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XENOPHON

MEMORABILIA

EDITED FOR THE USE OF SCHOOLS

WITH INTRODUCTION, NOTES, ETC.

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Part I.—Introduction and Text

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PREFACE.

The text of this edition (which has been carefully expurgated) is based on the generally conservative and eminently sensible text of Gilbert (Teubner, 1889), whose notes as also those of Breitenbach I have found as a rule suggestive and helpful. The recent text of Schenkl has also been consulted, although I have seldom thought it desirable to follow him in those conjectural emendations of the text to which modern Xenophontean editors are so addicted. I adhere to the view expressed in my edition of the Anabasis, Book I (Clarendon Press, Preface, p. v), that 'much learning and ingenuity has been uselessly expended by scholars in an attempt to force Xenophon's language into conformity with a supposed standard of Atticism, or in other ways to improve on his occasionally inaccurate but still perfectly intelligible manner of expression.' And if it is a questionable undertaking to correct these supposed crudities or inaccuracies of language in a simple narrative such as the Anabasis, it is in my view perfectly hopeless in a more abstract and theoretical work such as the Memorabilia. It is possible that some portions of the work as we have it, especially in the later books, are not Xenophon's at all; it is equally
possible that we possess various rough drafts from Xenophon's hand of the same discussions. But in the absence of any knowledge of the circumstances of Xenophon's preparation or publication of the work\(^1\), it seems best to take the text as we find it for what it is worth.

Wherever, therefore, the text as attested by the best MS. evidence available is reasonably intelligible, I have adhered to it; in the few cases where change has been absolutely necessary, I have adopted the change that seemed the least violent; where words had to be excluded, I have generally preferred excision to bracketing. Differences of reading have occasionally been referred to in the notes, but throughout I have kept in view the utility of the work as a book for schools.

In the preparation of the Introduction I have, of course, consulted and, I hope, profited by the works of Jowett, Zeller, Grote, and others. I owe much also to the lectures and personal instruction of my honoured friend and tutor, the late Professor T. H. Green. But more particularly in the discussion of such themes as the identity of virtue and knowledge, of the light which the arts cast upon moral questions, and of 'willing and unwilling sin,' I have been led to treat the subject in some degree from an independent point of view.

J. MARSHALL.

\(^1\) For a criticism of Cobet's theory (\textit{Nov. Lect.} 662 sqq.) that the work was written in answer to a rhetorical attack on Socrates after his death by a certain Polycrates, see Hartmann, \textit{Analecta Xenophonita}, 104 sqq.
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INTRODUCTION.

I. Socrates and His Time.

Socrates was a native of the imperial city of Athens. He was born when Athens was at the head of the great defensive league of Delos, formed for the future defence of Hellas, after the final repulse of the great Persian invasion. When he was born Pericles was just rising into power; his youth was contemporary with Aeschylus, and his manhood with that great dramatist's rivals and successors Sophocles and Euripides, with Aristophanes the comedian, with Phidias the sculptor, Ictinus, Callicrates and Mnesicles the architects, Polygnotus the painter, Anaxagoras the philosopher, Protagoras, Herodotus, Thucydides, and a host of other brilliant intellects. He saw Athens grow to be the 'eye of Greece,' the resort of all the intellect and enterprise of the western world, and as the fruit and symbol of its pre-eminence he beheld it rise into an architectural splendour unequalled in the world's history before or since. He saw the Erechtheum, the Propylaea, the Parthenon erected on the Acropolis, and towering high amidst them the great statue of Athena Promachos, artistically embodying Athenian wisdom and power.

The life of the citizens in Athens was, probably even more than in other Greek cities, a life in the streets and in the open air. The climate is one of the most favoured in the world, the skies are almost perpetual blue, the air clear and exhilarating. Euripides, in his famous choral ode in praise of Athens (Medea 824 sqq.), speaks thus poetically of the life of her citizens: 'Happy from of old were Erechtheus' sons,
children they of the blessed gods; for they plucked the far-
famed fruit of wisdom from her virgin and unravaged plains, as
their feet trod daintily under her bright aethereal sky. There
of old, they tell us, did yellow-haired Harmonia give birth to
the nine Muses who haunt Pieria, and the queen of love
drinking deep draughts from fair-flowing Cephissus' streams,
breathed over the land mild sweetly-blowing breezes; while
ever in her hair she twines the fragrant wreath of roses, and
sends the cupids to sit in the assessors' seat to Wisdom."

Among the chief places of resort for this pleasure-loving,
and yet art- and wisdom-loving people, were the Gymnasia,
the Market-place, and the Theatre. The importance of the
first of these, great in every genuine Greek city, was specially
great at Athens, because there above all was physical perfec-
tion praised and glorified. To the cultivated Athenian taste
a beautiful youth, practising his sports freely and nakedly in
the sunshine, was the most noble thing in nature. Hence
not only did the youths resort to the gymnasium for recreation,
but older persons also for delight. It was in fact deemed
an essential part of the gymnasia to have rows of seats
round three sides of the enclosure, 'in which,' as Vitruvius
puts it, 'philosophers, rhetoricians and other studious per-
sons may be able to converse.'

The Agora, or market-place, was much more than a
simple square for the assembling of the citizens. It was
rather an extensive district, with its streets shaded by plane-
trees, and adorned here and there with temples, baths, and
other public buildings, with booths and shops between.
Here or under colonnades of marble, the whole body of
citizens and strangers was wont of a forenoon to congregate
for business and for pleasure. The barbers', the perfumers',
the quacks', the smiths', the saddlers' shops, as well as the
painters' and sculptors' studios, were many of them recog-
nised and familiar lounges, and everywhere tongues wagged
busily, and wits were polished by keen encounter.

The Theatre also with its great expanse of terraced seats
of marble, in which some 30,000 citizens and strangers as-
sembled at the great Dionysiac festivals, to view through the long spring days the tragedies and comedies of the year, discuss their merits and award the prizes,—this also was a great centre of the eager civic life of Athens. As they viewed the moving scenes of contending passions, of unkindly destiny, and stern retribution for broken laws, the moral sensibilities of the people were warmed and quickened, so that in the dramas of Aeschylus and his successors, we can see, as in a mirror, the whole process of development, from old traditional beliefs through doubt to deeper and wider views of God and duty and righteousness.

Of all this intense and vivid existence, concentrated as it was within the narrow limits of the walls of Athens and the Piraeus, Socrates was, in a way, a perfect type and expression. He was born in it, he lived and grew in it, he died at last a victim to it. And so wholly was he part and parcel of this life, so completely did it absorb if not satisfy his nature, that, as we are told, he never once left the city all his life long, except on three occasions to do her service as a soldier.

II. Personal History of Socrates.

In a life so filled with general interest as was that of Socrates, personal events in the ordinary sense are naturally of but minor importance. We know the date of his death to have been 399 B.C., and as all the accounts agree that he was then seventy years old, or a little more, the date of his birth is ascertained to have been not later than 469. We are told that his father, whose name was Sophroniscus, was a sculptor, perhaps one of the multitude of less distinguished artists who found employment in connection with the great architectural works of the time. His mother, Phaenarete by name, also had a profession, that of a midwife. We may presume that they were poor, and could afford but little in the way of education to their son, beyond what Athens itself and his father's studio could give him. Plato (Laches, 186) repre-
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sents him as saying, 'As for myself, I am free to confess that I have never had a teacher; although I have always, from my earliest youth, desired to have one. But I am too poor to pay the fees.' Perhaps his own difficulties in this way helped to make him so fierce afterwards against those who took pay for teaching. For himself, as he says elsewhere, he 'chose poverty, to become a questioner of men.'

Habitually rough and uncouth in outward appearance, like a very Silenus in face, with his 'snub nose and goggle eyes,' even his strangeness of aspect marked him as an exceptional man. We are told, and it is probable enough, that he grew up in his father's workshop, and learned his art. But he can hardly have been a very diligent or steady apprentice; his true home was not in one workshop, but in all the workshops of Athens, and in her streets, and listening to her great orators, Pericles and others, or himself eagerly talking and questioning, and hearing the reasonings of others; he was 'keen as a Spartan hound' in following an argument; in his youth 'much inclined to regard the opinions of others.'

On reaching manhood he took part, as was his duty, in the military service of his country, and in the field as in the city he was strangely distinguished among his fellows. During the campaign in Thrace (B.C. 432) we are told (Plato, Symposium, 219) that in a time of bitter frost, while his fellow-soldiers were wrapped in warm clothing and their feet encased in felt and woollens, he would march barefoot over the ice in his ordinary dress, with more ease than the others in their shoes, and that he could long endure the pangs of hunger without inconvenience, when the army's supplies were failing. Again at the battle of Delium (B.C. 424), where the Athenians were defeated, we are told he might be seen, stalking over the field like a pelican, with the same deliberate stride as in the familiar streets of Athens, and calmly scanning foes pursuing and friends retreating, so that the former discreetly let him alone.
SOCRATES THE DREAMER.

III. Socrates the Dreamer.

But he had still stranger distinctions from his fellows than these, as we gather from another story of the campaign, preserved to us by Plato in the same dialogue. 'One morning he was thinking about something which he could not resolve; he would not give it up, but continued thinking from early dawn until noon—there he stood fixed in thought; and at noon attention was drawn to him, and the rumour ran through the wondering crowd that Socrates had been standing and thinking about something ever since the break of day. At last, in the evening after supper, some Ionians out of curiosity (I should explain that this was not in winter but in summer), brought out their mats and slept in the open air that they might watch him and see whether he would stand all night. There he stood all night until the following morning; and with the return of light he offered up a prayer to the sun, and went his way' (Symposium, 220, Jowett's translation). Such fits of abstraction seem to have visited him occasionally during his later life, though we may assume that, as a rule, they lasted for a much shorter time.

Whether these moments of withdrawal from the world about him were directly connected with the visitations of that inward spiritual monitor the Daemonium, as it was called, whose warning voice he heard from time to time in restraint upon his action, we cannot tell. But both these attributes or faculties are indications of the same profound, meditative, enthusiastic spirit, which in all ages has produced prophets, and martyrs, and mystics, to stir men out of their moral and intellectual torpor, to bring about the downfall of superstitions and world-old abuses, to conquer misrule, and to subdue new kingdoms in thought and morals. His very voice seems to have had a thrilling magical quality about it. Alcibiades is represented as thus addressing him in the same dialogue (Symph. 215): 'And are you not a flute-player? That you are, and a far more wonderful performer than Marsyas. He indeed with instruments used to
charm the souls of men by the power of his breath. . . . But you produce the same effect with your voice only, and do not require the flute: that is the difference between you and him.' The effects of his teaching may be the chief thing here alluded to, but there is a suggestion of special character in the voice as well.

IV. Socrates the Citizen.

At the same time Socrates was a Greek of the Greeks, and an Athenian of the Athenians, and the whole temper and tradition of his race were alien to mere mysticism or religious enthusiasm. And so while religious feeling and conviction formed in him a very real background to his character and mode of thinking, and no doubt helped to intensify and deepen his influence upon others, the ideals in which he took a chief interest were instinct with the bright clear vision, the perfect reasonableness and common-sense, characteristic of all that was best in Greek thought and Greek activity. Clean living and clear thinking, these were the ideals he pursued and inculcated. He was completely un-worldly, in the sense that he put a relatively low value on the things which most people prize and long for,—wealth, political influence, the praise of the vulgar; but this was from no special other-world aspirations, but from a conviction that for this world, and for man as he is here, these lesser elements of happiness are nothing worth, in comparison with that perfect apprehension of the nature of conduct, which brings with it, by a very necessity of logic, methods of living in accord ance with what is best. Lucidity of thinking was to him, as it was to one of his most recent followers, Matthew Arnold, the one thing needful.

In matters of religion and politics Socrates was a moderate conformist, as most profound thinkers have been, except at great spiritual or political crises. Xenophon tells us that he was regular in his observance of all the ordinary practices of religion, public and private, as they were
usually understood at Athens. He showed much regard for
indications of the divine will, not only in the admonitions
of his own daemonium, but in omens of various kinds, and
particularly in the oracular utterances of Delphi. But he
objected altogether to the intrusion of superstition upon the
ordinary affairs or the ordinary problems of life. For these,
experience and common sense seemed to him to be the only
legitimate guides.

In the politics of his country he took as little part as pos-
sible, and he studiously avoided the excitements and mental
dissipation of attendance in the law-courts, which most of
his poorer fellow-citizens found to be a source at once of
pleasure and profit. Only once in fact do we hear of his
performing any public function, though in it he had a singular
opportunity of showing of what metal he was made. In the
ordinary practice for the allotment of office at Athens, it fell
to him on one occasion to act, in virtue of a quite temporary
official position, as president of the public assembly of the
people. A question of unusual interest fell to be discussed
that day, for the naval battle of the Arginusae Islands had
recently been fought and won, but unhappily the official
Commanders or Strategi, in the excitement of pursuit, had
failed to rescue some Athenian crews whose vessels had been
wrecked in the battle: a storm came on, and these crews
were drowned. Popular indignation ran high, and was ex-
pressed in an illegal motion to pass a vote of condemnation
on the whole body of the commanders, without distinction
of their individual responsibility for the disaster. Socrates
refused to put such a vote, and neither the threats of the
powerful, nor the clamour of the mob, could move him from
his resolution.

V. Socrates the Friend.

From the first Socrates seems to have had a special liking
for the young, for men in the first heyday of life, with their
ingenuousness and their extravagance, their high ideals and
their ludicrous failures to attain them, their generosity, their
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frankness, their simplicity. And this strange, quite unornamental man, had his affection returned in kind. He became a centre of attraction, often of affection, to all the gentler youth of Athens; he walked with them, ate with them, drank with them, sang and told stories with them, could be as mad as any. As Alcibiades put it, 'His outer mask is the carved head of the Silenus; but, O my companions in drink, when he is opened, what temperance there is residing within... When I opened him, and looked within at his serious purpose, I saw in him divine and golden images of such fascinating beauty that I was ready to do in a moment whatever Socrates commanded.'

What the personal effect was on himself Alcibiades is described as stating thus, 'He makes me confess that I ought not to live as I do, neglecting the wants of my own soul and busy ing myself with the concerns of the Athenians; therefore I hold my ears and tear myself away from him. And he is the only person who ever made me ashamed.... For I know that I cannot answer him or say that I ought not to do as he bids, but when I leave his presence the love of popularity gets the better of me. And therefore I run away and fly from him, and when I see him I am ashamed of what I have confessed to him. Many a time have I wished that he were dead, and yet I know that I should be much more sorry than glad, if he were to die; so that I am at my wits' end.'

Xenophon, after his manner, has more to say of the value of Socrates' friendship in the minor utilities of life. He is the 'guide, philosopher, and friend' in the correction of evil tempers and habits, in the management of households, in the conduct of education, in all the minutiae for which the somewhat pedantic mind of Xenophon had so great a liking. But whether in great things or in small, whether in the larger mirror of Plato or the tiny facets of the speculum of Xenophon, we still see Socrates the friend of good, the advocate of purity, the mouthpiece of wise counsel and just judgment as to men and things.
VI. Faith and Scepticism.

In spite of the praises of Socrates which Plato puts in his mouth, Alcibiades was himself an embodiment of the tendencies of the time against which it was Socrates' life-work to set his face. It was, as has been already said, a period of great external splendour, brilliant intellectual gifts, and intensely vivid social existence. But the whole was undermined and ruined by intellectual self-conceit, individual self-assertion, and the profoundest scepticism. The able men who in various ways and in varying degrees aided the undermining process, and who were, often somewhat roughly, lumped together under the name of Sophists, were after all, as Plato remarks, only the instruments of the great Sophist, the Athenian people as a whole.

The old world of simple faith must in Athens as elsewhere have had its rude awakening some time and somehow; but the process was there hastened and intensified by the growth of Athenian commerce, and the enormous influx of foreign settlers, from other parts of Greece or even beyond. The clash of varying prejudices and traditions, the comparison of great but alien civilizations, as they were described, for example, in the history of Herodotus; the speculations of dawning science, as in the statement of Anaxagoras that Helios the Sun was not a god, but a mass of red-hot iron; and the fact that old religious feeling and beliefs were in theory and in practice associated almost inseparably with aristocratic institutions and privileges to which the political instincts of the majority were opposed, all contributed to spread the sphere of doubt and scepticism in matters of faith and morality.

Hence arose a positive art of doubt, a deliberate and professed method of negation. Of this we find an illustration in the teaching of Protagoras. According to him each man was his own law; whatever a man thought or felt was true for him; hence opposite views on any subject might be equally true. There resulted from this the development of a plausible
rhetoric which should enable a man to argue for either side of any question indifferently. This clearly points to universal anarchy; and in fact some of the school went so far as to say, that not only all positive beliefs but all positive institutions were conscious or unconscious swindles, mere devices to cheat the individual of his freedom, and deprive the naturally superior of his advantages.

Others contenting themselves with the assumption that the attainment of definite truth was impossible, expressly devoted themselves to teaching practical skill and proficiency of speech or thought. They could not say whether any end was good or bad; but given an end or aim in life, they would help people to attain it. In a period of rapid political change and democratic uprising, one can easily understand that this machinery of success offered extraordinary attractions to the ambitious; and the schools of able men like Protagoras and Gorgias were crowded, and they themselves rewarded with wealth and honours.

But this devotion to minor and mediate ends in life, to the exclusion of all higher ideals, speedily sapped the very foundations of social existence. How far and how deep the plague had spread is described by Thucydides (iii. 82), 'The common meaning of words was turned about at their pleasure; the most reckless bravo was considered the most desirable friend; a prudent and moderate man was styled a sneak, and a man who listened to reason was a good-for-nothing simpleton. Men were trusted exactly in proportion to their violence and unscrupulousness, and no one was ever so popular as the man who had successfully carried through a conspiracy, except the man who had been clever enough to defeat one; while the man who tried to remove the causes of such evils was regarded as a traitor to his party. As for oaths, no one imagined they were to be kept a moment longer than occasion required; it was in fact an added pleasure to destroy your enemy, if you had managed to catch him through his trusting to your word."

Of course this picture represents the results of the new
scepticism in their worst aspect and under the most unfavourable conditions. There was and must have been a good side to the scepticism of that age, as of every age. It represented the claim of thinking men not to have any statement thrust on them by mere force, whether physical or moral. 'I too am a man,' it said; 'I have rights, my reason must be convinced.' So far nothing could be more just or healthy; this is no more than the claim which has been the basis of all reformations, and revolutions, and intellectual or moral revivals. The first thing needed is to awake out of sleep, and being awake to use your eyes honestly and thoroughly.

And so far Socrates was completely with the new movement. He is called, or calls himself, sometimes the midwife that aided men's own souls to bring to the birth their own inborn thoughts; sometimes the gadfly that stung the Athenian people into wakefulness; sometimes the torpedo-fish that paralyzed their tongues when they would offer some of the stale and unreasoned definitions of things that satisfied the vulgar.

But there was an equally obvious bad side to this wholesale criticism. Let the accent be put too strongly on the I and the me, and there was danger of forgetting how much beyond oneself is implied in their use. How do I come to talk of myself at all, or my rights, or my reason? The very terms imply that there are other persons, other rights, other reasons. And as nobody could quite deny this, the practical outcome, as Socrates found it, was in one form or another, and even at its best, a lethargy of social and moral indifferentism.

Men, in fact, said, 'Very good; you go your way, I go mine; you see with your eyes, I with mine.' Socrates discerned that this with its apparent fairness was not only in its ultimate application anarchical, but that even apart from theory it contradicted the plain and necessary facts of human life and society. Men neither did nor could go each his own way: they talked together, used common terms together, acted
on common assumptions of each other’s conduct. There was therefore evidently somewhere a body of common mental and moral possessions in which all partook; for there was a point at which, if any one did not agree mentally with his fellows, he was shut up as a madman; if he did not agree morally, he was put into gaol.

To such criticism the apparent concession was sometimes made, that no doubt there were common terms and common principles; but these were the mere results of an interested compromise, you conceding so much, and I so much, for mutual convenience. But why, Socrates asked again, this mutual convenience? Whence came the necessity for such a compromise? And so, since as a matter of fact no such compromise ever had been or could have been made, because there never could have been any common basis for persons so mutually indifferent to start from, Socrates was driven from the past and the merely external, to look for the source of right and truth in the present and the inward. To Socrates, as to St. Paul, men showed the work of the law written in their hearts; ‘having not the law, they were a law unto themselves.’

VII. Virtue is Knowledge.

This conviction he expressed in the well-known maxim, Virtue is Knowledge. Taken apart from the context of his teaching, or regarded out of relation to the condition of opinion of his time, this maxim is questionable enough, and is often questioned. The confession of St. Paul: ‘To will is present with me, but to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. I find then a law, that when I would do good, evil is present with me;’ this is a confession that all men have their part in. But the experience is so familiar, so universal, that it seems curious that any one should suppose Socrates to have been entirely ignorant of it. He had not probably much experience of that intenser searching of heart,
that profounder apprehension of personal weakness and sinfulness, which characterized men like David or St. Paul. The attitude of these men was one alien to the Greek temper, and the very strength and brilliancy of the Greek genius were conditioned by its freedom from such self-questioning and self-abasement.

But the idea of progress in goodness and of the necessity of practice and perseverance and watchfulness in order to it,—the idea also of the difficulty of resisting temptation, of the hardiness of the task of those who would climb the heights of goodness,—that these ideas were present to the mind of Socrates, nay, were governing conceptions of his teaching, is obvious to any observant reader of the Memorabilia. Any true interpretation therefore of Socrates' dictum that Virtue is Knowledge, must be one which is consistent with his acceptance of these ideas. And we shall find the reconcilement of the two in the consideration, not of what he seems to deny by his dictum, namely, the weakness of the individual will, but in what he truly intended to affirm, namely, the existence of law in the consciousness, as well as in the institutions, of men.

The importance of concentrating one's attention mainly on the affirmative aspect of Socrates' great apophthegm is only a particular instance of a general law. For it may be said of all fruitful generalisations, whether in inorals, in politics, or in science, that their strength lies in what they affirm, their weakness in what they implicitly deny. In other words, every very great thinker, every one who has exercised a specially powerful influence on his time, has had some special word to say which the time needed; and this word he said, in season and out of season, with no particular regard to possible limitations or qualifications of its truth. Thus the progress of the world goes by zigzags from exaggeration on the one side to a perhaps equal exaggeration on the other, each, however, leaving the world somewhat farther forward in its accumulation of thought and knowledge. So far then from it being true, as some have represented it, that every
philosopher was right in his criticisms of his predecessors, and wrong in his own affirmations, the exact contrary may be maintained, that every great philosopher was right in what he affirmed, and wrong in his lack of appreciation of what his predecessors had taught from other points of view. In other words, a great man's dicta should be interpreted historically, in relation to the special needs and special beliefs of his time, and thus only ought we to interpret Socrates' dictum, Virtue is Knowledge.

Socrates had to face and to reckon with a great sceptical movement, with which in many of its aspects and methods he had himself much in common, while on the other hand he found himself irreconcileably opposed to its ultimate theoretical issues.

The general conclusion to which he was opposed was this, that right and justice and goodness were matters of convention, or prejudice, or climate; that there was nothing absolute or fixed or certain about them, and that the wise man was he who knew how to use such phrases to his own best advantage. But, on the other hand, Socrates perfectly recognised that there was a truth implied in the sceptical attitude which the world, at that juncture, required should be stated. In fact, the world is always requiring its destructive critics, its 'free-thinkers and sceptics;' and other well-abused persons. Their function is not the greatest; that, as we have said, is always constructive, affirmative; but it is a useful function nevertheless. For there is a continual tendency to accept the prevailing notions in morals and religion, fundamental and accidental alike, with the same dull indolent regard. The life of the soul is crushed under a weight of conventional routine; superstition on the one hand, mere ritual on the other, make up the whole round of what serves to represent the ideal in life. When men have sunk into this manner of lethargy, they have the sentence of death in themselves, 'having a form of godliness, but denying the power thereof.'

And a second result of this indolent acceptance of the traditional for the true, is seen in the attitude naturally taken
VIRTUE IS KNOWLEDGE.

up by the ordinary man, when he comes across others of a different way of ‘thinking,’ as he is pleased to call it. The syllogism of orthodoxy starts from the general premiss, ‘A body of absolute and irrefutable truth exists.’ To this each orthodox person appends the (to him) self-evident minor premiss: ‘I and mine possess it.’ From which follow all the recognised and accepted forms of practical conclusion, in religious and moral prejudice and persecution.

All this received a rude shaking from the analytic subtleties of the Sophists, and Socrates had at least the advantage when he entered on his constructive work in morals, that the ground had been cleared for him of a vast undergrowth of traditions and prejudices.

The merit of Socrates was that he succeeded in wedding the new doctrine of individualism with the old doctrine of universal truth, and it was this union which he endeavoured to formulate in the maxim that Virtue is Knowledge. For on the one hand knowledge is not a matter outside the minds of men, it must be individually possessed. And on the other hand, knowledge, as distinguished from mere opinion, partakes of the universal; it has a relation with that which was before me and will be after me, it has a relation with what is true.

This doctrine of the union in all right action of a personal and a universal element he continually enforces by his references to the practical arts. As Alcibiades amusingly said, his talk was ever of ‘pack-asses and smiths and cobblers and carriers.’ And his conversations with artist or artificer, with worker in great things or in small, all tended to extract from them or prove by reference to them, the universal and necessary union in every art of the two things, a law or standard outside and beyond the worker, in reference to which his work was right or wrong, and a personal apprehension of that law in the knowledge and practised skill of the worker.

That Virtue was identical with Knowledge meant therefore to Socrates, that virtue was analogous to the arts: first, inasmuch as there was in both a standard or law eternal and impersonal; and second, inasmuch as this eternal law
manifested itself in the consciousness of the individual as his knowledge or skill, the evidence and the outcome of the two being seen in the beauty and fitness of the outward result or product.

VIII. THE METHOD OF SOCRATES.

In the development in detail of this general principle of his with a view to the constructive treatment of current beliefs, Socrates drew from the armoury of common sense and common practice two weapons which became in his hands and those of succeeding philosophers very notable organa or instruments of thought; these were Induction and Definition. The Induction which he developed could not without very material alterations and corrections be applied to questions of physical science, since it consisted only in a somewhat accidental if not arbitrary collection of more or less obviously affirmative instances, with little attempt to search for contradictory or negative instances, still less with any notion of what is meant in modern science by experimental tests. And the method consequently when applied as it was by Aristotle and his followers to physics, led only to more or less indiscriminate and unverified guessing; the guessing might be occasionally happy, but it could never issue in that exact knowledge which is the mother of utility.

But Socrates expressly excluded physical questions from his consideration, believing that real knowledge was as regards them neither attainable, nor needful for man. And however modern experience may have falsified his assumptions in this matter, yet it can hardly be questioned that until better, because more scientific, methods of observation and experiment had been invented, the opinion of Socrates had a useful practical result, which it might have been of advantage if later theorists had accepted for themselves. The questions to which he confined his attention were these: 'What is piety, what impiety? What is meant by honour,
what by baseness? What is wisdom, and what is folly? So also with courage and cowardice, the state and the character of the statesman, and so forth' (Xen. Mem. I. i. 16).

In the investigation of any of these questions Socrates proceeded by a series of particular instances in which these terms might rightly be used, i.e. consistently with the recognised applications of language and the common sense of mankind.

In these various applications he endeavoured to discover the common or necessary or universal element; this he took to be what truly constituted the idea of the term, this in short he took to be its Definition. Thus from the analysis of many particulars he reached a general conception, which emerged out of the region of mere practice or instinct, into the region of Knowledge.

Now, however imperfect in many cases the process may have been in the hands of its great inventor, the process is in its essence identical with that of every genuine philosophy, it is in fact in germ that same 'historical method' which is now recognised as at once the most solid and the most fruitful in philosophy. For it is certain that not one of the words which express moral relations,—good bad, right wrong, just unjust, happiness misery, and so forth, is truly intelligible apart from the history of the theories out of which those words have sprung. The process by which man comes to know himself is always the same: he first expresses what is in him in acts or words or institutions, then he turns round and contemplates and analyses what is thus outside of himself and yet is most truly and permanently himself; and this retrospective analysis, this criticism, with the inevitably consequent correction and reconstruction, becomes the harbinger of a further advance in the social and moral structure. It is to be remembered that the physical world does not thus depend on our analysis: our comfort in it depends on this, but the physical world itself has its laws and its processes entirely apart from our thinking of them. On the other hand, the moral world, as it
exists for us, is in a sense the creation of the thought of man, not of this man or that man, but of man as a reasonable and reasoning creature. We are in morals according to the measure of what we think; he, for example, who has the thought of free citizenship is potentially a free citizen, and is on the road to become so actually; the idea of chastity once evoked in the thought of a people inevitably becomes expressed in relations and social institutions which require chastity and render it possible, and so on.

This was just the process which Socrates attempted; he took the common language, the common unprejudiced beliefs, the ordinary practices and institutions of the men about him as the raw material for a new analysis in morals, and thus laid the foundation for all subsequent philosophies, and all subsequent social systems.

The connection of his method as thus explained, with his general principle of the identity of virtue and knowledge, is not far to seek. Virtue is the ideal expression for that perfected condition of the individual, which it is the aim and tendency of the social organism to make possible and to secure. That general aim and tendency is expressed,—never adequately, just because man is not perfect but only progressing, but still in outline—in the common words and common institutions which are the embodiment of the universal impersonal sense of the community. Thus in so far as we get at what these common words and institutions truly mean, we are getting in a reasoned form at what virtue means, and at what every one of us really means in so far as he is reasonable or virtuous. And the virtuous man is the man who has got at this true meaning of the world in which he lives, not as a mere theory, which is not what Socrates means by knowledge, but in the real practical knowledge whose proof is found in action conformable with the social ideal.

IX. WILLING AND UNWILLING SIN.

So thoroughly convinced was Socrates of the parallelism between Virtue and the Arts, that he definitely carried it
into the difficult region of will, and maintained the paradox, that just as he who has the skill to do what is right in an art, can best, if he please, deviate from what is right, so also in morals, he who sins voluntarily is better than the man who sins involuntarily. This paradox has naturally been a sore stumbling-block to many. But the difficulty is again entirely the creation of those who choose to take the words of Socrates out of their connection, and apart from his own interpretation of them.

In the domain of art it is a familiar fact to all who have studied the subject, that there are two stages in the development of the artist; first his Lehrjahre, his apprenticeship, in which the law for him is that of obedience; a time of acquiring rules, imitating models, listening to instruction: and second, his Meisterjahre (with what personal interval of Wanderjahre the fates may decree to each). In this final period of Mastership, he transcends rules, does not imitate, in a sense contradicts instruction. This is what is meant by his being a Master, by his being original. In mere verbal description there is much resemblance between the calm superiority of the Master, greatly daring, who wills not to paint what he literally sees, but that which his soul longs to see, and the silly wilfulness of the raw neophyte, who 'paints what he likes' with much self-gratulation and conceit. The result is where the difference comes in, or rather, where the difference becomes obvious to everybody; the one paints a masterpiece, the other paints a daub.

And in the domain of morals is it not so also? Is it not because the world has had men great enough and masterly enough to disobey the form, that it has garnered in so much of the essence, of good? Why were the prophets stoned, the martyrs crucified or burned, the rebels and revolutionaries who have been the pioneers of progress, banished or executed? They broke the laws of their country, they 'disturbed society,' they 'unsettled' all manner of beliefs and all manner of persons; came as Christ came, not to bring peace into the world, but a sword. And accordingly the virtuous and well-
meaning, the quiet and the conformable of their time, thrust them forth with blood and hissing. Yet were not these ‘willing sinners’ better than the unwilling sinners, their denouncers and persecutors? It only required a generation or two to prove that they were of the world’s best.

History, as Socrates knew it, had not been so enriched with the blood of saints and martyrs as that of later times has been. And hence his illustrations of what he meant by ‘willing sin’ are of a humbler and more common-place character; but they are for the purpose of his argument identical in essence. There is the general, splendide mendax, who seeing his troops disheartened and failing him, cheers them by false news of coming assistance, and gains a victory. There is the father anxious for his son’s health, who wiles him to take his medicine by pretending it is a dainty. There is the man, who sees his friend in despondency, and steals or violently robs him of his sword, lest he do himself an injury. These are the familiar instances which Xenophon quotes (Mem. iv. 2) in direct conjunction with the doctrine of ‘willing sin.’ They are the common topics of casuistry, they are the first elementary problems of ethical controversy; but they, at least in little, illustrate what, on a grander and nobler scale, the history of Christian martyrrology has proved times out of number, that there is a formal wrong-doing which is only the seeking after a higher right, and that the man who by obedience has fulfilled all righteousness, is the man who alone is competent to wisely transcend obedience, and ‘serve, through seeming wrong, a higher good.’

X. Socrates a ‘Willing Sinner.’

Perhaps his own life might have suggested to Socrates some aspects of this profound problem of obedience through disobedience. We do not know whether he had any means of livelihood of his own, they certainly were very scanty. But he resolutely and persistently declined to work for his living, ‘as every decent man is bound to do.’ Nay, in
defiance of the plainest dictates of prudence, he married, and had several sons, yet he took no pains to provide for the wants of Xanthipppe and her babes, and among other evil results of his conduct, notoriously spoilt his wife’s temper, and brought on himself endless invective and abuse from her too-active tongue. Could any life be of worse example than that of a hanger on upon wealthy young men, a partaker of every man’s bounty, an idler and street-loafer? Yet so might Socrates have been described with some appearance of truth by many decent citizens of Athens.

Hear, on the other hand, how he himself, at the solemn hour of his condemnation, regarded his life. ‘If you say to me, Socrates, this time we will not mind your accusers, and will let you off, but upon one condition, that you are not to enquire and speculate in this way any more, that if you are caught doing this again you shall die;—if this was the condition on which you let me go, I should reply: Men of Athens, I honour and love you; but I shall obey God rather than you, and while I have life and strength I shall never cease from the practice and teaching of philosophy . . . For know that this is the command of God; and I believe that to this day no greater good has ever happened to the state than this my obedience to his command. For I do nothing but go about persuading you all, old and young alike, not to take thought for your persons or your properties, but first and chiefly to care about the greatest improvement of the soul. . . . And that I am given to you by God is proved by this:—that if I had been like other men, I should not have neglected all my own concerns or patiently seen the neglect of them during all these years, and have been doing yours, coming to you individually like a father or elder brother, exhorting you to regard virtue; such conduct, I say, would be unlike human nature.’ (Plato, Apol. Soc. 29 sqq., Jowett’s translation.)

Have we not heard something like this elsewhere? ‘Then one said to him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and
said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.' (Matt. xii. 47 sqq.)

XI. Relations of Virtue to Law and Utility.

While Socrates was thus convinced that the law or standard of rectitude at once impersonal and personal, universal and individual, was written in men's hearts, and could be brought forth into consciousness by wise examination, he did not find it solely written there. Conscious though he was of the deficiencies of the actual government of Athens, as of other governments, and as apt as Carlyle to ask 'by what sublimation or hocus-pocus does the folly of the individual, or of the coterie, or of the mob become the wisdom of the nation?' yet politics after all seemed to him but a small part of the nation's life, and left much in the external or objective moral and social structure of his time which he could instance with respect and approval. His interest was in fact directed rather to the deeper and more stable elements in the structure of society,—the family, the intercourse of friends, the busy life of the workshop and the mart, and the permanent and necessary relations of men as social beings to each other and to rectitude.

These were in his view outward manifestations,—never perfect in any moment or at any place, but tending towards perfection—of the inner law which was in every man's soul, and which constituted the soul's essence. As Socrates epigrammatically put it, the δίκαιον or principle of virtue equalled the νόμιμον or principle of law, and both equalled the χρήσιμον or principle of utility. Socrates in other words was convinced that ideally, i.e. apart from the mere facts of any particular time or place or individual (as we should say, in tendency), the good, the lawful, the useful, were
only three aspects of one identical condition of things. That this is so may be proved in various ways. Thus, if we find as a matter of fact the condition of the individual to be right, while that of the state is wrong, then the third element, the happiness whether of state or of individual, we shall find to be deficient also. We shall have the state crushing or endeavouring to crush its best men; we shall have cruel and unjust oppression and persecution. Or if the state be right and the individual wrong, then happiness will again be defective, the state will be disturbed, the man will be justly executed or banished as a criminal. Or again we can argue from the perfection of any two, to the perfection of the third. A state that is well organised, and whose outcome is the general happiness, cannot but tend to produce good citizens. Happy and good citizens must infallibly have a well-ordered state about them.

The contradictions between the good of the individual, the law of the state, and the prosperity of either, are obvious enough; but the three tend to a harmony—men are ever striving to attain to a harmony—in which the law of the inner man shall be absolutely identical with the law which is imposed on him by the society of which he forms a part, so that absolute freedom and absolute obedience will be the same thing; and a harmony in which, so far from a man having to deny himself in order to attain a relative perfection, absolute goodness will also be absolute enjoyment. This is what is meant by the three being ideally one. And this is why Plato beginning his Republic as a discussion of the nature of personal goodness or justice, passes inevitably to a discussion of the nature of the perfect state, and ends with a description of an ideal condition of rewards.

XII. Socrates the Questioner.

Convinced then as Socrates was, that there were three correlative but independent standards or measures of perfection, it was open to him to attempt his analysis through
any one of these, or through something which had relation with them all. And he does not appear to have excluded any one of these different points of view, but is ready enough to converse on questions of individual perfection, or of the higher state-craft, or of the means whereby the greatest happiness of one or of all may be secured. But his favourite method was one which dealt with something, which having relations with all three, was fitted at once to cast light upon all. This something was the common conceptions of people taken at random, as they are expressed in common language. Language was in his view the key to all truth. If we could only get at what one or many truly meant by the moral and social terms that they employed, if our analysis could only be pushed behind the mere surface meaning or no-meaning of habitual talk, to the real meaning as every one on reflection knew it to be, we should get to that which is not only what is truest and most real in the individual, but what is truest and most real in the whole community also, because these common terms are not the individual’s invention or exclusive possession, they are his because he has been taught them, has been born into the inheritance of them: they are the permanent possession of the community which remains and does not die, although the individuals die. And these words represent not merely the common mental possession of both individual and community; because they are common to both, they represent the utility of both. Men live by the words they speak; their words are the links that bind man to man, they enwrap, and symbolize, and enable men to realize, what men truly are and have. Thus originated that unwearied life of questioning, for information, from the seeming wise and the seeming foolish alike, which was known as the Irony of Socrates.

In the development of his process of interrogation, we are told that Socrates was largely influenced by a curious personal incident. The story, as we have it in Plato’s version of Socrates’ speech before his judges (the Apologia Socratis) is, that one of his young associates, Chaerephon
by name, with an enthusiasm characteristic of him, went to
the oracle of Apollo at Delphi, and asked the oracle the very
leading question, whether Socrates was not the wisest of
men. To which the oracle answered, that he was the wisest
of men. How the oracle came to know about him at all we
are not told. Chaerephon reported this answer to Socrates,
who was greatly surprised, being conscious in himself of no
knowledge or wisdom whatever. So to prove the oracle in
error, if possible, he proceeded to question men of light and
leading in the various ranks of life, and found to his surprise
that when he tried to get at their real knowledge, their ap-
prehension of the true nature and end of that in which they
were reputed wise, they were all alike absolutely ignorant.
So that in the end he concluded that he was wiser than his
fellows at least in this, that he knew his own ignorance.
And thus was the 'Irony' of Socrates, the persistent habit
of questioning 'for information,' accounted for.

The story is a pretty one, and has an element of abstract
truth in it, as all Socrates' strange humours had. It probably
enough had a basis of historic truth also. But that it was
not the whole truth is obvious from this, that the fundamental
principle of Socrates' whole system of interrogation, as
declared by himself elsewhere with equal authority, was
that every man had in him the essentials of all useful
knowledge, if only one could get at them, or at him. And he
called his own art of questioning, the Maieutic or Midwife's
art, because it was skilled only to bring out knowledge already
there. The two views are not irreconcilable; but there is
sufficient divergence between them to justify us in question-
ing, whether the mere accident of such a proceeding as that
of Chaerephon, could materially have determined the life-
work of such a man as Socrates.

Up to a certain point, the interrogatory procedure of Socrates
was identical with that of the Sophists. As Aristotle re-
marked, his method was the same, it was the reasoned
purpose which differed. He, like them, ingeniously broke
down all mere conventional rules, definitions, conceptions,
by the successive introduction of concrete instances, which those rules, definitions, or conceptions were inadequate to cover. There the Sophist ended, he was content to confound and overthrow. There, on the other hand, Socrates only began; for in his procedure there was always the implied subsumption—'Your rules, definitions, and conceptions will not cover these particular instances, consistently with an idea which exists in your mind behind these rules, etc.,—the idea, namely, of right, of perfectness, of good.' His analysis never ends, or at least is never meant to end, in the mere destruction of cherished convictions; its aim and tendency are to break down the veil of custom, that the inner sanctuary of the good and the true, may shine forth the more visibly.

XIII. Unpopularity of Socrates.

But the personal effect of this treatment, as compared with that of the Sophists, was naturally very different. In the first place, the Sophists only applied their method for the benefit of those who were their paid pupils, and whom therefore it was their interest to conciliate. Whatever cross-examination these were subjected to, was only with a view to giving them a dialectic skill, which might help them to political or social success. Such treatment interfered with no one's interests, it ruffled no man's vanity; but rather furthered the first, and flattered and stimulated the second.

Socrates, on the other hand, was continually on the look out for people to cross-question, and especially among those who had some reputation for wit or knowledge; and having an end beyond the cross-examination itself, he was bound to make the preliminary process a thorough and searching one, at whatever cost to the vanity, or the reputation, of those subjected to it. The few who were of a truly teachable spirit, passed through this valley of humiliation into a Delectable Land of purer knowledge and higher ideals. But the many were fain to turn back to Vanity Fair, wounded and irritated at the man who had subjected them to so trying an ordeal.
Further, not a few ambitious young men, like Critias and Alcibiades, were shrewd enough to see, that even for dialectical purposes, Socrates could give them more valuable lessons than anybody, not to mention that there were no fees to be paid. So, as Xenophon says, they availed themselves of his company, 'from a belief, that if they associated with him, they would acquire a skill, whether of talk or of action, surpassing their fellows.' And he quotes the cogent proof, that 'as soon as they deemed themselves superior to their associates, they straightway quitted Socrates, and plunged into politics, this having been from the first their motive for seeking his company.' (Xen. Mem. I. ii. 15 sq.)

We need not therefore be surprised that as time went on, a growing irritation against him and his method of talk, began to spread in Athens, partly among those who had suffered what they considered an insulting defeat at his hands, partly from the parents and friends of young fellows, who made themselves a nuisance by imitating his method, which became in their hands a trick for ostentation, and an excuse for misconduct and disorder. And we know that this dislike received a memorable expression in Aristophanes' comedy of the Clouds, which was first produced in 423 B.C., when Socrates was approaching the age of fifty. That the representation of Socrates in this amusing play was in many ways wholly misleading, need not surprise us. A comedian has in the first place to amuse, a satirist has to put in his shadows with a free hand, and Aristophanes was both satirist and comedian. He probably knew nothing, and cared as little, what was Socrates' motive for his eternal questionings, or within what limits he kept his enquiries. He knew well enough that a fashion of sceptical enquiry on physics and morals had grown up in Athens, and that a quibbling trick of cross-examination was cultivated by Socrates and many others. The others were not half so prominent figures in the public eye as Socrates: thousands had never heard any of the other performers in this new art, for they only performed for those who paid them; but everybody knew Socrates, had watched
him in many a wordy duel, and many of them had been
rayed themselves in these encounters. He was moreover
a droll figure, as well as a familiar one; and so not only
naturally, but inevitably, from the poet’s point of view,
Socrates, and none but Socrates, must be the arch-sophist
for him.

The play left its sting, and in his speech before his judges,
early a quarter of a century later, Socrates declares that its
effects to his prejudice had continued till that time. It is
to be remembered also, that what might have passed as a
jest in 423, when the Athenians had had on the whole much
the best of the war then raging between them and the Spartan
confederacy, became with every succeeding year of defeat
and disaster, a much more serious affair. Rightly or
wrongly many believed that the failure of Athens in the later
period of the Peloponnesian war, was largely attributable to
the sophistries of incapable mountebanks, who misled the
people by just such dialectical skill and quibbling, as Socrates
was popularly supposed to teach. And when the final ruin of
Athens was brought home to Alcibiades, who had notoriously
been a frequenter of Socrates’ company, the dislike to
Socrates, who still persisted in his old habits, must have
risen to positive detestation among many honest-minded
citizens.

The climax was reached when, after the fall of Athens,
another prominent associate of his, Critias, became the head
of the most odious and cruel tyranny to which the Athenians
were ever subjected, a tyranny under which the fortunes and
even the lives of many honourable citizens, were sacrificed to
greed of power and pelf on the part of the tyrant. It was re-
membered that not only had Critias been a pupil of Socrates,
but that the latter had never concealed his dislike to demo-
cracy, as it existed in Athens; and this abominable olig-
archy, which had been thrust upon unhappy Athens, seemed
but the logical outcome, if not the designed result, of Socrates’
teaching.
XIV. Trial and Execution of Socrates.

When the tyranny of the Thirty was swept away, and Critias and his associates paid the penalty of their proceedings with their lives, affairs were gradually restored to a democratic basis; but there were probably many who thought it absurd that the followers who had wrought such mischief should be cut off, while the leader who in their belief had guided and inspired these, was still at large to continue his poisonous teaching. It was, however, impossible to bring Socrates under a legal charge, in respect of the acts of the Thirty. The fact was notorious that he had personally resisted and condemned Critias in some of his unlawful acts, and had, at the imminent risk of his own life, refused to do his tyrannical will upon an unoffending fellow-citizen. And moreover a general amnesty had been proclaimed.

However, public opinion was hostile to Socrates, and under these circumstances, with the vague and uncertain character of Athenian criminal procedure, it was not difficult for his enemies to trump up charges against him which might serve. His overt accusers were Meletus, a poet, friend of Thrasybulus the restorer of the democracy, Anytus, a strong partisan of the restored order of things, and Lycon, a professed rhetorician. He was charged on two counts: first, with heterodoxy, in that he did not accept the system of religion recognized by his country, but attempted to introduce some new and strange divinities of his own; and second, with exercising an evil and corrupting influence on the young men of Athens.

We need not enter into the details of the trial. It was probably from the first a foregone conclusion, and the independent attitude which Socrates took up, in total contrast to the appeals for pity usual with defendants before the large and emotional juries of Athenian courts, helped to make his condemnation certain. Had he in any degree modified his tone after the verdict of guilty was pronounced, a less severe punishment than death might have been awarded him.
On the contrary he took even a loftier stand, claimed that
the punishment which such a life as his merited, was nothing
less or worse than an honourable maintenance in the Town-
hall at the public expense, and that in condemning him they
had rather condemned themselves. The penalty of death was
voted, by an increased majority, and a decree was passed
that he should drink the fatal cup of hemlock, this being
the accepted mode of penal death at Athens.

The absence of the sacred vessel which visited Delos at
stated periods, compelled a month's delay in the execution of
the sentence. This month Socrates spent in serene and
tender intercourse with his sorrowing friends. He refused a
means of escape that was offered him; for, although he had
condemned the verdict, he was not going to violate the law;
and at the last he took the cup quietly and cheerfully, his
dying conviction expressed, that there was a worse evil than
death for a man, if indeed death were an evil at all, and that
was that he should be false to what he knew to be the highest
and best. 'Such was the end,' says Plato, 'of our friend,
whom I may truly call the wisest and justest and best of all
the men whom I have known.'

XV. Xenophon the Biographer of Socrates.

It must be admitted that when we pass from such a eulogium
as this of Plato's, or, better still, from the pictures of Socrates
which we behold in Plato's dialogues, with their humour,
their graphic touch, their variety of scene and character,
their nobility of thought and diction, to the story of Socrates
as we find it in the pages of the Memorabilia, we cannot fail
to be conscious of much dulness and inadequacy. It is as
though we were looking at a photograph, the work of an
unskilful operator, who has been faithful enough, so far as
he knew, but who has not only chosen a poor and unim-
pressive point of view, but has distributed his lights and
shadows injudiciously, and by a want of proper focussing has
even injured the perspective of his subject. We may have
fact, but it is to some extent badly-told fact, and badly-selected.

The man Socrates, as we have him described in the Memorabilia, we recognise to have been a good man and a kindly, yet no better and no kindlier, let us hope, than many others contemporary with him in Athens; we see a man prodigal of very good and sensible advice, distinctly pious and orderly, even ascetic, in his personal habits; a little fond of 'preaching,' occasionally a little prosy and long on subjects not so profoundly interesting, such as the reform of the military power of Athens, or the best mode of building a house or managing a household. Now and then we get glimpses of a deeper thinker, paradoxes startling and suggestive, analogies far-reaching and instructive, but these are seldom clearly expressed, or in any very complete fashion developed and perfected. On the whole, were we to take Xenophon's story au pied de la lettre, we should find it as difficult as Xenophon did to understand why the Athenians put Socrates to death, or why so much should have been made of him either then or since. The book in short is honest but dull, a little like its author.

Xenophon, it must be remembered, was but a young man when, a few years before the death of Socrates, he quitted Athens to join the expedition of Cyrus, whose story he was destined to tell under the name of the Anabasis. He never saw Socrates again, and was not even permitted to return to Athens for many years after his Memorabilia must have been written, and probably published. He was not only young, and therefore, if we are to believe Plato, incapable of understanding philosophy; his tastes and capacities, even for a young man, were somewhat limited. All through his works we see the good-hearted honest soldier, a little pedantic, having a great fondness for small devices and petty interests, hunting and husbandry and the management of slaves, and small economies generally. He was also most methodical and pious, not to say superstitious; a man born not to be (unless by fortunate accident) a hero, but always to have a hero. Like
Boswell, whom he resembles in a good many particulars, he had a taste for biography, and must have been a diligent diarist; but, also like Boswell, he was just a little stupid.

