I add the following: 30. 48.
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ISOCRATES

III
PREFACE

This third and concluding volume of the works of Isocrates contains a translation of all the discourses, and of the letters, which are not found in the previously published Volumes I and II of the Loeb Library Isocrates in the translation of Dr. George Norlin.


Not only have the critical notes in the Introduction to the Teubner Text of Isocrates as published by Blass been consulted, but also the detailed Critical Apparatus of E. Drerup in his Isocratis Opera Omnia, Vol. I, Leipzig, 1906. Drerup's exhaustive Apparatus available in his edition, which contains all the discourses in this Vol. III of Isocrates except Oration XIV and the Letters, makes unnecessary in this volume the citation of numerous textual variants which would be of interest only to the specialist. Critical notes with the more important readings are likewise to be found in the Budé edition of Isocrates with translation into French, by G. Mathieu and E. Brémont, Paris (Vol. I, 1928; Vol. II, 1938). There is also an edition in the Dutch language of the Trapeziticus by J. C. Bongenaar, Utrecht, 1933.

The Greek text of Isocrates is fortunately so good that extensive emendation has not been necessary in
the past. In this volume important departures from the text are noted in the footnotes. Changes in the accentuation and punctuation as found in the Teubner text edited by Blass are numerous.

For a general account of Manuscripts, Editions, Translations, etc., of Isocrates' works the reader is referred to Norlin's General Introduction in Volume I of the Loeb Library Isocrates, pages xlvi-li. Bibliographical references of value to the study of the discourses in this volume will be found in the Introductions and footnotes to the translation.

LaRue Van Hook

New York, 1944
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IX. EVAGORAS
INTRODUCTION

The discourse entitled Evagoras is the third of the "Cyprian" orations. The first of these, To Nicocles, is addressed to the son of Evagoras, king of Cyprus, who succeeded his father on the throne, and gives the young ruler advice on how a king should conduct himself toward his subjects. The second, Nicocles or The Cyprians, discusses the duties of a king's subjects. The third, Evagoras, is an encomium (rhetorical eulogy) and was composed for a festival held by Nicocles in memory of his father Evagoras, king of the Cyprian kingdom of Salamis.

The main facts of the life of Evagoras, his accession to the monarchy and his deeds as ruler, are narrated in Isocrates' discourse although, in accordance with the rhetorical rules of this form of composition, they are embellished by the author.

Evagoras gained the throne not later than 411 B.C., and died in 374 B.C. Aristotle in the Politics (1311 b) states that Evagoras was murdered, but Isocrates is silent with respect to the manner of the death of his hero.

The date of the composition is not known with exactness. No doubt it was delivered not many years


after the death of Evagoras. Blass\(^a\) dates it about 370 B.C.; Jebb\(^b\) places it as late as 365 B.C. The later date is preferred by Mathieu.\(^c\) Isocrates himself, at the time of writing the discourse, was advanced in years.\(^d\)

The _Evagoras_, like the _Encomium of Helen_ and the _Busiris_, belongs to the _epideictic_ or _display_ group of Isocratean compositions and in its style shows the influence of the rhetorician Gorgias,\(^e\) but it is unlike these discourses on mythical personages in that it is a sincere panegyric of the murdered king whom Isocrates personally knew and admired. There is, however, much exaggeration in the delineation of the character of the hero. This embellishment was always present in eulogies and was an inevitable characteristic of the rhetorical _funeral oration_ as it was developed by the Sophists. In consequence, Isocrates relates only the successes of Evagoras and omits all mention of the reverses of the king.\(^f\)

\(^a\) _Die attische Beredsamkeit_ ii. p. 285.  
\(^b\) _Attic Orators_ ii. p. 104.  
\(^c\) _Isocrate_ ii. p. 143.  
\(^d\) See § 73.  
\(^e\) See § 46, note a.  
See _Busiris_ 4, where such a procedure is justified.
ΙΣΟΚΡΑΤΟΣ

9. ΕΥΑΓΟΡΑΣ

[189] Ὅρων, ὥ Νικόκλεις, τιμῶντά σε τὸν τάφον τοῦ 
πατρὸς οὗ μονὸν τῷ πλήθει καὶ τῷ κάλλει τῶν 
ἐπιφερομένων, ἀλλὰ καὶ χοροῖς καὶ μουσικῇ καὶ 
γυμνικοῖς ἀγώσι, ἔτι δὲ πρὸς τούτοις ἵππων τε 
καὶ τριήρων ἄμιλλαις, καὶ λείποντ’ οὐδεμίαν τῶν 
2 τοιούτων ὑπερβολήν, ἡγησάμην Εὐαγόραν, εἰ τις 
ἐστιν αἰσθήσεις τοῖς τετελευτηκόσι περὶ τῶν ἐνθάδε 
γυμνικών, εὐμενῶς μὲν ἀποδέχεσθαι καὶ ταῦτα, 
καὶ χαίρειν ὃρῶντα τὴν τε περὶ αὐτὸν ἐπιμέλειαν 
καὶ τὴν σὴν μεγαλοπρέπειαν, πολὺ δ’ ἂν ἔτι πλείω 
χάριν ἔχειν ἢ τοῖς ἄλλοις ἄπασιν, εἰ τις δυνηθείη 
περὶ τῶν ἐπιτηδευμάτων αὐτοῦ καὶ τῶν κινδύνων 
3 ἀξίως διελθεῖν τῶν ἐκείνων πεπραγμένων: εὐρή-
σομεν γὰρ τοὺς φιλοτίμους καὶ μεγαλοψύχους 
τῶν ἀνδρῶν οὗ μόνον ἀντὶ τῶν τοιούτων ἐπαινεῖ-
σθαι βουλομένους, ἀλλ’ ἀντὶ τοῦ ζῆν ἀποθνῄσκειν 
eὐκλεῶς αἱρομένους, καὶ μᾶλλον περὶ τῆς δόξης 
ἡ τοῦ βίου σπουδάζοντας, καὶ πάντα ποιοῦντας, 
ὤπως ἀθάνατον τὴν περὶ αὐτῶν μνήμην καταλεί-
4 ψοισιν. αἱ μὲν οὖν δαπανᾷ τῶν μὲν τοιούτων 

THE ORATIONS OF ISOCRATES

IX. EVAGORAS

When I saw you, Nicocles,\(^a\) honouring the tomb of your father, not only with numerous and beautiful offerings, but also with dances, music, and athletic contests, and, furthermore, with races of horses and triremes, and leaving to others no possibility of surpassing you \(^b\) in such celebrations, I judged that Evagoras (if the dead have any perception of that which takes place in this world),\(^c\) while gladly accepting these offerings and rejoicing in the spectacle of your devotion and princely magnificence in honouring him, would feel far greater gratitude to anyone who could worthily recount his principles in life and his perilous deeds than to all other men; for we shall find that men of ambition and greatness of soul not only are desirous of praise for such things, but prefer a glorious death to life, zealously seeking glory rather than existence,\(^d\) and doing all that lies in their power to leave behind a memory of themselves that shall never die. Expenditure of money

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\(^a\) For Nicocles see Introd. to this discourse.

\(^b\) A favourite expression of Isocrates; cf. Panegyr. 5 and De Bigis 34.

\(^c\) Cf. Isocrates, Aegin. 42 and Plat. 61; also Plato, Apology 40 c.

\(^d\) Cf. To Philip 135.
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οὐδὲν ἐξεργάζονται, τοῦ δὲ πλούτου σημεῖον εἰςν· οἱ δὲ περὶ τὴν μουσικὴν καὶ τὰς ἄλλας ἀγωνίας ὄντες, οἱ μὲν τὰς δυνάμεις τὰς αὐτῶν, οἱ δὲ τὰς τέχνας ἐπιδειξάμενοι, σφᾶς αὐτοὺς ἐντιμοτέρους κατέστησαν· ὃ δὲ λόγος εἰ καλῶς διέλθοι τὰς ἐκείνου πράξεις, άείμνησθον ἂν τὴν ἀρετὴν τὴν Ἑυαγόρου παρὰ πᾶσιν ἀνθρώποις ποιήσειεν.

5 Ἐξήρη μὲν οὖν καὶ τοὺς ἄλλους ἐπαινεῖν τοὺς ἐφ' αὐτῶν ἄνδρας ἀγαθοὺς γεγενημένους, ἵνα οἱ τε δυνάμενοι τὰ τῶν ἄλλων ἔργα κοσμεῖν ἐν εἰδόσι
[190] ποιούμενοι τοὺς λόγους ταῖς ἀληθείαις ἔχρωντο περὶ αὐτῶν, οἱ τε νεώτεροι φιλοτιμοτέρως διέκειντο πρὸς τὴν ἀρετὴν, εἰδότες ὅτι τούτων εὐλογήσονται μᾶλλον ὅπερ ἂν ἀμείνους σφᾶς αὐτοὺς παράσχωσιν.

6 νῦν δὲ τίς οὐκ ἂν αὐθυμήσειν, ὅταν ὅρα τοὺς μὲν περὶ τὰ Τρωϊκὰ καὶ τοὺς ἐπέκεινα γενομένους ὑμνομένους καὶ τραγῳδουμένους, αὐτὸν δὲ προειδὴ, μηδὲ ἄν ὑπερβάλλη τὰς ἐκείνων ἀρετῶς, μηδὲποτε τοιοῦτων ἐπαίνων ἂξιωθησόμενον; τοῦτων δ' αἶ- τιος ὁ φθόνος, ὃ τούτο μόνον ἀγαθὸν πρόσεστιν, ὅτι μέγιστον κακὸν τοῖς ἔχουσιν ἔστιν. οὔτω γάρ τινες δυσκόλως πεφύκασιν, ὥσθ' ἤδιον ἂν εὐλογουμένων ἀκούσαν οὔς οὖν Ἰσασιν εἴ γεγονάσιν, ἡ τούτων, ὧφ' ὅν εὐ πεπονθότες αὐτοὶ τυγχάνουσιν.

7 οὐ μὴν δουλευτέον τοὺς νοῦν ἔχοντας τοῖς οὕτω κακῶς φρονοῦσιν, ἀλλὰ τῶν μὲν τοιούτων ἀμελητέον, τοὺς δ' ἄλλους ἐθιστέον ἀκούειν περὶ ὧν καὶ λέγειν δίκαιον ἔστιν, ἄλλως τ' ἐπειδὴ καὶ τὰς

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a e.g., Heracles, Theseus, and the Argonauts.
can effect nothing of this kind, but is an indication of wealth only; and those who devote themselves to music and letters and to the various contests, some by exhibiting their strength and others their artistic skill, win for themselves greater honour. But the spoken words which should adequately recount the deeds of Evagoras would make his virtues never to be forgotten among all mankind.

Now other writers should have praised those who in their own time had proved themselves good men, to the end that those who have the ability to glorify the deeds of their contemporaries, by speaking in the presence of those who knew the facts might have employed the truth concerning them, and also that the younger generation might with greater emulation have striven for virtue, knowing well that they would be praised more highly than those whom they have excelled in merit. But as it is, who would not be disheartened when he sees those who lived in the time of the Trojan War, and even earlier, celebrated in song and tragedy, and yet foresees that even if he himself surpass their valorous achievements he will never be thought worthy of such praise? The cause of this is envy, which has this as its only good—it is the greatest evil to those who feel it. For some are so ungenerous by nature that they would listen more gladly to the praise of men of whose existence they are uncertain rather than of those who may have been their own benefactors. Men of intelligence, however, should not let themselves be enslaved by men whose minds are so perverted; on the contrary, they should ignore such as these and accustom their fellows to hear about those whom we are in duty bound to praise,
ISOCRATES

ἐπιδόσεις ἵσμεν γιγνομένας καὶ τῶν τεχνῶν καὶ τῶν ἄλλων ἀπάντων οὐ διὰ τούς ἐμμένοντας τοῖς καθεστῶσιν, ἀλλὰ διὰ τοὺς ἐπανορθοῦντας καὶ τολμῶντας ἀεὶ τι κυνίν τῶν μὴ καλῶς ἐχόντων.

8 Οἶδα μὲν οὖν ὅτι χαλεπῶν ἐστὶν ὁ μέλλων ποιεῖν, ἀνδρὸς ἀρετήν διὰ λόγων ἐγκωμιάζειν. σημεῖον δὲ μέγιστον· περὶ μὲν γὰρ ἄλλων πολλῶν καὶ παντοδαπῶν λέγειν τολμῶσιν οἱ περὶ τὴν φιλοσοφίαν ὄντες, περὶ δὲ τῶν τοιούτων οὔδεις πώποτ᾽ αὐτῶν συγγράφειν ἐπεχείρησεν. καὶ πολλὴν αὐτοίς ἔχω συγγνώμην. τοὺς μὲν γὰρ ποιηταῖς πολλοὶ δὲ-9 δονται κόσμοι· καὶ γὰρ πλησιάζοντας τοὺς θεοὺς τοῖς ἀνθρώποις οἶνον τ᾽ αὐτοῖς ποιῆσαι καὶ διαλεγομένους καὶ συναγωνιζομένους ὡς ἄν θεολήψοι, καὶ περὶ τούτων δηλώσαι μὴ μόνον τοῖς τεταγμένοις ὁνόμασιν, ἀλλὰ τὰ μὲν ἕνεοι, τὰ δὲ κανοῖς, τὰ δὲ μεταφοράς, καὶ μηδὲν παραλιπεῖν, ἀλλὰ πᾶσι 10 τοῖς εἴδει διαποικίλαι τὴν ποίησιν· τοῖς δὲ περὶ τοὺς λόγους οὔδὲν ἔξεστι τῶν τοιούτων, ἀλλ' ἀποτόμως καὶ τῶν ὀνομάτων τοῖς πολιτικοῖς μόνον καὶ [191] τῶν ἐνθυμημάτων τοῖς περὶ αὐτὰς τὰς πράξεις ἀναγκαῖον ἔστι σχέσθαι. πρὸς δὲ τούτοις οἱ μὲν μετὰ μέτρων καὶ ρυθμῶν ἄπαντα ποιῶσιν, οἱ δ᾽ οὔδενός τούτων κοινωνοῦσιν· ἀ τοσαῦτην ἔχει χάριν, ὡστ᾽ ἂν καὶ τῇ λέξει καὶ τοῖς ἐνθυμήμασιν ἔχῃ κακῶς, ὁμοις αὐταῖς ταῖς εὐρυθμίαις καὶ ταῖς

a Really oratory and rhetoric; for the meaning of
especially since we are aware that progress is made, not only in the arts, but in all other activities, not through the agency of those that are satisfied with things as they are, but through those who correct, and have the courage constantly to change, anything which is not as it should be.

I am fully aware that what I propose to do is difficult—to eulogize in prose the virtues of a man. The best proof is this: Those who devote themselves to philosophy a venture to speak on many subjects of every kind, but no one of them has ever attempted to compose a discourse on such a theme. b And I can make much allowance for them. For to the poets is granted the use of many embellishments of language, since they can represent the gods as associating with men, conversing with and aiding in battle whomsoever they please, and they can treat of these subjects not only in conventional expressions, but in words now exotic, now newly coined, and now in figures of speech, neglecting none, but using every kind with which to embroider their poesy. c Orators, on the contrary, are not permitted the use of such devices; they must use with precision only words in current use and only such ideas as bear upon the actual facts. Besides, the poets compose all their works with metre and rhythm, while the orators do not share in any of these advantages; and these lend such charm that even though the poets may be deficient in style and thoughts, yet by the very spell of their rhythm and harmony


b Prose encomia existed before this time, but they were mostly exercises on mythical subjects written by Sophists.

c With this passage compare Arist. Poetics 1457b.
11 συμμετρίαις ψυχαγωγοῦσι τοὺς ἀκούοντας. γνοίη δ' ἂν τις ἐκεῖθεν τὴν δύναμιν αὐτῶν· ἢν γὰρ τις τῶν ποιημάτων τῶν εὐδοκιμοῦντων τὰ μὲν ὅνοματα καὶ τὰς διανοιὰς καταλίπῃ, τὸ δὲ μέτρον διαλύσῃ, φανήσεται πολὺ καταδείστερα τῆς δόξης ἢς νῦν ἔχομεν περὶ αὐτῶν. ὦμοι δὲ καὶ πολλοὶ τοσοῦτον πλεονεκτοῦσι τῆς ποιήσεως, οὐκ ὁκνητέοι, ἀλλ' ἀποπειράτεοι τῶν λόγων ἔστιν, εἰ καὶ τούτο δυνη- σοῦνται, τοὺς ἀγαθοὺς ἀνδρας εὐλογεῖν μηδὲν χείρον τῶν ἐν ταῖς φόδαις καὶ τοῖς μέτροις ἐγκωμιαζόντων.

12. Πρῶτον μὲν οὖν περὶ τῆς φύσεως τῆς Εὐαγόρου, καὶ τῶν ἦν ἀπόγονοις, εἰ καὶ πολλοὶ προεπι- στανται, δοκεῖ μοι πρέπειν καμὲ τῶν ἄλλων ἐνεκα διελθεῖν περὶ αὐτῶν, ἵνα πάντες εἰδίωσον ὅτι καλ- λίστων αὐτῷ καὶ μεγίστων παραδευμάτων κατα- λειφθέντων οὐδὲν καταδείστερον αὐτῶν ἐκεῖνων

13 παρέσχεν. ὁμολογεῖται μὲν γὰρ τοὺς ἀπὸ Δίως εὐγενεστάτους τῶν ἡμιθέων εἶναι, τούτων δ' αὐτῶν οὐκ ἐστὶν ὅστις οὐκ ἂν Λικίδας προκρίνειειν· ἐν μὲν γὰρ τοῖς ἄλλοις γένεσιν εὐρήσομεν τοὺς μὲν ὑπερβάλλοντας, τοὺς δὲ καταδεστέρους ὄντας, οὕτω δ' ἀπαντεῖ ὁνομαστότατοι τῶν καθ' αὐτοὺς

14 γεγόνασιν. τούτῳ μὲν γὰρ Λικίδας ὁ Δίως μὲν ἐγκυόνοις, τού δὲ γένοις τοῦ Τευκριδῶν πρόγονοι, τοσοῦτον διήγηκεν ὡστε γενομένων αὐχμῶν ἐν τοῖς Ἐλληνὶ καὶ πολλῶν ἀνθρώπων διαφθαρέντων, ἐπειδὴ τὸ μέγεθος τῆς συμφορᾶς ὑπερβάλλει, ἥλ- θον οἱ προεστῶτες τῶν πόλεων ἱκετεύοντες αὐτῶν, νομίζοντες διὰ τῆς συγγενείας καὶ τῆς εὐσεβείας τῆς ἐκείνου τάχιστ' ἃν εὐφέρσθαι παρὰ τῶν θεῶν

they bewitch their listeners. The power of poetry may be understood from this consideration; if one should retain the words and ideas of poems which are held in high esteem, but do away with the metre, they will appear far inferior to the opinion we now have of them. Nevertheless, although poetry has advantages so great, we must not shrink from the task, but must make the effort and see if it will be possible in prose to eulogize good men in no worse fashion than their encomiasts do who employ song and verse.

In the first place, with respect to the birth and ancestry of Evagoras, even if many are already familiar with the facts, I believe it is fitting that I also should recount them for the sake of the others, that all may know that he proved himself not inferior to the noblest and greatest examples of excellence which were of his inheritance. For it is acknowledged that the noblest of the demigods are the sons of Zeus, and there is no one who would not award first place among these to the Aeacidae; for while in the other families we shall find some of superior and some of inferior worth, yet all the Aeacidae have been most renowned of all their contemporaries. In the first place Aeacus, son of Zeus and ancestor of the family of the Teucridae, was so distinguished that when a drought visited the Greeks and many persons had perished, and when the magnitude of the calamity had passed all bounds, the leaders of the cities came as suppliants to him; for they thought that, by reason of his kinship with Zeus and his piety, they would most quickly obtain from

\[\text{Aeacus, son of Zeus and Aegina, was renowned for his piety.}\]
15 τῶν παρόντων κακῶν ἀπαλλαγὴν. σωθέντες δὲ καὶ τυχόντες ὃν ἐδείχθησαν, ἱερὸν ἐν Αἰγίνῃ κατεστήσαντο κοινὸν τῶν Ἕλληνων, οὕτερ ἐκεῖνος ἐποιήσατο τὴν εὐχήν. καὶ κατ’ ἐκεῖνόν τε τὸν χρόνον ἔως ἃν μετ’ ἀνθρώπων, μετὰ καλλίστης ὃν δόξης διετέλεσεν· ἐπειδὴ τε μετήλλαξε τὸν βίον, λέγεται παρὰ Πλούτωνι καὶ Κόρη μεγίστας τιμᾶς ἔχων παρεδρεύειν ἐκεῖνοι.

16 Τούτου δὲ παῖδες ἦσαν Τελαμῶν καὶ Πηλεύς, ὅπερ μὲν ἐτερος μεθ’ Ἰππακλέους ἐπὶ Λαομέδοντα στρατεύομενοι ἀριστεῶς ἤξιώθη, Πηλεύς δὲ ἐν τῇ μάχῃ τῇ πρὸς Κενταύρους ἀριστεύσας καὶ κατὰ πολλοὺς ἄλλους κυνόντως εὐδοκιμήσας Θέειδι τῇ Νηρέως, θυντὸς ὑπὸ ἀθανάτη, συνυψκες, καὶ μόνον τούτου φασί τῶν προγεγενημένων ὑπὸ θεῶν ἐν τοῖς γάμοις ύμέναιοι ἀσθήναι. τούτων δ’ ἐκατέρου, Τελαμῶνος μὲν Αἴας καὶ Τεῦκρος ἐγενέσθην, Πηλεύς δ’ Ἀχιλλεύς, οἱ μέγιστοι καὶ σαφέστατοι ἔλεγχον ἔδοσαν τῆς αὐτῶν ἀρετῆς· οὐ γὰρ ἐν ταῖς αὐτῶν πόλεσι μόνον ἐπρώτευσαν, οὔτ’ ἐν τοῖς τόποις ἐν οἷς κατώκουν, ἀλλὰ στρατεύετος τοῖς Ἕλλησιν ἐπὶ τοὺς βαρβάρους γενομένης, καὶ πολλῶν μὲν ἐκατέρων ἀθροισθέντων, οὐδενὸς δὲ τῶν ὀνομαστῶν ἀπολειφθέντων, ἐν τούτοις τοῖς κυνίνοις Ἀχιλλεύς μὲν ἀπάντων διήνεγκεν. Αἴας δὲ μετ’ ἐκεῖνον ἡρίστευσε, Τεῦκρος δὲ τῆς τε τούτων συγγενεῖας ἄξιος καὶ τῶν ἄλλων οὐδενὸς χείρις γενόμενος, ἐπειδή Τροίαν συνεξείλεν, ἀφικόμενος εἰς Κύπρον Σαλαμίνα τε κατώκισεν, ὀμώνυμον

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\[a\] This was the Aiakeion, described by Pausanias ii. 29.

\[b\] Persephonē.
the gods relief from the woes that afflicted them. Having gained their desire, they were saved and built in Aegina a temple to be shared by all the Greeks on the very spot where he had offered his prayer. During his entire stay among men he ever enjoyed the fairest repute, and after his departure from life it is said that he sits by the side of Pluto and Korê in the enjoyment of the highest honours.

The sons of Aeacus were Telamôn and Peleus; Telamôn won the meed of valour in an expedition with Heracles against Laomédon, and Peleus, having distinguished himself in the battle with the Centaurs and having won glory in many other hazardous enterprises, wedded Thetis, the daughter of Nereus, he a mortal winning an immortal bride. And they say that at his wedding alone, of all the human race who have ever lived, the wedding-song was sung by gods. To each of these two were born sons—to Telamôn Ajax and Teucer, and to Peleus Achilles, and these heroes gave proof of their valour in the clearest and most convincing way; for not alone in their own cities were they pre-eminent, or in the places where they made their homes, but when an expedition was organized by the Greeks against the barbarians, and a great army was assembled on either side and no warrior of repute was absent, Achilles above all distinguished himself in these perils. And Ajax was second to him in valour, and Teucer, who proved himself worthy of their kinship and inferior to none of the other heroes, after he had helped in the capture of Troy, went to Cyprus and founded Salamis,

c. Aeacus, Minos, and Rhadamanthys were reputed to be the judges in the world of the dead.
d. Laomédon, with the help of Poseidon, built Troy.
e. i.e., the Trojans.
ISOCRATES

ποιήσας τής πρότερον αὐτῷ πατρίδος οὖσης, καὶ
tο γένος τὸ νῦν βασιλείων κατέλυπεν.

19 Τὰ μὲν οὖν ἔξ ἀρχῆς Ευαγόρα παρὰ τῶν προγό-

νων ὑπάρξαντα τηλικαῦτα τὸ μέγεθός ἐστίν. τοῦ-
tον δὲ τὸν τρόπον τῆς πόλεως κατοικισθείσης κατὰ
mὲν ἀρχὰς οἱ γεγονότες ἀπὸ Θεύκρων τῆς βασιλείαν
eἴχον, χρόνῳ δ’ ὑστερον ἀφυκόμενον ἐκ Φωικῆς

ἀνὴρ φυγᾶς καὶ πιστευθεὶς ὑπὸ τοῦ τότε βασι-

λευντός καὶ μεγάλας δυναστείας λαβὼν οὐ χάριν

έσχε τούτων, ἀλλὰ κακὸς μὲν γενόμενος περὶ τῶν

ὕποδεξάμενον, δεινὸς δὲ πρὸς τὸ πλεονεκτῆσαι, τὸν

μὲν εὐεργήτην ἐξέβαλεν, αὐτὸς δὲ τὴν βασιλείαν

κατέσχεν. ἀπιστῶν δὲ τοὺς πεπραγμένους καὶ

βούλομενος ἀσφαλῶς κατασκευάσασθαι τὰ περὶ

αὐτὸν τὴν τε πόλιν ἐξεβαρβάρωσε καὶ τὴν νῆσον

[193] ὅλην βασιλεὶ τῷ μεγάλῳ κατεδούλωσεν.

21 Ὅστω δὲ τῶν πραγμάτων καθεστῶτων καὶ τῶν

ἐκγόνων τῶν ἑκείνου τὴν ἀρχὴν ἐχόντων Ευαγόρας

γίγνεται. περὶ οὗ τάς μὲν φήμας καὶ τάς μαντείας

καὶ τάς ὀψεις τάς ἐν τοῖς υπνοῖς γενομένας, ἐξ  ὅν

μειλόνως ἄν φανείη γεγονός ἡ κατ’ ἄνθρωπον,

ἀφροῦμαι παραλυτεῖν, οὐκ ἀπιστῶν τοὺς λεγομένους,

ἀλλ’ ἵνα πάσιν ποιήσω φανερὸν ὅτι τοσοῦτον δέω

πλασάμενος εἰπεῖν τι περὶ τῶν ἑκείνων πεπρα-

γμένων, ὥστε καὶ τῶν ὑπαρχόντων ἂφίημι τὰ

τοιαῦτα περὶ ὅν ὅλιγον τινὲς ἐπίστανται καὶ μὴ

πάντες οἱ πολίται συνίσσασι. ἀρξομαι δ’ ἐκ τῶν

ὁμολογομένων λέγειν περὶ αὐτῶν.

22 Παῖς μὲν γὰρ ὃν ἔσχε κάλλος καὶ ῥώμην καὶ

σωφροσύνην, ἀπερ τῶν ἀγαθῶν πρεπωδέστατα τοῖς

a The island Salamis near Athens.
EVAGORAS, 18–22

giving to it the name of his former native land; and he left behind him the family that now reigns.

So distinguished from the beginning was the heritage transmitted to Evagoras by his ancestors. After the city had been founded in this manner, the rule at first was held by Teucer’s descendants; at a later time, however, there came from Phoenicia a fugitive, who, after he had gained the confidence of the king who then reigned, and had won great power, showed no proper gratitude for the favour shown him; on the contrary, he acted basely toward his host, and being skilled at grasping, he expelled his benefactor and himself seized the throne. But distrustful of the consequences of his measures and wishing to make his position secure, he reduced the city to barbarism, and brought the whole island into subservience to the Great King. 

Such was the state of affairs in Salamis, and the descendants of the usurper were in possession of the throne when Evagoras was born. I prefer to say nothing of the portents, the oracles, the visions appearing in dreams, from which the impression might be gained that he was of superhuman birth, not because I disbelieve the reports, but that I may make it clear to all that I am so far from resorting to invention in speaking of his deeds that even of those matters which are in fact true I dismiss such as are known only to the few and of which not all the citizens are cognizant. And I shall begin my account of him with the generally acknowledged facts.

When Evagoras was a boy he possessed beauty, bodily strength, and modesty, the very qualities that

\[ b \] The king of Persia, Artaxerxes.
ISOCRATES

τηλικούτοις ἔστιν. καὶ τούτων μάρτυρας ἂν τις
ποιήσατο, τῆς μὲν σωφροσύνης τοὺς συμπαιδευ-
θέντας τῶν πολιτῶν, τοῦ δὲ κάλλους ἀπαντας τοὺς
ιδόντας, τῆς δὲ ρώμης ἀπαντας τοὺς ἁγῶνας\(^1\) ἐν
23 οἷς ἐκεῖνοι τῶν ἡλικιωτῶν ἐκρατίστευσεν. ἀνδρὶ
δὲ γενομένω ταῦτα τα ἐπάντα συμνυξῆθη καὶ πρὸς
τούτως ἀνδρία προσεγένετο καὶ σοφία καὶ δικαιο-
σύνη, καὶ ταῦτ᾽ οὐ μέσως οὐδ᾽ ᾧσπερ ἐτέρους
τισῖν, ἀλλ᾽ ἐκαστὸν αὐτῶν εἰς ὑπερβολὴν ὁσοῦτοι
γὰρ καὶ ταῖς τοῦ σώματος καὶ ταῖς τῆς ψυχῆς
24 ἄρεταις διήνεγκεν, ὥσθ᾽ ὅποτε μὲν αὐτὸν ὄργὺν οἱ
τότε βασιλεύστες, ἐκπλήττεσθαι καὶ φοβεῖσθαι
περὶ τῆς ἀρχῆς, ἡγουμένους οὖχ οἰόν Τ´ ἐναὶ τὸν
τοιοῦτον τὴν φύσιν ἐν ἰδιώτου μέρει διαγαγεῖν,
ὅποτε δ᾽ εἰς τοὺς τρόπους ἀποβλέψειαν, οὕτω
οφόδρα πιστεύειν, ὥστ᾽ εἰ καὶ τὸς ἄλλος τολμῶν
περὶ αὐτοῦς ἐξαμαρτάνειν, νομίζειν Ἐναγόταν αὖ-
25 τοῖς ἐσεσθαι βοηθόν. καὶ τοσοῦτον τῆς δόξης
παραλλαττούσης οὐδετέρου τούτων ἐξευτελήσαντι,
οὔτε γὰρ ἰδιώτης ὃν διετέλεσεν οὔτε περὶ ἐκεῖνος
ἐξήμαρτεν, ἀλλὰ τοσοῦτην ὁ δαίμων ἐσχὲν αὐτὸν
πρόνοιαν, ὅπως καλῶς λήμπεται τῇ βασιλείαν,
ὦσθ᾽ ὡσα μὲν ἀναγκαίον ἡν παρασκευασθῆναι δι᾽
26 ἀσεβειας, ταῦτα μὲν ἐτέρος ἐπραξεν, ἐξ ὧν δ´ οἴον
Τ´ Ἰν ὀσίως καὶ δικαίως λαβεῖν τὴν ἀρχήν, Ἐναγόρα
διεφύλαξεν. εἰς γὰρ τῶν δυναστευόντων ἐπιβου-
λεύσας τὸν τε τύραννον ἀπεκτείνε καὶ συλλαβεῖν
Ἐναγόραν ἐπεχείρησεν, ἡγουμένους οὐ δυνήσεσθαι
κατασχέιν τῇ ἀρχῆν, εἰ μὴ κακεῖνον ἐκποδῶν

\(^1\) ἀπαντας τοὺς ἁγῶνας ΓΔΕ. Blass added θεασαμένους
before τοὺς.
EVAGORAS, 22-26

are most becoming to that age. Witnesses could be produced for these assertions: for his modesty—fellow-citizens who were educated with him; for his beauty—all who beheld him; for his strength—all the contests\(^a\) in which he vanquished his age-mates. When he attained to manhood not only did all these qualities grow up with him, but to them were also added manly courage, wisdom, and justice, and that too in no ordinary measure, as is the case with some others, but each of these characteristics in extraordinary degree. So surpassing was his excellence of both body and mind, that when the kings of that time looked upon him they were terrified and feared for their throne, thinking that a man of such nature could not possibly pass his life in the status of a private citizen, but whenever they observed his character, they felt such confidence in him that they believed that even if anyone else should dare to injure them, Evagoras would be their champion. And although opinions of him were so at variance, they were mistaken in neither respect; for he neither remained in private life, nor did them injury; on the contrary, the Deity took such thought for him that he should honourably assume the throne, that all the preparations which necessarily involved impiety were made by another, while he preserved for Evagoras those means whereby it was possible for him to gain the rule in accordance with piety and justice. For one of the princes,\(^b\) starting a conspiracy, slew the tyrant and attempted to arrest Evagoras, believing that he would not be able to retain the rule himself unless he should get him out

\(^a\) i.e., the official records of winners in the contests sanctioned by the state.  
\(^b\) Abdemon; cf. Diodorus xiv. 98.
ISOCRATES

[194] ποιήσατο. διαφυγών δὲ τὸν κίνδυνον καὶ σωθείς εἰς Σόλους τῆς Κυλικίας οὐ τὴν αὐτὴν γνώμην ἐσχε τοῖς ταῖς τοιαύταις συμφοραῖς περιπέτευσιν. οἱ μὲν γὰρ ἄλλοι, κἂν ἐκ τυραννίδος ἐκπέσωσι, διὰ τὰς παρούσας τὰς ταπεινωτέρας τὰς ψυχὰς ἐχουσιν ἐκεῖνος δ᾽ εἰς τοσοῦτον μεγαλοφροσύνης ἦλθεν, ὡστε τὸν ἄλλον χρόνον ἵδιώτης ἢν, ἐπειδὴ φεύγειν 28 ἡμαγκάσθη, τυραννεῖν ψήθη δεῖν. καὶ τοὺς μὲν πλάνους τους φυγαδικοὺς καὶ τὸ δι᾽ ἐτέρων ζητεῖν τὴν κάθοδον καὶ θεραπεύειν αὐτοῦ χείρον ὑπερειδέν, λαβὼν δὲ ταύτην ἀφορμὴν, ἤνπερ χρῆ τοὺς εὑσεβεῖν βουλομένους, ἀμύνεθαί καὶ μὴ προτεροῦσ υπάρχειν, καὶ προελόμενος ἡ κατορθώσας τυραννεῖν ἡ διαμαρτῶν ἀποδανεῖν, παρακαλέσας ἀνθρώπους, ὡς οἱ τοὺς πλείστους λέγοντες, περὶ πεντήκοντα, μετὰ τούτων παρεακενάζετο ποιεῖσθαι 29 τὴν κάθοδον. οὔθεν καὶ μάλιστ' ἂν τις καὶ τὴν φύσιν τὴν ἐκείνου καὶ τὴν δόξαν ἢν εἴχε παρὰ τοῖς ἄλλοις θεωρήσειν μέλλοντος γὰρ πλεῖν μετὰ τοσοῦτων ἐπὶ τηλικαύτην πράξειν1 τὸ μέγεθος καὶ πάντων τῶν δεινῶν πλησίον ὄντων οὔτ' ἐκεῖνος ἡθυμήσειν οὔτε τῶν παρακληθέντων οὐδεὶς ἀποστήναι τῶν κινδύνων ἡξίωσεν, ἀλλ' οἱ μὲν ὠσπερ θεῷ συνακολουθοῦντες ἀπαντεῖ ἐνέμειναν τοῖς ὑμόλογοι- μένοις, ὁ δ' ὠσπερ ἡ στρατόπεδον ἔχων κρείττον τῶν ἀντιπάλων ἢ προειδῶς τὸ συμβησμένον οὔτω 30 διέκειτο τὴν γνώμην. δὴλον δ' ἐκ τῶν ἔργων ἀποβάς γὰρ εἰς τὴν νῆσον οὐχ ἦγησατο δεῖν χωρίον ἐχυρὸν καταλαβών καὶ τὸ σῶμα ἐν ἀσφαλείᾳ κατα-

1 πρᾶξιν ΔΘΑ vulg.: πόλιν Π.
of the way. But Evagoras escaped this peril, and having saved himself by fleeing to Soli in Cilicia did not show the same spirit as those who are the victims of like misfortune. For other exiles from royal power are humbled in spirit because of their misfortunes, whereas Evagoras attained to such greatness of soul that, although until that time he had lived as a private citizen, when he was driven into exile he determined to gain the throne. The wandering life of an exile, the dependence upon the help of others in seeking his restoration and the paying of court to his inferiors—all these he scorned; but this he took as his guiding principle, which those who would be god-fearing men must take—to act only in self-defence and never to be the aggressor; and he chose either by success to regain the throne or, failing in that, to die. And so, calling to his side men numbering, according to the highest estimates, about fifty, with these he prepared to effect his return from exile. And from this venture especially the character of Evagoras and his reputation among his associates may be seen; for although he was on the point of sailing with so few companions for the accomplishment of so great a design, and although all the attendant dangers were near at hand, neither did he himself lose heart, nor did any of his companions see fit to shrink from these dangers; nay, as if a god were their leader, they one and all held fast to their promises, and Evagoras, just as if either he had an army superior to that of his adversaries or foresaw the outcome, held to his resolution. This is evident from his acts; for, when he had landed on the island, he did not think it necessary to seize a strong position, make sure of his own safety, and then to wait and see
στήσας περιμεῖν εἰ τινες αὐτῷ τῶν πολιτῶν βοήθήσουσιν. ἂλλ' εὐθὺς, ὥσπερ εἶχε, ταύτης τῆς νυκτὸς διελών τοῦ τείχους πυλίδα καὶ ταύτη τοὺς μεθ' αὐτοῦ διαγαγὼν προσέβαλλε πρὸς τὸ βασίλειον. καὶ τοὺς μὲν βορύβους τοὺς ἐν τοῖς τοιούτοις καιροῖς γιγνομένους καὶ τοὺς φόβους τοὺς τῶν ἄλλων καὶ τὰς παρακελεύσεις τὰς ἐκείνου τί δεῖ λέγοντα διατρίβειν; γενομένων δ' αὐτῷ τῶν μὲν περὶ τὸν τύραννον ἀνταγωνιστῶν, τῶν δ' ἄλλων πολιτῶν θεατῶν, δεδιότες γὰρ τοῦ μὲν τὴν ἀρχήν, τοῦ δὲ τὴν ἁρετὴν, ἦσυχαν εἶχον, οὐ πρότερον ἐπαύσατο μαχόμενος καὶ μόνος πρὸς πολλοὺς καὶ μετ' ὅλων πρὸς ἀπαντας τοὺς ἐξήρουσ', πρὸς ἔλειν τὸ βασίλειον, καὶ τοὺς τ' ἐξήρους ἔτυμωρήσατο καὶ τοῖς φίλοις ἐβοήθησεν, ἔτι δὲ τῷ γένει τὰς τιμὰς τὰς πατρίδος ἐκομίσατο, καὶ τύραννον αὐτὸν τῆς πόλεως κατέστησεν.

33 Ἡγούμαι μὲν οὖν, εἰ καὶ μηδενὸς ἄλλου μνημοθείην, ἄλλ' ενταῦθα καταλίπομη τὸν λόγον, βάδιον ἐκ τούτων εἶναι γνώναι τῆν τ' ἁρετὴν τῆν Εὐαγόρου καὶ τὸ μέγεθος τῶν πεπραγμένων· οὐ μὴν ἄλλ' ἔτι γε σαφέστερον περὶ ἀμφοτέρων τούτων ἐκ τῶν ἑξομένων οἴμαι δηλώσειν. τοσούτων γὰρ τυράννων ἐν ἀπαντὶ τῷ χρῶς γεγενημένων οὐδεὶς φανήσεται τὴν τιμήν ταύτην κάλλιον ἐκείνου κτησάμενος. εἰ μὲν οὖν πρὸς ἐκαστὸν αὐτῶν τὰς πράξεις τὰς Εὐαγόρου παραβάλλομεν, οὔτ' ἀν ὁ λόγος ὅσος τοῖς καιροῖς ἀρμόσειεν οὔτ' ἀν ὁ χρόνος τοῖς λεγομένοις ἀρκέσειεν· ἦν δὲ προελόμενοι τοὺς εὐδοκιμωτάτους ἐπὶ τούτων σκοπῶμεν, οὐδὲν μὲν

1 τοὺς ἐξήρους ΘΑ vulg. is bracketed by Blass.
Evagoras, 30–34

if some of the citizens would rally to his aid; but immediately, just as he was, on that very night he broke through a little gate in the wall, and leading his followers through this opening, attacked the palace. The confusion attendant upon such occasions, the fears of his followers, the exhortations of their leader—why need I take the time to describe? a When the supporters of the tyrant opposed him and the citizens generally were observers (for they held their peace because they feared either the authority of the one party or the valour of the other), he did not cease from fighting, whether alone against many or with few opposing all the foe, until, having captured the palace, he had taken vengeance upon the enemy and had succoured his friends; furthermore, he restored its ancestral honours to his family b and established himself as ruler of the city.

I think that even if I should mention nothing more, but should discontinue my discourse at this point, from what I have said the valour of Evagoras and the greatness of his deeds would be readily manifest: nevertheless, I consider that both will be yet more clearly revealed from what remains to be said. For of all the many sovereigns since time began, none will be found to have won this honour more gloriously than Evagoras. If we were to compare the deeds of Evagoras with those of each one, such an account would perhaps be inappropriate to the occasion, and the time would not suffice for the telling. But if we select the most illustrious of these rulers and examine their exploits in the light of his, our investigation

χείρον ἐξετάωμεν, πολὺ δὲ συντομώτερον διαλεγ-θησόμεθα περὶ αὐτῶν.

35 Τῶν μὲν οὖν τὰς πατρικὰς βασιλείας παραλαβόντων τίς οὐκ ἂν τοὺς Εὐαγόρου κινδύνους προκρίνειεν; οὐδεὶς γὰρ ἔστιν οὔτω βάθυμος, ὡστε ἂν δέξαιτο παρὰ τῶν προγόνων τὴν ἀρχήν ταύτης παραλαβεῖν μᾶλλον ἢ κτησάμενος ὥσπερ

36 ἐκείνος τοῖς παισὶ τοῖς αὐτοῦ καταλυτεῖν. καὶ μὴν τῶν γε παλαιῶν καθόδων αὐτὰς μᾶλιστ' εὐδοκι-μοῦσιν ἃς παρὰ τῶν ποιητῶν ἀκούομεν· οὕτω γὰρ ὅμων τῶν γεγονημένων τὰς καλλίστας ἡμῖν ἀπαγγέλλουσιν, ἀλλὰ καὶ παρ' αὐτῶν καὶ τὰς συν-τιθέασιν. ἀλλ' ὃμως οὖδεὶς αὐτῶν μεμιθολόγηκεν, ὡστε οὔτω δεινοῖς καὶ φοβεροὺς ποιησάμενος τοὺς κινδύνους εἰς τὴν αὐτοῦ κατῆλθεν· ἀλλ' οἱ μὲν πλείστοι πεποίηται διὰ τοῦχην λαβόντες τὰς βασι-λείας, οἱ δὲ μετὰ δόλου καὶ τέχνης περιγενόμενοι

37 τῶν ἑχθρῶν. ἀλλὰ μὴν τῶν γ' ἐπὶ τάδε γεγο-νήμενων, ἵσως δὲ καὶ τῶν ἀπάντων, Κύρου τὸν Μήδων μὲν ἀφελόμενον τὴν ἀρχήν, Πέρσας δὲ [196] κτησάμενον, καὶ πλείστοι καὶ μᾶλιστα θημαμάζον-σιν. ἀλλ' ὃ μὲν τῷ Περσῶν στρατοπέδῳ τὸ Μήδων ἐνίκησεν, ὃ πολλοὶ καὶ τῶν Ἑλλήνων καὶ τῶν βαρβάρων ῥαδίως ἄν ποιήσειαν· ὃ δὲ διὰ τῆς ἐκχῆς τῆς αὐτοῦ καὶ τοῦ σώματος τὰ πλείστα

38 φαίνεται τῶν προειρημένων διαπραξάμενος. ἔπειτ' ἕκ μὲν τῆς Κύρου στρατηγίας οὕτω δήλον ὅτι καὶ τοὺς Εὐαγόρου κινδύνους ἄν ὑπέμενεν, ἕκ δὲ τῶν τούτων πεπραγμένων ἄπασι φανέρον, ὅτι ῥαδίως ἄν κακεῖνοι τοῖς ἐργοις ἐπεχείρησεν. πρὸς δὲ τοῦτοι
will lose nothing thereby and our discussion will be much more brief.

Who, then, would not choose the perilous deeds of Evagoras before the fortunes of those who inherited their kingdoms from their fathers? For surely there is no one so mean of spirit that he would prefer to receive that power from his ancestors than first to acquire it, as he did, and then to bequeath it to his children. Furthermore, of the returns to their thrones by princes of ancient times the most renowned are those of which the poets tell us; indeed they not only chronicle for us those which have been most glorious, but also compose new ones of their own invention. Nevertheless, no poet has told the story of any legendary prince who has faced hazards so formidable and yet regained his throne; on the contrary, most of their heroes have been represented as having regained their kingdoms by chance, others as having employed deceit and artifice to overcome their foes. Nay, of those who lived later, perhaps indeed of all, the one hero who was most admired by the greatest number was Cyrus, who deprived the Medes of their kingdom and gained it for the Persians. But while Cyrus with a Persian army conquered the Medes, a deed which many a Greek or a barbarian could easily do, Evagoras manifestly accomplished the greater part of the deeds which have been mentioned through strength of his own mind and body. Again, while it is not at all certain from the expedition of Cyrus that he would have endured the dangers of Evagoras, yet it is obvious to all from the deeds of Evagoras that the latter would have readily attempted the exploits of Cyrus. In addition, while piety and justice characterized
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τῶ μὲν ὀσίως καὶ δικαίως ἀπαντα ζέπρακται, τῶ ὤν ἐνεβῆσως ἐνα συμβέβηκεν· ὦ μὲν γὰρ τοὺς ἐχθροὺς ἀπώλεσε, Κύρος δὲ τὸν πατέρα τὸν τῆς μητρὸς ἀπέκτεινεν. ὥστε εἰ τινες βούλουντο μὴ τὸ μέγεθος τῶν συμβάντων ἀλλὰ τὴν ἀρετὴν τὴν ἐκατέρω κρίνειν, δικαίως ἂν Εὐαγόραν καὶ τοῦτον 39 μᾶλλον ἐπαινέσειαν. εἰ δὲ δεῖ συντόμως καὶ μηδὲν ὑποστειλάμενον μηδὲ δείσαντα τὸν φθόνον, ἀλλὰ παρρησία χρησάμενον εἰπεῖν, οὐδεὶς οὔτε θνητὸς οὐθείς ἡμίθεος οὔτε ἀθάνατος εὑρεθήσεται κάλλιον οὐδὲ λαμπρότερον οὐδὲ εὐσεβέστερον λαβῶν ἐκείνου τῆς βασιλείας. καὶ τούτοις ἐκείνως ἂν τις μάλιστα πιστεύσειεν, εἰ σφόδρα τοῖς λεγομένοις ἀπιστήσας ἐξετάξειν ἐπιχειρήσειεν, ὅπως ἔκαστος ἐτυράννευσεν. φανήσομαι γὰρ οὐκ ἐκ παντὸς τρόπου μεγάλα λέγειν προθυμοῦμενος, ἀλλὰ διὰ τὴν τοῦ πράγματος ἀλήθειαν οὔτω περὶ αὐτοῦ θρασείως εἰρηκῶς.

40 Εἰ μὲν οὖν ἐπὶ μικροῖς διήνεγκε, τοιούτων ἂν καὶ τῶν λόγων αὐτῶ προσήκειν ἄξιον εἴθαι· νῶν δὲ ἀπαντεὶ ἢν ὁμολογήσει εἰπεῖν τυραννίδα καὶ τῶν θείων ἀγαθῶν καὶ τῶν ἀνθρωπίνων μέγιστον καὶ σεμνότατον καὶ περιμαχητότατον εἶναι. τὸν δὲ τὸ κάλλιστον τῶν ὑπόν κάλλιστα κτησάμενον τὸν ἢ ποιητὴν ἢ λόγων εὑρετήσεις ἄξιος τῶν πεπραγμένων ἐπαινέσειει;

41 Οὐ τοῖς ἐν τούτοις ὑπερβαλόμενοι ἐν τοῖς ἀλλοις εὑρεθήσεται καταδεύστερος γενόμενος, ἀλλὰ

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*a Astyages, father of Mandane, who married Cambyses, father of Cyrus. That Cyrus slew Astyages is not stated by any other writer.

24
EVAGORAS, 38-41

every act of Evagoras, some of the successes of Cyrus were gained impiously; for the former destroyed his enemies, but Cyrus slew his mother’s father. Consequently if any should wish to judge, not of the greatness of their successes, but of the essential merit of each, they would justly award greater praise to Evagoras than even to Cyrus. And if there is need to speak concisely, without reservation or fear of arousing ill-feeling, but with the utmost frankness, I would say that no one, whether mortal, demigod, or immortal, will be found to have obtained his throne more nobly, more splendidly, or more piously. Anyone would in the highest degree be confirmed in this belief if, distrusting completely what I have said, he were to set about examining how each gained royal power. For it will be manifest that it is through no desire whatever of grandiloquence, but because of the truth of the matter, that I have spoken thus boldly about Evagoras.

Now if he had distinguished himself in unimportant ways only, he would fittingly be thought worthy also of praise of like nature; but as it is, all would admit that of all blessings whether human or divine supreme power is the greatest, the most august, and the object of greatest strife. That man, therefore, who has most gloriously acquired the most glorious of possessions, what poet or what artificer of words could praise in a manner worthy of his deeds?

Nor again, though he was a man of surpassing merit in these respects, will Evagoras be found deficient in all others, but, in the first place, although

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\( ^{b} \lambda \dot{o}g\dot{o}n \ e\dot{u}r\dot{e}t\dot{h}e \) is found also in To Philip 144. It means “prose-writer,” and refers especially to composers of “set discourses” or “show-pieces.”
ISOCRATES

πρώτον μὲν εὑφυστατός ὄν τὴν γνώμην καὶ πλείστα κατορθοῦν δυνάμενος ὁμος οὐκ ὀψήθη δεῖν ὀλυγωρεῖν οὖν αὐτοσχεδιάξειν περὶ τῶν πραγ- [197] μάτων, ἀλλ' ἐν τῷ ξητεῖν καὶ φροντίζειν καὶ 

βουλεύεσθαι τὸν πλείστον τοῦ χρόνου διέτριβεν, 

ηγούμενοι μὲν, εἰ καλῶς τὴν αὐτοῦ φρόνησιν 

παρασκευάσειν, καλὸς1 αὐτῷ καὶ τὴν βασιλείαν ἔξει, 

θαυμάζων δ' ὅσιοι τῶν μὲν ἀλλων ἕνεκα τῆς 

ψυχῆς ποιοῦνται τὴν ἐπιμέλειαν, αὐτῆς δὲ ταύτης 

μὴ δὲν τυγχάνουσι φροντίζοντες. ἔπειτα καὶ περὶ 

tῶν πραγμάτων τὴν αὐτὴν διάνοιαν εἶχεν· ὄρων 

γὰρ τοὺς ἄριστα τῶν ὄντων ἐπιμελουμένους ἐλα-

χιστα λυπομένους, καὶ τὰς ἀληθινὰς τῶν βαθμιῶν 

οὐκ ἐν ταῖς ἄργιαις ἀλλ᾽ ἐν ταῖς εὐπραγίαις καὶ 

καρτερίαις ἐνούσας, οὐδὲν ἀνεξέστατον παρέλειπεν, 

ἀλλ᾽ οὕτως ἀκριβῶς καὶ τὰς πράξεις ἦδει καὶ τῶν 

πολιτῶν ἐκαστὸν ἐγιγνωσκεν ὡστε μήτε τοὺς ἐπι-

βουλεύοντας αὐτῷ φθάνειν μήτε τοὺς ἐπιεικεῖς 

ὄντας λανθάνειν, ἀλλὰ πάντας τυγχάνειν τῶν 

προσκόπτων· οὐ γὰρ ἐξ ὧν ἐτέρων ἥκουεν οὕτ' 

ἐκόλαξεν οὕτ' ἐτίμα τοὺς πολίτας, ἀλλ᾽ ἐξ ὧν 

αὐτὸς συνήδει τὰς κρίσεις ἐποιεῖτο περὶ αὐτῶν. 

43 Ἔν τοιαύταις δ' ἐπιμελείας αὐτῶν καταστήσας 

οὕτε περὶ τῶν κατὰ τὴν ἡμέραν ἐκάστην προσπ-

πτόντων οὕτε περὶ ἐν πεπλανμένως εἶχεν, ἀλλ' 

οὕτως θεοφιλῶς καὶ φιλανθρώπως διώκει τὴν πόλιν 

ὡστε τοὺς εἰςαφικνουμένους μὴ μᾶλλον Εὐαγόραν 

τῆς ἀρχῆς ξηλοῦν ἢ τοὺς ἀλλους τῆς ὑπ' ἐκείνου 

βασιλείας· ἀπαντά γὰρ τὸν χρόνον διετέλεσεν οὐ-

δένα μὲν ἀδικῶν, τοὺς δὲ χρηστοὺς τιμῶν, καὶ 

σφόδρα μὲν ἀπαντῶν ἄρχων, νομίμως δὲ τοὺς 

1 καλὸς Γ΄ ὁμοίως Blass.
EVAGORAS, 41–43

gifted by nature with the highest intelligence and capable of successful action in very many fields, yet he judged that he should not slight any matter or act on the spur of the moment in public affairs; nay, he spent most of his time in inquiring, in deliberation, and in taking counsel, for he believed that if he should prepare his mind well, all would be well with his kingdom also; and he marvelled at those who, while they cultivate the mind for all other ends, take no thought of the mind itself. Again, in public affairs he held to the same opinion; for, seeing that those persons who look best after realities are least worried, and that the true freedom from anxiety is to be found, not in inactivity, but in success and patient endurance, he left nothing unexamined; on the contrary, so thoroughly was he cognizant of public affairs and so thorough was his knowledge of each of the citizens, that neither those who conspired against him took him unawares, nor did the good citizens remain unknown to him, but all got their deserts: for he neither punished nor honoured them on the basis of what he heard from others, but from his own knowledge he judged them.

When he had engaged himself in the care of such matters he made not a single mistake in dealing with the unexpected incidents which daily befell, but he governed the city so reverently and humanely that visitors to the island did not so much envy Evagoras his office as they did the citizens their government under him; for throughout his whole life he never acted unjustly toward anyone but ever honoured the good; and while he ruled all his subjects with strictness, yet he punished wrongdoers in accordance with

\[a\] Cf. To Nicocles 10.  
\[b\] Cf. § 51.
44 ἐξαμαρτότας κολάξων· οὐδὲν μὲν συμβούλων δεόμενος, ὁμως δὲ τοῖς φίλοις συμβουλεύομενος· πολλὰ μὲν τῶν χρημένων ἤττώμενος, ἀπαντά δὲ τῶν ἐχθρῶν περιγυνόμενος· σεμνὸς ὦν οὐ ταῖς τοῦ προσώπου συναγωγαῖς ἀλλὰ ταῖς τοῦ βίου κατασκευαῖς· οὐδὲ πρὸς ἐν ἀτάκτως οὐδ' ἀνωμάλως διακείμενος, ἀλλ' ὁμοίως τὰς ἐν τοῖς ἔργοις ὁμολογεῖσα [198] ὑπ' αὐτῶν ποιούμενος, τοὺς δ' ἄλλους τῇ μεγαλοψυχίᾳ καταδουλούμενος· φοβερὸς ὦν οὐ τῷ πολλοῖς χαλεπαίνειν, ἀλλὰ τῷ πολύ τὴν τῶν ἄλλων φύσιν ὑπερβάλλειν· ἤγογκος ὑπ' αὐτῶν· ὀλύγους πόνους πολλὰς ῥαστώνας κτώμενος, ἀλλ' οὐ διὰ μικρὰς βαθμίας μεγάλους
45 πόνους ὑπολειπόμενος· ὅλως οὐδὲν παραλείπων δὲν προσεῖναι δὲ τοῖς βασιλεύσιν, ἀλλ' εἷς ἐκάστης τῆς πολιτείας ἐξειλεγμένος τὸ βέλτιστον, καὶ δημοτικὸς μὲν ὄν τῇ τοῦ πλῆθους θεραπείαν, πολιτικὸς δὲ τῇ τῆς πόλεως ὤλης διοικήσει, στρατηγικὸς δὲ τῇ πρὸς τοὺς κινδύνους εὐβουλίαν, τυραννικὸς ¹ δὲ τῷ πᾶσι τούτοις διαφέρειν. καὶ ταῦθ' ὅτι προσῆν Εὐαγόρα, καὶ πλεῖω τούτων, εἷς αὐτῶν τῶν ἔργων ράδιοι καταμαθεῖν.

47 Παραλαβὼν γὰρ τὴν πόλιν ἐκβαρβαρωμένην καὶ διὰ τὴν Ἐωνίκων ἀρχήν οὔτε τοὺς Ἑλληνας προσ- 
1 τυραννικὸς ΘΔ: μεγαλόφρων ΓΔ.
the laws; and while he was in no need of advisers, yet he sought the counsel of his friends. He yielded often to his intimates, but in everything dominated his enemies; he inspired respect, not by the frownings of his brow, but by the principles of his life—in no thing was he disposed to carelessness or caprice, but observed his agreements in deed as well as word; he was proud, not of successes that were due to Fortune, but of those that came about through his own efforts; his friends he made subject to himself by his benefactions, the rest by his magnanimity he enslaved; he inspired fear, not by venting his wrath upon many, but because in character he far surpassed all others; of his pleasures he was the master and not their servant; by little labour he gained much leisure, but would not, to gain a little respite, leave great labours undone; in general, he fell in no respect short of the qualities which belong to kings, but choosing from each kind of government the best characteristic, he was democratic in his service to the people, statesmanlike in the administration of the city as a whole, an able general in his good counsel in the face of dangers, and princely in his superiority in all these qualities. That these attributes were inherent in Evagoras, and even more than these, it is easy to learn from his deeds themselves.\(^a\)

After he had taken over the government of the city, which had been reduced to a state of barbarism and, because it was ruled by Phoenicians, was neither hospitable to the Greeks nor acquainted with the arts, nor possessed of a trading-port or harbour,

\(^a\) In §§ 43-46 the strong influence of Gorgias is obvious in the long series of artificial antitheses and in the varied assonance.
diórbhse kai prós toutous kai χώραν πολλήν προσεκτήσατο καὶ τείχη προσπεριβάλετο καὶ τριήρεις ἐναυπηγήσατο καὶ ταῖς ἄλλαις κατασκευαῖς οὔτως ἤνεξε τὴν πόλιν ὡστε μηδεμίας τῶν Ἐλληνίδων ἀπολελείφθαι, καὶ δύναμιν τοσαῦτην ἐνεποίησεν ὡστε πολλοὺς φοβεισθαί τῶν πρότερον 48 καταφρονοῦντων αὐτῆς. καίτοι τηλικαύτας ἐπιδόσεις τὰς πόλεις λαμβάνειν οὐχ οἶν τε ἐστὶν, ἥν μὴ τις αὐτὰς διοικῇ τοιούτως ἦθεσιν οἰοὺς Ἐυαγόρας μὲν εἶχεν, ἐγὼ δὲ ὅλιγῳ πρότερον ἐπειράθην διελθεῖν. ὡστέ οὐ δέδουκα μὴ φανέρω μείζω λέγων τῶν ἐκείνων προσόντων, ἀλλὰ μὴ πολὺ λίαν ἀπο- 49 λειφθῶ τῶν πεπραγμένων αὐτῶ. τίς γὰρ ἂν ἐφ- ἰκοιτο τοιαύτης φύσεως, ὅσον μόνον τὴν αὐτοῦ πόλιν πλείονος ἁξίαν ἐποίησεν ἀλλὰ καὶ τὸν τόπον ὅλον τὸν περιέχοντα τὴν νῆσον ἐπὶ πραόττητα καὶ μετριότητα προῆγαγεν; πρῶς μὲν γε λαβέων Ἐυα- γόρας τὴν ἀρχὴν οὔτως ἀπροσοίστως καὶ χαλεπῶς εἶχον, ὡστε καὶ τῶν ἀρχόντων τούτων ἐνόμιζον [199] εἶναι βελτίστους οὐτίνες ἁμότατα πρὸς τοὺς Ἐλ- 50 λήνας διακείμενοι τυγχάνοντες. δὲ δὲ τοσοῦτων μεταπεπτώκασιν ὡσθ' ἀμιλλάσθαι μὲν οὕτως αὐτῶν δόξους φιλέλληνες εἶναι μάλιστα, παιδο- ποιεῖσθαι δὲ τοὺς πλείοντος αὐτῶν γυναῖκας λαμ- βάνωτας παρ' ἦμῶν, χαίρειν δὲ καὶ τοῖς κτήμασι καὶ τοῖς ἐπιτυθέμεθα τοῖς Ἐλληνικοῖς μᾶλλον ἡ τοῖς παρὰ σφίσον αὐτοῖς, πλείονος δὲ καὶ τῶν περὶ τὴν μουσικὴν καὶ τῶν περὶ τὴν ἄλλην παίδευσιν ἐν τούτοις τοῖς τόποις διατρίβειν ἢ παρ' οἷς πρότερον εἰσθότες ἦσαν. καὶ τούτων ἀπάντων οὐδεὶς ὅστις οὐκ ἂν Ἐυαγόραν αἰτιον εἶναι προσομολογήσειειν.
Evagoras remedied all these defects and, besides, acquired much additional territory, surrounded it all with new walls and built triremes, and with other construction so increased the city that it was inferior to none of the cities of Greece. And he caused it to become so powerful that many who formerly despised it, now feared it. And yet it is not possible that cities should take on such increase unless there are those who govern them by such principles as Evagoras had and as I endeavoured to describe a little before. In consequence I am not afraid of appearing to exaggerate in speaking of the qualities of the man, but rather lest I greatly fall short of doing justice to his deeds. For who could do justice to a man of such natural gifts, a man who not only increased the importance of his own city, but advanced the whole region surrounding the island to a régime of mildness and moderation? Before Evagoras gained the throne the inhabitants were so hostile to strangers and fierce that they considered the best rulers to be those who treated the Greeks in the most cruel fashion. At present, however, they have undergone so great a change that they strive with one another to see who shall be regarded as most friendly to the Greeks, and the majority of them take their wives from us and from them beget children, and they have greater pleasure in owning Greek possessions and observing Greek institutions than in their own, and more of those who occupy themselves with the liberal arts and with education in general now dwell in these regions than in the communities in which they formerly used to live. And for all these changes, no one could deny that Evagoras is responsible.

* See Panegyr. 141 for the fleet and army of Evagoras.
51 Μέγιστον δὲ τεκμήριον καὶ τοῦ τρόπου καὶ τῆς ὀσιότητος τῆς ἔκεινον· τῶν γὰρ Ἑλλήνων πολλοὶ καὶ καλοὶ κἀγαθοὶ τὰς αὐτῶν πατρίδας ἀπολιπόντες ἦλθον εἰς Κῦπρον οἰκήσοντες, ἥγοιμενοι κοιφό-τέραν καὶ νομιμωτέραν εἶναι τὴν Ἐυαγόρου βασι-λείαν τῶν οἶκων πολιτείῶν· ὅν τοὺς μὲν ἄλλους ὀνομαστὶ διελθεῖν πολὺ ἂν ἔργον εἰή. Κόνωνα δὲ τὸν διὰ πλείστας ἀρετὰς πρωτεύσαντα τῶν Ἑλλή-
νων τίς οὐκ οἴδεν ὦτὶ δυστυχησάσης τῆς πόλεως ἐς ἀπάντων ἐκλεξάμενον ὡς Ευαγόραν ἦλθε, νομί-
σας καὶ τῷ σώματι βεβαιοτάτην εἶναι τὴν παρ’ ἐκείνῳ καταφυγὴν καὶ τῇ πόλει τάχιστ’ ἂν αὐτὸν γενέσθαι βοηθόν. καὶ πολλὰ πρότερον ἦδη κατ-
ωρθωκὼς οὐδὲ περὶ ἐνὸς πώποτε πράγματος ἐδοξεῖν
52 ἢ περὶ τούτου βουλεύσασθαι· συνεβῇ γὰρ αὐτῷ διὰ τὴν ἁφιέων τὴν εἰς Κῦπρον καὶ ποιήσαι καὶ παθεῖν πλεῖστ’ ἀγαθά. πρώτων μὲν γὰρ οὐκ ἔφθασαν ἀλλὰ πλησιάσαντες καὶ περὶ πλείονος ἐποιήσαντο σφᾶς αὐτούς ἢ τοὺς πρότερον οἰκείουσ ὄντας. ἐπειτα περὶ τε τῶν ἄλλων ὁμοούντες ἀπαντὰ τὸν χρόνον διετέλεσαν καὶ περὶ τῆς ἠμέ-
53 τέρας πόλεως τῆς αὐτῆς γνώμην εἰχον. ὄραντες γὰρ αὐτὴν ψό Λακεδαιμονίως οὕσαν καὶ μεγάλη μεταβολὴ κεχρημένην λυπηρῶς καὶ βαρέως ἐφερον, ἀμφότεροι προσήκοντα ποιοῦντες· τῷ μὲν γὰρ ἦν

1 δυστυχησάσης τῆς πόλεως Γ'ΘΔ: δυστυχήσας, omitting τῆς πόλεως, Γ', Arist. Rhet. 1399 a 5, Blass.

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a e.g., Andocides, the Athenian orator, who had an estate
EVAGORAS, 51-54

The most convincing proof of the character and uprightness of Evagoras is this—that many of the most reputable Greeks left their own fatherlands and came to Cyprus to dwell, because they considered Evagoras's rule less burdensome and more equitable than that of their own governments at home. To mention all the others by name would be too great a task: but who does not know about Conon, first among the Greeks for his very many glorious deeds, that when his own city had met with ill-fortune, he chose out of all the world Evagoras and came to him, believing that for himself Evagoras would provide the most secure asylum and for his country the most speedy assistance. And indeed Conon, although he had been successful in many previous ventures, in no one of them, it is believed, had he planned more wisely than in this; for the result of his visit to Cyprus was that he both conferred and received most benefits. In the first place, no sooner had Evagoras and Conon met one another than they esteemed each other more highly than those who before had been their intimate friends. Again, they not only were in complete harmony all their lives regarding all other matters, but also in matters relating to our own city they held to the same opinion. For when they beheld Athens under the domination of the Lacedaemonians and the victim of a great reversal of fortune, they were filled with grief and indignation, both acting fittingly; for Conon was a native in Cyprus (cf. Andoc. On the Mysteries 4), and other Greeks who were forced into exile.

b The Athenian fleet under Conon was defeated by the Spartans at Aegospotami in 405 B.C. After this "ill-fortune" Conon, with eight triremes, took refuge with Evagoras, where he remained until 397 B.C.

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φύσει πατρίς, τὸν δὲ διὰ πολλὰς καὶ μεγάλας εὐεργεσίας νόμῳ πολύτην ἐπεποίηντο. σκοπουμένοι δ’ αὐτοῖς ὅπως τῶν συμφορῶν αὐτὴν ἀπαλλάξουσι, ταχύν τὸν καρδὸν Δακεδαμονίοι παρεσκευάσαν ἀρχοντες γὰρ τῶν 'Ελλήνων καὶ κατὰ γῆν καὶ κατὰ θάλατταν εἰς τοῦτ’ ἀπληστίας ἦλθον, ὡστε καὶ τὴν 'Ασίαν κακῶς ποιεῖν ἐπεχεί-55 ρήσαν. λαβόντες δ’ ἐκεῖνοι τούτον τὸν καρδὸν καὶ τῶν στρατηγῶν τῶν βασιλέως ἀπορούντων ὅ τι χρῆσωνται τοῖς πράγμασιν, ἐδίδασκον αὐτοῖς μὴ κατὰ γῆν ἀλλὰ κατὰ θάλατταν ποιεῖσθαι τὸν πό- λεμον τὸν πρὸς Δακεδαμονίους, νομίζοντες, εἰ μὲν πεζὸν στρατόπεδον καταστήσαντο καὶ τοῦτο περιγένετο, τὰ περὶ τὴν ἦπειρον μόνον καλῶς ἔξειν, εἰ δὲ κατὰ θάλατταν κρατήσειαν, ἀπασάν
56 τὴν 'Ελλάδα τῆς νίκης ταύτης μεθέξειν. ὅπερ συνεβή· πεισθέντων γὰρ ταῦτα τῶν στρατηγῶν καὶ ναυτικοῦ συλλεγέντος Δακεδαμονίου μὲν κατεναυ-μαχήθησαν καὶ τῆς ἀρχῆς ἀπεστερήθησαν, οἱ δ’ "Ελλήνες ἠλευθερώθησαν, ἡ δὲ πόλις ἡμῶν τῆς τε παλαιᾶς δόξης μέρος τι πάλιν ἀνέλαβε καὶ τῶν συμμάχων ἡγεμῶν κατέστη. καὶ ταῦτ’ ἐπράξη Κόνωνος μὲν στρατηγοῦντος, Εὐαγόρου δὲ τοῦτο τε παρασχόντος καὶ τῆς δυνάμεως τῆν πλείστην
57 παρασκευάσαντος. ὑπὲρ δὲν ἦμεῖς μὲν αὐτοὺς ἐτιμήσαμεν ταῖς μεγίσταις τιμαῖς καὶ τὰς εἰκόνας αὐτῶν ἐστήσαμεν οὕτε πρὸ τοῦ Δίως ἄγαλμα τοῦ σωτήρος, πλησίον ἐκείνον τε καὶ σφῶν αὐτῶν, ἀμφότερων ὑπόμνημα καὶ τῶν μεγέθους τῆς εὑ-εργεσίας καὶ τῆς φιλίας τῆς πρὸς ἀλλήλους.

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*This is attested by Demosthenes, *Philip’s Letter* 10.

* Agesilaus, king of Sparta, was leader.
EVAGORAS, 54–57

son of Athens, and Evagoras, because of his many generous benefactions, had legally been given citizenship by the Athenians. And while they were deliberating how they might free Athens from her misfortunes, the Lacedaemonians themselves soon furnished the opportunity; for, as rulers of the Greeks on land and sea, they became so insatiate that they attempted to ravage Asia also. Conon and Evagoras seized this opportunity, and, as the generals of the Persian king were at a loss to know how to handle the situation, these two advised them to wage war against the Lacedaemonians, not upon land but upon the sea, their opinion being that if the Persians should organize an army on land and with this should gain a victory, the mainland alone would profit, whereas, if they should be victors on the sea, all Hellas would have a share in the victory. And that in fact is what happened: the generals followed this advice, a fleet was assembled, the Lacedaemonians were defeated in a naval battle and lost their supremacy, while the Greeks regained their freedom and our city recovered in some measure its old-time glory and became leader of the allies. And although all this was accomplished with Conon as commander, yet Evagoras both made the outcome possible and furnished the greater part of the armament. In gratitude we honoured them with the highest honours and set up their statues where stands the image of Zeus the Saviour, near to it and to one another, a memorial both of the magnitude of their benefactions and of their mutual friendship.

* Off Cnidus, 394 b.c.
* In front of the Zeus Stoa in the Agora; cf. Pausanias i. 3. 2.
ισοκρατεὺς δ' οὖ τὴν αὐτὴν γνώμην ἐσχε περὶ αὐτῶν, ἀλλ' ὅσω μεῖζω καὶ πλείονος ἡξια κατεργάσαντο, τοσούτω μᾶλλον ἐδεισεν αὐτοὺς. περὶ μὲν οὖν Κόωνος ἄλλος ἦμιν ἔσται λόγος· ὅτι δὲ πρὸς Εὐαγόραν οὕτως ἔσχεν, οὐδ' αὐτός λαθεῖν 58 ἐξήτησεν. φαίνεται γὰρ μᾶλλον μὲν σπουδάσας περὶ τὸν ἐν Κύπρῳ πόλεμον ἢ περὶ τοὺς ἄλλους ἀπαντας, μεῖζω δὲ καὶ χαλεπώτερον ἐκεῖνον ἀνταγωνιστὴν νομίσας ἢ Κύρου τὸν περὶ τῆς βασιλείας ἀμφισβητήσαντα. μέγιστον δὲ τεκμήριον· τοῦ μὲν γὰρ ἀκούων τᾶς παρασκευὰς τοσοῦτον κατεφρόνησεν ὡστε διὰ τὸ μὴ φροντίζειν μικρὸν δείν ἔλαθεν αὐτὸν ἐπί το βασιλείαν ἐπιστάσαι· πρὸς δὲ τοῦτο οὕτως ἐκ πολλοῦ περιδεώς ἔσχεν, ὡστε μεταξὺ πάσχων εὗ πολεμεῖν πρὸς αὐτὸν ἐπεχείρησεν, 201 δίκαια μὲν οὐ ποιῶν, οὐ μὴν παντάπασιν ἅλόγως 59 βουλευσάμενος. ἡπίστατο μὲν γὰρ πολλοὺς καὶ τῶν Ἐλλήνων καὶ τῶν βαρβάρων ἐκ ταπεινῶν καὶ φαιλων πραγμάτων μεγάλας δυναστείας κατεργασάμενος, ἡσθάνετο δὲ τὴν Εὐαγόρου μεγαλοὺχίαν καὶ τὰς ἐπιδόσεις αὐτῷ καὶ τῆς δόξης καὶ τῶν πραγμάτων οὐ κατὰ μικρὸν γιγνομένας, ἀλλὰ καὶ τῆν φύσιν ἀνυπέρβλητον ἔχοντα καὶ τὴν τύχην 60 αὐτῷ συναγωνιζομένην· ὥστ' οὖχ ὑπὲρ τῶν γεγενημένων ὄργιζόμενος ἀλλὰ περὶ τῶν μὲλλόντων φοβοῦμενος, οὐδὲ περὶ Κύπρου μόνον δεδιώς, ἀλλὰ

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a Isocrates gives a brief discussion of Conon’s affairs in To Philip 62-64.

b Cf. Xenophon, Anab. i. for the famous expedition of Cyrus the Younger against his brother Artaxerxes II. See Panegyr. 145.

36
EVAGORAS, 57–60

The king of Persia, however, did not have the same opinion of them; on the contrary, the greater and more illustrious their deeds the more he feared them. Concerning Conon I will give an account elsewhere; but that toward Evagoras he entertained this feeling not even the king himself sought to conceal. For he was manifestly more concerned about the war in Cyprus than about any other, and regarded Evagoras as a more powerful and formidable antagonist than Cyrus, who had disputed the throne with him. The most convincing proof of this statement is this: when the king heard of the preparations Cyrus was making he viewed him with such contempt that because of his indifference Cyrus almost stood at the doors of his palace before he was aware of him. With regard to Evagoras, however, the king had stood in terror of him for so long a time that even while he was receiving benefits from him he had undertaken to make war upon him—a wrongful act, indeed, but his purpose was not altogether unreasonable. For the king well knew that many men, both Greeks and barbarians, starting from low and insignificant beginnings, had overthrown great dynasties, and he was aware too of the lofty ambition of Evagoras and that the growth of both his prestige and of his political activities was not taking place by slow degrees; also that Evagoras had unsurpassed natural ability and that Fortune was fighting with him as an ally. Therefore it was not in anger for the events of the past, but with forebodings for the future, nor yet fearing for Cyprus alone, but for

\[c\] The battle of Cunaxa (401 B.C.) in which Cyrus was slain. The distance from Babylon, according to Xenophon, was 360 stades (c. 45 miles).
polû peri meižônwn épouïsato tôn pôlemon proû autôn. ōútou ò oûn ħûrmhseνn òvst' eis tûn stra-
teiâν tâûtûn pléon ἡ tâlantâ pêntakioschília kai
mûria kathnâlôsenv.

61 'All' ömws Euagôras pásais âpolêleuménoû

tois dûnâmesei, àntitâxas tûn autôû gêwûnhn proû

tûs ōútous ùperegeîtheîs paraksevás, épêdeiçen
autôn en tûtous polû thauμâstôteron õ tôiîs ãl-


louîs tûis prôeirhmenoi. òte mên ħâr autôn eîwn

eirhînhn âgeîn, tôûn autôû pûlîn mônhn eîxên' épêidê

d' ãvnâgkásth polêmeeû, toûûtûs õn kai toûûtûn
eîxê Pnuatagôran tôûn viûûn tôûn autôû ùwnaγwue-


stûn õste mikróû mên épêhse Kûprûn ãpasaan
kataxheûn, Phoûîkhûn d' épôrbhse, Tûruûn dê katâ


krâtôû eîle, Kûlikîan dê bâsilêwûs âpêsthse,
tosôûtûs dê tôûn polêmîwn âpôlêseûn õûste pol-


louûs Pêrswûn pêνthôûntas tôûs autôn sêmforas


62 mêmîhshai tôûs ârêtès tôûs êkeînuû têleûtûn ò d'


óútous ênêplhshen autûûs tôû polêmeeû, õos't' eîðiaîmê-
nûn tôûn állouß khônon tôûn bâsilêwûn mh' diâllât-
têshai tôûs âpôstâsi prûn kûrioi ãnéônûto tôû


swmâtûn, ãsменûn tôûn eirhînhn épouîsantô, lû-
sântes mên tôûn nômûn tûtûn, ouûên dê kînîsântes


63 tûs Euagôrou tûrapnîdôs. kai Lâkedêmônnûn mën


 tôûn kai dôxên kai dûnâmûn meγîstûn êxônûtûn kât
êkeînuû tôûn khônon êntôs trîûn êtûn àfêileto tôû


árkhûn, Euagôра dê polêmîshas êtê dêka tôûn autûn
kûriôn autôn kateîlpeûn, õûnûr õn kai prûn eîs
tôn pôlemon eîselbheîn. d' dê pântwûn deûnôtatôn


a A talent of gold was worth about $1200 or £300.

b Cf. Isocrates, Panegyr. 161.

c A Homeric reminiscence.
EVAGORAS, 60-64

reasons far weightier, that he undertook the war against Evagoras. In any case he threw himself into it with such ardour that he expended on this expedition more than fifteen thousand talents.\(^d\)

But nevertheless, although Evagoras was inferior in all the resources of war, after he had marshalled in opposition to these extraordinarily immense preparations of the king his own determination, he proved himself in these circumstances to be far more worthy of admiration than in all those I have mentioned before. For when his enemies permitted him to be at peace, all he possessed was his own city; but when he was forced to go to war, he proved so valiant, and had so valiant an ally in his son Pnytagoras, that he almost subdued the whole of Cyprus, ravaged Phoenicia, took Tyre by storm, caused Cilicia to revolt from the king, and slew so many of his enemies that many of the Persians, when they mourn over their sorrows, recall the valour of Evagoras.\(^b\)

And finally he so glutted them with war \(^c\) that the Persian kings, who at other times were not accustomed to make peace with their rebellious subjects until they had become masters of their persons, gladly made peace,\(^d\) abandoning this custom and leaving entirely undisturbed the authority of Evagoras. And although the king within three years \(^e\) destroyed the dominion of the Lacedaemonians,\(^f\) who were then at the height of their glory and power, yet after he had waged war against Evagoras for ten years,\(^g\) he left him lord of all that he had possessed before he entered upon the war. But the most amazing

\(^d\) For the actual facts see Diodorus xv. 9.
\(^e\) 397–394 B.C.
\(^f\) An exaggeration; it was the Spartan sea-power only that was destroyed.
\(^g\) 390–380 (?) B.C.
[202] τὴν γὰρ πόλιν, ἡν Εὐαγόρας ἐτέρον τυραννοῦντος μετὰ πεντήκοντα ἄνδρῶν εἶλε, ταύτην βασιλεὺς ὁ μέγας τοσαῦτην δύναμιν ἔχων οὐχ οἶος τ᾽ ἐγένετο χειρώσασθαι.

65 Καὶ τοι πώς ἂν τις τὴν ἄνδριαν ἢ τὴν φρόνησιν ἢ σύμπασαν τὴν ἀρετὴν τὴν Εὐαγόρου φανερώτερον ἐπιδείξειν ἢ διὰ τοιούτων ἔργων καὶ κωδίων; οὐ γὰρ μόνον φανεῖται τοὺς ἄλλους πολέμους, ἀλλὰ καὶ τῶν τῶν ἡρώων ὑπερβαλόμενος, τὸν ὑπὸ πάντων ἄνθρωπων ὑμνούμενον. οὐ μὲν γὰρ μεθ’ ἀπάσης τῆς Ἐλλάδος ὑπὸ μόνην εἶλον, ὃ δὲ μᾶν πόλιν ἔχων πρὸς ἀπασαν τὴν Ἄσιαν ἐπολέμησαν· ὡστ’ εἰ τοσοῦτοι το πλῆθος ἐγκουμιάζειν αὐτὸν Ἰβουλήθησαι ὅσοι περ ἐκεῖνος, πολὺ ἂν μείζω καὶ τὴν

66 δόξαν αὐτῶν ἔλαβεν. τίνα γὰρ εὐφήσομεν τῶν τότε γενομένων, εἰ τούς μύθους ἀφέντες τὴν ἀλήθειαν σκοποῦμεν, τοιαῦτα διαπεπραγμένον, τίνα τοσούτων μεταβολῶν ἐν τοῖς πράγμασιν αἰτίων γεγενημένων; ὃς αὐτὸν μὲν εἶ ἰδιῶτον τύραννον κατέστησε, τὸ δὲ γένος ἄπαν ἀπεληλεμένον τῆς πολιτείας εἰς τὰς προσηκούσας τιμὰς πάλιν ἐπανήγαγε, τοὺς δὲ πολίτας ἐκ βαρβάρων μὲν Ἐλλήνας

67 ἐποίησεν, εἰς ἀνάδρων δὲ πολεμικούς, εἰς ἀδόξων δ’ ὀνομαστοὺς, τὸν δὲ τόπον ἀμίκτων ὀλοῦν παραλαβῶν καὶ παντάπασιν ἐξηγημαζόμενον ἥμερώτερον καὶ πραότερον κατέστησεν, ἐτὶ δὲ πρὸς τούτοις εἰς ἔχθραν μὲν βασιλεῖ καταστάσεις οὕτως αὐτὸν ἡμῖνατο καλῶς ὡστ’ ἀείμνηστον γεγενήθησαι τὸν πόλεμον τὸν περὶ Κύπρον, ὅτε δ’ ἂν αὐτῷ σύμμαχος, τοσούτω χρησιμώτερον αὐτὸν παρέσχε τῶν ἄλλων

68 ὡσθ’ ὀμολογουμένως μεγίστην αὐτῷ συμβαλέσθαι

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*a Cf. Panegyr. 83.*
thing of all is this: the city which, held by another prince, Evagoras had captured with fifty men, the Great King, with all his vast power, was unable to subdue at all.

In truth, how could one reveal the courage, the wisdom, or the virtues generally of Evagoras more clearly than by pointing to such deeds and perilous enterprises? For he will be shown to have surpassed in his exploits, not only those of other wars, but even those of the war of the heroes which is celebrated in the songs of all men. For they, in company with all Hellas, captured Troy only, but Evagoras, although he possessed but one city, waged war against all Asia. Consequently, if the number of those who wished to praise him had equalled those who lauded the heroes at Troy, he would have gained far greater renown than they. For whom shall we find of the men of that age—if we disregard the fabulous tales and look at the truth—who has accomplished such feats or has brought about changes so great in political affairs? Evagoras, from private estate, made himself a sovereign; his entire family, which had been driven from political power, he restored again to their appropriate honours; the citizens of barbarian birth he transformed into Hellenes, cravens into warriors, and obscure individuals into men of note; and having taken over a country wholly inhospitable and utterly reduced to savagery, he made it more civilized and gentler; furthermore, when he became hostile to the king, he defended himself so gloriously that the Cyprian War has become memorable for ever; and when he was the ally of the king, he made himself so much more serviceable than the others that, in the opinion of all, the forces he contributed to the naval
δύναμιν εἰς τὴν ναυμαχίαν τὴν περὶ Κνίδου, ἢς γενομένης βασιλεύς μὲν ἀπάσης τῆς Ἀσίας κύριος κατέστη, Λακεδαίμονιοι δ' ἀντὶ τοῦ τῆς ἡπειροῦ πορθεῖν περὶ τῆς αὐτῶν κυνικοῦ εὐεργετήσαν, οἱ δ' Ἑλληνες ἀντὶ δουλείας αὐτονομίας ἔτυχον, Ἀθηναῖοι δὲ τοσοῦτον ἐπέδοσαν ὡστε τοὺς πρότερον αὐτῶν ἁρχοντας ἐλθεῖν αὐτοὺς τὴν ἁρχὴν διώσοντας. ὡστ' εἰ τις ἔρωτό με, τί νομίζω μέγιστον εἶναι τῶν Ἑυαγόρα πεπραγμένων, πότερον τǝς ἐπιμελείας καὶ τὰς παρασκευὰς τὰς πρὸς Λακεδαίμονιοὺς εξ ὧν τὰ προειρημένα γέγονεν, ἢ τὸν τελευταίον πόλεμον, ἢ τὴν κατάληψιν τῆς βασιλείας, ἢ τὴν ὅλην τῶν πραγμάτων διοίκησιν, εἰς πολλήν ἀπορίαν ἀν κατασταίην· ἅπε γὰρ μοι δοκεῖ μέγιστον εἶναι καὶ θαυμαστότατον καθ' ὁ τί ἂν αὐτῶν ἐπιστήμω τὴν διάνοιαν.

70 Ὡστ' εἰ τινὲς τῶν προγεγενημένων δι' ἀρετὴν ἀθάνατοι γεγόνασιν, οἴμαι κάκεινον ἡξιώθαι ταύτης τῆς δωρεᾶς, σημείοις χρώμενος ὃτι καὶ τὸν ἐνθάδε χρόνον εὐτυχέστερον καὶ θεοφιλέστερον ἑκεῖνων διαβεβίσκειν. τῶν μὲν γὰρ ἡμιθέων τοὺς πλείστους καὶ τοὺς ὁνομαστότατους εὐρήσομεν ταῖς μεγίσταις συμφοραῖς περιπεσόντας, Ἑυαγόρας δ' οὗ μόνου θαυμαστότατος ἄλλα καὶ μακαριστότατος 71 εξ ἁρχῆς ὡν διετέλεσεν. τὶ γὰρ ἀπέλιπεν εὐδαιμονίας, ὃς τοιούτων μὲν προγόνων ἔτυχεν οἰων οὐδεὶς ἄλλος, πλὴν εἰ τις ἄπο τῶν αὐτῶν ἑκείνω γέγονεν, τοσοῦτον δὲ καὶ τῷ σώματι καὶ τῇ γνώμῃ τῶν ἄλλων διήνεγκεν ὡστε μὴ μόνον Σαλαμίνος.
battle at Cnidus were the largest, and as the result of this battle, while the king became master of all Asia, the Lacedaemonians instead of ravaging the continent were compelled to fight for their own land, and the Greeks, in place of servitude, gained independence, and the Athenians increased in power so greatly that those who formerly were their rulers came to offer them the hegemony. Consequently, if anyone should ask me what I regard as the greatest of the achievements of Evagoras, whether the careful military preparations directed against the Lacedaemonians which resulted in the aforesaid successes, or the last war, or the recovery of his throne, or his general administration of affairs, I should be at a great loss what to say in reply; for each achievement to which I happen to direct my attention seems to me the greatest and most admirable.

Therefore, I believe that, if any men of the past have by their merit become immortal, Evagoras also has earned this preferment; and my evidence for that belief is this—that the life he lived on earth has been more blessed by fortune and more favoured by the gods than theirs. For of the demigods the greater number and the most renowned were, we shall find, afflicted by the most grievous misfortunes, but Evagoras continued from the beginning to be not only the most admired, but also the most envied for his blessings. For in what respect did he lack utter felicity? Such ancestors Fortune gave to him as to no other man, unless it has been one sprung from the same stock, and so greatly in body and mind did he excel others that he was worthy to hold sway over

* A reference to the Lacedaemonians before the battle of Cnidus; see *Areop.* 65.
ἀλλὰ καὶ τῆς Ἀσίας ἀπάσης ἄξιος εἶναι τυραννεῖν, κάλλιστα δὲ κτησάμενος τὴν βασιλείαν ἐν ταύτῃ τὸν βίον διετέλεσε, θυντὸς δὲ γενόμενος ἀθάνατον τὴν περὶ αὐτοῦ μνήμην κατέλιπε, τοσοῦτον δ' ἐβίω χρόνον ὡστε μήτε τοῦ γῆρως ἁμοιρὸς γενέσθαι μήτε τῶν νόσων μετασχεῖν τῶν διὰ ταύτην τὴν

72 ἡλικίαν γιγνομένων. πρὸς δὲ τούτοις, ὁ δοκεῖ οπανωτάτων εἶναι καὶ χαλεπώτατον, εὐπαιδίας τυχεῖν ἁμα καὶ πολυπαιδίας, οὐδὲ τούτον διήμαρτεν, ἀλλὰ καὶ τούτ᾽ αὐτῷ συνέπεσεν. καὶ τὸ μέγιστον, ὅτι τῶν ἐξ αὐτοῦ γεγονότων οὐδένα ἑκατέρων ἰδιωτικοῖς ὁνόμασι προσαγορεύομεν, ἀλλὰ τὸν μὲν βασιλέα καλούμενον, τοὺς δ' ἀνακτάς, τὰς δ' ἀνάσσας. ὡστ' εἰ τυχεῖ τῶν ποιητῶν περὶ τῶν τῶν προγεγενημένων ὑπερβολαῖς κέχρηται, λέγοντες ὡς ἦν θεὸς ἐν ἀνθρώποις ἢ δαίμων θυντός, ἀπαντα τὰ τοιαῦτα περὶ τὴν ἔκεινου φύσιν ρηθῆναι μᾶλιστ' ἄν ἀρμόσειεν.

73 Τῶν μὲν οὖν εἰς Ευαγόραν πολλὰ μὲν οἵμαι [204] παραλιπέσων ὑστεριζω γὰρ τῆς ἀκμῆς τῆς ἐμαυτοῦ, μεθ' ἥς ἀκριβείστερον καὶ φιλοπονώτερον ἐξειργασάμην ἄν τὸν ἐπαυνὸν τούτον· οὗ μὴν ἀλλὰ καὶ νῦν, ὃσον κατὰ τὴν ἐμὴν δύναμιν, οὐκ ἀνεγκωμίατος ἐστιν. ἐγὼ δ', ὡς Νικόκλεις, ἠγοῦμαι καλὰ μὲν εἶναι μυθεῖα καὶ τὰς τῶν συμμάτων εἰκόνας, πολὺ μὲντοι πλείονος ἄξιας τὰς τῶν πράξ-

1 οὐδένα mss.: οὐδὲν Γ1 and Blass.

a Evagoras seized the power not later than 411 B.C., when the Athenian orator Andocides, in exile, found him reigning.
EVAGORAS, 71–73

not only Salamis but the whole of Asia also; and having acquired most gloriously his kingdom he continued in its possession all his life; and though a mortal by birth, he left behind a memory of himself that is immortal, and he lived just so long that he was neither unacquainted with old age, nor afflicted with the infirmities attendant upon that time of life.\(^a\)

In addition to these blessings, that which seems to be the rarest and most difficult thing to win—to be blessed with many children who are at the same time good—not even this was denied him, but this also fell to his lot. And the greatest blessing was this: of his offspring he left not one who was addressed merely by a private title; on the contrary, one was called king,\(^b\) others princes, and others princesses. In view of these facts, if any of the poets have used extravagant expressions in characterizing any man of the past, asserting that he was a god among men, or a mortal divinity, all praise of that kind would be especially in harmony with the noble qualities of Evagoras.

No doubt I have omitted much that might be said of Evagoras; for I am past my prime of life,\(^c\) in which I should have worked out this eulogy with greater finish and diligence. Nevertheless, even at my age, to the best of my ability he has not been left without his encomium. For my part, Nicocles, I think that while effigies of the body are fine memorials, yet likenesses of deeds and of the character are of far greater

He died in 374–373 B.C. Isocrates, in his depiction of the happy lot of the king, naturally must ignore the fact that Evagoras seems to have been assassinated!

\(^a\) A reference to Evagoras.

\(^b\) A reference to Nicocles.

\(^c\) Isocrates was perhaps seventy years of age when he wrote the \textit{Evagoras}.
ISOCRATES

εων καὶ τῆς διανοίας, ἃς ἐν τοῖς λόγοις ἂν τις
74 μόνον τοῖς τεχνικῶς ἔχουσι θεωρήσειν. προκρίω
δὲ ταύτας πρῶτον μὲν εἰδῶς τοὺς καλοὺς κἀγαθοὺς
tῶν ἀνδρῶν οὐχ οὕτως ἐπὶ τῷ κάλλει τοῦ σώματος
σεμνυνομένους ὃς ἐπὶ τοῖς ἐργοῖς καὶ τῇ γνώμῃ
φιλοτιμομένους· ἐπειθ’ ὅτι τοὺς μὲν τύπους ἀναγ-
καίον παρὰ τούτοις εἰναι μόνοις, παρ’ οἷς ἂν στα-
θῶσι, τοὺς δὲ λόγους ἐξενεχθῄναι θ’ οἶνον τ’ ἐστὶν
εἰς τὴν Ἑλλάδα καὶ, διαδοθέντας ἐν ταῖς τῶν εὐ
φρονούντων διατριβαῖς, ἀγαπᾶσθαι παρ’ οἷς κρεῖτ-
tόν ἐστιν ἥ παρὰ τοῖς ἄλλοις ἀπασιν εὐδοκιμεῖν.
75 πρὸς δὲ τούτοις ὅτι τοῖς μὲν πεπλασμένοις καὶ τοῖς
γεγραμμένοις οὔδεις ἂν τὴν τοῦ σώματος φύσιν
ὁμοώσεις, τοὺς δὲ τρόπους τοὺς ἄλληλων καὶ τὰς
dιανοίας τὰς ἐν τοῖς λεγομένοις ἐνούσας ῥάδιὸν ἔστι
μυμείθαι τοῖς μὴ ραθυμεῖν αἱρομένοις, ἄλλα χρη-
76 στοῖς εἶναι βουλομένουις. ὥν ἔνεκα καὶ μᾶλλον
ἐπεχείρησα γράφειν τὸν λόγον τούτον, ἡγούμενος
καὶ σοι καὶ τοῖς σοῖς παίσι καὶ τοῖς ἄλλοις τοῖς
ἀπ’ Εὐαγόρου γεγονόσι πολὺ καλλίστην ἂν γενέσθαι
tαύτην παράκλησιν, εἰ τις ἀθροίσας τὰς ἀρετὰς
τὰς ἐκείνου καὶ τῷ λόγῳ κοσμήσας παραδοῖν θεω-
77 ρεῖν ὑμῖν καὶ συνιδιατρίβειν αὐταῖς. τοὺς μὲν γὰρ
ἄλλους προτρέπομεν ἐπὶ τὴν φιλοσοφίαν ἔτερους
ἐπαινοῦντες, ἵνα ζηλοῦντες τοὺς εὐλογομένους τῶν
αὐτῶν ἐκείνους ἐπιτηδευμάτων ἐπιθυμῆσαι, ἑγὼ δὲ
σὲ καὶ τοὺς σοὺς οὐκ ἄλλοτρίους παραδείγμασι
χρώμενος ἄλλ’ οἰκείοις παρακαλῶ, καὶ συμβουλεύω
46
value,\textsuperscript{a} and these are to be observed only in discourses composed according to the rules of art. These I prefer to statues because I know, in the first place, that honourable men pride themselves not so much on bodily beauty as they desire to be honoured for their deeds and their wisdom; in the second place, because I know that images must of necessity remain solely among those in whose cities they were set up, whereas portrayals in words may be published throughout Hellas, and having been spread abroad in the gatherings of enlightened men, are welcomed among those whose approval is more to be desired than that of all others; and finally, while no one can make the bodily nature resemble moulded statues and portraits in painting, yet for those who do not choose to be slothful, but desire to be good men, it is easy to imitate the character of their fellow-men and their thoughts and purposes—those, I mean, that are embodied in the spoken word. For these reasons especially I have undertaken to write this discourse because I believed that for you, for your children, and for all the other descendants of Evagoras, it would be by far the best incentive, if someone should assemble his achievements, give them verbal adornment, and submit them to you for your contemplation and study. For we exhort young men to the study of philosophy \textsuperscript{b} by praising others in order that they, emulating those who are eulogized, may desire to adopt the same pursuits, but I appeal to you and yours, using as examples not aliens, but members of your own family, and I counsel you to devote your attention to this,

\textsuperscript{a} Cf. \emph{To Nicocles} 36.

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προσέχειν τὸν νοῦν, ὅπως καὶ λέγειν καὶ πράττειν μηδενὸς ἢττον δυνήσει τῶν Ἑλλήνων.

78 Καὶ μὴ νόμιζέ με καταγιγνώσκειν, ὡς νῦν ἁμελεῖς, ὅτι πολλάκις σοὶ διακελεύομαι περὶ τῶν αὐτῶν. Οὐ γὰρ οὕτ’ ἐμὲ λέληθας οὔτε τοὺς ἄλλους ὅτι καὶ πρῶτος καὶ μόνος τῶν ἐν τυραννίδι καὶ πλοῦτῳ καὶ τρυφαῖς ὄντων φιλοσοφεῖν καὶ ποιεῖν ἐπικεχείρηκας, οὐδὰς ὅτι πολλοὺς τῶν βασιλέων ποιήσεις ξηλώσαντας τὴν σὴν παϊδευσιν τούτων τῶν διατριβῶν ἐπιθυμεῖν, ἀφεμένους ἕφ’ οἷς νῦν λίαν χαίρουσιν. ἀλλ’ ὁμοὶ ἐγὼ ταῦτ’ εἰδὼς οὖδὲν ἢττον καὶ ποιῶ καὶ ποιήσω ταῦτόν ὅπερ ἐν τοῖς γυμνικοῖς ἁγώσων οἱ θεαταί· καὶ γὰρ ἐκείνου παρακελεύονται τῶν δρομέων οὐ τοῖς ἀπολελειμμένοις ἀλλὰ τοῖς περὶ τῆς νίκης ἀμιλλωμένοις.

80 Ἐμὸν μὲν οὖν ἔργων καὶ τῶν ἄλλων φίλων τοιαύτα καὶ λέγειν καὶ γράφειν ἐξ ὧν μέλλομέν σε παροξύνειν ὀρέγεσθαι τούτων, ὅπερ καὶ νῦν τυγχάνεις ἐπιθυμῶν· σοὶ δὲ προσήκει μηδὲν ἐλλειπέων ἀλλ’ ὄσπερ ἐν τῷ παρόντι καὶ τὸν λοιπὸν χρόνον ἐπιμελεῖσθαι καὶ τὴν ψυχὴν ἀσκεῖν, ὅπως ἄξιος ἐσει καὶ τοῦ πατρὸς καὶ τῶν ἄλλων προγόνων. ὥς ἀπασὶ μὲν προσήκει περὶ πολλοῦ ποιεῖσθαι τὴν φρόνησιν, μάλιστα δ’ ύμῖν τοῖς πλείστων καὶ με- γίστων κυρίοις οὕσιν. χρὴ δ’ οὐκ ἀγαπῆν, ἐἵ τῷ παρόντων τυγχάνεις ὧν ἠδή κρείττων, ἀλλ’ ἀγανακτεῖν, εἰ τοιοῦτος μὲν ὃν αὐτὸς τὴν φύσιν, γεγονὼς δὲ τὸ μὲν παλαιὸν ἀπὸ Διὸς, τὸ δ’ ὑπογυνότατον ἐξ ἄνδρος τοιοῦτον τὴν ἀρετὴν, μὴ πολὺ διοίσεις καὶ


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that you may not be surpassed in either word or deed by any of the Hellenes.

And do not imagine that I am reproaching you for indifference at present, because I often admonish you on the same subject. For it has not escaped the notice of either me or anyone else that you, Nicocles, are the first and the only one of those who possess royal power, wealth, and luxury who has undertaken to pursue the study of philosophy, nor yet that you will cause many kings, in emulation of your cultivation of these studies, to abandon the pursuits in which they now take too great pleasure. Although I am aware of these things, none the less I am acting, and shall continue to act, in the same fashion as spectators at the athletic games; for they do not shout encouragement to the runners who have been distanced in the race, but to those who still strive for the victory.

