## CONTENTS

**THEOPHRASTUS**
- Introduction 5
- Bibliography 41
- CHARACTERS 45
- Additional Notes 145
- Appendix: Ariston of Keos 160

**HERODAS**
- Introduction 179
- MIMES 196

**SOPHRON**
- Introduction 287
- MIMES 292

**POPULAR MIME**
- Introduction 355
- MIMES 362
1 Before now I’ve often wondered, when I thought about it, and perhaps will never cease to wonder why, even though Greece lies in the same climate and all Greeks are educated the same way, it happens that we do not have the same composition of character. (2) After a life of ninety-nine years, long observation of human nature, and furthermore an acquaintance with many natures of all types and a detailed study of men both superior and inferior, I have come to believe, Polycles, that I ought to write about how both groups normally behave in their lives. (3) I shall set forth for you one by one which classes of character are attached to these people and how they manage; for I believe, Polycles, that our sons will be better if such writings are bequeathed to them, which they can use as a guide in choosing to associate with and become close to the finest men, so as not to fall short of their standard.

1 This fatuous and repetitive preface has long been recognized as a later addition to the Characters (see Introd. p. 30). Steinmetz (volume 2, p. 32) speculates it was composed outside Greece in the fifth century A.D. 2 In fact, Theophrastus died at 85 (Diogenes Laertius 5.40), and the Characters was most likely composed ca. 325–315 B.C. when he was around 50. 3 His identity is not known; there was a Macedonian general by this name (Diodorus Siculus 18.38.2).
(4) I shall now turn to my story; it is your task to follow it correctly, and see whether it is told correctly as well. I shall speak first of those who affect dissembling, dispensing with preliminaries and details about the topic. (5) I shall begin with dissembling and define it, then describe the dissembler as to his qualities and how he is inclined; and I will attempt to render clear the rest of the emotions type by type, as I promised.]

1. DISSEMBLING

(1) [Dissembling, to put it in outline, would seem to be a false denigration of one’s actions and words.] I The dissembler is the sort (2) who goes up to his enemies and is willing to chat with them. He praises to their faces those whom he has attacked in secret, and commiserates with people he is suing if they lose their case. He is forgiving to those who slander him, and laughs at anything said against him. (3) With people who have been wronged and are outraged his conversation is mild, and those who urgently seek a meeting with him he bids to come back later. (4) He admits to nothing that he is actually doing, but says he is thinking it

---

1. This introductory definition is derived from Aristotle, Nicomachean Ethics 1108a21ff, 1108a11, Eudemian Ethics 1233b39–1234a1. Like some other definitions in the Characters (see Introd.), it is probably a later addition to the text: it describes well the irony of Socrates (see Additional Notes), but not the character that follows here.

2. That is, he does not share their outrage; cf. Xenophon, Symposium I.5.14.
over, and pretends that he just arrived, and behaves like a coward. 3 (5) To those seeking a loan or a contribution he says he's short of cash, and if he is selling something says that he is not, and if he's not, says that he is. If he has heard something, he pretends he hasn't, and says he hasn't seen something when he has, and if he has made an agreement he doesn't remember it. He says about some things that he will look into them, about others that he doesn't know, about others that he is surprised, about others that once in the past he had thought that way himself too. 4 (6) And in general he is apt to employ phrases like this: "I don't believe it." "I don't think so." "I'm astonished." And "you're telling me he's become a different person." "That's by no means what he told me." "The business is a mystery to me." "Save your words for someone else." "I do not see how I can doubt you—nor condemn him, either." "Be careful you don't make up your mind too quickly." (7) [Such are the phrases, dodges and contradictions it is characteristic of dissemblers to invent. When natures are not open, but contriving, one must be more cautious of them than of vipers.] 7

2. FLATTERY

(1) [You might call flattery talk that is shameful, but also

3 The text may not be sound; but if it is, the verb is used not of illness (so most translators), but of irresolution in battle (cf. LSJ 

4 For ἔρανος see on 15.7.

5 But does so no longer. Usually translated "he had already come to the same conclusion," which would be an anomaly in this list of responses.
THEOPHRASTUS

profitable to the flatterer,1 The flatterer is the sort (2) to say, as he walks along, “Do you notice how people are looking at you? This does not happen to anyone in the city except you.” “They praised you yesterday in the stoa”, and he explains that when more than thirty people were sitting there and a discussion arose about who was the best, at his own suggestion they settled on his man’s name.