And the limitations of his intellect are nowhere more obviously seen than in the wholly one-sided character of his biographies, whether Socrates or Cyrus the Great or Agesilaus be the subject. He can see only what is good, or rather what seems to him good, in each; which good has a remarkable resemblance to his own character. In all alike he to a very great extent finds only what he brings. It is not that Xenophon either knowingly or in fact added anything which was entirely without foundation to his history of Socrates. But he naturally noticed and admired and preserved most readily those features of Socrates’ character which bore closest analogy to his own, and those discourses which Socrates had adapted to listeners of his calibre. For we may be quite certain that Socrates conversing with Xenophon must have been a very different man from Socrates conversing with Plato. More men than Alcibiades were privileged to look behind the mask of Silenus; more revelations than one were found there. And although it is evident enough that the ideal Socrates as he grows under the master-hand of Plato becomes less and less like the historical Socrates who walked and talked in the streets of Athens, yet we may be sure that the root and the life of Plato’s intellectual history was in that very Socrates; else he, and many others like-minded, would not have made him their hero. We have to realise that Socrates was a great man, great enough to permanently influence the thought of the very brightest intellects of Athens; and he who measures that greatness by the majesty of Plato, will be just as near the truth, as he who measures it by the pettiness of Xenophon, and perhaps a good deal nearer.

At the same time it would be a most unworthy thing to undervalue so honest and chivalrous a tribute as this of Xenophon’s to a master so sincerely and disinterestedly loved by him. It says much for Xenophon that he should
have so genuinely attached himself to a man like Socrates, and that his attachment survived its object, and was proof against the obloquy and unpopularity which attended Socrates to his death. And the very limitations of the author make the work more valuable, wherever any thought or argument is recorded not characteristically Xenophontean or commonplace. We are indebted to him for the testimony of which much has been made earlier in this paper, that Socrates did identify Virtue with knowledge, as well as with law and utility; for the account of his doctrine of ‘willing sin’; for some of the best illustrations of his interrogatory methods; as well as for many interesting personal facts as to the causes of his unpopularity. And we may even be thankful that so much of the kindly and practical has been recorded of the man, whose greatness in other aspects might have excused him from condescending to questions so familiar.
XENOPHON, MEMORABILIA.

BOOK I.

CHAPTER I.

Reciting the indictment against Socrates, Xenophon proceeds to deal with its first count, in which he was accused of disloyalty to his country's gods, and shows that he was a religious man, sacrificing in the public temples, paying reverence to all intimations of the divine will (including his own inward monitor or Daemonium), and advising his friends to do the same in all needful cases.

1 Πολλάκις ἑθαύμασα, τίσι ποτὲ λόγοις Ἀθηναίοις ἔπεισαν οἱ γραψάμενοι Σωκράτης, ὥς ἄξιος εἶ ἰθανάτῳ τῇ πόλει. ἡ μὲν γὰρ γραφῇ κατ' αὐτοῦ τοιάδε τις ἡν ἀδικεῖ Σωκράτης οὐς μὲν ἡ πόλις νομίζει θεοὺς οὐ νομίζων, ἄτερα δὲ καὶ καὶ δαμόνα εἰσφέρων ἀδικεῖ ὅτι καὶ τοὺς νέους διαφθείρων.

2 Πρώτον μὲν οὖν ὃς οὐκ ἐνόμιζεν οὐς ἡ πόλις νο- μίζει θεοὺς, ποῦ ὅτι ἔχρησαντο τεκμηρίω; Θύων τις γὰρ φανερὸς ἦν πολλάκις μὲν οἶκοι, πολλάκις δὲ ἐπὶ τῶν κοινῶν τῆς πόλεως βωμῶν, καὶ μαντικῆ χρώμενοι τοι οὐκ ἄφαινες ἦν διετεθρύλητο γάρ, ὃς φαίη Σωκράτης τὸ δαμόνον εαυτῷ σημαίνειν ὁθεν δὴ καὶ μάλιστά μοι δοκοῦσιν αὐτὸν αἰτιάσασθαι καὶ καὶ δαμόνα εἰσφέρειν. 3 ὃ δὲ οὐδὲν κανόντερον εἰσέφερε τῶν ἄλλων, ὅσοι μαν-
τικήν νομίζοντες οἴωνός τε χρώνται καὶ φήμαις καὶ συμβόλοις καὶ θυσίας. οὕτω τε γὰρ ὑπολαμβάνουσιν οὐ τοὺς ὄρνιθας οὔδὲ τοὺς ἀπαντῶντας εἰδέναι τὰ συμφέροντα τοὺς μαντευομένους, ἀλλὰ τοὺς θεοὺς διὰ εἰς τούτων αὐτὰ σημαίνειν, κάκεινος δὲ οὕτως ἐνόμιζεν. ἀλλ' οἱ μὲν πλείστοι φασίν ὑπὸ τε τῶν ὄρνιθων καὶ τῶν ἀπαντῶντων ἀποτρέπεσθαι τε καὶ προτρέπεσθαι. Σωκράτης δ' ὦσπερ ἐγίγνωσκεν, οὕτως ἔλεγε τὸ δαιμόνιον γὰρ ἐφὶ σημαίνειν. καὶ πολλοὶς τῶν συνόντων προηγόρευε τὰ μὲν ποιεῖν, τὰ δὲ μὴ ποιεῖν, ὡς τοῦ δαιμονίου προσημαίνοντος. καὶ τοὺς μὲν πειθομένους αὐτῷ συνέφερε, τοὺς δὲ μὴ πειθομένους μετέμελε. καὶ τοῖς 5 τῖς οὐκ ἀν ὁμολογήσειν αὐτὸν βούλεσθαι μὴτ' ἡλίθιον μὴτ' ἀλαζόνα φαινεσθαι τοῖς συνούσιοι; ἔσκει δ' ἂν ἀμφότερα ταῦτα, εἰ προαγορεύων ὡς ὑπὸ θεοῦ φαινόμενα, καὶ ψευδομένου εὐφαίνετο. δῆλον οὖν ὅτι οὐκ ἂν προὔλεγεν, εἰ μὴ ἐπιστευείν ἀληθεύειν. ταῦτα δὲ τίς ἂν ἄλλως πιστεύσειν ἡ θεὶ; πιστεύων δὲ θεοὺς πως οὐκ εἶναι θεοὺς ἐνόμιζεν; ἀλλὰ μὴν ἐποίει καὶ τάδε 8 πρὸς τοὺς ἐπιτηδεύουσι. τὰ μὲν γὰρ ἀναγκαία συνεβούλευε καὶ πράττειν, ὡς νομίζοιεν ἀριστ' ἂν πραχθήναι: περὶ δὲ τῶν ἀδήλων ὅπως ἀποβῆσοι μαντευομένους ἐπεμπεῖν, εἰ ποιητέα' καὶ τοὺς μέλλοντας οίκους τε καὶ πόλεις 7 καλῶς οἰκίσει μαντικῆς ἐφη προσδείσθαι τεκτονίκων 25 μὲν γὰρ ἡ χαλκευτικὴν ἡ γεωργικὴν ἡ ἀνθρώπων ἀρχικὴν ἡ τῶν τοιούτων ἐργῶν ἐξεταστικὴν ἡ λογιστικὴν ἡ οἰκονομικὴν ἡ στρατηγικὴν γεενθαίαν, πάντα τὰ τοιαῦτα μαθήματα καὶ ἀνθρώπου γνώμη αἱρετὰ ἐνόμιζεν εἶναι: τὰ 8 δὲ μέγιστα τῶν ἐν τούτοις ἐφη τοὺς θεοὺς έαυτοῖς καταλείπεσθαι, ὥν οἴδεν δῆλον εἶναι τοὺς ἀνθρώποις. οὔτε γὰρ τῷ καλῶς ἀγρῶν φυτευσαμένῳ δῆλον ὅστις
Further, so far from indulging, as some supposed, in profitless speculations about the laws of nature, he studied only the laws of right action.

10 Ἀλλὰ μὴν ἐκείνος γε ἄει μὲν ἣν ἐν τῷ φανερῷ. πρῷ τε γὰρ εἰς τοὺς περιπάτους καὶ τὰ γνωσμὰτα ἤει καὶ πληθοῦσις ἀγορᾶς ἐκεῖ φανερῶς ἦν, καὶ τὸ λοιπὸν ἄει τῆς ἡμέρας ἦν ὅπου πλείστοις μὲλλοι συνέσθεσθαι καὶ ἐλεγεῖ 11 μὲν ὅσ το πολὺ, τοῖς δὲ βουλομένοις ἐξῆν ἀκούειν. οὐδὲς δὲ πῶποτε Σωκράτους οὐδὲν ἀσεβῆς οὐδὲ ἀνόσιον οὐτε 25 πράττοντος εἶδεν οὔτε λέγοντος ἦκουσεν. οὐδὲ γὰρ περὶ τῆς τῶν πάντων φύσεως ἤπερ τῶν ἀλλων οἱ πλείστοι

B 2
διελέγετο, σκοπῶν ὁπως ὁ καλούμενοι ὑπὸ τῶν σοφιστῶν κόσμος ἐφι, καὶ τίσιν ἀνάγκαις ἐκαστα γίγνεται τῶν ὀμαρίων, ἀλλὰ καὶ τοὺς φροντίζοντας τὰ τοιάτα μωραίνοντας ἀπεδείκινε. καὶ πρῶτον μὲν αὐτῶν 12 ἕσκόπει πότερά ποτε νομίσαντες ἵκακὰς ἦδη τάυτροπεια εἰδέναι ἐρχονται ἐπὶ τὸ περὶ τῶν τοιούτων φροντίζειν, ἢ τὰ μὲν ἀνθρώπεια παρέντες, τὰ δαιμόνια δὲ σκοποῦντες, ἡγοῦνται τὰ προσήκουντα πράττειν. ἔθαύμαζε δ’ εἰ μή 13 φανερὸν αὐτοῖς ἐστιν ὁτι ταῦτα οὐ δυνατὸν ἐστιν ἀν- 10 θρόποις εὑρεῖν· ἐπεὶ καὶ τοὺς μέγιστον φρονοῦντας ἐπὶ τῷ περὶ τοιῶν λέγειν οὐ ταῦτα δοξάζειν ἀλλήλοις, ἀλλὰ τοῖς μανιμωμένωι ὁμοίως διακείσθαι πρὸς ἀλλήλους. τῶν 14 τε γὰρ μανιμομένωι τοὺς μὲν οὐδὲ τὰ δεινὰ δεδιέναι, τοὺς δὲ καὶ τὰ μὴ φοβερὰ φοβεῖσθαι καὶ τοῖς μὲν οὐδ’ ἐν 15 ὀχλῶ ὁδεικνα αὐτόν ροῖν εἶναι λέγειν ἢ ποιεῖν ὅτιον, τοῖς δὲ οὐδ’ ἐξειτητέου εἰς ἀνθρώπους εἶναι ὁδεικνα. καὶ τοὺς μὲν οὐδ’ ἱεροῦ οὔτε βωμὸν οὔτ’ ἄλλο τῶν θείων οὐδὲν τιμᾶν, τοὺς δὲ καὶ λόθους καὶ ξύλα τὰ τυχόντα καὶ ἡρία σέβεσθαι· τῶν τε περὶ τῆς τῶν πάντων φύσεως μεριμνῶντων τοῖς μὲν ὁδεικν 20 εἰν μονον τὸ ὅν εἶναι, τοῖς δ’ ἀπειρὰ τὸ πλῆθος καὶ τοῖς μὲν ἀεὶ πάντα κινεῖσθαι, τοῖς δ’ οὖδὲν ἂν ποτε κινηθῆναι καὶ τοῖς μὲν πάντα γίγνεσθαι τε καὶ ἀπολλυσθαι, τοῖς δὲ οὐτ’ ἂν γενέσθαι ποτὲ οὖδεν οὔτε ἀπολέσθαι. ἔσκόπει 15 δὲ περὶ αὐτῶν καὶ τάδε, ἀρ’ ὁσπερ οἱ τάνθρωπεια μαν- 25 θανοῦντες ἡγοῦνται τούδ’ ὁ τι ἂν μάθωσιν ἑαυτοῖς τε καὶ τῶν ἄλλων ὅτι ἂν βούλωνται ποιήσειν, οὔτω καὶ οἰ τὰ θεῖα ζητοῦντες νομίζουσιν, ἐπειδὰν γνῶσιν αἰς ἀνάγκαις ἑκαστα γίγνεται, ποιήσειν, ὅταν βούλωνται, καὶ ἀνέμους καὶ ὑδατα καὶ ὄρας καὶ ὅτου ἂν ἄλλου δέωνται τῶν τοιού- 30 των, ἦ τοιούτων μὲν οὐδὲν οὖδ’ ἐλπίζουσιν, ἀρκεῖ δ’ αὐτοῖς γνῶμαι μόνον ἦ τῶν τοιούτων ἑκαστα γίγνεται. περὶ μὲν 18
And showed an example in his own conduct, of reverence for righteousness, and for the all-seeing rulers of the universe.

17 "Osa mén ouv méph faneidos hín ópow égínwoseve, oudei' theumastov úpér toutwv peri autov paragwóvai touto idikástas' oua dé pántes 'ídésan, ou theumastov ei mé'

18 toutwv énevumhóshan; boulévstås gar poste, kai touto boulévstikón óriko ómósas en o hín kata touto nómoous boulévståsew, epistathtes en tw ðíwv geounemos, épivmy- mýshanto tw ðímou pará touto nómoous évvneia stratýgoun 15 miá psíswi touto ámphi Òrásullou kai 'Erasinidh apokteinai pántas, ouk ðéléshen épsiwphíshai, órgiuzómewo mé autl tou ðímou, p Pollyon dé kai dunatwv ápellewntwv' allá peri pleiónos époúshato édorkei ð chrísas- sthai tw ðíwv pará touto dikaiow kai phuláxasthai touto 20 ápellewntas. kai gar épimelyésbhai theous énovewh òn- òrwpowu oukh ðin tróspo oí p Pollyoi nómyzonw' oueto méph gar oýsai touto theous taw méth eidei, tá d' ouk eidei. Sórkathts dé pánta méph ògeítos theous eidei, tá te legyo- ména kai prattómewa kai tá sygh boulévómewa, pantaçhou 25 dé paréwai kai syhalfew taw ònòrwpow tou òn òrwpeww pántwv.
Dealing with the second count of the indictment, Xenophon shows that so far from corrupting his young companions, Socrates by his own example, and by precept also, taught them moderation in all things, and for that reason would himself accept no reward for his instructions.

\[
\begin{align*}
\text{Θαυμάζω οὖν ὅπως ποτὲ ἐπελθησαν Ἀθηναῖοι Σω-20 κράτην περὶ θεοῦ μὴ σωφρονεῖν, τὸν ἀσεβές μὲν οὐδέν ποτὲ περὶ θεοῦ οὐτ' εἰπόντα οὔτε πράξαντα, τοιαύτα δὲ καὶ λέγοντα καὶ πράττοντα οἷά τις ἀν καὶ λέγων καὶ 5 πράττων εἰη τε καὶ νομίζοιτο ἐνσεβέστατος.}
\end{align*}
\]

\[\text{CHAPTER II.}\]

\[
\begin{align*}
\text{Θαυμαστόν δὲ φαίνεται μοι καὶ τὸ πεισθῆναι τινας 1 ως Σωκράτης τοὺς νέους διέφθειρεν, ὅς πρὸς τοὺς εἰρη-}
\end{align*}
\]
HIS INFLUENCE FOR GOOD.

7

taúthn γὰρ τὴν ἔξων ύγιεινήν τε ἰκανῶς εἶναι, καὶ τὴν τῆς
5 ψυχῆς ἐπιμέλειαν οὐκ ἐμποδίζειν ἔφη. ἀλλ' οὐ μὴν ὑπο-
τικός γε οὐδὲ ἀλαζονικός ἦν οὐτ' ἀμπεχόνῃ οὐθ' ὑποδέσει
οὔτε τῇ ἄλλῃ διαίτῃ. οὐ μὴν οὖθ' ἐρασιχρημάτους γε τοὺς
συνόντας ἔποιει. τῶν μὲν γὰρ ἄλλων ἐπιθυμιῶν ἐπανε, 5
tοὺς δὲ ἐαυτοῦ ἐπιθυμοῦντας οὐκ ἐπράττετο χρήματα.
8 τούτων ο' ἀπεχόμενοι ἐνόμιζεν ἐλευθερίας ἐπιμελεῖσθαι
tοὺς δὲ λαμβάνοντας τῆς ὄμιλιας μισθοῦ ἀνδραποδιότατας
εαυτῶν ἀπεκάλει, διὰ τὸ ἀναγκαῖον αὐτοῖς εἶναι διαλέ-
7 γεσθαι παρ' ὅν ἂν λάβοιει τὸν μισθόν. ἑθαύμαζε ο' εἰ 10
τις ἀρετήν ἐπαγγελλόμενος ἀργόριον πράπτοιτο, καὶ μὴ
νομίζοι τὸ μέγιστον κέρδος ἔξων φίλου ἀγαθῶν κτησάμενος,
ἀλλὰ φοβούτο μὴ ὁ γενόμενοι καλὸς κάγαθος τῷ τὰ
μέγιστα εὐεργετήσαντι μὴ τὴν μεγίστην χάριν ἔξοι.
8 Σωκράτης δὲ ἐπηγγέλλατο μὲν οὔδεν πώποτε τοιοῦτον 15
οὖθεν, ἐπίστευε δὲ τῶν συνόντων ἑαυτῷ τοὺς ἀποδεξα-
μένους ἀπερ αὐτῶς ἐδοκίμαζεν, εἰς τὸν πάντα βίον ἑαυτῷ
tε καὶ ἀλλήλους φίλους ἀγαθοὺς ἑσεσθαι. πῶς ἂν οὖν
ὁ τοιοῦτος ἀνὴρ διαφθείρου τοὺς νέους; εἰ μὴ ἄρα ἡ τῆς
ἀρετῆς ἐπιμέλεια διαφθορά ἐστιν.

So far from making them lawless or violent, as was alleged,
he by cultivating their minds led them to trust to persuasion
rather than to force.

9 'Αλλὰ νὰ Δία, ὁ κατηγορος ἐφη, ὑπερορᾶν ἐποίει τῶν
καθεστῶτων νόμων τοὺς συνόντας, λέγων ὡς μῶρον ἐν
τοὺς μὲν τῆς πόλεως ἁρχοντας ἀπὸ κνάμον καθιστάναι,
kυβερνητή δὲ μηδένα ἐθέλειν χρήσθαι κναμευτῷ, μηδὲ
tέκτονι, μηδ' αὐλητῇ, μηδ' ἐπὶ ἄλλα τοιοῦτα, ἃ πολλὰ 25
ἐλάττωνας βλάβας ἀμαρτανόμενα ποιεῖ τῶν περὶ τὴν
πόλιν ἀμαρτανομένων· τοὺς δὲ τοιοῦτοις λόγοις ἐπαίρειν
And the cause of the lawlessness in after life of Critias and Alcibiades, lay in their own motives for associating with him, not in his instruction.

'Alla Socratei γ', efh o kat'hgoros, o'miht' a gevo'menv 12 Kritias te kai 'Alkibiadhs pleistta kaka tin polin epoinhsthn. Kritias mev gar tov en tin olygarxia pantwn plevskektostatos te kai biaiostatos kai foinikwtaos 20 efeneto, 'Alkibiadhs de aυ tov en tin deimokratia pantwn akratestato te kai biaiostatos. egw 13 o, el mev ti kakon ekew tin polin epoinhsthn, ouk apologhsmoi tihn de pros Socrathtn symousian autow ws efaneto dihghsmoi. efanosth' mev gar dē tw andre 14 25 tou tw fo'sei filotimostata pantwn 'Athenaiwn, boulo'mewn te pant a di' eauton prattesthai kai pantwn ovmastotata gevesthai. eveson de Socrathtn ap' elachistwn mev
For as long as they were with him, they were virtuous, but practice is needful for the preservation of all forms of excellence.
σώφρων ὑβριστῆς, οὐδὲ ἄλλο οὐδὲν ἢν μάθησις ἐστιν ὁ μαθῶν ἀνεπιστήμων ἂν ποτὲ γένοιτο. ἐγὼ δὲ περὶ τούτων οὐχ οὔτω γιγνώσκω ὅρω γὰρ ὁσπέρ τὰ τοῦ σώματος ἔργα τοὺς μὴ τὰ σώματα ἀσκοῦντας οὐ δυναμένους ποιεῖν, 5 οὔτω καὶ τὰ τῆς ψυχῆς ἔργα τοὺς μὴ τῆς ψυχῆς ἀσκοῦντας οὐ δυναμένους· οὔτε γὰρ ὃ δεῖ πράττειν οὔτε ἢν δεὶ ἀπέχεσθαι δύνανται. διὸ καὶ τοὺς νῦες οἱ πατέρες, κἂν 20 ὡς σώφρονες, ὡμοὶ ἀπὸ τῶν ποιηρῶν ἀνθρώπων εἰργοῦσιν, ὡς τὴν μὲν τῶν χρηστῶν ὀμιλίαν ἀσκησιν οὐσαν τῆς 10 ἀρετῆς, τῆς δὲ τῶν ποιηρῶν κατάλυσιν. μαρτυρεῖ δὲ καὶ τῶν ποιητῶν ὃ τε λέγων,

'Εσθλῶν μὲν γὰρ ἀπ' ἔσθλα διδάσκειν ὧν δὲ κακοίσι συμμίσγης, ἀπολεῖς καὶ τὸν ἑόντα νόον'

καὶ ὁ λέγων,

15 Αὐτάρ ἀνὴρ ἀγαθός τοτε μὲν κακός, ἄλλοτε δ' ἔσθλός.

κἀγὼ δὲ μαρτυρῶ τούτοις· ὅρω γὰρ ὁσπέρ τῶν ἐν μέτρῳ 21 πεποιημένων ἐπῶν τοὺς μὴ μελετῶντας ἐπιλαμβανομένους, οὔτω καὶ τῶν διδασκαλικῶν λόγων τοῖς ἀμελοῦντι λήθην 20 ἐγγιγνομένην. ὅταν δὲ τῶν νουθετικῶν λόγων ἐπιλάθηται τις, ἐπιλελισται καὶ ὧν ἡ ψυχὴ πάσχουσα τῆς σωφροσύνης ἐπεθύμει· τοῦτων δ' ἐπιλαβόμενοι οὐδὲν θαυμαστῶν καὶ τῆς σωφροσύνης ἐπιλαβέσθαι. ὅρω δὲ καὶ τοὺς εἰς 22 φιλοποσίαν προαχθέντας, καὶ τοὺς εἰς ἔρωτας ἐκκυλισθέντας, ήττον δυναμένους τῶν τε δεόντων ἐπιμελεῖσθαι καὶ τῶν μὴ δεόντων ἀπέχεσθαι. πολλοὶ γὰρ καὶ χρημάτων δυνάμενοι φείδεσθαι πρὶν ἐράν, ἑρασθέντες οὐκέτι χύνανται καὶ τὰ χρήματα καταναλώσαντες, ὡς πρόσθεν ἀπειχοντο κερδῶν, αἰεχρὰ νομίζοντες εἶναι, τούτων οὐκ 30 ἀπέχονται. πῶς οὖν οὐκ ἐνδέχεται σωφρονίσασθαι πρόσθεν 23 ἀνθίς μὴ σωφρονεῖν, καὶ δίκαια δυνηθέντα πράττειν ἀνθίς
καὶ Κρίτιας δὴ καὶ Ἀλκιβιάδης, ἑώς μὲν Σωκράτεις συνήστησιν, ἐδυνάσθην ἐκεῖνῳ χρωμένῳ συμμάχῳ τῶν μὴ καλῶν ἐπιθυμίων κρατεῖν ἐκείνου δ᾽ ἀπαλλαγέντε, Κρίτιας μὲν φυγὼν εἰς Θετταλίαν ἐκεὶ συνῆν ἄνθρωποι ἀνομία μᾶλλον ἡ δικαιοσύνη χρωμένοις, Ἀλκιβιάδης δ᾽ ἰο αὖ διὰ μὲν κάλλος ὑπὸ πολλῶν καὶ σεμνῶν γυναικῶν θηρώμενος, διὰ δὲ δύναμιν τὴν ἐν τῇ πόλει καὶ τοῖς συμμάχοις ὑπὸ πολλῶν καὶ δυνατῶν κολακεύειν ἄνθρωποι διαθρυπτόμενοι, ὑπὸ δὲ τοῦ δήμου τιμώμενοι, καὶ ῥαδίως πρωτεύων, ὥσπερ οἱ τῶν γυμνικῶν ἀγώνων ἀθληται ῥαδίως πρωτεύοντες ἀμελουσὶ τῆς ἀσκήσεως, οὕτω κακεῖνος.

25 Ἡμέλησεν αὐτῷ. τοιούτων δὲ συμβαίντων αὐτοῖς, καὶ ῥαγκωμένω μὲν ἐπὶ γένει, ἐπηρμένω δ᾽ ἐπὶ πλούτῳ, πεφυσεμένω δ᾽ ἐπὶ δυνάμει, διακεφαλημένῳ δὲ ὑπὸ πολλῶν ἄνθρωπων, ἐπὶ δὲ πᾶσι τούτοις [διεφθαρμένω,] καὶ πολὺν 20 χρόνον ἀπὸ Σωκράτους γεγονότε, τῷ θαυμαστῶν εἰ ὑπερηφανῶς ἐγενέσθαι ἢ ἐτὰ εἰ μὲν τὶ ἐπημμελησάτη, τούτου Σωκράτης ὁ κατήγορος αἰτιάται; ὡς δὲ νεὼς δυντε αὐτῷ, ἦν Καὶ ἄρα καὶ ἀνωμονεστάτῳ καὶ ἄκρατεστάτῳ εἰκός εἶναι, Σωκράτης παρέσχε σώφρονε, οὖν εἰπώς ἐπαίνων δοκεῖ τῷ 25 κατηγόρῳ ἄξιος εἶναι; οὐ μὴν τὰ γε ἄλλα οὕτω κρίνεται. 27 τὸς μὲν γὰρ αὐλητῆς, τὸς δὲ κιδαριστῆς, τὸς δὲ ἄλλος
On the contrary, he deserves praise, because at his own risk he condemned the tyranny of Critias and his associate Charicles, who vainly endeavoured to make him cease his teaching of the young, as being antagonistic to tyranny.

'All' eI kai mhdein avtops poymrois poiow ekainous 29 fafula prattontas orwv etpenve, diakalws av epitipomto. 15 ex wv de kal emisei tov Sworkatn o Kritias, oste kal 31 oste twv triakonta onv vnomodetis met' Xarikleous egenveto, apevmymoneusen autw, kal en tois vnomois igmafe, logwn texhnh mhi didaskew, etpeidezw ekainw kal ouk exwn oshi epialazoito, alla to koiv twc filosofous upo twv 20 pollwv epitimomenev etipferwv autw, kai diazallwv pros tout polloous. oude gar egwge ou't avtops touto pwptote Sworkatous hkonvsa, ou't allou touto faskontos 32 akhkoena hsthsmon. edhlmse de; epel gar oi triakonta pollous men twv politwv kai ou touto xeiirstous ape- 25 keivn, pollous de proutreponto adikein, eip touto o Sworkatn sti thamastovn o dokoih eivai, eI tis gevomevov
RESISTANCE TO CRITIAS.

βοῦν ἀγέλης νομεὺς καὶ τὰς βοῖς ἑλάττους τε καὶ χείρους ποιῶν μὴ ὤμολογοῦ ἑκατόν λίρας εἶναι, ἥτις δὲ θαυμαστέρου, εἰ τις προστάτης γενόμενος πόλεως καὶ ποιῶν τοὺς πολίτας ἑλάττους τε καὶ χείρους μὴ αἰσχύνεται, μηδὲ

33 οὐτεῖς κακῶς εἶναι προστάτης τῆς πόλεως. ἀπαγγελθέντοις δὲ αὐτοῖς τούτου, καλέσαντε ὁ τε Κριτίας καὶ ὁ Χαρικλῆς τὸν Σωκράτην, τὸν τε νόμον ἑδεικνύτην αὐτῷ, καὶ τοῖς νέοις ἀπειπέτην μὴ διαλέγεσθαι. ὁ δὲ Σωκράτης ἐπήρετο αὐτῷ εἰ ἐξεύχετο πυνθάνεσθαι, εἰ τι ἀγνοοῦτο τῶν προαγο-

34 ρεομένων. τῷ δ' ἐφάτην. [Ἐγὼ τοῖνυν, ἐφη, παρε- 

σκεύασμα μὲν πείθεσθαι τοῖς νόμοις: ὅπως δὲ μὴ δι' ἀγνοιαν λάθω τι παρανομήσας, τοῦτο βούλομαι σαφῶς μαθεῖν παρ' ὑμῶν, πότερον τὴν τῶν λόγων τέχνην σὺν τοῖς ὀρθῶς λεγομένοις εἶναι νομίζοντες, ἡ σὺν τοῖς μὴ ὀρθῶς, ἀπέχεσθαι κελεύετε αὐτῆς. εἰ μὲν γὰρ σὺν τοῖς ὀρθῶς, δῆλον ὅτι ἀφεκτέων ἃν εἴη τοῦ ὀρθῶς λέγειν. εἰ δὲ σὺν τοῖς μὴ ὀρθῶς, δῆλον ὅτι πειρατέων ὀρθῶς λέγειν.

35 καὶ ὁ Χαρικλῆς ὀργισθεὶς αὐτῷ, Ἐπειδή, ἐφη, ὁ Σώκρατες, ἀγνοεῖς, τάδε σοι εὐμάθεστερα ὑπα προαγορεύομεν, τοῖς νέοις ὀλοίς μὴ διαλέγεσθαι. καὶ ὁ Σωκράτης, ἵνα τοῖνυν, ἐφη, μὴ ἀμφίβολον ἢ ὡς ἀλλο τι ποιώ ἢ τὰ προγοροιμένα, ὀρίσατε μοι μέχρι πόσων ἑτῶν δεὶ νομίζειν νέος εἶναι τοὺς ἀνθρώπους. καὶ ὁ Χαρικλῆς, Ὀσούπερ, εἶπε, χρόνου βουλευέων οὐκ ἔξεστιν, ὡς οὐκ ἐφισμοί οὕσιν: μηδὲ σὺ διαλέγον νεωτέροις τριάκοντα τριάκοντα ἐτῶν. Μηδὲ εὰν τι ὀψιμαι, ἐφη, ἢν πωλῆ νεωτέρος τριάκοντα ἐτῶν, ἐφοίμαι ὅποιον πωλεῖ; Ναι τάγε τοιαῦτα, ἐφη ὁ Χαρικλῆς: ἀλλὰ τοι σύγε, ὁ Σώκρατες, εἰδοθας εἰδὼς πῶς ἔχει τὰ πλείστα ἐρωτάν. ταῦτα οὖν μὴ ἐρώτα, Μηδὲ ἀποκρίνωμαι οὖν, ἐφη, ἄν τι με ἐρωτᾷ νέος, ἐὰν 30 εἰδὼς, οἶον, ποῦ οἰκεῖ Χαρικλῆς η ποῦ ἔστι Κριτίας; Ναι
As for Alcibiades, his motive from the first was mere ambition, as was proved by his trial of wits with Pericles on the nature and sanction of law. Other young men are named, who not having Alcibiades’ motive, showed no such deprivation as his.

Οἴσι μὲν οὖν ἡ συνονσία ἐγεγόνει Κριτία πρὸς Σωκράτης, καὶ ὅς εἶχον πρὸς ἀλλήλους, ἐφηται. φαίην 39 ὅ ἂν ἐγώγε μηδενὶ μηδεμίαν εἶναι παϊδευσιν παρὰ τοῦ μη ἄρεσκοντος. Κριτίας δὲ καὶ Ἀλκιβιάδης οὐκ ἄρε-15 σκοτοσ αὐτοῖς Σωκράτους ὠμιλησάτην ἃν χρόνον ὠμι- λεύτῃ αὐτῷ, ἀλλ’ εὐθὺς ἐξ ἀρχῆς ὄρμηκότε προεστάναι τῆς πόλεως. ἐτι γὰρ Σωκράτει συνόντες οὐκ ἄλλοις τοῖς μᾶλλον ἑπεχείρουν διαλέγεσθαι ἢ τοῖς μάλιστα πράττουσι τὰ πολιτικά. λέγεται γὰρ Ἀλκιβιάδην, πρὶν εἰκοσίν 40 20 ἔτων εἶναι, Περικλεὶ ἐπιτρόπῳ μὲν ὄντι ἐαυτοῦ, προστάτῃ δὲ τῆς πόλεως, τοιάδε διαλεξθήναι περὶ νόμων. Εἰπὲ 41 μοι, φάναι, ὃ Περικλεῖς, ἔχοις ἂν με διδάξαι τί ἐστι νόμος; Πάντως ὁς, φάναι τὸν Περικλέα. Δίδαξον ὅ ἂν πρὸς τῶν θεῶν, φάναι τῶν Ἀλκιβιάδην ὡς ἐγὼ 25 ἀκούων τινῶν ἐπαινοῦμενών ὅτι νόμοις ἀνδρεῖς εἰσίν, οἴμαι μὴ ἂν δικαίως τούτου τυχεῖν τοῦ ἐπαινοῦ τῶν μῆ
42 εἰδότα τί ἐστι νόμος. Ἀλλ’ οὐδέν τι χαλέπου πράγματος ἑπιθυμεῖς, ὡς Ἀλκιβιάδη, φάναι τὸν Περικλέα, βουλόμενος γράψαι τί ἐστι νόμος· πάντες γὰρ οὕτω νόμοι εἰσίν, οὐς τὸ πλῆθος συνελθὸν καὶ δοκιμάσαν ἐγραψε, φράζον ἃ τε δεῖ ποιεῖν καὶ ἡ μῆ. Πότερον δὲ 5 τάγαθα νομίσαν δεῖν ποιεῖν ἢ τὰ κακά; Τάγαθα νὴ Δία, 43 φάναι, ὡς μειράκιον, τὰ δὲ κακὰ οὖ. Ἐὰν δὲ μὴ τὸ πλῆθος, ἀλλ’ ὠσπερ ὅπον ὀλυγαρχία ἐστίν, ὀλγοὶ συνελθόντες γράψασίν ὃ τι χρὴ ποιεῖν, ταῦτα τί ἐστι; Πάντα, φάναι, ὅσα ἄν τὸ κράτος τῆς πόλεως βουλευσά-10 μενον ἡ χρὴ ποιεῖν γράψῃ, νόμος καλεῖται. Καὶ τύραννοι οὖν κράτων τῆς πόλεως γράψῃ τοῖς πολίταις ἡ χρὴ ποιεῖν, καὶ ταῦτα νόμος ἐστὶ; Καὶ ὅσα τύραννος ἀρχῶν, φάναι, 44 γράφει, καὶ ταῦτα νόμος καλεῖται. Βία δὲ, φάναι, καὶ ἀνομία τί ἐστιν, ὡς Περικλεῖς; ἄρ’ οὐχ ὅταν ὁ κρείττων 15 τὸν ἴττω μὴ πείσας ἀλλὰ βιασάμενος ἀναγκάσῃ ποιεῖν ὁ τι ἄν αὐτῷ δοκῇ; Ἕμοιγε δοκεῖ, φάναι τὸν Περικλέα. Καὶ ὅσα ἄρα τύραννοι μὴ πείσας τοὺς πολίτας ἀναγκάζει ποιεῖν γράφων, ἀνομία ἐστὶ; Δοκεῖ μοι, φάναι τὸν Περικλέα· ἀνατίθεμαι γὰρ τὸ ὅσα τύραννοι μὴ πεί-20 45 σα γράφει, νόμον εἶναι. Ὅσα δὲ οἱ ὀλγοὶ τοὺς πολλοὺς μὴ πείσαντες ἀλλὰ κρατοῦντες γράφουσι, πότερον βίαν φῶμεν ἢ μὴ φῶμεν εἶναι; Πάντα μοι δοκεῖ, φάναι τὸν Περικλέα, ὅσα τις μὴ πείσας ἀναγκάζει τινὰ ποιεῖν, εἰτε γράφων εἰτε μὴ, βία μᾶλλον ἡ νόμος εἶναι. Καὶ 25 ὅσα ἄρα τὸ πάν πλῆθος, κρατοῦν τῶν τὰ χρήματα ἐχούντων, γράφει μὴ πεῖσαν, βία μᾶλλον ἡ νόμος ἂν εἰη; 46 Μάλα τοι, φάναι τὸν Περικλέα, ὡς Ἀλκιβιάδη, καὶ ἴμιεῖς τηλικοῦτοι ὄντες δεῖν τὰ τοιαῦτα ἴμεν. τοιαῦτα γὰρ καὶ ἐμελετῶμεν καὶ ἐσοφιζόμεθα, οἶαπερ καὶ σὺ τὸν ἐμοὶ δοκεῖς μελετάν. τὸν δὲ Ἀλκιβιάδην φάναι, Εἴθε
The charge that Socrates taught contempt for parents and friends was a mere perversion of words of his, which he used to enforce the supreme value of mind, and its superiority to that which is only material and unreasoning.

'Alla Σωκράτης γ', ἐφη ὁ κατήγορος, τοὺς πατέρας προπηλακίζειν ἐδίδασκε, πείθουν μὲν τοὺς συνόντας αὐτῷ σοφωτέρους ποιεῖν τῶν πατέρων, φάσκων δὲ κατὰ νόμον ἐξείναι παρανοίας ἐλοίντι καὶ τὸν πατέρα δῆσαι, τεκμηρίῳ τούτῳ χρώμενος, ὥς τὸν ἀμαθέστερον ὕπο τοῦ σοφωτέρου νόμῳ μενομον ἐη δεδέσθαι. Σωκράτης δὲ τὸν μὲν ἀμαθίας ἐνεκα δεσμεύοντα δικαίως ἂν καὶ αὐτὸν φέτο δεδέσθαι ὑπὸ τῶν ἐπισταμένων ἄ μὴ αὐτὸς ἐπίσταται· καὶ τῶν τοιούτων ἐνεκα πολλάκις ἐσκόπει τί διαφέρει μαρίας ἀμαθία· καὶ τοὺς μὲν μανωμένους φέτο συμφερόντως ἂν δεδέσθαι καὶ ἐαυτοῖς καὶ τοῖς φίλοις, τοὺς δὲ μὴ ἐπισταμένους τὰ δέοντα δικαίως ἂν μανθάνειν παρὰ τῶν.
51 ἐπισταμένων. ἄλλα Σωκράτης γε, ἐφη ὁ κατήγορος, οὐ μόνον τοὺς πατέρας ἄλλα καὶ τοὺς ἄλλους συγγενεῖς ἐποίει ἐν ἀτιμίᾳ εἶναι παρὰ τοῖς ἑαυτῷ συνοῦσιν, λέγων ὃς οὔτε τοὺς κάμνοντας οὔτε τοὺς δικαζομένους οἱ συγγενεῖς ὕφελοῦσιν, ἄλλα τοὺς μὲν οἱ λατροὶ, τοὺς δὲ οἱ ἕν

52 συνδικεῖν ἐπιστάμενοι. ἐφη δὲ καὶ περὶ τῶν χίλων αὐτοῦ λέγειν ὃς οὐδὲν ὕφελος εῦνους εἶναι, εἰ μὴ καὶ ωφελεῖν δυνηθοῦνται μόνους δὲ φάσκειν αὐτόν ἄξιον εἶναι τιμῆς τοὺς εἰδότας τὰ δέοντα καὶ ἐρμηνεύοιν δυναμένους. ἀναπείθοντα οὖν τοὺς νέους αὐτὸν ὃς αὐτὸς εἰη 10 σοφότατος τε καὶ ἄλλους ἱκανῶτατος ποιῆσαι σοφοὺς οὕτω διατιθέναι τοὺς ἑαυτῷ συνοῦτας, ὥστε μηδαμοῦ παρ᾿

53 αὐτοῖς τοὺς ἄλλους εἶναι πρὸς ἑαυτόν. ἐγὼ δὲ αὐτὸν οἴδα μὲν καὶ περὶ πατέρων τε καὶ τῶν ἄλλων συγγενῶν καὶ περὶ φίλων ταύτα λέγοντα· καὶ πρὸς τούτοις γε δὴ 15 ὅτι τῆς ψυχῆς ἐξελθοῦσι, ἐν ἡ μονὴ γίγνεται φρονήσει, τὸ σῶμα τοῦ οἰκειότατον ἀνθρώπου τὴν ταχύτητα ἐξενεγ-

54 κόντες ἀφανίζοντωσι. ἔλεγε δ᾿ ὅτι καὶ ἥλιον ἐκαστὸς ἑαυτοῦ, ὁ πάντων μάλιστα φίλει, τοῦ σώματος ὃ τι ἄν ἀχρείον. ἡ καὶ ἀνωφελές, αὐτὸς τε ἀφαιρεῖ καὶ ἄλλῳ 20 παρέχει. αὐτοῖ τε γε αὐτῶν υψηλάς τε καὶ τρίχας καὶ τύλουσ ἀφαιροῦσι, καὶ τοῖς λατροῖς παρέχουσι μετὰ πόνων τε καὶ ἀληθόνων καὶ ἀποτέμενων καὶ ἀποκάειν, καὶ τοῦτον χάριν οὐναι δεῖν αὐτοῖς καὶ μισθον τίνειν· καὶ τὸ σίλαλον ἐκ τοῦ στόματος ἀποπτύσσωσι ὃς δύναται 25 πορρωτάτω, διότι ὕφελε μὲν οὐδὲν αὐτοὺς εἶν, βλάπτει

55 δὲ πολὺ μᾶλλον. ταῦτ᾿ οὖν ἔλεγεν, οὐ τὸν μὲν πατέρα ἄνοια κατορύττειν διδάσκων, ἔαυτὸν δὲ κατατείμενω, ἀλλ᾿ ἐπιδεικνύων ὅτι τὸ ἄφρον ἁτιμόν έστι, παρεκάλει ἐπιμελεῖσθαι τοῦ ὃς φρονιμώτατον εἶναι καὶ ὕφελμώτατον, 30 ὅπως, ἐάν τε ὑπὸ πατρὸς ἐάν τε ὑπὸ ἀδελφοῦ ἐάν τε ὑπ᾽
In like manner when he praised action, he praised only action which is useful, and when he praised the magistrates who punished, it was only as they punished evil-doers: and in his own person he showed an example of kindliness and liberality.

"Εφη δ’ αυτῶν ὁ κατήγορος καὶ τῶν ἐνδοξότατων ποιη- 56
5 τῶν ἐκλεγόμενον τὰ ποιηρότατα, καὶ τοῦτοις μαρτυρίοις
χρώμενιν, διδάσκειν τοὺς συνώντας κακούργους τε εἶναι
καὶ τυραννικούς. Ἡσιόδου μὲν τὸ

"Εργον δ’ οὐδὲν ὑνείδος, ἀεργία δὲ τ’ ὑνείδος,
tοῦτο δὴ λέγειν αυτῶν, ὡς ὁ ποιητὴς κελεύει μμθενὸς
10 ἐργον μὴ’ ἄδικον μὴ’ αἰσχροῦ ἀπέχεσθαι, ἀλλὰ καὶ
ταῦτα ποιεῖν ἐπὶ τῷ κέρδει. Σωκράτης δ’ ἔπει διομο- 57
λογίσατο τὸ μὲν ἐργάτην εἶναι ὑφέλιμον τε ἀνθρώπῳ
καὶ ἀγαθὸν εἶναι, τὸ δὲ ἀργὸν βλαβερὸν τε καὶ κακῶν,
καὶ τὸ μὲν ἐργάζεσθαι ἀγαθόν, τὸ δ’ ἀργεῖν κακῶν, τοὺς
15 μὲν ἀγαθὸν τι ποιοῦντας ἐργάζεσθαι τε ἐφη καὶ ἐργάτας
ἀγαθοὺς εἶναι, τοὺς δὲ κυβερνοῦντας ἡ τι ἄλλο ποιηρὸν
καὶ ἐπιζήμιον ποιοῦντας, ἀργοὺς ἀπεκάλει. ἐκ δὲ τούτων
ὁρθῶς ἄν ἔχοι τὸ

"Εργον δ’ οὐδὲν ὑνείδος, ἀεργία δὲ τ’ ὑνείδος.
20 τὸ δὲ Ὀμήρου ἐφη ὁ κατήγορος πολλάκις αὐτῶν λέγειν, 58
3τὶ Ὀδυσσεὺς

"Οντων μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχεῖ,
tῶν δ’ ἀγανός ἐπέσεσσιν ἐρητύσασκε παραστάς"
δαίμόνι', οὗ σε ἐοίκε κακῶν ὡς δειδύσσεσθαι, ἀλλ' αὐτὸς τε κόθησο καὶ ἄλλους ἱστε λαοὺς.

ὁν δ' αὖ δήμου τ' ἄνδρα ἵδοι βοῶντα τ' ἐφεύροι,

τὸν σκήπτρῳ ἐλάσσασκεν ὁμοκλήσσασκε τε μύθῳ

dai'mon', ἀπέραμα ἦσο, καὶ ἄλλων μύθου ἄκουε,

ὅτι σέο φέρτεροι εἰσίν σὺ δ' ἀπτόλεμοι καὶ ἀναλκίς,

οὔτε ποτ' ἐν πολέμῳ ἐναρίθμιος οὔτ' εἰπ' θουλῇ,

ταῦτα δὴ αὐτὸν ἔξηγείσθαι, ὡς ὁ ποιητὴς ἐπαινοῦη

59 παίεσθαι τοὺς ἡμότας καὶ πέινητας. Σωκράτης δ' οὖν
taút' ἔλεγεν, καὶ γὰρ ἑαυτὸν οὔτω γ' ἀν ἕκτο δεῖν παί-

εσθαί, ἀλλ' ἐφή δεῖν τοὺς μῆτε λόγῳ μῆτ' ἐργῷ ὄφελίμους

όντας, καὶ μῆτε στρατεύματι μῆτε πόλει μῆτε αὐτῷ τῷ δήμῳ,

εἰ τι δέοι, βοηθεῖν ἰκανοὺς, ἄλλως τ' ἐὰν πρὸς τοῦτῳ καὶ

θρασεῖς ὅσι, πάντα τρόπον κωλύσθαι, καὶ πάνω πλοῦσιοι

60 τυγχάνωσιν οὕτε. ἀλλὰ Σωκράτης γε τάναντία τοῦτων 15

φανερὸς ἦν καὶ δημοτικὸς καὶ φιλάνθρωπος ὑν. ἐκείνοις

γὰρ πολλοὺς ἐπιθυμητὰς καὶ ἀστοῦς καὶ ξένους λαβών,

οὐδένα πάστε μισθὸν τῆς συνοικίας ἐπράξατο, ἀλλὰ

πάσιν ἀφθόνως ἐπίρκει τῶν ἑαυτού· ὧν τινὲς μικρὰ μέρη

παρ' ἐκείνου προίκα λαβώντες, πολλοὶ τοὺς ἄλλους ἐπώ-

λουν, καὶ οὐκ ἦσαν ὃπερ ἐκεῖνος δημοτικὸι. τοῖς γὰρ

μὴ ἔχουσι χρήματα διδόναι οὐκ ἥθελον διαλέγεσθαι.

61 ἀλλὰ Σωκράτης γε καὶ πρὸς τοὺς ἄλλους ἀνθρώπους
cósmon τῇ πόλει παρείχε, πολλῷ μᾶλλον ἡ Λίχας τῇ

Λακεδαιμονίων, ὅς ὁνομαστὸς ἐπὶ τοῦτῳ γέγονε. Λίχας 25

μὲν γὰρ ταῖς γυμνοπαιδίαις τοὺς ἐπιδημοῦντας ἐν Λακε-

dai'mon ξένους ἐδείπνυζε, Σωκράτης δὲ διὰ παντῶν τοῦ

βίου τὰ ἑαυτοῦ διαπαρῆν, τὰ μέγιστά πάντας τοὺς βουλο-

μένους ὄφελει· βελτίως γὰρ ποιῶν τοὺς συγγιγομένους

ἀπέπεμπεν.
Negatively then, he neither committed nor incited to any known offence against the law; and affirmatively, he devoted his life to the promotion of all good, and deserved therefore reward and not punishment.

