

σαν, εὐφημείτωσαν, ψηφίσματα γράφωμεν πρὸς βασιλέας,
 ἐπαινοῦντες | θαυμάζοντες αἰτοῦντες χρόνους εἰς ἀρχὴν πλεί-
 30 ονας, | πέμπωμεν εἰκόνας εἰς Δελφούς, εἰς Ὀλυμπίαν, Ἀθή-
 ναζε, πρῶτον πληρώσαντες τὰς πόλεις τὰς ἡμετέρας·
 γραφέσθω δὲ νῦν περὶ αὐτὸν ἔχων κύκλῳ τὸ γένος τῶν
 418 ὑπηκόων, εὐφημοῦντας ἅπαντας, ἐπικροτοῦντας, προη-
 γείσθωσαν <ἐν> τῷ πίνακι καὶ πόλεις ἐν γυναικῶν σχή-
 ματι, | φαιδραὶ καὶ γεγηθυῖαι. καὶ ὅσα ἐνδέχεται ἀπὸ τῶν
 πραγμάτων τούτοις προσθήσεις.

5

ΠΕΡΙ ΕΠΙΤΑΦΙΟΥ

Λέγεται μὲν παρ' Ἀθηναίοις ἐπιτάφιος ὁ καθ' ἑκα-
 στον ἐνιαυτὸν ἐπὶ τοῖς πεπτωκόσιν ἐν τοῖς πολέμοις λε-
 γόμενος λόγος, εἴληφε δὲ τὴν προσηγορίαν οὐδαμῶθεν
 ἄλλοθεν ἢ ἀπὸ τοῦ λέγεσθαι ἐπ' αὐτῷ τῷ σήματι, οἱοί
 10 εἰσιν οἱ τρεῖς Ἀριστείδου λόγοι· οἷους γὰρ ἂν εἶπεν ὁ πολέ-
 μαρχος, ἐπειδὴ καὶ τούτῳ τὸ τῆς τιμῆς ταύτης ἀποδέ-
 δοται παρ' Ἀθηναίοις, τοιούτους ὁ σοφιστὴς συνέταξεν.
 ἐκνενίκηκε δὲ διὰ τὸ χρόνον πολὺν παρεληλυθέναι | ἐγ-
 κώμιον γενέσθαι· τίς γὰρ ἂν ἔτι θρηνήσειε παρ' Ἀθη|ναίοις
 15 τοὺς πρὸ πεντακοσίων ἐτῶν πεπτωκότας; Θουκυ|δίδης δὲ
 λέγων ἐπιτάφιον ἐπὶ τοῖς πεσοῦσιν ἐπὶ τοῖς 'Ρειτοῖς κατ'
 ἀρχὰς | τοῦ Πελοποννησιακοῦ πολέμου οὐχ ἀπλῶς ἐγκώμιον
 μόνον εἶπε τῶν ἀνδρῶν, ἀλλὰ καὶ ἐπεσημῆνατο ὅτι πεσεῖν
 ἐδύναντο· ἀλλὰ καὶ <τὸν> ἀπὸ τοῦ θρήνου τόπον ἐφυλάξατο
 20 διὰ τοῦ πολέμου τὴν χρεῖαν, οὐ γὰρ ἦν ῥήτορος <ποιεῖν>
 δακρύειν | οὓς προετρέπετο πολεμεῖν· ἔθηκε δὲ τὸν ἀπὸ τῆς
 παρα|μυθίας τόπον. οὕτω καὶ Ἀριστείδης, εἴ ποτε ἔλεγε
 τούτους τοὺς λόγους ἐπὶ τοῖς προσφάτως πεσοῦσιν,
 ἐχρήσατο ἂν τοῖς τοῦ ἐπιταφίου κεφαλαίοις, ὅσα ἐστὶν
 25 αὐτῷ οἰκεῖα· νῦν δὲ χρόνος πολὺς παρεληλυθὼς οὐκέτι
 δίδωσι χώραν οὔτε θρήνοις οὔτε παραμυθίαις· λήθη

28 γράφωμεν p: -ομεν mWY βασιλέας p: -έα mWY (cf. 415. 9,
 416. 24) 29 θαυμάζοντες p: -ομεν mWY 30 πέμπωμεν
 p: -ομεν mWY 31 πρῶτον p: πρὸς ἕτερον τούτων m: πρὸς
 ἕτερον τούτων Y: πρὸς ἡπειρον τούτων W: πρότερον τούτων Kroll
 τὰς . . . ἡμετέρας p: τὰς πόλεις WY: om. m 32 ἔχων Spengel:
 ἔχον p: ἐκ τῶν mY: om. W

418. 1 ὑπηκόων + τοὺς mY, + καὶ W 2 suppl. Nitsche σχή-
 ματι mWY: -ασι p 3 ἀπὸ p: om. mWY 418. 5 sqq. hoc caput
 habent PmWp 6 μὲν p: om. PmW 9 σήματι Westermann:
 σώματι codd. 10 γὰρ ἂν PW: γὰρ m: om. p 16 ἐπὶ τοῖς 'Ρειτοῖς

let them sing, let them glorify him. Let us compose decrees to send to the emperors in praise and admiration, and in prayer for many years of his rule. Let us send statues to Delphi, to Olympia, to Athens—first, however, filling our own cities with them. Let him be depicted with his subject people all around him, all giving thanks and applauding. Let cities lead the procession in the picture, represented as women, bright-faced and rejoicing.’

You should add to this whatever the circumstances allow.

[XI]

THE FUNERAL SPEECH

(EPITAPHIOS)

At Athens, *epitaphios*—funeral speech—is the name of the speech delivered each year over those who fell in the wars. It is so called simply because of its being spoken over the actual grave. Aristides’ three speeches are an example; the sophist composed orations such as would have been delivered by the polemarch, to whom this privilege is assigned at Athens. But because of the passage of time, it has come to be predominantly an encomium. Who could lament before the Athenians for those who fell 500 years before? Thucydides, however, writing a funeral speech for those who fell at Rheitoi at the beginning of the Peloponnesian War, did not simply pronounce an encomium on the men, but made the point that they were capable of meeting death; he was cautious, however, of the topic of lamentation because of the needs of the war—it was not the orator’s business <to cause> to weep those whom he was exhorting to fight. He also added the consolatory topic. So Aristides, if he had spoken these speeches over the recently fallen, would have used the headings of the funeral speech which belong especially to it. As it is, however, the long passage of time removes the occasion for lamentations or consolations. Forgetfulness of sorrow has

Westermann: ἐπὶ τοῖς ῥήτορσι PW: om. mp: secl. Bursian 18 <τὸ>
 πεσεῖν Bursian 19 ἐδύναντο Wp: ἐδύναντο Pm, probat Bursian
 <τὸν> et τόπον Finckh: τὸ ποσὸν PWp: τὸν ποσὸν m 20 οὐ γὰρ
 Spengel: ὅπερ codd. <ποιεῖν> dubitanter addidimus: <εἰς> δά-
 κρυ<α συγχ>εῖν Nitsche

