

1) Aischines 3.49-50: Λέγει γὰρ οὕτως ἐν τῷ ψηφίσματι· “καὶ τὸν κήρυκα ἀναγορεύειν ἐν τῷ θεάτρῳ πρὸς τοὺς Ἕλληνας ὅτι στεφανοῖ αὐτὸν ὁ δῆμος ὁ Ἀθηναίων ἀρετῆς ἕνεκα καὶ ἀνδραγαθίας, ... ὅτι διατελεῖ καὶ λέγων καὶ πράττων τὰ ἄριστα τῷ δήμῳ” ... δικαίως δὴ πού τὴν γραφὴν ἀλώσεται Κτησιφῶν· ἅπαντες γὰρ ἀπαγορεύουσιν οἱ νόμοι μηδένα ψευδῆ ἐγγράφειν ἐν τοῖς δημοσίοις ψηφίσμασι. (Cf. Dem. 18. 56–9)  
— out-of-pocket, §17: Λέξει γὰρ οὗτος· “τειχοποιός εἰμι ... ἐπιδέδωκα τῇ πόλει μνᾶς ἑκατόν.”

2) — Aischines forced the issue, finally following through with his original suit: G.L. Cawkwell, (1969), “The Crowning of Demosthenes,” *CQ*<sup>2</sup> 19: 163–80; followed, e.g., by Ian Worthington *Demosthenes of Athens and the Fall of Classical Greece* (New York), 294–5.

— Demosthenes will be crowned, if Ktesiphon is acquitted: A. Schaeffer (1887), *Demosthenes und seine Zeit*, vol. 3 [Leipzig] 1887: 225–7; cf. H. Wankel (1976), *Demosthenes Rede für Ktesiphon über den Kranz*, [Heidelberg], 18–25; H. Yunis (2001), *Demosthenes On the Crown* [Cambridge], 7–12.

3) Aischines 3.25-6: ... οἱ ἐπὶ τὸ θεωρικὸν χειροτονημένοι ἦρχον μὲν, πρὶν ἢ τὸν Ἡγήμονος νόμον γενέσθαι, τὴν τοῦ ἀντιγραφέως ἀρχὴν, ἦρχον δὲ τὴν τῶν ἀποδεκτῶν καὶ νεωρίων ἀρχὴν, καὶ σκευοθήκην ὠκοδόμουν, ἦσαν δὲ καὶ ὁδοποιοί, καὶ σχεδὸν τὴν ὅλην διοίκησιν εἶχον τῆς πόλεως. ... ὁ μὲν νομοθέτης, ἂν τις μιᾶς ἀρχῆς τῆς ἐλαχίστης ὑπεύθυνος ᾖ, τοῦτον οὐκ ἔα, πρὶν ἂν λόγον καὶ εὐθύνας δῶ, στεφανοῦν, ὁ δὲ Κτησιφῶν Δημοσθένην τὸν συλλήβδην ἀπάσας τὰς Ἀθήνησιν ἀρχὰς ἄρχοντα οὐκ ὠκνησε γράψαι στεφανῶσαι.

...those elected to manage the Theoric fund, before Hegemon's law was enacted, controlled the comptroller's office and the 'receivers' (*apodektai*); they oversaw the shipyards and built up the armories, they were road-builders and maintained nearly the whole financial administration of the city. ... The lawgiver prohibited crowning anyone accountable for any one office, (even) the least important, before his accounting. But Ktesiphon did not hesitate to propose crowning Demosthenes when he was in charge of all the offices at Athens altogether.

4) Plutarch (Dem. 24.2–3)... the judges so emphatically rejected Aischines' case “that he did not receive one-fifth of the ballots; and so he immediately departed from the city.” τὸ πέμπτον μέρος τῶν ψήφων Αἰσχίνην μὴ μεταλαβεῖν. ἐκεῖνος μὲν οὖν εὐθύς ἐκ τῆς πόλεως ὄχου' ἀπιῶν.

