XENOPHON
MEMORABILIA

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BENNETT
Socrates

From a bust in the Museum at Naples
XENOPHON

MEMORABILIA

EDITED
ON THE BASIS OF THE BREITENBACH-MÜCKE EDITION
BY
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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 μείγνυσθαι [μίγνυσθαι], ἀποτείσαι [ἁποτίσαι], σέξειν, 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 Phaenarête, 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, 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

1Socrates’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 Xan-
throppe, 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 shrewish-
ness. Probably there were faults on both sides. The philos-
opher'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 happi-
ness. As he believed in knowledge as the foundation of all virtue,
his 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 essen-
tially 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 — Melétus, an inferior poet, Anytus, 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 month 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 Diodora. 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 Potidæa (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. 1. 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 Eleans, 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 Ἰδεν θετόν γεγενηκώς (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 presentation 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 (Ἀναβάσις), 7 books; the Cyropædia (Κυροπάδεια), 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.)
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(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; Agesilaus (Ἀγεσίλαος), 1 book; the Polity of the Lacedaemonians (Πολιτεία τῶν Λακεδαμιανῶν), 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 (ΑΠΟΜΝΗΜΟΝΕΥΜΑΤΑ)

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 ευσέβεια 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 Verhältnis 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. r. 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. r. 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 εἰσεβής (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 (ὡφέλιμον, λυσιτέλες). The Good in itself, the ἰδεα 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 νόμον (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
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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 εὐνυχία (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 ΔAIMÓNION OF Socrates

27. The word δαιμόνιον generally means the same as θεῖον divine. Hence τὸ δαιμόνιον is equivalent to τὸ θεῖον the divine being (cf. i. 4. 2, 10; iv. 3. 14); and τὰ δαιμόνια is almost equivalent to οἱ θεοί, as we say 'the deities' for 'the gods.' Cf. οὖς μὲν ἡ πάλις νομίζει θεούς οὐ νομίζων, ἔτερα δὲ καὶνὰ δαιμόνια εἰσφέρων i. 1.

28. But Socrates, although he thus recognized this general meaning, usually identified the δαιμόνιον 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. i. 2–5), although he recommended these to his friends on occasion.

29. It should be noted, however, that the δαιμόνιον 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 γνωμένη, ἣ ὅταν γένηται ἄει ἀποτρέπει με τοῦτο ὅ ἂν μέλλω πράττειν, προτρέπει δὲ οὐτοτε* (Plato *Apol.* 31 B, 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).
Πολλάκις ἐθαύμασα τίσι ποτὲ λόγοις Ἀθηναίους ἐπείσαν οἱ γραψάμενοι Σωκράτην ὡς ἄξιος εἰθ' θανάτου τῆς πόλεως. ἢ μὲν γὰρ γραφὴ κατ' αὐτοῦ τοιάδε τις ἦν.

1. Socrates reverenced 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 ποτὲ: by what possible. The use of τίς, ποτὲ, πόσος, πόση, etc., makes the indirect question more vivid and forcible. G. 1012; H. 1011. So ποτὲ ποτὲ in 2. For a similar intensive use of ποτὲ (Lat. tandem) with questions, cf. τί ποτὲ λέγει ὁ θεός Plato Apol. 21 n. τίττ' [τί ποτὲ] ἐνθιάνθης Ημ. Α 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 (300 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, ὁ ἄρτος Ἀθηναῖος was allowable, instead of ὁ ἄρτος δικασταῖς, 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 δικαστης really is equivalent to 'judge-juryman.' (See Schömann, Antiq. of Greece, Eng. transl. i. 474 ff.; Gow, Companion to School Classics, p. 126.) Both here, however, and in 20, δικαστης is purposely avoided, to indicate that the guilt of condemning Socrates affected the whole Athenian state. — ἐπισαρν. ὡς εἰθ': in 20, ἐπισαρν. with acc. and infinitive. — οἱ γραψάμενοι: the accusers. viz. Meletus, Anytus, and Lycon (Introd. § 5). — τῆς πόλεως: dat. of relation or interest. G. 1172; H. 771. Cf. i. c. 62, 63. — μὲν: not followed by a correlative δὲ. A contrast is not expressed, though perhaps suggested. — ἢ: unfounded, however, the accusation was will appear hereafter.' — γραφὴ: the
"Δικεί, Σωκράτης οὖς μὲν ἡ πόλις νομίζει θεοὺς 5 οὐ νομίζων, ἐτερα δὲ καὶνα δαιμόνια εἰσφέρων: ἀδικεὶ δὲ καὶ τοὺς νέους διαφθείρων."

Πρῶτον μὲν οὖν, ὡς οὐκ ἐνόμιζεν οὖς ἡ πόλις νομίζει 2 θεοὺς, ποιῶ ποτ’ ἔχρησαντο τεκμηρίω; θύων τε γὰρ

faneρός ἢν πολλάκις μὲν οίκοι, πολλάκις δὲ ἐπὶ τῶν

κοινῶν τῆς πόλεως βωμῶν, καὶ μαντικὴς χρώμενος οὐκ

ἀφανῆς ἢν· διετερύλητο γὰρ ὃς φαίη Σωκράτης τὸ

daimόνιον ἑαυτῷ σημαίνειν· — ὅθεν δὴ καὶ μάλιστα μοι

term for a public indictment. See

Gow, p. 127. — κατ’ αὐτοῦ: without

repetition of the art. (after γραφῇ),

as often after a noun expressing

action. Cf. ἦν γὰρ ἐφ’ ἐνοῦ ἡ κατά-

βασις ἐκ τοῦ χρόνου An. v. 2. 6. — τίς:

after τουάδε, 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 εἰς ἐκ ἐπι

ἀδεε precedes. — οὐς . . . νομίζων: the

rel. clause οὐς . . . νομίζει has the

force of an attrib. adjective. θεοὺς is

obj. of νομίζω, recognizing. For

the circumstantial participle of

means or manner, see G. 1563, 3 ;

Η. 960 a. — δικεὶ δὲ καὶ: the first

dικεὶ 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 daimόνιον. 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 δὲ corre-

sponding to μὲν is at the beginning of

chapter 2. — θύων: for the participle

in indirect discourse with δήλος and

faneρός εἶμι, see G. 1589; Η. 981. —

οῖκοι: at home, i.e. in the αὐλή, the

interior court of the dwelling, where

stood the altar of Ζεὺς Ἐρεκτέως. See


For the accent of οἶκοι, see G. 113 ;

Η. 102 b. — τῶν κοινῶν βωμῶν: these

stood in the open spaces of the city,

so that the worshipers were ‘seen

of men.’ — οὐκ ἀφανῆς: ‘litotes.’

διετερύλητο γὰρ: for it was com-

monly reported (δὰ indicating the

spread of the report) that Socrates

believed in his daimόνιον, and hence

in divination. The parenthetical

sentences from ὅθεν δὴ τὸ γὰρ ἐφ’ ἐν

4 carry this thought farther. — daimόνιον:

an adj. used as a noun, like

tὸ θεόν. Cf. divinum quiddam,

quod daemonium appellat

(Socrates) Cic. de Div. i. 54. See

Introd. § 27 ff. — ὅθεν δὴ καὶ μάλιστα:
for which very reason especially. Other utterances of Socrates were also used by his opponents as evidence that he introduced καίνα δαμόνα. Cf. καταγράφουν αυτοῦ, ὥς ὑπάρχει καίνα δαμόνα εἰσφέρει τοῖς Ἀθηναίοις, λέγων δὲν σέβειν ὅρυνα καὶ κύνας καὶ τὰ τσαύτα Ἰσο. χί (First Hypothesis), edit. Blass.

3. τῶν ἄλλων: gen. of the person, although the real comparison is between things. Cf. πυραμίδα ἀπελευθερώστη πολλὸν ἐλάσσον τοῦ πάτρος Ἑλλ. ii. 134. See G. 1178; II. 773 b. — μαντικὴν (i.e. τὴν μαντικὴν τέχνην): divination in general, followed by the four varieties οἰωνοὶς, φήμαις, συμβόλοις, θυσίαις. In the case of birds, their flight and cries were observed (Lat. augurium); φήμαι were sayings of men; συμβόλα (συμβάλλω) were originally coincidences, or meetings of men, then, generally, natural phenomena, or other occurrences which may serve as omena; θυσίαι refers to the inspection of the viscera of victims sacrificed. Cf. Theo.-plharustus περὶ δεισδαμανίας; Gardner and Jevons, Manual of Greek Antiq., p. 250 ff. For the dat. of means with χρωμαί (lit. serve themselves by), see G. 1183; II. 777. — οὕτως ὅρυνας: 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 ἐλεγε δὲ ἐρμηνεύω, he spoke through an interpreter, An. ii. 3. 17. G. 1200, 1; II. 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 δαμόνον σημαίνειν: the thought is, that Socrates said that he obeyed his δαμόνον, 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
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, συνάντησε, συναντισταί, 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 B; Thag. 128 ν.), 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. — ὃς προσημαίνοντος: i.e. μέγων τὸ δαιμόνιον προσημαίνειν. The gen. or acc. abs. of a participle with ὡς or ὠστερ 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. ὁμολογῆσειν: for the potential opt., see G. 1327 ff; H. 872. — αὐτὸν: i.e. Socrates. — ἡλίθιον μήτ' ἀλαζώνα: a fool nor an impostor. — ἐδόκει δ' ἄν, ἐι ἐφαίνετο: impf., instead of aor., denoting cond. unfulfilled in past time, the verbs expressing continued acts. So ὥσκ᾽ ἄν προέλεγεν, ἐι μὴ ἐπίστευεν just below. See GMT. 410; H. 895 a. — ἀμφότερα ταῦτα: i.e. ἡλίθιοι καὶ ἀλαζών. For the gender of the pred. adj., see H. 617. Cf. ὑπότε (ἄδελφος) πᾶν τὸ ἑναντιώτατον εἰ ἦν ii. 3. 5. — Ὁ: see on 4. — θεοῦ ρέΩμενος: for the supplementary participle, see G. 1588; H. 981. — ταῦτα: in these matters. — πιστεῦων δὲ: equiv. to ἐι 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 θεοῦ ενώμιζεν: this was the meaning of the charge quoted in 1, οὐς μὲν ἡ πόλις νομίζει θεοῦ οὐ νομίζων.

6. ἀλλὰ μὴν: but further, marks a transition to a new phase of the
μὴν ἑποίει καὶ τάδε πρὸς τοὺς ἑπιτηδείους· τὰ μὲν γὰρ ἀναγκαῖα συνεβούλευε καὶ πράττειν ὡς νομίζοιει ἁριστότ 35 ἀν πραξθῆναι, περὶ δὲ τῶν ἀδήλων ὅπως ἀποβήσοιτο μαντευσομένους πέμπειν ἐπί ποιητέα. καὶ τοὺς μέλλοντας τις οἰκοντες τε καὶ πόλεις καλῶς οἰκήσεις μαντικῆς ἡγή προσδείσθαι· τεκτονικῶν μὲν γὰρ ἡ χαλκευτικῶν ἡ γεωργικῶν [ἡ ἀνθρώπων ἄρχικον] ἃ τῶν τοιοῦτων ἔργων ἐξεταστικῶν 40 ἡ λογιστικῶν ἡ οἰκονομικῶν ἡ στρατηγικῶν γενέσθαι, πάντα
discussion. Xenophon makes frequent use of this phrase. Cf. i. i. 10, iv. 5. 10. — ἐπιτηδείους: another substitute for "disciples" (μαθηταί). See on συνόντων in 1. — γὰρ: after τάδε (in preceding clause) has an introductory force. Cf. ἐκ τῶνοικείων κράτεις: τῇ γὰρ κτλ. ii. 6. 38. — τὰ ἀναγκαῖα: the necessary duties of life, the result of which can be readily foreseen. Cf. ii. i. 6, iv. 5. 9. — καί (before πράττειν): here equiv. to οὕτω. Cf. ὡς δὲ ταίτα ἔδωκε καὶ έπολεί Hdt. i. 79. In comparisons, καί often stands in both clauses. H. 1042. Cf. i. 6. 3. — ὡς νομίζοιειν: for the cond. rel. corresponding to past general cond., see G. 1431, 2; H. 914 B (2). — ἀν πραξθῆναι: represents the potential opt. of direct discourse. G. 1522, 1328; H. 946. — ἀδήλων (sc. ὑπόν) ὅπως ἀποβήσοιτο: "whose result was doubtful." ἀποβήσοιτο is fut. opt. (never used with ἀν) 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. εἶχεν μὴν ταύτα δίδειν ὡς πράττειν. συμβουλεύσαμι ἂν ἴωγον πέμψαντας καὶ εἰς Δωδώνην καί εἰς Δέλφους ἐπέρεθον (to question) τοὺς θεοὺς Βεκτ. vi. 2; Hdt. i. 46, 85. For the fut. participle of purpose, see G. 1563, 4; H. 969 c. — εἷς οἱ ποιητέας (sc. εἰς): 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. καί οἱ μισχοὶ ii. 1. 5. — τοὺς μέλλοντας καλῶς οἰκήσειν: qui vellent bene administrare. Cf. εὖ οἰκονικῶς 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. — οἰκοντες τε καὶ πόλεις: "not only domestic, but also public affairs." — προσδείσθαι: needed in addition to their human abilities and attainments. — μὲν γὰρ: for while, contrasted with τὰ δὲ μέγατα below. — τεκτονικῶν: for the formation and accent of denominative adj.s. in -κός, see G. 851; H. 565. — τῶν τοιοῦτων ἔργων ἐξεταστικῶν: a competent critic of such works. — λογιστικῶν: lit. skilled in calculation, an accountant.
tā toiautha μαθήματα καὶ ἀνθρώπου γνώμη αἰρετὰ ἐνόμυζεν εἶναι. tā dē μέγιστα τῶν ἐν τούτων ἐφῄ τοὺς θεοὺς ὑπὲρ τοὺς ἀνθρώπους. oūte γὰρ τῶ καλῶς ἀγρόν φυτευσαμένῳ δῆλον ὡστὶς καρπῶσεται, oūte τῶ καλῶς οἰκίαν οἰκοδομησαμένῳ δῆλον ὡστὶς ένοικῆσε, oūte τῶ στρατηγικῷ δῆλον εἰ συμφέρει στρατηγεῖν, oūte τῶ πολιτικῷ δῆλον εἰ συμφέρει τῆς πόλεως προστατεῖν, oūte τῶ καλῆν γῆμαντι, ἢ εὑραίνηται, δῆλον εἰ διὰ ταύτην ἀνιάσεται, oūte 50 τῶ δυνατοὶς ἐν τῇ πόλει κηδεστὰς λαβόντι δῆλον εἰ διὰ τούτους στερήσεται τῆς πόλεως. τοὺς δὲ μηδέν τῶν τοιούτων οἰομένους εἶναι δαμόνιον, ἀλλὰ πάντα τῆς ἀνθρωπίνης γνώμης, δαμοναν ἐφῄ· δαμοναν δὲ καὶ τοὺς

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

8. τὰ δὲ μέγιστα τῶν ἐν τούτωι: “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.—οἰκιῶν οἰκοδομησαμένῳ: the apparent redundancy of “house-building a house” is explained by the fact that οἰκοδομῶν (like Lat. aedificare) early lost its special meaning, and was used with τείχος, γέφυρα, ναῦς, etc. Cf. οἰνοχόεις γλυκὸν νέκταρ Hom. A 508.—εἰ ανιάσεται: 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.—δαμόνιον: 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.—δαμονῶν: equivalent to ὧτο δαμονῶν κατέχεσθαι. Notice the word-play (‘paronomasia’) between δαμονῶν and δαμονῶν. The latter gains further emphasis by its repetition at the
μαντευομένους ἃ τοῖς ἀνθρώποις ἔδωκαν οἱ θεοὶ μαθοῦσιν—οἷον εἶ τις ἐπερωτώμεν τὸτε ἐπιστάμενον ἡμιοχεῖν ἐπὶ ξέυγος λαβεῖν κρέιττον ἢ μὴ ἐπιστάμενον, ἢ τὸτε ἐπιστάμενον κυβερνᾶν ἐπὶ τὴν ναῦν κρέιττον λαβεῖν ἢ μὴ ἐπιστάμενον,—ἡ ᾧ ἔξεστιν ἁριθμήσαντας ἢ μετρήσαντας ἢ στήσαντας εἰδέναι· τοὺς τὰ τοιαύτα παρὰ τῶν θεῶν πυνθανομένους ἀθέμιστα ποιεῖν ἵγεῖτο· ἐφη δὲ δεῖν, ἢ μὲν μαθόντας ποιεῖν ἔδωκαν οἱ θεοὶ, μανθάνειν, ἢ δὲ μὴ δήλα τοῖς ἀνθρώποις ἑστί, πειράσθαι διὰ μαντικῆς παρὰ τῶν θεῶν πυνθάνεσθαι· τοὺς θεοὺς γὰρ οἷς ἂν ὄσων ἴλεως σημαίνειν.

65 Ἁλλὰ μὴν ἐκείνος γε ἂεὶ μὲν ἢν ἐν τῷ φανερῷ πρωί 10 τε γὰρ εἰς τοὺς περιπάτους καὶ τὰ γυμνάσια ἤν καὶ beginning of the next sentence.—μαντευομένους: sc. περὶ τοῦτων.—ἔδωκαν: for the form, see G. 670; II. 432.—μαθοῦσι: by learning, "by experience." The participle is attracted to the case of ἀνθρώπως. G. 928, 1; II. 941.—οἷον εἶ: as if for example.—κρέιττον: sc. εἰ.—μὴ: with a participle, equivalent to a cond. rel. clause. G. 1612; II. 1025.—ἐπὶ τὴν ναῦν: upon his ship, with reference to the implied subj. of λαβεῖν. For the art. as possessed, see G. 949; II. 658.—ἡ ᾧ ἔξεστιν εἰδέναι: or in regard to matters which we may determine.—στήσαντας: by weighing. For the circumstantial participle of means, see G. 1563, 3; II. 969 a.—τοὺς τὰ τοιαύτα κτλ.: sums up briefly (like πάντα τὰ τοιαύτα in 7) what precedes; hence the "asymdeon." Cf. ii. 1. 33; iv. 3. 14.—μαθόντας: see on μάθοις above.—οἷς ἂν όσων: cond. rel. clause. G. 1431, 1; II. 914 B (1).—ἀλέω: 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 concerning 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. ἄλλα μὴν: see on 6.—ἄει μὲν: contrasted with οὐδεὶς ἄπωτε in 11.—ἐν τῷ φανερῷ: cf. Eng. "in the open."—πρωί: the day was divided into several parts (ἡμι),—πρωί ἢ δρόμος, morning; πλάτωνας ἀγορά, 9–12 Λ.M.; μεσημβρία, noon; δείη, afternoon; and ἐσπέρα, evening.—περιπάτους: colonnades or halls. Aristotle and his followers, who carried on discussions while walking in
the paths and colonnades of the Lyceum, were called Peripatetics. — ἄγορας: 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 νομίζοντες 6. — ὡς τὸ πολὺ: for the most part.

11. οὖδὲς δὲ πάντοτε 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. 1192; H. 742. The two participles πράττοντος and λέγοντος are supplementary. G. 1582; H. 982. — οὖδὲ γὰρ: the neg. extends also to σκοποῦν. — τῶν πάντων: the universe. — ἣπερ: 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 ἄκοινοισ ἕγονται τοὺς ταύτα (viz. τὰ τε μετέωρα [celestial phenomena] καὶ τὰ ὑπὸ γῆς) γυρῶντας οὖδὲ θεόν 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 σοφιστῆς 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, Schweger, 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.). — ἕφι: 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 ἄνάγκαις: by what eternal laws.
75 τῶν οὐρανίων, ἀλλὰ καὶ τοὺς φροντιζόντας τὰ τοιαῦτα 
μωραίοντας ἀπεδείκνυεν. καὶ πρῶτον μὲν αὐτῶν ἐσκό-
πει πότερά ποτε νομίζαντες ἰκανῶς ἤδη τὰνθρώπωνα 
eiδέναι ἔρχονται ἔπει τὸ περὶ τῶν τοιούτων φροντίζειν, 
ἤ τὰ μὲν ἀνθρώπεια παρέντες, τὰ δαμόνια δὲ σκοτοῦν-
80τες, ἣγονται τὰ προσήκοντα πράττειν. ἡθαύμαζε δ' εἰ 13 
μὴ φανερῶν αὐτοῖς ἐστιν ὅτι ταῦτα οὐ δυνατῶν ἐστιν 
ἀνθρώπων εὑρεῖν. ἔπει καὶ τοὺς μέγιστον φρονοῦντας 
ἔπι τῷ περὶ τούτων λέγειν οὐ ταῦτα δοξάζειν ἄλληλοις, 
ἀλλὰ τοῖς μανομένοις ὀμοίως διακείσθαι πρὸς ἄλληλοις. 
85 τῶν τε γὰρ μανομένων τοὺς μὲν οὐδὲ τὰ δεινὰ δεδέναι, 14

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

12. πρῶτον μὲν: corresponds to ἐσκόπει δὴ in 15.—αὐτῶν ἐσκόπει 
pότερα: 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. ἐκεῖνος δὲ αὐτῶν καὶ ὥς ἐπηρωτῶν ἄλληλοις τοιαῦτα Ceyr. v. 2. 
18.—ποτεί: adds intensity to the question, as in 1 and 2. Cf. πότερα 
pοτε πᾶλαιος, ἦ εἰρήνη εἰς Hell. v. 
4. 16. — τάνθρωπινα, ἀνθρώπεια: 
without perceptible difference in meaning. Cf. ἀνθρωπίνοις πράγμασι 
iv. 1. 2, with ἀνθρώπεια πράγματα iv. 
6. 5.—τὸ φροντίζειν: for the articu-
lar inf., see G. 1546; H. 950.— 
παρέντες (ταριμαί): in ignorance.

13. ἡθαύμαζε εἰ: the prot. with 
ei, after verbs expressing emotion in 
past time, is equivalent to a causal 
clause, and might take the optative. 
GMT. 697; H. 926. ei μὴ is equiva-
 lent to ὅτι ob.—ἐστίν, ἐστίν: such 
repetitions are frequent in Xenophon. 
So δοκεῖν εἶναι, εἶναι δοκεῖν in 14.—τοὺς 
μέγιστον φρονοῦντας: those who most 
pride themselves, μέγιστον, instead of 
mέγιστα, 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 μανομένοις: madmen, as a class. 
For the generic use of the art., see 
G. 950; H. 659.—διακείσθαι πρὸς 
ἀλλήλοις: are affected, in compar-
ison with one another.

14. τῶν τε γὰρ μανομένων: for, 
as among madmen (part. gen.), 
followed by τῶν τε μερμυνόντων as a 
parallel. Notice the ‘concinnity’
τοὺς δὲ καὶ τὰ μὴ φοβερὰ φοβεῖσθαι. καὶ τοὺς μὲν οὐδὲν ἐν ὁχλῷ δοκεῖν αἰσχρὸν εἶναι λέγειν ἡ ποιεῖν ὁτιοῦν, τοὺς δὲ οὐδὲν ἐξιτητέον εἰς ἀνθρώπους εἶναι δοκεῖν. καὶ τοὺς μὲν οὐθέν ἑρῶν οὔτε βωμὸν οὔτε ἄλλο τῶν θεῶν οὐδὲν ἑκάτερον, τοὺς δὲ καὶ λίθους καὶ ἐξίλα τὰ τυχόντα καὶ θηρία σέβεσθαι. τῶν τε περὶ τῆς τῶν πάντων φύσεως μεριμνώντων τοῖς μὲν δοκεῖν ἐν μόνον τὸ ὑπὸ εἶναι, τοῖς δὲ ἀπειρα τὸ πλήθος καὶ τοῖς μὲν άεὶ πάντα κινεῖσθαι τοῖς δὲ οὖδὲν ἂν ποτὲ κινηθῇναι καὶ τοῖς μὲν πάντα 95 γίγνεσθαι τε καὶ ἀπολλυσθαι τοῖς δὲ οὔτε ἂν γενέσθαι ποτὲ οὖδὲν οὔτε ἀπολεῖσθαι. εἰσκόπηε δὲ περὶ αὐτῶν 15

of this passage; both the μανύμενοι and the μεριμνώντες are divided into three groups, each containing two contrasts. — ἄδειοι: see on οὐδέν in 13. — τὰ μὴ φοβερὰ: μὴ instead of οὐ, since τὰ φοβερὰ is indefinite. G. 1613; H. 1026. Distinguish between ἄδειοι and φοβεῖσθαι. — ὀπλοῦν: — οὖν, like Lat. -conique, is equivalent to Eng. 'ever,' 'soever.' G. 432; H. 285. — ἐξιτητέον: equivalent to ἐξιτήσιον. 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 fetishism. Breitenbach understands it of grotesque stone or wooden images, and cites τὰ δὲ ἑτὶ παλαιέτερα (in still more remote times) καὶ τοὺς πᾶσιν Ἐλληνικὰ τιμὰς θεῶν (divine honors) ἀντὶ ἀγαλμάτων (statues) ἐξόν ἄργοι (undressed) λιθοῖς Paus. vii. 22. 3. — τὸ ὑπὸ: all existence, "the universe," to be supplied also as subj. for ἀπειρα (εἰναι) 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 Abdāra in Thrace. — ἂν ποτὲ κινηθῆναι: equivalent to ἂν ποτὲ κινηθῆναι in direct discourse. G. 1494; H. 904. 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' (ἄει 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 ἀνθρωπεῖα μανθάνοντες ἠγούνται τοῦθ', ὧ τι ἄν μάθωσιν, ἑαυτοὶς τε καὶ τῶν ἄλλων ὧτῳ ἄν βούλωνται ποιήσειν, οὔτω καὶ οἱ τὰ θεία
100 ξητούντες νομίζουσιν, ἐπειδὰν γνώσων αἰς ἀνάγκαις ἐκαστὰ γίγνεται, ποιήσεων, ὅταν βούλωνται, καὶ ἀνέμους καὶ ὑδατα καὶ ὄρας καὶ ὅτου ἄν ἄλλου δέωνται τῶν τοιούτων, ἥ τοιοῦτο μὲν οὐδὲν οὔτ' ἐλπίζουσιν, ἀρκεῖ δ' αυτοῖς γυνῶναι μόνον ἥ τῶν τοιούτων ἐκαστὰ γίγνεται;" περὶ μὲν ἑν 16
105 οὖν τῶν ταύτα πραγματευομένων τοιαύτα ἐλεγεν: αὐτὸς δὲ περὶ τῶν ἀνθρωπείων ἅει διελέγετο, σκοπῶν τι ἐυσεβέσες, τί ἀσεβέσες, τί καλὸν, τί αἰσχρόν, τί δίκαιον, τί ἄδικον, τί σωφροσύνη, τί μανία, τί ἀνδρεία, τί δειλία, τί πόλις, τί πολιτικός, τί ἀρχή ἀνθρώπων, τί ἀρχικός ἀνθρώπων, καὶ
110 περὶ τῶν ἄλλων, ἅ τοὺς μὲν εἴδότας ἥγειτο καλοὺς κάγαθοὺς εἶναι, τοὺς δ' ἄγνοοντας ἀνδραποδώδεις ἄν δικαίως κεκλήσθαι.


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 ὃς. Cf. the beginnings and endings of Xenophon's chapters. — αὐτὸς δὲ: for the uses of the intensive pron., see G. 989; II. 680. — τί εὐσεβές, 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 question is as to the essential nature of each quality, εὐσεβές and the following adjs. are virtually abstract nouns. G. 933; II. 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 καλός κάγαθος contained the idea of men of culture, viros liberaliter institutos; while ἀνδραποδώδες servile conveyed the opposite meaning. Other Greeks (than Socrates) often used καλὸν κάγαθον in a political sense, like optimates. — ἄν κεκλήσθαι: equivalent to pf.
"Οσα μὲν οὖν μὴ φανερὸς ἦν ὅπως ἐγίγνωσκεν, οὐδὲν 17 θαυμαστὸν ὑπὲρ τούτων περὶ αὐτοῦ παραγγέλει τοὺς 115 δικαστὰς· ὁσα δὲ πάντες ἦδεσαν, οὐ θαυμαστὸν εἰ μὴ τούτων ἐνεθυμήθησαν; βουλεύσας γὰρ ποτὲ καὶ τὸν 18 βουλευτικὸν ὥρκον ὁμόσας, ἐν ὧν ἦν κατὰ τοὺς νόμους βουλεύσεως, ἐπιστάτης ἐν τῷ δήμῳ γενόμενος, ἐπιθυμήσαντος τοῦ δήμου παρὰ τοὺς νόμους [ἐννέα στρατηγοὺς]

opt. in direct discourse. See on ἀν κινηθήσαι 14.

17. ὁσα μὲν οὖν μὴ φανερὸς 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 ἐγίγνωσκε, 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. — ὑπὲρ : chosen to avoid a repetition of περὶ. — παραγγέλοντας: '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 θαυμαστὸν, see on 13 above.

18. βουλεύσας: senator factus. So ii. 6. 25, where ἄρξας 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 πρωτάνεις) 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 ὥρκον ὁμόσας: having taken the senatorial oath of office. ὥρκον is cognate accusative. — ἐν ὧν ἦν: in which it was stipulated. We might expect ἐν ὧν ἦστι, 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 Arginusae
120 μιᾷ ψήφῳ τῶν ἀμφὶ Θράσυλλον καὶ Ἐρασινίδην ἀποκτείναν πάντας, οὐκ ἦθελησεν ἐπιψηφίσαι, ὅργυζομένου μὲν αὐτῷ τοῦ δήμου, πολλῶν δὲ καὶ δυνατῶν ἀπειλοῦντων. ἀλλὰ περὶ πλείονος ἐποιήσατο εὐορκεῖν ἣ χαρίσασθαι τῷ δήμῳ παρὰ τὸ δίκαιον καὶ φυλάξασθαι τοὺς ἀπειλοῦντας. 125 καὶ γὰρ ἐπιμελείσθαι θεοὺς ἐνόμιζεν ἀνθρώπων, οὕτως οὖν γὰρ οἴνον τοὺς θεοὺς τὰ μὲν εἰδέναι, τὰ δ' οὐκ εἰδέναι. Σωκράτης δ' ἦγειτο πάντα μὲν θεοὺς εἰδέναι, τὰ 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 (μιᾷ 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. 20). The full number of generals was ten: but Conon was blockaded at Mytilene, Archestratus had died, two had fled to avoid trial; and only six were actually executed. Cf. Hell. i. 7, Plato Apol. 32 u, and see Grote, Hist. of Greece. c. lxiv. — τοὺς ἀμφὶ Θράσυλλον καὶ Ἐρασινίδην: Thrasylus and Erasinides with their colleagues. For the phrase οἱ ἀμφὶ τίνα, see II. 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 ἦθελησεν: 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.” τῶν θεῶν might be understood to mean the special divinities of the Athenians. — ὅν τρόπον: equivalent to τὸν τρόπον, ψ. — τὰ 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 οὕτως τοῖνυν οἱ πάντα μὲν εἰδότες πάντα δὲ δυνάμενοι
tā σιγὴ βουλευόμενα, πανταχοῦ δὲ παρείναι καὶ σημαίνειν τὸις ἀνθρώποις περὶ τῶν ἀνθρωπείων πάντων.

Θαυμάζω οὖν ὅπως ποτὲ ἐπείσωσιν Ἀθηναίου Σωκράτης τὴν περὶ θεοὺς μὴ σωφρονεῖν, τὸν ἀσέβες μὲν οὐδέν ποτε περὶ τοὺς θεοὺς οὔτε εἰπόντα οὔτε πράξαντα, τοιαῦτα δὲ καὶ λέγοντα καὶ πράττοντα [περὶ θεοῦ], οἶν τις ἄν καὶ 135 λέγων καὶ πράττων εἰς τε καὶ νομίζοιτο εὐσεβέστατος.

Θαυμαστὸν δὲ φαίνεται μοι καὶ τὸ πεισθῆναι τινας ώς Σωκράτης τοὺς νέους διέφθειρεν, ὃς πρὸς τοὺς εἰρημένους πρῶτον μὲν ἀφροδισίων καὶ γαστροῦ πάντων ἀνθρώπων ἐγκρατέστατος ἦν, εἰτά πρὸς χειμῶνα καὶ θέρος καὶ πάντας πόνους καρτερικώτατος, ἐτὶ δὲ πρὸς τὸ μετρών δεῖσθαι πεπαιδευμένος οὕτως ὡστε πάνυ μικρὰ

theoi οὕτω μοι φίλοι εἰσιν ὡστε διὰ τὸ ἐπιμελεῖσθαι μον ὀποτε λήπης αὐτῶν οὔτε νυκτὸς οὔθ' ἡμέρας οὔθ' ὅποι αὐτὸν ὀρισσάι οὔθ' διὰ τι ἄν μελλὼ 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 ὃμαι, cf. i. 2. 41; after ὕποπτεειν, An. ii. 3. 13. GMT. 685 ἧν.; H. 1024. — τὸν ἀσέβες κτλ.: the rest of the section is an expansion of the idea περὶ θεοῦ σωφρονεῖν. Note the significant change in tense from εἰπόντα and πράξαντα to λέγοντα and πράττοντα. — οἶα: 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 example of his own life, to revere the laws and abhor violence.

1. τὸ πεισθῆναι τινας: that any were persuaded (by the arguments of the accusers). For the inf. with τό, as subj., see G. 1555; H. 959. — δῆ: a man who. Cf. 64; 61 i. 4. 11, iii. 5. 15. — πρὸς τοὺς εἰρημένους: sc. in the previous chapter. — γαστρός: appetite, as in i. 6. 8, a case of ‘metonymy.’ For the gen. with adj., see G. 1140; H. 753 b. — εἶτα: without δὲ, as often after a πρῶτον μὲν. So ἐπείτα 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 δεῖσθαι: 'to moderation in his wants.' For the articular inf. as obj. of a prep., see GMT. 800; H. 959. — πάνυ μικρά: Socrates estimated his entire estate at five minae, or 500 drachmae (Oec. ii. 3.). Reckoning
XENOPHON'S MEMORABILIA I. 2.

κεκτημένος πάνν ῥάδίως ἔχειν ἀρκοῦντα. πῶς οὖν, αὐτὸς ἡ ῥών τοιοῦτος, ἄλλους ἄν ἡ ἀσεβείας ἡ παρανόμους ἡ λίχυν ἡ ἀφροδισίων ἀκρατείς ἡ πρόσ το πονεῖν μαλακοὺς ἐποί- ἔτοι 10 ησεν; ἀλλ' ἐπανεσε μὲν τούτων πολλοὺς, ἀρετῆς ποιήσας ἐπιθυμεῖν καὶ ἐλπίδας παρασχὼν, ἄν εὐαυτῶν ἐπιμελέωνται, καλοὺς κάγαθοὺς ἐσεσθαί. καίτοι γε οὐδεπώποτε ὑπέ- ἕσχετο διδάσκαλος εἶναι τούτοις, 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 (Staatsshauhaltung 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, πάνω μικρῶν. 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; Ἡ. 968 e, and, for the case of the pred. participle, G. 927; Ἡ. 940. Cf. τῷ φανερὸς εἶναι 3. — ἔχειν: inf. of result. G. 1450; Ἡ. 953.

2. πῶς οὖν ἂν ἐποίησεν: how then could he have made. For the potential indic., see G. 1338; Ἡ. 903. — πρὸς τὸ πονεῖν μαλακοὺς: soft as to toil. — ἀλλ’ ἐπανεσε τούτων πολλοὺς: nay, he freed many from these vices. — ἂν ἐπιμελέωνται: the use of ἂν for ἐὰν is not infrequent in Xenophon. Cf. ἂν τῷ ὑπωρέμεν ἱ. 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 n. c.) ἂν is found but six times, ἂν being the prevailing form; while ἂν 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; Ἡ. 932, 933. — ἐσεσθαί: fut. inf. after ἐλπί- δας, as after a verb of hoping. In direct discourse, we should have ἂν ὕμων αὐτῶν ἐπιμελήσθε, καλοί κάγαθοι ἐσεσθε.

3. καίτοι γε: and yet, indeed, opposed to μέν in the preceding sentence. So γε μέντοι in ii. 1. 9. The restrictive force of γε applies to the whole clause. — διδάσκαλος: cf. οὐς ὁ διαβάλλοντες μὲ φασιν ἐμοὶς μαθήτας εἶναι. ἐγὼ δὲ διδάσκαλος μὲν οὕδενος πώποτ' ἐγενόμην Plato Apol. 33 a. See on i. 1. 4. — τούτοις: i.e. τοῦ καλοῦς κάγαθοῦς ἐσεσθαί. — ἀλλὰ τῷ φανερὸς εἶναι τοιούτος ἂν: but because it was evident that he was such a one. For the articular inf. in the dat., see G. 1547; Ἡ. 959, and for ἂν, see on θὼν i. 1. 2. For the case of φανερὸς, see on κεκτημένος 1. —
toioûtos oun élπíζειν ἐποίει τοὺς συνδιατρίβοντας ἐαυτῷ
15 μιμομένους ἐκείνον τοιούτους γενήσεσθαι. ἀλλὰ μὴν 4
cαὶ τοῦ σώματος αὐτὸς τε οὐκ ἦμελε τοὺς τ' ἀμελοῦντας
οὐκ ἔπήνει. τὸ μὲν οὖν ὑπερεσθίοντα ὑπερποιεῖν ἀπεδο-
κίμαζε, τὸ δὲ ὅσα ἡδέως ἡ ψυχὴ δέχεται, ταῦτα ἰκανῶς
ἐκποιεῖν ἐδοκίμαζε· ταύτῃ γὰρ τὴν ἔσσω ὑγιενῆ τε
20 ἰκανῶς εἶναι καὶ τὴν τῆς ψυχῆς ἐπιμέλειαν οὐκ ἐμποδίζειν
ἐφή. ἀλλ' οὐ μὴν θρυπτικὸς γε οὐδὲ ἀλαζονικός ἢν οὔτ' 5
ἀμπεχόνη οὖθ' ὑποδέσει οὔτε τῇ ἄλλῃ διαίτῃ οὐ μὴν
οὐδ' ἑρασιχρημάτοις γε τοὺς συνόντας ἐποίει· τῶν μὲν
γὰρ ἄλλων ἐπιθυμιῶν ἔπαυε, τοὺς δὲ ἐαυτοῦ ἐπιθυμοῦντας

συνδιατρίβοντας: see on διάδασκαλος
above. — ἐαυτῷ: for the indir. refl.,
see G. 993; H. 683 a. — μιμομένους:
imitando. — ἐκείνον: refers more
distinctly to Socrates, from the point
of view of the συνδιατρίβοντες, than
αὐτὸν would do. ἐκείνος is apt to be
used when the person has already
been mentioned by αὐτῷ or ἐαυτῷ.
Cf. οὐκ ἔφη ἐαυτῷ γε ἄρχοντος οὗθεν
Ἑλλήνων εἰς τὸ ἐκείνον δυνατὸν ἀνδρα-
pοιοῦσθαι Hell. i. 6. 14.

4. ἀλλὰ μὴν: as in i. 1. 6. — οὐκ
ἐπῆνει: improbabat. Cf. ὅτι Δέξι-
πον μὲν οὖκ ἐπαινοῖ, εἰ ταῦτα πεποι-
kῶς εἶη An. vi. 6. 25. — τὸ μὲν οὖν
ὑπερεσθίοντα κτλ.: he accordingly dis-
approved of overeating along with over-
working. ὑπερεσθίοντα agrees with the
understood subj. (τινά) of ὑπερποιεῖν.
The allusion is to the enormous appe-
tites of athletes while in training, a
process which must have been more
one-sided in its results than our mod-
er training is. In Plato and Eurip-
ides the professional athletes are
stigmatized as lazy, greedy, and
sleepy. In the fourth idyl of Theoc-
ritus, 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 θρυπτικὸς ἢν: "but
he did not carry care for the body so
far as to be effeminate." — ἀλαζο-
νικός: ostentations, as the professional
Sophists often were. See on i. 6. 2.
— ἀμπεχόνη, ὑποδέσει: clothing, foot-
gear. Cf. σοι μὲν γὰρ οὖν ἀν πρέποι
τοιοῦτων ὁμοιάτων ἀναπτίμπασθαι (to be
soiled by), καλῶς μὲν οὖνωι ἀμπεχομένων
(clothed), καλῶς δὲ ὑποδεδεμένων (shod)
Plato Hipp. Maj. 291 λ.—οὐ μὴν οὔδε:
ac ne quidem. — ἐπιθυμιῶν, ἐπιθυ-
μοῦντας: obs. the 'paronomasia.'
"Not only did Socrates free his asso-
ciates from the tyranny of other pas-
sions (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 ἐπιθυ-
μοῦντας ἐπράττετο χρήματα: for the
25 oὐκ ἑπράττετο χρήματα. τούτων δ’ ἀπεχόμενος ἐνόμιζεν 6 ἐλευθερίας ἐπιμελεῖσθαι: τούς δὲ λαμβάνοντας τῆς ὀμιλίας μισθὸν ἀνδραποδιστάς ἑαυτῶν ἀπεκάλει διὰ τὸ ἀναγκαίον αὐτοῖς εἶναι διαλέγεσθαι παρ’ ὑμῖν ἄν λάβοιεν τὸν μισθὸν. ἐθαύμαζε δ’ εἰ τις ἀρετήν ἐπαγγελλόμενος 7 30 ἀργύριον πράττοιτο καὶ μὴ νομίζοι τὸ μέγιστον κέρδος ἐξειν φίλον ἀγαθὸν κτησάμενος, ἀλλὰ φοβοῖτο μὴ ὁ γενόμενος καλὸς κάγαθος τῷ τὰ μέγιστα εὐεργετήσαντι μὴ τὴν μεγίστην χάριν ἔξοι. Σωκράτης δὲ ἐπηγγείλατο 8 μὲν οὐδὲν πώποτε τοιοῦτον οὐδέν, ἐπίστευε δὲ τῶν συνών-35 τῶν ἑαυτῷ τοὺς ἀποδεξαμένους ἀπερ αὐτὸς ἔδοκιμαζεν εἰς τὸν πάντα βίον ἑαυτῷ τε καὶ ἀλλήλοις φίλους ἀγαθοὺς ἐσεθαί. πῶς οὖν ἄν ὁ τοιοῦτος ἀνὴρ διαφθείροι τοὺς νέους; εἰ μὴ ἀρα ἡ τῆς ἀρετῆς ἐπιμέλεια διαφθορά ἐστιν.

double acc. with ἑπράττετο, 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 ἐπιμελεῖσθαι: he was preserving his independence. — ἀνδραποδιστάς ἑαυτῶν: enslavers of themselves. Cf. i. 5. 6. — διαλέγεσθαι: sc. τούτους. Cf. i. 6. 5. — ἄν λάβοιεν: for ἄν λάβωσι of direct discourse. For the retention of ἄν 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. — πράττοιτο: 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 ὅχι 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 ἀρα: unless, forsooth. Cf. εἰ μὴ ἄρα δεινὸν καλὸσιν ὁδοίοι λέγειν τὸν τάληθ' λέγοντα unless, forsooth, these gentlemen call him eloquent who speaks the truth. Plato Apol. 17 b.
"Alla nê Dia," ὁ κατηγορος ἔφη, "ὑπερορᾶν ἐποίει τῶν 9
40 καθεστῶτων νόμων τοὺς συνόντας, λέγων ὡς μῶρον εἶν
τοὺς μὲν τῆς πόλεως ἄρχοντας ἀπὸ κυάμου καθιστάναι,
kυβερνήτην δὲ μηδένα θέλειν χρήσθαι κυαμεντῷ μηδὲ
tέκτονι μηδ' αὐλητῇ μηδ' ἔπ' ἀλλὰ τοιαῦτα, ἀ πολλῷ
ἐλάττωνας βλάβας ἀμαρτανόμενα τοιεῖ τῶν περὶ τὴν
45 πόλιν ἀμαρτανομένων." τοὺς δὲ τοιούτους λόγους ἐπαίρειν
ἔφη τοὺς νέους καταφρονεῖν τῆς καθεστώσεις πολιτείας
καὶ ποιεῖν βιαίους. ἐγὼ δ' οἴμαι τοὺς φρόνησιν ἀσκούντας
καὶ νομίζοντας ικανοὺς ἐσεσθαί τὰ συμφέροντα
didáskewν τοὺς πολίτας ήκιστα γίγνεσθαι βιαίους, εἰδό-
50τας ὅτι τῇ μὲν βίᾳ πρόσειυιν ἔχθραι καὶ κίνδυνοι, διὰ
δὲ τοῦ πείθεων ἀκινδύνως τε καὶ μετὰ φιλίας ταῦτα γίγνε-
tαι. οἱ μὲν γὰρ βιασθέντες ὡς ἀφαιρεθέντες μισοῦσιν,
οἱ δὲ πεισθέντες ὡς κεχαρισμένοι φιλοῦσιν. οὐκοῦν τῶν
φρόνησιν ἀσκούντων τὸ βιάζεσθαι, ἀλλὰ τῶν ἴσχυν ἀνευ

9. ἀλλὰ νῆ Δία: often used to introduce an objection. For the use of the advs. νῆ and μᾶ in swearing, see G. 1067; II. 723. — ὁ κατηγορος: 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 τῶν. 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 κυαμεντό 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 ἀσκοῦντας: those who cultivate practical wisdom. — τὰ συμφέροντα: as in i. 1. 3. For the double acc., see G. 1009; II. 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: beneficciis affecti. — οὐκοῦν: declarative negation. — τῶν ἀσκούντων: pred.gen.of characteristic. — τὸ τοιαῦτα πράττειν: i.e. τὸ βιάζεσθαι.
55 γνώμης ἐχόντων τὸ τοιαῦτα πράττειν ἐστὶν. ἀλλὰ μὴν καὶ συμμάχων ὁ μὲν βιάζεσθαι τολμῶν δεῖτ' ἀν οὐκ ὀλίγων, ὁ δὲ πείθεων δυνάμενος οὐδενός· καὶ γὰρ μόνος ἠγοῦτ' ἀν δύνασθαι πείθειν. καὶ φονεύειν δὲ τοῖς τοιοῦτοις ἦκιστα συμβαίνει· τίς γὰρ ἀποκτεῖναι τινα βούλουτ' ἀν μᾶλλον ἢ ζωτί πειθομένω χρῆσθαι;

"’Ἀλλ’," ἐφι γε ὁ κατήγορος, "Σωκράτει οἷν λήττα γενομένω Κριτίας τε καὶ Ἀλκηβιάδης πλείστα κακὰ τὴν

11. ἀλλὰ μὴν: as in 4, i. i. 6. — συμμάχων: for the gen. with verbs of wanting, see G. 1112; Η. 743. — οὐκ ὀλίγων: 'litotes'; the position also helps the emphasis. — μόνος: by himself. — ἦκιστα συμβαίνει: it least of all occurs, a strong negation. — ζωτί πειθομένω χρῆσθαι: "to have his faithful service while living." For the pred. dat. with χράμαν, 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 practiced to be retained; and they quickly fell a prey to all manner of temptations 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. ἐφι γε: with marked emphasis, like Mark Antony’s 'But Brutus says he was ambitious.' — γενομένω: the κατήγορος seems to insinuate a causal, as well as a temporal, force of the participle; post hoc, prop. ter hoc. — Κριτίας: son of Callaeschrus, was one of the thirty men who were placed in power at Athens (by the aid of the victorious Lacedaemonians) at the close of the Peloponnesian war (404 B.C.). He took a prominent part in the cruelties practiced by the Thirty, and fell in the final conflicts with the Liberators under Thrasybulus. He had associated, 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. — Ἀλκηβιάδης: son of Clinias, born at Athens about 450 B.C.;
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. — 

13. eι 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 ὑδεσαν δὲ in the following sentence. In this case, μὲν and δὲ will scarcely be over-translated by on the one hand, on the other. — δὴ: "as is known," almost equivalent to our colloquial 'you know.' — ὑδεσαν: 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.— ἰδονῶν: equivalent to ἐπιθυμῶν, the
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21. τὸν οὖν τοῦ τοὺς λόγους ὅτες δὲ διαλεγομένοις αὐτῷ πᾶσιν χρώμενον ἐν τοῖς λόγοις ὅπως βούλοιτο. ταῦτα δὲ ὄρωντε 15 καὶ ὄντε ὅσον προείρησθοι, πότερον τις αὐτῷ φὴ τοῦ βίου τοῦ Σωκράτους ἐπιθυμήσαντε καὶ τῆς σωφροσύνης ἦν ἕκείνοις ἔχεν, ὁρέξασθαι τῆς ὁμιλίας αὐτοῦ, ἢ νομίζαντε, εἰ ὁμιληταίτην ἔκειν, γενέσθαι ἂν ἰκανωτάτω λέγειν τε ἑκ 80 καὶ πράττειν; ἐγὼ μὲν γὰρ ἥγομαι, θεοῦ διὸντος αὐτῶν ἦ ἥξην ὅλον τοῦ βίου ὡσπερ ζωήν Σωκράτην ἑώρων, ἢ τεθνάναι, ἐλέσθαι ἂν μᾶλλον αὐτῷ τεθνάναι. δὴ ἦ ἐγενέσθην ἐξ ὧν ἐπραξάτην· ὡς γὰρ τάχιστα κρείττονε τῶν συγγυγομικῶν ἡγησάσθην ἐώς, εὐθὺς ἀποπηδήσαντε 85 σαντε Σωκράτους ἐπραττετήν τά πολιτικά, ὡσπερ ἑνεκα Σωκράτους ὁρεχθήτην.

15. ὅρωντε, ὄντε: accs. agreeing with αὐτῷ, and having a causal force.
— φῇ: interr. subjunctive. G. 1359; H. 866, 3 c. To complete the sense, φῇ τις (sc. αὐτῷ ὁρέξασθαι τῆς ὁμιλίας αὐτοῦ) should be repeated after ἢ.—εἰ ὁμιληταίτην, γενέσθαι ἂν: for the modes in indirect discourse, see G. 1494, 1495, 1497; H. 982, 2 (2), 946. — ἰκανωτάτω 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 διὸντος: 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.—ζώντα: supplementary participle, to be distinguished from ἐνθά 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. — δὴ ἦ ἐγενέσθην κτλ.: "their motives became manifest from their actions." — ἀποπηδήσαντε, ἐπραττετήν: they leaped away, and were busied in. Note the change of tense.

17. σωφρονεῖν: correlative with τὰ πολιτικά. — πρὸς τούτο μὲν οὐκ
90 ἀντιλέγω· πάντας δὲ τοὺς διδάσκοντας ὅρω αὐτοὺς δεικνύντας τε τοῖς μανθάνουσιν, ἢπερ αὐτοὶ ποιοῦσιν ἀ διδάσκοντι, καὶ τῷ λόγῳ προσβιβαζόντας. οἶδα δὲ καὶ Σωκράτην δεικνύντα τοῖς συνούσιν ἐαυτὸν καλὸν κἀγαθὸν ὄντα καὶ διαλεγομένου κάλλιστα περὶ ἁρέτης καὶ τῶν ἄλλων ἀνθρωπίνων. οἶδα δὲ κάκεινος σφορονοῦντε ἔστε Ἐνορίζεται συνήστην, ὦ φοβουμένῳ μὴ ζημιοῦντο ἢ παίοντο ὑπὸ Σωκράτους, ἀλλ' οἰομένῳ τότε κράτιστον εἶναι τούτῳ πράτειν.

'Ἰσως οὖν εἴποιεν ἄν πολλοὶ τῶν φασκόντων φιλο- 19
100 σοφεῖν, ὦτι οὐκ ἄν ποτε ὁ δίκαιος ἄδικος γένειτο, οὐδὲ ὁ σώφρων ὑβριστής, οὐδὲ ἄλλο οὐδὲν ὡν μάθησις ἔστιν, ὁ μαθῶν ἀνεπιστήμων ἂν ποτε γένειτο. ἐγὼ δὲ περὶ τούτων οὐχ οὔτω γιγνώσκω· ὅρω γάρ, ὡσπερ τὰ τοῦ σώματος ἔργα τοὺς μὴ τὰ σῶματα ἀσκοῦντας οὐ δυναμένοις ποιεῖν, οὔτω 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. — προσβιβαζόντας: sc. αὐτοὺς (τοῖς μανθάνοντας) as object. — δεικνύντας, δεικνύντα: for the first, cf. ζώντα in 16; for the second, cf. ζώντα in 14. — τῶν ἄλλων ἀνθρωπίνων: not different in meaning from τῶν ἀνθρωπίνων in i. 1. 16.

18. κάκεινος: 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; II. 887.— φοβουμένῳ: causal.

19. τῶν φασκόντων φιλοσοφεῖν: refers to the Sophists. φάσκοι often suggests the idea of alleging, pretending. For the form, see G. 812; II. 481 a.— ἄλλο οὕτων: best const. as the obj. of the trans. phrase ἀνεπιστήμων γένειτο. Η. 713. Cf. ἐπιστήμους ἠσαν τὰ προσκόντα they were acquainted with their duty Cyri. iii. 3. 9.— ὤν: with antec. omitted. G. 1026; II. 906.— ὁ μαθῶν: he who has once learned it.— γιγνώσκω: think, judge.— ὡσπερ 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,
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ψυχήν ἀσκοῦντας οὐ δυναμένους· οὔτε γὰρ ἄ ἔ ρ πράτ-
tευν, οὔτε ὃν δεὶ ἀπέχεσθαι δύνανται. διὸ καὶ τοὺς νιεὶς
οὶ πατέρες, κἂν ὅσι σωφρονεῖς, ὁμοὶ ἀπὸ τῶν ποιηρῶν
ἀνθρώπων ἐγροῦσιν, ὡς τὴν μὲν τῶν χρηστῶν ὁμιλεῖν
110 ἀσκησιν ὀδοὺν τῆς ἀρετῆς, τῆν δὲ τῶν ποιηρῶν κατά-
λυσιν. μαρτυρεὶ δὲ καὶ τῶν ποιητῶν ὁ τε λέγων

“ἐσθλῶν μὲν γὰρ ἀπ’ ἐσθλὰ διδάξεαι· ἥν δὲ κακοίσι
συμμίσγγης, ἀπολείψ καὶ τὸν ἐόντα νόον,”

καὶ ὁ λέγων

115 “αὐτάρ ἀνήρ ἀγαθὸς τοτε μὲν κακός, ἄλλοτε δ’ ἐσθλός.”

κάγω δὲ μαρτυρῶ τούτοις· ὦσπερ τῶν ἐν μέτρῳ

20. διό [διὰ δ]: for which reason.
— ὃς ὁμιλιὰν οὕσαν: for the acc. abs.,
see on ὃς πρὸσμολιάτοις i. 1. 4, and
G. 1570; H. 974.— ἐσθλῶν κτλ.: these verses, forming an elegiac distich,
are from Theognis, a gnostic poet of Megara, who flourished about
530 n.c., and are Nos. 35 and 36 of
his 1400 extant verses; for which,
see Bergk’s Anthologia Lyrica and
Poetæ Lyrici Graeci. The sympa-
thies and tendencies of Theognis were
all aristocratic; his ἐσθλοὶ were the
nobles, and his κακὸι 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 καλοκαγαθία 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. — αὐτάρ ἀνήρ κτλ.: the au-
thor of this verse is unknown. It is
quoted by Plato (Prot. 344 d) in con-
firmation of the assertion τῷ μὲν γὰρ
ἐσθλῷ ἐγχωρεῖ κακῷ γενέσθαι for it is
possible for the good man to become a
wicked one.

21. ὦσπερ ... ἐπιλανθανομένους:
for the attraction, cf. 19. — ἐν μέτρῳ

πεποιημένων ἐπιν: poetry. ἐπὶ ὠν is obj.
— ἐπιλεῖζονται κτλ.: he has forgotten
also the frame of mind in which his
soul once longed for virtue. — ὃν: i.e.
σωφροσύνης ἐπεθύμει· τούτων δ’ ἐπιλαθόμενον οὐδὲν 
θαυμαστὸν καὶ τῆς σωφροσύνης ἐπιλαθέσθαι. ὡρὼ δὲ 22 
καὶ τοὺς εἰς φιλοποσίαν προαχθέντας καὶ τοὺς εἰς ἔρωτας 
ἀγκυλισθέντας ἦττων δυναμένους τῶν τε δεόντων ἐπιμε-
125 λεῖσθαι καὶ τῶν μὴ δεόντων ἀπέχεσθαι· πολλοὶ γὰρ καὶ 
χρημάτων δυνάμενοι φείδεσθαι πρὶν ἐραν, ἔρασθεντες 
οὐκέτi δύνανται· καὶ τὰ χρήματα καταναλώσαντες, ὅπως 
πρόσθεν ἀπείχοντο κερδῶν αὐσχρὰ νομίζοντες εἶναι, τοῦ-
των οὐκ ἀπέχονται. τῶς οὖν οὐκ ἐνδέχεται σωφρονή· 23
130 σαντα πρόσθεν αὕτης μὴ σωφρονεῖν καὶ δίκαια δυνηθέντα 
πράττειν ἀὕτης ἀδυνατεῖν; πάντα μὲν οὖν ἐμουγε δοκεὶ 
τὰ καλὰ καὶ τὰ ἁγαθὰ ἀσκητὰ εἶναι, οὐχ ἡκιστα δὲ 
σωφροσύνη· ἐν τῷ γὰρ αὐτῷ σώματι συμπεφυτευμέναι 
τῇ ψυχῇ αἱ ἥδουα πείθονσιν αὐτὴν μὴ σωφρονεῖν, ἀλλὰ 
135 τὴν ταχύστην ἑαυταῖς τε καὶ τῷ σώματι χαρίζεσθαι.

Καὶ Κριτίας δὴ καὶ Ἀλκιβιάδης, ἐὼς μὲν Σωκράτει 24 
συνήστην, ἐδυνάσθην, ἐκεῖνω χρωμένω συμμάχῳ, τῶν 
μὴ καλῶν ἐπιθυμιῶν κρατεῖν· ἐκείνω δ’ ἀπαλλαγέντε,
Критиас μὲν φυγὼν εἰς Θετταλίαν ἐκεῖ συνήν ἀνθρώποις
140 ἀνομία μᾶλλον ἡ 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 [κολακεύοιν] ἀνθρώπων
διαθρυπτόμενος, ὑπὸ δὲ τοῦ δήμου τιμώμενος καὶ βασι-
145 πρωτεύων, ὥσπερ οἱ τῶν γυμνικῶν ἁγώνων ἀθληταὶ
ράδις πρωτεύοντες ἀμελούσι τῆς ἄσκησεως, οὔτω κάκει-
νος ἡμέλησεν αὐτοῦ. τοιούτων δὲ συμβάντων αὐτῶν, 25
καὶ ἁγκωμένως μὲν ἐπὶ γένει, ἐπηρμένω δ’ ἐπὶ πλοῦτω
πεφυσημένω δ’ ἐπὶ δυνάμει, διαστρημμένω δὲ ὑπὸ πολ-
150 λῶν ἀνθρώπων, ἐπὶ δὲ πάσι τούτοις [διεφθαρμένω] καὶ
πολὺν χρόνον ἀπὸ Σωκράτους γεγονότε, τί θαυμαστὸν εἰ
ὑπερηφάνων ἐγενέσθην; εἴτα, εἰ μὲν τι ἐπλημμελησάτην, 26
τούτῳ Σωκράτην ὁ κατήγορος αἰτιᾶται; ὃτι δὲ νέω ὄντε
αὐτῷ, ἣνίκα καὶ ἁγιωμονεστάτω καὶ ἀκρατεστάτω εἴκος
155 εἶναι, Σωκράτης παρέσχε σώφρονε, 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 πλεῖστῃ ἀταξίᾳ καὶ ἀκολούθου 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. lxv. — σεμνῶν: highborn. — θηρώμενος: a common metaphor. — κολακεύοιν: prob. an interpolation to explain δυνατῶν.

— κάκεινος: renewal of the remote subj. (Ἀλκιβιάδης) for the sake of the contrast to ἀθληταί. Cf. iv. 2. 25.

25. αὐτῶν: dative. — Notice the different metaphors employed. ὑ-
κώς is lit. swell, as of a tumor; ἐπαίρω lift up, φυσῶ puff up, as of a
bladder or bellows; διαβρύσω break down, hence enervate; διαφθείρω
corrupt. — ἐπὶ δὲ πᾶσι τούτοις: and in addition to all this. — τὶ θαυμαστὸν: why is it surprising? — ἐλ ἐγενέσθην: for the cond. in causal sense, see on i. 1. 17.

26. ἐπλημμελησάτην: went wrong. For the cond., see on ἐποιήσατ' 13, and obs. that here there is also a causal force. — τούτου: for the gen. of cause, see G. 1126; H. 744. — ἥνικα: at an age when. — εἰκὸς: sc. ἐστί. —

δοκεῖ: sc. ὁ Σωκράτης.
τῷ κατηγόρῳ ἀξίος εἶναι; οὐ μὴν τὰ γε ἄλλα οὕτω κρίνεται. τίς μὲν γὰρ αὐλητής, τίς δὲ κιθαριστής, τίς δὲ ἄλλος 27 διδάσκαλος ἰκανὸς ποιήσας τοὺς μαθητάς, ἐὰν πρὸς ἄλλους ἐλθόντες χείρους φανώσει, αἰτιάν ἔχει τούτου; τίς 160 δὲ πατὴρ, εὰν ὁ παῖς αὐτοῦ συνδιατρίβων τῷ σωφρονῒ, ὑστερον δὲ ἄλλῳ τῷ συγγενομένῳ ποιηρῷ γένηται, τὸν πρόσθεν αἰτιάται, ἀλλὰ οὐχ ὅσῳ ἀν παρὰ τῷ ὑστέρῳ χείρον φαύνηται, τοσοῦτῳ μᾶλλον ἐπανεῖ τὸν πρότερον; ἀλλ' οἱ γε πατέρες αὐτοὶ συνόντες τοῖς νιέσει, τῶν παιδῶν 165 πλημμελοῦτων, οὐκ αἰτιάν ἔχουσιν, εὰν αὐτοὶ σωφρόνωσιν. οὕτω δὲ καὶ Σωκράτην δίκαιον ἢν κρίνειν. εἰ μὲν 28 αὐτὸς ἐποίει τι φαύλου, εἰκότως ἂν ἐδοκεῖ ποιηρὸς εἶναι: εἰ δ' αὐτὸς σωφρονῶν διετέλει, τῶς ἂν δικαίως τῆς οὐκ ἐνούσης αὐτῷ κακίας αἰτιάν ἔχοι;

170 Ἀλλ' εἰ καὶ μηδὲν αὐτὸς ποιηρὸν ποιῶν ἐκείνος 29 φαύλα πράττοντας ὃρων ἐπήνει, δικαίως ἂν ἐπιτιμῶτο. Κριτιάν μὲν τοῖνυν αἰσθανόμενος ἐρῶτα Ἐὐθυδήμου καὶ πειρῶντα χρῆσθαι καθάπερ οἱ πρὸς τὰ ἀφροδίσια τῶν

27. οὐ μὴν: neque vero. Cf. i. 2. 5. — αὐλητής: master of the flute. — ἔναν φανώσιν: for the pres. general supposition, see G. 1393; H. 894. — αἰτιάν ἔχει: is blamed. — τούτου: as in 26. — τὸν πρόσθεν: for the adv. as adj., see G. 952; H. 600. — ἀλλ' οὐχ ὅσῳ ἀν 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, τοσοῦτῳ: for the dat. of degree of difference, see G. 1184; H. 781. — ἀλλ' οἱ γε πατέρες αὐτοῖ: nay, the very fathers themselves. — συνόντες: concessive. — τῶν παιδῶν πλημμελοῦτων: with conditional force. — ἐὰν: provided.

28. εἰ ἐποίει, ἂν ἐδοκεῖ: see on ἐδοκεῖ δ' ἂν, εἰ ἐφάνετο i. 1. 5. — εἰ σωφρονῶν διετέλει: for the supplementary participle with διετέλει, see G. 1587; H. 981. For the simple past supposition (assumed as real), see on ἐπιστήσατον 13. The unfulfilled cond. is again returned to in εἰ ἐπηνεῖ 29.

29. Κριτιάν μὲν τοῖνυν: the μὲν (without a correlative δὲ, as in i. 1.) introduces the passage closing with 38: τοῖνυν marks the transition from the previous sentence. — Ἐὐθυδήμου: in iv. 2. 1, designated as ὁ καλὸς. —
σωμάτων ἀπολαύοντες, ἀπέτρεπε φάσκων ἀνελεύθερον τε
175 εἶναι καὶ οὗ πρέπον ἄνδρι καλῷ κἀγαθῷ τὸν ἑρώμενον, ὃς Βούλεται πολλοῦ ἄξιος φαίνεσθαι, προσαίτειν ὡσπερ τοὺς πτωχούς ἰκετεύοντα καὶ δεόμενον προσδοῦναι, καὶ ταύτα μηδενὸς ἀγαθοῦ. τοῦ δὲ Κριτίου τοῖς τοιούτοις 30 οὐχ ὑπακούοντος οὔδε ἀποτρεπομένου, λέγεται τὸν Σωκρά-180 την, ἄλλων τε πολλῶν παρόντων καὶ τοῦ Εὐθυδήμου, εἰπεῖν ὅτι ὑικὸν αὐτῷ δοκοῖ πάσχειν ὁ Κριτίας, ἐπι-
θυμῶν Εὐθυδήμῳ προσκυνῆσθαι, ὡσπερ τὰ ώδια τοῖς λίθοις. ἐξ ὧν δὴ καὶ ἐμίσει τὸν Σωκράτην ὁ Κριτίας, 31 ὡστε καὶ ὣτε τῶν τριάκοντα ἄν νομοθέτης μετὰ Χαρι-
185 κλέους ἐγένετο, ἀπεμνημόνευσεν αὐτῷ καὶ ἐν τοῖς νόμοις ἔγραψε λόγων τέχνην μὴ διδάσκειν, ἐπηρεάζων ἐκεῖνω

ἀπέτρεπε: for the impf. of attempted action, see G. 1255; H. 832. — ὡσπερ τοὺς πτωχοὺς: i.e. ὡσπερ οἱ πτωχοὶ προσαίτειν, a form of attraction found also in Latin. Cf. te suspicor iis-
dem rebus, quibus me ipsum, interdum gravius commoveri Cic. de Am. i. 1. — προσδοῦναι: to grant also, followed by the part.

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 ὧν 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. — ἀπεμνημόνευ-
σεν: here in a hostile sense, he remembered it against him. — λόγων τέχνην: the art of speaking. The law was broad enough to include the conversa-
tional utterances of Socrates. —
καὶ οὐκ ἔχων ὀπὴ ἐπιλάβοιτο, ἀλλὰ τὸ κοινῆ τοῖς φιλο-
σόφοις ὑπὸ τῶν πολλῶν ἐπιτιμάμενον ἐπιφέρων αὐτῷ καὶ διαβάλλων πρὸς τοὺς πολλοὺς. οὔδε γὰρ ἔγγυς οὔτε
190 αὐτὸς τοῦτο πώποτε Σωκράτους ἥκουσα, οὔτε ἄλλου τὸν φάσκοντος ἀκηκοέναι ἢσθομήν. ἐδήλωσε δὲ ἐπεὶ γὰρ 32
οἱ τριάκοντα πολλοὶ καὶ τῶν πολιτῶν καὶ οὐ τοὺς χει-
ρίστους ἀπέκτεινον, πολλοὺς δὲ προστεπότον ἄδικεῖν, εἰπὲ ποὺ τὸ Σωκράτης ὅτι θαυμαστόν οἱ δοκούν εἶναι εἰ
195 τις γενόμενος βοῶν ἀγέλης νομεῦς καὶ τὰς βοῶς ἐλάττουν
tε καὶ χείρους ποιῶν μὴ ὀμολογούῃ κακός βουκόλος εἶναι,
ἐτὶ δὲ θαυμαστότερον εἰ τις προστάτης γενόμενος πόλεως καὶ
tοὺς τοὺς πολίτας ἑλάττους τε καὶ χείρους μὴ
αἰσχύνεται μηδὲ οἴεται κακός εἶναι προστάτης τῆς πόλεως.

ὅπῃ ἐπιλάβοτο: how to reach him. For
the opt. representing interr. subjv. of
direct discourse, see G. 1490; Π. 932,
2.—τὸ κοινῆ . . . ἐπιτιμάμενον: the
charge commonly brought by the many
against philosophers. Acc. to Sym.
vi. 6; Oec. xi. 3; Ar. Clouds 100 ff.;
Plato Apol. 18 b, this charge was that
philosophers were a race of busy-
people, 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 ap-
ppear the better reason. Cf. also τὰ
κατὰ πάντων τῶν φιλοσοφῶν τῶν
καθέων (commonplaces) αὐτὰ λέγοντων,
ὅτι τὰ μετέφερα (celestial phenomena),
kαὶ τὰ ὡς γῆς, καὶ θεοῦς μὴ νομίζειν,
kαὶ τὸν ἡπτὶ λόγον κρείττων ποιῶν
(διδάσκει) Plato Apol. 23 d.—γὰρ:
explains the preceding διαβάλλον,
‘slander must we call it,’ for.—
φάσκοντος: see on 19. For the sup-
plementary participle, see on οὐδεὶς δὲ
πώποτε Σωκράτους i. 11.—ἡςθομήν:
instead of ἥκουσα, to avoid repetition.
32. ἐδήλωσε: impers., events
showed, that the prohibition was
30.—οὐ τοὺς χειρίστους: see on ὅχ
ὦκατα 23. For the comparison of
the adj., see G. 361, 2; H. 254, 2.—
ἄδικεῖν: to commit unlawful acts.
Cf. πολλοί πολλὰ προστέποντον βουλό-
μενοι ἀσ πλείστους ἀναπλήσαι (to in-
volve) αἰτίων Plato Apol. 32 c.—ἐἰπέ
ποὺ: said, I suppose. Xenophon
vouches for the thoughts, not for
the words. See on i. 1. 1.—οί: for
the indir. refl. use of the pron., see
G. 987; Ἡ. 685.—βοῶν ἀγέλης νο-
μεύς: a comparison perhaps suggested
by Hom. B 474–483. Cf. iii. 2. 1;
Plato Gorg. 510 a, b.—ἐλ ὀμολογοῖ:
see on ἐθανάτει i. 1. 13.—ἐλ αἰσχύνε-
tαι: above, where an imaginary case
was suggested, the opt. (ὀμολογοῖ)
was used; here, to mark the actual fact, the indic. of direct discourse is retained. Cf. ii. 6. 4.

33. καλέσαντες, ἑδεικύτην: for the change in number, see on 14. — τὸν νόμον: sc. τὴν λόγον τέχνην μὴ διδάσκειν. — μὴ: for the neg. particle with verbs of forbidding, see G. 1615; H. 1029. — εἰ ἔξει: indir. question. — εἰ ἀγνοοῖτο: in case he failed to understand. — τῶν προαγορευμένων: "the published injunctions." — τῷ δ’ ἔφατην: and they said yes. For the dem. use of the art., see G. 983; H. 654 e; and for φημι as an affirmat. answer, cf. the trial-scene of Orontas, An. i. 6.

34. λάθω παρανομήςα: for the supplementary participle with λαθόν, 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 -τέον, see on i. 1. 14.

35. τάδε εὐμαθεστερα δυτα: "these orders in more intelligible terms." — ὀλὸς μὴ διαλέγεσθαι: well illustrates the arrogance of arbitrary power. — ἵνα μὴ ἀμφιβολον ἦ: "that there may be no question," lit. that it may not be doubtful. — ὡς . . . προηγορευμένα: "as to the question
whether I am acting in violation of the injunctions.'—όρίσατε: define. —μέχρι πόσων ἦτον: until what age. For πόσων, see on τίς i. 1. 1.—νέος: predicate.—δισομπερ χρόνου: for just as long a period.—βουλεύειν: see on βουλεύομαι i. 18.—ὡς οὕτω φρονίμως οὕτων: as not yet having arrived at years of discretion. For the participle, see on i. 1. 4. All members of the βουλή must be at least thirty years of age. See Gardner and Jevons, Manual of Greek Antiq., c. ix.

36. ἐὰν ἄνωμαι, ἂν πωλῇ: if I wish to purchase, if he offer to sell. The pres. implies desired action. See on διόθετος 16. For the variant forms of the conj., see on i. 2. 2.—μηδὲ ἔρωμαι: for the interr. subjv., see G. 1358; H. 866, 3; and, for μηδὲ with the interr. subjv. expecting an affirmative answer, GMT. 293. Cf. μηδὲ ἄποκρίνωμαι, ἂν ἔτερον εἶπο Plato Rep. 337 b.—εἴδως: concessive.—πῶς ἔχει: "the facts of the case."—τὰ πλείστα: cognate accusative.—ἐὰν: provided that, introduces a second and subord. protasis. GMT. 510.—οἶον: for example. Cf. i. 1. 9.

37. ἀπέχεσθαι δέσα: it will be necessary to keep away from, with sarcastic formality.—σκυτέων, τεκτόνων, χαλκέων: Socrates, like a greater Teacher, sought his illustrations in the familiar and homely things of daily life, and especially in the handicrafts. Cf. iv. 2. 6, 4, 5; also, ἀπέχως (actually) γε ἂει σκυτέας τε καὶ κινάφεας (fullers) καὶ μαγεῖρους (cooks) λέγων καὶ ἰατροὺς οὐδὲν παίνει, ὃς περὶ τοῦτων ἡμᾶς ἄντα τὸν λόγον Plato Gorg. 401 a.—καὶ γὰρ οἴμαι . . . ύπὸ σοῦ: for I think that they have become worn out, being constantly talked of
“Ὅυκοῦν,” ἕφη ὁ Σωκράτης, “καὶ τῶν ἐπομένων τούτων, τοῦ τε δικαίου καὶ τοῦ ὅσιον καὶ τῶν ἄλλων τῶν τοιούτων;”

Οὐα μὲν ὡν ἡ συνουσία ἐγεγόνει Κριτία πρὸς Σωκρά- 39 τήν καὶ ὡς εἶχον πρὸς ἀλλήλους, ἐξηταί. φαίην δ’ ἄν ἐγωγε μηδενὶ μηδεμίαν εἶναι παίδευσιν παρά τοῦ μή 240 ἀρέσκοντος. Κριτίας δὲ καὶ Ἀλκιβιάδης όυκ ἀρέσκοντος αὐτοῖς Σωκράτους ὀμιλησάτην ὅν χρόνον ὀμιλεῖτιν αὐτῷ, ἀλλ’ εὐθὺς ἐξ ἀρχῆς ὀρμηκότε προεστάναι τῆς πόλεως: ἐτι γὰρ Σωκράτει συνώντες όυκ ἄλλος τισὶ μᾶλλον ἐπε- χείρουν διαλέγεσθαι ἢ τοῖς μάλιστα πράττουσι τὰ πολι- 245 τικά. λέγεται γὰρ Ἀλκιβιάδην, πρὶν εἰκοσιν ἑτῶν εἶναι, 40 Περικλῆ, ἐπιτρόπῳ μὲν ὄντι ἐαυτοῦ, προστάτη δὲ τῆς

by you. — τῶν ἐπομένων τούτων: the subjects which are connected with these, sc. in our conversations. τῶν ἐπομένων is explained by the following appositives τοῦ δικαίου etc. — καὶ τῶν βουκόλων γε: This allusion by Chari- cles to the words of Socrates in 32 completes the list of prohibited topics; and completes, also, the evidence introduced in 32 by ἐδήλωσε δὲ. — ὅπως μη ποιήσῃς ἐτα.: 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 μή and its compounds with the inf. of indirect discourse, instead of ὁ, see GMT. 685, and Gildersleeve, Am. Jour. Philol., 1. p. 51. — οὐκ: belongs grammatically to ὀμιλησάτην, but practically denies ἀρέσκοντος as a motive for the action of Critias and Alcibiades, and contrasts it with the real motive ὀρμηκότε. — ὀμιλησάτην, ὀμιλεῖτιν: note the significant change of tense. — ἀλλ’ εὐθὺς ἐξ ἀρχῆς ὀρμηκότε: but because from the very beginning they had set out.