(3) While he says more like this, he picks a flock of wool from his man’s cloak and, if some chaff in the wind lands on the hair on his head, harvests it, and says with a laugh, “You see! Since I haven’t seen you for two days, you’ve got a beard full of grey hairs—although your hair is black for your years, if anyone’s is.”

(4) He tells everyone else to keep quiet while his man is saying something, and praises him when he is listening, explaining that when more than thirty people were sitting there and a discussion arose about who was the best, at his own suggestion they settled on his man’s name.

(5) He commands everyone who approaches to stand still until his man has passed by.

(6) To his children he brings apples and pears he has bought and, while his man is watching, presents them and

1 The introductory definition, although twice mentioned (without Theophrastus’ name) in fragments of Philodemus, On Flattery, is probably a later insertion which has partly replaced the original first sentence. The notion that the flatterer’s motive is profit is derived from Aristotle, Nicomachean Ethics 1108a26, 1127a7, but is irrelevant here.

CHARACTERS 2


2 Ast. paioetai cod.
kisses the children and says "Chips off the excellent old block!"4 (7) When he joins him in shopping for overshoes, he says that his foot is more symmetrical than the sandal. (8) When he is going to see one of his friends, he runs ahead and says "He is coming to your house!" Then he runs back and says "I have announced you." (9) You can be sure he is also capable of doing his errands from the women's market5 without stopping for breath. (10) He is the first of the dinner guests to praise the wine, and keeps it up by saying "How luxuriously you dine!" He takes up something from the table and says "This is really good!"6 He asks whether his man is chilly, and whether he wants him to put a blanket on him, and whether he should wrap something around his man's shoulders; and yet he says all this in a whisper, leaning forward toward his ear. He keeps an eye on his man while speaking to others. (11) At the theater he takes the cushions away from the slave, and tucks them under his man personally. (12) He says that his house has been well laid-out, and his farm well cultivated, and his portrait a perfect resemblance.7 (13) [And the sum is that the flatterer is on the lookout for everything in word or deed by which he thinks he will curry favor.]

3 Petersen: ἐκ Α., ἐκ Β. 4 Valckenaeer: προστίττων Ἀντ. Β. 5 πᾶν Cobet, πάνη Diels, sed cf. Xen. Cypr. 8.2.25 (πάντα διόν δεί), Kühner-Gerth II.1.56. 6 epilogum del. editores. 7 Since classical Greek portraits tended toward ideal beauty, this is a handsome compliment.
THEOPHRASTUS

μήτε σχολήν μήτε σπουδήν διαγωνόσκοινων.]3

ΑΓΡΟΙΚΙΑΣ Δ'

