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FUNERAL SPEECH

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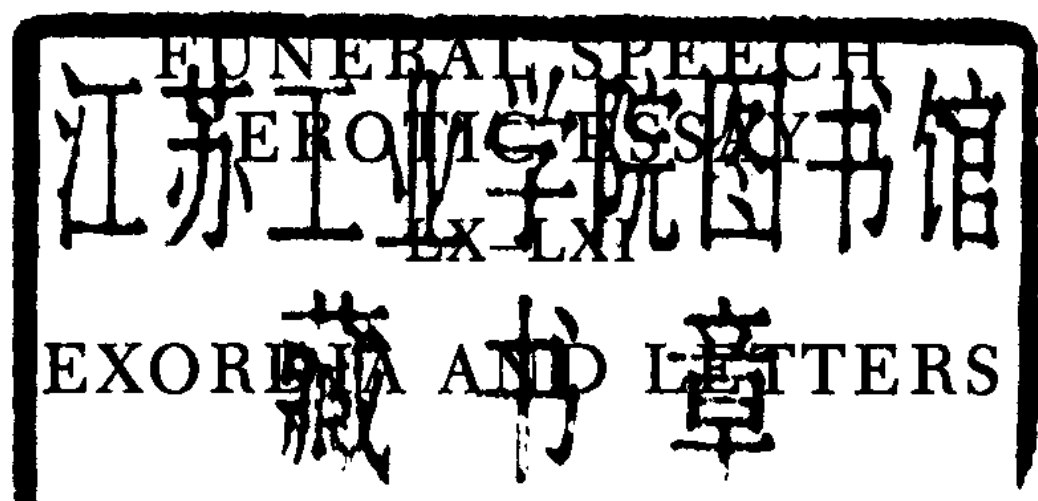


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# DEMOSTHENES



WITH AN ENGLISH TRANSLATION BY

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## PREFACE

THE Public and Private Orations of Demosthenes have appeared in the preceding six volumes. They represent the deliberative and forensic styles respectively. The third category recognized by the ancients, epideictic oratory, is represented in this volume by the *Funeral Speech* and the *Erotic Essay*. Such compositions were not designed to persuade the hearers but to delight them and confirm them in sentiments already endorsed by habit and tradition. The *Erotic Essay* is usually called a speech, but is supposed to have been read from a written copy to a small select group.

The *Prooemia* or *Exordia* are closely related to the Public Orations. They comprise fifty-six paragraphs intended for use as introductions to speeches before the Council or Assembly. Of the six *Letters* five are addressed to the Council and Assembly and contain matters of public interest; they also belong, therefore, with the Public Orations. It must be added that the authenticity of all items contained in this volume has been suspected.

The late Professor A. T. Murray had made a first draft of his version of the *Funeral Speech* before relinquishing his work; this has been used with profit. His practice has been followed in adopting the text of Blass with some reservations.

N. W. D.  
N. J. D.

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# THE ORATIONS OF DEMOSTHENES

*The numbers of the Orations are those used in Blass's  
text and generally followed by editors.*

ORATION	TITLE	L.C.L. VOLUME
I.	Olynthiac I	I
II.	Olynthiac II	I
III.	Olynthiac III	I
IV.	Philippic I	I
V.	On the Peace	I
VI.	Philippic II	I
VII.	On Halonnesus	I
VIII.	On the Chersonese	I
IX.	Philippic III	I
X.	Philippic IV	I
XI.	Answer to Philip's Letter	I
XII.	Philip's Letter	I
XIII.	On Organization	I
XIV.	On the Navy-boards	I
XV.	For the Liberty of the Rhodians	I
XVI.	For the People of Megalopolis	I

# THE ORATIONS OF DEMOSTHENES

ORATION	TITLE	L.C.L. VOLUME
XVII.	On the Treaty with Alexander	I
XVIII.	De Corona	II
XIX.	De Falsa Legatione	II
XX.	Against Leptines	I
XXI.	Against Meidias	III
XXII.	Against Androtion	III
XXIII.	Against Aristocrates	III
XXIV.	Against Timocrates	III
XXV.	Against Aristogeiton I	III
XXVI.	Against Aristogeiton II	III
XXVII.	Against Aphobus I	IV
XXVIII.	Against Aphobus II	IV
XXIX.	Against Aphobus III	IV
XXX.	Against Onetor I	IV
XXXI.	Against Onetor II	IV
XXXII.	Against Zenothemis	IV
XXXIII.	Against Apaturius	IV
XXXIV.	Against Phormio	IV
XXXV.	Against Lacritus	IV
XXXVI.	For Phormio	IV
XXXVII.	Against Pantaenetus	IV
XXXVIII.	Against Nausimachus	IV
XXXIX.	Against Boeotus I	IV
XL.	Against Boeotus II	IV
XLI.	Against Spudias	V
XLII.	Against Phaenippus	V



