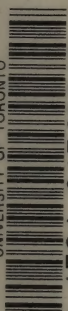


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MEMORABILIA

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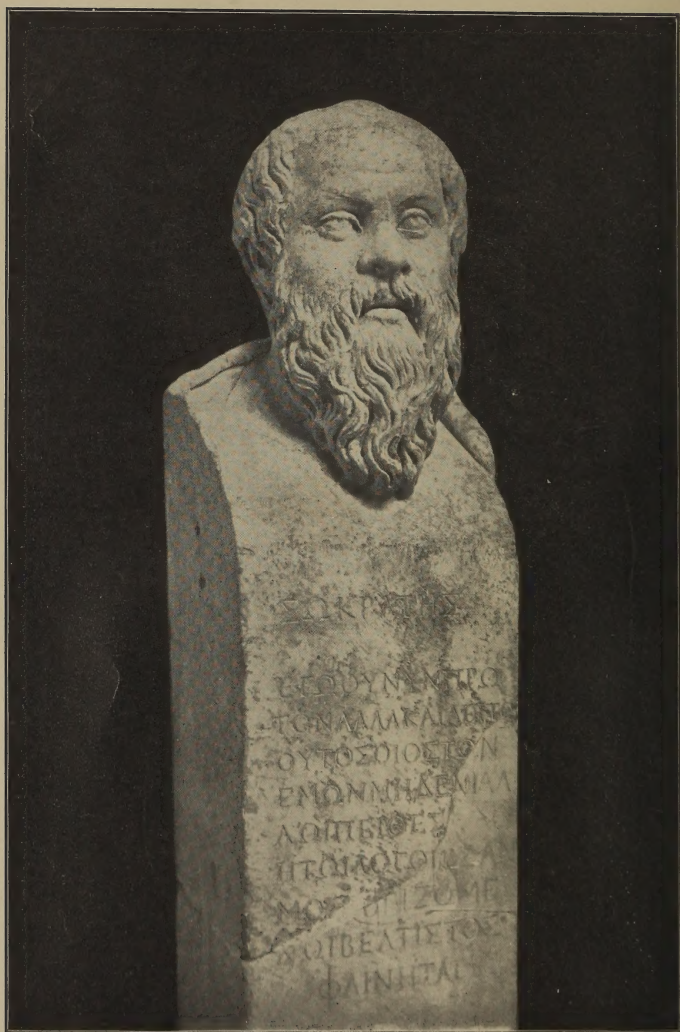


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SOCRATES

From a bust in the Museum at Naples

COLLEGE SERIES OF GREEK AUTHORS
JOHN WILLIAMS WHITE AND THOMAS DAY SEYMOUR, EDITORS
CHARLES BURTON GULICK, ASSOCIATE EDITOR

XENOPHON
MEMORABILIA

EDITED

ON THE BASIS OF THE BREITENBACH-MÜCKE EDITION

BY

JOSIAH RENICK SMITH
PROFESSOR OF GREEK IN OHIO STATE UNIVERSITY

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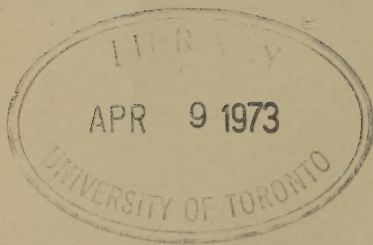
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TO THE MEMORY
OF
WILLIAM SEYMOUR TYLER

PREFACE

THIS edition of the *Memorabilia* is based upon the sixth (German) edition of Ludwig Breitenbach's *Xenophons Memorabilien*, revised by Dr. Rudolf Mücke, *Oberlehrer* in the *Königliche Klosterschule* at Ilfeld; Berlin, 1889.

The preparation of this book for the College Series was originally undertaken by Professor William Goodell Frost, of Oberlin College; but on his assuming the presidency of Berea College, Kentucky, the present editor was requested, with the cordial concurrence of President Frost, to undertake the work.

The text is substantially that approved by Breitenbach, chiefly with such modifications as have met the consensus of Dindorf, Sauppe, and Gilbert; and with a few changes in orthography, to conform to what is believed to be the best Attic usage (*e.g.*, such forms as μέγνυσθαι [μίγνυσθαι], ἀποτεῖσαι [ἀποτίσαι], σῶζειν, ἀποθνήσκειν).

In the Introduction and Commentary, both of which are freely adapted from the German edition, the editor has endeavored constantly to keep in mind the needs of college students who may read Xenophon, and references to the grammars of Goodwin and Hadley-Allen are accordingly supplied in abundance. The notes are especially full on those portions of the work which may profitably be selected when it is not feasible to take the class through the entire *Memorabilia*. For the convenience of instructors who may wish to make such selections, the editor

suggests the following passages as characteristic and as repaying study from different points of view: book i, chapters 1, 4, 6; book ii, chapters 1, 2, 6; book iii, chapters 1, 4, 5, 9, 10; book iv, chapters 2, 6, 8.

The editor desires to express his grateful acknowledgments to Professor Seymour, whose watchful supervision and keen but friendly criticism have been effectively present at every stage of the work; to Dr. Rudolf Mücke for his courteous permission to make use of the German edition; and to the editor's colleague, Dr. Arthur W. Hodgman, who has been kind enough to read all the proofs.

JOSIAH R. SMITH.

OHIO STATE UNIVERSITY,
January, 1903.

INTRODUCTION

I. LIFE OF SOCRATES (469-399 B.C.)

1. Socrates, the son of Sophroniscus, a sculptor, was born at Athens in 469 B.C. His mother was Phaenarète, a midwife. He is said to have been brought up to his father's calling, and to have obtained some proficiency therein: Pausanias mentions (i. 22. 8) having seen near the entrance to the Acropolis a marble group of Hermes and the three Graces, said to be from the hand of Socrates. He soon, however, abandoned art, and gave himself to the study of his fellow-men, with the desire to assist in their moral and intellectual improvement. The peculiarity of his personal appearance,¹ his straightforward honesty, and the pungency of his criticisms, soon made this street preacher of righteousness perhaps the best-known citizen of Athens. Young men, especially, listened eagerly to his sayings, and became his devoted friends and followers: among these Plato, Xenophon, and Alcibiades were the most distinguished.

2. Socrates had no liking for public life, but did not refuse public service. He took part as a hoplite in the siege of Potidaea (432-430 B.C.); also in the battles of Delium (424 B.C.) and Amphipolis (422 B.C.). On all these occasions he showed conspicuous courage and endurance. In 406 B.C., when a member of the *Boulé*, he strenuously resisted the illegal proposition of Callixenus to decide in one vote the fate of the generals who had

¹ Socrates's features were in strong contrast to the accepted type of 'classical' beauty. His snub nose and bulging eyes are mentioned by Theodorus in the *Theaetetus* of Plato (143 E); and in Plato's *Symposium* (215 A, B) Alcibiades says that Socrates resembles nothing more than the carved figures of Silenus or the satyr Marsyas.

fought at Arginusae. Again, in 404 B.C., when commanded by the Thirty to go with four others to Salamis and arrest Leon, a citizen whose wealth was coveted by the tyrants, Socrates alone had the courage to disobey. "For this," as he says, "I should probably have been punished, had not the government soon thereafter fallen."

3. Socrates was married, probably in middle life, to Xanthippe, by whom he had three sons — Sophroniscus, Menexenus, and Lamprocles. His domestic life is said to have been unhappy; and the name of Xanthippe has become proverbial for shrewishness. Probably there were faults on both sides. The philosopher's eccentricities and his absorption in his work for men hardly fitted him to make any woman happy; and Xanthippe's grief when visiting her husband in his prison cell, as described by Plato (*Phaedo* 60 A) contrasts favorably with his rather cold-blooded dismissal of her. On the other hand, we may recall the conversation between Socrates and his son Lamprocles (*Mem.* ii. 2. 1), in which he reproves the latter for disrespect towards his mother, and enlarges on the heinousness of filial ingratitude.

4. In his discussions Socrates busied himself mainly with ethics (in distinction from physics and metaphysics), regarding man and his relations as the only proper objects of study. Although he was able, by his great intellectual powers, to win brilliant dialectic victories over the most expert sophists, he was before all a practical philosopher, whose ultimate aim was not abstract speculation, but true wisdom of life and true happiness.¹ As he believed in knowledge as the foundation of all virtue, he sought to establish in his hearer's mind a thorough knowledge of self as the indispensable basis of character. By a skillful application of the question-and-answer method, along essentially inductive lines of reasoning, he proceeded from common and well-known things to the general idea; and then, showing

¹ Cf. Cicero's statement that Socrates was the first thinker who brought philosophy down from the clouds to dwell in the cities and houses of men (*Tusc. Disp.* v. 4. 10).

what in this general idea was applicable to the case in hand, he brought home to his interlocutor's head and heart both conviction of the truth and the desire to embrace it. Thus, though he gave no formal instruction, he was one of the greatest of teachers.

5. It was inevitable that a man who fearlessly exposed ignorance and resisted injustice should arouse opposition. As early as 423 B.C. Aristophanes, the stout upholder of the good old ways in politics and education, found it easy to ridicule, in the *Clouds*, the person and teachings of Socrates; but the popular prejudice and calumnies received their first direct expression in 399 B.C., when the philosopher was formally accused of impiety and of corrupting the morals of youth. The charge was brought by three accusers — Melētus, an inferior poet, Anŷtus, a leather seller, and Lycon, a professional speechmaker; of whom Meletus seems to have been the leader and chief spokesman. Socrates defended himself in a characteristic speech, the substance of which probably is preserved for us in Plato's *Apology*; but he was pronounced guilty, by a majority of some sixty votes. Asked to name his own punishment, he said that public entertainment in the Prytaneum for the rest of his days would be a fitting return for services such as his; but finally named a fine of thirty minae: which so irritated the judges that by an increased majority they condemned him to death. The month¹ preceding his execution was spent in tranquil conversations with the friends who had access to his cell; and when the fatal hour arrived, he drank the poison hemlock with perfect serenity. "Such was the end," as Plato makes Phaedo say, "of the noblest, wisest, and most upright man that we had ever known."

¹ On the day before his trial the sacred ship was crowned, which was the beginning of the embassy sent yearly from Athens to the shrine of Apollo at Delos, in commemoration of the victory of Theseus over the Minotaur. During the absence of this vessel, the city was kept ceremonially clean, and it was unlawful to put condemned criminals to death. In the case of Socrates, this respite lasted thirty days. Cf. *Mem.* iv. 8. 2; Plato *Phaedo* 58 A ff.

II. LIFE OF XENOPHON

6. Xenophon, the son of Gryllus, was born, probably in 431 B.C.,¹ at Erchia (the modern Spata), a deme of Attica, lying east of Mt. Hymettus, and near the home of Demosthenes at Paeania. His mother's name was perhaps Diodōra. His education may be supposed to have been that of a freeborn Greek boy, including instruction in *μουσική*, *γραμματική*, and *γυμναστική*. According to Diogenes Laertius (*Life of Xenophon* ii), he early came under the influence of Socrates, and remained his loyal friend and disciple until the philosopher's death in 399 B.C. Of this intercourse the *Memorabilia*, written many years later, is the record.

7. Xenophon was of good birth, and both his natural tastes and the results of his studies and observations inclined him to sympathize with aristocratic rather than with democratic institutions. Hence the 'philolaconian' feeling which is noticeable throughout his writings. Whether this carried him to the point of sharing in the establishment of the Thirty Tyrants (404 B.C.) is uncertain. In 401 B.C., at the invitation of his friend Proxenus the Boeotian, he left Athens and attached himself to the expedition of Cyrus the Younger. After the battle

¹ The traditional date, 444 B.C., rests upon a story told by Strabo the geographer (*circa* 10 B.C.), to the effect that Socrates saved Xenophon's life at the battle of Delium (424 B.C.), at which time Xenophon, to be liable to military service beyond the frontier, must have been at least twenty years of age. The story is repeated by Diogenes Laertius (*circa* 220 A.D.) in his *Life of Socrates* (ii. 22); it is perhaps a reminiscence and extension of Plato *Sym.* 220, 221, where Alcibiades says that Socrates saved *his* life at Potidaea (430 B.C.) and at Delium showed great bravery during the retreat. But neither Plato nor Xenophon anywhere mentions the latter's name in connection with this story.

On the other hand, the internal evidence of the *Anabasis* goes to show that Xenophon was a young man—not over thirty—when he joined the expedition of Cyrus. See *An.* iii. i. 14, 25, 4. 42; v. 3. 1; vii. 2. 38, 3. 46, 6. 34. For a discussion of the question, see Dakyns, *The Works of Xenophon*, Introduction, p. xlix ff., and C. D. Morris, *On the Age of Xenophon at the Time of the Anabasis*, in the *Trans. of the Am. Philol. Assn.*, v. p. 82.

at Cunaxa and the treacherous massacre of the five generals, Xenophon by common consent became the leader of the Ten Thousand Greeks; and by his tact, patience, and readiness of resource brought them through the dangers and hardships of a five months' march to the Black Sea. The *Anabasis* is the vivid and convincing narrative of this expedition.

8. After returning to Greece, Xenophon served under the Spartan king Agesilaus, whom he greatly admired and of whom he has left a eulogistic sketch. At the battle of Coronēa (394 B.C.) he fought with the Spartans against the Athenians and Thebans. For this his banishment was decreed by the Athenians; and he found a home at Scillus in Elis, near Olympia, where he settled down to the quiet life of a country gentleman, devoting himself to literature, farming, and hunting. His treatises on the breeding and training of horses and dogs are suggestive of his pursuits during this period. After the crushing defeat of the Spartans at Leuctra (371 B.C.), and possibly because of it, Xenophon was driven from his home by the Elēans, and is said to have taken refuge at Corinth; somewhat later, when the Spartans and Athenians had become allies, the latter repealed their decree of banishment against Xenophon. It is uncertain whether he accepted the permission to return to Athens, or continued to reside in the hospitable Corinth, which had received him in his hour of need; his two sons, at all events, availed themselves of the amnesty to enter the Athenian service.

9. At the battle of Mantinēa (362 B.C.), or rather in the cavalry skirmish preceding it, Gryllus, one of Xenophon's two sons, was slain. The Laconian composure with which Xenophon received the news is thus described by Diogenes Laertius: "Gryllus was serving in the (Athenian) cavalry; it was the battle of Mantinea, and he fought valorously and was slain. Meanwhile, as the story goes, Xenophon was engaged in offering sacrifice; the chaplet was on his brow when they brought him news, saying, 'Your son has fallen,' whereupon he removed the chaplet; but as the messengers added 'nobly' he replaced it on his head,

shedding, as others have mentioned, no tear, but only uttering the words ἤδεν θνητὸν γεγεννηκώς (*I knew my child was mortal*)."¹

10. The date of Xenophon's death is unknown; but it is certain that he lived to a good old age. Ancient authorities agree in this; and one of them fixes his age at ninety, while another says that he died Ol. 105, 1 (360-359 B.C.). The general belief of modern scholars is that he lived till about 354 B.C.

11. To young readers of the *Anabasis* Xenophon's character is commended as worthy of imitation in the qualities disclosed by that spirited narrative. He is there shown to have been pious, temperate, a lover of nature, and a good judge of men; fertile of device in emergencies, patient and cheery under hardship, and capable of both persuading and commanding his comrades. The simplicity and practical cast of his mind made him a good objective reporter of the Socratic conversations; the *Memorabilia* is thus probably a more accurate presentment of Socrates as he appeared to the ordinary man than the Platonic dialogues, in which Socrates is often only the mouthpiece for his great successor.

12. Xenophon's writings are like the nature of the man: clear, straightforward, and generally unaffected. He lacks higher imaginative qualities; he is occasionally humorous but not genial. Dionysius of Halicarnassus, in his *Epistle to Cn. Pompeius*, thus compares the style of Xenophon with that of Herodotus: "As to diction, he is partly his equal, partly his inferior. He is equal to him in his choice of words familiar and natural to the things described; he frames his sentences with no less grace and sweetness. Yet to Herodotus alone belong sublimity, beauty, stateliness, and that peculiar historic style of his."

13. In the list of Xenophon's writings quoted by Diogenes Laertius from Demetrius Magnes we find the following titles: The *Anabasis* (Ἀνάβασις), 7 books; the *Cyropaedia* (Κυροπαιδεία), 8 books; the *Hellenica* (Ἑλληνικά), 7 books; the *Memorabilia* (Ἀπομνημονεύματα), 4 books; the *Symposium* (Συμπόσιον), 1 book; the *Economist* (Οἰκονομικός), 1 book; the tract on *Horsemanship*

¹ (Dakyns's transl.)

(περὶ Ἰππικῆς), 1 book; the *Sportsman* (Κυνηγετικός), 1 book; the *Cavalry General* (Ἱππαρχικός), 1 book; the *Defense of Socrates* (Ἀπολογία Σωκράτους), 1 book; *Revenues* (Πόροι), 1 book; *Hiero* (Ἱέρων), 1 book; *Agésilas* (Ἀγесίλαος), 1 book; the *Polity of the Lacedaemonians* (Πολιτεία τῶν Λακεδαιμονίων), 1 book; the *Polity of the Athenians* (Πολιτεία τῶν Ἀθηναίων), 1 book; in all, 37 books. Some of these minor works are now not considered Xenophontic, e.g., the *Apology* and the *Polity of the Athenians*, which latter treatise was probably written at or near the time of Xenophon's birth.

III. THE MEMORABILIA (ἈΠΟΜΝΗΜΟΝΕΥΜΑΤΑ)

14. This collection of reminiscences is the record of various conversations in which Socrates took the leading part, together with Xenophon's comments on these and his general estimate of the philosopher's character; the whole being manifestly published as a defense against the charges of impiety and pernicious teaching which had already cost Socrates his life. It belongs, with the *Oeconomicus*, *Symposium*, and *Apologia Socratis*, to the class of 'Socratic' writings, which probably were composed during Xenophon's residence at Scillus, i.e. between 387 and 371 B.C. He probably had kept notes of his friend's utterances during their years of companionship, of course without anticipating the occasion for their publication; and we have little reason to doubt their general authenticity and sincerity.

15. Still, the *Memorabilia* contains many irregularities of style, incoherences in statement, and perplexing repetitions of the same topic (especially noticeable in book iv). These have given rise to suspicions that the work as we have it is not in the condition in which it left the author's hands. Some scholars (as Bergk, Schenkl, and Hartman) have regarded it as an epitomized fragment of an original which included the *Oeconomicus* and the *Symposium*. Others have thought that the original work has been largely added to by various editors and copyists, Krohn going so far as to repudiate all but four chapters and fragments

of three others, and Lincke recognizing only three chapters out of the thirty-nine as genuine. A still later school of criticism (represented by Schanz, F. Dümmler, and K. Joel) shows a tendency towards reaction from these extreme views; and the *Memorabilia* seems to be regaining its former position of acceptance as a fairly trustworthy portrait, though somewhat colored by affection, from the hand of one who knew and loved his master and friend.

16. In the first two chapters of book i, Xenophon defends Socrates against his accusers by refuting the principal counts in the indictment; in what follows, chiefly by reporting conversations, he brings out in detail various aspects of the teachings and character of Socrates. The first and second books are more closely connected than the third and fourth. From i. 3 to ii. 1, the virtues chiefly considered are εὐσέβεια and ἐγκράτεια. From ii. 2 to ii. 10, gratitude and duties to relatives and friends are discussed. The third book shows us Socrates in conversation with different individuals in regard to their specific occupations or professions, such as generalship, statesmanship, the art of the orator, of the painter and sculptor, and even of the lover; or discussing proper behavior in certain situations of everyday life. In the fourth book, finally (with the exception of chap. 4, which forms a surprising interruption to the series of dialogues with Euthydēmus), we see how Socrates proceeded in different ways with different natures, in order to lead them to higher things. In particular, his four conversations with Euthydēmus (iv. 2, 3, 5, 6) show how fully he understood the process of bringing young men, vain of their knowledge, to the confession that they knew nothing; as well as the skill with which, after winning their confidence, he led them to a right conception of their life problems. The last chapter is an epilogue which sums up and concludes the whole.¹

¹ Dindorf rejects the last chapter as going beyond the plan marked out in i. 1. 1. But the epilogue seems to agree well enough with the author's purpose, as set forth above. Cf. E. Pohle, *Die angebliche Xenophontische Apologie in ihrem Verhältniss zum letzten Kapitel der Memorabilien*.

17. What, now, does the *Memorabilia* really contain, and how far does it afford us a true picture of the personality of Socrates?

The pre-Socratic philosophy had dealt chiefly with the universe external to man — the *κόσμος*. It asked how the world had come into being and from what; whether the original substance was one or many, and whether it was to be conceived of as in motion or motionless, *etc.* (i. 1. 14). It was owing to the Sophists, and to Socrates contemporaneously with them, that men were recalled from the world of material phenomena to the contemplation of their own inner nature; and in such a way that with them the thought and the intellect appeared superior to things and to Nature.

18. But the Sophists made man's mind the measure of all things; thus installing the individual as judge of everything, and dismissing all previously accepted principles in reference to the family, the state, and religion, while offering nothing better in their place. Socrates, on the other hand, who knew well the limits of human knowledge, used the individual mind as a means to a higher end, and sought to lead men to 'true knowledge.' By this term he meant that everything, to be really understood, must be looked at according to its various kinds and relationships, and traced back to its original conception (i. 1. 16), and that in everything the unessential must be separated from the essential (iv. 5. 12, 6. 1, 13; *cf.* i. 2. 41, 50).

19. Now this true knowledge is the highest good of man (iv. 5. 6); for, as no man may act otherwise than as he knows is good for him (iii. 9. 4; iv. 6. 6), the highest knowledge is also the highest virtue, because it is necessary to all other virtues (iii. 9. 4, 5).

20. Since virtue is a form of knowledge, it can and must be learned; but, if it is to be permanent, it must be continually practiced (i. 2. 19, 23; ii. 6. 39; iii. 9. 1 ff.). Only he who has knowledge recognizes that self-restraint is better than license (i. 5. 5; ii. 1. 19, 33; iv. 5. 9); he will be able to distinguish the apparent danger from the real one (iv. 6. 11), and will

therefore have truer courage than the one who lacks that ability (iii. 9. 2); he will clearly see that integrity brings more security and prosperity than does iniquity. On this basis of clear insight rests also the virtue of piety, which can be neglected only by the man who does not know that the gods watch over individual men and the race in general (i. 1. 19, *cf.* i. 4. 5 ff.), and how many blessings are daily received from them (i. 4. 10 ff.); while he who knows how much he owes the gods is εὐσεβής (iv. 6. 4). The thoughtfulness resting on such insight, and gradually developed into a morality which everywhere and always decides for virtue, is called σωφροσύνη (iii. 9. 4; iv. 3. 1). This σωφροσύνη (not essentially different from σοφία, according to the Xenophontic Socrates) is unthinkable without self-knowledge. The understanding of our own situation and powers enables us to distinguish real from apparent knowledge, and preserves us from perverted actions and from failure (iv. 2. 24 ff., *cf.* iii. 9. 6 ff.).

21. Thus all virtue is identified with the right knowledge of that which subserves true utility; and the good (ἀγαθόν) and beautiful (καλόν) appear as synonymous with the useful (ὠφέλιμον, λυσιτελής). The Good in itself, the *idea* of goodness, is thus unknown to the Socrates of Xenophon. To him it is always something relative, which receives its specific application from the prevailing circumstances (iii. 8. 2, 3; iv. 2. 13 ff.).

22. As human action, however, cannot dispense with all rules, these are provided for: on the one hand, by the νόμοι τῶν θεῶν (iv. 4. 19, 6. 3 ff.), which, although unwritten, clearly show to mortals what they are to do and to avoid with reference to the gods. On the other hand we have the νόμοι τῆς πόλεως, which regulate the action of man toward man (iv. 6. 6 ff.; iv. 4. 16). These not only impose on us specific duties, but provide for us ample protection; so that it is folly to become a citizen of the world and to decline to belong to any one state (ii. 1. 14 ff.). In so far as the νόμοι furnish the standard for right action, τὸ δίκαιον is synonymous with τὸ νόμιμον (iv. 4. 12, 6. 6). The ultimate end, however, of all striving for virtue is εὐδαιμονία (happiness) (ii. 1. 33). As every individual virtue is simply the

doing of that which in every situation is the most appropriate, most reasonable, *best* thing, so the reward of an industrious and virtuous life is the attainment of true happiness. This, so far as it is the result of intelligent and upright effort, is called by Socrates *εὐπραξία*, in distinction from *εὐτυχία* (iii. 9. 14).

23. Such, in its essential features, is the Socratic ethics. If it did not attain to the Platonic idea of the good, that is not more wonderful than that the Aeginetan sculptures do not show the artistic perfection of those wrought by a Phidias. Socrates laid the foundation, and that a solid one, on which later structures could be reared, and it was by virtue of this that he became the introducer of a new epoch in the annals of human civilization. He furnished, as it were, the leaven which worked unceasingly and irresistibly, for many years, in the Athenian people; and which made itself effective, not so much in the select circles of philosophers, as in the streets and markets, the gymnasia and palaestrae, the stalls and workshops of artisans—in short, wherever he could gain entrance with his formative powers (i. 1. 10).

24. To the students in our colleges the *Memorabilia* is of value as presenting a faithful though incomplete picture of the man whose character and teaching meant so much to Athens. We see him temperate and self-contained in all that concerns external life, discharging his duties as a citizen according to his best knowledge and ability, hearkening to the divine inner voice when human wisdom failed, and striving always to lead his fellow-citizens to the same knowledge, virtue, and happiness that he himself had attained.

25. The *Memorabilia* has a further value for students in the simplicity and truth with which it transmits the Socratic ethics. In this mirror of virtues, as it was held up to antique youth, the ‘sweet reasonableness’ of integrity, modesty, temperance, love of relatives, piety, is contrasted with the unreasoning and destructive nature of intemperance, sciolism, boastfulness, ingratitude, atheism; and all in a luminous and convincing manner, everywhere adapted to the nature of the subject.

26. Finally, the *Memorabilia* is to be recommended as an admirable preparation for the reading of Plato. The conversations are of moderate length, and are conducted on an easily recognized plan; and thus afford a suitable transition to the more extended Platonic dialogues. The teaching of Socrates, moreover, was the fruitful germ of much of the later philosophy, especially and immediately that of Plato. Whoever would turn to the latter should first learn to know Socrates as he presented himself to the cultivated but simple and practical mind of Xenophon.

IV. THE ΔΑΙΜΟΝΙΟΝ OF SOCRATES¹

27. The word δαίμονιον generally means the same as θεῖον *divine*. Hence τὸ δαίμονιον is equivalent to τὸ θεῖον *the divine being* (cf. i. 4. 2, 10; iv. 3. 14); and τὰ δαίμονια is almost equivalent to οἱ θεοί, as we say 'the deities' for 'the gods.' Cf. οὓς μὲν ἡ πόλις νομίζει θεοὺς οὐ νομίζων, ἕτερα δὲ καὶνὰ δαίμονια εἰσφέρων i. 1. 1.

28. But Socrates, although he thus recognized this general meaning, usually identified the δαίμονιον with its utterance, *i.e.* with that inner voice which urged him on or held him back when he contemplated any course of action. This 'still small voice,' a kind of practical conscience, directed him both in his own affairs and in giving advice to his friends; and so, for him at least, largely replaced the usual forms of divination, such as augury, oracles, *etc.* (i. 1. 2-5), although he recommended these to his friends on occasion.

29. It should be noted, however, that the δαίμονιον concerned itself only with action as contemplated, and thus performed the functions of a guide, not those of a judge or punisher. For past actions it apparently had neither approval nor condemnation; and we cannot apply to it our modern phrase 'an approving conscience' or find a trace of it in the remorse which scourged the guilty souls in Greek tragedy.

¹ Adapted from Kühner's *Prolegomena* (1857), pp. 22-31.

30. While Xenophon in several places speaks distinctly of this inner voice as both urging on and holding back, Plato with equal distinctness makes Socrates say, *This is a kind of voice which has come to me ever since boyhood, and which whenever it comes always deters me from what I may be about to do, but never urges me on*, ἐμοὶ δὲ τοῦτό ἐστιν ἐκ παιδὸς ἀρξάμενον φωνή τις γιγνομένη, ἣ ὅταν γένηται ἀεὶ ἀποτρέπει με τοῦτο ὃ ἂν μέλλω πράττειν, προτρέπει δὲ οὐποτε (Plato *Apol.* 31 D, cf. also *Theages* 128 D). This apparent contradiction is generally reconciled by supposing that in Plato the silence of the divine voice was taken as a sign of assent (cf. Plato *Apol.* 40 A, B, C).

ΑΠΟΜΝΗΜΟΝΕΥΜΑΤΑ

Α

Πολλάκις ἐθαύμασα τίσι ποτέ λόγοις Ἀθηναίους ἔπεισαν οἱ γραψάμενοι Σωκράτην ὡς ἄξιος εἶη θανάτου τῇ πόλει. ἡ μὲν γὰρ γραφή κατ' αὐτοῦ τοιάδε τις ἦν.

1. Socrates revered the gods of the Athenian state, and introduced no new divinities.

1. **πολλάκις ἐθαύμασα**: with these words Isocrates begins his *Panegyricus*, and Theophrastus his *Characteres*.—**τίσι ποτε**: *by what possible*. The use of *τίς, ποῖος, πόσος, πῶς, etc.*, makes the indirect question more vivid and forcible. G. 1012; H. 1011. So *ποῖω ποτέ* in 2. For a similar intensive use of *ποτέ* (Lat. *tandem*) with questions, cf. *τί ποτε λέγει ὁ θεός* Plato *Apol.* 21 B, *τίπτ'* [*τί ποτε*] *εὐλήλουθας* Hom. A 202. Xenophon surely was not unacquainted with the contents of the judicial indictment against Socrates; but he regarded its grounds as wholly unsatisfactory, and wondered what arguments could have persuaded the judges to render such a verdict. At the time of the trial (399 B.C.), Xenophon was not in Athens, and could only have heard from others in regard to the speeches.—**Ἀθηναίους**: here (as *Ἀθηναῖοι* in 20) refers immediately to the judges. So, in addressing the court, *ὦ ἄνδρες Ἀθηναῖοι* was

allowable, instead of *ὦ ἄνδρες δικασταί*, since every Athenian citizen over thirty years of age could become a judge. The actual number of judges sitting on each case was very large, usually 501, which must have made the court resemble somewhat a New England town meeting. In the popular jury court of the *Heliaea*, the term *δικαστής* really is equivalent to 'judge-juryman.' (See Schömann, *Antiq. of Greece*, Eng. transl., i. 474ff.; Gow, *Companion to School Classics*, p. 126.) Both here, however, and in 20, *δικαστής* is purposely avoided, to indicate that the guilt of condemning Socrates affected the whole Athenian state.—**ἔπεισαν, ὡς εἶη**: in 20, *ἐπεισθησαν* with acc. and infinitive.—**οἱ γραψάμενοι**: *the accusers*, viz. Meletus, Anytus, and Lycon (Intro. § 5).—**τῇ πόλει**: dat. of relation or interest. G. 1172; H. 771. Cf. i. 2. 62, 63.—**μέν**: not followed by a correlative *δέ*. A contrast is not expressed, though perhaps suggested. "How unfounded, however, the accusation was will appear hereafter."—**γραφή**: the

“Ἄδικεῖ, Σωκράτης οὓς μὲν ἡ πόλις νομίζει θεοὺς
5 οὐ νομίζων, ἕτερα δὲ καινὰ δαιμόνια εἰσφέρων.
Ἄδικεῖ δὲ καὶ τοὺς νέους διαφθείρων.”

Πρῶτον μὲν οὖν, ὡς οὐκ ἐνόμιζεν οὓς ἡ πόλις νομίζει 2
θεοὺς, ποῖω ποτ’ ἐχρήσαντο τεκμηρίω; θύων τε γὰρ
φανερὸς ἦν πολλάκις μὲν οἴκοι, πολλάκις δὲ ἐπὶ τῶν
10 κοινῶν τῆς πόλεως βωμῶν, καὶ μαντικῇ χρώμενος οὐκ
ἀφανὴς ἦν. διεθεθρύλητο γὰρ ὡς φαίη Σωκράτης τὸ
δαιμόνιον ἑαυτῷ σημαίνειν. — ὅθεν δὴ καὶ μάλιστα μοι

term for a public indictment. See Gow, p. 127. — κατ’ αὐτοῦ: without repetition of the art. (after γραφή), as often after a noun expressing action. Cf. ἦν γὰρ ἐφ’ ἐνὸς ἡ κατά- βασις ἐκ τοῦ χωρίου *An.* v. 2. 6. — τις: after τοιούδε, shows that the author is more concerned with the substance than with the exact words. The indictment is probably, however, quoted nearly verbatim. We find it somewhat differently given by Plato, *Apol.* 24 B, where the two principal counts stand in the reverse order. There, too, an ἔχει δὲ πῶς ὦδε precedes. — οὓς . . . νομίζων: the rel. clause οὓς . . . νομίζει has the force of an attrib. adjective. θεοὺς is obj. of νομίζων, recognizing. For the circumstantial participle of means or manner, see G. 1563, 3; H. 969 a. — ἄδικεῖ δὲ καὶ: the first ἀδικεῖ was not followed by μὲν, an omission which occurs chiefly when, as here, δὲ καὶ follows. Cf. i. 2. 22; ii. 6. 23; *An.* iii. 1. 23.

2-9. Socrates not only sacrificed to the gods, but also availed himself of divination, as is proved by his belief in the δαίμονιον. But he thought that we

should not question the gods on matters which human understanding is capable of ascertaining without divine aid.

2. πρῶτον μὲν οὖν: “as to the first charge, then.” The δέ corresponding to μὲν is at the beginning of chapter 2. — θύων: for the participle in indirect discourse with δηλος and φανερὸς εἶμι, see G. 1589; H. 981. — οἴκοι: at home, i.e. in the αὐλή, the interior court of the dwelling, where stood the altar of Ζεὺς Ἐρκεῖος. See Seyffert, *Dict. Class. Antig.* p. 704. For the accent of οἴκοι, see G. 113; H. 102 b. — τῶν κοινῶν βωμῶν: these stood in the open spaces of the city, so that the worshipers were ‘seen of men.’ — οὐκ ἀφανὴς: ‘litotes.’ — διεθεθρύλητο γάρ: for it was commonly reported (διὰ indicating the spread of the report) that Socrates believed in his δαίμονιον, and hence in divination. The parenthetical sentences from ὅθεν δὴ to γὰρ ἔφη in 4 carry this thought farther. — δαιμόνιον: an adj. used as a noun, like τὸ θεῖον. Cf. *divinum quiddam, quod daemonium appellat* (Socrates) *Cic. de Div.* i. 54. See *Introd.* § 27 ff. — ὅθεν δὴ καὶ μάλιστα:

δοκοῦσιν αὐτὸν αἰτιάσασθαι καὶνὰ δαιμόνια εἰσφέρειν.
 ὁ δ' οὐδὲν καινότερον εἰσέφερε τῶν ἄλλων, ὅσοι μαντι- 3
 15 κῆν νομίζοντες οἰωνοῖς τε χρῶνται καὶ φήμαις καὶ συμ-
 βόλοις καὶ θυσίαις· οὗτοί τε γὰρ ὑπολαμβάνουσιν οὐ
 τοὺς ὄρνιθας οὐδὲ τοὺς ἀπαντῶντας εἰδέναι τὰ συμφέρον-
 τα τοῖς μαντευομένοις, ἀλλὰ τοὺς θεοὺς διὰ τούτων αὐτὰ
 σημαίνειν, κακείνος δὲ οὕτως ἐνόμιζεν. ἀλλ' οἱ μὲν πλεῖ- 4
 20 στοί φασιν ὑπὸ τε τῶν ὀρνίθων καὶ τῶν ἀπαντῶντων
 ἀποτρέπεσθαι τε καὶ προτρέπεσθαι· Σωκράτης δέ, ὥσπερ
 ἐγίγνωσκεν, οὕτως ἔλεγε· τὸ δαιμόνιον γὰρ ἔφη σημαί-
 νειν. καὶ πολλοῖς τῶν συνόντων προηγόρευε τὰ μὲν

for which very reason especially. Other utterances of Socrates were also used by his opponents as evidence that he introduced καινὰ δαιμόνια. Cf. κατηγοροῦν αὐτοῦ, ὡς ὅτι καινὰ δαιμόνια εἰσφέρει τοῖς Ἀθηναίοις, λέγων δεῖν σέβειν ὄρεα καὶ κύνας καὶ τὰ τοιαῦτα Isoc. xi (First Hypothesis), edit. Blass.

3. τῶν ἄλλων: gen. of the person, although the real comparison is between things. Cf. πυραμίδα ἀπελίπετο πολλὸν ἐλάσσω τοῦ πατρὸς Hdt. ii. 134. See G. 1178; H. 773 b. — μαντικὴν (i.e. τὴν μαντικὴν τέχνην): divination in general, followed by the four varieties οἰωνοῖς, φήμαις, συμβόλοις, θυσίαις. In the case of birds, their flight and cries were observed (Lat. augurium); φῆμαι were sayings of men; σύμβολα (συμβάλλω) were originally coincidences, or meetings of men, then, generally, natural phenomena, or other occurrences which may serve as omīna; θυσίαις refers to the inspection of the viscera of victims sacrificed. Cf. Theo-

phrastus περὶ δεισδαίμονίας; Gardner and Jevons, *Manual of Greek Antiq.*, p. 256 ff. For the dat. of means with χρῶνται (lit. serve themselves by), see G. 1183; H. 777. — οὐ τοὺς ὄρνιθας: not that the birds. — τὰ συμφέροντα τοῖς μαντευομένοις: what is of advantage to the persons resorting to divination. — διὰ τούτων: through these instrumentalities. The gen. is of means, as in ἔλεγε δι' ἐρμηνέως, he spoke through an interpreter, An. ii. 3. 17. G. 1206, 1; H. 795, 1. — αὐτά: i.e. τὰ συμφέροντα.

4. οἱ πλείστοι: the great majority. — φασίν: say, i.e. they so express themselves, and yet believe, like Socrates, that the omens come from the gods. — τὸ δαιμόνιον σημαίνει: the thought is, that Socrates said that he obeyed his δαιμόνιον, and thus did not really differ from the others, who obeyed the gods while saying that they were following the signs. To him, the inner voice was a sign from the gods. — συνόντων: not μαθητῶν, since

ποιεῖν, τὰ δὲ μὴ ποιεῖν, ὥς τοῦ δαιμονίου προσημαίνοντος.
 25 καὶ τοῖς μὲν πειθομένοις αὐτῷ συνέφερε, τοῖς δὲ μὴ
 πειθομένοις μετέμελε. καίτοι τίς οὐκ ἂν ὁμολογήσειεν 5pt
 αὐτὸν βούλεσθαι μὴτ' ἡλίθιον μὴτ' ἀλαζόνα φαίνεσθαι
 τοῖς συνουσίῳ; ἐδόκει δ' ἂν ἀμφοτέρα ταῦτα, εἰ προ-
 αγορεύων ὥς ὑπὸ θεοῦ φαινόμενα ψευδόμενος ἐφαίνετο.
 30 δῆλον οὖν ὅτι οὐκ ἂν προέλεγεν, εἰ μὴ ἐπίστευεν ἀλη-
 θεύσειν. ταῦτα δὲ τίς ἂν ἄλλω πιστεύσειεν ἢ θεῷ;
 πιστεύων δὲ θεοῖς πῶς οὐκ εἶναι θεοὺς ἐνόμιζεν; ἀλλὰ 6

Socrates did not have pupils, in the ordinary sense of the term; he did not teach for money, like the Sophists. Both Xenophon and Plato sedulously avoid the use of the term *μαθηταί* for the followers of Socrates, employing, in its stead, *συνόντες*, *συνουσιασταί*, *συνδιατρίβοντες*, etc. Cf. i. 2. 3; i. 6. 1; Plato *Apol.* 33 A. — τὰ μὲν ποιεῖν, τὰ δὲ μὴ ποιεῖν: acc. to Plato (*Apol.* 31 D; *Theag.* 128 D), the δαιμόνιον confined its activity to restraining, and did not encourage or urge on. The apparent difference between this statement and that of Xenophon may be explained by assuming that to Socrates the silence of the divine monitor implied assent and even encouragement. Cf. Plato *Apol.* 40 A ff. — ὥς προσημαίνοντος: i.e. λέγων τὸ δαιμόνιον προσημαίνειν. The gen. or acc. abs. of a participle with ὥς or ὥσπερ assigns a reason on the part of the speaking or acting subject, without implying the truth or falsity of the statement expressed by the participle. Both cases (gen. and acc.) occur near each other in i. 6. 5. See G. 1574, 1593; H. 978. — τοῖς πειθομένοις αὐτῷ: those who followed his counsel. — μετέμελε:

translate as if personal, "had cause for regret."

5. ὁμολογήσειεν: for the potential opt., see G. 1327 ff; H. 872. — αὐτόν: i.e. Socrates. — ἡλίθιον μὴτ' ἀλαζόνα: a fool nor an impostor. — ἐδόκει δ' ἂν, εἰ ἐφαίνετο: impf., instead of aor., denoting cond. unfulfilled in past time, the verbs expressing continued acts. So οὐκ ἂν προέλεγεν, εἰ μὴ ἐπίστευεν just below. See GMT. 410; H. 895 a. — ἀμφοτέρα ταῦτα: i.e. ἡλίθιος καὶ ἀλαζών. For the gender of the pred. adj., see H. 617. Cf. ὁπότε (ἀδελφός) πᾶν τὸ ἐναντιώτατον εἴη ii. 3. 5. — ὥς: see on 4. — ψευδόμενος: for the supplementary participle, see G. 1588; H. 981. — ταῦτα: in these matters. — πιστεύων δέ: equiv. to εἰ ἐπίστευε, cond. assumed as real, and itself a logical conclusion from the preceding sentence. For the circumstantial participle of cond., see G. 1563, 5; H. 969 d. — οὐκ εἶναι θεοὺς ἐνόμιζεν: this was the meaning of the charge quoted in 1, οὓς μὲν ἢ πόδας νομίζει θεοὺς οὐ νομίζω.

6. ἀλλὰ μὴν: but further, marks a transition to a new phase of the

μὴν ἐποίει καὶ τάδε πρὸς τοὺς ἐπιτηδεῖους· τὰ μὲν γὰρ ἀναγκαῖα συνεβούλευε καὶ πράττειν ὡς νομίζοιεν ἄριστ' 35 ἂν πραχθῆναι, περὶ δὲ τῶν ἀδήλων ὅπως ἀποβήσοιτο μαντευσομένους πέμπειν εἰ ποιητέα. καὶ τοὺς μέλλοντας 7 οἴκους τε καὶ πόλεις καλῶς οἰκῆσειν μαντικῆς ἐφη προσδεῖσθαι· τεκτονικὸν μὲν γὰρ ἢ χαλκευτικὸν ἢ γεωργικὸν [ἢ ἀνθρώπων ἀρχικὸν] ἢ τῶν τοιούτων ἔργων ἐξεταστικὸν 40 ἢ λογιστικὸν ἢ οἰκονομικὸν ἢ στρατηγικὸν γενέσθαι, πάντα

discussion. Xenophon makes frequent use of this phrase. Cf. i. 1. 10, iv. 5. 10. — ἐπιτηδεῖους: another substitute for 'disciples' (μαθηταί). See on συνόντων in 4. — γάρ: after τάδε (in preceding clause) has an introductory force. Cf. ἐκ τῶνδε σκέψαι· εἰ γὰρ κτλ. ii. 6. 38. — τὰ ἀναγκαῖα: the necessary duties of life, the result of which can be readily foreseen. Cf. ii. 1. 6, iv. 5. 9. — καί (before πράττειν): here equiv. to οὕτω. Cf. ὡς δέ οἱ ταῦτα ἔδοξε, καὶ ἐποίεε Hdt. i. 79. In comparisons, καί often stands in both clauses. H. 1042. Cf. i. 6. 3. — ὡς νομίζοιεν: for the cond. rel. corresponding to past general cond., see G. 1431, 2; H. 914 B (2). — ἂν πραχθῆναι: represents the potential opt. of direct discourse. G. 1522, 1328; H. 946. — ἀδήλων (sc. ὄντων) ὅπως ἀποβήσοιτο: "whose result was doubtful." ἀποβήσοιτο is fut. opt. (never used with ἂν) in indirect question. GMT. 129; H. 932, 2. The adv. ὅπως should not be confounded with the conj. ὅπως. See GMT. 376. — μαντευσομένους πέμπειν: to send and consult the oracles. Xenophon himself received this advice from Socrates (An. iii. 1. 5). Cf. εἴγε μὴν

ταῦτα δόξειεν ὑμῖν πράττειν, συμβουλεύσαιμ' ἂν ἔγωγε πέμψαντας καὶ εἰς Δωδώνην καὶ εἰς Δελφοὺς ἐπερῆσθαι (to question) τοὺς θεοὺς Vect. vi. 2; Hdt. i. 46, 85. For the fut. participle of purpose, see G. 1563, 4; H. 969 c. — εἰ ποιητέα (sc. εἴη): whether they should be done. For the verbal in -τέος, see G. 1595; H. 989: and for the opt. in indirect question, see on ἀποβήσοιτο above.

7. καί: introduces an illustration, "so, for example." Cf. καὶ οἱ μοιχοί ii. 1. 5. — τοὺς μέλλοντας καλῶς οἰκῆσειν: qui vellent bene administrare. Cf. εὖ οἰκοῦσι i. 2. 64, where the phrase is used in a pass. sense, "are well managed." For the periphrastic fut. inf. (with μέλλω), see G. 1254; H. 846. — οἴκους τε καὶ πόλεις: "not only domestic, but also public affairs." — προσδεῖσθαι: needed in addition to their human abilities and attainments. — μὲν γάρ: for while, contrasted with τὰ δὲ μέγιστα below. — τεκτονικόν: for the formation and accent of denominative adjs. in -ικός, see G. 851; H. 565. — τῶν τοιούτων ἔργων ἐξεταστικόν: a competent critic of such works. — λογιστικόν: lit. skilled in calculation, an accountant.

τὰ τοιαῦτα μαθήματα καὶ ἀνθρώπου γνώμη αἰρετὰ ἐνό-
μιζεν εἶναι· τὰ δὲ μέγιστα τῶν ἐν τούτοις ἔφη τοὺς θεοὺς 8
ἐαυτοῖς καταλείπεσθαι, ὧν οὐδὲν δῆλον εἶναι τοῖς ἀνθρώ-
ποις. οὔτε γὰρ τῷ καλῶς ἀγρὸν φυτευσαμένῳ δῆλον
45 ὅστις καρπώσεται, οὔτε τῷ καλῶς οἰκίαν οἰκοδομησαμένῳ
δῆλον ὅστις ἐνοικήσει, οὔτε τῷ στρατηγικῷ δῆλον εἰ
συμφέρει στρατηγεῖν, οὔτε τῷ πολιτικῷ δῆλον εἰ συμ-
φέρει τῆς πόλεως προστατεῖν, οὔτε τῷ καλὴν γῆμαντι,
ἢ εὐφραίνειται, δῆλον εἰ διὰ ταύτην ἀνιάσεται, οὔτε
50 τῷ δυνατοὺς ἐν τῇ πόλει κηδεστὰς λαβόντι δῆλον εἰ διὰ
τούτους στερήσεται τῆς πόλεως. τοὺς δὲ μηδὲν τῶν 9
τοιούτων οἰομένους εἶναι δαιμόνιον, ἀλλὰ πάντα τῆς
ἀνθρωπίνης γνώμης, δαιμονᾶν ἔφη· δαιμονᾶν δὲ καὶ τοὺς

— πάντα τὰ τοιαῦτα: sums up the preceding items, their common inf. γενέσθαι being understood with each.
— μαθήματα: objects of study, pred. (like αἰρετά) to τὰ τοιαῦτα. — καὶ ἀνθρώπου γνώμη αἰρετά: and attainable by human understanding. For the verbal in -τός, see G. 776, 2; H. 475.

8. τὰ δὲ μέγιστα τῶν ἐν τούτοις: "but the point of greatest importance in these matters" (lit. of the things in these), i.e. the result in each case. — καταλείπεσθαι: reserve. — εἶναι: for the inf. by assimilation in indirect discourse, see G. 1524; H. 947. — καλῶς (in both clauses): well. — φυτευσαμένῳ: for denominative verbs, see G. 861; H. 570 ff. — οἰκίαν οἰκοδομησαμένῳ: the apparent redundancy of "house-building a house" is explained by the fact that οἰκοδομέω (like Lat. aedificare) early lost its special meaning, and was used with τεῖχος,

γέφυρα, ναῦς, etc. Cf. οἰνοχόει γλυκὴ νέκταρ Hom. A 598. — εἰ ἀνιάσεται: after verbs or phrases expressing doubt or ignorance, εἰ should be translated whether, or whether not, acc. to the necessities of the Eng. idiom. For the fut. ind. with εἰ after expressions of uncertainty, see Kr. Spr. 65. 1. 8. — στερήσεται (the usual form, instead of στερηθήσεται): passive, as is also ἀνιάσεται. G. 1248; H. 496, and a.

9. μηδέν: for the occasional use of μή with the inf. after verbs which regularly take οὐ, see GMT. 685 fin. — δαιμόνιον: adj., "dependent on divine influence." — τῆς ἀνθρωπίνης γνώμης: within the province of human understanding. For the pred. gen., see G. 1094, 1; H. 732 a. — δαιμονᾶν: equivalent to ὑπὸ δαιμονος κατέχεσθαι. Notice the word-play ('paronomasia') between δαιμόνιον and δαιμονᾶν. The latter gains further emphasis by its repetition at the

μαντευομένους ἃ τοῖς ἀνθρώποις ἔδωκαν οἱ θεοὶ μαθοῦσι
 55 διακρίνουν,—οἷον εἴ τις ἐπερωτῶν πότερον ἐπιστάμενον
 ἥνιοχέιν ἐπὶ ζεύγος λαβεῖν κρεῖττον ἢ μὴ ἐπιστάμενον,
 ἢ πότερον ἐπιστάμενον κυβερνᾶν ἐπὶ τὴν ναῦν κρεῖττον
 λαβεῖν ἢ μὴ ἐπιστάμενον,—ἢ ἃ ἔξεστιν ἀριθμήσαντας ἢ
 μετρήσαντας ἢ στήσαντας εἰδέναι· τοὺς τὰ τοιαῦτα παρὰ
 60 τῶν θεῶν πυνθανομένους ἀθέμιστα ποιεῖν ἡγείτο· ἔφη
 δὲ δεῖν, ἃ μὲν μαθόντας ποιεῖν ἔδωκαν οἱ θεοί, μανθάνειν,
 ἃ δὲ μὴ δῆλα τοῖς ἀνθρώποις ἐστί, πειρᾶσθαι διὰ μαντι-
 κῆς παρὰ τῶν θεῶν πυνθάνεσθαι· τοὺς θεοὺς γὰρ οἷς ἂν
 ᾧσιν ἴλεω σημαίνειν.

65 Ἀλλὰ μὴν ἐκείνός γε ἀεὶ μὲν ἦν ἐν τῷ φανερῷ· πρωτὶ 10
 τε γὰρ εἰς τοὺς περιπάτους καὶ τὰ γυμνάσια ἦει καὶ

beginning of the next sentence.—

μαντευομένους: sc. *περὶ τούτων*.—

ἔδωκαν: for the form, see G. 670;

H. 432.—μαθοῦσι: *by learning*,

"by experience." The participle is

attracted to the case of ἀνθρώποις.

G. 928, 1; H. 941.—οἷον εἰ: *as if*

for example.—κρεῖττον: sc. *εἴη*.—

μῆ: with a participle, equivalent to

a cond. rel. clause. G. 1612;

H. 1025.—ἐπὶ τὴν ναῦν: *upon his*

ship, with reference to the implied

subj. of λαβεῖν. For the art. as

possessive, see G. 949; H. 658.—

ἢ ἃ ἔξεστιν εἰδέναι: *or in regard to*

matters which we may determine.—

στήσαντας: *by weighing*. For the

circumstantial participle of means,

see G. 1563, 3; H. 969 a.—τοὺς τὰ

τοιαῦτα κτλ.: *sums up briefly* (like

πάντα τὰ τοιαῦτα in 7) *what precedes*;

hence the 'asyndeton.' Cf. ii. 1.

33; iv. 3. 14.—μαθόντας: see on

μαθοῦσι above.—οἷς ἂν ᾧσιν: *cond.*

rel. clause. G. 1431, 1; H. 914 B (1).

—ἴλεω: for the 'Attic' second
 decl., see G. 196; H. 227.

10-20. While Socrates always
 lived in the public view, and spoke
 and taught openly in the city, yet no
 one ever heard him utter an impiety;
 for he busied himself, not, like other
 philosophers, with speculations con-
 cerning the universe, but with the
 problems of making men better and
 more self-controlled. How faithful
 he could be to his principles was
 amply shown at the trial of the nine
 generals.

10. ἀλλὰ μὴν: see on 6.—ἀεὶ
 μὲν: contrasted with οὐδεὶς δὲ πώποτε
 in 11.—ἐν τῷ φανερῷ: cf. Eng. 'in
 the open.'—πρωτὶ: the day was
 divided into several parts (ᾠραι),—
 πρωτὶ or' ἑσθρος, morning; πλῆθυσσα
 ἀγορά, 9-12 A.M.; μεσημβρία, noon;
 δεῖλη, afternoon; and ἑσπέρα, evening.
 —περιπάτους: colonnades or halls.
 Aristotle and his followers, who car-
 ried on discussions while walking in

πληθούσης ἀγορᾶς ἐκεῖ φανερός ἦν, καὶ τὸ λοιπὸν αἰ
 τῆς ἡμέρας ἦν ὅπου πλείστοις μέλλοι συνέσεσθαι· καὶ
 ἔλεγε μὲν ὡς τὸ πολὺ, τοῖς δὲ βουλομένοις ἐξῆν ἀκούειν.
 70 οὐδείς δὲ πώποτε Σωκράτους οὐδὲν ἀσεβές οὐδὲ ἀνόσιον 11
 οὔτε πράττοντος εἶδεν οὔτε λέγοντος ἤκουσεν. οὐδὲ γὰρ
 περὶ τῆς τῶν πάντων φύσεως ἦπερ τῶν ἄλλων οἱ πλεί-
 στοι διελέγετο, σκοπῶν ὅπως ὁ καλούμενος ὑπὸ τῶν
 σοφιστῶν κόσμος ἔφν καὶ τίσιν ἀνάγκαις ἕκαστα γίγνεται

the paths and colonnades of the Lyceum, were called Peripatetics. — ἀγορᾶς: for the gen. of time, see G. 1136; H. 759. — πλείστοις: *very many*. — μέλλοι: opt. in cond. rel. clause, denoting repeated action in past time. See on ὡς νομίζοιεν β. — ὡς τὸ πολὺ: *for the most part*.

11. οὐδείς δὲ πώποτε Σωκράτους κτλ.: *but no one ever saw Socrates do, or heard him say, anything profane or impious*. Σωκράτους is gen. with verbs of perception. G. 1102; H. 742. The two participles πράττοντος and λέγοντος are supplementary. G. 1582; H. 982. — οὐδὲ γάρ: the neg. extends also to σκοπῶν. — τῶν πάντων: *the universe*. — ἦπερ: *ea quidem ratione, qua*. To serve ethical or teleological purposes, Socrates brought the consideration of the universe into his discussions (cf. i. 4, iv. 3). Xenophon is careful, however, to say that he did not discourse thereon after the manner of natural philosophers (in order to preclude the assumption that Socrates, by such discussions, laid himself open to the charge of ἀσέβεια, as did other philosophers, e.g., Anaxagoras). Cf. οἱ γὰρ ἀκούοντες ἡγοῦνται

τοὺς ταῦτα (viz. τὰ τε μετέωρα [celestial phenomena] καὶ τὰ ὑπὸ γῆς) ζητοῦντας οὐδὲ θεοὺς νομίζειν Plato Apol. 18 c. — καλούμενος: attrib. participle. G. 1559; H. 965. — τῶν σοφιστῶν: here, as in iv. 2. 1, *philosophers*, without unfavorable added meaning, which σοφιστής did not have before the time of Socrates. For its use in the less favorable sense, see i. 6. 13. The student may consult, on this subject, the histories of philosophy, as Zeller, Schwegler, Ueberweg, etc.; and, especially, Grote's famous discussion (*Hist. of Greece*, c. lxvii). — κόσμος: *the world of order*, corresponds exactly to the Lat. *mundus*, and is said to have been first employed in this sense by Pythagoras (about 500 B.C.). — ἔφν: the origin of the world was a favorite subject of speculation with the earliest Greek philosophers. 'Ay, sir, the world is in its dotage; and yet the cosmogony, or creation of the world, has puzzled philosophers of all ages. What a medley of opinions have they not broached upon the creation of the world!' Goldsmith, *Vicar of Wakefield*, c. 14. — τίσιν ἀνάγκαις: *by what eternal laws*. — φροντίζοντας

75 τῶν οὐρανίων, ἀλλὰ καὶ τοὺς φροντίζοντας τὰ τοιαῦτα
 μωραίνοντας ἀπεδείκνυν. καὶ πρῶτον μὲν αὐτῶν ἐσκό- 12
 πει πότερά ποτε νομίσαντες ἱκανῶς ἤδη τὰνθρώπινα
 εἰδέναι ἔρχονται ἐπὶ τὸ περὶ τῶν τοιούτων φροντίζειν,
 ἢ τὰ μὲν ἀνθρώπεια παρέντες, τὰ δαιμόνια δὲ σκοποῦν-
 80 τες, ἡγοῦνται τὰ προσήκοντα πράττειν. ἐθαύμαζε δ' εἰ 13
 μὴ φανερόν αὐτοῖς ἐστὶν ὅτι ταῦτα οὐ δυνατόν ἐστιν
 ἀνθρώποις εὐρεῖν. ἐπεὶ καὶ τοὺς μέγιστον φρονούντας
 ἐπὶ τῷ περὶ τούτων λέγειν οὐ ταῦτα δοξάζειν ἀλλήλοις,
 ἀλλὰ τοῖς μαινομένοις ὁμοίως διακείσθαι πρὸς ἀλλήλους.
 85 τῶν τε γὰρ μαινομένων τοὺς μὲν οὐδὲ τὰ δεινὰ δεδιέναι, 14

τὰ τοιαῦτα: *pondering such subjects*. τοιαῦτα replaces a cognate acc. implied in the verb. G. 1054; H. 716 and b. Cf. μέγιστον and ταῦτά 13, and τὰ μετέωρα φροντιστής Plato *Apol.* 18 v. So Aristophanes (*Clouds* 94) calls Socrates's house a φροντιστήριον, and (*ibid.* 102) the philosophers generally μεριμνοφροντισταὶ *ponderers of trifles*.

12. πρῶτον μὲν: corresponds to ἐσκόπει δέ in 15.—αὐτῶν ἐσκόπει πότερα: *he would raise the question in regard to them, whether*. αὐτῶν (regarded as attrib. gen.) may be referred to the general rule given in G. 1084; H. 728, the other subst. in this case being the interr. sent. πότερα κτλ. Cf. ἐνενόησε δὲ αὐτῶν καὶ ὡς ἐπρωτῶν ἀλλήλους τοιαῦτα *Cyr.* v. 2. 18.—ποτέ: adds intensity to the question, as in 1 and 2. Cf. πότερά ποτε πόλεμος, ἢ εἰρήνη εἴη *Hell.* v. 4. 16.—τὰνθρώπινα, ἀνθρώπεια: without perceptible difference in meaning. Cf. ἀνθρωπίνους πράγμασι *iv.* 1. 2, with ἀνθρώπεια πράγματα *iv.* 6. 5.—τὸ φροντίζειν: for the articu-

lar inf., see G. 1546; H. 959.—παρέντες (παρήμι): *in ignoring*.

13. ἐθαύμαζε εἰ: the prot. with εἰ, after verbs expressing emotion in past time, is equivalent to a causal clause, and might take the optative. GMT. 697; H. 926. εἰ μὴ is equivalent to *ὅτι οὐ*.—ἐστίν, ἐστίν: such repetitions are frequent in Xenophon. So δοκεῖν εἶναι, εἶναι δοκεῖν in 14.—τοὺς μέγιστον φρονούντας: *those who most pride themselves*. μέγιστον, instead of μέγιστα, on the analogy of μέγα φρονεῖν.—οὐ ταῦτα δοξάζειν: *do not hold the same opinions*. For the inf. in subord. clause of indirect discourse, see on εἶναι in 8.—ἀλλήλοις: for the abridged expression, see on τῶν ἄλλων 3.—τοῖς μαινομένοις: *madmen*, as a class. For the generic use of the art., see G. 950; H. 659.—διακείσθαι πρὸς ἀλλήλους: *are affected, in comparison with one another*.

14. τῶν τε γὰρ μαινομένων: *for, as among madmen* (part. gen.), followed by τῶν τε μεριμνόντων as a parallel. Notice the 'concinnity'

τοὺς δὲ καὶ τὰ μὴ φοβερὰ φοβεῖσθαι· καὶ τοῖς μὲν οὐδ' ἐν ὅλῳ δοκεῖν αἰσχροὺς εἶναι λέγειν ἢ ποιεῖν ὅτιοῦν, τοῖς δὲ οὐδ' ἐξιτητέον εἰς ἀνθρώπους εἶναι δοκεῖν· καὶ τοὺς μὲν οὐθ' ἱερὸν οὔτε βωμὸν οὔτ' ἄλλο τῶν θείων οὐδὲν 90 τιμᾶν, τοὺς δὲ καὶ λίθους καὶ ξύλα τὰ τυχόντα καὶ θηρία σέβεσθαι· τῶν τε περὶ τῆς τῶν πάντων φύσεως μεριμνώντων τοῖς μὲν δοκεῖν ἐν μόνον τὸ ὄν εἶναι, τοῖς δ' ἄπειρα τὸ πλήθος· καὶ τοῖς μὲν ἀεὶ πάντα κινεῖσθαι, τοῖς δ' οὐδὲν ἄν ποτε κινήθῃναι· καὶ τοῖς μὲν πάντα 95 γίνεσθαι τε καὶ ἀπόλλυσθαι, τοῖς δὲ οὔτ' ἄν γενέσθαι ποτὲ οὐδὲν οὔτ' ἀπολείσθαι. ἐσκόπει δὲ περὶ αὐτῶν 15

of this passage; both the *μαινόμενοι* and the *μεριμνῶντες* are divided into three groups, each containing two contrasts. — *δεδιέναι*: see on *δοξάζειν* in 13. — *τὰ μὴ φοβερὰ*: *μὴ* instead of *οὐ*, since *τὰ φοβερὰ* is indefinite. G. 1613; H. 1026. Distinguish between *δεδιέναι* and *φοβεῖσθαι*. — *ὅτιοῦν*: *-οὖν*, like Lat. *-cunque*, is equivalent to Eng. ‘-ever,’ ‘-soever.’ G. 432; H. 285. — *ἐξιτητέον*: equivalent to *ἐξιτέον*. G. 808; H. 477. For the impers. const. of the verbal, see G. 1597; H. 990. — *τὰ τυχόντα*: *chanced on*, hence “common.” The whole phrase is nearly equivalent to Eng. ‘stocks and stones,’ and seems to indicate a sort of fetichism. Breitenbach understands it of grotesque stone or wooden images, and cites *τὰ δὲ ἔτι παλαιότερα* (*in still more remote times*) καὶ τοῖς πᾶσιν “*Ἐλληνι τιμὰς θεῶν* (*divine honors*) *ἀντὶ ἀγαλμάτων* (*statues*) *εἶχον ἀργοὶ* (*undressed*) *λίθοι* Paus. vii. 22. 3. — *τὸ ὄν*: *all existence*, “the universe,” to be supplied also as subj. for *ἄπειρα* (*εἶναι*)

τὸ πλήθος. That the universe was a unit (*ἐν μόνον*) was the doctrine of the Eleatic philosophers, and esp. of Xenophanes (about 540 B.C.), the founder of that school. Plato discusses this doctrine in the *Parmenides*. The contrary view (*ἄπειρα τὸ πλήθος*) was held by the Atomists, esp. Leucippus (about 500 B.C.) and his pupil Democritus, both of Abdera in Thrace. — *ἄν ποτε κινήθῃναι*: equivalent to *ἄν ποτε κινήθῃ* in direct discourse. G. 1494; H. 964. The doctrine was that of the Eleatic Zeno (about 460 B.C.): ‘Motion is impossible,’ said he, ‘for it must take place either where a body is, or where it is not; it cannot move where it is, and it certainly cannot where it is not.’ On the other hand, the ‘perpetual flux’ (*ἀεὶ κινεῖσθαι*) was maintained by Heraclitus of Ephesus (about 500 B.C.). For an account of these various schools, see Schwegler’s, Zeller’s, or Ueberweg’s *Hist. of Philosophy*, or Marshall’s *Hist. of Greek Philosophy*.

καὶ τάδε. “Ἄρ’, ὥσπερ οἱ τὰ ἀνθρώπεια μανθάνοντες
 ἡγοῦνται τοῦθ’, ὃ τι ἂν μάθωσιν, ἑαυτοῖς τε καὶ τῶν
 ἄλλων ὅτῳ ἂν βούλωνται ποιήσιν, οὕτω καὶ οἱ τὰ θεία
 100 ζητοῦντες νομίζουσιν, ἐπειδὴν γνῶσιν αἷς ἀνάγκαις ἕκα-
 στα γίγνεται, ποιήσιν, ὅταν βούλωνται, καὶ ἀνέμους καὶ
 ὕδατα καὶ ὥρας καὶ ὅτου ἂν ἄλλου δέωνται τῶν τοιούτων,
 ἢ τοιοῦτο μὲν οὐδὲν οὐδ’ ἐλπίζουσιν, ἀρκεῖ δ’ αὐτοῖς
 γνῶναι μόνον ἢ τῶν τοιούτων ἕκαστα γίγνεται;” περὶ μὲν 16
 105 οὖν τῶν ταῦτα πραγματευομένων τοιαῦτα ἔλεγεν· αὐτὸς
 δὲ περὶ τῶν ἀνθρωπείων αἰεὶ διελέγετο, σκοπῶν τί εὖσεβές,
 τί ἀσεβές, τί καλόν, τί αἰσχρόν, τί δίκαιον, τί ἄδικον, τί
 σωφροσύνη, τί μανία, τί ἀνδρεία, τί δειλία, τί πόλις, τί
 πολιτικός, τί ἀρχὴ ἀνθρώπων, τί ἀρχικὸς ἀνθρώπων, καὶ
 110 περὶ τῶν ἄλλων, ἃ τοὺς μὲν εἰδότας ἡγείτο καλοὺς κάγα-
 θοὺς εἶναι, τοὺς δ’ ἀγνοοῦντας ἀνδραποδώδεις ἂν δικαίως
 κεκλήσθαι.

15. ἄρα: *whether*, introducing *νομί-
 ζουσιν*, and followed by ἢ ἐλπίζουσιν as
 the alternative.—μάθωσιν, βούλωνται,
 γνῶσιν: for the cond. rel. subjv., see
 G. 1434; H. 916.—ἀνάγκαις: as in 11.
 —ὑδατα: *rains*.—ὅτου: for the form,
 see G. 425; H. 280 a.—ἢ: *qua ratione*.
 The passage suggests a definition of
 ‘pure’ and ‘applied’ science.

16. περὶ μὲν οὖν: an extended
 enumeration of details is often
 closed, in Greek, with a clause or
 sent. which sums them all up; and
 which is commonly introduced by μὲν
 οὖν or δῆ. Cf. the beginnings and
 endings of Xenophon’s chapters.—
 αὐτὸς δέ: for the uses of the inten-
 sive pron., see G. 989; H. 680.—
 τί εὖσεβές, τί ἀσεβές κτλ.: Socrates
 sought to define his conceptions by

examining opposed qualities, which
 accordingly are here arranged in
 pairs until πόλις is reached, when the
 opposition ceases. Since the ques-
 tion is as to the essential nature of
 each quality, εὖσεβές and the follow-
 ing adjs. are virtually abstract nouns.
 G. 933; H. 621 b (Rem.).—ἃ τοὺς
 εἰδότας κτλ.: *quas res qui scirent
 honestos esse arbitrabatur*. To Socrates,
 the proper study of mankind was man.
 In his view the expression καλοὺς κάγα-
 θοὺς contained the idea of men of culture,
viros liberaliter institutos; while
ἀνδραποδώδεις servile conveyed the op-
 posite meaning. Other Greeks (than
 Socrates) often used καλοὶ κάγαθοί
 in a political sense, like *optimates*.
 —ἂν κεκλήσθαι: equivalent to pf.

Ὅσα μὲν οὖν μὴ φανερός ἦν ὅπως ἐγίνωσκεν, οὐδὲν 17
 θαυμαστὸν ὑπὲρ τούτων περὶ αὐτοῦ παραγνῶναι τοὺς
 115 δικαστάς· ὅσα δὲ πάντες ᾗδεσαν, οὐ θαυμαστὸν εἰ μὴ
 τούτων ἐνεθυμήθησαν; βουλευσας γάρ ποτε καὶ τὸν 18
 βουλευτικὸν ὄρκον ὁμόσας, ἐν ᾧ ἦν κατὰ τοὺς νόμους
 βουλεύσειν, ἐπιστάτης ἐν τῷ δήμῳ γενόμενος, ἐπιθυμή-
 σαντος τοῦ δήμου παρὰ τοὺς νόμους [ἐννέα στρατηγούς]

opt. in direct discourse. See on *ἀν κινήσθαι* 14.

17. ὅσα μὲν οὖν μὴ φανερός ἦν κτλ.: the views and conversations of Socrates thus far described could not have been known to everybody, and might easily have remained unknown to the judges. *μὴ* is explained by the cond. force of the rel. clause. G. 1610; H. 1021. ὅσα is loosely connected with *φανερὸς* and *ἐγίνωσκε*, which verb, in the sense of 'think' or 'believe,' is often employed with *περὶ* and the genitive. Cf. i. 2. 19. For the pers. const. of *φανερὸς*, see on i. 1. 2. — *ὑπέρ*: chosen to avoid a repetition of *περὶ*. — *παραγνῶναι*: "went astray in their judgment." — *ἐνεθυμήθησαν*: with the gen., *had regard to*; with the acc., more in the sense of 'ponder.' For *εἰ* with the ind. after *θαυμαστόν*, see on 13 above.

18. *βουλευσας*: senator *factus*. So ii. 6. 25, where *ἀρχας* is equivalent to *magistratus factus*. The aor. denotes the election to the office, the pres. would indicate continuance in it. G. 1260; H. 841. The senate, or council (*βουλή*), of the Athenians was, under the constitution of Clisthenes, composed of five hundred citizens, fifty being chosen

from each of the ten tribes (*φυλαί*). The whole collective body was divided into ten sections of fifty each, corresponding to the ten tribes. Each of these sections (called *πρυτάνεις*) in turn served as an executive committee of the *βουλή* for a period of thirty-five or thirty-six days in ordinary years (thirty-eight or thirty-nine days in intercalary years). From the *prytany* of fifty members one man was chosen by lot each day to act as presiding officer (*ἐπιστάτης*) in conducting the debate and in putting questions to vote. This latter function, in the present instance, as we see, Socrates refused to exercise. Cf. Plato *Apol.* 32 B, and for an account of the *βουλή*, its functions, divisions, etc., see Schömann, *Antiq. of Greece*, i. 371 ff., Gardner and Jevons, *Manual of Greek Antiq.*, 484 ff. — *τὸν βουλευτικὸν ὄρκον ὁμόσας*: *having taken the senatorial oath of office*. *ὄρκον* is cognate accusative. — *ἐν ᾧ ἦν*: *in which it was stipulated*. We might expect *ἐν ᾧ ἔστι*, but the impf. indicates what obligations Socrates assumed when he took the oath. — *παρὰ τοὺς νόμους κτλ.*: after the naval victory of the Athenians over the Spartans off the Arginusæ

120 *μῆ ψήφῳ τοὺς ἀμφὶ Θράσυλλον καὶ Ἐρασινίδην ἀποκτεῖ-
ναι πάντας, οὐκ ἠθέλησεν ἐπιψηφίσαι, ὀργιζομένου μὲν
αὐτῷ τοῦ δήμου, πολλῶν δὲ καὶ δυνατῶν ἀπειλούντων·
ἀλλὰ περὶ πλείονος ἐποιήσατο εὐορκεῖν ἢ χαρίσασθαι τῷ
δῆμῳ παρὰ τὸ δίκαιον καὶ φυλάξασθαι τοὺς ἀπειλοῦντας.*
125 *καὶ γὰρ ἐπιμελεῖσθαι θεοὺς ἐνόμιζεν ἀνθρώπων, οὐχ ὃν 19
τρόπον οἱ πολλοὶ νομίζουσιν· οὔτοι μὲν γὰρ οἴονται τοὺς
θεοὺς τὰ μὲν εἰδέναι, τὰ δ' οὐκ εἰδέναι· Σωκράτης δ' ἡγείτο
πάντα μὲν θεοὺς εἰδέναι, τά τε λεγόμενα καὶ πραττόμενα καὶ*

islands (406 B.C.), the Athenian generals omitted to take adequate measures to rescue the crews of the disabled vessels, or to gather the dead for burial. A violent storm, arising after the battle, hindered the detachment left behind for that purpose from performing this duty, so sacred in Hellenic eyes. The generals were publicly impeached; and, in spite of Socrates's protest, were condemned to death in one vote (*μῆ ψήφῳ*). This proceeding, and the refusal of a fair trial to the generals, were illegal (*παρὰ τοὺς νόμους*); for the law expressly provided that when several persons were accused together, a separate trial and vote should be held in the case of each (*Hell. i. 7. 26*). The full number of generals was ten: but Conon was blockaded at Mytilene, Arches-tratus had died, two had fled to avoid trial; and only six were actually executed. Cf. *Hell. i. 7*, *Plato Apol. 32 B*, and see Grote, *Hist. of Greece*, c. lxiv. — *τοὺς ἀμφὶ Θράσυλλον καὶ Ἐρασινίδην*: *Thrasyllus and Erasimides with their colleagues*. For the phrase *οἱ ἀμφὶ τινα*, see H. 791,

3. In the nine here spoken of should probably be included Leon, who was superseded in command by Lysias during or just before the battle (*Hell. i. 5. 16, 6. 30, 7. 2*); Xenophon must therefore omit his name when speaking (*Hell. i. 7. 34*) of sentence being passed on 'eight.' — *οὐκ ἠθέλησεν*: *refused*. The illegal vote must have been taken, after Socrates's refusal, by the 'prytanes' directing some other more compliant member of their body to put the question. — *εὐορκεῖν*: *to keep his oath*. — *φυλάξασθαι*: for differences of meaning in the act. and mid. of certain verbs, see G. 1246; H. 816.

19. *θεοὺς*: "beings who deserve the name of gods." *τοὺς θεοὺς* might be understood to mean the special divinities of the Athenians. — *ὃν τρόπον*: equivalent to *τὸν τρόπον*, *ῥ.* — *τά τε λεγόμενα κτλ.*: *cf.* 'For there is not a word in my tongue, but lo, O Lord, thou knowest it altogether,' 'thou understandest my thought afar off,' 'whither shall I flee from thy presence?' *Psalm cxxxix*; and *οὔτοι τοίνυν οἱ πάντα μὲν εἰδότες πάντα δὲ δυνάμενοι*

τὰ σιγῇ βουλευόμενα, πανταχοῦ δὲ παρῆναι καὶ σημαίνειν
130 τοῖς ἀνθρώποις περὶ τῶν ἀνθρωπείων πάντων.

Θαυμάζω οὖν ὅπως ποτὲ ἐπείσθησαν Ἀθηναῖοι Σωκρά-20
την περὶ θεοὺς μὴ σωφρονεῖν, τὸν ἀσεβὲς μὲν οὐδέν ποτε
περὶ τοὺς θεοὺς οὔτ' εἰπόντα οὔτε πράξαντα, τοιαῦτα
δὲ καὶ λέγοντα καὶ πράττοντα [περὶ θεῶν], οἷά τις ἂν καὶ
135 λέγων καὶ πράττων εἴη τε καὶ νομίζοιτο εὖσεβέστατος.

Θαυμαστὸν δὲ φαίνεται μοι καὶ τὸ πεισθῆναί τινας ὡς 2
Σωκράτης τοὺς νέους διέφθειρεν, ὃς πρὸς τοῖς εἰρημένοις
πρῶτον μὲν ἀφροδισίῳ καὶ γαστρὸς πάντων ἀνθρώ-
πων ἐγκρατέστατος ἦν, εἶτα πρὸς χειμῶνα καὶ θέρος
5 καὶ πάντας πόρους καρτερικώτατος, ἔτι δὲ πρὸς τὸ
μετρίων δέισθαι πεπαιδευμένος οὕτως ὥστε πᾶν μικρὰ

θεοὶ οὕτω μοι φίλοι εἰσιν ὥστε διὰ τὸ ἐπιμελεῖσθαι μου οὐποτε λήθω αὐτοὺς οὔτε νυκτὸς οὔθ' ἡμέρας οὔθ' ὅποι ἂν ὀρμῶμαι οὔθ' ὃ τι ἂν μέλλω πράττειν *Sym.* iv. 48.

20. **θαυμάζω οὖν κτλ.**: repeats, in conclusion, the thought of 1. — **μὴ σωφρονεῖν**: *did not hold sound opinions*. For **μὴ** instead of **οὐ**, after οἶμαι, *cf.* i. 2. 41; after ὑποπτεῖν, *An.* ii. 3. 13. GMT. 685 *fin.*; H. 1024. — **τὸν ἀσεβὲς κτλ.**: the rest of the section is an expansion of the idea *περὶ θεοὺς σωφρονεῖν*. Note the significant change in tense from *εἰπόντα* and *πράξαντα* to *λέγοντα* and *πράττοντα*. — **οἷα**: *obj.* of *λέγων* and *πράττων*. For the *cond.* force of these participles, see on i. 1. 5.

2. 1-11. *In refutation of the second charge against Socrates, that of corrupting the youth, Xenophon shows that he dissuaded young men from vice and impiety, and led them, by the ex-*

ample of his own life, to revere the laws and abhor violence.

1. **τὸ πεισθῆναί τινας**: *that any were persuaded* (by the arguments of the accusers). For the *inf.* with **τό**, as *subj.*, see G. 1555; H. 959. — **ὅς**: *a man who*. *Cf.* 64; *cf.* i. 4. 11, iii. 5. 15. — **πρὸς τοῖς εἰρημένοις**: *sc.* in the previous chapter. — **γαστρός**: *appetite*, as in i. 6. 8, a case of 'metonymy.' For the *gen.* with *adjs.*, see G. 1140; H. 753 b. — **εἶτα**: without **δέ**, as often after a *πρῶτον μὲν*. So *ἔπειτα* in i. 4. 11, iv. 2. 31. On Socrates's hardy endurance of heat and cold, and other physical discomforts, *cf.* i. 6. 2, Plato *Sym.* 220 b. — **καρτερικώτατος**: *most inured*. — **πρὸς τὸ μετρίων δέισθαι**: "to moderation in his wants." For the *articular inf.* as *obj.* of a *prep.*, see GMT. 800; H. 959. — **πᾶν μικρὰ**: Socrates estimated his entire estate at five minae, or 500 drachmae (*Oec.* ii. 3.). Reckoning

κεκτημένος πάνν ῥαδίως ἔχειν ἀρκούντα. πῶς οὖν, αὐτὸς 2
 ὢν τοιοῦτος, ἄλλους ἂν ἢ ἀσεβεῖς ἢ παρανόμους ἢ λίχνους
 ἢ ἀφροδισιῶν ἀκρατεῖς ἢ πρὸς τὸ πονεῖν μαλακοὺς ἐποί-
 10 ησεν ; ἀλλ' ἔπαυσε μὲν τούτων πολλοὺς, ἀρετῆς ποιήσας
 ἐπιθυμεῖν καὶ ἐλπίδας παρασχών, ἂν ἑαυτῶν ἐπιμελῶνται,
 καλοὺς κἀγαθοὺς ἔσεσθαι. καίτοι γε οὐδεπώποτε ὑπέ- 3
 σχετο διδάσκαλος εἶναι τούτου, ἀλλὰ τῷ φανερὸς εἶναι

the drachma at eighteen cents, this would nominally be equivalent to ninety dollars. The purchasing power of money, however, was much greater in ancient than in modern times. The orator Lysias, who was reputed rich, was robbed by the Thirty of the bulk of his fortune, amounting to about 312 minae (Lys. xii. 11.). Boeckh (*Staatshaushaltung der Athener* 142 ff.) estimates that in the time of Socrates a family of four grown persons could live comfortably on five minae per annum ; but as a man's entire estate, this sum would be, indeed, πάνν μικρόν. On Attic money and its purchasing power, see Gow, *Companion to School Classics*, p. 88 ff. — **κεκτημένος**: for the circumstantial participle of concession, see G. 1563, 6 ; H. 969 e, and, for the case of the pred. participle, G. 927 ; H. 940. Cf. τῷ φανερὸς εἶναι 3. — **ἔχειν**: inf. of result. G. 1450 ; H. 953.

2. πῶς οὖν ἂν ἐποίησεν : *how then could he have made*. For the potential indic., see G. 1338 ; H. 903. — **πρὸς τὸ πονεῖν μαλακοὺς**: *soft as to toil*. — **ἀλλ' ἔπαυσε τούτων πολλοὺς**: *now, he freed many from these vices*. — **ἂν ἐπιμελῶνται**: the use of ἂν for ἔάν is not infrequent in Xenophon.

Cf. ἂν τι ὀρώμεν i. 6. 14. Of the three forms of the cond. conj. with ἂν, it may be remarked that in Attic inscriptions of the classical period (fifth to third century B.C.) ἂν is found but six times, ἔάν being the prevailing form ; while ἦν does not occur at all, though frequent in Mss. of literature of the fifth century. Meisterhans, *Grammatik der attischen Inschriften*, p. 213. For the subjv. in indirect discourse, see G. 1497, 2 ; H. 932, 933. — **ἔσεσθαι**: fut. inf. after ἐλπίδας, as after a verb of hoping. In direct discourse, we should have ἂν ὑμῶν αὐτῶν ἐπιμελήσθε, καλοὶ κἀγαθοὶ ἔσεσθε.

3. **καίτοι γε**: *and yet, indeed*, opposed to μὲν in the preceding sentence. So γὰρ μέντοι in ii. 1. 9. The restrictive force of γὰρ applies to the whole clause. — **διδάσκαλος**: cf. οὓς οἱ διαβάλλοντές μέ φασιν ἑμὸς μαθητὰς εἶναι. ἐγὼ δὲ διδάσκαλος μὲν οὐδενὸς πώποτ' ἐγενόμην Plato *Apol.* 33 A. See on i. 1. 4. — **τούτου**: i.e. τοῦ καλοὺς κἀγαθοὺς ἔσεσθαι. — **ἀλλὰ τῷ φανερὸς εἶναι τοιοῦτος ὢν**: *but because it was evident that he was such a one*. For the articular inf. in the dat., see G. 1547 ; H. 959, and for ὢν, see on θύων i. 1. 2. For the case of φανερός, see on κεκτημένος 1. —

τοιούτος ὢν ἐλπίζειν ἐποίει τοὺς συνδιατρίβοντας ἑαυτῷ
 15 μιμουμένους ἐκείνον τοιούτους γενήσεσθαι. ἀλλὰ μὴν 4
 καὶ τοῦ σώματος αὐτός τε οὐκ ἡμέλει τοὺς τ' ἀμελοῦντας
 οὐκ ἐπῆνει. τὸ μὲν οὖν ὑπερεσθίοντα ὑπερπονεῖν ἀπεδο-
 κίμαζε, τὸ δὲ ὅσα ἡδέως ἢ ψυχὴν δέχεται, ταῦτα ἱκανῶς
 ἐκπονεῖν ἐδοκίμαζε· ταύτην γὰρ τὴν ἕξιν ὑγιεινὴν τε
 20 ἱκανῶς εἶναι καὶ τὴν τῆς ψυχῆς ἐπιμέλειαν οὐκ ἐμποδίζειν
 ἔφη. ἀλλ' οὐ μὴν θρυπτικός γε οὐδὲ ἀλαζονικός ἦν οὐτ' 5
 ἀμπεχόνη οὐθ' ὑποδέσει οὔτε τῇ ἄλλῃ διαίτῃ· οὐ μὴν
 οὐδ' ἐρασιχρημάτους γε τοὺς συνόντας ἐποίει· τῶν μὲν
 γὰρ ἄλλων ἐπιθυμιῶν ἔπαυε, τοὺς δὲ ἑαυτοῦ ἐπιθυμοῦντας

συνδιατρίβοντας: see on διδάσκαλος above. — ἑαυτῷ: for the indir. refl., see G. 993; H. 683 a. — μιμουμένους: imitando. — ἐκείνον: refers more distinctly to Socrates, from the point of view of the συνδιατρίβοντες, than αὐτόν would do. ἐκεῖνος is apt to be used when the person has already been mentioned by αὐτοῦ or ἑαυτοῦ. Cf. οὐκ ἔφη ἑαυτοῦ γε ἀρχοντος οὐδένα Ἑλλήνων εἰς τὸ ἐκείνου δυνατὸν ἀνδραποδισθῆναι *Hell.* i. 6. 14.

4. ἀλλὰ μὴν: as in i. 1. 6. — οὐκ ἐπῆνει: improbabat. Cf. ὅτι Δέξιππον μὲν οὐκ ἐπαινοίη, εἰ ταῦτα πεποιηκὼς εἴη *Αἴν.* vi. 6. 25. — τὸ μὲν οὖν ὑπερεσθίοντα κτλ.: he accordingly disapproved of overeating along with overworking. ὑπερεσθίοντα agrees with the understood subj. (τινά) of ὑπερπονεῖν. The allusion is to the enormous appetites of athletes while in training, a process which must have been more one-sided in its results than our modern training is. In Plato and Euripides the professional athletes are stigmatized as lazy, greedy, and

sleepy. In the fourth idyl of Theocritus, the boxer Aegon is described as taking with him twenty sheep for his month of training, and as eating eighty barley-cakes in one day.

5. ἀλλ' οὐ μὴν θρυπτικός ἦν: "but he did not carry care for the body so far as to be effeminate." — ἀλαζονικός: ostentatious, as the professional Sophists often were. See on i. 6. 2. — ἀμπεχόνη, ὑποδέσει: clothing, foot-gear. Cf. σοὶ μὲν γὰρ οὐκ ἂν πρέποι τοιούτων ὀνομάτων ἀναπimplασθαι (to be soiled by), καλῶς μὲν οὕτως ἀμπεχομένῳ (clothed), καλῶς δὲ ὑποδεδεμένῳ (shod) *Plato Hipp. Maj.* 291 A. — οὐ μὴν οὐδέ: ac ne quidem. — ἐπιθυμιῶν, ἐπιθυμοῦντας: obs. the 'paronomasia.' "Not only did Socrates free his associates from the tyranny of other passions (beside avarice) which demand money for their satisfaction, but he gratified the sole desire aroused by himself (i.e. to hear him converse) without putting them to any outlay of money" (Gilbert). — τοὺς ἐπιθυμοῦντας ἐπράττετο χρήματα: for the

- 25 οὐκ ἐπράττετο χρήματα. τούτου δ' ἀπεχόμενος ἐνόμιζεν 6
ἐλευθερίας ἐπιμελῆσθαι· τοὺς δὲ λαμβάνοντας τῆς ὀμι-
λίας μισθὸν ἀνδραποδιστὰς ἑαυτῶν ἀπεκάλει διὰ τὸ
ἀναγκαῖον αὐτοῖς εἶναι διαλέγεσθαι παρ' ὧν ἂν λάβοιεν
τὸν μισθόν. ἐθαύμαζε δ' εἴ τις ἀρετὴν ἐπαγγελλόμενος 7
30 ἀργύριον πρᾶττοιο καὶ μὴ νομίζει τοῦ μέγιστον κέρδος
ἔξειν φίλον ἀγαθὸν κτησάμενος, ἀλλὰ φοβοῖτο μὴ ὁ
γενόμενος καλὸς κάγαθος τῷ τὰ μέγιστα εὐεργετήσαντι
μὴ τὴν μεγίστην χάριν ἔξοι· Σωκράτης δὲ ἐπηγγείλατο 8
μὲν οὐδενὶ πώποτε τοιοῦτον οὐδέν, ἐπίστευε δὲ τῶν συνόν-
35 των ἑαυτῷ τοὺς ἀποδεξαμένους ἅπερ αὐτὸς ἐδοκίμαζεν εἰς
τὸν πάντα βίον ἑαυτῷ τε καὶ ἀλλήλοις φίλους ἀγαθοὺς
ἔσσεσθαι. πῶς οὖν ἂν ὁ τοιοῦτος ἀνὴρ διαφθείροι τοὺς
νέους; εἰ μὴ ἄρα ἡ τῆς ἀρετῆς ἐπιμέλεια διαφθορά ἐστιν.

double acc. with ἐπράττετο, see G. 1069; H. 724. This also is aimed at the Sophists, many of whom charged extravagant prices for their instruction. Protagoras is said to have received 100 minae (nominally about \$1800, but see on πᾶν μικρά in 1), which must have been out of all proportion to ordinary fees.

6. ἐλευθερίας ἐπιμελῆσθαι: *he was preserving his independence.* — ἀνδραποδιστὰς ἑαυτῶν: *enslavers of themselves.* Cf. i. 5. 6. — διαλέγεσθαι: *sc. τοῦτο.* Cf. i. 6. 5. — ἂν λάβοιεν: for ἂν λάβωσι of direct discourse. For the retention of ἂν in rel. and temporal clauses even when the verb has been changed to the opt., see GMT. 702. On this section, cf. Plato *Apol.* 31 B, c, 33 A.

7. ἐπαγγελλόμενος: *professing to teach*, a technical expression. — πρᾶττοιο: for the opt., see on i. 1. 13,

and G. 1502, 2 (2), last example but one; H. 932, 2. — μὴ, μὴ ἔξοι: we should expect μὴ οὐχ ἔξοι, acc. to the rule (G. 1364; H. 887), but 'after μὴ had come to be felt as a conjunction, and its origin was forgotten, the chief objection to μὴ, μὴ was probably in the sound, and we find a few cases of it where the two particles are so far apart that the repetition is not offensive' GMT. 306 (where the sent. of the text is cited). Another instance of this rare usage is found in Thuc. ii. 13.

8. ἐπηγγείλατο, ἐπίστευε: note the difference between the aor. and the imperfect. — διαφθείροι: potential optative. — εἰ μὴ ἄρα: *unless, forsooth.* Cf. εἰ μὴ ἄρα δεινὸν καλοῦσιν οὗτοι λέγειν τὸν τάληθ' ἡλόγοντα *unless, forsooth, these gentlemen call him eloquent who speaks the truth* Plato *Apol.* 17 B.

“Ἀλλὰ νῆ Δία,” ὁ κατήγορος ἔφη, “ὑπερορᾶν ἐποίει τῶν 9
 40 καθεστῶτων νόμων τοὺς συνόντας, λέγων ὡς μῶρον εἶη
 τοὺς μὲν τῆς πόλεως ἄρχοντας ἀπὸ κυάμου καθιστάναι,
 κυβερνήτῃ δὲ μηδένα θέλειν χρῆσθαι κυαμευτῷ μηδὲ
 τέκτονι μηδ’ αὐλητῇ μηδ’ ἐπ’ ἄλλα τοιαῦτα, ἃ πολλῶ
 45 πόλιν ἀμαρτανόμενων.” τοὺς δὲ τοιούτους λόγους ἐπαίρειν
 ἔφη τοὺς νέους καταφρονεῖν τῆς καθεστῶσης πολιτείας
 καὶ ποιεῖν βιαίους. ἐγὼ δ’ οἶμαι τοὺς φρόνησιν ἀσκούν- 10
 τας καὶ νομίζοντας ἱκανοὺς ἔσσεσθαι τὰ συμφέροντα
 διδάσκειν τοὺς πολίτας ἥκιστα γίγνεσθαι βιαίους, εἰδό-
 50 τας ὅτι τῇ μὲν βίᾳ πρόσεισιν ἔχθραι καὶ κίνδυνοι, διὰ
 δὲ τοῦ πείθειν ἀκινδύνως τε καὶ μετὰ φιλίας ταῦτα γίγνε-
 ται. οἱ μὲν γὰρ βιασθέντες ὡς ἀφαιρεθέντες μισοῦσιν,
 οἱ δὲ πεισθέντες ὡς κεχαρισμένοι φιλοῦσιν. οὐκ οὖν τῶν
 φρόνησιν ἀσκούντων τὸ βιάζεσθαι, ἀλλὰ τῶν ἰσχύιν ἄνευ

9. ἀλλὰ νῆ Δία: often used to introduce an objection. For the use of the advs. νῆ and μά in swearing, see G. 1067; H. 723. — ὁ κατήγορος: possibly the author of a κατηγορία Σωκράτους, written after Socrates's death. See Dakyns, *Works of Xenophon* Vol. III, Part I, pp. xxxviii ff. — ἔφη: in direct discourse usually before its subj., as in 12. — ὑπερορᾶν τῶν νόμων: the gen. after the analogy of ἀμελεῖν τινος. The acc. is more usual, as in i. 3. 4, 4. 10. — ἀπὸ κυάμου: by the bean. The Athenians used black and white beans in selecting certain officials by lot; hence κυαμευτός is equivalent to κληρωτός or αἰρετός.

10. Xenophon cannot wholly refute the charge that the teachings of Socrates weakened public respect for

existing laws; so he blends it with the other charge ποιεῖν βιαίους, maintaining that while Socrates criticised certain governmental institutions, his criticism could never lead to acts of violence. — τοὺς φρόνησιν ἀσκούντας: those who cultivate practical wisdom. — τὰ συμφέροντα: as in i. 1. 3. For the double acc., see G. 1069; H. 724. — τοὺς πολίτας: their fellow-citizens. — εἰδότας: because they know. — οἱ μὲν γὰρ βιασθέντες κτλ.: for men who have suffered violence are filled with hatred, feeling that they have been robbed. For the thought, cf. Aesop's fable of the Wind and the Sun. — κεχαρισμένοι: beneficiis affecti. — οὐκ οὖν: declarative negation. — τῶν ἀσκούντων: pred. gen. of characteristic. — τὸ τοιαῦτα πράττειν: i. e. τὸ βιάζεσθαι.

55 γνώμης ἐχόντων τὸ τοιαῦτα πράττειν ἐστίν. ἀλλὰ μὴν¹¹
καὶ συμμάχων ὁ μὲν βιάζεσθαι τολμῶν δέοιτ' ἂν οὐκ
ὀλίγων, ὁ δὲ πείθειν δυνάμενος οὐδενός· καὶ γὰρ μόνος
ἡγοῖτ' ἂν δύνασθαι πείθειν. καὶ φῶνεύειν δὲ τοῖς τοιού-
τοις ἥκιστα συμβαίνει· τίς γὰρ ἀποκτεῖναί τινα βούλοιτ'
60 ἂν μᾶλλον ἢ ζῶντι πειθομένῳ χρῆσθαι;

“Ἀλλ’,” ἔφη γε ὁ κατήγορος, “Σωκράτει ὁμιλητὰ¹²
γενομένῳ Κριτίας τε καὶ Ἀλκιβιάδης πλείστα κακὰ τὴν

11. ἀλλὰ μὴν: as in 4, i. 1. 6. —
συμμάχων: for the gen. with verbs of
wanting, see G. 1112; H. 743. — οὐκ
ὀλίγων: ‘litotes’; the position also
helps the emphasis. — μόνος: by him-
self. — ἥκιστα συμβαίνει: it least of
all occurs, a strong negation. — ζῶντι
πειθομένῳ χρῆσθαι: “to have his
faithful service while living.” For the
pred. dat. with χρᾶσθαι, see H. 777 a.

12-48. The fact that Alcibiades
and Critias wrought great evil in the
state should not be laid to the account
of Socrates. They were impelled by
measureless ambition and lust for
power; and in Socrates they only
sought a man from whom they could
learn the art of persuasion, so as to
win thereby positions of political
influence. But they sufficiently showed
in the sequel that they had not learned
to imitate the character and life of
their teacher. Socrates did not fail
to set before them the attractions of a
virtuous life; and, in fact, so long as
they remained with him, they showed
moderation. But virtue must be prac-
ticed to be retained; and they quickly
fell a prey to all manner of tempta-
tions after leaving Socrates. For this
he is not to be held responsible, the less

so as he reproached them severely for
their unworthy conduct, — incurring
thereby the hate of Critias, as he later
had cause to know. Thus they only
followed their own natural bent after
leaving Socrates; while many other
friends of Socrates remained true
through life to the principles of virtue
which they had learned from him.

12. ἔφη γε: with marked empha-
sis, like Mark Antony's ‘But Brutus
says he was ambitious.’ — γενομένῳ:
the κατήγορος seems to insinuate a
causal, as well as a temporal, force
of the participle; post hoc, prop-
ter hoc. — Κριτίας: son of Callaes-
chrus, was one of the thirty men
who were placed in power at Athens
(by the aid of the victorious Lacedae-
monians) at the close of the Pelopon-
nesian war (404 B.C.). He took a
prominent part in the cruelties prac-
ticed by the Thirty, and fell in the
final conflicts with the Liberators
under Thrasybulus. He had asso-
ciated, as a young man, with Socrates
and Gorgias of Leontini, and was a
poet and dramatist of some repute.
For an account of his activity, see
Hell. ii. 3. 11 ff. — Ἀλκιβιάδης: son of
Clinias, born at Athens about 450 B.C.;

πόλιν ἐποιησάτην. Κριτίας μὲν γὰρ τῶν ἐν τῇ ὀλιγαρχίᾳ πάντων κλεπτίστατος τε καὶ βιαιότατος καὶ φονικώτατος 65 ἐγένετο, Ἀλκιβιάδης δὲ αὖ τῶν ἐν τῇ δημοκρατίᾳ πάντων ἀκρατέστατος τε καὶ ὑβριστότατος καὶ βιαιότατος.” ἐγὼ 13 δ’, εἰ μὲν τι κακὸν ἐκείνω τὴν πόλιν ἐποιησάτην, οὐκ ἀπολογήσομαι· τὴν δὲ πρὸς Σωκράτην συνουσίαν αὐτοῖν ὥς ἐγένετο διηγῆσομαι. ἐγενέσθην μὲν γὰρ δὴ τῷ ἄνδρῃ 14 70 τούτῳ φύσει φιλοτιμοτάτῳ πάντων Ἀθηναίων, βουλομένῳ τε πάντα δι’ ἑαυτῶν πράττεσθαι καὶ πάντων ὀνομαστοτάτῳ γενέσθαι· ἤδεσαν δὲ Σωκράτην ἀπ’ ἐλαχίστων μὲν χρημάτων αὐταρκέστατα ζῶντα, τῶν ἡδονῶν δὲ πασῶν

he was distinguished for his personal beauty, talents, and wealth, and was notorious for his reckless profligacy. Socrates took great interest in him, and seems in return to have been respected and loved by him. At the siege of Potidaea (432 B.C.) Socrates saved his life, a service which Alcibiades returned by aiding Socrates at the battle of Delium (424 B.C.). For his connection with the Sicilian expedition (415 B.C.), see Thuc. vi, *passim*. Plutarch brackets him with Coriolanus in the *Parallel Lives*. — τὴν πόλιν: for the double acc., see G. 1073; H. 725 a. — ἐν τῇ ὀλιγαρχίᾳ: i.e. in 404 B.C., when the Thirty, with Critias at their head, were in power at Athens. Cf. *Hell.* ii. 3. 11 ff. See on νομοθέτης 31. Aeschines (*Contra Timarchum* 173) says, with exaggeration, ἔπειτ’ ὑμεῖς, ὦ Ἀθηναῖοι, Σωκράτη μὲν τὸν σοφιστὴν ἀπεκτείνετε, ὅτι Κριτίαν ἐφάνη πεπαιδευκῶς, ἔνα τῶν τριάκοντα τῶν τὸν δῆμον καταλυσάντων (who overthrew the democracy). — κλεπτίστατος, βιαιότατος: so, in ii. 6. 24,

χρήματά τε κλέπτειν καὶ βιάζεσθαι ἀνθρώπους are mentioned as low motives for attaining power in the state. — ἐν τῇ δημοκρατίᾳ: refers to the public and private life of Alcibiades, down to his return to the army at Samos in 411. See Grote, *Hist. of Greece*, cc. lv, lxiii.

13. εἰ ἐποιησάτην: for the past supposition assumed as real (a simply logical cond.), see G. 1390; H. 893. — συνουσίαν: ‘prolepsis.’ Cf. ‘I knew thee, that thou art a hard man’ *Matt.* xxv. 24.

14. ἐγενέσθην μὲν: corresponds to ἤδεσαν δὲ in the following sentence. In this case, μὲν and δὲ will scarcely be over-translated by *on the one hand, on the other*. — δῆ: “as is known,” almost equivalent to our colloquial ‘you know.’ — ἤδεσαν: changes from dual to pl. and *vice versa*, in the same sent., are common. G. 903; H. 634. Cf. 16, 18, 33; *Hell.* iv. 4. 7. — ζῶντα: for the supplementary participle in indirect discourse, see on i. 1. 5. — ἡδονῶν: equivalent to ἐπιθυμιῶν, the

ἐγκρατέστατον ὄντα, τοῖς δὲ διαλεγομένοις αὐτῷ πᾶσι
 75 χρώμενον ἐν τοῖς λόγοις ὅπως βούλοιτο. ταῦτα δὲ ὁρῶντες 15
 καὶ ὄντε οἷω προεῖρησθον, πότερόν τις αὐτῷ φῆ τοῦ βίου
 τοῦ Σωκράτους ἐπιθυμήσαντε καὶ τῆς σωφροσύνης ἦν
 ἐκεῖνος εἶχεν, ὀρέξασθαι τῆς ὁμιλίας αὐτοῦ, ἣ νομίσαντε,
 εἰ ὁμιλησαίτην ἐκεῖνω, γενέσθαι ἂν ἱκανωτάτω λέγειν τε
 80 καὶ πράττειν; ἐγὼ μὲν γὰρ ἡγοῦμαι, θεοῦ διδόντος αὐτοῖν 16
 ἣ ζῆν ὅλον τὸν βίον ὥσπερ ζῶντα Σωκράτην ἐώρων, ἣ
 τεθνάναι, ἐλέσθαι ἂν μᾶλλον αὐτῷ τεθνάναι. δῆλω δ'
 ἐγενέσθην ἐξ ὧν ἐπραξάτην· ὥς γὰρ τάχιστα κρείττους
 τῶν συγγιγνομένων ἡγησάσθην εἶναι, εὐθὺς ἀποπηδή-
 85 σαντε Σωκράτους ἐπραττέτην τὰ πολιτικά, ὧν περ ἕνεκα
 Σωκράτους ὠρεχθήτην.

Ἴσως οὖν εἴποι τις ἂν πρὸς ταῦτα, ὅτι ἐχρῆν τὸν 17
 Σωκράτην μὴ πρότερον τὰ πολιτικὰ διδάσκειν τοὺς
 συνόντας ἣ σωφρονεῖν. ἐγὼ δὲ πρὸς τοῦτο μὲν οὐκ

object of desire being substituted for the desire itself. Cf. 23. — χρώμενον: "influenced." — βούλοιτο: for the opt., see on μέλλοι i. 1. 10.

15. ὁρῶντες, ὄντε: accs. agreeing with αὐτῷ, and having a causal force. — φῆ: interr. subjunctive. G. 1359; H. 866, 3 c. To complete the sense, φῆ τις (sc. αὐτῷ ὀρέξασθαι τῆς ὁμιλίας αὐτοῦ) should be repeated after ἦ. — εἰ ὁμιλησαίτην, γενέσθαι ἂν: for the modes in indirect discourse, see G. 1494, 1495, 1497; H. 932, 2 (2), 946. — ἱκανωτάτω λέγειν τε καὶ πράττειν: very proficient in speech and action. The Greeks often used λέγειν καὶ πράττειν to indicate the theory and practice of an art or a profession. Cf. iv. 2. 6. For the inf. with adjs., see G. 1526; H. 952.

16. θεοῦ διδόντος: if God had offered. The gen. abs. is equivalent to a past unfulfilled condition. For the force of the pres. participle, see G. 1255; H. 825. — ζῶντα: supplementary participle, to be distinguished from ζῶντα in 14, which also is a supplementary participle, but in indirect discourse. G. 1582, 1583, 1588; H. 982. — ἐλέσθαι ἂν τεθνάναι: in i. 6. 4, Socrates imputes this same disposition to Antiphon. Const. ἂν with ἐλέσθαι. — δῆλω δ' ἐγενέσθην κτλ.: "their motives became manifest from their actions." — ἀποπηδήσαντε, ἐπραττέτην: they leaped away, and were busied in. Note the change of tense.

17. σωφρονεῖν: correlative with τὰ πολιτικά. — πρὸς τοῦτο μὲν οὐκ

90 ἀντιλέγω· πάντας δὲ τοὺς διδάσκοντας ὁρῶ αὐτοὺς
 δεικνύντας τε τοῖς μαθηάνουσιν, ἥπερ αὐτοὶ ποιοῦσιν ἅ
 διδάσκουσι, καὶ τῷ λόγῳ προσβιβάζοντας. οἶδα δὲ καὶ
 Σωκράτην δεικνύντα τοῖς συνοῦσιν ἑαυτὸν καλὸν καὶ ἀγαθὸν
 ὄντα καὶ διαλεγόμενον κάλλιστα περὶ ἀρετῆς καὶ τῶν
 95 ἄλλων ἀνθρωπίνων. οἶδα δὲ καὶ κείνῳ σωφρονοῦντε ἔστε¹⁸
 Σωκράτει συνήστην, οὐ φοβουμένῳ μὴ ζημιοῦντο ἢ
 παίοιντο ὑπὸ Σωκράτους, ἀλλ' οἰομένῳ τότε κράτιστον
 εἶναι τοῦτο πράττειν.

Ἴσως οὖν εἴποιεν ἂν πολλοὶ τῶν φασκόντων φιλο-
 100 σοφεῖν, ὅτι οὐκ ἂν ποτε ὁ δίκαιος ἄδικος γένοιτο, οὐδὲ
 ὁ σῶφρων ὑβριστής, οὐδὲ ἄλλο οὐδὲν ὧν μάθησις ἐστίν,
 ὁ μαθὼν ἀνεπιστήμων ἂν ποτε γένοιτο. ἐγὼ δὲ περὶ
 τούτων οὐχ οὕτω γιγνώσκω· ὁρῶ γάρ, ὥσπερ τὰ τοῦ
 σώματος ἔργα τοὺς μὴ τὰ σώματα ἀσκοῦντας οὐ δυναμέ-
 105 νους ποιεῖν, οὕτω καὶ τὰ τῆς ψυχῆς ἔργα τοὺς μὴ τὴν

ἀντιλέγω κτλ.: "I do not deny that this was the duty of Socrates; but I claim that he actually did lead his friends to virtue through his precepts and example." Xenophon postpones the formal refutation of the charge here suggested to iv. 3. 1 ff., where he shows that Socrates strove to secure for his friends a firm foundation in morals, before advising them to enter public life. — **προβιβάζοντας**: sc. αὐτοὺς (τοὺς μαθηάνοντας) as object. — **δεικνύντας, δεικνύντα**: for the first, cf. ζῶντα in 16; for the second, cf. ζῶντα in 14. — **τῶν ἄλλων ἀνθρωπίνων**: not different in meaning from τῶν ἀνθρωπείων in i. i. 16.

18. **καί κείνῳ**: i.e. Critias and Alcibiades. — **συνήστην, ζημιοῦντο**: for the change of number, see on 14,

and for the opt. in clauses expressing apprehension, see G. 1378; H. 887. — **φοβουμένῳ**: causal.

19. **τῶν φασκόντων φιλοσοφεῖν**: refers to the Sophists. **φάσκων** often suggests the idea of *alleging, pretending*. For the form, see G. 812; H. 481 a. — **ἄλλο οὐδέν**: best const. as the obj. of the trans. phrase *ἀνεπιστήμων γένοιτο*. H. 713. Cf. *ἐπιστήμονες ἦσαν τὰ προσήκοντα* they were acquainted with their duty Cyr. iii. 3. 9. — **ὧν**: with antec. omitted. G. 1026; H. 996. — **ὁ μαθὼν**: he who has once learned it. — **ὥσπερ τὰ . . . δυναμένους ποιεῖν**: the const. of the subord. clause is attracted to that of the main clause. — **ἔργα**: obj. of *ποιεῖν*, to be supplied with *δυναμένους*.

ψυχὴν ἀσχοῦντας οὐ δυναμένους· οὔτε γὰρ ἂ δει πράττειν, οὔτε ὧν δει ἀπέχεσθαι δύνανται. διὸ καὶ τοὺς υἱεῖς 20 οἱ πατέρες, καὶ ὧσι σῶφρονες, ὅμως ἀπὸ τῶν πονηρῶν ἀνθρώπων εἵργουσιν, ὡς τὴν μὲν τῶν χρηστῶν ὁμιλίαν 110 ἄσκησιν οὖσαν τῆς ἀρετῆς, τὴν δὲ τῶν πονηρῶν κατάλυσιν. μαρτυρεῖ δὲ καὶ τῶν ποιητῶν ὃ τε λέγων

“ἐσθλῶν μὲν γὰρ ἀπ’ ἐσθλὰ διδάξαι· ἦν δὲ κακοῖσι
 συμμίσγης, ἀπολεῖς καὶ τὸν ἐόντα νόον,”

καὶ ὃ λέγων

115 “αὐτὰρ ἀνὴρ ἀγαθὸς τοτὲ μὲν κακός, ἄλλοτε δ’ ἐσθλός.”

κἀγὼ δὲ μαρτυρῶ τούτοις· ὁρῶ γάρ, ὥσπερ τῶν ἐν μέτρῳ 21 πεποιημένων ἐπῶν τοὺς μὴ μελετῶντας ἐπιλανθανομένους, οὔτω καὶ τῶν διδασκαλικῶν λόγων τοῖς ἀμελοῦσι λήθην ἐγγιγνομένην. ὅταν δὲ τῶν νουθετικῶν λόγων ἐπιλά- 120 θηταί τις, ἐπιλέλησται καὶ ὧν ἡ ψυχὴ πάσχουσα τῆς

20. διό [διὰ δ]: *for which reason*. — ὡς ὁμιλίαν οὖσαν: *for the acc. abs.*, see on ὡς προσημαίνοντος i. 1. 4, and G. 1570; H. 974. — ἐσθλῶν κτλ.: these verses, forming an elegiac distich, are from Theognis, a gnomic poet of Megara, who flourished about 530 B.C., and are Nos. 35 and 36 of his 1400 extant verses; for which, see Bergk's *Anthologia Lyrica* and *Poetae Lyrici Graeci*. The sympathies and tendencies of Theognis were all aristocratic; his ἐσθλοὶ were the nobles, and his κακοὶ the common people: but his sententious wisdom lent itself readily to quotation, and his poetry was popular in Attica. This couplet is quoted by Socrates (*Sym.* ii. 4) in answer to the question

as to whence καλοκάγαθία could be learned; and again (Plato *Meno* 95 D) as proof that virtue can be learned. For the meter, see G. 1670, 1671; H. 1101. — αὐτὰρ ἀνὴρ κτλ.: the author of this verse is unknown. It is quoted by Plato (*Prot.* 344 D) in confirmation of the assertion τῷ μὲν γὰρ ἐσθλῷ ἐγχωρεῖ κακῷ γενέσθαι *for it is possible for the good man to become a wicked one*.

21. ὥσπερ . . . ἐπιλανθανομένους: *for the attraction*, cf. 19. — ἐν μέτρῳ πεποιημένων ἐπῶν: *poetry*. ἐπῶν is obj. of ἐπιλανθανομένους. — διδασκαλικῶν: *instructive*. — νουθετικῶν: *admonitory*. — ἐπιλέλησται κτλ.: *he has forgotten also the frame of mind in which his soul once longed for virtue*. — ὧν: *i. e.*

σωφροσύνης ἐπεθύμει· τούτων δ' ἐπιλαθόμενον οὐδὲν
 θαυμαστὸν καὶ τῆς σωφροσύνης ἐπιλαθέσθαι. ὁρῶ δὲ 22
 καὶ τοὺς εἰς φιλοποσίαν προαχθέντας καὶ τοὺς εἰς ἔρωτας
 ἐγκυλισθέντας ἥττον δυναμένους τῶν τε δεόντων ἐπιμε-
 125 λείσθαι καὶ τῶν μὴ δεόντων ἀπέχεσθαι· πολλοὶ γὰρ καὶ
 χρημάτων δυνάμενοι φείδεσθαι πρὶν ἐρᾶν, ἐρασθέντες
 οὐκέτι δύνανται· καὶ τὰ χρήματα καταναλώσαντες, ὧν
 πρόσθεν ἀπείχοντο κερδῶν αἰσχυρὰ νομίζοντες εἶναι, τού-
 των οὐκ ἀπέχονται. πῶς οὖν οὐκ ἐνδέχεται σωφρονή- 23
 130 σαντα πρόσθεν αὖθις μὴ σωφρονεῖν καὶ δίκαια δυνηθέντα
 πράττειν αὖθις ἀδυνατεῖν; πάντα μὲν οὖν ἔμοιγε δοκεῖ
 τὰ καλὰ καὶ τὰ ἀγαθὰ ἀσκητὰ εἶναι, οὐχ ἥκιστα δὲ
 σωφροσύνη· ἐν τῷ γὰρ αὐτῷ σώματι συμπεφυτευμέναι
 τῇ ψυχῇ αἱ ἡδοναὶ πείθουσιν αὐτὴν μὴ σωφρονεῖν, ἀλλὰ
 135 τὴν ταχίστην ἑαυταῖς τε καὶ τῷ σώματι χαρίζεσθαι.

Καὶ Κριτίας δὴ καὶ Ἀλκιβιάδης, ἕως μὲν Σωκράτει 24
 συνήστην, ἐδυνάσθην, ἐκείνῳ χρωμένῳ συμμάχῳ, τῶν
 μὴ καλῶν ἐπιθυμιῶν κρατεῖν· ἐκείνου δ' ἀπαλλαγέντε,

τούτων ᾧ, the latter to be closely connected with πάσχουσα. For the case of the rel., see G. 1032; H. 996 a (2).

22. προαχθέντας: swept away. παραχθέντας would mean led aside. — ἔρωτας: concrete, love affairs. — ἥττον δυναμένους: sc. than they were before surrendering to these passions. — κερδῶν: incorporated in the rel. sentence. G. 1037; H. 995. — νομίζοντες: causal. — οὐκ: we might expect οὐκέτι.

23. πῶς οὖν οὐκ ἐνδέχεται: how then is it not possible? The indic. strengthens the rhetorical force of the question. Cf. πῶς οὐκ ἐνόμιζεν i. 1. 5. — ἀσκητὰ εἶναι: to be capable of

attainment by practice. — οὐχ ἥκιστα: most of all, 'litotes.' Cf. οὐκ ἀφανής i. 1. 2, οὐ τοὺς χειρίστους i. 2. 32, οὐκ ὀλίγα iv. 2. 12, οὐδὲν ἥττον iii. 7. 4. — σωφροσύνη: without the article. So often abstract nouns, regarded as simple conceptions, e.g., κάλλος 24, ἡβην ii. 1. 21, ὥρα ii. 1. 22, ἀρετὴ iv. 1. 2, σοφία iv. 6. 7. — ἡδοναί: voluptates, the passions. Cf. 14. — πείθουσιν: tentative present. Cf. διδόντος 16. — τὴν ταχίστην: sc. ὁδόν. For the adv. acc., see G. 1060; H. 719. — ἑαυταῖς: to them, i.e. ταῖς ἡδοναῖς. See on ἑαυτῷ 3.

24. δῆ: so, then, returning to the discussion in 12-16. — συμμάχῳ: as

Κριτίας μὲν φυγὼν εἰς Θετταλίαν ἐκεῖ συνῆν ἀνθρώποις
 140 ἀνομία μᾶλλον ἢ δικαιοσύνη χρωμένοις, Ἀλκιβιάδης δ'
 αὖ διὰ μὲν κάλλος ὑπὸ πολλῶν καὶ σεμνῶν γυναικῶν
 θηρώμενος, διὰ δὲ δύναμιν τὴν ἐν τῇ πόλει καὶ τοῖς συμ-
 μάχοις ὑπὸ πολλῶν καὶ δυνατῶν [κολακεύειν] ἀνθρώπων
 διαθρυπτόμενος, ὑπὸ δὲ τοῦ δήμου τιμώμενος καὶ ῥαδίως
 145 πρωτεύων, ὥσπερ οἱ τῶν γυμνικῶν ἀγώνων ἀθλῆται
 ῥαδίως πρωτεύοντες ἀμελοῦσι τῆς ἀσκήσεως, οὕτω κακέ-
 νος ἡμέλησεν αὐτοῦ. τοιούτων δὲ συμβάντων αὐτοῖν, 25
 καὶ ὠγκωμένῳ μὲν ἐπὶ γένει, ἐπηρμένῳ δ' ἐπὶ πλούτῳ,
 πεφυσσημένῳ δ' ἐπὶ δυνάμει, διατεθρυμμένῳ δὲ ὑπὸ πολ-
 150 λῶν ἀνθρώπων, ἐπὶ δὲ πᾶσι τούτοις [διεφθαρμένῳ] καὶ
 πολὺν χρόνον ἀπὸ Σωκράτους γεγονότε, τί θαυμαστόν εἰ
 ὑπερηφάνῳ ἐγενέσθην; εἴτα, εἰ μὲν τι ἐπλημμελησάτην, 26
 τούτου Σωκράτην ὁ κατήγορος αἰτιάται; ὅτι δὲ νέω ὄντε
 αὐτῷ, ἡνίκα καὶ ἀγνωμονεστάτῳ καὶ ἀκρατεστάτῳ εἰκὸς
 155 εἶναι, Σωκράτης παρέσχε σῶφρονε, οὐδενὸς ἐπαίνου δοκεῖ

a helper. — φυγὼν: in technical sense, being exiled. In 407 B.C., Critias was banished from Athens, and betook himself to the Thessalians, who had an undesirable reputation for license and immorality (cf. ἐκεῖ γὰρ πλεῖστη ἀταξία καὶ ἀκολασία Plato *Crito* 53 D). He did not return till after the disaster of Aegospotami, 405 B.C. Cf. *Hell.* ii. 3. 36; Grote, *Hist. of Greece*, c. lxxv. — σεμνῶν: highborn. — θηρώμενος: a common metaphor. — κολακεύειν: prob. an interpolation to explain δυνατῶν. — κακέινος: renewal of the remote subj. (Ἀλκιβιάδης) for the sake of the contrast to ἀθλῆται. Cf. iv. 2. 25.

25. αὐτοῖν: dative. — Notice the different metaphors employed. ὠγκώ is lit. *swell*, as of a tumor; ἐπαίρω *lift up*, φυσάω *puff up*, as of a bladder or bellows; διαθρύπτω *break down*, hence *enervate*; διαφθείρω *corrupt*. — ἐπὶ δὲ πᾶσι τούτοις: and in addition to all this. — τί θαυμαστόν: why is it surprising? — εἰ ἐγενέσθην: for the cond. in causal sense, see on i. 1. 17.

26. ἐπλημμελησάτην: *went wrong*. For the cond., see on ἐποίησάτην 13, and obs. that here there is also a causal force. — τούτου: for the gen. of cause, see G. 1126; H. 744. — ἡνίκα: at an age when. — εἰκός: sc. ἐστί. — δοκεῖ: sc. ὁ Σωκράτης.

τῷ κατηγόρῳ ἄξιος εἶναι; οὐ μὴν τά γε ἄλλα οὕτω κρίνε-
ται· τίς μὲν γὰρ αὐλητής, τίς δὲ κιθαριστής, τίς δὲ ἄλλος 27
διδάσκαλος ἱκανοὺς ποιήσας τοὺς μαθητάς, ἔαν πρὸς
ἄλλους ἐλθόντες χεῖρους φανῶσιν, αἰτίαν ἔχει τούτου; τίς
160 δὲ πατήρ, ἔαν ὁ παῖς αὐτοῦ συνδιατρίβων τῷ σωφρονῇ,
ὑστερον δὲ ἄλλῳ τῷ συγγενόμενος πονηρὸς γένηται, τὸν
πρόσθεν αἰτιᾶται, ἀλλ' οὐχ ὅσῳ ἂν παρὰ τῷ ὑστέρῳ
χείρων φαίνεται, τοσούτῳ μᾶλλον ἐπαινεῖ τὸν πρότερον;
ἀλλ' οἳ γε πατέρες αὐτοὶ συνόντες τοῖς υἱέσι, τῶν παιδῶν
165 πλημμελούντων, οὐκ αἰτίαν ἔχουσιν, ἔαν αὐτοὶ σωφρονῶ-
σιν. οὕτω δὲ καὶ Σωκράτην δίκαιον ἦν κρίνειν· εἰ μὲν 28
αὐτὸς ἐποίει τι φαῦλον, εἰκότως ἂν ἐδόκει πονηρὸς εἶναι·
εἰ δ' αὐτὸς σωφρονῶν διετέλει, πῶς ἂν δικαίως τῆς οὐκ
ἐνούσης αὐτῷ κακίας αἰτίαν ἔχοι;
170 Ἄλλ' εἰ καὶ μηδὲν αὐτὸς πονηρὸν ποιῶν ἐκείνους 29
φαῦλα πράττοντας ὁρῶν ἐπῆνει, δικαίως ἂν ἐπιτιμῶτο.
Κριτίαν μὲν τοίνυν αἰσθανόμενος ἐρῶντα Εὐθυδήμου καὶ
πειρῶντα χρῆσθαι καθάπερ οἱ πρὸς τὰ ἀφροδίσια τῶν

27. οὐ μὴν: neque vero. Cf.
i. 2. 5. — αὐλητής: master of the flute.
— ἔαν φανῶσιν: for the pres. general
supposition, see G. 1393; H. 894. —
αἰτίαν ἔχει: is blamed. — τούτου: as
in 26. — τὸν πρόσθεν: for the adv. as
adj., see G. 952; H. 600. — ἀλλ' οὐχ
ὅσῳ ἂν κτλ.: "on the contrary, does
he not rather award praise to the
first teacher, just in proportion as
his son seems to have deteriorated
while in the society of the second?"
— ὅσῳ, τοσούτῳ: for the dat. of
degree of difference, see G. 1184;
H. 781. — ἀλλ' οἳ γε πατέρες αὐτοί:
nay, the very fathers themselves. —
συνόντες: concessive. — τῶν παιδῶν

πλημμελούντων: with conditional
force. — ἔαν: provided.

28. εἰ ἐποίει, ἂν ἐδόκει: see on
ἐδόκει δ' ἂν, εἰ ἐφαίνετο i. 1. 5. — εἰ
σωφρονῶν διετέλει: for the supple-
mentary participle with διατελέω, see
G. 1587; H. 981. For the simple
past supposition (assumed as real),
see on ἐποιήσάτην 13. The unful-
filled cond. is again returned to in εἰ
ἐπῆνει 29.

29. Κριτίαν μὲν τοίνυν: the μὲν
(without a correlative δέ, as in i. 1. 1)
introduces the passage closing with 38.
τοίνυν marks the transition from the
previous sentence. — Εὐθυδήμου: in
iv. 2. 1, designated as ὁ καλός. —

σωμάτων ἀπολαύοντες, ἀπέτρεπε φάσκων ἀνελεύθερόν τε
 175 εἶναι καὶ οὐ πρόπον ἀνδρὶ καλῷ καγαθῷ τὸν ἐρώμενον,
 ᾧ βούλεται πολλοῦ ἄξιος φαίνεσθαι, προσαιτεῖν ὥπερ
 τοὺς πτωχοὺς ἱκετεύοντα καὶ δεόμενον προσδοῦναι, καὶ
 ταῦτα μηδενὸς ἀγαθοῦ. τοῦ δὲ Κριτίου τοῖς τοιούτοις 30
 οὐχ ὑπακούοντος οὐδὲ ἀποτρεπομένου, λέγεται τὸν Σωκρά-
 180 τήν, ἄλλων τε πολλῶν παρόντων καὶ τοῦ Εὐθυδήμου,
 εἰπεῖν ὅτι ὑἱὸν αὐτῷ δοκοίη πάσχειν ὁ Κριτίας, ἐπι-
 θυμῶν Εὐθυδήμῳ προσκνήσθαι, ὥπερ τὰ ὕδια τοῖς
 λίθοις. ἐξ ᾧν δὴ καὶ ἐμίσει τὸν Σωκράτην ὁ Κριτίας, 31
 ὥστε καὶ ὅτε τῶν τριάκοντα ᾧν νομοθέτης μετὰ Χαρι-
 185 κλέους ἐγένετο, ἀπεμνημόνευσεν αὐτῷ καὶ ἐν τοῖς νόμοις
 ἔγραψε λόγων τέχνην μὴ διδάσκειν, ἐπηρεάζων ἐκείνῳ

ἀπέτρεπε: for the impf. of attempted action, see G. 1255; H. 832. — **ὥπερ τοὺς πτωχοὺς**: i.e. ὥπερ οἱ πτωχοὶ προσαιτοῦσι, a form of attraction found also in Latin. Cf. *te suspicor iisdem rebus, quibus me ipsum, interdum gravius comoveri* Cic. *de Am.* i. 1. — **προσδοῦναι**: to grant also, followed by the part. gen. μηδενός. Cf. οὐδεὶς προσδώσει μοι σπλάγχων Ar. *Peace* 1111. For the thought, cf. *Sym.* viii. 22.

