

CALLIAS

(1.) If Callias were contending about anything else but his freedom, gentlemen of the jury, even the speeches already delivered by the others would be sufficient for me ; but under the circumstances it seems to me to be shameful not to help Callias in what is just, as well as I am able, since he is demanding and asking, and since he is both my friend and my father's during his lifetime, many business transactions having taken place between us. (2.) I thought that Callias was living as a metic in this city in such a manner as to much rather deserve to receive some benefit from you than to be placed in (a position of) so great danger on such charges, but, as it is, those scheming against him make life not less uncertain to innocent people than to those guilty of many crimes. (3.) But it is right that you should not think the words of his servant to be trustworthy and the words of these men (*i. e.* the witnesses for Callias) to be untrustworthy, keeping in mind that no one, either a private person or an official has ever made any complaint against Callias, but that, living in this city, he has rendered you many services, and, receiving no blame at all, he has reached this age, while they during all their life having committed grave offences, and having experienced many miseries (or: having attempted to do many wrongs), now make their speeches about liberty as if being the authors of some

good. (4.) And I am not surprised, for they know that if they are convicted of lying they will suffer nothing more (*i. e.* worse) than their present condition, but if they succeed in deceiving you, they will have rid themselves of their present evils. And yet such people should be considered to be trustworthy, neither as accusers nor as witnesses,—men, who make their allegations to great advantage to themselves, but much rather (should we consider to be trustworthy those) who assisting the public treasury place themselves in (a position of) danger. (5.) It seems to me to be right, to consider the contest not a private affair, pertaining to these men (*i. e.* Callias and his friends) but a common affair of all in the city; for not only these keep slaves but all the others, and they (*i. e.* the slaves) looking at their (*i. e.* of Callias' slaves) lot will no longer look about, what good having done to their masters, they may become free, but, what falsehood having told against them (they may become free).

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