τε γὰρ ἐγγέγονε τῷ χρόνῳ τοῦ πάθους, καὶ ὃν παρα-
 μυθησόμεθα οὐκ ἔχομεν· οὔτε γὰρ πατέρες ἐκείνων
 οὔτε τὸ γένος γνῶριμον. ἄτοπον δὲ ὅλως εἰ καὶ γνῶ-
 30 ριμον τυγχάνοι, καὶ προσέτι ἄκαιρον τὸ μετὰ πολὺν
 419 τῷ χρόνῳ τῆς λύπης. οὐκοῦν ὁ μετὰ χρόνον πολὺν
 λεγόμενος ἐπιτάφιος καθαρὸν ἐστὶν ἐγκώμιον, ὡς Ἴσο-
 κράτους ὁ Εὐαγόρας. εἰ δὲ μὴ πάνυ μετὰ πολὺν λέγοιτο,
 ἀλλ' ἐπτά που μηνῶν ἢ ὀκτὼ παρελθόντων, ἐγκώμιον
 5 μὲν λέγειν δεῖ, πρὸς δὲ τῷ τέλει χρῆσθαι τῷ παραμυ-
 θητικῷ κεφαλαίῳ οὐδὲν κωλύσει, πλὴν ἔαν μὴ συγγε-
 νῆς ἐγγυτάτῳ τυγχάνῃ τοῦ τεθνεῶτος ὁ λέγων. τοῦτ' αὖ
 γὰρ οὐδὲ μετ' ἐνιαυτὸν δίδωσιν ἀνάπαυλαν τοῦ πάθους
 ἢ μνήμῃ· διόπερ οὗτος σώσει καὶ μετ' ἐνιαυτὸν τοῦ
 10 παθητικοῦ λόγου τὸν χαρακτήρα.

Διαιρεθήσεται δὲ ὁ ἐπιτάφιος λόγος, ὁ παθητικός,
 ὁ ἐπὶ προσφάτῳ τῷ τεθνεῶτι λεγόμενος, τοῖς ἐγκωμια-
 στικοῖς κεφαλαίοις, πανταχοῦ ἐφεξῆς ἐκάστῳ τῶν
 κεφαλαίων παραμυγνυμένου τοῦ πάθους ἐκ μεταχει-
 15 ρίσεως οὕτως· ὦ πῶς συνοδύρωμαι τῷ γένει τὸ πάθος,
 ὦ τὴν ἐπιβολὴν τοῦ θρήνου πόθεν ποιήσομαι; ἀπὸ
 τοῦ γένους εἰ βούλεσθε πρῶτον· τοῦτο γὰρ αὐτὸ κρη-
 πῖς τῶν ὄλων. οὐκοῦν ὅτι λαμπρὸν τοῦτο ἔρεῖς, καὶ
 τῶν ἐν τῇ πόλει μᾶλλον ἐνδοξότατον, ἀλλ' ὥσπερ λαμ-
 20 πάδα ἡμμένῃ ἐν τῷ γένει τὸν πεπτωκότα τοῦτον
 δαίμων ἀπέσβεσε. χρή γὰρ τὰ κεφάλαια μὴ καθαρεύειν
 τῶν θρήνων, ἀλλὰ καὶ γένος λέγῃς, θρηνεῖν κατ'
 ἀρχὰς τοῦ γένους τὸν πεπτωκότα καὶ μεσοῦντος τοῦ
 γένους καὶ τελευτῶντος, καὶ ἕτερόν τι κεφάλαιον. εἴτα
 25 μετὰ τὸ γένος τὰ περὶ τὴν γένεσιν αὐτοῦ ἔρεῖς· ὦ
 ματαίων μὲν ἐκείνων συμβόλων, ματαίων δὲ ὀνειράτων
 ἐπ' ἐκείνῳ φανέντων ὅτε ἐτίκτετο, ὦ δυστυχοῦς μὲν
 τῆς ἐνεγκούσης, ὠδίνος δὲ ἐπὶ τούτοις δυστυχεστέρας·
 †ὦδινε† γὰρ ἡ μήτηρ σύμβολα· ὁ δεῖνα δὲ προεφήτευσεν

27 ἐγγέγονε Pp: γέγονε mW τῷ χρόνῳ m: τοῦ χρόνου W: τῷ θρήνῳ
 Pp 29-30 ἄτοπον... γνῶριμον Pp: om. mW 30 τυγχάνοι
 + τὸ γένος p ἄκαιρον τὸ mW: ἀκούοιτο P: ἀκροῶτο p
 419. 2 ὡς + ὁ P 2-3 Ἴσοκράτους ὁ Εὐαγόρας Pp: Ἴσοκράτης
 ἐν (ἐν om. W) Εὐαγόρα mW 3 πολὺν Wp: πολὺ Pm λέγοιτο +
 χρόνον W 9 διόπερ οὗτος σώσει p: διόπερ οὕτως ὥσει P: διό
 παρατηρήσει mW 10 χαρακτήρα + καὶ W 15 οὕτως· ὦ

come with time, and we have no one to comfort, since neither their fathers nor their families are known. And even if the family were known, it would be absurd and quite out of place to aim to rouse them to lamentation at this distance of time, when their grief has long been assuaged.

The funeral speech delivered long after the event is therefore a pure encomium, like Isocrates' *Evagoras*.

If such a speech is delivered not after a long interval, but say after seven or eight months have passed, it is right to make it an encomium, but there is nothing to prevent the use of the consolatory heading at the end. An exception is if the speaker is very close kin to the deceased; memory then does not give him relief from sorrow even after a year. Such a speaker should therefore preserve the tone of an emotional speech even a year after the event.

The emotional funeral speech, spoken over one recently dead, should be divided according to the headings of encomia, the emotion being combined with each heading in turn methodically as follows: 'Oh, how shall I share the family's grief at what has befallen? Oh, where shall I begin my lamentations? With the family first, if you will let me, for this is the foundation of everything.' You should then say that the family is a brilliant one, more splendidly glorious than any in the city: 'The dead man was, as it were, a shining torch lit in that family, and Fate has put it out.' None of the various sections of the speech should be without an element of lamentation. Whether you are handling 'family' or any other heading, you must begin, continue, and end with a lament for the departed.

After 'family' proceed to 'birth'. 'O futile portents, O futile dreams that appeared when he was born, O unhappy mother, unhappier pangs of childbirth! His mother saw (?) portents, and they told her (?)

πῶς mW: οὕτως ὅπως P: οὕτω πως p συνοδύρωμαι nos: -ομαι codd.
 16 ὦ PmWB: p non legitur 17 αὐτὸ codd.: αὐτῷ Kroll
 17-18 κρηπὶς τῶν p: πιστῶν P: χρη πιστῶν mW 18 λαμπρὸν
 Westermann: -ὅς codd. ἐρεῖς ante στί transp. W 19 ἐνδοξό-
 τατον Westermann: -ὅς Pp: -ων mW 22 λέγῃς Westermann:
 λέγῃ vel λέγοι Pmp: om. W 28 τοῦτοις codd.: τοῦτῳ Bursian
 29 ὥδινε codd.: fortasse εἶδε δ δεῖνα δέ Vind., edd.: ὥδινα δέ
 P: δεῖνα δέ mWp: ὥδινος δέ Soffel προεφήτευσε + δέ m