30. **τοῦ Κριτίου, τὸν Σωκράτην**: the arts. in this section seem intended to heighten the contrast between the persons. Thus far in this chap. the proper names have lacked the article.

31. **ἐξ ᾧν δὴ καὶ ἐμίσει ὁ Κριτίας**: as a result of which, accordingly, Critias even hated. This does not contradict what is said in 15 and 47: Critias had a grudge against Socrates, yet remained with him un-

til he thought he had learned enough from him. — **τῶν τριάκοντα**: for the pred. gen., see G. 1094, 7; H. 732. — **νομοθέτης**: in the year 404 B.C., the oligarchical party at Athens, backed by the all-powerful Spartan Lysander, succeeded in having a commission of thirty appointed, ostensibly to exercise the ancient function of Nomothetae, or revisers of the laws. Among these, Critias (see on 12), Theramenes, and Charicles were the most prominent. The Thirty soon usurped all the powers of government and inaugurated a reign of terror, which lasted for eight months. For an account of these events, see Grote, *Hist. of Greece*, c. lxxv, and *Hell.* ii. 3, 4. — **ἀπεμνημόνευσεν**: here in a hostile sense, he remembered it against him. — **λόγων τέχνην**: the art of speaking. The law was broad enough to include the conversational utterances of Socrates. —

καὶ οὐκ ἔχων ὅπῃ ἐπιλάβοιτο, ἀλλὰ τὸ κοινῇ τοῖς φιλο-
 σόφοις ὑπὸ τῶν πολλῶν ἐπιτιμώμενον ἐπιφέρων αὐτῷ
 καὶ διαβάλλων πρὸς τοὺς πολλοὺς· οὐδὲ γὰρ ἔγωγε οὔτε
 190 αὐτὸς τοῦτο πῶποτε Σωκράτους ἤκουσα, οὔτ' ἄλλου του
 φάσκοντος ἀκηκοέναι ἡσθόμην. ἐδήλωσε δέ· ἐπεὶ γὰρ 32
 οἱ τριάκοντα πολλοὺς μὲν τῶν πολιτῶν καὶ οὐ τοὺς χει-
 ρίστους ἀπέκτεινον, πολλοὺς δὲ προετρέποντο ἀδικεῖν,
 εἶπέ που ὁ Σωκράτης ὅτι θαυμαστόν οἱ δοκοίη εἶναι εἴ
 195 τις γενόμενος βοῶν ἀγέλης νομεὺς καὶ τὰς βοὺς ἐλάττους
 τε καὶ χείρους ποιῶν μὴ ὁμολογοίη κακὸς βουκόλος εἶναι,
 ἔτι δὲ θαυμαστότερον εἴ τις προστάτης γενόμενος πόλεως
 καὶ ποιῶν τοὺς πολίτας ἐλάττους τε καὶ χείρους μὴ
 αἰσχύνεται μηδ' οἶεται κακὸς εἶναι προστάτης τῆς πόλεως.

ὅπῃ ἐπιλάβοιτο: *how to reach him*. For the opt. representing interr. subjv. of direct discourse, see G. 1490; H. 932, 2. — τὸ κοινῇ . . . ἐπιτιμώμενον: *the charge commonly brought by the many against philosophers*. Acc. to *Sym.* vi. 6; *Oec.* xi. 3; *Ar. Clouds* 100 ff.; *Plato Apol.* 18 v, this charge was that philosophers were a race of busybodies, who meddled with things in 'the heaven above, the earth beneath, and the water under the earth'; and secondly, that they were jugglers with words, making the worse appear the better reason. Cf. also τὰ κατὰ πάντων τῶν φιλοσοφούντων πρόχειρα (*commonplaces*) ταῦτα λέγουσιν, ὅτι τὰ μετέωρα (*celestial phenomena*), καὶ τὰ ὑπὸ γῆς, καὶ θεοὺς μὴ νομίζειν, καὶ τὸν ἥττω λόγον κρείττω ποιεῖν (*διδάσκει*) *Plato Apol.* 23 d. — γάρ: explains the preceding διαβάλλων, "slander must we call it," *for*. — φάσκοντος: see on 19. For the sup-

plementary participle, see on οὐδεὶς δὲ πῶποτε Σωκράτους i. i. 11. — ἡσθόμην: instead of ἤκουσα, to avoid repetition.

32. ἐδήλωσε: *impers., events showed*, that the prohibition was aimed at Socrates. Cf. *Cyr.* vii. i. 30. — οὐ τοὺς χείριστους: see on οὐχ ἤκιστα 23. For the comparison of the adj., see G. 361, 2; H. 254, 2. — ἀδικεῖν: *to commit unlawful acts*. Cf. πολλοῖς πολλὰ προσέταττον βουλόμενοι ὡς πλείστους ἀναπλήσαι (*to involve*) αἰτιῶν *Plato Apol.* 32 c. — εἶπέ που: *said, I suppose*. Xenophon vouches for the thoughts, not for the words. See on i. i. 1. — οἱ: for the indir. refl. use of the pron., see G. 987; H. 685. — βοῶν ἀγέλης νομεὺς: a comparison perhaps suggested by *Hom. B* 474-483. Cf. iii. 2. 1; *Plato Gorg.* 516 a, b. — εἰ ὁμολογοίη: see on ἐθαύμαζε i. i. 13. — εἰ αἰσχύνεται: above, where an imaginary case was suggested, the opt. (*ὁμολογοίη*)

200 ἀπαγγελλέντος δὲ αὐτοῖς τούτου, καλέσαντες ὃ τε Κριτίας 33
καὶ ὁ Χαρικλῆς τὸν Σωκράτην τὸν τε νόμον ἐδεικνύτην
αὐτῷ καὶ τοῖς νέοις ἀπειπέτην μὴ διαλέγεσθαι. ὁ δὲ
Σωκράτης ἐπήρετο αὐτῷ εἰ ἐξείη πυνθάνεσθαι, εἴ τι
ἀγνοοῖτο τῶν προαγορευομένων. τῷ δ' ἐφάτην. “Ἐγὼ 34
205 τοῖνυν,” ἔφη, “παρεσκευάσμαι μὲν πείθεσθαι τοῖς νόμοις·
ὅπως δὲ μὴ δι' ἄγνοιαν λάθω τι παρανομήσας, τοῦτο
βούλομαι σαφῶς μαθεῖν παρ' ὑμῶν, πότερον τὴν τῶν
λόγων τέχνην σὺν τοῖς ὀρθῶς λεγομένοις εἶναι νομίζον-
τες ἢ σὺν τοῖς μὴ ὀρθῶς ἀπέχεσθαι κελεύετε αὐτῆς· εἰ
210 μὲν γὰρ σὺν τοῖς ὀρθῶς, δῆλον ὅτι ἀφεκτέον ἂν εἴη τοῦ
ὀρθῶς λέγειν· εἰ δὲ σὺν τοῖς μὴ ὀρθῶς, δῆλον ὅτι πει-
ρατέον ὀρθῶς λέγειν.” καὶ ὁ Χαρικλῆς ὀργισθεὶς αὐτῷ, 35
“Ἐπειδή,” ἔφη, “ὦ Σώκρατες, ἀγνοεῖς, τάδε σοι εὐμαθέ-
στερα ὄντα προαγορεύομεν, τοῖς νέοις ὅλως μὴ διαλέγε-
215 σθαι.” καὶ ὁ Σωκράτης, “Ἰνα τοῖνυν,” ἔφη, “μὴ
ἀμφίβολον ἦ [ὥς ἄλλο τι ποιῶ ἢ τὰ προηγορευμένα],

was used; here, to mark the actual fact, the indic. of direct discourse is retained. Cf. ii. 6. 4.

33. καλέσαντες, ἐδεικνύτην: for the change in number, see on 14. — τὸν νόμον: sc. τὴν λόγων τέχνην μὴ διδάσκειν. — μὴ: for the neg. particle with verbs of forbidding, see G. 1615; H. 1029. — εἰ ἐξείη: indir. question. — εἰ ἀγνοοῖτο: in case he failed to understand. — τῶν προαγορευομένων: “the published injunctions.” — τῷ δ' ἐφάτην: and they said yes. For the dem. use of the art., see G. 983; H. 654 e; and for φημί as an affirmative answer, cf. the trial-scene of Orontas, An. i. 6.

34. λάθω παρανομήσας: for the supplementary participle with λαν-

θάνω, see G. 1586; H. 984. — τὴν τῶν λόγων τέχνην: cf. 31. From this definite reference, it would seem that Socrates knew very well what was meant by the prohibition τοῖς νέοις μὴ διαλέγεσθαι. — σὺν τοῖς ὀρθῶς λεγομένοις εἶναι: to be associated with right teachings. — μὴ ὀρθῶς: sc. λεγομένοις. For μὴ with the participle, see on i. 1. 9. — ἀφεκτέον: for the impers. use of the verbal in -τέος, see on i. 1. 14.

35. τάδε εὐμαθέστερα ὄντα: “these orders in more intelligible terms.” — ὅλως μὴ διαλέγεσθαι: well illustrates the arrogance of arbitrary power. — Ἰνα μὴ ἀμφίβολον ἦ: “that there may be no question,” lit. that it may not be doubtful. — ὥς . . . προηγορευμένα: “as to the question

ὀρίσατέ μοι, μέχρι πόσων ἐτῶν δεῖ νομίζειν νέους εἶναι
 τοὺς ἀνθρώπους.” καὶ ὁ Χαρικλῆς, “Ὅσουπερ,” εἶπε,
 “χρόνου βουλεύειν οὐκ ἔξεστιν, ὥς οὐπω φρονίμοις οὔσι·
 220 μὴδὲ σὺν διαλέγου νεωτέροις τριάκοντα ἐτῶν.” “Μηδ’ 36
 εἴαν τι ὠνῶμαι,” ἔφη, “ἣν πωλῇ νεώτερος τριάκοντα ἐτῶν,
 ἔρωμαι ὅπου πωλεῖ;” “Ναὶ τά γε τοιαῦτα,” ἔφη ὁ Χари-
 κλῆς· “ἀλλὰ τοι σύ γε, ὦ Σώκρατες, εἰώθας εἰδῶς, πῶς
 ἔχει, τὰ πλεῖστα ἐρωτᾶν· ταῦτα οὖν μὴ ἐρώτα.” “Μηδ’
 225 ἀποκρίνωμαι οὖν,” ἔφη, “ἂν τίς με ἐρωτᾷ νέος εἴαν εἰδῶ,
 οἷον ποῦ οἰκεῖ Χαρικλῆς ἢ ποῦ ἐστι Κριτίας;” “Ναὶ τά
 γε τοιαῦτα,” ἔφη ὁ Χαρικλῆς. ὁ δὲ Κριτίας· “Ἀλλὰ 37
 τῶνδ’ ἐγὼ σε ἀπέχεσθαι,” ἔφη, “δεήσει, ὦ Σώκρατες, τῶν
 σκυτέων καὶ τῶν τεκτόνων καὶ τῶν χαλκῶν· καὶ γὰρ οἶμαι
 230 αὐτοὺς ἤδη κατατετριφθαι διαθρυλουμένους ὑπὸ σοῦ.”

whether I am acting in violation of
 the injunctions.” — ὀρίσατε: *define*.
 — μέχρι πόσων ἐτῶν: *until what age*.
 For πόσων, see on τισι i. 1. 1. — νέους:
 predicate. — ὅσουπερ χρόνου: *for just*
as long a period. — βουλεύειν: see on
 βουλεύσας i. 1. 18. — ὥς οὐπω φρονί-
 μοις οὔσιν: *as not yet having arrived*
at years of discretion. For the partic-
 ple, see on i. 1. 4. All members
 of the βουλὴ must be at least thirty
 years of age. See Gardner and
 Jevons, *Manual of Greek Antiq.*,
 c. ix.

36. εἴαν ὠνῶμαι, ἣν πωλῇ: *if I*
wish to purchase, if he offer to sell.
 The pres. implies desired action.
 See on διδόντος 16. For the variant
 forms of the conj., see on i. 2. 2. —
 μηδ’ ἔρωμαι: for the interr. subjv.,
 see G. 1358; H. 866, 3; and, for
 μηδέ with the interr. subjv. expect-
 ing an affirmative answer, GMT. 293.

Cf. μὴ ἀποκρίνωμαι, ἀλλ’ ἕτερον εἶπω
 Plato *Rep.* 337 B. — εἰδῶς: *conces-*
sive. — πῶς ἔχει: “the facts of the
 case.” — τὰ πλεῖστα: *cognate accusa-*
tive. — εἴαν: *provided that*, intro-
 duces a second and subord. protasis.
 GMT. 510. — οἷον: *for example*. Cf.
 i. 1. 9.

37. ἀπέχεσθαι δεήσει: *it will be*
necessary to keep away from, with
 sarcastic formality. — σκυτέων, τεκτό-
 νων, χαλκῶν: Socrates, like a greater
 Teacher, sought his illustrations in
 the familiar and homely things of
 daily life, and especially in the handi-
 crafts. Cf. iv. 2. 6, 4. 5; also, ἀτέ-
 χνως (actually) γε αἰεὶ σκυτέας τε καὶ
 κναφέας (fullers) καὶ μαγείρους (cooks)
 λέγων καὶ λατροὺς οὐδὲν παύει, ὥς περὶ
 τούτων ἡμῖν ὄντα τὸν λόγον Plato *Gorg.*
 491 A. — καὶ γὰρ οἶμαι . . . ὑπὸ σοῦ:
for I think that they have become
worn out, being constantly talked of

“Οὐκοῦν,” ἔφη ὁ Σωκράτης, “καὶ τῶν ἐπομένων τούτοις, τοῦ τε δικαίου καὶ τοῦ ὀσίου καὶ τῶν ἄλλων τῶν τοιούτων;”

“Ναὶ μὰ Δί,” ἔφη ὁ Χαρικλῆς, “καὶ τῶν βουκόλων γε· εἰ δὲ μή, φυλάττου ὅπως μὴ καὶ σὺ ἐλάττους τὰς βούς
235 ποιήσης.” ἔνθα καὶ δῆλον ἐγένετο ὅτι, ἀπαγγελέντος 38
αὐτοῖς τοῦ περὶ τῶν βοῶν λόγου, ὠργίζοντο τῷ Σωκράτει.

Οἷα μὲν οὖν ἡ συνουσία ἐγεγόνει Κριτία πρὸς Σωκρά- 39
την καὶ ὡς εἶχον πρὸς ἀλλήλους, εἴρηται. φαίην δ’ αὖ
ἐγωγε μηδενὶ μηδεμίαν εἶναι παίδευσιν παρὰ τοῦ μὴ
240 ἀρέσκοντος. Κριτίας δὲ καὶ Ἀλκιβιάδης οὐκ ἀρέσκοντος
αὐτοῖς Σωκράτους ὠμιλησάτην ὃν χρόνον ὠμιλείτην αὐτῷ,
ἀλλ’ εὐθὺς ἐξ ἀρχῆς ὠρμήκοτε προεστάναι τῆς πόλεως·
ἔτι γὰρ Σωκράτει συνόντες οὐκ ἄλλοις τισὶ μάλλον ἐπε-
χείρουν διαλέγεσθαι ἢ τοῖς μάλιστα πράττουσι τὰ πολι-
245 τικά. λέγεται γὰρ Ἀλκιβιάδην, πρὶν εἵκοσιν ἐτῶν εἶναι, 40
Περικλεῖ, ἐπιτρόφῳ μὲν ὄντι ἑαυτοῦ, προστάτῃ δὲ τῆς

by you. — τῶν ἐπομένων τούτοις: the subjects which are connected with these, sc. in our conversations. τῶν ἐπομένων is explained by the following ap-
positives τοῦ δικαίου etc. — καὶ τῶν βουκόλων γε: This allusion by Charicles to the words of Socrates in 32 completes the list of prohibited topics; and completes, also, the evidence introduced in 32 by ἐδήλωσε δέ. — ὅπως μὴ ποιήσης κτλ.: A thinly disguised threat; for the failure of such attempts to coerce Socrates, cf. the incident related in Plato *Apol.* 32 C, D.

39. οἷα μὲν οὖν: closes what was begun in 13. Both there and here the relation between Socrates and the two young men is called συνουσία. A παίδευσις is denied in the following

sentence. — μηδενὶ μηδεμίαν: for μὴ and its compounds with the inf. of indirect discourse, instead of οὐ, see GMT. 685, and Gildersleeve, *Am. Jour. Philol.*, i. p. 51. — οὐκ: belongs grammatically to ὠμιλησάτην, but practically denies ἀρέσκοντος as a motive for the action of Critias and Alcibiades, and contrasts it with the real motive ὠρμήκοτε. — ὠμιλησάτην, ὠμιλείτην: note the significant change of tense. — ἀλλ’ εὐθὺς ἐξ ἀρχῆς ὠρμήκοτε: but because from the very beginning they had set out.

40. πρὶν εἵκοσιν ἐτῶν εἶναι: viz. before 430 B.C.; for Alcibiades was born about 450 B.C. For the inf. with temporal particles, see G. 1469 ff.; H. 955; and, for the pred. gen. of measure, G. 1094, 5; H. 732. —

πόλεως, τοιάδε διαλεχθῆναι περὶ νόμων. “Εἰπέ μοι,” 41
 φάναι, “ὦ Περικλείς, ἔχouis ἄν με διδάξαι τί ἐστι νόμος;”
 “Πάντως δήπου,” φάναι τὸν Περικλέα. “Δίδαξον δὴ πρὸς
 250 τῶν θεῶν,” φάναι τὸν Ἀλκιβιάδην. “ὥς ἐγὼ ἀκούων
 τινῶν ἐπαινουμένων ὅτι νόμιμοι ἄνδρες εἰσίν, οἶμαι μὴ ἂν
 δικαίως τούτου τυχεῖν τοῦ ἐπαίνου τὸν μὴ εἰδότα τί ἐστι
 νόμος.” “Ἄλλ’ οὐδέν τι χαλεποῦ πράγματος ἐπιθυμεῖς, 42
 ὦ Ἀλκιβιάδη,” φάναι τὸν Περικλέα, “βουλόμενος γνῶναι
 255 τί ἐστι νόμος· πάντες γὰρ οὗτοι νόμοι εἰσίν οὓς τὸ
 πλῆθος συνελθὼν καὶ δοκιμάσαν ἔγραψε, φράζον ἃ τε δεῖ
 ποιεῖν καὶ ἃ μὴ.” “Πότερον δὲ τὰγαθὰ νομίσαν δεῖν
 ποιεῖν, ἢ τὰ κακά;” “Τὰγαθὰ, νῆ Δία,” φάναι, “ὦ μει-
 ράκιον, τὰ δὲ κακὰ οὐ.” “Ἐὰν δὲ μὴ τὸ πλῆθος, ἀλλ’ 43
 260 ὥσπερ ὅπου ὀλιγαρχία ἐστίν, ὀλίγοι συνελθόντες γράψω-
 σιν ὃ τι χρὴ ποιεῖν, ταῦτα τί ἐστι;” “Πάντα,” φάναι,
 “ὅσα ἂν τὸ κρατοῦν τῆς πόλεως βουλευσάμενον ἃ χρὴ
 ποιεῖν γράψῃ, νόμος καλεῖται.” “Καὶ ἂν τύραννος οὖν
 κρατῶν τῆς πόλεως γράψῃ τοῖς πολίταις ἃ χρὴ ποιεῖν,

τοιάδε διαλεχθῆναι: *had some such conversation as this*, a good example of how the younger friends of Socrates imitated their master in ἐξετάζειν. Cf. καὶ αὐτοὶ (οἱ νέοι μοι ἐπακολουθοῦντες) πολλάκις ἐμὲ μιμοῦνται, εἴτα ἐπιχειροῦσιν ἄλλους ἐξετάζειν Plato *Apol.* 23 c.

41. εἰπέ: for the accent, see G. 131, 2; H. 387 b. — Περικλείς: for the decl. of proper nouns in -κλέης, see G. 231; H. 194. — ἔχouis ἄν: potential opt. of courteous inquiry. — μέ: for double acc. with verbs of teaching, see G. 1069; H. 724. — τί ἐστι νόμος: for a short definition of νόμος, cf. iv. 4. 13. — τινῶν ἐπαινουμένων: for the supplementary participle

with verbs of perception, see on i. 1.

11. — οἶμαι μὴ τυχεῖν: see on *μηδενί* 39, and on i. 1. 20.

42. οὐδέν τι: *not at all*, adv. acc. with χαλεποῦ. See on *τὴν ταχίστην* 23. — τὸ πλῆθος: *the people*, plebs. The orators often used the phrase τὸ ὑμέτερον πλῆθος, referring to the democracy at Athens. — ἔγραψε: *enacts*. — φράζον: *stating*. — νομίσαν: *sc. τὸ πλῆθος ἔγραψε*. — ὦ μειράκιον: *my lad*.

43. ὥσπερ ὅπου: *as is the case where*. — τὸ κρατοῦν τῆς πόλεως: ‘the powers that be’ in the state. For the subst. use of the participle, see G. 1560; H. 966. — τύραννος: with

265 καὶ ταῦτα νόμος ἐστί;" "Καὶ ὅσα τύραννος ἄρχων,"
 φάναι, "γράφει, καὶ ταῦτα νόμος καλεῖται." "Βία δέ," 44
 φάναι, "καὶ ἀνομία τί ἐστιν, ὦ Περικλεις; ἄρ' οὐχ ὅταν
 ὁ κρείττων τὸν ἥττω μὴ πείσας, ἀλλὰ βιασάμενος ἀναγ-
 κάσῃ ποιεῖν ὃ τι αὐτῷ δοκῇ;" "Ἐμοιγε δοκεῖ,"
 270 φάναι τὸν Περικλέα. "Καὶ ὅσα ἄρα τύραννος μὴ πείσας
 τοὺς πολίτας ἀναγκάζει ποιεῖν γράφων, ἀνομία ἐστί;"
 "Δοκεῖ μοι," φάναι τὸν Περικλέα. "ἀνατίθεται γὰρ τὸ ὅσα
 τύραννος μὴ πείσας γράφει, νόμον εἶναι." "Ὅσα δὲ οἱ 45
 ὀλίγοι τοὺς πολλοὺς μὴ πείσαντες, ἀλλὰ κρατοῦντες γρά-
 275 φουσι, πότερον βίαν φῶμεν εἶναι, ἢ μὴ φῶμεν;" "Πάντα
 μοι δοκεῖ," φάναι τὸν Περικλέα, "ὅσα τις μὴ πείσας
 ἀναγκάζει τινὰ ποιεῖν, εἴτε γράφων εἴτε μὴ, βία μᾶλλον
 ἢ νόμος εἶναι." "Καὶ ὅσα ἄρα τὸ πᾶν πλῆθος κρατοῦν
 τῶν τὰ χρήματα ἐχόντων γράφει μὴ πείσαν, βία μᾶλλον ἢ

no implied reproach as in Eng. 'tyrant.' The word is one of many which have degenerated. *Cf.*, and trace to their origin, our *villain*, *knave*, and *varlet*. — γράφει: ind., being an accepted particular case of the previous general supposition.

44. ἄρ' οὐ: sc. βία ἐστί. — πείσας: participle of means. — βιασάμενος: a rigid definition of βία would exclude βιασάμενος here, as containing in itself the idea to be defined. Yet, as ἀνομία also was to be defined, the participle contrasted with πείσας may be admitted, as suggesting some of the elements of ἀνομία. — ἀνατίθεται: *I retract*, lit. *put back*, a term borrowed from games like checkers, in which the player 'takes back' the pieces moved (ἀνατίθεναι πεττούς). The mid. voice is significant. — μὴ

πείσας: these words were not uttered in 43 (καὶ ὅσα τύραννος γράφει), but they are inserted here, as having been easily understood in the words of Pericles, and as having actually been used by Alcibiades.

45. μὴ φῶμεν: see on ἔρωμαι 36. — βία: nom. after εἶναι, as πάντα is subj. of δοκεῖ as well as of the infinitive. See G. 927; H. 940. — τὸ πᾶν πλῆθος: the collective people. — ἄρα: sc. "according to your view." — ἀν εἴη: for the 'mixed' const., see G. 1421, 1, 1437; H. 901 b, 918. — ἢ νόμος: a positive answer to the question τί ἐστὶ νόμος (41) is, after all, not given. Xenophon is only trying to show what subjects Alcibiades liked to discuss, and how well he had learned from Socrates the art of 'cornering' an adversary.

280 νόμος ἂν εἴη;” “Μάλα τοι,” φάναι τὸν Περικλέα, “ὦ⁴⁶
 Ἀλκιβιάδῃ, καὶ ἡμεῖς, τηλικούτοι ὄντες, δεινοὶ τὰ τοιαῦτα
 ἦμεν· τοιαῦτα γὰρ καὶ ἐμελετώμεν καὶ ἐσοφίζόμεθα, οἰά-
 περ καὶ σὺ νῦν ἐμοὶ δοκεῖς μελετᾶν.” τὸν δὲ Ἀλκιβιάδην
 φάναι· “Εἴθε σοι, ὦ Περικλεις, τότε συνεγενόμην, ὅτε
 285 δεινότατος σαυτοῦ [ταῦτα] ᾔσθα.”

Ἐπεὶ τοίνυν τάχιστα τῶν πολιτενομένων ὑπέλαβον⁴⁷
 κρείττονες εἶναι, Σωκράτει μὲν οὐκέτι προσήεσαν· οὔτε γὰρ
 αὐτοῖς ἄλλως ἤρεσκεν, εἴ τε προσέλθοιεν, ὑπὲρ ὧν ἡμάρ-
 τανον ἐλεγχόμενοι ἤχθοντο· τὰ δὲ τῆς πόλεως ἔπραττον,
 290 ὧν περ ἔνεκεν καὶ Σωκράτει προσήλθον. ἀλλὰ Κρίτων τε⁴⁸
 Σωκράτους ἦν ὁμιλητῆς καὶ Χαιρεφῶν καὶ Χαιρεκράτης
 καὶ Ἑρμογένης καὶ Σιμμίας καὶ Κέβης καὶ Φαιδώνδας καὶ
 ἄλλοι, οἱ ἐκείνῳ συνῆσαν οὐχ ἵνα δημηγορικοὶ ἢ δικανικοὶ
 γένοιτο, ἀλλ’ ἵνα, καλοὶ τε καὶ ἀγαθοὶ γενόμενοι, καὶ οἴκῳ
 295 καὶ οἰκέταις καὶ οἰκείοις καὶ φίλοις καὶ πόλει καὶ πολί-
 ταις δύναιτο καλῶς χρῆσθαι· καὶ τούτων οὐδεὶς, οὔτε

46. **μάλα τοι**: connect with *δεινολ*. — **καὶ ἡμεῖς**: for the pl. of ‘modest assertion,’ see H. 637. Pericles speaks with a touch of ironical humor, as the next words show. — **δεινολ τὰ τοιαῦτα**: *strong at such things* (the arts of debate). — **ἐσοφίζόμεθα**: *we used to discuss*. — **συνεγενόμην**: for the indic. in expressions of wishing, see G. 1511; H. 871. — **δεινότατος σαυτοῦ**: “at the height of your powers.” Pericles is compared with himself at different periods of his life. The gen. is partitive. G. 1088 (last example); H. 729 e.

47. **ἐπεὶ τάχιστα**: *as soon as*. — **οὔτε, τί**: *neec, et.* — **ἄλλως**, *for other reasons*, than the one to be mentioned. — **προσέλθοιεν**: for the opt. in

past general suppositions, see G. 1393, 2; H. 894, 2. — **ὑπὲρ ὧν**: for the assimilation, see on ὧν 21. — **ὧν περ ἔνεκεν καί**: *for which very reason also*.

48. **Κρίτων . . . Φαιδώνδας**: for Crito, see ii. 9. 1 ff.; for Chaerephon, Ar. *Clouds* 104; Plato *Apol.* 20 E, 21, and ii. 3, q.v. also for Chaerecrates. Cebes and Simmias left their native Thebes to become companions of Socrates. Cf. iii. 11. 17 and Plato *Phaedo* 59 c. Phaedondas also was a Theban. For Hermogenes, see on ii. 10. 3; iv. 8. 4. — **δημηγορικοὶ ἢ δικανικοὶ**: *public or forensic orators*. — **οὐδεὶς, οὔτε, οὔτε**: for the strengthened negation expressed by a series of compound negs. following a neg., see G. 1619; H. 1030. —

νεώτερος οὔτε πρεσβύτερος ὢν, οὔτ' ἐποίησε κακὸν οὐδὲν οὔτ' αἰτίαν ἔσχεν.

“Ἀλλὰ Σωκράτης γ’,” ἔφη ὁ κατήγορος, “τοὺς πατέρας 49
300 προπηλακίζειν ἐδίδασκε, πείθων μὲν τοὺς συνόντας αὐτῷ
σοφωτέρους ποιεῖν τῶν πατέρων, φάσκων δὲ κατὰ νόμον
ἐξεῖναι παρανοίας ἐλόντι καὶ τὸν πατέρα δῆσαι, τεκμηρίω
τούτῳ χρώμενος, ὥς τὸν ἀμαθέστερον ὑπὸ τοῦ σοφωτέρου
νόμιμον εἶη δεδέσθαι.” Σωκράτης δὲ τὸν μὲν ἀμαθίας 50
305 ἔνεκα δεσμεύοντα δικαίως ἂν καὶ αὐτὸν ᾤετο δεδέσθαι ὑπὸ
τῶν ἐπισταμένων ἂ μὴ αὐτὸς ἐπίσταται· καὶ τῶν τοιού-
των ἔνεκα πολλάκις ἐσκόπει τί διαφέρει μανίας ἀμαθία·
καὶ τοὺς μὲν μαινομένους ᾤετο συμφερόντως ἂν δεδέσθαι
καὶ ἑαυτοῖς καὶ τοῖς φίλοις, τοὺς δὲ μὴ ἐπισταμένους τὰ

αἰτίαν ἔσχεν: incurred reproach. See on *αἰτίαν* ἔχει 27.

49–55. Socrates had no desire to disturb the relations of children with parents, or of kindred to one another. But he recognized how external and material these relations remain in the case of many; while in other affairs little value is assigned to the material unless inspired by a soul: and he set himself, accordingly, to give to the relations of kinsfolk a moral content and a firmer basis, by the aid of mutual forbearance and assistance.

49. **κατήγορος**: see on 9. — **προπηλακίζειν ἐδίδασκε**: in Ar. *Clouds* 1321 ff., Phidippides strikes his father, and argues that he has the right to do so. — **αὐτῷ**: for the use of *αὐτός* in its oblique cases as a refl. pron., see G. 992; H. 684 a. Cf. **τοὺς ὁμιλοῦντας αὐτῷ** iv. 7. 1. — **τῆς παρανοίας ἐλόντι**: if one convicted (his father) of dementia. For the

gen., see G. 1121; H. 745. The reference is to the legally authorized complaint *παρανομίας*, as it was brought, e.g., against Sophocles by his sons. Cf. **οἱμοι, τί δρᾶσω παραφρονούντος τοῦ πατρός**; | **πότερον παρανομίας αὐτὸν εἰσαγαγὼν ἔλω**, | **ἢ τοῖς σοροπηγοῖς τὴν μανίαν αὐτοῦ φράσω**; (or inform the coffin-makers of his insanity) Ar. *Clouds* 844 ff. The accuser charged Socrates with using the existence of this law as an argument that the ignorant could always be legally imprisoned by the more learned. — **καὶ τὸν πατέρα**: even his father. — **τεκμηρίω**: as an indication, pred. appos. with **τούτῳ**. G. 916; H. 777 a.

50. **δεσμεύοντα**: sc. ἄλλον τινά. — **ἂν αὐτὸν δεδέσθαι**: would himself be kept in prison. — **τί διαφέρει μανίας ἀμαθίας**: discussed in iii. 9. 6. — **ἑαυτοῖς, φίλοις**: depend on *συμφερόντως*. G. 1174; H. 767.

310 δέοντα δικαίως ἂν μανθάνειν παρὰ τῶν ἐπισταμένων.
 “Ἀλλὰ Σωκράτης γε,” ἔφη ὁ κατήγορος, “οὐ μόνον τοὺς 51
 πατέρας ἀλλὰ καὶ τοὺς ἄλλους συγγενεῖς ἐποίει ἐν ἀτιμίᾳ
 εἶναι παρὰ τοῖς ἑαυτῷ συνοῦσι, λέγων ὡς οὔτε τοὺς κάμνον-
 τας οὔτε τοὺς δικαζομένους οἱ συγγενεῖς ὠφελούσιν, ἀλλὰ
 315 τοὺς μὲν οἱ ἱατροί, τοὺς δὲ οἱ συνδικεῖν ἐπιστάμενοι.”
 ἔφη δὲ καὶ περὶ τῶν φίλων αὐτὸν λέγειν ὡς οὐδὲν ὄφελος 52
 εὔνους εἶναι, εἰ μὴ καὶ ὠφελεῖν δυνήσονται· μόνους δὲ
 φάσκειν αὐτὸν ἀξίους εἶναι τιμῆς τοὺς εἰδότας τὰ δέοντα καὶ
 ἐρμηνεύσαι δυναμένους· ἀναπείθοντα οὖν τοὺς νέους αὐτὸν
 320 ὡς αὐτὸς εἷη σοφώτατός τε καὶ ἄλλους ἱκανώτατος ποιῆσαι
 σοφούς, οὕτω διατιθέναι τοὺς ἑαυτῷ συνόντας ὥστε μηδα-
 μού παρ’ αὐτοῖς τοὺς ἄλλους εἶναι πρὸς ἑαυτόν. ἐγὼ 53
 δ’ αὐτὸν οἶδα μὲν καὶ περὶ πατέρων τε καὶ τῶν ἄλλων
 συγγενῶν καὶ περὶ φίλων ταῦτα λέγοντα· καὶ πρὸς τούτοις
 325 γε δῆ, ὅτι τῆς ψυχῆς ἐξελθούσης, ἐν ᾗ μόνη γίγνεται
 φρόνησις, τὸ σῶμα τοῦ οἰκειοτάτου ἀνθρώπου τὴν ταχίστην

51. *παρά*: in the opinion of. — *ὡς οὔτε τοὺς κάμνοντας* κτλ.: the Eng. idiom is best attained by preserving the Greek order of words and translating ὠφελούσιν as passive. — *οἱ συνδικεῖν ἐπιστάμενοι*: “their legal advisers.”

52. *ὡς ὄφελος*: sc. *ἐστί*. — *εἰ μὴ δυνήσονται*: unless they are going to be able. For the ind. in fut. cond. of the ‘more vivid’ form, see G. 1387; H. 899. — *ἐρμηνεύσαι*: cf. Thuc. ii. 60, where Pericles says οὐδενὸς οἶμαι ἥσσαν εἶναι γινῶναι τε τὰ δέοντα καὶ ἐρμηνεύσαι I think I am inferior to none in both seeing and explaining what ought to be done. — *ἀναπείθοντα*: by persuading. — *διατιθέναι*: disposed. Cf. *διατιθεῖς*

An. i. i. 5. — *μηδαμοῦ*: of no account. Cf. Plato Gorg. 456 c. — *πρὸς ἑαυτόν*: in comparison with him.

53. *οἶδα μὲν*: not correlative to ἔλεγε δέ of the next section. Rather in both sections is the assumption of the accuser admitted, and even reinforced by other assertions of Socrates which stand in close connection with it. This admission is introduced by οἶδα μὲν, the implied contrast being anticipated from 55, viz., that the accuser wholly misconceived the meaning of the assertions cited. For μὲν, see on i. i. 1. — *λέγοντα*: for the supplementary participle, see on i. 2. 14. — *καί, γέ*: nay, even. — *ὅτι ἀφανίζουσιν*: depends on λέγοντα. — *τοῦ οἰκειοτάτου ἀνθρώπου*: their nearest

ἐξενέγκαντες ἀφανίζουσιν. ἔλεγε δὲ ὅτι καὶ ζῶν ἕκαστος 54
 ἑαυτοῦ, ὃ πάντων μάλιστα φιλεῖ, τοῦ σώματος ὃ τι ἂν
 ἀχρεῖον ἢ καὶ ἀνωφελές, αὐτός τε ἀφαιρεῖ καὶ ἄλλω
 330 παρέχει· αὐτοὶ τέ γε αὐτῶν ὄνυχάς τε καὶ τρίχας καὶ
 τύλους ἀφαιροῦσι, καὶ τοῖς ἰατροῖς παρέχουσι μετὰ πόνων
 τε καὶ ἀλγηδόνων καὶ ἀποτέμνειν καὶ ἀποκαίειν, καὶ
 τούτου χάριν οἶονται δεῖν αὐτοῖς καὶ μισθὸν τίνειν· καὶ
 τὸ σῖαλον ἐκ τοῦ στόματος ἀποπτύουσιν ὥς δύνανται
 335 πορρωτάτω, διότι ὠφελεῖ μὲν οὐδὲν αὐτοὺς ἐνόν, βλάπτει
 δὲ πολὺ μᾶλλον. ταῦτ' οὖν ἔλεγεν οὐ τὸν μὲν πατέρα 55
 ζῶντα κατορύττειν διδάσκων, ἑαυτὸν δὲ κατατέμνειν, ἀλλ'
 ἐπιδεικνύων ὅτι τὸ ἄφρον ἄτιμόν ἐστι, παρεκάλει ἐπι-
 μελεῖσθαι τοῦ ὥς φρονιμώτατον εἶναι καὶ ὠφελιμώτατον,
 340 ὅπως, εἴαν τε ὑπὸ πατρὸς εἴαν τε ὑπὸ ἀδελφοῦ εἴαν τε ὑπὸ
 ἄλλου τινὸς βούληται τιμᾶσθαι, μὴ τῷ οἰκείῳ εἶναι
 πιστεύων ἀμελῇ, ἀλλὰ πειράται, ὑφ' ᾧ ἂν βούληται
 τιμᾶσθαι, τούτοις ὠφέλιμος εἶναι.

kinsman. — ἀφανίζουσιν: a term freq. used for burial. Cf. *Soph. Ant.* 255.

54. ἕκαστος ἑαυτοῦ κτλ.: const. ἕκαστος ὃ τι ἂν τοῦ σώματος (ὃ ἑαυτοῦ πάντων μάλιστα φιλεῖ *which of all things belonging to himself he most loves*) ἀχρεῖον ἢ καὶ ἀνωφελές, αὐτός τε ἀφαιρεῖ κτλ. — παρέχει: *permits*, sc. ἀφαιρεῖν. — αὐτοὶ τέ γε αὐτῶν ἀφαιροῦσι: *men both themselves rid themselves of*. — καὶ τοῖς ἰατροῖς . . . ἀποκαίειν: naturally refers only to τύλους. — χάριν: for the adv. acc., see on i. 2. 23. — τίνειν: in this sense, ἀποτίνειν or τελεῖν is more common. — ἐνόν: sc. τῷ σώματι.

55. ἐπιδεικνύων: not correlative with διδάσκων, but belonging as a circumstantial participle of manner

to παρεκάλει. — τοῦ εἶναι: for the articular inf., see on i. 1. 12. — τῷ οἰκείῳ εἶναι πιστεύων: *relying on his being a relation*. For the nom., see on βία i. 2. 45. — ἀμελῇ: for the subjv. in final clauses, see G. 1365; H. 881.

56-64. *The charge that Socrates spread immoral and pernicious doctrines by perverting passages from the poets is refuted by citing two quotations on which Socrates put a quite different interpretation from that imputed to him by the accuser: and is also sufficiently disproved by his blameless, unselfish, and patriotic life. To sum up, this man of pure character, this promoter of all that was good, deserved from the state, not death, but the highest honor.*

*Ἐφη δ' αὐτὸν ὁ κατήγορος καὶ τῶν ἐνδοξοτάτων⁵⁶
 345 ποιητῶν ἐκλεγόμενον τὰ πονηρότατα καὶ τούτοις μαρτυ-
 ρίοις χρώμενον διδάσκειν τοὺς συνόντας κακούργους τε
 εἶναι καὶ τυραννικούς, Ἡσιόδου μὲν τὸ

“ἔργον δ' οὐδὲν ὄνειδος, ἀεργίη δέ τ' ὄνειδος,”

τοῦτο δὴ λέγειν αὐτὸν ὡς ὁ ποιητὴς κελεύει μηδενὸς
 350 ἔργου μήτε ἀδίκου μήτε αἰσχροῦ ἀπέχεσθαι, ἀλλὰ καὶ
 ταῦτα ποιεῖν ἐπὶ τῷ κέρδει. Σωκράτης δ' ἐπεὶ διομο-⁵⁷
 λογήσαιοτο τὸ μὲν ἐργάτην εἶναι ὠφέλιμόν τε ἀνθρώπῳ
 καὶ ἀγαθὸν εἶναι, τὸ δὲ ἄργον βλαβερόν τε καὶ κακόν,
 καὶ τὸ μὲν ἐργάζεσθαι ἀγαθόν, τὸ δὲ ἄργεῖν κακόν, τοὺς
 355 μὲν ἀγαθόν τι ποιοῦντας ἐργάζεσθαι τε ἔφη καὶ ἐργάτας
 [ἀγαθοὺς] εἶναι, τοὺς δὲ κυβεύοντας ἢ τι ἄλλο πονηρὸν
 καὶ ἐπιζήμιον ποιοῦντας ἄργους ἀπεκάλει. ἐκ δὲ τούτων
 ὀρθῶς ἂν ἔχοι τὸ

“ἔργον δ' οὐδὲν ὄνειδος, ἀεργίη δέ τ' ὄνειδος.”

56. ἐκλεγόμενον . . . διδάσκειν :
 for the basis of fact underlying this
 distorted assertion, cf. i. 6. 14. —
 τῶν ἐνδοξοτάτων ποιητῶν : of the
 three divisions of instruction, γράμ-
 ματα, μουσική, and γυμναστική, the
 first-named, as a rule, included most
 of the formal instruction in language
 and literature received by the Greek
 boy at school. As soon as a boy had
 learned to read and write, he was
 ‘encouraged or compelled to learn by
 heart great masses of poetry, especially
 of Homer or Simonides, or the gnomic
 poets. Many a Greek knew by heart
 the whole of the *Iliad* and *Odyssey*.’
 Gardner and Jevons, *Manual of Greek*
Antiq., pp. 307, 308. Cf. *Sym.* iii. 5,
 6. — τούτοις μαρτυρίοις χρώμενον : cf.

τεκμηρίῳ τούτῳ χρώμενος 49. — ἔργον δ'
 οὐδὲν ὄνειδος κτλ. : from Hesiod's
 didactic poem *Works and Days* 311,
 where the reference is to agricultural
 labor only. The accuser seems to
 have perverted the sense of the
 verse by connecting οὐδὲν with ἔργον,
 whereas it belongs to ὄνειδος. — ἀεργίη :
 with long penult. So Hom. *ω* 251,
κακοεργίης χ 374. — δῆ : now, with
 resumptive force. So in 58; in both
 places δῆ has a somewhat fainter
 effect than, e.g., in 24.

57. ἐπεὶ διομολογήσαιοτο : for the
 opt., see on μέλλοι i. 1. 10. — τὸ μὲν
 ἐργάτην εἶναι : subj. of ὠφέλιμόν τε καὶ
 ἀγαθόν εἶναι. — τὸ δὲ ἄργον : sc. εἶναι. —
 ἀπεκάλει : see on i. 2. 6. — ἐκ δὲ τού-
 των : “and with this interpretation.”

360 τὸ δὲ Ὀμήρου ἔφη ὁ κατήγορος πολλάκις αὐτὸν λέγειν, 58
ὅτι Ὀδυσσεὺς

“ὅν τινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχείη,
τὸν δ’ ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς·
‘δαιμόνι’, οὗ σε ἔοικε κακὸν ὥς δειδίσσεσθαι,
365 ἀλλ’ αὐτὸς τε κάθησο καὶ ἄλλους ἴδρνε λαούς.’
ὃν δ’ αὖ δῆμον ἄνδρα ἴδοι βοῶντά τ’ ἐφεύροι,
τὸν σκήπτρῳ ἐλάσασκεν ὁμοκλήσασκέ τε μύθῳ·
‘δαιμόνι’, ἀτρέμας ἦσο, καὶ ἄλλων μῦθον ἄκουε,
οἳ σέο φέρτεροί εἰσι, σὺ δ’ ἀπτόλεμος καὶ ἀναλκις,
370 οὔτε ποτ’ ἐν πολέμῳ ἐναρίθμιος οὔτ’ ἐνὶ βουλῇ.”

ταῦτα δὴ αὐτὸν ἐξηγείσθαι, ὡς ὁ ποιητὴς ἐπαινοίη παί-
εσθαι τοὺς δημότας καὶ πένητας. Σωκράτης δ’ οὐ ταῦτ’ 59
ἔλεγε· καὶ γὰρ ἑαυτὸν οὕτω γ’ ἂν ᾤετο δεῖν παίεσθαι·
ἀλλ’ ἔφη δεῖν τοὺς μήτε λόγῳ μήτ’ ἔργῳ ὠφελίμους ὄντας
375 μήτε στρατεύματι μήτε πόλει μηδὲ αὐτῷ τῷ δῆμῳ, εἴ τι
δέοι, βοηθεῖν ἱκανούς, ἄλλως τ’ ἐὰν πρὸς τούτῳ καὶ

58. ὃν τινα μὲν βασιλῆα κτλ.: the verses are from Hom. B 188–191, and 198–202, and depict Odysseus repressing the tumult among the Achaeans. — κιχείη: for the opt., cf. διομολογήσαιτο 57. — ἐπέεσσιν: Epic for ἔπεσιν. — ἐρητύσασκε: for the form, see G. 778, 1298; H. 493. — ὥς: for the accent, see G. 138, 2; H. 112 b. — σέο: for the form, see G. 393; H. 261 D. — ἐξηγείσθαι, ὡς: interpreted, to the effect that. — δημό-
τας: of Greek prose writers only Herodotus and Xenophon use δημό-
της in the sense of ‘a common man,’ the usual Attic word for which is δημοτικός. In 60, however, δημοτικός

is equivalent to popularis, a friend of the people.

59. οὕτω γ’ ἂν ᾤετο: in that case he would have been thinking, i.e. “would have been forced to think,” as Socrates himself was one of the πένητες. For the impf., see on i. 1. 5; and for the meaning of πένητας, cf. the discussion between Socrates and Euthydemus iv. 2. 37 ff. — ἀλλὰ δεῖν κτλ.: “he who neither in war nor in public life can serve the state or be useful to the people should be kept out of public and military life.” — ἄλλως τε: and especially, not to be confused with the similar and more common ἄλλως

θρασεῖς ὧσι, πάντα τρόπον κωλύεσθαι, καὶ πάνυ πλούσιοι
 τυγχάνωσιν ὄντες. ἀλλὰ Σωκράτης γε τάναντία τούτων 60
 φανερόν ἦν καὶ δημοτικὸς καὶ φιλάνθρωπος ὢν· ἐκείνος
 380 γὰρ πολλοὺς ἐπιθυμητὰς καὶ ἀστοὺς καὶ ξένους λαβὼν
 οὐδένα πώποτε μισθὸν τῆς συνουσίας ἐπράξατο, ἀλλὰ
 πᾶσιν ἀφθόμως ἐπήρκει τῶν ἑαυτοῦ· ὧν τινες μικρὰ μέρη
 παρ' ἐκείνου προῖκα λαβόντες πολλοῦ τοῖς ἄλλοις ἐπώ-
 λουν, καὶ οὐκ ἦσαν ὥσπερ ἐκείνος δημοτικοί· τοῖς γὰρ
 385 μὴ ἔχουσι χρήματα διδόναι οὐκ ἤθελον διαλέγεσθαι.
 ἀλλὰ Σωκράτης γε καὶ πρὸς τοὺς ἄλλους ἀνθρώπους 61
 κόσμον τῇ πόλει παρείχε, πολλῷ μᾶλλον ἢ Λίχας τῇ
 Λακεδαιμονίῳ, ὃς ὀνομαστὸς ἐπὶ τούτῳ γέγονε. Λίχας
 μὲν γὰρ ταῖς γυμνοπαιδίαις τοὺς ἐπιδημοῦντας ἐν Λακε-
 390 δαίμονι ξένους ἐδείπνιζε, Σωκράτης δὲ διὰ παντὸς τοῦ βίου
 τὰ ἑαυτοῦ δαπανῶν τὰ μέγιστα πάντας τοὺς βουλομένους
 ὠφέλει· βελτίους γὰρ ποιῶν τοὺς συγγιγνομένους ἀπέ-
 πεμπεν.

τε καὶ both in other respects, and particularly.

60. τάναντία τούτων: sc. τῶν θρασέων καὶ τῷ δήμῳ βοηθεῖν μὴ ἱκανῶν. τάναντία is adv., and takes the gen. after the analogy of certain adjs. of place. G. 1146; H. 754 f. — ἐπιθυμητὰς: eager followers. — ἀστοὺς, ξένους: in partitive appos. with ἐπιθυμητὰς. G. 914; H. 624 d. — οὐδένα, μισθόν: for the double acc., see on 5. — συνουσίας: cf. 39. — τῶν ἑαυτοῦ: "of his own good things." — ὧν τινες: Aristippus of Cyrene was the first of Socrates's followers to demand pay for his services. Cf. Diog. Laert. ii. 65. — χρήματα διδόναι: for the limiting inf. with nouns, see G. 1530; H. 952.

61. πρὸς τοὺς ἄλλους ἀνθρώπους: in his relations to other men. Cf. καὶ πρὸς φίλους δὲ καὶ ξένους i. 3. 3. — Λίχας: acc. to Plutarch (Cim. 10), Lichas was renowned for his hospitality toward strangers who visited Sparta at the festival of the Gymnopaedia, when naked youths danced and sang round the statue of Apollo Carneius, in honor of the Spartans who fell at the battle of Thyrea. — γυμνοπαιδίαις: for the dat. of time, see G. 1192; H. 782. — τὰ μέγιστα, τοὺς βουλομένους: for the double acc., see on τὴν πόλιν 12. — ποιῶν: equiv. to impf. ἐποiei, the action being regarded as freq. repeated. Here, as often, the partic. contains the main thought, the finite verb the subord.

Ἐμοὶ μὲν δὴ Σωκράτης τοιοῦτος ὢν ἐδόκει τιμῆς 62
 395 ἄξιος εἶναι τῇ πόλει μᾶλλον ἢ θανάτου. καὶ κατὰ τοὺς
 νόμους δὲ σκοπῶν ἄν τις τοῦθ' εὖροι. κατὰ γὰρ τοὺς
 νόμους, εἴαν τις φανερὸς γένηται κλέπτων ἢ λωποδυτῶν
 ἢ βαλαντιοτομῶν ἢ τοιχωρυχῶν ἢ ἀνδραποδιζόμενος ἢ
 ἱεροσυλῶν, τούτοις θάνατός ἐστιν ἢ ζημία· ὢν ἐκεῖνος
 400 πάντων ἀνθρώπων πλείστον ἀπείχεν. ἀλλὰ μὴν τῇ πόλει 63
 γε οὔτε πολέμου κακῶς συμβάντος οὔτε στάσεως οὔτε
 προδοσίας οὔτε ἄλλου κακοῦ οὐδενὸς πώποτε αἴτιος ἐγέ-
 νετο. οὐδὲ μὴν ἰδίᾳ γε οὐδένα πώποτε ἀνθρώπων οὔτε
 ἀγαθῶν ἀπεστέρησεν οὔτε κακοῖς περιέβαλεν, ἀλλ' οὐδ'
 405 αἰτίαν τῶν εἰρημένων οὐδενὸς πώποτ' ἔσχε. πῶς οὖν ἂν 64
 ἔνοχος εἴη τῇ γραφῇ; ὃς ἀντὶ μὲν τοῦ μὴ νομίζειν θεοὺς,
 ὡς ἐν τῇ γραφῇ γέγραπτο, φανερὸς ἦν θεραπεύων τοὺς
 θεοὺς μάλιστα πάντων ἀνθρώπων· ἀντὶ δὲ τοῦ διαφθεί-
 ρειν τοὺς νέους, ὃ δὴ ὁ γραψάμενος αὐτὸν ἡτιᾶτο, φανερὸς
 410 ἦν τῶν συνόντων τοὺς πονηρὰς ἐπιθυμίας ἔχοντας τούτων
 μὲν παύων, τῆς δὲ καλλίστης καὶ μεγαλοπρεπεστάτης
 ἀρετῆς, ἣ πόλεις τε καὶ οἶκοι εὖ οἰκοῦσι, προτρέπων

one. Cf. τούτους εὖ ποιήσαντες ἀπο-
 πέμπετε *Cyr.* viii. 7. 27.

62. ἔμοι δὴ κτλ. : with allusion to
 i. i. 1, where see on μὲν and τῇ πόλει.
 — καὶ δέ : see on κάκεινος δέ i. i. 3. —
 τούτοις : refers, by 'synesis,' to the
 collective τῆς. H. 633. Cf. ἕκαστος,
 αὐτοὶ 54. — θάνατος : for the omis-
 sion of the art. with a pred. noun or
 adj., see G. 956 ; H. 669.

63. ἀλλὰ μὴν : see on i. i. 6. —
 πολέμου κακῶς συμβάντος : of a war's
 turning out badly. The participle
 contains the main idea, and the
 whole phrase may be conveniently
 const. as objective gen. with αἴτιος.

G. 1139, 1140 ; H. 753, and e. Cf.
 the acc. with prep. in such phrases
 as μετὰ Κῦρον θανόντα *after Cyrus's*
death, and the Lat. ab urbe con-
 dita.

64. ἔνοχος εἴη : *be liable to* (lit.
held in). — ὃς : see on 1. — νομίζειν :
 as in i. i. 1. — γέγραπτο : *stood*
charged. The aug. omitted, as freq.
 with the plpf. in prose, apparently
 for the sake of euphony. — ὃ, αὐτόν :
 for the double acc., see G. 1076 ;
 H. 725. Cf. οὐκ αἰτιῶμαι τὰδε τὸν
 θεόν *Cyr.* vii. 2. 22, τὸ γενόμενον
 τὸ θεῖον αἰτιᾶσθαι *Hell.* vii. 5. 12.
 — εὖ οἰκοῦσι : *are prosperous*. Cf.

ἐπιθυμῆν· ταῦτα δὲ πράττων πῶς οὐ μεγάλης ἄξιος ἦν τιμῆς τῇ πόλει;

Ὡς δὲ δὴ καὶ ὠφελεῖν ἐδόκει μοι τοὺς συνόντας τὰ 3
μὲν ἔργῳ δεικνύων ἑαυτὸν οἷος ἦν, τὰ δὲ καὶ διαλεγόμενος,
τούτων δὴ γράψω ὅποσα ἂν διαμνημονεύσω. τὰ μὲν
τοῖνυν πρὸς τοὺς θεοὺς φανερὸς ἦν καὶ ποιῶν καὶ λέγων
5 ἥπερ ἡ Πυθία ὑποκρίνεται τοῖς ἐρωτῶσι πῶς δεῖ ποιεῖν ἢ
περὶ θυσίας ἢ περὶ προγόνων θεραπέας ἢ περὶ ἄλλον
τινὸς τῶν τοιούτων· ἥ τε γὰρ Πυθία νόμῳ πόλεως ἀναιρεῖ
ποιοῦντας εὖσεβῶς ἂν ποιεῖν, Σωκράτης τε οὕτω καὶ
αὐτὸς ἐποίει καὶ τοῖς ἄλλοις παρῆνει, τοὺς δὲ ἄλλως πως

ποῖαι δὲ πόλεις νομίμως ἂν οἰκῆσιαν;
Cyr. viii. i. 2. In Homer, the meaning of *ναιετᾶν*, *ναλεῖν* is, in like manner, weakened to something like *εἶναι*. — *μεγάλης τιμῆς*: such as the reward suggested in Plato *Apol.* 36 D. — *ἄξιος τῇ πόλει*: as in i. i. 1.

3. In the two preceding chapters it was shown that Socrates did not influence his followers to their injury (negative proof); in what follows, it is shown in detail that he understood how to encourage them in all that is good, by word and example (positive proof). His piety is first depicted, and especially the manner in which he would have the gods honored; afterwards, his temperance in all bodily pleasures is described.

1. ὥς, δῆ: (to show) that, really. — καὶ ὠφελεῖν: even to be aiding, not only to be abstaining from injuring. — τὰ μὲν, τὰ δέ: partly, partly. G. 982; H. 654 b. — δεικνύων ἑαυτὸν, οἷος ἦν: for the 'prolepsis,' see on *συνουσίαν* i. 2. 13. — διαμνημονεύσω: for the mode, see

G. 1434; H. 916. — τὰ μὲν τοῖνυν: *τοῖνυν* indicates the transition to the detailed discussion of what has been announced; *μὲν* introduces the first part of the discussion, and *δέ* at the beginning of 5, the second. — ἡ Πυθία: the *Pythia*, the priestess of Apollo at Delphi. For an account of the oracles in general, and the Delphic oracle in particular, see Gardner and Jevons, *Manual of Greek Antiq.*, pp. 106, 107, 264, 265. — πῶς: see on *τίσι* i. i. 1. — προγόνων θεραπέας: for the place of ancestor worship in Greek religion, see Gardner and Jevons, p. 72 ff. — ἥ τε γὰρ Πυθία, Σωκράτης τε: "for as the *Pythia*, so *Socrates*." Cf. ἐγὼ τε γάρ, αἱ τε πόλεις ii. i. 9. — ἀναιρεῖ: the technical term for the answers of the *Pythia*. Cf. καὶ ἀνείλεν αὐτῷ ὁ Ἀπόλλων θεοῖς οἷς ἔδει θύειν *An.* iii. i. 16. — παρῆνει: sc. ποιεῖν. Cf. *Deinceps in lege est, ut de ritibus patriis colantur optimi: de quo cum consularent Athenienses Apollinem*

10 ποιοῦντας περιέργους καὶ ματαίους ἐνόμιζεν εἶναι. καὶ 2
 εὔχετο δὲ πρὸς τοὺς θεοὺς ἀπλῶς τὰγαθὰ διδόναι, ὡς τοὺς
 θεοὺς κάλλιστα εἰδότας ὅποια ἀγαθὰ ἐστι· τοὺς δ'
 εὐχομένους χρυσίον ἢ ἀργύριον ἢ τυραννίδα ἢ ἄλλο τι
 τῶν τοιούτων οὐδὲν διάφορον ἐνόμιζεν εὔχεσθαι ἢ εἰ
 15 κυβείαν ἢ μάχην ἢ ἄλλο τι εὐχοίντο τῶν φανερώς ἀδήλων
 ὅπως ἀποβήσοιτο. θυσίας δὲ θύων μικρὰς ἀπὸ μικρῶν 3
 οὐδὲν ἡγείτο μειοῦσθαι τῶν ἀπὸ πολλῶν καὶ μεγάλων
 πολλὰ καὶ μεγάλα θύοντων. οὔτε γὰρ τοῖς θεοῖς ἔφη
 καλῶς ἔχειν, εἰ ταῖς μεγάλαις θυσίαις μᾶλλον ἢ ταῖς
 20 μικραῖς ἔχαιρον· πολλάκις γὰρ ἂν αὐτοῖς τὰ παρὰ τῶν
 πονηρῶν μᾶλλον ἢ τὰ παρὰ τῶν χρηστῶν εἶναι κεχα-
 ρισμένα· οὔτ' ἂν τοῖς ἀνθρώποις ἄξιον εἶναι ζῆν, εἰ τὰ
 παρὰ τῶν πονηρῶν μᾶλλον ἢν κεχαρισμένα τοῖς θεοῖς ἢ
 τὰ παρὰ τῶν χρηστῶν· ἀλλ' ἐνόμιζε τοὺς θεοὺς ταῖς παρὰ
 25 τῶν εὐσεβεστάτων τιμαῖς μάλιστα χαίρειν. ἐπαινέτης δ'
 ἦν καὶ τοῦ ἔπους τούτου·

“καὶ δὲ δύναμιν δ' ἔρδειν ἱέρ' ἀθανάτοισι θεοῖσι·”

Pythium, quas potissimum religiones (rites) tenerent, oraculum editum est, eas quae essent in more maiorum Cic. de Legg. ii. 15. 40.

2. εὔχετο πρὸς τοὺς θεοὺς: εὐχεσθαι πρὸς τινα is usual when an inf. follows. Kr. Spr. 48. 7. 14. Cf. Ξέρξης εὔχετο πρὸς τὸν ἥλιον Hdt. vii. 54. — ὡς εἰδότας: see on ὡς προσημαίνοντος i. i. 4. τοὺς θεοὺς is purposely repeated. For the thought, cf. Socrates, inquit, nihil ultra petendum a diis immortalibus arbitrabatur, quam quid unicuique esset utile, nos autem id plerumque votis ex-

petere, quod non impetrasse melius foret Valer. Max. vii. 2. — εἰ εὐχοίντο: for the ellipsis of the apod., see G. 1420; H. 905 a, 3. — ὅπως ἀποβήσοιτο: depends on ἀδήλων (sc. δυνων). See on i. i. 6.

3. μειοῦσθαι: fall short of. — καλῶς ἔχειν: without ἂν, after the analogy of καλῶς εἶχε, καλὸν ἦν, ἐξῆν, etc. See G. 1400; H. 897. — εἰ ἔχαιρον: for the impf. in dependent clauses of indirect discourse, see GMT. 691; H. 936. — ἂν εἶναι κεχαρισμένα: sc. εἰ ἔχαιρον. — καὶ δὲ δύναμιν: equivalent to κατὰ δύναμιν. For the 'apocope' and 'assimilation,' see G. 53; H. 84D. The verse is from Hesiod

καὶ πρὸς φίλους δὲ καὶ ξένους καὶ πρὸς τὴν ἄλλην δίαι-
 ταν καλὴν ἔφη παραίνεσιν εἶναι τὴν “καὶ δύναμιν δ’
 30 ἔρδειν.” εἰ δέ τι δόξειεν αὐτῷ σημαίνεσθαι παρὰ τῶν 4
 θεῶν, ἦττον ἂν ἐπείσθη παρὰ τὰ σημαίνόμενα ποιῆσαι ἢ
 εἴ τις αὐτὸν ἔπειθεν ὁδοῦ λαβεῖν ἡγεμόνα τυφλὸν καὶ μὴ
 εἰδότα τὴν ὁδὸν ἀντὶ βλέποντος καὶ εἰδότος· καὶ τῶν ἄλλων
 δὲ μωρίαν κατηγορεῖ, οὔτινες παρὰ τὰ ὑπὸ τῶν θεῶν σημα-
 35 νόμενα ποιουσί τι, φυλαττόμενοι τὴν παρὰ τοῖς ἀνθρώποις
 ἀδοξίαν. αὐτὸς δὲ πάντα τὰνθρώπινα ὑπερεώρα πρὸς τὴν
 παρὰ θεῶν συμβουλίαν.

Διαίτη δὲ τὴν τε ψυχὴν ἐπαίδευσε καὶ τὸ σῶμα, ἥ 5
 χρώμενος ἂν τις, εἰ μὴ τι δαιμόνιον εἴη, θαρραλέως καὶ
 40 ἀσφαλῶς διάγοι καὶ οὐκ ἂν ἀπορήσειε τοσαύτης δαπά-
 νης. οὕτω γὰρ εὐτελὴς ἦν ὥστ’ οὐκ οἶδ’ εἴ τις οὕτως ἂν
 ὀλίγα ἐργάζοιτο ὥστε μὴ λαμβάνειν τὰ Σωκράτει
 ἀρκοῦντα· σίτῳ μὲν γὰρ τοσούτῳ ἐχρήτο ὅσον ἡδέως

Works and Days 336. — τὴν ἄλλην
 δίαιταν: “our other relations in life.”
 τὴν καὶ δύναμιν δ’ ἔρδειν: *the admoni-*
tion (παραινέσιν) to act according to our
powers. Cf. τὸ γνῶθι σαυτὸν iv. 2. 24.

4. εἰ δόξειεν αὐτῷ: “as often as it
 seemed to him.” See on ἐπεῖ i. 2. 57.
 — ἂν ἐπείσθη: the prot. really sug-
 gested by this apod. is εἴ τις αὐτὸν
 ἔπειθεν, *if any one tried to per-*
suade him; and this prot. is found,
 without its apod., in the next
 sentence. — ἔπειθεν: impf. of at-
 tempted and continued past action.
 — τῶν ἄλλων: for the gen. with
 compounds of κατά, see G. 1123; H.
 752. — πάντα, ὑπερεώρα: see on i. 2.
 9. — πρὸς: *in comparison with*, as in
 i. 2. 52. The Lat. ad is used in the
 same sense.

5. χρώμενος: for the participle
 of cond., see on λέγων i. 1. 20. — τι
 δαιμόνιον: “something extraordi-
 nary.” Cf. ἢν μὴ τι δαιμόνιον κωλύῃ
Eq. xi. 13. For the two prots. with
same apod., see GMT. 510. — καὶ
οὐκ ἂν . . . δαπάνης: and would not
lack the means for such an outlay.
 For the gen. of plenty or want, see
 G. 1112; H. 743. — εὐτελής (sc. ἡ
 δίαιτα): *frugal. — οὐκ οἶδ’ εἴ τις:*
“scarcely any one.” — ἐργάζοιτο:
would work for, potential optative
For ἐργάζομαι in this sense, cf. τὰ ἐπι-
τήδεια ἐργάζεσθαι ii. 8. 2. — ὥστε
 μὴ λαμβάνειν: for the inf. of result,
 see G. 1450; H. 953. — τὰ Σωκράτει
 ἀρκοῦντα: *what sufficed for Socrates.*
 For the thought, cf. i. 6. 4. — ἡδέως:
with relish. Cf. ἥδιστα ἐσθίων i. 6. 5.

ἥσθιε, καὶ ἐπὶ τοῦτο οὕτω παρεσκευασμένος ἦι ὥστε τὴν
 45 ἐπιθυμίαν τοῦ σίτου ὄψον αὐτῷ εἶναι· ποτὸν δὲ πᾶν ἡδὺ
 ἦν αὐτῷ διὰ τὸ μὴ πίνειν, εἰ μὴ διψῶη. εἰ δέ ποτε 6
 κληθεὶς ἐθελήσειεν ἐπὶ δεῖπνον ἔλθειν, ὃ τοῖς πλείστοις
 ἐργωδέστατόν ἐστιν, ὥστε φυλάξασθαι τὸ ὑπὲρ τὸν κόρον
 ἐμπίπλασθαι, τοῦτο ραδίως πάννυ ἐφυλάττετο. τοῖς δὲ μὴ
 50 δυναμένοις τοῦτο ποιεῖν συνεβούλενε φυλάττεσθαι τὰ
 πείθοντα μὴ πεινῶντας ἐσθίειν μηδὲ διψῶντας πίνειν·
 καὶ γὰρ τὰ λυμαινόμενα γαστέρας καὶ κεφαλὰς καὶ ψυχὰς
 ταύτ' ἔφη εἶναι. οἷεσθαι δ' ἔφη ἐπισκώπτων καὶ τὴν 7
 Κίρκην ὅς ποιεῖν τοιούτοις τοὺς πολλοὺς δειπνίζουσιν·
 55 τὸν δὲ Ὀδυσσεά Ἑρμοῦ τε ὑποθημοσύνη καὶ αὐτὸν
 ἐγκρατῇ ὄντα καὶ ἀποσχόμενον τοῦ ὑπὲρ τὸν κόρον τῶν
 τοιούτων ἄπτεσθαι, διὰ ταῦτα οὐ γενέσθαι ἔν. τοιαῦτα 8
 μὲν περὶ τούτων ἔπαιζεν ἄμα σπουδάζων.

— ἐπὶ τοῦτο : i.e. ἐπὶ τὸ ἐσθίειν. — τὴν ἐπιθυμίαν ὄψον εἶναι : cf. λιμῶ δὲ ὅσα-περ ὄψω διαχρήσθε *Cyr.* i. 5. 12. Cf. the Lat. proverb *fames optimum condimentum*. Athenaeus (4, p. 157) describes Socrates as taking long walks in the evening, 'to collect,' as he said, 'sauce (ὄψον) for his supper.' — διὰ τὸ πίνειν : see on ἐπὶ τὸ φροντίζειν i. 1. 12.

6. ὁ : precedes its grammatical antec. τοῦτο. — ὥστε φυλάξασθαι : namely, to guard against, added in explanation of the rel. clause. For ὥστε with the inf., instead of the simple inf. as subj., see GMT. 588. — τὰ πείθοντα κτλ. : "tempting dishes." Cf. ὁ Σωκράτης παρακλεινόμενος φυλάττεσθαι τῶν βρωμάτων ὅσα μὴ πεινῶντας ἐσθίειν ἀναπείθει (as persuade those who are not hungry to eat) *Plut. Mor.* 128 D. For ἐσθίειν and πίνειν as

objs. of πείθοντα, see G. 1519; H. 948.

7. τὴν Κίρκην : the famous sorceress who bewitched the companions of Odysseus. Cf. *Hom.* κ 229 ff. — τοὺς πολλοὺς : opposed to τὸν Ὀδυσσεά. For the double acc. with ποιεῖν, see G. 1077; H. 726. — ὑποθημοσύνη : Ionic for συμβουλῇ, like ὑποτίθεσθαι for συμβουλεύειν. — ὄντα : causal. — τοῦ ἄπτεσθαι : for the gen. of the articular inf. with verbs of hindering or freedom, see G. 1549; H. 963. — διὰ ταῦτα : like εἴτα, ἔπειτα, οὕτως, often used after participles to bring out the relation (in this case a causal one) of these to the main verb. GMT. 857; H. 976 b.

8. ἔπαιζεν ἄμα σπουδάζων : "he used to say jestingly but with an earnest inner meaning." See on

Ἀφροδισίων δὲ παρήνει τῶν καλῶν ἰσχυρῶς ἀπέχε-
 60 σθαι· οὐ γὰρ ἔφη ῥάδιον εἶναι τῶν τοιούτων ἀπτόμενον
 σωφρονεῖν. ἀλλὰ καὶ Κριτόβουλον ποτε τὸν Κρίτωνος
 πυθόμενος ὅτι ἐφίλησε τὸν Ἀλκιβιάδου υἱὸν καλὸν ὄντα,
 παρόντος τοῦ Κριτοβούλου ἤρετο Ξενοφῶντα· “Εἰπέ μοι,” 9
 ἔφη, “ὦ Ξενοφῶν, οὐ σὺ Κριτόβουλον ἐνόμιζες εἶναι τῶν
 65 σωφρονικῶν ἀνθρώπων μᾶλλον ἢ τῶν θρασέων, καὶ τῶν
 προνοητικῶν μᾶλλον ἢ τῶν ἀνοήτων τε καὶ ῥίποκινδύνων;”
 “Πάννυ μὲν οὖν,” ἔφη ὁ Ξενοφῶν. “Νῦν τοίνυν νόμιζε
 αὐτὸν θερμουργότατον εἶναι καὶ λεωργότατον· οὗτος καὶ
 εἰς μαχαίρας κυβιστήσκει καὶ εἰς πῦρ ἄλοιτο.” “Καὶ τί 10
 70 δῆ,” ἔφη ὁ Ξενοφῶν, “ἰδὼν ποιοῦντα τοιαῦτα κατέγνωκας
 αὐτοῦ;” “Οὐ γὰρ οὗτος,” ἔφη, “ἐτόλμησε τὸν Ἀλκιβιά-
 δου υἱὸν φιλήσαι, ὄντα εὐπροσωπότατον καὶ ὠραιότατον;”
 “Ἄλλ’ εἰ μέντοι,” ἔφη ὁ Ξενοφῶν, “τοιούτῳ ἐστι τὸ

iv. i. 1. — τῶν καλῶν: limiting gen. with ἀφροδισίων. G. 1085; H. 729. Cf. τοῖς τῶν ὠραίων ἀφροδισίοις ἡδόμενοι ii. 6. 22. — ἀπτόμενον: see on πιστεύων i. i. 5. — ἀλλὰ καί: atque adeo. — Κριτόβουλον: for the ‘prolepsis,’ see on i. 2. 13. In Oec. ii. 7, Socrates says to Critobulus ὁρῶ σε οἰόμενον πλουτεῖν καὶ ἀμελῶς μὲν ἔχοντα πρὸς τὸ μηχανᾶσθαι χρήματα, παιδικoῖς δὲ πράγμασι προσέχοντα τὸν νοῦν (giving your mind to frivolous matters). — τὸν Ἀλκιβιάδου υἱόν: as Alcibiades, so far as known, had but one son, born in 416, after the probable date of this conversation, it has been conjectured that both here and in 10 the reference is to Clinias, the son of Axiochus and a cousin of Alcibiades. Cf. Sym. iv. 12.

9. εἰπέ: for the accent, see on i. 2. 41. — ἀνθρώπων: for the partitive pred. gen., see on τῶν τριάκοντα i. 2. 31. — ῥίποκινδύνων: foolhardy, lit. hurlers of risks. — λεωργότατον: one who will do anything, hence most reckless. — εἰς μαχαίρας κτλ.: proverbial expressions for incurring great risks. Cf. δοκεῖ οὖν μοι εἰς μαχαίρας κυβιστᾶν κινδύνον ἐπίδειγμα (an exhibition) εἶναι, ὃ συμποσίῳ οὐδὲν προσήκει Sym. vii. 3. — εἰς πῦρ ἄλοιτο: cf. ἐγὼ μετὰ Κλεινίου καὶ διὰ πυρὸς ἰσθῆν Sym. iv. 16.

10. τί: obj. of ποιοῦντα. — τοιαῦτα κατέγνωκας αὐτοῦ: have you formed such a bad opinion of him. For the gen. and acc. with compounds of κατά, cf. 4. — οὐ γάρ: in a question containing a quick retort, as in ii. 3. 16. — ἀλλ’ εἰ μέντοι: at si profecto. — τὸ

ῥυποκίνδυνον ἔργον, καὶ ἐγὼ δοκῶ μοι τὸν κίνδυνον τοῦτον
 75 ὑπομείναι.” “ὦ τλήμων,” ἔφη ὁ Σωκράτης, “καὶ τί ἂν οἶει 11
 παθεῖν καλὸν φιλήσας; ἄρ’ οὐκ ἂν αὐτίκα μάλα δοῦλος
 μὲν εἶναι αὐτ’ ἐλευθέρου, πολλὰ δὲ δαπανᾶν εἰς βλαβερὰς
 ἡδονάς, πολλὴν δὲ ἀσχολίαν ἔχειν τοῦ ἐπιμεληθῆναι τινος
 καλοῦ καγαθοῦ, σπουδάζειν δ’ ἀναγκασθῆναι ἐφ’ οἷς οὐδ’
 80 ἂν μαινόμενος σπουδάσειεν;” “ὦ Ἡράκλεις,” ἔφη ὁ 12
 Ξενοφῶν, “ὡς δεινὴν τινα λέγεις δύναμιν τοῦ φιλήματος
 εἶναι.” “Καὶ τοῦτο,” ἔφη ὁ Σωκράτης, “θαυμάζεις; οὐκ
 οἶσθα,” ἔφη, “ὅτι τὰ φαλάγγια, οὐδ’ ἡμιωβελιαῖα τὸ μέγε-
 θος ὄντα, προσαιψάμενα μόνον τῷ στόματι ταῖς τε ὀδύναις
 85 ἐπιτρίβει τοὺς ἀνθρώπους καὶ τοῦ φρονεῖν ἐξίστησιν;”
 “Ναὶ μὰ Δί’,” ἔφη ὁ Ξενοφῶν. “ἐνίησι γάρ τι τὰ φαλάγ-
 για κατὰ τὸ δῆγμα.” “ὦ μῶρε,” ἔφη ὁ Σωκράτης, “τοὺς 13
 δὲ καλοὺς οὐκ οἶει φιλοῦντας ἐνιέναι τι, ὅτι σὺ οὐχ
 ὀρᾷς; οὐκ οἶσθ’ ὅτι τοῦτο τὸ θηρίον ὃ καλοῦσι καλὸν
 90 καὶ ὠραῖον, τοσοῦτῳ δεινότερόν ἐστι τῶν φαλαγγίων,

ῥυποκίνδυνον ἔργον: “what you have just described as a foolhardy act.” τὸ is equivalent to illud. — ἂν ὑπομείναι: see on ἂν ποτε κινήθῃναι i. i. 14.

11. ἄρ’ οὐκ: For the interr. particle, see G. 1603; H. 1015. — πολλὴν δὲ ἀσχολίαν κτλ.: “to have no leisure for giving attention to any noble or honorable thing,” lit. *to have great lack of leisure*. For the gen. of the articular inf., see GMT. 798; H. 959. — ἐφ’ οἷς: sc. ἐπὶ τοῖς as antecedent. ἐπὶ with the dat. here denotes the motive or end in view. See G. 1210, 2 c; H. 799, 2 c. — μαινόμενος: for the omission of the art. with a subst. participle, see G. 1560, 2; H. 966.

12. Ἡράκλεις: for the decl., see on Περικλῆς i. 2. 41. — ὡς δεινὴν τινα: *what a terrible sort of thing*. τίς, like Lat. *quidam*, may be added to adjs. to express indefiniteness of nature. G. 1016; H. 702. — τὰ φαλάγγια: for the generic art., see G. 950; H. 659. — ὄντα: concessive. — τοῦ φρονεῖν ἐξίστησι: *mente destituit, deprives of reason*. Cf. ἐξιστάμενοι τοῦ ἀναλογίζεσθαι ii. i. 4. — ἐνίησι, κατὰ τὸ δῆγμα: *inject along with their bite*.

13. τοὺς δὲ καλοὺς κτλ.: with ellipsis of the correlative μέν clause τὰ μὲν φαλάγγια ἐνιέναι τι λέγεις. Cf. οὐ δ’ ἔφον iii. 3. 11. — θηρίον: for the application of this term to human beings, cf. iii. 11. 11. — τοσοῦτῳ

ὅσῳ ἐκείνα μὲν ἀψάμενα, τοῦτο δὲ οὐδ' ἀπτόμενον [, ἐάν τις αὐτὸ θεᾷται,] ἐνίησί τι καὶ πάννυ πρόσωθεν τοιοῦτον ὥστε μαίνεσθαι ποιεῖν; [ἴσως δὲ καὶ οἱ Ἑρωτες τοξόται διὰ τοῦτο καλοῦνται, ὅτι καὶ πρόσωθεν οἱ καλοὶ τιτρώσκουσιν.] ἀλλὰ συμβουλευώ σοι, ὦ Ξενοφῶν, ὁπόταν ἴδῃς τινὰ καλόν, φεύγειν προτροπάδην. σοὶ δέ, ὦ Κριτόβουλε, συμβουλευώ ἀπειναντίσαι· μόλις γὰρ ἂν ἴσως ἐν τοσούτῳ χρόνῳ [τὸ δῆγμα] ὑγίης γένοιο." οὕτω δὲ καὶ ἀφροδι-
 14 σιάζειν τοὺς μὴ ἀσφαλῶς ἔχοντας πρὸς ἀφροδίσια ᾤετο
 100 χρῆναι πρὸς τοιαῦτα οἷα, μὴ πάννυ μὲν δεομένου τοῦ σώματος, οὐκ ἂν προσδέξαιτο ἢ ψυχὴν, δεομένου δέ, οὐκ ἂν πράγματα παρέχοι, αὐτὸς δὲ πρὸς ταῦτα φανερός ᾦν οὕτω παρεσκευασμένος ὥστε ῥᾶον ἀπέχεσθαι τῶν καλλίστων καὶ ὠραιοτάτων ἢ οἱ ἄλλοι τῶν αἰσχίστων καὶ ἄωροτάτων.
 105 [περὶ μὲν δὲ βρώσεως καὶ πόσεως καὶ ἀφροδισίων οὕτω 15 παρεσκευασμένος ᾦν· καὶ ᾤετο οὐδὲν ἂν ἦττον ἀρκοῦντως ἥδεσθαι τῶν πολλὰ ἐπὶ τούτοις πραγματευομένων, λυπεῖσθαι δὲ πολὺν ἔλαττον.]

δεινότερον, ὅσῳ: *as much more dangerous, in proportion as*. In the clauses introduced by ὅσῳ there is another comparison, between the easier method of avoiding (suggested by ἀψάμενα), and the more difficult one (suggested by οὐδ' ἀπτόμενον): *Cf. Cyr. vi. 2. 19.* — ἐκείνα, τοῦτο: τοῦτο sometimes, as here, refers to what is nearer in importance to the speaker, though more remote in the sentence. ἐκείνα, therefore, refers to τῶν φαλαγγίων.

14. καί: refers back to the advice given in 6, which here finds its application to sensual pleasures. For the thought, *cf. Sym. iv. 38.* —

ἀφροδισιάζειν: *const. with πρὸς τοιαῦτα.*

15. οὕτω παρεσκευασμένος ᾦν: *sic paratam sententiam habebat.* — ἂν ἥδεσθαι: *see on ἂν κινήθῃαι i. 1. 14.* — λυπεῖσθαι: *sc. ἂν.*

4. In a conversation with Aristodemus, Socrates shows that there are gods: they have given to man powers of mind and body admirably adapted to his needs: and they will care for his welfare, if he will only honor them. Whoever is thoroughly convinced of this is lastingly won to virtue. So Socrates understood not only τὸ προτρέπειν, but also τὸ προάγειν ἐπ' ἀρετήν.

Εἰ δέ τινες Σωκράτην νομίζουσιν, ὡς ἔνιοι γράφουσιν 4
 τε καὶ λέγουσι περὶ αὐτοῦ τεκμαιρόμενοι, προτρέψασθαι
 μὲν ἀνθρώπους ἐπ' ἀρετὴν κράτιστον γεγονέναι, προαγα-
 γεῖν δ' ἐπ' αὐτὴν οὐχ ἱκανόν, σκεψάμενοι μὴ μόνον ἃ
 5 ἐκείνος κολαστηρίου ἕνεκα τοὺς πάντ' οἰομένους εἰδέναι
 ἐρωτῶν ἤλεγχεν, ἀλλὰ καὶ ἃ λέγων συνημέρευε τοῖς συν-
 διατρίβουσι, δοκιμαζόντων εἰ ἱκανὸς ἦν βελτίους ποιεῖν
 τοὺς συνόντας. λέξω δὲ πρῶτον ἃ ποτε αὐτοῦ ἤκουσα 2
 περὶ τοῦ δαιμονίου διαλεγομένου πρὸς Ἀριστόδημον τὸν
 10 μικρὸν ἐπικαλούμενον. καταμαθὼν γὰρ αὐτὸν οὔτε θύοντα
 τοῖς θεοῖς οὔτε μαντικῇ χρώμενον, ἀλλὰ καὶ τῶν ποιούν-
 των ταῦτα καταγελῶντα, "Εἰπέ μοι," ἔφη, "ὦ Ἀριστόδημε,
 ἔστιν οὐστinas ἀνθρώπους τεθαύμακας ἐπὶ σοφία;"

1. **τεκμαιρόμενοι**: "conjecturing, on superficial observation," without obj., as in *Cyr.* i. 3. 5. — **προτρέψασθαι**: that Socrates regarded the most important step as taken when enthusiasm for virtue had been aroused, is stated by several writers, e.g., *Plut. Mor.* p. 798 B, *Plato Rep.* i. 336. Cf. ut Socratem illum solitum aiunt dicere, perfectum sibi opus esse, si quis satis esset concitatus cohortatione sua ad studium cognoscendae percipiendaeque virtutis: quibus enim id persuasum esset, ut nihil mallent se esse quam bonos viros, iis reliquam facilem esse doctrinam *Cic. de Or.* i. 47. — **σκεψάμενοι, δοκιμαζόντων**: "let them first examine, and then decide." — **μή**: instead of οὐ, as the participle is subordinated to the inv. *δοκιμαζόντων*. G. 1614; H. 1027. — ἃ

ἐρωτῶν ἤλεγχεν: the questions by which he used to refute, e.g., iii. 6, iv. 2. — **συνδιατρίβουσι**: see on τῶν συνόντων i. 1. 4. — **εἰ ἦν**: for the mode, see G. 1487; H. 932.

2. ἃ **ποτε αὐτοῦ ἤκουσα διαλεγομένου**: a conversation of his that I once heard. For the supplementary participle, see on i. 1. 11. — **τοῦ δαιμονίου**: the Deity, as manifested to men. — **Ἀριστόδημον**: afterward a warm friend of Socrates; cf. Ἀριστόδημος ἦν τις, Κυδαθηναίεύς, σμικρός, ἀνυπόδητος αἰεὶ, Σωκράτους ἐραστὴς ὢν ἐν τοῖς μάλιστα τῶν τότε *Plato Sym.* 173 B. — **θύοντα**: for the supplementary participle in indirect discourse, cf. i. 2. 14. — **ἀλλὰ καὶ**: but even. — **τῶν ποιούντων**: for the gen., cf. τῶν ἄλλων i. 3. 4. — **ἔστιν οὐστinas**: equivalent to ἄρα ἐνίοις. G. 1029; H. 998 c. — **τεθαύμακας**: admire, i.e. "have come to admire." — **σοφία**: genius.

“Ἐγωγε,” ἔφη. καὶ ὅς, “Λέξον ἡμῖν,” ἔφη, “τὰ ὀνόματα 3
 15 αὐτῶν.” “Ἐπὶ μὲν τοίνυν ἐπῶν ποιήσει Ὀμηρον ἔγωγε
 μάλιστα τεθαύμακα, ἐπὶ δὲ διθυράμβῳ Μελανιππίδην,
 ἐπὶ δὲ τραγῳδίᾳ Σοφοκλέα, ἐπὶ δὲ ἀνδριαντοποιίᾳ Πολύ-
 κλειτον, ἐπὶ δὲ ζωγραφίᾳ Ζεῦξιν.” “Πότερά σοι δοκοῦσιν 4
 οἱ ἀπεργαζόμενοι εἰδῶλα ἄφρονά τε καὶ ἀκίνητα ἀξιο-
 20 θανμαστότεροι εἶναι ἢ οἱ ζῶα ἔμφρονά τε καὶ ἐνεργά;”
 “Πολύ, νῆ Δία, οἱ ζῶα, εἴπερ γε μὴ τύχῃ τινί, ἀλλὰ ἀπὸ
 γνώμης ταῦτα γίγνεται.” “Τῶν δὲ ἀτεκμάρτως ἐχόντων
 ὅτον ἔνεκα ἔστι, καὶ τῶν φανερώς ἐπ’ ὠφελείᾳ ὄντων
 πότερα τύχης καὶ πότερα γνώμης ἔργα κρίνεις;” “Πρέπει
 25 μὲν τὰ ἐπ’ ὠφελείᾳ γιγνόμενα γνώμης εἶναι ἔργα.”

3. καὶ ὅς: *and he*. For the rel. in its original dem. meaning, see G. 1023, 2; H. 275 b. — τοίνυν: *well then*. — ἐπῶν ποιήσει: *epic poetry*. — διθυράμβῳ: often in pl., like ἱαμβοί, ἀνάπαιστοι, hence some editors read ἐπὶ δὲ διθυράμβων (*sc. ποιήσει*). — Μελανιππίδην: there were two lyric poets of this name, grandfather and grandson, both of the island Melos. The younger was a contemporary of Socrates, and is prob. the one here meant. — Σοφοκλέα: the famous tragic poet of Athens, 495–406 B.C. — Πολύκλειτον: the sculptor, of Sicyon, who flourished about 430 B.C. and was celebrated for his statues of athletes. — Ζεῦξιν: the painter, of Heraclea in Magna Graecia, of about the same date. For an account of these artists, see Tarbell's *History of Greek Art*.

4. πότερα, ἢ: for the use of particles in alternative questions, see G. 1606; H. 1017. πότερα is omitted in translation. — εἴπερ γε: an emphatic

if indeed, intimating that Aristodemus reserves decision on this point. Cf. καὶ εἴπερ γέ τινας δέοι, περὶ τῆς ἀναιρέσεως οὐδένα μᾶλλον ἔχειν αὐτοὺς αἰτιάσασθαι ἢ τοὺς, οἷς προσετάχθη and if blame should attach to any one with regard to the failure to rescue (the shipwrecked crews, after the battle of the Arginusae), they could hold no one more responsible than those to whom this duty had been assigned *Hell.* i. 7. 6. — τύχῃ τινί: obs. the difference between the dat. of means and ἀπὸ γνώμης, which suggests a creative agency. — τῶν . . . ἐχόντων . . . ἔστι: of those things which afford no indication of the purpose for which they exist. Cf. ἀδήλων ὅπως ἀποβήσοιτο i. 1. 6. The gens. τῶν ἐχόντων and τῶν ὄντων depend respectively upon the pronominal adjs. πότερα, πότερα. — πρέπει μὲν: it certainly stands to reason, with the inf. εἶναι as subj. of πρέπει. For μὲν with the force of μῆν, see H. 1037, 12.

“Οὐκ οὖν δοκεῖ σοι ὁ ἐξ ἀρχῆς ποιῶν ἀνθρώπους ἐπ’ ὠφέ- 5
 λείᾳ προσθεῖναι αὐτοῖς δι’ ὧν αἰσθάνονται ἕκαστα, ὀφθαλ-
 μούς μὲν ὥστε ὁρᾶν τὰ ὁρατά, ὦτα δὲ ὥστε ἀκούειν τὰ
 ἀκουστά; ὁσμῶν γε μήν, εἰ μὴ ῥίνες, προστετέθησαν, τί
 30 αὖ ἡμῖν ὄφελος ἦν; τίς δ’ αὖ αἰσθησις ἦν γλυκῶν καὶ
 δριμέων καὶ πάντων τῶν διὰ στόματος ἡδέων, εἰ μὴ
 γλῶττα τούτων γνώμων ἐνεργάσθη; πρὸς δὲ τούτοις οὐ 6
 δοκεῖ σοι καὶ τάδε προνοίας ἔργοις εἰκέναι, τό, ἐπεὶ
 ἀσθενῆς μὲν ἐστὶν ἡ ὄψις, βλεφάροις αὐτὴν θυρῶσαι, αὖ
 35 ὅταν μὲν αὐτῇ χρῆσθαι τι δέῃ ἀναπετάννυται, ἐν δὲ τῷ
 ὕπνῳ συγκλείεται; ὥς δ’ αὖ μὴδὲ ἄνεμοι βλάπτωσιν,
 ἡθμόν βλεφαρίδας ἐμφῦσαι· ὀφρύσι τε ἀπογεισῶσαι τὰ
 ὑπὲρ τῶν ὀμμάτων, ὥς μὴδ’ ὁ ἐκ τῆς κεφαλῆς ἰδρῶς
 κακουργῇ· τὸ δὲ τὴν ἀκοὴν δέχεσθαι μὲν πάσας φωνάς,
 40 ἐμπίπλασθαι δὲ μήποτε· καὶ τοὺς μὲν πρόσθεν ὀδόντας

5. οὐκ οὖν: nonne igitur. For the distinction between οὐκ οὖν and οὐκοῦν, see on ii. 1. 3. — ἐπ’ ὠφελείᾳ προσθεῖναι αὐτοῖς: bestowed upon them for a useful purpose. — δι’ ὧν αἰσθάνονται ἕκαστα: the organs through which they perceive different objects. For the omission of the antec., see on i. 2. 19. — ὀφθαλμούς, ὦτα: for the partitive appos., see on i. 2. 60. — ὁσμῶν: subjective gen. with ὄφελος. G. 1085, 2; H. 729 b. — γε μήν: further, employed here to avoid the monotony of a too frequent repetition of δέ. — εἰ μὴ προστετέθησαν: for the supposition contrary to fact, see G. 1397; H. 895. — ὄφελος: for defective nouns, see G. 289; H. 215 b. — τῶν διὰ στόματος ἡδέων: “things pleasant to the taste.” — γνώμων: a critic (not

to be confused with γνωμῶν). Cf. Eng. ‘gnomon’ of a sundial. For the pred. nom., see G. 907; H. 614.

6. οὐ δοκεῖ σοι κτλ.: do you not think that the following things also resemble works of design? τάδε introduces the infs. with τό as far as ἀπογεισῶσαι, and the remaining infs., beginning with τὸ δέχεσθαι, are summed up in ταῦτα οὕτω πεπραγμένα. — τὸ βλεφάροις αὐτὴν θυρῶσαι: the providing it with a door of eyelids, lit. dooring it with eyelids. Similarly ἀπογεισῶσαι below. For the denominative verbs, cf. φυτευσαμένῳ i. 1. 8. — αὐτῇ χρῆσθαι τι: to use it for any purpose. For the neut. pron. with χρᾶσθαι and the dat. of means, see H. 777 a. — ὥς αὖν: for αὖν in final clauses, see G. 1367; H. 882. — ἡθμόν: as a screen, pred. accusative,

πάσι ζώοις οἷους τέμνειν εἶναι, τοὺς δὲ γομφίους οἷους
 παρὰ τούτων δεξαμένους λαίνειν· καὶ στόμα μὲν, δι'
 οὗ ὦν ἐπιθυμῇ τὰ ζῶα εἰσπέμπεται, πλησίον ὀφθαλμῶν
 καὶ ῥινῶν καταθεῖναι· ἐπεὶ δὲ τὰ ἀποχωροῦντα δυσχερῆ,
 45 ἀποστρέψαι τοὺς τούτων ὄχετους [καὶ ἀπενεγκεῖν] ἢ
 δυνατὸν προσωτάτω ἀπὸ τῶν αἰσθήσεων· ταῦτα οὕτω προ-
 νοητικῶς πεπραγμένα ἀπορεῖς πότερα τύχης ἢ γνώμης
 ἔργα ἐστίν;” “Οὐ μὰ τὸν Δί’,” ἔφη, “ἀλλ’ οὕτω γε σκο- 7
 πουμένῳ πάνν ἔοικε ταῦτα σοφοῦ τινος δημιουργοῦ καὶ
 50 φιλοζῶου τεχνήμασι.” “Τὸ δὲ ἐμφῦσαι μὲν ἔρωτα τῆς
 τεκνοποιίας, ἐμφῦσαι δὲ ταῖς γειναμέναις ἔρωτα τοῦ ἐκτρέ-
 φειν, τοῖς δὲ τραφεῖσι μέγιστον μὲν πόθον τοῦ ζῆν, μέγιστον
 δὲ φόβον τοῦ θανάτου;” “Ἀμέλει καὶ ταῦτα ἔοικε μηχα-
 νήμασί τινος ζῶα εἶναι βουλευσαμένου.” “Σὺ δὲ σαντὸν 8
 55 δοκεῖς τι φρόνιμον ἔχειν;” “Ἐρώτα γοῦν καὶ ἀποκρινοῦ-
 μαί.” “Ἀλλοθι δὲ οὐδαμοῦ οὐδὲν οἶει φρόνιμον εἶναι;

—ζώοις: dat. of possessor. H. 768 b.
 —οἷους: i.e. τοιοῦτους, ὥστε. For
 οἷος alone with the inf., see G. 1526,
 last example; H. 1000. —τοὺς
 γομφίους: the molars. —παρὰ τούτων
 δεξαμένους λαίνειν: to receive it (the
 food) from these, and masticate it.
 —καταθεῖναι: placing, with resump-
 tion of the subj. of θυρῶσαι and
 ἀπογεισῶσαι. Here, as in 11, the
 Creator is thought of as an artist
 who arranges at will the mate-
 rials before him. —ἐπεὶ δυσχερῆ: sc.
 ἐστὶ. —ἀποστρέψαι καὶ ἀπενεγκεῖν:
 turning away and removing.—ἢ δυνα-
 τὸν προσωτάτω: quantum fieri
 potest remotissime.

7. οὐ μὰ τὸν Δία: sc. ἀπορῶ. For
 the particles of swearing, cf. i. 2. 9.
 —οὕτω γε σκοπουμένῳ (sc. τινί): to

any one considering it from that
 point of view. For the dat. of rela-
 tion, see on τῇ πόλει i. 1. 1. —τεχνή-
 μασι: contrivances. —τὸ δὲ ἐμφῦσαι:
 the omitted pred. (τίνι ταῦτα ἔοικε;) of
 this sent. may be readily antici-
 pated from the answer. —ἀμέλει:
 originally an imv. equivalent to *feel*
no anxiety, hence, as adv., *assuredly*.
 —μηχανήμασι: not essentially differ-
 ent from τεχνήμασι. —τινὸς ζῶα κτλ.:
 of one who has determined the exist-
 ence of living beings.

8. Aristodemus has now con-
 ceded the existence of a being who,
 with wise forethought, has pro-
 vided men with admirably contrived
 bodies and the impulse toward propa-
 gation and support of offspring. In
 this section, he is shown that the

καὶ ταῦτα εἰδὼς ὅτι γῆς τε μικρὸν μέρος ἐν τῷ σώματι πολλῆς οὐσης ἔχεις καὶ ὑγροῦ βραχὺ πολλοῦ ὄντος, καὶ τῶν ἄλλων δήπου μεγάλων ὄντων ἐκάστου μικρὸν μέρος λαβόντι
 60 τὸ σῶμα συνήρμοσταί σοι; νοῦν δὲ μόνον ἄρα οὐδαμοῦ ὄντα σὲ εὐτυχῶς πως δοκεῖς συναρπάσαι, καὶ τάδε τὰ ὑπερ-
 μεγέθη καὶ πλήθος ἄπειρα δι' ἀφροσύνην τινὰ οὕτως οἶει
 εὐτάκτως ἔχειν;" "Μὰ Δί'· οὐ γὰρ ὁρῶ τοὺς κυρίους, ὥσπερ 9
 τῶν ἐνθάδε γιγνομένων τοὺς δημιουργούς." "Οὐδὲ γὰρ
 65 τὴν σαυτοῦ σύ γε ψυχὴν ὁρᾷς, ἣ τοῦ σώματος κυρία ἐστίν·
 ὥστε κατὰ γε τοῦτο ἔξεστί σοι λέγειν ὅτι οὐδὲν γνώμη,
 ἀλλὰ τύχη πάντα πράττεις." καὶ ὁ Ἀριστόδημος, "Οὔτοι," 10
 ἔφη, "ἐγώ, ὦ Σώκρατες, ὑπερορῶ τὸ δαιμόνιον, ἀλλ' ἐκείνο

existence of gods may also be inferred from the intellectual nature of man. As the component elements (γῆ and ὑγρόν) of our bodies have been obtained from an external material universe, so our reason may be supposed to be a part of a Reason to be sought beyond ourselves; in default of whose presence and power the world of order could owe its existence to blind chance only. In opening this line of thought, Socrates begins with the abrupt question *σὺ δὲ σαυτὸν δοκεῖς τι φρόνιμον ἔχειν*; to which Aristodemus, not seeing the connection of this with the preceding discussion, cautiously answers: 'Well, ask on, and I will answer.' The substance of the passage is given by Cicero, *Pro Mil.* 31. 84. Cf. also his *De Nat. Deor.* ii. 6, Plato *Philebus* 30 A. — *καὶ ταῦτα, εἰδὼς*: and that too, although you know. For the participle, see on *κεκτημένος* i. 2. 1. — *νοῦν δὲ μόνον* κτλ.: but mind alone then, which

does not exist elsewhere, you think that you have caught up by some lucky chance? Cf. *unde enim hanc mentem homo arripuit? ut ait apud Xenophontem Socrates Cic. de Nat. Deor. ii. 6. 18.*

9. *μὰ Δία*: certainly, i.e. "I do not believe in an overruling intelligence." *μὰ Δία*, instead of *οὐ μὰ Δία*, may be used when a neg. precedes (as here *ἄλλοθι οὐδαμοῦ οὐδὲν εἶναι*), or follows, or is implied in the context. — *οὐδὲ γάρ*: why, neither. γάρ, in an answer, generally refers to an assertion implied in the question or statement preceding, or readily supplied from the connection, as here *οὐχ ὁρᾷς τοὺς κυρίους· οὐδὲ γάρ κτλ.* Cf. i. 3. 10, ii. 1. 2. — *κατὰ γε τοῦτο*: according to this reasoning, at least. For the position of γέ, see H. 1037, 1 a. Cf. *ἤκουσεν οὐδεὶς ἐν γε τῷ φανερώ* An. i. 3. 21.

10. *τὸ δαιμόνιον*: the Deity, as in 2. — *ἐκείνο*: expressing remoteness, hence chosen instead of *αὐτό*.

μεγαλοπρεπέστερον ἡγοῦμαι ἢ ὥς τῆς ἐμῆς θεραπείας
 70 προσδεῖσθαι.” “Οὐκουν,” ἔφη, “ὅσῳ μεγαλοπρεπέστερον
 ὃν ἀξιοῖ σέ θεραπεύειν, τοσούτῳ μᾶλλον τιμητέον αὐτό;”
 “Εὐ ἴσθι,” ἔφη, “ὅτι, εἰ νομίζοιμι θεοὺς ἀνθρώπων τι 11
 φροντίζειν, οὐκ ἂν ἀμελοῖην αὐτῶν.” “Ἐπειτ’ οὐκ οἶε
 φροντίζειν; οἱ πρῶτον μὲν μόνον τῶν ζώων ἀνθρωπον
 75 ὀρθὸν ἀνέστησαν· ἡ δὲ ὀρθότης καὶ προορᾶν πλεόν
 ποιεῖ δύνασθαι καὶ τὰ ὑπερθεῖν μᾶλλον θεᾶσθαι καὶ
 ἦττον κακοπαθεῖν οἷς καὶ ὄψιν καὶ ἀκοὴν καὶ στόμα
 ἐνεποίησαν· ἔπειτα τοῖς μὲν ἄλλοις ἐρπετοῖς πόδας ἔδω-
 καν, οἱ τὸ πορεύεσθαι μόνον παρέχουσιν, ἀνθρώπῳ δὲ
 80 καὶ χεῖρας προσέθεσαν, αἱ τὰ πλεῖστα οἷς εὐδαιμονέ-
 τεροι ἐκείνων ἐσμέν ἐξεργάζονται. καὶ μὴν γλῶττάν γε 12
 πάντων τῶν ζώων ἐχόντων, μόνην τὴν τῶν ἀνθρώπων
 ἐποίησαν οἷαν ἄλλοτε ἀλλαχῇ ψαύουσιν τοῦ στόματος
 ἀρθροῦν τε τὴν φωνὴν καὶ σημαίνειν πάντα ἀλλήλοις ἃ

— ἡ ὥς: equivalent to ἡ ὥστε, cf. iii. 5. 17. For ὥς and the inf. after the comparative with ἢ, see G. 1458; H. 954. — οὐκουν: as in 5. — ὅσῳ μεγαλοπρεπέστερον κτλ.: *the more magnificent he is and yet deigns to care for you*. The very sublimity of the Deity, taken with his benevolence, is an additional reason for honoring him, and not an excuse for ignoring him.

11. εἰ νομίζοιμι, οὐκ ἂν ἀμελοῖην: for fut. conds. of the less vivid form, see G. 1408; H. 900. — φροντίζειν: the omitted subj. (αὐτοῖς) is unmistakably suggested by the preceding αὐτῶν. — οἱ: see on 85 i. 2. 1. — μόνον τῶν ζώων: *alone among living beings*. — ἀνέστησαν: 1 aor., the trans. use. For trans. and intr. senses in the same verb, see G. 1231; H. 500, and a. — πλεόν:

belongs to προορᾶν. — ἔπειτα: without δέ, as εἶτα in i. 2. 1. — ἐρπετοῖς: elsewhere used for ζῶα chiefly by the poets. Cf. 85 σ’ ἐπὶ γαῖαν | ἐρπετὰ γίνονται καὶ ὕδωρ καὶ θεσπιδᾶες πύρ Hom. δ 418. — οἷς: for the dative of means, see G. 1181; H. 776. — ἐκείνων: i. e. τῶν ἐρπετῶν.

12. καὶ μὴν: ac profecto, and further. See on ἀλλὰ μὴν i. 1. 6. — οἷαν: capable. See on οἷους 6. — ἀλλοτε ἀλλαχῇ κτλ.: cf. (lingua) sonos vocis distinctos et pressos efficit, cum et ad dentes et ad alias partes pel- lit oris Cic. de Nat. Deor. ii. 59. 149. — στόματος: for the gen. with verbs of touching, see G. 1099; H. 738. — ἀρθροῦν φωνήν: *to produce articulate speech*. — καὶ σημαίνειν: i. e.

85 βουλόμεθα. [τὸ δὲ καὶ τὰς τῶν ἀφροδισίων ἡδονὰς τοῖς
 μὲν ἄλλοις ζώοις δοῦναι περιγράφαντας τοῦ ἔτους χρόνον,
 ἡμῖν δὲ συνεχῶς μέχρι γήρως ταῦτα παρέχειν;] οὐ τοί- 13
 νυν μόνον ἤρκεσε τῷ θεῷ τοῦ σώματος ἐπιμεληθῆναι,
 ἀλλ', ὅπερ μέγιστόν ἐστι, καὶ τὴν ψυχὴν κρατίστην τῷ
 90 ἀνθρώπῳ ἐνέφυσεν· τίνος γὰρ ἄλλου ζώου ψυχὴ πρῶτα
 μὲν θεῶν τῶν τὰ μέγιστα καὶ κάλλιστα συνταξάντων
 ἦσθηται ὅτι εἰσί; τί δὲ φύλον ἄλλο ἢ ἄνθρωποι θεοὺς
 θεραπεύουσι; ποία δὲ ψυχὴ τῆς ἀνθρωπίνης ἱκανωτέρα
 προφυλάττεσθαι ἢ λιμὸν ἢ δίψος ἢ ψύχη ἢ θάλη, ἢ
 95 νόσοις ἐπικουρῆσαι, ἢ ῥώμην ἀσκῆσαι, [ἢ πρὸς μάθησιν
 ἐκπονήσαι,] ἢ ὅσα ἀν' ἀκούσῃ ἢ ἴδῃ ἢ μάθῃ ἱκανωτέρα
 ἐστὶ διαμεμνῆσθαι; οὐ γὰρ πάνν σοι κατάδηλον ὅτι 14
 παρὰ τὰ ἄλλα ζῶα ὥσπερ θεοὶ ἄνθρωποι βιοτεύουσι,
 φύσει καὶ τῷ σώματι καὶ τῇ ψυχῇ κρατιστεύοντες; οὕτε

καὶ ὥστε ἡμᾶς σημαίνειν, the subj. of the inf. being anticipated from ἀλλή-
 lois and βουλόμεθα. — τὸ δὲ δοῦναι
 κτλ.: sc. οὐ θανμαστόν ἐστιν; — ταῦτα:
 refers to τὰς ἡδονάς, the neut. gen-
 eralizing the conception. Cf. δεῖ
 πρὸς ταῦτα (sc. ἐπιθυμίας) οὐκ ἦττον
 διαμάχεσθαι *Oec.* i. 23.

13. τοίνυν: further. For τοίνυν
 as a particle of transition, see *Kr.*
Spr. 69. 62. — μόνον: the usual posi-
 tion of μόνον belonging to the inf.,
 when the latter is preceded by οὐκ
 ἀρκεῖ. Cf. *Cyr.* viii. 8. 16, 17. —
 κρατίστην: as supreme. For the
 pred. position of the adj., see
G. 971; *H.* 670. — ἐνέφυσεν: im-
 planted, as in 7. — ψυχὴ: "intel-
 ligence." — πρῶτα μὲν: rarer than
 πρῶτον μὲν, and followed here by δέ
 only, instead of ἔτι δέ, or ἔπειτα. —

θεῶν ἦσθηται, ὅτι εἰσί: has perceived
 that the gods exist, lit. has perceived
 the gods that they exist. For the
 'prolepsis,' see on *συνουσίαν* i. 2. 13.
 — φύλον: race. — θεραπεύουσι: for
 the pl. after a collective subj., see
G. 900; *H.* 609. — ψύχη, θάλη:
 pl. in abstract sense. *H.* 636. —
 ἱκανωτέρα ἐστὶ: the closing of a
 sent. with a question which recalls
 the beginning, and repeats its words,
 is common with Xenophon, e.g.,
 ii. i. 8; *Hell.* iv. 4. 12; *Oec.* ii.
 15.

14. παρά: in comparison with.
G. 1213, 3 d; *H.* 802, 3 c. — φύσει:
 by nature. For the dat. of manner,
 see reference on *οἷς* 11. — καί, καί:
 correlative, and subordinating the
 two dats. σώματι and ψυχῇ το φύσει.
 — κρατιστεύοντες: "being lords of

100 γὰρ βοὸς ἂν ἔχων σῶμα, ἀνθρώπου δὲ γνώμην, ἐδύνατ'
 ἂν πράττειν ἃ ἐβούλετο, οὐθ' ὅσα χεῖρας ἔχει, ἄφρονα δ'
 ἐστί, πλεόν οὐδὲν ἔχει· σὺ δὲ ἀμφοτέρων τῶν πλείστον
 ἀξίων τετυχηκῶς οὐκ οἶε σοὺ θεοὺς ἐπιμελεῖσθαι; ἀλλ'
 ὅταν τί ποιήσωσι νομεῖς αὐτοὺς σοῦ φροντίζειν;" "Ὅταν 15
 105 πέμπωσιν, ὥσπερ σοὶ φῆς πέμπειν αὐτούς, συμβούλους, ὃ
 τι χρὴ ποιεῖν καὶ μὴ ποιεῖν." "Ὅταν δὲ Ἀθηναίοις," ἔφη,
 "πυνθανομένοις τι διὰ μαντικῆς φράζωσιν, οὐ καὶ σοὶ
 δοκεῖς φράζειν αὐτούς, οὐδ' ὅταν τοῖς Ἑλλησι τέρατα
 πέμποντες προσημαίνωσιν, οὐδ' ὅταν πᾶσιν ἀνθρώποις,
 110 ἀλλὰ μόνον σὲ ἐξαιροῦντες ἐν ἀμελείᾳ κατατίθενται; οἶε 16
 δ' ἂν τοὺς θεοὺς τοῖς ἀνθρώποις δόξαν ἐμφῦσαι ὥς ἱκανοί
 εἰσιν εὖ καὶ κακῶς ποιεῖν, εἰ μὴ δυνατοὶ ᾗσαν, καὶ τοὺς
 ἀνθρώπους ἐξαπατωμένους τὸν πάντα χρόνον οὐδέποτε ἂν

creation." — ἂν ἔχων, ἐδύνατ' ἂν: for the cond., see on εἰ προσετέθησαν 5, and, for the partic. containing a prot., on i. 1. 20. For the repetition of ἂν, see G. 1312; H. 864. Cf. λαβὼν δ' ἂν τὸν ἵππον ἐκ τοῦ παρα-
 χρήμα ἂν ἐστρατεύετο *Hell.* vi. 4. 11. — ἃ ἐβούλετο: quae vellet (not volebat). For the assimilation of the mode in cond. rel. sents., see G. 1440; H. 919 b. Cf. iii. 5. 8. — ἔχει, ἐστί: ind., as Socrates is now speaking of animals that really exist, e.g., apes. — πλεόν οὐδὲν ἔχει: have no advantage. — ἀμφοτέρων: i.e. σώματος and ψυχῆς. — ὅταν τί ποιήσωσι νομεῖς: when they do what, will you think? i.e. "what must they do to make you think?" For the interr. depending on a dependent word, see H. 1012.

15. συμβούλους: Aristodemus is thinking of the δαίμωνιον of Socrates,

of which he has no very clear conception, and uses συμβούλους, perhaps with a touch of irony, for the impersonal συμβουλὴν, advisers instead of "advice." — ὃ τι χρὴ ποιεῖν κτλ.: the clause may be taken as obj. of the verbal idea in συμβούλους. — Ἀθηναίοις, Ἑλλησι, πᾶσιν ἀνθρώποις: an ascending climax. — πυνθανομένοις: *inquiring*. — ἀλλὰ . . . κατατίθενται: the change from indirect to direct discourse adds to the sarcastic emphasis, "but they select you alone, do they, and leave you in neglect?"

16. ἂν ἐμφῦσαι: for examples of the inf. with ἂν in indirect discourse, see G. 1308; H. 964 b. Cf. iii. 5. 2. — ὥς: that, depends on δόξαν belief. — καὶ (before τοὺς ἀνθρώπους): or, since ἐξαπατωμένους suggests an alternative condition. — δυνατοί: sc. εὖ καὶ κακῶς ποιεῖν. — πολυχρονιώτατα:

αἰσθέσθαι; οὐχ ὁρᾷς ὅτι τὰ πολυχροنیωτάτα καὶ σοφώ-
 115 τατα τῶν ἀνθρωπίνων, πόλεις καὶ ἔθνη, θεοσεβέστατά
 ἐστί, καὶ αἱ φρονιμώταται ἡλικίαι θεῶν ἐπιμελέσταται;
 ὠγαθέ," ἔφη, "κατάμαθε ὅτι καὶ ὁ σὸς νοῦς ἐνὼν τὸ σὸν 17
 σῶμα ὅπως βούλεται μεταχειρίζεται. οἶεσθαι οὖν χρὴ
 καὶ τὴν ἐν τῷ παντὶ φρόνησιν τὰ πάντα, ὅπως ἂν αὐτῇ
 120 ἡδὺ ᾗ, οὕτω τίθεσθαι, καὶ μὴ τὸ σὸν μὲν ὄμμα δύνασθαι
 ἐπὶ πολλὰ στάδια ἐξικνεῖσθαι, τὸν δὲ τοῦ θεοῦ ὀφθαλμὸν
 ἀδύνατον εἶναι ἅμα πάντα ὁρᾶν, μηδὲ τὴν σὴν μὲν ψυχὴν
 καὶ περὶ τῶν ἐνθάδε καὶ περὶ τῶν ἐν Αἰγύπτῳ καὶ ἐν
 Σικελίᾳ δύνασθαι φροντίζειν, τὴν δὲ τοῦ θεοῦ φρόνησιν
 125 μὴ ἱκανὴν εἶναι ἅμα πάντων ἐπιμελεῖσθαι. ἦν μέντοι, 18
 ὥσπερ ἀνθρώπους θεραπεύων γιγνώσκεις τοὺς ἀντιθερα-
 πεύειν ἐθέλοντας καὶ χαριζόμενος τοὺς ἀντιχαριζομένους,
 καὶ συμβουλευόμενος καταμανθάνεις τοὺς φρονίμους,
 οὕτω καὶ τῶν θεῶν πείραν λαμβάνης θεραπεύων εἴ τι σοὶ
 130 θελήσουσι περὶ τῶν ἀδήλων ἀνθρώποις συμβουλευεῖν,
 γνῶσθαι τὸ θεῖον ὅτι τοσοῦτον καὶ τοιοῦτόν ἐστιν ὥσθ' ἅμα

most time-honored. — θεῶν : for the gen., see references on γαστήρ*s* i. 2. 1.

17. ἔφη : *he continued*, the speaker remaining unchanged, Lat. inquit. — ἐνὼν : *sc. ἐν τῷ σώματι*. Cf. ἐνόν i. 2. 54. — ὅπως ἂν αὐτῇ ἡδὺ ᾗ : *as it pleases*. — μεταχειρίζεται : *administrat, manages*. — οὖν : *so, then*, "in like manner." — καὶ μὴ : *sc. χρὴ οἶεσθαι*, which is also to be supplied with the following μηδέ. — τὸ σὸν μὲν ὄμμα : *that, while your eye*. The neg. μὴ grammatically attaches to the whole of the following sent., but really belongs only to the second inf. in each pair (ὁρᾶν, ἐπιμελεῖσθαι), the μὲν clauses being really subordi-

nate; *i.e.* "you must not believe only in your own vision and intelligence, but must infer from them those of the Deity." For a similar use of the *a fortiori* argument, cf. Plato *Apol.* 28 D, E.

18. ἦν : introduces the subjv. λαμβάνης, the sent. from ὥσπερ to φρονίμους being parenthetical. — θεραπεύων : *by serving*. — θεῶν : obj. gen. with πείραν. G. 1085, 3; H. 729 c. — εἰ : *whether*. G. 1605; H. 1016. On the thought of the passage, cf. i. 1. 9. — τῶν ἀδήλων ἀνθρώποις : *sc. ὄντων*. Cf. i. 1. 6. — γνῶσθαι τὸ θεῖον, ὅτι ἐστίν : 'prolepsis.' Cf. 13, and συνοῦσαν i. 2. 13.

πάντα ὁρᾶν καὶ πάντα ἀκούειν καὶ πανταχοῦ παρῆναι
καὶ ἅμα πάντων ἐπιμελεῖσθαι.” ἐμοὶ μὲν οὖν ταῦτα 19
λέγων οὐ μόνον τοὺς συνόντας ἐδόκει ποιεῖν ὅποτε ὑπὸ
135 τῶν ἀνθρώπων ὁρῶντο, ἀπέχεσθαι τῶν ἀνοσιῶν τε καὶ
ἀδίκων καὶ αἰσχυρῶν, ἀλλὰ καὶ ὅποτε ἐν ἐρημίᾳ εἶεν,
ἐπείπερ ἡγήσαιντο μηδὲν ἂν ποτε ὦν πράττοιεν θεοὺς
διαλαθεῖν.

Εἰ δὲ δὴ καὶ ἐγκράτεια καλὸν τε καὶ ἀγαθὸν ἀνδρὶ 5
κτῆμά ἐστιν, ἐπισκεψώμεθα εἴ τι προὔβιβαζε λέγων εἰς
ταύτην τοιάδε· “ὦ ἄνδρες, εἰ πολέμου ἡμῖν γενομένου
βουλοίμεθα ἐλέσθαι ἄνδρα ὑφ’ οὗ μάλιστ’ ἂν αὐτοὶ μὲν
5 σφζοίμεθα, τοὺς δὲ πολεμίους χειροίμεθα, ἅρ’ ὄντιν’
αἰσθανοίμεθα ἥττω γαστρὸς ἢ οἴνου ἢ ἀφροδισίων ἢ
πόνου ἢ ὕπνου, τοῦτον ἂν αἰροίμεθα; καὶ πῶς ἂν οἰηθείη-
μεν τὸν τοιοῦτον ἢ ἡμᾶς σῶσαι ἢ τοὺς πολεμίους κρα-
τῆσαι; εἰ δ’ ἐπὶ τελευτῇ τοῦ βίου γερόμενοι βουλοίμεθά 2

19. ἐμοὶ μὲν οὖν κτλ.: sums up the chapter, as in i. 1. 20, 2. 62, *et al.*—οὐ μόνον: belongs to ὅποτε ὁρῶντο. See on μόνον 13.—ἀπέχεσθαι: depends on ποιεῖν.—ἐπείπερ ἡγήσαιντο: since (as we have seen) they had come to believe. For the opt. in causal sents., see GMT. 714; H. 925 b. For the thought, cf. the injunctions of Christ against ostentatious almsgiving and praying ‘to be seen of men,’ *Matt.* vi. 1-18.

5. *Self-control is the foundation of every virtue recommended and practiced by Socrates.*

1. εἰ δὴ: si iam, introduces a settled and recognized fact.—εἰ προὔβιβαζε: whether he led (his friends) forward. For εἰ with

indir. question, cf. i. 4. 18.—εἰς ταύτην (sc. ἐγκράτειαν): connect with προὔβιβαζε. For the dislocation of the usual order (‘hyperbaton’), see H. 1062.—ὦ ἄνδρες: there was evidently a circle of hearers. So in 6. 1, παρόντων αὐτῶν.—ὄντινα: equivalent to εἴ τινα.—αἰσθανοίμεθα: for the assimilation of the cond. rel. clause, see G. 1439; H. 919 a.—ἥττω (sc. ὄντα): “one who is not master of.” For Socrates’s self-control in these matters, cf. 3.—σῶσαι, κρατῆσαι: save, conquer. The aor. shows that the actions are conceived without reference to a def. time or duration. GMT. 127, *Kr. Spr.* 53. 6. 9. κρατεῖν (τινα) is equivalent to conquer, κρατεῖν (τινος) to have control.

- 10 τῷ ἐπιτρέψαι ἢ παιῖδας ἄρρενας παιδεῦσαι ἢ θυγατέρας
 παρθένους διαφυλάξαι ἢ χρήματα διασῶσαι, ἄρ' ἀξί-
 πιστον εἰς ταῦτα ἡγησόμεθα τὸν ἀκρατῇ; δούλῳ δ' ἀκρα-
 τεῖ ἐπιτρέψαιμεν ἂν ἢ βοσκήματα ἢ ταμεία ἢ ἔργων
 ἐπιστάσιαν; διάκονον δὲ καὶ ἀγοραστήν τοιοῦτον ἐθέλη-
 15 σαιμεν ἂν προῖκα λαβεῖν; ἀλλὰ μὴν εἴ γε μηδὲ δούλον 3
 ἀκρατῇ δεξαίμεθ' ἂν, πῶς οὐκ ἄξιον αὐτόν γε φυλάξα-
 σθαι τοιοῦτον γενέσθαι; καὶ γὰρ οὐχ ὥσπερ οἱ πλεονέ-
 κται τῶν ἄλλων ἀφαιρούμενοι χρήματα ἑαυτοὺς δοκοῦσι
 20 πλουτίζειν, οὕτως ὁ ἀκρατὴς τοῖς μὲν ἄλλοις βλαβερός,
 ἑαυτῷ δ' ὠφέλιμος, ἀλλὰ κακοῦργος μὲν τῶν ἄλλων, ἑαν-
 τοῦ δὲ πολὺ κακουργότερος, εἴ γε κακουργότατόν ἐστι μὴ
 μόνον τὸν οἶκον τὸν ἑαυτοῦ φθείρειν, ἀλλὰ καὶ τὸ σῶμα
 καὶ τὴν ψυχὴν. ἐν συνουσίᾳ δὲ τίς ἂν ἡσθεῖη τῷ 4
 τοιούτῳ ὃν εἰδείη τῷ ὄψῳ τε καὶ τῷ οἴνῳ χαίροντα
 25 μᾶλλον ἢ τοῖς φίλοις, καὶ τὰς πόρνas ἀγαπῶντα μᾶλλον
 ἢ τοὺς ἐταίρους; ἄρα γε οὐ χρὴ πάντα ἄνδρα, ἡγησά-
 μενον τὴν ἐγκράτειαν ἀρετῆς εἶναι κρηπίδα, ταύτην

2. παιδεῦσαι : for the inf. expressing a purpose, see G. 1532 ; H. 951. — διαφυλάξαι, διασῶσαι : obs. the force of *διά* in composition, *thoroughly, to the end*. — ἡγησόμεθα : the fut. ind. in apod. breaks the monotony of the repeated opts. with ἂν. — τὸν ἀκρατῇ : *the man without self-control*. — ἔργων ἐπιστάσιαν : *supervision of works*. — ἀγοραστήν : the term for the slave who went to market. For the formation of nouns denoting the agent, see G. 833 ; H. 550. — τοιοῦτον : *i.e. τὸν ἀκρατῇ*.

3. ἀλλὰ μὴν εἰ : *atqui si, and yet* — εἰ δεξαίμεθ' ἂν : for the potential opt. (with ἂν) in a cond., see G.

1421, 3; H. 900 a. — αὐτόν : *a man himself*, subj. of φυλάξασθαι. Not in the pl., although δεξαίμεθα precedes, as αὐτός indicates the master, in contrast with δούλον in the previous clauses. — γενέσθαι : for the inf. with verbs of caution, see GMT. 374 ; H. 948. — κακοῦργος, κακουργότερος, κακουργότατος : obs. the climax, heightened in rhetorical effect by the chiasmic order of the first two clauses. — τὸν οἶκον τὸν ἑαυτοῦ : *one's own house*.

4. ὃν εἰδείη : for the assimilation of the mode, see on αἰσθανόμεθα in 1. — ἄρα γε οὐ : *nonne certe*. — ἡγησάμενον : for the participle of cond., see on πωπεύων i. 1. 5.

