

soon as I had passed the examination for citizenship, indicted the Thirty (for murder) at the Areopagus. Remembering this, aid me and my father, and (stand by) the established laws and the oaths which you have sworn.

ALCIBIADES.

(1.) I do not, indeed, think, gentlemen of the jury, that you would insist to hear any reason (for accusing him) from those wishing to accuse Alcibiades. For from the beginning he has shown himself (to be) such a citizen, that, even if any one does not happen to be wronged by him, none the less it behooves him to consider him an enemy in consequence of his other pursuits. (2.) For his failings are not small, nor deserving of pardon, nor holding out hope that he will be a better man in the future, but (his failings) have been committed in such a manner and have reached such a pitch of badness, that his enemies are ashamed on account of some (misdeeds of his) in which he himself glories. I however, gentlemen of the jury, since also in former times there existed a dispute between our fathers (i e. of Alcibiades and the speaker), and now having suffered at his hands,—I shall endeavor to punish him with you (i e. with your countenance) for all that has been done (by him). (3.) On the other points Arcestratides has accused him sufficiently, for he cited the laws and produced witnesses of everything. But whatever he left out I shall inform you of, in detail.

(4.) Now, it is right, gentlemen of the jury, that men, serving as juror (in a case) concerning these points for the first time since we concluded peace, should be not only jurors but also law-givers themselves, well know-

ing that, in whatever way you will now decide concerning them, thus the city also in the future will deal with them. And it seems to me to be the duty of a good citizen and a just juror to interpret the laws in such manner, as would in all probability be of advantage to the city in the future. (5.) For some have the hardihood to say that no one is liable (to a charge) of desertion or of cowardice; for that there has been no battle, and that the law commands the soldiers to act as judges in this case: "if any one leave the ranks (and retreats) to the rear on account of cowardice, while the others are fighting." But the law does not provide for these alone, but also (for) "whoever are not present" in the infantry. Please read the law.

LAW.

(6.) You hear, gentlemen of the jury, that (the law) has been laid down about both, those who fall back to the rear while a battle is (in progress) and those who are not present among the infantry. Now, consider who they are that should be present. Not whoever have that age? (and are they) not whoever the Strategist enroll?

(7.) I think, gentlemen of the jury, that he alone of the citizens, is liable by the whole law. For (I think) that he could be rightly convicted of having shunned service, because, being enrolled as a hoplite, he did not set out, with you, while encamped, nor did he present himself to be placed (in the ranks) with the others,—and of cowardice (he would justly be convicted) because, while he ought to share the dangers of the hoplites, he preferred to serve in the cavalry. (8) And yet they say that he will make this defence, that since he served

in the cavalry, he did no wrong to the state. But I think that for this reason you would be justly angry with him, because, although the law enjoins that a man be deprived of his civic rights, if he serve in the cavalry, without being tried (*i e.* without having passed the scrutiny), he dared, untried, to serve in the cavalry. Please read the law.

LAW.

(9.) He now went to such a pitch of baseness, and so despised you, and (so) feared the enemy and was (so) anxious to serve in the cavalry, and cared (so little) for the laws, that he did not trouble himself at all about these dangers, but he (deliberately) wished to be deprived of his civic rights and that his money should be confiscated and to become liable to all penalties that have been laid down,—rather than to be with his fellow-citizens and become a hoplite. (10.) And others, never before having served as hoplites, but having served in the cavalry before this and (as horsemen) having done much harm to the enemy, (yet) did not dare mount their horses, fearing you and the law. For on this supposition they had laid their plans, not that the state would perish, but that it would be saved, and be powerful, and that it would exact punishment from the wrongdoers. But Alcibiades dared to mount his horse, being neither well-disposed to the democracy, nor having served in the cavalry before nor understanding (the service), nor having been tried and approved by you, (acting) on the supposition, that it would not be possible to the state to exact punishment from the wrongdoers.

(11.) You should keep in mind that if it shall be pos-

sible for any one to do whatever he wishes (to do), it is not of any use that laws should have been laid down, or that you should meet in assembly, or to choose strategi. And I wonder, gentlemen of the jury, if some one should think fit to condemn that man for cowardice, if, having been stationed in the front rank, he should be found in (lit. should become of) the second rank, when the enemy was approaching, but (should think fit) to grant that man pardon, if, having been stationed among the hoplites, he should appear among the horsemen. (12.) And gentlemen of the jury, I think that you are acting as jurors not only for the sake of the offenders, but in order that you may make also the others who are undisciplined more observing of right. And if now you punish the unknown, no one of the others shall be better; for no one shall know the one condemned by you; but if you punish the most conspicuous of the offenders, all will hear of it, so that the citizens will be better with this example before their eyes (lit. using this example). (13.) And now if you condemn him, not only those in the city will know of it, but also the allies will perceive it and the enemy will hear of it and they will hold the city in much greater esteem (lit. and they will think the city to be worthy of much more), if they see that you are especially angry on account of this kind of offences and (if they see) that those guilty of disorderly conduct in (times of) war meet with no pardon.