40. πρὶν εἰκοσιν ἑτῶν εἶναι: viz. before 430 B.C.; for Alcibiades was born about 450 B.C. For the inf. with temporal particles, see G. 1460 ff.; II. 955; and, for the pred. gen. of measure, G. 1094, 5; II. 732.
πόλεως, τοιάδε διαλεξθήναι περὶ νόμων. "Εἰπέ μοι," 41 
φάναι, "ὁ Περίκλεις, ἔχοις ἂν με διδάξαι τί ἐστι νόμος;"
"Πάντως δήπου," φάναι τὸν Περικλέα. "Δίδαξον δὴ πρὸς
250 τῶν θεῶν," φάναι τὸν Ἀλκιβιάδην. "ὡς ἐγὼ ἀκούων
τινῶν ἐπαινούμενων ὅτι νόμοι ἄνδρες εἰσίν, οἴμαι μὴ ἂν
δικαίως τούτου τυχεῖν τὸν ἐπαίνου τὸν μὴ εἰδότα τί ἐστι
νόμος." "Ἀλλ' οὐδέν τι χαλεποῦ πράγματος ἐπιθυμεῖς, 42
ὁ Ἀλκιβιάδην," φάναι τὸν Περικλέα, "βουλόμενος γνῶναι
255 τί ἐστι νόμος; πάντες γὰρ οὖντο νόμοι εἰσὶν οὐς τὸ
πλῆθος συνελθὼν καὶ δοκιμάσαν ἔγραψε, φράζον ἃ τε δεῖ
ποιεῖν καὶ ἂ μη." "Πότερον δὲ τάγαθα νομίζαν δεῖν
ποιεῖν, ἢ τὰ κακά;" "Τάγαθα, νὴ Δία," φάναι, "ὡ μει-
ράκιον, τὰ δὲ κακὰ οὐ." "Εὖάν δὲ μὴ τὸ πλῆθος, ἀλλ' 43
260 ὅσπερ ὅπου ὀλιγαρχία ἐστίν, ὀλέγοι συνελθόντες γράψο-
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 ὃδε
κρατῶν τῆς πόλεως γράψῃ τοῖς πολίταις ἃ χρὴ ποιεῖν,

τοιάδε διαλεξθήναι: had some such conversation as this, a good example of
how the younger friends of Socrates imitated their master in εξετάζειν.
Cf. καὶ αὐτοί (ον νέοι μοι ἐπακολουθοῦν-
tει) πολλάκις ἐμὲ μισοῦνταί, εἶτα ἐπιχει-
ροῦσιν ἄλλους εξετάζειν Plato Apol. 23 c.
41. εἰπέ: for the accent, see
G. 131, 2; H. 387 b. — Περίκλεις: for the decl. of proper nouns in-κλέγος,
see G. 231; H. 194. — ἔχοις ἂν: poten-
tial 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 ἐπαινούμε-
νων: for the supplementary participle
with verbs of perception, see on i. 1.
11. — οἴμαι μὴ τυχεῖν: see on μηδὲν
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 ἐμέτερον πλῆθος, referring to the de-
ocracy at Athens. — ἔγραψε: enacts.
— φράζον: stating. — νομίζαν: sc. τὸ
πλῆθος ἔγραψε. — ὡ μειράκιον: my
lad.
43. ὁσπερ 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 kai tauta 'nemos esti;" "Kai osa tyrannos arxwv, fainai, "grafiei, kai tauta 'nemos kalaitai." "Bia de," 44 fainai, "kai anomia ti estin, o Perikleis; ar' oux staan o kreetovn ton hitw m' peiassa, allla biasonemnos anagkasi poi ein o ti an autw dokia;" "Emouge dokia," 270 fainai ton Perikleia. "Kai osa ara tyrannos m' peiassa tovs politas anagkazei poi ein grafwn, anomia esti;" "Dokia moi," fainai ton Perikleia: "anatithemai gar to osa tyrannos m' peiassa grafiei, noomon einai." "Osa de oI 45 oligoi tovs pollous m' peisantes, allla kratontes grapa-
275 fouss, poteron biaan phomev einai, m' m' fhomev;" "Panta
moi dokia," fainai ton Perikleia, "osa tis m' peiassa
anagkazei tina poi ein, ete grafwn ete m', bia mallon
m' nemos einai." "Kai osa ara to pan plhthos kraton
ton ta xromata exonton grafiei m' peisaan, bia mallon
eta 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. — grafiei: ind., being an accepted particular case of the previous general supposition.

44. ar' ou': sc. bia esti. — peisa: participle of means. — biasonemnos: a rigid definition of bia would exclude biasonemnos here, as containing in itself the idea to be defined. Yet, as anomal also was to be defined, the participle contrasted with peisas may be admitted, as suggesting some of the elements of anomal. — anatithemai: I retract, lit. put back, a term borrowed from games like checkers, in which the player 'takes back' the pieces moved (anatithemai ptefoi). The mid. voice is significant. — m' peisas: these words were not uttered in 43 (kai osa tyrannos grafiei), but they are inserted here, as having been easily understood in the words of Pericles, and as having actually been used by Alcibiades.

45. m' fomev: see on erwvai 36. — bia: nom. after einai, as panta is subj. of dokia as well as of the infinitive. See G. 927; H. 940. — to pan plhthos: the collective people. — ara: sc. "according to your view." — an einai: for the 'mixed' const., see G. 1421, 1, 1437; H. 901 b. 918. — m' nemos: a positive answer to the question ti esti. nemos (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.

Επεὶ τοίνυν τάχιστα τῶν πολιτευομένων ὑπέλαβον 47 κρέιττονες εἶναι, Σωκράτει μὲν οὐκέτι προσήχεσαν· οὔτε γὰρ αὐτοῖς ἄλλως ἥρεσκεν, εἰ τε προσέλθοιεν, ὑπὲρ ὃν ἡμάρ- 

tανον ἐλεγχόμενοι ἥχθυντο· τὰ δὲ τῆς πόλεως ἐπραττον,

290 ὅπερ ἐνεκή καὶ Σωκράτει προσῆλθον. ἀλλὰ Κρίτων τε 48 

Σωκράτους ἢν ὀμιλήτης καὶ Χαιρεφῶν καὶ Χαιρεκράτης 

καὶ Ἐρμογένης καὶ Σιμμίας καὶ Κέβης καὶ Φαιδόνδας καὶ 

ἄλλοι, οἵ ἐκεῖνοι συνήσαν οὐχ ἵνα δημηγορικὸς ἡ δικανικὸς 

γένουτο, ἀλλ’ ἵνα, καλοὶ τε κάγαθοι γενόμενοι, καὶ οἰκὼ 295 καὶ οἰκέται καὶ οἰκέται καὶ φίλοι καὶ πόλει καὶ πολι- 

ταις δύναντο καλῶς χρήσθαι· καὶ τούτων οὐδεὶς, οὔτε 

46. μάλα τοι: connect with δεινοῖ. — καὶ ἡμεῖς: for the pl. of 'modest 

assertion,' see H. 637. Pericles speaks 

with a touch of ironical humor, as 

the next words show. — δεινοὶ τὰ 

tοιαύτα: strong at such things (the 

arts of debate). — ἐσοφιζόμεθα: we 

used to discuss. — συνεγενόμην: for 

the indic. in expressions of wishing, 

see G. 1511; H. 871. — δεινότατος σαυ- 

τότο: "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. εἶπε τάχιστα: as soon as. — 

οὔτε, τέ: n. e. c, eT. — ἄλλως, for other 

reasons, than the one to be men- 

tioned. — προσέλθοιεν: for the opt. in 

past general suppositions, see G. 

1393, 2; H. 894. 2. — ὑπὲρ ὁν: for the 

assimilation, see on ὃν 21. — ὅπερ 

ἐνεκὴ καὶ: for which very reason also.

48. Κρίτων . . . Φαιδόνδας: for 

Crito, see ii. 9. 1 ff.; for Chaerephon, 

Ar. Clouds 104; Plato Apol. 20 e, 21, 

and ii. 3, q.e. 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. — δημηγορικὸς 

ἡ δικανικὸς: public or forensic or- 

tars. — οὐδεὶς, οὔτε, οὔτε: for the 

strengthened negation expressed by 

a series of compound negs. following 

a neg., see G. 1619; H. 1030. —
neuteros ou te presbetaerus on, ou' epoitinge kakon oudein ou' aitiai ev chev.

"'Alla Swakratis y'," ephi ou katygories, "toous pateras 49
300 proptetakizein edidaske, peithow men toous sunontas autou
sofwtorous poin on twn patereon, faskwv de kata nomon
exeinai paranoias elonti kai twn patera dehsai, techmriw
tou tw chromenos, ws twn amathesteron upo tou sofwtieron
nomo mou e$ dededo6a." Swakratis de twn men amabiav 50
305 evnka de smeuvonta dikaiw on kai auton xeto dededosai upo
twn epistamewn a mou autous epistatai kai twn toinou-
twn evnka pollakis eskopo e diapherei manias amabia.
kai touס men maiomoueis xeto symferontos on dededosai
kai eautois kai tois filios, touς de mou epistamewn toa

ai$ian evchev: incurred reproach. See on aitían evche 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. katygories: see on 9. — pro-
ptetakizein edidaske: in Ar. Clouds
1321 ff., Phidippides strikes his
father, and argues that he has the
right to do so. — autò: for the use of
autó in its oblique cases as a refl.
pron., see G. 992; H. 684 a. Cf.
tou$ omalountas autò iv. 7. 1. — tòs
paranoias elonti: if one convicted
(his father) of dementia. For the

XENOPHON'S MEMORABILIA I. 2. 35
gen., see G. 1121; H. 745. The
reference is to the legally author-
ized complaint paranoias, as it was
brought, e.g., against Sophocles by
his sons. Cf. o'mos, ti drasw para-
froounotos tou patros; t' toyeron para-
noias auton eiasagagwv elw, ti tòus
sopropnioj thn manian autov phwos;
(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. — kal tòv patéra:
even his father. — techmriw: as an
indication, pred. appos. with toutw.
G. 916; H. 777 a.

50. de smeuvonta: sc. elvan tiná. —
av auton dededosai: would himself be
kept in prison. — ti diapherei manias
amabia: discussed in iii. 9. 6. —
eautois, filios: depend on symfero-
tos. G. 1174; H. 767.
310 deonta dikaious an mavnanein parα tauv epistamænov.

"Alla Swkrapês ge," éph ο katηgōros, "ou μoun tovs patēras alla kai tovs allous synageineis epoieu ev atimia einai parα tois eautω svnovsi, læγων ωs oute tovs kámnv-
tas oute tovs dika¿omévou oi synageineis opheloussin, alla 315 tovs mēn oi iatropi, tovs de oi sūndikein epistamεnou."

dē de kai peri tωn φιλων auton lægein ωs oudeν ophelos 52 eivous einai, ei μη kai ophelεin dunamevtau. mounous dē fáskein auton áξious einai timηs tovs eidɔtas tα deonta kai ερμηνευσαι dunamevou. anapeithovta ou τουs néous auton 320 ωs autous ει δυνατατοσ te kai allous ikanɔtatos poûsai sōfoûs, ouτω διατιδενai tovs eautω svnontas ὡστε μηδα-

51. parα: in the opinion of. —

52. ωs oυte tovs kámnvntas κτλ.: the Eng. idiom is best attained by pre-
serving the Greek order of words and translating ωφελουσιν as passive. — oi sūndikein epistamεnou: "their legal advisers."

53. oδa mēn: not correlative to ἔλεγε δε 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 oδa μεν, the implied contrast being anticipated from 55, viz., that the accuser wholly misconceived the meaning of the assertions cited. For μεν, see on i. 1. 1. — λεγοντα: for the supplementary participle, see on i. 2. 14. — και, γε: nay, even. — oti afanizounv: depends on λεγοντα. —

του οικειοτατου άνθρωπο: their nearest
εξενεγκαντες ἀφανίζουσιν. ἔλεγε δὲ οτι καὶ ζων ἐκαστος ἐαυτῷ, ὃ πάντων μάλιστα φιλεῖ, τοῦ σώματος ὃ τι ἂν ἄχρειον ἢ καὶ ἀνωφελέσ, αὐτός τε ἄφαιρει καὶ ἄλλῳ
330 παρέχει· αὐτοὶ τε γε αὐτῶν οἰνχάς τε καὶ τρίχας καὶ τύλους ἄφαιρον, καὶ τοῖς ἱατροῖς παρέχοντο μετὰ πόνων τε καὶ ἀλγηδόνων καὶ ἀποτέμνεις καὶ ἀποκαίει, καὶ
τούτῳ χάριν οἶονται δείν αὐτοῖς καὶ μισθὸν τίνευ· καὶ τὸ σίαλον ἐκ τοῦ στόματος ἀποπτύουσιν ὡς δύνανται
335 πορρώτατω, διότι ὄψελεὶ μὲν οὐδὲν αὐτοῦς ἐνόν, βλάπτει δὲ πολὺ μᾶλλον. ταῦτ' οὖν ἔλεγεν οὐ τὸν μὲν πατέρα 55
ζωντα κατορύπτειν διδάσκων, ἐαυτὸν δὲ κατατέμνειν, ἀλλ' ἐπιδεικνύον ὅτι τὸ ἄφρον ἄτιμον ἔστι, παρεκάλει ἐπι-
μελείσθαι τοῦ ὡς φρονμώτατον εἶναι καὶ ὄψελιμωτάτον, 340 ὅπως, εάν τε ὑπὸ πατρὸς εάν τε ὑπὸ ἀδελφοῦ εάν τε ὑπὸ ἄλλου τινὸς βούληται τιμᾶσθαι, μὴ τῷ οἰκείοις εἶναι πιστεύων ἀμελή, ἀλλὰ πειρᾶται, ὑφ' ὃν ἂν βούληται τιμᾶσθαι, τούτως ὄψελιμος εἶναι.

54. ἐκαστος ἐαυτῷ κτλ.: const. ἐκαστος δ' τι ἂν τοῦ σώματος (ὁ ἐαυτῷ πάντων μάλιστα φιλεῖ which of all things belonging to himself he most loves) ἄχρειον ἢ καὶ ἀνωφελές, αὐτός τε ἄφαιρει κτλ.—παρέξει: permits, sc. ἄφαιρειν. — αὐτοὶ τε γε αὐτῶν ἄφαι-
ροῦσι: men both themselves rid themselves of. — καὶ τοῖς ἱατροῖς . . . ἀπο-
καίειν: naturally refers only to τέλους.—Χάριν: for the adv. acc., see on i. 2. 23.—τίνευν: in this sense, ἀποτίνειν or τελεῖν is more common.—ἐνόν: sc. τῷ σώματι.
55. ἐπιδεικνύον: not correlative with διδάσκων, but belonging as a circumstantial participle of manner

ΧΕΝΟΦΩΝΝΗΣ ΜΕΝΟΡΑΒΙΛΙΑ Ι. 2. 37
to παρεκάλει. —τοῦ εἶναι: for the articular inf., see on i. 1. 12. —τῷ οἰκείοις εἶναι πιστεύων: relying on his being a relation. For the nom., see on βια i. 2. 45. —ἀμελή: 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.
"Εφή δ' αυτόν ὁ κατήγορος καὶ τῶν ἐνδοξοτάτων 56 τῶν ἐνδοξοτάτων ποιητῶν ἐκλεγόμενον τὰ ποιητάτα καὶ τούτων μαρτυρίας χρώμενον διδάσκειν τοὺς συνόντας κακούργους τε εἰναι καὶ τυραννικούς, Ἡσιόδου μὲν τὸ

"ἐργον δ' οὐδεν ὀνειδος, ἀεργῆ ἐν τ' ὀνειδος,"

tοῦτο δὴ λέγειν αυτὸν ὡς ὁ ποιητὴς κελεύει μηδενὸς 350 ἐργον μὴτε ἀδύκομ μὴτε αἰσχροῦ ἀπέχεσθαι, ἀλλὰ καὶ ταῦτα ποιεῖν ἑπὶ τῷ κέρδει. Σωκράτης δ' ἐπεὶ διομο-57 λογήσατο τὸ μὲν ἐργάτην εἶναι ὡφέλιμον τέ ἀνθρώπω καὶ ἁγαθὸν εἶναι, τὸ δὲ ἁργὸν βλαβερὸν τε καὶ κακὸν, καὶ τὸ μὲν ἐργάζεσθαι ἁγαθὸν, τὸ δὲ ἁργεῖν κακὸν, τοὺς 355 μὲν ἁγαθὸν τι ποιοῦντας ἐργάζεσθαι τέ ἐφη καὶ ἐργάτας [ἀγαθοὺς] εἶναι, τοὺς δὲ κυβεῦντας ή τι ἄλλο ποιητήν καὶ ἐπίζημουν ποιοῦντας ἁργοὺς ἀπεκάλει. ἐκ δὲ τούτων ὅρθως ἄν ἔχοι τὸ

"ἐργον δ' οὐδεν ὀνειδος, ἀεργῆ ἐν τ' ὀνειδος."

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, γράμματα, μοναστική, 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. — τούτων μαρτυρίας χρώμενον: cf. τεκμηρίω τούτων χρώμενος 49. — ἐργον δ' οὐδεν ὀνειδος 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 οὐδεν with ἐργον, whereas it belongs to ὀνειδος.—ἀεργῆ: with long penult. So Hom. ο 251, κακοεργής 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 διομολογήσατο: for the opt., see on μέλαι i. 1. 10. — τὸ μὲν ἐργάτην εἶναι: subj. of ὡφέλιμον τέ καὶ ἁγαθὸν εἶναι. — τὸ δὲ ἁργὸν: sc. εἶναι. — ἀπεκάλει: see on i. 2. 6. — ἐκ δὲ τούτων: "and with this interpretation."
τὸ δὲ Ὄμηρου ἔφη ὁ κατήγορος πολλάκις αὐτῶν λέγειν, 58 ὅτι Ὀδυσσεύς

"ὅν τινα μὲν βασιλῆα καὶ ἕξοχον ἄνδρα κιχεῖ, τὸν δ᾽ ἀγανοῖς ἐπέεσσιν ἐρημύσασκε παραστάσις. 'δαμόνι', οὐ σὲ έοικε κακὸν ὡς δειδίσσεσθαι, ἀλλὰ αὐτὸς τι κάθησο καὶ ἀλλος ἱδρυε λαοὺς.'

ὅν δ᾽ αὖ δῆμου ἄνδρα ἵδιον βοῶντά τ᾽ ἐφεύρου, τὸν σκήπτρῳ ἐλάσασκεν ὁμοκλῆσασκε τε μύθῳ. 'δαμόνι, ἀτρέμας ἢ, καὶ ἄλλων μνῆθον ἀκόντω, οὐ σέο φέρτεροι εἴσι, οὐ δ᾽ ἀπτόλεμος καὶ ἀναλκίσις,

οὔτε ποτ' ἐν πολέμῳ ἐναρίθμιος οὔτ' ἐνὶ βουλῇ."

tαῦτα δὴ αὐτὸν ἔξηγείσθαι, ὡς ὁ ποιητὴς ἐπανοιῇ παιεῖσθαι τοὺς δημότας καὶ πένητας. Σωκράτης δ᾽ οὔ ταῦτ' 59 ἔλεγε· καὶ γὰρ ἐαυτὸν οὔτω γ' ἄν ὡς ἑτερ δεῖν, παῖσθαι· ἀλλ᾽ ἔφη δεῖν τοὺς μὴτε λόγῳ μήτ᾽ ἐργῷ ὑφελίσμους οὖνται 375 μὴτε στρατεύματι μὴτε πόλει μηδὲ αὐτῷ τῷ δήμῳ, εἰ τι δέοι, βοηθεῖν ἢκανοῦς, ἀλλος τ' ἐὰν πρὸς τούτῳ καὶ

58. ὅν τινα μὲν βασιλῆα κτλ. : the verses are from Hom. B 188–191, and 198–202, and depict Odysseus repressing the tumult among the Achaeans.—κιχεῖ: for the opt., cf. διωμολογῆσαι 57. —ἐπέεσσιν: Epic for ἐπεσιν. —ἐρημύσασκε: for the form, see G. 778, 1298; H. 493. —ὁς: for the accent, see G. 138, 2; H. 112 b. —σεο: for the form, see G. 393; H. 261 D. —ἐξηγείσθαι, ὡς: interpreted, to the effect that.—δημότας: of Greek prose writers only Herodotus and Xenophon use δημοτῆς 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. οὔτω γ' ἄν ὡς: in that case he would have been thinking, i.e. "would have been forced to think," as Socrates himself was one of the πένητας. For the impf., see on i. i. 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." —ἀλλος τε: and especially, not to be confused with the similar and more common ἄλλος
θρασείς ὤςι, πάντα τρόπον κωλύεσθαι, καὶ πάνυ πλούσιοι
τυγχάνωσιν ὄντες. ἀλλὰ Σωκράτης ἐγε τάναντια τούτων 60
φανερός ἦν καὶ δημοτικός καὶ φιλάνθρωπος ὃν· ἐκεῖνος
γὰρ πολλοὺς ἐπιθυμητάς καὶ ἀστοὺς καὶ ξένους λαβὼν
οὐδένα πάστιν μυσθὸν τῆς συνουσίας ἐπράξατο, ἀλλὰ
πᾶσιν ἀφθόνως ἐπήρκει τῶν ἑαυτοῦ· ἄν τινες μικρὰ μέρη
παρ᾽ ἐκείνου προίκα λαβόντες πολλοὶ τοῖς ἄλλοις ἐπώ-
λον, καὶ οὐκ ἦσαν ὦσπερ ἐκεῖνος δημοτικόν· 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 ἡ Δίκας τῇ
Δακεδαμονίων, ὃς ὀνομαστὸς ἐπὶ τούτῳ γέγονε. Δίκας
μὲν γὰρ ταῖς γυμνοπαιδίαις τοὺς ἐπιδημούντας εἰς Δακ-
390 ναίμουν ἔξους ἐδείπνυε, Σωκράτης δὲ διὰ πάντος τοῦ βίου
τὰ ἑαυτοῦ δαπανῶν τὰ μέγιστα πάντας τοὺς βουλομένους
ὡφέλει· βελτίως γὰρ ποιῶν τοὺς συγγενεμένους ἀπε-
πεμπεν.

60. τάναντια τούτων: sc. τῶν
θρασείων καὶ τῷ δήμῳ βοηθῶν ἡ μηκαιών.
tάναντια is adv., and takes the gen.
after the analogy of certain adjs.
place. G. 1140; H. 754 f. — ἐπι-
θυμητάς: eager followers. — ἀστοὺς,
ξένους: in partitive appos. with
ἐπιθυμητάς. G. 914; H. 624 d. —
οὐδένα, μυσθὸν: for the double acc.,
see on 5. — συνουσίας: cf. 30. — τῶν
ἐαυτοῦ: “of his own good things.”
— ἄν τινες: Aristippus of Cyrene was
the first of Socrates’s followers to
demand pay for his services. Cf.
Diog. Laert. ii. 65. — χρήματα διδό-
ναι: 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 1. 3. —
Δίκας: acc. to Plutarch (Cim. 10),
Lichas was renowned for his hospi-
tality toward strangers who visited
Sparta at the festival of the Gymno-
paedia, when naked youths danced
and sang round the statue of Apollo
Carneius, in honor of the Spartans
who fell at the battle of Thyrea.

γυμνοπαιδίας: for the dat. of time,
see G. 1192; H. 782. — τὰ μέγιστα,
toûs bouloménon: for the double acc.,
see on τῇ πόλις 12. — ποιῶν: equiv.
to impf. ἐποίει, the action being re-
garded as freq. repeated. Here, as
often, the partic. contains the main
thought, the finite verb the subord.
XENOPHON’S MEMORABILIA I. 2. 41

'Eμοὶ μὲν δὴ Σωκράτης τοιοῦτος ᾠν ἐδόκει τιμῆς 62 ἄξιος εἶναι τῇ πόλει μᾶλλον ἢ θανάτου. καὶ κατὰ τοὺς νόμους δὲ σκοπῶν ἂν τις τοῦθεν εὑροί. καὶ γὰρ τοὺς νόμους, ἐὰν τις φανερὸς γένηται κλέπτων ἢ λωποδυτῶν ἢ βαλαντιστομῶν ἢ τοιχωρυχῶν ἢ ἀνδραποδίζομενος ἢ ἱεροσυλῶν, τούτους θάνατός ἐστιν ἢ ξημῖα. ὁν ἐκεῖνος 400 πάντων ἀνθρώπων πλεῖστον ἀπείχεν. ἀλλὰ μὴν τῇ πόλει 63 γε οὗτε πολέμου κακῶς συμβάντος οὕτε στάσεως οὗτε προδοσίας οὗτε ἀλλοι κακοῦ οὐδενὸς πώποτε αἰτίως ἐγένετο. οὐδὲ μὴν ἤδη γε οὐδένα πώποτε ἀνθρώπων οὗτε ἀγαθῶν ἀπεστέρησεν οὗτε κακοῖς περιέβαλεν, ἀλλ’ οὐδ’ 405 αἰτίαν τῶν εἰρήμενον οὐδενὸς πώποτ’ ἐσχε. τῶς οὖν ἄν 64 ἔνοχος εἰς τῇ γραφῇ; ὃς ἀντὶ μὲν τοῦ μὴ νομίζεω θεοῦ, ὃς ἐν τῇ γραφῇ γέγραπτο, φανερὸς ἢν θεραπεύων τοὺς θεοὺς μάλιστα πάντων ἀνθρώπων· ἀντὶ δὲ τοῦ διαφθείρειν τοὺς νέους, ο ὅ ὣ γραφάμενος αὐτὸν ἤτιατο, φανερὸς 410 ἢν τῶν συνὸντων τοὺς πονηρὰς ἐπιθυμίας ἔχουσας τούτων μὲν παύων, τῆς δὲ καλλιστῆς καὶ μεγαλοπρεπεστάτης ἀρετῆς, ἢ πόλεως τε καὶ οἰκίων εὖ οἰκοῦσι, προτρέπων one. Cf. τούτους εὖ ποιήσαντες ἀπο-πέμπτε Cyrl. viii. 7. 27.

62. ἐμοὶ δὴ κτλ.: with allusion to i. 1. 1, where see on μὲν and τῇ πόλει.
— καὶ δὲ: see on κάκεινος δὲ i. 1. 3.— τοῦτος: refers, by ‘synesis,’ to the collective τις. H. 633. Cf. ἐκαστος, αὐτοί 54.—θάνατος: for the omission of the art. with a pred. noun or adj., see G. 956; H. 669.

63. ἀλλὰ μὴν: see on i. 1. 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 αἰτίως. G. 1139, 1140; H. 753, and e. Cf. the acc. with prep. in such phrases as μετὰ Κύρου θανάτα after Cyrus’s death, and the Lat. ab urbe con-
dita.

64. ἔνοχος εἰ: be liable to (lit. held in). — ὃς: see on 1. — νομίζειν: as in i. 1. 1.—γέγραπτο: stood charged. The aug. omitted, as freq. with the plpf. in prose, apparently for the sake of euphony.—ὁ, αὐτόν: for the double acc., see G. 1076; H. 725. Cf. οὐκ αἰτίωμαι τὰδε τὸν θεὸν Cyrl. vii. 2. 22. τὸ γενόμενον τὸ θείον αἰτιάσθαι Hell. vii. 5. 12.

— εὖ οἰκοῦσι: are prosperous. Cf.
ἐπιθυμεῖν· ταῦτα δὲ πράττων πῶς οὐ μεγάλης ἄξιος ἦν 
τιμῆς τῇ πόλει;

'Ως δὲ δὴ καὶ ὦφελεῖν ἐδόκει μοι τοὺς συνόντας τὰ 3 
mὲν ἔργω δεικτῶν ἐαυτῶν οἶδος ἦν, τὰ δὲ καὶ διαλεγόμενος, 
τούτων δὴ γράψω ὅπόσα ἂν διαμνημονεύσω. τὰ μὲν 
τοίνυν πρὸς τοὺς θεοὺς φανερὸς ἦν καὶ ποιῶν καὶ λέγων 
5 ἡπερ ἡ Πυθία ὑποκρίνεται τοὺς ἔρωτῶσι πῶς δεῖ ποιεῖν ἡ 
περὶ θυσίας ἡ περὶ προγόνων θεραπείας ἡ περὶ ἀλλον 
τινὸς τῶν τοιούτων. ἡ τε γὰρ Πυθία νόμῳ πόλεως ἀναρέι 
ποιοῦντας εὐσεβῶς ἄν ποιεῖν, Σωκράτης τε οὐτῶ καὶ 
αὐτὸς ἐποίει καὶ τοῖς ἀλλοις παρῆμει, τοὺς δὲ ἀλλως πῶς

ποίαι δὲ πόλεως νομίμως ἄν οἰκήσειν;

Cyr. viii. 1. 2. In Homer, the meaning of ναυτάρ, ναλεν is, in like man-
ner, weakened to something like εἶναι. — μεγάλης τιμῆς : such as the 
reward suggested in Plato Apol. 
36 ν. — ἄξιος τῇ πόλει : as in i. 1. 1.

3. In the two preceding chapters it 
was shown that Socrates did not in-
fluence 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. ὡς, δὴ: (to show) that, really. 
— καί ὦφελεῖν: even to be aiding, 
not only to be abstaining from 
injuring. — τὰ μὲν, τὰ δὲ: partly, 
partly. G. 982; H. 654 b. — δε-
κτῶν ἐαυτῶν, οἷος ἦν: for the 'pro-
lepsis,' see on συνονισίαν i. 2. 13. 
— διαμνημονεύσω: for the mode, see 
G. 1434; II. 916.— τὰ μὲν τοίνυν: 
tοίνυν indicates the transition to the 
detailed discussion of what has been 
announced; μὲν introduces the first 
part of the discussion, and δὲ 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 τίς i. 1. 1.—προ-
γόνων θεραπείας: for the place of an-
cestor worship in Greek religion, see 
Gardner and Jevons, p. 72 ff. — ἡ 
te γὰρ Πυθία, Σωκράτης τε: "for as 
the Pythia, so Socrates." Cf. ἐγὼ τε γάρ, 
αἱ τε πόλεις ii. 1. 9.—ἀναρέι: the 
technical term for the answers of the 
Pythia. Cf. καὶ ἀνέλειν αὐτῷ ὁ 
Ἀπόλλων θεὸς ὅτι ἔδει θεῖν Ἀν. iii. 
1. 16.—παρῆμει: sc. ποιεῖν. Cf. 
Deinceps in lege est, ut de 
ritibus patrii colantur opti-
timi: de quo cum consule-
rent Athenienses Apollinem
10  poioüntas  periérghous  kai  mataitous- evómizei  einai.  kai  2  
euxeto  de  pro's  toûs  theous  aplóws  tâgathâ  didôinai,  òs  toûs  
theous  kalîstata  eîdótaî  ópoia  ágathá  èsti.  toûs  ò  
evkomévous  chrustîon  ò  argyrîon  ò  tûranûda  ò  allî  ti  
tôv  toioûtov  ou'den  diaîforon  evómizein  euîchêthai  ò  ei  
15  kubieîan  ò  màxhîn  ò  allî  ti  eîchônto  tôv  fanevrôs  âdîllon  
ôpws  âpobîshoito.  theúsias  de  òhwn  mikràs  âpò  mikròwv  
oùden  ñgyëto  meiôústhei  tôv  âpò  polllôn  kai  megálwv  
pollà  kai  megálà  òhwn.  ou'te  gar  toûs  theous  efî  
kalôs  ëxein,  ò  tais  megálwv  theúsias  màllon  ò  tais  
20  mikràis  èxairopû.  polllákis  gar  ân  autoîs  tà  parà  tôv  
povneîvon  màllon  ò  tà  parà  tôv  chrîstîvon  èinai  kekar-  
risména.  ou'tê  ãn  toûs  ânthratous  áxivn  èinai  ñhîn,  òi  tà  
parà  tôv  povneîv  màllon  ñv  kekarisímêna  tôis  theous  ò  
tà  parà  tôv  chrîstîv.  allî  èvomizeî  tôis  theous  tais  parà  
25  tôv  èvsebêstátov  timâis  màllasta  ÷aîrein.  èpavêtîs  ð'  
ñv  kai  tôv  èpous  tôutov.  

"kàd ðùnamiv  ð'  èrdein  iér'  ðthanatóiû  theôi.-"
καὶ πρὸς φίλους δὲ καὶ ξένους καὶ πρὸς τὴν ἄλλην διαίταν καλὴν ἔφη παραίνεσιν εἶναι τὴν “καὶ δύναμιν δ’ 30 ἔρθεν.” εἰ δὲ τι δοξεῖν αὐτῷ σημαίνεσθαι παρὰ τῶν 4 θεῶν, ἢττον ἂν ἐπείσθη παρὰ τὰ σημανόμενα ποιήσαι ἢ εἰ τις αὐτῶν ἐπείθεν ὅδον λαβεῖν ἧγεμόνα τυφλὸν καὶ μὴ εἰδότα τὴν ὁδὸν ἂντι βλέποντος καὶ εἰδότος· καὶ τῶν ἄλλων δὲ μωρίαν κατηγόρει, οὕτινες παρὰ τὰ ὑπὸ τῶν θεῶν σημα-
35 νόμενα ποιοῦσί τι, φυλαττόμενοι τὴν παρὰ τοὺς ἀνθρώπους ἀδοξίαν. αὐτὸς δὲ πάντα ταὐθρώπινα ὑπερέφρα πρὸς τὴν
παρὰ θεῶν συμβουλίαν.

Διαίτη δὲ τὴν τε ψυχὴν ἐπαίδευσε καὶ τὸ σώμα, ἢ 5
Χρόμενος ἂν τις, εἴ μή τι δαιμόνιον εἶχ, θαρραλέως καὶ
40 ἀσφαλῶς διάγοι καὶ οὐκ ἂν ἀπορήσει τοσαύτης δαπά-
νης. οὐτω γὰρ εὐτελῆς ἢν ὡστ’ οὐκ οἶδ’ εἰ τις οὕτως ἂν
ὁλίγα ἐργάζοτο ὡστε μὴ λαμβάνειν τὰ Σωκράτει ἀρκοῦντα· σίτῳ μὲν γὰρ τοσοῦτῳ ἔχρητο ὅσον ἡδέως

Works and Days 336.—τὴν ἄλλην διαίταν: “our other relations in life.”
τὴν καὶ δύναμιν δ’ ἔρθεν: the admonition (παραίνεσιν) to act according to our
powers. Cf. τὸ γνῶθι σαῦθον Πτ. 2. 24.
4. εἰ δοξεῖν αὐτῷ: “as often as it seemed to him.” See on ἐπεὶ i. 2. 57.
— ἂν ἐπείσθη: the prot. really suggested by this apod. is εἰ τις αὐτῶν
ἐπείθεν, if any one tried to persuade him; and this prot. is found, without its apod., in the next
sentence.—ἐπείθεν: impf. of attempted and continued past action.
— τῶν ἄλλων: for the gen. with compounds of κατὰ, see G. 1123; H.
752.—πάντα, ὑπερέφρα: see on i. 2. 9.—πρὸς: in comparison with, as in
i. 2. 52. The Lat. a d is used in the same sense.

5. Χρόμενος: for the participle of cond., see on λέγων i. 1. 20.—τὶ
δαιμόνιον: “something extraordinary.” Cf. ἢ μὴ τὶ δαιμόνιον καλὴν
Ἐξ. ι. 13. For the two prots. with same apod., see GMT. 510.—καὶ
οὐκ ἂν... δαπανῆς: and would not lack the means for such an outlay.
For the gen. of plenty or want, see G. 1112; Π. 743.—εὐτελῆς (ς. ἡ
diāita): frugal.—οὐκ οἶδ’ εἰ τις: “scarcely any one.”—ἐργάζομαι:
would work for, potential optative.
For ἐργάζομαι in this sense, cf. τὰ ἐπι-
τήδεια ἐργάζεσθαι ἦν. 2. 2.—ὡστε
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. ἡδίστα εἶθων i. 6. 5.
XENOPHON'S MEMORABILIA I. 3.

45 ἡσθε, καὶ ἐπὶ τοῦτο οὕτω παρεσκευασμένος ἦς ὅστε τὴν ἐπιθυμίαν τοῦ σιτου ὄφον αὐτῷ εἶναι: ποτὸν δὲ πᾶν ἦδυ ἢν αὐτῷ διὰ τὸ μὴ πίνειν, εἰ μή διψῶ. εἰ δὲ ποτὲ ὁ κληθεὶς ἐθελήσειν ἐπὶ δείπνου ἐλθεῖν, οὐ τοὺς πλείστους ἐργαδέστατον ἐστιν, ὡστε φυλάξασθαι τὸ ὑπὲρ τὸν κόρον ἐμπίπτασθαι, τοúτῳ ραδίως πάνυ ἐφυλάττετο. τοῖς δὲ μὴ δυναμένοις τοῦτο ποιεῖν συνεβούλευεν φυλάττεσθαι τὰ πείθοντα μὴ πεινῶντας ἐσθίειν μηδὲ διψῶντας πίνειν· καὶ γὰρ τὰ λυμαινόμενα γαστέρας καὶ κεφάλας καὶ ψυχὰς ταῦτ᾿ ἐφῇ εἶναι. οὐεσθαι δ᾿ ἐφ᾿ ἐπισκόπτων καὶ τὴν 7 Κύρκην ὅς ποιεῖν τοιοῦτος τοὺς πολλοὺς δειπνίζουσαν· 55 τὸν δὲ Ἐρμόν τε ὑποθημοσύνη καὶ αὐτὸν ἐγκρατὴ ὄντα καὶ ἀποσχόμενον τοῦ ὑπὲρ τὸν κόρον τῶν τοιούτων ἀπτεσθαι, διὰ ταῦτα οὐ γενέσθαι ὑν. τοιαῦτα 8 μὲν περὶ τοῦτον ἐπαίξεν ἁμα σπουδάζων.

— ἐπὶ τοῦτο: i.e. ἐπὶ τὸ ἔσθειν. — τὴν ἐπιθυμίαν ὄφον εἶναι: cf. λιμῷ δὲ διαπερ ὑψῳ διαχρῆσθε Cyri. i. 5. 12. Cf. the Lat. proverb famæ optimæ condimentum. Athenæus (4. p. 157) describes Socrates as taking long walks in the evening, 'to collect,' as he said, 'sauce (ὑψόν) for his supper.' — διὰ τὸ πίνειν: see on ἐπὶ τὸ φροντίζειν i. 1. 12.

6. δ: precedes its grammatical antec. τοῦτο. — ὅστε φυλάξασθαι: namely, to guard against, added in explanation of the rel. clause. For ὅστε with the inf., instead of the simple inf. as subj., see GMT. 588. — τὰ πείθοντα κτλ.: "tempting dishes." Cf. ὁ Σωκράτης παρακελεύομενος φυλάττεσθαι τῶν βραµµάτων δόσα μὴ πεινῶντας ἐσθίειν ἀναπείθει (as persuade those who are not hungry to eat) Plut. Mor. 128 ν. For ἐσθίειν and πίνειν as objs. of πείθοντα, see G. 1519; H. 948.

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

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


Cf. τοῖς τῶν ὦραλῶν ἀφροδισίων ὑδόμενοι ii. 6. 22. — ἀπτόμενον: see on πιστεῶν i. 1. 5. — ἀλλὰ καί: atque adeo. — Κριτόβουλον: for the ‘prolepsis,’ see on i. 2. 13. In Oec. ii. 7, Socrates says to Critobulus ὅρω σε οἴδας εἰμὶ καλὸς καὶ ἀμελῶς μὲν έχοντα πρὸς τὸ μιχαλάσσαι χρῆματα, παράκοιτος δὲ πράγματι προσέχοντα τῶν νοῦν (giving your mind to frivolous matters). — τῶν Ἀλκιβιάδου νιῶν: as Aleibiades, 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 Aleibiades. Cf. Sym. iv. 12.

9. εἰπέ: for the accent, see on i. 

2. 41. — ἀνθρώπων: for the partitive pred. gen., see on τῶν πράκτων ii. 2.


10. τί: obj. of πιστεύντα. — τοιαύτα κατέγνωκας αὐτός: have, you formed such a bad opinion of him. For the gen. and acc. with compounds of κατά, cf. 4. — οὖ γὰρ: in a question containing a quick retort, as in ii. 3. 16. — ἀλλ' εἰ μέντοι: at si profecto. — τὸ
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deinvóteron, ὡς φω: as much more dangerous, in proportion as. In the clauses introduced by ὡς there is another comparison, between the easier method of avoiding (suggested by ἀφαμένα), and the more difficult one (suggested by οὖν ἀπτόμενον): Cf. Cyr. vi. 2. 19. — ἐκεῖνα, τούτο: τούτο sometimes, as here, refers to what is nearer in importance to the speaker, though more remote in the sentence. ἐκεῖνα, therefore, refers to τῶν φαλάγγων.

14. καὶ: 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 τοι-αίτα.


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 προπέπειν, but also τὸ προ-άγειν ἐπ' ἀρετήν.
Εἰ δὲ τινες Σωκράτην νομίζουσιν, ὡς ἐνιοι γράφουσιν τε καὶ λέγουσιν περὶ αὐτοῦ τεκμαίρομενοι, προτρέψασθαι μὲν ἀνθρώπους ἐπὶ ἀρετὴν κράτιστον γεγονέναι, προαγα-

γεῖν δὲ ἐπὶ αὐτὴν οὐχ ἰκανόν, σκεφάμενοι μὴ μόνον ἀ

5 ἐκεῖνοι κολαστηρίου ἑνέκα τούς πάντ' οὐκεμένοι εἰδέναι ἑρωτῶν ἡλεγχεν, ἀλλὰ καὶ ἅ λέγων συνημέρευ τοῖς συν-

διατρίβοσι, δοκίμαζοντὼν εἰ ἰκανὸς ἢ βελτίους ποιεῖν τοὺς συνόντας. λέξω δὲ πρῶτον ἃ ποτε αὐτοῦ ἡκουσα 2

perὶ τοῦ δαίμονιον διαλεγομένου πρὸς Ἀριστόδημον τὸν

10 μικρὸν ἐπικαλοῦμενον. καταμαθῶν γὰρ αὐτῶν οὔτε θύοντα

toῖς θεοῖς οὔτε μαντικὴ χρώμενον, ἀλλὰ καὶ τῶν ποιού-
ntων ταῦτα καταγελώντα, "Εἰπέ μοι," ἐφη, "ἀ Ἀριστόδημε,

ἔστιν οὐστίνας ἀνθρώπους τεθαῦμακας ἐπὶ σοφίᾳ;"

1. τεκμαίρομενοι: "conjecturing, on superficial observation," without obj., as in Cyr. i. 3. 5.—προτρέ-

ψασθαι: that Socrates regarded the most important step as taken when enthusiasm for virtue had been

aroused, is stated by several writers, e.g., the Int. Mor. p. 798 b, Plato Rep. i. 336. Cf. ut Socratem illum

solitum aiunt dicere, perfectionem sibi opus esse, si quis satis esset concitus cohor-

tatione sua ad studium cognoscendae perciipiendae virtutis: quibus enim id persuasum esset, ut nihil mal lent

se esse quam bonos viros, iis reliquam facilem esse doctrinam Cic. de Or. i. 47.—σκεψά-

μενοι, δοκίμαζοντων: "let them first examine, and then decide." — μὴ: instead of ό, as the participle is

subordinated to the inv. δοκίμα-

ζοντων. G. 1614; H. 1027. — ἐ

ἐρωτῶν ἡλεγχεν: the questions by which he used to refute, e.g., iii. 6, iv.

2. — συνδιατρίβοσι: see on τῶν συνόντων i. 4. — Λ ἢν: for the

mode, see G. 1487; H. 932.

2. ἃ ποτε αὐτοῦ ἡκουσα διαλε-

gomένον: a conversation of his that I once heard. For the supplementary participle, see on i. 1. 11.—τοῦ

daιμονίου: the Deity, as manifested to men.—Ἀριστόδημον: afterward a warm friend of Socrates; cf.

Ἀριστόδημος ἢν τίς, Κυδαθηραῖοι, σμικρός, ἀνωτάτος ἂν, Σωκράτους ἑραστὴς ὥν ἐν τοῖς μάλιστα τῶν
tότε Plato Sym. 173 b.—θύοντα:

for the supplementary participle in indirect discourse, cf. i. 2. 14.

— ἀλλὰ καλ: but even. — τῶν ποιοῦ-
ntων: for the gen., cf. τῶν ἄλλων i. 3. 4.—ἔστιν οὐστίνας: equivalent to ἄρα ἐνίον. G. 1029; H. 998 e.

— τεθαῦμακας: admire, i.e. "have come to admire." — σοφίας: genius.
15 αὐτῶν.” “Ἐπὶ μὲν τοῖνυν ἐπὸν ποιήσει Ὡμηρον ἐγώγε
μάλιστα τεθαύμακα, ἐπὶ δὲ διθυράμβῳ Μελανυπίδην,
ἐπὶ δὲ τραγῳδία Σοφοκλέα, ἐπὶ δὲ ἄνδριαντοποιία Πολύ-
κλειτον, ἐπὶ δὲ ζωγραφία Ζεῦξιν.” “Πότερά σοι δοκοῦσιν 4
οἱ ἀπεργαζόμενοι εἴδωλα ἄφρονά τε καὶ ἀκίνητα ἄξιο-
20 θανμαστότεροι εἶναι ἢ οἱ ζωὰ ἐμφρονά τε καὶ ἐνεργά;”
“Πολὺ, νη Δία, οί ζωὰ, εἴπερ γε μὴ τύχῃ τινί, ἀλλὰ ἀπὸ
γνώμης ταῦτα γίγνεται.” “Τῶν δὲ ἀτεκμάρτως ἐχόντων
ότου ἐνεκά ἐστι, καὶ τῶν φανερῶς ἐπ’ ὀφελείᾳ ὄντων
πότερα τύχης καὶ πότερα γνώμης ἐργα κρίνεις;” “Πρέπει
25 μὲν τὰ ἐπ’ ὀφελείᾳ γνυνόμενα γνώμης εἶναι ἐργα.”

3. καὶ ὁς: and he. For the rel.
in its original dem. meaning, see G.
1023, 2; H. 275 b.  — τοῖνυν: well
then. — ἐπὶνοεῖν: epic poetry. —
διθυράμβῳ: often in pl., like ἡμβος,
ἀνάπαυστο, hence some editors read
ἐπὶ δὲ διθυράμβων (Sc. ποιήσει). —
Μελανυπίδην: 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, ἡ: for the use of par-
ticles in alternative questions, see G.
1606; H. 1017. πότερα is omitted in
translation. — εἴπερ γε: an emphatic
if indeed, intimating that Aristod-
emos reserves decision on this
point. Cf. καὶ εἴπερ γε τινας δεοι,
περὶ τῆς ἀναφέρσεως οὐδὲν μᾶλλον ἔχειν
αὐτῶς ἀιτιάσασθαι ἢ τούτου, ὅσ προσε-
tάχιθη and if blame should attach to
any one with regard to the failure
to rescue (the shipwrecked crews,
after the battle of the Argothines),
they could hold no one more respon-
sible than those to whom this duty
had been assigned. — τὐχη
τινί: obs. the difference between
the dat. of means and ἀπὸ γνώμης,
which suggests a creative agency.
— τῶν . . . ἐχόντων . . . ἐστὶ: of
those things which afford no indi-
cation of the purpose for which they
exist. Cf. ἀδήλων ὅτως ἀποθέσθω
i. 1. 6. The gens. τῶν ἐχόντων
and τῶν διττων 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.
"Οὐκον δοκεί σοι ο ἕξ ἁρχής ποιῶν ἀνθρώπους ἐπ' ὁφελον προσθείναι αὐτοῖς δι' ἄν αἰσθάνονται ἐκάστα, ὁφθαλμοὺς μὲν ὡστε ὀρᾶν τὰ ὀρατά, ὦτα δὲ ὡστε ἀκούειν τὰ ἀκουστά; ὁσμῶν γε μήν, εἰ μὴ ῥίνος προσετέθησαν, τί 30 ἄν ἡμῖν ὀφελος ἦν; τίς δ' ἂν αἰσθήσεις ἦν γλυκέων καὶ δρμεὼν καὶ πάντων τῶν διὰ στόματος ἠδέων, εἰ μὴ γλώσσα τούτων γνώμων ἐνειργάσθη; πρὸς δὲ τούτως οὐ δοκεὶ σοι καὶ τάδε προνοιας ἐργος ἐουκέναι, τό, ἐπεὶ ἀσθενής μὲν ἐστιν ἡ ὄμις, βλεφάροις αὐτὴν θυρώσαι, ἃ 35 ὅταν μὲν αὐτῇ χρησθαι τι δέχαι ἀναπετάνυται, ἐν δὲ τῷ ὑπνῳ συγκλείεται; ὡς δ' ἂν μηδὲ ἄνεμοι βλάπτωσιν, ἥθμον βλεφαρίδιας ἐμφύσαι ὁφρύσι τε ἀπογεισώσαι τὰ ὑπὲρ τῶν ὀμμάτων, ὡς μηδ' ὁ ἐκ τῆς κεφαλῆς ἔδρας κακουργητικόν τὸ δὲ τὴν ἀκοῆν δέχεσθαι μὲν πάσας φωνᾶς, 40 ἐμπύπλασθαι δὲ μῆποτε καὶ τοὺς μὲν πρόσθεν ὀδόντας

5. οὐκον: nonne igitur. For the distinction between οὐκον and οὐκων, see on ii. 1. 3. — ἐπ' ὁφελεία προσθείναι αὐτοῖς: bestowed upon them for a useful purpose. — δι' ἄν αἰσθάνονται ἐκάστα: the organs through which they perceive different objects. For the omission of the antec., see on i. 2. 19. — ὁφθαλμοὺς, ἀτα: for the partitive appos., see on i. 2. 60. — ὁσμῶν: subjective gen. with ὁφελα. G. 1085. 2; H. 729 b. — γε μήν: further, employed here to avoid the monotony of a too frequent repetition of δε. — εἰ μὴ προσετέθησαν: for the supposition contrary to fact, see G. 1397; H. 895. — ὀφελος: for defective nouns, see G. 289; H. 215 b. — τῶν διὰ στόματος ἠδέων: "things pleasant to the taste." — γνώμων: a critic (not to be confused with γνώμων). 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 ἀπογεισώσαι, and the remaining infs., beginning with τό δέχεσθαι, are summed up in ταῦτα οὕτω πεπραγμένα. — τὸ βλεφάροις αὐτὴν θυρώσαι: the providing it with a door of eyelids. lit. dooring it with eyelids. Similarly ἀπογεισώσαι below. For the denominative verbs, cf. φυτεύσαμένω i. 1.

8. — αὐτῇ χρησθαι τι: to use it for any purpose. For the neut. pron. with χρῆμα and the dat. of means, see H. 777 a. — ὡς ἄν: for ἄν in final clauses, see G. 1367; H. 882. — ἥθμον: as a screen, pred. accusative,
πάσι ξόοις οἶοις τέμνειν εἶναι, τούς δὲ γομφίους οἶοις παρὰ τοῦτον δεξαμένους λειάνειν· καὶ στόμα μέν, δι’ οὐ δὲν ἐπιθυμεῖ τὰ ζῶα εἰσπέμπεται, πλησίον ὀφθαλμῶν καὶ ρινῶν καταθεῖναι· ἐπεὶ δὲ τὰ ἀποχωροῦντα δυσχερήν,
45 ἀποστρέφαι τοὺς τούτων ὄχετοις [καὶ ἀπενεγκεῖν] ἦ δυνατὸν προσωπάτω ἀπὸ τῶν αἰσθήσεων· ταῦτα οὕτω προ-
νοητικῶς πεπραγμένα ἀπορεῖσσι πότερα τύχης ἢ γνώμης ἑργα ἑστίν; "Οὐ μά τὸν Δί’, ἕφη, "ἀλλ’ οὕτω γε σκο-
πομένῳ πάνυ ἕοικε ταῦτα σοφοῦ τινος δημιουργοῦ καὶ 50 φιλοξένῳ τεχνήμασι." "Τὸ δὲ ἐμφύσαι μὲν ἑρωτά τῆς τεκνοποιίας, ἐμφύσαι δὲ ταῖς γεωμέναις ἑρωτά τοῦ ἐκτρέ-
φεων, τοῖς δὲ τραφεῖσι μέγιστον μὲν πόθον τοῦ ζῆν, μέγιστον δὲ φόβον τοῦ θανάτου;" "Ἀμέλει καὶ ταῦτα ἐοικε μηχα-
νήμασι τινος ζῶα εἶναι βουλευσαμένου." "Σὺ δὲ σαυτόν 8
55 δοκεῖς τι φρόνῳμον ἔχειν;" "Ἐρωτά γοῦν καὶ ἀποκρυνο-
μαί." "Ἀλλοθι δὲ οὐδαμοῦ οὐδὲν οἰεὶ φρόνῳμον εἶναι;

—ξόοις: dat. of possessor. H. 768b.
—οἶοις: i.e. τιοῦτοις, οὕτε. For οἶος alone with the inf., see G. 1526, last example; H. 1000. — τοὺς
gομφίους: the molaris. —παρὰ τοῦτον
dεξαμένους λειάνειν: to receive it (the food) from these, and masticate it.
—καταθεῖναι: placing, with resump-
tion of the subj. of θυρώσας and ἀπαγειοῦσας. Here, as in 11, the
Creator is thought of as an artist who arranges at will the ma-
terials before him. —ἐπεὶ δυσχερήν: sc. εἰσ. —ἀποστρέψαι καὶ ἀπενεγκεῖν: turning away and removing.—ἡ δυν-
τον προσωτάτω: quantum fieri potest remotissime.
7. οὐ μά τὸν Δία: sc. ἀπορῶ. For
the particles of swearing, cf. i. 2. 9.
—οὕτω γε σκοπουμένῳ (sc. τινι): to
any one considering it from that point of view. For the dat. of rela-
tion, see on τῇ πάλει i. 1. 1. —τεχνή-
μασι: contrivances.—τὸ δὲ ἐμφύσαι:
the omitted pred. (τίνι ταῦτα ἕοικε;) of
this sent. may be readily antici-
pated from the answer. —ἀμέλει:
originally an inv. equivalent to feel
no anxiety, hence, as adv., assuredly.
—μηχανήμασι: not essentially differ-
ent from τεχνήμασι. —τινὸς ξώα 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
existence of gods may also be inferred from the intellectual nature of man. As the component elements (γῆ and ύγρός) 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 ςό δὲ σαυτόν δοκεῖ 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, εἰδώς: 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 arripit? ut ait apud Xenophon tem Socrates Cie. de Nat. Deor. ii. 6. 18.

9. μὰ Δία: certainly, i.e. "I do not believe in an overruling intelligence." μὰ Δία, instead of ὧν μὰ Δία, may be used when a neg. precedes (as here ἄλλος οὐδαμὸν 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 ὡς ὁ ρας τοῦς κυρίους: οὐδὲ γάρ κτλ. Cf. i. 3. 10, ii. 1. 2.—κατά γε τοῦτο: according to this reasoning, at least. For the position of γε, see II. 1037, 1 a. Cf. Ἥκουσεν οὖνες ἐν γε τῷ φανερῷ Ἀν. i. 3. 21.

10. τὸ δαμάνιον: the Deity, as in 2.—ἐκεῖνο: expressing remoteness, hence chosen instead of αὐτό.
megaleoprepésteron ἡγοῦμαι ἢ ὃς τῆς ἐμῆς θεραπείας τὸ προσδείσθαι. “Οὐκοῦν,” ἔφη, “ὁ σφυ μεγαλοπρεπέστερον ὃν ἄξιοί σε θεραπεύειν, τοσοῦτῳ μᾶλλον τιμητέων αὐτῷ;” Ἕν ἦσθι, ἔφη, “ὁτι, εἰ νομίζομι θεοὺς ἀνθρώπων τι 11 φροντίζειν, οὐκ ἄν ἀμελοῖν αὐτῶν.” “Επειτ’ οὐκ οἴει φροντίζειν; οἱ πρῶτοι μὲν μόνον τῶν ζωῶν ἀνθρώπων ἔρθον ἀνέστησαν. ἤ δὲ ὅρθοτης καὶ προορὰν πλέον ἀνείπε δύνασθαι καὶ τὰ ὑπέρθεν μᾶλλον θέασθαι καὶ ἵττον κακοπαθεῖν οἷς καὶ ὃμι παν καὶ ἀκοή καὶ στόμα ἐνεποίησαν· ἔπειτα τοῖς μὲν ἄλλοις ἐρπετοῖς πόδας ἔδωκαν, οἱ τὸ πορεύεσθαι μόνον παρέχουσιν, ἀνθρώπῳ δὲ 80 καὶ ξέφρας προσέθεσαν, αἴ τὰ πλεῖστα οἷς εὐδαιμονεστέροι ἐκείνων ἐσμὲν ἐξεργάζονται. καὶ μὴν γλώτταν γε 12 πάντων τῶν ζωῶν ἔχοντων, μόνην τὴν τῶν ἀνθρώπων ἐποίησαν οἴαν ἄλλοτε ἄλλαχα ψαύνουσαν τοῦ στόματος ἀρθροῦν τε τὴν φωνὴν καὶ σημαινεῖν πάντα ἀλλήλους αʾ

— ἢ ὃς: equivalent to ἢ ὃς, cf. iii. 5. 17. For ὃς and the inf. after the comparative with ἦ, see G. 1458; H. 954. — οὐκοῦν: as in 5. — ὃς 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 νομίζομι, οὐκ ἄν ἀμελοῖν: for fut. cond. of the less vivid form, see G. 1408; H. 900. — φροντίζειν: the omitted subj. (ἀντοίχι) is unmistakably suggested by the preceding aὐτῶν. — οἴ: see on ὃς 1. 2. 1. — μόνον τῶν ζωῶν: 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. — πλέον: belongs to προορᾶν. — ἐπειτα: without δέ, as εἰτα in i. 2. 1. — ἐρπετοῖς: elsewhere used for ἕξα chiefly by the poets. Cf. ὃς ἔρπε γαίαν | ἐρπετὰ γλυγνοται καὶ ὑδωρ καὶ θεσπιδάες πῦρ Πομ. 5418. — ὃς: 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. — οἴαν: capable. See on οἴων 6. — ἀλλατε ἄλλαχα κτλ.: cf. (lingua) sonos vocis distinctos et pressos efficit, cum et ad dantes 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 φωνὴν: to produce articulate speech. — καὶ σημαινεῖν: i.e.
85 Βουλόμεθα. [τὸ δὲ καὶ τὰς τῶν ἀφροδισίων ἣδονας τοῖς μὲν ἄλλοις ζωῖς δοῦναι περιγράφαντας τοῦ ἑτοὺς χρόνον, ἡμῖν δὲ συνεχῶς μέχρι γῆρως ταῦτα παρέχεω:] οὐ τοῖς νῦν μόνον ἡρκεσε τῷ θεῷ τοῦ σώματος ἐπιμεληθήναι, ἀλλ᾽, ὅπερ μέγιστόν ἐστι, καὶ τὴν ψυχὴν κρατίστην τῷ ἀνθρώπῳ ἐνέφυσε: τῶν γὰρ ἄλλου ζωῆς ψυχή πρῶτα μὲν θεῶν τῶν τὰ μέγιστα καὶ κάλλιστα συνταξάντων ἀσθηταί ὑπεύρηκα ὑπ᾽ εἰσὶ; τί δὲ φύλον ἄλλο ἢ ἀνθρωποὶ θεοὺς θεραπεύοντες; ποιά δὲ ψυχὴ τῆς ἀνθρωπίνης ἵκαιωτέρα προφυλάττεσθαι ἢ λιμῶν ἢ δίφος ἢ ψυχή ἢ θάλπη, ἢ
95 νόσοις ἐπικουρῆσαι, ἢ ρώμην ἀσκήσαι, [ἐπὶ πρὸς μάθησιν ἐκπονήσαι.] ἢ ὁσα ἄν ἄκουσθη ἢ ἴδη ἢ μάθη ἵκαιωτέρα ἐστὶ διαμεμνησθαι; οὐ γὰρ πάντως κατάδηλον ὑπὲρ θεοὶ ἀνθρωποὶ βιοτεύουσιν, φύσει καὶ τῷ σώματι καὶ τῇ ψυχῇ κρατιστεύοντες; οὔτε

καὶ ὡστε ἡμᾶς σημαίνειν, the subj. of the inf. being anticipated from ἀλλὰ δοῦναι Βουλόμεθα. — τὸ δὲ δοῦναι κτλ.: sc. οὐ θαμαστὸν ἐστιν; — ταῦτα: refers to τὰς ἡδονὰς, the neut. generalizing the conception. Cf. δὲ πρὸς ταῦτα (sc. ἐπιθυμιάς) οὐκ ἦτον διαμάχεσθαι Oec. i. 23.
13. τοῖνυν: further. For τοῖνυν as a particle of transition, see Kr. Spr. 69. 62. — μόνον: the usual position of μόνον belonging to the inf., when the latter is preceded by οὐκ ἄρκει. Cf. Cyr. viii. 8. 16. 17. — κρατίστην: as supreme. For the pred. position of the adj., see G. 971; H. 670. — ἐνέφυσε: implanted, as in 7. — ψυχή: "intelligence." — πρῶτα μὲν: rarer than πρῶτον μὲν, and followed here by δὲ only, instead of ἐτῇ δὲ, or ἐπείτα. — θεῶν ἀσθηταί, ὑπ᾽ εἰσὶ: has perceived that the gods exist, lit. has perceived the gods that they exist. For the 'prolepsis,' see on συνοισιαν i. 2. 13. — φῦλον: race. — θεραπεύουσι: for the pl. after a collective subj., see G. 900; H. 609. — ψυχή, θάλπη: pl. in abstract sense. H. 636. — ἵκαιωτέρα ἐστι: the closing of a sent. with a question which recalls the beginning, and repeats its words, is common with Xenophon, e.g., ii. 1. 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 61 s 11. — καὶ, καί: correlative, and subordinating the two dat. σώματι and ψυχῇ to φύσει. — κρατιστεύοντες: "being lords of
100 γὰρ βοῶς ἄν ἔχων σῶμα, ἀνθρώπου δὲ γνώμην, ἔδυνατ' ἄν πράττειν ἃ ἐβούλεθο, οὐδ' ὁσα χεῖρας ἔχει, ἀφρόνα δ' ἐστί, πλέον οὐδὲν ἔχει: σὺ δὲ ἀμφοτέρων τῶν πλείστων ἀξίων τετυχκὼς οὐκ οἶει σοὶ θεοὺς ἐπιμελεῖσθαι; ἂλλ' ὅταν τί ποιήσωσι νομιεῖς αὐτοὺς σοῦ φροντίζειν; " "Ὅταν 15 
105 πέμπωσιν, ὠσπερ σοι φῆς πέμπειν αὐτοὺς, συμβούλους, ὅ 
τι χρῆ ποιεῖν καὶ μή ποιεῖν." ""Ὅταν δὲ Ἀθηναῖοι," ἐφη, 
"πυνθανομένους τι διὰ μαντικῆς φράξωσιν, οὖ καὶ σοὶ 
δοκεῖς φράξειν αὐτούς, οὐδ' ὅταν τοῖς Ἔλλησι τέρατα 
pέμποντες προσημαίνωσιν, οὐδ' ὅταν πᾶσιν ἀνθρώποις, 
110 ἀλλὰ μόνον σὲ ἔξαρποῦτες ἐν ἀμελείᾳ κατατίθενται; οὐ 
δ' ἄν τοὺς θεοὺς τοῖς ἀνθρώποις δόξαν ἐμφύσαι ὡς ἴκανοί 
εἰσιν εὖ καὶ κακῶς ποιεῖν, εἰ μὴ δυνατοὶ ἦσαν, καὶ τοὺς 
ἀνθρώπους ἐξαπατῶμενοι τὸν πάντα χρόνον οὐδέποτ' ἄν 
creation." — ἄν ἔχων, ἔδυνατ' ἄν: for the cond., see on el προσετέθησαν 
5, and, for the partic. containing a 
prot., on i. 1. 20. For the repetition 
of ἄν, see G. 1312; Π. 804. Cf. 
λαβὼν δ' ἄν τὸν ὑπὸν ἐκ τοῦ παρα- 
χήμα ἄν ἐστρατεύειο Πελλ. vi. 4. 11. 
— ἃ ἐβούλεθο: 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. — πλέον οὐδὲν ἔχει: have 
no advantage. — ἀμφοτέρων: i.e. 
σῶματος and ψυχῆς. — ὅταν τί ποιή-
σωσι νομιεῖς: when they do what, 
will you think? i.e. "what must 
they do to make you think?" For 
the interr. depending on a depend-
ent word, see H. 1012. 
15. συμβούλους: Aristodemus is 
thinking of the δαμάσκων of Socrates, 
of which he has no very clear con-
ception, and uses συμβούλους, per-
haps with a touch of irony, for the 
impersonal συμβολήν, advisers in-
stead of "advice." — ὅ τι χρῆ ποιεῖν 
cτλ.: the clause may be taken as obj. 
of the verbal idea in συμβολήν. — 
Ἀθηναίοις, Ἔλλησι, πάσιν ἀνθρώ-
ποις: an ascending climax. — πυνθα-
νομένοις: inquiring. — ἀλλὰ . . . 
κατατίθενται: the change from in-
direct to direct discourse adds to the 
sarcastic emphasis, "but they select 
you alone, do they, and leave you in 
neglect?"

16. ἄν ἐμφύσαι: for examples of the 
infl. with ἄν in indirect discourse, 
see G. 1308; Π. 964 b. Cf. iii. 5. 
2. — ὡς: that, depends on δόξαν belief. 
— καὶ (before τοὺς ἀνθρώπους): or, 
since ἐξαπατῶμενοι suggests an al-
ternative condition. — δυνατὸς: sc. εὖ 
kαὶ κακῶς ποιεῖν. — πολυχρονιάτατα:
αἰσθέσθαι; οὐχ ὃρας ὅτι τὰ πολυχρονιῶτατα καὶ σοφώ-
115 τατα τῶν ἀνθρωπίνων, πόλεις καὶ ἔθνη, θεοσεβεῖςτατά ἐστί, καὶ αἱ φρονιμώταται ἥλικια θεῶν ἐπιμελέσταται; ὥγαθε,” ἐφη, “κατάμαθε ὅτι καὶ ὁ σῶς νοῦς ἐνὼν τὸ σῶν 17 σῶμα ὅπως βούλεται μεταχειρίζεται. οἰσθάι οὖν χρὴ καὶ τὴν ἐν τῷ παντὶ φρόνησιν τὰ πάντα, ὅπως ἂν αὐτῇ 120 ἥδυ ἦ, οὕτω τίθεσθαι, καὶ μὴ τὸ σῶν μὲν ὅμμα δύνασθαι ἐπὶ πολλὰ στάδια ἐξικνεῖσθαι, τὸν δὲ τοῦ θεοῦ ὀφθαλμὸν ἄδωνατον εἶναι ἁμα πάντα ὁρᾶν, μηδὲ τὴν σὴν μὲν ψυχὴν καὶ περὶ τῶν ἐνθάδε καὶ περὶ τῶν ἐν Ἀγάπτῳ καὶ ἐν Σικελία δύνασθαι φρουτίζειν, τὴν δὲ τοῦ θεοῦ φρόνισιν 125 μὴ ἵκανην εἶναι ἁμα. πάντων ἐπιμελεῖσθαι. ἦν μέντοι, ὥσπερ ἀνθρώπους θεραπεύων γυνώσκεις τοὺς ἀντιθερα-
πεύειν ἔθελοντας καὶ χαριζόμενος τοὺς ἀντιχαριζομένους, καὶ συμβουλευόμενος καταραμθάνεις τοὺς φρονίμους, οὕτω καὶ τῶν θεῶν πείραν λαμβάνῃς θεραπεύων εἰ τι σοὶ 130 θελήσοντι περὶ τῶν ἄδηλων ἀνθρώπων συμβουλεύειν, γνώσῃ τὸ θεῖον ὅτι τοσοῦτοι καὶ τοιοῦτον ἐστὶν ὥσθ᾽ ἁμα

most time-honored. — θεῶν: for the
17. ἐφη: he continued, the
speaker remaining unchanged, Lat.
inquit. — ἐνὼν: sc. ἐν τῷ σώματι.
Cf. ἐν ο. 2. 54. — ὅπως ἂν αὐτῇ ἥδυ
ῆ: as it pleases. — μεταχειρίζεται:
administrat, manages. — σοῦ: so, then, “in like manner.” — καὶ μῆ: sc.
χρῆ οἰσθάι, which is also to be sup-
plied with the following μηδὲ. — τὸ
σῶν μὲν ὅμμα: that, while your eye.
The neg. μῆ 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 ν, ε.

18. ἦν: introduces the subjv.
λαμβάνῃς, the sent. from ὥσπερ to
φρονίσιν 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 ἄδηλων
ἀνθρώπων: sc. δυνα. Cf. i. 1. 6. —
γνώσῃ τὸ θεῖον, ὅτι ἐστὶν: ‘prolep-
sis.’ Cf. 13, and συννοοῦσαν i. 2. 13.
πάντα ὅραν καὶ πάντα ἀκούειν καὶ πανταχοῦ παρεῖναι καὶ ἀμα πάντων ἐπιμελεῖσθαι.” ἐμοὶ μὲν οὖν ταῦτα 19 λέγων οὐ μόνον τοὺς συνόντας ἐδόκει ποιεῖν ὅπως ὑπὸ 135 τῶν ἀνθρώπων ὀρφηντό, ἀπέχεσθαι τῶν ἀνοσίων τε καὶ ἀδίκων καὶ αἰσχρῶν, ἀλλά καὶ ὅπως ἐν ἔρημῳ εἰεν, ἐπείπερ ἡγήσαντο μηδὲν ἃν ποτὲ ὅν πράπτοιεν θεοὺς διαλαθέν.

Εἰ δὲ δὴ καὶ ἐγκράτεια καλῶν τε καὶ ἀγαθῶν ἀνδρὶ κτήμα ἐστὶν, ἐπισκεψφώμεθα εἰ τι προὔβιβαζε λέγων εἰς ταύτην τοιάδε: "Ὄ ἄνδρες, εἰ πολέμου ἡμῖν γενομένου βουλοίμεθα ἐλέσθαι ἄνδρα υφ’ οὐ μάλιστ’ ἂν αὐτοὶ μὲν 5 σφοζοίμεθα, τοὺς δὲ πολεμίους χειροίμεθα, ἄρ’ ὅτι ν’ αἰσθαναίμεθα ἢττω γαστρὸς ή οὖν η ἀφροδισίων θ’ πόνου ή ὕπνου, τοῦτον ἂν αἰροίμεθα; καὶ πώς ἂν οἰηθεὶς μὲν τὸν τοιοῦτον ἂ ήμᾶς σώσαι ἂ τοὺς πολεμίους κρατήσαι; εἰ δ’ ἐπὶ τελευτῆ τοῦ βιῶν γενομένου βουλοίμεθα 2

19. έμοι μὲν οὖν κτλ.: sums up the chapter, as in 1. i. 20, 2. 62, et al.—οὐ μόνον: belongs to ὑπὸ ὀρφηντό. See on μόνον 13. — ἀπέχεσθαι: depends on ποιεῖν.—ἐπείπερ ἡγήσαιτο: 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. et δῆ: si iam, introduces a settled and recognized fact.—et προὔβιβαζε: whether he led (his friends) forward. For et 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.—ὁ ἄνδρες: there was evidently a circle of hearers. So in 6. 1, παρόντων αὐτῶν. — ὄντων: equivalent to el των.—αἰσθαναίμεθα: for the assimilation of the cond. rel. clause, see G. 1439; H. 919 a.—ηττω (sc. ὄτα): ‘one who is not master of.’ For Socrates’s self-control in these matters, cf. 3. — σώσαι, κρατήσαι: 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 (τυνος) to have control.
10 τω ἐπιτρέψαι ἡ παίδας ἀρρενας παideύσαι ἡ θυγατέρας παρθένους διαφυλάξαι ἡ χρήματα διασώσαι, ἃρ’ ἀξιόπιστον εἰς ταύτα ἡγησόμεθα τὸν ἀκρατήν; δοῦλω δ’ ἀκρατεῖ ἐπιτρέψαμεν ἄν ἡ θυσκήματα ἡ ταμεία ἡ ἔργων ἐπιστασιάν; διάκονον δὲ καὶ ἀγοραστὴν τοιούτον ἐθελήσαμεν ἄν προῖκα λαβεῖν; ἀλλὰ μὴν εἰ γε μηδὲ δοῦλον ἁκρατὴν δεξαίμεθ’ ἄν, πῶς οὐκ ἄξιον αὐτὸν γε φυλάξασθαι τοιούτων γενέσθαι; καὶ γὰρ οὐχ ὠσπερ οἱ πλεονεκταί τῶν ἄλλων ἀφαιροῦμενοι χρήματα ἑαυτοὺς δοκοῦσι πλουτίζειν, οὕτως ὁ ἀκρατής τοῖς μὲν ἄλλοις βλαβερός, 20 ἑαυτῷ δ’ ὁφέλημοι, ἀλλὰ κακοῦργος μὲν τῶν ἄλλων, ἑαυτοῦ δὲ πολὺ κακουργότερος, εἰ γε κακουργότατον ἔστι μὴ μόνον τὸν οἶκον τὸν ἑαυτοῦ φθείρειν, ἀλλὰ καὶ τὸ σῶμα καὶ τὴν ψυχήν. ἐν συνονείᾳ δὲ τίς ἁ πότει τῷ 4 τοιούτῳ ὅν εἰδείη τῷ ὦφῳ τε καὶ τῷ οἰων χαίροντα 25 μᾶλλον ἡ τοῖς φίλοις, καὶ τὰς πόρνας ἀγαπῶντα μᾶλλον ἡ τοὺς ἑταίρους; ἄρα γε οὐ χρῆ πάντα ἄνδρα, ἡγησάμενον τὴν ἐγκράτειαν ἀρετῆς εἶναι κρησίδα, ταύτην

2. παideύσαι: for the inf. expressing a purpose, see G. 1532; H. 951. — διαφυλάξαι, διασώσαι: obs. the force of δὰ in composition, thoroughly, to the end. — ἡγησόμεθα: the fut. ind. in apod. breaks the monotony of the repeated opts. with ἄν.—τὸν ἀκρατή: the man without self-control. — ἔργων ἐπιστασιάν: supervision of works.—ἀγοραστὴν: the term for the slave who went to market. For the formation of nouns denoting the agent, see G. 833; H. 550. — τοιούτων: i.e. τὸν ἀκρατή.

3. ἀλλὰ μὴν εἰ: atque si, and yet — εἰ δεξαίμεθ’ ἄν: for the potential opt. (with ἄν) in a cond., see G. 1421, 3; H. 900 a.—αὐτόν: a man himself, subj. of φυλάσσει. Not in the pl., although δεξαίμεθα precedes, as αὐτός indicates the master, in contrast with δοῦλον in the previous clauses.—γενέσθαι: for the inf. with verbs of caution, see GMT. 374; H. 948.—κακούργος, κακουργότερος, κακουργότατος: obs. the climax, heightened in rhetorical effect by the chiasmatic order of the first two clauses.—τὸν οἶκον τὸν ἑαυτοῦ: one’s own house.

4. ὅν εἰδείη: for the assimilation of the mode, see on ἀλαθενοῦμεθα in 1.—ἄρα γε ὦ: nonne certe.—ἡγησάμενον: for the participle of cond., see on προτεύων i. 1. 5.
πρώτον ἐν τῇ ψυχῇ κατασκευάσασθαι; τίς γὰρ ἂνευ ταύτης ἢ μάθοι τι ἀν ἁγαθὸν ἢ μελετήσειεν αξιολόγως; ἢ τίς ἂν ταῖς ἡδοναῖς δουλεύων αἰσχρῶς διατεθεὶς καὶ τῷ σώμα καὶ τῆν ψυχήν; ἐμοὶ μὲν δοκεῖ νὴ τὴν Ἡραν ἔλευθέρω μὲν ἀνδρὶ εὐκτόν εἶναι μὴ τυχεῖν δούλου τοιοῦτον, δουλεύοντα δὲ ταῖς τοιαύταις ἡδοναῖς ἰκετευτέον τοὺς θεοὺς δεσποτῶν ἁγαθῶν τυχείν. οὕτως γὰρ ἂν μόνως ὁ 35 τοιοῦτος σωθεὶ. τοιαύτα δὲ λέγων ἔτι ἐγκρατέστερον ὁ τοῖς ἔργοις ἢ τοῖς λόγοις ἐαυτὸν ἐπεδείκνυεν. οὐ γὰρ μόνον τῶν διὰ τοῦ σώματος ἡδονῶν ἐκράτει, ἀλλὰ καὶ τῆς διὰ τῶν χρημάτων, νομίζων τὸν παρὰ τοῦ τυχόντος χρήματα λαμβάνοντα δεσπότην ἐαυτοῦ καθιστάναι καὶ δοι- 40 λεύειν δουλείαν οὐδεμιᾶς ἦττον αἰσχράν.

"Ἀξίων δ' αὐτοῦ καί ᾧ πρὸς Ἀντιφώντα τὸν σοφιστὴν 6 διελέχθη μὴ παραλιπεῖν. ὁ γὰρ Ἀντιφῶν ποτὲ βουλόμενος

5. οὐκ αἰσχρῶς διατεθεὶς: would not be put into a shameful condition. So διακείσθαι in i. 1. 13. — νὴ τὴν Ἡραν: an expression used by women, and, among men, apparently used by Socrates only. Cf. iii. 10. 9. 11. 5. iv. 2. 9. 4. 8. — δουλεύοντα: sc. τῶν. The dat. is the usual case for the agent with verbals in -τείς. When the acc. was used, it was perhaps because the verbal was regarded as equivalent to δὲ with the infinitive. G. 1188; H. 991 a.—δεσποτῶν ἔγαθών: i.e. masters who set their servants a good example (Kühner). Cf. Oec. i. 23.

6. τοιαύτα δὲ λέγων κτλ.: "his practice was even better than his preaching." — τῶν διὰ τοῦ σώματος ἡδῶν: cf. τῶν διὰ σώματος ἡδῶν i. 4. 5. — παρά τοῦ τυχόντος: from any one who happened along. Cf. i. 2. 6, and see on i. 1. 14. — δεσπότην ἡαυ- τοῦ 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 ἦττον αἰσχρῶν, cf. iv. 2. 12. Cf. also οὐδα- μῶν εἰς κακίονες 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 ἀ διελέχθη "those conversations of his." H. 733. — Ἀντιφώντα: described by Suidas as follows: Ἀντιφών Ἀθηναῖος, τερα- τοσκόπος καὶ ἐποποιὸς καὶ σοφιστὴς,
toıs συνουσιαστάς αὐτοῦ παρελέοσθαι προσελθών τῷ Σωκράτει παρόντων αὐτῶν, ἔλεξε τάδε. "Τῶν Σωκράτεων, 2 5 ἐγὼ μὲν ᾧ μὴν τοὺς φιλοσοφοῦντας εὐδαιμονεστέρους χρη- 
ναί γίγνεσθαι: οὐ δέ μοι δοκεῖς τάναντία τῆς φιλοσοφίας 
ἀπολελαυκέναι: ζῆσα γονον ὀὔτως ὡς οὐδ᾿ ἀν εἰς δοῦλος 
ὑπὸ δεσπότῃ διαιτῶμενος μείνει: συτά τε συτῇ καὶ ποτὰ 
πώεις τὰ φαιλότατα, καὶ ἰμάτιον ἡμφίεσαι οὐ μόνον 
10 φαῦλον ἀλλὰ τὸ αὐτὸ θέρους τε καὶ χειμῶνος, ἀνυπόδητος

ékaleito de λογομάγειρος. He was the 
author of a work on the interpreta-
tion of dreams which had considera-
ble reputation. Cf. de quibus (som-
niis) disputans Chrysippus 
multis et minutis somniis 
colligendis facit idem quod 
Antipater, ea conquirens, 
quae Antiphontis interpreta-
tione explicata declarant illa 
quidem acumen interpretis, 
sed exemplis grandioribus 
decuit uti Cic. de Div. i. 20. He 
should not be confused with the ora-
tor Antiphon. — συνουσιαστάς: see 
on συνόντων i. 1. 4.—Σωκράτου: 
the name expressed for clearness, 
after the twice-used αὐτῶν. Cf. 
pολλὴ ἡν ἀφονία αὐτῷ τῶν 
θελόντων κινῶ-
νευέων, ὡς τις δοῦκετο Κύρων αἰσθήσεσθαι 
An. i. 9. 15, where the emphasis of 
Κύρων is even more marked.