πρῶτον ἐν τῇ ψυχῇ κατασκευάσασθαι; τίς γὰρ ἄνευ ταύτης 5
 ἢ μάθοι τι ἂν ἀγαθὸν ἢ μελετήσειεν ἀξιολόγως; ἢ τίς
 30 οὐκ ἂν ταῖς ἡδοναῖς δουλεύων αἰσχυρῶς διατεθείη καὶ τὸ
 σῶμα καὶ τὴν ψυχὴν; ἐμοὶ μὲν δοκεῖ νῆ τὴν Ἥραν ἐλευ-
 θέρῳ μὲν ἀνδρὶ εὐκτὸν εἶναι μὴ τυχεῖν δούλου τοιούτου,
 δουλεύοντα δὲ ταῖς τοιαύταις ἡδοναῖς ἰκετευτέον τοὺς
 θεοὺς δεσποτῶν ἀγαθῶν τυχεῖν· οὕτως γὰρ ἂν μόνως ὁ
 35 τοιούτος σωθείη.” τοιαῦτα δὲ λέγων ἔτι ἐγκρατέστερον 6
 τοῖς ἔργοις ἢ τοῖς λόγοις ἑαυτὸν ἐπεδείκνυνεν· οὐ γὰρ
 μόνον τῶν διὰ τοῦ σώματος ἡδονῶν ἐκράτει, ἀλλὰ καὶ τῆς
 διὰ τῶν χρημάτων, νομίζων τὸν παρὰ τοῦ τυχόντος χρή-
 ματα λαμβάνοντα δεσπότην ἑαυτοῦ καθιστάναι καὶ δου-
 40 λεύειν δουλείαν οὐδεμιᾶς ἥττον αἰσχυράν.

Ἄξιον δ’ αὐτοῦ καὶ ἃ πρὸς Ἀντιφῶντα τὸν σοφιστὴν 6
 διελέχθη μὴ παραλιπεῖν. ὁ γὰρ Ἀντιφῶν ποτε βουλόμενος

5. οὐκ αἰσχυρῶς διατεθείη: would not be put into a shameful condition. So διακείσθαι in i. 1. 13. — νῆ τὴν Ἥραν: an expression used by women, and, among men, apparently used by Socrates only. Cf. iii. 10. 9, ii. 5, iv. 2. 9, 4. 8. — δουλεύοντα: sc. τινά. The dat. is the usual case for the agent with verbals in -τέος. When the acc. was used, it was perhaps because the verbal was regarded as equivalent to δεῖ with the infinitive. G. 1188; H. 991 a. — δεσποτῶν ἀγαθῶν: i.e. masters who set their servants a good example (Kühner). Cf. Oec. i. 23.

6. τοιαῦτα δὲ λέγων κτλ.: “his practice was even better than his preaching.” — τῶν διὰ τοῦ σώματος ἡδέων: cf. τῶν διὰ σώματος ἡδέων i. 4. 5. — παρὰ τοῦ τυχόντος: from any

one who happened along. Cf. i. 2. 6, and see on i. 1. 14. — δεσπότην ἑαυτοῦ κτλ.: was establishing a master over himself; and entering upon a slavery than which none is more shameful. For the special form of ‘litotes’ involved in οὐδεμιᾶς ἥττον αἰσχυρόν, cf. iv. 2. 12. Cf. also οὐδαμῶν εἰσι κακίους ἀνδρῶν Hdt. vii. 104. Kr. Spr. 47. 27. 3.

6. 1-10. In a conversation with Antiphon, Socrates defends himself against the charge that his simple mode of life makes him and those who imitate him unhappy rather than happy.

1. αὐτοῦ: depends on ἃ διελέχθη “those conversations of his.” H. 733. — Ἀντιφῶντα: described by Suidas as follows: Ἀντιφῶν Ἀθηναῖος, τερατοσκόπος καὶ ἐποποιὸς καὶ σοφιστής,

τοὺς συνουσιαστὰς αὐτοῦ παρελῆσθαι προσελθὼν τῷ
 Σωκράτει παρόντων αὐτῶν, ἔλεξε τάδε. “ὦ Σώκρατες, 2
 5 ἐγὼ μὲν ᾧμην τοὺς φιλοσοφούντας εὐδαιμονεστέρους χρῆ-
 ναι γίγνεσθαι. σὺ δέ μοι δοκεῖς τὰναντία τῆς φιλοσοφίας
 ἀπολελαυκέναι. ζῆς γοῦν οὕτως ὥς οὐδ’ ἂν εἰς δοῦλος
 ὑπὸ δεσπότη διαιτῶμενος μέινειε. σιτά τε σιτῇ καὶ ποτὰ
 πίνεις τὰ φαυλότατα, καὶ ἱμάτιον ἡμφίεσαι οὐ μόνον
 10 φαῦλον ἀλλὰ τὸ αὐτὸ θέρους τε καὶ χειμῶνος, ἀνυπόδητός

ἐκαλεῖτο δὲ λογομάγειρος. He was the author of a work on the interpretation of dreams which had considerable reputation. Cf. de quibus (somnia) disputans Chrysippus multis et minutis somniis colligendis facit idem quod Antipater, ea conquirens, quae Antiphontis interpretatione explicata declarant illa quidem acumen interpretis, sed exemplis grandioribus decuit uti Cic. de Div. i. 20. He should not be confused with the orator Antiphon. — συνουσιαστὰς: see on συνόντων i. i. 4. — Σωκράτου: the name expressed for clearness, after the twice-used αὐτοῦ. Cf. πολλῇ ἢν ἀφθονία αὐτῷ τῶν θελόντων κινδυνεύειν, ὅπου τις οἶοιτο Κύρον αἰσθῆσθαι An. i. 9. 15, where the emphasis of Κύρον is even more marked.

2. ᾧμην: I always supposed. Impf. of habitual past action. — τοὺς φιλοσοφούντας: lovers of knowledge. Cf. the Platonic use of φιλοσόφους equivalent to φιλομαθεῖς, and ἀλλὰ μέντοι, εἰπον ἐγώ, τό γε φιλομαθὲς καὶ φιλόσοφον ταῦτόν; ταῦτόν γάρ, ἔφη Plato Rep. 376 b. Cf. also Plato's use of ὁρθῶς φιλοσοφούντες (Phaedo

67 e) to avoid the use of φιλόσοφοι in a technical sense. — εὐδαιμονεστέρους: happier, “more prosperous.” The opposite condition is κακοδαιμονία in 3. — χρῆναι γίγνεσθαι: necessarily become. — ἀπολελαυκέναι: to have enjoyed, ironical. For a similar use of ἐπαυρίσκομαι, cf. ἵνα πάντες ἐπαύρωνται βασιλῆος Hom. A 410. — οὐδ’ ἂν εἰς: stronger than οὐδεὶς ἂν. Cf. iv. 3. 15, and the Eng. ‘no one’ and ‘none.’ — ὥς: connect with διαιτῶμενος. — μέινειε: opposed to ἀποδιδράσκειν. In this sense, παραμένειν is generally used, as, e.g., Oec. iii. 4, Plato Meno 97 d. — σιτά τε κτλ.: in explanatory appos. with the preceding. What conj. might have been used? For the decl. of σῖτα, see G. 288; H. 214. — ἡμφίεσαι: pf. with pres. meaning. For aug. before prep., see G. 544; H. 361. — οὐ μόνον, ἀλλὰ: like the Lat. non solum, sed. The second notion, as the more important, is added to the first, but without excluding it, as would be the case with οὐκ, ἀλλά (non, sed). — ἀνυπόδητος: no special singularity is implied in assigning to Socrates a custom adopted by many of the more ascetic philosophers. Aristophanes

τε καὶ ἀχίτων διατελεῖς. καὶ μὴν χρήματά γε οὐ 3
 λαμβάνεις, ἀ καὶ κτωμένους εὐφραίνει καὶ κεκτημένους
 ἐλευθεριώτερόν τε καὶ ἡδιον ποιεῖ ζῆν. εἰ οὖν, ὥσπερ
 καὶ τῶν ἄλλων ἔργων οἱ διδάσκαλοι τοὺς μαθητὰς μιμη-
 15 τὰς ἑαυτῶν ἀποδεικνύουσιν, οὕτω καὶ σὺ τοὺς συνόντας
 διαθήσεις, νόμιζε κακοδαιμονίας διδάσκαλος εἶναι.” καὶ 4
 ὁ Σωκράτης πρὸς ταῦτα εἶπε· “Δοκεῖς μοι, ὦ Ἀντιφῶν,
 ὑπειληφέναι με οὕτως ἀνιαρῶς ζῆν ὥστε πέπεισμαι σέ
 μᾶλλον ἀποθανεῖν ἢ ἐλέσθαι ἢ ζῆν ὥσπερ ἐγώ. ἴθι
 20 οὖν ἐπισκεψώμεθα τί χαλεπὸν ἦσθησαι τοῦ ἐμοῦ βίου.
 πότερον, ὅτι τοῖς μὲν λαμβάνουσιν ἀργύριον ἀναγκαῖόν 5
 ἐστὶν ἀπεργάζεσθαι τοῦτο ἐφ’ ᾧ ἂν μισθὸν λάβωσιν,
 ἐμοὶ δὲ μὴ λαμβάνοντι οὐκ ἀνάγκη διαλέγεσθαι ᾧ ἂν μὴ
 βούλωμαι; ἢ τὴν δίαίτάν μου φαυλίζεις, ὥς ἦττον μὲν
 25 ὑγιεινὰ ἐσθίοντος ἐμοῦ ἢ σοῦ, ἦττον δὲ ἰσχὺν παρέχοντα;
 ἢ ὥς χαλεπώτερα πορίσασθαι τὰ ἐμὰ διαιτήματα τῶν

(*Clouds* 103) applies this epithet, with others, to the followers of Socrates. For an interesting account of Greek shoes in the classical period, see an article by A. A. Bryant in *Harvard Studies in Classical Philology*, vol. x. p. 57 ff.; and for the hardihood manifested by Socrates at the siege of Potidaea, see Plato *Sym.* 220 A, B. — ἀχίτων : i.e. without the outer χιτῶν (ἐπενδύτης). Under this outer garment was generally worn an inner χιτῶν (ὑπενδύτης), with which and his ἱμάτιον Socrates seems to have been content. See Guhl and Koner, *The Life of the Greeks and Romans*, p. 161 ff. — διατελεῖς : without ὦν, as *Cyr.* i. 5. 10.

3. καὶ μὴν : see on i. 4. 12, and cf. 8; ii. 3. 4. — χρήματα : emphatic

position. — ὥσπερ καί, οὕτω καί : the first καί remains untranslated, like καί before πράττειν in i. 1. 6. So in *Oec.* vi. 3. Cf. καὶ ἡμῖν ταῦτα δοκεῖ ἄπερ καὶ βασιλεῖ *An.* ii. 1. 22. — διαθήσεις : for the fut. denoting pres. intention, see G. 1391; H. 893 c.

4. τί : see on τίσι i. 1. 1. — βίου : for the case, see on αὐτῶν i. 1. 12.

5. πότερον (sc. χαλεπὸν ἦσθησαι), ὅτι : is it because. πότερον is correlative to ἢ below. — τοῖς μὲν, ἐμοὶ δέ : for μὲν with subordinate effect, see on τὸ σὸν μὲν ὅμμα i. 4. 17. — ἦττον (with παρέχοντα) : to a less degree. — χαλεπώτερα : pred. after ὄντα (to be supplied from the following sent.), with which διαιτήματα is acc. abs. with ὥς, while ἐμοῦ ἐσθίοντος in the preceding sent. is gen. absolute. G. 1568, 1570;

σῶν διὰ τὸ σπανιώτερά τε καὶ πολυτελέστερα εἶναι; ἢ
 ὡς ἡδίων σοὶ ἂν σὺ παρασκευάζῃ ὄντα ἢ ἐμοὶ ἂν ἐγώ; οὐκ
 οἶσθ' ὅτι ὁ μὲν ἡδιστα ἐσθίων ἡκιστα ὅψου δεῖται, ὁ δὲ
 30 ἡδιστα πίνων ἡκιστα τοῦ μὴ παρόντος ἐπιθυμεῖ ποτοῦ;
 τά γε μὴν ἱμάτια οἶσθ' ὅτι οἱ μεταβαλλόμενοι ψύχους καὶ 6
 θάλπους ἔνεκα μεταβάλλονται, καὶ ὑποδήματα ὑποδοῦνται
 ὅπως μὴ διὰ τὰ λυποῦντα τοὺς πόδας κωλύονται πορεύε-
 σθαι. ἥδη οὖν ποτε ἦσθου ἐμέ ἢ διὰ ψύχος μᾶλλον του
 35 ἔνδον μένοντα, ἢ διὰ θάλπος μαχόμενόν τῳ περὶ σκιᾶς, ἢ
 διὰ τὸ ἀλγεῖν τοὺς πόδας οὐ βαδίζοντα ὅπου ἂν βούλω-
 μαι; οὐκ οἶσθ' ὅτι οἱ φύσει ἀσθενέστατοι τῷ σώματι 7
 μελετήσαντες τῶν ἰσχυροτάτων ἀμελησάντων κρείττους τε
 γίνονται πρὸς ἂν ἂν μελετήσωσι καὶ ῥᾶον αὐτὰ φέρου-
 40 σιν; ἐμέ δὲ ἄρα οὐκ οἶει, τῷ σώματι ἀεὶ τὰ συντυγχάνοντα
 μελετῶντα καρτερεῖν, πάντα ῥᾶον φέρειν σοῦ μὴ μελετῶν-
 τος; τοῦ δὲ μὴ δουλεύειν γαστρί μὴδ' ὑπὲρ καὶ λαγνεία 8
 οἶει τι ἄλλο αἰτιώτερον εἶναι ἢ τὸ ἕτερα ἔχειν τούτων ἡδίων,
 ἂν οὐ μόνον ἐν χρεῖᾳ ὄντα εὐφραίνει, ἀλλὰ καὶ ἐλπίδας
 45 παρέχοντα ὠφελήσειν ἀεὶ; καὶ μὴν τοῦτό γε οἶσθα,
 ὅτι οἱ μὲν οἰόμενοι μὴδὲν εὖ πράττειν οὐκ εὐφραίνονται,

H. 970, 974. — ἡδιστα: with greatest relish. Cf. ἡδέως i. 3. 5. Note the assonance of ἡδιστα, ἡκιστα. — μὴ παρόντος: not at hand.

6. ἱμάτια: emphatic position. — πορεύεσθαι: for the inf. with verbs of hindering, see G. 1519; H. 948. — τοῦ (equivalent to τινός): for the form, see G. 416; H. 277. — ἔνδον: indoors. — τὸ ἀλγεῖν τοὺς πόδας: pain in my feet. πόδας is acc. of specification. G. 1058; H. 718. — ὅπου: for ὅποι, like our 'where' for 'whither.'

7. μελετήσαντες: by practicing. — αὐτά: sc. ἂν ἂν μελετήσωσι. — ἀεὶ:

const. with καρτερεῖν, at all times to bear patiently. — μελετῶντα καρτερεῖν: for the inf. with verbs of practicing, cf. iii. 9. 14, and ἐμελέτων τοξέειν An. iii. 4. 17.

8. τοῦ δουλεύειν: const. with αἰτιώτερον. G. 1140; H. 753 e. — γαστρί: appetite. Cf. i. 2. 1; i. 5. 1. — τὸ ἔχειν: sc. ἐμέ as subject. — ἐν χρεῖᾳ ὄντα: while in use. — οὐ μόνον, ἀλλὰ καί: see on οὐ μόνον, ἀλλά in 2. — καὶ μὴν: as in 3. — μὴδὲν: for the use of μὴ with verbs of thinking etc., cf. i. 1. 20; 2. 39, 41. — εὖ πράττειν: are fortunate,

- οἱ δὲ ἡγούμενοι καλῶς προχωρεῖν ἑαυτοῖς ἢ γεωργίαν ἢ ναυκληρίαν ἢ ἄλλ' ὅ τι ἂν τυγχάνωσιν ἐργαζόμενοι ὥς εὖ πράττοντες εὐφραίνονται. οἷοι οὖν ἀπὸ πάντων τούτων 9
- 50 τοσαύτην ἡδονὴν εἶναι ὅσην ἀπὸ τοῦ ἑαυτὸν τε ἡγεῖσθαι βελτίῳ γίνεσθαι καὶ φίλους ἀμείνους κτᾶσθαι; ἐγὼ τοίνυν διατελῶ ταῦτα νομίζων. εἰ δὲ δὴ φίλους ἢ πόλιν ὠφελεῖν δέη, ποτέρῳ ἢ πλείων σχολὴ τούτων ἐπιμελεῖσθαι, τῷ ὥς ἐγὼ νῦν, ἢ τῷ ὥς σὺ μακαρίζεις, διαιτωμένῳ;
- 55 στρατεύοιτο δὲ πότερος ἂν ῥᾶον, ὁ μὴ δυνάμενος ἄνευ πολυτελοῦς διαίτης ζῆν, ἢ ὃ τὸ παρὸν ἀρκοίη; ἐκπολιορκηθεὶς δὲ πότερος ἂν θᾶττον, ὁ τῶν χαλεπωτάτων εὐρεῖν δεόμενος, ἢ ὁ τοῖς ῥᾶστοις ἐντυγχάνειν ἀρκούντως χρώμενος; ἔοικας, ὦ Ἀντιφῶν, τὴν εὐδαιμονίαν οἰομένῳ 10
- 60 τρυφῇ καὶ πολυτέλειαν εἶναι. ἐγὼ δὲ νομίζω τὸ μὲν μηδενὸς δεῖσθαι θεῖον εἶναι, τὸ δ' ὥς ἐλαχίστων ἐγγυτάτῳ τοῦ θείου, καὶ τὸ μὲν θεῖον κράτιστον, τὸ δὲ ἐγγυτάτῳ τοῦ θείου ἐγγυτάτῳ τοῦ κρατίστου."

"doing well." Some editors see a play on words between this and εὖ *πράττοντες* below, where the sense seems to be "managing matters well." — *ἐργαζόμενοι*: for the supplementary participle with *τυγχάνω*, see G. 1586; H. 984.

9. *ἑαυτόν*: oneself. — *φίλους ἀμείνους κτᾶσθαι*: *acquiring better friends*, not by getting new friends, but by improving those we have. *ἀμείνους* is pred. adjective. G. 919; H. 594 b. — *ἐγὼ τοίνυν . . . νομίζων*: *well then, I never cease to believe this* (that I am improving myself and my friends). — *εἰ δὲ*: see on i. 5. 1. — *ἐκπολιορκηθεὶς*: *would succumb to a siege*. — *τοῖς ῥᾶστοις ἐντυγχάνειν*: *what is easiest to obtain*, opposed to *τῶν χαλε-*

πωτάτων εὐρεῖν. On the use of the inf. with adjs., see G. 1528; H. 952. Cf. ii. 1. 22; iii. 8. 8. — *ἀρκούντως χρώμενος*: "contented to use," "contented with."

10. *ἔοικας οἰομένῳ*: *you are like one who thinks*, "you seem to think." — *εἶναι*: "consists in." — *θείου*: for the gen. with advs., cf. ii. 1. 23. — *κράτιστον*: "perfect." The self-denial here described was carried to an extreme by the sect of philosophers known as Cynics, founded by Antisthenes, a devoted follower of Socrates (cf. iii. 11. 17; *Sym.* viii. 4). Its most famous representative was Diogenes, who came from Sinope to Athens some years after the death of Socrates, and was

Πάλιν δέ ποτε ὁ Ἀντιφῶν διαλεγόμενος τῷ Σωκράτει 11
 65 εἶπεν· “ὦ Σώκρατες, ἐγὼ τοί σε δίκαιον μὲν νομίζω,
 σοφὸν δὲ οὐδ’ ὅπωςτιοῦν. δοκεῖς δέ μοι καὶ αὐτὸς τοῦτο
 γιγνώσκειν· οὐδένα γοῦν τῆς συνουσίας ἀργύριον πράττη.
 καίτοι τό γε ἱμάτιον ἢ τὴν οἰκίαν ἢ ἄλλο τι ὧν κέκτησαι
 νομίζων ἀργυρίου ἄξιον εἶναι οὐδενὶ ἂν μὴ ὅτι προῖκα
 70 δοίης, ἀλλ’ οὐδ’ ἔλαττον τῆς ἀξίας λαβών. δῆλον δὲ 12
 ὅτι εἰ καὶ τὴν συνουσίαν ᾧ τινὸς ἀξίαν εἶναι, καὶ ταύ-
 της ἂν οὐκ ἔλαττον τῆς ἀξίας ἀργύριον ἐπράττον. δίκαιος
 μὲν οὖν ἂν εἴης, ὅτι οὐκ ἐξαπατᾷς ἐπὶ πλεονεξία, σοφὸς
 δὲ οὐκ ἂν, μηδενός γε ἄξια ἐπιστάμενος.” ὁ δὲ Σωκράτης 13
 75 πρὸς ταῦτα εἶπεν· “ὦ Ἀντιφῶν, παρ’ ἡμῖν νομίζεται τὴν
 ὥραν καὶ τὴν σοφίαν ὁμοίως μὲν καλόν, ὁμοίως δὲ
 αἰσχρὸν διατίθεσθαι εἶναι. τήν τε γὰρ ὥραν ἔαν μὲν τις
 ἀργυρίου πωλῇ τῷ βουλομένῳ, πόρνον αὐτὸν ἀποκαλοῦσιν,

speedily attracted to the school of Antisthenes. The extravagances and ostentation of his ascetic life are in strong contrast to the generally sane and unaffected simplicity of Socrates.

11-14. *In another conversation Socrates refutes Antiphon when he charges him with folly in teaching without compensation.*

11. οὐδ’ ὅπωςτιοῦν: *ne tantillum quidem*. For -οῦν, cf. i. 1. 14. — τοῦτο γιγνώσκειν: *to be aware of this*. — οὐδένα: for the double acc. with πράττη, see on i. 2. 5. — τῆς συνουσίας: gen. of ‘the thing bought,’ by analogy to the gen. of price. G. 1134; H. 746 c. — ὧν: for the ‘assimilation’ of the rel. to the case of its omitted antec., see on i. 2. 21. — μὴ ὅτι: “not to say,” “let me not say that,” with ellipsis of the

verb of saying. Cf. on οὐχ ὅτι ii. 9. 8. G. 1504; H. 1035 a.

12. καὶ τὴν συνουσίαν, καὶ ταύτης: for the repetition of καὶ in compound sents., see on ὥσπερ καὶ 3. For the case of ταύτης, see on συνουσίας in 11. — ἐπράττον: note the transition from the opt. δοίης in 11 to the indic. of unfulfilled condition. — δίκαιος μὲν οὖν ἂν εἴης: emphatically put, *honest, then, you would be*. — ἐπιστάμενος: change of const. from ὅτι οὐκ ἐξαπατᾷς. Thucydides is specially fond of this change to participial construction.

13. παρ’ ἡμῖν: *with us, apud nos*. — νομίζεται . . . εἶναι: “there is a noble as well as an ignoble disposition of wisdom as of personal charms.” — διατίθεσθαι: *to expose for sale*. Obs. the condensed expression in ὥραν, σοφίαν, καλόν, αἰσχρόν. Each adj.

ἐὰν δέ τις ὃν ἂν γνῶ καλόν τε καὶ ἀγαθὸν ἐραστὴν ὄντα,
 80 τοῦτον φίλον ἑαυτῷ ποιῆται, σῶφρονα νομίζομεν· καὶ
 τὴν σοφίαν ὡσαύτως τοὺς μὲν ἀργυρίου τῷ βουλομένῳ
 πωλοῦντας σοφιστὰς [ὥσπερ πόρνους] ἀποκαλοῦσιν, ὅστις
 δὲ ὃν ἂν γνῶ εὐφυνά ὄντα, διδάσκων ὃ τι ἂν ἔχῃ ἀγαθόν,
 φίλον ποιεῖται, τοῦτον νομίζομεν ἂ τῷ καλῷ καὶ ἀγαθῷ
 85 πολίτῃ προσήκει, ταῦτα ποιεῖν. ἐγὼ δ' οὖν καὶ αὐτός, 14
 ὦ Ἀντιφῶν, ὥσπερ ἄλλος τις ἢ ἵππῳ ἀγαθῷ ἢ κυνὶ ἢ
 ὄρνιθι ἡδεται, οὕτω καὶ ἔτι μᾶλλον ἡδομαι φίλοις ἀγαθοῖς,
 καὶ ἐάν τι ἔχω ἀγαθόν, διδάσκω καὶ ἄλλοις συνίστημι,
 παρ' ὧν ἂν ἡγῶμαι ὠφελήσεσθαι τι αὐτοὺς εἰς ἀρετήν.
 90 καὶ τοὺς θησαυροὺς τῶν πάλαι σοφῶν ἀνδρῶν, οὓς ἐκεῖνοι
 κατέλιπον ἐν βιβλίοις γράψαντες, ἀνελίττων κοινῇ σὺν
 τοῖς φίλοις διέρχομαι, καὶ ἂν τι ὀρώμεν ἀγαθόν, ἐκλεγό-
 μεθα· καὶ μέγα νομίζομεν κέρδος ἐὰν ἀλλήλοις φίλοι
 γιγνώμεθα.” ἐμοὶ μὲν δὴ ταῦτα ἀκούονται ἐδόκει αὐτός τε
 95 μακάριος εἶναι καὶ τοὺς ἀκούοντας ἐπὶ καλοκαγαθίαν
 ἄγειν.

belongs to each noun in turn. — τὴν σοφίαν, τοὺς πωλοῦντας: the noun is placed before its governing participle, to correspond with τὴν τε γὰρ ὥραν in the preceding sentence. For a similar order, cf. τοῦτον τῶν ἀπολυσόντων ii. 2. 4, περὶ ἀριθμῶν τοῖς ἐρωτῶσιν iv. 4. 7. — σοφιστὰς: see on i. i. 11. In setting a price on their wisdom, they dishonored it, as did πόρνοι beauty. — ὃ τι ἂν ἔχῃ: “what he has in him,” “what he understands.” Cf. ἐάν τι ἔχω in 14, and see on iii. io. 1. — ἂ προσήκει, ταῦτα ποιεῖν: for the dem. referring back with emphasis to the omitted antec. of the rel., see G. 1030; H. 996 b.

14. ὄρνιθι: perhaps an allusion to the Greek fondness for training quails to fight. See Becker, *Charicles* (Eng. transl.), p. 77 ff. — ἄλλοις συνίστημι: introduce them to others. Cf. iv. 7. 1. — ὠφελήσεσθαι: passive. — τοὺς θησαυροὺς . . . γράψαντες: cf. γράμματα πολλὰ ποιητῶν τε καὶ σοφιστῶν iv. 2. 1. — κατέλιπον γράψαντες: wrote and left behind. Eng. idiom would use γεγραμμένους agreeing with οὓς. — φίλοι γιγνώμεθα: become dear. “Already friends (τοῖς φίλοις), we are glad to have our mutual affection strengthened by the uniting force of a noble sentiment.” — ἐμοὶ μὲν: for μέν, see on i. i. 1.

Καὶ πάλιν ποτὲ τοῦ Ἀντιφῶντος ἐρομένου αὐτὸν πῶς¹⁵
 ἄλλους μὲν ἡγοίτο πολιτικούς ποιεῖν, αὐτὸς δὲ οὐ πράττει
 τὰ πολιτικά, εἶπερ ἐπίσταιτο, “Ποτέρως δ’ ἄν,” ἔφη, “ὦ
 100 Ἀντιφῶν, μᾶλλον τὰ πολιτικὰ πράττοιμι, εἰ μόνος αὐτὰ
 πράττοιμι, ἢ εἰ ἐπιμελοίμην τοῦ ὡς πλείστους ἱκανοὺς
 εἶναι πράττειν αὐτά;”

Ἐπισκεψώμεθα δὲ εἰ καὶ ἀλαζονείας ἀποτρέπων τοὺς⁷
 συνόντας ἀρετῆς ἐπιμελείσθαι προέτρεπεν· αἰεὶ γὰρ ἔλεγεν
 ὡς οὐκ εἴη καλλίων ὁδὸς ἐπ’ εὐδοξίαν ἢ δι’ ἧς ἄν τις
 ἀγαθὸς τοῦτο γένοιτο ὃ καὶ δοκεῖν βούλοιτο. ὅτι δ’ ἀληθῆ²
 5 ἔλεγεν, ὧδε ἐδίδασκεν· “Ἐνθυμώμεθα γάρ,” ἔφη, “εἴ
 τις μὴ ὦν ἀγαθὸς ἀληθῆς δοκεῖν βούλοιτο, τί ἂν αὐτῷ
 ποιητέον εἴη. ἂρ’ οὐ τὰ ἔξω τῆς τέχνης μιμητέον τοὺς
 ἀγαθοὺς ἀληθᾶς; καὶ πρῶτον μὲν, ὅτι ἐκείνοι σκεύη τε
 καλὰ κέκτηνται καὶ ἀκολούθους πολλοὺς περιάγονται, καὶ
 10 τούτῳ ταῦτα ποιητέον· ἔπειτα, ὅτι ἐκείνους πολλοὶ ἐπαι-
 νοῦσι, καὶ τούτῳ πολλοὺς ἐπαινέτας παρασκευαστέον.

15. Another answer to Antiphon.
 — αὐτὸς δέ: while he himself. — εἶπερ:
 if indeed (as Antiphon doubted). —
 ποτέρως: in which way, introduces
 the double question εἰ . . . ἢ εἰ, hence
 does not correspond to ἦ, and should
 not be confused with πότερον or
 πότερα. Cf. ii. 7. 8. — τοῦ εἶναι: for
 the gen. of the articular inf. with
 verbs, see G. 1547; H. 959.

7. Socrates dissuades his friends
 from boastful pretense, which not only
 brings ridicule and misfortune upon
 the pretender, but also injures others.

1. ἀλαζονείας: Cf. Xenophon's
 own explanation of the term, ὁ μὲν
 γὰρ ἀλαζὼν ἔμοιγε δοκεῖ δνομα κείσθαι
 ἐπὶ τοῖς προσποιουμένοις καὶ πλουσιωτέ-
 ροις εἶναι ἢ εἰσι καὶ ἀνδρειωτέροις καὶ

ποιήσῃν ἃ μὴ ἱκανοὶ εἰσιν ὑπὸ σχονυμέ-
 νοις, καὶ ταῦτα φανεροῖς γιγνομένοις, ὅτι
 τοῦ λαβεῖν ἔνεκα καὶ κερδᾶναι ποιοῦσι
Cyr. ii. 2. 12. See also Theophras-
 tus *Char.* c. 23. — ἦ: sc. αὐτῇ. —
 τοῦτο: for the case, see on πῶδας
 i. 6. 6. — ἂν γένοιτο: would become,
 potential optative. See on ὁμολογή-
 σαιεν i. 1. 5. For the thought, cf. ii.
 6. 39; *Cyr.* i. 6. 22. — For καὶ after
 8, see on i. 1. 6.

2. γάρ: its use suggests that
 the preceding οὐκ εἴη καλλίων κτλ.
 is felt as the beginning of the
 conversation. — τὰ ἔξω: the exter-
 nals. For the double acc. with
 μιμητέον, see G. 1076; H. 725. —
 σκεύη: collective pl., equipment.
 Cf. Lat. apparatus. — ἔπειτα;

ἀλλὰ μὴν ἔργον γε οὐδαμοῦ ληπτέον, ἢ εὐθὺς ἐλεγχθή-
 σεται γελοῖος ὢν, καὶ οὐ μόνον αὐλητῆς κακός, ἀλλὰ καὶ
 ἄνθρωπος ἀλαζών. καίτοι πολλὰ μὲν δαπανῶν, μηδὲν δὲ
 15 ὠφελούμενος, πρὸς δὲ τούτοις κακοδοξῶν, πῶς οὐκ ἐπιπό-
 νως τε καὶ ἀλυσιτελῶς καὶ καταγελάστως βιώσεται;
 ὡς δ' αὐτως, εἴ τις βούλοιτο στρατηγὸς ἀγαθὸς μὴ ὢν 3
 φαίνεσθαι ἢ κυβερνήτης, ἐννοῶμεν τί ἂν αὐτῷ συμβαί-
 νοι. ἄρ' οὐκ ἂν, εἰ μὲν ἐπιθυμῶν τοῦ δοκεῖν ἱκανὸς εἶναι
 20 ταῦτα πράττειν μὴ δύναιτο πείθειν, τοῦτ' εἴη λυπηρόν,
 εἰ δὲ πείσειεν, ἔτι ἀθλιώτερον; δῆλον γὰρ ὅτι κυβερνᾶν
 τε κατασταθεὶς ὁ μὴ ἐπιστάμενος ἢ στρατηγεῖν ἀπολέ-
 σειεν ἂν οὗς ἦκιστα βούλοιτο καὶ αὐτὸς αἰσχροῦς ἂν καὶ
 κακῶς ἀπαλλάξειεν." ὥσαύτως δὲ καὶ τὸ πλούσιον καὶ 4
 25 τὸ ἀνδρεῖον καὶ τὸ ἰσχυρὸν μὴ ὄντα δοκεῖν ἀλυσιτελεῖς
 ἀπέφαινε· προστάττεσθαι γὰρ αὐτοῖς ἔφη μείζω ἢ κατὰ
 δύναμιν, καὶ μὴ δυναμένους ταῦτα ποιεῖν, δοκοῦντας ἱκα-
 νούς εἶναι, συγγνώμης οὐκ ἂν τυγχάνειν. ἀπατεῶνα δ' 5

without δέ, as in i. 2. 1. — ἀλλὰ μὴν: at vero. — ἢ: or else. — ἀλαζών: adj. use, gloriosus. — δαπανῶν: circumstantial participle of condition. See on πιστεύων i. 1. 5.

3. ὡς δ' αὐτως: and in the same way. Cf. ὥσαύτως in 4. — τί ἂν αὐτῷ συμβαίνοι: what would happen to him? — ἄρ' οὐκ ἂν . . . τοῦτ' εἴη λυπηρόν: the sent. is twice interrupted, as ἐπιθυμῶν is equiv. to a clause. For an even more involved structure, cf. ἢ ὅστις, ὥσπερ κτλ. iv. 2. 25. — λυπηρόν: painful. — κυβερνᾶν τε: instead of καὶ στρατηγεῖν, this is followed by ἢ στρατηγεῖν, with a slight change in the thought. Cf. ἡ γῆ, ὑγροτέρα τε οὐσα πρὸς τὸν

σπόρον ἢ ἀλμοδεστέρα (too saltish) πρὸς φυτεῖαν Oec. xx. 12. — ἀπαλλάξειεν: would come out of it. In this sense, the pass. is somewhat more common.

4. δοκεῖν (sc. εἶναι): the pretense of being. The thought is "if one should endeavor to seem to excel (§2), he would have much trouble; and the false reputation, when acquired, is injurious." — ἀλυσιτελεῖς ἀπέφαινε: sc. ὅν. After verbs of knowing, declaring, etc., the participle of εἶμι is sometimes omitted. Cf. ii. 3. 14; An. iii. 1. 36. — ἢ κατὰ δύναμιν: "than their strength would bear." — συγγνώμης: indulgence. For the case, see on στόματος i. 4. 12.

ἐκάλει οὐ μικρὸν μὲν εἴ τις ἀργύριον ἢ σκεῦος παρά του
 30 πειθοῖ λαβὼν ἀποστεροίη, πολὺ δὲ μέγιστον ὅστις μηδενὸς
 ἄξιος ὦν ἐξηπατήκοι πείθων ὥς ἱκανὸς εἴη τῆς πόλεως
 ἡγείσθαι. ἐμοὶ μὲν οὖν ἐδόκει καὶ τοῦ ἀλαζονεύεσθαι
 ἀποτρέπειν τοὺς συνόντας τοιάδε διαλεγόμενος.

5. οὐ μικρόν: 'litotes,' as shown
 by the following πολὺ δὲ μέγιστον.
 Cf. i. 2. 23. — εἴ τις: "whoever,"
 referring to ἀπατεῶνα. — ὅστις:
 instead of εἴ τις. For the same
 variation, cf. i. 6. 13. — ἐξηπατήκοι:
 the pf. emphasizes the deception as

an accomplished fact. — ἐμοὶ μὲν κτλ.:
 Xenophon's conclusion. For μὲν,
 see on i. 1. 1. — τοιάδε: instead of
 the more usual τοιαῦτα, perhaps as
 bringing the whole conversation
 more vividly before the eye. See
 H. 696 a.

B

Ἐδόκει δέ μοι καὶ τοιαῦτα λέγων προτρέπειν τοὺς συν- 1
 ὄντας ἀσκεῖν ἐγκράτειαν [πρὸς ἐπιθυμίαν] βρωτοῦ καὶ
 ποτοῦ καὶ λαγνείας καὶ ὕπνου καὶ ῥίγους καὶ θάλπους καὶ
 πόνου. γνοὺς γάρ τινα τῶν συνόντων ἀκολαστοτέρως
 5 ἔχοντα πρὸς τὰ τοιαῦτα, “Εἰπέ μοι,” ἔφη, “ὦ Ἀρίστιππε,
 εἰ δέοι σε παιδεύειν παραλαβόντα δύο τῶν νέων, τὸν μὲν
 ὅπως ἱκανὸς ἔσται ἄρχειν, τὸν δὲ ὅπως μηδ’ ἀντιποιή-
 σεται ἀρχῆς, πῶς ἂν ἐκότερον παιδεύοις; βούλει σκοπῶ-
 μεν ἀρξάμενοι ἀπὸ τῆς τροφῆς ὥσπερ ἀπὸ τῶν στοιχείων;”
 10 καὶ ὁ Ἀρίστιππος ἔφη. “Δοκεῖ γοῦν μοι ἡ τροφή ἀρχή

1. *No one can govern who does not govern himself. He who does not rule must serve: there is no middle path. To reach self-mastery, we must take pains. This thought is illustrated by the allegory (21-33) of Hercules at the parting of the ways.*

1. **τοιαῦτα**: in the rare use of pointing forward. *Cf. An. v. 8. 7.* It has been conjectured that this pron. and *τοιάδε* at the close of the preceding chap. have changed places. — **ἐγκράτειαν**: *self-control*. This virtue shows itself as temperance in respect to the pleasures of sense, as perseverance and endurance where difficulties are to be met. Hence its use with the gen. not only of nouns which denote pleasures, but of those also which denote hardships. In this more comprehensive meaning the term has already been used (i. 5). — **πρὸς ἐπιθυμίαν**: inapplica-

ble to the last three gens. (*ρίγους, θάλπους, πόνου*), and prob. a gloss. — **γνοὺς γάρ**: the conj. is introductory, and serves to connect its sent. with the preceding *τοιαῦτα*. — **Ἀρίστιππε**: of Cyrene in Africa, founder of the Cyrenaic school of philosophy, which regarded pleasure as the highest good, and pain as the greatest evil. Another conversation with him is recorded iii. 8. — **ὅπως ἔσται**: fut. ind. in obj. clause, on account of the idea of ‘caring for,’ ‘effecting,’ contained in the foregoing *παιδεύειν*. G. 1372; H. 885. — **ἀρχῆς**: for the gen. with verbs of disputing or contesting, see G. 1128; H. 739 a. — **βούλει σκοπῶμεν**: *visne consideremus rem?* For the interr. subjv. with *βούλει*, see G. 1358; H. 866, 3 b. — **ἀπὸ τῶν στοιχείων**: *ab elementis literarum, from the A B C's*. — **γοῦν**: *certainly*.

- εἶναι· οὐδὲ γὰρ ζῶν γ' ἂν τις, εἰ μὴ τρέφοιτο." "Οὐκοῦν 2
τὸ μὲν βούλεσθαι σίτου ἄπτεσθαι ὅταν ὥρα ἦκη, ἀμφο-
τέροις εἰκὸς παραγίγνεσθαι;" "Εἰκὸς γάρ," ἔφη. "Τὸ οὖν
προαιρεῖσθαι τὸ κατεπεῖγον μᾶλλον πράττειν ἢ τῇ γαστρὶ
15 χαρίζεσθαι πότερον ἂν αὐτῶν ἐθίζοιμεν;" "Τὸν εἰς τὸ
ἄρχειν," ἔφη, "νὴ Δία, παιδευόμενον, ὅπως μὴ τὰ τῆς πόλεως
ἄπρακτα γίγνηται παρὰ τὴν ἐκείνου ἀρχήν." "Οὐκοῦν,"
ἔφη, "καὶ ὅταν πιεῖν βούλωνται, τὸ δύνασθαι διψῶντα ἀνέ-
χεσθαι τῷ αὐτῷ προσθετέον;" "Πάνν μὲν οὖν," ἔφη.
20 "Τὸ δὲ ὕπνον ἐγκρατῇ εἶναι, ὥστε δύνασθαι καὶ ὀψὲ κοι- 3
μηθῆναι καὶ πρῶτ' ἀναστῆναι καὶ ἀγρυπνήσαι, εἴ τι δέοι,
ποτέρῳ ἂν προσθείημεν;" "Καὶ τοῦτο," ἔφη, "τῷ αὐτῷ."
"Τί δέ," ἔφη, "τὸ ἀφροδισίων ἐγκρατῇ εἶναι, ὥστε μὴ διὰ
ταῦτα κωλύεσθαι πράττειν, εἴ τι δέοι;" "Καὶ τοῦτο," ἔφη,
25 "τῷ αὐτῷ." "Τί δέ, τὸ μὴ φεύγειν τοὺς πόρους, ἀλλ' ἐθε-
λοντὴν ὑπομένειν, ποτέρῳ ἂν προσθείημεν;" "Καὶ τοῦτο,"
ἔφη, "τῷ ἄρχειν παιδευομένῳ." "Τί δέ, τὸ μαθεῖν, εἴ τι
ἐπιτήδειόν ἐστι μάθημα πρὸς τὸ κρατεῖν τῶν ἀντιπάλων,

2. οὐκοῦν : in questions, οὐκοῦν is equivalent to *nonne igitur*, expecting an affirmative answer; οὐκοῦν (so then) introduces the view of the speaker, giving it an interr. inflection. The latter particle often seems more suited to the gentle irony of Socrates's method, in which he apparently let his interlocutor find out his answer for himself, while really suggesting it to him. So twice just below in 4. Cf. the use of this particle in the examination of Orontas by Cyrus, *An.* i. 6. — ὥρα : the right time. — εἰκὸς : sc. ἐστί. — γάρ : see on i. 4. 9. — τὸ κατεπεῖγον : pressing duty. — προαιρεῖσθαι μᾶλλον : cf. the

same pleonasm in the Lat. *malle potius*. — πότερον : which of them (sc. the two young men). For the double acc. with a verb of teaching, see on i. 2. 10. Cf. καὶ τοὺς μετ' αὐτοῦ δὲ ταῦτ' ἐθικεν *Hell.* vi. i. 15, and (with τό and the inf., as here) ἀγαθὸν δὲ ἐθίζειν αὐτὸν καὶ τὸ ἐρημεῖν *Eq.* ix. 9. — μὴ ἄπρακτα γίγνηται : may not be left undone. — παρά : during, lit. along the course of. *G.* 1213, 3 (b); *H.* 802, 3 b.

3. τῷ ἄρχειν παιδευομένῳ : short form of expression equiv. to τὸν εἰς τὸ ἄρχειν παιδευόμενον in 2. Cf. οἱ εἰς τὴν βασιλικὴν τέχνην παιδευόμενοι 17. — τὸ μαθεῖν, εἴ τι μάθημα : the acquirement

ποτέρῳ ἂν προσθεῖναι μᾶλλον πρέποι ;” “Πολύ, νῆ Δί’,”
 30 ἔφη, “τῷ ἄρχειν παιδευμένῳ· καὶ γὰρ τῶν ἄλλων οὐδὲν
 ὄφελος ἄνευ τῶν τοιούτων μαθημάτων.” “Οὐκοῦν ὁ οὕτω 4
 πεπαιδευμένος ἦττον ἂν δοκεῖ σοι ὑπὸ τῶν ἀντιπάλων ἢ τὰ
 λοιπὰ ζῶα ἀλίσκεσθαι ; τούτων γὰρ δήπου τὰ μὲν γαστρί
 δελεαζόμενα, καὶ μάλα ἔνια δυσωπούμενα, ὅμως τῇ ἐπιθυ-
 35 μίᾳ τοῦ φαγεῖν ἀγόμενα πρὸς τὸ δέλεαρ ἀλίσκεται, τὰ δὲ
 ποτῷ ἐνεδρεύεται.” “Πάνυ μὲν οὖν,” ἔφη. “Οὐκοῦν καὶ
 ἄλλα ὑπὸ λαγνείας, οἶον οἳ τε ὄρνυγες καὶ οἱ πέρδικες,
 πρὸς τὴν τῆς θηλείας φωνὴν τῇ ἐπιθυμίᾳ καὶ τῇ ἐλπίδι
 τῶν ἀφροδισίων φερόμενοι καὶ ἐξιστάμενοι τοῦ τὰ δεινὰ
 40 ἀναλογίζεσθαι τοῖς θηράτροις ἐμπίπτουσι ;” συνέφη καὶ
 ταῦτα. “Οὐκ οὐν δοκεῖ σοι αἰσχροὺς εἶναι ἀνθρώπων ταῦτα 5
 πᾶσχειν τοῖς ἀφρονεστάτοις τῶν θηρίων ; καὶ οἱ μοιχοὶ
 εἰσέρχονται εἰς τὰς εἰρκτάς, εἰδότες ὅτι κίνδυνος τῷ μοι-
 χεύοντι ἅ τε ὁ νόμος ἀπειλεῖ παθεῖν καὶ ἐνεδρευθῆναι καὶ
 45 ληφθέντα ὑβρισθῆναι· καὶ τηλικούτων μὲν ἐπικειμένων
 τῷ μοιχεύοντι κακῶν τε καὶ αἰσchrῶν, ὄντων δὲ πολλῶν

of whatever knowledge. — πολύ: sc. μᾶλλον. — τῶν ἄλλων ὄφελος: for the subjective gen. with ὄφελος, see on ὁσμῶν i. 4. 5, and, for the decl. of ὄφελος, same section. Cf. ἀκολάστου γὰρ στρατεύματος οὐδὲν ἡγάετο ὄφελος εἶναι An. ii. 6. 10.

4. ἦττον ἂν δοκεῖ ἀλίσκεσθαι: seems less likely to be captured. For the inf. with ἂν in indirect discourse, cf. γενέσθαι ἂν i. 2. 15. — καὶ μάλα ἔνια δυσωπούμενα: and some (of these) very shy by nature. For the partitive appos., see G. 914; H. 624 d. Cf. ἀκούομεν ὑμᾶς εἰς τὴν πόλιν βία παρεληλυθότας ἐνίοις σκηνοῦν (are quartered, some of you) ἐν ταῖς οἰκίαις An. v. 5. 11. — οἱ πέρδικες:

cf. Xenophon's description of the bustards (ὠτίδας) as easily caught, πέτονται γὰρ βραχύ, ὥσπερ πέρδικες An. i. 5. 3. — ἐξιστάμενοι τοῦ ἀναλογίζεσθαι: see on τοῦ φρονεῖν ἐξίστησι i. 3. 12.

5. οὐκοῦν: at nonne, seems preferable to οὐκοῦν, as being followed by the decisive ἄρ' οὐκ, ἐστὶν at the close of the section. — καί: introduces an example. Cf. i. 1. 7. — τὰς εἰρκτάς: i.e. the women's apartments, γυναικωνῆτις. — κίνδυνος: sc. ἐστί. — ὁ νόμος ἀπειλεῖ: acc. to Attic law, the injured husband could either himself punish the adulterer, or accuse him before the Thesmothetae. — ὄντων δὲ πολλῶν

- τῶν ἀπολυσόντων τῆς τῶν ἀφροδισίων ἐπιθυμίας ἐν ἀδείᾳ, ὁμῶς εἰς τὰ ἐπικίνδυνα φέρεσθαι, ἄρ' οὐκ ἤδη τοῦτο παντάπασι κακοδαιμονῶντός ἐστιν;" "Ἐμοιγε δοκεῖ," ἔφη.
- 50 "Τὸ δὲ εἶναι μὲν τὰς ἀναγκαιοτάτας πλείστας πράξεις τοῖς ἀνθρώποις ἐν ὑπαίθρῳ, οἷον τὰς τε πολεμικὰς καὶ τὰς γεωργικὰς καὶ τῶν ἄλλων οὐ τὰς ἐλαχίστας, τοὺς δὲ πολλοὺς ἀγυμνάστως ἔχειν πρὸς τε ψύχῃ καὶ θάλπῃ, οὐ δοκεῖ σοι πολλὴ ἀμέλεια εἶναι;" συνέφη καὶ τοῦτο.
- 55 "Οὐκοῦν δοκεῖ σοι τὸν μέλλοντα ἄρχειν ἀσκεῖν δεῖν καὶ ταῦτα εὐπετῶς φέρειν;" "Πάνυ μὲν οὖν," ἔφη. "Οὐκοῦν, 7 εἰ τοὺς ἐγκρατεῖς τούτων ἀπάντων εἰς τοὺς ἀρχικοὺς τάττομεν, τοὺς ἀδυνάτους ταῦτα ποιεῖν εἰς τοὺς μῆδ' ἀντιποιησομένους τοῦ ἄρχειν τάξομεν;" συνέφη καὶ τοῦτο. "Τί οὖν;
- 60 ἐπειδὴ καὶ τούτων ἑκατέρου τοῦ φύλου τὴν τάξιν οἶσθα, ἤδη ποτ' ἐπεσκέψω εἰς ποτέραν τῶν τάξεων τούτων σταντὸν

τῶν ἀπολυσόντων: *although there are so many means to free him from (i.e. gratify). τῶν ἀπολυσόντων* is neuter. — ἐν ἀδείᾳ: *with impunity*. — ἄρ' οὐκ ἤδη τοῦτο κτλ.: *is not that, then, the act of an utter madman?* κακοδαιμονάω, lit. *to be possessed by an evil genius*. The participle is pred. genitive.

6. εἶναι μὲν, τοὺς δὲ ἔχειν: for this use of μέν, δέ, see on i. 4. 17. — τὰς ἀναγκαιοτάτας πλείστας πράξεις: *the greatest part of the most necessary employments*. — ἀνθρώποις: connect with εἶναι. — οὐ τὰς ἐλαχίστας: see on οὐχ ἥκιστα i. 2. 23. — ἀγυμνάστως ἔχειν: *are untrained*. — δοκεῖ: *sc. τοῦτο*. — καὶ ταῦτα: *sc. ψύχῃ καὶ θάλπῃ*. — φέρειν: const. with ἀσκεῖν, and for the inf., see on μελετῶντα καρτερεῖν i. 6. 7.

7. ἐγκρατεῖς: see on 1. — εἰ τάττομεν: "if we include," a good example of the simple logical condition. G. 1390; H. 893. — τοὺς μῆδ' ἀντιποιησομένους τοῦ ἄρχειν: *those who will not even contend for high office*. For the gen. τοῦ ἄρχειν, see on ἀρχῆς 1, and for the attrib. participle, cf. i. 2. 43. — τάξομεν: distinguish the simple fut. ind. in apod. from the interr. subjv., *shall we include*. — τούτων ἑκατέρου τοῦ φύλου τὴν τάξιν: *the respective position of each of these classes of men, lit. the rank of each class of these men*. The two individuals are now identified with the classes of which they are types. For the position of the dem. pronominal adj., see G. 974; H. 673 a. Cf. ἐφ' ἑκατέρῳ τῷ κέρα Thuc. v. 67.

δικαίως ἂν τάττοις ;” “Ἐγώγ’,” ἔφη ὁ Ἀρίστιππος, “καὶ 8
οὐδαμῶς γε τάττω ἑμαυτὸν εἰς τὴν τῶν ἄρχειν βουλο-
μένων τάξιν. καὶ γὰρ πάνυ μοι δοκεῖ ἄφρονος ἀνθρώπου
65 εἶναι τό, μεγάλου ἔργου ὄντος τοῦ ἑαυτῷ τὰ δέοντα
παρασκευάζειν, μὴ ἀρκεῖν τοῦτο, ἀλλὰ προσαναθέσθαι
τὸ καὶ τοῖς ἄλλοις πολίταις ὧν δέονται πορίζειν· καὶ ἑαυτῷ
μὲν πολλὰ ὧν βούλεται ἐλλείπειν, τῆς δὲ πόλεως προε-
στῶτα, ἐὰν μὴ πάντα ὅσα ἡ πόλις βούλεται καταπράττην,
70 τούτου δίκην ὑπέχειν, τοῦτο πῶς οὐ πολλὴ ἀφροσύνη ἐστί ;
καὶ γὰρ ἀξιούσιν αἱ πόλεις τοῖς ἄρχουσιν ὥσπερ ἐγὼ 9
τοῖς οἰκέταις χρῆσθαι· ἐγὼ τε γὰρ ἀξιῶ τοὺς θεράποντας
ἐμοὶ μὲν ἄφθονα τὰ ἐπιτήδεια παρασκευάζειν, αὐτοὺς δὲ
μηδενὸς τούτων ἄπτεσθαι, αἱ τε πόλεις οἶονται χρῆναι
75 τοὺς ἄρχοντας ἑαυταῖς μὲν ὡς πλείστα ἀγαθὰ πορίζειν,
αὐτοὺς δὲ πάντων τούτων ἀπέχεσθαι. ἐγὼ οὖν τοὺς μὲν
βουλομένους πολλὰ πράγματα ἔχειν αὐτοῖς τε καὶ ἄλλοις

8. ἔγωγε (sc. ἐσκεψάμην) : yes, in-
deed. — ἀνθρώπου : for the pred. gen.
of characteristic, see on γνώμης
i. 1. 9. — τὸ μὴ ἀρκεῖν τοῦτο : sc.
αὐτῷ. We might have expected
ἀρκεῖσθαι (contentum esse)
τούτῳ, ἀλλὰ προσαναθέσθαι, but it is
common in Greek for a dependent
word of one clause to become the
subj. in the next, as here, where
αὐτόν is to be supplied as subj. of
προσαναθέσθαι. — ἑαυτῷ μὲν ἐλλείπειν,
τούτου δίκην ὑπέχειν : a compound
subj. as in 6, here summed up by
τούτο. — τοῦτο πῶς . . . ἐστί : the
thought stated as a belief at the
beginning of this passage (πάνυ . . .
ἄφρονος . . . εἶναι) is repeated at its
close in the form of a question. See
on i. 4. 13.

9. ἐγὼ τε γάρ, αἱ τε πόλεις : for
as I, so also the states. See on i.
3. 1. — τοὺς μὲν βουλομένους κτλ. :
with these words Aristippus indi-
cates the position and function of a
statesman who, at the demand of the
state, must lay on himself and others
heavy burdens : and, in rejecting
this for himself, Aristippus indirectly
gives utterance to the view after-
ward developed by his pupil Epicu-
rus. Cf. τὸ μακάριον καὶ ἀφθαρτον
οὔτε αὐτὸ πράγματα ἔχει, οὔτε ἄλλῳ
παρέχει Diog. Laert. x. 39, words
which Cicero renders quod aeter-
num beatumque est, id nec
habere ipsum negoti quic-
quam nec exhibere alteri *De*
Nat. Deor. i. 17. The use of the
dat. αὐτοῖς with ἔχειν may be

παρέχειν οὕτως ἂν παιδεύσας εἰς τοὺς ἀρχικοὺς καταστή-
 σαιμι· ἐμαυτὸν γε μέντοι τάττω εἰς τοὺς βουλομένους ἢ
 80 ῥᾶστά τε καὶ ἡδιστα βιοτεύειν.” καὶ ὁ Σωκράτης ἔφη· 10
 “Βούλει οὖν καὶ τοῦτο σκεψώμεθα, πότεροι ἡδίων ζῶσιν, οἱ
 ἄρχοντες ἢ οἱ ἀρχόμενοι;” “Πάνν μὲν οὖν,” ἔφη. “Πρῶ-
 τον μὲν τοίνυν τῶν ἐθνῶν ὧν ἡμεῖς ἴσμεν ἐν μὲν τῇ Ἀσίᾳ
 Πέρσαι μὲν ἄρχουσιν, ἄρχονται δὲ Σύροι καὶ Φρύγες καὶ
 85 Ἀνδοί· ἐν δὲ τῇ Εὐρώπῃ Σκύθαι μὲν ἄρχουσι, Μαιῶται
 δὲ ἄρχονται· ἐν δὲ τῇ Λιβύῃ Καρχηδόνιοι μὲν ἄρχουσι,
 Λίβυες δὲ ἄρχονται. τούτων οὖν ποτέρους ἡδίων οἶε ζῆν;
 ἢ τῶν Ἑλλήνων, ἐν οἷς καὶ αὐτὸς εἶ, πότεροί σοι δοκοῦσιν
 ἡδίων, οἱ κρατοῦντες ἢ οἱ κρατούμενοι, ζῆν;” “Ἄλλ’ ἐγὼ 11
 90 τοι,” ἔφη ὁ Ἀρίστιππος, “οὐδὲ εἰς τὴν δουλείαν αὖ ἐμαυτὸν
 τάττω· ἀλλ’ εἶναι τίς μοι δοκεῖ μέση τούτων ὁδός, ἣν
 πειρώμαι βαδίζειν, οὔτε δι’ ἀρχῆς οὔτε διὰ δουλείας, ἀλλὰ δι’
 ἐλευθερίας, ἥπερ μάλιστα πρὸς εὐδαιμονίαν ἄγει.” “Ἄλλ’ 12

explained by the analogy of the following ἄλλοις. — οὕτως: *i.e.* as previously described. — ἂν παιδεύσας: “would educate and.” — μέντοι: a stronger adversative than δέ. — ἢ ῥᾶστα: for the strengthened superlative, see H. 651.

10. βούλει, σκεψώμεθα: see on 1. — ὧν: for the attraction, see G. 1031; H. 994; ὅπως οὖν ἔσσεσθε ἄνδρες ἀξιοῖ της ἐλευθερίας ἣς κέκτησθε *An.* i. 7. 3. — Πέρσαι μὲν ἄρχουσιν, ἄρχονται δὲ Σύροι: obs. the chiasmic order. In the two following sents. the more natural order is followed. — Σύροι, Φρύγες, Λύδοι: purposely mentioned, as names of races despised by the Greeks. — Μαιῶται: a people near the Sea of Azof. — ἐν οἷς καὶ αὐτὸς εἶ: “to come a little nearer home.”

— οἱ κρατοῦντες, οἱ κρατούμενοι: *i.e.* the more powerful states and their tributary allies. Under the leadership of Pericles, Athens had developed to its utmost the system of a central power with many dependent allies. For an account of it, see Schömann, *Antiq. of Greece*, i. *passim*.

11. αὖ: on the other hand, with reference to the beginning of 8, εἰς τὴν δουλείαν being used for εἰς τὴν τῶν δούλων τάξιν. — τούτων: const. as a gen. of place with μέση, which here is equivalent to ἐν μέσῳ between. — ἣν: for the cognate acc. with verbs of motion, see G. 1057; H. 712. — εὐδαιμονίαν: for true happiness described as the reward of virtue, cf. 33. See *Introduct.* § 22.

εἰ μὲν," ἔφη ὁ Σωκράτης, " ὥσπερ οὔτε δι' ἀρχῆς οὔτε διὰ
 95 δουλείας ἢ ὁδὸς αὕτη φέρει, οὔτως μηδὲ δι' ἀνθρώπων,
 ἴσως ἂν τι λέγοις· εἰ μέντοι ἐν ἀνθρώποις ὧν μήτε ἄρχειν
 ἀξιώσεις μήτε ἄρχεσθαι μηδὲ τοὺς ἄρχοντας ἐκὼν θερα-
 πεύσεις, οἶμαί σε ὁρᾶν ὡς ἐπίστανται οἱ κρείττονες τοὺς
 ἥττονας καὶ κοινῇ καὶ ἰδίᾳ κλαίοντας καθιστάντες δούλους
 100 χρῆσθαι. ἢ λανθάνουσί σε οἱ ἄλλων σπειράντων καὶ 13
 φυτευσάντων τόν τε σῖτον τέμνοντες καὶ δενδροκοποῦντες
 καὶ πάντα τρόπον πολιορκοῦντες τοὺς ἥττονας καὶ μὴ
 θέλοντας θεραπεύειν, ἕως ἂν πείσωσιν ἐλέσθαι δουλεύειν
 ἀντὶ τοῦ πολεμεῖν τοῖς κρείττοσι; καὶ ἰδίᾳ αὖ οἱ ἀνδρεῖοι
 105 καὶ δυνατοὶ τοὺς ἀνάνδρους καὶ ἀδυνάτους οὐκ οἶσθα ὅτι
 καταδουλωσάμενοι καρποῦνται;" " Ἄλλ' ἐγώ τοι," ἔφη,
 " ἵνα μὴ πάσχω ταῦτα, οὐδ' εἰς πολιτείαν ἐμαυτὸν κατακλείω,
 ἀλλὰ ξένος πανταχοῦ εἰμι." καὶ ὁ Σωκράτης ἔφη· " Τοῦτο 14

12. μὲν, μέντοι: as in 9. Cf. iv. 4. 7. — οὔτως μηδὲ δι' ἀνθρώπων: sc. φέροι. — ἴσως ἂν τι λέγοις: "perhaps there would be something in what you say." The opposite is οὐδὲν λέγειν. See Kr. *Spr.* 51. 16. 13. — εἰ ἀξιώσεις: for the fut. ind. expressing present intention, cf. i. 6. 3. — μηδὲ ἐκὼν θεραπεύσεις: and do not intend to yield voluntary allegiance. — καὶ κοινῇ καὶ ἰδίᾳ: "both states and individuals." — κλαίοντας καθιστάντες: "by bringing them to grief." Cf. our phrase 'come to grief,' for any disastrous result. Cf., also, Xenophon's use of the similar κλαίοντας καθίζειν in *Sym.* iii. 11; *Cyr.* ii. 2. 15. — δούλοις: as slaves. Cf. *τεκμηρίφ* i. 2. 49, *τροφή* iii. 11. 6.

13. σπειράντων: for the omission of the art. with subst. participles,

see on *μαϊνόμενος* i. 3. 11. — τόν τε σῖτον τέμνοντες κτλ.: cf. the proceedings in the early years of the Peloponnesian war, when a Spartan army under Archidamus regularly ravaged the Attic plain. For the attrib. participle used substantively, see on τοὺς ἀντιποιοισμένους 7. — πολιορκοῦντες: vexantes, besieging. — πείσωσιν: euphemistic for "compel." Cf. ἐπέισθησαν ἀνάγκη *An.* vii. 7. 29, φοβῶν ἔπεισε *Cyr.* v. 4. 51. For the subjv. in a temporal clause, see G. 1465; H. 921, and cf. 33; iii. 5. 6. — καὶ ἰδίᾳ αὖ: transition from states to individuals. — ξένος πανταχοῦ: "a citizen of the world."

14. τοῦτο μέντοι κτλ.: that is certainly a clever dodge you suggest. πάλαισμα lit. a trick of wrestling. For the pred. use of *δεινόν*, see

μέντοι ἤδη λέγεις δεινὸν πάλαισμα. τοὺς γὰρ ξένους, ἐξ
 110 οὗ ὃ τε Σίνις καὶ ὁ Σκείρων καὶ ὁ Προκρούστης ἀπέθανον,
 οὐδεὶς ἔτι ἀδικεῖ· ἀλλὰ νῦν οἱ μὲν πολιτευόμενοι ἐν ταῖς
 πατρίσι καὶ νόμους τίθενται ἵνα μὴ ἀδικῶνται, καὶ φίλους
 πρὸς τοῖς ἀναγκαίοις καλουμένοις ἄλλους κτῶνται βοη-
 θούς, καὶ ταῖς πόλεσιν ἐρύματα περιβάλλονται, καὶ ὄπλα
 115 κτῶνται, οἷς ἀμύνονται τοὺς ἀδικοῦντας, καὶ πρὸς τούτοις
 ἄλλους ἔξωθεν συμμάχους κατασκευάζονται· καὶ οἱ μὲν
 πάντα ταῦτα κεκτημένοι ὅμως ἀδικοῦνται· σὺ δὲ οὐδὲν 15
 μὲν τούτων ἔχων, ἐν δὲ ταῖς ὁδοῖς, ἔνθα πλείστοι ἀδικοῦν-
 ται, πολὺν χρόνον διατρίβων, εἰς ὁποίαν δ' ἂν πόλιν
 120 ἀφίκη, τῶν πολιτῶν πάντων ἡττων ὢν, καὶ τοιοῦτος οἷος
 μάλιστα ἐπιτίθενται οἱ βουλόμενοι ἀδικεῖν, ὅμως διὰ τὸ
 ξένος εἶναι οὐκ ἂν οἶε ἀδικηθῆναι; ἦ διότι αἱ πόλεις
 σοι κηρύττουσιν ἀσφάλειαν καὶ προσιόντι καὶ ἀπιόντι,
 θαρρεῖς; ἦ διότι καὶ δοῦλος ἂν οἶε τοιοῦτος εἶναι οἷος
 125 μηδενὶ δεσπότηι λυσιτελεῖν; τίς γὰρ ἂν ἐθέλοι ἄνθρωπον

H. 618. — ἐξ οὗ: sc. χρόνου. — Σίνις, Σκείρων, Προκρούστης: three famous robbers, killed by Theseus. Cf. Plut. Theseus 8. The way in which Procrustes treated his guests has become proverbial, and has given us the word 'procrustean.' Cf. οὗτος δὲ τοὺς παριόντας ὁδοιπόρους ἡνάγκασεν ἐπὶ τινος κλίνης ἀναπίπτειν καὶ τῶν μὲν μακροτέρων τὰ προέχοντα μέρη (the projecting portions) τοῦ σώματος ἀπέκοπτε, τῶν δ' ἐλαττόνων τοὺς πόδας προέκρουεν (hammered out) Diod. Sic. iv. 59. — ἀλλὰ νῦν: i.e. when there are no longer such robbers. — τοῖς ἀναγκαίοις καλουμένοις: in general, οἱ ἀναγκαῖοι means all who are intimately associated with us; here, however, like the Lat. necessarii,

the phrase is equivalent to *kinsmen*, hence the addition of καλουμένοις. — βοηθούς: pred. accusative. — οἷς ἀμύνονται: with which they try to defend themselves. For the pres. of attempted action, see G. 1255; H. 825. — τοὺς ἀδικοῦντας: for the acc. with certain verbs of which the equivalents are intr. in Eng., see G. 1049; H. 712.

15. ἔχων: although you have. — τοιοῦτος: i.e. without home or friends. — οἷος: for the pl. after a sing. antec. suggesting a class, see H. 629 a. — διὰ τὸ ξένος εἶναι: for the articular inf., see on i. 1. 12. — ἦ: sc. θαρρεῖς. — οἷος λυσιτελεῖν: see on οἷος τέμνειν i. 4. 6. — τίς γὰρ ἂν ἐθέλοι κτλ.: a question

ἐν οἰκίᾳ ἔχειν πονεῖν μὲν μηδὲν ἐθέλοντα, τῇ δὲ πολυτε-
 λεστάτῃ διαίτῃ χαίροντα; σκεψώμεθα δὲ καὶ τοῦτο, πῶς 16
 οἱ δεσπότες τοῖς τοιούτοις οἰκέταις χρῶνται· ἄρα οὐ τὴν
 μὲν λαγνείαν αὐτῶν τῷ λιμῷ σωφρονίζουσι; κλέπτειν δὲ
 130 κωλύουσιν ἀποκλείοντες ὅθεν ἂν τι λαβεῖν ᾗ; τοῦ δὲ
 δραπετεύειν δεσμοῖς ἀπείργουσι; τὴν ἀργίαν δὲ πληγαῖς
 ἐξαναγκάζουσιν; ἢ σὺν πῶς ποιεῖς, ὅταν τῶν οἰκετῶν τινα
 τοιοῦτον ὄντα καταμανθάνῃς;” “Κολάζω,” ἔφη, “πᾶσι 17
 κακοῖς, ἕως ἄν δουλεύειν ἀναγκάσω. ἀλλὰ γάρ, ὦ Σώκρα-
 135 τες, οἱ εἰς τὴν βασιλικὴν τέχνην παιδευόμενοι, ἣν δοκεῖς μοι
 σὺ νομίζειν εὐδαιμονίαν εἶναι, τί διαφέρουσι τῶν ἐξ ἀνάγκης
 κακοπαθόντων, εἴ γε πεινήσουσι καὶ διψήσουσι καὶ
 ριγώσουσι καὶ ἀγρυπνήσουσι καὶ τᾶλλα πάντα μοχθή-
 σουσιν ἐκόντες; ἐγὼ μὲν γὰρ οὐκ οἶδ’ ὃ τι διαφέρει
 140 τὸ αὐτὸ δέρμα ἐκόντα ἢ ἄκοντα μαστιγοῦσθαι ἢ ὅλως
 τὸ αὐτὸ σῶμα πᾶσι τοῖς τοιούτοις ἐκόντα ἢ ἄκοντα
 πολιορκεῖσθαι, ἄλλο γε ἢ ἀφροσύνη πρόσεστι τῷ
 θέλοντι τὰ λυπηρὰ ὑπομένειν.” “Τί δέ, ὦ Ἀρίστιππε,” 18
 ὁ Σωκράτης ἔφη, “οὐ δοκεῖ σοι τῶν τοιούτων διαφέρειν
 145 τὰ ἐκούσια τῶν ἀκουσίων, ἢ ὃ μὲν ἐκὼν πεινῶν φάγοι ἂν

which seems to support the supposition attributed to Aristippus, namely, that as a slave he would be of no account: its real application is found in the following section.

16. ἄρα οὐ: belongs to each of the three following questions. For the interr., see on i. 3. 11. — κλέπτειν: for the inf. with verbs of hindrance, see on πορεύεσθαι i. 6. 6.

17. ἀλλὰ γάρ: introduces (like *at enim*) an objection, γάρ being explained by some omitted thought like “an objection presents itself.” — τί: adv. accusative. — πεινήσουσι:

for this and the following fut. inds., cf. ἀξιώσεις 12. — ὅ τι ἄλλο: to be read together, *wherein else*. After ἄλλο γε ἢ, acc. to Eng. idiom, a *ἔτι* might be expected, which is not necessary in Greek. Cf. τί γὰρ ἄλλο ἢ κινδυνεύσεις ii. 3. 17. “The difference between willing and unwilling submission to indignities is only this, that he who submits willingly incurs, in addition to his suffering, the charge of folly.”

18. ὁ Σωκράτης ἔφη: see on i. 2. 9. — τῶν τοιούτων (sc. λυπηρῶν): part. gen. with τὰ ἐκούσια. — ἢ: *in so*

ὁπότε βούλοιτο, καὶ ὁ ἐκὼν διψῶν πίοι, καὶ τᾶλλα ὡσαύτως, τῷ δ' ἐξ ἀνάγκης ταῦτα πᾶσχοιτι οὐκ ἔξεστιν ὁπότεν βούληται παύεσθαι; ἔπειτα ὁ μὲν ἐκουσίως τάλαιπωρῶν ἐπ' ἀγαθῇ ἐλπίδι πονῶν εὐφραίνεται, οἷον οἱ τὰ θηρία
 150 θηρῶντες ἐλπίδι τοῦ λήψεσθαι ἡδέως μοχθοῦσι. καὶ τὰ μὲν 19
 τοιαῦτα ἄθλα τῶν πόνων μικροῦ τινος ἄξιά ἐστι· τοὺς δὲ πονοῦντας, ἵνα φίλους ἀγαθοὺς κτήσωνται, ἢ ὅπως ἐχθροὺς χειρώσωνται, ἢ ἵνα δυνατοὶ γενόμενοι καὶ τοῖς σώμασι καὶ ταῖς ψυχαῖς καὶ τὸν ἑαυτῶν οἶκον καλῶς οἰκῶσι καὶ
 155 τοὺς φίλους εὖ ποιῶσι καὶ τὴν πατρίδα εὐεργετῶσι, πῶς οὐκ οἶεσθαι χρὴ τούτους καὶ πονεῖν ἡδέως εἰς τὰ τοιαῦτα καὶ ζῆν εὐφραινομένους, ἀγαμένους μὲν ἑαυτούς, ἐπαινου-
 μένους δὲ καὶ ζηλουμένους ὑπὸ τῶν ἄλλων; ἔτι δὲ αἱ μὲν 20
 ῥαδιουργίαι καὶ ἐκ τοῦ παραχρῆμα ἡδοναὶ οὔτε σώματι
 160 εὐεξίαν ἱκαναί εἰσιν ἐνεργάζεσθαι, ὥς φασι, οἱ γυμνασταί, οὔτε ψυχῇ ἐπιστήμην ἀξιόλογον οὐδεμίαν ἐμποιοῦσιν· αἱ δὲ διὰ καρτερίας ἐπιμέλειαί τῶν καλῶν τε καὶ ἀγαθῶν ἔργων

far as, quatenus. — ὁπότε βούλοιτο: for the opt. in a rel. temporal clause by assimilation, see on i. 5. 4; ii. 9. 2. — πίοι: without ἄν, which is to be supplied from the preceding φάγοι ἄν. — ὁπότεν βούληται: obs. the ἄν retained with the subjv. in a rel. temporal clause, and omitted with the opt. (ὁπότε βούλοιτο). — πονῶν: for the supplementary participle with verbs expressive of being pleased, see G. 1580; H. 983.

19. ἄθλα: praemia, rewards. — μικροῦ τινος ἄξιά ἐστι: have some small value. For the indef. pron. added to adjs., see on δεινὴν τινα i. 3. 12, and, for the gen. of value with ἄξιος, G. 1135; H. 753 f. — τοῦ-

τους: repeats and emphasizes τοὺς δέ. Cf. iii. 5. 8, 7. 4. — ἀγαμένους ἑαυτούς: well-pleased with themselves.

20. ἐκ τοῦ παραχρῆμα ἡδοναί: pleasures of the moment, i.e. easily-won enjoyments (as shown by the contrasted αἱ διὰ καρτερίας ἐπιμέλειαί). Cf. τὰς ἐγγυράτω ἡδονάς iv. 5. 10. — σώματι, ψυχῇ: for the omission of the generic art., see H. 660. — αἱ διὰ καρτερίας ἐπιμέλειαί: for the use of the prep. with its case as an attrib. adj. (so ἐκ τοῦ παραχρῆμα above), see G. 952; H. 600; and for διὰ with the gen. denoting manner, cf. διὰ μέθης Plato *Sym.* 176 E. — ἔργων: results. For the gen. with verbs of attaining and touching, see on i. 4. 12.

ἐξικνεῖσθαι ποιοῦσιν, ὥς φασιν οἱ ἀγαθοὶ ἄνδρες. λέγει
δέ που καὶ Ἡσίοδος·

- 165 'τὴν μὲν γὰρ κακότητα καὶ ἰλαδὸν ἔστιν ἐλέσθαι
ῥηιδίως· λείη μὲν ὁδός, μάλα δ' ἐγγύθι ναίει.
τῆς δ' ἀρετῆς ἰδρῶτα θεοὶ προπάροιθεν ἔθικαν
ἀθάνατοι· μακρὸς δὲ καὶ ὄρθιος οἶμος ἐς αὐτὴν
καὶ τρηχὺς τὸ πρῶτον· ἐπὴν δ' εἰς ἄκρον ἵκηται,
170 ῥηιδίῃ δὴ ἔπειτα πέλει, χαλεπὴ περ ἑοῦσα.'

μαρτυρεῖ δὲ καὶ Ἐπίχαρμος ἐν τῷδε·

'τῶν πόνων πωλοῦσιν ἡμῖν πάντα τὰγάθ' οἱ θεοί.'

καὶ ἐν ἄλλῳ δὲ τόπῳ φησίν·

- 'ὦ πονηρέ, μὴ τὰ μαλακὰ μῶσο, μὴ τὰ σκληρὰ ἔχῃς.]
175 καὶ Πρόδικος δὲ ὁ σοφὸς ἐν τῷ συγγράμματι τῷ περὶ 21
Ἡρακλέους, ὅπερ δὴ καὶ πλείστοις ἐπιδείκνυται, ὡσαύτως
περὶ τῆς ἀρετῆς ἀποφαίνεται, ὧδέ πως λέγων, ὅσα ἐγὼ

—Ἡσίοδος: the quotation is from his *Works and Days* 287 ff. —καὶ ἰλαδόν: and that in abundance. —ἔστιν: why this accent? —λείη: cf. the Lat. *lēvis*. —ναίει: sc. ἡ κακότης. —οἶμος: seems first masc. (*μακρός*), and then fem. (*ῥηιδίη*). It is more commonly fem., like other words meaning *way*, e.g., *ὁδός*, *κέλευθος*, *ἀτραπός*, etc. Possibly the poet had one of these in mind with *ῥηιδίη*. See G. 194, 1; H. 152 c. —χαλεπὴ περ ἑοῦσα: sc. τὸ πρῶτον. —Ἐπίχαρμος: a comic poet from Cos, who flourished in Syracuse about 500 B.C. The two verses are 'trochaic tetrameter catalectic.' G. 1651; H. 1083. —τῶν πόνων: for the gen. of price, see on i. 6. 11. —

καὶ . . . ἔχῃς: the passage is prob. interpolated, as *τόπος* was not used in Xenophon's time to denote a 'place' in an author's works. See L. & S. s.v. *τόπος* I, 4. —μῶσο: from *μάω*.

21. Πρόδικος: of Ceos, a contemporary of Socrates and Xenophon, the latter of whom may have heard him recite his apologue of Hercules at Thebes, in the course of a professional tour. Socrates spoke of him with respect, and in Plato several times calls himself a hearer of Prodicus. The *σύγγραμμα περὶ Ἡρακλέους* was a part of a larger work entitled *Ὠραι*. —ἐπιδείκνυται: exhibits, "recites." The exhibition or 'show' speeches of the Sophists were generally called *ἐπιδείξεις*. —ὧδέ πως:

μέμνημαι· φησὶ γὰρ Ἡρακλέα, ἐπεὶ ἐκ παίδων εἰς ἡβην
 ὥρματο, ἐν ᾗ οἱ νέοι ἤδη αὐτοκράτορες γιγνόμενοι δηλοῦ-
 180 σιν εἴτε τὴν δι' ἀρετῆς ὁδὸν τρέφονται ἐπὶ τὸν βίον εἴτε
 τὴν διὰ κακίας, ἐξελθόντα εἰς ἡσυχίαν καθῆσθαι ἀπο-
 ροῦντα ποτέραν τῶν ὁδῶν τράπηται· καὶ φανῆναι αὐτῷ 22
 δύο γυναικας προσιέναι μεγάλας, τὴν μὲν ἐτέραν
 εὐπρεπῇ τε ἰδεῖν καὶ ἐλευθέριον φύσει, κεκοσμημένην
 185 τὸ μὲν σῶμα καθαρότητι, τὰ δὲ ὄμματα αἰδοῦ, τὸ δὲ
 σχῆμα σωφροσύνῃ, ἐσθῆτι δὲ λευκῇ· τὴν δ' ἐτέραν
 τεθραμμένην μὲν εἰς πολυσαρκίαν τε καὶ ἀπαλότητα,
 κεκαλλωπισμένην δὲ τὸ μὲν χρῶμα, ὥστε λευκοτέραν τε
 καὶ ἐρυθροτέραν τοῦ ὄντος δοκεῖν φαίνεσθαι, τὸ δὲ σχῆμα,
 190 ὥστε δοκεῖν ὀρθοτέραν τῆς φύσεως εἶναι, τὰ δὲ ὄμματα

see on τοιαῦδε τις i. 1. 1. — ἐκ παίδων :
 from childhood, concrete for ab-
 stract. For the accent of παίδων,
 see G. 128; H. 172 a. — ὁδόν : for the
 case, see on ἦν 11. — ἐξελθόντα κτλ. : cf.
 nam quod Herculem Prodicus
 dicit, ut est apud Xenophon-
 tem,—exisse in solitudinem
 atque ibi sedentem diu secum
 multumque dubitasse etc. Cic.
de Off. i. 32. 118. — τράπηται : for
 the interr. subjv. retained in indir.
 question, see G. 1490; H. 933.

22. ἰδεῖν : for the limiting inf.
 with adjs., see G. 1528; H. 952.
 Cf. i. 6. 9; iii. 8. 8. — ἐσθῆτι :
 const. with κεκοσμημένην. — τεθραμ-
 μένην εἰς πολυσαρκίαν τε καὶ
 ἀπαλότητα : pampered up to plump-
 ness and delicacy. — κεκαλλωπισμέ-
 νην δὲ τὸ μὲν χρῶμα κτλ. : this sent.
 does not correspond to the previous
 one, either in the order of the
 clauses or in the words themselves.

Xenophon seems often to have
 avoided complete uniformity in the
 parallel clauses of a rhetorical
 period; though it certainly might
 have been justified here, as being
 quite in keeping with the character
 of professional declamations, which
 abounded in antitheses. — τοῦ ὄντος,
 τῆς φύσεως : equivalent to ἡ ἦν, ἡ
 ἐπεφύκει. See Kr. *Spr.* 47. 27. 2. —
 ὥστε δοκεῖν φαίνεσθαι : cf. ἐκπλα-
 γέντες τῷ δόξαι μέγαν τε καὶ καλὸν
 φανῆναι τὸν Κύρον *Cyr.* viii. 3. 14. —
 ὀρθοτέραν : more erect, in order to
 appear taller. Tallness was esteemed
 by the Greeks. Cf., on the pas-
 sage, ἰδὼν ποτε αὐτὴν ἐντετριμμένην
 πολλῷ ψιμυθίῳ (white lead), ὅπως
 λευκοτέρα ἔτι δοκοῖν εἶναι ἡ ἦν, πολλῇ
 δὲ ἐγχούσῃ (red dye, from the plant
 anchusa), ὅπως ἐρυθροτέρα φαίνοντο τῆς
 ἀληθείας, ὑποδήματα δ' ἔχουσιν ὑψηλά,
 ὅπως μείζων δοκοῖν εἶναι ἡ ἐπεφύκει *Oec.*
 x. 2, where Ischomachus is describing

ἔχειν ἀναπεπταμένα, ἐσθῆτα δέ, ἐξ ἧς ἂν μάλιστα ὥρα
 διαλάμποι, κατασκοπεῖσθαι δὲ θαμὰ ἐαυτήν, ἐπισκοπεῖν
 δὲ καὶ εἴ τις ἄλλος αὐτὴν θεᾷται, πολλάκις δὲ καὶ εἰς
 τὴν ἐαυτῆς σκιὰν ἀποβλέπειν. ὥς δ' ἐγένοντο πλησιαί-²³
 195 τερον τοῦ Ἡρακλέους, τὴν μὲν πρόσθεν ῥηθεῖσαν ἰέναι
 τὸν αὐτὸν τρόπον, τὴν δ' ἑτέραν φθάσαι βουλομένην
 προσδραμεῖν τῷ Ἡρακλεῖ καὶ εἰπεῖν. 'Ὅρῳ σε, ὦ Ἡρά-
 κλεις, ἀποροῦντα ποῖαν ὁδὸν ἐπὶ τὸν βίον τράπη. ἔαν
 οὖν ἐμὲ φίλην ποιησάμενος, [ἐπὶ] τὴν ἡδίστην τε καὶ
 200 ῥάστην ὁδὸν ἄξω σε, καὶ τῶν μὲν τερπνῶν οὐδενὸς ἄγε-
 στος ἔσῃ, τῶν δὲ χαλεπῶν ἄπειρος διαβιώσῃ. πρῶτον²⁴
 μὲν γὰρ οὐ πολέμων οὐδὲ πραγμάτων φροντιεῖς, ἀλλὰ
 σκοπούμενος διέσῃ τί ἂν κεχαρισμένον ἢ σιτίον ἢ ποτόν
 εὔροις, ἢ τί ἂν ἰδὼν ἢ τί ἀκούσας τερφθείης, ἢ τίνων ἂν
 205 ὀσφραϊνόμενος ἢ ἀπτόμενος ἡσθείης, τίσι δὲ παιδικοῖς
 ὁμιλῶν μάλιστ' ἂν εὐφρανθείης, καὶ πῶς ἂν μαλακώτατα
 καθεύδοις, καὶ πῶς ἂν ἀπονώτατα τούτων πάντων
 τυγχάνοις. ἔαν δέ ποτε γένηταί τις ὑποψία σπάνεως²⁵
 ἀφ' ᾧ ἔσται ταῦτα, οὐ φόβος μή σε ἀγάγῃ ἐπὶ τὸ

his youthful wife. — ὥρα: *youthful beauty*, with art. omitted. — διαλάμποι: for the potential opt. in rel. final clauses, see G. 1367; H. 937 a. — ἐπισκοπεῖν: *looked, to see if etc.*

23. Ἡρακλέους: for the gen. with advs. of place, see on *θείου* i. 6. 10. — τὸν αὐτὸν τρόπον: i.e. without altering her pace. — ἀποροῦντα: for the supplementary participle in indirect discourse, see on i. 2. 16. — ὁδὸν ἐπὶ τὸν βίον: *path in life*. — τράπη: for the mode, cf. *τράπηται* 21. — ποιησάμενος: participle of manner, with ellipsis of *τὴν ὁδὸν τράπη*. Cf. *νομίσαν* i. 2. 42.

— οὐδενός: for the gen. with verbal adjs., cf. i. 2. 1, 63; 6. 8.

24. πολέμων: for the case, cf. i. 1. 11. — φροντιεῖς: for the 'Attic' future, see G. 665, 3; H. 425. — σκοπούμενος διέσῃ: *you shall all the time be considering*. For the supplementary participle with verbs of continuing, see G. 1580; H. 981. — σιτίον, ποτόν: in appos. with *τί*. — εὔροις: potential opt. in indirect discourse. — παιδικοῖς: *favorites*.

25. σπάνεως ἀφ' ᾧ: equivalent to *σπάνεως τούτων, ἀφ' ᾧ*. — οὐ φόβος (sc. *ἐστί*): *no ground for anxiety*. — τό: connect with *πορίεσθαι*. —

210 πονοῦντα καὶ ταλαιπωροῦντα τῷ σώματι καὶ τῇ ψυχῇ ταῦτα
 πορίζεσθαι, ἀλλ' οἷς ἂν οἱ ἄλλοι ἐργάζωνται, τούτοις σὺ
 χρήσῃ, οὐδενὸς ἀπεχόμενος ὅθεν ἂν δυνατὸν ἦ τι κερδᾶναι·
 πανταχόθεν γὰρ ὠφελείσθαι τοῖς ἐμοὶ συνούσιν ἐξουσίαν
 ἔγωγε παρέχω.' καὶ ὁ Ἡρακλῆς ἀκούσας ταῦτα, "ὦ γύναι," 26
 215 ἔφη, 'ὄνομα δέ σοι τί ἐστίν;' ἡ δέ, 'Οἱ μὲν ἐμοὶ φίλοι,'
 ἔφη, 'καλοῦσί με Εὐδαιμονίαν, οἱ δὲ μισοῦντές με ὑποκο-
 ριζόμενοι ὀνομάζουσι Κακίαν.' καὶ ἐν τούτῳ ἡ ἑτέρα 27
 γυνὴ προσελθούσα εἶπε· 'Καὶ ἐγὼ ἦκω πρὸς σέ, ὦ Ἡρά-
 κλεις, εἰδύια τοὺς γεννήσαντάς σε καὶ τὴν φύσιν τὴν σὴν
 220 ἐν τῇ παιδείᾳ καταμαθοῦσα· ἐξ ὧν ἐλπίζω, εἰ τὴν πρὸς
 ἐμὲ ὁδὸν τράποιο, σφόδρ' ἂν σε τῶν καλῶν καὶ σεμνῶν
 ἀγαθὸν ἐργάτην γενέσθαι καὶ ἐμὲ ἔτι πολὺ ἐντιμωτέραν
 καὶ ἐπ' ἀγαθοῖς διαπρεπεστέραν φανῆναι. οὐκ ἐξα-
 πατήσω δέ σε προοιμίους ἡδονῆς, ἀλλ' ἥπερ οἱ θεοὶ
 225 διέθεσαν, τὰ ὄντα διηγῆσομαι μετ' ἀληθείας. τῶν γὰρ 28
 ὄντων ἀγαθῶν καὶ καλῶν οὐδὲν ἄνευ πόνου καὶ ἐπιμελείας
 θεοὶ διδόασιν ἀνθρώποις· ἀλλ' εἴτε τοὺς θεοὺς ἴλεως
 εἶναί σοι βούλει, θεραπευτέον τοὺς θεοὺς, εἴτε ὑπὸ φίλων

πονοῦντα, ταλαιπωροῦντα: agree with the omitted subj. of πορίζεσθαι.
 — οἷς, τούτοις: for *αὐτοῖς*, τούτοις with omitted indef. antec. of the relative.
 See G. 1030; H. 996 b. For the assimilation, see on ὧν 10.—χρήσῃ: "shall enjoy."—πανταχόθεν: the position is emphatic.

26. ὄνομα δέ: for δέ, see on i. 3.
 13.—ἡ δέ: for the pronominal art., see on i. 2. 33.—ὑποκοριζόμενοι: *nicknaming*. The word properly means 'to talk baby talk,' from *κόρος*, 'child,'—hence, 'to give pet names,' and so, in a bad sense, 'to nickname.'

27. καταμαθοῦσα; "gauged."—
 εἰ τράποιο: less confident than the *εἰ* [τραπῇ] of Κακία in 23.—ἂν γενέσθαι: see on *ἂν κινηθῆναι* i. 1. 14.—
 ἐπ' ἀγαθοῖς: for good actions, i.e. those which Hercules would perform under her guidance; 'lit with the luster shed by valorous deeds' (Dakyns).—προοιμίους ἡδονῆς: *promises of pleasure*, like those in the speech of Κακία.

28. ἀγαθῶν καὶ καλῶν: const. as preds. with ὄντων.—ἴλεως: see on i. 1. 9 *fin*.—βούλει, ἐθέλεις, ἐπιθυμείς: prob. no difference in meaning is intended.—θεραπευτέον: see on i. 2.

ἐθέλεις ἀγαπᾶσθαι, τοὺς φίλους εὐεργετητέον, εἴτε ὑπό
 230 τινος πόλεως ἐπιθυμεῖς τιμᾶσθαι, τὴν πόλιν ὠφελητέον,
 εἴτε ὑπό τῆς Ἑλλάδος πάσης ἀξιοῖς ἐπ' ἀρετῇ θαυμά-
 ζεσθαι, τὴν Ἑλλάδα πειρατέον εὖ ποιεῖν, εἴτε γῆν βούλει
 σοι καρποὺς ἀφθόνοους φέρειν, τὴν γῆν θεραπευτέον, εἴτε
 ἀπὸ βοσκημάτων οἷοι δεῖν πλουτίζεσθαι, τῶν βοσκημά-
 235 των ἐπιμελητέον, εἴτε διὰ πολέμου ὁρμῆς αὔξεσθαι καὶ
 βούλει δύνασθαι τοὺς τε φίλους ἐλευθεροῦν καὶ τοὺς
 ἐχθροὺς χειροῦσθαι, τὰς πολεμικὰς τέχνας αὐτάς τε παρὰ
 τῶν ἐπισταμένων μαθητέον καὶ ὅπως αὐταῖς δεῖ χρῆσθαι
 ἀσκητέον· εἰ δὲ καὶ τῷ σώματι βούλει δυνατὸς εἶναι, τῇ
 240 γνώμῃ ὑπηρετεῖν ἐθιστέον τὸ σῶμα καὶ γυμναστέον σὺν
 πόνοις καὶ ἰδρῶτι.' καὶ ἡ Κακία ὑπολαβοῦσα εἶπεν, ὥς 29
 φησι Πρόδικος· 'Ἐννοεῖς, ὦ Ἡράκλεις, ὡς χαλεπὴν καὶ
 μακρὰν ὁδὸν ἐπὶ τὰς εὐφροσύνας ἡ γυνή σοι αὕτη διηγεί-
 ται; ἐγὼ δὲ ῥαδίαν καὶ βραχείαν ὁδὸν ἐπὶ τὴν εὐδαιμονίαν

34. Note the double meaning of *θεραπεύω* with *θεοῦς* and *γῆν*, like the Lat. *colere*. — *αὐτάς τε*: the *τέ* is added, because the writer had in mind *μαθητέον* for both clauses, with some such obj. in the second as *τὴν χρῆσιν αὐτῶν*, instead of which, by a slight change of construction we have *ὅπως αὐταῖς δεῖ χρῆσθαι ἀσκητέον*. The whole idea is sufficiently rendered by our "military science and tactics." *εἰ δέ*: after the sevenfold repetition of *εἴτε*, the emphatic concluding sent. is introduced with *εἰ δέ*. Cf. the Lat. *si vero* after *sive*. — *τῇ γνώμῃ ὑπηρετεῖν*: for when the body obeys the reason, it will do nothing which will interfere with its own best development. Cicero, in his version of this passage (*exer-*

cendum corpus et ita afficiendum est, ut oboedire consilio rationique possit De Off. i. 23. 79), seems to have connected *τῇ γνώμῃ ὑπηρετεῖν* with *δυνατός*, rather than with what follows. — *πόνοις, ἰδρῶτι*: dat. of accompaniment. Cf. 'in the sweat of thy brow shalt thou eat bread' *Gen. iii. 19*.

29. *ἡ γυνή αὕτη*: *that woman there*. So the Lat. *ista femina*. — *εὐφροσύνας*: *pleasures*, in strong contrast to *εὐδαιμονίαν*. Observe the elaborate antitheses in the two clauses, and note that Vice usurps the nobler word *happiness*, conceding to Virtue only *pleasures* as the reward of toil and self-denial. — *ὁδόν* (after *βραχείαν*): see on 21.

245 ἄξω σε.' καὶ ἡ Ἀρετὴ εἶπεν· 'ὦ τλήμον, τί δὲ σὺ ἀγα-
θὸν ἔχεις; ἢ τί ἡδὺ οἶσθα, μηδὲν τούτων ἔνεκα πράττειν
ἐθέλουσα; ἥ τις οὐδὲ τὴν τῶν ἡδέων ἐπιθυμίαν ἀναμέ-
νεις, ἀλλὰ πρὶν ἐπιθυμῆσαι πάντων ἐμπίπλασαι, πρὶν μὲν
πεινῇν ἐσθίουσα, πρὶν δὲ διψῇν πίνουσα καί, ἵνα μὲν
250 ἡδέως φάγῃς, ὀσποιοὺς μηχανωμένη, ἵνα δὲ ἡδέως πίῃς,
οἶνους τε πολυτελεῖς παρασκευάζῃ καὶ τοῦ θέρους χιόνα
περιθέουσα ζητεῖς· ἵνα δὲ καθυπνώσῃς ἡδέως, οὐ μόνον
τὰς στρωμνὰς μαλακάς, ἀλλὰ καὶ [τὰς κλῖνας καὶ] τὰ
ὑπόβαθρα ταῖς κλῖναις παρασκευάζῃ· οὐ γὰρ διὰ τὸ
255 πονεῖν, ἀλλὰ διὰ τὸ μηδὲν ἔχειν ὃ τι ποιῇς, ὕπνου ἐπιθυ-
μεῖς· τὰ δὲ ἀφροδίσια πρὸ τοῦ δεῖσθαι ἀναγκάζεις, πάντα
μηχανωμένη καὶ γυναιξὶ τοῖς ἀνδράσι χρωμένη· οὕτω
γὰρ παιδεύεις τοὺς σεαυτῆς φίλους, τῆς μὲν νυκτὸς ὑβρί-
ζουσα, τῆς δ' ἡμέρας τὸ χρησιμώτατον κατακοιμίζουσα.

30. ἡ Ἀρετή: that Virtue has not been previously mentioned by name is a refinement of the allegory, which has left it to the hearer or reader to identify her by her description at entrance, and by her words. — ὦ τλήμον: *wretched being*, uttered with righteous indignation. — τί δέ: see on *ὄνομα δέ* 26. — ἥ τις: *you who*. See H. 699 a. — οὐδὲ ἀναμένεις: cf. *Sym.* iv. 41. "Not only will you not do anything to secure true enjoyment, but you will not wait for the desire (hunger, thirst, etc.) of enjoyment to come of itself." — πεινῇν, διψῇν: for the special form of contraction, see G. 496; H. 412. — μηχανωμένη, παρασκευάζῃ: note the change of construction. The retention of the participle is prob. due to the influence of the two preceding partici-

ples, the finite const. being afterward resumed. — χιόνα: the use of snow to cool wine, sherbet, etc. is common in southern Europe. For the thought, cf. i. 6. 5. — στρωμνὰς: *beds, mattresses*. — μαλακάς: *pred. adj., to be connected with παρασκευάζῃ*. G. 971, 972; H. 618. — [τὰς κλῖνας καὶ]: prob. an interpolation, as the possession of couches could not be a subject for reproach. — ὑπόβαθρα: *rockers*. Cf. οὐ γὰρ ἐκ χρυσοῦ καὶ ἐλέφαντος κατεσκευασμένοι κλῖναι καὶ πορφυροὶ τάπητες οὔτε ὑπόβαθρα καὶ παστᾶδες (*colonnades*) ὕπνους ποιοῦσιν, ἀλλὰ ἔργα καὶ νόμμοι πόνοι καὶ τὸ τῆς φύσεως αὐτῆς ἀναγκαῖον *Teles apud Stobaeum Flor.* 93. 31. — ποιῇς: see on *τράπηται* 21. — γυναιξί: see on *δούλοις* 12. — ὑβρίζουσα, κατακοιμίζουσα: the participles expand and explain the preceding οὕτω. Cf.

260 ἀθάνατος δὲ οὔσα ἐκ θεῶν μὲν ἀπέρριψαι, ὑπὸ δὲ ἀνθρώ- 31
 πων ἀγαθῶν ἀτιμάζει· τοῦ δὲ πάντων ἡδίστου ἀκούσμα-
 τος, ἐπαίνου ἑαυτῆς, ἀνήκοος εἶ καὶ τοῦ πάντων ἡδίστου
 θεάματος ἀθέατος· οὐδὲν γὰρ πώποτε σεαυτῆς ἔργον
 καλὸν τεθέασαι. τίς δ' ἂν σοι λεγούσῃ τι πιστεύσειε;
 265 τίς δ' ἂν δεομένη τινὸς ἐπαρκέσειεν; ἢ τίς ἂν εὖ φρονῶν
 τοῦ σοῦ θιάσου τολμήσειεν εἶναι; οἱ νέοι μὲν ὄντες τοῖς
 σώμασιν ἀδύνατοί εἰσι, πρεσβύτεροι δὲ γενόμενοι ταῖς
 ψυχαῖς ἀνόητοι, ἀπόνως μὲν λιπαροὶ διὰ νεότητος τρεφό-
 μενοι, ἐπιπόνως δὲ αὐχμηροὶ διὰ γήρως περῶντες, τοῖς
 270 μὲν πεπραγμένοις αἰσχυρόμενοι, τοῖς δὲ πραπτομένοις
 βαρυνόμενοι, τὰ μὲν ἡδέα ἐν τῇ νεότητι διαδραμόντες, τὰ
 δὲ χालεπὰ εἰς τὸ γήρας ἀποθέμενοι. ἐγὼ δὲ σύνειμι μὲν 32
 θεοῖς, σύνειμι δὲ ἀνθρώποις τοῖς ἀγαθοῖς. ἔργον δὲ καλὸν
 οὔτε θεῖον οὔτε ἀνθρώπειον χωρὶς ἐμοῦ γίγνεται· τιμῶμαι
 275 δὲ μάλιστα πάντων καὶ παρὰ θεοῖς καὶ παρὰ ἀνθρώποις
 οἷς προσήκει, ἀγαπητὴ μὲν συνεργὸς τεχνίταις, πιστὴ
 δὲ φύλαξ οἴκων δεσπόταις, εὐμενὴς δὲ παραστάτις

ἐμβολὴν ὧδε ποιοῦνται, ἅμα μὲν λαθεῖν
 πειρώμενοι, ἅμα δὲ φθᾶσαι *Απ.* iv.
 i. 4.

31. ἐκ θεῶν: from the company
 of gods.—ἐπαίνου ἑαυτῆς: praise of
 yourself. For the use of the third
 pers. refl. instead of the second, see
 G. 995; H. 686 a. For the thought, cf.
 Themistoclem dixisse aiunt,
 cum ex eo quaereretur quod
 acroama aut cuius vocem
 libentissime audiret: Eius, a
 quo sua virtus optime praedi-
 catur Cic. *pro Arch.* 9. 32.—εὖ
 φρονῶν: in his senses.—θιάσου:
 properly an assemblage of worship-
 ers: here scornfully applied to the
 followers of *Kakia*.—οἱ νέοι: as if

preceded by θιασῶν, instead of
 θιάσου, a const. κατὰ σύνεσιν. So αἱ
 πόλεις, παύσονται in ii. 2. 3.—λιπαροὶ
 τρεφόμενοι: for the pred. adj. used
 in adverbial sense, see H. 619.—
 ἀποθέμενοι: laying up. Cf. with
 this description Shakspeare's Seven
 Ages of Man in *As You Like It*,
 and the imagery of *Ecclesiastes* xii.

32. σύνειμι μὲν, σύνειμι δέ:
 'anaphora,' as in i. 1. 2, 5. 3.—
 καλὸν οὔτε . . . οὔτε . . . γίγνεται:
 acc. to Greek usage, we should ex-
 pect an οὐδὲν before καλόν.—οἷς: for
 παρ' οἷς. So αἱς σύνει for ἐν αἷς σύνει
 iii. 7. 3. *Kakia* receives indeed honor,
 but only from those παρ' οἷς τιμᾶσθαι
 οὐ προσήκει.—συνεργός: sc. οὔσα.—

οἰκέταις, ἀγαθὴ δὲ συλλήπτρια τῶν ἐν εἰρήνῃ πόνων, βεβαία δὲ τῶν ἐν πολέμῳ σύμμαχος ἔργων, ἀρίστη δὲ 280 φιλίας κοινωνός. ἔστι δὲ τοῖς μὲν ἐμοῖς φίλοις ἡδεῖα 33 μὲν καὶ ἀπράγμων σίτων καὶ ποτῶν ἀπόλαυσις· ἀνέχονται γὰρ ἕως ἂν ἐπιθυμήσωσιν αὐτῶν. ὕπνος δ' αὐτοῖς πάρεστιν ἡδίων ἢ τοῖς ἀμόχθοις, καὶ οὔτε ἀπολείποντες αὐτὸν ἄχθονται οὔτε διὰ τοῦτον μεθιάσι τὰ δέοντα πράτ- 285 τειν. καὶ οἱ μὲν νέοι τοῖς τῶν πρεσβυτέρων ἐπαίνους χαίρουσιν, οἱ δὲ γεραίτεροι ταῖς τῶν νέων τιμαῖς ἀγάλλονται· καὶ ἡδέως μὲν τῶν παλαιῶν πράξεων μέμνηται, εὖ δὲ τὰς παρούσας ἡδονται πράττοντες, δι' ἐμὲ φίλοι μὲν θεοῖς ὄντες, ἀγαπητοὶ δὲ φίλοις, τίμιοι δὲ πατρίσιν· ὅταν 290 δ' ἔλθῃ τὸ πεπρωμένον τέλος, οὐ μετὰ λήθης αἵτιμοι κεῖνται, ἀλλὰ μετὰ μνήμης τὸν αἰὲ χρόνον ὑμνοῦμενοι θάλλουσι. τοιαῦτά σοι, ὦ παῖ τοκέων ἀγαθῶν Ἡράκλεις, ἔξεστι διαπονησαμένῳ τὴν μακαριστοτάτην εὐδαιμονίαν κεκτῆσθαι.' οὕτω πως διώκει Πρόδικος τὴν ὑπ' Ἀρετῆς 34 295 Ἡρακλέους παιδευσιν, ἐκόσμησε μέντοι τὰς γνώμας ἔτι μεγαλειότεροις ῥήμασιν ἢ ἐγὼ νῦν. σοὶ δ' οὖν ἄξιον, ὦ Ἀρίστιππε, τούτων ἐνθυμουμένῳ πειράσθαι τι καὶ τῶν εἰς τὸν μέλλοντα χρόνον τοῦ βίου φροντίζειν."

συλλήπτρια : an assistant. — κοινωνός : a sharer.

33. ἀπράγμων : untroubled, opposed to περιθέουσα in 30. — ἀνέχονται : they hold out. — εὖ πράττοντες : succeeding in. — ὅταν δ' ἂν ἔλθῃ τὸ πεπρωμένον τέλος κτλ. : cf. the concluding lines of Bryant's *Thanatopsis*. — ὑμνοῦμενοι θάλλουσι : "they are immortalized in song." Cf. Harmodius in ore et Aristogito, Lacedaemonius Leonidas, Thebanus Epaminondas vigent Cic. *Tusc. Disp.* i.

49. 116. — τοιαῦτα σοι : for the 'asyndeton,' see on i. 1. 9.

34. διώκει : unusual in this sense, which is a common one in English. Cf. the Lat. *persequi*. — τὴν ὑπ' Ἀρετῆς παιδευσιν : for ὑπό and the gen. with a verbal noun, see Kr. *Spr.* 68. 43. 2. Cf. ἡδεσθαι τῇ ὑπὸ πάντων τιμῇ *Cyr.* iii. 3. 2. — γνώμας : thoughts. — ἐνθυμουμένῳ : giving heed. — πειράσθαι τι . . . φροντίζειν : to strive to pay some attention to those things also (καὶ) which belong to the later portion of your life.

Αισθόμενος δέ ποτε Λαμπροκλέα, τὸν πρεσβύτατον υἱὸν 2
αὐτοῦ, πρὸς τὴν μητέρα χαλεπαίνοντα, “Εἰπέ μοι,” ἔφη, “ὦ
παῖ, οἴσθ᾽ ἵνα ἀνθρώπους ἀχαρίστους καλουμένους;”
“Καὶ μάλα,” ἔφη ὁ νεανίσκος. “Καταμεμάθηκας οὖν, τοὺς
5 τί ποιοῦντας τὸ ὄνομα τοῦτο ἀποκαλοῦσιν;” “Ἐγωγε,” ἔφη·
“τοὺς γὰρ εὖ παθόντας, ὅταν δυνάμενοι χάριν ἀποδοῦναι
μὴ ἀποδῶσιν, ἀχαρίστους καλοῦσιν.” “Οὐκοῦν δοκοῦσί
σοι ἐν τοῖς ἀδίκοις καταλογίζεσθαι τοὺς ἀχαρίστους;”
“Ἐμοιγε,” ἔφη. “Ἦδη δέ ποτ’ ἐπεσκεψάμην, εἰ ἄρα, ὥσπερ 2
10 τὸ ἀνδραποδίζεσθαι τοὺς μὲν φίλους ἀδικὸν εἶναι δοκεῖ,
τοὺς δὲ πολεμίους δίκαιον, καὶ τὸ ἀχαριστεῖν πρὸς μὲν
τοὺς φίλους ἀδικόν ἐστι, πρὸς δὲ τοὺς πολεμίους δίκαιον;”
“Καὶ μάλα,” ἔφη· “καὶ δοκεῖ μοι, ὅφ’ οὐ ἂν τις εὖ παθὼν
εἴτε φίλου εἴτε πολεμίου μὴ πειρᾶται χάριν ἀποδιδόναι,

2. *Ingratitude is an offense, the more heinous in proportion to the benefits received. Ingratitude towards parents, therefore, is a very grave offense, punished with ignominy by the state and with contempt by all men. These thoughts are brought out in a conversation between Socrates and his son Lamprocles.*

1. τὸν πρεσβύτατον: acc. to Suidas (s.v. Σωκράτης), the two other sons of Socrates, Sophroniscus and Menexenus, were by Myrto, a second wife. But Plato (*Phaedo* 60 A), in the well-known prison- and death-scene, describes Xanthippe as sitting beside Socrates with their child (παιδίον). Cf. also *ibid.* 116 B. Perhaps Myrto was his first wife; but there is no contemporary evidence for more than one, and that one Xanthippe. On the violent temper of Xanthippe, cf. *χρῆ* (you

are provided with) γυναῖκι τῶν οὐδῶν, οἷμαι δὲ καὶ τῶν γεγεννημένων καὶ τῶν ἐσομένων, χαλεπωτάτῃ *Sym.* ii. 10. They were an ill-assorted couple, and each had doubtless much to complain of. — τοὺς τί ποιοῦντας, ἀποκαλοῦσιν: i.e. τί ποιοῦσιν οὗτοι, οὓς τὸ ὄνομα τοῦτο καλοῦσιν; For the interr. depending on a participle or other dependent word, cf. i. 4. 14; i. 3. 10; *An.* iii. 1. 14. — τοὺς εὖ παθόντας: those who have received favors. Cf. ἀνθ’ ὧν εὖ ἔπαθον ὑπ’ ἐκείνου *An.* i. 3. 4. — οὐκοῦν: as in ii. 1. 2.

2. εἰ ἄρα: whether possibly. — ὥσπερ: followed by a simple καί, instead of οὕτω καί. Cf. ὥσπερ σύ, καί ἐγώ iv. 4. 7. Cf. also *Oec.* xviii. 9. — ἀδικόν, δίκαιον: wrong, right. — ὅφ’ οὐ ἂν τις (equivalent to ἐάν τις ὑπό τινος) κτλ.: whoever has received favors from any one, whether friend or foe, and does not attempt to return them.

15 ἄδικος εἶναι.” “Οὐκοῦν, εἴ γε οὕτως ἔχει τοῦτο, εἰλικρι- 3
νῆς τις ἂν εἴη ἀδικία ἢ ἀχαριστία;” συνωμολόγει.
“Οὐκοῦν, ὅσῳ ἂν τις μείζω ἀγαθὰ παθὼν μὴ ἀποδιδῶ
χάριν, τοσούτῳ ἀδικώτερος ἂν εἴη;” συνέφη καὶ τοῦτο.
“Τίνας οὖν,” ἔφη, “ὑπὸ τίνων εὖροιμεν ἂν μείζω εὐεργετη-
20 μένους ἢ παῖδας ὑπὸ γονέων; οὓς οἱ γονεῖς ἐκ μὲν οὐκ
ὄντων ἐποίησαν εἶναι, τοσαῦτα δὲ καλὰ ἰδεῖν καὶ τοσούτων
ἀγαθῶν μετασχεῖν, ὅσα οἱ θεοὶ παρέχουσι τοῖς ἀνθρώποις·
ἀ δὴ καὶ οὕτως ἡμῖν δοκεῖ παντὸς ἀξία εἶναι ὥστε πάντες
τὸ καταλιπεῖν αὐτὰ μάλιστα πάντων φεύγομεν· καὶ αἱ
25 πόλεις ἐπὶ τοῖς μεγίστοις ἀδικήμασι ζημίαν θάνατον
πεποιήκασιν, ὥς οὐκ ἂν μείζονος κακοῦ φόβῳ τὴν ἀδικίαν
παύσαντες. καὶ μὴν οὐ τῶν γε ἀφροδισίων ἔνεκα παιδο- 4
ποιεῖσθαι τοὺς ἀνθρώπους ὑπολαμβάνεις, ἐπεὶ τούτου γε
τῶν ἀπολυσόντων μεσταὶ μὲν αἱ ὁδοί, μεστὰ δὲ τὰ οἰκή-
30 ματα· φανεροὶ δ’ ἐσμέν καὶ σκοπούμενοι ἐξ ὁποίων ἂν
γυναικῶν βέλτιστα ἡμῖν τέκνα γένοιτο· αἷς συνελθόντες

3. **εἰλικρινῆς τις**: a clear kind of, the adj. followed by the indef., as in Lat. by quidam with the same signification. G. 1016; H. 702. — **ἂν εἴη**: potential opt. in apodosis. See G. 1421, 1; H. 901 b. — **τίνας, ὑπὸ τίνων**: two questions in one clause. G. 1601; H. 1013. The same usage is found in Latin; cf. difficile est enumerare quot viri quanta scientia fuerint Cic. de Or. i. 3. 9. — **ἐκ μὲν οὐκ ὄντων, εἶναι**: out of non-existence into being. Cf. ἐκ θεῶν ii. 1. 31. “We owe to our parents all the blessings of life, the possession of which is regarded as the greatest happiness, and their loss (through death) the greatest misfortune.” — **θάνατον**: without

the article. See on i. 2. 62, where ζημία has the art., which here it lacks. — **ὥς . . . παύσαντες**: rati metu mali, quo gravius nulum esset, iniuriam coercere se posse. See on ὡς προσημαίνοντος i. 1. 4. The participle, by a constructio ad sensum, refers to οἱ πολῖται implied in αἱ πόλεις. See on θιάσου, oi ii. 1. 31.

4. **τούτου, τῶν ἀπολυσόντων**: for the position of the art., see on i. 6. 13; and for the sing. τούτου (sc. τοῦ τῶν ἀφροδισίων ἐπιθυμεῖν), see on iii. 4. 5. ἀπολυσόντων is neuter, as in ii. 1. 5. — **βέλτιστα**: finest. — **αἷς**: equivalent to καὶ ταύταις. Cf. the conversation between Ischomachus and his wife, Oec. vii. 10 ff.

τεκνοποιούμεθα. καὶ ὁ μὲν γε ἀνὴρ τήν τε συντεκνοποιή- 5
 σουσιν ἑαυτῷ τρέφει καὶ τοῖς μέλλουσιν ἔσσεσθαι παισὶ
 προπαρασκευάζει πάντα ὅσα ἂν οἴηται συνοίσειν αὐτοῖς
 35 πρὸς τὸν βίον, καὶ ταῦτα ὡς ἂν δύνηται πλείστα· ἡ δὲ γυνή
 ὑποδεξαμένη τε φέρει τὸ φορτίον τοῦτο, βαρυνομένη τε καὶ
 κινδυνεύουσα περὶ τοῦ βίου καὶ μεταδιδούσα τῆς τροφῆς ἣ
 καὶ αὐτὴ τρέφεται, καὶ σὺν πολλῷ πόνῳ διενεγκούσα καὶ
 40 ἀγαθόν, οὔτε γιγνώσκον τὸ βρέφος ὑφ' ὅτου εἶ πάσχει, οὐδὲ
 σημαίνειν δυνάμενον ὅτου δεῖται, ἀλλ' αὐτὴ στοχαζομένη
 τά τε συμφέροντα καὶ τὰ κεχαρισμένα πειράται ἐκπλη-
 ροῦν καὶ τρέφει πολὺν χρόνον καὶ ἡμέρας καὶ νυκτὸς
 ὑπομένουσα πονεῖν, οὐκ εἰδυῖα τίνα τούτων χάριν ἀπο-
 45 λήψεται. καὶ οὐκ ἀρκεῖ θρέψαι μόνον, ἀλλὰ καί, ἐπειδὴν 6
 δόξωσιν ἱκανοὶ εἶναι οἱ παῖδες μανθάνειν τι, ἃ μὲν ἂν
 αὐτοὶ ἔχωσιν οἱ γονεῖς ἀγαθὰ πρὸς τὸν βίον διδάσκου-
 σιν, ἃ δ' ἂν οἴωνται ἄλλον ἱκανώτερον εἶναι διδάξαι,
 πέμπουσι πρὸς τοῦτον δαπανῶντες καὶ ἐπιμελῶνται πάντα

5. ὑποδεξαμένη τε φέρει: to this corresponds καὶ τρέφει below. — διενεγκούσα: sc. in the period of pregnancy. — γιγνώσκον τὸ βρέφος: best const. as obj. of τρέφει τε καὶ ἐπιμελεῖται taken as one idea (τρέφει ἐπιμελῶς). Kühner suggests that Xenophon composed the passage rhetorically, and wrote γιγνώσκον τὸ βρέφος in the nom. as a substitute for the gen. abs., in order to preserve 'concinnity' in the constructions. On the connection of the two participles (προπεπονθυῖα, γιγνώσκον), one in the nom., the other in the acc., by οὔτε, οὔτε, cf. ii. 7. 8. — οὐδέ: and not. — ἀλλ' αὐτὴ κτλ.: from here the

const. becomes freer, in order to avoid the obscurity resulting from too many participles.

6. θρέψαι μόνον: an unusual position. See on i. 4. 13. — πέμπουσι: sc. τοὺς παῖδας. The education of an Athenian boy included the study of (1) γράμματα (reading and writing); (2) ἡ μουσικὴ τέχνη (poetry and music); (3) ἡ γυμναστικὴ τέχνη (physical culture). Cf. Aristophanes *Clouds* 961 ff., and esp. Plato *Prot.* 325 ff.; and for a fuller account, see Becker, *Charicles* (Eng. translation), p. 226 ff., and Guhl and Koner, *Life of the Greeks and Romans*, §§ 50, 51. — πάντα: everything possible.

50 ποιούντες, ὅπως οἱ παῖδες αὐτοῖς γένωνται ὡς δυνατόν
 βέλτιστοι.” πρὸς ταῦτα ὁ νεανίσκος εἶπεν. “Ἀλλά 7
 τοι, εἰ καὶ πάντα ταῦτα πεποίηκε καὶ ἄλλα τούτων
 πολλαπλάσια, οὐδεὶς ἂν δύναίτο αὐτῆς ἀνασχέσθαι τὴν
 χαλεπότητα.” καὶ ὁ Σωκράτης, “Πότερα δέ;” ἔφη, “οἷ
 55 θηρίου ἀγριότητα δυσφορωτέραν εἶναι ἢ μητρός;” “Ἐγὼ
 μὲν οἶμαι,” ἔφη, “τῆς μητρός, τῆς γε τιαύτης.” “Ἦδη
 πώποτε οὖν ἢ δακοῦσα κακόν τί σοι ἔδωκεν ἢ λακτίσασα,
 οἷα ὑπὸ θηρίων ἤδη πολλοὶ ἔπαθον;” “Ἀλλά, νῆ Δία,” 8
 ἔφη, “λέγει ἃ οὐκ ἂν τις ἐπὶ τῷ βίῳ παντὶ βούλοιο
 60 ἀκοῦσαι.” “Σὺ δὲ πόσα,” ἔφη ὁ Σωκράτης, “οἷ ταύτη
 [δυσάνεκτα] καὶ τῇ φωνῇ καὶ τοῖς ἔργοις ἐκ παιδίου δυσκο-
 λαίνων καὶ ἡμέρας καὶ νυκτὸς πράγματα παρασχεῖν, πόσα
 δὲ λυπῆσαι κάμνων;” “Ἄλλ’ οὐδεπώποτε αὐτήν,” ἔφη,
 “οὐτ’ εἶπα οὐτ’ ἐποίησα οὐδέν, ἐφ’ ᾧ ἡσχύνθη.” “Τί δ’; 9
 65 οἷ,” ἔφη, “χαλεπώτερον εἶναί σοι ἀκούειν ὧν αὕτη λέγει,
 ἢ τοῖς ὑποκριταῖς, ὅταν ἐν ταῖς τραγωδίαις ἀλλήλους τὰ
 ἔσχατα λέγωσιν;” “Ἄλλ’, οἶμαι, ἐπειδὴ οὐκ οἴονται τῶν
 λεγόντων οὔτε τὸν ἐλέγχοντα ἐλέγχειν ἵνα ζημιώσῃ, οὔτε

7. ἀλλά τοι κτλ. : said in a some-
 what grumbling tone. — πεποίηκε :
 the subj. is readily supplied from the
 connection. — ἢ μητρός : or that of a
 mother. Lamprocles, who has his
 own mother in mind, answers with
 the article, τῆς μητρός, τῆς γε τια-
 αύτης the mother's, if she be such a
 one as mine. — δακοῦσα, λακτίσασα :
 for the aor. participle expressing
 time coincident with that of the
 main verb, see GMT. 150 ; H. 856 b.

8. ἐπὶ τῷ βίῳ παντί : for his
 whole life, i.e. for all that life could
 bring him. Cf. ἐπὶ πόσῳ ἂν ἐθέλοις
 τὴν γυναῖκα σου ἀκοῦσαι ὅτι σκευοφορεῖς

Cyr. iii. i. 43. G. 1210, 2 c ; H. 799,
 2 c. — [δυσάνεκτα] : found only here,
 is perhaps an interpolation suggested
 by ἀνασχέσθαι above. — εἶπα : the rare
 first pers. sing. of the Ionic aorist. .
 The second pers. is much more com-
 mon. Of εἶπα only six instances
 in Attic are cited by Veitch (Greek
 Verbs, p. 205 ff.). — πόσα : cognate
 accusative.

9. ἀλλήλους, ἔσχατα : for the
 two accs. with one verb, see on i. 2.
 12. — τῶν λεγόντων οὔτε τόν : that
 of those uttering (such things) either
 he who. — ἐλέγχειν : does so (i.e.
 utters abuse). — ἵνα ζημιώσῃ : in

τὸν ἀπειλοῦντα ἀπειλεῖν ἵνα κακὸν τι ποιήσῃ, ῥαδίως
 70 φέρουσι.” “Σὺ δ’ εὖ εἰδὼς ὅτι ἃ λέγει σοι ἡ μήτηρ, οὐ
 μόνον οὐδὲν κακὸν νοοῦσα λέγει, ἀλλὰ καὶ βουλομένη σοι
 ἀγαθὰ εἶναι ὅσα οὐδενὶ ἄλλῳ, χαλεπαίνεις; ἡ νομίζεις
 κακόνουν τὴν μητέρα σοι εἶναι;” “Οὐ δῆτα,” ἔφη, “τοῦτό
 γε οὐκ οἶμαι.” καὶ ὁ Σωκράτης, “Οὐκοῦν,” ἔφη, “σὺ ταύ- 10
 75 τῃν, εὖνουν τέ σοι οὔσαν καὶ ἐπιμελομένην ὥς μάλιστα
 δύναται κάμνοντος, ὅπως ὑγιάνῃς τε καὶ ὅπως τῶν ἐπιτη-
 δείων μηδενὸς ἐνδεῆς ἔσῃ, καὶ πρὸς τούτοις πολλὰ τοῖς
 θεοῖς εὐχομένην ἀγαθὰ ὑπὲρ σοῦ καὶ εὐχὰς ἀποδιδούσαν,
 χαλεπὴν εἶναι φῆς; ἐγὼ μὲν οἶμαι, εἰ τοιαύτην μὴ δύνα-
 80 σαι φέρειν μητέρα, τὰγαθὰ σε οὐ δύνασθαι φέρειν. εἰπὲ 11
 δέ μοι,” ἔφη, “πότερον ἄλλον τινὰ οἶε δεῖν θεραπεύειν;
 ἡ παρεσκεύασαι μηδενὶ ἀνθρώπων πειρᾶσθαι ἀρέσκειν,
 μηδὲ πείθεσθαι μήτε στρατηγῷ μήτε ἄλλῳ ἄρχοντι;”
 “Ναὶ μὰ Δί’ ἔγωγε,” ἔφη. “Οὐκοῦν,” ἔφη ὁ Σωκράτης, 12
 85 “καὶ τῷ γείτονι βούλει σὺ ἀρέσκειν ἵνα σοι καὶ πῦρ
 ἐναύῃ ὅταν τούτου δέῃ, καὶ ἀγαθοῦ τέ σοι γίγνηται συλ-
 λήπτωρ καί, ἂν τι σφαλλόμενος τύχῃς, εὐνοϊκῶς ἐγγύθεν
 βοηθῇ σοι;” “Ἐγωγε,” ἔφη. “Τί δέ; συνοδοιπόρου

order to do harm. — εὖ εἰδὼς: designedly stronger than οὐκ οἶονται in the previous sentence. — ἀγαθὰ: good things.

10. ὅπως ὑγιάνῃς, ἔσῃ: subjv. and fut. indic. in close connection, with ὅπως. G. 1374; H. 885 b. Kühner suggests that the change to the indic. implies that the supplying of the child's wants is more in the mother's power than is the maintenance of his health. — εὐχομένην ἀγαθὰ: *praying for blessings*. — εὐχὰς ἀποδιδούσαν: *paying her vows*. — εἰ δύνασαι: see on i. 2. 13.

11. ἄλλον τινὰ: obj. of θεραπεύειν. — παρεσκεύασαι: *are you prepared?* — πείθεσθαι: depends on παρεσκεύασαι.