'Εμοί μὲν ὃς Σωκράτης τοιοῦτος ἦν ἐδόκει τιμῆς 62 αξίως εἴναι τῇ πόλει, μᾶλλον ἢ θανάτου. καὶ κατὰ τοὺς νόμους δὲ σκοπῶν ἂν τις τούθ' εὑροί. κατὰ γὰρ τούς νόμους, εὰν τις φανερὸς γενηται κλέπτων ἢ λωποδυτῶν 5 ἢ βαλλαντιστομών ἢ τουχωρυχῶν ἢ ἀνδραποδιζόμενος ἢ ἱεροσυλῶν, τούτοις θάνατός ἐστιν ἡ ζημία: ὃν ἔκεινος πάντων ἀνθρώπων πλείστον ἀπείχεν. ἀλλὰ μὴν τῇ 63 πόλει γε οὔτε πολέμου κακῶς συμβάντος οὔτε στάσεως οὔτε προδοσίας οὔτε ἀλλοῦ κακοῦ οὐδενὸς πῶποτε αἵτιος 10 ἐγένετο· οὔδὲ μὴν ἴδια γε οὐδένα πῶποτε ἀνθρώπων οὔτε ἀγαθῶν ἀπεστέρησεν οὔτε κακοῖς περεῖβαλεν, ἀλλ' οὔδ' αἵτιαν τῶν εἰρημένων οὐδενὸς πῶποτ' ἔσχε. πῶς οὖν ἂν 64 έινοχος εἰη τῇ γραφῇ; ὃς ἀντὶ μὲν τοῦ μὴ νομίζειν θεοῦ, ως ἐν τῇ γραφῇ ἐγέγραπτο, φανερὸς ἦν θεραπεύων τοῦς 15 θεοὺς μάλιστα πάντων ἀνθρώπων, αὐτὶ δὲ τοῦ διαφθείρειν τοὺς νέους, ὁ δὲ ὁ γραψάμενος αὐτὸν ἢτιάτο, φανερὸς ἦν τῶν συνόντων τοὺς πονηρὰς ἐπιθυμίας ἔχοντας τούτων μὲν παύσων, τῆς δὲ καλλίστης καὶ μεγαλοπρεπεστάτης ἀρετῆς, ἢ πόλεις τε καὶ οἶκοι εὗ οἰκοῦσιν, προτρέπων ἐπὶ- 20 θυμεῖν· τάντα δὲ πράττων πῶς οὐ μεγάλης αξίως ἢν τιμῆς τῇ πόλει;
CHAPTER III.

Returning to the charge of impiety, Xenophon shows his obedience to the God of Delphi, and to the duties of religion.

1 'Ως δὲ δὴ καὶ ωφελεῖν ἔδοκει μοι τοὺς συνόντας, τὰ μὲν ἐργῷ δεικνύων ἐαυτὸν οἶος ἦν, τὰ δὲ καὶ διάλεγόμενος, τούτων δὴ γράψῳ ὁπόσα ἄν διαμημονεύσω. τὰ μὲν τοίνυν πρὸς τοὺς θεοὺς φανερὸς ἦν καὶ ποιῶν καὶ λέγων, ἦπερ ἡ Πυθία ἀποκρίνεται τοῖς ἐρωτώσι τῶν δὲί 5 ποιεῖν ἢ περὶ θυσίας ἢ περὶ προγόνων θεραπεῖας ἢ περὶ ἀλλοῦ τῶν τῶν τοιούτων ἢ τε γὰρ Πυθία νόμῳ πόλεως ἀναρεῖ ποιοῦντας εὐσεβῶς ἄν ποιεῖν, Σωκράτης τε οὗτῳ καὶ αὐτὸς ἐποίει καὶ τοῖς ἀλλοῖς παρῆκε, τοὺς δὲ ἄλλους πως ποιοῦντας περιέργους καὶ ματαιῶς εὐόμιζεν εἶναι. 10

2 καὶ ήχετο δὲ πρὸς τοὺς θεοὺς ἀπλῶς τάγαθα διδόναι, ὡς τοὺς θεοὺς κάλλιστα εἰδότας ὁποία ἁγαθὰ ἔστι τοὺς δ' εὐχομένους χρυσίον ἢ ἀργυρίον ἢ τυραννίδα ἢ ἄλλο τι τῶν τοιούτων οὐδὲν διάφορον εὐόμιζεν εὐχεσθαι, ἢ εἰ κυβείαν ἢ μάχην ἢ ἄλλο τι εὐχουστο τῶν φανερῶς ἀδῆλων ὅπως 15

3 ἀποβήσοιτο. θυσίας δὲ θύου μικρὰς ἀπὸ μικρῶν οὖν ἄγετὸ μειοῦσθαι τῶν ἀπὸ πολλῶν καὶ μεγάλων πολλά καὶ μεγάλα θυώτων. οὔτε γὰρ τοῖς θεοῖς ἐφή καλῶς ἔχειν, εἰ ταῖς μεγάλαις θυσίαις μᾶλλον ἢ ταῖς μικραῖς ἐχαίροι πολλάκις γὰρ ἄν αὐτοίς τὰ παρὰ τῶν ποιηρῶν μᾶλλον 20 ἢ τὰ παρὰ τῶν χρηστῶν εἶναι κεχαρισμένα· οὔτ' ἄν τοῖς ἀνθρώποις ἄξιον εἶναι ζην, εἰ τὰ παρὰ τῶν ποιηρῶν μᾶλλον ἦν κεχαρισμένα τοῖς θεοῖς. ἡ τὰ παρὰ τῶν χρηστῶν ἄλλ' εὐόμιζε τοὺς θεοὺς ταῖς παρὰ τῶν εὐσεβε-
στάτων τιμαίς μάλιστα χαίρειν. ἐπαινέτης δ' ἢν τοῦ ἔπος τούτον,
καὶ πρὸς φίλους δὲ καὶ ξένους καὶ πρὸς τὴν ἄλλην διαίτη
tαν καλὴν ἑφή παραίνεσιν εἶναι τὴν Καδδύσαμιν ἔριδειν.
eἰ δὲ τι δόξειν αὐτῷ σημαίνεσθαι παρὰ τῶν θεῶν, ἢ ἦττον ἄν ἐπείσθη παρὰ τὰ σημαινόμενα ποιῆσαι, ἢ εἰ τις αὐτῶν ἐπείθεν ὁδὸν λαβεῖν ἥγεμον τυφλὸν καὶ μὴ εἰδότα τὴν ὁδὸν, ἄντι βλέπωντος καὶ εἰδότος· καὶ τῶν ἄλλων δὲ μωρίαν κατηγορεῖ, οὕτως παρὰ τὰ ὑπὸ τῶν θεῶν σημαινόμενα ποιοῦσι τι, φυλαττόμενοι τὴν παρὰ τοῖς ἀνθρώποις ἄδοξίαν. αὐτὸς δὲ πάλιν τάνθρωπα ὑπερεώρᾳ πρὸς τὴν παρὰ τῶν θεῶν συμβουλίαν.

He further shows his frugality and temperance.

Διαίτη δε τὴν τε ψυχὴν ἐπαύδευε καὶ τὸ σῶμα ἢ 5
χρώμενος ἂν τις, εἰ μὴ τι δαμόνιον εἰη, θαρραλέως καὶ
ἀσφαλῶς διάγω, καὶ οὐκ ἂν ἀπορήσεις τοσαύτης δαπάνης. οὕτω γὰρ εὔτελῆς ἢν ὡστ' οὐκ οἶδ᾽ ἂν εἰ τις οὕτως ὀλίγα ἐργάζοιτο, ὡστε μὴ λαμβάνεις τὰ Σωκράτει ἄρκοιντα. σίτῳ μὲν γὰρ τοσούτῳ ἐχρήτο ὅσον ἥδεως ἥσθιεν' 10 καὶ ἐπὶ τοῦτο οὕτω παρεσκευασμένος ἣμι, ὡστε τὴν ἐπι-
θεμῖαν τοῦ σιτοῦ ὄφου αὐτῷ εἶναι· ποτὸν δὲ πᾶν ἦδον ὣν
αὐτῷ διὰ τὸ μὴ πίνειν, εἰ μὴ δυσφή. εἰ δὲ ποτε κλη-
θεῖς ἐθελήσεις ἐπὶ δειπνον ἐλθεῖν, ὁ τοῖς πλείστοις ἐργοδέστατον ἔστιν ὡστε φυλάξασθαι, τὸ ὕπερ τὸν κόρον
ἐμπύρπλασθαι, τοῦτο ρᾷδίως πὰν ἐφυλάττετο. τοῖς δὲ
μὴ δυναμένοις τοῦτο ποιεῖν συνεβολεύει φυλάττεσθαι
τᾶναπείθοντα μὴ πεινῶντας ἐσθίειν μηδὲ δυσῖνοντας
πίνειν καὶ γὰρ τὰ λυμαίνομενα γαστέρας καὶ κεφαλὰς
7 καὶ ψυχὰς ταῦτ’ ἐφή εἶναι, οὗσθαι ὅ ἐφή ἐπισκόπτων καὶ τὴν Κήρυκν ὅς ποιεῖν τοιούτοις πολλοῖς δειπνίζουσαν τὸν δὲ Ὅδυσσεάν Ἐρμοῦ τε ὑποθημοσύνη καὶ αὐτοῦ ἐγκρατὴ ὁντα καὶ ἀποσχόμενον τὸ ὑπέρ τὸν κόρον τῶν 8 τοιούτων ἀπεσθαί, διὰ ταῦτα οὐ γενέσθαι ὑπ. τοιαῦτα 5 μὲν περὶ τούτων ἐπαίξειν ἀμα σπουδὰς.

CHAPTER IV.

The pious tendency of his teaching is shown by his argument with Aristodemus, in which he proves the divine power and goodness by reference to the wonders of man’s bodily and mental frame.

1 Εἰ δὲ τινες Σωκράτην νομίζουσιν, οἷς ἐνιοὶ γράφουσιν ὃ γε καὶ λέγουσιν περὶ αὐτῶν τεκμαιρόμενοι, προτρέψασθαι μὲν ἀνθρώπων ἐπ’ ἀρετὴν κράτιστον γεγονέναι, προ-
αγαγείν δ’ ἐπ’ αὐτὴν οἷς ἴκανον, σκεφάλαιμαι μὴ μόνον ἐο ἐκεῖνος κοιλαστηρίου ἐνεκα τοῦς πάντ’ οἰομένους εἰδέ-
ναὶ ἐρωτῶν ἠλεγχεν, ἀλλὰ καὶ ἄ λέγων συνημέρευε τὸς συνιδιαρίβουσι, δοκιμαζόντων εἰ ἴκανος ἦν βελτίους

2 ποιεῖν τοὺς συνόντας. λέξω δὲ πρῶτον ἀ ποτε αὐτῶν ἱκουσα περὶ τοῦ δαιμονίου διαλεγομένου πρὸς Ἀριστό- 15 δῆμου τὸν μικρὸν ἐπικαλούμενον. καταμαθὼν γὰρ αὐτῶν
οὔτε θύσοντα τοὺς θεοῖς οὔτε μαντικὴ χρώμενον, ἀλλὰ καὶ τῶν ποιούντων ταῦτα καταγελώντα, Εἰπέ κοι, ἐφη, ὄ Ἀριστόδημε, ἐστὶν ὅστις ἀνθρώποις τεθαύμακας

3 ἐπὶ σοφία; Ἕγωγ’, ἐφη. καὶ ὅς, Λέξοι ἴμιν, ἐφη, τὰ 20 ὄνομα αὐτῶν. Ἐπὶ μὲν τοῖς ἐπὶ τοῖς τοίχων ποιήσει Ὀμηροῦ
ἐγόγχε μάλιστα τεθαύμακα, ἐπὶ δὲ διευράμβω Μελανιπ-
πίδην, ἐπὶ δὲ τραγῳδίᾳ Σοφοκλέα, ἐπὶ δὲ ἀνδριαυτοποιά
Πολύκλειτον, ἐπὶ δὲ ζωγραφίᾳ Ζεῦς. Πότερα σοι δο-κοῦσιν οἱ ἀπεργαζόμενοι εἰδωλα ἀφρονα τε καὶ ἀκίνητα
ἀξιοθαυμαστότεροι εἶναι, ἡ οἱ ζῷα ἐμφρονά τε καὶ ἐνεργά;
5 Πολὺ νῦ Δία οἱ ζῷα, εἴπερ γε μὴ τύχη τυί, ἀλλ' ἀπὸ γνώμης ταῦτα γίγνεται. Τῶν δὲ ἀπεκμάρτως ἐχόντων
ότου ἐνεκά ἐστιν, καὶ τῶν φανερῶς ἐπ' ὀφελείᾳ ὀντῶν,
πότερα τύχης καὶ πότερα γνώμης ἔργα κρίνεις; Πρέπει
μὲν τὰ ἐπ' ὀφελείᾳ γιγνόμενα γνώμης εἶναι ἔργα. Οὕκουν 5

10 δοκεῖ σοι ὁ ἐξ ἀρχῆς ποιῶν ἀνθρώπους ἐπ' ὀφελείᾳ
προσθεῖναι αὐτοῖς δὲ δὲν αἰσθάνονται ἐκαστά, ὀφθαλ-
μοὺς μὲν ὡσθ' ὁρᾶν τὰ ὅρατα, ὡστ' ὡστ' ἀκούειν τὰ
ἀκοντά; ὁμοῦ γε μὴν, εἰ μὴ βίνεσ προστέθησαν, τί
ἀν ἠμῖν ὀφελος ἦν; τίς δ' ἂν αἰσθησίς ἦν γλυκέων καὶ
15 ὁμιῶν καὶ πάντων τῶν διὰ στόματος ἥδεων, εἰ μὴ
gλωττα τοῦτων γνώμων ἐνεργάσθη; πρὸς δὲ τούτοις οὐ δοκεῖ σοι καὶ τάδε προνοιας ἔργους ἐνικέναι, τὸ ἔπει
ἀσθενής μὲν ἐστίν ἡ ὠψ, βλεφάρως αὐτὴν θυρώσαι,
ἀ ὅταν μὲν αὐτῇ χρησθαί τι δέη, ἀναπετάνυται, ἐν δὲ
20 τῷ ὑπνῷ συγκλείεται; ὡς δ' ἂν μηδὲ ἀνεμοί βλάπτωσιν,
ἡμῶν βλεφαρίδας ἐμφύσασθαι ὀφρύσι τε ἀπογεισκόνται τὰ
ὑπὲρ τῶν ὁμμάτων, ὥς μηδ' ὁ ἐκ τῆς κεφάλης ἱδρῶσ
κακουργῇ τὸ δὲ τὴν ἀκοὴν δέχεσθαι μὲν πάσας φωνῶς,
ἐμπύρπλασθαι δὲ μὴποτε καὶ τοὺς μὲν πρόσθεν ὁδόν-
25 τας πασὶ ζῷοις οίους τέμνειν εἶναι, τοὺς δὲ γομφίων
οίους παρὰ τούτων δεξαμένους λεαίνειν καὶ στόμα μὲν,
δ' οὐ δὲν ἐπιθυμεῖ τὰ ζῷα εἰσπέμπτεται, πλησίον ὀφθαλ-
μῶν καὶ ῥυγῶν καταθείως ἔπει δὲ τὰ ἀποχωροῦντα
δυσχερῆ, ἀποστρέψατο τοὺς τούτων ὄχετος καὶ ἀπενεγκείν
30 ἡ δυνατὸν προσωτάτω ἀπὸ τῶν αἰσθήσεων ταῦτα οὕτω
προνοητικῶς πεπραγμένα ἀπορεῖς πότερα τύχης ἡ γνώμης
DIVINE BENEFICENCE TO MAN. 25

7 ἔργα ἐστίν; Οὐ μὰ τὸν Δ’, ἐφη, ἀλλ’ οὕτω γε σκοπουμένῳ πάνυ ἐοικε ταῦτα σοφοῦ τυνός δημιουργοῦ καὶ φιλοξέου τεχνήμασθ. Τὸ δὲ ἐμφύεσαι μὲν ἐρωτα ταῖς γειναμέναις τοῦ ἐκτρέφειν, τοῖς δὲ τραφεῖτί μέγιστον μὲν πόθον τοῦ ζῆν, μέγιστον δὲ φόβον τοῦ δανάτου; 5 Ἄμελει καὶ ταῦτα ἐοικε μηχανήμασί τινος ζῶα εἰναι Βουλευσαμένου.

And argues further by analogy that as mind though invisible rules all other elements in man, so must there be an invisible ruler of the elements as a whole out of which those existing in man are derived.

8 Σὺ δὲ σαντον φρόνιμον τι δοκεῖς ἔχει; Ἐρώτα γοῦν καὶ ἀποκρινοῦμαι. ᾧ Ἀλλοθι δὲ οὐδαμοῦ οὐδὲν οἰεὶ φρόνιμον εἶναι; καὶ ταῦτ' εἰδὼς οτί γῆς τε μικρὸν μέρος ἐν τῷ 10 σώματι πολλῆς οὐσης ἔχεις, καὶ ὑγρὸ βραχὺ πολλοῦ ὅντος, καὶ τῶν ἄλλων δήπον μεγάλων ὅντων ἐκάστου μικροῦ μέρος λαβόντι, τὸ σῶμα συνήμοσται σοι νοῦν δὲ μόνον ἄρα οὐδαμοῦ ὅντα σε εὐτυχῶς πως δοκεῖς συναρπάσαι, καὶ τάδε τὰ ὑπερμεγέθη καὶ πλῆθος ἀπειρα 15 ὅ τ᾽ ἀφροσύνην τινὰ οὕτως οἰεὶ εὐτάκτως ἔχει; Μὰ Δ’, οὐ γὰρ ὅρῳ τοὺς κυρίους, ὡσπερ τῶν ἐνθάδε γνωριμένων τοὺς δημιουργοὺς. Οὐδὲ γὰρ τὴν σαντον σύγε ψυχήν ὃρᾶς, ἣ τῶν σώματος κυρία ἐστίν; ὡστε κατὰ γε τοῦτο ἐξεστὶ σοι λέγειν ὅτι οὐδὲν γνώμη, ἀλλὰ τῦχη πάντα πράττεις. 20

And honour is specially due the gods from man, because of their special beneficence to him in body and mind, and their special revelations to him.

10 Καὶ ὁ Ἀριστόδημος, Οὕτω, ἐφη, ἐγώ, ὡ Σωκράτες, ὑπερορῶ τὸ δαιμόνιον, ἀλλ’ ἐκεῖνο μεγαλοπρεπέστερον
MEMORABILIA, I. iv. 10–18.

ηγοῦμαι ἢ ὡς τῆς ἐμῆς θεραπείας προσδείσθαι. Οὐκοῦν, ἐφη, ὡς μεγαλοπρεπέστερον ἀξίοι σε θεραπεύειν, τοσοῦτῳ μᾶλλον τιμητέον αὐτό. Εὖ ἦσθι, ἐφη, οὕτως, εἰ 11 νομίζομεν θεοὺς ἀνθρώπων τι φροντίζειν, οὐκ ἂν ἀμε-5 λοίην αὐτῶν. Ἡμεῖς οὖν οἱ φροντίζειν; οἵ πρῶτοι μὲν μόνον τῶν ζῷων ἀνθρώπων ὀρθῶν ἀνέστησαν· η δὲ ὀρθότης καὶ προοράν πλέον ποιεῖ δύνασθαι, καὶ τὰ ὑπερ-θεν μᾶλλον θεάσθαι, καὶ ἥττον καὶ ὅψιν καὶ ἄκοιν καὶ στόμα κακοπαθεῖν. ἐπειτὰ τόις μὲν ἄλλοις ἐρπετοῖς 10 πόδας ἔδωκαν, οὐ τὸ πορεύεσθαι μόνον παρέχουσιν ἀν-θρώπῳ δὲ καὶ χείρας προσέθεσαν, αἱ τὰ πλείστα οἷς εὐδαιμονέστεροι ἐκεῖνοι ἐσμὲν ἐξεργάζονται. καὶ μὴν 12 γλωττάν γε πάντων τῶν ζῷων ἔχόντων, μόνην τήν τῶν ἀνθρώπων ἐποίησαν οίαν, ἄλλοτε ἄλλαχι ψαύσαν τοῦ 15 στόματος, ἀρθρόν τε τὴν φωνήν καὶ σημαίνειν πάντα ἄλληλοις ἄ βουλόμεθα. οὐ τούτων μόνον ἔρκεσε τῷ θεῷ 13 τοῦ σώματος ἐπιμεληθῆναι, ἄλλῃ ὀπέρ μεγίστον ἔστι, καὶ τὴν ψυχὴν κρατίστην τῷ ἀνθρώπῳ ἐνέφυσε. τίνος γὰρ ἄλλου ζῷου ψυχῆ πρῶτα μὲν θεῶν τῶν τὰ μέγιστα 20 καὶ κάλλιστα συνταξάντων ἠσθῆται ὅτι εἰσὶ; τί δὲ φίλοι ἄλλο ἡ ἀνθρωποὶ θεοὺς θεραπεύουσι; ποία δὲ ψυχῆ τῆς ἀνθρωπίνης ἰκανωτέρα προφυλάττεσθαι ἢ λιμῶν ἢ δύσος ἢ ψυχῆ ἢ θάλπη, ἢ νόσοις ἑπικομηθῆσαι, ἢ ρώμην ἀσκη-σαι, ἢ πρὸς μάθησιν ἐκποιῆσαι, ἢ ὅσα ἂν ἀκούσῃ ἢ ἦδη 25 ἢ μάθῃ ἰκανωτέρα ἐστὶ διαμεμνύθησαί; οὐ γὰρ πάντων οὐ 14 κατάδηλον ὅτι παρὰ τᾶλλα ζῷα ὡσπερ θεοὶ ἀνθρώπωι βιοτεύουσι, φύσει καὶ τῷ σώματι καὶ τῇ ψυχῇ κρατι-στεύοντες; οὔτε γὰρ βοῶς ἃν ἔχον σῶμα, ἀνθρώπων δὲ γυνώμην, ἐδύνατ' ἃν πράττειν ἄ ἐβούλετο, οὐδ' ὅσα χεῖρας 30 ἔχει, ἀφρον δ' ἐστὶ, πλέον οὐδὲν ἔχει. σὺ δ' ἀμφότερων τῶν πλείστου ἀξίων τετυχηκώς, οὐκ οὐεὶ σου θεοὺς ἐπι-
μελεῖσθαι; ἀλλ' ὅταν τί ποιήσωσι, νομεῖς αὐτούς σου
15 φροντίζεων; "Ὅταν πέμπωσιν, ὀσπερ σοι σὺν φής πέμπειν
αὐτούς, συμβούλουσ ὃ τι χρὴ ποιεῖν καὶ μὴ ποιεῖν.
"Ὅταν δὲ Ἀθηναίοις, ἕφη, πυθανομένους τί διὰ μαντικῆς
φράξωσιν, οὐ καὶ σοι δοκεῖς φράζειν αὐτούς; οὐδ' ὅταν τοῖς "Ελλησι τέρατα πέμποντες προσημαίνωσιν, οὐδ' ὅταν
πάσιν ἀνθρώποις, ἀλλὰ μόνον σὲ ἐξαιροῦντες ἐν ἀμέλειᾳ
κατατίθενται;

Finally, Aristodemos is recommended to follow the example
of all the wisest of mankind, and do honour to the gods,
in simple faith that them that honour the gods, they will
honour.

16 Οἶει ὁ ἄν τοὺς θεοὺς τοὺς ἀνθρώποις δόξαν ἐμφίσαι
ὡς ἰκανοὶ εἰς εὐ καὶ κακῶς ποιεῖν, εἰ μὴ διυνατοὶ ἦσαν, το
καὶ τοὺς ἀνθρώπους ἐξαπατωμένους τὸν πάντα χρόνον
οὐδέποτε ἀν αἰσθέσθαι; οὐχ ὁρᾶς ὅτι τὰ πολυχρονιστά
καὶ σοφώτατα τῶν ἀνθρωπίνων, πόλεις καὶ ἐθίνη, θεοσε-
βεστάτα ἐστι, καὶ αἱ φρονιμώταται ἥλικαι, θεῶν ἐπι-
17 μελέσταται; ὡγαθέ, ἕφη, κατάμαθε ὅτι καὶ ὁ σὸς ὅδοι
ἐνών τὸ σὸν σῶμα ὅπως βουλεῖται μεταχειρίζεται. οἴη
εσθαι οὐν χρὴ καὶ τὴν ἐν τῷ παντὶ φρόνησιν τὰ πάντα
ὅπως ἄν αὐτῇ ἦδον ἡ, οὕτω τίθεσθαι, καὶ μὴ τὸ σὸν μὲν
ὁμα δύνασθαι ἐπὶ πολλὰ στάδια ἐξικεῖσθαι, τὸν δὲ τὸν
θεοῦ ὑφαλμὸν ἀδύνατον εἶναι ἀμα πάντα ὅραν. μηδὲ 20
τὴν σὴν μὲν ψυχὴν καὶ περὶ τῶν ἐνθάδε καὶ περὶ τῶν ἐν
Αἰγύπτῳ καὶ ἐν Σικελίᾳ δύνασθαι φροντίζειν, τὴν δὲ τὸν
θεοῦ φρόνησιν μὴ ἰκανὴν εἶναι ἀμα πάντων ἐπιμελεῖσθαι.
18 ἦν μέντοι ὀσπερ ἀνθρώπους θεραπεύων γεγονότες τοὺς
ἀντιθεραπεύειν ἐθέλουτας καὶ χαριζόμενος τοὺς ἀντι-
 learoméneous, καὶ συμβουλευόμενος καταμανδάνεις τοὺς

25 χαριζομένους,
φρονίμους, οὗτω καὶ τῶν θεῶν πείραν λαμβάνης θερα-πεύων, εἴ τι σου θελήσουσι περὶ τῶν ἀδήλων ἀνθρώποις συμβουλεύων, γνώσει τὸ θείον ὅτι τοσοῦτον καὶ τοσοῦτον ἐστιν, ὡσθ' ἀμα πάντα ὅραν καὶ πάντα ἀκούειν καὶ παν-ταχοῦ παρεῖναι καὶ ἀμα πάντων ἐπιμελεῖσθαι. ἔμοι μὲν 19 ὅσον ταῦτα λέγων οὐ μόνον τοὺς συνόντας ἔδοκει ποιεῖν ὅποτε ὑπὸ τῶν ἀνθρώπων ὄρφυτο, ἀπέχεσθαι τῶν ἁνσώλων τε καὶ ἄδικων καὶ αἰσχρῶν, ἀλλὰ καὶ ὅποτε ἐν ἔρημῳ εἰει, ἐπείπερ ἡγήσαντο μηδὲν ἂν ποτε ἄν πράττοιες 10 θεοὺς διαλαβεῖν.

CHAPTER V.

In like manner is illustrated his teaching in praise of temperance, without which a man cannot possess either soundness of body to serve his country, or soundness of mind and heart, to serve or please his friends.

Εἰ δὲ δὴ καὶ ἐγκράτεια καλὸν τε κἀγαθὸν ἀνδρὶ κτῆμα 1 ἐστιν, ἐπισκεψώμεθα εἰ τι προβρίζαζεν εἰς ταύτην λέγων τοιάδε: "Ω, ἄνδρες, εἰ πολέμου ἡμῖν γενομένοι βουλοῦμεθα ἐλέσθαι ἀνδρα ὑφ' οὗ μάλιστ' ἀν αὐτοί μὲν σωζοῦμεθα, τοὺς δὲ πολεμίων χειροίμεθα, ἃρ' ὅτι 'αὐθαυροίμεθα ἥπω τὰ πρᾶγμα ἡ οὐν ἡ ἁφροδισίων ἡ πόνου ἢ ὑπόνου τοῦτον ἢ αἱροῦμεθα; καὶ πῶς ἄν οἰχείμεν τοῦτον ἡ ἡμᾶς σώσεω ἡ τοὺς πολεμίων κρατήσειν; εἰ δ' ἐπὶ 2 τελευτῇ τοῦ βίου γενομένου βουλοῦμεθα τῷ ἐπιτρέψαι ἦ 20 παῖδας ἀρρενας παιδεύσαι, ἢ θυγατέρας παρθένους διά-φυλάξαι, ἢ χρήματα διασώσαι, ἃρ' ἄξιοπιστον εἰς ταῦθ' ἡγησόμεθα τοῦ ἀκρατῆ; δούλῳ δ' ἀκρατεῖ ἐπιτρέψαι-μεν ἅν ἢ βοσκήματα ἢ ταμεῖα ἢ ἔργων ἐπιστασίαν;


3 προίκα λαβεῖν; ἀλλὰ μὴν εἶ γε μηδὲ δοῦλον ἀκρατῇ
dεξαμεθ' ἂν, πῶς οὖκ ἄξιον αὐτὸν γε φυλάξασθαι τοι-
οῦτον γενέσθαι; καὶ γὰρ όνχ ὄσπερ οἱ πλεονέκται τῶν
ἀλλῶν ἀφαιροῦμενοι χρῆματα ἑαυτοὺς δοκοῦσι πλούτι-
ζεῖν, οὖτως ὁ ἀκρατὴς τοῖς μὲν ἄλλοις βλαβερός, ἑαυτῷ
ὁ ἀφέλιμος, ἀλλὰ κακοῦργος μὲν τῶν ἄλλων, ἑαυτὸν δὲ
πολὺ κακοῦργότερος, εἰ γε κακουργότατον ἔστι μὴ μόνον
τῶν οἰκῶν τῶν ἑαυτοῦ φθείρειν, ἀλλὰ καὶ τὸ σῶμα καὶ τὴν

4 ψυχήν. ἐν συννοσίᾳ δὲ τῆς ἡ συννοσίᾳ τῷ τοιοῦτῳ, ὅν 10
eίδειν τῷ ὄψιν τε καὶ τῷ οὖν χαίροντα μᾶλλον ἡ τοῖς
φίλοις; ἀρά γε ὅπως χρῆ πάντα ἄνδρα, ἡγησάμενον τὴν
ἐγκράτειαν ἀρετὴς εἶναι κρηπίδα, ταύτην πρῶτην ἐν τῇ

5 ψυχῇ κατασκεύασασθαι; τῆς γὰρ ἄν ἄνευ ταύτης ἡ μάθοι
τι ἀγαθῶν ἡ μελετήσειεν ἀξιολόγος; ἡ τῆς οὖν ἄν ταῖς 15
ἡδοναῖς δουλεύων ἀισχρῶς διατεθεῖν καὶ τὸ σῶμα καὶ τὴν
ψυχήν; ἐμοὶ μὲν δοκεῖ νῦ τῇ τὴν Ἡραν ἐλευθέρῳ μὲν ἄνδρὶ
eὐκτὸν εἶναι, μὴ τυχεῖν δοῦλον τοιοῦτον, δουλεύοντα δὲ
ταῖς τοιαύταις ἡδοναῖς ἐκτεντεύω τοὺς θεοὺς, δεσποτῶν
ἀγαθῶν τυχεῖν οὖτω γὰρ ἄν μόνως ὁ τοιοῦτος σωθεῖσθαι. 20

6 τοιαύτα δὲ λέγων ἐτί ἐγκρατέστερον τοῖς ἔργοις ἡ τοῖς
λόγοις ἑαυτῶν ἐπεδείκνυεν' οὐ γὰρ μόνον τῶν διὰ τοῦ
σώματος ἡδονῶν ἐκρατεῖ, ἀλλὰ καὶ τῆς διὰ τῶν χρημά-
των, νομίζων τὸν παρὰ τοῦ τυχόντος χρῆματα λαμβάνοντα
δεσπότην ἑαυτὸν καθιστάναι, καὶ δουλεύειν δουλεύειν οὐ-
25 δὲμιᾶς ἦπτον αἰσχρὰν.
CHAPTER VI.

To Antiphon, who had attempted to represent this temperance of his as mere wretchedness, Socrates replies that indifference to money and the pleasures it purchases, means greater power and purer pleasure than any which self-indulgence can give.

"Αξιον δ' αυτου και δ' ρους 'Αντιφώντα τον σοφιστήν 1 διελέχθη μη παραλιπείν. ὦ γαρ Ἀντιφών ποτε βουλόμενος τοὺς συνοισιαστὰς αυτοῦ παρελέσθαι, προσελθὼν τῷ Σωκράτει παρόντων αυτῶν ἐλεξε τάδε: ὩΣ Σώκρατες, 2 5 ἐγὼ μὲν ψυχὴν τοὺς φιλοσοφοῦντας ἐνδαιμονεστέρους χρήναι γέγενσαί σοι δὲ μοι δοκεῖς τάναντία τῆς φιλοσοφίας ἀπολελακκέναι. ζής γοῦν οὕτως ὥς οὖδ' ἂν εἰς ἰδιὸν ύπὸ δεσπότη διαιτῶμενον μείνειε: σιτά τε σιτεί καὶ ποτὰ πίνεις τὰ φαυλότατα, καὶ ἱμάτιον ἦμφεσαι οὐ 10 μόνον ψαύλον, ἀλλὰ τὸ αὐτὸ θέρους τε καὶ χειμῶνος, ἀνυπόδητός τε καὶ ἀχίτων διατελεῖς. καὶ μὴν χρήματα 3 γε οὐ λαμβάνεις, ἃ καὶ κτωμένους εὐφραίνει καὶ κεκτημένους ἐλευθερώτερον τε καὶ ἡδίων ποιεῖ ζήν. εἰ οὖν ὥσπερ καὶ τῶν ἀλλῶν ἔργων οἱ διδάσκαλοι τοὺς μαθη- 15 τάς μομητὰς ἑαυτῶν ἀποδεικνύονσιν, οὕτω καὶ σὺ τοὺς συνόντας διαθήσεις, νόμιζε κακοδαιμονίας διδάσκαλος εἶναι. καὶ ὦ Σωκράτης πρὸς ταῦτα εἶπε, Δοκεῖς μοι, 4 ὦ Ἀντιφῶν, ύπειληφέναι με οὕτως ἀνιαρῶς ζήν ὡστε πέπεισμαι σὲ μᾶλλον ἀποθανεῖν ἂν ἐλέσθαι ἡ ζήν ὥσπερ 20 ἐγὼ. ἦδι οὖν ἐπισκεψόμεθα τὶ χαλεπὸν ἔσθησαι τοῦμοι βίου. πότερον ὅτι τοῖς μὲν λαμβάνονσιν ἀργύριοι ἀναγ- 5 καλῶν ἐστὶν ἀπεργάζεσθαι τοῦτο ἐφ' ὃ ἄν μισθὸν λά- βωσιν, ἐμοὶ δὲ μὴ λαμβάνοντι οὐκ ἀνάγκη διαλέγεσθαι
Αν μὴ βούλωμαι ἢ τὴν διαίταν μου φανλίζεις ὡς ἦττον μὲν ὑγιεινὰ ἐσθίοντος ἐμοῦ ἡ σοῦ, ἦττον δὲ ἵσχυν παρέχοντα; ἦ ὡς χαλεπώτερα πορίσασθαι τὰμα διαιτήματα τῶν σῶν, διὰ τὸ σπανιώτερα τε καὶ πολυτελέστερα εἶναι; ἦ ὡς ἤδιοι σοι ἀ σὺ παρασκευάζει ὅντα ἦ 5 ἐμοὶ ἀ ἐγὼ; οὐκ οἰσθ' ὅτι ὁ μὲν ἤδιοτα ἐσθίων ἤκιστα ὅφειν ἰδεῖται, ὁ δὲ ἤδιοτα πίνων ἤκιστα τοῦ μὴ 8 παρόντος ἐπιθυμεῖ ποτὸν; τὰ γε μὴ ἰμάτια οἰσθ' ὅτι οἱ μεταβαλλόμενοι ψύχοις καὶ θάλπους ἐνεκα μεταβάλλονται, καὶ ὑποδήματα ὑποδοῦνται, ὅπως μὴ διὰ τὰ λυποῦντα 10 τοὺς πόδας κολύωνται πορεύεσθαι: ἡδὴ σοῦ ποτὲ ἦσθον ἐμὲ ἡ διὰ ψύχος μάλλον του ἐνδοῦ μένοντα, ἡ διὰ θάλπους μαχόμενον τῷ περὶ σκιᾶς, ἡ διὰ τὸ ἄλγεῖν τοὺς πόδας οὐ 7 βαδίζοντα ὅποι ἂν βούλωμαι; οὐκ οἰσθ' ὅτι οἱ φύσει ἀσθενεότατοι τῷ σώματι μελετήσαντες τῶν ἵσχυροτάτων 15 ἀμελησάντων κρείττους τε γίγνονται πρὸς ἂν μελετήσωσι, καὶ ῥάον αὐτὰ φέροντιν ἐμὲ δὲ ἀρὰ οὐκ οἰεῖ τῷ σώματι ἀεὶ τὰ συντυγχάνοντα μελετῶντα καρτερεῖν πάντα 8 ῥάον φέρειν σοῦ μὴ μελετῶντος; τοῦ δὲ μὴ δουλεύειν γαστρὶ μηδ' ὑπνώς καὶ λαγνεία οἰεὶ τί ἄλλο αἰτιώτερον 20 εἶναι ἢ τὸ ἐτέρα ἔχειν τούτων ἢδίῳ, ὃ οὐ μόνον ἐν χρείᾳ ὅντα εὐφραίνει, ἀλλὰ καὶ ἐπιδίδας παρέχοντα ὀφελήσεων ἀεί; καὶ μὴν τοῦτο γε οἰσθα, ὅτι οἱ μὲν οἰόμενοι μηδὲν εὔ πράττειν οὐκ εὐφραίνονται, οἱ δὲ ἡγούμενοι καλῶς προχωρεῖν ἑαυτοῖς ἡ γεωργίαν ἡ γαυκληρίαν ἡ ἄλλ' ὁ τι 25 ἄν τυχάνωσιν ἐργαζόμενοι, ὡς εὖ πράττουσε εὐφραίνον- 9 ταί. οἰεὶ οὐν ἀπὸ πάντων τοὺτων τοσαύτην ἠδουὴν εἶναι ὅσην ἀπὸ τοῦ ἑαυτοῦ τε ἡγεῖσθαι βελτίω γίγνεσθαι καὶ φίλους ἀμείλους κτάσθαι; ἐγὼ τούτων διατελῶ ταῦτα νομίζων. ἐὰν δὲ δὴ φίλους ἡ πόλιν ὀφελεῖν δέῃ, ποτέρως 30 πλείων σχολὴ τούτων ἐπιμελεῖσθαι, τῷ ὡς ἐγὼ ὑπὶ ἡ τῷ
And so far from his teaching being worth nothing because he asks no money for it, it is prized by his grateful hearers, while he has an unmixed delight in imparting it.

Πάλιν δὲ ποτὲ ὁ Ἀντιφών διαλεγόμενος τῷ Σωκράτει ἐίπεν, Ὁ Σῶκρατες, ἐγὼ τοι σε δίκαιον μὲν νομίζω, σοφὸν δὲ σοφὸν ὑπωστίσων δοκεῖς δὲ μοι καὶ αὐτὸς τοῦτο γιγνώσκεις. οὐδένα γοῦν τῆς συνονοσίας ἀργύριον πράττει.

καίτοι τὸ γε ἰματίον ἢ τὴν οἰκίαν ἢ ἀλλο τι ἢν κέκτησας νομίζων ἀργυρίον ἄξιον εἶναι, οὐδὲν ἢν μὴ ὅτι προῖκα δοιῆς, ἀλλ' οὐδ' ἔλαττον τῆς ἄξιας λαβῶν. δῆλον δὴ ὅτι 12 εἰ καὶ τὴν συνονοσίαν φοῦ τινὸς ἄξιαν εἶναι, καὶ ταύτης ἢν οὐκ ἐλαττον τῆς ἄξιας ἀργύριον ἐπράττου. δίκαιος μὲν οὖν ἢν εἰς, ὅτι οὐκ ἔξαπατᾶς ἐπὶ πλεονεξία, σοφὸς δὲ οὐκ ἢν, μηδὲνός γε ἄξια ἐπισταμένος. ὁ δὲ Σωκράτης πρὸς ταῦτα ἐίπεν, Ὡ Αντιφών, παρ' ἡμῖν νομίζειται τὴν ὀραν καὶ τὴν σοφίαν ὅμως μὲν καλὸν, ὅμως δὲ αἰσχρὸν διατίθεσθαι εἶναι. ἐγὼ δ' οὖν καὶ αὐτός, ὁ Ἀντιφών, 24 ὁσπερ ἄλλος τίς ἢ ἱππος ἀγαθόν ἢ κυψ ἢ ὄρνωθι ἢδεται, οὔτω καὶ ἔτι μᾶλλον ἴδομαι φίλους ἀγαθοῖς, καὶ ἐάν τι ἔχω ἀγαθόν, διδάσκω, καὶ ἄλλοις συνίστημι παρ' δι' ἄν
CHAPTER VII.

He benefited his pupils also by warning them against all pretended skills, which in small matters are contemptible, and in great ones are dangerous.

1. 'Επισκεψώμεθα δὲ εἰ καὶ ἀλαζονείας ἀποτρέπων τοὺς συνόντας ἀρετῆς ἐπιμελεῖσθαι προὔτερευν' ἀεὶ γὰρ ἐλεγεν 15 ὡς οὐκ εἰη καλλίων ὁδὸς ἐπ' εὐδοξίαν ἤ δι' ἢς ἄν τίς ἀγαθὸς τοῦτο γένοιτο δ καὶ δοκεῖν βούλοιτο. ὅτι δ' ἀληθῇ

2. ἐλεγεν δ' ἐδίδασκεν. 'Ενθυμόμεθα γάρ, ἐφη, εἰ τις μὴ ἄν ἀγαθὸς αὐλητὴς δοκεῖν βούλοιτο, τί ἄν αὐτῷ πουτένει εἰη. ἃρ' οὖ τὰ ἔξω τῆς τέχνης μιμητέον τοὺς ἄγαθος 20 αὐλητάς; καὶ πρῶτον μὲν ὅτι ἐκεῖνοι σκευήν τε καλήν κέκτηται καὶ ἀκολούθους πολλοὺς περιάγωνται, καὶ τούτῳ ταῦτα ποιητέον' ἔπειτα ὅτι ἐκεῖνους πολλοὶ ἔπαινοησί, καὶ τούτῳ πολλοὺς ἐπαινέτας παρασκευαστέον. ἀλλὰ μὴν
ērgon γε οὐδαμοι ληπτέοι, ἣ εὐθὺς ἐλεγχθῆσται γελοῖος ἢν καὶ οὐ μόνον αὐλητής κακὸς, ἀλλὰ καὶ ἀτρωπος ἀλαζών. καὶ τωι πολλὰ μὲν δαπανῶν, μηδὲν οὐκ ὀφελοῦμενος, πρὸς δὲ τούτοις κακοδοξῶν, πῶς οὐκ ἔπιτόως τε καὶ ἀλυσιτελῶς καὶ καταγελαστῶς βιώστεται; ὡς δὲ αὐτῶς εἰ τις βούλοιτο στρατηγὸς ἀγαθὸς μὴ ἄν φαίνεσθαι, ἡ κυβερνήτης, ἐννοῶμεν τι ἄν αὑτῷ συμβαίνοι. ἄρ' οὖν ἂν, εἰ μὲν ἐπιθυμῶν τοῦ δοκεῖν ἰκανὸς εἶναι ταῦτα πράττειν μὴ δύνατο πείθειν, ταύτη εἰδ' λυπηρόν, εἰ δὲ πείσειι, ἐτὶ ἀθλιώτερον; ὁδιὸν γὰρ ὅτι κυβερνῶν κατασταθεῖσ' ὡς ἐπιστάμενος ἢ στρατηγεῖν, ἀπολέσειπτέν ἄν οὐδ' ἡκίστα βούλοιτο, καὶ αὐτὸς αἰσχρῶς ἄν καὶ κακῶς ἀπαλλάξειεν. ὥσαυτως δὲ καὶ τὸ πλούσιον καὶ τὸ ἀνδρεῖον καὶ τὸ ἵσχυρον μὴ οὕτα δοκεῖν ἀλυσιτελῆς ἀπέφαβε· προστάτ. τεσθαι γὰρ αὐτοῖς ἔφη μείζως ἡ κατὰ δύναμιν, καὶ μὴ δυναμένους ταῦτα ποιεῖν δοκοῦντας ἰκανοὺς εἶναι, συγγνώμης οὐκ ἄν τυγχάνειν. ἀπατεώνα δ' έκάλει οὐ μικρῶν μὲν οὐδ' εἰ τις ἄργυρον ἢ σκέδος παρὰ τοῦ πειθοί λαβῶν ἀποστεροῖ, πολὺ δὲ μέγιστον οὕτως μηθενῶς ἄξιος ἂν ἐξηπατήκοι πείθων ὡς ἰκανος εἰδ' τῆς πόλεως ἤγεισθαι. ἐμοὶ μὲν οὖν ἐδοκεῖ καὶ τοῦ ἀλαζονεύεσθαι ἀποτρέπειν τοὺς συνόντας τοιάδε διαλεγόμενος.
BOOK II.

CHAPTER I.

In a discussion with Aristippus it is shown that temperance is essential to one who is to be a wise magistrate.

1 'Eδόκει δὲ μοι καὶ τοιαῦτα λέγων προτρέπειν τοὺς συνόντας ἀσκεῖν ἐγκράτειαν πρὸς ἐπιθυμίαν βρωτοῦ καὶ ποτοῦ καὶ λαγνείας καὶ ὑπνοῦ καὶ ρίγους καὶ θάλπους καὶ πόνου. γροὺς δὲ τινα τῶν συνόντων ἀκολαστοτέρως ἔχοντα πρὸς τὰ τοιαῦτα, Εἰπέ μοι, ἐφη, ὁ Ἀρίστιππε, 5 εἰ δέοι σε παιδεύειν παραλαβόντα δύο τῶν νέων, τῶν μέν, ὅπως ἰκανὸς ἔσται ἄρχειν, τῶν δ', ὅπως μηδ' ἀντιποιήσεται ἄρχης, πῶς ἄν ἐκάτερον παιδεύοις; βούλει σκοπῶμεν, ἀρξάμενοι ἀπὸ τῆς τροφῆς ὡσπερ ἀπὸ τῶν στοιχείων; καὶ ὁ Ἀρίστιππος ἐφη, Δοκεῖ γοῦν μοι ἡ τροφὴ ἄρχη 10 ἐίναι; οὐδὲ γὰρ ζῴη γ' ἀν τις, εἰ μὴ τρέφοιτο. Οὐκοῦν τὸ μὲν βούλεσθαι σίτον ἀπεσθαί, ὅταν ἄρα ήκε, ἀμφοτέρως εἰκὸς παραγιγνεσθαι; Εἰκὸς γὰρ, ἐφη. Τὸ όνω προαιρεῖσθαι τὸ κατεπείγον μᾶλλον πράττειν ἢ τῇ γαστρὶ χαρίζεσθαι, πότερον ἄν αὐτῶν ἔθιζομεν; Τὸν εἰς τὸ 15 ἄρχειν, ἐφη, η Ἔδει παιδεύομεν, ὅπως μὴ τὰ τῆς πόλεως ἀπρακτα γίγνηται παρὰ τὴν ἐκείνου ἄρχην. Οὐκοῦν, ἐφη, καὶ ὅταν πιεῖν βούλωμαι, τὸ δύνασθαι διψῶντα ἀνέχεσθαι τῷ αὐτῷ προσθετέον; Πάνυ μὲν οὖν, ἐφη. Τὸ δὲ ὑπνοῦ ἐγκρατὴ εἶναι, ὡστε δύνασθαι καὶ ψε ὑπενήμηναι καὶ 20 πρὶς ἀναστήναι καὶ ἀγρυπνῆσαι, εἰ τι δέοι, ποτέρῳ ἄν

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προσθέμενε; Καὶ τούτο, ἐφη, τῷ αὐτῷ. Τί δὲ, ἐφη, τὸ 3 ἀφροδισίων ἐγκρατή ἐσω, ὅστε μὴ διὰ ταύτα κωλύσεθαι πράττειν, εἰ τι δέοι; Καὶ τούτο, ἐφη, τῷ αὐτῷ. Τί δὲ, τὸ μὴ φέυγειν τοὺς πόνους, ἀλλὰ ἑθελοντὴν ὑπομένειν, 5 ποτέρῳ ἄν προσθέμενε; Καὶ τούτῳ, ἐφη, τῷ ἀρχεῖν παι δενομένῳ. Τί δὲ, τὸ μαθεῖν εἰ τι ἐπιτήδειον ἐστὶ μάθημα πρὸς τὸ κρατεῖν τῶν ἀντιπάλων, ποτέρῳ ἄν προσθεῖναι μᾶλλον πρέποι; Πολὺ νὴ Δῆ, ἐφη, τῷ ἀρχεῖν παιδευο μένῳ καὶ γὰρ τῶν ἄλλων οὐδὲν ὀφελον ἁνευ τῶν τοιού των μαθημάτων. Ὑμνοῦν ὁ οὖν πεπαίδευμένος ἦττον 4 ἄν δοκεῖ σοι ὑπὸ τῶν ἀντιπάλων ἢ τὰ λοιπὰ ζῷα ἀλη σκέσθαι; τοῦτων γὰρ δῆπον τὰ μὲν γαστρὶ δελεαζόμενα, καὶ μάλα ἐνα δυσωπούμενα, ὁμοι τῇ ἐπιθυμίᾳ τοῦ φαγεῖν ἀγόμενα πρὸς τὸ δέλεαρ ἀλίσκεται, τὰ δὲ ποτῷ ἐνεδρεύεται.

