

## PANEGYRIC.

For many other noble achievements, fellow-Greeks, it behooves (us) to cherish the memory of Hercules, but (also) because he instituted this gathering and these contests through his good-will towards Greece. For up to that time the (Greek) cities manifested a hostile disposition towards one another, (2) (but after he had put a stop to (the power of) tyrants, and restrained the insolent, he founded (these) contests of strength, rivalry and display of wealth, and exhibition of understanding in the most beautiful spot of Greece, in order that we might gather to the same place for this, to see this, to hear that. For he thought that this gathering on this spot would become the beginning of a universal friendship among the Greeks. (3.) These then were his intentions. But I have come not to talk about trifles nor to contend about words. For I consider that this is the part of sophists, men of no practical use and badly in want of a livelihood, but that it is (the part) of a good man and a useful citizen to deliberate about things of the greatest importance, seeing that Greece is in such a disgraceful condition, and that much of it is in the power of the barbarian, and that many cities have been utterly ruined by tyrants. (4.) And if we suffered this through lack of strength, it would be necessary to acquiesce in this misfortune: but since (we suffer thus) through dissension and through our quarrelling among ourselves, should we not cease this (quarrel-

ing) and check that (encroaching of the barbarians), knowing that to be quarrelsome is (the privilege) of the prosperous, but to deliberate for the best (the duty) of those in adversity? (5.) For we see that many great dangers are encompassing us on all sides; you know that power belongs to those who rule the sea, and that the king is the dispenser of money, and that the persons of the Greeks are (at the disposal) of those who can afford to pay (for them), and that he himself has many ships, and that the tyrant of Sicily has many. (6.) So that we ought to put an end to the war among ourselves, and with one mind hold on by our safety, and to be ashamed about the past, and to fear concerning that which is going to be, and to imitate our ancestors who caused the barbarians who wished for another's belongings to be deprived of their own, and who, driving out the tyrants, set up liberty as a common possession for all. (7.) I wonder at the Lacedaemonians especially, with what mind they suffer Greece to be burned, (although) being leaders of the Greeks, not unjustly, both on account of their inborn valor and their knowledge of warfare; they alone who live in a country that never was devastated (by enemies), without walls, without dissension, unconquered and ever using the same institutions; wherefor we hope that their liberty will be everlasting, and that, having been the saviours of Greece in times of danger that belong to the past, they (now) are looking out for what the future will bring. (8.) And, indeed, the coming opportunity is not better than the present; for we should not look on the misfortunes of those who perished as something not pertaining to us, but as our own, and we should not wait until the combined powers of both (king of Persia

and tyrant of Sicily) attack us, but we should check their insolent conduct, as long as it is still possible. (9.) For who could not help seeing that they have grown powerful by our warring among ourselves? And although this is not only disgraceful but positively dangerous, those who are guilty of great wrongs are free to enjoy the fruits of their wickedness, but the Greeks have no power to punish them.

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