12. ἵνα σοι πῦρ ἐναύῃ: *that he may kindle a fire for you*, i.e. not refuse you a light. Cf. ex quo sunt illa communia: non prohibere aqua profluente; pati ab igne ignem capere Cic. de Off. i. 16. 52. — συλλήπτωρ: cf. συλλήπτρια ii. 1. 32. — ἂν τι σφαλλόμενος τύχῃς: “if you fall into any misfortune.” — ἐγγύθεν βοηθῇ σοι: *being at hand may aid you*. —

ἢ σύμπλουν, ἢ εἴ τω ἄλλω ἐντυγχάνοις, οὐδὲν ἂν σοι
 90 διαφέρει φίλον ἢ ἐχθρὸν γενέσθαι, ἢ καὶ τῆς παρὰ τού-
 των εὐνοίας οἷε δεῖν ἐπιμελεῖσθαι;” “Ἐγώ γε,” ἔφη.
 “Εἴτα τούτων μὲν ἐπιμελεῖσθαι παρεσκεύασαι, τὴν δὲ 13
 μητέρα τὴν πάντων μάλιστα σε φιλοῦσαν οὐκ οἷε δεῖν
 θεραπεύειν; οὐκ οἶσθ’ ὅτι καὶ ἡ πόλις ἄλλης μὲν ἀχαρι-
 95 στίας οὐδεμιᾶς ἐπιμελεῖται οὐδὲ δικάζει, ἀλλὰ περιορᾷ
 τοὺς εὖ πεπονθότας χάριν οὐκ ἀποδιδόντας, ἐὰν δέ τις
 γονέας μὴ θεραπεύῃ, τούτῳ δίκην τε ἐπιτίθησι καὶ ἀπο-
 δοκιμάζουσα οὐκ ἐὰ ἄρχειν τοῦτον, ὥς οὔτε ἂν τὰ ἱερὰ
 εὐσεβῶς θύόμενα ὑπὲρ τῆς πόλεως τούτου θύοντος, οὔτε
 100 ἄλλο καλῶς καὶ δικαίως οὐδὲν ἂν τούτου πράξαντος; καὶ
 νῆ Δία ἐὰν τις τῶν γονέων τελευτησάντων τοὺς τάφους
 μὴ κοσμήῃ, καὶ τοῦτο ἐξετάζει ἡ πόλις ἐν ταῖς τῶν ἀρχόν-
 των δοκιμασίαις. σὺν οὖν, ὦ παῖ, ἂν σωφρονῇς, τοὺς μὲν 14
 θεοὺς παραιτήσῃ συγγνώμονάς σοι εἶναι, εἴ τι παρημέλη-
 105 κας τῆς μητρός, μή σε καὶ οὔτοι νομίσαντες ἀχάριστον
 εἶναι οὐκ ἐθελήσωσιν εὖ ποιεῖν, τοὺς δὲ ἀνθρώπους

οὐδὲν ἂν σοι διαφέρει: *would it make no difference to you?* — τῆς παρὰ τούτων εὐνοίας: *the good will (emanating) from these.*

13. εἴτα: as in i. 2. 26. — ἐπιμελεῖται: *takes cognizance of.* — ἀποδιδόντας: supplementary participle with περιορᾷ. — ἐὰν δέ τις: correl. to ἄλλης μὲν above. — ἄρχειν: *to serve as archon, technical term.* Cf. βουλευσας i. 1. 18. A law of Solon provided for a rigid examination into the ‘record’ of a candidate for the archonship, and if it was found that he had been guilty of violence or neglect toward his parents (εἰ τὸν πατέρα τύπτει, ἢ τὴν

μητέρα, ἢ μὴ παρέχει οἴκησιν) he was excluded from all public office. — ὥς οὔτε ἂν τὰ ἱερὰ κτλ.: *on the ground that the sacrifices would not be offered piously on behalf of the state if this man officiated.* For the participle with ὥς, see on 3 and i. 1. 4. Obs. the emphatic repetition of τούτῳ, τοῦτον, τούτου. — οὐδὲν ἂν: *sc. πραττόμενον, to be const. like θύόμενα above.* — ἐξετάζει: *investigates.* — δοκιμασίαις: on this whole subject, see Schömann, *Antiq. of Greece*, p. 403 ff. Cf. Pollux viii. 44.

14. ἂν σωφρονῇς: *if you are wise.* — μὴ οὐκ ἐθελήσωσιν: in Attic, the use of μὴ οὐ with the subjv. is

φυλάξῃ, μή σε αἰσθόμενοι τῶν γονέων ἀμελοῦντα πάντες
 ἀτιμάσωσιν, εἴτα ἐν ἐρημίᾳ φίλων ἀναφανῆς. εἰ γάρ σε
 ὑπολάβοιεν πρὸς τοὺς γονεῖς ἀχάριστον εἶναι, οὐδεὶς ἂν
 110 νομίσειεν εἶ σε ποιήσας χάριν ἀπολήψεσθαι.”

Χαιρεφῶντα δέ ποτε καὶ Χαιρεκράτην, ἀδελφῶ μὲν ὄντε 3
 ἀλλήλοιν, ἐαυτῷ δὲ γνωρίμῳ, αἰσθόμενος διαφερομένῳ,
 ἰδὼν τὸν Χαιρεκράτην, “Εἰπέ μοι,” ἔφη, “ὦ Χαιρέκρατες, οὐ
 δῆπου καὶ σὺ εἰ τῶν τοιούτων ἀνθρώπων οἱ χρησιμώτερον
 5 νομίζουσι χρήματα ἢ ἀδελφούς; καὶ ταῦτα τῶν μὲν
 ἀφρόνων ὄντων, τοῦ δὲ φρονίμου, καὶ τῶν μὲν βοηθείας

generally confined to clauses after verbs of fearing. See GMT. 305, 306; H. 1033. — *εἴτα*: and then, without καί, as often. Cf. i. 2. 1; iv. 5. 3, and καὶ αὐτοὶ πολλάκις ἐμὲ μιμούνται, εἴτα ἐπιχειροῦσιν ἄλλους ἐξ-ετάζειν Plato *Apol.* 23 c. — *ἐν ἐρημίᾳ φίλων*: without ὦν. So after ὁρᾶν, cf. ἐν εὐδίᾳ (*security*) γὰρ ὁρῶ ὑμᾶς *An.* v. 8. 19; and after καταλαμβάνειν, cf. καταλαμβάνομεν τοὺς μὲν ἡμετέρους ἐν φόβῳ Demosthenes *de Cor.* § 211. — *γονεῖς*: this form of the acc. pl. of nouns in -εύς is not rare in Xenophon. Cf. *ἱππεῖς* iii. 5. 19, *γναφεῖς*, *σκυτεῖς*, *χαλκεῖς* iii. 7. 6, *δρομεῖς* iii. 10. 6.

3. Of two brothers living in discord, the younger is reminded by Socrates that a brother is worth more than money and land. On him, as the younger, it is incumbent to win his brother by affection; the latter will be ashamed to remain alienated: and thus the two will work with combined energies, to which, indeed, they are, as brothers, summoned by nature.

1. Χαιρεφῶντα: from early youth a follower and friend of

Socrates, so that Aristophanes brackets him with the latter, τοὺς ὠχρίωντας (*pale-faced*), τοὺς ἀνυποδή-τους λέγεις, | ὦν ὁ κακοδαίμων Σωκράτης καὶ Χαιρεφῶν *Clouds* 103, 104. He, too, it was who questioned the Pythia at Delphi as to whether any man was wiser than Socrates. The philosopher, when on trial, appealed to Chaerecrates to corroborate this, since Chaerephon was dead. Cf. Plato *Apol.* 21 a. — *διαφερομένῳ*: see on ζῶντα i. 2. 16. — *οὐ δῆπου*: surely not, ironical in tone, yet implying a neg. answer. Cf. iv. 2. 11. — *τῶν τοιούτων ἀνθρώπων*: of that sort of men. — *χρησιμώτερον*: a more useful possession. For the gender, see G. 925; H. 617. — *χρήματα*: purposely chosen, instead of, e.g., *κτήματα* (cf. ii. 4. 1), on account of *χρησιμώτερον*, for the sake of the ‘*parechesis*.’ Cf. ii. 4. 5. — *καὶ ταῦτα τῶν μὲν ἀφρόνων ὄντων*: and that, too, though the former are without sense. — *τοῦ δέ*: from ἀδελφούς, the generic idea, Socrates passes to τοῦ δέ, having in mind the special case of Chaerecrates. — *βοηθείας*:

δεομένων, τοῦ δὲ βοηθεῖν δυναμένου, καὶ πρὸς τούτοις τῶν
 μὲν πλειόνων ὑπαρχόντων, τοῦ δὲ ἐνός. θαυμαστὸν δὲ καὶ 2
 τοῦτο, εἴ τις τοὺς μὲν ἀδελφούς ζημίαν ἡγείται, ὅτι οὐ καὶ
 10 τὰ τῶν ἀδελφῶν κέκτηται, τοὺς δὲ πολίτας οὐχ ἡγείται
 ζημίαν, ὅτι οὐ καὶ τὰ τῶν πολιτῶν ἔχει, ἀλλ' ἐνταῦθα μὲν
 δύνανται λογίζεσθαι ὅτι κρεῖττον σὺν πολλοῖς οἰκοῦντα
 ἀσφαλῶς τάρκοῦντα ἔχειν, ἢ μόνον διαιτώμενον τὰ τῶν
 πολιτῶν ἐπικινδύνως πάντα κекτῆσθαι, ἐπὶ δὲ τῶν ἀδελ-
 15 φῶν τὸ αὐτὸ τοῦτο ἀγνοοῦσι. καὶ οἰκέτας μὲν οἱ δυνά- 3
 μεινοι ὠνοῦνται ἵνα συνεργοὺς ἔχωσι, καὶ φίλους κτῶνται
 ὡς βοηθῶν δεόμενοι, τῶν δ' ἀδελφῶν ἀμελοῦσιν, ὥσπερ
 ἐκ πολιτῶν μὲν γιγνομένους φίλους, ἐξ ἀδελφῶν δὲ οὐ
 γιγνομένους. καὶ μὴν πρὸς φιλίαν μέγα μὲν ὑπάρχει τὸ 4
 20 ἐκ τῶν αὐτῶν φῦναι, μέγα δὲ τὸ ὁμοῦ τραφῆναι, ἐπεὶ καὶ
 τοῖς θηρίοις πόθος τις ἐγγίγνεται τῶν συντρόφων· πρὸς
 δὲ τούτοις καὶ οἱ ἄλλοι ἄνθρωποι τιμῶσί τε μᾶλλον τοὺς
 συναδέλφους ὄντας τῶν ἀναδέλφων καὶ ἦττον τούτοις
 ἐπιτίθενται.” καὶ ὁ Χαιρεκράτης εἶπεν· “Ἄλλ' εἰ μὲν, ὦ 5
 25 Σώκρατες, μὴ μέγα εἴη τὸ διάφορον, ἴσως ἂν δέοι φέρειν
 τὸν ἀδελφὸν καὶ μὴ μικρῶν ἕνεκα φεύγειν· ἀγαθὸν γάρ,

the care and attention needed by crops and live-stock.

2. *ζημίαν* : a detriment. — *ἐνταῦθα* : here, “in this case.” — *δύνανται* : the subj. is an indef. pl. implied in *ris* above. Cf. i. 2. 62. — *κρεῖττον* : sc. *ἐστί*. — *ἐπὶ* : in the case of. — *ἀγνοοῦσι* : fail to recognize.

3. *ὥσπερ γιγνομένους φίλους* : “just as though friends were made from.” For the acc. abs. of the pers. verb, see GMT. 853; H. 974 : and, for the comparison with an assumed case, GMT. 867.

4. *καὶ μὴν . . . φῦναι* : and yet it is a great inducement to friendship to be born of the same parents. — *πόθος τις* : a sort of yearning. *πόθος* is instinctive, *φιλία* rational. — *τοὺς συναδέλφους* : those who have brothers (to defend them). — *τούτοις* : i.e. τοῖς συναδέλφοις, the prominent obj. of thought.

5. *τὸ διάφορον* : the cause of dissension. Cf. τοῦτό γε δὴ Χειρισόφω καὶ Ξενοφῶντι μόνον διάφορον ἐν τῇ πορείᾳ ἐγένετο An. iv. 6. 3. — *φεύγειν* : to avoid. — *ἀγαθόν* : see on

ὥσπερ καὶ σὺν λέγεις, ἀδελφὸς ὢν οἶον δεῖ· ὁπότε μέντοι
 παντὸς ἐνδέοι καὶ πᾶν τὸ ἐναντιώτατον εἴη, τί ἂν τις
 ἐπιχειροίῃ τοῖς ἀδυνάτοις;” καὶ ὁ Σωκράτης ἔφη· 6
 30 “Πότερα δέ, ὦ Χαιρέκρατες, οὐδενὶ ἀρέσαι δύναται Χαιρε-
 φῶν, ὥσπερ οὐδὲ σοί, ἣ ἔστιν οἷς καὶ πάννυ ἀρέσκει;” “Διὰ
 τοῦτο γάρ τοι,” ἔφη, “ὦ Σώκρατες, ἄξιόν ἐστιν ἐμοὶ μισεῖν
 αὐτόν, ὅτι ἄλλοις μὲν ἀρέσκειν δύναται, ἐμοὶ δέ, ὅπου ἂν
 παρῇ, πανταχοῦ καὶ ἔργῳ καὶ λόγῳ ζημία μᾶλλον ἢ ὠφέ-
 35 λεία ἐστιν.” “Ἄρ’ οὖν,” ἔφη ὁ Σωκράτης, “ὥσπερ ἵππος 7
 τῷ ἀνεπιστήμονι μὲν, ἐγχειροῦντι δὲ χρῆσθαι, ζημία ἐστίν,
 οὕτω καὶ ἀδελφός, ὅταν τις αὐτῷ μὴ ἐπιστάμενος ἐγχειρῇ
 χρῆσθαι, ζημία ἐστίν;” “Πῶς δ’ ἂν ἐγώ,” ἔφη ὁ Χαιρε- 8
 κράτης, “ἀνεπιστήμων εἶην ἀδελφῷ χρῆσθαι, ἐπιστάμενός
 40 γε καὶ εὖ λέγειν τὸν εὖ λέγοντα καὶ εὖ ποιεῖν τὸν εὖ ποι-
 οῦντα; τὸν μέντοι καὶ λόγῳ καὶ ἔργῳ πειρώμενον ἐμὲ ἀνιᾶν
 οὐκ ἂν δυναίμην οὗτ’ εὖ λέγειν οὗτ’ εὖ ποιεῖν, ἀλλ’ οὐδὲ πει-
 ράσομαι.” καὶ ὁ Σωκράτης ἔφη· “Θαυμαστά γε λέγεις, ὦ 9
 Χαιρέκρατες, εἰ κύνα μὲν, εἴ σοι ἦν ἐπὶ προβάτοις ἐπιτή-
 45 δειος ὢν καὶ τοὺς μὲν ποιμένας ἡσπάζετο, σοὶ δὲ προσ-
 ιόντι ἐχαλέπαινε, ἀμελήσας ἂν τοῦ ὀργίζεσθαι ἐπειρῶ εὖ

χρησιμώτερον 1. — ὁπότε . . . ἐνδέοι :
 “but suppose he should be wanting
 in every brotherly quality.” — ἐπι-
 χειροίῃ : for the potential opt. in
 apod., cf. ii. 2. 3.

6. ὥσπερ οὐδέ : what was said of
 καὶ in the note on i. 1. 6 is true also
 of οὐδέ in neg. sentences. — ἔστιν οἷς :
 see on ἔστιν οὕστινας i. 4. 2. — καὶ
 πάννυ : vel maxime. — διὰ τοῦτο
 γάρ . . . αὐτόν : why, just for that
 reason have I good ground to hate
 him. For γάρ in an answer, see
 on i. 4. 9. — ἔργῳ : see on λόγῳ,
 ἔργῳ 8.

7. χρῆσθαι : belongs to both
 ἀνεπιστήμονι and ἐγχειροῦντι.

8. λόγῳ, ἔργῳ : the usual order.
 Cf. 15, 17; iv. 5. 11. Here, too, it
 corresponds to εὖ λέγειν, εὖ ποιεῖν.
 In 6, ἔργῳ was placed first, prob.
 to emphasize its importance. — ἀλλ’
 οὐδέ : “and neither.” For ἀλλά in
 this sense, see Kr. Spr. 69. 4. 2.

9. εἰ κύνα μὲν ἂν ἐπειρῶ κτλ. :
 that while you would try etc. For
 μὲν in logically subord. clauses, see
 on i. 4. 17. — εἰ ἦν, ἡσπάζετο, ἐχαλέ-
 παινε : all in prot. to ἂν ἐπειρῶ.
 — τοῦ ὀργίζεσθαι : for the articular

ποιήσας πρᾶννεν αὐτόν, τὸν δὲ ἀδελφὸν φῆς μὲν μέγα ἀγαθὸν εἶναι, ὄντα πρὸς σέ οἶον δεῖ, ἐπίστασθαι δὲ ὁμολογῶν καὶ εὖ ποιεῖν καὶ εὖ λέγειν οὐκ ἐπιχειρεῖς μηχανᾶσθαι ὅπως σοι ὡς βέλτιστος ᾗ.” καὶ ὁ Χαιρεκράτης,¹⁰ “Δέδοικα,” ἔφη, “ὦ Σώκρατες, μὴ οὐκ ἔχω ἐγὼ τοσαύτην σοφίαν ὥστε Χαιρεφῶντα ποιῆσαι πρὸς ἐμὲ οἶον δεῖ.” “Καὶ μὴν οὐδέν γε ποικίλον,” ἔφη ὁ Σωκράτης, “οὐδὲ καινὸν δεῖ ἐπ’ αὐτόν, ὡς ἐμοὶ δοκεῖ, μηχανᾶσθαι· οἷς δὲ καὶ σὺ⁵⁵ ἐπίστασαι αὐτὸς οἶομαι ἂν αὐτὸν ἀλόντα περὶ πολλοῦ ποιεῖσθαι σε.” “Οὐκ ἂν φθάνοις,” ἔφη, “λέγων, εἴ τι ᾗσθη-¹¹σαι με φίλτρον ἐπιστάμενον, ὃ ἐγὼ εἰδὼς λέληθα ἐμαυτόν.” “Λέγε δὴ μοι,” ἔφη, “εἴ τινα τῶν γνωρίμων βούλοιο κατεργάσασθαι, ὅποτε θύοι, καλεῖν σε ἐπὶ δεῖπνον, τί ἂν ποιοῖς;”⁶⁰ “Δῆλον ὅτι κατάρχοιμι ἂν τοῦ αὐτός, ὅτε θύοιμι, καλεῖν ἐκείνον.” “Εἰ δὲ βούλοιο τῶν φίλων τινὰ προτρέψασθαι,¹² ὅποτε ἀποδημοίης, ἐπιμελεῖσθαι τῶν σῶν, τί ἂν ποιοῖς;”

inf. with ἀμελέω, see GMT. 793.

—αὐτόν: i.e. τὸν κύνα. For the use of this pron. to recall the main subst., cf. ἐγὼ μὲν οὖν βασιλέα . . . οὐκ οἶδα ὅ τι δεῖ αὐτὸν ὁμῶσαι *An.* ii. 4. 7.—φῆς μὲν: correlative to οὐκ ἐπιχειρεῖς, but δέ follows ἐπίστασθαι because this is placed first in the sentence.

10. ἔχω: for the ind. with verbs of fearing, see G. 1380; H. 888.—σοφίαν: here *practical wisdom*, as distinguished from ἐπιστήμη, *theoretical knowledge*.—καὶ μὴν: as in 4.—ποικίλον: *intricate*, lit. *variegated*. Cf. οὐδὲν ποικίλον, ἀλλ’ ὥσπερ οἱ πολλοὶ (νομίζουσι) Plato *Gorg.* 491 D.—οἷς: equivalent to τοῦτοις δ, of which δ is obj. of ἐπίστασαι and τοῦτοις modifies ἀλόντα.

11. οὐκ ἂν φθάνοις λέγων: *you could not be too quick in telling me*, i.e. “pray tell me at once.” Cf. iii.

11. 1. For the supplementary participle with φθάνω, see G. 1586; H. 984.

—φίλτρον: a *love charm*, (properly φίλητρον, from φιλέω).—εἰδὼς: see on φθάνοις above.—κατεργάσασθαι: *bring about*, hence, *induce*.—ὅποτε θύοι: see on ὅποτε βούλοιο ii. 1. 18.—ἐπὶ δεῖπνον: to the usual feast held after sacrifices, to which kinsmen and friends were invited. Cf. ii. 9. 4.—κατάρχοιμι ἂν τοῦ καλεῖν αὐτόν: *I should take the lead in inviting him*.—αὐτός: for the nom. agreeing with omitted subj. of inf., cf. κекημένος i. 2. 1.

12. προτρέψασθαι: *to persuade*, Cf. i. 2. 64.

“Δῆλον ὅτι πρότερος ἂν ἐγχειροῖν ἐπιμελεῖσθαι τῶν
ἐκείνου ὅποτε ἀποδημοίῃ.” “Εἰ δὲ βούλοιο ξένον ποιῆσαι 13
65 ὑποδέχεσθαι σεαυτὸν ὅποτε ἔλθοις εἰς τὴν ἐκείνου, τί ἂν
ποιούης;” “Δῆλον ὅτι καὶ τοῦτον πρότερος ὑποδεχοίμην
ἂν ὅποτε ἔλθοι Ἀθῆναζε· καὶ εἴ γε βουλοίμην αὐτὸν προ-
θυμείσθαι διαπράττειν μοι ἐφ’ ᾧ ἡκοιμι, δῆλον ὅτι καὶ τοῦτο
δέοι ἂν πρότερον αὐτὸν ἐκείνῳ ποιεῖν.” “Πάντ’ ἄρα σύ γε 14
70 τὰ ἐν ἀνθρώποις φίλτρα ἐπιστάμενος πάλαι ἀπεκρύπτου·
ἣ ὀκνεῖς,” ἔφη, “ἄρξαι, μὴ αἰσχροὺς φανῆς, εἰς πρότερος
τὸν ἀδελφὸν εὖ ποιῆς; καὶ μὴν πλείστου γε δοκεῖ ἀνὴρ
ἐπαίνου ἄξιος εἶναι, ὃς ἂν φθάνῃ τοὺς μὲν πολεμίους
κακῶς ποιῶν, τοὺς δὲ φίλους εὐεργετῶν· εἰ μὲν οὖν ἐδόκει
75 μοι Χαιρεφῶν ἡγεμονικώτερος εἶναι σοῦ πρὸς τὴν φιλίαν
ταύτην, ἐκείνου ἂν ἐπειρώμην πείθειν πρότερον ἐγχειρεῖν
τῷ σὲ φίλον ποιεῖσθαι· νῦν δέ μοι σὺ δοκεῖς ἡγούμενος
μᾶλλον ἂν ἐξεργάσασθαι τοῦτο.” καὶ ὁ Χαιρεκράτης 15
εἶπεν· “Ἄτοπα λέγεις, ὦ Σώκρατες, καὶ οὐδαμῶς πρὸς
80 σοῦ, ὃς γε κελεύεις ἐμὲ νεώτερον ὄντα καθηγεῖσθαι· καίτοι
τούτου γε παρὰ πᾶσιν ἀνθρώποις τάναντία νομίζεται,

13. ξένον ποιῆσαι ὑποδέχεσθαι σεαυτὸν: for the unusual order of words, see on i. 5. 1. — εἰς τὴν ἐκείνου: sc. πόλιν. — αὐτόν (in line 69): myself. For the omission of the pers. pron., see G. 990; H. 680, 3. — ἐκείνῳ: dat. of advantage. Cf. ἦν ταῦτά μοι ποιήσης Cyr. vii. 2. 27. The usual const. is ποιεῖν τινά τι.

14. φίλτρα: with somewhat contemptuous reference to φίλτρον in 11. — ἀπεκρύπτου: have been keeping (this knowledge) to yourself. Cf. ii. 6. 29; iii. 6. 3. — ἣ ὀκνεῖς: the conj. like the Lat. an, when a previous declarative sent. implies a

question. — αἰσχροὺς φανῆς: “appear to lower yourself.” — Χαιρεφῶν: described by Plato (Apol. 21 A) as σφοδρὸς ἐφ’ ὃ τι ὁμῆσει. — ἡγεμονικώτερος: better fitted to take the first step. Cf. ἡγεμονικοὶ πρὸς τὰ πονηρά Cyr. ii. 2. 25. — τῷ ποιεῖσθαι: for the articular inf. after verbs and adjs., cf. 11; i. 2. 3. — ἡγούμενος: cond., if you take the lead. — τοῦτο: belongs in meaning to τὴν φιλίαν ταύτην, equivalent to “good terms again.”

15. πρὸς σοῦ (sc. ὄντα, cf. on ii. 1. 32): “like yourself.” — ὃς κελεύεις: for the causal rel., see G. 1461; H. 910. — νομίζεται: see on νομίζων i. 1. 1.

τὸν πρεσβύτερον ἡγεῖσθαι παντὸς καὶ λόγου καὶ ἔργου.”
 “Πῶς;” ἔφη ὁ Σωκράτης· “οὐ γὰρ καὶ ὁδοῦ παραχωρή- 16
 σαι τὸν νεώτερον πρεσβυτέρῳ συντυγχάνοντι πανταχοῦ
 85 νομίζεται καὶ καθήμενον ὑπαναστῆναι καὶ κοίτη μαλακῇ
 τιμῆσαι καὶ λόγων ὑπεῖξαι; ὠγαθέ, μὴ ὅκνει,” ἔφη, “ἀλλ’
 ἐγχείρει τὸν ἄνδρα καταπραΰνειν, καὶ πάνν ταχύ σοι ὑπα-
 κούσεται· οὐχ ὁρᾷς ὡς φιλότιμός ἐστι καὶ ἐλευθέριος;
 τὰ μὲν γὰρ πονηρὰ ἀνθρώπια οὐκ ἂν ἄλλως μᾶλλον ἔλοις
 90 ἢ εἰ δοίης τι, τοὺς δὲ καλοὺς καγαθοὺς ἀνθρώπους προσφι-
 λῶς χρώμενος μάλιστ’ ἂν κατεργάσαιο.” καὶ ὁ Χαιρεκρά- 17
 τῆς εἶπεν· “Ἐὰν οὖν, ἐμοῦ ταῦτα ποιούντος, ἐκεῖνος μηδὲν
 βελτίων γίγνηται;” “Τί γὰρ ἄλλο,” ἔφη ὁ Σωκράτης, “ἢ
 κινδυνεύσεις ἐπιδείξαι σὺ μὲν χρηστός τε καὶ φιλάδελφος
 95 εἶναι, ἐκεῖνος δὲ φαῦλός τε καὶ οὐκ ἄξιος εὐεργεσίας;
 ἀλλ’ οὐδὲν οἶμαι τούτων ἔσεσθαι· νομίζω γὰρ αὐτόν,
 ἐπειδὰν αἰσθηταί σε προκαλούμενον ἑαυτὸν εἰς τὸν ἀγῶνα

— τὸν πρεσβύτερον ἡγεῖσθαι: ex-
 planatory appos. to *πάναντία*.

16. οὐ γάρ: as in i. 3. 10. — ὁδοῦ:
 for the gen. of separation with verbs
 of withdrawing, see G. 1117; H.
 748. — κοίτη μαλακῇ τιμῆσαι: cf.
εὐνῇ ἐν μαλακῇ Hom. I 619 and
πυκινὸν λέχος 659. Recognition of
 superiority in age was character-
 istic of the Greeks. Cf. *πᾶς ἡμῖν*
αἰδεῖσθω τὸν ἑαυτοῦ πρεσβύτερον
ἔργῳ τε καὶ ἔπει Plato *Laus* 879
 c. — ἔφη: *he continued*. — τὸν ἄνδρα:
 more emphatic than *αὐτόν*. —
ἐγχείρει, καὶ ὑπακούσεται: *try, and*
he will hearken. For the same use
 of an ind. after an inv. implying a
 cond., see ii. 7. 10; iii. 6. 17. Cf.
 ‘Ask, and it shall be given you:
 seek, and ye shall find.’ — οὐχ ὁρᾷς:
 the omission of ἢ (‘asyndeton’) adds

vivacity to the question. — τὰ μὲν
 γάρ: the γάρ is to be explained by an
 omitted sent. like “I say this to you
 (that he is *φιλότιμος* and *ἐλευθέριος*).”
 For μὲν equivalent to *while*, see on
 9. — κατεργάσαιο: *win over*.

17. ἐὰν γίγνηται: with an
 omitted apod. like *τί λέγεις* or *τί*
ἔσται. — τί γὰρ ἄλλο ἢ κινδυνεύσεις:
 see on ii. i. 17. Cf. *σὺ οὐδὲν ἄλλο*
[ποιεῖς] ἢ αὐτὸς ἀπορεῖς καὶ τοὺς ἄλλους
ποιεῖς ἀπορεῖν Plato *Meno* 80 A; and
classis ad insulam se recepit,
nihil aliud quam depopu-
lato hostium agro Livy xxvii.
 21. *κινδυνεύσεις* has an adv. force
 with the following verb, “you very
 likely will.” So often in Plato. —
ἐπιδείξαι: here with the inf. equiva-
 lent to *show that you are*. — ἐκεῖνος
 δέ: *sc. κινδυνεύσει ἐπιδείξαι εἶναι*.

τούτον, πάνυ φιλονεικήσειν, ὅπως περιγένηταί σου καὶ λόγῳ καὶ ἔργῳ εὖ ποιῶν. νῦν μὲν γὰρ οὕτως," ἔφη, 18
 100 "διάκεισθον, ὥσπερ εἰ τῷ χεῖρε, ἃς ὁ θεὸς ἐπὶ τῷ συλλαμβάνειν ἀλλήλους ἐποίησεν, ἀφεμένῳ τούτου τράποιντο πρὸς τὸ διακωλύειν ἀλλήλῳ, ἢ εἰ τῷ πόδε θείᾳ μοίρᾳ πεποιημένῳ πρὸς τὸ συνεργεῖν ἀλλήλους ἀμελήσαντε τούτου ἐμποδίζοιεν ἀλλήλῳ. οὐκ ἂν πολλὴ ἀμαθία εἴη καὶ κακο- 19
 105 δαιμονία τοῖς ἐπ' ὠφελείᾳ πεποιημένοις ἐπὶ βλάβῃ χρῆσθαι; καὶ μὴν ἀδελφῷ γε, ὡς ἐμοὶ δοκεῖ, ὁ θεὸς ἐποίησεν ἐπὶ μείζονι ὠφελείᾳ ἀλλήλους ἢ χεῖρέ τε καὶ πόδε καὶ ὀφθαλμῶν καὶ τᾶλλα ὅσα ἀδελφὰ ἔφυσεν ἀνθρώποις. χεῖρες μὲν γάρ, εἰ δέοι αὐτὰς τὰ πλέον ὀργυῖας διέχοντα
 110 ἅμα ποιῆσαι, οὐκ ἂν δύναιτο, πόδες δὲ οὐδ' ἂν ἐπὶ τὰ ὀργυῖαν διέχοντα ἔλθοιεν ἅμα, ὀφθαλμοὶ δέ, οἱ δοκοῦντες ἐπὶ πλείστον ἐξικνεῖσθαι οὐδ' ἂν τῶν ἔτι ἐγγυτέρῳ ὄντων τὰ ἔμπροσθεν ἅμα καὶ τὰ ὀπισθεν ἰδεῖν δύναιτο· ἀδελφῷ δέ, φίλῳ ὄντε, καὶ πολὺν διεστῶτε πράττετον ἅμα καὶ ἐπ'
 115 ὠφελείᾳ ἀλλήλους."

Ἦκουσα δέ ποτε αὐτοῦ καὶ περὶ φίλων διαλεγομένου, 4
 ἐξ ὧν ἔμοιγε ἐδόκει μάλιστ' ἂν τις ὠφελεῖσθαι πρὸς

18. τῷ χεῖρε, ἃς: for the change in number, see on i. 2. 14. — ἐπὶ τῷ συλλαμβάνειν: so ἐπὶ ὠφελείᾳ in 19. See on i. 3. 11.

19. οὐκ ἂν εἴη: so often in animated discourse, where the opt. expresses a modest claim, without οὖν. Cf. iii. 11. 1; Cyr. i. 4. 13; iii. 1. 43. — καὶ μὴν γε: see on i. 4. 12. — ἀδελφά: adj., in pairs. — ὀργυῖας: a fathom, from ὀρέγειν to reach, hence the outspread arms' reach. — ἅμα ποιῆσαι: to act together on. — φίλῳ ὄντε: conditional. — διεστῶτε: concessive.

— ἅμα πράττετον: conveys the idea of "with united efforts," while ἅμα καὶ in the preceding clause is equivalent to simul ac.

4. Although everybody praises friendship, yet most men strive zealously after almost any other possession rather than a true friend; nevertheless, no other blessing is so well fitted as this to help and delight us in every situation of life.

1. διαλεγομένου: see on i. 1. 11. — ἐξ ὧν: its antec. is the omitted obj. of διαλεγομένου. — ἐδόκει τις: best rendered impers., it seemed that

φίλων κτήσιν τε καὶ χρεῖαν. τοῦτο μὲν γὰρ δὴ πολλῶν
 ἔφη ἀκούειν, ὡς πάντων κτημάτων κράτιστον εἶη φίλος
 5 σαφῆς καὶ ἀγαθός, ἐπιμελομένους δὲ παντὸς μᾶλλον ὁρᾶν
 ἔφη τοὺς πολλοὺς ἢ φίλων κτήσεως. καὶ γὰρ οἰκίας καὶ 2
 ἀγροὺς καὶ ἀνδράποδα καὶ βοσκήματα καὶ σκευὴ κτωμέ-
 νους τε ἐπιμελῶς ὁρᾶν ἔφη καὶ τὰ ὄντα σφάζειν πειρω-
 μένους, φίλον δέ, ὃ μέγιστον ἀγαθὸν εἶναί φασιν, ὁρᾶν
 10 ἔφη τοὺς πολλοὺς οὔτε ὅπως κτήσονται φροντίζοντας,
 οὔτε ὅπως οἱ ὄντες αὐτοῖς σφάζονται. ἀλλὰ καὶ καμνόν- 3
 των φίλων τε καὶ οἰκετῶν ὁρᾶν τινὰς ἔφη τοῖς μὲν οἰκέ-
 ταις καὶ ἰατροὺς εἰσάγοντας καὶ τᾶλλα τὰ πρὸς ὑγίειαν
 ἐπιμελῶς παρασκευάζοντας, τῶν δὲ φίλων ὀλιγωροῦντας,
 15 ἀποθανόντων τε ἀμφοτέρων ἐπὶ μὲν τοῖς οἰκέταις ἀχθο-
 μένους τε καὶ ζημίαν ἡγουμένους, ἐπὶ δὲ τοῖς φίλοις οὐδὲν
 οἰομένους ἐλαττοῦσθαι, καὶ τῶν μὲν ἄλλων κτημάτων
 οὐδὲν ἐὼντας ἀθεράπευτον οὐδ' ἀνεπίσκεπτον, τῶν δὲ
 φίλων ἐπιμελείας δεομένων ἀμελοῦντας. ἔτι δὲ πρὸς 4
 20 τούτοις ὁρᾶν ἔφη τοὺς πολλοὺς τῶν μὲν ἄλλων κτημάτων,

any one. — τοῦτο, δὴ: hoc certe.
 — πολλῶν: gen. of source. — ὡς κρά-
 τιστον εἶη: in explanatory appos.
 with τοῦτο. — παντὸς μᾶλλον: for
 everything rather. Cf. πάντα μᾶλλον
 iv. 8. 4.

2. With this section, cf. quid
 autem stultius, quam, cum
 plurimum copiis, facultatibus,
 opibus possint cetera parare,
 quae parantur pecunia, equos,
 famulos, vestem egregiam, vasa
 pretiosa; amicos non parare,
 optimam et pulcherrimam vitae,
 ut ita dicam, supellectilem?
 Cic. de Am. xv. 55. — κτωμένους:
 striving to acquire. — φίλον δέ, ὃ: the

rel. in the gender of the pred. as in
 the Lat. amicum, quod bonum
 esse dicunt. G. 1022; H. 631. —
 κτήσονται, σφάζονται: for the subjv.
 in obj. clauses, see G. 1374; H. 885 b.
 — αὐτοῖς: belongs to οἱ ὄντες (sc. φίλοι,
 to be supplied from φίλον) as well as
 to σφάζονται.

3. ἀλλὰ καί: quin etiam. —
 καμνόντων φίλων τε καὶ οἰκετῶν: "in
 the case of sick friends and sick
 servants." — τᾶλλα τὰ πρὸς ὑγίειαν:
 "the other means of restoration to
 health." — ζημίαν: sc. τὸν θάνατον.
 — ἐλαττοῦσθαι: are the worse off. —
 οὐδὲν ἀθεράπευτον: the double neg.
 ('litotes') adds force.

καὶ πάνυ πολλῶν αὐτοῖς ὄντων, τὸ πλήθος εἰδότας, τῶν δὲ φίλων, ὀλίγων ὄντων, οὐ μόνον τὸ πλήθος ἀγνοοῦντας, ἀλλὰ καὶ τοῖς πυνθανομένοις τοῦτο καταλέγειν ἐγχειρήσαντας, οὓς ἐν τοῖς φίλοις ἔθεσαν, πάλιν τούτους ἀνατίθεται· τοσοῦτον αὐτοὺς τῶν φίλων φροντίζειν. “καίτοι 5 πρὸς ποῖον κτῆμα τῶν ἄλλων παραβαλλόμενος φίλος ἀγαθὸς οὐκ ἂν πολλῶ κρείττων φανείη; ποῖος γὰρ ἵππος ἢ ποῖον ζεύγος οὕτω χρήσιμον ὥσπερ ὁ χρηστὸς φίλος; ποῖον δὲ ἀνδράποδον οὕτως εὖνουν καὶ παραμόνιμον; ἢ 30 ποῖον ἄλλο κτῆμα οὕτω πάγχρηστον; ὁ γὰρ ἀγαθὸς 6 φίλος ἑαυτὸν τάττει πρὸς πᾶν τὸ ἐλλείπον τῷ φίλῳ καὶ τῆς τῶν ἰδίων κατασκευῆς καὶ τῶν κοινῶν πράξεων, καί, ἂν τέ τινα εὖ ποιῆσαι δέη, συνεπισχύει, ἂν τέ τις φόβος ταραπτή, συμβοηθεῖ τὰ μὲν συναναλίσκων, τὰ δὲ συμ- 35 πράττων, καὶ τὰ μὲν συμπείθων, τὰ δὲ βιαζόμενος, καὶ εὖ μὲν πράττοντας πλείστα εὐφραίνων, σφαλλομένους δὲ πλείστα ἐπαγορθῶν. ἃ δὲ αἶτε χεῖρες ἐκάστω ὑπηρετοῦσι 7

4. καὶ πολλῶν ὄντων: concessive, as is also ὀλίγων ὄντων. — τὸ πλήθος εἰδότας: cf. querebatur (Scipio) quod omnibus in rebus homines diligentiores essent: capras et oves quot quisque haberet dicere posse, amicos quot haberet non posse dicere Cic. de Am. xvii. 62. — οὓς . . . ἔθεσαν: explanatory of τούτους. — πάλιν ἀνατίθεται: πάλιν is often added to verbs compounded with ἀνά, as we say ‘to take back again.’ Cf. πάλιν ἀνερασθῆναι iii. 5. 7. For the meaning of the verb, see on i. 2. 44. The inf. is used here where we might expect the participle (after ὁρᾶν), because the influence of ἔφη is still felt. — τοσοῦτον: only so much, i.e. so little.

Similarly, δύναμιν is equivalent to weakness in An. i. 6. 7.

5. χρήσιμον, χρηστός: for the ‘parechesis,’ see on χρήματα ii. 3. 1.

6. ἑαυτὸν τάττει: devotes himself. Cf. ὥς γὰρ χρημάτων ἑώρα τὴν πόλιν δεομένην, ἐπὶ τὸ πορίζειν ταῦτα ἑαυτὸν ἔταξε Ages. ii. 25. — πρὸς πᾶν τὸ ἐλλείπον, καί: against loss of every kind, whether etc. — κατασκευῆς: gen. of want, with ἐλλείπον. — τῶν κοινῶν πράξεων: ‘brachylogy’ for τῆς τῶν κοινῶν πράξεων κατασκευῆς. — συναναλίσκων: this and the succeeding five participles well summarize the ways in which a friend in need shows himself a friend indeed. — πλείστα: frequently.

καὶ οἱ ὀφθαλμοὶ προορῶσι καὶ τὰ ὄτα προακούουσι
καὶ οἱ πόδες διανύτουσι, τούτων φίλος εὐεργετῶν οὐδενὸς
40 λείπεται· πολλάκις ἂ πρὸ αὐτοῦ τις οὐκ ἐξεργάσατο ἢ
οὐκ εἶδεν ἢ οὐκ ἤκουσεν ἢ οὐ διήνυσσε, ταῦτα ὁ φίλος πρὸ
τοῦ φίλου ἐξήρκεσεν. ἀλλ' ὅμως ἔνιοι δένδρα μὲν πει-
ρῶνται θεραπεύειν τοῦ καρποῦ ἔνεκεν, τοῦ δὲ παμφορωτά-
του κτήματος, ὃ καλεῖται φίλος, ἀργῶς καὶ ἀνειμένως οἱ
45 πλείστοι ἐπιμέλονται."

ἤκουσα δέ ποτε καὶ ἄλλον αὐτοῦ λόγον, ὃς ἐδόκει 5
μοι προτρέπειν τὸν ἀκούοντα ἐξετάζειν ἑαυτόν, ὅποσον
τοῖς φίλοις ἄξιος εἴη. ἰδὼν γάρ τινα τῶν συνόντων ἀμε-
λοῦντα φίλου πενία πιεζομένου, ἤρετο Ἀντισθένη ἑναν-
5 τίον τοῦ ἀμελοῦντος αὐτοῦ καὶ ἄλλων πολλῶν. "Ἄρ'," 2
εἶφη, "ὦ Ἀντίσθενες, εἰσί τινες ἀξίαι φίλων, ὥσπερ οἰκετῶν;
τῶν γὰρ οἰκετῶν ὁ μὲν που δυοῖν μναῖν ἄξιος ἐστίν, ὁ δὲ

7. τὰ ὄτα προακούουσι: pl. with neut. subj., on account of the preceding and following pls., to preserve 'concinnity.' — τούτων: refers back with emphasis to the omitted antec. of ἄ. See G. 1030; H. 996 b. — εὐεργετῶν οὐδενὸς λείπεται: is behind-hand in none with his good offices. For the supplementary participle with λείπεται, see G. 1580; H. 981. Cf. ἐλλείπεσθαι ποιῶν ii. 6. 5. — πολλάκις ἂ: with conj. omitted, as often in an explanatory clause ('explicative asyndeton'). Kr. Spr. 59. 1. 5. — πρὸ τοῦ φίλου: sc. ἐξεργαζόμενος, ἰδὼν, ἀκούσας, διανύσας. — μὲν, δέ: as in i. 4. 17.

5. Friends are of various values. Men would not abandon a friend so readily as they do, if he strove more earnestly to be a valuable friend.

1. ἐδόκει μοι κτλ.: seemed to me suited. — ἑαυτόν: for the 'prolepsis,' see on συνουσίαν i. 2. 13. — Ἀντισθένη: of Athens, an inseparable friend of Socrates. See on i. 6. 10. After his master's death, he founded the Cynic school of philosophy, which defined the highest virtue as complete independence of material wants. Cf. iii. 11. 17; Sym. viii. 4. This form of the acc. is exceptional with Xenophon, who usually writes Ἀντισθένην, Σωκράτην, etc. G. 230; H. 193. — αὐτοῦ: himself.

2. ἀξίαι: prices. — δυοῖν μναῖν: nominally equivalent to about thirty-six dollars, but in purchasing power equal to six or eight times that amount to-day. Ten minae (\$180) is here indicated as a good price for a good slave, which would about

οὐδ' ἡμιμναῖον, ὁ δὲ πέντε μνῶν, ὁ δὲ καὶ δέκα· Νικίας δὲ
 ὁ Νικηράτου λέγεται ἐπιστάτην εἰς τὰργύρεια πρίασθαι
 10 ταλάντου· σκοποῦμαι δὴ τοῦτο," ἔφη, "εἰ ἄρα, ὥσπερ τῶν
 οἰκετῶν, οὕτω καὶ τῶν φίλων εἰσὶν ἀξίαι." "Ναὶ μὰ Δί'," 3
 ἔφη ὁ Ἀντισθένης· "ἐγὼ γοῦν βουλοίμην ἂν τὸν μὲν τινα
 φίλον μοι εἶναι μᾶλλον ἢ δύο μνᾶς, τὸν δ' οὐδ' ἂν ἡμι-
 μναίου προτιμησαίμην, τὸν δὲ καὶ πρὸ δέκα μνῶν ἐλοίμην
 15 ἂν, τὸν δὲ πρὸ πάντων χρημάτων καὶ πόνων πριαίμην ἂν
 φίλον μοι εἶναι." "Οὐκοῦν," ἔφη ὁ Σωκράτης, "εἴ γε ταῦτα 4
 τοιαῦτά ἐστι, καλῶς ἂν ἔχοι ἐξετάζειν τινὰ ἑαυτόν, πόσου
 ἄρα τυγχάνει τοῖς φίλοις ἀξίος ὢν, καὶ πειρᾶσθαι ὡς
 πλείστου ἀξίος εἶναι, ἵνα ἥττον αὐτὸν οἱ φίλοι προδιδῶσιν.
 20 ἐγὼ γάρ τοι," ἔφη, "πολλάκις ἀκούω τοῦ μὲν, ὅτι προῦδω-
 κεν αὐτὸν φίλος ἀνὴρ, τοῦ δέ, ὅτι μνᾶν ἀνθ' ἑαυτοῦ
 μᾶλλον εἴλετο ἀνὴρ ὃν ᾤετο φίλον εἶναι. τὰ τοιαῦτα 5
 πάντα σκοπῶ, μὴ ὥσπερ ὅταν τις οἰκέτην πονηρὸν

correspond to the \$1000 or \$1200 often paid for a 'likely' house-servant in our own ante-bellum slavery days. See on i. 2. 1. — **Νικίας**: the well-known Athenian general, who with his whole army was destroyed in the fatal Sicilian expedition (413 B.C.). He had a profitable lease of silver mines at Laurium, in the southern part of Attica, and is said to have employed a thousand slaves. Cf. Thuc. vii. 86. — **ταλάντου**: see on i. 2. 1. — **σκοποῦμαι δὴ**: quaero igitur, resuming the thread of the conversation, as in i. 2. 24. — **εἰ ἄρα**: *whether possibly*. So ἄρα after πόσου in 4.

3. **τὸν μὲν τινα**: a certain man. — **τὸν δέ, τὸν δέ**: while another, and a third etc. — **πρὸ πάντων χρημάτων**: it

seems better to const. this phrase with ἐλοίμην, leaving πόνων as gen. of price with πριαίμην. Others join both gens. with πριαίμην. — **πόνων**: cf. τῶν πόνων πωλοῦσιν ἡμῖν πάντα τὰγάθ' οἱ θεοί ii. 1. 20. — **φίλον μοι εἶναι**: i.e. ὥστε φίλον μοι εἶναι.

4. **εἴ ἐστι, καλῶς ἂν ἔχοι**: for the 'mixed' form of cond. sent., cf. i. 2. 45; iv. 2. 31. — **ἑαυτόν**: see on 1. — **ἄρα**: as in 2. — **ἀξίος εἶναι**: instead of the regular ἀξίον εἶναι, as if after a pers. const., with subj. in the nom. case, prob. by assimilation to the preceding ἀξιος ὢν. — **ἑαυτοῦ**: for the indirect refl., see on i. 2. 32.

5. **τὰ τοιαῦτα πάντα σκοπῶ, μὴ**: I am pondering all such matters, namely, *whether*. The clause beginning with μὴ completes epexegetically

πωλῇ καὶ ἀποδιδῶται τοῦ εὐρόντος, οὕτω καὶ τὸν πονηρὸν
 25 φίλον, ὅταν ἐξῇ τὸ πλεῖον τῆς ἀξίας λαβεῖν, ἐπαγωγὸν ἢ
 ἀποδίδοσθαι. τοὺς δὲ χρηστοὺς οὐτε οἰκέτας πάνυ τι
 πωλουμένους ὁρῶ οὐτε φίλους προδιδομένους.”

Ἐδόκει δέ μοι καὶ εἰς τὸ δοκιμάζειν φίλους, ὁποίους 6
 ἄξιον κτᾶσθαι, φρενοῦν τοιάδε λέγων. “Εἰπέ μοι,” ἔφη, “ὦ
 Κριτόβουλε, εἰ δεοίμεθα φίλου ἀγαθοῦ, πῶς ἂν ἐπιχει-
 ροίημεν σκοπεῖν; ἄρα πρῶτον μὲν ζητητέον, ὅστις ἄρχει
 5 γαστρος τε καὶ φιλοποσίας καὶ λαγνείας καὶ ὕπνου καὶ
 ἀργίας; ὁ γὰρ ὑπὸ τούτων κρατούμενος οὐτ’ αὐτὸς ἐαυτῷ
 δύναιτ’ ἂν οὐτε φίλῳ τὰ δέοντα πράττειν.” “Μὰ Δί’, οὐ
 δῆτα,” ἔφη. “Οὐκοῦν τοῦ μὲν ὑπὸ τούτων ἀρχομένου ἀφεκ-
 τέον δοκεῖ σοι εἶναι;” “Πάνυ μὲν οὖν,” ἔφη. “Τί γάρ;” 2

τὰ τοιαῦτα πάντα. Cf. εἰ τοίνυν τὸν νόμον τὸν καθεστηκότα δέδοικας, μὴ δνειδὸς σοι γένηται Plato Phaedr. 231 E. — **πωλῇ**: wants to sell. — **τοῦ εὐρόντος**: for what he will bring. Cf. πόσον ἂν οἷε εὐρεῖν τὰ σὰ κτήματα πωλούμενα Oec. ii. 3, and τοῦ εὐρίσκοντος Aesch. contra Timarch. 96. — **ἐπαγωγόν**: a temptation. — **πάνυ τι**: at all, when joined with a negation.

6. Before choosing a man as friend, we should find out what he is, and how he treated his former associates; and if we still desire his friendship, the approval of the gods should be sought. He is then to be won by kind words and deeds; and only good men, who can add something to friendship, win friends. And although jealousy and strife arise even among such, still the virtue common to them all helps to reconcile and re-unite them. Sensual motives should have no place in form-

ing a friendship. Its best motive is found in our wish to further the noble aims of another, and to rejoice with him in their attainment. All pretense is of course to be eschewed; and we should strive to be just what we wish to seem to our friends.

1. **εἰς τὸ δοκιμάζειν**: with regard to judging, to be connected with φρενοῦν. — **ἄξιον**: sc. ἐστί. — **φρενοῦν** (sc. τοὺς συνουσιαστάς): to give good advice &c. — **Κριτόβουλε**: see on i. 3. 8. — **ἄρα**: like the Lat. ne, leaves it to the person addressed to determine the nature of the answer. Evidently Socrates expects an affirmative answer: and his use of ἄρα instead of ἀρα οὐ (nonne) is simply courtesy of expression. So in iii. 2. 1. See G. 1603; H. 1015. — **οὐ δῆτα**: the neg. assents to the statement in the preceding sent., as if that had been a question.

2. **τί γάρ**: “well, then,” used in lively transition. Less animated is

- 10 ἔφη, “ὅστις δαπανηρὸς ὢν μὴ αὐτάρκης ἐστίν, ἀλλ’ αἰ τῶν
πλησίον δέεται, καὶ λαμβάνων μὲν μὴ δύναται ἀποδιδό-
ναι, μὴ λαμβάνων δὲ τὸν μὴ διδόντα μισεῖ, οὐ δοκεῖ σοι
καὶ οὗτος χαλεπὸς φίλος εἶναι;” “Πάνυ γε,” ἔφη.
“Οὐκοῦν ἀφεκτέον καὶ τούτου;” “Ἀφεκτέον μέντοι,”
15 ἔφη. “Τί γάρ; ὅστις χρηματίζεσθαι μὲν δύναται, πολ- 3
λῶν δὲ χρημάτων ἐπιθυμεῖ, καὶ διὰ τοῦτο δυσσύμβολός
ἐστι, καὶ λαμβάνων μὲν ἡδεται, ἀποδιδόναι δὲ μὴ βούλε-
ται;” “Ἐμοὶ μὲν δοκεῖ,” ἔφη, “οὗτος ἔτι πονηρότερος
ἐκείνου εἶναι.” “Τί δέ; ὅστις διὰ τὸν ἔρωτα τοῦ χρη- 4
20 ματίζεσθαι μηδὲ πρὸς ἓν ἄλλο σχολὴν ποιεῖται ἢ ὁπόθεν
αὐτός τι κερδανεῖ;” “Ἀφεκτέον καὶ τούτου, ὥς ἐμοὶ
δοκεῖ· ἀνωφελὴς γὰρ ἂν εἴη τῷ χρωμένῳ.” “Τί δέ;
ὅστις στασιώδης τέ ἐστι καὶ θέλων πολλοὺς τοῖς φίλοις
ἐχθροὺς παρέχειν;” “Φευκτέον νῆ Δία καὶ τοῦτον.” “Εἰ
25 δέ τις τούτων μὲν τῶν κακῶν μηδὲν ἔχει, εὖ δὲ πάσχων
ἀνέχεται, μηδὲν φροντίζων τοῦ ἀντενεργετῆν;” “Ἀν-
ωφελὴς ἂν εἴη καὶ οὗτος. ἀλλὰ ποῖον, ὦ Σώκρατες,

the τί δέ in 4. — τῶν πλησίον δέεται: “is borrowing” from his neighbors. For δέομαι with the gen. alone instead of gen. of pers. and acc. of thing, see Kr. Spr. 47. 16. 7. The ellipsis is common in Eng., e.g., ‘Give to him that asketh thee, and from him that would borrow of thee turn not thou away.’ — μέντοι: vero.

3. δυσσύμβολος: hard to get on with. Cf. Plato Rep. 486 B. — λαμβάνων ἡδεται: is glad to get. — ἐμοὶ μὲν δοκεῖ: like ἐμοὶ μὲν ἔδοκει i. 2. 62.

4. σχολὴν ποιεῖται: finds leisure. — ἢ ὁπόθεν κερδανεῖ: than the occupation from which he hopes to gain.

— παρέχειν: to raise up. — κακῶν: bad qualities. — εἰ ἔχει, ἀνέχεται: the opt. supposes a case, the indic. then assumes it as real. So εἴη, τυγχάνει in 5. Cf. εἰ δέ τις τὸ παραντίκα μὲν μὴ θέλοι ξυμπλεῖν, μετέχειν δὲ βούλεται τῆς ἀποικίας but suppose a man should not care to sail at once (with the expedition) and yet desires a share in the colony Thuc. i. 27. For the indic. in first place, cf. εἰ διαβέβληνται, εἰ φόβοιντο Plato Phaedo 67 E. — εὖ πάσχων ἀνέχεται: lets himself receive favors. See on λαμβάνων 3. ἀνέχεται (lit. endures) is ironical. Cf. ἀνεξόμεθα ὑπὸ σοῦ εὐεργετούμενοι Cyr. V. I. 26.

ἐπιχειρήσομεν φίλον ποιεῖσθαι ;” “Οἶμαι μὲν, ὃς ἂν τάναν- 5
 τία τούτων ἐγκρατῆς μὲν ἦ τῶν διὰ τοῦ σώματος ἡδονῶν,
 30 εὖνους δὲ καὶ εὐσύμβολος ὢν τυγχάνῃ καὶ φιλόνεικος
 πρὸς τὸ μὴ ἐλλείπεσθαι εἰ ποιῶν τοὺς εὐεργετοῦντας
 αὐτόν, ὥστε λυσιτελεῖν τοῖς χρωμένοις.” “Πῶς οὖν 6
 ἂν ταῦτα δοκιμάσαιμεν, ὦ Σώκρατες, πρὸ τοῦ χρηθῆσαι ;”
 “Τοὺς μὲν ἀνδριαντοποιούς,” ἔφη, “δοκιμάζομεν οὐ τοῖς
 35 λόγοις αὐτῶν τεκμαιρόμενοι, ἀλλ’ ὃν ἂν ὀρώμεν τοὺς πρό-
 σθεν ἀνδριάντας καλῶς εἰργασμένον, τούτῳ πιστεύομεν
 καὶ τοὺς λοιποὺς εἰ ποιήσιν.” “Καὶ ἄνδρα δὴ λέγεις,” 7
 ἔφη, “ὃς ἂν τοὺς φίλους τοὺς πρόσθεν εἰ ποιῶν φαίνεται,
 δῆλον εἶναι καὶ τοὺς ὕστερον εὐεργετήσοντα ;” “Καὶ γὰρ
 40 ἵπποις,” ἔφη, “ὃν ἂν ὀρώ τοῖς πρόσθεν καλῶς χρώμενον,
 τοῦτον καὶ ἄλλοις οἶμαι καλῶς χρηθῆσαι.” “Εἶεν,” ἔφη · 8
 “ὃς δ’ ἂν ἡμῖν ἄξιος φιλίας δοκῇ εἶναι, πῶς χρὴ φίλον
 τοῦτον ποιεῖσθαι ;” “Πρῶτον μὲν,” ἔφη, “τὰ παρὰ τῶν

5. οἶμαι μὲν: for μὲν, see on i. 1.
 1. — τάναντία τούτων: as in i. 2. 60.
 — τῶν διὰ τοῦ σώματος ἡδονῶν: cf.
 τῶν διὰ στόματος ἡδέων i. 4. 5. Plato
 also (*Rep.* 328 D) has the expression
 αἱ κατὰ τὸ σῶμα ἡδοναί, which Aris-
 totle (*Eth. Nic.* vii. 8. 4) condenses
 into σωματικαὶ ἡδοναί. Cf. also τῶν
 περὶ τὸ σῶμα ἡδονῶν *Hell.* vi. 1. 16.
 — εὖνους: the appropriate contrast to
 the quality described in 2 (*δοσις* . . .
μισεί). — ἐλλείπεσθαι: middle. —
 ποιῶν: supplementary participle, as
 in ii. 4. 7. — τοῖς χρωμένοις: *his*
friends.

6. ταῦτα: the qualities mentioned
 in 5. — πρὸ τοῦ χρηθῆσαι: “before we
 have tested them by experience.” —
 τούτῳ πιστεύομεν ποιήσιν: for the
 omission of the subj. of the inf. when

it is the same as the obj. of the main
 verb, see G. 895, 2; H. 941, and cf.
 τί οὖν Ὁμήρῳ οὐ πιστεύεις καλῶς λέγειν
 Plato *Charm.* 161 A.

7. καὶ δὴ: so also. — ἄνδρα δῆλον
 εἶναι εὐεργετήσοντα: for the pers.
 const. with δῆλός εἰμι, see on i. 1. 2.
 — ἵπποις: emphatic position. — ὀρώ:
 equivalent to οἶδα. — χρώμενον: repre-
 sents an impf. indic. in direct dis-
 course. Cf. οἶδα δὲ κάκεινω σωφρονούντε
 ἔστε Σωκράτει συνήστην i. 2. 18. The
 context must determine whether
 the participle is pres. or imperfect.
 See GMT. 140, 119; H. 982. — καὶ:
 equivalent to καὶ ἔν.

8. εἶεν: *very well*, introduces a
 transition. — τὰ παρὰ τῶν θεῶν: *the*
advice of the gods, to be obtained
 through divination. See on i. 1. 3.

θεῶν ἐπισκεπτέον, εἰ συμβουλεύουσιν αὐτὸν φίλον ποιεῖ-
 45 σθαι.” “Τί οὖν;” ἔφη, “ὃν ἂν ἡμῖν τε δοκῇ καὶ οἱ θεοὶ μὴ
 ἐναντιῶνται, ἔχεις εἰπεῖν ὅπως οὗτος θηρατέος;” “Μὰ Δί’,” 9
 ἔφη, “οὐ κατὰ πόδας, ὥσπερ ὁ λαγώς, οὐδ’ ἀπάτῃ, ὥσπερ αἱ
 ὄρνιθες, οὐδὲ βία, ὥσπερ οἱ ἐχθροί· ἄκοντα γὰρ φίλον
 ἐλεῖν ἐργῶδες· χαλεπὸν δὲ καὶ δῆσαντα κατέχειν, ὥσπερ
 50 δούλον· ἐχθροὶ γὰρ μᾶλλον ἢ φίλοι γίνονται οἱ ταῦτα
 πάσχοντες.” “Φίλοι δὲ πῶς;” ἔφη. “Εἶναι μὲν τινάς 10
 φασιν ἐπωδάς, αἷς οἱ ἐπιστάμενοι ἐπάδοντες οἷς ἂν
 βούλωνται φίλους αὐτοὺς ποιοῦνται, εἶναι δὲ καὶ φίλτρα,
 οἷς οἱ ἐπιστάμενοι πρὸς οὓς ἂν βούλωνται χρώμενοι
 55 φιλοῦνται ὑπ’ αὐτῶν.” “Πόθεν οὖν,” ἔφη, “ταῦτα μάθοιμεν 11
 ἂν;” “Ἄ μὲν αἱ Σειρήνες ἐπῆδον τῷ Ὀδυσσεῖ, ἥκουσας
 Ὀμήρου, ὧν ἐστὶν ἀρχὴ τοιάδε τις·

‘Δεῦρ’ ἄγε δὴ πολυαῖν’ Ὀδυσσεῦ, μέγα κῦδος Ἀχαιῶν.”

—εἰ συμβουλεύουσιν: indir. ques-
 tion, explaining τὰ παρὰ τῶν θεῶν.
 See on i. 5. 1. —ὃν ἂν ἡμῖν τε δοκῇ:
 sc. φίλον ποιεῖσθαι. —ὅπως: how.

9. μὰ Δία: introduces a neg.
 statement, but does not answer ἔχεις
 negatively. —κατὰ πόδας: cursu,
 by chasing them. Cf. iii. 11. 8; *Cyr.*
 i. 6. 40; *Cyn.* v. 29. —ὥσπερ οἱ ἐχ-
 θροί: we might expect another ani-
 mal in the third place, as κάπροι
 (suggested by Ernesti). Perhaps οἱ
 ἐχθροί has strayed back from the fol-
 lowing sentence. ἐχθρός and πολέμιος
 are properly distinguished, like ini-
 micus and hostis in Latin; but
 occasionally confused, as here. Cf.
 οἱ πατέρες ἡμῶν τὸν Μῆδον ἐχθρὸν ἔχον-
 τες *Thuc.* vi. 17.

10. ἐπωδάς, φίλτρα: spells,
 charms. Cf. iii. 2. 6; *Plato Charm.*

157 A. —ἐπάδοντες: cf. χρῆτὰ τοιαῦτα
 ὥσπερ ἐπάδειν ἑαυτῷ *Plato Phaedo*
 114 D. —οἷς ἂν: for τοῦτοις, οἷς ἂν. —
 φιλοῦνται ὑπ’ αὐτῶν: “gain their
 affection.”

11. ἃ μὲν αἱ Σειρήνες ἐπῆδον: Cf.
 ‘what songs the Syrens sang, or what
 name Achilles assumed when he hid
 himself among the women, though
 puzzling questions, are not beyond
 conjecture.’ Sir Thomas Browne,
Urn Burial, c. iv. Acc. to Homer,
 there were two Sirens, whose song
 is given, μ 184–191. Later writers
 name three, Ligeia, Leucosia, Par-
 thenope (or Aglaopheme, Molpe,
 Thelxiepeia). For a fuller account,
 see Seyffert, *Dict. Class. Antiq.*, s.v.
Sirens. —τοιάδε τις: as in i. 1. 1. —
 δεῦρ’ ἄγε δὴ κτλ.: cf. Hom. μ 184,
 where the verse begins δεῦρ’ ἄγ’ ἰών.

“Ταύτην οὖν,” ἔφη, “τὴν ἐπώδην, ᾧ Σώκρατες, καὶ τοῖς
 60 ἄλλοις ἀνθρώποις αἱ Σειρήνες ἐπάδουσαι κατέιχον, ὥστε μὴ
 ἀπιέναι ἀπ’ αὐτῶν τοὺς ἐπασθέντας;” “Οὐκ, ἀλλὰ τοῖς ἐπ’
 ἀρετῇ φιλοτιμουμένοις οὕτως ἐπῆδον.” “Σχεδόν τι λέγεις 12
 τοιαῦτα χρῆναι ἐκάστῳ ἐπάδειν οἷα μὴ νομιεῖ ἀκούων τὸν
 ἐπαινοῦντα καταγελῶντα λέγειν. οὕτω μὲν γὰρ ἐχθίων
 65 τ’ ἂν εἴη καὶ ἀπελαύνοι τοὺς ἀνθρώπους ἀφ’ ἑαυτοῦ, εἰ τὸν
 εἰδότα ὅτι μικρός τε καὶ αἰσχυρὸς καὶ ἀσθενής ἐστίν
 ἐπαινοίη λέγων ὅτι καλὸς τε καὶ μέγας καὶ ἰσχυρὸς ἐστίν.
 ἄλλας δέ τινας οἶσθα ἐπωδάς;” “Οὐκ, ἀλλ’ ἤκουσα μὲν 13
 ὅτι Περικλῆς πολλὰς ἐπίσταιτο, ἃς ἐπάδων τῇ πόλει ἐποίει
 70 αὐτὴν φιλεῖν αὐτόν.” “Θεμιστοκλῆς δὲ πῶς ἐποίησε τὴν

—οὐκ: for the accent, see G. 138, 1; H. 112 a. —τοῖς ἐπ’ ἀρετῇ φιλοτιμουμένοις: those who prided themselves on their valor.

12. σχεδόν τι τοιαῦτα: talia fere. —οἷα μὴ νομιεῖ κτλ.: quae si audiat, a laudatore irridendi causa dici non existimabit. For μὴ with the fut. indic. in clauses of result, see G. 1447; H. 1021 b. For the ‘Attic’ fut. (νομιεῖ), see on ii. i. 24. —ἐχθίων: hated rather (than a friend). The subj. of εἴη is, of course, the person who seeks to make friends. —ἀπελαύνοι: sc. ἂν. —εἰ ἐπαινοίη: explains οὕτω.

13. οὐκ: see on 11. —μὲν: followed by no correlative; cf. πρῶτον μὲν in 8, and ἃ μὲν in 11. In this usage, it is a weak form of μὴν indeed, truly. Kr. Spr. 69. 35. 1. —Περικλῆς: the most illustrious of Athenian statesmen, to whose wise and consistent policy Athens owed her growth to imperial power in the πεντηκονταετία or half-century between

the Persian and the Peloponnesian wars. Cf. Thuc. i. 89–118. —ἐποίει: for dependent secondary tenses of the indic. in indirect discourse, see G. 1497, 2; H. 931. —Θεμιστοκλῆς: the famous leader of the Greeks at the battle of Salamis (480 B.C.). For an account of his brilliant and successful leadership on that occasion, see Hdt. viii. 56 ff., and, for later events in his checkered career, Thuc. i. 136–138. Pericles owed his fame and influence chiefly to the magic of his eloquence, while Themistocles became the popular favorite by his deeds. Cf. iv. 2. 2. That the Xenophontic Socrates had no intention of detracting from the glory of Pericles’s services may be seen from Sym. viii. 39, σκεπτέον μὲν σοι ποῖα ἐπιστάμενος Θεμιστοκλῆς ἱκανὸς ἐγένετο τὴν Ἑλλάδα ἐλευθεροῦν, σκεπτέον δὲ ποῖά ποτε εἰδὼς Περικλῆς κράτιστος ἐδόκει τῇ πατρίδι σύμβουλος εἶναι, ἀθρητέον δὲ καὶ πῶς ποτε Σόλων φιλοσοφῆσας νόμους κρατίστους τῇ πόλει κατέθηκε—

πόλιν φιλεῖν αὐτόν;” “Μὰ Δί’ οὐκ ἐπάδων, ἀλλὰ περι-
 άφας τι ἀγαθὸν αὐτῇ.” “Δοκεῖς μοι λέγειν, ὦ Σώκρατες, 14
 ὥς εἰ μέλλοιμεν ἀγαθὸν τινα κτήσεσθαι φίλον, αὐτοὺς
 ἡμᾶς ἀγαθοὺς δεῖ γενέσθαι λέγειν τε καὶ πράττειν.” “Σὺ
 75 δὲ ᾧον,” ἔφη ὁ Σωκράτης, “οἷόν τ’ εἶναι καὶ πονηρὸν ὄντα
 χρηστοὺς φίλους κτήσασθαι;” “Ἐώρων γάρ,” ἔφη ὁ 15
 Κριτόβουλος, “ῥήτοράς τε φαύλους ἀγαθοῖς δημηγόροις
 φίλους ὄντας, καὶ στρατηγεῖν οὐχ ἱκανοὺς πάνυ στρατη-
 γικοῖς ἀνδράσιν ἐταίρους.” “Ἄρ’ οὖν,” ἔφη, “καί, περὶ 16
 80 οὗ διαλεγόμεθα, οἷσθά τινας οἱ ἀνωφελεῖς ὄντες ὠφελίμους
 δύνανται φίλους ποιεῖσθαι;” “Μὰ Δί’ οὐ δῆτ’,” ἔφη.
 “ἀλλ’ εἰ ἀδύνατόν ἐστι πονηρὸν ὄντα καλοὺς καὶ ἀγαθοὺς
 φίλους κτήσασθαι, ἐκείνο ἤδη μέλει μοι, εἰ ἔστιν αὐτὸν
 85 καλὸν καὶ ἀγαθὸν γενόμενον ἐξ ἐτοίμου τοῖς καλοῖς καγα-
 90 θοῖς φίλον εἶναι.” “Ὁ ταραττει σε, ὦ Κριτόβουλε, ὅτι 17
 95 πολλάκις ἀνδρας καὶ τὰ καλὰ πράττοντας καὶ τῶν αἰσχυρῶν

where the thought is, that Themistocles was great in action, Pericles in counsel, Solon in legislation. Here, Socrates is emphasizing the necessity of supplementing words with deeds. Both are essential to the winning of a worthy man's friendship.

14. εἰ μέλλοιμεν, δεῖ γενέσθαι: *if we would succeed, we must become*. The apod. to such a prot. as εἰ μέλλοιμι generally contains an idea of obligation, expressed by δεῖν or δεῖσθαι, as here, or by a verbal in-τέον. Cf. An. iii. 3. 16, Hell. iv. 8. 5. — λέγειν τε καὶ πράττειν: these words may, as some editors think, refer to the eloquence of Pericles and the deeds of Themistocles; but the phrase is a common one, and serves to round the period. — σὺ δ’ ᾧον:

see on τοὺς δὲ καλοὺς i. 3. 13. — καί: even.

15. ἐώρων γάρ: for γάρ, see on i. 4. 9.

16. καί: also, belongs to οἷσθά τινας. — περὶ οὗ διαλεγόμεθα: *which is the point under discussion*. “Poor speakers and good ones may indeed find friends etc.; it does not therefore follow that men who are wholly worthless can win friends: and that is the point at issue.” — φίλους (after ἀγαθοὺς): pred. acc., for friends. — ἐκείνο: that point, like Lat. illud, refers with emphasis to what follows. — εἰ ἔστιν: *whether it is possible*. — ἐξ ἐτοίμου: *readily*. Cf. ex facili Tacitus Agric. 15.

17. ὁ ταραττει σε (sc. τοῦτό ἐστιν), ὅτι: *what puzzles you is the fact that*.

ἀπεχομένους ὁρᾶς ἀντὶ τοῦ φίλους εἶναι στασιάζοντας ἀλλήλοις καὶ χαλεπώτερον χρωμένους τῶν μηδενὸς ἀξίων ἀνθρώπων.” “Καὶ οὐ μόνον γ’,” ἔφη ὁ Κριτόβουλος, “οἱ 18
90 ἰδιῶται τοῦτο ποιοῦσιν, ἀλλὰ καὶ πόλεις αἱ τῶν τε καλῶν μάλιστα ἐπιμελόμεναι καὶ τὰ αἰσχρὰ ἥκιστα προσιέμεναι πολλάκις πολεμικῶς ἔχουσι πρὸς ἀλλήλας. ἂ λογιζό-
μενος πάνυ ἀθύμως ἔχω πρὸς τὴν τῶν φίλων κτῆσιν· οὔτε γὰρ τοὺς πονηροὺς ὁρῶ φίλους ἀλλήλοις δυναμένους
95 εἶναι· πῶς γὰρ ἂν ἡ ἀχάριστοι ἡ ἀμελεῖς ἡ πλεονέκται ἡ ἄπιστοι ἡ ἀκρατεῖς ἄνθρωποι δύναιντο φίλοι γενέσθαι; οἱ μὲν οὖν πονηροὶ πάντως ἔμοιγε δοκοῦσιν ἀλλήλοις ἐχθροὶ μᾶλλον ἢ φίλοι πεφυκέναι. ἀλλὰ μήν, ὥσπερ σὺ 20
λέγεις, οὐδ’ ἂν τοῖς χρηστοῖς οἱ πονηροὶ ποτε συναρμό-
100 σειαν εἰς φιλίαν· πῶς γὰρ οἱ τὰ πονηρὰ ποιοῦντες τοῖς τὰ τοιαῦτα μισοῦσι φίλοι γένοιντ’ ἄν; εἰ δὲ δὴ καὶ οἱ ἀρετὴν ἀσκοῦντες στασιάζουσιν τε περὶ τοῦ πρωτεύειν ἐν ταῖς πόλεσι καὶ φθονοῦντες ἑαυτοῖς μισοῦσιν ἀλλήλους, τίνες ἔτι φίλοι ἔσονται καὶ ἐν τίσιν ἀνθρώποις εὖνοια καὶ
105 πίστις ἔσται;” “Ἄλλ’ ἔχει μὲν,” ἔφη ὁ Σωκράτης, “ποικί- 21
λως πῶς ταῦτα, ὦ Κριτόβουλε. φύσει γὰρ ἔχουσιν οἱ

Cf. ὁ μὲν πάντων θαυμαστότατον ἀκοῦσαι, ὅτι ὦν ἐπὶ ἡρώδῃ Plato Rep. 491 b.—χαλεπώτερον χρωμένους: sc. ἀλλήλοις.

18. ἰδιῶται: individuals.—προσιέμεναι: admitting to themselves. Cf. ἐγὼ γὰρ κακὸν οὐδὲν οὐδ’ αἰσχροὺ προσήσομαι Cyr. vii. i. 13.—πολεμικῶς: hostiliter.

19. οὔτε γάρ: not followed by a correlative οὔτε, an irregularity easily explained by the vivacity of the conversation. Instead of a second οὔτε, we have (in 20) ἀλλὰ μήν οὐδ’ ἄν, and, instead of a third

οὔτε, the clauses beginning εἰ δὲ δὴ.—πεφυκέναι: to be by nature.

20. εἰ δὲ . . . στασιάζουσι, καὶ μισοῦσιν: the third and strongest ground for Critobulus’s discouragement. The cond. is assumed as real, *if, as you say*.—ἑαυτοῖς: for ἀλλήλοις, the refl. for the reciprocal. G. 996; H. 686 b. So in iii. 5. 16, where, as here, ἀλλήλοις immediately follows.—τίνες ἔτι: who then.—ἔσται: will abide.

21. ἔχει μὲν ποικίλως πῶς ταῦτα: these things (love and hate) have

ἄνθρωποι τὰ μὲν φιλικὰ· δέονται τε γὰρ ἀλλήλων καὶ
 ἐλεοῦσι καὶ συνεργοῦντες ὠφελοῦσι καὶ τοῦτο συνιέντες
 χάριν ἔχουσιν ἀλλήλοις· τὰ δὲ πολεμικά· τά τε γὰρ αὐτὰ
 110 καλὰ καὶ ἡδέα νομίζοντες ὑπὲρ τούτων μάχονται καὶ διχο-
 γνωμόνουντες ἐναντιοῦνται. πολεμικὸν δὲ καὶ ἔρις καὶ
 ὀργή· καὶ δυσμενὲς μὲν ὁ τοῦ πλεονεκτεῖν ἔρως, μισητὸν
 δὲ ὁ φθόνος. ἀλλ' ὅμως διὰ τούτων πάντων ἡ φιλία²²
 διαδυομένη συνάπτει τοὺς καλοὺς τε καγαθοὺς. διὰ γὰρ
 115 τὴν ἀρετὴν αἰροῦνται μὲν ἄνευ πόνου τὰ μέτρια κεκτήσθαι
 μᾶλλον ἢ διὰ πολέμου πάντων κυριεύειν, καὶ δύνανται
 πεινῶντες καὶ διψῶντες ἀλύπως σίτου καὶ ποτοῦ κοινωνεῖν
 καὶ τοῖς τῶν ὠραίων ἀφροδισίοις ἡδόμενοι ἐγκαρτερεῖν,
 ὥστε μὴ λυπεῖν οὐς μὴ προσήκει· δύνανται δὲ καὶ χρη-²³
 120 μάτων οὐ μόνον τοῦ πλεονεκτεῖν ἀπεχόμενοι νομίμως
 κοινωνεῖν, ἀλλὰ καὶ ἐπαρκεῖν ἀλλήλοις· δύνανται δὲ
 καὶ τὴν ἔριν οὐ μόνον ἀλύπως, ἀλλὰ καὶ συμφερόντως
 ἀλλήλοις διατίθεσθαι καὶ τὴν ὀργὴν κωλύειν εἰς τὸ
 μεταμελησόμενον προΐεναι. τὸν δὲ φθόνον παντάπασιν

somewhat complicated relations. — τὰ φιλικὰ: *dispositions toward friendship.* — πολεμικόν: see on χρησιμώ-
 τερον ii. 3. 1. — δυσμενές: *an element of discord.* — μισητὸν δὲ ὁ φθόνος: *and envy leads to hate.* The verbal in -τός, usually passive, has here an active meaning.

22. ἀλλ' ὅμως: corresponds to μέν in 21. — διαδυομένη: *slipping through.* Cf. *serpit enim nescio quo modo per omnium vitas amicitia* Cic. *de Am.* xxiii. 87. — διὰ τὴν ἀρετὴν: contrasted with φύσει 21. On the one hand, love and hate work as natural powers in men; on the other, the acquired and cultivated virtue in men controls

their lives as it will. — αἰροῦνται μὲν: followed by καὶ δύνανται instead of δύνανται δέ, the καὶ strengthening the statement somewhat. — τοῖς τῶν ὠραίων ἀφροδισίοις: see on i. 3. 8, 10. — ἡδόμενοι: concessive. — ἐγκαρτερεῖν: *to control their desires*, not to be joined with ἡδόμενοι.

23. δύνανται δὲ καί: see on ἀδικεῖ δὲ καὶ i. 1. 1. — χρημάτων: gen. with κοινωνεῖν. — νομίμως: equivalent to δικαίως, *keeping within the law.* Cf. *δικαίως, ὥστε βλάπτειν μὲν μηδὲ μικρὸν μηδένα* κτλ., the closing words of the *Memorabilia*, iv. 8. 11. — διατίθεσθαι: *to adjust.* — εἰς τὸ μεταμελησόμενον: *to an extent which they would regret.* — προΐεναι:

125 ἀφαιροῦσι, τὰ μὲν ἑαυτῶν ἀγαθὰ τοῖς φίλοις οἰκεία παρ-
 έχοντες, τὰ δὲ τῶν φίλων ἑαυτῶν νομίζοντες. πῶς οὖν οὐκ 24
 εἰκὸς τοὺς καλοὺς καγαθοὺς καὶ τῶν πολιτικῶν τιμῶν μὴ
 μόνον ἀβλαβεῖς, ἀλλὰ καὶ ὠφελίμους ἀλλήλοις κοινωνοὺς
 εἶναι; οἱ μὲν γὰρ ἐπιθυμοῦντες ἐν ταῖς πόλεσι τιμᾶσθαι τε
 130 καὶ ἄρχειν, ἵνα ἐξουσίαν ἔχωσι χρήματά τε κλέπτειν καὶ
 ἀνθρώπους βιάζεσθαι καὶ ἡδυπαθεῖν, ἄδικοί τε καὶ πονη-
 ροὶ ἂν εἶεν καὶ ἀδύνατοι ἄλλῃ συναρμόσαι. εἰ δέ τις ἐν 25
 πόλει τιμᾶσθαι βουλόμενος, ὅπως αὐτός τε μὴ ἀδικῇται
 καὶ τοῖς φίλοις τὰ δίκαια βοηθεῖν δύνηται, καὶ ἄρξας
 135 ἀγαθόν τι ποιεῖν τὴν πατρίδα πειράται, διὰ τί ὁ τοιοῦτος
 ἄλλῃ τοιούτῳ οὐκ ἂν δύναιτο συναρμόσαι; πότερον τοὺς
 φίλους ὠφελεῖν μετὰ τῶν καλῶν καγαθῶν ἥττον δυνή-
 σεται; ἢ τὴν πόλιν εὐεργετεῖν ἀδυνατώτερος ἔσται
 καλοὺς καγαθοὺς ἔχων συνεργούς; ἀλλὰ καὶ ἐν τοῖς 26
 140 γυμνικοῖς ἀγῶσι δῆλόν ἐστιν ὅτι, εἰ ἐξῆν τοῖς κρατίστοις
 συνθεμένους ἐπὶ τοὺς χείρους ἰέναι, πάντας ἂν τοὺς ἀγῶ-
 νας οὔτοι ἐνίκων καὶ πάντα τὰ ἄθλα οὔτοι ἐλάμβανον.
 ἐπεὶ οὖν ἐκεῖ μὲν οὐκ ἔωσι τοῦτο ποιεῖν, ἐν δὲ τοῖς πολιτι-
 κοῖς, ἐν οἷς οἱ καλοὶ καγαθοὶ κρατιστεύουσιν, οὐδεὶς
 145 κωλύει μεθ' οὗ ἂν τις βούληται τὴν πόλιν εὐεργετεῖν,
 πῶς οὐ λυσιτελεῖ τοὺς βελτίστους φίλους κτησάμενον

for the inf. with verbs of prevent-
 ing, cf. i. 6. 6; ii. i. 16. — ἀφαι-
 ροῦσι: *exclude*. — τὰ τῶν φίλων: *their*
friends' interests. — ἑαυτῶν: posses-
 sive gen. as predicate. G. 1095; H.
 732 b.

24. τιμῶν: depends on *κοινωνοὺς*. —
 ὠφελίμους ἀλλήλοις: *mutually service-*
able. — ἂν εἶεν: potential optative.

25. τοῖς φίλοις τὰ δίκαια βοηθεῖν:
to assist his friends in what is right.
 — ἄρξας: *having become archon*. See

on βουλευσας i. i. 18. — ἥττον δυνή-
 σεται, ἀδυνατώτερος ἔσται: rhetor-
 ical variation in expression.

26. ἀλλὰ καὶ: *nay, even*. —
 συνθεμένους: *to agree and, i.e. with*
united powers. For the acc., see
 G. 928, 2; H. 941. — ἀγῶνας ἐνίκων:
 for the cognate acc., see G. 1052;
 H. 716 a. — ἐκεῖ: *i.e. ἐν τοῖς γυμνικοῖς*
ἀγῶσι. — πολιτικοῖς: *sc. ἀγῶσι*. —
 τὴν πόλιν εὐεργετεῖν: *sc. μετὰ τούτου*.
 — λυσιτελεῖ: *iuvat*. — κτησάμενον:

πολιτεύεσθαι, τούτοις κοινωνοῖς καὶ συνεργοῖς τῶν πράξεων
 μᾶλλον ἢ ανταγωνισταῖς χρώμενον; ἀλλὰ μὴν κάκεινο 27
 δῆλον ὅτι, καὶ πολεμῇ τίς τινη, συμμαχῶν δεῆσεται, καὶ
 150 τούτων πλειόνων ἐὰν καλοῖς καγαθοῖς ἀντιτάττηται. καὶ
 μὴν οἱ συμμαχεῖν ἐθέλοντες εὖ ποιητέοι, ἵνα θέλωσι
 προθυμεῖσθαι· πολὺ δὲ κρεῖττον τοὺς βελτίστους ἐλάτ-
 τονας εὖ ποιεῖν ἢ τοὺς χείρονας πλείονας ὄντας· οἱ γὰρ
 πονηροὶ πολὺ πλειόνων εὐεργεσιῶν ἢ οἱ χρηστοὶ δέον-
 155 ται. ἀλλὰ θαρρῶν,” ἔφη, “ὦ Κριτόβουλε, πειρῶ ἀγαθὸς 28
 γίνεσθαι, καὶ τοιοῦτος γενόμενος θηρᾶν ἐπιχείρει τοὺς
 καλοὺς τε καγαθοὺς. ἴσως δ’ ἂν τί σοι καγὼ συλλαβεῖν
 εἰς τὴν τῶν καλῶν τε καγαθῶν θήραν ἔχοιμι διὰ τὸ
 ἐρωτικὸς εἶναι· δεινῶς γὰρ ὧν ἂν ἐπιθυμήσω ἀνθρώπων
 160 ὅλος ὥρμημαι ἐπὶ τὸ φιλῶν τε αὐτοὺς ἀντιφιλεῖσθαι ὑπ’
 αὐτῶν καὶ ποθῶν ἀντιποθεῖσθαι καὶ ἐπιθυμῶν συνεῖναι
 καὶ ἀντεπιθυμεῖσθαι τῆς συνουσίας. ὁρῶ δὲ καὶ σοὶ 29
 τούτων δεῆσον, ὅταν ἐπιθυμήσης φιλίαν πρὸς τινὰς ποι-
 εῖσθαι. μὴ οὖν ἀποκρύπτου με οἷς ἂν βούλοιο φίλος

see on ἀπτόμενον i. 3. 8. — κοινωνοῖς :
 for the const., see on δούλοις ii.
 i. 12.

27. ἀλλὰ μὴν : but further. See
 on i. 1. 6. — κάκεινο : see on 16. —
 καὶ μὴν : strong transition, and
 again. — οἱ συμμαχεῖν ἐθέλοντες κτλ. :
 i.e. you must win not merely their
 willingness, but also their readi-
 ness. Cf. i. 4. 18. — κρεῖττον (sc.
 ἐστὶ) : better, i.e. more advantageous.
 — ἐλάττονας : sc. ὄντας, concessive.

28. ἀλλά : breaks off the argu-
 ment. — ἔφη : he continued. — θηρᾶν :
 cf. i. 2. 24. — διὰ τὸ ἐρωτικὸς εἶναι : by
 being inclined to love. — ὧν ἂν :
 equivalent to ἐάν τινων. — ὅλος ὥρμη-

μαι : I strive with all my being. —
 φιλῶν : diligendo. — καὶ ἀντεπιθυ-
 μεῖσθαι τῆς συνουσίας : and to have
 my companionship sought also in
 return, the obj. of the act. being
 retained with the passive. This un-
 usual const. is prob. due to the desire
 to continue the parallelism of the
 preceding clauses.

29. τούτων : sc. τοῦ φιλεῖν, τοῦ
 ποθεῖν, τοῦ ἐπιθυμεῖν συνεῖναι. Crito-
 bulus also must win love by show-
 ing love. — δεῆσον : for the participle
 as a special form of antec. for a
 cond. rel. clause, see GMT. 552. —
 ἀποκρύπτου : for the double acc. with
 verbs of concealing, see G. 1069 ;

165 γενέσθαι· διὰ γὰρ τὸ ἐπιμελεῖσθαι τοῦ ἀρέσαι τῷ ἀρέ-
 σκοντί μοι οὐκ ἀπείρως οἶμαι ἔχειν πρὸς θήραν ἀνθρώ-
 πων.” καὶ ὁ Κριτόβουλος ἔφη· “Καὶ μὲν, ὦ Σώκρατες, 30
 τούτων ἐγὼ τῶν μαθημάτων πάσαι ἐπιθυμῶ, ἄλλως τε καὶ
 εἰ ἐξαρκέσει μοι ἡ αὐτὴ ἐπιστήμη ἐπὶ τοὺς ἀγαθοὺς τὰς
 170 ψυχὰς καὶ ἐπὶ τοὺς καλοὺς τὰ σώματα.” καὶ ὁ Σωκράτης 31
 ἔφη· “Ἄλλ’, ὦ Κριτόβουλε, οὐκ ἔνεστιν ἐν τῇ ἐμῇ
 ἐπιστήμῃ τὸ τὰς χεῖρας προσφέροντα ποιεῖν ὑπομένειν
 τοὺς καλοὺς· πέπεισμαι δὲ καὶ ἀπὸ τῆς Σκύλλης διὰ
 τοῦτο φεύγειν τοὺς ἀνθρώπους, ὅτι τὰς χεῖρας αὐτοῖς
 175 προσέφερε· τὰς δέ γε Σειρήνας, ὅτι τὰς χεῖρας οὐδενὶ
 προσέφερον ἀλλὰ πᾶσι πόρρωθεν ἐπῆδον, πάντας φασὶν
 ὑπομένειν καὶ ἀκούοντας αὐτῶν κηλεῖσθαι.” καὶ ὁ Κριτό- 32
 βουλος ἔφη· “Ὡς οὐ προσοίσοντος τὰς χεῖρας, εἴ τι ἔχεις
 ἀγαθὸν εἰς φίλων κτήσιν, δίδασκε.” “Οὐδὲ τὸ στόμα
 180 οὖν,” ἔφη ὁ Σωκράτης, “πρὸς τὸ στόμα προσοίσεις;”
 “Θάρρει,” ἔφη ὁ Κριτόβουλος· “οὐδὲ γὰρ τὸ στόμα πρὸς
 τὸ στόμα προσοίσω οὐδενί, ἐὰν μὴ καλὸς ᾖ.” “Εὐθύς,”
 ἔφη, “σύ γε, ὦ Κριτόβουλε, τοῦναντίον τοῦ συμφέροντος
 εἴρηκας· οἱ μὲν γὰρ καλοὶ τὰ τοιαῦτα οὐχ ὑπομένουσιν,

H. 724. — οὐκ ἀπείρως ἔχειν : I have some experience.

30. **πάσαι ἐπιθυμῶ** : for the pres. with **πάσαι**, see G. 1258 ; H. 826. — **ἄλλως τε καί** : see on ἄλλως τε i. 2. 59. — **ἐξαρκέσει** : see on ἀξιώσεις ii. i. 12. — **ψυχὰς, σώματα** : accs. of specification.

31. **τὸ τὰς χεῖρας κτλ.** : const. τὸ ποιεῖν τοὺς καλοὺς ὑπομένειν τινὰ προσφέροντα τὰς χεῖρας. Socrates asserts that his art (**ἐπιστήμη**) does not include submitting to physical caresses. — **Σκύλλης** : cf. Homer's description of this monster (μ 85 ff.).

— **Σειρήνας** : see on 11. — **ὑπομένειν** (after φασὶν) : equivalent to non fugere. This and the other infs. (**φεύγειν, κηλεῖσθαι**) represent the impf. of direct discourse.

32. **ὡς οὐ προσοίσοντος** : sc. **μοῦ**, which is added to **φιλήσοντος** in 33. For **ὡς** with the gen. abs., see on **ὡς σημαίνοντος** i. i. 4 ; GMT. 864 ; H. 978. — **θάρρει** : never fear. — **εὐθύς, σύ γε κτλ.** : En, statim tu, Critobule, dixisti ea, quae inutilia tibi fore praedico (Schneider). — **καλοί, αἰσχροί** : Critobulus has been using the word **καλός**

185 οἱ δὲ αἰσχροὶ καὶ ἡδέως προσίενται, νομίζοντες διὰ τὴν
 ψυχὴν καλοὶ καλεῖσθαι.” καὶ ὁ Κριτόβουλος ἔφη· “Ὡς 33
 τοὺς μὲν καλοὺς φιλήσοντός μου, τοὺς δ’ ἀγαθοὺς κατα-
 φιλήσοντος, θαρρῶν δίδασκε τῶν φίλων τὰ θηρατικά.”
 καὶ ὁ Σωκράτης ἔφη· “Ὅταν οὖν, ὦ Κριτόβουλε, φίλος
 190 τινὶ βούλῃ γενέσθαι, ἐάσεις με κατεπιεῖν σου πρὸς αὐτὸν
 ὅτι ἄγασαί τε αὐτοῦ καὶ ἐπιθυμεῖς φίλος αὐτοῦ εἶναι;”
 “Κατηγόρει,” ἔφη ὁ Κριτόβουλος· “οὐδένα γὰρ οἶδα
 μισοῦντα τοὺς ἐπαινοῦντας.” “Ἐὰν δέ σου προσκατη- 34
 γορήσω,” ἔφη, “ὅτι διὰ τὸ ἄγασθαι αὐτοῦ καὶ εὐνοϊκῶς
 195 ἔχεις πρὸς αὐτόν, ἄρα μὴ διαβάλλεσθαι δόξεις ὑπ’ ἐμοῦ;”
 “Ἀλλὰ καὶ αὐτῷ μοι,” ἔφη, “ἐγγίγνεται εὐνοια πρὸς οὓς
 ἂν ὑπολάβω εὐνοϊκῶς ἔχειν πρὸς ἐμέ.” “Ταῦτα μὲν δὴ,” 35
 ἔφη ὁ Σωκράτης, “ἐξέσται μοι λέγειν περὶ σοῦ πρὸς οὓς

of outward beauty; Socrates now shifts its meaning to beauty of character, while retaining *αἰσχροὶ* (*ugly*) in its physical sense. Critobulus then, by distinguishing between *καλοὺς* and *ἀγαθοὺς*, removes the ambiguity, and the conversation proceeds. — *καὶ ἡδέως*: and that with pleasure. — *καλεῖσθαι*: we expect *ὑπολαμβάνεσθαι* or *δοκεῖν εἶναι*.

33. *τῶν φίλων τὰ θηρατικά*: the arts for winning friends. — *κατεπιεῖν σου*: to say in disparagement of you, humorously used of a favorable utterance. Critobulus, appreciating the pleasantry, replies *κατηγόρει* go on with your accusation. — *ἄγασαί τε αὐτοῦ*: the gen. of the person with *ἀγαμαι* is very rare when the quality which occasions the admiration is omitted. Usually, when the gen. is used, the quality admired is expressed in an explanatory sent.,

as in iv. 2. 9, or by a participle added to the genitive. Cf. *ἀγαμαι τοῦ καταμετρήσαντός* (*who has measured off*) *σοι καὶ διατάζαντος ἕκαστα τούτων* Oec. iv. 21. — *τοὺς ἐπαινοῦντας*: the idea of praising is contained in *ἀγασαι* and *ἐπιθυμεῖς φίλος αὐτοῦ εἶναι*.

34. *διαβάλλεσθαι*: to be taken humorously, like *κατεπιεῖν* and *προσκατηγορήσω*. The entire passage is a good example of one form of the Socratic method. Cf. *ἐπαίξεν ἄμα σπουδάζων* i. 3. 8. Its true meaning is “It is plain that the plan which I propose is the simplest and surest way to secure for yourself the friendship of others.” *διαβάλλεσθαι* is perhaps a heightening of *κατεπιεῖν*, and *εὐνοϊκῶς ἔχειν* of *ἀγασαι*. — *ἀλλὰ καί*: nay, even, in spirited retort. — *πρὸς οὓς*: with omission of *τούτους*. So in the next section.

ἂν βούλῃ φίλους ποιήσασθαι. εἰ δέ μοι ἔτι ἐξουσίαν
 200 δῶς λέγειν περὶ σοῦ ὅτι ἐπιμελής τε τῶν φίλων εἰ καὶ
 οὐδενὶ οὕτω χαίρεις ὥς φίλοις ἀγαθοῖς, καὶ ἐπὶ τε τοῖς
 καλοῖς ἔργοις τῶν φίλων ἀγάλλῃ οὐχ ἦττον ἢ ἐπὶ τοῖς
 ἑαυτοῦ καὶ ἐπὶ τοῖς ἀγαθοῖς τῶν φίλων χαίρεις οὐδὲν
 ἦττον ἢ ἐπὶ τοῖς ἑαυτοῦ, ὅπως τε ταῦτα γίνηται τοῖς
 205 φίλοις οὐκ ἀποκάμνεις μηχανώμενος, καὶ ὅτι ἔγνωκας
 ἀνδρὸς ἀρετὴν εἶναι νικᾶν τοὺς μὲν φίλους εὖ ποιοῦντα,
 τοὺς δ' ἐχθροὺς κακῶς, πάννυ ἂν οἶμαί σοι ἐπιτήδειον
 εἶναί με σύνθηρον τῶν ἀγαθῶν φίλων." "Τί οὖν," ἔφη ὁ 36
 Κριτόβουλος, "ἐμοὶ τοῦτο λέγεις, ὥσπερ οὐκ ἐπὶ σοὶ ὃν ὅ
 210 τι ἂν βούλῃ περὶ ἐμοῦ λέγειν;" "Μὰ Δί' οὐχ, ὥς ποτε
 ἐγὼ Ἀσπασίας ἤκουσα· ἔφη γὰρ τὰς ἀγαθὰς προμνη-
 στρίδας μετὰ μὲν ἀληθείας τὰ γαθὰ διαγγελλούσας δεινὰς
 εἶναι συνάγειν ἀνθρώπους εἰς κηδείαν, ψευδομένας δ' οὐκ
 ἐθέλειν ἐπαινεῖν· τοὺς γὰρ ἐξαπατηθέντας ἅμα μισεῖν

35. ἐπιμελής τῶν φίλων: obs.
 the gradation of feelings which help
 to establish friendship. First we
 have admiration (ἀγασαί), next good
 will (εὐνοϊκῶς ἔχειν), next desire to
 serve (ἐπιμελής) (Weiske). — οὐδενὶ
 οὕτω χαίρεις ὥς φίλοις ἀγαθοῖς: Soc-
 rates takes this position for himself
 in i. 6. 14. — τοῖς ἑαυτοῦ: equivalent
 to τοῖς σεαυτοῦ. See on ii. i. 31. —
 μηχανώμενος: for the supplementary
 participle, see on ii. i. 24. — ἔγνω-
 κας: you recognize. — ἀνδρὸς ἀρετὴν:
 a man's chief excellence. — τοὺς δ'
 ἐχθροὺς κακῶς: the Socratic ethics
 here does not rise above the ordina-
 ry Greek standard. Cf. Xenophon's
 description of the character of Cyrus
 An. i. 9. 11. Cf. also iii. 9. 8,
 where Socrates explains what he

understands by φθόνος. — εἶναί με:
 for the subj. of the principal verb
 expressed with the inf., see H. 940 b.
 — σύνθηρον: see on θηρώμενος i. 2.
 24. So θηρατικά 33, θηρῶν 39.

36. ὥσπερ οὐκ ἐπὶ σοὶ ὃν: as if it
 were not in your power. For the
 participle with ὥσπερ, expressing
 comparison, see G. 1576; H. 978 a. —
 Ἀσπασίας: the celebrated mistress
 of Pericles, famed for her beauty
 and intellect. Socrates, too, admired
 her brilliant gifts, but when he speaks
 of her as of a teacher, in Xenophon
 and Plato, the term must be accepted
 as ironical. It is obvious that no Aspa-
 sia was needed to teach Socrates the
 lessons here inculcated. — προμνη-
 στρίδας: matchmakers. — οὐκ ἐθέλειν:
 "it was not their way." — ἐπαινεῖν:

215 ἀλλήλους τε καὶ τὴν προμνησαμένην· ἃ δὴ καὶ ἐγὼ
 πεισθεὶς ὀρθῶς ἔχειν ἡγοῦμαι οὐκ ἐξεῖναί μοι περὶ σοῦ
 λέγειν ἐπαινοῦντι οὐδὲν ὅ τι ἂν μὴ ἀληθεύω.” “Σὺ μὲν 37
 ἄρα,” ἔφη ὁ Κριτόβουλος, “τοιούτός μοι φίλος εἶ, ὦ Σώ-
 κρατες, οἶος, ἂν μὲν τι αὐτὸς ἔχω ἐπιτήδειον εἰς τὸ φίλους
 220 κτήσασθαι, συλλαμβάνειν μοι· εἰ δὲ μὴ, οὐκ ἂν ἐθέλοις
 πλάσας τι εἰπεῖν ἐπὶ τῇ ἐμῇ ὠφελείᾳ.” “Πότερα δ' ἂν,”
 ἔφη ὁ Σωκράτης, “ὦ Κριτόβουλε, δοκῶ σοι μᾶλλον ὠφε-
 λεῖν σε τὰ ψευδῇ ἐπαινῶν ἢ πείθων πειρᾶσθαί σε ἀγαθὸν
 ἄνδρα γενέσθαι; εἰ δὲ μὴ φανερόν οὕτω σοι, ἐκ τῶνδε 38
 225 σκέψαι· εἰ γάρ σε βουλόμενος φίλον ποιῆσαι ναυκλήρω
 ψευδόμενος ἐπαινοῖν, φάσκων ἀγαθὸν εἶναι κυβερνήτην,
 ὁ δέ μοι πεισθεὶς ἐπιτρέψειέ σοι τὴν ναῦν μὴ ἐπισταμένῳ
 κυβερνᾶν, ἔχεις τινὰ ἐλπίδα μὴ ἂν σαυτόν τε καὶ τὴν
 ναῦν ἀπολέσαι; ἢ εἴ σοι πείσαιμι κοινῇ τὴν πόλιν ψευ-
 230 δόμενος ὥς ἂν στρατηγικῶ τε καὶ δικαστικῶ καὶ πολιτικῶ
 ἑαυτὴν ἐπιτρέψαι, τί ἂν οἶε σεαυτὸν καὶ τὴν πόλιν ὑπὸ
 σοῦ παθεῖν; ἢ εἴ τινας ἰδίᾳ τῶν πολιτῶν πείσαιμι
 ψευδόμενος ὥς ὄντι οἰκονομικῶ τε καὶ ἐπιμελεῖ τὰ ἑαυτῶν
 ἐπιτρέψαι, ἂρ' οὐκ ἂν πείραν διδοὺς ἅμα τε βλαβερός
 235 εἷης καὶ καταγέλαστος φαίνοιο; ἀλλὰ συντομωτάτη τε 39

join with *ψευδομένας*, to praise untruthfully. — *ἀληθεύω*: say with truth.

37. οἶος συλλαμβάνειν: see on *οἶος τέμνειν* i. 4. 6. — *εἰ δὲ μὴ*: otherwise. For the use of this phrase in alternatives, see GMT. 478; H. 906. — οὐκ ἂν ἐθέλοις: instead of continuing with the inf. (after οἶος), we have the opt., as a more independent construction. — *πότερα δ' ἂν*: for δέ, see on i. 3. 13.

38. γάρ: that is. — *τὴν ναῦν*: his ship. — *τινὰ ἐλπίδα*: any idea. —

μὴ ἀπολέσαι: for *μὴ* with the inf. of indirect discourse, see on *μηδενί* i. 2. 39. — *ὥς ἂν . . . πολιτικῶ*: sc. *ὄντι*. With *ὥς ἂν* should be supplied the clause *πείσαιμι ἑαυτὴν ἐπιτρέψαι*. Cf. iii. 6. 4. In the following *ὥς ὄντι* (without *ἂν*), however, the meaning is *on the ground that you are a man skilled* etc. — *σεαυτόν*: see on *εἶναι με* 35.

39. *συντομωτάτη* κτλ.: cf. *quamquam praeclare Socrates hanc viam ad gloriam proximam et quasi compendiarium dicebat*

καὶ ἀσφαλεστάτῃ καὶ καλλίστῃ ὁδός, ὃ Κριτόβουλε, ὃ τι
 ἂν βούλῃ δοκεῖν ἀγαθὸς εἶναι, τοῦτο καὶ γενέσθαι ἀγαθὸν
 πειρᾶσθαι. ὅσαι δ' ἐν ἀνθρώποις ἀρεταὶ λέγονται, σκο-
 πούμενος εὐρήσεις πάσας μαθήσει τε καὶ μελέτῃ αὐξανο-
 240 μένας. ἐγὼ μὲν οὖν οὕτως, ὃ Κριτόβουλε, οἶμαι δεῖν
 θηρᾶν ἡμᾶς· εἰ δὲ σύ πως ἄλλως γινώσκεις, δίδασκε.”
 καὶ ὁ Κριτόβουλος, “Ἄλλ' αἰσχυνοίμην ἄν,” ἔφη, “ὃ Σώ-
 κρατες, ἀντιλέγων τούτοις· οὔτε γὰρ καλὰ οὔτε ἀληθῆ
 λέγοιμ' ἄν.”

Καὶ μὴν τὰς ἀπορίας γε τῶν φίλων τὰς μὲν δι' ἄγνοιαν 7
 ἐπειράτο γνώμῃ ἀκεῖσθαι, τὰς δὲ δι' ἔνδειαν διδάσκων
 κατὰ δύναμιν ἀλλήλοις ἐπαρκεῖν. ἐρῶ δὲ καὶ ἐν τούτοις
 ἃ σύνοιδα αὐτῷ. Ἀρίσταρχον γάρ ποτε ὁρῶν σκυθρα-
 5 πῶς ἔχοντα, “Ἐοικας,” ἔφη, “ὃ Ἀρίσταρχε, βαρέως
 φέρειν τι. χρὴ δὲ τοῦ βάρους μεταδιδόναι τοῖς φίλοις·
 ἴσως γὰρ ἄν τί σε καὶ ἡμεῖς κουφίσαιμεν.” καὶ ὁ 2
 Ἀρίσταρχος, “Ἀλλὰ μὴν,” ἔφη, “ὃ Σώκρατες, ἐν πολλῇ
 γέ εἰμι ἀπορία. ἐπεὶ γὰρ ἔστασίασεν ἡ πόλις, πολλῶν

esse, si quis id ageret, ut qualis haberi vellet talis esset Cic. de Off. ii. 12. Cf., also, i. 7. 1. — ἐν ἀνθρώποις: see on iii. 6. 2. — ἀρεταί: excellencies, skill in different matters. — οὕτως: i.e. in the manner described by me.

7. Socrates gives good counsel to Aristarchus, who complains of the difficulty of supporting a large family of dependent female relatives. After advising him to give to them some useful employment, Socrates shows that honest work is not beneath the dignity of a freeman. By this, we gain for the home prosperity, mutual appreciation, and happiness.

1. τὰς ἀπορίας, τὰς μὲν, τὰς δέ: acc. of the whole, followed by its parts, in apposition. Cf. i. 2. 60. — γνώμῃ: “by counsel,” as shown in chaps. 7, 8, contrasted with διδάσκειν κατὰ δύναμιν ἀλλήλοις ἐπαρκεῖν, in chaps. 9, 10. — ἃ σύνοιδα αὐτῷ: what I know of him. συνειδέναι τί τιμι is to know anything with another, then to know anything of another. Cf. ἵνα τούτῳ μὲν ταῦτα συνειδῶμεν in order that we may know this of him Plato Prot. 348 B. — Ἀρίσταρχον: otherwise unknown.

2. ἀλλὰ μὴν: yes indeed. — ἔστα-
 σίασεν ἡ πόλις: for the revolution

10 φυγόντων εἰς τὸν Πειραιᾶ, συνελήλυθασιν ὥς ἐμὲ καταλειμμέναι ἀδελφαί τε καὶ ἀδελφίδαὶ καὶ ἀνεψιαὶ τοσαῦται ὥστ' εἶναι ἐν τῇ οἰκίᾳ τέτταρας καὶ δέκα τοὺς ἐλευθέρους. λαμβάνομεν δὲ οὔτε ἐκ τῆς γῆς οὐδέν· οἱ γὰρ ἐναντίοι κρατοῦσιν αὐτῆς· οὔτε ἀπὸ τῶν οἰκιῶν· ὀλιγανθρωπία
 15 γὰρ ἐν τῷ ἄστει γέγονε· τὰ ἔπιπλα δὲ οὐδεὶς ὠνεῖται, οὐδὲ δανείσασθαι οὐδαμόθεν ἔστιν ἀργύριον, ἀλλὰ πρότερον ἂν τίς μοι δοκεῖ ἐν τῇ ὁδῷ ζητῶν εὑρεῖν ἢ δανεζόμενος λαβεῖν. χαλεπὸν μὲν οὖν ἔστιν, ὧ Σώκρατες, τοὺς οἰκείους περιορᾶν ἀπολλυμένους, ἀδύνατον δὲ τοσοῦ-
 20 τοὺς τρέφειν ἐν τοιούτοις πράγμασιν.” ἀκούσας οὖν 3 ταῦτα ὁ Σωκράτης, “Τί ποτέ ἐστιν,” ἔφη, “ὅτι ὁ Κεράμων μὲν πολλοὺς τρέφων οὐ μόνον ἑαυτῷ τε καὶ τούτοις τὰ ἐπιτήδεια δύναται παρέχειν, ἀλλὰ καὶ περιποιεῖται τοσαῦτα ὥστε καὶ πλουτεῖν, σὺ δὲ πολλοὺς τρέφων δέδοικας μὴ
 25 δι' ἔνδειαν τῶν ἐπιτηδείων ἅπαντες ἀπόλῃσθε;” “Ὅτι νῆ Δί’,” ἔφη, “ὁ μὲν δούλους τρέφει, ἐγὼ δὲ ἐλευθέρους.” “Καὶ πότερον,” ἔφη, “τοὺς παρὰ σοὶ ἐλευθέρους οἶε βελ- 4 τίους εἶναι ἢ τοὺς παρὰ Κεράμωνι δούλους;” “Ἐγὼ μὲν οἶμαι,” ἔφη, “τοὺς παρὰ ἐμοὶ ἐλευθέρους.” “Οὐκ οὖν,”
 30 ἔφη, “αἰσχροὺς τὸν μὲν ἀπὸ τῶν πονηροτέρων εὐπορεῖν, σὲ

in Athens at the close of the Peloponnesian war, cf. *Hell.* ii. 3. 4; Grote, *Hist. of Greece*, c. lxxv. — ἀδελφίδαὶ: brothers' or sisters' daughters, nieces. — τοὺς ἐλευθέρους: masc., as including himself. — λαμβάνομεν: we are getting. Cf. i. 3. 5. — τῷ ἄστει: the city proper, as distinguished from the country. — πρότερον, ἢ: with no temporal meaning, more likely, than. GMT. 654. — τοὺς οἰκείους περιορᾶν ἀπολλυμένους: to allow one's relatives to starve.

3. τί ποτέ ἐστιν: how in the world does it happen? — Κεράμων: otherwise unknown. — σὺ δὲ πολλούς: we might expect σὺ δὲ ὀλίγους, for the fourteen ἐλεύθεροι were very few in comparison with the immense number of slaves supported by rich men like Ceramon; but the phrase may be a simple repetition to maintain the parallelism with the πολλοὺς τρέφων of the preceding clause.

4. παρὰ σοί: in your house. Cf. Lat. apud, Ger. bei, Fr. chez. —

δὲ πολλῶ βελτίους ἔχοντα ἐν ἀπορίᾳ εἶναι;” “Νὴ Δί’,”
 ἔφη, “ὁ μὲν γὰρ τεχνίτας τρέφει, ἐγὼ δὲ ἐλευθερίως
 πεπαιδευμένους.” “Ἄρ’ οὖν,” ἔφη, “τεχνίται εἰσιν οἱ 5
 χρήσιμόν τι ποιεῖν ἐπιστάμενοι;” “Μάλιστα γε,” ἔφη.
 35 “Οὐκοῦν χρήσιμά γ’ ἄλφιστα;” “Σφόδρα γε.” “Τί δὲ
 ἄρτοι;” “Οὐδὲν ἦττον.” “Τί γάρ;” ἔφη, “ἱμάτια τε
 ἀνδρεῖα καὶ γυναικεῖα καὶ χιτωνίσκοι καὶ χλαμύδες καὶ
 ἐξωμίδες;” “Σφόδρα γε,” ἔφη, “καὶ πάντα ταῦτα χρή-
 σιμα.” “Ἐπειτα,” ἔφη, “οἱ παρὰ σοὶ τούτων οὐδὲν ἐπί-
 40 στανται ποιεῖν;” “Πάντα μὲν οὖν, ὥς ἐγῶμαι.” “Εἴτ’ 6
 οὐκ οἶσθα ὅτι ἀφ’ ἐνὸς μὲν τούτων, ἀλφιτοποιίας, Ναυσι-
 κύδης οὐ μόνον ἑαυτὸν τε καὶ τοὺς οἰκέτας τρέφει, ἀλλὰ
 πρὸς τούτοις καὶ ὕς πολλὰς καὶ βούς, καὶ περιποιεῖται
 τοσαῦτα ὥστε καὶ τῇ πόλει πολλάκις λειτουργεῖν, ἀπὸ δὲ
 45 ἄρτοποιίας Κύρηβος τήν τε οἰκίαν πᾶσαν διατρέφει καὶ
 ζῇ δαψιλῶς, Δημέας δὲ ὁ Κολλυτεὺς ἀπὸ χλαμνουργίας,
 Μένων δ’ ἀπὸ χλανιδοποιίας, Μεγαρέων δ’ οἱ πλείστοι
 ἀπὸ ἐξωμιδοποιίας διατρέφονται;” “Νὴ Δί’,” ἔφη,

νὴ Δία: the affirmative formula here is perplexing; of the various explanations offered, that suggested by Kühner's paraphrase seems most reasonable, viz. "Aye, truly, it is a shame that we should live in such poverty; for I have to support gentlewomen, whose standard of living is, and ought to be, different from that of slaves."

5. ἄρ' οὖν: introduces an apparently neutral question. — **τί δὲ ἄρτοι**: well, how about bread? — **ἱμάτια** κτλ.: the *ἱμάτιον* (toga) was a square cloak covering the whole body. Under this was worn the tunic (*χιτῶν*), of which *χιτωνίσκος* (tunicula) is a diminutive. The

χλαμύς was a short military mantle; the *ἐξωμίς*, a sort of sleeveless short tunic worn by slaves and the lower classes generally. See Guhl and Koner, *Life of the Greeks and Romans*, p. 160 ff. — **ἔπειτα**: then. So *εἴτα* in 6.

6. λειτουργεῖν: i.e. to perform those public services which the state required from its richer citizens, such as furnishing and training choruses for dramatic performances, and fitting out triremes for the use of the state. For an account of these and the less important 'liturgies,' see Schömann, *Antiq. of Greece*, p. 459 ff. For the derivation of the word, see Lex. s.v. *λειτουργός*. — **Κολλυτεὺς**:

“οὔτοι μὲν γὰρ ὠνούμενοι βαρβάρους ἀνθρώπους ἔχουσιν,
 50 ὥστ’ ἀναγκάζειν ἐργάζεσθαι ἃ καλῶς ἔχει, ἐγὼ δ’ ἐλευ-
 θέρους τε καὶ συγγενεῖς.” “Ἐπειτ’,” ἔφη, “ὅτι ἐλεύθεροί 7
 τ’ εἰσὶ καὶ συγγενεῖς σοι, οἷε χρήναι μηδὲν αὐτοὺς ποιεῖν
 ἄλλο ἢ ἐσθίειν καὶ καθεύδειν; πότερον καὶ τῶν ἄλλων
 ἐλευθέρων τοὺς οὕτω ζῶντας ἄμεινον διάγοντας ὁρᾷς καὶ
 55 μᾶλλον εὐδαιμονίζεις ἢ τοὺς ἃ ἐπίστανται χρήσιμα πρὸς
 τὸν βίον τούτων ἐπιμελομένους; ἢ τὴν μὲν ἀργίαν καὶ
 τὴν ἀμέλειαν αἰσθάνη τοῖς ἀνθρώποις πρὸς τε τὸ μαθεῖν
 ἃ προσήκει ἐπίστασθαι καὶ πρὸς τὸ μνημονεύειν ἃ ἀν
 μάθωσι καὶ πρὸς τὸ ὑγιαίνειν τε καὶ ἰσχύειν τοῖς σώμασι
 60 καὶ πρὸς τὸ κτήσασθαι τε καὶ σφάζειν τὰ χρήσιμα πρὸς
 τὸν βίον ὠφέλιμα ὄντα, τὴν δὲ ἐργασίαν καὶ τὴν ἐπιμέ-
 λειαν οὐδὲν χρήσιμα; ἔμαθον δὲ ἃ φῆς αὐτὰς ἐπίστα- 8
 σθαι πότερον ὥς οὔτε χρήσιμα ὄντα πρὸς τὸν βίον οὔτε
 ποιήσουσαι αὐτῶν οὐδέν, ἢ τοὺναντίον ὥς καὶ ἐπιμελη-
 65 σόμεναι τούτων καὶ ὠφελησόμεναι ἀπ’ αὐτῶν; ποτέρως
 γὰρ ἂν μᾶλλον ἄνθρωποι σωφρονοῖεν, ἀργοῦντες, ἢ τῶν
 χρησίμων ἐπιμελόμενοι; ποτέρως δ’ ἂν δικαιότεροι εἶεν,
 εἰ ἐργάζονται, ἢ εἰ ἀργοῦντες βουλευοῖντο περὶ τῶν

of the Attic deme Collytus.—ὠνού-
 μενοι ἔχουσιν: *purchase and keep*.
 —ὥστ’ ἀναγκάζειν: *so that they can*
compel.—ἃ καλῶς ἔχει: “whatever
 is desirable,” *sc. ἐργάζεσθαι*.—ἐγὼ
 δέ (*sc. ἔχω*): *while I have with*
me.

7. Ἐπειτα: *well, then*.—ἄλλο: for
 its position, see on ii. 1. 17.—ἃ,
 τούτων: see on τούτων ii. 4. 7.—τὴν
 ἀργίαν, τὴν ἀμέλειαν, ὠφέλιμα ὄντα:
 for the neut. pred. after fem. or
 masc. substs., see on χρησιμώτερον
 ii. 3. 1.

8. ἔμαθον: placed at the begin-
 ning for emphasis, and also in order
 to bring πότερον next to ὥς.—ὥς:
 belongs to both ὄντα and ποιήσουσαι.
 —ὄντα, ποιήσουσαι: for the partici-
 ples in different cases, connected by
 οὔτε, οὔτε, see on ii. 2. 5.—ὠφελησό-
 μεναι: fut. mid. in pass. sense.—
 ποτέρως: introducing the double
 question, but not part of it. See
 on i. 6. 15.—ἀργοῦντες (in line 66):
 conditional.—εἰ ἀργοῦντες βουλεύ-
 οῖντο κτλ.: “if they should listlessly
 plan for success.”

ἐπιτηδείων; ἀλλὰ καὶ νῦν μὲν, ὡς ἐγῶμαι, οὔτε σὺ ἐκείνας 9
 70 φιλεῖς οὔτε ἐκείναι σέ, σὺ μὲν ἡγούμενος αὐτὰς ἐπιζη-
 μίους εἶναι σεαυτῷ, ἐκείναι δὲ σέ ὀρώσαι ἀχθόμενον ἐφ'
 ἑαυταῖς. ἐκ δὲ τούτων κίνδυνος μείζω τε ἀπέχθειαν γίγνε-
 σθαι καὶ τὴν προγεγονυῖαν χάριν μειοῦσθαι. ἐὰν δὲ
 75 ὀρῶν ὠφελίμους σεαυτῷ οὔσας, ἐκείναι δὲ σέ ἀγαπήσου-
 σιν αἰσθόμεναι χαίροντα αὐταῖς, τῶν δὲ προγεγονυῖων
 εὐεργεσιῶν ἡδιον μεμνημένοι τὴν ἀπ' ἐκείνων χάριν αὐξή-
 σετε, καὶ ἐκ τούτων φιλικώτερόν τε καὶ οἰκειότερον ἀλλή-
 λους ἔξετε. εἰ μὲν τοίνυν αἰσχρόν τι ἔμελλον ἐργάσασθαι, 10
 80 θάνατον αὐτ' αὐτοῦ προαιρετέον ἦν· νῦν δὲ ἃ μὲν δοκεῖ
 κάλλιστα καὶ προεωδέστατα γυναιξὶν εἶναι ἐπίστανται,
 ὡς ἔοικε· πάντες δὲ ἃ ἐπίστανται ῥᾶστά τε καὶ τάχιστα
 καὶ κάλλιστα καὶ ἡδιστα ἐργάζονται. μὴ οὖν ὅκνει," ἔφη,
 "ταῦτα εἰσηγεῖσθαι αὐταῖς ἃ σοί τε λυσιτελήσει καὶ ἐκείναις,
 85 καί, ὡς εἰκός, ἡδέως ὑπακούσονται." "Ἀλλὰ νῆ τοὺς 11
 θεούς," ἔφη ὁ Ἀρίσταρχος, "οὕτως μοι δοκεῖς καλῶς
 λέγειν, ὦ Σώκρατες, ὥστε πρόσθεν μὲν οὐ προσιέμην

9. ἀλλὰ καὶ νῦν μὲν: "nay, more, as things now are." — κίνδυνος (sc. ἐστὶ) ἀπέχθειαν γίγνεσθαι: for the inf. with κίνδυνος (a less common const. than μή with the subjv.), see G. 1521; H. 952. — ἐὰν προστατήσης ὅπως: if you will provide that. Cf. καὶ κελεύουσι προστατῆσαι λαβόντα χρήματα ὅπως ἐκπλεύσῃ ἡ στρατιά An. v. 6. 21. — τὴν ἀπ' ἐκείνων: sc. εὐεργεσιῶν. — αὐξήσετε: pl., as χάρις implies a mutual relation between the giver and the recipients.

10. εἰ μὲν τοίνυν ἔμελλον: if, to be sure, they were going. — προαιρε-

τέον ἦν: without ἂν, like the impfs. ἔδει, ἐχρήν, and others denoting propriety or obligation. See on i. 3. 3. — ὡς ἔοικε: sc. from your account. — πάντες: everybody. — μὴ ὅκνει, καὶ ὑπακούσονται: see on ἐγχείρει, καὶ ὑπακούσεται ii. 3. 16.

11. ἀλλά: "well, now," a lively expression of assent. — πρόσθεν μὲν, νῦν δέ: although formerly, now however. Only the second clause is introduced by ὥστε. For μὲν equivalent to while, see on i. 4. 17. — οὐ προσιέμην δανείσασθαι: I would have nothing to do with

δανείσασθαι, εἰδὼς ὅτι ἀναλώσας ὁ ἂν λάβω οὐχ ἔξω ἀποδοῦναι, νῦν δέ μοι δοκῶ εἰς ἔργων ἀφορμὴν ὑπομενεῖν
90 αὐτὸ ποιῆσαι.”

Ἐκ τούτων δὲ ἐπορίσθη μὲν ἀφορμή, ἐωνήθη δὲ ἔρια· 12
καὶ ἐργαζόμεναι μὲν ἡρίστων, ἐργασάμεναι δὲ ἐδείπνουν,
ἱλαραὶ δὲ ἀντὶ σκυθρωπῶν ἦσαν· καὶ ἀντὶ ὑφορωμένων
ἑαυτοὺς ἡδέως ἀλλήλους ἐώρων, καὶ αἱ μὲν ὡς κηδεμόνα
95 ἐφίλουν, ὁ δὲ ὡς ὠφελίμους ἡγάπα. τέλος δὲ ἐλθὼν πρὸς
τὸν Σωκράτην χαίρων διηγείτο ταῦτά τε καὶ ὅτι αἰτιῶνται
αὐτὸν μόνον τῶν ἐν τῇ οἰκίᾳ ἀργὸν ἐσθίειν. καὶ ὁ Σω- 13
κράτης ἔφη· “Εἶτα οὐ λέγεις αὐταῖς τὸν τοῦ κυνὸς λόγον;
φασὶ γάρ, ὅτε φωνήεντα ἦν τὰ ζῶα, τὴν οἷν πρὸς τὸν
100 δεσπότην εἰπεῖν· ‘Θαυμαστὸν ποιεῖς, ὃς ἡμῖν μὲν ταῖς
καὶ ἔρια σοι καὶ ἄρνας καὶ τυρὸν παρεχούσαις οὐδὲν δίδως
ὃ τι ἂν μὴ ἐκ τῆς γῆς λάβωμεν, τῷ δὲ κυνί, ὃς οὐδὲν
τοιούτῳ σοι παρέχει, μεταδίδως οὐπὲρ αὐτὸς ἔχεις σίτου.’
τὸν κύνα οὖν ἀκούσαντα εἰπεῖν· ‘Ναὶ μὰ Δία· ἐγὼ γάρ 14
105 εἰμι ὁ καὶ ὑμᾶς αὐτὰς σφάζων, ὥστε μῆτε ὑπ’ ἀνθρώπων
κλέπτεσθαι μῆτε ὑπὸ λύκων ἀρπάζεσθαι· ἐπεὶ ὑμεῖς γε,

borrowing. — ὁ ἂν λάβω, ἔξω. For the retention of the direct forms in indirect discourse, see on ἐπολεῖ ii. 6. 13. — εἰς ἔργων ἀφορμὴν: to provide materials for their work. — ὑπομενεῖν: that I will bring myself. — αὐτὸ ποιῆσαι: i.e. δανείζεσθαι.

