THESIS:

DISCUSSION OF THE USES OF THE VOCATIVE
OR
CASE OF ADDRESS
IN THE
ORATIONS OF ANTIPHON, ANDOKIDES, LYSIAS, ISOCRATES,
AESCHINES AND DEMOSTHENES.

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Introduction

(a) The topic discussed in the following thesis is the Greek vocative and its rhetorical values, as found in the speeches of six orators who fairly represent the different styles in the development of the oration among the Greeks, from Antiphon to Demosthenes.

(b) The orators chosen for the study are:

- Antiphon: 480 - 411 B.C.
- Andokides: 467 - 391 B.C.
- Lytias: 458 - 380 B.C.
- Isokrates: 436 - 338 B.C.
- Aeschines: 389 - 314 B.C.
- Demosthenes: 384 - 322 B.C.

The lives of the six include, from 480-322 B.C., in about one hundred and seventy years, the most
important period of Grecian history. From the birth of Antiphon in the year of Marathon, to the death of Demosthenes a year after Alexander the Great died, Grecian oratory arose, flourished, then died with Demosthenes.

(c) The vocative case, or case of address in Greek is like the same construction in English; the case may, usually does, lend emphasis to the expression of every emotion, every phase of argumentative appeal, or it may serve a purely rhetorical purpose in arousing a wearied or inattentive audience. The plaintiff, defendant, patriot, demagogue, whether before a jury, the assembly (ekklesia), a special court, or the senate, have
their peculiar manner, besides differences occasioned by the nature of the particular case. Demands for justice, appeals for mercy, solemn warnings, justification of the speaker’s position, interpretation of the laws, simple narrative, arguments of all kinds, awful invocation, scorn, contempt, bitter sarcasm, mild rebuke, emphatic assent or denial—all are made more effective by a skillful use of the vocabulary.

The uses of this case, as outlined above, may be classified according to the sentences in which they occur, as follows:

1. Opening
2. Argumentative
3. Narrative
4. Appeals for justice
5. Accusations
6. Rhetorical figures
7. Miscellaneous
8. Closing.
This classification however admits of almost indefinite division and subdivision, according to the topic of the speech, and the position of the different instances in their respective sentences. I have endeavored to consider each instance carefully and determine its importance, both alone, and in relation to the rest of the sentence. I have tried to discover the real reason for the speaker's or writer's using each form, in no case taking secondary authority except after close investigation and comparison with the text. The texts used were those of the Teubner edition without notes, but I have consulted notes in other editions freely retaining however the section-numbers of the Teubner edition.
Chapter I.

Of the one hundred and twenty-eight orators studied, one hundred and four have some form of opening address, generally in the first sentence of the first section. If no vocative appears there, its place is taken by some other construction and vocative which is used first can not be considered as a form of opening address. The different orators vary in the number of vocatives which they employ. Isokrates has the least number in proportion to the number of his speeches, due to the fact, acknowledged now by most critics, that his so-called speeches were properly essays or pamphlets, not intended to be delivered.
The style and character of the speech determines in large degree the number of times the vocative is likely to be used. Before the time of Lysias, speech was formal, but he strove to make it more effective by a direct and conversational style, in which numerous vocatives were appropriate.

Thus, we find:

\begin{align*}
\text{Antiphon I} & : 26 \text{ sections, six vocatives, none to four;} \\
      & V: 86 \quad \text{one to eight;} \\
\text{Andokides I} & : 151 \quad \text{one to 2 1/2;} \\
     & III: 42 \quad \text{two;} \\
\text{Lysias I} & : 47 \quad \text{one to 1 1/2;} \\
     & XIV: 43 \quad \text{two;} \\
     & XV: 11 \quad \text{two;} \\
     & XXV: 34 \quad \text{two.}
\end{align*}

In speeches by Antiphon, vocatives are
comparatively few, while in those by Andokides, the vocatives are two or even three times as numerous. This difference is due to the change of style for Andokides, like Lysias, was conversational in tone. The latter has more frequent vocatives, disposed with regularity befitting his easy, almost familiar style. Isokrates on the other hand, aiming at smoothness, composed his speeches to be read; the sentences are apt to be longer, which hardly merits a place in essays, is rare; even where it is most usual, in the opening phrases of the speech, only eight of his twenty-one addresses have the ease of address.
Aeschines and Demosthenes, however, used the vocative in all the ways previously known, and contrived new arrangements by which it was given more importance. Hence their use of the case of address is both more varied and more suggestive.
Chapter II

Opening Address

Considering first the vocatives which belong to the opening address of the speeches, they may be classified as follows:

1. In argumentative sentences:
   (a) giving reasons for speech, 40
   (b) " legal grounds", 5

2. In narrative sentences
   (a) stating the case, 18
   (b) reciting of former events, 11
   (c) to attract attention 10

3. In appeals for justice.
   (a) apologizing for lack of skill, 7
   (b) asking for kindly hearing, 6
   (c) defining duty of court, 3
   (d) demanding action, 1
   (e) " justice, 3

Making a total of one hundred and four in one hundred and twenty eight vocatives.
Opening address — Argumentative

(a) Taking up the largest division of the argumentative class, I found the vocative used before different tribunals as follows:

before the ekklesia, in ecclesiastic courts, eleven times,

" a jury, " twelve "

" the Areopagitic senate, " five "

" heliasts at Delphi, " three "

" court under the first archon, " twice, "

other courts (once each) five times;
at the beginning of written discourses, twice,

Those before the ekklesia are in the following speeches:

Din.osthenes,

I. III, IV, V;

ω ἄνδρος Ἀθηναίοι;

XIII, X, XI;

Sokrates,

XIV.

Andokides I. III.

Andokides II.

Ο Αθηναίοι, Lydias XXXIV.
In the seven instances from speeches of Demosthenes, the vocative ὄψες Ἀθηναῖον is in the first line, in the first third of the sentence. The speeches are of the same general character, dealing with the movements of Philip of Macedon, 351–340 B.C.; orations III and IV were intended to restrain the Athenians, the others to rouse them to action, the use of the vocative is alike in each. In Isocrates XIV, we find the same form and position; the speech is an appeal by a Spartan, seeking aid from Athens, in 372 B.C., and on such an occasion the speaker would use the most approved address. The position in the cases just given shows that the primary purpose...
was to attract attention to the statement so introduced.

As the same form is used by Socrates in the Apology when he spoke to the jurors who favored him, I conclude that it was the accepted address to the ekkleia, or a court composed of men chosen from the general assembly as a special ekkleiastic court. This form may well be translated "citizens of Athens," "Attic, Athenian citizens," or "if sued by an Athenian fellow-citizens." In the preceding cases it called attention to the first argument as given in the reason for the speech.

Two cases, Andokides III and Lysias XXXIV have at Abrogation, in the same position.
relative to the remainder of the sentence, though Andokides III on account of the length of the sentence has the vocative in the latter part of the second line. If the vocative had been nearer the beginning, the sentence would have seemed longer, and less attention would have been paid to the latter part. The natural translation is "O Athenians" or "Athenians in Andokides II, we find τὰ δεδέμενα, being the form most favored by this orator, in the usual place. The speech is made in justification of the orator's return from exile and the conciliatory tone is prominent, and he addresses them as fellow-men able to understand his feelings, rather than in their capacity of judges, or citizens seeking...
the welfare of the state. These three exceptions prove that, while ἄνδραι was the usual form, others were permitted to speakers, according to their particular needs, sometimes, as we shall see, the formal ἄς is omitted, although this occurs rarely.

The twelve cases in which a jury is addressed are:

- Demosthenes XL, XX
- XXII, XXIV, XXXVI, XXXIX
- XLVIII, LIII, LVI, LVII, LIX
- Iosokrates XVII

Ten of these, all but XXXVI and LIX have ἄνδραι, in the usual position with the exception of LIII and LVIII, where the vocatives are put in the latter part of the second third of the sentence, to call
attention to the latter fact as it is of most importance. One of the ten orations
Demosthenes XXI was probably not delivered
while the remainder are equally divided
between public and private cases. The court
for which Desokrates XXI was prepared
was probably a jury (or heliastic) court
though I can find no positive assertion
to that effect.
Demosthenes XXXVI and LIX. use ἀνδρεὶς ἀδίκατοι;
the jury are expected to act as citizens
rather than judges and this form is,
therefore, more appropriate. The position
is the ordinary one. Hence I conclude
that a jury, or rather, jury-court was
commonly addressed as ἀνδρεὶς δικαιοταί,
except in rare cases, for special purposes.
This form corresponds to the English, 'gentlemen of the jury', or 'honorable judges'; the former phrase, however, best translates the Greek expression.

For five speeches, the Areopagitie senate is addressed:

Antiphon VI ὄντος ὑπὲρ δικαστών,
Lysias IV, VII, XVI, XXXI τῷ Βουλή.

Antiphon has ὄντος ὑπὲρ δικαστών because the senate sat as a court to hear such religious cases. Lysias uses τῷ Βουλή, the usual form, three times in defenses and once, in XXXI at a dokimasia. The position of the vocative is the same in all, and is intended to call attention to the statements made. τῷ Βουλή is translated 'O Senate.'
Three speeches of Lysias, I, V, XIII, were delivered before a heliastic court sitting at Delphi. The heliastic or jury-court, founded by Solon, sat at different places determined by the nature of the case. Oration I and V were written for others to speak, while XII was delivered by the orator himself. In I, the orator is ὅ ἀνδρεῖς, in the others ὅ ἀνδρεῖς δίκαιοι. In each case the position is the usual one to call attention to the statements which follow. ὅ ἀνδρεῖς is used to appeal to the members of the court as men, not judges.

Two speeches by Lysias were delivered before the court presided over by the first archon, ὁ πρῶτος ἀρχον, which held juris-
diction over suits between wards and their guardians. Both have ἀνδρός ἰδιατάτα, befitting the character of the court, and it is placed at the beginning of the sentence to call special notice to what follows.

Isokrates IX and XI are pamphlets rather than speeches. Being directed to special individuals, they have followed by the vocative case of the proper names; these stand at the beginning of the sentence, as in a letter, or conversation.

The five miscellaneous cases are:

- ἀνδρός, Andokides I, before special jury of Elean women initiates
- ἰδιατάτα, Lytias, XIII
- ἀνδρός Αἰγίντας, before the military court, XIV
- ἰδιατάτα, Isokrates XIX, citizens of Athens, XXII
- ἀνδρός, the Eleventh, XXIV
These have the vocatives in the customary position, after one, two, three, or more words, (rarely more than five), in the first third of the sentence, plainly to draw attention to the sentences in which they have a place. The form ᾦ ἄρσεις used by Andokides, is his usual expression; but ᾦ ἄρσεις ἀλήθεια is employed to give special honor to the particular courts. But Isocrates XIX, addressed to the assembly at Aegina, very properly has ᾦ ἄρσεις ἀλήθεια, 'citizens of Aegina'. There is nothing else particularly noteworthy except that the different cases are used frequently, and how similarly they are used
The vocatives which occur where the opening sentence states the legal ground for the speech are five, i.e.:

Demosthenes XXXII, XXXIII, XXXVII, XLVII and LI. Three, XXXIII, XXXVII and XLV, have ἄνδροποις δίκαιοι, in the usual place and were addressed to a jury. Oration LI, before the Areopagitic senate has the regular ἄνδροποις, in the common position.

The vocative in XXXII is a noticeable variation; ἄνδροποις δίκαιοι; the first words of the sentence are specially emphatic, and have a real rhetorical significance; this is shown by the unusual form and position, as well as by the omission of the ὡ, which causes more attention to be paid to the statement.
The omission lends a certain brusqueness and gives the hearer an impression of the urgency of the cause at hand. Therefore, as in only two cases out of forty, the Demosthenes LIII and LVII, the vocative is beyond the first third of the sentence, almost always in the first line, except where the sentence is very long. I conclude that the normal position of the vocative in sentences giving the reasons or legal ground for the speech, must be at the beginning to call particular notice to the sentence itself.
Opening address — narrative.

2. The vocatives in this class may be divided as follows:
   (a) in sentences stating the case, eighteen;
   (b) " " reminding of former events, eleven;
   (c) " " used to attract attention, ten.

All except one occupy the usual place, but are varied in form to suit the different courts.

(a) In the sentences which state the case, vocatives occur as follows:

   before the Demosthenes XIII
   (Lysias XXVII)
   (XXIX)
   " " " " Euleria or

   before a jury, Demosthenes LV, " " " " Euleria or
   " " " " and XXI LVI LIXIII
   " " " " (XXIX)
in pamphlets, Prokraotes I, II and V are with proper names.