15 Πάνω μὲν οὖν, ἐφη. Ὑμνοῦν καὶ ἄλλα ὑπὸ λαγνείας, οἷον οὐ τε ὀρτυγεῖ καὶ οἱ πέρδικες, πρὸς τὴν τῆς θηλείας φωνὴν τῇ ἐπιθυμίᾳ φερόμενοι καὶ ἐξιστάμενοι τοῦ τὰ δεινὰ ἀναλογίζεσθαι, τοῖς θηράτροις ἐμπίπτουσι; Συνέφη 5 καὶ ταῦτα. Ὑμνοῦν δοκεῖ σοι αἰσχρῶν ἐσεὶν ἀνθρώπῳ ταῦτα πάσχειν τοῖς ἀφρονεστάτοις τῶν θηρίων; ᾿Εμοῦγε δοκεῖ, ἐφη. Τὸ δὲ εἶναι μὲν τὰς ἀναγκαιότατα πλεῖστος 6 πράξεις τοῖς ἀνθρώποις ἐν ὑπαίθρῳ, οἷον τὰ τε πολε μικᾶς καὶ τὰς γεωργίκας καὶ τῶν ἄλλων οὐ τὰς ἐλαχίστας, τοὺς δὲ πολλοὺς ἀγυμνάστως ἐχεῖν πρὸς τε ψυχῆ καὶ 25 θάλητη, οὐ δοκεῖ σοι πολλῇ ἀμέλεια ἐσεῖν; Συνέφη καὶ τοῦτο. Ὑμνοῦν δοκεῖ σοι τῶν μέλλοντα ἀρχεῖν ἄσκειν 7 δεῖν καὶ ταῦτα εὐπετῶς φέρειν; Πάνω μὲν οὖν, ἐφη. Οὐκοῦν εἰ τοὺς ἐγκρατεῖς τούτων ἀπάντων εἰς τοὺς ἀρχικοὺς τάττομεν, τοὺς ἐνδυνάτους ταῦτα ποιεῖν εἰς τοὺς 30 μητ᾽ ἀντιποιησομένους τοῦ ἀρχεῖν τάξομεν; Συνέφη καὶ τοῦτο.
Aristippus however evades the argument by pronouncing those to be fools who would wish to act as magistrates.

Τί οὖν; ἐπειδὴ καὶ τούτων ἐκατέρον τοῦ φύλου τῆς τάξεως οἶσθα, ἦδη ποτε ἐπεσκέψης εἰς ποτέραν τῶν τάξεων τούτων σαντοὺ δικαίως ἂν τάττοις; 'Εγὼ γ', ἐφη ὁ Ἀριστιππός, καὶ οὐδαμῶς γε τάττω ἐμαυτὸν εἰς τὴν τῶν ἀρχειν βουλομένων τάξεων. καὶ γὰρ πάντα μοι δοκεῖ 5 ἀφρονος ἀνθρώπον εἶναι, τὸ μεγάλον ἔργον ὄντος τοῦ ἑαυτῷ τὰ δέοντα παρασκευάζειν μὴ ἀρκεῖν τοῦτο, ἀλλὰ προσαναθέσθαι τὸ καὶ τοῖς ἄλλοις πολίταις ὃν δέονται πορίζειν καὶ ἑαυτῷ μὲν πολλὰ ὃν βουλεῖται ἐλλείπειν, τῆς δὲ πόλεως προεστώτα, ἐὰν μὴ πάντα ὅσα ἡ πόλις τοῦ βουλεῖται καταπράττῃ, τούτου δίκην ὑπέχειν, τοῦτο πῶς 9 οὗ πολλῆς ἀφροσύνης ἔστι; καὶ γὰρ ἄξιοῦσιν αἱ πόλεις τοῖς ἀρχονσιν ὅσπερ ἐγὼ τοῖς οἰκέταις χρῆσθαι. ἐγὼ δὲ γὰρ ἄξιός τους θεράποντας ἐμοὶ μὲν ἀφθονα τὰ ἐπιτη- δεία παρασκευάζειν, αὐτοῖς δὲ μηδεῖνσ τούτων ἀπτεσθαι, 15 αἱ τε πόλεις οἰονται χρῆναι τοὺς ἀρχοντας ἑαυταῖς μὲν ὡς πλείστα ἀγαθὰ πορίζειν, αὐτοῖς δὲ πάντων τούτων ἀπέχεσθαι. ἐγὼ οὖν τοὺς μὲν βουλομένους πολλὰ πράγματα ἔχειν αὐτοὺς τε καὶ ἄλλοις παρέχειν ρύθμοι ἃν παιδεύσας εἰς τοὺς ἀρχικοὺς καταστήσαμε: ἐμαυτὸν γε 20 μέντοι τάττω εἰς τοὺς βουλομένους ἡ ῥᾴστα τε καὶ ἡδίστα βιοτεύειν.

But Socrates shows that selfish indifference to others is not only dangerous, but involves the loss of a higher good.

10 Καὶ ὁ Σωκράτης ἔφη, Βούλει ὁιν καὶ τοῦτο σκεψό- μεθα, πότεροι ἢδιον ζῶσιν, οἱ ἀρχοντες ἢ οἱ ἀρχόμενοι; Πάντα μὲν οὖν, ἔφη. Πρῶτον μὲν τούν τῶν ἔδωκὼν 25 ὃν ἡμεῖς ἐσμεν ἐν μὲν τῇ Ἀσίᾳ Πέρσαι μὲν ἀρχονσιν,
ἀρχονταὶ δὲ Σύροι καὶ Φρύγες καὶ Λυδοὶ· ἐν δὲ τῇ Εὐρώπῃ Σκύθαι μὲν ἀρχονταὶ, Μαῖώται δὲ ἀρχονταὶ· ἐν δὲ τῇ Λιβύῃ Καρχηδόναι μὲν ἀρχονταὶ, Λιβνες δὲ ἀρχονταὶ. τούτων οὖν ποτέρως ἥδων οἱ ήτοι ζην; ἦν 5 τῶν Ἑλλήνων, ἐν οἷς καὶ αὐτῶς εἰ, ποτέροι σοι δοκοῦσιν ἥδιον, οἱ κρατουστές ἢ οἱ κρατοῦμενοι, ζῆν; 'Ἀλλ' ἐγὼ 11 τοι, ἐφή ὁ Ἀριστιππος, οὐδὲ εἰς τὴν δουλείαν ἐμαυτοῦ τάττω, ἀλλ' εἶναι τίς μοι δοκεῖ μέση τούτων ὁδὸς, ἢν πειρώμαι βαδίζειν, οὔτε ὃ ἀρχής οὔτε διὰ δουλείας, ἀλλὰ δι' ἐλευθερίας, ἦπερ μάλιστα πρὸς εὐδαιμονίαν ἅγει. Ἐξ ὅμως ὁ Σωκράτης, ὥσπερ οὔτε δι' ἀρχής οὔτε διὰ δουλείας ἢ ὁδὸς αὐτῆς φέρει, οὔτω μηδὲ δι' ἀνθρώπων, ἵσως ἃν τι λέγως εἰ μεντοι ἐν ἀνθρώποις ἡ μήτε ἀρχεῖν ἄξιονες μήτε ἀρχεῖσθαι μηδὲ τοὺς ἀρχοντας ἐκὼν θεραπεύσεις, οὕμαι σε ὅραν ὡς ἐπίστανται οἱ κρείττονες τοὺς ἡττονας καὶ κοινῆ καὶ ιδία κλάοντας καθίσαντες δούλους χρῆσθαι. ἡ λαυθάνουσι σε οἱ ἄλλων 13 σπειράντων καὶ φυτευσάντων τὸν τε σιών τέμνουστε καὶ δενδροκοποῦστε καὶ πάντα τρόπον πολιορκοῦστε τοὺς ἡττονας καὶ μὴ θέλοντας θεραπεύειν, ἐως ἃν πεί- σωσιν ἑλέσθαι δουλεύειν ἀντὶ τοῦ πολεμεῖν τοῖς κρείττοσι; καὶ ιδία αὖ οἱ ἀνδρεῖοι καὶ δυνατοὶ τοὺς ἀνάνδρους καὶ ἀδυνάτους οὐκ οἴσθ' ὅτι καταδουλωσάμενοι καρποῦνται; 'Ἀλλ' ἐγὼ τοι, ἐφή, ἢν μὴ πάσχοι ταῦτα, οὐδ' 25 εἰς πολιτείαν ἐμαυτὸν κατακλέισω, ἀλλὰ ξένοις πανταχοῦ εἰμι. καὶ ὁ Σωκράτης ἐφή, Τούτῳ μεντοι ἥη λέγει, 14 δεινὸν πάλαισμα. τοὺς γὰρ ξένους, ἐξ οὗ ὃ τε Σίνικ καὶ ὁ Σκείραν καὶ ὁ Προκρόστης ἀπέθανον, οὕδεις ἔτι ἄδικει. ἀλλὰ νῦν οἱ μὲν πολιτευόμενοι ἐν ταῖς πατρίσι 30 καὶ νόμοις τίθενται, ἢν μὴ ἄδικωνται, καὶ φίλους πρὸς τοὺς ἀναγκαῖοις καλουμένοις ἄλλους κτῶνται βοηθοῦσ, καὶ
ταῖς πόλεσιν ἐρύματα περιβάλλονται, καὶ ὅπλα κτώνται
οίς ἀμυνοῦνται τοὺς ἄδικούντας, καὶ πρὸς τούτοις ἅλλους
ἐξωθεῖν συμμάχους κατασκευάζονται· καὶ οἱ μὲν ταῦτα
15 πάντα κεκτημένοι ὅμως ἄδικούνται· σὺ δὲ οὔδεν μὲν
tούτων ἔχων, ἐν δὲ ταῖς ὁδοῖς, ἐνθα πλείστοι ἄδικούνται, 5
πολὺν χρόνον διατρίβων, εἰς ὅποιαν ὁ ἄν πόλιν ἀφίκη,
tῶν πολιτῶν πάντων ἥττων ὁ, καὶ τοιοῦτος οἶος
μάλιστα εἰπηθεῖναι οἱ βουλόμενοι ἄδικείν, ὅμως διὰ τὸ
ἐξένος εἶναι οὐκ ἀν οἰεί ἄδικηθήναι; ἢ διότι αἱ πόλεις
σοι κηρύττουσιν ἀσφάλειαν καὶ προσιόντι καὶ ἀπιόντι, 10
θαρρεῖς; ἢ διότι καὶ δοῦλος ἂν οἴει τοιοῦτος εἴναι οἰος
μηδενὶ δεσπότη λυσιτελεῖ; τίς γὰρ ἂν ἐθέλοι ἀνθρωπον
ev οἰκία ἐχεῖν ποιεῖν μὲν μηδὲν ἐθέλοντα, τῷ δὲ πολυ-
16 τελεστάτη διαίτη χαίροντα; σκεψάμεθα δὲ καὶ τοῦτο,
pῶς οἱ δεσπόται τοῖς τοιούτοις οἰκέταις χρώνηται. ἄρα 15
οὐ τὴν μὲν λαγνείαν αὐτῶν τῷ λιμῷ σωφρονίζουσι;
κλέπτειν δὲ κωλύσουσι ἀποκλείοντες οἴθεν ἂν τι λαβεῖν
ἡ; τοῦ δὲ δραπετεύειν δεσμοῖς ἀπείρογοι; τὴν ἄργλαν
dὲ πληγαῖς ἐξαναγκάζουσιν; ἢ σὺ πῶς ποιεῖς, ὅταν τῶν
17 οἰκετῶν τινὰ τοιοῦτον ὅντα καταμανθάνῃς; Κολάζο, 20
ἔφη, πᾶσι κακοῖς, ἐως ἂν δουλεύειν ἀναγκάσω. ἀλλὰ
γὰρ, ὡς Σωκρατεῖς, οἱ εἰς τὴν βασιλικὴν τέχνην παι-
dενόμενοι, ἢν δοκεῖς μοι σὺ νομίζεις εὐδαιμονίαν εἴναι,
tί διαφέρονσι τῶν ἐξ ἀνάγκης κακοπαθοῦντων, εἰ γε
πεινήσουσι καὶ διψήσουσι καὶ ρυγώσουσι καὶ ἄγρυπνη- 25
σουσι καὶ τάλλα πάντα μοχθῆσουσιν ἐκόντες; ἐγὼ μὲν
gὰρ οὐκ οἶδ' ἢ τί διαφέρει τὸ αὐτὸ δέρμα ἐκόντα ἢ
ἀκοντα μαστιγοῦσθαι ἢ ὅλως τὸ αὐτὸ σώμα πᾶσι τοῖς
tοιοῦτοις ἐκόντα ἢ ἀκοντα πολιορκεῖσθαι, ἀλλο γε ἢ
ἀφροσύνη πρόσεστι τῷ θέλοντι τὰ λυπηρὰ ὑπομένειν. 30
18 Τὰ δὲ, ὡς Ἀριστιττπε, ὁ Σωκράτης ἔφη, οὗ δοκεῖ σοι τῶν
τοιοῦτων διαφέρειν τὰ ἐκούσια τῶν ἀκουστῶν, ἢ ὁ μὲν ἔκων πειρῶν φάγοι ἂν ὅποτε βούλοιτο, καὶ ὁ ἔκων δυσφῶν πίοι, καὶ τάλλα ὁσαύτως, τῷ ὃ ἔξ ἀνάγκης ταῦτα πάρσχοντι οὐκ ἔξεστιν ὅποταν βούληται παύεσθαι; ἔπειτα ὁ μὲν ἐκουσίως ταλαιπωρῶν ἔπε ἀγαθὴ ἐλπίδι πονῶν εὐφραίνεται, οἷον οἱ τὰ θηρία θηρώντες ἐλπίδι τοῦ λήψεσθαι ἢδέως μοχθοῦσι. καὶ τὰ μὲν τοιαῦτα ἄθλα τῶν πόνων μικρὸν τινος ἄξια ἔστι· τοὺς δὲ ποιοῦντας ἤνα φίλους ἀγαθοὺς κτήσωσιται, ἢ ὅπως ἔχθρους χειρώσονται,

This Socrates illustrates from the poets, and from the tale of the choice of Hercules.

"Ετε δὲ ἰ ὁ μὲν ῥαδιουργῆς καὶ ἐκ τοῦ παραχρήματι ὑδόναλ οὐτε σῶματε εὐεξίαν ἱκαναὶ εἰς τιν ἐνεργάξεσθαι, ὡς φασίν οἱ γυμνασταῖ, οὐτε ψυχῇ ἐπιστήμην ἄξιω-λογον ὀυδεμίαν ἐμποιοῦσιν, αἱ δὲ διὰ καρτερίας ἐπιμέλειαι τῶν καλῶν τε κἀκαθών ἔργων ἐξικνεῖσθαι ποιοῦσιν, ὡς φασίν οἱ ἀγαθοὶ ἄνδρες. λέγει δὲ τοὺς καὶ Ἡσίόδος,

Τὴν μὲν γὰρ κακότητα καὶ ἱλαδοῦν ἔστιν ἔλεος ἔλεος ῥημόνως' λείη μὲν ὁδὸς, μάλα δ᾽ ἐγγύθη ναίει.

τῆς δ᾽ ἀρετῆς ἱδρώτα θεοὶ προπάροιθεν ἔθηκαν ἀδάνατοι μικρὸς δὲ καὶ ὁρθοὶς οἴμοι ἐς αὐτὴν καὶ τρητὸς τὸ πρῶτον ἐπὶ πος ἦ λὰκρον ἰκναῖ, ῥημίδη δὴ ἔπειτα πέλει, χαλεπὴ περ ἐοῦσα.
μαρτυρεὶ δὲ καὶ Ἐπίχαρμος ἐν τῷ 
Τῶν πόνων πωλοῦσιν ἡμῖν πάντα τάγάθ᾽ οἱ θεοὶ.
καὶ ἐν ἀλλῷ δὲ [τόπῳ] φησίν,
"ὢ ποιηρὲ, μὴ τὰ μαλακὰ μῶσο, μὴ τὰ σκληρὰ ἔχῃ
tou̇s peri̇tis ἀρετῆς ἀποφαινεῖται, ὡσαυ̇
τοί peri̇ tῆς ἀρετῆς ἀποφαινεῖται, ὡδὲ πως λέγων, ὡσα ἐγὼ μέμημαι.
φησὶ γὰρ Ἡρακλέα, ἐπεὶ ἐκ παιδῶν εἰς ἤβην ὤρματο, ἐν ἢ ὢν ἅπερ ἀυτοκράτορες γεννόμενοι
δηλοῦσιν εἰτε τῆν ὑπὸ ἄρετῆς ὄνομ τρέψονται ἐπὶ τῶν 10
βίον εἰτε τῆν διὰ κακίας, ἐξελθόντα εἰς ἡσυχίαν καθή
tou̇s σθαί, ἀποροῦντα ποτέραν τῶν ὄνων τράπηται καὶ φανή

21 καὶ Πρόδικος δὲ ὁ σοφὸς ἐν τῷ συγγράμματι τῷ περὶ 5
‘Ηρακλέους, ὅπερ δὴ καὶ πλείστοις ἐπιδείκνυται, ὡσαυ̇
tos peri̇ tῆς ἀρετῆς ἀποφαινεῖται, ὡδὲ πως λέγων, ὡσα ἐγὼ μέμημαι.
φησὶ γὰρ Ἡρακλέα, ἐπεὶ ἐκ παιδῶν εἰς ἤβην ὤρματο, ἐν ἢ ὢν ἅπερ ἀυτοκράτορες γεννόμενοι
δηλοῦσιν εἰτε τῆν ὑπὸ ἄρετῆς ὄνομ τρέψονται ἐπὶ τῶν 10

22 σθαί, ἀποροῦντα ποτέραν τῶν ὄνων τράπηται καὶ φανή

23 καὶ εἰς τῆν ἐαυτής σκιάν ἀποβλέπειν. ὡς δὲ ἐγένοντο

24 τῶν ἔχοντα τῶν Ἡρακλέους, τῶν μὲν πρόσθεν ῥηθεὶσαν 25

25 λέαι τῶν αὐτῶν τρόπων, τῶν δὲ ἐτέραν φθάσασι βουλομένην

26 προσδραμεῖ τῷ Ἡρακλεὶ καὶ εἰπεῖν, Ὅρῳ σε, ὁ Ἡρά-

27 κλεῖς, ἀποροῦντα πολιν ὄνων ἐπὶ τῶν βίων τράπη. ἔαν

28 ὁμο ἡμὶ φιλὴν ποιησάμενον, τῇ ἡδίστῃ τε καὶ ῥάστῃν ὄνων

29 ἄξω σε, καὶ τῶν μὲν τερπνῶν οὐδενὸς ἀγευστος ἔσει, 30

30 τῶν ἔχοντα τῶν ἕπειρος διαβιώσει. πρῶτον μὲν γὰρ
MEMORABILIA, II. i. 24-31.

οὐ πολέμων οὐδὲ πραγμάτων φροντιεῖς, ἀλλὰ σκοποῦμενος διόισει τί ἢν κεχαρισμένου ἤ συτίλου ἢ ποτῶν εὕροις, ἢ τί ἢν ᾑδὼν ἢ ἀκούσας τερψθείς, ἢ τίνων ἢν ὀσφραινομενος ἢ ἀπτόμενος ἱσθείς, καὶ πῶς ἢν μαλακῶτατα καθεύδοισ, καὶ πῶς ἢν ἀπονόητα τοῦτων πάντων τυγχάνοις.

ἐὰν δὲ ποτὲ γένηται τις ὑποψία σπάνεως ἄφο δὲν ἐσται 25 ταῦτα, οὐ φόβος μὴ σε ἀγάγω ἐπὶ τὸ πονοῦντα καὶ ταλαιπωροῦντα τῷ σώματι καὶ τῇ ψυχῇ ταῦτα πορίζεσθαι, ἀλλ' οἶς ἢν οἱ ἀλλοί ἔργαζονται, τοῦτοι σὺν χρήσει,

οὐδενῶς ἀπεχόμενος θεὸν ἢν ὄνυτατον ὃ τι κερδᾶναι. πανταχόθεν γὰρ ὑφελεῖσθαι τοὺς ἑμοὶ συνοῦσιν ἐξουσίαν ἐγὼ παρέχω. καὶ ὁ Ἰρακλῆς ἀκούσας ταῦτα, ἢ ὡς γύναι, 28 ἐφη, ὅνομα δὲ σοι τί ἔστων; ἢ δὲ, Οἰ μὲν ἐμοὶ φίλοι, ἐφη, καλοῦσι με Ἐνδαμιόνιον, οἱ δὲ μισοῦντες με ὑπο-

κοριζόμενοι ὁνομάζουσι Κακίαν. καὶ ἐν τοῦτῳ ἢ ἐτέρα 27 γυνὴ προσελθοῦσα εἶπε. Καὶ ἐγὼ ἢκὼ πρὸς σέ, ὁ Ἰράκλεις, εἰδοῦσα τοὺς γεννήσαντας σε καὶ τὴν φύσιν τὴν σὴν ἐν τῇ παιδείᾳ καταμαθοῦσα, ἐξ δὲν ἐλπίζω, εἰ τὴν πρὸς ἐμὲ ὀδὸν τράπω, σφόδρ᾽ ἢν σε τῶν καλῶν καὶ σεμνῶν ἀγαθῶν ἐργάτην γενέσθαι, καὶ ἐμὲ ἔτι πολὺ ἐντιμοτέραν καὶ ἐπὶ ἀγαθοῖς διαπρεπεστέραν φανήσω. συν ἐξαπατήσω δὲ σε προοιμίως ἡδονῆς, ἀλλ' ἢπερ οἱ θεοὶ διέλεσαν τὰ ὄντα διηγήσομαι μετὶ ἀληθείας. τῶν 28 γὰρ ὄντων ἀγαθῶν καὶ καλῶν οὖν ἢνεν πόνον καὶ 25 ἐπιμελείας οἱ θεοὶ διδόσαν ἀνθρώποις, ἀλλ' εἴτε τοὺς θεους ἰλέως εἶναι σοι βούλει, θεραπευτέον τοὺς θεοὺς, εἴτε ὑπὸ φίλων ἐχέλεις ἀγαπάσθαι, τοὺς φίλους ὑπεργετήσων, εἴτε ὑπὸ των πόλεως ἐπιθυμεῖς τιμᾶσθαι, τὴν πόλιν ὕφελητέον, εἴτε ὑπὸ τῆς Ἐλλάδος πάσης ἀξίως 30 ἐπὶ ἀρετῆς θαυμάζεσθαι, τῆς Ἐλλάδα πειρατείν εὑρεῖν, εἴτε γῆν βούλει σοι καρποὺς ἀφθόνους φέρειν, τὴν γῆν
θεραπευτέον, εἴτε ἀπὸ βοσκημάτων οὐεὶ δεῦν πλουτί-
ζεσθαι, τῶν βοσκημάτων ἐπιμελητέον, εἴτε διὰ πολέμου
ὀρμᾶς αὔξεσθαι καὶ βούλει δύνασθαι τοὺς τε φίλους
ἐλευθεροῦν καὶ τοὺς ἠχοροῦσαν χειροῦσθαι, τὰς πολεμικὰς
tέχνας αὐτάς τε παρὰ τῶν ἐπισταμένων μαθητέον καὶ
ὁποῖος αὐτάς δεὶ χρῆσθαι ἀσκητέοι εἰ δὲ καὶ τῷ σώματι
βούλει δυνάτος εἶναι, τῇ γνώμῃ ὑπηρετεῖν ἐθιστέον τὸ
30 σῶμα καὶ γυμναστέον σύν πόνοις καὶ ἱδρώτι. καὶ ἡ
Κακία ύπολαβόνθα εἴπεν, ὡς φησι Πρόδικος, Ἑυνοεῖς,
ὡ Ἡράκλεις, ὡς χαλεπὴν καὶ μακρὰν ὄδὸν ἐπὶ τὰς εὑ-
φροσύνας ἡ γνώμη σοι αὐτὴ διηγεῖται; ἐγὼ δὲ βαδίαν καὶ
30 βραχείαν ὄδὸν ἐπὶ τὴν εὐδαιμονίαν ἄξω se. καὶ ἡ Ἀρετὴ
εἴπεν, Ἡ Ἡλίμον, τί δὲ σὺ ἀγαθῶν ἔχεις ἢ τί ἢδον οἰσθα
μηδεν τούτων ἔνεκα πράττειν ἐθέλουσα; ἦτις οὔδε τήν
τῶν ἠδέων ἐπιθυμίαν ἀναμένεις, ἀλλὰ πρὶν ἐπιθυμήσαι 15
πάντων ἐμπίπτασαι, πρὶν μὲν πεινὴν ἐσθίονσα, πρὶν
5 διψῆν πίνουσα, ἵνα μὲν ἠδέως φάγης, ψυποιας
μηχανωμενή, ἵνα δὲ ἠδέως πίης, οὕνου τε πολυτελεῖς
παρασκευάζῃ καί τοῦ θέρους χίονα περιθέουσα ζητείς,
ἵνα δὲ καθυπνώσῃς ἠδέως, οὐ μονὸν τὰς στρωμάς μαλα-
κάς, ἀλλὰ καὶ τὰς κλῖνας καὶ τὰ ὑπόβαθρα ταῖς κλῖναις
παρασκευάζῃ; οὖν γὰρ διὰ τὸ πονεῖν, ἀλλὰ διὰ τὸ μηδὲν
ἔχειν ο τι ποιῆς ὑπὸν ἐπιθυμεῖς. οὕτω γὰρ παυζόειες
τοὺς σεαυτῆς φίλους, τῆς μὲν νυκτὸς ὑβρίζουσα, τῆς δὲ
31 ἡμέρας τὸ χρησιμώτατον κατακομβίζουσα. ἀδάνατος δὲ 25
οὕσα ἐκ θεῶν μὲν ἀπέρριψαι, ύπὸ δὲ ἀνθρώπων ἀγαθῶν
ἀτιμάζῃ τοῦ δὲ πάντων ἠδίστου ἀκούσματος, ἐπαίνων
σεαυτῆς, ἀνήκουσ εἰ, καὶ τοῦ πάντων ἠδίστου θεύματος
ἀθέατος; οὐδέν γὰρ πάποτε σεαυτῆς ἔργον καλὸν τεθέα-
sαι. τίς δ' ἂν σοι λεγοῦσι τι πιστεύσει; τίς δ' ἄν 30
δειμένη τινὸς ἐπαρκέσει; ἢ τίς ἂν εὗ φρονῶν τοῦ σοῦ
θιάσου τολμήσειν εἶναι; οὐ νέοι μὲν οὖν τοῖς σώμασιν ἀδύνατοί εἰσι, πρεσβύτεροι δὲ γενόμενοι ταῖς ψυχαῖς ἀνόητοι, ἀπόνως μὲν λιπαρός διὰ νεότητος τρεφόμενοι, ἐπιτῶνος δὲ αὐχμηρὸς διὰ γῆρως περῶντες, τοῖς μὲν 5 πεπραγμένοις αἰσχυνόμενοι, τοῖς δὲ πραττομένοις βαρυνόμενοι, τὰ μὲν ἤδεα ἐν τῇ νεότητι διαδραμόντες, τὰ δὲ χαλεπὰ εἰς τὸ γῆρας ἀποδέμενοι. ἐγὼ δὲ σύνειμι μὲν 32 θεοῖς, σύνεμι δὲ ἀνθρώποις τοῖς ἀγαθοῖς· ἔργον δὲ καλὸν οὐτε θεῖον οὐτ' ἀνθρώπειον χωρίς ἐμοὶ γίγνεται. τιμῶ·

10 μαὶ δὲ μάλιστα πάντων καὶ παρὰ θεοῖς καὶ παρ' ἀνθρώποις οίς προσήκει, ἀγαπητῇ μὲν συνεργὸς τεχνίταις, πιστῇ δὲ φύλαξ οὐκ ἔστησθάν δεσπόταις, εὐμενὴς δὲ παραστάτις οἰκέταις, ἀγαθῇ δὲ συλλήπτρια τῶν ἐν εἰρήνῃ πόνων, βεβαιὰ δὲ τῶν ἐν πολέμῳ σύμμαχος ἔργων, ἁρίστη δὲ 15 φιλίας κοινωνός. ἐστὶ δὲ τοῖς μὲν ἐμοῖς φίλοις ἤδεια 33 μὲν καὶ ἀπράγμων σίτων καὶ ποτῶν ἀπόλαυσις· ἀνέχονται γὰρ ἔως ἀν ἐπιθυμήσωσιν αὐτῶν. ὑπὸ δὲ αὐτοῖς πάρεστιν ἢδονὴ τοῖς ἀμόχθοις, καὶ οὐτε ἀπολείποντες αὐτὸν ἁχθονται, οὐτε διὰ τοῦτον μεθιάσι τὰ δέουντα πράττειν.

20 καὶ οἱ μὲν νέοι τοῖς τῶν πρεσβυτέρων ἐπαίνοις χαίροντες, οἱ δὲ γεραιτεροί ταῖς τῶν νέων τιμαῖς ἀγάλλονται, καὶ ἤδεως μὲν τῶν παλαιῶν πράξεων μέμνηται, εὖ δὲ τὰς παρούσας ἠδονὰς πράττοντες, δι’ ἐμὲ φίλοι μὲν θεοῖς οὖντες, ἀγαπητοὶ δὲ φίλοις, τίμιοι δὲ πατρίσιν. ὅταν δ’ 25 ἔλθῃ τὸ πεπρωμένου τέλος, οὐ μετὰ λήθης ἄτιμοι κείνται, ἀλλὰ μετὰ μνήμης τὸν ἀεὶ χρόνον ύμνοῦμεν βάλλοντοι. τοιαύτα σοι, ὦ παῖ τοκέων ἄγαθοι Ἰράκλεις, ἔξεστι διαποιησαμένῳ τὴν μακαριστοτάτην εὐδαιμονίαν κεκτη- σθαι. οὕτω πὼς διώκει Πρόδικος τὴν ὑπ’ Ἀρετῆς Ἰρα- 30 κλέους παϊδευσεν ἕκοσμησε μέντοι τὰς γυνῶμας ἔτι μεγα- λειστέρους ῥήμασιν ἡ ἐγὼ νῦν. σοὶ δ’ οὖν ἄξιοι, ὦ
CHAPTER II.

In a conversation with his son Lamprocles, who is at variance with his mother, Socrates points out the evils of ingratitude, and the peculiar claims which a mother’s devotion and care give her upon her children.

1 Δισθόμενος δὲ ποτε Λαμπροκλέα τὸν πρεσβύτατον νῦν ἀυτοῦ πρὸς τὴν μητέρα χαλεπαίνοντα, Εἰπὲ μοι, ἐφῆ, δὲ παί, οἶσθά τινας ἀνθρώπους ἀχαρίστους καλούς μένους; Καὶ μάλα, ἐφῆ ὁ νεανίσκος. Καταμεμάθηκας οὖν τοὺς τί ποιοῦντας τούνομα τοῦτ ἀποκαλοῦσιν; Ἡγώ, ἐφη τοὺς γὰρ εὗ παθόντας, ὅταν δυνάμενοι χάριν ἀποδοῦναι μὴ ἀποδόσιν, ἀχαρίστους καλοῦσιν. Οὐκόν δοκοῦσί σοι ἐν τοῖς ἀδίκοις καταλογίζεσθαι τοιούτους ἵνα μὴ ἀχαρίστους τοὺς Ἰμοιγε, ἐφη. Ἡδὲ δὲ ποτ' ἐσκέψοι εἲ ἄρα, ἀσπέρ τὸ ἀναραποδίζεσθαι τοὺς μὲν φίλους ἄδικον εἶναι δοκεῖ, τοὺς δὲ πολέμιους δίκαιον, οὕτω καὶ τὸ ἀχαριστεῖν πρὸς μὲν τοὺς φίλους ἄδικον ἐστι, πρὸς δὲ τοὺς πολέμιους δίκαιον; Καὶ μάλα, ἐφη καὶ δοκεῖ μοι, ὅσον τι ἐν παθῶν ἐντε φίλου ἐπε τολεμίου μη 3 πειράται χάριν ἀποδοῦναι, ἄδικος εἶναι. Οὐκόν, εἰ γ' οὕτως ἔχει τοῦτο, εἰλίκρινῆς τις ἄν εἰη ἄδικα ἡ ἀχαρίστια; συνωμολόγει. Οὐκοῦν ὅσον ἄν τις μείζων ἀγαθὰ παθῶν μὴ ἀποδίδοι χάριν, τοσοῦτῳ ἄδικότερος ἃν εἰη; 20 σουφη καὶ τοῦτο. Τίνας ὅν, ἐφη, ὑπὸ τῶν εὐροιμεν ἄν μείζων εὐλυγετημένους ἡ παιδὰς ὑπὸ γονέων; οὐς οἱ γονεῖς ἐκ μὲν οὐκ ὄντων ἐποίησαν εἰη, τοσαύτα δὲ καλά ιδεῖν καὶ τοσοῦτων ἀγαθῶν μετασχεῖν ὅσα οἱ θεοὶ παρ-
έχουν οἱ ἄνθρώποι· ἢ ὁ καὶ οὕτως ἡμῖν δοκεῖ πάντος ἄξια ἐναι, ὡστε πάντες τὸ καταλπεῖν αὐτὰ πάντων μᾶλλον φεύγομεν καὶ αἱ πόλεις ἐπὶ τοὺς μεγίστους ἀδική-4 μασι ξημιαν θάνατον πεποιήκασιν, ὡς οὐκ ἂν μελλονος5 κακοῦ φόβῳ τῆν ἀδικίαν παύσαντες. καὶ ὁ μὲν γε ἀνὴρ5 τοῖς μέλλουσιν ἐσεσθαὶ παισὶ προπαρασκευάζει πάντα ὅσα ἂν οὐκ αἰσθάνεις αὐτοῖς πρὸς τὸν βίον, καὶ τάστα ὃς ἂν δύνηται πλείοστα· ἡ δὲ γυνὴ σὺν πολλῷ πόνῳ6 τεκοῦσα τρέφει τε καὶ ἐπιμελεῖται, οὕτε προπεπουνθία7 οὐδὲν ἀγαθὸν, οὕτε γιγνώσκον τὸ βρέφος ὅψ' ὅτου εὖ8 πάσχει, οὐδὲ σημαίνεις δυνάμενον ὅτου δεῖται, ἀλλ' ἀυτὴ στοχαζομενὴ τα τε συμφέροντα καὶ τὰ κεχαρισμένα πειράται ἐκπληροῦν, καὶ τρέφει πολὺν χρόνον καὶ ἡμέρας καὶ νυκτὸς ὑπομένουσα ποιεῖν, οὐκ εἴδωλα τίνα τούτων
10 χάριν ἀπολήγεται. καὶ οὐκ ἄρκει θρέψαι μόνον, ἀλλὰ8 καὶ ἐπειδὰν δόξωσιν ἰκανοὶ εἶναι οἱ παιδεῖς μαρνάνειν τι, ἃ μὲν ἂν αὐτὸν ἔχωσιν οἱ γονεῖς ἀγαθὰ πρὸς τὸν βίον διδάσκοντες, ἢ δ' ἂν οἶωνται ἀλλον ἰκανότερον εἶναι διδάξαι, πέμποντι πρὸς τούτον δαπανῶντες, καὶ ἐπιμε-
15 λοῦνται πάντα ποιοῦντες ὅπως οἱ παιδεῖς αὐτοῖς γένωται ὃς δυνατὸν βέλτιστοι.

Her bitterness of speech is no proof of unkindly feeling: and in any case patience and concession are necessary in all relations of life, and especially towards parents.

Πρὸς ταῦτα ὁ νεανίσκος εἶπεν, Ἀλλὰ τοι ἐὰν καὶ7 πάντα ταῦτα πεποίηκε καὶ ἄλλα τούτων πολλαπλάσια, οὐδεὶς ἂν δύναιτο αὐτῆς ἀνασχέσθαι τὴν χαλεπότητα. 25 καὶ ὁ Σωκράτης, Πότερα δὲ, ἐφη, οὔει θηρίων ἀγριό-
τητά δυσφορωτέραν εἶναι ἡ μητρῶς· Ἐγὼ μὲν οὕμαι, ἐφη, μητρῶς τῆς γε τοιαύτης. Ἡδὴ πῶποτε σὺν ἡ7 δακοῦσα κακῶν τί σοι ἐδωκεν ἡ λακτίσασα, οὐα ὑπὸ
8 θηρίων ἦδη πολλοὶ ἔπαθον; ὉΔΙΛΑ νη Δ', ἐφη, λέγει ἄ
οὐκ ἂν τις ἐπὶ τῷ βίῳ παυτὶ βούλοιτο ἀκοῦσαι. Σὺ δὲ
πόσα, ἐφη ο Σωκράτης, οἱει ταύτη δυσάνεκτα καὶ τῇ φωνῇ
καὶ τοῖς ἐργοις ἐκ παιδίου δυσκολαίων καὶ ἤμερας καὶ
μνήμων πράγματα παρασχεῖν, πόσα δὲ λυπῆσαι κάμνουν; 5
'ΑΛΛ: οὐδεπώποτε αὐτήν, ἐφη, οὔτ' ἐίπα οὔτ' ἐποίησα
9 οὐδὲν ἐφ' ὦ ἡσυχύνη. Τί δ' ο; οἰει, ἐφη, χαλεπώτερον
ἐναὶ σοι ἀκούειν ὅν αὐτῇ λέγει ἢ τοὺς ὑποκριταίς, ὅταν
ἐν ταῖς τραγῳδίαις ἀλλήλους τὰ ἔσχατα λέγωσι; ὉΔΙΛ',
οἴμαι, ἐπειδή οὐκ οἴονται τῶν λεγόντων οὔτε τὸν ἐλέγ-
χοντα ἐλέγχειν ἦνα ζημιώσῃ, οὔτε τὸν ἀπειλοῦτα ἀπει-
λεῖν ἦνα κακὸν τι ποιήσῃ, ῥαδίως φέρουσι. Σὺ δ' εὖ
εἰδὼς ὅτι ἂν λέγει σοι ἡ μήτηρ οὐ μόνον οὐδὲν κακὸν
νοοῦσα λέγει, ἀλλὰ καὶ βουλομένη σοι ἁγάθα εἶναι ὅσα
οὐδενὶ ἄλλῳ, χαλεπαίνεις; ὣ νομίζεις κακὸνον τὴν 15
10 μητέρα σοι εἶναι; Οὐ δὴτα, ἐφη, τοῦτό γε οὐκ οἴμαι.
καὶ ο Σωκράτης, Οὐκοῦν, ἐφη, σὺ ταύτην, εὖνον τε σοι
νοοῦν καὶ ἑπιμελομένην ὡς μάλιστα δύναται κάμνοντος
ὅπως ὑγιανῆς τε καὶ ὅπως τῶν ἐπιτηδείων μηδενὸς ἐν-
δείς ἔσει, καὶ πρὸς τούτους πολλὰ τοῖς θεοῖς εὐχομένην 20
ἀγαθὰ ὑπὲρ σοῦ καὶ εὐχάς ἀποδιδοῦσαι, χαλεπὴν εἶναι
φῆς; ἐγὼ μὲν οἴμαι, εἰ τοιαῦτην μὴ δύνασαι φέρειν
11 μητέρα, τάγαθα σε οὐ δύνασθαι φέρειν. εἰπὲ δὲ μοι,
ἐφη, πότερον ἀλλον τινα οἰει δειν θεραπεύειν; ἡ παρε-
σκευάζει μηδενὶ ἀνθρώπων πειράζει ἀρέσκειν μηδὲ 25
πείθεσθαι μήτε στρατηγῷ μῆτε ἄλλῳ ἄρχοντι; Ναι μὰ
12 Δ' ὡγωγε, ἐφη. Οὐκοῦν, ἐφη ο Σωκράτης, καὶ τῷ γελ-
τοι βουλεῖ σοι ἄρεσκειν, ἦνα σοι καὶ πιρ ἑναύῃ, ὅταν
τούτον δέη, καὶ ἁγαθὸν τε σοι γιγνηται συλλήπτωρ κἂν
τι σφαλλόμενος τύχης, εὐνοικῶς ἐγγύθεν βοηθῇ σοι; 30
'Ἐγώγε, ἐφη. Τί δὲ; συνοδοιπόρον ἢ σύμπλου, ἢ εἰ
τῷ ἄλλῳ ἐνυγχάνοις, οὐδὲν ἂν σοι διαφέροι φίλον ἢ ἐχθρὸν γενέσθαι, ἢ καὶ τῆς παρὰ τούτων εὐνοιας οὐεὶ δεῖν ἐπιμελεῖσθαι; Ἡγωγε, ἐφη. Εἴτε τούτων μὲν 13 ἐπιμελεῖσθαι παρεσκεύασαι, τὴν δὲ μητέρα τὴν πάντων 5 μάλιστα σε φιλοῦσαν οὐκ οἰεὶ δεῖν θεραπεύειν; οὐκ οἴσθι ὅτι καὶ ἡ πόλις ἅλλη μὲν ἀχαριστίας οὐδεμιᾶς ἐπιμελεῖται οὐδὲ δικάζει, ἀλλὰ περισσὰς τοὺς εὖ πεπουθότας χάριν οὐκ ἀποδιδόντας, ἐὰν δὲ τις γονέας μὴ θεραπεύῃ, τούτῳ δίκην τε ἐπιτίθησι καὶ ἀποδοκιμάζονσα οὐκ ἐξ ἀρχεὶν τοῦτον, ὡς οὔτε ἂν τὰ ἱερὰ εὐσεβῶς θυόμενα ὑπὲρ τῆς πόλεως, τούτου θύοντος, οὔτε ἄλλο καλὸς καὶ δικαῖος οὐδὲν ἂν τοῦτο πράξαντος; καὶ νή Δία εάν τις τῶν γονέων τελευτησάντων τοὺς τάφους μὴ κοσμή, καὶ τούτῳ ἐξετάζει ἡ πόλις ἐν ταῖς τῶν ἀρχόντων δοκιμασίαις. οὐ οὖν, ὡς παί, ἐὰν σωφρονής, τοὺς μὲν θεοὺς 14 παρατίθεσι συγγνώμονάς σοι εἶναι, εἰ τι παρημέληκας τῆς μητρός, μὴ σὲ καὶ οὕτωι νομίσαντες ἀχάριστον εἶναι οὐκ ἐθελήσωσιν εὖ ποιεῖν, τοὺς δὲ ἀνθρώπους φυλάξει, μὴ σὲ αἰσθόμενοι τῶν γονέων ἀμελοῦντα πάντες ἀτιμῶσιν, εἴτε ἐν ἐρημίᾳ φίλων ἀναφαίνῃς. εἰ γὰρ σὲ ὑπολάβοιει πρὸς τοὺς γονέας ἀχάριστον εἶναι, οὕτως ἂν νομίσεις εὖ σε ποησάς χάριν ἀπολήψεσθαι.

CHAPTER III.

In like manner Socrates endeavours to reconcile two brothers, by urging the duty and the value of a forgiving temper, especially between brothers who ought to be so mutually helpful.

Χαιρεφώντα δὲ ποτε καὶ Χαιρεκράτην, ἀδελφῷ μὲν 1 ὡς ἄλληλοι, ἐαυτῷ δὲ γυνομῶ, αἰσθόμενος διαφέρον-25 μένω, ἱδὼν τὸν Χαιρεκράτην, Εἴπε μοι, ἐφη, ὡς Χαρέ-
κρατεῖν, οὐ δῆπον καὶ σὺ εἰ τῶν τοιούτων ἄνθρωπων οἱ χρησιμώτεροι νομίζουσιν χρῆμα τῇ ἄδελφῳ; καὶ ταῦτα τῶν μὲν ἀφρῶνων ὄντως, τοῦ δὲ φρονίμου, καὶ τῶν μὲν βοηθείας δεομένων, τοῦ δὲ βοηθεῖν δυναμένου, καὶ πρὸς τούτοις τῶν μὲν πλείονων ὑπαρχόντων, τοῦ δὲ ἐνός.

2 θαυμαστῶν δὲ καὶ τοῦτο, εἰ τις τούς μὲν ἄδελφους ζημίαν ἡγεῖται, ὅτι οὐ καὶ τὰ τῶν ἄδελφών κέκτηται, τοὺς δὲ πολίτας οὐξ ἡγεῖται ζημίαν, ὅτι οὐ καὶ τὰ τῶν πολιτῶν ἔχει· ἀλλ' ἐνταῦθα μὲν ὑπάρχει λογίζεσθαι, ὅτι κρεῖττον σὺν πολλοῖς οἰκούντα ἀσφαλῶς τάρκοιντα ἔχειν, ἵνα μόνον διατίμημενον τὰ τῶν πολιτῶν ἐπικυρίως πάντα κεκτήσθαι, ἐπὶ δὲ τῶν ἄδελφῶν τὸ αὐτὸ τοῦτο ἀγηγοῦσι.

3 καὶ οἰκεῖας μὲν οἱ δυνάμενοι ὁνοῦνται, ἵνα συνεργοῦν ἔχωσιν καὶ φίλους κτύνται, ὡς βοηθῶν δεομένοι, τῶν δ' ἄδελφῶν ἀμελοῦσιν, ὡσπέρ ἐκ πολιτῶν μὲν γιγνομένοις. καὶ μὴν πρὸς φιλίαν μέγα μὲν ὑπάρχει τὸ ἐκ τῶν αὐτῶν φῦναι, μέγα δὲ τὸ ὀμόφων τραφήναι, ἐπεὶ καὶ τόσο θηρίους πόδος τις ἐγγίγνεται τῶν συντρόφων πρὸς δὲ τούτοις καὶ οἱ ἄλλοι ἄνθρωποι τιμῶσι τε μᾶλλον τούς συναδελφοὺς ὅντας τῶν ἀναδελφῶν, καὶ ἦττον τούτοις ἐπιτίθενται.

To his objection that their differences are too serious, Socrates answers that effort and patience can do much.

5 Καὶ ὁ Χαίρεκράτης ἐπεί, 'ΑΛΛ' ἐγὼ δὲν, ὡς Σώκρατες, μὴ μέγα εἰς τὸ διάφορον, ἵσως ἄν δέοι φέρειν τῶν ἄδελφόν, καὶ μὴ μικρῶν ἐνεκα φεύγειν ἀγαθῶν γάρ, ὡσπέρ καὶ σὺ λέγεις, ἄδελφος ὄνοι δεῖ· ὡστε μέντοι παντὸς ἐνδεικνύωσιν καὶ πᾶν τὸ ἐναντιώτατον εἰς, τι ἄν τις ἐπιχειροῖν

6 τοῖς ἀδυνάτοις; καὶ ὁ Σωκράτης ἔφη, Πότερα δὲ, ὡς Χαίρεκρατες, οὐδεὶς ἄρεσαι δύναται Χαίρεφῶν, ὡσπέρ
οὐδὲ σοί, ἡ ἔστιν οίς καὶ πάνυ ἀρέσκει; Διὰ τούτῳ γὰρ τού, ἐφη, ὁ Σωκράτης, ἄξιόν ἔστιν ἐμοὶ μισεῖν αὐτόν, ὅτι ἀλλοις μὲν ἀρέσκεις δύναται, ἐμοὶ δὲ ὅπου ἂν παρῇ πανταχοῦ καὶ λόγῳ καὶ ἔργῳ ζημία μᾶλλον ἡ ὀφελεία ἐστιν. Ἄρ’ οὖν, ἐφη ὁ Σωκράτης, ὥσπερ ἵππος τῷ ἀνεπιστήμων μὲν, ἐγχειροῦτι δὲ χρήσθαι ζημία ἐστιν, οὕτω καὶ ἀδελφός, ὅταν τις αὐτῷ μὴ ἐπιστάμενος ἐγ- χειρὶ χρήσθαι, ζημία ἐστὶ; Πῶς ο’ ἂν ἐγὼ, ἐφη ὁ Χαῖρεκράτης, ἀνεπιστήμων εἶην ἀδελφὸν χρήσθαι, ἐπιστά- 10 μενός γε καὶ εὗ λέγειν τὸν εὗ λέγοντα καὶ εὗ ποιεῖν τὸν εὗ ποιοῦντα; τὸν μέντοι καὶ λόγῳ καὶ ἔργῳ πειρώμενον ἐμὲ ἀνίαν οὐκ ἂν δυναίμην οὔτ’ εὗ λέγειν οὔτ’ εὗ ποιεῖν, ἀλλ’ οὐδὲ πειράσομαι. καὶ ὁ Σωκράτης ἐφη, Θαυμαστά 9 γε λέγεις, ὁ Χαῖρεκράτης, εἰ κύνα μὲν, εἰ σοι ἦν ἐπὶ 15 προβάτους ἐπιτίθειος ὄν, καὶ τοὺς μὲν ποιμένας ἱππά- ἦτο, σοι δὲ προσιττῇ ἐχαλέπαινεν, ἀμελήσας ἂν τοῦ ὀρχίζεσθαι ἐπειρῳ εὗ ποιήσας πράσσειν αὐτόν, τὸν δὲ ἀδελφὸν φής μὲν μέγα ἂν ἀγαθὸν εἶναι οὔτα πρὸς σὲ οἶον δεῖ, ἐπίστασθαι δὲ ὁμολογῶν καὶ εὗ ποιεῖν καὶ εὗ λέγειν, 20 οὐκ ἐπιχειρεῖς μηχανάσθαι ὅπως σοι ὡς βέλτιστος ἦ.

There is a love-charm for making and renewing friendships, namely, being first in kindness.