(1) δε ἀγροικία δόξειν ἰν εἶναι ἀμαθία ἀσχήμων, ὁ δὲ ἀγροικὸς τοιοῦτος τις, (2) οἷος κυκέων πιὼν εἰς ἐκκλησίαν πορεύεσθαι (3) καὶ τὸ μῦρον φάσκειν οὐδὲν τοῦ θύμου ἢδους οἴειν (4) καὶ μείζον τοῦ ποδός τὰ ὑποδήματα φορεῖν (5) καὶ μεγάλῃ ἡ ὕφασμα λαλεῖν (6) καὶ τοὺς μὲν φίλους καὶ οἰκέους ἀπιστεύει, πρὸς δὲ τοὺς αὐτοῦ ὀἷκτας ἀνακοινώσει περὶ τῶν μεγάλων, καὶ τοὺς παρ᾽ αὐτῷ ἐγγεγραμμένους μυθοθέτους ἐν ἀγρῷ πάντα τὰ ἀπὸ τῆς ἐκκλησίας διηγεῖσθαι. (7) καὶ ἀναβεβλημένος ἄνω τοῦ γόνατος καθιζάειν ὡστε τὰ γυμνὰ αὐτοῦ φαίνεσθαι.1 (8) καὶ ἐπ᾽ ἄλλῳ μὲν μηδὲν <μήτε εὐφραίνεσθαι>2 μήτε ἐκπλήττεσθαι ἐν ταῖς οὖδεῖς, ὅταν δὲ ὕδω βοῦν ἢ δῶν ἢ τράγον, ἑστράκια θεορέω. (9) καὶ προαιροῦ3 δὲ τὶ ἐκ τοῦ ταμείου δεινὸς φαγεῖν, καὶ ζωρότερον πιέων.

(10) καὶ τὴν στιτοποιῶν πειρῶν λαθέων, κόντερ ἀλέσας

3 epilogum del. editores.
1 ὡστε τὰ γυμνά αὐτοῦ φαίνεσθαι del. Darvaris, fortasse recte, cf. 20.9 [ὡστε εἶναι ψυχρών].
2 μήτε suppl. editores, εὐφραίνεσθαι Kassel: θαυμάζειν De.
3 Casaubon: προαιρών codd.

CHARACTERS 4

whether you are busy or free.]

4. BOORISHNESS

(1) Boorishness would seem to be an embarrassing lack of sophistication. The boor is the sort (2) who drinks a posset1 before going to the assembly, (3) and claims that perfume smells no sweeter than thyme. (4) He wears sandals that are too big for his feet. (5) He talks in too loud a voice.2 (6) He is wary of friends and family, but asks advice from his servants on the most important matters. He describes to hired laborers in the field all the proceedings of the city assembly. (7) He sits down with his cloak hitched up above his knee, thereby revealing his nakedness.3 (8) He doesn't enjoy or gawk at anything else on the street—yet stands in rapt attention at the sight of a cow, an ass, or a goat. (9) He is apt to eat the food as he is taking it out of the storeroom. He drinks his wine too strong.4

(10) He seduces his cook without anyone's knowing.

3 For a “barnyard voice” cf. PCG Cratinus fr. 371.
3 He isn't wearing anything underneath; cf. PCG Philetaerus fr. 18, and the illustrations in the Leipzig Edition of the Characters, p. 28, and A. Dieterich, Pulcinella (Leipzig 1897) 119.
4 Athenaeus 423d-f cites many parallels to show that ἄροτρον (first in Homer, Iliad 9.203) means “with more wine and less water.” He also notes that Theophrastus in a treatise On Drunkenness (=fr. 574) dissents with an interpretation (“mixed”) that cannot be applied here.
THEOPHRASTUS

but then joins her in grinding up the daily ration of meal and handing it out to himself and the whole household.\(^5\)

(11) While he is eating his breakfast, he feeds his plough-animals. (12) He answers the door himself, then calls his dog, grabs his snout and says “This fellow looks out for our property and household.”

(13) He rejects a silver coin that he gets from someone because it looks too much like lead, and trades for another.\(^6\) (14) And if he has lent someone a plough, basket, sickle or sack, he asks for it back in the middle of the night, because he just remembered it while he couldn’t sleep. (15) And when he is going into town, he asks anyone he meets about the price of hides and salt fish, and whether today is the first of the month,\(^7\) and he says right away that when he reaches town he wants to get a haircut, do some singing at the baths, hammer some nails into his shoes,\(^8\) and while he’s going in that direction pick up some salt fish at Archias\(^5\).