2. ἡμῆν: I always supposed. 
Impf. of habitual past action. — τοὺς 
φιλοσοφοῦντας: lovers of knowledge. 
Cf. the Platonic use of φιλόσοφον 
equivalent to φιλομαθῆς, and ἀλλὰ 
μὲντοι, εἴπον ἑγώ, τό γε φιλομαθῆς καὶ 
φιλόσοφον ταῦτάν; ταῦτα γάρ, ἐφ’ 
Plato Rep. 376 b. Cf. also Plato’s 
use of ὅρθως φιλοσοφοῦντες (Phaedo 
67 e) to avoid the use of φιλόσοφοι in 
a technical sense. — εὐδαιμονεστέρους: 
happier, "more prosperous." The 
opposite condition is κακοδαιμονία in 3. 
— χρηναί γίγνεσθαι: necessarily 
become. — ἀπολελαυκέναι: to have 
enjoyed, ironical. For a similar use 
of ἐπαυριάκομαι, cf. Ἰνα πάντες ἐπαύρωνται 
βασιλέως Hom. A 410. — οὐδ᾽ ἀν εἶς: 
stronger than οὐδές ἄν. Cf. iv. 3. 
15, and the Eng. ‘no one’ and ‘none.’ 
— ὡς: connect with διαιτῶμενος. 
— μείνει: opposed to ἀποδιδότακεν. 
In this sense, παραμένειν is generally 
used, as, e.g., Occ. iii. 4, Plato Meno 
97 b. — σιτά τε κτλ.: in explanatory 
appos. with the preceding. What 
conj. might have been used? For 
the decl. of σίτα, see G. 288; II. 214. 
— ἡμφίεσαι: pf. with pres. meaning. 
For angl. before prep., see G. 544; 
II. 361. — οὐ μόνον, ἀλλά: like the 
Lat. non solum, sed. The second 
notion, as the more important, is 
added to the first, but without ex-
cluding it, as would be the case with 
οίκ., ἀλλὰ (non, sed). — ἀνυπόδητος: 
no special singularity is implied in 
assigning to Socrates a custom 
adopted by many of the more as-
cetic philosophers. Aristophanes
te καὶ ἀχίτων διατελεῖς. καὶ μὴν χρήματα γε οὐ 3 
λαμβάνεις, ἀ καὶ κτωμένους εὕφραινε καὶ κεκτημένους 
ἐλευθερώτερον τε καὶ ἥδιον ποιεῖ ζῆν. εἰ οὖν, ὦσπερ 
καὶ τῶν ἄλλων ἔργων οἱ διδάσκαλοι τοὺς μαθητὰς μιμη-
15 τὰς ἐαυτῶν ἀποδεικνύονσιν, οὔτω καὶ σὺ τοὺς συνόντας 
dιαθήσεις, νόμιζε κακοδαιμονίας διδάσκαλος εἶναι.” καὶ 4 
ὁ Σωκράτης πρὸς ταῦτα εἶπε: “Δοκεῖς μοι, ὦ Ἀντιφῶν, 
ὑπειληφέναι με οὔτως ἀνιαιρῶς ζῆν ὡστε πέπεισμαι σὲ 
μᾶλλον ἀποθανεῖν ἀν ἑλέσθαι ἡ ζῆν ὦσπερ ἑγώ. ἢθι 
20 οὖν ἐπισκεφώμεθα τί χαλεπὸν ἵσθησαι τοῦ ἐμοῦ βίου. 
πότερον, ὅτι τοῖς μὲν λαμβάνονσιν ἀργύριον ἀναγκαῖον 5 
ἐστὶν ἀπεργάζεσθαι τούτο ἐφ’ ὦ ἀν μισθὸν λάβομεν, 
ἐμοὶ δὲ μὴ λαμβάνοντι οὐκ ἀνάγκη διαλέγεσθαι ὃ ἀν μὴ 
βούλωμαι; ἡ τὴν διαιτάν μου φαινόμενος, ὡς ἦττον μὲν 
25 ὑγιεινὰ ἐσθλόντος ἐμοῦ ἢ σοῦ, ἦττον δὲ ἴσχυν παρέχοντα; 
ἡ ὡς χαλεπώτερα πορίσασθαι τὰ ἐμὰ διαιτήματα τῶν

(Clouds 103) applies this epithet, with others, to the followers of Soce-
rates. For an interesting account of Greek shoes in the classical period,
see an article by A. A. Bryant in Harvard Studies in Classical Philol-
ogy, vol. x. p. 57 ff.; and for the hardihood manifested by Socrates at
the siege of Potidaea, see Plato Sym.
220 λ, υ. — ἀχίτων: i.e. without the outer χιτών (ἐπενδύτης). Under this 
outer garment was generally worn an inner χιτών (ὑπενδύτης), with which 
and his ἰμάτιον Socrates seems to have been content. See Guhl and 
ὡς, as Cyr. i. 5. 10.

3. καὶ μὴν: see on i. 4. 12, and 
cf. 8; ii. 3. 4. — χρήματα: emphatic position. — ὦσπερ καὶ, οὔτω καὶ: the 
first καὶ remains untranslated, like καὶ 
before πράττειν in i. 1. 6. So in Oec. 
vi. 3. Cf. καὶ ἡμῖν ταῦτα δοκεῖ ἄπερ 
καὶ βασιλεί Aν. ii. 1. 22. — διαθήματες: 
for the fut. denoting pres. intention, 
see G. 1391; H. 893 e.

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

5. πότερον (sc. χαλεπὸν ἵσθησαί), 
ὅτι: is ἢ because. πότερον is correla-
tive to ἢ below. — τοῖς μὲν, ἐμοὶ δὲ: 
for μὲν with subordinate effect, see on 
τὸ οὖν μὲν δῆμα i. 4. 17. — ἦττον (with 
παρέχοντα): to a less degree. — χαλε-
πότερα: pred. after ἐστι (to be sup-
plied from the following sent.), with 
which διαιτήματα is acc. abs. with ὡς, 
while ἐμὸν ἐσθλόντος in the preceding 
sent. is gen. absolute. G. 1508, 1570;
XENOPHON'S MEMORABILIA I. 6.

σῶν διὰ τὸ σπανιώτερά τε καὶ πολυτελέστερα εἶναι; ἡ ἦδιον σοι ἄρ συν παρασκευάζῃ οὖντα ἡ ἐμοὶ ἀ ἐγώ; οὐκ οἴσθ' ὅτι ὁ μὲν ἦδιστα ἐσθίων ἦκιστα ὑφον δεῖται, ὁ δὲ 30 ἦδιστα πίνων ἦκιστα τοῦ μὴ παρόντος ἐπιθυμεὶ ποτοῦ; τά γε μὴν ίμάτια οἴσθ' ὅτι οἱ μεταβαλλόμενοι ψύχους καὶ θάλπους ἐνεκα μεταβάλλονται, καὶ ὑποδήματα ὑποδοῦνται ὅπως μὴ διὰ τὰ λυποῦντα τοὺς πόδας κωλύωνται πορεύεσθαι. ἡδὴ οὖν ποτε ἦσθον ἐμὲ ὅ διὰ ψύχος μᾶλλον του 35 ἐνδον μένοντα, ὅ διὰ θάλπος μαχόμενον τῷ περὶ σκιᾶς, ὅ διὰ τὸ ἄλγειν τοὺς πόδας οὐ βαδίζοντα ὅπον ἄν βούλωμαι; οὐκ οἴσθ' ὅτι οἱ φύσει ἀθανενέστατοι τῷ σώματι 7 μελετήσαντες τῶν ἰσχυρότατων ἀμελησάμοντος κρέατος τε γίγνονται πρὸς ἀ ἄν μελετήσωσι καὶ βάδον αὐτὰ φέρουσιν; ἐμὲ δὲ ἄρα οὐκ οἶει, τῷ σῶματι ἂεὶ τὰ συνυγχάνοντά μελετώντα καρτερεῖν, πάντα βάδον φέρεων σοῦ μὴ μελετώντος; τοῦ δὲ μὴ δουλεύων γαστρὶ μηδ' ὑπνὼ καὶ λαγνεῖα 8 οἶει τὸ ἄλλο αἰτιώτερον εἶναι ἢ τὸ ἔτερα ἔχειν τοῦτων ἦδιών, ἃ οὐ μόνον ἐν χρείᾳ οἴντα εὐφραίνει, ἄλλα καὶ ἕλπιδας 45 παρέχοντα ὁφελήσειν ἂεί; καὶ μὴν τοῦτο γε οἶσθα, ὅτι οἱ μὲν οἴομενοι μηδὲν εὖ πράττειν οὐκ εὐφραίνονται,

H. 970, 974. — ἦδιστα: with greatest relish. Cf. ἡδέως i. 3. 5. Note the assonance of ἦδιστα, ἦκιστα. — μὴ παρόντος: not at hand. 6. ίμάτια: emphatic position. — πορεύεσθαι: for the inf. with verbs of hindering, see G. 1519; H. 948. — τοῦ (equivalent to τιμοῦς): for the form, see G. 416; H. 277. — ἐνδον: indoors. — τὸ ἄλγειν τοὺς πόδας: pain in my feet. πόδας is acc. of specification. G. 1058; H. 718. — ὑπον: for δομα, like our 'where' for 'whither.' 7. μελετήσαντες: by practicing. — αὐτά: sc. ἄν μελετήσωσι. — ἂεί: const. with καρτερεῖν, at all times to bear patiently. — μελετῶντα καρτερεῖν: for the inf. with verbs of practicing, cf. iii. 9, 14, and μελετῶν τοξευέων Λ. iii. 4. 17. 8. τοῦ δουλεύων: const. with αἰτιώτερον. G. 1140; H. 753 e. — γαστρὶ: appetite. Cf. i. 2. 1; i. 5. 1. — τὸ ἔχειν: sc. ἐμὲ as subject. — ἐν χρείᾳ οἴντα: while in use. — οὐ μόνον, ἄλλα καί: see on οὐ μόνον, ἄλλα in 2. — καὶ μὴν: as in 3. — μηδέν: for the use of μὴ with verbs of thinking etc., cf. i. 1. 20; 2. 39, 41. — εὖ πράττειν: are fortunate,
“doing well.” Some editors see a play on words between this and ἐφ 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. — φίλοις ἁμένοις κτάσθαι: acquiring better friends, not by getting new friends, but by improving those we have. ἁμένοις is pred. adjective. G. 919; H. 594 b. — ἐγὼ τοῖς νομίζων: well then, I never cease to believe this (that I am improving myself and my friends). — ἐάν, δὴ: see on i. 5. 1.— ἐκπολιορκηθεῖ: would succumb to a siege. — τοῖς ράστοις ἐνυγχάνειν: what is easiest to obtain, opposed to τῶν χαλε-

πωτάτων ἑφεῖν. On the use of the inf. with adjs., see G. 1528; H. 952. Cf. ii. 1. 22; iii. S. 8. — ἀρκοίντως χρώμενος: “contented to use,” “contented with.”

10. ἐοικας οἷομένῳ: you are like one who thinks, “you seem to think.” — εἶναι: “consists in.” — θείον: 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
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65 εἶπεν. "Ω Σώκρατες, ἕγὼ τοῖς σύνταγμοις τῶν νομίζων, 

σοφοῖς δὲ οὐδ’ ὑποστήνειν. δοκεῖσι δὲ μοι καὶ ἀυτοῦ 

τοῦτο γιγνώσκειν. οὐδένα γοῦν τῆς συννοισίας ἀργύριοι πρᾶττην. 

καίτου τὸ γε ἵματιν ἡ τῆν οἰκίαν ἡ ἄλλο πλεονεξία, 

νομίζων ἀργύριοι ἄξιοι εἶναι οὐδενὶ ἄν μὴ ὅτι προῖκα 

70 δοῖς, ἀλλ’ οὐδ’ ἐλαττὸν τῆς ἄξιας λαβῶν. δῆλον δὴ 12 

ὅτι εἰ καὶ τήν συννοισίαν θὸν τινὸς ἄξιοι εἶναι, καὶ ταύτης 

ἀν οὐκ ἐλαττῶν τῆς ἄξιας ἀργύριοι ἐπράττων. 

δίκαιος 

μὲν οὖν ἄν εἰς, ὅτι οὐκ ἔξαπατᾶς ἐπὶ πλεονεξία, σοφὸς 

δὲ οὐκ ἄν, μηδενὸς γε ἄξια ἐπιστάμενος." ὁ δὲ Σωκράτης 13 

75 πρὸς ταῦτα εἶπεν. "Ω 'Ἀντιφῶν, παρ’ ἧμῖν νομίζεται τὴν 

ὡραν καὶ τὴν σοφίαν ὀμοίως μὲν καλὸν, ὀμοίως δὲ 

αἰσχρόν διατίθεσθαι εἶναι. τὴν τε γὰρ ὡραν ἐὰν μὲν τῆς 

ἀργυρίου πωλῆ τῇ βουλομένῳ, πόρμων αὐτῶν 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’ ὑποστήνει: ne tantil-

lum quidem. For -ον, cf. i. 1. 

14. — τοῦτο γιγνώσκειν: to be aware 

of this. — οὐδένα: for the double 

acc. with πράττη, see on i. 2. 

5. — τῆς συννοισίας: gen. of 'the 

thing bought,' by analogy to the gen. 

of price. G. 1194; H. 746 c. — ὁν: 

for the 'assimilation' of the rel. to 

the case of its omitted antec., see on 

i. 2. 21. — μὴ δὲ: "not to say," "let 

me not say that," with ellipsis of the 

verb of saying. Cf. on οὖν δὲ ii. 9. 

8. G. 1504; H. 1035 a.

12. καὶ τὴν συννοισίαν, καὶ ταύτης: 

for the repetition of καὶ in compound 

sents., see on ὁσπερ καὶ 3. For the 

case of ταύτης, see on συννοισίας in 11. 

— ἐπράττων: note the transition from 

the opt. ὁδῖς in 11 to the indic. of 

unfilled condition. — δίκαιος μὲν οὖν 

ἀν εἰς: emphatically put, honest, 

then, you would be. — ἐπιστάμενος: 

change of const. from δὲ οὐκ ἔξαπα-

τᾶς. Thucydidus is specially fond of 

this change to participial construc-

tion.

13. παρ’ ἡμῖν: with us, a pud nos. 

— νομίζεται ... εἶναι: "there is a 

noble as well as an ignoble disposition 

of wisdom as of personal charme." — 

dιατίθεσθαι: to expose for sale. Obs. 

the condensed expression in ὡραν, 

σοφίαν, καλῶν, αἰσχρῶν. Each adj.
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, peri ἁρμαῖν τοῖς ἐρωτώσην iv. 4. 7. — σοφιστὰς: see on i. 1. 11. In setting a price on their wisdom, they dishonored it, as did πόροι beauty. — ο ὦ τι ἐξ ἔξω: "what he has in him," "what he understands." Cf. εἰ ὁ ἐξ ἔξω in 14, and see on iii. 10. 1. — ἀ προσήκει, ταῦτα ποιεῖν: for the dem. referring back with emphasis to the omitted antec. of the rel., see G. 1030; H. 906 b.

14. ὠρνιθί: perhaps an allusion to the Greek fondness for training quails to fight. See Becker, Charicles (Eng. transl.), p. 77 ff. — ἄλλοις συνιστῆμι: introduce them to others. Cf. iv. 7. 1. — ὄφελησθαι: passive. — τοὺς θησαυροῖς . . . γράφαντες: cf. γράμματα πολλὰ ποιητῶν τε καὶ σοφιστῶν iv. 2. 1. — καταλείπον γράφαντες: wrote and left behind. Eng. idiom would use γεγραμμένουs agreeing with σῖς. — 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." — ἐμοί μὲν: for μὲν, see on i. 1. 1.
ΧΕΝΟΦΩΝΟΣ ΜΕΝΟΡΑΒΙΛΙΑ Ι. 6, 7.

Καὶ πάλιν ποτὲ τοῦ Ἀντιφώντος ἐρομένου αὐτὸν πῶς ἀλλοι μὲν ἴγοῦτο πολιτικοὺς ποιεῖν, αὐτὸς δὲ οὐ πράττοι τὰ πολιτικά, εἰπερ ἐπίστατο, "Ποιέως δὴ ἂν," ἐφη, "ὡς Ἀντιφών, μᾶλλον τὰ πολιτικά πράττομι, εἰ μόνος αὐτὰ πράττομι, ἣ ἐπιμελοῦμην τοῦ ὦς πλείστους ἰκανοὺς εἶναι πράττεν αὐτὰ;"

Ἐπισκεφώμεθα δὲ εἰ καὶ ἀλαζονείας ἀποτρέπων τοὺς ἀρετῆς ἐπιμελεῖσθαι προέτρεπεν· αἰὲ γὰρ ἐλεγεν ὡς οὐκ εἰῃ καλλίων ὄδος ἐπ᾽ εὐδοξίαν ἦ δὲ ἂν τις ἀγαθὸς τοῦτο γένοιτο καὶ δοκεῖν βούλοιτο. ὁτι δ᾽ ἀληθῆ 5 ἐλεγεν, ὡδε ἐδίδασκεν. "Ἐνθυμώμεθα γάρ," ἐφη, "εἰ τις μὴ ὃς ἀγαθὸς αὐλητῆς δοκεῖν βούλοιτο, τι ἂν αὐτῷ πιοητέον εἰῃ. ἄρ' οὔ τὰ ἐξώ τῆς τέχνης μιμητέον τοὺς ἀγαθοὺς αὐλητάς; καὶ πρῶτον μὲν, ὅτι ἐκεῖνοι σκεύη τε καλὰ κέκτηναι καὶ ἀκολούθους πολλοὺς περιάγονται, καὶ 10 τοῦτῳ ταῦτα πιοητέον· ἐπειτα, ὅτι ἐκεῖνοις πολλοὶ ἐπαινοῦσι, καὶ τοῦτῳ πολλοὺς ἐπαινέται παρασκευαστέον.

15. Another answer to Antiphon. — αὐτὸς δὲ: while he himself. — εἰπερ: if indeed (as Antiphon doubted). — ποτέρως: in which way, introduces the double question εἰ . . ἦ 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, ὃ μὲν γὰρ ἀλαζὼν ἐμοιγε δοκεῖ ὅνωμα κεῖσθαι ἐπὶ τοῖς προστοιονείμοις καὶ πλούσιωτέροις εἶναι ἦ εἰσὶ καὶ ἀνδρεωτέροις καὶ ποιήσειν ἀ μὴ ἰκανοὶ εἰσίν ὑπερθυμενοῦσι, καὶ ταῦτα φανεροὶ γιγνομένοις, διτι τού λαβεῖν ἐνεκα καὶ κερδάναι ποιοῦντι Cjr. ii. 2. 12. See also Theophrastus Char. c. 23. — ἦ: sc. αὐτῆ. — τοῦτο: for the case, see on πόδας i. 6. 6. — ἂν γένοιτο: would become, potential optative. See on ὄμολογησειν i. 1. 5. For the thought, cf. ii. 6. 39; Cjr. i. 6. 22. — For καὶ after ἂ, see on i. 1. 6.

2. γὰρ: its use suggests that the preceding οὐκ εἰῃ καλλίων κτλ. is felt as the beginning of the conversation.— τὰ ἐξώ: the externals. For the double acc. with μιμητέον, see G. 1076; H. 725. — σκεύη: collective pl. equipment. Cf. Lat. apparatus. — ἐπειτα:
άλλα μήν ἔργον γε οὐδαμοῦ ληπτέον, ἢ εὐθὺς ἐλεγχθή-
σεται γελοῖος ὢν, καὶ οὐ μόνον αὐλητής κακός, ἀλλὰ καὶ
ἀνθρωπὸς ἄλαζὼν. καίτοι πολλὰ μὲν δαπανῶν, μηδὲν δὲ
15 ὀφελοῦμενος, πρὸς δὲ τούτους κακοδοξῶν, πῶς οὖκ ἐπιτό-
νως τε καὶ ἀλυσιτελῶς καὶ καταγελάστως βιώσεται;
ὡς δ' αὕτως, εἰ τις βούλουστε στρατηγὸς ἀγαθὸς μὴ ὄν 2
φαίνεσθαι ἡ κυβερνήης, ἐννοώμεν τί ἀν αὐτῷ συμβαί-
νοι. ἃρ' οὖκ ἄν, εἰ μὲν ἐπιθυμῶν τοῦ δοκεῖν ἰκανὸς εἶναι
20 ταῦτα πράττειν μὴ δύναιτο πείθειν, τοῦτ' εἰς λυπηρόν,
εἰ δὲ πείσειν, ἔτι ἄθλιωτερον; δῆλον γὰρ ὅτι κυβερνᾶν
τε κατασταθεῖς ὁ μὴ ἐπιστάμενος ἡ στρατηγείων ἀπολέ-
σειν ἄν ὅσον ἠκυβηρὼν βούλουστε καὶ αὐτός αἰσχρῶς ἄν καὶ
κακῶς ἀπαλλάξειςεν." ὄσαύτως δὲ καὶ τὸ πλοῦσιον καὶ
25 τὸ ἀνδρεῖον καὶ τὸ ἵσχυρόν μὴ ὅντα δοκεῖν ἀλυσιτελὲς
ἀπέφανε· προστάττεσθαι γὰρ αὐτοὺς ἐφ' ἡμιζω ἡ κατὰ
δύναμιν, καὶ μὴ δυναμένους ταῦτα ποιεῖν, δοκοῦντας ἰκα-
νοὺς εἶναι, συγγνώμης οὖκ ἄν τυγχάνειν. ἀπατεώνα δ' 5

without δέ, as in i. 2. 1. — ἀλλὰ
μὴν: at verno. — ἢ: or else. —
ἀλαζῶν: adj. use, gloriosus. —
δαπανῶν: circumstantial participle
of condition. See on πιστεών i.
1. 5.
3. ὡς δ' αὕτως: and in the
same way. Cf. ὄσωτας in 4.—τί
ἀν αὐτῷ συμβαίνοι: what would
happen to him? — ἄρ' οὖκ ἄν . . .
toút' εἰς λυπηρόν: the sent. is twice
interrupted, as ἐπιθυμῶν is equiv. to a
clause. For an even more involved
structure, cf. ἦ δήσις, ὅσπερ κτλ. iv.
2. 25. — λυπηρόν: painful. — κυ-
βερνᾶν τε: instead of καὶ στρατηγείων,
this is followed by ἡ στρατηγείων,
with a slight change in the thought.
Cf. ἡ γῆ, ἵγροτέρα τε οὖσα πρὸς τὸν

στόματος ἡ ἀλμοδεστέρα (τοο saltish) πρὸς
φυτελαν Οεκ. xx. 12. — ἀπαλλάξειν:
would come out of it. In this sense,
the pass. is somewhat more com-
mon.

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." — ἀλυσιτελὲς
ἀπέφανε: sc. ὃν. After verbs of
knowing, declaring, etc., the parti-
ciple of εἰμι is sometimes omitted.
Cf. ii. 3. 14; An. iii. 1. 36. — ἡ
κατὰ δύναμιν: "than their strength
would bear." — συγγνώμης: indul-
gence. For the case, see on στόματος
i. 4. 12.
ékálei oú mikrón mév e' tis árgrýrion ἡ σκέδος παρά τον 30 πειθοὶ λαβὼν ἀποστεροῖη, πολὺ δὲ μέγιστον ὁστὶς μηδὲνδος ἄξιος ὑν ἔξηπατηκοί πείθων ὡς ἱκανὸς εἰη τῆς πόλεως ἡγεῖσθαι. ἐμοὶ μὲν οὖν ἐδόκει καὶ τοῦ ἀλαξονεύεσθαι ἀποτρέπειν τοὺς συνόντας τοιάδε διαλεγόμενος.

5. σού μικρόν: 'litotes,' as shown by the following πολὺ δὲ μέγιστον. Cf. i. 2. 23.—ε' τις: 'whoever,' referring to ἀπατεώνα. — ὁστὶς: instead of ε' τις. For the same variation, cf. i. 6. 13.—ἔξηπατηκοί: 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 τοιάτα, perhaps as bringing the whole conversation more vividly before the eye. See H. 696 a.
'Εδόκει δὲ μοι καὶ τοιάντα λέγων προτρέπειν τοὺς συνόντας ἀσκεῖν ἐγκράτειαν [πρὸς ἐπιθυμίαν] βρωτοῦ καὶ ποτοῦ καὶ λαγνείας καὶ ὑπνοῦ καὶ ρίγους καὶ βάλπους καὶ πόνου. γνῶνσ γάρ τινα τῶν συνόντων ἀκολαστοτέρως ἐξοντα πρὸς τὰ τοιάντα, "Εἰπέ μοι," ἐφη, "ὡ 'Αρίστιππε, εἰ δέοι σε παιδεύειν παραλαβόντα δύο τῶν νέων, τὸν μὲν ὅπως ἰκανὸς ἔσται ἀρχεῖν, τὸν δὲ ὅπως μὴ ἀντιποίησεται ἀρχής, πῶς ἄν ἐκάτερον παιδεύοι; βούλει σκοπῶμεν ἀρξάμενοι ἀπὸ τῆς τροφῆς ὠσπέρ ἀπὸ τῶν στοιχείων;" καὶ ὁ 'Αρίστιππος ἐφη: "Δοκεῖ γοῦν μοι ἡ τροφῆ 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 τοιαῦτα 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: inapplicable to the last three gens. (ῥίγους, βάλπους, πόνου), and prob. a gloss.

— γνῶνσ γάρ: the conj. is introductory, and serves to connect its sent. with the preceding τοιαῦτα. — 'Αρίστιππε: 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. S.— ὅπως ἔσται: fut. ind. in obj. clause, on account of the idea of 'caring for,' 'effecting,' contained in the foregoing παιδεύειν. G. 1372; Η. 885. — ἀρχής: for the gen. with verbs of disputing or contesting, see G. 1128; Η. 739 a.

— βούλει σκοπῶμεν: visne consideramus rem? For the interr. subjv. with βούλει, see G. 1358; Η. 866, 3 b.— ἀπὸ τῶν στοιχείων: ab elementis literarum, from the A B C's. — γοῦν: certainly.
ėnai. oudē gār ἕτη γ' ἀν τις, εἰ μὴ τρέφοιτο." "Οὐκolulu 2
to men boūleisthai sitou ápteisthai ótan óra ἕκη, ἀμφο-
terous eikōs paragýgneseisthai;" "Eikōs gār," ἔφη. "Tó ouv
proaireisthai to katapeteúgon mállon práttein ἢ τῆ γαστρῆ
15 χαρίζεσθαι πότερον ἀν αὐτῶν ἐθικουμεν;" "Tón eis ὅ ἄρχειν," ἔφη, "νη Δία, παιδευόμενον, ὅπως μὴ τὰ τῆς πόλεως
ἀπρακτα γίγνηται παρὰ τὴν ἐκείνων ἄρχην." "Οὐκουφν,
ἔφη, "καὶ ὅταν πιεῖν βούλωται, τὸ δύνασθαι δυσφωτα ἀνε-
χεσθαι τῷ αὐτῷ προσθετέων;" "Πάνυ μὲν οὖν, ἔφη.
20 "Τὸ δὲ ύπνου ἐγκράτη ἐναι, ὡστε δύνασθαι καὶ ὅψῃ κοι-
μηθῆναι καὶ πρωὶ ἀναστῆναι καὶ ἀγρυπνῆσαι, εἰ τι δέοι,
poterō ἀν προσθείμεν;" "Καὶ τοῦτο," ἔφη, "τῷ αὐτῷ ἔστιν.
"Τί δὲ," ἔφη, "τὸ ἀφροδισίων ἐγκράτη ἐναι, ὡστε μὴ διὰ
tauτα κωλύσθαι πράττειν, εἰ τι δέοι;" "Καὶ τοῦτο," ἔφη,
25 "τῷ αὐτῷ." "Τί δὲ, τὸ μὴ φεύγειν τοὺς πόνους, ἀλλ' ἐθε-
λουτῇ ὑπομένειν, ποτέρῳ ἀν προσθείμεν;" "Καὶ τοῦτο,"
ἔφη, "τῷ ἄρχειν παιδευόμενω." "Τί δὲ, τὸ μαθεῖν, εἰ τι
ἐπιτηδεύον ἐστι μάθημα πρὸς τὸ κρατεῖν τῶν ἀντιπάλων,

2. οὐκουν: in questions, οὐκουν is
equivalent to nonne igitur, expect-
ing an affirmative answer; οὐκουν (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 par-
ticle in the examination of Orontas
by Cyrus, An. i. 6. — ὥρα: the right
time. — εἰκός: sc. ἔστι. — γάρ: see
on i. 4. 9. — τὸ καταπείγον: pressing
duty. — προαιρεῖσθαι mállon: 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. kai toûs met'
aivov de tauta euthēn Hell. vi. 1. 15,
and (with τὸ and the inf., as here)
ἀγαθὸν de ędziexn auton kai to ἔρμην
Eq. ix. 9. — μὴ ἄπρακτα γίγνηται:
may not be left undone. — παρά:
during, lit. along the course of. G.
1213, 3 (b); II. 802, 3 b.

3. τῷ ἄρχειν παιδευόμενω: short
form of expression equiv., τὸ τῶν εἰς τὸ
ἄρχειν παιδευόμενον in 2. Cf. οἷς εἰς τὴν
βασιλείαν τέχνην παιδευόμενον 17. — τὸ
μαθεῖν, εἰ τι μάθημα: the arqurement
ποτέρω ἄν προσθέειπα μάλλον πρέτοι;” “Πολύ, νη Δι’,”

30 ἐφη, “τῷ ἀρχεῖ τι παιδευμένῳ καὶ γάρ τῶν ἄλλων οὐδὲν ὀφελος ἀνεν τῶν τοιούτων μαθημάτων.” “Οὐκοίν ὁ οὖτω 4 τεπαιδευμένος ἣττον ἄν δοκεῖ σοι ὑπό τῶν ἀντιπάλων ἢ τὰ λοιπὰ ζῴα ἀλλοκεσθαί; τοῦτων γάρ δήπου τὰ μὲν γαστρὶ δελεαζόμενα, καὶ μάλα ἐνια δυσωπούμενα, ὦμος τῇ ἐπιθυμητῇ ὑπὸ τοῦ φαγείν ἀγόμενα πρὸς τὸ δέλεαρ ἀλλοκεσθαί, τὰ δὲ στοτῷ ἐνεδρεύεται.” “Πάνω μὲν οὖν,” ἐφη. “Οὐκοίν καὶ ἄλλα ὑπὸ λαγνείας, οἷον οἱ τε ὀρτυγίες καὶ οἱ πέρδικες, πρὸς τὴν τῆς θηλείας φωνήν τῇ ἐπιθυμίᾳ καὶ τῇ ἐλπίδι τῶν ἀφροδισίων φερόμενοι καὶ ἐξιστάμενοι τοῦ τὰ δεινὰ 40 ἀναλογιζέσθαι τοῖς θηράτρους ἐμπίπτονοι;” συνέφη καὶ ταῦτα. “Οὐκοίν δοκεῖ σοι αἰσχρὸν εἶναι ἄνθρώπω ταῦτὰ 5 πάσχειν τοῖς ἀφροιστάτοις τῶν θηρίων; καὶ οἱ μοιχοὶ εἰσέρχονται εἰς τὰς εἰρκτάς, εἰδότες ὅτι κύδνωσ τῷ μοιχεύοντι αὐτῷ νόμος ἀπειλεῖ παθεῖν καὶ ἐνεδρευθῆναι καὶ 45 ληφθέντα ύβρισθῆναι καὶ τηλικοῦτων μὲν ἐπικειμένων τῷ μοιχεύοντι κακῶν τε καὶ αἰσχρῶν, οὖντων δὲ πολλῶν

of whatever knowledge. — πολύ : sc. μάλλον. — τῶν ἄλλων ὀφελος : for the subjective gen. with ὀφελος, see on ὀφελος i. 4. 5, and, for the decl. of ὀφελος, same section. Cf. ἀκολάστον γάρ στρατεύματος οὐδὲν ἥγειτο ὀφελος εἶναι An. ii. 6. 10.

4. ἦττον ἄν δοκεῖ ἀλλοκεσθαι: seems less likely to be captured. For the inf. with ἄν in indirect discourse, cf. γενεσθαὶ ἄν i. 2. 15. — καὶ μάλα ἐνια δυσωπούμενα: and some (of these) very shy by nature. For the partitive appos., see G. 914; H. 024 d. Cf. ἀκοδομέν ὡμας εἰς τὴν πόλιν βία παρεληριθοτας ἐννοισκηνοῦν (are quartered, some of you) ἐν ταῖς σκηναῖς An. v. 5. 11. — οἱ πέρδικες:

cf. Xenophon’s description of the bustards (ὁτίδας) as easily caught, πέτονται γὰρ βραχυ, ὥσπερ πέρδικες An. i. 5. 3. — ἐξιστάμενοι τοῦ ἀναλογιζέσθαι: see on τοῦ φρονεῖν ἐξιστησι i. 3. 12.

5. οὐκοίν: at nonne, seems preferable to οὐκόν, as being followed by the decisive ἄρ’ οὐκ, ἐστιν at the close of the section. — καὶ: introduces an example. Cf. i. 1. 7. — τὰς εἰρκτάς: i.e. the women’s apartments, γυναικωνίας. — κύδνωσ: sc. ἐστί. — ὁ νόμος ἀπειλεῖ: acc. to Attic law, the injured husband could either himself punish the adulterer, or accuse him before the Thesmothetae. — οὖντων δὲ πολλῶν
tων ἀπολυσόντων τῆς τῶν ἀφροδισίων ἐπιθυμίας ἐν ἀδείᾳ, ὡμως εἰς τὰ ἐπικινδύνα φέρεσθαι, ἄρ' οὐκ ἦδη τούτο παντάπασι κακοδαιμονωτός ἐστιν;” “Εμοιγε δοκεῖ,” ἐφη.

50 “Τὸ δὲ εἶναι μὲν τὰς ἀναγκαιοτάτας πλείστας πράξεις τοῖς ἀνθρώποις ἐν ὑπαίθρῳ, οἴον τάς τε πολεμικὰς καὶ τὰς γεωργικὰς καὶ τῶν ἄλλων οὐ τὰς ἑλαχίστας, τοὺς δὲ πολλοὺς ἀγμανάστως ἔχειν πρὸς τε ψύχῃ καὶ θάλπῃ, οὐ δοκεῖ σοι πολλὴ ἀμέλεια εἶναι;” συνέφη καὶ τούτο.

55 “Οὐκοῦν δοκεῖ σοι τοὺς μέλλοντα ἄρχειν ἄσκειν δεῖν καὶ ταύτα εὑπετῶς φέρειν;” “Πάνυ μὲν οὖν,” ἐφη. “Οὐκοῦν, εἰ τοὺς ἐγκρατεῖς τούτων ἀπάντων εἰς τοὺς ἀρχικοὺς τάττο-μεν, τοὺς ἀδυνάτους ταύτα ποιεῖν εἰς τοὺς μηδ' ἀντιποιησο-μένους τοῦ ἄρχειν τάξομεν;” συνέφη καὶ τούτο. “Τί οὖν; 60 ἐπειδὴ καὶ τούτων ἐκατέρου τοῦ φύλου τῆν τάξιν οἶσθα, ἢδη ποτ' ἐπεσκέψεις εἰς ποτέραν τῶν τάξεων τούτων σαυτὸν

7. ἐγκρατεῖς: see on 1. — εἰ τάτ-τομεν: “if we include,” a good example of the simple logical condition. G. 1300; II. 893. — τοὺς μηδ' ἀντι-ποιησομένους τοῦ ἄρχειν: those who will not even contend for high office. For the gen. τοῦ ἄρχειν, see on ἄρχῃς 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 ἐκατέρου τοῦ φύλου τῆν 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. pronoun adj., see G. 974; II. 673 a. Cf. ἐφ' ἐκατέρφ τῷ κέρα Thuc. v. 67.
δικαίως ἂν τάττοις;” “Ἐγών,” ἐφη ὁ Ἀρίστιππος, “καὶ ὁ ὑδαμῶς γε τάττω ἐμαυτόν εἰς τὴν ὑπὸν ἀρχεῖν βουλομένων τάξιν. καὶ γὰρ πάνυ μοι δοκεῖ ἄφρονος ἀνθρώπον 65 εἶναι τό, μεγάλου ἔργου ὄντος τοῦ ἑαυτῷ τὰ δέοντα παρασκευάζειν, μὴ ἀρκεῖν τούτῳ, ἀλλὰ προσαναθέσθαι τό καὶ τοῖς ἄλλοις πολίταις ὃν δέονται πορίζειν· καὶ ἑαυτῷ μὲν πολλὰ ὑπὲρ θεόν τῶν λέγεται ἐλλεῖπειν, τῇς δὲ πόλεις προεστῶτα, εάν μὴ πάντα ὅσα ἡ πόλις βούλεται καταπράττῃ, 70 τοῦτον δίκην ὑπέχειν, τούτῳ πῶς ὦ πολλὴ ἄφροσύνη ἔστι; καὶ γὰρ ἁξίον ἂν τοὺς πόλεις τοὺς ἀρχουσιν ὠσπέρ ἐγὼ 9 τοῖς οἰκέταις χρήσθαι· ἐγὼ τε γὰρ ἁξίω τοὺς θεράποντας ἐμοὶ μὲν ἄφθονα τὰ ἐπιτήδεια παρασκευάζειν, αὐτοὺς δὲ μηδὲν ὑπὸ τοῦτων ἀπτεσθαι, αἱ τε πόλεις οἰκέταις χρήσθαι 75 τοὺς ἀρχοντας ἑαυταῖς μὲν ὡς πλείστα ἀγαθὰ πορίζειν, αὐτοὺς δὲ πάντων τούτων ἀπέχεσθαι. ἐγὼ οὖν τοὺς μὲν βουλομένους πολλὰ πράγματα ἔχειν αὐτοῖς τε καὶ ἄλλοις

8. ἐγών (sc. ἔσχεϕάμην) : yes, indeed. — άνθρώπον: for the pred. gen. of characteristic, see on γνώμης i. 1. 9.— τὸ μὴ ἀρκεῖν τούτῳ: 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 αὐτὸν is to be supplied as subj. of προσαναθέσθαι. — ἐαυτῷ μὲν ἐλλεῖπεν, τούτου δίκην ὑπέχειν: a compound subj. as in 6, here summed up by τούτῳ. — τούτῳ πῶς ... ἔστι: 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 γὰρ, αἱ τε πόλεις: for as I, so also the states. See on i. 3. 1.— τοὺς μὲν βουλομένους κτλ.: with these words Aristippus indicates 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 afterward developed by his pupil Epicurus. Cf. τὸ μακάριον καὶ ἄφθαρτον οὔτε αὐτὸ πράγματα ἔχει, οὔτε ἦλθαν παρέχει Diog. Laert. x. 39, words which Cicero renders quod acternum beatumque est, id nēc habeis ipsum negoti quicquam nec ehibere alteri De Nat. De v. i. 17. The use of the dat. αὐτοῖς with ἔχειν may be
παρέχειν οὔτως ἄν παιδεύσας εἰς τοὺς ἀρχικοὺς καταστή-
σαιμι· ἐμαυτόν γε μέντοι τάττω εἰς τοὺς θουλομένους ὑ
80 ῥάστα τε καὶ ήδιστα βιοτείων." καὶ ὁ Σωκράτης ἐφη: 10
“Βούλει ὦν καὶ τούτο σκεφύμεθα, πότεροι ήδιον ζῴων, οἱ
ἀρχοντες ή οἱ ἀρχόμενοι;” “Πάνυ μὲν οὖν,” ἐφη. “Πρώ-
τον μὲν τούτων τῶν ἐθνῶν οὐ ήμεῖς ἢσμεν εἰς μὲν τῇ Ἀσίᾳ
Πέρσαι μὲν ἀρχοντοιν, ἀρχονται δὲ Σύροι καὶ Φρύγες καὶ
85 Λυδοῖ· ἐν δὲ τῇ Εὐρώπῃ Σκύθαι μὲν ἀρχονται, Μαιῶται,
δὲ ἀρχονται· ἐν δὲ τῇ Δαυνῇ Καρχηδόνοι μὲν ἀρχονται,
Λίβυες δὲ ἀρχονται. τούτων οὖν ποτέροι ήδιον οἷοι ζῆν;
ἡ τῶν Ἑλλήνων, ἐν οἷς καὶ αὐτὸς εἰ, πότεροι σοι δοκούσιν
ηδιον, οἱ κρατοῦντες ή οἱ κρατούμενοι, ζῆν;” “᾽Αλλ᾽ ἐγώ 11
30 τοι,” ἐφη ὁ Ἀρίστιππος, “οὐδὲ εἰς τὴν δουλείαν αὐτοῦ ἐμαυτοῦ
τάττω· ἀλλ᾽ εἰναι τὶς μοι δοκεῖ μέση τούτων ὁδὸς, ἢ
πειρώμαθε βαδίζειν, οὔτε δι᾽ ἀρχῆς οὔτε διὰ δουλείας, ἀλλὰ δι᾽
ἐλευθερίας, ἢπερ μάλιστα πρὸς εὐδαιμονίαν ἄγει.” “ʿΑλλ᾽ 12

explained by the analogy of the following ἄλλα· — οὔτως: i.e. as previously described. — ἄν παιδεύσας:
“would educate and.” — μέντοι: a stronger adversative than δὲ. — ἦ
ῥάστα: for the strengthened superlative, see II. 651.

10. βούλει, σκεφύμεθα: see on 1. — ὄν: for the attraction, see G. 1031;
Η. 994 ; ὅπως οὖν έσεσθε ἀνήδε ἄξιοι τῆς ἐλευθερίας ἢς κέκτησθε Ἀν. i. 7. 3.
— Πέρσαι μὲν ἀρχοντος, ἀρχονται δὲ Σύροι: obs. the chiastic 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 Azoi. — ἐν οἷς καὶ αὐτὸς
ἐλ: “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 Schomann, Antiq. of Greece, i. passim.

11. αὖ: on the other hand, with reference to the beginning of 8, εἰς
tὴν δουλείαν being used for εἰς τὴν
tῶν δουλῶν τάξιν. — τούτων: const.
as a gen. of place with μέση, which
here is equivalent to εἰς μέσω between.
— ἦν: for the cognate acc. with verbs
of motion, see G. 1057; Η. 712. —
εὐδαιμονίαν: for true happiness
described as the reward of virtue, cf.
33. See Introd. § 22.
ei muν.，“εφη ὁ Σωκράτης, "ὡσπερ οὖτε δι᾽ ἀρχής οὔτε διὰ δια 95 δουλείας ἢ ὑδῶς αὐτή φέρει, οὕτως μηδὲ δι᾽ ἀνθρώπων, ἵσως ἂν τι λέγοις. εἰ μέντοι ἐν ἀνθρώποις ὡν μήτε ἀρχεῖν ἀξιώσεις μήτε ἀρχεσθαί μηδὲ τοὺς ἀρχοντας ἐκών θεραπεύσεις, οἷμα σε ορᾶν ὡς ἐπιστανται οἱ κρείττονες τοὺς ἥττονας καὶ κοινὴ καὶ ἱδία κλαίοντας καθιστάντες δούλοις 100 χρησθαι. ἣ λανθάνονσι σε οἱ ἄλλοι σπειράντων καὶ 13 φυτευσάντων τὸν τε σῖτον τέμνοντες καὶ δενδροκοποῦντες καὶ πάντα τρόπον πολυρκοῦντες τοὺς ἥττονας καὶ μὴ θέλοντας θεραπεύειν, ἐως ἄν πεῖσωσιν ἐλέοσθαι δουλεύειν ἀντὶ τοῦ πολεμεῖν τοῖς κρείττοσι; καὶ ἱδία αὖ ὦι ἄνδρειοι 105 καὶ δυνατοὶ τοὺς ἀνάνδρους καὶ ἀδυνάτους οὐκ οἴσθα ὦτι καταδουλωσάμενοι καρπῶνται;’’ ᾿Αλλ’ εγὼ τοι,” ἐφη, ἑνα μὴ πάσχω ταῦτα, οὐδ’ εἰς πολιτείαν ἐμαυτον κατακλεῖω, ἀλλὰ ξένος πανταχοῦ εἰμι.’’ καὶ ὁ Σωκράτης ἐφη: ’’Tούτο 14

12. μέν, μέντοι: as in 9. Cf. iv. 4. 7. — οὕτως μηδὲ δι᾽ ἀνθρώπων: sc. φέρει. — ἵσως ἄν τι λέγοις: “perhaps there would be something in what you say.” The opposite is οὖδὲν λέγειν. See Kr. Spr. 51. 16. 13. — εἰ ἀξιώσεις: for the fut. ind. expressing present intention, cf. i. 6. 3. — μηδὲ ἐκών θεραπεύσεις: and do not intend to yield voluntary allegiance. — καὶ κοινὴ καὶ ἱδία: “both states and individuals.” — κλαίοντας καθίσταντες: “by bringing them to grief.” Cf. our phrase ‘come to grief,’ for any disastrous result. Cf., also, Xenophon’s use of the similar κλαίοντας καθίσεων in Sym. iii. 11; Cyr. ii. 2. 15. — δούλοις: as slaves. Cf. τεκμηρίῳ i. 2. 49, τροφῇ iii. 11. 6.

13. σπειράντων: for the omission of the art. with subst. participles, see on μανιφέως i. 3. 11. — τὸν 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 ἀντιποιησομένους 7. — πολυρκοῦντες: vexantes, besieging. — πείσωσιν: euphemistic for “compel.” Cf. ἐπιστήσαν ἀνάγκη Ἀν. vii. 7. 29, φοβῶν ἐπεισε Cyrr. v. 4. 51. For the subjv. in a temporal clause, see G. 1465; II. 921, and cf. 33; iii. 5. 6. — καὶ ἱδία αὖ: transition from states to individuals. — ξένος πανταχοῦ: “a citizen of the world.”

14. τούτο μέντοι κτλ.: that is certainly a clever dodge you suggest. πάλαισμα lit. a trick of wrestling. For the pred. use of δεινόν, see
μέντοι ἦδη λέγεις δεινόν πάλαισμα. τοὺς γὰρ ξένους, έξ
110 οὗ το Σίνως καὶ ο Ἐκειρων καὶ ο Προκρούστης ἀπέθανον, οὔδεις ἐτί ἀδικεῖ; ἄλλα νῦν ὁ μὲν πολιεύωμεν έν ταῖς πατρίσι καὶ νόμους τίθενται ὡς μὴ ἀδικοῦνται, καὶ φίλους πρὸς τοῖς ἀναγκαίως καλομένους ἄλλους κτώνται βοηθοῦς, καὶ ταῖς πόλεσιν ἐρύματα περιβάλλονται, καὶ ὲπλα
t115 κτώνται, οἷς ἀμύνονται τοὺς ἀδικοῦντας, καὶ πρὸς τοὺς ἄλλους ἐξωθεν συμμάχους κατασκεύαζονται· καὶ οἱ μὲν πάντα ταύτα κεκτημένοι ὁμῶς ἀδικοῦνται· οὐ δὲ οὔδεν 15 μὲν τούτων ἄνων, ἐν δὲ ταῖς ὁδοῖς, ἐνθα πλεῖστοι ἀδικοῦν
tai, πολὺν χρόνον διατρίβων, εἰς ὁποῖαν δ' ἃν τόλων
120 ἀφίκη, τῶν πολιτῶν πάντων ἥττων ὄν, καὶ τοιοῦτος οἷος μάλιστα ἐπιτίθενται οἱ βουλόμενοι ἀδικεῖν, ὁμῶς διὰ τὸ ξένους εἶναι οὐκ ἃν οἱ ἁδικηθήναι; ἣ διότι αἱ πόλεις σοι κηρύττουσιν ἁσφάλειαν καὶ προσώπου καὶ ἀποιντὶ, θαρρεῖς; ἥ διότι καὶ δοῦλος ἃν οἱ τοιοῦτος εἶναί οἷος
125 μηδενὶ δεσπότῃ λυστελεῖν; τίς γὰρ ἃν ἐθέλοι ἅνθρωπον

H. 618. — ἐξ οὗ : sc. χρόνου. — Σίνως, Σκειρων, 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 τοῦ παρόντα ὁδοπόρους ἴππακες έπι τινος κλήθης ἀναπληθεῖν καὶ τῶν μὲν μακροτέρων τά προέχοντα μέρη (the projecting portions) τούς σώματος ἀπέκοπτε, τῶν δ' ἐλαττών τούς πάθας πρόκρουνεν (hammered out) Diod. Sic. iv. 59. — ἄλλα νῦν: i.e. when there are no longer such robbers. — τοῖς ἀναγκαῖοις καλομένους: 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 καλομένοι. — ἑξοθοῦς: pred. accusative. — οἷς ἀμύ
tονται: with which they try to defend themselves. For the pres. of attempted action, see G. 1255; II. 825.
— τοῖς ἀδικοῦντας: for the acc. with certain verbs of which the equivalents are intr. in Eng., see G. 1049; H. 712.

15. ἐξων: 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 ξένους εἶναι: for the articular inf., see on i. 1. 12. — ή: sc. θαρρεῖς. — οἷος λυστε
tελεῖν: see on οὗς τέμνειν i. 4. 6. — τίς γὰρ ἃν ἐθέλοι κτλ.: a question
which seems to support the sup-
position attributed to Aristippus,
namely, that as a slave he would be
of no account: its real application is
found in the following section.

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

17. ἄλλα γάρ : introduces (like
at enim) an objection, γάρ being
explained by some omitted thought
like "an objection presents itself."
— τί : adv. accusative. — πεινήσουσιν:
for this and the following fut. inds.,
cf. ἀξίωσεις 12. — ὁ τι ἄλλο : to be
read together, wherein else. After
ἄλλο γε ἢ, acc. to Eng. idiom, a ὁτί
might be expected, which is not
necessary in Greek. Cf. τί γάρ
ἄλλο ἢ κινδύνεσθαι ii. 3. 17. "The
difference between willing and un-
willing submission to indignities is
only this, that he who submits
willingly incurs, in addition to his
suffering, the charge of folly."

18. ὁ Σωκράτης ἐφή : see on i.
2. 9. — τῶν τοιούτων (sc. λυπηρῶν) :
part. gen. with τὰ ἐκοίνων. — ἢ: in so
Δότη βούλοιτο, καὶ ἐκὼν διψῶν πίου, καὶ τάλλα ὀσαίτως,
τῷ δ' ἐξ ἀνάγκης ταῦτα πάσχοντι οὐκ ἔξεστιν ὁπόταν
βούληται παύσεσθαι; ἔπειτα ο μὲν ἐκονσύς ταλαίπωρῶν
ἐπ' ἀγαθὴ ἐλπίδι ποιῶν εὑφραίνεται, οἷον οἱ τὰ θηρία
150 θηρῶντες ἐλπίδι τοῦ λήψεσθαι ἥδεως μοχθοῦσι. καὶ τὰ μὲν 19
τοιαῦτα ἀθλα τῶν πόνων μικροῦ τινος ἄξια ἔστιν: τοὺς δὲ
ποιόντας, ἢν φίλους ἀγαθοὺς κτῆσωνται, ἢ ὅπως ἔχθροις
χειρώσωνται, ἢ ἢν δυνατοὶ γενόμενοι καὶ τοὺς σώμασι
καὶ ταῖς ψυχαῖς καὶ τὸν ἐαυτὸν οἶκον καλῶς οἰκώσι καὶ
155 τοὺς φίλους εὖ ποιῶσι καὶ τὴν πατρίδα ἐνεργετῶσι, πῶς
οὐκ οἶδεσθαι χρῆ τοὺτοι καὶ πονεῖν ἥδεως εἰς τὰ τοιαῦτα
καὶ ζῆν εὐφραίνουμένους, ἀγαμένους μὲν ἐαυτοὺς, ἐπαινο-
μένους δὲ καὶ ἔξομενένους ύπὸ τῶν ἄλλων. εὖ δὲ αἱ μὲν ἵ
ῥαδιοπυγια καὶ ἐκ τοῦ παραχρήμα ἡδοναί οὐτε σώματι
160 εὐεξίαν ἰκαναί ἐσιν ἐνεργάζεσθαι, ὡς φασίν οἱ γυμνασταὶ,
οὔτε ψυχῇ ἐπιστημῇν ἄξιολογον οὐδεμίαν ἐμποιοῦσιν: αἱ
dὲ διὰ καρτερίας ἐπιμέλειαι τῶν καλῶν τε καὶ ἀγαθῶν ἔργων

for as, quatenus. — ὁπότε βού-
lolio: for the opt. in a rel. temporal
clause by assimilation, see on i.
5. 4; II. 9. 2. — ποιό: without ἄν, which is to be
supplied from the pre-
ceeding φάγω ἄν. — ὁπόταν βούληται:
obs. the ἄν retained with the subjv.
in a rel. temporal clause, and omitted
with the opt. (ὁπότε βούλοιτο). —
ποιῶν: for the supplementary par-
ticiple with verbs expressive of
being pleased, see G. 1580; II. 983.

19. ἀθλα: præmia, rewards.
— μικροῦ τινος ἄξια ἔστι: have some
small value. For the indef. pron.
added to adj.s., see on δεινὴν τινα i. 3.
12, and, for the gen. of value with
ἄξιος, G. 1135; II. 753 f. — τοῦ-
tous: repeats and emphasizes τοὺς
δὲ. Cf. iii. 5. 8, 7. 4. — ἀγαμέ-
nouς ἐαυτοὺς: well-pleased with
themselves.

20. ἐκ τοῦ παραχρήμα ἡδοναί:
pleasures of the moment, i.e. easily-
won enjoyments (as shown by the
contrasted αἰ διὰ καρτερίας ἐπιμέλειαι).
Cf. τὰς ἐγγυτάτω ἡδονὰς iv. 5. 10.—
σῶματι, ψυχῇ: for the omission of
the generic art., see II. 600.— αἰ διὰ
καρτερίας ἐπιμέλειαι: for the use of
the prep. with its case as an attrib.
adj. (so ἐκ τοῦ παραχρήμα above), see
G. 952; II. 600; and for διὰ with
the gen. denoting manner, cf. διὰ
μέθης Plato Sym. 176 ε.— ἔργου: re-
sults. For the gen. with verbs of
attaining and touching, see on i. 4. 12.
εξικνείσθαι ποιοῦσιν, ὡς φασίν οἱ ἀγαθοὶ ἄνδρες. λέγει δὲ ποιν καὶ Ἡσίοδος:

165 'τὴν μὲν γὰρ κακότητα καὶ ἱλαδὸν ἐστὶν ἐλέοσθαι ῥηιδίωσ· λείη μὲν ὄδός, μάλα δ' ἐγγύθι ναίει. τῆς δ' ἀρετῆς ἱδρῶτα θεοὶ προπάροιθεν ἔθηκαν ἀθάνατοι· μακρὸς δὲ καὶ ὀρθίως οἷμος ἐς αὐτὴν καὶ τρηχὺς τὸ πρῶτον· ἔπην δ' εἰς ἄκρον ἵκησαι, ῥηιδίθη δὴ ἐπείτα πέλει, χαλεπή περ ἐνίσχυσα.'

μαρτυρεῖ δὲ καὶ Ἑπίχαρμος ἐν τῷ·

'τὸν πόνων πωλοῦσιν ἦμῖν πάντα τὰ γάθα' οἱ θεοὶ.'

[καὶ ἐν θόλῳ δὲ τῶπῳ ὕφιστοι. 

'ὁ ποιητέρι, μὴ τὰ μαλακὰ μᾶσο, μὴ τὰ σκληρὰ ἔξις.']

175 καὶ Πρόδικος δὲ ὁ σοφὸς ἐν τῷ συγγράμματι τῷ περὶ 21 Ἡρακλέους, ὁπερ δὴ καὶ πλείστοις ἐπιδείκνυται, ὡσαύτως περὶ τῆς ἀρετῆς ἀποφαίνεται, ὥδε πως—λέγων, ὡσα ἐγὼ

— Ἡσίοδος: the quotation is from his Works and Days 287 ff. — καὶ Πρόδικος: and that in abundance. — ἐστίν: why this accent? — λείη: cf. the Lat. levis. — ναίει: sc. ἡ κακότης. — οἷμος: seems first masc. (μακρός), and then fem. (ῥηιδίθη). It is more commonly fem., like other words meaning way, e.g., ὄδος, κέλευθος, ἀπατός, etc. Possibly the poet had one of these in mind with ῥηιδίθη. See G. 194, 1; H. 152 c. — χαλεπή περ ἐνίσχυσα: sc. τὸ πρῶτον. — Ἑπίχαρμος: a comic poet from Cos, who flourished in Syracuse about 500 B.C. The two verses are 'trochaic tetramer-meter catalectic.' G. 1651; H. 1083. — τῶν πόνων: for the gen. of price, see on i. 6. 11. — καὶ ... ἔξις: the passage is prob. interpolated, as τῶπος was not used in Xenophon's time to denote a 'place' in an author's works. See L. & S. s.v. τῶπος I, 4. — μῶσο: from μᾶω.

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 συγγραμμα περὶ Ἡρακλέους was a part of a larger work entitled Ἡρακλειον: exhibits, 'recites.' The exhibition or 'show' speeches of the Sophists were generally called ἐπιδείξεις. — ὥδε πως:
μέμνημαι. φησὶ γὰρ Ἡρακλέα, ἐπεὶ ἐκ παιδών εἰς ἡβην ὀρμᾶτο, ἐν ἡ οἱ νέοι ἡδη αὐτοκράτορες γυνόμενοι δήλοι-
180 σιν εἶτε τὴν δι' ἀρετῆς ὅδον τρέψονται ἐπὶ τὸν βίον εἶτε τὴν διὰ κακίας, ἐξελθόντα εἰς ἡσυχίαν καθήσαται ἀπο-
ροῦντα ποτέραν τῶν ὅδων τράπηταί· καὶ φανῆναι αὐτῷ δύο γυναῖκας προσεῖναι μεγάλας, τὴν μὲν ἔτεραν ἐνυπήτη τε ἰδεῖν καὶ ἐλευθέριον φύσει, κεκοσμημένην
185 τὸ μὲν σώμα καθαρότητι, τὰ δὲ ὀμματα αἱδοῖ, τὸ δὲ σχῆμα σωφροσύνη, ἐσθητὶ δὲ λευκῇ· τὴν δ' ἔτεραν τεθραμμένην μὲν εἰς πολυσαρκίαν τε καὶ ἀπαλότητα, κεκαλλωπισμένην δὲ τὸ μὲν χρῶμα, ὡστε λευκοτέραν τε καὶ ἐρυθροτέραν τοῦ ὄντος δοκεῖν φαίνεσθαι, τὸ δὲ σχῆμα,
190 ὡστε δοκεῖν ὀρθοτέραν τῆς φύσεως εἶναι, τὰ δὲ ὀμματα

see on τοῦδε τις i. 1. — ἐκ παιδών: from childhood, concrete for abstract. For the accent of παιδών, see G. 128; H. 172 a. — ὅδον: for the case, see on ἡν 11. — ἐξελθόντα κτλ.: cf. nam quod Herculem Prodicus dicit, ut est apud Xenophon-
tem,—exisse in solitudinem atque ibi sedentem diu secum multumque dubitatasse etc. Cic. de Off. i. 32. 118. — τράπηται: for the interrr. 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. — ἐσθητὶ: const. with κεκοσμημένην. — τεθραμ-
mένην εἰς πολυσαρκίαν τε καὶ ἀπαλότητα: pampered up to plump-
ness and delicacy. — κεκαλλωπισμέ-
nὴν 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, 
tῆς φύσεως: equivalent to ἡ ἡν, ἡ ἐπεφύκει. See Kr. Spr. 47. 27. 2. — ὡστε δοκεῖν φαίνεσθαι: cf. ἐκπλα-
γέντες τῷ ὄξαυ μέγαν τε καὶ κάλην 

φανῆναι τὸν Κύρον Cyg. viii. 3. 14. — ὀρθοτέραν: more erect, in order to appear taller. Tallness was esteemed by the Greeks. Cf., on the pas-
sage, ὅδων ποτε αὐτὴν ἐντετριμμένη
πολλῷ ψιμυθί (white lead), ὅτως 

λευκοτέρα ἐτὶ δοκεῖν εἶναι ἡ ἡν, πολλῷ 

δὲ ἐγχοδή (red dye, from the plant 
anchusa), ὅτως ἐρυθροτέρα φαίνετο τῆς 

ἀληθείας, ὑποδήματα δ' ἐχουσάν ψηφιᾶ, 

ὅτως μείζων δοκεῖν εἶναι ἡ ἐπεφύκει Oec. 

x. 2, where Ischomachus is describing
έχειν ἀναπεπταμένα, ἐσθήτα δὲ, ἐξ ἦς ἂν μάλιστα ὀρα διαλάμποι, κατασκοπεῖσθαι δὲ θαμὰ έαυτήν, ἐπισκοπεῖν δὲ καὶ εἰ τις ἄλλος αὐτήν θεάται, πολλάκις δὲ καὶ εἰς τήν έαυτής σκιάν ἀποβλέπειν. ὡς δ' ἐγένοντο πλησιάζει, τοῦ Ἡρακλέους, τῆς μὲν πρόσθεν ρηθέωσαν ἵνα νι τὸν αὐτῶν τρόπον, τῇ δ' ἐτέραν φθάσαι βουλομένην προσδραμεῖν τῷ Ἡρακλεὶ καὶ εἰπεῖν. Ὅρῳ σε, ὧ Ἡράκλεις, ἀπορονύτα ποιᾶν ὄδον ἐπὶ τὸν βίον τράπη. ἐὰν οὖν ἔμε φίλην ποιησάμενος, [ἐπὶ] τήν ἡδύστην τε καὶ 200 ῥάστην ὄδον ἀξίω σε, καὶ τῶν μὲν τερπῶν οὐδενὸς ἄγεν- στος ἔση, τῶν δὲ χαλεπῶν ἀπειρὸς διαβιώση. πρώτον μὲν γὰρ οὐ πολέμων οὐδὲ πραγμάτων φροντίεσ, ἀλλὰ σκοπούμενος διέση ἵνα κεχαρισμένον ἤ σιτίον ἤ ποτὸν εύροις, ἢ τί ἃν ἴδων ἢ τί ἄκοισας τερψάθεν, ἢ τίνων ἃν 205 ὀσφρανόμενος ἢ ἀπότομος ἡσθείας, τίσι δὲ παιδικοις ὀμιλῶν μάλιστ' ἄν εὐφρανθείς, καὶ πῶς ἃν μαλακῶτα καθεύδοις, καὶ πῶς ἃν ἀπονοώτα ποῦτων πάντων τυχάνους. ἐὰν δὲ ποτὲ γενηται τις ὑποφία σπάνεως 25 ἀφ' ὃν ἐσται ταῦτα, οὐ φόβος μη σε ἁγάγω ἐπὶ τὸ

his youthful wife. — ὀρα : youthful beauty, with art. omitted. — δια- λάμποι : for the potential opt. in rel. final clauses, see G. 1367 ; H. 937 a. — ἐπισκοπέιν : looked, to see if etc.

23. Ἡρακλέους : for the gen. with advs. of place, see on θείον i. 6. 10. — τῶν αὐτῶν τρόπον : i.e. without altering her pace. — ἀπορούντα : for the supplementary participle in indirect discourse, see on i. 2. 16. — ὄδον ἐπὶ τῶν βιῶν : path in life. — τράπη : for the mode, cf τράπηται 21. — ποιησάμενος : participle of manner, with ellipsis of τήν ὄδον τράπη. Cf. νομίζαν i. 2. 42. — οὐδενός : for the gen. with verbal adjs., cf. i. 2. 1, 63 ; 6. 8.

24. πολέμων : for the case, cf. i. i. 11. — φροντίεσ : for the ‘Attic’ future, see G. 665, 3 ; H. 425. — σκοπούμενος διέση : 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. — εύροις : potential opt. in indirect discourse. — παιδικοὶ : favorites.

25. σπάνεως ἀφ' ὃν : equivalent to σπάνεως τοῦτων, ἀφ' ὃν. — οὐ φόβος (σ. ἐστὶ) : no ground for anxiety. — τό : connect with πορίζεσθαι.
210 πονοῦντα καὶ ταλαιπωροῦντα τῷ σώματι καὶ τῇ ψυχῇ ταῦτα πορίζεσθαι, ἀλλ' οἷς ἂν οἱ ἂλλοι ἐργάζωνται, τούτους σὺ χρήσῃ, οὔτεν ἂπεχόμενος οἶδ᾽ ἂν δυνατὸν ἢ τι κερδᾶν· πανταχόθεν γὰρ ὡφελείσθαι τοῖς ἐμοὶ συνωσίων ἐξουσιὰν ἐγὼ γε ταρεχῶ.· καὶ ὧν Ἡρακλῆς ἀκούσας ταῦτα, Ὡ γύναι,' 26 215 ἐφη, 'ὁνομα δέ σοι τί ἔστιν;' ἡ δέ, 'Οἱ μὲν ἐμοὶ φίλοι,' ἐφη, 'καλοῦσί με Ἐυδαμονίαν, οἱ δὲ μισοῦντές με ὑποκοριζόμενοι ὀνομάζουσι Κακίαν.' καὶ ἐν τούτῳ ἡ ἐτέρα. 27 γνυῇ προσελθοῦσα εἰπε. 'Καὶ ἔγω ἢκὼ πρὸς σέ, ὥ Ἡρακλεῖς, εἰδυὶα τοὺς γεγνήσαντάς σε καὶ τὴν φύσιν τὴν σὴν ἐν τῇ παιδείᾳ καταμαθοῦσα· εξ ὃν ἐλπίζω, εἰ τὴν πρὸς ἐμὲ ὀδὸν τράπου, σφόδρον ἂν σε τῶν καλῶν καὶ σεμνῶν ἁγαθῶν ἐργάτην γενεότατα καὶ ἐμὲ ἐτί πολὺ ἐντυμοτέραν καὶ ἐπ' ἁγαθοῖς διαπρεποτέραν φανήματι. οὐκ ἔξαι-πατήσω δὲ σε προομίους ἡδονής, ἀλλ' ἤπερ οἱ θεοὶ 225 διέθεσαν, τὰ ὅντα διηγήσομαι μετ' ἀληθείας. τῶν γὰρ 28 ὄντων ἁγαθῶν καὶ καλῶν οὐδὲν ἄνευ πόνου καὶ ἐπιμελείας θεοὶ διδόσιν ἄνθρώποις· ἀλλ' εἰτε τοὺς θεοὺς ἴλεως εἶναι σοι βούλει, θεραπευτέον τοὺς θεοὺς, εἰτε ὑπὸ φίλων

27. καταμαθοῦσα; "gauged." —
εἰ τράποιο: less confident than the ἔν [τραπ.] of Ὁκκία in 23. — ἀν γενε-σθαι: see on ἀν κυψήρια i. i. 14. — ἐπ' ἁγαθοῖς: for good actions, i.e. those which Hercules would perform under her guidance; 'lit with the luster shed by valorous deeds' (Dakyns). — προομίους ἡδονής: promises of pleasure, like those in the speech of Ὁκκία.

28. ἁγαθῶν καὶ καλῶν: const. as preds. with ὄντων. — ἴλεως: see on i. 1. 9 fin. — βούλει, ἐθέλεις, ἐπιθυμεῖς: prob. no difference in meaning is intended. — θεραπευτέον: see on i. 2.
έθέλεις ἀγαπάσθαι, τοὺς φίλους εὐεργετητέον, εἰτε ὑπὸ 230 τινος πόλεως ἐπιθυμεῖς τιμᾶσθαι, τὴν πόλιν ὁφελητέον, εἰτε ὑπὸ τῆς Ἑλλάδος πάσης ἄξιοις ἐπ’ ἀρετῇ θαυμάζεσθαι, τὴν Ἑλλάδα πειρατέον εἰ ποιεῖν, εἰτε γῆν βούλει σοι καρποὺς ἀφθόνους φέρειν, τὴν γῆν θεραπευτέον, εἰτε ἀπὸ βοσκημάτων οὐεί δεῖν πλοιτίζεσθαι, τῶν βοσκημάτων ἐπιμελητέον, εἰτε διὰ πολέμου ὀρμᾶς αὐξάνεσθαι καὶ βούλει δύνασθαι τοὺς τε φίλους ἐλευθεροῦν καὶ τοὺς ἐχθροὺς χειροῦσθαι, τὰς πολεμικὰς τέχνας αὐτάς τε παρὰ τῶν ἐπιταμείων μαθητέον καὶ ὅπως αὐτάς δεῖ ἀρρήθαι ἀσκητέον· εἰ δὲ καὶ τῷ σώματι βούλει δυνατός εἶναι, τῇ 240 γνώμῃ ὑπηρετεῖν ἐθιστέον τὸ σῶμα καὶ γνυμαστέον σὺν πόνοις καὶ ἵδρωτι. — καὶ Ἡ Κακία ὑπολαβοῦσα εἴπεν, ὡς 29 φησι Πρόδικος: 'Εννοεῖς, ὥς Ἡράκλεις, ὥς χαλεπὴν καὶ μακρὰν ὀδὸν ἐπὶ τὰς ἐυφροσύνας ἢ γνυῆ σοι αὐτῇ διηγεί- ται; ἐγὼ δὲ ῥαδίαν καὶ βραχείαν ὀδὸν ἐπὶ τὴν εὐδαιμονίαν

34. Note the double meaning of θεραπεῦω with βοῦς and γῆν, like the Lat. colere. — αὐτάς τε: the τε is added, because the writer had in mind μαθητέον for both clauses, with some such obj. in the second as τὴν χρήσαν αὐτῶν, instead of which, by a slight change of construction we have ὅπως αὐτάς δεῖ χρήσαται ἀσκητέον. The whole idea is sufficiently rendered by our "military science and tactics." — εἰ δὲ: after the sevenfold repetition of εἰτε, 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 (exercendum corpus et ita afflicendum 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. — πόνους, ἵδρωτι: dats. of accompaniment. Cf. "in the sweat of thy brow shalt thou eat bread" Gen. iii. 19.

29. ἡ γυνὴ αὐτῇ: 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. — ὀδὸν (after βραχείαν): see on 21.
245 ἀξιός σε· καὶ ἦ Ἄρετη ἐσπευ· Ἠ Ω̣ τλῆμον, τί δὲ σὺ ἀγα· 30 θόν ἔχεις; ἦ τί ἢδυ οὐσθὰ, μηδὲν τούτων ἕνεκα πράττειν ἑθέλουσα; ἦτις οὐδὲ τὴν τῶν ἡδῶν ἐπιθυμιάν ἀναμένει, ἀλλὰ πρὶν ἐπιθυμήσαι πάντων ἐμπίπλασαι, πρὶν μὲν πεινῇ ἐσθίουσα, πρὶν δὲ δυσῆν πίνουσα καὶ, ἦν μὲν 250 ἡδέως φάγης, ὑψοποιός μηχανωμένη, ἦν δὲ ἡδέως πῖς, οἴνους τε πολυτελεῖς παρασκευάζῃ καί τοῦ θέρους χίονα περιθέουσα ζητεῖς· ἦν δὲ καθυπνώσης ἡδέως, οὐ μὸνον τὰς στρωμνὰς μαλακὰς, ἀλλὰ καί [τὰς κλίνας καί] τὰ ὑπόβαθρα ταῖς κλίναις παρασκευάζῃ· οὐ γὰρ διὰ τὸ 255 πονεῖν, ἀλλὰ διὰ τὸ μηδὲν ἔχειν ὁ τι ποιής, ὑπνοῦ ἐπιθυμεῖς· τὰ δὲ ἀφροδίσια πρὸ τοῦ δεῖσθαι ἀναγκάζεις, πάντα μηχανωμένη καὶ γυναιξὶ τοῖς ἀνδράσι χρωμένη· οὕτω γὰρ παιδεύεις τοὺς σεαυτῆς φίλους, τῆς μὲν νυκτὸς ὑβρίζουσα, τῆς δὲ ἠμέρας τὸ χρησμώτατον κατακομβίζουσα.

30. ἦ Ἄρετη· 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. — ὁ τλῆμον· wretched being, uttered with righteous indignation. — τί δέ: see on δόμα δέ 26. — ἦτις: 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.” — πεινῇ, δυσῆν: 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 participles, the finite const. being afterward resumed. — χίωνα: the use of snow to cool wine, sherbet, etc. is common in southern Europe. For the thought, cf. i. 6. 5. — στρωμνάς: beds, mattresses. — μαλακᾶς: pred. adj., to be connected with παρασκευάζῃ. G. 971, 972; H. 618. — [τὰς κλίνας καί]: prob. an interpolation, as the possession of couches could not be a subject for reproach. — ὑπόβαθρα: rockers. Cf. οὐ γὰρ ἐκ χρυσοῦ καί ἐλέφαντος κατασκευάζεις κλίνας καί πορφυροῖς τάπτεις οὔτε ὑπόβαθρα καί παστάδες (colonnades) ὑπνοῦ ποιοῦντι, ἀλλὰ ἐργα καὶ νόμιμοι πῦνοι καί τὸ τῆς φύσεως αὐτῆς ἀναγκαίον Teles apud Stobaeum Flor. 93. 31. — ποιής: see on τράπετα 21. — γυναῖξι: see on δοῦλοι 12. — ὑβρίζουσα, κατακομβίζουσα: the participles expand and explain the preceding οὕτω. Cf.
260 ἀθάνατος δὲ οὕσα ἑκ θεῶν μὲν ἀπέρρωψαι, ὑπὸ δὲ ἀνθρώπων ἁγαθῶν ἁτιμάζῃ· τοῦ δὲ πάντων ἡδίστου ἀκούσματος, ἐπαίνου ἑαυτῆς, ἀνήκουσ εἰ καὶ τοῦ πάντων ἡδίστου θεάματος ἁθέατος· οὐδὲν γὰρ πώποτε σεαυτὴς ἔργον καλὸν τεθέασαι. τίς δ’ ἂν σοι λεγοῦσῃ τι πιστεύσει; 265 τίς δ’ ἂν δειομένη τινὸς ἐπαρκέσειν; ἡ τίς ἂν εὖ φρονῶν τοῦ σοῦ θιάσου τολμήσειν εἶναι; οὐ νέοι μὲν ὄντες τοῖς σώμασιν ἀδύνατοι εἰσι, πρεσβύτεροι δὲ γενόμενοι ταῖς ψυχαῖς ἀνόητοι, ἀπόνως μὲν λιπαροὶ διὰ νέοτητος τρεφόμενοι, ἐπιπόνως δὲ αὐχμηροὶ διὰ γήρως περνόντες, τοῖς 270 μὲν πεπραγμένοις αἰσχυνόμενοι, τοῖς δὲ πραπτομένοις βαρνόμενοι, τὰ μὲν ἠδέα ἐν τῇ νεότητι διαδραμόντες, τὰ δὲ χαλεπὰ εἰς τὸ γῆρας ἀποθέμενοι. ἔγω δὲ σύνειμι μὲν ἄθεοις, σύνειμι δὲ ἀνθρώποις τοῖς ἁγαθοῖς. ἔργον δὲ καλὸν οὔτε θεῖον οὔτε ἄνθρωπειον χωρὶς ἐμὸν γίγνεται· τιμῶμαι 275 δὲ μάλιστα πάντων καὶ παρὰ θεοῖς καὶ παρὰ ἄνθρωποις οἷς προσήκει, ἀγαπητή μὲν συνεργὸς τεχνίταις, πιστὴ δὲ φύλαξ οἰκῶν δεσπόταις, εὐμενῆς δὲ παραστάτης

ἐμβολὴν δὲ ποιοῦνται, ἀμα μὲν λαθεῖν πειράματοι, ἀμα δὲ φθάσαι Ἀν. ιβ. 1. 4.

31. ἑκ 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; Π. 686a. Forthethought, cf. Themistoclem dixisse aiunt, cum ex eo quaceretur quod acroama aut cuius vocem libentissime audiret: Eius, a quo sua virtus optime praedicaretur Cie. pro Arch. 9. 32.—εὖ φρονῶν: in his senses.—θιάσου: properly an assemblage of worshipers: here scornfully applied to the followers of Κακία.—οὐ νέοι: as if preceded by θιασωτῶν, instead of θιάσου, a const. κατὰ σύνεσιν. So αἱ πόλεις, παύσουτες in ι. 2. 3.—λιπαροὶ τρεφόμενοι: for the pred. adv. used in adverbial sense, see Η. 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 δὲ: ‘anaphora,’ as in i. 1. 2, 5. 3.—καλὸν οὔτε . . . οὔτε . . . γίγνεται: acc. to Greek usage, we should expect αἰῶν ὄντε before καλὸν. —οἶς: for παρ’ ὦς. So αἷς σύνει for ἐν αἷς σύνει. ΙΙΠ. 7. 3. Κακία receives indeed honor, but only from those παρ’ ὦς τιμᾶται οὐ προσήκει. —συνεργὸς: sc. οὖσα.
οίκετας, ἀγαθῇ δὲ συλλήπτρια τῶν ἐν εἰρήνῃ πόνων, βεβαιά δὲ τῶν ἐν πολέμῳ σύμμαχος ἔργων, ἀριστῇ δὲ 280 φιλίας κοινωνός. ἐστὶ δὲ τοῖς μὲν ἐμοῖς φίλοις ἣδεια: μὲν καὶ ἀπράγμων σύτων καὶ ποτῶν ἀπόλαυσις: ἀνέχονται γὰρ ἐως ἄν ἐπιθυμήσωσιν αὐτῶν. ὐπνος δὲ αὐτοῖς πάρεστιν ἥδιων ἢ τοῖς ἀμόχθους, καὶ οὕτε ἀπολείποντες αὐτῶν ἀχθονται οὔτε διὰ τούτων μεθιάσι τὰ δέοντα πρατ-285 τεν. καὶ οἱ μὲν νέοι τοῖς τῶν πρεσβυτέρων ἐπαίνοις χαίρουσιν, οἱ δὲ γεραίτεροι ταῖς τῶν νέων τιμαῖς ἀγάλ-λνται: καὶ ἠδείως μὲν τῶν πολλῶν πράξεων μέμνηται, εὗ δὲ τὰς παροῦσας ἠδοντα πράττοντες, δὲ ἐμὲ φίλοι μὲν θεοῖς οὔτε, ἀγαπητοὶ δὲ φίλοις, τίμιοι δε πατρίσιων. ὅταν 290 δὲ ἐλθῃ τὸ πεπρωμένων τέλος, οὗ μετὰ λήθῃς ἄτιμοι κεῖνται, ἀλλὰ μετὰ μνήμης τὸν ἀεὶ χρόνον ὑμνοῦμεν θάλλουσι. τοιαυτά σοι, ὦ παῖ τοκέων ἀγαθῶν Ἡράκλεις, ἐξεστὶ διαπονησαμένῳ τὴν μακαριστοτάτην εὐθαμονίαν κεκτήσθαι: οὕτω ποιεῖς Διόκμος τὴν ὑπ' Ἀρετῆς 34 295 Ἡρακλέους παῖδευσιν, ἐκόσμησε μέντοι τὰς γνώμας ἐτὶ μεγαλειοτέροις ῥήμασιν ἢ ἐγώ νῦν. σοὶ δὲ οὖν ἄξιον, ὦ Ἀρίστιππε, τούτων ἑνθυμομένων πειράσθαι τι καὶ τῶν εἰς τὸν μέλλοντα χρόνον τοῦ βίου φροντίζειν.”