- 30 †αὐτὰ† κάλλιστα, τῶν δὲ οἰκείων καὶ τῶν φίλων εὐελπὶς
 ἦν ἕκαστος, ἔθνον δὲ θεοῖς γενεθλίοις, βωμοὶ δὲ ἡμά-
 τοντο, ἦγε δὲ πανήγυριν ὁ σύμπας οἶκος· δαίμων δέ,
 420 ὡς ἔοικεν, ἐπετώθασε τοῖς γινομένοις. παρδίδοδοτο δὲ
 τροφεῦσιν ὁ παῖς· κρείττους εἶχον ἐν τούτῳ τὰς ἐλπί-
 δας οἱ τρέφοντες. ἀλλ' οἷμοι τῶν κακῶν, καὶ γάρ τοι νῦν
 οὗτος ἀνήρπασται. ὁμοίως δὲ καὶ τοῖς λοιποῖς ἐπέξε-
 5 λεύσῃ κεφαλαίοις τοῖς ἐγκωμιαστικοῖς, αὔζων δὲ καὶ
 τὸν θρήνον. δεῖ δὴπου καὶ ἡπλωμένην <εἶναι τὴν> ἀπαγ-
 γελίαν | τῶν θρήνων, ἵνα καὶ ἡ λαμπρότης τῶν προσώπων
 φαίνεται, ἐπιστρέφῃς δὲ τὸν ἀκροατὴν αὐθις ἐπὶ τὸν
 θρήνον. καὶ ὕλη σοι γινέσθω τὰ ἐγκώμια τῶν θρήνων.
 10 ἐγκωμιάσεις δὲ ἀπὸ πάντων τῶν τόπων τῶν ἐγκωμια-
 στικῶν, γένους, γενέσεως, φύσεως, ἀνατροφῆς, παι-
 δείας, ἐπιτηδευμάτων, τεμεῖς δὲ τὴν φύσιν δίχα, εἰς
 τε τὸ τοῦ σώματος κάλλος, ὅπερ πρῶτον ἐρεῖς, εἰς τε
 τὴν τῆς ψυχῆς εὐφυΐαν. πιστώσῃ δὲ τοῦτο διὰ τριῶν
 15 κεφαλαίων τῶν ἐξῆς, λέγω δὲ διὰ τῆς ἀνατροφῆς καὶ
 τῆς παιδείας καὶ τῶν ἐπιτηδευμάτων· ἐργαζόμενος γὰρ
 αὐτοῦ τὸ ἐγκώμιον διὰ τούτων ἐκάστου ἐρεῖς μὲν τὴν
 ἀνατροφήν, ὅτι ἐνέφηνε διὰ τούτων τῆς ψυχῆς τὴν
 εὐφυΐαν εὐθὺς τρεφόμενος καὶ ὀξύτητα—δευτέραν τιθεῖς
 20 ταύτην, <πρώτην> δὲ τὴν εὐφυΐαν—ἐρεῖς δὲ τὴν παιδείαν,
 ὅτι | ἐδείκνυε καὶ ἐπὶ τούτῳ προσχεῖν τῶν ἡλικίων. διὰ δὲ
 τῶν ἐπιτηδευμάτων πιστώσῃ τὸ κεφάλαιον οὕτως, ὅτι
 δίκαιον παρῆχεν ἑαυτόν, φιλόφρων, ὁμιλητικόν,
 ἡμερον. τὸ δὲ μέγιστον κεφάλαιον τῶν ἐγκωμιαστικῶν
 25 εἰσιν αἱ πράξεις, ἅστινας θήσεις μετὰ τὰ ἐπιτηδεύ-
 ματα· οὐκ ἀφέξῃ δὲ τοῦ καὶ ἐν ἐκάστῃ πράξει θρήνον
 ἐπεμβαλεῖν. θήσεις δὲ μετὰ τὰς πράξεις καὶ τὸν ἀπὸ
 τῆς τύχης τόπον, λέγων ὅτι παρωμάρτησεν αὐτῷ καὶ

30 αὐτὰ codd.: τὰ Soffel: fortasse αὐτῇ: locus nondum expeditus
 31 ἔθνον p: ἔθνε PmW 32 πανήγυριν Pmp: -εις W
 420. 2 εἶχον ἐν τούτῳ mWp: εἶχομεν P 3 γάρ m: om. cett.
 6 δὴπου mWp: δὴ ποῖον P: δὲ ποιεῖν Westermann: δὴ ποιεῖσθαι Soffel
 ἡπλωμένην codd.: ἀπλῆν Nitsche <εἶναι τὴν> Nitsche: <τὴν> . . .
 θρήνων <εἶναι> iam Bursian 7 προσώπων p: προσόντων PmW
 8 ἐπιστρέφῃς nos: -ηται mp: -εται PW 10 πάντων mWp:
 αὐτῶν P 15 λέγω Pmp: om. W δὲ . . . καὶ p: om. PmW
 17 διὰ τούτων codd.: secl. Soffel 18 ἀνατροφήν p: τροφήν
 PmW 19 εὐθὺς τρεφόμενος Bursian: ἐπιστρεφόμενος codd.
 τιθεῖς p: θήσεις PmW 19-20 δευτέραν . . . εὐφυΐαν codd.: secl.

of the fairest destiny; every relative and friend was full of hope; they sacrificed to the gods of birth, altars ran with blood, the whole household held holiday. But, it seems, Fate mocked it all. The child was entrusted to foster parents; they had the greatest hopes of him. But alas, alas! Now he has been snatched away.' You should develop the other encomiastic headings in a similar way, though at the same time amplifying the lamentation.

The expression of the lamentations must be developed in full so that the distinction of the persons concerned can be seen, while you (?) move the listener again to lamentation. Let the encomia be your raw material for the lamentation.

You should base your encomium on all the encomiastic topics: family, birth, nature, nurture, education, accomplishments. You should divide 'nature' into two—physical beauty (to be mentioned first) and mental endowment. You should then confirm this by means of the three succeeding headings nurture, education, and accomplishments. In working up the encomium under each of these heads, you should say (i) as regards nurture, that 'he displayed the endowment of his mind in this way, as soon as he began to grow, and his quickness also' (placing this second, and endowment first); (ii) as regards education, he showed here also that he was ahead of his contemporaries; (iii) as regards accomplishments, you should confirm the heading by saying that he showed himself just, humane, approachable, and gentle. The most important section of an encomium, however, is that of actions, which should be placed after accomplishments. Do not refrain from inserting a lamentation under each 'action'.

After 'actions' you should put in the topic of Fortune, saying that 'favourable Fortune accom-

Bursian 20 <πρώτην> nos vulgo ante καὶ ὀξύτητα (19) interpungunt τὴν + τῆς ψυχῆς PmW 21 ἐδείκνυε codd.: ἐδόκει Kroll, bene locum ita refingit Bursian: ὅτι ἐδείκνυε καὶ ἐπὶ ταύτῃ τὴν εὐφύαν καὶ ἐπιστοῦτο προσχεῖν κτλ. προσχεῖν mWp: προέχειν P: num προσχών? 25 εἰσιν Westermann: οἶον codd. (p legi nequit) 27 ἐπεμβαλεῖν mWp: -βάλλειν P 28 τύχης mWp: ψυχῆς P