\(^4\) suppl. Casaubon. \(^5\) Casaubon: ἐπακούσας cfdd.
\(^6\) supplex habit Stein (cf. 14.8). \(^7\) suppl. Eberhard.
\(^8\) Diels: μὲν λυστρὸν ABce, μὲν λυστρὸν cDe.
\(^9\) Cobet: ἃμα ἀλλάττεσθαι codd.
\(^10\) Diels: καὶ εἶ τῷ Α, καὶ δ CDe, καὶ τῷ Β, καὶ εἶς τῷ ε. \(^11\) suppl. Casaubon.
\(^12\) del. Edmonds.
\(^13\) Sylburg: τοῖς ταρίχους codd. verba καὶ ἐν βαλανίῳ—ἐγκρούσαται fortasse aut post τοῦ ταρίχους ponenda aut secludenda sunt.

CHARACTERS 4

5 He is so smitten that he joins her in work the master should not be doing (cf. 30.11).
6 The text is corrupt; as emended here, the rustic cares more about the appearance than the value of his money, despite the higher value of the older (and less shiny) silver coins. Cf. Aristophanes, Frogs 718ff, Plautus, Casina 9.
7 A market-day, Aristophanes, Knights 43, Wasps 171.
8 Evidently to stick the soles back on (cf. 22.11).
THEOPHRASTUS

LOGOPONIAΣ H'

(1) ἡ δὲ λογοσοια ἐστὶ σύνθεσις ψευδών λόγων καὶ πράξεων, ὥν <...> βουλετά τὸ λόγοσοι, ὁ δὲ λογοσοιὸς τοιούτοι τις, (2) ὁ ἄπαντήσας τῷ φίλῳ εὐθὺς καταβαλλόν τὸ ἂδος καὶ μειδιάςας ἐρωτήσατ "πόθεν σὺ;" καὶ "λέγεις τι;" καὶ "πῶς ἐγείρεις," πρὸ τοῦ δὲ εἰπὼν ἐκεῖνον "καλῶς" ἐπιβαλλόν "ἐρωτῶς" μὴ λέγεται τι καινότερον; καὶ μὴ ἀγαθά γέ ἐστι τὰ λεγόμενα. (3) καὶ οὐκ έσται ἀσάς ἀποκρινασθαί εἰπεῖν "τί λέγεις; οὐθὲν ἀκόκασι; δοκοῦ μοι σὲ εἰσορθίσην καινῶν λόγων." (4) καὶ ἔστιν αὐτὸς ἡ στρατιώτης ἡ παίς Λισιπποῦ τοῦ αὐλητοῦ ἡ Διόκου ὁ ἐργολάβος παραγεγονός ἐξ αὐτῆς τῆς μάχης, οὐ δημοῦ ἀκόκασι αἰ μὲν οὖν ἀναφορά τῶν λόγων τουαίται εἰσιν αὐτῶ, οὐ οὔθεις ἄν ἔχου ἐπιλαβέσθαι. (5) διηγεῖται δὲ τούτους φάσκον λέγειν, ὡς Πολυπέρχων καὶ ὁ βασιλεὺς μάχη νενίκης, καὶ Κάσσανδρος ἔξωγγρησε. (6) καὶ ἐν ἐπὶ τις αὐτῶ, "σὺ δὲ ταύτα πιστεύεις;" φήσαι τὸ πράγμα βοῶσθαι γὰρ ἐν τῇ πόλει, καὶ τῶν λόγων ἐπεντείνειν, καὶ πάντας συμφωνεῖν, ταῦτα γὰρ λέγειν περὶ τῆς μάχης, καὶ πολῶν τῶν ζωμῶν γεγονόντα. (7) ἔναι δὲ αὐτῷ καὶ σημεῖον τὰ πρόσωπα τῶν ἐν τοῖς πράγμασιν ὁρᾶν γὰρ αὐτῶν πάντων μεταβεβληκότα, λέγει δ', ὡς καὶ Κασσίαν ἰδιοίς τις συμβαίνειν. (8) 

1 For καταβάλλειν in this sense see Van Leeuwen on Aristophanes, Wasps 655.
2 For the possible historical situation of this (untrue) rumor see Introd. pp. 10–11.