Before [Lysias XIX, before fiscal syndics
several courts, XXV, Thermothetae
Demosthene IV, Court of the Forty
Lysias XXXIII, people at Olympic festival, avo phos dikai]

court unknown Lysias IX avo phos dikai,
Rechime III, 'Athevai 01,' and, before the

Areopagite Senate, Lysias XXIV at Bouly.

The last, Lysias XXIV is placed in the middle
of the sentence to contrast the two clauses,
thus: 'I do not ask you to show favor to
the accuser, O Senate, for he has trumped
this suit against; the first presents the
speaker's demand, while the second assigns
the reason for it.' Lysias XXVIII and XXIX, addressed to the
ekklesia by the public prosecutors, have the more formal title 

\[ \text{\delta} \nu\rho\varepsilon\pi \ \text{dika\sups{o}tai} \] 

in Demosthenes IV, the jury is appealed to as a body of citizens, who must not suffer the rights of their fellows to be encroached upon, being addressed as \( \delta \nu\rho\varepsilon\pi \ \text{A\kappa\upsilon\nu\alpha} \) 

Lyias XXXIII quite naturally employs \( \delta \nu\rho\varepsilon\pi \) the only appropriate form where mere gathered representatives from foreign lands, in addition to those from all Greece. The special courts of Lyias XIX and XXV, Demosthenes XIV, have \( \delta \nu\rho\varepsilon\pi \ \text{dika\sups{o}tai} \) in each instance, to honor them by the use of the most formal and honored title.
The opening sentences which simply preface the heading of former events contain the following vocatives:

before the ekwblesia, Demosthenes, II and IX, ἄδικας Ἀθήναι;
the regular form for the speeches delivered before the ekwblesia;
before Thesmothetae, Lysias X  ἄδικας Ἀθήναι;
the court of first instance, Demosthenes XXXVIII
Demosthenes XXVI, ἄδικας Ἀθήναι;
before a jury, Demosthenes XXIX, XXX, XXXI ἄδικας Ἀθήναι;
and " XXXV, XL, XLII ἄδικας Ἀθήναι.

Two deserve special mention; Demosthenes XXXVI has ἄδικας Ἀθήναι, because the person accused is declared guilty of fraud against the state; the vocative is also put at the end of the sentence to draw particular notice.
thereby emphasizing the changes made.

The sentence gives a synopsis of the arguments of the preceding speakers in the same case. In Demosthenes XXIV there is a variation in position to lay emphasis on the separated propositions.

"The Phaselites are doing nothing new, gentlemen of the jury, but just what they are continually doing." The other cases have the usual forms in the ordinary position near the opening of the sentence.

In sentences used to attract attention there are:

before the ekklesia, Demosthenes XIV, XVI, XIX, ἄνδρες Ἀθηναίοι;

"a jury, [and " XXIII ]

XIV, XV, XLIX, " " " " Σικατάλ;

Lyias II ἄνδρες Σικατάλ;

XXI " ἄνδρες Σικατάλ;

XXX " " " " Λυπίας ΙΙΗ ἄνδρες Σικατάλ;

before the Areopagitic senate: Lysias III ἄνδρες Σικατάλ;

XXI " ἄνδρες Σικατάλ;

XXX " " " " Λυπίας ΙΙΗ άνδρες Σικατάλ;"
Demosthenes XXIII has οἱ ἰδίωται ἀδικητοὶ, instead of ἵπποις οἰκατταῖ to persuade the judges to decide as citizens, not judges. In Demosthenes XLVI, the vocative closes the sentence and finishes the climax made by reciting the deceptions practiced by the other side. "That he would act thus even I myself suspected, gentlemen of the jury; the foresight and accurate judgment shown by the speaker are given greater weight, in consequence."
Opening address.—Plead for justice.

3. The opening sentences in which appeals of greater or less degree of earnestness are
   expressed by the case of address have the following:
   (a) in apology for lack of skill, seven;
   (b) plea for kindly hearing, sex;
   (c) defining duty of the court, thus:
   2. demand for action, one;
   3. justice, three; a total of twenty, representing five of the six Ratio
   (a). These advocates are:
   before the Areopagus Senate, Antiphon I and V, το ἄνδρες;
   a jury, Demosthenes, XXVII, XXXIV, XLIV, ἀνθρώπων;
   the Fiscal Syndics, Lysias, XVII;
   ἐκκλησία (probably) Achines, ΙΙΙ ἀνθρώπων. All are
   the usual position except Antiphon I;
in this the vocative ὅ ἀδραστός separates the two clauses, insuring more notice for both. The speaker contrasts his distaste for the prosecution and explains that he is compelled to carry on the case in obedience to his father's last command. The form ὅ ἀδραστόν applied by Antiphon to the Areopagitic senate, or court of the Areopagus, later to Böckhius was almost invariably used. The three vocatives in speeches made before a jury are the customary form ὅ ἀδραστόν ἰδίκαιον; also the same formula found in Lysias XVII which was probably addressed to a jury. Pericles I has ὅ ἄφρονος to emphasize the fact that the speaker is defending his
conduct as a citizen and servant of the state, making the case of general importance.

2. In requests for kindly hearing we have:
   Aeschines II to Ἀθήνας, probably before the ἐκκλησία;
   Demosthenes VII to Ἀθήνας before the Ἐκκλησία;
   " XV, XVII, XVIII, to Ἄρτας before a jury;
   " XVI, " before a jury.

All are in the common place in the first third of the sentence.

It is doubtful whether Aeschines II was ever delivered, though it is certainly addressed to the ἐκκλησία as the representative of Athens and her citizens. The three speeches where the ἐκκλησία are called Ἄρτας before a jury are at those particular points addressed to the hearers as judges. The instance in the speech to a jury is regular.
The second class of appeals for justice represent three degrees of force:

1. in sentences emphasizing the duty of the court,
   [Antiphon III ἦ ἄρματος Πολιτικὸς Αἰχμαλώτου, Demosthenes XXV and I, ἦ ἄρματος ἔκκαιται, before jury]

2. in sentences enforcing demand for action,
   Demosthenes VI ἦ ἄρματος Ἀβύρατος, before ἐκκλησία,
   presenting demand for justice,
   Lycurgus XV, before military court ἦ ἄρματος Ἀβύρατος,
   XVIII ἐκκλησία, ἔκκαιται;

3. " " " present demand for justice,
   Demosthenes XLV ἦ ἄρματος Ἀβύρατος, from Demosthenes

The instances in (1) are regular, also that in (2); Demosthenes XLV has ἦ ἄρματος Ἀβύρατος, to further impress upon the jury that Apollodorus, a citizen, is proceeding against the representative of a former slave; so the appeal is strengthened by addressing
the court as "fellow-citizens" rather than judges.

The only unusual form is in Antiphon III where the court of the Areopagus is called αὐτοὺς πολίτες: the vocative is placed in the last third of the sentence to gain better attention for that part. This is the only time form is used in the six orators studied. It may have been used to denote the special character of the court sitting as it did for this case in the Palladium under the immediate protection of Athena goddess of the city. It is possible that it was intended to put judges and speaker on a common level by a reminder that all were citizens. From the meaning of sentence, however, it is a mild flattery, since the speaker
refers to his hearers as the final court of resort and source of justice, when decrees and statutes failed in their purpose.
Chapter III

Argumentative

The vocatives which occur in sentences in the body of any speech differ from those at the beginning, and require a separate classification.

In the course of arguments, the vocatives appear in five classes of sentences:

(a) prefacing argument, 167;
(b) enforcing " 127;
(c) introducing evidence or witnesses 70;
(d) enforcing " after " 107;
(e) emphasizing the close of the argument 56;

making a total of four hundred ninety-seven. Those in (a) are most plentiful, and (c) has the smallest number.
The instances in (a) are distributed as follows:
before the Areopagus,
Antiphon VI, τὰ ἀτυχέα
sees 14, 20, 41
Lycurgus VII, 9, 12, 24, τὸ Βουλῆ. Total, eight.

The form used by Antiphon is that found in most of his speeches. The cases in location of νομοθέτης are regular in both form and position. The vocative in Antiphon VI 14 is put at the beginning of the second clause of the sentence to introduce that part, and by its use adds emphasis to the declarations which are made in the clauses which follow.

The vocatives in speeches made before the
The vocative in Demosthenes XIX.120 is the first of its class to appear; the argument prepared by this vocative while meant for...
the audience is addressed directly to the opponent in order to give more emphasis to the allegation made. The use of proper names in this manner is not very common; most of the instances are in speeches by Demosthenes, with a few in those of Lysias and Aeschines.

Other cases where the use of the vocative is out of the common are these: Demosthenes III 13 where the vocative, placed at the end of the sentence, closes with emphasis an effective climax.

Aeschines I 164.

Demosthenes XVIII 196.

and " XIX 164 have ὃ ἀνδρεῖς ἐξ ἐκατοται instead of ὃ ἀνδρεῖς ἐξ ἐκαταται for the poets and ὃ ἀνδρεῖς ἐξ ἐκατοται in the others. The change of form is
made because the speaker appeals to the members of the court in behalf of justice in the abstract, not for himself especially.

It would seem that ἀγγειαδος, which is found in the orations of Aeschines was the short less formal style. ἡ δὲ εἰς ἀγγειαδος, used by Lycurgus and Demosthenes is less familiar; it is probably the later as well, since Andokides has ἀγγειαδος.

The other vocatives in this list are the customary forms in the usual place; to direct attention to the expected argument.

In sixty instances the vocative helps to introduce arguments in speeches before a jury:
Isokrates XVII 21, 35, 51.

Demosthenes XX

" XX 15
" XXI 77, 136
" XXIV 122
" XXX 6, 33
" XXXII 291

ω ἀνδρεῖς
dikastai'.

24.

" XXXIV 22
" XXXV 50
" XLII 11
" XLIII 18, 67, 79
" XLIV 5, 17, 44
" XLVII 18
" XLVIII 34, 52
" LI 20
" LVI 19

" Demosthenes XX 134

" XXI 5, 21, 36
" 5, 70, 108, 171, 175
" XXII 12
" XXXI 5, 65, 95, 100
" 126, 145, 187, 203
" XXIV 6, 96, 139
" 144, 200
" XXV 8, 19
" XXXIV 5, 36
" XXXV 6
" XXXVI 18
" XLV 27, 53, 71
" LV 8, 16
" LVII 59
" LVIII 36.

The cases in Isokrates XVII are doubtful, for there
is no definite statement that the speech was addressed to a jury. Most of the instances are much alike as regards the position and the influence of the vocative upon the sentiment expressed.

The form Ἀρνᾶται ἄντροσ ἀνθρώπων occurs more often than the regular Ἀρνᾶται ἄνθρωποι ἀνθρώπων. This is the reason. Orations XXI and XXXIII, delivered before a jury were of a semi-public nature and the jury is urged to act for the interests of the state; in such appeals Ἀρνᾶται is more appropriate.

The following require special attention:

1) by position, Demosthenes XXI 21, 34. (2) by change, Demosthenes XX 15, 134.
   " XXXVI 18. " XXIV 122.
   " XLVIII 52. " XXXIII 29.
In Demosthenes XXXI 21 and 36, the vocative is in the second third of the sentence; in sect. 21 it is placed there to emphasizing the double crime of Midias against the present plaintiff, and their others. In section 36 the vocative precedes the last third of the sentence to call special attention to that part. The vocative in Demosthenes XXXV 19 prefaces reasons why Aristogeiton should be punished for the crimes against the state. The vocative in Demosthenes XXXV 18 closes the sentence in which the speaker states what he is about to prove. Demosthenes XVIII 52 it is placed between the two expressions which constitute the sentence, thus: ‘But he has lost his mind, gentlemen of the jury, he is beside himself: The speaker’
declares that nothing but lunacy can cause a man to argue as his opponent does.

If the instances noticeable on account of the form used, Demosthenes XX 134 has ὁ ἀνὰ τὸν Ἀργυραίον, which is common in this speech because it is on an affair of public interest. In Demosthenes XX 15, the speaker, saying ὁ ἄνδρος τοῖς ἐκκασταί, addresses the court as primarily a judicial body; in the remaining cases the same form is employed to render more emphatic the legal application of the following argument.