# THE ORATIONS OF DEMOSTHENES

ORATION	TITLE	L.C.L. VOLUME
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XLIV.	Against Leochares	V
XLV.	Against Stephanus I	V
XLVI.	Against Stephanus II	V
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# THE FUNERAL SPEECH



## INTRODUCTION

THE custom of bestowing in a public sepulchre the remains of those who had died in battle was sanctioned by law in Athens. The concluding part of the ceremonies, described by Thucydides ii. 34, was a funeral oration. For such occasions a lofty platform was erected near the tomb in the Cerameicus, most picturesque of Athenian suburbs. The populace approached in procession, citizen and alien, male and female. The speaker, chosen by the people for his distinction in public life, followed a conventional line of thought, suggested by circumstance and confirmed by custom. Among the topics that seem to have recurred more often were the birth of the Athenian race from the soil of Attica, the legendary and historical exploits of the ancestors, especially the victories of Marathon and Salamis, the superiority of Athenian education and training, and the advantages of the Athenian form of government. Lastly, the State declared its gratitude for the self-sacrifice of the fallen and offered its consolation and protection to the surviving children and parents. The speaker dismissed the assemblage.

In the esteem of modern readers the grandest of extant Athenian funeral speeches is that of Pericles as recorded by Thucydides ii. 35-46. In ancient times, however, the preference seems to have been

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given to the specimen preserved in the *Menexenus* of Plato, delivered by Socrates though ascribed to Aspasia. From Cicero's *Orator* 151 we learn that this speech was read in public annually in Athens. It seems to have enjoyed a popularity comparable to that of Lincoln's Gettysburg Speech in the United States.

Dionysius of Halicarnassus, who lived under Augustus Caesar, treats briefly of funeral speeches in his *Art of Rhetoric* vi. 1-4. Besides that of Pericles he knew specimens by Lysias, Hypereides, Demosthenes and Naucrates respectively. The last is known only by this reference. Under the name of Lysias there is one still extant. Of the speech by Hypereides a fortunate chance brought to light in an Egyptian papyrus in 1856 sufficient to fill nine pages of a Teubner text. From Stobaeus a substantial paragraph was already known. The last edition of these fragments by Blass appeared in 1894; they were more attractively edited by F. G. Kenyon in 1906.

As for the example ascribed by our manuscripts to Demosthenes, both ancient and modern critics deny its authenticity. Blass quotes Dionysius as judging it "commonplace, thin and amateurish." He cites similarities to the *Menexenus*, to the *Panegyricus* of Isocrates and to the speech of Hypereides. Upon close examination, however, these parallels are quite unimpressive, even in the aggregate. All occasional speeches develop numerous commonplaces.

From the oration *On the Crown* 285 (320) we learn that Demosthenes was chosen to pronounce the eulogy over those who fell at Chaeronea in 338 B.C. The extant speech fits this occasion. It was not an enviable task to be asked to praise the fallen after

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such a disastrous defeat nor one to inspire a masterpiece. Moreover, the epideictic style, which the ceremony required, was alien to the combative nature of Demosthenes. The modern reader, therefore, will do well to suspend judgement, at least until after a careful and sympathetic reading.

Short shrift is accorded the oration by Blass, iii. pp. 404-406. There is a commentary in Dindorf's *Demosthenes* vii. pp. 1393-1412. Mention is lacking in Jebb's *Attic Orators*.

# ΔΗΜΟΣΘΕΝΟΥΣ

## LX

### ΕΠΙΤΑΦΙΟΣ

Ἐπειδὴ τοὺς ἐν τῷδε τῷ τάφῳ κειμένους, ἄνδρας ἀγαθοὺς ἐν τῷ πολέμῳ γεγονότας, ἔδοξε τῇ πόλει δημοσίᾳ θάπτειν καὶ προσέταξεν ἐμοὶ τὸν νομιζόμενον λόγον εἰπεῖν ἐπ' αὐτοῖς, ἐσκόπουν μὲν εὐθὺς ὅπως τοῦ προσήκοντος ἐπαίνου τεύξονται, ἐξετάζων δὲ καὶ σκοπῶν ἀξίως εἰπεῖν τῶν τετελευτηκότων ἔν τι τῶν ἀδυνάτων εὗρισκον ὄν. οἱ γὰρ τὴν ὑπάρχουσαν πᾶσιν ἔμφυτον τοῦ ζῆν ὑπερεῖδον ἐπιθυμίαν, καὶ τελευτῆσαι καλῶς μᾶλλον ἡβουλήθησαν ἢ ζῶντες τὴν Ἑλλάδ' ἰδεῖν ἀτυχοῦσαν, πῶς οὐκ ἀνυπέρβλητον παντὶ λόγῳ τὴν αὐτῶν ἀρετὴν καταλελοίπασιν; ὁμοίως μέντοι διαλεχθῆναι τοῖς πρότερόν ποτ' εἰρηκόσιν ἐνθάδ' εἶναί μοι δοκεῖ.