CHARACTERS 8

8. RUMOR-MONGERING

(1) Rumor-mongering is the invention of untrue reports and events about which the monger wants <...> The rumor-monger is the sort (2) who, when he meets his friend, immediately relaxes his expression' and asks with a laugh, "Where have you been? Do you have anything to tell me? How's it going?" But before the man can say "I'm fine," he interrupts him: "You ask if there's any news? Actually, you know, the reports are rather good." (3) And without allowing an answer, he says "What? You haven't heard anything? It looks like I'll be giving you a feast of the latest news." (4) He has got a man he says he's heard just back from the battle itself, a soldier, or a slave of Asteios the flute-player, or Lykon the contractor—he has ways of vouching for his stories that no one can refute. (5) He relates, as he claims these people told him, that Polyperchon and the king were victorious in a battle, and Cassander has been taken prisoner. (6) And if you say to him "Do you believe it?" he will say he does, because it's the talk of the city, and the discussion is intensifying; all the people are in unison since they tell the same story about the battle; it was a huge bloodbath, (7) and he has proof in the faces of the political leaders, since he notices they are all changed. And he says he

1 For καταβάλλειν in this sense see Van Leeuwen on Aristophanes, Wasps 655.
2 For the possible historical situation of this (untrue) rumor see Introd. pp. 10–11.
also overheard that someone who knows the whole story has been kept hidden by them in a private house since he came to town four days ago from Macedonia.  
(8) And as he tells his story, he somehow believes he is persuasively indignant when he says, "Miserable Cassander! Poor fellow! You see what Fortune can do? Well, he had his power once." (9) and "You must keep it to yourself." But he has run up to everyone in town with the news.  
(10) I wonder what such people hope to gain from their rumor-mongering; not only do they tell lies, they also end up no better off for it. (11) Those who draw a circle of hearers in the baths often have their cloaks stolen, and those who are victorious by land and sea in the stoa lose court-cases forfeited for failure to appear. (12) Some of them capture cities in an all-out talk-fight, but go without their dinner. (13) Their behavior is sad indeed, for in what stoa, or what workshop, or what part of the market do they, not pass the day exhausting those who listen to the lies? (14) That is how they persevere in telling lies.

3 The rumor-monger abandons his glee at the supposed fall of Cassander and ends with an evocation of pity. The text may be corrupt beyond repair; the reading adopted here assumes that the construction reverts to the typical string of infinitives begun in §2 and interrupted with §6.

4 This whole paragraph, beginning in the first person, with tenses and constructions unlikely for fourth-century Greek, and rhetorical questions alien to the Characters, is certainly one of the later epilogues.
THEOPHRASTUS

ηραρχίας εἶπεν ὅτι οὐ εἶπησθεν οὔδε τὰς λειτουργίας ὅσας λειτούργησε.
(7) καὶ προσέθεν δ’ εἰς τοὺς ἵππους τοὺς ἀγαθούς τοὺς πωλοῦσιν προσποιήσασθαι ἁρπαγμοῖς. (8) καὶ ἐπὶ τὰς κλίνας ἑλθὼν ἱματισμοῖς ζητήσας εἶς δύο τάλαντα καὶ τῷ παιδὶ μάγευσθαι, ὅτι τὸ χρυσόν οὐκ ἔχουν αὐτῷ ἀκολουθεῖ. (9) καὶ ἐν μυσθωτῇ οἰκίᾳ οίκων φήσας, ταῦτα εἶναι τὸν πατρὸν πρὸς τὸν μὴ εἰδότα, καὶ διότι μέλλει πωλεῖν αὐτὸν διὰ τὸ ἐλάττων εἶναι αὐτῷ πρὸς τὰς ἐξενοδοχίας.