The speech Andokides I was delivered before a special jury composed of those who had been initiated into the Eleusinian Mysteries because the orator had to defend himself on
a charge of profaning the mysteries. The instances are, Andokides I, 3, 15, 43, 69, 88, 91, 92, 101, and 103, 106, 113, 130, 132, 137, 140.

The form τῶν ἀνδρῶν is found in all cases in the ordinary position.

Six times the vocative appears in sentences prefaces an argument in speeches before the Thesmothetæ, who had jurisdiction over almost all public and private cases not otherwise provided for by law.

Lyttos X 11

τῶν ἀνδρῶν δικασταὶ

XXII 7

XXV, 9, 15, 21, 29.

All are in the ordinary position and serve to lay stress upon the arguments which follow.

Two instances are in speeches delivered before the ten Logistæ, or Board of Auditors, who
had charge of cases concerning officials who failed to render their accounts correctly. These vocatives are \[\text{Lysias XXVII 8 \& \& \grave{a}v\grave{b}pes \&i\kappa\alpha\tau\iota\chi\] , \\
\[\text{XXXI 24.}\]
both are in the first third of the sentence. Where a military court, corresponding in many respects to the modern courts-martial, is addressed, the vocative is \[\text{\&i\kappa\alpha\tau\iota\chi}\] \[\text{Lysias XIV 16, 20.}\]
In seven cases where the oaths are delivered before the court of the Eleven, the vocatives are as follows:
\[\text{Antiphon I 7.49, \& \& \grave{a}v\grave{b}pes.}\]
\[\text{Lysias XIII 3.33, " \& \& \text{\&i\kappa\alpha\tau\iota\chi} \] \\
and " XIII 39, 44, 49, 62. " \& \& \text{\&i\kappa\alpha\tau\iota\chi}.

Antiphon, as his habit is, uses \[\text{\&i\kappa\alpha\tau\iota\chi}\] in \[\text{Lysias XIII}\]
the speaker is dwelling on the wrong done to the state, and ἰδωρός Ἀθηναίων aids in impressing that fact upon his hearers. The others present nothing out of the common.

Five times the vocative occurs, prefacing an argument in speeches before the heliastic court sitting at the Delphinium. These are Lysias I 3, 37, ἰδωρός Ἰ Ἱ Ἀθηναίων.

It is probable that the form in Lysias I is due to the fact that the nation was one of his early works, since this form is the one most used by Antiphon and Andokides, his predecessors. In Lysias I 3 the vocative is put in the second third of the sentence which is quite long, to
prevent its length being tiresome. It is slightly doubtful whether Lysias
XII was before the Areopagus or a jury; if
an inference can be drawn from the vocative
which is used, it seems probable that it
was the latter because Lysias almost
invariably uses ὧδε to address the
Areopagus. The three vocatives occupy the
ordinary position.

Two cases, Lysias XIX 28 and 45, ὧδε ὑπὲρ ἱκαται
are in speeches before the fiscal syndics, at
the beginning of the sentences.

ἢ ὧδε ὑπὲρ ἵκαται, then, is the usual style
for speakers before juries or special
courts. While ὧδε ὑπὲρ ἰσαχαραὶ is used
nearly as often before juries, it is not applied
to special courts, and seems to be a less technical title.
(b) One hundred and twenty times the use of the vocative puts extra stress on sentences enforcing an argument. These are before several different courts.

In Lysias III 35 αὐτῷ is used to address the Areopagus; it is the usual form in the first third of the sentence.

Twenty-five vocatives are found in speeches before the ekklesia:

<table>
<thead>
<tr>
<th>Athenian</th>
<th>Andokides III 10.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aeschines III 186, 234.</td>
<td>ὁ ἄνδρες</td>
</tr>
<tr>
<td>Demosthenes I 8, 10, 25.</td>
<td>Ἀθηναῖοι</td>
</tr>
<tr>
<td>II 4, 24.</td>
<td>Ἀθηναῖοι</td>
</tr>
<tr>
<td>III 15, 34.</td>
<td>ὁ ἄνδρες</td>
</tr>
<tr>
<td>Demosthenes X 7</td>
<td>Ἀθηναῖοι</td>
</tr>
<tr>
<td>XVI 14.</td>
<td>Ἀθηναῖοι</td>
</tr>
<tr>
<td>XVIII 141, 251.</td>
<td>Ἀθηναῖοι</td>
</tr>
<tr>
<td>XIX 50, 135, 260, and 302.</td>
<td>Ἀθηναῖοι</td>
</tr>
<tr>
<td>XVIII 117.</td>
<td>Ἀθηναῖοι</td>
</tr>
</tbody>
</table>
Of these, the majority have the usual form and position, merely lending additional emphasis to the sentences in which they occur. Andokides and Aeschines, as usual, have ὃ ἔχει οὐρανόν; in Aeschines ἢ 136, the vocative is put in the second third of the sentence: ‘What, then, is this ὃ Αθηναίοι πόντι πολεμόν; which I am telling?’ The use of the vocative makes the question more direct; it is as if he said: ‘What do you think this is, which I am telling?’

In Demosthenes XVI 14, the vocative at the close puts stress upon the view just advanced; Aeschines is directly addressed in Demosthenes XVIII 117, ὅ ἀκριβές; to make the emphasis more particular, and explicit. The vocatives in Demosthenes III 84, IV 4, and 19 are in specially
emphatic sentences, IV \( \frac{4}{3} \), being the third vocative in that section.

The vocatives in speeches before a jury are in number:

Vocatives in Demosthenes XXI 20, 1082

second third of sentence due

\( \omega \; \alpha' \nu\rho\varepsilon \) 9

\'A\theta\nu\nu\alpha\omicron\omicron\ \alpha' \nu\rho\varepsilon \) 7

\( \alpha' \nu\rho\varepsilon \) 6

\( \sigma\kappa\alpha\omicron\tau\iota\iota \) 4

\( \omega \; \alpha' \nu\rho\varepsilon \) at the close of the sentence

\( \omega \; \tau\alpha\nu \) 1

\( \omega \; \beta\varepsilon\lambda\tau\iota\omicron\omicron \) 3

Vocatives in first third of sentence

Demosthenes XX 88, 114, 128.

XXI 23, 72, 153, 192.

XXII 25, 32, 72, 962.

and 113, 141, 188, 197.

XXIII 13, 17, 39, 93.

XXIV 14, 19.

XXV 22, 30, 36, 55, 572.

XXVI 29.

XLV 12, 40, 83.

LVI 141.

LIX 94.
Those vocatives which are in the second third of the sentence (ἐπὶ 49) are so placed to add emphasis to the meaning of the sentence and make it more effective. The two forms, ὁ ἄνδρες ἀθυραίοι and ὁ ἄνδρες δικασταί, are employed according to
whether the members of the court are considered primarily as citizens, or as judges. One vocative, ὁ όποιος ἡγεῦται, is a rare form, here used in a short parenthetical sentence. It is closely preceded and followed by the regular forms, so that it may have been omitted simply for variety, rather than for haste.

Of these vocatives at the close of the sentence, one has each form, they give by their position added emphasis and force to the statements by compelling attention.

Two unusual forms are Demosthenes 20, 74, Tāv and Xē, 29; the former is equivalent to "sir" or "my good friend" and the sentence is given as the defence Αἰκτογείτον would probably
make in his speech. The other is addressed to Phaedippus as a direct challenge, them also containing an element of sarcasm; the personal attack which he can not answer there produces a greater effect than a mere statement.

The law and statute under which punishment will due are given in Demosthenes 22.29 and 67. The only other case of much importance is Demosthenes EIX 12.51, where ἀνήρες δικασταὶ is found; it may be for euphony, for the preceding word is ἐμοῦ, but I think it is for variety and brevity because ἄνήρες δικασταὶ occurs twice in the next eight lines.

But in Demosthenes XVI 14 ὅ ἀνήρες Ἀθηναῖοι is used to work on the hearers’ feelings as citizens. In Demosthenes EIX, section 11 has
the different ideas up foremost at each time.

It is plain that in this class as in the foregoing, ὁ ἄνδρες ὁικασταί at the beginning of the sentence is customary before a jury, while ὁ ἄνδρες Ἡθυρατοι is less frequent although the accepted form of address for the ekklésia.

Several speeches before different courts have the following vocatives:

Lyssias X 28 [ before the Thesmothetae;
   "  XXX 10, 17, 19
   "  XXX 18
   "  XV 7
   "  XIX 39
   "  XIII 48, 702
Demonsthenes LTV 36, 41
   "  " Logistae,
   "  " a military court;
   "  " Eleven;
   "  " Forty.
These follow the general rule for special courts using the formal designation Ἰῶ ἀνδρόπες δίκαιοι, 'gentlemen of the jury'. Demosthenes Λ. ΙV 41 is in the second third of the sentence of a long sentence to break up the monotony.

Two vary a trifle; Andokides I 14 has Ἰῶ ἀνδρόπες, before a special jury of those initiated into the Eleusinian Mysteries. In Lysias XXXII 212 Ἰῶ ἀνδρόπες is used instead of Ἰῶ ἀνδρόπες δίκαιοι, the usual form before the court of the first achrono; in the hurry of heaping up charges against the defendant, the shorter form gives a variation which attracts attention, hence its use. Lysias I 3 72 has Ἰῶ ἀνδρόπες in the customary position; the speech was delivered before a special jury sitting in the Delphinium.
Direct testimony is often of more value than all the arguments a speaker can devise. Therefore I have put the classes of sentences which introduce witnesses or other evidence with the argumentative ones.

They fall naturally into two divisions: where mortals are called, and (2), where the speaker invokes the gods as witnesses. The latter partake somewhat of the nature of oaths, but in a less degree.

The vocatives occur as follows:

Lysias XVI 13 Ὄρθοβουλε
    XIII 32 Ἄγρατε
Aeschines II 25 Ἁθυβατοί
Smethene XXXVII 21
Andokides I 69 Ἡντῆς
Lysias XII 24 Ἡκατεῖν

before the Areopagus;

Eleven
Ekklēsia
Thesemothetai
a special jury of initiates at the Delphianum
These on this page are testimonia in speeches before a jury.

In Lysias XVI 13 and XIII 32 the speaker summons the witness by name, thus laying stress on the special value of testimony from these individuals. Demosthenes XXXVII 21 has Ὀὔφρατοι to help emphasize the fact that they must listen to the testimony as a duty to the state. The four instances where a jury is addressed as Ὀὔφρατοι are changed to that form, because the orator wishes...
his hearers to understand that his success is a matter of vital interest to the state.

The remaining instances present no uncommon features.

2. The gods are invoked as witnesses as follows:

Demosthenes XVII 159, 294 before ekklēsia
- " " XIX 281, 311.
- " " XXIII 61 ὦ Ζεὺς
- " " XXIV 186, 2 καὶ Θεοὶ
- " " XXV 56
- " " XXXIV 29 Ἡρακλῆς
- " " LX 5
- " " LXXV 13
- " " LV 28 ὀ πρὸς τοῦ Δίος

Zeus καὶ πάντες Θεοὶ
- " " XIX 16 before ekklēsia
- " " 114 ekklēsia

Demosthenes XXIII 186, 1
- " " XXV 31 before Ἰθαμήρ

Demosthenes XXIII 186, 2
- " " XXXII 23 before Ἰθαμήρ

Demosthenes XV 38 before ekklēsia
- " " XXXVII 51

Aeschines III 21 before ekklēsia
- " " XLI 68

Zeus καὶ πάντες Θεοὶ
- " " XIX 16 before ekklēsia
- " " 114 ekklēsia
Those not designated are in speeches before a jury, the nature of the court seems to have no influence upon the form. The difference is that ὃς Ὀνᾶ Θεοὶ is more emphatic because Zeus is mightier than Earth.

Demosthenes XIX 311,

XXV 56,

XXXVI 51,

XL 5,

have the vocative in the second third of the sentence in order to throw more emphasis in XXV 56 on the preceding and in the others, on the following clause.

Demosthenes XXIV 18 62 and XXXIII 23 have the vocative in the last third, the first because it is closely preceded by another in the usual position; the second, because the vocative with an exclamation of negation constitute the
entire sentence, which is a prayer to the gods for confirmation of the denial just made. The vocative in Demosthenes is made even more forcible by the addition of πάντες; it is put at the beginning of the second third, which is the important part of the sentence. The forms ὦ Ζεὺς and ὦ Ἡράκλεις, are less strong than the preceding, occupy the usual position. Demosthenes 18 15, ὦ πρὸς τὸν Δίον χῶτας is an oratorical exclamation rather than the preface of an argument. The speaker says: "But does there exist, before Zeus, any rational being?" Two other words ἄλλος ἐν τίνι constitute the remainder of the sentence. The sentence implies that no rational being could do as they are doing, throwing doubt on their sanity."
(d) Oftentimes the presentation of evidences closes an argument by clinching it firmly, while at other times it serves as a text for further argument. The vocatives in sentences after evidence to close or enforce the argument are ninety-nine in all.

