

DEMOSTHENES

LX

THE FUNERAL SPEECH ^a

AFTER the State decreed that those who repose in this tomb, having acquitted themselves as brave men in the war, should have a public funeral, and appointed me to the duty of delivering over them the customary speech, I began straightway to study how they might receive their due tribute of praise ; but as I studied and searched my mind the conclusion forced itself upon me that to speak as these dead deserve was one of those things that cannot be done. For, since they scorned the love of life that is inborn in all men and chose rather to die nobly than to live and look upon Greece in misfortune, how can they have failed to leave behind them a record of valour surpassing all power of words to express ? Nevertheless I propose to treat the theme in the same vein as those who have previously spoken in this place from time to time.

That the State seriously concerns itself with those 2 who die in battle it is possible to infer both from these

and women were present ; there was no salutation for mixed audiences.

- ἰδεῖν καὶ μάλιστ' ἐκ τοῦδε τοῦ νόμου καθ' ὃν αἰρεῖται τὸν ἐροῦντ' ἐπὶ ταῖς δημοσίαις ταφαῖς· εἰδυῖα γὰρ παρὰ τοῖς ἀγαθοῖς ἀνδράσιν τὰς μὲν τῶν χρημάτων κτήσεις καὶ τῶν κατὰ τὸν βίον ἡδονῶν ἀπολαύσεις ὑπερεωραμένας, τῆς δ' ἀρετῆς καὶ τῶν ἐπαίνων πᾶσαν τὴν ἐπιθυμίαν οὖσαν, ἐξ ὧν ταῦτ' ἂν αὐτοῖς μάλιστα γένοιτο λόγων, τούτοις ὥθήθησαν δεῖν αὐτοὺς τιμᾶν, ἢν' ἦν ζῶντες ἐκτήσαντ' εὐδοξίαν, αὕτη καὶ τετελευτηκόσιν αὐ-
- 3 τοῖς ἀποδοθείη. εἰ μὲν οὖν τὴν ἀνδρείαν μόνον αὐτοῖς τῶν εἰς ἀρετὴν ἀνηκόντων ὑπάρχουσαν ἑώρων, ταύτην ἂν ἐπαινέσας ἀπηλλαττόμεν τῶν λόγων· ἐπειδὴ δὲ καὶ γεγενῆσθαι καλῶς καὶ πεπαιδεῦσθαι σωφρόνως καὶ βεβιωκέναι φιλοτίμως συμβέβηκεν αὐτοῖς, ἐξ ὧν εἰκότως ἦσαν σπουδαῖοι, αἰσχυνοίμην ἂν εἴ τι τούτων φανείην παραλιπών. ἄρξομαι δ' ἀπὸ τῆς τοῦ γένους αὐτῶν ἀρχῆς.
- 4 Ἡ γὰρ εὐγένεια τῶνδε τῶν ἀνδρῶν ἐκ πλείστου χρόνου παρὰ πᾶσιν ἀνθρώποις ἀνωμολόγηται. οὐ
[1390] γὰρ μόνον εἰς πατέρ' αὐτοῖς καὶ τῶν ἄνω προγόνων κατ' ἄνδρ' ἀνενεγκεῖν ἐκάστω τὴν φύσιν ἔστιν, ἀλλ' εἰς ὅλην κοινῇ τὴν ὑπάρχουσαν πατρίδα, ἧς αὐτόχθονες ὁμολογοῦνται εἶναι. μόνοι γὰρ πάντων ἀνθρώπων, ἐξ ἧσπερ ἔφυσαν, ταύτην ὥκησαν καὶ τοῖς ἐξ αὐτῶν παρέδωκαν, ὥστε δικαίως ἂν τις ὑπολάβοι, τοὺς μὲν ἐπήλυδας ἐλθόντας εἰς τὰς πόλεις καὶ τούτων πολίτας προσαγορευο-

^a A commonplace of funeral speeches : Thucyd. ii. 42. 4.