συλλήπτρια: an assistant. — κοινω-νός: a sharer.


34. διόκμοι: unusual in this sense, which is a common one in English. Cf. the Lat. persequi. — τὴν ὑπ' Ἀρετῆς παῖδευσιν: for ὑπὸ and the gen. with a verbal noun, see Kr. Spr. 68. 43. 2. Cf. ἦδεθαι τῇ ὑπὸ πάντων τιμῇ Cyp. iii. 3. 2. — γνώμασ: thoughts. — ἑνθυμομένω: giving heed. — πειρασθαι τι . . . φροντίζειν: to strive to pay some attention to those things also (καί) which belong to the later portion of your life.
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. Συκράτης), 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 n. 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. χεῖρ (you are provided with) γυναικὶ τῶν οὖσών, ὁμως δὲ καὶ τῶν γεγενημένων καὶ τῶν ἐσομένων, χαλεπωτάτη Sym. ii. 10. They were an ill-assorted couple, and each had doubtless much to complain of.—τοὺς τί ποιοῦντας, ἄποκαλοῦν: i.e. τί ποιοῦν οὖσοι, οὓς τὸ ὄνομα τούτο καλοῦν; For the interr. depending on a participle or other dependent word, cf. i. 4. 14; i. 3. 10; An. iii. i. 14.—τοὺς εὖ παθόντας: those who have received favors. Cf. ἄνθ᾽ οὗ εὖ ἐπαθὼν ἐνεκείλειν An. i. 3. 4.—οὐκοίν: as in ii. 1. 2.

2. εἰ ἄρα: whether possibly.—ὁσπέρ: followed by a simple καί, instead of οὖσω καὶ. Cf. ὁσπέρ σὺ, καὶ ἐγὼ iv. 4. 7. Cf. also Oec. xviii. 9.—ἀδικον, δίκαιον: wrong, right.—ψφ᾽ οὐ ἄν τις (equivalent to ἐὰν τις ἐπὶ τισο) κτλ.: whoever has received favors from any one, whether friend or foe, and does not attempt to return them,
15 ἄδικος εἶναι.” “Οὐκοῦν, εἰ γε οὔτως ἔχει τοῦτο, εἰλικρινὴς τις ἄν εἰ ἄδικα ἡ ἁχαριστία;” συνωμολογεῖ. “Οὐκοῦν, ὅσον ἄν τις μεῖξη ἀγαθὰ παθῶν μὴ ἀποδιδὼ χάριν, τοσοῦτῳ ἄδικώτερος ἂν εἰ;” συνέφη καὶ τοῦτο. “Τίνας οὖν,” ἐφι, “ὑπὸ τίνων εὑρομεν ἄν μεῖξις εὐεργετὴ-20 μένους ἢ παίδας ὑπὸ γονέων; οὐς οἱ γονεῖς ἐκ μὲν οὐκ ὄντων ἐποίησαν εἰναι, τοσαῦτα δὲ καλὰ ἰδεῖν καὶ τοσοῦτων ἀγαθῶν μετασχεῖν, ὥσα οἱ θεοὶ παρέχουσι τοῖς ἀνθρώποις· ἀ δὴ καὶ οὗτως ἡμῖν δοκεῖ παντὸς ἄξια εἰναι ὡστε πάντες τὸ καταλιπεῖν αὐτὰ μάλιστα πάντων φεύγομεν· καὶ αἱ 25 πόλεις ἐπὶ τοῖς μεγίστοις ἄδικήμασι ζημίαν θάνατον πεποίηκασιν, ὡς οὐκ ἄν μείζονος κακοῦ φόβῳ τὴν ἄδικιαν παύσαντες. καὶ μὴν οὐ τῶν γε ἀφροδισίων ἕνεκα παιδ-4 ποιεῖσθαι τοὺς ἀνθρώπους ὑπολαμβάνεις, ἐπεὶ τοῦτο γε τῶν ἀπολυσώντων μεσταί μὲν αἱ ὀδοί, μεστὰ δὲ τὰ οἰκῆ-30 ματα· φανεροὶ δ’ ἐσμὲν καὶ σκοποῦμενοι εξ ὑποίων ἄν 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 significaiton. G. 1016; H. 702.—ἄν εἰ: potential opt. in apodosis. See G. 1421, 1; H. 901 b. —τίνας, ὑπὸ τίνων: two questions in one clause. G. 1001; H. 1013. The same usage is found in Latin; cf. difficile est enumerare quote viri quanta scientia fuerint Cic. de Or. i. 3. 9.—ἐκ μὲν οὐκ ὄν-των, εἶναι: out of non-existence into being. Cf ἐκ βεθὼν 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.—ὡς...παύσαντες: rati metu mali, quo gravius nul-lum esset, iniuriam coercere se posse. See on ὡς προσημαίνον-τος i. 1. 4. The participle, by a con-struc-tio ad sensum, refers to οἱ πολῖται implied in αἱ πόλεις. See on θάσου, οἱ ii. 1. 31.

4. τοῦτον, τῶν ἀπολυσώντων: for the position of the art., see on i. 6. 13; and for the sing. τοῦτον (sc. τοῦ τῶν ἀφροδισίων ἐπιθυμείων), see on ili. 4. 5. ἀπολυσώντων is neuter, as in ii. 1. 5.—βέλτιστα: finest.—αἷς: equivalent to καὶ ταύτας. Cf. the conversation between Ischomachus and his wife, Ῥεκ. vii. 10 ff.
5. ὑποδεξαμένη τε φέρει: to this corresponds καὶ τρέφει below. — διενεγκούσα: sc. in the period of pregnancy. — γιγνώσκων 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 γιγνώσκων 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 (προπαρασκευάζει, γιγνώσκων), one in the nom., the other in the acc., by οὔτε, οὔτε, cf. ii. 7. 8. — οὔδε: sc. τοῦτος 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 παιδᾶς. The education of an Athenian boy included the study of (1) γράμματα (reading and writing); (2) ἡ μουσική τέχνη (poetry and music); (3) ἡ γυμναστική 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.
7. **άλλα τοι κτλ.:** said in a somewhat grumbling tone. — πεποίηκε: the subj. is readily supplied from the connection. — η μητρός: or that of a mother. Lamprocles, who has his own mother in mind, answers with the article, τῆς μητρός, τῆς γε του- 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; II. 856 b.

8. **ἐπὶ τῷ βίῳ παντὶ:** for his whole life, i.e. for all that life could bring him. *Cf.* ἐπὶ πᾶσι ἀν ἐθέλους τὴν γυναῖκά σου ἀκούσαι δι᾽ οὗ σκευοφωρεῖς

9. **άλληλοι, ἐσχάτα:** for the two accs. with one verb, see on 1. 2.

12. — τῶν λεγόντων οὔτε τόν: that of those uttering (such things) either he who. — ἐλέγχειν: does so (i.e. utters abuse). — ἴνα ἐκμισθη: in...
ton απειλοῦντα ἀπειλεῖν ἦνα κακὸν τι ποιήσῃ, ῥαδίως
70 φέρουσιν. “Σὺ δὲ εὖ εἰδὼς ὅτι ἄλεγει σοι ἡ μῆτηρ, οὐ
μόνον οὐδὲν κακὸν νοοῦσα λέγει, ἀλλὰ καὶ βουλομένη σοι
ἀγαθὰ εἶναι ὅσα οὐδενὶ ἄλλῳ, χαλεπαίνεις; ἥ νομίζεις
κακόνου τὴν μητέρα σοι εἶναι;” “Οὐ δῆτα,” ἐφη, “τούτῳ
γε οὐκ οἶμαι.” καὶ ὁ Σωκράτης, “Οὐκοῦν,” ἐφη, “σὺ ταῦ-
75 την, εὐνοῶν τε σοι οὖσαν καὶ ἐπιμελομένην ὡς μάλιστα
dύναται κάμμυντος, ὡς ύγίαν ὅτα καὶ ὡς τῶν ἐπιτιθ-
δεῶν μηδενὸς ἐνδέκεις ἐστί, καὶ πρὸς τούτους πολλά τοῖς
θεοῖς εὐχομένην ἀγαθὰ ὑπὲρ σοῦ καὶ εὐχὰς ἀποδιδοὺσαν,
χαλεπὴν εἶναι φής; ἐγὼ μὲν οἴμαι, εἰ τουαύτην μὴ δύνα-
80 σαι φέρειν μητέρα, τάγαθά σε οὐ δύνασθαι φέρειν. εἰπὲ
δὲ μοι,” ἐφη, “πότερον ἄλλον τινὰ οἰεὶ δεῖν θεραπεύειν;
η παρεσκευάσας μηδενὶ ἀνθρώπων πειράσθαι ἀρέσκειν,
μηδὲ πείθεσθαι μήτε στρατηγῷ μήτε ἄλλῳ ἄρχοντι;”
“Ναὶ μὰ Δί’ ἔγωγε,” ἐφη. “Οὐκοῦν,” ἐφη ὁ Σωκράτης,12
85 “καὶ τῷ γείτονι βούλει σὺ ἀρέσκειν ἦνα σοι καὶ πῦρ
ἐναύῃ ὅταν τούτον δέῃ, καὶ ἀγαθοῦ τε σοι γίγνηται συλ-
λήμπτωρ καὶ, ἣν τι σφαλλόμενος τύχης, εὐνοίκως ἐγνύθεν
βοηθῆ σοι;” “Ἐγώγε,” ἐφη. “Τί δὲ; συνοδοιπόρον
order to do harm.—εὐ εἰδὼς: de-
signedly stronger than οὐκ οἶονται in
the previous sentence. — ἀγαθὰ:
good things.
10. ὡς ύγίανς, ἐστί: subjv.
and fut. indic. in close connection,
with ὡς. G. 1874; 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 mainte-
nance of his health. — εὐχομένην
ἀγαθὰ: praying for blessings.—εὐχὰς
ἀποδιδοὺσαν: paying her vows.—εἰ
dύνασαι: see on i. 2. 13.

11. ἄλλον τινὰ: obj. of θερα-
pεύειν. — παρεσκευάσας: are you pre-
pared? — πείθεσθαι: depends on
παρεσκευάσαι.
12. ἦνα 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 pro-
hibere aqua profluente; pati
ab igne ignem capere Cic. de
Off. i. 16. 52. — συλλήμπτωρ: cf.
sυλλήμπτρια ii. 1. 32. — ἀν τι σφαλλό-
μενος τύχης: “if you fall into any
misfortune.” — ἐγγύθεν βοηθῆ σοι:
being at hand may aid you.—
"Είτα τούτων μὲν ἐπιμελεῖσθαι παρεσκεύασαι, τὴν δὲ ἑτέρα τὴν πάντων μάλιστα σε φιλούσαν οὐκ οἶοι δειν θεραπεύειν; οὐκ οἶσθ᾽ ὅτι καὶ η ἡ πόλις ἀλλὰς μὲν ἀχαριστίας οὐδεμιᾶς ἐπιμελεῖται οὐδὲ δικάζει, ἀλλὰ περιορισμένας ὑπὸ τὴς πόλεως τούτου βουλεύεται, οὐτε ἔν τα Ἰερὰ εὐσεβῶς θυόμενα ὑπὲρ τῆς πόλεως τούτου θύοντος, οὕτε ἀλλο καλῶς καὶ δικαίως οὐδὲν ἀν τούτου πράξαντος; καὶ νὴ Τία ἕαν τις τῶν γονέων τελευτησάντων τοὺς τάφους μὴ κοσμήσῃ, καὶ τοῦτο ἐξετάζῃ ἡ πόλις εἰ ταῖς τῶν ἀρχόντων δοκιμασίαις. οὕτε ὅν, ὅ παι, ἄν σωφρονήσῃ, τοὺς μὲν 14 θεοὺς παραιτήσῃ συγγνώμονάς σοι ἐναι, εἰ τὶ παρημέλησις καὶ τῆς μητρὸς, μὴ σε καὶ οὗτοι νομίζοντες ἀχάριστον εἶναι οὐκ ἐθελήσωσιν εἰ ποιεῖν, τοὺς δὲ ἀνθρώπους

ABBREVIATIONS.

Χερσάριον οὐ εἰ τῷ ἀλλῷ ἑνεχύρανοι, οὐδὲν ἄν σοι διαφέροι φίλον ἐν έχθρόν γενέσθαι, ἡ καὶ τῆς παρά τοῦτων εὐνοίας οἰεὶ δειν ἐπιμελεῖσθαι;" "Εγώγε, ἐφη. "Είτα τούτων μὲν ἐπιμελεῖσθαι παρεσκεύασαι, τὴν δὲ ἑτέρα τὴν πάντων μάλιστα σε φιλούσαν οὐκ οἶοι δειν θεραπεύειν; οὐκ οἶσθ᾽ ὅτι καὶ η ἡ πόλις ἀλλὰς μὲν ἀχαριστίας οὐδεμιᾶς ἐπιμελεῖται οὐδὲ δικάζει, ἀλλὰ περιορισμένας ὑπὸ τὴς πόλεως τούτου βουλεύεται, οὐτε ἔν τα Ἰερὰ εὐσεβῶς θυόμενα ὑπὲρ τῆς πόλεως τούτου θύοντος, οὕτε ἀλλο καλῶς καὶ δικαίως οὐδὲν ἀν τούτου πράξαντος; καὶ νὴ Δία ἕαν τις τῶν γονέων τελευτησάντων τοὺς τάφους μὴ κοσμήσῃ, καὶ τοῦτο ἐξετάζῃ ἡ πόλις εἰ ταῖς τῶν ἀρχόντων δοκιμασίαις. οὐτε ὅν, ὅ παι, ἄν σωφρονήσῃ, τοὺς μὲν 14 θεοὺς παραιτήσῃ συγγνώμονάς σοι ἐναι, εἰ τὶ παρημέλησις καὶ τῆς μητρὸς, μὴ σε καὶ οὗτοι νομίζοντες ἀχάριστον εἶναι οὐκ ἐθελήσωσιν εἰ ποιεῖν, τοὺς δὲ ἀνθρώπους

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

13. εἶτα: as in i. 2. 26. — ἐπιμελεῖται: takes cognizance of. — ἀποδιδόντας: supplementary participle with περιορίζω. — ἔαν δὲ τίς: correl. to ἀλλὰς μὲν above. — ἀρχέων: to serve as archon, technical term. Cf. βουλεύεις 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 τῶν πατέρα τύπτει, ἡ τὴν μητέρα, ἡ μη παρέχει οἰκήσων) he was excluded from all public office. — ὃς οὔτε ἄν τὰ Ἰερὰ 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 ὃς, see on 3 and i. 1. 4. Obs. the emphatic repetition of τοῦτως, τούτων, τούτον. — οὐδὲν ἄν: sc. πρατήσαντον, to be const. like θυόμενα 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 ἀτμιμάσσων, εἶτα ἐν ἐρημίᾳ φίλων ἄναφανῆς. εἰ γάρ σε ύπολάβοιεν πρὸς τοὺς γονεῖς ἀχαρίστον εἶναι, οὔδεὶς ἂν 110 νομίσεις ἐν σε ποιήσας χάριν ἀπολήψεσθαι.”

Χαιρεφῶντα δὲ ποτε καὶ Χαιρεκράτην, ἀδελφοὶ μὲν ὄντε 3 ἀλλήλους, ἐαυτῷ δὲ γνωρίμω, αἰσθόμενος διαφερομένω, ἵδων τὸν Χαιρεκράτην, “Εἰπέ μοι,” ἐφη, “ὁ Χαιρέκρατες, οὐ δήποτε καὶ σὺ ἐν τῶν τοιούτων ἀνθρώπων ὁ χρησιμότερον 5 νομίζουσι χρήματα ἢ ἀδελφοὺς; 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; II. 1033. — εἶτα: and then, without καί, as often. Cf. i. 2. 1; iv. 5, 3, and καὶ αὐτῶν πολλάκις ἐμὲ μιμοῦνται, εἶτα ἐπιγεφυροῦν ἄλλους ἐξετάζων Plato Apol. 23 c. — ἐν ἑρμήᾳ φίλων: without ὄν. So after ὅράν, cf. ἐν εὔδιᾳ (security) γὰρ ὅρῳ ὑμᾶς Αν. v. 8. 19; and after καταλαμβάνων, cf. καταλαμβάνομεν τοὺς μὲν ἡμετέρους ἐν φώβῳ Demosthenes de Cor. § 211. — γονεῖς: this form of the acc. pl. of nouns in -έως is not rare in Χενοφόν. Cf. ἵππείς 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, τῶν ἄχριτων (pale-faced), τῶν ἀνυποδή-
tovs λέγεις, | ὄν κακοδαιμών Σωκρά-
tῆς καὶ Χαιρεφῶν Clouds 103, 104. He, too, it was who questioned the ἔθθια 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. — διαφερομένον: see on ζῶντα i. 2. 16. — ὄν δήποτε: surely not, ironical in tone, yet implying a neg. answer. Cf. iv. 2. 11. — τῶν τοιούτων ἀνθρώπων: of that sort of men. — χρησιμότερον: a more useful possession. For the gender, see G. 925; II. 617. — χρήματα: purposely chosen, instead of, e.g., κτήματα (cf. ii. 4. 1), on account of χρησιμότερον, 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 δὲ: from ἀδελφῶς, the generic idea, Socrates passes to τοῦ δὲ, having in mind the special case of Chaerecrates. — βοηθείας:
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 τις above. Cf. i. 2. 62. —
κρείττον : sc. ἐστὶ. — ἐπὶ : in the case
of. — ἀγνοούσι : 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; II. 974: and,
for the comparison with an assumed
case, GMT. 867.

4. καὶ μὴν ... φύναι : 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, φίλα rational. — τοὺς
συναδέλφους : those who have brothers
(to defend them). — τοῦτοις : i.e. τοὺς
συναδέλφους, the prominent obj. of
thought.

5. τὸ διάφορον : the cause of dis-
sension. Cf. τοῦτὸ γε ὑπὲρ Ἐκαστῶν
καὶ Ξενοφώντι μὸνον διάφορον ἐν τῇ
πορείᾳ ἐγένετο Ἀν. iv. 6. 3. —
φεύγειν : to avoid. — ἀγαθὸν : see on
ἐναρκτήσας ἀλλιπότερον 1. — ὅποτε . . . ἐνδειός: “but suppose he should be wanting in every brotherly quality.” — ἐπιχειροῖ: for the potential opt. in apod., cf. ii. 2. 3.

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

7. χρῆσθαι: belongs to both ἀνεπιστήμων and ἐγχειροῦντι.

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

9. ἐι κύνα μὲν ἂν ἐπειρῶ κτλ.: that while you would try etc. For μὲν in logically subord. clauses, see on i. 4. 17. — εἰ ἥν, ἥσπαξτο, ἐξαλέπτανεν: all in prot. to ἂν ἐπειρῶ. — τοῦ ὁργίζοσθαί: for the articular
Πονήσας πραθεῖν αυτόν, τὸν δὲ ἀδελφὸν φῆς μὲν μέγα ἀγαθὸν εἶναι, ὅντα πρὸς σὲ οἶνον δεῖ, ἐπίστασθαι δὲ ὀμολογῶν καὶ εὖ ποιεῖν καὶ εὖ λέγειν οὖκ ἐπιχειρεῖσι μηχανα- 50 σθαι ὅπως σοι ὃς βέλτιστος ἦ." καὶ ὁ Χαϊρεκράτης, 10 "Δέδοικα," ἐφη, "ὁ Σώκρατες, μη οὖκ ἔχω ἐγὼ τοσαύτην σοφίαν ὥστε Χαϊρεφώντα πονήσαι πρὸς ἐμὲ οἶνον δεῖ." "Καὶ μὴν οὐδέν γε ποικίλον," ἐφη ὁ Σωκράτης, "οὐδὲ καὶνόν δεῖ ἐπ' αὐτόν, ὃς ἐμοὶ δοκεῖ, μηχανάσθαι· οἷς δὲ καὶ σὺ 55 ἐπίστασαι αὐτός οὐκαίμι ἄν αὐτὸν ἀλῶντα περὶ πολλοῦ ποιεῖσθαί σε." "Οὐκ ἀν φθάνοις," ἐφη, "λέγων, εἰ τι ᾨσθή- 11 σαί με φίλητρον ἐπιστάμενον, ὃ ἐγὼ εἴδώς λέληθα ἐμαντόν." "Δέγε δὴ μοι," ἐφη, "εἰ τινὰ τῶν γνωρίμων βουλοῦ κατεργάσασθαι, ὅποτε θύοι, καλεῖν σὲ ἐπ' ἔδιπνον, τί ἄν ποιουσ;" 60 "Δὴλον ὅτι κατάρχωμι ἀν τοῦ αὐτός, ὅτε θύομι, καλεῖν ἐκεῖνον." "Εἰ δὲ βουλοῦ τῶν φίλων τινὰ προτρέψασθαι, 12 ὅποτε ἀποδημοῖς, ἐπιμελεῖσθαι τῶν σῶν, τί ἄν ποιουσ;"

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 βασίλεα . . . οὖκ οἶδα δ τι δεὶ αὐτὸν ὀμφαίς. Λν. ii. 4. 7. — ϕῆς μὲν: correlative to οὖκ ἐπιχειρεῖσι, but δὲ follows ἐπίστασθαι because this is placed first in the sentence.

10. ἔχω: for the ind. with verbs of fearing, see G. 1380; Η. 888. — σοφίαν: here practical wisdom, as distinguished from ἐπιστήμη, theoretical knowledge. — καλµήν: as in 4. — ποικίλον: intricate, lit. variegated. Cf. οὐδὲν ποικίλον, ἀλλ' ὡσπερ οἱ πολλοὶ (νομίζοντι) Plato Gorg. 491 b. — οἷς: equivalent to τοῦτος ᾗ, of which ᾗ is obj. of ἐπίστασαι and τοῦτος modifies ἀλῶντα.

11. οὖκ ἀν 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; Η. 984. — φίλητρον: a love charm, (properly φίλητρον, from φίλος). — εἰδὼς: see on φθάνοις above. — κατεργάσασθαι: bring about, hence, induce. — ὅποτε θύοι: see on ὅποτε βοῦλον το. ii. 1. 18. — ἐπὶ δείπνον: to the usual feast held after sacrifices, to which kinsmen and friends were invited. Cf. ii. 9. 4. — κατάρχωμι ἀν τοῦ καλεῖν αὐτόν: I should take the lead in inviting him. — αὐτός: for the nom. agreeing with omitted subj. of inf., cf. κεκτημένος i. 2. 1.

12. προτρέψασθαι: to persuade. Cf. i. 2. 64.
"Δῆλον ὅτι πρότερος ἂν ἐγχειροῦν ἐπιμελεῖσθαι τῶν ἐκείνων ὑπὸ τῆς ἀποθεμοῖς." "Εἰ δὲ βούλοιο ξένον ποιῆσαι ὑποδέχεσθαι σεαυτὸν ὑπὸ τῆς ἐλθοὺς ἐἰς τὴν ἐκείνου, τί ἂν ποιῆσην;" "Δῆλον ὅτι καὶ τοῦτον πρότερος ὑποδεχοῖμην ἂν ὑπὸ τῆς ἐλθοῦν 'Ἀθήναζε· καὶ εἰ γε βουλοῖμην αὐτὸν προ-
θυμεῖσθαι διαπράττειν μοι ἐφ' ἃ ήκουμι, δῆλον ὅτι καὶ τούτῳ δεῖν ἂν πρότερον αὐτὸν ἐκείω ὑπολίθαι." "Πάντ' ἀρα σὺ γε ὑπὸ τὸ ἄνθρωποις φίλτρα ἐπιστάμενος πάλαι ἀπεκρύπτουν· ἥ ὄκνεῖς," ἔφη, "ἀρξαί, μὴ αἰσχρὸς φανῆς, εὰν πρότερος τὸν ἀδελφὸν εὐ ποιῆσῃ; καὶ μὴν πλείστου γε δοκεὶ ἄν ἐπαίνου ἄξιος εἶναι, ὡς ἂν φθάνῃ τοὺς μὲν πολεμίους
κακῶς ποιῶν, τοὺς δὲ φίλους εὐζηγεῖτων· εἰ μὲν ὄνω ἐδόκει 75 
μοι Χαιρεφόν ἡγεμονικῶτερος εἶναι σοῦ πρὸς τὴν φιλιάν ταύτην, ἐκείνων ἂν ἐπειράμην πείθειν πρότερον ἐγχειρεῖν τῷ σὲ φίλον ποιεῖσθαι· νῦν δὲ μοι σὺ δοκεῖς ἡγούμενος
μᾶλλον ἂν ἐξεργάσασθαι τοῦτο." καὶ ὁ Χαιρεκράτης 15 
ἐπεῖν. "Ἀτοπα λέγεις, ἢ Σώκρατες, καὶ οὐδαμῶς πρὸς 
80 σοῦ, ὡς γε κελεύεις ἐμὲ νεότερον ὑντα καθηγεῖσθαι· καίντο 
τούτου γε παρὰ πᾶσιν ἄνθρωποις τάναντι νομίζεται,

13. ξένον ποιῆσαι ὑποδέχεσθαι 
σεαυτὸν: for the unusual order of 
words, see on i. 5. 1. — εἰς τὴν ἐκε-

νοῦ: sc. πῶλυ. — αὐτόν (in line 69): 
myself. For the omission of the pers.
pron., see G. 900; H. 680, 3. — ἐκεῖνον:
dat. of advantage. Cf. ἧν ταῦτα μοι
ποιῆσας Cyrl. ii. 2. 27. The usual 
const. is ποιεῖν τινά 

14. φίλτρα: with somewhat con-

temptuous reference to φίλτρον in 
11. — ἀπεκρύπτου: have been keep-
ing (this knowledge) to yourself. 
Cf. ii. 6. 29; iii. 6. 3. — ἦ ὄκνεῖς: the 
conj. like the Lat. an, when a pre-
vious declarative sent. implies a 
question. — αἰσχρός φανῆς: "appear 
to lower yourself." — Χαιρεφόν: de-
scribed by Plato (Apol. 21 λ) as 
σφοδρὸς ἐφ' ὧν ἄρμησαι. — ἡγεμονικῶ-

τερος: better fitted to take the first 
step. Cf. ἡγεμονικὸ πρὸς τὰ πονηρὰ 
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 φιλιὰν ταύτην, 
equivalent to "good terms again." 

15. πρὸς σοῦ (sc. δυντα, cf. on ii. 1.
32): "like yourself." — ὡς κελεύεις: 
for the causal rel., see G. 1461; H. 
910. — νομίζεται: see on νομίζων i. 1.
XENOPHON'S MEMORABILIA II. 3.

τὸν πρεσβύτερον ἤγεισθαι παντὸς καὶ λόγου καὶ ἔργου."

"Πῶς;" ἐφη ὁ Σωκράτης: "οὖ γὰρ καὶ οὗδοι παραχωρήσατο τὸν νεώτερον πρεσβύτερον συντυγχάνοντι πανταχοῦν 85 νομίζεται καὶ καθήμενον ὑπαναστήναι καὶ κούτῃ μαλακῇ τιμήσαι καὶ λόγων ὑπείξαι; ἀγαθέ, μὴ ὅκνει," ἐφη, "ἀλλ' ἐγχείρει τὸν ἄνδρα καταπράυνειν, καὶ πάνυ ταχὺ σου ὑπακούσεται: οὐχ ὄρας ως φιλότιμος ἔστι καὶ ἐλευθέριος; τὰ μὲν γὰρ πονηρὰ ἀνθρώπια οὐκ ἄν ἄλλως μᾶλλον ἔλοις 90 ἦ εἰ δοις τι, τοὺς δὲ καλοὺς κἀγαθοὺς ἀνθρώπους προσφιλῶσ χρώμενος μᾶλιστ' ἀν κατεργάσαιος." καὶ ὁ Χαρεκρά-17 τῆς εἶπεν: "Εὰν οὖν, ἐμοὶ ταῦτα ποιοῦντος, ἐκεῖνος μηδὲν βελτίων γίγνηται;" "Τί γὰρ ἄλλο," ἐφη ὁ Σωκράτης, "ἡ κινδυνεύσεις ἐπιδείξαι σὺ μὲν χρηστός τε καὶ φιλάδελφος 95 εἶναι, ἐκεῖνος δὲ φαῦλος τε καὶ οὐκ ἄξιος ἐφεργεσίας; ἀλλ' οὖν δὲν ομια τούτων ἐσεθῆ πονηρῶς γὰρ αὐτὸν, ἐπειδὰν αἰσθηταὶ σε προκαλούμενον ἐαιτοῦν εἰς τὸν ἀγώνα

— τὸν πρεσβύτερον ἤγεισθαι: ex-
planatory appos. to τάναντα.

16. οὖ γὰρ: as in i. 3. 10. — οὗδοι: for the gen. of separation with verbs of withdrawing, see G. 1117; H. 748. — κούτῃ μαλακῇ τιμήσαι: cf. εὐνύν εἰ ν μαλακῇ Hom. I 619 and πυκνῶν λέχων 659. Recognition of superiority in age was characteristic of the Greeks. Cf. πάς ἡμῖν αἰδεῖσθω τὸν ἐαυτὸν πρεσβύτερον ἑργῇ τε καὶ ἔπει Plato Laws 879 c. — ἐφη: 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 ὄρας: the omission of ἦ ('asyneton') 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 ἔλευθέριος)."

For μὲν equivalent to while, see on 9. — κατεργάσαιο: win over.

17. έάν γίγνηται: with an omitted apod. like τλ λέγεις or τι ἐσται. — τι γὰρ ἄλλο ἡ κινδυνεύσεις: see on ii. 1. 17. Cf. σοῦ οὖν ἄλλο [ποιεῖς] ἡ αὐτός ἀπορεῖς καὶ τοὺς ἄλλους ποιεῖς ἀπορεῖν Plato Meno 80 a.; and classis ad insulam se receptit, nihil aliud quam depopulato 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. equivalent to show that you are. — ἐκεῖνος δὲ: sc. κινδυνεύσει ἐπιδείξαι εἶναι.
toûton, pàvnet filoneukhîseîn, ópws perygenreitai sóu kai
lógoi kai érgw eî ðóuvn. ìnì mèn gam óytois," èphì, 18
100 "dikaxiosthôn, òôspér eî tò ðêirë, ás ò ðeós èpti ðû sullamar-
bânein allhâlon èpoyšen, ârêmènô toûton trápounto prôs
tô diakolûnein allhllô, òi eî tò pòde ðeia moîra pêpoum-
mènô prôs tò suvenegëin allhllôn âméljswânte toûton
èmpodîzoxen allhllô. oûk ãn polllh ámabhia eî òi kàko
105 daimonía toîs èpti ðôvéleîa pêpoumènous èpti blâbhî hri-
sthâi; kai ìmèn âdêlphô ge, òs èmoi dôkei, ò ðeós èpoyísen
èpti mejoxun ðôvéleîa allhllôn ò ðêirë te kai pòde kai
ôrhalûm kai tâllla òsà âdêlphà èfusen ànthrwosís.
çêiras mèn gam, eî dêoi aútsa tâ plèon ðrûgnîas diëchônta
110 âma pòyshai, oûk ãn dûnàintos, pódès òe ou'd' ãn èpti tâ
ðrûgnîan diëchônta èlboïen âma, ôrhalûmôi òe, oî dôkoûntes
èpti pêloston èkikneîsthai ou'd' ãn tòw ènti ègguntrô oítwv
tâ èmpropsebèn âma kai tâ ôpîsèn ìdèin dûnàintos: àdêlphô
òe, fîlôw ònte, kai polû diëståwte pràttetos âma kai èpt
115 ðôvéleîa allhllôn."

'Hkousta ðe pote aútô kai perî fîlôn diàlegoumênov, 4
eî ãw èmoyne èdôkèi máliost' ãn tis ðôvéleîsthai prôs

18. tò ðêirë, ás: for the change in number, see on i. 2. 14. — èpti ðû
sullambânein: so èpti ðôvéleîa in 19. See on i. 3. 11.
19. oûk ãn eî: so often in ani-
mated discourse, where the opt.
expresses a modest claim, without
ôv. Cf. iii. 11. 1; Cyr. i. 4.
13; iii. 1. 43. — kai ìmèn ge: see
on i. 4. 12. — âdêlphà: adj., in
pairs. — órughûîs: a fathom, from
àrègèin to reach, hence the out-
spread arms’ reach. — ðôma pòyshai:
to act together on. — fîlôw ònte:
conditional. — diëståwte: concessive.
— âma pràttetos: conveys the idea
of “with united efforts,” while ðôma
kai in the preceding clause is equiva-
lent to simul ac.

4. Although everybody praises
friendship, yet most men strive zeal-
ously after almost any other pos-
session 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. diàlegoumênov: see on i. 1. 11.
— eî ãw: its antec. is the omitted
obj. of diàlegoumênov. — èdôkèi tîs:
best rendered impers., it seemed that
XENOPHON'S MEMORABILIA II. 4.

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phiλων κτησίων τε καὶ χρείαν. τούτο μὲν γὰρ δὴ πολλῶν ἐφη ἀκούειν, ὡς πάντων κτημάτων κράτιστον εἴη φίλος 5 σαφῆς καὶ ἀγαθός, ἐπιμελομένους δὲ παντὸς μᾶλλον ὁρᾶν ἐφη τοὺς πολλοὺς ἢ φίλων κτήσεως. καὶ γὰρ οἰκίας καὶ ἀγροῦ καὶ ἄνδράποδα καὶ βοσκήματα καὶ σκεύη κτωμένους τε ἐπιμελῶς ὁρᾶν ἐφη καὶ τὰ ὄντα σφάζειν περιωμένους, φίλον δὲ, ὃ μέγιστον ἀγαθὸν εἶναι φασίν, ὁρᾶν 10 ἐφη τοὺς πολλοὺς οὔτε ὅπως κτήσωνται φροντίζοντας, οὔτε ὅπως οἱ ὄντες αὐτοῖς σφάζωνται. ἄλλα καὶ καμνόν των φίλων τε καὶ οἰκετῶν ὁρᾶν τινας ἐφη τοῖς μὲν οἰκέταις καὶ ἵστροις εἰσάγοντας καὶ τᾶλλα τὰ πρὸς ύγίειαν ἐπιμελῶς παρασκευάζοντας, τῶν δὲ φίλων ὁλιγωροῦντας, 15 ἀποθανόντων τε ἀμφοτέρων ἐπὶ μὲν τοῖς οἰκεταις ἀχρομένους τε καὶ ζημίαν ἡγομένους, ἐπὶ δὲ τοῖς φίλοις οὐδὲν οἰομένους ἐλαττούσθαι, καὶ τῶν μὲν ἄλλων κτημάτων οὐδὲν ἐώντας ἀθεράπευτον οὐδ' ἀνεπίσκεπτον, τῶν δὲ φίλων ἐπιμελείας δεσμέων ἀμελοῦντας. ἤτοι δὲ πρὸς 4 20 τούτως ὁρᾶν ἐφη τοὺς πολλοὺς τῶν μὲν ἄλλων κτημάτων,


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. — κτιμένους: striving to acquire. — φίλον δὲ, δ: the rel. in the gender of the pred. as in the Lat. amicum, quod bonum esse dicunt. G. 1022; H. 631. — κτήσωνται, σφάζωνται: for the subjv. in obj. clauses, see G. 1374; H. 885 b. — αὐτοῖς: belongs to oi ὄντες (sc. φίλοι, to be supplied from φίλον) as well as to σφάζωνται.

καὶ πάνυ πολλῶν αὐτοῖς ὄντων, τὸ πλῆθος εἰδότας, τῶν δὲ φίλων, ὀλίγων ὄντων, οὐ μόνον τὸ πλῆθος ἀγνοοῦτας, ἀλλὰ καὶ τοῖς πυρθανομένοις τούτῳ καταλέγειν ἐγχειρήσαντας, οὕς ἐν τοῖς φίλοις ἐθεσαν, πάλιν τούτους ἀνατίθεν σταυροῦτον αὐτοῖς τῶν φίλων φροντίζειν. "καίτοι 5 πρὸς ποιοῦν κτῆμα τῶν ἀλλῶν παραβαλλόμενοι φίλος ἄγαθος οὐκ ἂν ποιλῷ κρείττων φανείη; ποῖοι γὰρ ἥπερ ἦπερ ἡ ποιοῦν ζεύγος ὄντω χρῆσιμον ὀσπερ ὁ χρηστὸς φίλος; ποιον δὲ ἀνδράποδον ὄντως εὐνοῦν καὶ παραμόνιμον; ἡ 30 ποιοῦν ἀλλ' κτῆμα ὄντω πάγχρηστον; ὃ γὰρ ἄγαθος 6 φίλοις ἑαυτῶν τάττει πρὸς πάν τὸ ἐλλεῖπον τὸ φίλῳ καὶ τής τῶν ἴδιων κατασκευὴς καὶ τῶν κοινῶν πράξεων, καὶ, ἂν τε τίνα εὖ ποιήσαι δὲ συνεπισχύει, ἂν τε τις φόβος ταράττῃ, 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 ἐπανορθῶν. ἀ δὲ αἰ τε χεῖρες ἐκάστῳ ὑπηρετοῦσιν 7

4. καὶ πολλῶν ὄντων: concessive, as is also ὀλίγων ὄτων. — τὸ πλῆθος 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 Cíc. de Am. xvii. 62. — οὕς ... ἔθε- σαν: explanatory of τούτων. — πάλιν ἀνατίθεσθαι: πάλιν is often added to verbs compounded with ἄνα, as we say 'to take back again.' Cf. πάλιν ἀνεραμάθηκαι 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 ὅραν), because the influence of ἐφη is still felt. — τοσοῦτον: only so much, i.e. so little. Similarly, δύναμιν is equivalent to weakness in An. i. 6. 7.

5. χρῆσιμον, χρηστός: for the 'parecysis,' see on χρήματα ii. 3. 1.

6. ἑαυτῶν τάττει: devotes himself. Cf. ως γὰρ χρημάτων ἐώρα τὴν πόλιν δεομένης, ἐπὶ τὸ πορίζειν ταῦτα ἑαυτῶν ἐταξεις Ages. ii. 25. — πρὸς πάν τὸ ἐλλείπον, καὶ: against loss of every kind, whether etc. — κατασκευὴς: gen. of want, with ἐλλείπον. — τῶν κοι- νῶν πράξεων: 'brachylogy' for τῆς τῶν κοινῶν πράξεων κατασκευῆς. — συναναλίσκον: 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 ὅτα προακούοντι καὶ οἱ πόδες διανύσουσι, τοῦτων φίλως εὐεργετῶν οὔδενός 40 λείπεται: πολλάκις ἃ πρὸ ἀυτοῦ τίς οὐκ ἐξειργάσατο ἢ οὐκ εἶδεν ἢ οὐκ ἠκουσεν ἢ οὗ διήνυσε, ταύτα ὁ φίλος πρὸ τοῦ φίλου ἐξήρκεσεν. ἂλλ' ὃμως ἔνιοι δένδρα μὲν πε- ρῶνται θεραπεύειν τοῦ καρποῦ ἔνεκεν, τοῦ δὲ παμφοροτά- του κτήματος, ὁ καλεῖτα φίλος, ἀργῶς καὶ ἀνειμένους οἱ 45 πλεῖστοι ἐπιμέλευσαν.“

"Ἡκοὺσα δὲ ποτε καὶ ἄλλον αὐτοῦ λόγον, ὃς ἐδόκει 5 μοι προτρέπειν τὸν ἁκούοντα ἐξετάζειν ἑαυτόν, ὅπόσου τοῖς φίλοις ἀξίους εἰπ. ἵδων γὰρ τινα τῶν συνόντων ἁμε- λοῦντα φίλου πενίᾳ πιεζομένου, ἦρετο Ἀντίσθένη ἔναν-
5τιον τοῦ ἁμελοῦντος αὐτοῦ καὶ ἄλλων πολλῶν. "Ἄρ", 2 ἐφη, "ὁ Ἀντίσθενες, εἰσί τινες ἀξίαι φίλων, ὄσπερ οἰκετῶν; τῶν γὰρ οἰκετῶν ὁ μὲν ποι δυοῖν μναίν ἀξίους ἐστιν, ὁ δὲ

7. τα ὅτα προακούοντι: pl. with neut. subj., on account of the pre-
ceeding and following pls., to preserve 'concinnity.' — τοὺτων: refers back with emphasis to the omitted antec.
of α. See G. 1030; Π. 996 b. — εὐεργετῶν οὐδενός λείπεταί: is behind-
hand in none with his good offices. For the supplementary participle with λείπεταί, see G. 1580; Π. 981. 
Cf. ἔλειπεσθαί τοὺών ii. 6. 5. — πολ-
λάκις α: with conj. omitted, as often in an explanatory clause ('explicat-
ive asyndeton'). Kr. Spr. 59. 1. 5. — πρὸ τοῦ φίλου: sc. εὐεργαζόμενος, ἵδων, 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 συνονίσαν i. 2. 13. — Ἀντίσθένη: 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 Ἀντίσθένη, Σωκράτης, etc. G. 230; Π. 193. — αὐτό: himself.

2. ἀξίαι: prices. — δυοῖν μναίν: 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' ἡμιμναίον, ὃ δὲ πέντε μνῶν, ὃ δὲ καὶ δέκα. Νικίας δὲ ὁ Νικηράτου λέγεται ἐπιστάτην εἰς τάργυρεια πρίασθαι 10 ταλάντου· σκοποῦμαι δὴ τοῦτο," ἐφη, "εἰ ἄρα, ὡσπερ τῶν οἰκετῶν, οὐτω καὶ τῶν φίλων εἰσίν αξίαι." "Ναι μὰ Δί", 3 ἐφη ὁ Ἀντισθένης· "ἐγὼ γοῦν βουλομένη ἂν τὸν μέν τινα φίλον μοι εἶναι μᾶλλον ἢ δύο μνᾶς, τὸν δ' οὖν ἂν ἡμιμναίον προτιμήσαμην, τὸν δὲ καὶ πρὸ δέκα μνῶν ἐλοίμην 15 ἂν, τὸν δὲ πρὸ πάντων χρηματῶν καὶ πῶν πριαίμην ἂν φίλον μοι εἶναι." "Οὐκοῦν," ἐφη ὁ Σωκράτης, "εἰ γε ταῦτα 4 τοιαύτα ἐστὶ, καλῶς ἂν ἔχων ἔξετάζειν τινὰ ἐαυτόν, πόσον ἄρα τυγχάνει τοῖς φίλοις ἄξιος ὡν, καὶ πειράσθαι ὃς πλείστου ἄξιος εἶναι, ὦν ἢττον αὐτὸν οἱ φίλοι προδιδόσων. 20 ἐγὼ γάρ τοι," ἐφη, "πολλάκις ἄκοιν τοῦ μέν, ὅτι προύδω- κεν αὐτὸν φίλος ἀνήρ, τοῦ δὲ, ὅτι μνᾶν ἀνθ' ἐαυτοῦ μᾶλλον εἴλετο ἀνήρ ὃν ἔστο φίλον εἶναι. τὰ τοιαῦτα 5 πάντα σκοπῶ, μὴ ὡσπερ ὅταν τις οἰκέτην ποιηρῶν

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. 36. — ταλάντου: see on i. 2. 1. — σκοποῦμαι δὴ: quaeero igitur, resuming the thread of the conversation, as in i. 2. 24. — el ἄρα: whether possibly. So ἄρα after πῶσον in 4.

3. τὸν μὲν τινα: a certain man. — τὸν δὲ, τὸν δὲ: while another, and a third etc. — πρὸ πάντων χρημάτων: it seems better to const. this phrase with ἐλοίμην, leaving πῶσον as gen. of price with πριαίμην. Others join both gens. with πριαίμην. — πῶν: cf. τῶν πῶσον παλαίον ἡμῖν πάντα τάγαθ' οἱ θεοί i. 1. 20. — φίλον μοι εἶναι: i.e. ἀστε φί- λον μοι εἶναι.

4. el ἕστι, καλῶς ἂν ἔχω: for the 'mixed' form of cond. sent., cf. i. 2. 45; iv. 2. 31. — οινότον: see on 1. — ἄρα: as in 2. — ἄξιος εἶναι: instead of the regular ἄξιον εἶναι, as if after a pers. const., with subj. in the nom. case, prob. by assimilation to the preceding ἄξιον ὡν. — ἐαυτόν: for the indirect refl., see on i. 2. 32.

5. τὰ τοιαῦτα πάντα σκοπῶ, μή: I am pondering all such matters, namely, whether. The clause beginning with μή completes epexegetically
πωλή καὶ ἀποδιδότας τοῦ εὐρόντος, οὕτω καὶ τὸν ποιηρὸν ἰόν, ὅταν ἔξη τὸ πλεῖον τῆς ἀξίας λαβεῖν, ἐπαγωγὸν ἣ ἀποδίδοσθαι. τοὺς δὲ χρηστοὺς οὔτε οἰκέτας πάντι πιπλομένους ὅρῳ οὔτε φίλους προδιδομένους."

Ἑδόκει δὲ μοι καὶ εἰς τὸ δοκιμάζειν φίλους, ὅποιοις ἄξιοι κτάσθαι, φρενοῦν τοιαδέ λέγων: "Εἰπέ μοι," ἔφη, "ὁ Κριτόβουλε, εἰ δεοίμεθα φίλου ἀγαθοῦ, πῶς ἂν ἐπιχειροῦμεν σκοπεῖν; ἄρα πρῶτον μὲν ζητῆτεν, ὡστὸς ἀρχεῖ 5 γαστρός τε καὶ φιλοποσίας καὶ λαγνείας καὶ ὑπνοῦ καὶ ἀργίας; ὅ γάρ ὑπὸ τοῦτον κρατοῦμεν οὔτ' αὐτὸς ἕαυτῷ δύναι' ἄν οὔτε φίλῳ τὰ δεόντα πράπτειν." "Μὰ Δί', οὐ δῆτα," ἔφη. "Οὐκοῦν τοῦ μὲν ὑπὸ τοῦτον ἀρχομένου ἀφεκτέον δοκεῖ σοι εἶναι;" "Πάνυ μὲν οὖν," ἔφη. "Τι γάρ;" 2


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 forming 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. —ἀξίον: sc. ἔστι. —φρενοῦν (sc. τοὺς συνονομαστάς): to give good advice Ν. —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 ἄρα ó (non ne) 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. τι γάρ: "well, then," used in lively transition. Less animated is
10 ἕφη, "οὕστις δαπανηρὸς ὃν μὴ αὐτάρκης ἐστὶν, ἀλλ' ἀεὶ τῶν πλησίον δεῖται, καὶ λαμβάνων μὲν μὴ δύναται ἀποδιδόναι, μὴ λαμβάνων δὲ τὸν μὴ διδόντα μισεῖ, οὐ δοκεῖ σοι καὶ οὕτως χαλεπὸς φίλος εἶναι;" "Πάνυ γε," ἕφη. "Οὐκοῦν ἀφεκτέων καὶ τούτων;" "Ἀφεκτέων μέντοι," 15 ἕφη. "Τί γάρ; ὦστις χρηματίζεσθαι μὲν δύναται, πολ-3 λῶν δὲ χρημάτων ἐπιθυμεῖ, καὶ διὰ τούτῳ δυσοσύμβολος ἐστι, καὶ λαμβάνων μὲν ἢδεται, ἀποδιδόναι δὲ μὴ βούλεται;" "Εμοὶ μὲν δοκεῖ, ἕφη, "οὕτως ἐτι πονηρότερος ἐκείνου εἶναι." "Τί δὲ; ὦστις διὰ τὸν ἔρωτα τοῦ χρη-4 20 ματίζεσθαι μηδὲ πρὸς ἐν ἀλλο σχολῆν ποιεῖται ἡ ὀπόθεν αὐτὸς τι κερδανεί;" "Ἀφεκτέων καὶ τούτων, ὡς ἐμοὶ δοκεῖ. ἀνωφελῆς γὰρ ἀν εἶ ἡ τῷ χρωμένῳ." "Τί δὲ; ὦστις στασιώδης τέ ἐστι καὶ θέλων πολλοὺς τοὺς φίλους ἐχεροὺς παρέχειν;" "Φευκτέον νη Δία καὶ τοῦτον." "Εἰ 25 δὲ τις τούτων μὲν τῶν κακῶν μηδὲν ἔχοι, εὖ δὲ πάσχων ἀνέχεται, μηδὲν φροντίζων τοῦ ἀντευεργετεῖν;" "Ἀνωφελῆς ἀν καὶ οὕτως. ἀλλὰ ποιῶν, ὥς Σώκρατες,

5. οἶμαι μὲν: for μὲν, see on i. 1. 1. — τάναντια τούτων: as in i. 2. 60. — τῶν διὰ τοῦ σώματος ἥδονών: cf. τῶν διὰ στόματος ἥδεων i. 4. 5. Plato also (Rep. 328 ν) has the expression αἱ κατὰ τὸ σῶμα ἡδοναί, which Aristotle (Eth. Nic. vii. 8. 4) condenses into σωματικαὶ ἡδοναί. Cf. also τῶν περὶ τὸ σῶμα ἡδονῶν Hell. vi. 1. 16. — εὖνος: the appropriate contrast to the quality described in 2 (ὁστις . . . μεσί). — ἐλλειπεσθαί: middle. — ποιῶν: supplementary participle, as in ii. 4. 7. — τοῖς χρωμένοις: his friends.

6. ταῦτα: the qualities mentioned in 5. — πρὸ τοῦ χρῆσθαι: “before we have tested them by experience.” — τούτω πιστεύομεν ποιήσειν: 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; II. 941, and cf. τί οὖν ὅμηρῳ οὐ πιστεύεις καλῶς λέγειν Plato Charm. 161 λ.

7. καὶ δὴ: so also. — ἀνδρα δῆλον εἶναι εὐνεργετήσοντα: for the pers. const. with δῆλος εἰμι, see on i. 1. 2. — ἥπειρος: emphatic position. — ὅρω: equivalent to οἶδα. — χρώμενον: represents an impf. indic. in direct discourse. Cf. οἶδα δὲ κάκηλυσομφρονοῦντε ἑστε Σωκράτεις συνήστην i. 2. 18. The context must determine whether the participle is pres. or imperfect. See GMT. 140, 119; II. 982. — καὶ: equivalent to καὶ ἂν.

8. Ἔλευ: 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 συμβουλεύοντων αὐτὸν φίλον ποιεῖν. 45 σθαί.] "Τί ὁν;" ἐφη, "ὅν ἄν ἡμῶν τε δοκῇ καὶ οἱ θεοὶ μὴ ἐναντίωνται, ἔχεις εἰπεῖν ὅπως οὗτος θηρατεός;" "Μὰ Δί," 9 ἐφη, "οὐ κατὰ πόδας, ὥσπερ ὁ λαγῶς, οὐδὲ ἀπάτη, ὥσπερ αἱ ὀρνίθες, οὐδὲ βία, ὥσπερ οἱ ἔχθροι. ἀκοντα γὰρ φίλον ἑλεῖν ἐργώδες. χαλεπὸν δὲ καὶ δήσαντα κατέχειν, ὥσπερ
50 δοῦλον. ἔχθροι γὰρ μᾶλλον ἢ φίλοι γίγνονται οἱ ταῦτα πάσχοντες." "Φίλοι δὲ πῶς," ἐφη. "Εἰναι μὲν τινὰς 10 φασίν ἐποδάς, ἃς οἱ ἐπιστάμενοι ἐπάδοντες οἴς ἄν βούλωνται φίλους αὐτοὺς ποιοῦνται, εἰναι δὲ καὶ φίλτρα, οἷς οἱ ἐπιστάμενοι πρὸς οὓς ἄν βούλωνται χρώμενοι
55 φιλοῦνται ὑπ’ αὐτῶν." "Πόθεν οὖν," ἐφη, "ταῦτα μάθοιμεν 11 ἂν;" "Ἀ μὲν αἱ Σειρῆνες ἐπήδον τῷ Ὀδυσσεί, ἦκουσας Ὀμήρου, ᾠν ἐστιν ἀρχὴ τοιάδε τις·

'Δεῦρ' ἀγε δὴ πολύαιν' Ὀδυσσεῦ, μέγα κύδος Ἀχαίων."

—εἰ συμβουλεύοντων: indir. question, explaining τὰ παρὰ τῶν θεῶν. See on i. 5. 1. — δὲν ἄν ἡμῶν τε δοκῇ: sc. φίλον ποιεῖσθαι. — ὡστα: λοιπ. 9. μὰ Δία: introduces a neg. statement, but does not answer ἔχεις negatively.— κατὰ πόδας: cursu, by chasing them. Cf. iii. 11. 8; Cyri. i. 6. 40; Cyn. v. 29. — ὥσπερ οἱ ἔχθροι: we might expect another animal in the third place, as κάπροι (suggested by Ernesti). Perhaps οἱ ἔχθροι has strayed back from the following sentence. ἔχθροι and πολέμιοι are properly distinguished, like inimicus and hostis in Latin; but occasionally confused, as here. Cf. οἱ πατέρες ἡμῶν τῶν Μῆθων ἐχθρόν ἱκονέως Thuc. vi. 17. 10. ἐπφάδας, φίλτρα: spells, charms. Cf. iii. 2. 6; Plato Charm. 157 a. — ἐπάδοντες: cf. χρῆ τὰ τοιαῦτα ὥσπερ ἐπάδεων ἐαυτῷ Plato Phaedo 114 b. — οἷς ἄν: for τούτους, οἷς ἄν.— φιλοῦνται ὑπ’ αὐτῶν: "gain their affection."

11. ἀ μὲν αἱ Σειρῆνες ἐπήδον: 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, Parthenope (or Aglaopheme, Molpe, Thelxiepeia). For a fuller account, see Seyffert, Dict. Class. Antiq., s.v. Sirens. — τοιάδε τις: as in i. 1. 1. — δεῦρ ἀγε δὴ κτλ : cf. Hom. μ 184, where the verse begins δεῦρ' ἀγ' ἱὼν.
"Ταύτην οὖν," ἐφη, "τὴν ἑπωδήν, ὦ Σώκρατες, καὶ τοῖς ἀλλοις ἀνθρώποις αἱ Σειρήνες ἑπάδουσαι κατείχον, ὥστε μὴ ἀπιέναι ἀπ’ αὐτῶν τοὺς ἐπασχέντας;" "Οὔκ, ἀλλὰ τοῖς ἐπ’ ἀρετῆ φιλοτιμομένους οὕτως ἐπῄδουν." "Σχεδὸν τι λέγεις 12 τοιαῦτα χρῆναι ἐκάστῳ ἑπάδειν οἷς μὴ νομεῖ ακούων τὸν ἑπαινοῦντα καταγελῶντα λέγειν. οὕτως μὲν γὰρ ἐχθῆν 65 τ’ ἀν εἴη καὶ ἀπελαύνοι τοὺς ἀνθρώπους ἄφ’ ἑαυτοῦ, εἰ τὸν εἴδότα ὅτι μικρός τε καὶ αἰσχρός καὶ ἀσθενής ἔστιν ἑπανοίη λέγων ὅτι καλὸς τε καὶ μέγας καὶ ἵσχυρός ἔστιν. ἀλλὰς δὲ τινας οἴσθα ἐπιρείς;" "Οὔκ, ἀλλ’ ἥκουσα μὲν 13 ὅτι Περικλῆς πολλὰς ἐπίστατο, ἀσ ἑπάδων τῇ πόλει ἐποίει 70 αὐτὴν φιλεῖν αὐτὸν." "Θεμιστοκλῆς δὲ πῶς ἐποίησε τὴν

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

12. σχεδὸν τι τοιαῦτα: talia fere. —οἷα μὴ νομεῖ κτλ.: quae si audiat, a laudatore irridendi causa dicui non existimabit. For μὴ with the fut. indic. in clauses of result, see G. 1447; H. 1021 b. For the ‘Attic’ fut. (νομεῖ), see on ii. 1. 24. —ἐχθῆν: hated rather (than a friend). The subj. of εἴη is, of course, the person who seeks to make friends. —ἀπελαύνοι: sc. ἀν. —εἰ ἑπανοίη: explains οὕτω.

13. οὔκ: see on 11. —μὲν: followed by no correlative; cf. πρῶτον μὲν in 8, and ἀ 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 πεινηκοντασία 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 ποία ἐπιστάμενος Θεμιστοκλῆς ἴκανος ἐγένετο τῷ Ἐλλάδα ἐλευθερήν, σκεπτέον δὲ ποιὰ ποτὲ εἰδώς Περικλῆς κράτιστος ἐδόκει τῇ πατρίδι σύμβουλος εἶναι, ἀδρητέον δὲ καὶ πῶς ποτὲ Σδὼν ψυχοφόρος νόμους κρατίστους τῇ πόλει κατέθηκε—

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 μέλλομεν, δεῖ γενέσθαι: if we would succeed, we must become. The apod. to such a prot. as εἰ μέλλομεν generally contains an idea of obligation, expressed by δεῖν or δεῖσθαι, as here, or by a verbal in -τέων. 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’ φῶν: see on τοὺς δὲ καλοὺς i. 3. 13. — καί: even.

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

16. καί: also, belongs to ο isize τινας. — περὶ οὖ 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 ἀγαθοίς): pred. acc., for friends. — ἐκεῖνο: that point, like Lat. illud, refers with emphasis to what follows. — εἰ ἔστιν: whether it is possible. — ἐξ ἐτούμον: readily. Cf. ex facili Tacitus Agric. 15.

17. ὁ ταράττει σε (sc. τοῦτο ἔστιν), ὅτι: what puzzles you is the fact that.
ἀπεχομένους ὁρᾶς ἀντὶ τοῦ φίλου εἶναι στασιάζοντας ἀλλήλους καὶ χαλεπώτερον χρωμένους τῶν μηδενὸς ἀξίων ἄνθρωπων.” “Καὶ οὐ μόνον γ’,” ἔφη ὁ Κρίτοβουλος, “οἱ 18 ἱδιώται τοῦτο ποιοῦσιν, ἄλλα καὶ πόλεις αἱ τῶν τε καλῶν μάλιστα ἐπιμελόμεναι καὶ τὰ ἀίσχρα ἥκιστα προσιέμεναι πολλάκις πολεμικῶς ἔχουσι πρὸς ἄλληλας. ἀ λογίζο-19 μενος πάνω ἄθυμως ἔχω πρὸς τὴν τῶν φίλων κτῆσιν. οὔτε γὰρ τοὺς πονηροὺς ὅρῳ φίλους ἄλληλοις δυναμένοις 95 εἰναι. πῶς γὰρ ἂν ἡ ἀχάριστοι ἡ ἀμελεῖς ἡ πλεονέκται ἡ ἀπιστοὶ ἡ ἀκρατεῖς ἄνθρωποι δύναντο φίλοι γενέσθαι; οἱ μὲν οὖν πονηροὶ πάντως ἔμοιγε δοκοῦσιν ἄλληλοις ἔχθροι μᾶλλον ἡ φίλοι πεφυκέναι. ἄλλα μήν, ὦσπερ 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 γένοντ’ ἂν; εἰ δὲ δὴ καὶ οἱ ἀρετὴν ἀσκοῦντες στασιάζονσι τε περὶ τοῦ πρωτεύων ἐν ταῖς πόλεσι καὶ φθονοῦντες ἑαυτοῖς μισοῦσιν ἄλληλοις, τίνες ἐτι φίλοι ἔσονται καὶ ἐν τίσιν ἄνθρώποις εὖνοι καὶ 105 πίστις ἐσταί;” “Ἀλλ’ ἔχει μὲν,” ἔφη ὁ Σωκράτης, “ποικί-21 λως πως ταῦτα, ὦ Κρίτοβουλε. φύσει γὰρ ἔχουσιν οἱ

Cf. ὁ μὲν πάντων θαυμαστότατον ἀκόησι, ὅτι ὁ ἐπηνήσαμεν Plato Rep. 491 b.—χαλεπώτερον χρωμένους: sc. ἀλλήλων.
18. ἰδιώται: individuals.—προσιέμεναι: admitting to themselves.
Cf. ἔγνω γὰρ κακὸν οὐδὲν οὐδ’ αἰσχρὸν προσήσσαμαι Cyr. vii. 1. 13.—πολεμικῶς: hostiteter.
19. οὔτε γὰρ: 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) ἄλλα μὴν οὐδ’ ἂν, 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.—ἐαυτοῖς: for ἄλληλως, the refl. for the reciprocal.
G. 996; H. 686 b. So in iii. 5. 16, where, as here, ἄλληλως immediately follows.—τίνες ἐτι: who then.—ἐσται: will abide.
21. ἔχει μὲν ποικίλως πως ταῦτα: these things (love and hate) have
somewhat complicated relations. — τὰ φιλικά: dispositions toward friendship. — πολεμικόν: see on χρησιμώ-
τερον ii. 3. 1. — δυσμενές: an element of discord. — μισητόν δὲ ὁ φθόνος: and envy leads to hate. The verbal
in -τος, usually passive, has here an active meaning.

quo modo per omnium vitas amicitia Cic. de Am. xxiii. 87. — διὰ τὴν ἀρετὴν: contrasted with φόβος 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
dύνανται δὲ, the καὶ strengthening the statement somewhat. — τοῖς τῶν ὀραίων ἀφροδισίων: see on i. 3. 8,
10. — ἡδόμενοι: concessive. — ἐγκαρ-
tereῖν: to control their desires, not to be joined with ἡδόμενοι.

23. δύνανται δὲ καὶ: see on ἀδικεῖ
dὲ καὶ i. 1. — χρημάτων: gen. with
κοινωνεῖν. — νομίμως: equivalent to
 dikaios, keeping within the law. Cf. δικαιο, ὥστε βλάπτει μὲν μηδὲ μικρὸν μηδὲνα κτλ., the closing
words of the Memorabilia, iv. 8. 11. — διατίθεσθαι: to adjust. — εἰς τὸ 
μεταμελησόμενον: to an extent
which they would regret. — προίεινα:
125 ἀφαιροῦσι, τὰ μὲν ἑαυτῶν ἀγαθὰ τοῖς φίλοις οἶκεία παρεχοῦσι, τὰ δὲ τῶν φίλων ἑαυτῶν νομίζοντες. τῶς οὖν οὐκ ἑικὸς τοὺς καλοὺς κἀγαθοὺς καὶ τῶν πολιτικῶν τιμῶν μὴ μόνον ἀβλαβεῖσι, ἀλλὰ καὶ ὦφελίμους ἄλληλοις κοινοῖς εἶναι; οἱ μὲν γὰρ ἐπιθυμοῦντες ἐν ταῖς πόλεσι τιμᾶσθαι τε
130 καὶ ἄρχειν, ἵνα ἐξουσίαν ἔχωσι χρήματα τε κλέπτειν καὶ ἀνθρώπους βιάζοντας καὶ ἡδυπαθεῖν, ἄδικοι τε καὶ πονηροὶ ἄν εἶν καὶ ἀδύνατοι ἄλλῳ συναρμόσαι. εἰ δὲ τις ἐν 25 πόλει τιμᾶσθαι βουλόμενος, ὅπως αὐτὸς τε μὴ ἀδικηθῇ καὶ τοῖς φίλοις τὰ δίκαια βοηθεῖν δύνηται, καὶ ἄρξας
135 ἀγαθῶν τι ποιεῖν τὴν πατρίδα πειρᾶται, διὰ τὸ τοιοῦτον ἄλλῳ τοιούτῳ οὐκ ἄν δύνατο συναρμόσαι; πότερον τοὺς φίλους ὦφελεῖν μετὰ τῶν καλῶν κἀγαθῶν ἦττον δυνηστεται; ἥ τὴν πόλιν εὐεργετεῖν ἀδυνατώτερος ἐσται καλοὺς κἀγαθοὺς ἔχων συνεργοὺς; ἀλλὰ καὶ ἐν τοῖς
140 γυμνικοῖς ἀγώσι δῆλον ἐστιν ὅτι, εἰ ἐξῆν τοὺς κρατίστους συνθεμένους ἐπὶ τοὺς χείρους οἴναι, πάντας ἄν τοὺς ἀγώνας οὗτοι ἐνικῶν καὶ πάντα τὰ ἄθλα οὗτοι ἐλάμβανον. ἐπεὶ οὖν ἐκεῖ μὲν οὐκ ἔσωσι τοῦτο ποιεῖν, ἐν δὲ τοῖς πολιτικοῖς, ἐν οἷς οἱ καλοὶ κἀγαθοὶ κρατιστεύουσιν, οὔτεις
145 κωλύει μεθ' οὗ ἄν τις βούληται τὴν πόλιν εὐεργετεῖν, πῶς οὐ λυσιτελεῖ τοὺς βελτίστους φίλους κτησάμενου

for the inf. with verbs of preventing, cf. i. 6. 6; ii. 1. 16.—ἀφαιροῦσι: exclude.—τὰ τῶν φίλων: their friends’ interests.—ἐιμαν: possessive gen. as predicate. G. 1095; II. 732 b.


25. τοῖς φίλοις τὰ δίκαια βοηθεῖν: to assist his friends in what is right. —ἀρξας: having become archon. See on Βουλεθάσας i. 1. 18.—ἡττον δυνησται, ἀδυνατότερος ἐσται: rhetorical variation in expression.

26. ἀλλὰ καὶ: nay, even.—συνθεμένους: to agree and, i.e. with united powers. For the acc., see G. 928. 2; II. 941.—ἀγώνας ἐνικῶν: for the cognate acc., see G. 1052; II. 716 a.—ἐκεῖ: i.e. ἐν τοῖς γυμνικοῖς ἀγώσι.: πολιτικοῖς: sc. ἀγώσι.—τὴν πόλιν εὐεργετεῖν: sc. μετὰ τοῦτον. —λυσιτελεῖ: iuvat.—κτησάμενον:
politeúesentai, toutōs kouwnoisi kai suvnergois ton práxein
mállon ἢ ἀνταγωνισταῖς χρώμενον; ἀλλὰ μὴν κάκεινον 27
dhlon ὄτι, kawn polemē tís tis, sümamachōn deýsetai, kai
150 toutōn pleionow éan kalois kághadois antitéttetai. kai
mēn oĩ sümamachēn éthelontes eũ poieíō, Ína thēlous
prothumeisitai. polú dé kreiítton tous béltistous elat-
tonan eũ poieíν h tous kheíronas pleionas óntas. oĩ gar
pouneroi polú pleionon eneurgesión h oĩ chrōstoi deón-
155tai. ἀλλὰ θαρρῶν," ἐφη, "ο Κριτόβουλε, peirō ἀγάθος 28
gýneșthai, kal toutōtos geyómenos thēran ἐπιχείρει toús
kalois te kagathous. ἤσως δ' ἂν τι σοι kagw sullabein
eis tēn tōn kāghan thēran ἔχωμι dia τὸ
érw tiko éinai. deinvos gar ἂν ἐπιθυμήσω ἄνθρωπων
160 dλos ὀρμημαι ἐπί τὸ φιλῶν τε αὐτῶν ἀντιφιλεῖσθαι ὑπ'
avtōn kal pothōn ἀντιποθεῖσθαι kal ἐπιθυμῶν swneîna
kal ἀντεπιθυμεῖσθαι τῆς συνουσίας. ὁρῶ δὲ kal sōi 29
tōtōn deýsom, ὅταν ἐπιθυμήσῃς φιλίαν πρός tinas pou-
eîsθαι. μὴ ǒn ών ἀποκρύπτων me oĩs ἂν boýloio fílos

see on ἀπτήμενον i. 3. 8. — κοινωνίας: for the const., see on δοῦλος ii.
i. 12.

27. ἀλλὰ μὴν: but further. See on i. i. 6. — κάκεινο: see on 16. —
kai μὴν: strong transition, and again. — oĩ sümamachēn éthelontes κτλ.: i.e. you must win not merely their
williness, but also their readiness. Cf. i. 4. 18. — kreíttov (sc. ἔστι): better, i.e. more advantageous.
— eláttovnas: sc. ἄτας, concessive.

28. ἀλλὰ: breaks off the argument. — ἐφη: he continued. — thēran:
cf. i. 2. 24. — dia τὸ ἑρωτικὸς εἶναι: by being inclined to love. — ἂν ἂν:
equivalent to ἐὰν τινα. — ὀλος ὀρμη-

mu: 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. — deýsom: 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 ἀρέσκοντι μοι οὐκ ἀπείρως οἴμαι ἐχεῖν πρὸς θήραν ἀνθρώπων.” καὶ ὁ Κριτόβουλος ἐφη· “Καὶ μὴν, ὃ Σώκρατες, τούτων ἑγὼ τῶν μαθημάτων πάλαι ἐπιθυμῶ, ἄλλως τε καὶ εἰ ἐξαρκεῖσαι μοι ἡ αὐτὴ ἐπιστήμη ἐπὶ τοὺς ἁγάθους ταῖς 170 ψυχαῖς καὶ ἐπὶ τοὺς καλοὺς τὰ σώματα.” καὶ ὁ Σώκρατὴς ἐφη· “· ἀλλ’, ὃ Κριτόβουλε, οὐκ ἑνεστὶν ἐν τῇ ἐμῇ ἐπιστήμῃ τὸ τὰς χεῖρας προσφέρονta ποιεῖν ύπομένειν τοὺς καλοὺς. πέπεισμαι δὲ καὶ ἀπὸ τῆς Σκύλλης διὰ τοῦτo φεύγειν τοὺς ἀνθρώπους, ὅτι τὰς χεῖρας αὐτοῖς 175 προσέφερε· τὰς δὲ γε Σειρήνας, ὅτι τὰς χεῖρας οúdeι προσέφερον ἀλλὰ πάσι πόρῳθεν ἐπήδουν, πάντας φασίν ύπομένειν καὶ ἀκούοντας αὐτῶν κηλεῖσθαι.” καὶ ὁ Κριτό-βουλος ἐφη· “· ὡς οὐ προσοίσοντος τὰς χεῖρας, εἰ τι ἐχεὶ ἀγαθὸν εἰς φίλων κτήσιν, δίδασκε.” “Οὐδὲ τὸ στόμα ὁμον,” ἐφη ὁ Σωκράτης, “πρὸς τὸ στόμα προσοίσεις;” “Θάρρει,” ἐφη ὁ Κριτόβουλος· “οὐδὲ γὰρ τὸ στόμα πρὸς τὸ στόμα προσοίσω οὔδει, ἐὰν μὴ καλὸς ἦ.” “Εὐθύς,” ἐφη, “σὺ γε, ὃ Κριτόβουλε, τούναντιν τοῦ συμφέροντος εἰρήκας· οἱ μὲν γὰρ καλὸι τὰ τουαῦτα οὖχ ὑπομένουσιν, Ο. 724. — οὐκ ἀπείρως ἐχεῖν: I have some experience.

30. παλαὶ ἐπιθυμῶ: for the pres. with πάλα, see G. 1258; H. 826. — ἄλλως τε καὶ: see on ἄλλως τε i. 2. 59. — ἔξαρκεία: see on ἔξαρκεια ii. 1. 12. — ἑρμα, σωμάτα: accs. of specification.

31. τὸ τὰς χεῖρας κτλ.: const. τὸ ποιεῖν τοὺς καλοὺς ύπομένειν των 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. — ύπομένειν (after φαινομ.) = equivalent to non fugere. This and the other infs. (φεύγειν, κηλεῖσθαι) represent the impf. of direct discourse.

32. ὡς οὐ προσοίσοντος: sc. μόν, which is added to φιλήσοντος in 33. For ὡς with the gen. abs., see on ὡς σημαίνοντος i. 1. 4; GMT. 864; H. 978. — θάρρει: never fear.—εὐθύς. σὺ γε κτλ.: En. statim tu, Critobule, dixisti ea, quae inutilia tibi fore praedico (Schneider). — καλὸ, ἀλοχοῖ: Critobulus has been using the word καλὸς
of outward beauty; Socrates now shifts its meaning to beauty of character, while retaining 

αἰσχρόι (ugly) in its physical sense. Critobulus then, by distinguishing between 

καλοῦς and ἄγαθος, removes the ambiguity, and the conversation proceeds. — καὶ ἡδέως: and that with 

pleasure. — καλείσθαι: we expect ὑπολαμβάνεσθαι or ὁδεῖν εἶναι.

33. τῶν φίλων τὰ θερατικὰ: the 

arts for winning friends.—κατεπείν 

σοῦ: to say in disparagement of you, 

humorously used of a favorable 

utterance. Critobulus, appreciating 

the pleasantry, replies κατηγορεῖ ἄγα 

σαι τῇ αὐτῷ: the gen. of the person 

with ἄγαμοι is very rare when the 

quality which occasions the admirat-

ion 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. ἄγαμοι 

tοῦ καταμετρήσαντός (who has meas-

ured off) σοῦ καὶ διατάξαντος ἐκαστὰ 

tῶν τὸν Ὀμ. iv. 21. — τοὺς ἐπαινοῦν-

τας: the idea of praising is con-

tained in ἄγασαι and ἐπιθυμεῖσι 

φίλοις αὐτοῦ εἶναι.

34. διαβάλλεσθαι: to be taken 

humorously, like κατεπείν and προσ-

κατηγορήσω. The entire passage is 

a good example of one form of the 

Socratic method. Cf. ἐπαιζεῖν 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 κατεπείν, and εὐνοϊκῶς 

ἐχεῖν ἓν ἄγασαι. — ἀλλὰ καί: ναῦ, 

even, in spirited retort. — πρὸς οὖς: 

with omission of τούτος. So in the 

next section.
XENOPHON'S MEMORABILIA II. 6.

35. ἐπιμελῆς τῶν φίλων: obs. the gradation of feelings which help to establish friendship. First we have admiration (ἠγασία), next good will (εὐφόρως ἔχειν), next desire to serve (ἐπιμελῆς) (Weiske). — οὐδὲν οὕτω χαίρεις ὡς φίλους ἀγαθοὶς, καὶ ἐπὶ τοῖς καλοῖς ἔργοις τῶν φίλων ἀγάλλη ὦχ ἤπττον ἢ ἐπὶ τοῖς ἐαυτοῦ καὶ ἐπὶ τοῖς ἀγαθοῖς τῶν φίλων χαίρεις οὐδεν ἤπττον ἢ ἐπὶ τοῖς ἐαυτοῦ, ὅπως τε ταῦτα γίγνεται τοῖς φίλοις οὐκ ἀποκάμμεινες μηχανῶμενος, καὶ ὅτι ἐγνωκας ἀνδρὸς ἄρετήν εἶναι νικᾶν τοὺς μὲν φίλους εὗ ποιοῦντα, τοὺς δ' ἐχθροὺς κακῶς, πάνυ ἄν οἶμαι σοι ἐπιτήδειον εἶναι με σύνθηρον τῶν ἀγαθῶν φίλων." "Τί οὖν," ἐφη ὁ 35 Κριτόβουλος, "ἐμοὶ τοῦτο λέγεις, ἢσπερ οὐκ ἐπὶ σοὶ ὅν ὡς 210 τι ἀν βούλῃ περὶ ἐμοῦ λέγειν;" "Μὰ Δὴ οὐχ, ὡς ποτε ἐγὼ Ἀσπασίας ήκουσα: ἐφη γὰρ τὰς ἀγαθὰς προμηθείας μετὰ μὲν ἀληθείας τἀγαθὰ διαγγελλούσας δεινᾶς εἶναι συνάγειν ἀνδρῶποις εἰς κηδείαν, ψυχομένας δ' οὐκ ἐθέλειν ἐπαινεῖν: τοὺς γὰρ ἔξαπατηθέντας ἀμα μισεῖν

36. ἢσπερ οὐκ ἐπὶ σοι ὅν: as if it were not in your power. For the participle with ἢσπερ, 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 Ασπασία was needed to teach Socrates the lessons here inculcated. — προμηθείας: matchmakers. — οὐκ ἐθέλειν: "it was not their way." — ἐπαινεῖν:
215 ἀλλήλους τε καὶ τὴν προμνησαμένην· ἀ δὴ καὶ ἐγὼ
πεισθεὶς ὅρθως ἔχειν ἥγομαι οὐκ ἐξεῖναι μοι περὶ σοῦ
λέγειν ἐπαινοῦντι οἰδὲν ὃ τι ἄν μη ἀληθεύων." "Σὺ μὲν ἃ ἂ
άρα," ἔφη ὁ Κριτόβουλος, "τοιοῦτός μοι φίλος εἰ, ὡς Σώ-
κρατες, οἶος, ἂν μὲν τι αὐτῶς ἔχω ἐπιτήδειον εἰς τὸ φίλος
220 κτῆσισθαί, συγγραμματεύει μοι· εἰ δὲ μη, οὐκ ἂν ἐθέλοις
πλάσας τι εἰπεῖν ἐπὶ τῇ ἐμῇ ὑφελείᾳ." "Πότερα δ’ ἂν,
ἔφη ὁ Σωκράτης, "ὡς Κριτόβουλε, δοκῶ σοι μᾶλλον ὑφε-
λεῖν σε τὰ ψευδή ἐπαινῶν ἡ πείθων πειράσθαι σε ἀγαθον
ἀνδρα γενέσθαι; εἰ δὲ μη φανερὸν οὖτω σοι, ἐκ τῶν 38
225 σκέψαι· εἰ γάρ σε βουλόμενος φίλον ποιῆσαι παυκλήρῳ
ψευδόμενος ἐπαινοῆν, φάσκων ἀγαθον εἶναι κυβερνήτην,
ὁ δὲ μοι πεισθεὶς ἐπιτρέψειε σοι τὴν ναῦν μη ἐπισταμένῳ
κυβερνάν, ἔχεις τινὰ ἐλπίδα μη ἂν σαυτὸν τε καὶ τὴν
ναῦν ἀπολέσαι; ἢ εἰ σοι πείσαμι κοινῇ τὴν πόλιν ψευ-
230 δόμενος ὡς ἂν στρατηγικῷ τε καὶ δικαστικῷ καὶ πολιτικῷ
ἐπαύῃ ἐπιτρέψαι, τί ἂν οἶε σεαυτὸν καὶ τὴν πόλιν ὑπὸ
σοῦ παθεῖν; ἢ εἰ τινὰς ἰδία τῶν πολιτῶν πεισάμι
ψευδόμενος ὡς ὅστιν οἰκονομικῷ τε καὶ ἐπιμελεῖ τὰ ἐαυτῶν
ἐπιτρέψαι, ἃρ’ οὐκ ἂν πείραν διδοὺς ἄμα τε βλαβερὸς
235 εἰς καὶ καταγέλαστος φαύνοιο; ἀλλὰ συντομωτάτη τε 39

join with ψευδόμενα, to praise un-
truthfully.— ἀληθεύω: say with truth.
37. οἶος συγγραμματεύει: see on
οἶοις τέμνειν i. 4. 6.— εἰ δὲ μη: other-
wise. For the use of this phrase in
alternatives, see GMT. 478; Π. 906.
— οὐκ ἂν ἐθέλωσ: instead of continu-
ing with the inf. (after οἶος), we have
the opt., as a more independent con-
struction. — πότερα δ’ ἂν: for δὲ, see
on i. 3. 13.