Before the areopagus and ekklesia are these:

Before areopagus,

ἀνδρέας {Antiphan VI 16.

Lysias III 15, 21.

ἀβουλή}

IV 12.

XVI 9, 15

The form in Antiphan VI 16 is usual with that speaker, and from its use here as well as in other orations it seems to be an earlier form which was supplanted by ἀβουλή, in the speeches of Lysias and his successors.
In Dysias XVI, the vocative is in the second third, because the first was only an introduction to the real sentence. ὁ ἀνδρεὺς ὥσπερ ἐκκλησία, Demosthenes XIX 201, before the ekklesia and in a sentence requiring the hearers to get according to law and justice for the good of the State. Neither position or form in the other instances need special mention. They, like all the others in the division, serve to introduce and enforce arguments based on the evidence just given.

The cases where a jury is addressed are the following:

Demosthenes XXI 83, 131.

- ἀνδρεὺς
  - Ἀπογατοι
    - XXXV 16, 17, 21.
    - XXXVI 4, 11, 14, 17.
    - XXXIX 20, 21.
    - XLV 28.

Demosthenes LVI 15.

- ἀνδρεὺς
  - XXLV 16, 17, 21.
  - Ἀπογατοι
    - LVI 36, 37.
    - LVII 22.
    - LIX 16, 88, 105.
(before jury, continued)

Lyous XX 26
Isokrates XVII, 13, 15, 17, 33, 38.
Demosthenes XXVII 40

XXX 25
" XXXV 15, 24, 35.
XL 19.
" XLI 7, 12, 19.
" XLII 10, 26, 28, 30.
" XLIII 32, 38, 47.
" XLIV 15, 31, 45.
" XLV 9, 20, 32.
" XLVI 45, 57.
" XLVIII 4, 12, 35.
" L 7, 11, 38, 43.
" LI 8, 22.
" LII 18.
" LVII 15.
" LVIII 8, 10, 15, 23, 34, 44.

w d'v'pes
sikao-ta'i

before special courts, courts.
Lyous XIX, 42, 58.
Fiscal synods
XXX 21.
Logistae
X 6.
Theom-
thetae
XXXVIII 4.
court of
Lyous XXI 19.
first archon.

XXXII 28.
XIII 31, 42, 65.
court of
the Eleven.

Antiphon V 4
Andokides I 19, special jury
29, 124, 128.
of initiates.
Lyous I 43 jury at Delphi.

imm.
Taking up those where ὁ ἀνδρὸς Αὑρατοί is used, Demosthenes XXXVI 4 is the only one out of the usual place. The subject, the opening word, is repeated again with the verb, and further emphasized by the direct address to the jury whose duty is defined in the last clause. The vocative is in the second third of the sentence. In Demosthenes XVII 28, ὁ ἀνδρὸς Αὑρατοί is employed because the speaker is emphasizing the laws of the city, in conformity with which the well was made. In XVIII 22, the testimony has been given to prove the citizenship of the speaker. In Demosthenes XVIII 18 the speaker is defending his rights as a citizen. Therefore, in the three sentences ὁ ἀνδρὸς Αὑρατοί is the accepted style. Where ὁ ἀνδρὸς οἰκαστή is used, the speeches
of Lysias and Isokrates were probably delivered before a jury, but it is not certain.
In Demosthenes XLIII 32, the vocative is at the close of the sentence which gives a synopsis of the testimony: 'That — you have just heard, gentlemen of the jury, and the former decision is quoted as a precedent that they, as just judges, should follow. The particularly legal side of the case is brought out in Demosthenes LVI 18 and LVII 18, so ὕν ἄνδρα τινάκας takes the place of ὕν ἄνδρας Ἀθηναίοι, which from the nature of the causes generally appears. The speeches made before special courts have as a rule, ὕν ἄνδρας τινάκας. (See p. 62)
Andokides I, Lysias I, and Antiphon IV have ὕν ἄνδρας; it is the common form in Lysias I
and Andokides I, while its use by Antippos V gives further proof that it was the earliest of all the forms. Lysias XXXII 28 has a vocative, ὁ δικαστάς, which I have found in no other oration, although several times in this where the judicial idea predominates, to the exclusion, for the time, of any other interest.

(e) The vocative is not often used to emphasize the close of an argument, that was generally accomplished by skillful arrangement of the argument itself. Fifty vocatives so employed occur before the Areopagus:

ὁ θεομεταρσίς Lysias XVI 8, 19, 23.

" XXXI 33

ὁ ἀνθρώπινος Andokides I 105, 109, 139.

" Lysias XV 8

ὁ δικαστάς Lysias X 29

" XXX 14, 24

" a special jury of initiates;

" the Military court;

" Thesmothetae.
These are the customary forms in the usual position to lay stress upon the final convincing clause of the argument.

Other instances are the following:

<table>
<thead>
<tr>
<th>Andokides</th>
<th>Aeschines</th>
<th>Demosthenes</th>
</tr>
</thead>
<tbody>
<tr>
<td>III 12, 37</td>
<td>I 36, 85</td>
<td>XXIV 121</td>
</tr>
<tr>
<td>III 8, 105</td>
<td></td>
<td>XL 59</td>
</tr>
<tr>
<td>III 242</td>
<td></td>
<td>XLII 13</td>
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<tr>
<td></td>
<td></td>
<td>XLIV 43, 56, 65</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Demosthenes</th>
</tr>
</thead>
<tbody>
<tr>
<td>I 15</td>
</tr>
<tr>
<td>II 8</td>
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<tr>
<td>III 20</td>
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<tr>
<td>IV 80</td>
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<td>V 12</td>
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<tr>
<td>VI 28</td>
</tr>
<tr>
<td>X 33</td>
</tr>
<tr>
<td>XIII 8, 25</td>
</tr>
<tr>
<td>XVIII 153, 321</td>
</tr>
<tr>
<td>XIX 115, 212, 267</td>
</tr>
</tbody>
</table>

Other instances:

<p>| |</p>
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<th></th>
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</thead>
<tbody>
<tr>
<td>II 31, LVII 64</td>
</tr>
<tr>
<td>XXI 1202</td>
</tr>
<tr>
<td>XXII 16, 37</td>
</tr>
<tr>
<td>XXIV 95</td>
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<tr>
<td>XXV 42</td>
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<tr>
<td>XXXV 55</td>
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<tr>
<td>XXXVIII 37</td>
</tr>
<tr>
<td>XLIV 23, 85</td>
</tr>
<tr>
<td>LV 34, LVII 56, 62</td>
</tr>
</tbody>
</table>
Considering first those before the ekphrasis, Aeschines III 242 has the vocative addressed directly to the opponent to make the statement more emphatic by a bold attack. In four instances the vocative is near the end of the sentence because the last clause is the path of the whole. The vocative by this change of position puts the stress on the important part; they are, Demosthenes XIII 25

XVIII 153

XIX 115, 267

Among the speeches before a jury, Demosthenes XXI 1202 has the vocative in the second third to contrast the two statements first "If I had done this"; second, if I had I could not have lived. In Demosthenes XXIV 95, ἔσθι ἅπασα
Abuse is used to impress upon the jury their duty to the state as citizens sworn to protect her. The same reason causes the change to this form instead of ὄντος ὑπ' ἐκκαόται, though in some it is aided by the nature of the cause which is being advocated. The remainder have no unusual features to deserve notice.
Chapter IV

Narrative.

The sentences in simple narration where vocatives are used to hold the attention of the audience, without extra emphasis are:

(a) where the statement of the case is introduced;
(b) " accessory facts are given;
(c) " the statement is closed by a slightly emphatic sentence.

Diniston (b) is much the largest, having two hundred and six out of a total of two hundred and sixty vocatives, that is, almost four times the number in (a) and (c) together.

(a) All but one are before the ekklesia or a jury: Demosthenes XXXVII 4, ἃ ἀ' ὀποῖς ἵκαρται, before Thesmothetia,
Before the ekklesia.

<table>
<thead>
<tr>
<th>αὐγατίοι</th>
<th>Aeschines II 4</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;</td>
<td>Demosthenes II 2</td>
</tr>
<tr>
<td>&quot;</td>
<td>III 3, 19</td>
</tr>
<tr>
<td>αὐγάρσες</td>
<td>&quot; VI 3</td>
</tr>
<tr>
<td>&quot;</td>
<td>&quot; VIII 39</td>
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<tr>
<td>&quot;</td>
<td>&quot; XI 2</td>
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<td>&quot;</td>
<td>&quot; XVII 5</td>
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<td>&quot;</td>
<td>&quot; XIX 3</td>
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</tbody>
</table>

Before a jury.

<table>
<thead>
<tr>
<th>αὐγατίοι</th>
<th>Demosthenes XX 12</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;</td>
<td>&quot; XXI 72</td>
</tr>
<tr>
<td>&quot;</td>
<td>&quot; XXXIV 6</td>
</tr>
<tr>
<td>&quot;</td>
<td>&quot; LV 3, 12</td>
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<td>&quot;</td>
<td>&quot; LVII 37</td>
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</tbody>
</table>

Total, in (a), thirtyseven.
The vocative addressed to the Thermothetai is
regular as in form and position. Of those before the ekhelesia, all but one are in the first third of the sentence; the exception is Demosthenes XIX 3, where the vocative is in the second third, because the first is only a preface to the latter part.

Six cases before a jury have it ἄνωπες ἄνωτα, as in Demosthenes XX 12, to emphasize the fact that the court must decide for the good of the state. Demosthenes BV 12 has the vocative in the second third of the sentence: "And that I speak the truth, I shall prove by witnesses who know, and also by circumstantial evidence more convincing than any testimony. Thereupon he recites facts which prove his right conclusively. No other noteworthy instance is found.
In many cases, when the mere enumeration of facts is becoming tedious, it is enlivened by a free almost conversational use of the case of address. Below the Anophagi and miscellaneous courts are:

<table>
<thead>
<tr>
<th>Antiphon</th>
<th>Lytias</th>
<th>Before</th>
<th>Thermothetai</th>
</tr>
</thead>
<tbody>
<tr>
<td>IV 25</td>
<td>III 5, 9, 10</td>
<td></td>
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<tr>
<td>VII 7</td>
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<tr>
<td>XVI 12</td>
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<tr>
<td>XXIV 3, 11, 22</td>
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<td>XXXI 3</td>
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<table>
<thead>
<tr>
<th>Antiphon</th>
<th>Lytias</th>
<th>Before</th>
<th>Thermothetai</th>
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<tbody>
<tr>
<td>I 5, 22, 24, 51</td>
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<tr>
<td>Lytias</td>
<td>I 9, 11, 14, 15, 17, 23, 25, 39, 41</td>
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Total, 56.
One, Lysias XIX.5, is in the second third, because the latter clauses in the sentence are of the most importance. In Lysias VII.20 Nikomachus is directly addressed to increase the force of the statement. Lysias I.6 and 7 uses Ἄρτιοι, because the judges are appealed to as being Athenians above all else; in Lysias XII.3 the judge is considered first.

Before the court of the Eleven, Antiphon IV.20 employs the old style ἄνδρες, but Lysias XIII has ἄνδρες Ἀντιφόν, changed to ἄνδρες δικασταί in section 71, where the speaker dwells on his legal rights and recalls precedents.

The other cases before special courts are regular, the vocative being introduced to break the monotonous recital of facts.