^b Blass censures the author for not following in the sequel a threefold division of his theme, which is here implied and may be found in Plato, *Menex.* 237 A-B : nobility of birth, upbringing and education, and exploits. These topics are

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rites in general and, in particular, from this law in accordance with which it chooses the speaker at our public funerals. For knowing that among good men the acquisition of wealth and the enjoyment of the pleasures that go with living are scorned,^a and that their whole desire is for virtue and words of praise, the citizens were of the opinion that we ought to honour them with such eulogies as would most certainly secure them in death the glory they had won while living. Now, if it were my view that, of those 3 qualities that constitute virtue, courage alone was their possession, I might praise this and be done with the speaking, but since it fell to their lot also to have been nobly born and strictly brought up and to have lived with lofty ideals, because of all which they had every reason to be good men, I should be ashamed if I were found to have passed over any of these topics.^b I shall begin from the origin of their race.^c

The nobility of birth of these men has been acknow- 4 ledged from time immemorial by all mankind. For it is possible for them and for each one of their remote ancestors man by man to trace back their being, not only to a physical father, but also to this land of theirs as a whole, a common possession, of which they are acknowledged to be the indigenous children.^d For alone of all mankind they settled the very land from which they were born and handed it down to their descendants, so that justly one may assume that those who came as migrants into their cities and are denominated citizens of the same are comparable treated, but not consecutively. Peculiar to this speech is the passage on the ten tribes, §§ 27-32.

^c Blass compares Isocrates, *Helen* 16 τὴν μὲν οὖν ἀρχὴν τοῦ λόγου ποιήσομαι τοιαύτην τοῦ γένους αὐτῆς.

^d This topic appears in the *Menex.* 237 B-C.

μένους ὁμοίους εἶναι τοῖς εἰσποιητοῖς τῶν παίδων, τούτους δὲ γνησίους γόνῳ τῆς πατρίδος πολίτας
5 εἶναι. δοκεῖ δέ μοι καὶ τὸ τοὺς καρποὺς οἷς ζῶσιν ἄνθρωποι παρ' ἡμῖν πρώτοις φανῆναι, χωρὶς τοῦ μέγιστον εὐεργέτημ' εἰς πάντα γενέσθαι, ὁμολογούμενον σημεῖον ὑπάρχειν τοῦ μητέρα τὴν χώραν εἶναι τῶν ἡμετέρων προγόνων. πάντα γὰρ τὰ τίκτονθ' ἅμα καὶ τροφήν τοῖς γιγνομένοις ἀπ' αὐτῆς τῆς φύσεως φέρει· ὅπερ ἦδ' ἡ χώρα πεποίηκε.

6 Τὰ μὲν οὖν εἰς γένος ἀνήκοντα τοιαῦτα δι' αἰῶνος ὑπάρχει τοῖς τῶνδε τῶν ἀνδρῶν προγόνοις. τὰ δ' εἰς ἀνδρείαν καὶ τὴν ἄλλην ἀρετὴν πάντα μὲν κατοκνῶ λέγειν, φυλαττόμενος μὴ μῆκος ἄκαιρον ἐγγένηται τῷ λόγῳ· ἃ δὲ καὶ τοῖς εἰδόσι χρήσιμ' ἀναμνησθῆναι καὶ τοῖς ἀπείροις κάλλιστ' ἀκούσαι, καὶ ζῆλον ἔχει πολὺν καὶ μῆκος λόγων ἄλυπον,

7 ταῦτ' ἐπὶ κεφαλαίων εἰπεῖν πειράσομαι. οἱ γὰρ τῆς κατὰ τὸν παρόντα χρόνον γενεᾶς πρόγονοι καὶ πατέρες καὶ τούτων ἐπάνω τὰς προσηγορίας ἔχοντες αἷς ὑπὸ τῶν ἐν γένει γνωρίζονται, ἡδίκησαν μὲν οὐδένα πώποτ' οὔθ' Ἑλλήν' οὔτε βάρβαρον, ἀλλ' ὑπῆρχεν αὐτοῖς πρὸς ἅπασιν τοῖς ἄλλοις καλοῖς

[1391] καγαθοῖς καὶ δικαιοτάτοις εἶναι, ἀμυνόμενοι δὲ
8 πολλὰ καὶ λαμπρὰ διεπράξαντο. καὶ γὰρ τὸν Ἀμαζόνων στρατὸν ἐλθόντ' ἐκράτησαν οὕτως ὥστ'

^a This topic appears in *Hyper. Epitaph. 7*.

^b According to tradition the olive was created by the goddess Athena, while the culture of grain, especially wheat and barley, was established by Demeter, whose mysteries were celebrated at Eleusis close to Athens.

^c Or, "by a law of nature herself."