

## LYSIAS IN ERATOSTHENEM.

1. It does not seem to me difficult to begin the accusation, jurors, but to cease speaking : things such in importance, and so many in number, have been done by them, that neither by deceiving could I make the accusation worse than it really is (*i.e.*, existing things), nor, being willing, would I be able to tell the whole truth ; but it is necessary either for the accuser to grow weary, or for time to fail.

2. But we seem to be suffering the contrary from (what we suffered) in former times. For, formerly, it was necessary for the accusers to show the enmity which they had toward the accused ; but now it is necessary to ask from the accused what enmity they had toward the State, on account of which they venture to do such wrongs to it. But I do not make these words as not having private enmities and misfortunes, but as if there were plenty of reason for all to be angry, on account of their private and public affairs.

3. In my own case, O jurors, having never pleaded either my own cause or that of others, I am now compelled, by what has taken place, to accuse this man, so that I often felt the greatest despondency, lest, on account of my inexperience, I should make the accusation, for my brother and myself, unworthily and unskillfully ; still, I will endeavor to establish the truth of these charges as briefly as I can.

4. My father, Cephalus, was persuaded by Pericles to come to this land, and lived there thirty years ; and neither we nor he ever brought an accusation against anybody, or were accused ourselves ; but we lived in such a manner,

under a democratic form of government, that we neither wronged others nor were wronged by others.

5. But when the Thirty, being villains and sycophants, were established in power, affirming that it was necessary to rid the city of those doing wrong, and turn the remaining citizens to virtue and justice,—though making such professions, they did not venture to do such things as I, speaking first in my own behalf, and in behalf of you, shall try to remind you.

6. For Theognis and Piso said, among the Thirty, in regard to the metics, that there were some dissatisfied with the form of government; therefore there was a very good pretext to seem to punish them, but in reality to get their money, for the city was poor in every respect, and the government needed money.

7. And, without difficulty, they persuaded their hearers, for they thought it of no account to kill men, but to take their money they made of the utmost importance. Therefore they decided to arrest ten, and, of these, two poor men, in order that they might have a defence, in respect to the others, that these things were not done for the sake of money, but in the interest of the State, as if they had ever done anything reasonably.

8. Accordingly, distributing the houses, they used to go to them, and me they found entertaining guests, whom having driven out, they gave me up to Piso, and the others, going to the workshop, took an inventory of the slaves. And I asked Piso if he was willing to save me, taking a bribe; and he said he would, if there was much of it.

9. Therefore, I said that I was ready to give him a talent of silver, and he agreed to do it. I knew that he regarded neither gods nor men; still, in view of the existing state of affairs, it seemed to me to be absolutely necessary to take a pledge from him.

10. And when he swore, imprecating destruction upon himself and children, that he would save me, on condition of receiving a talent, I went to my chamber and opened the chest. Piso perceiving this came in, and, seeing what was therein, called two of his servants, and commanded them to take what was in the chest.

11. But when he did not confine himself to the sum agreed upon, jurors, but took three talents of silver, four hundred cyziceni, a hundred darics, and four bowls of silver, I besought him to give me my travelling expenses ; whereupon he told me to rejoice if I saved my body.

12. And Piso and myself, coming out (of the house), Melobius and Mnesitheides met, returning from the workshop ; they overtook us at the very doors, and asked us where we were going ; he said to my brother's (house), to see what was in that house ; then they told him to go on, but bade me accompany them to Damnipus's (house).

13. And Piso, approaching me, told me to keep silence, and be of good cheer, as he was about to come there : and we found Theognis there, guarding the others : having given me up to whom, they went back ; and, being in such circumstances, it seemed best to me to run any risk whatever, as if death were already at hand.

14. So, having called Damnipus, I spoke to him as follows : You happen to be a friend of mine, and I have come to your house ; I have done no wrong, but I am about to be put to death on account of my property ; do you, therefore, in consideration of my wretched plight, kindly use your influence in my behalf to secure my safety. And he promised to do it. But it seemed better to him to mention it to Theognis, for he thought that he would do anything, if one should give him money.

15. And, while he was conversing with Theognis (as I hap-

pened to be acquainted with the house, and knew that there were two doors), it seemed best to me to try to save myself, thinking that, if I should escape detection, I should be safe, but, if I should be taken, I thought that, if Theognis should be persuaded by Damnipus to receive a bribe, I should get off none the less, but otherwise I should die all the same.

16. Having thought of these things, I fled while they were stationing a guard at the hall-door, and there being three doors through which I must pass, all happened to be open; then, coming to the (house) of Archeneus, the shipmaster, I sent him to the town to learn about my brother; and he came, and said that Eratosthenes had seized him in the road and led him off to prison, and I, having learned these things, on the following night, sailed to Megara.

17. And the Thirty gave the command to Polemarchus, made customary by them, to drink hemlock, before telling the accusation, on account of which he was about to die, so much did he want of being tried, and making his defence.