It is my task, therefore, and that of your other friends, to speak and to write in such fashion as may be likely to incite you to strive eagerly after those things which even now you do in fact desire; and you it behooves not to be negligent, but as at present so in the future to pay heed to yourself and to discipline your mind that you may be worthy of your father and of all your ancestors. For though it is the duty of all to place a high value upon wisdom, yet you kings especially should do so, who have power over very many and weighty affairs. You must not be content if you chance to be already superior to your contemporaries, but you should be chagrined if, endowed as you are by nature, distantly descended from Zeus and in our own time from a man of such distinguished excellence, you shall not far surpass,
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τῶν ἄλλων καὶ τῶν ἐν ταῖς αὐταῖς σοι τιμαῖς οὐντων. ἔστι δʹ ἐπὶ σοὶ μὴ διαμαρτεῖν τούτων. ἀν γὰρ ἐμμένῃ τῇ φιλοσοφίᾳ καὶ τοσοῦτον ἐπιδιδῷς ὅσον περ νῦν, ταχέως γενήσει τοιοῦτος οἶνον σε προσήκει.
EVAGORAS, 81

not only all others, but also those who possess the same high station as yourself. It is in your power not to fail in this; for if you persevere in the study of philosophy and make as great progress as heretofore, you will soon become the man it is fitting you should be.
INTRODUCTION

The *Encomium on Helen* is an epideictic, or display, composition on a theme which subsequently became extremely popular in the schools of rhetoric. Although Helen of Sparta was a woman of divine beauty and a Homeric heroine of compelling charm, yet she was condemned and execrated by the poets as the cause of countless woes to the Greeks. Thus Aeschylus characterizes her in *Agamemnon* 689 as ἐλένας, ἐλανδρος, ἐλέπτολις.\(^a\)

A vindication of this glorious but shameless woman, whose misconduct in abandoning her husband Menelaüs to elope with Paris to Troy had caused the Trojan War, was a difficult undertaking and was a challenge to the powers of the most accomplished rhetorician. Gorgias of Sicily had attempted the task in his extant *Encomium on Helen*, a brilliant *tour de force*, but he confesses, at the end of his composition, that his composition was, after all, a ταίγνιον, or "sportive essay."

In § 14 of his *Helen*, Isocrates praises an individual who has chosen Helen as his theme, but rebukes him for having composed, not a real encomium of his heroine, but a plea in defence of her conduct. This is undoubtedly a reference to the discourse of the Sicilian rhetorician Gorgias, who had been the teacher of Isocrates, since the criticism exactly applies to

\(^a\) "Ship's hell, Man's hell, City's hell" (Browning's translation).

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the extant discourse *Helen* attributed to Gorgias. Jebb, *Attic Orators* ii. p. 98, makes the strange assertion that this work does not "bear any distinctive marks of the style of Gorgias." On the contrary, in my opinion, it fairly bristles with them. For a discussion of this matter and an English translation by Van Hook of this extraordinary discourse by Gorgias see *The Classical Weekly*, Feb. 15, 1913. The translation of certain sections of the *Helen* of Gorgias, in which an effort has been made to reproduce in English the effect of the original Greek, is here reprinted, as it may be of interest to the reader:

**The Encomium on Helen by Gorgias**

Embroidery to a city is the valour of its citizens; to a person, comeliness; to a soul, wisdom; to a deed, virtue; to discourse, truth. But the opposite to these is lack of embellishment. Now a man, woman, discourse, work, city, deed, if deserving of praise, must be honoured with praise, but if undeserving must be censured. For it is alike aberration and stultification to censure the commendable and commend the censurable.

It is the duty of the same individual both to proclaim justice wholly, and to declaim against injustice holily, to confute the detractors of Helen, a woman concerning whom there has been uniform and universal praise of poets and the celebration of her name has been the commemoration of her fame. But I desire by rational calculation to free the lady's reputation, by disclosing her detractors as prevaricators, and, by revealing the truth, to put an end to error.

That in nature and nurture the lady was the fairest flower of men and women is not unknown, not even to the few, for her maternity was of Leda, her paternity immortal by generation, but mortal by reputation, Tyndareüs and Zeus, of whom the one was reputed in the being, the other was asserted in the affirming: the former, the greatest of humanity, the latter, the lordliest of divinity. Of such origin, she was endowed with godlike beauty, expressed not suppressed, which inspired in many men many mad moods of love, and
she, one lovely person, assembled many personalities of proud ambition, of whom some possessed opulent riches, others the fair fame of ancient ancestry; others the vigour of native strength, others the power of acquired wisdom; and all came because of amorous contention and ambitious pretention.

Who he was, however, who won Helen and attained his heart’s desire, and why, and how, I will not say, since to give information to the informed conduces to confirmation, but conveys no delectation. Passing over in my present discourse the time now past, I will proceed to the beginning of my intended discussion and will predicate the causes by reason of which it was natural that Helen went to Troy. For either by the disposition of fortune and the ratification of the gods and the determination of necessity she did what she did, or by violence confounded, or by persuasion dumb-founded, or to Love surrendered. If, however, it was against her will, the culpable should not be exculpated. For it is impossible to forestall divine disposals by human proposals. It is a law of nature that the stronger is not subordinated to the weaker, but the weaker is subjugated and dominated by the stronger; the stronger is the leader, while the weaker is the entreater. Divinity surpasses humanity in might, in sight, and in all else. Therefore, if on fortune and the deity we must visit condemnation, the infamy of Helen should find no confirmation.

But if by violence she was defeated and unlawfully she was treated and to her injustice was meted, clearly her violator as a terrifier was importunate, while she, translated and violated, was unfortunate. Therefore, the barbarian who verbally, legally, actually attempted the barbarous attempt, should meet with verbal accusation, legal reprobation, and actual condemnation. For Helen, who was violated, and from her fatherland separated, and from her friends segregated, should justly meet with commiseration rather than with defamation. For he was the victor and she was the victim. It is just, therefore, to sympathize with the latter and anathematize the former.

But if it was through persuasion’s reception and the soul’s deception, it is not difficult to defend the situation and forfend the accusation, thus. Persuasion is a powerful potentate, who with frailest, feeblest frame works wonders. For it can
HELEN

put an end to fear and make vexation vanish; it can inspire exultation and increase compassion. I will show how this is so. For I must indicate this to my hearers for them to predicate. All poetry I ordain and proclaim to be composition in metre, the listeners of which are affected by passionate trepidation and compassionate perturbation and likewise tearful lamentation, since through discourse the soul suffers, as if its own, the felicity and infelicity of property and person of others.

Come, let us turn to another consideration. Inspired incantations are provocative of charm and revocative of harm. For the power of song in association with the belief of the soul captures and enraptures and translates the soul with witchery. For there have been discovered arts twain of witchery and sorcery, which are consternation to the heart and perturbation to art.

Now, it has been shown that, if Helen was won over by persuasion, she is deserving of commiseration, and not condemnation. The fourth accusation I shall now proceed to answer with a fourth refutation. For if love was the doer of all these deeds, with no difficulty will she be acquitted of the crime attributed to her. The nature of that which we see is not that which we wish it to be, but as it chances to be. For through the vision the soul is also in various ways smitten.

If, then, the eye of Helen, charmed by Alexander's beauty, gave to her soul excitement and amorous incitement, what wonder? How could one who was weaker, repel and expel him who, being divine, had power divine? If it was physical diversion and psychical perversion, we should not execrate it as reprehensible, but deprecate it as indefensible. For it came to whom it came by fortuitous insinuations, not by judicious resolutions; by erotic compulsions, not by despotic machinations.

How, then, is it fair to blame Helen who, whether by love captivated, or by word persuaded, or by violence dominated, or by divine necessity subjugated, did what she did, and is completely absolved from blame?

By this discourse I have freed a woman from evil reputation; I have kept the promise which I made in the beginning; I have essayed to dispose of the injustice of defamation and the folly of allegation; I have prayed to compose a lucubration for Helen's adulation and my own delectation.
Isocrates asserts that he will show this writer how this theme ought to have been treated and that he intends to avoid topics previously discussed by others and in this treatise Isocrates makes good his promise to compose a real encomium. The topics, however, which he elaborates can hardly be called original with him.

The Helen purports to be a serious work and is composed with care. But it is a "show-piece," a rhetorical exercise, and follows the conventional pattern for an encomium of this nature. To students of rhetoric the Helen is of interest, but for the modern reader it, like its companion-piece, Busiris, must be put among the least important of the compositions of Isocrates.

The praise of Theseus, to which a lengthy discussion (Helen 18-38) is devoted is, as Norlin says (Isocrates, Vol. II, p. 418, L.C.L.), an effective element of variety, but because of its disproportionate length it is open to adverse criticism in an encomium of Helen. It is true that in any discourse written for Athenians the praise of their national hero would be pleasing and effective, and for Isocrates the theme was an inviting one. But the orator himself had his qualms. In Helen 29 he apologetically states: "I perceive that I am being carried beyond the proper limits of my theme, and I fear that some may think that I am more concerned with Theseus than with the subject which I originally chose." And in Panathenaicus 126 he regretfully says: "I would give much not to have spoken about the virtue and the achievements of Theseus on a former occasion, for it would have been more appropriate to discuss this topic in my discourse about our city."
HELEN

The date of the Helen of Isocrates is generally put about 370 B.C.\(^a\)

10. ΕΛΕΝΗ

[208] Εἰσὶ τινες οἱ μέγα φρονοῦσιν, ἣν ὑπόθεσιν ἀτοπον καὶ παράδοξον ποιησάμενοι περὶ ταύτης ἀνεκτῶς εἴπειν δυνηθῶσιν καὶ καταγεγράκασιν οἱ μὲν οὐ φάσκοντες οἶν τ’ εἶναι ψευδὴ λέγειν οὐδ’ ἀντιλέγειν οὔδὲ δύω λόγω περὶ τῶν αὐτῶν πραγμάτων ἀντι- εἰπεῖν, οἱ δὲ διεξίοντες ὡς ἄνδρια καὶ σοφία καὶ δικαιοσύνη ταύτῶν ἔστιν, καὶ φύσει μὲν οὔδὲν αὐτῶν ἔχομεν, μία δ’ ἐπιστήμη καθ’ ἀπάντων ἔστιν ἄλλοι δὲ περὶ τὰς ἔριδας διατρίβουσι τὰς οὔδὲν μὲν ὁφελουσας, πράγματα δὲ παρέχειν τοῖς πλησιάζουσι δυναμένας.

2 Ἐγὼ δ’ εἰ μὲν ἐώρων νεωστὶ τὴν περιεργίαν ταύτην ἐν τοῖς λόγοις ἐγγεγεγενμένην καὶ τούτους ἐπὶ τῇ καυνότητι τῶν εὐρημένων φιλοτιμούμενοι, οὐκ ἂν ὁμοίως θαύμαξον αὐτῶν· νῦν δὲ τίς ἐστιν οὕτως ὁμοιαθῆς, ὡστε οὐκ οἶδε Πρωταγόραν καὶ τοὺς κατ’ ἐκείνου τὸν χρόνον γενομένους σοφιστὰς, ὡς καὶ τοιαῦτα καὶ πολὺ τούτων πραγματωδέστερα

3 συγγράμματα κατέλυσον ἡμῖν; πῶς γὰρ ἂν τις ὑπερβάλοι τοῦ Γοργίαν τὸν τολμήσαντα λέγειν ὃς

a So Antisthenes and the Cynics; cf. Plato, Soph. 240 c.
60
X. HELEN

There are some who are much pleased with themselves if, after setting up an absurd and self-contradictory subject, they succeed in discussing it in tolerable fashion; and men have grown old, some asserting that it is impossible to say, or to gainsay, what is false, or to speak on both sides of the same questions, others maintaining that courage and wisdom and justice are identical, and that we possess none of these as natural qualities, but that there is only one sort of knowledge concerned with them all; and still others waste their time in captious disputations that are not only entirely useless, but are sure to make trouble for their disciples.

For my part, if I observed that this futile affectation had arisen only recently in rhetoric and that these men were priding themselves upon the novelty of their inventions, I should not be surprised at them to such degree; but as it is, who is so backward in learning as not to know that Protagoras and the sophists of his time have left to us compositions of similar character and even far more overwrought than these? For how could one surpass Gorgias, who dared to assert that nothing exists of the things that

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A reference to the views of Plato and the Academy.

Cf. Antid. 268. Gorgias of Leontini in Sicily, pupil of Teisias, came to Athens on an embassy in 427 B.C.
οὐδὲν τῶν ὄντων ἐστὶν, ἡ Ζήνωνα τὸν ταυτὰ δυνατὰ καὶ πάλιν ἀδύνατα πειρώμενον ἀποφαίνειν, ἡ Μέλισσον ὁς ἀπείρων τὸ πλῆθος πεφυκότων τῶν πραγμάτων ὃς ἑνὸς ὄντος τοῦ παντὸς ἐπεχείρησεν ἀποδείξεις εὐρίσκειν; ἀλλ’ ὁμως οὕτω φανερῶς ἐκείνων ἐπιδειξάντων ὁτι πάθιον ἐστι, περὶ ὧν ἂν τὸς πρόθηται, ἑυδὴ μηχανήσασθαι λόγον, ἐτι περὶ τὸν τόπον τοῦτον διατρίβουσαν οὐς ἔχρην ἀφεμένους ταύτης τῆς τερθείας, τῆς ἐν μὲν τοῖς λόγοις ἐξελέγχων προσποιουμένης, ἐν δὲ τοῖς ἐργοῖς πολὺν ἡδῆ χρόνον ἐξεξηλεγμένης, τὴν ἀλήθειαν διάκεισθαι, καὶ περὶ τὰς πράξεις ἐν αἷς πολιτευόμεθα, τοὺς συνόντας παιδεύειν, καὶ περὶ τὴν ἐμπειρίαν τὴν τούτων γυμνάζειν, ἐνθυμομένους ὅτι πολὺ κρείττον ἐστι περὶ τῶν χρησίμων ἐπιεικῶς δοξάζειν ἡ περὶ τῶν ἀχρήστων ἄκριβῶς ἐπίστασθαι, καὶ μικρὸν προέχειν ἐν τοῖς μεγάλοις μᾶλλον ἡ πολὺ διαφέρειν ἐν τοῖς μικροῖς καὶ τοῖς μηδὲν πρὸς τὸν βίον ὁφελοῦσιν.

6 Ἀλλὰ γὰρ οὐδενὸς αὐτοῖς ἄλλου μέλει πλῆν τοῦ χρηματίζεσθαι παρὰ τῶν νεωτέρων. ἔστι δ’ ἡ περὶ τὰς ἔριδας φιλοσοφία δυναμένη τοῦτο ποιεῖν· οἱ γὰρ ἐκ τῶν ἱδίων πως ἐκ τῶν κοινῶν φροντίζοντες τοῦτος μάλιστα χαίρουσι τῶν λόγων οἱ μηδέ πρὸς ἐν χρήσιμοι τυγχάνοντας ὄντες. τοῖς μὲν οὖν τῇ- λικοῦτοις πολλή συγγυμνή ταύτην ἐχειν τὴν διά- νοιαν· ἐπὶ γὰρ ἀπαίτων τῶν πραγμάτων πρὸς τὰς περιπτώτητας καὶ τὰς θαυματοποιίας οὕτω διακει- μενοι διατελοῦσι· τοῖς δὲ παιδεύειν προσποιουμένοις ἄξιοι ἐπιτιμῶν, ὅτι κατηγοροῦσι μὲν τῶν

a This is Zeno of Elea, in Italy, and not the founder of the
are, or Zeno, a who ventured to prove the same things as possible and again as impossible, or Melissus who, although things in nature are infinite in number, made it his task to find proofs that the whole is one! Nevertheless, although these men so clearly have shown that it is easy to contrive false statements on any subject that may be proposed, they still waste time on this rhetorical method. They ought to give up the use of this claptrap, which pretends to prove things by verbal quibbles, which in fact have long since been refuted, and to pursue the truth, to instruct their pupils in the practical affairs of our government and train to expertness therein, bearing in mind that likely conjecture about useful things is far preferable to exact knowledge of the useless, and that to be a little superior in important things is of greater worth than to be pre-eminent in petty things that are without value for living.

But the truth is that these men care for naught save enriching themselves at the expense of the youth. It is their "philosophy" applied to eristic disputations b that effectively produces this result; for these rhetoricians care nothing at all for either private or public affairs, but take most pleasure in those discourses which are of no practical service in any particular. These young men, to be sure, may well be pardoned for holding such views; for in all matters they are and always have been inclined toward what is extraordinary and astounding. But those who profess to give them training are deserving of censure.

Stoic School of philosophy. Zeno and Melissus were disciples of Parmenides.

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ἐπὶ τοῖς ἰδίοις συμβολαίοις ἐξαπατώντων καὶ μὴ δικαίως τοῖς λόγοις χρωμένων, αὐτοὶ δὴ ἐκεῖνοι δεινότερα ποιοῦσι· οἱ μὲν γὰρ ἄλλοι πιθανὲς ἔσχημι-ωσαν, οὗτοι δὲ τοὺς συνόντας μάλιστα βλάπτουν-
8 σιν. τοσοῦτον δὲ ἐπιδεδωκέναι πεποιήκασι τὸ ψευδολογεῖν ὡστ' ἤδη τινές, ὀρῶντες τούτους ἐκ τῶν τοιούτων ωφελουμένους, τολμῶσι γράφειν ἃς ἔστω δ ὁ τῶν πτωχευόντων καὶ φενοῦντων βίος ζηλωτότερος ἢ τῶν ἄλλων ἀνθρώπων, καὶ ποιοῦντα τεκμήριον, ὡς εἰ περὶ πονηρῶν πραγμάτων ἔχουσι τι λέγειν, περὶ γε τῶν καλῶν κἀγαθῶν φράδιως 9 εὐπορήσουσιν. ἐμοὶ δὲ δοκεῖ πάντων εἶναι κατα-

[210] μένους ὑπὸ τῶν ἄλλων, ἄλλ' ἐν οἷς ἀπαντᾶς εἰσὶν ἀνταγωνισταί, προσήκει διαφέρειν καὶ κρείττουσ

10 εἶναι τῶν ἰδιωτῶν. νῦν δὲ παραπλῆσιν ποιοῦσιν. ὡσπερ ἂν εἰ τις προσποιοῦτο κράτιστος εἶναι τῶν ἀθλητῶν ἐνταῦθα καταβαίνων, οὐ μηδεῖς ἂν ἄλλος ἀξιώσειν. τίς γὰρ ἂν τῶν εἴ δροφόντων συμ-

11 ἀσθένειαν ἐνταῦθα καταφεύγουσιν. ἔστι γὰρ τῶν μὲν τοιούτων συγγραμμάτων μία τις ὁδὸς, ἢν οὔθ' εὔρειν οὔτε μαθεῖν οὔτε μιμήσασθαι δύσκολον ἐστιν· οὐ δὲ κοινοὶ καὶ πιστοὶ καὶ τούτους ὑμοίοι τῶν λόγων διὰ πολλῶν ἰδεῶν καὶ καίρων δυσκαταμαθή-
because, while they condemn those who deceive in cases involving private contracts in business and those who are dishonest in what they say, yet they themselves are guilty of more reprehensible conduct; for the former wrong sundry other persons, but the latter inflict most injury upon their own pupils. And they have caused mendacity to increase to such a degree that now certain men, seeing these persons prospering from such practices, have the effrontery to write that the life of beggars and exiles is more enviable than that of the rest of mankind, and they use this as a proof that, if they can speak ably on ignoble subjects, it follows that in dealing with subjects of real worth they would easily find abundance of arguments. The most ridiculous thing of all, in my opinion, is this, that by these arguments they seek to convince us that they possess knowledge of the science of government, when they might be demonstrating it by actual work in their professed subject; for it is fitting that those who lay claim to learning and profess to be wise men should excel laymen and be better than they, not in fields neglected by everybody else, but where all are rivals. But as it is, their conduct resembles that of an athlete who, although pretending to be the best of all athletes, enters a contest in which no one would condescend to meet him. For what sensible man would undertake to praise misfortunes? No, it is obvious that they take refuge in such topics because of weakness. Such compositions follow one set road and this road is neither difficult to find, nor to learn, nor to imitate. On the other hand, discourses that are of general import, those that are trustworthy, and all of similar nature, are devised and expressed through the medium
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tων εὐρίσκονταί τε καὶ λέγονται, καὶ τοσούτω
χαλεπωτέραν ἔχουσι τὴν σύνθεσιν, ὡσει τὸ
σεμινύνεσθαι τοῦ σκώπτεων καὶ τὸ σπουδάζειν τοῦ
παῖξειν ἐπιπονὸτερὸν ἔστιν. σημειῶν δὲ μέγιστον·
12 τῶν μὲν γὰρ τοὺς βομβυλουσ καὶ τοὺς ἀλασ καὶ
tὰ τοιαῦτα βουληθέντων ἐπαινεῖν οὔδεις πῦπτε
λόγων ἡπόρησεν, οἳ δὲ περὶ τῶν ὀμολογουμένων
ἀγαθῶν ἡ καλῶν ἢ τῶν διαφερόντων ἐπ’ ἀρετῇ
λέγειν ἐπιχειρήσαντες πολὺ καταδέστερον τῶν ὑπ-
13 αρχόντων ἀπαντεῖ εἰρήκασιν. οὐ γὰρ τῆς αὐτῆς γνώ-
μης ἔστιν ἀξίως εἰπεῖν περὶ ἐκατέρων αὐτῶν, ἀλλὰ
tὰ μὲν μικρὰ ράδιον τοὺς λόγους ὑπερβαλέσθαι,
tῶν δὲ χαλεπὸν τοῦ μεγέθους ἐφικέσθαι· καὶ περὶ
mὲν τῶν δόξαν ἐχόντων ὑπάρχουσιν εὐρεῖς, ἃ μηδεῖς
πρότερον ἐίρηκε, περὶ δὲ τῶν φαύλων καὶ ταπεινῶν
ὁ τι ἂν τις τῷ ἡμιφθεγξάμενος ἀπαν ἱδίοιν ἔστιν.
14 Διὸ καὶ τὸν γράψαντα περὶ τῆς Ἐλενῆς ἐπαινῶ
μάλιστα τῶν εὖ λέγειν τι βουληθέντων, ὡσπερ
τοιαύτης ἐμνήσθη γυναίκος, ἡ καὶ τῷ γένει καὶ τῷ
κάλλει καὶ τῇ δόξῃ πολὺ διήνεγκεν. οὐ μὴν ἀλλὰ
καὶ τοῦτον μικρὸν τι παρέλαθεν· φησὶ μὲν γὰρ
ἐγκώμιον γεγραφέναι περὶ αὐτῆς, τυγχάνει δ’ ἁπο-
λογίαν εἰρήκως ὑπὲρ τῶν ἐκείνη πεπραγμένων.
15 ἐστὶ δ’ οὖκ ἐκ τῶν αὐτῶν ἰδεῶν οὔδε δὲ περὶ τῶν
αὐτῶν ἔργων1 ὁ λόγος, ἀλλὰ πᾶν τοῦντιν· ἀπο-

1 ἔργων mss. is bracketed by Blass who prefers, without good reason, ἄνθρωπων. Drerup retains ἔργων. Capps suggests ἔργων ἐκάτερος ὁ λόγος, which is tempting.


66
of a variety of forms and occasions of discourse whose opportune use is hard to learn, and their composition is more difficult as it is more arduous to practise dignity than buffoonery and seriousness than levity. The strongest proof is this: no one who has chosen to praise bumble-bees and salt and kindred topics has ever been at a loss for words, yet those who have essayed to speak on subjects recognized as good or noble, or of superior moral worth have all fallen far short of the possibilities which these subjects offer. For it does not belong to the same mentality to do justice to both kinds of subjects; on the contrary, while it is easy by eloquence to overdo the trivial themes, it is difficult to reach the heights of greatness of the others; and while on famous subjects one rarely finds thoughts which no one has previously uttered, yet on trifling and insignificant topics whatever the speaker may chance to say is entirely original.

This is the reason why, of those who have wished to discuss a subject with eloquence, I praise especially him who chose to write of Helen, because he has recalled to memory so remarkable a woman, one who in birth, and in beauty, and in renown far surpassed all others. Nevertheless, even he committed a slight inadvertence—for although he asserts that he has written an encomium of Helen, it turns out that he has actually spoken a defence of her conduct! But the composition in defence does not draw upon the same topics as the encomium, nor indeed does it deal with actions of the same kind, but quite the

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*This statement certainly seems to refer to Gorgias, Helen (see particularly the end of that composition which is translated by Van Hook, Greek Life and Thought, pp. 162 ff. See also the Introduction to this discourse).*
λογεύονται μὲν γὰρ προσήκει περὶ τῶν ἄδικειν αἰτίαν
[211] ἐχόντων, ἐπαυεῖν δὲ τοὺς ἐπ᾽ ἀγαθῇ τινὶ δια-
φέροντας.

"Ινα δὲ μὴ δοκῶ τὸ βραστὸν ποιεῖν, ἐπιτιμᾶν τοῖς
ἄλλοις μηδὲν ἐπιδεικνύν τῶν ἐμαυτοῦ, πειράσομαι
περὶ τῆς αὐτῆς ταύτης εἰπεῖν, παραλιπών ἀπαντά
τὰ τοῖς ἄλλοις εἰρημένα.

16 Τὴν μὲν οὖν ἄρχην τοῦ λόγου ποιήσομαι τὴν
ἀρχὴν τοῦ γένους αὐτῆς. πλείστων γὰρ ἤμθεόν
ὕπο Διὸς γεννηθέντων μόνης ταύτης γνωαίκος πατήρ
ἡξίωσε κληθῆναι. σπουδάσας δὲ μάλιστα περὶ τοῦ
ἐὰν Ἀλκήνης καὶ τοὺς Ἐλήθας, τοσοῦτω
μᾶλλον Ἑλένην Ἡρακλέους προʊτίμησεν ὡστε τῷ
μὲν ισχὺν ἑδωκεν, ἢ βία τῶν ἄλλων κρατεῖν δύναται,
tῇ δὲ κάλλος ἀπένειμεν, δὲ καὶ τῆς ῥώμης αὐτῆς
17 ἄρχειν πέφυκεν. εἰδὼς δὲ τὰς ἐπιφανείας καὶ τὰς
λαμπρότητας ὅπερ ἐκ τῆς ἡσυχίας, ἀλλ᾽ ἐκ τῶν
πολέμων καὶ τῶν ἁγώνων γιγνομένας, βουλόμενος
αὐτῶν μὴ μόνον τὰ σώματ᾽ εἰς θεοὺς ἀναγαγεῖν
ἀλλὰ καὶ τὰς δόξας ἀειμνήστους καταλιπεῖν, τοῦ
μὲν ἐπίπονον καὶ φιλοκίνδυνον τὸν βίον κατέστησε,
tῆς δὲ περίβλεπτον καὶ περιμάχητον τὴν φύσιν
ἐποίησεν.

18 Καὶ πρῶτον μὲν Ὀθησεύς, ὁ λεγόμενος μὲν Ἀι-
γέως, γενόμενος δ᾽ ἐκ Ποσειδώνος, ἠδὲ αὐτὴν

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a The same sentiment is found in Busiris 9.
b Heracles.
c Castor and Pollux.
d Quoted and discussed by Demetrius, On Style 23.
e For Isocrates' view of Theseus see Panath. 126 ff., with his
references to this discussion of the hero. For Theseus see Eurí-
contrary; for a plea in defence is appropriate only when the defendant is charged with a crime, whereas we praise those who excel in some good quality.

But that I may not seem to be taking the easiest course, criticizing others without exhibiting any specimen of my own, I will try to speak of this same woman, disregarding all that any others have said about her.

I will take as the beginning of my discourse the beginning of her family. For although Zeus begat very many of the demigods, of this woman alone he condescended to be called father. While he was devoted most of all to the son of Alcmena and to the sons of Leda, yet his preference for Helen, as compared with Heracles, was so great that, although he conferred upon his son strength of body, which is able to overpower all others by force, yet to her he gave the gift of beauty, which by its nature brings even strength itself into subjection to it. And knowing that all distinction and renown accrue, not from a life of ease, but from wars and perilous combats, and since he wished, not only to exalt their persons to the gods, but also to bequeath to them glory that would be immortal, he gave his son a life of labours and love of perils, and to Helen he granted the gift of nature which drew the admiration of all beholders and which in all men inspired contention.

In the first place Theseus, reputedly the son of Aegeus, but in reality the progeny of Poseidon, seeing
οὔπω μὲν ἀκμάζουσαν, ἦδη δὲ τῶν ἄλλων διαφέρουσαν, τοσοῦτον ἦττηθε τοῦ κάλλους ὁ κρατεῖν τῶν ἄλλων εὐθυμένος, ὥσθ' ὑπαρχοῦσιν αὐτῷ καὶ πατρίδος μεγίστης καὶ βασιλείας ἀσφαλεστάτης ἦγησάμενος οὐκ ἄξιον εἶναι ξῆν ἐπὶ τοῖς παρούσιν
19 ἀγαθοῖς ἄνευ τῆς πρὸς ἐκείνην οἰκείωτητος, ἐπειδὴ παρὰ τῶν κυρίων οὐχ οἶδος τ' ἢν αὐτὴν λαβεῖν, ἀλλ' ἐπέμενον τὴν τε τῆς παιδὸς ἥλικιάν καὶ τὸν χρησμὸν τὸν παρὰ τῆς Πυθίας, ὕπεριδων τὴν ἁρχὴν τὴν Τυνδάρεω καὶ καταφρονήσας τῆς βρώμης τῆς Κάστορος καὶ Πολυδεύκους καὶ πάντων τῶν ἐν Λακεδαιμονί δεινῶν ὠλιγωρήσας, βία λαβῶν αὐτὴν
20 εἰς Ἀφρίδαν τῆς Ἀττικῆς κατέθετο, καὶ τοσαῦτην χάριν ἔσχε Πειρίθω τῷ μετασχόντι τῆς ἀρταγής, ὡστε βουληθέντος αὐτοῦ μνηστεύσαι Κόρην τὴν Διός καὶ Δήμητρος, καὶ παρακαλοῦντος ἐπὶ τὴν εἰς
[212]"Αἰδον κατάβασιν, ἐπειδὴ συμβουλεύσων οὐχ οἶδος τ' ἢν ἀποτρέπειν, προδήλου τῆς συμφορᾶς οὔσης ὅμως αὐτῷ συνηχελθῆσε, νομίζων ὀφειλέων τούτων τὸν ἔρανον, μηδενὸς ἀποστήναι τῶν ὑπὸ Πειρίθου προσταχθέντων ἀνθ' ὧν ἐκείνος αὐτῷ συνεκινδύνεσθαι.
21 Εἰ μὲν οὖν ὁ ταῦτα πράξας εἰς ἢν τῶν τυχόντων ἀλλὰ μὴ τῶν πολὺ διενεγκότων, οὐκ ἂν πως δῆλος ἦν ὁ λόγος, πότερον Ἐλένης ἐπαίνοις ἡ κατηγορία Θησέως ἑστὶν· νῦν δὲ τῶν μὲν ἄλλων τῶν εὐδοκιμησάντων εὐφήσομεν τὸν μὲν ἀνδρίας, τὸν δὲ σοφίας, τὸν δ' ἄλλου των τῶν τουούτων μερῶν
HELEN, 18–21

Helen not as yet in the full bloom of her beauty, but already surpassing other maidens, was so captivated by her loveliness that he, accustomed as he was to subdue others, and although the possessor of a fatherland most great and a kingdom most secure, thought life was not worth living amid the blessings he already had unless he could enjoy intimacy with her. And when he was unable to obtain her from her guardians—for they were awaiting her maturity and the fulfilment of the oracle which the Pythian priestess had given—scorning the royal power of Tyndareüs, disdaining the might of Castor and Pollux, and belittling all the hazards in Lacedaemon, he seized her by force and established her at Aphidna in Attica. So grateful was Theseus to Peirithoús, his partner in the abduction, that when Peirithoús wished to woo Persephonê, the daughter of Zeus and Demeter, and summoned him to the descent into Hades to obtain her, when Theseus found that he could not by his warnings dissuade his friend, although the danger was manifest he nevertheless accompanied him, for he was of opinion that he owed this debt of gratitude—to decline no task enjoined by Peirithoús in return for his help in his own perilous enterprise.

If the achiever of these exploits had been an ordinary person and not one of the very distinguished, it would not yet be clear whether this discourse is an encomium of Helen or an accusation of Theseus; but as it is, while in the case of other men who have won renown we shall find that one is deficient in courage, another in wisdom, and another in some kindred

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a Father of Helen.  
b Brothers of Helen.  
c For the figure of speech in ἔπαυς see Busiris 1 and Plato, Symp. 177 c.
ἀπεστερημένον, τούτον δὲ μόνον οὐδ’ ἑνὸς ἐνδει
gενόμενον, ἀλλὰ παντελῆ τὴν ἀρετὴν κτησάμενον.

22 δοκεῖ δὲ μοι πρέπειν περὶ αὐτοῦ καὶ διὰ μακρο-
tέρων εἰπεῖν· ἥγοδμαι γὰρ ταύτην μεγίστην ἐι-
nαι πίστιν τοῖς βουλομένοις 'Ελένην ἐπαινεῖν, ἣν ἐπιδείξωμεν τοὺς ἀγαπήσαντας καὶ θαυμάσαντας ἐκείνην αὐτοὺς τῶν ἄλλων θαυμαστότερος ὄντας. ὁσα μὲν γὰρ ἐφ’ ἡμῶν γέγονεν, εἰκότως ἄν ταῖς
dόξαις ταῖς ἡμετέραις αὐτῶν διακρίνομεν, περὶ
dὲ τῶν οὕτω παλαιῶν προσήκει τοῖς κατ’ ἐκεί-
nυον τὸν χρόνον εὖ φρονήσασιν ὁμοοὐντας ἡμᾶς
φαίνεσθαι.

23 Κάλλιστον μὲν οὖν ἔχω περὶ Θησέως τοῦτ’ εἰπεῖν,
ὅτι κατὰ τὸν αὐτὸν χρόνον 'Ἡρακλεῖ γενόμενος ἐνάμιλλον τὴν αὐτοῦ δόξαν πρὸς τὴν ἐκείνου κατ-
έστησεν. οὐ γὰρ μόνον τοὺς ὑπλοὺς ἐκοσμήσαντο
παραπλησίοις, ἀλλὰ καὶ τοῖς ἐπιτηθείσαις ἐχρή-
σαντο τοῖς αὐτοῖς, πρέποντα τῇ συγγενείᾳ ποιοῦ-
tες. ἐξ ἀδελφῶν γὰρ γεγονότες, ὁ μὲν ἐκ Διός,
ὁ δ’ ἐκ Ποσειδῶνος, ἀδελφὰς καὶ τὰς ἐπιθυμίας ἐσχον.
μόνοι γὰρ οὕτω τῶν προφεγεγεμένων ὑπὲρ
τοῦ βίου τοῦ τῶν ἀνθρώπων ἀθληταί κατέστησαν.

24 συνέβη δὲ τὸν μὲν ὀνομαστότερος καὶ μείζονς, τὸν
δ’ Ἰφθαλμωτέρος καὶ τοῖς 'Ελλησιον οἰκειοτέρους
ποιήσασθαι τοὺς κυνδύνους. τῷ μὲν γὰρ Εὐρυ-
σθείς προσέτατε τὰς τε βοῶς τὰς ἐκ τῆς 'Ερυθείας
ἀγαγεῖν καὶ τὰ μῆλα τὰ τῶν 'Εσπερίδων ἐνεγκεῖν
καὶ τὸν Κέρβερον ἀναγαγεῖν καὶ τοιούτους ἄλλους
πόνους, ἐξ ὧν ἡμελλεν οὐ τοὺς ἄλλους ὦφελήσειν
72
HELEN, 21-24

virtue, yet this hero alone was lacking in naught, but had attained consummate virtue. And it seems to me appropriate to speak of Theseus at still greater length; for I think this will be the strongest assurance for those who wish to praise Helen, if we can show that those who loved and admired her were themselves more deserving of admiration than other men. For contemporary events we should with good reason judge in accordance with our own opinions, but concerning events in times so remote it is fitting that we show our opinion to be in accord with the opinion of those men of wisdom who were at that time living.

The fairest praise that I can award to Theseus is this—that he, a contemporary of Heracles, won a fame which rivalled his. For they not only equipped themselves with similar armour, but followed the same pursuits, performing deeds that were worthy of their common origin. For being in birth the sons of brothers, the one of Zeus, the other of Poseidon, they cherished also kindred ambitions; for they alone of all who have lived before our time made themselves champions of human life. It came to pass that Heracles undertook perilous labours more celebrated and more severe, Theseus those more useful, and to the Greeks of more vital importance. For example, Heracles was ordered by Eurystheus a to bring the cattle from Erytheia b and to obtain the apples of the Hesperides and to fetch Cerberus up from Hades and to perform other labours of that kind, labours which would bring no benefit to mankind, but only danger

a Eurystheus, king of Mycenae, imposed the twelve labours upon Heracles; see Panegyr. 56 and note.
b An island near the coast of Spain.
ISOCRATES

25 ἄλλ' αὐτὸς κυνδυνεύσειν· ὁ δ' αὐτὸς αὐτοῦ κύριος

26 οἱκοῦντας τὴν πόλιν ἀπῆλλαξεν· καὶ μετὰ ταῦτα

27 περὶ δὲ τοὺς αὐτοὺς χρόνους τὸ τέρας τὸ

28 τελείν ἤναγκασμένης. σύμπλους δὲ γενόμενος, καὶ

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HELEN, 25–28
to himself; Theseus, however, being his own master, gave preference to those struggles which would make him a benefactor of either the Greeks at large or of his native land. Thus, the bull let loose by Poseidon which was ravaging the land of Attica, a beast which all men lacked the courage to confront, Theseus singlehanded subdued, and set free the inhabitants of the city from great fear and anxiety. And after this, allying himself with the Lapiths, he took the field against the Centaurs, those creatures of double nature, endowed with surpassing swiftness, strength, and daring, who were sacking, or about to sack, or were threatening, one city after another. These he conquered in battle and straightway put an end to their insolence, and not long thereafter he caused their race to disappear from the sight of men. At about the same time appeared the monster reared in Crete, the offspring of Pasiphaë, daughter of Helius, to whom our city was sending, in accordance with an oracle’s command, tribute of twice seven children. When Theseus saw these being led away, and the entire populace escorting them, to a death savage and foreseen, and being mourned as dead while yet living, he was so incensed that he thought it better to die than to live as ruler of a city that was compelled to pay to the enemy a tribute so lamentable. Having embarked with them for Crete, he subdued this monster, half-man and half-bull, which possessed strength commensurate with its composite origin, and having rescued the children, he restored them to their parents, and thus freed the city

a The Minotaur, "the bull of Minos," to whom seven boys and seven girls were annually sent as tribute by the Athenians; cf. Plato, Phaedo 58 a.
pōlēn ouτως ανόμου καὶ δεινοῦ καὶ δυσαπαλλάκτουν προστάγματος ἥλευθέρωσεν.

29 Ἦπορω δ' ο' τι χρῆσωμαι τοῖς ἐπιλοίποις· ἐπιστὰς γὰρ ἐπὶ τὰ Θησέως ἔργα καὶ λέγειν ἀρξάμενος περὶ αὐτῶν ὅκυτι μὲν μεταξὺ παύσασθαι καὶ παραλυεὶν τὴν τε Σκίρωνος καὶ Κερκύνος καὶ τῶν ἀλλῶν τῶν τοιούτων παρανομίαν, πρὸς οὕς ἀνταγωνιστὴς γενόμενος εἰκεῖνος πολλὰς καὶ μεγάλων συμφορῶν τοὺς 'Ελληνας ἀπήλλαξεν, αἰσθάνομαι δ' ἐμαντὸν ἔξω φερόμενον τῶν καιρῶν καὶ δέδοικα μή τις δοξὼ περὶ τούτου μᾶλλον σπουδάζειν ἢ περὶ ἢς τὴν ἀρχὴν ὑπεθέμην. εἷς ἀμφοτέρων οὖν τούτων αἱροῦμαι τὰ μὲν πλείστα παραλυτεῖν διὰ τοὺς δυσκόλους ἀκρωμένους, περὶ δὲ τῶν ἀλλῶν ὡς ἄν δύνομαι συντομώτατα διελθεῖν, ἵνα τὰ μὲν εἰκεῖνος, τὰ δ' ἐμαντῶν χαρίσωμαι, καὶ μὴ πανταπασιν ἡττηθῶ τῶν εἰθυσμένων φθονεῖν καὶ τοῖς λεγομένοις ἅπασιν ἐπιτιμᾶν.

30 Τὴν μὲν οὖν ἄνδριαν ἐν τούτοις ἐπεδείξατο τοῖς ἐργοῖς ἐν οἷς αὐτὸς καθ' αὐτὸν ἐκνοσύνεσθαι, τῇ δ' ἐπιστήμῃ ἦν εἰχε πρὸς τὸν πόλεμον, ἐν ταῖς μάχαις αἷς μεθ' ὅλης τῆς πόλεως ἡγωνίσατο, τῇ δ' ευσέβειαν τὴν πρὸς τοὺς θεοὺς ἐν τε ταῖς Ἀδράστου καὶ ταῖς παῖδων τῶν Ἡρακλέους ἰκετείς, τοὺς μὲν γὰρ μαχὴν νικήσας Πελοποννησίων διέσωσε, τῷ δὲ τοὺς ὑπὸ τῆς Κοιμεία τελευτήσαντας βία Θηβαίων θάψαι παρέδωκε, τῇ δ' ἄλλην ἀρετὴν καὶ

a A mythical robber who haunted the rocks between Attica and Megara.

b See the Introduction to this discourse.

c Cf. Euripides, Heraclidae for the story and also Isocrates, Panegyr. 56.
from an obligation so savage, so terrible, and so ineluctable.

But I am at a loss how to deal with what remains to be said; for, now that I have taken up the deeds of Theseus and begun to speak of them, I hesitate to stop midway and leave unmentioned the lawlessness of Sciron and of Cercyon and of other robbers like them whom he fought and vanquished and thereby delivered the Greeks from many great calamities. But, on the other hand, I perceive that I am being carried beyond the proper limits of my theme and I fear that some may think that I am more concerned with Theseus than with the subject which I originally chose. In this dilemma I prefer to omit the greater part of what might be said, out of regard for impatient hearers, and to give as concise an account as I can of the rest, that I may gratify both them and myself and not make a complete surrender to those whose habit it is out of jealousy to find fault with everything that is said.

His courage Theseus displayed in these perilous exploits which he hazarded alone; his knowledge of war in the battles he fought in company with the whole city; his piety toward the gods in connexion with the supplications of Adrastus and the children of Heracles when, by defeating the Peloponnesians in battle, he saved the lives of the children, and to Adrastus he restored for burial, despite the Thebans, the bodies of those who had died beneath the walls of the Cadmea; and finally, he revealed

\[a\] Cf. Euripides, \textit{Suppliants}. The story of Adrastus is told in detail in \textit{Panath.} 168 ff. Adrastus, king of Argos, led the expedition of the "Seven against Thebes" (cf. Aeschylus, \textit{Septem}), which met with defeat.
ISOCRATES

τὴν σωφροσύνην ἐν τε τοῖς προειρημένοις καὶ μάλιστ' ἐν οἷς τὴν πόλιν διάκησεν.

32 Ὄρων γὰρ τοὺς βία τῶν πολιτῶν ἁρχεῖν ζητοῦντας ἐτέρως δουλεύοντας καὶ τοὺς ἐπικύδυνον τὸν βίον τοῖς ἄλλωσ καθιστάντας αὐτούς περιδεώς ζώντας, καὶ πολεμεῖν ἀναγκαζομένους μετὰ μὲν τῶν πολιτῶν πρὸς τοὺς ἐπιστρατευμένους, μετὰ 33 δ' ἄλλων τινῶν πρὸς τοὺς συμπολιτευμένους, ἐτὶ δὲ συλὼντας μὲν τὰ τῶν θεῶν, ἀποκτεύοντας δὲ τοὺς βελτίστους τῶν πολιτῶν, ἀπιστοῦντας δὲ τοὺς οἰκειότατος, οὐδὲν δὲ ῥαθυμότερον ζώντας τῶν ἐπὶ θανάτῳ συνειλημένων, ἀλλὰ τὰ μὲν ξείω ξηλουμένους, αὐτοὺς δὲ παρ' αὐτοῖς μᾶλλον τῶν ἄλλων 34 λυπουμένους· τί γὰρ ἐστιν ἄλγοιν ἡ ζῆν αἰεί δεδιότα μή τις αὐτὸν τῶν παρεστῶτων ἀποκτεινῇ, καὶ μηδὲν ἦττον φοβούμενον τοὺς φυλάττοντας ἡ τοὺς ἐπιβουλεύοντας; τούτων ἀπάντων καταφρονήσας καὶ νομίσας οὐκ ἁρχοντας ἀλλὰ νοσήματα τῶν πόλεων ἐναὶ τοὺς τοιούτους, ἐπέδειξεν ὦτὶ ῥαδίων ἐστιν ἁμα τυραννεῖν καὶ μηδὲν χείρον διακείσθαι 35 τῶν ἐξ ἵσου πολιτευμένων. καὶ πρῶτον μὲν τὴν πόλιν ὑποράδην καὶ κατὰ κώμας οἰκοῦσαν εἰς ταῦτὰ τῶν συναγαγὼν τηλικαύτῃ ἐποίησεν ὥστ' ἐτὶ καὶ [215] νῦν ἀπ' ἐκείνου τοῦ χρόνου μεγίστην τῶν Ἑλληνιδῶν εἶναι· μετὰ δὲ ταῦτα κοινὴν τὴν πατρίδα καταστήσας καὶ τὰς ψυχὰς τῶν συμπολιτευμένων
his other virtues and his prudence, not only in the deeds already recited, but especially in the manner in which he governed our city.

For he saw that those who seek to rule their fellow-citizens by force are themselves the slaves of others, and that those who keep the lives of their fellow-citizens in peril themselves live in extreme fear, and are forced to make war, on the one hand, with the help of citizens against invaders from abroad, and, on the other hand, with the help of auxiliaries against their fellow citizens; further, he saw them despoiling the temples of the gods, putting to death the best of their fellow-citizens, distrusting those nearest to them, living lives no more free from care than do men who in prison await their death; he saw that, although they are envied for their external blessings, yet in their own hearts they are more miserable than all other men—for what, pray, is more grievous than to live in constant fear lest some bystander kill you, dreading no less your own guards than those who plot against you? Theseus, then, despising all these and considering such men to be not rulers, but pests, of their states, demonstrated that it is easy to exercise the supreme power and at the same time to enjoy as good relations as those who live as citizens on terms of perfect equality. In the first place, the scattered settlements and villages of which the state was composed he united, and made Athens into a city-state so great that from then even to the present day it is the greatest state of Hellas: and after this, when he had established a common fatherland and had set free

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\[a\] A reference to the συνοικισμός attributed to Theseus, *i.e.*, the uniting of the scattered villages in Attica into a *polis* or city-state. Cf. Thucydides ii. 15.
ÎLEUNTHERWOSAS E€ ΊΣΟΥ ΤΗΝ ΑΜΙΛΛΑΝ ΑΥΤΟΪΣ ΠΕΡΙ ΤΗΣ ΑΡΕΤΗΣ ἘΠΟΙΗΣΕ, ΠΙΣΤΕΥΩΝ ΜΕΝ ὙΜΟΙΩΣ ΑΥΤΩΝ ΠΡΟ-
ΕΞΕΙΝ ἈΣΚΟΥΝΤΩΝ ὩΣΠΕΡ ἈΜΕΛΟΥΝΤΩΝ, ΕΙΔΩΣ ΔΕ ΤΑΣ ΤΙΜΑΣ ἩΔΙΟΥΝ ΟΥΣΑΣ ΤΑΣ ΠΑΡΑ ΤΑΝ ΜΕΓΑ ΦΡΟΝΟΥΝΤΩΝ
36 Ἡ ΤΑΣ ΠΑΡΑ ΤΩΝ ΔΟΥΛΕΥΟΝΤΩΝ. ΤΟΣΟΥΤΟΥ Δ' ἘΔΕΗΣΕΝ ἈΚΟΝΤΩΝ ΤΙ ΠΟΙΕΙΝ ΤΩΝ ΠΟΛΙΤΩΝ ὩΣΘ' Δ ΜΕΝ ΤΟΝ
ΔΗΜΟΝ ΚΑΘΙΣΤΗ ΚΥΡΙΟΝ ΤΗΣ ΠΟΛΙΤΕΙΑΣ, ΟΙ ΔΕ ΜΟΝΟΝ ΑΥΤΩΝ ἈΡΧΕΙΝ ἩΔΙΟΥΝ, ἩΓΟΥΜΕΝΟΙ ΠΙΣΤΟΤΕΡΑΝ ΚΑΙ
ΚΟΙΝΟΤΕΡΑΝ ΕΙΝΑΙ ΤΗΝ ἘΚΕΙΝΟΥ ΜΟΝΑΡΧΙΑΝ ΤΗΣ ΑΥΤΩΝ 
ΔΗΜΟΚΡΑΤΙΑΣ. ΟΥ ΓΑΡ ὩΣΠΕΡ ΕΤΕΡΟΙ ΤΟΥΣ ΜΕΝ 
ΠΟΝΟΥΣ ΆΛΛΟΙΣ ΠΡΟΣΕΤΑΤΤΕ, ΤΩΝ Δ' ἩΔΟΝΩΝ ΑΥΤΟΣ 
ΜΟΝΟΣ ἈΠΕΛΑΝΕΝ, ΆΛΛΑ ΤΟΥΣ ΜΕΝ ΚΙΝΔΥΝΟΥΣ ἩΔΙΟΥΣ 
ἘΠΟΙΕΙΤΟ, ΤΑΣ Δ' ὩΦΕΛΕΙΑΣ ἈΠΑΣΙΝ ΕΙΣ ΤΟ ΚΟΙΝΩΝ
37 ἈΠΕΔΙΣΟΥ. ΚΑΙ ΓΑΡ ΤΟΙ ΔΙΕΤΕΛΕΣΕ ΤΟΝ ΒΙΟΝ ΟΥΚ 
ĖΠΙΒΟΥΛΕΥΟΜΕΝΟΣ ἌΛΛ' ἈΓΑΠΟΜΕΝΟΣ, ΟΥΔ' ἘΠΑΚΤῌ 
ΔΥΝΑΜΕΙ ΤΗΝ ἈΡΧΗΝ ΔΙΑΦΥΛΑΤΤΩΝ, ΆΛΛΑ ΤΗ ΤΩΝ 
ΠΟΛΙΤΩΝ ΕΥΝΟΙΑ ΔΟΡΥΦΟΡΟΥΜΕΝΟΣ, Τῌ ΜΕΝ ἘΞΟΥΣΙΑ 
ΤΥΡΑΝΝΩΝ, ΤΑΙΣ Δ' ἘΝΕΡΓΕΙΑΙΣ ΔΗΜΑΓΩΓΩΝ· ΟΤΩ 
ΓΑΡ ΝΟΜΙΜΟΣ ΚΑΙ ΚΑΛΩΣ ΔΙΘΚΕΙ ΤΗΝ ΠΟΛΙΝ ὩΣΤ' ἜΤΙ 
ΚΑΙ ΒΙΝ ἩΧΟΝ ΤΗΣ ΕΚΕΙΝΟΥ ΠΡΑΟΤΗΤΟΣ ΕΝ ΤΟΙΣ 
ΗΘΕΙΝ ΗΜῶΝ ΚΑΤΑΛΕΛΕΙΦΘΑΙ.
38 ΤΗΝ ΔΗ ΓΕΝΝΗΘΕΙΣΑΝ ΜΕΝ ὙΠΟ ΔΙΟΣ, ΚΡΑΤΗΣΑΒΑΝ 
ΔΕ ΤΟΙΑΥΤΗΣ ἈΡΕΤΗΣ ΚΑΙ ΣΩΦΡΟΣΥΝΗΣ, ΠΟΣΟΝ ΟΥΚ 
ἘΠΑΙΝΕΙΝ ΧΡΗ ΚΑΙ ΤΙΜΑΝ ΚΑΙ ΝΟΜΙΖΕΙΝ ΠΟΛΔ ΤΩΝ 
ΠΩΠΟΤΕ ΓΕΝΟΜΕΝΩΝ ΔΙΕΝΕΓΚΕΙΝ; ΟΥ ΓΑΡ ΔΗ ΜΑΡΤΥΡΑ 
ΓΕ ΠΙΣΤΟΤΕΡΟΝ ΟΥΔΕ ΚΡΙΤΗΝ ΙΚΑΝΟΤΕΡΟΝ ἘΞΟΜΕΝ ἘΠΑΓ-
ΑΓΕΣΘΑΙ ΠΕΡΙ ΤΩΝ ἘΛΕΝΗΝ ΠΡΟΣΟΝΤΩΝ ΑΓΑΘΩΝ ΤΗΣ 
ΘΕΣΕΩΣ ΔΙΑΝΟΙΑΣ. ΊΝΑ ΔΕ ΜΗ ΔΟΚΩ ΔΙ' ἈΠΟΡΙΑΝ ΠΕΡΙ

With this passage (§§ 34-35) Panegyr. 38-39, with note, should be compared.  
Cf. To Nicoles 21.
the minds of his fellow-citizens, he instituted for them
on equal terms that rivalry of theirs for distinction
based on merit, confident that he would stand out as
their superior in any case, whether they practised
that privilege or neglected it, and he also knew that
honours bestowed by high-minded men are sweeter
than those that are awarded by slaves. And he was
so far from doing anything contrary to the will of
the citizens that he made the people masters of the
government, and they on their part thought it best
that he should rule alone, believing that his sole rule
was more to be trusted and more equitable than their
own democracy. For he did not, as the other rulers
did habitually, impose the labours upon the citizens
and himself alone enjoy the pleasures; but the
dangers he made his own, and the benefits he be-
stowed upon the people in common. In consequence,
Theseus passed his life beloved of his people and
not the object of their plots, not preserving his
sovereignty by means of alien military force, but
protected, as by a bodyguard, by the goodwill of the
citizens, by virtue of his authority ruling as a king,
but by his benefactions as a popular leader; for so
equitably and so well did he administer the city that
even to this day traces of his clemency may be seen
remaining in our institutions.

As for Helen, daughter of Zeus, who established
her power over such excellence and sobriety, should
she not be praised and honoured, and regarded as far
superior to all the women who have ever lived? For
surely we shall never have a more trustworthy witness
or more competent judge of Helen's good attributes
than the opinion of Theseus. But lest I seem through
poverty of ideas to be dwelling unduly upon the same
τὸν αὐτὸν τόπον διατρίβειν, μηδ' ἄνδρὸς ἐνὸς δόξη
καταχρόμενος ἐπαινεῖν αὐτὴν, βουλομαί καὶ περὶ
τῶν ἐχομένων διελθεῖν.

39 Μετὰ γὰρ τὴν Θησεώς εἰς "Αἰδοὺ κατάβασιν
ἐπανελθούσης αὖθις εἰς Λακεδαίμονα καὶ πρὸς τὸ
μνηστεύεσθαι λαβούσης ἠλυκίαν ἄπαντες οἱ τότε
βασιλεύοντες καὶ δυναστεύοντες τὴν αὐτὴν γνώμην
[216] ἐσχον περὶ αὐτῆς: ἐξὸν γὰρ αὐτοῖς λαμβάνειν ἐν
ταῖς αὐτῶν πόλεσι γυναῖκας τὰς πρωτευούσας,
ὑπερδόντες τοὺς οὐκοι γάμους ἠλθον ἐκεῖνην μνηστεῦ-
σοντες. οὕπω δὲ κεκριμένου τοῦ μέλλοντος αὐτῆς
συνοικήσεις ἀλλ' ἐτὶ κοινῆς τῆς τύχης οὕσης
οὕτω πρόδηλος ἦν ἄπασιν ἐσομένη περιμάχητος
ὡς τε συνελθότες πίστεις ἔδοσαν ἄλληλοις ἡ μὴν
βοηθήσεωι, εἰ τις ἀποστεροῦῃ τὸν ἄξιωθέντα λαβεῖν
αὐτῆν, νομίζων ἕκαστος τὴν ἑπικουρίαν ταύτην

40 αὐτῶ παρασκευάζειν. τῆς μὲν οὖν ὑδίας ἑλπίδος
πλὴν ἕνος ἄνδρος ἄπαντες ἐξεύθεσαν, τῆς δὲ
κοινῆς δόξης ἢς ἐσχον περὶ ἐκείνης οὐδεὶς αὐτῶν
dιήματεν. οὐ πολλοῦ γὰρ χρόνου διελθόντος, γενο-
μένης εἰς θεοὶς περὶ κάλλους ἔριδος ἦς Αἰλέανδρος
ὁ Πρίμαμος κατέστη κριτής, καὶ διδούσης Ἡρᾶς
μὲν ἀπάσης αὐτῶ τῆς Ασίας βασιλεύειν, Ἀθηνᾶς
41 δὲ κρατεῖν ἐν τοῖς πολέμοις, Ἀφροδίτης δὲ τὸν
γάμου τὸν Ἐλενῆς, τῶν μὲν σωμάτων οὐ δυνήθεις
λαβεῖν διάγνωσιν ἀλλ' ἤτηθεις τῆς τῶν θεῶν
ὁψεως, τῶν δὲ δωρεῶν ἀναγκασθεῖς γενέσθαι κρι-
τής, εἰλέο τὴν οἰκείότητα τὴν Ἐλενῆς ἀντὶ τῶν
ἀλλων ἄπαντων, οὐ πρὸς τὰς ἱδονὰς ἀποβλέψας,—
καίτοι καὶ τοῦτο τοῖς εἴθ φρονοῦσι πολλῶν αἰρετῶ-

42 τερόν ἐστιν, ἀλλ' ὁμοίοις οὐκ ἐπὶ τοῦθ' ὄρμησεν, ἀλλ'
HELEN, 38-43

theme and by misusing the glory of one man to be praising Helen, I wish now to review the subsequent events also.

After the descent of Theseus to Hades, when Helen returned to Lacedaemon, and was now of marriageable age, all the kings and potentates of that time formed of her the same opinion; for although it was possible for them in their own cities to wed women of the first rank, they disdained wedlock at home and went to Sparta to woo Helen. And before it had yet been decided who was to be her husband and all her suitors still had an equal chance, it was so evident to all that Helen would be the object of armed contention that they met together and exchanged solemn pledges of assistance if anyone should attempt to take her away from him who had been adjudged worthy of winning her; for each thought he was providing this alliance for himself. In this their private hope all, it is true, save one man, were disappointed, yet in the general opinion which all had formed concerning her no one was mistaken. For not much later when strife arose among the goddesses for the prize of beauty, and Alexander, a son of Priam, was appointed judge and when Hera offered him sovereignty over all Asia, Athena victory in war, and Aphrodite Helen as his wife, finding himself unable to make a distinction regarding the charms of their persons, but overwhelmed by the sight of the goddesses, Alexander, compelled to make a choice of their proffered gifts, chose living with Helen before all else. In so doing he did not look to its pleasures—although even this is thought by the wise to be preferable to many things, but nevertheless it was not this he strove for—but because he was eager to
ἐπεθύμησε Δίως γενέσθαι κηδεστής, νομίζων πολὺ μείζων καὶ κάλλιών ταύτην εἶναι τὴν τιμήν ἢ τὴν τῆς Ἀσίας βασιλείαν, καὶ μεγάλας μὲν ἀρχὰς καὶ δυναστείας καὶ φαύλους ἀνθρώπους ποτὲ παραγίγνεσθαι, τοιαύτης δὲ γυναικὸς οὐδένα τῶν ἐπιγνωμένων ἀξιωθησθαι, πρὸς δὲ τούτως οὐδὲν ἂν κτῆμα κάλλιων καταλιπεῖν τοῖς παιοῖς ἢ παρασκευάσας αὐτοῖς ὅπως μὴ μόνον πρὸς πατρὸς ἀλλὰ καὶ 44 πρὸς μητρὸς ἀπὸ Δίως ἔσονται γεγονότες. ήπίστατο γὰρ τὰς μὲν ἄλλας εὐτυχίας ταχέως μεταπιπτούσας, τὴν δὲ εὐγένειαν αὐτὸς τοῖς αὐτοῖς παραμένουσαν, ὠστε ταύτην μὲν τὴν ἀρέσιν ὑπὲρ ἀπαντος τοῦ γένους ἐσεθαί, τὰς δὲ ἑτέρας δωρεᾶς ὑπὲρ τοῦ χρόνου μόνον τοῦ καθ' αὐτῶν.

45 Τῶν μὲν οὖν εὗρον ὑπὸ τὸ ὕποτασσομένους εἰς τοὺς λογισμοὺς τούτους ἐπιτιμήσειν, τῶν δὲ μηδὲν πρὸ τοῦ πράγματος ἐνθυμομένων ἀλλὰ τὸ συμβαίνον μόνον σκοπουμένων ἦδη τινὲς ἐλοιδόρησαν αὐτῶν· ὡς τὴν ἁνοιαν ἐξ ὧν ἐβλασφήμησαν περὶ ἐκείνου ῥάδιον ἄπασι καταμαθεῖν. πῶς γὰρ οὐ καταγελαστὸν πεπόνθασιν, εἰ τὴν αὐτῶν φύσιν ἰκανωτέραν εἶναι νομίζουσι τῆς ὑπὸ τῶν θεών προκριθείσης; οὐ γὰρ δὴ ποιεῖ περὶ ὧν εἰς τοσαύτην ἔρων κατέστησαν τῶν τυχόντα διαγνώσιν κύριον ἐπούσαν, ἀλλὰ δὴ- λον ὧτι τοσαύτην ἔσχοι σπουδὴν ἐκλεξάσθαι κριτὴν τῶν βέλτιστον, ὁσηπερ περὶ αὐτοῦ τοῦ πράγματος ἐπιμέλειαν ἐπούσαντο. χρὴ δὲ σκοπεῖν ὅποιός τις ἦν καὶ δοκιμάζειν αὐτὸν οὐκ ἐκ τῆς ὀργῆς τῆς τῶν ἀποτυχουσῶν, ἀλλ' ἐξ ὧν ἀπασχολεῖ δουλευοῦμεν ἐπειδὴ τῆς ἐκείνου διάνοιαν. κακὼς μὲν γὰρ

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*a i.e., Alexander’s.*
become a son of Zeus by marriage, considering this a much greater and more glorious honour than sovereignty over Asia, and thinking that while great dominions and sovereignties fall at times even to quite ordinary men, no man would ever in all time to come be considered worthy of such a woman; and furthermore, that he could leave no more glorious heritage to his children than by seeing to it that they should be descendants of Zeus, not only on their father’s side, but also on their mother’s. For he knew that while other blessings bestowed by Fortune soon change hands, nobility of birth abides forever with the same possessors; therefore he foresaw that this choice would be to the advantage of all his race, whereas the other gifts would be enjoyed for the duration of his own life only.

No sensible person surely could find fault with this reasoning, but some, who have not taken into consideration the antecedent events but look at the sequel alone, have before now reviled Alexander; but the folly of these accusers is easily discerned by all from the calumnies they have uttered. Are they not in a ridiculous state of mind if they think their own judgement is more competent than that which the gods chose as best? For surely they did not select any ordinary arbiter to decide a dispute about an issue that had got them into so fierce a quarrel, but obviously they were as anxious to select the most competent judge as they were concerned about the matter itself. There is need, moreover, to consider his real worth and to judge him, not by the resentment of those who were defeated for the prize, but by the reasons which caused the goddesses unanimously to choose his judgement. For nothing
ISOCRATES

παθεῖν ὑπὸ τῶν κρείττόνων οὐδὲν κωλύει καὶ τοὺς μυθῶν ἐξημαρτηκότας· τοιαύτης δὲ τιμῆσ τυχεῖν ὧστε θνητὸν ὄντα θεῶν γενέσθαι κριτῆν, οὐχ οἶον τε μὴ οὐ τὸν πολὺ τῇ γυνώμῃ διαφέροντα.

48 Ὡθυμάζω δ’ εἰ τις οἴεται κακῶς βεβουλεύσθαι τὸν μετὰ ταύτης ξῆν ἐλόμενον, ἢς ἑνεκα πολλοὶ τῶν ἡμιθεῶν ἀποθυμησκεῖν ἠθέλησαν. πῶς δ’ οὐκ ἂν ἢν ἄνοιγτος, εἰ τοὺς θεοὺς εἰδώς περὶ κάλλους φιλονικοῦντας αὐτὸς κάλλους κατεφρόνησε, καὶ μὴ ταύτην ἐνόμισε μεγίστην εἶναι τῶν δωρεῶν, περὶ ἢς κάκεινας ἑώρα μάλιστα σπουδαζοῦσας;

49 Τῆς δ’ ἂν τὸν γάμον τὸν Ἑλένης ὑπερείδεν, ἢς ἀρπασθείσης οἱ μὲν Ἔλληνες οὔτως ἠγανάκτησαν ἀυτὸς ὅλης τῆς Ἑλλάδος πεπορθημένης, οἱ δὲ βάρβαροι τοσοῦτον ἐφρόνησαν, ὅσον περ ἄν εἰ πάντων ἡμῶν ἐκράτησαν. δῆλον δ’ ὦς ἐκατέρους διετέθησαν· πολλῶν γὰρ αὐτοῖς πρότερον ἐγκλημάτων γενομένων περὶ μὲν τῶν ἄλλων ἡσυχίαν ἤγον, ὑπὲρ δὲ ταύτης τηλικοῦτον συνεστήσαντο πόλεμον οὐ μόνον τῷ μεγέθει τῆς ἄργης ἄλλα καὶ τῷ μήκει τοῦ χρόνου καὶ τῷ πλήθει τῶν παρα-50 σκευῶν οὕς οὐδεὶς πώποτε γέγονεν. ἔξεν δὲ τοὺς μὲν ἀποδοὐσιν Ἑλένην ἀπηλλάχθαι τῶν παρόντων κακῶν, τοῖς δ’ ἀμελήσασιν ἐκείνης αἴδεως οἰκείων τῶν ἐπιλοιπον χρόνον, οὐδετέροι ταύτ’ ἠθέλησαν· ἀλλ’ οἱ μὲν περιεώρων καὶ πόλεις ἀναστάτους γιγνομένας καὶ τὴν χώραν πορθομένην, ὡστε μὴ προέσθαι τοῖς Ἔλλησιν αὐτῆν, οἱ δ’ ἤροῦντο μένοντες ἐπὶ τῆς ἄλλοτρίας καταγγῆσκειν καὶ 86
prevents even innocent persons from being ill-treated by the stronger, but only a mortal man of greatly superior intelligence could have received such honour as to become a judge of immortals.

I am astonished that anyone should think that Alexander was ill-advised in choosing to live with Helen, for whom many demigods were willing to die. Would he not have been a fool if, knowing that the deities themselves were contending for the prize of beauty, he had himself scorned beauty, and had failed to regard as the greatest of gifts that for the possession of which he saw even those goddesses most earnestly striving?

What man would have rejected marriage with Helen, at whose abduction the Greeks were as incensed as if all Greece had been laid waste, while the barbarians were as filled with pride as if they had conquered us all? It is clear how each party felt about the matter; for although there had been many causes of contention between them before, none of these disturbed their peace, whereas for her they waged so great a war, not only the greatest of all wars in the violence of its passions, but also in the duration of the struggle and in the extent of the preparations the greatest of all time. And although the Trojans might have rid themselves of the misfortunes which encompassed them by surrendering Helen, and the Greeks might have lived in peace for all time by being indifferent to her fate, neither so wished; on the contrary, the Trojans allowed their cities to be laid waste and their land to be ravaged, so as to avoid yielding Helen to the Greeks, and the Greeks chose rather, remaining in a foreign land to grow old there and never to see their
μηδέποτε τοὺς αὐτῶν ἰδεῖν μᾶλλον ἡ 'κείνην κατα-
51 λυπόντες εἰς τὰς αὐτῶν πατρίδας ἀπελθεῖν. καὶ
tαῦτ' ἐποίονοι οὐχ ὑπὲρ 'Αλεξάνδρου καὶ Μενελάου
φιλονικούντες, ἀλλ' οἱ μὲν ὑπὲρ τῆς 'Ασίας, οἱ
δ' ὑπὲρ τῆς Εὐρώπης, νομίζοντες, ἐν ὁποτέρα τὸ
σῶμα τούκείνης κατοικήσειε, ταύτην εὐδαμονε-
stέραν τὴν χώραν ἔσεσθαι.
52 Τοσοῦτος δ' ἔρως ἐνέπεσε τῶν πόνων καὶ τῆς
στρατείας ἐκείνης οὐ μόνον τοῖς 'Ελλησι καὶ τοῖς
βαρβάροις ἀλλὰ καὶ τοῖς θεοῖς, ὥστ' οὗτε τοὺς ἐξ
αὐτῶν γεγονότας ἀπετρεψαν τῶν ἀγώνων τῶν περὶ
Τροίαν, ἀλλὰ Ζεὺς μὲν προειδὼς τὴν Σαρπιθόνος
eἰμαρμένην, Ἦλως δὲ τὴν Μέμνονος, Ποσειδῶν δὲ
tὴν Κύκνου, Θέτις δὲ τὴν 'Αχιλλεώς, ὁμος αὐτούς
53 συνεξώρμησαν καὶ συνεξέπεμψαν, ἥγοιμενοι κάλ-
lιον αὐτοῖς εἶναι τεθνάναι μαχομένους περὶ τῆς
Δίως υπατρὸς μᾶλλον ἡ ζην ἀπολειυθεῖσι τῶν περὶ
ἐκείνης κινδύνων. καὶ τὶ δει θαυμάζειν, ἃ περὶ
tῶν παίδων διενοήθησαν; αὐτοὶ γὰρ πολὺ μείζω
καὶ δευτέραν ἐποιῆσαν παράταξιν τῆς πρὸς
Γίγαντας αὐτοῖς γενομένης· πρὸς μὲν γὰρ ἐκείνους
μετ' ἄλληλων ἐμαχέσαντο, περὶ δὲ ταύτης πρὸς
σφᾶς αὐτοὺς ἐπολέμησαν.
54 Εὐλόγως δὲ κάκεινοι ταῦτ' ἐγνωσαν, καγὼ τη-
λικαύταις υπερβολαῖς ἐχὼ χρήσασθαι περὶ αὐτῆς·
kάλλους γὰρ πλείστον μέρος· μετέσχεν, ὃ σεμνό-
tατον καὶ τιμωτατον καὶ θειότατον τῶν ὄντων
ἐστίν. ῥάδιον δὲ γνώναι τὴν δύναμιν αὐτοῦ· τῶν

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a Cf. Panath. 81.
b Sarpedon, son of Zeus and Laodameia, prominent in the
own again, than, leaving her behind, to return to their fatherland. And they were not acting in this way as eager champions of Alexander or of Menelaus; nay, the Trojans were upholding the cause of Asia, the Greeks of Europe, in the belief that the land in which Helen in person resided would be the more favoured of Fortune.

So great a passion for the hardships of that expedition and for participation in it took possession not only of the Greeks and the barbarians, but also of the gods, that they did not dissuade even their own children from joining in the struggles around Troy; nay, Zeus, though foreseeing the fate of Sarpedon, and Eos that of Memnon, and Poseidon that of Cycnus, and Thetis that of Achilles, nevertheless they all urged them on and sent them forth, thinking it more honourable for them to die fighting for the daughter of Zeus than to live without having taken part in the perils undergone on her account. And why should we be astonished that the gods felt thus concerning their children? For they themselves engaged in a far greater and more terrible struggle than when they fought the Giants; for against those enemies they had fought a battle in concert, but for Helen they fought a war against one another.

With good reason in truth they came to this decision, and I, for my part, am justified in employing extravagant language in speaking of Helen; for beauty she possessed in the highest degree, and beauty is of all things the most venerated, the most precious, and the most divine. And it is easy to determine its power; for while many things which

Iliad, was killed by Patroclus; Memnon and Cyenus were slain by Achilles.
μὲν γὰρ ἀνδρίας ἡ σοφίας ἡ δικαιοσύνης μὴ μετεχόντων πολλὰ φανήσεται τιμώμενα μᾶλλον ἡ τούτων ἐκαστὸν, τῶν δὲ κάλλους ἀπεστερημένων οὐδὲν εὐρήσομεν ἀγαπώμενον ἄλλα πάντα καταφρονοῦμεν, πλὴν ὅσα ταύτης τῆς ἱδέας ΚΕΚΟΝΩΝΗΚΕ, καὶ τὴν ἀρετὴν διὰ τοῦτο μάλιστ’ εὐδοκιμοῦσαν, ὅτι κάλλιστον τῶν ἐπιτηδευμάτων ἐστίν. γνοὴ δὲ ἄν τις κάκεθεν ὅσον διαφέρει τῶν οὖντων, εἴ ὃν αὗτοι διαιτημέθα πρὸς ἐκαστὸν αὐτῶν. τῶν μὲν γὰρ ἄλλων ὃν ἂν ἐν χρείᾳ γενώμεθα, τυχεῖν μόνον βουλόμεθα, περαιτέρω δὲ περὶ αὐτῶν οὐδὲν τῇ ψυχῇ προσπεπόνθαμεν· τῶν δὲ καλῶν ἔρως ἡμῖν ἐγγίγνεται, τοσοῦτοι μείζον τοῦ βούλεσθαι ρώμην ἔχων, ὅσω περ καὶ τὸ πράγμα κρείττων ἐστιν. καὶ τοῖς μὲν κατὰ σύνεσιν ἡ κατ’ ἄλλο τι προέχουσι φθονοῦμεν, ἣν μὴ τῶν ποιεῖν ἡμᾶς εὐ καθ’ ἐκάστην τὴν ἡμέραν προσαγάγονται καὶ στέργενε σφᾶς αὐτοὺς ἀναγκάσωσι· τοῖς δὲ καλοῖς εὔθυς ἰδόντες εὐνοι γενώμεθα, καὶ μόνους αὐτοὺς ῥᾴπερ τοὺς θεοὺς οὐκ ἀπαγορεύομεν θεραπεύοντες, ἀλλ’ ἠδον δουλεύομεν τοῖς τοιούτοις ἡ τῶν ἄλλων ἄρχομεν, πλεῖω χάριν ἔχοντες τοῖς πολλὰ προστάττουσιν ἡ τοῖς μηδὲν ἐπαγγέλλουσιν. καὶ τοὺς μὲν ὑπ’ ἄλλη των δυνάμει γεγονόμενοι λουδοροῦμεν καὶ κόλακας ἀποκαλούμεν, τοὺς δὲ τῶν κάλλεις λατρεύοντας φιλοκάλους καὶ φιλοπόνους εἶναι νομίζομεν. τοσαύτη δ’ εὐσεβεία καὶ προνοία χρώμεθα περὶ τὴν ἱδέαν τὴν τοιαύτην ὡστε καὶ τῶν ἔχοντων τὸ κάλλος τοὺς μὲν μισαρνήσαντας καὶ κακῶς βουλευσαμένους περὶ τῆς αὐτῶν ἡλικίας μᾶλλον ἀτιμάζομεν ἡ τοὺς εἰς τὰ τῶν ἄλλων σώματ’ ἐξαμαρτόντας.
do not have any attributes of courage, wisdom, or justice will be seen to be more highly valued than any one of these attributes, yet of those things which lack beauty we shall find not one that is beloved; on the contrary, all are despised, except in so far as they possess in some degree this outward form, beauty, and it is for this reason that virtue is most highly esteemed, because it is the most beautiful of ways of living. And we may learn how superior beauty is to all other things by observing how we ourselves are affected by each of them severally. For in regard to the other things which we need, we only wish to possess them and our heart's desire is set on nothing further than this; for beautiful things, however, we have an inborn passion whose strength of desire corresponds to the superiority of the thing sought. And while we are jealous of those who excel us in intelligence or in anything else, unless they win us over by daily benefactions and compel us to be fond of them, yet at first sight we become well-disposed toward those who possess beauty, and to these alone as to the gods we do not fail in our homage; on the contrary, we submit more willingly to be the slaves of such than to rule all others, and we are more grateful to them when they impose many tasks upon us than to those who demand nothing at all. We revile those who fall under the power of anything other than beauty and call them flatterers, but those who are subservient to beauty we regard as lovers of beauty and lovers of service. So strong are our feelings of reverence and solicitude for such a quality, that we hold in greater dishonour those of its possessors who have trafficked in it and ill-used their own youth than those who do violence
Ἰσοκράτης

...όσοι δ' ἂν τὴν αὐτῶν ὄραν διαφυλάξωσιν ἅβατον τοῖς πονηροῖς ὕστερ ποιήσαντες, τούτους εἰς τὸν ἐπίλοιπον χρόνον ὠμοίως τιμῶμεν ὕστερ ποιήσαντες ὄλην τὴν πόλιν ἀγαθόν τι ποιήσαντας.

59 Καὶ τί δεῖ τάς ἀνθρωπίνας δόξας λέγοντα διατρεῖβειν; ἀλλὰ Ζεὺς ὁ κρατῶν πάντων ἐν μὲν τοῖς ἄλλοις τῇν αὐτοῦ δύναμιν ἐνδείκνυται, πρὸς δὲ τὸ κάλλος ταπεινῶς γεγομένος αξιόν πλησιάζειν. Ἀμφιτρώνι μὲν γὰρ εἰκασθεὶς ὡς Ἀλκμήνην ἥλθε, χρυσὸς δὲ ῥεῖς Δανάη συνεγένετο, κύκνος δὲ γενόμενος εἰς τοὺς Νεμέσεως κόλπους κατέφυγε, τούτω δὲ πάλιν ὁμοιώθηκε Λήδαν ἐνύμφευσεν. αὐτὲ δὲ μετὰ τέχνης ἀλλ' οὐ μετὰ βίας θηρώμενος φαίνεται τὴν φύσιν τὴν τοιαύτην. τοσοῦτοι δὲ μάλλον προτετιμήταται τὸ κάλλος παρ' ἐκείνοις ἢ παρ' ἡμῖν ὦστε καὶ ταίς γυναιξί ταῖς αὐτῶν ὑπὸ τοῦτο κρατουμέναις συγχύνωμεν ἔχουσι, καὶ πολλάς ἀν τις ἐπίδειξει τῶν ἀθανάτων, αἰ θνητοῦ κάλλους ἠττήθησαν, ἢν οὔδεμια λαθεῖν τὸ γεγενημένον ὡς αἰσχύνην ἔχον ἐξήτησεν, ἀλλ' ὡς καλῶν ὄντων τῶν πεπραγμένων ὑμνεῖσθαι μάλλον ἢ σιωπᾶσθαι περὶ αὐτῶν ἢβουλήθησαν. μέγιστον δὲ τῶν εἰρημένων τεκμηρίου ἑπείτης τοὺς εὐροίμενοι τεκμηρίου. πλείους γὰρ ἄν εὑροίμεν διὰ τὸ κάλλος ἀθανάτους γεγενημένους ἦ διὰ τὰς ἄλλας ἀρετὰς ἀπάσας.

61 Ὡν Ἐλένη τοσοῦτῳ πλέον ἔσχεν, ὡς περ καὶ τὴν ὄψιν αὐτῶν διήνεγκεν. οὐ γὰρ μόνον ἄθανασίας ἑτυχεν, ἀλλὰ καὶ τὴν δύναμιν ἰσόθεον λαβοῦσα πρῶτον μὲν τοὺς ἀδελφοὺς ἦδη κατεχομένους ὑπὸ τῆς πεπρωμένης εἰς θεοὺς ἀνήγαγε, θεολομένη δὲ πιστὴν ποιήσα τὴν μεταβολήν οὗτως αὐτοῖς τὰς τιμὰς εἰναργείς ἐδωκεν ὡσθ' ὀρωμένοις ὑπὸ τῶν

1 τεκμηρίου omitted by Blass following Γ.
HELEN, 58–61

to the persons of others; whereas those who guard their youthful beauty as a holy shrine, inaccessible to the base, are honoured by us for all time equally with those who have benefited the city as a whole.

But why need I waste time in citing the opinions of men? Nay, Zeus, lord of all, reveals his power in all else, but deigns to approach beauty in humble guise. For in the likeness of Amphitryon he came to Alcmena, and as a shower of gold he united with Danaë, and in the guise of a swan he took refuge in the bosom of Nemesis, and again in this form he espoused Leda; ever with artifice manifestly, and not with violence, does he pursue beauty in women. And so much greater honour is paid to beauty among the gods than among us that they pardon their own wives when they are vanquished by it; and one could cite many instances of goddesses who succumbed to mortal beauty, and no one of these sought to keep the fact concealed as if it involved disgrace; on the contrary, they desired their adventures to be celebrated in song as glorious deeds rather than to be hushed in silence. The greatest proof of my statements is this: we shall find that more mortals have been made immortal because of their beauty than for all other excellences.

All these personages Helen surpassed in proportion as she excelled them in the beauty of her person. For not only did she attain immortality but, having won power equalling that of a god, she first raised to divine station her brothers, who were already in the grip of Fate, and wishing to make their transformation believed by men, she gave to them honours so

\[\text{\textsuperscript{a}}\] Castor and Pollux; \textit{cf.} § 19.
\[\text{\textsuperscript{b}}\] A reference to “St. Elmo’s fire”; \textit{cf.} Pliny ii. 37.
ἐν τῇ θαλάττῃ κινδυνεύοντων σώζειν, οὕτως ἂν
62 αὕτως εὔσεβῶς κατακαλέσωνται. μετὰ δὲ ταῦτα
tοσαύτην Μενελάω χάριν ἀπέδωκεν ὑπὲρ τῶν πό-

νων καὶ τῶν κινδύνων οὗς δὴ ἐκείνην ὑπέμεινεν,
ὥστε τοῦ γένους ἀπαντος τοῦ Πελοπιδῶν δια-

θαρέντος καὶ κακοῖς ἀνηκέστοις περιπεσόντος οὐ
μόνον αὐτῶν τῶν συμφορῶν τούτων ἀπῆλλαξεν
ἀλλὰ καὶ θεοὺς ἄντι θυτοῦ ποιῆσασα σύνοικον αὐτῇ
καὶ πάρεδρον εἰς ἀπαντα τὸν αἰῶνα κατεστήσατο.

63 καὶ τούτως ἔχω τὴν πόλιν τὴν Σπαρτιατῶν τὴν μά-

λιστά τὰ παλαιά διασώζουσαν ἐργῷ παρασχέσθαι
μαρτυροῦσαν. ἔτι γὰρ καὶ νῦν ἐν Θεράπναις τῆς
Λακωνικῆς θυσίας αὕτως ἀγίας καὶ πατρίας ἀπο-
tελοῦσιν οὐχ ὡς ἦρωσιν ἀλλ' ὡς θεοῖς ἀμφοτέρως

οὕν.

64 Ἕνεδείξατο δὲ καὶ Στησιχόρῳ τῷ ποιητῇ τὴν
αὐτῆς δύναμιν· ὅτε μὲν γὰρ ἀρχόμενος τῆς ὕδης
ἐβλασφήμησε τι περὶ αὐτῆς, ἀνέστη τῶν ὀφθαλμῶν
ἔστερημένος, ἐπειδὴ δὲ γνοὺς τὴν αὐτίαν τῆς συμ-
φορᾶς τὴν καλουμένην παλινωδίαν ἐποίησε, πάλιν
65 αὐτὸν εἰς τὴν αὐτὴν φύσιν κατέστησεν. λέγουσι δὲ
τινὲς καὶ τῶν Ὀμηριδῶν ὡς ἐπιστάσατο τῆς νυκτὸς
Ὠμήρω προσέταξε ποιεῖν περὶ τῶν στρατευσα-

μένων ἐπὶ Τροίαν, βουλομένη τὸν ἐκείνων θά-

νατον ξηλωτότερον ἢ τὸν βίον τῶν ἄλλων
καταστήσαι· καὶ μέρος μὲν τι καὶ διὰ τὴν Ὀμήρου
tέχνην, μάλιστα δὲ διὰ ταῦτην οὕτως ἐπαφρόδιτον
καὶ παρὰ πᾶσιν ὄνομαστὴν αὐτοῦ γενέσθαι τὴν
ποίησιν.

66 Ὡς οὖν καὶ δίκην λαβεῖν καὶ χάριν ἀποδοῦναι

a Just outside Sparta were the tombs of Menelaus and
manifest that they have power to save when they are seen by sailors in peril on the sea, if they but piously invoke them. After this she so amply recompensed Menelaus for the toils and perils which he had undergone because of her, that when all the race of the Pelopidae had perished and were the victims of irremediable disasters, not only did she free him from these misfortunes but, having made him god instead of mortal, she established him as partner of her house and sharer of her throne forever. And I can produce the city of the Spartans, which preserves with especial care its ancient traditions, as witness for the fact; for even to the present day at Therapnê in Laconia the people offer holy and traditional sacrifices to them both, not as to heroes, but as to gods.

And she displayed her own power to the poet Stesichorus also; for when, at the beginning of his ode, he spoke in disparagement of her, he arose deprived of his sight; but when he recognized the cause of his misfortune and composed the Recantation, as it is called, she restored to him his normal sight. And some of the Homeridae also relate that Helen appeared to Homer by night and commanded him to compose a poem on those who went on the expedition to Troy, since she wished to make their death more to be envied than the life of the rest of mankind; and they say that while it is partly because of Homer’s art, yet it is chiefly through her that his poem has such charm and has become so famous among all men.

Since, then, Helen has power to punish as well as to

Helen (see Pausanias iii. 19. 9) and their sanctuary (Herodotus vi. 61).

b The famous lyric poet of Himera, in Sicily.

c The well-known palinode; for this legend and the fragment of the poem see Plato, Phaedrus 243 a.
δυναμένην, τοὺς μὲν τοὺς χρήμασι προέχοντας ἀναθήματι καὶ θυσίαις καὶ ταῖσ ἄλλας προσόδοις ἵλασκεσθαι καὶ τιμᾶν αὐτήν χρῆ, τοὺς δὲ φιλοσόφους πειράσθαι τι λέγειν περὶ αὐτῆς ἄξιον τῶν ύπαρχόντων ἐκείνη τοῖς γὰρ πεπαιδευμένοις πρέπει τουαύτας ποιεῖσθαι τὸς ἀπαρχᾶς.

67 Πολὺ δὲ πλεῖω τὰ παραλελειμμένα τῶν εἰρημένων ἔστιν. χωρὶς γὰρ τεχνῶν καὶ φιλοσοφῶν καὶ τῶν ἄλλων ὠφελείων, ἂς ἔχοι τις ἂν εἰς ἐκείνην καὶ τὸν πόλεμον τὸν Τρωϊκὸν ἀνενεκείν, δικαίως ἄν καὶ τοῦ μὴ δουλεύειν ἡμᾶς τοῖς βαρβάροις Ἐλένην αἰτίαν εἶναι νομίζομεν. εὐρήσομεν γὰρ τοὺς Ἐλλήνας δὴ αὐτὴν ὁμονόηςαντας καὶ κοινῆν στρατεύαν ἐπὶ τοὺς βαρβάρους ποιησθήνεως, καὶ τότε πρῶτον τὴν Ἐυρώπην τῆς Ἀσίας τρόπαιον ἀστήσασαν· ἐξ ὧν τοσαῦτης μεταβολῆς ἑτύχομεν ὡστε τὸν μὲν ἐπέκεινα χρόνον οἱ δυστυχόντες ἐν τοῖς βαρβάροις τῶν Ἐλληνίδων πόλεων ἄρχειν ἡξίουν, καὶ Δαναὸς μὲν ἐξ Αἰγύπτου φυγῶν Ἀργος κατέσχε, Κάδμος δὲ Σιδώνιος Θηβῶν ἐβασίλευε, Κάρης δὲ τὰς νήσους κατώκουν, Πελοποννήσου δὲ συμπάσχει ο Ταντάλου Πέλοψ ἔκρατησεν, μετὰ δὲ ἐκείνων τὸν πόλεμον τοσαῦτην ἐπίδοσιν τὸ γένος ἡμῶν ἔλαβεν ὡστε καὶ πόλεις μεγάλας καὶ χώραν πολλὴν ἀφελέσθαι τῶν βαρβάρων. ἦν οὖν τω̣ς βούλωνται ταύτα διεργάζεσθαι καὶ μηκύνειν, οὐκ ἀπορήσουσιν ἀφορμής, ἢθεν Ἐλένην ἐξώ τῶν εἰρημένων ἐξουσιν ἐπαινεῖν, ἀλλὰ πολλοὶς καὶ καινοῖς λόγοις ἐντεύξονται περὶ αὐτῆς.
reward, it is the duty of those who have great wealth to propitiate and to honour her with thank-offerings, sacrifices, and processions, and philosophers should endeavour to speak of her in a manner worthy of her merits; for such are the first-fruits it is fitting that men of cultivation should offer.

Far more has been passed over than has been said. Apart from the arts and philosophic studies and all the other benefits which one might attribute to her and to the Trojan War, we should be justified in considering that it is owing to Helen that we are not the slaves of the barbarians. For we shall find that it was because of her that the Greeks became united in harmonious accord and organized a common expedition against the barbarians, and that it was then for the first time that Europe set up a trophy of victory over Asia; and in consequence, we experienced a change so great that, although in former times any barbarians who were in misfortune presumed to be rulers over the Greek cities (for example, Danaus, an exile from Egypt, occupied Argos, Cadmus of Sidon became king of Thebes, the Carians colonized the islands, and Pelops, son of Tantalus, became master of all the Peloponnese), yet after that war our race expanded so greatly that it took from the barbarians great cities and much territory. If, therefore, any orators wish to dilate upon these matters and dwell upon them, they will not be at a loss for material apart from what I have said, wherewith to praise Helen; on the contrary, they will discover many new arguments that relate to her.

\[a \text{ Cf. Thucydides i. 4 and Panath. 43.}\]
XI. BUSIRIS
INTRODUCTION

The Busiris, like the Encomium on Helen, is an epideictic essay of the "display" type, written as an eulogy of a famous personage; in this case, the subject of extravagant praise is Busiris, mythical king of Egypt.

The immediate inspiration for the Encomium on Helen was a brilliant paradoxical discourse, or jeu d'esprit, by a rhetorician who was, in all probability, the Sicilian Gorgias. In his Helen Isocrates criticizes this rhetorician and shows how the subject should have been treated. In the Busiris, likewise, the situation is similar. Polycrates, who had entered upon the career of a professional rhetorician because of financial need, had composed a defence

\[ a \text{ Cf. Introduction to Helen.} \]
\[ b \text{ According to the Greek introduction (hypothesis) to this composition Polycrates was an Athenian who practised the profession of Sophist at Cyprus. At the time when the Busiris was written Polycrates was a beginner in the field of rhetoric. Before 380 B.C. Polycrates had achieved fame at Athens and is mentioned by later writers on rhetoric in company with such noted persons as Antiphon, Thrasymachus, Anaximenes and Isaeus. He is severely criticized, however, by the critics Dionysius of Halicarnassus and Demetrius. Dionysius attacks him as \text{"empty in practical oratory, frigid and vulgar in epideictic (display rhetoric), and lacking in grace\text{"}} (Isaeus ch. 20), and Demetrius deplores his lack of earnestness (On Style 120). \]
of Busiris. Isocrates, who had never met the writer, having read this composition, addresses Polycrates and, in his customary rather patronizing manner, tells him that his work is seriously faulty in that he has written an accusation rather than a defence, and then proceeds to show him by actual example how the subject should have been handled.

The _Busiris_ is not a work of particular merit. Isocrates himself, in the Introduction to his _Panathenaicus_, disparages subjects of this nature as trivial and unworthy, and in _Busiris_ §9 he admits that the topic is not a serious one and does not demand a dignified style. This discourse is a rhetorical exercise, artificial in its nature, composed near the beginning of Isocrates' professional career in Athens, probably between the years 390–385 B.C.\(^a\)

11. ΒΟΥΣΙΡΙΣ

[221] Τὴν μὲν ἐπεικείμενα τὴν σήν, ὁ Πολυκράτης, καὶ τὴν τοῦ βίου μεταβολὴν παρ' ἄλλων πυθαγορευμὸνος οἶδα· τῶν δὲ λόγων τινὰς ὑπὸ γέγραφας, αὐτὸς ἀνεγνωκὼς ἔδιστα μὲν ἀν σοι περὶ ὅλης ἐπαρρησιασάμην τῆς παιδεύσεως περὶ ἧν ἱνάγκασαι διατρίβειν· ἵγουμαι γὰρ τοῖς ἀναξίως μὲν δυστυχούσιν, ἐκ δὲ φιλοσοφίας χρηματίζοντος ζητοῦντος, ἀπαντάς τούς πελώ πεπραγματευμένους καὶ μάλλον ἀπηκριβωμένους προσήκειν ἔθελοντάς τούτον 2 εἰςφέρειν τὸν ἔρανον· ἐπειδὴ δ’ ὦπω περιτετυχήκαμεν ἄλληλοις, περὶ μὲν τῶν ἄλλων, ἦν ποτ’ εἰς ταῦταν ἐλθομεν, τὸθ’ ἥμιν ἔξεσται διὰ πλεύονων ποιήσασθαι τὴν συνοισίαν, ὁ δ’ ἐν τῷ παρόντι δυναῖμην ἄν εὑρεγητῆσαι σε, ταῦτα δ’ ὑπήκουν χρὴναι σοι μὲν ἐπιστεῖλαι, πρὸς δὲ τοὺς ἄλλους ὡς 3 οἶνον τε μάλιστ’ ἀποκρύψασθαι. γιγνώσκω μὲν οὖν ὅτι τοῖς πλείστοις τῶν νοουθετομένων ἔμφυτον [222] ἐστὶ μὴ πρὸς τὰς ὀφελέεις ἀποβλέπειν, ἀλλὰ τοσοῦτον χαλεπώτερον ἀκοῦειν τῶν λεγομένων, ὡς

1 ταῦτά γ’ Warmington.

\[a\] That is, from the teaching of the subject.
XI. BUSIRIS

I have learned of your fairmindedness, Polycrates, and of the reversal in your life, through information from others; and having myself read certain of the discourses which you have written, I should have been greatly pleased to discuss frankly with you and fully the education with which you have been obliged to occupy yourself. For I believe that when men through no fault of their own are unfortunate and so seek in philosophy a source of gain, it is the duty of all who have had a wider experience in that occupation, and have become more thoroughly versed in it, to make this contribution voluntarily for their benefit. But since we have not yet met one another, we shall be able, if we ever do come together, to discuss the other topics at greater length; concerning those suggestions, however, by which at the present time I might be of service to you, I have thought I should advise you by letter, though concealing my views, to the best of my ability, from everyone else. I am well aware, however, that it is instinctive with most persons when admonished, not to look to the benefits they receive but, on the contrary, to listen to what is said with the greater displeasure in proportion to the rigour with which

\[For \text{ the figure of speech in } \epsilon\varphi\alpha\nu\sigma \text{ see Helen 20 and Plato, Symp. 177 c.}\]
per ἀν αὐτῶν τις ἀκριβέστερον ἔξετάζῃ τὰς ἀμαρτίας· ὤμοι δ' οὐκ ὁκνητέον ύπομένειν τὴν ἀπεέχθειαν ταύτην τοῖς εὐνοϊκῶς πρὸς τινας ἔχοισιν, ἀλλὰ πειρατέον μεθυστάναι τὴν δόξαν τῶν οὕτω πρὸς τοὺς συμβουλεύοντας διακειμένων.

4 Αἰσθόμενος οὖν οὐχ ἦκιστά σε μεγαλαυχοῦμενον ἐπὶ τῇ Βουσίριδος ἀπολογία καὶ τῇ Σωκράτους κατηγορία, πειράσομαι σοι ποιήσαι καταφανές ὅτι πολύ τοῦ δεόντος ἐν ἀμφότεροις τοῖς λόγοις διήμαρτε. ἀπάντων γὰρ εἰδότων ὅτι δὲ τοὺς μὲν εὐλογεῖν τινὰς βουλόμενους πλείω τῶν ὑπαρχόντων ἀγαθῶν αὐτοῖς προσόντ' ἀποφαίνειν, τοὺς δὲ κατ-

5 ηγοροῦντας τάναντια τούτων ποιεῖν, τοσοῦτον δεὶς οὕτω κεχρήσθαι τοῖς λόγοις, ὥσθ' ὑπὲρ μὲν Βουσίριδος ἀπολογήσασθαι φάσκων, οὐχ ὅπως τῆς ὑπαρχόντος αὐτοῦ διαβολῆς ἀπήλλαξας, ἀλλὰ καὶ τηλικαύτην αὐτῷ τὸ μέγεθος παρανομίαν προσήφας ἢς οὐκ ἔσθ' ὅπως ἂν τις δεινοτέραν ἐξευρεῖν δυνηθεὶς· τῶν γὰρ ἄλλων τῶν ἐπιχειρήσαντων ἕκεινον λοιδορεῖν τοσοῦτον μόνον περὶ αὐτοῦ βλασφημοῦντων, ὥς ἔθεε τῶν ἔνων τοὺς ἀφικνουμένους, σὺ καὶ κατεσθίειν αὐτοῦ τοὺς ἀνθρώπους ἡτιάσως· Σωκράτους δὲ κατηγορεῖν ἐπιχειρήσας, ὥσπερ ἐγκυμάσαι βουλόμενος 'Ἀλκιβιάδὴν ἐδωκας αὐτῷ μαθητὴν, ὅν ὑπ' ἐκείνου μὲν οὐδεὶς ἤσθετο παιδεύομεν, ὦτι δὲ πολὺ διήνεγχε τῶν ἄλλων ἀπαντεῖν 6 ἡν ὁμολογήσειαν. τοιγαροῦν εἰ γένοιτ' ἐξουσία τοῖς

a For the legend of Busiris see Apollodorus ii. 5. 7 and Herodotus ii. 45. Busiris, in obedience to an oracle, sacrificed strangers on the altar of Zeus. Herodotus doubts the truth of the legend that the Egyptians sacrificed men.
their critic passes their faults in review. Nevertheless, those who are well disposed toward any persons must not shrink from incurring such resentment, but must try to effect a change in the opinion of those who feel this way toward those who offer them counsel.

Having observed, therefore, that you take especial pride in your *Defence of Busiris* and in your *Accusation of Socrates*, I shall try to make it clear to you that in both these discourses you have fallen far short of what the subject demands. For although everyone knows that those who wish to praise a person must attribute to him a larger number of good qualities than he really possesses, and accusers must do the contrary, you have so far fallen short of following these principles of rhetoric that, though you profess to defend Busiris, you have not only failed to absolve him of the calumny with which he is attacked, but have even imputed to him a lawlessness of such enormity that it is impossible for one to invent wickedness more atrocious. For the other writers whose aim was to malign him went only so far in their abuse as to charge him with sacrificing the strangers who came to his country; you, however, accused him of actually devouring his victims. And when your purpose was to accuse Socrates, as if you wished to praise him, you gave Alcibiades to him as a pupil who, as far as anybody observed, never was taught by Socrates, but that Alcibiades far excelled all his contemporaries all would agree. Hence, if the dead should acquire the power of

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b Alcibiades, if not a disciple of Socrates, was intimately associated with the philosopher; cf. Plato, *Symp.* For praise of Alcibiades see Isocrates, *De Bigit.*
τετελευτηκόσι βουλεύσασθαι περὶ τών εἰρημένων, ὁ μὲν ἄν σοι τοσαύτην ἔχοι·χάριν ὑπὲρ τῆς κατηγορίας, ὡσην οὐδενὶ τῶν ἐπαυνεῖν αὐτὸν εἰθυμε-νον, ὃς εὶ καὶ περὶ τοὺς ἀλλούς πραότατος ἦν, ἀλλ′ οὖν ἐπὶ γε τοῖς ὑπὸ σοῦ λεγομένοις οὕτως ἄν ἀγανακτήσειεν ὡστε μηδεμίας ἀποσχέσθαι τιμωρίας. καὶ τοῖς πῶς οὐκ αἰσχύνεσθαι μᾶλλον ἦ σεμνώνεσθαι προσήκει τὸν παρὰ τοῖς λοιδορομε-νοις υφ' αὐτοῦ μᾶλλον ἀγαπώμενον ἦ παρὰ τοῖς ἐγκωμιαζομένοις;

7 Ὅτως δὲ ἡμέλησας εἰ μηδὲν ὁμολογούμενον ἔρεις, ὡστε φής μὲν αὐτὸν τὴν Αἰώλου καὶ τὴν Ὄρφεως ξηλώσαι δόξαν, ἀποφαίνεις δ′ οὐδὲν τῶν αὐτῶν ἐκείνοις ἐπιτηδεύσαντα. πότερα γὰρ τοῖς περὶ 

[223] Αἰώλου λεγομένοις αὐτὸν παρατάξωμεν; ἀλλ' ἐκεῖνος μὲν τῶν ξένων τοὺς ἐπὶ τὴν χώραν ἐκπίπτον- 

tas eἰς tὰs αὐτῶν πατρίδας ἀπέστελλεν, ὃ δ' εἰ 

χρή τοῖς ὑπὸ σοῦ λεγομένοις πιστεύειν, θύσας 

8 κατήσθειν. ἦ τοῖς Ὄρφεως ἔργοις ὁμοιώσωμεν; 

ἀλλ' δ' μὲν εἴ τις Ἀιδοὺ τοὺς τεθνεότας ἀνήγγειλεν, ὃ δὲ πρὸ μοιρὰς τοὺς ἥταν ἀπώλλυεν. ὡσθ' ἢδέως 

ἀν εἰδείην τὶ ποτ' ἂν ἐποίησεν, εἰ καταφρονῶν 

αὐτῶν ἐτύγχανεν, ὅς θαυμάζων τὴν ἁρετὴν τὴν 

ἐκείνων ἀπαντα φαίνεται τάναντι διαπραττόμενος. 

δ' δὲ πάντων ἀτοπώτατον, ὅτι περὶ τὰς γενεαλογίας 

ἐσπουδακὼς ἐτόλμησας εἰπεῖν, ὡς τούτους ἐξήλω- 

σεν ὅν οὐδ' οἱ πατέρες πια κατ' ἐκείνου τὸν χρόνον 

γεγονότες ἦσαν.

9 "Ἰνα δὲ μὴ δοκῶ τὸ προχειρότατον ποιεῖν, ἐπι-
judging what has been said of them, Socrates would be as grateful to you for your accusation as to any who have been wont to eulogize him; while Busiris, even if he had been most tender-hearted toward his guests, would be so enraged by your account of him that he would abstain from no vengeance whatever! And yet ought not that man to feel shame, rather than pride, who is more loved by those whom he has reviled than by those whom he has praised?