12. ἐργαζόμεναι ἡρίστων κτλ.: the informal nature of the ἄριστον enabled them to take it while at their work; the δεῖπνον, as the chief meal of the day, was eaten at the close of the day's work. For an account of the Greek meals, see Becker, *Charicles* (Eng. transl.), p. 310 ff. — ἑαυτούς: for the gender,

see on ἐλευθέρου 2. — ἐφίλουν, ἡγάπα: sc. respectively αὐτόν and αὐτάς. — ἀργὸν ἐσθίειν: “ate the bread of idleness.”

13. εἶτα: as in i. 2. 26. — οἷν: the Ionic form, generally used by Xenophon instead of the Attic contracted οἶν. Cf. iii. 2. 1; iv. 3. 10. — θαυμαστὸν ποιεῖς, ὃς: you are acting strangely, to. For the causal rel., see on ὃς κελεύεις ii. 3. 15. — ὃ τι ἂν μὴ λάβωμεν: unless we get it.

14. ναὶ μὰ Δία, “yes, of course he does.” — καὶ ὑμᾶς αὐτάς: i.e. you too, as well as my master's other possessions. — ἐπεὶ: for. —

εἰ μὴ ἐγὼ προφυλάττοιμι ὑμᾶς, οὐδ' ἂν νέμεσθαι δύναισθε, φοβούμεναι μὴ ἀπόλησθε.' οὕτω δὴ λέγεται καὶ τὰ πρόβατα συγχωρῆσαι τὸν κύνα προτιμᾶσθαι. καὶ σὺ οὖν
 110 ἐκείναις λέγε ὅτι ἀντὶ κυνὸς εἰ φύλαξ καὶ ἐπιμελητῆς, καὶ διὰ σέ οὐδ' ὑφ' ἐνὸς ἀδικούμεναι ἀσφαλῶς τε καὶ ἡδέως ἐργαζόμεναι ζῶσιν."

"Ἄλλον δέ ποτε ἀρχαῖον ἐταῖρον διὰ χρόνου ἰδὼν, 8
 "Πόθεν," ἔφη, "Εὐθηρε, φαίνῃ;" "Ὑπὸ μὲν τὴν κατάλυσιν τοῦ πολέμου," ἔφη, "ὦ Σώκρατες, ἐκ τῆς ἀποδημίας, νυνὶ μέντοι αὐτόθεν· ἐπειδὴ γὰρ ἀφηρέθημεν τὰ ἐν τῇ
 5 ὑπερορίᾳ κτήματα, ἐν δὲ τῇ Ἀττικῇ ὁ πατήρ μοι οὐδὲν κατέλιπεν, ἀναγκάζομαι νῦν ἐπιδημήσας τῷ σώματι ἐργαζόμενος τὰ ἐπιτήδεια πορίζεσθαι. δοκεῖ δέ μοι τοῦτο κρεῖττον εἶναι ἢ δεῖσθαι τινος ἀνθρώπων, ἄλλως τε καὶ μηδὲν ἔχοντα ἐφ' ὅτῳ ἂν δανειζοίμην." "Καὶ πόσον ἂν 2
 10 χρόνον οἶε σοι," ἔφη, "τὸ σῶμα ἱκανὸν εἶναι μισθοῦ τὰ

μὴ ἀπόλησθε: subjv. retained, to express vividly the object of fear. Cf. *ὁκνοῖν μὲν ἔν, μὴ ἡμᾶς καταδύσῃ* *An.* i. 3. 17. — *ἀντὶ κυνός*: in place of ("as good as") a dog. Cf. *ἐγὼ γὰρ ἀντὶ τοῦ λέοντός εἰμι σοι* *Ar. Knights* 1043.

8. *Euthērus*, who has seen better days, is trying to support himself by the labor of his hands. Socrates advises him to seek a position as overseer of some estate, so as to secure a provision for his old age; and overrules his objections to assuming the position of a subordinate.

1. *διὰ χρόνου*: interiecto aliquo tempore. — *πόθεν φαίνῃ*: cf. *πόθεν, ὦ Σώκρατες, φαίνῃ* *Plato Prot. init.* — *Εὐθηρε*: not otherwise known. — *ὑπὸ . . . πολέμου*: the end

of the Peloponnesian war (404 B.C.) is meant. By the terms of the treaty of peace, the Athenians lost all their possessions outside of Attica. — *νυνὶ μέντοι αὐτόθεν*: just at present, however, from the city itself. — *ἀφηρέθημεν*: pl., refers to the community as the sufferers. — *ἐν τῇ ὑπερορίᾳ*: i.e. in territories outside of Attica. — *κτήματα*: for the acc. of the obj. retained with the pass., see G. 1239; H. 724 a. — *τῷ σώματι ἐργαζόμενος*: by the labor of my hands. — *δεῖσθαι*: to beg a loan, as the next clause shows. — *ἔχοντα*: for the acc., see on *μαθόντας ποιεῖν* i. 1. 9. — *ἐφ' ὅτῳ*: on which, as security.

2. *μισθοῦ*: gen. of price. — *τὰ ἐπιτήδεια ἐργάζεσθαι*: see on *ὀλίγα*

ἐπιτήδεια ἐργάζεσθαι;” “Μὰ τὸν Δί,” ἔφη, “οὐ πολὺν χρόνον.” “Καὶ μήν,” ἔφη, “ὅταν γε πρεσβύτερος γένη, δῆλον ὅτι δαπάνης μὲν δεήσῃ, μισθὸν δὲ οὐδεὶς σοι θελήσῃ τῶν τοῦ σώματος ἔργων διδόναι.” “Ἀληθῆ 15 λέγεις,” ἔφη. “Οὐκοῦν,” ἔφη, “κρεῖττόν ἐστιν αὐτόθεν 3 τοῖς τοιούτοις τῶν ἔργων ἐπιτίθεσθαι ἂ καὶ πρεσβυτέρῳ γενομένῳ ἐπαρκέσει, καὶ προσελθόντα τῷ τῶν πλείονα χρήματα κεκτημένῳ, τῷ δεομένῳ τοῦ συνεπιμελησομένου, ἔργων τε ἐπιστατοῦντα καὶ συγκομίζοντα τοὺς καρποὺς 20 καὶ συμφυλάττοντα τὴν οὐσίαν, ὠφελούντα ἀντωφελεῖσθαι.” “Χαλεπῶς ἄν,” ἔφη, “ἐγώ, ὦ Σώκρατες, δουλείαν 4 ὑπομείναιμι.” “Καὶ μήν οἷ γε ἐν ταῖς πόλεσι προστατεύοντες καὶ τῶν δημοσίων ἐπιμελόμενοι οὐ δουλοπρεπέστεροι ἔνεκα τούτου, ἀλλ’ ἐλευθεριώτεροι νομίζονται.” 25 “Ὅλως,” ἔφη, “ὦ Σώκρατες, τὸ ὑπαίτιον εἶναί τινι οὐ 5 πάννυ προσίεμαι.” “Καὶ μήν,” ἔφη, “Εὐθῆρε, οὐ πάννυ γε ῥάδιόν ἐστιν εὐρεῖν ἔργον ἐφ’ ᾧ οὐκ ἂν τις αἰτίαν ἔχοι. χαλεπὸν γὰρ οὕτω τι ποιῆσαι ὥστε μηδὲν ἀμαρτεῖν, χαλεπὸν δὲ καὶ ἀναμαρτήτως τι ποιήσαντα μὴ ἀγνώμονι 30 κριτῇ περιτυχεῖν· ἐπεὶ καὶ οἷς νῦν ἐργάζεσθαι φῆς θανάμᾳ εἰ ῥάδιόν ἐστιν ἀνέγκλητον διαγίγνεσθαι. χρή οὖν 6

ἐργάζεσθαι i. 3. 5. — **δαπάνης**: money to spend, on yourself. Socrates here lays stress on the needs of the aged; other disadvantages of old age are mentioned iv. 8. 8, *Apol.* 6.

3. **αὐτόθεν**: from this very point, immediately. — **τῷ, τῷ δεομένῳ**: to some one, who needs. — **τοῦ συνεπιμελησομένου**: a man who will assist in taking charge. The art. is generic. Cf. i. 1. 13. — **ἐπιστατοῦντα**: equivalent to ἐπιστάτην ὄντα, hence used with the genitive. Cf. ὦν ἄν

ἐπιστατῶσι ξύων *Cyr.* i. 1. 2. With the verb the dat. is more common.

4. **καὶ μήν**: as in 2 and 5.

5. **τὸ ὑπαίτιον εἶναι**: the idea of being answerable. The adj. is acc., as referring to a general subject; otherwise we might have ὑπαίτιος. — **μὴ ἀγνώμονι**: for μὴ with adjs., see on i. 1. 14. — **ἐπεὶ καὶ**: see on ii. 7. 14. — **θανάμᾳ εἰ**: see on i. 1. 13. — **ἀνέγκλητον διαγίγνεσθαι**: without ὄντα, like διατελεῖς in i. 6. 2. ἀνέγκλητον is to be joined with οἷς νῦν

πειρᾶσθαι τοὺς φιλαίτιους φεύγειν καὶ τοὺς εὐγνώμονας
διώκειν, καὶ τῶν πραγμάτων ὅσα μὲν δύνασαι ποιεῖν
ὑπομένειν, ὅσα δὲ μὴ δύνασαι φυλάττεσθαι, ὃ τι δ' ἂν
35 πρᾶττης, τούτου ὡς κάλλιστα καὶ προθυμότατα ἐπιμε-
λεῖσθαι. οὕτω γὰρ ἤκιστ' ἂν μὲν σε οἶμαι ἐν αἰτία εἶναι,
μάλιστα δὲ τῇ ἀπορίᾳ βοήθειαν εὑρεῖν, ῥᾶστα δὲ καὶ
ἀκινδυνότατα ζῆν καὶ εἰς τὸ γῆρας διαρκέστατα."

Οἶδα δέ ποτε αὐτὸν καὶ Κρίτωνος ἀκούσαντα ὡς 9
χαλεπὸν ὁ βίος Ἀθήνησιν εἶη ἀνδρὶ βουλομένῳ τὰ ἑαυ-
τοῦ πράττειν. "Νῦν γάρ," ἔφη, "ἐμέ τινες εἰς δίκας ἄγου-
σιν, οὐχ ὅτι ἀδικοῦνται ὑπ' ἐμοῦ, ἀλλ' ὅτι νομίζουσιν
5 ἥδιον ἂν με ἀργύριον τελέσαι ἢ πράγματα ἔχειν." καὶ ὁ 2
Σωκράτης, "Εἰπέ μοι," ἔφη, "ὦ Κρίτων, κύνας δὲ τρέφεις,
ἵνα σοι τοὺς λύκους ἀπὸ τῶν προβάτων ἀπερύκωσι;"
"Καὶ μάλα," ἔφη. "μᾶλλον γάρ μοι λυσιτελεῖ τρέφειν ἢ

ἐργάζεσθαι φῆς *without blame from those for whom, as you say, you are now working.*

6. διώκειν: *to seek.* Cf. σὲ μὲν διώξονται καὶ φιλήσουσιν Plato *Theaet.* 168 A. — ὑπομένειν: *bear patiently.* — ἂν εἶναι: the particle should be repeated with μάλιστα εὑρεῖν and ῥᾶστα ζῆν. See on i. 3. 15.

9. Socrates recommends Crito, who complains of being pestered by sycophants, to secure against them the assistance of the poor but worthy Archedēmus. By his efficient services Archedēmus gains the gratitude and friendship, not only of Crito, but also of other prominent citizens.

1. Κρίτωνος: a wealthy Athenian, and one of Socrates's best friends. After the philosopher's

condemnation, Crito vainly tried to induce him to escape from prison (cf. Plato *Crito*). Like other rich citizens, he suffered from the vexatious calumnies and lawsuits fastened on him by malicious accusers (συκοφάνται). This species of blackmail seems to have been viewed indulgently by the community, as affording a wholesome check to the rapacity of 'capital,' and as conducing to the success of the democracy. See Becker, *Charicles*, pp. 55, 56, and the passages there cited. — χαλεπὸν ὁ βίος: for the neut., see on χρησιμώτερον ii. 3. 1. — τὰ ἑαυτοῦ: *his own affairs.* — πράγματα ἔχειν: *have trouble, occasioned by law-suits.*

2. κύνας δέ: for δέ, see on i. 3. 13. — ἀπερύκωσι: Ionic and poetic.

μή.” “Οὐκ ἂν οὖν θρέψαις καὶ ἄνδρα ὅστις ἐθέλοι τε καὶ
 10 δύναιτό σου ἀπερύκειν τοὺς ἐπιχειροῦντας ἀδικεῖν σε;”
 “Ἡδέως γ’ ἂν,” ἔφη, “εἰ μὴ φοβοίμην ὅπως μὴ ἐπ’ αὐτόν
 με τράποιτο.” “Τί δ’;” ἔφη, “οὐχ ὁρᾷς ὅτι πολλῶ 3
 ἡδιόν ἐστι χαριζόμενον οἷῳ σοὶ ἀνδρὶ ἢ ἀπεχθόμενον
 ὠφελεῖσθαι; εὖ ἴσθι ὅτι εἰσὶν ἐνθάδε τῶν τοιούτων οἱ
 15 πάννυ ἂν φιλοτιμηθεῖεν φίλῳ σοι χρῆσθαι.”

Καὶ ἐκ τούτων ἀνευρίσκουσιν Ἀρχέδημον, πάννυ μὲν 4
 ἱκανὸν εἰπεῖν τε καὶ πράξαι, πένητα δέ· οὐ γὰρ ἦν οἶος
 ἀπὸ παντὸς κερδαίνειν, ἀλλὰ φιλόχρηστός τε καὶ ἔφη
 ῥᾶστον εἶναι ἀπὸ τῶν συκοφαντῶν λαμβάνειν. τούτῳ οὖν
 20 ὁ Κρίτων, ὅποτε συγκομίζοι ἢ σῖτον ἢ ἔλαιον ἢ οἶνον
 ἢ ἔρια ἢ τι ἄλλο τῶν ἐν ἀγρῷ γιγνομένων χρησίμων
 πρὸς τὸν βίον, ἀφελὼν ἂν ἔδωκε καί, ὅποτε θύοι, ἐκάλει

Cf. *An.* iii. 1. 25. — οὐκ ἂν οὖν θρέψαις : *should you not, then, keep?* — ὅστις ἐθέλοι : for the opt. by assimilation, see on *αἰσθανοίμεθα* i. 5. 1. — ἡδέως γ’ ἂν : *sc. θρέψαιμι*. — ὅπως μὴ : instead of the more usual simple *μή*. G. 1379; H. 887 a. — ἐπ’ αὐτόν με : stronger than ἐπ’ ἐμάντον. — τράποιτο : see on ἐθέλοι above.

3. οἷῳ σοὶ ἀνδρὶ : equivalent to *τοιούτῳ ἀνδρὶ οἶος σὺ εἶ*. For the peculiar assimilation of οἷῳ σοὶ, see G. 1036; H. 1002. Cf. *τοῖς οἷοις ἡμῖν τε καὶ ὑμῖν* to such persons as we and you, *Hell.* ii. 3. 25. — εἰσὶν τῶν τοιούτων : *there are some among such persons*. — πάννυ ἂν φιλοτιμηθεῖεν : *would feel greatly honored*. — φίλῳ : for the pred. dat. with *χράσμαι*, see H. 777 a.

4. ἐκ τούτων (*sc. λόγων*) : *as a result of this conversation*. — Ἀρχέδημον : prob. the same man that afterward attained considerable

power in Athens. Cf. Ἀρχέδημος ὁ τοῦ δήμου τότε προεσθηκώς *Hell.* i. 7. 2, where he is mentioned as having charge of the distribution of the *διωβελία* or theater fund. As a popular orator, he was ridiculed by Aristophanes *Frogs* v. 417 ff. — οἶος κερδαίνειν : for the inf., see on οἶος i. 4. 6. — ἀπὸ παντός : “from any and every occupation,” good or bad. Cf. the adj. *πανούργος* *ready to do anything*, hence *unscrupulous*. — ἀπὸ τῶν συκοφαντῶν : *ἀπό* with the gen., instead of *παρά*, as implying an unwilling surrender on the part of the *συκοφάνται*, while *λαμβάνειν παρά τινος* is equivalent to *accipere ab aliquo*. Archedēmus knew how to make the accusers disgorge their ill-gotten gains. — ἂν ἔδωκε : for the iterative aor. with *ἂν*, see G. 1296; H. 835 a. — ἐκάλει : *sc. to the sacrificial feast*. See on ii. 3. 11. —

καὶ τὰ τοιαῦτα πάντα ἐπεμελείτο. νομίσας δὲ ὁ Ἀρχέ- 5
 δημοσ ἀποστροφὴν οἱ τὸν Κρίτωνος οἶκον μάλα περιείπεν
 25 αὐτόν. καὶ εὐθὺς τῶν συκοφαντούντων τὸν Κρίτωνα
 ἀνευρίσκει πολλὰ μὲν ἀδικήματα, πολλοὺς δὲ ἐχθρούς·
 καὶ αὐτῶν τινα προσεκαλείτο εἰς δίκην δημοσίαν, ἐν ᾗ
 αὐτὸν ἔδει κριθῆναι ὅ τι δεῖ παθεῖν ἢ ἀποτεῖσθαι. ὁ δὲ 6
 συνειδὼς αὐτῷ πολλὰ καὶ πονηρὰ πάντ' ἐποίει ὥστε
 30 ἀπαλλαγῆναι τοῦ Ἀρχεδήμου. ὁ δὲ Ἀρχέδημος οὐκ
 ἀπηλλάττετο, ἕως τὸν τε Κρίτωνα ἀφῆκε καὶ αὐτῷ χρή-
 ματα ἔδωκεν. ἐπεὶ δὲ τοῦτό τε καὶ ἄλλα τοιαῦτα ὁ Ἀρχέ- 7
 δημοσ διεπράξατο, ἥδη τότε, ὥσπερ ὅταν νομεὺς ἀγαθὸν
 κύνα ἔχῃ, καὶ οἱ ἄλλοι νομεῖς βούλονται πλησίον αὐτοῦ
 35 τὰς ἀγέλας ἰστάναι ἵνα τοῦ κυνὸς ἀπολαύσιν, οὕτω δὴ
 καὶ Κρίτωνος πολλοὶ τῶν φίλων ἐδέοντο καὶ σφίσι παρέ-
 χειν φύλακα τὸν Ἀρχέδημον. ὁ δὲ Ἀρχέδημος τῷ 8
 Κρίτῳ ἡδέως ἐχαρίζετο, καὶ οὐχ ὅτι μόνος ὁ Κρίτων ἐν
 ἡσυχίᾳ ᾗν, ἀλλὰ καὶ οἱ φίλοι αὐτοῦ· εἰ δέ τις αὐτῷ

τὰ τοιαῦτα ἐπεμελείτο (sc. αὐτοῦ): *paid him similar attentions*. For the cognate acc., see on φροντίζοντας τὰ τοιαῦτα i. i. 11. Cf. τὰ ἄλλα *Hell.* iv. i. 40.

5. οἱ: *sibi*. For the indir. refl., see on i. 2. 32. — μάλα περιείπεν (impf.) αὐτόν: *treated him (Crito) with great respect*. Cf. καὶ μιν Ἀμασις εὖ περιείπε *Hdt.* ii. 169. — προσεκαλείτο εἰς δίκην δημοσίαν: *began public proceedings against*. — ἔδει κριθῆναι: *he would have had to submit to decision*. For ἔδει without *an*, see on προαιρετέον ᾗν ii. 7. 10. — ὅ τι δεῖ παθεῖν ἢ ἀποτεῖσθαι: *a judicial formula, meaning corporal punishment or fine*. Cf. *Plato Apol.* 36 v, and πολλάκις ἐκρίθη *ὅ τι χρή παθεῖν ἢ*

ἀποτεῖσθαι *Oec.* xi. 25. The passage thus implies that the fellows would not have got off without punishment.

6. συνειδὼς αὐτῷ πολλὰ καὶ πονηρὰ: *conscious of manyascalities*. — ἀπαλλαγῆναι: *liberari*. — ἀφῆκε: *released*, withdrew the suit against him. — αὐτῷ: *i.e. Archedemus*.

7. ἥδη τότε: *for the more usual τὸτ' ἤδη*. Cf. iv. 8. 1. For ἤδη, see on ii. i. 5.

8. ἐχαρίζετο: *sc. τοῦτο, i.e. to serve Crito's friends*. — καὶ οὐχ ὅτι: *and not only*, condensed expression for οὐ λέγω *ὅτι I do not say that*, "it is not enough to say that." *G.* 1504; *H.* 1035. Cf. *μὴ ὅτι* i. 6. 11.

40 τούτων οἷς ἀπήχθετο ὀνειδίζοι ὡς ὑπὸ Κρίτωνος ὠφελού-
 μενος κολακεύει αὐτόν, “Πότερον οὖν,” ἔφη ὁ Ἀρχέδημος,
 “αἰσχρὸν ἐστὶν εὐεργετούμενον ὑπὸ χρηστῶν ἀνθρώπων
 καὶ ἀντευεργετοῦντα τοὺς μὲν τοιούτους φίλους ποιεῖσθαι,
 τοῖς δὲ πονηροῖς διαφέρεσθαι, ἢ τοὺς μὲν καλοὺς κάγα-
 45 θοὺς ἀδικεῖν πειρώμενον ἐχθροὺς ποιεῖσθαι, τοῖς δὲ πο-
 νηροῖς συνεργοῦντα πειρᾶσθαι φίλους ποιεῖσθαι καὶ
 χρῆσθαι τούτοις ἀντ’ ἐκείνων;” ἐκ δὲ τούτου εἰς τε τῶν
 Κρίτωνος φίλων Ἀρχέδημος ἦν καὶ ὑπὸ τῶν ἄλλων
 Κρίτωνος φίλων ἐτιμᾶτο.

Οἶδα δὲ καὶ Διοδώρῳ αὐτὸν ἐταίρῳ ὄντι τοιάδε δια- 10
 λεχθέντα. “Εἰπέ μοι,” ἔφη, “ὦ Διόδωρε, ἄν τις σοι τῶν
 οἰκετῶν ἀποδρᾶ ἐπιμελῇ ὅπως ἀνασώσῃ;” “Καὶ ἄλλους 2
 γε νῆ Δί,” ἔφη, “παρακαλῶ σῶστρα τούτου ἀνακηρύσ-
 5 σων.” “Τί γάρ;” ἔφη, “ἐάν τις σοι κάμνῃ τῶν οἰκε-
 τῶν, τούτου ἐπιμελῇ καὶ παρακαλεῖς ἰατροὺς ὅπως μὴ
 ἀποθάνῃ;” “Σφόδρα γ’,” ἔφη. “Εἰ δέ τις σοι τῶν γνω-
 ρίμων,” ἔφη, “πολὺ τῶν οἰκετῶν χρησιμώτερος ὢν κιν-
 δυνεύει δι’ ἔνδειαν ἀπολέσθαι, οὐκ οἶει σοι ἄξιον εἶναι
 10 ἐπιμεληθῆναι ὅπως διασωθῇ; καὶ μὴν οἶσθά γε ὅτι 3
 οὐκ ἀγνώμων ἐστὶν Ἑρμογένης· αἰσχύνοιτο δ’ αὖν, εἰ

—εἰ ὀνειδίζοι, ἔφη: like ὅποτε θόοι, ἐκάλεῖ in 4. —διαφέρεσθαι: to be at variance with. —ἦ: sc. αἰσχρὸν ἐστὶν. —πειρᾶσθαι φίλους ποιεῖσθαι: Xenophon seems to imply that true friendship among rascals is impossible.

10. *Socrates persuades Diodorus to extend aid to Hermogenes, a poor but worthy acquaintance, and thereby to win his friendship; and points out that it is well worth while to gain friends so easily.*

1. Διοδώρῳ: otherwise unknown. —σοὶ ἀποδρᾶ: for the dat. of disadvantage, see G. 1170; H. 767 a. Cf. ἀποφύγειν μοι *Oec.* ii. 14. For the acc. with ἀποδρᾶ, cf. ἦν τις ἀποδρᾶ σε τῶν οἰκετῶν *Cyr.* i. 4. 13.

2. καί, γέ: “yes, indeed, and.” —τούτου: i.e. the runaway. —τί γάρ: see on ii. 6. 2. —κινδυνεύει: indic., anticipating the special case of Hermogenes.

3. καὶ μὴν: as in i. 6. 3. —Ἑρμογένης: a loyal follower of

ὠφελοῦμενος ὑπὸ σοῦ μὴ ἀντωφελοίη σε. καίτοι τὸ ὑπηρέτην
 ἐκόντα τε καὶ εὖνουν καὶ παραμόνιμον καὶ τὸ κελεύόμενον
 ἱκανὸν ποιεῖν ἔχειν καὶ μὴ μόνον τὸ κελεύόμενον ἱκανὸν
 15 ὄντα ποιεῖν, ἀλλὰ δυνάμενον καὶ ἀφ' ἑαυτοῦ χρήσιμον
 εἶναι καὶ προνοεῖν καὶ προβουλευέσθαι, πολλῶν οἰκετῶν
 οἶμαι ἀντάξιον εἶναι. οἱ μέντοι ἀγαθοὶ οἰκονόμοι, ὅταν 4
 τὸ πολλοῦ ἄξιον μικροῦ ἐξῆ πρίασθαι, τότε φασὶ δεῖν
 ὠνεῖσθαι· νῦν δὲ διὰ τὰ πράγματα εὐωνοτάτους ἔστι
 20 φίλους ἀγαθοὺς κτήσασθαι.” καὶ ὁ Διόδωρος, “Ἀλλὰ 5
 καλῶς γε,” ἔφη, “λέγεις, ὦ Σώκρατες, καὶ κέλευσον
 ἐλθεῖν ὡς ἐμὲ τὸν Ἑρμογένην.” “Μὰ Δί’,” ἔφη, “οὐκ
 ἔγωγε· νομίζω γὰρ οὔτε σοὶ κάλλιον εἶναι τὸ καλέσαι
 ἐκείνον τοῦ αὐτὸν ἐλθεῖν πρὸς ἐκείνον οὔτε ἐκείνῳ μείζον
 25 ἀγαθὸν τὸ πραχθῆναι ταῦτα ἢ σοί.” οὕτω δὲ ὁ Διόδω- 6
 ρος ὥχετο πρὸς τὸν Ἑρμογένην καὶ οὐ πολὺν τελέσας
 ἐκτήσατο φίλον ὃς ἔργον εἶχε σκοπεῖν ὃ τι ἂν ἢ λέγων ἢ
 πράττων ὠφελοίη τε καὶ εὐφραίνῃ Διόδωρον.

Socrates. He was a son of the rich Hipponicus, but lived in great poverty, the father's immense wealth having passed to Callias, a son by another wife. Cf. *Sym.* iii. 14; iv. 46-50; Plato *Crat.* 384 c, 391 c. — τὸ ὑπηρέτην ἔχειν, οἶμαι ἀντάξιον εἶναι: the possession of an assistant is, in my judgment, an equivalent. — παραμόνιμον: lit. remaining with, loyal, in contrast with the runaway slave. Cf. ii. 4. 5.

4. διὰ τὰ πράγματα: by reason of the hard times. Cf. ii. 7. 2 fin.

On the thought, cf. vilis amicorum est annona, bonis ubi quid deest Horace *Epist.* i. 12. 24.

5. ἀλλά: see on ii. 7. 11. — αὐτόν: yourself. — τὸ πραχθῆναι ταῦτα: for this (the friendship between you) to be brought about.

6. οὐ πολὺν τελέσας: without much outlay. Cf. ἀργύριον τελέσαι ii. 9. 1. — ἔργον εἶχε: made it his task. Cf. ἀεὶ δὲ τιθεὶς τὰ τῶν φίλων ἀσφαλῶς ἀεὶ ἀμαυροῦν (to impair) τὰ τῶν πολεμίων ἔργον εἶχε Ages. xi. 12. — ὃ τι: const. with both participles.

Ὅτι δὲ τοὺς ὀρεγομένους τῶν καλῶν ἐπιμελεῖς ὧν 1
 ὀρέγοντο ποιῶν ὠφέλει, νῦν τοῦτο διηγῆσομαι. ἀκούσας
 γάρ ποτε Διονυσόδωρον εἰς τὴν πόλιν ἦκειν ἐπαγγελλό-
 μενον στρατηγεῖν διδάξειν, ἔλεξε πρὸς τινα τῶν συνόν-
 5 των, ὃν ἤσθάνετο βουλόμενον τῆς τιμῆς ταύτης ἐν τῇ
 πόλει τυγχάνειν. “Αἰσχροὺς μέντοι, ὦ νεανία, τὸν βουλό- 2
 μενον ἐν τῇ πόλει στρατηγεῖν, ἐξὸν τοῦτο μαθεῖν, ἀμε-
 λῆσαι αὐτοῦ. καὶ δικαίως ἂν οὗτος ὑπὸ τῆς πόλεως
 ζημιοῖτο πολὺ μᾶλλον ἢ εἴ τις ἀνδριάντας ἐργολαβοίη μὴ

1. *The man who aspires to the commandership of an army must understand the art of war, if he would not bring disaster upon the state which he serves. Good generalship necessarily includes other qualifications besides an acquaintance with tactics. A good commander must above all know how to secure the best disposition of his forces. In order to do this, he should be able accurately to estimate the good or bad qualities of his troops, so as to make the best use of each division when occasion demands.*

1. ὅτι: instead of the more usual ὡς how. So ἐντεθύμῃσαι ὅτι iii. 3. 11. Cf. ὅτι δὲ ἐπεμελεῖτο, νῦν τοῦτο λέξω iv. 7. 1. — τῶν καλῶν: public honors, such as the καλοὶ κάγαθοί should aspire to; a phrase borrowed from the Spartans, cf. *De Rep. Lac.* iii. 3; iv. 4; *Cyr.* vii. 3. 16. — ἐπιμελεῖς: studious of. — ὀρέγοντο: for the opt.,

see on i. 2. 57. — Διονυσόδωρον: a Sophist from Chios, who, with his brother Euthydemus (not the one mentioned in iv. 2), taught rhetoric and the art of war in Athens. Cf. Plato *Euthyd.* 271 c. — ἐπαγγελλόμενον: professing. — ἐν τῇ πόλει: “among his fellow-citizens,” i.e. not as a mercenary from abroad.

2. μέντοι: really. — στρατηγεῖν: the Athenians divided the military command among ten generals, chosen annually. As late as the first Persian war (490 B.C.), they held the supreme command in rotation (cf. the well-known story of Miltiades and his colleagues, *Hdt.* vi. 110). In later wars, it rarely happened that the entire board of strategi took the field. For an account of their military and civil functions, see Schömann, *Antiq. of Greece*, p. 420 ff. — αὐτοῦ: i.e. τοῦ μαθεῖν.

10 μεμαθηκὼς ἀνδριαντοποιεῖν. ὅλης γὰρ τῆς πόλεως ἐν 3
 τοῖς πολεμικοῖς κινδύνοις ἐπιτρεπομένης τῷ στρατηγῷ,
 μεγάλα τά τε ἀγαθὰ κατορθούντος αὐτοῦ καὶ τὰ κακὰ
 διαμαρτάνοντος εἰκὸς γίγνεσθαι. πῶς οὖν οὐκ ἂν δικαίως
 ὁ τοῦ μὲν μανθάνειν τοῦτο ἀμελῶν, τοῦ δὲ αἰρεθῆναι
 15 ἐπιμελόμενος ζημιοῖτο;” τοιαῦτα μὲν δὴ λέγων ἔπεισεν 4
 αὐτὸν ἐλθόντα μανθάνειν. ἐπεὶ δὲ μεμαθηκὼς ἦκε, προσ-
 ἔπαιζεν αὐτῷ λέγων· “Οὐ δοκεῖ ὑμῖν, ὦ ἄνδρες, ὥσπερ
 Ὅμηρος τὸν Ἀγαμέμνονα γεραρὸν ἔφη εἶναι, οὕτω καὶ ὁδε
 στρατηγεῖν μαθὼν γεραρώτερος φαίνεσθαι; καὶ γὰρ
 20 ὥσπερ ὁ κιθαρίζειν μαθὼν, καὶ ἐὰν μὴ κιθαρίζῃ, κιθαρι-
 στῆς ἐστι, καὶ ὁ μαθὼν ἰᾶσθαι, καὶ μὴ ἰατρεύῃ, ὅμως
 ἰατρός ἐστιν, οὕτω καὶ ὁδε ἀπὸ τοῦδε τοῦ χρόνου διατελεῖ
 στρατηγὸς ὢν, καὶ μηδεὶς αὐτὸν ἔλγεται· ὁ δὲ μὴ ἐπι-
 στάμενος οὔτε στρατηγὸς οὔτε ἰατρός ἐστιν, οὐδ’ ἐὰν ὑπὸ
 25 πάντων ἀνθρώπων αἰρεθῇ. ἀτάρ,” ἔφη, “ἵνα καὶ ἐὰν 5
 ἡμῶν τις ἢ ταξιαρχῇ ἢ λοχαγῇ σοι, ἐπιστημονέστεροι
 τῶν πολεμικῶν ὦμεν, λέξον ἡμῖν πόθεν ἥρξατό σε διδά-
 σκειν τὴν στρατηγίαν.” καὶ ὅς, “Ἐκ τοῦ αὐτοῦ,” ἔφη,
 “εἰς ὅπερ καὶ ἐτελεύτα· τὰ γὰρ τακτικὰ ἐμέ γε καὶ
 30 ἄλλο οὐδὲν ἐδίδασκεν.” “Ἀλλὰ μὴν,” ἔφη ὁ Σωκράτης, 6
 “τοῦτό γε πολλοστὸν μέρος ἐστὶ στρατηγίας· καὶ γὰρ

3. ὅλης τῆς πόλεως: the state's whole interests. For the position of ὅλης, see G. 979; H. 672 and c. — μεγάλα: pred. with γίγνεσθαι. — ἐλθόντα μανθάνειν: to go and learn. Cf. ἐλθόντας Κύρον αἰτεῖν πλοῖα An. i. 3. 14.

4. μεμαθηκὼς: “after finishing his course.” — Ὅμηρος κτλ.: the passage is in Γ 169, 170, where Priam says of Agamemnon καλὸν δ’ οὕτω ἐγὼν οὐπω ἶδον ὀφθαλμοῖσιν | οὐδ’ οὕτω

γεραρόν· βασιλῆϊ γὰρ ἀνδρὶ ἔοικεν. — γεραρόν: stately. — οὔτε στρατηγός: before these words οὔτε κιθαριστής might be expected; prob. omitted as inappropriate to οὐδ’ ἐὰν αἰρεθῇ.

5. σοί: under you. For the dat. with verbs of serving, see G. 1159; H. 764, 2. — πόθεν: at what point. — τὰ τακτικά: tactics, i.e. military drill.

6. ἀλλὰ μὴν: atqui. — πολλοστὸν μέρος: a very small part. Cf.

παρασκευαστικὸν τῶν εἰς τὸν πόλεμον τὸν στρατηγὸν εἶναι
 χρή καὶ ποριστικὸν τῶν ἐπιτηδείων τοῖς στρατιώταις καὶ
 μηχανικὸν καὶ ἐργαστικὸν καὶ ἐπιμελῆ καὶ καρτερικὸν
 35 καὶ ἀγχίνουν καὶ φιλόφρονά τε καὶ ὤμόν, καὶ ἀπλοῦν τε
 καὶ ἐπίβουλον, καὶ φυλακτικόν τε καὶ κλέπτην, καὶ προ-
 ετικὸν καὶ ἄρπαγα, καὶ φιλόδωρον καὶ πλεονέκτην, καὶ
 ἀσφαλῆ καὶ ἐπιθετικόν, καὶ ἄλλα πολλὰ καὶ φύσει καὶ
 ἐπιστήμῃ δεῖ τὸν εὖ στρατηγήσουτα ἔχειν. καλὸν δὲ 7
 40 καὶ τὸ τακτικὸν εἶναι· πολὺ γὰρ διαφέρει στράτευμα τετα-
 γμένον ἀτάκτου, ὥσπερ λίθοι τε καὶ πλίνθοι καὶ ξύλα καὶ
 κέραμος ἀτάκτως μὲν ἐρριμμένα οὐδὲν χρήσιμά ἐστιν,
 ἐπειδὰν δὲ ταχθῇ κάτω μὲν καὶ ἐπιπολῆς τὰ μήτε σηπό-
 μενα μήτε τηκόμενα, οἳ τε λίθοι καὶ ὁ κέραμος, ἐν μέσῳ δὲ
 45 αἱ τε πλίνθοι καὶ τὰ ξύλα, ὥσπερ ἐν οἰκοδομίᾳ συντίθεται,
 τότε γίγνεται πολλοῦ ἄξιον κτῆμα οἰκία.” “Ἀλλὰ πάνν,” 8
 ἔφη ὁ νεανίσκος, “ὅμοιον, ὦ Σώκρατες, εἴρηκας· καὶ γὰρ
 ἐν τῷ πολέμῳ πρώτους τοὺς ἀρίστους δεῖ τάττειν καὶ
 τελευταίους, ἐν μέσῳ δὲ τοὺς χειρίστους, ἵνα ὑπὸ μὲν τῶν

μικρόν τι μέρος εἴη στρατηγίας τὰ τακ-
 τικά *Cyr.* i. 6. 14. — τῶν εἰς τὸν πόλε-
 μον: *the material of war*. For the
 gen., see *G.* 1142; *H.* 754 b. —
 μηχανικόν: *fertile in device*. — φυλακ-
 τικόν, κλέπτην: *on his guard* (against
 plunderers), *ready to seize* (another's
 property by stealth). — ἀσφαλῆ: *safe*
 (i.e. *cautious*), in movement. — φύσει
 καὶ ἐπιστήμῃ: *by nature and science*.

7. κέραμος: *tile*, in collective
 sense. The same comparison of a
 well-built house with an army occurs
 in *Cyr.* vi. 3. 25. — ἀτάκτως ἐρριμμένα:
thrown together in confusion. — ἐπιπο-
 λῆς: *on top*, refers to the roof of tile
 (κέραμος). Similarly, λίθος belongs to

κάτω. — συντίθεται: *sing., agreeing*
with the nearest substantive (τὰ
 ξύλα), or having as subj. the entire
 mass of material, thought of as
 neuter.

8. πάνν ὅμοιον: *rem plane si-*
milem, a very apt comparison. —
 πρώτους τοὺς ἀρίστους κτλ.: *cf. the*
arrangement of Nestor's forces, ἱπ-
πῆας μὲν πρώτα σὺν ἱπποισιν καὶ ὄχε-
σφιν | πέζους δ' ἐξόπιθε στήσεν πολέας τε
καὶ ἐσθλοὺς, | ἕρκος ἔμεν πολέμοιο· κακοὺς
δ' ἐς μέσσον ἔλασσαν, | ὄφρα καὶ οὐκ ἐθέ-
λων τις ἀναγκαίῃ πολεμίζοι *Hom. Δ* 297–
 300. — ὑπὸ μὲν τῶν, ὑπὸ δὲ τῶν: *for*
ὑπὸ τῶν μὲν, ὑπὸ τῶν δέ, not uncom-
mon in Attic. Cf. ii, 2, 2.

50 ἄγωνται, ὑπὸ δὲ τῶν ὠθῶνται.” “Εἰ μὲν τοίνυν,” ἔφη, 9
 “καὶ διαγιγνώσκειν σε τοὺς ἀγαθοὺς καὶ τοὺς κακοὺς ἐδί-
 δαξεν· εἰ δὲ μή, τί σοι ὄφελος ὦν ἔμαθες; οὐδὲ γὰρ εἴ σε
 ἀργύριον ἐκέλευσε πρῶτον μὲν καὶ τελευταῖον τὸ κάλλι-
 στον τάττειν, ἐν μέσῳ δὲ τὸ χεῖριστον, μὴ διδάξας διαγι-
 55 γνῶσκειν τό τε καλὸν καὶ τὸ κίβδηλον, οὐδὲν ἂν σοι ὄφελος
 ᾦν.” “Ἀλλὰ μὰ Δί’,” ἔφη, “οὐκ ἐδίδαξεν· ὥστε αὐτοὺς
 ἂν ἡμᾶς δέοι τοὺς τε ἀγαθοὺς καὶ τοὺς κακοὺς κρίνειν.”
 “Τί οὖν οὐ σκοποῦμεν,” ἔφη, “πῶς ἂν αὐτῶν μὴ διαμαρ-10
 τάνοιμεν;” “Βούλομαι,” ἔφη ὁ νεανίσκος. “Οὐκοῦν,”
 60 ἔφη, “εἰ μὲν ἀργύριον δέοι ἀρπάζειν, τοὺς φιλαργυ-
 ρωτάτους πρῶτους καθιστάντες ὀρθῶς ἂν τάττοιμεν;”
 “Ἐμοιγε δοκεῖ.” “Τί δὲ τοὺς κινδυνεύειν μέλλοντας;
 ἄρα τοὺς φιλοτιμοτάτους προτακτέον;” “Οὗτοι γοῦν
 εἰσιν,” ἔφη, “οἱ ἔνεκα ἐπαίνου κινδυνεύειν ἐθέλοντες. οὐ
 65 τοίνυν οὗτοί γε ἄδηλοι, ἀλλ’ ἐπιφανεῖς πανταχοῦ ὄντες
 εὐεύρετοι ἂν εἶεν.” “Ἀτάρ,” ἔφη, “πότερά σε τάττειν 11
 μόνον ἐδίδαξεν, ἥ καὶ ὅπη καὶ ὅπως χρηστέον ἐκάστω
 τῶν ταγμάτων;” “Οὐ πάνυ,” ἔφη. “Καὶ μὴν πολλὰ γ’

9. εἰ μὲν κτλ.: with apod. omitted, a not unusual ellipsis. See G. 1416; H. 904 a, and cf. εἰ μὲν δώσουσι γέρας if they shall give me a prize (sc. well and good) Hom. A 135, καὶ νῦν, ἂν μὲν ὁ Κύρος βούληται (sc. παρέστω σὺν ὑμῖν), εἰ δὲ μή, ὑμεῖς τὴν ταχίστην πάρεστε Cyr. iv. 5. 10. — τό τε καλὸν καὶ τὸ κίβδηλον: the correlatives τέ, καί, are sometimes used to connect two objects which are to be distinguished or compared, where the Eng. usage would employ a simple ‘and.’ So τοὺς τε ἀγαθοὺς καὶ τοὺς κακοὺς below. Cf. διαφέρει ὁ τυραννικός τε καὶ ὁ ἰδιω-
 τικὸς βλος Hiero i. 2.

10. τί οὖν οὐ σκοποῦμεν: equivalent to σκοπῶμεν let us consider. — πῶς ἂν αὐτῶν μὴ διαμαρτάνοιμεν: how we can avoid mistaking them. For μὴ with the potential opt. in questions, see GMT. 292, 2. — τί δὲ τοὺς κινδυνεύειν μέλλοντας: sc. ποιήσομεν what shall we do with those about to engage in a hazardous enterprise? — οἱ ἔνεκα ἐπαίνου κινδυνεύειν ἐθέλοντες: cf. ‘Seeking the bubble reputation | Even in the cannon’s mouth’ Shak. As You Like It ii. 7.

11. οὐ πάνυ: not at all, answers the last half of the previous question. — καὶ μὴν: see on i. 4. 12. — πολλὰ,

ἐστὶ πρὸς ἃ οὔτε τάττειν οὔτε ἄγειν ὡσαύτως προσήκει.”
 70 “Ἀλλὰ μὰ Δί’,” ἔφη, “οὐ διεσαφηνίζε ταῦτα.” “Νὴ Δί’,”
 ἔφη, “πάλιν τοίνυν ἐλθὼν ἐπανερῶτα· ἦν γὰρ ἐπίσθηται
 καὶ μὴ ἀναιδὴς ἦ, αἰσχυνεῖται ἀργύριον εἰληφὼς ἐνδεᾶ σε
 ἀποπέμψασθαι.”

Ἐντυχὼν δέ ποτε στρατηγεῖν ἡρημένῳ τῷ, “Τοῦ ἔνε- 2
 κεν,” ἔφη, “Ὅμηρον οἶει τὸν Ἀγαμέμνονα προσαγορεύσαι
 ποιμένα λαῶν; ἄρα γε ὅτι ὥσπερ τὸν ποιμένα δεῖ ἐπι-
 μελεῖσθαι ὅπως σῶαί τε ἔσονται αἱ ὅιες καὶ τὰ ἐπιτήδεια
 5 ἔξουσιν, καὶ οὗ ἔνεκα τρέφονται, τοῦτο ἔσται, οὕτω καὶ τὸν
 στρατηγὸν ἐπιμελεῖσθαι δεῖ ὅπως σῶαί τε οἱ στρατιῶται
 ἔσονται καὶ τὰ ἐπιτήδεια ἔξουσιν, καὶ οὗ ἔνεκα στρατεύον-
 ται, τοῦτο ἔσται; στρατεύονται δὲ ἵνα κρατοῦντες τῶν
 πολεμίων εὐδαιμονέστεροι ᾖσιν. ἦ τί δήποτε οὕτως 2
 10 ἐπήνεσε τὸν Ἀγαμέμνονα εἰπών·

‘ἀμφότερον, βασιλεύς τ’ ἀγαθὸς κρατερός τ’ αἰχμητής’;

ἄρα γε ὅτι ‘αἰχμητής τε κρατερός’ ἂν εἴη, οὐκ εἰ μόνος
 αὐτὸς εὖ ἀγωνίζοιτο πρὸς τοὺς πολεμίους, ἀλλ’ εἰ καὶ
 παντὶ τῷ στρατοπέδῳ τούτου αἴτιος εἴη; καὶ ‘βασιλεὺς

πρὸς ἃ: “many occasions, where.”
 — ὡσαύτως: in the same way, sc. as
 on others. — ἐνδεᾶ: the missing gen.
 can readily be supplied. — ἀποπέμψα-
 σθαι: for the inf. with αἰσχύνομαι,
 instead of the supplementary par-
 ticipule, see G. 1581; H. 986.

2. A general should make it his
 chief care to secure the welfare of his
 troops.

1. “Ὅμηρον: in B 243. — ἄρα:
 the connection shows that an affirm-
 ative answer is expected. See on ii.
 6. 1. — ὅιες: see on ii. 7. 13, and, for

the thought, cf. *Cyr.* viii. 2. 14. — καὶ
 οὗ ἔνεκα τρέφονται, τοῦτο ἔσται: and
 that the purpose for which they are
 reared shall be attained.

2. τί δήποτε: see on *τίσι ποτέ* i.
 1. 1. — ἀμφότερον κτλ.: Hom. Γ
 179. For the gender, see on *χρησι-*
μώτερον ii. 3. 1. Plutarch tells us
 that this was the favorite verse of
 Alexander the Great, who always
 carried a copy of the *Iliad* with him
 on his campaigns. — ἄρα γε: sc. ἐπὶ-
νεσεν αὐτόν. — οὐκ εἰ: not in case that.
 — καὶ βασιλεὺς ἀγαθός: i.e. καὶ ὅτι

15 ἀγαθός, οὐκ εἰ μόνον τοῦ ἑαυτοῦ βίου καλῶς προ-
 εστήκοι, ἀλλ' εἰ καὶ ὦν βασιλεῖοι, τούτοις εὐδαιμονίας
 αἷτιος εἶη; καὶ γὰρ βασιλεὺς αἰρεῖται οὐχ ἵνα ἑαυτοῦ 3
 καλῶς ἐπιμελῇται, ἀλλ' ἵνα καὶ οἱ ἐλόμενοι δι' αὐτὸν εἶ
 πράττωσι· καὶ στρατεύονται δὲ πάντες, ἵνα ὁ βίος αὐτοῖς
 20 ὥς βέλτιστος ᾖ, καὶ στρατηγούς αἰροῦνται τούτου ἕνεκα,
 ἵνα πρὸς τοῦτο αὐτοῖς ἡγεμόνες ᾦσι. δεῖ οὖν τὸν 4
 στρατηγούντα τοῦτο παρασκευάζειν τοῖς ἐλομένοις αὐτὸν
 στρατηγόν· καὶ γὰρ οὔτε κάλλιον τούτου ἄλλο ῥάδιον
 εὔρεῖν οὔτε αἰσχίον τοῦ ἐναντίου.” καὶ οὕτως ἐπισκοπῶν
 25 τίς εἶη ἀγαθοῦ ἡγεμόνος ἀρετή, τὰ μὲν ἄλλα περιήρει,
 κατέλιπε δὲ τὸ εὐδαιμόνασ ποιεῖν ὦν ἂν ἡγήται.

Καὶ ἵππαρχεῖν δέ τινη ἡρημένῳ οἶδά ποτε αὐτὸν τοιάδε 3
 διαλεχθέντα. “Εἰχοις ἄν,” ἔφη, “ὦ νεανία, εἰπεῖν ἡμῖν
 ὅτου ἕνεκα ἐπεθύμησας ἵππαρχεῖν; οὐ γὰρ δὴ τοῦ πρῶ-
 τος τῶν ἱππέων ἐλαύνειν· καὶ γὰρ οἱ ἵπποτοξόται τούτου

βασιλεὺς ἀγαθὸς ἂν εἶη. — **προεστήκοι** :
should conduct.

3. **ἑαυτοῦ** : it is not necessary to
 supply *μόνον*, as the sole aim in choos-
 ing him was the welfare of the peo-
 ple. As he would naturally, however,
 care for his own interest, *ἵνα καὶ*
appropriately follows. — **καί, δέ** : *and*
also. Cf. i. 1. 3.

4. **στρατηγόν** : is not redundant,
 but refers with emphasis to τὸν
στρατηγούντα. — **κάλλιον, αἰσχίον** :
const. with ἄλλο, the obj. of εὔρεῖν.
 — **τὰ μὲν ἄλλα περιήρει** κτλ. : “dis-
 missing consideration of all other
 qualities, he emphasized only this,
 that a general must provide for the
 welfare of those under him.” On
περιήρει, κατέλιπε, cf. τῶν πολεμικῶν
περιελὼν καὶ τὸ τόξῳ μελετᾶν καὶ ἀκοντῖω

κατέλιπε τοῦτο μόνον αὐτοῖς τὸ σὺν
μαχαίρᾳ μάχεσθαι *Cyr. ii. 1. 21.*

3. *The commander of cavalry*
must himself see that his horses are
in good condition. His men must
be trained in riding and in prompt
obedience. The leader must above all
be able to do anything he requires of
his men; and must know how to
stimulate by words the ambition of
his subordinates.

1. **ἵππαρχεῖν** : in Athens, two
 commanders of cavalry (*ἱππαρχοί*)
 were chosen in addition to the ten
 generals of infantry. Xenophon has
 left us a special treatise (*Ἱππαρχικός*)
 on the duties of the hipparchs. — **οὐ**
γὰρ δὴ : *for surely not.* — **τοῦ ἐλαύ-**
νειν : *sc. ἕνεκα.* For the articular
inf., see on i. 1. 12. — ἵπποτοξόται :

5 γε ἀξιοῦνται· προελαύνουσι γοῦν καὶ τῶν ἱππάρχων.”
 “Ἀληθῇ λέγεις,” ἔφη. “Ἀλλὰ μὴν οὐδὲ τοῦ γνωσθῆναι
 γε· ἐπεὶ καὶ οἱ μαινόμενοί γε ὑπὸ πάντων γιγνώσκονται.”
 “Ἀληθές,” ἔφη, “καὶ τοῦτο λέγεις.” “Ἀλλ’ ἄρα ὅτι τὸ 2
 ἱππικὸν οἶει τῇ πόλει βέλτιον ἂν ποιήσας παραδοῦναι, καὶ
 10 εἴ τις χρεία γίνοιτο ἱππέων, τούτων ἡγούμενος ἀγαθοῦ
 τινος αἷτιος γενέσθαι τῇ πόλει;” “Καὶ μάλα,” ἔφη.
 “Καὶ ἔστι γε νῆ Δί’,” ἔφη ὁ Σωκράτης, “καλόν, ἐὰν δύνῃ
 ταῦτα ποιῆσαι. ἡ δὲ ἀρχή που ἐφ’ ἣν ἤρῃσαι, ἵππων τε
 καὶ ἀμβατῶν ἐστιν;” “Ἔστι γὰρ οὖν,” ἔφη. “Ἴθι δὴ 3
 15 λέξον ἡμῖν τοῦτο πρῶτον, ὅπως διανοῇ τοὺς ἵππους βελ-
 τίους ποιῆσαι;” καὶ ὅς, “Ἀλλὰ τοῦτο μέν,” ἔφη, “οὐκ
 ἐμὸν οἶμαι τὸ ἔργον εἶναι, ἀλλὰ ἰδίᾳ ἕκαστον δεῖν τοῦ
 ἑαυτοῦ ἵππου ἐπιμελεῖσθαι.” “Ἐὰν οὖν,” ἔφη ὁ Σωκρά- 4
 τής, “παρέχωνταί σοι τοὺς ἵππους οἱ μὲν οὕτως κακό-
 20 ποδας ἢ κακοσκελεῖς ἢ ἀσθενεῖς, οἱ δὲ οὕτως ἀτρόφους,
 ὥστε μὴ δύνασθαι ἀκολουθεῖν, οἱ δὲ οὕτως ἀναγώγους
 ὥστε μὴ μένειν ὅπου ἂν σὺ τάξης, οἱ δὲ οὕτως λακτιστὰς
 ὥστε μηδὲ τάξαι δυνατὸν εἶναι, τί σοι τοῦ ἱππικοῦ ὄφελος
 ἔσται; ἢ πῶς δυνήσῃ τοιούτων ἡγούμενος ἀγαθόν τι
 25 ποιῆσαι τὴν πόλιν;” καὶ ὅς, “Ἀλλὰ καλῶς τε λέγεις,”
 ἔφη, “καὶ πειράσομαι τῶν ἵππων εἰς τὸ δυνατὸν

a body of mounted archers, 200 in number, thrown out as light skirmishers in advance of the main army. — τοῦ γνωσθῆναι: for the sake of becoming known. — ἐπεὶ καὶ: cf. ii. 8. 5.

2. ἀλλ’ ἄρα: sc. ἱππαρχεῖν ἐπεθύμησας. — ἂν παραδοῦναι: sc. εἰ ἱππαρχοίης. — ποῦ: I suppose, with a touch of irony. Cf. ὅτι μὲν γὰρ ἐκ τῆς χειρὸς δεῖ ῥίπτεσθαι τὸ σπέρμα καὶ σὺ που οἶσθα Oec. xvii. 7. — ἀμβατῶν:

by ‘apocope’ from ἀναβατῶν. So ἀνάμματος Cyr. iv. 5. 46. See G. 53; H. 84 D. — γὰρ οὖν: yes, of course. For γάρ, see on i. 4. 9.

3. τοῦτο (after ἀλλά): connect with τὸ ἔργον. — ἰδίᾳ: “for himself.”

4. οἱ μὲν, οἱ δέ: the well-to-do citizens of Athens were expected to serve in the cavalry, and to furnish their own horses. See Gow, *Companion to School Classics*, p. 123. — καλῶς τε λέγεις, καὶ πειράσομαι:

ἐπιμελίσθαι." "Τί δέ; τοὺς ἱππέας οὐκ ἐπιχειρήσεις," ἔφη, 5
 "βελτίονας ποιῆσαι;" "Ἐγώ γ', " ἔφη. "Οὐκοῦν πρῶτον
 μὲν ἀναβατικωτέρους ἐπὶ τοὺς ἵππους ποιήσεις αὐτούς;"
 30 "Δεῖ γοῦν," ἔφη. "καὶ γὰρ εἴ τις αὐτῶν καταπέσοι, μάλ-
 λον ἂν οὕτω σφάζοιτο." "Τί γάρ; εἰάν που κινδυνεύειν 6
 δέη, πότερον ἐπάγειν τοὺς πολεμίους ἐπὶ τὴν ἄμμον
 κελεύσεις, ἔνθα περ εἰώθατε ἱππεύειν, ἢ πειράσῃ τὰς μελέ-
 τας ἐν τοιούτοις ποιεῖσθαι χωρίοις, ἐν οἷοις περ οἱ πόλε-
 35 μοι γίνονται;" "Βέλτιον γοῦν," ἔφη. "Τί γάρ; τοῦ 7
 βάλλειν ὥς πλείστους ἀπὸ τῶν ἵππων ἐπιμέλειάν τινα
 ποιήσῃ;" "Βέλτιον γοῦν," ἔφη, "καὶ τοῦτο." "Θήγειν
 δὲ τὰς ψυχὰς τῶν ἱππέων καὶ ἐξοργίζειν πρὸς τοὺς πολε-
 μίους, ἅπερ ἀλκιμωτέρους ποιεῖ, διανενόησαι;" "Εἰ δὲ
 40 μὴ, ἀλλὰ νῦν γε πειράσομαι," ἔφη. "Ὅπως δέ σοι 8
 πείθονται οἱ ἱππεῖς, πεφρόντικάς τι; ἄνευ γὰρ δὴ τούτου
 οὔτε ἵππων οὔτε ἱππέων ἀγαθῶν καὶ ἀλκίμων οὐδὲν ὄφε-
 λος." "Ἀληθῇ λέγεις," ἔφη. "ἀλλὰ πῶς ἂν τις μάλιστα,
 ὦ Σώκρατες, ἐπὶ τοῦτο αὐτοὺς προτρέψαιτο;" "Ἐκείνο 9

cf. ἀλλὰ δέχομαι τε καὶ τοῦτο ἔστω
An. i. 8. 17.

5. ἀναβατικωτέρους: cf. πρῶτον
 μὲν τοὺς ἱππέας ἀσκητέον, ὅπως ἐπὶ τοὺς
 ἵππους ἀναπηδᾶν (*to leap on*) δύνων-
 ται *Hipp.* i. 5. — καταπέσοι: the
 Greek rider sat without stirrups, on
 the horse's bare back; and hence
 had to reckon with the danger of
 falling off, in case of attack. In the
 encouraging speech which Xenophon
 makes to his men (*An.* iii. 2. 19), he
 emphasizes this danger as a weak
 point of the enemy's cavalry.

6. τὴν ἄμμον: sandy ground,
 the race-track. — ἢ πειράσῃ . . .
 γίνονται: cf. δεύτερον δέ, ὅπως ἐν

παντοίοις χωρίοις ἱππάζεσθαι δυνή-
 σονται. καὶ γὰρ οἱ πολέμοι ἄλλοτε ἐν
 ἀλλοίοις τόποις γίνονται (*appear*)
Hipp. i. 5. — βέλτιον: refers to the
 second of the two suggestions.

7. τοῦ βάλλειν: obj. gen. with
 ἐπιμέλειαν. — ὥς πλείστους: subj. of
 βάλλειν. Cf. *Hipp.* i. 6. — ἀλλὰ νῦν
 γε: like at in Lat., ἀλλά sometimes
 follows a cond. sent. in the sense of
yet at any rate. G. 1422; H. 1046,
 2 (a).

8. πείθονται: cf. ἐκ τούτων παρα-
 σκευαστέον, ὅπως εὐπειθεῖς οἱ ἄνδρες
 ὦσιν *Hipp.* i. 7.

9. On the passage, cf. *Hipp.* iv.
 4. — ἐκείνο: see on ii. 4. 1.

45 μὲν δὴπου οἶσθα, ὅτι ἐν παντὶ πράγματι οἱ ἄνθρωποι τούτοις μάλιστα ἐθέλουσι πείθεσθαι οὓς ἂν ἡγῶνται βελτίστους εἶναι. καὶ γὰρ ἐν νόσῳ ὃν ἂν ἡγῶνται ἰατρικώτατον εἶναι, τούτῳ μάλιστα πείθονται, καὶ ἐν πλῶ ὃν ἂν κυβερνητικώτατον, καὶ ἐν γεωργίᾳ ὃν ἂν γεωργικώτατον.”

50 “Καὶ μάλα,” ἔφη. “Οὐκοῦν εἰκός,” ἔφη, “καὶ ἐν ἵππικῇ ὃς ἂν μάλιστα εἰδὼς φαίνηται αὐτοῖς δεῖ ποιεῖν, τούτῳ μάλιστα ἐθέλουν τοὺς ἄλλους πείθεσθαι.” “Ἐὰν οὖν,” ἔφη, “ἐγώ, ὦ 10 Σώκρατες, βέλτιστος ὢν αὐτῶν δῆλος ὦ, ἀρκέσει μοι τοῦτο εἰς τὸ πείθεσθαι αὐτοὺς ἐμοί;” “Ἐάν γε πρὸς 55 τούτῳ,” ἔφη, “διδάξῃς αὐτοὺς ὡς τὸ πείθεσθαί σοι κάλλιον τε καὶ σωτηριώτερον αὐτοῖς ἔσται.” “Πῶς οὖν,” ἔφη, “τοῦτο διδάξω;” “Πολὺ νῆ Δί’,” ἔφη, “ῥᾶον ἢ εἴ σοι δέοι διδάσκειν ὡς τὰ κακὰ τῶν ἀγαθῶν ἀμείνω καὶ λυσιτελέστερά ἐστι.” “Λέγεις,” ἔφη, “σὺ τὸν ἵππαρχον 11 60 πρὸς τοῖς ἄλλοις ἐπιμελεῖσθαι δεῖν καὶ τοῦ λέγειν δύνασθαι;” “Σὺ δ’ ὦρ’,” ἔφη, “χρῆναι σιωπῇ ἵππαρχεῖν; ἢ οὐκ ἐντεθύμησαι ὅτι ὅσα τε νόμῳ μεμαθήκαμεν κάλλιστα ὄντα, δι’ ὧν γε ζῆν ἐπιστάμεθα, ταῦτα πάντα διὰ λόγου ἐμάθομεν, καὶ εἴ τι ἄλλο καλὸν μαρθάνει τις μάθημα, διὰ 65 λόγου μαρθάνει, καὶ οἱ ἄριστα διδάσκοντες μάλιστα λόγῳ χρῶνται, καὶ οἱ τὰ σπουδαιότατα μάλιστα ἐπιστάμενοι

10. εἰς τὸ πείθεσθαι αὐτοὺς ἐμοί: to secure me their obedience. — ἔάν γε: yes, if. — διδάξω: for the interr. subjv., see on i. 2. 36. — On the passage, cf. εἰς γε μὴν τὸ εὐπειθεῖς εἶναι τοὺς ἀρχομένους μέγα μὲν καὶ τὸ λόγῳ διδάσκειν ὅσα ἀγαθὰ ἐνὶ ἐν τῷ πειθαρχεῖν, μέγα δὲ καὶ τὸ ἔργῳ [κατὰ τὸν νόμον] πλεονεκτεῖν μὲν ποιεῖν τοὺς εὐτάκτους, μειονεκτεῖν δὲ ἐν πᾶσι τοὺς ἀτακτοῦντας Hipp. i. 24.

11. ἐπιμελεῖσθαι δεῖν καὶ τοῦ λέγειν δύνασθαι: should cultivate also

the ability to speak. For the artic. inf. with ἐπιμελεῖσθαι, see GMT. 793, 798. — ὅσα τε: correlative with καὶ εἴ τι ἄλλο. — νόμῳ: more, “as laid down by law and custom.” — ζῆν: “to order our lives,” in the best sense. — διὰ λόγου: cf. ἐρμηνείαν, δι’ ἧς iv. 3. 12. — μάθημα: i.e. what one is impelled by his own taste to learn. — ἄριστα: adverb. — τὰ σπουδαιότατα: matters of greatest importance.

κάλλιστα διαλέγονται; ἢ τόδε οὐκ ἐντεθύμησαι, ὥς ὅταν 12
γε χορὸς εἰς ἐκ τῆσδε τῆς πόλεως γίγνηται, ὥσπερ ὁ
εἰς Δῆλον πεμπόμενος, οὐδεὶς ἄλλοθεν οὐδαμόθεν τούτῳ
70 ἐφάμιλλος γίγνεται οὐδὲ εὐανδρία ἐν ἄλλῃ πόλει ὁμοία
τῇ ἐνθάδε συνάγεται;” “Ἀληθῆ λέγεις,” ἔφη. “Ἀλλὰ 13
μὴν οὔτε εὐφωνία τοσοῦτον διαφέρουσιν Ἀθηναῖοι τῶν
ἄλλων οὔτε σωμάτων μεγέθει καὶ ῥώμῃ ὅσον φιλοτιμία,
ἥπερ μάλιστα παροξύνει πρὸς τὰ καλὰ καὶ ἔντιμα.”
75 “Ἀληθές,” ἔφη, “καὶ τοῦτο.” “Οὐκοῦν οἶε,” ἔφη, “καὶ τοῦ 14
ἱππικοῦ τοῦ ἐνθάδε εἴ τις ἐπιμεληθείη, ὥς πολὺ ἂν καὶ τούτῳ
διενέγκοιεν τῶν ἄλλων, ὅπλων τε καὶ ἵππων παρασκευῇ καὶ
εὐταξία καὶ τῇ ἐτοίμως κινδυνεύειν πρὸς τοὺς πολεμίους, εἰ
νομίσαιαν ταῦτα ποιοῦντες ἐπαίνου καὶ τιμῆς τεύξεσθαι;”
80 “Εἰκός γε,” ἔφη. “Μὴ τοίνυν ὅκνει,” ἔφη, “ἀλλὰ περὶ 15
τοὺς ἄνδρας ἐπὶ ταῦτα προτρέπειν ἅψ’ ὧν αὐτός τε ὠφε-
λήσῃ καὶ οἱ ἄλλοι πολῖται διὰ σέ.” “Ἀλλὰ νῆ Δία
πειράσομαι,” ἔφη.

12. *χορὸς εἰς*: contrasted with *οὐδεὶς ἄλλοθεν οὐδαμόθεν*. “None of the numerous choruses sent by the various states can compete with the one sent from Athens.” Every four years festival delegations, including choruses, were sent to Delos from the different states of Hellas, in honor of Apollo and Artemis. — *εὐανδρία*: “a collection of fine-looking men.” The handsomest men were chosen to head the procession. So, also, at the Panathenaic festival, the *θαλλοφόροι* (bearers of the sacred olive branch) were chosen from among the finest-looking old men. Cf. *θαλλοφόρους γὰρ τῇ Ἀθηνᾷ τοὺς καλοὺς γέροντας ἐκλέγονται* *Sym. in. 17*.

13. *ἀλλὰ μὴν* κτλ.: the thought of the passage is, that the Athenians excel all other Greeks in sweetness of voice (*εὐφωνία*, referring back to *χορὸς*) and in physical beauty (*σωμάτων μεγέθει καὶ ῥώμῃ*, referring to *εὐανδρία*), and, above all, in ambition (*φιλοτιμία*), the motive to all noble action. Cf. iii. 5. 3.

14. *ὥς*: uncommon after *οἶμαι*, *ὅτι* being the usual conjunction. Cf. *Hell. vi. 3. 12*. — *τούτῳ*: anticipative, referring to *ὅπλων τε καὶ ἵππων παρασκευῇ* κτλ. See G. 1005; H. 696 a. — *διενέγκοιεν*: sc. *οἱ Ἀθηναῖοι*.

15. *ὅκνει*: *delay*. — *ὠφελήσῃ*: fut. mid. for passive. Cf. ii. 7. 8. — *ἀλλὰ νῆ Δία*: see on ii. 7. 11.

Ἰδὼν δέ ποτε Νικομαχίδην ἐξ ἀρχαιρεσιῶν ἀπιόντα 4
 ἦρτο. “Τίνες, ὦ Νικομαχίδη, στρατηγοὶ ἦρηνται;” καὶ
 ὅς, “Οὐ γάρ,” ἔφη, “ὦ Σώκρατες, τοιοῦτοί εἰσιν Ἀθηναῖοι,
 ὥστε ἐμὲ μὲν οὐχ εἵλοντο, ὅς ἐκ καταλόγου στρατενόμε-
 5 νος κατατέτριμμαι καὶ λοχαγῶν καὶ ταξιαρχῶν καὶ τραύ-
 ματα ὑπὸ τῶν πολεμίων τοσαῦτα ἔχω,” — ἅμα δὲ καὶ τὰς
 οὐλὰς τῶν τραυμάτων ἀπογυμνούμενος ἐπεδείκνυν —
 “Ἀντισθένην δέ,” ἔφη, “εἵλοντο, τὸν οὔτε ὀπλίτην πώποτε
 στρατευσάμενον ἔν τε τοῖς ἱππεύσιν οὐδὲν περίβλεπτον
 10 ποιήσαντα ἐπιστάμενόν τε ἄλλο οὐδὲν ἢ χρήματα συλλέ-
 γειν;” “Οὐκουν,” ἔφη ὁ Σωκράτης, “τοῦτο μὲν ἀγαθόν, εἴ 2
 γε τοῖς στρατιώταις ἱκανὸς ἔσται τὰ ἐπιτήδεια πορίζειν;”
 “Καὶ γὰρ οἱ ἔμποροι,” ἔφη ὁ Νικομαχίδης, “χρήματα

4. *Nicomachides complains that in the election of generals the Athenians have ignored him, an experienced officer, and have chosen a man who has no knowledge of war. But Socrates urges that a man who can successfully equip and train a chorus, and especially a man who can successfully manage his own house, must possess qualities which will render him a useful general; for the demands on ability are essentially the same in all these positions.*

1. *στρατηγοί*: predicate. — *οὐ γὰρ τοιοῦτοί εἰσιν Ἀθηναῖοι*: “now is not that just like the Athenians?” — *ἐκ καταλόγου στρατενόμενος*: “in serving the State as a private soldier on the list.” The *κατάλογος* was the roll which contained the name of every Athenian capable of bearing arms. It will be noticed that Nicomachides bases his claim to be chosen general simply on his long

service as private, captain, and colonel. — *κατατέτριμμαι*: *I have worn myself out*. Cf. the Lat. *detritus*. — *λοχαγῶν, ταξιαρχῶν*: circumstantial participles with *κατατέτριμμαι*. — *ὑπό*: takes the gen. of agent, as *τραύματα ἔχω* is equivalent to *τετρανμάτισμαι*. — *ἅμα . . . ἐπεδείκνυν*: cf. *nudasse deinde se dicitur et quo quaeque bello vulnera accepta essent, retulisse* Livy xlv. 39. — *Ἀντισθένην*: like Nicomachides, unknown. — *ἐν ἱππεύσιν*: the *ἱππεῖς* or knights were the second of the four property classes established by Solon. See Schömann, *Antiq. of Greece*, p. 329. — *περίβλεπτον*: cf. the Lat. *respectabilis*. — *τέ*: correlative with *οὔτε*, as in i. 2. 47.

2. *οὐκουν*: as in i. 4. 5. — *ἔμποροι*: *traders*, i.e. importers, not retailers.

συλλέγειν ἱκανοὶ εἰσιν· ἀλλ' οὐχ ἔνεκα τούτου καὶ στρα-
 15 τηγῆν δύναιτ' ἄν." καὶ ὁ Σωκράτης ἔφη· "Ἀλλὰ καὶ 3
 φιλόνομος Ἀντισθένης ἐστίν, ὃ στρατηγῷ προσεῖναι
 ἐπιτήδειόν ἐστιν· οὐχ ὁρᾷς ὅτι καὶ ὁσάκις κεχορήγηκε,
 πᾶσι τοῖς χοροῖς νενίκηκε;" "Μὰ Δί'," ἔφη ὁ Νικομα-
 χίδης, "ἀλλ' οὐδὲν ὁμοίον ἐστὶ χοροῦ τε καὶ στρατεύμα-
 20 τος προσεστάναι." "Καὶ μήν," ἔφη ὁ Σωκράτης, "οὐδὲ 4
 ψδῆς γε ὁ Ἀντισθένης οὐδὲ χορῶν διδασκαλίας ἔμπειρος
 ὢν ὁμως ἐγένετο ἱκανὸς εὐρεῖν τοὺς κρατίστους ταῦτα."
 "Καὶ ἐν τῇ στρατιᾷ οὖν," ἔφη ὁ Νικομαχίδης, "ἄλλους
 μὲν εὐρήσει τοὺς τάξοντας ἀνθ' ἑαυτοῦ, ἄλλους δὲ τοὺς
 25 μαχουμένους." "Οὐκοῦν," ἔφη ὁ Σωκράτης, "ἔάν γε καὶ 5
 ἐν τοῖς πολεμικοῖς τοὺς κρατίστους, ὥσπερ ἐν τοῖς χορι-
 κοῖς, ἐξευρίσκη τε καὶ προαιρήται, εἰκότως ἂν καὶ τούτου
 νικηφόρος εἴη· καὶ δαπανᾷ δ' αὐτὸν εἰκὸς μᾶλλον ἂν
 ἐθέλῃν εἰς τὴν σὺν ὅλῃ τῇ πόλει τῶν πολεμικῶν νίκην ἢ
 30 εἰς τὴν σὺν τῇ φυλῇ τῶν χορικῶν." "Λέγεις σύ," ἔφη, 6

3. *δ*: a quality which, refers to
 φιλόνομος. Cf. 5. 3. — *κεχορήγηκε*: it
 was the duty of the *χορηγός* to equip
 and train a chorus to represent his
 tribe (*φυλή*) at public festivals.
 This was one of the regular public
 services (*λειτουργίαι*) imposed on
 wealthy citizens. See on ii. 7. 6. —
μὰ Δία: see on i. 4. 9. — *τὲ καί*:
 the Eng. idiom uses a simple *and*.
 Cf. iii. 7. 4; iv. 4. 12. So Cicero
 (*Tusc. Disp.* v. 3. 9) *sibi videri vitam hominum*
et mercatum eum qui habere-
tur maximo ludorum appa-
ratu totius Graeciae cele-
britate.

4. *καὶ μήν*: see on i. 4. 12. —
ψδῆς: song, i.e. music in general.

— *ἐγένετο ἱκανός*: proved himself
 competent. — *τοὺς κρατίστους ταῦτα*:
 those who were most skilled in these
 matters, sc. *ψδῆν* and *διδασκαλίαν*. —
καί, οὖν: and so, also. — *ἄλλους μὲν,*
τοὺς τάξοντας: some who will draw
 up (the troops).

5. *ἔάν γε*: provided that. — *ἔάν*
ἐξευρίσκη, ἂν νικηφόρος εἴη: for the
 form of cond. sent., see on ii. 5. 4.
 — *τούτου*: instead of the preceding
τοῖς πολεμικοῖς, a generic word of
 similar meaning is to be supplied as
 the antec. of the demonstrative. So
 in ii. 2. 4. — *καί, δέ*: see on i. 1. 3.
 — *σὺν τῇ φυλῇ*: see on 3. Attica
 was then divided into ten tribes,
 named after legendary national
 heroes.

“ὦ Σώκρατες, ὡς τοῦ αὐτοῦ ἀνδρός ἐστι χορηγεῖν τε καλῶς καὶ στρατηγεῖν;” “Λέγω ἔγωγ’,” ἔφη, “ὡς οὔτου ἂν τις προστατεύῃ, ἐὰν γιγνώσκη τε ὧν δεῖ καὶ ταῦτα πορίζεσθαι δύνηται, ἀγαθὸς ἂν εἴη προστάτης, εἴτε χοροῦ
 35 εἴτε οἴκου εἴτε πόλεως εἴτε στρατεύματος προστατεύοι.” Καὶ ὁ Νικομαχίδης, “Μὰ Δί’,” ἔφη, “ὦ Σώκρατες, οὐκ ἂν 7 ποτε ὥμην ἐγὼ σοῦ ἀκοῦσαι ὡς οἱ ἀγαθοὶ οἰκονόμοι ἀγαθοὶ στρατηγοὶ ἂν εἶεν.” “Ἴθι δῆ,” ἔφη, “ἐξετάσωμεν τὰ ἔργα ἐκατέρου αὐτῶν, ἵνα εἰδῶμεν πότερον τὰ αὐτὰ
 40 ἐστὶν ἢ διαφέρει τι.” “Πάνυ γε,” ἔφη. “Οὐκοῦν,” ἔφη, 8 “τὸ μὲν τοὺς ἀρχομένους κατηκόους τε καὶ εὐπειθεῖς ἑαυτοῖς παρασκευάζειν ἀμφοτέρων ἐστὶν ἔργον;” “Καὶ μάλα,” ἔφη. “Τί δέ, τὸ προστάττειν ἕκαστα τοῖς ἐπιτηδείοις πράττειν;” “Καὶ τοῦτ’,” ἔφη. “Καὶ μὴν καὶ τὸ
 45 τοὺς κακοὺς κολάζειν καὶ τοὺς ἀγαθοὺς τιμᾶν ἀμφοτέροις οἶμαι προσήκειν.” “Πάνυ μὲν οὖν,” ἔφη. “Τὸ δὲ 9 τοὺς ὑπηκόους εὐμενεῖς ποιεῖσθαι πῶς οὐ καλὸν ἀμφοτέροις;” “Καὶ τοῦτ’,” ἔφη. “Συμμάχους δὲ καὶ βοηθοὺς προσάγεσθαι δοκεῖ σοι συμφέρειν ἀμφοτέροις ἢ οὐ;”
 50 “Πάνυ μὲν οὖν,” ἔφη. “Ἀλλὰ φυλακτικούς τῶν ὄντων οὐκ ἀμφοτέρους εἶναι προσήκει;” “Σφόδρα γ’,” ἔφη. “Οὐκοῦν καὶ ἐπιμελεῖς καὶ φιλοπόνους ἀμφοτέρους εἶναι προσήκει περὶ τὰ αὐτῶν ἔργα;” “Ταῦτα μὲν,” ἔφη, 10

6. τοῦ αὐτοῦ ἀνδρός ἐστι: *it is in the nature of the same man*. For the pred. gen. of characteristic, see on τῶν ἀσκούτων i. 2. 10. — ἐὰν γιγνώσκη, ἀγαθὸς ἂν εἴη: see on 5.

7. οὐκ ἂν ὥμην: for the potential indic., see GMT. 243, 244. Cf. θάρττον ἢ ὡς τις ἂν ῥέτο *An.* i. 5. 8. — ἀκοῦσαι: since ὥμην is here a verb of expecting, the inf. is not in indirect discourse. For its tense, see G. 1286; H. 948 a.

8. τοὺς ἀρχομένους: *their subordinates*. — ἕκαστα: *every duty*. — πράττειν: for the inf. of purpose, see on παιδεύσαι i. 5. 2. — οἶμαι: affirmative, instead of the usual Socratic question.

9. προσάγεσθαι: *to attach to themselves*. — φυλακτικούς τῶν ὄντων: *watchful of their property*. Cf. iii. i. 6. — ἀμφοτέρους εἶναι προσήκει: the impers. προσήκει here takes the

“πάντα ὁμοίως ἀμφοτέρων ἐστίν· ἀλλὰ τὸ μάχεσθαι
 55 οὐκέτι ἀμφοτέρων.” “Ἄλλ’ ἐχθροὶ γέ τοι ἀμφοτέροις
 γίνονται;” “Καὶ μάλα,” ἔφη, “τοῦτό γε.” “Οὐκοῦν τὸ
 περιγενέσθαι τούτων ἀμφοτέροις συμφέρει;” “Πάννυ γε,” 11
 ἔφη· “ἀλλ’ ἐκείνο παρίης, ἂν δέῃ μάχεσθαι, τί ὠφελήσει
 ἡ οἰκονομική;” “Ἐνταῦθα δήπου καὶ πλείστον,” ἔφη·
 60 “ὁ γὰρ ἀγαθὸς οἰκονόμος, εἰδὼς ὅτι οὐδὲν οὕτω λυσιτελές
 τε καὶ κερδαλέον ἐστίν ὡς τὸ μαχόμενον τοὺς πολεμίους
 νικᾶν, οὐδὲ οὕτως ἀλυσιτελές τε καὶ ζημιῶδες ὡς τὸ
 ἡττᾶσθαι, προθύμως μὲν τὰ πρὸς τὸ νικᾶν συμφέροντα
 ζητήσῃ καὶ παρασκευάζεται, ἐπιμελῶς δὲ τὰ πρὸς τὸ
 65 ἡττᾶσθαι φέροντα σκέψεται καὶ φυλάσσεται, ἐνεργῶς δ’,
 ἂν τὴν παρασκευὴν ὁρᾷ νικητικὴν οὔσαν, μαχεῖται, οὐχ
 ἥκιστα δὲ τούτων, ἔαν ἀπαρασκευος ᾖ, φυλάσσεται συν-
 ἄπτειν μάχην. μὴ καταφρόνει,” ἔφη, “ὦ Νικομαχίδη, τῶν 12
 οἰκονομικῶν ἀνδρῶν· ἡ γὰρ τῶν ἰδίων ἐπιμέλεια πλήθει
 70 μόνον διαφέρει τῆς τῶν κοινῶν, τὰ δὲ ἄλλα παραπλήσια
 ἔχει, τὸ δὲ μέγιστον, ὅτι οὔτε ἄνευ ἀνθρώπων οὐδετέρα

acc. and inf., in 8 the dative. For a similar use of the two const. near each other, cf. προσήκει δὲ τοῖς μὲν ἄλλοις στέργειν, σὲ δὲ νομίζειν Isoc. v. 127.

10. οὐκέτι: no longer, i.e. the comparison cannot hold, when fighting is in question. For a similar use of οὐκέτι, cf. An. i. 10. 12. — ἐχθροὶ γέ τοι: enemies surely, at any rate. — τοῦτό γε: sc. ἀληθές ἐστιν.

11. ἡ οἰκονομική (sc. τέχνη) the art of domestic management. — ἐνταῦθα: in that case. — πλείστον (sc. ὠφελήσει): will be of the greatest service. — ὡς: as, in a comparison. — μαχόμενον: acc. sing. masc., agreeing with omitted subj. of νικᾶν. — οὐδ’

οὕτως: sc. τι from the preceding οὐδέν. — οὐχ ἥκιστα δὲ τούτων: “and what is of most importance among all these,” i.e. “when he has made preparations for victory and is resolved on battle under favorable conditions, he will yet” etc. For the ‘litotes,’ cf. i. 2. 23. — φυλάσσεται συνάπτειν: for the inf., see on προ-ίεσθαι ii. 6. 23.

12. τὸ δὲ μέγιστον: the fact of greatest significance. For neuter words in apposition with a sent., see H. 626 b. — οὐδετέρα: neither sphere of action. The whole section shows that Socrates regarded a well-managed household as differing only in degree from a well-managed state.

γίνεται, οὔτε δι' ἄλλων μὲν ἀνθρώπων τὰ ἴδια πράττεται, δι' ἄλλων δὲ τὰ κοινά. οὐ γὰρ ἄλλοις τισὶν ἀνθρώποις οἱ τῶν κοινῶν ἐπιμελόμενοι χρῶνται ἢ οἷσπερ οἱ τὰ ἴδια
 75 οἰκονομοῦντες· οἷς οἱ ἐπιστάμενοι χρῆσθαι καὶ τὰ ἴδια καὶ τὰ κοινὰ καλῶς πράττουσιν, οἱ δὲ μὴ ἐπιστάμενοι ἀμφοτέρωθι πλημμελοῦσιν.”

Περικλεῖ δέ ποτε τῷ πάντῳ Περικλέους νιῷ διαλεγόμενος, “Ἐγώ τοι,” ἔφη, “ὦ Περικλεις, ἐλπίδα ἔχω σοῦ στρατηγήσαντος ἀμείνω τε καὶ ἐνδοξοτέραν τὴν πόλιν εἰς τὰ πολεμικά ἔσεσθαι καὶ τῶν πολεμίων κρατήσιν.” καὶ
 5 ὁ Περικλῆς, “Βουλοίμην ἄν,” ἔφη, “ὦ Σώκρατες, ἃ λέγεις· ὅπως δὲ ταῦτα γένοιτ’ ἄν, οὐ δύναμαι γινῶναι.” “Βούλει οὔν,” ἔφη ὁ Σωκράτης, “διαλογιζόμενοι περὶ αὐτῶν

Xenophon elaborated his own views on household management (putting them into the mouth of Socrates) in a special treatise, the *Oeconomicus*.

5. Socrates sets before the younger Pericles the best way to recall the Athenians to their pristine courage and energy. The successive reverses which the Athenians have suffered at the hands of the Thebans have demoralized their public spirit and obscured the undoubted fact of their natural superiority. Delium and Lebadēa (Coronēa) were severe lessons, but should be made profitable. The citizens should, above all, be reminded of the lofty fame of their ancestors; and if that is not enough, they should be urged to imitate the steady and effective discipline of the Lacedaemonians. Then, too, their generals should be chosen with greater care than at present. Finally, Socrates expresses the hope that Pericles,

who has been elected as one of the generals, has qualified himself for the position; and suggests that it would be well to employ the younger citizen soldiery in an effective defense of the Attic frontier.

1. Περικλεῖ: third son of the great Pericles. His mother was of foreign birth, the beautiful and accomplished Aspasia of Miletus, and he was consequently not entitled to Athenian citizenship; but after the death of his two brothers he was legitimated by the Athenians and accepted as a citizen, for his father's sake. He was one of the six generals who were executed for their failure to rescue the shipwrecked crews after the battle of the Arginusae. See on i. 1. 18, and cf. Plutarch *Pericles* 37. — τοῦ πάντῳ Περικλέους: the celebrated Pericles. So οἱ πάντῳ τῶν στρατιωτῶν Thuc. viii. 1. 1. — στρατηγήσαντος: see on βουλεύσας i. 1. 18. — βούλει, ἐπισκοπῶμεν:

ἐπισκοπῶμεν ὅπου ἤδη τὸ δυνατόν ἐστιν;” “Βούλομαι,”
 ἔφη. “Οὐκοῦν οἶσθα,” ἔφη, “ὅτι πλήθει μὲν οὐδὲν μείους 2
 10 εἰσὶν Ἀθηναῖοι Βοιωτῶν;” “Οἶδα γάρ,” ἔφη. “Σώματα
 δὲ ἀγαθὰ καὶ καλὰ πότερον ἐκ Βοιωτῶν οἶει πλείω ἂν
 ἐκλεχθῆναι ἢ ἐξ Ἀθηναίων;” “Οὐδὲ ταύτη μοι δοκοῦσι
 λείπεσθαι.” “Εὐμενεστέρους δὲ ποτέρους ἑαυτοῖς εἶναι
 νομίζεις;” “Ἀθηναίους ἔγωγε· Βοιωτῶν μὲν γὰρ πολ-
 15 λοὶ πλεονεκτούμενοι ὑπὸ Θηβαίων δυσμενῶς αὐτοῖς
 ἔχουσιν, Ἀθήνησι δὲ οὐδὲν ὀρώ τοιούτον.” “Ἀλλὰ μὴν 3
 φιλοτιμώτατοί γε καὶ μεγαλοφρονέστατοι πάντων εἰσὶν,
 ἅπερ οὐχ ἥκιστα παροξύνει κινδυνεύειν ὑπὲρ εὐδοξίας τε
 καὶ πατρίδος.” “Οὐδὲ ἐν τούτοις Ἀθηναῖοι μεμπτοί.”
 20 “Καὶ μὴν προγόνων γε καλὰ ἔργα οὐκ ἔστιν οἷς μείζω
 καὶ πλείω ὑπάρχει ἢ Ἀθηναίοις· ᾧ πολλοὶ ἐπαιρόμενοι
 προτρέπονται τε ἀρετῆς ἐπιμελείσθαι καὶ ἄλκιμοι γίγνε-
 σθαι.” “Ταῦτα μὲν ἀληθῆ λέγεις πάντα, ὦ Σώκρατες· 4
 ἀλλ’ ὁρᾶς ὅτι ἀφ’ οὗ ἢ τε σὺν Τολμίδῃ τῶν χιλίων

as in ii. i. 1. — ὅπου ἤδη τὸ δυνατόν ἐστιν: *wherein now the possibility lies.*

2. οὐκοῦν: see on ii. i. 2. — ὅτι πλήθει κτλ.: the population of Attica (including slaves) was prob. not more than half a million; that of the Boeotian confederacy considerably less. As every free citizen of Attica was a citizen of Athens, the comparison of Ἀθηναῖοι with Βοιωτῶν is a proper one. Athens and Attica were politically identical; not so Thebes and Boeotia. — σώματα ἀγαθὰ καὶ καλὰ: “sturdy, fine-looking men.” — ἂν ἐκλεχθῆναι: *could be picked out.* For the inf. with ἂν, see G. 1308; H. 964. The 2 aor. pass. λεγῆναι is more common in

Attic. — ταύτη: *in this respect.* For the dat., see G. 1182; H. 780. — δοκοῦσι λείπεσθαι: *sc. οἱ Ἀθηναῖοι τῶν Βοιωτῶν.* — ἑαυτοῖς: *inter se among themselves.* Cf. φθονοῦσιν ἑαυτοῖς 16, and see on ii. 6. 20. — Ἀθήνησι: for the locative, see G. 296; H. 220.

3. εἰσὶν: *sc. οἱ Ἀθηναῖοι.* — ἅπερ: *cf. δ 4. 3.* — ἔστιν οἷς: see on i. 4. 2. Cf. καὶ μὴν ἐπὶ γε τοῖς προγόνοις οὐ μείον Ἀθηναῖοι ἢ Βοιωτοὶ φρονοῦσιν (*pride themselves*) *Hipp.* vii. 3, where the claim is more modest. — προτρέπονται τε: for the position of the encl., *cf. α τε ἐνόμιζεν* iv. 2. 40.

4. ἀληθῆ: for the pred. adj., see G. 919; H. 614. — ἀφ’ οὗ: *i.e.*

- 25 ἐν Λεβαδείᾳ συμφορὰ ἐγένετο καὶ ἡ μεθ' Ἱπποκράτους ἐπὶ
 Δηλίῳ, ἐκ τούτων τεταπείνωται μὲν ἡ τῶν Ἀθηναίων δόξα
 πρὸς τοὺς Βοιωτοὺς, ἐπῆρται δὲ τὸ τῶν Θηβαίων φρόνημα
 πρὸς τοὺς Ἀθηναίους, ὥστε Βοιωτοὶ μὲν, οἱ πρόσθεν οὐδ'
 ἐν τῇ ἑαυτῶν τολμῶντες Ἀθηναίοις ἄνευ Λακεδαιμονίων
 30 τε καὶ τῶν ἄλλων Πελοποννησίων ἀντιτάττεσθαι, νῦν
 ἀπειλοῦσιν αὐτοὶ καθ' αὐτοὺς ἐμβαλεῖν εἰς τὴν Ἀττικὴν,
 Ἀθηναῖοι δέ, οἱ πρότερον [ὅτε Βοιωτοὶ μόνοι ἐγένοντο]
 πορθοῦντες τὴν Βοιωτίαν, φοβοῦνται μὴ Βοιωτοὶ δηρώσωσι
 τὴν Ἀττικὴν." καὶ ὁ Σωκράτης, "Ἄλλ' αἰσθάνομαι μὲν," 5
 35 ἔφη, "ταῦτα οὕτως ἔχοντα· δοκεῖ δέ μοι ἀνδρὶ ἀγαθῷ
 ἄρχοντι νῦν εὐαρεστοτέρως διακεῖσθαι ἢ πόλις. τὸ μὲν
 γὰρ θάρσος ἀμέλειάν τε καὶ ῥαθυμίαν καὶ ἀπίθειαν
 ἐμβάλλει, ὁ δὲ φόβος προσεκτικωτέρους τε καὶ εὐπειθε-
 στέρους καὶ εὐτακτοτέρους ποιεῖ. τεκμήριο δ' ἂν τοῦτο 6
 40 καὶ ἀπὸ τῶν ἐν ταῖς ναυσίν· ὅταν μὲν γὰρ δήπου μηδὲν
 φοβῶνται, μεστοὶ εἰσιν ἀταξίας· ἔστ' ἂν δὲ ἡ χειμῶνα ἡ

ἀπὸ τοῦ χρόνου, ἐν φ. — ἐν Λεβαδείᾳ : by the victory of Oenophytæ (456 B.C.), the Athenians gained complete ascendancy over the Boeotian towns, and established in them democratic forms of government. Many of the banished oligarchs banded together, raised an army, and, in 447 B.C., inflicted an overwhelming defeat on the Athenian army under Tolmides, who lost his life in the battle. The conflict took place between Lebadæa and Coronæa in Boeotia, and is usually known as the battle of Coronæa. Cf. Thuc. i. 108, 113, and see Grote, *Hist. of Greece*, c. xlv. — ἐπὶ Δηλίῳ: not ἐν Δηλίῳ, as at that time (424 B.C.) Delium was only an enclosure and

temple sacred to Apollo, near Orōpus on the Boeotian frontier. Cf. Plato *Apol.* 28 E. In this battle the Athenian general was defeated and slain. Socrates is said to have shown great gallantry in the retreat which ensued. See *Intro.* 2, 61. — ἐκ τούτων : since these events, repeats ἀφ' οὗ. — πρὸς τοὺς Βοιωτοὺς : see on πρὸς ἑαυτὸν i. 2. 52. — ἐν τῇ ἑαυτῶν : sc. χώρα. — οἱ τολμῶντες : rel., who ventured. The participle is 'imperfect.' See G. 1289; H. 856 a. So πορθοῦντες below.

5. εὐαρεστοτέρως διακεῖσθαι : "is more favorably disposed." — θάρσος : over-confidence. — ἐμβάλλει : begets.

6. τῶν ἐν ταῖς ναυσίν : i.e. τῶν ναυτῶν. — ἔστ' ἂν : quamdiu. For

πολεμίους δείσωσιν, οὐ μόνον τὰ κελεύόμενα πάντα ποιούσιν, ἀλλὰ καὶ σιγῶσι караδοκοῦντες τὰ προσταχθησόμενα, ὥσπερ χορευταί.” “Ἀλλὰ μὴν,” ἔφη ὁ Περικλῆς, 7
 45 “εἴ γε νῦν μάλιστα πείθονται, ὥρα ἂν εἴη λέγειν πῶς ἂν αὐτοὺς προτρεφαίμεθα πάλιν ἀνερασθῆναι τῆς ἀρχαίας ἀρετῆς τε καὶ εὐκλείας καὶ εὐδαιμονίας.” “Οὐκοῦν,” ἔφη 8
 ὁ Σωκράτης, “εἰ μὲν ἐβουλόμεθα χρημάτων αὐτοὺς ὦν ἄλλοι εἶχον ἀντιποιεῖσθαι, ἀποδεικνύντες αὐτοῖς ταῦτα
 50 πατρῷά τε ὄντα καὶ προσήκοντα, μάλιστ’ ἂν οὕτως αὐτοὺς ἐξορμῶμεν ἀντέχεσθαι τούτων· ἐπεὶ δὲ τοῦ μετ’ ἀρετῆς πρωτεύειν αὐτοὺς ἐπιμελεῖσθαι βουλόμεθα, τοῦτ’ αὖ δεικτέον ἐκ παλαιοῦ μάλιστα προσήκον αὐτοῖς, καὶ ὡς
 τούτου ἐπιμελούμενοι πάντων ἂν εἴεν κράτιστοι.” “Πῶς 9
 55 οὖν ἂν τοῦτο διδάσκωμεν;” “Οἶμαι μὲν, εἰ τοὺς γε παλαιοτάτους ὦν ἀκούομεν προγόνους αὐτῶν ἀναμιμνήσκωμεν αὐτοὺς ἀκηκόοντας ἀρίστους γεγονέναι.” “Ἄρα 10

temporal clauses with ἂν and the subjv., see G. 1465; H. 923. — **καραδοκοῦντες**: *eagerly expecting*, lit. *with outstretched head*, an Ionic expression. Cf. Πάριοι δὲ ὑπολειφθέντες ἐν Κύθῳ, ἐκαρᾶδκεον τὸν πόλεμον κῆ ἀποβήσεται Hdt. viii. 67. — **ὥσπερ χορευταί**: *like members of a chorus*, who keep their eyes on the leader during the whole performance.

7. **ὥρα**: *the proper time*. For the inf. with substs., see G. 1521; H. 952. — **ἀνερασθῆναι**: *to yearn anew for*.

8. **οὐκοῦν**: *well, then*. — **εἰ ἐβουλόμεθα**: see on εἰ προσετέθησαν i. 4. 5. — **εἶχον**: see on ἂ ἐβούλετο i. 4. 14. — **ἐξορμῶμεν**: for the potential opt. in apod. after the ind. in prot., see on ἂν εἴη i. 2. 45. — **τοῦ μετ’ ἀρετῆς**

πρωτεύειν: “preëminence in valor.” — **τοῦτο**: sc. τὸ μετ’ ἀρετῆς πρωτεύειν. — **δεικτέον**: *impers. const.*; it takes as objs. both **τοῦτο** . . . αὐτοῖς and ὡς . . . κράτιστοι.

9. **οἶμαι μὲν**: as in ii. 6. 5. — **εἰ τοὺς γε παλαιοτάτους** κτλ.: the Eng. order of thought seems to be εἰ ἀναμιμνήσκωμεν αὐτοὺς ἀκηκόοντας τοὺς γε παλαιοτάτους ὦν (equivalent to τούτων, οὓς) ἀκούομεν προγόνους αὐτῶν ἀρίστους γεγονέναι. “We have only to remind them of the fact, which they have heard often enough (at school and elsewhere), that their ancestors, as far back as we have any record, were men of highest valor.” The omitted apod. is, of course, διδάσκωμεν ἂν, to be const. (with ὡς or ὅτι) as obj. of οἶμαι.

λέγεις τὴν τῶν θεῶν κρίσιν, ἣν οἱ περὶ Κέκροπα δι' ἀρετὴν ἔκριναν;" "Λέγω γάρ, καὶ τὴν Ἐρεχθέως γε
 60 τροφὴν καὶ γένεσιν, καὶ τὸν πόλεμον τὸν ἐπ' ἐκείνου γενόμενον πρὸς τοὺς ἐκ τῆς ἐχομένης ἡπείρου πάσης, καὶ τὸν ἐφ' Ἡρακλειδῶν πρὸς τοὺς ἐν Πελοποννήσῳ, καὶ πάντας τοὺς ἐπὶ Θησέως πολεμηθέντας, ἐν οἷς πᾶσιν ἐκείνοι δῆλοι γεγόνασι τῶν καθ' ἑαυτοὺς ἀνθρώπων ἀριστεύσαντες· εἰ 11
 65 δὲ βούλει, ἃ ὕστερον οἱ ἐκείνων μὲν ἀπόγονοι, οὐ πολὺ δὲ πρὸ ἡμῶν γεγονότες, ἔπραξαν, τὰ μὲν αὐτοὶ καθ' αὐτοὺς ἀγωνιζόμενοι πρὸς τοὺς κυριεύοντας τῆς τε Ἀσίας πάσης

10. τὴν τῶν θεῶν κρίσιν: *the decision between the deities*. θεῶν is objective genitive. The reference is to the contest between Athena and Poseidon for the sovereignty of Attica, which was decided by Cecrops, legendary king of Athens. Cf. Apollodorus iii. 14. The legend formed the subject of the sculptures in the west pediment of the Parthenon. — οἱ περὶ Κέκροπα: seems to indicate Cecrops himself and the tribunal over which he presided. Cf. τοὺς ἀμφὶ Θράσυλλον i. i. 18. — Ἐρεχθέως: another legendary hero and king of Attica, who shared with Athena the honor of a temple (the Erechtheum) on the Acropolis. — τροφὴν καὶ γένεσιν: for the 'hysteron proteron,' by which the more important or obvious action is mentioned before another which preceded it in order of time, cf. ἅμα τράφην ἡδὲ γέγοντο Hom. A 251, 'For I was bred and born | not three hours' travel from this very place.' Shak. *Twelfth Night* i. 2, and moriamur, et in media arma ruamus Virgil *Aen.* ii. 353. —

ἐπ' ἐκείνου: *in his reign*. — πρὸς τοὺς . . . πάσης: in very early times the Thracians were said to have occupied the country as far as the borders of Attica, and to have been repulsed from Athens by Erechtheus. — τὸν ἐφ' Ἡρακλειδῶν: the sons of Heracles sought and obtained aid from Athens against Eurystheus. — τοὺς ἐπὶ Θησέως πολεμηθέντας (*sc. πολέμους*): i.e. the wars against the Amazons and Thracians. For these legendary events, cf. Isoc. iv. 65, 68; Hdt. ix. 27; Thuc. ii. 15. — τῶν καθ' ἑαυτούς: *the men of their day*. Cf. the eulogy on Athenian achievements in Plato *Meneas*. 239 B ff.

11. εἰ δὲ βούλει: polite formula, marks a transition to another phase of the subject. — αὐτοὶ καθ' αὐτούς: contrasted with καὶ μετὰ Πελοποννησίων below. The battle of Marathon (490 B.C.) is meant. Although the Athenians had on that occasion the assistance of 1,000 Plataeans, the phrase αὐτοὶ κτλ. may pass, as a rhetorical exaggeration. — τοὺς κυριεύοντας κτλ.: i.e. the Persians. See Grote, *Hist. of Greece*,

καὶ τῆς Εὐρώπης μέχρι Μακεδονίας καὶ πλείστην τῶν
 προγεγονότων δύναμιν καὶ ἀφορμὴν κεκτημένους καὶ
 70 μέγιστα ἔργα κατειργασμένους, τὰ δὲ καὶ μετὰ Πελοπον-
 νησιῶν ἀριστεύοντες καὶ κατὰ γῆν καὶ κατὰ θάλατταν·
 οἳ δὴ καὶ λέγονται πολὺ διενεγκεῖν τῶν καθ' αὐτοὺς
 ἀνθρώπων." "Λέγονται γάρ," ἔφη. "Τοιγαροῦν πολλῶν 12
 μὲν μεταναστάσεων ἐν τῇ Ἑλλάδι γεγονυῖων διέμειναν ἐν
 75 τῇ ἑαυτῶν, πολλοὶ δὲ ὑπὲρ δικαίων ἀντιλέγοντες ἐπέτρεπον
 ἐκείνοις, πολλοὶ δὲ ὑπὸ κρειττόνων ὑβριζόμενοι κατέφευ-
 γον πρὸς ἐκείνους." καὶ ὁ Περικλῆς, "Καὶ θαυμάζω γε," 13
 ἔφη, "ὦ Σώκρατες, ἡ πόλις ὅπως ποτ' ἐπὶ τὸ χεῖρον
 ἔκλινεν." "Ἐγὼ μὲν," ἔφη, "οἶμαι," ὁ Σωκράτης, "ὥσπερ
 80 καὶ ἀθληταί τινες διὰ τὸ πολὺ ὑπερενεγκεῖν καὶ κρατι-
 στεῦσαι καταρραθυμήσαντες ὑστερίζουσι τῶν ἀντιπάλων,
 οὕτω καὶ Ἀθηναίους πολὺ διενεγκόντας ἀμελλῆσαι ἑαυτῶν

cc. xxxii-xxxiv. — **πλείστην τῶν προγεγονότων**: equivalent to *πλείονα τῆς τῶν προγεγονότων*. See on *καινό-τερον τῶν ἄλλων* i. 1. 3. — **μέγιστα ἔργα**: i.e. the achievements of Cyrus and Darius in establishing the Persian empire. — **οἳ δὴ καί**: *who also, we see*, refers to *οἱ ἐκείνων ἀπόγονοι*, and hence does not include the Peloponnesians, whom the argument does not touch. — **λέγονται γάρ**: *they are indeed*. Cf. *οἶδα γάρ* 2.

12. **πολλῶν μεταναστάσεων**: e.g., those which followed the inroads of the Dorians. — **διέμειναν**: *held their ground*. The Attic Greeks were proud of being *αὐτόχθονες* and *γηγενεῖς*. Cf. *ταύτην (τὴν πόλιν) γὰρ οἰκοῦμεν οὐχ ἐτέρους ἐκβαλόντες* (*by dispossessing*) *οὐδὲ ἐρήμην καταλαβόντες οὐδὲ ἐκ πολλῶν ἐθνῶν μισγάδες*

συλλεγέστες (*as mingled immigrants*) *ἀλλ' οὕτω καλῶς καὶ γνησίως γεγόναμεν, ὥστε ἐξ ἧσπερ (γῆς) ἔφυμεν, ταύτην ἔχοντες ἅπαντα τὸν χρόνον διατελοῦμεν, αὐτόχθονες ὄντες* Isoc. iv. 24. Cf. also Thuc. i. 2. — **ἐπέτρεπον**: *entrusted their cause* (*τὰ δίκαια*).

13. **καὶ θαυμάζω γε**: *yes, and I marvel*. — **ἐγὼ μὲν, ἔφη, οἶμαι, ὁ Σωκράτης**: for a similar order of words, cf. *καὶ τί δέ, ἔφη, ὄρᾳς, ἡ γυνή* Oec. vii. 16, *quid igitur, inquit, est causae*, Brutus Cic. *Brut.* 91. — **ὥσπερ καί, οὕτω καί**: see on i. 1. 6. On the comparison with athletes, cf. i. 2. 24. — **τῶν ἀντιπάλων**: for the gen. with verbs of comparison, see G. 1120; H. 749. Cf. *ὁρῶν ὑστερίζουσαν τὴν πόλιν τῶν καιρῶν* *seeing the city falling behind its opportunities* Dem. xviii. 102.

καὶ διὰ τοῦτο χείρους γεγονέναι.” “Νῦν οὖν,” ἔφη, “τί¹⁴
 ἂν ποιοῦντες ἀναλάβοιεν τὴν ἀρχαίαν ἀρετὴν;” καὶ ὁ
 85 Σωκράτης· “Οὐδὲν ἀπόκρυφον δοκεῖ μοι εἶναι, ἀλλ’, εἰ
 μὲν ἐξευρόντες τὰ τῶν προγόνων ἐπιτηδεύματα μηδὲν
 χείρον ἐκείνων ἐπιτηδεύοιεν, οὐδὲν ἂν χείρους ἐκείνων
 γενέσθαι· εἰ δὲ μή, τοὺς γε νῦν πρωτεύοντας μιμούμενοι
 καὶ τούτοις τὰ αὐτὰ ἐπιτηδεύοντες, ὁμοίως μὲν τοῖς αὐτοῖς
 90 χρώμενοι οὐδὲν ἂν χείρους ἐκείνων εἶεν, εἰ δ’ ἐπιμελέστε-
 ρον, καὶ βελτίους.” “Δέγεις,” ἔφη, “πόρρω που εἶναι τῇ¹⁵
 πόλει τὴν καλοκάγαθίαν. πότε γὰρ οὕτως Ἀθηναῖοι
 ὥσπερ Λακεδαιμόνιοι ἢ πρεσβυτέρους αἰδέσονται, οἱ ἀπὸ
 τῶν πατέρων ἄρχονται καταφρονεῖν τῶν γεραιτέρων, ἢ
 95 σωμασκήσουσιν οὕτως, οἱ οὐ μόνον αὐτοὶ εὐεξίας ἀμε-
 λούσιν, ἀλλὰ καὶ τῶν ἐπιμελουμένων καταγελῶσι; πότε¹⁶
 δὲ οὕτω πείσονται τοῖς ἄρχουσιν, οἱ καὶ ἀγάλλονται ἐπὶ
 τῷ καταφρονεῖν τῶν ἀρχόντων; ἢ πότε οὕτως ὁμονοήσου-
 σιν, οἳ γε ἀντὶ μὲν τοῦ συνεργεῖν ἑαυτοῖς τὰ συμφέροντα

14. οὐδὲν ἀπόκρυφον: *no secret*.
 — ἂν χείρους γενέσθαι: depends on
 δοκεῖ μοι understood after ἀλλά, or
 δοκοῦσιν may be supplied, making the
 const. personal. For an example of
 both const. in the same sent., cf.
 ἔδοξεν αὐτῷ βροντῆς γενομένης σκηπτὸς
 πεσεῖν εἰς τὴν πατρῴαν οἰκίαν, καὶ ἐκ
 τούτου λάμπεσθαι πᾶσαν Ἀθ. iii. i. 11.
 See G. 1522, 2; H. 944 a. — εἰ δὲ
 μή: *and if not* (that). — τοὺς πρω-
 τεύοντας: *i.e.* the Lacedaemonians.
 Xenophon never omits an oppor-
 tunity to praise Spartan institutions.
 — τούτοις τὰ αὐτά: *the same things*
that they do. For the abridged com-
 parison, see on τῶν ἄλλων i. i. 3. — εἰ
 δ’ ἐπιμελέστερον: *sc.* χρῶντο. — καί:
even.

15. “You are then, I take it, of
 the opinion that the Athenians have
 fallen far away from their pristine
 virtue, and you wish them to take
 for their model the Lacedaemonians,
 who certainly could give them many
 a good lesson.” — πού: see on iii. 3.
 2. — ὥσπερ Λακεδαιμόνιοι: cf. *De*
Rep. Lac. x. 2, and *Cic. de Sen.*
 xviii. 63, where Lysander boasts
 Lacedaemona esse honestissim-
 um domicilium senectutis.
 — οἱ: so δs i. 2. 64. — ἀπὸ τῶν πατέ-
 ρων κτλ.: *starting with their fathers*,
look down on.

16. ἑαυτοῖς: const. with τὰ συμφέ-
 ροντα. This and the two other
 refl. prons. (ἑαυτοῖς, αὐτοῖς) in this sec-
 tion are equivalent to the reciprocal,

100 ἐπηρεάζουσιν ἀλλήλοις καὶ φθονοῦσιν ἑαυτοῖς μᾶλλον ἢ τοῖς ἄλλοις ἀνθρώποις, μάλιστα δὲ πάντων ἐν τε ταῖς ἰδίαις συνόδοις καὶ ταῖς κοιναῖς διαφέρονται καὶ πλείστας δίκας ἀλλήλοις δικάζονται καὶ προαιροῦνται μᾶλλον οὕτω κερδαίνειν ἀπ' ἀλλήλων ἢ συνωφελοῦντες αὐτούς, τοῖς δὲ
 105 κοινοῖς ὥσπερ ἀλλοτρίοις χρώμενοι περὶ τούτων αὖ μάχονται καὶ ταῖς εἰς τὰ τοιαῦτα δυνάμεσι μάλιστα χαίρουσιν; ἐξ ὧν πολλὴ μὲν ἀτηρία καὶ κακία τῇ πόλει 17 ἐμφύεται, πολλὴ δὲ ἔχθρα καὶ μῖσος ἀλλήλων τοῖς πολίταις ἐγγίγνεται, δι' ἃ ἔγωγε μάλα φοβοῦμαι ἀεὶ μή τι
 110 μείζον ἢ ὥστε φέρειν δύνασθαι κακὸν τῇ πόλει συμβῇ.” “Μηδαμῶς,” ἔφη ὁ Σωκράτης, “ὦ Περικλείης, οὕτως ἡγοῦ 18 ἀνηκέστῳ πονηρίᾳ νοσεῖν Ἀθηναίους. οὐχ ὁρᾷς ὡς εὐτακτοὶ μὲν εἰσιν ἐν τοῖς ναυτικοῖς, εὐτάκτως δ' ἐν τοῖς γυμνικοῖς ἀγῶσι πείθονται τοῖς ἐπιστάταις, οὐδένων δὲ
 115 καταδέεστέρον ἐν τοῖς χοροῖς ὑπηρετοῦσι τοῖς διδασκάλοις;” “Τοῦτο γάρ τοι,” ἔφη, “καὶ θαυμαστόν ἐστι, τὸ τούτους μὲν τοιοῦτους πειθαρχεῖν τοῖς ἐφεστῶσι, τοὺς δὲ

Cf. 2. — ἀλλήλοις δικάζονται: the verb, as indicating strife, takes the dat., like φθονοῦσιν above. The fondness of the Athenians for litigation is evidenced by their numerous courts, and the large body of their extant forensic literature. Aristophanes lashed this love of lawsuits in his *Wasps*. — συνωφελοῦντες: for the circumstantial participle of means, see on i. i. 9. — αὖ: item, with reference to διαφέρονται and δικάζονται. — ταῖς . . . χαίρουσιν: “they delight especially in having their faculties trained for such strife.”

17. ἐξ ὧν: i.e. because they neglect physical training and despise discipline; hence arise ἀτη-

ρία and κακία, while ἔχθρα and μῖσος are an immediate result of the continual strife with one another. — ἢ ὥστε: see on i. 4. 10.

18. πονηρίᾳ νοσεῖν: a common metaphor with the Greeks, as with us. Cf. τὰ Ὀδρυσῶν πράγματα ἐνόησεν *An.* vii. 2. 32. For the causal dative, see G. 1181; H. 776. — τοῖς ἐπιστάταις: i.e. the trainers. — οὐδένων καταδέεστέρον: in a manner unsurpassed by any. Cf. i. 5. 6.

19. τοῦτο γάρ τοι καὶ θαυμαστόν ἐστι: that is just what is so strange. τοῦτο serves as energetic introduction to τὸ πειθαρχεῖν, εἶναι. Cf. ii. 4. 1. — τοιοῦτους: i.e. sailors, gymnasts, dancers, etc., who were

ὀπλίτας καὶ τοὺς ἵππεῖς, οἳ δοκοῦσι καλοκάγαθία προκε-
 κρίσθαι τῶν πολιτῶν, ἀπειθεστάτους εἶναι πάντων.” καὶ 20
 120 ὁ Σωκράτης ἔφη· “Ἡ δὲ ἐν Ἀρείῳ πάγῳ βουλή, ᾧ Περύ-
 κλεις, οὐκ ἐκ τῶν δεδοκιμασμένων καθίσταται;” “Καὶ
 μάλα,” ἔφη. “Οἶσθα οὖν τινας,” ἔφη, “κάλλιον ἢ νομιμώ-
 τερον ἢ σεμνότερον ἢ δικαιότερον τάς τε δίκας δικάζοντας
 καὶ τὰλλα πάντα πράττοντας;” “Οὐ μέμφομαι,” ἔφη,
 125 “τούτοις.” “Οὐ τοίνυν,” ἔφη, “δεῖ ἀθυμεῖν ὥς οὐκ
 εὐτάκτων ὄντων Ἀθηναίων.” “Καὶ μὴν ἐν γε τοῖς στρα- 21
 τιωτικοῖς,” ἔφη, “ἔνθα μάλιστα δεῖ σωφρονεῖν τε καὶ
 εὐτακτεῖν καὶ πειθαρχεῖν, οὐδενὶ τούτων προσέχουσιν.”
 “Ἰσως γάρ,” ἔφη ὁ Σωκράτης, “ἐν τούτοις οἱ ἥκιστα
 130 ἐπιστάμενοι ἄρχουσιν αὐτῶν. οὐχ ὁρᾷς ὅτι κιθαριστῶν
 μὲν καὶ χορευτῶν καὶ ὀρχηστῶν οὐδὲ εἰς ἐπιχειρεῖ ἄρχειν
 μὴ ἐπιστάμενος, οὐδὲ παλαιστῶν οὐδὲ παγκρατιαστῶν;
 ἀλλὰ πάντες οἱ τούτων ἄρχοντες ἔχουσι δεῖξαι ὁπόθεν
 ἔμαθον ταῦτα ἐφ’ οἷς ἐφεστᾶσι, τῶν δὲ στρατηγῶν οἱ
 135 πλεῖστοι αὐτοσχεδιάζουσιν. οὐ μέντοι σέ γε τοιοῦτον 22

generally of the lower classes; while hoplites and cavalry were composed of the free and well-to-do citizens. — καλοκάγαθία: dat. of respect.

20. ἡ δὲ ἐν Ἀρείῳ πάγῳ βουλή: this ancient court derived its name from the sacred hill of Ares (west of the Acropolis, and separated from it only by a narrow and shallow valley), where its sittings were held. It was composed of ex-archons who had ‘clean records,’ as established by the δοκιμασία (official investigation); and it had jurisdiction over cases of intentional homicide, poisoning, and arson. See Schömann, *Antiq. of Greece*, *passim*. — οὐ μέμφομαι: I

have no fault to find. — τούτοις: i.e. τοῖς Ἀρειοπαγίταις. For another example of ‘synesis,’ cf. οἱ νέοι after θιάσου ii. i. 31. See H. 633. — ὥς, ὄντων: see on i. i. 4.

21. καὶ μὴν: and yet. See on i. 4. 12. — τούτων: i.e. σωφρονεῖν, εὐτακτεῖν, πειθαρχεῖν. — προσέχουσιν: they give heed to. — ἐν τούτοις: i.e. τοῖς στρατιωτικοῖς. — οὐδὲ εἰς: see on i. 6. 2. — ἔχουσι: are able. — αὐτοσχεδιάζουσιν: “hold command without preparation.” Cf. the conversation with Euthydemus in iv. 2, where Socrates scores the presumption of would-be impromptu statesmen.

ἐγὼ νομίζω εἶναι, ἀλλ' οἶμαί σε οὐδὲν ἦττον ἔχειν εἰπεῖν
 ὁπότε στρατηγεῖν ἢ ὁπότε παλαίειν ἤρξω μανθάνειν. καὶ
 πολλὰ μὲν οἶμαί σε τῶν πατρῶων στρατηγημάτων παρει-
 ληφότα διασφύζειν, πολλὰ δὲ πανταχόθεν συνηχέειν,
 140 ὁπόθεν οἷόν τε ἦν μαθεῖν τι ὠφέλιμον εἰς στρατηγίαν.
 οἶμαι δέ σε πολλὰ μεριμνᾶν, ὅπως μὴ λάθῃς σεαυτὸν²³
 ἀγνοῶν τι τῶν εἰς στρατηγίαν ὠφελίμων, καὶ ἐάν τι τοιοῦ-
 τον αἰσθῇ σεαυτὸν μὴ εἰδότα, ζητεῖν τοὺς ἐπισταμένους
 ταῦτα, οὔτε δώρων οὔτε χαρίτων φειδόμενον, ὅπως μάθῃς
 145 παρ' αὐτῶν ἃ μὴ ἐπίστασαι καὶ συνεργοὺς ἀγαθοὺς ἔχῃς.”
 καὶ ὁ Περικλῆς, “Οὐ λανθάνεις με, ὦ Σώκρατες,” ἔφη, “ὅτι²⁴
 οὐδ' οἴομένός με τούτων ἐπιμελεῖσθαι ταῦτα λέγεις, ἀλλ'
 ἐγχειρῶν με διδάσκειν ὅτι τὸν μέλλοντα στρατηγεῖν τούτων
 ἀπάντων ἐπιμελεῖσθαι δεῖ· ὁμολογῶ μέντοι καὶ γὰρ σοι
 150 ταῦτα.” “Τοῦτο δ',” ἔφη, “ὦ Περικλῆς, κατανενόηκας,²⁵
 ὅτι πρόκειται τῆς χώρας ἡμῶν ὄρη μεγάλα, καθήκοντα
 ἐπὶ τὴν Βοιωτίαν, δι' ὧν εἰς τὴν χώραν εἰσοδοὶ στεναὶ τε
 καὶ προσάντεις εἰσὶ, καὶ ὅτι μέση διέζωσται ὄρεσιν
 ἐρυμνοῖς;” “Καὶ μάλα,” ἔφη. “Τί δέ; ἐκείνο ἀκήκοας,²⁶
 155 ὅτι Μυσοὶ καὶ Πισίδαι ἐν τῇ βασιλείῳς χώρᾳ κατέχοντες

22. οὐδὲν ἦττον : connect with ἦ
 after στρατηγεῖν. — τῶν πατρῶων
 στρατηγημάτων : your father's prin-
 ciples of generalship.

23. πολλὰ μεριμνᾶν : see on i. 1.
 11. — λάθῃς σεαυτὸν ἀγνοῶν : see on
 i. 2. 34. — μὴ εἰδότα : instead of οὐκ
 εἰδότα, because of the force of the pre-
 ceding ἐάν, making the participle part
 of the condition. G. 1614; H. 1027.

24. οὐ λανθάνεις με, ὅτι : you do
 not elude me, “I fully understand
 that,” with pers. for impers. con-
 struction. Cf. ὅτι πονηρότατοί γέ
 εἰσιν, οὐδὲ σὲ λανθάνουσιν Oec. i. 19. —

οὐδ' οἴομενος : in 22 and 23, Socra-
 tes used the word οἶμαι. Pericles
 perceives the underlying irony, and
 says, “You do not even believe it (to
 say nothing of knowing it).”

25. ὄρη : Cithaeron and others. —
 μέση : sc. ἡ χώρα. — ὄρεσιν ἐρυμνοῖς :
 Parnes, Pentelicus, and Hymettus.

26. Μυσοὶ καὶ Πισίδαι : cf. οἶδα
 γὰρ ὑμῖν. Μυσοὺς λυπηροὺς (trouble-
 some) ὄντας, οἶδα δὲ καὶ Πισίδας An.
 ii. 5. 13. Cyrus the Younger made
 a defensive campaign against the
 Pisidians the pretext for muster-
 ing one of his armies. — βασιλείῳς,

ἐρυμνὰ πάνυ χωρία καὶ κούφως ὥπλισμένοι δύνανται
πολλὰ μὲν τὴν βασιλέως χώραν καταθέοντες κακοποιεῖν,
αὐτοὶ δὲ ζῆν ἐλεύθεροι;” “Καὶ τοῦτό γ’,” ἔφη, “ἀκούω.”
“Ἀθηναίους δ’ οὐκ ἂν οἶε,” ἔφη, “μέχρι τῆς ἐλαφρᾶς²⁷
160 ἡλικίας ὥπλισμένους κουφοτέροις ὅπλοις καὶ τὰ προκεί-
μενὰ τῆς χώρας ὄρη κατέχοντας βλαβεροὺς μὲν τοῖς
πολεμίοις εἶναι, μεγάλην δὲ προβολὴν τοῖς πολίταις τῆς
χώρας κατεσκευάσθαι;” καὶ ὁ Περικλῆς, “Πάντ’ οἶμαι,”
ἔφη, “ὦ Σώκρατες, καὶ ταῦτα χρήσιμα εἶναι.” “Εἰ²⁸
165 τοῖνυν,” ἔφη ὁ Σωκράτης, “ἀρέσκει σοι ταῦτα, ἐπιχείρει
αὐτοῖς, ὦ ἄριστε· ὅ τι μὲν γὰρ ἂν τούτων καταπρά-
ξης, καὶ σοὶ καλὸν ἔσται καὶ τῇ πόλει ἀγαθόν· ἐὰν
δέ τι ἀδυνατῆς, οὔτε τὴν πόλιν βλάβεις οὔτε σαυτὸν
καταισχυνεῖς.”

without the art., *the Great King*, the king of Persia; so freq. in the *Anabasis*. — πάνυ: follows its adj. for emphasis. — ὥπλισμένοι: circumstantial participle of cause, rather than of concession. — πολλά (sc. κακά): cognate acc. with κακοποιεῖν. For the double acc., see on τὴν πόλιν i. 2. 12.

27. μέχρι τῆς ἐλαφρᾶς ἡλικίας: so long as they are of the active age, i.e. from 18 to 20. The Athenian youth of this age served in the army as περίπολοι, a kind of home guard, or constabulary force, to serve only in Attica. — ὥπλισμένους, κατέχοντας: equivalent to εἰ ὥπλισμένοι εἶεν, εἰ κατέχειεν, serving as prots. to ἂν (before οἶε) εἶναι, κατεσκευάσθαι. For the circumstantial participle of cond., see on πιστευόν i. 1. 5. — προβολὴν κατεσκευάσθαι: form a rampart.

28. ὅ τι μὲν ἂν, ἐὰν δέ τι: for a similar change of const., cf. i. 7. 5.

6. Glauco, a brother of Plato, a youth of less than twenty years, is eager to take a leading part in public affairs. Socrates shows him that he is unacquainted with any of the details of government, and earnestly warns him against taking up, for public speech or action, matters on which he has not first informed himself thoroughly.

In this and the succeeding chapter, we have a pair of contrasted pictures: first, of the conceited strippling, whose zeal is without knowledge; and second, of the modest man of abilities, who withholds his valuable services from the state. Socrates performs a public duty in showing each of these men his mistake.