38. γάρ: that is. — τῇν ναῦν: his ship. — τινὰ ἐλπίδα: any idea. —
μη ἀπολέσαι: for μη with the inf.
of indirect discourse, see on μηδενί i. 2.
With ὡς ἂν should be supplied the
clause πείσαμι ἐαυτήν ἐπιτρέψαι. Cf.
iii. 6. 4. In the following ὡς δὲντ (with-
out ἂν), however, the meaning is on
the ground that you are a man skilled
etc. — σεαυτόν: see on εἶαι με 35.

39. συντομωτάτη κτλ.: cf. quam-
quam praeclare Socrates hanc
viam ad gloriam proximam et
quasi compendiarum dicebat
esse, si quis id ageret, ut qualis haberi vellet talis esset
Cic. de Off. ii. 12. Cf., also, i. 7. 1. —ēn ἀνθρώποις: see on iii. 6. 2. —ἀρεταῖ: 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 δὲ: acc. of the whole, followed by its parts, in apposition. Cf. i. 2. 60. —γνώμη: "by counsel," as shown in chaps. 7, 8, contrasted with διδάσκειν κατὰ δύναμιν ἄλληλοις ἐπαρκεῖν, in chaps. 9. 10. —ἀ σύνοιδα αὐτῷ: what I know of him. συνειδέναι τὶ τῶν is to know anything with another, then to know anything of another. Cf. ἵνα τούτῳ μὲν ταύτα συνειδῶμεν in order that we may know this of him Plato Prot. 348 a. —Ἀρισταρχον: otherwise unknown.

2. ἀλλὰ μὴν: yes indeed. —ἐστάσισεν ἡ πόλις: for the revolution
10 φυγώντων εἰς τὸν Πειραιά, συνεληλύθασιν ὡς ἐμὲ καταλειμμέναι ἄδελφαι τε καὶ ἄδελφιδαί καὶ ἀνεβιαὶ τοσάκτιαι ὥστ' εἶναι ἐν τῇ οἰκίᾳ τέτταρας καὶ δέκα τοὺς ἐλευθέρους. Λαμβάνομεν δὲ οὕτω εἰκός γῆς οὐδεν· οἱ γὰρ ἐναντίοι κρατοῦσιν αὐτῆς· οὕτω ἀπὸ τῶν οἰκίῶν· ὀλγανθρωπία
15 γὰρ ἐν τῷ ἀστεί γέγονεν· τὰ ἐπιπλα δὲ οὐδεὶς ωνείται, οὐδὲ δανείσασθαι οὐδαμόθεν ἐστίν ἀργύριον, ἀλλὰ πρότερον ἄν τίς μοι δοκεῖ ἐν τῇ ὁδῷ ζητῶν εὐρεῖν ἡ δανειζόμενος λαβεῖν. Χαλεπὸν μὲν οὖν ἑστιν, ὁ Σώκρατες, τοὺς οἰκείους περιοράν ἀπολλυμένους, ἀδύνατον δὲ τοσοῦτος τρέφειν ἐν τοιούτοις πράγμασιν." ἀκοῦσας οὖν 3 ταῦτα ὁ Σώκράτης, "Τί ποτὲ ἑστίν," ἔφη, "ὅτι ὁ Κεράμων μὲν πολλοὺς τρέφων οὐ μόνον ἑαυτῷ τε καὶ τούτοις τὰ ἐπιτήδεια δύναται παρέχειν, ἀλλὰ καὶ περιποιεῖται τοσαῦτα ὡστε καὶ πλούτειν, σὺ δὲ πολλοὺς τρέφων δέδοικας μὴ 25 δι' ἐνδειαν τῶν ἐπιτηδείων ἄπαντες ἀπόλησθε;" "Ὅτι νὰ Δί'," ἔφη, "ὁ μὲν δούλους τρέφει, ἐγὼ δὲ ἐλευθέρους.
"Καὶ πότερον," ἔφη, "τοὺς παρὰ σοι ἐλευθέρους οἱ θεῖοι θείοι ὄντες εἶναι ἦ τοὺς παρὰ Κεράμων δούλους;" "Ἐγὼ μὲν οἴμαι," ἔφη, "τοὺς παρὰ ἔμοι ἐλευθέρους." "Οὐκούν," 30 ἔφη, "αἰσχρὸν τὸν μὲν ἀπὸ τῶν ποιητῶν ἐφ' ἑυπορεῖν, σὲ in Athens at the close of the Peloponnesian war, cf. Hell. ii. 3. 4; Grote, Hist. of Greece, c. lxv. — ἄδελφιδαῖ: brothers' or sisters' daughters, nieces. — τοὺς ἐλευθέρους: masc., as including himself. — λαμβάνομεν: we are getting. Cf. i. 3. 5. — τῷ ἀστεί: the city proper, as distinguished from the country. — πρότερον, ἦ: with no temporal meaning, more likely, than. GMT. 654. — τοὺς οἰκείους περιοράν ἀπολλυμένους: to allow one's relatives to starve.

3. τί ποτὲ ἑστίν: how in the world does it happen? — Κεράμων: otherwise unknown. — σὺ δὲ πολλοὺς: we might expect σὺ δὲ ἡλιγγοὺς, for the fourteen ελευθέρους 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 σοὶ: in your house. Cf. Lat. apud, Ger. bei, Fr. chez.—
de pollw betaious eXonta ejn apostia einai; "N' Di'," ephi, "o mew gar techintas trebei, egw de eleutheriws pepaideumenous." "Ar' ouv," ephi, "techintai eisun oi 5 xhrismion tui poiein epiastamenei; "Malistate ge," ephi. 35 "Oukovn xhrismma gar' alphita; "Sfo'dra ge." "Ti de artoj;" "Ouden hiton." "Ti gar;" ephi, "iamaia te andresia kai gynaikeia kai xitowiskoi kai xlamides kai ezwides;" "Sfo'dra ge," ephi, "kai pantta taunta xhrismoa." "Epiteta," ephi, "oi par ar to touton oudev epit 40 stantai poiein;" "Pantta mewn ouv, ws ephymai." "Eit' 6 ouk ouisba oti ar' enos mew touton, alphiropoiai, Nauostikida ou mouwn eauton te kai tous oiketas trebei, alla prois toutois kai wv poleis kai bois, kai peripoietai tosaudento stste kai th' polei pollakis leitourgein, apd de 45 artopoiai Kyrhboi tin te oikian pasan diatrebei kai zy' daividos, Dimeas de o Kolluteus apd xlamoudourhias, Mewn de apd xlanidopoiias, Megareov de o pleisstoi apd ezwimidopoiias diatreboinai;" "N' Di'," ephi, 

n' Di: 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. ar' ouv: introduces an apparently neutral question. — ti de artoj: well, how about bread? — iamaia ktl.: the iamaia (to ga) was a square cloak covering the whole body. Under this was worn the tunic (xitwv), of which xitwvskos (tunicula) is a diminutive. The 

xlamivos was a short military mantle; the ezwvides, 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. — epiteta: then. So eita in 6.

6. leitourgeiv: 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. 450 ff. For the derivation of the word, see Lex. s.v. leitourgyas. — Kolluteus:
of the Attic deme Collytus.— ὀνού-
μενοι ἔχουσιν: purchase and keep.
— ὅστ’ ἀναγκάζειν: so that they can
compel.— ἀ καλῶς ἔχει: "whatever
is desirable," sc. ἑργάζεσθαι.— ἐγὼ
dὲ (sc. ἔχω): while I have with
me.

7. ἐπειτα: well, then.— ἀλλο: for
its position, see on ii. 1. 17.— ἂ,
tούτων: see on τούτων ii. 4. 7.— τὴν
ἀργίαν, τὴν ἄμελειαν, ὑφέλιμα ὄντα:
for the neut. pred. after fem. or
masc. subs., see on χρήσιμωτέρον
ii. 3. 1.

8. ἐμαθὼν: placed at the begin-
nning for emphasis, and also in order
to bring πότερον next to ὦς.— ὦς:
belongs to both ὄντα and ποιήσουσιν.
— ὄντα, ποιήσουσιν: for the partici-
ples in different cases, connected by
ὀυτε, ὦτε, see on ii. 2. 5.— ὑφελησό-
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.— εἴ ἀργοῦντες βουλεύ-
οιτο κτλ.: "if they should listlessly
plan for success."
9. ἀλλὰ καὶ νῦν μὲν: "nay, more, as things now are." — κινδυνος (sc. ἐστι) ἀπέχθειαν γίγνεσθαι: for the inf. with κινδυνος (a less common const. than μὴ with the subjv.), see G. 1521; H. 952. — ἵνα προστατήσῃς ὅπως: if you will provide that. Cf. καὶ κελεύοντο προστατήσας λαβόντα χάριμα ὅπως ἐκπλέψῃ ή στρατά Ἀν. ν. 6. 21. — τήν ἀπ’ ἐκεῖνων: sc. εὐφρεσίων. — αὐξήσετε: pl., as χάριμα implies a mutual relation between the giver and the recipients.

10. εἰ μὲν τοῖνυν ἔμελλον: if, to be sure, they were going. — προαιρετέον ἦν: without ἀν, like the impfs. ἔδει, ἔχρησθιν, and others denoting propriety or obligation. See on i. 3. 3. — μὴ ἔσηκε: sc. from your account. — πάντες: everybody. — μὴ ὀκνεῖ, καὶ ὑπακούονται: see on ἐγχείρειν, καὶ ὑπακούσεται ii. 3. 16.

11. ἀλλὰ: "well, now," a lively expression of assent. — πρόσθεν μὲν, νῦν δὲ: although formerly, now however. Only the second clause is introduced by ὦστε. For μὲν equivalent to while, see on i. 4. 17. — οὐ προσιέμην δανείσασθαι: I would have nothing to do with
δανείσασθαι, εἶδος ὅτι ἀναλῶσας ὃ ἄν λάβω οὖν ἔξω ἀποδοῦναι, νῦν δὲ μοι δοκῶ εἰς ἔργον ἀφορμὴν ὑπομενεῖν 90 αὐτὸ ποιῆσαι."  

'Εκ τούτων δὲ ἐπορίσθη μὲν ἀφορμή, ἐωνήθη δὲ ἔρια. 12 καὶ ἐργαζόμεναι μὲν ἦρίστων, ἐργασάμεναι δὲ ἐδείπνουν, ἵλαραι δὲ ἀντὶ σκυθρωπῶν ἦσαν· καὶ ἀντὶ ὑφορωμένων ἐαυτοὺς ἡδέως ἄλληλους ἐώραν, καὶ αἱ μὲν ὡς κηδεμόνα 95 ἐφίλουν, ὃ δὲ ὡς ὀφελίμους ἡγάπα. τέλος δὲ ἐλθὼν πρὸς τὸν Σωκράτην χαίρων διηγεῖτο ταῦτα καὶ ὅτι αἰτώνται αὐτὸν μόνον τῶν ἐν τῇ οἰκίᾳ ἄργον ἐσθίειν. καὶ ὁ Σω- 13 κράτης ἐφη. "Εἴτα ὡς λέγεις αὐτὰς τὸν τοῦ κυνὸς λόγον; φασὶ γάρ, ὅτε φωνήτα ἦν τὰ ξῶα, τῇ ὦν πρὸς τὸν 100 δεσπότην εἶπεῖν. 'Θαυμαστὸν ποιεῖς, ὃς ἡμῖν μὲν ταῖς καὶ ἔρια σοι καὶ ἄρνας καὶ τυρῶν παρεχοῦσας οὐδὲν δίδως ὃ τι ἄν μὴ ἔκ τῆς γῆς λάβωμεν, τῷ δὲ κυνὶ, ὃς οὐδὲν τοιοῦτο σοι παρέχει, μεταδίδως οὐπερ αὐτὸς ἔχεις σίτου.' τὸν κύνα οὖν ἀκούσαντα εἶπεῖν. 'Ναὶ μὰ Δία· ἐγὼ γάρ 14 105 εἰμὶ ὁ καὶ ὑμᾶς αὐτὰς σώζων, ὥστε μήτε ὑπ' ἀνθρώπων κλέπτεσθαι μήτε ὑπὸ λύκων ἀρπάζεσθαι· ἐπεὶ ὑμεῖς γε,
"Ει μὴ ἐγὼ προφυλάττομι ὑμᾶς, οὔτ' ἂν νέμεσθαι δύναις, φοβοῦμεν μὴ ἀπόλησθε.' ὁντω δὴ λέγεται καὶ τὰ πρὸ-
βατα συγχωρήσαι τὸν κύνα προτιμᾶσθαι. καὶ σὺ οὖν
110 εκεῖνας λέγε ὅτι ἀντὶ κυνὸς εἰ φύλαξ καὶ ἐπιμελήτης, καὶ
diὰ σὲ οὖν ὑφ' ἐνὸς ἀδικούμεναι ἀσφαλῶς τε καὶ ἰδεῶς
ergaζόμεναι ζῶσιν."

"Ἀλλον δὲ ποτε ἀρχαίον ἤταίρον διὰ χρόνου ἰδὼν, 8
"Πόθεν," ἐφη, "Εὐθηρε, φαίνῃ;" "Τπὸ μὲν τὴν κατάλυ-
σιν τοῦ πολέμου," ἐφη, "ὡ Σώκρατες, ἐκ τῆς ἀποδημίας,
nυνὶ μέντοι αὐτόθεν ἐπειδὴ γὰρ ἀφηρῆθημεν τὰ ἐν τῇ
5 ὑπερορίᾳ κτήματα, ἐν δὲ τῇ Ἀττικῇ ὁ πατήρ μοι οὐδὲν
catέλητεν, ἀναγκάζομαι νῦν ἐπιδημήσας τῷ σώματι ἐργα-
ζόμενος τὰ ἐπιτήθεια πορίζομαι. δοκεὶ δὲ μοι τοῦτο
crείττον εἶναι ἣ δείσθαι τινος ἀνθρώπων, ἀλλώς τε καὶ
mηδὲν ἔχοντα ἐφ' ὅτω ἀν δανειζώμην." "Καὶ πόσον ἄν
2 10 χρόνον οὐεί σοι," ἐφη, "τὸ σῶμα ἰκανὸν εἶναι μισθοῦ τὰ

μὴ ἀπόλησθε: subjv. retained, to
express vividly the object of fear.
Cf. ὁκναίν μὲν ἄν, μὴ ἄμας καταδύσῃ
Ἀν. 1. 3. 17.—καί τοῦ κυνὸς: in place
of ("as good as") a dog. Cf. ἐγὼ
γὰρ ἀντὶ τοῦ λεοντός εἰμι σοι Ἀρ.
Knights 1043.

8. Euthrus, 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, ὃ 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
peace treaty, the Athenians lost
all their possessions outside of
Attica. — νυνὶ μέντοι αὐτόθεν: just
at present, however, from the city
itself.—ἀφηρῆθημεν: pl., refers
to the community as the sufferers.—ἐν
τῇ υπερορίᾳ: i.e. in territories out-
side of Attica.—κτήματα: for the
acc. of the obj. retained with the
pass., see G. 1269; Π2 724 a. —τῷ
σῶματι ἐργαζόμενος: by the labor of
my hands.—δείσθαι: to beg a loan,
as the next clause shows.—ἔχοντα:
for the acc., see on μαθητὰς ποιεῖν
1. 9. —ἐφ' ὅτω: on which, as
security.

2. μισθοῦ: gen. of price.—τὰ
ἐπιτήθεια ἐργαζόμεναι: see on ὀλύγα


εργάζεσθαι 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 συνεπιμεληθομένου: a man who will assist in taking charge. The art. is generic. Cf. i. 1. 13. — ἐπιστατοῦντα: equivalent to ἐπιστάτην ὃντα, hence used with the genitive. Cf. ὃν ἂν ἐπιστατῶσι ζύσων 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. — θαυμάζω el: see on i. 1. 13. — ἀνέγκλητον διαγίγνεσθαι: without ὃντα, like διατείς in i. 6. 2. ἀνέγκλητον is to be joined with οἰς νόν
περάσθαι τοὺς φιλατίους φεύγειν καὶ τοὺς εὐγνώμονας
dιώκειν, καὶ τῶν πραγμάτων ὦσα μὲν δύνασαι ποιεῖν
ὑπομένειν, ὦσα δὲ μὴ δύνασαι φυλάττεσθαι, ὃ τι δὲ ἂν
35 πράττησιν, τούτον ὦς κάλλιστα καὶ προθυμοτάτα ἐπιμελεῖσθαι· οὕτω γὰρ ἥκιστ' ἀν μὲν σὲ οἷμαι ἐν αἰτίᾳ εἶναι,
μάλιστα δὲ τῇ ἄπορίᾳ βοήθειαν εὑρεῖν, ῥᾷστα δὲ καὶ
ἀκινδυνότατα ἥν καὶ εἰς τὸ γῆρας διαρκέστατα.”

Οἶδα δὲ ποτε αὐτὸν καὶ Κρίτωνος ἀκοῦσαντα ὡς ἄ
χαλετὸν ὁ βίος 'Αθηνησίν ἐκ ἀνδρὶ βουλομένῳ ἡ ἕαυ-
τοῦ πράττεν. "Nam γάρ," ἔφη, "ἐμὲ τυνεῖ εἰς δίκας ἁγο-
συν, οὐχ ὅτι ἄδικονται ὑπ' ἐμοῦ, ἀλλ' ὅτι νομίζουσιν
5 ἡδιον ἀν μὲ ἀργύριον τελέσαι ἡ πράγματα ἐξειν.” καὶ ὁ 2
Σωκράτης, "Εἰπέ μοι," ἔφη, "ὦ Κρίτων, κύνας δὲ τρέφεις,
ίνα σοι τοὺς λύκουσ ἀπὸ τῶν προβάτων ἀπερύκωσιν.”
"Καὶ μάλα," ἔφη· "μᾶλλον γάρ μοι λυσιτελεῖ τρέφειν ἡ

ἔργαξεθαί φής without blame from
those for whom, as you say, you are
now working.

6. διώκειν: to seek. Cf. σὲ μὲν
dιώκονται καὶ φιλήσουσιν Plato Theaet.
168 α. — ὑπομένειν: bear patiently.
— ἀν εἶναι: the particle should be
repeated with μάλιστα ἐφεῖν and
ῥάστα ἥν. 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
Archedemus. By his efficient ser-
vices Archedemus gains the grati-
tude and friendship, not only of
Crito, but also of other prominent
citizens.

1. Κρίτωνος: a wealthy Athe-
nian, 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 citi-
zens, he suffered from the vexatious
calumnies and lawsuits fastened
on him by malicious accusers
(εὐκοφάνται). This species of black-
mall seems to have been viewed
indulgently by the community, as
affording a wholesome check to the
rapacity of ‘capital,’ and as conduc-
ting to the success of the democracy.
See Becker, Charicles, pp. 55, 56,
and the passages there cited. —
χαλετὸν ὁ βίος: for the neut., see on
Χρησιμότερον ii. 3. 1.—τὰ ἰαυτοῦ: his own affairs.—πράγματα ἐξειν: have trouble, occasioned by law-
suits.

2. κύνας δὲ: for δέ, see on i. 3.
13.—ἀπερύκωσι: Ionic and poetic.
μή.” “Οὐκ ἄν οὖν θρέψαις καὶ ἀνδρὰ ὀστὶς ἐθέλοι τε καὶ
10 δύνατό σου ἀπερίκειν τοὺς ἐπιχειροῦντας ἄδικείν σε;”
“Ἡδέως γ’ ἂν,” ἐφη, “εἰ μὴ φοβούμην ὅπως μὴ ἔπ’ αὐτόν
με τράπωσο.” “Τί δ’;” ἐφη, “οὐχ ὃρᾶς ὅτι πολλῷ 3
ηδον ἐστὶ χαριζόµενον οὐχ σοὶ ἀνδρὲ ἡ ἀπεχθόµενον
ἀφελείσθαι; εὖ ὦ σοι ὅτι εἰςών ἐνθάδε τῶν τοιοῦτων οὐ
15 πάνυ ἄν φιλοτιµηθένει φίλῳ σοι χρήσθαι.”

Καὶ ἐκ τούτων ἀνευρίσκουσιν Ἀρχέδημον, πάνυ μὲν 4
ἰκανὸν εἰπεῖν τε καὶ πρᾶξαι, πένητα δὲ: οὐ γὰρ ἂν ὦν
ἀπὸ παντὸς κερδαίνειν, ἀλλὰ φιλόχρηστός τε καὶ ἐφη
ῥαστὸν εἶναι ἀπὸ τῶν συκοφαντῶν λαµβάνειν. τοῦτῳ οὖν
20 ὁ Κρῖτων, ὅποτε συγκοµίζοι ἡ σῶτον ἡ ἔλαιον ἡ ὦν
ἡ ἔρια ὑ τι ἀλλ’ τῶν ἐν ἄγρῳ γενοµένων χρησίμων
πρὸς τὸν βίον, ἀφελῶν ἄν ἑδώκε καὶ, ὅποτε θύου, ἐκάλει

Cf. An. iii. 1. 25. — οὐκ ἂν οὖν θρέ-
ψαι: should you not, then, keep? —
ὀστὶς ἐθέλοι: for the opt. by assimilation,
see on αἰσθανοµένα i. 5. 1. —
ηδέως γ’ ἂν: sc. θρέψασμι. — ὄπως μή:
instead of the more usual simple μή.
G. 1379; II. 887 a. — ἐπ’ αὐτόν με:
stronger than ἐπ’ ἐμαυτόν. — τρά-
πωτο: see on ἐθέλοι above.

3. οἴ̣φ̣ σοι ἀνδρὶ: equivalent to
τοιοῦτω ἀνδρὶ οἴς σοι εἴ. For the pecu-
nlar assimilation of οἴφ̣ σοι, see G.
1036; H. 1002. Cf. τοῖς οἷς ἦµιν τε
καὶ ἡµῖν to such persons as we and you,
Hell. ii. 3. 25. — εἰσὶν τῶν τοιοῦτων:
there are some among such persons.
—πάνυ ἄν φιλοτιµηθένειν: would feel
greatly honored. — φίλῳ: for the pred.
dat. with χράοµαι, see H. 777 a.

4. ἐκ τούτων (sc. λόγων): as a
result of this conversation. — Ἀρχέ-
δημο: prob. the same man that
afterward attained considerable
power in Athens. Cf. Ἀρχέδημος ὁ
tοῦ δήµου τότε προεστηκός Hell. i. 7. 2,
where he is mentioned as having
charge of the distribution of the
διωβεῖα or theater fund. As a popu-
lar orator, he was ridiculed by
Aristophanes Frogs v. 417 ff. — ὀλὸς
κερδαίνειν: for the inf., see on οἶς
i. 4. 6. — ἀπὸ παντὸς: “from any
and every occupation,” good or bad.
Cf. the adj. πανώργου ready to do
anything, hence unscrupulous.
— ἀπὸ τῶν συκοφαντῶν: ἀπὸ 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. Archedemus knew how
to make the accusers disgorge their
ill-gotten gains. — ἄν ἑδώκε: for the
iterative aor. with ἄν, see G. 1296;
II. 835 a. — ἐκάλει: sc. to the sacri-
ficial feast. See on ii. 3. 11. —
καὶ τὰ τοιαῦτα πάντα ἐπεμελεῖτο. νομίσας δὲ ὁ Ἀρχέ- 5
dῆμος ἀποστροφήν οἱ τῶν Κρίτωνος ὄικον μάλα περιέπεν 25 αὐτὸν. καὶ εὐθὺς τῶν συκοφαντοῦντων τῶν Κρίτωνα ἀνευρίσκει πολλὰ μὲν ἀδικήματα, πολλοὺς δὲ ἐχθρούς· καὶ αὐτῶν τινα προσεκαλεῖτο εἰς δίκην δημοσίαν, ἐν ᾗ αὐτὸν ἔδει κριθῆναι ὃ τι δεὶ παθῆν ἢ ἀποτεῖσαι. ὁ δὲ 6
συνειδὼς αὐτῷ πολλὰ καὶ ποιηρὰ πάντα ἐποίει ὡστε 30 ἀπαλλαγῆναι τοῦ Ἀρχεδήμου. ὁ δὲ Ἀρχεδήμος οὐκ ἀπηλλάττετο, ἔως τὸν τε Κρίτωνα ἀφῆκε καὶ αὐτῷ χρήματα ἔδωκεν. ἐπεὶ δὲ τοῦτό τε καὶ ἄλλα τοιαῦτα ὁ Ἀρχέ- 7
dῆμος διεπράξατο, ἡδη τότε, ὡσπερ ὅταν νομεύς ἁγαθὸν κῦνα ἔχῃ, καὶ οἱ ἄλλοι νομεύς βουλοῦνται πλησίων αὐτοῦ 35 τὰς ἁγέλας ἵσταναι ἵνα τοῦ κυνὸς ἀπολαύσωσι, οὔτω δή καὶ Κρίτωνος πολλοὶ τῶν φίλων ἐδέοντο καὶ σφυῖ παρέχειν φύλακα τοῦ Ἀρχεδήμου. ὁ δὲ Ἀρχεδήμος τῷ 8
Κρίτων ἡδέως ἐξαρίζετο, καὶ οὐχ ὃτι μόνος ὁ Κρίτων ἐν ἡσυχίᾳ ἦν, ἀλλὰ καὶ οἱ φίλοι αὐτοῦ· εἰ δὲ τις αὐτῷ
tὰ τοιαῦτα ἐπεμελεῖτο (sc. αὐτῷ): paid him similar attentions. For the cognate acc., see on φροντίζοντας τὰ
tοιαῦτα i. 1. 11. Cf. τὰ ἄλλα Ἡλλ. iv. 1. 40.

5. οἷ: sibi. For the indir. refl., see on i. 2. 32. — μάλα περιέπεν (impi.) αὐτῶν: treated him (Crito) with great respect. Cf. καὶ μὲν Ἀμασίς εἰ περιεπεῖ Ηδτ. ii. 169. — προσ-
eκαλεῖτο εἰς δίκην δημοσίαν: began public proceedings against. — ἐδεῖ κριθῆναι: he would have had to submit to decision. For ἐδεῖ without ἄν, see on προαρέτετον ἢν ii. 7. 10. — ὃ τι
dεί παθεῖν ἢ ἀποτεῖσαι: a judicial formula, meaning corporal punishment or fine. Cf. Plato Apol. 36 ν, and
πολλάκις ἐκρίθην ὃ τι χρὴ παθεῖν ἢ ἀποτεῖσαι Occ. xi. 25. The passage thus implies that the fellows would not have got off without punishment.

6. συνειδὼς αὐτῷ πολλὰ καὶ ποιηρά: conscious of many rascalities. — ἀπαλλαγῆναι: liberari. — ἀφῆκε: released. withdrew the
suit against him. — αὐτῷ: i.e. Archedemus.

7. ἡδη τότε: for the more usual τὸτ ἡδη. Cf. iv. 8. 1. For ἡδη, see on ii. 1. 5.

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


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. Διοδάρῳ: otherwise unknown.
—σοι ἀποδρᾷ: for the dat. of disadvantage, see G. 1170; II. 767 a.
Cf. ἀποφεύγειν μοι Οἰκ. ii. 14. For the acc. with ἀποδρᾷ, cf. ἦν τίς ἀποδρᾷ σε τῶν οἰκετῶν Οἰκ. 1. 4. 13.

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

3. καί μὴν: as in i. 6. 3. —Ἐρμογένης: a loyal follower of
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, οἷς ἄνταξίον 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 jin.

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 πραξῆται ταῦτα: for this (the friendship between you) to be brought about.


9. 1. — ἔργον εἴχε: made it his task. Cf. αἰὲ δὲ τις τὰ τῶν φίλων ἀφαλῶς αἰὲ ἀμαυρῶν (to impair) τὰ τῶν πολεμιῶν ἔργον εἴχε Ages. xi. 12. — δὶ τί: const. with both participles.
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. ὁτι: instead of the more usual ὡς λέον. So ἐνδείχεται ὁτι iiii. 3. 11. Cf. ὁτι δὲ ἐπεμελεῖτο, νῦν τούτο λέει iv. 7. 1. — τῶν καλῶν: public honors, such as the kaloi kágathoi should aspire to; a phrase borrowed from the Spartans, cf. De Rep. Lac. iii. 3; iv. 4; Cyr. vii. 3. 16. — ἐπιμελεῖς: studious of. — ὁρέγοιντο: 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. — ἐπαγγέλλομενον: 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 μαθείν.

3. ὁλὴς τῆς πόλεως: the state's whole interests. For the position of ὁλης, see G. 979; II. 672 and e. — μεγάλα: pred. with γίγνεσθαι. — ἐλθόντα μανθάνειν: to go and learn. Cf. ἐλθόντας Κύρον αἰτεῖν πλοῖα Ἀν. 1. 3. 14.

4. μεμαθηκώς: “after finishing his course.” — Ὄμηρος κτλ.: the passage is in Γ 169, 170, where Πρίαμ says of Λαγαμέμνον καλὸν δ' οὔτω ἔγων οὔπω ἓδον ὀφθαλμῶιν | οὔδ' οὔτω γεραρὸν: βασιλῆ γὰρ ἄνδρι ἔσωκεν. — γεραρὸν: stately. — οὔτε στρατηγὸς: before these words οὔτε κυθαρίζῃ might be expected; prob. omitted as inappropriate to οὔδ' ἐὰν αἱρεθῇ.

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

The material of war. For the gen., see G. 1142; II. 754 b.

7. käraμos: tile, in collective sense. The same comparison of a well-built house with an army occurs in Cyr. vi. 3. 25.

8. πάνυ ὁμοιον: rem plane similem, a very apt comparison.—πρώτους τοὺς ἀρίστους κτλ.: cf. the arrangement of Nestor’s forces, ἵππας μὲν πρῶτα σὺν ἱπποισιν καὶ ὀχε-σίων | πέζους δ’ ἔξωθεν στῆσαν πολέας τε καὶ ἑσθήσας, | ἔρρηκε ἐμεν πολέμοιο. κακοῦς δ’ ἐς μέσον ἔλασσεν, | δόρα καὶ οὐκ ἐθέ-λουσ σι σαμαράντας πολεμίζου Hom. Δ 297—300. — ὑπὸ μὲν τῶν, ὑπὸ δὲ τῶν: for ὑπὸ τῶν μὲν, ὑπὸ τῶν δὲ, not uncommon in Attic. Cf. ii. 2. 2.
50 ἄγωνται, ὑπὸ δὲ τῶν ὀδηγοῦται.” “Εἶ μὲν τοίνυν,” ἔφη, 9 “καὶ διαγιγνώσκεις σε τοὺς ἀγαθοὺς καὶ τοὺς κακοὺς ἐδίδαξεν· εἰ δὲ μή, τί σοι ὀφελοῦσιν ὄν ἔμαθες; οὖδε γὰρ εἰ σε ἀργύριον ἐκελευστεὶ πρῶτον μὲν καὶ τελευταῖον τὸ κάλλιστον τάττειν, ἐν μέσῳ δὲ τὸ χείριστον, μὴ διδάξας διαγιγνώσκειν τὸ τε καλὸν καὶ τὸ κίβδηλον, οὖδεν ἄν σοι ὀφελοῖς ἦν.” “Ἀλλὰ μὰ Δι”, ἔφη, “οὐκ ἐδίδαξεν· ὡστε αὐτοὺς ἄν ἡμᾶς δεῖ τοὺς τέ ἀγαθοὺς καὶ τοὺς κακοὺς κρίνειν.”


9. ἐλ μὲν κτλ.: with apod. omitted, a not unusual ellipsis. See G. 1416; II. 904 a, and cf. ἐλ μὲν δώσοι γέρας if they shall give me a prize (sc. well and good) Hom. Λ 135, καὶ νῦν, ἀν μὲν ὁ Κύρος βουλήτης (sc. παρέστω σὺν υἱῶν), εἰ δὲ μή, ὑμεῖς τὴν ταχιστὴν πάρστε Cyril. iv. 5. 10.—τὸ τε καλὸν καὶ τὸ κίβδηλον: the correlatives τε, 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 τὸ τυχανικὸ τε καὶ ὁ ἰδιωτικὸς βίος Πίεροι 1. 2.

10. τι ὦν οὐ σκοποῦμεν: equivalent to σκοπῶμεν let us consider. — πῶς ἄν αὐτῶν μὴ διαμαρτάνουμεν: how we can avoid mistaking them. For μὴ with the potential opt. in questions, see GMT. 292, 2.—τὶ δὲ τοὺς κινδυνεύον μελλόντας: sc. παύσωμεν what shall we do with those about to engage in a hazardous enterprise? — οἱ ἑνεκα ἐπαίνων κινδυνεύον 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.—πολλά,
έστι πρὸς α' οὗτε τάττειν οὗτε ἄγειν ὁσαύτως προσήκει· ἃν Ἀλλὰ μα Δί', ἔφη, „οὔ δεισαφήνιζε ταῦτα.‟ „Νὴ Δί‟, ἔφη, „πάλιν τοῖνυν ἐξιθὼν ἐπανερώτητα· ἢν γὰρ ἔπιστηται καὶ μὴ ἀναιδής ἦ, αἰσχυνεῖται ἀργύριον εἰληφὼς ἐνδεά σε ἀποτεμίφσασθαι.‟

Ἐνυθξ᾽ ἐν τοιε ὁποτοι στρατηγεῖν ἠρημενῳ τῷ, „Τοῦ ἔνε-κεν,‟ ἔφη, „Ομηρον οἱ εἰς τὸν Ἁγαμέμνονα προσαγορεῦσαι ποιμένα λαῶν; ἄρα γε ὅτι ὠσπερ τὸν ποιμένα δεὶ ἐπιμελείσθαι ὅπως σῶαι τε ἔσονται αἱ νοῖς καὶ τὰ ἐπιτήδεια ἔξουσι, καὶ οὔ ἕνεκα τρέφονται, τοῦτο ἔσται, οὗτο καὶ τὸν στρατηγὸν ἐπιμελείσθαι δεὶ ὅπως σῶοι τε οἱ στρατιῶται ἔσονται καὶ τὰ ἐπιτήδεια ἔξουσι, καὶ οὔ ἕνεκα στρατεύονται, τοῦτο ἔσται; στρατεύονται δὲ ἱνα κρατοῦντες τῶν πολεμίων εὐθαμονεστεροί ὅσιν. ἥ τι δὴποτε οὕτως 2
10 ἐπήνεσε τὸν Ἁγαμέμνονα εἴπὼν·

‟ἄμφοτερον, βασιλεὺς τ' ἀγαθὸς κρατερός τ' αἰχμητής‟;

ἄρα γε ὅτι „αἰχμητής τε κρατερὸς‟ ἄν εἴη, οὐκ εἰ μόνος αὐτὸς ἐν ἀγωνιζομεν πρὸς τοὺς πολεμίους, ἀλλ' εἰ καὶ παντὶ τῷ στρατοπέδῳ τούτου αἴτιος εἴη; καὶ „βασιλεὺς

πρὸς α': „many occasions, where.‟

— ὁσαύτως: in the same way, sc. as on others. — ἐνδεά: the missing gen. can readily be supplied. — ἀποτέμψασθαι: for the inf. with αἰσχύνομαι, instead of the supplementary participle, see G. 1581; H. 986.

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

1. Ὁμηρον: in B 243. — ἄρα: the connection shows that an affirmative answer is expected. See on ii. 6. 1. — νοῖς: see on ii. 7. 13, and, for the thought, cf. Cyr. viii. 2. 14. — καὶ οὔ ἕνεκα τρέφονται, τοῦτο ἔσται: and that the purpose for which they reared shall be attained.

2. τι δὴποτε: see on τίς οὖτε ἐν τῷ. 1. 1. — ἀμφοτερον κτλ.: Hom. Π 179. For the gender, see on χρησιμωτερον 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. ἐπηνεσε αὐτὸν. — οὐκ εἰ: not in case that.

— καὶ βασιλεὺς ἀγαθός: i.e. καὶ δὲ
15 ἀγαθὸς, οὖν εἰ μόνον τοῦ ἑαυτοῦ βίου καλῶς προ-
εστήκοι, ἀλλ' εἰ καὶ δὲν βασιλεύοι, τούτοις εὐδαιμονίας
αύτος εἰ; καὶ γὰρ βασιλεὺς αἰρεῖται οὐχ ἣν ἑαυτοῦ 3
καλῶς ἐπιμελήται, ἀλλ' ἣν καὶ οἱ ἐλόμενοι δι' αὐτὸν εὖ
πράττωσι. καὶ στρατεύονται δὲ πάντες, ἣν ὁ βίος αὐτοῖς
20 ὡς βέλτιστος ἦ, καὶ στρατηγοῦς αἴρονται τοῦτον ένεκα,
ἵνα πρὸς τοῦτο αὐτοῖς ἡγεμόνες ὄσι. δεῖ οὖν τὸν 4
στρατηγοῦντα τοῦτο παρασκευάζειν τοῖς ἐλομένοις αὐτὸν
στρατηγόν: καὶ γὰρ οὔτε κάλλιον τοῦτον ἄλλο βάδιον
εὑρεῖν οὔτε αἰσχύν τοῦ ἑαυτίου;" καὶ οὖτως ἐπισκόπων
25 τίς εἰ; ἄγαθον ἡγεμόνος ἀρετὴ, τὰ μὲν ἄλλα περιήρει,
κατέλιπε δὲ τὸ εὐδαιμονικά ποιεῖν δὲν ἄν ἡγήται.

Καὶ ἵππαρχεῖν δὲ τινὶ ὑπημένῳ οἶδά ποτὲ αὐτὸν τοιάδε; 3
διαλεχθέντα: "Ἐχοὺς ἂν," ἐφη, "Ὡς νεανία, εἰπεὶν ἡμῶν
ὅτου ένεκα ἐπεθύμησας ἵππαρχεῖν; οὐ γὰρ δὴ τοῦ πρῶ-
τος τῶν ἵππεων ἑλαύνειν: καὶ γὰρ οἱ ἱπποτοξόται τούτου

1. ἵππαρχεῖν: in Athens, two commanders of cavalry (ἵππαρχοι)
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 ἑλαύ-

νειν: sc. ἑνεκα. For the articular
inf., see on i. 1. 12. — ἱπποτοξόται:
5 ge áξιοῦνται: προελαύνους γοῦν καὶ τῶν ἵππαρχων.”

“Ἀληθῆ λέγεις,” ἔφη. “Ἀλλὰ μὴν οὔτε τοῦ γνωσθῆναι γε: ἔπει καὶ οἱ μανιμομενοί γε ὑπὸ πάντων γιγνώσκονται.”


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.—ἐπέλ καὶ: cf. ii. 8. 6.

2. ἀλλ’ ἀρα: sc. ἵππαρχεῖν ἐπεθύμησα—ἄν παραδοῦναι: sc. εἰ ἵππαρχεῖν. —ποῦ: I suppose, with a touch of irony. Cf. ὅτι μὲν γὰρ ἐκ τῆς χειρὸς δὲ ἰσπεραθαί τὸ σπέρμα καὶ σύ τον οἶσθα Oec. xvii. 7. —ἀμβατῶν: by ‘apocope’ from ἀναβατῶν. So ἀνάμβατοσ Cyp. iv. 5. 46. See G. 53; H. 84 D. —γὰρ οὖν: yes, of course. For γάρ, see on i. 4. 9.

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

4. οἱ μὲν, οἱ δὲ: 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:
XENOPHON’S MEMORABILIA III. 3.

επιμελείσθαι.” “Τί δὲ; τοὺς ἰππείς οὐκ ἑπιχειρήσεις,” ἐφη, 5
“βελτίωνας ποιήσαι;” “Ἐγωγ,” ἐφη. “Οὐκοῦν πρῶτον
μὲν ἀναβατικωτέρους ἐπὶ τοὺς ἰππους ποιήσεις αὐτοὺς;”
30 “Δεὶ γοῦν,” ἐφη. “καὶ γάρ εἰ τις αὐτῶν καταπέσοι, μᾶλ-
λον ἄν οὔτω σάξωτο.” “Τί γάρ; ἐὰν που κινδυνεύειν 6
dέῃ, πότερον ἐπάγειν τοὺς πολέμους ἐπὶ τὴν ἄμμον
cελεύσεις, ἐνθαπερ εἰώθατε ἵππευς, ἡ πειράση τὰς μελ-
tας ἐν τοιούτοις ποιείσθαι χωρίως, ἐν οἰοιστέροι οἱ πόλε-
μοι γίγνονται;” “Βελτιων γοῦν,” ἐφη. “Τί γάρ; τοῦ τ
βάλλειν ὡς πλείστους ἀπὸ τῶν ἰππῶν ἐπιμελείαν τινα
ποιήση;” “Βελτιων γοῦν,” ἐφη, “καὶ τοῦτο.” “Θήγεων
dὲ τὰς ψυχὰς τῶν ἰππέων καὶ ἐξοργίζειν πρὸς τοὺς πολε-
mίους, ἄπερ ἀλκιμωτέρους ποιεῖ, διανενόησαι;” “Εἰ δὲ
40 μὴ, ἀλλὰ νῦν γε πειράσομαι,” ἐφη. “Οὕτως δὲ σοι 8
πεἰθώνται οἱ ἰππεῖς, πεφρόντικας τι; ἀνευ γάρ δὴ τοῦτο
οὕτε ἰππῶν οὕτε ἰππέων ἀγαθῶν καὶ ἀλκίμων οὐδὲν ὀφε-
λος.” “Ἀληθῆ λέγεις,” ἐφη. “ἀλλὰ τῶς ἄν τις μάλιστα,
ὁ Σώκρατες, ἐπὶ τοῦτο αὐτοὺς προτρέψαιο;” “Ἐκεῖνο 9
cf. ἀλλὰ δέχομαι τε καὶ τοῦτο ἐστώ
Ἀν. i. 8. 17.
5. ἀναβατικωτέρους: cf. πρῶτον
μὲν τοὺς ἰππείς ἀσκητέον, ὡς ἐπὶ τοὺς
ἰππους ἀναπηδῶν (to learn on) δύνων-
tαι Pipp. i. 5. — καταπέσω: 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 (Ἀν. iii. 2. 19), he
emphasizes this danger as a weak
point of the enemy’s cavalry.
6. τὴν ἄμμον: sandy ground,
the race-track. — ἡ πειράση . . .
γίγνονται: cf. δεύτερον δὲ, ὡς ἐν
παντολοιος χωρίος ἰππάξεσθαι δυνη-
σονται καὶ γάρ οἱ πολέμαικοι ἄλλοτε ἐν
ἀλλοιος τότοις γίγνονται (appear) Pipp. i. 5. — βελτιων: refers to the
second of the two suggestions.
7. τοῦ βάλλειν: obj. gen. with
ἐπιμέλειαν. — ὡς πλείστους: subj. of
βάλλειν. Cf. Pipp. i. 6. — ἀλλὰ νῦν
γε: like at in Lat., ἀλλὰ sometimes
follows a cond. sent. in the sense of
yet at any rate. G. 1422; H. 1046,
2 (a).
8. πεἰθώνται: cf. ἐκ τοῦτον παρα-
σκευαστέον, ὡς εὐπεθείς οἱ ἄνδρες
ὡς Πρ. i. 7.
4. — ἐκεῖνο: see on ii. 4. 1.
45 μὲν δὴ ποιήσατε, ὅτι ἐν παντὶ πράγματι οἱ ἀνθρώποι τούτοις μάλιστα ἔθελον πείθεσθαι οὐς ἂν ἦγορνται βελτίωτος εἶναι. καὶ γὰρ ἐν νόσῳ ὃν ἂν ἦγορνται ἱατρικώτατον εἶναι, τοῦτῳ μάλιστα πείθονται, καὶ ἐν πλοίῳ ὃν ἂν κυβερνητικώτατον, καὶ ἐν γεωργίᾳ ὃν ἂν γεωργικώτατον."


10. ἐλεῖ τὸ πείθεσθαι αὐτοὺς ἐμοὶ: to secure me their obedience. — ἐάν γε: yes, if. — διδάξω: for the interr. subjv., see on i. 2. 36. — On the passage, cf. els ge μὴ τὸ εὑρεῖν εἰναι τῶν ἀρχομένους μέγα μὲν καὶ τὸ λόγῳ διδάκτηι ὃσα ἄγαθα ἐν ὑμῖν ὑμᾶς ἐπιπαρχεῖν, μέγα δὲ καὶ τὸ ἐργα [κατὰ τὸ νόμον] πλεονεκτεῖν μὲν ποιεῖν τῶν ἐντάκτων, μειονεκτεῖν δὲ ἐν πάσι τούς ἄγαθοντας Πηρρ. 1. 24.

11. ἐπιμελεῖσθαι δεῖν καὶ τοῦ λέγειν δύνασθαι: should cultivate also the ability to speak. For the articular inf. with ἐπιμελεῖσθαι, see GMT. 793, 798. — δότα τε: correlative with καὶ εἰ τι ἄλλο. — νόμῳ: more, “as laid down by law and custom.” — ζήν: “to order our lives,” in the best sense. — διὰ λόγου: cf. ἔρμηνειαν, δὲ ἦς iv. 3. 12. — μάθημα: i.e. what one is impelled by his own taste to learn. — ἀριστα: adverb. — τὰ σπουδαίότατα: matters of greatest importance.
κάλλιστα διαλέγονται; ἢ τὸδε οὐκ ἐντεθύμησαι, ὥσ ὅταν 12 
γε χορός εἰς ἐκ τῆς τῆς πόλεως γίγνηται, ὦσπερ ὁ 
 eius Δήλου πεμπόμενος, οὐδεὶς ἀλλοθεν οὐδαμόθεν τούτῳ 
70 ἐφάμιλλος γίγνεται οὐδεὶς εὐανδρία ἐν ἅλλῃ πόλει ὁμοία 
τῇ ἐνθάδε συνάγεται;" "Ἄληθῆ λέγεις," ἔφη. "Ἄλλα 13 
μὴν οὔτε εὐφωνία τοσοῦτον διαφέρουσιν Ἀθηναίοι τῶν 
heimer ὅτε σωμάτων, μεγέθει καὶ ῥώμη ὅσον φιλοτιμία, 
ήπερ μάλιστα παροξύνει πρὸς τὰ καλὰ καὶ ἕντιμα." 
75 "Ἄληθές," ἔφη, "καὶ τοῦτο." "Ὅυκοιν οἶει," ἔφη, "καὶ τοῦ 14 
ἰππικοῦ τοῦ ἐνθάδε εἰ τις ἐπιμεληθείη, ὥσ πολὺ ἂν καὶ τούτῳ 
διενέγκοιειν τῶν ἅλλων, ὅπλων τε καὶ ἱππῶν παρασκευῇ καὶ 
euáxia καὶ τῇ ἐτούμως κινδυνεῦνες πρὸς τοὺς πολεμίους, εἰ 
νομίσειαν ταῦτα ποιοῦντες ἐπαίνου καὶ τιμῆς τεῦξεσθαι;" 
80 "Εἰκὸς γε," ἔφη. "Μὴ τοίνυν ὁκνεῖ," ἔφη, "ἄλλα πειρῶ 15 
τοὺς ἀνδρας ἐπὶ ταῦτα προτρέπειν ἅφ' ὅν αὐτὸς τε ὀφει- 
lήσῃ καὶ οἶ ἅλλοι πολιτεῖ διὰ σέ." "Ἄλλα νὴ Δία 
πειράσομαι," ἔφη.

12. χορός εἰς: contrasted with 
oúdeis ἀλλοθεν 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 
de the different states of Hellas, in 
honor of Apollo and Artemis.— 
euandria: "a collection of 
finelooking men." The handsomest 
men were chosen to head the proc- 
session. So, also, at the Panathenaic 
festival, the thallophoroi (bearers of 
the sacred olive branch) were chosen 
from among the finest-looking old 
men. Cf. thallophorouς γὰρ τῇ Ἀθηνᾳ 
toς καλῶς γέρωνται ἐκλέγονται Sym. 
iv. 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 χορός) and in physical beauty 
(σωμάτων μεγέθει καὶ ῥώμη, referring 
to εὐανδρία), and, above all, in am-
bition (φιλοτιμία), the motive to all 
noble action. Cf. iii. 5. 3.

14. ὡς: uncommon after σῆμα, 
ὅτι being the usual conjunction. 
Cf. Hell. vi. 3. 12. — τοῦτῳ: antici-
pative, referring to ὅπλων τε καὶ 
ἱππῶν παρασκευῇ κτλ. See G. 1005; 
II. 606 a. — διενέγκωει: sc. οἱ 
Ἀθηναίοι.

15. ὁκνεῖ: delay.—ὡφελήσῃ: fut. 
mid. for passive. Cf. ii. 7. 8. — 
ἀλλὰ νὴ Δία: see on ii. 7. 11.
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. — οὗ γὰρ τοιούτοι εἰσιν Ἀθηναῖοι: "now is not that just like the Athenians?" — ἐκ καταλόγου στρατευόμενος: "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. — κατατέτρυμαι: I have worn myself out. Cf. the Lat. detritus. — λοχαγῶν, ταξιαρχῶν: circumstantial participles with κατατέτρυμαι. — ὑπὸ: takes the gen. of agent, as τραύματα ἔχω is equivalent to τετραυμάτισμα. — ἀμα . . . ἐπεδείκτηκεν: cf. nudasse deinde se dicitur et quo quaeque bello vulnera accepta essent, retulisse Livy xlv. 39. — Ἀντισθένης: like Nicomachides, unknown. — ἐν ἰππείου: the ἰππεῖς 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. — τε: correlative with οὔτε, as in i. 2. 47.

2. οὔκοιν: as in i. 4. 5. — ἐμποροί: traders, i.e. importers, not retailers.
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συλλέγειν ἰκανοὶ εἶσιν· ἀλλ' οὐχ ἐνεκα τοῦτον καὶ στρα-
5 τηγείν δύναιντ’ ἂν.” καὶ ὁ Σωκράτης ἔφη· "ἀλλὰ καὶ 3
φιλόνικος Ἀντισθένης ἐστίν, ὁ στρατηγὸς προσέχειν
ἐπιτηδείων ἐστίν· οὐχ ὁρᾶσ ὅτι καὶ ὁσάκις κεχορήγηκε,
πάντα τοὺς χοροὺς νεικίκηκε;” "Μὰ Δί,” ἔφη ὁ Νικομα-
χίδης, “ἀλλ' οὐδὲν ὁμοιὸν ἔστι χοροῦ τε καὶ στρατεύμα-
20 τὸς προεστάναι.” "Καὶ μήν," ἔφη ὁ Σωκράτης, “οὐδὲ 4
φῶς γε ὁ Ἀντισθένης οὐδὲ χορῶν διδασκαλίας ἔμπειρος
ἀν ὁμοιός ἐγένετο ικανὸς εὑρεῖν τοὺς κρατίστους ταύτα.”
"Καὶ ἐν τῇ στρατιᾷ οὖν," ἔφη ὁ Νικομαχίδης, “ἄλλους
μὲν εὑρήσει τοὺς τάξοντας ἀνθ' ἑαυτοῦ, ἄλλους δὲ τοὺς
25 μαχομένους.” “Οὐκοῦν,” ἔφη ὁ Σωκράτης, “ἐάν γε καὶ 5
ἐν τοῖς πολεμικοῖς τοὺς κρατίστους, ὡσπερ ἐν τοῖς χορι-
κοῖς, ἔξευρίσκη τε καὶ προσώπηται, εἰκότως ἄν καὶ τοῦτον
νικηφόρος εἴη· καὶ δαπανῶν δ' αὐτῶν εἰκὸς μᾶλλον ἀν
ἐθέλειν εἰς τὴν σὺν ὀλη τῇ πόλει τῶν πολεμικῶν νίκην ἢ
30 εἰς τὴν σὺν τῇ φυλῇ τῶν χωρικῶν.” “Λέγεις σοῦ,” ἔφη, 6

3. ὁ: a quality which, refers to
φιλόνικος. Cf. 5. 3. — κεχορήγηκε: it
was the duty of the χορήγος to equip
and train a chorus to represent his
tribe (φιλῆ) 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. — τε καὶ:
the Eng. idiom uses a simple and.
Cf. iii. 7. 4 ; iv. 4. 12. So Cicero
(Tusc. Disp. v. 3. 9) similem
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. —
ψὴς: song, i.e. music in general.
— ἐγένετο ικανὸς: proved himself
competent. — τοὺς κρατίστους ταύτα:
those who were most skilled in these
matters, sc. φῶς and διδασκαλίαν. —
καὶ, οἷν: and so, also. — ἄλλους μὲν,
toὺς τάξοντας: some who will draw
up (the troops).

5. εἶν γε: provided that. — εἶν
ἰξευρίσκῃ. ἄν νικηφόρος εἴη: for the
form of cond. sent., see on ii. 5. 4.
— τοῦτον: instead of the preceding
τοὺς πολεμικοῖς, a generic word of
similar meaning is to be supplied as
the antec. of the demonstrative. So
in ii. 2. 4. — καὶ, δὲ: see on i. 1. 3.
— σὺν τῇ φυλῇ: see on 3. Attica
was then divided into ten tribes,
named after legendary national
heroes.
“ὁ Σώκρατες, ός τοῦ αυτοῦ ἀνδρός ἐστι χορηγεῖν τε καλῶς καὶ στρατηγεῖν;” “Λέγω ἔγωγ’,” ἐφη, “ὡς ὅτου ἂν τις προστατεύῃ, ἔὰν γιγνώσκῃ τε ὅν δεὶ καὶ ταῦτα πορίζονται δύνηται, ἁγαθὸς ἂν εἰπὶ προστάτης, εἰτε χοροῦ 35 εἰτε οἶκου εἰτε πόλεως εἰτε στρατεύματος προστατεύοι.”


6. τοῦ αὐτοῦ ἀνδρός ἐστι: it is in the nature of the same man. For the pred. gen. of characteristic, see on τῶν ἀσκούντων i. 2. 10. — ἔαν γιγνώσκῃ, ἁγαθὸς ἂν εἰπῃ: see on 5.

7. οὐκ ἂν Ἰςῃ: for the potential indic., see GMT. 243, 244. Cf. θάτον ἦ ὃς τις ἂν φησὶν Ἀν. i. 5. 8. — ἄκοισαι: since Ἰςῃ is here a verb of expecting, the inf. is not in indirect discourse. For its tense, see G. 1286; H. 948 α.

8. τοὺς ἀρχομένους: their subordinates. — ἐκαστα: every duty. — πράττειν: for the inf. of purpose, see on παιδεύει i. 5. 2. — οἶμαι: affirmative, instead of the usual Socratic question.

9. προσάγεσθαι: to attach to themselves. — φυλακτικοῦς τῶν ὄντων: watchful of their property. Cf. iii. 1. 6. — ἁμφοτέρους εἶναι προσήκει: the impers. προσήκει here takes the
"πάντα ὁμοίως ἀμφοτέρων ἐστίν· ἀλλὰ τὸ μάχεσθαι
55 οὔκετι ἀμφοτέρων." "Ἀλλ' ἐχθροὶ γε τοι ἀμφοτέρως
gίγνονταί;" "Καὶ μάλα," ἐφη, "τοῦτο γε." "Οὐκοῦν τὸ
περιγενέσθαι τοῦτων ἀμφοτέρως συμφέρει;" "Πάνω γε," ἐφη.
25 "ἀλλ' ἐκείνῳ παρίσης, ἀν δὲν μάχεσθαι, τί ὤφελήσει
ἡ οἰκονομική;" "Ἐνταῦθὰ δὴπον καὶ πλεῖστον," ἐφη.
60 "ὁ γὰρ ἀγαθὸς οἰκονόμος, εἰδὼς ὅτι οὐδὲν οὔτω 
λυσιτελές
tε καὶ κερδαλέον ἐστίν ὡς τὸ μαχόμενον τοὺς πολεμίους
νικάν, οὔδε οὔτως ἀλυσιτελές τε καὶ ζημιῶδες ὡς τὸ
ήπτασθαι, προθύμως μὲν τὰ πρὸς τὸ νικᾶν συμφέροντα
ζητήσει καὶ παρασκευάσεται, ἐπιμελῶς δὲ τὰ πρὸς τὸ
65 ηπτᾶσθαι φέροντα σκέψεται καὶ φιλάξεται, ἐνεργῶς δ',
ἂν τὴν παρασκευὴν ὡρὰ νυκτικὴν οὖσαν, μαχεῖται, οὐχ
ἡκιστα δὲ τούτων, ἐὰν ἀπαράσκευον ἢ, φιλάξεται συν-
ἀπεις μάχην. μὴ καταφρόνει," ἐφη, "ὁ Νικομαχίδη, τῶν 12
οἰκονομικῶν ἀνδρῶν· ἡ γὰρ τῶν ἱδίων ἐπιμέλεια πλήθει
70 μόνον διαφέρει τῆς τῶν κοινῶν, τὰ δὲ ἄλλα παραπλήσια
ἐχει, τὸ δὲ μέγιστον, ὅτι οὔτε ἄνευ ἀνθρώπων οὐδετέρα
ace. and inf., in 8 the dative. For
a similar use of the two consts. near
each other, cf. προσήκει δὲ τοὺς μὲν
ἀλλος στέργειν, σὲ δὲ νομίζειν Isoc. v.

10. οὔκετι: no longer, i.e. the
comparison cannot hold, when fight-
ing is in question. For a similar
use of οὔκετι, cf. An. i. 10. 12. —
ἐχθροὶ γε τοι: enemies surely, at any
rate. —τοῦτο γε: sc. ἄλλης ἐστίν.

11. η οἰκονομική (sc. τέχνη) the
art of domestic management. —
ἐνταῦθα: in that case. —πλεῖστον
(sc. ὀφελήσει): will be of the greatest
service. — ὡς: as, in a comparison.
—μαχόμενον: ace. sing. masc., agree-
ing with omitted subj. of μικὰν. —οὔδ' οὔτως: sc. τὶ from the preceding
οὔθεν. —οὐχ ἡκιστα δὲ τούτων: "and
what is of most importance among
all these," i.e. "when he has made
preparations for victory and is re-
solved on battle under favorable
conditions, he will yet," etc. For
the 'litotes.' cf. 1. 2. 23. —φιλάξει 
συνάπτειν: for the inf., see on προ-
έιναι 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.
γίγνεται, οὔτε δι' ἄλλων μὲν ἄνθρωπων τὰ ἱδια πράττεται,
δι’ ἄλλων δὲ τὰ κοινά. οὔ γὰρ ἄλλοις τυχὲν ἄνθρωπος
οἱ τῶν κοινῶν ἐπιμελόμενοι χρόνται ἢ οἴσπερ οἱ τὰ ἱδια
75 οἰκονομοῦντες. οἷς οἱ ἐπιστάμενοι χρῆσθαι καὶ τά ἱδια
καὶ τὰ κοινὰ καλῶς πράττουσιν, οἱ δὲ μὴ ἐπιστάμενοι
ἀμφοτέρωθι πλημμελοῦσιν.”

Περικλῆς δὲ ποτὲ τῷ τοῦ πάνυ Περικλέους νῦν διαλεγό- 5
μενος, “Ἐγώ τοι,” ἔφη, “ὁ Περίκλεις, ἐλπίδα ἐχὼ σοῦ
στρατηγῆσαντος ἁμείνω τε καὶ ἐνδοξότεραν τὴν πόλιν εἰς
τὰ πολεμικὰ ἔσεσθαι καὶ τῶν πολεμίων κρατήσειν.” καὶ
5 ὁ Περικλῆς, “Βουλομένην ἄν,” ἔφη, “ὡ Σώκρατε, ὅ λέγεις·
ὁπος δὲ ταῦτα γένοιτ' ἄν, οὔ δύναμαι γνῶναι.” “Βούλει
οὖν,” 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 (Coronea) 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. Περικλῆς: 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 Arginiae. See on i. 1. 18, and cf. Plutarch Pericles 37. — τοῦ πάνυ
Περικλέους: the celebrated Pericles. So ὁ πάνυ τῶν στρατιωτῶν Thuc. viii.
1. 1. — στρατηγῆσαντος: see on βου- λεύσας i. 1. 18. — βούλει, ἐπισκοπῶμεν:
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15 λοι πλεονεκτοῦμενοι ὑπὸ Θηβαίων δυσμενῶς αὐτοῖς ἔχουσιν, Ἀθηνησὶ δὲ οὐδὲν ὀρῶ τοιοῦτον.” “Ἀλλὰ μὴν: φιλοτιμότατοι γε καὶ μεγαλοφρονέστατοι πάντων εἰσίν, ἀπερ οὐν ἡκιστα παροξύνει κινδυνεύεις ὑπέρ εὐδοξίας τε καὶ πατρίδος.” “Οὐδὲ ἐν τούτοις Ἀθηναῖοι μεμπτοί.”

20 “Καὶ μὴν προγόνων γε καλὰ ἔργα οὐκ ἔστιν οίς μείζων καὶ πλεῖοι ὑπάρχει ἡ Ἀθηναίως: ὃ πολλοὶ ἐπαιρόμενοι προτρέπουντα τε ἀρετῆς ἐπιμελείσθαι καὶ ἀλκίμου γίγνεσθαι.” “Ταῦτα μὲν ἀληθῆ λέγεις πάντα, ὃ Σώκρατες ἀλλ' ὀρᾶς ὡς ἂφ' οὖ ἢ τε σὺν Τολμίδῃ τῶν χιλίων

as in ii. 1. 1 — ὃποιν ἡδῆ τὸ δυνατὸν ἔστι: wherein now the possibility lies.

2. οὐκοῦν: see on ii. 1. 2—ὅτι πληθεὶς 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 'Ἀθηναίοι with Βοιωτῶν is a proper one. Athens and Attica were politically identical; not so Thebes and Boeotia. — σώματα ἀγαθὰ καὶ καλά: “sturdy, fine-looking men.” — ἄν ἐκλειχθῆναι: could be picked out. For the inf. with ἄν, see G. 1308; II. 964. The 2 aor. pass. -λεγόμαι is more common in Attic. — ταύτη: in this respect. For the dat., see G. 1182; II. 780. — δοκοῦσι λείπεσθαι: sc. οἱ Βοιωτῶν ἀντί. — ἐαυτοῖς: inter se among themselves. Cf. φθονόουσιν ἕαυτοις 16, and see on ii. 6. 20. — Ἀθηνησί: for the locative, see G. 296; II. 220.

3. εἰσίν: sc. οἱ Ἀθηναίοι. — ἀπερ: cf. § 4. 3. — ἔστιν οἷς: see on i. 4. 2. — Εὐμενεστέρους δὲ ποτέρους ἐαυτοῖς ὑπέρ εὐδοξίας τε καὶ πατρίδος: for the position of the encl., cf. ἂ τε ἐνθυμεῖτο ἐν. 2. 40.

4. ἀληθῆ: for the pred. adj., see G. 919; II. 614. — ἂφ' οὖ: i.e.
25 ἐν Δεβαδείᾳ συμφορά ἐγένετο καὶ ἡ μεθ’ Ἰπποκράτους ἐπὶ Δηλίῳ, ἐκ τούτων τεταπείνωται μὲν ἡ τῶν Ἀθηναίων δόξα πρὸς τοὺς Βοιωτοὺς, ἐπηρταὶ δὲ τὸ τῶν Θηβαίων φρόνημα πρὸς τοὺς Ἀθηναίους, ὡστε Βοιωτοὶ μὲν, οἱ πρόσθεν οὖδὲ ἐν τῇ ἐαυτῶν τοιμῶντες Ἀθηναίοις ἀνευ Ῥακαδαιμονίων τοῖς καὶ τῶν ἄλλων Πελοποννησίων ἀντιτάττεσθαι, νῦν ἀπειλοῦσιν αὐτοὶ καθ’ αὐτοὺς ἐμβαλεῖν εἰς τὴν Ἀττικὴν, Ἀθηναίοι δέ, οἱ πρότερον ὧν τοῖς Βοιωτοῖς μόνοι ἐγένοντο πορθοῦντες τὴν Βοιωτίαν, φοβοῦνται μη Βοιωτοὶ δημόσῳ τῆς Ἀττικῆς.” καὶ ὁ Σωκράτης, “Ἀλλ’ αἰσθάνομαι μὲν,” 35 ἐφη, “ταυτὰ ὀυτῶς ἐχοντα· δοκεῖ δὲ μοι ἀνδρὶ ἀγαθῷ ἀρχοντι νῦν ἐνάρεστοτέρως διακεῖσθαι ἡ πόλις. τὸ μὲν γὰρ θάρσος ἀμέλειαν τε καὶ ῥᾳθμίαν καὶ ἀπείθειαν ἐμβάλλει, δὲ φόβος προσεκτικωτέρους τε καὶ εὐπειθε- στέρους καὶ εὐπαθετέρους ποιεῖ. τεκμήριον δ’ ἀν τούτο 40 καὶ ἀπὸ τῶν ἐν ταῖς ναυσίν· ὅταν μὲν γὰρ δῆπον μηδὲν φοβῶνται, μεστοὶ εἰσιν ἀταξίας· ἐστ’ ἀν δὲ ἡ χειμῶνα ἡ ἀπὸ τοῦ χρόνου, ἐν φ. — ἐν Δεβαδείᾳ: by the victory of Oenophyta (456 B.C.), the Athenians gained complete ascendency 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 Lebadea and Coronea in Boeotia, and is usually known as the battle of Coronea. 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 Orôpus 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 Introd. 2, 61, — ἐκ τούτων: since these events, repeats ἀφ’ οὗ. — πρὸς τοὺς Βοιωτοὺς: see on πρὸς ἐαυτόν 1. 2. 52. — ἐν τῇ ἐαυτῶν: sc. χώρᾳ. — οἱ τοιμῶντες: rel., who ventured. The participle is “imperfect.” See G. 1289; II. 856 a. So πορθοῦντες below.


6. τῶν ἐν ταῖς ναυσίν: i.e. τῶν ναυτῶν, — ἐστ’ ἀν: quamdiu. For
temporal clauses with ἄν and the subjv., see G. 1465; II. 923. — καρα- 

dοκούντες: eagerly expecting, lit. with outstretched head, an Ionic expre-

sion. Cf. Πάροι δὲ ὑπολειψθέντες ἐν Κόθῳ, ἐκαραδόκεον τὸν πόλεμον κή ἀποβήσαται Pldt. viii. 67. — ὡσπερ χορευταί: like members of a chorus, 

who keep their eyes on the leader during the whole performance.

7. ὁρὰ: the proper time. For the inf. with subsr., see G. 1521; 

II. 932. — ἀνερασθήναι: to yearn anew for.

8. οὐκοῦν: well, then. — ἐι ἐβουλ-

λόμεθα: see on ἐι προσετέθησαν i. 4. 

5. — ἐλθὼν: see on ἐλθωλέσαι i. 4. 14. — ἐξορμώμεν: for the potential opt. 

in apod, after the ind. in prot., see on ἄν ἐλθὼν i. 2. 45. — τοῦ μετ’ ἀρετῆς 

πρωτεύειν: “pre-eminence in valor.” — τοῦτο: sc. τὸ μετ’ ἀρετῆς πρωτεύειν. — 

dεικτέον: impers. const.; it takes as objs. both τοῦτο . . . αὐτοῖς and ὃς . . . κράτιστοι.

9. οὕμαι μὲν, ἐι τοὺς γε 

παλαιοτάτους ὃν ἀκούομεν προγόνους αὐτῶν ἀναμμυνή-

σκομεν αὐτοὺς ἀκηκοότας ἀρίστους γεγονέναι.” “Ἄρα 10
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 Κέκροτα: seems to indicate Cecrops himself and the tribunal over which he presided. Cf. τῶν ἀμφὶ Ὀρακάλλων. i. 1. 18. —Ἐρεχθέως: another legendary hero and king of Attica, who shared with Athena the honor of a temple (the Erechtheum) on the Acropolis.—τροφήν καὶ γένεσιν: for the ἀρτέριον proteron, by which the more important or obvious action is mentioned before another which preceded it in order of time, cf. ἀμα τράφεν ἢδὲ γένοντο Ημ. 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.—ἐπὶ ἀκίνον: 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’ Ἡρακλείδών: 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’ ἀντωνός: the men of their day. Cf. the eulogy on Athenian achievements in Plato Menex. 239 b ff.

11. εἴ δὲ βούλει: polite formula, marks a transition to another phase of the subject.—ἀυτόι καθ’ ἀντωνός: 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 αὐτοί κτλ. may pass, as a rhetorical exaggeration.—τοὺς κυριεύοντας κτλ.: i.e. the Persians. See Grote, Hist. of Greece,

cc. xxxii–xxxiv. — πλείστην τῶν προγεγονότων: equivalent to πλείστα τῆς τῶν προγεγονότων. See on κατατερον τῶν ἄλλων i. 1. 3.—μέγιστα ἔργα: i.e. the achievements of Cyrus and Darius in establishing the Persian empire. — οἱ δὲ καὶ: 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 αὐτόχθωνες and γηγενεῖς. Cf. ταῦτα (τὴν πόλιν) γάρ αἰκιούμεν οὐχ ἐτέρους ἐκβάλετες (by dispossessing) οὗτε ἐφήμην καταλαβόντες οὗτοι ἐκ πολλῶν ἐθνῶν μιγάδες

ουλλεγέντες (as mingled immigrants) ἀλλ’ οὗτοι καλῶς καὶ γηγενεῖς γεγόναν, ὡστε εἰς ἤσπερ (γῆς) ἔφυμοι, ταῦτα ἔχοντες ἀπαντα τῶν χρόνων διαστελθοῦμεν, αὐτόχθονες ὄστε Isoc. iv. 24. Cf. also Thuc. i. 2. — ἐπέτρεπον: entrusted their cause (τὰ δίκαια).

13. καὶ θαυμάζω γε: yes, and I marvel. — ἔγω μὲν, ἔφη, οἶμαι, ὁ Σωκράτης: for a similar order of words, cf. καὶ τί ὅτι, ἔφη, ὅρᾶς, ἢ γνω Ὀεκ. vii. 16, quid igitur, inquit, est causae, Brutus Cic. Brut. 91.— ὡςπερ καὶ, οὗτοι καὶ: 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. ὡςπερ ὑπερήψουσαν τὴν πόλιν τῶν καιρῶν seeing the city falling behind its opportunities Dem. xviii. 102.
καὶ διὰ τοῦτο χείρους γεγονέναι." "Νῦν οὖν," ἐφη, "τὶ 14 ἀν ποιοῦντες ἀναλάβοιεν τὴν ἀρχαίαν ἄρετήν;" καὶ ὁ 85 Σωκράτης. "Οὐδὲν ἀπόκρυφον δοκεῖ μοι εἶναι, ἀλλὰ, εἰ μὲν ἔξευρόντες τὰ τῶν προγόνων ἐπιτηδεύματα μηδὲν χεῖρον ἐκείνων ἐπιτηδεύοιεν, οὐδὲν ἀν χείρους ἐκείνων γενέσθαι: εἰ δὲ μή, τοὺς γε ύνιν προτεύοντας μιμοῦμενοι καὶ τούτοις τὰ αὐτὰ ἐπιτηδεύοντες, ὁμοίως μὲν τοὺς αὐτοῖς 90 χρώμενοι οὐδὲν ἀν χείρους ἐκείνων εἶεν, εἰ δ’ ἐπιμελέστερον, καὶ βελτίως." "Δέγεις," ἐφη, "πόρρω ποι οἴναι τῇ 15 πόλει τὴν καλοκαγαθίαν. πότε γὰρ οὕτως Ἀθηναίοι ὦστερ Λακεδαιμόνιοι ἢ πρεσβυτέρους αἰδέσονται, οἱ ἀπὸ τῶν πατέρων ἀρχονταὶ καταφρονεῖν τῶν γεραιτέρων, ἢ 95 σωμασκήσουσιν οὕτως, οἳ οὐ μόνον αὐτοὶ εὐεξίας ἀμελοῦσιν, ἀλλὰ καὶ τῶν ἐπιμελουμένων καταγελῶσι; πότε 16 δὲ οὕτω πείσονται τοῖς ἀρχονταῖς, οἳ καὶ ἀγάλλονται ἐπὶ τῷ καταφρονεῖν τῶν ἀρχόντων; ἢ πότε οὕτως ὀμονοήσουσιν, οἳ γε ἀντὶ μὲν τοῦ συνεργεῖν έαυτοῖς τὰ συμφέροντα

14. οὐδὲν ἀπόκρυφον: no secret. — ἀν χείρους γεγονέθαι: depends on δοκεῖ μοι understood after ἀλλὰ, or δοκοῦσιν may be supplied, making the const. personal. For an example of both consts. in the same sent., cf. έδοξεν αὐτῷ βροντῆς γενομένης σκηπτός πεσεῖν εἰς τὴν πατρίδαν οἴκιαν, καὶ ἐκ τούτου λάμπεσθαι πᾶσαν Ἀν. iii. 1. 11. See G. 1522, 2; H. 944 a. — εἰ δὲ μή: and if not (that). — τοὺς πρωτεύοντας: i.e. the Lacedaemonians. Xenophon never omits an opportunity to praise Spartan institutions. — τούτως τὰ αὐτὰ: the same things that they do. For the abridged comparison, see on τῶν ἄλλων i. 1. 3. — εἰ δ’ ἐπιμελέστερον: sc. χρόντο. — καὶ: 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." — ποὺ: see on iii. 3. 2. — ὦστερ Λακεδαιμόνιοι: cf. De Rep. Lac. x. 2, and Cic. de Sen. xviii. 63, where Lysander boasts Lacedaemon esse honestissimum domicilium senectutis. — αἵ: so δ’ i. 2. 64. — ἀπὸ τῶν πατέρων κτλ.: starting with their fathers, look down on.

16. ἐαυτοῖς: const. with τὰ συμφέροντα. This and the two other refl. prons. (ἐαυτοῖς, αὑτοῖς) in this section are equivalent to the reciprocal,
XENOPHON'S MEMORABILIA III. 5.

100 ἐπηρεάζονσιν ἀλλήλοις καὶ φθονοῦσιν έαυτοῖς μᾶλλον ἢ τοῖς ἀλλοις ἀνθρώποις, μάλιστα δὲ πάντων ἐν τε ταῖς ἀθίας συνόδοις καὶ ταῖς κοιναῖς διαφέρονται καὶ πλείονας δικας ἀλλήλοις δικαίωται καὶ προαιροῦνται μᾶλλον οὕτω κερδαίνειν ἁπ' ἀλλήλων ἢ συνωφελοῦντες αὐτούς, τοῖς δὲ 105 κοινοῖς ὡσπερ ἀλλοτρίως χρώμενοι περὶ τούτων αὖ μάχονται καὶ ταῖς εἰς τὰ τοιαύτα δυνάμεις μᾶλιστα χαίρονται; ἐξ ὧν πολλὴ μὲν ἀτηρία καὶ κακία τῇ πόλει, ἐμφύτευται, πολλῇ δὲ ἐχθρα καὶ μίσος ἄλληλων τοῖς πολιταῖς ἐγγίγνεται, δι' ἂν ἔγωγε μάλα φοβοῦμαι αἰε μή τι 110 μείζον ἡ ὡστε φέρειν δύνασθαι κακὸν τῇ πόλει συμβῆναι τοῖς ἀλλήλοις;" "Μηδαμώς," ἐβη ὁ Σωκράτης, "ὁ Περίκλεις, οὕτως ἡγοῦτα 115 καταδείκτερον ἐν τοῖς χρονοῖς ὑπηρετοῦντοι τοῖς διδασκάλοις," "Τοῦτο γὰρ τοι, ἐβη, "καὶ θαυμαστὸν ἐστι, τὸ 19 τοὺς μὲν τοιούτους πειθαρχεῖν τοὺς ἐφεστῶσι, τοὺς δὲ

Cf. 2. — ἀλλήλοις δικαίωται: 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. 1. 9. — αὖ: item, with reference to διαφέρονται and δικάζονται. — ταῖς ... χαίρονται: "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 ἀτηρία and κακία, while ἐχθρα and μίσος are an immediate result of the continual strife with one another. — ἡ ὡστε: see on i. 4. 10.

18. πονηρία νοσεῖν: a common metaphor with the Greeks, as with us. Cf. τὰ ὄρνυταν πράγματα ενδήσωσιν Αν. vii. 32. For the causal dative, see G. 1181; H. 776. — τοῖς ἐπιστάταις: i.e. the trainers. — οὐδένων καταδείκτερον: in a manner unsurpassed by any. Cf. i. 5. 6.

