

**THE ORATION OF  
DEMOSTHENES ON THE  
CROWN: WITH NOTES**

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The oration of Demosthenes on the crown: with notes by J. T. Champlin

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**J. T. CHAMPLIN**

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THE  
ORATION  
OF  
DEMOSTHENES  
ON  
THE CROWN.

WITH NOTES,

By J. T. CHAMPLIN,  
PROFESSOR OF GREEK AND LATIN IN WATERTOWN COLLEGE.

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*"Cujus non tam vibrarent fulmina illa, nisi numeris contorta  
ferrentur."*—CIC. Orator, c. 70.

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NEW EDITION, REVISED.

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PREFACE  
TO THE FIRST EDITION

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THE present edition of "The Crown" owes its existence to the conviction, that the ripening scholarship of our land calls for a new attempt to illustrate this great author. It would have been the choice of the editor, that the work should have been undertaken by some abler and more experienced hand; but as no such hand was put to it, he has, after much hesitation, ventured to attempt it himself. The points upon which most attention has been bestowed, and in which the merits of the edition, if it have any, will be found principally to consist, are the following:—

1. An attempt has been made to furnish in the notes all necessary historical and archæological information. The need of such information is very much felt in reading this Oration, since it deals largely in the history, laws, and politics of Athens, and, indeed, of all Greece. Laws are quoted, measures cited, and historical events alluded to, which, though familiar to the audience to which they were addressed, require illustration in order to be understood at the present time. In such a discussion, too, there are necessarily many technical terms which need explanation. All needed aid of this kind, it is hoped, will be found in the notes. In furnishing information of this nature, I have derived great assistance, as will be seen by the references.

from Hermann's Manual of the Political Antiquities of Greece ; a book full of the profoundest learning, presented in the clearest and most compressed form. I have also made free use of Thirlwall's History of Greece, an attentive perusal of which, but more particularly of Chapters XLI.-XLVII., I would recommend to all who read this Oration.

2. A good deal of attention has been bestowed upon the explanation of words, sentences, and grammatical constructions. Demosthenes is an unusually difficult author to translate ; and hence an editor, who would adapt his labors to the attainments of students in our academic courses, has much to do in the way of removing difficulties of this kind. It has been with this end in view, that so many words, sentences, and, in a few instances, even long passages, have been translated. It has not been intended, however, to translate any word or sentence, the meaning of which it might be supposed to be within the power of our ordinary students fully to comprehend by a reasonable amount of study ; except, perhaps, in a few cases, where the importance of a word or phrase to the understanding of what precedes or follows seemed to render it desirable to prevent all possibility of mistaking its meaning, by translating it. Generally, too, only those passages have been translated, which, in order to their full understanding, require, besides a translation, the introduction of certain explanatory words or phrases. In other words, I have translated but very little barely for the purpose of translation, but generally with a view to the introduction or addition of certain explanatory remarks. In doing this, however, I cannot deny that my object has been to make the task of reading the text easier. From my own experience, both as a student and a teacher of this author, I am convinced that there is need of something being done in this way to encourage the efforts of the beginner. Ripe scholars, who have an extensive and accurate knowledge of the Greek language,



and who, besides, have at hand the books which are necessary for a thorough original study of Demosthenes, need nothing but the bare text; but for mere learners, such as this book is designed for, I am satisfied that some assistance in the way of translating difficult words and passages is needed. This seems necessary, in order to prevent them from resorting to improper helps. Whatever objections, therefore, there may be, in ordinary cases, to so free a use of translation as has been made in the present instance, I hope it will be considered that there are weighty reasons in its favor, in this particular case, growing out of the nature of the author commented upon. After all the assistance that has been given in this way, it is believed that enough of difficulty remains to task the powers and stimulate the industry of the student in no ordinary degree. It should be added here, that the translations given in the notes have been made with the simple purpose of expressing, as clearly as possible, the meaning of the original.