ΤΗΡΗΦΑΝΙΑΣ ΚΔ’

(1) ἔστι δὲ ἡ ὑπερήφανία καταθρώνησε τις πλὴν αὐτοῦ τῶν ἄλλων, ὁ δὲ ὑπερήφανος τουσδεῖ τις, (2) οἶος τῷ σπεύδοντι ἀπὸ δεῖπνον ἐνεῖφευσθαι φάσκειν ἐν τῷ περιπατεῖν. (3) καὶ εὗ ποηθᾶσα μεμνημόσυνας φάσκειν. (4) καὶ βιάζεσθαι ἐν ταῖς ὀδοῖς τὰς διαίτας κρίμων ἐντυχὼν τοῖς ἐπιτρέψασθαι. (5) καὶ χειροτονούμενος ἐξόμωσε τὰς ἀρχάς, οὐ φάσκων σχολαῖς. (6) καὶ προσεθεῖν πρότερος οὐδεὶς θελήσας, (7) καὶ τούς πωλοῦσας τι ἡ μεμαθωμένος δεῦτος κελεύσαι ἥκειν πρὸς αὐτὸν ἀμ. ἡμέρας. (8) καὶ ἐν ταῖς ὀδοῖς πορεύομενοι μὴ λαλεῖν τοῖς ἐντυχάνοντι, κατὰ κεκυφῶν, ὅταν δὲ αὐτῷ δόξη, ἄδικον πάλιν. (9) καὶ ἔστιν

1 Foss: βιάζειν codd.
2 Foss: εὖ τοὺς ἐπιτρέψασι codd.

CHARACTERS 24

his loans to friends, he’s not counting the warships, nor the public events he’s paid for.
(7) He goes up to the high-priced horse market and pretends to the sellers that he wants to buy. (8) Going to the clothing-vendors, he picks out a wardrobe totalling two talents, then quarrels with his servant because he came along without bringing any gold coins. (9) When he is living in a rented house, he tells someone who doesn’t know that it belongs to his family, and that he intends to sell it because it’s too small for him for entertaining.

24. ARROGANCE

(1) Arrogance is a sort of contempt for anyone other than oneself. The arrogant man is a type such as this, (2) who says to a man in a hurry that he’ll meet him after dinner while he takes his walk. (3) If he does a favor, he says to remember it. (4) If he meets disputants on the street, he forces them to decide their arbitration. If elected to office he takes an oath to avoid serving, claiming lack of time. (6) He won’t make the first approach to anyone. (7) He is apt to tell salesmen or employees to come to his house first thing next morning. (8) As he walks down the street he avoids speaking to passers-by by casting his eyes down, then back up again when it suits him. (9) When he

6 See on 15.7.
7 See on 26.6.
8 Cf. 18.3.
1 For private arbitrations see on 5.3.
2 One could avoid office with a sworn statement of ill-health (Demosthenes 19.124).
entertains his friends he doesn’t join them at dinner himself, but orders one of his subordinates to see to them.

(10) When he goes somewhere he sends someone ahead to say that he’s on his way. (11) He won’t let anyone in when he’s oiling himself, bathing, or eating.

(12) You can be sure that when he’s reckoning accounts with someone he tells his slave to clear the counters and find the total, and write it in his account. (13) When he sends a commission he doesn’t write “would you be so kind as to…” but rather “I want this done” and “I’ve sent to you to pick up…” and “no deviations” and “immediately.”

25. COWARDICE

(1) You can be sure that cowardice would seem to be a sort of fearful yielding of the soul. The coward is the sort (2) who, when at sea, says that the cliffs are pirate ships. When a wave hits, he asks whether anyone on board has not been initiated. Of the helmsman he first pops up and asks whether he is halfway, and how he thinks the heavens look, and says to the man sitting beside him that his fear is the result of some dream. He strips off his shirt and hands it to his slave; he begs to be put ashore.