5) Theophrastos fr.636C Fortenbaugh (~ Lex. Cant. sv πρόστιμον): ἔκειτο τῷ μὴ μεταλαβόντι τὸ πέμπτον μέρος τῶν ψήφων, ὡς Θεόφραστος ἐν πέμπτῳ Περὶ Νόμων· ἐν δὲ τοῖς **δημοσίοις ἀγῶσιν ἐξημιῶντο χιλίαις καὶ πρόσσεστί τις ἀτιμία, ὥστε μὴ ἐξεῖναι μήτε γράψασθαι παρανόμων** μήτε φαίνειν μήτε ἐρηγεῖσθαι [AA is barred from whichever procedure he abused]· ἐὰν δὲ τις γραγνόμενος μὴ ἐπεξέλθῃ, ὁμοίως· **περὶ δὲ τῆς εἰσαγγελίας**, ἐὰν τις μὴ μεταλάβῃ τὸ πέμπτον μέρος τῶν ψήφων, **οἱ δικασταὶ τιμῶσιν**. Cf. D.M. MacDowell *Demosthenes* (1993), 207–8.

6) ps.-Plutarch, *Lives of the Ten Orators* (840 C–D): failing to win one-fifth of the votes, Aischines fled to Rhodes, “refusing to pay the thousand drachmas charged to his defeat.” ... “But other sources say, an additional penalty of *atimia* was assessed and he left the city against his will.” οἱ δ' ἀτιμίας αὐτῷ προστιμηθῆναι λέγουσιν οὐ θέλοντι ἐξελεθεῖν τῆς πόλεως.

7) *Vita Aeschinis* 3 (Ἀπολλωνίου): καὶ ὀρίσαντος τὸ πρόστιμον ἐὰν μὴ δείξῃ αὐτὸ παράνομον καὶ ἠττηθέντος καὶ διὰ τὸ μὴ δύνασθαι καταβαλεῖν τὴν καταδίκην, **ἦν αὐτὸς ὄρισε**, φυγῆ χρησαμένου. The biographer cites a work “On the Crown,” ὡς καὶ τοῦτο ἐγνωμεν ἐν τῷ ὑπὲρ τοῦ στεφάνου.

Photios (cod. 61, p. 20a [Bekker] lines 20–3): καὶ ὀρίσας τὸ πρόστιμον αὐτὸς ἑαυτῷ, ἐὰν μὴ δείξῃ παράνομον, μὴ δείξας ὡς ὑπέσχετο ἐξέπεσε τῆς πατρίδος.