- δεξιά τις τύχη ζῶντι ἐφ' ἅπασι, πλοῦτος, παίδων
 30 εὐτυχία, φίλων περὶ αὐτὸν ἔρωτες, τιμὴ παρὰ βασι-
 λέων, τιμὴ παρὰ πόλεων. εἶτα τὰς συγκρίσεις μετὰ
 ταῦτα θήσεις πρὸς ὅλην τὴν ὑπόθεσιν, ὡς κεφάλαιον
 421 ἴδιον, οὐκ ἀπεχόμενος μὲν οὐδὲ ἐφ' ἐκάστῳ κεφαλαίῳ
 συγκρίσεως <ῆν> πρὸς ἐκείνο τὸ κεφάλαιον ὃ λέγεις παρα-
 λαμβάνειν δεῖ. καὶ ἐνταῦθα δὲ προδήλως πρὸς ὅλην
 τὴν ὑπόθεσιν παραλήψῃ τὴν σύγκρισιν, οἷον ἄνωθεν
 5 ἐπιδραμὼν τὰ κεφάλαια ἐρεῖς ὅτι ἐὰν τοίνυν ἐξετάσωμεν
 ταῦτα σύμπαντα περὶ τινος τῶν ἡμῶν ἢ τῶν νῦν
 ἐναρέτων, οὐδενὸς δευτέρῳ τῷδε ταῦτα ἴσμενον
 ὑπῆρξεν· δεῖ γὰρ καλοῦ καλλίονα ἀποδεικνύναι ἢ
 ὀττωῦν ἐνδόξῳ ἐφάμιλλον, οἷον ἢ τῷ Ἡρακλέους βίῳ τὸν
 10 βίον αὐτοῦ ἢ τῷ Θησέως παραβάλλοντα. ἐπὶ τούτοις
 πάλιν κεφάλαιον θήσεις τὸν θρήνον, ὅτι διὰ ταῦτα
 τοῦτον ὀδύρομαι, ἐργασίαν δούς ἰδιάζουσιν, κατα-
 ρεύουσιν λοιπὸν ἐγκωμίων, οἶκτον κινῶν, εἰς δάκρυα
 συγχέων τοὺς ἀκούοντας. μετὰ τοῦτο τὸ κεφάλαιον
 15 θήσεις κεφάλαιον ἕτερον τὸ παραμυθητικὸν πρὸς ἅπαν
 τὸ γένος, ὅτι οὐ δεῖ θρηνεῖν· πολιτεύεται γὰρ μετὰ
 τῶν θεῶν, ἢ τὸ Ἡλύσιον ἔχει πεδίον. ἰδίᾳ δ' αὖ πάλιν
 τὰ νοήματα μεριεῖς τῶν κεφαλαίων οὕτως· ἰδίᾳ μὲν
 πρὸς τοὺς παῖδας, ἰδίᾳ δὲ πρὸς τὴν γυναῖκα, ἐξάρας
 20 πρότερον τὸ πρόσωπον τῆς γυναικός, ἵνα μὴ πρὸς
 φαῦλον καὶ εὐτελὲς διαλέγεσθαι δοκῇ πρόσωπον· ἐπὶ
 γὰρ τῶν ἀνδρῶν οὐ φέρει ψόγον ὁ λόγος ἄνευ τινὸς
 προκατασκευῆς λεγόμενος, ἐπὶ δὲ γυναικὸς ἀναγκαιῶς
 προκαταλήψῃ τὸν ἀκροατὴν τῇ ἀρετῇ τῆς γυναικός.
 25 ἐὰν δὲ νέαν ἄγωσι πάντῃ τὴν ἡλικίαν οἱ παῖδες, συμβου-
 λευτικὸν μᾶλλον θήσεις τὸν τόπον, οὐ παραμυθητικόν·
 οὐ γὰρ αἰσθάνονται τοῦ πάθους· μᾶλλον δὲ οὕτως
 προσθήσεις τινὰ τῷ παραμυθητικῷ συμβουλήν καὶ
 ὑποθήκην πρὸς τὴν γυναῖκα καὶ πρὸς τοὺς παῖδας, εἰ
 30 ἄγαν νέοι τυγχάνοιεν ὄντες, τὴν μὲν ζηλοῦν τὰς ἀρχαίας

31 πόλεων mWp: -ως P
 ἴδιον transp. W

32 πρὸς . . . ὑπόθεσιν post 421. 1

421. 1 οὐκ ἀπεχόμενος p: οὐ κατ- PW: οὐκ ἀντ- m μὲν codd.:
 secl. Séguier de St. Brisson ἐφ' p: ἐν P: om. mW 2 συγκρί-
 σεως p: συγκρίσεις vel -ινεῖς PmW <ῆν> suppl. Bursian 5 ὅτι
 ἐὰν m: ὅτι ἂν PW: ὅταν p 7 δευτέρῳ τῷδε p: δεύτερος τοῦδε
 PmW: δεύτερος· τῷ δὲ Bursian ἀμεινον codd.: ἀμείνω Bursian

panied him in his life in every way; wealth, happiness of children, love of friends, honour from emperors, honour from cities'. Following all this, you should put in comparisons relating to the whole subject, treating them as a separate head, but not abstaining from any comparison relating to an individual heading which it is necessary to add for the purposes of that heading. At this point you should openly take up a comparison relating to the whole subject. For example, having first gone over the headings briefly, you can say: 'When we consider all these points with reference to some demigod, or man of note of the present age, he of whom we are speaking is second to none and indeed has these qualities to a higher degree (?).' For one must show him to be nobler than the noble or fit to rival any man of distinction—for example by comparing his life with that of Heracles or Theseus.

After this, insert the lamentation again as a separate section; 'This is why I grieve for him.' Give it a special treatment, free now of encomiastic elements, exciting pity and making the hearers dissolve in tears.

Following this section, insert the section of consolation to the whole family. 'No need to lament; he is sharing the community of the gods, or dwells in the Elysian Fields.' Divide the thoughts of these sections as follows: a separate address to the children, a separate address to the wife, first giving greater dignity to her personality, to avoid giving the impression of addressing a humble or mean person. With a man, no blame is conveyed by an address made without preliminary preparation, but with a woman it is necessary to win the audience over in advance by demonstrating her excellence.

If the children are very young, you should deliver a speech of advice rather than of consolation, for they do not feel what has happened. Or rather, you should add to the consolation a measure of advice and counsel to the wife and children, if the children are very

9 ὁτιωοῦν Bursian: ὅταν codd. 10 παραβάλλοντα nos, dubitanter: παραβαλεῖν vel παραβάλλειν codd. 13 λοιπὸν Bursian: λοιπῶν mWp: om. P 15 ante πρὸς add. κοινῇ B et fortasse p 18 μεριεῖς post κεφαλαίων transp. p 19 ante ἐξάρας add. καὶ PmW 24 τῇ ἀρετῇ Kroll: τῆς -ῆς codd.: num <διὰ> τῆς ἀρετῆς? 26 τόπον PmW: λόγον p

καὶ ἀρίστας τῶν γυναικῶν καὶ ἡρώνας, τοὺς δὲ παῖδας
 ζηλοῦν τὰς τοῦ πατρὸς ἀρετάς. εἴτα ἐπαινέσεις τὸ
 422 γένος, ὅτι οὐκ ἡμέλησαν τῆς κηδεύσεως οὐδὲ τῆς
 κατασκευῆς τοῦ μνήματος. εἴτα εὐχὴν πρὸς τῷ τέλει
 τοῦ λόγου θήσεις εὐχόμενος αὐτοῖς παρὰ τῶν θεῶν
 ὑπάρξαι τὰ κάλλιστα.