(3) When he is on military service and the infantry is

3 On the abacus see on 23.6. He is so busy that he has his slave perform the whole transaction.

1 The mysteries at Samothrace promised special protection for seafarers: Burkert, Ancient Mystery Cults 15-16.

2 To ready himself to swim.

suppl. Wilamowitz.
THEOPHRASTUS

attacking he calls to everyone and orders them to stand near him first and reconnoitre, and says that their task is to discern which ones are the enemy. (4) When he hears a tumult and sees men falling, he says to those beside him that in his haste he forgot to take his sword, and runs to his tent, sends his attendant out and orders him to spy out the enemy's location, hides the sword under the pillow, then wastes a long time pretending to look for it. (5) When from his tent he sees one of his friends brought in wounded, he runs up to him, bids him be brave, picks him up and carries him; then he takes care of him, spools him off, sits at his side and says “Go to hell! He won’t let a man get any sleep with his endless signalling!” (6) Drenched in blood from another man’s wound, he meets the men returning from battle and tells the story as if he’d been in danger: “I saved one of our friends.” Then he leads the members of his tribe inside to view him lying there, while he tells each one that he personally brought him into the tent with his own hands.

26. AUTHORITARIANISM

(1) Authoritarianism would seem to be a desire for office that covets power and profit. The authoritarian is the sort

OLIGARCHIA K’S

(1) δόξεις δ’ ἢ εἶναι ἡ ὀλιγαρχία φιλαρχία τις ἴσχύος καὶ κέρδους γλυχομείη, ἢ δὲ ὀλιγαρχικός

124
THEOPHRASTUS

“... and those who are always to be found by dogs.” And “They’ll always talk to men.” And “These women answer their own front door!”

(4) You can be sure that when others are engaging in slander he will join in, saying “I loathe this man more than anyone; he has a quite hateful-looking face; his wickedness is unequalled, and I’ll prove it: his wife brought him thousands of drachms, but ever since she bore him a son, she gets from him three coppers for her shopping, and he makes her bathe in cold water on Poseidon’s day.”

(5) When he is sitting in a group he is apt to start talking about whoever has just left and, once started, not refrain from reviling even his family. (6) He maligns most his own friends and household, and the dead, passing off his slander as free speech, democracy or openness, and taking more pleasure in it than anything in his life.

(7) [That is how the stimulus for learning makes men mad and distraught in their personality.]  

29. PATRONAGE OF SCOUNDRELS

(1) Patronage of scoundrels is a predilection for evil. The...
patron of scoundrels is a type such as this, (2) who seeks out losers in court and those convicted in public trials, and imagines that with their friendship he will become more experienced and formidable.

(3) About those called “good” he says “apparently,” and says “No one is good,” and that all people are the same, and ridicules “How good he is.”

(4) About a wicked man, if someone wants to examine him, he says that he is a gentleman, and admits the truth of the rest of what is said about him by people, but some points he does not believe, since he says the man is good at heart, loyal, and fair; he exerts himself on his behalf, stating he’s never met a more capable man.

(4a) He supports him when he is speaking in the assembly or a defendant in court, and to the judges he is apt to say: “You must judge the case, and not the man.” He claims he is a watchdog for the public, since he is vigilant against wrongdoers. “If we abandon men like this, we won’t have anyone left to join in the struggle for the public interest.”

(5) He is apt to come to the defense of riff-raff, testify for the defence in cases involving the wicked and, when judging a dispute, react negatively to what is said by both parties.

1 E.g., The oligarchic politician Phocion, who received the title χρηστός by public decree (Suda s.v. Φρόνης καὶ Φιλοκράτης, Diod. 17.15.2); but the text of this sentence is probably corrupt.

2 Cf. Plutarch, Demosthenes 23.4, R. A. Neil on Aristophanes, Knights 1017.