And you have been so careless about committing inconsistencies that you say Busiris emulated the fame of Aeolus and Orpheus, yet you do not show that any of his pursuits was identical with theirs. What, can we compare his deeds with the reported exploits of Aeolus? But Aeolus restored to their native lands strangers who were cast on his shores,\(^a\) whereas Busiris, if we are to give credence to your account, sacrificed and ate them! Or, are we to liken his deeds to those of Orpheus? But Orpheus led the dead back from Hades,\(^b\) whereas Busiris brought death to the living before their day of destiny. Consequently, I should be glad to know what, in truth, Busiris would have done if he had happened to despise Aeolus and Orpheus, seeing that, while admiring their virtues, all his own deeds are manifestly the opposite of theirs. But the greatest absurdity is this—though you have made a specialty of genealogies, you have dared to say that Busiris emulated those whose fathers even at that time had not yet been born!\(^c\)

But that I may not seem to be doing the easiest

\(^a\) A reference to the myth of Orpheus and Eurydice.

\(^b\) Cf. § 37 for the same argument.

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λαμβάνεσθαι τῶν εἰρημένων μηδὲν ἐπιδεικνύς τῶν ἐμαυτοῦ,¹ πειράσομαι σοι διὰ βραχέων δηλώσαι περὶ τὴν αὐτὴν ὑπόθεσιν, καίπερ οὐ σπουδαίαν οὔσαν οὐδὲ σεμνοὺς λόγους ἔχουσαν, ἔξ ὡν ἔδει καὶ τὸν ἔπαινον καὶ τὴν ἀπολογίαν ποιήσασθαι.

10 Περὶ μὲν οὖν τῆς Βουσίριδος εὐγενείας τίς οὐκ ἢν δυνηθεὶς βαδίσως εἰπεῖν; ὥς πατρὸς μὲν ἢν Ποσειδώνοις, μητρὸς δὲ Λιβύης τῆς Εἵπαφου τοῦ Δίου, ἢν φασὶ πρώτην γυναίκα βασιλεύσασαν ὀμόνυμον αὐτῆς τὴν χώραν καταστήσατε. τυχών δὲ τοιούτων προγόνων οὐκ ἐπὶ τούτωι μόνως μέγ' ἐφρόνησεν, ἀλλ' ωθήθη δεῖν καὶ τῆς ἀρετῆς τῆς αὐτοῦ μνημείου εἰς ἀπαντα τὸν χρόνον καταλιπεῖν.

11 Τὴν μὲν οὖν μητρώαν ἁρχὴν ὑπερείδειν ἐλάττω νομίσας ἢ κατὰ τὴν αὐτοῦ φύσιν εἶναι, πλείστους δὲ καταστρεφάμενοι καὶ μεγίστην δύναμιν κτησάμενος ἐν Αἰγύπτῳ κατεστήσατο τὴν βασιλείαν, οὐκ ἐκ τῶν παρουσίων μόνον ἀλλ' ἐξ ἀπασῶν προκρίνας τὴν ἐκεί πολὺ διαφέρειν οἴκησιν. ἔωρα γὰρ τοὺς μὲν ἄλλους τόπους οὐκ εὐκαίρως οὐδ' εὐαρμόστως πρὸς τὴν τοῦ σύμπαντος φύσιν ἔχοντας, ἀλλὰ τοὺς μὲν ὑπ' ὀμβρών κατακλυζομένους, τοὺς δ' ὑπὸ καυμάτων διαφθειρομένους, ταύτῃ δὲ τὴν χώραν ἐν καλλίστῳ μὲν τοῦ κόσμου κειμένῃ, πλείστα [224] δὲ καὶ παντοδαπῶτα φέρειν δυναμένην, ἀθανάτῳ

12 δὲ τείχει τῷ Νείλῳ τετειχισμένην, ὅς οὐ μόνον

¹ μηδὲν ἐπιδεικνύς τῶν ἐμαυτοῦ is without justification bracketed by Blass following Π. It occurs in Helen 15, but is equally pertinent here.

ᵃ The same sentiment occurs in Helen 15.

ᵇ Cf. Aeschylus, Prometheus 850, where Epaphus is said to be the son of Zeus and Io.

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thing in assailing what others have said without exhibiting any specimen of my own, a I will try briefly to expound the same subject—even though it is not serious and does not call for a dignified style—and show out of what elements you ought to have composed the eulogy and the speech in defence.

Of the noble lineage of Busiris who would not find it easy to speak? His father was Poseidon, his mother Libya the daughter of Epaphus b the son of Zeus, and she, they say, was the first woman to rule as queen and to give her own name to her country. Although fortune had given him such ancestors, these alone did not satisfy his pride, but he thought he must also leave behind an everlasting monument to his own valour.

He was not content with his mother’s kingdom, considering it too small for one of his endowment; and when he had conquered many peoples and had acquired supreme power he established his royal seat in Egypt, because he judged that country to be far superior as his place of residence, not only to the lands which then were his, but even to all other countries in the world. For he saw that all other regions are neither seasonably nor conveniently situated in relation to the nature of the universe, but some are deluged by rains and others scorched by heat; Egypt, c however, having the most admirable situation of the universe, d was able to produce the most abundant and most varied products, and was defended by the immortal ramparts of the Nile, a river which by its nature provides not only protec-

a Egypt here means the Delta of the Nile; cf. Herodotus ii. 14. Praise of Egypt is found in Plato, Tim. 22 d.
b i.e., as regards climate and fertility.
φυλακὴν ἄλλα καὶ τροφὴν ἰκανὴν αὕτη παρέχειν πέφυκεν, ἀνάλωτος μὲν ὁ ὁ καὶ δύσμαχος τοῖς ἐπι-
βουλεύουσιν, εὐαγωγὸς δὲ καὶ πρὸς πολλὰ χρήσι-
μος τοῖς ἐντὸς αὐτοῦ κατοικοῦσιν. πρὸς γὰρ τοῖς
προειρημένοις καὶ τὴν δύναμιν αὐτῶν πρὸς τὴν τῆς
γῆς ἐργασίαν ἰσόθεον πεποίηκεν· τῶν γὰρ ὤμβρων
καὶ τῶν αὐχμῶν τοῖς μὲν ἄλλοις ὁ Ἅιν ταιμίας
ἐστίν, ἐκείνων δ' ἐκαστὸς ἀμφωτέρων τούτων αὐτὸς
14 αὐτῷ κύριος καθέστηκεν. εἰς τοσαῦτην δ' ὑπερ-
βολὴν εὐδαιμονίας ἦκουσιν, ὥστε τῇ μὲν ἄρετῇ καὶ
τῇ φύσει τῆς χώρας καὶ τῷ πλῆθει τῶν πεδίων
ἡπειρον καρποῦται, τῇ δὲ τῶν περιόντων διαθέσει
καὶ τῇ τῶν ἐλλειπόντων κομιδῇ διὰ τὴν τοῦ ποτα-
μοῦ δύναμιν νῆσον οἰκοῦσιν· κύκλῳ γὰρ αὐτὴν
περιέχων καὶ πᾶσαν διαρρέων πολλὴν αὐτοῖς εὐ-
πορίαν ἀμφωτέρων τοῦτων πεποίηκεν.

15 Ἡρακλῆοι μὲν οὖν ἐντεῦθεν, θεῖον περὶ χρῆ τοὺς
εὐ φρονοῦντας, ἀμα τὸν τε τόπον ὡς κάλλιστον
καταλαβεῖν καὶ τροφὴν ἰκανὴν τοῖς περὶ αὐτῶν
ἐξευρεῖν. μετὰ δὲ ταῦτα διελόμενοι χωρίς ἐκα-
στοις τοὺς μὲν ἐπὶ τὰς ἱεροσύνας κατέστησε, τοὺς
δ' ἐπὶ τὰς τέχνας ἔτρεψε, τοὺς δὲ τὰ περὶ τὸν
πόλεμον μελετῶν ἡνάγκασεν, ἡγούμενος τὰ μὲν
ἀναγκαία καὶ τὰς περιουσίας ἐκ τῆς χώρας καὶ
τῶν τεχνῶν δεῖν ὑπάρχειν, τούτων δ' εἶναι φυλακὴν
ἀσφαλεστάτην τὴν τε περὶ τὸν πόλεμον ἐπιμέλειαν
16 καὶ τὴν πρὸς τοὺς θεοὺς εὐσέβειαν. ἅπαντας δὲ
τοὺς ἄριθμοὺς περιλαβὼν ἐξ ὧν ἁριστ' ἀν τις
τὰ κοινὰ διωκήσει, ἀεὶ τοῖς αὐτοῖς τὰς αὐτὰς

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a Cf. Iliad iv. 84.

b A reference to the Delta, enclosed and watered by the branches of the Nile.
tion to the land, but also its means of subsistence in abundance, being impregnable and difficult for foes to conquer, yet convenient for commerce and in many respects serviceable to dwellers within its bounds. For in addition to the advantages I have mentioned, the Nile has bestowed upon the Egyptians a godlike power in respect to the cultivation of the land; for while Zeus is the dispenser of rains and droughts to the rest of mankind, of both of these each Egyptian has made himself master on his own account. And to so perfect a state of happiness have the Egyptians come that with respect to the excellence and fertility of their land and the extent of their plains they reap the fruits of a continent, and as regards the disposition of their superfluous products and the importation of what they lack, the river's possibilities are such that they inhabit an island; for the Nile, encircling the land and flowing through its whole extent, has given them abundant means for both.

So Busiris thus began, as wise men should, by occupying the fairest country and also by finding sustenance sufficient for his subjects. Afterwards, he divided them into classes: some he appointed to priestly services, others he turned to the arts and crafts, and others he forced to practise the arts of war. He judged that, while necessities and superfluous products must be provided by the land and the arts, the safest means of protecting these was practice in warfare and reverence for the gods. Including in all classes the right numbers for the best administration of the commonwealth, he gave orders that the same

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"Isocrates here praises the caste system. Cf. Plato in the Republic."
ISOCRATES

πράξεις μεταχειρίζεσθαι προσέταξεν, εἰδὼς τοὺς
μὲν μεταβαλλόμενους τὰς ἐργασίας οὐδὲ πρὸς ἐν
τῶν ἐργῶν ἀκριβῶς ἔχοντας, τοὺς δ’ ἐπὶ ταῖς αὐταῖς
πράξεις συνεχῶς διαμένοντας εἰς ὑπερβολὴν ἑκα-
17 στὸν ἀποτελοῦντας. τοιγαροῦν καὶ πρὸς τὰς τέχνας
ἐυρήσομεν αὐτούς πλέον διαφέροντας τῶν περὶ τὰς
αὐτὰς ἐπιστήμας ἢ τοὺς ἄλλους δημιουργοὺς τῶν
ιδιωτῶν, καὶ πρὸς τὴν σύνταξιν δι’ ἥς τὴν τε
βασιλείαν καὶ τὴν ἄλλην πολιτείαν διαφυλάττουσιν,
οὕτω καλῶς ἔχοντας ὡστε καὶ τῶν φιλοσόφων
τοὺς ὑπὲρ τῶν τοιούτων λέγειν ἐπιχειροῦντας καὶ
[225] μάλιστ’ εὐδοκιμοῦντας τὴν ἐν Αἰγύπτῳ προαιρεῖ-
σθαι πολιτείαν, καὶ Λακεδαίμονίους μέρος τι τῶν
ἐκείθεν μιμομένους ἁριστὰ διοικεῖν τὴν αὐτῶν
18 πόλιν. καὶ γὰρ τὸ μηδένα τῶν μαχήμων ἄνευ τῆς
τῶν ἀρχόντων γνώμης ἀποδημεῖν καὶ τὰ συνοίτια
καὶ τὴν τῶν συμάτων ἀσκησιν, ἔτι δὲ τὸ μηδενὸς
τῶν ἀναγκαίων ἀποροῦντας τῶν κοινῶν προσταγ-
μάτων ἄμελεὶν, μηδ’ ἐπὶ ταῖς ἄλλαις τέχναις
diastirbein, ἀλλὰ τοὺς ὀπλοῖς καὶ ταῖς στρατείαις
προσέχειν τὸν νῦν, ἐκείθεν ἀπαντὰ ταῦτ’ εἰλήφα-
19 συν. τοσοῦτοι δὲ χειρὸν κέχρηνται τούτοις τοῖς
ἐπιτηδεύμασιν, ὡσον οὕτω μὲν ἀπαντεῖ στρατίωται
καταστάντες βία τὰ τῶν ἄλλων λαμβάνειν ἀξίονσιν,
ἐκείνοι δ’ οὕτως οἰκοῦσιν ὄσπερ χρῆ τοὺς μῆτε
τῶν ἱδίων ἀμελοῦντας μῆτε τοῖς ἄλλοτρίοις ἐπι-
βουλεύοντας. γνῷν δ’ ἃν τις ἐνθείδε τὸ διάφορον

a It is natural to think that there is a reference here to
Plato and his Republic, but it is not certain.
b Cf. Herodotus ii. 80 and vi. 60.

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individuals should always engage in the same pursuits, because he knew that those who continually change their occupations never achieve proficiency in even a single one of their tasks, whereas those who apply themselves constantly to the same activities perform each thing they do surpassingly well. Hence we shall find that in the arts the Egyptians surpass those who work at the same skilled occupations elsewhere more than artisans in general excel the laymen; also with respect to the system which enables them to preserve royalty and their political institutions in general, they have been so successful that philosophers who undertake to discuss such topics and have won the greatest reputation prefer above all others the Egyptian form of government, and that the Lacedaemonians, on the other hand, govern their own city in admirable fashion because they imitate certain of the Egyptian customs. For instance, the provision that no citizen fit for military service could leave the country without official authorization, the meals taken in common, and the training of their bodies; furthermore, the fact that lacking none of the necessities of life, they do not neglect the edicts of the State, and that none engage in any other crafts, but that all devote themselves to arms and warfare, all these practices they have taken from Egypt. But the Lacedaemonians have made so much worse use of these institutions that all of them, being professional soldiers, claim the right to seize by force the property of everybody else, whereas the Egyptians live as people should who neither neglect their own possessions, nor plot how they may acquire the property of others. The difference in the aims of the two polities may be seen from
20 ἐκατέρας τῆς πολιτείας. εἰ μὲν γὰρ ἀπαντεῖς μιμησαίμεθα τὴν Λακεδαιμονίων ἁργίαν καὶ πλεονεξίαν, εὐθὺς ἄν ἀπολοίμεθα καὶ διὰ τὴν ἐνδειαν τῶν καθ’ ἡμέραν καὶ διὰ τὸν πόλεμον τὸν πρὸς ἡμᾶς αὐτοὺς· εἰ δὲ τοῖς Ἀιγυπτίων νόμοις χρῆσθαι βουληθεῖμεν, καὶ τοῖς μὲν ἐργάζεσθαι, τοῖς δὲ τὰ τούτων σώζειν δόξειν, ἐκαστοὶ τὴν αὐτῶν ἔχοντες εὐδαίμονώς ἄν τὸν βίον διατελοῦμεν.

21 Καὶ μὲν δὴ καὶ τῆς περὶ τὴν φρόνησιν ἐπιμελείας εἰκότως οὐ τις ἐκεῖνον αἰτιὸν νομίσειν. τοῖς γὰρ ἰερεύσι παρεσκεύασεν εὐθυρίαν μὲν ταῖς ἐκ τῶν ἵερῶν προσόδοις, σωφροσύνην δὲ ταῖς ἀγνείας ταῖς ὑπὸ τῶν νόμων προστεταγμέναις, σχολὴν δὲ ταῖς τῶν κινδύνων καὶ τῶν ἀλλῶν ἔργων ἀτελείας· μεθ᾽ ὧν ἐκεῖνοι βιοστείοντες τοῖς μὲν σώμασιν ἰατρικὴ ἔξευμον ἐπικουρίαν, οὐ διακεκινδυνευμένοις φαρμάκοις χρωμένην ἀλλὰ τοιούτοις, ἀ τὴν μὲν ἀσφάλειαν ὑμοῖον ἔχει τῇ τροφῇ τῇ καθ’ ἡμέραν, τὰς δ’ ὑφελείας τηλικάυτας ὡστ’ ἐκεῖνοις ὁμολογομένως ὑγειοντάτους εἶναι καὶ μακροβιωτάτους, ταῖς δὲ ψυχαῖς φιλοσοφίας ἁσκῆσιν κατέδειξαν, ἢ καὶ νομοθετῆσαι καὶ τὴν φύσιν τῶν ὕπτων ἠγιάζει

22 δύναται. καὶ τοὺς μὲν πρεσβυτέρους ἐπὶ τὰ μέγιστα [226] τῶν πραγμάτων ἐταξέν, τοὺς δὲ νεωτέρους ἀμελησάντας τῶν ἡδονῶν ἐπὶ ἀστρολογία καὶ λογισμοῖς καὶ γεωμετρίᾳ διατρίβειν ἐπεισέν, ἵνα τὰς δυνάμεις οἱ μὲν ὡς πρὸς ἐνα χρησίμους ἐπανοῦσιν, οἱ δ’ ὡς πλείοτα πρὸς ἀρετὴν συμβαλλομένας ἀποφαίνειν ἐπιχειροῦσιν.

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a Cf. Herodotus ii. 84 and iii. 129.
b For the views of Isocrates in regard to the sciences see Panath. 26-27.

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the following: if we should all imitate the sloth and greed of the Lacedaemonians, we should straightway perish through both the lack of the necessities of daily life and civil war; but if we should wish to adopt the laws of the Egyptians which prescribe that some must work and that the rest must protect the property of the workers, we should all possess our own goods and pass our days in happiness.

Furthermore, the cultivation of practical wisdom may also reasonably be attributed to Busiris. For example, he saw to it that from the revenues of the sacrifices the priests should acquire affluence, but self-control through the purifications prescribed by the laws, and leisure by exemption from the hazards of fighting and from all work. And the priests, because they enjoyed such conditions of life, discovered for the body the aid which the medical art affords, not that which uses dangerous drugs, but drugs of such a nature that they are as harmless as daily food, yet in their effects are so beneficial that all men agree the Egyptians are the healthiest and most long of life among men; and then for the soul they introduced philosophy's training, a pursuit which has the power, not only to establish laws, but also to investigate the nature of the universe. The older men Busiris appointed to have charge of the most important matters, but the younger he persuaded to forgo all pleasures and devote themselves to the study of the stars, to arithmetic, and to geometry; the value of these sciences some praise for their utility in certain ways, while others attempt to demonstrate that they are conducive in the highest measure to the attainment of virtue.
24 Μάλιστα δ’ άξιον ἐπανεῖν καὶ θαυμάζειν τὴν εὐσέβειαν αὐτῶν καὶ τὴν περὶ τοὺς θεοὺς θεραπείαν. ὅσοι μὲν γὰρ σφᾶς αὐτοὺς οὕτω κατεσχημάτισαν ἡτ’ ἡ κατὰ σοφίαν ἡ κατ’ ἄλλην τίν’ ἄρετην ὑπολαμβάνεσθαι μειζόνως ἡ κατὰ τὴν ἄξιαν, οὕτως μὲν βλάπτοντι τοὺς ἐξαπατηθέντας· ὅσοι δὲ τῶν θείων πραγμάτων οὕτω προέστησαν ἡτὲ καὶ τὰς ἐπιμελείας καὶ τὰς τιμωρίας εἶναι δοκεῖν ἀκριβεστέρας τῶν συμβαινόντων, οἱ δὲ τοιούτοι πλείστα τὸν βίον τῶν ἀνθρώπων ὠφελοῦσιν.

25 καὶ γὰρ τὴν ἀρχήν οἱ τὸν φόβον ἡμῶν ἐνεργασάμενοι τοῦτον αὐτοὺς γεγόνασι τοῦ μὴ παντάπασι θηρωδῶς διακεῖσθαι πρὸς ἄλληλους. ἐκεῖνοι τοῖς οὕτως ἀγίως περὶ ταῦτα και σεμνῶς ἠχουσιν ἡτὲ καὶ τοὺς ὅρκους πιστοτέρους εἶναι τοὺς ἐν τοῖς ἐκείνων ἱεροῖς ή τοὺς παρὰ τοῖς ἄλλοις καθεστώτας, καὶ τῶν ἀμαρτημάτων ἐκαστον οἴσοθαι παραχρήμα δώσειν δίκην, ἀλλ’ οὐ διαλήσειν τὸν παρόντα χρόνον, οὐδ’

26 εἰς τοὺς παίδας ἀναβληθήσεσθαι τὰς τιμωρίας. καὶ ταῦτ’ εἰκότως δοξάζουσιν· πολλὰς γὰρ αὐτοῖς καὶ παντοδαπὰς ἀσκήσεις τῆς ὁπιστίτητος ἐκείνος κατέστησεν, ὡστὶ καὶ τῶν ζῴων τῶν παρ’ ἡμῖν καταφρονουμένων ἐστὶν ἡ σέβεσθαι καὶ τιμᾶν ἐνομοθέτησεν, οὐκ ἄγνωσι τὴν δύναμιν αὐτῶν, ἀλλ’ ἀμα μὲν ἐθίζειν οἰόμενος δεῖν τὸν ὕχλον ἐμμένειν ἀπασι τοῖς ὑπὸ τῶν ἀρχότων παραγγελλόμενοι, ἀμα δὲ θουλόμενος πείραν λαμβάνειν ἐν τοῖς φανεροῖς, ἤντινα περὶ τῶν ἀφανῶν διάνοιαν ἠχουσιν. ἐνόμιζε γὰρ τοὺς μὲν τούτων ὀλυγωροῦν-

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a In Nicocles 6 Isocrates affirms that the power of speech and of reason has enabled us to escape the life of wild beasts. See also Panegyr. 48 ff.
The piety of the Egyptians and their worship of the gods are especially deserving of praise and admiration. For all persons who have so bedizened themselves as to create the impression that they possess greater wisdom, or some other excellence, than they can rightly claim, certainly do harm to their dupes; but those persons who have so championed the cause of religion that divine rewards and punishments are made to appear more certain than they prove to be, such men, I say, benefit in the greatest measure the lives of men. For actually those who in the beginning inspired in us our fear of the gods, brought it about that we in our relations to one another are not altogether like wild beasts. So great, moreover, is the piety and the solemnity with which the Egyptians deal with these matters that not only are the oaths taken in their sanctuaries more binding than is the case elsewhere, but each person believes that he will pay the penalty for his misdeeds immediately and that he will neither escape detection for the present nor will the punishment be deferred to his children's time. And they have good reason for this belief; for Busiris established for them numerous and varied practices of piety and ordered them by law even to worship and to revere certain animals which among us are regarded with contempt, not because he misapprehended their power, but because he thought that the crowd ought to be habituated to obedience to all the commands of those in authority, and at the same time he wished to test in visible matters how they felt in regard to the invisible. For he judged that those who belittled these instructions would perhaps look with contempt upon the more
Τας τυχόν καὶ τῶν μειζόνων καταφρονήσεως, τοὺς δὲ ἐπὶ πάντων ὁμοίως ἐμμένοντας τῇ τάξει βεβαιῶς ἐσεθαί τὴν αὐτῶν εὐσέβειαν ἐπίδεικνύμουν.

28 Ἡχοὶ δὲ ἃν τις μὴ σπεύδειν ὁρμημένος πολλὰ καὶ θαυμαστὰ περὶ τῆς σοιώτητος αὐτῶν διελθεῖν, ἢν οὔτε μόνος οὔτε πρῶτος ἐγὼ τυγχάνω καθεώρακὼς, ἀλλὰ πολλοὶ καὶ τῶν ὀντων καὶ τῶν προγεγενημένων, ἃν καὶ Πυθαγόρας ὁ Σάμιος ἐστιν ὁς ἀφικόμενος εἰς Αἴγυπτον καὶ μαθητής ἐκείνων γενόμενος τῇ τ` ἄλλην φιλοσοφίαν πρῶτος εἰσ τοὺς Ἐλλήνας ἐκόμισε, καὶ τὰ περὶ τὰς θυσίας καὶ τὰς ἀγιοτείς τὰς ἐν τοῖς ἱεροῖς ἐπιφανέστερον τῶν ἄλλων ἐπιστοῦσαν, ἤγομένους, εἰ καὶ μηδὲν αὐτῷ διὰ ταῦτα πλέον γίγνοιτο παρὰ τῶν θεῶν, ἀλλ' οὖν παρά γε τοῖς ἀνθρώποις ἐκ τούτων μᾶλιστ' εὐδοκιμόσειν. ὤπερ αὐτῷ καὶ συνέβη· τοσοῦτον γὰρ εὐδοξία τοὺς ἄλλους ὑπερέβαλεν, ὥστε καὶ τοὺς νεωτέρους ἀπαντᾶς ἐπιθυμεῖν αὐτοῦ μαθητὰς εἶναι, καὶ τοὺς πρεσβυτέρους ἥδιν δὲν τοὺς παῖδας τοὺς αὐτῶν ἐκείνως συγγενομένους ἢ τῶν οἰκείων ἐπιμελουμένους. καὶ τούτοις οὐχ οἷον τ᾽ ἀπιστείν έτί γὰρ καὶ νῦν τοὺς προσποιομένους ἐκείνου μαθητὰς εἶναι μάλλον σιγῶντας θαυμάζοντος ἢ τοὺς ἐπὶ τὸ λέγειν μεγίστην δόξαν ἔχοντας.

29 Ἡσώ γὰρ οὖν τοὺς εἰρημένους ἀπαντήσειας, ὅτι τὴν μὲν χώραν καὶ τοὺς νόμους καὶ τὴν εὐσέβειαν, ἂν δὲ τὴν φιλοσοφίαν ἐπαινῶ τὴν Αἴγυπτιων, ὡς δὲ τούτων αὐτοῦ ἢν, ἃν υπεθέμην, οὐδεμιάν ἔχω λέγειν ἀπόδειξιν. ἔγω δὲ εἰ μὲν ἄλλος τίς μοι τὸν τρόπον τούτον ἐπέπληττεν, ἤγομην ἀν αὐτὸν πεπαιδευμένως ἐπιτετμάν· σοι δ' οὗ προσήκει ταύτην

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important commands also, but that those who gave
strict obedience equally in everything would have
given proof of their steadfast piety.

If one were not determined to make haste, one
might cite many admirable instances of the piety of
the Egyptians, that piety which I am neither the
first nor the only one to have observed; on the con-
trary, many contemporaries and predecessors have
remarked it, of whom Pythagoras of Samos is one.\textsuperscript{a}

On a visit to Egypt he became a student of the
religion of the people, and was first to bring to the
Greeks all philosophy, and more conspicuously than
others he seriously interested himself in sacrifices
and in ceremonial purity, since he believed that
even if he should gain thereby no greater reward
from the gods, among men, at any rate, his reputa-
tion would be greatly enhanced. And this indeed
happened to him. For so greatly did he surpass all
others in reputation that all the younger men de-
sired to be his pupils, and their elders were more
pleased to see their sons staying in his company
than attending to their private affairs. And these
reports we cannot disbelieve; for even now persons
who profess to be followers of his teaching are more
admired when silent than are those who have the
greatest renown for eloquence.

Perhaps, however, you would reply against all I
have said, that I am praising the land, the laws, and
the piety of the Egyptians, and also their philo-
sophy, but that Busiris was their author, as I have
assumed, I am able to offer no proof whatever. If
any other person criticized me in that fashion, I
should believe that his censure was that of a scholar;

\textsuperscript{a} The celebrated philosopher; \textit{cf.} Herodotus iv. 95.
31 ποιείσθαι τὴν ἐπίληψιν.\(^1\) βουληθεῖς γὰρ Βούσιριν εὐλογεῖν προείλου λέγειν, ὡς τὸν τε Νεῖλον περὶ τῆς χώραν περιέρρηξε καὶ τῶν ξένων τοὺς ἀφικνομένους θύων κατήσθιεν· ὡς δὲ ταῦτ’ ἐποίησεν οὐδεμίαν πίστιν εἴρηκας. καίτοι πῶς ὦ καταγελαστὸν ἐστὶ ταῦτα παρὰ τῶν ἄλλων ἀπαιτεῖν, οἷς αὐτὸς μηδὲ κατὰ μικρὸν τυγχάνεις κεχρημένος; 32 ἀλλὰ τοσούτῳ πλέον ἡμῶν ἀπέχει τοῦ πιστᾶ λέγειν, ὅσον ἐγὼ μὲν οὐδενὸς αὐτὸν αὐτίκοις τῶν ἀδυνάτων ἄλλα νόμων καὶ πολιτείας, αἴπερ εἰς πράξεις τῶν ἀνδρῶν τῶν καλῶν καγαθῶν· σύ δὲ τοιούτων δημιουργὸν ἀποφαίνεις, ὃν οὐδέτερον οὐδεὶς ἂν ἀνθρώπων οἰσχύσειν, ἀλλὰ τὸ μὲν τῆς τῶν θηρίων ὑμότητος, τὸ δὲ τῆς τῶν θεῶν δυνάμεως ἔργων ἑστίν. ἐπειτ’ εἰ καὶ τυγχάνομεν ἀμφότεροι \([228]\) περὶ ψευδῆ λέγοντες, ἀλλ’ οὖν ἐγὼ μὲν κέχρημαι τούτοις τοῖς λόγοις, οἴσπερ χρῆ τοὺς ἐπαινοῦντας, σύ δ’ οἰς προσήκει τοὺς λοιδοροῦντας· ὡστ’ οὐ μόνον τῆς ἀληθείας αὐτῶν ἄλλα καὶ τῆς ἰδέας ὀλίς δι’ ἃς εὐλογεῖν δεί, φαίνει δημαρτηκώς. 34 Χωρίς δὲ τούτων εἰ δεὶ τῶν σῶν ἀπαλλαγέντα τὸν ἐμὸν λόγον ἐξετάζειν, οὐδεὶς ἂν αὐτῷ δικαίως ἐπιπλήξειν. εἰ μὲν γὰρ ἄλλος τὶς ἤν φανερὸς οὐ ταῦτα πράξας, ἀγώ φημι γεγενήθαι δι’ ἐκεῖνον, ὁμολογῶ λίαν εἶναι τολμηρὸν, εἰ περὶ δὲν ἅπαντες ἐπίστανται, περὶ τούτων μεταπείθειν ἐπιχειρῶν. νῦν δ’ ἐν κοινῷ τῶν πραγμάτων ὄντων καὶ δοξάσαι

\(^1\) ἐπίληψιν Corais: ὑπόληψιν mss.

\(^a\) Cf. Herodotus ii. 16, where the same verb (περιφρήγνυμι)
but you are not the one to reprove me. For, when you wished to praise Busiris, you chose to say that he forced the Nile to break into branches and surround the land, and that he sacrificed and ate strangers who came to his country; but you gave no proof that he did these things. And yet is it not ridiculous to demand that others follow a procedure which you yourself have not used in the slightest degree? Nay, your account is far less credible than mine, since I attribute to him no impossible deed, but only laws and political organization, which are the accomplishments of honourable men, whereas you represent him as the author of two astounding acts which no human being would commit, one requiring the cruelty of wild beasts, the other the power of the gods. Further, even if both of us, perchance, are wrong, I, at any rate, have used only such arguments as authors of eulogies must use; you, on the contrary, have employed those which are appropriate to revilers. Consequently, it is obvious that you have gone astray, not only from the truth, but also from the entire pattern which must be employed in eulogy.

Apart from these considerations, if your discourse should be put aside and mine carefully examined, no one would justly find fault with it. For if it were manifest that another had done the deeds which I assert were done by him, I acknowledge that I am exceedingly audacious in trying to change men's views about matters of which all the world has knowledge. But as it is, since the question is open to the judgement of all and one must resort to
δέον περὶ αὐτῶν, των ἂν τις τῶν ἐκεῖ καθεστώτων ἐκ τῶν εἰκότων σκοποῦμενος αὐτιώτερον εἶναι νομί-
σειν ἢ τὸν ἐκ Ποσειδώνος μὲν γεγονότα, πρὸς δὲ μητρὸς ἀπὸ Διὸς ὄντα, μεγίστην δὲ δύναμιν τῶν
καθ’ αὐτὸν κτησάμενον καὶ παρὰ τοῖς ἅλλοις ὄνομαστότατον γεγενημένον; οὐ γὰρ δὴ που τοὺς
ἀπάντων τοῦτων ἀπολελειμμένους προσήκει μᾶλλον
ἡ ’κεῖνον τηλικούτων ἀγαθῶν εὐφετᾶς γενέσθαι.

36 Καὶ μὲν δὴ καὶ τοῖς χρόνοις ῥαδίως ἂν τις τοὺς
λόγους τοὺς τῶν λοιδοροῦντων ἐκεῖνον ψευδεῖς
ὄντας ἐπιδείξειν. οἱ γὰρ αὐτοὶ τῆς τε Βουνίρδους
ξενοφονίας κατηγοροῦσι καὶ φασὶν αὐτὸν ὑφ’ Ὅρα-
37 κλέους ἀποθανεῖν. ὁμολογεῖται δὲ παρὰ πάντων
τῶν λογοτεχνῶν Περσέως τοῦ Διὸς καὶ Δανάης
’Ἡρακλέα μὲν εἶναι τέταρτον γενεᾶς νεώτερον,
Βούσιριν δὲ πλέον ἢ διακοσίους ἔτεσι προσβύτερον.
καίτοι τὸν βουλόμενον ἀπολύσασθαι τὴν ὑπὲρ ἐκεί-
νου διαβολὴν πῶς οὐκ ἀτοπὸν ἔστι ταύτην τὴν
πίστιν παραλιπεῖν, τὴν οὕτως ἐναργῆ καὶ τηλικαύ-
την δύναμιν ἔχουσαν;

38 Ἀλλὰ γὰρ οὐδέν σοι τῆς ἀληθείας ἐμέλησεν,
ἀλλὰ ταῖς τῶν ποιητῶν βιλασφημίαις ἐπηκολούθη-
σας, οἱ δεινότερα μὲν πεποιηκότας καὶ πεπονθότας
ἀποφαίνουσι τοὺς ἐκ τῶν ἄθανάτων γεγονότας ἢ
toὺs ἐκ τῶν ἀνθρώπων τῶν ἄνοσιωτάτων, τοιοῦ-
tους δὲ λόγους περὶ αὐτῶν τῶν θεῶν εἰρήκασιν,
οίους οὖν ἂν περὶ τῶν ἐχθρῶν εἰπεῖν τολμήσειν:
οὐ γὰρ μόνον κλοπὸς καὶ μοιχείας καὶ παρ’ ἀνθρῶ-
[229] ποις θητείας αὐτοῖς ὑνείδισαν, ἀλλὰ καὶ παῖδων
βρώσεις καὶ πατέρων ἕκτομάς καὶ μητέρων δε-
conjecture, who, reasoning from what is probable, would be considered to have a better claim to the authorship of the institutions of Egypt rather than a son of Poseidon, a descendant of Zeus on his mother's side, the most powerful personage of his time and the most renowned among all other peoples? For surely it is not fitting that any who were in all these respects inferior should, in preference to Busiris, have the credit of being the authors of those great benefactions.

Furthermore, it could be easily proved on chronological grounds also that the statements of the detractors of Busiris are false. For the same writers who accuse Busiris of slaying strangers also assert that he died at the hands of Heracles; but all chroniclers agree that Heracles was later by four generations than Perseus, son of Zeus and Danaë, and that Busiris lived more than two hundred years earlier than Perseus. And yet what can be more absurd than that one who was desirous of clearing Busiris of the calumny has failed to mention that evidence, so manifest and so conclusive?

But the fact is that you had no regard for the truth; on the contrary, you followed the calumnies of the poets, who declare that the offspring of the immortals have perpetrated as well as suffered things more atrocious than any perpetrated or suffered by the offspring of the most impious of mortals; aye, the poets have related about the gods themselves tales more outrageous than anyone would dare tell concerning their enemies. For not only have they imputed to them thefts and adulteries, and vassalage among men, but they have fabricated tales of the eating of children, the castrations of fathers, the
σμοὺς καὶ πολλὰς ἄλλας ἀνομίας κατ’ αὐτῶν ἐλογοποΐησαν. ὑπὲρ ὅν τὴν μὲν ἄξιαν δίκην οὐκ ἔδοςαν, οὐ μὴν ἀτμιωτήτοι γε διέφυγον, ἄλλ’ οἱ μὲν αὐτῶν ἀλήται καὶ τῶν καθ’ ἡμέραν ἐνδεεῖς κατέστησαν, οἱ δ’ ἐτυφλώθησαν, ἄλλος δὲ φεῦγων τὴν πατρίδα καὶ τοὺς οἰκειοτάτους πολέμων ἀπαντα τὸν χρόνον διετέλεσεν, ὦρφεὺς δ’ ὃ μάλιστα τούτων τῶν λόγων ἄψαμενος, διασπασθεὶς τὸν βίον ἐτελεύτησεν· ὅστ’ ἦν σωφρονῶμεν, οὐ μμησόμεθα τοὺς λόγους τοὺς ἐκείνων, οὐδὲ περὶ μὲν τῆς πρὸς ἀλλήλους κακηγορίας νομοθετήσομεν, τῆς δ’ εἰς τοὺς θεοὺς παρρησίας ὀλυγρήσομεν, ἀλλὰ φυλαξόμεθα καὶ νομοῦμεν ὁμοίως ἀσεβεῖν τοὺς τε λέγοντας τὰ τοιαῦτα καὶ τοὺς πυστεύοντας αὐτοῖς.

Ἐγὼ μὲν οὖν οὐχ ὅπως τοὺς θεοὺς, ἄλλ’ οὐδὲ τοὺς ἔξ ἐκείνων γεγονότας οὐδεμιᾶς ἤγομαι κακίας μετασχεῖν, ἄλλ’ αὐτοὺς τε πάσας ἔχοντας τὰς ἀρετὰς φῦναι καὶ τοὺς ἄλλους τῶν καλλίστων ἐπιτη-δεμιάτων ἤγεμόνας καὶ διδασκάλους γεγένησθαι. καὶ γὰρ ἄλογον, εἰ τῆς μὲν ἡμετέρας εὐπαιδίας εἰς τοὺς θεοὺς τὴν αἰτίαν ἀναφέρομεν, τῆς δὲ σφετέρας αὐτῶν μηδὲν αὐτοὺς φροντίζειν νομίζομεν. ἄλλ’ εἰ μὲν ἡμῶν τις τῆς τῶν ἀνθρώπων φύσεως κατα-σταίη κύριος, οὐδὲ ἄν τοὺς οἰκείως εἶσεῖν εἶναι πονηρούς· ἐκείνων δὲ καταγιγώσκομεν ὡς καὶ τοὺς ἐξ αὐτῶν γεγονότας περιέθειν οὕτως ἀσεβεῖς καὶ παρανόμους ὄντας. καὶ σὺ μὲν οἶει καὶ τοὺς

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*a e.g., Hermes steals Apollo’s oxen (Homerian Hymn to Hermes); the illicit love of Ares and Aphrodite (Odyssey viii.); Apollo, servant of Admetus (Euripides, Alcestis); Cronus devours his children and mutilates his father Uranus; and Hephaestus fetters Hera.*
fetterings of mothers, and many other crimes. For these blasphemies the poets, it is true, did not pay the penalty they deserved, but assuredly they did not escape punishment altogether: some became vagabonds begging for their daily bread; others became blind; another spent all his life in exile from his fatherland and in warring with his kinsmen; and Orpheus, who made a point of rehearsing these tales, died by being torn asunder. Therefore if we are wise we shall not imitate their tales, nor while passing laws for the punishment of libels against each other, shall we disregard loose-tongued vilification of the gods; on the contrary, we shall be on our guard and consider equally guilty of impiety those who recite and those who believe such lies.

Now I, for my part, think that not only the gods but also their offspring have no share in any wickedness but themselves are by nature endowed with all the virtues and have become for all mankind guides and teachers of the most honourable conduct. For it is absurd that we should attribute to the gods the responsibility for the happy fortunes of our children, and yet believe them to be indifferent to those of their own. Nay, if any one of us should obtain the power of regulating human nature, he would not allow even his slaves to be vicious; yet we condemn the gods by believing that they permitted their own offspring to be so impious and lawless. And you,

\[b\] For example, Homer was represented as a blind wanderer; Stesichorus was smitten with blindness for abuse of Helen in his verses; and Orpheus was torn to pieces by the women of Thrace. Perhaps Archilochus is the poet in exile.

\[c\] The poet Xenophanes, and later Plato, had strongly protested against the attribution of immoralities to the gods.
μηδὲν προσήκοντας, ἢν σοι πλησιάσωσι, βελτίωσ ποιήσειν, τοὺς δὲ θεοὺς οὗδεμιᾶν ἤγείς τής τῶν
43 παίδων ἀρετῆς ἔχειν ἐπιμέλειαν. καίτοι κατὰ τὸν
σὸν λόγον δυοὶ τῶν αἰσχίστων οὐ διαμαρτάνουσιν,
εἰ μὲν γὰρ μηδὲν δέονται χρηστοὺς αὐτοὺς εἶναι,
χείρους εἰσὶ τῶν ἀνθρώπων τὴν διάνοιαν, εἰ δὲ βού-
λοντα μὲν, ἀποροῦσι δ' ὅπως ποιήσωσιν, ἐλάττω
τῶν σοφιστῶν τὴν δύναμιν ἔχουσι.
44 Πολλῶν δ' ἐνότων εἰπεῖν ἔξ ὧν ἂν τις καὶ τὸν
ἐπανον καὶ τὴν ἀπολογίαν μὴ κύνειν, οὐχ ἥγουμαι
δεῖν μακρολογεῖν· οὐ γὰρ ἐπίδειξιν τοῖς ἄλλοις ποι-
[230] ούμενος, ἀλλ' ὑποδείξαι σοι βουλόμενος ὡς χρὴ
tοῦτων ἐκάτερον ποιεῖν, διεύθυνα μερί αὐτῶν,
ἐπεὶ τὸν γε λόγον ὑπὸ γέγραφας, οὐκ ἀπολογίαν
ὑπὲρ Βουσίριδος, ἀλλ' ὀμολογίαν τῶν ἐπικαλο-
45 μένων δικαίως ἂν τις εἴναι νομίσειν. οὐ γὰρ
ἀπολύεις αὐτὸν τῶν αἰτίων, ἀλλ' ἀποφαίνεις ὡς
καὶ τῶν ἄλλων τινὲς ταῦτα πεποίηκασι, ῥαθυμο-
tάτην τοῖς ἀμαρτάνουσιν εὐρίσκων καταφυγήν. εἰ
γὰρ τῶν μὲν ἀδικημάτων μὴ βάδιον εὑρεῖν δ' ἡμῶν
τυγχάνει γεγενημένον, τοὺς δ' ἐφ' ἐκάστους αὐτῶν
ἀλισκομένους μηδὲν ἥγουμεθα δεινὸν ποιεῖν, ὅταν
ἐτεροὶ ταῦτα φαίνωνται διαπεπραγμένου, πῶς οὐκ
ἂν καὶ τὰς ἀπολογίας ἀπασὶ βαδίας ποιήσαμεν,
καὶ τοῖς βουλόμενοις εἴναι πονηροῖς πολλὴν ἔξου-
46 σίαν παρασκευάσαμεν; μάλιστα δ' ἂν κατίδοις
τὴν εὐθείαν τῶν εἰρημένων ἐπὶ σαυτοῦ θεωρήσας,
ἐνθυμῆθητι γάρ· εἰ μεγάλων καὶ δεινῶν αἰτιῶν περὶ
Polycrates, assume that you will make men better even if they are not related to you, provided that they become your pupils, yet believe that the gods have no care for the virtue of their own children! And yet, according to your own reasoning, the gods are not free from the two most disgraceful faults: for if they do not want their children to be virtuous, they are inferior in character to human beings; but if, on the other hand, they desire it but are at a loss how to effect it, they are more impotent than the sophists!

Although the subject admits of many arguments for the amplification of my theme of eulogy and defence, I believe it unnecessary to speak at greater length; for my aim in this discourse is not to make a display to impress others, but to show for your benefit how each of these topics should be treated, since the composition which you wrote may justly be considered by anyone to be, not a defence of Busiris, but an admission of all the crimes charged against him. For you do not exonerate him from the charges, but only declare that some others have done the same things, inventing thus a very easy refuge for all criminals. Why, if it is not easy to find a crime which has not yet been committed, and if we should consider that those who have been found guilty of one or another of these crimes have done nothing so very wrong, whenever others are found to have perpetrated the same offences, should we not be providing ready-made pleas in exculpation of all criminals and be granting complete licence for those who are bent on villainy? You would best perceive the inanity of your defence of Busiris if you should imagine yourself in his position. Just suppose this case: if you had been accused of grave and terrible
σὲ γεγονυμένων τούτων τις τὸν τρόπον σοι συνείποι, πῶς ἂν διατεθείης; έγώ μὲν γὰρ οἶδ' ὅτι μᾶλλον ἂν αὐτὸν μισήσεις ἢ τοὺς κατηγοροῦντας. καίτοι πῶς οὐκ αἰσχρὸν τοιαύτας ὑπὲρ τῶν ἄλλων ποιεῖσθαι τὰς ἀπολογίας, ἐφ' αἰς ὑπὲρ σαυτοῦ λεγομένας μᾶλιστ' ἂν ὁργισθείης;

47 Σκέψαι δὲ κάκειν καὶ δέλθε πρὸς αὐτὸν. εἶ τις τῶν σοι συνόντων ἐπαρθεῖη ποιεῖν ἃ σὺ τυγχάνεις εὐλογών, πῶς οὐκ ἂν ἀθλιώτατος εἰή καὶ τῶν νῦν οὖν καὶ τῶν πώποτε γεγενημένων; ἀρ' οὖν χρῆ τοιούτους λόγους γράφειν ὅσ τοῦτο προσέσται μέγιστον ἀγαθόν, ἣν μηδένα πείσαι τῶν ἀκουσάντων δυνηθῶσιν;

48 Ἀλλὰ γὰρ ἴσως ἂν εἴποις ὡς οὐδὲ σὲ τοῦτο παρέλαθεν, ἀλλ' ἐβουλήθης τοῖς φιλοσόφοις παράδειγμα καταλιπεῖν ὡς χρῆ περὶ τῶν αἰσχρῶν αἰτιῶν καὶ δυσχερῶν πραγμάτων ποιεῖσθαι τὰς ἀπολογίας. ἀλλ' εἰ καὶ πρότερον ἡγνόεις, οἴμαι σοι νῦν γεγενηθῆσαν φανερῶν ὅτι πολὺ θάττων ἂν τὸν ὁarendra μηδὲν φθεγξάμενος ἡ τοῦτον τὸν τρόπον ἀπολογησάμενος. καὶ μὲν δὴ καὶ τοῦτο δήλου, ὅτι τῆς φιλοσοφίας ἐπικήρως διακειμένης καὶ φθονομένης διὰ τοὺς τοιούτους τῶν λόγων ἔτι μᾶλλον αὐτὴν μισήσουσιν.

49 [231] ὃν οὖν ἐμοὶ πείθη, μᾶλιστα μὲν οὐ ποιήσει τοὺς λοιποὺ πονηρὰς ὑποθέσεις, εἰ δὲ μῆ, τοιαύτα ζητήσεις λέγειν ἐξ ὧν μῆτ' αὐτὸς χεῖρων εἶναι δόξεις μῆτε τοὺς μιμουμένους λυμανεῖ μῆτε τὴν περὶ τοὺς

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*a By “philosophy” Isocrates means τὴν περὶ τοὺς λόγους*
crimes and an advocate should defend you in this fashion, what would be your state of mind? I know very well that you would detest him more heartily than your accusers. And yet is it not disgraceful to compose for others a plea in defence of such kind that it would arouse your extreme anger if spoken on your own behalf?

Again, consider this, and meditate upon it. If one of your pupils should be induced to do those things which you praise, would he not be the most wretched of men who are now alive and, in truth, of all who ever have lived? Is it right, therefore, to compose discourses such that they will do the most good if they succeed in convincing no one among those who hear them?

But perhaps you will say that you too were not unaware of all this but that you wished to bequeath to men of learning an example of how pleas in defence of shameful charges and difficult causes ought to be made. But I think it has now been made clear to you, even if you were previously in ignorance, that an accused person would sooner gain acquittal by not uttering a word than by pleading his cause in this way. And, furthermore, this too is evident, that philosophy, which is already in mortal jeopardy and is hated, will be detested even more because of such discourses.

If, then, you will listen to me, you will preferably not deal in future with such base subjects, but if that cannot be, you will seek to speak of such things as will neither injure your own reputation, nor corrupt your imitators, nor bring the teaching of rhetoric 

\[\pi\alpha\iota\delta\epsilon\upsilon\upsilon\upsilon\nu\] of § 49, \textit{fin.}—the training in, and cultivation of, the art of discourse.
50 λόγους παιδευσιν διαβάλεις. καὶ μὴ θαυμάσης, εἰ
νεώτερος ὁν καὶ μηδέν σοι προσήκων οὕτω προ-
χείρως ἐπιχειρῶ σε νουθετεῖν. ἡγοῦμαι γὰρ οὐ τῶν
πρεσβυτάτων οὐδὲ τῶν οἰκειοτάτων, ἀλλὰ τῶν
πλείστ' εἰδότων καὶ βουλομένων ὑφελεῖν ἔργον
ἐίναι περὶ τῶν τοιούτων συμβουλεύειν.
BUSIRIS, 50

into disrepute. And do not be astonished if I, who am younger than you and unrelated to you, essay so lightly to admonish you; for, in my opinion, giving good counsel on such subjects is not the function of older men or of the most intimate friends, but of those who know most and desire most to render service.
XIV. PLATAICUS
INTRODUCTION

This speech is supposed to be spoken by a citizen of Plataea before the Ecclesia, or Assembly, of Athens. It is an eloquent plea to the Athenians for help against the Thebans, who in 373 B.C. had destroyed Plataea for the second time, and an appeal for aid in the restoration of the devastated town.

Plataea, a small city and district in southern Boeotia, had long been on very friendly terms with Athens. At Marathon the Plataeans, alone of all Greeks (cf. § 57), had fought against the Persians by the side of the Athenians. In 427 B.C., after a long and desperate siege, Plataea was captured by the Thebans, the city destroyed, the citizens slain, and their territory given to the Thebans. The survivors took refuge in Athens and were actually given the rights of citizenship by the Athenians.

In 386 B.C. Plataea was rebuilt by Sparta and the exiled Plataeans in considerable numbers returned. Inevitably they were regarded as allies by Sparta. In 377 or 376 B.C. Plataea was compelled to join the Boeotian Confederacy headed by the Thebans, who were destined to hold the hegemony of Greece for ten years. But the hatred of the Plataeans for the Thebans was so great that Diodorus (xv. 46) says

\[a\] See Isocrates, Panath. 93 and Herodotus vi. 108-111.
\[b\] Thucydides ii. 2.
that the Plataeans offered their city to Athens. In the year 373 B.C. (the date is probable, but not certain) the Thebans surprised the Plataeans, destroyed their town, and annexed their territory. Again, as in 427 B.C., the surviving Plataeans sought refuge at Athens.

The situation of the Plataeans was considered by the Athenian Assembly, but no help was offered and the restoration of their city at that time was not attempted. Years later, in 338 B.C., Philip of Macedon, enemy of Thebes, restored Plataea.

The date of the discourse falls between the capture of Plataea (373 B.C.) and the battle of Leuctra (371 B.C.). Mathieu argues for the beginning of the year 371 B.C. and regards the *Plataicus* as a fictitious discourse, a work of democratic propaganda in favour of Athenian hegemony. Jebb believes that it is a genuine work, written for a real occasion and for actual use.

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*b* Attic Orators ii. p. 176.

*c* So also does Grote.
[296] Εἰδότες ύμᾶς, ὁ ἄνδρες Ἀθηναίοι, καὶ τοῖς ἀδικουμένοις προθύμως θεοθείν ἐλθομένους καὶ
[297] τοῖς ἑυεργεταῖς μεγίστην χάριν ἀποδιδόντας, ἥκο-
μεν ἰκετεύσοντες μὴ περιδείν ύμᾶς εἰρήνης υἱόσις ἀναστάτους ὑπὸ Θηβαίων γεγενημένους. πολλῶν
d' ἡδη πρὸς ύμᾶς καταφυγόντων καὶ διαπραξα-
μένων ἀπανθ' ὅσων ἐδείχθησαν, ἡγούμεθα μάλισθ' ύμῶν προσήκειν περὶ τῆς ἡμετέρας πόλεως ποιήσα-
2 σθαι πρόνοιαν· οὔτε γὰρ ἄν ἀδικώτερον, οὐδένας
ήμων εὑρότε τηλικαῦταις συμφορὰς περιπεπτω-
κότας, οὔτ' ἐκ πλείονος χρόνου πρὸς τὴν ἡμετέραν
πόλιν οἰκείοτερον διακειμένους. ἔτι δὲ τοιούτων
dησομένων πάρεσμεν ἐν οἷς κίνδυνοι μὲν οὐδεὶς
ἐνεστίν, ἀπαντεῖ δ' ἁνθρωποι νομισμένοι ύμᾶς πει-
θομένους ὅσωτάτους καὶ δικαιοτάτους εἶναι τῶν
Ἑλλήνων.

3 Εἰ μὲν οὖν μὴ Θηβαίοις ἑωρῶμεν ἐκ παντὸς
τρόπου παρεσκευασμένους πείθεν ύμᾶς,1 ὡς οὖδὲν
eis ύμᾶς ἐξημαρτήκασι, διὰ βραχέων ἃν ἐποιησά-
μεθα τοὺς λόγους· ἐπειδή δ' εἰς τοῦθ' ἥκομεν ἀτυ-

1 ύμᾶς after πείθεν deleted, without good reason, by Blass.

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XIV. PLATAICUS

Since we Plataeans know, Athenians, that it is your custom not only zealously to come to the rescue of victims of injustice, but also to requite your benefactors with the utmost gratitude, we have come as suppliants to beg you not to remain indifferent to our having been driven from our homes in time of peace by the Thebans. And since many peoples in the past have fled to you for protection and have obtained all they craved, we think it befits you more than others to show solicitude for our city; for victims of a greater injustice than ourselves, or any who have been plunged into calamities so great, you could not find anywhere, nor any people who for a longer time have maintained toward your city a more loyal friendship.\(^a\) Furthermore, we have come here to ask you for assistance of such a kind that your granting it will involve you in no danger whatever and yet will cause all the world to regard you as the most scrupulous and most just of all the Greeks.

If we did not observe that the Thebans have schemed to win you over, by fair means or foul, to their contention that they have done us no wrong, we could have finished our plea in a few words. But since we have reached such a state of misfortune that

\(^a\) Cf. Herodotus vi. 108. Athens and Plataea were allied as early as 510 B.C.
χίας ὅστε μὴ μόνον ἡμῖν εἶναι τὸν ἁγώνα πρὸς τούτους, ἀλλὰ καὶ τῶν ῥητόρων πρὸς τοὺς δυνατῶτας, οὐδὲ ἀπὸ τῶν ἡμετέρων αὐτοῖς οὕτω παρεσκευάσαντο συνηγόρους, ἀναγκαῖον διὰ μακρότερων δηλώσας περὶ αὐτῶν.

4 Χαλεπῶν μὲν οὖν μηδὲν καταδεόστερον εἰπεῖν ὁν πεπόνθαμεν· ποίος γὰρ ἂν λόγος ἔξωσθείη ταῖς ἡμετέραις δυσπραξίαις, ἢ τίς ἂν ῥήτῳρ ἰκανὸς γένοιτο κατηγορήσαι τῶν Ἐθβαίοισ ἡμαρτημένων; ὁμως δὲ πειρατέων οὕτως ὅπως ἂν δυνώμεθα

5 φανερὰν καταστήσαι τὴν τούτων παρανομίαν. πολὺ δὲ μᾶλιστ' ἀγανακτοῦμεν ὅτι τοσοῦτον δέομεν τῶν ἱσων ἁξιοῦσθαι τοῖς ἄλλοις Ἑλλησσών, ὡστ' εἰρήνης οὕσης καὶ συνθηκῶν γεγενημένων οὐχ ὅπως τῆς κοινῆς ἐλευθερίας μετέχομεν, ἀλλ' οὐδὲ δουλείας μετρίας τυχεῖν ἡξιώθημεν.

6 Δεόμεθ' οὖν ὑμῶν, ὥς ἄνδρες Ἄθηναιοι, μετ' εὔνοιας ἀκροάσασθαι τῶν λεγομένων, ἐνθυμηθέντας ὅτι πάντων ἂν ἡμῖν ἀλογώτατον εἴη συμβεβηκός, εἰ τοῖς μὲν ἀπαντα τὸν χρόνον δυσμενῶς πρὸς τὴν πόλιν ὑμῶν διακειμένοις αὐτοῖς γεγένησθε τῆς ἐλευθερίας, ἥμεις δὲ μηδ' ἱκετεύοντες ὑμᾶς τῶν αὐτῶν τοῖς ἔχθιστοις τύχομεν.

7 Περὶ μὲν οὖν τῶν γεγενημένων οὐκ οἶδ' ὅ τι δεῖ μακρολογεῖν: τὸς γὰρ οὐκ οἶδαν ὅτι καὶ τὴν χώραν ἡμῶν κατανεμήσεται καὶ τὴν πόλιν κατεσκάφας; ὡ δὲ λέγοντες ἐλπίζουσιν ἐξαπατήσειν ὑμᾶς, περὶ τούτων πειρασόμεθα διδάσκειν.

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a Athenian venal advocates are meant.
b This seems to be a reference to the peace of 374 B.C.

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we must struggle, not only against them, but also against the ablest of your orators, men whom they have hired with our resources to be their advocates; we must explain our cause at greater length.

It is difficult indeed not to speak inadequately on the subject of our wrongs. For what eloquence could match our misfortunes, or what orator could adequately denounce the wrongs the Thebans have done? Nevertheless, we must try to the best of our ability to make their transgressions known. And the chief cause of our indignation is that we are so far from being judged worthy of equality with the rest of the Greeks that, although we are at peace and although treaties exist, we not only have no share in the liberty which all the rest enjoy, but that we are not considered worthy of even a moderate condition of servitude.

We therefore beg of you, citizens of Athens, that you listen to our plea in a friendly spirit, reflecting that for us the most preposterous outcome of all would be, if those who have always been hostile to your city shall have regained their freedom through your efforts, but we, even when we supplicate you, should fail to obtain the same treatment as is accorded to your greatest enemies.

As for the events which have occurred in the past, I see no reason why I should speak of them at length. For who does not know that the Thebans have portioned out our land for pasturage and have razed our city to the ground? But it is with respect to their argument, by which they hope to deceive you, that we shall try to inform you.

made between Athens and Sparta (see Jebb, *Attic Orators* ii. p. 177).
ISOCRATES

8 'Ενίοτε μὲν γὰρ ἐπιχειροῦσι λέγειν, ως διὰ τοῦτο πρὸς ἡμᾶς οὕτω προσηνέχθησαν, ὅτι συντελεῖν αὐτοῖς οὐκ ἥθελομεν. ὑμεῖς δ' ἐνθυμεῖσθε πρῶτον μὲν εἰ δίκαιον ἐστιν ὑπὲρ τηλικοῦτων ἐγκλημάτων οὕτως ἀνόμους καὶ δεινὰς ποιεῖσθαι τὰς τιμωρίας, ἐπειτ' ἐν προσήκειν όμιν δοκεῖ μὴ πεισθεῖσαν τὴν Πλαταιέων πόλιν, ἀλλὰ βιασθεῖσαν Θηβαίοις συντελεῖν. ἐγὼ μὲν γὰρ οὗδενας ἡγοῦμαι τολμηρότερον εἶναι τούτων, οἵτινες τὰς μὲν ἑνίας ἡμῶν ἑκάστων πόλεως ἀφανίζουσιν, τῆς δὲ σφετέρας αὐτῶν πολιτείας οὗδὲν δεομένους κοινωνεῖν ἀναγκάζουσιν.

9 πρὸς δὲ τούτοις οὐδ' ὀμολογούμενα φαίνονται διαπραττόμενοι πρὸς τε τοὺς ἄλλους καὶ πρὸς ἡμᾶς. ἔχρην γὰρ αὐτούς, ἐπειδὴ πείθειν ἡμῶν τὴν πόλιν οὐχ οἷοί τ' ἦσαν, ὡσπερ τοὺς Θεσπιέας καὶ τοὺς Ταναγραίους, συντελεῖν μόνον εἰς τὰς Θῆβας ἀναγκάζειν: οὐδὲν γὰρ ἄν τῶν ἀνηκέστων κακῶν ἦμεν πεποιθότες. νῦν δὲ φανεροὶ γεγόνασιν οὐ τούτῳ διαπράξασθαι βουληθέντες, ἀλλὰ τῆς χώρας ἡμῶν ἑπιθυμήσαντες. θαυμάζω δὲ πρὸς τί τῶν γεγενημένων ἀναφέροντες καὶ πῶς ποτὲ τὸ δίκαιον κρίνοντες ταῦτα φήσοντοι προστάτειν ἡμῖν. εἰ μὲν γὰρ τὰ πάρτα σκοποῦσιν, οὐ τῶν ἄλλων αὐτοῖς ἀρκέτου, ἀλλὰ πολὺ μᾶλλον Ὁρχομενίους φόρον οὐσιῶν οὕτω γὰρ εἰχε τὸ παλαιὸν: εἰ δὲ τὰς συνθήκας ἀξιοῦσιν εἶναι κυρίας, ὀπερ ἐστὶ δίκαιον, πῶς οὕχ ὀμολογήσουσιν ἀδικεῖν καὶ παραβαίνειν

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a That is, to join the Boeotian Confederation, of which Thebes held the hegemony, and thus to be tributary (συντελεῖν) to the Thebans.

b Orchoomenus, stronghold of the Minyans in prehistoric
PLATAICUS, 8-10

At times, you know, they attempt to maintain that they have subjected us to this treatment because we were unwilling to be members of their federation. But I ask you to consider, first, if on such grounds it is just to inflict penalties so contrary to justice and so cruel; next, if it seems to you consistent with the dignity of the city of the Plataeans, without their consent but under compulsion, to accept such dependence under the Thebans. For my part, I consider that there exists no people more overbearing than those who blot out the cities of each of us and compel us, when we have no use for it, to participate in their form of polity. Besides this, they are clearly inconsistent in their dealings with others and with us. For when they were unable to gain our consent, they should have gone no farther than to compel us to submit to the hegemony of Thebes as they compelled Thespiae and Tanagra; for in that case we should not have suffered irremediable misfortunes. But as it is, they have made it clear that it was not their intention to give us that status; on the contrary, it was our territory they coveted. I wonder to what precedent in the past they will appeal, and what conceivable interpretation of justice they will give, when they admit that they dictate to us in such matters. For if it is to our ancestral customs they look, they ought not to be ruling over our other cities, but far rather to be paying tribute to the Orchomenians; for such was the case in ancient times. And if they hold that the treaties are valid, which indeed in justice they should be, how can they avoid admitting that they are guilty of wrong and are violating them?

times, joined the Boeotian Confederacy after the battle of Leuctra, 371 B.C.
αὐτὰς; ὁμοίως γὰρ τὰς τε μικρὰς τῶν πόλεων καὶ τὰς μεγάλας αὐτοῦμοις εἶναι κελεύουσιν.

11 Ὅμως δὲ περὶ μὲν τούτων οὐ τολμῆσειν αὐτοὺς ἄνασκυπτεῖν, ἐπ’ ἐκεῖνον δὲ τρέψεσθαι τὸν λόγον, ἂς μετὰ Λακεδαμινών ἐπολεμοῦμεν, καὶ πάση τῇ συμμαχίᾳ διαφθείραντες ἴμας τὰ συμφέροντα πε- 12 πονήκασιν. ἐγὼ δ’ ἡγοῦμαι μὲν χρήναι μηδεμίαν [299] μήτ’ αἰτίαν μήτε κατηγορίαν μείζον δύνασθαι τῶν ὄρκων καὶ τῶν συνθηκῶν· οὐ μὴν ἀλλ’ εἰ δεῖ τινὰς κακῶς παθέων διὰ τὴν Λακεδαιμινῶν συμμαχίαν, οὐκ ἂν Πλαταίεις ἐξ ἀπάντων τῶν Ἑλλήνων προκρίθησαν δικαίως· οὐ γὰρ ἐκόντες, ἀλλ’ ἀναγ- 13 καθέντες αὐτοῖς ἐδουλεύομεν. τὸ γὰρ ἄν πιστεύ- σειν εἰς τοῦτ’ ἴμας ἀνοίας ἔλθειν ὥστε περὶ πλείονος ποιήσασθαι τοὺς ἐξανδραποδισαμένους ἴμαν τὴν πατρίδα μᾶλλον ἡ τοὺς τῆς πόλεως τῆς αὐτῶν μεταδόντας; ἀλλὰ γὰρ, οὐμα, χαλεπῶν ἴνα νεωτέριζειν αὐτοὺς μὲν μικρὰν πόλιν οἰκοῦντας, ἐκεῖνων δ’ οὕτω μεγάλην δύναμιν κεκτημένων, ἐτε δὲ πρὸς τούτοις ἀρμοστοῖ καθεστώτος καὶ φρον- ράς ἐνούσῃ καὶ τηλικοῦτον στρατεύματος ὄντος 4 Θεσπιάσω, ὡς’ ὅν οὐ μόνον ἂν ἰαττὸν ἡ Ἡθβαίων διεφθάρμεν, ἀλλὰ καὶ δικαιότερον· τούτοις μὲν γὰρ εἰρήνης οὔσης οὐ προσήκε μνησικακείν περὶ τῶν τότε γεγονόμενων, ἐκεῖνοι δ’ ἐν τῷ πολέμῳ προδοθέντες εἰκότως ἂν παρ’ ἴμων τὴν μεγίστην

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a Evidently a reference to the Second Athenian Confederacy, organized in 377 B.C. and directed against Sparta. Cf. p. 147.

b That is, the Athenians; see Introduction.

c Cf. Xenophon, Hell. v. 4. 13-22. Cleombrotus, king of 142
For these treaties direct that our cities, the small as well as the large, shall all alike be autonomous.

But I imagine that on the subject of the treaties they will not venture to show their impudence, but will resort to the argument that we were taking the side of the Lacedaemonians in the war and that by destroying us they have benefited the entire confederacy. In my opinion, however, no complaint and no accusation should have greater validity than the oaths and the treaties. Nevertheless, if any people are to suffer because of their alliance with the Lacedaemonians, it was not the Plataeans who, of all the Greeks, if justice were done, would have been selected; for it was not of our own free will, but under compulsion, that we were subservient to the Lacedaemonians. Why, who could believe that we had reached such a degree of folly as to have valued more highly a people who reduced our fatherland to slavery than the people who had given us a share in their own city? No indeed, but it was difficult for us to attempt a revolt when we had so small a city ourselves and the Lacedaemonians possessed power so great, and when besides a Spartan governor occupied it with a garrison, and also a large army was stationed at Thespiae, of such strength that we should have been destroyed by it not only more quickly than by the Thebans, but also with greater right. For it was not fitting that the Thebans in time of peace should harbour a grudge against us for what happened at that time, whereas the Lacedaemonians, if they had been betrayed by us during the war, with good reason would have punished us.

Sparta, in the beginning of 378 B.C., occupied Plataea and Thespiae. Sphodrias was the governor or harmost.
15 δίκην ἐλάμβανον. ἦγοῦμαι δ’ ὑμᾶς οὐκ ἀγνοεῖν ὅτι πολλοὶ καὶ τῶν ἄλλων Ἐλλήνων τοὺς μὲν σώμασι μετ’ ἐκείνων ἄκολουθεῖν ἦναγκάζοντο, ταῖς δὲ εἰνοίας μεθ’ ὑμῶν ἦσαν. οὔς τινα χρῆ προσδοκᾶν γνώμην ἔξειν, ἦν ἀκούσωσιν ὅτι Θηβαῖοι τὸν δῆμον τὸν Ἄθηναίων πεπείκασιν ὡς οὐδενὸς ἔστι φειστέον τῶν ὑπὸ Δακεδαμονίως γενομένων;

16 ὁ γὰρ τούτων λόγος οὐδὲν ἀλλ’ ὅ τοῦτο φανήσεται δυνάμενος: οὐ γὰρ ἱδίαν κατηγορίαν ποιούμενοι κατὰ τῆς πόλεως τῆς ἡμετέρας ἀπολωλέκασιν αὐτήν, ἀλλ’ ἦν ὁμοίως καὶ κατ’ ἐκείνων ἐξουσι ἐπιτεῖν. ὑπὲρ δὲν βουλεύεσθαι χρῆ καὶ σκοπεῖν, ὅπως μὴ τοὺς πρότερον μισοῦντας τὴν ἀρχὴν τὴν Δακεδαμονίου καὶ τοῦτων ὑβρις διαλλάξει καὶ ποιήσει τὴν ἐκείνων συμμαχίαν αὐτῶν νομίζειν εἶναι σωτηρίαν.

17 Ἐνθυμεῖσθε δ’ ὅτι τὸν πόλεμον ἀνείλεσθε τὸν ὑπογυνώτατον οὐχ ὑπὲρ τῆς ἡμετέρας οὐδ’ ὑπὲρ τῆς τῶν συμμάχων ἑλευθερίας, ἀπασι γὰρ ὑπῆρχεν ὑμῖν, ἀλλ’ ὑπὲρ τῶν παρὰ τοὺς ὅρκους καὶ τὰς συνθῆκας τῆς αὐτονομίας ἀποστερομένων. δ’ ὅτι καὶ πάντων σχετικῶτατον, εἰ τὰς πόλεις ἅσ ὅνικ

[300] ὕσθε δὲιν Δακεδαμονίους δουλεύειν, ταῦτας περιόψεθε νῦν ὑπὸ Θηβαίων ἀπολυμένας: οἱ τοιούτων δέουσι μμείθηαι τὴν πραότητα τὴν ἡμετέραν,

18 ὅσθ’ οὐκ εἰς τῶν δεινοτάτων εἶναι, δοριαλῶτως γενέσθαι, τοῦτο κρείττον ἦν ἡμῖν παθεῖν ὑπὸ ταύτης τῆς πόλεως ἡ τούτων τυχεῖν ὁμόρους ὄντας. οἱ μὲν γὰρ ὑφ’ ὑμῶν κατὰ κράτος ἀλώτες εὖθὺς

a 378–374 B.C.
most severely. And I think that you are not unaware that many other Greeks, although with their bodies they were compelled to follow the Lacedaemonians, yet in sympathy they were on your side. What conclusion must we suppose that these others will reach, if they hear that the Thebans have persuaded the Athenian people that none ought to be spared who have been subject to the Lacedaemonians? For it will be clearly evident that the Thebans' argument has no other meaning; since it is no accusation against our city in particular that has led them to destroy it but, on the contrary, they will be able to bring that same charge also against those others. These are matters which demand your deliberation and concern, lest the overbearing ways of the Thebans shall reconcile those who formerly hated the rule of the Lacedaemonians and cause them to believe that the alliance with them is their own salvation.

Remember also that you undertook your most recent war,a not to secure the freedom of either yourselves or your allies (for you all enjoyed that already), but in behalf of those who were being deprived of their autonomy in violation of the oaths and covenants. But surely it would be the most outrageous thing in the world, if you are going to permit these cities, which you thought ought not to be in servitude to the Lacedaemonians, now to be destroyed by the Thebans—men who are so far from emulating your clemency that it would have been better for us to suffer at the hands of this city that fate which is regarded as the most dreadful of all misfortunes, to be taken prisoners of war, than to have got them as neighbours; for those whose cities were taken by you by storm were straightway
Oropus, a town on the frontier between Attica and Boeotia, was long a bone of contention. In 412 B.C. it was treacherously taken by Thebes (Thucydides viii. 60); at some time after 402 B.C. it was under Athenian protection; in 366 B.C. Oropus was again seized by Thebes, but in 338 B.C. Philip gave the town to Athens.
freed of a Spartan governor and of slavery, and now they have share in a Council and in freedom, whereas, of those who live anywhere near the Thebans, some are no less slaves than those who have been bought with money, and as for the rest, the Thebans will not stop until they have brought them to the condition in which we now are. They accuse the Lacedaemonians because they occupied the Cadmea and established garrisons in their cities, yet they themselves, not sending garrisons, but razing the walls of some and entirely destroying others, think they have committed no atrocity; nay, they have come to such a pitch of shamelessness that while they demand that all their allies should be guardians of the safety of Thebes, yet they arrogate to themselves the right to impose slavery upon everybody else. And yet what man would not detest the greedy spirit of these Thebans, who seek to rule the weaker, but think they must be on terms of equality with the stronger and who begrudge your city the territory ceded by the Oropians, yet themselves forcibly seize and portion out territory not their own?

And not content with their other base misrepresentations, they now say that they pursued this course for the common good of the allies. And yet what they ought to have done, inasmuch as there is an Hellenic Council here and your city is more competent than Thebes to advise prudent measures, is, not to be here now to defend the acts they have already committed, but to have come to you for consultation before they took any such action. But as it

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b Athens’ Second Confederacy, organized in 377 B.C. For this Council cf. § 18 above.
ISOCRATES

τὰς ἡμετέρας ἕδη διηρπάκασι, τῆς δὲ διαβολῆς ἀπασί τοῖς συμμάχοις ἥκουσι μεταδώσοντες. ἦν ύμεις, ἢν σωφρονήτη, φυλάξεσθε. πολὺ γὰρ κάλ-λιον τούτους ἀναγκάσαι μιμήσασθαι τῇ ὁσιότητα τῆς ἡμετέραν ἡ τῆς τούτων παρανομίας αὐτοὺς πεισθῆναι μετασχεῖν, οἱ μηδὲν τῶν αὐτῶν τοῖς 23 ἄλλοις γεγυνώσκουσιν. οἴμαι γὰρ ἀπασί φανερὸν [801] εἶναι διότι προσήκει τοὺς εὗ φρονοῦντας ἐν μὲν τῷ πολέμῳ σκοπεῖν ὅπως ἐκ παντὸς τρόπου πλέον ἔξουσι τῶν ἐχθρῶν, ἐπειδάν δ' εἰρήνη γένηται, μη-δὲν περὶ πλείονος ποιεῖσθαι τῶν ὅρκων καὶ τῶν 24 συνθηκῶν. οὐτοὶ δὲ τότε μὲν ἐν ἀπάσαις ταῖς πρεσ-βείαις ὑπὸ τῆς ἔλευθερίας καὶ τῆς αὐτονομίας ἐποιοῦντο τοὺς λόγους. ἐπειδὴ δὲ νομίζουσιν αὐτοῖς ἀδειαν γεγενηθαί, πάντων τῶν ἄλλων ἀμελήσαντες ὑπὲρ τῶν ἰδίων κερδῶν καὶ τῆς αὐτῶν βίας λέγειν 25 τολμῶσι, καὶ φασὶ τὸ Θηβαῖο ἥκειν τὴν ἡμε-τέραν, τοῦτο συμφέρον εἶναι τοῖς συμμάχοις, κακῶς εἰδότες ὡς οὐδ' αὐτοῖς τοῖς παρὰ τὸ δίκαιον πλεο-νεκτοῦσιν οὐδὲ πώποτε συνήγηκεν, ἀλλὰ πολλοὶ δὴ τῆς ἀλλοτρίας ἀδίκως ἐπιθυμήσαντες περὶ τῆς αὐτῶν δικαίως εἰς τοὺς μεγίστους κινδύνους κατέστησαν.

26 'Αλλὰ μὴν οὐδ' ἐκεῖνό γ' ἔξουσι λέγειν, ὅς αὐτοὶ μὲν, μὲθ' ὃν ἄν γένωνται, πιστοὶ διατελοῦν ὄντες, ἥμᾶς δ' ἀξιών φοβείσθαι, μὴ κομισάμενοι τὴν χώραν πρὸς Λακεδαιμονίους ἀποστῶμεν. εἰρή-ςετε γὰρ ἡμᾶς μὲν δις ἐκπεπολιορκημένους ὑπὲρ τῆς φιλίας τῆς ἡμετέρας, τούτους δὲ πολλάκις εἰς

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* By the Thebans in 427 (Thucydides iii. 52) and again in 373 B.C.

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is, having now pillaged our possessions, acting alone, they have come here to give a share of their disrepute to all their allies. And that disrepute, if you are wise, you will shun, since it is far more honourable to compel them to emulate your scrupulousness than that you allow yourselves to be persuaded to share in the lawlessness of these people, whose principles are wholly alien to those of the rest of mankind. For I presume that it is clear to all that it is incumbent upon the wise, in time of war to strive in every way to get the better of the enemy, but when peace is made, to regard nothing as of greater importance than their oaths and their covenants. The Thebans, however, in the former circumstances, in all their embassies would plead the cause of “freedom” and “independence”; but now that they believe they have secured licence for themselves, disregarding everything else, they have the effrontery to speak in defence of their private gain and of their own acts of violence, and they assert that it is to the advantage of their allies that the Thebans should have our country—fools that they are, not to know that no advantage ever accrues to those who unjustly seek greedy gain; on the contrary, many a people that have unjustly coveted the territory of others have with justice brought into the greatest jeopardy their own.

But one thing the Thebans will not be able to say—that they remain loyal to their associates, though there is reason to fear that we, having recovered our country, will desert to the Lacedaemonians; for you will find, Athenians, that we have twice been besieged and forced to surrender because of our friendship for you, while the Thebans often have
27 ταύτης την πόλιν ἤξημαρτηκότας. καὶ τὰς μὲν παλαιὰς προδοσίας πολὺ ἀν ἔργων εἰς λέγειν· γενο-
μένου δὲ τοῦ Κορυνθιακοῦ πολέμου διὰ τὴν ύβριν τὴν τούτων, καὶ Λακεδαίμονίων μὲν ἐπ’ αὐτοὺς ἀστρατευσάντων, δι’ ύμᾶς δὲ σωθέντες οὐχ ὅπως τούτων χάριν ἀπέδοσαν, ἀλλ’ ἐπειδὴ διελέυσατε τὸν πόλεμον, ἀπολιπόντες ύμᾶς εἰς τὴν Λακεδαι-
μονίων συμμαχίαν εἰσῆλθον. καὶ Χίοι μὲν καὶ Μυτιληναῖοι καὶ Βυζάντιοι συμπαρέμειναν, οὗτοι δὲ τηλυκαύτην πόλιν οἰκοῦντες οὔδὲ κοινούς σφᾶς αὐτοὺς παρασχεῖν ἐτόλμησαν, ἀλλ’ εἰς τοὺτ’ ἀν-
ανδρίας καὶ πονηρίας ἤλθον, ὥστ’ ὠμοσαν ἢ μὴν ἀκολουθήσειν μετ’ ἐκείνων ἐφ’ ύμᾶς τοὺς διασώ-
σαντας τὴν πόλιν αὐτῶν· ὑπὲρ ὧν δόντες τοῖς θεοῖς δίκην καὶ τῆς Καδμείας καταληψθέεσθης ἡμαγκα-
σθήσαν ἐνθάδε καταφυγεῖν. οθὲν καὶ μάλιστ’
29 ἐπεδείξαντο τὴν αὐτῶν ἀπιστίαν· σωθέντες γὰρ πάλιν διὰ τῆς ὑμετέρας δυνάμεως καὶ κατελθόντες [302] εἰς τὴν αὐτῶν οὐδένα χρόνον ἐνέμειναν, ἀλλ’ εὐθὺς εἰς Λακεδαίμονα πρόσβεις ἀπέστελλον, ἔτοιμοι δου-
λεύειν οὗτες καὶ μηδὲν κινεῖν τῶν πρότερον πρὸς αὐτοὺς ὑμολογημένων. καὶ τί δεῖ μακρολογεῖν; εἰ γὰρ μὴ προσέτατον ἐκεῖνοι τοὺς τε φεύγοντας καταδέχεσθαι καὶ τοὺς αὐτόχειρας ἐξείργειν, οὐδὲν ἀν ἐκάλυπειν αὐτοὺς μετὰ τῶν ἡδικηκότων ἐφ’ ύμᾶς τοὺς εὐργέτας στρατεύεσθαι.
30 Καὶ τοιοῦτοι μὲν νεωστὶ περὶ τὴν πόλιν τήνδε
gεγενημένοι, τὸ δὲ παλαιὸν ἀπάσης τῆς Ἑλλάδος προδότας καταστάντες, αὐτοὶ μὲν ὑπὲρ οὕτως ἐκου-

1 διελέυσατε Γ: διελύσασο Ε: διελύσεθε Priscian, read by Blass.
PLATAICUS, 27–30

wronged this city. It would be a laborious task to recount their treacheries in the past, but when the Corinthian war broke out because of their overbearing conduct and the Lacedaemonians had marched against them, although the Thebans had been saved by you, they were so far from showing their gratitude for this service that, when you had put an end to the war, they abandoned you and entered into the alliance with the Lacedaemonians. The people of Chios, of Mytilenê, and of Byzantium remained loyal, but the Thebans, although they dwelt in a city of such importance, did not have the fortitude even to remain neutral, but were guilty of such cowardice and baseness as to give their solemn oath to join the Lacedaemonians in attacking you, the saviours of their city. For this they were punished by the gods, and, after the Cadmea was captured, they were forced to take refuge here in Athens. By this they furnished the crowning proof of their perfidy; for when they had again been saved by your power and were restored to their city, they did not remain faithful for a single instant, but immediately sent ambassadors to Lacedaemon, showing themselves ready to be slaves and to alter in no respect their former agreements with Sparta. Why need I speak at greater length? For if the Lacedaemonians had not ordered them to take back their exiles and exclude the murderers, nothing would have hindered them from taking the field as allies of those who had injured them, against you their benefactors.

And these Thebans, who have recently behaved in such fashion toward your city and in times past have been guilty of betraying Greece as a whole,\textsuperscript{a}

\textsuperscript{a} In the Persian Wars.
The Decelean War is the name given to the latter part (413–404 B.C.) of the Peloponnesian War when a Spartan force occupied the Attic post, Decelea, in 413 B.C.

A reference to the Athenian naval defeat at Aegospotami, in 405 B.C.

This is an exaggeration; not only the Thebans, but the Corinthians and other Peloponnesians, voted for the
have seen fit to demand for themselves forgiveness for their evil deeds willingly committed and so monstrous, yet to us, for acts done under compulsion, they think no mercy ought to be shown, but they, true Thebans as they are, have the effrontery to reproach others for siding with the Lacedaemonians, when they, as we all know, have for the longest time been in servitude to them and have fought more zealously for Spartan domination than for their own security! In what invasion into your country of all that have ever been made have they failed to take part? Who, more consistently than they, have been your enemies and ill-wishers? In the Decelean War they were not authors of more mischief than the other invaders? When misfortune befell you, did not they alone of the allies vote that your city should be reduced to slavery and its territory be abandoned to pasturage as was the plain of Crisa, so that if the Lacedaemonians had been of the same opinion as the Thebans, there would have been nothing to prevent the authors of the salvation of all the Greeks from being themselves enslaved by the Greeks and from plunging into the most grievous misfortunes? And yet what benefaction of their own could they adduce great enough to wipe out the hatred caused by these wrongs which you would justly feel toward them?

Accordingly, to these Thebans no plea is left, such is the magnitude of their crimes, and to those who destruction of Athens, but Sparta refused; cf. Xenophon, Hell. ii. 2. 19-20.

After the first Sacred War, at the end of the sixth century B.C., the plain of Crisa, between Delphi and the Corinthian Gulf, was declared holy ground and was dedicated to Apollo.

In the Persian Wars.
ISOCRATES

ρεύειν βουλομένοις ἐκεῖνον μόνον, ὡς νῦν μὲν ἡ Βοιωτία προπολεμεῖ τῆς ύμετέρας χώρας, ἢν δὲ διαλύσθησε τὴν πρὸς τούτους φιλίαν, ἀσύμφορα τοῖς συμμάχοις διαπράξεσθε· μεγάλη γὰρ ἔσεθαι τὴν ῥοπὴν, εἰ μετὰ Λακεδαιμονίων ἡ τούτων γενήσεται πόλις. ἐγὼ δ' οὔτε τοῖς συμμάχοις ἢγούμαι λυστελεῖν τοὺς ἀσθενεστέρους τοῖς κρέιττοις δουλεύειν, καὶ γὰρ τὸν παρελθόντα χρόνον ὑπὲρ τούτων ἐπολεμήσαμεν, οὔτε Θηβαίοις εἰς τούτο μανίας ἢξειν ὥστ' ἀποστάντας τῆς συμμαχίας Λακεδαιμονίους ἐνδώσειν τὴν πόλιν, οὐχ ὡς πιστεύων τοῖς τούτων ἠθεσιν, ἀλλ' οἰδ' ὅτι γιγνώσκοιν ός δυνὴν βάτερον ἀναγκαῖον ἐστὶν αὐτοῖς, ἡ μένοντας ἀποθνῄσκειν καὶ πάσχειν οἷᾳ περ ἐποίησαν, ἡ φεύγοντας ἀπορεῖν καὶ τῶν ἐλπίδων ἀπασών ἐστερησαί.

34 Πῶτερα γὰρ τὰ πρὸς τοὺς πολίτας αὐτοῖς ἔχει καλῶς, διὸν τοὺς μὲν ἀποκτείναντες, τοὺς δ' εἰκ τῆς πόλεως ἐκβαλόντες διηρτάκασι τὰς οὐσίας, ἢ τὰ πρὸς τοὺς ἄλλους Βοιωτούς, διὸν ὧν ἄρχειν μόνον ἀδίκως ἐπιχειροῦσιν, ἀλλὰ τῶν μὲν τὰ τείχη κατεσκάφοι, τῶν δὲ καὶ τὴν χώραν ἀπεστερήκασιν:

35 ἀλλὰ μὴν οὐδ' ἐπὶ τὴν ὑμετέραν πόλιν οὖν τ' αὐτοῖς ἐπανελθεῖν ἐστὶν, ἢν οὖτω συνεχῶς φανῆσονται προδιόντες. ἦστ' οὖ καὶ ἐστίν ὅπως βουλήσονται πρὸς ὑμᾶς ὑπὲρ τῆς ἀλλοτρίας διενεχθέντες τὴν αὐτῶν πόλιν οὖτως εἰκῇ καὶ προδήλως ἀποβαλεῖν, ἀλλὰ πολὺ κοσμιώτερον διακείσονται πρὸς ἀπάσας τὰς πράξεις, καὶ τοσοῦτῳ πλείω ποιήσονται θερα-

\[a\] That is, Plataea.
wish to speak on their behalf only this—that Boeotia is now fighting in defense of your country, and that, if you put an end to your friendship with them, you will be acting to the detriment of your allies; for it will be a matter of great consequence if the city of Thebes takes the side of the Lacedaemonians. My opinion is, however, that it is neither profitable to the allies that the weaker should be in servitude to the stronger (in past times, in fact, we went to war to protect the weak), nor that the Thebans will be so mad as to desert the alliance and hand over their city to the Lacedaemonians; this is not because I have confidence in the character of the Thebans, but because I know that they are well aware that one of two fates necessarily awaits them—either resisting, to die and to suffer such cruelties as they have inflicted, or else, going into exile, to be in want and deprived of all their hopes.

Well then, are their relations with their fellow-citizens agreeable, some of whom they have put to death and others they have banished and robbed of their property? Or are they on friendly terms with the other Boeotians, whom they not only attempt to rule without warrant of justice, but have also in some instances razed their walls and have dispossessed others of their territory? But assuredly they cannot again take refuge in your city either, Athenians, the city which they will be discovered to have so consistently betrayed. It is inconceivable, therefore, that they will care to get into a quarrel with you over an alien city and on that account so rashly and so inevitably to lose their own; on the contrary, in all their dealings with you they will behave in much more seemly fashion, and the more they fear for
37 ἐπεδείξαντο δ’ ὑμῖν ὡς χρή τῇ φύσει χρήσθαι τῇ τούτων ἐξ ὧν ἐπραξαν περὶ Ὁρωπόν· ὅτε μὲν γὰρ ἐξουσίαν ἠλπίσαν αὐτοῖς ἐσεθαί ποιεῖν, ὦ τι ἂν βουληθῶσιν, οὐχ ὡς συμμάχοις ὑμῖν προσηνέχθησαν, ἀλλ’ ἀπερ ἂν εἰς τοὺς πολεμιστάτους ἐξαμαρτεῖν ἐτόλμησαν· ἐπειδὴ δ’ ἐκ-σπόνδους αὐτοὺς ἀντὶ τοῦτων ἐψηφίσασθε ποιήσαι, παυσάμενοι τῶν φρονημάτων ἔλθον ὡς ὑμᾶς τα-πεινότερον διασεθέντες ἡ νῦν ἡμεῖς τυγχάνομεν ἐχοντες. ὡστ’ ἂν τινες ὑμᾶς ἐκφοβοῦσι τῶν ρη-τόρων ὡς κίνδυνός ἐστι, μὴ μεταβάλωνται καὶ γένουνται μετὰ τῶν πολεμίων, οὐ χρὴ πιστεύειν· τοιαῦτα γὰρ αὐτοὺς ἀνάγκαι κατειλήφασιν, ὡστε πολύ ἂν θάττων τὴν ὑμετέραν ἀρχὴν ἡ τὴν Λακε-δαμονίων συμμαχίαν ὑπομείναιν.

38 Ἐς δ’ ὅν καὶ τάναντία μέλλοιεν ἀπαντα πράξειν, οὐδ’ οὕτως ἠγοῦμαι προσήκειν ὑμῖν τῆς Θηβαίων πόλεως πλείω ποιήσασθαι λόγον ἡ τῶν ὦρκων καὶ τῶν συνθηκῶν, ἐνθυμομένους πρῶτον μὲν ὡς οὐ τοὺς κίνδυνους, ἀλλὰ τὰς ἀδοξίας καὶ τὰς αἰσχύνας φοβεῖσθαι πάτριον ὑμῖν ἐστίν, ἐπειθ’ ὅτι συμβαίνει κρατεῖν εὖ τοὺς πολέμους οὐ τοὺς βία τὰς πόλεις καταστρεφομένους, ἀλλὰ τοὺς ὀσιώτερον καὶ πραό-

40 τερον τὴν Ἐλλάδα διοικοῦντας. καὶ ταύτ’ ἐπὶ πλειόνων μὲν ἂν τις παραδειγμάτων ἔχοι διελθεῖν· τὰ δ’ οὖν ἐφ’ ἡμῶν γενόμενα τίς οὐκ οἴδειν, ὅτι καὶ Λακεδαμόνωι τὴν δύναμιν τὴν ὑμετέραν ἀνυπό-στατον δοκοῦσαν εἶναι κατελυσαν, μικρὰς μὲν ἄφορ-

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a Cf. § 20.
b 374 B.C., between Athens and Sparta.
PLATAICUS, 36–40

themselves the more they will cultivate your friendship. Indeed they have proved to you how people of such character should be treated by their conduct in the matter of Oropus; for when they hoped that they would have licence to do as they pleased they did not treat you as allies, but as ruthlessly wronged you as they would have dared to act against their deadliest enemies. But as soon as you in requital voted to exclude them from the peace, they left off their arrogance and came to you in more humble mood than we Plataeans are in now. If, then, some of their orators seek to frighten you, arguing that there is danger of the Thebans' changing sides and going over to the enemy, you must not credit what they say; for they are constrained by compulsions so peremptory that they would much sooner submit to your government than tolerate the alliance with the Lacedaemonians.

But even if they were likely to act altogether otherwise, not even then, in my opinion, does it become you to have greater regard for the city of the Thebans than for your oaths and treaties, when you remember, first, that it is your ancient tradition to fear, not dangers, but acts of infamy and dishonour; next, that it usually happens that victory in war is not for those who destroy cities by violence, but for those who govern Greece in a more scrupulous and clement manner. And this could be proved by numerous instances; but as for those which have occurred in our own time at any rate, who does not know that the Lacedaemonians shattered your power, which was thought to be irresistible—

c Cf., however, Panath, 185.
d At Aegospotami, 405 b.c.
μᾶς εἰς τὸν πόλεμον τὸν κατὰ θάλασσαν τὸ πρῶτον ἔχοντες, διὰ δὲ τὴν δόξην ταύτην προσαγόμενοι τοὺς Ἕλληνας, καὶ πάλιν ύμεῖς τὴν ἀρχὴν ἀφεὶς-λευθεὶς τὴν ἐκείνων, εξ ἀτείχίστου μὲν τῆς πόλεως ὄρμηθέντες καὶ κακῶς πραττοῦσης, τὸ δὲ δίκαιον ἔχοντες σύμμαχον; καὶ τούτων ὡς οὐ βασιλεὺς αὐτοίς ἦν ὁ τελευταῖος χρόνος σαφῶς ἐπεδείξεν· ἐξω γὰρ αὐτοῦ τῶν πραγμάτων γεγενημένου, καὶ τῶν μὲν ὑμετέρων ἀνελπίστως ἔχοντων, Λακε- δαμιονίοις δὲ σχεδὸν ἀπασῶν τῶν πόλεων δου- λευουσῶν, ὡμος αὐτῶν τοσοῦτον περιεγένεσθε πολεμοῦντες ὡστε ἐκείνους ἀγαπητῶς ἱδεῖν τὴν εἰρήνην γενομένην.

42 Μηδεὶς οὖν ὑμῶν ὀρρωδεῖτο μετὰ τοῦ δικαίου ποιούμενος τοὺς κινδύνους, μηδ’ οἰέσθω συμμάχοις ἀπορθόσειν, ἀν τοὺς ἀδικουμένους ἐθέλητε βοηθεῖν ἄλλα μὴ Θηβαῖοι μόνοις· οἷς νῦν τὰναντία ψηφισά- μενοι πολλοὺς ἐπιθυμεῖν ποιήσετε τῆς ὑμετέρας φιλίας. ἦν γὰρ ἐνδείξησθ’ ὡς ὁμοίως ἀπασών ὑπὲρ τῶν συνθηκῶν παρασκεύασθε πολέμειν, τίνες εἰς τοῦτο ἀνοίας ἥξουσιν ὡστε βούλεσθαι μετὰ τῶν καταδουλουμένων εἶναι μᾶλλον ἡ μεθ’ ὑμῶν τῶν ὑπὲρ τῆς αὐτῶν ἐλευθερίας ἀγωνιζόμενων; εἰ δὲ µή, τὶ λέγοντες, ἦν πάλιν γένηται πόλεμος, ἀξιώ- σετε προσάγεσθαι τοὺς Ἕλληνας, εἰ τὴν ἀυτονομίαν προτείνοντες ἐκδώσετε πορθεῖν Θηβαῖοι ἢτιν’ ἄν

43 βούλωνται τῶν πόλεων; πῶς δ’ οὐ τὰναντία φαιν- σεθε πράττοντες ὑμῖν αὐτοῖς, εἰ Θηβαῖοι μὲν µὴ διακωλύσετε παραβαίνοντας τοὺς ὀρκοὺς καὶ τὰς συνθῆκας, πρὸς δὲ Λακεδαμιονίοις ὑπὲρ τῶν αὐ-

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*a A reference to the beginning of the Corinthian War, 158*
Although at first they possessed slight resources for the war waged at sea, but they won the Greeks over to their side because of that general belief—and that you in turn took the leadership away from them, although you depended on a city without walls and in evil plight, but possessed Justice as your ally? And that the Persian king was not responsible for this outcome recent years have clearly shown; for when he stood aloof from the conflict, and your situation was desperate, and when almost all the cities were in servitude to the Lacedaemonians, nevertheless you were so superior to them in the war that they were glad to see the conclusion of peace.

Let no one of you, then, be afraid, if Justice is with him, to take such dangers upon himself, nor think that allies will be lacking, if you are willing to aid all who are victims of wrong, and not the Thebans alone; if you now cast your vote against them, you will cause many to desire your friendship. For if you show yourselves ready to war upon all alike in defence of the treaties, who will be so insane as to prefer to join those who try to enslave than to be in company with you who are fighting for their freedom? But if you are not so minded, what reason will you give, if war breaks out again, to justify your demand that the Greeks should join you, if you hold out to them independence and then grant to the Thebans to destroy any city they desire? How can you avoid the charge of acting with inconsistency if, while you do not prevent the Thebans from violating their oaths and treaties, yet you pretend that you

395 B.C. Athens had been compelled by Sparta to destroy her Long Walls and fortifications after her defeat in 404 B.C.
τῶν τούτων προσποιήσεσθε πολεμεῖν; καὶ τῶν μὲν κτημάτων τῶν ὑμετέρων αὐτῶν ἀπέστητε, βουλό-
μενοι τὴν συμμαχίαν ὡς μεγίστην ποιήσαι, τούτους
δὲ τὴν ἀλλοτρίαν ἔχειν ἐάσετε καὶ τοιαῦτα ποιεῖν
ἐξ ὑπ ἀπαντες χείρους εἶναι νομιμόσων ὑμᾶς;

"Ο δὲ πάντων δεινὸτατον, εἰ τοῖς μὲν συνεχῶς
μετὰ Δακεδαμονίων γεγενημένοις δεδογμένον ὑμῶν
ἐστὶ βοηθεῖν, ἦν τι παράστοπον αὐτοῖς ἐκεῖνοι
προστάτωσιν, ἡμᾶς δ' οἶ τὸν μὲν πλείστον χρόνον
μεθ' ὑμῶν ὄντες διατετελέκαμεν, τὸν δὲ τελευταῖον
μόνον πόλεμον ὑπὸ Δακεδαμονίοις ἡγακάσθημεν
γενέσθαι, διὰ ταύτην τὴν πρόφασιν ἀθλιωτάτα πάν-

tων ἄνθρωπων περιόφθειπε διακεμένους. τίνας γὰρ
ἀν ἡμῶν εὑροὶ τις δυστυχεστέρος, οἴτινες καὶ
πόλεως καὶ χώρας καὶ χρημάτων ἐν μιᾷ στερηθέν-
tες ἡμέρα, πάντων τῶν ἀναγκαῖων ὁμοίως ἐνδεείς
όντες ἀλήται καὶ πτωχοὶ καθέσταμεν, ἀποροῦντες
ὅπου τραπέζεθα, καὶ πάσας τὰς οἴκησεις δυσχε-
ραίνουτες· ἦν τε γὰρ δυστυχοῦντας καταλάβωμεν,
ἀλγοῦμεν ἀναγκαζόμενοι πρὸς τοὺς οἰκείους κακοῖς
καὶ τῶν ἀλλοτρίων κοινωνεῖν· ἦν τ' ὡς εἴ πράτ-
τοτας ἔλθωμεν, ἔτι χαλεπώτερον ἔχομεν, οὐ ταῖς
ἐκεῖνων φθονοῦντες εὐπορίαις, ἀλλὰ μᾶλλον ἐν τοῖς
τῶν πέλας ἁγαθοῖς τὰς ἡμετέρας αὐτῶν συμφορὰς
καθαρώντες, ἐφ' αἷς ἡμεῖς οὐδεμίαν ἡμέραν ἀδακρυ-
tὶ διάγομεν ἀλλὰ πενθοῦντες τὴν πατρίδα καὶ
θρηνοῦντες τὴν μεταβολὴν τὴν γεγενημένην ἀπαντα
τὸν χρόνον διατελοῦμεν. τίνα γὰρ ἡμᾶς οἴεσθε
γνώμην ἔχειν ὁρῶντας καὶ τοὺς γονεὰς αὐτῶν
ἀναξίως γνησιοφομένους καὶ τοὺς παιδὰς οὐκ

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are making war on the Lacedaemonians on behalf of the same obligations? Or again, if you abandoned your own possessions in your desire to strengthen the alliance as much as possible, yet are about to permit the Thebans to keep the territory of others and act in such fashion as to injure your reputation with all the world?

But this would be the crowning outrage—if you have determined to stand by those who have been the constant allies of the Lacedaemonians when the Lacedaemonians demand of them an action which violates the treaty, and yet shall permit us, who have been your allies for the longest time, and were subservient to the Lacedaemonians under compulsion in the last war only, to become for that reason the most miserable of all mankind. For who could be found to be more unhappy than we are who, in one day deprived of our city, our lands, and our possessions, and being destitute of all necessities alike, have become wanderers and beggars, not knowing whither to turn and, whatever our habitation, finding no happiness there? For if we fall in with the unfortunate, we grieve that we must be compelled, in addition to our own ills, to share in the ills of others; and if we encounter those who fare well, our lot is even harder to bear, not because we envy them their prosperity, but because amid the blessings of our neighbours we see more clearly our own miseries—miseries so great that we spend no day without tears, but spend all our time mourning the loss of our fatherland and bewailing the change in our fortunes. What, think you, is our state of mind when we see our own parents unworthily cared for in their old age, and our children, instead of being
ἐπὶ ταῖς ἐλπίσιν αἰς ἐποιησάμεθα παιδευομένους, ἀλλὰ πολλοὺς μὲν μικρῶν ἑνεκα συμβολαίων δού-νην ἐνοντας, ἀλλούς δὲ ἐπὶ θητείαν ἱόντας, τοὺς δὲ ὁπως ἐκαστοὶ δύνανται τὰ καθ’ ἡμέραν ποριζο-μένους, ἀπρεπῶς καὶ τοῖς τῶν προγόνων ἔργοις καὶ ταῖς αὐτῶν ἡλικίαις καὶ τοῖς φρονῆμασι τοῖς ἡμετέροις; δὲ δὲ πάντων ἄλγιστον, ὅταν τις ἴδῃ χωριζομένους ἀπὸ ἄλληλων μη μόνων πολιτῶν ἀπὸ πολιτῶν ἀλλὰ καὶ γυναικας ἀπ’ ἀνδρῶν καὶ θυγα-τέρας ἀπὸ μητέρων καὶ πάσαν τὴν συγγένειαν διαλυμένην, ὁ πολλοῖς τῶν ἡμετέρων πολιτῶν διὰ τὴν ἀπορίαν συμβεβηκέν· ὁ γὰρ κοινὸς βίος ἀπο-λυσθῶς ἱδίας τὰς ἐλπίδας ἐκαστὸν ἡμῶν ἔχειν πεποί-50 ηκεν. οἶμαι δ’ ὑμᾶς οὐδὲ τὰς ἄλλας αἰσχύνας ἀγνοεῖν τὰς διὰ πενίαν καὶ φυγήν γιγνομένας, ἂς ἡμεῖς τῇ μὲν διανοίᾳ χαλεπώτερον τῶν ἄλλων φέρομεν, τῷ δὲ λόγῳ παραλείπομεν, αἰσχυνόμενοι λίαν ἀκριβῶς τὰς ἡμετέρας αὐτῶν ἀτυχίας ἑσετά-ζειν.