Γλαύκωνα δὲ τὸν Ἀρίστωνος, ὅτ' ἐπεχείρει δημηγο- 6
 ρεῖν, ἐπιθυμῶν προστατεύειν τῆς πόλεως οὐδέπω εἴκοσιν
 ἔτη γεγονώς, τῶν ἄλλων οἰκείων τε καὶ φίλων οὐδεὶς
 ἐδύνατο παῦσαι ἐλκόμενόν τε ἀπὸ τοῦ βήματος καὶ κατα-
 5 γέλαστον ὄντα. Σωκράτης δὲ εὖνους ὦν αὐτῷ διὰ τε Χαρ-
 μίδην τὸν Γλαύκωνος καὶ διὰ Πλάτωνα μόνος ἔπαυσεν.
 ἐντυχὼν γὰρ αὐτῷ πρῶτον μὲν εἰς τὸ ἐθελῆσαι ἀκούειν 2
 τοιαύδε λέξας κατέσχευ· “ὦ Γλαύκων,” ἔφη, “προστα-
 τεύειν ἡμῖν διανενόησαι τῆς πόλεως;” “Ἐγωγ’,” ἔφη, “ὦ
 10 Σώκρατες.” “Νῆ Δί’,” ἔφη, “καλὸν γάρ, εἴπερ τι καὶ
 ἄλλο τῶν ἐν ἀνθρώποις. δῆλον γὰρ ὅτι ἐὰν τοῦτο δια-
 πράξῃ, δυνατὸς μὲν ἔσῃ αὐτὸς τυγχάνειν ὅτου ἂν ἐπιθυ-
 μῆς, ἱκανὸς δὲ τοὺς φίλους ὠφελεῖν, ἐπαρεῖς δὲ τὸν
 πατρῶον οἶκον, αὐξήσεις δὲ τὴν πατρίδα, ὀνομαστὸς δ’
 15 ἔσῃ πρῶτον μὲν ἐν τῇ πόλει, ἔπειτα ἐν τῇ Ἑλλάδι, ἴσως

1. Γλαύκωνα : a brother of Plato. The Glaucō mentioned just below was the father of Perictione, Aristo's wife, and of Charmides, uncle of Plato and Glaucō. — οὐδέπω εἴκοσιν ἔτη : at eighteen an Athenian youth attained the rights of citizenship, but from eighteen to twenty military service claimed most of his time. To some offices, like the senatorship and the judgeship (*cf.* i. i. 1), he was not eligible before the age of thirty. — ἐλκόμενον ἀπὸ τοῦ βήματος : unpopular or intolerable speakers were occasionally hooted from the *bema*, or led away by the police (*τοξόται*). *Cf.* Aristophanes *Knights* 665; *Acharnians* 45 ff.; *Plato Prot.* 319 c. For the supplementary participle with *παῦσαι*, see G. 1580; H. 981. *Cf.* τοὺς βαρβάρους ἔπαυσεν ὑβρί-

ζοντας *Isocrates* xii. 83. — καταγέλαστον ὄντα : *being a laughing-stock*. — Χαρμίδην : see on iii. 7. 1. — Πλάτωνα : the only mention of Plato in Xenophon's writings. In the *Republic*, Plato gives a very different representation of his brother Glaucō.

2. πρῶτον μὲν : corresponds to μετὰ δὲ ταῦτα 3. — εἰς τὸ ἐθελῆσαι ἀκούειν : “in order to make him willing to hear,” the purpose of λέξας. For *eis* with the articular inf., *cf.* *eis* τὸ φοβεῖσθαι *An.* vii. 8. 20. — κατέσχευ (*sc.* αὐτόν) : *he checked him*. — ἡμῖν : ethical dative. G. 1171; H. 770. — εἴπερ τι καὶ ἄλλο (*sc.* ἐστίν) : so in iv. 3. 14. *Cf.* also *Cyr.* iii. 3. 42. — ἐν ἀνθρώποις : *in the world*. *Cf.* εὖ ἴσθι, πάντων τῶν ἐν ἀνθρώποις κάλλιστον καὶ μακαριώτατον κτῆμα

δὲ ὥσπερ Θεμιστοκλῆς καὶ ἐν τοῖς βαρβάροις· ὅπου δ' ἂν ᾗς, πανταχοῦ περίβλεπτος ἔσῃ.” ταῦτ' οὖν ἀκούων ὁ 3
 Γλαῦκων ἐμεγαλύνετο καὶ ἡδέως παρέμενε. μετὰ δὲ ταῦτα ὁ Σωκράτης, “Οὐκοῦν,” ἔφη, “τοῦτο μὲν, ὦ Γλαῦ-
 20 κων, δῆλον ὅτι εἴπερ τιμᾶσθαι βούλει, ὠφελιγτέρα σοι ἢ πόλις ἐστίν;” “Πάννυ μὲν οὖν,” ἔφη. “Πρὸς θεῶν,” ἔφη, “μὴ τοίνυν ἀποκρύψῃ, ἀλλ' εἶπον ἡμῖν ἐκ τίνος ἄρξῃ τὴν πόλιν εὐεργετεῖν.” ἐπεὶ δὲ ὁ Γλαῦκων διεσιώπησεν, ὥς 4
 ἂν τότε σκοπῶν ὀπόθεν ἄρχοιτο, “Ἄρ’,” ἔφη ὁ Σωκράτης, “ὥσπερ φίλου οἶκον εἰ ἀνέξῃσαι βούλοιο, πλουσιώτερον αὐτὸν ἐπιχειροῖς ἂν ποιεῖν, οὕτω καὶ τὴν πόλιν πειράσῃ πλουσιωτέραν ποιῆσαι;” “Πάννυ μὲν οὖν,” ἔφη. “Οὐκοῦν 5
 πλουσιωτέρα γ' ἂν εἴη προσόδων αὐτῇ πλειόνων γενομένων;” “Εἰκὸς γοῦν,” ἔφη. “Δέξον δὴ,” ἔφη, “ἐκ τίνων 30
 νῦν αἱ πρόσοδοι τῇ πόλει καὶ πόσαι τινές εἰσι; δῆλον γὰρ ὅτι ἔσκαψαι, ἵνα εἰ μὲν τινες αὐτῶν ἐνδεῶς ἔχουσιν, ἐκπληρώσῃς, εἰ δὲ παραλείπονται, προσπορίσῃς.” “Ἀλλὰ μὰ Δί’,” ἔφη ὁ Γλαῦκων, “ταῦτά γε οὐκ ἐπέσκεμμαι.” “Ἀλλ' εἰ τοῦτο,” ἔφη, “παρέλιπες, τάς γε δαπάνας 6

κεκτήσῃ *Hiero xi. 15.* — Θεμιστοκλῆς : see on ii. 6. 13; iv. 2. 2. — περίβλεπτος : ‘the observed of all observers.’

3. ἐμεγαλύνετο : *was greatly elated.* — ὠφελιγτέρα : for the pers. const. of the verbal in -τέος, see G. 1595; H. 989. — ἀποκρύψῃ : for the aor. subjv. in prohibitions, see G. 1346; H. 874. On the use of the mid., Kühner remarks, ἀποκρύπτειν τι refertur ad res extra nos positas (occulere aliquid); ἀποκρύπτεσθαι contra ad id, quod in nobis est (celare aliquid). — εἶπον : first aor. inv. active. See on ii. 2. 8.

4. διεσιώπησεν : *lapsed into silence.* — ὥς ἂν τότε σκοπῶν : sc. διασιωπήσειε. τότε is equivalent to *tum demum then for the first time.* Cf. καὶ τὸν Κύρον ἐπερῆσθαι προπετῶς, ὥς ἂν παῖς μηδέπω ὑποπτήσων and *Cyrus asked eagerly, as a child (would) who had not yet learned to be shy* Cyr. i. 3. 8. — αὐτόν : i.e. τὸν οἶκον. — πειράσῃ : fut. indic. middle.

5. οὐκοῦν : see on ii. 1. 2. — εἰκὸς : sc. ἐστί. — πόσαι τινές : see on i. 1. 1. — αὐτῶν : depends on τινές. — ἐνδεῶς ἔχουσιν : *are insufficient.* — παραλείπονται : *are being neglected.*

35 τῆς πόλεως ἡμῖν εἰπέ· δῆλον γὰρ ὅτι καὶ τούτων τὰς
 περιττὰς ἀφαιρεῖν διανοῇ.” “Ἀλλὰ μὰ τὸν Δί’,” ἔφη,
 “οὐδὲ πρὸς ταῦτά πω ἐσχόλασα.” “Οὐκοῦν,” ἔφη, “τὸ
 μὲν πλουσιωτέραν τὴν πόλιν ποιεῖν ἀναβαλούμεθα· πῶς
 γὰρ οἶόν τε μὴ εἰδότα γε τὰ ἀναλώματα καὶ τὰς προσ-
 40 ὁδους ἐπιμεληθῆναι τούτων;” “Ἀλλ’ ὦ Σώκρατες,” ἔφη ὁ
 Γλαῦκων, “δυνατόν ἐστι καὶ ἀπὸ πολεμίων τὴν πόλιν
 πλουτίζειν.” “Νῆ Δία σφόδρα γ’,” ἔφη ὁ Σωκράτης, “εἰάν
 τις αὐτῶν κρείττων ᾖ· ἡττων δὲ ὢν καὶ τὰ ὄντα προσαπο-
 βάλοι ἄν.” “Ἀληθῆ λέγεις,” ἔφη. “Οὐκοῦν,” ἔφη, “τόν 8
 45 γε βουλευσόμενον πρὸς οὐστίνας δεῖ πολεμεῖν, τήν τε τῆς
 πόλεως δύναμιν καὶ τὴν τῶν ἐναντίων εἰδέναι δεῖ, ἵνα ἐάν
 μὲν ἡ τῆς πόλεως κρείττων ᾖ, συμβουλευῇ ἐπιχειρεῖν τῷ
 πολέμῳ, εἰάν δὲ ἡττων τῶν ἐναντίων, εὐλαβεῖσθαι πείθῃ.”
 “Ὅρθῶς λέγεις,” ἔφη. “Πρῶτον μὲν τοίνυν,” ἔφη, “λέξον 9
 50 ἡμῖν τῆς πόλεως τήν τε πεζικὴν καὶ τὴν ναυτικὴν δύναμιν,
 εἴτα τὴν τῶν ἐναντίων.” “Ἀλλὰ μὰ τὸν Δί’,” ἔφη, “οὐκ
 ἂν ἔχοιμί σοι οὕτως γε ἀπὸ στόματος εἰπεῖν.” “Ἀλλ’ εἰ
 γέγραπταί σοι, ἔνεγκε,” ἔφη· “πάνυ γὰρ ἡδέως ἂν τοῦτο
 ἀκούσαιμι.” “Ἀλλὰ μὰ τὸν Δί’,” ἔφη, “οὐδὲ γέγραπταί
 55 μοί πω.” “Οὐκοῦν,” ἔφη, “καὶ περὶ πολέμου συμβου- 10
 λεύειν τήν γε πρώτην ἐπισχῆσομεν· ἴσως γὰρ καὶ διὰ τὸ
 μέγεθος αὐτῶν ἄρτι ἀρχόμενος τῆς προστατείας οὐπω

6. ἀφαιρεῖν : *retrench*. — ἐσχό-
 λασα : *found time*. — ἀναβαλούμεθα :
we will postpone. — μὴ εἰδότα : see
 on πιστεύων i. 1. 5.

7. σφόδρα : *sc. πλουτίζειν*. — καὶ
 τὰ ὄντα : *even what he had*, to say
 nothing of what he had hoped to
 win from the enemy.

8. ἡττων : *sc. ἡ τῆς πόλεως δύνα-
 μος τῆς τῶν ἐναντίων*. For a similar
 instance of ‘brachylogy,’ cf. iii. 5. 4.

9. ἀπὸ στόματος : *by word of
 mouth, i.e. from memory*. Cf. *ἔχouis*
ἂν διηγῆσθαι (*repeat them*); *Οὐ μὰ*
τὸν Δία οὐκουν οὕτω γε ἀπὸ στόματος
Plato Theaet. 142 D. — εἰ γέγραπταί
 σοι : *if you have it written down*.

10. τήν γε πρώτην (*sc. ὥραν* or
ὁδόν) : *for the present*. For the
 omission of the noun, see G. 932, 2;
 H. 621 c; and, for the adv. acc.,
 G. 1060; H. 719. — αὐτῶν : *i.e. τῶν*

ἐξήτακας. ἀλλὰ τοι περί γε φυλακῆς τῆς χώρας οἶδ' ὅτι
 ἤδη σοι μεμέληκε, καὶ οἶσθα ὁπόσαι τε φυλακαὶ ἐπικάairoί
 60 εἰσι καὶ ὁπόσαι μῆ, καὶ ὁπόσοι τε φρουροὶ ἱκανοὶ εἰσι καὶ
 ὁπόσοι μῆ εἰσι· καὶ τὰς μὲν ἐπικάairoυς φυλακὰς συμ-
 βουλευσεις μείζονας ποιεῖν, τὰς δὲ περιττὰς ἀφαιρεῖν.”
 “Νὴ Δί’,” ἔφη ὁ Γλαύκων, “ἀπάσας μὲν οὖν ἔγωγε, ἔνεκά 11
 γε τοῦ οὕτως αὐτὰς φυλάττεσθαι ὥστε κλέπτεσθαι τὰ ἐκ
 65 τῆς χώρας.” “Ἐὰν δέ τις ἀφέλῃ γ’,” ἔφη, “τὰς φυλακάς,
 οὐκ οἶε καὶ ἀρπάξειν ἐξουσίαν ἔσεσθαι τῷ βουλομένῳ;
 ἀτάρ,” ἔφη, “πότερον ἐλθὼν αὐτὸς ἐξήτακας τοῦτο, ἢ
 πῶς οἶσθα ὅτι κακῶς φυλάττονται;” “Εἰκάζω,” ἔφη.
 “Οὐκουν,” ἔφη, “καὶ περὶ τούτων, ὅταν μηκέτι εἰκάζωμεν
 70 ἀλλ’ ἤδη εἰδῶμεν, τότε συμβουλευσομεν;” “Ἴσως,” ἔφη
 ὁ Γλαύκων, “βέλτιον.” “Εἷς γε μὴν,” ἔφη, “τὰργύρεια 12
 οἶδ' ὅτι οὐκ ἀφίξαι, ὥστ' ἔχειν εἰπεῖν διότι νῦν ἐλάττω ἢ
 πρόσθεν προσέρχεται αὐτόθεν.” “Οὐ γὰρ οὖν ἐλήλυθα,”
 ἔφη. “Καὶ γὰρ νὴ Δί’,” ἔφη ὁ Σωκράτης, “λέγεται βαρὺ
 75 τὸ χωρίον εἶναι, ὥστε ὅταν περὶ τούτου δέῃ συμβουλευεῖν,
 αὕτη σοι ἢ πρόφασις ἀρκέσει.” “Σκώπτομαι,” ἔφη ὁ

τοῦ πολέμου implied in πολέμου. —
 ἐξήτακας: from ἐξετάζω. — οἶδ' ὅτι: a
 formula of assurance, here (as in
 13) ironical. — ὁπόσαι φυλακαὶ ἐπί-
 καιροὶ εἰσι: how many outposts are
 advantageously placed. — φρουροὶ:
 garrisons.

11. ἀπάσας: sc. ἀφαιρεῖν συμβου-
 λεύσω. — τὰ ἐκ τῆς χώρας: condensed
 form of τὰ ἐν τῇ χώρᾳ ἐξ αὐτῆς. H.
 788 a. Cf. ἀρπασόμενοι τὰ ἐκ τῶν
 οἰκῶν Cyr. vii. 2. 5. — ἀρπάξειν:
 to rob openly, contrasted with κλέ-
 πτειν to steal. — ἔφη: he continued. —
 ἐλθὼν αὐτὸς κτλ.: have you gone in
 person and investigated this? —

εἰκάζωμεν, εἰδῶμεν: the use of the
 first pers. pl., and perhaps the
 assonance of the verbs, serve to
 heighten the playful irony of the
 passage. — βέλτιον: sc. ἂν εἴη.

12. τὰργύρεια: the silver mines,
 at Laurium. See on ii. 5. 2. — οὐ
 γὰρ οὖν: certainly not. For οὖν
 adding emphasis to an affirmative,
 see on iii. 3. 2. — καὶ γάρ: and with
 good reason, for. — λέγεται βαρὺ τὸ
 χωρίον εἶναι: the district is said to be
 unhealthy. — αὕτη σοι ἢ πρόφασις
 ἀρκέσει: this will serve you as an
 excuse. — σκώπτομαι: you are mock-
 ing me. Cf. οἶμοι γεῶμαι Soph. Ant.

Γλαύκων. “Ἄλλ’ ἐκείνου γέ τοι,” ἔφη, “οἶδ’ ὅτι οὐκ ἡμέ-
 ληκας, ἀλλ’ ἔσκειαι πόσον χρόνον ἱκανός ἐστιν ὁ ἐκ τῆς
 χώρας γιγνόμενος σῆτος διατρέφειν τὴν πόλιν, καὶ πόσον
 80 εἰς τὸν ἐνιαυτὸν προσδεῖται, ἵνα μὴ τοῦτό γε λάθῃ σέ ποτε
 ἢ πόλις ἐνδεὴς γενομένη, ἀλλ’ εἰδὼς ἔχῃς ὑπὲρ τῶν ἀναγ-
 καίων συμβουλευὼν τῇ πόλει βοηθεῖν τε καὶ σφύζειν αὐτήν.”
 “Δέγεις,” ἔφη ὁ Γλαύκων, “παμμέγεθες πρᾶγμα, εἴ γε
 καὶ τῶν τοιούτων ἐπιμελεῖσθαι δεήσει.” “Ἀλλὰ μέντοι,” 14
 85 ἔφη ὁ Σωκράτης, “οὐδ’ ἂν τὸν ἑαυτοῦ ποτε οἶκον καλῶς
 τις οἰκήσειεν, εἰ μὴ πάντα μὲν εἴσεται ὧν προσδεῖται,
 πάντων δὲ ἐπιμελόμενος ἐκπληρώσει· ἀλλ’ ἐπεὶ ἡ μὲν
 πόλις ἐκ πλείονων ἢ μυρίων οἰκιῶν συνέστηκε, χαλεπὸν
 δέ ἐστιν ἅμα τοσούτων οἴκων ἐπιμελεῖσθαι, πῶς οὐχ ἔνα,
 90 τὸν τοῦ θείου, πρῶτον ἐπειράθῃς αὐξῆσαι; δεῖται δέ.
 καὶ μὲν τοῦτον δύνῃ, καὶ πλείοσιν ἐπιχειρήσεις· ἔνα δέ
 μὴ δυνάμενος ὠφελῆσαι πῶς ἂν πολλούς γε δυνηθείης;
 ὥσπερ εἴ τις ἐν τάλαντον μὴ δύναίτο φέρειν, πῶς οὐ
 φανερόν ὅτι πλείω γε φέρειν οὐδ’ ἐπιχειρητέον αὐτῷ;”
 95 “Ἄλλ’ ἔγωγ’,” ἔφη ὁ Γλαύκων, “ὠφελοῖν ἂν τὸν τοῦ 15

832, ὑβριζόμεθα Aristophanes *Peace* 1264. Glauco is as earnest as he is foolish, and Socrates now adopts a more serious tone.

13. προσδεῖται (sc. ἡ πόλις): requires in addition, i.e. by importation.—ἵνα μὴ τοῦτό γε . . . γενομένη: “in order that the city may never run short of grain through your oversight.”—εἰδὼς ἔχῃς συμβουλευὼν: you may be able, by giving advice based on knowledge.—παμμέγεθες πρᾶγμα: an enormous task.

14. οὐδ’ ἂν οἰκήσειεν, εἰ μὴ εἴσεται: for the ‘mixed form’ of cond. sent., see on i. 2. 45.—

μυρίων: a similar approximate estimate of the number of houses in Athens is given by Ischomachus, *Oec.* viii. 22.—οἰκιῶν, οἴκων, houses, households.—τοῦ θείου: mother’s-brother, uncle. Charmides is meant. The Greek was much more exact in terms of relationship than the English.—δεῖται δέ: for the use of δέ where the Eng. would employ a conj. of cause or reason, cf. *ἤρχον δέ An.* vi. 6. 9. It is freq. in Homer, cf. βίηφι δὲ φέρτεροι ἦσαν § 6.—ἐν τάλαντον: about 57 lbs. For Greek weights, see Gow, *Companion to School Classics*, p. 88.

θείου οἶκον, εἴ μοι ἐθέλοι πείθεσθαι.” “Εἵτα,” ἔφη ὁ
 Σωκράτης, “τὸν θεῖον οὐ δυνάμενος πείθειν, Ἀθηναίους
 πάντας μετὰ τοῦ θείου νομίζεις δυνήσεσθαι ποιῆσαι πεί-
 θεσθαί σοι; φυλάττου,” ἔφη, “ὦ Γλαύκων, ὅπως μὴ τοῦ 16
 100 εὐδοξεῖν ἐπιθυμῶν εἰς τοῦναντίον ἔλθῃς· ἢ οὐχ ὁρᾷς ὡς
 σφαλερόν ἐστι τὸ ἄ μὴ οἶδέ τις ταῦτα ἢ λέγειν ἢ πράτ-
 τειν; ἐνθυμοῦ δὲ τῶν ἄλλων, ὅσους οἶσθα τοιούτους, οἷοι
 φαίνονται καὶ λέγοντες ἄ μὴ ἴσασι καὶ πράττοντες,
 πότερά σοι δοκοῦσιν ἐπὶ τοῖς τοιούτοις ἐπαίνου μᾶλλον ἢ
 105 ψόγου τυγχάνειν καὶ πότερον θαυμάζεσθαι μᾶλλον ἢ
 καταφρονεῖσθαι· ἐνθυμοῦ δὲ καὶ τῶν εἰδότων ὃ τι τε 17
 λέγουσι καὶ ὃ τι ποιοῦσι· καί, ὡς ἐγὼ νομίζω, εὐρήσεις
 ἐν πᾶσιν ἔργοις τοὺς μὲν εὐδοκιμοῦντάς τε καὶ θαυμα-
 ζομένους ἐκ τῶν μάλιστα ἐπισταμένων ὄντας, τοὺς
 110 δὲ κακοδοξοῦντάς τε καὶ καταφρονουμένους ἐκ τῶν
 ἀμαθεστάτων. εἰ οὖν ἐπιθυμῆς εὐδοκιμεῖν τε καὶ θαυμά- 18
 ζεσθαι ἐν τῇ πόλει, πειρῶ κατεργάσασθαι ὡς μάλιστα τὸ
 εἰδέναι ἃ βούλει πράττειν· ἐὰν γὰρ τούτῳ διενέγκας
 τῶν ἄλλων ἐπιχειρῇς τὰ τῆς πόλεως πράττειν, οὐκ ἂν
 115 θαυμάσαιμι εἰ πάνν ῥαδίως τύχοις ὧν ἐπιθυμῆς.”

15. μετὰ τοῦ θείου: *uncle and all*.
 — δυνήσεσθαι ποιῆσαι πείθεσθαι: an
 accumulation of infs. contrasting
 awkwardly with Xenophon's usual
 well-balanced arrangement.

16. ὅπως μὴ ἔλθῃς: for obj.
 clauses after φυλάττωμαι, see GMT.
 370; H. 885 b. — ἄ μὴ οἶδέ τις: for
 the rel. cond. assumed as real, see
 G. 1430; H. 914 A. — ἐνθυμοῦ δὲ τῶν
 ἄλλων: const. with πότερά σοι δο-
 κοῦσιν. See on αὐτῶν ἐσκόπει, πότερα
 i. i. 12. Socrates says τῶν ἄλλων,
 reckoning Glauco among those who

would seem to know what they do
 not know.

17. ἐνθυμοῦ, καὶ εὐρήσεις: see on
 ἐγχείρει, καὶ ὑπακούσεται ii. 3. 16.
 The obj. of εὐρήσεις (the fact that
 everywhere the well-informed are
 respected, and the ignorant are
 despised) is felt also, as obj., with
 ἐνθυμοῦ. — ἐκ, ὄντας: *consist of*.

18. τῶν ἄλλων: *i.e.* your fellow-
 citizens. — οὐκ ἂν θαυμάσαιμι: apod.
 to εἰ τύχοις. — εἰ τύχοις: a true fut.
 cond. of the 'less vivid' form, not
 (as freq. after θαυμάζω) causal.

Χαρμίδην δὲ τὸν Γλαύκωνος ὄρων ἀξιόλογον μὲν ἄνδρα ὄντα καὶ πολλῶ δυνατώτερον τῶν τὰ πολιτικὰ τότε πραττόντων, ὁκνοῦντα δὲ προσιέναι τῷ δήμῳ καὶ τῶν τῆς πόλεως πραγμάτων ἐπιμελεῖσθαι, “Εἰπέ μοι,” ἔφη, “ὦ 5 Χαρμίδη, εἴ τις ἱκανὸς ὦν τοὺς στεφανίτας ἀγῶνας νικᾶν καὶ διὰ τοῦτο αὐτὸς τε τιμᾶσθαι καὶ τὴν πατρίδα ἐν τῇ Ἑλλάδι εὐδοκιμωτέραν ποιεῖν, μὴ θέλοι ἀγωνίζεσθαι, ποῖόν τινα τοῦτον νομίζεις ἂν τὸν ἄνδρα εἶναι;” “Δῆλον ὅτι,” ἔφη, “μαλακὸν τε καὶ δειλόν.” “Εἰ δέ τις,” ἔφη, 2
10 “δυνατὸς ὦν τῶν τῆς πόλεως πραγμάτων ἐπιμελόμενος τὴν τε πόλιν αὔξειν καὶ αὐτὸς διὰ τοῦτο τιμᾶσθαι, ὁκνοίη δὴ τοῦτο πράττειν, οὐκ ἂν εἰκότως δειλὸς νομίζοιτο;” “Ἰσως,” ἔφη. “ἀτὰρ πρὸς τί με ταύτ’ ἐρωτᾷς;” “Ὅτι,” ἔφη, “οἶμαί σε δυνατὸν ὄντα ὁκνεῖν ἐπιμελεῖσθαι, καὶ ταῦτα

7. *Charmides*, a man who is thoroughly acquainted with public affairs, but has yet, by reason of excessive modesty, never ventured to speak in public, is urged by Socrates no longer to withhold his services from the state. As he has not hesitated in private to give advice which was accepted by the most experienced statesmen, he will be able to speak in the presence of the less intelligent multitude in a manner which will redound to his own credit and the welfare of the commonwealth.

1. *Χαρμίδην*: brother-in-law of Aristo, who had married his sister Perictione, and hence uncle of Plato and the younger Glauco. (See on iii. 6. 1.) His kinsman and guardian Critias had introduced him to Socrates after the siege of Potidaea (432 B.C.); cf. *Plato Charm.* 154. Together with Critias he fought on

the side of the oligarchy, and fell in the fight at the Piræus (403 B.C.). Cf. *Hell.* ii. 4. 19. — *δυνατώτερον*: sc. *πράττειν τὰ πολιτικά*. — *προσιέναι τῷ δήμῳ*: to come forward as speaker in the popular assembly. — *τοὺς στεφανίτας ἀγῶνας νικᾶν*: for the acc. with *νικᾶν*, see on ii. 6. 26. The *ἀγῶνες* were of two kinds, *χρηματῖται* and *στεφανῆται*, the former offering a prize of money value, the latter (and more distinguished) the coveted wreath of olive, bay, or parsley. — *ποῖόν τινα*: see on *τοιάδε τις* i. i. 1. — *δῆλον ὅτι*: was generally regarded as one word, hence the position of *ἔφη* after *ὅτι*, as in iv. 2. 14, 4. 23. Cf. iv. 2. 39.

2. *ἐπιμελόμενος*: by giving attention, modifies *αὔξειν*. — *ὁκνοίη δὴ*: should then hesitate. *δὴ* glances back to the words *δυνατὸς ὦν* κτλ. — *καὶ ταῦτα*: and that too, sc. *τούτων*

15 ὦν ἀνάγκη σοι μετέχειν πολίτη γε ὄντι.” “Τὴν δὲ 3
ἐμὴν δύναμιν,” ἔφη ὁ Χαρμίδης, “ἐν ποίῳ ἔργῳ καταμα-
θὼν ταῦτά μου καταγιγνώσκεις;” “Ἐν ταῖς συνουσίαις,”
ἔφη, “αἷς σύνει τοῖς τὰ τῆς πόλεως πράττουσι· καὶ γὰρ
ὅταν τι ἀνακοινῶνταί σοι, ὁρῶ σε καλῶς συμβουλευόντα,
20 καὶ ὅταν τι ἀμαρτάνωσιν, ὁρθῶς ἐπιτιμῶντα.” “Οὐ ταῦ- 4
τόν ἐστιν,” ἔφη, “ὦ Σώκρατες, ἰδίᾳ τε διαλέγεσθαι καὶ ἐν
τῷ πλήθει ἀγωνίζεσθαι.” “Καὶ μὴν,” ἔφη, “ὁ γε ἀρι-
θμεῖν δυνάμενος οὐδὲν ἡττον ἐν τῷ πλήθει ἢ μόνος ἀριθμεῖ,
καὶ οἱ κατὰ μόνας ἄριστα καθαρίζοντες οὗτοι καὶ ἐν τῷ
25 πλήθει κρατιστεύουσιν.” “Αἰδῶ δὲ καὶ φόβον,” ἔφη, 5
“οὐχ ὁρᾶς ἔμφυτά τε ἀνθρώποις ὄντα καὶ πολλῷ μᾶλλον
ἐν τοῖς ὄχλοις ἢ ἐν ταῖς ἰδίαις ὁμιλίαις παριστάμενα;”
“Καὶ σέ γε διδάξων,” ἔφη, “ὥρμημαι, ὅτι οὔτε τοὺς φρο-
νιμωτάτους αἰδούμενος οὔτε τοὺς ἰσχυροτάτους φοβούμε-
30 νος ἐν τοῖς ἀφρονεστάτοις τε καὶ ἀσθενεστάτοις αἰσχύνη
λέγειν· πότερον γὰρ τοὺς γναφεῖς αὐτῶν ἢ τοὺς σκυτεῖς 6

ἐπιμελεῖσθαι. G. 1573; H. 612 a. —
πολίτη γε ὄντι: as a citizen.

3. ταῦτά μου καταγιγνώσκεις: do
you pass this criticism on me. Cf.
i. 3. 10. — αἷς: equivalent to ἐν αἷς.
See on ii. 1. 32. — ἀνακοινῶνταί σοι:
consult with you. So Xenophon (*An.*
iii. 1. 5) referred (ἀνακοινούται) the
invitation of Proxenus to Socrates,
for his advice. — ὁρθῶς ἐπιτιμῶντα:
rightly assigning the blame.

4. τέ, καί: as in iii. 4. 3. — κατὰ
μόνας (sc. μόρας or δυνάμεις): “by
themselves.” Cf. αὐτοὶ κατὰ μόνας
ἀπεωσάμεθα Κορινθίους we by ourselves
repulsed the Corinthians Thuc. i.
32. — κρατιστεύουσι: excel. For a
different meaning, cf. i. 4. 14; ii.
6. 26.

5. ἐν τοῖς ὄχλοις: i.e. in public
meetings, but with a depreciatory
added meaning. Cf. ἐν δικαστηρίοις
τε καὶ ἄλλοις ὄχλοις Plato *Gorg.* 454 E.
— καὶ σέ γε διδάξων κτλ.: Charmides
has just said that bashfulness in
speaking before a public audience
has a rational ground in the nature
of man. Socrates retorts, “Not so;
for you, who do not hesitate to speak
before the most intelligent individu-
als, yet shrink from addressing the
unintelligent populace,” — which is
not nature, but perversity. — διδάξων
ὥρμημαι: I desire to show, lit. I have
set out with the intention of showing.
For the fut. participle of intention,
see G. 1563, 4; H. 969 c. — αἰσχύνη
λέγειν: see on iii. 1. 11.

ἢ τοὺς τέκτονας ἢ τοὺς χαλκεῖς ἢ τοὺς γεωργοὺς ἢ τοὺς
 ἐμπόρους ἢ τοὺς ἐν τῇ ἀγορᾷ μεταβαλλομένους καὶ φρον-
 τίζοντας ὃ τι ἐλάττονος πριάμενοι πλείονος ἀποδῶνται,
 35 αἰσχύνῃ; ἐκ γὰρ τούτων ἀπάντων ἡ ἐκκλησία συνίστα-
 ται. τί δὲ οἶε διαφέρειν ὃ σὺ ποιεῖς ἢ τῶν ἀσκητῶν ὄντα 7
 κρεῖττω τοὺς ιδιώτας φοβεῖσθαι; σὺ γάρ, τοῖς πρωτεύου-
 σιν ἐν τῇ πόλει, ὧν ἔνιοι καταφρονουσί σου, ῥαδίως
 διαλεγόμενος καὶ τῶν ἐπιμελομένων τοῦ τῇ πόλει διαλέ-
 40 γεσθαι πολὺ περιῶν, ἐν τοῖς μηδὲ πώποτε φροντίσασι τῶν
 πολιτικῶν μηδὲ σοῦ καταπεφρονηκόσιν ὀκνεῖς λέγειν,
 δεδιὼς μὴ καταγελασθῆς.” “Τί δ’;” ἔφη, “οὐ δοκοῦσί 8
 σοι πολλάκις οἱ ἐν τῇ ἐκκλησίᾳ τῶν ὀρθῶς λεγόν-
 των καταγελᾶν;” “Καὶ γὰρ οἱ ἕτεροι,” ἔφη· “διὸ καὶ
 45 θαυμάζω σου εἰ ἐκείνους, ὅταν τοῦτο ποιῶσι, ῥαδίως χει-
 ροῦμενος, τούτοις μηδένα τρόπον οἶε δυνήσεσθαι προσ-
 ενεχθῆναι. ὦγαθέ, μὴ ἀγνόει σεαυτόν, μηδὲ ἀμάρτανε ἃ 9

6. τοὺς μεταβαλλομένους (sc. τὰ ὄνια): *shopkeepers*, opposed to ἐμπόρους *merchants* (i.e. importers). See on ἔμποροι iii. 4. 2. Cf. the distinction made in England (but not in America) between ‘tradesmen’ and ‘merchants.’ For this and the other accs. with αἰσχύνῃ, see G. 1049; H. 712.

7. τί δὲ οἶε διαφέρειν κτλ.: and how do you suppose your behavior is any wiser than that of the athlete who, when proved superior to trained opponents, yet fears the untrained? Cf. ἀσκηταὶ ὄντες τῶν καλῶν ἀγαθῶν ἔργων ἴωμεν ἐπὶ τοὺς πολεμίους, ιδιώτας ὄντας *Cyr.* i. 5. 11. The Olympic victors are contrasted with ιδιώται in iii. 12. 1. — ἐν τῇ πόλει: “in public life.” — φροντίσασι, μηδὲ καταφρονη-

κόσι: note the difference between the aor. and the pf. participle, *men who never gave a thought, and have conceived no contempt for you.*

8. οἱ ἕτεροι: *the others*, sc. in private circles, mentioned in 3. — θαυμάζω σου εἰ: see on ἐθαύμαζε εἰ i. 1. 13. — ἐκείνους: refers to οἱ ἕτεροι, nearest mentioned, but farther from the speaker's thought. — τούτοις: i.e. the people in the public assembly. — προσενεχθῆναι: “to face.”

9. μὴ ἀγνόει σεαυτόν: do not underestimate your own powers. Cf. cessator esse noli (μὴ ἀπορραθῇ) et illud γινῶθι σεαυτόν noli putare ad arrogantiam minuéndam solum esse dictum, verum etiam, ut bona nostra norimus *Cic. Ep. ad Quint.* iii. 6.

οἱ πλείστοι ἀμαρτάνουσιν· οἱ γὰρ πολλοὶ ὥρμηκότες ἐπὶ
τὸ σκοπεῖν τὰ τῶν ἄλλων πράγματα οὐ τρέπονται ἐπὶ τὸ
50 ἑαυτοὺς ἐξετάζειν. μὴ οὖν ἀπορραθῦμαι τούτου, ἀλλὰ
διατείνου μᾶλλον πρὸς τὸ σεαυτῷ προσέχειν· καὶ μὴ
ἀμέλει τῶν τῆς πόλεως, εἴ τι δυνατόν ἐστι διὰ σέ βέλτιον
ἔχειν· τούτων γὰρ καλῶς ἐχόντων οὐ μόνον· οἱ ἄλλοι
πολιταί, ἀλλὰ καὶ οἱ σοὶ φίλοι καὶ αὐτὸς σὺ οὐκ ἐλάχιστα
55 ὠφελήσῃ.”

Ἀριστίππου δ' ἐπιχειροῦντος ἐλέγχειν τὸν Σωκράτην, 8
ὥσπερ αὐτὸς ὑπ' ἐκείνου τὸ πρότερον ἠλέγχετο, βουλόμενος
τοὺς συνόντας ὠφελεῖν ὁ Σωκράτης ἀπεκρίνατο οὐχ
ὥσπερ οἱ φυλαττόμενοι μὴ πῃ ὁ λόγος ἐπαλλαχθῇ, ἀλλ'
5 ὥς ἂν πεπεισμένοι μάλιστα πράττειν τὰ δέοντα. ὁ μὲν 2
γὰρ αὐτὸν ἤρετο εἴ τι εἰδείῃ ἀγαθόν, ἵνα εἴ τι εἴποι τῶν
τοιούτων, οἷον ἢ σιτίον ἢ ποτὸν ἢ χρήματα ἢ ὑγίειαν
ἢ ῥώμην ἢ τόλμαν, δεικνύοι δὴ τοῦτο κακὸν ἐνίοτε
ὄν· ὁ δὲ εἰδὼς ὅτι ἐάν τι ἐνοχλῇ ἡμᾶς, δεόμεθα

— τούτου : gen. of separation with ἀπορραθῦμαι. — ὠφελήσῃ : middle as passive, as in i. 6. 14 ; iii. 3. 15.

8. 'Good' and 'beautiful' are relative terms. The same thing can be good or bad, beautiful or ugly, according as it answers its purpose. Houses, temples, and altars are most beautiful when they best serve the end for which they were constructed.

1. Ἀριστίππου : see on i. 2. 60, and ii. 1. 1. — ἠλέγχετο : the impf. may mean that Xenophon here had in mind other conversations than the one recorded in ii. 1. — οὐχ ὥσπερ κτλ. : not like those who are on their guard lest their words be perverted. — ὥς ἂν πεπεισμένοι (sc. ἀποκρίναντο) κτλ. : as they would

answer if persuaded that they are above all things doing what is right. Cf. ὁ τὰ δέοντα πράττων οὐ σωφρονεῖ ; Plato *Charm.* 164 B. Socrates's method of discussion, which aimed at the discovery of truth, is contrasted with the ways of the Sophists, who were chiefly concerned with wresting the victory from an opponent by rhetorical artifice.

2. δεικνύοι δὴ : for δὴ, see on iii. 7. 2. — ἐάν τι ἐνοχλῇ ἡμᾶς κτλ. : Socrates, knowing well that if anything annoys us, we seek the remedy, felt that the word ἀγαθόν could best be explained as a relative term by applying it to special cases, as, e.g., 'good for a fever,' 'good

10 τοῦ παύσοντος, ἀπεκρίνατο ἥπερ καὶ ποιεῖν κράτιστον.
 “Ἄρά γε,” ἔφη, “ἐρωτᾷς με εἴ τι οἶδα πυρετοῦ ἀγαθόν;” 3
 “Οὐκ ἔγωγ’,” ἔφη. “Ἄλλ’ ὀφθαλμίας;” “Οὐδὲ τοῦτο.”
 “Ἄλλὰ λιμοῦ;” “Οὐδὲ λιμοῦ.” “Ἄλλὰ μὴν,” ἔφη, “εἴ
 γ’ ἐρωτᾷς με εἴ τι ἀγαθὸν οἶδα ὃ μηδεὶς ἀγαθὸν ἔστιν,
 15 οὗτ’ οἶδα,” ἔφη, “οὔτε δέομαι.”

Πάλιν δὲ τοῦ Ἀριστίππου ἐρωτῶντος αὐτὸν εἴ τι εἰδείη 4
 καλόν, “Καὶ πολλά,” ἔφη. “Ἄρ’ οὖν,” ἔφη, “πάντα
 ὁμοία ἀλλήλοισ;” “Ὡς οἶόν τε μὲν οὖν,” ἔφη, “ἀνομοιο-
 τατα ἔνια.” “Πῶς οὖν,” ἔφη, “τὸ τῷ καλῷ ἀνόμοιον
 20 καλὸν ἂν εἴη;” “Ὅτι νῆ Δί’,” ἔφη, “ἔστι μὲν τῷ καλῷ
 πρὸς δρόμον ἀνθρώπῳ ἄλλος ἀνόμοιος καλὸς πρὸς πάλην,
 ἔστι δὲ ἀσπίς καλὴ πρὸς τὸ προβάλλεσθαι ὡς ἔνι ἀνο-
 μοιοτάτῃ τῷ ἀκουσίῳ, καλῷ πρὸς τὸ σφόδρα τε καὶ ταχὺ
 φέρεσθαι.” “Οὐδὲν διαφερόντως,” ἔφη, “ἀποκρίνη μοι ἡ 5
 25 ὅτε σε ἠρώτησα εἴ τι ἀγαθὸν εἰδείης.” “Σὺ δ’ οἶει,” ἔφη,
 “ἄλλο μὲν ἀγαθόν, ἄλλο δὲ καλὸν εἶναι; οὐκ οἶσθ’ ὅτι
 πρὸς ταῦτα πάντα καλὰ τε καὶ ἀγαθὰ ἔστι; πρῶτον μὲν γὰρ
 ἡ ἀρετὴ οὐ πρὸς ἄλλα μὲν ἀγαθόν, πρὸς ἄλλα δὲ καλόν
 ἔστιν, ἔπειτα οἱ ἄνθρωποι τὸ αὐτό τε καὶ πρὸς τὰ αὐτὰ
 30 καλοὶ τε καὶ ἀγαθοὶ λέγονται, πρὸς τὰ αὐτὰ δὲ καὶ τὰ

for hunger,’ etc. It should be remembered that the Platonic Socrates held a very different view. Cf. Plato *Alc.* I, 116 A ff. See *Intro.* § 20 ff.
 — τοῦ παύσοντος (sc. τὸ ἐνοχλοῦν): something to check it. — ποιεῖν: i.e. ἀποκρίνεσθαι. Like *facere* in Lat. and ‘do’ in Eng., ποιεῖν is often made to do duty for another verb, to avoid repetition. — κράτιστον: sc. ἦν.

3. ἐρωτᾷς: do you mean to ask.
 — πυρετοῦ: for a fever, obj. genitive.

— ἀλλὰ μὴν: at vero, introduces the conclusive statement. — δέομαι: sc. εἰδέμαι.

4. καὶ πολλά: aye, many things.
 ὡς οἶόν τε (sc. ἔστί) ἀνομοιοτάτα: as unlike as it is possible to be. — ὡς ἔνι (equivalent to ἔνεστι): like ὡς οἶόν τε above. — ἔστι: for the accent, see G. 144, 5; H. 480. For the thought of the passage, cf. iv. 6. 9.

5. ἡ ὅτε: than (you did) when.
 — πρὸς ταῦτά: with reference to the same objects. — τὸ αὐτό: in the same

σώματα τῶν ἀνθρώπων καλὰ τε καὶ ἀγαθὰ φαίνεται, πρὸς ταῦτα δὲ καὶ τὰλλα πάντα οἷς ἄνθρωποι χρῶνται, καλὰ τε καὶ ἀγαθὰ νομίζεται πρὸς ἅπερ ἂν εὐχρηστο ᾖ.” “Ἄρ’ οὖν,” ἔφη, “καὶ κόφινος κοπροφόρος καλὸν ἐστίν;” “Νὴ Δί’,” ἔφη, “καὶ χρυσῇ γε ἀσπίς αἰσχρόν, ἐὰν πρὸς τὰ ἑαυτῶν ἔργα ὁ μὲν καλῶς πεποιημένος ᾖ, ἡ δὲ κακῶς.” “Λέγεις σύ,” ἔφη, “καλὰ τε καὶ αἰσχρὰ τὰ αὐτὰ εἶναι;” “Καὶ νὴ Δί’ ἔγωγ’,” ἔφη, “ἀγαθὰ τε καὶ κακὰ· πολλάκις γὰρ τό τε λιμοῦ ἀγαθὸν πυρετοῦ κακόν ἐστι, καὶ τὸ πυρετοῦ ἀγαθὸν λιμοῦ κακόν ἐστι· πολλάκις δὲ τὸ μὲν πρὸς δρόμον καλὸν πρὸς πάλην αἰσχρόν, τὸ δὲ πρὸς πάλην καλὸν πρὸς δρόμον αἰσχρόν· πάντα γὰρ ἀγαθὰ μὲν καὶ καλὰ ἐστὶ πρὸς ἃ ἂν εὖ ἔχῃ, κακὰ δὲ καὶ αἰσχρὰ πρὸς ἃ ἂν κακῶς.”

45 Καὶ οἰκίας δὲ λέγων τὰς αὐτὰς καλὰς τε εἶναι καὶ χρησίμους παιδεύειν ἔμοιγ’ ἐδόκει οἷας χρὴ οἰκοδομεῖσθαι. ἐπεσκόπει δὲ ὧδε· “Ἄρα γε τὸν μέλλοντα οἰκίαν οἶαν χρὴ ἔχειν τοῦτο δεῖ μηχανᾶσθαι, ὅπως ἡδίστη τε ἐνδιατᾶσθαι καὶ χρησιμωτάτη ἔσται;” τούτου δὲ ὁμολογου-
50 μένου· “Οὐκοῦν ἡδὺ μὲν θέρους ψυχρινὴν ἔχειν, ἡδὺ δὲ χειμῶνος ἀλεεινὴν;” ἐπειδὴ δὲ καὶ τοῦτο συμβαίνει·

way. — πρὸς ἅπερ κτλ. : added in explanation of πρὸς ταῦτά, “with reference to their usefulness.”

6. καί, γε : *and even.* — τὰ ἑαυτῶν ἔργα : “their respective uses.” — τὰ αὐτά : subj., with καλὰ and αἰσχρὰ for preds. in this sent., and ἀγαθὰ and κακὰ in the next.

7. λιμοῦ, πυρετοῦ : as in 3. Food is good for hunger, but we must ‘starve a fever.’ — τὸ πρὸς δρόμον καλόν : *what is admirable for running.* — εὖ ἔχῃ : *are well adapted.*

8. παιδεύειν : *to be giving us a lesson.* — οἷας χρὴ οἰκοδομεῖσθαι : obj. of παιδεύειν, *what kind of houses we ought to build.* — τοῦτο : see on ii. 4. 1. — ἡδίστη ἐνδιατᾶσθαι : for the inf. act. or mid. with adjs., see GMT. 763 ; H. 952, and a.

9. ἐπειδὴ συμβαίνει : see on ἐπεὶ διομολογήσαιο i. 2. 57. The subj. is the persons who on each occasion were conversing with Socrates. This sent. shows, too, that τούτου ὁμολογουμένου above is equivalent to

“Οὐκοῦν ἐν ταῖς πρὸς μεσημβρίαν βλέπούσαις οἰκίαις τοῦ μὲν χειμῶνος ὁ ἥλιος εἰς τὰς παστάδας ὑπολάμπει, τοῦ δὲ θέρους ὑπὲρ ἡμῶν αὐτῶν καὶ τῶν στεγῶν πορευ-
 55 ὅμενος σκιὰν παρέχει; οὐκουν, εἴ γε καλῶς ἔχει ταῦτα οὕτω γίγνεσθαι, οἰκοδομεῖν δεῖ ὑψηλότερα μὲν τὰ πρὸς μεσημβρίαν, ἵνα ὁ χειμερινὸς ἥλιος μὴ ἀποκλείηται, χθα-
 μαλώτερα δὲ τὰ πρὸς ἄρκτον, ἵνα οἱ ψυχροὶ μὴ ἐμπίπτω-
 σιν ἄνεμοι; ὡς δὲ συνελόντι εἰπεῖν, ὅποι πάσας ὥρας
 60 αὐτός τε ἂν ἡδίστα καταφεύγοι καὶ τὰ ὄντα ἀσφαλέστατα τιθοῖτο, αὕτη ἂν εἰκότως ἡδίστη τε καὶ καλλίστη οἴκη-
 σις εἴη. γραφαὶ δὲ καὶ ποικιλίαι πλείονας εὐφροσύνας ἀποστεροῦσιν ἢ παρέχουσι.” ναοὶς γε μὴν καὶ βωμοῖς
 χώραν ἔφη εἶναι πρεπωδεστάτην ἣτις ἐμφανεστάτη οὖσα
 65 ἀστιβεστάτη εἴη· ἡδὺ μὲν γὰρ ἰδόντας προσεύξασθαι, ἡδὺ δὲ ἀγνῶς ἔχοντας προσιέναι.

ὁπότε ὁμολογοῖεν (sc. οἱ παρόντες). — πρὸς μεσημβρίαν βλέπούσαις: so we say ‘looking toward the south.’ Cf. *Oec.* ix. 4. The house should be built high and open toward the south, so that the slanting rays of the sun in winter may enter the portico (παστάς) at the front of the open court in the center of the dwelling. Toward the north it should be low and protected against storms.

10. ὡς συνελόντι εἰπεῖν: to sum it up in a word. For the dat., see G. 1172, 2; H. 771 b, and, for the abs. inf., G. 1534; H. 956. — αὐτός: the owner, in distinction from his property (τὰ ὄντα). — ἂν καταφεύγοι: potential opt. in cond. rel. clause. See GMT. 557. — γραφαὶ καὶ ποικιλίαι: paintings and wall-decorations. It is not clear whether

Socrates objects to these because so much money is ‘locked up’ in them, or on the ground that they ‘are more trouble than they are worth.’ — ναοῖς: instead of the ‘Attic’ form νεῶς. So *ναὸν An.* v. 3. 9. — χώραν: a situation. — ἐμφανεστάτη: most conspicuous, being on high ground. — οὖσα: concessive. — ἀστιβεστάτη: lit. most untrodden, ‘far from the madding crowd.’ — ἰδόντας: sc. from a distance. — ἀγνῶς ἔχοντας προσιέναι: helps to explain ἀστιβεστάτη, “to approach it unsullied” sc. by contact with the throng.

9. Socrates discusses and defines the terms ἀνδρεία (courage), σοφία (wisdom), φθόνος (envy), σχολή (leisure), βασιλεὺς and ἄρχων (king and commander), εὐπραγία (good conduct), and εὐτυχία (good fortune). See *Introd.* §§ 20, 22.

Πάλιν δὲ ἐρωτώμενος, ἡ ἀνδρεία πότερον εἴη διδακτὸν 9
 ἢ φυσικόν, “Οἶμαι μὲν,” ἔφη, “ὥσπερ σῶμα σώματος
 ἰσχυρότερον πρὸς τοὺς πόνους φύεται, οὕτω καὶ ψυχὴν
 ψυχῆς ἐρρωμενεστέραν πρὸς τὰ δεινὰ φύσει γίγνεσθαι.
 5 ὁρῶ γὰρ ἐν τοῖς αὐτοῖς νόμοις τε καὶ ἔθεσι τρεφομένους
 πολὺ διαφέροντας ἀλλήλων τόλμη. νομίζω μέντοι πᾶσαν 2
 φύσιν μαθήσει καὶ μελέτῃ πρὸς ἀνδρείαν αὖξεσθαι.
 δῆλον μὲν γὰρ ὅτι Σκύθαι καὶ Θρᾷκες οὐκ ἂν τολμήσειαν
 ἀσπίδας καὶ δόρατα λαβόντες Λακεδαιμονίοις διαμάχε-
 10 σθαι, φανερόν δὲ ὅτι καὶ Λακεδαιμόνιοι οὗτ’ ἂν Θραξὶ
 πέλταις καὶ ἀκοντίοις οὔτε Σκύθαις τόξοις ἐθέλοιεν ἂν
 διαγωνίζεσθαι. ὁρῶ δ’ ἔγωγε καὶ ἐπὶ τῶν ἄλλων πάντων 3
 ὁμοίως καὶ φύσει διαφέροντας ἀλλήλων τοὺς ἀνθρώπους
 καὶ ἐπιμελείᾳ πολὺ ἐπιδιδόντας. ἐκ δὲ τούτων δῆλόν
 15 ἔστιν ὅτι πάντας χρὴ καὶ τοὺς εὐφρεστέρους καὶ τοὺς
 ἀμβλυτέρους τὴν φύσιν ἐν οἷς ἂν ἀξιόλογοι βούλονται
 γενέσθαι, ταῦτα καὶ μαθάνειν καὶ μελετᾶν.”

1. ἡ ἀνδρεία πότερον : for the same
 order, see ii. 7. 8. Cf. iv. 6. 10, 11,
 and i. 1. 16, where Xenophon speaks
 of Socrates as discussing just such
 themes as these in this chapter. —
 διδακτὸν ἢ φυσικόν : capable of
 being taught, or a gift of nature.
 For the gender, see on *χρησιμώτερον*
 ii. 3. 1. — οἶμαι μὲν : corresponds
 to *νομίζω μέντοι* in 2. Cf. ii. 1. 12,
 and *An.* ii. 1. 13. — ἰσχυρότερον
φύεται : is by nature stronger. — τὰ
 δεινὰ : as in i. 1. 14. — γίγνεσθαι :
grows.

2. μαθήσει καὶ μελέτῃ : cf. ii. 6.
 39. — πρὸς ἀνδρείαν : as regards
 courage. — Σκύθαι καὶ Θρᾷκες : races
 often cited by Greek writers as ex-
 amples of half-savage daring. “Yet

even these, brave as they are, would
 scarce venture to fight with shield
 and spear against the veteran in-
 fantry of Lacedaemon.” Cf. the
 story of David in Saul’s armor,
 1 *Sam.* xvii. 39. — *τολμήσειαν* : for
 the potential opt., see G. 1328 ;
 H. 872. — *διαμάχεσθαι* : to fight it
 out. — οὗτ’ ἂν, ἐθέλοιεν ἂν : for the
 repetition of the particle, see on
 i. 4. 14. — *πέλταις* : Thracian peltasts
 formed a considerable part of the
 army of Cyrus the Younger. Cf. *An.*
 i. 2. 9.

3. ἐπὶ τῶν ἄλλων πάντων ὁμοίως :
similarly in all other matters. — *ἐπιδι-*
δόντας : intr., improving. Cf. Lat.
proficere. — *εὐφρεστέρους* : more
highly endowed by nature.

Σοφίαν δὲ καὶ σωφροσύνην οὐ διώριζεν, ἀλλὰ τῷ τὰ 4
 μὲν καλὰ τε καὶ ἀγαθὰ γινώσκοντα χρῆσθαι αὐτοῖς καὶ
 20 τῷ τὰ αἰσχροῦ εἰδότες εὐλαβεῖσθαι σοφόν τε καὶ σώφρονα
 ἔκρινεν. προσερωτώμενος δὲ εἰ τοὺς ἐπισταμένους μὲν ἂ
 δεῖ πράττειν, ποιούντας δὲ τὰναντία σοφούς τε καὶ ἐγκρα-
 τεῖς εἶναι νομίζοι, “Οὐδέν γε μᾶλλον,” ἔφη, “ἢ ἀσόφους
 τε καὶ ἀκρατεῖς· πάντας γὰρ οἶμαι προαιρουμένους ἐκ
 25 τῶν ἐνδεχομένων ἂ οἶονται συμφορώτατα αὐτοῖς εἶναι,
 ταῦτα πράττειν. νομίζω οὖν τοὺς μὴ ὀρθῶς πράττοντας
 οὔτε σοφούς οὔτε σώφρονας εἶναι.” ἔφη δὲ καὶ τὴν 5
 δικαιοσύνην καὶ τὴν ἄλλην πᾶσαν ἀρετὴν σοφίαν εἶναι·
 τά τε γὰρ δίκαια καὶ πάντα ὅσα ἀρετῇ πράττεται, καλὰ τε
 30 καὶ ἀγαθὰ εἶναι· καὶ οὗτ’ ἂν τοὺς ταῦτα εἰδότες ἄλλο
 ἀντὶ τούτων οὐδὲν προελέσθαι οὔτε τοὺς μὴ ἐπισταμένους
 δύνασθαι πράττειν, ἀλλὰ καὶ ἐὰν ἐγχειρῶσιν, ἀμαρτάνειν.
 οὕτω [καὶ] τὰ καλὰ τε καὶ ἀγαθὰ τοὺς μὲν σοφούς πράτ-
 τειν, τοὺς δὲ μὴ σοφούς οὐ δύνασθαι, ἀλλὰ καὶ ἐὰν ἐγχει-
 35 ρῶσιν, ἀμαρτάνειν· ἐπεὶ οὖν τά τε δίκαια καὶ τὰ ἄλλα

4. **σοφίαν καὶ σωφροσύνην**: *prudence and temperance*. *Σοφία* (*wisdom* or *prudence*) is right judgment about what ought to be done; *σωφροσύνη* is temperance, self-control or self-regulation, in acting. Cf. *Socrates primus philosophiam devocavit a caelo et in uribus collocavit et in domos etiam introduxit, et coëgit de vita et moribus rebusque bonis et malis quaerere Cic. Tusc. Disp. v. 4. 41.* — **ἀλλὰ τῷ τὰ μὲν καλὰ κτλ.**: “but by a man’s knowing and practicing the higher virtues, and recognizing and avoiding baseness, he judged him to be

both wise and virtuous.” τῷ χρῆσθαι is dat. of instrument, and as inf. has for its subj. *ἄνθρωπον* understood, with which *γινώσκοντα* agrees. The condensed form of expression in this sent. seems to emphasize the identity of ‘knowing’ and ‘doing.’

5. **δικαιοσύνην**: it is difficult to find an Eng. equivalent; perhaps *righteousness* is nearest it. — **ἐὰν ἐγχειρῶσιν**: direct discourse const. retained for vividness. — **ἐπεὶ οὖν τά τε δίκαια κτλ.**: the logical form which this argument takes may be condensed as follows: “righteousness is included in wisdom. For, (a) upright and virtuously-wrought

καλά τε καὶ ἀγαθὰ πάντα ἀρετῇ πράττεται, δῆλον εἶναι
 ὅτι καὶ δικαιοσύνη καὶ ἡ ἄλλη πᾶσα ἀρετὴ σοφία ἐστὶ.
 μανίαν γε μὴν ἐναντίον μὲν ἔφη εἶναι σοφία, οὐ μέντοι γε 6
 τὴν ἀνεπιστημοσύνην μανίαν ἐνόμιζε. τὸ δὲ ἀγνοεῖν
 40 εαυτὸν καὶ ἃ μὴ οἶδε δοξάζειν τε καὶ οἶεσθαι γινώσκειν
 ἐγγυτάτω μανίας ἐλογίζετο εἶναι. τοὺς μέντοι πολλοὺς
 ἔφη, ἃ μὲν οἱ πλείστοι ἀγνοοῦσι, τοὺς διημαρτηκότας τού-
 των οὐ φάσκειν μαίνεσθαι, τοὺς δὲ διημαρτηκότας ὧν οἱ
 πολλοὶ γινώσκουσι μαινομένους καλεῖν· ἐάν τε γάρ τις 7
 45 μέγας οὕτως οἴηται εἶναι ὥστε κύπτειν τὰς πύλας τοῦ
 τείχους διεξιὼν, ἐάν τε οὕτως ἰσχυρὸς ὥστ' ἐπιχειρεῖν
 οἰκίας αἶρεσθαι ἢ ἄλλῳ τῷ ἐπιθέσθαι τῶν πᾶσι δῆλων
 ὅτι ἀδύνατά ἐστι, τοῦτον μαίνεσθαι φάσκειν, τοὺς δὲ
 μικρὸν διαμαρτάνοντας οὐ δοκεῖν τοῖς πολλοῖς μαίνε-
 50 σθαι, ἀλλ' ὥσπερ τὴν ἰσχυρὰν ἐπιθυμίαν ἔρωτα καλοῦ-
 σιν, οὕτω καὶ τὴν μεγάλην παράνοιαν μανίαν αὐτοὺς
 καλεῖν.

actions are καλὰ καὶ ἀγαθὰ, (b) the wise and they alone choose τὰ καλὰ καὶ ἀγαθὰ. Hence the wise and they alone choose righteousness; so wisdom includes righteousness." See *Introduct.* § 19 ff. — δικαιοσύνη: for the omission of the art., see on i. 2. 23. — ἡ ἄλλη ἀρετή: reliqua virtus. Cf. *Plato Prot.* 323 A.

6. μανίαν: in accordance with the definition of Socrates, madness (*μανία*, *insania*) is logically opposed to wisdom (*σοφία*, *sapientia*), and hence is ignorance of one's own strength and weakness; wisdom being distinguished by its knowledge of these. But people in general give the name of madness to the ignorance of other things. Cf. the vagaries

of μαινόμενοι as described in i. 1. 14. — γέ μὴν: as in iii. 8. 10. — οἶδε: the subj. (τις) is to be supplied from the subj. (τινά) of the inf. ἀγνοεῖν etc. — ἐγγυτάτω: for the adv. as pred., cf. i. 6. 10. — τοὺς μέντοι πολλοὺς: subj. of φάσκειν and καλεῖν. — ἃ . . . ἀγνοοῦσι: rel. clause preceding its grammatical antec. τούτων.

7. μέγας: tall. — οὕτως: placed with emphasis after μέγας. See on i. 2. 4. — ἄλλῳ τῷ ἐπιθέσθαι: to attempt anything else. — τῶν πᾶσι δῆλων ὅτι ἀδύνατά ἐστι: see on ἀδύνατον (δυνάμει) i. 1. 6. — φάσκειν: sc. τοὺς πολλοὺς as subject. — ὥσπερ τὴν κτλ.: just as they call strong desire love, so they call great mental disorder madness.

Φθόνον δὲ σκοπῶν ὃ τι εἴη, λύπην μὲν τινα ἐξεύρισκεν 8
αὐτὸν ὄντα, οὔτε μέντοι τὴν ἐπὶ φίλων ἀτυχίαις οὔτε τὴν
55 ἐπ' ἐχθρῶν εὐτυχίαις γιγνομένην, ἀλλὰ μόνους ἔφη φθο-
νεῖν τοὺς ἐπὶ ταῖς τῶν φίλων εὐπραξίαις ἀνιωμένους.
θαυμαζόντων δέ τινων εἴ τις φιλῶν τινα ἐπὶ τῇ εὐπραξίᾳ
αὐτοῦ λυποῖτο, ὑπερίμνησκει ὅτι πολλοὶ οὕτως πρὸς τινας
ἔχουσιν ὥστε κακῶς μὲν πράττοντας μὴ δύνασθαι περι-
60 οράν ἀλλὰ βοηθεῖν ἀτυχούσιν, εὐτυχούντων δὲ λυπεῖσθαι.
τοῦτο μέντοι φρονίμῳ μὲν ἀνδρὶ οὐκ ἂν συμβῆναι, τοὺς
ἡλιθίους δὲ ἀεὶ πάσχειν αὐτό.

Σχολὴν δὲ σκοπῶν τί εἴη, ποιοῦντας μὲν τι τοὺς πλεί- 9
στους εὐρίσκειν ἔφη· καὶ γὰρ τοὺς πεττεύοντας καὶ τοὺς
65 γελωτοποιοῦντας ποιεῖν τι· πάντας δὲ τούτους ἔφη σχολά-
ζειν· ἐξεῖναι γὰρ αὐτοῖς ἰέναι πράξοντας τὰ βελτίω τού-
των· ἀπὸ μέντοι τῶν βελτιόνων ἐπὶ τὰ χεῖρω ἰέναι οὐδένα
σχολάζειν· εἰ δέ τις ἴοι, τοῦτον ἀσχολίας αὐτῷ οὔσης
κακῶς ἔφη τοῦτο πράττειν.

8. φθόνον, ὃ τι εἴη: for the 'prolepsis,' see on i. 2. 13. So σχολήν, τί εἴη in 9. — λύπην τινά: a kind of pain. — οὔτε τὴν ἐπ' ἐχθρῶν εὐτυχίαις γιγνομένην: for this feature of the Socratic ethics, see on ii. 6. 35. — εἴ τις φιλῶν τινα: that any one who really loved a friend. For εἰ after verbs of wondering, cf. 7. 8. — βοηθεῖν: grammatically co-ord. with δύνασθαι, but opposed in thought to περιοράν. — ἀτυχούσιν: "in their misfortune." — φρονίμῳ: sensible. — πάσχειν αὐτό: have this feeling. Cf., on this passage, Rochefoucauld's cynical maxim, that 'there is something not wholly displeasing to us in the misfortunes of our best friends.'

9. τί εἴη: for τί in indir. questions, see on i. 1. 1. — καὶ γὰρ τοὺς πεττεύοντας: cf. i. 2. 57, where τοὺς κυβεύοντας (*dicers*) is the term used for gamblers. The game of *παιτοί* was something like our draughts and was played on a board of thirty-six squares. — γελωτοποιοῦντας: buffoons. — σχολάζειν: were idlers. Idleness, thus, is a relative term; when we could be better employed than we are, we are idle. — ἐξεῖναι γὰρ αὐτοῖς κτλ.: for it was in their power to go and do better things than these. — οὐδένα σχολάζειν: no one had leisure, in the better sense of the word. — ἀσχολίας αὐτῷ οὔσης: as he had no leisure (for such things). — κακῶς τοῦτο πράττειν: acted badly in this respect.

70 Βασιλεῖς δὲ καὶ ἄρχοντας οὐ τοὺς τὰ σκῆπτρα ἔχοντας 10
 ἔφη εἶναι οὐδὲ τοὺς ὑπὸ τῶν τυχόντων αἰρεθέντας οὐδὲ
 τοὺς κλήρῳ λαχόντας οὐδὲ τοὺς βιασαμένους οὐδὲ τοὺς
 ἑξαπατήσαντας, ἀλλὰ τοὺς ἐπισταμένους ἄρχειν. ὁπότε 11
 γάρ τις ὁμολογήσειε τοῦ μὲν ἄρχοντος εἶναι τὸ προστά-
 75 τειν ὃ τι χρὴ ποιεῖν, τοῦ δὲ ἀρχομένου τὸ πείθεσθαι, ἐπε-
 δείκνυνεν ἔν τε νηϊ τὸν μὲν ἐπιστάμενον ἄρχοντα, τὸν δὲ
 ναύκληρον καὶ τοὺς ἄλλους τοὺς ἐν τῇ νηϊ πάντας πειθο-
 μένους τῷ ἐπισταμένῳ, καὶ ἐν γεωργίᾳ τοὺς κεκτημένους
 ἀγροῦς, καὶ ἐν νόσῳ τοὺς νοσοῦντας, καὶ ἐν σωμασκίᾳ
 80 τοὺς σωμασκοῦντας, καὶ τοὺς ἄλλους πάντας οἷς ὑπάρχει
 τι ἐπιμελείας δεόμενον, ἃν μὲν αὐτοὶ ἡγῶνται ἐπίστασθαι
 ἐπιμελεῖσθαι — εἰ δὲ μή, τοῖς ἐπισταμένοις οὐ μόνον
 παροῦσι πειθομένους, ἀλλὰ καὶ ἀπόντας μεταπεμπομέ-
 νους, ὅπως ἐκείνοις πειθόμενοι τὰ δέοντα πράττωσιν· ἐν
 85 δὲ ταλασίᾳ καὶ τὰς γυναῖκας ἐπεδείκνυνεν ἀρχούσας τῶν
 ἀνδρῶν διὰ τὸ τὰς μὲν εἰδέναι ὅπως χρὴ ταλασιουργεῖν,
 τοὺς δὲ μὴ εἰδέναι. εἰ δέ τις πρὸς ταῦτα λέγοι ὅτι τῷ 12
 τυράννῳ ἔξεστι μὴ πείθεσθαι τοῖς ὀρθῶς λέγουσι, “Καὶ πῶς
 ἄν,” ἔφη, “ἔξείη μὴ πείθεσθαι, ἐπικειμένης γε ζημίας ἕαν
 90 τις τῷ εὖ λέγοντι μὴ πείθηται; ἐν ᾧ γὰρ ἂν τις πράγματι
 μὴ πείθηται τῷ εὖ λέγοντι, ἀμαρτήσεται δῆπου, ἀμαρτάνων

10. ὑπὸ τῶν τυχόντων: “by the multitude.” See on τὰ τυχόντα i. i.

14. — λαχόντας: sc. τὸ ἄρχειν. — τοὺς βιασαμένους: those who have won it by violence.

11. ὁμολογήσειε: opt. in past general cond. rel. clause, like συμφαῖεν in iii. 8. 9. So εἰ τις λέγοι in 12. — τὸν ναύκληρον: the shipowner, here distinguished from τῷ ἐπισταμένῳ, i.e. the captain. — καὶ τοὺς ἄλλους πάντας κτλ.: and so

all others who have anything needing attention, if they think they know how to attend to it, (do so); otherwise, etc. The ellipsis after ἐπίστασθαι ἐπιμελεῖσθαι may be filled with ἐπιμελομένους, supplementary participle with ἐπεδείκνυνεν, which governs also the participles πειθομένους and μεταπεμπομένους.

12. δῆπου: opinor, credo. — ἀμαρτάνων: circumstantial participle of condition.

δὲ ζημιωθήσεται.” εἰ δὲ φαίη τις τῷ τυράννῳ ἐξεῖναι καὶ 13
ἀποκτεῖναι τὸν εὖ φρονούντα, “Τὸν δὲ ἀποκτείνοντα,” ἔφη,
“τοὺς κρατίστους τῶν συμμάχων οἷε ἀζήμιον γίνεσθαι
95 ἢ ὥς ἔτυχε ζημιοῦσθαι; πότερά γάρ ἂν μᾶλλον οἷε
σώζεσθαι τὸν τοῦτο ποιούντα ἢ οὕτω καὶ τάχιστ’ ἂν
ἀπολέσθαι;”

Ἐρομένου δέ τινος αὐτὸν τί δοκοίη αὐτῷ κράτιστον 14
ἀνδρὶ ἐπιτήδευμα εἶναι, ἀπεκρίνατο, “Εὐπραξίαν.” ἔρο-
100 μένου δὲ πάλιν εἰ καὶ τὴν εὐτυχίαν ἐπιτήδευμα νομίζοι
εἶναι, “Πᾶν μὲν οὖν τοῦναντίον ἔγωγ’,” ἔφη, “τύχην καὶ
πρᾶξιν ἡγοῦμαι· τὸ μὲν γὰρ μὴ ζητοῦντα ἐπιτυχεῖν τινι
τῶν δεόντων εὐτυχίαν οἶμαι εἶναι, τὸ δὲ μαθόντα τε καὶ
μελετήσαντά τι εὖ ποιεῖν εὐπραξίαν νομίζω, καὶ οἱ τοῦτο
105 ἐπιτηδεύοντες δοκοῦσί μοι εὖ πράττειν.” καὶ ἀρίστους 15
δὲ καὶ θεοφιλεστάτους ἔφη εἶναι ἐν μὲν γεωργίᾳ τοὺς
τὰ γεωργικὰ εὖ πράττοντας, ἐν δ’ ἰατρείᾳ τοὺς τὰ ἰατρικά,
ἐν δὲ πολιτείᾳ τοὺς τὰ πολιτικά· τὸν δὲ μηδὲν εὖ πράτ-
τοντα οὔτε χρήσιμον οὐδὲν ἔφη εἶναι οὔτε θεοφιλῆ.

13. καί: *even*. — ἢ ὥς ἔτυχε
ζημιοῦσθαι: “or gets off with a
light punishment.” — ἂν μᾶλλον
σώζεσθαι: *would be more secure*.
— ἢ . . . ἀπολέσθαι: *or in this way,*
and speedily, would perish.

14. κράτιστον ἐπιτήδευμα: *the*
best pursuit. — εὐπραξίαν: *good con-*
duct. The questioner of Socrates
understands εὐπραξία and εὖ πράττειν
in their usual sense of *success and*
succeed, synonymous with εὐτυχία
and εὐτυχεῖν (so used in 8); and nat-
urally asks if Socrates considers
this a pursuit. — τὸ ἐπιτυχεῖν: *sc.*
τινά as subj., easily supplied from
ζητοῦντα. — εὖ ποιεῖν: *to do well*.

15. θεοφιλεστάτους: *most be-*
loved by the gods. Distinguish this
compound from φιλόθεος *loving the*
gods.

10. The subject of the painter's
art is whatever falls under his eye.
He attains his ideal form by combin-
ing the best features of the actual,
and can even represent mental char-
acteristics, so far as these express
themselves outwardly. In like man-
ner, sculpture expresses not only the
outward form of the body, but also
the varying moods of the soul. The
artisan, on the other hand, has only
the actual and material to keep in
mind: his work must fulfill its

Ἄλλὰ μὴν καὶ εἴ ποτε τῶν τὰς τέχνας ἐχόντων καὶ 10
 ἐργασίας ἔνεκα χρωμένων αὐταῖς διαλέγοιτό τι, καὶ
 τούτοις ὠφέλιμος ἦν. εἰσελθὼν μὲν γάρ ποτε πρὸς Παρ-
 ράσιον τὸν ζωγράφον καὶ διαλεγόμενος αὐτῷ, “Ἄρα,” ἔφη,
 5 “ὦ Παρράσιε, γραφικὴ ἐστὶν ἡ εἰκασία τῶν ὀρωμένων; τὰ
 γοῦν κοῖλα καὶ τὰ ὑψηλὰ καὶ τὰ σκοτεινὰ καὶ τὰ φωτεινὰ
 καὶ τὰ σκληρὰ καὶ τὰ μαλακὰ καὶ τὰ τραχέα καὶ τὰ λεῖα
 καὶ τὰ νέα καὶ τὰ παλαιὰ σώματα διὰ τῶν χρωμάτων
 ἀπεικάζοντες ἐκμιμῆσθε.” “Ἀληθῆ λέγεις,” ἔφη. “Καὶ 2
 10 μὴν τά γε καλὰ εἶδη ἀφομοιοῦντες, ἐπειδὴ οὐ ῥάδιον ἐνὶ
 ἀνθρώπῳ περιτυχεῖν ἄμεμπτα πάντα ἔχοντι, ἐκ πολλῶν
 συνάγοντες τὰ ἐξ ἐκάστου κάλλιστα οὕτως ὅλα τὰ
 σώματα καλὰ ποιεῖτε φαίνεσθαι.” “Ποιοῦμεν γάρ,” ἔφη,
 “οὕτως.” “Τί γάρ;” ἔφη, “τὸ πιθανώτατον καὶ ἥδιστον 3
 15 καὶ φιλικώτατον καὶ ποθεινότατον καὶ ἐρασμιώτατον ἀπο-
 μιμῆσθε τῆς ψυχῆς ἡθος; ἢ οὐδὲ μιμητὸν ἐστὶ τοῦτο;”
 “Πῶς γὰρ ἂν,” ἔφη, “μιμητὸν εἶη, ὦ Σώκρατες, ὃ μῆτε
 συμμετρίαν μῆτε χρῶμα μῆτε ὦν σὺ εἶπας ἄρτι μὴδὲν

design. Every coat of mail that fits, finds in that its true harmony.

1. ἐχόντων: devoted to. See on ἔχη i. 6. 13. — ἐργασίας ἔνεκα: as a profession. — τινί, τούτοις: as in i. 2. 62. — εἰσελθὼν μὲν: corresponds to πρὸς δὲ Κλέιτωνα εἰσελθὼν in 6. — Παρράσιον: a famous painter from Ephesus, who resided at Athens, and at this time was a young man, perhaps thirty years the junior of Zeuxis (i. 4. 3). Pliny says of him *primus symmetriam picturae dedit, primus argutias vultus, elegantiam capilli, venustatem oris, confessione artificum in*

lineis extremis palmam adeptus *Hist. Nat.* xxxv. 10. — γραφικὴ: without the art., as *σωφροσύνη* i. 2. 23. The pred. *εἰκασία*, as containing the definition, takes the article. — ἐκμιμῆσθε: you reproduce to the life.

2. τὰ καλὰ εἶδη: beautiful figures. — ἀφομοιοῦντες: circumstantial participle of time. — ἄμεμπτα: faultless. — ἐξ ἐκάστου: in each. See on τὰ ἐκ τῆς χώρας iii. 6. 11. — ὅλα: as a whole. For its predicate position, see G. 979; H. 672 c.

3. τί γάρ: see on ii. 6. 2. — ποθεινότατον: most provocative of desire. — ἡθος: character. — ὦν σὺ

ἔχει, μηδὲ ὅλως ὁρατόν ἐστιν;" "Ἄρ' οὖν," ἔφη, "γίγνε- 4
 20 ται ἐν ἀνθρώπῳ τό τε φιλοφρόνως καὶ τὸ ἐχθρῶς βλέπειν
 πρὸς τινας;" "Ἐμοιγε δοκεῖ," ἔφη. "Οὐκ οὖν τοῦτό γε
 μιμητὸν ἐν τοῖς ὁμμασιν;" "Καὶ μάλα," ἔφη. "Ἐπὶ δὲ
 τοῖς τῶν φίλων ἀγαθοῖς καὶ τοῖς κακοῖς ὁμοίως σοι δοκοῦ-
 σιν ἔχειν τὰ πρόσωπα οἳ τε φροντίζοντες καὶ οἱ μῆ;"
 25 "Μὰ Δί' οὐ δῆτα," ἔφη. "ἐπὶ μὲν γὰρ τοῖς ἀγαθοῖς φαι-
 δροί, ἐπὶ δὲ τοῖς κακοῖς σκυθρωποὶ γίνονται." "Οὐκοῦν,"
 ἔφη, "καὶ ταῦτα δυνατὸν ἀπεικάζειν;" "Καὶ μάλα," ἔφη.
 "Ἀλλὰ μὴν καὶ τὸ μεγαλοπρεπές τε καὶ ἐλευθέριον καὶ τὸ 5
 ταπεινόν τε καὶ ἀνελεύθερον καὶ τὸ σωφρονικόν τε καὶ
 30 φρόνιμον καὶ τὸ ὑβριστικόν τε καὶ ἀπειρόκαλον καὶ διὰ
 τοῦ προσώπου καὶ διὰ τῶν σχημάτων καὶ ἐστώτων καὶ
 κινουμένων ἀνθρώπων διαφαίνει." "Ἀληθῆ λέγεις," ἔφη.
 "Οὐκοῦν καὶ ταῦτα μιμητά;" "Καὶ μάλα," ἔφη. "Πότε-
 ρον οὖν," ἔφη, "νομίζεις ἥδιον ὁρᾶν τοὺς ἀνθρώπους δι'
 35 ὧν τὰ καλὰ τε καὶ ἀγαθὰ καὶ ἀγαπητὰ ἦθῃ φαίνεται, ἢ
 δι' ὧν τὰ αἰσχρά τε καὶ πονηρὰ καὶ μισητά;" "Πολὺν νῆ
 Δί'," ἔφη, "διαφέρει, ὦ Σώκρατες."

Πρὸς δὲ Κλείτωνα τὸν ἀνδριαντοποιὸν εἰσελθόν ποτε 6
 καὶ διαλεγόμενος αὐτῷ, "Ὅτι μὲν," ἔφη, "ὦ Κλείτων, ἀλ-
 40 λοῖους ποιεῖς δρομεῖς τε καὶ παλαιστὰς καὶ πύκτας καὶ

εἶπας : i.e. in 1, τὰ κοῖλα etc. — ὅλως :
 "in a word."

4. γίγνεται ἐν ἀνθρώπῳ κτλ. : "does
 it ever happen among men that
 friendship or hatred for any one is
 shown by a look?" — ὁμοίως ἔχειν :
 equivalent to ὁμοιοὶ εἶναι. — πρόσωπα :
 acc. of specification. — οἱ φροντίζοντες :
 "those who sympathize." Const.
 with ἐπὶ τοῖς ἀγαθοῖς καὶ τοῖς κακοῖς.

5. τὸ μεγαλοπρεπές κτλ. : the
 adjs. are contrasted pair with pair.

— σχημάτων : bearing. — διαφαίνει :
 (intr.) shows through. — ἥδιον (sc.
 εἶναι) ὁρᾶν : is pleasanter to con-
 template. — τοὺς ἀνθρώπους : obj. of
 ὁρᾶν. The answer of Parrhasius,
 though not direct, is perfectly nat-
 ural, and leaves no doubt as to his
 full assent to the views of Socrates.

6. Κλείτωνα : not mentioned else-
 where. — ἄλλοιους : "of various ap-
 pearances and postures." — δρομεῖς
 κτλ. : for the Greek athletic contests,

παγκρατιαστάς, ὁρῶ τε καὶ οἶδα· ὁ δὲ μάλιστα ψυχαγωγεί διὰ τῆς ὄψεως τοὺς ἀνθρώπους, τὸ ζωτικὸν φαίνεσθαι, πῶς τοῦτο ἐνεργάζῃ τοῖς ἀνδριᾶσιν;” ἐπεὶ δὲ ἀπορῶν ὁ 7
 Κλείτων οὐ ταχὺ ἀπεκρίνατο, “Ἄρ’,” ἔφη, “τοῖς τῶν ζώντων
 45 εἶδεςιν ἀπεικάζων τὸ ἔργον ζωτικωτέρους ποιεῖς φαίνεσθαι τοὺς ἀνδριάντας;” “Καὶ μάλα,” ἔφη. “Οὐκοῦν τά τε ὑπὸ τῶν σχημάτων κατασπώμενα καὶ τὰ νασπώμενα ἐν τοῖς σώμασι καὶ τὰ συμπιεζόμενα καὶ τὰ διελκόμενα καὶ τὰ ἐντεινόμενα καὶ τὰ ἀνιέμενα ἀπεικάζων ὁμοιότερά
 50 τε τοῖς ἀληθινοῖς καὶ πιθανώτερα ποιεῖς φαίνεσθαι;” “Πάνν μὲν οὖν,” ἔφη. “Τὸ δὲ καὶ τὰ πάθη τῶν ποιούντων 8
 τινι σωματῶν ἀπομιμῆσθαι οὐ ποιεῖ τινα τέρψιν τοῖς θεωμένοις;” “Εἰκὸς γοῦν,” ἔφη. “Οὐκοῦν καὶ τῶν μὲν μαχομένων ἀπειλητικά τὰ ὄμματα ἀπεικαστέον, τῶν δὲ
 55 νενικηκότων εὐφραينوμένων ἢ ὄψις μιμητέα;” “Σφόδρα

see Smith's *Dict. Antiq.* s.v. *Ludus*. — ψυχαγωγεί: allures. — τὸ ζωτικὸν φαίνεσθαι: the lifelike appearance. It is interesting to remember that Socrates himself was trained as a sculptor by his father Sophroniscus; and that a marble group of the Graces (*αἱ Χάριτες*), said to have been executed by him, was seen by Pausanias near the entrance to the Acropolis. See *Introd.* § 1.

7. ταχύ: immediately. — ἀπεικάζων τὸ ἔργον: by assimilating the work (before you). — ὑπὸ τῶν σχημάτων: in consequence of the (various) positions. — συμπιεζόμενα: compressed. — πιθανώτερα: “more impressive.”

8. τὰ πάθη: the emotions. Obs. the gradual increase in the demands made upon the artist; first, the

various classes are distinguished, — runners, wrestlers, etc.; then, the various σχήματα in each class; and lastly, the various emotions expressed by these. Cf. the lines of Schiller which were on the wall of the old Gewandhaus in Leipzig: ‘Leben athmet die bildende Kunst, Geist fordr’ ich vom Dichter, | Aber die Seele spricht nur Polyhymnia aus,’ where the lyric Muse alone is allowed to express the soul’s deepest emotions. — τὰ ὄμματα ἀπεικαστέον, ἢ ὄψις μιμητέα: obs. the use of both the pers. and impers. constructions. — ἀπειλητικά: pred. adj., with menacing glance. — εὐφραينوμένων: joined with τῶν νενικηκότων instead of with ὄψις (as ἀπειλητικά with ὄμματα) because εὐφραίνεσθαι is more appropriately attributed to the person

γ', ἔφη. "Δεῖ ἄρα," ἔφη, "τὸν ἀνδριαντοποιὸν τὰ τῆς ψυχῆς ἔργα τῷ εἶδει προσεικάζειν."

Πρὸς δὲ Πιστίαν τὸν θωρακοποιὸν εἰσελθόν, ἐπιδείξαν- 9
τος αὐτοῦ τῷ Σωκράτει θώρακας εἰς εἰργασμένους, "Νῆ
60 τὴν Ἥραν," ἔφη, "καλὸν γε, ὦ Πιστία, τὸ εὖρημα τὸ τὰ
μὲν δεόμενα σκέπης τοῦ ἀνθρώπου σκεπάζειν τὸν θώρακα,
ταῖς δὲ χερσὶ μὴ κωλύειν χρῆσθαι. ἀτάρ," ἔφη, "λέξον 10
μοι, ὦ Πιστία, διὰ τί οὔτε ἰσχυροτέρους οὔτε πολυτελεστέ-
ρους τῶν ἄλλων ποιῶν τοὺς θώρακας πλείονος πωλεῖς;"
65 "Ὅτι," ἔφη, "ὦ Σώκρατες, εὐρυθμοτέρους ποιῶ." "Τὸν δὲ
ῥυθμόν," ἔφη, "πότερα μέτρῳ ἢ σταθμῷ ἀποδεικνύων
πλείονος τιμᾷ; οὐ γὰρ δὴ ἴσους γε πάντας οὐδὲ ὁμοίους
οἰμαί σε ποιεῖν, εἴ γε ἀρμόττοντας ποιεῖς." "Ἀλλὰ νῆ
Δί'," ἔφη, "ποιῶ· οὐδὲν γὰρ ὄφελός ἐστι θώρακος ἄνευ
70 τούτου." "Οὐκουν," ἔφη, "σώματά γε ἀνθρώπων τὰ μὲν 11
εὐρυθμά ἐστι, τὰ δὲ ἄρρυθμα;" "Πάνυ μὲν οὖν," ἔφη.
"Πῶς οὖν," ἔφη, "τῷ ἀρρhythμῷ σώματι ἀρμόττοντα τὸν
θώρακα εὐρυθμον ποιεῖς;" "Ὡσπερ καὶ ἀρμόττοντα,"
ἔφη. "ὁ ἀρμόττων γάρ ἐστιν εὐρυθμος." "Δοκεῖς μοι," 12
75 ἔφη ὁ Σωκράτης, "τὸ εὐρυθμον οὐ καθ' ἑαυτὸ λέγειν, ἀλλὰ
πρὸς τὸν χρώμενον, ὥσπερ ἂν εἰ φαίης ἀσπίδα ᾧ ἂν
ἀρμόττῃ, τούτῳ εὐρυθμον εἶναι, καὶ χλαμύδα, καὶ τᾶλλα

than to τῇ ὄψει. — τὰ τῆς ψυχῆς ἔργα: the workings of the soul.

9. καλὸν τὸ εὖρημα, τὸ σκεπάζειν τὸν θώρακα: it is an excellent invention, that the corselet should cover. The τό belongs to both infs. (σκεπάζειν and κωλύειν).

10. ἔφη: he continued. — πλείονος: sc. τῶν ἄλλων. For the gen. of price, see G. 1134; H. 746. — εὐρυθμοτέρους: better proportioned. — τὸν δὲ ῥυθμόν . . . πλείονος τιμᾷ: do you show

this proportion in the measurement or weight (of your corselets), and so get a better price for them? — εἴ γε: at least, if. — ποιῶ: I do make (them to fit).

11. ὥσπερ καὶ ἀρμόττοντα (sc. ποιῶ): precisely as I make it fit, i.e., a good 'fit' is good proportion. For καί, see on i. 1. 6.

12. καθ' ἑαυτό: per se, in and for itself. — πρὸς: with reference to. — ὥσπερ ἂν εἰ φαίης: i.e. ὥσπερ ἂν

ὡσαύτως ἔοικεν ἔχειν τῷ σῶ λόγῳ. ἴσως δὲ καὶ ἄλλο τι ¹³
οὐ μικρὸν ἀγαθὸν τῷ ἀρμόττειν πρόσσεστι.” “Δίδαξον,”
80 ἔφη, “ὦ Σώκратες, εἴ τι ἔχεις.” “Ἦττον,” ἔφη, “τῷ βάρει
πιέζουσιν οἱ ἀρμόττοντες τῶν ἀναρμόστων τὸν αὐτὸν
σταθμὸν ἔχοντες· οἱ μὲν γὰρ ἀνάρμοστοι ἢ ὅλοι ἐκ τῶν
ὤμων κρεμάμενοι ἢ καὶ ἄλλο τι τοῦ σώματος σφόδρα
πιέζοντες δύσφοροι καὶ χαλεποὶ γίνονται· οἱ δὲ ἀρμότ-
85 τοντες, διειλημμένοι τὸ βάρος τὸ μὲν ὑπὸ τῶν κλειδῶν καὶ
ἐπωμίδων, τὸ δὲ ὑπὸ τῶν ὤμων, τὸ δὲ ὑπὸ τοῦ στήθους, τὸ
δὲ ὑπὸ τοῦ νώτου, τὸ δὲ ὑπὸ τῆς γαστροῦς, ὀλίγου δεῖν οὐ
φορήματι, ἀλλὰ προσθήματι εἰκόασιν.” “Εἴρηκας,” ἔφη, ¹⁴
“αὐτὸ δι’ ὅπερ ἔγωγε τὰ ἐμὰ ἔργα πλείστου ἄξια νομίζω
90 εἶναι· ἔνιοι μέντοι τοὺς ποικίλους καὶ τοὺς ἐπιχρυσούς
θώρακας μᾶλλον ὠνοῦνται.” “Ἀλλὰ μὴν,” ἔφη, “εἴ γε
διὰ ταῦτα μὴ ἀρμόττοντας ὠνοῦνται, κακὸν ἔμοιγε δοκοῦσι
ποικίλον τε καὶ ἐπίχρυσον ὠνεῖσθαι. ἀτάρ,” ἔφη, “τοῦ ¹⁵
σώματος μὴ μένοντος, ἀλλὰ τοτὲ μὲν κυρτουμένου, τοτὲ δὲ
95 ὀρθουμένου, πῶς ἂν ἀκριβεῖς θώρακες ἀρμόττειν;”
“Οὐδαμῶς,” ἔφη. “Λέγεις,” ἔφη, “ἀρμόττειν οὐ τοὺς
ἀκριβεῖς, ἀλλὰ τοὺς μὴ λυποῦντας ἐν τῇ χρεῖᾳ.”
“Αὐτός,” ἔφη, “τοῦτο λέγεις, ὦ Σώκратες, καὶ πάνν ὀρθῶς
ἀποδέχῃ.”

φαίης, εἰ φαίης, our common Eng.
just as if you should say. — τῷ σῶ
λόγῳ: according to what you say.
Cf. κατὰ γε τοῦτον τὸν λόγον iv.
2. 32.

13. ἔχεις: as in i. 6. 13. — πιέ-
ζουσιν: oppress. — τὸν αὐτὸν στα-
θμὸν ἔχοντες: although having the
same weight. — διειλημμένοι τὸ βάρος:
by distributing their weight. — ὑπό:
sc. some partic. like φερόμενον. —
ὀλίγου δεῖν: almost. For the abs.

inf., see on iii. 8. 10. — προσθήματι:
“a natural appendage.”

14. αὐτό: the very quality. —
κακὸν ποικίλον τε καὶ ἐπίχρυσον: a
decorated and gilded nuisance.

15. ἔφη: he added. — μὴ μένον-
τος: does not remain (long in one po-
sition). — ἀκριβεῖς: accurately fitted.
— αὐτὸς λέγεις: ita est. Cf. the
emphatic σὺ εἶπας of Matt. xxvi. 25.
— πάνν ὀρθῶς ἀποδέχῃ: you have
the idea exactly.

Γυναικὸς δέ ποτε οὔσης ἐν τῇ πόλει καλῆς, ἥ ὄνομα **11**
 ἦν Θεοδότῃ, καὶ οἷας συνεῖναι τῷ πείθοντι, μνησθέντος
 αὐτῆς τῶν παρόντων τινὸς καὶ εἰπόντος ὅτι κρεῖττον εἶη
 λόγου τὸ κάλλος τῆς γυναικός, καὶ ζωγράφους φήσαντος
5 εἰσιέναι πρὸς αὐτὴν ἀπαικασομένους, οἷς ἐκείνην ἐπιδει-
 κνύειν ἑαυτῆς ὅσα καλῶς ἔχοι, “Ἰτέον ἂν εἶη θεασομέ-
 νους,” ἔφη ὁ Σωκράτης· “οὐ γὰρ δὴ ἀκούσασί γε τὸ
 λόγου κρεῖττον ἔστι καταμαθεῖν.” καὶ ὁ διηγησάμενος,
 “Οὐκ ἂν φθάνοιτ’,” ἔφη, “ἀκολουθοῦντες.” οὕτω μὲν δὴ **2**
10 πορευθέντες πρὸς τὴν Θεοδότῃν καὶ καταλαβόντες ζω-
 γράφῳ τινὶ παρεστηκυῖαν ἐθεάσαντο. πανσαμένου δὲ
 τοῦ ζωγράφου, “ὦ ἄνδρες,” ἔφη ὁ Σωκράτης, “πότερον
 ἡμᾶς δεῖ μᾶλλον Θεοδότῃ χάριν ἔχειν, ὅτι ἡμῖν τὸ κάλλος
 ἑαυτῆς ἐπέδειξεν, ἢ ταύτην ἡμῖν, ὅτι ἐθεασάμεθα; ἂρ’ εἰ
15 μὲν ταύτῃ ὠφελιμωτέρα ἐστὶν ἢ ἐπιδείξις, ταύτην ἡμῖν
 χάριν ἐκτέον, εἰ δὲ ἡμῖν ἢ θέα, ἡμᾶς ταύτῃ;” εἰπόντος **3**

11. *Socrates holds a conversation with Theodota, a courtesan famed for her beauty, on the best method of winning and keeping friends. Beauty alone cannot accomplish this: there must be added good nature and moderation in the bestowal of favors. Theodota expresses a willingness to learn from Socrates the art of winning lovers.*

1. *Θεοδότῃ*: afterward the mistress of Alcibiades, whom she is said to have buried after he was slain in Phrygia. *Cf.* Cornelius Nep. *Alc.* 10. 6. Plutarch (*Alc.* 39) says it was Timandra who buried him. — *οἷας*: ready. See on i. 4. 6. — *τῷ πείθοντι*: sc. by solicitation or gifts. — *κρεῖττον εἶη λόγου*: equivalent to *κρεῖττον ἢ ὥστε λέγειν* “was beyond the power of description.” *Cf.*

(with the adj. in unfavorable sense) *κρείσσον λόγου τὸ εἶδος τῆς νόσου* Thuc. ii. 50. — *ἐπιδεικνύειν*: for the inf., see on ὦν εἶναι i. 1. 8. — *ἑαυτῆς*: of her person. — *ὅσα καλῶς ἔχοι*: “as much as decorum permitted.” — *θεασομένους*: acc., since *ἰτέον ἂν εἶναι* is equivalent to *δεοί ἂν ἵεναι*. See GMT. 923; H. 991 a. — *οὐ γὰρ . . . καταμαθεῖν*: for it is impossible to judge by hearsay of that which passes description. — *ὁ διηγησάμενος*: i.e. the first speaker, introduced above by the words *μνησθέντος τινός*. — *οὐκ ἂν φθάνοιτ’ ἀκολουθοῦντες*: see on ii. 3. 11.

2. *παρεστηκυῖαν*: posing, as model. The pf. marks the ‘pose’ as already assumed. — *ταύτην* (with *ἐκτέον*): acc. like *θεασαμένους* in 1. — *θέα*: sight.

- δέ τινος ὅτι δίκαια λέγοι, “Οὐκοῦν,” ἔφη, “αὕτη μὲν ἤδη
 τε τὸν παρ’ ἡμῶν ἔπαινον κερδαίνει, καὶ ἐπειδὰν εἰς
 πλείους διαγγείλωμεν, πλείω ὠφελήσεται, ἡμεῖς δὲ ἤδη τε
 20 ὧν ἐθεασάμεθα ἐπιθυμοῦμεν ἄψασθαι καὶ ἄπιμεν ὑποκνι-
 ζόμενοι καὶ ἀπελθόντες ποθήσομεν· ἐκ δὲ τούτων εἰκὸς
 ἡμᾶς μὲν θεραπεύειν, ταύτην δὲ θεραπεύεσθαι.” καὶ ἡ
 Θεοδότῃ, “Νῆ Δί’,” ἔφη, “εἰ τοῖνυν ταύθ’ οὕτως ἔχει, ἐμέ
 ἂν δέοι ὑμῖν τῆς θεάς χάριν ἔχειν.” ἐκ δὲ τούτου ὁ 4
- 25 Σωκράτης ὁρῶν αὐτὴν τε πολυτελῶς κεκοσμημένην καὶ
 μητέρα παροῦσαν αὐτῇ ἐν ἐσθῇτί τε καὶ θεραπείᾳ οὐ τῇ
 τυχοῦσῃ, καὶ θεραπαίνας πολλὰς καὶ εὐειδεῖς καὶ οὐδὲ
 ταύτας ἡμελημένως ἐχούσας, καὶ τοῖς ἄλλοις τὴν οἰκίαν
 ἀφθόνως κατεσκευασμένην, “Εἰπέ μοι,” ἔφη, “ὦ Θεοδότῃ,
 30 ἔστι σοι ἀγρός;” “Οὐκ ἔμοιγ’,” ἔφη. “Ἄλλ’ ἄρα οἰκία
 προσόδους ἔχουσα;” “Οὐδὲ οἰκία,” ἔφη. “Ἄλλὰ μὴ
 χειροτέχναι τινές;” “Οὐδὲ χειροτέχναι,” ἔφη. “Πόθεν
 οὖν,” ἔφη, “τάπιτῆδεῖα ἔχεις;” “Ἐάν τις,” ἔφη, “φίλος
 μοι γενόμενος εὖ ποιεῖν ἐθέλῃ, οὗτός μοι βίος ἐστί.”
- 35 “Νῆ τὴν Ἥραν,” ἔφη, “ὦ Θεοδότῃ, καλὸν γε τὸ κτῆμα καὶ 5
 πολλῶ κρεῖττον οὔων τε καὶ αἰγῶν καὶ βοῶν φίλων ἀγέλην

3. ὠφελήσεται: in pass. sense. Cf. iii. 3. 15, 7. 9. — ὑποκνιζόμενοι: with a sting in us. — θεραπεύεσθαι: “receive our homage.” — εἰ ἔχει, ἂν δέοι: for the ‘mixed’ form of cond., see on i. 2. 45.

4. θεραπείᾳ οὐ τῇ τυχοῦσῃ: ornaments of no ordinary kind. Cf. τὰ τυχόντα i. 1. 14. For the costume of Greek women, see Becker, *Charicles*, p. 247. — οὐδὲ ταύτας ἡμελημένως ἐχούσας: cf. Terence’s description of a *meretrix*, ancillas adduxit plus decem, oneratas

veste atque auro *Heaut.* iii. 1. 40. — τοῖς ἄλλοις: in all other respects. — ἀφθόνως κατεσκευασμένην: lavishly furnished. — ἄλλ’ ἄρα: well, then. — χειροτέχναι: skilled slaves, by the sale of whose labor their mistress might profit. — οὗτός μοι βίος ἐστί: he constitutes my livelihood.

5. νῆ τὴν Ἥραν: see on i. 5. 5. — οὔων, βοῶν: sc. ἀγέλην with ἡ before οὔων. For the condensed comparison, see on τῶν ἄλλων i. 1. 3, and, for the form of οὔων, on ii. 7. 13,

κεκτῆσθαι. ἀτάρ," ἔφη, "πότερον τῇ τύχῃ ἐπιτρέπεις, εἴαν
 τίς σοι φίλος ὥσπερ μυῖα πρόσπτηται, ἥ καὶ αὐτὴ τι
 μηχανᾷ;" "Πῶς δ' ἂν," ἔφη, "ἐγὼ τούτου μηχανὴν 6
 40 εὖροιμι;" "Πολὺ νὴ Δί'," ἔφη, "προσηκόντως μᾶλλον ἢ
 αἱ φάλαγγες· οἶσθα γὰρ ὡς ἐκείναι θηρῶσι τὰ πρὸς τὸν
 βίον· ἀράχνια γὰρ δῆπου λεπτὰ ὑφηνάμεναι, ὃ τι ἂν
 ἐνταῦθα ἐμπέσῃ, τούτῳ τροφῇ χρώνται." "Καὶ ἐμοὶ οὖν," 7
 ἔφη, "συμβουλευείς ὑφήνασθαί τι θήρατρον;" "Οὐ γὰρ
 45 δὴ οὕτως γε ἀτέχνως οἶεσθαι χρὴ τὸ πλείστου ἄξιον
 ἄγρευμα, φίλους, θηράσειν· οὐχ ὁρᾷς ὅτι καὶ τὸ μικροῦ
 ἄξιον, τοὺς λαγῶς, θηρώντες πολλὰ τεχνάζουσιν; ὅτι μὲν
 γὰρ τῆς νυκτὸς νέμονται, κύνας νυκτερευτικὰς πορισά-
 μενοι ταύταις αὐτοὺς θηρῶσιν· ὅτι δὲ μεθ' ἡμέραν ἀποδι- 8
 50 δράσκουσιν, ἄλλας κτῶνται κύνας, αἵτινες ἥ ἂν ἐκ τῆς
 νομῆς εἰς τὴν εὐνὴν ἀπέλθωσι, τῇ ὁσμῇ αἰσθανόμεναι
 εὐρίσκουσιν αὐτούς· ὅτι δὲ ποδώκεις εἰσὶν, ὥστε καὶ ἐκ
 τοῦ φανεροῦ τρέχοντες ἀποφεύγειν, ἄλλας αὖ κύνας
 ταχείας παρασκευάζονται, ἵνα κατὰ πόδας ἀλίσκωνται·
 55 ὅτι δὲ καὶ ταύτας αὐτῶν τινες ἀποφεύγουσι, δίκτυα
 ἱστᾷσιν εἰς τὰς ἀτραπούς ἥ φεύγουσιν, ἵν' εἰς ταῦτα
 ἐμπίπτοντες συμποδίζωνται." "Τίνι οὖν," ἔφη, "τοιούτῳ 9
 φίλους ἂν ἐγὼ θηρῶν;" "Ἐὰν νὴ Δί'," ἔφη, "ἀντὶ
 κυνὸς κτήσῃ ὅστις σοι ἱχνεύων μὲν τοὺς φιλοκάλους καὶ
 60 πλουσίους εὐρήσει, εὐρὼν δὲ μηχανήσεται ὅπως ἐμβάλῃ

— ἐπιτρέπεις : do you leave it to. —
 εἴαν : whether.

6. τούτου : for this purpose. —
 προσηκόντως : fitly. — τροφῇ : for
 food. See on δούλοις ii. i. 12.

7. οὕτως γε ἀτέχνως : so, without
 any artifice. — ἄγρευμα : game. —
 νέμονται : sc. οἱ λαγῶ. — κύνας νυκτε-
 ρευτικὰς : dogs which hunt by night.

For the gender, see on iv. i. 3.

8. μεθ' ἡμέραν : after day has
 dawned. — ἥ : sc. ὁδῶ. The clause
 is obj. of αἰσθανόμεναι. — εὐνὴν : the
 hare's lair or 'form.' — ἐκ τοῦ
 φανεροῦ : "in full view." — κατὰ
 πόδας : as in ii. 6. 9.

9. κτήσῃ : sc. φίλον. The omitted
 apod. is readily supplied,

αὐτοὺς εἰς τὰ σὰ δίκτυα.” “Καὶ ποῖα,” ἔφη, “ἐγὼ δίκτυα 10
 ἔχω;” “Ἐν μὲν δήπου,” ἔφη, “καὶ μάλα εὖ περιπλεκό-
 μενον, τὸ σῶμα· ἐν δὲ τούτῳ ψυχὴν, ἣ καταμανθάνεις καὶ
 ὥς ἂν ἐμβλέπουσα χαρίζοιο καὶ ὃ τι ἂν λέγουσα εὐφραί-
 65 νοις, καὶ ὅτι δεῖ τὸν μὲν ἐπιμελούμενον ἀσμένως ὑποδέχε-
 σθαι, τὸν δὲ τρυφῶντα ἀποκλείειν, καὶ ἀρρωστήσαντός γε
 φίλου φροντιστικῶς ἐπισκέψασθαι καὶ καλόν τι πράξαν-
 τος σφόδρα συνησθῆναι καὶ τῷ σφόδρα σοῦ φροντίζοντι
 ὅλη τῇ ψυχῇ κεχαρίσθαι· φιλεῖν γε μὴν εὖ οἶδ’ ὅτι
 70 ἐπίστασαι οὐ μόνον μαλακῶς, ἀλλὰ καὶ εὐνοϊκῶς· καὶ ὅτι
 ἀρεστοί σοί εἰσιν οἱ φίλοι, οἶδ’ ὅτι οὐ λόγῳ ἀλλ’ ἔργῳ
 ἀναπείθεις.” “Μὰ τὸν Δί,” ἔφη ἡ Θεοδότῃ, “ἐγὼ τούτων
 οὐδὲν μηχανῶμαι.” “Καὶ μὴν,” ἔφη, “πολὺ διαφέρει τὸ 11
 κατὰ φύσιν τε καὶ ὀρθῶς ἀνθρώπῳ προσφέρεσθαι· καὶ
 75 γὰρ δὴ βία μὲν οὗτ’ ἂν ἔλοις οὕτε κατὰσχόις φίλον,
 εὐεργεσία δὲ καὶ ἡδονῇ τὸ θηρίον τοῦτο ἀλώσιμόν τε καὶ
 παραμόνιμόν ἐστιν.” “Ἀληθῇ λέγεις,” ἔφη. “Δεῖ τοί- 12
 νυν,” ἔφη, “πρῶτον μὲν τοὺς φροντίζοντάς σου τοιαῦτα
 ἀξιοῦν οἷα ποιοῦσιν αὐτοῖς μικρότατα μελήσει, ἔπειτα δὲ
 80 αὐτὴν ἀμείβεσθαι χαριζομένην τὸν αὐτὸν τρόπον· οὕτω
 γὰρ ἂν μάλιστα φίλοι γίνωντο καὶ πλείστον χρόνον
 φιλοῖεν καὶ μέγιστα εὐεργετοῖεν. χαρίζοιο δ’ ἂν μάλιστα, 13

10. ὥς ἐμβλέπουσα: *with what kind of looks*. — τὸν ἐπιμελούμενον: *the attentive lover*, opposed to τὸν τρυφῶντα *the self-conceited, insolent one*. — ὑποδέχεσθαι, ἀποκλείειν: *pres.*, denoting customary action; the *aor. inf.* in the next sent. indicate special cases. — κεχαρίσθαι: *to be devoted*. — γέ μὴν: see on i. 4. 5. — εὖ οἶδ’ ὅτι: see on iii. 6. 10.

11. καὶ μὴν: *and yet*. — πολὺ διαφέρει: *multum interest, it*

is of great importance. So in iii. 12. 5. — θηρίον: *creature*, appropriately used of man, after the illustrations in 6 and 7.

12. τοιαῦτα: *sc. ποιεῖν*. — οἷα ποιοῦσιν αὐτοῖς κτλ.: “as will least trouble them to perform.” — αὐτῇ: *you yourself*. — τὸν αὐτὸν τρόπον: *i.e. as freely as they oblige you*. — μέγιστα: *for the neut. adj. representing a cognate acc., see on i. 1. 11.*

εἰ δεομένοις δωροῖο τὰ παρὰ σεαυτῆς· ὁρᾷς γὰρ ὅτι καὶ
 τῶν βρωμάτων τὰ ἥδιστα, ἔαν μὲν τις προσφέρῃ πρὶν
 85 ἐπιθυμεῖν, ἀηδῇ φαίνεται, κεκορεσμένοις δὲ καὶ βδελυ-
 γμίαν παρέχει· ἔαν δέ τις προσφέρῃ λιμὸν ἐμποιήσας, κἂν
 φαυλότερα ᾖ, πάννυ ἡδέα φαίνεται.” “Πῶς οὖν ἄν,” ἔφη, 14
 “ἐγὼ λιμὸν ἐμποιεῖν τῷ τῶν παρ’ ἐμοὶ δυναίμην;” “Εἰ
 νῆ Δί’,” ἔφη, “πρῶτον μὲν τοῖς κεκορεσμένοις μήτε προσ-
 90 φέροις μήτε ὑπομιμνήσκεις, ἕως ἂν τῆς πλησμονῆς
 παυσάμενοι πάλιν δέωνται, ἔπειτα τοὺς δεομένους ὑπομι-
 μνήσκεις ὡς κοσμιωτάτῃ τε ὁμιλίᾳ καὶ τῷ φαίνεσθαι βου-
 λομένη χαρίζεσθαι καὶ διαφεύγουσα, ἕως ἂν ὡς μάλιστα
 δεηθῶσι· τηνικαῦτα γὰρ πολὺ διαφέρει τὰ αὐτὰ δῶρα
 95 ἢ πρὶν ἐπιθυμῆσαι διδόναι.” καὶ ἡ Θεοδότῃ, “Τί οὖν 15
 οὐ σύ μοι,” ἔφη, “ὦ Σώκρατες, ἐγένου συνθηρατῆς τῶν
 φίλων;” “Ἐάν γε νῆ Δί’,” ἔφη, “πείθῃς με σύ.” “Πῶς
 οὖν ἄν,” ἔφη, “πείσαιμί σε;” “Ζητήσεις,” ἔφη, “τοῦτο
 αὐτῇ καὶ μηχανήσῃ, εἰάν τί μου δέῃ.” “Εἴσιθι τοίνυν,”
 100 ἔφη, “θαμινά.” καὶ ὁ Σωκράτης ἐπισκώπτων τὴν αὐτοῦ 16
 ἀπραγμοσύνην, “Ἄλλ’, ὦ Θεοδότῃ,” ἔφη, “οὐ πάννυ μοι
 ῥαδίον ἐστὶ σχολάσαι· καὶ γὰρ ἴδια πράγματα πολλὰ καὶ

13. δεομένοις: *only when they request them.* — τὰ παρὰ σεαυτῆς: “your favors.” — ὁρᾷς γὰρ ὅτι κτλ.: *cf. the contrast between the followers of Vice and those of Virtue ii. i. 30, 33.* — βδελυγμίαν: *loathing.*

14. τῶν παρ’ ἐμοί: *const. with λιμὸν.* — εἰ προσφέρεις: *sc. τὰ παρὰ σεαυτῆς.* The omitted apod. is easily supplied from the preceding sentence. So with *ἐάν πείθῃς* 15. — ἔπειτα: *without δέ, as often in Xenophon.* See on i. 2. 1. — ὡς κοσμιωτάτῃ ὁμιλίᾳ: *by the most modest demeanor.* — τῷ φαίνεσθαι βουλομένη, καὶ διαφεύγουσα: *by*

showing yourself desirous (to please), and yet drawing back. Socrates is ‘giving points’ to a professional coquette. For the nom. of the participles, see on τῷ φανερὸς εἶναι τοιοῦτος *ᾧν* i. 2. 3. — πολὺ διαφέρει: *it is far better.*

15. τί οὖν οὐ σύ ἐγένου: *why then do you not become.* The aor. implies surprise that the action has not taken place, and hence conveys a more emphatic invitation than the pres. would. GMT. 62; H. 839. *Cf. iv. 6. 14.* — εἴσιθι: *sc. εἰς τὴν ἐμὴν οἰκίαν.*

δημόσια παρέχει μοι ἀσχολίαν· εἰσὶ δὲ καὶ φίλαι μοι, αἱ οὔτε ἡμέρας οὔτε νυκτὸς ἀφ' αὐτῶν ἐάσουσί με ἀπιέναι, 105 φίλτρα τε μανθάνουσαι παρ' ἐμοῦ καὶ ἐπωδάς." "Ἐπὶ 17 στασαι γάρ," ἔφη, "καὶ ταῦτα, ὦ Σώκρατες;" "Ἀλλὰ διὰ τί οἶει," ἔφη, "Ἀπολλόδωρόν τε τόνδε καὶ Ἀντισθένην οὐδέποτε μου ἀπολείπεσθαι; διὰ τί δὲ καὶ Κέβητα καὶ Σιμμίαν Θήβηθεν παραγίγνεσθαι; εἰ ἴσθι ὅτι ταῦτα οὐκ 110 ἄνευ πολλῶν φίλτρων τε καὶ ἐπωδῶν καὶ ὑγγῶν ἐστί." "Χρῆσον τοίνυν μοι," ἔφη, "τὴν ὑγγα, ἵνα ἐπὶ σοὶ 18 πρῶτον ἔλκω αὐτήν." "Ἀλλὰ μὰ Δί," ἔφη, "οὐκ αὐτὸς ἔλκεσθαι πρὸς σὲ βούλομαι, ἀλλὰ σὲ πρὸς ἐμὲ πορεύεσθαι." "Ἀλλὰ πορεύσομαι," ἔφη. "μόνον ὑποδέχου." 115 "Ἄλλ' ὑποδέξομαί σε," ἔφη, "ἐὰν μὴ τις φιλωτέρα σου ἔνδον ᾗ."

16. **δημόσια**: said in jest, as Socrates took no part in public affairs. Cf. i. 6. 15. — **φίλαι**: he playfully uses the fem. in speaking of his friends. — **φίλτρα, ἐπωδάς**: cf. ii. 6. 10 ff. On the real meaning of ἐπωδάς, cf. τὰς δ' ἐπωδάς ταύτας τοὺς λόγους εἶναι τοὺς καλοὺς Plato *Charm.* 157 A, also *Phaedo* 114 D.

17. **Ἀπολλόδωρον**: one of the most devoted companions of Socrates, mentioned by Plato as present both at the trial (*Apol.* 34 A) and at the death scene in the cell (*Phaedo* 117 D), where his almost hysterical grief was rebuked by the philosopher. — **Ἀντισθένην**: see on ii. 5. 1. — **Κέβητα καὶ Σιμμίαν**: see on i. 2. 48. These, as well as Antisthenes and Apollodorus, were present at the death of Socrates. — **ὑγγῶν**: *magic wheels*. The *ὑγξ* was a small bird (Lat. *torquilla*, Fr. *torcou*,

Ger. *Wendehals*, Eng. 'wryneck'), which, when bound to a revolving wheel, was supposed by its motions to influence the affections; hence its name was applied to the wheel.

18. **χρήσόν μοι**: *lend me*. — **ἐπὶ σοὶ ἔλκω**: *set it spinning for you*, the usual phrase for putting the *ὑγξ* in motion. For ἐπὶ σοί, see on ἐφ' οἷς σπονδάσειν i. 3. 11. — **φιλωτέρα**: see on φίλαι 16. For various forms of the comp. of φίλος, see L. & S. s.v. — **ἐὰν . . . ἔνδον ᾗ**: wittily said, for the usual excuse of the *ἐταῖραι* in shutting out a would-be visitor was *ἐνδον ἕτερος*. Cf. ἀπέκλεισα ἐλθόντα, "Ἐνδον ἕτερος" εἰπούσα Lucian *Dial. Meretr.* xii. 310. The whole conversation is inconceivable from a modern standpoint, remembering who and what the speakers were; but it throws a strong side light on one phase of Greek society.

Ἐπιγένην δὲ τῶν συνόντων τινά, νέον τε ὄντα καὶ τὸ 12
 σῶμα κακῶς ἔχοντα, ἰδών, “Ὡς ἰδιωτικῶς,” ἔφη, “τὸ
 σῶμα ἔχεις, ὦ Ἐπίγευες.” καὶ ὅς, “Ἰδιώτης γάρ,” ἔφη,
 “εἰμί, ὦ Σώκρατες.” “Οὐδέν γε μᾶλλον,” ἔφη, “τῶν ἐν
 5 Ὀλυμπία μελλόντων ἀγωνίζεσθαι· ἢ δοκεῖ σοι μικρὸς
 εἶναι ὁ περὶ τῆς ψυχῆς πρὸς τοὺς πολεμίους ἀγών, ὃν
 Ἀθηναῖοι θήσουσιν, ὅταν τύχωσι; καὶ μὴν οὐκ ὀλίγοι 2
 μὲν διὰ τὴν τοῦ σώματος καχεξίαν ἀποθνήσκουσιν τε ἐν
 τοῖς πολεμικοῖς κινδύνοις καὶ αἰσχροῦς σφύζονται, πολλοὶ
 10 δὲ δι’ αὐτὸ τοῦτο ζῶντές τε ἀλίσκονται καὶ ἀλόντες ἦτοι
 δουλεύουσι τὸν λοιπὸν βίον, ἐὰν οὕτω τύχωσι, τὴν χαλε-
 πωτάτην δουλείαν, ἢ εἰς τὰς ἀνάγκας τὰς ἀλγεινοτάτας
 ἐμπεσόντες καὶ ἐκτείσαντες ἐνίστε πλείω τῶν ὑπαρχόντων
 αὐτοῖς τὸν λοιπὸν βίον ἐνδεεῖς τῶν ἀναγκαίων ὄντες καὶ
 15 κακοπαθοῦντες διαζῶσι· πολλοὶ δὲ δόξαν αἰσχροῦ
 κτῶνται διὰ τὴν τοῦ σώματος ἀδυναμίαν δοκοῦντες
 ἀποδειλιᾶν. ἢ καταφρονεῖς τῶν ἐπιτιμιῶν τῆς καχεξίας 3
 τούτων, καὶ ῥαδίως ἂν οἶει φέρειν τὰ τοιαῦτα; καὶ μὴν

12. *Physical exercise strengthens the body, and renders a man not only fit for the pursuits of war, but also better equipped for any line of work. Best of all, it assists mental action.*

1. Ἐπιγένην: son of Antiphon, of the deme Cephisia. Cf. Plato *Apol.* 33 E, *Phaedo* 59 B. — ἰδιω-
 τικῶς: i.e. unlike an athlete. —
 ἰδιώτης: lit. a private citizen, here
 non-professional, so far as con-
 cerns athletics. “I have no object
 in training, not being an athlete
 (ἀσκητής).” To which Socrates re-
 torts, “You need training fully as
 much as those who are to contend
 in the Olympian games.” See on

iii. 7. 7. — θήσουσιν: will make,
 certamina decernent. — ὅταν
 τύχωσι: sc. ἀγῶνα θέντες.

2. ἀποθνήσκουσιν τε, καὶ αἰσχροῦς
 σφύζονται: vel pereunt, vel tur-
 piter servantur. — δι’ αὐτὸ τοῦτο:
 i.e. διὰ τὸ κακῶς ἔχειν τὰ σώματα. —
 ἐὰν οὕτω τύχωσι: “if this (i.e.
 slavery) should happen to them.”
 — ἐκτείσαντες: paying out, for
 their ransom. — πλείω τῶν ὑπαρχόν-
 των: more than their property
 amounted to. — δοκοῦντες ἀποδειλιᾶν:
 having the reputation of being cowards.

3. ἐπιτιμιῶν: penalties, i.e. dis-
 advantages. — τούτων: agrees with
 ἐπιτιμιῶν. — καὶ μὴν: see on i. 6. 3.

οἶμαί γε πολλῷ ῥάω καὶ ἡδίῳ τούτων εἶναι, ἃ δεῖ ὑπομέ-
 20 νειν τὸν ἐπιμελούμενον τῆς τοῦ σώματος εὐεξίας· ἡ ὑγιεινό-
 τερόν τε καὶ εἰς τᾶλλα χρησιμώτερον νομίζεις εἶναι τὴν
 καχεξίαν τῆς εὐεξίας; ἡ τῶν διὰ τὴν εὐεξίαν γιγνομένων
 καταφρονεῖς; καὶ μὴν πάντα γε τὰναντία συμβαίνει τοῖς 4
 εὖ τὰ σώματα ἔχουσιν ἢ τοῖς κακῶς. καὶ γὰρ ὑγιαίνου-
 25 σιν οἱ τὰ σώματα εὖ ἔχοντες καὶ ἰσχύουσιν· καὶ πολλοὶ
 μὲν διὰ τοῦτο ἐκ τῶν πολεμικῶν ἀγῶνων σφύζονται τε
 εὐσχημόνως καὶ τὰ δεινὰ πάντα διαφεύγουσι, πολλοὶ δὲ
 φίλοις τε βοηθοῦσι καὶ τὴν πατρίδα εὐεργετοῦσι καὶ διὰ
 ταῦτα χάριτός τε ἀξιοῦνται καὶ δόξαν μεγάλην κτῶνται
 30 καὶ τιμῶν καλλίστων τυγχάνουσιν καὶ διὰ ταῦτα τὸν τε
 λοιπὸν βίον ἡδιον καὶ κάλλιον διαζῶσι καὶ τοῖς ἑαυτῶν
 παισὶ καλλίους ἀφορμὰς εἰς τὸν βίον καταλείπουσιν.
 οὗτοι χρῆ ὅτι οὐκ ἀσκεῖ δημοσίᾳ ἢ πόλιν τὰ πρὸς τὸν 5
 πόλεμον, διὰ τοῦτο καὶ ἰδίᾳ ἀμελεῖν, ἀλλὰ μηδὲν ἥττον
 35 ἐπιμελεῖσθαι. εὖ γὰρ ἴσθι ὅτι οὐδὲ ἐν ἄλλῳ οὐδενὶ ἀγῶνι
 οὐδὲ ἐν πράξει οὐδεμιᾷ μείον ἕξεις διὰ τὸ βέλτιον τὸ
 σῶμα παρεσκευάσθαι. πρὸς πάντα γὰρ ὅσα πράττουσιν
 ἄνθρωποι, χρήσιμον τὸ σῶμά ἐστιν· ἐν πάσαις δὲ ταῖς
 τοῦ σώματος χρεῖαις πολὺ διαφέρει ὡς βέλτιστα τὸ σῶμα
 40 ἔχειν· ἐπεὶ καὶ ἐν ᾧ δοκεῖς ἐλαχίστην σώματος χρεῖαν 6
 εἶναι, ἐν τῷ διανοεῖσθαι, τίς οὐκ οἶδεν ὅτι καὶ ἐν τούτῳ

— πολλῷ ῥάω . . . ἃ δεῖ: const.,
 τούτων (τῶν ἐπιτιμιῶν) πολλῷ ῥάω καὶ
 ἡδίῳ (ταῦτα) εἶναι, ἃ δεῖ κτλ. — ὑγιεινό-
 τερον, χρησιμώτερον: for the gender,
 see on ii. 3. 1.

4. διὰ τοῦτο: by virtue of this
 quality. — ἀφορμὰς: see on ii. 7. 11.

5. ὅτι οὐκ ἀσκεῖ κτλ.: Xenophon,
 in recording this fact, may be
 praising the Lacedaemonians tacitly,

as he openly does in iii. 5. 15. —
 ἀλλὰ μηδὲν ἥττον: sc. χρῆ. — ἐν
 ἄλλῳ οὐδενὶ ἀγῶνι κτλ.: war is
 contrasted with any other contest,
 and then with any occupation. —
 μείον ἕξεις: equivalent to μείων ἔσθ.

— πολὺ διαφέρει: as in iii. ii. 11.
 6. ἐπεὶ: for. — δοκεῖς: you think.
 — ἐν τῷ διανοεῖσθαι: in pure thinking.
 — τίς οὐκ οἶδεν: the sent. begins

πολλοὶ μεγάλα σφάλλονται διὰ τὸ μὴ ὑγιαίνειν τὸ σῶμα ;
καὶ λήθη δὲ καὶ ἀθυμία καὶ δυσκολία καὶ μανία πολλάκις
πολλοῖς διὰ τὴν τοῦ σώματος καχεξίαν εἰς τὴν διάνοιαν
45 ἐμπίπτουσιν οὕτως ὥστε καὶ τὰς ἐπιστήμας ἐκβάλλειν.
τοῖς δὲ τὰ σώματα εὖ ἔχουσι πολλὴ ἀσφάλεια καὶ οὐδεὶς 7
κίνδυνος διὰ γε τὴν τοῦ σώματος καχεξίαν τοιοῦτόν τι
παθεῖν, εἰκὸς δὲ μᾶλλον πρὸς τὰ ἐναντία τῶν διὰ τὴν καχε-
ξίαν γιγνομένων τὴν εὐεξίαν χρήσιμον εἶναι· καίτοι τῶν
50 γε τοῖς εἰρημένοισ ἐναντίων ἕνεκα τί οὐκ ἂν τις νοῦν ἔχων
ὑπομείνειεν ; αἰσχροὺν δὲ καὶ τὸ διὰ τὴν ἀμέλειαν γηρᾶναι, 8
πρὶν ἰδεῖν ἑαυτὸν ποῖος ἂν κάλλιστος καὶ κράτιστος τῷ
σώματι γένοιτο· ταῦτα δὲ οὐκ ἔστιν ἰδεῖν ἀμελοῦντα· οὐ
γὰρ ἐθέλει αὐτόματα γίγνεσθαι.”

Ὁργίζομένου δέ ποτέ τις οὔτι προσειπὼν τινα χαί-13
ρειν οὐκ ἀντιπροσερρήθη, “Γελοῖον,” ἔφη, “τὸ εἰ μὲν τὸ
σῶμα κάκιον ἔχοντι ἀπήντησάς τῳ, μὴ ἂν ὀργίζεσθαι, οὔτι
δὲ τὴν ψυχὴν ἀγροικοτέρως διακειμένῳ περιέτυχες, τοῦτό
5 σε λυπεῖ.”

with *ἐπεὶ*, as if πάντες ἴσασιν were to follow, but the transition to the interr. is natural and lively. — πολλοῖς : in the case of many, dat. of interest. — τὰς ἐπιστήμας : “all that they know.” — ἐκβάλλειν : for the inf. of result which a previous action tends to produce, see GMT. 587, 1 ; H. 953.