Καὶ ὁ Χαῖρεκράτης, Δέδοικα, ἐφη, ὁ Σωκράτης, 10 μὴ οὐκ ἐχὼ ἐγὼ τοσιατὴν σοφίαν ὡστε Χαῖρεφόντα ποιήσαι πρὸς ἐμὲ οἶον δεῖ. Καὶ μὴν οὐδέν γε ποικίλον, ἐφη ὁ Σωκράτης, οὐδὲ καυνῶν δεῖ ἐπ’ αὐτόν, ὡς ἐμοὶ 25 δοκεῖ, μηχανάσθαι, οἷς δὲ καὶ σὺ ἐπιστάσασι αὐτὸς οἴμαι ἂν αὐτὸν ἀλόντα περὶ πολλοῦ ποιεῖσθαι σε. Οὐκ ἂν 11 φθάνοις, ἐφη, λέγων, εἰ τι ἱσθησάι με φίλτρον ἐπι- στάμενον, ὁ ἐγὼ εἰδὼς λέληθα ἐμαυτόν. Λέγε δὴ μοι,
Brotherly Affection. 51

εφη, εἰ τινα τῶν γυνώριμων βούλου εκατεργάσασθαι, ὁπότε θύοι, καλεῖν σε ἐπὶ δεῖπνον, τί ἂν ποιοῖς; Δήλον ὅτι κατάρχομι ἂν τοῦ αὐτοῦ, ὅτε θύοιμι, καλεῖν ἑκείνων. Εἰ δὲ βούλου τῶν φίλων τινὰ προτρέψασθαι, ὁπότε ἀποδημοίησ, ἐπιμελεῖσθαι τῶν σῶν, τί ἂν ποιοῖς; ἢ Δήλον ὅτι πρότερον ἂν ἐγχειροῖν ἐπιμελεῖσθαι τῶν ἑκείνων, ὁπότε ἀποδημοίησ. Εἰ δὲ βούλου ξένων τούτω τῶν ὑποδέχεσθαι σεαυτῶν, ὁπότε ἔλθοις εἰς τὴν ἑκείνων, τί ἂν ποιοῖς; Δήλον ὅτι καὶ τούτων πρότερον ὑποδέχοιμην ἂν. ὁπότε ἔλθοι ὁ Αθηνάς καὶ εἰ γε βουλοῦμην αὐτῶν ἰο προβημείσθαι διαπράττεν μοι ἐφ' ἣ ἦκοιμι, δήλον ὅτι καὶ τούτω δέοι ἂν πρότερον αὐτῶν ἑκείνῳ ποιεῖν. Παύτ' ἂρα σύγε τά ἐν αὐθρώπους φίλτρα ἐπιστάμενοι πάλαι ἀπεκρύπτου ἢ ὁκνεῖς, ἐφη, ἀρξάι, μὴ αὐτχρῶς φαιν, ἢν πρότερος τοῦ ἀδελφοῦ εὐ ποιῆς; καὶ μὴν πλεῖστον ὧν δοκεῖ ἀπὴρ ἐπαίνου ἄξιος εἶναι, ὃς ἂν φθάνῃ τοὺς μὲν πολεμίους κακῶς ποιῶν, τοὺς δὲ φίλους ευρήγετων. εἰ μὲν οὖν ἔδοκεν μοι Χαΐρεφων ἡγεμονικῶτερος εἶναι σοῦ πρὸς τὴν φιλίαν ταύτην, ἑκείνου ἂν ἐπειρώμην πείθειν πρότερον ἐγχειρεῖν τῷ σὲ φίλου ποιεῖσθαι νῦν ὧν δὲ 20 μοι σὺν δοκεῖς ἡγούμενος μᾶλλον ἂν ἐξεργάσασθαι τούτο.

And the younger brother ought in this as in other matters to be forward in making concessions.

15 Καὶ ὁ Χαϊρεκράτης εἶπεν, Ἀτοπα λέγεις, δο Σώκρατες, καὶ σὺναμώς πρὸς σοῦ, ὅσ γε κελεύεις ἐμὲ νεώτερον ὅτα καθηγεῖσθαι καὶ τούτου γε παρὰ πάσιν ἀνθρώποις ταναντία νομίζεται, τὸν πρεσβύτερον ἡγεῖσθαι 25 18 παινὸς καὶ λόγον καὶ ἔργον. Πῶς; ἐφη ὁ Σώκρατης οὐ γὰρ καὶ ὁδὸν παραχωρήσαι τὸν νεώτερον πρεσβύτερον συντυγχάνοντι πανταχόθι νομίζεται, καὶ κακομενον ὑπαρα-
στήναι, καὶ κοίτη μαλακὴ τιμήσαι, καὶ λόγων ὑπείξαι; ὡγαθέ, μὴ ὀκνεῖ, ἐφη, ἀλλ' ἐγχείρει τὸν ἄνδρα κατα-
πράνειν καὶ πᾶν ταξύ σοι ὑπακούσεται. οὐχ ὁρᾶς ὡς φιλότιμος ἔστι καὶ ἐλευθέριος; τὰ μὲν γὰρ ποιηρὰ
5 ἀνθρώπων οὐκ ἂν ἄλλως μᾶλλον ἔλοις ἢ εἰ δοιής τι, τοὺς
de καλοὺς κἀγαθοὺς ἀνθρώπους προσφιλῶς χράμενος
μάλιστ' ἂν κατεργάσαι. καὶ ὁ Χαιρεκράτης εἶπεν, Ἐὰν 17
οὖν ἐμοὶ ταῦτα ποιοῦντο ἐκείνοι μηδὲν βελτίων γέγον-
tai; Τί γὰρ ἄλλο, ἐφη ὁ Σωκράτης, ἡ κινδυνεύσεις ἐπι-
10 δεῖξαι σὺ μὲν χρηστός τε καὶ φιλάδελφος εἶναι, ἐκείνοι
de φαίλός τε καὶ οὐκ ἄξιοι εὐεργεσίας; ἀλλ' οὐδὲν οἴμαι
tούτων ἐσεσθαι νομίζω γὰρ αὐτῶν, ἐπειδ' ἄισθηται
σὲ προκαλούμενοι ἐαυτῷ εἰς τῶν ἄγωνα τοῦτον, πᾶν
φιλονικήσεις ὀποῖς περιγένεται σου καὶ λόγῳ καὶ ἑργῷ
15 εὖ ποιῶν. νῦν μὲν γὰρ οὕτως, ἐφη, διάκεισθον, ὡσπερ 18
ei τὸ χεῖρε, ὥσ τὸ θεὸς ἐπὶ τῷ συνλαμβάνειν ἄλληλοι,
ἐποίησεν, ἀφεμένῳ τούτου τράποντο πρὸς τὸ διακολύουν
ἄλληλοι, ἢ εἰ τῷ πόδε θεὰ μοῦρα πεποιημένα πρὸς τὸ
συνεργεῖν ἄλληλοι, ἀμελήσαντε τοῦτον ἐμποδίζοιειν ἄλ-
20 λήλω. οὐκ ἂν πολλὴ ἀμαθία εἴη καὶ κακοδαιμονία τοῖς
ἐπ' ὁφελείᾳ πεποιημένοις ἐπὶ βλάβη χρῆσθαι; καὶ μὴν
ἀδελφοί γε, ὡς ἐμοὶ δοκεῖ, ὁ θεὸς ἐποίησεν ἐπὶ μείζονι
ὁφελείᾳ ἄλληλοι ἢ χεῖρε τε καὶ πόδε καὶ ὁφθαλμῶς καὶ
τάλλα οὕτα ἀδελφά ἐφυσεν ἀνθρώποις. χεῖρες μὲν γὰρ,
25 εἰ δέοι αὐτὰς τὰ πλέον ὄργυναι διέχοντα ἁμα ποιήσαι,
οὐκ ἂν ὅνυαντον πόδες δὲ οὕτῳ ἂν ἐπὶ τὰ ὄργυναν δι-
έχοντα ἐλθοῦειν ἁμα ὁφθαλμοὶ δὲ οἱ δοκοῦντες ἐπὶ πλεί-
στοιν ἐξικνείσθαι, οὐδ' ἄν τῶν ἑπὶ ἐγχυτέρω ὀντων τὰ
ἐμπρόσθεν ἁμα καὶ τὰ ὄπισθεν ὅδεῖν ὅνυαντον ἁδελφῶ
30 δὲ φίλω ὀντε καὶ πολὺ διεστώτε πράττετον ἁμα ἐπ'
ὁφελείᾳ ἄλληλοι.
CHAPTER IV.

Socrates shows how little pains men take either to get or keep good friends, though a friend is like a second self, and more valuable than any other possession.

1 Ἡκουσα δὲ ποτε αὐτοῦ καὶ περὶ φίλων διαλεγομένου ἐξ ὧν ἐμοιε ἐδοκεὶ μάλιστ' ἂν τις ὑπελείποθαι πρὸς φίλων κτῆσιν τε καὶ χρείαν. τούτῳ μὲν γὰρ ὅθ' πολλῶν ἐφη ἀκούειν, ὡς πάντων κτημάτων κράτιστον εἴη φίλος σαφῆς καὶ ἀγαθὸς· ἐπιμελομένους δὲ πιάτὸς μᾶλλον.

2 ὅραν ἐφη τοὺς πολλοὺς ἡ φίλων κτήσεως. καὶ γὰρ οἰκίας καὶ ἀγροὺς καὶ ἀνδράποδα καὶ βοσκήματα καὶ σκεφή κτωμένους τε ἐπιμελῶς ὅραν ἐφη, καὶ τὰ ὅντα σώζων πειρωμένους, φίλον δὲ, ὃ μέγιστον ἀγαθὸν εἶναι φασίν, ὅραν ἐφη τοὺς πολλοὺς οὕτε ὅπως κτήσονται φροιτίζοντος.

3 τας, οὕτε ὅπως οἱ ὅντες αὐτοῖς σώζωνται. ἀλλὰ καὶ καμνόντων φίλων τε καὶ οἰκετῶν ὅραν τυνας ἐφη τοῖς μὲν οἰκέταις καὶ ιατροὺς εἰσάγονται, καὶ τὰλλα τὰ πρὸς ὑγιείαν ἐπιμελῶς παρασκευάζονται, τῶν δὲ φίλων ὀλιγωροῦντας, ἀποθανόντων τε ἀμφοτέρων ἐπὶ μὲν τοῖς ὅτι ὅτις οἰκέταις ἀχθομένους τε καὶ ζημίαις ἠγουμένους, ἐπὶ δὲ τοῖς φίλοις οὕτε οἰομένους ἐλαττοῦσθαι, καὶ τῶν μὲν ἄλλων κτημάτων οὕτε ἐωτας ἀθέραπευτοῦσιν ὅποι ἀνεπίσκεπτοι, τῶν δὲ φίλων ἐπιμελείας ὑδεομένων ἀμελοῦνται.

4 τας. ἐπὶ δὲ πρὸς τούτοις ὅραν ἐφη τοὺς πολλοὺς τῶν μὲν ἄλλων κτημάτων καὶ πάνυ πολλῶν αὐτοῖς ὅντων τὸ πλῆθος εἰδότας, τῶν δὲ φίλων ὀλίγον ὅντων οὕτων οὐ μονον τὸ πλῆθος ἀγνοοῦντας, ἀλλὰ καὶ τοῖς πυθαγορικοῖς τυτο καταλέγειν ἐγχειρήσαντας, οὐσ εῦ τοῖς φίλοις ἐθεσαιν, πάλιν τούτοις ἀγατίθεσαν τοσοῦτον αὐτούς τῶν.
MEMORABILIA, II. iv. 5—vi. 1.

Chapter V.

Socrates then proceeds to point out the need of clearer notions as to the value of our friends to us, and our value to them.

'Ἡκουσα δὲ ποτε καὶ ἄλλον αὐτοῦ λόγον, ὅσοι εἰδόκει μοι προτρέπειν τὸν ἄκουοντα ἐξετάζειν ἑαυτὸν ὅποσον τοῖς φιλοῖς ἄξιος εἰη. ἦδον γὰρ των τῶν συνόντων ἐμελοῦντα φιλοῦν πενίᾳ πιεζομένου, ᾿Ηρετο ᾿Αντισθένη
CHAPTER VI.

In a conversation with Critobulus, Socrates shows that not the self-indulgent or the greedy, the ill-natured or the selfish man, but their opposites, ought to be made our friends.

1 'Εδόκει δὲ μοι καὶ εἰς τὸ δοκιμάζειν φίλους ὅποιον 25
αξιον κτάσθαι φρενοῦν, τούάδε λέγων' Εἰπέ μοι, ἕφη, ὡς Κριτόβουλε, εἶ δεοῦμεθα φίλου ἄγαθον, πῶς ἂν ἐπιχειροῖμεν σκοπεῖν; ἅρα πρῶτον μὲν ἰητητέου, ὅστις ἄρχει γαστρός τε καὶ φιλοποσίας καὶ λαγνείας καὶ ὕπνου καὶ ἢ ἀργίας; ὃ γάρ ὑπὸ τούτων κρατούμενος οὐτ' αὐτὸς ἑαυτῷ ὑναιτ' ἂν οὔτε φίλῳ τὰ δέοντα πράπτειν; Μὰ Δί', οὐ δήτα, ἔφη. Οὐκοῦν τοῦ μὲν ὑπὸ τούτων ἀρχομένου ἀφεκτέου δοκεῖ σοι εἶναι; Πάνω μὲν οὖν, ἔφη. Τί γάρ; ἔφη, ὅστις δαπανηρὸς ὅν μὴ αὐτάρκης ἑστίν, ἀλλ' ἀεὶ τοὺν τῶν πλησίον δείται, καὶ λαμβάνων μὲν μὴ δύναται ἀποδιδόναι, μὴ λαμβάνων δὲ τῶν μὴ διδόντα μισεῖ, οὐ δοκεῖ σοι καὶ οὔτος χαλεπὸς φίλος εἶναι; Πάνω γ', ἔφη. Οὐκοῦν ἀφεκτέου καὶ τούτου; Ἅφεκτεον μὲντοι, ἔφη. Τί γάρ; ὅστις χρηματίζεσθαι μὲν δύναται, πολλῶν δὲ 3 χρημάτων ἐπιθυμεῖ, καὶ διὰ τοῦτο δυσσύμβολός ἐστι, καὶ λαμβάνων μὲν ἢδεται, ἀποδιδόναι δὲ μὴ βουλεῖται; Ἐμοὶ μὲν δοκεῖ, ἔφη, οὔτος ἐτὶ πονηρότερος ἐκεῖνον εἶναι. Τί δ' ; ὅστις διὰ τὸν ἑρώτα τοῦ χρηματίζεσθαι 4 μηδὲ πρὸς ἐν ἀλλο σχολῆν ποιεῖται ἢ ὅποθεν αὐτὸς τι κερδανεῖ; Ἅφεκτεον καὶ τούτου, ὃς ἐμοὶ δοκεῖ ἀνωφελής γὰρ ἂν εἰ ὁ χρωμένω. Τί δε; ὅστις στασιώδης τέ ἐστι καὶ θέλων πολλοὺς τοὺς φίλους ἔχθρους παρέχειν; Φευκτέον νη Δία καὶ τούτου. Εἰ δὲ τις τούτων μὲν τῶν κακῶν μηδὲν ἔχοι, εὖ δὲ πᾶσχων ἀνέχεται, μη- 5 δὲν φροντίζων τοῦ ἀντευπερετεῖν; Ἀνωφελῆς ἂν εἰ ἢ καὶ οὐτος. ἀλλὰ ποιοῦ, ὡς Σώκρατες, ἐπιχειρήσομεν φίλον ποιεῖσθαι; Οἶμαι μὲν, ὅστις τάναντια τούτων ἐγκρατής μὲν εἰ ὁ τῶν τοῦ σάματος ἦδον, εὔοικος δὲ καὶ εὐσύμβολος ὧν τυχάνει καὶ φιλόνικος πρὸς τὸ μὴ ἐλλείπεσθαι 30 εὖ ποιοῦ τοὺς εὐεργετοῦντας αὐτόν, ὡστε λυσιτελεῖν τοῖς χρωμένοις.
In judging who are likely to prove worthy friends, we must use our common sense, subject always to higher guidance.

6 Πῶς οὖν ἂν ταῦτα δοκιμάσαμεν, ὦ Σώκρατες, πρὸ τοῦ χρῆσθαι; Τοὺς μὲν ἀνδριαντοποιούς, ἔφη, δοκιμάζομεν οὐ τοῖς λόγοις αὐτῶν τεκμαιρόμενοι, ἀλλὰ ὅν ἂν όρωμεν τοὺς πρόσθεν ἀνδριάντας καλῶς εἰργασμένοι, τούτω
7 πιστεύομεν καὶ τοὺς λοιποὺς εὖ ποιήσειν. Καὶ ἄνδρα 5 ὃς λέγεις, ἔφη, ὅσ ἂν τοὺς φίλους τοὺς πρόσθεν εὖ ποιῶν φαίνηται, δῆλον εἰναι καὶ τοὺς ὑστερον εὐεργετήσοντα; Καὶ γὰρ ἱπποις, ἔφη, ὅν ἂν ὀρῷ τοῖς πρόσθεν καλῶς χρώμενον, τούτον κἂν ἀλλοίς οἶμαι καλῶς χρῆσθαι.
8 Εἶπε, ἔφη· ὅς ὃ ἂν ἡμῖν ἄξιος φιλίας δοκῇ εἰναι, πῶς ἂν
9 χρὴ φίλον τούτον ποιήσθαι; Πρῶτον μὲν, ἔφη, τὰ παρὰ τῶν θεῶν ἐπισκεπτέον, εἰ συμβουλεύοντοι αὐτὸν φίλον ποιεῖσθαι.

To secure the friendship of good men we must, like the Sirens, use some charms, those namely of virtue and good service.

Τὰ οὖν· ἔφη, ὅν ἂν ἡμῖν τε δοκῇ καὶ οἱ θεοὶ μὴ ἔναν-
9 τιῶνται, ἔχεις εἰπεῖν ὅπως οὗτος θηρατεῖ; Μὰ Δλ’, ἔφη, ἵνα
10 οὐ κατὰ πόθος ὡσπερ ὁ λαγῶς, οὔτ’ ἀπάτῃ ὡσπερ αἰ ὄρνιθες, οὐδὲ βία ὡσπερ οἱ ἔχθροι. ἀκούται γὰρ φίλον ἐλείν ἐργώδεις· χαλεπὸν ὑ’ καὶ ὄφει σαῦτα κατέχειν ὡσπερ δούλου ἔχθροι γὰρ μᾶλλον ἦ φίλοι γλυκουται τοιάτα
10 πᾶσχοντες. Φίλοι δὲ πῶς; ἔφη. Εἶναι μὲν τινὰς φασιν 20
11 ἐπίφοδας, ὡς οἱ ἐπιστόμουν ἐπάδουντες οἴς ἂν βούλωμανταί
φίλους αὐτοὺς ποιήσαται· εἴναι δὲ καὶ φίλτρα, οἷς οἱ ἐπιστόμουν ἐπὶ πρὸς οὐ τοῦ βούλωμανταί χρώμενοι φιλοῦται
μὲν αἱ Σειρῆνες ἐπὶ δούν τῷ Ὁδυσσεῖ ἦκουσας Ὀμήρου, ὥς ἐστιν ἄρχῃ τοιάδε τις.

Δεῦρ' ἄγε δή, πολύναι Ὁδυσσεῖ, μέγα κύδος Ἀχαιῶν.

Ταῦτην οὖν, ἐφη, τὴν ἐποθὴν, ὡς Σώκρατες, καὶ τοῖς ἀλληλοὺς ἀνθρώποις αἱ Σειρῆνες ἐπάδουσαι κατείχον, ὡστε μὴ ἀπιέναι ἀπ' αὐτῶν τοὺς ἐπασθέντας; Οὐκ ἀλλὰ τοῖς 12 ἐπὶ ἀρετῇ φιλοτιμουμένοις οὕτως ἐπιδόν. Σχέδον τι λέγεις τοιαῦτα χρῆμα ἐκάστῳ ἐπάδειν, οὐ μὴ νομεῖν ἀκούων τοῖς ἐπαινοῦντα καταγελώντα λέγειν. Οὐτώ μὲν γὰρ ἐχθών τ' ἄν εἰη καὶ ἀπελαύνοι τοὺς ἀνθρώπους ἄφ' ἐαυτοῦ, εἰ τῶν εἰδότα ὅτι μικρὸς τε καὶ αἰσχρὸς καὶ ἀσθενής ἐστιν ἐπαινοῦντα λέγων ὅτι καλὸς τε καὶ μέγας καὶ ἰσχυρός ἐστιν. Ἄλλας δὲ τινας οἶσθα ἐπιφάνεια; Οὐκ 13 ἀλλ' ἦκουσα μὲν ὅτι Περικλῆς πολλὰς ἐπίστατο, ἃς

15 ἐπάδων τῇ πόλει ἐποίηει αὐτὴν φιλεῖν αὐτῶν. Θεμιστοκλῆς δὲ πῶς ἐποίησε τὴν πόλιν φιλεῖν αὐτῶν; Μὰ Δί' οὐκ ἐπάδων, ἀλλὰ περιάψας τι ἄγαθὸν αὐτῇ. Δοκεῖσ 14 μοι λέγειν, ὡς Σώκρατες, ὡς, εἰ μέλλομεν ἄγαθὸν των κτήσεσθαι φίλον, αὐτοὺς ἡμᾶς ἄγαθοι δεῖ γενέσθαι

20 λέγειν τε καὶ πράττειν. Σὺ δ' φοῦν, ἐφη ὁ Σωκράτης, οἰον τ' εἶναι καὶ πονηρὸν ὑπα τὰ χρηστοὺς φίλους κτήσασθαι; Ἐσώρων γάρ, ἐφη ὁ Κριτόβουλος, ῥήτοράς τε 15 φαύλους ἄγαθοίς δημηγόροις φίλους ὑπάτας, καὶ στρατηγεῖν οὐχ ἱκανοὺς πάνω στρατηγικοῖς ἀνδράσιν ἑταίρους.

25 Ἀρ' οὖν, ἐφη, καὶ, περὶ οὖ διαλεγόμεθα, οἴσθα τινας οἶ 16 ἀνωφελεῖς οὕτε ὁφελίμους ὁνυμαται φίλους ποιεῖσθαι;

Doubtless there are difficulties; for good men are not always well disposed to each other, and on the other hand true friendship cannot be made or kept with the wicked.

Μὰ Δί' οὐ δήτ', ἐφη' ἀλλ' εἰ ἀδύνατον ἐστι πονηρόν
DIFFICULTIES OF FRIENDSHIP.

οίτα καλοὺς κἀγαθοὺς φίλους κτῆσασθαι, ἐκείνο ἑδή μέλει μοι, εἰ ἔστιν αὐτὸν καλὸν κἀγαθὸν γενόμενον ἐξ
17 ἐτοίμῳ τοῖς καλοῖς κἀγαθοῖς φίλου εἶναι. "Ὁ ταράττει
σε, ὦ Κριτόβουλε, ὅτι πολλάκις ἄνθρωπος καὶ τὰ καλά
πράττοντας καὶ τῶν αἰσχρῶν ἀπεχομένους ὀρᾶς, ἀντὶ τῶν 5
φίλους εἶναι στασιάζοντας ἀλλήλοις, καὶ χαλεπώτερον
18 χρωμένους τῶν μηδενὸς ἀξίων ἀνθρώπων. Καὶ οὐ μόνον
γ’, ἐφ’ ὦ Κριτόβουλε, οἱ ἱδίωται τοῦτο ποιοῦσιν, ἀλλὰ
καὶ πόλεις αἱ τῶν τε καλῶν μάλιστα ἐπιμελοῦμεναι, καὶ
τὰ αἰσχρὰ ἥκιστα προσιέμεναι, πολλάκις πολεμικῶς ἔχ- 10
19 ουσὶ πρὸς ἀλλήλας. ὃς λογιζόμενος πάνιν ἄθυμως ἔχω
πρὸς τὴν τῶν φίλων κτῆσιν· οὔτε γὰρ τοὺς ποιηροὺς
ὄρω φίλους ἀλλήλοις δυναμένους εἶναι πῶς γὰρ ἢν ἢ
ἀχάριστοι ἢ ἁμελεῖς ἢ πλεονέκται ἢ ἀπίστοι ἢ ἀκρατεῖς
ἀνθρώποι δύναντο φίλοι γενόσθαι; οἱ μὲν οὖν ποιηροὶ 15
πάντως ἐμοίγε δοκοῦσιν ἀλλήλους ἔχοροι μᾶλλον ἢ φίλου
20 πεφυκέναι. ἀλλὰ μήν, ὡσπέρ σὺ λέγεις, οὐδ’ ἢν τοῖς
χρηστοῖς οἱ ποιηροὶ ποτὲ συναρμόσειαν εἰς φιλίαν πῶς
γὰρ οἱ τὰ ποιηρὰ ποιοῦντες τοὺς τὰ τοιαύτα μισοῦν
φίλου γένουτ’ ἂν; εἰ δὲ δὴ καὶ οἱ ἀρετὴν ἀσκοῦντες 20
στασιάζοντες τε περὶ τοῦ πρωτεύου ἐν ταῖς πόλεσι καὶ
φθονοῦντες ἑαυτοῖς μισοῦσιν ἀλλήλους, τίνες ἔτι φίλοι
ἐσούται καὶ ἐν τίσιν ἀνθρώποι εὔνοια καὶ πίστις
ἔσται;

Yet friendship being natural between the good must in the end be attained, to the advantage of the friends themselves and of the community, since only good men can truly unite either for mutual defence or mutual service.

21 Ὑπὲρ μὲν, ἐφ’ ὦ Σωκράτης, ποικίλως πως ταῦτα, 25
ὦ Κριτόβουλε. φύσει γὰρ ἔχουσιν οἱ ἄνθρωποι τὰ μὲν
φιλικά· δέονται τε γὰρ ἀλλήλων καὶ ἐλεοῦσι καὶ συνεργοῦντες ὄφελοῦσι καὶ τούτῳ συνέντευσεν χάριν ἔχοσιν ἀλλήλους· τὰ δὲ πολεμικὰ· τὰ τε γὰρ αὐτὰ καλὰ καὶ ἥδεα νομίζοντες ὑπὲρ τούτων μάχονται καὶ δισυγγεγομοῦν-5 τες ἐναντίονται. πολεμικὸν δὲ καὶ ἔρις καὶ ὀργή καὶ ὀυκεμένες μὲν ὁ τοῦ πλεονεκτεὶν ἔρως, μισητῶν δὲ ὁ φθόνος. ἀλλ' ὦμος διὰ τούτων πάντων ἡ φιλία διαδόθη-22 μένῃ συνάπτει τοὺς καλοὺς τε κἀκαθοὺς. διὰ γὰρ τὴν ἀρετὴν αἰρόνται μὲν ἄνευ πόνου τὰ μέτρια κεκτήσθαι 10 μᾶλλον ἡ διὰ πολέμου πάντων κυριεύειν, καὶ δύνανται πεισώντες καὶ διψώντες ἀλύπως σίτου καὶ ποτοῦ κοινωνεῖν. δύνανται δὲ καὶ χρημάτων οὐ μόνον τοῦ πλεονεκτεὶν ἀπεχό-23 μενοι νομίμως κοινωνεῖν, ἀλλὰ καὶ ἐπαρκεῖν ἀλλήλοις· δύνανται δὲ καὶ τὴν ἔριν οὐ μόνον ἀλύπως, ἀλλὰ καὶ συμ-15 φερόντως ἀλλήλοις διατίθεσθαι, καὶ τὴν ὀργὴν κωλύειν εἰς τὸ μεταμελησόμενον προῖεναι. τὸν δὲ φθόνον παντάπασιν ἀφαιροῦσι, τὰ μὲν ἐαυτῶν ἁγαθὰ τοῖς φίλοις οἰκεῖα παρέχοντες, τὰ δὲ τῶν φίλων ἐαυτῶν νομίζοντες. πῶς οὖν 24 οὐκ εἰκὸς τοὺς καλοὺς κἀκαθοὺς καὶ τῶν πολιτικῶν τι-20 μῶν μὴ μόνον ἀβλαβεῖς, ἀλλὰ καὶ ωφελίμους ἀλλήλοις κοινωνοὺς εἶναι; οἱ μὲν γὰρ ἐπιθυμοῦντες ἐν ταῖς πόλεσι τιμᾶσθαι τε καὶ ἄρχειν, ἵνα ἔχουσίαν ἔχωσι χρήματα τε κλέπτειν καὶ ἀνθρώπους βιάζεσθαι καὶ ἠδυπαθεῖν, ἀδικεῖ τε καὶ πονηρὸν ἄν εἴεν καὶ ἀδύνατον ἀλλῳ συν-25 αρμόσαι. εἰ δὲ τὸς ἐν πόλει τιμᾶσθαι βουλόμενος, ὡς 25 αὐτός τε μὴ ἀδικήσῃ καὶ τοῖς φίλοις τὰ δίκαια βοηθεῖν δύνηται, καὶ ἄρξῃς ἁγαθὸν τι ποιεῖν τὴν πατρίδα πειράται, διὰ τί ὁ τοιοῦτος ἄλλῳ τοιοῦτος οὐκ ἄν δύνατο συναρμόσαι; πότερον τοὺς φίλους ωφελεῖν μετὰ τῶν κα-30 λῶν κἀκαθοῦ ἦττον δυνήσεται; ἦ τὴν πόλιν ἐνεργετεῖν ἀδύνατωτερος ἔσται καλοὺς κἀκαθοὺς ἔχων συνεργοὺς:
HELPFULNESS OF FRIENDS. 61

26 ἀλλὰ καὶ ἐν τοῖς γυμνικοῖς ἀγώσι δήλον ἔστιν ὡτι, εἰ ἐξήν τοῖς κρατίστοισ συνεθεμένους ἐπὶ τοὺς χείρους λέναι, πάντας ἄν τοὺς ἀγώνας οὔτοι ἐνίκων καὶ πάντα τὰ ἄθλα οὔτοι ἐλάμβανον. ἐπεὶ οὖν ἐκεῖ μὲν οὐκ ἔωσι τοῦτο ποιεῖν, ἐν δὲ τοῖς πολιτικοῖς, ἐν οἷς οἱ καλοὶ κἀγαθοὶ 5 κρατιστεύουσιν, οὐδὲς κωλύει μεθ’ οὐ ἃν τις βούληται τὴν πόλιν ἐνεργεῖται, πῶς οὐ λυσιτελεῖ τοὺς βελτίστους φίλους κτησάμενον πολιτεύεσθαι, τούτοις κοινωνίας καὶ συνεργίας τῶν πράξεων μᾶλλον ἢ ἀνταγωνισταῖς χρώμε-27 νου; ἀλλὰ μὴν κάκευον δῆλον ὡτι καὶ ἐὰν πολεμῇ τίς των, 10 συμμάχων δεχόμεται, καὶ τούτων πλείόνων, ἕαν καλοῖς κἀγαθοῖς ἀντιτάτηται. καὶ μὴν οἱ συμμαχεῖν ἐδέλουν ἐν ποιητέοι, ἵν’ ἐθέλωσι προδομεῖσθαι. πολὺ δὲ κρείττου τοὺς βελτίστους ἐλάττωνας ἐν ποιεῖν ἢ τοὺς χείρονας πλείονας ὤντας, οἱ γὰρ ποιηροὶ πολὺ πλείόνων ἐνερ- 15 γειῶν ἢ οἱ χρηστοὶ δέονται. ἀλλὰ θαρρῶν, ἐφη, ὧν Κριτόβουλε, πειρῶ ἁγάθος γίγνεσθαι, καὶ τοιοῦτος γενό-μενος θηρὰν ἐπιχείρει τοὺς καλοὺς τε κἀγαθοὺς. ἵσως δ’ ἂν τι σοι κἀγὼ συλλαβέω εἰς τὴν τῶν καλῶν τε κἀγα-θῶν θήραν ἐχομι τί καὶ ὁ ἐρωτικὸς εἶναι. δεινῶς γὰρ, ὡς 20 ἂν ἐπιθυμήσω ἀνθρώπων, ὅλος ἀρρημαί ἐπὶ τὸ φιλῶν τε αὐτῶν ἀντιφιλεῖσθαι ὑπ’ αὐτῶν καὶ ποθῶν ἀντιπο-θεῖσθαι καὶ ἐπιθυμῶν συνείσαι καὶ ἀντεπιθυμεῖσθαι τῆς 29 συνυσίας. ὅρῳ δὲ καὶ σοὶ τούτων δεήσων, ὅταν ἐπιθυμήσης φιλιῶν πρὸς τινας ποιεῖσθαι. μὴ οὖν ἀποκρύπτον 25 με, οἷς ἂν βούλοιο φίλος γενέσθαι: διὰ γὰρ τὸ ἐπιμελεῖ-σθαι τοῦ ἀρέσαι τῷ ἀρέσκοντί μοι οὐκ ἀπείρως οἴμαι ἔχειν πρὸς θήραν ἀνθρώπων.
Socrates then humorously offers to be a go-between for Critobulus, provided the friendship he seeks is pure and honourable. He will praise his good qualities and his love for his friend, but only within the limits of truth.

Καὶ ὁ Κριτόβουλος ἔφη, Καὶ μήν, ὥς Σώκρατες, τούτων 30 ἑγὼ τῶν μαθημάτων πάλαι ἐπιθυμῶ, ἄλλως τε καὶ εἰ ἐξαρκέσαι μοι ἢ αὐτή ἐπιστήμη ἐπὶ τούς ἁγαθοὺς τὰς ψυχὰς καὶ ἐπὶ τοὺς καλοὺς τὰ σώματα. καὶ ὁ Σωκράτης 31 5 ἔφη, 'Ἀλλ', ὥς Κριτόβουλε, οὐκ ἐστιν ἐν τῇ ἐμῇ ἐπιστήμῃ τὸ τὰς χείρας προσφέροντα ποιεῖν ὑπομένειν τοὺς καλοὺς. πέπεισμα δὲ καὶ ἀπὸ τῆς Σκύλλης διὰ τοῦτο φεύγειν τοὺς ἀνθρώπους, ὅτι τὰς χείρας αὐτῶν προσέφερε τὰς δὲ γε Σειρῆνας, ὅτι τὰς χείρας οὐδενὶ προσέφερον, ἀλλὰ 10 πάσι πόρρωθεν ἐπῆδον, πάντας φασὶν ὑπομένειν καὶ ἀκούοντας αὐτῶν κηλεύσαι. καὶ ὁ Κριτόβουλος ἔφη, 32 Ὁμοὶ οὖν προσοίσοντος τὰς χείρας, εἰ τι ἔχεις ἁγαθὸν εἰς φίλων κτήσῃ, δίδασκε. καὶ ὁ Σωκράτης ἔφη, 'Ὅταν οὖν, 33 ὡς Κριτόβουλε, φίλος τινὶ βούλῃ γενέσθαι, ἐάσεις με κατε- 15 πεῖν σου πρὸς αὐτὸν, ὅτι ἀγασάτε τε αὐτὸν καὶ ἐπιθυμεῖς φίλος αὐτοῦ εἶναι; Κατηγόρει, ἔφη ὁ Κριτόβουλος: οὐ- δένα γὰρ οἴδα μισοῦντα τοὺς ἐπαινοῦντας. Ἐὰν δὲ σου 34 προσκατηγορήσω, ἔφη, ὅτι διὰ τὸ ἁγασάθαι αὐτὸν καὶ εὐνοικῶς ἔχεις πρὸς αὐτὸν, ἄρα μὴ διαβάλλεσθαι δόξεις 20 ὑπὲρ ἐμοῦ; 'Ἀλλὰ καὶ αὐτῷ μοι, ἔφη, ἐγγύνεται εὔνοια πρὸς οὓς ἂν ὑπολάβω εὐνοικῶς ἔχειν πρὸς ἐμέ. Ταῦτα 35 μὲν δὴ, ἔφη ὁ Σωκράτης, ἐξέσται μοι λέγειν περὶ σου πρὸς οὓς ἂν βουλῇ φίλους πουήσασθαι: ἐὰν δὲ μοι ἔτι ἐξουσίαν ὅσο λέγειν περὶ σου ὅτι ἐπιμελῆς τοῖς φίλοις 25 εἰ καὶ οὐδενὶ οὕτω χαίρεις ὡς φίλοις ἁγαθοῖς, καὶ ἐπὶ τοῖς καλοῖς ἔργοις τῶν φίλων ἀγάλλει οὐχ ἢττον ἢ
ἐπὶ τὸς σαυτοῦ, καὶ ἐπὶ τὸς ἀγαθῶς τῶν φίλων χαίρεις 
οὐδὲν ἦττον ἣ ἐπὶ τοὺς σαυτοῦ, ὅπως τε ταῦτα γίγνεται 
tοὺς φίλους οὐκ ἀποκάμψεις μηχανώμενος, καὶ ὅτι ἐγνω-
κας ἀνδρὸς ἀρετήν εἶναι νικᾶν τοὺς μὲν φίλους εὖ 
ποιοῦντα, τοὺς δὲ ἔχρονος κακῶς, πάνυ ἂν ὦ μιᾶς σοι 5

36 ἐπιτήδειον εἶναι με σύνθηρον τῶν ἁγαθῶν φίλων. Τῇ 
οὖν, ἐφη ὁ Κριτόβουλος, ἐμοὶ τοῦτο λέγεις, ὡσπερ οὖκ 
ἐπὶ σοὶ ὅν τι ἀν βούλη περὶ ἐμοῦ λέγειν; Μᾶ Δέ' οὖχ, 
ὡς ποτε ἐγὼ Ἀσπασίας ἴκουσα: ἐφη γὰρ τὰς ἁγάθας 
προμηθείας μετὰ μὲν ἀληθείας τάγαθα διαγγέλλουσα 10 
δεινὰς εἶναι σωνάγειν ἀνθρώπους εἰς κηδείαν, ψυχομένας 
ὁ οὐκ ἐθέλειν ἐπανεῖν τοὺς γὰρ ἐξαπατηθέντας ἀμα μι-
σείν ἀλλήλους τε καὶ τὴν προμηθεσάμενην. ἢ δὴ καὶ ἐγὼ 
πεισθεὶς ὀρθῶς ἔχειν ἧγομαι οὐκ ἔζειναι μοι περὶ σοῦ 
37 λέγειν ἐπανούντει οὔδεν, ὅ τι ἂν μὴ ἀληθεύω. Σὺ μὲν 15 
ἄρα, ἐφη ὁ Κριτόβουλος, τοιοῦτος μοι φίλοι εἰ, ὡ Σω-
κρατες, οἶος, ἂν μὲν τι αὐτῶς ἔχω ἐπιτήδειον εἰς τὸ 
φίλους κτήσασθαι, συλλαμβάνειν μοι· εἰ δὲ μὴ, οὖν ἂν 
ἐθέλους πλάσας τι εἴπειν ἐπὶ τῇ ἐμῇ ὀφελείᾳ. Πάτερα 
δ' ἂν, ἐφη ὁ Σωκράτης, ὁ Κριτόβουλε, δοκῶ σοι μᾶλλον 20 
ὠφελεῖν σε τὰ ψευδῆ ἐπαινῶ, ἡ πείθων πειρᾶσθαι σε 
38 ἁγαθῶν ἄνδρα γενέσθαι; εἰ δὲ μὴ φανερῶν οὔτω σοι, 
ἐκ τῶν ὀκόμη σκέψασθε· εἰ γὰρ σε βουλόμενοι φίλοι ποιῆσαι 
ναυκλήρῳ ψευδόμενος ἐπαινοῖν, φάσκων ἁγαθῶν εἶναι 
κυβερνήτην, ὁ δὲ μοι πεισθεὶς ἐπιτρέψειν σοι τὴν ναῦν 25 
μὴ ἐπισταταμένως κυβερνῶν, ἔχεις τινὰ ἐλπίδα μὴ ἂν σαυ-
τὸν τε καὶ τὴν ναῦν ἀπολέσαι; ἡ εἰ σοι πείσαιμι κοινῇ 
τὴν πόλιν ψευδόμενος ὡς ἂν στρατηγικῷ τε καὶ δικα-
στικῷ καὶ πολιτικῷ ἐαυτὴν ἐπιτρέψαι, τὶ ἂν οἷος σεαυ-
τὸν καὶ τὴν πόλιν ὑπὸ σοῦ παθεῖν; ἡ εἰ τινὰς ίδία τῶν 30 
πολιτῶν πείσαιμι ψευδόμενος ὡς ὄντι οἰκονομικῷ τε καὶ
CHAPTER VII.

The wise helpfulness of Socrates is further shown in the good advice he gave to Aristarchus, who having a number of relations burdening his estate, was taught to make them self-supporting by honest labour.

Καὶ μὴν τὰς ἀπορίας γε τῶν φίλων τὰς μὲν δὲ ἀγνοιαὶ 1 ἐπειρᾶτο γνώμη ἀκείσθαι, τὰς δὲ δὲ ένδειαν διδάσκων κατὰ δύναμιν ἀλλήλους ἐπαρκεῖν. έρω δὲ καὶ ἐν τούτοις 15 δι σύνοιδα αὐτῷ. 'Αρίσταρχον γὰρ ποτε ὅρων σκυθρω- πῶς ἔχοντα, 'Εοικας, ἔφη, ὃ 'Αρίσταρχε, βαρέως φέρειν τι. χρῆ δὲ τοῦ βάρους μεταδιδόναι τοῖς φίλοις· ἵσως γὰρ ἂν τί σε καὶ ἥμεις κοινῆσαιμεν. καὶ ὃ 'Αρίσταρχος, 2 'Αλλὰ μὴν, ἔφη, ὃ Σῶκρατες, ἐν πολλῇ γέ εἰμι ἀπορία. 20 ἐπεὶ γὰρ ἐστασάσεσθε ἡ πόλις, πολλῶν φυγόντων εἰς τὸν Πειραιά, συνεληφθάσων ός ἐμὲ καταλελειμέναι ἀδελφαί τε καὶ ἀδελφίδαί καὶ ἀνεψιαὶ τοσαῦτα, ὡστ' εἰναι ἐν τῇ
GENTLEFOLK AND SLAVES.

όικία τέτταρας καὶ δέκα τοὺς ἐλευθέρους. λαμβὰνομεν δὲ οὔτε ἐκ τῆς γῆς οὐδὲν· οἱ γὰρ ἐναυτοί κρατοῦσιν αὐτῆς· οὔτ' ἀπὸ τῶν οἰκίων· οὐλαγναθρωπία γὰρ ἐν τῷ ἀστεὶ γέγονε. τὰ ἐπιπλα δὲ οὐδεὶς ἀνέεται, οὐδὲ δανείσασθαι οὐδαμόθεν ἐστιν ἀργύριον, ἀλλὰ πρότερον ἂν τίς μοι δοκεῖ ἐν τῇ ὁδῷ ἐπέρει ἡ δανειζόμενος λαβεῖν. χαλεπὸν μὲν οὖν ἐστιν, ὡ Σῶκρατες, τοὺς οἰκείους περι˜ ἀπολλυμένους, ἀδύνατον δὲ τοσοῦτον τρέφειν ἐν 3 τοιοῦτοις πράγμασιν. ἀκούσας οὖν ταῦτα ὁ Σωκράτης, Τί ποτὲ ἐστιν, ἔφη, ὅτι Κεράμων μὲν πολλοὺς τρέφοιν οὐ 15 μόνον ἐαυτῷ ἐπὶ καὶ τούτους τὰ πατηθεῖα δύναται παρέχειν, ἀλλὰ καὶ περιποιεῖται τοσαῦτα ὡστε καὶ πλουτέιν, σὺ δὲ πολλοὺς τρέφοιν δέδοικας μὴ δὲ ἐνδείκῃ τῶν ἐπιτηδείων ἀπαντησ ἀπολήσθη; "Ὅτι νὴ Δλ', ἔφη, ὁ μὲν δούλους τρέ- 4 φει, ἐγὼ δὲ ἐλευθέρους. Καὶ πότερον, ἔφη, τοὺς παρὰ σοὶ 15 ἐλευθέρους οὐκ ἔβελθόν τις εἶναι, ἡ τοὺς παρὰ Κεράμωνι δούλους; Ἔγὼ μὲν οὖμαι, ἔφη, τοὺς παρ' ἐμοὶ ἐλευθέρους. Οὐκόμιν, ἔφη, αἰσθηρὸν τὸν μὲν ἀπὸ τῶν πονηροτέρων εὔπορεῖν, σὲ δὲ πολλῷ βελτίων ἔχοντα ἐν ἀπορίᾳ εἶναι; Νη Δλ', ἔφη' ὁ μὲν γὰρ τεχνίτας τρέφει, ἐγὼ δ' ἐλευ- 5 θερίως πεπαθευμένους. Ἀρ' οὖν, ἔφη, τεχνώτατοι εἰσιν οἱ χρήσιμον τι ποιεῖν ἐπιστάμειοι; Μάλιστα γ', ἔφη. Οὐκοῦν χρήσιμα γ' ἄλφιτα; Σφόδρα γε. Τί δ' ἄρτοι; Οὐδὲν ἤπτων. Τί γὰρ; ἔφη, ἴματι τε ἀνδρεία καὶ γυναικεία καὶ χιτωνισκοῖ καὶ χλαμύδες καὶ ἑξωμίδες; Σφόδρα 25 γ', ἔφη, καὶ πάντα ταῦτα χρήσιμα. Ἐπειτα, ἔφη, οἱ παρὰ σοὶ τούτων οὐδέν ἐπιστάμειται ποιεῖν; Πάντα μὲν οὖν, ὡς 6 ἐγώμαι. Εἰτ' οὐκ ὠclidοθ' ὅτι ἀφ' ἐνὸς μὲν τούτων, ἀλφι- τοποιώς, Ναυσικάδησ οὐ μόνον ἐαυτόν τε καὶ τοὺς οἰκείας τρέφει, ἀλλὰ πρὸς τούτους καὶ ὑπ' πολλὰς καὶ βοῶς, καὶ 30 περιποιεῖται τοσαῦτα ὡστε καὶ τῇ πόλει πολλάκις λει-
τουργείῳ, ἀπὸ δὲ ἀρτοποιίας Κύρηβος τὴν τε οἰκίαν πᾶσαν διατρέφει καὶ ζήτουσι δασκιλῶς, Δημέας δ' ὁ Κολλυτέως ἀπὸ χλαμυδοφρύλας, Μένων δ' ἀπὸ χλαμυδοποιίας, Μεγαρέων δ' οἱ πλείστοι ἀπὸ ἐξωμιδοποιίας διατρέφονται; Νη Δ',
5 ἐφὶ οὖτοι μὲν γὰρ ὄνομεν βαρβάρους ἀνθρώπους ἔχουσιν, ὥστε ἀναγκάζειν ἐργάζεσθαι τα καλῶς ἔχει, ἐγὼ δ' ἐλευθέρους τε καὶ συγγενεῖς. 'Επειτ', ἐφὶ, ὡτι ἐλεύ-7 θερόν τε εἰσὶ καὶ συγγενεῖς σοι, οὐει χρημαίναι αὐτοὺς μηδὲν ἀλλο ποιεῖν ἢ ἐσθίειν καὶ καθεύδειν; πότερον καὶ τῶν ἀλλων ἐλευθέρων τοὺς οὕτως ζωντας ἀμείνων διάγοντας ὅρας καὶ μάλλον εὐδαιμονίζεις, ὅ τοις ἔπιστανται χρήσιμα πρὸς τὸν βίον, τούτων ἐπιμελομένους; ὡς τίνι μὲν ἀργίαι καὶ τίνι ἀμέλειαι αἰσθάνει τοῖς ἀνθρώποις πρὸς τοῦ μαθεῖν ἀ προσήκει ἐπίστασθαι καὶ πρὸς τὸ μνη-
10 μοεῖν ε ἃν μάθωσι καὶ πρὸς τὸ ὑγιαίνειν τε καὶ σιχύειν τοὺς σώματι καὶ πρὸς τὸ κτήσασθαι τε καὶ σώζειν τὰ χρήσιμα πρὸς τὸν βίον ὕψη λίμα ὡντα, τίνι δ' ἐργασίαν καὶ τίνι ἐπιμέλειαι οὔδεν χρήσιμα; ἐμαθον δὲ ἃ φης αὐτὰς ἐπι-8 στασθαι πότερον ὁς οὖτε χρήσιμα ὡντα πρὸς τὸν βίον
20 οὕτε ποιήσουσι αὐτῶν οὔδεν, ὃ τοις βιοίκιον ὡς καὶ ἐπι-
μελησόμενα τούτων καὶ ὕψη λίμα ὡντας ἀπ' αὐτῶν; ποτέ-
ρως γὰρ αὖ μάλλον ἀνθρώποι σωφρονεῖν, ἀργοῦντες, ὡς τῶν χρήσιμων ἐπιμελομένοι; ποτέρως δ' ἄν δικαιότεροι εἶν, εἰ ἐργάζομαι, ὃ ἐς ἀργοῦντες βουλευοῦντες περὶ τῶν
25 ἐπιτηδείων; ἀλλὰ καὶ τῶν μέν, ὃς ἐγὼ ἐκεῖνας 9 φιλεῖς οὕτε ἐκεῖνα σὲ, ὅρωσι μὲν ἡγούμενοι αὐτὰς ἐπικεφαλίους εἰναι σεβοτῶ, ἐκεῖνα δὲ σὲ ὁρῶσι ἄχθομεν ἐφ' ἐαυτᾶς. ἐκ δὲ τούτων κίνδυνος μείζω τε ἀπέκθειαν γίγνεσθαι καὶ τὴν προγεγομένα χάριν μειώσθαι. ἔως δὲ προστάσης
30 ὅπως ἐνεργοὶ ὡςί, σὺ μὲν ἐκεῖνας φιλήσεις, ὅρων ὕψη λί-
μοισ σεβοτῶ οὖν τε, ἐκεῖνα δὲ σὲ ἀγαπησούσιν, αἰσθά-
THE DOG AND THE FLOCK. 67

μεναι χαίροντα αυταίς, τῶν δὲ προγεγομένων εὐαγγελίζων ἦδον μεμημημένοι τὴν ἀπ’ ἐκείνων χάριν αὐξήσετε καὶ ἐκ τούτων φιλικώτερον τε καὶ οἰκειοτέρον ἀλλήλοις ἔχετε.