51 Ὡν αὐτοὺς ὑμᾶς ἁξιοῦμεν ἐνθυμομένους ἐπι-μέλειάν τινα ποιήσασθαι περὶ ἡμῶν. καὶ γὰρ οὐδ’ ἀλλότριοι τυχάνομεν ὑμῖν ο ντες, ἀλλὰ ταῖς μὲν εὖνοιας ἀπαντες οἴκειοι, τῇ δὲ συγγενεία τοῦ πλήθος ἡμῶν’ διὰ γὰρ τὰς ἑπιγαμίας τὰς δοθείσας ἐκ πολιτίδων ὑμετέρων γεγονόμεν. ὡστ’ οἷς οἶνον θ’ ὑμῖν ἀμελήσας περὶ ἄν ἐληλύθαμεν δεησόμενοι. 52 καὶ γὰρ ἄν πάντων εἶ η δεινότατον, εἰ πρότερον μὲν ἡμῖν μετέδοτε τῆς πατρίδος τῆς ὑμετέρας αὐτῶν,

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a Cf. Lysias, Against Eratosthenes 98.
b The unhappy lot of the exile is a commonplace in Greek poetry and prose; cf. Tyrtaeus, frag. 10.
PLATAICUS, 48–52

educated as we had hoped when we begat them, often because of petty debts reduced to slavery, a others working for hire, and the rest procuring their daily livelihood as best each one can, in a manner that accords with neither the deeds of their ancestors, nor their own youth, nor our own self-respect? But our greatest anguish of all is when one sees separated from each other, not only citizens from citizens, but also wives from husbands, daughters from mothers, and every tie of kinship severed; and this has befallen many of our fellow-citizens because of poverty. For the destruction of our communal life has compelled each of us to cherish hopes for himself alone. I presume that you yourselves are not ignorant of the other causes of shame that poverty and exile bring in their train, b and although we in our hearts bear these with greater difficulty than all the rest, yet we forbear to speak of them since we are ashamed to enumerate one by one our own misfortunes.

All these things we ask you to bear in mind and to take some measure of consideration for us. For indeed we are not aliens to you; on the contrary, all of us are akin to you in our loyalty and most of us in blood also; for by the right of intermarriage c granted to us we are born of mothers who were of your city. You cannot, therefore, be indifferent to the pleas we have come to make. For it would be the cruellest blow of all, if you, having long ago bestowed upon us the right of a common citizenship with yourselves, should now decide not even to

a The Plataeans were granted Athenian citizenship after the destruction of their city in 427 B.C. This honour included the right of intermarriage.
νῦν δὲ μηδὲ τὴν ἠμετέραν ἀποδοῦναι δόξειν ύμῖν. ἐπειτ' οὖδ' εἰκὸς ἦνα μὲν ἐκαστὸν ἐλεείσθαι τῶν παρὰ τὸ δίκαιον δυστυχὸντων, ὡλὴν δὲ πόλιν οὖτως ἀνόμως διεφθαρμένην μηδὲ κατὰ μικρὸν οἴκτον δυνηθήναι τυχεῖν, ἀλλὰς τε καὶ παρ' ύμᾶς καταφυγοῦσαν, οἷς οὖδὲ τὸ πρότερον αἰσχρῶς οὐδ' ἀκλεῖως ἀπέβη τοὺς ἴκετας ἐλεήσασιν. ἐλθόντων γὰρ Ἀργείων ὡς τοὺς προγόνους ύμῶν καὶ δεηθέντων ἀνελέόθαι τοὺς ὑπὸ τῇ Καδμείᾳ τελευτήσαντας, πεισθέντες ὑπ' ἐκεῖνων καὶ Θηβαίους ἀναγκάσαντες βουλεύσασθαι νομιμώτερον οὐ μόνον αὐτοῖ κατ' ἐκεῖνος τοὺς καιροὺς εὐδοκίμησαν, ἀλλὰ καὶ τῇ πόλει δόξαν ἀείμνηστον εἰς ἀπαντὰ τὸν χρόνον κατέλιπον, ἃς οὐκ ἠξίων προδότας γενέσθαι. [307] καὶ γὰρ αἰσχρῶν φιλοτιμεῖσθαι μὲν ἐπὶ τοῖς τῶν προγόνων ἔργοις, φαίνεσθαι δ' ἐκεῖνοι τάναντια περὶ τῶν ἴκετῶν πράττοντας.

54 Καίτοι πολὺ περὶ μειζόνων καὶ δικαιοτέρων ἢκομεν ποιησόμενοι τὰς δεήσεις· οἱ μὲν γὰρ ἐπὶ τὴν ἀλλοτρίαν στρατεύσας ἴκετένων ύμᾶς, ἡμεῖς δὲ τὴν ἠμετέραν αὐτῶν ἀπολωλεκότες, κάκεινοι μὲν παρεκάλουν ἐπὶ τὴν τῶν νεκρῶν ἀναίρεσιν, 55 ἡμεῖς δ' ἐπὶ τὴν τῶν λοιπῶν σωτηρίαν. ἔστι δ' οὐκ ὡς παντὸς ἴδον ὁμοίων τοὺς τεθνεώτας ταφῆς εἰργασθαί καὶ τοὺς ζώντας πατρίδος ἀποστερεῖσθαι καὶ τῶν ἀλλῶν ἀγαθῶν ἀπάντων, ἀλλὰ τὸ μὲν δεινότερον τοῖς κωλύονων ἢ τοῖς ἀτυχοῦσι, τὸ δὲ μηδεμίαν ἐχοντα καταφυγῆν ἅλλ' ἀπολὼν γενόμενον

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*a See Panegyr. 55 (Vol. I, p. 153).*
restore to us our own. Furthermore, it is not reasonable that, while every individual who is the victim of injustice receives pity at your hands, yet an entire city so lawlessly destroyed should be unable in the slightest degree to win commiseration from you, especially when it has taken refuge with you who in former times incurred neither shame nor infamy when you showed pity for suppliants. For when the Argives came to your ancestors and implored them to take up for burial the bodies of the dead at the foot of the Cadmea, your forefathers yielded to their persuasion and compelled the Thebans to adopt measures more conformable to our usage, and thus not only gained renown for themselves in those times, but also bequeathed to your city a glory never to be forgotten for all time to come, and this glory it would be unworthy of you to betray. For it is disgraceful that you should pride yourselves on the glorious deeds of your ancestors and then be found acting concerning your suppliants in a manner the very opposite of theirs.

And yet the entreaties that we have come here to make are of far more weight and are more just; for the Argives came to you as suppliants after they had invaded an alien territory, whereas we have come after having lost our own; they called upon you to take up the bodies of their dead, but we do it for the rescue of the survivors. But it is not an equal or even similar evil that the dead should be denied burial and that the living should be despoiled of their fatherland and all their goods besides: nay, in the former case it is a greater disgrace for those who prevent the burial than for those who suffer the misfortune, but in the latter, to have no refuge, to be
καθ' έκάστην τὴν ἡμέραν κακοπαθεῖν καὶ τοὺς αὐτοὺς περιορᾶν μὴ δυνάμενον ἐπαρκεῖν, τί δεὶ λέγειν ὅσον τὰς ἄλλας συμφορὰς ὑπερβέβληκεν;

56 Τύπερ ὅσον ἀπαντάς ὑμᾶς ἱκετεύομεν ἀποδοῦναι τὴν χώραν ἡμῖν καὶ τὴν πόλιν, τοὺς μὲν πρεσβυτέρους ὑπομιμνήσκοντες, ὡς οὐκτρόν τοὺς τιλικούτοις ὄρασθαι δυστυχοῦντας καὶ τῶν καθ’ ἡμέραν ἀποροῦντας, τοὺς δὲ νεωτέρους ἀντιβολοῦντες καὶ δεόμενοι βοηθῆσαι τοῖς ἠλικιώταις καὶ μὴ περιδεῖν

57 ἐτι πλείω κακὰ τῶν εἰρημένων παθόντας. ὄφειλε τε καὶ μόνοι τῶν Ἑλλήνων τοῦτον τὸν ἔρανον, ἀναστάτοις ἡμῖν γεγενημένοις ἐπαμύνατε. καὶ γὰρ τοὺς ἱμετέρους προγόνους φασίν ἐκλιπόντων τῶν ἱμετέρων πατέρων ἐν τῷ Περσικῷ πολέμῳ ταῦτην τὴν χώραν μόνους τῶν ἐξω Πελοποννήσου κοινωνίας ἐκείνοις τῶν κινδύνων γενομένους συνανασώσαι τὴν πόλιν αὐτοῖς. ὡστε δικαίως ἢν τὴν αὐτὴν εὐεργεσίαν ἀπολάβοιμεν ἤπερ αὐτοῖ τυγχάνομεν εἰς ὑμᾶς ὑπάρξαντες.

58 Εἰ δ' ὅσον καὶ μηδὲν ὑμῖν τῶν σωμάτων τῶν ἱμετέρων δέδοκται φροντίζειν, ἀλλὰ τὴν γε χώραν οὐ πρὸς ὑμῶν ἐστίν ἀνέχεσθαι πεπορθημένην, ἐν ἂν μέγιστα σημεῖα τῆς ἀρετῆς τῆς ἱμετέρας καὶ τῶν

59 ἄλλων τῶν συναγωνισμένων καταλείπεται· τὰ μὲν γὰρ ἄλλα τρόπαια πόλει πρὸς πόλιν γέγονεν, ἐκείνα δ' ὑπὲρ ἀπάσης τῆς Ἑλλάδος πρὸς ὅλην τὴν ἐκ τῆς Ἀσίας δύναμιν ἔστηκεν. ἀ Θηβαῖοι μὲν εἰκότως ἀφανίζουσι, τὰ γὰρ μνημεῖα τῶν τότε γενομένων αἰσχύνη τούτοις ἐστίν, ὑμῖν δὲ προσῆκε διασώζειν· ἐξ ἐκείνων γὰρ τῶν ἔργων ἡγεμόνες κατέστητε τῶν

a Cf. Panath. 93.
without a fatherland, daily to suffer hardships and
to watch without having the power to succour the
suffering of one's own, why need I say how far this
has exceeded all other calamities?

For these reasons we supplicate you one and all,
Athenians, to restore to us our land and city, remind-
ing the older men among you how piteous a thing it is
that men of their age should be seen in misfortune
and in lack of their daily bread; and the younger
men we beg and implore to succour their equals in
age and not to let them suffer still more evils than
those I have described. Alone of the Greeks you
Athenians owe us this contribution of succour, to
rescue us now that we have been driven from our
homes. It is a just request, for our ancestors, we
are told, when in the Persian War your fathers had
abandoned this land, alone of those who lived out-
side of the Peloponnesus shared in their perils and
thus helped them to save their city. It is but just,
therefore, that we should receive in return the same
benefaction which we first conferred upon you.

If, however, you have determined to have no regard
for our persons, yet it is not in your interest to let
our country at any rate be ravaged, a country in
which are left the most solemn memorials of your
own valour and of that of all the others who fought
at your side. For while all other trophies have been
erected by one city victorious over another, those
were in commemoration of the victory of all Greece
pitted against all the power of Asia. Although the
Thebans have good reason for destroying these
trophies, since memorials of the events of that time
bring shame to them, yet it is proper that you should
preserve them; for the deeds done there gave you
60 Ἐλλήνων. ἄξιον δὲ καὶ τῶν θεῶν καὶ τῶν ἡρώων μνησθῆναι τῶν ἐκείνων τὸν τόπον κατεχόντων καὶ μὴ περιορᾶν τὰς τιμὰς αὐτῶν καταλυμένας, οἷς ὑμεῖς καλλιεργήσαμενοι τοιοῦτον ὑπέστητε κίνδυνου, δό καὶ τούτους καὶ τοὺς ἄλλους ἀπαντας "Ἐλλήνας ἠλευθέρωσεν. χρὴ δὲ καὶ τῶν προγόνων ποιήσασθαί τινα πρόνοιαν καὶ μὴ παραμελῆσαι μηδὲ τῆς

61 περὶ ἐκείνων εὐσεβείας, οἳ πῶς ἂν διασεθείεν, εἰ τίς ἀρα τοῖς ἐκεῖ φρόνησις ἐστι περὶ τῶν ἐνθάδε γιγνομένων, εἰ κυρίων ὑμῶν ὄντων αἴσθοιντο. τοὺς μὲν δουλεύειν τοῖς βαρβάροις ἀξιώσαντας δεσπότας τῶν ἄλλων καθισταμένους, ἡμᾶς δὲ τοὺς ὑπὲρ τῆς ἠλευθερίας συναγωγοσαμένους μόνους τῶν Ἐλλήνων ἀναστάτους γεγενημένους, καὶ τοὺς μὲν τῶν συγκυνδυνευσάντων τάφους μὴ τυχάνοντας τῶν νομιζομένων σπάνει τῶν ἐποισόντων, Θηβαίους δὲ τοὺς τάναντία παραταξάμενους κρατοῦντας τῆς χώρας

62 ἐκείνης; ἐνθυμεῖσθε δ' ὅτι Λακεδαίμονίων μεγίστην ἐποιεῖσθε κατηγορίαν, ὅτι Θηβαίους χαρίζομενοι τοῖς τῶν Ἐλλήνων προδόταις ἡμᾶς τοὺς ἐνεργεῖτας διέφθειραν. μὴ τοῖνυν ἐάσητε ταύτας τὰς βλασφημίας περὶ τὴν ὑμετέραν γενέσθαι πόλιν, μηδὲ τὴν ὑβριν τὴν τούτων ἀντὶ τῆς παρουσίας ἐλημεθείς δόξης.

63 Πολλῶν δ' ἐνόντων εἰπείν ἐξ ὧν ἂν τις ἡμᾶς ἐπαγάγοι μᾶλλον φροντίσαι τῆς ἡμετέρας σωτηρίας οὐ δύναμαι πάντα περιλαβεῖν, ἀλλ' αὐτοὺς χρῆ 168
the leadership of the Greeks. And it is right that you should remember both the gods and the heroes who haunt that place and not permit the honours due them to be suppressed; for it was after favourable sacrifice to them that you took upon yourselves a battle so decisive that it established the freedom of both the Thebans and all the other Greeks besides. You must also take some thought of your ancestors and not be negligent of the piety due to them. Pray what would be their feelings—if we may assume that the dead yonder possess any perception of what takes place here—if they should perceive that, although you are masters, those who saw fit to be the slaves of barbarians had become despots over all the other Greeks and that we, who fought at your side for freedom, alone of the Greeks, have been driven from our homes, and that the graves of their companions in peril do not receive the customary funereal offerings through the lack of those to bring them, and that the Thebans, who were drawn up in battle array with the enemy, hold sway over that land? Remember, too, that you used to bring bitter reproach against the Lacedaemonians because, to gratify the Thebans who were the betrayers of Greece, they destroyed us, its benefactors. Do not, therefore, allow your city to incur these foul accusations and do not prefer the insolence of the Thebans to your own fair fame.

Although many things remain to be said which might induce you to have greater regard for our safety, I cannot include them all in my discourse; but it is proper that you yourselves, having not only

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a This proviso is frequently found in Greek literature; cf. Isocrates, Aegin. 42; Evag. 2.
καὶ τὰ παραλειμμένα συνιστόντας καὶ μνησθέντας μάλιστα μὲν τῶν ὅρκων καὶ τῶν συνθηκῶν, ἔπειτα δὲ καὶ τῆς ἴμμετέρας εὐνοίας καὶ τῆς τούτων ἔχθρας, ψηφίσασθαι τι περὶ ἡμῶν δίκαιον.¹

¹ τι περὶ ἡμῶν δίκαιον ΓΕ: τὰ δίκαια περὶ ἡμῶν vulg.
PLATAICUS, 63

observed all that I have passed over but also having recalled especially your oaths and your treaties, and then our devotion to you and the hostility of the Thebans, should give a righteous judgement in our cause.
XVI. CONCERNING THE TEAM OF HORSES (*DE BIGIS*)
INTRODUCTION

This discourse, one of the six extant forensic speeches of Isocrates, was written for a defendant in an action for damage (δίκη βλάβης) for the sum of five talents. The speaker is the younger Alcibiades, son of the famous Alcibiades, who, on reaching his majority (about 397 B.C.), was sued by Teisias, an Athenian citizen, on the ground that the elder Alcibiades had robbed him of a team of four race-horses.

Alcibiades had entered seven four-horse chariots at the Olympic festival (probably in 416 B.C.). The city of Argos had originally owned one of these teams and the alleged robbery of this team by Alcibiades is the subject of this suit.

Plutarch in his Life of Alcibiades gives an account of the affair. He says that Alcibiades had been commissioned by an Athenian citizen named Diomedes to buy a chariot and team of Argos. This team was bought by Alcibiades and was entered at Olympia as his own. The suit followed, and Isocrates, according to Plutarch, wrote a speech for the defence. Slightly different versions are given by the historian Diodorus xiii. 74.a

The confusion of names (Diomedes in Diodorus and Plutarch, and Teisias in our speech) is accounted

THE TEAM OF HORSES

for by Blass (Die attische Beredsamkeit ii. p. 205) as being an error on the part of Ephorus, the source of Diodorus. It may well be, however, that two individuals, Diomedes and Teisias, had joined in furnishing the money for the purchase of the team and that the suit, which had been delayed until after the death of the elder Alcibiades, was brought by Teisias as the survivor.

The first part of the extant speech, the part which contained the statement of facts and the citation of evidence, is missing. The part which we have is largely a defence by the younger Alcibiades of his father's life and a eulogy of his character and deeds.

Some critics have thought that the speech, because of its nature and style and its extravagant praise of an unpopular and scandalous person, was not written for a genuine occasion in court, but is a mere display-piece, or a model for pupils. This view, however, lacks convincing proof. As for the conjectural date of the speech, Blass gives 397 B.C.
16. ΠΕΡΙ ΤΟΥ ΖΕΥΓΟΥΣ

[347] Περὶ μὲν οὖν τοῦ ζεύγους τῶν ἐπιπών, ὡς οὖν ἀφελόμενος ὁ πατὴρ Τεισίαν εἶχεν, ἀλλὰ πριαμένος παρὰ τῆς πόλεως τῆς 'Αργείων, τῶν τε πρέσβεων τῶν ἔκειθεν ἥκοντων καὶ τῶν ἄλλων τῶν εἰδότων ἀκηκόατε μαρτυροῦντως· τὸν αὐτὸν δὲ τρόπον ἄπαντως εἰς ἑαυτὸν εἰθισμένοι με συκοφαντεῖν. τὰς μὲν γὰρ δῖκας ὑπὲρ τῶν ἰδίων ἐγκλημάτων λαγχάνουσι, τὰς δὲ κατηγορίας ὑπὲρ τῶν τῆς πόλεως πραγμάτων ποιοῦνται, καὶ πλεῖον χρόνον διάτριβοι τὸν πατέρα μου διαβάλλοντες· ἦ περὶ ἄνετῳμοσαν διδάσκοντες, καὶ τοσοῦτον καταφρονοῦσι τῶν νόμων ὡστε περὶ ἄν μᾶς ὑπ’ ἐκεῖνον φασίν ἠδικήθησα, τούτων αὐτοῦ δίκην παρ’ ἐμοὶ λαβεῖν ἄξιον·

3 ἐγὼ δ’ ἢγοῦμαι μὲν οὐδὲν προσήκειν τὰς κοινὰς αἰτίας τοῖς ἰδίοις ἀγώνισ· ἐπειδὴ δὲ Τεισίας πολλάκις ὀνειδίζει μοι τὴν φυγὴν τὴν τοῦ πατρὸς καὶ μάλλον ὑπὲρ τῶν ὑμετέρων ἡ τῶν αὐτοῦ σπουδάζει πραγμάτων, ἀνάγκη πρὸς ταῦτα τὴν ἀπολογίαν ποιεῖσθαι· καὶ γὰρ ἂν αἰσχυνοίμην, εἰ τῷ δόξαμι

a It should be noted that we have only the second part of this speech, the eulogy of Alcibiades the elder; the first 176
XVI. CONCERNING THE TEAM OF HORSES

So then, concerning the team of horses—that my father was in possession of them, not by having taken them away from Teisias, but by having purchased them from the Argive state—you have heard both the Argive ambassadors and the others conversant with the facts testify. But in just this same fashion all are accustomed maliciously to accuse me. For they obtain leave to bring actions against me on private complaints, but make their accusations on behalf of the interests of the state, and they spend more time in slandering my father than they do in informing you with respect to their sworn charges; and so great is their contempt of the law that they claim personal satisfaction from me for the wrongs which, as they say, you suffered at my father's hands. But it is my opinion that charges involving the public interest have nothing to do with private suits; but as Teisias often reproaches me with my father's banishment, and is more zealous concerning your affairs than he is regarding his own, I must address my defence to these matters. Certainly I should be part must have presented the statement of facts and the citation of evidence.

b The "team" consisted of four race-horses.
τῶν πολιτῶν ἠττον φροντίζειν τῆς ἐκείνου δόξης ἢ τῶν ἐμαυτοῦ κινδύνων.

4 Πρὸς μὲν οὖν τοὺς πρεσβυτέρους βραχὺς ἀν ἐξήρκει λόγος· ἀπαντεῖ γὰρ ἑσαυν ὅτι διὰ τοὺς αὐτούς ἀνδρὰς ἡ τε δημοκρατία κατελύθη κἀκεῖνος ἐκ τῆς πόλεως ἐξέπεσεν· τῶν δὲ νεωτέρων ἐνεκα, οἱ τῶν μὲν πραγμάτων ύστεροι γεγόνασι τῶν δὲ διαβαλλόντων πολλάκις ἀκηκόασι, πορρωτέρωθεν ἄρξομαι διδάσκειν.

5 Οἱ γὰρ τὸ πρῶτον ἐπιβουλεύσαντες τῷ δήμῳ καὶ καταστήσαντες τοὺς τετρακοσίους, ἑπειδὴ παρακαλούμενος ὁ πατὴρ οὐκ ἤθελε γενέσθαι μετ' αὐτῶν, ὀρώντες αὐτὸν καὶ πρὸς τὰς πράξεις ἐρωμένους ἔχοντα καὶ πρὸς τὸ πλήθος πιστῶς διακεκλίμενον, οὐχ ἠγούντ' οὐδὲν οἷοί τ' εἶναι κινεῖν τῶν καθεστῶτων, πρὶν ἐκποδῶν ἐκεῖνοι αὐτοὶς γένοιτο.

6 εἰδότες δὲ τὴν πόλιν τῶν μὲν περὶ τοὺς θεοὺς μάλιστ' ἄν ὀργυσθέσαι, εἰ τις εἰς τὰ μυστήρια φαίνοιτ' ἐξαμαρτάνων, τῶν δ' ἄλλων εἰ τις τὴν δημοκρατίαν τολμῶν καταλύειν, ἀμφοτέρας ταύτας συνθέντες τὰς αἰτίας εἰσήγγελλον εἰς τὴν βουλὴν, λέγοντες ώς ὁ πατὴρ μὲν συνάγοι τὴν ἐταύρειαν ἐπὶ νεωτέροις πράγμασιν, οὗτοι δ' ἐν τῇ Πολυτίωνος οἰκία συνδεσμονυόντες τὰ μυστήρια ποιήσαντες εἰς τὴν βουλήν. ὀρθὴς δὲ τῆς πόλεως γενομένης διὰ τὸ μέγεθος τῶν αἰτιῶν καὶ διὰ ταχέων συλληγείσης ἐκκλησίας οὕτω σαφῶς ἐπέδειξεν αὐτοὺς ψευδο-

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a The Revolution of the Four Hundred in 411 B.C. conducted the Athenian government for only a few months.

b The Eleusinian Mysteries were celebrated annually at Eleusis in Attica and were performed in honour of Demeter and her daughter Persephone.
ashamed, if I were to seem to any of my fellow-citizens to have less concern for my father's good name than for my own peril.

Now so far as the older men are concerned, a brief statement could have sufficed: for they all know that the same men were responsible for the destruction of the democracy and for my father's exile; but for the benefit of the younger men, who have lived after the events and have often heard the slanderers, I will begin my exposition from an earlier time.

Now the persons who first plotted against the democracy and established the Four Hundred, inasmuch as my father, although he was repeatedly invited to join them would not do so, seeing that he was a vigorous opponent of their activities and a loyal supporter of the people, judged that they were powerless to upset the established order until he was removed out of their way. And since they knew that in matters pertaining to the gods the city would be most enraged if any man should be shown to be violating the Mysteries, and that in other matters if any man should dare to attempt the overthrow of the democracy, they combined both these charges and tried to bring an action of impeachment before the senate. They asserted that my father was holding meetings of his political club with a view to revolution, and that these members of the club, when dining together in the house of Pulytion, had given a performance of the Mysteries. The city was greatly excited by reason of the gravity of the charges, and a meeting of the Assembly was hastily called at which my father so clearly proved that the

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μένοις, ὡστε παρὰ μὲν τῶν κατηγόρων ἦδεως ἃν ὁ δῆμος δίκην ἔλαβε, τὸν δ' εἰς Σικελίαν στρατηγὸν ἐχειροτόνησεν. μετὰ δὲ ταῦτ' ὁ μὲν ἐξέπλευσεν ὡς ἀπηλλαγμένος ὄδη τῆς διαβολῆς, οἱ δὲ συστή-σαντες τὴν βουλὴν καὶ τοὺς ῥήτορας ὡς αὐτοίς ποιησάμενοι πάλιν ἤγειρον τὸ πράγμα καὶ µηνυτὰς 8 εἰσέπεμπον. καὶ τί δεὶ μακρολογεῖν; οὐ γὰρ πρότερον ἐπαύσαντο, πρὶν τὸν τε πατέρ' ἐκ τοῦ στρατηγέδου μετεπέμψαντο, καὶ τῶν φίλων αὐτοῦ τοὺς μὲν ἀπέκτειναν, τοὺς δ' ἐκ τῆς πόλεως ἐξ-έβαλον. πυθόμενος δὲ τὴν τε τῶν ἐχθρῶν δύναμιν καὶ τὰς τῶν ἐπιτηδείων συμφοράς, καὶ νομίζων δεινὰ πάσχειν ὅτι παρόντα μὲν αὐτὸν οὐκ ἔκρινον, ἀπόντος δὲ κατεγίγνωσκον, οὐδ’ ὃς ἀπελθεῖν 9 ἡξίωσεν εἰς τοὺς πολεμίους: ἀλλ’ ἐκεῖνοι μὲν τοσαύτην πρόνοιαν ἔσχεν ὑπὲρ τοῦ μηδὲ φεύγων µηδὲν ἔξαμαρτείν εἰς τὴν πόλιν, ὡστ’ εἰς Ἀργος ἐλθὼν ἦσυχαν εἰχεν, οἱ δ’ εἰς τοσοῦτον ύβρεως ἠλθον, ὡστ’ ἐπευγαν ὑμᾶς ἐλαύνειν αὐτὸν εἰς ἀπά-σης τῆς Ἑλλάδος καὶ στηλῆτην ἀναγράφειν καὶ πρέσβεις πέμποντας ἐξαίτειν παρ’ Ἀργείων. ἀπο-ρῶν δ’ ὁ τι χρήσατο τοῖς παροῦσι κακοῖς καὶ πανταχόθεν εἰργόμενος καὶ σωτηρίας οὐδεµᾶς ἄλ-λης αὐτῷ φανοµένης τελευτῶν ἐπὶ Λακεδαιµονίους ἡµαγκάσθη καταφυγεῖν.

10 Καὶ τὰ µὲν γενόµενα ταῦτ’ ἕστιν: τοσοῦτον δὲ τοῖς ἐχθροῖς τῆς ύβρεως περίεστιν, ὡσθ’ οὕτως ἀνεµὼς τοῦ πατρὸς ἐκπεσόντος ὃς δεινὰ δεδρακότος αὐτοῦ κατηγοροῦσι, καὶ διαβάλλειν ἑπιχειροῦσιν

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*a* The ill-fated Sicilian Expedition, 415–413 B.C.
accusers were lying that the people would have been glad to punish them, and furthermore elected him general for the Sicilian expedition. Thereupon he sailed away, judging that he had been already cleared of their calumnies; but his accusers, having united the Council and having made the public speakers subservient to themselves, again revived the matter and suborned informers. Why need I say more? They did not cease until they had recalled my father from the expedition and had put to death some of his friends and had banished others from the city. But when he had learned the power of his enemies and the misfortunes of his friends, although he was of opinion that he was being grossly wronged because they would not try him when he was in Athens but were for condemning him in his absence, not even in these circumstances did my father see fit to desert to the enemy; on the contrary, even in exile he was so scrupulous to avoid injuring his city that he went to Argos and remained quietly there. But his enemies reached such a pitch of insolence that they persuaded you to banish him from Greece entirely, to inscribe his name on a column as a traitor, and to send envoys to demand his surrender by the Argives. And he, being at a loss to know what to do in the misfortunes which encompassed him and everywhere hemmed him in, as he saw no other means of safety, was compelled at last to take refuge with the Lacedaemonians.

These are the actual facts; but such an excess of insolence have my father's enemies that they accuse him, who was exiled in so illegal a manner as if he had committed outrageous crimes, and try to ruin his reputation by saying that he caused the
Δέκελειαν τ' ἐπετείχισε καὶ τὰς νήσους ἀπέστη.

11 σὲ καὶ τῶν πολεμίων διδάσκαλος κατέστη. καὶ ἐνώτε μὲν αὐτοῦ προσποιοῦνται καταφρονεῖν, λέγοντες ὡς οὐδὲν διέφερε τῶν ἄλλων, νυνὶ δ’ ἀπάντων αὐτῶν τῶν γεγενημένων αὐτίωνται καὶ φασὶ παρ᾽ ἐκείνον μαθεῖν Λακεδαιμονίους ὡς χρή πολε-

[349] μεῖν, οἱ καὶ τοὺς ἄλλους διδάσκειν τέχνην ἔχουσιν.

ἐγὼ δ’ εἰ μοι χρόνος ἰκανός γένοιτο, ῥαδίως ἂν αὐτὸν ἐπιδείξαμι τὰ μὲν δικαίως πράξαντα, τῶν δ’ ἀδίκως αὐτίαν ἔχοντα. πάντων δ’ ἢν εἰς δεινό-

τατον, εἰ τοῦ πατρὸς μετὰ τὴν φυγήν δωρεὰν λαβόντος ἐγὼ διὰ τὴν ἐκείνου φυγήν ξημιωθεῖν.

12 Ἡγοῦμαι δ’ αὐτὸν παρ’ ύμῶν δικαίως ὡς πλεί-

στης συγγνώμης τυγχάνειν. ὑπὸ γὰρ τῶν τριάκοντ’ ἐκπεσόντες ταῖς αὐταῖς ἔκεινω συμφοραῖς ἐχρη-

σασθε. ἐξ ὧν ἐνθυμεῖσθαι χρῆ, πῶς ἐκαστὸς ύμῶν διέκειτο καὶ τίνα γνώμην εἶχε καὶ πῶν κώδυνον ὄν ὑπέμεινεν ὡστε παύσασθαι μὲν μετοικῶν, κατελθεῖν δ’ εἰς τὴν πατρίδα, τμωρήσασθαι δὲ

13 τοὺς ἐκβαλόντας. ἐπὶ τίνα δ’ ἢ πόλιν ἢ φίλον ἢ

ξάνον ὄν ἢλθετε δεησόμενοι συγκαταγαγεῖν ύμᾶς;

τίνος δ’ ἀπέσχεσθε πειρώμενοι κατελθεῖν; οὐκ

καταλαβόντες τὸν Πειραιᾶ καὶ τὸν σιτὸν τὸν ἐν τῇ

χώρᾳ διεφθείρετε καὶ τὴν γῆν ἐτέμνετε καὶ τὰ

προάστεια ἐνεπρήσατε καὶ τελευτώντες τοὺς τείχει

14 προσεβάλετε; καὶ ταῦθ’ οὔτω σφόδρ’ ἐνομίζετε

a Deceleia was a fort on Mt. Parnes, fourteen miles N.E. from Athens. The Lacedaemonians occupied it in 413 B.C. Cf. Lysias, Against Alcibiades 30, and for the facts Thucydides vi. 91. 6.

b Cf. Lysias, Against Alcibiades 35-38.

c After the capture of Athens by the Spartans in 404 B.C. 182
fortification of Decelea, and the revolt of the islands, and that he became the enemy’s counsellor. And sometimes they pretend to despise him, saying that in no respect did he excel his contemporaries; yet at the present time they blame him for all that has happened and say that the Lacedaemonians have learned from him the art of war—they who can teach the rest of the world this accomplishment! As for me, if I had sufficient time, I could easily prove that some of those things he did justly, but that others are unjustly imputed to him. Yet the most shocking thing that could happen would be this—if, while after his exile my father was recompensed, I, because he was exiled, should be penalized.

I think, however, that in justice he should obtain from you a full pardon; for you, when banished by the Thirty Tyrants, experienced the same misfortunes as he. Wherefore you should reflect how each of you was affected, what thoughts you each had, and what peril each would not have undergone so as to bring his own banishment to an end and to return to his native land, and to be avenged on those who banished him. To what city, or friend, or stranger did you not apply, to entreat them to help you to get back to your country? From what effort did you abstain in your endeavours to be restored? Did you not seize the Piraeus and destroy the crops in the fields and harry the land and set fire to the suburbs and finally assault the walls? And so vehemently did you believe that these actions
χρήματος ποιεῖν, ὡστε τοὺς ἥσυχίαν ἀγούσι τῶν συμφωνῶν μᾶλλον ὑγιῆς ἐσθε ἡ τοῖς αὐτίως τῶν συμφορῶν γεγενημένοις. ὡστ' οὐκ εἰκός ἐπιτιμᾶν τοὺς τῶν αὐτῶν ὑμῖν ἐπιθυμοῦσιν, οὐδὲ κακοὺς ἀνδρας νομίζειν, ὥσπερ φεύγοντες κατελθεῖν ἐξήτησαν, ἀλλὰ πολὺ μᾶλλον ὑσιν κένοντες φυγῆς άξι' ἐποίησαν. οὐδ' ἐντεῦθεν ἀρξαμένους κρίνειν, ὅποιός τις ἢν ὁ πατήρ πολιτῆς, οὔτε οὐδὲν αὐτῷ τῆς πόλεως προσ-

15 ἤκεν, ἀλλ' ἐπ' ἐκείνου τοῦ χρόνου σκοπεῖν ὅδος ἢν πρῶν φυγεῖν περὶ τὸ πλῆθος, καὶ ὅτι διακοσίους ὀπλίτας ἐχον τὰς μεγίστας πόλεις τῶν ἐν Πελο-

πονήσαυ Λακεδαιμονίων μὲν ἀπέστησαν, ὑμῖν δὲ συμμάχους ἐποίησα, καὶ εἰς οἰκους κινδύνους αὐτοὺς κατέστησα, καὶ ὡς περὶ Σικελίαν ἐστρατηγησεν. τούτων μὲν γὰρ ἐκεῖνω προσήκει χάριν ὑμᾶς ἐχειν·

16 τῶν δ' ἐν τῇ συμφορᾷ γενομένων τοὺς ἐκβαλόντας αὐτὸν δικαίως ἃν αἰτίους νομίζοιτε.

[350] Ἀναμνήσθητε δὲ πρὸς ὑμᾶς αὐτοὺς, ἐπειδὴ κατήλθεν, ὡς πόλλ' ἄγαθα τὴν πόλιν ἐποίησεν, ἔτι δὲ πρῶτον, ὡς ἐχόντων τῶν πραγμάτων αὐτόν κατεδέξασθε, καταλελυμένου μὲν τοῦ δήμου, στα-

σιαζόντων δὲ τῶν πολιτῶν, διαφερομένων δὲ τῶν στρατιωτῶν πρὸς τὰς ἀρχὰς τὰς ἐνθάδε καθεστη-

κυίας, εἰς τούτο δὲ μανίας ἀμφοτέρων ἀφιγμένων ὡστε μηδετέρως μηθεμίαν ἐλπίζειν σωτηρίας·

17 οἱ μὲν γὰρ τοὺς ἐχόντας τὴν πόλιν ἐχθροὺς ἐνόμιζον μᾶλλον ἡ Λακεδαιμονίων, οἱ δὲ τοὺς ἐκ Δεκελείας

a 419 B.C. Cf. Thucydides v. 52. 2.
b By the Revolution of the Four Hundred.
c The Athenian army and fleet, sympathetic to the democracy, were at the island of Samos (Thucydides viii. 82 and 86).
d The oligarchs in Athens.
were justifiable that you were more indignant with those of your fellow-exiles who were inactive than with those who had been the authors of your misfortunes. It is not fair, therefore, to censure those who wanted the same things which you desired, nor yet to regard all those men as base who, when they were exiles, sought to return, but much more should you condemn those oligarchs who, remaining in Athens, did deeds which deserved the penalty of exile; nor is it fair that you, in judging what sort of citizen my father was, should begin at the time when he had no part in the city’s affairs; on the contrary, you should look to that earlier time and observe how he served the people before his exile, and call to mind that with two hundred heavy-armed soldiers he caused the most powerful cities in the Peloponnesus to revolt from the Lacedaemonians, and brought them into alliance with you, and in what perils he involved the Lacedaemonians themselves, and how he behaved as general in Sicily. For these services he is deserving of your gratitude; but for that which happened when he was in misfortune it is those who banished him whom you would justly hold responsible.

Remember, too, I beg you, the many benefits he conferred upon the city after his return from exile, and, even before that time, the state of affairs here when you received him back: the democracy had been overthrown, the citizens were in a state of civil war, the army was disaffected toward the government established here, and both parties had reached such a state of madness that neither had any hope of salvation. For the one party regarded those who were in possession of the city as greater enemies than the Lacedaemonians; and the other
μετεπέμποντο, ἡγούμενοι κρείττον εἶναι τοῖς πολεμίωις τὴν πατρίδα παραδοῦναι μᾶλλον ἡ τοῖς ὑπὲρ τῆς πόλεως στρατευομένοις τῆς πολιτείας μετα-
18 δοῦναι. τοιαύτην μὲν οὖν τῶν πολιτῶν γνώμην ἐχόντων, κρατούντων δὲ τῶν πολεμίων καὶ τῆς γῆς καὶ τῆς θαλάσσης, ἔτι δὲ χρημάτων ύμῖν μὲν οὐκ ὄντων, ἐκείνους δὲ βασιλέως παρέχοντος, πρὸς δὲ τούτους ἐνενήκοντα νέων ἐκ Φουνίκης εἰς Ἀσπεν-
δον ἥκουσών καὶ παρεσκευασμένων Λακεδαιμονίως βοηθεῖν, ἐν τοσάτταις συμφοραῖς καὶ τουούτοις
19 κινδύνους τῆς πόλεως οὕσης, μεταπεμψαμένους αὐ-
tῶν τῶν στρατιωτῶν οὐκ ἑσεμνύνατ' ἐπὶ τοῖς παρ-
οῦσιν, οὐδ' ἐμέμψατο περὶ τῶν γεγενημένων, οὐδ' ἐβουλεύσατο περὶ τῶν μελλόντων, ἀλλ' εὐθὺς εἶλετο μετὰ τῆς πόλεως ὅτι οὐν πάσχειν μᾶλλον ἡ μετὰ Λακεδαιμονίων ἐντυχεῖν, καὶ πάσι φανε-
ρῶν ἐποίησεν ὅτι τοῖς ἐκβαλοῦσιν ἀλλ' οὐχ ὑμῖν ἐπολέμει, καὶ ὅτι κατελθεῖν ἀλλ' οὐκ ἀπολέσαι τὴν
20 πόλιν ἐπεθύμει. γενόμενος δὲ μεθ' ύμῶν ἐπείσε
μὲν Τισσαφέρην μὴ παρέχειν χρήματα Λακεδαι-
μονίως, ἔπαυσε δὲ τοὺς συμμάχους ύμῶν ἀφ-
ισταμένους, διέδωκε δὲ παρ' αὐτοῦ μισθὸν τοῖς
στρατιώταις, ἀπέδωκε δὲ τῷ δήμῳ τὴν πολι-
tείαν, διήλλαξε δὲ τοὺς πολίτας, ἀπέστρεψε δὲ τὰς
21 ναῦς τὰς Φουνίσσας. καὶ μετὰ ταῦτα καθ' ἐκαστὸν
μὲν, ὅσας τριήρεις ἔλαβεν ἡ μάχαι ἐνίκησεν ἡ
πόλεις κατὰ κράτος ἐιλεῖν ἡ λόγῳ πείσας φίλας

a The Persian king depended largely upon Phoenicia for ships of war.
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were making overtures to the Spartan forces in Decelea, judging that it was preferable to hand over their country to its enemies rather than to give a share in the rights of citizenship to those who were fighting for the city. Such was the state of mind of the citizens: the enemy was in control of land and sea; your financial resources were exhausted, while the Persian king was supplying them with funds; furthermore, ninety ships had come from Phoenicia a to Aspendus b and were prepared to aid the Lacedaemonians. By so many misfortunes and such perils was the city beset when the army summoned my father, and he did not treat them with disdain in their plight, nor did he rebuke them for the past, nor did he deliberate about the future; on the contrary, he chose at once to suffer any misfortune with his country rather than to enjoy prosperity with the Lacedaemonians, and he made it manifest to all that he was warring on those who had banished him and not on you, and that his heart was set on a return to Athens and not on her ruin. Having thrown in his lot with you, he persuaded Tissaphernes c not to furnish the Lacedaemonians with money, checked the defection of your allies, distributed pay from his own resources to the soldiers, restored political power to the people, reconciled the citizens, and turned back the Phoenician fleet. As to his later services, it would be an arduous task to enumerate them one by one—all the ships of war that he subsequently captured, or the battles that he won, or the cities he took by storm or by

b Aspendus, a town in Asia Minor, in Pamphylia, was situated on the river Eurymedon.

c Persian satrap of western Asia Minor from 414 B.C.
7μίν ἐποίησε, πολὺ ἂν ἔργον εἶ ἡ λέγειν· πλείστων δὲ κινδύνων τῇ πόλει κατ’ ἐκείνον τὸν καιρὸν γενομένων οὐδεπώποτε τοῦ πατρὸς ἡγουμένου τρόπαιον. ἦμῶν ἔστησαν οἱ πολέμιοι.

22 Περὶ μὲν οὖν τῶν ἐστρατηγημένων οῖδα μὲν ὅτι πολλὰ παραλείπω, διὰ τοῦτο δ’ οὐκ ἄκριβῶς εἴρηκα περὶ αὐτῶν, ὅτι σχεδόν ἄπαντες μνημονεύετε τὰ πραξθέντα. λοιδοροῦσι δὲ λίαν ἄσελγώς καὶ θρασέως καὶ τὸν ἄλλον βίον τῶν τοῦ πατρός, καὶ οὖν αἰσχύνονται τοιαύτη παρρησία χρώμενοι περὶ τοῦ τεθνεότος, ἢν ἔδεισαν ἂν ποιήσασθαι περὶ ζώντος,

23 ἀλλ’ εἰς τοσούτον ἀνοίας ἐληλύθασιν, ὅστ’ οἶονται καὶ παρ’ ὦμίν καὶ παρὰ τοῖς ἄλλοις εὐδοκιμήσειν, ἢν ὡς ἄν δύνωνται πλείστα περὶ αὐτοῦ βλασφημήσωσιν, ώσπερ οὐ πάντας εἴδότας ὅτι καὶ τοῖς φαυλοτάτοις τῶν ἀνθρώπων ἔξεστιν οὐ μόνον περὶ τῶν ἀνδρῶν τῶν ἁρίστων ἀλλὰ καὶ περὶ τῶν θεῶν

24 υβριστικοὺς λόγους εἰπεῖν. ἦςος μὲν οὖν ἀνόητον ἐστὶν ἀπάντων τῶν εἰρημένων φροντίζειν· ὁμως δ’ οὖχ ἤκιστ’ ἐπιθυμῶ περὶ τῶν ἐπιτηδευμάτων τῶν τοῦ πατρὸς διελθέν πρὸς ὑμᾶς, μικρὸν προλαβὼν καὶ τῶν προγόνων ἐπιμνησθεῖς, ἢν ἐπιστήθη’ ὅτι πόρρωθεν ἦμῖν ὑπάρχει μέγιστα καὶ κάλλιστα τῶν πολιτῶν.

25 Ὅ γὰρ πατὴρ πρὸς μὲν ἀνδρῶν ἦν Εὐπατριδῶν, ὅτι τὴν εὐγένειαν ἐξ αὐτῆς τῆς ἐπωνυμίας βάδιον γνώναι, πρὸς γυναικῶν δ’ Ἀλκμεωνιδῶν, οἱ τοῦ μὲν πλούτου μέγιστον μνημείον κατέληπον, ἵππων γὰρ ἤσυχοι πρῶτος Ἀλκμέων τῶν πολιτῶν Ὀλυμπίασιν ἐνίκησε, τῇ δ’ εὐνοιαν ἦν εἶχον εἰς τὸ

a The Eupatrids (sons of noble sires) were the nobles, or patricians, in Athens of the early time.

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persuasion made your friends. But although innumerable dangers beset the city at that time, never did the enemy erect a trophy of victory over you while my father was your leader.

I am aware that I am omitting many of my father's exploits as your general; I have not recounted them in detail because nearly all of you recall the facts. But my father's private life they revile with excessive indecency and audacity, and they are not ashamed, now that he is dead, to use a licence of speech concerning him which they would have feared to employ while he lived. Nay, they have come to such a pitch of folly that they think they will win repute with both you and with the world at large if they indulge in the wildest possible abuse of him; as if all did not know that it is in the power of the vilest of men to abuse with insulting words, not only the best of men, but even the gods. Perhaps it is foolish for me to take to heart all that has been said; nevertheless, I desire very much to recount to you my father's private pursuits, going back a little to make mention of his ancestors, that you may know that from early times our standing and services have been the greatest and most honourable among the citizens of Athens.

My father on the male side belonged to the Eupatrids, whose noble birth is apparent from the very name. On the female side he was of the Alcmeonidae, who left behind a glorious memorial of their wealth; for Alcmeon was the first Athenian to win at Olympia with a team of horses, and the

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b Descendants of Alcmeon, one of the greatest families in early Athens, expelled from the city in 595 B.C.

c Son of Megacles.
πλῆθος, ἐν τοῖς τυραννικοῖς ἐπεδείξαντο· συγγενεῖς γὰρ οὗτες Πεισιστράτου καὶ πρὶν εἰς τὴν ἀρχήν καταστήναι μάλιστ' αὐτῷ χρώμενοι τῶν πολιτῶν, οὔκ ἦξισαν μετασχεῖν τῆς ἐκείνου τυραννίδος, ἀλλ' εἴλουτο φυγεὶν μᾶλλον ἢ τοὺς πολίτας ἰδείν 26 δουλεύοντας. τετταράκοντα δ' ἔτη τῆς στάσεως γενομένης ὑπὸ μὲν τῶν τυράννων τοσοῦτοι μᾶλλον τῶν ἄλλων ἐμισήθησαν, ὥσθ' ὅποτε τάκειν κρατήσειν, οὐ μόνον τὰς οἰκίας αὐτῶν κατέσκασσον ἀλλὰ καὶ τοὺς τάφους ἀνώρυττον, ὑπὸ δὲ τῶν συμφυγάδων οὕτω σφόδρ' ἐπιστεύθησαν, ὥσθ' ἀπαντα τούτον τὸν χρόνον ἥγουμενοι τοῦ δήμου διετέλεσαν. καὶ τὸ τελευταῖον 'Αλκιβιάδης καί Κλεισθήνης, ὡ μὲν πρὸς πατρός, ὡ δὲ πρὸς μητρός 352] ὅν πρόπαππος τοῦ πατρὸς τοῦμοῦ, στρατηγήσαντες τῆς φυγῆς κατήγαγον τὸν δήμον καί τοὺς 27 τυράννους ἐξέβαλον, καί κατέστησαν ἐκείνην τὴν δημοκρατίαν, ἐξ ἡς οἱ πολίται πρὸς μὲν ἄνδριαν οὕτως ἐπαιδεύθησαν ὡστ' ὅποτε τοὺς βαρβάρους τοὺς ἐπὶ πᾶσαν ἐλθόντας τὴν Ἑλλάδα μόνοι νικάν μαχόμενοι, περὶ δὲ δικαιοσύνης τοσαῦτην δόξαν ἠλαβον ὅσθ' ἐκόντος αὐτοῖς τοὺς Ἑλλήνας ἐγχειρίσαι τὴν ἀρχὴν τῆς θαλάττης, τὴν δὲ πόλιν τηλικαύτην τὸ μέγεθος ἐποίησαν καὶ τῇ δύναμι καὶ ταῖς ἄλλαις κατασκευαῖς ὡστ' τοὺς φάσκοντας αὐτὴν ἅστυ τῆς Ἑλλάδος εἶναι καὶ τοιαύταις ὑπερβολαῖς εἰθισμένους χρήσθαι δοκεῖν ἀληθῆ λέγειν.

28 Τὴν μὲν οὖν φιλίαν τὴν πρὸς τὸν δήμον οὕτω

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a Pisistratus was tyrant of Athens in the sixth century b.c.
b Roughly speaking the period of the rule of Pisistratus and his sons, 560–510 B.C.
*c Tf. Herodotus v. 71.
goodwill which they had toward the people they
displayed in the time of the tyrants. For they were
kinsmen of Pisistratus \(^a\) and before he came to
power were closest to him of all the citizens, but
they refused to share his tyranny; on the contrary,
they preferred exile rather than to see their fellow-
citizens enslaved. And during the forty years \(^b\) of
civic discord the Alcmeonidae were hated so much
more bitterly than all other Athenians by the tyrants
that whenever the tyrants had the upper hand they
not only razed their dwellings, but even dug up their
tombs \(^c\); and so completely were the Alcmeonidae
trusted by their fellow-exiles that they continued
during all that time to be leaders of the people.

At last, Alcibiades and Cleisthenes \(^d\)—the former my
great-grandfather on my father’s side, the latter my
father’s maternal great-grandfather—assuming the
leadership of those in exile, restored the people to
their country, and drove out the tyrants. And they
established that democratic form of government
which so effectively trained the citizens in bravery
that single-handed they conquered in battle \(^e\) the
barbarians who had invaded all Greece; and they
won so great renown for justice that the Greeks
voluntarily put in their hands the dominion of the
sea; and they made Athens so great in her power
and her other resources that those who allege that
she is the capital of Greece \(^f\) and habitually apply
to her similar exaggerated expressions appear to be
speaking the truth.

Now this friendship with the people, which was,

\(^a\) Cleisthenes was the reformer of the Athenian constitution and founder of the democracy.

\(^b\) Marathon, 490 B.C.

\(^c\) Cf. Isocrates, Antid. 299.
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palaiān kai γνησίαν kai dià tās meγístas éuergēsias γεγενημένην para tōn prōgonōn parēlabēν autōs de katelēfθή meν orφanόs, ο γάρ πατήρ autōu maχómenos en Korwneía tōs polemóis ἀπ-θανεν, ἐπετροπεύθη δ’ ὑπὸ Περικλέους, δν πάντες αν ὀμολογήσειαν καὶ σωφρονέστατον καὶ δικαιό-τατον καὶ σοφώτατον γενέσθαι tōn politwv, ἤγου-μαι γάρ καὶ τούτ’ εἶναι tων kalōn, ἐκ toioùtwn γενόμενον ὑπὸ toioùtōs ἥθεσιν ἐπιτροπευθῆναι καὶ 

29 τραβῆναι καὶ παδευθῆναι. δοκιμασθεῖσ d’ οὖν ἐνδεέστερος ἐγένετο tōn προειρήμενων, οὐδ’ ἥξιω-σεν autōs meν ὀραθύμως ζήν, σεμνύνεσθαι d’ ἐπὶ ταῖς tōn prōgonōn ἅρταις, ἀλλ’ εὐθὺς οὐτω μέγ’ ἐφρόνησεν, ὥστ’ ὑπῆθη δεῖν d’ autōn καὶ tάκεινων ἔργα μνημονεύσθαι. καὶ πρῶτον meν, ὅτε Φορ-μῶν ἔξηγαγεν ἐπὶ Θράκης χιλίους Ἀθηναίων, ἐπιλεξάμενος tōs ἁρίστους, μετὰ toioùtwn stra-τευσάμενος toioùtōs ἦν ἐν tōs kivdūnous ὅστε στεφανωθῆναι καὶ πανοπλίαν λαβεῖν para tōu 

30 strατηγοῦ. καίτοι tί χρη τόν tōn meγístωn ἐπαίνων ἄξιων; οὐ μετα μὲn tōn beltísτωn ek τῆς πόλεως στρατευόμενον ἀριστεῖων ἄξιονόθαι, πρὸς d’ tōs κρατίστουs tōn Ἑλλήνων κατίστρα-τηγοῦντ’ ἐν ἀπατεῖ τῶν kivdūnou̱s autōν fainοσθαι περιγιγνόμενον; ἐκεῖνος toioùn tōn meν νέοι ὄν ἔτυχε, τὰ d’ ἐπειδὴ πρεσβύτερος ἦν ἐπραξεν.

1 χρη ΓΕ: χρη νομίζειν ποιεῖν vulg.

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a Cleinias.
b A town in Boeotia where the Athenians were defeated by the Boeotians in 446 B.C.
c A famous Athenian general.
as I have shown, so ancient, genuine, and based upon services of the greatest importance, my father inherited from his ancestors. My father himself was left an orphan (for his father \(^d\) died in battle at Coronea \(^b\) ) and became the ward of Pericles, whom all would acknowledge to have been the most moderate, the most just, and the wisest of the citizens. For I count this also among his blessings that, being of such origin, he was fostered, reared, and educated under the guardianship of a man of such character. When he was admitted to citizenship, he showed himself not inferior to those whom I have mentioned, nor did he think it fitting that he should lead a life of ease, pluming himself upon the brave deeds of his ancestors; on the contrary, from the beginning he was so fired with ambition that he thought that even their great deeds should be held in remembrance through his own. And first of all, when Phormio \(^c\) led a thousand of the flower of Athenian soldiers to Thrace, \(^d\) my father served with this expedition, and so distinguished himself in the perilous actions of the campaign that he was crowned and received a full suit of armour from his general. Really what is required of the man who is thought worthy of the highest praise? Should he not, when serving with the bravest of the citizens, be thought worthy of the prize of valour, and when leading an army against the best of the Greeks in all the battles show his superiority to them? My father, then, in his youth did win that prize of valour and in later life did achieve the latter.

\(^d\) Expedition to recover the city of Potidaea in 432 B.C. Thucydides (i. 64. 2) speaks of 1600 hoplites. Cf. Plato, Symp. 220 e for the award of valour given to Alcibiades.
Metà de tauta tīn μητέρα τήν ἐμήν ἐγγεμεν. ἥγοιμαι γάρ καὶ ταύτην ἀριστείον αὐτὸν λαβεῖν. ὁ γάρ πατήρ αὐτῆς Ἰππόνικος, πλοῦτῳ μὲν πρῶτος ἄν τῶν Ἑλλήνων, γένει δ’ οὐδενὸς ὑστέρος τῶν πολιτῶν, τιμώμενος δὲ καὶ θαυμαζόμενος μάλιστα τῶν ἐφ’ αὐτοῦ, μετὰ προικὸς δὲ πλεῖστης καὶ δόξης μεγίστης ἐκδιδούς τήν θυγατέρα, καὶ τοῦ γάμου τυχεῖν εὐχομένων μὲν ἀπάντων, ἀξιούντων δὲ τῶν πρώτων, τὸν πατέρα τὸν ἐμὸν εἰς ἀπάντων ἐκλεξάμενος κηδεστήν ἐπεθύμησε ποιῆσαθαι.

Περὶ δὲ τούς αὐτοὺς χρόνους ὅρῶν τὴν ἑν Ὀλυμπίᾳ πανήγυριν ὑπὸ πάντων ἀνθρώπων ἀγαπωμένην καὶ θαυμαζόμενην, καὶ τοὺς Ἑλληνας ἐπίδειξιν ἐν αὐτῇ ποιουμένους πλοῦτον καὶ ρώμης καὶ παιδεύσεως, καὶ τοὺς τ’ ἀθλητὰς ζηλομένους καὶ τὰς πόλεις ὀνομαστὰς γυνομένας τὰς τῶν νικώντων, καὶ πρὸς τούτους ἠγούμενος τὰς μὲν ἐνθάδε λήτουργίας ύπὲρ τῶν ἱδίων πρὸς τοὺς πολίτας εἶναι, τὰς δ’ εἰς ἐκείνην τὴν πανήγυριν ύπὲρ τῆς πόλεως εἰς ἅπασαν τὴν Ἑλλάδα γήγενσι, ταύτα διανοθεῖσιν, οὖδενὸς ἀφιεστερος οὐδ’ ἀρρωστότερος τῶ σώματι γενόμενος τοὺς μὲν γυμνικοὺς ἁγώνας υπερεῖδεν, εἰδὼς ἑνίους τῶν ἀθλητῶν καὶ κακῶς γεγονότας καὶ μικρᾶς πόλεις οἰκοῦντας καὶ ταπεινῶς πεπαιδευμένους, ἐπιτροπεῖν δ’ ἐπιχειρήσας, δ’ τῶν εὐδαμονεστάτων ἔργον ἑστὶ, φαίδος δ’ οὐδεῖς ἄν ποιήσειν, οὗ μόνον τοὺς ἀνταγωνιστὰς ἄλλα καὶ τοὺς πώποτε νικήσαντας υπερεβάλετο. Ζεύγη γὰρ καθήκε τοσαῦτα μὲν τὸν ἁριθμὸν ὅσοις οὐδ’ αἱ μέγισται τῶν πόλεων ἡγομνῶσαντο, τουαῦτα δὲ τὴν

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a Hipparete. b Son of Callias, noted for his wealth. 194
After this he married my mother\(^a\); and I believe that in her he also won a glorious prize of valour. For her father was Hipponicus,\(^b\) first in wealth of all the Greeks and second in birth to none of the citizens, most honoured and admired of his contemporaries. The richest dowry and fairest reputation went with his daughter’s hand; and although all coveted union with her, and only the greatest thought themselves worthy, it was my father whom Hipponicus chose from among them all and desired to make his son-in-law.

About the same time my father, seeing that the festival assembly at Olympia was beloved and admired by the whole world and that in it the Greeks made display of their wealth, strength of body, and training, and that not only the athletes were the objects of envy but that also the cities of the victors became renowned, and believing moreover that while the public services performed in Athens redound to the prestige, in the eyes of his fellow-citizens, of the person who renders them, expenditures in the Olympian Festival, however, enhance the city’s reputation throughout all Greece, reflecting upon these things, I say, although in natural gifts and in strength of body he was inferior to none, he disdained the gymnastic contests, for he knew that some of the athletes were of low birth, inhabitants of petty states, and of mean education, but turned to the breeding of race-horses, which is possible only for those most blest by Fortune and not to be pursued by one of low estate, and not only did he surpass his rivals, but also all who had ever before won the victory. For he entered a larger number of teams in competition than even the mightiest cities had
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ἀρετήν ὡστε καὶ πρῶτος καὶ δεύτερος γενέσθαι καὶ τρίτος. χωρὶς δὲ τούτων ἐν ταῖς θυσίαις καὶ ταῖς ἄλλαις ταῖς περὶ τὴν ἑορτὴν δαπάναις οὕτως ἁφει-
δῶς διέκειτο καὶ μεγαλοπρεπῶς ὡστε φαίνεσθαι τὰ κοινὰ τὰ τῶν ἄλλων ἔλαττω τῶν ἱδίων τῶν ἐκεῖνων. κατέλυσε δὲ τὴν θεωρίαν, τὰς μὲν τῶν προτέρων εὐτυχίας μικρὰς πρὸς τὰς αὐτοῦ δόξαν ποιήσασιν.

[354] τοὺς δ' ἐφ' αὐτοῦ νυκτήσαντας παύσας ζηλομένους, τοῖς δὲ μέλλουσιν ἑπιπτομεῖν οὐδεμίαν ὑπέρβολὴν 35 καταλιπὼν. περὶ δὲ τῶν ἐνθάδε χρημάτων καὶ γυμνασιαρχῶν καὶ τριμαρχῶν αἰσχύνομαι λέγεων,
tossoûton γὰρ ἐν τοῖς ἄλλοις διήνεγκεν, ὡσθ' οἱ μὲν ἐνδεστέρως ἐκεῖνον λήτουργήσαντες ἐκ τούτων σφάς αὐτοὺς ἐγκυμιάζουσιν, ὑπὲρ ἐκεῖνου δ' εἰ τις καὶ τῶν τηλικούτων χάριν ἀπατοῖη, περὶ μικρῶν ἃν δόξει τοὺς λόγους ποιεῖσθαι.

36 Πρὸς δὲ τὴν πολιτείαν, οὐδὲ γὰρ¹ τούτο παρα-
λειπτέον, ὡσπερ οὐδ'² ἐκεῖνος αὐτῆς ἰμέλησεν,
ἄλλα τοσοῦτω τῶν μάλιστ' εὐδοκιμοσάντων ἀμεί-

¹ οὐδὲ γὰρ Λ: οὐδὲ γε Γ.
² ὡσπερ οὖν γὰρ' Λ: οὐδὲ γὰρ' Γ. Kayser proposed to delete ἀλλά and περὶ τὸν δήμον to correct the anacoluthon, which may well be intentional.

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¹ Cf. Thucydides vi. 16. 2 and Plutarch, Alcibiades 11, who give the same testimony; Alcibiades entered seven teams. Cf. Plutarch, Alcibiades: "His horse-breeding was famous, among other things, for the number of his racing-chariots. He was the only man, not excluding kings, who ever entered at Olympia as many as seven. And his winning not only first place but second and fourth according to Thucydides—second and third according to Euripides—is the highest and most honourable distinction ever won in this field. Euripides' Ode contains the following passage:

"But I will sing thy praises, son of Cleinias. A noble
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done, and they were of such excellence that he came out first, second, and third. Besides this, his generosity in the sacrifices and in the other expenses connected with the festival was so lavish and magnificent that the public funds of all the others were clearly less than the private means of Alcibiades alone. And when he brought his mission to an end he had caused the successes of his predecessors to seem petty in comparison with his own and those who in his own day had been victors to be no longer objects of emulation, and to future breeders of racing-steeds he left behind no possibility of surpassing him. With regard to my father's services here in Athens as choregus and gymnasiarch and trierarch I am ashamed to speak; for so greatly did he excel in all the other public duties that, although those who have served the state in less splendid fashion sing their own praises therefor, if anyone should on my father's behalf ask for a vote of thanks even in recognition of services as great as his, he would seem to be talking about petty things.

As regards his behaviour as a citizen—for neither should this be passed over in silence—just as he on his part did not neglect his civic duties, but, on the contrary, to so great a degree had proved himself thing is victory, noblest of the noble to do what no Greek had ever done, be first and second and third in the chariot-race, and go unwearied yet, wreathed in the olive of Zeus, to make the herald cry you.'”—(Edmonds, Lyra Graeca ii. p. 241.)

b i.e., the Qeowpol, representing the other states.

c These public services (referred to in § 32) were the liturgies, discharged by the wealthier citizens, e.g., the choregia (expenses of the public choruses); the gymnasiarchia (defraying of expenses of training athletes for the contests); and the trierarchia (the cost of equipping a warship and keeping it in service for a year).
νων περὶ τὸν δῆμον γέγονεν, ὅσον τοὺς μὲν ἄλλους εὐρήσεθ᾽ ὑπὲρ αὐτῶν στασιάσαντας, ἐκεῖνον δ᾽ ὑπὲρ ύμῶν κινδυνεύοντα. οὐ γὰρ ἀπελαυνόμενος ἀπὸ τῆς ὀλιγαρχίας ἀλλὰ παρακαλοῦμενος ἢν δημοτικός· καὶ πολλάκις ἐκγενόμενον αὐτῷ μὴ μόνον μετ᾽ ὀλίγων τῶν ἄλλων ἁρχεῖν ἄλλα καὶ τούτων αὐτῶν πλέον ἔχειν, οὐκ ἦθελησεν, ἀλλ᾽ εἰλεθ᾽ ὑπὸ τῆς πόλεως ἀδικηθῆναι μᾶλλον ἢ τὴν πολιτείαν προ-37 δοῦναι. καὶ ταῦθ᾽ ἐοι μὲν συνεχῶς ἐδημοκρατεῖοθ᾽ οὔδεις ἂν ύμᾶς λέγων ἐπεισεν· νῦν δ᾽ αἱ στάσεις αἱ γενόμεναι σαφῶς ἐπέδειξαν καὶ τοὺς δημοτικοὺς καὶ τοὺς ὀλιγαρχικοὺς καὶ τοὺς οὐδετέρων ἐπιθυμοῦντας καὶ τοὺς ἁμφοτέρων μετέχειν ἄξιοντας. ἐν αἷς δὲς ὑπὸ τῶν ἐχθρῶν τῶν ἁμφοτέρων ἐξέπεσεν· καὶ τὸ μὲν πρότερον, ἐπειδὴ τάχιστ᾽ ἐκεῖνον ἐκ-ποδῶν ἐποιήσαντο, τὸν δῆμον κατέλυσαν, τὸ δ᾽ ὕστερον οὐκ ἐφθασαν ύμᾶς καταδουλωσάμενοι, καὶ πρῶτον τῶν πολιτῶν αὐτοῦ φυγὴν κατέγνωσαν· ὀὕτω σφόδρ᾽ ἢ τε πόλις τῶν τοῦ πατρὸς κακῶν 38 ἀπελαυσε ἱκάκεινος τῶν τῆς πόλεως συμφορῶν ἐκολ-νώνησεν. καίτοι πολλοὶ τῶν πολιτῶν πρὸς αὐτὸν δυσκόλως εἶχον ὡς πρὸς τυραννεῖν ἐπιβουλεύοντα, οὐκ ἐκ τῶν ἐργῶν σκοποῦντες, ἀλλ᾽ ἤγούμενοι τὸ μὲν πράγμα ὑπὸ πάντων ἵλοδοθαί, δύνασθαι [355] δ᾽ ἂν ἐκεῖνον μάλιστα διαπράξασθαι. διὸ καὶ δικαίως ἂν αὐτῷ πλείως χάριν ἔχοιτε, ὅτι τὴν μὲν αἰτίαν μόνος τῶν πολιτῶν ἄξιον ἢν ταύτην ἔχειν,

a i.e., of plotting to become tyrant.
THE TEAM OF HORSES, 36–38

a more loyal friend of the people than those who had gained the highest repute, that while, as you will find, the others stirred up sedition for selfish advantage, he was incurring danger on your behalf. For his devotion to the democracy was not that of one who was excluded from the oligarchy, but of one who was invited to join it: indeed, time and again when it was in his power as one of a small group, not only to rule the rest, but even to dominate them, he refused, choosing rather to suffer the city's unjust penalties rather than to be traitor to our form of government. Of the truth of these statements no one would have convinced you as long as you still continued to be governed as a democracy; but as it was, the civil conflicts which arose clearly showed who were the democrats and who the oligarchs, as well as those who desired neither régime, and those who laid claim to a share in both. In these uprisings your enemies twice exiled my father: on the first occasion, no sooner had they got him out of the way than they abolished the democracy; on the second, hardly had they reduced you to servitude than they condemned him to exile before any other citizen; so exactly did my father's misfortunes affect the city and he share in her disasters. And yet many of the citizens were ill disposed toward him in the belief that he was plotting a tyranny; they held this opinion, not on the basis of his deeds, but in the thought that all men aspire to this power and that he would have the best chance of attaining it. Wherefore you would justly feel the greater gratitude to him because, while he alone of the citizens was powerful enough to have this charge brought against him, he was of opinion that as regards politi-
τῆς δὲ πολιτείας ὴσον ὄστο δεῖν καὶ τοῖς ἄλλοις μετείναι.

39 Διὰ δὲ τὸ πλῆθος τῶν ἐνόντων εἴπειν ὑπὲρ τοῦ πατρὸς ἀπορώ, τίνος ἐν τῷ παρόντι πρέπει μνησθῆναι καὶ ποῦ ἀυτῶν χρὴ παραλειπέναι· ἀεὶ γὰρ μοι δοκεῖ μείζων εἶναι τὸ μῆπω πεφρασμένον τῶν ἡδη πρὸς ύμᾶς εἰρημένων. ἐπεὶ καὶ τοῦτο ἠγούμαι πάσιν εἶναι φανερὸν ὅτι τοῦτον ἀναγκαίον ἐστιν εὐνούστατον εἶναι ταῖς τῆς πόλεως εὐτυχίαις, ὅτι πλείστον μέρος καὶ τῶν ἀγαθῶν καὶ τῶν κακῶν μέτεστιν. ἐκείνου τούτου εὐ μὲν πραττούσῃ τῆς πόλεως τῆς εὐδαίμονέστερος ἡ θαυμαστότερος ἡ ξηλωτότερος ἡ τῶν πολιτῶν, δυστυχισάσης δὲ τίς ἐλπίδων μειζόνων ἡ χρημάτων πλείστων ἡ δόξης καλλίστον ἐστερήθη; οὐ τὸ τελευταῖον ἐπειδὴ κατέστησαν οἱ τριάκοντα οἱ μὲν ἄλλοι τὴν πόλιν ἐφυγον, ἐκείνος δὲ ἐξ ἀπάσης τῆς Ἑλλάδος ἔξεπεσεν; οὐ Λακεδαίμονι καὶ Λύσανδρος ὁμοίως ἔργον ἔποιήσαντ᾽ ἐκείνων ἀποκτείναι καὶ τὴν ύμετέραν καταλῦσαν δύναμιν, οὐδεμίαν ἡγούμενοι πίστιν ἔξειν παρὰ τῆς πόλεως, εἰ τὰ τείχη καταβάλοιες, εἰ μὴ καὶ τὸν ἀναστήσαι δυνάμενον ἀπολέσαιεν; ὡστ' οὐ μόνον ἐξ ὧν υμᾶς εὐ πεποίηκεν ἄλλα καὶ ἐξ ὧν δὲ υμᾶς κακῶς πέποιηκές ῥάδιον γνώναι τὴν εὐνοιαν τὴν ἐκείνου. φαίνεται γὰρ τῶ δῆμω βοηθῶν, τῆς αὐτῆς πολιτείας ύμῶν ἐπιθυμῶν, ὑπὸ τῶν

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\[a\] Spartan general, victorious over the Athenians at Aegospotami (405 B.C.)

\[b\] The Long Walls, uniting Athens and its harbour

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cal power he should be on an equality with his fellow-citizens.

Because of the multitude of things that might be said on my father's behalf I am at a loss which of them it is appropriate to mention on the present occasion and which should be omitted. For always the plea that has not yet been spoken seems to me of greater importance than the arguments which have already been presented to you. And I believe that it is obvious to everyone that he must needs be most devoted to the welfare of the city who has the greatest share in her evil fortunes as well as in her good. Well then, when Athens was prosperous, who of the citizens was more prosperous, more admired, or more envied than my father? And when she suffered ill-fortune, who was deprived of brighter hopes, or of greater wealth, or of fairer repute? Finally, when the Thirty Tyrants established their rule, while the others merely suffered exile from Athens, was he not banished from all Greece? Did not the Lacedaemonians and Lysander exert themselves as much to cause his death as to bring about the downfall of your dominion, in the belief that they could not be sure of the city's loyalty if they demolished her walls unless they should also destroy the man who could rebuild them? Thus it is not only from his services to you, but also from what he suffered on your account, that you may easily recognize his loyalty. For it is self-evident that it was the people he was aiding, that he desired the same form of government as yourselves, that he suffered at the hands of the same persons, that he was unfortunate when the

Piraeus, were destroyed in 404 B.C. (Xenophon, Hell. ii. 2. 20) and were rebuilt by Conon in 394 B.C.
αὐτῶν κακῶς πάσχον, ἀμα τῇ πόλει δυστυχῶν, τοὺς αὐτοὺς ἐχθρούς καὶ φίλους ύμῖν νομίζων, ἐκ παντὸς τρόπου κινδυνεύων τὰ μὲν ύφ’ υμῶν, τὰ 42 δὲ δι’ υμᾶς, τὰ δ’ ύπερ υμῶν, τὰ δὲ μεθ’ υμῶν, ἀνόμοιοσ πολιτῆς Χαρικλεὶ τῷ τούτω κηδεστῇ γεγενημένος, δι’ τοῖς μὲν πολεμίως δουλεύειν ἐπεθύμει, τῶν δὲ πολιτῶν ἁρχεῖν ἡξίου, καὶ φεύγων μὲν ᾧσυχίαν ἐξε, κατελθὸν δὲ κακῶς ἔποιεὶ τὴν πόλιν. καίτοι πῶς ἂν γένοιτ’ ἦ φίλος πονηρότερος
43 ἢ ἐχθρὸς ἐλάττωνος ἄξιος; εἰτα σὺ κηδεστῆς μὲν ὕπερ ἐκείνου, βεβουλευκὼς δ’ ἐπὶ τῶν τριάκοντα τολμᾶς ἔτερος μνησικακεῖν, καὶ οὐκ ἀισχύνει τὰς συνθήκας παραβαίνων δι’ ἂς αὐτὸς οἰκεῖς τὴν πόλιν, οὐδ’ ἐνθυμεὶ διότι, ὅποταν δόξη τῶν παρεληλυθό-[356] των τιμωρίαν ποιεῖσθαι, σοι καὶ προτέρῳ καὶ μᾶλ- 44 λον ἦ’ μοι κινδυνεύειν ὑπάρχει; οὐ γὰρ δὴποι παρ’ ἐμοὶ μὲν ύπὲρ δὲν ὁ πατὴρ ἐπραξέ δίκην λήψονται, σοι δὲ καὶ δὲν αὐτὸς ἡμάρτηκας συγγνώμην ἔξου- σιν. ἄλλα μὴν οὐδ’ ὑμοίᾳς ἐκεῖνῳ φανήσει τὰς προφάσεις ἔχων· οὐ γὰρ ἐκπεσὼν ἐκ τῆς πατρίδος ἄλλα συμπολιτευόμενος, οὐδ’ ἀναγκασθεὶς ἄλλ’ ἐκών, οὐδ’ ἁμυνόμενος ἄλλ’ ὑπάρχων ἡδίκεις αὐ- τοὺς, ὥστ’ οὐδ’ ἀπολογίας σοι προσήκει τυχεῖν παρ’ αὐτῶν.
45 Ἄλλα γὰρ περὶ μὲν τῶν Τεισία πεπολιτευμένων

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a Charicles was one of the most cruel of the Thirty Tyrants. Cf. Lysias, Against Eratosthenes 55; Xenophon, Hell. ii. 3. 2. 202
state was unfortunate, that he considered the same persons as you his enemies and friends, that in every way he exposed himself to danger either at your hands, or on your account, or on your behalf, or in partnership with you, being as a citizen quite unlike Charicles, a my opponent’s brother-in-law, who chose to be a slave to the enemy, yet claimed the right to rule his fellow-citizens; who, when in exile, was inactive, but on his return was ever injuring the city. And yet how could one prove himself to be a baser friend or a viler enemy? And then do you, Teisias, his brother-in-law and a member of the Council in the time of the Thirty Tyrants, have the hardihood to rake up old grudges against those of the other side, and are you not ashamed to be violating the terms of the amnesty which permits you to reside in the city, nor do you even reflect that, whenever the decision shall be made to exact punishment for past crimes, it is you who are menaced by danger more speedy and greater than mine? For surely they will not inflict punishment on me for my father’s acts and at the same time pardon you for the crimes you yourself have committed! No, assuredly it will not be found that your pleas in extenuation are anything like his! For you were not banished from your native land, but on the contrary you were a member of the government; you did not act under compulsion, but you were a willing agent; it was not in self-defence, but on your own initiative, that you were wronging your fellow-citizens, so that it is not fitting that you should be permitted by them even to enter a plea in your defence.

But on the subject of the political misdeeds of
The democratic party, led by Thrasybulus, in 403 B.C. had taken Piraeus and made it their headquarters.

After Alcibiades' condemnation as participant in the violation of the Eleusinian Mysteries. Large portions of the list of these confiscated goods are preserved in inscriptions.

414 B.C. and 404 B.C.
Teisias, very likely some day at his trial I shall have the opportunity of speaking at greater length. But as for you, men of the jury, I beg you not to abandon me to my enemies nor entangle me in the net of irremediable misfortunes. For even now I have had sufficient experience of evils, since at my birth I was left an orphan through my father's exile and my mother's death; and I was not yet four years of age when I was brought into peril of my life owing to my father's exile; and while still a boy I was banished from the city by the Thirty. And when the men of the Piraeus\(^a\) were restored, and all the rest recovered their possessions, I alone by the influence of my personal enemies was deprived of the land which the people gave us as compensation for the confiscated property.\(^b\) And after having already suffered so many misfortunes and having twice lost my property,\(^c\) I am now the defendant in an action involving five talents.\(^d\) And although the complaint involves money, the real issue is my right to continue to enjoy citizenship. For although the same penalties are prescribed for all by our laws, yet the legal risk is not the same for all; on the contrary, the wealthy risk a fine, but those who are in straitened circumstances, as is the case with me, are in danger of disfranchisement, and this is a misfortune greater, in my opinion, than exile; for it is a far more wretched fate to live among one's fellow-citizens deprived of civic rights than to dwell an alien among foreigners. I entreat you, therefore, to aid me and not to suffer me to be despitefully

\(^a\) The talent was not a coin, but a sum of money roughly equivalent (although it would purchase much more) to $1000 (over £200).
ἐχθρῶν ὑβρισθέντα μηδὲ τῆς πατρίδος στερηθέντα μηδ' ἐπὶ τουαύταις τούχαις περίβλεπτον γενόμενον.

[357] δικαίως δ' ἂν ύφ' ὑμῶν ἐξ αὐτῶν τῶν ἔργων ἐλεη-θεῖν, εἰ καὶ τῷ λόγῳ τυγχάνω μὴ δυνάμενοι ἐπὶ τοῦθ' ὑμᾶς ἄγειν, εἴπερ χρὴ τούτους ἔλεεῖν, τοὺς ἀδίκως μὲν κινδυνεύοντας, περὶ δὲ τῶν μεγίστων ἀγωνιζομένους, ἀναξίως δ' αὐτῶν καὶ τῶν προγόνων πράττοντας, πλείστων δὲ χρημάτων ἀπεστηρημένους καὶ μεγίστη μεταβολὴ τοῦ βίου κεχρημένους.

49 Πολλὰ δ' ἔχων ἐμαυτον ὀδύρασθαι μάλιστ' ἐπὶ τούτους ἀγανακτῶ, πρῶτον μὲν εἰ τούτῳ δῶσῳ δίκην παρ' οὐ λαβεῖν μοι προσήκει, δεύτερον δ' εἰ διὰ τὴν τοῦ πατρὸς νίκην τὴν Ὀλυμπίαςν ἀτι-μωθήσομαι, δι' ἂν τοὺς ἄλλους ὀρῷ δωρεᾶς λαμβάνοντας, πρὸς δὲ τούτοις εἰ Τεισίας μὲν μηδὲν ἀγαθὸν ποιήσας τὴν πόλιν καὶ ἐν δημοκρατίᾳ καὶ ἐν ὀλυγαρχίᾳ μέγα δυνήσεται, ἐγὼ δ' εἰ μηδετέρου ἀδικήσας ὑπ' ἀμφοτέρων κακῶς πείσομαι, καὶ περὶ μὲν τῶν ἄλλων τάναντια τοὺς τριάκοντα πράξετε, περὶ δ' ἐμοῦ τὴν αὐτὴν ἑκείνους γνώμην ἔξετε, καὶ τότε μὲν μεθ' ὑμῶν, νῦν δ' ύφ' ὑμῶν τῆς πόλεως στερησόμαι.

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a For the rewards of victory at Olympia cf. Plato, Apol. 36 d–e.
treated by my personal enemies, or to be deprived of my fatherland, or to be made notorious by such misfortunes. The facts in the case would of themselves justly win for me your pity, even if I have not the power by my words to evoke it, since pity truly should be felt for those who are unjustly brought to trial, who are fighting for the greatest stakes, whose present condition is not in accordance with their own worth or with that of their ancestors, seeing that they have been deprived of immense wealth and have experienced life's greatest vicissitudes.

Although I have many reasons for lamenting my fate, I am especially indignant for these reasons: first, if I must be punished by this man, who should justly be punished by me; second, if I shall lose my civic rights by reason of my father's victory at Olympia, when I see other men richly rewarded for such a victory; and, in addition, if Teisias, a man who never did the city any good, is to remain powerful in the democracy just as he was in the oligarchy, whereas I, who injured neither party, am to be ill-treated by both; and finally, if, while in all other matters your actions are to be the opposite of those of the Thirty, you shall in regard to me show the same spirit as they, and if I, who then lost my fatherland in company with you, shall now be deprived of it by you.
XVII. TRAPEZITICUS
INTRODUCTION

The discourse *Trapeziticus*, or the "Speech pertaining to the Banker" as the title might be fully rendered, is a composition of considerable importance as it gives information about banking in ancient Athens and throws light on the relations existing between Athens and the Kingdom of Bosporus. The banker involved in the case is one of the best known to us of his profession in Athens, since information concerning him is found in several of the orations of Demosthenes (e.g., *For Phormio*).

The career of Pasion is of interest. He had been a slave of the bankers Antisthenes and Archestratus, but was given his freedom because of his services and succeeded them in the bank. One of his clients was the father of Demosthenes. Because of services rendered to the state Pasion was given the rights of citizenship by the Athenians.

The *Trapeziticus* was written by Isocrates for a young man, a subject of Satyrus, king of Bosporus (the Crimea of to-day), who accuses the banker Pasion of having appropriated a deposit of money which had been entrusted to him by the complainant. The interesting facts of the case are given in detail by the speaker.

TRAPEZITICUS

The date of the discourse may be placed about the year 393 B.C. for two reasons: the Spartan hegemony of the sea is referred to as in the past (§ 36) and the battle of Cnidus, where the Spartan fleet was defeated by the Athenians under Conon, took place in August, 394 B.C., and Satyrus I of Bosporus is still living, as seen from the reference in § 57 of the speech. According to Diodorus (xiv. 93) Satyrus died in 393 B.C.

The issue of this case, like that of so many other trials of antiquity, is unknown. In any case the business of Pasion, who enjoyed an excellent reputation as a banker in Athens, continued to prosper and at his death, in 370–369 B.C., he left his bank to his freedman Phormio to be carried on.

There is no reason to doubt the authenticity of this discourse; on the contrary, its genuineness is attested by the famous literary critic Dionysius of Halicarnassus in his critical essay on Isocrates (19-20). In fact, Dionysius quotes and criticizes the first twelve sections of the Trapeziticus in Chapter 19 of his essay.a

a Benseler thought the speech spurious because of the frequency of hiatus. All recent authorities accept its authenticity: cf. Blass, Die attische Beredsamkeit ii. p. 234; Jebb, Attic Orators ii. p. 227; Mathieu et Brémond, Isocrate i. pp. 68-69.
17. ΤΡΑΠΕΖΙΤΙΚΟΣ

[358] Ὅ μὲν ἀγών μοι μέγας ἐστίν, ὥς ἄνδρες δικασταί. οὐ γὰρ μόνον περὶ πολλῶν χρημάτων κινδυνεύω, ἀλλὰ καὶ περὶ τοῦ μὴ δοκεῖν ἀδίκως τῶν ἀλλοτρίων ἐπιθυμεῖν. ὥς ἐγώ περὶ πλείστου ποιοῦμαι. οὐσία μὲν γὰρ ἰκανὴ μοι καταλειφθῆσαι καὶ τούτων στερηθέντι· εἴ δὲ δόξαμι μηδὲν προσήκον τοσαῦτα χρήματ' ἐγκαλέσαι, διαβλήθειν ἄν τὸν ἄπαντα βίον.

2 Ἔστι δ', ὥς ἄνδρες δικασταί, πάντων χαλεπώτατον τοιούτων ἀντιδίκων τυχεῖν. τὰ μὲν γὰρ συμβόλαια τὰ πρὸς τοὺς ἐπὶ ταῖς τραπέζαις ἀνευ μαρτύρων γίγνεται, τοῖς ἀδικουμένοις δὲ πρὸς τοιούτους ἀνάγκη κινδυνεύειν, οὐ καὶ φίλους πολλοὺς κέκτηνται καὶ χρήματα πολλὰ διαχειρίζονται καὶ πιστοὶ διὰ τὴν τέχνην δοκοῦσι εἶναι. ὅμως δὲ καὶ τούτων ὑπαρχόντων ἡγοῦμαι φανερὸν πάσι ποιῆσειν ὅτι ἀποστεροῦμαι τῶν χρημάτων ὑπὸ Παῦλονος.

3 Ἐξ ἀρχῆς οὗν ὑμῖν, ὅπως ἀν δύνωμαι, διηγήσομαι τὰ πεπραγμένα. ἐμοὶ γὰρ, ὥς ἄνδρες δικασταί, πατήρ μὲν ἐστὶ Σωτάιος, ὅτι οἱ πλέοντες εἰς 212
This trial, men of the jury, is an important one for me. For I have at stake, not only a large sum of money, but also my reputation—for I risk being thought to covet what justly belongs to another; and that is what gives me the greatest concern. For sufficient property will be left to me even if I am defrauded of this sum; but if I should be thought to be laying claim to so large a sum of money without just cause, I should have an evil reputation as long as I live.\(^a\)

The greatest difficulty of all, men of the jury, is that I have adversaries of the character of the defendants here. For contracts with the managers of banks are entered into without witnesses, and any who are wronged by them are obliged to bring suit against men who have many friends, handle much money, and have a reputation for honesty because of their profession. In spite of these considerations I think I shall make it clear to all that I have been defrauded of my money by Pasion.

I shall relate the facts to you from the beginning as well as I can. My father, men of the jury, is Sopaeus; all who sail to the Pontus know that his

\(^a\) The plea that the litigant’s reputation is at stake is a commonplace in the forensic orations; cf. the speeches of Lysias.
τὸν Πόντον ἀπάντης ἵσαοι οὕτως οἰκεῖως πρὸς
[359] Σάτυρον διακείμενον, ὡστε πολλῆς μὲν χώρας ἀρ-
χεῖν, ἀπάσης δὲ τῆς δυνάμεως ἐπιμελεῖσθαι τῆς
4 ἑκείνου. πυθανόμενος δὲ καὶ περὶ τῆςδὲ τῆς
πόλεως καὶ περὶ τῆς ἄλλῃς 'Ελλάδος ἐπεθύμησον
ἀποδημήσαι. γεμίσας οὖν ὁ πατήρ μου δύο ναῦς
σῖτου καὶ χρήματα δοὺς ἐξέπεμψεν ἁμα κατ᾿ ἐμπο-
ρίαν καὶ κατὰ θεωρίαν, συστήσαντος δὲ μοι Πυθο-
δώρου τοῦ Φοίνικος Πασίωνα ἐχρώμην τῇ τούτῳ
5 τραπεζῆς. χρόνω δ᾿ ὀστερον διαβολῆς πρὸς Σάτυρον
γενομένης ὡς καὶ ὁ πατὴρ οὕμος ἐπιβουλεύοι τῇ
ἀρχῇ κἀγὼ τοῖς φυγαῖς συγγυγνοῦμην, τὸν μὲν
πατέρα μου συλλαμβάνει, ἐπιστέλλει δὲ τοῖς ἐνθάδ᾿
ἐπιδημοῦσιν ἐκ τοῦ Πόντου τὰ τε χρήματα παρ᾿
ἐμοῦ παραλαβεῖν καὶ αὐτὸν ἀναπλεῖν κελεύνει· ἐὰν
6 δὲ τούτων μηδὲν ποιῶ, παρ᾿ ὑμῶν ἔξαγεῖν. ἐν
τοσοῦτοις δὲ κακὸς ὢν, ὃ ἀνδρεῖς δικασταί, λέγω
πρὸς Πασίωνα τὰς ἐμαυτοῦ συμφοράς. οὕτω γὰρ
οἰκεῖως πρὸς αὐτὸν διεκείμην ὡστε μὴ μόνον περὶ
χρήματων ἄλλα καὶ περὶ τῶν ἄλλων τούτως μάλιστά
πιστεύειν. ἡγούμην汉语
1 δ᾿ εἰ μὲν προοίμην ἀπαντᾷ τὰ
χρήματα, κινδυνεύειν, εἰ τι πάθοι κεῖνοι, στερη-
θείς καὶ τῶν ἐνθάδε καὶ τῶν ἐκεῖ, πάντων ἐνδεῖς
γενήσεσθαι: εἰ δ᾿ ὀμολογῶν ἐναι ἐπιστείλαντος
Σατύρου μὴ παραδοθήν, εἰς τὰς μεγίστας διαβολὰς
ἐμαυτὸν καὶ τὸν πατέρα καταστήσειν πρὸς Σά-
7 τυρον." 1 βουλευομένοις οὖν ἡμῖν ἐδόκει βέλτιστον

1 ἡγούμην . . . πρὸς Σάτυρον: these lines, not found in the
mss., are cited from this speech by the critic Dionysius of
Halicarnassus. Blass brackets them.

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a Satyrus was king of Bosporus (407–393 B.C.); cf. Lysias,
*In Defence of Mantitheus* 4.

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relations with Satyrus are so intimate that he is ruler of an extensive territory and has charge of that ruler's entire forces. Having heard reports both of this state and of the other lands where Greeks live, I desired to travel abroad. And so my father loaded two ships with grain, gave me money, and sent me off on a trading expedition and at the same time to see the world. Pythodorus, the Phoenician, introduced Pasion to me and I opened an account at his bank. Later on, as a result of slander which reached Satyrus to the effect that my father was plotting against the throne and that I was associating with the exiles, Satyrus arrested my father and sent orders to citizens of Pontus in residence here in Athens to take possession of my money and to bid me to return and, if I refused to obey, to demand of you my extradition. When I found myself in difficulties so embarrassing, men of the jury, I related my troubles to Pasion; for I was on such intimate terms with him that I had the greatest confidence in him, not only in matters of money, but in everything else as well. I thought that, if I should yield control of all my money, I should run the risk, in case my father met with misfortune, after having been deprived of my money both here in Athens and at home, of becoming utterly destitute; and that, if I should acknowledge the existence of money here, yet fail to surrender it at Satyrus' command, I should create the most serious grounds of complaint against myself and my father in the mind of Satyrus. On delibera-

\[b\] Athens imported great quantities of grain from the Pontus; cf. Demosthenes, Against Leptines 31-35.

\[c\] Cf. Herodotus i. 29 where Solon leaves Athens "to see the world" (κατὰ θεωρίαν).
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εἶναι προσομολογεῖν1 πάντα ποιεῖν, ὡσα Σάτυρος προσέταττε, καὶ1 τὰ μὲν φανερὰ τῶν χρημάτων παραδοῦναι, περὶ δὲ τῶν παρὰ τούτω κειμένων μὴ μόνον ἐξαρνον εἶναι ἄλλα καὶ ὀφείλοντά με καὶ τούτῳ καὶ ἑτέρῳ ἐπὶ τόκῳ φαίνεσθαι καὶ πάντα ποιεῖν ἐξ ὧν ἑκεῖνοι μάλιστ' ἤμελλον πεισθῆσεθαι μὴ εἶναι μοι χρήματα.

8 Τότε μὲν οὖν, ὃ ἄνδρες δικασταί, ἐνόμιζόν μοι Πασίωνα δι' εὐνοιαν ἀπαίτα ταῦτα συμβουλεύειν· ἐπειδὴ δὲ πρὸς τοὺς παρὰ Σατύρων διεπραξάμην, ἐγνών αὐτὸν ἐπιβουλεύοντα τοὺς ἐμοῖς. βουλομένου γὰρ ἔμοι κομίσασθαι τάματον καὶ πλεῖν εἰς Βυζάντιον, ἡγησάμενος οὕτως κάλλιστον αὐτῷ καὶ-ρὸν παραπεπτωκέναι—τὰ μὲν γὰρ χρήματα πόλλ' εἶναι τὰ παρ' αὐτῷ κειμένα καὶ ἅξι' ἀναισχυν-τίας, ἐμὲ δὲ πολλῶν ἀκούόντων ἐξαρνὸν γεγενήθαι μηδὲν κεκτήθαι, πᾶσι τε φανερὸν ἀπαιτούμενον [360] καὶ ἑτέροις προσομολογοῦντα ὀφείλειν—καὶ πρὸς τούτοις, ὃ ἄνδρες δικασταί, ἐνόμιζεν, εἰ μὲν αὐτοῦ μένειν ἐπιχειροῦν, ἐκδοθήσεσθαι μ' ὑπὸ τῆς πό-λεως Σατύρω, εἰ δ' ἀλλος οἱ τραποίμην, οὐδὲν μελήσων αὐτῷ τῶν ἐμῶν λόγων, εἰ δ' εἰσπλευσοί-μην εἰς τὸν Πόντον, ἀποδανείσθαι με μετὰ τοῦ πατρός· ταῦτα διαλογιζόμενος διενοεῖτό μ' ἀπο-στερεῖν τὰ χρήματα. καὶ πρὸς μὲν ἐμὲ προσεποιεῖτ' ἀπορεῖν ἐν τῷ παρόντι καὶ οὐκ ἂν ἔχειν ἀποδοθοῦν. ἐπειδὴ δὲ βουλόμενος εἰδέναι σαφῶς τὸ πράγμα προσπέμπω Φιλόμηλον αὐτῷ καὶ Μενέξενον ἀπαιτή-

1 προσομολογεῖν ... καὶ: these words are not found in the best mss., nor in Dionysius. It is probable that they are a gloss.

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tion we decided that it would be best to agree to comply with all of Satyrus’ demands and to surrender the money whose existence was known, but with respect to the funds on deposit with Pasion we should not only deny their existence but also make it appear that I had borrowed at interest both from Pasion and from others, and to do everything which was likely to make them believe that I had no money.

At that time, men of the jury, I thought that Pasion was giving me all this advice because of goodwill toward me; but when I had arranged matters with the representatives of Satyrus, I perceived that he had designs on my property. For when I wished to recover my money and sail to Byzantium, Pasion thought a most favourable opportunity had come his way; for the sum of money on deposit with him was large and of sufficient value to warrant a shameless act, and I, in the presence of many listeners, had denied that I possessed anything, and everybody had seen that money was being demanded of me and that I was acknowledging that I was indebted to others also. Besides this, men of the jury, he was of opinion that if I attempted to remain here, I should be handed over by Athens to Satyrus, and if I should go anywhere else, he would be indifferent to my complaints, and if I should sail to the Pontus, I should be put to death along with my father; it was on the strength of these calculations that Pasion decided to defraud me of my money. And although to me he pretended that for the moment he was short of funds and would not be able to repay me, yet when I, wishing to ascertain exactly the truth, sent Philomelus and Menexenus to him to demand

\[ e.g., \text{Stratocles, cf. §§ 35-36.} \]
σοντας, ἐξαρνος γίνεται πρὸς αὐτοὺς μηδὲν ἔχειν
10 τῶν ἐμῶν. πανταχόθεν δὲ μοι τοσοῦτον κακῶν
προσπεπτυκότων τίν' οἴεσθε με γνώμην ἔχειν, ὃ γ' ὑπῆρχε σιγώντι μὲν ὑπὸ τούτου ἀπεστερήσατο τῶν
χρημάτων, λέγοντι δὲ ταῦτα μὲν μηδὲν μᾶλλον
κομίσασθαι, πρὸς Σάτυρον δ' εἰς τὴν μεγίστην
διαβολήν καὶ ἐμαυτὸν καὶ τὸν πατέρα καταστήσας;
κράτιστον οὖν ἡγησάμην ἰσοχίαν ἄγειν.

11 Μετὰ δὲ ταῦτ', ὃ ἀνδρεὶς δικασταὶ, ἀφικνοῦνται
μοι οἱ ἀπαγγέλλουντες ὅτι ὁ πατήρ ἀφεῖται, καὶ
Σάτυρῳ οὕτω ἀπάντων μεταμελεῖ τῶν πεπραγμέ-
νων, ὥστε πίστεις τὰς μεγίστας αὐτῷ δεδωκὼς εἴη,
καὶ τὴν ἀρχὴν ἔτι μείζων πεποιηκὼς ἢς εἴχε πρό-
τερον, καὶ τὴν ἀδελφὴν τὴν ἐμὴν εἴληφὼς γυναῖκα
τῷ αὐτοῦ νἱεί. πυθόμενος δὲ ταῦτα Πασίων καὶ
εἰδὼς ὅτι φανερῶς ἦδη πράξω περὶ τῶν ἐμαυτῶν,
ἀφανίζει Κίττων τὸν παίδα, ἃς συνήδει περὶ τῶν
12 χρημάτων. ἐπειδὴ δ' ἐγὼ προσελθὼν ἐξῆτον
αὐτῶν, ἡγούμενος ἔλεγχον ἃν τούτων σοφέστατον
 γενέσθαι περὶ ἃν ἐνεκάλουν, λέγει λόγον πάντων
dενότατον, ὡς ἐγὼ καὶ Μενέξεος διαφθείραντες
καὶ πείσαντες αὐτὸν, ὕπτʼ ἡ τραπέζῃ καθήμενον ἐξ
τάλαντ’ ἀργυρίου λάβομεν παρ’ αὐτοῦ. ἵνα δὲ
μὴ δέοις ἔλεγχος μηδὲ βάσανος γένοιτο περὶ αὐτῶν,
ἐφασκεν ἦμᾶς ἀφανίσαντας τὸν παίδ’ ἀντεγκαλεῖν
[361] αὐτῶ καὶ ἐξαιτεῖν τούτον, ὅν αὐτοὶ ἡφανίσαμεν.
καὶ ταῦτα λέγων καὶ ἀγανακτῶν καὶ δακρύων
εἰλκὲ μὲ πρὸς τὸν πολέμαρχον, ἐγγυητὰς αὐτῶν,

a The Polemarch was one of the nine archons of Athens. He had supervision of the affairs of foreigners and resident-
aliens.
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my property, he denied to them that he had anything belonging to me. Thus beset on every side by misfortunes so dire, what, think you, was my state of mind? If I kept silent I should be defrauded of my money by Pasion here; if I should make this complaint, I was none the more likely to recover it and I should bring myself and my father into the greatest disrepute with Satyrus. The wisest course, therefore, as I thought, was to keep silent.

After this, men of the jury, messengers arrived with the news that my father had been released and that Satyrus was so repentant of all that had occurred that he had bestowed upon my father pledges of his confidence of the most sweeping kind, and had given him authority even greater than he formerly possessed and had chosen my sister as his son's wife. When Pasion learned this and understood that I would now bring action openly about my property, he spirited away his slave Cittus, who had knowledge of our financial transactions. And when I went to him and demanded the surrender of Cittus, because I believed that this slave could furnish the clearest proof of my claim, Pasion made the most outrageous charge, that I and Menexenus had bribed and corrupted Cittus as he sat at his banking-table and received six talents of silver from him. And that there might be neither examination nor testimony under torture on these matters, he asserted that it was we who had spirited away the slave and had brought a counter-charge against himself with a demand that this slave, whom we ourselves had spirited away, be produced. And while he was making this plea and protesting and weeping, he dragged me before the Polemarch with a demand
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καὶ οὐ πρότερον ἀφῆκεν, ἐως αὐτῷ κατέστησεν ἐξ ταλάντων ἐγγυητάς.
Καὶ μοι κάλει τούτων μάρτυρας.

ΜΑΡΤΥΡΕΣ

13 Τῶν μὲν μαρτύρων ἀκηκόατε, ὡς ἀνδρεὶς δικασταί· ἐγὼ δὲ τὰ μὲν ἀπολωλεῖκας ἦδη, περὶ δὲ τῶν αἰσχίστας αἰτίας ἔχων, αὐτὸς μὲν εἰς Πελοπόννησον ὠχόμην ζητήσων, Μενέξενος δὲ εὑρίσκει τὸν παῖδ' ἐνθάδε, καὶ ἐπιλαβόμενος ἥξιον αὐτὸν βασανίζεσθαι καὶ περὶ τῆς παρακαταθήκης καὶ περὶ ὅν ὁδός ἡμᾶς ἤτιάσατο. Πασίων δ' εἰς τοῦτο τόλμησ ἂφικεθ' ὡς' ἀφηρεῖτ' αὐτὸν ὡς ἑλεύθερον ὄντα, καὶ οὐκ ἦσχύνετ' οὐδ' ἐδεδοίκει, δὴ ἐφασκεν ύφ' ἡμῶν ἠνδραποδίσθαι καὶ παρ' ὅς τοσαύτα χρήμαθ' ἡμᾶς ἔχειν, τούτων ἐξαιρούμενος εἰς ἑλευθερίαν καὶ κωλύον βασανίζεσθαι. δ' ὅ δὲ πάντων δεινότατον· κατεγγυώντος γὰρ Μενεξένου πρὸς τὸν πολέμαρχον τὸν παῖδα, Πασίων αὐτὸν ἐπτᾶ ταλάντων διηγηγήσατο.
Καὶ μοι τούτων ἀνάβητε μάρτυρας.

ΜΑΡΤΥΡΕΣ

15 Τούτων τοῖνυν αὐτῷ πεπραγμένων, ὡς ἀνδρεὶς δικασταὶ, ἡγούμενος περὶ μὲν τῶν παρεληλυθῶν φανερῶς ἡμαρτηκέναι, οἰόμενος δ' ἐκ τῶν λοιπῶν ἑπανορθώσεσθαι, προσήλθεν ἡμῖν φάσκων ἔτοιμος εἶναι παραδοῦναι βασανίζειν τὸν παῖδα. ἐλόμενοι δὲ βασανιστὰς ἀπηντήσαμεν εἰς τὸ Ἡφαιστείον.