The following occur in speeches before the ekklesia.
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| Andokides III 4 | Ἰμαρότερον
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Demosthenes XLIX 6, 7, 8, 24, 27
Ⅳ XLIII 3, 12, 19, 48, 14
Ⅳ XLV 4
Ⅳ XLVII 49, 55
Ⅳ XLVIII 5, 6, 7, 7, 16, 16, 18, 48

There are two before the ekklesia, Aischines I 23 and Demosthenes III 5, which have the vocative at the close of the sentence to compel attention. Two are quoted from other speeches, with
the forms used by the first speaker. In two cases also the speaker addresses his opponent by name, for greater emphasis. Three before a jury have the vocative at the close: Demosthenes XXXV 22

XXXVI 29

XLV 7, for the reason given on page 75; while in Demosthenes XXI 172, 1042, P26, 216, XLVII 10, 32

XXXV 7

XLVIII 48,

XLII 7

XLVII 49

LV 24, the vocative is in the second third, generally to call attention to the clause immediately following. But two: Demosthenes XXI 172, 1042 are so placed because they are closely preceded by another vocative in the regular position. Demosthenes XXI 21 and LVII 40 have ἀνδρον ἀνδρῶν because the judges, not
the men, or the citizens are called upon to decide.
The other instances present no variations, or in either form or position, for they of mention.
There are only eighteen sentences where the vocative adds emphasis to the close of a statement. They are as follows:

Before jury.

Lycurgus

Thevoa.

Thesmo.

Demosthenes

Themistocles

Kleisthenes

Pheidippides

Herodotus

Aeschines

Demosthenes

Athenian

Athenian

Athens

Athens
Demosthenes XXXVII 17 has ὃ ἄνρπες ἄρβρατοι where one would expect ὃ ἄνρπες ᾗκαταί, the change being made to accord with the spirit of the particular statement. For the same reason Demosthenes 57. 8 has ὃ ἄνρπες ἄρβρατοι, in a speech delivered before a jury. Only one variation in position occurs, Lysias 12 where ὃ ἄνρπες is put near the end of the sentence, prefacing the important clause. The remainder are regular in position and form.
Chapter V

Appeals for justice.

These are numerous, varying in degree of intensity according to the timidity or boldness of the speaker’s attitude toward his audience. They are as follows:

(a) In sentences asking for kindly hearing;
(b) “ “ defining the power of the judges;
(c) “ “ interpreting the law;
(d) “ “ protesting against injustice;
(e) “ “ urging to action;
(f) “ “ demanding justice.

In all of these, the vocative, by its use puts additional emphasis upon the protest or demand.

(a) The vocatives in (a) may be classified as follows, according to the courts addressed and the forms:
Most of the nine vocatives used in speeches before the Areopagus and special courts are the regular forms in the first third of the sentence to emphasize the idea which follows; the exception, Demosthenes bxi 1, is placed at the end to compel attention to be paid to the particular request. Eleven instances, before the ekklisia, are regular, except Demosthenes XIX 95, where the audience is besought, as judges, to show clemency.

Three times Demosthenes XXI 3, 112, and XLI 2, the vocative is placed in the last third of the sentence, to throw emphasis upon the humility of the speaker. The forms in the following are charged to accord with the sense; in each, ὁ ἄνδρας ἀγαπεῖν ἀπὸ τοῦ ἄνθρωπον appeals to the jury, as citizens, in Demosthenes LVII 1 a, 35, in the LVII 2, and LVIII 3.
As the speaker grew more bold, he ventured to define the duty and powers of the audience as a court, and enforce their attention by the use of a vocative. Some instances of this are:

- ὁ ἄνδρας Βούλευται, Lysias XXVI 21 before Ἀγραφαί, Demosthenes VIII 12, Apebapha.
- ὁ ἄνδρας, Lysias XI 1 before Θεμισθητες.
- ὁ ἄνδρας, XXV 23 before Ἀγραφαί.
- ὁ ἄνδρας, XIII 89, court of Eleven. Ἀγραφαί.
- ὁ ἄνδρας, XIV 21 before Θεμισθητες.
- ὁ ἄνδρας, XV 3 before Ἀγραφαί.
- ὁ ἄνδρας, XVI 10, military court.
- ὁ ἄνδρας, Demosthenes XXXVIII 25, court of Eleusis.
- ὁ ἄνδρας, Lysias XXXII 26, First Assembly.
- ὁ ἄνδρας, Andokides III 35, ekkleseia.
- ὁ ἄνδρας, Andokides III 35, ekkleseia.

Before ekkleseia.
Lysias XXVI 21 has a δικασταὶ, the only time the form occurs, the position is the normal one; the vocative is the only one in the oration which is, however, a fragment. The speakers by the use of δικασταὶ, reminds the judges that as the highest tribunal in Athens, they must perform the functions assigned them by the law. It doubtless produced a strong impression. In Demosthenes too the same body are called upon as citizens of Athens, and their duty to the state is made explicit.

Before special courts, the variation is Lysias XXXII 26; where a δικασταὶ is used before a special jury, presided over by the first archon (άρχων ἐπιτρόπος); the form occurs several times in this oration, but in no other.
It seems to be employed solely for the sake of variety, as the vocatives are frequent in the speech

Two vocatives in speeches before the ekklesia deserve attention: Demosthenes II. 31 is in the second third, because the preceding clauses are a preamble to those which follow the vocative; in Demosthenes XIII. 3, the vocative is at the beginning of the last clause, for the same reason. The remaining instances have no peculiarities which entitle them to notice. A number of times the vocative is employed in speeches before a jury when the speaker desires to emphasize his own ideas of the duty of the court. The cases are:
Before a jury.

Demosthenes XX 41, 72, 83, 150, 153.
   "  XXI 9, 48, 50, 102, 123, 140, 186, 210.
   "  XXII 30.
   "  XXIII 4, 51, 73, 77, 86, 89, 116, 196. Ἄνδρες
   "  Ἀθηναῖοι
   "  XXIV 65.
   "  XXV 86.
   "  XXVI 67.
   "  ΕΠ 8.
   "  ΕΠΙ 48.
   "  LXX 77.
   "  Ἐσοκράτες XVI 48.
   "  Demosthenes XXIV 24, 43.
   "  XXXIV 40.
   "  Ἄνδρες
   "  XXXV 27.
   "  Σικασταῖ.
   "  XVIII 23, 25.
   "  LVII 36.
   "  LVIII 24, 41, 61.
   "  Τιμόκρατες XXIV 100.

The two forms are used as the speech or a special part of it is addressed to the citizens, or to the executors of the law. In Demosthenes XXI 9, the vocative is near the close of the sentence, because another is just before it in the usual position; XXI 186 has the
 vocative at the end of the sentence to give weight to the statement just made. In Demosthenes XXIV 65 XXV 86, ἃ χάρις ἄνθρωπος ἀργαίοι is used to call to mind the duty the members of the jury owe to the state. The vocative in Demosthenes II 7 is in the second third to emphasize the latter part of the sentence; for the same reason, in Demosthenes XXXIII 40 the vocative is at the end of the sentence. Once, Demosthenes XXIV 100 the speaker, turning addresses his opponent to make a stronger impression by his boldness. The other instances display nothing out of the common, serving simply to enforce the advice given in their respective sentences.
Sometimes a speaker, by the presentation or interpretation of the law, almost commanded the court to take certain action. The presentation of the law, however, had less weight than its interpretation, accompanied by its application to the particular case. So I divide the vocatives thus:

1. in sentences introducing the law;
2. " " interpreting and applying it.

The instances in (1) are as follows:

- Demosthenes XXXVIII 17. before court of first archon.
- " " XXVIII 53, 62.
- " " XXVIII 11. before jury.
- " " XXIV 44, 94.
- " " XXIV 19.

All are the ordinary forms, and occupy the usual position, doing little more than to direct special attention to the law.
(2) This is a stronger style and instances where the vocative is used are not so rare.

"ἄνδρες σικαταί" Lysias X 14, 31, 36, 31 before Ἡ Ἀθηναίοι Anchimede II 13, 17, 18, 210 ekklēsia.
"_xlim 12 Thressithec.

"_xlim 19 Ἐκβράπτες Demosthenes XVIII 210 ekklēsia.

"_xlim 16 Ἡ Ἀθηναίοι XIX 70, 256, 277.

"_xlim 4, 6, 7, military XIX 2, 29

"_xlim 9 court. XXI 55, 64

"_xlim 58 Lcouth of the First Achievements.

"_xlim 13, 14, in artēria. XIX 11

"_xlim 12 6, 9, 98, 116

"_xlim 9, 88 XXI 11, 43.

"_xlim 29, 39, 44, 53, 62, 8, 2, 87 before jury. XLI 52, 55, 59

"_xlim 17, 19, 22, XXV 22.

"_xlim 17, 25, 26. XLVII 1, 7

"_xlim 30. XVIII 6, 12, 15, 17
Several of these vocatives deserve attention. In Lyrias X6, the opponent is addressed. Isokrates XIX 13 and 14 are in a speech delivered before some court at Aegina.

In Demosthenes XIX 29, the legal phrase of the interpretation has most stress put upon it; hence, ἡ ἄρπας ἡ ἱκανοτητίς is employed. The cases in speeches before a jury are divided between the two styles of address as usual. Examples where the judges are considered first are Demosthenes XX 5, 64, XXIV 151; in Demosthenes XXIII the citizen is most prominent. All of these in (a) are in the first third of the sentence, and the remainder are regular in form.

(a) A different appeal is one where a distinct protest is made against injustice; it is stronger because the possibility of injustice is openly assumed.
They are as follows:

Boul' Lyricas XXIV 7
   \( \text{VIII} 19 \) \{ Thermothetae \}
   \( \text{XXVII} 19 \) \{ Thermothetae \}
   \( \text{XX} 23 \) Logistae.

Iph. \( \text{Andokides IV} 34 \)
   \( \text{Aeschines I} 190 \)
   \( \text{II} 102, 107 \)
   \( \text{Dinarchus I} 12 \)
   \( \text{XV I 17} \)
   \( \text{XVIII 16, 242, 23/8} \)

Aithyria XVII 143

The first vocative out of the ordinary is Lyricas XVIII 18, where the ekkllesia is

Before a jury

Lyricas XX 34
   XXI 13, 22.
   XXII 51, 112, 138.
   XXIII 95, 112, 183, 280.
   XXIV 192.
   XXVI 57.
   LVII 62.
   XXV 146.
   XLVIII 19.
   XLV 53.
   XLII 23.
   XLIII 31.
   XLIII 65.
addressed as ἄνεφος ἐκατονταῖς, this speech has that form because the indictment was for proposing an unconstitutional measure. In Demosthenes XVIII 143, the protest is directed against Aeschines and gains in value by being spoken to him instead of to the audience. The omission of ἂν renders it less formal.

The instances before a jury-court are distributed according to the nature of the subject of the speech. The vocative in Demosthenes XX 112, in the second third of the sentence, contrasts the two parts; Demosthenes XIV 31, XLIII 65 and LVII 62 have the vocative at the close of the sentence, as a device to compel attention. Cases in which ἄνεφος
A byrator is employed, predominated in speeches before a jury, because the orations are chiefly concerned with topics of vital interest to the state, whose welfare must be guarded.

It happened sometimes that a speaker through timidity or policy did not wish to suggest the possibility of injustice, and yet hardly dared to demand justice. At such crises, the usual plan was to encourage or urge the court to take action, and by persuasion or cunning cause the desired line of conduct to seem best for judges, state and contestants.

This style seems to have been most successful in the ekkllesia, when the judicial side is giving way before the legislative.
are the following:

Before ekklēsia.

Demosthenes I 6, 24.

" II 13, 21.

" III 14, 18, 33. Ἄνδρες

" IV 24, 43, 7, 33. Αθηναίοι

" 40, 44, 49.

" IX 52

" X 19

" XI 8, 20 Ἡρώδης Ἐρωδοῖος

" XIV 14, 142.

" XIX 62, 86, 142 Ἄνδρες δικασταί

" XVIII 208, 219.

" " δικασταί

Several of the above deserve special mention: Demosthenes IV, 41 and 42 has two vocatives in a single sentence, in an earnest
demand for action. In Demosthenes X 19, trying in vain to rouse the Athenians to warlike preparations, Demosthenes offered the reality to what should be done, thus portraying the consequence if they remain inactive. Here the vocative separates the ideal right from the real wrong, in order to emphasize the difference.

In Demosthenes XVIII 208, 219, we find ἀνδρείας ἀνερατος; the speaker is dwelling on the glorious deeds of Athenians and Athenian renown, and in the swiftness of his own eloquence forgets the formal ὡς. The sentences are calculated to rouse the audience to the highest pitch. In Demosthenes XXII 20, the vocative prefaces the latter half of the sentence, that being important; in Demosthenes XXIV 99, the opponent is addressed.
The other cases have the common form in the usual position to emphasize the point urged by the sentence itself. The last and strongest division of the class of sentences appealing for justice are those in which the speaker boldly demands it as his right and declares it to be the bounden duty of the court to grant his demands.

