

ERGOCLES.

(1.) The accusations are so many in number and so terrible, gentlemen of Athens, that it seems to me that Ergocles would not be able to make sufficient amends to the people, if put to death several times for each one of his (mis-) deeds. For he is shown to have betrayed cities, and to have wronged consuls and fellow-citizens of yours, and from (being) poor to have become rich at your expense. (2.) And yet how could it be right to grant them pardon, when you see the ships, which they commanded, going to pieces for lack of money, and out of many becoming few (*i. e.*, the number of the ships, originally large, had dwindled down to an insignificant total), but (while you see) these, sailing out (as) poor men and (men) without means, (now) so quickly possessing the greatest wealth of the citizens? And, therefore, it is your duty, gentlemen of Athens, to be indignant on account of such things. (3.) For, indeed, it would be strange if now, while being burdened yourselves by the war taxes, you should grant pardon to those who steal and accept bribes, while, in former times, when your estates were large and the public revenues were large, you punished with death those coveting your possessions.

(4.) I think that all of you admit that, if Thrasybulus had definitely stated to you that he would sail out with triremes, and that he would hand over these (triremes) in a worn-out condition instead of new, and that the dangers would be yours, but the profits (would be) of

his friends, and that they would render you poorer on account of the war taxes, but that he would make Ergocles and his clique the richest of the citizens, none of you would have permitted him to sail out with the ships; (5,) especially since, as soon as you passed a vote, he should make a report of the money received from the cities, and that the commanders (who were) with him should sail homeward in order to give their accounts, Ergocles said you were again calumniating, and that you were eagerly returning to the old laws, and he advised Thrasybulus to seize Byzantium, and to keep his ships, and to marry the daughter of Seuthes, (6,) "in order that," he said, "you may put an end to their calumniations; for you will cause them not (*i. e.* instead of), to sit idly at home, plotting against you and your friends, but to fear for themselves." Thus, gentlemen of Athens, as soon they had filled themselves and had a taste of what belonged to you, they considered themselves aliens of the state. (7.) For as soon as they are rich they hate you, and no longer as going to be obedient do they make preparations but as going to rule you, and, fearing for what they have stolen, they are ready to seize strongholds and to establish an oligarchy and to do everything (in their power), in order that day by day you may be in the greater danger; for thus, they think, you will no longer pay attention to their own misdeeds, but, fearing for yourselves and for the state you will keep quiet, so far as they are concerned. (8.) And Thrasybulus, gentlemen of Athens (for it is not necessary to say more concerning him), did well thus dying (as he died), for he should neither be alive, while plotting such deeds, nor (should he) be put to death by you, having the renown of having rendered you some (signal)

service in former times, but (he should) be quits with the city in such a way (as he was). (9.) I hear that they, on account of (the proceedings in) the assembly the day before yesterday, are no longer sparing their money, but (trying to) purchase their lives from the speakers (*i. e.*, the public prosecutors), and from their private enemies and from the Prytanes, and that they (are trying to) bribe many of the Athenians with money. Against these (imputations of bribery) you should make an emphatic reply, (by) now exacting punishment from him, and you should make it clear to all men that there does not exist so much money, that you should succumb to it, so as not to punish wrongdoers.

(10.) For keep in mind, gentlemen of Athens, that not Ergocles alone is on trial, but the whole city. For now you are going to show your commanders, whether they must be just, or whether, when having embezzled of your possessions as much as possible, (they may) procure safety in the same manner, in which these now attempt (to procure safety). And yet we must know (this), gentlemen of Athens: (11,) whoever, while your affairs were in such straits, either betrays cities, or is disposed to steal or to accept bribes, he (will) hand over to the enemy our walls and our ships, and (will) establish an oligarchy to take the place of (our) democracy. So that it is not right for you to yield to their intrigues but to set up an example for all men, and not to think more of either gain or compassion, or any thing else but the punishment of these men.

(12.) I think that Ergocles, gentlemen of Athens, will not attempt to defend himself about *Halicarnassus*, and his commandership, and about the things done by him,

but that he will say that he came back from Phyle and that he is a democrat and that he shared in your dangers. But I, gentlemen of Athens, do not hold the same opinion concerning such things; (13,) but (I think that) all those who, desirous of liberty and justice, and wishing the laws to be in force and hating the wrong-doers, shared in your dangers, are not worthless citizens, and I affirm that not unjustly their exile is put down to their account; but those, who having come back wrong the people in a democratic state and make their private estates large at your expense,—it beseems us to be much more angry with them than with the Thirty. (14.) For these were appointed for this very purpose, that they might do you harm, if in some way they were able to; but to those you entrusted yourselves, that they might make the city great and free; of which nothing accrued to you, but as far as they were concerned you have been placed in (a position of) the direst dangers, so that much more justly you should take pity on yourselves than on these, and on your children and your wives because you are outrageously treated by such men. (15.) For when we thought that we had laid hold of safety, we suffer more dreadfully from our own leaders than from the enemy. And yet all of you know that we have no hope of safety, if once unsuccessful. So that it is right that you, cheering on yourselves, now exact from these the greatest penalty, and show the other Greeks that you punish the wrong-doers and (thus) you will make your leaders better. (16.) Thus, then, I cheer you on; but you must know, that, if you follow my advice, you will resolve the right thing for yourselves, but if not, you will have worse citizens in the rest of them. And

again, if you acquit these, they will not be grateful to you, but to the (money) expended and to the money which they embezzled ; so that you will leave to yourselves their enmity, but to their money they will be grateful for their safety. (17.) And thus, gentlemen of Athens, both the people of Halicarnassus and the others, wronged by these (*i. e.* Ergocles and his associates), if you exact from them the severest punishment, will think that they were ruined by these, but that you came to their assistance ; but if you grant these their lives, they will think that also you have become of one mind with those who betrayed them. So that it is right, that you, keeping in mind all this, at the same time should return a favor to your friends, and should exact punishment from those who did wrong.

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