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a The evidence of slaves could only be given under torture; cf. § 54.
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for bondsmen, and he did not release me until I had furnished bondsmen in the sum of six talents.

(To the Clerk) Please summon for me witnesses to these facts.

Witnesses

You have heard the witnesses, men of the jury; and I, who had already lost part of my money and with regard to the rest was under the most infamous charges, left Athens for the Peloponnesus to investigate for myself. But Menexenus found the slave here in the city, and having seized him demanded that he give testimony under torture about both the deposit and the charge brought by his master. Pasion, however, reached such a pitch of audacity that he secured the release of the slave on the ground that he was a freeman and, utterly devoid of shame and of fear, he claimed as a freeman and prevented the torture of a person who, as he alleged, had been stolen from him by us and had given us all that money. But the crowning impudence of all was this—that when Menexenus compelled Pasion to give security for the slave before the Polemarch, he gave bond for him in the sum of seven talents.

(To the Clerk) Let witnesses to these facts take the stand.

Witnesses

After he had acted in this way, men of the jury, Pasion, believing that his past conduct had clearly been in error and thinking he could rectify the situation by his subsequent acts, came to us and asserted that he was ready to surrender the slave for torture. We chose questioners and met in the temple of
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καὶ γὰρ μὲν ἥξιον αὐτοὺς μαστιγοῦν τὸν ἐκδοθέντα καὶ στρεβλοῦν, ἐως τάληθι δόξειν αὐτοῖς λέγειν. Πασίων δ' οὗτοι οὐ δημοκοίνους ἔφασκεν αὐτοὺς ἐλέσθαι, ἀλλ' ἐκέλευε λόγῳ πυθάνεσθαι παρὰ τοῦ 16 παιδός, εἰ τι βουλουντο. διαφερομένων δ' ἡμῶν οἱ βασανισταὶ αὐτοὶ μὲν οὐκ ἔφασαν βασανιεῖν, ἐγνω- σαν δὲ Πασίων' ἐμοὶ παραδούναι τὸν παῖδα. οὗτος δ' οὗτω σφόδρ' ἐφευγε τὴν βάσανον, ὡστε περὶ μὲν τῆς παραδόσεως οὐκ ἤθελεν αὐτοῖς πείθεσθαι, τὸ δ' ἄργυριον ἐτοιμὸς ἦν ἀποτίνευ, εἰ καταγνοῖεν αὐτοῦ.

Καὶ μοι κάλει τοῦτων μάρτυρας.

ΜΑΡΤΥΡΕΣ

[362] Ἐπειδὴ τούνυν ἐκ τῶν συνόδων, ὁ ἄνδρες δικ- ασταὶ, πάντες αὐτοὶ κατεγρυγυγασκόν ἅδικεΐν καὶ δεινὰ ποιεῖν, ὡστες τὸν παῖδα, ὃν ἔφασκον ἐγώ συνειδέναι περὶ τῶν χρημάτων, πρῶτον μὲν αὐτὸς ἀφανίσας ύφ' ἡμῶν αὐτὸν ἤτιατ' ἡφανίσθαι, ἔπειτα δὲ συλληφθέντα ως ἐλεύθερον ὁντα διεκώλυσε βασανίζεσθαι, μετὰ δὲ ταῦθ' ὃς δούλων ἐκδοὺς καὶ βασανιστάς ἐλόμενος λόγῳ μὲν ἐκέλευσε βασανίζειν, ἔργῳ δ' οὐκ εἶδα, διὰ ταῦθ' ἡγούμενος οὐδεμιὰν αὐτῷ σωτηρίαν εἶναι, ἔἀντερ εἰς ὑμᾶς εἰςέλθη, προσπέμπων ἑδείτο μον εἰς ἱερὸν ἐλθόνθ' ἐαυτῷ 18 συγγενέσθαι. καὶ ἐπειδὴ ἡλθομεν εἰς ἀκρόπολιν,

a The Hephaisteion, in Athens, which has long been popularly but erroneously called the Theseum.

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TRAPEZITICUS, 15-18

Hephaestus. And I demanded that they flog and rack the slave, who had been surrendered, until they were of opinion that he was telling the truth. But Pasion here asserted that they had not been chosen as torturers, and bade them make oral interrogation of the slave if they wished any information. Because of our disagreement the examiners refused to put the slave to torture themselves, but decreed that Pasion should surrender him to me. But Pasion was so anxious to avoid the employment of torture that he refused to obey them in respect to the surrender of the slave, but declared that he was ready to restore to me the money if they should pronounce judgement against him.

(To the Clerk) Please call for me witnesses to these facts.

Witnesses

When, as a result of these meetings, men of the jury, all declared that Pasion was guilty of wrongdoing and of scandalous conduct (since, in the first place, it was Pasion himself who had spirited away the slave who, so I had asserted, had knowledge of the money-dealings, although he accused us of having concealed him, and next, when the slave was arrested, had prevented him from giving testimony under torture on the ground that he was a freeman, and finally, after this, having surrendered him as a slave and having chosen questioners, he nominally gave orders that he be tortured but in point of fact forbade it), Pasion, I say, understanding that there was no possibility of escape for himself if he came before you, sent a messenger to beg me to meet him in a sanctuary. And when we had come to the Acropolis, he
For arbitration under terms or on certain conditions cf. also Isocrates, Against Callimachus 10. In such cases the arbitrator had no discretionary power. Cf. Jebb’s Attic Orators ii. p. 234.
TRAPEZITICUS, 18-21

covered his head and wept, saying that he had been compelled to deny the debt because of lack of funds, but that he would try to repay me in a short time. He begged me to forgive him and to keep his misfortune secret, in order that he, as a receiver of deposits, might not be shown to have been culpable in such matters. In the belief that he repented of his past conduct I yielded, and bade him to devise a method, of any kind he wished, that his affairs might be in order and I receive back my money.

Two days later we met again and solemnly pledged each other to keep the affair secret, a pledge which he failed to keep, as you yourselves will learn as my story proceeds, and he agreed to sail with me to the Pontus and there pay me back the gold, in order that he might settle our contract at as great a distance as possible from Athens, and that no one here might know the nature of our settlement, and also that on his return from the Pontus he might say anything he pleased; but in the event that he should not fulfil these obligations, he proposed to entrust to Satyrus an arbitration on stated terms which would permit Satyrus to condemn Pasion to pay the original sum, and half as much in addition. When he had drawn up this agreement in writing, we brought to the Acropolis Pyron, of Pherae, who frequently sailed to the Pontus, and placed the agreement in his custody, stipulating that if we should come to a satisfactory settlement with each other, he should burn the memorandum; otherwise, he was to deliver it to Satyrus.

The questions in dispute between ourselves, men of the jury, had been settled in this manner; but

\[a\] In Thessaly.

\[b\] In Thessaly.
διεπέπρακτο. Μενεζένου δ’ ὤργιζόμενος ὑπὲρ τῆς αἰτίας ἣς κάκεινον Πασίων ἤτισάστο, λαχῶν δίκη
[363] ἐξῆτε τοῖς Κίττοις, ἀξίων τήν αὐτὴν Πασίωνο γενομένῳ γίγνεσθαι ζημίαν ἢσπερ ἂν αὐτὸς ἐτύγχανεν, εἰ τι τούτων ἐφαίνετο ποιήσας. καὶ οὕτως, ὦ ἄνδρες δικασταί, εἴδευτό μου ἀπαλλάττειν Μενεζένον, λέγων ὅτι οὐδὲν αὐτῷ πλέον ἔσται, εἰ τὰ μὲν χρήματ’ ἐκ τῶν συγγεγραμμένων εἰς τὸν Πόντον εἰσπλεύσας ἀποδώσῃ, αὐτὸς δ’ ὀμοίως ἐνθάδε καταγέλαστος ἔσοιτο· ὁ γὰρ παῖς, ἐὰν βασανίζῃται,
22 περὶ πάντων τάληθη κατερεῖ. ἐγὼ δ’ ἦσίον πρὸς μὲν Μενεζένον πράττειν ὁ τι βούλοιτο, πρὸς δ’ ἐμὲ ποιεῖν αὐτὸν τὰ συγκείμενα. ἐν ἐκείνῳ μὲν οὖν τῷ χρόνῳ ταπεινῶς ἦν, οὐκ ἔχων ὁ τι χρήσατο τοῖς αὐτοῦ κακοῖς. καὶ γὰρ οὐ μόνον περὶ τής βασάνου καὶ τῆς δίκης ἐκείνης ἐθεδοίκει τῆς εἰλημένης, ἀλλὰ καὶ περὶ τοῦ γραμματείου, ὅπως μὴ ὑπὸ τοῦ
23 Μενεζένου συλληφθῆσοιτο. ἀπορῶν δὲ καὶ οὐδεμίαν ἄλλην εὑρίσκων ἀπαλλαγῆν, πείσας τοῦ ξένου τοὺς παῖς διαφθείρει τὸ γραμματείον, ὃ ἔδει Σάτυρον λαβεῖν, εἰ μὴ μ’ ἀπαλλάξειν οὕτος. καὶ οὐκ ἔφθη διαπραξάμενοι ταῦτα καὶ θρασύτατος ἀπάντων ἀνθρώπων ἐγένετο, καὶ οὔτε εἰς τὸν Πόντον ἔφθη μοι συμπλευσεῖσθαι οὔτ’ εἶναι πρὸς ἐμ’ αὐτῷ συμβόλαιον οὐδέν, ἀνοίγειν τ’ ἐκείλευε τὸ γραμματείον ἐναντίον μαρτύρων. τί ἂν ὑμῖν τὰ πολλὰ λέγομι, ὦ ἄνδρες δικασταί; εὐρέθη γὰρ ἐν τῷ γραμματείῳ γεγραμμένος̣2 ἄφειμένος ἀπάντων τῶν ἐγκλημάτων ὑπ’ ἐμοῦ.

1 Πασίων, omitted by LE, is bracketed by Blass.
2 γεγραμμένος Benseler: γεγραμμένον mss.: ἐν τῷ γραμ- 
ματείῳ γεγραμμένος is bracketed by Blass.
Menexenus was so enraged because of the charge which Pasion had brought against him also, that he brought an action for libel against him and demanded the surrender of Cittus, asking that Pasion, if guilty of falsification, should suffer the same penalty which he himself would have incurred for the same acts. And Pasion, men of the jury, begged me to appease Menexenus, saying it would be of no advantage to himself if, after having sailed to the Pontus, he should pay the money in accordance with the terms of the agreement, and then should all the same be made a laughing-stock in Athens; for the slave, if put to the torture, would testify to the truth of everything. I for my part, however, asked him to take any action he pleased as to Menexenus, but to carry out his agreements with me. At that time he was in a humble mood, for he did not know what to do in his plight. For not only was he in a state of fear in regard to the torture and the impending suit, but also with respect to the memorandum, lest Menexenus should obtain possession of it. And being embarrassed and finding no other means of relief, he bribed the slaves of the alien Pyron and falsified the memorandum which Satyrus was to receive in case he did not come to an agreement with me. No sooner had he accomplished this than he became the most impudent of all men and declared that he would not sail with me to the Pontus and that no contract at all existed between us, and he demanded that the memorandum be opened in the presence of witnesses. Why need I say more to you, men of the jury? For it was discovered to have been written in the memorandum that Pasion was released of all claims on my part!
24 ῦα μὲν οὖν γεγενημένα, ὡς ἀκριβέστατα οἰός τ᾽ ἦν, ἀπανθ᾽ ὑμῖν ἐφηκα. ἡγούμαι δὲ Πασίων’, ὁ ἀνδρὸς δικασταί, ἐκ τοῦ διεφθαρμένου γραμματείου τὴν ἀπολογίαν ποιῆσον καὶ τούτος ἰσχυρεῖσθαι μᾶλιστα. ὦμεῖς οὖν μοι τὸν νοῦν προσέχετε· οὐμαι γὰρ εἴ τινων τούτων φανερὰν ὑμῖν ποιῆσεν τὴν τούτου πονηρίαν.

25 Πρῶτον δ’ ἐκ τούτου σκοπεῖσθε. ὅτε γὰρ ἐδίδο-μεν τῷ ξένῳ τὴν συνθήκην, καθ’ ἦν οὕτως μὲν ἀφείσθαι φησὶ τῶν ἐγκλημάτων, ἐγὼ δ’ ὦς ἐδεί με παρὰ τούτου κομίσασθαι τὸ χρυσόν, ἐκελεύομεν τὸν ξένον, ἐὰν μὲν διαλλαγόμεν πρὸς ἡμᾶς αὐτοῦς, κατακαῦσαι τὸ γραμματείον, εἶ δὲ μή, Σατύρῳ ἀποδοῦναι· καὶ ταῦτα ῥηθήναι ὑπ᾽ ἀμφωτέρων ἡμῶν ὁμολογεῖται. καίτοι τί μαθόντες, ὁ ἀνδρὸς [364] δικασταί, προσετάττομεν ἀποδοῦναι Σατύρῳ τὸ γραμματείον, ἀν μὴ διαλλαγόμεν, εἰπέρ ἀπηλλαγ-μένος ήδη Πασίων ἦν τῶν ἐγκλημάτων καὶ τέλος εἴχεν ἡμῖν τὸ πράγμα; ἀλλὰ δῆλον ὅτι ταύτας τὰς συνθήκας ἐποιησάμεθ’ ὡς ὑπολοίπων ὄντων ἡμῖν ἔτι πραγμάτων, περὶ ὄν ἐδει τούτον πρὸς ἐμὲ κατὰ 27 τὸ γραμματείον διαλύσασθαι. ἔπειτ’ ἐγὼ μὲν, ὁ ἀνδρὸς δικασταί, ἔχω τὰς αἰτίας εἰπεῖν δὲ ὄντος ὁμολόγησεν ἀποδώσειν τὸ χρυσὸν· ἔπει γὰρ ἡμεῖς τε τῶν πρὸς Σάτυρον διαβολῶν ἀπηλλάγημεν καὶ τῶν Κίττον οὖν οἷος τ’ ἐγένετ’ ἀφανίσασθαί τοῖς συνειδότα περὶ τῆς παρακαταθῆκης, ἡγησάμενος, 28 εἰ μὲν ἐκδοιὴ τοῦ παιδὰ βασανίσασθαι, φανερὸς γενήσε-σθαι πανοργῶν, εἰ δὲ μή ποιῆσει ταῦτ’, ὀφλήσεν

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"The refusal by an accused master to submit his slave for testimony under torture was used by an adversary as..."
Well, all the facts in the case I have told you as accurately as I could. But I think, men of the jury, that Pasion will base his defence on the falsified memorandum, and will especially rely on its contents. Do you, therefore, give your attention to me; for I think that from these very contents I shall reveal to you his rascality.

Consider the matter first in this way. When we gave to the alien, Pyron, the agreement by which Pasion, as he claims, is released from my demands, but as I contend, I was to have received back the gold from him, we bade the alien, in case we arrived at an understanding with each other, to burn the memorandum; otherwise, to give it to Satyrus, and that this was stated both of us agree. And yet, men of the jury, what possessed us to stipulate that the memorandum should be given to Satyrus in case of our failure to come to terms, if Pasion had already been freed of my claims and our business had been concluded? On the contrary, it is clear that we had made this agreement because there yet remained matters which Pasion had to settle with me in accordance with the memorandum. In the next place, men of the jury, I can give you the reasons why he agreed to repay me the gold; for when we had been cleared of the false accusations lodged with Satyrus, and Pasion had been unable to spirit away Čittus, who had knowledge of my deposit, he understood that if he should deliver his slave to torture, he would be convicted of an act of rascality, and, on the other hand, if he failed to do so, he would lose his case; he wished, therefore, practically a confession of guilt; cf. Antiphon, *On the Murder of Herodes* 38 and *On the Chorēutes* 27.
ISOCRATES

tὴν δίκην, ἐβουλήθη πρὸς αὐτὸν ἐμὲ τὴν ἀπαλλαγὴν
ποιήσασθαι. τούτων δὲ κελεύσατ' ἀποδείξαι, τὴ
κερδαίνων ἢ τίνα κίνδυνον φοβηθεῖσ αφήκ' αὐτὸν
τῶν ἐγκλημάτων; έὰν δὲ μηδὲν έχη τούτων ύμῖν
ἀποφαίνειν, πῶς οὐκ ἂν δικαίως ἐμὸι μάλλον ἢ
tούτῳ περὶ τοῦ γραμματείου πιστεύοιτε;

29 Καὶ μὲν δὴ, ὃ άνδρες δικασταί, καὶ τὸδε ῥᾴδιον
πάσι γνώναι, ὅτι ἐμὸι μὲν, ὃς ἐνεκάλουν, εἰ τοὺς
ἐλέγχους ἐφοβούμην, ἐξὴν καὶ μηδεμίαν συνθήκην
ποιησάμενον χαίρειν ἕαν τὸ πράγμα· τούτῳ δὲ διὰ
tε τὴν βάσανον καὶ τοὺς ἁγώνας τοὺς ἐν ύμῖν ύμῖν
οἶν τ' ἢν ὅποτε βούλοιτ' ἀπηλλάχθαι τῶν κινδύ-

νων, εἰ μὴ πείσεις ἐμὲ τὸν ἐγκαλοῦντα. ὡστ' οὐκ
ἐμὲ περὶ τῆς ἀφέσεως ἅλλα τούτων περὶ τῆς ἀπο-
δόσεως τῶν χρημάτων ἔδει τὰς συνθήκας ποιεῖσθαι.

30 ἐτὶ δὲ κάκειν' ὑπερφυές, εἰ πρὶν μὲν συγγράφασθαι
τὸ γραμματείον οὕτω σφόδρ' ἠπίστησα τοῖς πράγ-
μασιν ὡστε μὴ μόνον ἀφεῖναι Πασίωνα τῶν ἐγκλη-
μάτων ἅλλα καὶ συνθήκας περὶ αὐτῶν ποιήσασθαι,
ἐπειδὴ δὲ τοιοῦτον ἐλέγχου κατ' ἐμαυτοῦ συνε-
γραφάμην, τηνικάτ' ἐπεθύμηστ' εἰς ύμᾶς εἰσελθεῖν.
καίτοι τίς ἂν οὕτω περὶ τῶν αὐτῶν πραγμάτων

31 βουλεύσατο; ὅ δὲ πάντων μέγιστον τεκμήριον
ὁς οὐκ ἀφειμένος ἢν Πασίων ἐν ταῖς συνθήκαις
ἀλλ' ὁμολογήκως ἀποδώσειν τὸ χρυσίον ὅτε γὰρ
Μενέξενος ἔλαχεν αὐτῷ τὴν δίκην, οὕτω διεθαρ-
μένου τοῦ γραμματείου, προσπέμπων Ἀγύρροιον,
[365] ὃντ' ἀμφοτέρους ἦμῖν ἐπιτήδειον, ἦξιον μὲν ἢ Μενέ-

έξενον ἀπαλλάττειν ἢ τὰς συνθήκας τὰς γεγενημένας

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a An influential man in public affairs; cf. Andoc. On the
Mysteries 133.

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to reach a settlement with me in person. Bid him show you what gain I had in view, or what danger I feared, that I dropped my charges against him. But if he can show you nothing of the kind, would you not with greater justice trust me rather than him in the matter of the memorandum?

Furthermore, men of the jury, this too is easy for all to see—that whereas I, the plaintiff, if I distrusted the sufficiency of my proofs, could drop the prosecution even without entering into any agreement, yet Pasion, on account both of the examination of his slave under torture and the suits lodged with you, could not possibly free himself from his risks when he wished except by gaining the consent of me, the complainant. In consequence, I was not obliged to make an agreement about the dismissal of my charges, but it was necessary for him to do so about the repayment of my money. Besides, it would have been a preposterous state of affairs if, before the memorandum had been drawn up, I should have had so little confidence in my case as not only to drop the charges against Pasion, but also to make an agreement concerning these charges and, after I had drawn up such written proof against myself, should then have desired to bring the case before you. And yet who would plan so foolishly in regard to his own interests? But here is the strongest proof of all that in the agreement Pasion was not absolved from his debt, but on the contrary had agreed to repay the gold: when Menexenus lodged his suit against him, which was before the memorandum had been tampered with, Pasion sent Agyrrhius, a friend of both of us, to beg that I either appease Menexenus or annul the agreement.
32 πρὸς αὐτὸν ἀναιρεῖν. καὶ τοῦτο, ὃ ἀνδρὲς δικασταὶ, οἰεσθ' ἂν αὐτὸν ἐπιθυμεῖν ἀναιρεθῆναι ταύτας τὰς συνθήκας, εmouseout πνευμονόν ήμᾶς ἐμελλεν ἐξελέγξειν; οὐκον ἐπειδὴ γε μετεγράφησαν, τούτους ἔλεγε τους λόγους, ἀλλὰ περὶ ἀπάντων εἰς ἑκεῖνας κατέφευγε καὶ ἀνοίγειν ἐκέλευε τὸ γραμματεῖον. ὡς οὖν τὸ πρῶτον ἀναιρεῖν ἔξητε τὰς συνθήκας, αὐτὸν Ἀγύρριον μαρτυροῦντα παρέξομαι.

Καὶ μοι ἀνάβησθι.

ΜΑΡΤΥΡΙΑ

33 "Ὅτι μὲν τούς τὰς συνθήκας ἐποιησάμεθ᾽ οὐχ ὡς Πασίων ἐπιχειρήσει λέγειν, ἀλλ᾽ ὡς ἐγὼ πρὸς ὑμᾶς εἴρηκα, ἵκανός ἐπιδεδείχθαι νομίζω. οὐκ ἄξιον δὲ θαυμάζειν, ὃ ἀνδρὲς δικασταὶ, εἰ τὸ γραμματεῖον διεξεῖρεν, οὐ μόνον διὰ τοῦτο, ὅτι πολλὰ τοιαύτ᾽ ἦδη γέγονεν, ἀλλ᾽ ὅτι καὶ τῶν χρωμένων των Πασίων πολὺ δεινότερα τούτων πεποιήκασι. Πυθόδωρον γὰρ τὸν σκηνήτην καλούμενον, ὃς ὑπὲρ Πασίωνος ἀπαντᾷ καὶ λέγει καὶ πράττει, τίς οὐκ ὁδείν ὑμῶν πέρσων ἀνοίξαντα τὰς ὑδίας καὶ τοὺς κρυπτὰς ἐξελόντα τοὺς ὑπὸ τῆς βουλῆς εἰσβλήθέντας; 34 καὶ τοῦτο ὅστις μικρῶν ἔνεκα καὶ περὶ τοῦ σώματος κινδυνεύσων ταύτας ὑπανοίγειν ἐτόλμησεν, αἱ σεσημασμέναι μὲν ἦσαν ὑπὸ τῶν πρυτάνεων, κατεσφραγισμέναι δ᾽ ὑπὸ τῶν χορηγῶν, ἐφυλάττοντο

α Cf. Demosthenes, Against Conon 7.

b These contained the names of those who had been nominated as possible judges of the dramatic contests of the festival of Dionysus.

c The Prytanes (Presidents), a committee of 50, one-tenth
I had made with himself. And yet, men of the jury, do you think that he would desire the annulment of this agreement, which he could use to convict us of falsehood? At any rate, this was not what he was saying after they had altered the memorandum; on the contrary, in all details he appealed to the agreement and ordered the memorandum to be opened. In proof that Pasion at first was eager for the suppression of the agreement I will produce Agyrrhius himself as witness.

(To the witness) Please take the stand.

**Testimony**

So then, the fact that we made the agreement, not as Pasion will try to explain, but as I have related to you, I think has been sufficiently established. And it should not occasion surprise, men of the jury, that he falsified the memorandum, not only for the reason that there have been numerous frauds of such nature, but because some of Pasion’s friends have been guilty of conduct far worse. For instance, is there anyone who is ignorant that Pythodorus, called the “shop-keeper,” whose words and acts are all in Pasion’s interest, last year opened the voting-urns and removed the ballots naming the judges which had been cast by the Council? And yet when a man who, for petty gain and at the peril of his life, has the effrontery to open secretly the urns that had been stamped by the prytanes and sealed by the choregi, part of the Council of 500, managed for one-tenth of the year the affairs of the Council and of the Assembly.

* The Choregi were well-to-do Athenians, who were chosen to defray the costs of bringing out the choruses in the dramatic festivals.
Δ' ύπο τῶν ταμιών, ἐκείντο δ' ἐν ἀκροπόλει, τί δεῖ θαυμάζειν, εἰ γραμματείδιον παρ' ἀνθρώπῳ ξένω κείμενον τοσαῦτα· μέλλοντες χρήματα κερδαίνειν μετέγραψαν, ἣ τοὺς παιδας αὐτοῦ πείσαντες ἡ ἄλλω τρόπῳ, ὥ ἑδυναντο, μηχανησάμενοι; περὶ μὲν οὖν τούτων οὐκ οἶδ' ὃ τι δεῖ πλείω λέγειν.

35 Ὅδη δὲ τινας Πασίων ἐπεχείρησε πείθειν, ὡς τὸ παράπαν οὖν ἦν ἐνθάδε μοι χρήματα, λέγων ὡς παρὰ Στρατοκλέους ἐδανεισάμην τριακοσίους στατήρας. ἄξιον οὖν καὶ περὶ τούτων ἄκοινα, ἵν' ἐπίστησθ', οἴοις τεκμηρίωσ' ἐπαρθεὶς ἀποστείρει με τῶν χρημάτων. ἐγὼ γὰρ, ὥ ἀνδρὸς δικασταῖ, μέλλοντος Στρατοκλέους εἰσπλεῖν εἰς τὸν Πόντον, βουλόμενος ἐκείθεν ὡς πλείστ' ἐκκομισσάσθαι τῶν χρημάτων, ἐδεήθην Στρατοκλέους τὸ μὲν αὐτοῦ

[366] χρυσίον ἔμοι καταλιπείν, ἐν δὲ τῷ Πόντῳ παρὰ τοῦ 36 πατρὸς τοῦμοι κομίσασθαι, νομίζων μεγάλα κερ- δαίνειν, εἰ κατὰ πλοῖν μὴ κυνδυνεύοι τὰ χρήματα, ἄλλως τε καὶ Λακεδαιμονίων ἄρχοντων κατ' ἐκεί- νον τὸν χρόνον τῆς θαλάττης. τούτῳ μὲν οὖν οὐδὲν ἤγομαι τοῦτ' εἶναι σημεῖον, ὥς οὐκ ἦν ἐνθάδε μοι χρήματα. ἐμοὶ δὲ μέγιστ' ἐσται τεκ- μήρια τὰ πρὸς Στρατοκλέα πρακθέντα, ὥς ἦν μοι

37 παρὰ τοῦτω χρυσίον. ἐρωτῶντος γὰρ Στρατο- κλέους, ὅστις αὐτῷ ἀποδώσει τὰ χρήματα, ἐὰν ὁ πατὴρ οὐμὸς μὴ ποιήσῃ τὰ ἐπεσταλμένα, αὐτὸς δ' ἐκπλεύσας ἐνθάδ' ἐμὲ μὴ καταλάβῃ, Πασίων' αὐτῷ συνέστησα, καὶ ὠμολόγησεν οὗτος αὐτῷ καὶ τὸ ἀρχαῖον καὶ τοὺς τόκους τοὺς γιγνομένους ἀπο-

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a The stater was a coin of a certain weight. The Persian 234
urns that were guarded by the treasurers and kept on the Acropolis, why should there be surprise that men, who hoped to make so great a profit, falsified an insignificant written agreement in the possession of a foreigner, gaining their ends either by the bribery of his slaves or by some other means in their power? On this point, however, I do not know what more I need say.

Already Pasion has tried to persuade certain persons that I had no money at all here, asserting that I had borrowed three hundred staters from Stratocles. It is worth while, therefore, that you should hear me also on these matters, in order that you may understand how flimsy is the proof which encourges him to try to defraud me of my money. Now, men of the jury, when Stratocles was about to sail for Pontus, I, wishing to get as much of my money out of that country as possible, asked Stratocles to leave with me his own gold and on his arrival in Pontus to collect its equivalent from my father there, as I thought it would be highly advantageous not to jeopardize my money by the risks of a voyage, especially as the Lacedaemonians were then masters of the sea. For Pasion, then, I do not think that this is any indication that I had no money here; but for me my dealings with Stratocles will constitute the strongest proof that I had gold on deposit with Pasion. For when Stratocles inquired of me who would repay him in case my father failed to carry out my written instructions, and if, on his return, he should not find me here, I introduced Pasion to him, and Pasion himself agreed to repay him both the principal and gold stater, or daric, was worth a little more than a pound sterling. These were probably Cyzicene staters of Asia Minor.
Ἀδώσεων. καὶ τοιοὶ εἰ μηδὲν ἐκείτο παρ’ αὐτῷ τῶν ἐμῶν, οἴεσθ’ ἂν αὐτὸν οὕτω βαδίως τοσοῦτον χρημάτων ἐγγυητήν μου γενέσθαι;
Καὶ μοι ἀνάβητε, μάρτυρες.

ΜΑΡΤΥΡΕΣ

38 "Ἰσως τοίνυν, ὁ ἄνδρες δικασταῖ, καὶ τούτων ὑμῖν μάρτυρας παρέξεται, ὡς ἔξαρνος ἐγενόμην πρὸς τοὺς ὑπὲρ Σατύρου πράττοντας μηδὲν κεκτήσαί πλὴν ὅν ἐκείνοις παρεδίδουν, καὶ ὡς αὐτὸς ἐπελαμβάνετο τῶν χρημάτων τῶν ἐμῶν ὁμολογοῦντος ἐμοὶ ὀφείλειν τριακοσίας δραχμάς, καὶ ὅτι Ἰππολαϊδαίον, ξένον ὄντ’ ἐμαυτὸν καὶ ἐπιτήδειον,
39 περιεώρων παρὰ τούτου δανειξόμενον. ἔγω δ’, ὁ ἄνδρες δικασταῖ, καταστάσ εἰς συμφορὰς οἶας ὑμῖν διηγησάμην, καὶ τῶν μὲν οἶκοι πάντων ἀπεστερημένοι, τὰ δ’ ἐνθάδ’ ἀναγκαζόμενος παραδίδοναι τοῖς ἦκουσιν, ὑπολοίπον δ’ οὐδενὸς ὄντος μοι, πλὴν εἰ δυνηθεὶν λαθεῖν περιποιησάμενος τὸ χρυσίον τὸ παρὰ τούτῳ κείμενον, ὁμολογῷ καὶ τούτῳ προσομολογήσαι τριακοσίας δραχμάς καὶ περὶ τῶν ἄλλων τοιαῦτα πράττειν καὶ λέγειν ἦ τ᾽ ὅν ἐκείνους μᾶλιστ’ ἄν πείθειν φόμην μηδὲν εἶναι μοι. καὶ ταῦθ’ ὡς οὐ δι’ ἀπορίαν ἐγίγνετο, ἄλλ’ ἵνα πιστευθεῖν ὑπ’ ἐκείνων, ῥαδίως γνῶσθε. πρῶτον μὲν γὰρ ὑμῖν μάρτυρας παρέξομαι τοὺς εἰδότας πολλά μοι χρήματ’ ἐκ τοῦ Πόντου κομισθέντα, ἔπειτα δὲ τοὺς ὀρῶντας με τῇ τούτου τραπέζη χρώμενον, ἐτὶ δὲ παρ’ ὅν ἐχρυσώνησ’ ὑπ’ ἐκείνου τὸν χρόνον
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the accrued interest. And yet if Pasion had not had on deposit some money belonging to me, do you think he would so readily have become my guarantor for so large a sum?

(To the witnesses) Witnesses, please take the stand.

Witnesses

Perhaps, men of the jury, he will present witnesses to you who will testify that I also denied, in the presence of the agents of Satyrus, that I possessed any money except that which I surrendered to them, and that he himself was laying claim to my money on my own confession that I owed him three hundred drachmas, and also that I had allowed Hippolaïdas, my guest and friend, to borrow from him.\(^a\) As for me, men of the jury, since I was involved in the difficulties which I have related to you, deprived of all I had at home and under compulsion to surrender what I had here to the envoys from Pontus, and finding myself without any means unless I could secretly retain in my possession the money on deposit with Pasion, I did, I admit, acknowledge a debt due him of three hundred drachmas and that in other respects I behaved and spoke in a manner which I thought would best persuade them that I possessed nothing. And that these things were done by me, not because of lack of funds, but that the parties in Pontus might believe that to be the case, you will readily learn. I will present to you first those who knew that I had received much money from Pontus; next, those who saw me as a patron of Pasion's bank, and, besides, the persons from whom

\(^a\) This is cited to indicate that the speaker had no means himself from which to make the loan to his friend.
πλέον η χιλίους στατήρας. πρὸς δὲ τούτωι εἰσ-
φορὰς ἦλθ᾽ προσταχθείσης καὶ ἐτέρων ἐπιγραφέων
γενομένων ἐγὼ πλείστον εἰσήγεγκα τῶν ἥλιων, αὐ-
tός θ᾽ αἱρεθεῖς ἐμαυτῷ μὲν ἐπέγραψα τὴν ἡμύστην
εἰσφοράν, ὑπὲρ Πασίωνος δ᾽ ἐδέομην τῶν συνεπι-
γραφέων, λέγων ὅτι τοὺς ἐμοῖς χρήμασι τυγχάνει
χρώμενος.
Kaὶ μοι ἀνάβητε μάρτυρες.

Αὐτὸν τοίνυν Πασίων᾽ ἔργῳ παρέξομαι τούτωι
συμμαρτυροῦντα. ὅλκάδα γὰρ, ἐφ᾽ ἣ πολλὰ χρή-
ματ᾽ ἦν ἐγὼ δεδωκός, ἔφημε τις ὅσ᾽ οὕσαν ἀνδρὸς
Δηλίου. ἀμφιβητοῦντος δ᾽ ἐμοὶ καὶ καθέλκειν
ἀξιοῦντος οὔτω τὴν βουλήν διέθεσαν οἱ βουλόμενοι
συκοφαντεῖν, ὥστε τὸ μὲν πρῶτον παρὰ μικρὸν
ἡλθον ᾠκριτος ἀποθανεῖν, τελευτῶντες δ᾽ ἐπείσθη-
σαν ἐγγυητὰς παρ᾽ ἐμοὶ δέξασθαι. καὶ Φιλιππος
μὲν ὦν μοι ἥλιον πατρικός, κληθεῖς καὶ ὑπακούσας,
δείσας τὸ μέγεθος τοῦ κινδύνου ἀπιών ὕχετο.
Πασίων δ᾽ Ἀρχέστρατον μοι τὸν ἀπὸ τῆς τραπέ-
ζης ἐπὶ ταλάντων ἐγγυητὴν παρέσχεν. καίτοι
εἰ μικρῶν ἀπεστεῖτο καὶ μηδὲν ἤδει μ᾽ ἐνθάδε
κεκτημένον, οὐκ ἂν δῆπον τοσοῦτον χρημάτων
ἐγγυητὴς μοι κατέσθη. ἀλλὰ δῆλον ὅτι τὰς μὲν
τριακοσίας δραχμὰς ἐνεκάλεσεν ἐμοὶ χαριζόμενος,
tῶν δ᾽ ἐπὶ ταλάντων ἐγγυητὴς μοι ἔγενεθ᾽ ἠγου-
μενος πίστιν ἔχειν ἰκανὴν τὸ χρυσοῖν τὸ παρ᾽ αὐτῷ

* The speaker had lent money on the cargo of the merchant-
man, which apparently was denounced as being contraband
for some reason.

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at that time I bought more than a thousand gold staters. In addition to this, when a special tax was imposed upon us and other men than I were appointed registrars, I contributed more than any other foreigner; and when I was myself chosen registrar, I subscribed the largest contribution, but I pleaded with my fellow-registrars on behalf of Pasion, explaining that it was my money that he was using.

(To the witnesses) Witnesses, please take the stand.

Witnesses

Pasion himself, moreover—in effect, at least—I will present as corroborating these statements. An information had been laid by a certain party against a trading-ship, upon which I had lent a large sum of money, as belonging to a man of Delos. When I disputed this claim and demanded that the ship put to sea, those who make a business of blackmail so influenced the Council that at first I almost was put to death without a trial; finally, however, they were persuaded to accept bondsmen from me. And Philip, who was my father’s guest-friend, was summoned and appeared, but took to flight in alarm at the magnitude of the danger; Pasion, however, furnished for me Archestratus, the banker, as surety for seven talents. And yet if he stood to lose but a small sum and had known that I possessed no funds here, surely he would not have become my surety for so large an amount. But it is obvious that Pasion called in the three hundred drachmas as a favour to me, and that he became my surety for seven talents because he judged that the gold on deposit with him was a

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κειμενον. ὃς μὲν τοῖς ἦν τε μοι πολλὰ χρήματ' ἐνθάδε καὶ ταῦτ' ἐπὶ τῇ τούτου τραπέζῃ κεῖται μοι, καὶ ἐκ τῶν ἔργων τῶν Πασίωνος ὑμῖν δεδήλωκα καὶ παρὰ τῶν ἀλλων τῶν εἰδότων ἀκηκόατε.

45 Δοκεῖτε δέ μοι, ὥς ἄνδρες δικασταί, ἀριστ' ἄν γνώριμον περί δὲν ἀμφισβητοῦμεν, ἀναμνησθέντες ἐκείνου τὸν χρόνον, καὶ τὰ πράγματα πῶς εἶχεν ἡμῖν, ὅτ' ἐγὼ Μενεξενον καὶ Φιλόμηλον προσέπεμψε ἀπαίτησοντας τὴν παρακαταθήκην, καὶ Πασίων τὸ πρῶτον ἐτόλμησεν ἔξαρνος γενέσθαι. εὐρήσετε γὰρ τὸν μὲν πατέρα μου συνειλημμένον καὶ τὴν οὐσίαν ἅπασαν ἁφηρμένον, ἐμοὶ δ' οὕτι οἶνον τ' ὅν διὰ τὰς παρούσας τύχας οὔτ' αὐτοῦ μένειν

46 οὔτ' εἰς τὸν Πόντου εἰσπλεῖν. καίτοι πότερον εἰκὸς

[368] ἔμ' ἐν τοσούτωι ὅντα κακοὶς ἄνεικοις ἐγκαλεῖν, ἣν Πασίωνα καὶ διὰ τὸ μέγεθος τῶν ἡμετέρων συμφορῶν καὶ διὰ τὸ πλῆθος τῶν χρημάτων ἐπαρθήναι τὴν ἀποστέρησιν πουήσασθαι; τὰς δὲ πώποτ' εἰς τοσοῦτον συκοφαντίαν ἄφικεν ὥστε αὐτοὺς περὶ τοῦ σώματος κινδυνεύων τοῖς ἀλλοτρίοις ἐπιβουλεύειν; μετὰ ποίας δ' ἄν ἔλπιδος ἢ τί διανοηθέοις ἄνεικος ἦθον ἐπὶ τούτου; πότερον οἷς δεῖσας τὴν δύναμιν τὴν ἐμήν ἠμελλεν εὐθὺς μοι δῶσειν ἄργυρον; ἀλλ' οὕτως οὔτως ἐκάτερος ἦμων ἔπραττεν. ἀλλ' εῖς ἀγώνα καταστάς ψυχήν καὶ παρὰ τὸ δίκαιον πλέον ἐξεινεν Πασίωνος παρ' ὑμῖν; ὅς οὐδὲ μένειν ἐνθάδε παρεσκευαζόμην, δεδώς μὴ μ' ἐξαιτήσεις Σάτυρος παρ' ὑμῶν. ἀλλ' ἵνα μὴ δέν διαπραττόμενος ἐχθρός

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a For the same argument cf. Isocrates, Against Euthynus 14.

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sufficient guarantee. That, therefore, I had a large sum of money here and that it was deposited in his bank I have not only proved to you from Pasion's acts but you have also heard it from the others who know the facts.

It seems to me, men of the jury, that you would best decide upon the questions at issue if you should call to mind that period and the situation in which our affairs stood when I sent Menexenus and Philomelus to claim the deposit and Pasion for the first time had the hardihood to deny its existence. You will find, in fact, that my father had been arrested and deprived of all his property, and that I was unable, because of the embarrassment in which I found myself, either to remain here or to sail to the Pontus. And yet, which is the more reasonable supposition—that I, involved in misfortunes so great brought unjust charges against Pasion or that he, because of the magnitude of our misfortunes and the large sum of money involved, was tempted to defraud us? But what man ever went so far in chicanery as, with his own life in jeopardy, to plot against the possessions of others? With what hope or with what intent would I have unjustly proceeded against Pasion? Was it my thought that, in fear of my influence, he would forthwith give me money? But neither the one nor the other of us was in such a situation. Or was I of opinion that by bringing the matter to issue in court I should have greater influence with you than Pasion, even contrary to justice—I, who was not even preparing to remain in Athens, since I feared that Satyrus would demand of you my extradition? Or was I going to act so that, without accomplishing anything, I should
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tούτω κατασταίτην, δ' μάλιστ' ἐτύγχανον πάντων τῶν ἐν τῇ πόλει χρώμενοι; καὶ τίς ἂν ὑμῶν ἀξιώσει καταγγώναι μου τοσαῦτην μανίαν καὶ ἀμαθίαν;

48 Ἐνθυμηθήναι δ' ἀξίων ἔστιν, ὁ ἀνδρες δικασταῖ, τὴν ἀτοπίαν καὶ τὴν ἀπιστίαν δὲν ἐκάστοτε Πασίων ἐπεχείρει λέγειν. ὅτε μὲν γὰρ οὕτως ἔπραττον, ὡστ' οὐδ' ἢν, εἰ προσωμιλογεῖτο μ' ἀποστερεῖν τῶν χρημάτων, ὦτ' τ' ἢν παρ' αὐτοῦ δίκην λαβεῖν, τότε μὲν αἰτιᾶται μ' ἀδίκως ἐγκαλεῖν ἐπιχειρήσαι. ἐπειδὴ δ' ἐγὼ τε τῶν πρὸς Σάτυρον διαβολῶν ἀπηλλάγην καὶ τούτων ἀπαντῆσον ὡφλήσειν τὴν δίκην ἐνόμιζον, τηνικαύτα μὲ φησιν ἀφεῖναι πάντων τῶν ἐγκλημάτων αὐτὸν. καὶ τοιοὶ πᾶσι ἂν τούτων ἀλογώτερα γένοιτο;

49 'Αλλὰ γὰρ ἰὸς περὶ τούτων μόνων ἀλλ' οὗ καὶ περὶ τῶν ἄλλων ἐναντία αὐτὸς αὐτῷ καὶ λέγων καὶ πράττων φανερῶς ἐστιν. ὅτι τὸν μὲν παῖδα, ὅν αὐτὸς ἠφάνισεν, ψι' ἡμῶν ἐφασκεν ἀνδραποδοθῆναι, τὸν αὐτὸν δὲ τούτων ἀπεγράψατο μὲν ἐν τοῖς τιμήμασιν ὡς δούλων μετὰ τῶν οἰκετῶν τῶν ἄλλων, ἐπεὶ δ' αὐτὸν ἡξίου Μενέξενος βασανίζειν, ἀφηρεῖθ' ὡς ἐλεύθερον ὄντα. ἐπὶ τούτων ἀποστερῶν αὐτὸς τὴν παρακαταθήκην, ἔτολμησεν ἡμῶν ἐγκαλεῖν, ὡς ἔχουμεν ἐξ τάλαντ' ἀπὸ τῆς τούτου τραπέζης. καὶ τοιοὶ ὠς τε πραγμάτων οὕτως φανερῶν ἐπ-

[369] εχείρει ψεύδεσθαι, πῶς χρῆ πιστεύειν αὐτῷ περὶ ἂν μόνον πρὸς μόνων ἔπραξεν;

51 Τὸ τελευταῖον τοῖνυν, ὁ ἀνδρες δικασταῖ, ὁμο-
make a personal enemy of the man with whom, as it happened, of all the inhabitants of Athens, I was on terms of greatest intimacy? Who of you, I ask, would think it right to condemn me as being guilty of such folly and stupidity?

It is also right, men of the jury, that you should note the absurdity and the incredibility of the arguments which Pasion on each occasion undertook to present. For when my situation was such that, even if he acknowledged that he was defrauding me of my money, I could not have exacted the penalty from him, it is then that he accuses me of trying to make unjust claims; but when I had been declared innocent of the slanderous charges lodged with Satyrus and all thought that he would lose his suit, it is then that he says I renounced all claims against him. And yet how could anything be more illogical than this?

But, you may say, perhaps it is on these matters only, and not on the others, that he obviously contradicts himself in both words and deeds. Yet he is the man who, though he alleged that the slave whom he himself had spirited away had been enslaved by us, yet listed this same person in his property-schedule as a slave along with his other servants, and then when Menexenus demanded that this slave give testimony under torture, Pasion brought about his release on the ground that he was a freeman! Furthermore, while he himself was defrauding me of my deposit, he had the impudence to accuse us of having six talents from his bank. And yet when a man did not hesitate to lie in matters so obvious to everybody, how can he be believed about matters transacted between us two alone?

Finally, men of the jury, although he had agreed
Λογήσας ὡς Σάτυρον εἰσπλευσεῖσθαι καὶ ποιῆσειν ἄττ' ἀν ἐκείνος γνῶ, καὶ ταῦτ' ἔξηπάτησε, καὶ αὐτὸς μὲν οὐκ ἦθελεν εἰσπλεύσαι πολλάκις ἐμοὶ προκαλεσαμένου, εἰσέπεμψε δὲ τὸν Κίττον· ὃς ἐλθὼν ἐκεῖσ' ἔλεγεν ὅτι ἐλευθέρος ἦν καὶ τὸ γένος Μιλήσιος, εἰσπέμψειε δ' αὐτὸν Πασίων διδάξοντα περὶ 52 τῶν χρημάτων. ἀκούσας δὲ Σάτυρος ἀμφοτέρων ἡμῶν δικάζειν μὲν οὐκ ἦξίου περὶ τῶν ἐνθάδε γενομένων συμβολαίων, ἄλλως τε καὶ μὴ παρόντος τούτου μηδὲ μέλλοντος ποιῆσειν ἂν ἐκείνος δικάζειν, οὕτω δὲ σφόδρ' ἐνόμιζεν ἄδικείσθαι με, ὡστε συγκαλέσας τοὺς ναυκλήρους ἐδεῖτ' αὐτῶν βοηθεῖν ἐμοὶ καὶ μὴ περιορᾶν ἄδικούμενον, καὶ πρὸς τὴν πόλιν συγγράφασ ἐπιστολὴν ἔδωκε φέρειν Ἑνοτίμω τῷ Καρκίνῳ.

Καὶ μοι ἀνάγνωθι αὐτοῖς.

ΕΠΙΣΤΟΛΗ

53 Ὅτι τοῖσιν, ὡς ἄνδρες δικασταί, πολλῶν μοι τῶν δικαίων ὑπαρχόντων, ἐκεῖν' ἠγούμαι μέγιστον εἶναι τεκμήριον ὡς ἀποστερεῖ με Πασίων τῶν χρημάτων, ὅτι τὸν παῖδ' οὐκ ἦθελησε βασανίζειν ἐκδοῦναι τὸν συνεδότα περὶ τῆς παρακαταθήκης. καίτοι περὶ τῶν πρὸς τοὺς ἐπὶ ταῖς τραπέζαις συμβολαίων τίς ἄν ἔλεγχος ὑσχυρότερος τούτου γένοιτο; οὐ γὰρ 54 ὅτι μάρτυρας γ' αὐτῶν ποιούμεθα. ὥρῶ δὲ καὶ ὑμᾶς καὶ περὶ τῶν ἱδίων καὶ περὶ τῶν δημοσίων ὀυδὲν πιστότερον οὐδ' ἀληθεστέρον βασάνου νομίζοντας, καὶ μάρτυρας μὲν ἢγομένους' οἴον τ' εἶναι καὶ τῶν

1 ἢγομένους ΓΕ: μὴ γενομένους Blass.
to sail to the country of Satyrus and to do whatever he decreed, he deceived me even in this; he refused to sail himself in spite of my frequent solicitations, but sent Cittus instead. On his arrival Cittus alleged that he was a freeman, a Milesian by birth, and that Pasion had sent him to furnish information about the money. When Satyrus had heard us both, he did not wish to render a decision concerning contracts made in Athens, especially since Pasion was absent and not likely to comply with his decision; but he believed so strongly that I was being wronged that he called together the shipowners and asked them to assist me and not suffer me to be wronged. And he wrote a letter to the city of Athens and gave it to Xenotimus, son of Carcinus, for delivery.

(To the Clerk) Please read the letter to the jury.

Letter

Although, men of the jury, my claims to justice are so many, I think that the strongest proof that Pasion defrauded me of my money is this—that he refused to surrender for torture the slave who knew about the deposit. And yet, in respect to contracts where banks are concerned, what stronger proof could there be than this? For witnesses certainly we do not use in contracts with banks. I see that in private and public causes you judge that nothing is more deserving of belief, or truer, than testimony given under torture, and that while you think it possible to suborn witnesses even for acts which

a Of the Athenian colony at Bosporus.

b Cf. § 2.
μὴ γενομένων· παρασκευάσασθαι, τάς δὲ βασάνους
φανερῶς ἐπιδεικνύσαι, ὅποτεροι τάληθή λέγουσιν.
αὐτός εἰδὼς ἥβουλήθη εἰκάζειν ὑμᾶς περί τοῦ
πράγματος μᾶλλον ἡ σαφῶς εἰδέναι. οὐ γὰρ δὴ
τούτο γὰρ ἂν εἴπειν ἔχου, ὡς ἔλαττον ἐμελλεν ἔξειν
ἐν τῇ βασάνῳ, καὶ διὰ τοῦτ' οὔκ εἰκὸς ἦν αὕτων
ἐκδοῦναι. πάντες γὰρ ἐπίστασθ' οτι κατειπὼν μὲν
ἡμελλε τὸν ἐπίλουπον χρόνον ὑπὸ τοῦτον κάκιστ' ἀνθρώπων ἀπολεῖσθαι, διακαρτησίας δὲ καὶ ἐλευ-
θερος ἔσεθαι καὶ μεθέξειν δὲν οὔτὸς μ' ἀπεστήρη-
σεν. ἀλλ' ὡμοι τοσοῦτω μέλλων πλέον ἔξειν,

[370] συνείδως αὐτῷ τὰ πεπραγμένα, ὑπέμεινε καὶ δίκας
φεύγειν καὶ τὰς ἄλλας αἵτιας ἔχειν, ὡστε μηδεμίαν
βάσανον περὶ τοῦ πράγματος τοῦτον γενέσθαι.

56 Ἐγὼ οὖν ὑμῶν δέομαι μεμνημένους τοὺς
κατασχηφίσασθαι Πασίωνος, καὶ μὴ τοσαύτην πο-
νηρίαν ἔμοι καταγνώσαι, ὡς οἶκὼν ἐν τῷ Πόντῳ
καὶ τοσαύτην οὐσίαν κεκτημένος ὡστε καὶ ἔτεροις
eὐ ποιεῖν δύνασθαι, Πασίων ήλθον συκοφαντήσων
καὶ ψυεδεῖς αὐτῷ παρακαταθῆκας ἐγκαλῶν.

57 Ἀξιον δὲ καὶ Σατύρου καὶ τοῦ πατρὸς ἐνθυμη-
θήναι, οὐ πάντα τὸν χρόνον περὶ πλείστου τῶν
Ἐλλήνων ὑμᾶς ποιοῦνται, καὶ πολλάκις ἦδη διὰ
σπάνιν σιτίων τὰς τῶν ἄλλων ἐμπόρων ναὸς κενὰς
ἐκπέμποντες ὑμῖν ἐξαγωγὴν ἔδοσαν· καὶ ἐν τοῖς
ἰδίοις συμβολαίοις, διὸν ἐκείνοι κρυταί γίγνονται,

1 γενομένων Drexup: παραγενομένων ΓΕ: πεπραγμένων Fuhr,
Blass.


b Cf. Demosthenes, Against Leptines 31.
never occurred at all, yet that testimony under torture clearly shows which party is telling the truth.\(^a\) Pasion, being aware of this, wished that in this affair you should judge by conjecture rather than know the exact truth. For he certainly would not be able to say that he was likely to be at a disadvantage if torture should be used and that for this reason the surrender of his slave could not reasonably be expected of him. For you all know that if Cittus spoke against his master, he would likely suffer for the remainder of his life in the most cruel manner at the hands of his master, but that if he held firm in his denials, he would be free and have a share of my money which his master had taken. In spite of the fact that he was to have so great an advantage Pasion, conscious of his guilty deeds, submitted to stand suit and to rest under the other charges, all to prevent any testimony under torture being given in this case!

I therefore ask of you that, keeping these facts in mind, you cast your votes against Pasion and not judge me guilty of a villainy so great, that I, who live in Pontus and possess so large an estate that I am able even to assist others, have come here maliciously to prosecute Pasion and to accuse him of dishonesty in the matter of a deposit made with his bank.

It is right also that you keep in mind both Satyrus and my father, who have always esteemed you above all the other Greeks and frequently in past times, when there was a scarcity of grain and they were sending away empty the ships of other merchants, granted to you the right of export \(b\); also, in the private contracts in which they are arbiters, you
οὐ μόνον ἵσον ἄλλα καὶ πλέον ἑχοντες ἀπέρχεσθε.

58 ὁστ' οὐκ ἂν εἰκτῶς περὶ ὀλίγου ποιήσαισθε τὰς ἐκείνων ἐπιστολάς. δέομαι οὖν ὑμῶν καὶ ὑπὲρ ἐμαυτοῦ καὶ ὑπὲρ ἐκείνων τὰ δίκαια ψηφίσασθαι καὶ μὴ τοὺς Πασίωνος λόγους ψευδεῖς ὄντας πιστοτέρους ἥγεισθαι τῶν ἐμῶν.
come off not only on even terms but even at an advantage. You would not reasonably, therefore, consider their letters of little importance. I ask of you, then, both on their behalf and on my own, that you vote in accordance with justice and not count the false assertions of Pasion to be more worthy of belief than my own words.
XVIII. SPECIAL PLEA AGAINST CALLIMACHUS
INTRODUCTION

Isocrates wrote this forensic speech for a client who was defending himself against an Action for Damages brought by a person named Callimachus. The defendant in reply entered a Special Plea of Exception, or Demurrer, denying the admissibility of the suit. In a case of this kind the positions of plaintiff and defendant were reversed, so that the defendant, contrary to the usual procedure, spoke first.

The facts of the case, related in the speech, are briefly as follows: Patrocles, Archon Basileus (King-Archon) of Athens in 403 B.C. during the brief period when the Ten held power in succession to the Thirty Tyrants, denounced Callimachus for illegally having in his possession a sum of money which belonged to one of the exiled members of the democratic party who had assembled at Piraeus. The case was referred by the Ten to the Council, which decreed that the money should be confiscated. After the citizens at Piraeus had been restored to power in Athens, Callimachus brought successful actions against several defendants: Patrocles was compelled to pay ten minas; one Lysimachus two minas; and the defendant compromised the case by the payment of two minas. This last payment was sanctioned by an arbitrator, which action estopped further litigation.

A mina = 100 drachmae, about $18 or £4.
AGAINST CALLIMACHUS

In spite of this, Callimachus again brought suit for one hundred minas, whereupon the defendant produced a witness of the previous arbitration. Callimachus, after an interval, brought a new action. The client of Isocrates then appealed to the new law of Archinus. This was a law which Archinus, in an endeavour to bring to an end civic discord and enmities in accordance with the spirit and the terms of the general amnesty which had been declared following the restoration of the democracy, had succeeded in having passed. The law provided that when an action was brought in violation of the Amnesty, the defendant could enter an Exception or Special Plea and this Special Plea should precede a regular trial; further, if either party failed to receive one-fifth of the votes of the tribunal, he was liable to the fine of one-sixth of the sum in litigation.

This case occurred soon after the Amnesty of 403 B.C. The trial, for which this speech was written, may be assigned with probability to the year 402 B.C. and early in the career of Isocrates.

The plainness and simplicity of the style of the speech and the detailed argumentation, which reminds the student of the Attic orator Isaeus, are in keeping with the subject, the occasion, and the speaker.a

a For a discussion of the speech see Blass, Die attische Beredsamkeit ii. p. 213; Jebb, Attic Orators ii. pp. 233 ff.; and Mathieu et Brémont, Isocrate i. pp. 15 ff.
18. ΠΑΡΑΓΡΑΦΗ ΠΡΟΣ ΚΑΛΛΙΜΑΧΟΝ

[371] Εἰ μὲν καὶ ἄλλοι τινὲς ἦσαν ἡγωνισμένοι τοιαύτην παραγραφήν, ἀπ’ αὐτοῦ τοῦ πράγματος ἡρχόμην ἃν τοὺς λόγους ποιεῖσθαι. νῦν δ’ ἀνάγκη περὶ τοῦ νόμου πρῶτον εἰπεῖν καθ’ ὅν εἰσελήφθαμεν, ἵν’ ἐπιστάμενοι περὶ ὧν ἀμφισβητοῦμεν, τὴν ψήφον φέρητε, καὶ μηδείς ὑμῖν θαυμάσῃ διότι φεύγων τὴν δίκην πρότερος λέγω τού διώκοντος.

2 Εἰπείδη γὰρ ἐκ Πειραιῶν κατελθόντες ἐνίοὺς ἐωρᾶτε τῶν πολιτῶν συκοφαντεῖν ὑρμημένους καὶ τὰς συνθήκας λύειν ἐπιχειροῦντας, βουλόμενοι τούτους τε παῦσαι καὶ τοῖς ἄλλοις ἐπιδείξαι ὅτι οὐκ ἀναγκασθέντες ἐποίησασθ’ αὐτὰς ἀλλ’ ἠγοῦμεν τῇ πόλει συμφέρειν, εἰπόντος Ἀρχίνου νόμον ἔθεσθε, ἃν τις δικάζῃ ται παρὰ τοὺς ὄρκους, ἐξεῖναι τῷ φεύγοντι παραγράψασθαι, τοὺς δὲ ἀρχοντας περὶ τούτου πρῶτον εἰςάγειν, λέγειν δὲ πρότερον τὸν παραγράφαμεν, ὁπότερος δ’ ἂν ἑττηθῇ, τὴν ἐπωβελίαν ὁφείλειν, ἵν’ οἱ τολμῶντες μνησικακεῖν

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a A reference to the citizens of the democratic party who returned from exile to Athens in 403 B.C. after the defeat of the Thirty Tyrants. They had taken their stand under Thrasybulus in the harbour-city, Piraeus.
b An act passed in 403 B.C. by the citizens, after the expulsion of the Thirty Tyrants, to put an end to civic discord and to re-establish the democracy.

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If any others had employed in litigation such a special plea of exception, I should have begun my discourse with the facts themselves; but as the situation is, I am compelled first to speak of the law in accordance with which we have come before the court, that you may cast your votes with an understanding of the issues in our dispute and that no one of you may be surprised that I, although defendant in the case, am speaking prior to the plaintiff.

Now after your return to the city from Piraeus, you saw that some of the citizens were bent upon bringing malicious prosecutions and were attempting to violate the Amnesty; so, wishing to restrain these persons and to show to all others that you had not made these agreements under compulsion, but because you thought them of advantage to the city, you enacted a law, on the motion of Archinus, to the effect that, if any person should commence a lawsuit in violation of the oaths, the defendant should have the power to enter a plea of exception, the magistrates should first submit this question to the tribunal, and that the defendant who had entered the plea should speak first; and further, that the loser should pay a penalty of one-sixth of the sum at stake. The purpose of the penalty was this—that persons who
The most important of the Athenian nine archons was not the King-Archon, as the name might suggest, but the Archon Eponymus, who gave his name to the year in which he held office. The King-Archon had charge of public worship and the conduct of certain criminal processes.
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had the effrontery to rake up old grudges should not only be convicted of perjury but also, not awaiting the vengeance of the gods, should suffer immediate punishment. I thought, therefore, that it was absurd if, under the existing laws, I was to permit my calumniator to risk only thirty drachmas, while I myself am contesting a suit in which my whole property is at stake.

I intend to prove that Callimachus not only is bringing a suit in violation of the terms of the Amnesty agreement, but that he is also guilty of falsehood in his charges, and furthermore, that we have already resorted to arbitration in the matter at issue. But I wish to relate the facts to you from the beginning; for if you learn that he has suffered no wrong at my hands, I think that you will be more inclined to defend the Amnesty and be more incensed with him.

The government of the Ten, who had succeeded the Thirty, was then in control when Patrocles, a friend of mine, was the King-Arephon, and with him one day I happened to be walking. Patrocles, an enemy of Callimachus who is now prosecuting me in this suit, met him as he was carrying a sum of money, laid hold of him, and claimed that this money had been left by Pamphilus and belonged to the government; for Pamphilus was a member of the party of the Piraeus. Callimachus denied this and as a violent quarrel ensued many others came running up; among them by chance Rhinon, who had become one of the Ten, approached. So Patrocles immediately laid information with him concerning the money and Rhinon led them both before his colleagues.

\[b\] Cf. § 2 note a.
δ' εἰς τὴν βουλὴν περὶ αὐτῶν ἀπέδοσαν· κρίσεως δὲ γενομένης ἔδοξε τὰ χρήματα δημοσί' εἶναι.

7 μετὰ δὲ ταῦτ', ἐπείδη κατῆλθον οἱ φεύγοντες ἐκ Πειραιῶν, οὗτος ἐνεκάλει τῷ Πατροκλεὶ καὶ δίκας ἐλάγχανεν ὡς αὐτῶν τῆς συμφορᾶς γεγενημένως διαλλαγής δὲ πρὸς ἐκεῖνον καὶ πραξάμενος αὐτὸν δέκα μναὶς ἀργυρίῳ Δυσίμαχον ἐσυκοφάντες. Λαβὼν δὲ καὶ παρὰ τούτου διακοσίας δραχμὰς ἐμὸι πράγματα παρείχεν. καὶ τὸ μὲν πρῶτον ἐνεκάλει φάσκων μὲ συμπράττειν ἐκεῖνοι, τελευτῶν δ' εἰς τούτ' ἀναιδείας ἤλθην ὦσθ' ἀπάντων μὲ τῶν γεγενημένων ἡμῖνοτ. ἀπερ ἑως καὶ νῦν τολμήσει

8 κατηγορεῖν. ἐγὼ δ' ὑμῖν παρέξομαι μάρτυρας πρῶτον μὲν τοὺς ἐς ἀρχὴν παραγενομένους, ὡς οὗτ' ἐπελαβόμην οὗτ' ἐφημάμην τῶν χρημάτων, ἐπειτα 'Ρίωνα̣ 2 καὶ τοὺς συνάρχοντας, ὡς οὐκ ἐγὼ τὴν φάσιν ἄλλα Πατροκλῆς ἐποιήσατο πρὸς αὐτοὺς, ἔτι δὲ τοὺς βουλευτὰς, ὡς ἐκεῖνος ἤν ὁ κατηγορὼν.

Καὶ μοι κάλει τούτων μάρτυρας.

**ΜΑΡΤΥΡΕΣ**

9 Ὁὐτω τοῖνυν πολλῶν παραγενομένων τοῖς πραξ-θείσων, ὡσπερ οὐδενὸς συνειδότος αὐτὸς μὲν οὗτος ἐφιστάμενος εἰς τοὺς ὥγχους καὶ καθίζων ἐπὶ τοῖς ἐργαστηρίοις λόγους ἐποιεῖτο ὡς δεινὰ πεπονθῶς

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1 οὗτος added by Blass.  
2 'Ρίωνα added by Sauppe.

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*During the rule of the Thirty, and of their successors the Ten, the judicial functions of the Athenian juries were usurped by the Council.*

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AGAINST CALLIMACHUS, 6-9

These officials referred the matter to the Council; after an adjudication, the money was declared the property of the state. Later, after the return of the citizen-exiles from Piraeus, Callimachus brought a charge against Patrocles and instituted proceedings against him on the ground that he was responsible for his loss. And when he had effected with him a settlement of the matter and had exacted from him ten minas of silver, Callimachus maliciously accused Lysimachus. Having obtained two hundred drachmas from him, he began to make trouble for me. At first he charged me with being the accomplice of the others; in the end, he came to such a pitch of impudence that he accused me as responsible for everything that had been done, and it may be that even now he will have the effrontery to make just such an accusation. In rebuttal, however, I will present to you as witnesses, first; those who were present at the beginning of the affair, who will testify that I did not arrest Callimachus nor did I touch the money; second, Rhion and his colleagues, who will tell you that it was Patrocles, and not I, who denounced him to them; and finally, the members of the Council, who will attest that Patrocles was the accuser.

(To the Clerk) Please call witnesses of these facts.

WITNESSES

Although so many persons had been present when the events took place, Callimachus here, as if no one had any knowledge of the matter, himself mixed with the crowds, sat in the workshops, and related again and again his story, how he had suffered out-
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υπ’ ἐμοὶ καὶ τῶν χρημάτων ἀπεστερημένοις, τῶν δὲ χρωμένων τινὲς τούτῳ προσιόντες μου συνεβουλευένοιν ἀπαλλάττεσθαι τῆς πρὸς τοῦτον διαφορᾶς καὶ μὴ βουλεσθαι κακῶς ἀκούειν μηδὲ κινδυνεύειν περὶ [373] πολλῶν χρημάτων, μηδὲ εἰ σφόδρα πιστεύω τῷ πράγματι, λέγοντες ὡς πολλὰ παρὰ γνώμην ἐν τοῖς 10 δικαστηρίοις ἀποβαίνει, καὶ ὅτι τύχῃ μᾶλλον ἡ τῷ δικαίῳ κρίνεται τα παρ’ ὑμῖν, ὡστε λυσιτελεῖν μοι μίκρ’ ἀναλώσαντι μεγάλων ἐγκλημάτων ἀπαλλαγῆ- ναι μᾶλλον ἡ μηδὲν ἀποτείσανι κινδυνεύειν περὶ τηλικούτων. τί δ’ ἂν ὑμῖν τὰ πολλὰ καθ’ ἐκαστον διηγοίμην; 1 οὐδὲν γὰρ 2 παρέλιπον τῶν εἰθυσμένων περὶ τῶν τοιούτων λέγεσθαι. τελευτῶν δ’ οὖν ἐπείσθην, ἀπαντά γὰρ εἰρήσεται τάληθη πρὸς ὑμᾶς, δοῦναι τούτῳ διακοσίᾳ δραχμάς. ίνα δὲ μὴ πάλιν εξείη συκοφαντεῖν αὐτῷ, δίαταν ἐπὶ ῥητοῖς ἐππετρέψαμεν Νικόμαχῳ Βατὴθεν. . . .

ΜΑΡΤΙΡΕΣ

11 Τὸ μὲν τοῖνυν πρῶτον ἐνεμευε τοῖς ωμολογη- μένοις, ὤστερον δ’ ἐπιβουλεύεις μετὰ Ἐνοτίμου, τοῦ τοὺς νόμους διαφθείροντος καὶ τὰ δικαστήρια δεκάξοντος καὶ τὰς ἀρχὰς λυμανομένου καὶ πάν- των κακῶν αἰτίου, λαγχάνει μοι δίκην μυρίων δραχμῶν. προβαλλομένου δ’ ἐμοὶ μάρτυρα, ὡς οὐκ εἰσαγώγημος ἢν ἡ δίκη διαίτης γεγενημένης,

1 τί δ’ ἂν υἱόν τὰ πολλὰ καθ’ ἐκαστον διηγοίμην vulg. Blass omits δ’ and καθ’ ἐκαστον.
2 οὐδὲν γὰρ added by Blass.

a A similar example of arbitration under stated terms (i.e., limited arbitration, where the arbitrator had no discretionary
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rageous treatment at my hands and had been defrauded of his money. And some of his friends came to me and advised me to settle the dispute with him, and not deliberately to risk defamation and great financial loss, even though I had the greatest confidence in my cause; and they went on to say that many decisions rendered in the tribunals were contrary to the expectation of litigants, and that chance rather than justice determined the issue in your courts. Consequently, they asserted, it was in my interest to be freed of serious charges by paying a petty sum, rather than by paying nothing to run the risk of penalties of such gravity. Why need I relate to you all the details? They omitted none of the arguments which are customarily urged in such cases. In any case I was finally prevailed upon (for I will tell you the whole truth) to give him two hundred drachmas. But in order that it might not be in his power to blackmail me again, we committed the arbitration under stated terms to Nicomachus of Batê. . . .

Witnesses

At first Callimachus kept his agreement, but later in complicity with Xenotimus—that falsifier of the laws, corrupter of our tribunals, vilifier of the authorities, and author of every evil—he brought suit against me for the sum of ten thousand drachmas. But when I brought forward in my defence a witness to show that the suit was not within the jurisdiction of the power) is found in Trapez. 19. Cf. Jebb, Attic Orators ii. p. 234.

A lacuna is here indicated by Blass, perhaps καὶ μοι κάλει τούτων μάρτυρας (“please call witnesses to these facts”).

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12 ἐκείνῳ μὲν οὐκ ἐπεξήγαγεν, εἰδὼς ὅτι, εἰ μὴ μεταλάβοι τὸ πέμπτον μέρος τῶν ψήφων, τὴν ἐπιώβελίαν οφλήσει, πείσας δὲ τὴν ἀρχὴν πάλιν τὴν αὐτὴν δίκην ἐγράψατο, ὡς ἐν τοῖς πρυτανείοις μονὸν κινδυνεύσων. ἀπορῶν δ’ ὁ τι χρησίμοις τοῖς κακοῖς, ἡγησάμην εἶναι κράτιστον ἐξ ἵσον καταστήσαντ’ ἀμφότεροι τὸν κίνδυνον εἰσελθείν εἰς ήμᾶς. καὶ τὰ μὲν γενόμενα ταῦτ’ ἔστιν.

13 Πυθάνομαι δὲ Καλλύμαχον οὐ μονὸν περὶ τῶν ἐγκλημάτων διανοείδονται ψευδὴ λέγειν, ἀλλὰ καὶ τὴν δίαιταν μέλλειν ἔξαρνον εἶναι καὶ παρεσκευάσθαι λέγειν τοιούτων λόγους, ὡς οὐκ ἄν ποτ’ ἐπέτρεψε Νικομάχω δίαιταν, ὅν ἠπίστατο πάλαι χρώμενον ἡμῖν, καὶ ὡς οὐκ εἰκὸς ἦν αὐτὸν ἀντὶ μυρίων δραχμῶν διακοσίας ἐθελῆσαι λαβεῖν. ὑμεῖς δ’ ἐνθυμεῖσθε πρῶτον μὲν ὦτι τὴν δίαιταν οὐκ ἀμφισβητοῦντες ἀλλ’ ἐπὶ ῥήτορος ἐπετρέψαμεν, ὡστ’ οὐδὲν [374] ἀττικὸν ἐποίησεν, εἰ Νικόμαχον ἐελε̣τε̣ διαϊτητήν, ἀλλὰ πολὺ μᾶλλον εἰ περὶ τῶν πραγμάτων ὑμολογηκός περὶ τοῦ διαιτητοῦ διεφέρετο. ἐπειτ’ ὀφειλομένων μὲν αὐτῷ μυρίων δραχμῶν οὐκ εἰκὸς ἦν αὐτὸν ἐπὶ δυὸν μναίν ποιήσασθαι τὴν διαλλαγήν· ἀδίκως δ’ αἰτιώμενον καὶ συκοφαντοῦντα οὐδὲν βαυμαστὸν τοσοῦτον ἐθελῆσαι λαβεῖν. ἐτ’ δ’, εἰ μεγάλ’ ἐγκαλῶν ὅλ’ ἐπράξατο, οὐ τούτῳ τούτῳ τεκμηρίων ἔστω, ὡς ἡ δίαιτα οὐ γέγονεν, ἀλλὰ

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a See Introduction to this speech.
b 10,000 drachmas = about $1800 or approximately £360 sterling; two minas (200 drachmas) = about $36 or between seven and eight pounds.

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AGAINST CALLIMACHUS, 12–14

court by reason of the previous arbitration, he did not attack my witness—for he knew that, if he did not receive the fifth of the votes cast, he would be assessed a penalty of one-sixth of the amount demanded—but having won over the magistrate, he again brought the same suit, in the belief that he risked only his court deposit-fee. And since I was at a loss how to cope with my difficulties, I judged that it was best to make the hazard equal for us both and to come before you. And these are the facts.

I learn that Callimachus not only intends to speak falsely in the matter of his complaint, but will also deny that the arbitration took place, and that he is prepared to go so far as to assert that he never would have entrusted an arbitration to Nicomachus, whom he knew to be an old friend of ours, and further, that it is improbable that he was willing to accept two hundred drachmas instead of ten thousand. You must reflect, however, first, that we were not in dispute in the matter of the arbitration, but we committed it as an arbitration under stated terms, so that it is not at all strange that Callimachus chose Nicomachus as arbiter; it would have been far stranger if, after he had come to an agreement about the matter, he had then made difficulty about the choice of arbiter. In the next place, it is not reasonable to assume that, if ten thousand drachmas had been owing to him, he would have settled for two minas; but since his charges were unjust and in the nature of blackmail, it is not astonishing that he was willing to take so little. Furthermore, if, after exorbitant demands, he exacted little, this is no proof in favour of his contention that the arbitration did not take place; on the contrary, it confirms
15 ἐνεκάλεσεν. θαυμάζω δ' εἰ αὐτῶν μὲν ἴκανον γνώναι νομίζει ὅτι ὅντι εἰκὼς ἀντὶ μυρίων δραχμῶν διακοσίας ἐθελήσαι λαβεῖν, ἐμὲ δ' οὐκ ἂν οίτε τούτ' ἐξευρέται, εἰπέρ ἡβουλόμην ψευδὴ λέγειν, ὅτι πλέον ἔδει φάσκειν τούτων δεδωκέναι. ἀξιῶ δ', ὅσον περ ἂν τούτω σημεῖον ἦν ὡς ἡ δίαιτα οὐ γέγονεν, ἐλόντι τὰ διαμαρτυρηθέντα, τοσοῦτον ἐμοὶ γενέσθαι τεκμήριον ὡς ἁληθῆ λέγω περί αὐτῆς, ἐπειδὴ τῷ μάρτυρι φανερὸς ἐστιν οὖν ἐπεξελθέων ἀξιώσας.

16 Ἡγούμαι δ', εἰ μήθ' ἡ δίαιτα ἐγεγονεὶ μήτε τῶν πεπραγμένων ἥσαν μάρτυρες, ἐδεί δ' ἐκ τῶν εἰκότων σκοπεῖν, οὗτ' οὗτω χαλεπῶς ἂν ὑμᾶς γνώναι τὰ δίκαια. εἰ μὲν γὰρ καὶ τοὺς ἁλλοὺς ἀδικεῖν ἐτόλμων, εἰκότως ἂν μου κατεγιγνώσκετε καὶ περὶ τοῦτον ἔξαμαρτάνειν· νῦν δ' οὐδένα φανήσομαι τῶν πολιτῶν οὕτε χρήματι ζημιώσας οὕτε περὶ τοῦ σώματος εἰς κίνδυνον καταστήσας, οὗτ' ἐκ μὲν τῶν μετεχόντων τῆς πολιτείας ἐξαλείψας, εἰς δὲ τὸν μετὰ Λυσάνδρου κατάλογον ἐγγράψας. καίτοι πολλοὺς ἐπήρειν ἡ τῶν τριάκοντα πονηρία τοιαῦτα ποιεῖν· οὐ γὰρ ὅτι τοὺς ἀδικοῦντας ἐκόλαξον, ἀλλ' ἐνίοις καὶ προσέτατον ἔξαμαρτάνειν. ἐγὼ μὲν τοῖνυν οὖν έπὶ τῆς ἐκείνων ἀρχῆς οὐδὲν εὑρεθῆσομαι τοιοῦτον ἐργασάμενοι· οὗτος δ' ἀδικηθηκαὶ

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a A list of citizens who were deprived of their civic rights; cf. Against Euthynus 2 and Xenophon, Hell. ii. 3. 17-19.

b For the crimes of the Thirty see the vivid account by Lysias in his speech Against Eratosthenes.
all the more our contention that his claim was unjust in the first place. I am astonished that, while he judges himself capable of recognizing that it was not probable that he was willing to take two hundred drachmas instead of the ten thousand, yet believes that I am incapable of discovering, if I had wished to lie, that I ought to have asserted that I had given him more. But this I ask—that in so far as it would have been an indication in his favour that the arbitration did not take place, if he had proved the falsity of the testimony, to that same extent it shall be proof in favour of my contention that I tell the truth concerning the arbitration, inasmuch as it is clearly shown that he did not dare to proceed against my witness.

I think, however, that even if there had been neither arbitration nor witnesses to the actual facts and you were under the necessity of considering the case in the light of the probabilities, not even in this event would you have difficulty in arriving at a just verdict. For if I were so audacious a man as to wrong others, you would with good reason condemn me as doing wrong to him also; but as it is, I shall be found innocent of having harmed any citizen in regard to his property, or of jeopardizing his life, or of having expunged his name from the list of active citizens, or of having inscribed his name on Lysander's list. And yet the wickedness of the Thirty impelled many to act in this way; for they not only did not punish the evil-doers but they even commanded some persons to do wrong. So as for me, not even when they had control of the government, shall I be found guilty of any such misdeed; yet Callimachus says that he was wronged after the
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φησιν, ὅτ' ἔξεβεβλήντο μὲν οἱ τριάκοντα, ὥς ὁ ἐπισκόπος ἦν κατευθυμένος, ἐκράτει δ' ὁ δήμος, 18 περὶ διαλλαγῶν δ' ἦσαν οἱ λόγοι. καίτοι δοκεῖ ἄν ὑμῖν, ὅστις ἐπὶ τῶν τριάκοντα κόσμου αὐτῶν [375] παρέσχεν, εἰς τούτων ἀποθέσθαι τὸν χρόνον ἀδικεῖν, ἐν ὧδ' καὶ τοῖς πρῶτοις ἃμαρτηκόσι μετέμελεν; ὃ δὲ πάντων δεινότατον, εἰ τῶν μὲν ὑπάρχοντων ἐχθρῶν μηδ' ἀμώνεσθαι μηδὲν ἠξίωσα, τούτων δὲ κακῶς ποιεῖν ἐπεχείρειν, πρὸς ὅν οὐδὲν πώποτε μοι συμβόλαιον ἐγένετο.

19 Ὡς μὲν οὖν οὐκ αὐτίοις εἰμὶ Καλλιμάχω τῆς τῶν χρημάτων δημεύσεως, ἰκανῶς ἀποδειχθαί μοι νομίζω· ὅσ' οὖν ἔξην αὐτῷ δικάζεσθαι περὶ τῶν τότε γεγενημένων, οὐδ' εἰ πάντα ταῦτ' ἢν πεποιηκὼς ἢ φησιν αὐτός, ἐκ τῶν συνθηκῶν γνώσεσθε. Καὶ μοι λαβεῖ τὸ βιβλίον.

ΣΥΝΘΕΚΑΙ

20 Ἀρα μικρῷ τῷ δικαίῳ πιστεύων τῇ παραγρα-φῇ ἐποιησάμην, ἀλλ' οὐ τῶν μὲν συνθηκῶν διαρ-ρήδην ἀφιεῖσθων τοὺς ἐνδείξαντας ἢ φήματα ἢ τῶν ἀλλῶν τι τῶν τοιούτων πράξαντας, ἐμαυτῶν δ' ἔχων ἀποφαίνειν, ὡς οὐτε ταῦτα πεποίηκα οὐτ' ἀλλ' οὐδέν ἔξημαρτον;

'Ανάγνωσθι δὴ μοι καὶ τοὺς ὀρκοὺς.

ΟΡΚΟΙ

21 Οὐκ οὖν δεινῶν, ὡς ἄνδρες δικασταί, οὕτω μὲν τῶν συνθηκῶν ἐχουσῶν, τοιούτων δὲ τῶν ὀρκῶν γενο-μένων, τοσοῦτον φρονεῖν Καλλιμάχων ἐπὶ τοῖς

* Cf. § 2 note a.

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AGAINST CALLIMACHUS, 17–21

Thirty had been expelled, the Piraeus had been taken, and when the democracy was in power, and the terms of reconciliation were being discussed. And yet do you think that a man who was well-behaved under the Thirty put off his wrongdoing until that period when even those who had formerly transgressed were repentant? But the most absurd thing of all would be this—that although I never saw fit to avenge myself on anyone of my existing enemies, I was attempting to injure this man with whom I have never had any business dealings at all!

That I am not responsible for the confiscation of the money of Callimachus I think I have sufficiently proved. But that it was not legally in his power to bring a suit pertaining to events which occurred then, not even if I had done everything he says I did, you will learn from the covenant of Amnesty.¹

(To the Clerk) Please take the document.

COVENANT OF AMNESTY

Was it, then, a weak defence of my rights I trusted in when I entered this demurrer? On the contrary, do not the terms of the Amnesty explicitly exculpate any who have laid information against or denounced any person or have done any similar thing, and am I not able to prove that I have neither committed these acts nor transgressed in any other way?

(To the Clerk) Please read the Oaths also.

OATHS

Is it not outrageous, men of the jury, that, although such were the terms of the covenant and the oaths which were sworn were of such nature, Callimachus
λόγοις τοῖς αὐτοῖ ὦθ' ἦγεῖσθαι πείσειν ὑμᾶς ἐναντία τούτως ψηφίσασθαι; καὶ εἰ μὲν ἐώρα μεταμέλου τῇ πόλει τῶν πεπραγμένων, οὐκ ἄξιον ἦν θαυμάζειν αὐτοῦ· νῦν δὲ οὐ μόνον ἐν τῇ θέσει τῶν νόμων ἐπεδείξασθε περὶ πολλοῦ ποιούμενοι 22 τὰς συνθήκας, ἀλλὰ καὶ Φίλωνα τὸν ἐκ Κοίλης ἐνδειξθέντα παραπροσβείσθαι, καὶ περὶ μὲν τοῦ πράγματος οὐδὲν ἔχοντ' ἀπολογήσασθαι, τὰς δὲ συνθήκας παρεχόμενον, ἐδοξεῖν ὑμῖν ἀφεῖναι καὶ μηδὲ κρίσιν περὶ αὐτοῦ ποιήσασθαι. καὶ ἢ μὲν πόλις οὐδὲ παρὰ τῶν ὁμολογούντων ἐξαμαρτάνειν ἄξιοι δίκην λαβεῖν, οὖτος δὲ καὶ τοὺς οὐδὲν ἡδικη- 23 κότας τολμᾶ συκοφαντεῖν. καὶ μὴν οὐδὲ τάδ' αὐτὸν λέληθεν, ὅτι Θρασύβουλος καὶ Ἄνωτος μέγι- στον μὲν δυνάμενοι τῶν ἐν τῇ πόλει, πολλῶν δ' ἀπεστερημένοι χρημάτων, εἰδότες δὲ τοὺς ἀπο- γράψαντας, ὦμοι οὐ τολμῶσιν αὐτοῖς δίκας λαγ- χάνειν οὐδὲ μηνησικακεῖν, ἀλλ' εἰ καὶ περὶ τῶν [376] ἄλλων μάλλον ἐτέρων δύνανται διαπράττεσθαι, 24 ἀλλ' οὐν περὶ γε τῶν ἐν ταῖς συνθήκαις ἱσον ἔχειν τοῖς ἄλλοις ἄξιοις. καὶ οὐχ οὗτοι μόνοι ταῦτ' ἦξιώκασιν, ἀλλ' οὕτ' ὑμῖν οὐδεὶς τοιαύτην δίκην εἰσελθεῖν τετόλμηκεν. καὶ τοῖς δεινόν, εἰ ἐπὶ μὲν τοῖς ὑμετέροις αὐτῶν πράγμασιν ἐμμένετε τοῖς ὅρκοις, ἐπὶ δὲ τῇ τούτου συκοφαντία παραβαίνειν ἐπιχειρήσετε, καὶ τὰς μὲν ἰδίας ὁμολογίας δημο- σία κυρίας ἀναγκάζετ' εἶναι, τὰς δὲ τῆς πόλεως 268
AGAINST CALLIMACHUS, 21–24

is so convinced of his own eloquence that he believes he will persuade you to vote in opposition to them? If he saw that the city regretted its past action, his conduct should not occasion surprise; but as a matter of fact you have shown the importance you attach to the covenant, not only in the enactment of the laws, but when Philon of Coelê was indicted for malversation on an embassy, and although he could offer no defence but merely cited the covenant in exoneration, you decided to dismiss his case and not even hold him for trial. And although the city does not think it proper to punish even confessed transgressors, yet this man has the effrontery to bring malicious charges against those who have done no wrong at all. Furthermore, he is certainly not unaware of this either—that Thrasybulus and Anytus, men of the greatest influence in the city, although they have been robbed of large sums of money and know who gave in lists of their goods, nevertheless are not so brazen as to bring suit against them or to bring up old grudges against them; on the contrary, even if, in respect to all other claims, they have greater power than others to accomplish their ends, yet in matters covered by the covenant at least they see fit to put themselves on terms of equality with the other citizens. And it is not these men alone who have accepted this point of view; no, not even one of you has dared to bring such an action. And yet it would be outrageous if you, while honouring your oaths where your own affairs are concerned, shall attempt to violate them in connexion with the calumnious charges of Callimachus, and if, while insisting that private agreements must be held valid by public authority, shall allow anyone who so
25 συνθήκας ἵδια τὸν βουλόμενον λύειν ἐάσετε. ὃ δὲ πάντων ἀν τις μάλιστα θαυμάσειν, εἰ, δέο μὲν ἀδηλὸν ἢν, εἰ συνοίσουσιν αἱ διαλλαγαὶ τῇ πόλει, τοιούτους ὥρκους ἐποιήσασθε περὶ αὐτῶν, ὡστ' εἰ καὶ μὴ συνέφερεν ἀναγκαῖον εἶναι τοῖς ὑμο- 
λογημένοις ἐμμένειν, ἐπειδὴ δ' οὕτω καλῶς ὑμῖν 
συμβεβηκεν ὅστε καὶ μηδεμίας πίστεως γεγενη-
μένης ἄξιον εἶναι τὴν παροῦσαν πολιτεῖαν διαφυ-

26 λάττειν, τηνικάντα τοὺς ὥρκους παραβήσεσθε· καὶ 
τοῖς μὲν εἰρηκόσιν ὡς χρῆ τὰς συνθήκας ἔξαλεί-
φεων ὑψηλοεςθε, τουτοῦν δ', ὅσ γεγραμμένας αὐτὰς 
τολμᾶ παραβάινειν, ἄξιον ἄφησετε. ἀλλ' οὔτ' 
ἀν δίκαια οὔτ' ἄξι' ὑμῶν αὐτῶν οὔτ' ἀν πρέποντα 
τοῖς πρότερον ἐγνωσμένοις ποιήσατε.

27 Ἐνθυμεῖσθε δ' ὅτι περὶ τῶν μεγίστων ἥκετε 
δικάσουντες· περὶ γὰρ συνθηκῶν τὴν ψήφον οἴσετε, 
ἄσ οὔδε πῶσον ὁὔθ' ύμῶν πρὸς έτέρους οὔτ' ἄλλοις 
πρὸς ὑμᾶς ἐλυσιτέλησε παραβήσθαι, τοσαύτην δ' 
ἐχουσί δύναμιν ὥστε τὰ πλείστα τοῦ βίου καὶ τοῖς 
"Ελλησί καὶ τοῖς βαρβάροις διὰ συνθηκῶν εἶναι.

28 ταῦτας γὰρ πιστεύοντες ὡς ἄλληλους ἀφικνούμεθα 
καὶ ποριζόμεθα ὅν ἐκαστὸν τυγχάνομεν δεόμενοι· 
μετὰ τούτων καὶ τὰ συμβόλατα τὰ πρὸς ἡμᾶς αὐ-
τοὺς ποιοῦμεθα καὶ τὰς ἰδίας ἔχθρας καὶ τοὺς 
κοινοὺς πολέμους διαλυόμεθα· τούτω μόνῳ κοινῷ

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a i.e., the Democracy.
desires, on his own private authority, to break the covenants of the state. But it would be the most astounding outcome of all if, while it was still uncertain whether or not the reconciliation would be of advantage to the city, you strengthened it with such oaths that, even if it proved disadvantageous, you were forced to abide by your agreements, yet now, when the results have been so happy for you that, even if you had not given any solemn pledge to do so, it is right for you scrupulously to preserve the existing government, you are going to seize that moment to violate your oaths! And although you were incensed with those who have said that the covenant of Amnesty should be repealed, yet this man, who has the effrontery to transgress it after its official promulgation, you are going to discharge without a penalty! No, should you do so, you would neither be rendering justice nor acting in a manner worthy of yourselves or consistent with your former decisions.

I beg you, however, to bear in mind that you have come to pass judgement on matters of the highest importance; for you are going to cast your votes on the question of a covenant, and covenants have never been violated to the advantage of either yourselves in relation to the other parties or of others in relation to you; and they have such binding force that almost all the daily activities of Greeks and of barbarians are governed by covenants. For it is through our reliance on them that we visit one another's lands and procure those things of which we both have need; with the aid of these we make our contracts with each other and put an end to both our private animosities and our common wars. This
πάντες ἀνθρώποι διατελοῦμεν χρώμενοι. ὥσθ' ἀπαισι μὲν προσήκει βοηθεῖν αὐταῖς, μάλιστα δ' ὕμων.

29 Ὑπόγυιον γάρ ἐστιν, ἐξ οὗ καταπολεμηθέντες, ἐπί τοῖς ἐχθροῖς γενόμενοι, πολλών ἐπιθυμησάντων διαφθείρας τὴν πόλιν, εἰς ὄρκους καὶ συνθήκας κατεφύγομεν, ὡς εἰ Λακεδαιμόνιοι τολμῶν παραβαίνειν, σφόδρ' ἂν ἐκαστὸς ὕμων ἀγανακτήσειν. 

30 καίτοι πῶς οἶδον τ' ἐστίν ἐτέρων κατηγορεῖν ὅσι αὐτὸς τὶς ἐνοχός ἐστίν; τῷ δ' ἂν δόξαιμεν ἄδικείσθαι παρὰ τὰς συνθήκας κακῶς πάσχοντες, εἰ μηδ' αὐτοὶ φαινοἶμεθ' αὐτὰς περὶ πολλοῦ ποιοῦμενοι; τώνας δὲ πίστεις πρὸς τοὺς ἄλλους εὐρήσομεν, εἰ τὰς πρὸς ἡμᾶς αὐτοὺς γεγενημένας οὕτως εἰκῇ λύσομεν; ἄξιον δὲ καὶ τῶνδε μνησθῆναι, διότι πολλῶν καὶ καλῶν τοὺς προγόνους ἐν τῷ πολέμω πεπραγμένων οὐχ ἡκισθ' ἡ πόλις ἐκ τούτων τῶν διαλλαγῶν εὐδοκίμησεν. πρὸς μὲν γὰρ τὸν πόλεμον πολλαὶ πόλεις ἂν εὑρεθεῖεν καλῶς ἡγουμενέαν, περὶ δὲ στάσεως οὐκ ἔστιν ἢν ἂν τὸς ἐπιδείξειν

31 ἀμενον τῆς ἡμετέρας βεβουλευμένην. ἔτι δὲ τῶν μὲν τοιούτων ἔργων, ὡσα μετὰ κινδύνων πέπρακται, τὸ πλείστον ἂν τὸς μέρος τῇ τύχῃ μεταδοίη: τῆς δ' εἰς ἡμᾶς αὐτοὺς μετρώτητος οὐδεὶς ἂν ἄλλ' ἡ τῆν ἡμετέραν γνώμην αὐτιάσατο. ὥστ' οὐκ ἄξιον προδότας ταύτης τῆς δόξης γενέσθαι.

32 Καὶ μηδεῖς ἡγείσθω μ' ὑπερβάλλειν μηδε μείζων λέγειν, ὅτι δίκην ἱδίαν φεύγων τούτους εἰρηκα τοὺς λόγους. οὐ γὰρ μόνον περὶ τῶν ἐπιγεγραμμένων

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is the only universal institution which all we of the human race constantly employ. It is, therefore, the duty of all men to uphold them, and, above all, yours.

It is your duty, I say, for recently, when we had been conquered and had fallen into the power of enemies at home and many wished to destroy the city, we took refuge in the oaths and covenants; and if the Lacedaemonians should dare to violate these, every man of you would be exceedingly indignant. And yet how can one accuse the other party of transgressions of which he is himself guilty? Who would regard us as victims of injustice when suffering injury through a violation of covenants, if even we ourselves were manifestly holding them in slight esteem? What pledges shall we find binding in our relations with other peoples if we so lightly disregard those which we have made among ourselves? This, too, is worthy of our remembrance that, although our forefathers performed many glorious deeds in war, yet not the least of its glory our city has won through these treaties of reconciliation. For whereas many cities might be found which have waged war gloriously, in dealing with civil discord there is none which could be shown to have taken wiser measures than ours. Furthermore, the great majority of all those achievements that have been accomplished by fighting may be attributed to Fortune; but for the moderation we showed towards one another no one could find any other cause than our good judgement. Consequently it is not fitting that we should prove false to this glorious reputation.

And let no one think that I exaggerate or pass due bounds, because I, a defendant in a private suit, have spoken in this fashion. For this law-suit is con-
ISOCRATES

χρηματών ἦστιν οὕτως ὁ ἄγων, ἀλλ' ἐμοὶ μὲν περὶ τοὺτων, υμῖν δὲ περὶ τῶν ὁλίγων πρότερον εἰρημένων· ὑπὲρ ὧν οὐδεὶς οὕτ' ἂν εἰπεῖν ἄξιος δύνατο
34 οὕτ' ἂν τίμημ' ἰκανὸν ἐπιγράψατο. τοσοῦτον γὰρ αὕτη διαφέρει τῶν ἄλλων δικών, ὥστε τῶν μὲν τοῖς ἀγωνιζομένοις μόνον προσήκει, ταύτῃ δὲ τὸ κοινὸν τῆς πόλεως συγκινδυνεύει. περὶ ταύτης δ' ὀρκοὺς ὁμόσαντες δικάζετε, τὸν μὲν, ὅπερ ἐπὶ ταῖς ἄλλαις εἰθισθε, τὸν δ' ὅπερ ταῖς συνθήκαις ἐποιήσασθε. ταύτῃν ἀδικίας γνώντες οὐ τοὺς τῆς πόλεως μόνον νόμους ἀλλὰ καὶ τοὺς ἀπάντων κοινῶν παραβήσεσθε. ὥστ' οὐκ ἄξιον οὕτε κατὰ χάριν οὕτε κατ' ἐπιείκειαν οὕτε κατ' ἀλλ' οὕδεν ἡ κατὰ τοὺς ὀρκοὺς περὶ αὐτῶν ψηφίσασθαι.

35 Ὁς μὲν οὖν1 χρή καὶ συμφέρει καὶ δίκαιων ὑμᾶς ἦστιν οὕτω περὶ τῶν συνθηκῶν γιγνώσκειν, οὐδ' αὐτὸν Ἰγούμαι Καλλίμαχον ἀντερεῖν· οἴμαι δ' αὐτὸν ὀδυρεῖσθαι τὴν παροῦσαν πενίαν καὶ τὴν [378] γεγενημένην αὐτῷ συμφοράν, καὶ λέξειν ὡς δεινὰ καὶ σχέτλια πεῖσται, εἰ τῶν χρημάτων, ἃν ἐπὶ τῆς ὀλγαρχίας ἀφηρέθη, τούτων ἐν δημοκρατίᾳ τὴν ἐπωβελίαν ὀφλήσει, καὶ εἰ τότε μὲν διὰ τὴν οὐσίαν τὴν αὐτοῦ φυγεῖν ἡγαγκάσθη, νυνὶ δ' ἐν ϋ χρόνω προσήκει αὐτὸν δίκην λαβεῖν, ἀτιμὸς γενήσεται. 

36 κατηγορήσει δὲ καὶ τῶν ἐν τῇ μεταστάσει γενομένων, ὡς ἐκ τούτων μάλιστ' ὑμᾶς εἰς ὀργήν κατα-

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1 μὲ νον χρή mss.: μὲν οὖν οὗ χρή Dobree, accepted by Blass.

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a If Callimachus lost the suit, he would be liable to a fine (ἡ ἐπωβελία) of one-sixth of the sum at which the damages were laid.

b If the fine should not be paid within the appointed period of time, Callimachus would lose his rights as a citizen.
cerned not merely with the sum of money specified in the indictment; for me, it is true, this is the issue, but for you it is that of which I have just spoken; and on this subject no one would be able to speak in fitting fashion nor could he fix an adequate penalty. For this law-suit differs so greatly from other private suits in this respect that, while the latter are of concern to the litigants only, in this private law-suit the common interests of the city are likewise at stake. In trying this case you are bound by two oaths: one is the customary judicial oath which you take in all ordinary cases, and the other is that oath which you swore when you ratified the covenant of Amnesty. If you render an unjust verdict in this case, you will be violating not only the laws of the city, but also the laws common to all men. Consequently, it is not fitting that your votes should be based upon favour, or upon mere equity, nor upon anything else than upon the oaths you took when you made the covenant of Amnesty.

Now that it is right, and is expedient and just that you should decide thus concerning the covenant of Amnesty not even Callimachus himself, I think, will gainsay; but he intends, I suppose, to bewail his present poverty and the misfortune which has befallen him, and to say that his fate will be dreadful and cruel if now under the democracy he must pay the assessed fine for the money of which under the oligarchy he was deprived, and also if then because he possessed property he was forced to go into exile, yet now, at a time when he ought to get satisfaction for wrongs done him, he is to be deprived of his civic rights. And he will accuse also those who took part in the revolution, in the hope that in this way especi-
στήσων· ἵσως γάρ τινος ἀκήκοειν, ὡς ὑμεῖς, ὅταν μὴ τοὺς ἀδικοῦντας λάβητε, τοὺς ἐντυγχάνοντας κολάζετε. ἐγὼ δ’ οὖθ’ ὑμᾶς ταύτην ἔχειν τὴν γνώμην ἠγοῦμαι, πρὸς τε τοὺς ὑπειρημένους λόγους 37 ῥάδιον ἀντειπεῖν νομίζω. πρὸς μὲν οὖν τοὺς ὀδυρ-μούς, ὦτι προσήκει βοηθεῖν ὑμᾶς, οὐχ οἶτινες ἃν δυστυχεστάτους σφᾶς αὐτοὺς ἁποδείξωσι, ἄλλ’ οἶτινες ἃν περὶ ὧν ἀντωμόσαντο δικαίωτα λέγον-τες φαίνονται. περὶ δὲ τῆς ἐπιβελίας, εἰ μὲν ἐγὼ τούτων τῶν πραγμάτων αὐτίων ἢν, εἰκότως ἃν αὐτῷ μέλλοντι ξημώσεσθαι συνήχθεσθε· νῦν δ’ οὐτός ἔστιν ὁ συκοφάντων, ὥστ’ οὐδὲν ἂν δικαίως 38 αὐτοῦ λέγοντος ἁποδέχουσθε. ἔπειτα κάκεινο χρή σκοπεῖν, ὦτι πάντες οἱ κατελθόντες ἐκ Πειραιῶν ἔχοιεν ἃν τοὺς αὐτοὺς λόγους εἰπεῖν, οὔσπερ οὖτος, ὃν οὐδεὶς ἄλλος τετόλμηκε τοιαύτην δίκην εἰσ-εἴλθεῖν· καίτοι χρῆ μισεῖν ὑμᾶς τοὺς τοιούτους καὶ κακοὺς πολίτας νομίζειν, οἶτινες ταῖς μὲν συμφο-ραῖς ὁμοίαις τῷ πλήθει κέχρηκται, τὰς δὲ τιμωρίας 39 διαφόρους τῶν ἄλλων ἄξιούσι ποιεῖσθαι. πρὸς δὲ τούτοις ἔτι καὶ νῦν ἐξεστίν αὐτῷ, πρὶν ἀποπειρα-θῆναι τῆς ύμετέρας γνώμης, ἀφεντὶ τὴν δίκην ἀπηλλάξχαι πάντων τῶν πραγμάτων. καίτοι πῶς οὔκ ἀλογὸν ἔστιν ἐν τούτῳ τῷ κινδύνῳ ζητεῖν αὐτὸν ἐλέου παρ’ ὑμῶν τυγχάνειν, οὐ κύριος αὐτός ἔστι, καὶ εἰς ὃν αὐτὸς αὐτὸν καθίστησι, καὶ ὃν ἔτι 40 καὶ νῦν ἐξεστιν αὐτῷ μὴ κινδυνεύειν; ἀν δ’ ἄρα μεμνηται τῶν ἐπὶ τῆς ὀλγαρχίας γεγενημένων, ἄξιοῦτε αὐτὸν μὴ ’κεῖνων κατηγορεῖν, ὑπὲρ ὃν
ally he will arouse you to wrath; for perhaps he has heard it said that whenever you fail to apprehend the guilty, you punish any who cross your path. But I for my part do not think that you are so disposed, and I believe that it is easy to controvert the pleas just suggested. As for his lamentations, it is fitting that you give aid, not to those who try to show that they are the most miserable of men, but to those whose statements concerning the facts to which they have sworn in their affidavits are manifestly the more just. And in regard to the penalty assessed against the loser, if I were responsible for this action, you might reasonably sympathize with him as about to be penalized; but the truth is, it is he who brings in a calumnious accusation and therefore you cannot in justice accept anything he says. In the second place, you should consider this point—that all the exiles who returned to the city from the Peiraeus would be able to use the very same arguments as he; but no one except Callimachus has had the audacity to introduce such a suit. And yet you ought to hate such persons and regard them as bad citizens who, although they have suffered the same misfortunes as the party of the people, think fit to exact exceptional punishments. Furthermore, it is possible for him even now, before he has made trial of your decision, to drop the suit and to be entirely rid of all his troubles. And yet is it not stupid of him to seek to win your pity while in this jeopardy, for which he himself is responsible, and in which he has involved himself, a jeopardy which even now it is possible for him to avoid? And if he does mention events which occurred under the oligarchy, demand of him that, instead of accusing persons whom no
οὐδεὶς ἀπολογήσεται, ἀλλ’ ὡς ἐγὼ τὰ χρήματα εἶληφα διδάσκειν, περὶ οὗπερ ὑμᾶς δεὶ ψηφίζε-σθαι, μηδ’ ὡς αὐτὸς δεινὰ πέπονθεν ἀποφαίνειν,

[379] ἀλλ’ ὡς ἐγὼ πεποίηκα ἐξελέγχειν, παρ’ οὗπερ
41 ἄξιων τάπολωλότα κομίζεσθαι· ἐπεὶ κακῶς γ’ αὐ-τὸν πράττοντα ἐπιδείξαι καὶ πρὸς ἅλλον ὄντων ἀγωνιζόμενος τῶν πολιτῶν δύναται. καίτοι χρή μέγα παρ’ ὑμῖν δύνασθαι τῶν κατηγορῶν, οὐχ ἀλλ’ ἄρα ἄρα ἀλλ’ ἡ κατὰ τῶν ἰδικηκτότων. πρὸς μὲν οὖν τοῦτος τοὺς λόγους καὶ ταύτ’ ἵσως ἀρκέσει καὶ τάχ’ ἀντεπείν ἐξέσται.