Some of the vocatives are as follows:

- Ἐ ἀνθρώπης
  - Ἀνθρωπίνος Ἡ Ἐν Παρισίν (Antiphon I 3)
  - Ἑρωδίτης III 9
  - Ἀναπαύτης VI 33
- Βουλή
  - Λυκίας III 3, 23, 40
  - Η Ἐν Παρισίν (V. 18)
- Ἐ ἀνθρώπης Ἐν Παρίσιν (Antiphon III β. 2)
- Ἐ ἀνθρώπης Ἐν Παρίσιν (Andokides Η 2, 37, 56, 57, 120, special jury)
  - Λυκίας Ι 28, 34, jury at Delphínium

- Εὐσκύρας
  - Λυκίας Χ 21 (Themistocles)
  - Λυκίας ΧΧΙΙ 20
  - Λυκίας ΧΧΙ II 3, 93, 3, 2, Court of the Eleven
  - Λυκίας ΧΧΧΙΙ 6 (Logistae)
  - Λυκίας ΧΧΧ 9, 32
  - Λυκίας ΧΧΧΧΙΙ Ι 3, 2, Military court
  - Λυκίας ΧΧΧΙΒΙΙΙΕΝΙ 4, 2, 42, Court of the Forty
Several vocatives are noticeable on account of their position in the sentence; Antiphon Η3, III y 3, III β 2, are in the second third of the sentence to enforce the real demand which is in the latter part of the sentence, while the first half gives reasons for the demand. Antiphon III β 2 calls upon the t' members of the Areopagus as judges, especially justice in accordance with law is sought, therefore ἄνωτες ἵκαοταί is employed.

The other vocatives before special courts are regular in form, and they are placed at the beginning of their respective sentences, to draw attention to the demand the speaker is about to make. The instances in speeches addressed to the ekkelesia vary in form; they are:
There which use Ἰ Ἀθυρατοί are regular. Aeschines III 211 has ἄνδρες Ἀθυρατοί, the longer form to give dignity, for Ἰ Ἀθυρατοί is the one Aeschines commonly uses. Demosthenes XIX 209 is a quotation from Aeschines. The form in Lyrias VI 50, Ἀθυρατοί, was, quite probably the usual ἄνδρες Ἀθυρατοί originally for some words just before are missing.
In Demosthenes XVIII 315 the demand is made upon Aeschines himself, in order to impress the audience more strongly with Aeschines' injustice and wrongdoing. Demosthenes XVIII 23 is in the last third of the sentence to compel attention to the demand. The others are ordinarily in form and position.

The vocatives in speeches before a jury are:

- Demosthenes XXI 37, 46, 73, 123, 214, 222.
- Lyricas XXI 14, 22.
- Decaytais XVII 51.

The vocatives in speeches before a jury are:

- Demosthenes XXIII 1, 15.
- Demosthenes XXII 101.
- Demosthenes XXIV 48.
- Demosthenes XXV 30, 48, 92.
- Demosthenes XXXI 16.
- Demosthenes XXXIII 16.
- Demosthenes XXXIII 16.
- Demosthenes XXII 101.
- Demosthenes XXIV 3.
- Demosthenes XXV 48.
- Demosthenes XXXI 16.
- Lyricas XXI 14, 22.
- Decaytais XVII 51.
The instances where ἀἄναπα Ἀθυραῖος is employed are in the customary position. Demosthenes XXIV 101 and XXXIV 48 have that form because the orator places special upon the urgent claims of the city itself. Demosthenes XX 87 has ἀἄναπα Ἀθυραῖος instead of ἀἄναπα Ἀθυραῖος, which is commonly used in this speech; the justice of the demand is urged. This vocative is at the very close of the sentence to increase the attention paid to the demand. For the same reason Demosthenes XIX 17 and XVIII 26 are in the same position. None of the others are noticeable for any variations; most are in imperative demands and serve to impress the hearers with the urgent need for the claims made.
Chapter VI.

Accusations.

To this class belong the vocatives in sentences which make accusations more or less direct and forcible. They may be classified according to the strength of the accusation as follows:

(a) in sentences where the speaker to justify himself states his opinion and opposes it to something.

(b) " " warning his hearers; 60.

(c) " " reproaching " " ; 45.

(d) " " rebuking " " ; 83.

(e) " " contradicting " " ; 15.

(f) " " denouncing " " ; 93.

(a) Taking the instances in (a) we find that more than half are in speeches before a jury, the others scattered;
Before jury (continued).

In most of these, the vocatives enforce the facts or arguments set forth by the

In most of these, the vocatives enforce the facts or arguments set forth by the

In most of these, the vocatives enforce the facts or arguments set forth by the
speaker to justify his own course and
injure his opponent. The position is
commonly at the beginning, to warn
the audience that what he is about to
say should be listened to with care as a
declaration of his views.

Demosthenes XIX 257 and 285 has to make a distinct contrast between the
opinions of the two, the speaker turns
to his opponent, instead of addressing
the audience. In Demosthenes XIX 109 we find

Χρόνος ἀρίθμου, a quotation from Aeschines
who uses that form occasionally. In Demosthenes
XIX 221, the orator addresses his hearers as to

άριστος δικαίωμα, and seeks to influence their
decision.

Of cases in speeches before a jury,
Demosthenes LIV 51 has ἀνάθημα ἀπειρον, at the close of the sentence, where the important part is repeated for additional emphasis. In Demosthenes XXT 69, the vocative introduces a dependent, parenthetical sentence.

Demosthenes XXT 273 has ἀβέβαιον, since the speaker is addressing his opponent directly to show contempt for him, and thereby influence the jury. The other cases are regular.

(b) If a speaker was tolerably sure of the temper of his hearers, he ventured to warn them of consequences, and prophesy what their portion would be if they were defeated. The instances, all in speeches of Demosthenes, are the following:
Before ekklēsia.

Demosthēnes I 10
  " II 12, 25.
  " III 8, 13, 24. ἡ ἄνδρες.
  " IV 3, 9, 47. Ἀθηναῖοι.
  " V 14.
  " VIII 13.
  " IX 23, 65.
  " X 6, 28, 49.
  " XI 9.
  " XIV 42.
  " XV 17.
  " XVII 20.
  " XVIII 40, 158.
  " XIX 96, 109, 224, 257, 268.

Ἀθηναῖοι

w. ἄνδρες

Before a jury.

Demosthēnes XX 65, 109, 140, 157, 166
  " XXI 264.
  " XXII 64.
  " XXIII 127, 148.
  " XXV 33.
  " XXXIV 49.
  " XXVI 27.
  " XXII 148.
  " XXIV 152.
  " XL 50.
  " XLII 15, 22.
  " XLIII 72.
  " LIV 61.
  " LV 31.
  " LVI 44.

w. Eupoleimōn

w. Euboulīdēs

Aiōxīnē

" XVIII 76, 196, 208, 256, 289.
Of these Demosthenes XVIII 40 is quoted from a menacing letter by Philip, which the speaker proceeds to comment upon. In Demosthenes XIX 189, the vocative is in a sentence given as the defence which Aeschines might attempt. Five times in Demosthenes XVIII, the warning is hurled at Aeschines directly, using ἄρξει. All before the ἐκκλησία are at the beginning of the respective sentences. The vocatives addressed to jurists are divided, according to that phase of the topic which seemed important to the orator. A few vary in position.

Demosthenes XX 140 has the vocative at the very close, rousing and demanding close attention.
Demosthenes XXIV 152 and XLII 22 have the vocative in the second third, to emphasize the following clause giving the consequence if his warning be not heeded.

In Demosthenes XLII 322, the warning is directed to the opponent, to Exaporathy, with a covert hit at the jury. The remainder are common in form and place.

(c) At times, the orator venturess a reproach, pointing out faults and suggesting means to correct and prevent mistakes. This form acknowledges the existence of errors, while warnings deal with possible happenings; hence the reproach is stronger than the warning. All occur in orations of Demosthenes, the majority of the instances being before a jury.
The vocatives used to enforse such reproaches are:

before the ekklesia:

Demosthenes IV 38, 43
  V 2
  VIII 33, 55.

ἄνδρες
  IX 86

Ἄθυνατοι
  X 12, 21
  XIII 5, 13, 30.
  XVIII 160, 252, 291.
  XIX 64, 181, 262, 271

Ἄθυνατοι

Aiosky 
  XVIII 270

before a jury.

ἵν Τιμόκρατες
  XXIV 166

Ἄριστογετόν
  XXV 37

Kalikleis
  LV 5

and XIX 262

Demosthenes XIII 5 have the vocative in the last third of the sentence to add emphasis.
to the last clause; in Demosthenes XVIII 160 the vocative is in the second third on account of the length of the sentence. In Demosthenes XVIII 270, the speaker addresses his remarks to his opponent, to lay special stress upon the charges.

Of the instances in speeches before a jury, most display no deviation from the ordinary way, being the usual forms at the beginning to direct notice to the sentenced; in three instances the reproach is addressed to the opponent rather than the audience, to make the implied accusation more effective.

(d) Sometimes a direct rebuke is given accompanied by an implied or expressed warning. Such cases are more
frequent than in the preceding division. The
vocatives in these always tend to strengthen
and emphasize the sentences containing them.

Instances before special courts, and the ekklesia are:

 dó áνρ̄ῑς Αγνατος
 Demosthenes I 3 , Argos. (continued.)
 Lycias XII. 69 , jury at Delphi.
 " XIV II , military court.
 dó áνρ̄ῑς
 Demosthenes IIIV 20 , court of the Thirty. dó áνρ̄ῑς
 Lycias XXII 18. Аδγνατος
 Demosthenes XXXV 43 , Thesmothetae.
 dó Πανταῖνετε { XXXVII 55
 " Ἐνο περὶ θη " XXXVIII 24 , court of firstarchs.
 kai Ναυνιμακε.
 ἦ Αγοράτε { Lycias XIII 48 , court of Eleven.
 before ekklesia.
 Andokides III 32
 Lycias XXXIV 11 , ekklesia. Αρχίνος
 " 12, 188
 Demosthenes XVIII, 2197, 121, 222, 280, 306
 dó Аγνατος
 Lycias XXXIV 11 , ekklesia. Αρχίνος
 " 12, 188
 " 218
 Demosthenes XVIII, 2197, 121, 222, 280, 306
 dó Κιναδος { XVIII 162
In Demosthenes 115, 3, the orator says το αὐτὸ τὸν Ἀδριανόν, when he declares the duty of his opponents as citizens. One case, Demosthenes XXXVII: 55, deserves notice, for the speaker contrasts his own conduct with that of his opponent, to the discredit of the latter. For the same result proper names are employed in Demosthenes XXXVIII: 24, in which there are two opponents; also, in XIII: 48, which is in the second third, to enforce the last clause. The others are in the usual place.

The vocatives of this division before the ἐκκλησία are remarkable for the number of times that proper names are used. In Demosthenes 119 and Ἑλυτίας II: 49, the vocatives are in the second third, to emphasize the contrast between the two parts.
of the sentences, the statement of fact and the rebuke proper, in Demosthenes XIX 65 the vocative is in the last third to enforce the repetition of the charges. In eleven cases, (see page 107), the opponent is addressed by name, that the charge may have more weight, while the court is included, as sharing the guilt, by implication, at least. In Demosthenes XVIII 162 the epithet kíratos, fox, is employed to make the rebuke more offensive if possible. The other instances are regular. In speeches delivered before a jury, proper names are used quite often in thirteen cases out of forty-nine. The vocatives of this division in speeches before a jury are
Demosthenes XX 24, 165.

"XXI 62, 141, 203.

"XXII 68

"XXIII 41, 55, 106, 138.

"ἀνδρες

"156, 160, 198, 206, 209.

"Ἀθυναῖοι

"XXIV 186, 203.

"XXXIV 12, 20

"XXXVII 32

"XLII 66.

"LVII 61.

"Δεξίθινη

"XX 144.

"Μειδία

"XXI 134

"Ανδροτίνων

"XXII 29

"Τιμόκρατος

"XXIV 44, 162, 171.

"Ἀριστογείτων

"XXV 84, 87.

"Δάκριτος

"XXXV 49

"Σπουδή

"XLII 16, 26

"Δεξίθινη, Demosthenes XLIV 64.

"Καλλίκλεις

"Αλέππατε

"Bowte

"Lysias XVIII 12, 12, 2.