(14.) And consider, gentlemen of the jury, that of the soldiers some happened to be ill, others (happened) to be destitute of the necessities of life, and the former would have gladly nursed themselves, remaining in town, and the latter (would) have (gladly) attended to their private affairs, going home,—(and, again con-

sider that) some (would gladly) have served as light-armed troops, and others in the cavalry; (15.) but still you did not dare leave the ranks nor choose that which was pleasing to yourselves, but you feared the laws of the city much more than the danger threatening you from the enemy. Remembering these things, you should cast your vote, and make it clear to all that those of the Athenians who are unwilling to fight the enemy will suffer at your hands.

(16.) I think, gentlemen of the jury, that they will not know what to say concerning the law and the act itself. But, rising to speak, they will (beg him off) and beseech (you), saying they do not think it right that you should condemn the son of Alcibiades for so great cowardice, as if he (Alcibiades) had been the cause of many good things and not of many evils,—a man, whom if you had killed being at that age (i.e. the age of the defendant), when you for the first time found him out offending against you, so many misfortunes would not have been to (*i. e.* befallen) the state. (17.) It seems to me, gentlemen of the jury, to be a dreadful thing, if you condemned that one, himself (Alcibiades) to death but will, for his (Alcibiades) sake acquit the son, when doing wrong,—(the son), who himself did not dare to fight on your side, while his father thought it right to serve in the army of the enemy. And when, being a child, it was not yet clear, what kind of a man he would be, he was almost delivered to the Eleven on account of the crimes of his father. But now that you know in addition to what was done by that one (*i. e.* Alcibiades) also his (*i. e.* the defendant's) baseness, will you think fit to show mercy on him for the sake of the father? (18.) Is it not terrible, gentlemen of the jury, that these

people are so fortunate that, after they have been found out (as) offenders, they should be saved for the sake of their noble birth, while we, if we suffered through their being guilty of disorderly conduct, should not be able to recover (anything) from the enemy, for the sake of the valiant deeds of our ancestors? (19.) And yet (these noble deeds) were many and important and in behalf of the Greeks, and in no way like the deeds, committed by those concerning the city, gentlemen of the jury. And if those (our ancestors) enjoy greater fame, because seeing their friend, it is evident that you also will be thought better (if) punishing your enemies. (20.) I think it right, gentlemen of the jury, to be angry, if some of his relatives try to beg him off, because they did not attempt to ask him,—or asking it, they were unable to gain their end,—to do what (he) had been ordered (to do) by the city, but they try to persuade you that you should not exact punishment from the wrong-doers. (21.) But if any of the archons come to his assistance, making a display of their power, pluming themselves that they are able to save even those plainly guilty of illegal conduct, then you should reply, that, if all became like Alcibiades there would be no need of the office of strategus, for (the strategus) would have none to lead,—and next that it would be much more fitting for them to accuse those who leave the ranks than to speak in their behalf. For what hope is there that the others will be willing to obey the command of the generals, when they themselves try to shield those offending against discipline? (22.) I, indeed, think it right to acquit him, if those, speaking and begging in behalf of Alcibiades will show that he served among the hoplites or that he served in the cavalry, after having passed his scrutiny. But if without offer-

ing a just plea, they tell you to show them (this favor) you should remember that they are telling you to break your oaths, and to disobey the laws, and that, too eagerly coming to the rescue of wrong-doers, they will cause many to be desirous of the same deeds.

(23.) And I especially wonder, gentlemen of the jury, if any one of you shall think it right that Alcibiades should be saved on account of those, coming to his assistance, but should not perish, on account of his own baseness. Which (baseness) it is right that you should hear of, in order that you may know, that you would not rightly acquit him, (when acting on the supposition) as if he, indeed, were guilty in this, but had been a useful citizen in other respects. For you would justly condemn him to death in consequence of his other acts.

(24.) It is fitting that you should know of them (*i. e.* his other acts); for since you allow of defendants quoting their noble deeds, and the public services of (*i. e.* rendered by) their ancestors, it is right that you should listen also to the accusers, if they (wish to) show that the defendants have wronged you in many things, and that their ancestors have been the cause of many evils.

(25.) For he, being a boy, used to drink at the house of Archidemus, the blear-eyed,—who has embezzled not a little money of yours,—while many were looking on, lying at full length under the same rug, and used to go about carousing at midday, and had a mistress, when a minor, imitating his ancestors, and thinking that he could not become famous when older, if, as a young man, he was not reputed to be most wicked. (26.) He was summoned by Alcibiades after his misconduct became notorious (*lit: after he misconducted himself manifestly*). And yet, what kind of a man should he be

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