10 εἰ μὲν τούτων αὐτοχρόνων τι ἐμελλὸν ἐργάσασθαι, θάνατον ἀντ’ αὐτοῦ προαιρετέον ἦν· νῦν δὲ ἢ μὲν δοκεῖ κάλλιστα 5 καὶ πρεποδέστατα γνωσίν εἰναι ἐπίστανται, ὡς ἐνικε. πάντες δὲ ἢ ἐπίστανται ὑστά τε καὶ τάχιστα καὶ κάλ- λιστα καὶ ἦδοστα ἐργάζονται. μὴ οὖν ὁκιεῖ, ἐφη· ταύτα εἰσηγεῖσθαι αὐταῖς ἡ σοι τε λυσιτελήσει κάκειναι· καὶ, 11 ὡς εἰκός, ἦδεως ὑπακούονται. Ἀλλὰ νῦ τοὺς θεοὺς, ἐφη 10 ὁ Ἀρίσταρχος, οὐτω μοι δοκεῖς καλῶς λέγειν, ὁ Σώκρατες, ὥστε πρόσθεν μὲν ὡς προσίμην δανείσασθαι, εἴδως ὃτι ἀναλώσας ὃ ἀν λάβω σοί ἐξω ἀποδοθεῖ, νῦν δὲ μοι δοκῶ 15 εἰς ἔργων ἀφορμὴν ὑπομενεῖν αὐτὸ ποιῆσαι.

This advice proves so successful, that Aristarchus alone seems useless among them; but he is advised to tell them the story of the sheep-dog, which has its use for the flock, though it affords neither food nor wool.

12 Ἐκ τούτων δὲ ἐπορίσθη μὲν ἀφορμῇ, ἐωνήθη δὲ ἐριά, 15 καὶ ἐργαζόμεναι μὲν ἡρίστων, ἐργασάμεναι δὲ ἐδείκνυον. Ἰλαρᾷ δὲ αὐτὶ σκυθροπῶν ἦσαν, καὶ ἀντὶ υφορομένων ἐναύους ἦδεως ἀλλήλους ἐώρων, καὶ αἱ μὲν ὡς κηδεμόνα ἐφίλουν, ο δὲ ὡς ὑφελίμους ἴγαπα. τέλος δὲ ἐλθὼν πρὸς τὸν Σωκράτην χαίρων διηγείτο ταῦτα τε καὶ ὅτι 20 αἰτιώται αὐτών μοῦν τῶν ἐν τῇ οἰκίᾳ ἄργον ἐσθίειν.

13 καὶ ὁ Σωκράτης ἐφη, Ἐἰτ’ οὐ λέγεις αὐταῖς τῶν τοῦ κυνὸς λόγου; φασὶ γὰρ, ὅτε φωνήσω ἢ τὰ ζῷα, τὴν οὖν πρὸς τὸν δεσπότην εἰπεῖν, Θαυμάστων ποιεῖν, ὃς ἦμιν μὲν ταῖς καὶ ἔρισι σοι καὶ ἄργας καὶ τυμὸν παρεχοῦσαι οὐδὲν δίδως 25.
CHAPTER VIII.

Socrates meeting an old acquaintance in penury, in like manner advises him to cast away false pride, and prudently to seek an employment suitable to his age and circumstances.

'Allon de pote ἀρχαῖον ἔταυρον διὰ χρόνου ἰδών, 1 Πόθεν, ἑφη, Ἐὔθηρε, φαίνει; Ὑπὸ μὲν τὴν κατάλυσιν τοῦ πολέμου, ἑφη, ὥ Σώκρατες, ἐκ τῆς ἀποδημίας, νυνὶ 15 μὲντοι αὐτόθεν. ἐπειδὴ γὰρ ἀφημέρημεν τὰ ἐν τῇ ὑπερορίᾳ κτήματα, ἐν ὑπὲρ τῇ Ἀττικῇ ὁ παθήρ μοι οὐδὲν κατέλιπεν, ἀναγκάζομαι νῦν ἐπιδημήσας τῷ σώματι ἐργαζόμενος τὰ ἐπιτήδεια πορίζεσθαι. δοκεὶ δὲ μοι τοῦτο κρείττον εἶναι ἡ δεισθὰι τινος ἀνθρώπων, ἀλλὰς τε καὶ 20 μηδὲν ἔχοντα ἑφι ὡς ἀν δανειζόμην. Καὶ πόσον 2 χρόνον οὐεὶ σοι, ἑφη, τὸ σῶμα ἰκανὸν εἶναι μισθὸν τὰ ἐπιτήδεια ἐργαζέσθαι; Μὰ τὸν Δί', ἑφη, οὐ πολὺν χρόνον,
Καὶ μὴν, ἐφη, ὅταν γε πρεσβύτερος γένη, ὁδηλον ὅτι δα-
Pάνης μὲν δεήσει, μισθὸν δὲ οὐδεὶς σοι ἐθελήσει τῶν
3 τοῦ σώματος ἐργῶν διδόναι. Ἀληθὴ λέγεις, ἐφη. Οὐκοῦν,
ἐφη, κρείττων ἕστιν αὐτόθεν τοῖς τοιούτοις τῶν ἐργῶν
ἐπιτίθεσθαι δ καὶ πρεσβυτέρῳ γενομένῳ ἐπαρκέσθε, καὶ 5
προσελθόντα τῷ τῶν πλείονα χρήματα κεκτημένων, τῷ
δεομένῳ τοῦ συνεπιμελησμένου, ἐργῶν τε ἐπιστατοῦντα
cαὶ συγκομίζοντα καρποὺς καὶ συμφυλάττουντα τῇν οὐσίαν,
ἐφελθόντα ἀντωφελεῖσθαι. Χαλεπῶς ἄν, ἐφη, ἐγὼ, ὁ
Σώκρατες, δουλείαν ὑπομείναιμι. Καὶ μὴν οὐ γε ἐν ταῖς 10
πόλεσι προστατεύουτες καὶ τῶν δημοσίων ἐπιμελήμενοι
οὐ δουλοπρεπέστεροι ἕνεκα τούτον, ἀλλὰ ἐλευθερώτεροι
νομίζονται. "Ολως, ἐφη, ὁ Σώκρατες, τὸ ὑπαίτιον εἶναι
tων οὐ πάνω προσέρχει. Καὶ μὴν, ἐφη, Εὐθήρη, οὐ πάνω
gε ῥᾴδιον ἐστιν εὐρείων ἐργῶν ἐφ' ὃ οὐκ ἂν τις αἰτίαν 15
ἐχοι. χαλεπῶν γὰρ οὕτω τι ποιήσαι ὅστε μηδὲν ἀμαρ-
τεῖν, χαλεπόν δὲ καὶ ἀναμαρτήτως τι ποιήσαντα μὴ
ἀγνώσμοι κριτῇ περιτυχεῖν ἐπεὶ καὶ οἷς μὲν ἐργάζεσθαι
φῆς θαυμάζω εἰ ῥᾴδιον ἐστιν ἀνέγκλητον διαγιγνεσθαι.
κρῆ ὡν πειράσθαι τοὺς φιλαίτιους φεῦγει καὶ τοὺς 20
ἐυγνώμονας διώκειν, καὶ τῶν πραγμάτων ὅσα μὲν δύνασαι
ποιεῖν ὑπομένειν, ὅσα δὲ μὴ δύνασαι φυλάττεσθαι, ὅ τι
d' ἂν πράττῃς, τοῦτον ὃς κάλλιστα καὶ προδομότατα
ἐπιμελεῖσθαι. οὕτω γὰρ ἡκιστ' ἂν μὲν σε οἴμαι ἐν
αἰτίᾳ εἶναι, κάλλιστα δὲ τῇ ἀπορίᾳ βοήθειαν εὑρεῖν, 25
ῥάστα δὲ καὶ ἀκινδύνωτατα ζήν καὶ εἰς τὸ γῆρας διαρ-
κέστατα.
CHAPTER IX.

He advises Crito, who is much tormented with frivolous lawsuits, to get a man who shall play the watchdog for him.

Oída dé pote autōn kai Kritwos àkoußanta ὡς 1 χαλεπὸν ὁ βίος Ἀθήνησιν εἰη ἀνδρὶ βουλομένῳ τὰ ἐαυτῷ πράττειν. Νῦν γὰρ, ἐφη, ἐμὲ τινα εἰς δίκας ἄγουςιν, οὐχ οτὶ ἀδικοῦται ὑπὲρ ἑμοῦ, ἀλλ' οτὶ νομίζουσιν ἥδιον ᾧ μὲ ἀργύριον τελέσαι ἡ πράγματα ἔχειν. καὶ ὁ 2 Σωκράτης, Εἰπέ μοι, ἐφη, ὁ Kriton, κύνας δὲ τρέφεις, ἢν σοι τοὺς λύκους ἀπὸ τῶν προβάτων ἀπερύκωσί; Καὶ μᾶλλον γὰρ μοι λυσίτελεῖ τρέφεις ἡ μή. Οὐκ ᾧν οὖν θρέψαι καὶ ἀνδρὰ ὅστις ἔθελος τε καὶ ὑπαίτο 10 σου ἀπερύκειν τοὺς ἐπίχειροντας ἀδικείν σε; 'Ἡδέως 3 γ᾽ ᾧν, ἐφη, εἰ μὴ φοβοίμην ὅπως μὴ ἐπὶ αὐτῶν με τράποιτο. Τί δ' ἐφη, οὐχ ὅρας οτὶ πολλῷ ἥδιον ἑστὶ χαριζόμενον οὐφ σοι ἀνδρὶ ἢ ἀπεχθόμενον ὥφελεσθαι; εὖ ἵσθο οτὶ εἰςίν ἐνυάδε τῶν τουτοῦτων ἀνδρῶν, οἴ πάνυ 15 ᾧν φιλοτιμηθεῖειν φίλῳ σοι χρήσθαι.

Such a man he finds in the poor but eloquent Archedemus, who turns their own litigious arts against his employer's tormentors.

Καὶ ἐκ τούτων ἀνευρίσκουσιν Ἀρχέδημον, τῶν μὲν 4 ἰκανὸν εἶπειν τε καὶ πράξαι, πένητα δὲ οὐ γὰρ ἦν οἶος ἀπὸ παντὸς κερδαίνειν, ἀλλὰ φιλόχρηστος τε καὶ ἐφη βάστον εἶναι ἀπὸ τῶν συκοφαντῶν λαμβάνειν. τούτῳ οὖν ὁ 20 Κρίτων, ὅποτε συγκομίζοι ὁ σῖτον ἢ ἐλαιον ἢ οἶνον ἢ ἔρια ἢ τι ἀλλο τῶν ἐν ἀγρῷ γενομένων χρησίμων πρὸς
τον βίον, ἀφελὼν ἐδώκε· καὶ ὅποτε θύοι, ἐκάλει, καὶ
5 τὰ τοιαῦτα πάντα ἐπεμελεῖτο. νομίσας δὲ ὁ 'Ἀρχέδημος ἀποστροφὴν οἱ τῶν Κρίτωνος οἶκον, μᾶλα περιείπεν αὐτῶν. καὶ εὐθὺς τῶν συκοφαντούντων τῶν Κρίτωνα ἀνευρίσκει πολλὰ μὲν ἀδικήματα, πολλοὺς δ’ ἐχθρούς· καὶ 5 προσεκαλέσατο εἰς δίκην δημοσίαν, ἐν ἧ αὐτῶν ἔδει κρί-
6 θήναι ὁ τι δεῖ παθεῖν ἡ ἀποτίσαι. ὁ δὲ συνειδῶς αὐτῷ πολλὰ καὶ ποιηρά πάντ’ ἔποιε· ὥστε ἀπαλλαγῆναι τοῦ 'Αρχέδημον. ὁ δὲ 'Αρχέδημος οὐκ ἀπηλλάττετο, ἐως τῶν 7 τε Κρίτωνα ἀφῆκε καὶ αὐτῷ χρήματα ἐδώκεν. ἐπεὶ δὲ 10 τούτῳ τε καὶ ἄλλα τοιαῦτα ὁ 'Αρχέδημος διεπράξατο, ἡ ἡ τότε, ὡσπερ ὅταν νομεύς ἀγαθὸν κύνα ἐχί, καὶ οἱ ἄλλοι νομεῖς βούλονται πλησίον αὐτοῦ τὰς ἁγέλας ἱστάναι, ἦν τοῦ κυνὸς ἀπολαύσωσι, οὕτω δὴ καὶ Κρίτωνος πολλοὶ τῶν φίλων ἐδέοντο καὶ σφίσι παρέχειν φύλακα τοῦ 'Αρχέ- 15 δημον. ὁ δὲ 'Αρχέδημος τῷ Κρίτωνι ἕδεως ἐχαρίζετο, καὶ οὐχ ὅτι μόνος ὁ Κρίτων ἐν ἡσυχίᾳ ἦν, ἄλλα καὶ οἱ φίλοι αὐτοῦ. εἰ δὲ τις αὐτῷ τούτων οἷς ἀπήχθετο ὁνεο- δίζοι ὃς ὑπὸ Κρίτωνος ἀφελούμενος κολακεύοι αὐτόν, Πότερον οὖν, ἐφη ὁ 'Αρχέδημος, αὐχρόν ἐστὶν εὐεργετοῦ- 20 μενον ὑπὸ χρηστῶν ἀνθρώπων καὶ ἀντευργετοῦντα τοὺς μὲν τοιούτων φίλους ποιεῖσθαι, τοῖς δὲ ποιηροῖς δια- φέρεσθαι, ἢ τοὺς μὲν καλοὺς κἀγαθοὺς ἀδικεῖν πειρω- μενον ἐχθροὺς ποιεῖσθαι, τοῖς δὲ ποιηροῖς συνεργοῦντα πειρᾶσθαι φίλους ποιεῖσθαι καὶ χρήσθαι τούτοις αἰτ’ 25 ἐκείνων; ἐκ δὲ τούτων εἰς τε τῶν Κρίτωνος φίλων 'Αρχέδημος ἢν καὶ ὑπὸ τῶν ἄλλων Κρίτωνος φίλων ἐτιμάτο.
CHAPTER X.

In like manner Socrates induces Diodorus to do a kindness to the needy Hermogenes, thus securing to the one a protector, and to the other a devoted friend.

Οἶδα δὲ καὶ Διοδόρῳ αὐτῶν ἐταῖρῳ ὅντι τουὶδε δια-1 λεχθέντα: Ἔπε μοι, ἐφη, ὁ Διόδωρος, ἀν τίς σοι τῶν οἰκετῶν ἀποδρᾶ, ἐπιμελεῖ ὅπως ἀνασώσῃ; Καὶ ἄλλοις 2 γε νὴ Δ', ἐφη, παρακαλῶ, σώστρα τούτου ἀνακηρύττων. 5 Τι γὰρ; ἐφη, ἐὰν τίς σοι κάμην τῶν οἰκετῶν, τούτου ἐπιμελεῖ καὶ παρακαλεῖς ἱατροὺς, ὅπως μὴ ἀποθάνῃ; Σφόδρα γ', ἐφη. Εἰ δὲ τίς σοι τῶν γυνώριμων, ἐφη, πολὺ τῶν οἰκετῶν χρησιμότερος ὅν καὶ ὑπνεύει δὴ ἐνδειαν ἀπολέσθαι, οὔκ οὔει σοι ἁξίον εἶναι ἐπιμεληθῆναι ὅπως 10 διασωβῆ; καὶ μὴν οἴσθα γε ὅτι οὐκ ἀγνώσιον ἐστὶν 3 'Ερμογένης' αὐσχύνοιτο δ' ἂν, εἰ ὡφελοῦμενος ὑπὸ σοῦ μὴ ἀντωφελοῦσῃ σε. καίτοι τὸ ὑπηρέτην ἐκόντα τε καὶ εὔνοον καὶ παραμόνα δοὺς καὶ τὸ κελευόμενον ἱκανὸν ποιεῖν ἐχεῖν, καὶ μὴ μόνον τὸ κελευόμενον ἱκανὸν ὑντα ποιεῖν, 15 ἀλλὰ δυνάμενον καὶ ἀφ’ ἑαυτοῦ χρήσιμον εἶναι καὶ προ-νοεῖν καὶ προβουλεύεσθαι πολλῶν οἰκετῶν οἷμαι ἀντάξιον εἶναι. οἱ μέντοι ἅγαθοι οἰκονόμοι, ὅταν τὸ πολλὸν ἁξίον 4 μικρὸν ἐξῆ πρίασθαι, τότε φασὶ δεῖν ἁνείσθαι. νῦν δὲ διὰ τὰ πράγματα εὐωνυτάτους ἐστὶ φίλους ᾧγαθοὺς κτή-20 σασθαί. καὶ ὁ Διόδωρος, Ἄλλα καλῶς τε, ἐφη, λέγεις, 5 ὁ Σώκρατες, καὶ κέλευσον ἐλθεῖν ὡς ἐμὲ τὸν 'Ερμογένην. Μὰ Δ', ἐφη, οὐκ ἔγωγε' τομίζω γὰρ οὔτε σοὶ κάλλιον
εἶναι τὸ καλέσαι ἐκεῖνον τοῦ αὐτῶν ἐλθεῖν πρὸς ἐκεῖνον, 
οὔτ' ἐκεῖνον μεῖζον ἀγαθὸν τὸ πραξθήναι ταῦτα ἡ σοὶ. 
6 οὕτω δὴ ο Πρόμωρος ψέχει πρὸς τὸν 'Ερμογένην καὶ 
οὐ πολὺ τελέσας ἐκτήσατο φίλου, ὅσ ἔργον εἴχε σκοπεῖν 
ὁ τι ἁν ἡ λέγων ἡ πράττων ωφελοῖ θε καὶ εὐφραίνοι ἢ 
Πρόμωρον.
BOOK III.

CHAPTER I.

Socrates having advised a young friend to take lessons in the art of generalship from Dionysodorus, and finding that he has been taught tactics only, points out to him that this is but a small part of the art of the true general, who must above all things have skill in the knowledge of men.

"Оτι δὲ τοὺς ὀρεγομένους τῶν καλῶν ἐπιμελείς ὑμιν ὀρέγουσαν ποιῶν ωφέλει, ἵνα τοῦτο διηγήσομαι. ἀκούσας γάρ ποτὲ Διονυσόδωρον εἰς τὴν πόλιν ἦκειν ἐπαγγελλόμενον στρατηγεῖν διδάξειν, ἔλεξε πρὸς τινὰ τῶν ἅμαντων, ὅτι ἰσθάνετο βουλόμενον τῆς τιμῆς ταύτης ἐν τῇ πόλει τυχεῖν. Αἰσχρόν μέντοι, ὡς νεανία, τὸν βουλόμενον ἐν τῇ πόλει στρατηγεῖν, ἐξὸν τοῦτο μαθεῖν, ἀμελήσαι αὐτοῦ καὶ δικαίως ἀν οὕτως ὑπὸ τῆς πόλεως ἐμμοίτο, πολὺ μάλλον ἦ εἰ τις ἀνδριάτας ἔργολαβοῖ ἡ μημαθηκὼς ἀνδριαντοποιεῖν. ὅλης γάρ τῆς πόλεως ἐν τοῖς πολεμικοῖς κινδύνοις ἐπιτρεπομένης τῷ στρατηγῷ, μεγάλα τὰ τε ἀγαθὰ κατορθοῦντος αὐτοῦ, καὶ τὰ κακὰ διαμαρτάνοντος, εἰκὸς γλύγεσθαι. πῶς οὖν οὐκ ἂν δικαίως ὁ τοῦ μὲν μανθάνειν τοῦτο ἀμελῶν, τοῦ δὲ αἰτιοθεθηματί ἐπιμελομένοις ἐμμοίτο; τοιαῦτα μὲν ὡς λέγων ἐπείσετε αὐτοῦ ἐλθόντα μανθάνειν. ἐπεὶ δὲ μεμαθηκὼς 4
ΤΗΣ, προσέπαιζεν αὐτῷ λέγων. Οὐ δοκεῖ ὡμίν, ὦ ἄνδρες, ὥσπερ ὁ Ομήρος τοῦ Ἀγαμέμνονα γεραρόν ἐφή εἶναι, οὔτω καὶ ὁδε στρατηγεῖν μαθῶν γεραρώτερος φαίνεσθαι; καὶ γὰρ ὥσπερ ὁ κιθαρίζειν μαθῶν, καὶ ἔδο μὴ κιθαρίζη, κιθαριστής ἦστι, καὶ ὁ μαθῶν ἱάσθαι, κἂν μὴ ἱατρεύῃ, 5 ὅμως ἱατρός ἦστι, οὔτω καὶ ὁδε ἀπὸ τοῦ δοῦ τοῦ χρόνον διατελεῖ στρατηγός ὃν, κἂν μηδεὶς αὐτὸν ἔληται. ὁ δὲ μὴ ἐπιστάμενος οὔτε στρατηγὸς οὔτε ἱατρὸς ἦστιν, οὔδ' ἐάν ὑπὸ πάντων ἀνθρώπων αἴρεθη. ἀτάρ, ἐφή, ἱνα καὶ, ἐὰν ἡμῶν τις ἡ ταξιαρχὴ ἡ λοχαγὴ σοι, ἑπιστημονέστεροι τῶν 10 πολεμικῶν ὄμεν, λέξοι ἡμῶν πόθεν ἡρξατό σε διδάσκειν τὴν στρατηγίαν. καὶ ὅσ, Ἕκ τοῦ αὐτοῦ, ἐφή, εἰς ὅπερ καὶ ἐτελεύτα: τὰ γὰρ τακτικὰ ἐμὲ γε καὶ ἄλλο οὐδὲν ἔδι- 6 δαξεν. Ἀλλὰ μήν, ἐφή ὁ Σωκράτης, τοῦτο γε πολλοστὶν μέρος ἦστι στρατηγίας. καὶ γὰρ παρασκευαστικῶν τῶν 15 εἰς τὸν πόλεμον τὸν στρατηγὸν εἶναι χρὴ καὶ ποριστικῶν τῶν ἑπιτηδείων τοῖς στρατιώταις καὶ μηχανικῶν καὶ ἐρ- γαστικῶν καὶ ἐπιμελή καὶ καρτέρικος καὶ ἀγχίσον καὶ φιλόφρονα τε καὶ ὡμόν καὶ ἀπλοῦν τε καὶ ἐπίβουλον καὶ φυλακτικῶν τε καὶ κλέπτην καὶ προετοῖς καὶ ἱρπαγα 23 καὶ φιλόδωρον καὶ πλεονέκτην καὶ ἀσφαλῆ καὶ ἐπιθετι- κῶν, καὶ ἄλλα πολλὰ καὶ φύσει καὶ ἑπιστήμη δεὶ τὸν εὖ 7 στρατηγήσοντα ἔχειν. καλὸν δὲ καὶ τὸ τακτικὸν εἶναι: πολὺ γὰρ διαφέρει στράτευμα τεταγμένον ἀτάκτου, ὥσπερ λίθου τε καὶ πλώθου καὶ ἑύλα καὶ κέραμος ἀτάκτως μὲν 25 ἐρυμμένα οὐδὲν χρήσιμα ἦστιν, ἑπειδὰν δὲ ταχθῇ κάτω μὲν καὶ ἐπιπολής τὰ μῆτε σηπόμενα μήτε τηκόμενα, οἳ τε λίθου καὶ ὁ κέραμος, ἐν μέσῳ δὲ αὐτὸ τοῦ πλώθου καὶ τὰ ἑύλα, ὥσπερ ἐν οἰκοδομίᾳ συντίθεται, τότε γίγνεται 8 πολλοῦ ἑξιον κτήμα οἰκία. Ἀλλὰ πάνυ, ἐφή, ὁ νεανί- 30 σκος, ὁμοίων, ὁ Σωκράτης, εἰρηκας. καὶ γὰρ ἐν τῷ πο-
λέμω τούς τε πρώτους ἀρίστους δεί τάπειν καὶ τοὺς τελευταίους, ἐν μὲσῳ δὲ τοὺς χειρίστους, ἵνα ὑπὸ μὲν τῶν ἀγωνιστὴν, ὑπὸ δὲ τῶν ὁθόνων. Εἰ μὲν τοῖνυν, ἐφη, καὶ διαγιγνώσκεις σε τοὺς ἀγαθοὺς καὶ τοὺς κακοὺς ἔδιδαξεν·
5 εἰ δὲ μὴ, τί σοι ὄφελος ἢν ἐμαθές; οὔδὲ γὰρ εἰ σε ἀργύριον ἐκέλευσε πρῶτον μὲν καὶ τελευταίον τὸ κάλλιστον τάπειν, ἐν μὲσῳ δὲ τὸ χειριστὸν, μὴ διδάξας διαγιγνώσκεις τὸ τε καλὸν καὶ τὸ κίβδηλον, οὔδεν ἂν σοι ὄφελος ἢν. 'Αλλὰ μὰ Δί', ἐφη, οὐκ ἔδιδαξεν ὡστε αὐτοὺς ἃν ἠμᾶς δέοι τοὺς τε ἀγαθοὺς καὶ τοὺς κακοὺς κρίνειν. Τί ὅνων οὐκοποιήσεις, ἐφη, πῶς ἂν αὐτοῖς μὴ διαμαρτανομεν; Βούλομαι, ἐφη ὁ νεανίσκος. Οὔκοις, ἐφη, εἰ μὲν ἀργύριον δέοι ἄρταξεις, τοὺς φιλαργυρωτάτους πρῶτον καθιστάντες ὥρθως ἂν τάπειμεν; Ἕμοιγε δοκεῖ. Τί δὲ
10 τοὺς κινδυνεύεις μέλλοντας; ἀρα τοὺς φιλοτιμοτάτους προτακτέον; Οὗτοι γοῦν εἰσιν, ἐφη, οἱ ἐνεκα ἐπαίνου κινδυνεύειν ἐθέλουτες. οὐ τοῖνυν οὔτοι γε ἄδηλοι, ἀλλ' ἐπιφανεῖς παρταχοῦ ὅντες εὐθὺς ἐκεῖνοι ἃν εἰεν. 'Ατάρ, ἐφη, ποτερά σε τάπειν μόνον ἔδιδαξεν, ἦ καὶ ὅπη καὶ ὅπως
15 χρηστεόν ἐκάστη τῶν τάξεων; Οὐ πάνυ, ἐφη. Καὶ μὴν πολλά γ' ἐστὶ πρὸς ἃ οὔτε τάπειν οὔτε ἀγειν ὁ σωτηρίως προσήκει. 'Αλλὰ μὰ Δί', ἐφη, οὐ διεσαφήνυξε ταῦτα. Ἦ Δί, ἐφη, πάλιν τοῖνυν ἔλθων ἐπανερώτα ἢν γὰρ ἐπίστηται καὶ μὴ ἀναιδὴς ἢ, αἰσχυνεῖται ἀργύριον εἰλη—
20 φῶς ἐνδεά σε ἀποπέμψασθαι.
CHAPTER II.

To another, who had just been elected a general, Socrates shows by quotations from Homer that the good general is one who can benefit, not himself, but those whom he commands, and those who have elected him.

1 'Ειντυχων δέ ποτε στρατηγεῖν ἴρημένω τῷ, Τοῦ ἐνεκέν, ἐφη, 'Ομηρον οὗ τὸν Ἀγαμέμνονα προσαγορεύσας ποιμένα λαῶν; ἀρά γε ὅτι ὄσπερ τὸν ποιμένα δεὶ ἐπιμελεῖσθαι ὅπως σῶαi τε ἔσονται αἱ σῆς καὶ ἑπιτήδεια ἔξονσι, καὶ οὐ ἑνεκα τρέφονται, τοῦτο ἔσται, οὕτω καὶ 5 τὸν στρατηγὸν ἐπιμελεῖσθαι δεὶ ὅπως σῶοι τε οἱ στρατιῶται ἔσονται καὶ τὰ ἑπιτήδεια ἔξονσι, καὶ οὐ ἑνεκα στρατεύονται, τοῦτο ἔσται; στρατεύονται δέ, ἵνα κρα

2 τούτως τῶν πολεμίων εὐδαιμονεστέροι ὃσιν. ἦ τι ὅποτε οὕτως ἐπήμυσε τὸν Ἀγαμέμνονα εἰπών,

'Αμφότερον, βασιλεὺς τ' ἀγαθὸς κρατερὸς τ' αἰχμητῆς; ἀρά γε ὅτι αἰχμητῆς τε κρατερὸς ἂν εἰη, οὔκ εἰ μόνος αὐτὸς εὖ ἀγωνίζοιτο πρὸς τοὺς πολεμίους, ἀλλ' εἰ καὶ παντὶ τῷ στρατοπέδῳ τοῦτον αἰτίον εἰη, καὶ βασιλεὺς ἀγαθὸς, οὔκ εἰ μόνον τὸν ἑαυτὸν βίον καλῶς προεστήκοι, ἀλλ' εἰ καὶ ὃν βασιλεῦοι, τοῦτοις εὐδαιμονίας αἰτίοις

3 εἰη; καὶ γὰρ βασιλεὺς αἰρεῖται οὐχ ἵνα ἑαυτὸν καλῶς ἐπιμελητῇ, ἀλλ' ἵνα καὶ οἱ ἐλόμειοι δ' αὐτὸν εὖ πράττωσιν καὶ στρατεύονται δὲ πάπτες, ἵνα ὁ βίος αὐτοῖς ὡς βέλτιστος ἦ, καὶ στρατηγοὺς αἰροῦνται τοῦτον ἑνεκα, 20 ἵνα πρὸς τοῦτο αὐτοῖς ἤγεμόνες ὑσι. δεὶ οὖν τὸν στρατηγὸν τοῦτο παρασκευάζει τοὺς ἐλομένους αὐτὸν στρατηγεῖν καὶ γὰρ οὕτε κάλλιον τοῦτον ἀλλο ράδιον εὑρεῖν
οὔτε αὕσχων τοῦ ἐναυτῶν. καὶ οὕτως ἔπισκοπῶν τίς εἷς ἀγαθοῦ ἡγεμόνος ἀρετὴ τὰ μὲν ἄλλα περιήρει, κατέληπτε δὲ τὸ εὐδαιμονίας ποιεῖν ὥν ἀν ἡγήται.

CHAPTER III.

To a third just elected captain of horse, it is shown that he has thereby incurred a responsibility for the good condition alike of his horses and his men.

Καὶ ἵππαρχεῖν δὲ τινὶ ἱρημένῳ οὐδὲ ποτε αὐτῶν τοιώδει 1 διαλεξέμενα: Ἐχοις ἀν, ἐφη, ὡ νεανία, εἰπεῖν ἡμῖν ὅτοι ἐνεκα ἐπεθύμησασ ἵππαρχεῖν; οὐ γὰρ δὴ τοῦ πρῶτος τῶν ἰππέων ἑλάυνει καὶ γὰρ οἱ ἰπποτοξόται τούτων γε ἀξίούνται προελαύνοντι γούν καὶ τῶν ἱππάρχων. Ἀληθῆ λέγεις, ἐφη. Ἀλλὰ μὴν οὖδὲ τοῦ γιωσθῆναι γε ἐπεὶ καὶ οἱ μαυρόμενοι γε ὑπὸ πάντων γιγνώσκουται. Ἀληθὲς, ἐφη, καὶ τούτο λέγεις. Ἀλλὰ ἀρα ὅτι τὸ 2 ἱππικόν οὐεὶ τῇ πόλει βέλτιον ἀν ποιήσας παραδούναι, καὶ εἰ τις χρεία γίγνοιτο ἰππέων, τούτων ἡγούμενος ἀγαθοῦ τυφών αἰτίου γενέσθαι τῇ πόλει; Καὶ μάλα, ἐφη.

Καὶ ἔστι γε ὑπὸ Δλ', ἐφη ὁ Σωκράτης, καλὸν, ἐὰν δύνῃ ταύτα ποιῆσαι. ἦ δὲ ἄρχῃ ποὺ ἐφ' ὅς ἠρησιά ἰππῶν τε καὶ ἀμβατῶν ἔστιν. Ἐστὶ γὰρ οὐν, ἐφη. Ἰδί δὴ λέξον 3 ἡμῖν τούτο πρῶτον, ὁπως διανοεῖ τοὺς ἰπποὺς βελτίους ποιῆσαι; καὶ ὡς, Ἀλλὰ τούτο μὲν, ἐφη, οὐκ ἐμὸν οἴμαι τὸ ἐργον εὑναι, ἀλλὰ ιδίᾳ ἐκαστὸν δεῖν τοῦ ἐαυτοῦ ἰπποῦ ἐπιμελεῖσθαι. Ἐὰν οὖν, ἐφη ὁ Σωκράτης, παρέχωμεναί 4 σοι τοὺς ἰπποὺς οἱ μὲν οὕτως κακόποδας ἡ κακοσκέλεις ἡ ἀσθενεῖς, οἱ δὲ οὕτως ἀτροφοὺς, ὡστε μὴ δύνασθαι ἀκολουθεῖν, οἱ δὲ οὕτως ἀναγώγους ὡστε μὴ μένειν ὅπου ἅν σὺ τὰξησ, οἱ δὲ οὕτως λακτιστῶς ὡστε μηδὲ τάξαι
δυνατὸν εἶναι, τί σοι τοῦ ἱππικοῦ ὀφελὸς ἐσται; ἢ πῶς
dυνῆσαι τοιοῦτων ἡγούμενος ἀγαθὸν τι ποιήσαι τὴν
πόλιν; καὶ ὦς, Ἀλλὰ καλῶς τε λέγεις, ἐφη, καὶ πειρά-
5 σομαί τῶν ἵππων εἰς τὸ δυνατὸν ἐπιμελεῖσθαι. Τί δὲ;
tοὺς ἵππεας οὐκ ἐπιχειρήσεις, ἐφη, βελτίωνας ποιήσαι; 5
Ἑγώγ', ἐφη.

He must, above all, teach his men skill courage and dis-
cipline, and must inspire them with confidence in his own
fitness.

Οὐκοῦν πρῶτον μὲν ἀναβατικωτέρους ἐπὶ τοὺς ἵππους
ποιήσεις αὐτούς; Δεὶ γοῦν, ἐφη καὶ γὰρ εἰ τις
αὐτῶν καταπέσοι, μάλλον ἂν οὔτω σώζοιτο. Τί γὰρ;
ἐὰν ποὺ κινδυνεύειν δέῃ, πότερον ἐπάγειν τοὺς πολε-
10 μίους ἐπὶ τὴν ἁμοῦν κελεύσεις, ἐνθαπερ εἰώθατε ἵπ-
πευεῖν, ἡ πειράσει τὰς μελέτας ἐν τοιούτοις ποιεῖσθαι
χωρίοις ἐν οἴοισιν οἱ πόλεμοι γίγνονται; Βέλτιον γοῦν,
7 ἐφη. Τί γὰρ; τοῦ βάλλειν ὡς πλείστους ἀπὸ τῶν
ἱππῶν ἐπιμέλειαν τινα ποιήσει; Βέλτιον γοῦν, ἐφη, καὶ 15
tοῦτο. Θύγγειν δὲ τὰς ψυχὰς τῶν ἵππεων καὶ ἔξοργίζειν
πρὸς τοὺς πολεμίους, ἀπερ ἀλκιμωτέρους ποιεῖ, διανεμη-
8 νόησαι; Εἰ δὲ μὴ, ἀλλὰ νῦν γε πειράσομαι, ἐφη. Ὁπως
dὲ σοι πείθωται οἱ ἱππεῖς πεφροντικάς τι; ἢνευ γὰρ
δὴ τοῦτον οὔτε ἵππων οὔτε ἵππεων ἀγαθῶν καὶ ἀλκίμων 20
οὐδεὶν ὀφελοῦι. Ἀλλῆθη λέγεις, ἐφη ἀλλὰ πῶς ἂν τις
μάλιστα, ὥ Σώκρατες, ἐπὶ τοῦτο αὐτοὺς προτρέψαιτο;
9 Ἐκεῖνο μὲν δὴ τοῦτο σοίσθα, ὅτι ἐν παντὶ πράγματι οἱ
ἀνθρωποὶ τοῦτοι μάλιστα ἐθέλουσι πείθεσθαι οὔς ἂν
ήγονται βελτίστους εἶναι. καὶ γὰρ ἐν νόσῳ ἄν ἂν 25
ήγονται ιατρικώτατον εἶναι, τοῦτω μάλιστα πείθοι-
tαι, καὶ ἐν πλοῖῳ ὅν ἄν κυβερνητικώτατον, καὶ ἐν
gεωργίᾳ, ὅν ἄν γεωργικώτατον. Καὶ μάλα, ἐφη. Οὐκ-
80 MEMORABILIA, III. iii. 9—iv. 3.

οὖν εἰκός, ἔφη, καὶ ἐν ἵππικῇ ὁς ἀν μάλιστα εἶδός
φαίνεται ἀ δεῖ ποιεῖν, τούτῳ μάλιστα ἐθέλειν τούς
ἀλλους πείθεσθαι. 'Εὰν οὖν, ἔφη, ἔγω, ὁ Σώκρατες, 10
βέλτιστος ὃν αὐτῶν δῆλος ὃ, ἀρκέσει μοι τούτο εἰς τὸ
5 πείθεσθαι αὐτοὺς ἐμοί; 'Εὰν γε πρὸς τούτῳ, ἔφη, δι-
δάξῃς αὐτούς ὡς τὸ πείθεσθαι σοι κάλλιον τε καὶ σω-
τηρώτερον αὐτοῖς ἔσται.

With persuasiveness of speech in addition to the other
accomplishments mentioned, he may hope to be successful,
for through their spirit of emulation, Athenians can be
roused to excel in anything.

Πῶς οὖν, ἔφη, τούτῳ διδάξω; Πολὺ νὴ Δῆ, ἔφη, ῥᾶν
ἡ εἰ σοι δέοι διδάσκειν ὡς τὰ κακὰ τῶν ἀγαθῶν ἀμείνω
10 καὶ λυσιτελέστερά ἔστι. Λέγεις, ἔφη, σὺ τὸν ἵππαρχον 11
πρὸς τοὺς ἀλλοις ἐπιμελείσθαι δεῖ καὶ τοῦ λέγειν δύνα-
σθαι; Σὺ δ’ φῶν, ἔφη, χρήματι σιωπῆ ἵππαρχεῖν; ἡ οὐκ
ἐνεπεθύμησαι ὅτι ὅσα τε νόμῳ μεμαθήκαμεν κάλλιστα
ἂντα, δ’ ὅν γε ἐπὶ ἐπιστάμεθα, ταῦτα πάντα διὰ λόγου
15 ἐμάθομεν, καὶ εἰ τὰ ἄλλα καλὸν μανθάνει τις μάθημα, διὰ
λόγου μανθάνει, καὶ οἱ ἀριστὰ διδάσκοντες μάλιστα λόγῳ
χρῶνται καὶ οἱ τὰ σπουδαιότατα μάλιστα ἐπιστάμενοι
κάλλιστα διαλέγονται; ἡ τότε οὐκ ἐνεπεθύμησαι, ὡς ὅταν 12
γε χορὸς εἰς ἐκ τῆς πόλεως γίγνηται, ὡς περὶ δ’ εἰς
20 Δῆλου πεμπόμενος, οὐδέσ τὰ ἄλλα οὐδαμόθεν τούτῳ
ἔφαμμελλος γίγνεται, οὐδὲ εὐανθρία ἐν ἄλλῃ πόλει ὅμοια
τῇ ἐνθάδε συνάγεται; Ἄληθῆ λέγεις, ἔφη. Ἄλλα μὴν 13
οὔτε εὐφωνίᾳ τοσοῦτον διαφέρουσιν Ἀθηναίοι τῶν ἄλλων
οὔτε σωμάτων μεγέθει καὶ ρώμη, ὅσον φιλοτιμία, ἦπερ
25 μάλιστα παροξύνει πρὸς τὰ καλὰ καὶ ἐντιμα. Ἄληθές,
ἔφη, καὶ τούτῳ. Οὐκοῦν οἰεῖς, ἔφη, καὶ τοῦ ἵππικοῦ τοῦ 14
CHAPTER IV.

Socrates in like manner discusses with a defeated candidate the qualities of a true general, showing the analogies of a general's functions with those of a trainer of a chorus, or a good manager of a household.

1 'Ιδών δὲ ποτε Νικομαχίδην εξ ἀρχαιρεσιῶν ἀπιόντα ἤμετο, Τίνες, ὁ Νικομαχίς, στρατηγοὶ ἦρμηται; καὶ 10 ὅσ, Οὗ γὰρ, ἔφη, ὁ Σώκρατες, τοιοῦτοι εἰσίν Ἀθηναίοι, ὡστε ἐμὲ μὲν οὐχ εἰλοντο, ὅσ ἐκ καταλόγου στρατευόμενος κατατέρμμαι καὶ λοχαγῶν καὶ ταξιαρχῶν, καὶ τραύματα ὑπὸ τῶν πολεμίων τοσάτα ἐξώ. ἀμα δὲ τὰς οὐλὰς τῶν τραυμάτων ἀπογυμνοῦμεν ἐπεδείκνυν. 'Ἀντι-15 σθένην δὲ, ἔφη, εἰλοντο, τὸν οὖτε ὑπλίτην πω στρατευσάμενον, ἐν τοῖς ἵππεσιν οὐδὲν περίβλεπτον πουλσάτα, ἐπωστάμενον τὰ ἀλλο οὐδὲν ἡ χρήματα συλλέγειν; 2Οὐκοῦν, ἔφη ὁ Σώκρατης, τοῦτο μὲν ἄγαθον, εἰ γε τοῖς στρατιώταις ἱκανὸς ἐσται τὰ ἐπιτίθεται πορίζειν; Καὶ 20 γὰρ οἱ ἐμποροὶ, ἔφη ὁ Νικομαχίδης, χρήματα συλλέγειν ἱκανοὶ εἰσίν. ἀλλ' οὐχ ἔνεκα τούτου καὶ στρατηγεῖν ζύθων ναιντ' ἂν. καὶ ὁ Σώκρατης ἔφη, 'Ἀλλὰ καὶ φιλόνικος.
'Αντισθένης ἔστιν, ὁ στρατηγῷ προσεῖναι ἐπιτήδειον ἔστων οὐχ ὅρας ὅτι καὶ ὅσακις κεχορήγηκε πᾶσι τοῖς χοροῖς νεώκηκε; Μά Δι’, ἔφη ὁ Νικομαχίδης, ἀλλ’ οὐ δέν ὁμοίων ἔστι χορῷ τε καὶ στρατεύματος προεστάναι. Καὶ 4 5 μὴν, ἔφη ὁ Σωκράτης, οὐδὲ φίδης γε ὁ 'Αντισθένης οὐδὲ χορῶν διασκαλίας ἐμπειρὸς ἰν, ὀμως ἐγένετο ἰκανὸς εὑρεῖν τοὺς κρατίστους ταῦτα. Καὶ ἐν τῇ στρατιᾷ οὖν, ἔφη ὁ Νικομαχίδης, ἀλλοσ μὲν εὑρήσει τοὺς τάξοντας ἀνθ’ ἑαυτοῦ, ἀλλοσ δὲ τοὺς μαχουμένους. Οὐκοῦν, ἔφη 5 10 ὁ Σωκράτης, εάν γε καὶ ἐν τοῖς πολεμικοῖς τοὺς κρατίστους, ὕσπερ ἐν τοῖς χωρικοῖς, ἔσχενοςκη τε καὶ προαιρήται, εἰκότως ἂν καὶ τοῦτο νυκτήφορος εἶν’ καὶ δαπανῶν ὁ αὐτὸν εἰκός μᾶλλον ἂν ἔθελεν εἰς τὴν σὺν ὅλη τῇ πόλει τῶν πολεμικῶν νίκην ἢ ἐς τὴν σὺν τῇ φυλῇ τῶν 15 χωρικῶν. Λέγεις σύ, ἔφη, ὁ Σώκρατης, ὡς τοῦ αὐτοῦ ὁ ἀνδρὸς ἐστὶ χορηγεῖν τε καλῶς καὶ στρατηγεῖν; Λέγω ἐγώ’, ἔφη, ὡς ὅτου ἂν τις προστατεύῃ, ἐὰν γυνώσκῃ τε ὡν δεὶ καὶ ταῦτα πορίζεσθαι ὑώνηται, ἀγαθὸς ἂν εἰν’ προστάτης, εἴτε χορῷ εἴτε οἰκου εἴτε πόλεως εἴτε στρα-20 τεύματος προστατεύοι. καὶ ὁ Νικομαχίδης, Μά Δι’, ἔφη, ὁ Σώκρατης, οὐκ ἂν ποτε θημὴν ἐγώ σου ἄκοινοι ὡς οἱ ἀγαθοὶ οἰκονόμοι ἀγαθοὶ στρατηγοὶ ἂν εἰνεν. Ἰδι ὁ, ἔφη, ἔξετάσωμεν τα ἔργα ἐκατέρων αὐτῶν, ἵνα εἰδώ-μεν πότερον τα αὐτα ἐστιν ἡ διαφέρει τι. Πάνω γε, ἔφη. 25 Οὐκοῦν, ἔφη, τὸ μὲν τοὺς ἀρχομένους κατηκόους τε καὶ εὐπειθεῖς εἀυτοῖς παρασκευάζειν ἀμφοτέρων ἐστὶν ἔργον; Καὶ μάλα, ἔφη. Τι δε; τὸ προστάτειν ἐκαστα τοῖς ἐπιτηδείοις πράττειν; Καὶ τοῦτ’, ἔφη. Καὶ μὴν τὸ τοὺς κακοὺς κολάζει καὶ τοὺς ἀγαθοὺς τιμῶν ἀμφοτέρους 30 οἴμων προσήκει. Πάνω μὲν οὖν, ἔφη. Το δε τοὺς ἑπηκόους εὐμενεῖς ποιεῖσθαι πῶς οὐ καλῶν ἀμφοτέροις;
Καὶ τοῦτ', ἑφη. Συμμᾶχος δὲ καὶ βοηθοὺς προσάγεσθαι δοκεῖ σοι συμφέρειν ἀμφοτέροις ἢ οὐ; Πάνω μὲν οὖν, ἑφη. 'Αλλὰ φυλακτικοὺς τῶν ὑπων οὐκ ἀμφοτέροις εἶναι προσήκει; Σφόδρα γ', ἑφη. Οὐκοῦν καὶ ἐπιμελείς καὶ φιλοσόφους ἀμφοτέροις εἶναι προσήκει περὶ τὰ αὖ- 5

τῶν ἔργα; Ταύτα μὲν, ἑφη, πάντα ὁμοίως ἀμφοτέρων ἐστίν· ἀλλὰ τὸ μάχεσθαι οὐκέτι ἀμφοτέρων. 'Αλλ' ἔχθροι γέ τοι ἀμφοτέρως γίγνονται; Καὶ μάλα, ἑφη, τοῖτο γε. Οὐκοῦν τὸ περιγενέσθαι τούτων ἀμφοτέρως συμφέρει;

11 Πάνω γ', ἑφη· ἀλλ' ἐκεῖνο παρίστη, ἀν δὲν μάχεσθαι, τί 10 ὀφελήσετε ἡ οἰκονομική; Ἐνταῦθα δῆπον καὶ πλεῖστον, ἑφη· ὁ γὰρ ἀγαθὸς οἰκονόμος, εἰδὼς ὅτι οὐδὲν οὔτως λυσιτελές τε καὶ κερδαλέον ἐστὶν ὡς τὸ μαχόμενον τοὺς πολεμίους νικᾶν, οὐδὲ οὔτως ἀλυσιτελές τε καὶ ἰμιῶθες ὡς τὸ ἥττασθαι, προβόμως μὲν τὰ πρὸς τὸ νικᾶν συμφέ− 15 ποιτα ζητήσει καὶ παρασκευάσεται, ἐπιμελῶς δὲ τὰ πρὸς τὸ ἥττασθαι φέροντα σκέψεται καὶ φυλάξεται, ἐνεργῶς δ', ἄν τὴν παρασκευὴν ὅρα νικητικὴν οὕτω, μαχεῖται, οὐκ ἦκιστα δὲ τούτων, ἐὰν ἀπαράσκευος ἢ, φυλάξεται

12 συνάπτειν μάχην. μὴ καταφρόνει, ἑφη, ὡ Νικομαχίδη, 20 τῶν οἰκονομικῶν ἀνθρώπων' ἡ γὰρ τῶν ἴδιων ἐπιμέλεια πλῆθει μόνον διαφέρει τῆς τῶν κοινῶν, τὰ δ' ἀλλα παραπλησία ἐχει, τὸ δὲ μέγιστον, ὅτι οὔτε ἄνευ ἀνθρώπων οὐδετέρα γίγνεται, οὔτε δ' ἄλλων μὲν ἀνθρώπων τὰ ἴδια πράττεται, δ' ἄλλων δὲ τὰ κοινά· οὐ γὰρ ἄλλοις 25 τισὶν ἀνθρώποις οἱ τῶν κοινῶν ἐπιμελόμενοι χρῶνται ἡ οἰσπερ οἱ τὰ ἴδια οἰκονομοῦντες· οἷς οἱ ἐπιστάμενοι χρῆσθαι καὶ τὰ ἴδια καὶ τὰ κοινά καλῶς πράττοντοι, οἱ δὲ μὴ ἐπιστάμενοι ἀμφοτέρωθι πλημμελοῦσι.
CHAPTER V.

With the younger Pericles he discusses the present low condition of the Athenians in warlike matters, in comparison with their former greatness.