19. τοῦτο γὰρ τοι καὶ θαυμαστὸν ἐστι: that is just what is so strange. τοῦτο serves as energetic introduction to τὸ πειθαρχεῖν, εἰναι. Cf. ii. 4. 1. — τοιούτους: i.e. sailors, gymnasts, dancers, etc., who were
and generally of the lower classes; while hoplites and cavalry were composed of the free and well-to-do citizens. —

καλοκάγαθρα: dat. of respect.

20. ή δε ἐν Ἀρείῳ πάγῳ βουλῆ: 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 δοκυματα (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 Ἀρεισταγίταις. For another example of 'synesis,' cf. οἱ νόμοι after θάσον ii. 1. 31. See H. 633. — ὃς, ὄντων: see on i. 1. 4.

21. καί μὴν: and yet. See on i. 4. 12. — τούτων: i.e. σωφρονεῖν, εὐτακτεῖν, πειθαρχεῖν. — προσεχουσιν: they give heed to. — ἐν τούτοις: i.e. τοῖς στρατιωτικοῖς. — οὐδὲ εἰς: see on i. 1. 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.
22. οὔδεν ἦττον: connect with ἦ after στρατηγεῖν. — τῶν πατρῴων στρατηγημάτων: your father's principles of generalship.

23. πολλὰ μεριμνᾶν: see on i. 11. — λάθης σεαυτὸν ἀγνοῶν: see on i. 2. 34. — μὴ εἰδότα: instead of παντεί εἰδότα, because of the force of the preceding εάν, making the participle part of the condition. G. 1614; Π. 1027.

24. οὔτε λαυθάνεις με, οτι: you do not elude me, "I fully understand that," with pers. for impers. construction. Cf. οτι πονηρότατο γέ εἰσιν, οὔδε σε λαυθάνουσιν Οε. i. 19. —

οὔ' ολόμενος: in 22 and 23, Socrates used the word οίμα. Pericles perceives the underlying irony, and says, "You do not even believe it (to say nothing of knowing it)."


26. Μυσόλ καὶ Πισίδαι: cf. οἶδα γὰρ ὑμῖν Μυσόλαν ἄππηροῦ (troublesome) δοντα, οἶδα δὲ καὶ Πισίδας Αν. ii. 5. 13. Cyrus the Younger made a defensive campaign against the Pisidians the pretext for mustering one of his armies. — βασιλέως,
without the art., the Great King, the king of Persia; so freq. in the Anabasis. — πᾶν: follows its adj. for emphasis. — ὤπλισμένοι: 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. — ὤπλισμένοι, κατέχοντας: equivalent to el ὤπλισμένοι εἶναι, el κατέχοντας, serving as prots. to ἄν (before οἱ) εἶναι, κατεσκευάσθαι. For the circumstantial participle of cond., see on πωτείων i. 1. 5. — προβολὴν κατασκευάσθαι: form a rampart.

28. ὁ τι μὲν ἂν, ἦν δὲ 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 strip-ling, 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.
Glaúkwna de tôn 'Aristwono, ót' épexeiríei deémagog-6
reìn, épithumàv proostatéouin tìs pòlews oúdêtow éikosin
ètì gegovós, tòn ìlìlòw oìkeìwv te kai fìlòv oûdeìs
êdúnavo pássai elkómenon te ápò tòv bìmatoos kai kata-
5 gélaston ónta. Sôkraphtes de èvnuvs ìwv autòv dia te Xar-
mìdhn tòn Glaúkwnos kai diá Plátwna móvns épavsev.
èntuchòv gàp autòv. pròtovn mèn eis tò òthelhçai ìkouèn 2
toiáde léxas katésgxen. "Ω Glaúkwn," èfig, "próos-
tateúen ìmìn diànevnìsai tìs pòlews;" "Eguy," èfig, "Ω
10 Sôkraphtes." "Nh Δ", èfig, "kalòn gàp, eìper tì kai
állo tòn èn ántrwpois. Hèlìon gàp òti èaìn touto dias-
prágy, dìnástos mèn èsgì autòs tìnhxanèwv òtov ìn èpithu-
mèh, èkainòs de tòv sìlòv òphelwv, èparèis de tòn
patrhòv òikon, àîxhíses dè tìn patríða, ónomástòs d'
15 èsgì pròtovn mèn èn tì pòle, èpeita èn tì 'Elládi, ìsòv

The Glauc mentioned just be-
low was the father of Perictione,
Aristo's wife, and of Charmides,
uncle of Plato and Glauc. — oûdètov
èkousin ètì: at eighteen an Athenian
youth attained the rights of citizen-
ship, but from eighteen to twenty
military service claimed most of his
time. To some offices, like the sena-
torship and the judgeship (cf. i. 1.1),
he was not eligible before the age of
thirty. — èlkómenon ápò tòv bìmato:
un unpopular or intolerable speakers
were occasionally hooted from the
bema, or led away by the police
(παύσαι). Cf. Aristophanes Knights
665; Acharnians 45 ff.; Plato Prot.
319 c. For the supplementary par-
ticiple with παύσαi, see G. 1580; H.
981. Cf. tòn ìs òbìnàs épavsev ìbà-

tovnas Isocrates xii. 83. — kátayé-
lasaton dònta: being a laughing-stock.
— Xarîmìdh: see on iii. 7. 1. —
Plátwna: the only mention of Plato
in Xenophon's writings. In the
Republic, Plato gives a very differ-
ent representation of his brother
Glauc.

2. pròtovn mèn: corresponds to
meta dè taìta 3. — eis tò òthelhçai
àkouèn: "in order to make him
willing to hear," the purpose of
lèxas. For eis with the articular inf.,
cf. eis tò òphelwv tòn. An. vii. 8. 20. —
katèsgxen (sc. autòv): he checked him.
— ìmìn: ethical dative. G. 1171; H.
770. — eìper tì kai ìlìlò (sc. èstìv): so
in iv. 3. 14. Cf. also Cyr. iii. 3. 42.
— èn ántrwpois: in the world. Cf.
ev ìstì, pàntov tòv èn ántrwpois
kàllistov kai makarwttavov kòm.

κεκτήσει Πιέρον xi. 15. — Θεμιστοκλῆς: see on ii. 6. 13; iv. 2. 2. — περιβλεπτός: ‘the observed of all observers.’

3. ἐμεγαλύνετο: was greatly elated. — ὦφελητέα: for the pers. const. of the verbal in -τέας, see G. 1595; H. 989. — ἀποκρύψῃ: for the aor. subjv. in prohibitions, see G. 1346; H. 874. On the use of the mid., Kühlner remarks, ἀποκρύπτεσθαι contra ad id, quod in nobis est (occulere aliquid); ἀποκρύπτεσθαι contra ad id, quod in nobis est (occulere aliquid). — ἐπίνοι: first aor. inv. active. See on ii. 2. 8.

4. διεσιώπησεν: lapsed into silence. — ὡς ἂν τότε σκοπῶν: sc. διασωπῆσε. τὸτε is equivalent to tum demum then for the first time. Cf. καὶ τὸν Κύρον ἔπερέσθαι προπετῶς, ὡς ἂν παῖς μηδέπω ὑποπτῆσανν and Cyrus asked eagerly, as a child (would) who had not yet learned to be shy Cyr. i. 3. 8. — αὐτῶν: i.e. τὸν οἶκον. — πειράσῃς: fut. indic. middle.

5. οὐκοῦν: see on ii. 1. 2. — εἰκὸς: sc. ἔστι. — πόσαι τινὲς: see on i. 1. 1. — αὐτῶν: depends on τινὲς. — ἐνδεών ἁξονήσων: are insufficient. — παραλείπονται: are being neglected.
35 τῆς πόλεως ἡμῶν εἰπέ· δῆλον γὰρ ὅτι καὶ τούτων τὰς περιττὰς ἀφαίρεῖν διὰνοήν.” “Ἀλλὰ μὰ τὸν Δί,” ἐφη, “οὔτε πρὸς ταύτὰ πω ἐσχολασά.” “Οὐκοῦν,” ἐφη, “τὸ μὲν πλουσιωτέραν τὴν πόλιν ποιεῖν ἀναβαλούμεθα· πῶς γὰρ οἱ τὲ νὴ εἰδότα γε τὰ ἀναλώματα καὶ τὰς προσ-
40 ὀδοὺς ἐπιμεληθήναι τούτων;” "Ἀλλ’ ὁ Σωκράτης," ἐφη ὁ 7
Γλαύκων, “δυνατὸν ἐστὶ καὶ ἀπὸ πολεμίων τὴν πόλιν πλουτίζειν.” "Νὴ Δία σφόδρα γ’," ἐφη ὁ Σωκράτης, “εάν τις αὐτῶν κρείττων ἡ· ήττων δὲ ὁν καὶ τὰ ὄντα προσαπο-
45 γε βουλευσόμενον πρὸς οὖσταν δεὶ πολεμεῖν, τὴν τε τῆς
πόλεως δύναμιν καὶ τὴν τῶν ἐναντίων εἰδέναι δεὶ, ὡς ἐὰν
μὲν ἡ τῆς πόλεως κρείττων η’, συμβουλεύῃ ἐπιχειρεῖν τῷ
πολέμῳ, ἐὰν δὲ ήττων τῶν ἐναντίων, εὐλαβεῖσθαι πεῖθη.”
50 ἡμῶν τῆς πόλεως τὴν τε πεζικὴν καὶ τὴν ναυτικὴν δύναμιν,
eίτα τὴν τῶν ἐναντίων.” "Ἀλλὰ μὰ τὸν Δί,” ἐφη, “οὐκ
ἂν ἔχωμι σοι οὖστος γε ἀπὸ στόματος εἰπεῖν.” "Ἀλλ’, εἰ
γέγραπται σοι, ἐνεγκε,” ἐφη. “πάνω γὰρ ἡδέως ἄν τούτο
ἀκούσαμι.” "Ἀλλὰ μὰ τὸν Δί,” ἐφη, “οὔτε γέγραπται
55 μοί πω.” “Οὐκοῦν,” ἐφη, “καὶ περὶ πολέμου συμβοῦν-10
λέειν τὴν γε πρῶτην ἐπισχῆσομεν· ἵσως γὰρ καὶ διὰ τὸ
μέγεθος αὐτῶν ἄρτι ἄρχομενος τῆς προστατείας οὗτο

6. ἀφαίρεῖν: retrench. — ἐσχό-
- logoa: found time. — ἀναβαλούμεθα:
we will postpone. — μὴ εἰδότα: see
on πιστεύων i. 1. 5.
7. σφόδρα: sc. πλουτίζειν. — καὶ
tὰ ὄντα: even what he had, to say
nothing of what he had hoped to
win from the enemy.
8. ήττων: sc. ἡ τῆς πόλεως δύνα-
- μες 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. ἔχως
ἀν ἄσηγησασθαι (repeat them); Οὐ μὰ
tὸν Δία οὖκον οὖτο γε ἀπὸ στόματος
Plato Theaet. 142 ν. — εἶ γέγραπται
σοι: if you have it written down.
10. τὴν γε πρῶτην (sc. ὃν ὃν ἢ
δῶν): for the present. For the
omission of the noun, see G. 932, 2;
II. 621 c; and, for the adv. acc.,
G. 1060; II. 719. — αὐτῶν: i.e. τῶν
εξήτακας. ἂλλα τοὺ περὶ γε φυλακῆς τῆς χώρας οἶδ᾽ ὅτι ἦδη σοι μεμέληκε, καὶ οίσθα ὁπόσα τε φυλακαί ἐπίκαιροι 60 εἶσι καὶ ὁπόσα μή, καὶ ὁπόσοι τε φρονοῦι ἰκανοὶ εἰσὶ καὶ ὁπόσοι μή εἰσι· καὶ τὰς μὲν ἐπικαίρους φυλακὰς συμβουλεύσεις μείζονας ποιεῖν, τάς δὲ περιττὰς ἀφαίρειν."


tοῦ πολέμου implied in πολέμου. — εξήτακας: from ἔξετάζω. — οἴδ᾽ ὅτι: a formula of assurance, here (as in 13) ironical. — ὁπόσα φυλακαί ἐπίκαιροι εἶσι: how many outposts are advantageously placed. — φρονοῦι: garrisons.

11. ἀπάσας: sc. ἀφαίρειν συμβουλεύσω. — τὰ ἐκ τῆς χώρας: condensed form of τὰ ἐν τῇ χώρᾳ εἰς αὐτής. IV. 788 a. Cf. ἀρπασθομεῖν τὰ ἐκ τῶν οἰκίων Cyr. vii. 2. 5. — ἀρπάζειν: to rob openly, contrasted with κλε-πτειν to steal. — ἔφη: he continued.— ἐλθὼν αὐτὸς κτλ.: have you gone in person and investigated this?—

εἰκάζωμεν, εἰδώμεν: 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 εἶη. 12. τάργύρεια: 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 γὰρ: and with good reason, for. — λέγεται βαρὺ τὸ χωρίον εἶναι: the district is said to be unhealthy. — αὐτὴ σοι ἡ πρόφασις ἀρκέσει: this will serve you as an excuse. — σκώπτομαι: you are mock- ing me. Cf. οἴμοι γελῶμαι Soph. Ant.
Γλαύκων. "'Αλλ' ἐκεῖνον γέ τοι," ἔφη, "οἶδ' ὅτι οὐκ ἦμεν 13 ληκας, ἀλλ' ἐσκεφάσατο πόσον χρόνον ἵκανός ἐστιν ὁ ἐκ τῆς χώρας γιγνόμενος σίτος διατρέφειν τὴν πόλιν, καὶ πόσου ἔστὶν τὸν ἐνιαυτὸν προσδεῖται, ἵνα μὴ τούτο γε λάθη σὲ ποτὲ ἡ πόλις ἐνδείη γενομένη, ἀλλ' εἰδὼς ἔχῃ ὑπὲρ τῶν ἀναγκαίων συμβουλεύων τῇ πόλει βοηθεῖν τε καὶ σάζειν αὐτὴν." "Δέγεις," ἔφη ὁ Γλαύκων, "παραμεγέθες πράγμα, εἶ γε καὶ τῶν τοιούτων ἐπιμελεῖσθαι δεῖσθαι." "'Αλλὰ μέντοι," 14 εἶναι ὁ Σωκράτης, "οὐδὲν ἀν τὸν ἐαυτὸν ποτὲ οἶκον καλῶς τις οἰκήσεις, εἰ μὴ πάντα μὲν εἴσηται ὅπως προσδεῖται, πάντων δὲ ἐπιμελόμενος ἐκπληρώσει. ἀλλ' ἐπεὶ ἡ μὲν πόλις ἐκ πλειώνον ἡ μυρίων οἰκίων συνεστήκη, χαλεπὸν δὲ ἐστὶν ἀμα τοσούτων οἰκών ἐπιμελεῖσθαι, πῶς οὐχ ἓνα, 90 τὸν τοῦ θείου, πρῶτον ἐπειράθης αὐξῆσαι; δεῖται δὲ κἀν μὲν τούτων δύνη, καὶ πλείστων ἐπιχειρήσεις: ἕνα δὲ μὴ δυνάμενος ὀφελήσαι πῶς ἁν πολλοὺς γε δυνηθείς; ὡσπερ εἰ τις ἐν τάλαντον μὴ δύνατο φέρειν, πῶς οὐ φανερὸν ὅτι πλείω γε φέρειν οὐδὲ ἐπιχειρηστέον αὐτῷ;" 95 "'Αλλ' ἔγωγ'," ἔφη ὁ Γλαύκων, "ὄφελοῦν ἄν τὸν τοῦ 15

832, ὑβρισθεὶς Aristophanes Peace 1264. Glaucis is as earnest as he is foolish, and Socrates now adopts a more serious tone.

13. προσδείται (sc. ἡ πόλις): requires in addition, i.e. by importation.— ἵνα μὴ τούτῳ γε . . . γενομένη: "in order that the city may never run short of grain through your oversight." — εἰδὼς ἔχῃς συμβουλεύων: you may be able, by giving advice based on knowledge.— παραμέγεθες πράγμα: an enormous task.

14. οὖδ' ἄν οἰκήσεις. εἰ μὴ εἴσηται: 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. — οἰκίων, οἶκων, 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 δὲ: for the use of δὲ where the Eng. would employ a conj. of cause or reason, cf. ἠρχον δὲ An. vi. 6. 9. It is freq. in Homer, cf. βίης δὲ φέρτει ήσαν ἥδον ἥδα 6. — ἐν τάλαντον: about 57 lbs. For Greek weights, see Gow, Companion to School Classics. p. 88.
15. metà toû theíou: uncle and all. — ἰδιοτισσον ὁπίσης πείθεσθαι: an accumulation of infs. contrasting awkwardly with Xenophon’s usual well-balanced arrangement.

16. ὃπως μὴ ἥθησε: for obj. clauses after φιλάστορει, see GMT. 370; H. 885 b. — αἷς μὴ οἶδε τις: for the rel. cond. assumed as real, see G. 1450; H. 914 A. — ἐνθυμοῦ δὲ τῶν ἄλλων: const. with πότερα σοι δοκοῦσιν. See on αὐτῶν ἐσκέπει, πότερα i. 1. 12. Socrates says τῶν ἄλλων, reckoning Glanco among those who would seem to know what they do not know.

17. ἐνθυμοῦ, καὶ εὐφήσεις: see on ἐγχείρει, καὶ ὑπακούσται ii. 3. 16. The obj. of εὐφήσεις (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 ἄν θαυμάσαμε: apod. to εἴ τύχοι. — εἴ τύχοι: a true fut. cond. of the ‘less vivid’ form, not (as freq. after θαυμάζω) causal.
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 ii. 6. 1.) His kinsman and guardian Critias had introduced him to Socrates after the siege of Potidaea (492 B.C.); cf. Plato Charm. 154. Together with Critias he fought on the side of the oligarchy, and fell in the fight at the Piraeus (403 B.C.). Cf. Hell. ii. 4. 19. — δυνατώτερον: sc. πράττειν τὰ πολιτικά. — προσέρχεσαι τῷ δήμῳ: to come forward as speaker in the popular assembly. — τοὺς στεφανίτας ἀγώνας νικάν: for the acc. with νικάν, see on ii. 6. 26. The ἀγώνες were of two kinds, χρηματίται and στεφανίται, the former offering a prize of money value, the latter (and more distinguished) the coveted wreath of olive, bay, or parsley. — ποιόν τινα: see on τοιάδε τις i. 1. 1. — δήλων 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 αἰτεῖν. — ὀκνοῖν δὴ: should then hesitate. δὴ glances back to the words δυνατὸς ὁ ν κτλ. — καὶ ταῦτα: and that too, sc. τούτων

3. ταὐτά μου καταγεννώσκεις : do you pass this criticism on me. Cf. i. 3. 10. — αἰς: equivalent to ἐν αἷς. See on ii. 1. 32. — ἀνακοινώνται σοι: consult with you. So Xenophon (An. iii. 1. 5) referred (ἀνακοινώνται) the invitation of Proxenus to Socrates, for his advice. — ὅρθως ἐπιτιμῶντα: rightly assigning the blame.

4. τέ, καί: as in iii. 4. 3. — κατὰ μόνας (sc. μοῖρας or δυνάμεις): "by themselves." Cf. αὐτοὶ κατὰ μόνας ἀπεωσάμεθα Κορινθίους we by ourselves repulsed the Corinthians Thuc. i. 32. — κρατιστεύοντι: excel. For a different meaning, cf. i. 4. 14; ii. 6. 26.

5. ἐν τοῖς ὀχλοῖς: i.e. in public meetings, but with a depreciatory added meaning. Cf. ἐν δικαστηρίοις τε καὶ ἄλλαις ὀχλοῖς Plato Gorg. 454 e. — καὶ σε 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 individuals, yet shrink from addressing the unintelligent populace," — which is not nature, but perversity. — διδάξων ἄρμημα: I desire to show, lit. I have set out with the intention of showing. For the fut. participle of intention, see G. 1563, 4; II. 969 c. — αἰσχύνῃ λέγειν: see on iii. 1. 11.
XENOPHON'S MEMORABILIA III. 7. 165

 τοὺς τέκτονας ἠ τοὺς χαλκεῖς ἠ τοὺς γεωργοὺς ἠ τοὺς ἐμπόρους ἠ τοὺς ἐν τῇ ἀγορᾷ μεταβαλλόμενους καὶ φροντίζοντας ὦ τι ἐλάττονος πριάμενοι πλείονος ἀποδῶνται, 35 αἰσχύνη: ἐκ γὰρ τούτων ἄπαντων ἡ ἐκκλησία συνισταται. τί δὲ οἱ διαφέρειν ὦ σὺ ποιεῖς ἡ τῶν ἁσκητῶν ὄντα ἑκάτερα τοὺς ἰδιώτας φοβεύσθαι; σὺ γάρ, τοῖς πρωτεύουσιν ἐν τῇ πόλει, ὡν ἔνιοι καταφρονοῦσι σου, ῥᾴδιως διαλεγόμενος καὶ τῶν ἐπιμελομένων τοῦ τῇ πόλει διαλέγοντας ἐπιστήμους, ἐν τοῖς μηδὲ πώστετε φροντίσασι τῶν πολιτικῶν μηδὲ σοὶ καταστροφήσον ὄκνεῖς λέγειν, δεδώσῃ μὴ καταγελασθῆσαι.” “Τί δ’;” ἔφη, “οὐ δοκοῦσί 8 σοι πολλάκις οἱ ἐν τῇ ἐκκλησίᾳ τῶν ὅρθως λεγόντων καταγελᾶν;” “Καὶ γὰρ οἱ ἕτεροι,” ἔφη. “διὸ καὶ 15 θαυμάζω σου εἰ ἐκείνους, ὅταν τούτο ποιῶσιν, ῥᾴδιως χευρούμενος, τούτους μηδένα τρόπον οἱ δυνησθοῦσι προσενεχθῆναι. ὡγαθὲ, μη ἄγνοει σεαυτόν, μηδὲ ἄμαρταν ἀ 9

6. τοὺς μεταβαλλόμενους (sc. τὰ ὄντα): shopkeepers, opposed to ἐμπόρους merchants (i.e. importers). See on ἐμπόρος iii. 4. 2. Cf. the distinction made in England (but not in America) between ‘tradesmen’ and ‘merchants.’ For this and the other aces. with αἰσχύνῃ, see G. 1049; Π. 712.

7. τί δὲ οἱ 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. ἁσκηταὶ δόστε τῶν καλῶν κάγαθῶν ἔργων ἔως ἐπὶ τοὺς πολεμίους, ἰδιώτας δόστας Cyr. i. 5. 11. The Olympic victors are contrasted with ἱδιώται 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 el: see on ἐθαυμάζει el 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.”

οἱ πλεῖστοι ἀμαρτάνουσιν· οἱ γὰρ πολλοὶ ὀρμηκότες ἐπὶ τὸ σκοπεῖν τὰ τῶν ἄλλων πράγματα οὐ τρέπονται ἐπὶ τὸ 50 ἑαυτοὺς ἐξετάζειν. μὴ οὖν ἀπορραθήμεν τούτου, ἀλλὰ διατείνου μᾶλλον πρὸς τὸ σεαυτῷ προσέχειν· καὶ μὴ ἀμέλει τῶν τῆς πόλεως, εἰ τι δυνατὸν ἔστι διὰ σὲ βέλτιον ἐξεῖν· τούτων γὰρ καλῶς ἐχόντωσιν οὐ μόνον· οἱ ἄλλοι πολίται, ἀλλὰ καὶ οἱ σοὶ φίλοι καὶ αὐτὸς σὺ οὐκ ἐλάχιστα 55 ὑφελήσῃ.

'Αριστίππον δὲ ἐπιχειροῦντος ἐλέγχειν τὸν Σωκράτην, 8 ὠσπερ αὐτὸς ὑπ’ ἐκείνου τὸ πρότερον ἡλέγχετο, βουλόμενος τοὺς συνόντας ὕφελεῖν ὁ Σωκράτης ἀπεκρίνατο οὐχ ὠσπερ οἱ φυλαττόμενοι μὴ πτὴ δὸ λόγος ἐπαλλαχθῇ, ἀλλ’ 5 ὡς ἄν πεπεισμένοι μάλιστα πράττειν τὰ δέοντα. ὁ μὲν 2 γὰρ αὐτὸν ἱρέτο εἰ τι εἰδείη ἁγαθὸν, ὡν ὡς τι εἶποι τῶν τοιούτων, οἶν πρὸς τὴν ἐπιτύμβιον ἡ ποτῶν ἡ χρήματα ἡ νύκτειαι ἡ ῥώμην ἡ τόλμαν, δεικνύοι δὴ τοῦτο κακὸν ἐνίοτε ὅν· ὁ δὲ εἰδὼς ὅτι έάν τι ἐνοχλή ἰμᾶς, δεόμεθα

— τούτου : gen. of separation with ἀπορραθήμεν. — ὑφελήσῃ: 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. 'Αριστίππον: see on i. 2. 60, and ii. 1. — ἡλέγχετο: the impf. may mean that Xenophon here had in mind other conversations than the one recorded in ii. 1. — οὐχ ὠσπερ κτλ.: not like those who are on their guard lest their words be perverted. — ὡς ἄν πεπεισμένοι (sc. ἀπεκρίνατο) κτλ.: as they would answer if persuaded that they are above all things doing what is right. Cf. ὁ τὰ δέοντα πράττων οὐ σωφρονεί; 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 δῇ, see on iii. 7. 2. — έάν τι ἐνοχλή ἰμᾶς κτλ.: Socrates, knowing well that if anything annoys us, we seek the remedy, felt that the word ἁγαθὸν 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 ἦπερ καὶ ποιεῖν κράτιστον.


μοιοτάτῃ τῶ ἀκοντίῳ, καλῶ πρὸς τὸ σφόδρα τε καὶ ταχὺ φέρεσθαι." "Οὐδὲν διαφερόντως," ἔφη, "ἀποκρίνη μοι ἡ 5 25 ὅτε σε ἡρώτησα εἰ τι ἄγαθον εἴδεις." "Σὺ δ' οἰεί," ἔφη, "ἀλλο μὲν ἄγαθον, ἄλλο δὲ καλὸν εἶναι; οὐκ οἶσθ' ὅτι πρὸς ταύτα πάντα καλά τε κἀγαθά ἐστι; πρὸτον μὲν γὰρ ἡ ἀρετὴ οὐ πρὸς ἄλλα μὲν ἄγαθόν, πρὸς ἄλλα δὲ καλὸν ἐστὶν, ἐπειτα οἱ ἀνυρωποὶ τὸ αὐτὸ τε καὶ πρὸς τὰ αὐτὰ 30 καλοὶ τε κἀγαθοὶ λέγονται, πρὸς τὰ αὐτὰ δὲ καὶ τὰ

for hunger,' etc. It should be re-

membe...Socrates held a very different view. Cf. Plato

Alc. I, 116 a ff. See Introd. § 20 ff. — τοῦ παύσοντος (sc. τὸ ἐνοχλῶν): 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.


4. καὶ πολλά: aye, many things. ὡς οἶον τε (sc. ἐστὶ) ἀνομοιότατα: as unlike as it is possible to be. — ὡς ἐν (equivalent to ἐνεστὶ): like ὡς οἶον τε above. — ἐστὶ: for the accent, see G. 144, 5; II. 480. For the thought of the passage, cf. iv. 6. 9.

5. ἡ ὅτε: than (you did) when. — πρὸς ταύτα: with reference to the same objects. — τὸ αὐτὸ: in the same


way. — πρὸς ἀπερ κτλ.: added in explanation of πρὸς ταύτα, “with reference to their usefulness.”

6. καὶ, γε: and even. — τὰ ἐαυτῶν ἔργα: “their respective uses.” — τὰ αὐτὰ: subj., with καλὰ and αἰσχρᾶ for preds. in this sent., and ἄγαθα 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 καλὸν: what is admirable for running. — εὖ ἔχῃ: are well adapted.

8. παιδεύειν: to be giving us a lesson.—οἵα χρὴ οἰκοδομεῖσθαι: obj. of παιδεύειν, what kind of houses we ought to build. — τοῦτο: see on ii. 4. 1. — ἡδιστή ἐνδιατάσθαι: for the inf. act. or mid. with adjs., see GMT. 763 ; II. 952, and α.

9. ἐπειδὴ συμφαίεν: see on ἐπι διομολογήσατο i. 2. 57. The subj. is the persons who on each occasion were conversing with Socrates. This sent. shows, too, that τοῦτον ὀμολογουμένου above is equivalent to
“Οὐκοὶν ἐν ταῖς πρὸς μεσημβρίαν βλεπόσχαις οἰκίαις
tοῦ μὲν χειμῶνος ὁ ἥλιος εἰς τὰς παστάδας ὑπολάμπει,
tοῦ δὲ θέρους ὑπὲρ ἡμῶν αὐτῶν καὶ τῶν στεγῶν πορευ-
55 ὁμονος σκίαν παρέχει; οὔκοιν, εἰ γε καλῶς ἔχει ταύτα
οὕτω γίγνεσθαι, οἰκοδομεῖν δεῖ ὑψηλότερα μὲν τὰ πρὸς
μεσημβρίαν, ἣν ὁ χειμερινὸς ἥλιος μὴ ἀποκλεῖται, χθα-
μαλώτερα δὲ τὰ πρὸς ἄρκτον, ἦν οἱ ψυχροὶ μὴ ἐμπιπτώ-
σιν ἄνεμοι; ὡς δὲ συνελόντι εἰπεῖν, ὁποῖο πᾶσας ὤρας 10
60 αὐτὸς τε ἀν ἡδίστα καταφεύγοι καὶ τὰ ὄντα ἀσφαλέστατα
tιθῶτο, αὕτη ἂν εἰκότως ἡδίστη τε καὶ καλλύστη οἰκη-
σις εἰη. γραφαὶ δὲ καὶ ποικιλία πλείονας εὑροσύνας
ἀποστεροῦσιν ἢ παρέχουσι.” ναοῖς γε μὴ καὶ βωμοῖς
χώραν ἔφη εἶναι πρεπωδέστατην ἦτις ἐμφανεστάτη ὤδα
65 ἀστιβεστάτη εἰη: ἥδι μὲν γὰρ ἰδόντας προσεύξασθαι,
ἡδὲ δὲ ἀγνώς ἔχοντας προσιέναι.

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 νεῖψ. So ναὸν An. v. 3. 9.—
χώραν : a situation.— ἐμφανεστάτη :
most conspicuous, being on high
ground.— οὐσα : concessive.— ἀστι-
βεστάτη : lit. most untrodden, 'far
from the madding crowd.'— ἰδόντας :
sc. from a distance.— ἀγνώς ἔχοντας
προσιέναι : helps to explain ἀστι-
βεστάτη , "to approach it unsullied" sc. by contact with the throng.

9. Socrates discusses and defines
the terms ἀνδρεία (courage), σοφία
(wisdom), φόβος (envy), σχολή (leis-
ure), βασιλείας und ἄρχων (king and
commander), εἰπραξία (good conduct),
and εἰτυχία (good fortune). See
Introd. §§ 20, 22.
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 ἡ φυσικὸν: capable of being taught, or a gift of nature. For the gender, see on χρησιμώτερον ii. 3. 1. — οἴμαι μέν: corresponds to νομίζω μέντοι in 2. Cf. ii. 1. 12, and An. ii. 1. 13. — ἵσχυρότερον φύεται: is by nature stronger. — τὰ δεινά: as in i. 1. 14. — γίγνεσθαι: grows.

2. μαθῆσι καὶ μελέτῃ: cf. ii. 6. 39. — πρὸς ἀνδρείαν: as regards courage. — Σκύθαι καὶ Θρᾴκες: races often cited by Greek writers as examples of half-savage daring. “Yet even these, brave as they are, would scarce venture to fight with shield and spear against the veteran infantry of Lacedaemon.” Cf. the story of David in Saul’s armor, 1 Sam. xvii. 39. — τολμήσειαν: for the potential opt., see G. 1328; Π. 872. — διαμάχεσθαι: to fight it out. — οὔτ’ ἄν, ἔθελοιν ἄν: 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.

XENOPHON'S MEMORABILIA III. 9. 171

Σοφίαν δὲ καὶ σωφροσύνην οὐ διώριζεν, ἀλλὰ τῷ τὰ 4
μὲν καλὰ τε καὶ ἀγαθὰ γιγνώσκοντα χρησθαι αὐτοῖς καὶ
20 τῷ τὰ αἰσχρὰ εἰδότα εὑλαβεῖσθαι σοφὸν τε καὶ σώφρονα
ἐκρινεν. προσερατώμενος δὲ εἰ τοὺς ἐπισταμένους μὲν ἀ
dεὶ πράττειν, ποιοῦντας δὲ τὰναντία σοφοὺς τε καὶ ἐγκρα-
teῖς εἶναι νομίζοι, "Οὐδὲν γε μᾶλλον," ἐφη, "ἡ ἀσοφοῦς
tε καὶ ἀκρατεῖς. πάντας γὰρ ὁμαί προαιρομένους ἐκ
25 τῶν ἐνδεχομένων ἀ οἴονται συμφορώτατα αὐτοῖς εἶναι,
tαῦτα πράττειν. νομίζω οὖν τοὺς μὴ ὅρθως πράττοντας
οὐτε σοφοὺς οὔτε σώφρονας εἶναι." ἐφη δὲ καὶ τὴν ἐ
dικαιοσύνην καὶ τὴν ἀλλήν πᾶσαν ἁρετὴν σοφίαν εἶναι:
tὰ τε γὰρ δίκαια καὶ πάντα ὡσα ἁρετῇ πράττεται, καλὰ τε
30 καὶ ἀγαθὰ εἶναι καὶ οὔτ' ἄν τοὺς ταῦτα εἰδότας ἀλλο
ἀντὶ τούτων οὐδὲν προελέσθαι οὔτε τοὺς μὴ ἐπισταμένους
dύνασθαι πράττεται, ἀλλὰ καὶ εἶναι ἐγχειρῶσιν, ἀμαρτάνειν.
oὔτω [καὶ] τὰ καλὰ τε καὶ ἁγαθὰ τοὺς μὲν σοφοὺς πράτ-
teῖν, τοὺς δὲ μὴ σοφοὺς οὐ δύνασθαι, ἀλλὰ καὶ εἶναι ἐγχει-
35 ῥῶσιν, ἀμαρτάνειν. ἐπεὶ οὖν τὰ τε δίκαια καὶ τὰ ἀλλα

4. σοφίαν καὶ σωφροσύνην: prudence and temperance. Σοφία (wis-
dom or prudence) is right judgment about what ought to be done; σωφρο-
sύνη is temperance, self-control or self-regulation, in acting. Cf. So-
crates primus philosophiam devocavit a caelo et in urbi-
bus collocavit et in domos etiam introduxit, et coeit
de vita et moribus rebusque bonis et malis quae
erere 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 avoid-
ing baseness, he judged him to be
both wise and virtuous." τῷ χρη-
σθαι is dat. of instrument, and as
inf. has for its subj. ἀνθρωπον under-
stood, with which γιγνώσκοντα 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. — εἶν
ἐγχειρῶσιν: direct discourse const.
retained for vividness. — ἐπεὶ οὖν
tὰ τε δίκαια κτλ.: the logical form
which this argument takes may be
condensed as follows: "righteous-
ness is included in wisdom. For,
(a) upright and virtuously-wrought
actions are καλά κάγαθα, (b) the wise and they alone choose τὰ καλὰ κάγαθα. Hence the wise and they alone choose righteousness; so wisdom includes righteousness."


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 μανίαμενοι as described in i. 1. 14. — γε μὴν: as in iii. 8. 10. — οἴδε: the subj. (τις) is to be supplied from the subj. (των) of the insfs. ἀγνοοῦν etc. — ἐγγυτάτω: for the adv. as pred., cf. i. 6. 10. — τοὺς μέντοι πολλοὺς: subj. of φάσκειν, τοὺς δὲ μικρὸν διαμαρτάνοντας οὐ δοκεῖν τοῖς πολλοῖς μαίνεσθαι, ἀλλ’ ὅσπερ τὴν ἰσχυρὰν ἐπιθυμίαν ἔρασα καλοῦσιν, οὕτω καὶ τὴν μεγάλην παράνοιαν μανίαν αὐτοὺς καλεῖν.
Φθόνον δὲ σκοπῶν ὃ τι εἶη, λύτην μὲν τίνα εξεύρισκεν αὐτὸν ὄντα, οὕτε μέντοι τὴν ἐπὶ φίλων ἀτυχίαις οὕτε τὴν ἐπὶ ἐχθρῶν εὔτυχίαις γιγνομένην, ἀλλὰ μόνους ἠφή φθονεῖν τοὺς ἐπὶ ταῖς τῶν φίλων εὐπραξίαις ἀνωμένους. θαυμαζόντων δὲ τινών εἰ τις φιλῶν τινα ἐπὶ τῇ εὐπραξίᾳ αὐτοῦ λυποῖτο, ὑπερίμηνησκεν ὅτι πολλοὶ οὕτως πρὸς τινὰς ἐχοῦσιν ὡστε κακῶς μὲν πράττοντας μὴ δύνασθαι περι-30 ὀρὰν ἀλλὰ βοηθεῖν ἀτυχοῦσιν, εὐτυχοῦσιν δὲ λυπεῖσθαι. 

τοῦτο μέντοι φρονίμως μὲν ἀνδρῇ οὐκ ἂν συμβῆναι, τοὺς ἰλίθιους δὲ ἀεὶ πάσχεν αὐτῷ.

Σχολὴν δὲ σκοπῶν τί εἶη, ποιοῦντας μὲν τί τοὺς πλεί-9 στοὺς εὐρύσκειν ἠφη· καὶ γὰρ τοὺς πεπτεύοντας καὶ τοὺς 65 γελωτοποιοῦντας ποιεῖν τι· πάντας δὲ τούτους ἠφη σχολά-ζειν· ἠξεῖναι γὰρ αὐτοῖς ἴέναι πράξοντας τὰ βελτίων τού-των· ἀπὸ μέντοι τῶν βελτιών ἐπὶ τὰ χεῖρω ἴέναι οὐδένα σχολάζειν· εἰ δὲ τις οὐ, τοῦτον ἀσχολίας αὐτῷ ὦσης κακῶς ἠφη τοῦτο πράττειν.

8. φθόνον, ὃ τι εἶη: for the 'prolepsis,' see on i. 2. 13. So σχολήν, τὶ εἶη in 9. — λύτην τίνα: a kind of pain. — οὕτε τὴν ἐπὶ ἐχθρῶν εὐτυχίαις γιγνομένην: for this feature of the Socratic ethics, see on ii. 6. 35. — εἰ τις φιλῶν τίνα: 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 περιορᾶν. — ἀτυχοῦσιν: "in their misfortune." — φρονίμω: sensible. — πάσχεν αὐτῷ: 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 εἶη: for τί in indir. questions, see on i. 1. 1. — καὶ γὰρ τοὺς πεπτεύοντας: cf. i. 2. 57, where τοὺς κυβέρνοντας (dicers) is the term used for gamblers. The game of πεπτοῖ was something like our draughts and was played on a board of thirty-six squares. — γελωτοποιοῦντας: buffoons. — σχο-λάζειν: were idlers. Idleness, thus, is a relative term; when we could be better employed than we are, we are idle. — ἠξεῖναι γὰρ αὐτοῖς κτλ.: for it was in their power to go and do better things than these. — οὐδένα σχολά-ζειν: no one had leisure. in the better sense of the word. — ἀσχολίας αὐτῷ ὦσης: as he had no leisure (for such things). — κακῶς τοῦτο πράτ-τειν: acted badly in this respect.
70 Βασιλεὺς δὲ καὶ ἄρχοντας οὐ τοὺς τὰ σκῆπτρα ἔχοντας 10 ἐφη εἶναι οὐδὲ τοὺς ὑπὸ τῶν τυχόντων αἱρεθέντας οὐδὲ τοὺς κλήρου λαχόντας οὐδὲ τοὺς βιασαμένους οὐδὲ τοὺς ἐξαπατήσαντας, ἀλλὰ τοὺς ἐπισταμένους ἄρχειν. ὅπωτε 11 γὰρ τις ὁμολογήσει τοῦ μὲν ἄρχοντος εἶναι τὸ προστάτησεν ὁ τι χρὴ ποιεῖν, τοῦ δὲ ἁρχωμένου τὸ πείθεσθαι, ἐπε- δείκνυεν ἐν τε νηὶ τοῦ μὲν ἐπιστάμενον ἄρχοντα, τὸν δὲ ναύκληρον καὶ τοὺς ἄλλους τοὺς ἐν τῇ νηῇ πάντας πειθο- μένους τῷ ἐπισταμένῳ, καὶ ἐν γεωργίᾳ τοὺς κεκτημένους ἄγρους, καὶ ἐν νόσῳ τοὺς νοσοῦντας, καὶ ἐν σωμασκίᾳ 80 τοὺς σωμασκοῦντας, καὶ τοὺς ἄλλους πάντας ὅσ πάρχει τι ἐπιμελείας δεόμενον, ἀν μὲν αὐτοὶ ἡγώνται ἐπίστασθαι ἐπιμελεῖσθαι — εἰ δὲ μὴ, τοὺς ἐπισταμένους οὐ μόνον παροῦσι πειθόμενους, ἀλλὰ καὶ ἀπόντας μεταπεπομέ- νους, ὅπως ἐκείνοις πειθόμενοι τὰ δέοντα πράττωσιν· ἐν 85 δὲ ταλασίᾳ καὶ τὰς γνωάκας ἐπεδείκνυεν ἁρχούσα τῶν ἀνδρῶν διὰ τὸ τὰς μὲν εἰδέναι ὅπως χρὴ ταλασιουργεῖν, τοὺς δὲ μὴ εἰδέναι. εἰ δὲ τις πρὸς ταῦτα λέγοι ὅτι τῷ 12 τυράννῳ ἔξεστι μὴ πείθεσθαι τοῖς ὀρθῶς λέγοντι, “Καὶ πῶς ἂν,” ἐφη, “ἔξει ἢ μὴ πείθεσθαι, ἐπικειμένης γε ζημίας εάν 90 τις τῷ εὖ λέγοντι μὴ πείθηται; ἐν δὲ γὰρ ἂν τις πράγματι μὴ πείθηται τῷ εὖ λέγοντι, ἀμαρτήσεται δῆπος, ἀμαρτάνων

10. ὑπὸ τῶν τυχόντων: "by the multitude." See on τὰ τυχόντα i. 1. 14. — λαχόντας: sc. τὸ ἄρχειν. — τοὺς βιασαμένους: those who have won it by violence.

11. ὁμολογήσει: opt. in past general cond. rel. clause, like συμφαίεν in iii. 8. 9. So εἰ τις λέγοι in 12. — τὸν ναύκληρον: the ship-owner, 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 ἐπιστασθαι ἐπιμελεῖσθαι may be filled with ἐπιμελομένους, supplementary participle with ἐπεδείκνυεν, which governs also the participles πειθόμενους and μεταπεπομένους.

12. δῆπο: opinor, credo.— ἀμαρτάνων: circumstantial participle of condition.
δὲ ξημιωθήσεται." εἰ δὲ φαίη τις τῷ τυράννῳ ἔζειναι καὶ Ἀποκτείνα τὸν ἐν φρονοῦντα, "Τὸν δὲ Ἀποκτείνοντα," ἔφη, "τους κρατίστους τῶν συμμαχῶν οἷς ἄξιμοιν γίγνεσθαι χρῆματα ἣς ἔστιν τῷ τούτῳ ποιοῦντα ἢ οὕτω καὶ τάχιστ' ἄν ἀπολέσθαι;"

Ἐρωμένον δὲ τίνος αὐτὸν τί δοκοῖς αὐτῷ κράτιστον ἀνδρὶ ἐπιτήδευμα εἶναι, ἀπεκρίνατο, "Εὐπραξίαν." ἔφη ἔρως ἐνὸν δὲ πάλιν εἰ καὶ τὴν ἐνὐχρίαν ἐπιτήδευμα νομίζοι εἶναι, "Πᾶν μὲν οὖν τούπαντίου ἐγώγυ", ἔφη, "τύχην καὶ πράξειν ἡγοῦμαι: τὸ μὲν γὰρ μη ἕστοντα ἐπιτυχεῖν των τῶν δεόντων ἐνυχρίαν οἶμαι εἶναι, τὸ δὲ μαθόντα τε καὶ μελετήσαντα τὲ εὐ ποιεῖν εὐπραξίαν νομίζω, καὶ οί τοῦτο ἐπιτηδεύοντες δοκοῦσι μοι εὐ πράττειν." καὶ ἀριστοὺς δὲ καὶ θεοφιλεστάτους ἔφη εἶναι ἐν μὲν γεωργία τοὺς τὰ γεωργικὰ εὖ πράττοντας, ἐν δ' ἱατρεία τοὺς τὰ ἱατρικά, ἐν δὲ πολιτεία τοὺς τὰ πολιτικὰ: τὸν δὲ μηδὲν εὖ πράττοντα οὕτε χρήσιμον οὐδὲν ἔφη εἶναι οὐτε θεοφιλῆ.

13. καί: even. — ἢ ὡς ἔτυχε ξημιωθήσεται: "or gets off with a light punishment." — ἄν μᾶλλον σφίξεος: would be more secure. — ἢ... ἀπολέσθαι: or in this way, and speedily, would perish.

14. κράτιστον ἐπιτήδευμα: the best pursuit. — εὐπραξίαν: good conduct. The questioner of Socrates understands εὐπραξία καὶ εὐ πράττειν in their usual sense of success and succeed, synonymous with εὐ πράττειν εὐ πράττειν (so used in 8); and naturally asks if Socrates considers this a pursuit. — τὸ ἐπιτυχεῖν: sc. τινά as subj., easily supplied from ξημιωθήσεται. — εὖ ποιεῖν: to do well.

15. θεοφιλεστάτους: most beloved 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 combining the best features of the actual, and can even represent mental characteristics, so far as these express themselves outwardly. In like manner, 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
design. Every coat of mail that fits, finds in that its true harmony.

1. ἐκόντων: devoted to. See on ἔχω i. 6. 13. — ἐργασίας ἐνεκα: as a profession. — τινος, τούτων: as in i. 2. 62. — εἰσελθὼν μὲν: corresponds to πρὸς Ἐλείσανα εἰσέλθων 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 artificium in lineis extremis palamam adeptus Hist. Nat. xxxv. i. 10. — γραφική: without the art., as σωφροσύνη i. 2. 23. The pred. εἰκασία, as containing the definition, takes the article. — ἐκμιμεῖσθε: you reproduce to the life.

2. τὰ καλὰ ἔθη: beautiful figures. — ἀφομοιοῦντες: circumstantial participle of time. — ἀμεμπτα: faultless. — ἐκ ἑκάστου: in each. See on τὰ ἐκ τῆς χῶρας iii. 6. 11. — δὴ: as a whole. For its predicate position, see G. 979; Π. 672 c.

3. τὰ γάρ: see on ii. 6. 2. — ποθενότατον: most provocative of desire. — ἦθος: character. — ὅν σὺ
έχει, μηδὲ ὃλως ὀρατῶν ἑστιν;” “Ἄρ’ οὖν,” ἔφη, “γίγνε-4
tοι ἀνθρώπω τὸ τε φιλοφρόνως καὶ τὸ ἐχθρῶς βλέπειν
πρὸς τινας;” “Εμοιγε δοκεῖ,” ἔφη. “Οὐκοῦν τούτῳ γε
μυμητῶν ἐν τοῖς ὄμμασιν;” “Και μάλα,” ἔφη. “Ἐπὶ δὲ
tοῖς τῶν φίλων ἀγαθῶς καὶ τοῖς κακοῖς ὀμοίως σοι
dοκοῦ-σιν ἔχειν τὰ πρόσωπα οἷ τε φροντίζοντες καὶ οἷ μῆ;”
25 “Μᾶ Δι’ οὖ δῆτα,” ἔφη. “ἐπὶ μὲν γὰρ τοῖς ἀγαθῶς φαι-
δροί, ἐπὶ δὲ τοῖς κακοῖς σκυθρωτοὶ γίγνονται.” “Οὐκοῦν,”
ἔφη, “καὶ ταῦτα δυνατῶν ἀπεικάζειν;” “Καὶ μάλα,” ἔφη. “’Αλλὰ μὴν καὶ τὸ μεγαλοπρεπὲς τε καὶ ἐλευθέριον καὶ τὸ
tαπεινόν τε καὶ ἀνελευθέρον καὶ τὸ σωφρονικὸν τε καὶ
30 φρόνυμον καὶ τὸ ὑβριστικὸν τε καὶ ἀπειρόκαλον καὶ διὰ
tοῦ προσώπου καὶ διὰ τῶν σχημάτων καὶ ἐστώτων καὶ
κυνομένων ἀνθρώπων διαφαίνει.” “Ἀληθῆ λέγεις,” ἔφη.
“Οὐκοῦν καὶ ταῦτα μυμητά;” “Καὶ μάλα,” ἔφη. “Πότε-
ρον οὖν,” ἔφη, “νομίζεις ἢδιον ὅραν τοὺς ἀνθρώπους δι’
35 ὧν τὰ καλά τε καὶ ἀγαθὰ καὶ ἀγαπητὰ ἤθη φαίνεται, ἢ
δι’ ὧν τὰ αἰσχρὰ τε καὶ πονηρὰ καὶ μισητὰ;” “Πολὺ νὴ
Δι’,” ἔφη, “διαφέρει, ὃ Σώκρατες.”
Πρὸς δὲ Κλείτωνα τὸν ἀνδριαντοποιοῦ εἰσελθὼν ποτε 6
καὶ διαλεγόμενος αὐτῷ, “Ὅτι μὲν,” ἔφη, “ὁ Κλείτων, ἄλ-
10 λοίους ποιεῖς δρόμεις τε καὶ παλαιστὰς καὶ πύκτας καὶ

εἴπας : i.e. in I, τα καίλα etc. — ὄλως :
“in a word.’”
4. γίγνεται εἰς ἀνθρώπως κτλ.: “does
it ever happen among men that
friendship or hatred for any one is
shown by a look?” — ὄμοιως ἔχειν:
equivalent to δῶσαι εἶναι. — πρόσωπα:
acc. of specification. — οἱ φροντίζοντες:
“those who sympathize.” Const.
with ἐπὶ τοῖς ἀγαθοῖς καὶ τοῖς κακοῖς.
5. τὸ μεγαλοπρεπὲς κτλ.: the
adjs. are contrasted pair with pair.

— σχημάτων: bearing. — διαφαίνει:
(intr.) shows through. — ἢδιον (sc.
εἰναι) ὀράν: is pleasanter to con-
template. — τοῖς ἀνθρώπους: obj. of
ὁράν. 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. — ἄλλοιος: “of various ap-
pearances and postures.” — δρόμεις
κτλ.: for the Greek athletic contests,

see Smith's Dict. Antiq. s.v. Ludus.

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 (ai Χάριες), said to have been executed by him, was seen by Pausanias near the entrance to the Acropolis. See Introd. § 1.


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 ford’ 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 ὀμματα ἀπεικαστέον, ἡ ὀψις μμητέα: obs. the use of both the pers. and imper. constructions. —ἀπειλητικά: pred. adj., with menacing glance. —εὐφραίνομεν: joined with τῶν νενικηκότων instead of with ὀψις (as ἀπειλητικά with ὀμματα) because εὐφραίνεσθαι is more appropriately attributed to the person
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γ', ἔφη. "Δεὶ ἄρα," ἔφη, "τὸν ἀνδριαντοποιοῦν τὰ τῆς ψυχῆς ἔργα τῷ εἰδεὶ προσευκάζειν."


this proportion in the measurement or weight (of your corselets), and so get a better price for them? — εἰ γε: at least, if. — ποιῶ: I do make (them to fit).

11. ὡσπερ καὶ ἄρμόττοντα (sc. ποιῶ): precisely as I make it fit, i.e., a good ‘fit’ is good proportion. For καὶ, see on i. 1. 6.

12. καθ᾽ εἰστὶ: per se, in and for itself. — πρὸς: with reference to. — ὡσπερ ἄν εἰ φαίης: i.e. ὡσπερ ἄν
οσιάτως ἐσιτεν ἐχειν τῷ σῷ λόγῳ. οὐσώς δὲ καὶ ἄλλο τι 13 οὐ μικρὸν ἀγαθὸν τῷ ἀρµόττειν πρόσεστι." "Δίδαξον,”
80 ἐφη, “ὁ Σῶκρατες, εἰ τι ἔχεις.” “Ὅττον,” ἐφη, “τῷ βάρει πιέζουσι οἱ ἀρµόττοντες τῶν ἀναρµόστων τῶν αὐτῶν σταθµῶν ἔχοντες· οἱ μὲν γὰρ ἀνάρµοστοι ἢ ολοί ἐκ τῶν ἀµων κρεµάµενοι ἢ καὶ ἄλλο τι τὸν σῶµατος σφόδρα πιέζοντες δύσφοροι καὶ χαλεπῶς γίγνονται· οἱ δὲ ἀρµότ-
85 τοντες, διειληµµένοι τὸ βάρος τὸ μὲν ὑπὸ τῶν κλειδῶν καὶ ἐπωµίδων, τὸ δὲ ὑπὸ τῶν ἀµων, τὸ δὲ ὑπὸ τοῦ στήθους, τὸ
δὲ ὑπὸ τοῦ νότου, τὸ δὲ ὑπὸ τῆς γαστρός, ὀλέγου δὲιν οὐ
φορήµατι, ἀλλὰ προσθήµατι εὐκάσιων.” “Εὑρήκας,” ἐφη, 14
“αὐτὸ δὲ ὁπερ έγγυε τὰ ἐμὰ ἐργα πλείστου αξία νοµίζω
90 εἶναι· ἐνιοὶ μέντοι τους ποικίλους καὶ τοὺς ἐπιχρύσους
θώρακας μᾶλλον ὄνωνται.” “Ἀλλὰ μὴν,” ἐφη, “εἰ γε
diὰ ταῦτα μὴ ἀρµόττοντας ὄνωνται, κακὸν ἔµοιον δοκοῦσι
ποικίλον τε καὶ ἐπίχρυσον ὄνεισθαι. ἀτάρ,” ἐφη, “τοῦ 15
σῶµατος μὴ μένοντος, ἀλλὰ τοτὲ μὲν κυρτουµένου, τοτὲ δὲ
95 ὄρθουµένου, τῶς ἀν ἀκριβεῖς θώρακες ἀρµόττοιεν;
ἀκριβεῖς, ἀλλὰ τοὺς μὴ λυποῦντας ἐν τῇ Χρείᾳ.”
“Αὐτός,” ἐφη, “τοῦτο λέγεις, ὁ Σῶκρατες, καὶ πάνυ ὀρθῶς
ἀποδέχης.”

φαῖσθαι, εἰ φαῖσθαι, our common Eng. just as if you should say. — τῷ σῷ
λόγῳ: according to what you say.
Cf. κατὰ γε τοῦτον τὸν λόγον ἑἰν.
2. 32.
13. ἔχεις: as in i. 6. 13. — πιέ-
ζοντω: oppress. — τὸν αὐτὸν στα-
θμὸν ἔχοντες: although having the
same weight. — διειληµµένοι τὸ βάρος:
by distributing their weight. — ὑπὸ:
sc. some partic. like φερόµενοι. —
ὀλέγου δὲιν: almost. For the abs.
inf., see on iii. 8. 10. — προσθήµατι:
“a natural appendage.”
14. αὐτὸ: the very quality. —
κακὸν ποικίλον τε καὶ ἐπίχρυσον: a
decorated and gilded nuisance.
15. ἐφη: he added. — μὴ µένον-
tος: does not remain (long in one po-
— αὐτὸς λέγεις: ita est. Cf. the
emphatic σοί εἶπας of Matt. xxvi. 25.
— πάνυ ὀρθῶς ἀποδέχη: you have
the idea exactly.
11. Socrates holds a conversation with Theodotia, 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. Theodotia expresses a willingness to learn from Socrates the art of winning lovers.

1. Θεοδότη: afterward the mistress of Alcibiades, whom she is said to have buried after he was slain in Phrygia. Cf. Cornelius Nep. Ale. 10. 6. Plutarch (Alc. 39) says it was Timandra who buried him. — οὖς: ready. See on 1. 4. 6. — τῷ πείδουν: sc. by solicitation or gifts. — κρείττον εἴη λόγου: equivalent to κρείττον ἦ λέγειν “was beyond the power of description.” Cf. (with the adj. in unfavorable sense) κρείττον λόγου τὸ εἶδος τῆς νόσου Thuc. ii. 50. — ἐπιδεικνύειν: for the inf., see on ὄν εἶναι i. 1. 8. — ἑαυτῆς: of her person. — οὖς καλῶς ἔχειν: “as much as decorum permitted.” — θεασόμενοι: acc., since ἔτοιν ἄν εἶναι is equivalent to δέοι ἄν εἶναι. See GMT. 923; H. 991 a. — οὖ 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 τινὸς. — οὐκ ἂν φθάνοντι ἀκολουθοῦντες: see on ii. 3. 11.

2. παρεστηκών: posing, as model. The pf. marks the ‘pose’ as already assumed. — ταῦτην (with ἐκτέον): acc. like θεασόμενοι in 1. — θέα: sight.
δὲ τίνος ὅτι δίκαια λέγου, "Οὐκοῦν," ἔφη, "ἀυτὴ μὲν ἡδὴ
tε τὸν παρ' ἡμῶν ἔπαινον κερδαίνει, καὶ ἐπειδὰν εἰς
πλείους διαγγέλωμεν, πλεῖον ὡφελήσεται, ἢμεῖς δὲ ἡδὴ τε
20 ὃν ἐθεασάμεθα ἐπιθυμοῦμεν ἄφασθαι καὶ ἀπιμεν ὑποκν-
ζόμενοι καὶ ἀπελθόντες ποθήσομεν: ἐκ δὲ τούτων εἰκὸς
ἡμᾶς μὲν θεραπεύειν, ταὐτὴν δὲ θεραπεύεσθαι." καὶ ἡ
Θεοδότη, "Νὴ Δί", ἔφη, "εἰ τούντα ὀὕτως ἔχει, ἐμὲ
ἂν δέοι ὑμῖν τῆς θέας χάριν ἔχειν." ἐκ δὲ τούτων ὁ
45 Σωκράτης ὀρῶν αὐτῆς τε πολυτελῶς κεκοσμημένην καὶ
μητέρα παροῦσαν αὐτὴ ἐν ἐσθήτῃ τε καὶ θεραπείᾳ οὐ τῇ
τυχώσῃ, καὶ θεραπαίνας πολλὰς καὶ εὐειδεῖς καὶ οὕδε
tαύτας ἡμελημένως ἔχουσας, καὶ τοὺς ἄλλους τὴν οἰκίαν
ἀφθόνως κατεσκευασμένην, "Εἰπέ μοι," ἔφη, "ὦ Θεοδότη,
30 ἐστὶ σοι ἄγρος;" "Οὐκ ἐμοῦ;" ἔφη. "Ἀλλά ἄρα οἰκία
προσόδους ἔχουσα;" "Οὐδὲ οἰκία, ἔφη. "Ἀλλὰ μὴ
χειροτέχναι τινὲς;" "Οὐδὲ χειροτέχναι," ἔφη. "Πόθεν
οὖν," ἔφη, "τάπιτηδεία ἔχεις;" "Εάν τις," ἔφη, "φίλος
μοι γενόμενος εὐ ποιεῖν ἐθέλη, οὐτὸς μοι βίος ἐστὶ;"
35 "Νὴ τὴν Ἡραν," ἔφη, "ὦ Θεοδότη, καλὸν γε τὸ κτήμα καὶ
5 πολλῷ κρείττον ὦτας τε καὶ αὐγῶν καὶ βοῶν φίλων ἀγέλην

3. ὡφελήσεται: in pass. sense. Cf. i.ii. 3. 15. 7. 9. — ὑποκνιζόμενοι: with a sting in us. — θεραπεύομαι: "receive our homage." — ei ἔχει, ἄν
deoi: for the 'mixed' form of cond., see on i. 2. 45.

4. θεραπεία οὗ τῇ τυχώσῃ: ornaments of no ordinary kind. Cf. τὰ
tυχώσῃ i. 1. 14. For the costume of Greek women, see Becker, Char-
ticles, p. 217. — οὐδὲ ταύτας ἡμε-
lημένως ἔχουσας: 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: lav-
ishly furnished. — ἅλλ' ἀρα: well, then. — χειροτέχναι: skilled slaves,
by the sale of whose labor their mistress might profit. — οὐτός μοι
βίος ἐστί: he constitutes my liveli-
hood.

5. νὴ τὴν Ἡραν: see on i. 5. 5. — ὦταν, βοῶν: sc. ἀγάλην with ἡ before ὦταν. For the condensed com-
parison, see on τῶν ἄλλων i. 1. 3, and, for the form of ὦταν, on ii. 7. 13.
keḳṭήσθαι. ἀτάρ," ἔφη, "πότερον τῇ τῦχῃ ἐπιτρέπεις, ἕν τίς σοι φίλος ὁσπερ μῦνα πρόσπτηται, ἡ καὶ αὐτή τι μηχανά;" "Πῶς δ' ἄν," ἔφη, "ἂγὼ τούτων μηχανῆν 6 εὑρομι;" "Πολὺ νὴ Δἱ'," ἔφη, "προσηκόντως μᾶλλον ἢ αἱ φάλαγγες· οἶσθα γὰρ ὡς ἐκεῖνα θηρόσι τὰ πρὸς τὸν βίον· ἀράχρια γὰρ δήποι λεπτὰ υφηγάμεναι, ὡ τὶ ἄν ἐνταὐθά ἐμπέσῃ, τοῦτῳ προφῇ χρῶνται." "Καὶ ἐμοὶ οὖν," 7 ἔφη, "συμβουλεύεις υφήγασθαί τι θήρατρον;" "Οὐ γὰρ 45 δὴ οὖτως γε ἀτέχνως οἶσθαί χρῆ τὸ πλείστου ἄξιον ἄγρευμα, φίλους, θηράσεων· οὐχ ὧρας ὅτι καὶ τὸ μικρὸν ἄξιον, τοὺς λαγώς, θηράντες πολλὰ τεχνάζουσιν; ὥστε μὲν γὰρ τῆς νυκτὸς νέμονται, κύνας νυκτερευτικᾶς πορισάμενοι ταύτας αὐτοὺς θηρῶσιν· ὅτι δὲ μὲθ' ἡμέραν ἀποδι- 8 δράσκουσιν, ἀλλὰς κτῶνται κύνας, αἴτινες ἢ ἄν ἐκ τῆς νομῆς εἰς τὴν εὐνὴν ἀπέλθωσιν, τῇ ὅσμῃ αἰσθανόμεναι εὐρίσκουσιν αὐτούς· ὅτι δὲ ποδωκεῖς εἰσών, ὥστε καὶ ἐκ τοῦ φανεροῦ τρέχοντες ἀποφεύγειν, ἀλλὰς αὐτή κύνας ταχείας παρασκεύαζονται, ἵνα κατὰ πόδας ἀλίσκωνται· 55 ὅτι δὲ καὶ ταύτας αὐτῶν τινες ἀποφεύγουσιν, δίκτια ἰστάσιν εἰς τὰς ἀτραπόσις ἦ φεύγουσιν, ἵνα καὶ ταύτα ἐμπίπτουντες συμποδίζωνται." "Τίνι οὖν," ἔφη, "τοιοῦτω 9 φίλους ἄν ἂγῳ θηρῶν;" "Ἑὰν νὴ Δἱ'," ἔφη, "ἀντὶ κυνὸς κτήσῃ ὅστις σοι ἱκνεύων μὲν τοὺς φιλοκάλους καὶ 60 πλουσίους εὐρήσει, εὐρῶν δὲ μηχανήσεται ὅπως ἐμβάλῃ— ἐπιτρέπεις: do you leave it to.— ἐάν: whether.  
6. τούτου: for this purpose.— προσηκόντως: filly.— τροφή: for food. See on δῶλος ii. 1. 12.  
7. οὖτως γε ἀτέχνως: so, without any artifice.— ἄγρευμα: game.— νέμονται: sc. οἱ λαγφ.— κύνας νυκτε- 

reutikás: dogs which hunt by night. For the gender, see on iv. 1. 3.  
8. μὲθ' ἡμέραν: after day has dawned.— ἢ: sc. ὃς. 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 ποιὰ,” ἐφη, “ἐγὼ δίκτυα 10 ἔχω;” “Εν μὲν δὴ σου,” ἐφη, “καὶ μάλα εὐ περιπλεκό-
μενον, τὸ σῶμα· ἐν δὲ τούτῳ ψυχῇ, ἤ καταμανθάνεις καὶ
ὡς ἄν ἐμβλέπουσα χαρίζοιο καὶ δ' τι ἄν λέγουσα εὐφραί-
νοις, καὶ ὦτι δὲ τὸν μὲν ἐπιμελόμενον ἀσμένως ὑποδέχε-
σθαι, τὸν δὲ τρυφώντα ἀποκλείειν, καὶ ἀρρωστήσαντός γε
φίλου φροντιστικῶς ἐπισκέψασθαι καὶ καλὸν τι πράξαν-
τος σφόδρα συνησθήναι καὶ τῷ σφόδρα σοῦ φροντίζοντι
ὁλη τῇ ψυχῇ κεχαρίσθαι· φιλεῖν γε μὴν εὖ οἴδ' ὦτι
70 ἐπίστασαί σοι ὑπὸνοιν μαλακῶς, ἀλλὰ καὶ εὐνοικῶς· καὶ ὦτι
ἀρεστοί σοὶ εἰσών οἱ φίλοι, οἴδ' ὦτι ὦν λόγῳ ἄλλῃ ἔργῳ
ἀναπείθεις.” “Μὰ τὸν Δί’,” ἐφη ἡ Θεοδότη, “ἐγὼ τούτων
οὐδὲν μηχανώμαι.” “Καὶ μὴν,” ἐφη, “πολὺ διαφέρει τὸ 11
κατὰ φύσιν τε καὶ ὄρθως ἀνθρώπῳ προσφέρεσθαι· καὶ
75 γὰρ δὴ βῶ μὲν οὔτ' ἄν ἔλοις οὔτε κατάσχοις φίλοιν,
ἐνεργεισάδ' καὶ ἣδονὴ τῷ θηρίῳ τούτῳ ἀλώσιμον τε καὶ
παραμόνιμον ἐστίν.” “Ἀληθῆ λέγεις,” ἐφη. “Δεὶ τοῖ-12
ννυ,” ἐφη, “πρῶτον μὲν τοὺς φροντίζοντάς σου τοιαύτα
ἀξιών οία ποιοῦσιν αὐτοὺς μικρότατα μελήσει, ἐπείτα δὲ
80 αὐτὴν ἀμείβεσθαι χαριζομένην τὸν αὐτὸν τρόπον· οὔτω
γὰρ ἄν μάλιστα φίλοι γίγνοντο καὶ πλεῖστον χρόνον
φιλοῦν καὶ μέγιστα εὐνεργετοῖν. χαρίζοιο δ' ἄν μάλιστα, 13

10. ὡς ἐμβλέπουσα: with what kind of looks.—τὸν ἐπιμελόμενον: the attentive lover, opposed to τὸν τρυ-
φῶντα the self-conceited, insolent one.
—ὑποδέχεσθαι, ἀποκλείειν: pres., denoting customary action; the aor. infs. in the next sent. indicate
special cases. —κεχαρίσθαι: to be devoted. —γε μὴν: see on i. 4. 5. —
eὖ οἴδ' ὦτι: 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. τοιαύτα: sc. ποιεῖν. —οία ποιοῦσιν αὐτοῖς κτλ.: “as will least
trouble them to perform.” —αὐτὴν: you yourself. —τὸν αὐτὸν τρόπον: i.e. as freely as they oblige you.
—μέγιστα: for the neut. adj. repre-
senting a cognate acc., see on i.
1. 11.
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ei δεομένοις δωροῖο τὰ παρὰ σεαντῆς· ὅρᾶς γὰρ ὅτι καὶ
tῶν βρωμάτων τὰ ἡδιστα, ἐὰν μὲν τις προσφέρῃ πρὶν
85 ἐπιθυμεῖν, ἀνηθῇ φαίνεται, κεκορεσμένους δὲ καὶ βδελυ-
γμίαν παρέχει· ἐὰν δὲ τις προσφέρῃ λιμὸν ἐμπουήσας, κἂν
φαυλότερα ἤ, πάνυ ἡδεα φαίνεται.” “Πῶς οὖν ἂν,” ἔφη, 14
“ἔγω λιμὸν ἐμποιεῖν τῷ τῶν παρ’ ἐμοὶ δυναίμην;” “Εἰ
νὴ Δί,” ἔφη, “πρῶτον μὲν τοῖς κεκορεσμένους μήτε προσ-
90 φέροις μήτε ύπομιμήσκοις, ἐως ἃν τῆς πλησμονῆς
πανσάμενοι πάλιν δέωνται, ἐπείτα τοὺς δεομένους ύπομι-
μήσκοις ὡς κοσμιωτάτη τε ὁμιλία καὶ τῷ φαίνεσθαι βου-
λομένη χαρίζεσθαι καὶ διαφεύγουσα, ἐως ἃν ώς μάλιστα
dεηθῶσι· τηνικαίτα γὰρ πολὺ διαφέρει τα αὐτὰ δῶρα
95 ἣ πρὶν ἐπιθυμήσαι διδόναι.” καὶ Ἡ Θεοδότη, “Τί οὖν 15
οὐ σὺ μοι,” ἔφη, “ὁ Σώκρατες, ἐγένου συνθηρατής τῶν
φίλων;” “Εάν γε νὴ Δί,” ἔφη, “πεἶθης με σὺ.” “Πῶς
οὖν ἂν,” ἔφη, “πεῖσαμί σε;” “Ζητήσεις,” ἔφη, “τούτο
αὐτῇ καὶ μηχανής, ἐάν τί μου δέη.” “Εὐσθιθ τοῖνυν,”
100 ἔφη, “θαμίνα.” καὶ ὁ Σωκράτης ἐπισκόπτων τὴν αὐτοῦ 16
ἀπραγμοσύνην, “Ἀλλ’, ὃ Θεοδότη,” ἔφη, “οὐ πάνυ μοι
ράδιον ἐστὶ σχολάσας· καὶ γὰρ ἴδια πράγματα πολλὰ καὶ

13. δεομένους: only when they request them.—τὰ παρὰ σεαντῆς:
“your favors.”—ὅρᾶς γὰρ ὅτι κτλ.: cf. the contrast between the follow-
ers of Vice and those of Virtue ii. 1. 30, 33. —βδελυγμίαν: loathing.
14. τῶν παρ’ ἐμοί: const. with λιμόν.
—ei prosphérois: sc. τὰ παρὰ σεαντῆς.
The omitted apod. is easily supplied from the preceding sentence. So with
ἐὰν πεῖθης 15. —ἐπείτα: without δὲ, as often in Xenophon. See on i. 2. 1.
—ὡς κοσμιωτάτῃ ὁμιλίᾳ: by the most modest demeanor. —τῷ φαίνεσθαι
βουλομένῃ, 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 partic-
ciples, see on τῷ φανερὸς εἶναι οὔτοις
ὡν i. 2. 3. —πολὺ διαφέρει: it is far
better.
15. τί οὖν οὐ σὺ 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. —εἴσθι: sc. εἰς τὴν ἐμὲν
οἰκίαν.
δημόσια παρέχει μοι ἀσχολίαν: εἰσὶ δὲ καὶ φίλαι μοι, ἀὐτοὶ οὐτε ἡμέρας οὐτε νυκτὸς ἀφ’ αὐτῶν ἐάσονοι με ἀπείναι,
105 φίλτρα τε μανθάνουσαι παρ’ ἐμοῦ καὶ ἐπιφάνεια.

"Επί-17 στασαι γάρ," ἐφη, "καὶ ταῦτα, ὦ Σώκρατες;" "Ἀλλὰ διὰ τί οὐεί," ἐφη, "Ἀπολλόδωρον τε τόνδε καὶ Ἀντισθένην
οὐδέποτε μου ἀπολεῖπεσθαί; διὰ τί δὲ καὶ Κέβητα καὶ Σιμμίαν Ὑβήθηθεν παραγίγνεσθαι; εὖ ἦσθι ὦτι ταῦτα οὐκ
110 ἄνευ πολλῶν φίλτρων τε καὶ ἐπιφάνεια καὶ ἴγγγων ἑστὶ."

"Χρήσον τούνων μοι," ἐφη, "τὴν ἴγγγα, ἵνα ἐπὶ σοι
18 πρῶτον ἐλκὼ αὐτὴν." "Ἀλλὰ μὰ Δί," ἐφη, "οὐκ αὐτὸς
115 "Ἀλλ’ ὑπόδεξομαι σε," ἐφη, "ἐὰν μῆ τις φιλωτέρα σου ἐνδού ἦ."
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. Ἐπιγένης: son of Antiphon, of the deme Cephisia. Cf. Plato Apol. 23 ε, Phaedo 50 π. — ἰδιωτικῶς: i.e. unlike an athlete. — ἰδιώτης: lit. a private citizen, here non-professional, so far as concerns athletics. "I have no object in training, not being an athlete (ἀσκητής)." To which Socrates retorts, "You need training fully as much as those who are to contend in the Olympian games." See on ii. 7. 7. — θήσουσιν: will make, certamina decenter. — οὗτοι τύχωσι: sc. ἀγώνα δέοντες. — 2. ἀποθνήσκομεν τε, καὶ αἰσχρῶς σωζόνται: vel pereunt, vel turpiter servartmentur. — δὴ αὐτὸ τοῦτο: i.e. διὰ τὸ κακῶς ἔχειν τὰ σώματα. — ἐὰν οὕτω τύχωσι: "if this (i.e. slavery) should happen to them." — ἐκτέισαντες: paying out, for their ransom. — πλεῖω τῶν ὑπαρχόντων: more than their property amounted to. — δοκοῦσιν ἀποδειλιάν: having the reputation of being cowards. — 3. ἐπιτιμῶν: penalties, i.e. disadvantages. — τούτων: agrees with ἐπιτιμῶν. — καὶ μὴν: see on i. 6. 3.
οἶμαι γε πολλῷ ῥᾷω καὶ ήδίω τούτων εἶναι, ἥ δὲ ὑπομε- 
20 νειν τὸν ἐπιμελόμενον τῆς τοῦ σώματος εὐεξίας. ἡ ύγειονό-
τερόν τε καὶ εἰς τὰλλα χρησιμώτερον νομίζεις εἶναι τῇν 
κακεξίαν τῆς εὐεξίας; ἡ τῶν διὰ τὴν εὐεξίαν γιγνομένων 
καταφρονεῖς; καὶ μὴν πάντα γε τάναντια συμβαίνει τοῖς 
eὐ τὰ σώματα ἐχουσίν ἡ τοῖς κακῶς. καὶ γὰρ ύγιαίνου-
25 σιν οί τὰ σώματα εὐ ἑχοντες καὶ ἰσχύοντες καὶ πολλοὶ 
μὲν διὰ τοῦτο ἐκ τῶν πολεμικῶν ἀγώνων σφίζονται τε 
ἐνσχημόνως καὶ τὰ δεινὰ πάντα διαφεύγουσι, πολλοὶ δὲ 
φίλοις τε βοηθοῦσι καὶ τὴν πατρίδα ἐνεργευοῦσι καὶ διὰ 
ταῦτα χάριτος τε ἀξιόνται καὶ δόξαι μεγάλην κτώνται 
30 καὶ τιμῶν καλλίστων τυγχάνουσι καὶ διὰ ταῦτα τὸν 
τε λοιπὸν βίον ἢδιον καὶ κάλλιον διαξώσι καὶ τοῖς ἑαυτῶν 
παισὶ καλλίους ἀφορμὰς εἰς τῶν βίων καταλείψουσιν. 
οὕτω χρὴ ὅτι οὔκ ἀσκεῖ δημοσίᾳ ἡ πόλις τὰ πρὸς τὸν 
πόλεμον, διὰ τοῦτο καὶ ἤδια ἀμελεῖν, ἀλλὰ μηδὲν ἦττον 
35 ἐπιμελεῖσθαι. εὗ γὰρ ἵσθι ὅτι οὔδὲ ἐν ἄλλῳ οὐδενὶ ἀγώνι 
οὔδὲ ἐν πράξει οὐδεμίᾳ μείον ἔξεις διὰ τὸ βέλτιον τὸ 
σῶμα παρεσκευάσθαι. πρὸς πάντα γὰρ οὐκ πράττουσιν 
ἀνθρώπων, χρήσιμων τὸ σῶμά ἐστιν· ἐν πάσαις δὲ ταῖς 
τοῦ σώματος χρείαις πολὺ διαφέρει ὡς βέλτιστα τὸ σῶμα 
40 ἐχειν· ἐπεὶ καὶ ἐν ὧ δοκεῖς ἐλαχίστην σώματος χρείαν ὥ 
εἶναι, ἐν τῷ διανοεῖσθαι, τίς οὐκ οἴδεν ὅτι καὶ ἐν τούτω

—πολλῷ ῥᾷω . . . ἀ δεῖ: const., 
tῶν ὑποτιμῶν πολλῷ ῥᾷω καὶ 
ηδίω (ταῦτα) εἶναι, ἀ δεῖ κτλ. — ύγειονό-
tερον, χρησιμώτερον: for the gender, 
sce 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 ἦττον: sc. χρή. — ἐν 
ἀλλῷ οὐδὲν ἀγώνι κτλ.: war is 
contrasted with any other contest, 
and then with any occupation. — 
μείον ἔξεις: equivalent to μελῶν ἔσγ. 
— πολὺ διαφέρει: as in iii. 11. 11.

— ἐν τῷ διανοεῖσθαι: in pure thinking. 
— τίς οὐκ οἴδεν: the sent. begins
XENOPHON'S MEMORABILIA III. 12, 13.