42 Ἐνθυμεῖσθε δ’, εἰ καὶ τῷ δόξῳ δίς περὶ τῶν αὐτῶν λέγειν, ὧτι πολλοὶ προσέχουσι ταύτη τῇ δίκῃ τῶν νοῦν, οὐ τῶν ἡμετέρων πραγμάτων φρον-τίζοντες, ἀλλ’ ἡγοῦμενοι περὶ τῶν συνθηκῶν εἶναι τὴν κρίσιν. οὕτω ὑμεῖς τὰ δίκαια γνώντες ἀδεῶς οἰκεῖν ἐν τῇ πόλει ποιήσετε· εἰ δὲ μή, πῶς οὐεσθε διακείσθαι τοὺς ἐν ἄστει μεῖναντας, ἢν ὄμοιως ἀπασὶν ὀργιζόμενοι φαινῆσθε τοὺς μετασχοῦσι τῆς 43 πολιτείας; τίνα δὲ γνώμην ἔξειν τοὺς καὶ μικρὸν ἀμάρτημα σφίσοι αὐτοῖς συνειδότας, ὅταν ὀρῶσι μηδὲ τοὺς κοσμίως πεπολιτευμένους τῶν δικαίων τυγχάνοντας; πόσην δὲ χρὴ προσδοκᾶν ἔσεσθαι ταραχὴν, ὅταν οἱ μὲν ἐπαρθῶσι συκοφαντεῖν ὡς ὑμῶν αὐτοῖς ἦδη ταύτ’ ἐγνωκότων, οἱ δὲ δεδίσωσι

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a i.e., the oligarchs.

b The former oligarchs.

c Those of democratic principles.
one will defend, he prove that it was I who took his money; for this is the issue upon which you must cast your votes. And demand that he, instead of showing that he has suffered cruel wrongs, prove that it is I who have committed them, I, from whom he seeks to recover what he has lost; since the fact of his evil plight he can readily establish in a suit brought against any other citizen whatever. And yet the accusations which should have great weight with you are not those which may be made even against those who are entirely guiltless, but those only which cannot be brought against any persons except those who have committed an act of injustice. To these allegations, this will perhaps be a sufficient reply and a further rebuttal soon will be possible.

Also bear in mind, I ask you—even though I may be thought by someone to be repeating myself—that many persons are attentively watching the outcome of this case; not because they are interested in our affairs, but because they believe that the covenant of Amnesty is on trial. Such persons, if your decision is just, you will enable to dwell in the city without fear; otherwise, how do you expect those who remained in the city to feel, if you show that you are angry with all alike who obtained the rights of citizenship? And what will those think who are conscious of even slight error on their part, when they see that not even persons whose conduct as citizens has been decent obtain justice? What confusion must be expected to ensue when some are encouraged to bring malicious accusations in the belief that your sentiments are now the same as theirs, and when others fear the present form of
The oligarchs were in power in the city; the democratic
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government on the ground that no place of refuge is any longer left to them? May we not rightly fear that, once your oaths have been violated, we shall again be brought to the same state of affairs which compelled us to make the covenant of Amnesty? Certainly you do not need to learn from others how great is the blessing of concord or how great a curse is civil war; for you have experienced both in so extreme a form that you yourselves would be best qualified to instruct all others regarding them.

But lest it be thought that the reason I am dwelling long on the covenant of Amnesty is merely because it is easy when speaking on that subject to make many just observations, I urge you to remember when you cast your votes only one thing more—that before we entered into those agreements we Athenians were in a state of war, some of us occupying the circle enclosed by the city's walls, others Piraeus after we had captured it, and we hated each other more than we did the enemies bequeathed to us by our ancestors. But after we came together and exchanged the solemn pledges, we have lived so uprightly and so like citizens of one country that it seemed as if no misfortune had ever befallen us. At that time all looked upon us as the most foolish and ill-fated of mankind; now, however, we are regarded as the happiest and wisest of the Greeks. Therefore it is incumbent upon us to inflict upon those who dare to violate the covenant, not merely the heavy penalties prescribed by the treaty, but the most extreme, on the ground that these persons are the cause of the greatest evils, especially those who have lived as Callimachus has party, after their occupation of Phylê (the fort on Mt. Parnes in Attica), captured and held Piraeus.
ος δέκα μὲν ἐτη συνεχῶς ὑμῶν Λακεδαιμονίων πολεμησάντων οὐδὲ μίαν παρέσχεν αὐτὸν ἥμεραν
48 τάξαι τοῖς στρατηγοῖς, ἀλλ' ἐκείνου μὲν τὸν χρόνον διετέλεσεν ἀποδιδράσκων καὶ τὴν ὤψιν ἀπο-
κρυπτόμενος, ἐπειδὴ δ' οἱ τριάκοντα κατέστησαν, τημικαύτα κατέπλευσεν εἰς τὴν πόλιν. καὶ φησὶ
μὲν εἶναι δημοτικὸς, τοσοῦτοι δὲ μᾶλλον τῶν ἄλλων ἐπεθύμει μετασχεῖν ἑκείνης τῆς πολιτείας, ὡστ' 
οὐδ' εἰ κακῶς ἐπαθεν, ἤξιωσεν ἀπελθεῖν, ἀλλ' ἥρειτο μετὰ τῶν ἡμαρτηκότων εἰς αὐτὸν πολιο-
κείσθαι μάλλον ἡ μὲθ' ὑμῶν τῶν συνηδικημένων
49 πολιτεύεσθαι. καὶ μέχρι τῆς ἡμέρας ἑκείνης παρ-
έμενε μετέχων τῆς πολιτείας, ἐν ἡ προσβαλεῖν ἡ-
μέλλετε πρὸς τὸ τεῖχος· τότε δ' ἐξῆλθεν, οὐ τὰ
παρόντα μισήσας ἅλλα δεῖσας τὸν ἐπίοντα κίνδυνον,
ὡς ύστερον ἐδήλωσεν. ἐπειδὴ γὰρ Λακεδαιμονίων
ἐλθόντων ὁ δῆμος ἐν τῷ Πειραιεῖ κατεκλείσθη,
πόλιν ἑκείθεν διαδρᾶς ἐν Βοιωτοῖς διητάτο· ὡστ'
αὐτῷ προσήκει μετὰ τῶν αὐτομόλων ἀναγεγράφθαι
50 πολὺ μᾶλλον ἡ τῶν φυγόντων ὁνομάζεσθαι. καὶ
τοιοῦτος γεγενημένος καὶ περὶ τοὺς ἐκ Πειραιέως
καὶ περὶ τοὺς ἐν ἄστει μείνατας καὶ περὶ πᾶσαν
τὴν πόλιν, οὐκ ἀγαπᾷ τῶν ἴσων τυχικῶν τοῖς
ἄλλοις ἄλλα ξητεῖ πλέον ἔχειν ὑμῶν, ὥσπερ ἡ
μόνος ἀδικηθεὶς ἡ βέλτιστος οὖν τῶν πολιτῶν ἡ

a A reference to the so-called Decelean War (413–404 B.C.)
when the Spartans occupied Decelea in Attica.
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lived. For during the ten years \(^a\) when the Lacedaemonians warred upon you uninterruptedly, not for one single day's service did he present himself to the generals; on the contrary, all through that period he continued to evade service and to keep his property in concealment. But when the Thirty came to power, then it was that he sailed back to Athens. And although he professes to be a friend of the people, yet he was so much more eager than anybody else to participate in the oligarchical government that, even though it meant hardship, he saw fit not to depart, but preferred to be besieged in company with those who had injured him rather than to live as a citizen with you, who likewise had been wronged by them. And he remained as a participant in their government until that day on which you were on the point of attacking the walls of Athens; then he left the city, not because he had come to hate the present régime, but because he was afraid of the danger which threatened, as he later made evident. For when the Lacedaemonians came and the democracy was shut up in the Piraeus,\(^b\) again he fled from there and resided among the Boeotians; it is far more fitting, therefore, that his name should be enrolled in the list of the deserters than that he should be called one of the "exiles." And although he has proved to be a man of such character by his conduct toward the people who occupied the Piraeus, toward those who remained in the city, and toward the whole state, he is not content to be on equal terms with the others, but seeks to be treated better than you, as if either he alone had suffered injury, or was the best of the citizens, or had met with the

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\(^a\) By Pausanias, king of Sparta and his general, Lysander.

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μεγίστας συμφοραίς δι’ ύμᾶς κεχρημένος ἡ πλείσ-
των ἁγαθῶν αὐτός τῇ πόλει γεγενημένος.

51 Ἡβουλόμην δ’ ἂν ύμᾶς ὁμοίως ἐμοὶ γιγνώσκειν
αὐτόν, ἵν’ αὐτῷ μή τῶν ἀπολωλότων συνήχθεσθε
ἀλλὰ τῶν ὑπολοίπων ἐφθονεῖτε. νῦν δὲ περὶ μὲν
τῶν ἄλλων ὅσοις ἐπιβεβούλευκε, καὶ δίκας οἶς
[381] δεδίκασται καὶ γραφὰς ὅς ἐσελήλυθε, καὶ μεθ’ ὃν
συνέστηκε καὶ καθ’ ὃν τὰ ἰευνὴ μεμαρτύρηκεν,
οὐδ’ ἂν δὲς τοσοῦτον ὦδωρ ἰκανὸν διηγήσασθαι
52 γένοιτο; ἐν δὲ μόνον ἀκοῦσαντες τῶν τούτων πε-
πραγμένων ῥάδιως καὶ τῆν ἄλλην αὐτοῦ πονηρίαν
γνώσεσθε.

Κρατῖνος γὰρ ἠμφισβήτησε χωρίον τῷ τούτου
κηδεστῇ. μάχης δ’ αὐτοῖς γενομένης, ὑποκρυφά-
μενοι θεράπαναν ἢτιῶντο τὸν Κρατῖνον συντρίβαυ
τὴς κεφάλης αὐτῆς, ἐκ δὲ τοῦ τραύματος φάσκοντες
ἀποθανεῖν τὴν ἄνθρωπον λαγχάνουσιν αὐτῷ φόνου
53 δίκην ἐπὶ Παλλαδίῳ. πυθόμενος δ’ ὁ Κρατῖνος τάς
τούτων ἐπιβουλὰς τὸν μὲν ἄλλον χρόνον ἴσουχίαν
ἥγεν, ἣν μὴ μεταθεῖντο τὸ πράγμα μηδ’ ἐτέρους
λόγους ἑξευρίσκοιεν, ἀλλ’ ἐπ’ αὐτοφώρῳ ληφθεῖεν
κακουργοῦντες. ἐπεὶ δὴ ὁ κηδεστὴς μὲν ἢν ὁ
τούτου κατηγορηκός, οὕτως δὲ μεμαρτυρηκὼς ἦ
54 μὴν τεθνάναι τὴν ἄνθρωπον, ἐλθόντες εἰς τὴν

1 ὅς after γραφὰς added by Corais.

—a The time allotted to the litigant for his speech in the
Athenian law-courts was regulated by an official water-clock
(the klepsydra). One has been found; cf. Hesperia viii.,
1939.

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gravest misfortunes on your account, or had been the cause of the most numerous benefits to the city.

I could wish that you knew him as well as I do, in order that, instead of commiserating with him over his losses, you might bear him a grudge for what he has left. The fact is, though, that if I should try to tell of all the others who have been the objects of his plots, of the private law-suits in which he has been involved, of the public suits which he has entered, of the persons with whom he has conspired or against whom he has borne false witness, not even twice as much water as has been allotted me would prove sufficient. But when you have heard only one of the acts which he has committed you will readily recognize the general run of his villainy.

Cratinus once had a dispute over a farm with the brother-in-law of Callimachus. A personal encounter ensued. Having concealed a female slave, they accused Cratinus of having crushed her head, and asserting that she had died as a result of the wound, they brought suit against him in the court of the Palladium on the charge of murder. Cratinus, learning of their plots, remained quiet for a long time in order that they might not change their plans and concoct another story, but instead might be caught in the very act of committing a crime. When the brother-in-law of Callimachus had made accusation and Callimachus had testified on oath that the woman was actually dead, Cratinus and his friends

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*b* The tribunal for cases of unpremeditated homicide; also for trials involving the murder of slaves, resident-aliens, and foreigners. *Cf.* Arist. *Ath. Pol.* 57. 3. 285
οἰκίαν ἢν ἴν’ ἴν’ κεκρυμμένη, βία λαβόντες αὐτὴν καὶ ἀγαγόντες ἐπὶ τὸ δικαστήριον ζώσαν ἀπασι τοῖς παρούσιν ἐπέδειξαν. ὥσθ’ ἐπτακοσίων μὲν δικαζόντων, τετάρτων δὲ καὶ δέκα μάρτυρησάντων ἀπερ οὖσις, οὐδεμίαν ψήφον μετέλαβε.¹
Καὶ μοι κάλει τούτων μάρτυρας.

ΜΑΡΤΥΡΕΣ

55 Τίς οὖν ἂν ἄξιως δύνατο κατηγορῆσαι τῶν τούτων πεπραγμένων; ἢ τίς ἂν εὕρειν ἔχοι παράδειγμα μείζων ἀδικίας καὶ συκοφαντίας καὶ πονηρίας; ἔνια μὲν γὰρ τῶν ἄδικησάτων οὐκ ἂν ὅλον τὸν τρόπον δηλώσει τῶν ἄδικησάτων, ἐκ δὲ τῶν τοιούτων ἔργων ἀπαντα τὸν βίον τῶν ἕξαμαρτανόντων των βάδιον κατιδεῖν ἐστὶν. ὅστις γὰρ τοὺς ζώντας τεθνάναι μαρτυρεῖ, τίνος ἂν ὑμῖν ἀποσχέσθαι δοκεῖ; ἢ ὅστις ἐπὶ τοῖς ἄλλοτρίοις πράγμασιν οὕτω πονηρός ἐστι, τί οὐκ ἂν ἔπι τοῖς αὐτοῦ τολμήσειν; πώς δὲ χρῆ τούτῳ πιστεύειν ὑπὲρ αὐτοῦ λέγοντι, ὃς ὑπὲρ ἐτέρων ἑπιορκῶν ἐξελέγχεται; τίς δὲ πώποτε φανερώτερον ἐπεδείχθη τὰ ψευδή μαρτυρῶν; τοὺς μὲν γὰρ ἀλλοὺς ἐκ τῶν λεγομένων κρίνετε, τὴν δὲ τούτου μάρτυριαν, ὅτι ψευδὴς ἢν, 57 εἶδον οἱ δικάζοντες. καὶ τοιαῦτ’ ἡμαρτηκὼς ἐπι-

¹ metélabé Λ and editions: Blass metélabon referring to Cratinus and his friends.

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AGAINST CALLIMACHUS, 54–57

went to the house where she had been hidden, seized her by force and, bringing her into court, presented her alive to all present. The result was that, in a tribunal of seven hundred judges, after fourteen witnesses had given the same testimony as that of Callimachus, he failed to receive a single vote.

(To the Clerk) Please call witnesses to these facts.

WITNESSES

Who, therefore, would be able to condemn his acts as they deserve? Or who would be able to find a more flagrant example of wrongdoing, of malicious prosecution, and of villainy? Some misdeeds, it is true, do not reveal in its entirety the character of the evil-doers, but from acts such as his it is easy to discern the whole life of the culprits. For any man who testifies that the living are dead, from what villainy do you think that he would abstain? What outrageous deed would a man not have the effrontery to commit in his own interest who is so knavish a villain in the interest of others? How is it right to trust this man when he speaks in his own behalf, who is proved guilty of perjury in his testimony on behalf of another? Who was ever more convincingly proved to be a giver of false testimony? You judge all other defendants by what is said of them, but this man’s testimony the jurors themselves saw was false. And after the commission of such crimes he will dare to say that it is we who are lying. Why that would be as if Phrynondas a should reproach a

a A notorious swindler; cf. Aristophanes, Thesm. 861 and Aeschines, Ctes. 137.
ὁνειδίσειεν ἡ Φιλούργος ὁ τὸ Γοργόνειον ύφελο-μενος τοὺς ἄλλους ἱεροσύλους ἐφασκεν εἶναι. τίνα δὲ προσήκει τῶν μὴ γενομένων παρασχέσθαι μάρτυρας μάλλον ἢ τοῦτον, ὃς αὐτὸς ἐτέρως τὰ ψευδὴ τολμᾶ μαρτυρεῖν;

58 Ἀλλὰ γὰρ Καλλιμάχου μὲν ἐξέσται πολλάκις κατηγορεῖν, οὕτω γὰρ παρεσκεύασται πολιτείο-θαι, περὶ δὲ ἐμαυτοῦ τὰς μὲν ἄλλας ἀπάσας παρα-λείψει λειτουργίας, ὡς δὲ οὐ μόνον ἂν μοι δικαίως ἔχοιτε χάριν ἀλλὰ καὶ τεκμηρίως χρήσαιοθε περὶ τοῦ παντὸς πράγματος, ταύτης δὲ μνησθήσομαι πρὸς 59 ὅμας. οτε γὰρ ἡ πόλις ἀπώλεσε τὰς ναῦς τὰς ἐν Ἐλλησπόντῳ καὶ τῆς δυνάμεως ἑστερήθη, τῶν μὲν πλείστων τριηράρχων τοσοῦτον διήνεγκον, ὅτι μετ' ὀλίγων ἔσωσα τὴν ναῦν, αὐτῶν δὲ τούτων, ὅτι καταπλεύσας εἰς τὸν Πειραιᾶ μόνος οὐ κατέλυσα 60 τὴν τριηράρχιαν, ἀλλὰ τῶν ἄλλων ἄσμενως ἀπαλ-λαττομένων τῶν λητουργίων καὶ πρὸς τὰ παρόντ' ἀθύμως διακεμένων, καὶ τῶν μὲν ἀνήλωμένων αὐτοῖς μεταμέλου, τὰ δὲ λοιπὰ ἀποκρυπτομένων, καὶ νομιζόντων τὰ μὲν κοινὰ διεφθάρθαι, τὰ δὲ ἰδία σκοπουμένων, οὐ τὴν αὐτὴν ἐκείνος γνώμην ἔσχον, ἀλλὰ πείσας τὸν ἄδελφον συντριηραρχεῖν, παρ' ἢμῶν αὐτῶν μισθὸν διδόντες τοῖς ναύταις κακῶς 61 ἐποιοῦμεν τοὺς πολεμίους. τὸ δὲ τελευταῖον προ-
man with villainy, or as if Philurgos, who stole the Gorgon’s head,\textsuperscript{a} had called everybody else temple-robbers! Who is more likely to present witnesses of events which have not occurred than my antagonist here, who himself has the hardihood to testify falsely for others?

But against Callimachus it will be possible to bring accusations time and again, for he has contrived his life as a citizen that way; but as for myself, I shall say nothing of all my other contributions to the state, but I will merely remind you of that one, a service for which, if you would do me justice, you would not only be grateful, but you would take it even as evidence bearing upon the case as a whole. Now when the city had lost its ships in the Hellespont \textsuperscript{b} and was shorn of its power, I so far surpassed the majority of the trierarchs that I was one of the very few who saved their ships: and of these few I alone brought back my ship to the Piraeus and did not resign my duties as trierarch; but when the other trierarchs were glad to be relieved of their duties and were discouraged over the situation, and not only regretted the loss of what they had already spent, but were trying to conceal the remainder and, judging that the commonwealth was completely ruined, were looking out for their private interests, my decision was not the same as theirs; but after persuading my brother to be joint-trierarch with me, we paid the crew out of our own means and proceeded to harass the enemy. And finally, when Lysander \textsuperscript{c} pro-

\textsuperscript{a} At Aegospotami, 405 B.C.
\textsuperscript{b} The general of the victorious Spartan army of occupation.
ISOCRATES

eιπόντος Λυσάνδρου, εἰ τις εἰσάγων σίτον ὡς ὑμᾶς, θάνατον τὴν ζημίαν, οὐτω φιλοτίμησε εἶχομεν πρὸς τὴν πόλιν, ὡστε τῶν ἄλλων οὐδὲ τὸν σφέτερον αὐτῶν εἰσάγειν τολμῶντων ἥμεις τὸν ὡς ἐκεῖνος εἰσπλέοντα λαμβάνοντες εἰς τὸν Πειραιὰ κατήγο-μεν. ἀνθ' ὃν ὑμεῖς ἐφηφίσασθ' ἦμᾶς στεφανώσατε καὶ πρόσθε τῶν ἐπωνύμων ἀνειπεῖν ὡς μεγάλων 62 ἀγαθῶν αἰτίους ὄντας. καίτοι χρῆ τούτοις δημο- τικοῖς νομίζειν, οὐχ ὅσοι κρατοῦντος τοῦ δήμου μετασχεῖν τῶν πραγμάτων ἐπεθύμησαν, ἀλλ' οἱ δυστυχήσασθ' τῆς πόλεως προκυνδυνεύειν ὑμᾶς ἥθελσαν, καὶ χάριν ἔχειν, οὐκ εἰ τις αὐτὸς κακῶς πέπονθεν, ἀλλ' εἰ τις ὑμᾶς εὔ πεποίηκε, καὶ πένητας γενομένους ἔλεειν οὐ τοὺς ἀπολωλεκτότας τὴν οὐσίαν 63 ἀλλὰ τοὺς εἰς ὑμᾶς ἀνηλωκότας. διν εἰς ἐγὼ φανήσομαι γεγενημένος, οὐ πάντων ἂν εἰην δυστυ- χέστατος, εἰ πολλὰ τῶν ἐμαυτοῦ δεδαπανημένος εἰς τὴν πόλιν εἴτα δόξαιμι τοῖς ἀλλοτρίοις ἐπιβουλεύειν καὶ περὶ μηδενὸς ποιεῖσθαι τὰς παρ' ὑμῖν διαβολάς, ὅις οὐ μόνον τὴν οὐσίαν ἀλλὰ καὶ τὴν ψυχὴν τὴν ἐμαυτοῦ περὶ ἐλάττονος φαίνομαι ποιούμενος τοῦ 64 παρ' ὑμῖν εὐδοκιμεῖν. τῷ δ' οὐκ ἂν ὑμῶν μετα- μελήσειεν, εἰ καὶ μὴ παραχρῆμα ἀλλ' ὁλίγον ὑστερον, εἰ τὸν μὲν συκοφάντην ἵδοτε πλοῦσιν γεγενημένον, ἔμε δ' εὖ ὃν ὑπέλιπον λητουργῶν,

a These were statues of those heroes who gave their names to the ten Attic tribes. The probable site of these statues is near the north-centre of the Agora, near the statues of 290
claimed that if anyone should import grain to you he would be punished with death, we were so zealous for the city's welfare that, although no one else dared to bring in even his own, we intercepted the grain that was being brought in to them and discharged it at the Piraeus. In recognition of these services you voted that we should be honoured with crowns, and that in front of the statues of the eponymous heroes we should be proclaimed as the authors of great blessings. Yet surely men who should now be regarded as friends of the people are not those who, when the people were in power, were eager to participate in affairs, but those who, when the state was suffering misfortune, were willing to brave the first dangers in your behalf, and gratitude is due, not to him who has suffered personal hardships, but to him who has conferred benefits upon you; and in the case of those who have become poor, pity should be felt, not for those who have lost their property, but for those who have spent their fortune for your good. Of these last named it will be found that I have been one; and I should be the most miserable of all men, if, after I have spent much of my fortune for the good of the city, it should be thought that I plot against the property of others, and that I care naught for your poor opinion of me; when it is obvious that I set less store, not merely on my property, but even on my life, than on your good opinion. Who among you would not feel remorse, even if not immediately, yet soon hereafter, if you should see the calumniator enriched, but me despoiled even of that which I left remaining when serving you as Harmodius and Aristogeiton and in the neighbourhood of the temple of Ares.
καὶ τούτων ἐκπεπτωκότα; καὶ τὸν μὲν μηδὲ πόσοτε ὑπὲρ ὤμῶν κινδυνεύσαντα μείζον καὶ τῶν νόμων καὶ τῶν συνθηκῶν δυνάμενον, ἐμὲ δὲ τὸν οὕτω πρόθυμον περί τὴν πόλιν γεγενημένον μηδὲ τῶν δικαίων ἀξιούμενον τυγχάνειν; τὸς δὲ οὔκ ἂν ὤμῖν ἐπιτιμήσῃεν, εἰ πεισθέντες ὑπὸ τῶν Καλλιμάχου λόγων τοσαύτην πονηρίαν ὤμῶν καταγνώστητε, οὐς ἐκ τῶν ἔργων κρίναντες δὲ ἄνδραγάθιαν ἐστε-φανώσατε, ὅτ' οὐδ' οὕτω ράδιον ἦν ὡσπερ νῦν τυχεῖν ταύτης τῆς τιμῆς;

66 Τοῦ ναντίων δ' ὤμῖν συμβέβηκεν ἡ τοῖς ἄλλοις· οἱ μὲν γὰρ ἄλλοι τοὺς εἰληφότας τὰς δωρεὰς ὑπο-μμυνήσκονσιν, ἡμεῖς δ' ὤμᾶς τοὺς δεδωκότας ἄξιούμεν μνημονεύειν, ἵν' ὤμῖν τεκμήριον τῶν εἰρημένων ἀπάντων καὶ τῶν ἐπιτυγχανόμενός τῶν ἡμετέρων

67 γένηται. δὴ λον δ' ὅτι ταύτης τῆς τιμῆς ἄξιόν ς ἡμᾶς αὐτούς παρείχομεν, οὐχ ἵν' ὁλιγαρχίας γενομένης ταλλότρια διαρράξωμεν, ἀλλ' ἵνα σωθείωσι τῆς πόλεως οἱ τ' ἄλλοι τὰ σφέτερ' αὐτῶν ἔχονεν, ὤμῖν τε παρὰ τῷ πλῆθει τῶν πολιτῶν χάρις ὀφείλοντο· ἦν ὤμᾶς ἕναν ἀπαντώμεν, οὐ πλέον ἔχειν τοῦ δικαίου ζητούντες, ἀλλ' ἀποφαίνοντες μὲν ὃς οὐδὲν ἀδικοῦμεν, ἄξιούντες δὲ τοίς ορκοῖς καὶ

68 ταῖς συνθήκαις ἐμμένειν. καὶ γὰρ ἄν εἰη δεινὸν εἰ τοὺς μὲν ἡδικηκότας τιμωρίας ἀφεῖναι κύριαι γένοιτο, ἐφ' ὤμῶν δὲ τοῖς εἰς πεποιηκόσιν ἀκυροῖ κατασταθεῖν. ἂξιον δὲ τὴν παροῦσαν τύχην δια-

1 ύμᾶς Blass: ἡμεῖς.
2 ἄξιούντες δὲ added by Blass, the mss. indicating a lacuna of 8 or 9 letters.

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trierarch; and if you should see this man, who never even ran a risk on your behalf, influential enough to override both the laws and the covenant of Amnesty, and me, who have been so zealous in serving the state, adjudged unworthy of obtaining even my just rights? And who would not reproach you, if, cajoled by the words of Callimachus, you should find me guilty of such baseness, you who, when you judged us on the strength of our deeds, crowned us for our bravery at a time when it was not so easy as it is now to win that honour?

It has come to pass that our appeal is the opposite of that which other litigants generally make; for everybody else reminds the recipients of the benefactions they have received, whereas we ask you, the donors, to bear your gifts in mind, that they may serve you as corroboration of all I have said and of our principles of conduct. And it is evident that we showed ourselves worthy of this honour, not for the purpose of plundering the property of others after the oligarchy had been established, but in order that, after the city had been saved, not only all the citizens might keep their own possessions, but also that in the hearts of our fellow-citizens at large there might be a feeling of gratitude to us as a debt to be paid. It is this that we beg of you now, not seeking to have more than is just, but offering proof that we are guilty of no wrongdoing and asking you to abide by the oaths and the covenant of Amnesty. For it would be outrageous if those covenants should be held valid for the exculpation of the evil-doers, but should be made invalid for us, your benefactors! And it is prudent for you to guard well your present

3 ἐμένειν Blass: ἐμένοντες. 4 γένοντο Aldus: ἐγένοντο Λ.
[384] φυλάττειν, ἐνθυμομένους, ὅτι ἔτερας μὲν πόλεις ἐποίησαν ἑδή συνθήκαι μᾶλλον¹ στασιάσαι, τὴν δὲ ἥμετέραν μᾶλλον ὁμονοεῖν. ὡς χρῆ μεμνημένους ἀμα τὰ τε δίκαια καὶ τὰ συμφέροντα ψηφίσασθαι.

¹ μᾶλλον στασιάσαι Blass, who transfers μᾶλλον from before ὁμονοεῖν and indicates unnecessarily a lacuna there: Drerup μηκέτι στασιάσαι.
fortune, remembering that while in the past such agreements have increased civic discord in other cities, yet to ours they have brought a greater degree of concord.\textsuperscript{a} So you, keeping these considerations in mind, should cast your votes for that which is at the same time just and also expedient.

\textsuperscript{a} In §§ 67-68 the manuscripts offer a text both illegible in places and corrupt otherwise; see the critical notes.
INTRODUCTION

The speech called *Aegineticus* is a *Claim to an Inheritance* (*επίδικωσία*) and is probably the best of the six forensic speeches written by Isocrates in the first period of his literary activity (403–393 B.C.) when he practised the profession of a *logographos*, or writer of speeches for litigants.

Thrasylochus, a citizen of the little island of Siphnos in the Aegean Sea, had at his death bequeathed his property to the speaker, his adopted son, to whom he also gave his sister as wife. A half-sister of Thrasylochus disputed the right of the speaker to receive the estate and herself laid claim to the inheritance. This discourse, composed by Isocrates, is the defence of the heir.

The speaker and Thrasylochus, political exiles from their island Siphnos, had settled at Aegina, where the testator died. At Aegina the case was tried; in fact, this is the only extant Greek forensic speech which is concerned with a law-suit outside of Attica.

The speech is composed with great care and may be regarded as a model of its kind. The narrative part of the discourse, in which the history of the family is given, is vividly presented and the defendant’s relations with the testator and his devotion to him are attested by convincing proofs. Cogent arguments are employed to persuade the Aeginetan jury.
that the will of Thrasylochus and the claims of the speaker are entirely justified on the basis of law, morality, and religion.

Although the exact date\(^a\) of the speech is uncertain, it must be not long after 394 B.C., when the power of Sparta, supporter of oligarchies in the Cyclades, was overthrown at Cnidus. This is shown by the facts of the speech related in §§ 18-20; the aristocrats of Siphnos (including Thrasylochus and the speaker) were driven from their island by democratic exiles.

\(^a\) Cf. Mathieu et Brémon, *Isocrate* i. p. 92, who plausibly suggest 391 or 390 B.C. Blass, *Die attische Beredsamkeit* ii. p. 236, assigns the speech to the period after 393 B.C. and before 390 B.C.
19. ΑΙΓΙΝΗΤΙΚΟΣ

᾽Ενόμιζον μὲν, ὦ ἀνδρεὶς Αἰγινήται, οὕτω καλῶς βεβούλευσθαι περὶ τῶν αὐτοῦ Θρασύλοχον ὡστε μηδέν' ἀν ποτ᾽ ἐλθεῖν ἐναντία πράξοντα ταῖς διαθήκαις αἷς ἐκείνος κατέληπεν. ἔπειδὴ δὲ τοῖς ἀντιδίκοις τοιαύτη γνώμη παρέστηκεν ὡστε καὶ πρὸς οὕτως ἐχούσας αὐτὰς ἀμφισβητεῖν, ἀναγκαῖως ἔχει 2 παρ᾽ ὑμῶν πειράσθαι τῶν δικαίων τυγχάνειν. τούναντίον δὲ πέπονθα τοῖς πλείστοις τῶν ἀνθρώπων. τοὺς μὲν γὰρ ἄλλους ὀρῶ χαλεπῶς φέροντας, ὅταν ἀδίκως περὶ τίνος κυνδυνεύσων, ἐγὼ δ᾽ ὀλίγου δὲν χάριν ἔχειν τούτοις, ὅτι μ᾽ εἰς τούτοι τὸν ἀγώνα [385] κατέστησαν. ἀκρίτου μὲν γὰρ ὑμῖν τοῦ πράγματος οὐκ ἂν ἡπίστασθ᾽ ὅποιός τις γεγενημένος περὶ τὸν τετελευτηκότα κληρονόμος εἰμὶ τῶν ἐκείνου πυθόμενοι δὲ τὰ πραξκέντα πάντες εἰσεθήσθ᾽ ὅτι δικαίως ἂν καὶ μείζονος ἡ τοσαύτης δωρεάς ἡξι-3 ὦθην. χρῆν μέντοι καὶ τὴν ἀμφισβητοῦσαν τῶν χρημάτων μὴ παρ᾽ ὑμῶν πειράσθαι λαμβάνειν τὴν οὐσίαν, ἢ ἦν Θρασύλοχος κατέληπεν, ἀλλὰ περὶ ἐκείνων χρηστῆν οὖσαν οὕτως ἀξιοῦν αὐτής ἐπι- δικάζεσθαι. νῦν δ᾽ αὐτὴ τοσοῦτο δεῖ μεταμέλειν ὥν εἰς ξώντ᾽ ἐξήμαρτεν, ὡστε καὶ τεθνεῶτος αὐτοῦ πειρᾶται τὴν τε διαθήκην ἄκυρον ἀμα καὶ τὸν 300
XIX. AEGINETICUS

I was of opinion, citizens of Aegina, that Thrasylochus had arranged his affairs so prudently that no one would ever come before a court to bring a suit in opposition to the will which he left. But since my adversaries have determined to contest a testament so purposefully drawn, I am compelled to try to obtain my rights from you. My feeling is unlike that of most men. For I see that others are indignant when they are unjustly involved in a law-suit, whereas I am almost grateful to my opponents for bringing me into this trial. For if the matter had not been brought before a tribunal you would not have known of my devotion to the deceased, which led to my being made his heir; but when you learn the facts you will all perceive that I might justly have been thought worthy of even a greater reward. The proper course, however, for the woman who is laying claim to the property would have been, not to try to obtain from you the estate left by Thrasylochus, but to show that she also was devoted to him and on that ground thought fit to bring suit for it. But the truth is, she is so far from repenting of her misconduct towards Thrasylochus in his life-time, that now too that he is dead she is trying to annul his

a A commonplace; cf. Lysias, In Defence of Mantiheus 1-2; On the Refusal of a Pension 1.
4 οίκον ἔρημον ποιήσαι. θαυμάζω δὲ καὶ τῶν πραττόντων ὑπὲρ αὐτῆς, εἰ διὰ τοῦτο οὐνταί καλὸν εἶναι τὸν κόσμουν, ὅτι μὴ κατορθώσαντες οὐδὲν μελλουσιν ἀποτείσειν. ἐγὼ μὲν γὰρ ἡγοῦμαι μεγάλην εἶναι καὶ ταύτην ζημίαν, ἣν ἐξελεγχθέντες ὡς ἀδίκως ἀμφισβητοῦσιν, ἐπειδὴ ὑμῖν δόξωσι χείρους εἶναι. τὴν μὲν οὖν τούτων κακίαν ἐξ αὐτῶν τῶν ἔργων γνώσεσθ', ἐπειδὰν διὰ τέλους ἀκούσητε τῶν πεπραγμένων· οἴεν δ', οἴμαι, τάχιστ' ἂν ὑμᾶς μαθεῖν περὶ δὲν ἀμφισβητοῦμεν, ἐντεῦθεν ἀρξομαι διηγεῖσθαι.

5 Ῥάσυλλος γὰρ ὁ πατήρ τοῦ καταλυόντος τὴν διαθήκην παρὰ μὲν τῶν προγόνων οὐδεμίαν οὖσιαν παρέλαβεν, ξένος δὲ Πολεμαϊνέτῳ τῷ μάντει γενόμενος οὕτως οἰκεῖος διετέθη πρὸς αὐτὸν ὡς τῷ ἀποθήκηςκων ἐκείνος τάς τε βίβλους τάς περὶ τῆς μαντικῆς αὐτῷ κατέλυτε καὶ τῆς οὐσίας μέρος τι

6 τῆς νῦν οὐσίας ἐδωκεν. λαβὼν δὲ Ῥάσυλλος ταύτας ἀφορμὰς ἐχρῆτο τῇ τέχνῃ· πλάνης δὲ γενόμενος καὶ διαιτηθεῖς ἐν πολλαῖς πόλεσιν ἄλλας τε γνωαιξί συνεγένετο, ὃν ἐνιαὶ καὶ παίδαρ' ἀπεδέξαν ὃ 'κεῖνος οὔδὲ πώποτε γνῆσι' εὖμοσε, καὶ δὴ καὶ τὴν ταύτης μητέρ' ἐν τούτους τοὺς χρόνους ἔλαβεν.  ἐπειδὴ δ' οὔσιαν τε πολλὴν ἐκτήσατο καὶ τὴν πατρὶδ' ἐπόθεσεν, ἐκείνης μὲν καὶ τῶν ἄλλων ἀπηλλάγη, καταπλεύσας δ' εἰς Σίφνον ἔγημεν ἀδελφὴν τοῦ πατρὸς τούμου, πλοῦτῳ μὲν αὐτὸς πρῶτος ὡν τῶν πολιτῶν, γένει δὲ καὶ τοῖς ἄλλοις ἀξιώμασιν

7 εἰδὼς τὴν ἡμετέραν οἰκίαν προέχουσαν. οὕτω δὲ σφόδρ' ἡγάπησε τὴν τοῦ πατρὸς φιλίαν, ὥστ' ἀποθανοῦσης εκείνης ἀπαίδος αὖθις ἡγάγετ' ἀνεψιῶν

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will and to leave the home without heirs. And I am astonished that those who are acting in her behalf think this action is reputable, just because, if they fail to win, they will need to pay no penalty. For my part, I think that it will be a severe penalty, if, having been convicted of making a wrongful claim, they shall thereafter suffer in your esteem. However, you will know the baseness of these men from their very acts when you have heard to the end what they have done; and I shall begin the recital of them at the point from which, in my opinion, you will be able to learn most quickly the matters at issue.

Thrasyllus, the father of the testator, had inherited nothing from his parents; but having become the guest-friend of Polemaenetus, the soothsayer, he became so intimate with him that Polemaenetus at his death left to him his books on divination and gave him a portion of the property which is now in question. Thrasyllus, with these books as his capital, practised the art of divination. He became an itinerant soothsayer, lived in many cities, and was intimate with several women, some of whom had children whom he never even recognized as legitimate, and, in particular, during this period he lived with the mother of the complainant. When he had acquired a large fortune and yearned for his fatherland, he left this woman and the others as well, and debarking at Siphnos married a sister of my father. Thrasyllus himself was indeed the leading citizen in wealth, but he knew that our family was likewise pre-eminent in lineage and in general standing; and he cherished so warmly my father’s affection for him that at the death of his wife, who was without children, he remarried, taking as wife my father’s
τοῦ πατρὸς, οὗ βουλόμενος διαλύσασθαι τὴν πρὸς ἡμᾶς οἰκεῖότητα. οὗ πολὺν δὲ χρόνον συνουκῆσας ταῖς αὐταῖς τύχαις ἐχρῆσατο καὶ περὶ ταύτην, 9 ἀισπέρ καὶ περὶ τὴν προτέραν. μετὰ δὲ ταύτ’ ἐγήμεν ἐκ Σερίφου παρ’ ἀνθρώποις πολὺ πλείονος ἄξιων ἦ κατὰ τὴν αὐτῶν πόλιν, εἷς ἦς ἐγένετο Σώπολις καὶ Ὀρασύλοχος καὶ θυγάτηρ ἡ νῦν ἐμοὶ συνοικοῦσα. Ὀράσυλλος μὲν οὖν τούτους μόνους παίδας γνησίους καταλιπὼν καὶ κληρονόμους τῶν αὐτοῦ καταστήσας τὸν βίον ἐτελεύτησεν.

10 Ἐγὼ δὲ καὶ Ὀρασύλοχος τοσαῦτην φιλίαν παρὰ τῶν πατέρων παραλαβόντες ὁστὴν ὀλίγῳ πρότερον διηγησάμην, ἐτὶ μείζω τῆς ὑπαρχοῦσης αὐτῶν ἐποίησαμεν. ἔως μὲν γὰρ παῖδες ἦμεν, περὶ πλείονος ἡμᾶς αὐτοὺς ἠγούμεθα ἡ τοὺς ἀδελφοὺς, καὶ οὔτε θυσίαν οὔτε θεωρίαν οὔτ’ ἄλλην ἑορτὴν οὐδεμίαν χωρὶς ἄλληλων ἠγομεν. ἐπειδὴ δ’ άνδρες ἐγενόμεθα, οὐδὲν πώποτ’ ἐναντίον ἡμῶν αὐτοῖς ἐπράξαμεν, ἀλλὰ καὶ τῶν ἰδίων ἐκουσωνοῦμεν καὶ πρὸς τὰ τῆς πόλεως ὀμοίως διεκείμεθα καὶ φίλοις καὶ ξένους τοὺς αὐτὸς ἐχρώμεθα. καὶ τί δεὶ λέγειν τὰς οἷκοι χρῆσεις; ἀλλ’ οὐδὲ φυγόντες ἀπ’ ἀλλήλων ἠξιώσαμεν γενέσθαι. τὸ δὲ τελευταῖον φθοὴ σχόμενον αὐτὸν καὶ πολὺν χρόνον ἀσθενήσαντα, καὶ τοῦ μὲν ἀδελφοῦ Σωπόλιδος αὐτῷ πρότερον τετελευτηκότος, τῆς δὲ μητρὸς καὶ τῆς ἀδελφῆς οὔπω παρουσῶν, μετὰ τοσαῦτης ἐρημίας γενόμενον οὔτως ἐπιτύνως καὶ καλῶς αὐτὸν ἐθεράπευσα, ὠστ’ ἐκεῖνον μὴ νομίζειν ἄξιαν μοι δύνασθαι χάριν.
cousin, as he did not wish to dissolve the affinity with us. But after he had lived with her for only a short time, he suffered the same bereavement as with his former wife. After this he married a woman of Seriphos, belonging to a family of greater consequence than might be expected of a native of their island.\(^a\) Of this marriage were born Sopolis, Thrasylochus, and a daughter, who is my wife. These were the only legitimate children left by Thrasyllus and he made these his heirs when he died.

Thrasylochus and I, having inherited from our fathers a friendship the intimacy of which I have recently mentioned, made the bond still closer. For during our childhood we were fonder of each other than of our brothers, and we would perform no sacrifice, make no pilgrimage, and celebrate no festival except in one another's company; and when we reached manhood we never opposed one another in any action undertaken, for we not only shared our private concerns but also held similar sentiments regarding public affairs, and we had the same intimates and guest-friends. And why need I speak further of our intimacy at home?\(^b\) In truth, not even in exile did we care to be apart. Finally, when Thrasylochus was striken with the wasting disease and suffered a long illness—his brother Sopolis had previously died\(^c\) and his mother and sister had not yet arrived\(^d\)—seeing him so completely destitute of companionship I nursed him with such unremitting care and devotion that he thought he could never

\(^a\) The insignificance of Seriphos was proverbial; cf. Plato, *Rep.* 329 e.

\(^b\) That is, at Siphnos.

\(^c\) Sopolis died in Lycia (cf. § 40).

\(^d\) At Aegina.
12 ἀποδοῦναι τῶν πεπραγμένων. ὡμοὶ δ’ οὐδὲν ἐνέλι-πεν, ἀλλ’ ἐπειδὴ πονῆρως διέκειτο καὶ οὐδεμιᾶν ἐλπίδ’ εἶχε τοῦ βίου, παρακαλέσας μάρτυρας νῦν μ’ ἐποιήσατο καὶ τὴν ἀδελφὴν τὴν αὐτοῦ καὶ τὴν οὐσίαν ἔδωκεν.

Καὶ μοι λαβὲ τὰς διαθήκας.

ΔΙΑΘΗΚΑΙ

'Ἀνάγνωθι δὴ μοι καὶ τὸν νόμον τὸν Αἰγινητῶν· κατὰ γὰρ τούτων ἐδει ποιεῖσθαι τὰς διαθήκας· ἐνθάδε γὰρ μετωκοῦμεν.

ΝΟΜΟΣ

13 Κατὰ τούτων τὸν νόμον, ὁ ἄνδρες Αἰγινηταῖ, νῦν μ’ ἐποιήσατο Ὀρασύλοχος, πολίτην μὲν αὐτοῦ καὶ φίλον ὄντα, γεγονότα δ’ οὔδενος χείρον Σιφνίων, πεπαιδευμένον δ’ ὁμοίως αὐτῷ καὶ τεθραμμένον. ὥστε οὐκ οἶδ’ ὅπως ἂν μᾶλλον κατὰ τὸν νόμον ἐπραξεν, ὅσ τοὺς ὁμοίους κελεύει παιδὰς εἰσποιεῖσθαι.

Λαβὲ δὴ μοι καὶ τὸν Κεῖων νόμον, καθ’ ὅν ἡμεῖς ἐπολιτευόμεθα.

ΝΟΜΟΣ

14 Εἰ μὲν τοῖς, ὁ ἄνδρες Αἰγινηταῖ, τούτοις μὲν τοῖς νόμοις ἡναντιοῦντο, τὸν δὲ παρ’ αὐτοῖς κείμενον σύνδικον εἶχον, ἤπειρον ἢν θαυμάζειν αὐτῶν· νῦν δὲ κάκεινος ὁμοίως τοῖς ἀνεγνωσμένοις κεῖται.

Καὶ μοι λαβὲ τὸ βιβλίον.

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a The law of Ceos was valid also in Siphnos.

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repay me with a gratitude adequate to my services. Nevertheless he left nothing undone to reward me, and when he was in a grievous condition and had given up all hope of life, he summoned witnesses, made me his adoptive son, and gave me his sister and his fortune.

*(To the Clerk)* Please take the will.

**The Will**

Read to me also the law of Aegina; for it was necessary that the will be drawn in accordance with this law, since we were alien residents of this island.

**Law**

It was in accordance with this law, citizens of Aegina, that Thrasylochus adopted me as his son, for I was his fellow-citizen and friend, in birth inferior to no one of the Siphnians, and had been reared and educated very much as he himself had been. I therefore do not see how he could have acted more consistently with the law, since the law insists that only persons of the same status may be adopted.

*(To the Clerk)* Please take also the law of Ceos, under which we were living.

**Law**

If, therefore, citizens of Aegina, my opponents were refusing to recognize the validity of these laws, but were able to produce in support of their case the law of their own country, their conduct would have been less astonishing. But the truth is that their own law is in agreement with those already read.

*(To the Clerk)* Please take this document.
15 Τί οὖν ὑπόλοιπόν ἐστιν αὐτοῖς, ὅπως τὰς μὲν διαθήκας αὐτοὶ προσομολογοῦσι Θρασύλοχον καταλιπεῖν, τῶν ὑπὸ νόμων τούτων μὲν οὐδεὶς, ἐμοὶ δὲ πάντες βοηθοῦσι, πρῶτον μὲν ὁ παρ' ὑμῖν τοῖς μέλλουσι διαγνώσσεσθαι περὶ τοῦ πράγματος, ἐπειδ' ὁ Σιφνιών, ὅθεν ἦν ὁ τὴν διαθήκην καταλιπὼν, ἔτι δ' ὁ παρ' αὐτοῖς τοῖς ἀμφισβητοῦσι κείμενος; καὶ τῶν τίνος ἢ ὑμῖν ἀποσχέσθαι δοκοῦσι, οἷτινες ἕτοιδοι διείνω ὑμᾶς, ὡς χρῆ τὰς διαθήκας ἀκύρους ποιῆσαι τῶν μὲν νόμων οὔτως ἔχοντων, ὑμῶν δὲ κατ' αὐτοὺς ὄμωμοκότων ψηφιεῖσθαι;

16 Περὶ μὲν οὖν αὐτοῦ τοῦ πράγματος ἰκανῶς ἀποδεδείχθαι νομίζω· ἵνα δὲ μηδεῖς οὔτε μὴ δὲ διὰ μικρὰς προφάσεις ἔχειν τὸν κλήρον μὴτε ταύτην ἑπιεικῆ γεγενημένην περὶ Θρασύλοχον ἀποστερεῖσθαι τῶν χρημάτων, βούλομαι καὶ περὶ τούτων εἰπεῖν. αἰσχυνθεῖν γὰρ ἂν ὑπὲρ τοῦ τετελευτηκότος, εἰ μὴ πάντες πεισθεῖτε, μὴ μόνον ὅς κατὰ τοὺς νόμους ἀλλ' ὡς καὶ δικαίως ταύτ' ἔπραξεν.

17 βαδίας δ' ἡγοῦμαι τὰς ἀποδείξεις εἶναι. τοσοῦτον γὰρ διηνέγκαμεν ὡσθ' αὕτη μὲν ἢ κατὰ γένος ἀμφισβητοῦσα πάντα τὸν χρόνον διετέλεσε καὶ πρὸς αὐτὸν ἐκεῖνον καὶ πρὸς Σώπολιν καὶ πρὸς τὴν μητέρ' αὐτῶν διαφερομένη καὶ δυσμενώς ἔχουσα, ἐγὼ δ' οὐ μόνον περὶ Θρασύλοχον καὶ τὸν ἀδελφὸν ἄλλα καὶ περὶ αὐτήν τὴν οὐσίαν, ἢς ἀμφισβητοῦμεν, φανήσομαι πλείστου τῶν φίλων ἄξιος γεγενημένος.

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Law

What argument is left to them, therefore, since they themselves admit that Thrasylochus left the will and that they can cite no law in their favour, whereas all support my case—first, the law which is valid among you who are to adjudge the case, next, the law of Siphnos, the fatherland of the testator, and finally the law of the country of my opponents? And yet from what illegal act do you think these persons would abstain, inasmuch as they seek to persuade you that you should declare this will invalid, although the laws read as you have heard and you have taken oath to cast your votes in conformity with them?

On the issue itself I consider that I have adduced sufficient proof; but that no one may think that my possession of the inheritance rests upon feeble grounds, or that this woman had been kindly in her behaviour toward Thrasylochus and is being defrauded of his fortune, I wish also to discuss these matters. For I should be ashamed in behalf of the deceased unless you were all convinced that his actions were strictly in accordance, not only with the law, but also with justice. And I believe that proof of this is easy. There was, in truth, this great difference between us—that this woman, who bases her contention on the ground of relationship, never ceased to be at variance with the testator and evilly-disposed toward him and toward Sopolis and their mother, whereas I shall be shown to have been the most deserving of all his friends, not only in my relations with Thrasylochus and his brother, but also with regard to the estate in controversy.
18 Καὶ περὶ μὲν τῶν παλαιῶν πολύ ἄν ἔργον εἶ ἡ λέγειν· οὔτε δὲ Πασίνος Πάρων κατέλαβεν, ἐστιν ἀυτοῖς ὑπεκκείμενα τὰ πλείστα τῆς οὐσίας παρὰ 
[388] τοὺς ξένους τοῖς ἐμοῖς. φώμεθα γὰρ μάλιστα ταύτην τὴν νήσου ἀσφαλῶς ἔχειν. ἀποροῦντων δ’ ἐκείνων καὶ νομιζόντων ἀυτ’ ἀπολωλέναι, πλεύσασθ’ ἐγὼ τῆς 
νυκτὸς ἐξεκόμισ’ αὐτοῖς τὰ χρήματα, κινδυνεύσας
19 περὶ τοῦ σώματος· ἔφρουρεῖτο μὲν γὰρ ἡ χώρα, συγκατεληφότες δ’ ἦσαν τινες τῶν ἡμετέρων 
φυγάδων τὴν πόλιν, οἱ μᾶς ἡμέρας ἀπέκτειναν 

αυτόχειρες γενόμενοι τὸν τε πατέρα τὸν ἐμὸν καὶ τὸν θείον καὶ τὸν κηδεσθὴν καὶ πρὸς τούτους ἀνεμίησαν τρεῖς. ἀλ’ ἵμως οὐδὲν με τούτων 
ἀπέτρεψεν, ἀλ’ χώρην πλέων, ἰγνομένος ὁμοίως 

με δεῖν ὑπὲρ ἐκείνων κινδυνεύειν ὧσπερ ὑπὲρ ἐμαυ-

20 τοῦ. μετὰ δὲ. ταύτα φυγῆς ἡμῖν γενομένης ἐκ 

τῆς πόλεως μετὰ τοιοῦτον θορύβου καὶ δέους ὡστ’ 

ἐνίους καὶ τῶν σφετέρων αὐτῶν ἀμελεῖν, οὐδ’ ἐν 

tούτως τοῖς κακοῖς ἡγάπησα, εἰ τοὺς οἶκεῖος τοὺς 

ἐμαυτοῦ διασώσας δυνηθεῖν, ἀλ’ εἶδος Σώπολων 

μὲν ἀποδημοῦντα, αὐτῶν δ’ ἐκείνον ἀρρώστως 

διακείμενον, συνεξεκόμισ’ αὐτῷ καὶ τὴν μητέρα 

καὶ τὴν ἀδελφὴν καὶ τὴν οὐσίαν ἀπασαν. καὶ τοι 

τίνα δικαιότερον αὐτὴν ἔχειν προσήκει ἡ τὸν τότε 

μὲν συνδιαισώσαντα, νῦν δὲ παρὰ τῶν κυρίων 

εἰληφότα; 

21 Τὰ μὲν τοῖνυν εἰρημέν’ ἐστὶν ἐν οἷς ἐκινδύνευσα 

μὲν, φλαῖρον δ’ οὐδὲν ἀπέλαυσα· ἔχω δὲ καὶ τοιαῦτ’ 

εἰπείν, εἰ δὲν ἐκείνῳ χαρίζόμενος αὐτὸς ταῖς μεγίσ-

tαῖς συμφοραῖς περιέπεσον. ἔπειδὴ γὰρ ἦλθομεν 

εἰς Μῆλον, αἰσθόμενος, ὅτι μέλλομεν αὐτοῦ κατα-

1 ἔχειν προσήκει ἡ Ξ vulg.: ἔχειν ἡ Λς: Blass.

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It would be a long story to tell of the events of long ago; but when Pasinus took Paros, it chanced that my friends had the greatest part of their fortune deposited as a pledge with my guest-friends there; for we thought that this island was by far the safest. When they were at their wits' end and believed that their property was lost, I sailed thither by night and got their money out at the risk of my life; for the country was occupied by a garrison, and some of the exiles from our island had participated in the seizure of the city, and these, in one day and with their own hands, had slain my father, my uncle, my brother-in-law and, in addition, three cousins. However, I was deterred by none of these risks, but I took ship, thinking I ought to run the risk as much for my friends' sake as for my own. Afterwards when a general flight from the city ensued, accompanied by such confusion and fear that some persons were indifferent even to the fate of their own relations, I was not content, even in these misfortunes, merely to be able to save the members of my own household, but knowing that Sopolis was absent and Thrasylochus was in feeble health, I helped him to convey from the country his mother, his sister, and all his fortune. And yet who with greater justice should possess this fortune than the person who then helped to save it and now has received it from its legitimate owners?

I have related the adventures in which I incurred danger indeed, yet suffered no harm; but I have also to speak of friendly services I rendered him which involved me in the greatest misfortunes. For when we had arrived at Melos, and Thrasylochus...
μένειν, ἐδείτο μου συμπλεῖν εἰς Τροιζήνα καὶ μη-
δαμῶς αὐτῶν ἀπολιπεῖν, λέγων τὴν ἀρρωστίαν τοῦ
σώματος καὶ τὸ πλῆθος τῶν ἐχθρῶν, καὶ ὅτι χωρίς
ἔμοι γενόμενος οὐδὲν ἔξω χρῆσθαι τοῖς αὐτοῖς
22 πράγμασιν. φοβουμένης δὲ τῆς μητρὸς, ὅτι τὸ
χωρίον ἐπινθάνετο νοσῶδες εἶναι, καὶ τῶν ξένων
συμβουλευόντων αὐτοῦ μένειν, ὃμως ἔδοξεν ἦμῖν
ἐκείνῳ χαριστέον εἶναι. καὶ μετὰ ταῦτ᾽ οὐκ ἔφθη-
μεν εἰς Τροιζήνα ἐλθόντες καὶ τοιαύτας νόσοις
ἐλήφθημεν, ἐξ ὧν αὐτὸς μὲν παρὰ μικρὸν ἦλθον
ἀποθανεῖν, ἀδελφὴν δὲ κόρην τετρακαὶδεκάτην γε-
γοναίν ἐντὸς τριάκονθος ἥμερων κατέθαψα, τὴν δὲ
[389] μητέρα ὀυδὲ πενθῇ ἡμέρας ἐκείνης ὕστερον. καίτοι
τίν᾽ ὀισθῆνε με γνώμην ἔχειν τοσοῦτος μοι μετα-
23 ἐπιλῆσθαι τοῦ βίου γεγενημένης; ὅσ τὸν μὲν ἄλλον
χρόνον ἀπαθῆς ἢν κακῶν, νεωστὶ δ᾽ ἐπειρώμην
φυγῆς καὶ τοῦ παρ᾽ ἑτέροις μὲν μετοικεῖν, στέρε-
σθαι δὲ τῶν ἐμαυτοῦ, πρὸς δὲ τούτων ὀρῶν τὴν
μητέρα τοῦ αὐτοῦ καὶ τὴν ἀδελφὴν ἐκ μὲν τῆς
πατρίδος ἐκπεπτωκυίας, ἐπὶ δὲ ἐξέσης καὶ παρ᾽
ἀλλοτρίως τὸν βίον τελευτάσας. ὥστ᾽ ουδεὶς ἄν
μοι δικαίως φθονήσῃς, εἰ τι τῶν Ὡρασυλόχου
πραγμάτων ἁγαθὸν ἀπολέαυνα· καὶ γὰρ ἦνα
χαρισαίμην ἐκεῖνῳ, κατοικισάμενος εἰς Τροιζήνα
τοιαύτας ἐχρησάμην συμφοραῖς, ὃν οὐδέποτ᾽ ἄν
ἐπιλαθέσθαι δυνηθεῖν.
24 Καὶ μὴν ουδὲ τοῦτ᾽ ἔξουσιν εἴπειν ὡς εἰ μὲν
πρῶτον Ὁρασυλόχου πάντα ταῦτα ταῦτα ὑπὲμενον,
δυστυχήσαντα δ᾽ αὐτὸν ἀπέλιπον· ἐν αὐτῶι γὰρ
τούτωι ἐτί σαφέστερον καὶ μᾶλλον ἐπεπεδειξάμην
τὴν εὐνοιαν ἧν εἶχον εἰς ἐκεῖνον. ἐπειδή γὰρ εἰς
perceived that we were likely to remain there, he begged me to sail with him to Troezen and by all means not to abandon him, mentioning his bodily infirmity and the multitude of his enemies, saying that without me he would not know how to manage his own affairs. And although my mother was afraid because she had heard that Troezen was unhealthy and our guest-friends advised us to remain where we were, nevertheless we decided that we ought to gratify his wish. No sooner had we arrived at Troezen than we were attacked by illnesses of such severity that I barely escaped with my own life, and within thirty days I buried my young sister, fourteen years of age, and my mother not five days thereafter. In what state of mind do you think I was after such a change in my life? I had previously been inexperienced in misfortune and I had only recently suffered exile and living an alien among foreigners, and had lost my fortune; in addition, I saw my mother and my sister driven from their native land and ending their lives in a foreign land among strangers. No one could justly begrudge it me, therefore, if I have received some benefit from the troublesome affairs of Thrasylochus; for it was to gratify him that I went to live in Troezen, where I experienced misfortunes so dire that I shall never be able to forget them.

Furthermore, there is one thing my opponents cannot say of me—that when Thrasylochus was prosperous I suffered all these woes, but that I abandoned him in his adversity. For it was precisely then that I gave clearer and stronger proof of my devotion to

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On the southern coast of the Saronic Gulf, in the northeastern part of the Peloponnese, near Epidaurus.
ISOCRATES

Αὐγιναν κατοικισάμενος ἡσθένησε ταύτην τὴν νόσον ἐξ ἡσπερ ἀπέθανεν, οὕτως αὐτὸν ἑθεράπευσα ὡς οὐκ οἴδ᾽ ὡστὶς πώποθ᾽ ἔτερος ἔτερον, τὸν μὲν πλείστον τοῦ χρόνου πονήρως μὲν ἔχοντα, περιενέα δ᾽ ἐτὶ δυνάμενον, ἐξ μήνας δὲ συνεχῶς ἐν τῇ κλίψῃ 25 κείμενον. καὶ τούτων τῶν ταλαπωριῶν οὐδεὶς τῶν συγγενῶν μετασχεῖν ἦξίωσεν, ἀλλ᾽ οὖν ἔπισκεψόμενος ἄφικετο πλὴν τῆς μητρὸς καὶ τῆς ἀδελφῆς, αἰ πλέον θάτερον ἐποίησαν· ἀσθενοῦσαι γὰρ ἦλθον ἐκ Τροιζήνως, ὡστ᾽ αὐταὶ θεραπείας ἔδειοντο. ἀλλ᾽ ὁμωσ ἔγιγνε τοιούτων τῶν ἄλλων περὶ αὐτῶν γεγενημένων, οὐκ ἀπείποιν οὖν᾽ ἀπέστην ἀλλ᾽ ἐνοσῆλεν 26 αὐτὸν μετὰ παιδὸς ἐνός· οὐδὲ γὰρ τῶν οἰκετῶν οὐδεὶς ὑπέμεινεν. καὶ γὰρ φύσει χαλεπῶς ὃν ἐτὶ δυσκολώτερον διὰ τὴν νόσον διεκείτο, ὡστ᾽ οὐκ ἐκείνων ἄξιον θαυμάζειν, εἰ μὴ παρέμενον, ἀλλὰ πολὺ μᾶλλον, ὅπως ἔγιγνε τοιαύτην νόσον θεραπεύων ἀνταρκεὶν ἠδυνάμην· δ᾽ ἐμπνοοῦσα μὲν ἦν πολὺν χρόνον, ἐκ δὲ τῆς κλίψῃ οὐκ ἴδυνατο κωνεῖσθαι, 27 τοιαῦτα δ᾽ ἐπασχέν ὅσθ᾽ ἡμᾶς μηδεμίαν ἠμέραν ἀδακρύτους διάγειν, ἀλλὰ θρηνοῦντες διετελοῦμεν καὶ τοὺς πόνους τοὺς ἀλλήλων καὶ τὴν φυγὴν καὶ τὴν ἐρημίαν τὴν ἡμετέραν αὐτῶν. καὶ ταῦτ᾽ οὐνδένα χρόνον διελείπεν· οὐδὲ γὰρ ἀπελθεῖαν οἷον τ᾽ [390] ἦν ἡ δοκεῖν ἀμελεῖν, δ᾽ μοι πολὺ δεινότερον ἦν τῶν κακῶν τῶν παρόντων.

28 Ἡβουλόμην δ᾽ ἀν ἴμιν οἷος τ᾽ εἶναι ποτήσαι φανερὸν οἷος περὶ αὐτῶν ἐγενόμην· οἶμαι γὰρ οὖν ἄν τὴν φωνὴν ἴμιὰς ἀνασχέσθαι τῶν ἀντιδίκων. νῦν δὲ τὰ χαλεπώτατα τῶν ἐν τῇ θεραπείᾳ καὶ

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a Cf. Plataicus 47 for the same expression.
him. When, for instance, he settled in Aegina and fell ill of the malady which resulted in his death, I nursed him with a care such as no one else I know of has ever bestowed upon another. Most of the time he was very ill, yet still able to go about; finally he lay for six months bedridden. And no one of his relations saw fit to share with me the drudgery of caring for him; no one even came to see him with the exception of his mother and sister; and they made the task more difficult; for they were ill when they came from Troezen, so that they themselves were in need of care. But although the others were thus indifferent, I did not grow weary nor did I leave the scene, but I nursed him with the help of one slave boy; for no one of the domestics could stand it. For being by nature irascible, he became, because of his malady, still more difficult to handle. It should not occasion surprise, therefore, that these persons would not remain with him, but it is much more a cause for wonder that I was able to hold out in caring for a man sick of such a malady; for he was filled with pus for a long time, and was unable to leave his bed; and his suffering was so great that we did not pass a single day without tears, but kept up our lamentations both for the hardships we both had to endure, and for our exile and our isolation. And there was no intermission at any time; for it was impossible to leave him or to seem to neglect him— for to me this would have seemed more dreadful than the woes which afflicted us.

I wish I could make clearly apparent to you my conduct with respect to him; for in that case I think that you would not endure even a word from my opponents. The truth is, it is not easy to describe the
δυσχερέστατα καὶ πόνους ἀγδεστάτους ἔχοντα καὶ πλείστης ἐπιμελείας δεθέντ’ οὐκ εὐδήγητ’ ἐστιν. ἀλλ’ ὑμεῖς αὐτοὶ σκοπεῖτε, μετὰ πόσων ἂν τις ἀγρυπνῶν καὶ ταλαιπωρῶν τουοῦτον νόσημα τοσ-29 οῦτον χρόνον θεραπεύσειν. ἐγώ μὲν γὰρ οὕτω κα-κῶς διετέθην, ὡσθ’ ὅσοι περ εἰσήλθον τῶν φίλων, ἔφασαν δεδεῖναι, μὴ καγὼ προσατόλωμαι, καὶ συν-εβούλευόν μοι φυλάττεσθαι, λέγοντες ὡς οἱ πλείσ-τοι τῶν θεραπευσάντων ταύτην τὴν νόσου αὐτοῖ-προσδιεφθάρσαν. πρὸς οὖς ἐγὼ τοιαῦτ’ ἀπεκρινά-μην ὅτι πολὺ ἂν θάττων ἐλοίμην ἀποθανεῖν ἃ 'κεῖνον περιωδεῖν δι᾽ ἐνδειαν τοῦ θεραπεύσοντος πρὸ μοιρᾶς τελευτῆσαν.

30 Καὶ τοιοῦτοι μοι γεγενημένω τετόληκεν ἀμ-φισβητεῖν τῶν χρημάτων ἡ μηδ’ ἐπισκέψασθαι πώποτ’ αὐτῶν ἄξιόσασα, τοσοῦτον μὲν χρόνον ἀσθενήσαντα, πυθανομένη δὲ καθ’ ἐκάστην τὴν ἥμέραν, ὡς διέκειτο, ράδιας δ’ οὕσης αὐτῇ τῆς πορείας. εἶτα νῦν αὐτὸν ἀδελφίζευν ἐπιχειρήσουσιν, ὥσπερ οὖς ὅσι περ ἂν οἰκείωτερον προσεῖπωσι τὸν τεθνεῶτα, τοσοῦτω δίξουσαν ἅπερ τοῖς μείζω

31 καὶ δεινότερ’ ἐξαμαρτεῖν̂ ἢτις οὐδ’ ἐπειδή τελευ-τᾶν ἡμέλλε τὸν βίον, ὀρῶσα τοὺς πολίτας τοὺς ἡμετέρους, ὡςοι περ ἦσαν εἰς Τροιζήνι, διαπλέον- τας εἰς Αἰγίναν, ἵν’ αὐτῶν συγκαταθάψειαν, οὐδ’ εἰς τοῦτον τὸν καιρὸν ἀπήντησεν, ἀλλ’ οὕτως ἀμάς καὶ σχετλίως εἴξεν, ὅστ’ ἐπὶ μὲν τὸ κῆδος οὐκ ἡξίωσεν ἀφικέσθαι, τῶν δὲ καταλειψθέντων οὐδὲ δεχ’ ἡμέρας διαλυόμεθα ἢθεν ἀμφισβητοῦσα, ἕσπερ τῶν χρημάτων ἀλλ’ οὐκ ἐκεῖνου συγγενῆς

32 οὕσα. καὶ εἰ μὲν ὄμολογήσει τοσαῦτην ἐχθραν υπάρχειν αὐτῇ πρὸς ἐκεῖνον ὡστ’ εἰκότως ταῦτα
duties involved in my care of the invalid, duties that were very hard, very difficult to endure, most disagreeably toilsome, and exacting an unremitting care. But do you yourselves consider what loss of sleep, what miseries are the inevitable accompaniment of a prolonged nursing of a malady like his. In truth, in my own case, I was reduced to such a condition that all my friends who visited me expressed fear that I too would perish with the dying man and they advised me to take care, saying that the majority of those who had nursed this disease themselves fell victims to it also. My reply to them was this—that I would much prefer to die than to see him perish before his fated day for lack of a friend to nurse him. And although my behaviour was as I have described, this woman has had the hardihood to contest with me his fortune, she who never even saw fit to visit him during his long illness, though she had daily information about his condition, and though the journey was easy for her. To think that they will now attempt to "brother" him, as if the effect of calling the dead man by a name of closer kinship would not be to make her shortcomings seem worse and more shocking! Why, when he was at the point of death, and when she saw all our fellow-citizens who were in Troezen sailing to Aegina to take part in his funeral, she did not even at that moment come, but was so cruel and heartless in conduct that while she did not see fit to come to his funeral, yet, less than ten days thereafter she arrived to claim the property he had left, as if she were related to his money and not to him! And if she will admit that her hatred for him was so bitter that this conduct was reason-

\[ \text{\textsuperscript{a}} \delta \delta \epsilon \lambda \phi \iota \varepsilon \nu, \text{a rare word, "to call brother."} \]
ISOCRATES

ποιεῖν, οὐκ ἂν κακῶς εἰς βεβουλευμένος, εἰ τοῖς
[391] φίλοις ἥβουλήθη μᾶλλον ἡ ταύτη τήν οὐσίαν κατα-
λιπεῖν· εἰ δὲ μηδεμίας διαφοράς οὐσίας οὕτως
ἀμελής καὶ κακὴ περὶ αὐτὸν ἐγένετο, πολὺ ἂν
δήπον δικαιότερον στερηθεί τῶν αὕτης ἡ τῶν
33 ἐκείνου· κληρονόμος γίγνοιτο. ἐνθυμεῖσθε δὴ ὅτι
τὸ μὲν ταύτῃς μέρος οὔτ' ἐν τῇ νόσῳ θεραπείας
ἐτυχεν οὔτ' ἀποθανὼν τῶν νομιζομένων ἡζιώθη,
δι' ἔμε δ' ἀμφότερα ταύτ' αὐτῷ γεγένηταί. καίτοι
δικαιόν ἐστίν ὑμᾶς τὴν ψήφον φέρειν, οὐκ εἰ τινες
gενεί μὲν φασι προσήκειν, ἐν δὲ τοῖς ἐργοῖς ὅμοιοι
toῖς ἐχθρῶς γεγόνασιν, ἀλλὰ πολὺ μᾶλλον οὖσι
μηδὲν ὅνομα συγγενεῖας ἔχοντες οἰκειοτέρους σφᾶς
αὐτοὺς ἐν ταῖς συμφοραῖς τῶν ἀναγκαίων παρέσχον.
34 Λέγονσι δ' ὡς τὰς μὲν διαθήκας οὐκ ἀπιστοῦσι
Θρασύλοχον καταλιπεῖν, οὐ μέντοι καλῶς οὕτ' ὃρθως
φασίν αὐτὰς ἔχειν. καίτοι, ὡ ἀνδρεῖς Λε-
γινῆται, πὼς ἄν τις ἀμεινὸν ἡ μᾶλλον συμφερόντως
περὶ τῶν αὐτοῦ πραγμάτων ἐβουλεύσατο; ὅς οὔτ'
ἔρημον τὸν οἶκον κατέλιπε τοῖς τε φίλοις χάριν
ἀπέδωκεν, ἔτι δὲ τὴν μητέρα καὶ τὴν ἀδελφὴν οὐ
μόνον τῶν αὐτοῦ κυρίας ἀλλὰ καὶ τῶν ἐμῶν κατ-
έστησε, τὴν μὲν ἐμοὶ συνοικίσας, τῇ δ' εἰς ὦν μ' 35
eἰσποιήσας; ἅρ' ᾧ ἐκείνως ἀμεινὸν ἔπραξεν, εἰ
μῆτε τῆς μητρὸς τῶν ἐπιμελησόμενον κατέστησε,
μῆτ' ἐμοὶ μηδεμίαν μνείαν ἐποιήσατο, τῇ δ' ἀδελφὴν
ἔπι τῇ τύχῃ κατέλιπε, καὶ τὸν οἶκον
ἀνώνυμον τὸν αὐτοῦ περιείδει γενόμενον;
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AEGINETICUS, 32-35

able, then Thrasylochus would be considered not to have been ill-advised in preferring to leave his property to his friends rather than to this woman; but if there existed no variance between them and yet she was so neglectful of him and so unkind toward him, surely with greater justice would she be deprived of her own possessions than become heir to his. Bear in mind that, so far as she was concerned, he had no care during his illness, nor when he died was he thought worthy of the customary funeral rites, whereas it was through me that he obtained both. Surely you will justly cast your votes in favour, not of those who claim blood-relationship yet in their conduct have acted like enemies, but with much greater propriety you will side with those who, though having no title of relationship, yet showed themselves, when the deceased was in misfortune, more nearly akin than the nearest relatives.

My opponents say that they do not doubt that Thrasylochus left the will, but they assert that it is not honourable and proper. And yet, citizens of Aegina, how could anyone have given better or greater evidence of interest in the disposal of his own property? He did not leave his home without heirs and he has shown due gratitude to his friends and, further, he made his mother and his sister possessors, not only of their own property, but of mine also by giving the latter to me as wife and by making me, by adoption, the son of the former. Would he have acted more wisely if he had taken the alternative course—if he had failed to appoint a protector for his mother, and if he had made no mention of me, but had abandoned his sister to chance and permitted the name of his family to perish?
36 Ἀλλὰ γὰρ ἵνα ἀνάξιος ἦν εἰπονηθήναι Θρασυλόχως καὶ λαβεῖν αὐτοῦ τὴν ἀδελφήν. ἄλλα πάντες ἂν μαρτυρήσειαν Σίφνιοι τοὺς προγόνους τοὺς ἐμοὺς καὶ γένει καὶ πλούτῳ καὶ δόξῃ καὶ τοῖς ἄλλοις ἀπασί πρώτους εἶναι τῶν πολιτῶν. τίνες γὰρ ἢ μειζόνων ἄρχων ἥξιώθησαν ἢ πλείω χρήματ' εἰσήγηκαν ἢ κάλλιον ἐχορήγησαν ἢ μεγαλοπρεπέ- στερον τὰς ἄλλας λητουργίας ἐλητούργησαν; ἐκ ποιας δ' οἰκίας τῶν ἐν Σίφνῳ πλείους βασιλείς
37 γεγόνασι; ὥστε Θρασυλόχος τ' εἰ καὶ μηδὲ πῶς πέποτ' αὐτῷ διελέξθην, εἰκότως ἄν ἡμουλήθη μου διὰ ταῦτα δοῦναι τὴν ἀδελφήν, ἐγὼ τ' εἰ καὶ μηδὲν μοι τούτων υπήρχον, ἄλλα φαυλότατος ἢν τῶν πολιτῶν, δικαίως ἄν παρ' αὐτοῦ διὰ τὰς εὐεργεσίας
[392] τὰς εἰς ἐκείνου τῶν μεγίστων ἥξιώθην.
38 Ὁμιαί τοινων αὐτῶν καὶ Σωπόλιδι τάδελφος μάλιστα κεχαρίσθαι ταῦτα διαθέμενον. καὶ γὰρ ἐκείνος ταύτην μὲν εἵσει καὶ κακόνον τῶν αὐτοῦ πράγμασιν ἥγειτο, ἐμὲ δὲ περὶ πλείστου τῶν αὐτοῦ φίλων ἐποιεῖτο. ἐδήλωσε δ' ἐν ἄλλοις τε πολλοῖς καὶ ὁτ' ἐδοξε τοῖς συμφυγάσιν ἐπιχειρεῖν τῇ πόλει μετὰ τῶν ἔπικουρων. αἰρεθεῖς γὰρ ἄρχειν αὐτο- κράτωρ ἐμὲ καὶ γραμματέα προσείλετο καὶ τῶν χρημάτων ταμίαν ἀπάντων κατέστησε, καὶ ὅτ' ἡμέλλομεν κινήσειν, αὐτὸς αὐτῷ μὲ παρετάξατο.
39 καὶ σκέφασθ' ὡς σφόδρ' αὐτῷ συνήγηγεν· δυστυ- χησάντων γὰρ ἡμῶν ἐν τῇ προσβολῇ τῇ πρὸς τὴν

a A choregus was a citizen who defrayed the expenses of bringing out a chorus. It is of interest to learn that the institution of the choregia was in effect on the island of Siphnos, as it was also at Ceos.

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AEGINETICUS, 36-39

But perhaps I was unworthy of being adopted as a son by Thrasylochus and of receiving his sister in marriage. All the Siphnians would bear witness, however, that my ancestors were foremost of the citizens there in birth, in wealth, in reputation, and in general standing. For who were thought worthy of higher offices, or made greater contributions, or served as choregi to more handsomely, or discharged the other special public services with greater magnificence? What family in Siphnos has furnished more kings? Thrasylochus, therefore, even if I had never spoken to him, would reasonably have wished to give his sister to me just for these reasons; and I, even if I had not possessed any of these advantages, but had been the lowest of the citizens, would justly have been esteemed by him as deserving of the greatest recompenses by reason of the services I had rendered him.

I believe, moreover, that in making this disposition of his estate he did what was most pleasing to his brother Sopolis also. For Sopolis also hated this woman and regarded her as ill-disposed toward his interests, whereas he valued me above all his friends. He showed this feeling for me in many ways and in particular when our companions in exile determined, with the help of their auxiliary troops, to capture the city. For when he was designated leader with full powers he both chose me as secretary and appointed me treasurer of all funds, and when we were about to engage in battle, he placed me next to himself. And consider how greatly he profited thereby; for when our attack on the city met with ill success,

b These “kings” probably had only religious functions; cf. the Archon Basileus at Athens.
πόλιν καὶ τῆς ἀναχωρήσεως οὐχ οίας ἡβουλόμεθα γενομένης, τετρωμένον αὐτὸν καὶ βαδίζειν οὐ δυνάμενον ἀλλ' ὁλιγοψυχοῦντα ἀπεκόμισ' ἐπι τὸ πλοῖον μετὰ τοῦ θεράποντος τούμαυτοῦ, φέρων ἐπὶ τῶν ἄμων, ὡστ' ἐκείνων πολλάκις καὶ πρὸς πολλοὺς ἐπεῖν ὅτι μόνος ἀνθρώπων αὐτίος εἶναι αὐτῷ τῆς σωτηρίας. καὶ τοῦ τίς ἄν μείζων ταύτης εὐεργεσίᾳ γένοιτο; ἐπειδὴ τοίνυν εἰς Δυκίαν ἐκπλεύσας ἀπέθανεν, αὐτή μὲν οὐ πολλάς ἡμέρας ὦστερον μετὰ τὴν ἀγγελίαν ἔθεν καὶ ἔσπορτάζει καὶ οὐδὲ τὸν ἀδελφὸν θησυχεῖ τὸν ἐπὶ ξάνθα, οὖτως ὁλίγον φροντίζουσα τοῦ τεθνεῶτος, ἐγὼ δ' ἐπένθησον αὐτόν, ὡσπερ τοὺς οἰκείους νόμος ἐστίν. καὶ ταῦτα πάντ' ἐποίουν διὰ τὸν τρόπον τὸν ἐμαυτοῦ καὶ τὴν φιλίαν τὴν πρὸς ἐκείνους ἀλλ' οὐ ταύτης τῆς δίκης ἐνεκα: οὐ γὰρ ὕμνῳ αὐτοῦς οὐτώ δυστυχῆσαι ὡστ' ἀπαίδας ἄμφιτέρους τελευτήσαντας εἰς ἔλεγχον καταστήσασθαι, ὅποιος τοις ἐκαστοῖς ἦμῶν περὶ αὐτοὺς ἐγένετο.

42 Πρὸς μὲν οὖν Θρασύλοχον τε καὶ Σῶπολυν ὡς αὐτὴ τε καγὼ διεκεῖμεθα, σχεδὸν ἀκηκόατε: τρέψονται δ' ὦσις ἐπ' ἐκείνον τὸν λόγον ὀσπερ αὐτοῖς λοιπὸς ἐστίν, ὡς Θράσυλλος ὁ πατὴρ ὁ ταύτης ἦγοι, ἄν δεινὰ πάσχειν, εἰ τίς ἐστὶν αἰσθηθίας τοῖς τεθνεῶσι περὶ τῶν ἐνθάδε γεγομένων, ὑπὸ τῆς μὲν θυγατέρ' ἀποστερομένην τῶν χρημάτων, ἐμὲ δὲ κληρονόμον ὅπως ἐκτήσατο γεγομένον. 43 ἐγὼ δ' ἠγούμαι μὲν οὐ περὶ τῶν πάλαι τεθνεῶτων, [393] ἀλλὰ περὶ τῶν ἐναγχος τὸν κλήρον καταλιπότοιν

a A frequent sentiment in Greek literature; cf. Isocrates, Plat. 61 and Evag. 2.

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and the retreat did not succeed as we desired, and when he was wounded, unable to walk and in a fainting condition, I and my servant carried him off on our shoulders to the ship. Consequently he often said to many persons that I was solely responsible for his coming through alive. Yet what greater benefaction than this could a man receive? Moreover, when he had sailed to Lycia and died there, this woman, a few days after the news of his death, was sacrificing and holding festival, and had no shame before his surviving brother, so little regard did she have for the dead man, but I instituted mourning for him in the custom prescribed for relatives. And it was my character and my affection for the two brothers that moved me to do all this and not any expectation of this trial; for I did not think that both would come to such an unhappy end that by dying without children they were going to oblige us to prove how each one of us had felt and acted toward them.

How this woman and myself conducted ourselves toward Thrasylochus and Ṣopolis you have, in the main, heard; but perhaps they will have recourse to the one argument which remains to them—that Thrasyllus, the father of this woman, will feel that he is being dishonoured (if the dead have any perception of happenings in this world) when he sees his daughter being deprived of her fortune and me becoming the heir of what he had acquired. But I am of opinion that it is proper for us to speak here, not concerning those who died long ago, but of those

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b This passage is interesting as an example of an orator’s anticipation (anticipatio or προκατάληψις) of an opponent’s argument.
ISOCRATES

προσήκειν ἡμῖν τοὺς λόγους ποιεῖσθαι. Ὁράσυλλος μὲν γάρ, οὐσπερ ἴβούλετο, τούτους κυρίους τῶν αὐτοῦ κατέλιπεν; δίκαιον δὲ καὶ Ὁράσυλλοχ ταῦτα ταῦτ' ἀποδοθήκατι παρ' ὑμῶν, καὶ γενέσθαι διαδόχους τῆς κληρονομίας μὴ ταύτην, ἀλλ' οἷς ἐκείνος διέθετο· οὐ μὲν' ἂν μοι δοκῶ φυγεῖν οὐδὲ τὴν 44 Ὁράσυλλον γνώμην. οἴμαι γὰρ ἂν αὐτὸν πάντων γενέσθαι ταῦτη χαλεπώτατον δικαστήν, εἴπερ αὐσθοίτο, οἷα περὶ τοὺς παιδὰς αὐτοῦ γεγένηται. πολλοῦ γ' ἂν δεήσειν ἀγθεσθήκατι κατ' τοὺς νόμους ὑμῶν ψηφισαμένων, ἀλλὰ πολὺ ἂν μᾶλλον, εἰ τάς τῶν παίδων διαθήκας ἀκύρους ἰδοὺ γενομένας. καὶ γὰρ εἰ μὲν εἰς τὸν ὁίκον τὸν ἔμοι δεδωκὼς ἦν Ὁράσυλλοχος τὴν οὐσίαν, τοῦτ' ἂν ἐπιτυμᾶν εἰχον αὐτῷ· γάρ δ' εἰς τὸν αὐτῶν μ' ἐισεπούσατο, ὡστ' οὐκ ἔλαττῳ τυγχάνονσιν εἰληφότες ἰν δεδωκασιν. 45 χωρίς δὲ τούτων, οὐδένα μᾶλλον εἰκός ἐστιν ἡ Ὁράσυλλον εὐνοῦν εἶναι τοὺς κατὰ δόσιν ἀμφισβητοῦσιν· καὶ γὰρ αὐτὸς καὶ τὴν τέχνην ἔμαθε παρὰ Πολεμαίνετον τοῦ μάντεως καὶ τὰ χρήματ' ἔλαβεν οὐ κατὰ γένος ἀλλὰ δι' ἀρετὴν, ὡστ' οὐκ ἂν ὁδήγου φθονήσειν, εἰ τις περὶ τοὺς παιδὰς αὐτοῦ χρηστὸς γενόμενος τῆς αὐτῆς δωρεᾶς ἦσπερ εἰκεῖνος ἡξύωθη. 46 μεμνησθαι δὲ χρή καὶ τῶν ἐν ἀρχῇ ῥήθηντων. ἐπεδέξα γὰρ ὑμῖν αὐτὸν οὕτω περὶ πολλοῦ τὴν ἡμετέραν οἰκειότητα ποιησάμενον ὡστε γῆμαι καὶ τὴν ἀδελφὴν τὴν τοῦ πατρὸς καὶ τὴν ἀνεμιᾶν. καίτοι τίσιν ἂν θᾶττον τὴν αὐτοῦ θυγατέρ' ἐξεδώκει:

1 μ' after αὐτῶν added by Blass.

a i.e., all the property has been kept in the family since 324
who recently left their heritage. As to Thrasyllus, he left as possessors of his estate the persons of his choice; and it is only just, then, that to Thrasylochus also the same privilege should be granted by you, and that not this woman, but those whom he designated in his will, should become the successors to the inheritance. However, I do not believe that I need evade the judgement of Thrasyllus. He would be, I think, the most harsh judge of all for her, if he knows how she has treated his children. If you should vote in accordance with the laws, he would be far from taking offence, but he would be far more incensed if he should see the testaments of his children annulled. If, for instance, Thrasylochus had given his property to my family, they would have had reason to lay that up against him; as it is, he adopted me into his own family, so that the plaintiffs have not received less than they gave. Apart from this, it is reasonable to suppose that Thrasyllus, more than anyone else, was friendly toward those whose claims are based upon a testamentary gift. For he himself learned his art from Polemaenetus the soothsayer, and received his fortune, not through family relationship but through merit; surely, therefore, he would not complain if a man who had acted honourably toward his children should be regarded as deserving of the same reward as himself. You should call to mind also what I said in the beginning. For I pointed out to you that he esteemed relationship with our family so highly that he married the sister and then the cousin of my father. And yet to whom would he more willingly have given his own daughter in marriage than the continuity of the family had been assured by the adoption of the speaker.
ISOCRATES

η τούτους παρ’ ὄντες αὐτοὺς λαμβάνειν ἡξίωσεν; ἐκ ποιάς ὁ ἄν οἰκίας ἢδιον ἔδει πών αὐτῷ κατὰ τοὺς νόμους εἰσποιηθέντα μᾶλλον ἡ ταύτης, ἐξ ἡσπερ καὶ φύσει παίδας ἐξήτησεν αὐτῷ γενέσθαι;

47 "Ωστ' ἂν μὲν ἔμοι ψυχίσησθε τὸν κλήρον, καὶ πρὸς ἐκεῖνον ὑμῖν καλῶς ἔξει καὶ πρὸς τοὺς ἄλλους ἀπαντᾶς οἰς προσήκει τι τούτων τῶν πραγμάτων· ἄν δ' ὑπὸ ταύτης πεισθέντες ἐξαπατηθήτε, οὐ μόνον ἔμ' ἀδικήσετε ἄλλα καὶ Ἀρακύλοχον [394] τὸν τὴν διαθήκην καταλιπόντα καὶ Σώπολι, καὶ τὴν ἀδελφὴν τὴν ἐκεῖνην, ἢ νῦν ἔμοι συνοικεῖ, καὶ τὴν μητέρ' αὐτῶν, ἢ πασῶν ἂν εἰπ' δυστυχεστάτη γυναικῶν, εἰ μὴ μόνον ἔξερκέσειν αὐτῇ στέρεσθαι τῶν παίδων, ἀλλὰ καὶ τοῦτ' αὐτῇ προσγένοιτο, ὡστ' ἐπιδείξῃ ἄκυρον μὲν τὴν ἐκείνους γνώμην οὗσαν, ἔρημον δὲ τὸν οἶκον γυγνόμενον, καὶ τὴν μὲν ἐπιχαίρουσαν τοὺς αὐτῆς κακοῖς ἐπιδικαζομένην τῶν χρημάτων, ἐμὲ δὲ μηδενὸς δυνάμενον τῶν δικαίων τυχεῖν, ὥστ' ἐκ τοῦ σκοποῦ τῇ πρὸς ταύτην ἄλλα πρὸς τοὺς πύσσας κατὰ δόσιν ἁμφισβητήσαστα, εὑρέθην ἂν οὐδενὸς χείρων αὐτῶν περὶ τοὺς φίλους γεγενήκατος. καίτοι χρὴ τοὺς τοιούτους τιμᾶν καὶ περὶ πολλοῦ ποιεῖσθαι πολὺ μᾶλλον ἡ τὰς υφ’ ἐτέρων 49 δεδομένας δωρεᾶς ἀφαιρεῖσθαι. ἄξιον δ' ἔστι καὶ τῷ νόμῳ βοηθεῖν καθ' ὅν ἔξεσθον ἦμῖν καὶ παίδας εἰσποιηθέσθαι καὶ βουλεύσασθαι περὶ τῶν ἡμετέρων αὐτῶν, ἐνθυμηθέντας ὅτι τοῖς ἐρήμοις τῶν ἀνθρώπων ἀντὶ παίδων οὗτος ἔστιν· διὰ γὰρ τούτων καὶ οἱ συγγενεῖς καὶ οἱ μηδὲν προσήκοντες μᾶλλον ἀλλήλων ἐπιμελοῦνται.

50 Ἰνα δὲ παύσωμαι λέγων καὶ μηκέτι πλείω χρό-
to that family from which he himself chose his wife? And from what family would he have more gladly seen a son adopted according to law than that from which he sought to beget children of his own body?

If, therefore, you award the inheritance to me, you will stand well with Thrasyllus and with all others who have any proper interest in this matter; but if you permit yourselves to be deceived by the persuasion of this woman, not only will you do injury to me, but also to Thrasylochus, the testator, and to Sopolis, and to their sister, who is now my wife, and their mother, who would be the unhappiest of women if it should not be enough for her to have lost her children, but also must see this additional sorrow, that their wishes are nullified, her family left without an heir, and this woman, as she exults over her misfortunes, making good at law her claim to the property, while I am unable to obtain my just rights, although my treatment of her sons has been such that, if anyone should compare me—I will not say with this woman, but with any who have ever entered their claim to an inheritance on the strength of a testamentary gift—I should be found to have been inferior to none in my conduct toward my friends. And yet men of my kind ought to be honoured and esteemed rather than be robbed of the gifts which others have bestowed upon them. It is expedient, too, that you should uphold the law which permits us to adopt children and to dispose wisely of our property, reflecting that for men who are childless this law takes the place of children; for it is owing to this law that both kinsmen and those who are not related take greater care of each other.

But that I may conclude and occupy no more time
νον διατρίβω, σκέψασθ' ὡς μεγάλα καὶ δίκαι' ἣκω πρὸς ὑμᾶς ἔχων, πρῶτον μὲν φιλίαν πρὸς τοὺς καταλιπόντας τὸν κλήρον παλαιὰν καὶ πατρικὴν καὶ πάντα τὸν χρόνον διατελέσασαν, ἔπειτ' εὐθυγεσίας πολλὰς καὶ μεγάλας καὶ περὶ δυστυχοῦντας ἑκεῖνος γεγενημένας, πρὸς δὲ τούτοις διαθήκας παρ' αὐτῶν τῶν ἀντιδίκων ὁμολογομένας, έτι δὲ νόμον ταύτας βοηθοῦντα, ὅσ δοκεῖ τοῖς Ἔλλησιν ἀπασί 51 καλῶς κείσθαι. τεκμήριον δὲ μέγιστον' περὶ γὰρ ἄλλων πολλῶν διαφερόμενοι περὶ τοῦτον ταύτα γυ- γνώσκονσιν. δέομαι οὖν ὑμῶν καὶ τούτων μεμνη- μένους καὶ τῶν ἄλλων τῶν εἰρημένων τὰ δίκαια ψηφίσασθαι, καὶ τοιοῦτοις μοι γενέσθαι δικαστάς, ὅων περ ἂν αὐτοὶ τυχεῖν ἄξιοσάιτε.
in speaking, pray consider how strong and how just are the claims with which I have come before you; there is, first, my friendship with those who have left the inheritance, a friendship of ancient origin, handed down from our fathers, and in all that time never broken; second, my many great acts of kindness done for them in their adversity; third, there is a will which my opponents themselves acknowledge; and lastly, the law, which supports the will, a law that in the opinion of all Greeks is regarded as wisely made. Of my statement the best proof is this—although the Greek states differ in opinion about many other enactments, they are of one accord concerning this one. I beg you, therefore, bearing in mind both these considerations and the others I have mentioned, to give a just verdict, and prove yourselves to be for me such judges as you would want to have for yourselves.
XX. AGAINST LOCHITES
INTRODUCTION

The law-suit which evoked this speech is an Action for Assault. The plaintiff, who calls himself "a poor man and one of the people" (§ 19), brings suit for heavy damages (§ 16) against a rich young citizen named Lochites, who had struck him.

The beginning of the speech, in which presumably there would have been a presentation of the facts in the case and a citation of the testimony of witnesses, seems to be lacking. What we possess is a cleverly developed and amplified plea (ανήγοησις). The speaker builds up, from a rather unimportant personal indignity (αλκία), a case of wanton outrage (υβρίς), or assault and battery, against the young aristocrat. Isocrates furnishes the speaker with a strong appeal to the judges emphasizing the necessity of restraining and punishing violence, especially under the rule of the democracy. The insolence of the aggressor is identified with the spirit and attitude of those oligarchs who twice overthrew the democracy.

The approximate date of the speech is ascertainable from internal evidence. In § 11 the accused is said to have been "too young to have belonged to the oligarchy established at that time" (404-403 B.C.). There is also in the same section a reference to the destruction of the walls of Athens which were razed in 404 B.C. and not rebuilt until 393 B.C.

20. ΚΑΤΑ ΛΟΧΙΤΟΥ

[395] Ὡς μὲν τοῖνυν ἐτυπτεὶ με Λοχίτης, ἀρχων χειρῶν ἀδίκων, ἀπαντεῖς ὑμῖν οἱ παρόντες μεμαρτυρήκασιν. τὸ δὲ ἀμάρτημα τοῦθ᾽ οὐχ ὁμοιὸν δεῖ νομίζειν τοῖς ἄλλοις οὖδὲ τὰς τιμωρίας ἱσας ποιεῖσθαι περὶ τε τοῦ σώματος καὶ τῶν χρημάτων, ἐπισταμένους ὅτι τοῦτο πᾶσιν ἀνθρώποις οἰκειότατόν ἐστί, καὶ τοὺς τε νόμους ἐθέμεθα καὶ περὶ τῆς ἐλευθερίας μαχόμεθα καὶ τῆς δημοκρατίας ἐπιθυμοῦμεν καὶ τάλλα πάντα τὰ περὶ τὸν βίον ἐνεκα τούτου πράττομεν. ὡστ' εἰκὸς ὑμᾶς ἐστὶ τοὺς περὶ τοῦτ᾽ ἐξαμαρτάνοντας, δ' περὶ πλείστου ποιεῖσθε, τῇ μεγίστῃ ζημίᾳ κολάζειν.

2 Ἔυρήσετε δὲ καὶ τοὺς θέντας ἡμῶν τοὺς νόμους ὑπὲρ τῶν σωμάτων μάλιστα σπουδάσαντας. πρῶτον μὲν γὰρ περὶ μόνῳ τούτου τῶν ἄδικημάτων καὶ δίκας καὶ γραφαὶ ἀνευ παρακαταβολῆς ἐποίησαν, ἵν' ὅπως ἂν ἐκαστὸς ἡμῶν τυγχάνῃ καὶ δυνά-

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a The court-deposit refers to money deposited in court by a claimant and forfeited by him in case of failure to establish his claim.
XX. AGAINST LOCHITES

(The first part of the speech is lacking; see Introduction)

Well then, that Lochites struck me and was the aggressor all who were present when the event occurred have testified to you. But this offence should not be regarded as similar to other breaches of the law, nor should the penalty imposed for injury to the person be no greater than that which is inflicted for cheating a man of money; for you know that one's person is of nearest concern to all men, and that it is for the protection of the person that we have established laws, that we fight for freedom, that we have our hearts set on the democratic form of government, and that all the activities of our lives are directed to this end. And so it is reasonable to expect you to punish with the greatest severity those who do wrong to you in respect to that which you prize most dearly.

You will find that our legislators also have had the greatest concern for our persons. For, in the first place, it is for this one kind of misdemeanour only that they have instituted public and private actions that require no preliminary court-deposit, with the intent that each of us, according to what may
μενος καὶ βουλόμενος, οὕτως ἔχῃ τιμωρεῖσθαι τοὺς ἁδικοῦντας. ἔπειτα τῶν μὲν ἄλλων ἐγκλημάτων αὐτῷ τῷ παθόντι μόνον ὁ δρᾶσας ὑπόδικός ἐστιν.

[396] περὶ δὲ τῆς ὑβρεως, ὡς κοινοὶ τοῦ πράγματος ὄντος, ἐξεστὶ τῷ βουλομένῳ τῶν πολιτῶν γραμμα-μένῳ πρὸς τοὺς θεσμοθέτας ἐἰσελθεῖν εἰς ὕμας.

3 οὕτω δ' ἦγησαντο δεινόν εἶναι τὸ τύπτειν ἄλλη-λοις, ὥστε καὶ περὶ τῆς κακηγορίας νόμον ἔθεσαν ὦς κελεύει τοὺς λέγοντας τι τῶν ἀπορρήτων πεν-τακοσίας δραχμὰς ὄφειλεν. καίτοι πηλίκας τως χρή ποιεῖσθαι τὰς τιμωρίας ύπὲρ τῶν ἔργων παθόν-των κακῶς, ὅταν ύπὲρ τῶν λόγω μόνον ἀκηκοότων οὕτως ὁργιζόμενοι φαίνησθε;

4 Θαυμαστὸν δ' εἰ τοὺς μὲν ἐπὶ τῆς ὁλιγαρχίας ὑβρίσαντας ἀξίους θανάτου νομίζετε, τοὺς δ' ἐν ὑμηκρατίᾳ ταὐτ' ἐκεῖνοις ἐπιτηδεύοντας ἀξιμίους ἀφήσετε. καίτοι δικαίως ἃν μείζονος οὕτω τιμο-ρίας τυγχάνοιεν φανερώτερον γὰρ ἐπιδείκνυται τὴν αὐτῶν πονηρίαν. ὅστις γὰρ νόν τολμᾷ παρανόμειν, οὐδ' οὐκ ἔξεστι, τί ποτ' ἀν ἐποίησεν, ὅθεν κρατοῦντες τῆς πόλεως καὶ χάριν εἰχον τοῖς τὰ τοιαῦτ' ἐξαμαρτάνουσιν;

5 Ἡσυς οὖν Ἀχίτης ἐπιχειρήσει μικρὸν ποιεῖν τὸ πράγμα, διασύρων τὴν κατηγορίαν καὶ λέγων ὡς οὔδεν ἐκ τῶν πληγῶν κακὸν ἔπαθον, ἀλλὰ μείζονος ποιοῦμαι τοὺς λόγους ἣ κατὰ τὴν ἀξίαν τῶν γεγενη-μένων. ἐγὼ δ' εἰ μὲν μηδεμία προσῆν ὑβρις τοῖς

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a The Thesmothetes were the six junior archons. They had jurisdiction over many offences against the state.
AGAINST LOCHITES, 2–5

happen to be within his power and agreeable to his wish, may be able to exact punishment from those who wrong him. In the next place, in the case of other charges, the culprit may be prosecuted by the injured party only; but where assault and battery is involved, as the public interest is affected, any citizen who so desires may give notice of a public suit to the Thesmothetes and appear before your court. And our lawgivers regarded the giving of blows as an offence of such gravity that even for abusive language they made a law to the effect that those who used any of the forbidden opprobrious terms should pay a fine of five hundred drachmas. And yet how severe should the penalty be on behalf of those who have actually suffered bodily injury, when you show yourselves so angry for the protection of those who have merely suffered verbal injury?

It would be astonishing if, while you judge to be worthy of death those who were guilty of battery under the oligarchy, you shall allow to go unpunished those who, under the democracy, are guilty of the same practices. And yet the latter would justly meet with a more severe punishment; for they reveal more conspicuously their real baseness. This is what I mean: if anyone has the effrontery to transgress the law now, when it is not permissible, what would he have done, I ask you, when the government in power actually was grateful to such malefactors?

