Thuk. 6.27-28.1, 6.53.2, 6.60.2 / Andok. 1.36, 1.67-68

Text Übersetzung:
(Richard Crawley / K. J. Maidment)

[1] In the midst of these preparations all the stone Hermae in the city of Athens, that is to say the customary square figures so common in the doorways of private houses and temples, had in one night most of them their faces mutilated. [2] No one knew who had done it, but large public rewards were offered to find the authors; and it was further voted that any one who knew of any other act of impiety having been committed should come and give information without fear of consequences, whether he were citizen, alien, or slave. [3] The matter was taken up the more seriously, as it was thought to be ominous for the expedition, and part of a conspiracy to bring about a revolution and to upset the democracy. [1] Information was given accordingly by some resident aliens and body servants, not about the Hermae but about some previous mutilations of other images perpetrated by young men in a drunken frolic, and of mock celebrations of the mysteries, averred to take place in private houses. [...]
[2] For the Athenians, after the departure of the expedition, had continued as active as ever in investigating the facts of the mysteries and of the Hermae, and, instead of testing the informers, in their suspicious temper welcomed all indifferently, arresting and imprisoning the best citizens upon the evidence of rascals, and preferring to sift the matter to the bottom sooner than to let an accused person of good character pass unquestioned, owing to the rascality of the informer. [...]
[2] In the state of irritation thus produced, many persons of consideration had been already thrown into prison, and far from showing any signs of abating, public feeling grew daily more savage, and more arrests were made; until at last one of those in custody, thought to be the most guilty of all, was induced by a fellow-prisoner to make a revelation, whether true or not is a matter on which there are two opinions, no one having been able, either then or since, to say for certain who did the deed.

[36] And now for what followed. Peisander and Charicles, who were regarded in those days as the most fervent of democrats, were members of the commission of inquiry. These two maintained that the outrage was not the work of a small group of criminals, but an organized attempt to overthrow the popular government: and that therefore inquiries ought still to be pursued as vigorously as ever. As a result, Athens reached such a state that the lowering of the flag, by the Herald, when summonig a meeting of the Council, was quite as much a signal for the citizens to hurry from the Agora, each in terror of arrest, as it was for the Council to proceed to the Council-chamber. [...]
[67] Not only do the circumstances in which I here found myself entitle me to the sympathy of all, gentlemen, but my conduct can leave you in no doubt about my integrity. When Euphiletus suggested that we pledge ourselves to what was the worst possible treachery, I opposed him, I attacked him, I heaped on him the scorn which he deserved. Yet once his companions had committed the crime, I kept their secret; it was Teucrus who lodged the information which led to their death or exile, before we had been thrown into prison by Diocleides or were threatened with death. After our imprisonment I denounced four persons: Panaetius, Diacritus, Lysistratus, and Chaeredemus. [68] I was responsible for the exile of these four, I admit; but I saved my father, my brother-in-law, three cousins, and seven other relatives, all of whom were about to be put to death wrongfully; they owe it to me that they are still looking on the light of day, and they

are the first to acknowledge it. In addition, the scoundrel who had thrown the whole of Athens into chaos and endangered her very existence was exposed; and your own suspense and suspicions of one another were at an end.