πολλοὶ μεγάλα σφάλλουνται διὰ τὸ μὴ υγιαίνειν τὸ σῶμα; καὶ λήθη δὲ καὶ ἀθημία καὶ δυσκολία καὶ μανία πολλάκις πολλοῖς διὰ τὴν τοῦ σώματος καχεξίαν εἰς τὴν διάνοιαν 45 ἐμπίπτουσιν οὕτως ὡστε καὶ τὰς ἐπιστήμας ἐκβάλλειν. τοῖς δὲ τὰ σώματα εὗ ἔχουσι πολλὴ ἀσφάλεια καὶ οὐδεὶς 7 κύδυνος διὰ γε τὴν τοῦ σώματος καχεξίαν τουοῦτον τι παθεῖν, εἰκός δὲ μᾶλλον πρὸς τὰ ἐναντία τῶν διὰ τὴν καχεξίαν γιγνομένων τὴν εὐδαιμονίαν εἶναι. καίτοι τῶν 50 γε τοῖς εἰρημένοις ἐναντίων ἕνεκα τί οὐκ ἂν τις νοῦν ἔχων ὑπομείνειν; αὐτῶρον δὲ καὶ τὸ διὰ τὴν ἀμέλειαν γηρᾶναι, 8 πρὶν οἶδεν ἐαυτὸν ποίος ἂν κάλλιστος καὶ κράτιστος τῷ σώματι γένοιτο. ταῦτα δὲ οὐκ ἔστων οἴδειν ἀμελοῦντα· οὐ γὰρ ἔθελεν αὐτόματα γίνεσθαι.

'Οργανισμοῦν δὲ ποτὲ τινος ὅτι προσεπων τινα χαί-13 ρεν νὸν ἀντιπροσερρῆθη, "Γελοίουν," ἔφη, "τὸ εἰ μὲν τὸ σῶμα κάκιον ἔχοντι ἀπήντησας τῷ, μὴ ἂν ὁργίζεσθαι, ὅτι δὲ τὴν ψυχὴν ἀγροκιντέρως διακειμένως περιέτυχε, τούτο 5 ζε λυπεῖ."
"Ἀλλοῦ δὲ λέγοντος ὅτι ἀγδῶς ἔσθιοι, "Ἀκουμενός," 2 ἔφη, "τούτου φάρμακον ἀγαθὸν διδάσκει." ἔρομένου δὲ, "Ποιον;" "Παιύσαςθαι ἔσθιοντα," ἔφη, "καὶ ἡδιόν τε καὶ εὐτελέστερον καὶ ύγιεωτέρον διάξειν παυσάμενον."


2. ἀγδῶς: without appetite. Cf. ἂδεος ii. 1. 30. — Ἀκουμενός: a physician, and friend of Socrates. Cf. Plato Phaedr. 227 λ, 268 λ, ν. — 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. — καὶ, διάξειν (sc. φησί): see on καὶ ὑπακούστει ii. 3. 16. — παυσάμενον: circumstantial participle of condition.

3. παρ' ἑαυτῷ: see on ii. 7. 4. — δ' πῖνοι: which he had to drink. — ψυχρῶν, ὡστε λούσασθαι: for the inf. with ὡς or ὡστε and a positive adj. (instead of comp. with ἂ), see GMT. 588. So we say 'cold for bathing.' Cf. ὀλύγοι ἑσμέν, ὡστε ἐγκρατεῖς εἶναι αὐτῶν Cyr. iv. 5. 16. — μᾶ τὸν Δία: see on i. 4. 11. — ἀλλὰ καὶ: "indeed, on the contrary." — τὸ ἐν Ἀσκληπιοῦ (sc. ἐφ''): 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. — λούσα- σθαι: for the inf. with adjs., see GMT. 763; Η. 952, and a.— ἐν Ἀµφιαράον (sc. ἐφ''): the temple of Amphiaras (one of the 'Seven against Thebes') was at Ορόπος in Βοετία; it, too, had a sacred fountain. Cf. Paus. i. 34. 3.
XENOPHON'S MEMORABILIA III. 13. 191

Kolásantos de tinos ἵσχυρῶς ἀκόλουθον, ἦρετο τί 1
χαλεπαίνοι τῷ θεράποντι. "Ὅτι," ἔφη, "ὦ ὕψοφαγός ἡτο
25 τε ὧν βλακότατος ἔστι καὶ φιλαργυρώτατος ὧν ἀργότατος." "Ἦδη ποτὲ οὖν ἐπεσκέψοντο πότερον πλείων πληγῶν
deῖται, σὺ ἢ ὁ θεράπων;"

Φοβουμένου de tinos τήν εἰς Ὀλυμπίαν ὁδὸν, "Τί," ἔφη, 5
"φοβῇ τήν πορείαν; οὐ καὶ οἶκοι σχεδὸν ὅλην τήν
30 ἡμέραν περιπατεῖς καὶ ἐκείσε ἐπορεύομενος περιπατήσας
ἀριστήσεις, περιπατήσας δειπνήσεις καὶ ἀναπαύσῃς; οὐκ
οἴσθα ὅτι εἰ ἐκτείνας τοὺς περιπάτους οὔς ἐν πέντε ἣ ἐξ
ἡμέρας περιπατεῖς, ῥαδίως ἄν Ἀθηνηθῆθεν εἰς Ὀλυμπίαν
ἀφίκοιο; χαρίστερον δὲ καὶ προεξορμᾶν ἡμέρα μιὰ μᾶλ-
35 λον ἡ ύστερίζειν· τὸ μὲν γὰρ ἀναγκάζεσθαι περατέρω
τοῦ μετρίου μηκόνειν τᾶς ὁδοῦς χαλεπόν, τὸ δὲ μιὰ ἡμέρα
πλείονας περιπέθηναι πολλῆν ῥαστώνην παρέχει· κρεῖτ-
tον οὖν ἐν τῇ ὁμήρῃ σπεῦδειν ἡ ἐν τῇ ὁδῷ;"

"Ἀλλον δὲ λέγοντος ὡς παρετάθη μακρὰν ὁδὸν πορεύ-
40 θεῖς, ἦρετο αὐτὸν εἰ καὶ φορτίον ἐφερε. "Μὰ Δί' οὐκ
ἐγὼγ'," ἔφη, "ἄλλα τὸ ἰμάτιον." "Μῶνος δ' ἐπορεῦον,
ἔφη, "ἡ καὶ ἀκόλουθός σοι ἥκολούθει;" "Ἡκολούθει,
ἔφη. "Πότερον κενός," ἔφη, "ἡ φέρων τι;" "Φέρων νῦ
Δί'," ἔφη, "τά τε στρώματα καὶ τάλλα 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. — οἶκοι: for the accent, see on i. 1. 2. — περιενήμενος: while on the journey. — περιπατήσας ἀρι-
στήσεις, περιπατήσας δειπνήσεις: you will simply take a walk and eat your luncheon, take another and eat dinner. — ei ἐκτείνας: if you should
stretch out, in one line. — οὐς περι-
pατεῖς: sc. in Athens. ois is cognate accusative. — Ἀθηνηθῆθεν εἰς
Ὀλυμπίαν: a distance of about 150
miles. — ἡμέρα μιὰ: dat. of degree
of difference. — μᾶλλον: rather, be-
longs to ἐξορμᾶν. — πλείωνας (sc.
ὁδοὺς): i.e. the days' journeys.

6. παρετάθη: worn out, lit.
stretched out. — καὶ: besides. —
ἀλλὰ: "nothing except." — κενός:
empty-handed. — στρώματα: bedding
45 πῶς," ἐφη, „ἀπῆλλαξεν ἐκ τῆς ὀδού;‟ „Ἐμοὶ μὲν δοκεῖ,‟ ἐφη, „βέλτιον ἐμοῦ.‟ „Τί οὖν;‟ ἐφη, „εἰ τὸ ἐκεῖνον ψαρτίον ἔδει σὲ φέρειν, πῶς ἄν οἱ διατηθῆναι;‟ „Κακῶς νη Ἔι‟, ἐφη. „μᾶλλον δὲ οὖδ‟ ἄν ἰδοῦν.‟ „Τὸ οὖν τοσοῦτον ήττον τοῦ παιδὸς δύνασθαι πονεῖν πῶς 50 ἡσκημένου δοκεῖ σοι ἄνδρός εἶναι;‟

Οπότε δὲ τῶν συνιστών ἐπὶ δείπνουν οἱ μὲν μικρὸν ὁμοῦ, οἱ δὲ πολὺ φέροντες, ἐκέλευον ὁ Σωκράτης τὸν παίδα τὸ μικρὸν ἢ εἰς τὸ κοινὸν τιθέναι ἢ διανέμειν ἐκάστῳ τὸ μέρος. οἱ οὖν τὸ πολὺ φέροντες ἡσχύνουσα τὸ τε μὴ 5 κοινωνεῖν τοῦ εἰς τὸ κοινὸν τιθεμένου καὶ τὸ μὴ ἀντιτίθεναι τὸ ἐαυτῶν· ἐπίθεσαν οὖν καὶ τὸ ἐαυτῶν εἰς τὸ κοινὸν· καὶ ἐπεὶ οὖδὲν πλέον εἶχον τῶν μικρὸν φερομένων, ἐπαύγοντο πολλοῦ ὕψισται.

Καταμαθὼν δὲ ποτε τῶν συνειπιστηντῶν τινὰ τοῦ μὲν 2 σίτου πεπαυμένου, τὸ δὲ ὁμοῦ αὐτὸ καθ' αὐτὸ ἐσθίοντα, λόγου οὗτος περὶ ὁνομάτων, ἐφ' οὐ̣ ἐργῷ ἐκαστὸν εἴη, „Ἐχοίμεν ἄν‟, ἐφη, „ὦ ἄνδρες, εἰπεῖν ἐπὶ ποίῳ ποτὲ ἐργῷ ἄνθρωπος ὕψιστος καλεῖται;‟ ἐσθίονσι μὲν γὰρ δὴ

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1. συνιστών ἐπὶ δείπνουν: the feast seems to have been what was known as ἑρασός (a picnic or 'basket party'), to which each guest brought his own share of the food. — ὁμοῦ: meat, fish, or sauce, originally anything eaten with bread. — εἰς τὸ κοινὸν τιθέναι: to place on the table for common participation. — τὸ τε μὴ κοινωνεῖν καὶ: both to refrain from sharing, and. — ἐπεί: since. — ἐπαύγοντο πολλοῦ ὑψιστῶν: they stopped buying meat at a high price. For the partic., see on ἐσθίοντα 13. 2.

2. σίτου: equivalent to ἀρτοῦ bread, as distinguished from ὁμοῦ. — εἰς οὕῳ ἐργῷ ἐκαστὸν εἴη: for what action each was given. — ποίῳ ποτὲ:
πάντες ἐπὶ τῷ σῖτῳ ὕφου, ὅταν παρῆ; ἀλλ' οὐκ οἷμαι πω
15 ἐπὶ τοῦτο γε ὕφοφαγοι καλοῦνται." "Ὅν γὰρ οὖν," ἔφη τις
tῶν παρόντων. "Τί γάρ;" ἔφη, "εἰάν τις ἀνευ τοῦ σῖτου 3
tὸ ὕφον αὐτὸ ἐσθίει μὴ ἀσκήσεως, ἀλλ' ἥδους ἐνεκα,
πότερον ὕφοφάγος εἶναι δοκεῖ ἡ οὖ;" "Σχολή γ' ἀν," ἔφη,
"ἀλλος τις ὕφοφάγος εἶη." καὶ τις ἄλλος τῶν παρόντων,
20 "Ὁ δὲ μικρῷ σῖτῳ," ἔφη, "πολὺ ὕφον ἐπεσθίων;" "Εἰμοὶ
μέν," ἔφη ὁ Σωκράτης, "καὶ οὗτος δοκεῖ δικαίως ἄν ὕφο-
φάγος καλεῖσθαι. καὶ ὅταν γε οἱ ἄλλοι ἀνθρωποί τοῖς
θεοῖς εὐχώνται πολυκαρπίαν, εἰκότως ἄν οὗτος πολυφίαν
ῄχοιτο." ταῦτα δὲ τοῦ Σωκράτους εἰπόντος, νομίζασ ὁ
25 νεανίσκος εἰς αὐτὸν εἰρήσθαι τὰ λεγθέντα, τὸ μὲν ὕφον
οὐκ ἐπαύσατο ἐσθίων, ἄρτον δὲ προσέλαβε. καὶ ὁ Σω-
kράτης καταμαθῶν, "Παρατηρεῖτ'," ἔφη, "τοῦτον οἱ πλῆ-
σίον, ὀπότερα τῷ σῖτῳ ὕψω ἢ τῷ ὕψῳ σῖτῳ χρῆσται."

"Αλλον δὲ ποτὲ τῶν συνδεδεμένων ἰδῶν ἐπὶ τῷ ἐνὶ ψωμὶ
30 πλείονων ὕψων γενόμενον, "Ἄρα γένοιτ' ἄν," ἔφη, "πολυ-
telestēra ὑφοποιών ἡ μάλλον τὰ ὑφα λυμαινομένη ἡ ἦν
ὑφοποιέται ὁ ἁμα πολλὰ ἐσθίων καὶ ἁμα παντοδαπὰ
ηὐσματα εἰς τὸ στόμα λαμβάνων; πλεῖω μὲν γε τῶν
ὑφοποίων συμμειγνύων πολυτελέστερα ποιεί. ἀ δὲ ἐκεῖνοι

see on i. 1. 1. — γάρ οὖν: see on iii. 6. 12.

3. τὸ ὕφον αὐτό: his meat by it-
self. — ἀσκήσεως: of training, like
that of the athletes, who ate a great
deal of meat to strengthen them.—
σχολή: hardly. — πολυκαρπίαν, το-
λυφίαν: "a good year for crops, a
good year for meat."

4. καταμαθών: observing. — τοῦ-
τον: note the 'prolepsis.' — οἱ πλῆ-
σίον (sc. διτερες): in appos. with the
ὑμεῖς implied in παρατηρεῖτε. —

ὅποτερα: a rare substitute for πι-
tερα. — τῷ σῖτῳ ... χρήσεται: "will
make a relish of the staple, or a
staple of the relish" (Dakyns). For
the dats., see on δόθοις ii. 1. 12.

5. τῶ ψωμὶ: sc. ἄρτον or σίτου.
ψωμὸς is a sop or morsel of bread, in
— ὕφων: here, dainty dishes. —
λυμαινομένη: calculated to spoil. — ἦ
ἡν ὑφοποιεῖται. ὅ: than that which he
practices. who. — πλεῖο μὲν γε τῶν ὑφο-
ποίων συμμειγνύων: as he mingles
35 μὴ συμμειγνύοσον ὃς οὐχ ἀρμόττοντα, ὅ συμμειγνύων, εἴπερ ἐκεῖνοι ὅρθως ποιοῦσιν, ἀμαρτάνει τε καὶ καταλύει τὴν τέχνην αὐτῶν. καίτοι πῶς οὐ γελοῖον ἔστι παρα- ὅ σκευάζοσθαι μὲν ὁψοποιούς τοὺς ἀριστα ἐπισταμένους, αὐτῶν δὲ μηδ' ἀντιποιούμενον τῆς τέχνης ταύτης τὰ ύπ'.

40 ἐκείνων ποιούμενα μετατιθέναι; καὶ ἄλλο δὲ τι προσγιγνέται τῷ ἀμα πολλὰ ἐσθίειν ἑθοςθέντι. μὴ παρόντων γὰρ πολλῶν μειονεκτεῖν ἄν τι δοκοίη ποθόν τὸ σύνηθες. ὅ δὲ συνεδισθεῖσα τὸν ἕνα ψωμὸν ἐνὶ ὄψῃ προπέμπειν, ὅτε μὴ παρείρ πολλά, δύνατ' ἀν ἀλύπως τῷ ἐνὶ χρήσθαι."

45 "Ἐλεγε δὲ καὶ ὃς τὸ εὐωχεῖσθαι ἐν τῇ Ἀθηναίων ἀ γλώττῃ ἐσθίειν καλοῖτο. τὸ δὲ εὗ προσκεῖσθαι ἐφ' ἐπὶ τῷ ταύτα ἐσθίειν ἀτινα μὴ τὴν ψυχήν μήτε τὸ σῶμα λυποῖ μηδ' δυσεύρετα εἴη. ὅστε καὶ τὸ εὐωχεῖσθαι τοῖς κοσμίως διατιμώμενοι ἀνετίθει.

more ingredients even than the cooks. For the abridged comparison, see on κωνότερον τῶν ἄλλων i. 1. 3. — ἃ δὲ ... ὁ συμμειγνύων: equivalent to ταῦτα δὲ, ἃ ἐκείνοι μή συμ- μειγνύοσθαι, συμμειγνύων. — ἐκεῖνοι: i.e. οἱ ὁφοποιοί. — καταλύει: renders useless. Cf. καταλύει τὸν ἴππεα Eq. xii. 5.

6. μηδ' ἀντιποιούμενον τῆς τέχνης ταύτης ταύτησ: pretending to no skill in this art. — μετατιθέναι: to alter. — μειον- εκτεῖν: to be stilted. Cf. μείον ἐξει 12. 5. — τὸν ἕνα ψωμὸν κτλ.: to accompany one piece of bread by one of meat. — ὅτε μὴ παρεί: for ὅταν μὴ παρῆ, by assimilation to the mode of the main sentence.

7. Ἐλεγε: 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. — τοῦ: the adverb ἐ. — ἐπὶ τῷ ἴσθιν: "to express the eating." — ἀνετίθει: he used to apply. 'Good cheer' comes only when we eat wholesome viands and in moderation.
Ou'tow de Sωκράτης ἦν ἐν παντὶ πράγματι καὶ πάντα ἐπεὶ καὶ ἐκεῖνον διατρίβειν ὅποιόν δὲ ἦν τῶν Σωκράτει συνεῖναι καὶ μετ' ἐκείνου μη παρόντος οὗ μικρὰ ὄφελεί τοὺς εἰσθώτας τε αὐτῷ συνεῖναι καὶ ἀποδεχομένους ἐκείνου καὶ γὰρ παίζων οὐδὲν ἦττον ἡ σπουδάζων ἐλυσιτέλει τοῖς συνδιατρίβοις. πολλάκις γὰρ ἐφή μὲν ἄν τινος ἐρᾶν, φανερὸς δ' ἦν οὗ εἰς τὸν τά σώματα πρὸς ὠραν, ἀλλὰ τῶν τὰς ψυχὰς πρὸς ἀρετὴν εὐ πεφυκότων ἐφιμένος. ἐτεκμαίρετο δὲ τὰς ἀγαθὰς φύσεις ἐκ τοῦ ταχύ τε μανθάνειν οἷς προσέχοιεσ καὶ

1. Socrates loved the companionship 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 instruction because they were rich, he regarded as the greatest of fools.

1. καὶ μετρίως αἰσθανομένως: concessive, even of moderate discernment. For αἰσθάνομαι in the sense of general intelligence, cf. οὐδὲ πρὸς ἀνθρώπων τῶν αἰσθανομένων Thuc. i. 71. — ὅποιον, ὅτι όν: see on ὅπως ὅν i. 6. 11. — ἀποδεχομένους ἐκεῖνον: “receiving and accepting his teachings.” Cf. τοὺς ἀποδεχομένους ἀπερ αὐτός ἔδοκιμαζεν i. 2. 8. — παῖζων, σπουδάζων: cf. ἔπαιζεν ἁμα σπουδάζων i. 3. 8. An instance of the playfulness is found in the ἐρᾶν of 2, a word usually directed toward physical attractions. Another is the amusing προσίμων of 2. 4 and 5.

2. ἐφη, ἄν: sc. as often as occasion arose. For the iterative ἄν, see on ἄν ἐδωκε ii. 9. 4, and cf. iv. 6. 13. — τῶν, τῶν: const. with εὖ πεφυκότων those who were well endowed by nature. — ὠραν, ἀρετὴν: without the art.. see on i. 2. 23. — ἐτεκμαίρετο: he used to infer. — τοὺς μανθάνειν: sc. αὑτὸς as subject. — οἷς προσέχοιες: for οἷς ἄν προσέχωσι of direct discourse. G.
μημονεύειν α μάθοιν καὶ ἐπιθυμεῖν τῶν μαθημάτων πάντων δι᾽ ὄν ἔστιν οἰκίαν τε καλῶς οἰκεῖν καὶ πόλειν καὶ τὸ
15 ὄλον ἀνθρώποις τε καὶ τοῖς ἀνθρωπίνοις πράγμασιν εὖ
χρῆσθαι· τοὺς γὰρ τουούτους ἤγειτο παιδευέντας οὐκ ἂν
μόνον αὐτούς τε εὐδαίμονας εἶναι καὶ τοὺς έαυτῶν οἰκους
καλῶς οἰκεῖν, ἀλλὰ καὶ ἀλλούς ἀνθρώπους καὶ πόλεις
δύνασθαι εὐδαίμονας ποιεῖν. οὖ τὸν αὐτὸν δὲ τρόπον ἐπὶ 3
20 πάντας ἦς, ἀλλὰ τοὺς μὲν οἰομένους φύσει ἀγαθούς εἶναι,
μαθήσεως δὲ καταφρονοῦντας, ἐδίδασκεν ὅτι αἱ ἀρισται
δοκοῦσα εἶναι φύσεις μάλιστα παιδείας δέονται, ἐπιθει-
κύνων τῶν τε ὑπὸν τοὺς εὐφυεστάτους θυμοειδεῖς τε καὶ
σφοδροὺς ὄντας, εἰ μὲν ἐκ νέων δαμασθεῖεν, εὐχρηστοτά-
25 τους καὶ ἀρίστους γιγνομένους, εἰ δὲ ἀδάμαστοι γένοιντο,
δυσκαθεκτοτάτους καὶ φαυλοτάτους· καὶ τῶν κυνῶν τῶν
εὐφυεστάτων, φιλοπόνων τε οὐσῶν καὶ ἐπιθετικῶν τοῖς
θηρίων, τὰς μὲν καλῶς ἀχθείσας ἀρίστας γίγνεσθαι πρὸς
τὰς θήρας καὶ χρησιμωτάτας, ἀναγώγους δὲ γιγνομένας
30 ματαίους τε καὶ μανιώδεις καὶ δυσπεθεστάτας. ὁμοίως 4
δὲ καὶ τῶν ἀνθρώπων τοὺς εὐφυεστάτους, ἔρρωμενεστάτους

1431, 1497, 2; Η. 914, 934. — οἰκίαν: we might expect ὄλον, after the ana-
logy of i. 1, 7, 2. 64; ii. 1. 19. — τὸ
δὸλον: omm. — τοὺς γὰρ τοιούτους
παιδευέντας: for such natures when
trained. This sent. contains the rea-
son for the preceding τῶν ὑπερφυκότων
ἐφιέμενος.

3. οὖ 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
τῶν δὲ in 5. — εἶ δαμασθεῖεν: if they
should be broken in. — οὐσῶν: when
hounds are meant, κυνῶ 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
(γιγνομένου) to the inf., permissible
from the fact that ἐπιθεικόνειν is a
verbun declarandi. — ἀναγῶγους δὲ
γιγνομένας: but if they should re-
main 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 fre-
te ταῖς ψυχαῖς οντας καὶ ἐξεργαστικωτάτους ὥν ἄν ἐγχειρῶσι, παιδευθέντας μὲν καὶ μαθόντας ἄ δεὶ πράττειν ἀρίστους τε καὶ ἀφελιμωτάτους γύγνεσθαι. πλείστα γὰρ 35 καὶ μέγιστα ἀγαθὰ ἐργάζεσθαι, ἀπαιδεύτους δὲ καὶ ἀμαθεῖς γενομένους κακίστους τε καὶ βλαβερωτάτους γύγνεσθαι. κρίνεις γὰρ οὖν ἐπισταμένους ἄ δεὶ πράττειν, πολλάκις ποιηροὶ ἐπιχειρῶν πράγμασι, μεγαλείους δὲ καὶ σφοδροὺς οντας δυσκαθέκτους τε καὶ δυσαποτρέπτους 40 εἶναι. διὸ πλείστα καὶ μέγιστα κακὰ ἐργάζεσθαι. τοὺς δ’ ἐπὶ πλούτῳ μέγα φρονοῦντας καὶ νομίζοντας οὐδὲν προσδεύεται παιδείας, ἐξαρκέσειν δὲ σφύσι τὸν πλοῦτον οἰομένους πρὸς τὸ διαπράττεσθαι τε ὅ τι ἄν βούλωνται καὶ τιμάσθηι ὑπὸ τῶν ἀνθρῶπων, ἐφρένον λέγων ὅτι 45 μωρὸς μὲν εἰ, ἐὰν τις οἶεται μὴ μαθὼν τὰ τε ὡφέλιμα καὶ τὰ βλαβερὰ τῶν πραγμάτων διαγνώσεται, μωρὸς δ’ εἰ τις μὴ διαγιγνώσκων μὲν ταῦτα, διὰ δὲ τὸν πλοῦτον ὅ τι ἄν βούληται ποριζόμενος οἶεται δυνῆσεται ὅ τα συμφέροντα πράττειν, ἡλίθιος δ’ εἰ τις μὴ δυνάμενος τὰ συμφέροντα πράττειν εὑ τε πράττειν αἰτεῖται καὶ τὰ πρὸς τὸν βίον αὐτῷ ἢ καλῶς ἢ ἰκανῶς παρεσκευάσθαι, ἡλίθιος δὲ καὶ εἰ τις οἴεται διὰ τὸν πλοῦτον μηδὲν ἐπιστάμενος δοξεῖν τι ἀγαθὸς εἶναι ἢ μηδὲν ἀγαθὸς εἶναι δοκῶν εὐδοκιμῆσειν.

526λ. — ὃν ἄν ἐγχειρῶσι: equivalent to τοῦτων, ἀ ἄν ἐγχειρῶσιν ἐξεργάζεσθαι. For the gen., see on τῶν εἰς τὸν πόλεμον iii. 1. 6. — ἐργάζεσθαι: for the inf., see on ὅν οὖν εἶναι i. 1. 8.

5. ἐφρένοι: he tried to bring to reason. Cf. ii. 6. 1. — εἰ: the subj. is to be supplied from the following clause. — εἰ τις οἴεται: for the indic. in subord. clauses of indirect discourse, see G. 1497, 2; II. 933. — τά τε, καὶ τά, διαγνώσεσθαι: for τέ and καί with words of discrimination, see on iii. 4. 3. — πράττειν εὑ τε πράττειν: for a similar play on words, cf. i. 6. 8. — εὐδοκιμῆσειν: 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 Euthydemus. This youth wished to become a statesman,
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 πολλά συνελεγμένον: 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, τῶν θησαυρῶν τῶν πάλαι σοφῶν ἄνδρῶν, οὐκ ἐκείνου κατέλειπεν ἐν βιβλίοις γράφαντες κτλ. i. 6. 14. — συνοψίτων: see on i. 1. 11. — ἐκ τούτων: as a result of this. — πρώτων μὲν: corresponds to ἐπει δὲ in 6. — διὰ νεότητα: perhaps he was not yet eighteen.

See on iii. 6. 1. — ἡμιοποιεῖν τι τῶν: equivalent to τί τῶν ἡμιοποιεῖν τῶν. On such shops as places of resort, see Becker, Charicles, p. 279. — ἡ: the main verb at last, preceded by the circumstantial participles καταμαθῶν and αἰσθανόμενος, and followed by ἔχων. — τῶν μὲ θ' ἐαυτοῦ: companions. In the Anabasis the phrase generally means attendants or retinue.

2. πρώτων μὲν: corresponds to πάλιν δὲ in 3. — πυρβανομένου τινός: on some one’s raising the question. — Θεμιστοκλῆς: see on ii. 6. 13. — διὰ συνοψίαν τῶν τῶν σοφῶν: cf. σοφός τόμων σοφῶν ξυνωσία Soph. Fr. 12. — κυνεῖν: to draw out, lit. to stir. — τὰς τέχνας: acc. of specification
to de proestanai polews, pantwv ergwv megistov on, apo taunomaton paragynnethai tois anvtrwpos. paino de 3 20 potote parontos tov Euthydymou, oron auton apoxwrounata tis syneidrias kai phulattomevon my dez tov Sowkratwn thavmazew epito sofia, "Oti men," efhi, "o andres, Euthydymos outosi en hlikia genomenos, tis polewos logon peri twn protheistes, ouk afexetai tov symvoulwv, euthkyion 25 estin ex oin epitideuei: dokai de moi kalon prooimion tov dhemugorion paraskewnasthai phulattomevon my dez ma nthanein ti par tou. deilov gar oti legein arxomevov wde prooimasterai: 'Par' oudeinon men wpotete, o andres 4 'Athetaiou, oudein emathon ovd' akoivn tinas einai legein te 30 kai prattew ikanous ezhetisa toutos entuchewn ovd' epe- melhten tov didaskalkon tin moi genevthai twn epiastame- von, alla kai tanaitia: diateleika gar feugwv oin mouvnon to ma nthanein ti parai twnos, alla kai to doxiav. omos de o ti an apo taunomaton eti mo, symvoulwou 35 hmin: armodisei de an owtos prooimazesthai kai toi 5 boulomenous para tihs polewos iatrikon ergon labewi.

with spoudalouss skilled. — apo taunomaton: equivalent to phos above. Cf. legetai (O Perikles) . . . ouk apo taunomaton sofis genonai, alla poleis kai sofis syngegotheni Plato Alc. 1, 118 c. So Demosthenes (xviii. 205) speaks of ton taunomaton thanaton, i.e. natural death.

3. apoxworonta: withdrawing from. — thavmazew epito sofia: cf. i. 4.
3. — Euthydymos outosi: our friend Euthydemus here, with a gesture. For the 'deictic' form of pron., see G. 412; H. 274. — en hlikia genomenos: when he has reached the proper age. — protideis: sc. through the herald. Cf. hriata men o keris: tis agorafwv boudetai; Dem. xviii. 170. — prooimion: the exordium, or introduction of an oration.

4. kai tanaitia (sc. epousa): precisely the reverse. — diateleika feugwv: I have constantly avoided. For the supplementary participle with diatele, see G. 1587; H. 981. — to doxiav: sc. mevathkena ti parai twnos. Cf. 5. — epithe mo: may occur to me. So ssei epiletew evnagoghiva iv. 3. 3. Cf. eylelide me Idt. vii. 46.

5. armodisei: would be appropriate for. — iatrikon ergon: the office of city physician. Certain physicians were,
in Athens, elected by the popular assembly (ἐκκλησία) and paid by the state, to care for the sick among the poorer citizens. — ἀποκουμνεῖν: by trying experiments, at your risk. — οὖν: so, naturally.

6. προσέχων: as Euthydemus was represented in 3 as departing (ἀποχώρουσα), 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 γὰρ: now it is surprising. — τί ποτε: see on i. 1. 1. The irony is somewhat strengthened by ποτὲ. — 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. — ὡς οὐκ ἂν ἄλλος γενόμενοι: in the belief that, otherwise they could not become. — τῶν δὲ βουλουμένων: while of those who wish, part. gen. with τινὲς. The argument is a fortiori, a favorite form with Socrates; cf. 2.
καὶ πράττειν τὰ πολιτικὰ νομίζοντι τινὲς ἀνευ παρασκευὴς καὶ ἐπιμελείας αὐτόματοι ἐξαιρήθης δυνατὸν τινὰ τινὸς ποιεῖν ἐσεπαθαὶ. καίτοι γε τοσοῦτῳ ταῦτα ἐκεῖνων δυσκατεργαζομενοὶ ἐλάττους οἱ κατεργαζόμενοι γίγνομαι· δήλου οὖν ὅτι καὶ ἐπιμελείας δεόνται πλείονοι καὶ ἰσχυρότερος οἱ τούτων ἐφείμονοι ἢ οἱ ἐκεῖνοι. καὶ ἀρχάς μὲν οὖν 8 ἀκούοντος Εὐθυδήμου τοιούτους λόγους ἔλεγε Σωκράτης: ῥώς δ' ἤσθετο αὐτῶν ἐτοιμότερον ὑπομένοντα, ὅτε διαλέγοιτο, καὶ προθυμότερον ἀκούοντα, μόνος ἤλθεν εἰς τὸ ἠμι-ποιεῖν; παρακαθεξομένου δ' αὐτῷ τοῦ Εὐθυδήμου, "Εἰπέ μοι," ἔφη, "ὁ Εὐθύδημε, τῷ ὄντι, ὄσπερ ἐγὼ ἀκοῦω, πολλὰ γράμματα συνήχας τῶν λεγομένων σοφῶν ἀνδρῶν γεγονέ-70 ναι;" καὶ ὁ Εὐθυδήμος, "Νό τὸν Δί", ἔφη, "ὁ Σώκρατες· καὶ ἐτι γε συνάγω, ἐως ἂν κτήσωμαι ὅς ἂν δύνωμαι πλεῖστα." "Νό τὴν Ἡραν," ἔφη ὁ Σωκράτης, "ἀγαμαί γε 9 σου, διότι οὐκ ἄργυριον καὶ ἵππου κρύσιον προείλου θησαυροὺς κεκτήσας μᾶλλον η ἁρπαγοῖα· δήλον γὰρ ὅτι νομίζεις 75 ἄργυριον καὶ χρυσίον οὐδὲν βελτίων ποιεῖν τούς ἀνθρώπους, τὰς δὲ τῶν σοφῶν ἀνδρῶν γνώμας ἀρέτη πλουτίζειν τοὺς κεκτημένους." καὶ ὁ Εὐθυδήμος ἔχαιρεν ἀκούον ταῦτα, νομίζων δοκεῖν τῷ Σωκράτει ὁρθῶς μετείναι τὴν

7. καίτοι γε τοσοῦτῳ ... γίγνον· ταί: 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 number engaging in these, fewer achieve success. πλείονων may be either part. gen. or gen. abs. of concession although a larger number engage etc.

8. καὶ ἀρχάς: at first.—ἀκούοντος Εὐθυδήμου: in the hearing of Euthyde-
σοφίαν. ὁ δὲ καταμαθὼν αὐτὸν ἦσθεντα τῷ ἐπαύσε τούτῳ, 10
80 "Τί δὲ δὴ βουλόμενος ἁγάθος γενέσθαι," ἔφη, "ὦ Ἐνθύ-
δημε, συλλέγεις τὰ γράμματα;" ἐπεῖ δὲ διεσιτώπησεν
ὁ Ἐνθύδημος σκοπῶν ὁ τι ἀποκρίνατο, πάλιν ὁ Ὁσκρά-
της, "Ἄρα μὴ ἰατρός;" ἔφη. "πολλὰ γὰρ καὶ ἰατρῶν
ἐστι συγγράμματα." καὶ ὁ Ἐνθύδημος, "Μά Δὶ," ἔφη,
85 "οὐκ ἔγωγε." "Ἀλλὰ μὴ ἄρχιτέκτον βούλει γενέσθαι;
γνωμονικὸν γὰρ ἀνδρός καὶ τοῦτο δεῖ." "Οὐκοὺν ἔγωγ'","
ἔφη. "Ἀλλὰ μὴ γεωμέτρης ἐπιθυμεῖς," ἔφη, "γενέσθαι
ἀγάθος, ἄστερ ὁ Θεόδωρος;" "Οὐδὲ γεωμέτρης," ἔφη.
"Ἀλλὰ μὴ ἀστρολόγος," ἔφη, "βούλει γενέσθαι;" ὡς δὲ
90 καὶ τοῦτο ἦρμείτο, "Ἀλλὰ μὴ ραψιδός;" ἔφη. "καὶ γὰρ
τὰ Ὀμηρὸν σὲ φασιν ἔπη πάντα κεκτῆσαί," "Μά Δὶ'
οὐκ ἔγωγ'," ἔφη. "τοὺς γὰρ τοι βασιλέως οἶδα τὰ μὲν ἔπη
ἀκριβοῦντας, αὐτοὺς δὲ πάνυ ἡλιθίους ὄντας." καὶ ὁ Σω-
κράτης ἔφη. "Ὁ ὅδηπον, ὦ Ἐνθύδημε, ταῖτη τῆς ἀρετῆς
95 ἐφίεσαι δὲ ἕν ἀνθρωποὶ πολιτικοὶ γίγνονται καὶ οἰκονο-
μικοὶ καὶ ἄρχειν ἰκανοὶ καὶ ὁφέλιμοι τοῖς τε ἄλλοις
ἀνθρώποις καὶ ἑαυτοῖς;" καὶ ὁ Ἐνθύδημος, "Σφόδρα γ',"
ἔφη, "ὦ Σωκράτες, ταῖτη τῆς ἀρετῆς δέομαι." "Νὴ Δ',"
ἔφη ὁ Σωκράτης, "τῆς καλλίστης ἀρετῆς καὶ μεγύστης
100 ἐφίεσαι τέχνης. ἐστὶ γὰρ τῶν βασιλέων αὐτὴ καὶ καλεί-
tαι βασιλικῆ. ἀτάρ," ἔφη, "κατανεονκας εἰ οἶον τ' ἐστὶ
μὴ ὄντα δίκαιον ἀγαθὸν ταῦτα γενέσθαι; ” “Καὶ μάλα,” ἐφη, “καὶ οὐχ οἷόν τε γε ἀνευ δικαιοσύνης ἀγαθὸν πολίτην γενέσθαι.” “Τί οὖν;” ἐφη, “σὺ δὴ τοῦτο κατείργασαι;” 12


καὶ μάλα: sc. κατανεφέκα. — οὐχ οἷόν τε γε: the γε 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. — ἔχουεν ἄν: doubly potential, in meaning and syntax. — μὴ οὖν οὐ δύνωμαι: (do you fear) that I may be unable. G. 1350; H. 867. — καί: nay.

13. βούλει. γράψωμεν: see on βούλει σκοπῶμεν ii. 1. 1. — δέλτα, ἀλφα: to stand, of course, for δικαιοσύνην and ἀδικία. — τιθώμεν: pres. as denoting repeated action (hence τοίει in the answer); afterward, when a single action is spoken of, θώμεν is used.

14. ἔπειν: “suggested.” — δῆλον, ἐφη, ὅτι: i.e. δῆλον ἔστιν, ἐφη, ὅτι. The condensed form δῆλον ὅτι, manifestly, occurs just below. With both
forms, sc. θετέον ἐστίν. — τὸ κακοῦργεῖν
(sc. ποτέρῳς 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. στρατηγὸς: pred. with αἵρεσις. — δίκαια (sc. έργα) ποιεῖν: sc. αὐτόν as subj. of the infinitive. — πολεμῶν: in the course of the war. — αὐτός: i.e. the citizens implied in πόλιν above. — κλέπτῃ τε καὶ ἄρπάζῃ: an example of κακοῦργεῖν. — ὑπελάμβανον: I was assuming. — πρὸς: with reference to. — πρὸς τῇ ἄδικίᾳ: 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. — ἔθηκαμεν: for the pl. forms of the 1 aor. with κ, see on ἔδωκαν i. 1. 9. Cf. An. iii. 2. 5; ἔδωκαμεν Hell. vi. 3. 6; παρεδώκαμεν Oec. ix. 9. Both forms occur in ἄριστειά ἔδωκαν, καὶ οἰκεῖον ἀτελέων ἔδωσαν τῷ βουλομένῳ Hell. i. 2. 10.

16. βούλει: as in 13. — διοιρισόμεθα πάλιν: make a new distinction. — ἀλλὰ: The Eng. idiom would permit and here, since this clause is not opposed in thought to the preceding one. — ὃς ἀπλούστατον εἶναι: to be perfectly straightforward.
165 τῶν γραμμάτων;" "Ἐμογε." "Πότερον δὲ γραμματικότερον κρίνεις, ὦς ἂν ἐκὼν μὴ ὀρθῶς γράφῃ καὶ ἀναγινώσκῃ ἢ ὦς ἂν ἄκων;" "Ὅς ἂν ἐκὼν, ἔγγει: δύνατο γὰρ ἂν, ὅποτε βούλουσθο, καὶ ὀρθῶς αὐτὰ ποιεῖν." "Οὐκοίν ὦ μὲν ἐκὼν μὴ ὀρθῶς γράφων γραμματικὸς ἂν εἴη, ὦ δὲ ἄκων
170 ἀγράμματος;" "Πῶς γὰρ οὐ;" "Τὰ δίκαια δὲ πότερον ὦ ἐκὼν ψευδόμενος καὶ ἐξαπατῶν οἴδειν ἢ ὦ ἄκων;" "Δήλον ὦτι ὦ ἐκὼν." "Οὐκοίν γραμματικότερον μὲν τὸν ἐπιστάμενον γράμματα τοῦ μὴ ἐπισταμένου φής εἶναι;" "Ναί." "Δικαιότερον δὲ τὸν ἐπισταμένον τὰ δίκαια τοῦ
175 μὴ ἐπισταμένου;" "Φαῖνομαι: δοκῶ δὲ μοι καὶ ταῦτα οὐκ οἶδ᾽ ὅπως λέγειν." "Τί δὲ δή; ὦς ἂν βούλομενος21 τάληθη λέγειν μηδέποτε τὰ αὐτὰ περὶ τῶν αὐτῶν λέγῃ, ἀλλ᾽ ὕδον τε φράζων τὴν αὐτήν τοτὲ μὲν πρὸς ἐω, τοτέ δὲ πρὸς ἐσπέραν φράζῃ καὶ λογισμὸν ἀποφαίνομενος τὸν
180 αὐτὸν τοτὲ μὲν πλεῖώ, τοτέ δ᾽ ἐλάττω ἀποφαίνηται, τί

20. τῶν γραμμάτων: lit. letters; here, the rudiments of learning, reading and writing.—ἀπότε βούλομαι: for the assimilation of mode, see on αἰσθανομένα i. 5. 1.—δικαιοτέρον 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 understand by it. See Introd. §§ 18–21.

—φαῖνομαι (sc. τοῖτο λέγων): "evidently I am saying this." — οὐκ οἶδ᾽ ὅπως: somehow or other.

21–29. Euthydemos 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. ὦς ἂν μηδέποτε τὰ αὐτὰ περὶ τῶν αὐτῶν λέγῃ: a fault frequently committed by Euthydemos in the preceding portion of the dialogue. Cf. Plato Gorg. 491 b, c.—φράζων: describing.—λογισμὸν τῶν αὐτῶν: one and the same calculation.—

dήλος, ὅτι οἶδεν: see on οὐ λανθάνεις με, ὅτι iii. 5. 24.

22. ἀνδραποδώδεις: servile. See on i. 1. 16.—ἀλλ' ἀρα: “at fort-tasse.” Cf. iii. 11. 4.—τοῦναντίον: adverbial. See on i. 2. 60.—οὐδὲ δι' ἐν τούτων: more emphatic than δι' οὐδὲν τούτων would be. —τὸ ὄνομα τούτ’ ἐστίν: does this name belong.

23. ἀνδράποδα: lit. slaves, here indicates the opposite of καλὸς κάγαθος, hence boors, the ignobile vul-gus. See on καλὸς κάγαθος i. 1. 16.
—πάνυ ὄμην: I certainly supposed.
—φιλοσοφεῖν φιλοσοφίαν: “that I was following a plan of study.” —

ἀν παιδευθῆναι: for the inf. with ἀν in indirect discourse, see on iii. 5. 2.

—τὰ προσῆκοντα: for one of two accs. retained in the pass. with verbs of teaching, see G. 1239; Π. 724 a.
—ὄργωμεν: for the attrib. participle, see G. 1559; Π. 905.—πῶς: exclamatory rather than interr., belongs to ἀθύμως. —διὰ: in view of the following neg., suggests the meaning “after,” “in spite of.” Similarly ἐνεκα ἅν. 3. 3.—ὑπὲρ ἄν: i.e. ὑπὲρ τούτων, ἄ. Const. with τὸ ἐρωτόμενον a question in regard to matters which. —ἡν πορευόμενος: by pursuing which.
208 ἙΝΟΦΩΝΤΟΣ ΑΠΟΜΝΗΜΟΝΕΥΜΑΤΑ Δ. 2.

θής, καὶ πότερον ἵσχυρὸς ἢ ἁσθενής, καὶ πότερον ταχὺς ἢ βραδύς, καὶ τάλλα τὰ πρὸς τὴν τοῦ ἵππου χρείαν ἐπι-
τῇ ἁράδει τε καὶ ἀνεπιτήδεια ὅπως ἔχει, οὔτως ὁ ἑαυτὸν ἐπισκεψάμενος ὅποιος ἐστι πρὸς τὴν ἀνθρωπίνην χρείαν, ἐγνωκε τὴν αὐτοῦ δύναμιν;” “Οὔτως ἐμοιγε δοκεῖ,” ἔφη,

24. εἰς Δελφοὺς δὲ: the δὲ 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 thy-
self.’ 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 philos-
ophy. Cf. οὖ δύναμαι πω κατὰ τὸ Δελ-
φικὸν γράμμα (inscription) γνώναι ἐμαυτόν Plato Phaedr. 229 e. Cf. also Cic. Tusc. Disp. i. 22. 52.—σχολὴ ἂν ἤδειν: the neg. effect of σχολὴ (hardly) is well shown in this apod. of an unfulfilled condition. Cf. iii. 14. 3.

25. οὖν: i.e. τὸν ἵππον, ὅρ. — τάλλα πρὸς τὴν χρείαν, ὅπως ἔχει: how he is in the other points pertaining to the use.— οὔτως ὁ ἑαυτὸν ἐπισκεψάμενος: after the long com-
parison beginning with ὥστερ, the subj. ὅστις is renewed by the article. — δοκεῖ: the personal construction.
“ό μη εἰδὼς τὴν ἑαυτοῦ δύναμιν ἀγνοεῖν ἑαυτὸν.”

“Εκεῖνο δὲ οὐ φανερόν,” ἔφη, “ὅτι διὰ μὲν τὸ εἰδέναι 26 ἑαυτοῦ πλείστα ἀγαθὰ πάσχουσιν ἄνθρωποι, διὰ δὲ τὸ ἐφεύσθαι ἑαυτῶν πλείστα κακά; οἱ μὲν γὰρ εἰδότες ἑαυτοὺς τὰ τε ἐπιτήδεια ἑαυτοῖς ἱσασὶ καὶ διαγγελλόσκουσιν ἃ τε δύνανται καὶ ἃ μὴ· καὶ ἃ μὲν ἐπίστανται πράττοντες πορίζονται τε ὃν δέονται καὶ εὗ πράττονσιν, ὃν δὲ μὴ 225 ἐπίστανται ἀπεχόμενοι ἀναιμαρτητοὶ γίγνονται καὶ δια-φεύγουσι τὸ κακῶς πρᾶττεν· διὰ τοῦτο δὲ καὶ τοὺς ἄλλους ἄνθρωπους δυνάμενοι δοκιμάζειν καὶ διὰ τῆς τῶν ἄλλων χρείας τὰ τε ἀγαθὰ πορίζονται καὶ τὰ κακὰ φυλάτ-

τονται. οἱ δὲ μὴ εἰδότες, ἀλλὰ διεφευγότες τῆς ἑαυτῶν 27 230 δυνάμεως, πρὸς τε τοὺς ἄλλους ἄνθρωπους καὶ τάλλα ἄνθρωπων πράγματα ὠμοίως διάκεινται· καὶ οὔτε ὃν δέονται ἱσασὶν οὔτε ὁ τι πράττονσιν οὔτε οἷς χρωνται, ἀλλὰ πάντων τούτων διαμαρτάνουσι τῶν τε ἀγαθῶν ἀπο-

υγχάνουσι καὶ τοὺς κακοῖς περιτύπουσι. καὶ οἱ μὲν 28 235 εἰδότες ὃ τι ποιοῦσιν, ἐπιτυγχάνοντες διὰ πράττοσιν, εὐδοξοὶ τε καὶ τίμου γίγνονται· καὶ οἱ τε ὠμοίως τούτων ἡδέως χρωνται, οἱ τε ἀποτυγχάνοντες τῶν πραγμάτων ἐπιθυμούσι τούτων ὑπὲρ αὐτῶν βουλεῦσθαι, καὶ προ-

ίστασθαι γε αὐτῶν τούτων, καὶ τὰς ἐλπίδας τῶν ἁγαθῶν 240 ἐν τούτων ἔχουσιν, καὶ διὰ πάντα ταῦτα πάντων μάλι-

στα τούτων ἀγαπῶσιν. οἱ δὲ μὴ εἰδότες ὃ τι ποιοῦσιν, 29
29. **kakōs aīroúmenoi**: making unfortunate choices, in cases where they have to decide what is suited to their powers.—**άλλα 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 ὀτι**: emphatic position before ὀτι, to heighten the contrast of πόλεων with the individuals just mentioned. —**ἐξ ἐλευθέρων**: from a condition of freedom. See on ἐκ πάλιν ύ. i. 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 ἰδίμος really is.

30. **ὤς πάνω μοι δοκοῦν**, **οὕτως ἐκδήλω**: "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’ ὡς φανέν γε τούτοις ὡδ’ ἐπιστασο Soph. Oed. Tyr. 848. — ὡτόθεν δὲ: but as to the point from which — τούτο: emphatic position, obj. of ἐξηγήσασθαι. — ἐλ ἐδείχθαις ἂν: (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. **ποῦ**: 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 υγιαίνειν ἄγαθὸν εἶναι νομίζω, τὸ δὲ νοσεῖν κακὸν. ἐπειτα καὶ τὰ αἰτία ἐκατέρου αὐτῶν, καὶ ποτὰ καὶ βρωτὰ καὶ ἐπιτησιῶματα, τὰ μὲν πρὸς τὸ 260 υγιαίνειν φέροντα ἄγαθα, τὰ δὲ πρὸς τὸ νοσεῖν κακά.”

“Οὔκοιν,” ἔφη, “καὶ τὸ υγιαίνειν καὶ τὸ νοσεῖν, ὅταν μὲν ἄγαθον τινος αἰτία γίγνηται, ἄγαθὰ ἄν εἴη, ὅταν δὲ κακοῦ, κακά;” “Πότε δ’ ἄν,” ἔφη, “τὸ μὲν υγιαίνειν κακοῦ αἰτίον γένοιτο, τὸ δὲ νοσεῖν ἄγαθοῦ;” “‘Οταν νη Δί’,”

265 ἔφη, “στρατείας τε αἰσχρᾶς καὶ ναυτιλίας βλαβερᾶς καὶ ἄλλων πολλῶν τοιούτων οἱ μὲν διὰ ρώμης μετασχόντες ἀπόλονται, οἱ δὲ δι’ ἀσθένειαν ἀπολειφθέντες σωθῶσιν.”


ἀν ἔχοι ii. 5. 1. — ἀυτὸ τὸ υγιαίνειν: health itself, contrasted with τὰ αἰτία the causes. — ἐπειτα: without δὲ, as in i. 4. 11. — ἐπιτησιῶματα: occupations. — τὰ μὲν, τὰ δὲ: see on ii. 1. 4.

32. ὅταν γίγνηται, ἄν εἴη: see on 31, and cf. G. 1437; H. 918. — βλα- βερᾶς: disastrous. — μετασχόντες. ἀπολειφθέντες: both participles, indicating respectively sharing and separation, are const. with the preceding genitives. — οὔδὲν: sc. μᾶλλον ἄγαθὰ ἷ κακά.

33. τί δαί: how so, expresses ironical surprise. — Δαιδαλον: the famous artificer, who built the Laby- rhinth 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. — Μίνω: for the form, see on ἦλφ i. 1. 9. — ἐκείνῳ:
τε παίδα ἀπόλεσε καὶ αὐτὸς οὔκ ἡδυνήθη σωθήναι, ἀλλ' 280 ἀπενεχθεῖς εἰς τοὺς βαρβάρους πάλιν ἐκεὶ ἑδούλευεν;


290 "Οὕδεν," ἐφη, "εἰ γε μὴ προσθήσομεν αὐτῷ κάλλος ἢ ἰσχὺν ἢ πλοῦτον ἢ δόξαν ἢ καὶ τι ἄλλο τῶν τοιούτων."

"Ἀλλὰ νὴ Δία προσθήσομεν," ἐφη. "πῶς γὰρ ἂν τις ἂνευ τούτων εὐδαιμονοῖ;" "Νὴ Δι'," ἐφη, "προσθήσο-35 μεν ἂρα ἐξ ὧν πολλὰ καὶ χαλεπὰ συμβαίνει τοῖς ἀνθρώ-295 ποις: πολλοὶ μὲν γὰρ διὰ τὸ κάλλος ὑπὸ τῶν ἐπὶ τοῖς ἀφράιοις παρακεκινήκτων διαφθείρονται, πολλοὶ δὲ διὰ τὴν ἰσχὺν μὲίζοσιν ἔργοις ἐπιχειροῦντες οὐ μικροίς κακοῖς περιπέτευσι, πολλοὶ δὲ διὰ τὸν πλοῦτον διαθρυπτόμενοι τε καὶ ἑπιβουλεύομενοι ἀπόλλυται, πολλοὶ δὲ διὰ δώ-300 ἃν καὶ πολιτικὴν δύναμιν μεγάλα κακὰ πεπόνθασιν."

i.e. Minos. See on i. 2. 3.—Παλα-34. κινδυνεύει: is likely. Cf. ii. μήδους: one of the wisest of the 3. 17; iii. 13. 3. Euthydemus begins Greeks before Troy. The various abruptly, without acknowledging the legends about him (many of them justice of what has just been said. — later than Xenophon's time) generally agree in making him the object ἐς γε μὴ τις συνυπείη: unless, indeed, of Odysseus's envy and malice. Cf. we should compose it. — τῶν εὐδαιμο- Ovid. Met. viii. 56-59. — ἀπόλλυται: νικῶν: the elements of happiness.

pres. tense, citing an event well known in song and story.—ἀνα- 35. προσθήσομεν: sc. ταῦτα. — σπάστους γεγονέναι: cf. ἀνάστατοι ζητῆσι τάξιν: for the rare 'gnomic' γίγνονται.20.—βασιλέα: see on iii. 5.26.

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39. τοὺς μὲν τυράννους: as if Euthydemus had spoken, not of some princes, but of the princes as a
κεκτημένους, ἡδὲ ὁικονομικοὶ ὡςιν, εἰς τοὺς πλουσίους.”

325 καὶ ὁ Ἐνθύδημος ἔφη· “Ἀναγκάζει με καὶ ταύτα ὀμολογεῖν δήλον ὅτι ἡ ἐμὴ φαυλότης· καὶ φροντίζω μὴ κρατίστον ἦ μοι συγάν· κινδυνεύω γὰρ ἀπλῶς οὔδὲν εἰδέναι.” καὶ πάνω ἀθύμως ἔχων ἀπῆλθε καὶ καταφρονήσας ἑαυτοῦ καὶ νομίσας τῷ ὄντι ἀνδράποδον εἶναι. πολλοὶ μὲν οὖν 40

330 τῶν οὕτω διατεθέντων ὑπὸ Σωκράτους οὐκέτι αὐτῷ προσήσαν, οὐς καὶ βλακτέρους ἐνόμιζεν· ὁ δὲ Ἐνθύδημος ὑπέλαβεν οὐκ ἄνως ἀνήρ ἀξιόλογος γενέσθαι, εἰ μὴ ὅτι μάλιστα Σωκράτει συνείη· καὶ οὐκ ἀπελεύστεο ἐτὶ αυτοῦ, εἰ μὴ τι ἄναγκαιον εὖ· εἴνα δὲ καὶ ἐμιμεῖτο δὲν 335 ἐκεῖνον ἐπετήδευεν· ὁ δὲ, ὡς ἔγνω αὐτῶν οὕτως ἔχοντα, ἥκιστα μὲν διετάραττεν, ἀπλούστατα δὲ καὶ σαφέστατα ἐξηγεῖτο ἃ τε ἐνόμιζεν εἰδέναι δεῖν καὶ ἐπιτηδεύειν κράτιστα εἶναι.

class.—δῆλον ὅτι: evidently. See on iii. 7. 1.—φαυλότης: lit. worthlessness, here “lack of insight.”—φροντίζω μή ἦ: for obj. clauses with verbs of fearing, see on i. 2. 18.—κινδυνεύω γὰρ ἀπλῶς οὔδὲν εἰδέναι: for I seem to know absolutely nothing.—πάνω ἀθύμως ἔχων: in a very despondent frame of mind.—τῷ οὖν ἀνδράποδον: cf. ἀνδραποδίδεις 22, and ὅπως μὴ ἀνδράποδα ὑμεν 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.—ἀ τε ἐνόμιζεν: we should expect the ἃ τε after εἰδέναι. Its position is due to the condensed form of the sent., which, in full, would read ἐξηγεῖτο ἃ τε ἐνόμιζεν εἰδέναι δεῖ καὶ ἄνθρωπὰς ἐπιτηδεύειν κράτιστα εἶναι.

3. Socrates impresses on his followers the necessity of ωφοφονίῃ in our relations with the gods as well as with men. He convinces Enithydems 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).
XENOPHON'S MEMORABILIA IV. 3.


1. λεκτικοὺς, πρακτικοὺς, μηχανικοὺς: the development of these three qualities will be discussed in chaps. 6, 5, and 7 respectively. — πρότερον, ἐγγενέσθαι: see on i. 2. 17. — σωφροσύνη: 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 πολιτικὰ in i. 2. 17. — ἀδικωτέρους, δυνατωτέρους: sc. than they were before acquiring the above-mentioned qualities (ταῦτα). — πρῶτον, περὶ θεοὺς: cf. ‘the fear of the Lord is the beginning of wisdom.’

2. οὗτως ὀμιλοῦντι: when conversing in this manner, i.e. preaching σωφροσύνη. — ἐγὼ δέ: Xenophon gives to this conversation the authority of an earwitness.

3. σοι ἐπήλθεν: tibi in mente venit. Cf. iv. 2. 4. — ὡς: how. — ὄν: i.e. ταῦτα, ὄν. — καὶ ὦς: see on i. 4. 3. — δ’ γ’ εἰ μὴ εἴχομεν: the rel. δ’ repeats with force the rel. of the previous sentence. — ἐνεκά γε τῶν ἡμετέρων ὀφθαλμῶν: so far as it depends on our eyes, i.e. in spite of having eyes. Cf. ἀλλ’ ἔσται ἡμῖν, ἐκείνον ἐνεκα, πρὸς τὸ ἡμετέρον συμφέρον πάντα τιθεσθαι but it will be in our power, for anything that he can do, to arrange everything to our own advantage Cyr. iii. 2. 30.
ἐπειδή ὁ μὲν ἡλιος φωτεινὸς ὄν τὰς τε ὀρας τῆς ἡμέρας
20 ἡμῖν καὶ τάλλα πάντα σαφηνίζει, ἢ δὲ νυξ διὰ τὸ σκοτεινὴ
eῖναι ἀσαφεστέρα ἐστίν, ἀστρα ἐν τῇ νυκτὶ ἀνέφηναι, δὲ
ἡμῖν τῆς νυκτὸς τὰς ὀρας ἐμφανίζει, καὶ διὰ τοῦτο πολλὰ
ὦν δεόμεθα πράττομεν;" "Εστὶ ταῦτα," ἐφη. "Ἀλλὰ μὴν
ἡ γε σελήνη οὐ μόνον τῆς νυκτὸς ἀλλὰ καὶ τοῦ μηνὸς τὰ
25 μέρη φανερὰ ἡμῖν ποιεῖ." "Πάνω μὲν οὖν," ἐφη. "Τὸ δ',
ἐπεὶ τροφῆς δεόμεθα, ταῦτην ἡμῖν ἐκ τῆς γῆς ἀναδιδόναι
cαὶ ὀράς ἀρμοττούσας πρὸς τοῦτο παρέχειν, αἱ ἡμῖν οὖν
μόνον ὃν δεόμεθα πολλὰ καὶ παντοῦ παρασκευάζουσιν,
ἀλλὰ καὶ οἷς εὐφραίνομεθα;" "Πάνω," ἐφη, "καὶ ταῦτα
30 φιλάνθρωπα." "Τὸ δὲ καὶ ὑδωρ ἡμῖν παρέχειν οὕτω 6
πολλοῦ ἄξιον ὡστε καὶ συμφύειν τε καὶ συναίξειν τῇ γῇ
καὶ ταῖς ὀραίς πάντα τὰ χρήσιμα ἡμῖν, συντρέφειν δὲ καὶ

4. ἐπειδή: inasmuch as. — ὁ μὲν ἡλιος, ἢ δὲ νυξ: while the sun, yet the
night. Both clauses are grammatically equivalent parts of the general
reason introduced by ἐπειδή, but the weight of the reason lies in ἢ δὲ νυξ
κτλ. — τὰς τε ὀρας τῆς ἡμέρας: for
the divisions of the day, see on i. 1.
10. — διὰ τὸ σκοτεινὴ ἐναι: change
in form of expression from φωτεινὸς ὄν
above. For the case of σκοτεινή,
see on αὐτός ii. 3. 11. — ἀνέφηναι:
caused to shine. — τῆς νυκτὸς τὰς
劬ρας: the Greeks divided the night
into three watches (φυλακαί), the
Romans into four (vigiliae). —
διὰ τοῦτο: by means of this, refers
to ἄστρα ... ἀνέφηναι. — 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 ἰσταμέ-
νον and φίνωντος (μηνὸς), the days of
the middle division being reckoned
as πρῶτη 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-
ine 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. 70.

5. τὸ δ' ἀναδιδόνα: sc. as subj.
tοῦς θεῶν. The unexpressed question
may be translated "what say you
of that?" Cf. i. 4. 7. — ὑπαρ: seasons,
of the year.

6. τὸ ὑδωρ: 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 μεγενύμενον,
and καὶ before ἐπειδή connects
ἀφθονίστατον παρέχειν with καὶ ὑδωρ
αὐτοῦς ἡμᾶς, καὶ μεγάλωσαν πᾶσι τοῖς τρέφουσιν ἡμᾶς εὐκατεργαστήτερα τε καὶ ὡφελιμότερα καὶ ἢδιος ποιεῖν 35 αὐτά, καὶ ἐπείδη πλείστου δεόμεθα τούτου, ἀφθονόεστατον αὐτὸ παρέχειν ἡμῖν;” “Καὶ τούτο,” ἔφη, “προνοητικόν.”
“Τὸ δὲ καὶ τὸ πῦρ πορίσαι ἡμῖν, ἐπίκουρον μὲν ψύχους, 7 ἐπίκουρον δὲ σκότους, συνεργῶν δὲ πρὸς πάσαν τέχνην καὶ πάντα ὡσα ὡφελείας ένεκα ἁνθρώπων κατασκευάζον-40 ται; ὡς γὰρ συνελόντι εἰπεῖν, οὐδὲν ἄξιόλογον ἀνευ πυρὸς ἁνθρώπω τῶν πρὸς τῶν βίων χρησίμων κατασκευάζονται.”
“Τερπβάλλει,” ἔφη, “καὶ τούτῳ φιλανθρωπία.” “Τὸ δὲ 8 τὸν ἥλιον, ἐπείδαν ἐν χειμῶν τράπηται, προσιέναι τὰ μὲν ἀδρύνοντα, τὰ δὲ ἔπρασοντα, ὅν καίρῶς διελήλυθεν, καὶ 45 ταῦτα διαπραξάμενον μηκέτι ἐγγυτέρω προσιέναι, ἀλλ’ ἀποτρέπεσθαι φυλαττόμενον μὴ τι ἡμᾶς μᾶλλον τοῦ δέοντος θερμαίων βλάψι, καὶ ὅταν αὐ τὰλ ἀπιῶν γένηται ἐνθα καὶ ἡμῖν δῆλον ἑστὶν ὅτι εἰ προσωτέρω ἀπεισου, ἀποπαγνωσόμεθα ὑπὸ τοῦ ψύχους, πάλιν αὐ 50 τρέπεσθαι καὶ προσχωρεῖν, καὶ ἑνταῦθα τοῦ οὐρανοῦ

παρέχεις at the beginning of the sentence. — πᾶσι τοῖς τρέφουσιν: neuter. — εὐκατεργαστῶτερα: easier of digestion. — αὐτά: i.e. πάντα τα τρέφοντα. — ἀφθονόεστατον: pred., in the greatest profusion.


8. ἐπειδὰν ἐν χειμῶν τράπηται: sc. at the winter solstice, when the sun begins to move northward, or ‘toward us.’ — ἀδρύνοντα: ripening. — ὅν καίρῶς διελήλυθεν: whose time of maturity has passed; e.g., hay or grain left standing in the fields. — ἀποτρέπεσθαι: sc. at the summer solstice. — γένηται ἐνθα: reaches that point, where. — εἰ ἅπασιν: 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 ἐμι in fut. sense, see G. 1257; H. 828 a. — ἀποπαγνώσιμοι: for the second fut. pass., see G. 715; H. 474. — καὶ ἑνταῦθα: refers to the position of the sun in both winter and summer. Xenophon’s knowledge of astronomy was,
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.

9. τὸ δὲ: const. with προσέκαυ οὐν ἡμᾶς ἀφελοῖθ;” “Νὴ τὸν Δἴ’, ἔφη, “καὶ ταῦτα παντάπασιν ἔοικεν ἀνθρώπων ἕνεκα γιγνομένοις.” “Τὸ δ’, ἐπειδὴ καὶ τοῦτο φανερόν, ὅτι 9 οὐκ ἂν ὑπενέγκαμεν οὔτε τὸ καῦμα οὔτε τὸ ψύχος, εἰ ἔξα-55 πίνης γύγνοιτο, οὕτω μὲν κατὰ μικρὸν προσιέναι τὸν ἴλιον, οὕτω δὲ κατὰ μικρὸν ἀπιέναι, ὥστε λανθάνειν ἡμᾶς εἰς ἑκά-
tερα τὰ ἵσχυρότατα καθισταμένους;” “Ἐγὼ μὲν,” ἔφη ὁ Εὐθύδημος, “ἡδὴ τοῦτο σκοτῶ, εἰ ἄρα τί ἐστι τοῖς θεοῖς ἔργον ἢ ἀνθρώπους θεραπεύειν, ἐκεῖνο δὲ μόνον ἐμποδίζει
60 με, ὅτι καὶ τᾶλλα ζύμα τοῦτων μετέχει.” “Οὐ γὰρ καὶ τοῦτ’, ἔφη ὁ Σωκράτης, “φανερόν, ὅτι καὶ ταῦτα ἄνθρω-πων ἕνεκα γίγνεται τε καὶ ἀνατρέφεται; τί γὰρ ἄλλο ἥρων αἴγών τε καὶ δίων καὶ βοῶν καὶ ἵππων καὶ οὖν καὶ τῶν ἄλλων ἥρων τοσαῦτα ἀγαθὰ ἀπολαύει ὁσα ἀνθρώποι; 65 ἐμοὶ μὲν γὰρ δοκεῖ, πλεῖον ἃ τῶν φυτῶν· τρέφονται γοῦν καὶ χρηματίζονται οὐδὲν ἦττον ἀπὸ τοῦτων ἢ ἀπ’ ἐκείνων· πολύ δὲ γένος ἄνθρωπων τοῖς μὲν ἐκ τῆς γῆς φυομένοις εἰς τροφὴν οὐ χρήται, ἀπὸ δὲ βοσκημάτων γάλακτι καὶ

τάλπους εἰς τὸν ἱσχυρὸν χειμώνα Cyrr.
vi. 2. 29. — λανθάνειν: i.e. imperceptibly. For λανθάνω with supplementary participle, see on i. 2. 34.
— ἐλ ἄρα: see on ii. 5. 2. — τί ἐστιν τοῖς θεοῖς ἔργον: “the gods have any (other) occupation.” — θεραπεύειν: to care for, as in i. 4. 10. — τοῦτων: these benefits.

10. ἀγαθὰ: advantages. — δοκεῖ: sc. ἀπολαύειν τοῦς ἄνθρωπος, i.e. that men derive more advantage from animals than from plants. — τοῦτων: 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.
75 πολλὰ μὲν καλὰ καὶ ἀφέλμα, διαφέροντα δὲ ἄλληλων ἐστὶ, προσθέειται τοῖς ἀνθρώποις αἰσθήσεις ἀρμοτοῦσας πρὸς ἕκαστα δι’ ὅν ἀπολαύομεν πάντων τῶν ἀγαθῶν: τὸ δὲ καὶ λογισμὸν ἡμῖν ἐμφύσαι, ὥρ γεὶ ἀισθανόμεθα λογιζόμενοι τε καὶ μνημονεύοντες καταμανθάομεν ὅτι
80 ἕκαστα συμφέρει, καὶ πολλὰ μηχανώμεθα δι’ ὅν τῶν τέ ἀγαθῶν ἀπολαύομεν καὶ τὰ κακὰ ἀλεξόμεθα: τὸ δὲ καὶ 12 ἐρμηνείαν δοῦναι, δι’ ἃς πάντων τῶν ἀγαθῶν μεταδίδομεν τε ἄλληλοις διδάσκοντες καὶ κοινωνοῦμεν καὶ νόμους τιθέμεθα καὶ πολιτευόμεθα;” “Παντάπασιν ἐοίκαιςν ὥ
85 ἱσκρατεῖς, οἱ θεοὶ πολλὴν τῶν ἀνθρώπων ἐπιμέλειαν ποιείσθαι.” “Τὸ δὲ καὶ, ἃ ἄδυνατούμεν τὰ συμφέροντα προνοεῖσθαι ὑπὲρ τῶν μελλόντων, ταῦτα αὐτοὺς ἡμῖν συνεργεῖν, διὰ μαντικῆς τοῖς πυνθανομένοις φράζοντας τὰ ἀποβησόμενα καὶ διδάσκοντας ἃ ἄν ἄριστα γίγνοντο;”

13. — γένος, ζώσι : for the pl. verb with sing. collective subj., see on ὡς παῦσαντες ii. 2. 3. — συνεργοίς χρῆνται(sc. αὐτοῖς): use them as helpers. For the pred. dat., see II. 777 a. — ὑ τι : in whatever way, sc. χρῆσθαι.
See on αὐτὴ χρῆσθαι τι i. 4. 6.

12. ἐρμηνείαν : faculty of speech. Hermes was messenger and interpreter for the gods; hence ἐρμηνεύεις interpreter. — διδάσκοντες : by imparting. — προνοεῖσθαι υπὲρ : instead of προνοεῖσθαι πεπλ. the verb being one of caring for. — ἃ : in what way.
— γίγνοντο : 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. ἐντείθα ἦσαν τὰ Βελέσων βασίλεια
90 "Сои δ′," ἐφη, "οὗ Σώκρατες, ἐοίκασιν ἐτὶ φιλικώτερον ἡ
tοῖς ἄλλοις χρήσθαι, εἰ γε μηδὲ ἐπερωτώμενοι ὑπὸ σοῦ
προσημαίνονσι σοι ἀ τε χρή ποιεῖν καὶ ἀ μη." "Ὅτι δὲ
γε ἀληθῆ λέγω, καὶ σὺ γνώσῃ, ἃν μὴ ἀναμένῃς ἔως ἄν
τὰς μορφὰς τῶν θεῶν ὤδης, ἄλλ᾽ ἐξαρκῆ σοι τὰ ἔργα
95 αὐτῶν ὀρῶντει σέβεσθαι καὶ τιμᾶν τοὺς Θεοὺς. ἐννόει δὲ
ὅτι καὶ αὐτοῖ οἱ θεοὶ οὕτως ὑποδεικνύοντον: οἱ τε γὰρ
ἄλλοι ἡμῖν τάγαθα διδόντες οὐδὲν τοῦτον εἰς τούμφανες
 iota  διδόσι, καὶ οῦ τὸν ὀλον κόσμου συντάττων τε καὶ
συνέχων, ἐν ὧ πάντα καλὰ καὶ ἀγαθὰ ἔστι, καὶ ἀεὶ μὲν
100 χρωμένους ἀτριβῆ τε καὶ ὑγιὰ καὶ ἀγήρατα παρέχων,
θάττον δὲ νοήματος ὑπηρετοῦντα ἀναμαρτήτως, οὗτος τα
μέγιστα μὲν πράττων ὁρᾶται, τάδε δὲ οἰκονομῶν ἀόρατος

Ἀν. i. 4. 10, where the idea of a multitude of apartments in the palace
is helped by the pl.; also καὶ τὰ ὑποδήματα περιπήγγυντο Ἀν. iv. 5.
14, where the shoes of many individuals are meant. — εἰ γε προσημα-
νοῦσι: cf. i. 4. 15, where Aristodemus makes the same remark.

13. ὅτι δὲ γε ἀληθῆ λέγω: sc. that
the δαμόνς (i. 1. 2) really gives me ad-
vice 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 revere 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." — οὐ 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. τοῖς ἀεὶ δόντας καὶ πάντα δυνᾱμενους,
οἱ καὶ τηρῶν τῶν δόλων τάξιν συνεχούν
ἀτριβῆ καὶ ἀγήρατον καὶ ἀναμάρτητον
(free from wear or age or error) Cyr.
viii. 7. 22. — ὑπηρετοῦντα: doing his
will.—τὰ μέγιστα πράττων ὁρᾶται: is
perceived to be performing his might-
est works. For the supplementary
participle with verbs of perceiving,
see on ζώντα i. 2. 16.—τάδε: them,
i.e. τὰ μέγιστα, as present before
the eyes of the speaker. H. 696 a.
—οἰκονομῶν: circumstantial parti-
ciple of time.
14. ἀκριβῶς: sharply.—καί, δὲ: 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.—ἀ ποιοῦσιν: "their effects."—ἀλλὰ μὴν: i am vero.—εἴπερ τι καὶ ἄλλο: as in iii. 6. 2.—ὁράται οὖν' αὐτή: for the thought, cf. i. 4. 9; Cyr. viii. 17. 20.—ἀ χρή: see on τοὺς τὰ τοιάῦτα i. 1. 9.—τῶν ἀοράτων: neuter.—τὸ δαίμονον: 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 μικρὸν: not even in the slightest degree.—ἐκεῖνο ἄθυμῳ: I am discouraged at this. ἐκεῖνο is cognate accusative. See on φροντιζότας τὰ τοιάῦτα i. 1. 11.—οὐδ' ἂν εἰς: see on i. 6. 2.—ἀν ἄμειβεσθαι: could require.

16. νόμῳ πόλεως: cf. i. 3. 1.—ἀρέσκεσθαι: to propitiate, usually
125 πῶς οὖν ἂν τις κάλλιον καὶ εὐσεβεστέρων τιμῆς θεοῦς ἢ ὡς αὐτὸς κελεύοντων, οὕτω ποιῶν; ἄλλα χρῆ τῆς μὲν δυνά-17 μεως μηδὲν ύφίσταν. ὅταν γὰρ τις τούτῳ ποιη, φανερὸς δήπον ἐστὶ τότε οὐ τιμῶν θεοῦς. χρῆ οὖν μηδὲν ἐλλειποντα κατὰ δύναμιν τιμῶν τοὺς θεοὺς ταρρεῖν τε καὶ 130 ἐλπίζειν τὰ μέγιστα ἁγαθά. οὐ γὰρ παρ’ ἄλλων γ’ ἂν τις μείζω ἐλπίζων σωφρονιστι ἢ παρὰ τῶν τὰ μέγιστα ωφελεῖν δυναμένων, οὐδ’ ἂν ἄλλως μᾶλλον ἢ εἰ τούτως ἀρέσκοι. ἀρέσκοι δὲ πῶς ἂν μᾶλλον ἢ εἰ ὡς μᾶλιστα πείθοιτο αὐτοῖς;

135 Τοιαῦτα μὴν δὴ λέγων τε καὶ αὐτῶς ποιῶν εὐσεβεστέρως 18 τε καὶ σωφρονεστέρως τοὺς συνόντας παρεσκεύαζεν.

‘Αλλὰ μὴν καὶ περὶ τοῦ δικαίου γε οὖκ ἀπεκρύπτετο 4 ἴν εἰχε γνώμην, ἄλλα καὶ ἔργῳ ἀπεδείκνυτο, ίδια τε πάσι νομίμως τε καὶ ωφελίμως χρώμενος καὶ κοινῇ ἀρχουσί

intr. except in Homer. — πῶς οὖν ἂν τις κτλ. : cf. ‘behold, to obey is better than sacrifice, and to hearken than the fat of rams’ 1 Sam. xv. 22.

17. τῆς μὲν δυνάμεως ύφίσταν. for μέν, see on i. r. 1. The implied opposite is “we may well, however, fall behind the offerings of our richer neighbors.” — χρῆ οὖν μηδὲν ἐλλειποντα 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 e’ τις ἐλπίζων) σωφρονιστι. “for no one could reasonably expect.” — οὐδ’ ἂν ἄλλως μᾶλλον: sc. ἐλπίζων σωφρονιστι.

4. What Socrates thought of integrity (σωφρονίσαν περὶ ἄνθρωπον) was sufficiently shown in his life, both private and public. We are here, however, more immediately concerned with his treatment of the subject in his discourses: and this may be learned from a conversation which he once held with the sophist Hippias. He there defines uprightness as obedience: 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 necessary condition of man’s social life, and whose violation nature herself punishes.

1. οὖκ ἀπεκρύπτετο γνώμην: directed at the criticism uttered by Hippias in 9. For the attraction of the antec. into the rel. clause, see on i. 2. 22. — ἴν εἰχε: here equivalent to the art. τῇ in the unemphatic possessive use. — καὶ ἔργῳ: “in his very actions,” contrasted with καὶ ἔσχατον χρése δέ in 5. — ἀρχουσί τε πειθόμενον:
te a oii nomoi proostatpovn peithomenos kai kata polin
5 kai en taioi strateiais ouitos wsste diadeilos einai para
tous alloan eutaktoun, kai oste en taioi ekklysiakas epi-
states genomenos ouk epetrephe twi dhimi para tous
nomous yphiwsasthai, alla sun tois nomous ynanitwthi
toiauthe ormh tou dhimu ouk an oymai alloan oude
10 anbropou upomeinai; kai oste oi triakonta proosteptaton
aoutw parara touv nomous ti, ouk epeidseo; tois te gar
nouis apagorenontwv autwn mh dialegesthai kai proostat-
exantwv eveinw te kai alloan tois twv politon agavein
tina epidevathw, monos ouk epeidse, dia to parara touv
15 nomous autow proostatpsesthai. kai oste thn upo Melhtou
3 graffhine efrevn, twv alloan eiwtheton en tois dikastheriois

corresponds to kai oste ouk epetrephe
in 2. Strict adherence to ‘conci-
nity’ would require kai ouk eptrap-
poiv, but this would have occasioned
an accumulation of participles. —
a oii nomoi proostatpovn: in regard
to matters which the laws enjoined.
For the opt., see on vomiwev i. 1.
6. — oste einai: for the inf., see
on oste echev i. 2. 1. — parara touv
allou: beyond all others. See on
i. 4. 14.
2. en taioi ekklysiakas ktl.: for
the events alluded to, see on i. 1. 18.
ekklysiakas should strictly be sing., as
Socrates was eptastath in only one
of the two sessions mentioned in
Hell. i. 7: but Xenophon is speaking
loosely of an affair well known
and already described. — parara touv
nomous: cf. i. 1. 18. — ormh tou dhimou:
"a tide of popular feeling." — hiv:
instead of the more usual oian after
toiath.