7. κίνδυνος : sc. ἐστί. — γέ : added, because τοιοῦτόν τι παθεῖν is possible from other causes than καχεξία τοῦ σώματος. — εἰκὸς δὲ μᾶλλον : it is far more likely. — πρὸς τὰ ἐναντία : to results the reverse. — ἕνεκα : const. with ἐναντίων. — νοῦν ἔχων : with any sense.

8. ἰδεῖν ἑαυτόν, ποῖος : for the ‘prolepsis,’ see on i. 2. 13. — ταῦτα :

these qualities. — ἐθέλει : are wont. Cf. δσα ἡ γῆ φύειν θέλει Oec. 4. 13.

13. Several brief sayings of Socrates, giving sensible advice on various matters of everyday life.

1. οὔτι : because. — προσειπὼν τινα χαίρειν : the usual form of describing a greeting ; cf. the Lat. salve. For the dat. in this formula, cf. ἀλλήλοις χαίρειν προσείπον *Hell.* iv. 1. 31. — γελοῖον : odd, cf. the Ger. *komisch*, and our colloquial use of ‘funny.’ — τὸ μὴ ἂν ὀργίζεσθαι : for the articular inf. with modifiers as a noun, see G. 1555 ; H. 959, and for the inf. with ἂν, see on ἂν ἐκλεχθῆναι iii. 5. 2. — διακειμένῳ : disposed.

- * Ἄλλου δὲ λέγοντος ὅτι ἀηδῶς ἐσθίου, “Ἀκουμένος,”² ἔφη, “τούτου φάρμακον ἀγαθὸν διδάσκει.” ἔρομένου δέ, “Ποῖον;” “Παύσασθαι ἐσθίοντα,” ἔφη, “καὶ ἡδιόν τε καὶ εὐτελέστερον καὶ ὑγιεινότερον διάξειν παυσάμενον.”
- 10 Ἄλλου δ’ αὖ λέγοντος ὅτι θερμὸν εἶη παρ’ ἑαυτῷ τὸ³ ὕδωρ ὃ πίνει, “Ὅταν ἄρ’,” ἔφη, “βούλη θερμῷ λούσασθαι, ἔτοιμον ἔσται σοι.” “Ἀλλὰ ψυχρόν,” ἔφη, “ἐστὶν ὥστε λούσασθαι.” “Ἄρ’ οὖν,” ἔφη, “καὶ οἱ οἰκέται σου ἄχθονται πίνοντές τε αὐτὸ καὶ λουόμενοι αὐτῷ;” “Μὰ τὸν Δί’,”¹⁵ ἔφη. “ἀλλὰ καὶ πολλάκις τεθαύμακα ὡς ἡδέως αὐτῷ πρὸς ἀμφότερα ταῦτα χρῶνται.” “Πότερον δέ,” ἔφη, “τὸ παρὰ σοὶ ὕδωρ θερμότερον πιεῖν ἐστὶν ἢ τὸ ἐν Ἀσκληπιοῦ;” “Τὸ ἐν Ἀσκληπιοῦ,” ἔφη. “Πότερον δὲ λούσασθαι ψυχρότερον, τὸ παρὰ σοὶ ἢ τὸ ἐν Ἀμφιαράου;”²⁰ “Τὸ ἐν Ἀμφιαράου,” ἔφη. “Ἐνθυμοῦ οὖν,” ἔφη, “ὅτι κινδυνεύεις δυσαρεστότερος εἶναι τῶν τε οἰκετῶν καὶ τῶν ἀρρωστούντων.”

2. ἀηδῶς: *without appetite*. Cf. ἡδέως ii. 1. 30. — Ἀκουμένος: a physician, and friend of Socrates. Cf. Plato *Phaedr.* 227 A, 268 A, B. — τούτου φάρμακον: see on iii. 8. 3. — διδάσκει: *prescribes*. — παύσασθαι ἐσθίοντα: *to stop eating*. For the supplementary participle, see on ii. 1. 24. The ‘appetite cure’ has been known to physicians and philosophers from Acumenus and Galen down to Abernethy and Mark Twain. — καί, διάξειν (*sc. φησί*): see on καὶ ὑπακούσεται ii. 3. 16. — παυσάμενον: circumstantial participle of condition.

3. παρ’ ἑαυτῷ: see on ii. 7. 4. — ὃ πίνει: *which he had to drink*. — ψυχρόν, ὥστε λούσασθαι: for the inf.

with ὡς or ὥστε and a positive adj. (instead of comp. with ἢ), see GMT. 588. So we say ‘cold for bathing.’ Cf. ὀλίγοι ἐσμέν, ὥστε ἐγκρατεῖς εἶναι αὐτῶν *Cyr.* iv. 5. 15. — μὰ τὸν Δία: see on i. 4. 11. — ἀλλὰ καί: “indeed, on the contrary.” — τὸ ἐν Ἀσκληπιοῦ (*sc. νεφί*): on the south side of the Acropolis at Athens. Pausanias refers to this spring, and modern travelers speak of the water as not noticeably warm. — λούσασθαι: for the inf. with adjs., see GMT. 763; H. 952, and a. — ἐν Ἀμφιαράου (*sc. νεφί*): the temple of Amphiaraus (one of the ‘Seven against Thebes’) was at Orōpus in Boeotia; it, too, had a sacred fountain. Cf. Paus. i. 34. 3.

Κολάσαντος δέ τινος ἰσχυρῶς ἀκόλουθον, ἤρετο τί 4
 χαλεπαῖνοι τῷ θεράποντι. “Οτι,” ἔφη, “ὄψοφαγίστατος
 25 τε ὢν βλακότατος ἐστὶ καὶ φιλαργυρώτατος ὢν ἀργότα-
 τος.” “Ἦδη ποτὲ οὖν ἐπεσκέψω πότερος πλειόνων πληγῶν
 δέεται, σὺν ἧ ὁ θεράπων;”

Φοβουμένου δέ τινος τὴν εἰς Ὀλυμπίαν ὁδόν, “Τί,” ἔφη, 5
 “φοβῇ τὴν πορείαν; οὐ καὶ οἴκοι σχεδὸν ὅλην τὴν
 30 ἡμέραν περιπατεῖς καὶ ἐκείσε πορευόμενος περιπατήσας
 ἀριστήσεις, περιπατήσας δειπνήσεις καὶ ἀναπαύσῃ; οὐκ
 οἶσθα ὅτι εἰ ἐκτείναις τοὺς περιπάτους οὓς ἐν πέντε ἢ ἑξ
 ἡμέραις περιπατεῖς, ῥαδίως ἂν Ἀθήνηθεν εἰς Ὀλυμπίαν
 ἀφίκοιο; χαριέστερον δὲ καὶ προεξορμᾶν ἡμέρα μὲ μάλ-
 35 λον ἢ ὑστερίζειν· τὸ μὲν γὰρ ἀναγκάζεσθαι περαιτέρω
 τοῦ μετρίου μηκύνειν τὰς ὁδοὺς χαλεπὸν, τὸ δὲ μὲ ἡμέρα
 πλείονας πορευθῆναι πολλὴν ῥαστώνην παρέχει· κρεῖτ-
 τον οὖν ἐν τῇ ὁρμῇ σπεύδειν ἢ ἐν τῇ ὁδῷ.”

Ἄλλου δὲ λέγοντος ὡς παρετάθη μακρὰν ὁδὸν πορευ- 6
 40 θεῖς, ἤρετο αὐτὸν εἰ καὶ φορτίον ἔφερε. “Μὰ Δί’ οὐκ
 ἔγωγ’,” ἔφη, “ἀλλὰ τὸ ἱμάτιον.” “Μόνος δ’ ἐπορεύου,”
 ἔφη, “ἢ καὶ ἀκόλουθός σοι ἡκολούθει;” “Ἡκολούθει,”
 ἔφη. “Πότερον κενός,” ἔφη, “ἢ φέρων τι;” “Φέρων νῆ
 Δί’,” ἔφη, “τά τε στρώματα καὶ τᾶλλα σκεύη.” “Καὶ

4. ἀκόλουθον: an attendant, the slave whose duty it was to accompany his master when he went out. Cf. 6.

5. φοβουμένου: expressing apprehension of. — οἴκοι: for the accent, see on i. 1. 2. — πορευόμενος: while on the journey. — περιπατήσας ἀριστήσεις, περιπατήσας δειπνήσεις: you will simply take a walk and eat your luncheon, take another and eat dinner. — εἰ ἐκτείναις: if you should

stretch out, in one line. — οὓς περιπατεῖς: sc. in Athens. οὓς is cognate accusative. — Ἀθήνηθεν εἰς Ὀλυμπίαν: a distance of about 130 miles. — ἡμέρα μὲ: dat. of degree of difference. — μᾶλλον: rather, belongs to ἐξορμᾶν. — πλείονας (sc. ὁδοὺς): i.e. the days' journeys.

6. παρετάθη: worn out, lit. stretched out. — καί: besides. — ἀλλά: “nothing except.” — κενός: empty-handed. — στρώματα: bedding

45 πῶς,” ἔφη, “ἀπήλλαχεν ἐκ τῆς ὁδοῦ;” “Ἐμοὶ μὲν δοκεῖ,”
 ἔφη, “βέλτιον ἐμοῦ.” “Τί οὖν;” ἔφη, “εἰ τὸ ἐκείνου φορ-
 τίον ἔδει σὲ φέρειν, πῶς ἂν οἶε διατεθῆναι;” “Κακῶς νῆ
 Δί;,” ἔφη. “μᾶλλον δὲ οὐδ’ ἂν ἡδυνήθην κομίσαι.” “Τὸ
 οὖν τοσοῦτον ἦττον τοῦ παιδὸς δύνασθαι πονεῖν πῶς
 50 ἡσκημένου δοκεῖ σοι ἀνδρὸς εἶναι;”

‘Οπότε δὲ τῶν συνιόντων ἐπὶ δεῖπνον οἱ μὲν μικρὸν 14
 ὄψον, οἱ δὲ πολὺ φέροιεν, ἐκέλευεν ὁ Σωκράτης τὸν παῖδα
 τὸ μικρὸν ἢ εἰς τὸ κοινὸν τιθέναι ἢ διανέμειν ἐκάστῳ τὸ
 μέρος. οἱ οὖν τὸ πολὺ φέροντες ἡσχύνοντο τό τε μὴ
 5 κοινωνεῖν τοῦ εἰς τὸ κοινὸν τιθεμένου καὶ τὸ μὴ ἀντιτιθέναι
 τὸ ἑαυτῶν· ἐτίθεσαν οὖν καὶ τὸ ἑαυτῶν εἰς τὸ κοινόν· καὶ
 ἐπεὶ οὐδὲν πλεον εἶχον τῶν μικρὸν φερομένων, ἐπαύοντο
 πολλοῦ ὀψωνοῦντες.

Καταμαθὼν δέ ποτε τῶν συνδειπνούντων τινὰ τοῦ μὲν 2
 10 σίτου πεπαυμένον, τὸ δὲ ὄψον αὐτὸ καθ’ αὐτὸ ἐσθίουσα,
 λόγου ὄντος περὶ ὀνομάτων, ἐφ’ οἷω ἔργῳ ἕκαστον εἶη,
 “Ἐχοιμεν ἄν,” ἔφη, “ὦ ἄνδρες, εἰπεῖν ἐπὶ ποίῳ ποτὲ ἔργῳ
 ἄνθρωπος ὀψοφάγος καλεῖται; ἐσθίουσι μὲν γὰρ δὴ

— ἀπήλλαχεν ἐκ : *come off from* (i.e. stand) the trip. — ἂν διατεθῆναι : *would have fared*. — τοῦ παιδός : *the slave*. Cf. the old Eng. use of ‘knave’ (Ger. *Knabe*) equivalent to ‘servant,’ and the former use of the word ‘boy’ for ‘slave’ in our Southern States. Slaves were excluded from the exercises of the *palaestra*, and hence were οὐκ ἡσκημένοι. — ἡσκημένου ἀνδρός : cf. iii. 12. 1, 5.

14. *Some table talk of Socrates in praise of moderation in eating.*

1. *συνιόντων ἐπὶ δεῖπνον* : the feast seems to have been what was

known as *ἔρανος* (a picnic or ‘basket party’), to which each guest brought his own share of the food. — ὄψον : *meat, fish, or sauce*, originally anything eaten with bread. — εἰς τὸ κοινὸν τιθέναι : *to place on the table for common participation*. — τό τε μὴ κοινωνεῖν καὶ : *both to refrain from sharing, and*. — ἐπεὶ : *since*. — ἐπαύοντο πολλοῦ ὀψωνοῦντες : *they stopped buying meat at a high price*. For the partic., see on ἐσθίουσα 13. 2.

2. *σίτου* : equivalent to *ἄρτου* bread, as distinguished from *ὄψον*. — ἐφ’ οἷω ἔργῳ ἕκαστον εἶη : *for what action each was given*. — ποίῳ ποτὲ :

πάντες ἐπὶ τῷ σίτῳ ὄψον, ὅταν παρῇ· ἀλλ' οὐκ οἶμαί πω
 15 ἐπὶ τούτῳ γε ὀψοφάγοι καλοῦνται.” “Οὐ γὰρ οὖν,” ἔφη τις
 τῶν παρόντων. “Τί γάρ;” ἔφη, “ἐάν τις ἄνευ τοῦ σίτου 3
 τὸ ὄψον αὐτὸ ἐσθίῃ μὴ ἀσκήσεως, ἀλλ' ἡδονῆς ἕνεκα,
 πότερον ὀψοφάγος εἶναι δοκεῖ ἢ οὐ;” “Σχολῇ γ' ἂν,” ἔφη,
 “ἄλλος τις ὀψοφάγος εἴη.” καί τις ἄλλος τῶν παρόντων,
 20 “Ὁ δὲ μικρῷ σίτῳ,” ἔφη, “πολὺ ὄψον ἐπεσθίων;” “Ἐμοὶ
 μὲν,” ἔφη ὁ Σωκράτης, “καὶ οὗτος δοκεῖ δικαίως ἂν ὀψο-
 φάγος καλεῖσθαι· καὶ ὅταν γε οἱ ἄλλοι ἄνθρωποι τοῖς
 θεοῖς εὐχῶνται πολυκαρπίαν, εἰκότως ἂν οὗτος πολυοψίαν
 εὐχοίτο.” ταῦτα δὲ τοῦ Σωκράτους εἰπόντος, νομίσας ὁ 4
 25 νεανίσκος εἰς αὐτὸν εἰρήσθαι τὰ λεχθέντα, τὸ μὲν ὄψον
 οὐκ ἐπαύσατο ἐσθίων, ἄρτον δὲ προσέλαβε. καὶ ὁ Σω-
 κράτης καταμαθὼν, “Παρατηρεῖτ’,” ἔφη, “τοῦτον οἱ πλη-
 σίον, ὁπότερα τῷ σίτῳ ὄψω ἢ τῷ ὄψῳ σίτῳ χρήσεται.”

* Ἄλλον δέ ποτε τῶν συνδείπνων ἰδὼν ἐπὶ τῷ ἐνὶ ψωμῷ 5
 30 πλειόνων ὄψων γευόμενον, “Ἄρα γένοιτ' ἂν,” ἔφη, “πολυ-
 τελεστέρα ὀψοποιία ἢ μάλλον τὰ ὄψα λυμαιομένη ἢ ἣν
 ὀψοποιεῖται ὁ ἅμα πολλὰ ἐσθίων καὶ ἅμα παντοδαπὰ
 ἡδύσματα εἰς τὸ στόμα λαμβάνων; πλείω μὲν γε τῶν
 ὀψοποιῶν συμμειγνύων πολυτελέστερα ποιεῖ· ἃ δὲ ἐκείνοι

see on i. i. 1. — γὰρ οὖν: see on iii. 6. 12.

3. τὸ ὄψον αὐτό: *his meat by itself*. — ἀσκήσεως: *of training*, like that of the athletes, who ate a great deal of meat to strengthen them. — σχολῇ: *hardly*. — πολυκαρπίαν, πολυοψίαν: “a good year for crops, a good year for meat.”

4. καταμαθὼν: *observing*. — τοῦτον: note the ‘prolepsis.’ — οἱ πλησίον (sc. ὄντες): in appos. with the ὑμεῖς implied in παρατηρεῖτε. —

ὁπότερα: a rare substitute for πρότερα. — τῷ σίτῳ . . . χρήσεται: “will make a relish of the staple, or a staple of the relish” (Dakyns). For the dats., see on δούλοις ii. i. 12.

5. τῷ ψωμῷ: sc. ἄρτου or σίτου. ψωμός is a sop or morsel of bread, in N. T. ψωμίον; cf. John xii. 26, 30. — ὄψων: here, *dainty dishes*. — λυμαιομένη: *calculated to spoil*. — ἢ ἣν ὀψοποιεῖται, ὁ: *than that which he practices, who*. — πλείω μὲν γε τῶν ὀψοποιῶν συμμειγνύων: *as he mingles*

- 35 μὴ συμμειγνύουσιν ὥς οὐχ ἀρμόττοντα, ὁ συμμειγνύων,
εἴπερ ἐκεῖνοι ὀρθῶς ποιοῦσιν, ἀμαρτάνει τε καὶ καταλύει
τὴν τέχνην αὐτῶν. καίτοι πῶς οὐ γελοῖόν ἐστι παρα- 6
σκευάζεσθαι μὲν ὀψοποιούς τοὺς ἄριστα ἐπισταμένους,
αὐτὸν δὲ μηδ' ἀντιποιοῦμενον τῆς τέχνης ταύτης τὰ ὑπ'
40 ἐκείνων ποιούμενα μετατιθέναι; καὶ ἄλλο δέ τι προσγί-
γνεται τῷ ἅμα πολλὰ ἐσθίειν ἐθισθέντι· μὴ παρόντων γὰρ
πολλῶν μειονεκτεῖν ἂν τι δοκοίη ποθῶν τὸ σύννηθες· ὁ δὲ
συνεθισθεὶς τὸν ἕνα ψωμὸν ἐνὶ ὄψῳ προπέμπειν, ὅτε μὴ
παρεῖη πολλά, δύναιτ' ἂν ἀλύπως τῷ ἐνὶ χρῆσθαι.”
- 45 Ἐλεγε δὲ καὶ ὥς τὸ εὐωχεῖσθαι ἐν τῇ Ἀθηναίων 7
γλώττῃ ἐσθίειν καλοῖτο· τὸ δὲ εὖ προσκείσθαι ἔφη ἐπὶ
τῷ ταῦτα ἐσθίειν ἅτινα μῆτε τὴν ψυχὴν μῆτε τὸ σῶμα
λυποῖη μηδὲ δυσεύρετα εἶη· ὥστε καὶ τὸ εὐωχεῖσθαι τοῖς
κοσμίως διαιτωμένοις ἀνετίθει.

more ingredients even than the cooks. For the abridged comparison, see on κοινότερον τῶν ἄλλων i. 1. 3. — ἃ δὲ . . . ὁ συμμειγνύων: equivalent to ταῦτα δέ, ἃ ἐκεῖνοι μὴ συμμειγνύουσιν, συμμειγνύων. — ἐκεῖνοι: i. e. οἱ ὀψοποιοί. — καταλύει: renders useless. Cf. καταλύει τὸν ἱππέα Eq. xii. 5.

6. μὴδ' ἀντιποιοῦμενον τῆς τέχνης ταύτης: pretending to no skill in this art. — μετατιθέναι: to alter. — μειονεκτεῖν: to be stinted. Cf. μείων ἕξεις 12. 5. — τὸν ἕνα ψωμὸν κτλ.: to accompany one piece of bread by one

of meat. — ὅτε μὴ παρεῖη: for ὅταν μὴ παρῇ, by assimilation to the mode of the main sentence.

7. ἔλεγε: he used to remark. — τὸ εὐωχεῖσθαι: the phrase 'good cheer.' For the neut. art. before any word or expression made the obj. of thought, see G. 955, 2; H. 125 e. — καλοῖτο: signified. — τὸ εὖ: the adverb εὖ. — ἐπὶ τῷ ἐσθίειν: "to express the eating." — ἀνετίθει: he used to apply. 'Good cheer' comes only when we eat wholesome viands and in moderation.

Οὕτω δὲ Σωκράτης ἦν ἐν παντὶ πράγματι καὶ πάντα 1
 τρόπον ὠφέλιμος, ὥστε τῷ σκοπούμενῳ τοῦτο καὶ μετρίως
 αἰσθανομένῳ φανερόν εἶναι ὅτι οὐδὲν ὠφελιμώτερον ἦν
 τοῦ Σωκράτει συνεῖναι καὶ μετ' ἐκείνου διατρίβειν ὅπου οὖν
 5 καὶ ἐν ὁτῶ οὖν πράγματι· ἐπεὶ καὶ τὸ ἐκείνου μεμνήσθαι
 μὴ παρόντος οὐ μικρὰ ὠφέλει τοὺς εἰωθότας τε αὐτῷ
 συνεῖναι καὶ ἀποδεχομένους ἐκείνον· καὶ γὰρ παίζων
 οὐδὲν ἦττον ἢ σπουδάζων ἐλυσσιτέλει τοῖς συνδιατρίβουσι.
 πολλάκις γὰρ ἔφη μὲν ἄν τινος ἐράν, φανερός δ' ἦν οὐ 2
 10 τῶν τὰ σώματα πρὸς ὥραν, ἀλλὰ τῶν τὰς ψυχὰς πρὸς
 ἀρετὴν εὖ πεφυκότων ἐφιέμενος. ἔτεκμαίρετο δὲ τὰς ἀγα-
 θὰς φύσεις ἐκ τοῦ ταχύ τε μανθάνειν οἷς προσέχοιεν καὶ

1. Socrates loved the companion-
 ship of young men, but of those only
 in whom he discerned natural abilities
 and an enthusiasm for what was noble.
 These, he held, stood especially in need
 of instruction; for enthusiasm and
 force, when misdirected, may lead to
 the most disastrous consequences. On
 the other hand, those who thought
 themselves able to dispense with in-
 struction because they were rich, he
 regarded as the greatest of fools.

1. καὶ μετρίως αἰσθανομένῳ: con-
 cessive, even of moderate discernment.
 For αἰσθάνομαι in the sense of general
 intelligence, cf. οὐδὲ πρὸς ἀνθρώπων τῶν
 αἰσθανομένων Thuc. i. 71. — ὅπου οὖν,
 ὁτῶ οὖν: see on ὅπως οὖν i. 6. 11. —
 ἀποδεχομένους ἐκείνον: "receiving

and accepting his teachings." Cf.
 τοὺς ἀποδεξαμένους ἀπὸ αὐτὸς ἐδοκίμαζεν
 i. 2. 8. — παίζων, σπουδάζων: cf.
 ἔπαιζεν ἅμα σπουδάζων i. 3. 8. An
 instance of the playfulness is found
 in the ἐράν of 2, a word usually
 directed toward physical attractions.
 Another is the amusing προσίμιον of
 2. 4 and 5.

2. ἔφη, ἄν: sc. as often as occasion
 arose. For the iterative ἄν, see on
 ἄν ἔδωκε ii. 9. 4, and cf. iv. 6. 13. —
 τῶν, τῶν: const. with εὖ πεφυκότων
 those who were well endowed by nature.
 — ὥραν, ἀρετὴν: without the art., see
 on i. 2. 23. — ἔτεκμαίρετο: he used to
 infer. — τοῦ μανθάνειν: sc. αὐτοῦς as
 subject. — οἷς προσέχοιεν: for οἷς ἄν
 προσέχῃσι of direct discourse. G.

μνημονεύειν ἃ μάθοιεν καὶ ἐπιθυμεῖν τῶν μαθημάτων πάν-
των δι' ὧν ἔστιν οἰκίαν τε καλῶς οἰκεῖν καὶ πόλιν καὶ τὸ
15 ὅλον ἀνθρώποις τε καὶ τοῖς ἀνθρωπίνοις πράγμασιν εἶ
χρηῆσθαι· τοὺς γὰρ τοιούτους ἡγείτο παιδευθέντας οὐκ ἂν
μόνον αὐτούς τε εὐδαίμονας εἶναι καὶ τοὺς ἑαυτῶν οἴκους
καλῶς οἰκεῖν, ἀλλὰ καὶ ἄλλους ἀνθρώπους καὶ πόλεις
δύνασθαι εὐδαίμονας ποιεῖν. οὐ τὸν αὐτὸν δὲ τρόπον ἐπὶ 3
20 πάντας ἔχει, ἀλλὰ τοὺς μὲν οἰομένους φύσει ἀγαθοὺς εἶναι,
μαθήσεως δὲ καταφρονούντας, ἐδίδασκεν ὅτι αἱ ἄριστα
δοκοῦσαι εἶναι φύσεις μάλιστα παιδείας δέονται, ἐπιδει-
κνύων τῶν τε ἵππων τοὺς εὐφυεστάτους θυμοειδεῖς τε καὶ
σφοδροὺς ὄντας, εἰ μὲν ἐκ νέων δαμασθεῖεν, εὐχρηστοτά-
25 τους καὶ ἀρίστους γιγνομένους, εἰ δὲ ἀδάμαστοι γένοιτο,
δυσκαθεκτοτάτους καὶ φανλοτάτους· καὶ τῶν κυνῶν τῶν
εὐφυεστάτων, φιλοπόνων τε οὐσῶν καὶ ἐπιθετικῶν τοῖς
θηρίοις, τὰς μὲν καλῶς ἀχθείσας ἀρίστας γίγνεσθαι πρὸς
τὰς θήρας καὶ χρησιμωτάτας, ἀναγώγους δὲ γιγνομένας
30 ματαίους τε καὶ μαρινώδεις καὶ δυσπειθεστάτας. ὁμοίως 4
δὲ καὶ τῶν ἀνθρώπων τοὺς εὐφυεστάτους, ἐρρωμενεστάτους

1431, 1497, 2; H. 914, 934. — οἰκίαν : we might expect οἶκον, after the analogy of i. i. 7, 2. 64; ii. i. 19. — τὸ ὅλον : omnino. — τοὺς γὰρ τοιούτους παιδευθέντας : for such natures when trained. This sent. contains the reason for the preceding τῶν εὐ πεφυκότων ἐφιέμενος.

3. οὐ τὸν αὐτὸν τρόπον : like St. Paul, Socrates could be 'all things to all men.' This variety in his methods is ridiculed by Aristophanes *Clouds* 478-480. — τοὺς μὲν : corresponds to τοὺς δέ in 5. — εἰ δαμασθεῖεν : if they should be broken in. — οὐσῶν : when hounds are meant, κυνῶν is generally

grammatically feminine. Cf. iii. 11. 8. — ἐπιθετικῶν : eager to attack. — ἀχθείσας (ἀγω) : the usual term for training hunting dogs. — γίγνεσθαι : note the change from the participle (γιγνομένους) to the inf., permissible from the fact that ἐπιδεικνύειν is a *verbum declarandi*. — ἀναγώγους δὲ γιγνομένας : but if they should remain untrained, a slight 'anacoluthon,' since τὰς μὲν preceded.

4. ὁμοίως δὲ καὶ τῶν ἀνθρώπων κτλ. : the thought that the very worst of characters are developed from the most richly endowed natures is frequent in Plato. Cf. *Rep.* 491; *Gorg.*

τε ταῖς ψυχαῖς ὄντας καὶ ἐξεργαστικωτάτους ᾧν ἂν
 ἐγχειρῶσι, παιδευθέντας μὲν καὶ μαθόντας ἃ δεῖ πράττειν
 ἀρίστους τε καὶ ὠφελιμωτάτους γίγνεσθαι· πλείστα γὰρ
 35 καὶ μέγιστα ἀγαθὰ ἐργάζεσθαι· ἀπαιδεύτους δὲ καὶ
 ἀμαθεῖς γενομένους κακίστους τε καὶ βλαβερωτάτους γί-
 γνεσθαι· κρίνειν γὰρ οὐκ ἐπισταμένους ἃ δεῖ πράττειν,
 πολλάκις πονηροῖς ἐπιχειρεῖν πράγμασι, μεγαλείους δὲ
 καὶ σφοδροὺς ὄντας δυσκαθέκτους τε καὶ δυσάποτρέπτους
 40 εἶναι· διὸ πλείστα καὶ μέγιστα κακὰ ἐργάζεσθαι. τοὺς 5
 δ' ἐπὶ πλούτῳ μέγα φρονούντας καὶ νομίζοντας οὐδὲν
 προσδεῖσθαι παιδείας, ἐξαρκέσειν δὲ σφίσι τὸν πλοῦτον
 οἰομένους πρὸς τὸ διαπράττεσθαι τε ὃ τι ἂν βούλωνται
 καὶ τιμᾶσθαι ὑπὸ τῶν ἀνθρώπων, ἐφρένου λέγων ὅτι
 45 μωρὸς μὲν εἴη, εἴ τις οἶται μὴ μαθὼν τά τε ὠφέλιμα καὶ
 τὰ βλαβερά τῶν πραγμάτων διαγνώσεσθαι, μωρὸς δ' εἴ
 τις μὴ διαγιγνώσκων μὲν ταῦτα, διὰ δὲ τὸν πλοῦτον ὃ τι
 ἂν βούληται ποριζόμενος οἶται δυνήσεσθαι τὰ συμφέ-
 ροντα πράττειν, ἡλίθιος δ' εἴ τις μὴ δυνάμενος τὰ συμφέ-
 50 ροντα πράττειν εὖ τε πράττειν οἶται καὶ τὰ πρὸς τὸν βίον
 αὐτῷ ἢ καλῶς ἢ ικανῶς παρεσκευασθαι, ἡλίθιος δὲ καὶ εἴ
 τις οἶται διὰ τὸν πλοῦτον μηδὲν ἐπιστάμενος δόξειν τι
 ἀγαθὸς εἶναι ἢ μηδὲν ἀγαθὸς εἶναι δοκῶν εὐδοκιμήσειν.

526 A. — ᾧν ἂν ἐγχειρῶσι: equivalent
 to τούτων, ἃ ἂν ἐγχειρῶσιν ἐξεργά-
 σθαι. For the gen., see on τῶν εἰς τὸν
 πόλεμον iii. 1. 6. — ἐργάζεσθαι: for
 the inf., see on ᾧν οὐδὲν εἶναι i.
 1. 8.

5. ἐφρένου: he tried to bring to
 reason. Cf. ii. 6. 1. — εἴη: the subj.
 is to be supplied from the following
 clause. — εἴ τις οἶται: for the indic.
 in subord. clauses of indirect dis-
 course, see G, 1497, 2; H, 933. —

τά τε, καὶ τά, διαγνώσεσθαι: for τέ
 and καὶ with words of discrimi-
 nation, see on iii. 4. 3. — πράττειν εὖ
 τε πράττειν: for a similar play on
 words, cf. i. 6. 8. — εὐδοκιμήσειν:
 will win esteem.

2. 1-20. How well Socrates knew
 how to bring to their senses young
 men who were filled with conceit of
 their fancied wisdom, is illustrated in
 his talks with Euthydēmus. This
 youth wished to become a statesman,

Τοῖς δὲ νομίζουσι παιδείας τε τῆς ἀρίστης τετυχη- 2
 κέναι καὶ μέγα φρονούσιν ἐπὶ σοφίᾳ ὡς προσεφέρετο, νῦν
 διηγῆσομαι. καταμαθὼν γὰρ Εὐθύδημον τὸν καλὸν γράμ-
 ματα πολλὰ συνειλεγμένον ποιητῶν τε καὶ σοφιστῶν τῶν
 5 εὐδοκιμωτάτων καὶ ἐκ τούτων ἤδη τε νομίζοντα διαφέρειν
 τῶν ἡλικιωτῶν ἐν σοφίᾳ καὶ μεγάλας ἐλπίδας ἔχοντα πάν-
 των διοίσειν τῷ δύνασθαι λέγειν τε καὶ πράττειν, πρῶτον
 μὲν, αἰσθανόμενος αὐτὸν διὰ νεότητα οὐπω εἰς τὴν ἀγορὰν
 εἰσιόντα, εἰ δέ τι βούλοιο διαπράξασθαι, καθίζοντα εἰς
 10 ἡνιοποιεῖόν τι τῶν ἐγγὺς τῆς ἀγορᾶς, εἰς τοῦτο καὶ αὐτὸς
 ἦι τῶν μεθ' ἑαυτοῦ τινὰς ἔχων. καὶ πρῶτον μὲν πυνθα- 2
 νομένου τινὸς πότερον Θεμιστοκλῆς διὰ συνουσίαν τινὸς
 τῶν σοφῶν ἣ φύσει τοσοῦτον διήνεγκε τῶν πολιτῶν ὥστε
 πρὸς ἐκείνους ἀποβλέπειν τὴν πόλιν ὅποτε σπουδαῖον
 15 ἀνδρὸς δεηθείη, ὁ Σωκράτης βουλόμενος κινεῖν τὸν Εὐθύ-
 δημον εὐηθες ἔφη εἶναι τὸ οἶεσθαι τὰς μὲν ὀλίγου ἀξίας
 τέχνας μὴ γίγνεσθαι σπουδαίους ἄνευ διδασκάλων ἱκανῶν,

but had no idea of going through any preliminary course of study or training. Socrates shows him that he needs this, since he has no clear ideas even about what is just and unjust, which surely a statesman must understand.

1. Εὐθύδημον : cf. i. 2. 29. — γράμματα πολλὰ συνειλεγμένον : had collected many writings, as we should say, 'had a good library.' He may have had several dozen manuscripts. Cf. what Socrates says of himself, τοὺς θησανοὺς τῶν πάλαι σοφῶν ἀνδρῶν, οὓς ἐκείνοι κατέλιπον ἐν βιβλίοις γράψαντες κτλ. i. 6. 14. — σοφιστῶν : see on i. 1. 11. — ἐκ τούτων : as a result of this. — πρῶτον μὲν : corresponds to ἐπεὶ δὲ in 6. — διὰ νεότητα :

perhaps he was not yet eighteen. See on iii. 6. 1. — ἡνιοποιεῖον τι τῶν : equivalent to τὶ τῶν ἡνιοποιεῖων τῶν. On such shops as places of resort, see Becker, *Charicles*, p. 279. — ἦι : the main verb at last, preceded by the circumstantial participles καταμαθὼν and αἰσθανόμενος, and followed by ἔχων. — τῶν μεθ' ἑαυτοῦ : companions. In the *Anabasis* the phrase generally means attendants or retinue.

2. πρῶτον μὲν : corresponds to πάλιν δὲ in 3. — πυνθανομένου τινός : on some one's raising the question. — Θεμιστοκλῆς : see on ii. 6. 13. — διὰ συνουσίαν τινὸς τῶν σοφῶν : cf. σοφοὶ τύραννοι τῶν σοφῶν ξυνουσία Soph. Fr. 12. — κινεῖν : to draw out, lit. to stir. — τὰς τέχνας : acc. of specification

τὸ δὲ προεστάναι πόλεως, πάντων ἔργων μέγιστον ὄν, ἀπὸ
 ταῦτομάτου παραγίγνεσθαι τοῖς ἀνθρώποις. πάλιν δέ 3
 20 ποτε παρόντος τοῦ Εὐθύδημου, ὁρῶν αὐτὸν ἀποχωροῦντα
 τῆς συνεδρίας καὶ φυλαττόμενον μὴ δόξῃ τὸν Σωκράτην
 θαυμάζειν ἐπὶ σοφία, “Ὅτι μὲν,” ἔφη, “ὦ ἄνδρες, Εὐθύδη-
 μος οὕτοσί ἐν ἡλικία γενόμενος, τῆς πόλεως λόγον περὶ
 25 ἔστιν ἐξ ὧν ἐπιτηδεύει· δοκεῖ δέ μοι καλὸν προοίμιον
 τῶν δημηγοριῶν παρασκευάσασθαι φυλαττόμενος μὴ δόξῃ
 μανθάνειν τι παρά του. δῆλον γὰρ ὅτι λέγειν ἀρχόμενος
 ὧδε προοιμιάσεται· ‘Παρ’ οὐδενὸς μὲν πώποτε, ὦ ἄνδρες 4
 Ἀθηναῖοι, οὐδὲν ἔμαθον οὐδ’ ἀκούων τινὰς εἶναι λέγειν τε
 30 καὶ πράττειν ἱκανοὺς ἐξήγησα τούτοις ἐντυχεῖν οὐδ’ ἐπε-
 μελήθην τοῦ διδάσκαλόν τινά μοι γενέσθαι τῶν ἐπισταμέ-
 νων, ἀλλὰ καὶ τὰναντία· διατετέλεκα γὰρ φεύγων οὐ
 μόνον τὸ μανθάνειν τι παρά τινος, ἀλλὰ καὶ τὸ δόξαι·
 ὅμως δὲ ὅ τι ἂν ἀπὸ ταῦτομάτου ἐπὶ μοι, συμβουλευσώ
 35 ὑμῖν.’ ἀρμόσειε δ’ ἂν οὕτω προοιμιάζεσθαι καὶ τοῖς 5
 βουλομένοις παρὰ τῆς πόλεως ἱατρικὸν ἔργον λαβεῖν·

with σπουδαίους skilled. — ἀπὸ ταῦτο-
 μάτου: equivalent to φύσει above. Cf.
 λέγεται (ὁ Περικλῆς) . . . οὐκ ἀπὸ ταῦτο-
 μάτου σοφὸς γεγονέναι, ἀλλὰ πολλοῖς
 καὶ σοφοῖς συγγεγονέναι Plato Alc. I,
 118 c. So Demosthenes (xviii. 205)
 speaks of τὸν ταῦτομάτου θάνατον, i.e.
 natural death.

3. ἀποχωροῦντα: withdrawing
 from. — θαυμάζειν ἐπὶ σοφία: cf. i. 4.
 3. — Εὐθύδημος οὕτοσί: our friend
 Euthydemus here, with a gesture.
 For the ‘deictic’ form of prons.,
 see G. 412; H. 274. — ἐν ἡλικία
 γενόμενος: when he has reached
 the proper age. — προτιθείσης: sc.

through the herald. Cf. ἡρώτα μὲν
 ὁ κῆρυξ· τίς ἀγορεύειν βούλεται; Dem.
 xviii. 170. — προοίμιον: the exor-
 dium, or introduction of an oration.

4. καὶ τὰναντία (sc. ἐποίησα): pre-
 cisely the reverse. — διατετέλεκα φεύ-
 γων: I have constantly avoided. For
 the supplementary participle with
 διατελέω, see G. 1587; H. 981. — τὸ
 δόξαι: sc. μεμαθηκέναι τι παρά τινος.
 Cf. 5. — ἐπὶ μοι: may occur to me.
 So σοὶ ἐπῆλθεν ἐνθυμηθῆναι iv. 3. 3.
 Cf. ἐσῆλθέ με Hdt. vii. 46.

5. ἀρμόσειε: would be appropriate
 for. — ἱατρικὸν ἔργον: the office of city
 physician. Certain physicians were,

ἐπιτήδειόν γ' ἂν αὐτοῖς εἴη τοῦ λόγον ἄρχεσθαι ἐντεῦθεν·
 'Παρ' οὐδενὸς μὲν πώποτε, ὧ ἄνδρες Ἀθηναῖοι, τὴν ἰατρι-
 κὴν τέχνην ἔμαθον οὐδ' ἐζήτησα διδάσκαλον ἐμαυτῷ
 40 γενέσθαι τῶν ἱατρῶν οὐδένα· διατετέλεκα γὰρ φυλαττό-
 μενος οὐ μόνον τὸ μαθεῖν τι παρὰ τῶν ἱατρῶν, ἀλλὰ καὶ
 τὸ δόξαι μεμαθηκέναι τὴν τέχνην ταύτην· ὅμως δέ μοι τὸ
 ἱατρικὸν ἔργον δότε· πειράσομαι γὰρ ἐν ὑμῖν ἀποκινδυ-
 νεύων μαθάνειν.'” πάντες οὖν οἱ παρόντες ἐγέλασαν
 45 ἐπὶ τῷ προοιμίῳ. ἐπεὶ δὲ φανερὸς ἦν ὁ Εὐθύδημος ἤδη 6
 μὲν οἷς ὁ Σωκράτης λέγοι προσέχων, ἔτι δὲ φυλαττόμενος
 αὐτός τι φθέγγεσθαι καὶ νομίζων τῇ σιωπῇ σωφροσύνης
 δόξαν περιβάλλεσθαι, τότε ὁ Σωκράτης βουλόμενος αὐτὸν
 παῦσαι τούτου, “Θαυμαστὸν γάρ,” ἔφη, “τί ποτε οἱ βου-
 50 λόμενοι κιθαρίζειν ἢ αὐλεῖν ἢ ἱππεύειν ἢ ἄλλο τι τῶν
 τοιούτων ἱκανοὶ γενέσθαι πειρῶνται ὥς συνεχέστατα
 ποιεῖν ὃ τι ἂν βούλωνται δυνατοὶ γενέσθαι, καὶ οὐ καθ'
 ἑαυτοὺς ἀλλὰ παρὰ τοῖς ἀρίστοις δοκοῦσιν εἶναι, πάντα
 ποιῶντες καὶ ὑπομένοντες ἕνεκα τοῦ μηδὲν ἄνευ τῆς
 55 ἐκείνων γνώμης ποιεῖν, ὥς οὐκ ἂν ἄλλως ἀξιόλογοι
 γενόμενοι· τῶν δὲ βουλομένων δυνατῶν γενέσθαι λέγειν τε

in Athens, elected by the popular assembly (*ἐκκλησία*) and paid by the state, to care for the sick among the poorer citizens. — ἀποκινδυνεύων : *by trying experiments, at your risk.* — οὖν : *so, naturally.*

6. προσέχων : as Euthydemus was represented in 3 as departing (*ἀποχωροῦντα*), either he must have changed his mind, or the present discourse is to be referred to another occasion. — νομίζων περιβάλλεσθαι : the pres. inf. is especially appropriate here : “thinking that all the time he

was wrapping himself in.” — θαυμα-
 στὸν γάρ : *now it is surprising.* — τί
 ποτε : see on i. 1. 1. The irony is
 somewhat strengthened by ποτέ. —
 παρὰ τοῖς ἀρίστοις κτλ. : “with
 teachers of the highest reputation.”
 — πάντα : *everything imaginable.* See
 on ii. 2. 6. — ἕνεκα τοῦ ποιεῖν : *that they
 may do.* — ὥς οὐκ ἂν ἄλλως γενόμενοι :
*in the belief that, otherwise they could
 not become.* — τῶν δὲ βουλομένων :
while of those who wish, part. gen. with
 τινές. The argument is a *fortiori*,
 a favorite form with Socrates ; cf. 2.

καὶ πράττειν τὰ πολιτικὰ νομίζουσί τινες ἄνευ παρασκευῆς
καὶ ἐπιμελείας αὐτόματοι ἐξαίφνης δυνατοὶ ταῦτα ποιεῖν
ἔσεσθαι. καίτοι γε τοσοῦτῳ ταῦτα ἐκείνων δυσκατεργα- 7
60 στότερα φαίνεται, ὅσῳ περ πλείονων περὶ ταῦτα πραγμα-
τευομένων ἐλάττους οἱ κατεργαζόμενοι γίνονται· δῆλον
οὖν ὅτι καὶ ἐπιμελείας δέονται πλείονος καὶ ἰσχυροτέρας
οἱ τούτων ἐφιέμενοι ἢ οἱ ἐκείνων.” κατ’ ἀρχὰς μὲν οὖν 8
ἀκούοντος Εὐθυδήμου τοιούτους λόγους ἔλεγε Σωκράτης·
65 ὡς δ’ ᾗσθητο αὐτὸν ἐτοιμότερον ὑπομένοντα, ὅτε διαλέγοιτο,
καὶ προθυμότερον ἀκούοντα, μόνος ἦλθεν εἰς τὸ ἡνιο-
ποιεῖον, παρακαθεζομένου δ’ αὐτῷ τοῦ Εὐθυδήμου, “Εἰπέ
μοι,” ἔφη, “ὦ Εὐθύδημε, τῷ ὄντι, ὥσπερ ἐγὼ ἀκούω, πολλὰ
γράμματα συνῆχας τῶν λεγομένων σοφῶν ἀνδρῶν γεγυ-
70 ναι;” καὶ ὁ Εὐθύδημος, “Νὴ τὸν Δί,” ἔφη, “ὦ Σώκρατες·
καὶ ἔτι γε συνάγω, ἕως ἂν κτήσωμαι ὡς ἂν δύνωμαι
πλείστα.” “Νὴ τὴν Ἥραν,” ἔφη ὁ Σωκράτης, “ἄγαμαί γέ 9
σου, διότι οὐκ ἀργυρίου καὶ χρυσίου προεῖλου θησαυροὺς
κεκτηῖσθαι μᾶλλον ἢ σοφίας· δῆλον γὰρ ὅτι νομίζεις
75 ἀργύριον καὶ χρυσίον οὐδὲν βελτίους ποιεῖν τοὺς ἀνθρώ-
πους, τὰς δὲ τῶν σοφῶν ἀνδρῶν γνώμας ἀρετῇ πλουτίζειν
τοὺς κεκτημένους.” καὶ ὁ Εὐθύδημος ἔχαιρεν ἀκούων
ταῦτα, νομίζων δοκεῖν τῷ Σωκράτει ὀρθῶς μετιέναι τὴν

7. καίτοι γε τοσοῦτῳ . . . γίνον-
ται: and yet success in these pur-
suits (collectively, statesmanship) is
more difficult of attainment than in
those (cithara playing etc.) just in
proportion as, out of the larger num-
ber engaging in these, fewer achieve
success. πλείονων may be either part.
gen. or gen. abs. of concession al-
though a larger number engage etc.

8. κατ’ ἀρχάς: at first. — ἀκούοντος
Εὐθυδήμου: in the hearing of Euthyde-

mus. — ὑπομένοντα: staying behind. —
μόνος: contrasted with τῶν μεθ’ ἑαυτοῦ
τινας ἔχων of 1. — εἰπέ: for the accent,
see on i. 2. 41. — τῶν λεγομένων σοφῶν
γεγονέναι: for the pred. adj., see G.
931; H. 940 a. — ἕως ἂν κτήσωμαι: for
temporal clauses implying purpose,
see G. 1467; H. 921, and Remark.

9. νὴ τὴν Ἥραν: see on i. 5. 5.
— προεῖλου μᾶλλον: cf. Lat. potius
malle. — γνώμας: precepts. — μετιέ-
ναι: to be pursuing.

σοφίαν. ὁ δὲ καταμαθὼν αὐτὸν ἡσθέντα τῷ ἐπαίνῳ τούτῳ, 10
 80 “Τί δὲ δὴ βουλόμενος ἀγαθὸς γενέσθαι,” ἔφη, “ὦ Εὐθύδημε, συλλέγεις τὰ γράμματα;” ἐπεὶ δὲ διεσιώπησεν ὁ Εὐθύδημος σκοπῶν ὃ τι ἀποκρίναιτο, πάλιν ὁ Σωκράτης, “Ἄρα μὴ ἰατρός;” ἔφη· “πολλὰ γὰρ καὶ ἰατρῶν ἐστὶ συγγράμματα.” καὶ ὁ Εὐθύδημος, “Μὰ Δί’,” ἔφη,
 85 “οὐκ ἔγωγε.” “Ἄλλὰ μὴ ἀρχιτέκτων βούλει γενέσθαι; γνωμονικοῦ γὰρ ἀνδρὸς καὶ τοῦτο δεῖ.” “Οὐκ οὐν ἔγωγ’,” ἔφη. “Ἄλλὰ μὴ γεωμέτρης ἐπιθυμεῖς,” ἔφη, “γενέσθαι ἀγαθός, ὥσπερ ὁ Θεόδωρος;” “Οὐδὲ γεωμέτρης,” ἔφη. “Ἄλλὰ μὴ ἀστρολόγος,” ἔφη, “βούλει γενέσθαι;” — ὥς δὲ
 90 καὶ τοῦτο ἤρνεϊτο, “Ἄλλὰ μὴ ραψῳδός;” ἔφη· “καὶ γὰρ τὰ Ὀμήρου σέ φασιν ἔπη πάντα κεκτῆσθαι.” “Μὰ Δί’ οὐκ ἔγωγ’,” ἔφη· “τοὺς γάρ τοι ραψῳδοὺς οἶδα τὰ μὲν ἔπη ἀκριβοῦντας, αὐτοὺς δὲ πάννυ ἡλιθίους ὄντας.” καὶ ὁ Σω- 11
 κράτης ἔφη· “Οὐ δὴπου, ὦ Εὐθύδημε, ταύτης τῆς ἀρετῆς
 95 ἐφίεσαι δι’ ἣν ἀνθρωποὶ πολιτικοὶ γίνονται καὶ οἰκονομικοὶ καὶ ἄρχειν ἱκανοὶ καὶ ὠφέλιμοι τοῖς τε ἄλλοις ἀνθρώποις καὶ ἑαυτοῖς;” καὶ ὁ Εὐθύδημος, “Σφόδρα γ’,” ἔφη, “ὦ Σώκρατες, ταύτης τῆς ἀρετῆς δέομαι.” “Νὴ Δί’,” ἔφη ὁ Σωκράτης, “τῆς καλλίστης ἀρετῆς καὶ μεγίστης
 100 ἐφίεσαι τέχνης· ἔστι γὰρ τῶν βασιλέων αὕτη καὶ καλεῖται βασιλική. ἀτάρ,” ἔφη, “κατανενόηκας εἰ οἷόν τ’ ἐστὶ

10. τί: modifies ἀγαθός. — ἄρα μὴ ἰατρός: sc. βουλόμενος γενέσθαι, in loose connection with the preceding τί δὲ δὴ βουλόμενος ἀγαθός γενέσθαι, after which something like ἄρα μὴ τὴν ἰατρικὴν might be expected. — γνωμονικοῦ ἀνδρός: with reference to the γνώμας of 9. — οὐκ οὐν: no indeed. — Θεόδωρος: of Cyrene, said to have been a teacher of Socrates.

— ἀστρολόγος: an astronomer. Cf. iv. 7. 4. — πάννυ ἡλιθίους: sufficiently represents the opinion of Socrates's time, that the professional rhapsodes declaimed the Homeric poems with little real understanding. Cf. Sym. iii. 6; Plato *Ion* 530 B ff.

11. οὐ δὴπου: as in ii. 3. 1. — ἀτάρ: a significant *but*, marking the second stage of the lesson. —

- μὴ ὄντα δίκαιον ἀγαθὸν ταῦτα γενέσθαι;” “Καὶ μάλα,”
 ἔφη, “καὶ οὐχ οἷόν τέ γε ἄνευ δικαιοσύνης ἀγαθὸν πολίτην
 γενέσθαι.” “Τί οὖν;” ἔφη, “σὺ δὴ τοῦτο κατείργασαι;” 12
- 105 “Οἶμαί γε,” ἔφη, “ὦ Σώκρατες, οὐδενὸς ἂν ἦττον φανῆναι
 δίκαιος.” “Ἄρ’ οὖν,” ἔφη, “τῶν δικαίων ἐστὶν ἔργα
 ὥσπερ τῶν τεκτόνων;” “Ἔστι μέντοι,” ἔφη. “Ἄρ’ οὖν,”
 ἔφη, “ὥσπερ οἱ τέκτονες ἔχουσι τὰ ἐαυτῶν ἔργα ἐπιδειῖσαι,
 οὕτως οἱ δίκαιοι τὰ αὐτῶν ἔχοιεν ἂν ἐξηγήσασθαι;”
- 110 “Μὴ οὖν,” ἔφη ὁ Εὐθύδημος, “οὐ δύναμαι ἐγὼ τὰ τῆς
 δικαιοσύνης ἔργα ἐξηγήσασθαι; καὶ νῆ Δί’ ἔγωγε τὰ
 τῆς ἀδικίας· ἐπεὶ οὐκ ὀλίγα ἔστι καθ’ ἐκάστην ἡμέραν
 τοιαῦτα ὁρᾶν τε καὶ ἀκούειν.” “Βούλει οὖν,” ἔφη ὁ 13
 Σωκράτης, “γράψωμεν ἐνταυθοῖ μὲν δέλτα, ἐνταυθοῖ δὲ
 115 ἄλφα; εἴτα ὁ τι μὲν ἂν δοκῇ ἡμῖν τῆς δικαιοσύνης ἔργον
 εἶναι, πρὸς τὸ δέλτα τιθῶμεν, ὁ τι δ’ ἂν τῆς ἀδικίας, πρὸς
 τὸ ἄλφα;” “Εἴ τί σοι δοκεῖ,” ἔφη, “προσδεῖν τούτων,
 ποίει ταῦτα.” καὶ ὁ Σωκράτης γράψας. ὥσπερ εἶπεν, 14
 “Οὐκοῦν,” ἔφη, “ἔστιν ἐν ἀνθρώποις ψεύδεσθαι;” “Ἔστι
 120 μέντοι,” ἔφη. “Ποτέρωσε οὖν,” ἔφη, “θῶμεν τοῦτο;”
 “Δῆλον,” ἔφη, “ὅτι πρὸς τὴν ἀδικίαν.” “Οὐκοῦν,” ἔφη,
 “καὶ ἐξαπατᾶν ἔστι;” “Καὶ μάλα,” ἔφη. “Τοῦτο οὖν
 ποτέρωσε θῶμεν;” “Καὶ τοῦτο δῆλον ὅτι,” ἔφη, “πρὸς

καὶ μάλα: *sc.* κατανεύοντα. — οὐχ οἷόν
 τέ γε: the *γέ* adds emphasis to the
 answer, in which the words of the
 question are in part repeated.

12. τοῦτο: *i.e.* δίκαιος γενέσθαι. —
 οὐδενὸς ἦττον δίκαιος: *as upright as*
any one. See on i. 5. 6. — ἔργα:
characteristic works. — ἔχοιεν ἂν:
 doubly potential, in meaning and
 syntax. — μὴ οὖν οὐ δύναμαι: (*do*
you fear that I may be unable. G.
 1350; H. 867. — καί: *pay*.

13. βούλει, γράψωμεν: see on
 βούλει σκοπῶμεν ii. 1. 1. — δέλτα,
 ἄλφα: to stand, of course, for δικαιο-
 σύνη and ἀδικία. — τιθῶμεν: *pres.* as
 denoting repeated action (hence ποίει
 in the answer); afterward, when a
 single action is spoken of, θῶμεν is
 used.

14. εἶπεν: “suggested.” — δῆλον,
 ἔφη, ὅτι: *i.e.* δῆλόν ἐστι, ἔφη, ὅτι.
 The condensed form δῆλον ὅτι, *mani-*
festly, occurs just below. With both

- τὴν ἀδικίαν.” “Τί δὲ τὸ κακουργεῖν;” “Καὶ τοῦτο,” ἔφη.
 125 “Τὸ δὲ ἀνδραποδίξασθαι;” “Καὶ τοῦτο.” “Πρὸς δὲ τῇ
 δικαιοσύνῃ οὐδὲν ἡμῖν τούτων κείσεται, ὦ Εὐθύδημε;”
 “Δεινὸν γὰρ ἂν εἴη,” ἔφη. “Τί δ’; εἰάν τις στρατηγὸς 15
 αἰρεθεὶς ἀδικόν τε καὶ ἐχθρὰν πόλιν ἐξανδραποδίσηται,
 φήσομεν τοῦτον ἀδικεῖν;” “Οὐ δῆτα,” ἔφη. “Δίκαια δὲ
 130 ποιεῖν οὐ φήσομεν;” “Καὶ μάλα.” “Τί δ’; εἰάν ἐξ-
 απατᾷ πολεμῶν αὐτοῖς;” “Δίκαιον,” ἔφη, “καὶ τοῦτο.”
 “Ἐὰν δὲ κλέπτῃ τε καὶ ἀρπάξῃ τὰ τούτων, οὐ δίκαια
 ποιήσῃ;” “Καὶ μάλα,” ἔφη. “ἀλλ’ ἐγὼ σε τὸ πρῶτον
 ὑπελάμβανον πρὸς τοὺς φίλους μόνον ταῦτα ἐρωτᾶν.”
 135 “Οὐκοῦν,” ἔφη, “ὅσα πρὸς τῇ ἀδικίᾳ ἐθήκαμεν, ταῦτα καὶ
 πρὸς τῇ δικαιοσύνῃ θετέον ἂν εἴη;” “Ἔοικεν,” ἔφη.
 “Βούλει οὖν,” ἔφη, “ταῦτα οὕτω θέντες διορισώμεθα πάλιν, 16
 πρὸς μὲν τοὺς πολεμίους δίκαιον εἶναι τὰ τοιαῦτα ποιεῖν,
 πρὸς δὲ τοὺς φίλους ἀδικον, ἀλλὰ δεῖν πρὸς γε τούτους ὡς
 140 ἀπλούστατον εἶναι;” “Πάνυ μὲν οὖν,” ἔφη ὁ Εὐθύδημος.
 “Τί οὖν;” ἔφη ὁ Σωκράτης, “εἰάν τις στρατηγὸς ὁρῶν 17

forms, *sc.* θετέον ἐστίν. — τὸ κακουργεῖν (*sc.* ποτέρωσε θῶμεν): *doing mischief*. Note the increasing brevity of questions and answers. — ἡμῖν: *in our opinion*. For the dat. of relation, see G. 1172; H. 771.

15. στρατηγός: pred. with αἰρεθεὶς. — δίκαια (*sc.* ἔργα) ποιεῖν: *sc.* αὐτόν as subj. of the infinitive. — πολεμῶν: *in the course of the war*. — αὐτοῖς: *i.e.* the citizens implied in πόλιν above. — κλέπτῃ τε καὶ ἀρπάξῃ: an example of κακουργεῖν. — ὑπελάμβανον: *I was assuming*. — πρὸς: *with reference to*. — πρὸς τῇ ἀδικίᾳ: for prep. and dat. with verbs of motion, see H. 788. Little distinc-

tion seems to be made in the use of πρὸς with the dat. and with the acc. in this and the preceding section. — ἐθήκαμεν: for the pl. forms of the 1 aor. with κ, see on ἔδωκαν i. 1. 9. Cf. An. iii. 2. 5; ἐδώκαμεν Hell. vi. 3. 6; παρεδώκαμεν Oec. ix. 9. Both forms occur in ἀριστεία ἔδωκαν, καὶ οἰκεῖν ἀτέλειαν ἔδωσαν τῷ βουλομένῳ Hell. i. 2. 10.

16. βούλει: as in 13. — διορισώμεθα πάλιν: *make a new distinction*. — ἀλλά: The Eng. idiom would permit and here, since this clause is not opposed in thought to the preceding one. — ὡς ἀπλούστατον εἶναι: *to be perfectly straightforward*.

- ἀθύμως ἔχον τὸ στράτευμα ψευσάμενος φήσῃ συμμάχους
προσιέναι καὶ τῷ ψεύδει τούτῳ παύσῃ τῆς ἀθυμίας τοὺς
στρατιώτας, ποτέρωθι τὴν ἀπάτην ταύτην θήσομεν; ”
- 145 “Δοκεῖ μοι,” ἔφη, “πρὸς τὴν δικαιοσύνην.” “Ἐὰν δέ τις
υἷὸν ἑαυτοῦ δεόμενον φαρμακείας καὶ μὴ προσιέμενον
φάρμακον ἐξαπατήσας ὡς σιτίον τὸ φάρμακον δῶ καὶ τῷ
ψεύδει χρησάμενος οὕτως ὑγιᾶ ποιήσῃ, ταύτην αὖ τὴν
ἀπάτην ποῖ θετέον; ” “Δοκεῖ μοι,” ἔφη, “καὶ ταύτην εἰς
150 τὸ αὐτό.” “Τί δ’; εἰάν τις, ἐν ἀθυμίᾳ ὄντος φίλου, δείσας
μὴ διαχρήσῃται ἑαυτόν, κλέψῃ ἢ ἀρπάσῃ ἢ ξίφος ἢ ἄλλο
τι τοιοῦτον, τοῦτο αὖ ποτέρωσε θετέον; ” “Καὶ τοῦτο νῆ
Δί’,” ἔφη, “πρὸς τὴν δικαιοσύνην.” “Λέγεις,” ἔφη, “σὺ 18
οὐδὲ πρὸς τοὺς φίλους ἅπαντα δεῖν ἀπλοιῆσθαι; ” “Μὰ
155 Δί’ οὐ δῆτα,” ἔφη. “ἀλλὰ μετατίθεμαι τὰ εἰρημένα, εἴπερ
ἔξεστι.” “Δεῖ γέ τοι,” ἔφη ὁ Σωκράτης, “ἐξεῖναι πολὺν
μᾶλλον ἢ μὴ ὀρθῶς τιθέναι. τῶν δὲ δὴ τοὺς φίλους 19
ἐξαπατώντων ἐπὶ βλάβῃ, ἵνα μὴδὲ τοῦτο παραλίπωμεν
ἄσκεπτον, πότερος ἀδικώτερός ἐστιν, ὁ ἐκὼν ἢ ὁ ἄκων; ”
- 160 “Ἄλλ’, ὦ Σώκρατες, οὐκέτι μὲν ἔγωγε πιστεύω οἷς ἀποκρί-
νομαι· καὶ γὰρ τὰ πρόσθεν πάντα νῦν ἄλλως ἔχειν δοκεῖ
μοι ἢ ὡς ἐγὼ τότε ὥομην· ὅμως δὲ εἰρήσθω μοι ἀδικώτε-
ρον εἶναι τὸν ἐκόντα ψευδόμενον τοῦ ἄκοντος.” “Δοκεῖ 20
δέ σοι μάθησις καὶ ἐπιστήμη τοῦ δικαίου εἶναι ὥσπερ

17. ἀθύμως ἔχον: in a despondent condition. — παύσῃ: free. — εἰς τὸ αὐτό: on the same side. — μὴ διαχρήσῃται: lest he make away with himself. Cf. διαχρᾶσθαι Hdt. i. 24. For a similar treatment of the ordinary view of δικαιοσύνη, cf. Plato Rep. 331 c ff.

18. ἅπαντα ἀπλοιῆσθαι: with reference to the ὡς ἀπλούστατον εἶναι

of 16. — μετατίθεμαι: much like ἀνατίθεμαι in i. 2. 44. Cf. Hdt. vii. 18. — δεῖ ἐξεῖναι: sc. μετατίθεσθαι.

19. ἐξαπατώντων ἐπὶ βλάβῃ: in 17 and 18 the argument dealt with justifiable violations of the moral law for a good purpose; we are now to consider malicious deceit towards friends. — ἐκὼν: intention-ally.

165 τῶν γραμμάτων;” “Ἐμοιγε.” “Πότερον δὲ γραμματικώτε-
 ρον κρίνεις, ὃς ἂν ἐκὼν μὴ ὀρθῶς γράφῃ καὶ ἀναγινώσκη
 ἢ ὃς ἂν ἄκων;” “Ὅς ἂν ἐκὼν, ἔγωγε· δύναιτο γὰρ ἂν,
 ὁπότε βούλοιτο, καὶ ὀρθῶς αὐτὰ ποιεῖν.” “Οὐκοῦν ὁ μὲν
 ἐκὼν μὴ ὀρθῶς γράφων γραμματικὸς ἂν εἴη, ὁ δὲ ἄκων
 170 ἀγράμματος;” “Πῶς γὰρ οὔ;” “Τὰ δίκαια δὲ πότε-
 ρον ὁ ἐκὼν ψευδόμενος καὶ ἐξαπατῶν οἶδεν ἢ ὁ ἄκων;”
 “Δῆλον ὅτι ὁ ἐκὼν.” “Οὐκ οὐν γραμματικώτερον μὲν τὸν
 ἐπιστάμενον γράμματα τοῦ μὴ ἐπισταμένου φῆς εἶναι;”
 “Ναί.” “Δικαιότερον δὲ τὸν ἐπιστάμενον τὰ δίκαια τοῦ
 175 μὴ ἐπισταμένου;” “Φαίνομαι· δοκῶ δέ μοι καὶ ταῦτα
 οὐκ οἶδ’ ὅπως λέγειν.” “Τί δὲ δῆ; ὃς ἂν βουλόμενος 21
 τὰ ληθῆ λέγειν μηδέποτε τὰ αὐτὰ περὶ τῶν αὐτῶν λέγει,
 ἀλλ’ ὁδόν τε φράζων τὴν αὐτὴν τοτὲ μὲν πρὸς ἑώ, τοτὲ δὲ
 πρὸς ἑσπέραν φράζῃ καὶ λογισμὸν ἀποφαινόμενος τὸν
 180 αὐτὸν τοτὲ μὲν πλείω, τοτὲ δ’ ἐλάττω ἀποφαίνεται, τί

20. τῶν γραμμάτων: lit. *letters*; here, the rudiments of learning, *reading and writing*. — ὁπότε βούλοιτο: for the assimilation of mode, see on *αἰσθανοίμεθα* i. 5. 1. — δικαιότερον κτλ.: the fallacy, of course, consists in the assumption that he who knows what is right will always do it; a confusing of knowledge with character. He who knows the right is not ‘righter,’ but only ‘more knowing’ than he who does not know it. While we recognize this argument as a weak place in Socrates’s reasoning, it is not necessary to regard him as insincere in making use of it to convict the young man of ignorance. It is clear that to him the term ‘knowledge’ included more than we under-

stand by it. See *Introd.* §§ 18–21. — φαίνομαι (sc. τοῦτο λέγων): “evidently I am saying this.” — οὐκ οἶδ’ ὅπως: *somehow or other*.

21–29. *Euthydemus* is made to confess that he does not know what he thought he knew. Socrates, having destroyed the young man’s self-confidence, impresses on him the importance of self-knowledge; and, by a series of searching questions, brings him to see and confess how sadly he needs this knowledge.

21. ὃς ἂν μηδέποτε τὰ αὐτὰ περὶ τῶν αὐτῶν λέγει: a fault frequently committed by Euthydemus in the preceding portion of the dialogue. Cf. Plato *Gorg.* 491 B, C. — φράζων: *describing*. — λογισμὸν τὸν αὐτόν: *one and the same calculation*. —

σοι δοκεῖ ὁ τοιοῦτος;” “Δῆλος νῆ Δί’ εἶναι ὅτι ἃ ᾤετο
 εἰδέναι οὐκ οἶδεν.” “Οἶσθα δέ τινας ἀνδραποδώδεις ²²
 καλουμένους;” “Ἐγωγε.” “Πότερον διὰ σοφίαν ἢ δι’
 ἀμαθίαν;” “Δῆλον ὅτι δι’ ἀμαθίαν.” “Ἄρ’ οὖν διὰ τὴν
 185 τοῦ χαλκεύειν ἀμαθίαν τοῦ ὀνόματος τούτου τυγχάνουσιν;”
 “Οὐ δῆτα.” “Ἄλλ’ ἄρα διὰ τὴν τοῦ τεκταίνεσθαι;”
 “Οὐδὲ διὰ ταύτην.” “Ἀλλὰ διὰ τὴν τοῦ σκυτεύειν;”
 “Οὐδὲ δι’ ἐν τούτων,” ἔφη, “ἀλλὰ καὶ τούναντίον· οἱ γὰρ
 πλείστοι τῶν γέ τὰ τοιαῦτα ἐπισταμένων ἀνδραποδώδεις
 190 εἰσίν.” “Ἄρ’ οὖν τῶν τὰ καλὰ καὶ ἀγαθὰ καὶ δίκαια μὴ
 εἰδότων τὸ ὄνομα τοῦτ’ ἐστίν;” “Ἐμοιγε δοκεῖ,” ἔφη.
 “Οὐκοῦν δεῖ παντὶ τρόπῳ διατειναμένους φεύγειν ὅπως μὴ ²³
 ἀνδράποδα ὦμεν.” “Ἀλλὰ νῆ τοὺς θεούς,” ἔφη, “ὦ Σώ-
 κρατες, πάνυ ᾤμην φιλοσοφεῖν φιλοσοφίαν δι’ ἧς ἂν
 195 μάλιστα ἐνόμιζον παιδευθῆναι τὰ προσήκοντα ἀνδρὶ
 καλοκἀγαθίας ὀρεγομένῳ· νῦν δὲ πῶς οἶε με ἀθύμως
 ἔχειν ὀρώμενον ἐμαυτὸν διὰ μὲν τὰ προπεπονημένα οὐδὲ τὸ
 ἐρωτώμενον ἀποκρίνεσθαι δυνάμενον ὑπὲρ ὧν μάλιστα
 χρὴ εἰδέναι, ἄλλην δὲ ὁδὸν οὐδεμίαν ἔχοντα ἢν ἂν

δῆλος, ὅτι οἶδεν: see on οὐ λανθάνεις
 με, ὅτι iii. 5. 24. —

22. ἀνδραποδώδεις: servile. See
 on i. i. 16. — ἄλλ’ ἄρα: “at for-
 tasse.” Cf. iii. ii. 4. — τούναντίον:
 adverbial. See on i. 2. 60. — οὐδὲ
 δι’ ἐν τούτων: more emphatic than
 δι’ οὐδὲν τούτων would be. — τὸ ὄνομα
 τοῦτ’ ἐστίν: does this name belong.

23. ἀνδράποδα: lit. slaves, here
 indicates the opposite of καλοὶ κἀγα-
 θοί, hence boors, the ignoble vul-
 gus. See on καλοὺς κἀγαθοὺς i. i. 16.
 — πάνυ ᾤμην: I certainly supposed.
 — φιλοσοφεῖν φιλοσοφίαν: “that I
 was following a plan of study.” —

ἂν παιδευθῆναι: for the inf. with ἂν
 in indirect discourse, see on iii. 5. 2.

—τὰ προσήκοντα: for one of two
 accs. retained in the pass. with verbs
 of teaching, see G. 1239; H. 724 a.
 — ὀρεγομένῳ: for the attrib. parti-
 ciple, see G. 1559; H. 965. — πῶς:
 exclamatory rather than interr., be-
 longs to ἀθύμως. — διὰ: in view of
 the following neg., suggests the
 meaning “after,” “in spite of.”
 Similarly ἐνεκα iv. 3. 3. — ὑπὲρ ὧν:
 i.e. ὑπὲρ τούτων, ἄ. Const. with τὸ
 ἐρωτώμενον a question in regard to
 matters which. — ἣν πορευόμενος: by
 pursuing which.

200 πορευόμενος βελτίων γενοίμην;” καὶ ὁ Σωκράτης, “Εἰπέ²⁴
 μοι,” ἔφη, “ὦ Εὐθύδημε, εἰς Δελφοὺς δὲ ἤδη πώποτε
 ἀφίκου;” “Καὶ δὴς γε νῆ Δία,” ἔφη. “Κατέμαθες οὖν
 πρὸς τῷ ναῷ που γεγραμμένον τὸ ‘Γνῶθι σαυτόν;’”
 “Ἔγωγε.” “Πότερον οὖν οὐδέν σοι τοῦ γράμματος
 205 ἐμέλησεν, ἢ προσέσχες τε καὶ ἐπεχείρησας σαυτὸν
 ἐπισκοπεῖν ὅστις εἴης;” “Μὰ Δί’ οὐ δῆτα,” ἔφη. “καὶ
 γὰρ δὴ πάνν τοῦτό γε ᾧμην εἰδέναι· σχολῇ γὰρ ἂν ἄλλο
 τι ᾗδειν, εἴ γε μηδ’ ἐμαυτὸν ἐγίγνωσκον.” “Πότερα δέ²⁵
 σοι δοκεῖ γινώσκειν ἑαυτὸν ὅστις τοῦνομα τὸ ἑαυτοῦ
 210 μόνον οἶδεν, ἢ ὅστις, ὥσπερ οἱ τοὺς ἵππους ὠνούμενοι οὐ
 πρότερον οἶονται γινώσκειν ὃν ἂν βούλωνται γνῶναι,
 πρὶν ἂν ἐπισκέψωνται πότερον εὐπειθής ἐστιν ἢ δυσπει-
 θής, καὶ πότερον ἰσχυρὸς ἢ ἀσθενής, καὶ πότερον ταχύς
 ἢ βραδύς, καὶ τᾶλλα τὰ πρὸς τὴν τοῦ ἵππου χρείαν ἐπι-
 215 τήδειά τε καὶ ἀνεπιτήδεια ὅπως ἔχει, οὕτως ὁ ἑαυτὸν
 ἐπισκεψάμενος ὁποῖός ἐστι πρὸς τὴν ἀνθρωπίνην χρείαν,
 ἔγνωκε τὴν αὐτοῦ δύναμιν;” “Οὕτως ἔμοιγε δοκεῖ,” ἔφη,

24. εἰς Δελφοὺς δέ: the δέ seems to oppose its sent. to the preceding: “You say you have no other road to travel; have you ever gone to Delphi?” Delphi was the home of Apollo’s most celebrated oracle, on the slopes of Mt. Parnassus in Phocis. The modern village which occupied the site of the ancient Delphi has been purchased and removed; and extensive excavations have been made by French archaeologists. — ναῷ: see on iii. 8. 10. — τὸ ‘Γνῶθι σαυτόν’: the famous ‘Know thyself.’ This celebrated saying, variously attributed to Bias, Chilo, and others of the Seven Wise Men, was a

favorite one with Socrates, as embodying the essence of his philosophy. Cf. οὐ δύναμαι πω κατὰ τὸ Δελφικὸν γράμμα (inscription) γνῶναι ἐμαυτόν Plato *Phaedr.* 229 E. Cf. also Cic. *Tusc. Disp.* i. 22. 52. — σχολῇ ἂν ᾗδειν: the neg. effect of. σχολῇ (hardly) is well shown in this apod. of an unfulfilled condition. Cf. iii. 14. 3.

25. ὅν: i.e. τὸν ἵππον, ὅν. — τᾶλλα πρὸς τὴν χρείαν, ὅπως ἔχει: how he is in the other points pertaining to the use. — οὕτως ὁ ἑαυτὸν ἐπισκεψάμενος: after the long comparison beginning with ὥσπερ, the subj. ὅστις is renewed by the article. — δοκεῖ: the personal construction.

“ὁ μὴ εἰδὼς τὴν ἑαυτοῦ δύναμιν ἀγνοεῖν ἑαυτόν.”
 “Ἐκεῖνο δὲ οὐ φανερόν,” ἔφη, “ὅτι διὰ μὲν τὸ εἰδέναι 26
 220 ἑαυτοὺς πλεῖστα ἀγαθὰ πάσχουσιν ἄνθρωποι, διὰ δὲ τὸ
 ἐψεῦσθαι ἑαυτῶν πλεῖστα κακά; οἱ μὲν γὰρ εἰδότες ἑαυ-
 τοὺς τά τε ἐπιτήδεια ἑαυτοῖς ἴσασι καὶ διαγιγνώσκουσιν ἅ
 τε δύνανται καὶ ἃ μὴ· καὶ ἃ μὲν ἐπίστανται πράττοντες
 πορίζονται τε ὧν δέονται καὶ εὖ πράττουσιν, ὧν δὲ μὴ
 225 ἐπίστανται ἀπεχόμενοι ἀναμάρτητοι γίνονται καὶ δια-
 φεύγουσι τὸ κακῶς πράττειν· διὰ τοῦτο δὲ καὶ τοὺς
 ἄλλους ἀνθρώπους δυνάμενοι δοκιμάζειν καὶ διὰ τῆς τῶν
 ἄλλων χρείας τά τε ἀγαθὰ πορίζονται καὶ τὰ κακὰ φυλάτ-
 τονται. οἱ δὲ μὴ εἰδότες, ἀλλὰ διεψευσμένοι τῆς ἑαυτῶν 27
 230 δυνάμεως, πρὸς τε τοὺς ἄλλους ἀνθρώπους καὶ τᾶλλα
 ἀνθρώπινα πράγματα ὁμοίως διάκεινται· καὶ οὔτε ὧν
 δέονται ἴσασιν οὔτε ὃ τι πράττουσιν οὔτε οἷς χρῶνται,
 ἀλλὰ πάντων τούτων διαμαρτάνοντες τῶν τε ἀγαθῶν ἀπο-
 τυγχάνουσι καὶ τοῖς κακοῖς περιπίπτουσι. καὶ οἱ μὲν 28
 235 εἰδότες ὃ τι ποιούσιν, ἐπιτυγχάνοντες ὧν πράττουσιν,
 εὐδοξοί τε καὶ τίμιοι γίνονται· καὶ οἱ τε ὅμοιοι τούτοις
 ἡδέως χρῶνται, οἱ τε ἀποτυγχάνοντες τῶν πραγμάτων
 ἐπιθυμοῦσι τούτους ὑπὲρ αὐτῶν βουλευέσθαι, καὶ προ-
 ἵστασθαί γε αὐτῶν τούτους, καὶ τὰς ἐλπίδας τῶν ἀγαθῶν
 240 ἐν τούτοις ἔχουσι, καὶ διὰ πάντα ταῦτα πάντων μάλι-
 στα τούτους ἀγαπῶσιν. οἱ δὲ μὴ εἰδότες ὃ τι ποιούσιν, 29

26. ἄνθρωποι: without the article, as often. — διὰ τὸ ἐψεῦσθαι ἑαυτῶν: for the gen. with verbs of failing, deceiving, etc., see G. 1099; H. 748. — διαγιγνώσκουσιν ἅ τε, καὶ ἃ: see on iii. 1. 9. — καὶ τοὺς ἄλλους: sc. as well as themselves.

27. εἰδότες: sc. ἑαυτοὺς. — διεψευ-
 σμένοι: the διὰ denotes complete-

ness, thoroughly deceived. — ὅμοιος διάκεινται: are in the same condition, sc. of ignorance as to other men and other affairs.

28. οἱ τε ὅμοιοι: i.e. those who have similar knowledge. — καί, γέ: and, even. Obs. the emphatic repetition of the dem. pron. οὗτος. — ἔχουσι: “they rest,”

κακῶς τε αἰρούμενοι καὶ οἷς ἂν ἐπιχειρήσωσιν ἀποτυγχάνοντες, οὐ μόνον ἐν αὐτοῖς τούτοις ζημιούνται τε καὶ κολάζονται, ἀλλὰ καὶ ἀδοξοῦσι διὰ ταῦτα καὶ καταγέλαστοι
 245 γίνονται καὶ καταφρονούμενοι καὶ ἀτιμαζόμενοι ζῶσιν. ὁρᾷς δὲ καὶ τῶν πόλεων ὅτι ὅσαι ἂν ἀγνοήσασαι τὴν ἐαυτῶν δύναμιν κρείττοσι πολεμήσωσιν, αἱ μὲν ἀνάστατοι γίνονται, αἱ δ' ἐξ ἐλευθέρων δοῦλαι." καὶ ὁ Εὐθύδημος, 30
 "Ὡς πάνυ μοι δοκοῦν," ἔφη, "ὦ Σώκρατες, περὶ πολλοῦ ποι-
 250 ητέον εἶναι τὸ ἐαυτὸν γινώσκειν, οὕτως ἴσθι· ὁπόθεν δὲ χρὴ ἄρξασθαι ἐπισκοπεῖν ἑαυτόν, τοῦτο πρὸς σὲ ἀποβλέπω εἰ μοι ἐβελήσαις ἂν ἐξηγήσασθαι." "Οὐκοῦν," ἔφη ὁ Σωκρά- 31
 τής, "τὰ μὲν ἀγαθὰ καὶ τὰ κακὰ ὁποῖά ἐστι, πάντως πού γινώσκεις." "Νῆ Δί'," ἔφη, "εἰ γὰρ μηδὲ ταῦτα οἶδα,
 255 καὶ τῶν ἀνδραπόδων φανλότερος ἂν εἴην." "Ἴθι δῆ," ἔφη, "καὶ ἐμοὶ ἐξηγήσαι αὐτά." "Ἄλλ' οὐ χαλεπόν," ἔφη·

29. κακῶς αἰρούμενοι : making unfortunate choices, in cases where they have to decide what is suited to their powers.—ἀλλὰ καὶ ἀδοξοῦσι : but they also lose reputation. In addition to the concrete losses sustained by the failure of their plans, come chagrin and ill repute. — τῶν πόλεων ὅτι : emphatic position before ὅσαι, to heighten the contrast of πόλεων with the individuals just mentioned. — ἐξ ἐλευθέρων : from a condition of freedom. See on ἐκ παίδων ii. 1. 21.

30-39. Socrates shows Euthydemus that he still lacks the most necessary conditions of self-knowledge. His conception of good and evil is far from satisfactory; and, while professing an ambition to share in the leadership of a democratic

state, he is at the same time unable to say what the δῆμος really is.

30. ὥς πάνυ μοι δοκοῦν, οὕτως ἴσθι : "rest assured that I fully believe," lit. in the belief that this seems so to me, understand accordingly. The participle is acc. absolute. For this use of the circumstantial participle, see GMT. 917; H. 973. Cf. ἀλλ' ὥς φανέν γε τοῦπος ὧδ' ἐπίστασο Soph. Oed. Tyr. 848. — ὁπόθεν δέ : but as to the point from which. — τοῦτο : emphatic position, obj. of ἐξηγήσασθαι. — εἰ ἐβελήσαις ἄν : (to see) whether you would be willing, an indirect question after ἀποβλέπω, and also a potential opt. with faintly conceived protasis. G. 1327, 1605; H. 872, 1016.

31. πού : with irony, as in iii. 3. 2. — εἰ μὴ οἶδα, ἂν εἴην : for the 'mixed' cond., see on εἰ ἐστι, καλῶς

“πρῶτον μὲν γὰρ αὐτὸ τὸ ὑγιαίνειν ἀγαθὸν εἶναι νομίζω, τὸ δὲ νοσεῖν κακόν· ἔπειτα καὶ τὰ αἷτια ἐκατέρου αὐτῶν, καὶ ποτὰ καὶ βρωτὰ καὶ ἐπιτηδεύματα, τὰ μὲν πρὸς τὸ
 260 ὑγιαίνειν φέροντα ἀγαθὰ, τὰ δὲ πρὸς τὸ νοσεῖν κακὰ.”
 “Οὐκοῦν,” ἔφη, “καὶ τὸ ὑγιαίνειν καὶ τὸ νοσεῖν, ὅταν μὲν 32
 ἀγαθοῦ τινος αἷτια γίγνηται, ἀγαθὰ ἂν εἴη, ὅταν δὲ κακοῦ, κακὰ;” “Πότε δ’ ἂν,” ἔφη, “τὸ μὲν ὑγιαίνειν κακοῦ αἷτιον γένοιτο, τὸ δὲ νοσεῖν ἀγαθοῦ;” “Ὅταν νῆ Δί’,”
 265 ἔφη, “στρατείας τε αἰσχυρᾶς καὶ ναυτιλίας βλαβερᾶς καὶ ἄλλων πολλῶν τοιούτων οἱ μὲν διὰ ῥώμην μετασχόντες ἀπόλωνται, οἱ δὲ δι’ ἀσθένειαν ἀπολειφθέντες σωθῶσιν.”
 “Ἀληθῇ λέγεις· ἀλλ’ ὁρᾶς,” ἔφη, “ὅτι καὶ τῶν ὠφελίμων οἱ μὲν διὰ ῥώμην μετέχουσιν, οἱ δὲ δι’ ἀσθένειαν
 270 ἀπολείπονται.” “Ταῦτα οὖν,” ἔφη, “ποτὲ μὲν ὠφελούντα, ποτὲ δὲ βλάπτοντα, μᾶλλον ἀγαθὰ ἢ κακὰ ἐστίν;” “Οὐδὲν μὰ Δία φαίνεται κατὰ γε τοῦτον τὸν λόγον. ἀλλ’ ἢ 33
 γέ τοι σοφία, ὧ Σώκρατες, ἀναμφισβητήτως ἀγαθόν ἐστιν. ποῖον γὰρ ἂν τις πρᾶγμα οὐ βέλτιον πράττοι σοφὸς ὢν
 275 ἢ ἀμαθής;” “Τί δαί; τὸν Δαίδαλον,” ἔφη, “οὐκ ἀκήκοας, ὅτι ληφθεὶς ὑπὸ Μίνῳ διὰ τὴν σοφίαν ἠναγκάζετο ἐκείνῳ δουλεύειν καὶ τῆς τε πατρίδος ἅμα καὶ τῆς ἐλευθερίας ἐστερηθήη καὶ ἐπιχειρῶν ἀποδιδράσκειν μετὰ τοῦ νιοῦ τόν

ἀν ἔχοι ii. 5. 4. — αὐτὸ τὸ ὑγιαίνειν : *health itself*, contrasted with τὰ αἷτια *the causes*. — ἔπειτα : without δέ, as in i. 4. 11. — ἐπιτηδεύματα : *occupations*. — τὰ μὲν, τὰ δέ : see on ii. 1. 4.

32. ὅταν γίγνηται, ἂν εἴη : see on 31, and cf. G. 1437 ; H. 918. — βλαβερᾶς : *disastrous*. — μετασχόντες, ἀπολειφθέντες : both participles, indicating respectively sharing and separation, are const. with the preceding

genitives. — οὐδέν : sc. μᾶλλον ἀγαθὰ ἢ κακὰ.

33. τί δαί : *how so*, expresses ironical surprise. — Δαίδαλον : the famous artificer, who built the Labyrinth for Minos, king of Crete. The story of his escape by means of wings fastened with wax to his shoulders, and of the death of his son Icarus, was a favorite with the ancients. Cf. Ovid *Met.* viii. 157 ff. — Μίνῳ : for the form, see on ἱλεψ i. 1. 9. — ἐκείνῳ :

τε παῖδα ἀπώλεσε καὶ αὐτὸς οὐκ ἡδυνήθη σωθῆναι, ἀλλ'
 280 ἀπενεχθεὶς εἰς τοὺς βαρβάρους πάλιν ἐκεῖ ἐδούλευεν;”
 “Λέγεται νῆ Δί’,” ἔφη, “ταῦτα.” “Τὰ δὲ Παλαμήδους οὐκ
 ἀκήκοας πάθῃ; τοῦτον γὰρ δὴ πάντες ὑμνοῦσιν ὡς διὰ
 σοφίαν φθονηθεὶς ὑπὸ τοῦ Ὀδυσσεῶς ἀπόλλυται.” “Λέ-
 γεται καὶ ταῦτα,” ἔφη. “Ἄλλους δὲ πόσους οἶε διὰ
 285 σοφίαν ἀνασπάστους πρὸς βασιλέα γεγονέναι καὶ ἐκεῖ
 δουλεύειν;” “Κινδυνεύει,” ἔφη, “ὦ Σώκρατες, ἀναμφιλο- 34
 γώτατον ἀγαθὸν εἶναι τὸ εὐδαιμονεῖν.” “Εἴ γε μὴ τις
 αὐτό,” ἔφη, “ὦ Εὐθύδημε, ἐξ ἀμφιλόγων ἀγαθῶν συντιθείη.”
 “Τί δ’ ἄν,” ἔφη, “τῶν εὐδαιμονικῶν ἀμφίλογον εἷη;”
 290 “Οὐδέν,” ἔφη, “εἴ γε μὴ προσθήσομεν αὐτῷ κάλλος ἢ
 ἰσχὺν ἢ πλοῦτον ἢ δόξαν ἢ καὶ τι ἄλλο τῶν τοιούτων.”
 “Ἀλλὰ νῆ Δία προσθήσομεν,” ἔφη. “πῶς γὰρ ἄν τις
 ἄνευ τούτων εὐδαιμονοίη;” “Νῆ Δί’,” ἔφη, “προσθήσο- 35
 μεν ἄρα ἐξ ὧν πολλὰ καὶ χαλεπὰ συμβαίνει τοῖς ἀνθρώ-
 295 ποις· πολλοὶ μὲν γὰρ διὰ τὸ κάλλος ὑπὸ τῶν ἐπὶ τοῖς
 ὠραίοις παρακεκινήκωτων διαφθείρονται, πολλοὶ δὲ διὰ
 τὴν ἰσχὺν μείζουσιν ἔργοις ἐπιχειροῦντες οὐ μικροῖς κακοῖς
 περιπίπτουσι, πολλοὶ δὲ διὰ τὸν πλοῦτον διαθρυπτόμενοί
 τε καὶ ἐπιβουλεύομενοι ἀπόλλυνται, πολλοὶ δὲ διὰ δό-
 300 ξαν καὶ πολιτικὴν δύναμιν μεγάλα κακὰ πεπόνθασιν.”

i.e. Minos. See on i. 2. 3. — Παλαμήδους: one of the wisest of the Greeks before Troy. The various legends about him (many of them later than Xenophon's time) generally agree in making him the object of Odysseus's envy and malice. Cf. Ovid *Met.* viii. 56–59. — ἀπόλλυται: pres. tense, citing an event well known in song and story. — ἀνασπάστους γεγονέναι: cf. ἀνάστατοι γίγνονται 29. — βασιλέα: see on iii. 5. 26.

34. κινδυνεύει: *is likely*. Cf. ii. 3. 17; iii. 13. 3. Euthydemus begins abruptly, without acknowledging the justice of what has just been said. — εἴ γε μὴ τις συντιθείη: *unless, indeed, we should compose it*. — τῶν εὐδαιμονικῶν: *the elements of happiness*.

35. προσθήσομεν: *sc. ταῦτα*. — παρακεκινήκωτων: “beside themselves.” — οὐ μικροῖς: ‘litotes.’ — πεπόνθασιν: for the rare ‘gnomic’ pf., see G. 1295; H. 824 b.

“Ἀλλὰ μὴν,” ἔφη, “εἴ γε μηδὲ τὸ εὐδαιμονεῖν ἐπαινῶν³⁶
 ὀρθῶς λέγω, ὁμολογῶ μηδὲ ὅ τι πρὸς τοὺς θεοὺς εὐχεσθαι
 χρὴ εἰδέναι.” “Ἀλλὰ ταῦτα μὲν,” ἔφη ὁ Σωκράτης,
 “ἴσως διὰ τὸ σφόδρα πιστεύειν εἰδέναι οὐδ’ ἔσκεψαι.
 305 ἐπεὶ δὲ πόλεως δημοκρατουμένης παρασκευάζῃ προεστά-
 ναι, δῆλον ὅτι δημοκρατίαν γε οἶσθα τί ἐστι.” “Πάντως
 δήπου,” ἔφη. “Δοκεῖ οὖν σοι δυνατόν εἶναι δημοκρατίαν³⁷
 εἰδέναι μὴ εἰδότα δῆμον;” “Μὰ Δί’, οὐκ ἔμοιγε.” “Καὶ
 δῆμον ἄρ’ οἶσθα τί ἐστιν;” “Οἶμαι ἔγωγε.” “Καὶ τί
 310 νομίζεις δῆμον εἶναι;” “Τοὺς πένητας τῶν πολιτῶν
 ἔγωγε.” “Καὶ τοὺς πένητας ἄρα οἶσθα;” “Πῶς γὰρ
 οὐ;” “Ἀρ’ οὖν καὶ τοὺς πλουσίους οἶσθα;” “Οὐδέν γε
 ᾔττον ἢ καὶ τοὺς πένητας.” “Ποίους δὲ πένητας καὶ
 ποίους πλουσίους καλεῖς;” “Τοὺς μὲν, οἶμαι, μὴ ἱκανὰ
 315 ἔχοντας εἰς ἃ δεῖ τελεῖν πένητας, τοὺς δὲ πλείω τῶν
 ἱκανῶν πλουσίους.” “Καταμεμάθηκας οὖν ὅτι ἐνίοις μὲν³⁸
 πάνν ὀλίγα ἔχουσιν οὐ μόνον ἀρκεῖ ταῦτα, ἀλλὰ καὶ περι-
 ποιοῦνται ἀπ’ αὐτῶν, ἐνίοις δὲ πάνν πολλὰ οὐχ ἱκανά
 ἐστι;” “Καὶ νῆ Δί’,” ἔφη ὁ Εὐθύδημος, “ὀρθῶς γὰρ με
 320 ἀναμιμνήσκεις, οἶδα γὰρ καὶ τυράννους τινὰς οἱ δι’
 ἔνδειαν ὥσπερ οἱ ἀπορώτατοι ἀναγκάζονται ἀδικεῖν.”
 “Οὐκοῦν,” ἔφη ὁ Σωκράτης, “εἴ γε ταῦτα οὕτως ἔχει, τοὺς³⁹
 μὲν τυράννους εἰς τὸν δῆμον θήσομεν, τοὺς δὲ ὀλίγα

36. πρὸς τοὺς θεοὺς: instead of the simple dative. Cf. εὐχετο πρὸς τὸν ἥλιον Hdt. vii. 54. — δημοκρατίαν: ‘prolepsis.’ So δῆμον in line 309. See on i. 2. 13.

37. δυνατόν: possible. — μὴ εἰ-
 δότα: without knowing. See on ἀπτόμενον i. 3. 8. — εἰς ἃ δεῖ τελεῖν: to pay for the necessities of life.

38. ταῦτα: “that little.” — καὶ

νῆ Δία, οἶδα γὰρ καί: αγε, by Zeus; why, I also know of. — ἀναγκάζονται ἀδικεῖν: cf. κακουργεῖν in 14. For the thought, cf. τῷ οὖν τυράννῳ τὰ πολλὰ πλάσια ᾔττον ἱκανά ἐστιν εἰς τὰ ἀναγκαιὰ δαπανήματα ἢ τῷ ιδιώτῃ Hiero iv. 9.

39. τοὺς μὲν τυράννους: as if Euthydemus had spoken, not of some princes, but of the princes as a

κεκτημένους, ἐὰν οἰκονομικοὶ ᾧσιν, εἰς τοὺς πλουσίους.”
 325 καὶ ὁ Εὐθύδημος ἔφη· “Ἀναγκάζει με καὶ ταῦτα ὁμολο-
 γεῖν δῆλον ὅτι ἡ ἐμὴ φαυλότης· καὶ φροντίζω μὴ κράτι-
 στον ἢ μοι σιγᾶν· κινδυνεύω γὰρ ἀπλῶς οὐδὲν εἰδέναι.”
 καὶ πάννυ ἀθύμως ἔχων ἀπῆλθε καὶ καταφρονήσας ἑαυτοῦ
 καὶ νομίσας τῷ ὄντι ἀνδράποδον εἶναι. πολλοὶ μὲν οὖν 40
 330 τῶν οὕτω διατεθέντων ὑπὸ Σωκράτους οὐκέτι αὐτῷ προσ-
 ῆσαν, οὓς καὶ βλακοτέρους ἐνόμιζεν· ὁ δὲ Εὐθύδημος
 ὑπέλαβεν οὐκ ἂν ἄλλως ἀνὴρ ἀξιόλογος γενέσθαι, εἰ μὴ
 ὅτι μάλιστα Σωκράτει συνεΐη· καὶ οὐκ ἀπελείπετο ἔτι
 αὐτοῦ, εἰ μὴ τι ἀναγκαῖον εἴη· ἔνια δὲ καὶ ἐμιμείτο ὧν
 335 ἐκεῖνος ἐπετήδευεν· ὁ δέ, ὡς ἔγνω αὐτὸν οὕτως ἔχοντα,
 ἥκιστα μὲν διετάραττεν, ἀπλούστατα δὲ καὶ σαφέστατα
 ἐξηγείτο ἅ τε ἐνόμιζεν εἰδέναι δεῖν καὶ ἐπιτηδεύειν κρά-
 τιστα εἶναι.

class. — δῆλον ὅτι: *evidently*. See on iii. 7. 1. — φαυλότης: lit. *worthlessness*, here “lack of insight.” — φροντίζω μὴ ἢ: for obj. clauses with verbs of fearing, see on i. 2. 18. — κινδυνεύω γὰρ ἀπλῶς οὐδὲν εἰδέναι: for I seem to know absolutely nothing. — πάννυ ἀθύμως ἔχων: in a very despondent frame of mind. — τῷ ὄντι ἀνδράποδον: cf. ἀνδραποδώεις 22, and ὅπως μὴ ἀνδράποδα ᾧμεν 23.

40. τῶν οὕτω διατεθέντων: of those thus treated. — ὅτι μάλιστα: *quam frequentissime*. — διετάραττεν: sc. ἐλέγχων, as, e.g., in 20, 33, 39. — ἀπλούστατα: *quite simply*, without irony. — ἅ τε ἐνόμιζεν: we should expect the τέ after εἰδέναι. Its position is due to the condensed form of the sent., which, in full, would read ἐξηγείτο ἅ τε ἐνόμιζεν

εἰδέναι δεῖν καὶ ἅ ἐνόμιζεν ἐπιτηδεύειν κράτιστα εἶναι.

3. Socrates impresses on his followers the necessity of σωφροσύνη in our relations with the gods as well as with men. He convinces Euthydemus that the gods, who have given to mortals all that they have, exercise over them a constant providential care. All other creatures are subject to man, who enjoys the immense advantages of reason and speech. The gods are visible, not in their persons but in their works. Moreover, man can ascertain from the gods what is best for him, if he will only reverence, honor, and trust them. See *Introd.* § 20.

This chapter forms the sequel to i. 4, and serves to refute a charge against Socrates which was only touched in i. 2. 17 (οὐκ ἀντιλέγω).

Τὸ μὲν οὖν λεκτικούς καὶ πρακτικούς [καὶ μηχανι- 3
 κούς] γίγνεσθαι τοὺς συνόντας οὐκ ἔσπενδεν, ἀλλὰ πρό-
 τερον τούτων ἦτο χρῆναι σωφροσύνην αὐτοῖς ἐγγενέσθαι.
 τοὺς γὰρ ἄνευ τοῦ σωφρονεῖν ταῦτα δυναμένους ἀδικω-
 5 τέρους τε καὶ δυνατωτέρους κακουργεῖν ἐνόμιζεν εἶναι.
 πρῶτον μὲν δὴ περὶ θεοὺς ἐπειρᾶτο σώφρονας ποιεῖν
 τοὺς συνόντας. ἄλλοι μὲν οὖν αὐτῷ πρὸς ἄλλους οὕτως 2
 ὁμιλοῦντι παραγενόμενοι διηγοῦντο· ἐγὼ δέ, ὅτε πρὸς
 Εὐθύδημον τοιάδε διελέγετο, παρεγενόμην. “Εἰπέ μοι,” 3
 10 ἔφη, “ὦ Εὐθύδημε, ἥδη ποτέ σοι ἐπῆλθεν ἐνθυμηθῆναι
 ὡς ἐπιμελῶς οἱ θεοὶ ὦν οἱ ἄνθρωποι δέονται κατεσκευά-
 κασι;” καὶ ὅς, “Μὰ τὸν Δί’,” ἔφη, “οὐκ ἔμοιγε.” “Ἀλλ’
 οἶσθά γ’,” ἔφη, “ὅτι πρῶτον μὲν φωτὸς δεόμεθα, ὃ ἡμῖν οἱ
 θεοὶ παρέχουσι;” “Νὴ Δί’,” ἔφη, “ὃ γ’ εἰ μὴ εἶχομεν,
 15 ὅμοιοι τοῖς τυφλοῖς ἂν ἦμεν ἕνεκά γε τῶν ἡμετέρων
 ὀφθαλμῶν.” “Ἀλλὰ μὴν καὶ ἀναπαύσεώς γε δεομένοις
 ἡμῖν νύκτα παρέχουσι κάλλιστον ἀναπαντήριον.” “Πάνν
 γ’,” ἔφη, “καὶ τοῦτο χάριτος ἄξιον.” “Οὐκοῦν καί, 4

1. **λεκτικούς, πρακτικούς, μηχανικούς**: the development of these three qualities will be discussed in chaps. 6, 5, and 7 respectively. — **πρότερον, ἐγγενέσθαι**: see on i. 2. 17. — **σωφροσύνην**: lit. *soundness of soul*; in this chapter, a right attitude of mind. See *Introd.* § 20. — **ταῦτα δυναμένους**: sc. *λέγειν καὶ πράττειν*, briefly indicated in τὰ πολιτικά in i. 2. 17. — **ἀδικωτέρους, δυνατωτέρους**: sc. *than they were before acquiring the above-mentioned qualities (ταῦτα)*. — **πρῶτον, περὶ θεοῦς**: cf. ‘the fear of the Lord is the beginning of wisdom.’

2. **οὕτως ὁμιλοῦντι**: *when conversing in this manner, i.e. preaching*

σωφροσύνη. — **ἐγὼ δέ**: Xenophon gives to this conversation the authority of an earwitness.

3. **σοὶ ἐπῆλθεν**: *tibi in mentem venit*. Cf. iv. 2. 4. — **ὥς**: *how*. — **ὦν**: i.e. *ταῦτα, ὦν*. — **καὶ ὅς**: see on i. 4. 3. — **ὃ γ’ εἰ μὴ εἶχομεν**: the rel. ὃ repeats with force the rel. of the previous sentence. — **ἕνεκά γε τῶν ἡμετέρων ὀφθαλμῶν**: *so far as it depends on our eyes, i.e. in spite of having eyes*. Cf. *ἀλλ’ ἐξέσται ἡμῖν, ἐκείνου ἕνεκα, πρὸς τὸ ἡμέτερον συμφέρον πάντα τίθεσθαι but it will be in our power, for anything that he can do, to arrange everything to our own advantage* *Cyr.* iii. 2. 30.

ἐπειδὴ ὁ μὲν ἥλιος φωτεινὸς ὦν τὰς τε ὥρας τῆς ἡμέρας
 20 ἡμῖν καὶ τὰλλα πάντα σαφηνίζει, ἡ δὲ νύξ διὰ τὸ σκοτεινὴ
 εἶναι ἀσαφεστέρα ἐστίν, ἄστρα ἐν τῇ νυκτὶ ἀνέφηναν, ἃ
 ἡμῖν τῆς νυκτὸς τὰς ὥρας ἐμφανίζει, καὶ διὰ τοῦτο πολλὰ
 ὦν δεόμεθα πράττομεν;” “Ἔστι ταῦτα,” ἔφη. “Ἀλλὰ μὴν
 ἡ γε σελήνη οὐ μόνον τῆς νυκτὸς ἀλλὰ καὶ τοῦ μηνὸς τὰ
 25 μέρη φανερά ἡμῖν ποιεῖ.” “Πάνυ μὲν οὖν,” ἔφη. “Τὸ δ’
 ἐπεὶ τροφῆς δεόμεθα, ταύτην ἡμῖν ἐκ τῆς γῆς ἀναδιδόναι
 καὶ ὥρας ἀρμοττούσας πρὸς τοῦτο παρέχειν, αἱ ἡμῖν οὐ
 μόνον ὦν δεόμεθα πολλὰ καὶ παντοῖα παρασκευάζουσιν,
 ἀλλὰ καὶ οἷς εὐφραινόμεθα;” “Πάνυ,” ἔφη, “καὶ ταῦτα
 30 φιλάνθρωπα.” “Τὸ δὲ καὶ ὕδωρ ἡμῖν παρέχειν οὕτω 6
 πολλοῦ ἄξιον ὥστε καὶ συμφύειν τε καὶ συναύξειν τῇ γῇ
 καὶ ταῖς ὥραις πάντα τὰ χρήσιμα ἡμῖν, συντρέφειν δὲ καὶ

4. ἐπειδὴ : *inasmuch as*. — ὁ μὲν ἥλιος, ἡ δὲ νύξ : *while the sun, yet the night*. Both clauses are grammatically equivalent parts of the general reason introduced by ἐπειδὴ, but the weight of the reason lies in ἡ δὲ νύξ κτλ. — τὰς τε ὥρας τῆς ἡμέρας : for the divisions of the day, see on i. 1. 10. — διὰ τὸ σκοτεινὴ εἶναι : change in form of expression from φωτεινὸς ὦν above. For the case of σκοτεινὴ, see on αὐτός ii. 3. 11. — ἀνέφηναν : *caused to shine*. — τῆς νυκτὸς τὰς ὥρας : the Greeks divided the night into three watches (*φυλακαί*), the Romans into four (*vigiliae*). — διὰ τοῦτο : *by means of this*, refers to ἄστρα . . . ἀνέφηναν. — πολλὰ πράττομεν : *sc. which we could not do but for the help of moonlight and starlight*. — τοῦ μηνὸς τὰ μέρη : the month had three divisions, the first and last of which were called *ισταμέ-*

ρον and *φθινοντος* (*μηνός*), the days of the middle division being reckoned as *πρώτη ἐπὶ δέκα* etc. The average length of a lunar month is a little over twenty-nine and a half days; the Greeks took it at exactly twenty-nine and a half days, and avoided the fraction by making one month of twenty-nine days and the next of thirty. See Gow, *Companion to School Classics*, p. 79.

5. τὸ δ’ ἀναδιδόναι : *sc. as subj. τοῖς θεοῖς*. The unexpressed question may be translated “what say you of that?” Cf. i. 4. 7. — ὥρας : *seasons, of the year*.

6. τὸ ὕδωρ : *obj. of παρέχειν*. — συμφύειν κτλ. : *unites with the earth and the seasons in causing to spring up and grow*. καὶ before συμφύειν corresponds to καὶ before *μειγνύμενον*, and καὶ before ἐπειδὴ connects ἀφθονέστατον παρέχειν with καὶ ὕδωρ

αὐτοὺς ἡμᾶς, καὶ μειγνύμενον πᾶσι τοῖς τρέφουσιν ἡμᾶς
 εὐκατεργαστότερα τε καὶ ὠφελιμώτερα καὶ ἡδίω ποιεῖν
 35 αὐτά, καὶ ἐπειδὴ πλείστου δεόμεθα τούτου, ἀφθονέστατον
 αὐτὸ παρέχειν ἡμῖν;” “Καὶ τοῦτο,” ἔφη, “προνοητικόν.”
 “Τὸ δὲ καὶ τὸ πῦρ πορίσαι ἡμῖν, ἐπίκουρον μὲν ψύχους, 7
 ἐπίκουρον δὲ σκοτούς, συνεργὸν δὲ πρὸς πᾶσαν τέχνην
 καὶ πάντα ὅσα ὠφελείας ἔνεκα ἄνθρωποι κατασκευάζου-
 40 ται; ὥς γὰρ συνελόντι εἰπεῖν, οὐδὲν ἀξιόλογον ἄνευ πυρὸς
 ἄνθρωποι τῶν πρὸς τὸν βίον χρησίμων κατασκευάζονται.”
 “Ὑπερβάλλει,” ἔφη, “καὶ τοῦτο φιλανθρωπία.” “Τὸ δὲ 8
 τὸν ἥλιον, ἐπειδὴ ἐν χειμῶνι τράπηται, προσιέναι τὰ μὲν
 ἀδρύνοντα, τὰ δὲ ξηραίνοντα, ὧν καιρὸς διελήλυθεν, καὶ
 45 ταῦτα διαπραξάμενον μηκέτι ἐγγυτέρω προσιέναι, ἀλλ’
 ἀποτρέπεσθαι φυλαττόμενον μή τι ἡμᾶς μᾶλλον τοῦ
 δέοντος θερμαίνων βλάβῃ, καὶ ὅταν αὖ πάλιν ἀπιὼν
 γένηται ἔνθα καὶ ἡμῖν δῆλόν ἐστιν ὅτι εἰ προσωτέρω
 ἄπεισιν, ἀποπαγησόμεθα ὑπὸ τοῦ ψύχους, πάλιν αὖ
 50 τρέπεσθαι καὶ προσχωρεῖν, καὶ ἐνταῦθα τοῦ οὐρανοῦ

παρέχειν at the beginning of the sentence. — πᾶσι τοῖς τρέφουσιν: neuter. — εὐκατεργαστότερα: easier of digestion. — αὐτά: i.e. πάντα τὰ τρέφοντα. — ἀφθονέστατον: pred., in the greatest profusion.

7. ἐπίκουρον ψύχους: a protection against cold. Cf. ἐπικούρημα τῆς χύβδος An. iv. 5. 13. — ὥς συνελόντι εἰπεῖν: see on iii. 8. 10. — τῶν χρησίμων: depends on οὐδέν. — ὑπερβάλλει: intr., is preëminent. — φιλανθρωπία: dat. of respect.

8. ἐπειδὴ ἐν χειμῶνι τράπηται: sc. at the winter solstice, when the sun begins to move northward, or ‘toward us.’ — ἀδρύνοντα: ripening.

— ὧν καιρὸς διελήλυθεν: whose time of maturity has passed; e.g., hay or grain left standing in the fields. — ἀποτρέπεσθαι: sc. at the summer solstice. — γένηται ἔνθα: reaches that point, where. — εἰ ἄπεισιν: most vivid form of protasis. G. 1405; H. 899. This has the ‘minatory’ force suggested by Gildersleeve; see Trans. Am. Philol. Assn., vii. p. 13. For the pres. of εἶμι in fut. sense, see G. 1257; H. 828 a. — ἀποπαγησόμεθα: for the second fut. pass., see G. 715; H. 474. — καὶ ἐνταῦθα: refers to the position of the sun in both winter and summer. Xenophon’s knowledge of astronomy was,

ἀναστρέφεσθαι ἔνθα ὧν μάλιστ' αὖ ἡμᾶς ὠφελοίη;" "Νῆ
τὸν Δί," ἔφη, "καὶ ταῦτα παντάπασιν ἔοικεν ἀνθρώπων
ἔνεκα γιγνομένοις." "Τὸ δ', ἐπειδὴ καὶ τοῦτο φανερόν, ὅτι 9
οὐκ αὖ ὑπενέγκαιμεν οὔτε τὸ καῦμα οὔτε τὸ ψυχος, εἰ ἔξα-
55 πίνης γίγνοιτο, οὕτω μὲν κατὰ μικρὸν προσιέναι τὸν ἥλιον,
οὕτω δὲ κατὰ μικρὸν ἀπιέναι, ὥστε λανθάνειν ἡμᾶς εἰς ἐκά-
τερα τὰ ἰσχυρότατα καθισταμένους;" "Εγὼ μὲν," ἔφη ὁ
Εὐθύδημος, "ἤδη τοῦτο σκοπῶ, εἰ ἄρα τί ἐστὶ τοῖς θεοῖς
ἔργον ἢ ἀνθρώπους θεραπεύειν, ἐκείνο δὲ μόνον ἐμποδίζει
60 με, ὅτι καὶ τᾶλλα ζῶα τούτων μετέχει." "Οὐ γὰρ καὶ 10
τούτ', " ἔφη ὁ Σωκράτης, "φανερόν, ὅτι καὶ ταῦτα ἀνθρώ-
πων ἔνεκα γίγνεται τε καὶ ἀνατρέφεται; τί γὰρ ἄλλο
ζῶον αἰγῶν τε καὶ οἴων καὶ βοῶν καὶ ἵππων καὶ ὄνων καὶ
τῶν ἄλλων ζώων τοσαῦτα ἀγαθὰ ἀπολαύει ὅσα ἀνθρωποι;
65 ἐμοὶ μὲν γὰρ δοκεῖ, πλείω ἢ τῶν φυτῶν· τρέφονται γοῦν
καὶ χρηματίζονται οὐδὲν ἥττον ἀπὸ τούτων ἢ ἀπ' ἐκείνων·
πολὺ δὲ γένος ἀνθρώπων τοῖς μὲν ἐκ τῆς γῆς φυομένους
εἰς τροφήν οὐ χρῆται, ἀπὸ δὲ βοσκημάτων γάλακτι καὶ

of course, that of his time; but his description is fairly correct. Even modern astronomers conform to popular usage in speaking of the sun's 'rising and setting,' 'approaching' and 'receding from' the earth. — ἀναστρέφεσθαι: *versari, stays*, in its apparent daily circuit round the earth. — ἔοικε γιγνομένοις: "looks like something taking place."

9. τὸ δέ: const. with *προσιέναι* τὸν ἥλιον. — εἰ γίγνοιτο: *if it should come upon us*. — οὕτω κατὰ μικρόν: *thus, gradually*. For the thought, cf. διδάσκει δὲ καὶ ὁ θεός, ἀπάγων ἡμᾶς κατὰ μικρὸν ἐκ τοῦ χειμῶνος εἰς τὸ ἀνέχεσθαι ἰσχυρὰ θάληη (*intense heat*) ἕκ τε τοῦ

θάλπους εἰς τὸν ἰσχυρὸν χειμῶνα *Cyr.* vi. 2. 29. — λανθάνειν: *i.e. imperceptibly*. For λανθάνω with supplementary participle, see on i. 2. 34. — εἰ ἄρα: see on ii. 5. 2. — τί ἐστὶ τοῖς θεοῖς ἔργον: "the gods have any (other) occupation." — θεραπεύειν: *to care for*, as in i. 4. 10. — τούτων: *these benefits*.

10. ἀγαθὰ: *advantages*. — δοκεῖ: *sc. ἀπολαύειν τοὺς ἀνθρώπους, i.e. that men derive more advantage from animals than from plants*. — τούτων: *i.e. animals*. The dem. οὗτος is used to denote the more important of two objects, as that which is nearer to the speaker's thought. See on i. 3.

τυρῷ καὶ κρέασι τρεφόμενοι ζῶσι· πάντες δὲ τιθασεύον-
 70 τες καὶ δαμάζοντες τὰ χρήσιμα τῶν ζώων εἰς τε πόλεμον
 καὶ εἰς ἄλλα πολλὰ συνεργοῖς χρώνται.” “Ομογνωμονῶ
 σοι καὶ τοῦτ’,” ἔφη· “ὁρῶ γὰρ αὐτῶν καὶ τὰ πολὺ ἰσχυ-
 ρότερα ἡμῶν οὕτως ὑποχείρια γιγνόμενα τοῖς ἀνθρώποις
 ὥστε χρῆσθαι αὐτοῖς ὅ τι ἂν βούλωνται.” “Τὸ δ’, ἐπειδὴ 11
 75 πολλὰ μὲν καλὰ καὶ ὠφέλιμα, διαφέροντα δὲ ἀλλήλων
 ἐστί, προσθεῖναι τοῖς ἀνθρώποις αἰσθήσεις ἀρμοττούσας
 πρὸς ἕκαστα δι’ ὧν ἀπολαύομεν πάντων τῶν ἀγαθῶν· τὸ
 δὲ καὶ λογισμὸν ἡμῖν ἐμφῦσαι, ᾧ περὶ ὧν αἰσθανόμεθα
 λογιζόμενοί τε καὶ μνημονεύοντες καταμανθάνομεν ὅπη
 80 ἕκαστα συμφέρεῖ, καὶ πολλὰ μηχανώμεθα δι’ ὧν τῶν τε
 ἀγαθῶν ἀπολαύομεν καὶ τὰ κακὰ ἀλεξόμεθα· τὸ δὲ καὶ 12
 ἐρμηνείαν δοῦναι, δι’ ἧς πάντων τῶν ἀγαθῶν μεταδίδομέν
 τε ἀλλήλοις διδάσκοντες καὶ κοινωνοῦμεν καὶ νόμους
 τιθέμεθα καὶ πολιτευόμεθα;” “Παντάπασιν εἰκόασιν, ᾧ
 85 Σώκρατες, οἱ θεοὶ πολλὴν τῶν ἀνθρώπων ἐπιμέλειαν
 ποιεῖσθαι.” “Τὸ δὲ καί, ἥ ἀδυνατοῦμεν τὰ συμφέροντα
 προνοεῖσθαι ὑπὲρ τῶν μελλόντων, ταύτῃ αὐτοὺς ἡμῖν
 συνεργεῖν, διὰ μαντικῆς τοῖς πυνθανομένοις φράζοντας τὰ
 ἀποβησόμενα καὶ διδάσκοντας ἥ ἂν ἄριστα γίγνοιτο;”

13. — γένος, ζῶσι: for the pl. verb with sing. collective subj., see on ὡς παύσαντες ii. 2. 3. — συνεργοῖς χρώνται (sc. αὐτοῖς): use them as helpers. For the pred. dat., see H. 777 a. — ὅ τι: in whatever way, sc. χρῆσθαι. See on αὐτῇ χρῆσθαι τι i. 4. 6.

11. προσθεῖναι: sc. as subj. τοὺς θεοὺς. — ἀπολαύομεν: the subj. ἡμεῖς is readily supplied from ἀνθρώποις. — λογισμόν: reason. — πολλὰ: cognate accusative. — ἀλεξόμεθα: avert. On this and the next section, cf. i. 4. 5-14.

12. ἐρμηνείαν: faculty of speech. Hermes was messenger and interpreter for the gods; hence ἐρμηνεύς interpreter. — διδάσκοντες: by imparting. — προνοεῖσθαι ὑπὲρ: instead of caring for. — ἥ: in what way. — γίγνοιτο: pl. with neut. subj., either, as Kühner suggests, because τὰ ἀποβησόμενα is somewhat remote, or because Xenophon wished to emphasize the idea of separate actions. Cf. ἐνταῦθα ἦσαν τὰ Βελέσσυος βασίλεια

90 “Σοὶ δ’,” ἔφη, “ὦ Σώκρατες, εἰοίκασιν ἔτι φιλικώτερον ἢ τοῖς ἄλλοις χρῆσθαι, εἴ γε μηδὲ ἐπερωτώμενοι ὑπὸ σοῦ προσημαίνουσί σοι ἅ τε χρὴ ποιεῖν καὶ ἅ μή.” “Ὅτι δέ¹³ γε ἀληθὴ λέγω, καὶ σὺ γνώσῃ, ἂν μὴ ἀναμένης ἕως ἂν τὰς μορφὰς τῶν θεῶν ἴδῃς, ἀλλ’ ἐξαρκῇ σοι τὰ ἔργα
95 αὐτῶν ὁρῶντι σέβεσθαι καὶ τιμᾶν τοὺς θεοὺς. ἐννόει δὲ ὅτι καὶ αὐτοὶ οἱ θεοὶ οὕτως ὑποδεικνύουσιν· οἳ τε γὰρ ἄλλοι ἡμῖν τὰγαθὰ διδόντες οὐδὲν τούτων εἰς τοὺμφανὲς ἰόντες διδοάσι, καὶ ὁ τὸν ὅλον κόσμον συντάττων τε καὶ συνέχων, ἐν ᾧ πάντα καλὰ καὶ ἀγαθὰ ἐστί, καὶ αἰεὶ μὲν
100 χρωμένοις ἀτριβῇ τε καὶ ὑγιᾷ καὶ ἀγήρατα παρέχων, θάττον δὲ νοήματος ὑπηρετοῦντα ἀναμαρτήτως, οὗτος τὰ μέγιστα μὲν πράττων ὁράται, τάδε δὲ οἰκονομῶν ἀόρατος

An. i. 4. 10, where the idea of a multitude of apartments in the palace is helped by the pl.; also καὶ τὰ ὑποδήματα περιεπήγνυντο *An. iv. 5. 14*, where the shoes of many individuals are meant. — εἴ γε προσημαίνουσι: cf. *i. 4. 15*, where Aristodemus makes the same remark.

13. ὅτι δέ γε ἀληθὴ λέγω: sc. that the δαίμόνιον (*i. 1. 2*) really gives me advice as to what I should and should not do, a point on which the preceding words of Euthydemus seem to cast doubt. The sense of the following passage is “I do not mean to say that the gods appear to me in bodily form. If you observe what they accomplish you will reverence and honor them. The gods themselves give the hint that we must not expect to see them, but must be assured of their existence by the blessings which they bestow: they create and control, — that we see; but how they do it, we do not see.” — οἳ τε

ἄλλοι: sc. θεοί. Socrates and those who followed him, Plato, the Stoics, Cicero, and others, supported the idea that besides one supreme God, there were other beings, far inferior to him, but immortal and endowed with great power. Cf., in *i. 4.*, §§ 5 and 7 with 11, 16 and 18. The task of controlling the universe, here assigned to the supreme Deity, is elsewhere assigned τοῖς θεοῖς. Cf. τοὺς αἰεὶ ὄντας καὶ πάντα δυναμένους, οἳ καὶ τήνδε τῶν ὅλων τάξιν συνέχουσιν ἀτριβῇ καὶ ἀγήρατον καὶ ἀναμάρτητον (*free from wear or age or error*) *Cyr. viii. 7. 22*. — ὑπηρετοῦντα: *doing his will*. — τὰ μέγιστα πράττων ὁράται: *is perceived to be performing his mightiest works*. For the supplementary participle with verbs of perceiving, see on *ζῶντα i. 2. 16*. — τάδε: *them, i.e. τὰ μέγιστα*, as present before the eyes of the speaker. *H. 696 a*. — οἰκονομῶν: circumstantial participle of time.

ἡμῖν ἐστιν. ἐννόει δ' ὅτι καὶ ὁ πᾶσι φανερός δοκῶν εἶναι 14
 ἥλιος οὐκ ἐπιτρέπει τοῖς ἀνθρώποις ἑαυτὸν ἀκριβῶς ὁρᾶν,
 105 ἀλλ' ἐάν τις αὐτὸν ἀναιδῶς ἐγχειρῇ θεάσασθαι, τὴν ὄψιν
 ἀφαιρεῖται. καὶ τοὺς ὑπηρέτας δὲ τῶν θεῶν εὐρήσεις
 ἀφανεῖς ὄντας· κεραυνός τε γὰρ ὅτι μὲν ἄνωθεν ἀφίεται,
 δῆλον, καὶ ὅτι οἷς ἂν ἐντύχῃ πάντων κρατεῖ, ὁράται δ'
 οὐτ' ἐπιὼν οὐτ' ἐγκατασκήψας οὔτε ἀπιών· καὶ ἄνεμοι
 110 αὐτοὶ μὲν οὐχ ὁρῶνται, ἃ δὲ ποιοῦσι φανερά ἡμῖν ἐστι,
 καὶ προσιόντων αὐτῶν αἰσθανόμεθα. ἀλλὰ μὴν καὶ
 ἀνθρώπου γε ψυχῇ, ἣ εἴπερ τι καὶ ἄλλο τῶν ἀνθρωπίνων
 τοῦ θεοῦ μετέχει, ὅτι μὲν βασιλεύει ἐν ἡμῖν, φανερόν,
 ὁράται δὲ οὐδ' αὐτή. ἃ χρὴ κατανοοῦντα μὴ καταφρο-
 115 νεῖν τῶν ἀοράτων, ἀλλ' ἐκ τῶν γιγνομένων τὴν δύναμιν
 αὐτῶν καταμανθάνοντα τιμᾶν τὸ δαιμόνιον." "Ἐγὼ μὲν, 15
 ὦ Σώκρατες," ἔφη ὁ Εὐθύδημος, "ὅτι μὲν οὐδὲ μικρὸν ἀμε-
 λήσω τοῦ δαιμονίου, σαφῶς οἶδα· ἐκείνο δὲ ἀθυμῶ, ὅτι
 μοι δοκεῖ τὰς τῶν θεῶν εὐεργεσίας οὐδ' ἂν εἰς ποτε
 120 ἀνθρώπων ἀξίαις χάρισιν ἀμείβεσθαι." "Ἀλλὰ μὴ τοῦτο 16
 ἀθύμει," ἔφη, "ὦ Εὐθύδημε· ὁρᾷς γὰρ ὅτι ὁ ἐν Δελφοῖς
 θεός, ὅταν τις αὐτὸν ἐπερωτᾷ πῶς ἂν τοῖς θεοῖς χαρί-
 ζοιτο, ἀποκρίνεται, 'Νόμῳ πόλεως.' νόμος δὲ δήπου
 πανταχοῦ ἐστι κατὰ δύναμιν ἱεροῖς θεοῖς ἀρέσκεσθαι·

14. ἀκριβῶς: *sharply*. — καί, δέ: see on i. 1. 3. — ὑπηρέτας: *ministers*. Cf. 'ye ministers of his, that do his pleasure' Ps. ciii. 21. — κεραυνός τε: corresponds to καὶ ἄνεμος below. — ἐπιών: see on οἰκονομῶν 13. — ἃ ποιοῦσι: "their effects." — ἀλλὰ μὴν: *iam vero*. — εἴπερ τι καὶ ἄλλο: as in iii. 6. 2. — ὁράται οὐδ' αὐτή: for the thought, cf. i. 4. 9; Cyr. viii. 7. 17, 20. — ἃ χρὴ: see on τοὺς τὰ τοιαῦτα i. 1. 9. — τῶν ἀοράτων:

neuter. — τὸ δαιμόνιον: here not the daemonium of i. 1. 2, but that which proceeds from the δαίμων. So in the following section. See on i. 1. 2.

15. οὐδὲ μικρόν: *not even in the slightest degree*. — ἐκείνο ἀθυμῶ: *I am discouraged at this*. ἐκείνο is cognate accusative. See on φροντίζοντας τὰ τοιαῦτα i. 1. 11. — οὐδ' ἂν εἰς: see on i. 6. 2. — ἂν ἀμείβεσθαι: *could requite*.