It may be that Lochites will attempt to belittle the importance of the affair, and ridiculing my accusation will say that I suffered no injury from his blows and that I am unduly exaggerating the gravity of what occurred. My reply to this is, that if no assault and battery had been connected with the affair, I
πεπραγμένοις, οὐκ ἂν ποτ' εἰσῆλθον εἰς ὑμᾶς. νῦν
δ' οὐχ ὑπὲρ τῆς ἄλλης βλάβης τῆς ἑκ τῶν πληγῶν
γενομένης, ἀλλ' ὑπὲρ τῆς αἰκίας καὶ τῆς ἄτιμιας
6 ἥκω παρ' αὐτοῦ δίκην ληψόμενος, ὑπὲρ ὧν προσ-
ήκει τοῖς ἐλευθέρους μάλιστ' ὁργίζεσθαι καὶ
μεγίστης τυγχάνει τιμωρίας. ὅρω δ' ὑμᾶς, ὅταν
τοῦ καταγγέλθ' ἱεροσολίαν ἥ κλοπήν, οὐ πρὸς τὸ μέ-
γεθος ὅν ἂν λάβωσι τὴν τίμησιν ποιουμένους,
ἀλλ' ὁμοίως ἀπάντων θάνατον καταγγέλωμακοντας,
καὶ νομίζοντας δίκαιον εἶναι τοὺς τοῖς αὐτοῖς έρ-
γοις ἐπιχειροῦντας ταῖς αὐταῖς ξημίας κολάζεσθαι.
7 χρὴ τούτων καὶ περὶ τῶν υβριζόντων τὴν αὐτὴν
γνώμην ἔχειν, καὶ μὴ τοῦτο σκοτεῖν, εἰ μὴ σφόδρα
συνέκοψαν, ἀλλ' εἰ τὸν νόμον παρέβησαν, μηδ' ὑπὲρ τοῦ
συντυχόντος μόνον ἀλλ' ὑπὲρ ἀπαντος τοῦ
τρόπου δίκην παρ' αὐτῶν λαμβάνειν, ἐνθυμομεῖ-
8 νους ὅτι πολλάκις ἦδη μικρά προφάσεις μεγάλων
κακῶν αἰτοῦσι γεγόνασι, καὶ διότι διὰ τοὺς τύπτειν
τολμῶντας εἰς τούτ' ἦδη τινὲς ὀργῆς προήχθησαν
ὡστ' εἰς τραύματα καὶ θανάτους καὶ φυγὰς καὶ
τὰς μεγίστας συμφορὰς ἐλθεῖν. ἄν οὔδεν διὰ τὸν
φεύγοντα τὴν δίκην ἀγένητον ἔστιν, ἄλλα κατὰ μὲν
τὸ τούτου μέρος ἀπαντὰ πεπρακταί, διὰ δὲ τὴν
τύχην καὶ τὸν τρόπον τὸν ὑμὸν οὔδεν τῶν ἀνηκέ-
στων συμβέβηκεν.
9 Ἡγοῦμαι δ' ὑμᾶς οὕτως ἂν ἄξιος ὁργιοθῆναι
τοῦ πράγματος, εἰ διεξέλθοιτε πρὸς ὑμᾶς αὐτούς
ὁσι μείζον ἐστὶ τοῦτο τῶν ἄλλων ἀμαρτημάτων.
εὑρήσετε γὰρ τὰς μὲν ἄλλας ἄδικίας μέρος τι τοῦ

a For the same argument cf. Lycurgus, Against Leocrates 65-66.
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AGAINST LOCHITES, 5-9

should never have come before you; but as it is, it is not because of the mere injury inflicted by his blows that I am seeking satisfaction from him, but for the humiliation and the indignity; and it is that sort of thing which free men should especially resent and for which they should obtain the greatest re- quital. I observe that you, when you find anyone guilty of the robbery of a temple or of theft, do not assess the fine according to the value of what is stolen, but that you condemn all alike to death, and that you consider it just that those who attempt to commit the same crimes should pay the same penalty. You should, therefore, be of the same mind with respect to those who commit battery, and not consider whether they did not maul their victims thoroughly, but whether they transgressed the law, and you should punish them, not merely for the chance outcome of the attack, but for their character as a whole, reflecting that often are now petty causes have been responsible for great evils, and that, because there are persons who have the effrontery to beat others, there have been cases where men have become so enraged that wounds, death, exile, and the greatest calamities have resulted. That no one of these consequences happened in my case is not due to the defendant; on the contrary, so far as he is concerned they have all taken place, and it was only by the grace of fortune and my character that no irreparable harm has been done.

I think that you would be as indignant as the circumstances merit if you should reflect how much more reprehensible this misdemeanour is than any others. For you will find that while the other unjust acts impair life only partially, malicious
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βίου βλαπτούσας, τήν δʼ ύβριν ὁλοις τοῖς πράγμασιν λυμαίνομένην, καὶ πολλοὺς μὲν οἶκους διʼ αὐτὴν διαφθαρέντας, πολλὰς δὲ πόλεις ἀναστάτους γεγο-

ημένας. καὶ τί δεὶ τὰς τῶν ἄλλων συμφοράς λέγοντα διατρίβειν; αὐτοὶ γὰρ ἤμεις διὰ ἡδὴ τὴν δημοκρατίαν ἐπείδομεν καταλυθεῖσαν καὶ διὰ τῆς ἐλευθερίας ἀπεστερήθημεν, οὐχ ὑπὸ τῶν ταῖς ἄλλαις πονηρίαις ἐνόχων οὕτων, ἀλλὰ διὰ τοὺς κατα-

φρονοῦντας τῶν νόμων καὶ βουλομένους τοῖς μὲν πολεμίους δουλεύειν, τοὺς δὲ πολίτας ύβρίζειν. διὸν οὐτὸς εἰς ὑπὸ τυγχάνει. καὶ γὰρ εἰ τῶν τότε κατα-

σταθέντων νεώτερος ἔστιν, ἀλλὰ τὸν γε τρόπον ἔχει τὸν ἐξ ἐκείνης τῆς πολιτείας. αὐταὶ γὰρ αἱ φύσεις εἰςιν αἱ παραδοθοῦσι μὲν τὴν δύναμιν τὴν ἠμετέραν τοῖς πολεμίοις, κατασκάψασαι δὲ τὰ τείχη τῆς πατρίδος, πεντακοσίους δὲ καὶ χιλίους ἀκρότους ἀποκτείνασαι τῶν πολιτῶν.

11 Ὡν εἰκὸς ὑμᾶς μεμινημένους τιμωρεῖσθαι μὴ μόνον τοὺς τότε λυμηναμένους ἀλλὰ καὶ τοὺς νῦν βουλομένους οὕτω διαθεῖναι τὴν πόλιν, καὶ τοσοῦτω μᾶλλον τοὺς ἐπιδόξοις γενήσεθαι πονηροὺς τῶν πρότερον ἡμαρτηκότων, ὅσῳ περ κρεῖττόν ἐστι τῶν μελλόντων κακῶν ἀποτροπὴν εὑρεῖν ἢ τῶν ἡδή ἑγε

12 γεγενημένων δίκην λαβεῖν. καὶ μὴ περιμενὴθ' ἐως ἃν ἀθροισθέντες καὶ καιρὸν λαβόντες εἰς ὅλην τὴν πόλιν ἐξαμάρτωσιν, ἀλλ’ ἐφ’ ᾧ ἢν ὑμῖν προ-

φάσεως παραδοθῶσιν, ἐπὶ ταύτης αὐτοῦς τιμω-

ρεῖσθε, νομίζοντες εὐρημ’ ἔχειν, ὅταν τινὰ λάβητ’ ἐν μικροῖς πράγμασιν ἐπιδεδειγμένον ἀπασαν τὴν

a In 411 B.C., by the régime of the Four Hundred, and in
assault vitiates all our concerns, since it has destroyed many households and rendered desolate many cities. And yet why need I waste time in speaking of the calamities of the other states? For we ourselves have twice seen the democracy overthrown and twice we have been deprived of freedom, not by those who were guilty of other crimes, but by persons who contemned the laws and were willing to be slaves of the enemy while wantonly outraging their fellow-citizens. Lochites is one of these persons. For even though he was too young to have belonged to the oligarchy established at that time, yet his character at any rate is in harmony with their régime. For it was men of like disposition who betrayed our power to the enemy, razed the walls of the fatherland, and put to death without a trial fifteen hundred citizens.

We may reasonably expect that you, remembering the past, will punish, not only those who then did us harm, but also those who wish now to bring our city into the same condition as then; and you should punish potential criminals with greater severity than the malefactors of the past in so far as it is better to find how to avert future evils than to exact the penalty for past misdeeds. Do not wait for the time when these enemies shall unite, seize an opportune moment, and bring ruin upon the whole city, but whenever on any pretext they are delivered into your hands, punish them, thinking it a stroke of luck when you catch a man who in petty derelictions

404 B.C. when the Spartans, after the capture of Athens, established the Thirty Tyrants in power.

Cf. Areop. 67, where the same number of victims is given; cf. also Panegyr. 113.
αὐτοῦ πονηρίαν. κράτιστον μὲν γὰρ ἦν, εἰ τι
προσήν ἄλλο σημεῖον τοῖς πονηροῖς τῶν ἀνθρώ-
πων, πρὶν ἀδικηθήναι τινα τῶν πολιτῶν, πρότερον
κολάζειν αὐτοὺς· ἐπειδή δ’ οὐχ οἶδον τ’ ἐστὶν
αἰσθέσθαι πρὶν κακῶς τινὰ παθεῖν ὑπ’ αυτῶν,
ἀλλ’ οὖν γ’ ἐπειδὰν γνωρισθῶσι, προσήκει πάσι μι-
σεῖν τοὺς τοιούτους καὶ κοινοὺς ἐχθροὺς νομίζειν.

Ἐνθυμεῖσθε δ’ ὅτι τῶν μὲν περὶ τὰς οὐσίας
κινδύνων οὐ μέτετσι τοῖς πένησι, τῆς δ’ εἰς τὰ
σώματ’ αἰκίας ὀμοίως ἀπαντεῖ κοινωνοῦμεν· ὥσθ’
ὅταν μὲν τοὺς ἀποστεροῦντας τιμωρήσθε, τοὺς
πλουσίους μόνον ὕφελείτε, ὅταν δὲ τοὺς ὑβρίζοντας
κολάζητε, ὑμῖν αὐτοῖς βοηθεῖτε. δὲν ἐνεκα δὲ
περὶ πλείστου ποιεῖσθαι ταύτας τῶν δικῶν, καὶ
περὶ μὲν τῶν ἄλλων συμβολαίων τοσοῦτον τιμᾶν,
ὅσον προσήκει τῷ διώκοντι κομίσασθαι, περὶ δὲ
tῆς ὑβρεως, ὅσον ἀποτείσας ὁ φεύγων παύσεσθαι
μέλλει τῆς παρούσης ἁσελγείας. ἀν οὖν περιαρῆτε
τὰς οὐσίας τῶν νεανιευμένων εἰς τοὺς πολίτας
καὶ μηδεμίαν νομίζηθ’ ἵκανην εἰναι ξημιαν, οἶτινες
ἀν εἰς τὰ σώματ’ ἐξαμαρτάνοντες τοῖς χρήμασι
τᾶς δίκας ὑπέχωσιν, ἀπανθ’ ὧσα δὲι τοὺς καλῶς
dικαίον τας διαπράξεσθε· καὶ γὰρ περὶ τοῦ παρ-
όντος πράγματος ὅρθῶς γνώσεσθε καὶ τοὺς ἄλλους

a So also Euripides, Medea 516-519 :
“O Zeus, ah wherefore hast thou given to men
Plain signs for gold which is but counterfeit,
reveals his complete depravity. It would indeed have been best, if only some distinguishing mark were borne by men of base nature, a that we might punish them before any fellow-citizen has been injured by them. But since it is impossible to perceive who such men are before a victim has suffered at their hands, at any rate as soon as their character is recognized, it is the duty of all men to hate them and to regard them as enemies of all mankind.

Remember, too, that while the poor have no share in the danger of loss of property, yet fear of injury to our persons is common to all alike; in consequence, whenever you punish thieves and cheats you benefit only the rich, but whenever you chastise those who commit mayhem, you give aid to yourselves. You should therefore treat trials such as this as of the highest importance; and while in suits involving private contracts you should assess the plaintiff's damages at only what it is fitting that he should receive, when the case is assault and battery the defendant should be required to pay so large a sum that he will in future refrain from his present unbridled wantonness. If, then, you deprive of their property those who conduct themselves with wanton violence toward their fellow-citizens and regard no fine as severe enough to punish those who do injury to the persons of others and have to pay the penalty with their money, you will then have discharged in full measure the duty of conscientious judges. Indeed in the present case you will thus render the correct

But no assay-mark nature-graven shows
On man's form, to discern the base withinal.”
(Translation by Way in L.C.L.)
πολίτας κοσμιωτέρους ποιήσετε καὶ τὸν βίον τὸν ὑμέτερον αὐτῶν ἀσφαλέστερον καταστήσετε. ἔστι δὲ δικαστῶν νοῦν ἐχόντων περί τῶν ἀλλοτρίων τὰ δίκαια ψηφίζομένους ἁμα καὶ τὰ σφέτερ᾽ αὐτῶν εὖ τίθεσθαι.

19 Καὶ μηδεὶς ὤμων εἰς τούτ᾽ ἀποβλέψας, ὅτι πένης εἰμὶ καὶ τοῦ πλῆθους εἰς, ἀξιοῦτω τοῦ τιμήματος ἀφαιρεῖν. οὐ γὰρ δίκαιον ἐλάττους ποιεῖσθαι τὰς τιμωρίας ὑπὲρ τῶν ἀδόξων ἢ τῶν διωνομασμένων, οὐδὲ χείρων ἴγνείσθαι τοὺς πενομένους ἢ τοὺς πολλὰ κεκτημένους. ὦμᾶς γὰρ ἂν αὐτοὺς ἀτυμάζοντ᾽ εἰ τοιαῦτα γιγνώσκοιτε περὶ τῶν πολλῶν.

20 ἔτι δὲ καὶ πάντων ἂν εὔχα δεινότατον, εἰ δημοκρατουμένης τῆς πόλεως μὴ τῶν αὐτῶν ἀπαντεῖς τυγχάνοιμεν, ἀλλὰ τῶν μὲν ἄρχων μετέχειν ἀξιοῦμεν, τῶν δ᾽ ἐν τοῖς νόμοις δικαίων ἀποστεροῦμεν [399] ὦμᾶς αὐτοὺς, καὶ μαχόμενοι μὲν ἐθέλοιμεν ἀποθνήσκειν ὑπὲρ τῆς πολιτείας, ἐν δὲ τῇ ψήφῳ πλέον νέμοιμεν τοῖς τὰς οὐσίας ἔχουσιν. οὐκ, ἂν γέ μοι πεισθῇ᾽, οὗτω διακείσθε ἀπὸν ὦμᾶς αὐτοὺς, οὐδὲ διδάξετε τοὺς νεωτέρους καταφρονεῖν τοῦ πλῆθους τῶν πολιτῶν, οὐδὲ ἀλλοτρίους ἴγνεῖσθ᾽ εἶναι τοὺς τοιοῦτος τῶν ἁγώνων, ἀλλ᾽ ὡς ὑπὲρ αὐτοῦ δικάζων, οὗτος ἐκαστὸς ὦμῶν οὕσει τὴν ψήφου. ἀπαντᾶς γὰρ ὄμοιος ἀδικοῦσιν οἱ τολμῶντες τοῦτον τὸν νόμον παραβαίνειν τὸν ὑπὲρ τῶν 21 νέμοιμεν τοῖς τὰς οὐσίας ἔχουσιν. οὐκ, ἂν γέ μοι πεισθῇ᾽, οὗτω διακείσθε ἀπὸν ὦμᾶς αὐτοὺς, οὐδὲ διδάξετε τοὺς νεωτέρους καταφρονεῖν τοῦ πλῆθους τῶν πολιτῶν, οὐδὲ ἀλλοτρίους ἴγνεῖσθ᾽ εἶναι τοὺς τοιοῦτος τῶν ἁγώνων, ἀλλ᾽ ὡς ὑπὲρ αὐτοῦ δικάζων, οὗτος ἐκαστὸς ὦμῶν οὕσει τὴν ψήφου. ἀπαντᾶς γὰρ ὄμοιος ἀδικοῦσιν οἱ τολμῶντες τοῦτον τὸν νόμον παραβαίνοι τὸν ὑπὲρ τῶν 22 σωμάτων τῶν ὑμετέρων κείμενον. ὡςτ᾽ ἂν σωφρονήτε, παρακαλέσαντες ἀλλήλους ἐνστημανεῖσθε Δοξίτῃ τὴν ὀργὴν τὴν ὑμετέραν αὐτῶν, εἰδότες ὅτι πάντες οἱ τοιοῦτοι τῶν μὲν νόμων τῶν κείμενων 344
AGAINST LOCHITES, 18–22

judgement, will cause our other citizens to be more decorous in conduct, and will make your own lives more secure. And it is the part of intelligent judges, while casting their votes for justice in causes not their own, at the same time to safeguard their own interests also.

Let no one of you think, just because he observes that I am a poor man and a man of the people, that the amount I claim should be reduced. For it is unjust that you should reckon the indemnification to be given to plaintiffs who are obscure as of less importance than that which men of distinction are to receive, and that the poor be thought inferior to the rich. For you would be lowering your own civic status if you should reach any such decisions where the many are concerned. Besides, it would be a most shocking state of affairs if in a democratic state we should not all enjoy equal rights; and if, while judging ourselves worthy of holding office, yet we should deprive ourselves of our legal rights; and if in battle we should all be willing to die for our democratic form of government and yet, in our votes as judges, especially favour men of property. No, if you will be advised by me, you will not assume that position toward your own selves. You will not teach the young men to have contempt for the mass of our citizens, nor consider that trials of this character are of no concern to you; on the contrary, each one of you will cast his ballot as if he were judging his own case. In truth, those who dare to transgress the law that protects your persons do injury to all alike. And so, if you are wise, exhort one another, and reveal to Lochites your own wrath, for you know that all individuals of his kind despise
καταφρονοῦσιν, τὰ δὲ ἐνθάδε γιγνωσκόμενα, ταῦτα νόμους εἶναι νομίζοντοι.

’Εγὼ μὲν οὖν ὡς οἶδος τ’ ἢν εἰρήκα περὶ τοῦ πράγματος· εἰ δὲ τις τῶν παρόντων ἔχει τί μοι συνειπεῖν, ἀναβὰς εἰς υἱὰς λεγέτω.
AGAINST LOCHITES, 22

the established laws, but regard as law the decisions rendered here.

I have spoken as well as I could about the matter at issue; if anyone present has anything to say on my behalf, let him mount the platform and address you.
XXI. AGAINST EUTHYNUS
The discourse Against Euthynus,\(^a\) designated in the manuscripts as a plea “Without Witnesses,” is an action brought to recover a deposit (παρακαταθήκης δίκη). The speaker is a friend of a certain Nicias who “was in need, the victim of injustice, and lacking in the ability to plead” (§ 1).

During the rule of the Thirty Tyrants Nicias, because of threats of his enemies, deposited the sum of three talents with the defendant Euthynus. Later, desiring to leave Attica, he asked for the return of his money. Euthynus restored only two talents. At the time Nicias was unable to take any action, except to complain bitterly to friends. After the restoration of the democracy Nicias brought suit.

The date is manifestly soon after the democrats were restored to power, 403 B.C.

The speaker’s proof is made difficult because of the lack of witnesses which were customary in cases of deposit entrusted to private individuals.\(^b\) In consequence, the speaker affirms that his case must rest solely on presumptive evidence.

\(^a\) For a discussion of this speech, see Jebb, *Attic Orators* ii. pp. 221-223 and Blass, *Die attische Beredsamkeit* ii. pp. 219 ff. Cf. also Mathieu, *Isocrate* i. pp. 3-5.

\(^b\) Witnesses were not used, however, in making deposits with bankers (cf. beginning of the *Trapeziticus*).
AGAINST EUTHYNUS

The authenticity of the speech has been suspected, but on insufficient grounds. It is cited by Aristotle (*Rhet.* ii. 19); by Isocrates himself (*Panegyr.* 188); and Diogenes Laertius (vi. 15) mentions an exercise, in reply to this speech of Isocrates, by Antisthenes. Philostratus (*Vit. Soph.* i. 17) gives the discourse high praise. As the speech is a very early example of his forensic oratory, it is not surprising that it does not conform in style and method to the later epideictic compositions of Isocrates.

We have evidence that Lysias wrote a speech for Euthynus in reply to Nicias. This discourse, not extant, was undoubtedly the reply of Euthynus in this case.
Ου προφάσεως ἀπορῶ, δι’ ἦντινα λέγω ὑπὲρ Νικίου τουτουί· καὶ γὰρ φίλος ὃν μοι τυγχάνει καὶ δεόμενος καὶ ἀδικούμενος καὶ ἀδύνατος εἰπεῖν, ὦστε διὰ ταῦτα πάντα ὑπὲρ αὐτοῦ λέγειν ἀναγκάζομαι.

2 Ὡθεν οὖν τὸ συμβόλαιον αὐτῷ πρὸς Εὐθύνου γεγένηται, διηγήσομαι ὡμίν ὡς ἂν δύνωμαι διὰ βραχυτάτων. Νικίας γὰρ οὕτως, ἐπειδὴ οἱ τριάκοντα κατέστησαν καὶ αὐτὸν οἱ ἔχθροι ἐκ μὲν τῶν μετεχόντων τῆς πολιτείας ἐξήλειψον, εἰς δὲ τὸν μετὰ Λυσάνδρου κατάλογον ἐνέγραφον, δεδώς τὰ παρόντα πράγματα τὴν μὲν οἰκίαν ὑπέθηκε, τοὺς δ’ οἰκήτας ἐξω τῆς γῆς ἐξέπεμψε, τὰ δ’ ἐπιπλα ὡς ἐμὲ ἐκόμισε, τρία δὲ τάλαντα ἀργυρίου Εὐθύνως φιλάτευν ἔδωκεν, αὐτὸς δ’ εἰς ἄγρον ἐλθὼν διητάτο.

3 οὐ πολλῷ δὲ χρόνῳ ύστερον βουλόμενος ἐκπλείων ἀπῆτησε τάργυριον. Εὐθύνους δὲ τὰ μὲν δῦν τάλαντα ἀποδίδοσιν, τοῦ δὲ τρίτου ἔξαρνος γίγνεται. ἄλλο μὲν οὖν οὐδὲν εἴχε Νικίας ἐν τῷ τότε χρόνῳ ποιήσα, προσιών δὲ πρὸς τοὺς ἐπιτηδείους ἐν- εκάλει καὶ ἐμέμφετο καὶ ἐλεγεν ἃ πεπονθὼς εἴη, καίτοι οὕτω τούτον τε περὶ πολλοῦ ἐποιεῖτο καὶ τὰ καθεστώτα ἐφοβεῖτο, ὦστε πολὺ ἂν θάττον

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a A list of citizens deprived of civic rights and enrolled for military service under the Spartan general Lysander, who after taking Athens had set up the government of the Thirty. Cf. Xenophon, Hell. ii. 3.
XXI. AGAINST EUTHYNUS

(A Plea without Witnesses)

I have no lack of reasons for speaking in behalf of the plaintiff Nicias; for it so happens that he is my friend, that he is in need, that he is the victim of injustice, and that he has no ability as a speaker; for all these reasons, therefore, I am compelled to speak on his behalf.

The circumstances in which the transaction between Nicias and Euthynus came to be made I shall relate to you in as few words as I can. This Nicias, the plaintiff, after the Thirty Tyrants came into power and his enemies threatened to expunge his name from the number of those who were to have the rights of citizenship, and to include him in Lysander's list, being in fear of the state of affairs, mortgaged his house, sent his slaves outside of Attica, conveyed his furniture to my house, gave in trust three talents of silver to Euthynus, and went to live in the country. Not long after this, desiring to take ship, he asked for the return of his money; Euthynus restored two talents, but denied that he had received the third. At that time Nicias was unable to take any further action, but he went to his friends and with complaints and recriminations told them how he had been treated. And yet he regarded Euthynus so highly and was in such fear of the government that he
ολίγων στερηθείς ἐσιώπησεν ἥ μηδεν ἀπολέσας ἐνεκάλεσεν.

4 Τὰ μὲν οὖν γεγενημένα ταῦτ’ ἐστίν. ἀπόρως δ’ ἦμιν ἔχει τὸ πράγμα. Νικία γὰρ οὔτε παρακατηθεμένῳ τὰ χρήματα οὔτε κομιζομένῳ οὖδεις οὔτ’ ἐλεύθερος οὔτε δοῦλος παρεγένετο, ὡστε μὴτ’ ἐκ βασάνων μὴτ’ ἐκ μαρτύρων οἶνον τ’ εἶναι γνώναι περὶ αὐτῶν, ἀλλ’ ἀνάγκη ἐκ τεκμηρίων καὶ ἦμας διδάσκειν καὶ ἦμας δικάζειν, ὅποτεροι τάληθ᾽ λέγουσιν.

5 Οἶμαι δὴ πάντας εἰδέναι ὅτι μάλιστα συκοφαντείν ἐπιχειροῦσιν οἱ λέγειν μὲν δεινοὶ, ἐχοντες δὲ [401] μηδὲν, τοὺς ἄδινάτους μὲν εἰπεῖν, ἰκανοὺς δὲ χρηματα τελείων. Νικίας τοῖνυν Εὐθύνου πλεῖω μὲν ἔχει, ἥττον δὲ δύναται λέγειν· ὡστε οὐκ ἔστι δι’ ὅτι ἄν ἐπτηρῆθη ἄδικως ἐπ’ Εὐθύνον ἐλθεῖν. ἀλλὰ μὴν καὶ ἔξ αὐτοῦ ἄν τις τοῦ πράγματος γνώθη, ὅτι πολὺ μάλλον εἰκὸς ἦν Εὐθύνον λαβόντα ἐξαρνεῖσθαι ἦ Νικίαν μὴ δόντα αἰτιάσθαι. δὴλον γὰρ ὅτι πάντες κέρδους ἕνεκ’ ἄδικοσιν. οἱ μὲν οὖν ἀποστεροῦντες ὄντερ ἕνεκ’ ἄδικοσιν ἔχουσιν, οἱ δ’ ἐγκαλοῦντες 7 οὐδ’ εἰ λήψεσθαι μέλλουσιν ἴσασιν. πρὸς δὲ τούτοις, ἀκαταστάτως ἐχόντων τῶν ἐν τῇ πόλει καὶ δικῶν οὐκ οὕσιν τῷ μὲν οὐδὲν ἦν πλέον ἐγκαλοῦντι, τῷ δὲ οὐδὲν ἦν δεός ἀποστεροῦντι. ὡστε τὸν μὲν οὐδὲν ἦν θαυμαστόν, ὅτε καὶ οἱ μετὰ μαρ-

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a Transactions with a banker were generally conducted without witnesses; see Isocrates, Trapez. 2. 354
AGAINST EUTHYNUS, 3-7

would sooner by far have been defrauded of a small sum and held his peace than have made complaints where no loss was suffered.

Such are the facts. But our cause presents difficulties. For Nicias, both when he was depositing the money and when he tried to get it back, had no one with him, either freeman or slave; thus it is impossible either by torture of slaves or by testimony to get at the facts, but it is by circumstantial evidence that we must plead and you must judge which side speaks the truth.

I think that you all know that malicious prosecution is most generally attempted by those who are clever speakers but possess nothing, whereas the defendants lack skill in speaking but are able to pay money. Well, Nicias is better off than Euthynus, but has less ability as a speaker; so that there is no reason why he should have proceeded against Euthynus unjustly. No indeed, but from the very facts in the case anyone can see that it is far more probable that Euthynus received the money and then denied having done so than that Nicias did not entrust it to him and then entered his complaint. For it is self-evident that it is always for the sake of gain that men do wrong. Now those who defraud others are in possession of the fruit of their crimes, but their accusers do not even know if they shall get back anything. Besides, when conditions in the city were unsettled and the courts were suspended, it was useless for Nicias to sue Euthynus and the latter had no cause for fear though guilty of the fraud. It was not surprising, therefore, at a time when those who had borrowed money even in the presence of witnesses denied it, that Euthynus should have
túρων δανεισάμενοι ἐξηρνοῦντο, τότε ὁ μόνος παρὰ μόνου ἔλαβεν ἀποστερήσας τὸν δ' οὐκ εἰκός, ὥτε οὐδ' οἷς δικαίως ὄφειλετο οἶον τ' ἦν πράττεσθαι, τότε ἀδίκως ἐγκαλοῦντα οἴεσθαι τι λήψεσθαι.

8 Ἔτι δ' εἰ καὶ μηδὲν αὐτὸν ἐκώλυνεν, ἄλλα καὶ ἔξην καὶ ἐβούλετο συκοφαντεῖν, ὥς οὐκ ἂν ἐπ' Ἐυθύνουν ἦλθε ῥάδιον γνώσι. οἱ γὰρ τοιαῦτα πράττεν ἐπιθυμοῦντες οὐκ ἀπὸ τῶν φίλων ἀρχοντα ἄλλα μετὰ τούτων ἐπὶ τοὺς ἄλλους ἔρχονται, καὶ τούτους ἐγκαλοῦσιν, οὔς ἂν μὴ τ' αἰσχύνωνται μήτε δεδίωσι, καὶ οὕς ἂν ὀρῶσι πλουσίους μὲν, ἔρήμους δὲ καὶ ἀδυνάτους πράττεν. Ἐυθύνω τοῖνυ τάντα τούτων ὑπάρχει: ἀνεφίκος γὰρ ὃν Νικίου τυγχάνει, λέγειν δὲ καὶ πράττεν μᾶλλον δύναται τοῦτο, ἐτὶ δὲ χρήματα μὲν ὀλίγα, φίλους δὲ πολλοὺς κέκτηται. ὡστ' οὐκ ἔστων ἐφ' ὄντια ἂν ἦττον ἦ ἐπὶ τούτον ἦλθεν· ἐπεὶ ἐμοιγε δοκεί, εἰδότι τὴν τούτων οἰκείοτητα, οὔδ' ἂν Ἐυθύνους Νικίαν ἀδικήσαι, εἰ ἔξην ἄλλον τινὰ τοιαῦτα χρήματα ἀποστερήσας. νῦν δ' ἀρχαῖωτερον1 ἦν αὐτοῖς τὸ πράγμα. ἐγκαλεῖν μὲν γὰρ ἐξεστὶν εἰς ἀπάντων ἐκλεξάμενον, ἀποστερεῖν δ' οὐχ οἶον τ' ἄλλον ἢ τὸν παρακαταθέμενον. ὡστε Νικίας μὲν συκοφαντεῖν ἐπιθυμῶν, οὔκ ἂν ἐπὶ τούτον ἦλθεν, Ἐυθύνους δ' ἀποστερεῖν ἐπιχειρῶν οὐκ ἄλλον εἴχεν.

10 ὁ δὲ μέγιστον τεκμήριον καὶ πρὸς ἀπαντα  ἰκανόν· ὅτε γὰρ τὸ ἐγκλημα ἐγένετο, ὀλυγαρχία

[402] ὁ δὲ μέγιστον τεκμήριον καὶ πρὸς ἀπαντα  ἰκανόν· ὅτε γὰρ τὸ ἐγκλημα ἐγένετο, ὀλυγαρχία

1 ἀρχαῖωτερον mss.: ἦν omitted in all but Δ and Lang's cod. Generally considered corrupt: ἀπ' ἀρχῆς ἔτερον Strange: ἀρ' ἦν ἔτερον Sauppe: ἀρα διάφορον ἦν or ἄρα διέφερεν Blass: δ' ἄρα τυχαῖωτερον suggested by Capps: ἀναγκαῖωτερον, i.e. “rather inevitable,” proposed by Post.
 AGAINST EUTHYNUS, 7-11

robbed him of what he had received from him when neither was accompanied by witnesses. And it is not probable that at a time when not even those to whom money was justly owed could recover it, Nicias should have believed that he could obtain anything by an unjust accusation.

And again, even if nothing had stood in his way and he could have brought a false accusation against him and wished to do so, it can easily be seen that Nicias would not have proceeded against Euthynus. For those who desire to act in this way do not begin with their friends, but in alliance with them proceed against others and accuse those for whom they have neither respect nor fear, persons whom they see to be rich, but friendless and helpless. Well then, in the case of Euthynus the opposite is true; he is the cousin of Nicias and has greater ability in speech and action, and although he has little money, he has many friends. In consequence, he is the last person whom Nicias would have proceeded against. And, in my opinion, knowing as I do their intimacy, neither would Euthynus ever have acted unjustly toward Nicias if he could have defrauded someone else of so large a sum. But as it was, their transaction was simple. It is possible to choose whomever you please from the whole body of citizens for accusation, but you can defraud only the man who has entrusted a deposit with you. Thus Nicias, if he had desired to get money by blackmail, would not have proceeded against Euthynus, but the latter, when he resorted to fraud, had no other victim available.

But here is the strongest evidence and sufficient in every respect. When the charge was made, the

a See textual note.
καθειστήκει, ἐν ᾗ οὕτως ἐκάτερος αὐτῶν διέκειτο, ὡστε Νικίας μὲν, εἰ καὶ τὸν ἄλλον χρόνον εἰδιστο
συκοφαντεῖν, τότ' ἂν ἐπαύσατο, Εὐθύνους δὲ, καὶ εἰ
12 μηδὲ πώποτε διενοήθη ἁδικεῖν, τότ' ἂν ἐπήρθη. ὦ
μὲν γὰρ διὰ τὰ ἀμαρτήματα ἐτυμάτο, ὁ δὲ διὰ τὰ
χρήματα ἑπεβουλεύετο. πάντες γὰρ ἐπίστασθε, ὅτι
ἐν ἐκείνῳ τῷ χρόνῳ δεινότερον ἦν πλουτεῖν ἢ ἁδικεῖν· οἱ μὲν γὰρ τὰ ἄλλότρια ἐλάμβανον, οἱ δὲ
tὰ σφέτερ' αὐτῶν ἀπώλλυον. ἕφ' οἷς γὰρ ἦν ἡ
πόλις, οὐ τοὺς ἀμαρτάνοντας ἐτιμωροῦντο, ἀλλὰ
tοὺς ἔχοντας ἀφημοῦντο, καὶ ἥγουντο τοὺς μὲν ἁδικοῦντας πιστοὺς, τοὺς δὲ πλουτοῦντας ἕχθροὺς.
13 ὡστε μή περὶ τούτ' εἶναι Νικία ὅπως συκοφαντῶν
τάλλοτρια λήψοιτο, ἀλλ' ὅπως μὴ οὐδὲν ἁδικῶν
κακὸν τι πείσοιτο. τῷ μὲν γὰρ ὅσον Εὐθύνους
δυναμένως ἔζην ἂ τ' ἐλαβεῖν ἀποστερεῖν καὶ οἷς μὴ
συνεβαλεν ἐγκαλεῖν· οἱ δ' ὦσπερ Νικίας διακεί-
μενοι ἡγαγκάζοντο τοῖς τ' ὀφείλοντο τὰ χρέα
ἀφιέναι καὶ τοῖς συκοφαντοῦσι τὰ αὐτῶν διδόναι.
14 καὶ ταῦθ' ὅτι ἀληθῆ λέγω αὐτὸς ἂν ὑμῖν Εὐθύνους
μαρτυρήσειν· ἐπίσταται γὰρ ὅτι Τιμόδημος τοὺς
τοὺς τριάκοντα μιᾶς ἐπράξατο, ὁυ χρέος ἐγκαλῶν
ἀλλ' ἀπάξειν ἁπειλῶν. καὶ τοιο πῶς εἰκὸς Νικίαν
eῖς τούτ' ἁνοίας ἔλθεῖν, ὡστ' αὐτὸν περὶ τοῦ σῶ-

a Cf. Lysias, Against Eratosthenes 5 ff.
AGAINST EUTHYNUS, 11-14

oligarchy was in power, in which the situation of the two men was as follows: Nicias, even if he had been accustomed in former times to bring malicious accusations, then would have given up the practice, whereas Euthynus, even if he had never before given a thought to wrongdoing, then would have been tempted to act thus. For his misdeeds were bringing him honours, but Nicias, because of his wealth, was the object of plotting. For you are all aware that, at that time, it was a greater danger to be wealthy than to engage in wrongdoing, for the evil-doers were seizing the property of others, whereas the rich were losing their own. For it was the custom of those in whose hands the control of the city was, not to punish those who were guilty of offences, but to despoil the possessors of property, and they regarded the criminals as loyal and the wealthy as inimical. Consequently it was not the problem before Nicias how he might get possession of the property of others by bringing malicious accusations, but how he might not be made a victim of wrongdoing, although himself innocent. For while any man who possessed the influence of Euthynus could steal what he had received on deposit and also bring charges against those to whom he had lent nothing, yet those who were in Nicias' position were compelled to absolve their debtors of just debts and to surrender their own property to blackmailers. Euthynus himself could testify to the truth of what I say; for he knows that Timodemus extorted thirty minas from Nicias, not by demanding the payment of a debt, but by threatening him with summary arrest. And yet is it probable that Nicias went so far in folly that he was bringing malicious charges against others when
15 ματος κινδυνεύοντα έτέρους συκοφάντειν, καὶ μὴ
dυνάμενον τὰ αὐτοῦ σώζειν τοὺς ἀλλοτρίους ἐπι-
βολεύειν, καὶ πρὸς τοὺς ὑπάρχουσιν ἔχθροις έτέ-
ρους διαφόρους ποιεῖσθαι, καὶ τούτοις ἀδίκως
ἐγκαλεῖν παρ’ ἀν οὐδ’ ὁμολογοῦντων ἀποστερεῖν
οἱς τ’ ἀν ἦν δίκην λαβεῖν, καὶ τότε πλέον ἔχειν
ζητεῖν, ὅτε οὐδὲ ἦσον ἐξήν αὐτῷ, καὶ ὅτε ἡ οὔκ
ἐλαβεν ἀποτίνειν ἁγακάζετο, τότε καὶ ἡ μὴ
συνέβαλεν ἐλῆξειν πράξασθαι;
16 Περὶ μὲν οὖν τούτων ικανὰ τὰ εἰρημένα. ἵσως
δ’ Ευθύνως ἔρει, ὅ καὶ πρότερον ἤδη, ὅτι οὐκ
ἂν ποτ’ ἀδικεῖν ἐπιχειρῶν τὰ μὲν δυὸ μέρη τῆς
[403] παρακαταθήκης ἀπέδωκε, τὸ δὲ τρίτον μέρος ἀπ-
estέρησεν, ἀλλ’ εἴτε ἀδικεῖν ἐπεθύμει εἴτε δίκαιος
ἐβούλετο εἶναι, περὶ ἀπάντων ἂν τὴν αὐτὴν γνώ-
17 μὴν ἔσχεν. ἔγω δ’ ἠγούμαι πάντας ὑμᾶς εἰδέναι
ὅτι πάντες ἄνθρωποι, ὅταν περ ἀδικεῖν ἐπιχει-
ρῶσιν, ἀμα καὶ τὴν ἀπολογίαν σκοποῦνται· ὡς’
οὐκ ἄξιον θαυμάζειν, εἴ τούτων ἐνεκα τῶν λόγων
οὕτως Ευθύνως ἥδικησεν. ἔτι δ’ ἔχοιμ’ ἂν ἐπι-
δείξαι καὶ ἐτέρους, οἱ χρήματα λαβόντες τὰ μὲν
πλεῖστ’ ἀπέδωσαν, ὁλίγα δ’ ἀπεστήρησαν, καὶ ἐν
μικροῖς μὲν συμβολαίοις ἀδικήσαντας, ἐν μεγάλοις
18 δὲ δικαιός γενομένοις· ὡς’ οὐ μόνος οὐδὲ πρῶ-
tos Ευθύνως τοιοῦτα πεποίηκεν. ἐνθυμεῖσθαι δὲ
χρῆ, εἰ ἀποδέξεσθε τῶν τὰ τοιοῦτα λεγόντων, ὦτι
νόμον θήσετε, πῶς χρῆ ἀδικεῖν· ὡςτε τοῦ λοιποῦ
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his own life was in jeopardy; that he was plotting to get the goods of others when he was unable to protect his own; that he was making other enemies in addition to those he already had; that he was unjustly accusing persons from whom, even if they confessed the theft, he could not have exacted punishment; and that he was trying to get the better of others at the time when even to have equality with them was beyond his power; and, finally, at the time when he was being forced to pay back what he had not received, he hoped to collect what he had not lent?

Enough has been said concerning these matters. Perhaps Euthynus will repeat what indeed he has already said, that, if he had been trying to defraud Nicias, he never would have returned two-thirds of the deposit, while withholding merely the third part, but that whether he was intent upon acting unjustly or wished to act justly, he would have had the same intention in regard to the whole amount. But you all know, I think, that all men, when they set about committing a crime, at the same time are looking about for a plea in defence; consequently, it should occasion no surprise that Euthynus, in view of this very argument, committed the crime. Besides, I could point out other men also who, after having received money, have restored the major portion of it, but retained a small part, and men who, though guilty of dishonesty in petty contracts, yet in important ones have shown themselves honest; therefore, Euthynus is not the only person, nor yet the first, who has acted so. You must remember that, if you ever countenance such a plea by defendants, you will be establishing a legal provision as to
χρόνον τὰ μὲν ἀποδώσουσι, τὰ δ’ ὑπολεύσονται. λυσιτελῆσει γὰρ αὐτοῖς, εἰ μέλλουσιν, οἷς ἂν ἀποδώσι τεκμηρίοις χρώμενοι, ὃν ἂν ἀποστερῶσι μὴ δώσειν δίκην.

19 Σκέψασθε δὲ καὶ, ὃς ὑπὲρ Νικίαν ράδιον εἶπεῖν ὁμοία τῇ Ευθύνου ἀπολογίᾳ. ὅτε γὰρ ἀπελάμβανε τὰ δύο τάλαντα, οὐδεὶς αὐτῷ παρεγένετο· ὥστ’ εἶπε καὶ ἐβούλετο καὶ ἐδόκει αὐτῷ συκοφαντεῖν, δῆλον ὦτι ὁδ’ ἂν ταῦτα ωμολόγησεν κεκομίσθαι, ἀλλὰ περὶ ἀπάντων ὧν τοὺς αὐτοὺς λόγους ἐποιεῖτο, καὶ περὶ πλεῖόνων τε χρημάτων Ευθύνους ἂν ἐκπλήσσεν, καὶ ἄμα οὐκ ἂν εἰχέν οἴσπερ νυνὶ τεκμηρίους χρῆσθαι.

20 Καὶ μὲν δὴ καὶ Νικίαν μὲν ὄπι ὅν εἰς δύναμι ἀποδείξαι, δι’ ἦντινά ποτε αὐτίαν ἐνεκάλεσεν, Ευθύνουν δὲ ράδιον γνώναι, ὡς ἕνεκα τούτων τὸν τρόπον ἥδικησεν. ὅτε γὰρ Νικίας ἦν ἐν ταῖς συμφοραῖς, πάντες οἱ συγγενεῖς καὶ οἱ ἐπιτήδειοι ἀκηκοότες ἠσαν ὦτι τὸ ἀργύριον, ὅ ἦν αὐτῷ, τούτω
21 παρακατέθετο· ἐγιγνωσκεν οὖν Ευθύνους, ὅτι μὲν ἔκειτο τὰ χρήματα παρ’ αὐτῷ, πολλοὺς ἁσθημένους, ὡς σα ὀυδένα πεπνυμένον. ὥσθ’ ἤγειτο ἀπὸ μὲν τοῦ ἀριθμοῦ ἀφαρῶν ὦ γνωσθήσεσθαι, πάντα δ’ ἀποστερῶν καταφανῆς γενήσεσθαι. ἐβούλετο οὖν ἢκανα λαβῶν ἀπολογίαν ὑπολείπεσθαι μᾶλλον ἡ μηδὲν ἀπόδονς μηδ’ ἀρνηθῆναι δύνασθαι.

a The loss of a formal conclusion, or Epilogue, to the speech is suggested by the abrupt ending.
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against Euthynus, 18–21

the way a fraud should be committed; consequently, in the future, holders of deposits will indeed return a part, but will retain a part for themselves. For it will be to their advantage, if they can use their repayment of some as presumptive proof so that they will not be punished for their stealing the rest.

Consider, also, that it is easy to use on behalf of Nicias arguments similar to those employed in the defence of Euthynus. For instance, when Nicias recovered the two talents, no one was present as his witness; so that, if he wanted to make a malicious accusation and that seemed best to him, it is obvious that he would not have acknowledged the receipt of even the two talents, but would have made the same plea for the entire amount; in that case, Euthynus would now be liable to lose even a larger sum, and at the same time he would not be able to use the presumptive proof on which he now depends.

And, furthermore, no one can point to any culpable motive whatever that led Nicias to enter an accusation against Euthynus, but as to Euthynus, it is easy to see the reasons which induced him to commit a crime in that manner. For when Nicias was in adversity, all his relations and friends had heard him say that he had deposited his money with Euthynus. Euthynus knew, therefore, that many persons were aware that the money was in his keeping, but that no one knew the amount; in consequence he thought that if he diminished the amount he would not be found out, but if he withheld the whole sum, his guilt would be manifest. Therefore, he chose to take enough and have left a plea in his defence rather than to pay nothing back and be left without a possibility of denial.\(^a\)
THE LETTERS OF ISOCRATES
GENERAL INTRODUCTION

Nine Letters of Isocrates have been preserved. It is true that in his many extant discourses Isocrates himself furnishes more information of a personal nature than is generally the case with writers of antiquity, but his Letters serve to amplify what is elsewhere found and give some new facts. In general, however, the Letters are "less personal than general in tone and subject-matter, and might be classed with his political writings."¹

The Letters are all addressed by Isocrates to rulers and princes. Four were written to kings and war-lords in furtherance of his long cherished plan, advocated for thirty-four years, that a strong leader should unite the discordant states of Greece in a common cause, and with a powerful army assembled from all Greece invade Asia and conquer Persia. This idea impelled the educator and publicist to send Epistle 1 to Dionysius the Elder, tyrant of Syracuse; Epistles 2 and 3 to King Philip of Macedon; and Epistle 9 to Archidamas of Sparta.

Epistle 4, to Antipater, regent of Macedon, is the most informal and personal of the Letters and is a letter of recommendation on behalf of a pupil.

Epistle 5 has particular interest in that it is addressed to Alexander, who was, at the time the letter

was written, a boy of about fourteen years of age, and in all probability had just been placed in the charge of Aristotle as tutor. In this short letter Isocrates refers to the favourable reports which he had heard concerning the young prince and prophesies that "if, as you grow older, you hold fast to your present course, you will surpass the rest in wisdom as far as your father has surpassed all men."

In Epistles 6 (To the Children of Jason, in Thessaly) and 7 (To Timotheus, ruler of Heracleia on the Euxine), Isocrates assumes his favourite rôle of mentor, and gives counsel to those even of exalted station. Epistle 8 (To the Rulers of the Mytilenaeans) was written on behalf of the musician Agenor and his family and is a plea to those in authority to permit them to return home from exile.

In their probable chronological order the Letters may be placed in the following sequence: Epistle 1 (368 B.C.); 6 (359 B.C.); 9 (356 B.C.); 8 (350 B.C.); 7 (345 B.C.); 2 (342 B.C.); 5 (342 B.C.); 4 (340 B.C.); 3 (338 B.C.). Isocrates was 68 years of age at the time of writing the earliest extant letter; the last letter was written just before his death at the great age of 98 years.

In conclusion, a few words should be said about the formerly much-discussed question of the authenticity of these Letters which have come down to us with Isocrates designated as their author. Since some letters and documents from antiquity have been proved by modern scholarship to be indubitably spurious, there has been a tendency to be sceptical.

\[a\] Cf. the Letters of Phalaris, and the forged letters and documents in the oration of Demosthenes, On the Crown; cf. also the controversy which has raged over the letters of Plato.
concerning all literary compositions of this nature. In the case of the nine *Letters* of Isocrates, however, I am convinced that they are all genuine and that the scepticism of some scholars and the objections raised by them on historical and stylistic grounds are without justification.\(^a\)

L. V. H.

\(^a\) For readers who may be especially interested in the question of the genuineness of the *Letters* of Isocrates these references are provided. The following scholars judge all the letters to be genuine: Blass (*Die attische Beredsamkeit*); Drerup (*Isocratis Opera Omnia*); and Beloch (*Griechische Geschichte*). Ed. Meyer (*Geschichte des Altertums*) accepted all the letters he refers to—1, 9, and 6. Bury (*History of Greece*) accepts 1 and 3, all he mentions. Mathieu (*Isocrate, Philippe et Lettres à Philippe*) accepts 3, 4, 6, and 9. Scholars who have rejected some or all of the *Letters* are: Wilamowitz (*Letters* 3, 4, and 9); Münscher (3, 4, 6, and 9 in Pauly-Wissowa, *Real-Encyc.*, s.v. *Isokrates*). For complete and detailed discussion of the question, with specific references, see the Columbia University Dissertation of L. F. Smith, *The Genuineness of the Ninth and Third Letters of Isocrates* (1940); Smith believes all the letters genuine.
LETTER i. TO DIONYSIUS
INTRODUCTION

The first of the extant Letters of Isocrates is addressed to Dionysius the Elder, who was tyrant of Syracuse in Sicily from 405 B.C. to 367 B.C. The letter, as we have it, is incomplete; it is merely the introduction to a communication which was evidently of considerable length. From the general tenor of the beginning of the letter it is obvious that Isocrates went on to a discussion of his favourite theme, namely, the urgent need of a united Greece which would make feasible a common military expedition against Persia.

In his Panegyricus Isocrates had urged Athens to no avail to assume the leadership in this cause and in the To Philip (129) he asserts that he had petitioned Athens first of all Greek powers. This letter to Dionysius is evidently an appeal to the Sicilian tyrant to take the lead.\(^a\)

Isocrates wrote this letter in his old age, as he tells us in § 1, and it is later than the Panegyricus (380 B.C.). § 8 of the letter helps to give the probable date. Isocrates says that the Lacedaemonians are no longer in power (Sparta was defeated at Leuctra in 371 B.C.). In 368 B.C. Dionysius was again waging war with the Carthaginians and at first met with success. This would seem to be the time when the letter was written.

\(^a\) Isocrates refers to this letter in his discourse To Philip 81.
1. ΙΣΟΚΡΑΤΗΣ ΔΙΟΝΥΣΙΩΙ ΧΑΙΡΕΙΝ

[404] Εἰ μὲν νεώτερος ἦν, οὐκ ἂν ἑπιστολὴν ἐπέμπον, ἀλλ' αὐτὸς ἂν σοι πλεύσας ἐνταῦθα διελέξθην· ἐπειδὴ δ' οὐ κατὰ τοὺς αὐτούς χρόνους οὐ τῇ τῆς ἡλικίας τῆς ἐμῆς καιρὸς καὶ τῶν σῶν πραγμάτων συμβέβηκεν, ἀλλ' ἐγὼ μὲν προαπείρηκα, τὰ δὲ πράττεσθαι νῦν ἀκμὴν εἴληφεν, ὡς οἶδα τ' ἐστίν ἐκ τῶν παρόντων, οὕτω σοι πειράσομαι δηλῶσαι περὶ αὐτῶν.

2. Οἴδα μὲν οὖν ὅτι τοῖς συμβουλεύειν ἐπιχειροῦσι πολὺ διαφέρει μὴ διὰ γραμμάτων ποιεῖσθαι τὴν συνοφυίαν ἀλλ' αὐτοὺς πλησιάσαντας, οὐ μόνον ὅτι περὶ τῶν αὐτῶν πραγμάτων βέβαιον ἂν τις παρὼν πρὸς παρόντα φράσειεν ἢ δ' ἑπιστολῆς δηλώσειεν, οὐδ' ὅτι πάντες τοῖς λεγομένους μᾶλλον ἢ τοῖς γεγραμμένοις πιστεύοντι, καὶ τῶν μὲν ὡς εἰσηγημάτων, τῶν δ' ὡς ποιημάτων ποιοῦνται τὴν ἀκρόασιν. ἔτι δὲ πρὸς τούτοις ἐν μὲν ταῖς συνοφυίαις ἦν ἀγνοηθῇ τι τῶν λεγομένων ἢ μὴ πιστευθῇ, παρὼν δ' τὸν λόγον διεξιὼν ἀμφοτέρως τοῦτος ἐπήμυνεν, ἐν δὲ τοῖς ἑπιστελλομένοις καὶ γεγραμμένοις ἦν τι συμβῆ τοιοῦτον, οὐκ ἔστων δ' διορθώσων ἀπόντος γὰρ τοῦ γράψαντος ἔρημα τοῦ

3. [405]
LETTER 1. ISOCRATES SENDS GREETING TO DIONYSIUS

If I were younger, I should not be sending you a letter, but should myself take ship and converse with you there; but inasmuch as it so happens that the fruitful period of my life and that of your own affairs have not coincided—since I am already spent with years, and with you it is the high time for action—I shall try to disclose to you my views about the situation as well as I can in the circumstances.

I know, to be sure, that when men essay to give advice, it is far preferable that they should come in person rather than send a letter, not only because it is easier to discuss the same matters face to face than to give their views by letter, nor yet because all men give greater credence to the spoken rather than to the written word, since they listen to the former as to practical advice and to the latter as to an artistic composition; but also, in addition to these reasons, in personal converse, if anything that is said is either not understood or not believed, the one who is presenting the arguments, being present, can come to the rescue in either case; but when written missives are used and any such misconception arises, there is no one to correct it, for since the

a In connexion with this, To Philip 25-26 should be read.

b Cf. Plato, Phaedrus 275 e.
ISOCRATES

βοηθήσοντός ἦστιν. οὐ μὴν ἀλλ' ἐπειδὴ σὺ μέλεις αὐτῶν ἔσεσθαι κριτῆς, πολλὰς ἐλπίδας ἐχω φανήσεσθαι λέγοντας ἡμᾶς τι τῶν δεόντων· ἠγοῦ-μαι γὰρ ἀπάσας ἀφέντα σε τὰς δυσχερείας τὰς προερημένας αὐταῖς ταῖς πράξεις προσέξειν τὸν νοῦν.

4 Καὶ τῶν σοι πλησιασάντων ἐκφοβεῖν ἐπεχείρησαν, λέγοντες ὡς σὺ τοὺς μὲν κολακεύοντας τιμᾶς, τῶν δὲ συμβουλεύοντων καταφρονεῖς. ἐγὼ δ' εἰ μὲν ἀπεδεχόμην τοὺς λόγους τούτους ἐκείνων, πολλὴν ἂν ἴσχίαν εἶχον· νῦν δ' οὐδεὶς ἂν με πείσειν, ὡς ὁδὸν τ' ἐστὶ τοσοῦτον καὶ τῇ γνώμῃ καὶ ταῖς πράξεσι διενεχεῖν, ἂν μή τις τῶν μὲν μαθητῆς, τῶν δ' ἀκροατῆς, τῶν δ' εὑρετῆς γένηται, καὶ πανταχόθεν προσαγάγηται καὶ συλ-λέξηται, δι' ὅτι οἶον τ' ἐστιν ἀσκήσαι τὴν αὐτοῦ διάνοιαν.

5 Ἐπήρθην μὲν οὖν ἐπιστέλλειν σοι διὰ ταῦτα. λέγειν δὲ μέλλω περὶ μεγάλων πραγμάτων καὶ περὶ ὁδὸν τῶν ἔκενττων ἀκούσαι μᾶλλον ἢ σοι προσήκει. καὶ μὴ νόμιζέ με προθύμως οὕτω σε παρακαλεῖν, ἢν γένη συγγράμματος ἀκροατῆς· οὐ γὰρ οὕτ' ἐγὼ τυγχάνω φιλοτήμως διακείμενος πρὸς τὰς ἐπιδείξεις οὕτε συ λανθάνεις ἡμᾶς ἡδὴ

6 πλήρης ὄν τῶν τοιούτων. πρὸς δὲ τούτοις κάκεινο πάσιν φανερὸν, ὅτι τοῖς μὲν ἐπιδείξεως δεομένοις αἱ πανηγύρεις ἀρμόττουσι, ἐκεῖ γὰρ ἂν τις ἐν πλεῖ-στοις τὴν αὐτοῦ δύναμιν διασπείρειν, τοῖς δὲ δια-πράξασθαι τι βουλομένου πρὸς τοῦτον διαλεκτέον, ὅστις τάχιστα μέλλει τὰς πράξεις ἐπιτελεῖν τὰς 374
writer is not at hand, the defender is lacking. Nevertheless, since you are to be the judge in this matter, I have great hope that I shall prove to be saying something of value, as I think you will disregard all the difficulties just mentioned and will direct your attention to the matters themselves.

And yet, certain persons who have been admitted to your presence have attempted to frighten me, saying that while you honour flatterers, you despise those who offer you advice. If I had believed their words, I should have remained quiet; but as it is, no one could persuade me that it is possible that a man should so surpass others in both judgement and action, unless he has become a learner, a listener, and a discoverer, and has drawn to himself and collected from every possible source those means which will enable him to exercise his own intellectual ability.

It was for these reasons, then, that I have been moved to write you. I intend to speak to you about important matters, matters about which no living person may more fittingly hear than you. And do not think that I am earnestly urging you in this way that you may become a listener to a rhetorical composition; for I am not, as it happens, in a mood to seek glory through rhetorical show-pieces, nor am I unaware that you on your part are sated with such offerings. Furthermore, one thing is evident to all, that while our public festivals offer fitting occasions to those who want to make an oratorical display (for there, in the presence of the greatest numbers, they may spread the fame of their eloquence abroad), yet those who wish to bring some serious thing to pass should address the man who is likely most promptly to accomplish in deed that which the word has pro-
7 ὑπὸ τοῦ λόγου δηλωθείσας. εἰ μὲν οὖν μᾶ τινι τῶν πόλεων εἰσηγούμην, πρὸς τοὺς ἔκεινης προστώτας τοὺς λόγους ἂν ἐποιούμην· ἐπεὶ δὴ ὑπὲρ τῆς τῶν Ἐλλήνων σωτηρίας παρεσκεύασμαι συμβουλεύειν, πρὸς τίν' ἂν δικαιότερον διαλέχθειν [406] ἢ πρὸς τὸν πρωτεύοντα τοῦ γένους καὶ μεγίστην ἔχοντα δύναμιν;

8 Καὶ μὴν οὖν ἀκαίρως φανησόμεθα μεμνημένοι περὶ τούτων. ὅτε μὲν γὰρ Λακεδαιμόνιοι τὴν ἀρχήν εἴχον, οὔτε δὲ ἡ ἐπιμεληθήναι σοι τῶν περὶ τὸν τόπον τοῦ ἡμέτερον, οὔτε τούτους ἐναντία πράττειν ἄμα καὶ Καρχηδονίους πολεμεῖν· ἐπεὶ δὲ Λακεδαιμόνιοι μὲν οὐτω πράττοντον ἄστ' ἀγαπᾶν, ἡν τὴν χώραν τὴν αὐτῶν ἔχοσιν, ἢ δ' ἡμετέρα πόλις ἑδέως ἂν αὐτήν σοι παράσχοι συναγωνιζόμενην, εἰ τι πράττοις ὑπὲρ τῆς Ἐλλάδος ἀγαθόν, πῶς ἂν παραπέσοι καλλίων καιρὸς τοῦ νῦν σοι παρόντος;

9 Καὶ μὴ θαυμάσῃς, εἰ μὴτε δημιουρῶν μήτε στρατηγῶν μήτ' ἀλλως δυνάστης ἂν οὕτως ἐμπιστευθηκή εἰρήμαι πράγμα καὶ δυοῖν ἐπιχειρῶ τῶν μεγίστων, ὑπὲρ τε τῆς Ἐλλάδος λέγειν καὶ σοι συμβουλεύειν. ἐγὼ γὰρ τοῦ μὲν πράττειν τι τῶν κοινῶν εὐθὺς ἐξέστην, δι' ἀς δὲ προφάσεις πολὺ ἂν ἔργον εἰη μοι λέγειν, τῆς δὲ παιδεύσεως τῆς τῶν

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*a* Cf. To Philip 12-13, for the same sentiment.

*b* This statement seems to indicate that the spirit of universal Hellenism was growing.

*c* But in To Philip 65 Isocrates, in scathing language, disparages Dionysius.

*d* For these sentiments see To Philip 81, where Isocrates specifically refers to this letter.

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posed.\textsuperscript{a} No, if I were offering advice to some particular state, I should address its leading men, but since I have determined to give counsel looking to the salvation of all Hellenes, to whom could I more appropriately address myself than to him who is the foremost of our race\textsuperscript{b} and the possessor of the greatest power?\textsuperscript{c}

In truth, it will be seen that not inopportune I make mention of these matters. For when the Lacedaemonians were in power, it was not easy for you to take upon yourself the responsibility for the affairs in our region, nor to oppose the Lacedaemonians and at the same time fight the Carthaginians. But now, when the Lacedaemonians are in such a plight that they are content if they can remain in possession of their own land, and when our city would gladly join with you as ally in any struggle that you should care to make in behalf of the welfare of Greece, how could there befall a more favourable opportunity than that which now presents itself to you?

Do not think it strange\textsuperscript{d} that I, who am not an orator who moves public assemblies, nor a leader of armies, nor otherwise a man of power, am undertaking so difficult an affair and am attempting two of the most serious things—to speak on behalf of Greece and at the same time to give counsel to you. For at the beginning of my career I stood aloof from participation in public affairs (the reasons for this would be tedious to relate),\textsuperscript{e} but of that culture

\textsuperscript{a} Isocrates states that a weak voice and a lack of assurance prevented him from entering upon a public career. These disabilities are frequently mentioned by the writer, \textit{e.g.}, \textit{Panath.} 9-10; \textit{Epist.} 8. 7 (οὔτε γάρ φωνήν ἔσχον ἰκανήν οὔτε τόλμαν); \textit{To Philip} 81; \textit{cf.} General Introd., Vol. I, p. xix.
μὲν μικρῶν καταφρονούσης, τῶν δὲ μεγάλων ἐφικνεῖσθαι πειρωμένης οὐκ ἂν φανεῖν ἄμοιρος
10 γεγενημένος. ὥστε οὐδὲν ἄτοπον, εἰ τι τῶν συμφερόντων ἰδεῖν ἂν μᾶλλον δυνηθεῖν τῶν εἰκῆ μὲν
πολιτευμένων, μεγάλην δὲ δόξαν εἰληφότων. δηλώσομεν δὲ οὐκ εἰς ἀναβολάς, εἰ τινὸς άξιοι
τυγχάνομεν οίντες, ἀλλ' ἐκ τῶν ῥηθήσεσθαι μελλόντων . . .
which contemns the petty things and attempts to achieve the great things I should not be found to be entirely destitute. Consequently, it would not be surprising if I should be better able to see something to our advantage than those whose public life has been but guesswork, though they have acquired great renown. And so, without further delay, but from what will presently be said, I shall make it clear whether I really am worth listening to.
LETTER 2. TO PHILIP, I
INTRODUCTION

In the collection of *Letters* of Isocrates two (*Epistles* 2 and 3) are addressed to Philip.

In * Letter 2*, Isocrates rebukes King Philip of Macedon, recently wounded in fighting barbarians, for his recklessness in unnecessarily assuming personal risks in war. Now Philip was occupied with a Thracian war from 342 to 339 B.C. and it is obvious from the tone of the letter, and the references to the friendly relations between Athens and Philip, that the war between Athens and Macedon, declared in 340 B.C., had not broken out. Furthermore, in § 20 of the letter, the orator refers to recent relations between Philip and the Thessalians which were effected in 342 B.C. In consequence, this letter may be assigned to the year 342 B.C. a

After counselling Philip to greater prudence in warfare, Isocrates appeals for more amicable relations between Macedon and Athens, and suggests that Philip should lead a common Greek expedition against Persia.

a Blass gives the end of the year 342 B.C., as does Jebb. Mathieu, *Isocrate, Philippe et Lettres à Philippe* 39 prefers the latter part of 344 B.C.
2. ΦΙΛΙΠΠΩΙ

[406] Οίδα μὲν ὅτι πάντες εἰσώθασι πλεῖ χάριν ἐχεῖν τοὺς ἑπανούσιν ἃ τοῖς συμβουλεύουσιν, ἄλλως τε [407] κἂν μὴ κελευσθεὶς ἐπιχειρῆ τις τοῦτο ποιεῖν. ἐγὼ δὲ εἰ μὲν μὴ καὶ πρῶτον ἐτύγχανόν σοι παρηγοκομὲνς μετὰ πολλῆς εὐνοίας, ἡ δὲ ἐδόκεις μοι τὰ πρέποντα μάλιστ' ἣν σαυτῷ πράττειν, ἵσως οὔτ' ἄν νῦν ἐπεχείρουν ἀποφαίνεσθαι περὶ τῶν σοι 2 συμβεβηκότων· ἐπειδὴ δὲ προειλόμην φροντίζειν τῶν σῶν πραγμάτων καὶ τῆς πόλεως ἑνέκα τῆς ἐμαυτοῦ καὶ τῶν ἄλλων Ἑλλήνων, αἰσχυνθείν ἂν, εἰ περὶ μὲν τῶν ἦστον ἀναγκαῖων φαινομένην σοι συμβεβουλευκός, ὑπὲρ δὲ τῶν μᾶλλον κατεπειγόντων μηδένα λόγον ποιοίμην, καὶ ταῦτ' εἰδώς ἐκείνα μὲν ὑπὲρ δόξης ὡντα, ταῦτα δ' ὑπὲρ τῆς σῆς σωτηρίας, ἣς ὀλγωρέην ἀπασίω ἐδοξάς τοῖς ἀκούσασι 3 τὰς περὶ σοῦ ῥήθεισας βλασφημίας. οὔτεις γὰρ ἔστιν, ὅστις οὐ κατέγυρν προπετέστερόν σε κυνυ- νεύειν ἡ βασιλικώτερον, καὶ μᾶλλον σοι μέλειν τῶν περὶ τὴν ἄνδριαν ἐπαύνων ἡ τῶν ὅλων πραγμάτων. ἔστι δ' ὁμοίως αἰσχρόν περιστάντων τε τῶν πολεμίων μὴ διαφέροντα γενέσθαι τῶν ἄλλων,

a Cf. Epist. 9. 6.

LETTER 2. TO PHILIP, I

I know that all men are accustomed to be more grateful to those who praise them than to those who give them counsel, especially if one offers his advice unbidden. And if I had not on a former occasion given you with most kindly intent such counsel as I believed would lead to a course of action worthy of one in your position, perhaps even now I should not be undertaking to declare my view concerning what has happened to you. But since I then did decide to concern myself with your affairs, in the interests of my own state and of the other Greeks as well, I should be ashamed if, when comparatively unimportant things were the issue, I am known to have offered you advice, yet now I should have nothing to say concerning more urgent matters, particularly since I realize that in the former case your reputation alone was at stake, whereas at present it is your personal safety, which you have been thought to esteem too lightly by all who heard the abusive reproaches directed against you. In truth there is no one who has not condemned you as being more reckless in assuming risks than is becoming to a king, and as caring more for men’s praise of your courage than for the general welfare. For it is equally disgraceful, when your enemies threaten on every side, not to prove
μηδεμιᾶς τε συμπεσούσης ἀνάγκης αὐτῶν ἐμβαλεῖν εἰς τουότους ἀγώνας, ἐν οἷς κατορθώσας μὲν οὐδὲν ἂν ἦσθα μέγα διαπεπραγμένοις, τελευτήσας δὲ τὸν βίον ἀπασαν ἂν τὴν ὑπάρχονσαν εὐδαιμονίαν συν- 

4 ανείλες. χρῆ δὲ μὴ καλᾶς ἀπάσας ὑπολαμβάνειν τὰς ἐν τοῖς πολέμοις τελευτάς, ἀλλὰ τὰς μὲν ὑπὲρ τῆς πατρίδος καὶ τῶν γονέων καὶ τῶν παῖδων ἐπαίνων ἀξίας, τὰς δὲ ταῦτὰ τε πάντα βλαπτούσας καὶ τὰς πράξεις τὰς πρότερον κατωρθωμένας καταρρπαυνούσας ἀἰσχρὰ νομίζειν καὶ φεύγειν ὡς αἰτίας πολλῆς ἀδοξίας γιγνομένας.

5 Ἡγούμαι δὲ σοι συμφέρειν μιμεῖσθαι τὰς πόλεις, ὅτι τρόπων διοικοῦσι τὰ περὶ τοὺς πολέμους. ἀπασαί γάρ, ὅταν στρατόπεδον ἐκπέμπωσιν, εἰώθασιν τὸ κοινὸν καὶ τὸ βουλευσόμενον ὑπὲρ τῶν ἐνεστῶτων εἰς ἀσφάλειαν καθιστάναι· διὸ δὴ συμβαίνει μὴ μᾶς ἀτυχίας συμπεσούσης ἀνηρήσθαι καὶ τὴν δύναμιν αὐτῶν, ἀλλὰ πολλὰς ὑποφέρειν δύνασθαι συμφορὰς καὶ πάλιν αὐτὰς ἐκ τούτων ἀναλαμβάνειν.

6 ὁ καὶ σὲ δεῖ σκοπεῖν, καὶ μηδὲν μείζον ἀγαθὸν τῆς σωτηρίας ὑπολαμβάνειν, ἵνα καὶ τὰς νίκας τὰς συμβαινούσας κατὰ τρόπον διοικῆς καὶ τὰς ἀτυχίας τὰς συμπιστούσας ἐπανορθοῦν δύνη.1 ἵδιοι δὲ ἂν καὶ Λακεδαιμονίους περὶ τῆς τῶν βασιλέων σωτηρίας πολλὴν ἐπιμελεῖαν ποιουμένους καὶ τοὺς ἐνδοξοτάτους τῶν πολιτῶν φύλακας αὐτῶν καθ-

1 καὶ τὰς . . . δύνη is added by Γ: Blass omits, as does Mathieu.

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1 The many wounds suffered in battle by Philip are vividly related by Demosthenes, De Corona 67.
2 The sentiment is a commonplace in early Greek elegiac
yourself superior to all the rest, and, when no urgent need has arisen, to hurl yourself into combats of such a kind that, if you succeeded, you would have accomplished nothing of importance, but if you lost your life, you would have destroyed all your present good fortune.\footnote{Not every death in war must be regarded as honourable; on the contrary, although when death is incurred for fatherland, for parents, and for children it is worthy of praise,\footnote{yet when it brings harm to all of these and tarnishes the brilliance of past successes, it should be thought disgraceful and should be avoided as being the cause of great discredit.} I think that you would profitably imitate the fashion in which our city-states conduct the business of warfare. They all are accustomed, when they send forth an army, to take measures to secure the safety of the government and of the authority which is to decide what is to be done in the emergency. In consequence, if a single mischance\footnote{This principle you too should take into consideration, and consider no blessing more important than your safety, in order that you may not only duly make use of the victories which may be yours but also may rectify the mischances that may befall you. You might observe that the Lacedaemonians also are extremely solicitous for the safety of their kings,\footnote{and appoint the most distinguished of the citizens as their bodyguards, and that poetry; cf. the fragments of the verse of Callinus and Tyrtaeus.\footnote{For this example see Isocrates, \textit{On the Peace} 143 and \textit{To Philip} 80.}} befalls, their power is not also wholly destroyed; on the contrary, they can sustain many misfortunes and again recover their strength. This principle you too should take into consideration, and consider no blessing more important than your safety, in order that you may not only duly make use of the victories which may be yours but also may rectify the mischances that may befall you. You might observe that the Lacedaemonians also are extremely solicitous for the safety of their kings, and appoint the most distinguished of the citizens as their bodyguards, and that
ιστάντας, οἷς αὐσχίων ἐστιν ἐκείνους τελευτήσαντας
7 περιμεδεῖν ἡ τὰς ἀσπίδας ἀποβαλείν. ἀλλὰ μὴν οὐδ’
ἐκεῖνά σε λέλθεν ἃ Εὔρηξ τε τῶν καταδουλώσα-
σθαι τοὺς Ἐλληνας βουληθέντι καὶ Κύρω τῷ τῆς
βασιλείας ἀμφισβητήσαντι συνέπεσεν. ὃ μὲν γὰρ
τηλικάυτας ἦττας καὶ συμφοραῖς περιπεσῶν,
ηλίκας οὐδές οἶδεν ἄλλοις γενομένας, διὰ τὸ περι-
pούσα τήν αὐτοῦ ψυχὴν τήν τε βασιλείαν κατ-
έσχη καὶ τοῖς παισὶ τοῖς αὐτοῦ παρέδωκε καὶ τῆν
Ἤσιάν οὔτω διώκησεν ὦστε μηδὲν ἦττον αὐτήν
8 εἶναι φοβεράν τοῖς Ἐλληνω ἡ πρότερον. Κύρος
dὲ νικήσας ἀπασαν τὴν βασιλείας δύναμιν καὶ
κρατήσας ἃν τῶν πραγμάτων, εἰ μὴ διὰ τὴν αὐ-
tοῦ προπέτειαν, οὐ μόνον αὐτῶν ἀπεστέρησε
τηλικαύτης δυναστείας, ἀλλὰ καὶ τοὺς συνακολο-
θήσαντας εἰς τὰς ἐσχάτας συμφορὰς κατέστησεν.
ἐγὼμι δ’ ἃν παμπληθεῖς εἰπείν οἱ μεγάλων στρατο-
pέδων ἡγεμόνες γενόμενοι διὰ τὸ προδιαφαρῆναι
πολλὰς μυριάδας αὐτοῖς συναπώλεσαν.
9 Ὡν ἐνθυμομούμενον χρή μὴ τιμᾶν τὴν ἀνδρίαν τὴν
μετ’ ἀνοίας ἀλογίστου καὶ φιλοτιμίας ἀκαίρου
γεγομένην, μηδὲ πολλὰν κωδίνων ἱδίων ὑπαρ-
χόντων ταῖς μοναρχίαις ἔτερους ἀδόξους καὶ στρα-
tιστικοὺς αὐτῷ προσεξευρίσκειν, μηδ’ ἀμιλλάσθαι
τοῖς ἐβίου δυστυχοὺς ἀπολλαγήναι βουλομένοι ἡ
μισθοφοράς ἕνεκα μείζονος εἰκῇ τοὺς κωδίνους
10 προειρομένοις, μηδ’ ἐπιθυμεῖν τοιαύτης δόξης, ἢς
πολλοὶ καὶ τῶν Ἐλλήνων καὶ τῶν βαρβάρων τυχ-
χάνουσιν, ἀλλὰ τῆς τηλικαύτης τὸ μέγεθος, ἤν
μόνος ἃν τῶν νῦν ὄντων κτήσασθαι δυνηθείης· μηδ’
ἀγαπάν λιῶν τὰς τοιαύτας ἀρετὰς δὲν καὶ τοῖς

a Cf. To Philip 90.
for them it is a greater disgrace to suffer the kings to meet death than to throw away their shields. And surely you are not unaware of what happened to Xerxes when he wished to enslave the Greeks and to Cyrus when he laid claim to the kingdom. Thus Xerxes, although he had suffered defeats and calamities of such magnitude the like of which have never been known to befall other kings, because he preserved his life, not only retained his throne and handed it over to his children, but also so administered Asia that it was no less formidable to the Greeks than before. Cyrus, however, after he had conquered all the military might of the king, would have gained mastery of the throne had it not been for his rashness, which caused him not only to forfeit that mighty empire, but brought his followers into extreme danger. And I could mention very many men who, becoming commanders of great armies, because they were slain before they need have died, brought destruction at the same time upon countless numbers of their followers.

Bearing these examples in mind, you should not honour that courage which accompanies heedless folly and unseasonable ambition, nor, when so many hazards which are inherent in monarchy are at hand, should you devise for yourself still others that bring no glory and belong to the common soldier; nor should you vie with those who wish to escape from an unhappy existence or who rashly incur danger in the hope of a higher wage; nor should you desire such glory as many, both Greeks and barbarians, obtain, but rather that exalted renown which you alone of living men could win. Nor should you be enamoured of such virtues as even ignoble men share,
ISOCRATES

φαύλως μέτεστιν, ἄλλ' ἐκείνας ἄν οὐδεὶς ἂν ποιη-
11 ρὸς κοινωνήσειν· μηδὲ ποιεῖσθαι πολέμους ἁδόξους
καὶ χαλεποὺς, ἐξὸν ἐντίμους καὶ ῥάδιους, μηδ' ἐξ
δὲ τοὺς μὲν οἰκειοτάτους εἰς λύπας καὶ φροντίδας
καταστήσεις, τοὺς δ' ἑχθροὺς ἐν ἐλπίδι μεγάλαις
[409] ποιήσεις, οίας καὶ νῦν αὐτοῖς παρέσχεις· ἀλλὰ τῶν
μὲν βαρβάρων, πρὸς οὓς νῦν πολέμεις, ἔτι τοσοῦτον
ἐξαρκέσει σοι κρατεῖν, ὡςον ἐν ἀσφαλείᾳ κατα-
στήσαι τὴν σαντοῦ χώραν, τὸν δὲ βασιλέα τὸν1 νῦν
μέγαν προσαγορευόμενον καταλύειν ἐπιχειρήσεις,
ίνα τὴν τε σαντοῦ δόξαν μείζων ποιήσης καὶ τοῖς
"Ελλησιν ὑποδείξῃς πρὸς ὄν χρῆ πολέμειν.

12 Ἐπὶ πολλοῦ δ' ἂν ἐποιησάμην ἐπιστείλαι σοι
ταῦτα πρὸ τῆς στρατείας, ἵν' εἰ μὲν ἐπείσθης, μὴ
tηλικοῦτω κυνάων περιέπεσες, εἰ δ' ἡπίστησας,
μὴ συμβουλεύειν ἐδόκουν ταῦτα τοῖς ἡδὴ διὰ τὸ
πάθος ὑπὸ πάντων ἐγνωσμένους, ἀλλὰ τὸ συμβεβη-
κὸς ἐμαρτύρει τοὺς λόγους ὀρθῶς ἔχειν τοὺς ὑπ'
ἐμοῦ περί αὐτῶν εἰρημένους.

13 Πολλὰ δ' ἔχων εἰπεῖν διὰ τὴν τοῦ πράγματος
φύσιν παύσομαι λέγων· οἶμαι γὰρ καὶ σὲ καὶ
τῶν ἑταῖρων τοὺς σπουδαιοτάτους ῥάδιως ὅπος'
ἂν βούλησθε προσήξειν τοῖς εἰρημένοις. πρὸς δὲ
τούτοις φοβοῦμαι τὴν ἀκαἰρίαν· καὶ γὰρ νῦν κατὰ
μικρὸν προϊόν ἔλαβον ἐμαντὸν οὐκ εἰς ἐπιστολῆς
συμμετρίαν ἀλλ' εἰς λόγου μῆκος ἐξοκεῖλας.

14 Οὔ μὴν ἀλλὰ καίπερ τούτων οὕτως ἔχοντων οὐ

1 βασιλέα τὸν is added by Blass: cf. Epist. 3. 5.

α The Persians, of course, are meant.
but only of those of which no base person may partake; nor wage inglorious and difficult wars when honourable and easy ones are possible, nor those which will cause grief and anxiety to your closest friends and arouse great hope in your enemies, as even now you have done. Nay, as to the barbarians with whom you are now waging war, it will suffice you to gain the mastery over them only so far as to secure the safety of your own territory, but the king who is now called Great you will attempt to overthrow, that you may both enhance your own renown and may point out to the Greek world who the enemy is against whom they should wage war.\(^a\)

I should have greatly preferred to send you this letter before your campaign in order that, had you heeded my advice, you might not have incurred so great danger, or if you had rejected it, I should not now seem to be advising that same caution which has already, because of the wound you received, been approved by all; but, instead, your misfortune would be bearing witness to the truth of what I had said about the matter.

Although I have much more to say, because of the nature of the subject, I will cease; for I think that you and the ablest\(^b\) of your companions will readily add as much as you wish to what I have said. Besides, I fear my advice may be inopportune; for even now I have unawares gradually drifted beyond\(^c\) the due proportions of a letter and run into a lengthy discourse.

Nevertheless, although this is the case, I must not

\(^a\) Cf. To Philip 19 for the same expression.

\(^b\) Cf. To Philip 19 for the same expression.

\(^c\) The same nautical figure is found in Areop. 18 and Antid. 268.
ISOCRATES

παραλειπτέον ἐστὶ τὰ περὶ τῆς πόλεως, ἀλλὰ πειρατέον παρακάλεσαι σε πρὸς τὴν οἰκειότητα καὶ τὴν χρῆσιν αὐτῆς. οἴμαι γὰρ πολλοὺς εἶναι τοὺς ἀπαγγέλλοντας καὶ λέγοντας οὐ μόνον τὰ δυσ-χερέστατα τῶν περὶ σοῦ παρ’ ἦμῖν εἰρημένων, ἀλλὰ καὶ παρ’ αὐτῶν προστιθέντας· οὐς οὐκ εἶκὸς προσ-
15 ἔχειν τὸν νοὺν. καὶ γὰρ ἂν ἄτοπον ποιοῖς, εἰ τὸν μὲν δήμον τὸν ημέτερον ψέγους ὦτι ῥαδίως πείθεται τοῖς διαβάλλουσιν, αὐτῶς δὲ φαύνοι πιστεύων τοῖς τὴν τέχνην ταύτην ἐχούσι, καὶ μὴ γιγανόσκοις ὡς ὀσωπερ ἄν τὴν πόλιν εὐαγγελιστὲς ὑπὸ τῶν τυχόντων οὕσαν ἀποφαίνως, τοσοῦτῳ μᾶλλον σοι συμφερόντως ἐχούσαν αὐτὴν ἐπιδεικνύουσιν. εἰ γὰρ οἱ μηδὲν ἀγαθὸν οἷοί τ’ ὄντες ποιῆσαι διαπράττονται τοῖς λόγοις ὦ τι ἂν βουληθῶσιν, ἢ ποιοὶ σὲ γε προσῆκει τὸν πλεῖστ’ ἂν ἔργω δυνάμενον εὐ-εργετῆσαι μηδενὸς ἀποτυχεῖν παρ’ ἦμῶν.

16 Ἡγούμια δὲ δεῖν πρὸς μὲν τοὺς πικρῶς τῆς πόλεως ἦμῶν κατηγοροῦντας ἐκείνους ἀντιτά-
[410] τεσθαί τοὺς πάντα τάναντι' ἐναι' λέγοντας καὶ τοὺς μήτε μείζον μήτ’ ἐλαττον αὐτὴν ἠδικηκέναι φάσκοντας· ἐγὼ δ’ οὐδὲν ἂν εἰπομι τοιοῦτον’ αἰσχυνθεὶν γὰρ ἂν, εἰ τῶν ἄλλων μηδὲ τοὺς θεοὺς ἀναμαρτήτους εἶναι νομίζων τοῖς τομήν λέγειν, ὡς οὐδὲν πώποθ’ ἡ πόλις ἦμων πεπλημμέ-
17 ληκεν. οὗ μὴν ἀλλ’ ἐκεῖν’ ἐχὼ περὶ αὐτῆς εἰπεῖν, ὦτι χρησιμωτέραν οὐκ ἂν εὗροις ταύτης οὕτε τοῖς Ἐλλησιν οὐτε τοῖς σοῖς πράγμασιν· ὥ μάλιστα προσεκτέον τὸν νοὺν ἔστιν. οὐ γὰρ μόνον συν-

1 πάντα τάναντι’ εἶναι Capps, following Corais: πάντα τε ταῦτ’ εἶναι (ΤΕ) is read by Blass, although he thinks it cor-
rupt: Post suggests τοὺς σπάνια τε ταῦτ’ εἶναι.

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omitting discussion of the affairs of the city of Athens; on the contrary, I must try to urge you to cultivate friendly relations and intimacy with her. For I think there are many who report to you and tell you not only the most disparaging of the things said of you among us, but also add their own inventions; but it is not reasonable for you to pay any attention to these persons. For you would in fact be acting inconsistently if you should find fault with our people for lending a ready ear to your calumniators, but yourself should be found giving credence to those who practise this art and should not perceive that the more easily influenced by nobodies such persons declare our city to be, the better suited to your ends they prove it. For if those who are powerless to be of any service to Athens can accomplish by words alone what they wish, surely it is right to expect that you, who are able in very deed to confer upon her the greatest benefits, would not fail to gain from us anything whatever.

To the bitter accusers of our city I think I should place in contrast those who say that the very opposite is true, that is, those who assert that she has done no wrong at all, whether great or small. For my part, I would not make any such claim; for I should be ashamed if, while men in general do not regard even the gods as blameless, I should dare to affirm that our city had never transgressed at all. Nevertheless, this I can say of Athens—that you could not find a city more useful to all the Greeks and to your enterprises; and to this fact you should give your special attention. For not only as your ally would

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\[a\] This statement is repeated in \textit{Panath. 64}, where Isocrates says of it, "as I have already said in another place."
ISOCRATES

αγωνιζομένη γίγνοιτ' ἂν αὐτία σοι πολλῶν ἀγαθῶν,
18 ἀλλὰ καὶ φιλικός ἰχεῖν δοκοῦσα μόνον· τοὺς τε γὰρ ὑπὸ σοὶ νῦν ὄντας ῥᾶον ἂν κατέχοις, εἰ μη·
δεμίαν ἔχοιν ἀποστροφῆν, τῶν τε βαρβάρων οὐς
βουληθεῖσι θάττων ἂν καταστρέψαι. καίτοι πῶς
οὐ χρή προθύμως ὅρεγεσθαι τῆς τουαίτης εὐνοίας,
δι' ἦν οὐ μόνον τὴν ὑπάρχουσαν ἀρχήν ἀσφα-
λῶς καθέξεις, ἀλλὰ καὶ πολλήν ἔτέραν ἀκινδύνως

19 προσκτήσει; θαυμάζω δ' ὅσι τῶν τὰς δυνάμεις
ἔχοντων τὰ μὲν τῶν ἐξειτευμένων στρατόπεδα
μισθοῦνται καὶ χρήματα πολλὰ δαπανώσι, συν-
ειδότες ὅτι πλείους ἡδίκηκε τῶν πιστευσάντων
αὐτοῖς ἡ σέσωκε, τῆν δὲ πόλιν τὴν τηλικαύτην
δύναμιν κεκτημένην μὴ πειρώνται θεραπεύειν, ἢ
καὶ μίαν ἕκαστην τῶν πόλεων καὶ σύμπασαν τὴν

20 Ἑλλάδα πολλάκις ἥδη σέσωκεν. ἐνθυμοῦ δ' ὅτι
πολλοῖς καλῶς βεβουλεύσθαι δοκεῖσι οὕτως ὅτι δικαῖως
κέχρησαι Θετταλοῖς καὶ συμφερόντως ἐκείνους,
ἀνδράσιν οὖκ εὐμεταχειρίστοις, ἀλλὰ μεγαλοψύχοις
καὶ στάσεως μεστοῖς. χρη τοίνυν καὶ περὶ ἡμᾶς
πειρᾶσθαι γίγνεσθαι σε τοιοῦτον, ἐπιστάμενον ὅτι
τὴν μὲν χώραν Θετταλοί, τὴν δὲ δύναμιν ἡμεῖς
ομορόν σοι τυγχάνομεν ἔχοντες, ἦν ἐκ παντὸς τρό-

21 ποὺ ζήτει προσαγαγέσθαι. πολὺ γὰρ κάλλιον ἐστὶ
τὰς εὐνοίας τὰς τῶν πόλεων αἵρεῖν ἢ τὰ τείχη. τὰ
μὲν γὰρ τουαίτα τῶν ἔργων οὐ μόνον ἕχει φθόνον,
ἀλλὰ καὶ τῶν τοιοῦτων τὴν αἰτίαν τοῖς στρατο-
πέδοις ἀνατιθέσαι· ἦν δὲ τὰς οἰκειότητας καὶ

a Cf. To Philip 129, where three examples are given—
Marathon, Salamis, and Cnidus.

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she bring about many advantages to you, but even if she merely was believed to be on friendly terms with you. For you might then more easily keep in subjection those who are now under your sway, if they should have no refuge, and of the barbarians you could more quickly conquer any you should wish. Yet is there any reason why you should not eagerly grasp at a relationship of goodwill such that you will hold securely not only your present dominion, but also without risk acquire another great one? I marvel that so many who maintain great forces hire mercenary armies and expend so much money on them, although they know that such help has been the cause of greater injury than of salvation to those who relied upon them, and have made no effort to gain the friendship of a city which possesses such power that it has ere now often saved every Hellenic state and indeed all Greece.\(^a\) Consider, too, that to many you appear to have been well advised because your treatment of the Thessalians\(^b\) has been just and advantageous to them, although they are a people not easy to handle, but high-spirited and seditious. You should, therefore, endeavour to show yourself equally prudent towards us also, knowing as you do that, while the Thessalians have the territory next to you, it is we who are next to you in strength and influence, and that is what you should seek in every way to win for yourself. For it is a much greater glory to capture the goodwill of cities than their walls\(^c\); for achievements like the latter not only en-gender ill-will, but men attribute the credit for them to your armies; yet if you are able to win friend-

\(^a\) Cf. To Philip 20.
\(^b\) Cf. To Philip 20.
\(^c\) For this sentiment cf. To Philip 68.
ISOCRATES

tὰς εὐνοίας κτήσασθαι δυνηθής, ἂπαντες τὴν σὴν
dιάνοιαν ἐπαινέσονται.

22 Δικαίως δ’ ἂν μοι πιστεύοις ὅσ εὑρήκα περὶ τῆς
[411] πόλεως· φανήσομαι γὰρ οὔτε κολακεύειν αὐτὴν ἐν
toῖς λόγοις εἰθισμένος, ἀλλὰ πλεῖστα πάντων ἐπι-
tετιμηκῶς, οὔτ’ εὗ παρὰ τοῖς πολλοῖς καί τοῖς εἰκῇ
dοκιμάζουσι φερόμενος, ἀλλ’ ἀγνοούμενος ὑπ’ αὐ-
tῶν καί φθονούμενος ὁσπερ σὺ. πλὴν τοσοῦτον
dιαφέρομεν, ὅτι πρὸς σὲ μὲν διὰ τὴν δύναμιν καὶ
tὴν εὐδαιμονίαν οὕτως ἔχουσι, πρὸς δ’ ἐμὲ, διὸτι
προσποιούμαι τὸ βέλτιον αὐτῶν φρονεῖν καί πλείους
ὁρῶσιν ἐμοὶ διαλέγεσθαι βουλομένους ἡ σφίσιν
23 αὐτοῖς. ἡβουλόμην δ’ ἂν ἦμιν ὁμοίως ράδιον εἶναι
tὴν δόξαν ἥν ἔχομεν παρ’ αὐτοῖς διαφεύγειν. νῦν
dὲ σὺ μὲν οὐ χαλεπῶς, ἦν βουληθησί, αὐτὴν διαλύ-
σεις, ἐμοὶ δ’ ἀνάγκη καὶ διὰ τὸ γῆρας καὶ δι’ ἄλλα
πολλὰ στέργειν τοῖς παροῦσιν.

24 Οὐκ οἶδ’ ὃ τι δεῖ πλεῖω λέγειν πλὴν τοσοῦτον,
ὅτι καλὸν ἔστι τὴν βασιλείαν καὶ τὴν εὐδαιμονίαν
tὴν υπάρχουσαν ὕμῖν παρακαταθέσθαι τῇ τῶν
Ἐλλήνων εὐνοίᾳ.
ships and goodwill, all will praise the wisdom shown by you.

You may well believe me in what I have said concerning Athens; for you will find that I have not been accustomed to flatter her in my discourses; on the contrary, more than anyone else I have censured her; nor am I highly esteemed by the masses or by those who form their opinions offhand, but, like yourself, I am misunderstood and disliked by them. But we are dissimilar in this, that they are thus disposed toward you because of your power and prosperity, but toward me because I lay claim to a wisdom greater than their own, and they see that more people wish to converse with me than with themselves. I could wish that it were equally easy for us both to dispel the prejudice in which we are held by these; but as it is, you will put an end to it without difficulty if you wish, but I must be content with the standing I now have because of my old age and for many other reasons.

I know not what more I need to say, except this only—that it will be a fine thing for you to entrust your royal power and your existing prosperity into the keeping of the goodwill of the Hellenic race.

\(^a\) For example, in his *On the Peace* 13-14, and in other sections of that discourse.
LETTER 3. TO PHILIP, II
INTRODUCTION

This short letter to Philip was written in the autumn of 338 B.C., not long after the Athenian defeat at Chaeronea. Isocrates was ninety-eight years of age, in feeble health, and died shortly thereafter. It is the latest of all his extant writings.

Again the orator urges Philip, with a united Hellas, to undertake a military expedition against Asia and the Persians, a theme dear to his heart and already expounded at length in the Panegyricus (380 B.C.) and in his discourse To Philip (346 B.C.).

The authenticity of this letter has been questioned, on insufficient grounds, by some scholars. It is accepted by Blass, Jebb, and Mathieu.

a e.g., Wilamowitz, A. Schaefer, and K. Münscher. For a recent and complete discussion see L. F. Smith, The Genuineness of the Ninth and Third Letters of Isocrates (1940). See also the General Introd. to the Letters.
3. ΦΙΛΙΠΠΩΙ

[411] Ἐγὼ διελέχθην μὲν καὶ πρὸς Ἀντίπατρον περὶ τῶν τῆς πόλεως καὶ τῶν σοὶ συμφερόντων ἐξαρκοῦντως, ὡς ἐμαυτὸν ἔπειθον, ἠβουλήθην δὲ καὶ πρὸς σὲ γράψαι περὶ ὧν μοι δοκεῖ πρακτέον εἶναι μετὰ τὴν εἰρήνην, παραπλήσια μὲν τοῖς ἐν τῷ λόγῳ γεγραμμένοις, πολὺ δ' ἑκείνων συντομώτερα.

2 Κατ’ ἑκείνου μὲν γὰρ τὸν χρόνον συνεβουλεύον ὡς χρῆ διαλλάξαντά σε τὴν πόλιν τὴν ἡμετέραν καὶ τὴν Λακεδαιμονίων καὶ τὴν Θηβαίων καὶ τὴν Ἀργείων εἰς ὁμόνοιαν καταστήσας τοὺς Ἑλλήνας, ἴσούμενος, ὃν τὰς προεστώσας πόλεις πείσῃς οὕτω φρονεῖν, ταχέως καὶ τὰς ἄλλας ἐπακολουθήσειν.

[412] τότε μὲν οὖν ἄλλος ὢν καιρός, νῦν δὲ συμβεβηκε μηκέτι δείν πείθειν· διὰ γὰρ τὸν ἀγώνα τὸν γεγενημένον ἤναγκασμένοι πάντες εἰσὶν εὗ φρονεῖν καὶ τούτων ἐπιθυμεῖν δὲν ὑπονοοῦσί σε βούλεσθαι πράττειν καὶ λέγειν, ὡς δὲ παυσάμενοι τῆς μανίας καὶ τῆς πλεονεξίας, ἢν ἐποιοῦντο πρὸς ἀλλήλους, εἰς τὴν Ἀσίαν τὸν πόλεμον ἐξενεγκεῖν.

3 καὶ πολλοὶ πυνθάνονται παρ' ἐμοὶ πότερον ἐγώ σοι

a Antipater, to whom Letter 4 is addressed, trusted minister of Philip, had been the Macedonian envoy to Athens for the Peace of Philocrates (346 B.C.) and was again in Athens in connexion with peace preliminaries after Chaeronea.

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LETTER 3. TO PHILIP, II

I have discussed with Antipater a the course which is expedient for our city and for you, at sufficient length, I am convinced; but I wished to write to you also regarding the action which I think should be taken after the conclusion of peace, and while this advice is similar to that in my discourse, b it is, however, expressed much more concisely.

At that time, you recall, I counselled you that, after you had reconciled our city with Sparta, Thebes, and Argos, you should bring all the Greeks into concord, as I was of opinion that if you should persuade the principal cities to be favourably inclined to such a course, the others also would quickly follow. At that time, however, the state of affairs was different, and now it has come to pass that the need of persuasion no longer exists; for on account of the battle c which has taken place, all are compelled to be prudent and to desire that which they surmise you wish to do and to say, namely, that they must desist from the madness and the spirit of aggrandizement, which they were wont to display in their relations with each other, and must carry the war into Asia. Many inquire of me whether I advised...

b To Philip, written in 346 B.C.

c The battle of Chaeronea, autumn of 338 B.C., where the Athenian army was crushed by the phalanxes of Macedon.
παρήγγειλavit τὴν στρατεύαν τὴν ἐπὶ τοὺς
βαρβάρους ἥ σοφ διανοηθέντος συνείπου· έγὼ δ’
οὐκ εἰδέναι μὲν φημὶ τὸ σαφές, οὐ γὰρ συγγεγενή-
σθαί σοι πρότερον, οὐ μὴν ἄλλ’ οἴεσθαι σὲ μὲν
ἔγνωκέναι περὶ τούτων, ἐμὲ δὲ συνειρηκέναι ταῖς
σαῖς ἐπιθυμίαις. ταῦτα δ’ ἀκούοντες έδέοντό μου
πάντες παρακλεύεσθαί σοι καὶ προτρέπειν ἐπὶ τῶν
αὐτῶν τούτων μένειν, ὡς οὐδέποτ’ ἂν γενομένων
οὔτε καλλιόνων ἔργων οὔτ’ ᾠφελιμωτέρων τοῖς
"Ελλησιν οὔτ’ ἐν καρφῷ μᾶλλον πραξθησόμενων.

4 Εἰ μὲν οὖν εἶχον τὴν αὕτην δύναμιν ἦνπερ πρό-
τερον, καὶ μὴ παντάπασιν ἦν ἀπειρηκός, οὐκ ἂν
δι’ ἐπιστολῆς διελεγόμην, ἄλλα παρών αὐτῶς παρ-
ώξυνον ἂν σὲ καὶ παρεκάλουν ἐπὶ τὰς πράξεις
ταῦτας. νῦν δ’ ὡς δύναμαι παρακλεύομαι σοι μὴ
καταμελήσαι τούτων, πρὶν ἂν τέλος ἐπιθῆς αὐτοῖς.
ἔστι δὲ πρὸς μὲν ἄλλο τι τῶν ὄντων ἀπλήστως ἔχειν
οὐ καλὸν, αἱ γὰρ μετρίωτες παρὰ τοῖς πολλοῖς
εὐδοκιμοῦσί, δόξης δὲ μεγάλης καὶ καλῆς ἐπιθυμεῖν
καὶ μηδέποτ’ ἐμπίπτασθαι προσήκει τοῖς πολὺ τῶν
5 ἄλλων διενεγκούσιν· ὅπερ σοι συμβέβηκεν. ἦγοῦ
δὲ τὸθ’ ἔξειν ἀνυπέρβλητον αὐτὴν καὶ τῶν σοὶ
πεπραγμένων ἀξίαν, ὅταν τοὺς μὲν βαρβάρους
ἀναγκάσης εἰλωτεύειν τοῖς "Ελλησι πλὴν τῶν σοὶ
συναγωγισμένων, τὸν δὲ βασιλέα τὸν νῦν μέγαν
προσαγορευόμενον ποιήσῃς τοῦτο πράττειν ὁ τι ἂν
οὐ προστάτης. οὔδεν γὰρ ἔσται λοιπὸν ἐτι πλὴν
θεὸν γενέσθαι. ταῦτα δὲ κατεργάσασθαι πολὺ

a Isocrates was 98 years of age at this time and died soon
after writing this letter.
you to make the expedition against the barbarians or whether it was your idea and I concurred. I reply that I do not know for certain, since before then I had not been acquainted with you, but that I supposed that you had reached a decision in this matter and that I in my speech had fallen in with your desires. On hearing this, all entreated me to encourage you and to exhort you to hold fast to this same resolution, since they believe that no achievement could be more glorious, more useful to the Greeks, or more timely than this will be.

If I possessed the same vigour which I formerly had and were not utterly spent with years, I should not be speaking with you by letter, but in your presence should myself be spurring and summoning you to undertake these tasks. But even as it is, I do exhort you, as best I can, not to put these matters aside until you bring them to a successful conclusion. To have an insatiate desire for anything else in the world is ignoble—for moderation is generally esteemed—but to set the heart upon a glory that is great and honourable, and never to be satiated with it, befits those men who have far excelled all others.

And that is true of you. Be assured that a glory unsurpassable and worthy of the deeds you have done in the past will be yours when you shall compel the barbarians—all but those who have fought on your side—to be serfs of the Greeks, and when you shall force the king who is now called Great to do whatever you command. For then will naught be left for you except to become a god. And to accom-

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\[b\text{ Cf. To Philip 135.}\]

\[c\text{ For this extravagant statement cf. To Philip 113-114 and 151.}\]
ràon èstw êk tòw paróntwv ùi proelthèin èpi tìn
dúnamwv kai tìn dóxavn ùin ùin ècheis, êk tòs basi-
leias tòs èz árchiùs ùmìn ùparxásis.

Χάριν δ' ἔχω τῷ γῆρα ταύτην μόνην, ὅτι προ-
ήγαγεν έις τοῦτό μου τὸν βίον, ὥσθ' ἀ νέος ἃν
dienou'men kai gráfein èpexeíroun èn te tò pànè-
gyrikò lògos kai tò próse se permhtènti, tauta ùin
tà ùèv ἡδη γιγνόμενα dià tòw sówv èfhorò pràxeon,
tà δ' èlpìzò ụvenhsedhû.

