

THE CRIPPLE.

(1.) I come near to being thankful to the accuser, members of the boule, for getting up this suit against me. For formerly not having an occasion for giving an account of my life, now through him I obtained (this occasion). And I shall try to show in my speech that *he* is telling falsehoods, but that *I* have lived, until this day, worthy rather of praise than of envy; for he seems to have jeopardized me on this occasion through nothing else but envy. (2.) And yet, he who envies those, whom all others pity,—from what kind of baseness, do you think, would such a man abstain? (Jealousy prompted his suit against me.) For if he is accusing me falsely for the sake of money,—! but if he is seeking to avenge himself on me (on the plea of my) being an enemy of his, he is lying, for on account of his meanness I never had anything to do with him, either as friend or foe. (3.) Now, therefore, it is clear that he is jealous, because (although) afflicted by such a misfortune, I am (yet) a better citizen than he. For I think it behooves a man, members of the boule, (to try) to counteract defects of the body by pursuits of the mind. For if I [shall] have a mind and otherwise lead a life to correspond to my physical infirmity, in what respect shall I differ from him?

(4.) Well, concerning this point, let this be said. Concerning which it is right for me to speak, I shall speak as briefly as possible. For my accuser says I do

not justly receive the money from the city ; for that I am physically sound and do not belong to the cripples, and that I understand a trade such as (to enable me) to live even without this gift (*i. e.* the pension). (5.) And he adduces as proofs (1,) of my strength of body that occasionally I ride horseback, and (2,) of my success at my trade, that I am able to associate with men who can afford to spend money. Concerning, now, the affluence (accruing to me) from my trade and concerning my other means of support, such as they happen to be, I think all of you are acquainted (with the facts) ; yet I shall say a few words (on this point). (6.) My father left me nothing and I have ceased providing for my mother only two years ago, when she died ; and children who will take care of me, I have not as yet. But I possess (*i. e.* understand) a trade which is worth a little money (and) at which I myself work with difficulty, but I cannot yet afford to buy (a slave) to relieve (me) at it. Other income I have none but this (pension), and if you take this away from me, I should be in danger to come into the power of a most distressing fate. (7.) Do not however, members of the boule, ruin me unjustly, while it is open to you to save me justly, and do not take away from me, now that I am getting older and weaker, what you gave me when younger and stronger. And do not, *now*, through him, give an unkind reception to those who are an object of pity even to their enemies, while *formerly* you seemed to be most compassionate even in the case of persons who had nothing the matter with them, and do not cause the others also, who are similarly afflicted as I, to be discouraged, by (your) having the heart to wrong me. (8.) For it would be absurd, members of the boule, if when I had only this

misfortune, at that time I should be known to receive this money, while now that both old age and illness, and the evils that follow in their train, are also coming upon me, I shall be deprived of it. (9.) It seems to me that my accuser, alone of all men, could show most clearly the extent of my poverty. For if I, having been appointed as choregus for tragedies, should challenge him to an exchange of properties, he would choose to be a choregus ten times rather than to exchange property (with me) once. And is it not strange (for him) now to accuse me, (alleging) that on account of my wealth I can afford to associate on an equal footing with the richest people, whereas he would acknowledge me to be thus situated (as I described) and (to be) even more wretched, if something should occur, of what I said (just now).

(10.) Concerning my horsemanship, of which he had the assurance to speak to you, fearing neither nemesis nor being ashamed before you, not much need be said. For I, for my part, think, members of the boule, that all, having some misfortune (*i. e.* physical infirmity) are (always) seeking this and making this their study, how they shall manage their affliction with the least pain (to themselves). I am one of these, and having fallen into such a misfortune I found this (*i. e.* riding horseback) as a relief for the longer of the necessary journeys. (11.) And which is the most convincing proof, that I ride horseback on account of my infirmity, and not on account of arrogance, as he says: if I possessed wealth, I would make my journeys on a padded saddle, but would not ride on borrowed horses. But now, since I cannot afford to buy such (a saddle), I am often compelled to use borrowed horses. (12.) And yet, is it not absurd,

that this same man (lit. : this one himself), if he had seen me riding on a padded saddle, would have had nothing to say,—and, indeed, what *could* he have said,—while he (now) attempts to persuade you that I am not an invalid, because I ride borrowed horses? And (is it not absurd) that he does not accuse me because I use two canes (*i. e.* crutches) while other people use but one, (saying) that this too (*i. e.* the use of a single cane) is (a mark) of able-bodied men, while he does use with you as proof that I belong to the able-bodied (the fact) that occasionally I ride horseback? Both of which things I use for the same reason.