18. And when he was carried out of the prison-house dead, although we had three houses, they permitted him to be carried out from neither of them; but, having hired a bier, they laid him out, and, although there was much clothing, they gave none to us, asking it for his burial, but of his friends, one gave a garment, another a pillow, and what each one happened to have, that he gave for his burial.

19. And although we had seven hundred shields, belonging to us, together with gold, silver, brass, ornaments, furniture and female clothing to an amount far beyond their expectations, besides a hundred and twenty slaves, of whom they took the best, and threw the rest into prison, they reached such a pitch of insatiable desire and avarice, that they made an exhibition of their character; for, from the ears of the wife of Polemarchus, Melobius took the golden

earrings which she happened to be wearing, as soon as he came into the house.

20. And not in the least part of our property did we receive compassion from them ; but they so wronged us, on account of our property, as others would in anger for great wrongs, though we did not deserve these things from the city, but paid the expenses of all the choruses, and many taxes, and showed ourselves orderly, and did everything ordered, and had no private enemy, but freed many of the Athenians from their enemies. Of such things they thought the metics worthy, unlike those who are citizens.

21. For they drove out many of the citizens to their enemies, and, killing many unjustly, left them unburied ; and many enjoying the full rights of citizenship, in this city, they deprived of them ; and they prevented the daughters of many about to be married (from being married).

22. And now they have become so audacious, that they come here to defend themselves, declaring that they have done nothing wrong or disgraceful ; and I wish that they spoke the truth, for not the least share in this good would come to me.

23. But now these things are advantageous neither to the city nor to me, for, as I said before, Eratosthenes killed my brother, not having been wronged by him privately, or seeing him injuring the city, but zealously assisting his own transgression of the law.

24. And, having come up here, I wish to question him, O jurors, for this is my opinion : with a view to this man's advantage, I think it impious to converse even with another about him ; but to his injury I consider it to be holy and honorable to speak even to himself ; therefore rise up, and answer me what I ask you.

25. Did you lead away Polemarchus, or not? Fearing, I

did what was commanded by the Thirty. Were you in the council chamber when speeches were made about us? I was. Did you agree with those advising to kill, or did you oppose? I opposed. That we might not be killed? That you might not be killed. Thinking that we would suffer unjustly or justly? Unjustly.

26. Then, O basest of all men! did you oppose, in order to save us, but arrest us, in order to kill us? And, when the majority of you were masters of our safety, do you say you opposed those wishing to destroy us, but, when it was in your power alone both to save Polemarchus and not, did you lead him away to prison? Then because, as you say, by opposing you did no good, do you claim to be considered an honest man; but, because you arrested and tried to kill us, do you not think that you should suffer punishment for this?

27. And, moreover, it is not reasonable to believe him in this (if he speaks the truth in saying that he opposed), that it was commanded him. For surely, in the case of the metics, they did not take a pledge from him. To whom then was it less likely to be commanded than (to one) who happened to oppose them, and declared his opinion? for who was less likely to be a servant in these things than the man who opposed what they wished to be done?

28. And still it seems to me that there is a sufficient excuse for the other Athenians, to lay the blame of what has happened upon the Thirty. But how is it reasonable for you to accept the statements of the Thirty themselves, if they throw the blame on each other?

29. For, if there had been in the city any greater power than that by which he was ordered to kill men unjustly, you might justly pardon him; but now from whom will you ever exact punishment if it shall be possible for the Thirty to say that they did what was commanded by the Thirty?

30. (And while it was possible) to save him and abide by the commands of the Thirty, he arrested him, not in his house but in the street, and led him off. And you are all angry with as many as came into your houses making a search for you or for anything of yours.

31. But, if it was necessary to pardon those who have killed others for their own safety, you would more justly pardon them, for it was dangerous for those sent not to go, and to those overtaking to deny it; but it was possible for Eratosthenes to say, first, that he did not meet him; secondly, that he did not see him; for these things had neither proof nor trial, so that they could not have been investigated, even by those wishing to be enemies.

32. But you ought, O Eratosthenes! if you had been an honest man, far rather to have become an informer in favor of those about to die unjustly, than to arrest those about to die unjustly; but now your acts have been evident as those not of one troubled, but of one pleased with what has taken place.

33. So that it is necessary for the jury to give their decision from acts rather than from words, taking as proofs of the things then said, what they know to have happened, since it is not possible to furnish witnesses about these things; for it was not only impossible for us to be present, but also in each individual case, so that it is in the power of those who have done all evils to the State to say that they have done it every service.

34. I do not, however, shrink from the issue, but rather confess to you that I am utterly opposed (to their statements). Indeed, I wonder what in Heaven's name you would have done if in harmony with the Thirty, since when opposing them you killed Polemarchus. Come now, what would you do if you happened to be brother or son of his? would you acquit him? for Eratosthenes, jurors, must show one of two

# END OF SAMPLE TEXT



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