16. νόμῳ πόλεως: cf. i. 3. 1. — ἀρέσκεσθαι: *to propitiate*, usually

125 πῶς οὖν ἂν τις κάλλιον καὶ εὐσεβέστερον τιμῇ θεοὺς ἢ
 ὡς αὐτοὶ κελεύουσιν, οὕτω ποιῶν; ἀλλὰ χρή τῆς μὲν δυνά- 17
 μεως μηδὲν ὑφίεσθαι· ὅταν γάρ τις τοῦτο ποιῇ, φανερός
 δήπου ἐστὶ τότε οὐ τιμῶν θεοῦς· χρή οὖν μηδὲν ἐλλεί-
 ποντα κατὰ δύναντα τιμᾶν τοὺς θεοὺς θάρρειν τε καὶ
 130 ἐλπίζειν τὰ μέγιστα ἀγαθὰ· οὐ γὰρ παρ' ἄλλων γ' ἂν
 τις μείζω ἐλπίζων σωφρονοίῃ ἢ παρὰ τῶν τὰ μέγιστα
 ὠφελεῖν δυναμένων, οὐδ' ἂν ἄλλως μᾶλλον ἢ εἰ τούτοις
 ἀρέσκοι· ἀρέσκοι δὲ πῶς ἂν μᾶλλον ἢ εἰ ὡς μάλιστα
 πείθοιτο αὐτοῖς;”

135 Τοιαῦτα μὴν δὴ λέγων τε καὶ αὐτὸς ποιῶν εὐσεβεστέρους 18
 τε καὶ σωφρονεστέρους τοὺς συνόντας παρεσκεύαζεν.

Ἄλλα μὴν καὶ περὶ τοῦ δικαίου γε οὐκ ἀπεκρύπτετο 4
 ἣν εἶχε γνώμην, ἀλλὰ καὶ ἔργῳ ἀπεδείκνυτο, ἰδίᾳ τε πᾶσι
 νομίμως τε καὶ ὠφελίμως χρώμενος καὶ κοινῇ ἄρχουσί

intr. except in Homer. — πῶς οὖν ἂν
 τις κτλ. : cf. ‘behold, to obey is bet-
 ter than sacrifice, and to hearken
 than the fat of rams’ 1 Sam. xv. 22.

17. τῆς μὲν δυνάμεως ὑφίεσθαι :
 for μέν, see on i. 1. 1. The implied
 opposite is “we may well, however,
 fall behind the offerings of our
 richer neighbors.” — χρή οὖν μηδὲν
 ἐλλείποντα κτλ. : the sense of the
 passage is simply “fear and honor
 God with all your might, and then
 be of good courage.” — οὐ γὰρ ἂν
 ἐλπίζων (equivalent to εἰ τις ἐλπίζοι)
 σωφρονοίῃ : “for no one could
 reasonably expect.” — οὐδ' ἂν ἄλλως
 μᾶλλον : sc. ἐλπίζων σωφρονοίῃ.

4. What Socrates thought of in-
 tegrity (σωφροσύνη περὶ ἀνθρώπων)
 was sufficiently shown in his life,
 both private and public. We are
 here, however, more immediately con-

cerned with his treatment of the sub-
 ject in his discourses: and this may
 be learned from a conversation which
 he once held with the sophist Hippias.
 He there defines uprightness as obe-
 dience: on the one hand, to the laws
 of the state, on which rest all good
 order, all prosperity, and all security;
 on the other, to the unwritten divine
 laws, which are everywhere a neces-
 sary condition of man's social life,
 and whose violation nature herself
 punishes.

1. οὐκ ἀπεκρύπτετο γνώμην : di-
 rected at the criticism uttered by
 Hippias in 9. For the attraction of
 the antec. into the rel. clause, see on
 i. 2. 22. — ἣν εἶχε : here equivalent
 to the art. τήν in the unemphatic pos-
 sessive use. — καὶ ἔργῳ : “in his very
 actions,” contrasted with καὶ ἔλεγε
 δέ in 5. — ἄρχουσί τε πειθόμενος :

τε ἃ οἱ νόμοι προστάττειν πειθόμενος καὶ κατὰ πόλιν
 5 καὶ ἐν ταῖς στρατείαις οὕτως ὥστε διάδηλος εἶναι παρὰ
 τοὺς ἄλλους εὐτακτῶν, καὶ ὅτε ἐν ταῖς ἐκκλησίαις ἐπι- 2
 στάτης γενόμενος οὐκ ἐπέτρεψε τῷ δήμῳ παρὰ τοὺς
 νόμους ψηφίσασθαι, ἀλλὰ σὺν τοῖς νόμοις ἡναντιώθη
 τοιαύτῃ ὀρμῇ τοῦ δήμου ἣν οὐκ ἂν οἶμαι ἄλλον οὐδένα
 10 ἄνθρωπον ὑπομέναι· καὶ ὅτε οἱ τριάκοντα προσέτατον 3
 αὐτῷ παρὰ τοὺς νόμους τι, οὐκ ἐπέιθετο· τοῖς τε γὰρ
 νέοις ἀπαγορευόντων αὐτῶν μὴ διαλέγεσθαι καὶ προστα-
 ξάντων ἐκείνῳ τε καὶ ἄλλοις τισὶ τῶν πολιτῶν ἀγαγεῖν
 τινα ἐπὶ θανάτῳ, μόνος οὐκ ἐπείσθη, διὰ τὸ παρὰ τοὺς
 15 νόμους αὐτῷ προστάττεσθαι. καὶ ὅτε τὴν ὑπὸ Μελήτου 4
 γραφὴν ἔφευγε, τῶν ἄλλων εἰωθότων ἐν τοῖς δικαστηρίοις

corresponds to καὶ ὅτε οὐκ ἐπέτρεψε
 in 2. Strict adherence to 'concinnity'
 would require καὶ οὐκ ἐπιτρέ-
 πων, but this would have occasioned
 an accumulation of participles. —
 ἃ οἱ νόμοι προστάττειν : *in regard*
to matters which the laws enjoined.
 For the opt., see on νομίζοιεν i. i.
 6. — ὥστε εἶναι : for the inf., see
 on ὥστε ἔχειν i. 2. 1. — παρὰ τοὺς
 ἄλλους : *beyond all others.* See on
 i. 4. 14.

2. ἐν ταῖς ἐκκλησίαις κτλ. : for
 the events alluded to, see on i. i. 18.
 ἐκκλησίαις should strictly be sing., as
 Socrates was ἐπιστάτης in only one
 of the two sessions mentioned in
Hell. i. 7 ; but Xenophon is speak-
 ing loosely of an affair well known
 and already described. — παρὰ τοὺς
 νόμους : cf. i. i. 18. — ὀρμῇ τοῦ δήμου :
 "a tide of popular feeling." — ἣν :
 instead of the more usual οἷαν after
 τοιαύτη.

3. τοῖς τε γὰρ νέοις κτλ. : cf. i. 2.
 35. Note the difference between
 the impf. ἀπαγορευόντων (cf. μηδὲ
 διαλέγον i. 2. 35) and the aor. προσ-
 ταξάντων. — ἀγαγεῖν τινα κτλ. : Leon,
 a rich citizen, had fled to Salamis to
 escape death at the hands of the
 Thirty. Socrates, with four other
 citizens, was commanded to proceed
 to Salamis and arrest Leon : the
 others obeyed, but Socrates reso-
 lutely refused. Cf. *Hell.* ii. 3. 39 ;
Plato Apol. 32 c. — ἐπὶ θανάτῳ : *to*
put him to death, see on ἐφ' οἷς i.
 3. 11.

4. Μελήτου : i.e. the chief ac-
 cuser. See *Introd.* § 5. — γραφὴν
 ἔφευγε : *was prosecuted*, hence with
 ὑπό. The active meaning is ex-
 pressed by διώκειν. G. 1241 ; H.
 820. Cf. μή πως ἐγὼ ὑπὸ Μελήτου
 τοσαύτας δίκας φύγοιμι *Plato Apol.*
 19 c. — τῶν ἄλλων εἰωθότων κτλ. :
 these appeals to sympathy were a

πρὸς χάριν τε τοῖς δικασταῖς διαλέγεσθαι καὶ κολακεύειν
καὶ δεῖσθαι παρὰ τοὺς νόμους, καὶ διὰ τὰ τοιαῦτα πολ-
λῶν πολλάκις ὑπὸ τῶν δικαστῶν ἀφιεμένων, ἐκεῖνος οὐδὲν
20 ἠθέλησε τῶν εἰωθότων ἐν τῷ δικαστηρίῳ παρὰ τοὺς
νόμους ποιῆσαι, ἀλλὰ ῥαδίως ἂν ἀφεθεὶς ὑπὸ τῶν δικα-
στῶν, εἰ καὶ μετρίως τι τούτων ἐποίησε, προείλετο μᾶλλον
τοῖς νόμοις ἐμμένων ἀποθανεῖν ἢ παρανομῶν ζῆν. καὶ 5
ἔλεγε δὲ οὕτως καὶ πρὸς ἄλλους μὲν πολλάκις, οἶδα δέ
25 ποτε αὐτὸν καὶ πρὸς Ἴππῖαν τὸν Ἡλείου περὶ τοῦ δικαίου
τοιαῶδε διαλεχθέντα. διὰ χρόνου γὰρ ἀφικόμενος ὁ
Ἴππίας Ἀθήναζε παρεγένετο τῷ Σωκράτει λέγοντι πρὸς
τινας ὡς θαυμαστὸν εἶη τὸ εἰ μὲν τις βούλοιο σκυτεᾶ
διδάξασθαι τινα ἢ τέκτονα ἢ χαλκέα ἢ ἱππέα, μὴ ἀπορεῖν
30 ὅποι ἂν πέμψας τούτου τύχοι· [φασὶ δέ τινες καὶ ἵππον
καὶ βοῦν τῷ βουλομένῳ δικαίους ποιήσασθαι πάντα
μεστὰ εἶναι τῶν διδασκόντων·] ἐὰν δέ τις βούληται ἢ
αὐτὸς μαθεῖν τὸ δίκαιον ἢ υἱὸν ἢ οἰκέτην διδάξασθαι, μὴ
εἰδέναι ὅποι ἂν ἐλθὼν τύχοι τούτου. καὶ ὁ μὲν Ἴππίας 6

common device in the courts of Athens. Socrates regarded such entreaties, though not formally prohibited by law, as in themselves *παρὰ τοὺς νόμους*, and refused to use them. Cf. Plato *Apol.* 38 D, E. — *ἀλλὰ ῥαδίως ἂν ἀφεθείς*: but although he would have been readily acquitted. For the participle with *ἂν*, representing the same tense of the indic., see G. 1308, 2; H. 987 b. — *ἐμμένων, παρανομῶν*: see on *στήσαντας* i. 1. 9.

5. *οὕτως*: in this strain. — *Ἴππῖαν*: Hippias of Elis was one of the most famous sophists of his day, and was very popular as a teacher of rhetoric, although his charges were

as high as those of Protagoras (see on i. 2. 5). He is a frequent figure in the Platonic dialogues, where he appears to better advantage than here. — *διὰ χρόνου*: as in ii. 8. 1. — *παρεγένετο*: happened upon. — *διδάξασθαι τινα*: to have any one trained. For the causative mid., see G. 1245; H. 815. — *δικαίους*: applied to persons or things that are as they should be (*comme il faut*); and especially appropriate here, the discussion being on *δικαιοσύνη*. Cf. οὔτε γὰρ ἄρμα γένοιτ' ἂν δίκαιον ἀδίκων (ἵππων) *συνεζευγμένων* *Cyr.* ii. 2. 26. — *τῶν διδασκόντων*: const. like *τῶν ἀπολυσόντων* ii. 1. 5.

35 ἀκούσας ταῦτα ὥσπερ ἐπισκώπτων αὐτόν, “Ἐτι γὰρ σύ,”
 ἔφη, “ὦ Σώκρατες, ἐκείνα τὰ αὐτὰ λέγεις ἃ ἐγὼ πάλαι
 ποτέ σου ἤκουσα;” καὶ ὁ Σωκράτης, “Ὁ δέ γε τούτου
 δεινότερον,” ἔφη, “ὦ Ἱππία, οὐ μόνον ἀεὶ τὰ αὐτὰ λέγω,
 ἀλλὰ καὶ περὶ τῶν αὐτῶν· σὺ δ’ ἴσως διὰ τὸ πολυμαθῆς
 40 εἶναι περὶ τῶν αὐτῶν οὐδέποτε τὰ αὐτὰ λέγεις.” “Ἀμέ-
 λει,” ἔφη, “πειρῶμαι καινόν τι λέγειν ἀεὶ.” “Πότερον,”
 ἔφη, “καὶ περὶ ὧν ἐπίστασαι; οἷον περὶ γραμμάτων ἑάν
 τις ἔρηταί σε πόσα καὶ ποῖα Σωκράτους ἐστίν, ἀλλὰ μὲν
 πρότερον, ἀλλὰ δὲ νῦν πειρᾷ λέγειν; ἢ περὶ ἀριθμῶν τοῖς
 45 ἐρωτῶσιν εἰ τὰ δις πέντε δέκα ἐστίν, οὐ τὰ αὐτὰ νῦν ἃ
 καὶ πρότερον ἀποκρίνῃ;” “Περὶ μὲν τούτων,” ἔφη, “ὦ
 Σώκρατες, ὥσπερ σὺ καὶ ἐγὼ ἀεὶ τὰ αὐτὰ λέγω, περὶ
 μέντοι τοῦ δικαίου πάννυ οἶμαι νῦν ἔχειν εἰπεῖν πρὸς ἃ
 οὔτε σὺ οὔτ’ ἄν ἄλλος οὐδεὶς δύναται ἀντειπεῖν.” “Νῆ τὴν
 50 ἥραν,” ἔφη, “μέγα λέγεις ἀγαθὸν εὐρηκέναι, εἰ παύσονται
 μὲν οἱ δικάσται δίχα ψηφιζόμενοι, παύσονται δὲ οἱ πολῖται
 περὶ τῶν δικαίων ἀντιλέγοντές τε καὶ ἀντιδικοῦντες καὶ
 στασιάζοντες, παύσονται δὲ αἱ πόλεις διαφερόμεναι περὶ
 τῶν δικαίων καὶ πολεμουσαί. καὶ ἐγὼ μὲν οὐκ οἶδ’ ὅπως

6. ὥσπερ ἐπισκώπτων: as mock-
 ing, with the accusative. For the
 intr. use of the verb, cf. i. 3. 7. — ἔτι
 γὰρ σὺ κτλ.: for γὰρ, see on i. 3. 10,
 and for the thought, cf. ὡς ἀεὶ ταῦτα
 λέγεις, ὦ Σώκρατες. Οὐ μόνον γε, ὦ
 Καλλίκλεις, ἀλλὰ καὶ περὶ τῶν αὐτῶν
 Plato *Gorg.* 490 E. Cf., also, i. 2.
 37. — διὰ τὸ πολυμαθῆς εἶναι: by
 reason of your being widely learned.
 For the case of the pred. adj., see on
 αὐτός ii. 3. 11. — ἀμέλει: as in i. 4. 7.

7. πότερον: sc. some alternative
 question like ἢ μή (or ἢ ἀεὶ) ταῦτα
 λέγεις, since the sent. ἢ . . . ἀποκρίνῃ is

a new question, not opposed to the
 first. — οἷον: velut, for example.
 — πόσα καὶ ποῖα Σωκράτους ἐστίν:
 how many and what letters are in
 (the word) Socrates. Cf. *Oec.* viii.
 14. — περὶ ἀριθμῶν τοῖς ἐρωτῶσιν:
 for the position of the art., see on
 τὴν σοφίαν τοὺς πωλοῦντας i. 6. 13. —
 περὶ μὲν, περὶ μέντοι: correlative. —
 ὥσπερ, καί: with omission of οὕτως,
 as in ii. 2. 2.

8. νῆ τὴν ἥραν: see on i. 5. 5.
 — λέγεις: “you claim.” — ψηφιζό-
 μενοι: for the supplementary parti-
 ciple, see on σκοπούμενος ii. 1. 24. —

55 ἂν ἀπολειφθείην σου πρὸ τοῦ ἀκοῦσαι τηλικούτον ἀγαθὸν εὐρηκότος.” “Ἀλλὰ μὰ Δί’,” ἔφη, “οὐκ ἀκούσῃ, 9 πρὶν γ’ ἂν αὐτὸς ἀποφήνῃ ὅ τι νομίζεις τὸ δίκαιον εἶναι. ἀρκεῖ γὰρ ὅτι τῶν ἄλλων καταγελαῶς ἐρωτῶν μὲν καὶ ἐλέγχων πάντας, αὐτὸς δ’ οὐδενὶ θέλων ὑπέχειν λόγον οὐδὲ
60 γνώμην ἀποφαίνεσθαι περὶ οὐδενός.” “Τί δέ; ὦ Ἰππία,” 10 ἔφη, “οὐκ ἦσθησαι ὅτι ἐγὼ αἶδομαι μοι δίκαια εἶναι οὐδὲν παύομαι ἀποδεικνύμενος;” “Καὶ ποῖος δὴ σοι,” ἔφη, “οὗτος ὁ λόγος ἐστίν;” “Εἰ δὲ μὴ λόγῳ,” ἔφη, “ἀλλ’ ἐργῷ ἀποδείκνυμαι· ἢ οὐ δοκεῖ σοι ἀξιοτεκμαρτότερον
65 τοῦ λόγου τὸ ἔργον εἶναι;” “Πολύ γε νῆ Δί’,” ἔφη· “δίκαια μὲν γὰρ λέγοντες πολλοὶ ἄδικα ποιοῦσι, δίκαια δὲ πράττων οὐδ’ ἂν εἰς ἄδικος εἴῃ.” “Ἡσθησαι οὖν 11 πώποτε μου ἢ ψευδομαρτυροῦντος ἢ συκοφαντοῦντος ἢ φίλους ἢ πόλιν εἰς στάσιν ἐμβάλλοντος ἢ ἄλλο τι ἄδικον
70 πράττοντος;” “Οὐκ ἔγωγε,” ἔφη. “Τὸ δὲ τῶν ἀδίκων ἀπέχεσθαι οὐ δίκαιον ἡγή;” “Δῆλος εἶ,” ἔφη, “ὦ Σώκρατες, καὶ νῦν διαφεύγειν ἐγχειρῶν τὸ ἀποδείκνυσθαι γνώμην, ὅ τι νομίζεις τὸ δίκαιον· οὐ γὰρ αἶ πράττουσιν οἱ δίκαιοι, ἀλλ’ αἶ μὴ πράττουσι, ταῦτα λέγεις.” “Ἀλλ’ ὦ μὴν 12
75 ἔγωγε,” ἔφη ὁ Σωκράτης, “τὸ μὴ θέλειν ἀδικεῖν ἱκανὸν δικαιοσύνης ἐπίδειγμα εἶναι. εἰ δέ σοι μὴ δοκεῖ, σκέψαι,

ὅπως ἂν ἀπολειφθείην σου κτλ. : *how I could ever tear myself away from you until I have heard of so great a blessing, since you have discovered it.*

9. πρὶν ἀποφήνῃ : for πρὶν with the subjv., see G. 1471, 2; H. 924. —ἀρκεῖ, ὅτι τῶν ἄλλων καταγελαῶς : *it is enough for you to laugh at the others, implying “you shall not laugh at me.”* —ἐρωτῶν μὲν κτλ. : cf. ἵνα Σωκράτης τὸ εἰωθὸς διαπράξῃται,

αὐτὸς μὲν μὴ ἀποκρίνεται, ἄλλου δὲ ἀποκρινόμενου λαμβάνῃ λόγον καὶ ἐλέγχῃ Plato Rep. 337 E.

10. τί δέ; “how so.” —οὐδέν : *in no respect, i.e. never.* —εἰ δὲ μὴ λόγῳ κτλ. : “you ask me for words; but suppose I show you deeds.” —οὐδ’ ἂν εἰς : as in i. 6. 2; iv. 3. 15.

11. γνώμην, ὃ τι νομίζεις : cf. ἀπόφηναι γνώμην ὃ τι σοι δοκεῖ An. i. 6. 9.

ἐὰν τόδε σοι μᾶλλον ἀρέσκη· φημί γὰρ ἐγὼ τὸ νόμιμον
 δίκαιον εἶναι.” “Ἄρα τὸ αὐτὸ λέγεις, ὦ Σώκρατες, νόμι-
 μόν τε καὶ δίκαιον εἶναι;” “Ἐγωγε,” ἔφη. “Οὐ γὰρ 13
 80 αἰσθάνομαί σου ὁποῖον νόμιμον ἢ ποῖον δίκαιον λέγεις.”
 “Νόμους δὲ πόλεως,” ἔφη, “γινώσκεις;” “Ἐγωγε,” ἔφη.
 “Καὶ τίνας τούτους νομίζεις;” “Ἄ οἱ πολῖται,” ἔφη,
 “συνθέμενοι ἅ τε δεῖ ποιεῖν καὶ ὧν ἀπέχεσθαι ἐγράψαντο.”
 “Οὐκοῦν,” ἔφη, “νόμιμος μὲν ἂν εἴη ὁ κατὰ ταῦτα πολι-
 85 τεύόμενος, ἄνομος δὲ ὁ ταῦτα παραβαίνων;” “Πάνν μὲν
 οὔν,” ἔφη. “Οὐκοῦν καὶ δίκαια μὲν ἂν πράττοι ὁ τούτοις
 πειθόμενος, ἄδικα δ’ ὁ τούτοις ἀπειθῶν;” “Πάνν μὲν
 οὔν.” “Οὐκοῦν ὁ μὲν τὰ δίκαια πράττων δίκαιος, ὁ δὲ τὰ
 ἄδικα ἄδικος;” “Πῶς γὰρ οὔ;” “Ὁ μὲν ἄρα νόμιμος
 90 δίκαιός ἐστιν, ὁ δὲ ἄνομος ἄδικος.” καὶ ὁ Ἰππίας, 14
 “Νόμους δ’,” ἔφη, “ὦ Σώκρατες, πῶς ἂν τις ἡγήσαιο
 σπουδαῖον πρᾶγμα εἶναι ἢ τὸ πείθεσθαι αὐτοῖς, οὓς γε
 πολλάκις αὐτοὶ οἱ θέμενοι ἀποδοκιμάσαντες μετατίθεν-
 ται;” “Καὶ γὰρ πόλεμον,” ἔφη ὁ Σωκράτης, “πολλάκις
 95 ἀράμεναι αἱ πόλεις πάλιν εἰρήνην ποιοῦνται.” “Καὶ
 μάλα,” ἔφη. “Διάφορον οὔν τι οἶε ποιεῖν,” ἔφη, “τοὺς
 τοῖς νόμοις πειθομένους φαυλίζων, ὅτι καταλυθεῖεν ἂν οἱ
 νόμοι, ἢ εἰ τοὺς ἐν τοῖς πολέμοις εὐτακτοῦντας ψέγοις, ὅτι
 γένοιτ’ ἂν εἰρήνη; ἢ καὶ τοὺς ἐν τοῖς πολέμοις ταῖς
 100 πατρίσι προθύμως βοηθοῦντας μέμφῃ;” “Μὰ Δί’ οὐκ

12. ἐὰν τόδε κτλ. : if possibly this will please you better. See H. 907, 1016 c. Cf. σκέψαι ἐὰν καὶ σοὶ ξυνδοκῇ Plato *Phaedo* 64 c. — γάρ : as in i. 1. 6. — τὸ αὐτό : subj. of εἶναι.

13. σοῦ : for a similar ‘prolepsis,’ see on θεῶν ἥσθηται i. 4. 13. — ὁποῖον, ποῖον : variation of form without difference in meaning. Cf.

δπως, πῶς *Cyr.* i. 6. 43; ὅ τι, τί *Cyr.* vii. 3. 10. — ἄ . . . ἐγράψαντο : cf. i. 2. 42 ff. — ἄρα : then.

14. σπουδαῖον πρᾶγμα : a thing of any importance. — καὶ γάρ : “why, for that matter.” — διάφορον ποιεῖν : that you are acting otherwise. — ἢ : after διάφορον, as after διαφέρειν iii. 7. 7; iii. 11. 14. — προθύμως : “loyally.”

ἔγωγ’,” ἔφη. “Λυκούργον δὲ τὸν Λακεδαιμόνιον,” ἔφη ὁ 15
 Σωκράτης, “καταμεμάθηκας ὅτι οὐδὲν ἂν διάφορον τῶν
 ἄλλων πόλεων τὴν Σπάρτην ἐποίησεν, εἰ μὴ τὸ πείθεσθαι
 τοῖς νόμοις μάλιστα ἐνεργάσατο αὐτῇ; τῶν δὲ ἀρχόντων
 105 ἐν ταῖς πόλεσιν οὐκ οἶσθα ὅτι οἷτινες ἂν τοῖς πολίταις
 αἰτιώτατοι ᾧσι τοῦ τοῖς νόμοις πείθεσθαι, οὗτοι ἄριστοί
 εἰσι, καὶ πόλις ἐν ᾗ μάλιστα οἱ πολῖται τοῖς νόμοις
 πείθονται, ἐν εἰρήνῃ τε ἄριστα διάγει καὶ ἐν πολέμῳ
 ἀνυπόστατός ἐστιν; ἀλλὰ μὴν καὶ ὁμόνοιά γε μέγιστόν 16
 110 τε ἀγαθὸν δοκεῖ ταῖς πόλεσιν εἶναι, καὶ πλειστάκις ἐν
 αὐταῖς αἷ τε γερουσίαι καὶ οἱ ἄριστοι ἄνδρες παρά-
 κελεύονται τοῖς πολίταις ὁμονοεῖν, καὶ πανταχοῦ ἐν τῇ
 Ἑλλάδι νόμος κεῖται τοὺς πολίτας ὁμνύναι ὁμονοήσκειν,
 καὶ πανταχοῦ ὁμνύουσι τὸν ὄρκον τοῦτον· οἶμαι δ’ ἐγὼ
 115 ταῦτα γίνεσθαι, οὐχ ὅπως τοὺς αὐτοὺς χοροὺς κρίνωσιν
 οἱ πολῖται, οὐδ’ ὅπως τοὺς αὐτοὺς αὐλητὰς ἐπαινῶσιν, οὐδ’
 ὅπως τοὺς αὐτοὺς ποιητὰς αἰρῶνται, οὐδ’ ἵνα τοῖς αὐτοῖς
 ᾗδωνται, ἀλλ’ ἵνα τοῖς νόμοις πείθωνται. τούτοις γὰρ
 τῶν πολιτῶν ἐμμενόντων, αἱ πόλεις ἰσχυρόταταί τε καὶ
 120 εὐδαιμονέσταται γίνονται· ἄνευ δὲ ὁμονοίας οὐτ’ ἂν πόλις

15. Λυκούργον καταμεμάθηκας, ὅτι κτλ. : Lycurgus was the famous lawgiver of Sparta; he is usually assigned to the eighth century B.C., but in reality nothing is known definitely of his date. As to his legislation, Holm (*Hist. of Greece*, i. 177) believes that ‘it is impossible to distinguish what belongs to Lycurgus, what is early Doric, and what is due to the times after Lycurgus. Only one point seems certain, that the work of Lycurgus was the consolidation of the supreme power of an

aristocratic warrior caste.’ — οὐδὲν διάφορον κτλ. : see on iii. 5. 15, and cf. σὺ δὲ οὔτε Λακεδαιμόνα προηροῦ οὔτε Κρήτην, ἃς δὴ ἐκάστοτε φῆς εὖνομεῖσθαι Plato *Crito* 52 E. — ἄριστα διάγει : “is most flourishing.”

16. The thought of the passage is, that harmony, which is considered the greatest good of a state, is the result of obedience to the laws. — τοὺς αὐτοὺς χοροὺς κρίνωσιν : decide on the same choruses, sc. as prize winners. So αἰρῶνται just below. — οὐδ’ ἵνα : “and, in general, not that.”

εὖ πολιτευθείη οὐτ' οἶκος καλῶς οἰκηθείη. ἰδίᾳ δὲ πῶς¹⁷
 μὲν ἄν τις ἦττον ὑπὸ πόλεως ζημιούτο, πῶς δ' ἂν μᾶλλον
 τιμῶτο, ἢ εἰ τοῖς νόμοις πείθοιτο; πῶς δ' ἂν ἦττον ἐν
 τοῖς δικαστηρίοις ἡττῶτο ἢ πῶς ἂν μᾶλλον νικῶ; τίνι
¹²⁵ δ' ἂν τις μᾶλλον πιστεύσειε παρακαταθέσθαι ἢ χρήματα
 ἢ υἱοὺς ἢ θυγατέρας; τίνα δ' ἂν ἡ πόλις ὅλη ἀξιοπιστό-
 τερον ἡγήσαιτο τοῦ νομίμου; παρὰ τίνος δ' ἂν μᾶλλον
 τῶν δικαίων τύχοιεν ἢ γονεῖς ἢ οἰκέοι ἢ οἰκέται ἢ φίλοι
 ἢ πολῖται ἢ ξένοι; τίνι δ' ἂν μᾶλλον πολέμιοι πιστεύ-
¹³⁰ σιαν ἢ ἀνοχὰς ἢ σπονδὰς ἢ συνθήκας περὶ εἰρήνης; τίνι
 δ' ἂν μᾶλλον ἢ τῷ νομίμῳ σύμμαχοι ἐθέλοιεν γίνεσθαι;
 τῷ δ' ἂν μᾶλλον οἱ σύμμαχοι πιστεύσειαν ἢ ἡγεμονίαν
 ἢ φρουραρχίαν ἢ πόλεις; τίνα δ' ἂν τις εὐεργετήσας
 ὑπολάβοι χάριν κομιεῖσθαι μᾶλλον ἢ τὸν νόμιμον; ἢ
¹³⁵ τίνα μᾶλλον ἂν τις εὐεργετήσειεν ἢ παρ' οὗ χάριν ἀπο-
 λήψεσθαι νομίζει; τῷ δ' ἂν τις βούλοιο μᾶλλον φίλος
 εἶναι ἢ τῷ τοιούτῳ ἢ τῷ ἦττον ἐχθρός; τῷ δ' ἂν τις ἦττον
 πολεμήσειεν ἢ ὃ μάλιστα μὲν φίλος εἶναι βούλοιο,
 ἥκιστα δ' ἐχθρός, καὶ ὃ πλείστοι μὲν φίλοι καὶ σύμμαχοι
¹⁴⁰ βούλοιντο εἶναι, ἐλάχιστοι δ' ἐχθροὶ καὶ πολέμιοι; ἐγὼ¹⁸
 μὲν οὖν, ὦ Ἰππία, τὸ αὐτὸ ἀποδείκνυμαι νόμιμόν τε καὶ
 δίκαιον εἶναι, σὺ δ' εἰ τάναντία γινώσκεις, δίδασκε."
 καὶ ὁ Ἰππίας, "Ἀλλὰ μὰ τὸν Δία," ἔφη, "ὦ Σώκρατες, οὐ
 μοι δοκῶ τάναντία γινώσκειν οἷς εἴρηκας περὶ τοῦ
¹⁴⁵ δικαίου." "Ἀγράφους δέ τινας οἶσθα," ἔφη, "ὦ Ἰππία, ¹⁹

17. τίνι δ' ἂν τις μᾶλλον πιστεύ-
 σιε παρακαταθέσθαι: "to whom
 would anybody more confidently in-
 trust." — τῶν δικαίων: *their rights*.
 — ἀνοχάς, σπονδάς, συνθήκας: cog-
 nate accs., after the analogy of
 πιστεύειν πίστιν. Cf. ταῦτα δὲ τίς ἂν

ἄλλῃ πιστεύσειεν ἢ θεῷ i. i. 5. The
 πιστεύσειαν below, however, is equiva-
 lent to *intrust*, like πιστεύσειε above.
 — τῷ: for the contr. form, see G.
 416, 1; H. 277.

18. τὸ αὐτό: as in 12. — ἀποδεί-
 κνυμαι: *affirm*.

- νόμους;" "Τούς γ' ἐν πάσῃ," ἔφη, "χώρα κατὰ ταῦτα νομιζομένους." "Ἐχοις ἂν οὖν εἰπεῖν," ἔφη, "ὅτι οἱ ἄνθρωποι αὐτοὺς ἔθεντο;" "Καὶ πῶς ἄν," ἔφη, "οἷ γε οὔτε συνελθεῖν ἅπαντες ἂν δυνηθεῖεν οὔτε ὁμόφωνοί εἰσι;"
- 150 "Τίνας οὖν," ἔφη, "νομίζεις τεθεικέναι τοὺς νόμους τούτους;" "Ἐγὼ μὲν," ἔφη, "θεοὺς οἶμαι τοὺς νόμους τούτους τοῖς ἀνθρώποις θεῖναι· καὶ γὰρ παρὰ πᾶσιν ἀνθρώποις πρῶτον νομίζεται θεοὺς σέβειν." "Οὐκοῦν καὶ 20 γονέας τιμᾶν πανταχοῦ νομίζεται;" "Καὶ τοῦτο," ἔφη.
- 155 "Οὐκοῦν καὶ μήτε γονέας παισὶ μείγνυσθαι μήτε παῖδας γονεύσιν;" "Οὐκέτι μοι δοκεῖ," ἔφη, "ὦ Σώκρατες, οὗτος θεοῦ νόμος εἶναι." "Τί δῆ;" ἔφη. "Ὅτι," ἔφη, "αἰσθάνομαί τινας παραβαίνοντας αὐτόν." "Καὶ γὰρ ἄλλα 21 πολλά," ἔφη, "παρανομοῦσιν· ἀλλὰ δίκην γέ τοι διδόασιν
- 160 οἱ παραβαίνοντες τοὺς ὑπὸ τῶν θεῶν κειμένους νόμους, ἣν οὐδενὶ τρόπῳ δυνατὸν ἀνθρώπῳ διαφυγεῖν, ὥσπερ τοὺς ὑπ' ἀνθρώπων κειμένους νόμους ἔνιοι παραβαίνοντες διαφεύγουσι τὸ δίκην διδόναι, οἱ μὲν λανθάνοντες, οἱ δὲ βιαζόμενοι." "Καὶ ποῖαν," ἔφη, "δίκην, ὦ Σώκρατες, οὐ 22
- 165 δύνανται διαφεύγειν γονεῖς τε παισὶ καὶ παῖδες γονεῦσι μειγνύμενοι;" "Τὴν μεγίστην, νῆ Δί'," ἔφη. "τί γὰρ ἂν

19. τοὺς γ' ἐν πάσῃ κτλ. : "you mean those which in every land are recognized as in force on the same points." For νομιζομένους, see on i. 1. 1. — ἔθεντο : established for themselves. Note the force of the mid. as contrasted with the act. τεθεικέναι and θεῖναι following. — πῶς ἄν : sc. οἱ ἄνθρωποι θεῖντο. — οὔτε ὁμόφωνοί εἰσι : nor (granting that they could come together) are they of one speech. — τοὺς νόμους τούτους : obviously repeated for emphasis. — νομίζεται : i.e. νόμος

ἐστίν. — σέβειν : 'the most general expression for religious veneration' (Classen), in prose a rare substitute for σέβεσθαι. Cf. θεοὺς σέβουεν *Ages.* i. 27.

20. οὐκέτι : as in iii. 4. 10. — οὗτος (i.e. τὸ μὴ μείγνυσθαι) : attracted into agreement with νόμος. H. 632 a. — τί δῆ : how so, expresses surprise.

21. καὶ γάρ : as in 14. — γέ τοι : assuredly. — κειμένους : equivalent to τεθειμένους. — οἱ μὲν, οἱ δέ : partitive appos. with ἔνιοι. — λανθάνοντες : by remaining undiscovered.

μείζον πάθιοιεν ἄνθρωποι τεκνοποιούμενοι τοῦ κακῶς
 τεκνοποιεῖσθαι;" "Πῶς οὖν," ἔφη, "κακῶς οὗτοι τεκνο-²³
 ποιῶνται, οὓς γε οὐδὲν κωλύει ἀγαθοὺς αὐτοὺς ὄντας ἐξ
 170 ἀγαθῶν παιδοποιεῖσθαι;" "Ὅτι νῆ Δί'," ἔφη, "οὐ μόνον
 ἀγαθοὺς δεῖ τοὺς ἐξ ἀλλήλων παιδοποιουμένους εἶναι,
 ἀλλὰ καὶ ἀκμάζοντας τοῖς σώμασιν· ἥ δοκεῖ σοι ὅμοια
 τὰ σπέρματα εἶναι τὰ τῶν ἀκμαζόντων τοῖς τῶν μήπω
 ἀκμαζόντων ἢ τῶν παρηκμακότων;" "Ἀλλά, μὰ Δί',"
 175 ἔφη, "οὐκ εἰκὸς ὅμοια εἶναι." "Πότερα οὖν," ἔφη, "βελ-
 τίω;" "Δῆλον ὅτι," ἔφη, "τὰ τῶν ἀκμαζόντων." "Τὰ
 τῶν μὴ ἀκμαζόντων ἄρα οὐ σπουδαῖα." "Οὐκ εἰκὸς μὰ
 Δί'," ἔφη. "Οὐκοῦν οὕτω γε οὐ δεῖ παιδοποιεῖσθαι."
 "Οὐ γὰρ οὖν," ἔφη. "Οὐκοῦν οἱ γε οὕτω παιδοποιούμενοι
 180 ὥς οὐ δεῖ παιδοποιεῖν;" "Ἐμοιγε δοκεῖ," ἔφη. "Τίνες
 οὖν ἄλλοι," ἔφη, "κακῶς ἂν παιδοποιεῖντο, εἴ γε μὴ οὗτοι;"
 "Ὁμογνωμονῶ σοι," ἔφη, "καὶ τοῦτο." "Τί δέ; τοὺς εὖ²⁴
 ποιῶντας ἀντενεργεῖν οὐ πανταχοῦ νόμιμόν ἐστι;"
 "Νόμιμον," ἔφη. "παραβαίνεται δὲ καὶ τοῦτο." "Οὐκ οὖν
 185 καὶ οἱ τοῦτο παραβαίνοντες δίκην διδῶσι φίλων μὲν ἀγα-
 θῶν ἔρημοι γιγνώμενοι, τοὺς δὲ μισοῦντας ἑαυτοὺς ἀναγ-
 καζόμενοι διώκειν; ἢ οὐχ οἱ μὲν εὖ ποιῶντες τοὺς
 χρωμένους ἑαυτοῖς ἀγαθοὶ φίλοι εἰσίν, οἱ δὲ μὴ ἀντενεργε-
 τοῦντες τοὺς τοιούτους διὰ μὲν τὴν ἀχαριστίαν μισοῦνται

22. τοῦ κακῶς τεκνοποιεῖσθαι :
i.e. producing imbecile or deformed
 children.

23. ὅτι νῆ Δία κτλ. : Hugo
 Grotius, the famous writer on inter-
 national law, in his treatise *De jure*
belli ac pacis expresses surprise at
 Socrates for condemning incestuous
 marriages on the ground only of
 disparity of age. But it has been

well observed (by Winans) that Soc-
 rates is only attempting to set forth
 the physiological reason for the fact
 mentioned in 22. — δῆλον ὅτι, ἔφη :
 as in iii. 7. 1. — σπουδαῖα : *vigorous*.
 — οὕτω : *i.e.* by such intermarriages.
 — γὰρ οὖν : see on iii. 3. 2.

24. παραβαίνεται δέ : without a
 preceding μέν, a forcible opposition.
 — διώκειν : *to seek the company of*,

- 190 ὑπ' αὐτῶν, διὰ δὲ τὸ μάλιστα λυσιτελεῖν τοῖς τοιούτοις
 χρῆσθαι τούτους μάλιστα διώκουσι;" "Νῆ τὸν Δί', ὦ
 Σώκρατες," ἔφη, "θεοὶς ταῦτα πάντα ἔοικε· τὸ γὰρ τοὺς
 νόμους αὐτοὺς τοῖς παραβαίνουσι τὰς τιμωρίας ἔχειν βελ-
 τίονος ἢ κατ' ἄνθρωπον νομοθέτου δοκεῖ μοι εἶναι."
 195 "Πότερον οὖν, ὦ Ἱππία, τοὺς θεοὺς ἡγῇ τὰ δίκαια νομο- 25
 θετεῖν ἢ ἄλλα τῶν δικαίων;" "Οὐκ ἄλλα μὰ Δί'," ἔφη·
 "σχολῇ γὰρ ἂν ἄλλος γέ τις τὰ δίκαια νομοθετήσκειν, εἰ
 μὴ θεός." "Καὶ τοῖς θεοῖς ἄρα, ὦ Ἱππία, τὸ αὐτὸ δίκαιόν
 τε καὶ νόμιμον εἶναι ἀρέσκει."
 200 Τοιαῦτα λέγων τε καὶ πράττων δικαιοτέρους ἐποίει τοὺς
 πλησιάζοντας.
 Ὡς δὲ καὶ πρακτικωτέρους ἐποίει τοὺς συνόντας ἑαυτῷ, 5
 νῦν αὖ τοῦτο λέξω. νομίζων γὰρ ἐγκράτειαν ὑπάρχειν
 ἀγαθὸν εἶναι τῷ μέλλοντι καλόν τι πράξειν, πρῶτον μὲν

as in ii. 8. 6. — διὰ δὲ τὸ λυσιτελεῖν κτλ. : yet on account of the special advantage of associating with such men, they constantly seek their company. — θεοὶς ταῦτα πάντα ἔοικε : all that seems very much like gods, by which Hippias confirms what he has already (19) in general admitted. The comparison is a condensed one (*comparatio compendiaria*); i.e. with the gods instead of with their works. See on πρὸς τοὺς Ἀθηναίους iii. 5. 4, and cf. ὁμοίαν ταῖς δούλαις εἶχε τὴν ἐσθίῃα Cyr. v. 1. 4. — τὸ τοὺς νόμους τὰς τιμωρίας ἔχειν : the fact that the laws carry with them their own penalties.

25. ἄλλα τῶν δικαίων : "something different from righteousness." For the gen. of distinction, see on ὁδοῦ ii. 3. 16. — σχολῇ : as in iii. 14.

3. — καὶ τοῖς θεοῖς κτλ. : correlative to the thought of 18, which is here taken up and extended. In 18, men agree that τὸ αὐτὸ νόμιμόν τε καὶ δίκαιόν ἐστι, and here the gods too hold the same opinion. — τοὺς πλησιάζοντας : i.e. not only Hippias, but the circle of Socrates's friends, who eagerly listened to this and similar discussions.

5. Closely connected with εὐσέβεια and δικαιοσύνη, which should form the foundations of human training, is ἐγκράτεια (self-mastery), which alone enables a man to keep a practical grasp of life. Self-mastery enables a man not only to work successfully but also to enjoy thoroughly all true pleasures.

1. ἐγκράτειαν ὑπάρχειν ἀγαθὸν εἶναι : it was a good thing for self-control to belong to, ἐγκράτειαν ὑπάρχειν

αὐτὸς φανερός ἦν τοῖς συνούσιν ἡσκηκῶς αὐτὸν μάλιστα
 5 πάντων ἀνθρώπων, ἔπειτα διαλεγόμενος προετρέπετο πάν-
 των μάλιστα τοὺς συνόντας πρὸς ἐγκράτειαν. αἰὲν μὲν 2
 οὖν περὶ τῶν πρὸς ἀρετὴν χρησίμων αὐτός τε διετέλει
 μεμνημένος καὶ τοὺς συνόντας πάντας ὑπομιμνήσκων·
 οἶδα δέ ποτε αὐτὸν καὶ πρὸς Εὐθύδημον περὶ ἐγκρατείας
 10 τοιαύδε διαλεχθέντα· “Εἰπέ μοι,” ἔφη, “ὦ Εὐθύδημε, ἄρα
 καλὸν καὶ μεγαλεῖον νομίζεις εἶναι καὶ ἀνδρὶ καὶ πόλει
 κτῆμα ἐλευθερίαν;” “Ὡς οἶόν τέ γε μάλιστα,” ἔφη.
 “Ὅστις οὖν ἄρχεται ὑπὸ τῶν διὰ τοῦ σώματος ἡδονῶν 3
 καὶ διὰ ταύτας μὴ δύναται πράττειν τὰ βέλτιστα, νομί-
 15 ζεις τοῦτον ἐλεύθερον εἶναι;” “Ἥκιστα,” ἔφη. “Ἴσως
 γὰρ ἐλευθέριον φαίνεται σοι τὸ πράττειν τὰ βέλτιστα,
 εἴτα τὸ ἔχειν τοὺς κωλύσοντας τὰ τοιαῦτα ποιεῖν ἀνελεύ-
 θερον νομίζεις;” “Παντάπασί γε,” ἔφη. “Παντάπασιν 4
 ἄρα σοι δοκοῦσιν οἱ ἀκρατεῖς ἀνελεύθεροι εἶναι;” “Νῆ
 20 τὸν Δί’, εἰκότως.” “Πότερα δέ σοι δοκοῦσιν οἱ ἀκρατεῖς
 κωλύεσθαι μόνον τὰ κάλλιστα πράττειν, ἢ καὶ ἀναγκάζε-
 σθαι τὰ αἰσχιστα ποιεῖν;” “Οὐδὲν ἦττον ἔμοιγ’,” ἔφη,
 “δοκοῦσι ταῦτα ἀναγκάζεσθαι ἢ ἐκεῖνα κωλύεσθαι.”

is subj. of εἶναι. — μάλιστα πάντων : above all men, belongs to the subj., while πάντων μάλιστα below is equivalent to above everything, and is connected with ἐγκράτειαν.

2. αἰὲν μὲν οὖν κτλ. : “he both himself always kept in mind the things conducive to virtue.” Const. περὶ with μεμνημένος, and for the participle with διατελέω, see on iv. 2. 4. — κτῆμα ἐλευθερίαν : note the emphatic juxtaposition of this pred. and subject. — οἶόν τέ γε : see on iv. 2. 11. — μάλιστα : sc. καλὸν καὶ μεγαλεῖον.

3. τῶν διὰ τοῦ σώματος ἡδονῶν : see on i. 5. 6. — ἥκιστα : “far from it.” — ἐλευθέριον : pred., fitting a freeman. — εἴτα : see on ii. 2. 14. — τοὺς κωλύσοντας : for τοὺς with the fut. participle, see on τοὺς τάξοντας iii. 4. 4. — ποιεῖν : for the inf. with verbs of hindering, see on πορεύεσθαι i. 6. 6.

4. εἰκότως : naturally. — οὐδὲν ἦττον ἢ : just as much as. — ταῦτα, ἐκεῖνα : sc. ποιεῖν. But cf. τὰ κάκιστα ἀναγκάζοντας in 5, and see on φροντίζοντας i. 1. 11.

“Ποίους δέ τινας δεσπότας ἡγή τοὺς τὰ μὲν ἄριστα 5
 25 κωλύοντας, τὰ δὲ κακίστα ἀναγκάζοντας;” “Ὡς δυνατόν
 νῆ Δί,” ἔφη, “κακίστους.” “Δουλείαν δὲ ποίαν κακίστην
 νομίζεις εἶναι;” “Ἐγὼ μὲν,” ἔφη, “τὴν παρὰ τοῖς κακί-
 στοις δεσπόταις.” “Τὴν κακίστην ἄρα δουλείαν οἱ ἀκρα-
 τεῖς δουλεύουσιν;” “Ἐμοιγε δοκεῖ,” ἔφη. “Σοφίαν δὲ τὸ 6
 30 μέγιστον ἀγαθὸν οὐ δοκεῖ σοι ἀπείργουσα τῶν ἀνθρώπων
 ἢ ἀκρασία εἰς τοῦναντίον αὐτοὺς ἐμβάλλειν; ἢ οὐ δοκεῖ
 σοι προσέχειν τε τοῖς ὠφελούσι καὶ καταμαρθάνειν αὐτὰ
 κωλύειν ἀφέλκουσα ἐπὶ τὰ ἡδέα καὶ πολλάκις αἰσθανο-
 μένους τῶν ἀγαθῶν τε καὶ τῶν κακῶν ἐκπλήξασα ποιεῖν
 35 τὸ χεῖρον ἀντὶ τοῦ βελτίονος αἰρεῖσθαι;” “Γίνεται
 τοῦτ’,” ἔφη. “Σωφροσύνης δέ, ὦ Εὐθύδημε, τίني ἂν φαί- 7
 ημεν ἥττον ἢ τῷ ἀκρατεῖ προσήκειν; αὐτὰ γὰρ δήπου
 τὰ ἐναντία σωφροσύνης καὶ ἀκρασίας ἔργα ἐστίν.”
 “Ὁμολογῶ καὶ τοῦτο,” ἔφη. “Τοῦ δ’ ἐπιμελεῖσθαι
 40 ὧν προσήκει οἷε τι κωλυτικώτερον εἶναι ἀκρασίας;”
 “Οὐκουν ἔγωγε,” ἔφη. “Τοῦ δὲ ἀντὶ τῶν ὠφελούντων τὰ
 βλάπτοντα προαιρεῖσθαι ποιούντος, καὶ τούτων μὲν ἐπιμε-
 λείσθαι, ἐκείνων δὲ ἀμελεῖν πείθοντος, καὶ τοῖς σωφρονούσι

5. ποίους τινάς : see on τοιαύδε τις
 i. 1. 1. — ἡγή : sc. εἶναι. — παρὰ :
 lit. *with, at the house of*; here (to
 follow Eng. idiom), *under*. — δουλείαν
 δουλεύουσιν : *suffer slavery*. For the
 cognate acc., see on ἀγῶνας ἐνίκων ii.
 6. 26.

6. σοφίαν, τὸ μέγιστον ἀγαθόν :
 for the views of Socrates on the
summum bonum, see *Introd.* § 19. —
 ἢ οὐ δοκεῖ σοι κτλ. : const. ἢ οὐ δοκεῖ
 σοι (ἢ ἀκρασία) κωλύειν καὶ ποιεῖν. —
 προσέχειν τοῖς ὠφελούσι : *from at-
 tending to useful things*. — αἰσθανο-
 μένους : *even when they have a per-*

ception. — ἐκπλήξασα : *by bewildering
 them*. Cf. ἐξίστησιν i. 3. 12.

7. σωφροσύνης τίني ἥττον προσή-
 κειν : *who has a less share of dis-
 cretion?* For the gen. with verbs of
 sharing, see G. 1097, 2; H. 737. —
 αὐτὰ τὰ ἐναντία : *pred., the direct op-
 posites (of each other)*. — τοῦ ἐπιμε-
 λείσθαι : *objective gen. with κωλυ-
 τικώτερον*. — ὧν προσήκει : “*duties*.”
 — τοῦ ποιούντος, πείθοντος, ἀναγκά-
 ζοντος : for the participle used sub-
 stantively, see on τὸ κρατοῦν i. 2. 43.
 — τοῖς σωφρονούσι τὰ ἐναντία : *the
 opposite of what prudent men do*.

τὰ ἐναντία ποιεῖν ἀναγκάζοντος οἶει τι ἀνθρώπῳ κάκιον
 45 εἶναι;" "Οὐδέν," ἔφη. "Οὐκοῦν τὴν ἐγκράτειαν τῶν 8
 ἐναντίων ἢ τὴν ἀκρασίαν εἰκὸς τοῖς ἀνθρώποις αἰτίαν
 εἶναι;" "Πάνυ μὲν οὖν," ἔφη. "Οὐκοῦν καὶ τῶν ἐναν-
 τίων τὸ αἴτιον εἰκὸς ἄριστον εἶναι;" "Εἰκὸς γάρ," ἔφη.
 "Ἐοικεν ἄρα," ἔφη, "ὦ Εὐθύδημε, ἄριστον ἀνθρώπῳ
 50 ἐγκράτεια εἶναι;" "Εἰκότως γάρ," ἔφη, "ὦ Σώκρατες."
 "Ἐκεῖνο δέ, ὦ Εὐθύδημε, ἥδη πώποτε ἐνεθυμήθης;" 9
 "Ποῖον;" ἔφη. "Ὅτι καὶ ἐπὶ τὰ ἡδέα ἐφ' ἅπερ μόνα
 δοκεῖ ἡ ἀκρασία τοὺς ἀνθρώπους ἄγειν, αὐτὴ μὲν οὐ
 δύναται ἄγειν, ἡ δ' ἐγκράτεια πάντων μάλιστα ἥδεσθαι
 55 ποιεῖ." "Πῶς;" ἔφη. "Ὡς περ ἡ μὲν ἀκρασία οὐκ ἔωσα
 καρτερεῖν οὔτε λιμὸν οὔτε δῦφος οὔτε ἀφροδισίων ἐπιθυ-
 μίαν οὔτε ἀγρυπνίαν, δι' ὧν μόνων ἔστιν ἡδέως μὲν
 φαγεῖν τε καὶ πιεῖν καὶ ἀφροδισιάσαι, ἡδέως δ' ἀναπαύ-
 σασθαι τε καὶ κοιμηθῆναι, [καὶ] περιμείναντας καὶ ἀνα-
 60 σχομένους ἕως ἂν ταῦτα ὡς ἐν ἡδιστα γένηται, κωλύει
 τοῖς ἀναγκαιοτάτοις τε καὶ συνεχεστάτοις ἀξιολόγως
 ἥδεσθαι· ἡ δ' ἐγκράτεια μόνη ποιοῦσα καρτερεῖν τὰ
 εἰρημένα μόνη καὶ ἥδεσθαι ποιεῖ ἀξίως μνήμης ἐπὶ

For the condensed form of expres-
 sion, see on *θεοῖς ταῦτα πάντα ἔοικε*
 iv. 4. 24. — *οἶει τι*: the *τι* shows
 that the preceding participles are
 neuter.

8. *οὐκοῦν* κτλ.: const. *οὐκοῦν*
εἰκὸς (ἔστι) *τὴν ἐγκράτειαν αἰτίαν εἶναι*
τῶν ἐναντίων ἢ τὴν ἀκρασίαν. — *τῶν*
ἐναντίων ἢ: of the opposite of what.
 — *ἄριστον*: for the gender, see on
χρησιμώτερον ii. 3. 1.

9. *ὅτι καὶ ἐπὶ τὰ ἡδέα* κτλ.: that
 even to those pleasures to which alone
 intemperance seems to lead men,
 it really cannot lead them. *ἀκρασία*

is lack of self-control, the exact op-
 posite of *ἐγκράτεια*. — *πῶς*: how so? —
ὥς περ: inasmuch as. — *ἔστιν*: it is
 possible. — *περιμείναντας, ἀνασχομέ-*
νους: circumstantial participles, of
 manner, explaining *καρτερεῖν*, and
 belonging to its subj. (sc. *ἀνθρώπους*).
 — *ὡς ἐν ἡδιστα*: see. on iii. 8. 4.
 From *οὐκ ἔωσα* to *γένηται* may be
 regarded as a parenthesis explana-
 tory of *κωλύει*. — *τοῖς ἀναγκαιοτάτοις*
τε καὶ συνεχεστάτοις: the most nat-
 ural and most continuous pleasures.
 — *ἥδεσθαι ἀξίως μνήμης*: to have
 any pleasure worth recalling.

τοῖς εἰρημένοις.” “Παντάπασιν,” ἔφη, “ἀληθῆ λέγεις.”
 65 “Ἄλλὰ μὴν τοῦ μαθεῖν τι καλὸν καὶ ἀγαθὸν καὶ τοῦ ἐπι-
 μεληθῆναι τῶν τοιούτων τινὸς δι’ ὧν ἂν τις καὶ τὸ ἑαυτοῦ
 σῶμα καλῶς διοικήσειε καὶ τὸν ἑαυτοῦ οἶκον καλῶς οἰκο-
 νομήσειε καὶ φίλοις καὶ πόλει ὠφέλιμος γένοιτο καὶ
 ἐχθροὺς κρατήσκειν, ἀφ’ ὧν οὐ μόνον ὠφέλεια, ἀλλὰ καὶ
 70 ἡδοναὶ μέγιστα γίνονται, οἳ μὲν ἐγκρατεῖς ἀπολαύουσι
 πράττοντες αὐτά, οἳ δ’ ἀκρατεῖς οὐδενὸς μετέχουσι. τῷ
 γὰρ ἂν ἦττον φήσαιμεν τῶν τοιούτων προσήκειν ἢ ᾧ
 ἦκιστα ἔξεστι ταῦτα πράττειν, κατεχομένῳ ἐπὶ τῷ σπου-
 δάζειν περὶ τὰς ἐγγυτάτῳ ἡδονάς;” καὶ ὁ Εὐθύδημος, 11
 75 “Δοκεῖς μοι,” ἔφη, “ὦ Σώκρατες, λέγειν ὡς ἀνδρὶ ἦττονι
 τῶν διὰ τοῦ σώματος ἡδονῶν πάμπαν οὐδεμιᾶς ἀρετῆς
 προσήκει.” “Τί γὰρ διαφέρει,” ἔφη, “ὦ Εὐθύδημε, ἀνθρω-
 πος ἀκρατῆς θηρίου τοῦ ἀμαθεστάτου; ὅστις γὰρ τὰ
 μὲν κράτιστα μὴ σκοπεῖ, τὰ ἥδιστα δ’ ἐκ παντὸς τρόπον
 80 ζητεῖ ποιεῖν, τί ἂν διαφέροι τῶν ἀφρονεστάτων βοσκημά-
 των; ἀλλὰ τοῖς ἐγκρατέσι μόνοις ἔξεστι σκοπεῖν τὰ κρά-
 τιστα τῶν πραγμάτων, καὶ λόγῳ καὶ ἔργῳ διαλέγοντας
 κατὰ γένη τὰ μὲν ἀγαθὰ προαιρεῖσθαι, τῶν δὲ κακῶν ἀπέ-
 χεσθαι.” καὶ οὕτως ἔφη ἀρίστους τε καὶ εὐδαιμονεστά- 12
 85 τοὺς ἀνδρας γίγνεσθαι καὶ διαλέγεσθαι δυνατωτάτους.
 ἔφη δὲ καὶ τὸ διαλέγεσθαι ὀνομασθῆναι ἐκ τοῦ συνιόντας

10. ἀλλὰ μὴν: see on i. i. 6. — τοῦ μαθεῖν, τοῦ ἐπιμεληθῆναι: gens. of source with ἀπολαύουσι. G. 1130; H. 750. — πράττοντες αὐτά: “in the very act of practicing them” (sc. τὸ μαθεῖν καὶ τὸ ἐπιμελεῖσθαι). — προσήκειν: as in 7. — κατεχομένῳ ἐπὶ τῷ σπουδάζειν περὶ: “wholly occupied in the pursuit of.” — τὰς ἐγγυτάτῳ ἡδονάς: i.e. pleasures of the moment.

Cf. αἱ ἐκ τοῦ παραχρῆμα ἡδοναὶ ii. i. 20.

11. ἦττονι τῶν ἡδονῶν: under subjection to the pleasures. Cf. ἦττω γαστήρ i. 5. 1. — τί γάρ: (sc. quite right,) for in what respect. — ἀλλά: atqui.

12. οὕτως: i.e. by self-control, and that discretion which carefully distinguishes the good from the bad, and cherishes it. — διαλέγεσθαι,

κοινῇ βουλευέσθαι διαλέγοντας κατὰ γένη τὰ πράγματα·
δεῖν οὖν πειράσθαι ὅτι μάλιστα πρὸς τοῦτο ἑαυτὸν ἔτοιμον
παρασκευάζειν καὶ τούτου μάλιστα ἐπιμελεῖσθαι· ἐκ τού-
90 του γὰρ γίγνεσθαι ἀνδρας ἀρίστους τε καὶ ἡγεμονικωτά-
τους καὶ διαλεκτικωτάτους.

Ὡς δὲ καὶ διαλεκτικωτέρους ἐποίει τοὺς συνόντας, 6
πειράσομαι καὶ τοῦτο λέγειν. Σωκράτης γὰρ τοὺς μὲν
εἰδότας τί ἕκαστον εἶη τῶν ὄντων ἐνόμιζε καὶ τοῖς ἄλλοις
ἂν ἐξηγεῖσθαι δύνασθαι, τοὺς δὲ μὴ εἰδότας οὐδὲν ἔφη
5 θαυμαστὸν εἶναι αὐτούς τε σφάλλεσθαι καὶ ἄλλους σφάλλ-
λειν· ὦν ἔνεκα σκοπῶν σὺν τοῖς συνουῖσι τί ἕκαστον εἶη
τῶν ὄντων οὐδέποτ' ἔληγε. πάντα μὲν οὖν ἢ διωρίζετο
πολὺ ἔργον ἂν εἶη διεξελεῖν, ἐν ὅσοις δὲ τὸν τρόπον τῆς
ἐπισκέψεως δηλώσειν οἶμαι, τοσαῦτα λέξω. πρῶτον δὲ 2
10 περὶ εὐσεβείας ὧδέ πως ἐσκόπει. “Εἰπέ μοι,” ἔφη, “ὦ
Εὐθύδημε, ποῖόν τι νομίζεις εὐσέβειαν εἶναι;” καὶ ὅς,
“Κάλλιστον, νῆ Δί;,” ἔφη. “Ἐχeis οὖν εἰπεῖν ὁποῖός τις ὁ

διαλέγοντας: in the act. form, this verb means to *pick out, select*; διαλέγεσθαι is to converse, then, specifically, “to arrive at truth by discussion.” For the lofty estimate placed on ‘dialectic’ by Plato, cf. ἂρ’ οὖν δοκεῖ σοι, ἔφην ἐγώ, ὥσπερ θρυγὸς (a coring stone) τοῖς μαθήμασιν ἢ διαλεκτικῇ ἡμῖν ἐπάνω κεῖσθαι, καὶ οὐκέτ’ ἄλλο τούτου μάθημα ἀνωτέρω ὁρθῶς ἂν ἐπιτίθεσθαι, ἀλλ’ ἔχειν ἥδη τέλος τὰ τῶν μαθημάτων; “Ἐμοίγ’, ἔφη Rep. 534 E.

6. An exposition of the Socratic method of discussion, the aim of which was always to arrive at the real essence of things through an accurate analysis of concepts. Xenophon gives his definition of the following: εὐσέβεια (piety), δικαιοσύνη (righteous-

ness), σοφία (wisdom), τὸ ἀγαθὸν and τὸ καλόν (the good and the beautiful), ἀνδρεία (manliness), βασιλεία (royalty), τυραννίς (autocracy), ἀριστοκρατία (aristocracy), πλουτοκρατία (plutocracy), δημοκρατία (democracy). In case of contradiction, Socrates knew how to bring the question back to the fundamental conception of the point at issue; and based his discussion on generally recognized truths.

1. διαλεκτικωτέρους: see on iv. 5. 12.—ὦν ἔνεκα: wherefore.—σκοπῶν: supplementary participle with ἔληγε.—διωρίζετο: cf. ὁρίσατε i. 2. 35.—τὸν τρόπον: his method.

2. ὧδέ πως, ποῖόν τι: see on τοιάδε τις i. 1. 1.—καὶ ὅς: for the rel. as dem., see on i. 4. 3.

εὐσεβής ἐστιν;” “Ἐμοὶ μὲν δοκεῖ,” ἔφη, “ὁ τοὺς θεοὺς
 τιμῶν.” “Ἐξεστί δὲ ὃν ἂν τις βούληται τρόπον τοὺς
 15 θεοὺς τιμᾶν;” “Οὐκ, ἀλλὰ νόμοι εἰσὶ καθ’ οὓς δεῖ τοῦτο
 ποιεῖν.” “Οὐκοῦν ὁ τοὺς νόμους τούτους εἰδὼς εἰδείη ἂν 3
 ὡς δεῖ τοὺς θεοὺς τιμᾶν;” “Οἶμαι ἔγωγ’,” ἔφη. “Ἄρ’
 οὖν ὁ εἰδὼς ὡς δεῖ τοὺς θεοὺς τιμᾶν οὐκ ἄλλως οἶεται
 δεῖν τοῦτο ποιεῖν ἢ ὡς οἶδεν;” “Οὐ γὰρ οὖν,” ἔφη.
 20 “Ἄλλως δέ τις θεοὺς τιμᾷ ἢ ὡς οἶεται δεῖν;” “Οὐκ
 οἶμαι,” ἔφη. “Ὁ ἄρα τὰ περὶ τοὺς θεοὺς νόμιμα εἰδὼς 4
 νομίμως ἂν τοὺς θεοὺς τιμῇ;” “Πάννυ μὲν οὖν.” “Οὐκ-
 οὖν ὃ γε νομίμως τιμῶν ὡς δεῖ τιμᾷ;” “Πῶς γὰρ οὐ;”
 “Ὁ δέ γε ὡς δεῖ τιμῶν εὐσεβής ἐστι;” “Πάννυ μὲν οὖν,”
 25 ἔφη. “Ὁ ἄρα τὰ περὶ τοὺς θεοὺς νόμιμα εἰδὼς ὀρθῶς ἂν
 ἡμῖν εὐσεβής ὠρισμένος εἴη;” “Ἐμοὶ γοῦν,” ἔφη, “δοκεῖ.”
 “Ἀνθρώποις δὲ ἄρα ἔξεστιν ὃν ἂν τις τρόπον βούλη- 5
 ται χρῆσθαι;” “Οὐκ, ἀλλὰ καὶ περὶ τούτους [ὁ εἰδὼς ἃ]
 ἐστί νόμιμα, καθ’ ἃ δεῖ ἀλλήλοις χρῆσθαι[, νόμιμος ἂν
 30 εἴη].” “Οὐκοῦν οἱ κατὰ ταῦτα χρώμενοι ἀλλήλοις ὡς
 δεῖ χρώνται;” “Πῶς γὰρ οὐ;” “Οὐκοῦν οἱ γε ὡς δεῖ
 χρώμενοι καλῶς χρώνται;” “Πάννυ μὲν οὖν,” ἔφη.
 “Οὐκοῦν οἱ γε τοῖς ἀνθρώποις καλῶς χρώμενοι καλῶς
 πράττουσι τὰνθρώπεια πράγματα;” “Εἰκός γ’,” ἔφη.
 35 [“Οὐκοῦν οἱ τοῖς νόμοις πειθόμενοι δίκαια οὗτοι ποιοῦσι;”
 “Πάννυ μὲν οὖν,” ἔφη.] “Δίκαια δὲ οἴσθα,” ἔφη, “ὅποια 6
 καλεῖται;” “Ἄ οἱ νόμοι κελεύουσιν,” ἔφη. “Οἱ ἄρα
 ποιοῦντες ἃ οἱ νόμοι κελεύουσιν δίκαιά τε ποιοῦσι καὶ ἃ

3. οὐ γὰρ οὖν: see on iv. 4. 23.

4. τὰ νόμιμα: “what is required by the law.” — ἡμῖν: as in iv. 2. 14.

5. ἀνθρώποις: placed first, as being the contrast word between this question and the one at the end

of 2. — ἀλλήλοις χρῆσθαι: “to act towards one another.” — In this and the following section, we see again Socrates’s assumption that he who knows the right will do it. See on iv. 2. 20.

δεῖ;" "Πῶς γὰρ οὐ;" "Οὐκοῦν οἷ γε τὰ δίκαια ποιούν-
 40 τες δίκαιοι εἰσιν;" "Οἶμαι ἔγωγ'," ἔφη. "Οἷε οὖν τινας
 πείθεσθαι τοῖς νόμοις μὴ εἰδότας ἃ οἱ νόμοι κελεύουσιν;"
 "Οὐκ ἔγωγ'," ἔφη. "Εἰδότας δὲ ἃ δεῖ ποιεῖν οἷε τινὰς
 οἷεσθαι δεῖν μὴ ποιεῖν ταῦτα;" "Οὐκ οἶμαι," ἔφη.
 "Οἷδας δέ τινας ἄλλα ποιούντας ἢ ἃ οἷονται δεῖν;"
 45 "Οὐκ ἔγωγ'," ἔφη. "Οἱ ἄρα τὰ περὶ ἀνθρώπους νόμιμα
 εἰδότες οὗτοι τὰ δίκαια ποιοῦσιν;" "Πάνν μὲν οὖν," ἔφη.
 "Οὐκοῦν οἷ γε τὰ δίκαια ποιούντες δίκαιοι εἰσι;" "Τίνες
 γὰρ ἄλλοι;" ἔφη. "Ὅρθῶς ἂν ποτε ἄρα ὀριζοίμεθα
 ὀριζόμενοι δίκαιους εἶναι τοὺς εἰδότας τὰ περὶ ἀνθρώπους
 50 νόμιμα;" "Ἐμοιγε δοκεῖ," ἔφη.

"Σοφίαν δὲ τί ἂν φήσαιμεν εἶναι; εἰπέ μοι, πότερά 7
 σοι δοκοῦσιν οἱ σοφοὶ ἃ ἐπίστανται ταῦτα σοφοὶ εἶναι,
 ἢ εἰσὶ τινες ἃ μὴ ἐπίστανται σοφοί;" "Ἄ ἐπίστανται,
 δῆλον ὅτι," ἔφη. "πῶς γὰρ ἂν τις ἃ γε μὴ ἐπίσταιτο,
 55 ταῦτα σοφὸς εἴη;" "Ἄρ' οὖν οἱ σοφοὶ ἐπιστήμη σοφοί
 εἰσι;" "Τίνι γὰρ ἂν," ἔφη, "ἄλλῳ τις εἴη σοφός, εἰ γε
 μὴ ἐπιστήμη;" "Ἄλλο δέ τι σοφίαν οἷε εἶναι ἢ ᾧ σοφοί
 εἰσιν;" "Οὐκ ἔγωγε." "Ἐπιστήμη ἄρα σοφία ἐστίν;"
 "Ἐμοιγε δοκεῖ." "Ἄρ' οὖν δοκεῖ σοι ἀνθρώπῳ δυνατὸν
 60 εἶναι τὰ ὄντα πάντα ἐπίστασθαι;" "Οὐδὲ μὰ Δί' ἔμοιγε
 πολλοστὸν μέρος αὐτῶν." "Πάντα μὲν ἄρα σοφὸν οὐχ

6. οἷδας: cf. οἷδασιν *Oec.* xx. 14, οἷδαμεν *An.* ii. 4. 6, Ionic forms rare in Attic. Cf. εἶπα ii. 2. 8. Xenophon's use of these forms may be explained by his long residence among non-Attic Greeks. — ὀρθῶς κτλ.: cf. the conclusion reached in 4. — ποτέ: "finally," after this long discussion. Cf. μόγεις οὖν ποτε ἡμῖν ἀνθρώπος ἀνέψχε τὴν θύραν *Plato Prot.* 314 E.

7. σοφίαν: see on i. 2. 23. — ἃ ἐπίστανται, ταῦτα: in regard to these things which they know. — ἢ ᾧ σοφοὶ εἰσιν: than that by which they (sc. ἀνθρώποι, implied by the previous τις) are wise. — τὰ ὄντα πάντα ἐπίστασθαι: cf. Lord Bacon's saying that he had 'taken all knowledge for his province.' — οὐδὲ πολλοστόν: see on iii. i. 6.

οἶόν τε ἄνθρωπον εἶναι;” “Μὰ Δί’ οὐ δῆτα,” ἔφη. “Ὁ ἄρα ἐπίσταται ἕκαστος, τοῦτο καὶ σοφός ἐστιν;” “Ἐμοιγε δοκεῖ.”

65 “Ἄρ’ οὖν, ὦ Εὐθύδημε, καὶ τὰγαθὸν οὕτω ζητητέον 8
ἐστὶ;” “Πῶς;” ἔφη. “Δοκεῖ σοι τὸ αὐτὸ πᾶσιν ὠφέ-
λιμον εἶναι;” “Οὐκ ἔμοιγε.” “Τί δέ; τὸ ἄλλω ὠφέλι-
μον οὐ δοκεῖ σοι ἐνίστε ἄλλω βλαβερὸν εἶναι;” “Καὶ
μάλα,” ἔφη. “Ἄλλο δ’ ἂν τι φαίης ἀγαθὸν εἶναι ἢ
70 τὸ ὠφέλιμον;” “Οὐκ ἔγωγ’,” ἔφη. “Τὸ ἄρα ὠφέλιμον
ἀγαθὸν ἐστὶν ὅτ’ ἂν ὠφέλιμον ᾖ;” “Δοκεῖ μοι,” ἔφη.

“Τὸ δὲ καλὸν ἔχοις ἂν πως ἄλλως εἰπεῖν τί ἐστὶν; ἢ 9
ὀνομάζεις καλὸν ἢ σῶμα ἢ σκεῦος ἢ ἄλλ’ ὅτιοῦν, ὃ οἶσθα
πρὸς πάντα καλὸν ὄν;” “Μὰ Δί’ οὐκ ἔγωγ’,” ἔφη.
75 “Ἄρ’ οὖν πρὸς ὃ ἂν ἕκαστον χρήσιμον ᾖ, πρὸς τοῦτο
ἐκάστῳ καλῶς ἔχει χρῆσθαι;” “Πάνν μὲν οὖν,” ἔφη.
“Καλὸν δὲ πρὸς ἄλλο τί ἐστὶν ἕκαστον ἢ πρὸς ὃ ἐκάστῳ
καλῶς ἔχει χρῆσθαι;” “Οὐδὲ πρὸς ἓν ἄλλο,” ἔφη. “Τὸ
χρήσιμον ἄρα καλὸν ἐστὶ πρὸς ὃ ἂν ᾖ χρήσιμον;”
80 “Ἐμοιγε δοκεῖ,” ἔφη.

“Ἀνδρείαν δέ, ὦ Εὐθύδημε, ἄρα τῶν καλῶν νομίζεις 10
εἶναι;” “Κάλλιστον μὲν οὖν ἔγωγ’,” ἔφη. “Χρήσιμον

8. οὕτω : i.e. so that τὸ ἀγαθόν, like σοφός, will prove to be a term of relative application. — τὸ ἄλλω ὠφέλιμον (sc. ὄν) κτλ. : “one man’s meat is another man’s poison.” The ‘good’ of which Socrates here speaks must be understood as practical advantage, not as the highest ideal good.

9. ἄλλως : otherwise, sc. than as τὸ ἀγαθόν was defined in 8, i.e. relatively. — ἢ : “or possibly.” — πρὸς τοῦτο ἐκάστῳ καλῶς ἔχει χρῆσθαι : it is well to use each thing to that end (for which it is useful).

10. ἀνδρείαν : see on i. i. 16; iii. 9. 1. Plato discusses the term ἀνδρεία in his *Protagoras* and *Laches*, Socrates being the chief speaker, as here, and the line of argument being the same. Cf. ταύτην (τὴν ἀνδρείαν φημι εἶναι) ἔγωγε τὴν τῶν δεινῶν καὶ θαρραλέων ἐπιστήμην καὶ ἐν πολέμῳ καὶ ἐν τοῖς ἄλλοις ἅπασιν *Laches* 195 Δ, a definition given as by Nicias, but claimed by him to proceed from Socrates. — μὲν οὖν : “much rather.”

ἄρα οὐ πρὸς τὰ ἐλάχιστα νομίζεις τὴν ἀνδρείαν;” “Νὴ
 Δί’,” ἔφη, “πρὸς τὰ μέγιστα μὲν οὖν.” “Ἄρ’ οὖν δοκεῖ
 85 σοι πρὸς τὰ δεινὰ τε καὶ ἐπικίνδυνα χρήσιμον εἶναι τὸ
 ἀγνοεῖν αὐτά;” “Ἦκιστα γ’,” ἔφη. “Οἱ ἄρα μὴ φοβού-
 μενοι τὰ τοιαῦτα διὰ τὸ μὴ εἰδέναι τί ἐστίν, οὐκ ἀνδρεῖοί
 εἰσιν;” “Νὴ Δί’,” ἔφη. “πολλοὶ γὰρ ἂν οὕτω γε τῶν τε
 μαινομένων καὶ τῶν δειλῶν ἀνδρεῖοι εἶεν.” “Τί δὲ οἱ καὶ
 90 τὰ μὴ δεινὰ δεδοικότες;” “Ἐτι γε νὴ Δία,” ἔφη, “ἦττον.”
 “Ἄρ’ οὖν τοὺς μὲν ἀγαθοὺς πρὸς τὰ δεινὰ καὶ ἐπικίνδυνα
 ὄντας ἀνδρείους ἡγῆ εἶναι, τοὺς δὲ κακοὺς δειλοὺς;”
 “Πάνυ μὲν οὖν,” ἔφη. “Ἀγαθοὺς δὲ πρὸς τὰ τοιαῦτα 11
 νομίζεις ἄλλους τινὰς ἢ τοὺς δυναμένους αὐτοῖς καλῶς
 95 χρῆσθαι;” “Οὐκ, ἀλλὰ τούτους,” ἔφη. “Κακοὺς δὲ ἄρα
 τοὺς οἷους τούτοις κακῶς χρῆσθαι;” “Τίνας γὰρ ἄλ-
 λους;” ἔφη. “Ἄρ’ οὖν ἕκαστοι χρώνται ὡς οἷονται
 δεῖν;” “Πῶς γὰρ ἄλλως;” ἔφη. “Ἄρα οὖν οἱ μὴ δυνά-
 μενοι καλῶς χρῆσθαι ἴσασιν ὡς δεῖ χρῆσθαι;” “Οὐ
 100 δῆπου γε,” ἔφη. “Οἱ ἄρα εἰδότες ὡς δεῖ χρῆσθαι, οὗτοι
 καὶ δύνανται;” “Μόνοι γ’,” ἔφη. “Τί δέ; οἱ μὴ διη-
 μαρτηκότες ἄρα κακῶς χρώνται τοῖς τοιούτοις;” “Οὐκ
 οἶομαι,” ἔφη. “Οἱ ἄρα κακῶς χρώμενοι διημαρτήκασιν;”
 “Εἰκός γ’,” ἔφη. “Οἱ μὲν ἄρα ἐπιστάμενοι τοῖς δεινοῖς τε
 105 καὶ ἐπικινδύνους καλῶς χρῆσθαι ἀνδρεῖοι εἰσιν, οἱ δὲ δια-
 μαρτάνοντες τούτου δειλοί;” “Ἐμοιγε δοκοῦσιν,” ἔφη.

—οὐ: belongs to πρὸς τὰ ἐλάχιστα, hence the following νὴ Δία is assuredly. Similarly οὐκ with ἀνδρεῖοι in line 87. —οἱ τὰ μὴ δεινὰ δεδοικότες: cf. τοὺς μὲν οὐδὲ τὰ δεινὰ δεδιέναι, τοὺς δὲ καὶ τὰ μὴ φοβερά φοβεῖσθαι i. i. 14. —ἔτι ἦττον: sc. ἀνδρεῖοι. —κακοὺς: sc. πρὸς τὰ δεινὰ καὶ ἐπικίνδυνα ὄντας.

11. ἀλλά: “only.” —οἷους χρῆσθαι: equivalent to τοιούτους ὥστε χρῆσθαι. See on i. 4. 6. —οὗτοι: as in 6. —μόνοι: they only. —οἱ μὴ διημαρτηκότες: who have made no failure. —οἱ διαμαρτάνοντες τούτου: those who fail utterly of this. For the gen. with verbs of missing, see G. 1099; H. 748.

Βασιλείαν δὲ καὶ τυραννίδα ἀρχὰς μὲν ἀμφοτέρας¹²
 ἡγείτο εἶναι, διαφέρειν δὲ ἀλλήλων ἐνόμιζε. τὴν μὲν γὰρ
 ἐκόντων τε τῶν ἀνθρώπων καὶ κατὰ νόμους τῶν πόλεων
 110 ἀρχὴν βασιλείαν ἡγείτο, τὴν δὲ ἀκόντων τε καὶ μὴ κατὰ
 νόμους, ἀλλ' ὅπως ὁ ἄρχων βούλοιτο, τυραννίδα. καὶ
 ὅπου μὲν ἐκ τῶν τὰ νόμιμα ἐπιτελούντων αἱ ἀρχαὶ καθί-
 στανται, ταύτην μὲν τὴν πολιτείαν ἀριστοκρατίαν ἐνόμιζεν
 εἶναι, ὅπου δ' ἐκ τιμημάτων, πλουτοκρατίαν, ὅπου δ' ἐκ
 115 πάντων, δημοκρατίαν.

Εἰ δέ τις αὐτῷ περὶ τοῦ ἀντιλέγοι μηδὲν ἔχων σαφὲς¹³
 λέγειν, ἀλλ' ἄνευ ἀποδείξεως ἦτοι σοφώτερον φάσκων
 εἶναι ὃν αὐτὸς λέγοι ἢ πολιτικώτερον ἢ ἀνδρειότερον ἢ
 ἄλλο τι τῶν τοιούτων, ἐπὶ τὴν ὑπόθεσιν ἐπανῆγεν ἅν
 120 πάντα τὸν λόγον ᾧδὲ πως· “Φῆς σὺ ἀμείνω πολίτην εἶναι¹⁴
 ὃν σὺ ἐπαινεῖς ἢ ὃν ἐγώ;” “Φημὶ γὰρ οὖν.” “Τί οὖν
 οὐκ ἐκεῖνο πρῶτον ἐπεσκεψάμεθα, τί ἐστὶν ἔργον ἀγαθοῦ
 πολίτου;” “Ποιῶμεν τοῦτο.” “Οὐκοῦν ἐν μὲν χρημάτων
 διοικήσει κρατοίῃ ἅν ὁ χρήμασιν εὐπορωτέραν τὴν πόλιν
 125 ποιῶν;” “Πάνυ μὲν οὖν,” ἔφη. “Ἐν δέ γε πολέμῳ ὁ
 καθυπερτέραν τῶν ἀντιπάλων;” “Πῶς γὰρ οὐ;” “Ἐν

12. ἀρχὰς: *forms of government*.
 — ἀνθρώπων, πόλεων: objective gen.
 with ἀρχήν. — κατὰ νόμους: cf. i. 2.
 41 ff.; iv. 4. 13. — τῶν τὰ νόμιμα
 ἐπιτελούντων: *those who discharged
 the obligations imposed by law*, a very
 different meaning from that involved
 in the modern word ‘aristocracy.’
 — ἐκ τιμημάτων: *on the basis of
 property valuations*.

13. ἦτοι, ἢ: see on iii. 12. 2. —
 σοφώτερον (sc. τινὰ) εἶναι ὃν αὐτὸς
 λέγοι: sc. ἢ ὃν Σωκράτης λέγοι. — ἐπὶ
 τὴν ὑπόθεσιν: “to the fundamental

question,” i.e. to the essential mean-
 ing of the quality under discussion. —
 ἐπανῆγεν ἅν: for the iterative indic.
 with ἅν, see on ἔφη ἅν iv. 1. 2. —
 ᾧδὲ πως: the narrative now passes
 from general (περὶ τοῦ) to particular
 cases.

14. φημὶ γὰρ οὖν: cf. ἔστι γὰρ
 οὖν iii. 3. 2. — τί οὖν οὐκ ἐπεσκε-
 ψάμεθα: for the tense, see on iii.
 11. 15. — χρημάτων: “finances.”
 — κρατοίῃ (equivalent to κρείττων
 εἶη): with reference to ἀγαθοῦ πολί-
 του. — καθυπερτέραν: sc. τὴν πόλιν

δὲ πρεσβεία ἄρ' ὅς ἂν φίλους ἀντὶ πολεμίων παρασκευάζῃ;" "Εἰκός γε." "Οὐκοῦν καὶ ἐν δημηγορίᾳ ὁ στάσεις τε παύων καὶ ὁμόνοιαν ἐμποιῶν;" "Ἐμοιγε 130 δοκεῖ." οὕτω δὲ τῶν λόγων ἐπαναγομένων καὶ τοῖς ἀντιλέγουσιν αὐτοῖς φανερόν ἐγίγνετο τᾷληθές. ὁπότε δὲ 15 αὐτός τι τῷ λόγῳ διεξίει, διὰ τῶν μάλιστα ὁμολογουμένων ἐπορεύετο, νομίζων ταύτην τὴν ἀσφάλειαν εἶναι λόγου. τοιγαροῦν πολὺ μάλιστα ὧν ἐγὼ οἶδα, ὅτε λέγοι, τοὺς 135 ἀκούοντας ὁμολογοῦντας παρείχεν· ἔφη δὲ καὶ Ὅμηρον τῷ Ὀδυσσεὶ ἀναθεῖναι τὸ ἀσφαλὲς ῥήτορα εἶναι, ὥς ἱκανὸν αὐτὸν ὄντα διὰ τῶν δοκούντων τοῖς ἀνθρώποις ἄγειν τοὺς λόγους.

ποιῶν. — ἐπαναγομένων : *sc.* ἐπὶ τὴν ὑπόθεσιν.

15. ὁπότε διεξίει : for the mode, see on διομολογήσαιο i. 2. 57. — διὰ τῶν μάλιστα ὁμολογουμένων ἐπορεύετο : "he proceeded from propositions generally admitted as true." *Cf.* ἄρτι γὰρ δὴ καταμανθάνω, ἧ με ἐπηρώτησας ἕκαστα· ἄγων γάρ με δι' ὧν ἐγὼ ἐπίσταμαι, ἀναπειθείς *Oec.* xix. 15. — ταύτην τὴν ἀσφάλειαν εἶναι λόγου : that this was the truly safe method of reasoning. — τοιγαροῦν : and so it was, that. *Cf.* the use of this particle in *An.* i. 9. — ὧν ἐγὼ οἶδα : equivalent to τούτων οὓς οἶδα. — Ὅμηρον : *cf.* *Hom.* θ 171, where Odysseus, apparently describing himself, says ὁ δ' ἀσφαλῶς ἀγορεύει. *Cf.*, also, καὶ Ὅμηρος δ' εἶπε· ὁ δ' ἀσφαλῶς ἀγορεύει· τῇ ἀποδείξει τῶν ὁμολογουμένων ἀμφισβητούμενον λύειν δυνάμενος (being able to solve a vexed problem by his luminous statement of generally admitted propositions). τοῦτο καὶ Ξενοφῶν καὶ Πλάτων λέγουσι περὶ Σωκράτους,

ὅτι διὰ τῶν ὁμολογουμένων ἐπορεύετο, ἐπεὶ διδάσκειν ἐβούλετο *Dionys. Hal. de Arte Rhet.* xi. 8. — ἀναθεῖναι τὸ εἶναι : "conferred the title." — ὥς ἱκανὸν ὄντα : we might expect ἱκανῶ ὄντι, to agree with Ὀδυσσεῖ. The acc. is due to the attraction of the nearer ῥήτορα. — διὰ τῶν δοκούντων τοῖς ἀνθρώποις : repeats διὰ τῶν ὁμολογουμένων above.

7. Socrates also desired for his friends an acquaintance with certain branches of practical knowledge ; but urged them to observe moderation even in these. Geometry, astronomy, and arithmetic are to be studied only so far as they will subserve some useful purpose in life ; and we should not be diverted by them from other more needful things. Health should always be carefully conserved. Whatever cannot be solved by human insight should be referred to the gods for advice.

This chapter forms a sequel to i. 1. 6-9,

Ὅτι μὲν οὖν ἀπλῶς τὴν ἑαυτοῦ γνώμην ἀπεφαίνεται ὁ
 Σωκράτης πρὸς τοὺς ὁμιλοῦντας αὐτῷ, δοκεῖ μοι δῆλον ἐκ
 τῶν εἰρημένων εἶναι, ὅτι δὲ καὶ αὐτάρκεις ἐν ταῖς προσ-
 ηκούσαις πράξεσιν αὐτοὺς εἶναι ἐπεμελείτο, νῦν τοῦτο
 5 λέξω. πάντων μὲν γὰρ ὧν ἐγὼ οἶδα μάλιστα ἔμελεν
 αὐτῷ εἰδέναι ὅτου τις ἐπιστήμων εἴη τῶν συνόντων αὐτῷ·
 ὧν δὲ προσήκει ἀνδρὶ καλῷ καὶ γαθῷ εἰδέναι, ὅ τι μὲν αὐτὸς
 εἰδεῖν, πάντων προθυμότατα ἐδίδασκεν, ὅτου δὲ αὐτὸς
 ἀπειρότερος εἴη, πρὸς τοὺς ἐπισταμένους ἦγεν αὐτούς.
 10 ἐδίδασκε δὲ καὶ μέχρι ὅτου δέοι ἔμπειρον εἶναι ἐκάστου 2
 πράγματος τὸν ὀρθῶς πεπαιδευμένον· αὐτίκα γεωμετρίαν
 μέχρι μὲν τούτου ἔφη δεῖν μαθάνειν, ἕως ἱκανὸς τις
 γένοιτο, εἴ ποτε δεήσειε, γῆν μέτρῳ ὀρθῶς ἢ παραλαβεῖν
 ἢ παραδοῦναι ἢ διανεῖμαι ἢ ἔργον ἀποδείξασθαι· οὕτω
 15 δὲ τοῦτο ῥάδιον εἶναι μαθεῖν ὥστε τὸν προσέχοντα τὸν
 νοῦν τῇ μετρήσει ἅμα τὴν τε γῆν ὁπόση ἐστὶν εἰδέναι καὶ
 ὥς μετρεῖται ἐπιστάμενον ἀπιέναι. τὸ δὲ μέχρι τῶν 3
 δυσσυνέτων διαγραμμάτων γεωμετρίαν μαθάνειν ἀπεδο-
 κίμαζεν. ὅ τι μὲν γὰρ ὠφελοῖται ταῦτα, οὐκ ἔφη ὁρᾶν·
 20 καίτοι οὐκ ἄπειρός γε αὐτῶν ἦν· ἔφη δὲ ταῦτα ἱκανὰ
 εἶναι ἀνθρώπου βίον κατατρίβειν καὶ ἄλλων πολλῶν τε καὶ

1. ὅτι μὲν οὖν ἀπλῶς κτλ.: cf. ἀπλούστατα ἐξηγείτο iv. 2. 40. — αὐτοὺς εἶναι ἐπεμελείτο: "strove to have them," a rare const. with ἐπιμελέομαι, instead of ὅπως εἶεν or ἔσσονται, or τοῦ εἶναι. — ὧν δὲ εἰδέναι: equivalent to τούτων δὲ ἃ εἰδέναι. — ἦγεν (sc. περὶ τούτων): "in regard to these matters he directed them."

2. μέχρι ὅτου: quo usque. — αὐτίκα: for example; a peculiar use of the adv., perhaps a condensed

expression for αὐτίκα λέξω I will at once mention. Cf. Plato Prot. 359 e; Rep. 420 c. — ἔργον ἀποδείξασθαι: "to prove the correctness of a calculation in land surveying." — ἀπιέναι: see on ποιῶν i. 2. 61. Cf. the Lat. discedere victorem.

3. δυσσυνέτων: hard to comprehend. — οὐκ ἄπειρός γε αὐτῶν ἦν: see on Θεόδωρος iv. 2. 10. In the Clouds, Aristophanes represents geometry as being taught in the school of Socrates. — ἱκανά: "calculated."

ὠφελίμων μαθημάτων ἀποκωλύειν. ἐκέλευε δὲ καὶ ἀστρο- 4
 λογίας ἐμπείρους γίνεσθαι, καὶ ταύτης μέντοι μέχρι
 τοῦ νυκτός τε ὥραν καὶ μηνὸς καὶ ἐνιαυτοῦ δύνασθαι
 25 γιγνώσκειν ἕνεκα πορείας τε καὶ πλοῦ καὶ φυλακῆς, καὶ
 ὅσα ἄλλα ἢ νυκτὸς ἢ μηνὸς ἢ ἐνιαυτοῦ πράττεται, πρὸς
 ταῦτ' ἔχειν τεκμηρίους χρῆσθαι, τὰς ὥρας τῶν εἰρημένων
 διαγιγνώσκοντας. καὶ ταῦτα δὲ ῥάδια εἶναι μαθεῖν παρά
 τε νυκτοθηρῶν καὶ κυβερνητῶν καὶ ἄλλων πολλῶν οἷς
 30 ἐπιμελὲς ταῦτα εἰδέναι. τὸ δὲ μέχρι τούτου ἀστρονομίαν 5
 μαθάνειν, μέχρι τοῦ καὶ τὰ μὴ ἐν τῇ αὐτῇ περιφορᾷ
 ὄντα καὶ τοὺς πλάνητάς τε καὶ ἀσταθμήτους ἀστέρας
 γνῶναι, καὶ τὰς ἀποστάσεις αὐτῶν ἀπὸ τῆς γῆς καὶ τὰς
 περιόδους καὶ τὰς αἰτίας αὐτῶν ζητοῦντας κατατρίβεσθαι,
 35 ἰσχυρῶς ἀπέτρεπεν. ὠφέλειαν μὲν γὰρ οὐδεμίαν οὐδ' ἐν
 τούτοις ἔφη ὀρᾶν· καίτοι οὐδὲ τούτων γε ἀνήκοος ἦν.
 ἔφη δὲ καὶ ταῦτα ἱκανὰ εἶναι κατατρίβειν ἀνθρώπου βίον
 καὶ πολλῶν καὶ ὠφελίμων ἀποκωλύειν. ὅλως δὲ τῶν 6

4. ἀστρολογίας: does not differ from ἀστρονομίας. Cf. iv. 2. 10. — καὶ ταύτης μέντοι: and yet this too (like geometry). — μέχρι τοῦ δύνασθαι: so far as to be able. — ὥραν: with νυκτός, equivalent to hour; with μηνός, equivalent to day; with ἐνιαυτοῦ, equivalent to season or month. — νυκτός (with πράττεται): for the gen. of time, see on ἀγορᾶς i. 1. 10. — τεκμηρίους: as signs, sc., as obj. of χρῆσθαι, the observed facts of ἀστρολογία. — τῶν εἰρημένων: i.e. νυκτός, μηνός, ἐνιαυτοῦ.

5. τὸ μαθάνειν: obj. of ἀπέτρεπεν. — μέχρι τοῦ κτλ.: in appos. with μέχρι τούτου, with emphatic repetition of the μέχρι. — καὶ (in line 31):

even. — τὰ μὴ ἐν τῇ αὐτῇ περιφορᾷ: i.e. planets, comets, etc., having motions in a different plane from the general apparent movement of the stars; cf. the 'cycle and epicycle, orb in orb' of Raphael's speech to Adam in Milton's *Paradise Lost*, viii. 84. — πλάνητας: planets, lit. wanderers. — ἀσταθμήτους ἀστέρας: prob. comets, as having no apparent fixed place. — ζητοῦντας κατατρίβεσθαι: to wear ourselves out investigating. For the supplementary participle, see G. 1580; H. 983. — ἰσχυρῶς ἀπέτρεπεν: he strongly dissuaded from. — οὐδὲ τούτων ἀνήκοος ἦν: Archelaus, a pupil of Anaxagoras, is said to have taught Socrates astronomy. — ἱκανά: as in 3.

οὐρανίων, ἥ ἕκαστα ὁ θεὸς μηχανᾶται, φροντιστὴν γίγνε-
 40 σθαι ἀπέτρεπεν· οὔτε γὰρ εὔρετὰ ἀνθρώποις αὐτὰ ἐνόμιζεν
 εἶναι οὔτε χαρίζεσθαι θεοῖς ἂν ἡγείτο τὸν ζητοῦντα ἂ
 ἐκείνοι σαφηνίσαι οὐκ ἐβουλήθησαν. κινδυνεύσαι δ' ἂν
 ἔφη καὶ παραφρονῆσαι τὸν ταῦτα μεριμνῶντα οὐδὲν ἦττον
 ἢ Ἀναξαγόρας παρεφρόνησεν ὁ μέγιστον φρονήσας ἐπὶ
 45 τῷ τὰς τῶν θεῶν μηχανὰς ἐξηγείσθαι. ἐκείνος γὰρ λέγων 7
 μὲν τὸ αὐτὸ εἶναι πῦρ τε καὶ ἥλιον ἡγνόει ὥς τὸ μὲν πῦρ
 οἱ ἄνθρωποι ῥαδίως καθορώσιν, εἰς δὲ τὸν ἥλιον οὐ
 δύνανται ἀντιβλέπειν, καὶ ὑπὸ μὲν τοῦ ἡλίου καταλαμ-
 πόμενοι τὰ χρώματα μελάντερα ἔχουσιν, ὑπὸ δὲ τοῦ πυρὸς
 50 οὐ· ἡγνόει δὲ καὶ ὅτι τῶν ἐκ τῆς γῆς φυομένων ἄνευ μὲν
 ἡλίου αὐγῆς οὐδὲν δύναται καλῶς αὔξεσθαι, ὑπὸ δὲ τοῦ
 πυρὸς θερμαίνόμενα πάντα ἀπόλλυται· φάσκων δὲ τὸν
 ἥλιον λίθον διάπυρον εἶναι καὶ τοῦτο ἡγνόει, ὅτι λίθος
 μὲν ἐν πυρὶ ὦν οὔτε λάμπει οὔτε πολλὸν χρόνον ἀντέχει, ὁ
 55 δὲ ἥλιος τὸν πάντα χρόνον πάντων λαμπρότατος ὦν δια-
 μένει. ἐκέλευε δὲ καὶ λογισμοὺς μαυθάνειν· καὶ τούτων 8
 δὲ ὁμοίως τοῖς ἄλλοις ἐκέλευε φυλάττεσθαι τὴν μάταιον
 πραγματείαν, μέχρι δὲ τοῦ ὠφελίμου πάντα καὶ αὐτὸς

6. οὐρανίων : objective gen. with φροντιστήν. Obs. the 'prolepsis.' — ὁ θεός : but θεοῖς without the art. just below. See on iv. 3. 13. — ταῦτα μεριμνῶντα : see on φροντίζοντας τὰ τοιαῦτα i. i. 11. — Ἀναξαγόρας : of Clazomēnae, a contemporary of Pericles (about 440 B.C.), famous as a physical philosopher. He taught that the sun was a mass of incandescent matter and that the moon was made of earth. Accused of impiety, he was banished and retired to Lampsacus. Cf. Plato *Apol.* 26 E,

where Socrates characterizes as ἄτοπα these views of Anaxagoras.

7. τὸ αὐτὸ εἶναι πῦρ τε καὶ ἥλιον : for τὸ καὶ, see on iii. 4. 3. Cf. οὗτος ('Αναξαγόρας) ἔλεγε τὸν ἥλιον μύδρον εἶναι διάπυρον (was a glowing mass of red-hot metal) καὶ μείζω τῆς Πελοποννήσου Diog. Laert. ii. 8. — ἡγνόει ὥς : ignored the fact that.

8. λογισμοῖς : the art of reckoning, i.e. practical arithmetic. — τούτων : objective gen. with πραγματείαν. — ὁμοίως τοῖς ἄλλοις : equally with the other subjects,

συνεσκόπει καὶ συνδιεξήγει τοῖς συνοῦσι. προέτρεπε δὲ 9
 60 σφόδρα καὶ ὑγείας ἐπιμελεῖσθαι τοὺς συνόντας, παρὰ τε
 τῶν εἰδόντων μανθάνοντας ὅποσα ἐνδέχοιτο καὶ ἑαυτῷ ἕκα-
 στον προσέχοντα διὰ παντὸς τοῦ βίου τί βρῶμα ἢ τί
 πῶμα ἢ ποῖος πόνος συμφέροι αὐτῷ, καὶ πῶς τούτοις
 χρώμενος ὑγιενότατ' ἂν διάγοι· τοῦ γὰρ οὕτω προσέχον-
 65 τος ἑαυτῷ ἔργον ἔφη εἶναι εὐρεῖν ἰατρὸν τὰ πρὸς ὑγί-
 εϊαν συμφέροντα αὐτῷ μᾶλλον διαγιγνώσκοντα [ἑαυτοῦ].
 εἰ δέ τις μᾶλλον ἢ κατὰ τὴν ἀνθρωπίνην σοφίαν ὠφελεῖ- 10
 σθαι βούλοιτο, συνεβούλευε μαντικῆς ἐπιμελεῖσθαι· τὸν
 γὰρ εἰδότα δι' ὧν οἱ θεοὶ τοῖς ἀνθρώποις περὶ τῶν
 70πραγμάτων σημαίνουσιν, οὐδέποτ' ἔρημον ἔφη γίγνεσθαι
 συμβουλῆς θεῶν.

9. **μανθάνοντας** : circumstantial participle of manner with ἐπιμελεῖσθαι τοὺς συνόντας. — **ἐνδέχοιτο** : was possible. — **ἑαυτῷ ἕκαστον προσέχοντα** : each individual by observing his own case. — **τί βρῶμα κτλ.** : objs. of μανθάνοντα understood. — **τοῦ γὰρ οὕτω κτλ.** : for he said that it would be a difficult matter to find a physician who could tell better than a man that had thus attended to himself what was conducive to his health. τοῦ προσέχοντος is gen. of comparison with μᾶλλον, and is placed at the beginning as involving the main question. For the thought, cf. Tiberius solitus erat eludere medicorum artes, atque eos qui post tricesimum aetatis annum ad internoscenda corpori suo utilia vel noxia alieni consilii indigerent (availed themselves of) Tacitus Ann. vi. 46,

10. **σημαίνουσι** : as in i. i. 9. The thought serves as an introduction to the concluding chapter.

8. Those who think that, because Socrates suffered the death penalty, his utterances as to the δαιμόνιον are thereby discredited, are in error. For Socrates did not, like them, regard death as an evil. With tranquillity and even cheerfulness he died a noble and happy death. That he himself was assured of this is shown in his conversation with Hermogenes. He refused to adopt the usual form of defense, regarding his life as his best defense; and moreover his δαιμόνιον warned him against an elaborate speech. He died at the right time, before age had impaired his powers of mind and body; and the reproach of his taking-off lies not on him, but on those who condemned him. All who knew him mourned him sorely; for in Socrates died the noblest and happiest of men.

Εἰ δέ τις, ὅτι φάσκοντος αὐτοῦ τὸ δαιμόνιον ἑαυτῷ 8
 προσημαίνειν ἃ τε δέοι καὶ ἃ μὴ δέοι ποιεῖν ὑπὸ τῶν
 δικαστῶν κατεγνώσθη θάνατος, οἶεται αὐτὸν ἐλέγχεσθαι
 περὶ τοῦ δαιμονίου ψευδόμενον, ἐννοησάτω πρῶτον μὲν
 5 ὅτι οὕτως ἤδη τότε πόρρῳ τῆς ἡλικίας ἦν ὥστ' εἰ καὶ μὴ
 τότε, οὐκ ἂν πολλῷ ὕστερον τελευτῆσαι τὸν βίον, εἶτα
 ὅτι τὸ μὲν ἀχθεινότατον τοῦ βίου καὶ ἐν ᾧ πάντες τὴν
 διάνοιαν μειοῦνται ἀπέλιπεν, ἀντὶ δὲ τούτου τῆς ψυχῆς
 τὴν ῥώμην ἐπιδειξάμενος εὐκλειαν προσεκτήσατο, τὴν τε
 10 δίκην πάντων ἀνθρώπων ἀληθέστατα καὶ ἐλευθεριώτατα
 καὶ δικαιοτάτα εἰπὼν καὶ τὴν κατάγνωσιν τοῦ θανάτου
 πρῶτα καὶ ἀνδρωδέστατα ἐνεγκών. ὁμολογεῖται γὰρ 2
 οὐδένα πω τῶν μνημονευομένων ἀνθρώπων κάλλιον θάνα-
 τον ἐνεγκεῖν. ἀνάγκη μὲν γὰρ ἐγένετο αὐτῷ μετὰ τὴν
 15 κρίσιν τριάκοντα ἡμέρας βιῶναι διὰ τὸ Δήλια μὲν ἐκείνου
 τοῦ μηνὸς εἶναι, τὸν δὲ νόμον μῆδενα εἶναι δημοσίᾳ ἀπο-
 θνήσκειν ἕως ἂν ἡ θεωρία ἐκ Δήλου ἐπανέλθῃ· καὶ τὸν
 χρόνον τοῦτον ἅπασι τοῖς συνήθεσι φανερὸς ἐγένετο οὐδὲν

1. ὅτι φάσκοντος αὐτοῦ, κατε-
 γνώσθη θάνατος: "because he
 asserted, and then was condemned
 to death." — περὶ τοῦ δαιμονίου
 ψευδόμενον: inasmuch as, according
 to his critics, he would have con-
 ducted himself differently in regard
 to appearing at his trial if the
 δαιμόνιον had predicted his death
 to him. — ἀχθεινότατον: a poetic
 word. — τὴν διάνοιαν μειοῦνται: are
 weakened in intellect. Socrates was
 over seventy years of age; cf.
 νῦν ἐγὼ πρῶτον ἐπὶ δικαστήριον ἀνα-
 βέβηκα, ἔτη γεγονώς ἐβδομήκοντα Plato
 Apol. 17 D. — τὴν δίκην εἰπὼν: by
 pleading his case. δίκην is cognate

accusative. Plato's *Apology* is re-
 garded as a fairly correct report of
 the speech of Socrates before his
 judges.

2. Δήλια: not to be confused
 with the ὁ εἰς Δήλον πεμπόμενος χορός
 of iii. 3. 12, which was sent every
 four years. The Δήλια here men-
 tioned was a solemn embassy sent
 annually to Delos with thank offer-
 ings to Apollo, in commemoration of
 the victory of Theseus over the
 Minotaur, by which Athens was
 freed from the terrible tribute of
 seven youths and seven maidens.
 Cf. Plato *Phaedo* 58 A. — τὸν νόμον
 εἶναι: also governed by διὰ. —

ἀλλοιότερον διαβιούς ἢ τὸν ἔμπροσθεν χρόνον· καίτοι
 20 τὸν ἔμπροσθεν γε πάντων ἀνθρώπων μάλιστα ἐθαυμάζετο
 ἐπὶ τῷ εὐθύμῳς τε καὶ εὐκόλῳς ζῆν. καὶ πῶς ἂν τις κάλ- 3
 λιον ἢ οὕτως ἀποθάνοι; ἢ ποῖος ἂν εἴη θάνατος καλλίων
 ἢ ὃν κάλλιστά τις ἀποθάνοι; ποῖος δ' ἂν γένοιτο θάνα-
 τος εὐδαιμονέστερος τοῦ καλλίστου; ἢ ποῖος θεοφιλέστε-
 25 ρος τοῦ εὐδαιμονεστάτου; λέξω δὲ καὶ ἃ Ἑρμογένους τοῦ 4
 Ἴππονίκου ἤκουσα περὶ αὐτοῦ. ἔφη γάρ, ἤδη Μελήτου
 γεγραμμένου αὐτὸν τὴν γράφην, αὐτὸς ἀκούων αὐτοῦ
 πάντα μᾶλλον ἢ περὶ τῆς δίκης διαλεγομένου λέγειν αὐτῷ
 ὡς χρὴ σκοπεῖν ὅτι ἀπολογήσεται, τὸν δὲ τὸ μὲν πρῶτον
 30 εἰπεῖν· “Οὐ γὰρ δοκῶ σοι τοῦτο μελετῶν διαβεβιωκέναι;”
 ἐπεὶ δὲ αὐτὸν ἤρετο, ὅπως, εἰπεῖν αὐτὸν ὅτι οὐδὲν ἄλλο
 ποιῶν διαγεγένηται ἢ διασκοπῶν μὲν τά τε δίκαια καὶ τὰ
 ἄδिका, πράττων δὲ τὰ δίκαια καὶ τῶν ἀδίκων ἀπεχόμενος,
 ἥνπερ νομίζοι καλλίστην μελέτην ἀπολογίας εἶναι. αὐτὸς 5
 35 δὲ πάλιν εἰπεῖν· “Οὐχ ὀρᾷς, ὦ Σώκρατες, ὅτι οἱ Ἀθήνησι
 δικασταὶ πολλοὺς μὲν ἤδη μηδὲν ἀδικούντας λόγῳ πα-
 ραχθέντες ἀπέκτειναν, πολλοὺς δὲ ἀδικούντας ἀπέλυσαν;”

διαβιούς : for second aors. of the -μι form, see G. 799 ; H. 489, 14. — For the demeanor of Socrates during the last hours in his cell, see the concluding chapters of Plato's *Phaedo*.

3. **οὕτως** : i.e. *εὐθύμῳς τε καὶ εὐκόλῳς*. — **θεοφιλέστερος** : the noble and happy death of Socrates showed that he was beloved of the gods; and it does not follow from his death, either that his *δαιμόνιον* deceived him, or that what he had said of the *δαιμόνιον* was false. Cf. Plato *Apol.* 40 A-C, 41 D.

4. **Ἑρμογένους** : see on ii. 10. 3. — **Μελήτου** : see on i. 1. 1. — **γε-**

γραμμένου αὐτὸν τὸν γράφην : for the accs., see G. 1076 ; H. 725. — **πάντα μᾶλλον** : see on ii. 4. 1. — **λέγειν** : its subj. is the word with which *αὐτός* agrees, attracted into the nom. under the usual rule for indirect discourse. — **τοῦτο μελετῶν διαβεβιωκέναι** : *to have passed my whole life in the preparation of this (my defense)*. — **ποιῶν διαγεγένηται** : “that all his life he had done,” the participle containing the main idea. — **πράττων δίκαια, ἀδίκων ἀπεχόμενος** : obs. the ‘chiasmus.’

5. **αὐτός, εἰπεῖν** : sc. *ἔφη*, as in 4. — **παραχθέντες** : *persuaded*. —

“Ἀλλὰ νῆ τὸν Δία,” φάναι αὐτόν, “ὦ Ἑρμόγερες, ἤδη μου ἐπιχειροῦντος φροντίσαι τῆς πρὸς τοὺς δικαστὰς ἀπο-
 40 λογίας ἡναντιώθη τὸ δαιμόνιον.” καὶ αὐτὸς εἰπὲν· 6
 “Θαυμαστὰ λέγεις.” τὸν δέ, “Θαυμάζεις,” φάναι, “εἰ τῷ θεῷ δοκεῖ βέλτιον εἶναι ἐμὲ τελευτᾶν τὸν βίον ἥδη; οὐκ οἶσθ’ ὅτι μέχρι μὲν τοῦδε τοῦ χρόνου ἐγὼ οὐδενὶ ἀνθρώ-
 πων ὑφείμην ἂν οὔτε βέλτιον οὔθ’ ἥδιον ἐμοῦ βεβιωκέναι;
 45 ἄριστα μὲν γὰρ οἶμαι ζῆν τοὺς ἄριστα ἐπιμελομένους τοῦ
 ὡς βελτίστους γίνεσθαι, ἥδιστα δὲ τοὺς μάλιστα αἰσθα-
 νομένους ὅτι βελτίους γίνονται. ἃ ἐγὼ μέχρι τοῦδε τοῦ 7
 χρόνου ἡσθανόμην ἐμαντῷ συμβαίνοντα, καὶ τοῖς ἄλλοις
 ἀνθρώποις ἐντυγχάνων καὶ πρὸς τοὺς ἄλλους παραθεωρῶν
 50 ἐμαντὸν οὕτω διατετέλεκα περὶ ἐμαντοῦ γιγνώσκων· καὶ
 οὐ μόνον ἐγὼ, ἀλλὰ καὶ οἱ ἐμοὶ φίλοι οὕτως ἔχοντες περὶ
 ἐμοῦ διατελοῦσιν, οὐ διὰ τὸ φιλεῖν ἐμέ, καὶ γὰρ οἱ [τοὺς]
 ἄλλους φιλοῦντες οὕτως ἂν εἶχον πρὸς τοὺς ἑαυτῶν φίλους,
 ἀλλὰ διόπερ καὶ αὐτοὶ ἂν οἶονται ἐμοὶ συνόντες βέλτιστοι
 55 γίνεσθαι. εἰ δὲ βιώσομαι πλείω χρόνον, ἴσως ἀναγκαῖον 8
 ἔσται τὰ τοῦ γήρως ἐπιτελεῖσθαι, καὶ ὄραν τε καὶ ἀκούειν
 ἥττον, καὶ διανοεῖσθαι χεῖρον, καὶ δυσμαθέστερον ἀπο-
 βαίνειν καὶ ἐπιλησμονέστερον, καὶ ὦν πρότερον βελτίων
 ἦν, τούτων χεῖρω γίνεσθαι· ἀλλὰ μὴν ταῦτά γε μὴ

ἡναντιώθη τὸ δαιμόνιον: cf. καὶ δις ἤδη ἐπιχειρήσαντός μου σκοπεῖν περὶ τῆς ἀπολογίας, ἐναντιοῦται μοι τὸ δαιμόνιον *Apol.* 4. Cf. also *Plato Apol.* 31 D, 40 A, B.

6. ὑφείμην ἂν: *I would concede.* — βεβιωκέναι (sc. αὐτόν): *that he had lived.*

7. ἃ: equivalent to καὶ ταῦτα. — πρὸς τοὺς ἄλλους: see on πρὸς ἑαυτόν i. 2. 52. — παραθεωρῶν: like παραβάλλων in 11. — οὕτω διατετέ-

ληκα γιγνώσκων: *I have constantly been of this mind.* — οὕτως ἔχοντες περὶ ἐμοῦ διατελοῦσιν: *constantly have this opinion of me.* — οὐ διὰ τὸ φιλεῖν ἐμέ: *not because they love me.*

8. τὰ τοῦ γήρως ἐπιτελεῖσθαι: *to pay the debts of old age, i.e. to suffer the weakening of sight, hearing, and intellect.* ὄραν, ἀκούειν, διανοεῖσθαι: with their advs., in appos. with τὰ τοῦ γήρως. — ἀποβαίνειν: *to turn out,*

60 αἰσθανομένῳ μὲν ἀβίωτος ἂν εἴη ὁ βίος, αἰσθανόμενον δὲ
 πῶς οὐκ ἀνάγκη χειρόν τε καὶ ἀηδέστερον ζῆν; ἀλλὰ μὴν 9
 εἴ γε ἀδίκως ἀποθανοῦμαι, τοῖς μὲν ἀδίκως ἐμὲ ἀποκτείνα-
 σιν αἰσχρὸν ἂν εἴη τοῦτο· [εἰ γὰρ τὸ ἀδικεῖν αἰσχρὸν
 ἐστὶ, πῶς οὐκ αἰσχρὸν καὶ τὸ ἀδίκως ὁτιοῦν ποιεῖν;] ἐμοὶ
 65 δὲ τί αἰσχρὸν τὸ ἐτέρους μὴ δύνασθαι περὶ ἐμοῦ τὰ δίκαια
 μήτε γνῶναι μήτε ποιῆσαι; ὁρῶ δ' ἔγωγε καὶ τὴν δόξαν 10
 τῶν προγεγονότων ἀνθρώπων ἐν τοῖς ἐπιγιγνομένοις οὐχ
 ὁμοίαν καταλειπομένην τῶν τε ἀδικησάντων καὶ τῶν
 ἀδικηθέντων· οἶδα δὲ ὅτι καὶ ἐγὼ ἐπιμελείας τεύξομαι ὑπ'
 70 ἀνθρώπων, καὶ ἔαν νῦν ἀποθάνω, οὐχ ὁμοίως τοῖς ἐμὲ
 ἀποκτείνασιν· οἶδα γὰρ αἰὲ μαρτυρησέσθαι μοι ὅτι ἐγὼ
 ἠδίκησα μὲν οὐδένα πώποτε ἀνθρώπων οὐδὲ χεῖρῳ ἐποίησα,
 βελτίους δὲ ποιεῖν ἐπειρώμην αἰὲ τοὺς ἐμοὶ συνόντας.”
 τοιαῦτα μὲν πρὸς Ἑρμογένην τε διελέχθη καὶ πρὸς τοὺς
 75 ἄλλους. τῶν δὲ Σωκράτην γιγνωσκόντων οἷος ἦν οἱ ἄρε- 11
 τῆς ἐφίεμενοι πάντες ἔτι καὶ νῦν διατελοῦσι πάντων μά-
 λιστα ποθοῦντες ἐκείνον, ὥς ὠφελιμώτατον ὄντα πρὸς
 ἀρετῆς ἐπιμέλειαν. ἐμοὶ μὲν δὴ τοιοῦτος ὦν οἷον ἐγὼ
 διήγημαι, εὖσεβῆς μὲν οὕτως ὥστε μηδὲν ἄνευ τῆς τῶν

“to become.” — μὴ αἰσθανομένῳ κτλ.: the thought is “if I should not notice it, that itself would be a proof of dullness, and such a life would be no life; and if I should notice it, life would naturally lose its joy.”

9. εἰ γὰρ τὸ ἀδικεῖν αἰσχρὸν ἐστὶ κτλ.: the thought seems to be, that a wrong act cannot successfully hide behind the forms of law; but the sent. is bracketed by some edit. as meaningless. On the section, cf. *Ἀπολ.* 26.

10. τῶν τε, καὶ τῶν: see on τὲ καὶ iii. 4. 3. — ἐπιμελείας τεύξομαι ὑπό: I shall enjoy consideration from. See on ὑπό iii. 4. 1. — μαρτυρησέσθαι: mid. as passive. — βελτίους δὲ ποιεῖν τοὺς ἐμοὶ συνόντας: concludes and confirms the propositions laid down in i. 3. 1 and iv. 1. 1, after which the book comes to an end with a brief recapitulation of the contents of the entire work.

11. Σωκράτην γιγνωσκόντων οἷος ἦν: for the ‘prolepsis,’ see on i. 2. 13. — ἐμοὶ μὲν δὴ: mihi quidem

80 θεῶν γνώμης ποιεῖν, δίκαιος δὲ ὥστε βλάπτειν μὲν μηδὲ
 μικρὸν μηδένα, ὠφελεῖν δὲ τὰ μέγιστα τοὺς χρωμένους
 αὐτῷ, ἐγκρατὴς δὲ ὥστε μηδέποτε προαιρεῖσθαι τὸ ἥδιον
 ἀντὶ τοῦ βελτίονος, φρόνιμος δὲ ὥστε μὴ διαμαρτάνειν
 κρίνων τὰ βελτίω καὶ τὰ χείρω, μηδὲ ἄλλου προσδεῖσθαι,
 85 ἀλλ' αὐτάρκης εἶναι πρὸς τὴν τούτων γνῶσιν, ἱκανὸς δὲ
 καὶ λόγῳ εἰπεῖν τε καὶ διορίσασθαι τὰ τοιαῦτα, ἱκανὸς δὲ
 καὶ ἄλλους δοκιμάσαι τε καὶ ἁμαρτάνοντας ἐξελέγξαι καὶ
 προτρέψασθαι ἐπ' ἀρετὴν καὶ καλοκάγαθίαν, ἐδόκει τοιοῦ-
 90 τος εἶναι οἷος ἂν εἴη ἄριστός τε ἀνὴρ καὶ εὐδαιμονέστα-
 τος. εἰ δέ τῳ μὴ ἀρέσκει ταῦτα, παραβάλλων τὸ ἄλλων
 ἥθος πρὸς ταῦτα οὕτω κρινέτω.

igitur. — ἀνευ γνώμης: cf. ἀνευ
 τούτων (τῶν νόμων) μηδὲν πράττειν
 πειρᾶσθε *Hell.* i. 7. 29. — τοὺς χρωμέ-
 νους αὐτῷ: those who associated with

him. — ταῦτα: "this my description
 of the character of Socrates." —
 πρὸς: as in 7.

APPENDIX

A. MANUSCRIPTS

The manuscripts of the *Memorabilia* have come down to us in a less satisfactory condition than that of the MSS. of the other major Xenophontine writings (*Anabasis*, *Hellenica*, and *Cyropaedia*). They are sometimes divided by scholars into three classes, as follows:

I. *Codex A, Parisinus* 1302. Written on cotton paper, about 1278 A.D. The oldest, and generally regarded as best; but unfortunately it contains only books i and ii.

II. *Codex B, Parisinus* 1740. Written on cotton paper, about the close of the 13th century. (Schenkl regards this, in spite of its many arbitrary alterations, as of more authority than Parisinus A.) With B the following MSS. agree more or less closely:

Codex Urbinas 63, of the 14th century,

Codex Vaticanus 1619, and

Codex Vaticanus 1336: both these latter of the 15th century.

III. *Codex C, Parisinus* 1642, of the 15th century.

Codex Vaticanus 1950, of the 14th century.

Codex Laurentianus (in the library of San Lorenzo, Florence), written on parchment, of the 14th century.

Codex Urbinas 93, of the 15th century.

Most of the other MSS. date from the 15th century and are of less importance than those mentioned above.

B. EDITIONS

I. COMPLETE EDITIONS OF XENOPHON

E. BONINUS: Florence (P. Giunta), 1516. The *Editio princeps*.

ANDREAS ASULANUS: Venice (Aldus), 1525.

H. STEPHANUS: Paris, 1561 (2d ed., 1581).

WELLS (1664–1727): Leipzig, 1763–1764. New ed., 1801–1804, 6 vols., with dissertations and notes (*virorum doctorum*) compiled by

C. A. THIEME, a preface by J. A. ERNESTI, and a Latin translation. Vol. IV contains the *Memorabilia*.

WEISKE : Leipzig, 1798-1804, 6 vols., with full commentary. Vol. V contains the *Memorabilia*.

J. G. SCHNEIDER : Leipzig, 1790-1849, 6 vols. Vol. IV contains the *Memorabilia* and *Apologia Socratis*.

J. B. GAIL : Paris, 1808-1815, 7 vols., Greek and French, with critical notes.

F. A. BORNEMANN, R. KÜHNER, and L. BREITENBACH : Gotha, 1828-1854, 4 vols., with Latin commentary. New ed., 1838-1863 (now published by Teubner of Leipzig). Vol. II (by Kühner, 1841, 1857) contains the *Memorabilia*.

L. DINDORF : Leipzig (Teubner), 1849-1851. New ed., 1873-1875. An important series of text editions.

L. DINDORF : Oxford, 1852-1866, with full critical and exegetical notes. The volumes of this valuable series (in addition to the *Memorabilia*, mentioned in II below) are as follows: *Historia Graeca* (1852); *Expediitio Cyri* (1855); *Institutio Cyri* (1857); *Opuscula* (1866).

G. SAUPPE : Leipzig (B. Tauchnitz), 1865-1867 (later ed., 1867-1870), 5 vols. Vol. III contains the *Memorabilia*.

II. SOME SEPARATE EDITIONS OF THE MEMORABILIA

J. A. ERNESTI : *Apomnemoneumata seu Memorabilium Socratis dictorum libri iv*. 5th ed., Leipzig, 1772.

G. A. HERBST : *Xenophontis Memorabilium Socratis libri iv*. Halle, 1827. *Recensuit et illustravit* G. A. SAUPPE : Leipzig, 1834.

F. A. BORNEMANN : *Xenophontis Commentarii Socratis*. Leipzig, 1829.

E. LEFRANC : *Entretiens mémorables de Socrate*. Paris, 1845, 4 vols., Greek and French.

RAPHAEL KÜHNER : *De Socrate Commentarii*. Gotha, 1857. Text, with Latin notes and introduction. (The work mentioned in I above.)

L. DINDORF : *Xenophontis Memorabilia Socratis*. Oxford, 1862 (later ed., 1875). With critical and exegetical notes.

C. SCHENKL : *Xenophontis Opera* (only 2 vols. published). Berlin (Weidmann), 1876. Text ed., with brief critical notes. Vol. II contains the *Memorabilia*.

- S. R. WINANS : *Xenophon's Memorabilia*. Boston (Allyn), 1880.
- E. WEISSENORN : *Xenophons Memorabilien*. Gotha (Perthes), 1885–1887. "School edition," with German notes.
- W. GILBERT : *Xenophontis Commentarii*. Leipzig (Teubner), 1888. An authoritative text edition.
- L. BREITENBACH : *Xenophons Memorabilien*. 6th ed. revised by Rudolf Mücke, Berlin (Weidmann), 1889. "School edition," with German notes. (The basis of the present edition.)

C. AUXILIARIES

- F. W. STURZ : *Lexicon Xenophonteum*. Leipzig, 1801–1804, 4 vols.
- G. SAUPPE : *Lexilogus Xenophonteus sive index Xenophontis grammaticus*. Leipzig, 1869.
- G. A. KOCH : *Vollständiges Wörterbuch zu Xenophons Memorabilien*. Leipzig, 1870.
- KATHARINE M. GLOTH and MARY F. KELLOGG : *Index in Xenophontis Memorabilia*. New York (Macmillan), 1900. (Vol. XI of Cornell Studies in Classical Philology.)
- C. G. COBET : *Variae lectiones* (Leyden, 1854), and *Novae lectiones* (Leyden, 1858). Cobet was an editor of the periodical *Mnemosyne*, in which most of his acute critical work appeared (Vols. VI–IX). For a review of his emendations of Xenophon, see an article by B. Büchsen-schütz in *Philologus*, xviii. 251 ff.
- A. KROHN : *Socrates und Xenophon*. Halle, 1875.
- C. SCHENKL : *Xenophontische Studien*. Beiträge zur Kritik der Apomnemonemata. Vienna, 1875.
- K. JOEL : *Der echte und der Xenophontische Socrates*. Berlin, 1893.
- J. J. HARTMAN : *Analecta Xenophontea*. Leyden, 1887.
- A. DÖRING : *Die Lehre des Socrates als soziales Reformsystem*. Munich, 1895.
- H. G. DAKYNS : *The Works of Xenophon*, translated. London and New York, 1890–1897, 3 vols. A full account of Xenophon is given in the Introduction to Vol. I. The *Memorabilia* is contained in Vol. III, Part I.

INDEX OF PROPER NAMES

A

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