

## PHILOCRATES.

(1.) This trial, gentlemen of the jury, has been more destitute (of accusers) than I expected. For many were those threatening and those saying they would accuse Philocrates; of whom no one now is to be seen. (A circumstance) which also to me appears to be a proof, second to none, of the schedule, that it happens to be (= is) in accordance with the facts. For if he did not have much of Ergocles' money, he would not be so (well) able to get rid of his accusers. (2.) I believe, gentlemen of the jury, that you all know, that you condemned Ergocles to death for this reason, because, by badly managing the affairs of the state, he gained a property of more than thirty talents. And of this money nothing is to be found in the city. And yet whither should one turn or where (should one) look for the money? For if it shall not be found with his marriage-relations, or with the men with whom he lived most intimately, it shall hardly be found with his enemies. (3.) And of whom did Ergocles think more than of Philocrates, or with whom of men was he on more intimate terms? Did he not take him along as your *poletes*, and made him purser of his own money, and finally appointed him as trierarch? (4.) And yet, it would be strange, if those having property complain, when serving as trierarchs, while he, formerly possessing nothing, at that time voluntarily undertook (the burden

of) this liturgy. And so he (Ergocles) did not make him trierarch to suffer loss (lit.: as going to be mulcted), but to benefit him (lit.: as going to be benefited) and to be a guardian of his own (*i. e.* Ergocles') money, having not whom he should trust rather than this one.

(5.) I think, gentlemen of the jury, that Philocrates has two, and only two, ways of clearing himself of the charges; for he should show either that others have the money of Ergocles or that he (Ergocles) has perished unjustly, having embezzled nothing of what belonged to you, nor having accepted bribes. But if he shall do neither of these things, it seems proper to condemn him, and not, on the one hand, to be angry with those who take away from the others, and on the other hand to pardon those who keep that which belongs to you.

(6.) Who of the Athenians does not know that three talents were deposited with middle-men for the (public) speakers at the time of Ergocles' trial, if they could save him and not accuse him? Who (*i. e.* the public speakers), when they saw the anger on your part, who wished to punish (Ergocles), kept quiet and dared not show their intentions. And at first, he (Philocrates), not recovering the money from them, said that he would lay information (against them) before the state; (7.) but after he had received both this (money) and had become master of the other money of him (*i. e.*, Ergocles), he came to such a pitch of daring, that he procured witnesses, who will testify that he, of all men, was the greatest enemy of Ergocles. And yet do you think, gentlemen of the jury, that he would have reached such a degree of madness, as to undertake voluntarily a trierarchy, Thrasybulus being strategus and he (*i. e.* Philocrates) being at variance with Er-

gocles? For how could he sooner be ruined, or how could he more expose himself to insult?

(8.) Concerning, now, these points, what has been said is sufficient. I think it right, however, that you should aid yourselves, and should punish the wrongdoers much rather, than think those who keep that which belongs to the city an object of pity. For he will not put down anything of what belongs to himself, but will only (have to) pay to you what belongs to you, and much more than this will be left to him. (9.) For it would be terrible, gentlemen of the jury, if you should be angry with those who are unable to pay their taxes, and confiscate their property as (that) of wrongdoers, while you should not punish those who are holding that which belongs to you, but should (in this way) rob yourselves of your money, and render these still more dangerous enemies. (10.) For as they go about with the consciousness of having some of your belongings, they will never cease to be evil-minded, in the belief that misfortune alone to the state is their chance of ridding themselves of all annoyance.

(11.) I think, gentlemen of the jury, that in this trial not only his money should be involved, but that he should also stand in danger of losing his life. For it would be terrible, if those, sharing knowledge with the thieves of property stolen from private persons, should be liable to the same (penalty as the thieves themselves), while he, who was cognizant of Ergocles, robbing the city and accepting bribes at your loss, should not meet with the same punishment, but should receive as prizes, the property which had been left by him, in return for his own wickedness. (12.) And they are deserving of your anger, gentlemen of the jury. For

these men, when Ergocles was being tried, went around among the people and said that five hundred men from Piraeus had been bribed by them, and sixteen hundred from the city, and they claimed they trusted more in their money than that they feared their own misdeeds. (13.) And now, on that occasion you showed them, and if you are sensible you will now again make this evident to all men, that there is not so much money in existence to dissuade you from punishing whomever you find guilty of wrong-doing, and that you will grant no impunity to those who rob and steal what belongs to you. (14.) Such is then my advice to you. For you all know that Ergocles sailed away with the intention of making money, and not with the intention of gaining praise and honor with you, and no one else has the money (which Ergocles gained) but this man. If now you act wisely, you will recover what belongs to you.

# END OF SAMPLE TEXT



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