5

ΠΕΡΙ ΣΤΕΦΑΝΩΤΙΚΟΥ

Ἐν τῷ στεφανωτικῷ προοιμιάσῃ εὐθύς ἀπὸ τοῦ
 στεφάνου καὶ τῆς δόξης τοῦ βασιλέως, καὶ ὅτι φθάνει
 μὲν τὸ κρεῖττον αὐτῇ τῇ βασιλείᾳ στεφάνῳ τιμῶν, καὶ
 ἡ σύμπασα οἰκουμένη τῷ μεγίστῳ στεφανοῦσα στεφάνῳ,
 10 ταῖς εὐφημίαις· ἥκει δὲ παρὰ σε καὶ ἡ πόλις ἡ ἡμε-
 τέρα, οὐδεμιᾶς τῶν [σῶν] ὑπηκόων οὔτε δόξαις οὔτε
 μεγέθεσιν οὔτε κάλλεσιν ἡττωμένη, λόγοις τε ἅμα
 στεφανοῦσα καὶ χρυσῷ τῷ στέμματι. ἐὰν μὲν σχῇ γένος
 εὐδόκιμον, μετὰ τὸ προοίμιον ποιήσῃ τοῦ βασιλέως τὸ
 15 ἐγκώμιον ἀπὸ τοῦ γένους· εἰ δὲ μὴ γε, εὐθύς ἀπὸ τῆς
 τύχης ἀντὶ τοῦ γένους, ὅτι θεὸς κατοικτείρας ἄνωθεν
 τὸ ἀνθρώπων γένος καὶ βουλευθεὶς ταῖς εὐδαιμονίαις
 παραμυθήσασθαι τὴν σὴν παρήγαγε γένεσιν ἐπ' ἀγαθῇ
 μοίρᾳ τῆς οἰκουμένης. εἴτα ἐρεῖς ἐὰν ἔχῃς παιδείαν καὶ
 20 ἀνατροφὴν ἔνδοξον. εἴτα ἐφάψῃ τῶν ἀρετῶν ἐπὶ τού-
 τοις, τῆς ἀνδρείας πρώτης· ὅτι <καὶ> γάρ τοι διατελεῖς ἐν
 δουρί καὶ ἵππῳ καὶ ἀσπίδι ἄθλους μεγίστους ἀγωνιζό-
 μενος ὑπὲρ τῆς ὑφ' ἡλίον, καθάπερ Ἡρακλέα φασὶ τὸν
 Διός· ἐν ᾧ μνημονεύσεις ὅτι βαρβάρων οἱ μὲν τελέως
 25 ἀπολώλασιν, οἱ δὲ δυστυχοῦσιν, οἱ δ' αἰχμάλωτοι παρ'
 ἡμᾶς ἤχθησαν, οἱ δὲ οὐδὲ ἀντέχειν δύνανται, ὥσπερ
 οὐδὲ πρὸς τὰς ἡλίου βολὰς ἀτενίζειν τολμῶντες. μετὰ
 τὴν ἀνδρείαν, ἐν ᾗ καὶ τὰ κατὰ τὸν πόλεμόν ἐστιν, ἐρεῖς
 λοιπὸν περὶ τῶν κατὰ εἰρήνην, καὶ μετὰ ταῦτα ἐπάξεις
 30 ὅτι τοιγάρτοι διὰ τοῦτο στεφανοὶ σε ἡ πόλις, ἅμα μὲν
 χάριτας ἐκτινύουσα ὑπὲρ ὧν ὁσημέραι εὐεργετούμεθα,

31 ἡρώνας Westermann: ἡρώας codd. τοὺς δὲ παῖδας p: τοῖς
 δὲ παισὶ PmW 32 τὰς . . . ἀρετάς p: τὰ τοῦ πατρὸς PmW

422. 6 προοιμιάσῃ p: -άσεις PmW 7 ante ὅτι add. τοῦ PmW
 8 τὸ κρεῖττον Bursian: ὁ κρεῖττον P: ὁ κρεῖττων mWp (post βασιλείαν
 transp. W) αὐτῇ τῇ βασιλείᾳ PWp: -ῆς τῆς -ας Spengel: -ῆν τὴν
 -αν m 10 ἥκει Pm: ἡμεῖς Wp 11 seclusimus 21 num
 τῆς <δ'>? <καὶ> γάρ τοι nos: <τοι>γάρτοι Nitsche 22 καὶ

σαυτῷ περὶ τῆς ὁδοῦ καὶ περὶ τοῦ τυχεῖν τούτων ὥνπερ
 σπουδάξεις σὺν ἀγαθῇ καὶ λαμπρᾷ τύχῃ, καὶ περὶ τῆς
 ἐπανόδου πάλιν· καλλωπίσεις δὲ τὸν λόγον καὶ εἰκόσι
 καὶ ἱστορίαις καὶ παραβολαῖς καὶ ταῖς ἄλλαις γλυκύτησι
 15 καὶ ἐκφράσεσι τισιν ἐν τῷ ἐπαίνῳ τῆς πόλεως, στοῶν
 καὶ λιμένων καὶ ποταμῶν καὶ πηγῶν καὶ ἄλσεων, καὶ
 ἦθος δὲ περιθήσεις τῷ λόγῳ μέτριον καὶ ἀπλοῦν καὶ
 δεξιόν, τὴν ἐπιείκειαν πανταχοῦ ἐμφανίζων μετὰ τοῦ
 μὴ καθαιρεῖν τὸ ἀξίωμα μηδὲ ὑποπεπτωκέναι. μεμνή-
 20 σθαι δέ σε χρή τοῦ θεωρήματος ὅτι πᾶσα ἀνάγκη καὶ
 πρώτην ἐπαινεῖν καὶ πρώτην θαυμάζειν τὴν πόλιν
 πρὸς ἣν ἂν ὁ λόγος σοι γίννηται, ἀφορᾶν δὲ χρή καὶ
 πρὸς τὰς πόλεις εἰς ἃς σπεύδει τις, καὶ εἰ μὲν ἐφά-
 μιλλοὶ εἰσιν αἱ πόλεις ἢ ὀλίγῳ βελτίους ἢ καὶ πολλῷ
 25 τῆς πόλεως πρὸς ἣν ἂν συντάττηται τις, ἐρεῖς ὅτι
 οὐ μείων ἐκείνης αὕτη· δεῖ γὰρ μηδαμῶς καθαιρεῖν
 τὴν πόλιν ἣν ἐπαινεῖν προειλόμεθα καὶ πρὸς ἣν συν-
 ταττόμεθα. εἰ δὲ πολλῷ ἐλάττους εἴεν αἱ πόλεις παρ'
 ἃς ἂν σπεύδῃ τις, τότε τὴν χρεῖαν μᾶλλον αὐξήσεις δι' ἣν
 30 σπεύδεις, ὅτι κρείττων μὲν ἢ ὑμετέρα πόλις πρὸς ἣν
 συντάττομαι, ἢ δὲ ἀναγκαῖα χρεῖα τοῦ κτήματος, ὃ
 βούλομαι ἐρανίσασθαι, μόλις ἂν δι' ἐκείνης γένοιτο.
 434 ἔστω δέ σοι τὸ μέτρον τοῦ λόγου ἢ χρεῖα. καὶ εἰ μὲν
 ὥς ἐν λαλιᾷ, βραχὺς δὲ ὁ τῆς λαλιᾶς λόγος, διὰ συν-
 τόμων ἐρεῖς, καὶ μάλιστα ὅταν πρὸς τῇ λαλιᾷ ταύτῃ
 μέλλης ἕτερον εὐθὺς παρέχεσθαι λόγον· εἰ δὲ συν-
 5 τάσασθαι μόνον προθυμηθείης, καὶ ταύτην ἐπίδειξιν
 μόνην κατ' ἐκείνην τὴν ἡμέραν ποιήσασθαι, προάξεις
 τὴν συντακτικὴν συγγραφικῶς καὶ ἄχρι διακοσίων στί-
 χων ἢ τριακοσίων, εἰ βουληθείης, καὶ οὐδεὶς σοι
 μέμψεται εἰς φρονῶν.