"Demosthenes XXI 197

"XXIV 12

"XXX 3

"XXXIV 37

"Δίκαιοι

"XXXV 31

"XLIII 28, 160

"XLVII 78

"XLVII 47

"I VI 40

"LVII 23.
Demosthenes XXI 141 and 197 have the vocative in the second third to call special attention to the last clause. Demosthenes XXI 203 is given in a possible defence by Midias. The vocatives in Demosthenes XXIII 41 and 55 are in the last third of the sentence, where stress is put upon the weak points of the opponent.

Section 106, same speech is quoted as from a possible plea by the Thracians; in section 209 the vocative is placed at the close of the sentence to compel attention, thus increasing the force of the rebuke.

Proper names are found thirteen times; twice the τι is omitted lest too much honor be paid the opposing party; in one instance Demosthenes XXXIX 34 an adjective is joined.
to the name; the superlativo degree is used to form an exclamation of disgust and scorn prefixed to the sentence itself.

The rebuke, where addressed to the opponent, is intended however to include the audience as well; the personal attack is made to intensify the blame.

Flavio, Demosthenes XXIV 177

XXIV 84

X.21 16, 26, being in the second third of the sentence separate the statement of fact from the rebuke to which it gives rise. Three cases omit the w Demosthenes XXII 29, XXV 84, 87.

In both speeches the orator turning to his opponent, boldly upbraids him.

Where τί ἀποκρατάται is found, the judicial
character of the court is considered of the chief importance. The vocative in Demoethenes 14.47 is in the second third of the sentence to put special emphasis on the closing words of the sentence.

Demoethenes 14.5 is in the last third, and the charge is aimed chiefly at the opponent, though addressed to the jury. The remaining instances are in the usual position to attract particular attention to the sentences in which they occur.

(e) Occasionally a speaker flatly contradicts some charge made by his opponent or implied by the attitude of the court. Only fifteen times does the
Vocative occur in such sentences, as follows:

- Ἡ Ἱσημενῆ ἡ θυσία ἡ Ἰσημενῆ (XIII 70)
- Ἡ Ἰσημενῆ ἡ θυσία ἡ Ἰσημενῆ (XXXIII 34)
- ἦν Αἰμιλία ἡ θυσία ἡ Αἰμιλία (XIV 21)
- ἦν Ἰσημενῆ ἡ θυσία ἡ Ἰσημενῆ (XLIV 27)
- ἦν Ἰσημενῆ ἡ θυσία ἡ Ἰσημενῆ (XLVIII 39)
- ἦν Ἰσημενῆ ἡ θυσία ἡ Ἰσημενῆ (LV 38)
- ἦν Ἰσημενῆ ἡ θυσία ἡ Ἰσημενῆ (LVII 31)

All of these vocatives are in the usual position in the first third of the sentence, and the forms are regular.

That in Aeschines III 119 is a quotation from a speech made against Demosthenes before the Amphiktyonic council. In Demosthenes VII 20, we have the reply which Aeschines will possibly make to the accusations.
The vocative in Demosthenes XIX 21 enforces the contradiction of a possible argument. In Demosthenes XIX 46 and 307, the sentences containing the vocatives are quoted from other speeches which denounce Demosthenes. Demosthenes XVIII 73, 738, and XIX 2212 have the vocative addressed to Aeschines almost as a challenge; the boldness of such a contradiction would have much influence upon the audience.

4. The most-emphatic and forcible accusations are contained in this sixth and last division of the class. The charges are direct, mingled with contempt or scorn, often sarcastic; the whole forms a bitter denunciation, which, addressed to either commonly includes both court and opponent. The use of the vocative intensifies its bitterness.
The vocatives in speeches before special courts and ekklēsia are:

* Ἐπίχαρες [Andokides] I 95
* Ἰωνοφάνεια I 99
* καὶ ἐπιτριπτὸν Κίνατος
* Ἰάκτας Ἰ VII
* Ἀργαῖοι
* Ἔρωτοβους
* Λειψίανοι
* Καλλικεῖος
* Euphiletus
* Κατάρατες
* Καρσί

...
These from the nature of the sentences in which they occur furnish opportunity for more variation in form and placing. And Andokides I 95 the speaker addresses his opponent by name; in section 99, the epithets, 'sycophant' and 'crafty fox' are employed. In Lysias X, XII 32, and XXX 5, 19, the speaker denounces his opponent personally to injure that one's character in the eyes of the court. In Lysias XII 26, the opponent is designated as 'most wicked of all, when the inventive makes the charge more bitter.

Lysias XXXII 24 has ἰκαρταῖ, a form which occurs only in this oration, ἱδραπεῖ ἱδραπεῖ ἰκαρταῖ and this form are all found in the space of six sections.

It is noticeable that Demosthenes rarely
if ever says "Aioxy, but Aioxy, This occurs four times. Twice XVIII 84, 244 Demosthenes attacks Aeschines with insulting epithets. The sentence in which the vocative occurs, Aeschines III 208, is given as what Cleisophon might have said in reply. Demosthenes VIII 56 has for its vocative an abusive epithet, "worst of all humanity." The vocatives in Demosthenes II 20, XVIII 84 and 244, are in the second third of the sentence, because thrown into the midst, they cause the attack to be more effective. Aeschines II 119 and Demosthenes XIX 158 have at the close of the sentence to direct special attention to that portion of the charge. The remainder of the vocatives on page 118 are ordinary, used only to enforce the
accusations. In Demosthenes XIX 237, both opponents are addressed:

Vocatives of this division in speeches before juries are:

<table>
<thead>
<tr>
<th>Demosthenes XX</th>
<th>105, 155.</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot; &quot;</td>
<td>XXI 17, 18, 66, 104, 106, 18, 58</td>
</tr>
<tr>
<td>&quot; &quot;</td>
<td>XXII 59, 72</td>
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<td>&quot; &quot;</td>
<td>XXIII 63, 178</td>
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<tr>
<td>&quot; &quot;</td>
<td>XXIV 111, 180</td>
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</tbody>
</table>

" ἄνδρες "

| Demosthenes XXI |
| XXXV 41, 58 |
| " "           |
| XXXII 9          |
| " "           |
| XXXIV 7, 34     |
| " "           |
| XXXVI 33        |
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| XLI 80          |

" ἂθυναι "

| Demosthenes XXII |
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| Demosthenes XXIII |
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| Demosthenes XXVI |
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| Demosthenes XXXIX |
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| Demosthenes XLV |
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| Demosthenes XLVIII |
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" ἑορτάσαν "

| Demosthenes XXIV 28. |
Of the vocatives on page 121, seven

Demosthenes XXI 110, 135
   " XXXI 58
   " XXXIII 9
   " XLVI 70
   " XAVII 742
   " LVII 17, have the vocative in the
second third of the sentence; in XAVII 742
the position is influenced by the fact
that another vocative in the usual
place closely precedes it, the others
are so placed to attract attention to the
position of the sentence nearest the vocative,
and thereby make that part emphatic.

In Demosthenes XXI 2042 the speaker
pronounces what he thinks should
be the verdict of the jury, directing
the declaration against his opponent whom he calls by name, Meisia. Here the vocative tends reality to the supposed decree.

The epithet in Demosthenes XXI 135 becomes mild in comparison with that in XXV 28; in both sentences, sarcastic contempt is the prevailing tone, the vocative in XXV 28 being exceedingly bitter, calculated to crush the unfortunate to whom it is addressed. In Demosthenes XXI 194, the jury are called upon to act as judges primarily, hence we find ἄνδρες ἀρετῆς πολιτῶν.

The remainder are ordinary.

In the whole class, though, the use of the vocative intensifies and strengthens the accusation.
Chapter VII.

Rhetorical questions - miscellaneous.

In this chapter I shall consider two classes of vocatives:
A. those used in rhetorical questions
B. miscellaneous cases, which are few but peculiar.

Rhetorical questions comprise:
(a) where an affirmative answer is expected;
(b) a negative answer;
(c) no answer is expected.

In (a) and (b) the speaker answers his own question generally, while in (c) the response is made indirectly as an argument or prophecy, or any statement which completes the sense.

(a) The instances in (a) before the ekklesia and special courts
are as follows:

before εκκλεσία,

οἰκοδεσπότης I 27, jury of initiated

βουλή Lyciae VII 27, Argeus. ἦ Αθηναῖοι

XIV 18, citizeen court.

Tacitus XVII 9 [Logistae. ἦ άντρας

εἰκαςταί XXXI 4 Aθηναῖοι

Accesses XVIII 21, Thaemistae.

All are in the first third of the sentence, and direct
attention to the sentences so introduced. The forms are regular.
The vocatives of this division before a jury are:

Demosithenes XX 124, 94, 119, 135, 156.

ξῦνος " XXI 120, 201.

Ἀθηναῖοι " XXIII 143, 161, 214. ἦ άντρας

XXV 6 3 Εἰκάσταται

εὐπορία " ἦ Αθηναῖοι

Demosithenes XXI 61

ξῦνος " XXXIV 47, 57.

Ἀθηναῖοι " XLVIII 51.

εὐπορία " ΙV 22.

Εὐπορία " LVII 47

Demosithenes XX 125.
Once, Demosthenes XX7.19, the vocative is in the second third to contrast cause and effect: that in 47 is in the last third. Is it not terrible gentlemen of the jury? A transposition would clearly weaken the force of the question. Twice the opponent is directly addressed, once by name and once by an epithet; in the latter case he is addressed as the 'best of men,' where contemptuous sarcasm overpowers all other thought. The remaining vocatives are not remarkable in any way. The two styles in use before juries are distributed according to the precise nature of each question.

(b) Questions expecting a negative, which are reinforced by the use of the vocative are more numerous. Before the ekklisia and special courts we find:
The form of direct appeals to the Senate Court is generally in that speech which, without elaboration, is itself the idea of appeal—i.e., to argue the case directly.

The Senate Court, having heard the appeal, then deliberates on the matter, and, if it finds it proper, it remits the case to one of the other courts for further consideration.

The Senate Court, however, does not always remit a case to another court, as it may decide to hear the case further itself. In such instances, the Senate Court may grant a rehearing or request additional evidence.

Regarding the appointment of the tribunes, it is through the Senate Court that the tribunes are chosen. The Senate Court selects from its members those who are to serve as tribunes, and the tribunes then take charge of the various branches of the Roman government.

The Senate Court's decision is final, and the tribunes must carry out the orders and directives of the Senate Court, even if they disagree with the Court's decision.

In summary, the Senate Court plays a crucial role in the Roman legal system, serving as the final court of appeal and playing a significant role in the governance of Rome.
exactly expresses what the speaker had in mind. In Lysias XIII 26, the adversary is questioned that he may define his own position, and thereby condemn himself.

In three instances, Antiphon V 46, Demosthenes III 16, XIX 240, the vocative separates the two parts of the sentence, as 'What time or what opportunity men of Athens, could you find better than the present?' By this arrangement, the responsibility for the decision is put upon the persons addressed. In Demosthenes XIX 280, we have the vocative at the close, 'What then, men of Athens? The short interrogation is used to call attention to the following sentence. Demosthenes VI 20 has ἀνδρόπος.
Meosópíol, which is the proper form before a Messenian assembly, where the speech was delivered. In Demosthenes IV 5 the sentence is given as a possible question which being answered, completes the argument. The question in Demosthenes XX 170 is used to present an argument the speaker wishes to answer, that in Aeschines III 209 is quoted from Demosthenes for the same purpose. The others are regular. Vocatives in speeches before a jury are:

Demosthenes XX 7, 79

" XXI 217

" XXII 109, 124, 133, 139

" XXIV 106

" XXV 32

" XXII 18

" LV 14, 18.

" XX 28

" XXI 123

" Meisra { Demosthenes XXI 133.

" " XXI 1942

" miapá kefalú { " XXI 1942

" Formíwv { " XXI 1942

" XXIV 79

" XXI 209

" XXIV 153

" Xhiir 80

" XXIV 62

" III 27

" LVII 64.
Several deserve attention. Demosthenes XXII, 109, and the next two, 114, 115, have in the second third, separating the parts of the question, and calling attention.

In Demosthenes XXII, 117 has the vocative at the close of a short parenthetical sentence which is used to enforce the argument, thus: “How is it possible, Athenians?” Demosthenes XXII, 28 has ὥ and the proper name, in section 123 the ὥ is omitted doubtless to form a swifter effective close, (as the vocative is the last word) by turning all attention to Leptines. In Demosthenes XII, 194, the opponent is bitterly assailed, being called μακάριος ἄνθρωπος, an unclean, brutal, a strong expression for the worst criminal. The others are regular.