3. tois te gar neous ktl.: cf. i. 2.
35. Note the difference between
the impf. apagorenontan (cf. mhde
dialeghov i. 2. 35) and the aor. proos-
taxantwv. — agavein twa ktl.: 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 resol-
utely refused. Cf. Hell. ii. 3. 39;
Plato Apol. 32 c. — epidevathw: to
put him to death, see on ep eiis i.
3. 11.

4. Melhtou: i.e. the chief ac-
cuser. See Introd. § 5. — graffhine
efrevn: was prosecuted, hence with
zet. The active meaning is ex-
pressed by diakwv. G. 1241; II.
820. Cf. mh piou egnw upo Melhtou
tosaontas dikas phngymi Plato Apol.
19 c. — twv allon eiwthoton ktl.: these
appeals to sympathy were a
common device in the courts of Athens. Socrates regarded such entreaties, though not formally prohibited by law, as in themselves 

πρὸς χάριν τε τοῖς δικασταῖς διαλέγεσθαι καὶ κολακεύειν καὶ δεῖσθαι παρὰ τοὺς νόμους, καὶ διὰ τὰ τουαίτα πολλῶν πολλάκις ύπὸ τῶν δικαστῶν ἀφεμένων, ἐκεῖνοι οὐδὲν 20 ἡθέλησε τῶν εἰσωθῶν ἐν τῷ δικαστηρίῳ παρὰ τοὺς νόμους πονῆσαι, ἀλλὰ ῥαδίως ἀν ἀφεθεῖς ύπὸ τῶν δικαστῶν, εἰ καὶ μετρίως τι τούτων ἔποιησε, προείλετο μᾶλλον τοῖς νόμοις ἐμμένων ἀποθανεῖν ἡ παρανομῶν ζην. καὶ 5 ἐλεγεὶ δὲ οὕτως καὶ πρὸς ἀλλοὺς μὲν πολλάκις, οἶδα δὲ 25 ποτε αὐτῶν καὶ πρὸς Ἰππίαν τῶν Ἡλείων περί τοῦ δικαίου τοιάδε διαλεχθέντα. διὰ χρόνου γὰρ ἀφικόμενοι ὁ Ἰππίας Ἀθηναῖς παρεγένετο τῷ Σωκράτηι λέγοντι πρὸς τινας ὡς θαυμαστόν εἰ ὅτι εἰ μὲν τις βούλοιτο σκυτέα διδάξασθαι τινα ἡ τέκτονα ἡ χαλκέα ἡ ἱππεά, μὴ ἀπορεῖν 30 ὁμοὶ ἀν πέμψας τούτου τύχοι. [φασὶ δὲ τινες καὶ ἔππον καὶ βοῦν τῷ βουλομένῳ δικαίους πονήσασθαι πάντα μεστὰ εἶναι τῶν διδάξοντων.] ἔαν δὲ τις βούλησαι ἡ αὐτὸς μαθεῖν τὸ δικαίον ἢ υἱὸν ἢ οἰκέτην διδάξασθαι, μὴ εἰδέναι ὁμοὶ ἀν ἐλθὼν τύχοι τούτου. καὶ ὁ μὲν Ἰππίας 6

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. οὗτε γὰρ ἀρμα γένοιτ' ἀν δικαίον ἄδικον (ἔππον) συνεξειγμένον Σύρ., ii. 2. 26. —τῶν διδάξοντων: const. like τῶν ἀπολυσόντων ii. 1. 5.
35 ἀκούσας ταῦτα ὁσπερ ἐπισκόπτων αὐτῶν, "Ετι γὰρ σὺ, ἔφη, "ὁ Σώκρατες, ἔκεινα τὰ αὐτά λέγεις ἀ ἐγὼ πάλαι ποτὲ σου ἡκουσα;" καὶ ὁ Σωκράτης, "Ὁ δὲ γε τούτων δεινότερον," ἔφη, "ὁ Ἰππία, οὐ μόνον ἂεὶ τὰ αὐτὰ λέγω, ἀλλὰ καὶ περὶ τῶν αὐτῶν· σὺ δ' ἠσώς διὰ τὸ πολυμαθῆς εἶναι περὶ τῶν αὐτῶν οὑδέποτε τὰ αὐτὰ λέγεις." "Αμέλει," ἔφη, "πειρῶμαι καινὸν τι λέγειν ἂεί." "Πότερον," ἔφη, "καὶ περὶ ὃν ἐπίστασαι; οἶον περὶ γραμμάτων εάν τις ἐρηταί σε πόσα καὶ ποία Σωκράτους ἔστιν, ἀλλὰ μὲν πρότερον, ἀλλὰ δὲ νῦν πειρᾶ λέγειν; η̣ περὶ ἀριθμῶν τοῖς ἐρωτῶσιν εἰ τὰ δίς πέντε δέκα ἐστίν, οὐ τὰ αὐτὰ νῦν ἂ καὶ πρότερον ἀποκρίνη;" "Περὶ μὲν τούτων," ἔφη, "ὁ Σώκρατες, ὡσπερ σὺ καὶ ἐγὼ ἂεὶ τὰ αὐτὰ λέγω, περὶ μέντοι τοῦ δικαίου πάνω οἶμαι νῦν ἐχεῖν εἶπεῖν πρὸς ἂ οὔτε σὺ οὔτ' ἄν ἀλλος οὐδεὶς δύναι τ' ἀντεἰπεῖν." "Νη τῆς Ἡμας ἐφη, "μέγα λέγεις ἀγαθῶν εὐρηκέναι, εἰ παύσονται μὲν οἱ δικασταὶ δίχα ψηφιζόμενοι, παύσονται δὲ οἱ πολῖται περὶ τῶν δικαίων ἀντιλέγοντες τε καὶ ἀντιδικούντες καὶ στασιάζοντες, παύσονται δὲ αἱ πόλεις διαφερόμεναι περὶ τῶν δικαίων καὶ πολεμοῦσαι. καὶ ἐγὼ μὲν οὐκ οἴδ᾽ ὅπως

6. ὡσπερ ἐπισκόπτων: as mocking, with the accusative. For the intr. use of the verb, cf. i. 3. 7. — ἐτι γὰρ σὺ κτλ.: for γὰρ, see on i. 3. 10, and for the thought, cf. ὃς ἂεὶ ταῦτα λέγεις, ὁ Σωκράτες. Οὐ μόνον γε, ὁ 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 αὐτὸς ii. 3. 11. — ἀμέλει: as in i. 4. 7.

7. πότερον: sc. some alternative question like ἦ μή (or ἦ ἂεὶ) ταῦτα λέγεις, since the sent. ἦ... ἀποκρίνη is a new question, not opposed to the first. — οὖν: velut, for example. — πόσα καὶ ποία Σωκράτους ἔστιν: 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. — ὡσπερ, καὶ: with omission of οὗτω, as in ii. 2. 2.

8. νη τῆς Ἡμας: see on i. 5. 5. — λέγεις: "you claim." — ψηφιζόμενοι: for the supplementary participle, see on σκοπούμενοι ii. 1. 24. —
55 ἄν ἀπολειφθεὶν σου πρὸ τοῦ ἀκοῦσαι τηλικοῦτον ἀγαθῶν ὑφηκότωσ. “'Ἀλλὰ μὰ Δί,” ἐφη, “οὐκ ἀκούσῃ, 9 πρὶν γ’ ἄν αὐτὸς ἀποφήγῃ ὦ τι νομίζεις τὸ δίκαιον εἶναι. ἀρκεῖ γὰρ ότι τῶν ἄλλων καταγελᾶς ἔρωτῶν μὲν καὶ ἐλέγχων πάντας, αὐτὸς δ’ οὐδενὶ θέλων ὑπέχειν λόγον οὐδὲ 60 γνώμην ἀποφαίνεσθαι περὶ οὐδενός.” “Τί δὲ; ὡ Ἰππία,” 10 ἐφη, “οὐκ ἤσθησαι ὦτι ἐγὼ ἄ δοκεῖ μοι δίκαια εἶναι οὐδὲν παύομαι ἀποδεικνύμενον;” “Καὶ ποῖος δὴ σοι,” ἐφη, “οὕτος ὦ λόγος ἐστίν;” “Εἰ δὲ μὴ λόγῳ, ἐφη, “ἀλλ’ ἔργῳ ἀποδεικνύμαι.” ἤ οὖ δοκεῖ σοι ἀξιοστεκμαρτότερον 65 τοῦ λόγου τὸ ἔργον εἶναι;” “Πολὺ γε νὴ Δί”, ἐφη. “δίκαια μὲν γὰρ λέγοντες πολλοὶ ἄδικα ποιοῦσι, δίκαια δὲ πρᾶττων οὐδ’ ἂν εἰς ἄδικος εἰη.” “Ἡσθησαι οὖν 11 πῶς τε μου ἡ ψευδομαρτυροῦντος ἡ συκοφαντοῦντος ἡ φίλους ἡ πόλιν έἰς στάσιν ἐμβαλλόντος ἡ ἄλλο τι ἄδικον 70 πράττοντος;” “Οὐκ ἐγώγε, ἐφη. “Τὸ δὲ τῶν ἄδικων ἀπε- χεσθαί οὖ δίκαιον ἡγή;” “Δῆλος εἰ,” ἐφη, “ὡ Σώκρατες, καὶ νῦν διαφεύγειν ἐγχειρῶν τὸ ἀποδεικνύμαι γνώμην, ὦ τι νομίζεις τὸ δίκαιον. οὐ γὰρ ἄ πράττοινοι ὦ δίκαιοι, ἄλλ’ ὄ μὴ πράττοις, ταῦτα λέγεις.” “'Ἀλλ’ ὁ μὴν 12 75 ἐγώγε, ἐφη ὁ Σωκράτης, “τὸ μὴ θέλειν ἄδικεῖν ἴκανον δίκαιοσύνης ἐπίδειγμα εἶναι. εἰ δὲ σοι μὴ δοκεῖ, σκέψασθαι ὃπως ἄν ἀπολειφθεῖν 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 ἀποφήγῃ: for πρὶν with the subjv., see G. 1471, 2; H. 924. —ἀρκεῖ, ὥστε τῶν ἄλλων καταγελᾶς: it is enough for you to laugh at the others, implying "you shall not laugh at me." —ἐρωτῶν μὲν κτλ.: cf. ἰνα Σωκράτης τὸ εἰώθὸς διαπράξῃτα, αὐτὸς μὲν μὴ ἀποκρίνηται, ἄλλου δὲ ἀποκρινομένου 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, ὦ τι νομίζεις: cf. ἀποφήγναι γνώμην ὦ τι σοι δοκεῖ Ἀν. 1. 6. 9.
έαν τόδε σοι μάλλων ἀρέσκη: φημὶ γὰρ ἔγὼ τὸ νόμιμον δίκαιον εἶναι.” “Άρα τὸ αὐτὸ λέγεις, ὦ Σωκράτες, νόμιμον τε καὶ δίκαιον εἶναι;” “Εγώγε,” ἔφη. “Ὅν γὰρ ἂν αἰσθάνομαι σοι ὁποῖον νόμιμον ἦ ποιὸν δίκαιον λέγεις.”


12. ἔαν τόδε κτλ.: if possibly this will please you better. See II. 907, 1016 c. Cf. σκέψαι ἐὰν καὶ σοι ξυνάδου Plato Phaedo 64 c.— γὰρ: as in i. 1. 6.— τὸ αὐτὸ: subj. of εἶναι.
13. σοῦ: for a similar ‘prolepsis,’ see on θεῖν γεγονήτας i. 4. 13.— ὁποῖον. ποιῶν: variation of form without difference in meaning. Cf. ὅπως, πῶς Cyp. i. 6. 43; 8 τί, τί Cyp. vii. 3. 10.— ἡ . . . ἐγράψαντο: cf. i. 2. 42 ff. — ἂρα: then.
14. σπουδαῖον πράγμα: a thing of any importance.— καὶ γὰρ: “why, for that matter.” — διάφορον ποιεῖν: that you are acting otherwise.— ἦ: after διάφορον, as after διαφέρειν iii. 7. 7; iii. 11. 14.— προβοῦσι: “loyally.”
εἳγω,” ἔφη. “Ἀλκοόργον δὲ τὸν Δακεδαίμονον, ἔφη ὁ 15 Ἰωκράτης, “καταμεμάθηκας ὅτι οὐδὲν ἀν διάφορον τῶν ἄλλων πόλεων τήν Σπάρτην ἐποίησεν, εἰ μὴ τὸ πείθεσθαι τοῖς νόμοις μάλιστα ἐνεργάσατο αὐτῇ; τῶν δὲ ἀρχόντων 105 ἐν ταῖσ πόλεσιν οὐκ οἴσθα ὅτι οἴτινες ἀν τοῖς πολίταις αἰτιώτατοι ὤσι τού τοῖς νόμοις πείθεσθαι, οὕτω ἀριστοὶ εἰσι, καὶ πόλεις ἐν ἥ μάλιστα οἱ πολίται τοῖς νόμοις πείθονται, ἐν εἰρήνῃ τε ἀρίστα διάγει καὶ ἐν πολέμῳ ἀνυπόστατος ἔστιν; ἀλλὰ μὴν καὶ ὄμονοια γε μέγιστον 16 110 τε ἀγαθὸν δοκεῖ ταῖσ πόλεσιν εἶναι, καὶ πλειστάκις ἐν αὐταῖς αἳ τε γερονύοια καὶ οἱ ἀριστοὶ ἄνδρες παρακελεύονται τοῖς πολίταις ὄμονοεῖν, καὶ πανταχοῦ ἐν τῇ Ἐλλάδι νόμος κείται τοὺς πολίτας ὄμνυναι ὄμονοήσεως, καὶ πανταχοῦ ὄμνύουσι τὸν ὅρκον τοῦτον. οἴμαι δ᾽ ἐγώ 115 ταῦτα γίγνεσθαι, οὐχ ὅπως τοὺς αὐτούς χοροὺς κρῖνωσιν οἱ πολίται, οὐδ᾽ ὅπως τοὺς αὐτοὺς αὐλητὰς ἐπαυώσωσι, οὐδ᾽ ὅπως τοὺς αὐτοὺς ποιητὰς αἰρήωται, οὐδ᾽ ἰνα τοῖς αὐτοῖς ἦδωνται, ἀλλ᾽ ἰνα τοῖς νόμοις πείθονται. τοῦτοις γὰρ τῶν πολιτῶν ἐμμενόντων, αἱ πόλεις ἱσχυρότατα τε καὶ 120 εὐδαιμονέστατα γίγνονται. ἀνεν δὲ ὄμονοιας οὐτ᾽ ἀν πόλις

15. Ἀλκοόργον 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. ὅ τοις κρῖνωσιν: προφετήρᾳ Κρήτῃ, ἀς δὴ ἕκαστος φήμι εὐνο- μεῖσθαι: Plato Crito 52 ε. — ἀρίστα 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 κρῖνωσιν: decide on the same choruses, sc. as prize winners. So αἴρωσται just below. — οὐδ᾽ ἰνα: "and, in general, not that."
εὖ πολιτευθεῖν οὐτ’ οἶκος καλῶς οἰκηθεῖν. ἰδία δὲ πῶς 17
μὲν ἂν τὸς ἦττον ὑπὸ πόλεως ξημιοῦτο, πῶς δὲ ἂν μᾶλλον
tιμάτο, ἢ εἰ τοῖς νόμοις πείθοιτο; πῶς δὲ ἂν ἦττον ἐν
tοῖς δικαστηρίων ἠττῶτο ἢ πῶς ἂν μᾶλλον νικώῃ; τίνι
125 δὲ ἂν τὸς μᾶλλον πιστεύσει παρακαταθέσθαι ἢ χρῆματα
ἡ νίους ἢ θυγατέρας; τίνα δ’ ἂν ἡ πόλις ὅλη ἁξιοπιστο-
tερον ἡγήσατο τοῦ νομίμου; παρὰ τίνος δὲ ἂν μᾶλλον
τῶν δικαίων τύχοιεν ἢ γονεῖς ἢ οἰκεῖοι ἢ φίλοι ἢ
πολῖται ἢ ξένοι; τίνι δ’ ἂν μᾶλλον πολέμιοι πιστεύ-
130 σειαν ἢ ἀνοχάς ἢ σπονδας ἢ συνθήκας περὶ εἰρήνης; τίνι
δὲ ἂν μᾶλλον ἢ τῷ νομίμῳ σύμμαχοι ἐθέλοιεν γίγνεσθαι;
tῷ δὲ ἂν μᾶλλον οἱ σύμμαχοι πιστεύσειαν ἢ ἡγεμονίαν
foundland ἢ φρουραρχίαν ἢ πόλεις; τίνα δ’ ἂν τὸς εὐεργητήσας
ὑπολάβοι χάριν κομιεῖσθαι μᾶλλον ἢ τὸν νόμιμον;
135 τίνα μᾶλλον ἂν τὸς εὐεργητήσειεν ἢ παρ’ οὗ χάριν ἀπο-
lήψεσθαι νομίζει; τῷ δ’ ἂν τὸς βούλοιτο μᾶλλον φίλος
ἐίναι ἢ τῷ τοιούτῳ ἢ τῷ ἦττον ἐχθρός; τῷ δ’ ἂν τὸς ἦττον
πολεμήσειεν ἢ φίλος ἐίναι βούλοιτο, ἡκιστα δ’ ἐχθρός, καὶ ἢ
πλείοντο μὲν φίλοι καὶ σύμμαχοι
140 βούλοιτο εἶναι, ἐλάχιστοι δ’ ἐχθροὶ καὶ πολέμιοι; ἐγὼ 18
μὲν οὖν, ὦ Ἰππία, τὸ αὐτὸ ἀποδείκνυμαι νόμιμον τε καὶ
δίκαιον εἶναι, σὺ δ’ εἰ τὰναντία γιγνώσκεις, δίδασκε.”
καὶ ὁ Ἰππίας, “Ἄλλα μὰ τὸν Δία,” ἔφη, “ὁ Σώκρατες, οὐ
μοι δοκῶ τὰναντία γιγνώσκειν οἷς εἰρήκας περὶ τοῦ
145 δίκαιον.” “Ἀγράφους δὲ τίνας οἰσθα,” ἔφη, “ὦ Ἰππία, 19


19. τοὺς γ' ἐν πάσῃ κτλ.: "you mean those which in every land are recognized as in force on the same points." For νομιζόμενοι, see on i. 1. 1. — ἔθεντο: established for themselves. Note the force of the mid. as contrasted with the act. τεθεικέναι and θείων following. — πῶς ἂν: sc. οἱ ἄνθρωποι θείων. — οὔτε ὁμόφωνοι εἰσι: nor (granting that they could come together) are they of one speech. — τοὺς νόμους τούτους: obviously repeated for emphasis. — νομίζεται: i.e. νόμος ἐστιν. — σέβειν: 'the most general expression for religious veneration' (Classen), in prose a rare substitute for σέβομαι. Cf. θεοὺς σέβομεν Ages. i. 27.

20. οὐκέτι: as in iii. 4. 10.—οὕτως (i.e. τὸ μὴ μελημέροι): attracted into agreement with νόμος. H. 632 a. — τί δή: how so, expresses surprise.

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22. τοῦ κακῶς τεκνοποιεῖσθαι: i.e. producing imbecile or deformed children.

23. ὅτι νὴ Δία κτλ.: Hugo Grotius, the famous writer on international 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 Socrates is only attempting to set forth the physiological reason for the fact mentioned in 22. — δῆλον ὅτι. ἐφη: as in iii. 7. 1. — σπουδαία: vigorous.

— οὕτω: i.e. by such intermarriages.

— γὰρ οὖν: see on iii. 3. 2.

24. παραβαίνεται δὲ: without a preceding μὲν, a forcible opposition.

— διώκειν: to seek the company of,
190 ὧν' ἀυτῶν, διὰ·δὲ τὸ μάλιστα λυσιτελεῖν τοῖς τουτοῖς χρήσθαι τούτους μάλιστα διώκοντι;" "Νὴ τὸν Δί', ὡς Ἴσκρατες," ἔφη, "θεοὶς ταῦτα πάντα ἐοίκε: τὸ γὰρ τοὺς νόμους αὐτούς τοῖς παραβαίνονσι τὰς τιμωρίας ἔχειν βελτίων ἢ κατ' ἀνθρώπων νομοθέτου δοκεῖ μοι εἶναι." 195 "Πότερον οὖν, ὡς Ἰππία, τοὺς θεοὺς ἡγῆ τὰ δίκαια νομο-25 θετεῖν ἢ ἄλλα τῶν δικαίων;" "Οὐκ ἄλλα μὰ Δί'," ἔφη· "σχολὴ γὰρ ἄν ἄλλος γέ τις τὰ δίκαια νομοθετήσειν, εἰ μὴ θεός." "Καὶ τοὺς θεοὺς ἄρα, ὡς Ἰππία, τὸ αὐτὸ δικαίων τε καὶ νόμιμον εἶναι ἀρέσκειν."

200 Τοιαῦτα λέγων τε καὶ πράττων δικαιοτέρους ἐποίει τοὺς πλησιάζοντας.

'Ὡς δὲ καὶ πρακτικωτέρους ἐποίει τοὺς συνόντας έαυτῷ, ὃ νῦν αὖ τοῦτο λέξω. νομίζων γὰρ ἐγκράτειαν ὑπάρχειν ἀγαθὸν εἶναι τῷ μέλλοντι καλὸν τι πράξεων, πρῶτον μὲν as in ii. S. 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 ἐοίκε: 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. ὑπολογεῖ ταῖς δουλίαις εἰχὲ τὴν ἐσθήτα Σύρ. 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 ὅποιος ii. 3. 16. — σχολὴ: as in iii. 14. 3. — καὶ τοὺς θεοὺς κτλ.: correlative to the thought of 18, which is here taken up and extended. In 18, men agree that τὸ αὐτὸ νόμιμον τε καὶ δικαίων ἔστι, 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 ἐκσεβεία and δικαιωμάτων, 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 φανερὸς ἦν τοῖς συνόντων ἡσκηκὼς αὐτὸν μάλιστα
5 πάντων ἀνθρώπων, ἐπετα διαλεγόμενος προετρέπτο πᾶν-
tων μάλιστα τοὺς συνόντας πρὸς ἐγκράτειαν. ἀεὶ µὲν 2
ο伢ν περὶ τῶν πρὸς ἀρετήν χρησίµων αὐτὸς τε διετέλει
μεμημένος καὶ τοὺς συνόντας πάντας ὑπομιμνήσκων·
οἶδα δὲ ποτε αὐτὸν καὶ πρὸς Ἐὐθύδημον περὶ ἐγκρατείας
10 τοιάδε διαλεχθέντα. "Εἰπέ μου," ἐφη, "ὁ Ἐὐθύδημος, ἄρα
καλὸν καὶ μεγαλεῖον νομίζεις εἶναι καὶ ἀνδρὶ καὶ πόλει
κτῆμα ἐλευθερίαν;" "Ὡς οἶόν τέ γε μάλιστα," ἐφη. "Ὅς
οὖν ἄρχεται ὑπὸ τῶν διὰ τοῦ σώματος ἡδονῶν 3
καὶ διὰ ταύτας μῆ δύναται πράττειν τὰ βέλτιστα, νομί-
15 ζεις τοῦτον ἐλευθερὸν εἶναι;" "Ἡκιστα," ἐφη. "Ἅσως
γὰρ ἐλευθερίων φαίνεται σοι τὸ πράττειν τὰ βέλτιστα,
eῖτα τὸ ἔχειν τοὺς κωλύσουντας τὰ τοιαύτα ποιεῖν ἀνελευ-
θερον νομίζεις;" "Παντάπασι γε," ἐφη. "Παντάπασιν 4
ἄρα σοι δοκοῦσιν οἱ ἀκρατεῖς ἀνελευθεροι εἶναι;" "Νὴ
20 τὸν Δι', εἰκότως. "Πότερα δὲ σοι δοκοῦσιν οἱ ἀκρατεῖς
κωλύσονται μόνον τὰ κάλλιστα πράττειν, ἢ καὶ ἀναγκάζε-
σθαι τὰ αὐτοχριστα ποιεῖν;" "Οὐδὲν ἦττον ἐμοιγ'," ἐφη,
"δοκοῦσι ταύτα ἀναγκάζονται ἢ ἐκείνα κωλύσονται."
"Ποίους δε τινας δεσπότας ἕγγι τοὺς τὰ μὲν ἀριστα 5
κωλύοντας, τὰ δὲ κάκιστα ἀναγκάζοντας;" "Ὡς δυνατὸν ἃ
η Δί'," ἔφη, "κακίστους." "Δουλεῖαν δὲ ποιαν κακίστην
νομίζεις εἶναι:" "Ἐγὼ μὲν," ἔφη, "τὴν παρὰ τοῖς κακί-
στοις δεσπόταις." "Τὴν κακίστην ἁρὰ δουλεῖαν οἱ ἀκρα-
τεῖς δουλεύουσιν:" "Ἐμοιγε δοκεῖ," ἔφη. "Σοφίαν δὲ τὸ 6
μέγιστον ἀγαθὸν οὐ δοκεῖ σοι ἀπείρουσα τῶν ἀνθρώπων
ἡ ἀκρασία εἰς τούναντιν αὐτοὺς ἐμβάλλειν; ἦ οὐ δοκεῖ
σοι προσέχειν τε τοῖς ὑφελούσι καὶ καταμανθάνειν αὐτὰ
κωλύειν ἄφελκουσα ἐπὶ τὰ ηδέα καὶ πολλάκις αἰσθανο-
μένους τῶν ἀγαθῶν τε καὶ τῶν κακῶν ἐκπλήξασα ποιεῖν
35 τὸ χείρον ἀντί τοῦ βελτίωνος αἱρεῖσθαι;" "Γίγνεται
tοῦτ." ἔφη. "Σωφροσύνης δὲ, ὃ Εὐθύδημε, τίνι ἀν φαί-
ημεν ἢττον ἥ τῷ ἀκρατεῖ προσήκειν; αὐτὰ γὰρ δήπον
tα ἑναντία σωφροσύνης καὶ ἀκρασίας ἐργα ἔστων:" "Ομολογῶ καὶ τοῦτο," ἔφη. "Τοῦ δ' ἐπιμελεῖσθαι
40 ὃν προσήκει οἷς τι κωλυτικῶτερον εἶναι ἀκρασίας;"
"Οὐκονν ἔγγωγε," ἔφη. "Τοῦ δὲ ἀντί τῶν ὑφελούντων τὰ
βλάπτοντα προαιρεῖσθαι ποιοῦντος, καὶ τούτων μὲν ἐπιμε-
λεῖσθαι, ἐκείνων δὲ ἀμελεῖν πείθοντος, καὶ τοῖς σωφρονοῦσι

5. ποίους τινὰς: see on τοιάδε τις
i. 1. — ἤγγι: sc. εἶναι. — παρὰ: lit. with, at the house of; here (to follow Eng. idiom), under. — δουλεῖαν
dουλεύοντες: suffer slavery. For the cognate acc., see on ἄγωνας ἔρικαι ii.
6. σοφίαν, τὸ μέγιστον ἀγαθὸν: for the views of Socrates on the
summum bonum, see Introd. § 10. — ἦ οὐ δοκεῖ σοι κτλ.: const. ἦ οὐ δοκεῖ
σοι (ἡ ἀκρασία) κωλύειν καὶ ποιεῖν. — προσέχειν τοῖς ὑφελούσι: from at-
tending to useful things. — αἰσθανο-
mένους: even when they have a per-
ception. — ἐκπλήξασα: by bewildering them. Cf. εἰξιστησιν i. 3. 12.
7. σωφροσύνης τίνι ἢττον προσή-
κειν: who has less share of dis-
cretion? For the gen. with verbs of
sharing, see G. 1097, 2; Π. 737. —
aὐτὰ τὰ ἑναντία: pred., the direct oppo-
sites (of each other). — τοῦ ἐπιμε-
λεῖσθαι: objective gen. with κωλυ-
τικῶτερον. — ὃν προσήκει: "duties." —
toῦ ποιοῦντος, πείθοντος, ἀναγκά-
ξοντος: for the participle used sub-
stantively, see on τὸ κρατοῦν i. 2. 43.
— τοῖς σωφρονοῦσι τὰ ἑναντία: the
opposite of what prudent men do.
ta evantia poiiein anagkaizontos owe ti antheropw kaktiv
45 einai;" "Oudev," ephi. "Oukouv tienne ekrapteian toin
evantian ou tienne akrapiai eikos tois antheropes aitian
einai;" "Panu mev ouv," ephi. "Oukouv kai toin evan-
tian to aition eikos ariston einai;" "Eikos gar," ephi.
"Eoikev ara," ephi. "o Euthudume, ariston antheropw
"Ekeino de, o Euthudume, hde poipto evnethymhia;" 9
"Poiou," ephi. "Oti kai epit tia hdeia ephi apere mona
dokei ou akrapia tois antheropous agein, authe mev ou
duvatai agein, ou d' egkrateia panton malista hdesthai
55 poiiei." "Pois;" ephi. "'Wsopep ou akrapia ouk eousa
kartereiv ouste limon ouste dymos ouste aphrodisiais epiv-
mian ouste agrupniain, d' dvo monon estin hdeos mev
fagein te kai piein kai aphrodisiasa, hdeos d' anpatui-
sathai te kai koumhthai, [kai] perimeinatai kai ana-
60 sxomevous eous an tauta ws en hdista geneita, koiwvei
tois anagkaiostatous te kai suunexestatous axiologous
hdesthai. h d' egkrateia monh poiousta kartereiv tia
eirhmena monh kai hdesthai poiiei axious mnymhs epi'

For the condensed form of expression, see on theis taicha panta eiske
iv. 4. 24. — ou ti: the ti shows that the preceding participles are
neuter.
8. oukouv ktl.: const. oukouv
eikos (isth) tienne egkrateian aitian einai
ton evantian ou tienne akrapiai. — ton
evantion ou: of the opposite of what.
— ariston: for the gender, see on
charisimoiron ii. 3. 1.
9. oti kai epit tia hdeia ktl.: that
even to these pleasures to which alone
incontinence seems to lead men, it
really cannot lead them. akrapia
is lack of self-control, the exact op-
posite of egkrateia. — pois: how so?
— wospep: inasmuch as. — istin: it is
possible. — perimeinatas, anagkai-
ous: circumstantial participles of
manner, explaining kartereiv, and
belonging to its subj. (sc. antheropev).
— ws en hdistai: see on llii. 8. 4.
From ouk eisai to geneita may be
regarded as a parenthesis explana-
tory of tode. — tois anagkaiostatous
te kai suunexestatous: the most nat-
ural and most continuous pleasures.
— hdesthai axious mnymhs: to have
any pleasure worth recalling.
τοῖς εἰρημένοις.” “Παντάπασιν,” ἐφη, “ἀληθῆ λέγεις.”

65 “Ἀλλὰ μὴν τοῦ μαθεῦν τι καλὸν καὶ ἀγαθὸν καὶ τοῦ ἐπι-10 μεληθῆναι τῶν τοιούτων τινὸς δι’ ὅν ἂν τις καὶ τὸ ἔαυτοῦ σῶμα καλῶς διουκήσειε καὶ τὸν ἔαυτοῦ οἶκον καλῶς οἰκονομήσειε καὶ φίλοις καὶ πόλει ὀφέλιμος γένοιτο καὶ ἐχθροῦς κρατήσειεν, ἅφ’ ὅν οὐ μόνον ὀφέλειει, ἀλλὰ καὶ 70 ἱδοναὶ μέγισται γίγνονται, οἱ μὲν ἑγκρατεῖς ἀπολαύσουσι πράττοντες αὐτά, οἱ δ’ ἀκρατεῖς οὐδενὸς μετέχουσι. τῷ γὰρ ἂν ἢμιτον φήσαμεν τῶν τοιούτων προσήκειν ἡ ἡ ἡκιστα ἐξέσται ταῦτα πράττειν, κατεχομένῳ ἐπὶ τῷ σπουδάζειν περὶ τὰς ἐγγυτάτων ἱδονάς;” καὶ ὁ Εὐθύδημος, 11

75 “Δοκεῖς μοι,” ἐφη, “ὡς Ἐκκρατεῖς, λέγεις ὡς ἀνδρὶ ἢμιτον τῶν διὰ τοῦ σώματος ἱδονῶν πάμπαν οὐδεμίας ἀρετῆς προσήκει.” “Τί γὰρ διαφέρει,” ἐφη, “ὡς Εὐθύδημε, ἀνθρω-πος ἀκρατής θηρίων τοῦ ἀμαθεστάτου; ὥστε γὰρ τὰ μὲν κράτιστα μὴ σκοπεῖ, τὰ ἡδιστὰ δ’ ἐκ παντὸς τρόπου 80 ξητεῖ ποιεῖν, τί ἂν διαφέροι τῶν ἀφρονεστάτων βοσκημά-των; ἀλλὰ τοῖς ἑγκρατεῖσι μόνοις ἐξέστι σκοπεῖν τὰ κράτιστα τῶν πραγμάτων, καὶ λόγῳ καὶ ἐργῷ διαλέγοντας κατὰ γένη τὰ μὲν ἀγαθὰ προαιρεῖσθαι, τῶν δὲ κακῶν ἀπέ-χεσθαι.” καὶ οὔτως ἐφη ἀρίστους τε καὶ εὐδαιμονεστά-12 τους ἄνδρας γίγνεσθαι καὶ διαλέγεσθαι δυνατώτατος. ἐφη δὲ καὶ τὸ διαλέγεσθαι ὀνομασθῆναι ἐκ τοῦ συνιόντας

10. ἀλλὰ μὴν: see on i. 1. 6.— τοῦ μαθεῦν, τοῦ ἐπιμεληθῆναι: gens. of source with ἀπολαύσουσι. G. 1130; H. 750.—πράττοντες αὐτὰ: “in the very act of practicing them” (sc. τὸ μαθεῦν καὶ τὸ ἐπιμελεῖσθαι). —προσή-κει: as in 7.—κατεχομένῳ ἐπὶ τῷ σπουδάζειν περὶ: “wholly occupied in the pursuit of.” —τὰς ἐγγυτάτων ἱδονάς: i.e. pleasures of the moment. Cf. αἱ ἐκ τοῦ παραχρῆμα ἱδοναὶ ii. 1. 20.

11. ἢμιτον τῶν ἱδονῶν: under subject to the pleasures. Cf. ἦπτω γαστρὸς i. 5. 1.—τί γὰρ: (sc. quite right,) for in what respect. —ἀλλὰ: atque.

12. οὔτως: i.e. by self-control, and that discretion which carefully distinguishes the good from the bad, and cherishes it. — διαλέγεσθαι,
κοινή βουλεύεσθαι διαλέγοντας κατὰ γένη τὰ πράγματα· δειν οὖν πειράσθαι ὧτι μάλιστα πρὸς τοῦτο ἐαυτῶν ἐτοιμὸν παρασκευάζειν καὶ τοῦτο μάλιστα ἐπιμελεῖσθαι· ἐκ τούτου γὰρ γίγνεσθαι ἀνδρὰς ἀρίστους τε καὶ ἀγεμονικῶτας· καὶ διαλεκτικωτάτους.

'Ως δέ καὶ διαλεκτικωτέρους ἔποιει τοὺς συνόντας, 6 πειράσομαι καὶ τοῦτο λέγειν. Σωκράτης γὰρ τοὺς μὲν εἰδότας τὶ ἐκαστὸν εἰρη τῶν ὄντων ἐνόμιζε καὶ τοῖς ἄλλοις ἀν ἐξηγεῖσθαι δύνασθαι, τοὺς δὲ μὴ εἰδότας οὐδὲν ἐφη 5 θαυμαστὸν εἶναι αὐτούς τε σφάλλεσθαι καὶ ἄλλους σφάλλειν· ὅν ἕνεκα σκοπῶν σὺν τοὺς συνούσι τὶ ἐκαστὸν εἰρη τῶν ὄντων οὐδέποτ’ ἔληγε. πάντα μὲν οὖν ἢ διωρίζετο πολὺ ἔργον ἀν εἰρ ἔδέλθειν, ἐν ὅσοις δὲ τὸν τρόπον τῆς ἐπισκέψεως δηλώσεων οἶμαι, τοσαῦτα λέξω. πρῶτον δὲ 2


diαλέγοντας: in the act. form, this verb means to pick out, select; διαλέγοντας is to converse, then, specifically, "to arrive at truth by discussion." For the lofty estimate placed on 'dialectic' by Plato, cf. ἄρ᾽ οὖν δοκεῖ σοί, ἐφην ἐγὼ, ὅπερ θρηγκός (a coping stone) τοῖς μαθήμασιν ἡ διαλεκτικὴ ἡμῶν ἐπάνω κεῖσθαι, καὶ οὐκέτι ἂν τοῦτον μάθημα ἀνωτέρω όρθος ἀν ἐπιτιθέσθαι, ἂλλ' ἔχειν ἐνδὴ τὸ ὕδ μαθημάτων; Ἐμοί', ἐφη Rep. 534 Ε.

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 (righteousness), σοφία (wisdom), τὸ ἀγαθὸν καὶ τὸ καλὸν (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.—ἀν ἕνεκα: wherefore.—σκοπῶν: supplementary participle with ἔληγε.—διωρίζετο: cf. ὄρισατε i. 2. 35.—τὸν τρόπον: his method.

2. ὃδε πως, ποῖον τι: see on τοιάδε τις i. 1. 1.—καὶ ὅσ: for the rel. as dem., see on i. 4. 3.
eunsebeias estin;” “Emei men dokei,” efh, “o tou theeous
15 theous timavn.” “Exeisti de oiv an tis boulytai tropo
Ouk, alla wvmoi eisoi kath ouvs dei tou topio
Oukoiv o toutheous tooutous eidwos eideithi an 3
Ouk alle nachs wos dei tou theous timan.” “Oimai evw,” efh. “Arm
ouv o eidwos os dei tou theous timan ouk alle nachs wvetai
dein tou tou poiein ‘h wos oidev;” “Ou gar ouv,” efh.
20 “Allas de tis theous tima ‘h wos wvetai dein;” “Ouk
oimai,” efh. “O ar a perip tou theous womma eidos 4
nomimous an tou theous timph;” “Pain men ouv.” “Ouk-
oivn o ge nomimous timan wos dei tima;” “Pois gar ouv;”
“O de ge wos dei timan eunsebeis esti;” “Pain men ouv,”
25 efh. “O ar a perip tou theous womma eidos orhous an
6wv eunsebeia wropemeyos efh;” “Eimai gouv,” efh, “dokrei.”
“Anwropous de ar a eixeisv oin an tis trupon boulyte-
25 pai xhrigstai;” “Ouk, alla kai perip tou tou [o eidwos a]
esti womma, kai ‘h dei allhla xhrgstai[, woomous an
30 efh].” “Oukoiv o kata touata xrhmenoi allhla wos
dein xhrvntai;” “Pois gar ouv;” “Oukoiv o ge wos dei
xrhmenoi kalwos xrhvntai;” “Pain men ouv,” efh.
“Oukoiv o ge tis anwropouz kalwos xrhmenoi kalwos
pratpouzi anwropoieia pragmata;” “Eikos y, ” efh.
35 [“Oukoiv o tis wvmois peidhmenoi dikaiia oivto poioi
kaleita;” “A o iv wvmoi keleunousin,” efh. “Oiv ar a
poioynstes ‘a oiv wvmoi keleunousi dikaias te poioyni kai ‘a

3. ou gar ouv: see on iv. 4. 23.
4. tavoyma: “what is required
by the law.” — hmin: as in iv. 2. 14.
5. anwropous: placed first, as
being the contrast word between
this question and the one at the end
of 2. — allhla xhrgstai: “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.

"Σοφίαν δὲ τί ἀν φήσαμεν εἰναι; εἰπέ μοι, πότερά 7 σοι δοκοῦσιν οἱ σοφοὶ ἂ ἐπίστανται ταῦτα σοφοὶ εἶναι, ἢ εἰσὶ τινες ἃ μὴ ἐπίστανται σοφοὶ;" "Α ἐπίσταται, δῆλον ὅτι," ἔφη. "πῶς γὰρ ἂν τις ἃ γε μὴ ἐπίστατο, 55 ταῦτα σοφοὶ εἰς;" "Ἀρ' οὖν οἱ σοφοὶ ἐπιστήμη σοφοὶ εἰςιν;" "Τίνι γὰρ ἂν," ἔφη, "ἀλλὰ τις εἴη σοφός, εἰ γε μὴ ἐπιστήμη;" ""Ἀλλο δέ τι σοφίαν οἰεὶ εἶναι ἢ ὅ σοφοὶ εἰςιν;" "Οὐκ ἐγὼγ." "Επιστήμη ἄρα σοφία ἐστὶν;" ""Εμοιγε ὁδοκεῖ." "Ἀρ' οὖν ὁδοκεῖ σοι ἄνθρωπῳ δυνατὸν 60 εἶναι τὰ ὅντα πάντα ἐπίστασθαι;" "Οὐδὲ μᾶ Δί' ἐμοιγε πολλοστὸν μέρος αὐτῶν." "Πάντα μὲν ἄρα σοφὸν οὖχ


7. σοφίαν: see on i. 2. 23. — ἐπίστανται, ταύτα: in regard to these things which they know. — ἢ ὁ σοφοὶ εἰσιν: than that by which they (sc. ἄνθρωποι, implied by the previous τίς) are wise. — τὰ ὅντα πάντα ἐπίστα-σθαι: cf. Lord Bacon's saying that he had 'taken all knowledge for his province.' — οὐδὲ πολλοστὸν: see on iii. 1. 6.
οἶνον τε ἀνθρωπον εἶναι;” “Μὰ Δὶ’ οὐ δῆτα,” ἔφη. “Ὁ ἄρα ἐπίσταται ἐκαστός, τοῦτο καὶ σοφός ἐστιν;” “Εμοιγέ δοκεῖ.”


“Τὸ δὲ καλὸν ἐχοις ἂν πως ἄλλως εἰπεῖν τί ἐστιν;” 9 ὅνομαζες καλὸν ἢ σῶμα ἢ σκεῦς ἢ ἄλλ’ όσιον, ὦ οἴσθα πρὸς πάντα καλὸν ὄν;” “Μὰ Δὶ’ οὐκ ἐγωγ’,” ἔφη.


80 “Εμοιγέ δοκεῖ,” ἔφη.

“Ἀνδρείαν δὲ, ὦ Εὐθύδημε, ἅρα τῶν καλῶν νομίζεις ἐνει;” “Κάλλιστον μὲν οὖν ἐγωγ’,” ἔφη. “Χρήσιμον

8. οὕτω: i.e. so that τὸ ἄγαθον, like σοφός, will prove to be a term of relative application. — τὸ ἄλλῳ ὦφελίμον (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 ἄγαθον was defined in 8, i.e. relatively. — η: “or possibly.” — πρὸς τοῦτο ἐκάστῳ καλῶς ἔχει χρήσθαι: it is well to use each thing to that end (for which it is useful).

10. ἄνδρειαν: see on i. i. 16; iii.

9. 1. Plato discusses the term ἄνδρεια in his Protagoras and Laches, Socrates being the chief speaker, as here, and the line of argument being the same. Cf. ταῦτην (τὴν ἄνδρειαν φημὶ εἶναι) ἐγωγέ τὴν τῶν δεινῶν καὶ ἑπαρακλῆων ἐπιστήμην καὶ ἐν πολέμῳ καὶ ἐν τοῖς ἄλλοις ἄπασιν Laches 195 λ, a definition given as by Nicias, but claimed by him to proceed from Socrates. — μὲν οὖν: “much rather.”
άρα οὖ πρὸς τὰ ἐλάχιστα νομίζεις τὴν ἀνδρείαν;

“Νη Δί,” ἐφη, “πρὸς τὰ μέγιστα μὲν οὖν.” “Ἀρ’ οὖν δοκεῖ
85 σοι πρὸς τὰ δεινὰ τε καὶ ἐπικίνδυνα χρήσιμον εἶναι τὸ ἀγνοεῖν αὐτά;” “Ἡκιστά γ’,” ἐφη. “Οἱ άρα μὴ φοβοῦ-
μενοι τὰ τοιαῦτα διὰ τὸ μὴ εἰδέναι τι ἔστιν, οὐκ ἀνδρεῖοι
eἰσιν;” “Νη Δί,” ἐφη. “πολλοὶ γὰρ ἃν οὖτω γε τῶν τε
μανομένων καὶ τῶν δειλῶν ἀνδρεῖοι εἶεν.” “Τί δὲ οἱ καὶ
90 τὰ μὴ δεινὰ δεδοικότες;” “ Erot γε νὴ Δία,” ἐφη, “ηττον.”
“Ἀρ’ οὖν τοὺς μὲν ἀγαθοὺς πρὸς τὰ δεινὰ καὶ ἐπικίνδυνα
όντας ἀνδρεῖους ἡγη ἐιναι, τοὺς δὲ κακοὺς δειλοὺς;”
“Πάνι μὲν οὖν,” ἐφη. “Ἀγαθοὺς δὲ πρὸς τὰ τοιαῦτα
95 νομίζεις ἄλλους τῶνς ἢ τοὺς δυναμένους αὐτοῖς καλῶς
χρησθαι;” “Οὐκ, ἀλλὰ τοῦτος,” ἐφη. “Κακοὺς δὲ ἁρὰ
τοὺς οἶνου τοῦτος κακῶς χρησθαι;” “Τίνας γὰρ ἄλ-
λους;” ἐφη. “Ἀρ’ οὖν ἐκαστοι χρωνται ὡς οἴονται
dειν;” “Πῶς γὰρ ἄλλους;” ἐφη. “Ἀρα οὖν οἱ μὴ δυνά-
μενοι καλῶς χρησθαι ὑσασιν ὡς δει χρησθαι;” “Οὐ
100 δῆπον γε,” ἐφη. “Οἱ ἁρὰ εἰδότες ὡς δεὶ χρησθαι, οὗτοι καὶ
δύνανται;” “Μόνοι γ’,” ἐφη. “Τί δὲ; οἱ μὴ δυ-
μαρτηκότες ἁρα κακῶς χρωνται τοῖς τοιοῦτοις;” “Οὐκ
οἴομαι,” ἐφη. “Οἱ ἁρα κακῶς χρωμενοι δυμαρτήκασιν;
“Εἰκός γ’,” ἐφη. “Οἱ μὲν ἁρὰ ἐπιστάμενοι τοῖς δεινοῖς τε
105 καὶ ἐπικινδύνοις καλῶς χρησθαι ἀνδρεῖοι εἰσιν, οἱ δὲ δια-
μαρτάνοντες τοῦτον δειλοί;” “Εμοιγε δοκοῦσιν,” ἐφη.

— οὖ : belongs to πρὸς τὰ ἐλάχιστα, hence the following νὴ Δία is assur-
edly. Similarly οὖκ with ἀνδρείοι in line 87. — οἱ τὰ μὴ δεινὰ δεδοικότες: cf. τοὺς μὲν οὐδὲ τὰ δεινὰ δεδιναν, τοὺς
dὲ καὶ τὰ μὴ φοβερὰ φοβεῖται i. 1. 14. — ἐτι ηττον : sc. ἀνδρεῖοι. — κα-
κούς : sc. πρὸς τὰ δεινὰ καὶ ἐπικίνδυνα
dυτας.

11. ἀλλὰ : “only.” — οἶοντο χρη-
σθαι : equivalent to τοιοῦτους ὡστε
χρησθαι. See on i. 4. 6. — οὐτοι : as
in 6. — μόνοι : they only. — οἱ μὴ δι-
μαρτηκότες : who have made no fail-
ure. — οἱ διαμαρτάνοντες τοῦτον:
those who fail utterly of this. For
the gen. with verbs of missing, see
G. 1099; II. 748.
Βασιλείαν δὲ καὶ τυραννίδα ἀρχὰς μὲν ἀμφοτέρας ἥγειτο εἶναι, διαφέρειν δὲ ἄλληλων ἐνόμιζε. τὴν μὲν γὰρ ἐκόντων τε τῶν ἀνθρώπων καὶ κατὰ νόμους τῶν πόλεων ἀρχὴν βασιλείαν ἥγειτο, τὴν δὲ ἀκόντων τε καὶ μὴ κατὰ νόμους, ἀλλ' ὅπως ὁ ἄρχων βούλιοτο, τυραννίδα. καὶ ὅπου μὲν ἐκ τῶν τὰ νόμιμα ἐπιτελεύτων αἱ ἀρχαὶ καθίστανται, ταύτην μὲν τὴν πολιτείαν ἀριστοκρατίαν ἐνόμιζεν εἶναι, ὅπου δ' ἐκ τιμημάτων, πλουτοκράτιαν, ὅπου δ' ἐκ πάντων, δημοκρατίαν.

Εἰ δὲ τις αὐτῷ περὶ τοῦ ἀντιλέγοι μηδὲν ἔχων σαφὲς λέγειν, ἀλλ' ἄνευ ἀποδείξεως ἦτοι σοφότερον φάσκων εἶναι ὃν αὐτὸς λέγοι ὃ πολιτικῶτερον ἢ ἀνδρειότερον ἢ ἄλλο τι τῶν τοιούτων, ἐπὶ τὴν ὑπόθεσιν ἐπανήγγειλεν ἄν πάντα τὸν λόγον ὅπως: "Φής σὺ ἀμείων πολιτήν εἶναι ὃν σὺ ἐπαινεῖς ἢ ὃν ἔγω;" "Φημὶ γὰρ ὁ ὅν. "Τί σὺν οὖν ἐκεῖνο πρῶτον ἐπεσκεφάμεθα, τί ἐστιν ἐργὸν ἀγαθὸν πολίτου;" "Ποιῶμεν τούτο." "Οὐκοῦν ἐν μὲν χρημάτων διοικήσει κρατοῦν ἁν ὁ χρήμασιν εὔπορωτέραν τὴν πόλιν ποιών;" "Πάνυ μὲν οὖν," ἐφῆ. "Ἐν δὲ γε πολέμῳ δ' καθυπερτέραν τῶν ἀντιπάλων;" "Πῶς γὰρ οὖν;" "Ἐν

12. ἀρχὰς: forms of government. — ἀνθρώπων, πόλεων: objective gen. with ἀρχὴν. — κατὰ νόμους: cf. i. 2. 41 ff.; iv. 4. 13. — τῶν τὰ νόμιμα ἐπιτελεύτων: 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, ἦ: see on iii. 12. 2. — σοφότερον (sc. τινα) εἶναι ὃν αὐτὸς λέγοι: sc. ἦ ὁν Σωκράτης λέγοι. — ἐπὶ τὴν ὑπόθεσιν: "to the fundamental question," i.e. to the essential meaning of the quality under discussion. — ἐπανήγγείλειν ἄν: for the iterative indic. with ἄν, see on ἐφη ἄν iv. 1. 2. — ὅπως: the narrative now passes from general (περὶ τοῦ) to particular cases.

14. φημὶ γὰρ οὖν: cf. ἕστι γὰρ οὖν ὁ iii. 3. 2. — τί οὖν οὖν ἐπεσκεφάμεθα: for the tense, see on iii. 11. 15. — χρημάτων: "finances." — καθυπερτέραν (equivalent to κρατήσεως εἰς): with reference to ἄγαθον πολιτῶν. — καθυπερτέραν: sc. τὴν πόλιν
de presβeια ἄρ' ὁς ἄν φίλους ἀντὶ πολεμίων παρασκευάζῃ;’” “Εἰκός γε.” “Οὐκοῦν καὶ ἐν δημηγορίᾳ ὁ στάσεις τε παύων καὶ ὁμόνοιαν ἐμποίουν;” “Εἴποις

130 δοκεῖ.” οὕτω δὲ τῶν λόγων ἐπαναγομένων καὶ τοῖς ἀντιλέγουσιν αὐτοῖς φανερῶν ἐγγύνετο τάληθες. ὅποτε δὲ 15 αὐτὸς τῷ λόγῳ διεξίοι, διὰ τῶν μάλιστα ὁμολογουμένων ἐπορεύετο, νομίζων ταύτην τὴν ἀσφάλειαν εἶναι λόγου. τοιγαρούν πολὺ μάλιστα ὅν ἐγὼ οἶδα, ὅτε λέγοι, τοὺς 135 ἀκούοντας ὁμολογοῦντας παρεῖχεν. ἐφὶ δὲ καὶ ὁμηρόν τῷ Ὀδυσσεῖ ἀναθείναι τὸ ἀσφαλῆ ἰητορά εἶναι, ὡς ἰκανόν αὐτὸν ὄντα διὰ τῶν δοκοῦντων τοῖς ἀνθρώποις ἁγεμ. τοὺς λόγους.

15. ὅποτε διεξίοι: for the mode, see on διομολογήσατο i. 2. 57. — διὰ τῶν μάλιστα ὁμολογουμένων ἐπορεύετο: “he proceeded from propositions generally admitted as true.”

Cf. ἄρτι γὰρ δὴ καταμαθᾶναι, ὡς με ἐπιρύθησας ἐκαστά: ἀγών γάρ με δὲ ὅν ἐγὼ ἐπιστήμαι, ἀναπέδεισι Οεκ. xix. 15. — ταύτην τὴν ἀσφάλειαν εἶναι λόγου: that this was the truly safe method of reasoning. — τοιγαρούν: and so it was, that. Cf. the use of this particle in Αὐν. i. 9. — ὅν ἐγὼ οἶδα: equivalent to τούτων οὐς οἶδα. — ὁμηρόν: cf. Ἡμ. θ171, where Odysseus, apparently describing himself, says ὅ δ' ἄσφαλες ἄγορευε. Cf., also, καὶ ὁμηρός δ' ἐπε': ὃ δ' ἄσφαλες ἄγορευε: τῇ ἀποδείξει τῶν ὁμολογουμένων ἀμφιβολοῦμενον λέον δυνάμενον (being able to solve a vexed problem by his luminous statement of generally admitted propositions). τούτω καὶ Ἑπιφανῶς καὶ Πλάτων λέγουσι περὶ Σωκράτους,

ὅτι διὰ τῶν ὁμολογουμένων ἐπορεύετο, ἐπεὶ διδάσκαλον ἐβούλετο Dionys. Hal. de Arte Rhet. xi. 8. — ἀναθείναι τὸ εἶναι: “conferred the title.” — ὡς ἰκανόν ὄντα: we might expect ἰκανόν ὄντι, to agree with Ὀδυσσεῖ. The acc. is due to the attraction of the nearer ἰητορά. — διὰ τῶν δοκοῦντων 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.
"Οτι μὲν οὔν ἀπλῶς τῆν ἐαυτοῦ γνώμην ἀπεφαίνετο ἦν 
Σωκράτης πρὸς τοὺς ὀμιλοῦντας αὐτῷ, δοκεῖ μοι δῆλον ἐκ 
τῶν εἰρημένων εἶναι, ὅτι δὲ καὶ αὐτάρκεις ἐν ταῖς προσ-
ηκούσαις πράξεσιν αὐτοὺς εἶναι ἑπεμελεῖτο, νῦν τοῦτο 
5 λέξω. πάντων μὲν γὰρ ὅν ἐγὼ οἶδα μάλιστα ἐμελεῖν 
αὐτῷ εἰδέναι ὅτου τις ἐπιστήμην εἰς τῶν συνόντων αὐτῷ ὁ
ὸν δὲ προσήκει ἀνδρὶ καλῷ κἀγαθῷ εἰδέναι, ὁ τι μὲν αὐτὸς 
eidei̇̃, πάντων προθυμότατα ἐδίδασκεν, ὅτου δὲ αὐτὸς 
ἀπειρότερος εἰη, πρὸς τοὺς ἑπιστήμονες ἤγεν αὐτοὺς.
2 ἐδίδασκε δὲ καὶ μέχρι ὅτου δέοι ἐμπειρον εἶναι ἑκάστου 
πράγματος τὸν ὅρθοὺς πεπαιδευμένον· αὐτίκα γεωμετρίαν 
méξρι μὲν τοῦτο ἐφη δὲν μανθάνειν, ἐως ἰκανός τις 
γένοιτο, εἰ ποτε δῆσειε, γὴν μέτρῳ ὅρθός ἡ παραλαβεῖν 
ἡ παραδοῦναι ἢ διανείμαι ἢ ἔργων ἀποδείξασθαι. οὕτω
15 δὲ τοῦτο ράδιον εἶναι μαθεῖν ὡστε τὸν προσέχοντα τὸν 
νοῦν τῇ μετρήσει ἀμα τὴν τε γῆν ὅποσῃ ἐστὶν εἰδέναι καὶ 
ὡς μετρεῖται ἑπιστήμουν ἀπίεναι. τὸ δὲ μέχρι τῶν 
3 δυσσυνετῶν διαγραμμάτων γεωμετρίαν μανθάνειν ἀπεδο-
kήμαζεν. ὁ τι μὲν γὰρ ὥφελοις ταύτα, οὐκ ἔφη ὅραν· 
20 καὶ τοῦ ὀυκ ἀπειρός γε αὐτῶν ἤν· ἔφη δὲ ταύτα ἵκανα 
eïnai ἀνθρόπων βίον κατατρίβειν καὶ ἄλλων πολλῶν τε καὶ

1. ὅτι μὲν οὔν ἀπλῶς κτλ.: cf. ἀπλοῦστα νὰ ἐγγείτο ἰν. 2. 40. — 
αὐτοὺς εἶναι ἑπεμελεῖτο: "strove to 
have them," a rare const. with ἑπεμελεῖμαι, instead of ὅπως εἰν or 
ἔσονται, or τοῦ ἐνα. — ὅν δὲ εἰδέναι: 
equivalent to τοῦτων δὲ ἄ εἰδέναι. 
— ἤγεν (sc. περὶ τοῦτων): "in re-
gard 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 
one mention. Cf. Plato Prot. 359 
b.; Rep. 420 c. — ἔργων ἀποδείξασθαι: 
"to prove the correctness of a calcu-
lization in land surveying." — ἀπίεναι: 
see on ποιῶν i. 2. 61. Cf. the Lat. 
discedere victorem.

3. δυσσυνετῶν: hard to compre-
hend. — οὐκ ἀπειρός γε αὐτῶν ἤν: see 
on Θεόδωρος iv. 2. 10. In the Clouds, 
Aristophanes represents geometry 
as being taught in the school of Soc-
rates. — ἵκανα: "calculated."
XENOPHON'S MEMORABILIA IV. 7. 245

ωφελίμων μαθημάτων ἀποκωλύειν. ἐκέλευε δὲ καὶ ἀστρολογίας ἐμπείρους γίγνεσθαι, καὶ ταύτης μέντοι μέχρι τοῦ νυκτός τε ὦραν καὶ μηνός καὶ ἐναυτοῦ δύνασθαι 25 γυγνώσκειν ἕνεκα πορείας τε καὶ πλοῦ καὶ φυλακῆς, καὶ ὅσα ἄλλα ἕ νυκτός ἢ μηνός ἢ ἐναυτοῦ πράττεται, πρὸς ταύτ' ἔχειν τεκμηρίως χρῆσθαι, τὰς ὀρας τῶν εἰρημένων διαγυγνώσκοντας. καὶ ταῦτα δὲ ῥάδια εἶναι μαθεῖν παρά τε νυκτοθηρῶν καὶ κυβερνητῶν καὶ ἄλλων πολλῶν οἷς ἐπιμελεῖς ταῦτα εἰδέναι. τὸ δὲ μέχρι τούτου ἀστρονομίαν μανθάνειν, μέχρι τοῦ καὶ τὰ μὴ ἐν τῇ αὐτῇ περιφορᾷ ὀντα καὶ τοὺς πλάνητας τε καὶ ἀσταθμήτους ἀστέρας γνώναι, καὶ τὰς ἀποστάσεις αὐτῶν ἀπὸ τῆς γῆς καὶ τὰς περιόδους καὶ τὰς αἰτίας αὐτῶν ζητοῦντας κατατρίβεσθαι, 30 ἵσχυρῶς ἀπέτρεπεν. ὥφελειαν μὲν γὰρ οὐδεμίαν οὔτε ἐν τούτοις ἔφη ὦραν· καίτοι οὐδὲ τούτων γε ἀνήκοος ἢν. ἔφη δὲ καὶ ταῦτα ἰκανὰ εἶναι κατατρίβειν ἀνθρώπον βίον καὶ πολλών καὶ ἀστρολόμων 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 τού δύνασθαι: so far as to be able. — ὦραν: with νυκτός, equivalent to hour; with μηνός, equivalent to day; with ἐναυτό, equivalent to season or month. — νυκτός (with πράττεται): for the gen. of time, see on ἄγορᾶs i. 1. 10. — τεκμηρίως: as signs, sc., as obj. of χρῆσθαι, the observed facts of ἀστρολογία. — τῶν εἰρημένων: i.e. νυκτός, μηνός, ἐναυτόν.

5. τὸ μανθάνειν: obj. of ἀπέτρεπεν. — μέχρι τοῦ κτλ.: in appos. with μέχρι τοῦτου, 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; Η. 983. — ἵσχυρῶς ἀπέτρεπεν: he strongly dissuaded from. — οὐδὲ τούτων ἀνήκοος ἢν: Archelaus, a pupil of Anaxagoras, is said to have taught Socrates astronomy. — ἰκανά: as in 3.
οὐρανῶν, ἦ ἔκαστα ὁ θεὸς μηχανάται, φροντισθῆν γίγνε-θείη σοι ἀπέτρεπεν. οὔτε γὰρ εὑρέτα ἀνθρώποις αὐτὰ ἐνόμιζεν εἶναι οὔτε χαρίζεσθαι θεοῖς ἄν ὣγείτο τὸν ξητοῦντα ἢ ἐκεῖνοι σαφὴν ἴσαι οὐκ ἐβουλήθησαν. κινδυνεῦσι δ' ἂν ἐφή καὶ παραφρονῦσαι τὸν ταύτα μεριμνῶντα οὐδὲν ἤττον ἦν· Αναξαγόρας παρεφρόνησεν ὁ μέγιστον φρονήσας ἐπὶ τῷ τὰς τῶν θεῶν μηχανάς ἔξηγεῖσθαι. ἐκεῖνοι γὰρ λέγων τοῦτο ἢν μὲν τὸ αὐτὸ εἶναι πῦρ τε καὶ ἡλιον ἦγνωει ὡς τὸ μὲν πῦρ οἱ ἀνθρώποι ραδίως καθορῶσιν, εἰς δὲ τὸν ἥλιον οὐ δύνανται ἀντιβλέπειν, καὶ ὕπο μὲν τοῦ ἡλίου καταλαμ-πόμενοι τὰ χρώματα μελάντερα ἐχουσίν, ὑπὸ δὲ τοῦ πυρὸς οὐ· ἢγνώει δὲ καὶ ὅτι τῶν ἐκ τῆς γῆς φυσικῶν ἄνευ μὲν ἡλίου αὐγῆς οὐδὲν δύναται καλῶς αὐξῆσθαι, ὑπὸ δὲ τοῦ πυρὸς θερμαίνομενα πάντα ἀπόλλυται· φάσκων δὲ τὸν ἥλιον λίθον διάπυρον εἴναι καὶ τοῦτο ἦγνωει, ὅτι λίθος μὲν εἰ πυρὶ ὄν οὔτε λάμπει οὔτε πολὺν χρόνον ἀντέχει, ὁ δὲ ἥλιος τὸν πάντα χρόνον πάντων λαμπρότατος ὄν δια-μένει. ἐκέλευε δὲ καὶ λογισμοὺς μανθάνειν· καὶ τούτων ὀμοίως τοῖς ἄλλοις ἐκείλευε φυλάττεσθαι τὴν μάταιον πραγματείαν, μέχρι δὲ τοῦ ωφελίμου πάντα καὶ αὐτὸς

6. οὐρανῶν: objective gen. with φροντισθῆν. Obs. the 'prolepsis.' — ο θεός: but theo without the art. just below. See on iv. 3. 13. — ταύτα μεριμνῶντα: see on φροντισθῆν. τὰ τοιαῦτα: see on οὐδέν
7. πύρ τε καὶ ἡλιον: for τὲ καὶ, see on iii. 4. 3. Cf. οὕτως ('Ἀναξαγόρας) ἐλέγε τὸν ἡλιον μῦδρον εἶναι διάπυρον (was a glowing mass of red-hot metal) καὶ μείζω τῆς Πελοποννήσου Diog. Laert. ii. 8. — ἢγνώει ὡς: ignored the fact that.
8. λογισμούς: the art of reckoning, i.e. practical arithmetic. — τοῖς ομοίως τοῖς ἄλλοις: equally with the other subjects.
9. μανθάνοντας: circumstantial participle of manner with ἐπιμελεῖσθαι τοὺς συνόντας. — ἐνδέχεστο: was possible. — έαυτῷ ἐκατον προσέχοντα: each individual by observing his own case. — τὶ βρώμα κτλ.: objs. of μανθάνοντα understood. — τοῦ γὰρ οὐτω 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 aetas annum ad internoscenda corpori suo utilia vel noxia alieni consili indigereat (availed themselves of) Tacitus Ann. vi. 46.

10. σημαίνουσι: as in i. 1. 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 δαιμόνων 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 δαιμόνων 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.
1. ὅτι φάσκοντος αὐτοῦ, κατεγνώσθη θάνατος: "because he asserted, and then was condemned to death." —περὶ τοῦ δαιμονίου ψευδόμενον: inasmuch as, according to his critics, he would have conducted himself differently in regard to appearing at his trial if the δαιμόνιον had predicted his death to him. —ἀχθεινότατον: a poetical word. —τὴν διάνοιαν μειοῦνται: are weakened in intellect. Socrates was over seventy years of age; cf. νῦν ἐγώ πρῶτον ἐπὶ δικαστήριον ἀναβήσηκα, ἐτη γεγονός ἐξδομήκοντα Plato Apol. 17 ν. —τὴν δίκην εἰπών: by pleading his case. δίκην is cognate accusative. Plato's Apology is regarded as a fairly correct report of the speech of Socrates before his judges.

2. Δήλα: not to be confused with the ὅ εἰς Δήλου περπάτημος χορὸς of iii. 3. 12, which was sent every four years. The Δήλα here mentioned was a solemn embassy sent annually to Delos with thank offerings 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 ά. —τὸν νόμον ἰάν: also governed by διά. —
XENOPHON'S MEMORABILIA IV. 8. 249

άλλοιότερον διαβιούς ἢ τοῦ ἐμπροσθεν χρόνου· καίτοι
20 τὸν ἐμπροσθέν γε πάντων ἀνθρώπων μάλιστα ἐθαυμάζετο
ἐπὶ τῷ εὐθύμως τε καὶ εὐκόλως ἐξη. καὶ πώς ἄν τις κάλ-
λιον ἢ οὕτως ἀποθάνοι; ἢ ποίος ἄν εἰη θάνατος καλλίων
ἢ ἐν κάλλιστα τις ἀποθάνοι; ποίος δ' ἄν γένοιτο θάνα-
τος εὐδαιμονεστερος τοῦ καλλίστου; ἢ ποίος θεοφιλέστε-
25 ρος τοῦ εὐδαιμονεστάτου; λέξω δὲ καὶ ἂ 'Ερμογένους τοῦ 4
Ἰππονίκου ἤκουσα περὶ αὐτοῦ. ἔφη γάρ, ἦδη Μελήτου
γεγραμμένου αὐτὸν τὴν γραφήν, αὐτὸς ἀκούων αὐτοῦ
πάντα μᾶλλον ἢ περὶ τῆς δίκης διαλεγομένου λέγειν αὐτῶν
ὡς χρή σκοπεῖν οὐ τι ἀπολογησεῖται, τὸν τὸ μὲν πρῶτον
30 εἰπεῖν. "Οὐ γάρ δοκῶ σοι τούτο μελετῶν διαβεβισκέναι;",
ἐπεὶ δὲ αὐτὸν ἤρετο, οὕτως, εἰπεῖν αὐτὸν ὅτι οὐδέν ἄλλο
ποιῶν διαγεγένηται ἢ διασκοπῶν μὲν τὰ τε δίκαια καὶ τὰ
ἀδικα, πράττων δὲ τὰ δίκαια καὶ τῶν ἀδίκων ἀπεχόμενος,
ἣνπερ νομίζοι καλλιστην μελέτην ἀπολογίας εἶναι. αὐτὸς
35 δὲ πάλιν εἰπεῖν. "Οὐχ ὄρας, ὥς Σώκρατες, ὅτι οἱ Ἀθήνησι
δικασταὶ πολλοὺς μὲν ἦδη μηδὲν ἀδικοῦντας λόγῳ πα-
ραχθέντες ἀπέκτειναν, πολλοὺς δὲ ἀδικοῦντας ἀπέλυσαν;"

diabious: for second aors. of the -μο form, see G. 799; H. 489, 14. — For
the demeanor of Socrates during the last hours in his cell, see the conclud-
ing chapters of Plato's Phaedo.

3. οὕτως: i.e. εὐθύμως τε καὶ
εὐκόλως. — 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. 'Ερμογένους: see on ii. 10. 3.
— Μελήτου: see on i. 1. 1. — γε-
γραμμένου αὐτὸν τὸν γραφήν: for the
accs., see G. 1076; H. 725. — πάντα
μᾶλλον: see on ii. 4. 1. — λέγαν: its
subj. is the word with which αὐτὸς
agrees, attracted into the nom. under
the usual rule for indirect discourse.
— τούτῳ μελετῶν διαβεβισκέναι: to have
passed my whole life in the prepara-
tion of this (my defense). — ποιῶν
diαγεγένηται: "that all his life he
had done," the participle containing
the main idea. — πράττων δίκαια,
ἀδίκων ἀπεχόμενος: obs. the 'chias-
mus.'

5. αὐτός, εἰπεῖν: sc. ἔφη, as in
4. — παραχθέντες: persuaded.
"Αλλὰ νὴ τὸν Δία," φάναι αὐτόν, "ὦ Ἐρμόγενε, ἥδη μονο ἐπιχειροῦντος φροντίσαι τῆς πρὸς τοὺς δικαστὰς ἀπό- λογίας ἡμαυτώθῃ τὸ δαιμόνιον." καὶ αὐτὸς εἶπεῖν· 6 "Θαυμαστά λέγεις." τὸν δὲ, "Θαυμάζεις," φάναι, "εἰ τῷ θεῷ δοκεῖ βέλτιον εἶναι ἐμὲ τελευτᾶν τὸν βίον ήδη; οὐκ οἶσθ' ὅτι μέχρι μὲν τοῦτο τοῦ χρόνου ἐγὼ οὐδενὶ ἀνθρώπων υφεύμην ἀν οὕτε βέλτιον οὐθ' ἦδιον ἐμοῦ βεβιωκέναι; 45 ἀριστα μὲν γὰρ οἴμαι ζῆν τοὺς ἀριστὰ ἐπιμελομένους τοῦ ὀσ βελτίστους γίγνεσθαι, ἡδίστα δὲ τοὺς μάλιστα αἴτθα- νομένους ὅτι βελτίστους γίγνονται. ἀ ἐγὼ μέχρι τοῦτο τοῦ 7 χρόνου ἱσθανόμην ἐμαυτῷ συμμβαίνοντα, καὶ τοῖς ἄλλοις ἀνθρώποις ἐνυγχάνων καὶ πρὸς τοὺς ἄλλους παραθεωρῶν 50 ἐμαυτὸν οὕτω διατετέλεκα περὶ ἐμαυτοῦ γιγνώσκων· καὶ οὐ μόνον ἐγώ, ἄλλα καὶ οἱ ἐμοὶ φίλοι οὕτως ἔχοντες περὶ ἐμοῦ διατελοῦσιν, οὐ διὰ τὸ φιλεῖν ἐμέ, καὶ γὰρ οἱ [τοὺς] ἄλλους φιλοῦντες οὕτως ἂν εἴχον πρὸς τοὺς ἐαυτῶν φίλους, ἄλλα διόπερ καὶ αὐτοὶ ἂν οἴονται ἐμοὶ συνόντες βελτίστοι 55 γίγνεσθαι. εἰ δὲ βιώσωμαι πλείω χρόνον, ἵς ἀναγκαίον ἔσται τὰ τοῦ γήρως ἐπιτελείσθαι, καὶ ὅραν τε καὶ ἄκουεν ἢττον, καὶ διανοεῖσθαι χείρον, καὶ δυσμαθέστερον ἀπο- βαίνειν καὶ ἐπιλησμονέστερον, καὶ ὃν πρότερον βελτίων ἢν, τούτων χείρω γίγνεσθαι· ἀλλὰ μὴν ταῦτά γε μὴ ἡμαυτιώθη τὸ δαιμόνιον: cf. καὶ δίς ἡδὴ ἐπιχειρῆσαντός μονοσ τοις περὶ τῆς ἀπολογίας, ἐναντιώτατον τοῖς δαιμόνιοιν Ἀρκλ. 4. Cf. also Plato Ἀρκλ. 31 ν. 40 λ., β.

6. υφεύμην ἂν: I would concede. — βεβιωκέναι (σκ. αὐτόν): that he had lived.

7. ἀ: equivalent to καὶ ταῦτα. — πρὸς τοὺς ἄλλους: see on πρὸς ἑαυτόν i. 2. 52. — παραθεωρῶν: like παραράλλων in 11. — οὕτω διατετ- ληκα γιγνώσκων: I have constantly been of this mind. — οὕτως ἔχοντες περὶ ἐμοῦ διατελοῦσιν: constantly have this opinion of me. — οὐ διὰ τὸ φιλεῖν ἐμὲ: not because they love me.

8. τὰ τοῦ γήρως ἐπιτελείσθαι: to pay the debts of old age, i.e. to suffer the weakening of sight, hearing, and intellect. — ὅραν, ἄκουεν, διανοεῖσθαι: with their advs., in appos. with τὰ τοῦ γῆρως. — ἀποβαίνειν: to turn out,
60 aisthanoemenw men abiwtoS an eih o bios, aisthanoemenon de
pws ouk anagnkh xeiropo te kai anhedesteron xin; alla men 9
ei ge adikeWS apothanomai, tois men adikes eme apokteina-
sin aiscrxon an eih touto. [ei yap to adikein aiscrkon
Eesti, pws ouk aiscrkon kai to adikes otioun poiein;] emoi
65 de ti aiscrkon to etereous uh dynastoai peri emou tda dikaia
mhte gnowai mhte poieisa; orw de' egwge kai twn doxan 10
twn progeounoton anvroypon en tois epiygnomenous oux
oomian katalleipomenen twn te adikhesantwn kai twn
adikheventwn. oida de oti kai evw epimeleias teuxoma up'
tan anvroypon, kai ean wvon apodanw, oux omoios tois eme
apokteinasin. oida yar aei marturyhsethai moi oti evw
h dikhsa men ouxdwma pajwto anvroypon oude xieirw epoijh,
beltious de poiein epieirmhnh aei tous emoi synontas."
toaiuta men pros 'Empogenein te dielekhai kai pros tou'
75 alIous. twn de Swkratne gignwskoton oios hyn oi are-11
tis efimevnoi pantes eti kai wv diateleusai pantwv ma-
lwta potheuntes ekeinon, ws efhelimwta onta pros
arethh epimeleian. emoi men de toiooutos wv othon evw
digehmai, euvebh h men ouwos woste mende anev tihn twn

"to become." — uh aisthanoemenw
ktl.: 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. ei yap to adikein aiscrkon Eesti
ktl.: 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.
ARoi. 26.

10. twn te, kal twn: see on te
cal iii. 4. 3. — epimeleias teuxoma
utpo: I shall enjoy consideration
from. See on utpo iii. 4. 1.—martury-
sebhai: mid. as passive. — beltious
de poiein tous emoi synontas: con-
cludes 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. Swkratne gignwskoton oios
hyn: for the 'prolepsis,' see on i. 2.
13. emoi men de: mihi quidem
80 θεῶν γνώμης ποιεῖν, δίκαιος δὲ ὡστε βλάπτειν μὲν μηδὲ μικρὸν μηδένα, ὀφελεῖν δὲ τὰ μέγιστα τοὺς χρωμένους αὐτῷ, ἐγκρατής δὲ ὡστε μηδέποτε προαιρεῖσθαι τὸ ἢδιον ἀντὶ τοῦ βελτίωνος, φρόνιμος δὲ ὡστε μὴ διαμαρτάνειν κρίνων τὰ βελτίω καὶ τὰ χείρω, μηδὲ ἄλλου προσδεῖσθαι, ἄλλ' αὐτάρκης εἶναι πρὸς τὴν τούτων γνώσιν, ἱκανὸς δὲ καὶ λόγῳ εἰπεῖν τε καὶ διορίσασθαι τὰ τοιαῦτα, ἱκανὸς δὲ καὶ ἄλλους δοκιμάσαι τε καὶ ἀμαρτάνοντας ἐξελέγξαι καὶ προτρέψασθαι ἐπ' ἄρετὴν καὶ καλοκαγαθίαν, ἐδόκει τοιοῦτος εἶναι οἷος ἂν εἰη ἄριστός τε ἀνήρ καὶ εὐδαιμονεστα-90τος. εἰ δὲ τῷ μὴ ἄρεσκει ταῦτα, παραβάλλων τὸ ἄλλων ἥθος πρὸς ταῦτα οὕτω κρινεῖν.

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 Xenophonite 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 Edizio princeps.
Andreas Asulanus: Venice (Aldus), 1525.
Wells (1664–1727) : Leipzig, 1763–1764. New ed., 1801–1804, 6 vols., with dissertations and notes (virorum doctorum) compiled by


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); Expeditio Cyri (1855); Institutio Cyri (1857); Opuscula (1866).


II. SOME SEPARATE EDITIONS OF THE MEMORABILIA


Raphael Kühner: De Socrate Commentarii. Gotha, 1857. Text, with Latin notes and introduction. (The work mentioned in I above.)


C. AUXILIARIES


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. Büchenschütz in *Philologus*, xviii. 251 ff.


A. Döring: *Die Lehre des Socrates als soziales Reformsystem*. Munich, 1895.

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