2 Ὡς μὲν οὖν ἡ πόλις σπουδάζει περὶ τοὺς ἐν τῷ πολέμῳ τελευτῶντας ἕκ τε τῶν ἄλλων ἔστιν

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\* In this genre ὦ ἄνδρες Ἀθηναῖοι is unusable because aliens



# DEMOSTHENES

## LX

### THE FUNERAL SPEECH <sup>a</sup>

**AFTER** the State decreed that those who repose in this tomb, having acquitted themselves as brave men in the war, should have a state-funeral, and appointed me to the duty of delivering over them the customary speech, I began straightway to study how they might receive their due tribute of praise ; but as I studied and searched my mind the conclusion forced itself upon me that to speak as these dead deserve was one of those things that cannot be done. For, since they scorned the love of life that is inborn in all men and chose rather to die nobly than to live and look upon Greece in misfortune, how can they have failed to leave behind them a record of valour surpassing all power of words to express ? Nevertheless I propose to treat the theme in the same vein as those who have previously spoken in this place from time to time.

That the State seriously concerns itself with those 2 who die in battle it is possible to infer both from these

and women were present ; there was no salutation for mixed audiences.

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ἰδεῖν καὶ μάλιστ' ἐκ τοῦδε τοῦ νόμου καθ' ὃν αἰρεῖται τὸν ἐροῦντ' ἐπὶ ταῖς δημοσίαις ταφαῖς· εἰδυῖα γὰρ παρὰ τοῖς ἀγαθοῖς ἀνδράσιν τὰς μὲν τῶν χρημάτων κτήσεις καὶ τῶν κατὰ τὸν βίον ἡδονῶν ἀπολαύσεις ὑπερεωραμένας, τῆς δ' ἀρετῆς καὶ τῶν ἐπαινῶν πᾶσαν τὴν ἐπιθυμίαν οὔσαν, ἐξ ὧν ταῦτ' ἂν αὐτοῖς μάλιστα γένοιτο λόγων, τούτοις ὥήθησαν δεῖν αὐτοὺς τιμᾶν, ἵν' ἦν ζῶντες ἐκτήσαντ' εὐδοξίαν, αὕτη καὶ τετελευτηκόσιν αὐ-

3 τοῖς ἀποδοθείη. εἰ μὲν οὖν τὴν ἀνδρείαν μόνον αὐτοῖς τῶν εἰς ἀρετὴν ἀνηκόντων ὑπάρχουσαν ἐώρων, ταύτην ἂν ἐπαινέσας ἀπηλλαττόμενην τῶν λόγων· ἐπειδὴ δὲ καὶ γεγενῆσθαι καλῶς καὶ πεπαιδεῦσθαι σωφρόνως καὶ βεβιωκέναι φιλοτίμως συμβέβηκεν αὐτοῖς, ἐξ ὧν εἰκότως ἦσαν σπουδαῖοι, αἰσχυνοίμενην ἂν εἴ τι τούτων φανείην παραλιπῶν. ἄρξομαι δ' ἀπὸ τῆς τοῦ γένους αὐτῶν ἀρχῆς.

4 Ἡ γὰρ εὐγένεια τῶνδε τῶν ἀνδρῶν ἐκ πλείστου χρόνου παρὰ πᾶσιν ἀνθρώποις ἀνωμολόγηται. οὐ  
 [1390] γὰρ μόνον εἰς πατέρ' αὐτοῖς καὶ τῶν ἄνω προγόνων κατ' ἄνδρ' ἀνενεγκεῖν ἐκάστω τὴν φύσιν ἔστιν, ἀλλ' εἰς ὅλην κοινῇ τὴν ὑπάρχουσαν πατρίδα, ἧς αὐτόχθονες ὁμολογοῦνται εἶναι. μόνοι γὰρ πάντων ἀνθρώπων, ἐξ ἧσπερ ἔφυσαν, ταύτην ὥκησαν καὶ τοῖς ἐξ αὐτῶν παρέδωκαν, ὥστε δικαίως ἂν τις ὑπολάβοι, τοὺς μὲν ἐπήλυδας ἐλθόντας εἰς τὰς πόλεις καὶ τούτων πολίτας προσαγορευο-

\* A commonplace of funeral speeches : Thucyd. ii. 42. 4.

† Blass censures the author for not following in the sequel a threefold division of his theme, which is here implied and may be found in Plato, *Menex.* 237 A-B : nobility of birth, upbringing and education, and exploits. These topics are