(13.) So much does he surpass all men in impudence that he tries to persuade you,—you being so many (in number), he being alone,—that I am not (one) of the cripples. And yet, if he shall convince some of you, members of the boule, on this point, what prevents me from being chosen by lot as (one) of the nine archons, and (what prevents) you from taking away the obol from me as (being) sound of body, and from voting it, all of you, to him, as (being) a cripple? For I should say, you will not take away your gift from one and the same man, as being sound, while the thesmothetae will prevent him from drawing lots, as being physically unsound!

(14.) But, as a matter of fact, you do not agree with him, nor does he (agree with himself), when in his right mind. For he, as if my misfortune were an heiress, is come to dispute (about it), and he tries to persuade you, that I am not such as you all see (that I am), but you,—which is the part of sane men,—trust your own eyes rather than his words.

(15.) He says I am a bully, and of violent temper, and

of an exceedingly wanton disposition, as if he were likely to speak the truth, if he should call me hard names, and (as if) he would not do this (*i. e.* speak the truth) if (he should describe me) in milder language. I think, members of the boule, that you must understand, what people are allowed (lit. to what people it is admissible) to be bullies, and to what people (this privilege) does not belong. (16.) For it is not likely, that poor men and those in very indigent circumstances should be overbearing, but (rather) those, possessing much more than the bare necessaries; nor those infirm in body, but those relying on their strength more than others; nor those already advanced in years, but those still young and with their notions (still) young. (17.) For the rich buy off the dangers with their money, but the poor are forced to be discreet by their want of resources; and the young expect to find pardon with the older people, but older people, when going astray, both (the young and the old) equally reproach; (18,) and again to the strong, even if suffering no harm it is admissible to bully whomever they wish, but to the weak it is not possible either to defend themselves, when treated insolently, against those who begin (*i. e.* who give the provocation), nor (is it possible for them) when wishing to treat (any one) insolently, to get the better of their intended victims. So that the accuser seems to me to speak concerning my overbearing ways not seriously, but joking, nor wishing to convince you that I am such, but wishing to ridicule me, doing, as it were, something fine.

(19.) Again he says that there come together at my place men of bad character, in great numbers, who have squandered their own fortunes, and (now) are laying

snare for those who wish to keep theirs. Keep in mind, all of you, that, in saying this, he does not accuse me more than the rest, who have trades, nor those who meet at my place more than those who (meet) at the shops of other tradesmen. (20.) For each of you is accustomed to frequent (some place), the one (going) to the perfume-shop, another to the barber's, another to the shoemaker's, another, again, wherever he may happen (to go habitually), and most men to those established nearest the market-place, but least to those furthest away from it; so that, if any of you shall condemn those meeting at my shop of wickedness, it is evident that (he condemns) also those spending their time at the other men's shops; and if these, then all the Athenians; for all of you are accustomed to frequent and spend your time somewhere or other.

(21.) But I don't know why it is necessary for me to weary you any longer by defending myself minutely against each detail of his accusations (lit.: of the things said). For if I have spoken on the main points, why is it necessary to tell earnestly about things as trifling as this man (is himself)? I would (rather) ask you, members of the boule, to hold the same opinion concerning me as (you held) before. (22.) And do not deprive me, on account of this man, of that, in which alone of the things in my country fortune has allowed me to share; and do not let him, being one, persuade you to take away again, what all of you granted me in common. For since, members of the boule, the deity has deprived me of the greatest offices, the city voted this money for us, considering that strokes of both bad and good fortune are apt to alight on all alike. (23.) Should I not be most miserable if on the one hand I should be deprived

through my misfortune of the fairest and greatest things, and on the other hand should be robbed through my accuser of that which the city granted (me), taking thought of those thus situated? Do not, I pray you, members of the boule, cast your votes thus. (24.) For why, indeed, should I find you thus disposed (toward me)? Perhaps because at any time, some one, being involved in a lawsuit through me, lost his fortune? But not even one could prove that. But then, because I am a busy-body and over-bold and quarrelsome? But I do not enjoy such a condition of life (as is requisite) for such behavior. (25.) But because I am too over-bearing and of violent temper? But not even he (my accuser) would say that, if he did not wish to lie about this as about the other things. But because, having become a man of influence during the rule of the Thirty, I harmed many citizens? But I went into exile with the democrats to Chalcis, and while it was possible for me to dwell among them as a citizen without fear, I preferred to live in danger with all of you. (26.) And, therefore, members of the boule, do not let me, guilty of no misdoing, meet with the same treatment as those who are guilty of many crimes, and cast the same vote concerning me as the other boule did, remembering that, not having handled money belonging to the city, I am (now) giving account of them, nor, having held any office, I now have to render an account of this, but only about an obol I am pleading. And thus (*i. e.* if you keep that in mind) all of you will render a just verdict, and I, obtaining this, shall be grateful to you, and he will learn in the future not to plot against those weaker (than himself), but (to try) to get the better of those who are his equals.

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