

Lycurgus' Against Leocrates: An Attempt at Capital Controls?

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1) ἐγὼ δ' ὦ Ἀθηναῖοι, εἰδὼς Λεωκράτην φυγόντα μὲν τοὺς ὑπὲρ τῆς πατρίδος κινδύνους, ἐγκαταλιπόντα δὲ τοὺς αὐτοῦ πολίτας, προδεδωκότα δὲ πᾶσαν τὴν ὑμετέραν δύναμιν, ἅπασι δὲ τοῖς γεγραμμένοις ἔνοχον ὄντα, ταύτην τὴν εἰσαγγελίαν ἐποιήσαμην. . .

I aware that Leocrates fled the risks to be run on behalf of the fatherland, abandoned his fellow citizens, betrayed all of our forces and since he was subject to all of the decrees, I initiated this *eisangelia*. . .
(Lycurg. 5)

2) οὕτω γὰρ ἐστὶ δεινὸν τὸ γεγενημένον ἀδίκημα καὶ τηλικούτον ἔχει τὸ μέγεθος, ὥστε μηδὲ κατηγορίαν {μητε τιμωρίαν} ἐνδέχασθαι εὐρεῖν ἄξιαν, μηδ' ἐν τοῖς νόμοις ὄρισθαι τιμωρίαν {ἄξιαν} τῶν ἁμαρτημάτων.

So great and terrible is this crime that there is neither a charge nor a penalty that can be found that is worthy of the crime, nor has a punishment been marked out in the laws that is appropriate for these wrongs.
(Lycurg. 8)

3) ἐὰν μὲν Λεωκράτην ἀπολύσῃτε, προδιδόναι τὴν πόλιν καὶ τὰ ἱερὰ καὶ τὰς ναῦς ψηφιεῖσθε· ἐὰν δὲ τοῦτον ἀποκτείνῃτε, διαφυλάττειν καὶ σφῆξιν τὴν πατρίδα καὶ τὰς προσόδους καὶ τὴν εὐδαιμονίαν παρακελεύσεσθε.

If you acquit Leocrates, you are endorsing abandoning the city, its temples and its ships. If you execute him, you will advocate for protecting and preserving the fatherland, *its revenues and prosperity*.
(Lycurg. 150)

4) Ἥξει δ' ἴσως ἐπ' ἐκείνον τὸν λόγον φερόμενος, ὃν αὐτῷ συμβεβουλεύεσσι τινες τῶν συνηγόντων, ὡς οὐκ ἔνοχος ἐστὶ τῇ προδοσίᾳ· οὔτε γὰρ νεωρίων κύριος οὔτε πυλῶν οὔτε στρατοπέδων οὔθ' ὅλων τῶν τῆς πόλεως οὐδενός.

Perhaps he will come forward and resort to this argument which some of his supporters have advised to him: how he is not liable for treason since he was not in charge of the shipyards or the gates or the military camps or of any part of the City at all.
(Lycurg. 59)

6) καταχθεὶς δὲ καὶ ἀφικόμενος εἰς Ῥόδον, ὡσπερ τῇ πατρίδι μεγάλας εὐτυχίας εὐαγγελιζόμενος, ἀπήγγειλεν ὡς τὸ μὲν ἄστυ τῆς πόλεως ἐαλωκὸς καταλίποι, τὸν δὲ Πειραιέα πολιορκούμενον, αὐτὸς δὲ μόλις διασωθεὶς ἦκοι· καὶ οὐκ ἠσχύνθη τὴν τῆς πατρίδος ἀτυχίαν αὐτοῦ σωτηρίαν προσαγορεύσας. οὕτω δὲ σφόδρα ταῦτ' ἐπίστευσαν οἱ Ῥόδιοι, ὥστε τριήρεις πληρώσαντες τὰ πλοῖα κατήγον, καὶ τῶν ἐμπόρων καὶ τῶν ναυκλήρων οἱ παρεσκευασμένοι δεῦρο πλεῖν αὐτοῦ τὸν σῆτον ἐξείλοντο καὶ τᾶλλα χρήματα διὰ τοῦτον.

After he landed and came into Rhodes, just as if he were announcing good news of the great good fortune of his fatherland, he announced that the citadel of the City had been captured, the Peiraios was under siege, and that he himself barely escaped. He also shamelessly declared that his fatherland's misfortune was his own salvation. The Rhodians were so convinced of his report that they manned their trieremes and forced all merchant ships into harbor and the traders and captains who had planned on sailing to Athens unloaded their grain and all of their other goods there --on account of *this* man.
(Lycurg. 18)

7) ἄξιον δ' ἐστὶν οὐ μόνον αὐτῷ διὰ τὴν πράξιν ὀργίζεσθαι ταύτην, ἀλλὰ καὶ διὰ τὸν λόγον τοῦτον· φανερώς γὰρ ψεύδεσθαι τετόλμηκεν. οὔτε γὰρ πρότερον οὐδὲ πώποτε ἐγένετο ἐπὶ ταύτης τῆς ἐργασίας, ἀλλ' ἐκέκτητο χαλκοτύπους, οὔτε τότε ἐκπλεύσας οὐδὲν εἰσήγαγεν ἐκ Μεγάρων, ἕξ ἔτη συνεχῶς ἀποδημήσας, ἔτι δὲ καὶ <τῆς> πεντηκοστῆς μετέχων ἐτύγχανεν, ἣν οὐκ ἂν καταλιπὼν κατ' ἐμπορίαν ἀπεδήμει.

It is right not only to be outraged by his actions, but also his words, for he has dared to openly lie. Never before had he been in this line of work, but he had acquired blacksmiths. He never imported anything to Athens from Megara, even though he lived there for six years. Furthermore, he even happened to have a share of the *pentakoste*, which he would not have given up for the sake of pursuing business abroad
(Lycurg. 58)