The third and largest division of rhetorical questions expect no direct answer. The response is generally in the following argument. Vocatives are found as follows:...
before a jury (continued.)

Proprietary names and epithets are used a number of times in this division, where the speakers propounds almost unanswerable questions to his opponent, to make a stronger impression upon the court or jury.

Taking up the negatives in speeches before the ekklesia, Demosthenes XXII is given as a possible question. In Demosthenes III 6, the negative in the second third, helps
to emphasize the separation of 'me' in
the subject from 'this' (τότε),
thus: 'τί β' ἡ χροσθετά, ὑ ἐνδεικτάντοι, τότε'.

Demosthenes VIII 56, 74

XVIII 66, 124, have the vocative at the end of the sentence to fix special attention upon that point.

Three epithets are applied to Aeschines and he is addressed by name five times.

Of the epithets the first is general, but the second and third are specially arranged for the purpose of taunting him. The rest of the instances are ordinary.

In the one instance before the Thesmophoria the question is asked of the defendant himself.

In speeches before juries, four times
the vocative occurs in the second third of the sentence. Demosthenes XXIII 70

    XXV 98
    XLV 82
    LVI 33, and in

seven instances:

    XXI 61
    XXVII 81
    XXI 98, 106
    XLI 20
    L 23

LVI 17, the vocative is at the close of the sentence. Most of these sentences are short, and the vocative in some of them forms half the sentence. In each the position of the vocative is that which makes the whole most impressive, by attracting
the closest attention. Six times proper names are used, and of epithets an equal number.

The mildest epithet is ἄν ὑπερτερον. Demosthenes XXII 1662 has ἦν κάκιος τοῖς πάντων ἄν ὑπερτερον which is the strongest, except that in Demosthenes LVIII 49; this last, ἦ μιαρὸν ὂν ὑπερτερον, is most biting, conveys the strongest sarcasm, and is intended as an insult. It is about equal to 'you despicable beast,' though μιαρὸν expresses more than despicable, rather, unclean, brutal, vile.

The vocatives not discussed above serve to enforce the questions or the taunts which they contain, they occupy the usual position in the first third of the sentence.
B. The miscellaneous vocatives may be divided as follows:

(a) in flattery, more or less pronounced;
(b) laments for woes;
(c) conversational vocatives quoted.

In general the forms and position are the usual ones.

(a) The vocatives in (a) are the following:

- Ἔνδοτες Antioph. 13, Antiphon. Ἔνδοτες Demosth. XXI 184
- Βορίτως Lyric. III 28
- Αὐγαρίοι " Αὐγαρίοι " XXXIV 9
- Ἀρχιμν. II 87, 102
- Ἔνδοτες Demosth. I 4, Ἀκλέων, Αἰκαστάι XXIV 123
- Αὐγαρίοι " Αὐγαρίοι " ΧVII 2
- ΧVIII 88, 216

In Demosth. XXIV 3 the sentence is Ἰκαίως, Ἔνδοτες Ικαστάι; this completes and approves of...
the account given in the preceding sentences, concerning the laws made by his hearers, for cases similar to that which he is about to plead. The others serve to introduce the sentences in which they are, and make the flattering more direct, and easy to understand. (b) This vocative is purely rhetorical in its use, prefacing a lament for woes and misdeeds: in Aeschines III. 133, it commences the sentence and makes the effectiveness greater, as an apostrophe to the great mighty city of Thebes, with a subtle warbling to Athens. (c) Conversational vocatives are quoted twenty-three times, once the speaker summons his successor. They are
not affected by the audience to which they are quoted. They occur as follows:

Αθήνας, Andokides II 11
Διδύμη, I 142
Δεόγνα, I 22
Ανδρόπολος, I 49, 63, 101.
Καλλία, I 116
Ἀνδρόπολος, II 14
Εὐφίλητος, Lysias I 16
Πύρρανδρος, Aeschines I 84
Πόποι, I 144
Φίλος Ἐτάρε, I 148
Ἀχιλλε, I 149, 149b.

Some of the above deserve special notice. In Andokides II 14, Ἀνδρόπολος is quoted from a speech before the Areopagus; it was probably Ἀνδρόπολος in the original, since that was used by the
earlier speakers in addressing the Areopagus. Aeschines I 149, and 149, has Ἀφίλευ ἐν ἀνομίαν from Homer; Aeschines I 144 are also quoted from Homer. Ἀρμανία in Demosthenes XXXII 32 is in the second third of the principal sentence, but the first third of the original one. The reason in Demosthenes XXXII 293 is direct; the speaker asks the clerk of the court to read the evidence. In Demosthenes XXXII 502, the speaker, after apologizing for his own lack of skill, tends by calling upon Demosthenes who is to conduct the case in behalf of the speaker.
Chapter VIII

Conclusion.

A. Three classes of sentences used to conclude a speech are made more emphatic and prominent by the use of the vocative; they are:
(a) sentences giving arguments; 13.
(b) " making accusations; 5.
(c) " asking for justice; 38.

In the first class there are two divisions, (1) sentences summing up the argument:
(2) " giving final proof.

Two instances are before the ekklisia (Demosthenes II:29, XIII:36), both with the vocative as ἄντωπος ἀναφορά in the usual position, aiding to emphasize the argument presented.
Before a jury we find, Demosthenes XXIII 215

" ὃ ἄρεσ Ἑκατηταί πάντες "

XXVIII 22

XXX 37

XLIX 69

LVI 66

LIX 126

In Demosthenes XXX 37 the vocative is at the close of sentence to demand attention. The others are regular; the vocative in each makes the statement more prominent.

(2) The vocatifs in sentences which give final proof are the following:

 ///// ἄν ἄρεσ Ἑκατηταί πάντες Antiphon I 30 { Areopagus

" Βουλῆς Lycias VIII 50

" ὃ ἄρεσ Ἑκατηταί " Demosthenes XXXII 35 (before

LII 32 jury

LVII 70

The form in Antiphon I 30 was that anciently used in addressing the Areopagus, while ὃ ἄρεσ Ἑκατηταί was
the later style. The vocative in Demosthene
XXXIII 35 is in the second third of the
sentence to fall attention to the following
clause which contains the gist of the
whole sentence.
(a) The vocatives in closing sentences in
which accusations are made are these:
speaker | Lydias XVI 20, ἀνάφηκτον, | before the Areopagus;
justifies himself; Demosthene XIV 44, οἱ ἀνδρεῖς δικαιοται, | Forty,
reproach | XXII 78, ἀνθρωποι, | a jury;
denunciation | Andokides I 150, ἀνυπηκτός, | a special jury of
initiates. In Demosthene's XXII 78, the jury are reproached
for being recreant to the duty which
they owe the state, hence οἱ ἀνδρεῖς ἀνθρωποι is used.
The sentiment in Andokides I 150 is extremely bitter and is addressed by the defendant to the two accusers.

1. The sentences where final appeals for justice are enforced by the use of the vocative are of three degrees of boldness:
   1. sentences demanding action;
   2. " asking justice of men;
   3. " of the gods.

1. There are four instances of the use of the vocative:
   1. Demosthenes III 36
   2. " avópes XIV 41 (before the ekklesia);
   3. " ἀγνωστος XVII 302
   4. " XXV 100, " a jury.

In Demosthenes III 36 the vocative is in the second third to call particular attention to the last clause.
of the sentence. The jury in Demosthenes XXV 100, are urged as citizens to act as the speaker desires; therefore the form used is ἔν ἀνδρέας Ἀθηναῖοι. The other two instances are the usual forms in the customary position to introduce and call attention to their respective sentences.

(2) The cases where justice is demanded of men are:

ἕν ἀνδρέας Ἀντίφωνος II 13

Ἅρις Ἀλκιμιή II 26

Ἑρώδης Ἀυτισταῖος II 22

Ῥεακλῆς Ἀλκιμιή II 24

Ἑρώδης Ἀυτισταῖος II 18

ἔν ἀνδρέας Ἀλκιμιή II 19

Ἀνυπάρκτας II 17

ἔν ἀνδρέας Ἀντίφωνος II 16

ἑκκλήσια

ἁκταῖος Ἀθηναῖος XXVII 50

ἁκταῖος Ἀθηναῖος XXVII 16

ἑκκλήσια

ἁκταῖος Ἀθηναῖος XXVII 50

ἑκκλήσια

ἁκταῖος Ἀθηναῖος XXVII 16

ἑκκλήσια

ἁκταῖος Ἀθηναῖος XXVII 50

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ἁκταῖος Ἀθηναῖος XXVII 50

ἑκκλήσια

ἁκταῖος Ἀθηναῖος XXVII 16

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ἁκταῖος Ἀθηναῖος XXVII 50

ἑκκλήσια

ἁκταῖος Ἀθηναῖος XXVII 16

ἑκκλήσια

ἁκταῖος Ἀθηναῖος XXVII 50
It is noticeable in these sentences which are the conclusion of the speeches, the longer formal styles of address predominate showing proper deference to the various courts. For instance, a jury is addressed as ἂν ἄνδρες ἁγιασμένοι only three times out of twelve, and in those three its use adds materially to the impressiveness of the sentence. The speaker, by using the more honorable style, might gain a favorable verdict or at least leave a good impression.
All but one are in the ordinary position, at or very near the beginning of the sentence, and the vocative so placed calls direct attention to the sentence in which it stands. The exception, Demosthenes XLVIII 57, has the vocative in the second third of a long sentence, the speaker after enumerating the persons who join him in making the appeal and making his plea, urges it upon the jury as a matter of justice for them all collectively. The vocative prefaces the second plea and makes the whole more energetic. The other vocatives are the customary ones with no variations of use or form.

13: At times when man's justice is
doubtful, the speaker appeals to the gods for justice hoping thereby to influence the decision of the court in his favor.

There are only five occasions when such pleas are made, using the vocative; three are in speeches before the ekklesia, and two before a jury; it is probable that the ekklesia, or the portion which was sitting at the time, being a less dignified body than a jury, would be more apt to be moved in that way.

The vocative in Demosthenes IX 76, is in the second third, the others in the first; each is so placed as to be most forcible.
Conclusion

B. Summing up, I find that before the Areopagus, ἀνδρεῖς Ἀθήνατων ἐκκλησία, a jury, ἀδίκα ταῖς special courts, are the customary forms, ἀνδρεῖς is used by Antiphon and Andokides rather indiscriminately, and sometimes though rarely, by Lysias. Andokides and Aeschines address the ἐκκλησία as ἂν Ἀθήνατων, in preference to ἀνδρεῖς Ἀθήνατων. ἄδίκα ταῖς in Lysias XXXII occurs several times, but in no other speech, it seems to take the place of ἀνδρεῖς ἀδίκα ταῖς. Forms which occur but once are these:
 análpès πολύται

βουλευτής

δικάγοντες

παροντες

ἄνδρες Αἰγίνηται

Μεγαγηθί

πρεσβεῖς

Ἀμφικτύνων

Antiphon ΙΙΙ 1

Lysias ΙΙΙ 21

Antiphon Ι 17

Lysias ΙΙ 1

Isokrates XIX 1

Demosthenes ΒΙ ΙΙΟ

XIX 11

quoted from other

speeches

These are general; the last four are the forms used before the respective audiences.

Epithets and proper names, with or without ἄνδρες Ἀθηναίοι and ἄνδρες δικασταῖς occur occasionally for brevity and variety. The two forms employed in addressing a jury are distributed according to the public or private interests involved, instances with
Το ἄνδρες δικασταὶ are slightly more numerous. This was also the formal style generally used in addressing special courts other than the Areopagus.

The nature of the speech has small influence on the forms in the individual sentences, still less on the form, variation from this occur just often enough to prove the rule.

The usual position for all vocatives is in the first third of the sentence, usually in the first line, preceded by from one to five or six words, commonly two, three or four. In very long sentences, the words preceding the vocative are more numerous.

Changes in position are due to
a demand for greater prominence and emphasis in some portion of the sentence; or, sometimes, on account of the extreme shortness or length of the particular sentence.

Some one form, generally decided by the character of the audience, predominates in each oration, with a few changes to enforce special arguments or statements.

Lastly, the primary use of the vocative in all cases is to attract attention to the subject-matter which it accompanies; it may, and often does, increase the force and effectiveness of the sentence containing it, by change of form or position, since, as regards position, the vocative is always intimately connected with the nearest