<p>8) Aischines 3.3-4:  γράφουσί τε τινὲς ῥαδίως παρανόμους γνώμας, καὶ ταῦτα ἕτεροὶ τινες τὰ ψηφίσματα ἐπιψηφίζουσιν, οὐκ ἐκ τοῦ δικαιοτάτου τρόπου λαχόντες προεδρεύειν, ἀλλ' ἐκ παρασκευῆς καθεζόμενοι, ἂν δέ τις τῶν ἄλλων βουλευτῶν ὄντως λάχῃ κληρούμενος προεδρεύειν, καὶ τὰς ὑμετέρας χειροτονίας ὀρθῶς ἀναγορεύῃ, τοῦτον οἱ τὴν πολιτείαν οὐκέτι κοινήν, ἀλλ' ἤδη ἰδίαν αὐτῶν ἡγούμενοι, ἀπειλοῦσιν εἰσαγγελεῖν, καταδουλούμενοι τοὺς ιδιώτας καὶ δυναστείας ἑαυτοῖς περιποιούμενοι, (4) καὶ τὰς κρίσεις τὰς μὲν ἐκ τῶν νόμων καταλέλυκασι, <b>τὰς δ' ἐκ τῶν ψηφισμάτων μετ' ὀργῆς κρίνουσιν</b>, ... [§5] ἐν ὑπολείπεται μέρος τῆς πολιτείας, ..., αἱ τῶν παρανόμων γραφαί. Εἰ δὲ καὶ ταύτας καταλύσετε ἢ τοῖς καταλύουσιν ἐπιτρέψετε, προλέγω ὑμῖν ὅτι λήσετε κατὰ μικρὸν τῆς πολιτείας τισὶ παραχωρήσαντες</p>	<p>... some men readily author unlawful proposals, and these measures are put to a vote by others, as presiders, who were not allotted that office rightfully but whose seating was rigged. And if one among the other councilmen, who was really allotted the presidency, tried to announce the tally of your votes, those who regard the constitution no longer as common property but their own personal mandate, threaten to impeach him. They make slaves of private citizens and make much of their own autocracy; they have dissolved the decisions that laws prescribe and <b>decide in anger cases (set) by decree</b> ... (5) There is one piece left ... and if you dissolve even these remedies—or give license to those who are busily undoing them— then, I tell you, little by little you will forfeit the constitution without even realizing it.</p>
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<p>9) Aischines 3. 193: Ἦδη δ' ἐκ τῶν τεχνῶν τῶν Δημοσθένους αἰσχρὸν ἔθος ἐν τοῖς δικαστηρίοις παραδέχεσθε. Μετενήνεκται γὰρ ὑμῖν τὰ τῆς πόλεως δίκαια· <b>ὁ μὲν γὰρ κατήγορος ἀπολογεῖται, ὁ δὲ φεύγων τὴν γραφὴν κατηγορεῖ</b>, οἱ δὲ δικασταὶ ἐνίστε ὧν μὲν εἰσι κριταὶ ἐπιλανθάνονται, ὧν δ' οὐκ εἰσὶ δικασταί, περὶ τούτων ἀναγκάζονται τὴν ψῆφον φέρειν· λέγει δὲ ὁ φεύγων, ἂν ἄρα ποθ' ἄψηται τοῦ πράγματος, οὐχ ὡς ἔννομα γέγραφεν, ἀλλ' ὡς ἤδη ποτὲ καὶ πρότερον ἕτερος τοιαῦτα γράψας ἀπέφυγεν ...</p> <p>(197-8) Εἰς τρία μέρη διαιρεῖται ἡ ἡμέρα, ὅταν εἰσὶ γραφὴ παρανόμων εἰς τὸ δικαστήριον. Ἐγχεῖται γὰρ τὸ μὲν πρῶτον ὕδωρ τῷ κατὴ γόρῳ καὶ τοῖς νόμοις καὶ τῇ δημοκρατίᾳ, τὸ δὲ δευτέρον ὕδωρ τῷ τὴν γραφὴν φεύγοντι καὶ τοῖς εἰς αὐτὸ τὸ πρᾶγμα λέγουσιν· ἐπειδὴν δὲ τῇ πρώτῃ ψήφῳ *μὴ λυθῇ τὸ παράνομον, ἤδη τὸ τρίτον ὕδωρ ἐγχεῖται τῇ τιμῆσει καὶ τῷ μεγέθει τῆς ὀργῆς τῆς ὑμετέρας. (198) Ὅστις μὲν οὖν ἐν τῇ τιμῆσει τὴν ψῆφον αἰτεῖ, τὴν ὀργὴν τὴν ὑμετέραν παραιτεῖται· ὅστις δ' ἐν τῷ πρώτῳ λόγῳ τὴν ψῆφον αἰτεῖ, ὄρκον αἰτεῖ, νόμον αἰτεῖ, δημοκρατίαν αἰτεῖ,</p>	<p>And now, by the artfulness of Demosthenes, you are taking up a shameful practice in court. For <b>the city's justice proceedings are turned around: the prosecutor becomes defendant and the defendant prosecutes</b>; and sometimes the judges forget what they are judges of, compelled to cast their ballot on claims they were not called to decide. So the defendant says—if he ever deigns to deal with the matter—not that his decree is lawful but that, for some time now, another fellow has authored such measures and got away with it. ...</p> <p>Whenever a suit for unlawful acts comes to court, the day is divided into three parts: first ... for the accuser, for the laws and democracy; second, for the defendant in the case and those who speak for that cause; when the <i>paranomon</i> is not undone (?) the third water(jar) is poured for the sentencing (to assess) the magnitude of your anger. Whoever asks for your vote at the sentencing is trying to sway your anger. But one who pleads (in this way) in the first speech is begging (you to forfeit) your oath, your law, and your democracy ....</p> <p>* μὴ λυθῇ τὸ παράνομον: μὴ del. Franke (1851)</p>
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10) Dem. 18. 13: “one must not be deprived of his right to address the assembly and have his say, not even to do so with calculated malice and resentment [as Aischines does]. No, by the gods, it isn't right .... But for the wrongs he saw me doing to the city [that] he goes on about in tragic style, (he was obliged) to use the remedies provided by law, to bring an impeachment ... or a suit for *paranoma*.”

§§82–3 Demosthenes seems to suppose that a serious liability looms over Aischines: A claims that I [Demosthenes] “keep quiet when I've gotten something and shout (for more) when I've spent it. But not you [Aischines] who shout when you've gotten (paid) and won't ever stop, **unless these (judges) stop you today with *atimia***.” παύσει δ' οὐδέποτε' ἐὰν μή σ' οὗτοι παύσωσιν ἀτιμώσαντες τήμερον.