10

ΠΕΡΙ ΜΟΝΩΙΔΙΑΣ

"Ὁμηρος ὁ θεῖος ποιητὴς τά τε ἄλλα ἡμᾶς ἐπαίδευσεν
 καὶ τὸ τῆς μονωδίας εἶδος οὐ παραλέλοιπε· καὶ γὰρ
 Ἀνδρομάχῃ καὶ Πριάμῳ καὶ τῇ Ἑκάβῃ λόγους μονω-

11 ὥνπερ PmWY: ὦν p

16 ἄλσεων p: δασῶν P: δασέων

mWY

25 ἐρεῖς PYp: ἐρεῖ mW

26 οὐ p: om. cett.

29 μᾶλλον PWYp: om. m

αὐξήσεις Yp: αὐξήσει mW: αὖξεν P

30 σπεύδεις P: -ει cett.

ὑμετέρα p: ἡμετέρα PmY: ἡμέρα W

32 βούλομαι PmWY: βουλόμεθα p

ἐκείνης Pp: -νου mY: -νο W:

num <εἰ μή> δι' ἐκείνης?

to fall upon the city and yourself, for your journey and for the successful and fortunate attainment of your aims, and also for your return. You should adorn the speech with images and historical examples, comparisons, and other features of 'sweetness', and some descriptions in the praise of the city—colonnades, harbours, rivers, springs, groves. You should also give the speech a moderate, simple, and kindly tone, everywhere giving an impression of reasonableness, but without abjectness or loss of dignity. You must remember, however, that there is a compelling necessity to praise first and admire first the city which you are addressing, though you must also look towards the cities which are your destination. If these are comparable or superior to the city of which you are taking leave, whether by much or by little, you should say that 'she is not inferior to that other city': for we must in no circumstances denigrate the city we have undertaken to praise, namely that which we are leaving. But if the cities you are going to are much inferior, then what you should amplify is the cause of your intended journey: 'Your city, of which I now take leave, is far greater; but my urgent need for the object with which I want to supply myself can hardly be fulfilled (except) through that other city(?)'. Let your need determine the scale of the speech. If it is in 'talk' form—which demands brevity—you should speak concisely, and especially if you are going to deliver another speech at once in addition to the 'talk'. If you propose only to make your valediction, and make this your sole performance for the day, you should treat the valedictory speech in non-oratorical prose, up to 200–300 lines if you so desire, and no reasonable critic will find fault with you.

[XVI] THE MONODY (*MONŌDIA*)

Among the things in which the divine poet Homer has been our teacher, he has not omitted the form of the monody. He has attributed monodic speeches to Andromache, Priam, and Hecuba, appropriate to

434. 1 σοι PmWY: σου p

5 <τῇν> ἐπιδείξιν Spengel

434. 10 hoc caput habent PmWp

2 δὲ PWYp: om. m: num γὰρ?

6 μόνην mWY (Walz): μόνον Pp

13 τῇ suspectum

- δικούς περιτέθεικεν οἰκείους ἐκάστω προσώπῳ, ὥσπερ
 15 ἐκδιδάξαι βουλόμενος ἡμᾶς μηδὲ τούτων ἀπείρως ἔχειν.
 χρή τοίνυν λαβόντας παρὰ τοῦ ποιητοῦ τὰς ἀφορμὰς
 ἐπεξεργάζεσθαι ταύτας γνόντας τὸ θεώρημα ἐξ ὧν
 ὁ ποιητῆς παρέδωκεν. τί τοίνυν ἡ μονωδιὰ βούλεται;
 θρηνεῖν καὶ κατοικτίζεσθαι, κἂν μὲν μὴ προσήκων ἦ
 20 ὁ τεθνεὺς, αὐτὸν μόνον θρηνεῖν τὸν ἀπελθόντα, παρα-
 μιγνύντα τὰ ἐγκώμια τοῖς θρήνοις, καὶ συνεχῶς τὸν
 θρήνον ἐμφανίζειν, ἵνα μὴ ἀπολύτως ἐγκώμιον ἦ, ἀλλ'
 ἵνα πρόφασις τοῦ θρήνου ἦ τὸ ἐγκώμιον· ἂν δὲ προσή-
 κων ἦ, οὐδὲν ἦττον καὶ αὐτὸς ὁ λέγων οἰκτίσεται ἢ ὅτι
 25 ὀρφανὸς καταλέλειπται ἢ ὅτι ἀρίστου πατὴρ ἐστέρη-
 ται καὶ τὴν ἐρημίαν ὀδύρεται τὴν ἑαυτοῦ αὐτός. ἐὰν δὲ
 καὶ πόλεως τύχῃ προεστὼς ὁ μεταστάς, ἐρεῖς τι καὶ
 περὶ αὐτῆς τῆς πόλεως, μεταχειριζόμενος καὶ ταύτης
 τὰ ἐγκώμια πρὸς τὴν ὑπόθεσιν, ὅτι λαμπρὰ μὲν ἡ
 30 πόλις, ὁ δὲ ἐγείρας αὐτὴν ὁ πεπτωκὼς ἐστίν. ἢ οὕτω·
 τίς ἐπιμελήσεται, τίς διασώσει, καθάπερ ἐκεῖνος; ἐὰν
 435 δὲ νέος τύχῃ ὁ τελευτήσας, ἀπὸ τῆς ἡλικίας τὸν
 θρήνον κινήσεις, ἀπὸ τῆς φύσεως ὅτι εὐφυής, ὅτι
 μεγάλας παρέσχεν τὰς ἐλπίδας, καὶ ἀπὸ τῶν συμβάν-
 των, ὅτι ἰάνονται αὐτῷ ἔμελλε μετὰ μικρὸν ὁ θάλαμος,
 5 ἔμελλον αἱ παστάδες· ἀπὸ τῶν περὶ τὴν πόλιν, ὅτι
 ἡ πόλις ἐπίδοξος ἦν ἔξειν τὸν προστησόμενον, τὸν
 δημηγορήσοντα, τὸν ἀγῶνας διαθήσοντα. πανταχοῦ
 δὲ ἐκ μεταχειρίσεως αὐτὰ ταῦτα ἀφορμὰς ποιεῖσθαι
 τῶν θρήνων δεῖ. χρή τοίνυν ἐν τούτοις τοῖς λόγοις
 10 εὐθὺς μὲν σχετιάζειν ἐν ἀρχῇ πρὸς δαίμονας καὶ
 πρὸς μοῖραν ἄδικον, πρὸς πεπρωμένην νόμον ὀρίσα-
 σαν ἄδικον, εἶτα ἀπὸ τοῦ κατεπείγοντος εὐθὺς λαμ-
 βάνειν· οἷον ἐξήρπασαν, οἷα κατὰ τοῦ πεσόντος
 ἐκώμασαν. ἀλλ' ἵνα μὴ πολλάκις ταῦτα λέγωμεν, ἀπλῶς