Περικλεῖ πέτο τῷ τοῦ πάνταν Περικλέους νῦν δια-1 λεγόμενον, Ἕγω τοι, ἐφη, ὁ Περίκλεις, ἐλπίδα ἐχὼ σοῦ στρατηγήσαντος ἀμείω τε καὶ ἐνδοξότεραν τὴν πόλιν εἰς τὰ πολεμικὰ ἔσεσθαι καὶ τῶν πολεμίων κρατῆσεν. 5 καὶ ὁ Περικλῆς, Βουλοῦμης ἂν, ἐφη, ὁ Σώκρατες, ἦ λέγεις ὅπως δὲ ταῦτα γένοιτ' ἄν οὐ δύναμαι γνώναι. Βούλειν όν, ἐφη ὁ Σωκράτης, διαλογιζόμενοι περὶ αὐτῶν ἐπι-σκοπῶμεν ὅπου ἤδη τὸ δυνατόν ἔστι; Βουλομαί, ἐφη. Οὐκοῦν οἷσθα, ἐφη, ὅτι πλήθει μὲν οὐδὲν μείους εἰςὶν 2 10 Ἀθηναῖοι Βουωτῶν; Οἶδα γάρ, ἐφη. Σώματα δὲ ἀγαθὰ καὶ καλὰ πότερον ἐκ Βουωτῶν οἴει πλεῖω ἄν ἐκλεξθῆναι ἢ ἐξ 'Αθηναίων; Οὐδὲ ταῦτα μοι δοκοῦσι λείπεσθαι. Εὐμενεστέρους δὲ ποτέρους εἰαυτῶς εἶναι νομίζεις; 'Αθη-ναίους ἐγώγει' Βουωτῶν μὲν γάρ πολλοὶ πλεονεκτούμενοι 15 ὑπὸ Θηβαίων δυσμενῶς αὐτῶς ἔχουσιν, 'Αθηνησι δὲ οὐδὲν ὅρῳ τοιούτον. Ἀλλὰ μὴν φιλοτιμώτατοι γε καὶ 3 μεγαλοφρονέστατοι πάντων εἰσὶν ἀπερ ὧν ἢκιστα παρ-οξύνει κινδυνεύειν ὑπὲρ εὐδοξίας τε καὶ πατρίδος. Οὐδὲ ἐν τούτοις 'Αθηναῖοι μεμπτοί. Καὶ μὴν προγόνων γε 20 καλὰ ἔργα οὐκ ἔστων οἴς μείζω καὶ πλεῖω ὑπάρχει ἢ 'Αθηναίους; ὃ πολλοὶ ἐπαφρόμενοι προτρέπονται τε ἀρε-τῆς ἐπιμελεῖσθαι καὶ ἀλκίμου γίνεσθαι. Ταῦτα μὲν 4 ἄληθή λέγεις πάντα, ὁ Σώκρατες ἀλλ' ὥρᾶς ὅτι ἅφ' οὐ ἦ τε σὺν Τολμίδῃ τῶν χιλίων ἐν Λεβαδεῖα συμφόρα 25 ἐγένετο καὶ ἦ μεθ' Ἰπποκράτους ἐπὶ Δηλίῳ, ἐκ τούτων
Yet a brave and good ruler might restore matters, if reminding them of their former glories, he could induce the Athenians to submit as of old to discipline.
αὐτοὺς ἐπιμελεῖσθαι βουλόμεθα, τοῦτ' αὖ δεικτέον ἐκ παλαιοῦ μάλιστα προσήκουν αὐτοῖς, καὶ ὃς τούτου ἐπιμελεῖσθαι πάντων ἂν εἰς κράτιστοι. Πῶς οὖν ἂν τούτῳ διδάσκοιμεν; Οἶμαι μὲν, εἰ τοὺς γε παλαιτάτους ὄν ἀκούομεν 9 προγόνους αὐτῶν ἀναμνήσκοιμεν αὐτοὺς ἄκηκοτας ἀριστούς γεγονέναι. Ἡ Ἀρα λέγεις τὴν τῶν θεῶν κρίσιν, ἢν οἱ 10 περὶ Κέκροπα ὀν ἀρετῆν ἐκρισαν; Λέγω γὰρ, καὶ τὴν Ἐρεξθέως γε τροφῆν καὶ γένεσιν, καὶ τὸν πόλεμον τὸν ἐπ᾽ ἐκείνου γενόμενον πρὸς τοὺς ἐκ τῆς ἐχομένης ἥπειρον πάσης, καὶ τὸν ἔφ᾽ Ἡρακλείδων πρὸς τοὺς ἐν Πελοποννήσῳ, καὶ πάντας τοὺς ἐπὶ Ἡθεσῶς πολεμηθέντας, ἐν οἷς πάσιν ἐκείνοι δῆλοι γεγόνασι τῶν καθ᾽ ἐαυτοὺς ἀνθρώπων ἀριστεύσασιτε: εἰ δὲ βούλει, ἃ υἱότερον οἱ ἐκεῖνων μὲν 11 ἀπόγονοι, οὐ πολύ δὲ πρὸ ἡμῶν γεγονότες, ἔπραξαν, τὰ μὲν αὐτοὶ καθ᾽ αὐτοὺς ἀγωνιζόμενοι πρὸς τοὺς κυριεύοντας τῆς τε Ἀσίας πάσης καὶ τῆς Ἐυρώπης μέχρι Μακεδονίας καὶ πλείστην τῶν προγεγονότων δύναμιν καὶ ἀφορμὴν κεκτημένους καὶ μέγιστα ἐργα κατεργασμένους, τὰ δὲ καὶ μετὰ Πελοποννησίων ἀριστεύσατε καὶ κατὰ γῆν καὶ κατὰ θάλατταν· οἴ δή καὶ λέγονται πολὺ διενεγκεῖν τῶν καθ᾽ αὐτοὺς ἀνθρώπων. Λέγονται γὰρ, ἐφ᾽. Τοιγαροῦν πολλῶν μὲν μεταναστάσεων ἐν τῇ Ἔλ- 12 λάδι γεγονοῦν διέμειναν ἐν τῇ ἐαυτῶν, πολλοὶ δὲ ὑπὲρ δικαίων ἀντιλέγοντες ἐπέτρεπον ἐκείνως, πολλοὶ δὲ ὑπὸ 25 κρειστόνων ὑβριζόμενοι κατέφευγον πρὸς ἐκείνους. καὶ ὁ Περικλῆς, Καὶ θαυμάζω γ᾽, ἐφ᾽, ὦ Σώκρατες, ἢ πόλις ὅπως ποτ᾽ ἐπὶ τὸ χείρον ἐκλυμεν. Ἡγὼ μὲν, ἐφ᾽, οἴμαι, ὦ Σωκράτης, ὁσπερ καὶ ἅπληται τινες διὰ τὸ πολὺ ὑπερενεγκεῖν καὶ κρατιστεύσαι καταρραθήσατε ὑστε- 30 ρίζουσι τῶν ἀντιπάλων, οὕτω καὶ Ἀθηναίους πολὺ διε- νεγκόντας ἀμελήσαι ἐαυτῶν, καὶ διὰ τοῦτο χείρον γεγο-
Their present habits of insubordination and factiousness make the case difficult, but not, in Socrates’ opinion, hopeless.

15 Λέγεις, ἔφη, πόρρω ποιεῖ τῇ πόλει τὴν καλοκαγαθίαν. πότε γὰρ οὕτως Ἀθηναίοι ὦσπερ Λακεδαιμόνιοι ἢ οἱ πρεσβυτέροις αἰδέσονται, οἱ ἀπὸ τῶν πατέρων ἀρχοῦσι καταφρονεῖν τῶν γεραιτέρων, ἡ σωμασκήσουσιν οὕτως, οἱ οὐ μόνον αὐτοὶ εὐεξίας ἀμελοῦσιν, ἄλλα καὶ τῶν ἐπι-

16 μελομένων καταγελωσί; πότε δὲ οὕτω πείσονται τοὺς ἀρχοῦσιν, οἱ καὶ ἀγάλλουσιν ἔπι τῷ καταφρονεῖν τῶν 15 ἀρχόντων; ἡ πότε οὕτως ὁμονοήσουσιν, οἱ γε ἀντὶ μὲν τοῦ συνεργεῖν εαυτοῖς τὰ συμφέροντα ἐπηρεάζουσιν ἀλλήλους καὶ φθονοῦσιν εαυτοῖς μᾶλλον ἡ τοῖς ἄλλοις ἀνθρώποις, μάλιστα δὲ πάντων ἐν τε ταῖς ἱδίαις συνόδοις καὶ ταῖς κοιναῖς διαφέρονται, καὶ πλείστας οἰκας ἀλλήλοις 20 λοις δικαίονται, καὶ προαιροῦνται μᾶλλον οὕτως κερδαι- νευν ἀπ’ ἀλλήλων ἡ συνωφελοῦτες αὐτούς, τοῖς δὲ κοι- νοῖς ὦσπερ ἀλλοτρίους χρώμενοι, περὶ τούτων αὐτοὶ μάχοι- ται καὶ ταῖς εἰς τὰ τοιαῦτα δυνάμει μάλιστα χαίρουσιν;

17 ἐξ ὧν πολλὴ μὲν ἀτηρία καὶ κακία τῇ πόλει ἐμφύτευται, 25 πολλὴ δὲ ἐχθρα καὶ μῖσος ἀλλήλων τοῖς πολίταις ἐγ- γίγνεται, δι’ ἀ ἐγγέω μάλα φοβοῦμαι ἄεὶ μὴ τι μείζον ἡ ὅστε φέρειν δύνασθαι κακὸν τῇ πόλει συμβῆ.
For the sailors even now are obedient, and discipline may be restored if good generals could be found, who among other things would know how to use all available means of defence.

Μηδαμῶς, ἔφη ὁ Σωκράτης, ὁ Περίκλεις, οὗτως ἤγοι 18 ἁνηκέστρω πονηρῇ νοσεῖν Ἀθηναίους. οὐχ ὅρας ὡς εὐτακτοὶ μὲν εἰσὶν ἐν τοῖς ναυτικοῖς, εὐτάκτως δ' ἐν τοῖς γυμνικοῖς ἀγώσι πείθονται τοῖς ἐπιστάταις, οὐδένων δὲ καταδεστερὸν ἐν τοῖς χοροῖς ὑπηρετοῦσι τοῖς διδασκάλοις; Τοῦτο γάρ του, ἔφη, καὶ θαυμαστὸν ἔστι, τὸ τοὺς μὲν 19 τοιούτους πειθαρχεῖν τοῖς ἐφεστῶσι, τοὺς δὲ ὀπλίτας καὶ τοὺς ἱππέας, οἱ δοκοῦσι καλοκαγαθίᾳ προκεκρίσθαι τῶν πολιτῶν, ἀπευθεστάτους εἶναι πάντως, καὶ ὁ Σωκράτης 20 ἔφη, Ἡ δὲ ἐν Ἀρείῳ πάγῳ θεοὶ, ὁ Περίκλεις, οὐκ ἐκ τῶν δεδοκιμασμένων καθίσταται; Καὶ μάλα, ἔφη. Οἶσθα οὖν τινας, ἔφη, κάλλιον ἡ νομιμάτερον ἡ σεμνότερον ἡ δικαιότερον τάς τε δίκας δικάζοντας καὶ τάλλα πάντα πράπτοντας; Οὐ μέμφομαι, ἔφη, τούτοις. Οὐ τούτων, 15 ἔφη, δεῖ ἄθυμεῖν, ὡς οὐκ εὐτάκτων ὀντων Ἀθηναίων. Καὶ μὴν ἐν γε τοῖς στρατιωτικοῖς, ἔφη, ἐνθά μάλιστα 21 δεὶ σωφρονεῖν τε καὶ εὐτακτεῖν καὶ πειθαρχεῖν, οὐδενὶ τοῦτων προσέχουσι. Ἰσως γάρ, ἔφη ὁ Σωκράτης, ἐν τούτοις οἱ ἥκιστα ἐπιστάμενοι ἄρχοντες αὐτῶν. οὐχ ὅρας 20 ὅτι κιθαριστῶν μὲν καὶ χορευτῶν καὶ όρχηστῶν οὐδὲ έἰς ἐπιχειρεῖ ἄρχειν μὴ ἐπιστάμενοι, οὐδὲ παλαιστῶν οὐδὲ παγκρατιαστῶν; ἀλλὰ πάντες οἱ τούτων ἄρχοντες ἔχουσι δεῖξαι ὁπόθεν ἐμαθὼν ταῦτα ἔφη' οἷς ἐφεστᾶν: τῶν δὲ στρατηγῶν οἱ πλείοντος αὐτοσχεδιάζουσιν. οὐ μέντοι σὲ 22 25 γε τοιούτων ἐγὼ νομίζω εἶναι, ἀλλ' οἴμαι σε οὐδὲν ἢττον ἔχειν εἰπεῖν ὅποτε στρατηγεῖν ἢ ὅποτε παλαίειν ἢρξι Μανδάνειν. καὶ πολλὰ μὲν οἴμαι σε τῶν εὐρών στρα-
τηγημάτων παρελθοφότα διασώζειν, πολλὰ δὲ πανταχόθεν συνηχέναι, ὅποθεν οἶδον τε ἵνα μαθεῖν τι ὁφέλιμον
23 εἰς στρατηγίαν. οἱμαί δὲ σε πολλὰ μεριμνᾶν ὅπως μὴ λάθησε σεαυτὸν ἀγνοῶν τι τῶν εἰς στρατηγίαν ὁφέλιμων,
καὶ ἐὰν τὶ τοιοῦτον αἴσθη σεαυτὸν μὴ εἰδότα, ξητείν 5
touς ἐπισταμένους ταύτα, οὔτε ὀφρῶν οὔτε χαρίτων φει-
δόμενον, ὅπως μάθης παρ' αὐτῶν ἃ μὴ ἐπίστασαι καὶ
24 συνεργοὺς ἀγαθούς ἔχῃς. καὶ ὁ Περικλῆς, Οὐ λαυθάνεις
με, ὁ Σώκρατες, ἐφη, ὅτι οὐδ' οἴομενὸς με τοῦτων ἐπι-
μελείσθαι ταύτα λέγεις, ἀλλ' ἐγχειρῶν με διδάσκειν ὅτι 10
τῶν μέλλοντα στρατηγεῖν τούτων ἀπάντων ἐπιμελεῖσθαι
25 δει. ὁμολογῶ μέντοι κἀγὼ σοι ταύτα. Τοῦτο δ', ἐφη,
ὁ Περίκλεις, κατανεύοντα, ὅτι πρόκειται τῆς χώρας
ἡμῶν ὅρη μεγάλα, καθήκοντα ἐπὶ τὴν Βοιωτίαν, δι' ὅν
εἰς τὴν χώραν εἰσοδοι στεναί τε καὶ προσάντεις εἰσί', 15
26 καὶ ὅτι μέση διέξωσται ὄρεσιν ἐρυμνοῖς; Καὶ μάλα, ἐφη.
Τί δέ; ἐκείνο ἀκήκοας, ὅτι Μυσοὶ καὶ Πισίδαι εὖ τῇ
βασιλείως χώρᾳ κατέχοντες ἐρυμνὰ πάνω χωρία καὶ
κούφως ὑπλισμένου ὀύνανται πολλὰ μὲν τὴν βασιλέως
χώραν καταθέοντες κακοποιεῖν, αὐτοὶ δὲ ἐπὶ ἐλεύθεροι; 20
27 Καὶ τοῦτο γ', ἐφη, ἀκούω. 'Ἀθηναῖοις δ' οὐκ ἂν οἴει,
ἐφη, μέχρι τῆς ἐλαφρᾶς ἡλικίας ὑπλισμένους κουφοτέρους
ὀπλαί καὶ τὰ προκείμενα τῆς χώρας ὅρη κατέχονται,
βλαβεροὺς μὲν τοὺς πολεμίους εἶναι, μεγάλην δὲ προβο-
λήμ τοῖς πολίταις τῆς χώρας κατεσκευάσθαι; καὶ ὁ Πε- 25
ρικλῆς, Πάντ' οἴμαι, ἐφη, ὁ Σώκρατες, καὶ ταύτα χρή-
28 σμα εἶναι. Εἰ τοῦτον, ἐφη ὁ Σωκράτης, ἀρέσκει σοι
ταύτα, ἐπιχεῖρε σοι αὐτοῖς, ὡς ἀριστε' ὁ τι μὲν γὰρ ἂν τού-
tων καταπράξῃς, καὶ σοὶ καλὸν ἐσται καὶ τῇ πόλει ἀγα-
θόν' ἐὰν δὲ τι αὐτῶν ἄδυναν, οὔτε τὴν πόλιν βλάψεις 30
οὔτε σαυτὸν κατασχυνεῖς.
CHAPTER VI.

The young Glaucon showing excessive eagerness to embark in politics, Socrates on examining him, discovers that he has not qualified himself by study, whether of the armed strength of his own or other countries, or of their resources in time of peace.

Γλαύκωνα δὲ τὸν Ἀρίστωνος, ὦτ’ ἐπέχειρε δημηγο-1 ρεῖν, ἐπιθυμῶν προστατεύειν τῆς πόλεως οὐδέπω εἰκο-σιν ἐτὴ γεγονός, τῶν ἄλλων οἰκεῖων τε καὶ φίλων οὐδεὶς ἔδυνατο παῦσαι ἡλκόμενόν τε ἀπὸ τοῦ βήματος καὶ κατα-5 γέλαστον οὖτα. Σωκράτης δὲ, εὖνοσ ὦν αὐτῷ διὰ τε Χαρμίδην τὸν Γλαύκωνα καὶ διὰ Πλάτωνα, μόνος ἔπαυ-σεν. ἐντυχὼν γὰρ αὐτῷ πρῶτον μὲν εἰς τὸ ἐθελήσαι 2 ἀκούειν τοίῳ λέξας κατέσχεν. "Ὡ Γλαύκων, ἐφη, προ-στατεύειν ἡμῖν διανενόησαι τῆς πόλεως; Ἐγώγ’, ἐφη, ὃ 10 Σωκράτες. Νὴ Δλ’, ἐφη, καλὸν γὰρ, εἴπερ τι καὶ ἄλλο τῶν ἐν ἀνθρώποις. δῆλον γὰρ ὅτι ἐὰν τοῦτο διαπράξῃ, δυνατὸς μὲν ἐσεὶ αὐτὸς τυχάνειν ὅτου ἄν ἐπιθυμῆση, ἰκα- νὸς δὲ τοὺς φίλους ὦφελεῖ, ἐπαρέις δὲ τὸν πατρῴον οἶκον, αὐξῆσες δὲ τὴν πατρίδα, ὀνομαστὸς δ’ ἐσεὶ πρῶ-15 τον μὲν ἐν τῇ πόλει, ἐπειτὰ ἐν τῇ Ἑλλάδι, ἵσως δ’, ὃσπερ Θεμιστοκλῆς, καὶ ἐν τοῖς βαρβάροις’ ὅποιον δ’ ἂν ἦς, πανταχοῦ περίβλεπτος ἐσεὶ. ταῦτ’ ὦν ἀκούων ὁ 3 Γλαύκων ἐμεγαλύνετο καὶ ἱδέως παρέμενε. μετὰ δὲ ταῦτα ὁ Σωκράτης, Οὐκοῦν, ἐφη, τοῦτο μὲν, ὁ Γλαύκων, 20 δῆλον ὅτι εἴπερ τιμᾶσθαι βούλει, ὦφελητέα σοι ἡ πόλις ἐστί; Πάνω μὲν οὖν, ἐφη. Πρὸς θεῶν, ἐφη, μὴ τοῖνυν ἀποκρύψῃ, ἀλλ’ εἴποιν ἡμῖν ἐκ τῶν ἀρξεὶ τὴν πόλιν ἐνεργεῖτειν. ἐπεί δὲ ὁ Γλαύκων διεσιώπησεν, ὡς ἄν τότε 4
σκοπῶν ὁπόθεν ἀρχοῦτο, Ἄρη, ἐφη ὁ Σωκράτης, ὠσπερ φίλον οἰκὸν εἰ αὐξήσαι βοῦλοιο, πλουσιώτερον αὐτῶν ἐπιχειροῦσι ἂν ποιεῖν, οὕτω καὶ τὴν πόλιν πειράσει 5 πλουσιωτέραν ποιῆσαι; Πάντως μὲν οὖν, ἐφη. Οὐκοῦν πλουσιωτέρα γ᾿ ἂν εἰ ὑποσόδων αὐτῇ πλειώρων γενο- μένων; Εἰκὸς γοῦν, ἐφη. Λέγουν οὖν, ἐφη, ἐκ τῶν τῶν ἀπρόσοδοι τῇ πόλει καὶ πόσαι τινὲς εἰσι; θηλοῦ γὰρ ὅτι ἐσκεψαί, ὡς, εἰ μὲν τινὲς αὐτῶν ἐνδεώς ἔχουσιν, ἐκπληρώσῃς, εἰ δὲ παραλείπονται, προσπορίσῃς. Ἀλλὰ 6 μὰ Δί, ἐφη ὁ Γλαύκων, ταῦτα γα ὡς ἐπέσκεψαι. Ἀλλ’ 10 εἰ τοῦτο, ἐφη, παρέλιπες, τάς γα διαπάνας τῆς πόλεως ἤμιν εἰπέ· θῆλον γὰρ ὅτι καὶ τούτων τᾶς περιττὰς ἀφαι- ρεῖν διανοεῖ. Ἀλλὰ μὰ τὸν Δί, ἐφη, οὐδὲ πρὸς ταῦτα πω ἐσχόλασα. Οὐκοῦν, ἐφη, τὸ μὲν πλουσιωτέραν τήν πόλιν ποιεῖν ἀναβαλοῦμεθα: πῶς γὰρ οὖν τε μὴ εἰδότα 15 γε τὰ ἀναλώματα καὶ τᾶς προσόδους ἐπιμεληθήναι τού- 7 τῶν; Ἀλλ’, ὁ Σωκράτης, ἐφη ὁ Γλαύκων, δύνατον ἐστὶ καὶ ἀπὸ πολεμίων τήν πόλιν πλουτίζειν. Νὴ Δία σφό- 8 δρα γ’, ἐφη ὁ Σωκράτης, εάν τις αὐτῶν κρείττων ἡ- ἦττων δὲ ὁν καὶ τὰ ὀντα προσαποβάλοι ἂν. Ἀληθῆ 20 λέγεις, ἐφη. Οὐκοῦν, ἐφη, τὸν γε βουλευσόμενον πρὸς οὕστιν δεὶ πολεμεῖν τὴν τε τῆς πόλεως ὑπάμων καὶ τὴν τῶν ἐναυτῶν εἰδέναι δεὶ, ὡς, εάν μὲν ἡ τῆς πόλεως κρείτ- των ἦ, συμβουλεύῃ ἐπιχειρεῖν τῷ πολέμῳ, εάν δὲ ἦττων τῶν ἐναυτῶν, εὐλαβεῖσθαι πείθῃ. Ὀρθῶς λέγεις, ἐφη. 25 9 Πρῶτον μὲν τούν, ἐφη. λέξον ἤμιν τῆς πόλεως τῆς τε πεζικῆς καὶ τὴν ναυτικὴν ὑπάμας, εἴτα τὴν τῶν ἐναυτῶν. Ἀλλὰ μὰ τὸν Δί, ἐφη, οὐκ ἄν ἔχουμι σοι οὕτω γε ἀπὸ στόματος εἰπεῖν. Ἀλλ’ εἰ γέγραπται σοι, ἐνεγκε, ἐφη· πάντως γὰρ ᾦδεως ἂν τούτῳ ἀκοὐσαμί. Ἀλλὰ μὰ τὸν Δί, 30 10 ἐφη, οὐδὲ γέγραπται μοί πώ. Οὐκοῦν, ἐφη, καὶ περὶ
πολέμου συμβουλεύειν τήν γε πρώτην ἐπισχήσομεν· ἵσως γὰρ καὶ διὰ τὸ μέγεθος αὐτῶν ἄρτι ἄρχόμενος τῆς προστατεῖας οὕτω εξῆτακας. ἀλλὰ τοι περὶ γε φυλακῆς τῆς χώρας οἶδ' ὅτι ἤδη σοι μεμέληκε, καὶ οὕσθα ὀπόσαι 5 τε φυλακαὶ ἐπίκαιροί εἰσι καὶ ὀπόσαι μή, καὶ ὀπόσοι τε φρονοῦσι ἰκανοί εἰσι καὶ ὀπόσοι μή εἰσι· καὶ τὰς μὲν ἐπίκαιρους φυλακὰς συμβουλεύσεις μείζονας ποιεῖν, τὰς δὲ περιττὰς ἀφαίρειν. Νὴ Δί', ἔφη ὁ Γλαύκων, ἀπάσας 11 μὲν οὖν ἔγωγε, ἐνεκά γε τοῦ οὕτως αὐτὰς φυλάττεσθαι 10 ὕστε κλέπτεσθαι τὰ ἐκ τῆς χώρας. Ἐὰν δὲ τις ἀφέλη γ', ἔφη, τὰς φυλακάς, οὐκ οἶει καὶ ἀρπάζειν ἐξουσίαν ἐσεθαι τῷ βουλομένῳ; ἀτὰρ, ἔφη, πότερον ἐλθὼν αὐτὸς ἐξῆτακας τούτο, ἣ πῶς οὐσθα ὅτι κακῶς φυλάττονται; Εἰκάζω, ἔχη. Οὐκοῦν, ἔφη, καὶ περὶ τούτων, ὅταν μὴ- 15 κέτι εἰκάζομεν, ἀλλ' ἤδη εἰδῶμεν, τότε συμβουλεύσομεν; Ἴσως, ἔφη ὁ Γλαύκων, βέλτιοι. Εἰς γε μὴν, ἔφη, τὰργυ'- 12 ρεια οἴο' ὅτι οὐκ ἀφίξαι, ὡστ' ἔχειν εἰπεῖν διότι νῦν ἐλάττῳ ἢ πρόσθεν προσέρχεται αὐτόθεν. Οὐ γὰρ οὖν ἐλήλυθα, ἔφη. Καὶ γὰρ νὴ Δί', ἔφη ὁ Σωκράτης, λέγε- 20 ταί βαρὺ τὸ χωρίον εἶναι, ὕστε, ὅταν περὶ τούτων δέῃ συμβουλεύειν, αὐτὴ σοι ἡ πρόφασις ἀρκέσει. Σκῶπτο- 13 μαι, ἔφη ὁ Γλαύκων. Ἄλλ' ἔκεινου γε τοι, ἔφη, οἴο' ὅτι οὐκ ἡμέληκας, ἀλλ' ἐσκεψαι, πόσον χρόνον ἰκανὸς ἐστιν ὁ ἐκ τῆς χώρας γεγονόμενον σῖτος διατρέφειν τήν 25 πόλιν, καὶ πόσον εἰς τῶν ἐνιαυτῶν προσδεῖται, ινα μὴ τοῦτο γε λάθη σὲ ποτὲ ἡ πόλις εὐνοεῖ γενομένη, ἀλλ' εἰδὼς ἔχης ὑπὲρ τῶν ἀναγκαίων συμβουλεύσων τῇ πόλει βοήθειν τε καὶ σώζειν αὐτήν. Λέγεις, ἔφη ὁ Γλαύκων, παμμέγεθες πράγμα, εἰ γε καὶ τῶν τοιούτων ἐπιμελείσθαι; 30 δεῖσει.
He is advised therefore to begin with small things, and endeavour to manage one house well before he ventures on larger enterprises.

14 'Allâ méntoî, ἑφη ὁ Σωκράτης, οὖθ' ἀν τὸν ἐαυτὸν ποτε οἶκον καλῶς τις οἰκήσειν, εἰ μὴ πάντα μὲν εἰσεται ὦν προσδείται, πάντων δὲ ἐπιμελόμενος ἐκπληρώσει. ἂλλ' ἐπεὶ ἡ μὲν πόλις ἐκ πλείονων ἡ μυρίων οἰκίων συννέστηκε, χαλεπῶν δ' ἐστὶν ἀμα τοσούτων οἰκίων ἐπιμε-5 λείσθαι, πῶς οὖν ἐνα τοῦ τοῦθεν πρῶτον ἐπειράθης αὐξησαι; δεῖται δὲ. κἂν μὲν τούτον ὑπη, καὶ πλείονων ἐπιχειρήσεις' ἐνα δὲ μὴ δυνάμενος ὀφελήσαι πῶς ἂν πολλοὺς γε δυνηθεῖσα; ὁσπέρ εἰ τίς ἐν τάλαντον μὴ ὀνειτο φέρειν, πῶς οὐ φανερὸν ὦτι πλεῖω γε φέρειν 10

15 οὖθ' ἐπιχειρητέου αὐτῷ; 'Ἀλλ' ἐγωγ', ἑφη ὁ Γλαύκων, ὀφελοῦν ἂν τὸν τοῦ θείου οἴκου, εἰ μοι ἕθελοι πείθεσθαι. Εἴτα, ἑφη ὁ Σωκράτης, τὸν θείον οὐ δυνάμενος πείθειν, Ἄθναιον πάντας μετὰ τοῦ θείου νομίζεις δυνηθεῖσαι

16 ποιήσαι πείθεσθαι σοι; φυλάσσου, ἑφη, ὃ Γλαύκων, 15 ὅπως μὴ τοῦ εὐδοκεῖν ἐπιθυμῶν εἰς τούναυτίων ἔλθης. ἢ οὖν ὄρασ | χω σφαλερῶν ἔστι τὸ ἃ μὴ οἴδε τις, ταῦτα ἢ λέγειν ἢ πράττειν; ἐνθυμοῦ δὲ τῶν ἄλλων, ὅσους οἴσθα τοιούτως, ὅτι φαίνονται καὶ λέγοντες ἃ μὴ ἴσασι καὶ πράττοντες, πότερά σοι δικοῦσιν ἐπὶ τοῖς τοιούτοις ἐπαί-20 νον μᾶλλον ἡ ψύχον τυγχάνειν καὶ πότερον βαυμάζεσθαι

17 μᾶλλον ἡ καταφρονεῖσθαι: ἐνθυμοῦ δὲ καὶ τῶν εἰδότων ὅ τι τε λέγονσι καὶ ὃ τι ποιοῦσι, καὶ, ὡς ἐγὼ νομίζω, εὑρίσκεις ἐν πάσιν ἔργοις τοὺς μὲν εὐδοκιμοῦντάς τε καὶ βαυμαξομένους ἐκ τῶν μάλιστα ἐπισταμένων ὡς τοσοῦτοι στόχος, τοὺς 25 δὲ κακοδοξοῦντάς τε καὶ καταφρονομένους ἐκ τῶν ἁμα-18 θεστάτων. εἰ οὖν ἐπιθυμεῖς εὐδοκιμεῖν τε καὶ βαυμάζεσθαι εν τῇ πόλει, πειρῶ κατεργάσασθαι ὡς μάλιστα τὸ
CHAPTER VII.

Charmides, on the other hand, who is too averse from politics, is urged not to have any foolish fear of the ignorant multitude, but to cultivate his faculties for the benefit of the State.

Χαρμίδης δὲ τὸν Γλαῦκωνος ὅρων ἀξιόλογον μὲν ἄνδρα 15 ὅτα καὶ πολλῷ δυνατῶτερον τῶν τὰ πολιτικά τότε πραττόντων, ὑκνοῦτα δὲ προσέναι τῷ δήμῳ καὶ τῶν τῆς πόλεως πραγμάτων ἐπιμελείσθαι, Εἴπε μοι, ἤφη, ὦ Χαρμίδη, εἰ τις ἱκανός ὅν τοὺς στεφάνιτάς ἀγώνας νικᾶν, καὶ διὰ τοῦτο αὐτὸς τε τιμᾶσθαι καὶ τὴν πατρίδα ἐν τῇ Ἑλλάδι εὑδοκιμωτέραν ποιεῖν, μὴ ἐθέλοι ἀγωνίζεσθαι, ποῖον τινα τοῦτον νομίζοις ἀν τὸν ἄνδρα εἰσαί; Δὴ λοι ὅτι, ἤφη, μαλακὸν τε καὶ δειλόν. Εἰ δὲ τις, ἤφη, δυνατὸς 20 ὃν τῶν τῆς πόλεως πραγμάτων ἐπιμελόμενος τὴν τε πόλιν αὐξεῖν καὶ αὐτὸς διὰ τοῦτο τιμᾶσθαι, ὑκνοῦ ὅ 15 τοῦτο πράττειν, οὐκ ἂν εἰκότως δειλὸς νομίζοιτο; Ἡσώς, ἤφη· ὅτα τρὸς τὸ με·ταύτ τ' ἐρωτᾶς; ὃτι, ἤφη, οὐ πέρι σε δυνατὸν ὅτα ὅκνειν ἐπιμελείσθαι, καὶ ταύτα ὅν ἀνάγκη σοι μετέχειν πολίτη γε ὅντι. Τὴν δὲ ἐρήμη δύναμιν, ἤφη 3 ὦ Χαρμίδης, εὖ ποιῷ ἔργῳ καταμαθῶν ταύτα μου κατα-20 γυνώσκεις; Ἐν ταῖς συννοσίαις, ἤφη, αἰς σύνει τοῖς τὰ τῆς πόλεως πράττοντοι καὶ γὰρ ὅταν τὶ ἀνακοινώνται σοι, ὅρῳ σε καλῶς συμβουλεύοντα, καὶ ὅταν τὶ ἁμαρτάνωσιν,
4 ὁρθῶς ἐπιτιμῶντα. Ὑπὸ τούτον ἐστιν, ἐφη, ὁ Ὅσκρατες, ἰδίᾳ τε διαλέγεσθαι καὶ ἐν τῷ πλῆθει ἀγωνίζεσθαι. Καὶ μὴν, ἐφη, ὅ γε ἀριθμεῖν δυνάμενος ὄντεκεν ἢπτον ἐν τῷ πλῆθει ἡ μόνος ἀριθμεῖ, καὶ οἱ κατὰ μόνας ἀριστα κιθαρί- 
5 ἱοντες οὐτοί καὶ ἐν τῷ πλῆθει κρατιστεύοντι. Αἰδώ 5 
δὲ καὶ φόβον, ἐφη, οὖχ ὀρᾶς ἐμφυτα με ἀνθρώποις οὕτα καὶ πολλῷ μᾶλλον ἐν τοῖς ὄχλοις ἡ ἐν ταῖς ἔδεις ὁμιλ- 
αις παριστάμενα; Καὶ σὲ γε διδάξων, ἐφη, ἀρμηνεύ, ὅτι 
οὕτε τοὺς φρονιμωτάτους αἰδούμενοι οὕτε τοὺς ἰσχυρότα- 
tους φοβούμενος, ἐν τοῖς ἀφρονεστάτους τε καὶ ἀσθενε- 
6 φτάτων αἰσχύνει λέγειν. πότερον γὰρ τοὺς κναφέας 
αὐτῶν ἡ τοὺς σκυτέας ἡ τοὺς τέκτονας ἡ τοὺς χαλκέας ἡ 
tοὺς γεωργοὺς ἡ τοὺς ἐμπόρους ἡ τοὺς εἰ τῇ ἀγορᾷ μετα- 
βαλλόμενους καὶ φροντίζοντας τὰ τὸ ἐλάττων πριάμενοι 
πλείονος ἀπόδονται αἰσχύνει; ἐκ γὰρ τοῦτων ἀπάντων ἡ 15 
7 ἐκκλησία συνίσταται. τί δὲ οἰεὶ διαφέρειν ὅ σὺ ποιεῖς 
ἡ τῶν ἀσκητῶν οὕτα κρεῖττο τοὺς ἰδίωτας φοβεῖσθαι; 
οὐ γὰρ τοὺς πρωτεύουσιν ἐν τῇ πόλει, ὅ ἐνιοὶ καταφρονοῦσι 
σον, βασιλεῖς διαλεγόμενοος, καὶ τῶν ἐπιμελομένων τοῦ τῇ 
πόλει διαλέγεσθαι πολὺ περιών, ἐν τοῖς μηδεπώποτε φροι- 
20 τίσαν τῶν πολιτικῶν μηδὲ σοῦ καταπεφρονηκόσιων 
8 ὁκνεῖς λέγειν, δεδιώσ μὴ καταγελασθῆς; Τί δ’; ἐφη, οὐ 
δοκοῦσί σοι πολλάκις οἱ ἐν τῇ ἐκκλησίᾳ τῶν ὁρθῶς 
λεγόντων καταγελάν; Καὶ γὰρ οἱ έτεροι, ἐφη, διὸ καὶ 
θαυμάζω σον, εἶ ἐκείνους, ὡταν τούτο ποιώσω, βασιλείς χει- 
25 ρούμενος, τούτως μηδένα τρόπον οἰεὶ δυνήσεσθαι προσ- 
9 ενεχθῆναι. ὁγαθε, μὴ ἀγνοεῖ σεαυτόν, μηδὲ ἀμάρτανε ἃ 
οἱ πλείστοι ἀμαρτάνουσι; οἱ γὰρ πολλοὶ ὄρηκότες ἐπὶ 
tὸ σκόπεων τὰ τῶν ἄλλων πράγματα οὐ τρέπονται ἐπὶ τὸ 
ἐαυτοῦς ἑξετάζειν. μὴ οὖν ἀπορραθύμη τούτον, ἀλλὰ 30 
diastein ἰμάλλον πρὸς τὸ σαυτῷ προσέχειν καὶ μὴ
Socrates is not entrapped into any definition of abstract good, or abstract beauty: all intelligible good or beauty having reference to some end or purpose.

'Αριστίππου δὲ ἐπιχειροῦντος ἐλέγχειν τὸν Σωκράτην, 1 ὥσπερ αὐτὸς ὑπ' ἐκείνου τὸ πρότερον ἡλέγχεσθο, βουλόμενος τοὺς συνόντας ὕφελείν ὁ Σωκράτης ἀπεκρίνατο, οὐχ ὥσπερ οἱ φιλαττόμενοι μή τι ὁ λόγος ἐπαλλαχθῇ, ἀλλ' ὡς ἄν πεπεισμένοι μάλιστα πράττειν τὰ δέοντα.

ο μὲν γὰρ αὐτῶν ἦρετο εἰ τι ἐιδείη ἁγαθὸν, ἵνα, εἰ τι 2 εἴποι τῶν τοιούτων, οὐκ ἡ σειτίον ἡ ποτὸν ἡ χρήματα ἡ ύγίειαν ἡ ρώμη ἡ τόλμαι, δεικνύοι δὴ τοῦτο κακὸν ἐνίστε ὦν. ὁ δὲ εἰδὼς ὦτι, εάν τι ἐνοχλή ἡμᾶς, δεόμεθα τοῦ παύσοντος, ἀπεκρίνατο ἦπερ καὶ ποιεῖν κράτιστον.

'Αρά γε, ἐφη, ἐρωτᾶς με εἰ τι οίδα πυρετοῦ ἁγαθὸν; 3 Οὐκ ἐγωγ', ἐφη. 'Αλλ' ὀφθαλμίας; Οὔδε τοῦτο. 'Αλλὰ λιμοῦ; Οὔδε λιμοῦ. 'Αλλὰ μήν, ἐφη, εἰ γ' ἐρωτᾶς με εἰ τι ἁγαθὸν οίδα ὁ μηδενὸς ἁγαθὸν ἐστίν, οὔτ' οίδα, ἐφη, οὔτε δέομαι.

Πάλιν δὲ τοῦ 'Αριστίππου ἐρωτῶντος αὐτῶν εἰ τι 4 εἰδείη καλὸν, Καὶ πολλά, ἐφη. 'Αρ' οὖν, ἐφη, πάντα ὁμοία ἄλληλοις; 'Ὡς οίδον τε μὲν οὖν, ἐφη, ἀνομοιότατα ἔνια. Πῶς οὖν, ἐφη, τὸ τῷ καλῷ ἀνόμοιον καλὸν ἄν εἴη; "Οτι νη Δί', ἐφη, ἔστι μὲν τῷ καλῷ πρὸς δρόμουν
ἀνθρώπῳ ἄλλος ἀνόμοιος καλὸς πρὸς τάλην, ἔστι δὲ ἄσπίς καλὴ πρὸς τὸ προβάλλεσθαι ὡς ἐνι ἀνομοιοτάτη τῷ ἄκοντιῷ, καλῷ πρὸς τὸ σφόδρα τε καὶ ταχὺ φέρει-5 σθαι. Οὐδὲν διαφερόντως, ἐφη, ἀποκρῖνει μοι ἢ ὅτε σὲ ἡρώτησα εἰ τι ἁγαθὸν εἴδεις. Σὺ δ’ ὁτε, ἐφη, ἄλλο 5 μὲν ἁγαθὸν, ἄλλο δὲ καλὸν εἶναι; οὐκ οὖσθ’ ὅτι πρὸς ταῦτα πάντα καλὰ τε κἀγαθὰ ἐστι; πρῶτοι μὲν γὰρ ἢ ἀρετὴ οὐ πρὸς ἀλλα μὲν ἁγαθὸν, πρὸς ἄλλα δὲ καλὸν ἐστιν’ ἔπειτα οἱ ἀνθρώποι τὸ αὐτὸ τε καὶ πρὸς τὰ αὐτὰ καλὸν τε κἀγαθὸν λέγουται’ πρὸς τὰ αὐτὰ δὲ καὶ τὰ σώ-10 ματα τῶν ἀνθρώπων καλὰ τε κἀγαθὰ φαίνεται, πρὸς ταῦτα δὲ καὶ τὰλλα πάντα οἷς ἀνθρώποι χρωῦται καλὰ 6 τε κἀγαθὰ νομίζεται, πρὸς ἀπέρ ἀν εὐχρηστὰ ἦ. ’Ἀρ’ 15 οὖν, ἐφη, καὶ κόψυς κοπροφόρος καλὸν ἐστὶ; Νὴ Δ’’, ἐφη, καὶ χρυσὴ γε ἂσπὶς αἰσχρῶν, ἐὰν πρὸς τὰ ἐαυτῶν ἐργα ὁ μὲν καλὰς πεποιημένοις ἦ, ἢ δὲ κακῶς. Λέγεις 7 σὺ, ἐφη, καλὰ τε καὶ αἰσχρὰ τὰ αὐτὰ εἶναι; Καὶ Νὴ Δ’’ ἐγωγ’, ἐφη, ἁγαθὰ τε καὶ κακὰ: πολλάκις γὰρ τοῦ τε λιμὸν ἁγαθὸν πυρετὸν κακὸν ἐστὶ καὶ τὸ πυρετὸν ἁγα-10 θὸν λιμὸν κακὸν ἐστὶ’ πολλάκις δὲ τὸ μὲν πρὸς ὁρόμοιον καλὸν πρὸς πάλην αἰσχρῶν, τὸ δὲ πρὸς πάλην καλὸν πρὸς ὁρόμοιο αἰσχρῶν’ πάντα γὰρ ἁγαθὰ μὲν καὶ καλὰ ἐστὶ πρὸς ἂν ἂν εὐ ἐχῇ, κακὰ δὲ καὶ αἰσχρὰ πρὸς ἂν ἂν κακῶς.

This he illustrates by showing the various requirements of a fine house for varying circumstances.

8 Καὶ οἰκίας δὲ λέγων τὰς αὐτὰς καλὰς τε εἶναι καὶ 25 χρησίμοις παίδευειν ἐμοί’ ἐδόκει οἶας χρῆ οἰκοδομεί-σθαι. ἐπεσκόπει δὲ ὅδε: ’Ἀρά γε τῶν μέλλοντα οἰκίαν οἶαν χρῆ ἔχειν τούτο δεῖ μηχανᾶσθαι, ὅπως ἡδίστη τε
CHAPTER IX.

_In the matter of courage, he points out the teachable aspect of this virtue._

Πάλιν δὲ ἐρωτώμενος ἡ ἀνδρεία πότερον εἶη δι- 1
2ο δακτὸν ἡ φυσικόν, Οἰμαι μὲν, ἡφη, ὅσπερ σῶμα σώ-
ματος ἵσχυρότερον πρὸς τοὺς πόνους φύεται, οὕτω καὶ
ψυχὴν ψυχής ἐρρωμενεστέραν πρὸς τὰ δεινὰ φύει γίγνε-
σθαι. ὅρω γὰρ ἐν τοῖς αὐτοῖς νόμοις τε καὶ ἔθεσι
tρεφομένοις πολὺ διαφέροντας ἀλλήλων τόλμη. νομίζω 2
While as for wisdom, of mind and of conduct, he refuses to separate them, all virtues being in fact forms of wisdom: and all vices forms of madness.
After some shrewd remarks on envy and on true activity, Socrates points out by analogy of the arts, that knowledge is essential also to the art of ruling. For without true knowledge even the tyrant is a slave, and even the lucky are not truly fortunate.

20 Φθόνον δὲ σκοπῶν ὃ τι ἐξῆς, λύπην μὲν τινα ἐξηνύρησεν αὐτὸν ὧντα, οὕτε μέντοι τὴν ἐπὶ φίλων ἀτυχίας οὕτε τὴν ἐπὶ ἰχθῶν εὐτυχίας γιγνομένην, ἀλλὰ μόνον ἐφη φθονεῖν τοὺς ἐπὶ ταῖς τῶν φίλων εὐπραξίαις ἀνωμένους. θαυμαζόντων δὲ τινῶν εἴ τις φιλῶν τινα ἐπὶ τῇ εὐπραξίᾳ αὐτοῦ λυπότο, ύπεμίμησεν ὃτι πολλοὶ οὕτω πρὸς τινας
έχουσιν ὡστε κακῶς μὲν πράττοντας μὴ δύνασθαι περι- 
ορῶν, ἀλλὰ βοηθεῖν ἀτυχοῦσιν, εὐτυχοῦσιν δὲ λυπεῖσθαι. 
τούτῳ μέντοι φρονίμῳ μὲν ἀνδρὶ οὐκ ἂν συμβῆναι, τοὺς 
ηλιθίους δὲ ἂει πᾶσχειν αὐτὸ.

9 Σχολῆν δὲ σκοπῶν τὶ εἰθ, ποιοῦτας μὲν τι τοὺς 5 
πλείστους εὐρίσκειν ἐφή· καὶ γὰρ τοὺς πεπεπουσιν καὶ 
toὺς γελωτοποιοῦντας ποιεῖν τι, πάντας δὲ τούτους ἐφή 
σχολάζειν· ἐξεῦναι γὰρ αὐτῶι λέναι πράζοντας τὰ βελ- 
tίω τούτων. ἀπὸ μέντοι τῶν βελτίονωι ἐπὶ τὰ χείρω 
λέναι οὐδένα σχολάζειν· εἰ δὲ τις ἵναι, τούτων ἀσχολίας ἰο 
αὐτῷ οὐσῆς κακῶς ἐφή τούτῳ πράττειν.

10 Βασιλέας δὲ καὶ ἀρχόντας οὐ τοὺς τὰ σκηπτρα ἐχο- 
ντας ἐφη εἶναι οὐδὲ τοὺς ὑπὸ τῶν τυχόντων αἱρεθέντας 
οὐδὲ τοὺς κλήρω λαχόντας οὐδὲ τοὺς βιασαμένους οὐδὲ 
toὺς ἐξαπατήσαντας, ἀλλὰ τοὺς ἐπισταμένους ἀρχεῖν. 15

11 ὅποτε γὰρ τις ὁμολογήσει τοῦ μὲν ἀρχόντος εἶναι τὸ 
προστάτευσιν ὁ τι χρὴ ποιεῖν, τοῦ δὲ ἀρχομένου τὸ πεί- 
θεσθαι, ἐπεδείκνυν ἐν τε νη τοῦ μὲν ἐπιστάμενοι ἀρ- 
χοντα, τοῦ δὲ ναύκληρον καὶ τοὺς ἄλλους τοὺς ἐν τῇ 
νη πάντας πειθόμενους τῷ ἐπισταμένῳ, καὶ ἐν γεωργίᾳ 20 
toὺς κεκτημένους ἄγροις, καὶ ἐν νόσῳ τοὺς νοσοῦτας, 
καὶ ἐν σωμασκίᾳ τοὺς σωμασκοῦτας, καὶ τοὺς ἄλλους 
pάντας οἵς ὑπάρχει τι ἐπιμελεῖας δεόμενοι, ἄν μὲν αὐτοὶ 
ηγοῦνται ἐπισταθαι, ἐπιμελεῖσθαι· εἰ δὲ μὴ, τοῖς ἐπι-
σταμένοις οὐ μόνον παροῦν πειθόμενοι, ἀλλὰ καὶ 25 
ἀπόντας μεταπεμπομένους, ὅπως ἐκεῖνος πειθόμενοι τὰ 
δέοντα πράττοντι· ἐν δὲ ταλαιπωρία ἀντὶς γυναῖκας ἐπε-
δείκνυν ἀρχόντας τῶν ἀνδρῶν, διὰ τὸ τὰς μὲν εἰδέναι

12 ὅπως χρὴ ταλαιπωργεῖν, τοὺς δὲ μὴ εἰδέναι. εἰ δὲ τις 
πρὸς ταῦτα λέγοι, ὅτι τῷ τυράννῳ ἐξεστί μὴ πείθεσθαι 30 
toῖς ὅρθῶς λέγουσιν, Καὶ τῶς ἂν, ἐφη, ἐξεῖιη μὴ πείθε-
σθαι, ἑπικειμένης γε ζημίας, ἕαν τις τῷ ένδικται; ἐν δὲ γὰρ ἂν τις πράγματι μὴ πείδηται τῷ ένδικτῃ, ἀμαρτήσῃ τίποτα, ἀμαρτώνων δὲ ζημιοθήκῃ τίποτα. εἴ δὲ φαίνῃ τις τῷ τυφλῷ ἐξείλαι καὶ ἀποκτείναι 13 τὸν έν ψυχήν τούτῳ, Τόν δὲ ἀποκτείνασθαι, ἐφε, τοὺς κρατίστους τῶν συμμάχων οἷς ἀξίωσον γένεσθαι ἡ ὑπαίθρια διοίκησις; πότερα γὰρ ἂν μάλλον οἷς σώζε-σθαι τὸν τοῦτο ποιοῦντα ἡ οὔτω καὶ τάχιστ' ἂν ἀπολέσθαι;

10 Ὑφομένου δὲ τυφλοῦ αὐτοῦ τῷ δοκοῦντι αὐτῷ κρατίστου 14 ἀνδρῷ ἑπιτήθηκα εἶναι, ἀπεκρίνατο εὐπραξίαν. ἤρωμένον δὲ πάλιν εἰ καὶ τῷ εὐτυχίᾳ ἑπιτηθήκα εὐκρίνειαν νομίζοι εἶναι, Πάντως οὖν τούτῳ ἕνως, ἐφε, τύχῃ καὶ πράξεων ἡγούμαι: τῷ μὲν γὰρ μὴ ζητοῦντα ἑπιτυχεῖν τινι τῶν 15 δεότων εὐτυχίαν οἰμαὶ εἶναι, τὸ δὲ μαθήσασθαι καὶ μελετήσαντα τι εὐπραξίᾳ νομίζοι, καὶ οἷον τῶν ἑπιτηθεδεύουσας δοκοῦσι μοι εὐ πράττειν. καὶ ἀρίστους 15 δὲ καὶ θεοφιλεστάτους ἐφε εἶναι εὐ μὲν γεωργία τοὺς τὰ γεωργικὰ εὐ πράττουσας, ἐν δὲ ιατρεία τοὺς τὰ 19 ιατρικά, ἐν δὲ πολιτείᾳ τοὺς τὰ πολιτικά τῶν δὲ μηδὲν εὐ πράττοιται οὔτε χρήσιμον οὐδέν ἐφε εἶναι οὔτε θεο-φιλή.