3. Another point upon which no inconsiderable attention has been bestowed, is the development of the course of thought pursued by the orator. For this purpose, a very full and minute analysis has been prefixed to the Notes, and special pains have been taken to point out in the notes the meaning of those words and phrases which may be regarded as the *hinges* of the thought, to notice the transitions, to show the connection of consecutive ideas, and the relevancy of what, without explanation, might appear foreign to the subject. It has been my object to aid the diligent student in obtaining a clear and vivid conception of the stirring thoughts and sentiments contained in this masterpiece of the prince of orators; and should it be thought that I have succeeded in this to any good degree, I shall not feel that I have labored in vain.

In making up the *notes*, I have made free use of the comments of others, whenever they seemed to my purpose. I

have designed that they should embody, in a compressed form, all that is truly valuable which has been contributed in the way of illustration, by the great editors of Demosthenes, such as Reiske, Wolf, Taylor, Schäfer, etc., and thus be a representative of the present state of the interpretation of this author. But on very many passages of no inconsiderable difficulty, I could find nothing satisfactory in any of the commentaries of others at my command, for the explanation of which, therefore, I have been obliged to draw upon my own reading and resources; so that I flatter myself it will be found that I have contributed something of my own towards the illustration of the text. Between what is original, therefore, and what is compiled, it is hoped that but few passages, which really need illustration, will be found unexplained; and that, whatever else may be said of the notes, it cannot be said of them, as Cecil said of commentaries on the Scriptures, that "they are very good, except on difficult passages." In thus meeting, rather than avoiding, the difficult questions, I am aware that I have laid myself open much more to criticism; but this consequence, however undesirable, I shall not regret, if I have really succeeded in throwing any light upon them.

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THIS new edition has been as carefully revised as the time and circumstances of the editor would admit, and it is hoped will be found to contain all that the ordinary reader may desire.

## ΔΗΜΟΣΘΕΝΟΥΣ

### Ὁ ΠΕΡΙ ΤΟΥ ΣΤΕΦΑΝΟΥ ΛΟΓΟΣ.

Πρῶτον μὲν, ὦ ἄνδρες Ἀθηναῖοι, τοῖς θεοῖς εὐχομαι  
πᾶσι καὶ πάσαις, ὅσῃν εὖνοιαν ἔχων ἐγὼ διατελῶ τῇ  
καὶ τε πόλει καὶ πᾶσιν ὑμῖν, τοσαύτην ὑπάρξαι μοι παρ'  
ὑμῶν εἰς τουτοὺ τὸν ἀγῶνα, ἔπειθ', ὃ πέρ ἐστι μάλιστα  
ὑπὲρ ὑμῶν καὶ τῆς ὑμετέρας εὐσεβείας τε καὶ δόξης,  
τοῦτο παραστήσαι τοὺς θεοὺς ὑμῖν, μὴ τὸν ἀντίδικον  
σύμβουλον ποιήσασθαι περὶ τοῦ πῶς ἀκούειν ὑμᾶς ἐμοῦ  
δεῖ (σχέτλιον γὰρ ἂν εἴη τοῦτό γε), ἀλλὰ τοὺς νόμους  
καὶ τὸν ὄρκον, ἐν ᾧ πρὸς ἅπασιν τοῖς ἄλλοις δικαίους  
καὶ τοῦτο γέγραπται, τὸ ὁμοίως ἀμφοῖν ἀκροῦσασθαι.  
Τοῦτο δ' ἐστὶν οὐ μόνον τὸ μὴ προκατεγνωκῆναι μηδέν,  
οὐδὲ τὸ τὴν εὖνοιαν ἴσην ἀμφοτέροις ἀποδοῦναι, ἀλλὰ  
καὶ τὸ τῇ τάξει καὶ τῇ ἀπολογίᾳ, ὡς βεβούληται καὶ  
προήρηται τῶν ἀγωνιζομένων ἕκαστος, οὕτως εἶσαι  
χρήσασθαι.

Πολλὰ μὲν οὖν ἐγὼ γ' ἐλαττοῦμαι κατὰ τουτοὺ τὸν  
ἀγῶνα Αἰσχίνου, δύο δ', ὦ ἄνδρες Ἀθηναῖοι, καὶ με-  
γάλα· ἐν μὲν ὅτι οὐ περὶ τῶν ἴσων ἀγωνίζομαι· οὐ