14 οἰκείους PmW: om. p 17 ἐπεξεργάζεσθαι PW: -άσασθαι mp
 γνόντας Rp: συγγνόντας mW ἐξ ὧν PmW: ὁποῖον p 18 πα-
 ἔδωκεν mWp: παραδέδωκεν P 22-3 ἀλλ' ἵνα . . . ἐγκώμιον
 PWp: om. m 24 οἰκτίσεται PmW: -ιείται p 26 ὀδύρεται
 codd.: ὀδυρεῖται Bursian, vix recte ἑαυτοῦ αὐτός codd.: fortasse
 αὐτὸς αὐτοῦ 31 διασώσει Pmp: δυνήσεται διασῶσαι W

435. 3 καὶ suspectum, cum cetera sint asyndeta (ἀπὸ . . . ἀπὸ . . .)
 4 συμβάντων <ἂν> Bursian ὅτι ἰάνονται αὐτῷ: locus nondum
 expeditus: ἀνύων ὅτι αὐτῷ P: ἀνύων τι αὐτῷ p: ἀνύονται μὲν W: ἀνύονται
 μὲν ᾧ m: ὅτι ἀνύειν τι Spengel: οἷον ὅτι αὐτῷ Bursian: ὅτι αὐτῷ

their several characters, as though he wished to prove to us that he was not ignorant of these matters. We must therefore take our starting-points from Homer and elaborate them, grasping the general principle as the poet has transmitted it to us. What then is the purpose of the monody? To lament and express pity. If the deceased is not a relative, it is simply to lament the departed, mixing encomia with the lament, and to stress the element of lamentation continually, so that the piece is not just an encomium, but the encomium is the occasion for the lament. If, however, the deceased is a relative, the speaker should lament no less, either because he has been left an orphan or because he is deprived of an excellent father and is mourning his own desolation. If the deceased is a leader of the city, you should say something about the city itself, handling the encomia of this in accordance with the subject—‘the city is splendid, but he who raised it up is he who has fallen’. Or again: ‘Who will take care of it, who will preserve it, as he did?’ If the deceased is young, you must base the lament on his age, on his nature (he was gifted, the hopes he raised were great) and on the calamity that has happened—e.g. the bridal chamber, the alcove, were soon to be made ready for him (?). You should base it also on the city: ‘It expected to have in him a champion, an orator, an organizer of games.’ The procedure must always be to make these considerations the starting-points of the lamentation. Thus, in these speeches, you should begin with a complaint against the divine powers and unjust fate, and the destiny that laid down an unjust law, and then proceed at once to take your cue from the immediate situation: ‘What a man they have snatched away, how they have exulted over the fallen!’ But—to save us saying the same things many times over—

Soffel: num ἀνύεσθαι vel ἀνοίγεσθαι? ἔμελλε codd. (post θάλαμος W): del. Walz, Finckh 5 ἔμελλον p: -εν Pm: om. W: ἔμενεν Finckh 6 ἦν ἔξειν Pp: τίνα ἔξει mW 7 ἀγῶνας Finckh, cf. 411. 18, 413. 3: ἀγῶνα codd. 11 πρὸς μοῖραν ἄδικον del. Nitsche ἄδικον . . . ὀρίσασαν PmW: om. p 13 ante οἶον add. οἶον γάρ PmW 14 πολλάκις ταῦτά Bursian: πολλὰ τοιαῦτα codd.

- 15 *χρήση ταύτῃ τῇ τέχνῃ, καὶ διαιρήσεις πρὸς τὰς τοιαύτας ὑποθέσεις τὸν λόγον. διαιρήσεις δὲ τὴν μονωδίαν εἰς χρόνους τρεῖς, τὸν παρόντα εὐθὺς καὶ πρῶτον· μᾶλλον γὰρ ὁ λόγος κινητικώτερος εἰ ἀπὸ τῶν ἐπ' ὄψιν καὶ τῶν νῦν συμβάντων οἰκτιρίζοι τις,*
- 20 *εἰ τὴν ἡλικίαν ἢ τὸν τρόπον τοῦ θανάτου λέγοι τις, εἰ μακρὰ νόσῳ περιπεπτωκὼς εἴη, εἰ ὀξὺς ὁ θάνατος· <ἢ> ἀπὸ τῆς συνόδου τῶν παρόντων, ὅτι συνεληλυθῶσιν οὐκ εἰς θέατρον εὐδαιμον, οὐκ εἰς θεάν εὐκταίαν. εἴτα ἀπὸ τοῦ παρεληλυθότος χρόνου, οἷος ἦν ἐν*
- 25 *νέοις ὅτε ἦν νέος, οἷος ἐν ἀνδράσιν ἀνὴρ τυγχάνων, ὅπως ὀμιλητικός, ὅπως ἡπιος, ὅπως ἐπὶ λόγοις διαπρέπων, ὅπως ἐν νεανίσκοις καὶ ἡλικιώταις γαῦρος, οἷος ἐν κυνηγεσίοις, οἷος ἐν γυμνασίοις· ἀπὸ δὲ τοῦ μέλλοντος, οἷας εἶχεν ἐλπίδας ἐπ' αὐτῷ τὸ γένος,*
- 30 *εἴτα ἀποστροφῇ χρήση· ὡς γένος λαμπρὸν καὶ εὐδόκιμον ἄχρι τῆς παρούσης ἡμέρας, ἐκόμας μὲν ἐπὶ χρυσῷ καὶ ὄλβῳ καὶ εὐγενείᾳ τῇ θρυλουμένῃ, ἀλλ' ἅπαντα*
- 436 *συνέχεεν καὶ ἀνεσκέυασεν ὁ πεσών. τί τοιοῦτον κειμήλιον κέκτησαι οἷον ἀποβέβληκας; συνοδύρου οὖν καὶ πατρὶ καὶ μητρί, καὶ αὐξήσεις τὸν οἶκτον· οἷων ἐλπίδων ἐστέρηνται. καὶ ἀπὸ τῆς πόλεως ἐπιχειρήσεις λέγων πάλιν, οἷος ἂν περὶ αὐτὴν ἐγένετο, οἷον ἂν παρέσχεεν ἑαυτὸν εἰς φιλοτιμίαν, καὶ οἷον παρείχεν. καὶ μὲν τῶν πολιτευομένων ἦ, ἐρεῖς τούτων τὰ πολλὰ ἐν τῷ παρεληλυθότι χρόνῳ· εἰ δὲ τῶν μελλόντων προστατεῖν, ταῦτα ἐρεῖς ἐν τῷ μέλλοντι, καὶ ὅλως*
- 10 *ἐφαρμόσεις τοῖς χρόνοις αἰεὶ τὰ ἀπὸ τῶν προσώπων. εἴτα μετὰ τοὺς τρεῖς χρόνους διαγράψεις τὴν ἐκφοράν, τὴν σύνοδον τῆς πόλεως· εἴθε μὲν οὖν προεπέμπετο εἰς θάλαμον, εἴθε μὲν οὖν εἰς ἀποδημίαν ἐξ ἧς ἔμελλεν ἐπανιέναι, εἴθε ἀκροασόμενοι λόγων αὐτοῦ*
- 15 *συνεληλύθειμεν. εἴτα διατυπώσεις τὸ εἶδος τοῦ σώματος· οἷος ἦν, οἷον ἀποβέβληκε τὸ κάλλος, τὸ τῶν παρειῶν ἐρύθημα, οἷα γλῶττα συνέσταλται, οἷος ἵουλος φαί-*

18 εἰ Walz: εἴη mWp: ἦ P

19 οἰκτιρίζοι τις Bursian: οἰκτιρίζονται P: οἰκτιζών τε Wp: οἰκτιζόντες m: οἰκτιρίζους Nitsche 22 <ἢ> Bursian: <εἰ> Soffel

23 οὐκ εἰς θεάν εὐκταίαν mWp: om. P

31 ἡμέρας mWp: ὥρας P ἐκόμας mW: κομᾶς P

436. 1 ἀνεσκέυασεν p: συνε- P: συνεσκέδασεν m: διεσκέδασεν W

you should simply use this technique and divide your speech with a view to these subjects.