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a The same statement is found in To Philip 115.
b The Panegyricus was published in 380 B.C. Isocrates
was then 56 years of age, but had begun its composition
many years before.
TO PHILIP, II. 5–6

plish all this from your present status is much easier for you than it was for you to advance to the power and renown you now possess from the kingship which you had in the beginning.\(^a\)

I am grateful to my old age for this reason alone, because it has prolonged my life to this moment, so that the dreams of my youth, which I attempted to commit to writing both in my *Panegyricus* \(^b\) and in the discourse which was sent to you, I am now seeing in part already coming to fulfilment through your achievements and in part I have hopes of their future realization.\(^c\)

\(^a\) See General Introd., Vol. I, p. x.
LETTER 4. TO ANTIPATER
INTRODUCTION

This is the most informal and personal of the Letters of Isocrates. It is a letter of recommendation to Antipater,\(^a\) regent of Macedonia in Philip's absence, whose acquaintance Isocrates had made in Athens on the several occasions when Antipater had been sent as Macedonian envoy.

The letter is written on behalf of a certain Diodotus, a pupil of Isocrates, and for the son of Diodotus, who are not known otherwise. The protection and favour of Antipater are solicited and the good character, frankness, and usefulness of Diodotus are emphasized.

The authenticity of the letter has been challenged, without good reason, on stylistic grounds, because of its informality and the occurrence of a few rare and colloquial words and expressions.\(^b\) That the letter is genuine is maintained by Blass, Jebb, Drerup, and Mathieu.\(^c\)

The date is indicated in the first sentence—"now when we are at war with you"—as being soon after the renewal of war between Philip and Athens in 340, or 339 B.C.

\(^a\) See *Epist.* 3. 1, note.

\(^b\) *e.g.*, λυπρότατον (§ 4, see note); σωμάτων ("poor body") § 11), and ἀττα σίνη (§ 11).

4. ΑΝΤΙΠΑΤΡΩΙ

[413] Ἐγώ, καὶ περ ἐπικινδύνου παρ' ἡμῶν ὄντος εἰς Μακεδονίαν πέμπεις ἐπιστολήν, οὐ μόνον νῦν ὅτε πολεμοῦμεν πρὸς ὑμᾶς, ἀλλὰ καὶ τῆς εἰρήνης οὕτως, ὡμως γράμμα τὸ πρὸς σὲ προειλόμεν περὶ Διοδότου, δίκαιον εἶναι νομίζων ἄπαντας μὲν περὶ πολλοῦ ποιεῖσθαι τοὺς ἐμαντῶ πεπλησιακότας καὶ γεγενημένους ἄξιους ἡμῶν, οὐχ ἡκιστα δὲ τοῦτον καὶ διὰ τὴν εὐνοιαν τὴν εἰς ἡμᾶς καὶ διὰ τὴν ἄλλην ἐπι-2 εἰκειαν. μάλιστα μὲν οὖν ἡβουλόμην ἃν αὐτὸν συσταθῆναι σοι δι' ἡμῶν· ἐπειδὴ δὲ δι' ἐτέρων ἐντετύχηκη σοι, λοιπὸν ἔστι μοι μαρτυρῆσαι περὶ αὐτοῦ καὶ βεβαιώσαι τὴν γεγενημένην αὐτῷ πρὸς σὲ γνώσιν. ἔμοι γὰρ πολλῶν καὶ παντοδαπῶν συγγεγενημένων ἀνδρῶν καὶ δόξας ἐνών μεγάλας ἐξόντων, τὼν μὲν ἄλλων ἀπάντων οἱ μὲν τῶν περὶ αὐτῶν τὸν λόγον, οἱ δὲ περὶ τὸ διανοηθῆναι καὶ πρᾶξαι δεινοὶ γεγόνασιν, οἱ δ' ἐπὶ μὲν τοῦ βίου σώφρονες καὶ χαριέντες, πρὸς δὲ τὰς ἄλλας χρήσεις 3 καὶ διαγωγὰς ἀφυείς παντάπασιν· οὗτος δ' οὕτως

a War between Athens and Macedon had recommenced in 340 B.C.

b This Diodotus is otherwise unknown.

c For Isocrates’ pupils, who became famous, see General Introd., Vol. I, p. xxix, L.C.L. Some of these were the orators Isaeus, Lycurgus, and Hypereides; the historians
LETTER 4. TO ANTIPATER

Although it is dangerous for us here in Athens to send a letter to Macedonia, not only now when we are at war with you, but even in time of peace, nevertheless I have decided to write to you concerning Diodotus, as I think it only right to esteem highly all those who have been my pupils and who have shown themselves worthy disciples, and not the least among them this man both because of his devotion to me and of the general probity of his character. I wish that if possible I might have been the means of his introduction to you; since, however, he has already met you through the kindness of others, it remains for me to give my testimony concerning him and to strengthen the acquaintance which he already has with you. For although many men of various countries have been my pupils and some of these are of great repute, and while of all the others some have proved to be distinguished for eloquence alone, and others in intellect and in practical affairs, and still others have indeed been men of sobriety of life and cultivated tastes, but for general usefulness in the practical affairs of life utterly devoid of natural ability, yet Diodotus has been endowed with Ephorus and Theopompus; the philosopher Speusippus; and the statesman and general Timotheus; -in Antid. 93-94 Isocrates himself gives a list of his first students.
evάρμοστον τήν φύσιν ἔσχηκεν ὡστ' ἐν ἀπασι τοῖς εἰρημένοις τελεύτατος εἶναι.

Καὶ ταῦτ' οὐκ ἂν ἐτόλμων λέγειν, εἰ μὴ τήν ἀκριβεστάτην πείραν αὐτός τ' εἶχον αὐτοῦ καὶ σὲ λήψεσθαι προσεδόκων, τὰ μὲν αὐτοῦ χρώμενον αὐτῷ, τὰ δὲ καὶ παρὰ τῶν ἄλλων τῶν ἐμπείρων αὐτοῦ πυθανόμενον, ὡς οὐδεὶς ὡστὶς οὐκ ἂν ὑμολογήσειν, εἰ μὴ λίαν εἴῃ φθονερός, καὶ εἰπεῖν καὶ βουλεύσασθαι μηδενὸς ἦττον αὐτοῦ δύνασθαι καὶ δικαιότατον καὶ σφορωνέστατον εἶναι καὶ χρημάτων ἐγκρατέστατον, ἔτι δὲ συνημερεύσαι καὶ συμβιώναι πάντων ἤδιστον καὶ λυγυρώτατον, πρὸς δὲ τούτοις πλείστην ἔχειν παρρησίαν, οὐχ ἢν οὐ προσήκεν, ἀλλὰ τὴν εἰκότως ἂν μέγιστοι γνωμομένην σημεῖον τῆς εὐνοίας τῆς πρὸς τοὺς φίλους. ἢν τῶν δυναστῶν οἱ μὲν ἀξιόχρεων τῶν ὄγκον τὸν τῆς ψυχῆς ἔχοντες τιμῶσιν ὡς χρησίμην ὀδησαν, οἱ δ' ἀσθενεστέροι τὰς φύσεις ὄντες ἡ κατὰ τὰς ὑπαρχοῦσας ἐξουσίας δυσχεραίνουσιν, ὡς ὃν οὐ προαιροῦντα τι ποιεῖν βιαζομένην αὐτούς, οὐκ εἰδότες ὡς οἱ μάλιστα περὶ τοῦ συμφέροντος ἀντιλέγειν τολμῶντες, οὗτοι πλείστην ἐξουσίαν αὐτοῖς τοῦ πράττειν ἄ βουλονται παρα-

6 σκευάζουσιν. εἰκὸς γὰρ διὰ μὲν τοὺς ἢ αἱ πρὸς ἡδονῆν λέγειν προαιρομένους οὐ χ ὅπως τὰς μοναρχίας δύνασθαι διαμένειν, ἀκολούθους τοὺς ἀναγκαίους ἐφέλκονται κυδύνους, ἀλλ' οὐδὲ τὰς πολιτείας, ἀκολούθους τοὺς ἀσφαλείας εἰσὶ, διὰ δὲ τοὺς ἐπὶ

\[414\]

\[a\] λυγυρός in this sense is unusual; it usually refers to the voice.
a nature so well balanced that in all the attributes I have named he is quite perfect.

All this I should not dare to say of him if I did not possess the most precise knowledge of him gained by experience, and if I were not anticipating that you would gain the same, partly through your own association with him and partly from the testimony of his acquaintances, of whom there is no one who would not agree, unless he be exceedingly envious, that Diodotus is inferior to none in eloquence and counsel, and that he is very honest, temperate, and self-controlled in respect to money; nay more, to spend the day with and to live with he is a most charming and agreeable companion. In addition to these good qualities he possesses frankness in the highest degree, not that outspokenness which is objectionable, but that which would rightly be regarded as the surest indication of devotion to his friends. This is the sort of frankness which princes, if they have worthy and fitting greatness of soul, honour as being useful, while those whose natural gifts are weaker than the powers they possess take such frankness ill, as if it forced them to act in some degree contrary to their desires—ignorant as they are that those who dare to speak out most fearlessly in opposition to measures in which expediency is the issue are the very persons who can provide them with more power than others to accomplish what they wish. For it stands to reason that it is because of those who always and by choice speak to please that not only monarchies cannot endure—since monarchies are liable to numerous inevitable dangers—but even constitutional governments as well, though they enjoy greater security: whereas it is owing to those
τῷ βελτίστῳ παρρησιαζομένος πολλά σύζευσθαι καὶ τῶν ἐπιδόξων διαφθαρήσεθαι πραγμάτων. ὅν ἕνεκα προσήκε μὲν παρὰ πᾶσι τοῖς μονάρχοις πλέον φέρεσθαι τοὺς τὴν ἀλήθειαν ἀποφανομένους τῶν ἀπαντὰ μὲν πρὸς χάριν, μηδὲν δὲ χάριτος ἄξιον λεγόντων. συμβαίνει δ’ ἔλαττον ἔχειν αὐτοὺς παρ’ ἑνίοις αὐτῶν.

7 Ὁ καὶ Διοδότῳ παθεῖν συνέπεσε παρὰ τις τῶν περὶ τὴν Ἀσίαν δυναστῶν, οἷς περὶ πολλὰ χρήσιμος γενόμενος οὐ μόνον τῷ συμβουλεύειν ἀλλὰ καὶ τῷ πράττειν καὶ κινδυνεύειν, διὰ τὸ παρρησιάζεσθαι πρὸς αὐτούς περὶ ὧν ἐκεῖνοι συνέφερε, καὶ τῶν οὐκοι τιμῶν ἀπεστήρηται καὶ πολλῶν ἄλλων ἑλπιδῶν, καὶ μείζον ὑσχυσαν αἱ τῶν τυχόντων ἀνθρώπων κολακεῖα τῶν εὐεργεσίων τῶν τούτων. διὸ

8 πων κολακεῖα τῶν εὐεργεσίων τῶν τούτων. διὸ [415] δὴ καὶ πρὸς ὑμᾶς ἀεὶ προσεῖναι διανοοῦμενος ὁκνηρῶς εἶχεν, οὐχ ὡς ἀπαντᾷς ὁμοίως εἶναι νομίζων τοὺς ὑπὲρ αὐτὸν ὄντας, ἀλλὰ διὰ τὰς πρὸς ἐκεῖνοις γεγενημένας δυσχερείας καὶ πρὸς τὰς παρ’ ὑμῶν ἐλπίδας ἀθυμότερος ἂν, παραπλήσιον, ὡς ἐμοὶ δοκεῖ, πεπονθῶς τῶν πεπλευκότων τιῶν, οἱ τὸ πρῶτον, ὅταν χρήσωνται χειμώσιν, οὐκέτι θαρροῦντες εἰσβαίνουσιν εἰς θάλατταν, καὶ περ ἐξίδοτες ὅτι καὶ καλοῦ πλοῦ πολλάκις ἐπιτυχεῖν ἔστων. οὐ μὴν ἀλλ’ ἐπειδή συνέστηκε σοι, καλῶς ποιεῖ.

9 λογίζομαι γὰρ αὐτῷ συνοίσειν, μᾶλλον μὲν τῇ φιλανθρωπίᾳ τῇ σῇ στοχαζόμενον, ἦν ἔχειν ὑπ头上
who speak with absolute frankness in favour of what is best that many things are preserved even of those which seemed doomed to destruction. For these reasons it is indeed fitting that in the courts of all monarchs those who declare the truth should be held in greater esteem than those who, though they aim to gratify in all they say, yet say naught that merits gratitude; in fact, however, the former find less favour with some princes.

This experience Diodotus has met with in his relations with some of the potentates of Asia, to whom he had often been of service, not only in offering counsel, but also in venturing upon dangerous deeds; because of his frankness of speech in matters involving their best interests he has been both deprived of honours he had at home and cheated of many hopes elsewhere, and the flattery of men of no consequence had greater weight than his own good services. That, then, is the reason why Diodotus, although from time to time he entertained the thought of presenting himself to you, hesitated to do so, not because he believed that all his superiors were alike, but because the difficulties which he had experienced with these rulers caused him to be rather faint-hearted with reference also to the hopes he placed in you. That feeling was, I fancy, like that of some persons who have been at sea, who when they have once experienced a tempest, no longer with confidence embark upon a voyage, even though they know that one may often meet with a fair sailing. Nevertheless, now that he has met you, he is taking the right course. For I reason that this will be to his advantage, chiefly conjecturing so on the strength of that kindliness which you have been
εἰληφαί παρὰ τοῖς ἐξώθεν ἀνθρώποις, ἔπειτα νομίζων οὐκ ἁγνοεῖν ὑμᾶς ὅτι πάντων ἥδιστον ἐστὶ καὶ λυσιτελέστατον πιστοὺς ἀμα καὶ χρησίμους φίλους κτάσθαι ταῖς εὐφρεσίασις καὶ τοὺς τοιούτους εὖ ποιεῖν, ὑπὲρ ὅν πολλοὶ καὶ τῶν ἄλλων ὑμῖν χάριν ἐξουσιών. Ἀπαντεῖ γὰρ οἱ χαρίεντες τοὺς τοῖς σπουδαίοις τῶν ἀνδρῶν καλῶς ὁμιλοῦντας ὁμοίως ἐπαινοῦσι καὶ τιμῶσι ὕστερ αὐτοῖ τῶν ὕφελειῶν ἀπολαῦντες.

10 Ἀλλὰ γὰρ Διόδοτον αὐτὸν οἶμαι μάλιστα σε προτρέψεσθαι πρὸς τὸ φροντίζειν αὐτοῦ. συνεπείθον δὲ καὶ τῶν ὑδὴν αὐτοῦ τῶν ὑμετέρων ἀντέχεσθαι πραγμάτων καὶ παραδόνθ' ὑμῖν αὐτὸν ὕστερ μαθητὴν εἰς τοῦμπροσθε περιβάθηναι προελθεῖν. ὃ δὲ ταύτα μου λέγοντος ἐπιθυμεῖν μὲν ἐφασκῆ τῆς ὑμετέρας φιλίας, οὐ μὴν ἀλλὰ παραπλήσιον τι πεπονθέναι πρὸς αὐτὴν καὶ πρὸς τοὺς στεφανίτας

11 ἀγώνας. ἐκεῖνος τε γὰρ νικὰν μὲν ἂν βούλεσθαι, καταβῆναι δ' εἰς αὐτοὺς οὐκ ἂν τολμῆσαι διὰ τὸ μὴ μετεσχηκέναι δρόμης ἀξίας τῶν στεφάνων, τῶν τε παρ' ὑμῶν τιμῶν εὕξασθαι μὲν ἂν τυχεῖν, ἐφίξεσθαι δ' αὐτῶν οὐ προσδοκάντω τὴν τε γὰρ ἀπερίαν τὴν αὐτοῦ καταπελήξθαι καὶ τὴν λαμπρότητα τὴν ὑμετέραν, ἐτι δὲ καὶ τὸ σωμάτων οὐκ εὐκρίνεις ὅν ἄλλ' ἔχων ἀττα σίνη νομίζειν ἐμποδιεῖν αὐτὸν πρὸς πολλὰ τῶν πραγμάτων.

12 Οὗτος μὲν οὖν, ὁ τι ἂν αὐτῷ δοκῇ συμφέρειν, τοῦτο πράξει· οὐ δ' ἂν τε περὶ ὑμᾶς ἂν θ' ἤσοχιαν [416] ἔχων διατρίβη περὶ τούτους τοὺς τόπους, ἔπιμελεῖν καὶ τῶν ἄλλων μὲν ἀπάντων ἂν ἂν τυγχανὴ δεόμενος, μάλιστα δὲ τῆς ἀσφαλείας καὶ τῆς τούτου καὶ τῆς τοῦ πατρὸς αὐτοῦ, νομίζως ὕστερ παρα-
supposed among foreigners to possess; and partly believing you are not unaware that the most agreeable and profitable of all things is to win by one's kind deeds friends who are at the same time both loyal and useful, and to befriend men of such character that on their account many others also will be grateful to you. For all men of discrimination praise and honour those who are on intimate terms with superior men just as much as if they themselves were deriving profit from the services rendered.

But I think that Diodotus himself will best induce you to take an interest in him. His son also I have advised to espouse your cause and by putting himself in your hands as a pupil, to try to advance himself. When I gave him this advice he declared that while he craved your friendship, yet he felt toward that very much as he does toward the athletic contests in which crowns are awarded to the victors; victory in them he would gladly win, but to enter the lists to gain them he would not dare, because he had not acquired the strength that would deserve the crowns. Similarly, while he longed to obtain the honours it is yours to bestow, yet he did not expect to attain them; for he is appalled not only by his own inexperience but also by the splendour of your position; furthermore, he believes that his poor body, not being sound but somewhat defective, will impede him in many activities.

He will do, however, whatever he thinks expedient; and do you, I beg, whether he resides with you or remains inactive in that region, have a care for everything else which he may chance to need and especially for the personal safety of himself and of his father, considering them to be, as it were, a
καταθήκην ἔχειν τούτους ἱμάν, ὁ προσηκόντως ἄν πολλῆς τυγχάνοι προ-
νοιας, καὶ τῆς δόξης τῆς ὑπαρχούσης, εἰ τινος ἀρα
σπουδῆς ἐστὶν ἀξία, καὶ τῆς εὐνοίας τῆς πρὸς ὑμᾶς

13 ἢν ἔχων ἀπαντα τῶν χρόνων διατετέλεκα. καὶ μὴ
θαυμάσης, μήτ' εἰ μακρότεραν γέγραφα τὴν ἐπι-
στολὴν μήτ' εἰ τὶ περιεργότερον καὶ πρεσβυτι-
κῶτερον εἰρήκαμεν ἐν αὐτῇ. πάντων γὰρ τῶν
ἀλλων ἀμελήσας ἐνὸς μόνου ἐφρόντισα, τοῦ φα-
νήναι σπουδάζων ὑπὲρ ἀνδρῶν φίλων καὶ προσ-
φιλεστάτων μοι γεγενημένων.

1 τούτους Auger : τοῦτον mss.
sacred trust committed to you by my old age, which might fittingly receive much consideration, and by the reputation I possess (if this, to be sure, is worthy of any interest) and by the goodwill which I have never ceased to have for you. And do not be surprised either if the letter I have written is too long, or if in it I have expressed myself in a somewhat too officious way and after the fashion of an old man; for everything else I have neglected and have had thought for this one thing alone—to show my zeal on behalf of men who are my friends and who have become very dear to me.
LETTER 5. TO ALEXANDER
INTRODUCTION

This brief letter to Alexander accompanied one sent to his father Philip, who was in Thrace or the Chersonese, in 342 B.C. Alexander at this time was a boy of fourteen and, in all probability, had just been placed under Aristotle as instructor. This affords Isocrates opportunity again to express his disapproval of eristic, and to affirm the great value of rhetorical training as he himself taught it.

\textit{a} i.e., probably Letter 2.

\textit{b} For eristic in the bad sense, \textit{captious argumentation} or \textit{disputation for its own sake}, see \textit{Against the Sophists} 1 (and note), Isocrates, Vol. II, p. 162, L.C.L. It is probable that Alexander was studying eristics under Aristotle!
5. ΑΛΕΞΑΝΔΡΩΙ

[416] Προς τὸν πατέρα σου γράφων ἐπιστολὴν ἄτοπον ὤμην ποιήσειν, εἰ περὶ τὸν αὐτὸν ὄντα σὲ τὸν ἑκεῖνῳ μήτε προσερῶ μήτ’ ἀσπάσομαι μήτε γράψω τι τοιοῦτον, δ’ ποιήσει τοὺς ἀναγινότας μὴ νομίζειν ἣδη μὲ παραφροσύνη διὰ τὸ γῆρας μηδὲ παντάπασι ληρεῖν, ἀλλ’ ἔτι τὸ καταλελειμμένον μου μέρος καὶ λοιπὸν ὃν οὐκ ἀνάξιον εἶναι τῆς δυνάμεως ἡν ἔσχον νεώτερος ὃν.

2 Ἀκούω δὲ σε πάντων λεγόντων ὡς φιλάνθρωπος εἰ καὶ φιλαθηναῖος καὶ φιλόσοφος, οὐκ ἀφρόνως ἀλλὰ νοῦν ἐχόντως. τῶν τε γὰρ πολιτῶν ἄποδέχεσθαι σε τῶν ἡμετέρων οὐ τοὺς ἡμεληκότας αὐτῶν καὶ ποιηρῶν πραγμάτων ἐπιθυμοῦντας, ἀλλ’

[417] οἷς συνδιαιτρίβων τ’ οὐκ ἂν λυπηθείς, συμβάλλων τε καὶ κοινωνῶν πραγμάτων οὐδὲν ἂν βλαβείς οὐδ’ ἄδικηθείς, οἶνος περ χρῆ πλήσιαζειν τοὺς εὖ φρονοῦνται· τῶν τε φιλοσοφιῶν οὐκ ἀποδοκιμάζειν μὲν οὐδὲ τὴν περὶ τὰς ἐρίδας, ἀλλὰ νομίζειν εἶναι πλεονεκτικὴν ἐν ταῖς ἱδίαις διατριβαῖς, οὐ μὴν

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a In his later years Isocrates frequently refers to his advanced age. At this time (342 B.C.) he was perhaps 94 years of age.
b i.e., philosophical studies, in the broad sense.
LETTER 5. TO ALEXANDER

Since I am writing to your father I thought I should be acting in a strange manner if, when you are in the same region as he, I should fail either to address you or to send you a greeting, or to write you something calculated to convince any reader that I am now not out of my mind through old age and that I do not babble like a fool, but that, on the contrary, the share of intelligence that still is left to me is not unworthy of the ability which as a younger man I possessed.

I hear everyone say of you that you are a friend of mankind, a friend of Athens, and a friend of learning, not foolishly, but in sensible fashion. For they say that the Athenians whom you admit to your presence are not those men who have neglected their higher interests and have a lust for base things, but those rather whose constant companionship would not cause you regret and with whom association and partnership would not result in harm or injury to you—just such men, indeed, as should be chosen as associates by the wise. As regards systems of philosophy, they say that while you do not indeed reject eristic, but hold that it is valuable in private discussions, you regard it nevertheless as unsuitable

For eristic, "disputation for its own sake," see Helen 6, with note.
ἀρμόττειν οὔτε τοῖς τοῦ πλῆθους προεστῶσιν οὔτε τοῖς τὰς μοναρχίας ἔχουσιν οὔδε γὰρ συμφέρον οὔδε πρέπον ἐστὶ τοῖς μείζον τῶν ἄλλων φρονοῦσιν οὔτ' αὐτοῖς ἐρίζειν πρὸς τοὺς συμπολιτευομένους οὔτε τοῖς ἄλλους ἐπιτρέπειν πρὸς αὐτοὺς ἀντιλέγειν. 4 Ταύτην μὲν οὖν ο kuk ἀγαπάν σε τὴν διατριβήν, προαιρεῖσθαι δὲ τὴν παιδείαν τὴν περὶ τοὺς λόγους, οἷς χρώμεθα περὶ τὰς πράξεις τὰς προσπιτούσας καθ' ἐκάστην τὴν ἡμέραν καὶ μεθ' ὧν βουλευόμεθα περὶ τῶν κοινῶν· δὴ ἢν νῦν τε δοξάζειν περὶ τῶν μελλόντων ἐπιεικῶς, τοῖς τ' ἀρχομένοις προστάτευον οὐκ ἀνοήτως ἀ δεῖ πράττειν ἐκάστους, ἐπιστήσει, περὶ δὲ τῶν καλῶν καὶ δικαίων καὶ τῶν τοῦτως ἐναντίων ὀρθῶς κρίνειν, πρὸς δὲ τούτως τιμῶν τε καὶ κολάζειν ὡς προσηκόν ἔστω ἐκατέρως. σωφρονεῖς οὖν νῦν ταῦτα μελετῶν· ἐλπίδας γὰρ τῷ τε πατρὶ καὶ τοῖς ἄλλοις παρέχεις, ὡς, ἂν πρεσβύτερος γενόμενος ἐμμείνῃς τοῦτοις, τοσοῦτον προέξεις τῇ φρονήσει τῶν ἄλλων, ὅσον περ ὁ πατήρ σου διενήροχεν ἀπάντων.
for either those who are leaders of the people or for monarchs; for it is not expedient or becoming that those who regard themselves as superior to all others should themselves dispute with their fellow-citizens or suffer anyone else to contradict them.

But this branch of learning, I am told, you are not content with, but you choose rather the training which rhetoric gives, which is of use in the practical affairs of everyday life and aids us when we deliberate concerning public affairs. By means of this study you will come to know how at the present time to form reasonably sound opinions about the future, how not ineptly to instruct your subject peoples what each should do, how to form correct judgements about the right and the just and their opposites and, besides, to reward and chastise each class as it deserves. You act wisely, therefore, in devoting yourself to these studies; for you give hope to your father and to all the world that if, as you grow older, you hold fast to this course, you will as far surpass your fellow-men in wisdom as your father has surpassed all mankind.a

LETTER 6. TO THE CHILDREN OF JASON
INTRODUCTION

Jason, tyrant of Pherae in Thessaly, was assassinated in 370 B.C. and was succeeded by his brothers Polydorus and Polyphron. But deeds of violence continued. Polyphron, having murdered his brother, was himself slain by Alexander, son of Polydorus. Alexander, however, was murdered (359 B.C.) at the instigation of his wife Thebê (daughter of Jason) by her half-brothers.

It is to Thebê and her half-brother Tisiphonus (the children of Jason), who had assumed the power, that this letter was written, in 359 B.C., urging them to a moderate course in governing their state.

a See Diodorus xv. 60, and Xenophon, Hell. vi. 4. 33 for facts concerning Jason and his successors.

b Jebb, Attic Orators ii. p. 242, rather than Blass, is here followed.
6. ΤΟΙΣ ΙΑΣΟΝΟΣ ΠΑΙΣΙΝ

[417] Ἀπήγγειλέ τίς μοι τῶν πρεσβευόντων ὡς ὑμᾶς ὅτι καλέσαντες αὐτὸν ἄνευ τῶν ἄλλων ἐρωτήσατ' [418] εἰ πεισθείην ἂν ἀποδημήσαι καὶ διατρῆψαι παρ' ὑμῖν. ἐγὼ δ' ἔνεκα μὲν τῆς Ἰάσονος καὶ Πολυ- αλκοῦς ξενίας ἢδεως ἂν ἄφικοιμην ὡς ὑμᾶς· οἴμαι γὰρ ἂν τὴν ὀμιλίαν τὴν γενομένην ἀπασιν ὑμῖν συν- 2 ενεγκείν· ἀλλὰ γὰρ ἐμποδίζει με πολλά, μάλιστο. μὲν τὸ μὴ δύνασθαι πλανᾶσθαι καὶ τὸ μὴ πρέπειν ἐπιξενοῦσθαι τοῖς τηλικοῦτοις, ἐπειδ' ὅτι πάντες οἱ πυθόμενοι τὴν ἀποδημίαν δικαίως ἂν μου καταφρονήσειαν, εἰ προηρημένος τὸν ἄλλον χρόνον ἑσυ- χίαν ἄγειν ἐπὶ γῆρως ἀποδημεῖν ἐπιχειρούσην, ὅτ' εἰκὸς ἦν, εἰ καὶ πρότερον ἀλλοθί ποι διέτριβον, νῦν οίκαδε σπεύδειν, οὔτως ὑπογιόν μοι τῆς τε- 3 λευτῆς οὐσης. πρὸς δὲ τούτοις φοβοῦμαι καὶ τὴν πόλιν· χρῆ γὰρ τάληθη λέγειν. ὅρω γὰρ τὰς συμμαχίας τὰς πρὸς αὐτὴν γινομένας ταχέως διαλυομένας, εἰ δὴ τὴν αμβαίνει καὶ πρὸς ὑμᾶς τοιοῦτον, εἰ καὶ τὰς αἰτίας καὶ τοὺς κινδύνους διαφυγεῖν δυνηθεῖν, ὁ χαλεπὸν ἄστιν, ἀλλ' οὖν αἰσχυνθεῖν ἂν, εἴτε διὰ τὴν πόλιν δόξαμι τισιν ὑμῶν ἀμελεῖν, εἴτε δ' ὑμᾶς τῆς πόλεως ὀλίγωρεῖν. μὴ κοινοῦ δὲ τοῦ συμφέροντος ὄντος οὐκ οἶδ' ὅπως 434
LETTER 6. TO THE CHILDREN OF JASON

One of our envoys who were sent to you has brought me word that you, summoning him apart from the others, asked whether I could be persuaded to go abroad and reside with you. And I for the sake of my friendship with Jason and Polyalces would gladly come to you; for I think such an association would benefit us all. Many things hinder me, however, especially my inability to travel and that it is unseemly that men of my age should dwell in a foreign land; next, because all who heard of my residence abroad would justly despise me if, having chosen to pass my former life in tranquillity, I should undertake in old age to spend my life abroad, when it would be reasonable for me, even if I had been accustomed to live somewhere else, now to hasten home, since the end of my life is now so near at hand. Moreover, I have fears for Athens, since the truth must be told; for I see that alliances made with her are soon dissolved. So, if anything of that kind should happen between Athens and you, even if I could escape the ensuing accusations and dangers, which would be difficult, yet I should be ashamed if I should be thought by any either to be neglectful of you on account of my city, or on your account to be indifferent to the interests of Athens. For in the absence of a common ground of interest I do not see
ἄν ἀμφοτέροις ἀρέσκειν δυνηθεῖν. αἱ μὲν οὖν αὐτίαι, δι' ἂς οὐκ ἔξεστι μοι ποιεῖν ἃ βούλομαι, τοιαύτα συμβεβήκασιν.

4 Οὐ μὴν περὶ τῶν ἐμαυτοῦ μόνον ἐπιστεύλας οἴμαι δεῖν ἀμελῆσαι τῶν ὑμετέρων, ἀλλ' ἀπερ ἂν παραγενὸμενος πρὸς ὑμᾶς διελέχθην, πειράσομαι καὶ νῦν περὶ τῶν αὐτῶν τοῦτων ὅπως ἂν δύνωμαι διεξελθεῖν. μηδὲν δ' ὑπολάβητε τοιοῦτον, ὥσ ἂρ' ἐγὼ ταύτην ἐγραψα τὴν ἐπιστολήν οὐχ ἑνεκα τῆς ὑμετέρας ξενίας, ἀλλ' ἐπιδειξίων ποιήσασθαι βουλόμενος. οὐ γὰρ εἰς τοῦθ' ἥκω μανίας ὡστ' ἀγνοεῖν ὁτι κρείττω μὲν γράφαι τῶν πρότερον διαδεδομένων οὐκ ἂν δυναίμην, τοσοῦτον τῆς ἀκμῆς υστερῶν, χείρω δ' ἐξενεγκὼν πολὺ φαυλοτέραν ἂν

5 λάβομει δόξαν τῆς νῦν ἡμῖν ὑπαρχόντης. ἐπεὶτ' ἐπερ ἐπιδειξίων προσεῖχον τῶν νοῦ τότε ἀλλὰ μὴ πρὸς ὑμᾶς ἐσπουδάζον, οὐκ ἂν ταύτην ἐξ ἀπασών προελόμην τὴν ὑπόθεσιν, περὶ ἓς χαλεπὸν ἐστίν ἐπιεικῶς εἶπείν, ἀλλὰ πολὺ καλλίους ἐτέρας ἂν εὐρον [419] καὶ μᾶλλον λόγον ἑχούσας. ἀλλὰ γὰρ οὕτε πρότερον ὁδῆ πῶσποτ' ἐφιλοτιμήθην ἐπὶ τοῦτος, ἀλλ' ἐφ' ἐτέρους μᾶλλον, ἂ τοὺς πολλοὺς διαλεληθεῖν, οὔτε νῦν ἔχων ταύτην τὴν διάνοιαν ἐπραγματευσάμεν,

6 ἀλλ' ὑμᾶς μὲν ὅρων ἐν πολλοῖς καὶ μεγάλοις πράγμασιν οὖντας, αὐτός δ' ἀποφήγνασθαι βουλόμενος ἢν ἔχω γνώμην περὶ αὐτῶν. ἡγοῦμαι δὲ συμβουλεύειν μὲν ἀκμήν ἔχειν, αἱ γὰρ ἐμπειρίαι παρεδόμοι τοὺς τηλικοῦτος καὶ ποιοῦσι μᾶλλον τῶν ἄλλων δύνασθαι καθορᾶν τὸ βέλτιστον, εἰπεῖν δὲ περὶ τῶν προτεθέντων ἐπιχαρίτως καὶ μουσικῶς καὶ διαπεποημένως οὐκέτι τῆς ὑμετέρας ἥλικιας
how I could please both sides. Such, then, are the reasons why I cannot do as I wish.

But I do not think that I should write to you about my own affairs only and be indifferent to yours; on the contrary, just as I would have done had I come to you, I will now try to discuss these same matters to the best of my ability. And pray do not entertain any such notion as that I have written this letter, not on account of your friendship, but for the purpose of making a rhetorical display. For I have not become so demented as not to know that I could not write anything better than my previously published discourses, being now so far past my prime, and that if I produce anything much inferior in merit, I should find my present reputation grievously impaired. Besides, if I were intent upon producing a composition for display instead of having your interest at heart, I should not have chosen of all available subjects that one which is difficult to treat passably well, but I should have found other themes, much nobler and more logical. But the truth is that never at any time have I prided myself on the compositions of the former kind, but rather upon the latter, which most people have disregarded, nor have I undertaken my present theme with that intention, but because I see that your troubles are many and serious and wish to give you my own opinion concerning them. And I think that for the giving of counsel I am in my prime—for men of my age are trained by experience, which enables them to perceive more clearly than the younger men the best course of action—but to speak upon any proposed subject with grace, elegance, and finish is no longer to be ex-
7  Μὴ θαυμάζετε δ' ἂν τι φαίνωμαι λέγων ὧν πρότερον ἀκηκόατε· τῷ μὲν γὰρ ἵσως ἄκων ἄν ἐντύχομι, τὸ δὲ καὶ προειδώς, εἰ πρέπον εἰς τῶν λόγων εἰη, προσλάβομι· καὶ γὰρ ἂν ἄτοπος εἰην, εἰ τοὺς ἄλλους ὅρων τοῖς ἐμοῖς χρωμένοις αὐτὸς μόνος ἀπεχοίμη τῶν ὑπ' ἐμοῦ πρότερον εἰρημένων. τούτου δ' ἐνεκα ταῦτα προείπον, ὅτι τὸ πρῶτον 8 ἐπιφερόμενον ἐν τῶν τεθρυλημένων ἐστίν. εἰθίσμαι γὰρ λέγειν πρὸς τοὺς περὶ τὴν φιλοσοφίαν τὴν ἥμετέραν διατρίβοντας ὅτι τοῦτο πρῶτον δεὶ σκέψασθαι, τὶ τῷ λόγῳ καὶ τοῖς τοῦ λόγου μέρεσι διαπρακτέων ἐστίν· ἐπειδὰν δὲ τοῦθ' εὕρωμεν καὶ διακριβωσόμεθα, ξητητέον εἶναι φημὶ τὰς ἱδέας δι' ὅν ταῦτ' ἐξεργασθῆσαι καὶ λήμπται τέλος ὁπερ ὑπεθέμεθα. καὶ ταῦτα φράζω μὲν ἐπὶ τῶν λόγων, ἐστὶ δὲ τούτο στοιχείων καὶ κατὰ τῶν ἄλλων ἀπάντων καὶ κατὰ τῶν ἥμετέρων πραγμάτων. 9 οὐδὲν γὰρ οἶνον τ' ἐστὶ πραχθῆναι νοῦν ἐχόντως, ἀν μὴ τοῦτο πρῶτον μετὰ πολλῆς προνοίας λογίσθηκε καὶ βουλεύσθηκε, πῶς χρή τὸν ἐπίλοπτον χρόνον ὑμῶν αὐτῶν προστῆναι καὶ τίνα βίον προελέσθαι καὶ ποίας δόξης ὄργυγῃκε καὶ ποτέρας τῶν τιμῶν ἀγαπῆσαι, τὰς παρ' ἐκόντων γιγνομένας ἢ τὰς παρ' ἀκόντων τῶν πολιτῶν· ταῦτα δὲ διωρισμένους τότ'  

a Cf. To Philip 10.  
b For this apology see Antid. 74 and To Philip 93-94 (with Norlin's note), Vol. I, p. 302, L.C.L.  
c Literally "philosophy"; but for the meaning of "philo-
picted at my age; indeed, I shall be content if I discuss these matters in a not altogether negligent fashion.

Do not be surprised if I am found saying something which you have heard before; for one statement I may perhaps chance upon unwittingly, another I may consciously employ, if it is pertinent to the discussion. Certainly I should be foolish if, although I see others using my thoughts, I alone should refrain from employing what I have previously said. This is the reason, then, for these introductory words, that the very first precept I shall present is one of those most often repeated. I am accustomed, that is, to tell the students in my school of rhetoric that the first question to be considered is—what is the object to be accomplished by the discourse as a whole and by its parts? And when we have discovered this and the matter has been accurately determined, I say that we must seek the rhetorical elements whereby that which we have set out to do may be elaborated and fulfilled. And this procedure I prescribe with reference to discourse, yet it is a principle applicable not only to all other matters, but also to your own affairs. For nothing can be intelligently accomplished unless first, with full forethought, you reason and deliberate how you ought to direct your own future, what mode of life you should choose, what kind of repute you should set your heart upon, and which kind of honours you should be contented with—those freely granted by your fellow-citizens or those wrung from them against their will; and when these principles have been determined,
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[420] ήδη τάς πράξεις τάς καθ’ ἑκάστην τὴν ἡμέραν
10 εξ ἀρχῆς γενομένας. καὶ τοῦτον μὲν τὸν τρόπον
ζητοῦντες καὶ φιλοσοφοῦντες ὠππερ σκοποῦ κει-
μένου στοχάσεσθε τῇ ψυχῇ καὶ μὰλλον ἐπιτεύξεσθε
tοῦ συμφέροντος· ἀν δὲ μηδεμίαν ποιήσησθε τοι-
αῦτην ὑπόθεσιν, ἀλλὰ τὸ προσπίπτον ἐπιχειρήτε
πράττειν, ἀναγκαῖον ἔστιν ὑμᾶς ταῖς διανοιάσις
πλανάσθαι καὶ πολλῶν διαμαρτάνειν πραγμάτων.

11 “Ἰσως ἀν οὖν τις τῶν εἰκῇ ζῆν προηγημένων τοὺς
μὲν τοιούτους λογισμοὺς διασύρει ἐπιχειρήσειν,
ἀξιώσει δ’ ἂν ἤδη με συμβουλεύειν περὶ τῶν προ-
ερημένων. ἔστιν οὖν οὐκ ὁκνητέον ἀποφήγασθαι
περὶ αὐτῶν αὐτῷ τυγχάνω γιγνώσκων. ἐμοὶ γὰρ
αἱρετῶτερος ὁ βίος εἶναι δοκεῖ καὶ βελτίων ὁ τῶν
ἰδωτεύοντων ἢ τῶν τυραννοῦντων, καὶ τὰς τιμὰς
ῄδιους ἔγγομαι τὰς ἐν ταῖς πολιτείαις ἢ τὰς ἐν ταῖς
μοναρχίαις· καὶ περὶ τούτων λέγειν ἐπιχειρήσω.

12 καὶ τοί μ’ οὐ λέληθην ὅτι πολλοὺς ἐξω τοὺς ἐν-
αντιομένους, καὶ μάλιστα τοὺς περὶ ὑμᾶς ὄντας.
οἴμαι γὰρ οὐχ ἢκιστα τούτους ἐπὶ τὴν τυραννίδα
παροξύνειν ὑμᾶς· σκοποῦσι γὰρ οὐ πανταχῷ τὴν
φύσιν τοῦ πράγματος, ἀλλὰ πολλὰ παραλογίζονται
σφᾶς αὐτοὺς. τὰς μὲν γὰρ ἔξουσίας καὶ τὰ κέρδη
καὶ τὰς ἠδονὰς ὅρως καὶ τούτων ἀπολαύσεθαι
προσδοκῶσι, τὰς δὲ ταραχὰς καὶ τῶν φόβους καὶ
τὰς συμφορὰς τὰς τοῖς ἄρχουσι συμπιπτοῦσας καὶ
toῖς φίλοις αὐτῶν οὐ θεωροῦσι, ἀλλὰ πεπόνθασιν
ὅπερ οἱ τοῖς αἰσχύστοις καὶ παρανομωτάτοις τῶν

13 ἔργων ἐπιχειροῦντες. καὶ γὰρ ἐκεῖνοι τὰς μὲν
then and only then should your daily actions be considered, in order that they may be in conformity with the original plan. If in this way you seriously search and study, you will take mental aim, as at a mark, at what is expedient for you, and will be the more likely to hit it. And if you have no such plan, but attempt to act in casual fashion, inevitably you will go astray in your purposes and fail in many undertakings.

Perhaps some one of those who choose to live planlessly may attempt to disparage such reasoning and ask that I give my advice forthwith with regard to what has just been said. Hence I must not shrink from declaring my honest opinion about it. To me the life of a private citizen seems preferable and better than that of a king, and I regard the honours received under constitutional governments as more gratifying than those under monarchies. It is of these honours I shall endeavour to speak. And yet I am not unaware that I shall have many adversaries, especially among those who are in your circle, because these persons especially, I think, urge you to despotic power; for they do not examine from all sides the real nature of the question, but in many ways deceive themselves. For it is the powers, the profits, and the pleasures that they see in royalty and expect to enjoy them, whereas they fail to observe the disturbances, the fears, and the misfortunes which befall rulers and their friends. Instead they suffer from the same delusion as do men who set their hands to the most disgraceful and lawless deeds. These in fact are

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*a* Isocrates was a firm believer in democracy, but often complains that the Athens of his later life has grievous faults; see General Introd., Vol. I, p. xxxviii.

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πονηρίας τὰς τῶν πραγμάτων οὐκ ἄγνοον, ἐλπι-
ζοντι δ’ ὅσον μὲν ἀγαθὸν ἔστιν ἐν αὐτοῖς, τούτῳ μὲν
ἐκλήψεσθαι, τὰ δὲ δεινὰ πάντα τὰ προσόντα τῷ
πράγματι καὶ τὰ κακὰ διαφεύξεσθαι, καὶ διοική-
σειν τὰ περὶ σφᾶς αὐτοὺς οὕτως, ὡστε τῶν μὲν
κινδύνων εἶναι πόρρω, τῶν δ’ ὑφελείων ἐγγύς.

14 τοὺς μὲν οὖν ταύτην ἔχοντας τὴν διάνοιαν ξηλῶ
τῆς ῥαθυμίας, αὐτὸς δ’ αἰσχυνθείην ἂν, εἰ συμ-
βουλεύων ἑτέρως ἐκεῖνων ἀμελήσας τὸ ἐμαυτῷ
συμφέρον ποιοῖς καὶ μὴ παντάπασιν ἐξῶ θεῖος
[121] ἐμαυτὸν καὶ τῶν ὑφελειῶν καὶ τῶν ἄλλων ἀπάντων
τὰ βέλτιστα παραινοῖν.

'Ως οὖν ἐμοῦ ταύτην ἔχοντος τὴν γνώμην, οὕτω
μοι προσέχετε τὸν νοῦν. . . .

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not ignorant of the wickedness of their acts, but hope
to extract all the profit therein and yet to be exempt
from all the dangers and ills which inhere in such
acts, and to manage their affairs in such fashion as
to keep the perils at a distance and the benefits
within easy reach. As for those who have this
conception of the matter, I envy them their easy-
going philosophy, but I myself should be ashamed
if, while offering counsel to others, I should be
negligent of their interests and look to my own
advantage instead of putting myself altogether
beyond the reach of both the personal benefits and
all other considerations and advising the best course
of action.

Being aware, therefore, that I hold this conviction,
I beg you to give me your attention... [Then
followed in the letter the practical advice of Isocrates
to the future rulers of Thessaly, presumably setting forth
the advantages of a government under a constitution, i.e.,
a limited monarchy.]
LETTER 7. TO TIMOTHEUS
INTRODUCTION

This letter is written to Timotheüs, who was ruler of Heracleia on the Euxine Sea. Clearchus, the father of Timotheüs, had been a pupil of Isocrates and was generally esteemed for his kindliness and humanity. But when he returned to Heracleia, and became tyrant, in 364 B.C., he ruled for twelve years with great cruelty. At his death, in 353 B.C., he was succeeded by his brother Satyrus, as regent, who, after holding power for some seven years, gave up the throne to Timotheüs, son of Clearchus, who reigned from about 346 to 338 B.C. The government under Timotheüs was milder and more democratic, and Isocrates writes to congratulate him on this wise policy, to renew old ties of friendship, and to give him, in typical fashion, good advice for his future conduct. The bearer of the letter, Autocrator, a friend of Isocrates, is recommended to the good graces of the king.

The date of the letter is evidently about 345 B.C. and its authenticity is not open to question.  

*a* See § 12 of this letter. 

*b* For the evidence on which these statements are based see Blass, *Die attische Beredsamkeit* ii. p. 330 and Jebb, *Attic Orators* ii. p. 247.
7. ΤΙΜΟΘΕΩΙ

[421] Περὶ μὲν τῆς οἰκείωτητος τῆς ὑπαρχοῦσης ἦμασιν πρὸς ἄλληλους οἴμαι σε πολλῶν ἀκηκοέναι, συγχαίρω δὲ σοι πυνθανόμενοι, πρῶτον μὲν ὅτι τῇ δυναστείᾳ τῇ παρούσῃ κάλλιον χρῆ τοῦ πατρὸς καὶ φρονιμώτερον, ἐπειδὴ ὅτι προαιρεῖ δόξαν καλὴν κτήσασθαι μᾶλλον ἢ πλοῦτον μέγαν συναγαγεῖν. σημείων γὰρ οὐ μικρὸν ἐκφέρεις ἀρετὴς, ἀλλὰ ως δυνατὸν μέγιστον, ταύτην ἔχων τὴν γνώμην· ὅστ' ἦν ἐμμείνης τοῖς περὶ σοῦ νῦν λεγομένοις, οὐκ ἀπορήσεις τῶν ἐγκωμιασμομένων τὴν τε φρόνησιν τὴν σήν καὶ τὴν προαίρεσιν ταύτην. ἢγονόμαι δὲ καὶ τὰ διηγγελμένα περὶ τοῦ πατρὸς σου συμβαλεῖσθαι μεγάλην πίστιν πρὸς τὸ δοκεῖν εὑ φρονεῖν σε καὶ διαφέρειν τῶν ἄλλων· εἰώθασί γὰρ οἱ πλεῖστοι τῶν ἀνθρώπων οὐχ οὕτως ἐπανεῖν καὶ τιμᾶν τοὺς ἐκ τῶν πατέρων τῶν εὐδοκιμοῦντων γεγονότας, ὥς τοὺς ἐκ τῶν δυσκόλων καὶ χαλεπῶν, ἢν περὶ φαίνεται μηδὲν ομοίοι τοῖς γονεῖσιν οὖντες. μᾶλλον γὰρ ἐπὶ πάντων κεχαρισμένον αὐτοῖς ἐστὶ τὸ παρὰ λόγου συμβαίνον ἀγαθὸν τῶν εἰκότως καὶ προσηκόντως γιγνομένων.

3 Ὡς ἐνθυμοῦμενον χρῆ ξητεῖν καὶ φιλοσοφεῖν ἐξ
LETTER 7. TO TIMOTHEUS

Of the friendly relations which exist between your family and me I think you have heard from many sources, and I congratulate you as I receive word, first that you are making use of the princely power you now possess in better and wiser fashion than your father, and also, that you choose rather to win good repute than to amass great wealth. In making this your purpose you give no slight indication of virtue, but the very greatest; so that, if you are faithful to your present reputation, you will not lack those who will praise both your wisdom and this choice. I think that the reports which have been noised abroad about your father will also contribute a great deal of credibility to the general opinion of your good judgement and superiority to all others; for most men are wont to praise and honour, not so much the sons of fathers who are of good repute, as those born of harsh and cruel fathers, provided that they show themselves to be similar in no respect to their parents. For any boon which comes to men contrary to reason always gives them greater pleasure than those which duly come to pass in accordance with their expectation.

Bearing this in mind, you should search and study

The rule of Clearchus (tyrant of Heracleia on the Euxine), father of Timotheüs, had been extremely cruel.
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"οτου τρόπον και μετὰ τίνων και τίς συμβουλοὺς χρώμενος τὰς τῆς πόλεως ἀτυχίας ἐπανορθώσεις καὶ τοὺς πολίτας ἐπὶ τοὺς ἐργασίας καὶ τῆν [422] σωφροσύνην προτρέψεις καὶ ποιήσεις αὐτοὺς ἦδον ζῆν καὶ θαρραλεώτερον ἢ τῶν παρελθόντα χρόνον·

tαῦτα γάρ ἐστιν ἔργα τῶν ὀρθῶς καὶ φρονίμως

tυραννεύοντων. ὃν ἐνοι καταφρονήσαστε συνέπεται ἄλλο σκοποῦσι, πλὴν ὅπως αὐτοὶ θ᾽ ὡς μετὰ πλείστης ἀσέλγείας τὸν βίον διάξουσι, τῶν τε πολιτῶν τοὺς βελτίστους καὶ πλουσιωτάτους καὶ φρονιμωτάτους λυμανοῦνται καὶ δασμολογήσουσι, κακῶς εἰδότες ὅτι προσήκει τοὺς εὐ φρονοῦντας καὶ τὴν τιμὴν ταύτῃν ἔχοντας μὴ τοῖς τῶν ἄλλων κακοῖς αὐτοῖς ἡδονάς παρασκευάζειν, ἀλλὰ ταῖς αὐτῶν ἐπιμελείαις τοὺς πολίτας εὐδαιμονοετέρους

5 ποιεῖν, μηδὲ πικρῶς μὲν καὶ χαλεπῶς διακείσθαι πρὸς ἀπαντάς, ἀμελεῖν δὲ τῆς αὐτῶν σωτηρίας, ἀλλὰ οὕτω μὲν πράως καὶ νομίμως ἐπιστατεῖν τῶν πραγμάτων ὡστε μηδένα τολμᾶν αὐτοῖς ἐπιβουλεύειν, μετὰ τοσαυτῆς δὲ ἀκριβείας τὴν τοῦ σώματος ποιεῖσθαι φυλακῇ ὡς ἀπάντων αὐτοὺς ἀνελεῖν βουλομένων. ταύτην γάρ τὴν διάνοιαν ἔχοντες αὐτοί τ᾽ ἀν ἔξω τῶν κυνιῶν εἶεν καὶ παρὰ τοῖς ἄλλοις εὐδοκιμοῦν ὅν ἀγαθὰ μεῖζω χαλεπόν

6 εὑρεῖν ἐστίν. ἐνεθυμήθην δὲ μεταξὺ γράφων, ὡς εὐτυχῶς ἀπαντᾷ σοι συμβεβήκειν. τὴν μὲν γὰρ εὐπορίαν ἢν ἀναγκαίον ἢν κτήσασθαι μετὰ βίας καὶ τυραννικῶς καὶ μετὰ πολλῆς ἀπεχθείας οἱ πατήρ σοι καταλέλοιπε, τὸ δὲ χρῆσθαι τούτως καλῶς καὶ φιλανθρώπως ἐπὶ σοὶ γέγονεν· ὅν χρὴ σε πολλὴν ποιεῖσθαι τῇ ἐπιμέλειαν.

a Cf. On the Peace 91 for the same sentiment.

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in what fashion, with the aid of whom, and by employing what counsellors you are to repair your city's misfortunes, to spur your citizens on to their labours and to temperate conduct, and to cause them to live more happily and more confidently than in the past; for this is the duty of good and wise kings. Some, disdaining these obligations, look to nothing else save how they may themselves lead lives of the greatest licentiousness and may mistreat and pillage by taxation the best and wealthiest and most sagacious of their subjects, being ill aware that wise men who hold that high office should not, at the cost of injury to all the rest, provide pleasures for themselves, but rather should by their own watchful care make their subjects happier; nor should they, while being harshly and cruelly disposed toward all, yet be careless of their own safety; on the contrary, their conduct of affairs should be so gentle and so in accordance with the law that no one will venture to plot against them; yet they should rigorously guard their persons as if everybody wished to kill them. For if they should adopt this policy, they would themselves be free from danger and at the same time be highly esteemed by all; blessings greater than these it would be difficult to discover. I have been thinking, as I write, how happily everything has fallen out for you. The wealth which could only have been acquired forcibly and despotically and at the cost of much hatred, has been left to you by your father, but to use it honourably and for the good of mankind has devolved upon you; and to this task you should devote yourself with great diligence.

\textit{Cf. Evag. 25} for a somewhat similar passage.
7 "Α μέν οὖν ἐγώ γιγνώσκω, ταῦτ' ἐστίν' ἔχει δ' οὕτως. εἰ μὲν ἔρρις χρημάτων καὶ μεῖζονος δυναστείας καὶ κινδύνων δὲ ὅν αἱ κτήσεις τούτων εἰσὶν, ἔτερον σου συμβούλους παρακλητέον. εἰ δὲ ταῦτα μὲν ἱκανῶς ἔχεις, ἀρετής δὲ καὶ δόξης καλῆς καὶ τῆς παρὰ τῶν πολλῶν εὐνοίας ἐπιθυμεῖς, τοῖς τε λόγοις τοῖς ἐμοῖς προσεκτέον τὸν νοῦν ἔστι καὶ τοῖς καλῶς τὰς πόλεις τὰς αὐτῶν διουκοῦσιν ἀμιλλητέον καὶ πειρατέον αὐτῶν διενεγκείν.

8 Ἀκούω δὲ Κλέομιν τὸν ἐν Μῆθύμνῃ ταῦτην ἔχοντα τὴν δυναστείαν περὶ τε τὰς ἄλλας πράξεις καλὸν κἀγαθὸν εἶναι καὶ φρόνιμον, καὶ τοσοῦτον ἀπέχειν τοῦ τῶν πολιτῶν τυπωσάμενος ἢ φυγαδεύειν ἢ δημεῦειν τὰς οὐσίας ἢ ποιεῖν ἀλλο τι κακὸν, ὥστε πολλὴν μὲν ἀσφάλειαν παρέχειν τοῖς συμπολιτευομένοις, κατάγειν δὲ τοὺς φεύγοντας, ἀποδιδόναι δὲ τοῖς μὲν κατιούσι τὰς κτήσεις ἐξ ὅν

9 ἐξέπεσον, τοῖς δὲ πριαμένοις τὰς τιμὰς τὰς ἐκάστους γιγνομένας, πρὸς δὲ τοῦτοις καθοπλίζειν ἀπαντᾶς τοὺς πολίτας, ως οὐδενός μὲν ἐπιχειρήσοντος περὶ αὐτὸν νεωτερίζειν, ἢν δ' ἀρα τινὲς τολμήσωσιν, ἡγούμενον λυσιτελεῖν αὐτῷ τεθνάναι τοιαύτην ἀρετὴν ἐνδειξαμένῳ τοῖς πολίταις μᾶλλον ἢ ἐκεὶ πλείως χρόνον τῇ πόλει τῶν μεγίστων κακῶν αὐτῶν γενόμενον.

10 Ἔτι δ' ἂν πλείω σοι περὶ τούτων διελέχθην, ἵσως δ' ἂν καὶ χαριέστερον, εἰ μὴ παντάπασιν ἔδει με διὰ ταχέων γράψαι τὴν ἐπιστολήν. νῦν δὲ σοι μὲν αὕτης συμβουλεύσομεν, ἂν μὴ κωλύῃ με τὸ γῆρας, ἐν δὲ τῷ παρόντι περὶ τῶν ἱδίων δηλώσομεν. Αὐτοκράτωρ γὰρ ὁ τὰ γράμματα φέρων οἰκείως

11 ἡμῖν ἔχει: περὶ τε γὰρ τὰς διατριβὰς τὰς αὐτὰς 452
TO TIMOTHEUS, 7-11

These, then, are my views; but this is the application: If your heart is set upon money and greater power and dangers too, through which these possessions are acquired, you must summon other advisers; but if you already have enough of these and wish virtue, fair reputation, and the goodwill of your subjects in general, you should heed my words and emulate those rulers who govern their states well and should endeavour to surpass them.

I hear that Cleomnis, who in Methymna holds this royal power, is noble and wise in all his actions, and that so far from putting any of his subjects to death, or exiling them, or confiscating their property, or injuring them in any other respect, he provides great security for his fellow-citizens, and restores the exiles, returning to those who come back their lost possessions, and in each case recompenses the purchasers the price they had paid. In addition, he gives arms to all the citizens, thinking that none will try to revolt from him; but even if any should dare it, he believes that his death after having shown such generosity to the citizens would be preferable to continued existence after becoming the author of the greatest evils to his city.

I should have discussed these matters with you at greater length, and perhaps also in a more attractive style, were I not under the stern necessity of writing the letter in haste. As it is, I will counsel you at a later time if my old age does not prevent; for the present I will speak concerning our personal relations. Autocrator, the bearer of this letter, is my friend; we have been interested in the same
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gεγόναμεν καὶ τῇ τέχνῃ πολλάκις αὐτοῦ κέχρημαι καὶ τὸ τελευταῖον περὶ τῆς ἀποδημίας τῆς ὡς σὲ σύμβουλος ἐγενόμην αὐτῷ. διὰ δὴ ταῦτα πάντα βουλομένη ἢν σὲ καλῶς αὐτῷ χρῆσασθαι καὶ συμ-φερόντως ἀμφοτέρους ἦμūν,1 καὶ γενέσθαι φανερον, ὅτι μέρος τι καὶ δι᾽ ἐμὲ γίγνεται τι τῶν δεόντων αὐτῷ. καὶ μὴ θαυμάζης, εἰ σοι μὲν οὕτως ἐπιστέλλω προθύμως, Κλεάρχου δὲ μηδὲν πῶς τε ἐδείχθην. σχεδὸν γὰρ ἀπαντεῖς οἱ παρ’ ὑμῶν καταπλέουτες σὲ μὲν ὁμοίων φασιν εἶναι τοῖς βελτίστοις τῶν ἐμοὶ πεπλησιακότων, Κλέαρχου δὲ κατὰ μὲν ἐκείνον τὸν χρόνον, ὅτ’ ὄν παρ’ ἦμūν, ὑμολόγουν, ὅσοι περ ἐνέτυχον, ἐλευθεριώτατον εἶναι καὶ πράστατον καὶ φιλανθρωπότατον τῶν μετεχόντων τῆς διατριβῆς· ἐπειδὴ δὲ τὴν δύναμιν ἔλαβε, τοσότουν ἔδοξε μετα-πεσεῖν ὡς τένας θαυμάζειν τοὺς πρότερον αὐτοῦ γυγνώσκοντας. πρὸς μὲν οὖν ἐκεῖνον διὰ ταύτας τὰς αἰτίας ἀπηλλοτριώθην· σὲ δ’ ἀποδέχομαι καὶ πρὸ πολλοῦ ποιησάμην ἄν οἰκεῖος διατεθῆναι πρὸς ἦμᾶς. δηλώσεις δὲ καὶ σὺ διὰ ταχέως, εἰ τὴν

424] αὐτὴν γνώμην ἔχεις ἦμūν. Αὐτοκράτορός τε γὰρ ἐπιμελήσει καὶ πέμψεις ἐπιστολῆν ὡς ἦμᾶς, ἀνανεῴμενος τὴν φιλίαν καὶ ἔχοντα τὴν πρότερον ὑπάρχουσαν. ἔρρωσο, καὶ τοῦ δὲ τῶν παρ’ ἦμūν, ἐπιστελλε.

1 ἦμūν: ὑμῖν ΕΙ¹ is read by Blass.
pursuits and I have often profited by his skill, and, finally, I have advised him about his visit to you. For all those reasons I would have you use him well and in a manner profitable to us both, and that it may become evident that his needs are being realized in some measure through my efforts. And do not marvel that I am so ready to write to you, though I never made any request of your father Clearchus. For almost all who have sailed hither from your court say that you resemble my best pupils. But as for Clearchus when he visited us, all who met him agreed that he was at that time the most liberal, kindly, and humane of the members of my school; but when he gained his power he seemed to change in disposition so greatly that all who had previously known him marvelled. For these reasons I was estranged from him; but you I esteem and I should highly value your friendly disposition toward myself. And you yourself will soon make it clear if you reciprocate my regard; for you will be considerate of Autocurator, and send me a letter renewing our former friendship and hospitality. Farewell; if you wish anything from here, write.
LETTER 8. TO THE RULERS OF THE MYTILENAEANS
INTRODUCTION

In this letter Isocrates addresses the oligarchic government of Mytilenê in Lesbos, which had overthrown the democracy not long before. Since the oligarchs had shown unexpected clemency and moderation a the orator, on the insistent request of his grandsons, begs for the restoration from exile of the distinguished musician Agenor, their teacher, and his family.

The authenticity of Letter 8 is unquestioned. The date appears to be 350 B.C., as may be determined from § 8, where Isocrates says that “if Conon and Timotheüs were still living and Diophantus had returned from Asia” they would support his plea. Timotheüs, son of Conon, had died in 354 B.C., and Diophantus the Athenian was serving the king of Egypt against Artaxerxes Ochus in 351–350 B.C. b

a See § 3. b Cf. Diodorus xvi. 48.
8. ΤΟΙΣ ΜΥΤΙΛΗΝΑΙΩΝ ΑΡΧΟΥΣΙΝ

Οἱ παιδεὶς οἱ 'Αφαρέως, ὑδεῖς δ' ἐμοὶ, παιδευθέντες ὑπ' Ἀγήνορος τὰ περὶ τὴν μουσικήν, ἐδεήθησάν μου γράμματα πέμψαι πρὸς ὑμᾶς, ὡς ἀν, ἐπειδὴ καὶ τῶν ἄλλων τυνὰς κατηγάγετε φυγάδων, καὶ τούτων καταδέξησθε καὶ τὸν πατέρα καὶ τοὺς ἀδελφοὺς. λέγοντος δὲ μου πρὸς αὐτοὺς ὅτι δέδοικα μὴ λίαν ἄτοπος εἶναι δόξω καὶ περίεργος, ξητῶν εὐρίσκεσθαι τηλικά τὸ μέγεθος παρ' ἄνδρῶν οἰς οὐδὲ πώποτε πρῶτερον οὔτε διελέχθην οὔτε συνήθης ἐγενόμην, ἀκούσαντες ταῦτα πολὺ 2 μᾶλλον ἐλπιάρουν. ὡς δ' οὖνδὲν αὐτοὶς ἀπέβαινεν ὡς ἦλπιζον, ἀπασών ἦσαν καταφανεῖς ἄγδως διακείμενοι καὶ χαλεπῶς φέροντες. ὥρων δ' αὐτοὺς λυπουμένους μᾶλλον τοῦ προσήκοντος, τελευτῶν ὑπεσχόμην γράψεων τὴν ἐπιστολήν καὶ πέμψειν ὑμῖν. ὑπὲρ μὲν οὖν τοῦ μὴ δικαίως ἢν δοκεῖν μισρὸς εἶναι μηδ' ὀχληρὸς ταὐτ' ἔχω λέγειν.

3 Ἡγούμαι δὲ καλῶς ὑμᾶς βεβουλεύσθαι καὶ διαλλαττομένους τοῖς πολίταις τοῖς ὑμετέροις, καὶ πειρωμένους τοὺς μὲν φεύγοντας ὀλίγους ποιεῖν, τοὺς δὲ συμπολιτευομένους πολλοὺς, καὶ μιμοῦ-460
LETTER 8. TO THE RULERS OF THE MYTILENEANS

The sons of Aphareus, my grandsons, who were instructed in music by Agenor, have asked me to write to you and beg that, since you have restored some of the other exiles, you will also allow Agenor, his father, and his brothers to return home. When I told them that I feared I should appear ridiculous and meddlesome in seeking so great a favour from men with whom I have never before spoken or been acquainted, they, upon hearing my reply, were all the more insistent. And when they could obtain nothing of what they hoped, they clearly showed to all that they were displeased and sorely disappointed. So when I saw that they were unduly distressed I finally promised to write the letter and send it to you. That I may not justly seem foolish and irksome I make this explanation.

I think you have been well advised both in becoming reconciled to your fellow-citizens and, while trying to reduce the number of exiles, in increasing that of the participants in public life and also in imitating

\[a\] Aphareus, son of the sophist Hippias and the son-in-law and adoptive son of Isocrates, was a tragic poet of some distinction.

\[b\] Agenor and his school were well known as musicians before Aristoxenus.

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μένους τὰ περὶ τὴν στάσιν τὴν πόλιν τὴν ἡμετέραν. μᾶλλον δὲ ἂν τις ὑμᾶς ἐπανέσειεν ὅτι τοῖς κατιούσιν ἀποδίδοτε τὴν οὐσίαν ἐπιδείκνυσθε γὰρ καὶ ποιεῖτε πᾶσι φανερὸν ὡς οὐ τῶν κτημάτων ἐπι-
[425] θυμήσαντες τῶν ἀλλοτρίων, ἀλλ' ὑπὲρ τῆς πόλεως
dείσαντες ἐπούσασθε τὴν ἐκβολὴν αὐτῶν. οὐ μὴν
ἀλλ' εἰ καὶ μηδὲν ὑμῖν ἐδοξεῖ τούτων μηδὲ προσ-
edέχεσθε μηδένα τῶν φυγάδων, τούτους γε νομίζω
συμφέρειν ὑμῖν κατάγειν. αἰσχρὸν γὰρ τὴν μὲν
πόλιν ὑμῶν ὑπὸ πάντων ὁμολογείσθαι μουσικω-
tάτην εἶναι καὶ τοὺς ὀνομαστότατος ἐν αὐτῇ παρ'
ὑμῖν τυγχάνειν γεγονότας, τὸν δὲ προέχοντα τῶν
νῦν ὄντων περὶ τὴν ἱστορίαν τῆς παιδείας ταύτης
θεύγειν ἐκ τῆς τοιαύτης πόλεως, καὶ τοὺς μὲν
ἀλλούς Ἐλλήνας τοὺς διαφέροντας περὶ τὶ τῶν
καλῶν ἐπιτηθεμάτων, κἂν μηδὲν προσήκοψιν,
pοιεῖσθαι πολίτας, ὑμᾶς δὲ τοὺς εὐδοκιμοῦντάς τε
παρὰ τοῖς ἀλλοίς καὶ μετασχόντας τῆς αὐτῆς
5 φύσεως περιορὰν παρ' ἐτέρους μετουκοῦντας. θαυ-
μᾶζω δ' οὗσι τῶν πόλεων μειζόνων διωρέων ἄξιοῦσι
tοὺς ἐν τοῖς γυμνικοῖς ἀγώσι κατορθοῦντας μᾶλλον
ἡ τοὺς τὴν φρονήσει καὶ τῇ φιλοσοφίᾳ τὶ τῶν χρη-
sίμων εὐρίσκοντας, καὶ μὴ συνορῶσιν ὅτι πεφύκα-
sιν αἱ μὲν περὶ τὴν ρώμην καὶ τὸ τάχος δυνάμεις
συναποθηκήσει τοῖς σώμασιν, αἱ δ' ἐπιστήμηι
παραμένειν ἂπαντα τὸν χρόνον ὥφελοῦσιν τοὺς
6 χρωμένους αὐτῶν. δὲν ἐνθυμουμένους χρῆ τοὺς
νοῦν ἑχοντος περὶ πλείστου μὲν ποιεῖσθαι τοὺς
καλῶς καὶ δικαίως τῆς αὐτῶν πόλεως ἐπιστατοῦν-
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TO THE RULERS OF MYTILENE, 3–6

Athens in handling the sedition. You are especially deserving of praise because you are restoring their property to the exiles who return; for thus you show and make clear to all that you had expelled them, not because you coveted the property of others, but because you feared for the welfare of the city. Nevertheless, even if you had adopted none of the measures, and had received back no one of the exiles, the restoration of these individuals is to your advantage, I think; for it is disgraceful that while your city is universally acknowledged to be most devoted to music and the most notable artists in that field have been born among you, yet he who is the foremost authority of living men in that branch of culture is an exile from such a city; and that while all other Greeks confer citizenship upon men who are distinguished in any of the noble pursuits, even though they are foreigners, yet you suffer those who are both famous among the other Greeks and share in your own racial origin to live abroad in exile. I marvel that so many cities judge those who excel in the athletic contests to be worthy of greater rewards than those who, by painstaking thought and endeavour, discover some useful thing, and that they do not see at a glance that while the faculties of strength and speed naturally perish with the body, yet the arts and sciences abide for eternity, giving benefit to those who cultivate them. Intelligent men, therefore, bearing in mind these considerations, should esteem most highly, first those who administer

a A reference to the moderation of the Athenian democracy in 403 B.C.

b e.g., Terpander, Alcaeus, and Sappho.

c For this same complaint see Panegyr. 1–2, Vol. I, p. 121, L.C.L. with note, and Antid. 250.
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τας, δευτέρους δέ τούς τιμήν καὶ δόξαν αὐτῇ καλὴν συμβαλέσθαι δυναμένους· ἀπαντεῖ γὰρ ὡσπερ δεῖγμα τοῖς τοιούτοις χρώμενοι καὶ τοὺς ἄλλους τοὺς συμπολιτευμένους ὁμοίους εἶναι τούτοις νομίζομεν.

7 Ἡσυχ οὖν εἴποι τις ἣν ὅτι προσήκει τοὺς εὐρέσθαι τι βουλομένους μὴ τὸ πράγμα μόνον ἐπαινεῖν ἀλλὰ καὶ σφᾶς αὐτοὺς ἐπιδεικνύναι δικαίως ἄν τυγχάνοντας, περὶ ὧν ποιοῦνται τοὺς λόγους. ἔχει δ’ οὕτως. ἤγῳ τοῦ μὲν πολιτευσθαι καὶ ῥητορεύειν ἀπέστην· οὕτε γὰρ φωνὴν ἔσχον ἐκανήν οὕτε τόλμαν· οὔ μὴν παντάπασιν ἄχρηστος ἔφυν οὐδ’ ἀδόκιμος, ἀλλὰ τοῖς τε λέγεων προηρμένοις ἀγαθὸν τι περὶ ὑμῶν καὶ τῶν ἄλλων συμμάχων φανεῖν ἄν καὶ σύμβουλος καὶ συναγωνισθῆς γεγενημένος, αὐτὸς [426] τε πιλεύσως λόγους πεποιημένος ὑπὲρ τῆς ἐλευθερίας καὶ τῆς αὐτονομίας τῆς τῶν Ἑλλήνων ἡ σύμπαντες

8 οἱ τὰ βῆματα κατατετριφότες. ὑπὲρ ὧν ὑμεῖς ἂν μοι δικαίως πλείστην ἠχοίτε χάριν· μάλιστα γὰρ ἐπιθυμοῦντες διατελεῖτε τῆς τοιαύτης καταστάσεως. οἶμαι δ’ ἂν, εἰ Κόνων μὲν καὶ Τιμόθεος ἐτύγχανον ζῶντες, Διόφαντος δ’ ἤκεν ἐκ τῆς Ἀσίας, πολλὴν ἂν αὐτοὺς ποιήσασθαι σπουδὴν, εὑρέσθαι με βουλομένους ὧν τυγχάνων δεόμενος. περὶ ὧν οὐκ οἴδ’ ὃ τι δεῖ πλεῖω λέγειν· οὔδεις γὰρ ὑμῶν οὕτως ἐστὶ νέος οὐδ’ ἐπιλήσμων, ὡστε οὐκ οἴδε τὰς ἕκεινων ἐνεργείσις.

9 ὅπως δ’ ἂν μοι δοκεῖτε κάλλιστα βουλεύσασθαι περὶ τούτων, εἰ σκέψαις, τίς ἐστὶν ὁ δεόμενος

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a See Epist. 1. 9 (with note e).

b See General Introd., Vol. I, p. xxxii, L.C.L., for the sympathies of Isocrates, which embraced all Hellas.

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well and justly the affairs of their own city, and, second, those who are able to contribute to its honour and glory; for all the world uses such men as examples and all their fellow-citizens are judged to be of like excellence.

But perhaps someone may object, saying that those who wish to obtain a favour should not merely praise the thing, but should also show that they themselves would be justly entitled to that for which they petition. But here is the situation. It is true that I have abstained from political activity and from practising oratory: for my voice was inadequate and I lacked assurance. I have not been altogether useless, however, and without repute; on the contrary, you will find that I have been the counsellor and coadjutor of those who have chosen to speak well of you and of our other allies, and that I have myself composed more discourses on behalf of the freedom and independence of the Greeks than all those together who have worn smooth the floor of our platforms. For this you would justly be grateful to me in the highest degree; for you constantly and earnestly desire such a settled policy. And I think that, if Conon and Timotheüs were still alive, and Diophantus had returned from Asia, they would have supported me most enthusiastically, since they would wish that I might obtain all I request. On this topic I do not know what more I need say; for there is no one among you so young or so forgetful as not to know the benefactions of those great men.

But I think that you would arrive at the best decision as to this matter if you should consider

\(^c\) See Introduction to this letter.
καὶ ὑπὲρ ποιῶν τινῶν ἀνθρώπων. εὐρήσετε γὰρ ἐμὲ μὲν οἰκεῖότατα κεχρημένον τοῖς μεγάλως ἀγαθῶν αἰτίοις γεγενημένοις ύμῖν τε καὶ τοῖς ἅλλοις, ὑπὲρ ὧν δὲ δεόμαι τοιοῦτος ὄντας, οἷον τους μὲν πρεσβυτέρους καὶ τοὺς περὶ τὴν πολιτείαν ὄντας μὴ λυπεῖν, τοὺς δὲ νεωτέρους διατριβὴν παρέχειν ἥδειαν καὶ χρησίμην καὶ πρέπουσαι τοῖς τῆλικοῦτοις.

10 Μὴ θαυμάζετε δ' εἰ προθυμότερον καὶ διὰ μακροτέρων γέγραφα τὴν ἐπιστολήν. βούλομαι γὰρ ἀμφότερα, τοῖς τε παισίν ἡμῶν χαρίσασθαι καὶ ποιήσαι φανερὸν αὐτοῖς ὅτι, καὶ μὴ δημηγορῶσι μηδὲ στρατηγῶσιν ἀλλὰ μόνον μεμώναι τὸν τρόπον τὸν ἐμὸν, οὐκ ἡμελημένος διάξοσαι ἐν τοῖς Ἑλληνῖσι. ἐν ἐτὶ λοιπόν· ἄν ἄρα δόξῃ τι τούτων ύμῖν πράττειν, Ἀγήνορι τε δηλώσατε καὶ τοῖς ἀδελφοῖς ὅτι μέρος τι καὶ δη ἐμὲ τυγχάνουσιν ὃν ἐπεθύμουν.
TO THE RULERS OF MYTILENE, 9-10

who your petitioner is and for what men the favour is asked. For you will find that I have had the most intimate relations with those who have been the authors of the greatest benefits to both you and the other allies, and that while those for whom I intercede are men of such character as to give no offence to their elders and to those in governmental authority, to the younger men they furnish agreeable and useful occupation that befits those of their age.

Do not wonder that I have written this letter with considerable warmth and at some length; for I desire to accomplish two things: not only to do our children a favour, but also to make it clear to them that even if they do not become orators in the Assembly or generals, but merely imitate my manner of life, they will not lead neglected lives among the Greeks. One thing more—if it should seem best to you to grant any of these requests, let Agenor and his brothers understand that it is owing in some measure to me that they are obtaining what they desire.
LETTER 9. TO ARCHIDAMUS
INTRODUCTION

Archidamus III succeeded his father Agesilaus as one of the kings of Sparta. Isocrates had previously written for him, probably in 366 B.C., his Sixth Oration, Archidamus, a deliberative speech. He now addresses him in this letter, which, like Letters 1 and 6, lacks a conclusion and was, therefore, probably only a preface to a longer discourse on his favourite topic—a—that Archidamus should lead a united Hellas against Persia.

The date of this letter (356 B.C.) is furnished by Isocrates himself. In § 16 he says that he is eighty years of age. Despite the writer's statement that he is "altogether worn out," the communication, although it seems to show signs of hasty composition, is full of life and vigour. The evil plight at this time of Hellas as a whole, and of the Greeks dwelling along the seaboard of Asia, is vividly depicted.

The arguments adduced by some scholars to cast doubt upon the authenticity of this letter are without validity.

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b Especially is this true of the carefully elaborated Introduction (§§ 1-7).

9. ΑΡΧΙΔΑΜΩΙ

[434] Εἶδώς, ὁ Ἀρχίδαμος, πολλοὺς ύρμημένους ἐγκυμόμενος σὲ καὶ τὸν πατέρα καὶ τὸ γένος ὑμῶν, εἰλόμην τούτον μὲν τὸν λόγον, ἐπειδή λιαν ράδιος ἦν, ἐκείνος παραλίπεται, αὕτως δὲ σε διανοούμεν παρακαλεῖν ἐπὶ στρατηγίας καὶ στρατείας οὐδὲν ὁμοίας ταῖς νῦν ἐνεστηκυιαίς, ἀλλ' ἐξ ὧν μεγάλων ἀγαθῶν αὕτως γενήσει καὶ τῇ πόλει τῇ σαυτοῖ καὶ 2 τοῖς "Ελλησιν ἀπασω. ταύτην δ' ἐποιήσαμην τὴν αἱρεσίαν, οὐκ ἀγνοῶν τῶν λόγων τὸν εὐμεταχειριστότερον, ἀλλ' ἀκριβῶς εἶδὼς ὅτι πράξεις μὲν εὐρεῖν καλὰς καὶ μεγάλας καὶ συμφεροῦσας χαλεπὸν καὶ σπάνιον ἐστιν, ἐπανέσαι δὲ τὰς ἀρετὰς τὰς ὑμετέρας ῥαδίως οἴδος τ' ἄν εἰγενόμην. οὐ γὰρ ἔδει μὲ παρ' ἐμαυτοῦ πορίζεσθαι τὰ λεγθησόμενα περὶ αὐτῶν, ἀλλ' ἐκ τῶν ὑμῶν πεπραγμένων τοσαύτας ἂν καὶ τοιαύτας ἀφορμᾶς ἔλαβον ὡςτε τάς περὶ τῶν ἄλλων εὐλογίας μηδὲ κατὰ μικρὸν ἐναμίλλους 3 γενέσθαι τῇ περὶ ὑμᾶς ἡθείον. πῶς γὰρ ἄν τίς ἡ τῆν εὐγενείαν ὑπερεβάλετο τῶν γεγονότων ἀφ' Ἡρακλέους καὶ Δίδ ήν πάντες ἵσασι μόνοις ὑμῖν

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a For Archidamus see Introduction to this letter and Isocrates’ discourse Archidamus in Vol. I, p. 343, L.C.L.
b The Spartan kings claimed descent from Heracles, the son of Zeus and Alemena; cf. Panegyr. 62 and Archidamus 8. 472
LETTER 9. TO ARCHIDAMUS

Since I know, Archidamus, that many persons are eager to sing the praises of you, your father, and your family, I have chosen to leave to them that topic, since it would be a very easy one to treat. I myself, however, intend to exhort you to feats of generalship and military campaigns which are in no respect similar to those which are impending now, but, on the contrary, are such as will make you the author of great benefits, not only to your own state, but also to all the Greek world. This is the choice of subject I have made, although I am not unaware which of the two discourses is the easier to deal with; nay, I know perfectly well that to discover actions which are noble, great, and advantageous is difficult and given to few men, whereas to praise your virtues I should have found an easy task. For there would have been no need of deriving from my own resources all that was to be said about them, but in your own past achievements I should have found topics for treatment so many and of such a kind that the eulogies pronounced upon other men would not have rivalled in the slightest degree the praise that I should have lavished upon you. For how could anyone have surpassed in nobility of birth the descendants of Heracles and Zeus—and all men know that to your family alone confessedly
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ὁμολογομενος ὑπάρχουσαν, ἢ τὴν ἀρετήν τῶν ἐν Πελοποννήσῳ τὰς Δωρικὰς πόλεις κτισάντων καὶ τὴν χώραν ταύτην κατασχόντων, ἢ τὸ πλῆθος τῶν κυνδύνων καὶ τῶν τροπαίων τῶν διὰ τὴν ὑμετέραν ἡγεμονίαν καὶ βασιλείαν σταθέντων; τίς δ’ ἄν ἡπόρησε, διεξεῖναι βουλήθεις τὴν ἀνδρίαν ὅλης τῆς πόλεως καὶ σωφροσύνην καὶ πολιτείαν τὴν ὕπο τῶν προγόνων τῶν ὑμετέρων συνταχθεῖσαν; πόσοις δ’ [435] ἂν λόγοις ἐξεγένετο χρήσασθαι περὶ τὴν φρόνησιν τοῦ σοῦ πατρός καὶ τὴν ἐν ταῖς συμφοραῖς διοίκησιν καὶ τὴν μάχην τὴν ἐν τῇ πόλει γενομένην ἢς ἡγεμόνιν σὺ καταστάσας καὶ μετ’ ὀλίγων πρὸς πολλοὺς κυνδυνεύσας καὶ πάντων διενεχκόντων αὐτίοσ ἐγένος τῇ πόλει τῆς σωτηρίας, οὐ κάλλιον ἔργον οὐδείς ἂν

5 ἐπιδείξειεν; οὕτε γὰρ πόλεις ἔλειν οὔτε πολλοὺς ἀποκτείναι τῶν πολεμίων οὔτω μέγα καὶ σεμνὸν ἐστιν ὡς ἕκ τῶν τοιούτων κυνδύνων σώσαι τὴν πατρίδα, μὴ τὴν τυχόσαν ἄλλα τὴν τοσοῦτον ἐπ’ ἀρετή διενεκόσαν. περὶ δὲν μὴ κομψῶς, ἀλλ’ ἀπλῶς διελθὼς, μηδὲ τῇ λέξει κοσμήσας, ἀλλ’ ἐξαριθμήσας μόνον καὶ χύδην εἴπων οὐδείς ὁστὶς οὐκ ἂν εὐδοκιμήσειεν.

6 'Εγὼ τούτων δυνηθεὶς ἂν καὶ περὶ τούτων ἐξαιρουντὼς διαλεξῆτηναι, κάκεινο γιγνόσκων, πρῶτον μὲν ὡς ῥά ἐστι περὶ τῶν γεγενημένων εὑπόρως ἐπιδραμεῖν ἢ περὶ τῶν μελλόντων νουνεχόντως εἰπεῖν, ἐπειδ’ ὡς πάντες ἄνθρωποι πλεῖοι χάριν ἔχουσι τοῖς ἐπαινοῦσιν ἢ τοῖς συμβουλευόσι, τοὺς 474
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belongs this honour—or in valour the founders of the Dorian cities in the Peloponnese who occupied that land, or in the multitude of the perilous deeds and the trophies erected as a result of your leadership and rule? Who would lack material if he wished to recount in full the tale of the courage of your entire state, and of its moderation, and its constitution established by your ancestors? How long a story would be needed to tell of your father's wisdom, of his handling of affairs in adversity, and of that battle in Sparta\(^a\) in which you, leading a few against many, exposed yourself to danger, and, surpassing all, proved to be the author of your city's salvation—a deed than which no man could point to one more glorious! For neither capture of cities nor slaughter of a multitude of the enemy is so great and so sublime as the saving of one's fatherland from perils so dire—and no ordinary fatherland, but one so greatly distinguished for its valour. Any man who should relate these achievements, not in polished style, but simply, and without stylistic embellishment, merely telling the tale of them and speaking in random fashion, could not fail to win renown.

Now I might have spoken passably about even these matters, since I knew, in the first place, that it is easier to treat copiously in cursory fashion occurrences of the past than intelligently to discuss the future and, in the second place, that all men are more grateful to those who praise them than to those who advise them\(^b\)—for the former they approve

\(^a\) In 362 B.C. the troops of Epaminondas, the Theban general, were routed by Archidamus with 100 hoplites; cf. Xenophon, *Hell.* vii. 5. 9.

\(^b\) *Cf. Epist.* 2. 1.
μὲν γὰρ ὡς εὖνοις ὄντας ἀποδέχονταί, τοὺς δ’ ἀν 7 μὴ κελευσθέντες παραινώσων, ἐνοχλεῖν νομιζόμειν, ἀλλ’ ὦμοι ἀπαντα ταύτα προειδῶσ τῶν μὲν πρὸς χάριν ἀν ῥηθέντων ἀπεσχόμην, περὶ δὲ τοιούτων μέλλω λέγειν, περὶ δὲν οὐδείς ἂν ἄλλος τολμήσειν, ἧγοϋμενος δεῖν τοὺς ἐπεικείας καὶ φρονήσεως ἀμφισβητοῦντας μὴ τοὺς βάστους προαρέσθαι τῶν λόγων, ἀλλὰ τοὺς ἑργῳδεστάτους, μηδὲ τοὺς ἑδίστους τοῖς ἀκούσαν, ἀλλ’ εὖ δὲν ὄψησομαι καὶ τὰς πόλεις τὰς αὐτῶν καὶ τοὺς ἄλλους Ἐλλήνας· ἐφ’ οὕσπερ ἐγὼ τυγχάνω νῦν ἐφεστηκός.

8 Θαυμάζω δὲ καὶ τῶν ἄλλων τῶν πράττειν ἡ λέγειν δυναμένων, εἰ μηδὲ πώποτ’ αὐτοῖς ἐπῆλθεν ἐνθυμηθῆναι περὶ τῶν κοινῶν πραγμάτων, μηδ’ ἐλεησαί τὰς τῆς Ἑλλάδος δυσπραξίας οὕτως αἰσχρῶς καὶ δεινῶς διατηθεμένης, ἦς οὐδεὶς παραλέλειπται τόπος, ὅσ οὐ γέμει καὶ μεστός ἔστι πολέμου καὶ στάσεων καὶ σφαγών καὶ κακῶν ἀναριθμητῶν· ἃν πλείστων μέρος μετελήφασιν οἱ τῆς Ἀσίας τὴν παραλίαιν οἰκοῦντες, οὐς ἐν ταῖς συνθήκαις ἀπαντᾶς ἐκδέδωκαμεν οὐ μόνον τοῖς βαρβάρους ἀλλὰ καὶ τῶν Ἑλλήνων τοῖς τῆς μὲν φωνῆς τῆς ἡμετέρας κοινωνίας, τῷ δὲ τρόπῳ τῷ 9 τῶν βαρβάρων χρωμένοις· οὔς, εἰ νοῦν εἴχομεν, οὐκ ἂν περιεωρώμεν αἴθροιζομένους οὐδ’ ὑπὸ τῶν τυχόντων στρατηγουμένους, οὐδὲ μείζους καὶ κρείττους συντάξεις στρατοπέδων γιγνομένας ἐκ τῶν 476
as being well-disposed, but the latter, if the advice comes unbidden, they look upon as officious—nevertheless, although I was already fully aware of all these considerations, I have refrained from topics which would surely be flattering and now I propose to speak of such matters as no one else would dare to discuss, because I believe that those who make pretensions to fairness and practical wisdom should choose, not the easiest subjects, but the most arduous, nor yet those which are the sweetest to the ears of the listeners, but such as will avail to benefit, not only their own states, but also all the other Greeks. And such is the subject, in fact, to which I have fixed my attention at the present time.

I marvel also at those men who have ability in action or in speech that it has never occurred to them seriously to take to heart the conditions which affect all Greeks alike, or even to feel pity for the evil plight of Hellas, so shameful and dreadful, no part of which now remains that is not teeming full of war, uprisings, slaughter, and evils innumerable.a

The greatest share of these ills is the lot of the dwellers along the seaboard of Asia, whom by the treaty b we have delivered one and all into the hands, not only of the barbarians, but also of those Greeks who, though they share our speech, yet adhere to the ways of the barbarians. These renegades, if we had any sense, we should not be permitting to come together into bands or, led by any chance leaders, to form armed contingents, composed of roving forces more numerous and powerful than are the troops of

a For this same complaint see Panegyr. 170-171.
b The Peace of Antalcidas, 387 B.C.
πλανωμένων ἢ τῶν πολιτευμένων: οἱ τῆς μὲν βασιλέως χώρας μικρὸν μέρος λυμαίνονται, τὰς δὲ πόλεις τὰς Ἑλληνίδας, εἰς ἣν ἂν εἰσέλθωσιν, ἀναστάτους ποιοῦσι, τοὺς μὲν ἀποκτείνοντες, τοὺς δὲ
10 φυγαδεύοντες, τῶν δὲ τὰς οὐσίας διαρπάζοντες, ἐτὶ δὲ παῖδας καὶ γυναῖκας ὑβρίζοντες, καὶ τὰς μὲν εὐπρεπεστάτας κατασχύοντες, τῶν δὲ ἄλλων ἃ περὶ τοὺς σώμασιν ἔχουσι περισσῶντες, ὡσθ' ἂς πρότερον οὐδὲ κεκοσμημένας ἢν ἰδεῖν τοῖς ἀλλοτρίοις, ταῦτα υπὸ πολλῶν ὀράσθαι γυμνάς, ἐνίας δὲ αὐτῶν ἐν ἀράκεσι περιφθειρομένας δι' ἐνδειαν τῶν ἀναγκαίων.
11 ᾿Υπὲρ δὲν πολύν ἦδη χρόνον γυνομένων οὕτε πόλις οὐδεμία τῶν προεστάναι τῶν Ἑλλήνων ἁξιονσῶν ἧγανάκτησεν, οὔτ' ἀνὴρ τῶν πρωτευόντων οὐδεὶς βαρέως ἤνεγκε, πλὴν ὁ σὸς πατήρ· μόνος γὰρ Ἁγησίλαος ὦν ἡμεῖς ἴσων ἐπιθυμῶν ἀπαντά τὸν χρόνον διετέλεσε τοὺς μὲν Ἑλλήνως ἐλευθερώσαι, πρὸς δὲ τοὺς βαρβάρους πόλεμον ἔξενεγκεῖν. οὐ μὴν ἂλλα κακεῖνος ἐνὸς πράγματος διήμαρτεν.
12 καὶ μὴ θαυμάσῃς, εἰ πρὸς σὲ διαλεγόμενος μηθήσομαι τῶν οὐκ ὅρθως ὑπ’ αὐτοῦ γνωσθέντων· εἴθυσαί τε γὰρ μετα παρρησίας ἂεὶ πνεύσατο τοὺς λόγους, καὶ δεξαίμην ἂν δικαίως ἐπιτιμήσεας ἀπεχθέσαθι μᾶλλον ἡ παρὰ τὸ προσήκον ἐπανέσας
13 χαρίσασθαι. τὸ μὲν οὖν ἐμὸν οὕτως ἔχον ἑστὶν, ἑκεῖνος δὲ ἐν ἀπασὶ τοῖς ἄλλοις διενεχόμενος καὶ γενόμενος ἐγκρατέστατος καὶ δικαίωτατος καὶ πολιτικώτατος διπτὰς ἔσχεν ἐπιθυμίας, χωρὶς μὲν ἐκατέραν καλῆν εἶναι δοκοῦσαν, οὐ συμφωνούσας

a Cf. To Philip 120-121.

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our own citizen forces. These armies do damage to only a small part of the domain of the king of Persia, but every Hellenic city they enter they utterly destroy, killing some, driving others into exile, and robbing still others of their possessions; furthermore, they treat with indignity children and women, and not only dishonour the most beautiful women, but from the others they strip off the clothing which they wear on their persons, so that those who even when fully clothed were not to be seen by strangers, are beheld naked by many men; and some women, clad in rags, are seen wandering in destitution from lack of the bare necessities of life.

With regard to this unhappy situation, which has now obtained for a long time, not one of the cities which lays claim to the leadership of the Hellenes has shown indignation, nor has any of its leading men been wroth, except your father. For Agesilaüs alone of all whom we know unceasingly to the end longed to liberate the Greeks and to wage war against the barbarians. Nevertheless, even he erred in one respect. And do not be surprised if I, in my communication to you, mention matters in which his judgement was at fault; for I am accustomed always to speak with the utmost frankness and I should prefer to be disliked for having justly censured than to win favour through having given unmerited praise. My view, then, is as follows: Agesilaus, who had won distinction in all other fields, and had shown himself to be in the highest degree self-controlled, just, and statesmanlike, conceived two strong desires, each of them taken by itself seeming admirable, but being

\[b \text{ See Introd. to Panegyr.}, \text{Vol. I, p. 117; cf. Panegyr. 167-168.}\]
δ' ἄλληλαις οὖν ἀμα πράττεσθαι δυναμένας. ἡβού- [437] λετο γὰρ βασιλεῖ τε πολεμεῖν καὶ τῶν φίλων τοὺς
φεύγοντας εἰς τὰς πόλεις καταγαγεῖν καὶ κυρίους
14 καταστήσαι τῶν πραγμάτων. συνέβαινεν οὖν ἐκ
μὲν τῆς πραγματείας τῆς ὑπὲρ τῶν ἑταίρων ἐν
κακοῖς καὶ κινδύνοις εἶναι τοὺς Ἔλληνας, διὰ δὲ
τὴν ταραχὴν τῆν ἐνθάδε γιγνομένην μὴ σχολὴν
ἀγεν μηδὲ δύνασθαι πολεμεῖν τοῖς βαρβάροις.
ὡστ' ἐκ τῶν ἀγνοηθέντων κατ' ἐκεῖνον τὸν χρόνον
βάδιον καταμάθειν ὡτι δεὶ τοὺς ὀρθῶς βουλευο-
μένους μὴ πρότερον ἐκφέρειν πρὸς βασιλέα πόλεμον,
πρὸν ἄν διαλλάξῃ τις τοὺς Ἔλληνας καὶ παύσῃ τῆς
μανίας καὶ τῆς φιλονικίας ἡμᾶς. περὶ ὄν ἐγὼ καὶ
πρότερον εἴρηκα καὶ νῦν ποιήσομαι τοὺς λόγους.
15 Καίτοι τινὲς τῶν οὐδεμᾶς μὲν παιδείας μετ-
εσχηκότων, δύνασθαι δὲ παιδεύειν τοὺς ἄλλους
ὑπισχυμένων, καὶ ψέγειν μὲν τὰμὰ τολμώντων,
μιμεῖσθαι δὲ γλυχομένων, τάχ' ἄν μανίαν εἶναι
φήσειν τὸ μέλεων ἐμοὶ τῶν τῆς Ἐλλάδος συμφο-
ρῶν, ὡσπερ παρὰ τοὺς ἔμοις λόγους ἡ βέλτιον ἢ
χείρον αὐτὴν πράξουσαν. ὃν δικαίως ἂν ἀπαντές
πολλὴν ἀνανδρίαν καὶ μικροψυχίαν καταγγοίειν, ὡτι
προσποιούμενοι φιλοσοφεῖν αὐτοὶ μὲν ἐπὶ μικροῖς
φιλοτιμοῦνται, τοῖς δὲ δυναμένοις περὶ τῶν μεγί-
16 στῶν συμβουλευούντος φθονοῦντες διατελοῦσιν. οὖτοι
μὲν οὖν βοηθοῦντες ταῖς αὐτῶν ἀσθενείαις καὶ
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incompatible and incapable of achievement at the same time. For he wished not only to wage war on the Persian king but also to restore to their respective cities his friends who were in exile and to establish them as masters of affairs.\textsuperscript{a} The result, therefore, of his exertions on behalf of his friends was that the Greeks were involved in misfortunes and in fighting, and on account of the confusion which prevailed here had not the leisure nor yet the strength to wage war against the barbarians. So, in consequence of the conditions which were at that time not recognized, it is easy to perceive that men of good counsel should not wage war against the king of Persia until someone shall have first reconciled the Greeks with each other and have made us cease from our madness and contentiousness. On these topics I have spoken before and now I intend to discuss them.

And yet certain persons who, although they have no share at all in learning, yet profess to be able to teach everybody else, and although they dare to find fault with my efforts, yet are eager to imitate them, will perhaps call it madness for me to concern myself with the misfortunes of Greece, as if Greece would be either better or worse off as a result of words of mine! Justly, however, would all men condemn these persons as guilty of great cowardice and meanness of spirit, for while they make pretence to serious intellectual interests, they pride themselves on petty things and consistently show malice and envy against those who have the ability to give counsel concerning matters of the greatest importance. These men, then, in their endeavour to give aid and comfort to their own weaknesses and indol-

\textsuperscript{a} This same explanation is given in \textit{To Philip 87}.
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ραθυμίας ἵσως τοιαῦτ' ἐροῦσιν. ἔγω δ' οὖτως ἐπ' ἐμαυτῷ μέγα φρονῶ, καίπερ ἔτη γεγονός ὑγδοήκοντα καὶ παντάπασιν ἀπειρηκώς, ὡστ' ὦμι καὶ λέγειν ἐμοὶ προσήκει μάλιστα περὶ τούτων καὶ καλῶς βεβουλεύσθαι πρὸς σὲ ποιούμενον τοὺς λόγους, καὶ τυχὸν ἀπ' αὐτῶν γενῆσεθαί τι τῶν δεόντων.

17 Ἡγοῦμαι δὲ καὶ τοὺς ἄλλους Ἐλληνας, εἰ δεήσειν αὐτοὺς ἐξ ἀπάντων ἐκλέξασθαι τὸν τε τῷ λόγῳ κάλλιστ' ἂν δυνηθέντα παρακάλέσαι τοὺς Ἐλληνας ἐπὶ τὴν τῶν βαρβάρων στρατείαν καὶ τὸν τάχιστα μέλλοντα τὰς πράξεις ἐπιτελεῖν τὰς συμφέρειν δοξάσας, οὐκ ἂν ἄλλους ἄνθρωπον προκριθήναι. καὶ τοῦ πᾶς οὐκ ἂν αἰσχρὸν ποιήσαιμεν, εἰ τούτων ἀμελήσαιμεν οὕτως ἐντύμων ὄντων ὧν ἀπαντεῖ ἂν ἡμᾶς ἀξιώσαιμεν; τὸ μὲν οὖν ἐμὸν ἐλαττὸν ἐστιν· ἀποφήμασθαι γὰρ ἂ γιγνώσκει τις οὐ πάνυ τῶν χαλεπῶν πέφυκεν· σοὶ δὲ προσήκει προσέχοντι τὸν νοῦν τοῖς ὑπ' ἐμοὶ λεγομένους βουλεύσασθαι, πότερον ὀλγωρητέον ἐστὶ τῶν Ἐλληνικῶν πραγμάτων γεγονότι μὲν, ὥσπερ ὀλγωρητέον ἐγὼ διήλθον, ἣγεμόνι δὲ Λακεδαιμονίων ὄντι, βασιλεῖ δὲ προσαγορευομένω, μεγίστην δὲ τῶν Ἐλληνῶν ἔχοντι δόξαν, ἡ τῶν μὲν ἐνεστῶτων πραγμάτων ὑπεροπτέον, μείζονι δ' ἐπιχειρητέον.

18 Ἐγὼ μὲν γὰρ φημὶ χρήναι σε πάντων ἀφέμενον τῶν ἄλλων δυοὶ τούτων προσέχειν τὸν νοῦν, ὅπως τοὺς μὲν Ἐλληνας ἀπαλλάξεις τῶν πολέμων καὶ τῶν ἄλλων κακῶν τῶν νῦν αὐτοῖς παρόντων, τοὺς

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ence, will perhaps speak in such fashion. I for my part, however, pride myself so greatly on my ability that, even though I am now eighty years of age and altogether worn out, I think it is especially fitting to speak my mind on these matters, and also that I have been well advised in directing my appeal to you, and that it may well be that from my counsel some of the necessary measures will be taken.

And I believe that if the rest of the Greek world also should be called upon to choose from all mankind both the man who by his eloquence would best be able to summon the Greeks to the expedition against the barbarians, and also the leader who would be likely most quickly to bring to fulfilment the measures recognized as expedient, they would choose no others but you and me. Yet surely we should be acting disgracefully, should we not, if we should neglect these duties in which our honour is involved, should all men regard us as worthy of them? My part, it is true, is the smaller; for to declare what one thinks is usually not so very difficult. But for you it is fitting, giving attention to all that I have said, to deliberate upon the question whether you should shrink from the conduct of the affairs of Hellas—you, whose noble lineage I have a little while ago described, leader of the Lacedaemonians, addressed by the name King, and a man who enjoys the greatest renown of all the Hellenes—or, disdaining the matters you now have in hand, you should put your hand to greater undertakings.

I for my part say that, disregarding everything else, you should give your attention to these two tasks—to rid the Hellenes from their wars and from all the other miseries with which they are now
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δὲ βαρβάρους παύσεις ὑβρίζοντας καὶ πλεῖω κεκτημένους ἁγαθὰ τοῦ προσήκοντος. ὡς δ' ἐστὶ ταῦτα δυνατὰ καὶ συμφέροντα καὶ σοὶ καὶ τῇ πόλει καὶ τοῖς ἄλλοις ἀπασιν, ἐμὸν ἔργον ἥδη διδάξαι περὶ αὐτῶν ἐστιν. . . .
afflicted, and to put a stop to the insolence of the barbarians and to their possession of wealth beyond their due. That these things are practicable and expedient for you, for your city, and for all the Hellenes at large, it is now my task to explain. . . .

[The conclusion is missing]
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