The monody should be divided into three periods: (i) the present, since the speech is more effective if pity is induced by reference to visible events and present happenings—i.e. if reference is made to his age or manner of death—whether he endured a long illness or died suddenly—or to the present gathering, people who have come ‘not to a happy theatre or a sight they hoped to see’; (ii) the past: e.g. what he was like when he was young among the young, what he was like among men when he became a man (if so), how accessible, how gentle, how distinguished in speaking, how proud among the lads and his contemporaries, how he shaped at hunting, at athletics; (iii) the future: what hopes the family placed in him. You should then use ‘apostrophe’: ‘O splendid and distinguished family—till this day! You gloried in gold and riches and your much talked-of nobility, but he who has fallen has confounded and overthrown it all. What treasure do you possess like that you have lost?’ Share the grief of the father and mother, and amplify the pathos by showing what hopes they have been robbed of. You should also argue from the point of view of the city, saying what kind of man he would have been to it, how he would have shown himself as a benefactor, how indeed he did. If he is a public figure, you can say most of this under the head of the past; if he is one of those destined to be leaders one day, under that of the future. In general, adapt the personal facts to the time-scheme.

After the ‘three periods’, you should describe the funeral, the gathering of the city. ‘Would that he were being led to his wedding, or on a journey whence he was to return, would that we had come together to hear *him* speak!’ Then describe his personal appearance in life: ‘What beauty he has lost—the bloom of his cheeks—the tongue now silent! The soft beard

8 εἰ p: ἐὰν PmW 9 προστατεῖν mW: προστάτην P: προστάττειν
 p 16 οἶος p: οἶον PmW οἶον P: om. mWp ἀποβέβληκε
 P: -κῶς mp: -κός W 17 φαίνεται Nitsche: ἐφαίνετο codd.

νεται μαρανθείς, οἱ βόστρυχοι κόμης οὐκέτι λοιπὸν
 περίβλεπτοι, ὀφθαλμῶν δὲ βολαὶ καὶ γλῆναι κατακοι-
 20 μηθεῖσαι, βλεφάρων δὲ ἑλικες οὐκέτι ἑλικες, ἀλλὰ
 συμπεπτωκότα πάντα. εὐδηλον δὲ ὡς αἱ μονωδία
 εἰώθασιν ἐπὶ νεωτέροις λέγεσθαι, ἀλλ' οὐκ ἐπὶ γεγη-
 ρακόσι· τοὺς γὰρ πρεσβύτας ὡς νέους ἐν μονωδία
 θρηνεῖν πῶς οὐ περιττὸν ὄντως καὶ μάταιον; ῥηθεῖη
 25 δ' ἂν μονωδία καὶ ἀνδρὸς ἐπὶ τῇ αὐτοῦ γυναικὶ λέ-
 γοντος· ἐχέτω δὲ μνήμην καὶ ζῶων ἀλόγων, οἷον
 οὐδὲ ἄλογα ζῶα, οἷον βοῦς ἢ ἵππος ἢ κύκνος ἢ χελι-
 δῶν, ἀνέχεται χωριζόμενα ἀλλήλων, ἀλλ' ἐπισημαίνει
 τῇ φωνῇ ὀδυρόμενα, οἷον ὁ κύκνος ἀνείς τὸ πτερόν
 30 τῷ ζεφύρῳ δακρύει τὸν σύννομον καὶ ὀδύρεται, καὶ
 <ῆ> χελιδῶν τὴν μουσικὴν εἰς θρήνον μεταβάλλει πολλάκις
 καὶ ἐπὶ τῶν πετάλων τῶν δένδρων ἰζάνουσα κατο-
 437 δύρεται. ἔστω δὲ μὴ πέρα τῶν ἑκατὸν πεντήκοντα
 ἐπῶν ὁ λόγος διὰ τὸ μὴ ἀνέχεσθαι τοὺς πενθοῦντας
 μακρᾶς σχολῆς μηδὲ λόγων μήκους ἐν συμφοραῖς καὶ
 ἀκαιρίαις. ἡ μονωδία δὲ αἰεὶ ἄνετος.

ΠΕΡΙ ΣΜΙΝΘΙΑΚΟΥ

5

Δεῖ μὲν ὁμολογεῖν σε εὐθὺς ἐν προοιμίῳ τῷ πρώ-
 τῳ ὅτι δεῖ τὸν λόγους κτησάμενον ἀποδοῦναι λογίῳ
 θεῷ τὰς χάριτας διὰ τῶν λόγων οὓς δι' αὐτὸν τὸν μου-
 σηγέτην κεκτήμεθα, ἄλλως τε καὶ ὅτι προστάτης καὶ
 10 συνεργὸς τῆς ἡμετέρας πόλεως, οὐ μόνον νῦν ἀλλὰ
 καὶ ἀνέκαθεν, ὥστε διπλὴν τὴν χάριν ὀφείλεσθαι,
 ὑπὲρ τε τῶν λόγων ὑπὲρ τε τῶν εὐεργεσιῶν, καὶ τρί-
 τον ὅτι καὶ ἄλλως ὁμολογούμενόν ἐστι δεῖν ἀνυμνεῖν
 τοὺς κρείττους καὶ τῆς εἰς αὐτοὺς εὐφημίας μηδέ-
 15 ποτε ῥαθυμεῖν. τὸ δεύτερον ἐργάσῃ λαβὼν τοιαύτην
 ἔννοιαν· Ὅμηρος μὲν οὖν πάλαι <καὶ ἐν> ὕμνοις καὶ τῇ με-
 γάλῃ ποιήσει τοὺς πρὸς ἀξίαν ὕμνους εἴρηκε τοῦ θεοῦ
 καὶ παρέλιπε τοῖς μετ' αὐτὸν ὑπερβολὴν οὐδεμίαν· καὶ
 ὅτι αἱ Μοῦσαι καθ' Ἡσίοδον πρὸς τὴν ἀξίαν ὕμνοισιν
 20 αἰεὶ τὸν Ἀπόλλωνα· προὔλαβε δὲ καὶ Πίνδαρος ὕμνους

21 συμπεπτωκότα πάντα PWp: -ότες πάντη m 23 ὡς νέους
 mWp: om. P, del. Bursian 30 τὸν codd.: τὴν Bursian
 31 <ῆ> suppl. et χελιδῶν huc transp. Nitsche, Soffel: χελιδῶν ante
 ὀδύρεται codd.

437. 4 ἀκαιρίαίς p: -ία PmW

437. 5 sqq. hoc caput habent