CHAPTER X.

In conversations, first with Parrhasius the painter, and next with Cliton the sculptor, he shows that the character, rather than the mere features, ought to be made visible in a work of art.

'Αλλὰ μὴν καὶ εἴ ποτε τῶν τῶν τέχνων ἐχόντων καὶ 1 ἐργασίας ἑνεκα χρωμένων αὐταῖς διαλέγοιτό τινι, καὶ
τούτοις ὑφέλιμος ἤν. εἰσελθὼν μὲν γάρ ποτὲ πρὸς Παρράσιον τῶν ζωγράφων καὶ διαλεγόμενος αὐτῷ, ὁ Αρα, ἐφη, ὁ Παρράσις, ἡ γραφική ἐστιν εἰκασία τῶν ὀρομένων; τὰ γοῦν κοίλα καὶ τὰ ύψηλα καὶ τὰ σκοτεινὰ καὶ τὰ φωτεινὰ καὶ τὰ σκληρὰ καὶ τὰ μαλακὰ καὶ τὰ τραχεὰ 5 καὶ τὰ λεία καὶ τὰ νέα καὶ τὰ σωματα διὰ τῶν 2 χρωμάτων ἀπεικάζομετε εἰκομεῖσθε. Ἄληθὴ λέγεις, ἐφη. Καὶ μὴν τὰ γε καλὰ εἴδη ἀφομοιοῦντες, ἐπειδὴ οὐ βάδιον εἰνὶ ἀνθρώπῳ περίτυχειν ἀμεμπτα πάντα ἔχομε, ἐκ πολλῶν συνάγοντες τὰ ἔξ ἐκάστου κάλλιστα οὔτως ὅλα 10 τὰ σώματα καλὰ ποιεῖτε φαίνεσθαι. Ποιοίμεν γάρ, ἐφη, 3 οὔτω. Τὸ γάρ; ἐφη, τὸ πιθανότατον καὶ ἡδίστον καὶ φιλικότατον καὶ ποθενότατον καὶ ἐρασμότατον ἀπομοιοῖς τῆς ψυχῆς ἴθος; ἡ οὐδὲ μιμητὸν ἐστί τούτο; Πῶς γὰρ ἂν, ἐφη, μιμητὸν εἰς, ὁ Σῶκρατες, ὁ μῆτε 15 συμμετρίαν μῆτε χρώμα μῆτε ἂν σὺ εἴπα τά αρτί μηδὲν 4 ἔξει μηδὲ ὅλως ὅρατὸν ἐστὶν; Ἄρ' οὖν, ἐφη, γίγνεται ἐν ἀνθρώπῳ τό τε φιλοφρόνως καὶ τὸ ἔχθρως βλέπειν πρὸς τινας; Ἐμοιγε δοκεῖ, ἐφη. Οὐκοῦν τούτο γε μιμητὸν ἐν τοῖς ὡμμασι; Καὶ μάλα, ἐφη. Ἐπὶ δὲ τοῖς τῶν φίλων 20 ἀγαθοῖς καὶ τοῖς κακοῖς ὡμοίως σοι δοκοῦσιν ἔξειν τὰ πρόσωπα οῖ τε φροντίζοντες καὶ οἱ μῆ; Μά Δὲ οὐ δήτα, ἐφη. ἐπὶ μὲν γὰρ τοῖς ἀγαθοῖς φαινοῖ, ἐπὶ δὲ τοῖς κακοῖς σκυθρωπὸ γίγνοιται. Οὐκοῦν, ἐφη, καὶ 5 ταῦτα δυνατῶν ἀπεικάζειν; Καὶ μάλα, ἐφη. Ἄλλα μὴν 25 καὶ τὸ μεγαλοπρεπὲς τε καὶ ἐλευθέριον καὶ τὸ ταπεινῶν τε καὶ ἀνελεύθερον καὶ τὸ σωφρονικὸν τε καὶ φρόνιμον καὶ τὸ ὑβριστικὸν τε καὶ ἀπειρόκαλον καὶ διὰ τοῦ προσώπου καὶ διὰ τῶν σχημάτων καὶ ἐστῶτων καὶ κινουμένων ἀνθρώπων διαφαίνει. Ἄληθὴ λέγεις, ἐφη. Οὐκοῦν 30 καὶ ταῦτα μιμητά; Καὶ μάλα, ἐφη. Πότερον οὖν, ἐφη,
And in a conversation with an armurer, he works out the relation of fitness of proportion to the value and excellence of works of skill.
tà μὲν δεόμενα σκέψις τοῦ ἀνθρώπου σκεπάζειν τὸν 10 θώρακα, ταῖς δὲ χερσὶ μῆ κωλύειν χρῆσθαι. ἀτάρ, ἐφη, λέξον μοι, ὦ Πιστία, διὰ τί ούτ' ἵσχυροτέροις οὔτε πολυτελεστέροις τῶν ἄλλων ποιῶν τοὺς θώρακας πλείονοι πωλεῖς; "Ὅτι, ἐφη, ὦ Σώκρατες, εὐρυθυμοτέροις ποιῶ. 5 Τὸν δὲ ρυθμὸν, ἐφη, πότερα μέτρῳ ἢ σταθμῷ ἀποδεικνύον πλείονος τιμᾶ; οὐ γὰρ δὴ ἰσος γε πάντας οὐδὲ ὰμοίους οἴμαι σε ποιεῖν, εἰ γε ἀρμόττοντας ποιεῖς. 'Αλλὰ μὴ Δλ', ἐφη, ποιῶ· οὐδὲν γὰρ ὀφελὸς ἐστὶ θώρακος 11 ἀνευ τούτων. Οὐκοῦν, ἐφη, σῶματά γε ἀνθρώπων τὰ 10 μὲν εὐρυθυμὰ ἔστι, τὰ δὲ ἀρρυμα; Πάνω μὲν οὖν, ἐφη. Πῶς οὖν, ἐφη, τῷ ἀρρύμῳ σώματι ἀρμόττοντα τὸν θώρακα εὐρυθμὸν ποιεῖς; "Ὡσπερ καὶ ἀρμόττοντα, ἐφη' ὁ 12 ἀρμόττων γάρ ἐστιν εὐρυθμός. Δοκεῖς μοι, ἐφη ὦ Σωκράτης, τὸ εὐρυθμὸν οὐ καθ' ἐαυτὸ λέγειν. ἀλλὰ πρὸς 15 τὸν χρώμενον' ὁσπερ ἄν εἰ φαίνει ἀσπίδα, ὃ ἄν ἀρμόττῃ, τούτῳ εὐρυθμὸν εἶναι, καὶ χλαμύδα, καὶ τὰλλα ὀστάυως 13 ἔοικεν ἔχειν τῷ σῷ λόγῳ. ἵσως δὲ καὶ ἄλλο τι οὐ με- κρὸν ἀγαθὸν τῷ ἀρμόττειν πρὸςεστί. Δίδαξον, ἐφη, ὦ Σώκρατες, εἰ τι ἔχεις. 'Ἡττον, ἐφη, τῷ βάρει πλέζουσιν 20 οἱ ἀρμόττοντες τῶν ἀναρμόστων τῶν αὐτῶν σταθμῶν ἑχοι- τες. οἱ μὲν γὰρ ἄναρμοστοί ἢ ὅλοι ἐκ τῶν ὦμων κρεμάμενοι ἢ καὶ ἄλλο τι τοῦ σώματος σφόδρα πλέζοντες ὑπερφόροι καὶ χαλέπαι γέγονται; οἱ δὲ ἀρμόττοντες, διεισδυμένοι τῷ βάρος τὸ μὲν ὑπὸ τῶν κλείδων καὶ ἐπω- 25 μίδων, τὸ δ' ὑπὸ τῶν ὦμων, τὸ δὲ ὑπὸ τοῦ στῆθους, τὸ δὲ ὑπὸ τοῦ νότου, τὸ δὲ ὑπὸ τῆς γαστροῦ, ὀλίγου 14 δεῖν οὐ φορήματι, ἀλλὰ προσθήματι ἐοίκασιν. Ἐξηκάς, ἐφη, αὐτῷ δ' ὅπερ ἐγγίζει τα ἐμὰ ἐργα πλείστου ἄξια νομίζω εἶναι· εἰδοὶ μενοῦ τοὺς ποικίλους καὶ τοὺς ἐπὶ- 30 χρύσους θώρακας μᾶλλον ἰσοῦνται. 'Αλλὰ μὴν, ἐφη, εἰ
CHAPTER XII.

He rebukes Epigenes for neglect of physical training, which is necessary not only for war, but for all manner of work, and not least for mental labours.

'Επιγένης δὲ τῶν συνώντων τινά, νέον τε ὄντα καὶ 110 τὸ σῶμα κακῶς ἔχοντα, ἵδον, Ἡσίωτικῶς, ἐφη, τὸ σῶμα ἔχεις, ὡς Ἕπιγενεῖς. καὶ ὃς, Ἱδιώτης γὰρ, ἐφη, εἰμὶ, ὃς Ὑπόκρατες. Οὐδὲν γε μᾶλλον, ἐφη, τῶν ἐν Ὁλυμπίᾳ μελλόντων ἀγωνίζεσθαι; ἦ δοκεῖ σοι μικρὸς εἶναι ὁ περὶ τῆς ψυχῆς πρὸς τοὺς πολεμίους ἀγών, ἐν Ὁλυμπίας θή-15 σουσι, ὅταν τύχωσι; καὶ μὴν οὐκ ὀλίγοι μὲν διὰ τὴν 2 τοῦ σώματος καχεξίαν ἀποθνησκοῦσι τε ἐν τοῖς πολε-μικοῖς κυνὸν καὶ αἰσχρῶς σώζονται: πολλοὶ δὲ δι᾽ αὐτὸ τοῦτο ζωντές τε ἀλίσκονται, καὶ ἀλόντες ἦτοι δολι-λεύοντι τὴν λοιπὸν βίον, ἐὰν οὕτω τύχωσι, τὴν χαλεπω-20 τάτην δουλείαν, ἦ εἰς τὰς ἀνάγκας τὰς ἀλγεινοτάτας ἐμπεσόντες καὶ ἐκτίσαντες εἰσὶ τέλεω τῶν ὑπαρχόντων αὐτός, τὸν λοιπὸν βίον ἐνδεεῖς τῶν ἀναγκαίων ὄντες καὶ κακοπαθοῦντες διαζώσου: πολλοὶ δὲ δόξαν αἰσχρὰν κτῶν-ταί, διὰ τὴν τοῦ σώματος ἀδυναμίαν δοκοῦντες ἀποδει-
3 λίαν. ἡ καταφρονεῖς τῶν ἐπιτιμίων τῆς καχεξίας τοῦ·
των, καὶ ραδίως ἄν οἰεὶ φέρεις τὰ τοιαῦτα; καὶ μὴν
οἴμαι γε πολλῷ ρᾴ καὶ ἥδιω τούτων εἶναι ἄ ὑπο-
μένειν τὸν ἐπιμελώμενον τῆς τοῦ σῶματος εὐεξίας· ἡ
ψυχεινότερόν τε καὶ εἰς τάλλα χρησιμώτερον νομίζεις ἢ
εἶναι τὴν καχεξίαν τῆς εὐεξίας, ἡ τῶν διὰ τὴν εὐεξίαν
4 γιγνομένων καταφρονεῖς; καὶ μὴν πάντα γε τὰ ναίτια
συμβαίνει τοῖς εὖ τὰ σῶματα ἐξουσίῳ ἢ τοῖς κακῶς. καὶ
γὰρ ψυχαίνουσιν οἱ τὰ σῶματα εὖ ἔχοντες καὶ ἱσχύοντες
καὶ πολλοὶ μὲν διὰ τοῦτο έκ τῶν πολεμικῶν ἀγώνων ιο
σώζονται τε εὐσχημόνως καὶ τὰ δεινὰ πάντα διαφεύγουσι,
πολλοὶ δὲ φίλοις τε βοηθοῦσι καὶ τὴν πατρίδα εὐεργε-
τοῦσι, καὶ διὰ ταῦτα χάριτος τε ἀξιοῦνται καὶ δόξαν
μεγάλην κτῶνται καὶ τιμῶν καλλίστων τυγχάνοντι, καὶ
diὰ ταῦτα τὸν τὰ λοιπὰν βίον ἦδιον καὶ κάλλιον διαξόντων 15
καὶ τοῖς ἑαυτῶν παισὶ καλλίους ἀφορμὰς εἰς τὸν βίον
5 καταλείπουσιν. οὕτωι χρῆ, ὅτι οὐκ ἀσκεῖ δημοσίᾳ ἢ
πόλις τὰ πρὸς τῶν πόλεμον, διὰ τοῦτο καὶ ἵδια ἀμελεῖν,
ἀλλὰ μηδὲν ἦττον ἐπιμελεῖσθαι. εὖ γὰρ ὡσθι ὅτι οὐδὲ
ἐν ἄλλῳ οὐδενὶ ἄγωνι, οὐδὲ ἐν πράξει οὐδεμιᾷ μείοιν 20
ἐξεῖς διὰ τὸ βέλτιον τὸ σῶμα παρεσκενάσθαι πρὸς
πάντα γὰρ οὐσα πράττουσιν ἀνθρώποι χρήσιμον τὸ σῶμα
ἔστων ἐν πάσαις δὲ ταῖς τοῦ σῶματος χρείαις πολὺν
6 διαφέρει ὃς βέλτιστα τὸ σῶμα ἐχεῖν ἐπεὶ καὶ ἐν ὧ
δοκεῖ ἐλαχίστη σῶματος χρεία εἶναι, ἐν τῷ διανοεί- 25
σθαί, τὰς οὐκ οἴδεν ὅτι καὶ ἐν τούτῳ πολλοὶ μεγάλα
σφάλλονται διὰ τὸ καὶ ψυχαίνει τὸ σῶμα; καὶ λήθη δὲ
καὶ ἀθυμία καὶ δυσκολία καὶ μανία πολλάκις πολλοῖς διὰ
τῆς τοῦ σῶματος καχεξίαν εἰς τὴν διάνοιαν ἐμπίπτοντων
7 οὕτως ὡστε καὶ τὰς ἐπιστήμας ἐκβάλλειν. τοῖς δὲ τὰ 30
σῶματα εὖ ἔχουσι πολλῇ ἀσφάλεια καὶ οὐδεὶς κίνδυνος
CHAPTER XIII.

His dealings with various minor matters are related, as over-sensitiveness, bad appetite, excessive daintiness, gluttony, and love of ease.

"Oρηγιζομένον δέ ποτέ τυχώς, ὃτι προσεχόντων τινα 1
χαίρειν οὐκ ἀντιπροσερρήθη, Γελοιον, ἔφη, τὸ εἰ μὲν τὸ σῶμα κάκιον ἔχοντι ἀπήντησάς τῷ, μὴ ἄν ὁργίζεσθαι,
ἀλλὰ ὃς τὴν ψυχὴν ἀγρουκοτέρως διακειμένως περιετυχές,
tούτῳ σε λυπεῖ.

"Αλλον δέ λέγοντος ὃτι ἄθινας ἐσθίοι, Ἀκουμείος, 2
τούτου φάρμακον ἀγαθὸν διδάσκει. ἔρομένον δὲ,
Ποῖον; Παύσασθαι ἐσθίονται, ἔφη καὶ ἱδιὸν τε καὶ
ἐντελέστερον καὶ υγιεινότερον διάξειν παβοσάμενον.

"Αλλον δ’ αὐτάλιος λέγοντος ὃτι θερμὸν εἴη παρ’ ἑαυτῷ 3
τὸ νῦν τὸ πίνοι. Ὄταν ἄρ’, ἔφη, βούλῃ θερμῷ λουσα-
σθαι, ἐτοιμὸν ἔσται σοι. Ὄλλα ψυχρόν, ἔφη, ἐστὶν ὡστε
 λουσάσθαι. Ἄρ’ οὖν, ἔφη, καὶ οἱ οἶκεται σου ἄχθονται
πίνοντες τε αὐτῷ καὶ λούσοινται αὐτῷ; Μᾶ τῶν Δί’, ἔφη
ἀλλὰ καὶ πολλάκις τεθαύμακα ὡς ἱδέως αὐτῷ πρὸς
αμφότερα ταῦτα χρώματι. Πότερον δὲ, ἐφη, τὸ παρὰ
σοὶ ὑπὸρθερμότερον πιείν ἐστών ἤ τὸ ἐν Ἀσκληπιοῦ;
Τὸ ἐν Ἀσκληπιοῦ, ἐφη. Πότερον δὲ λούσασθαί ψυχρό-
terov, τὸ παρὰ σοὶ ἢ τὸ ἐν Ἀμφιαράου; Τὸ ἐν Ἀμφια-
ράου, ἐφη. 'Εινθυμοῦ οὖν, ἐφη, ὃτι κινδυνεύεις δυσαρε-
5 στότεροι εἶναι τῶν τε οἶκετῶν καὶ τῶν ἀρρώστων.
4 Κολάσαντος δὲ τινὸς ἰσχυρῶς ἀκόλουθον, ἦρετο τι
χαλεπάινοι τῷ θεράποντι. 'Οτι, ἐφη, ὄψοφαγίστατος τε
ὡν βλακτάτος ἐστι, καὶ φιλαργυρώτατος ὃν ἀργότατος.
'Ἡδη ποτὲ οὖν ἐπεσκέψατο πότεροι πλείονων πληγῶν δει-
tai, σὺ ἢ ὁ θεράπων;
5 Φοβουμένου δὲ τινὸς τὴν εἰς Ὀλυμπίαν ὄδον. Τι.
ἐφη, φοβεῖ τὴν πορείαν; οὐ καὶ οίκοι σχεδὸν ὅλην τὴν
ἡμέραν περιπατεῖς; καὶ ἐκεῖσε πορευόμενοι περιπατήσας
ἀριστήσεις, περιπατήσας δειπνήσεις καὶ ἀναπαύσει. οὐκ 15
οίσθα ὅτι, εἶ ἐκτείνας τοὺς περιπάτους, οὐς ἐν πέντε
ὡς ἡ ἡμέρας περιπατεῖς, ῥαδίως ἄν Ὀλυμπιάν εἰς Ὀλυμ-
πίαν ἀφίκου; χαριέστερον δὲ καὶ προεξορμαί ἡμέρα
μὴ μᾶλλον ἡ ὑποτίμεις. τὸ μὲν γὰρ ἀναγκάζεσθαι πε-
ρατέρω τοῦ μετρίου μηκύνει τὰς ὄδους χαλεπῶν, τὸ 20
δὲ μὴ ἡμέρα πλείονας πορευθήναι πολλήν ῥαστών ἀν
παρέξει. κρείττον οὖν ἐν τῇ ὅμιοι σπεύδεις ἢ ἐν τῇ
ὕδω.
6 'Αλλον δὲ λέγοντος ὑς παρετάδθη μακρὰν ὄδον πο-
ρευθεῖς, ἦρετο αὐτὸν εἰ καὶ φορτίον ἐφερε. Μὰ Δλ' 25
οὐκ ἐγώγ', ἐφη, ἀλλὰ τὸ ἱμάτιον. Μόνος δ' ἐπορεύον,
ἐφη, ἢ καὶ ἀκόλουθος σοι ἤκολούθει; 'Ηκολούθει, ἐφη.
Πότερον κενός, ἐφη, ἢ φέρων τι; 'Φέρων νῦν Δλ', ἐφη,
tά τε στρώματα καὶ τάλλα σκεύη. Καὶ πῶς, ἐφη, ἀπήλ-
λαχεῖν ἄ τῇ ὅδοι; 'Εμοὶ μὲν δοκεῖ, ἐφη, βέλτιον ἐμοῦ. 30
Τι οὖν; ἐφη, εἰ τὸ ἐκείνου φορτίον ἑδει σε φέρειν, πῶς
CHAPTER XIV.

The book closes with some further discussions in matters of the table.

"Οπότε δὲ τῶν συνιόντων ἐπὶ δείπνου οἱ μὲν μι-1 5 κρῶν ὄψον, οἱ δὲ πολὺ φέροιεν ἐκέλευεν ὁ Σωκράτης τὸν παίδα τὸ μικρὸν ἴν εἶν τὸ κοινὸν τιθέναι ἵνα δια-νέμειν ἕκαστῳ τὸ μέρος. οἱ οὖν τὸ πολὺ φέροντες ἡσυχύ-νοιτο τὸ τε μῆ κοινωνεῖν τοῦ εἰς τὸ κοινὸν τιθεμένου καὶ τὸ μῆ ἀντιτιθέναι τὸ ἑαυτῶν. ἐτίθεσαν οὖν καὶ τὸ 10 ἑαυτῶν εἰς τὸ κοινὸν· καὶ ἐπεὶ οὐδὲν πλέον εἶχον τῶν μικρὸν φερομένων, ἔπαυντο πολλοὶ ὄψωνυμεν.

Καταμαθὼν δὲ ποτὲ τῶν συνδειπνοῦντων τυα τοῦ 2 μὲν σίτου πεπαυμένου, τὸ δὲ ὄψον αὐτὸ καθ' αὐτὸ ἐσθίοντα, λόγου ὄντος περὶ ὀνομάτων, ἐφ' οὐφ' ἐργῳ 15 ἐκαστον εἰς, "Ἐχοίμεν ἄν, ἐφής, ὃ ἄνδρες, εἰπεῖν ἐπὶ ποίῳ ποτὲ ἐργῳ ἀνθρώπος ὄψοφάγος καλεῖται; ἐσθίον τοῖς ἐπὶ ποίῳ ὄψον, ὅταν παρῆ ἀλλ' οὖν οἴμαι ἑ ἐπὶ τούτῳ γε ὄψοφάγοι καλοῦνται. Οὐ γὰρ οὖν, ἐφή 3 τις τῶν παρόντων. Τί γάρ; ἐφή, ἐὰν τις ἀνει τοῦ σι- του τὸ ὄψον αὐτὸ ἐσθήσῃ, μὴ ἀσκήσεως, ἀλλ' ἕδονας ἑνεκα, ποτέρου ὄψοφάγος εἶναι δοκεῖ ἡ οὐ; Ἔχολη γ' ἄν, ἐφή, ἀλλος τις ὄψοφάγος εἰς. καὶ τις ἄλλος τῶν παρ- ὀντων, Ὁ δὲ μικρῷ σίτῳ, ἐφή, πολὺ ὄψον ἐπεσθίων; Ἐμοὶ μὲν, ἐφή ὁ Σωκράτης, καὶ οὕτως δοκεῖ δικαίως ἡν
GLUTTONS AND GOURMANDS.

δψοφάγος καλείσθαι καὶ ὅταν γε οἱ ἄλλοι ἀνθρώποι τοὺς θεοὺς εὐχόνται πολυκαρπίαν, εἰκότως ἂν οὕτως πο-4 λυσθήναι εὐχόμενος. ταῦτα δὲ τῷ Σωκράτους εἰπόντος, νομίσασα ὁ νεανίσκος εἰς αὐτὸν εἰρήνοι, τὰ λεχθέντα, τὸ μὲν ὄψων ὡς ἐπαύσατο ἔσθίων, ἀρτοὺν δὲ προσέλαβε. 5 καὶ ὁ Σωκράτης καταμαθῶν, Παρατηρεῖ̂τ', ἐφη, τούτων οἱ πλησίον, ὅποτερα τῷ σίτῳ ὄψιν ἡ τῷ ὄψιν σίτῳ χρή-σεται.

5 Ἀλλον δὲ ποτε τῶν συνηδείπνων ἱδὼν ἐπὶ τῷ ἐνὶ ψωμὶ πλείονοι ὄψων γενόμενον, Ἄρα γένοιτ' ἄν, ἐφη, το πολυτελεστέρα ὄψοποια ἡ μᾶλλον τὰ ὄψα λυμανυμένη ἢ ἢν ὄψοποιεῖται ὁ ἄμα πολλὰ ἔσθίων καὶ ἄμα παντοδαπὰ ἠδύσματα εἰς τὸ στόμα λαμβάνων; πλεῖον μὲν γε τῶν ὄψοποιῶν συμμεγαλύνων πολυτελεστέρα ποιεῖ· ἀ δὲ ἐκεῖνοι μὴ συμμεγαλύνουσιν, ὡς οὐχ ἀρμόττοντα, ὃ συμ- 15 μιγνύων, εἴπερ ἐκεῖνοι ὅρθως ποιοῦσιν, ἀμαρτάνει τε
6 καὶ καταλύει τὴν τέχνην αὐτῶν. καίτοι πῶς οὐ γελοιόν ἐστι παρασκευάζεσθαι μὲν ὄψοποιοὺς τοὺς ἄριστα ἐπι- σταμένους, αὐτὸν δὲ μηδ' ἀντιποιούμενον τῆς τέχνης ταύτης τὰ ὑπ' ἑκείνων ποιοῦμενα μετατιθέναι; καὶ ἄλλο 20 δὲ τὶ προσγίγνεται τῷ ἄμα πολλὰ ἐπεσθίεων ἐθισθέντι μὴ παρόντων γὰρ πολλῶν μειονεκτεῖν ἀν τὸ δοκοὶ ποθῶν τὸ σύνθεσιν δὲ συνεθισθεῖν τὸν ἐνα ψωμῖν ἐνὶ ὄψιν προπέμπειν, ὅτε μὴ παρείποι πολλά, δύναι' ἂν ἄλυπως τῷ ἐνὶ χρήσθαι.

7 Ἐλεγε δὲ καὶ ὡς τὸ εὐωχείσθαι ἐν τῇ Ἀθηναίων γλώττῃ ἐσθίειν καλοῖτο· τὸ δὲ εὗ προσκείσθαι ἐφη ἐπὶ τῷ ταῦτα ἐσθίειν ὃ μήτε τῇ ψυχῇ μήτε τὸ σῶμα λυποῖν μηδὲ δυσεύρετα εἰπ' ὡστε καὶ τὸ εὐωχείσθαι τοὺς κοσμίως διαιτωμένους ἀνετίθειν.
BOOK IV.

CHAPTER I.

Socrates' love for his friends is shown, and his wise dealings with them according to their various tempers.

Οὕτω δὲ Ὁῳκράτης ἦν ὑπ ταντὶ πράγματι καὶ πάντα τρόπον ὁφελίμος, ὡστε σκοπουμένῳ τῷ καὶ μετρίως αἰσθανομένῳ φανερὸν ἦν, ὅτι οὐδὲν ὁφελιμότερον ἦν τοῦ Ὁῳκράτει συνεῖναι καὶ μετ' ἐκείνου διατρίβειν ὑπονοοῦν καὶ ἐν ὑπονοοῦν πράγματι· ἐπεὶ καὶ τὸ ἐκείνου μεμνήσθαι μὴ παρόντος οὐ μικρὰ ὁφέλει τοὺς ἐλεώθερον τε αὐτῷ συνεῖναι καὶ ἀποδεχομένους ἐκείνου. καὶ γὰρ παῖζων οὐδὲν ἠπτοῦν ἦ σπουδάζων ἐλυσιτέλει τοῖς συν- διατρίβουσι. πολλάκις γὰρ ἔφη μὲν ἄν τινος ἐρᾶν, φα- νερὸς δὲ ἦν οὐ τῶν τὰ σώματα πρὸς ὑμῶν, ἀλλὰ τῶν τὰς ψυχὰς πρὸς ἀρέτην εὖ πεφυκότων ἐφιέμενος. ἐτεκ- μαίρετο δὲ τὰς ἀγαθὰς φύσεις ἐκ τοῦ ταχὺ υἱ τοιοῦ̣τοι καὶ ἐμπόδιους καὶ ἔπιθυμεὶν τῶν μαθημάτων πάντων δὲ δὲν ἔστων οἰκίαν τε κα- λῶς οἰκεῖν καὶ πόλιν καὶ τὸ ὅλον ἀνθρώπους τε καὶ τοῖς ἀνθρώπινοι πράγμασιν εὐ χρήσθαι· τοὺς γὰρ τοιούτους ἤγετο παιδευθέντας οὐκ ἄν μόνον αὐτούς τε εὐδαιμόνας εἶναι καὶ τοὺς ἑαυτῶν οἰκους καλῶς οἰκεῖν, ἀλλὰ καὶ ἄλλους ἀνθρώπους καὶ πόλεις ὅνυασθαι εὐδαιμόνας
3 ποιεῖν. οὐ τῶν αὐτῶν ὃ ἔπει πάντας ἤτει, ἄλλα τοὺς μὲν οἰομένους φύσει ἀγαθούς εἶναι, μαθήσεως ὃ ἐπικαφρονοῦντας, ἐδίδασκεν ὅτι αἱ ἄρισται δοκοῦσαι εἶναι φύσεις μάλιστα παιδείας δέονται, ἐπιδεικνύων τῶν τε ἑπτῶν τοὺς εὐφνεστάτους θυμοειδεῖς τε καὶ σφόδροις 5 ὄντας, εἰ μὲν ἐκ νέων δαμασθείεν, εὐχρηστοτάτους καὶ ἄριστους γιγνομένους, εἰ δὲ ἀδάμαστοι γένουτο, δυσκαθεκτότατους καὶ φαυλοτάτους· καὶ τῶν κυνῶν τῶν εὐφνεστάτων, φιλοπόνων τε οὐσῶν καὶ ἐπιθετικῶν τοῖς θηρίων, τὰς μὲν καλῶς ἀχθείσας ἄριστας γίγνεσθαι πρὸς 10 τὰς θήρας καὶ χρησιμωτάτας, ἀναγώγους δὲ γιγνομένας ματαίους τε καὶ μανιώδεις καὶ δυσπειθεστάτας. ὅμοιως δὲ καὶ τῶν ἀνθρώπων τοὺς εὐφνεστάτους, ἐρρωμενεστά- τους τε ταῖς ψυχαῖς ὄντας καὶ ἐξεργαστικωτάτους ὄν ἄν ἐγχειρῶσι, παιδευόμενα μὲν καὶ μαθήματα ὃ δεὶ πρᾶτ- 15 τειν, ἄριστους τε καὶ ὠφελιμωτάτους γίγνεσθαι· πλείστα γάρ καὶ μέγιστα ἀγάθα ἐργάζεσθαι· ἀπαιδεύτους δὲ καὶ ἀμαθεῖς γενομένους κακόστους τε καὶ βλαβερώτατους γίγνεσθαι· κρίνειν γὰρ οὐκ ἐπισταμένους ὃ δεὶ πρᾶπτειν πολλάκις πονηροῖς ἐπιχειρεῖν πράγμασι, μεγαλείους δὲ καὶ σφόδρους ὄντας δυσκαθεκτοῦς τε καὶ δυσαποτρέ- πτους εἶναι· διὸ πλείστα καὶ μέγιστα κακὰ ἐργάζεσθαι.

5 τοὺς δ' ἐπὶ πλούτῳ μέγα φρονοῦντας καὶ νομίζοντας οὕτως προσδείησαι παιδείας, ἔξαρκεσει δὲ σφίσι τοῦν πλοῦτον οἰομένους πρὸς τὸ διαπράττεσθαι τε ὃ τι ἄν 25 βούλωνται καὶ τιμᾶσθαι ὑπὸ τῶν ἀνθρώπων, ἐφρέσκειν λέγων ὅτι μόνος μὲν εἴη, εἰ τις οἴεται μὴ μαθῶν τὰ τε ὠφέλιμα καὶ τὰ βλαβερὰ τῶν πραγμάτων διαγρώσεσθαι, μόνος δ', εἰ τις μὴ διαγιγνώσκων μὲν ταῦτα, διὰ δὲ τοῦν πλοῦτον ὃ τι ἄν βούληται ποριζόμενος οἴεται δυνή—30 σεσθαι τὰ συμφέροντα πράπτειν, Ἑλίθιος δ', εἰ τις μὴ
CHAPTER II.

This is shown in detail in his treatment of Euthydemus, who prides himself on his collection of extracts from poets and others, and avoids instructive society.

Tois de nomyzonpoi paiideias te tis ariston tetu-1 xhekénav kai mega frounousin eti sofía ws prouseféreto, vin díghosomai. katamatwv gar Euthydhemo tvn kalon grámmata pollla suneilgeménou poixtow te kai sofiostwv 10 twv euthokimwtátwv, kai ek touwv hēdη te nomyzonata diaferein twv ëlikwotwv en sofía, kai megálas élipidas èchonta pánwv dioïsewv tō dýnasthai légei te kai prátev, prōtov mēn, aisthainoménoi autòv dià neótteta oupo eis tēn ágoran eiswontai, el dé ti bojolóto diapráxasvai, 15 kathézonta eis ënupoiieidou ti twv éggwv tēs ágoras, eis tou to kai autòs ἐμε τῶν μεθ' ἐαυτὸ τινας ἐχων. kai 2 prōtov mēn puvnadoymenou twnos póteteron Ómmostoklēs dià suneisaien twnos twn sofów h fύsei tosoouton diáneigke twn poliτῶν ὡστε prōs ëkeínon apoblépein tiwv 20 pōlιw, ðpōte spoudaiou anýdros deðeith, ð Swkratitēs boulómeneous kineiν τῶν Euthydhemou euðhēs efh éivai to ðiésebai taw mēn ðlēgon aòias téxnas μη γýnevthai spoudaioun ἀνευ διδασκάλων ἰκανῶν, τó de proesstánavi πό-
λεως, πάντων ἔργων μέγιστον ὡν, ἀπὸ ταυτομάτου παρα-
3 γλύγνειθαί τοῖς ἀνθρώποις. πάλιν δὲ ποτε παρόντος τοῦ
Εὐθυδήμου, ὅρων αὐτῶν ἀποχωροῦντα τῆς συνεδρίας, καὶ
φυλαττόμενου μὴ δόξῃ τῶν Ἡσυκράτης θαυμάζειν ἐπὶ σο-
φία, "Οτι μὲν, ἐφη, ὥς ἄνδρες, Εὐθυδήμος οὐτοσι ἐν Ἕ
ηλικίᾳ γενόμενοι, τῆς πόλεως λόγον περὶ τῶν προτιθε-
σης, οὐκ ἀφεξεται τοῦ συμβούλευτιν εὐδήλον ἐξ ὧν ἐπι-
τηδεύει· δοκεῖ δὲ μοι καλὸν προσέμον τῶν ἡμιγορίων
παρασκευάσασθαι φυλαττόμενοι μὴ δόξῃ μανθάνειν τῇ
παρά του. δὴ οὖν γὰρ ὅτι λέγειν ἀρχόμενοι ὄς ἡ προοι-
10 μάσταιν· "Παρ' οὔδενος μὲν πότετε, ὥς ἄνδρες Ἀθηναῖοι,
οὔδὲν ἐμαθοῦν, οὐδ' ἀκοῦον τινὰς εἶναι λέγειν τε καὶ
πράττειν ἴκανον ἐξήτησα τούτων ἐνυχεῖν, οὐδ' ἐπεμε-
λήθην τοῦ διδάσκαλον τινὰ μοι γενέσθαι τῶν ἐπιστα-
μένων, ἀλλὰ καὶ τὰ ναυτία· διατετέλεσα γὰρ φεύγων οὐ 15
μόνον τὸ μανθάνειν τῷ παρά τῶν, ἀλλὰ καὶ τὸ δόξαι.
όμως δὲ ὅ τι ἀν ἀπὸ ταυτομάτου ἐπίλη μοι συμβουλεύσω
5 ὑμῖν." ἀρμόσειε δ' ἂν οὕτω προοιμιάζεσθαι καὶ τοῖς
βουλομένους παρὰ τῆς πόλεως ἱστρικὸν ἔργον λαβεῖν·
ἐπιτίθειν χ' ἂν αὐτῶς εἰς τοῦ λόγου ἀρχεσθαι ἐντεθη-
θεν· "Παρ' οὔδενος μὲν πότετε, ὥς ἄνδρες Ἀθηναῖοι,
τὴν ἱστρικὴν τέχνην ἐμαθοῦν, οὐδ' ἐξήτησα διδάσκαλον
ἐμαυτὸ γενέσθαι τῶν ἱστρών ὦνδενα· διατετέλεσα γὰρ
φυλαττόμενος οὐ μόνον τὸ μαθεῖν τῷ παρὰ τῶν ἱστρῶν,
ἀλλὰ καὶ τὸ δόξαι μεμαθηκέναι τῇ τέχνῃ ταύτῃ. οὔμως
20 δὲ μοι τὸ ἱστρικὸν ἔργον δότε· πειράσομαι γὰρ ἐν ὑμῖν
ἀποκωδικοῦν μανθάνειν." πάντες οὖν οἱ παρόντες ἐγέ-
6 λασαν ἐπὶ τῷ προοιμίῳ. ἑπεὶ δὲ φανερὸς ἦν ὁ Εὐθυδή-
μος ἡδῆ μὲν ὡς ὁ Ἡσυκράτης λέγοι προσέχον, ἑτὶ δὲ
φυλαττόμενος αὐτὸς τῷ φόβεγχεσθαι, καὶ νομίζων τῇ 30
σιώπῃ σωφροσύνης δόξαι περιβάλλεσθαι, τότε ὁ Ἡσυ-
I 2
When brought into a disposition to listen, he is examined by Socrates as to his capacity to be a statesman, which he confesses to be his ambition.
δήλου γὰρ ὅτι νομίζεις ἀργύριον καὶ χρυσίον οὐδὲν βελτίων ποιεῖν τούς ἀνθρώπους, τὰς δὲ τῶν σοφῶν ἀνθρῶν γνώμας ἀρετὴ πλούτιζειν τοὺς κεκτημένους. καὶ ὁ Ἑυθύδημος ἔχαρεν ἄκουών ταῦτα, νομίζων δοκεῖν τῷ Ὀσκράτει ὀρθῶς μετίεναι τὴν σοφίαν. ὁ δὲ καταμαθῶν αὐτὸν ἦσ- 5
ta τῷ ἐπαίνῳ τούτῳ, Τί δὲ δὴ βουλόμενοι ἀγάθος γενέσθαι, ἐφη, ὦ Ἑυθύδημε, συνλέγεις τὰ γράμματα; ἐπεὶ δὲ διεσώπησεν ὁ Ἑυθύδημος σκοπῶν ὁ τι ἀποκρίνατο, πάλιν ὁ Ὀσκράτης, Ἄρα μὴ ἱατρός; ἐφη πολλὰ γὰρ καὶ ἱατρῶν ἐστὶ συγγράμματα. καὶ ὁ Ἑυθύδημος, 10 Μὰ Δἶ, ἐφη, οὐκ ἐγώγε. Ἀλλὰ μὴ ἀρχιτέκτων βούλει γενέσθαι; γνωμονικὸν γὰρ ἀνθρῶς καὶ τοῦτο δεί. Οὐκοῦν ἐγὼγ', ἐφη. Ἀλλὰ μὴ γεωμέτρης ἐπιθυμεῖς, ἐφη, γενέσθαι ἀγαθὸς, ὥσπερ ὁ Θεόδωρος; Οὐδὲ γεωμέτρης, ἐφη. Ἀλλὰ μὴ ἀστρολόγος, ἐφη, βούλει γενέσθαι; Ἡγε 15 δὲ καὶ τοῦτο ἑρείτο, Ἀλλὰ μὴ ῥαψῳδῶς; ἐφη καὶ γὰρ τὰ Ὀμηροῖν σὲ φασὶν ἐπὶ πάντα κεκτήσθαι. Μὰ Δἶ οὐκ ἐγὼγ', ἐφη τοὺς γὰρ τοῦ ῥαψῳδοῦς οἴδα τὰ μὲν ἐπὶ 11 ἀκριβοῦντας, αὐτοὺς δὲ πάνω ἡμιθέους οίντας. καὶ ὁ Ὀσκράτης ἐφη, Οὐ δήπον, ὦ Ἑυθύδημε, ταύτης τῆς ἀρε- 20 τῆς ἐφίεσαι δὴ ἢν ἄνθρωποι πολιτικοὶ γίνονται καὶ οἰκονομικοί καὶ ἄρχειν ἰκανοὶ καὶ ὄφελοι τοῖς τε ἄλλοις ἄνθρωποι καὶ ἑαυτοῖς; καὶ ὁ Ἑυθύδημος, Ἐφόδρα γ', ἐφη, ὥ Ὀσκρατεῖ, ταύτης τῆς ἀρετῆς δέομαι. Νὴ Δἶ', ἐφη ὁ Ὀσκράτης, τῆς καλλίστης ἀρετῆς καὶ μεγίστης ἐφίεσαι τέχυσιν. ἔστι γὰρ τῶν βασιλέων αὐτῆς καὶ καλεί- ται βασιλικήν ὃτ' ἐφη, καταπεπλήκτους, εἰ οἶον τέ ἔστι μὴ οὐντα δίκαιον ἀγαθὸν ταῦτα γενέσθαι; Καὶ μᾶλα, ἐφη, καὶ οὐχ οἶον τέ γε ἄνευ δικαιοσύνης ἄγαθων πολῖτην γενέσθαι.
For this purpose he is asked to define justice, and by successive instances is led to perceive his ignorance of it.

Τι οὖν; ἐφη, σὺ δὴ τοῦτο κατελέγασαι; Οἷμαι γ', ἐφη, 12 ὦ Σώκρατε, οὖδεν ἂν ἦττον φανήμαι δίκαιος. Ἄρ' οὖν, ἐφη, τῶν δικαίων ἐστὶν ἔργα ὥσπερ τῶν τεκτόνων; Ἐστι μέντοι, ἐφη. Ἄρ' οὖν, ἐφη, ὥσπερ οἱ τέκτονες ἐξουσί τὰ ἑαυτῶν ἔργα ἐπιδείξαι, οὔτως οἱ δίκαιοι τὰ αὐτῶν ἐχοιεν ἄν ἐξηγήσασθαι; Μὴ οὖν, ἐφη ὦ Εὐθύδημος, οὐ δύναμαι ἐγὼ τὰ τῆς δικαιοσύνης ἔργα ἐξηγήσασθαι; καὶ νη Δι' ἐγωγε τὰ τῆς ἀδικίας' ἐπεὶ οὐκ ὄλγα ἐστί καθ' ἐκάστην ἡμέραν τοιαῦτα ὅραν τε καὶ ἀκοῦειν.

10 Βούλει οὖν, ἐφη ὦ Σωκράτης, γράψωμεν ἐνταυθοὶ μὲν 13 δέλτα, ἐνταυθοὶ δὲ ἄλφα; εἰτα ὦ τι μὲν ἄν δοκῇ ἡμῖν τῆς δικαιοσύνης ἔργον εἶναι, πρὸς τὸ δέλτα τιθῶμεν, ὦ τι δ' ἄν τῆς ἀδικίας, πρὸς τὸ ἄλφα; Εἰ τι σοι δοκεῖ, ἐφη, προσδεῖν τούτων, ποιεί ταῦτα. καὶ ὦ Σωκράτης γράψας 14

15 ὥσπερ εἰπεί, Οὐκοῦν, ἐφη, ἐστιν ἐν ἀνθρώποις ψεύδεσθαι; Εἰσὶ μέντοι, ἐφη. Ποτέρωσε οὖν, ἐφη, θῶμεν τοῦτο; Δὴλον, ἐφη, ὅτι πρὸς τὴν ἀδικίαν. Οὐκοῦν, ἐφη, καὶ ἐξαπατῶν ἐστὶ; Καὶ μάλα, ἐφη. Τοῦτο οὖν ποτέρωσε θῶμεν; Καὶ τοῦτο δὴλον ὅτι, ἐφη, πρὸς τὴν 20 ἀδικίαν. Τί δὲ τὸ κλέπτειν; Καὶ τοῦτο, ἐφη. Τὸ δὲ ἀνθρωποδίσεσθαι; Καὶ τοῦτο. Πρὸς δὲ τῇ δικαιοσύνῃ οὐδὲν ἡμῖν τούτων κεῖσται, ὦ Εὐθύδημε; Δεινὸν γάρ ἄν 15 εἶ, ἐφη. Τί δ'; ἐάν τις στρατηγὸς αἰρέθεις ἀδικὸν τε καὶ ἐχθραν πόλιν ἐξανθρωποδίσηται, φήσομεν τοῦτον 25 ἀδικεῖν; Οὐ δὴτα, ἐφη. Δίκαια δὲ ποιεῖν οὐ φήσομεν; Καὶ μάλα. Τί δ'; ἐάν ἐξαπατᾶ πολεμῶν αὐτοῖς; Δίκαιον, ἐφη, καὶ τοῦτο. Ἐάν δὲ κλέπτη τε καὶ ἀρπάξῃ τὰ τούτων οὐ δίκαια ποιήσει; Καὶ μάλα, ἐφη, ἀλλ' ἐγὼ σε
τὸ πρῶτον ὑπελάμβανον πρὸς τῶν φίλων μόνον ταῦτα ἐρωτᾶν. Οὐκοῦν, ἑφη, ὅσα πρὸς τῇ ἀδικίᾳ ἐθήκαμεν, ταῦτα καὶ πρὸς τῇ δικαιοσύνῃ θετέον ἂν εἴη; Ἐκείνη.

16 ἑφη. Βούλεις οὖν, ἑφη, ταῦτα οὔτω θέυτες διορισώμεθα πάλιν πρὸς μὲν τοὺς πολεμίους δίκαιον εἶναι τὰ τοιαῦτα 5 ποιεῖν, πρὸς δὲ τῶν φίλων ἄδικον, ἀλλὰ δεῖν πρὸς γε τούτους ὡς ἀπλουστατον εἶναι; Πάντως μὲν οὖν, ἑφη ὁ

17 Εὐθύδημος. Τί οὖν; ἑφη ὁ Ἀσκράτης, εἶν τις στρατηγὸς ὁρῶν ἁθύμως ἔχον τὸ στράτευμα ψευδάμενος φήσῃ συμμάχους προσιέναι, καὶ τῷ ψεύδει τούτῳ παύσῃ τῆς 10 ἀθυμίας τοὺς στρατιῶτας, ποτέρωθι τὴν ἀπάτην ταύτην θύσομεν; Δοκεῖ μοι, ἑφη, πρὸς τὴν δικαιοσύνην. Ἐὰν δὲ τις νῦν έαυτὸν δέσμευον φαρμακεῖας καὶ μὴ προσιέμευον φάρμακον ἐξαπατήσας ώς σιτίον τὸ φάρμακον δῷ, καὶ τῷ ψεύδει χρησάμενοι οὔτως ἤγια ποιήσῃ, ταύτην 15 αὐ τὴν ἀπάτην ποὺ θετέων; Δοκεῖ μοι, ἑφη, καὶ ταύτην εἰς τὸ αὐτὸ. Τί δ'; ἔαν τις, ἐν ἀθυμίᾳ οἴτος φίλον, δεῖσας μὴ διαχρήσῃ ταύτων, κλέψῃ ἡ ἀρπάζῃ ἡ ξίφος ἡ ἄλλο τις τοιοῦτον, τοῦτο αὐτῷ ποτέρωστε θετέον; Καὶ

18 τοῦτο νη Δ', ἑφη, πρὸς τὴν δικαιοσύνην. Δέλεαι, ἑφη, 20 σὺ οὖν ἐπὶ πρὸς τῶν φίλων ἁπατάτα δείν ἀπλοίζεσθαι; Μά Δ' οὖ δήτα, ἑφη' ἀλλὰ μετατίθεμαι τὰ εἰρημένα, εἴπερ ἔξετο. Δεῖ γε τοι, ἑφη ὁ Ἀσκράτης, ἐξεῖναι πολὺ

19 μᾶλλον ἡ μὴ ὀρθῶς τιθέναι. τῶν δὲ δὴ τῶν φίλων ἐξαπατώντων ἐπὶ βλάβη, ἢν μὴ δὲ τοῦτο παραλιπώμεν 25 ἀσκεπτον, πότερος ἀδικώτερος ἐστιν; ὁ ἔκων ἢ ὁ ἄκων; 'Ἀλλ', ὁ Ἀσκράτης, συκέτι μὲν ἔγγυε πιστεῖν οἶν ἀποκρίνομαι καὶ γὰρ τὰ πρόσθεν πάντα νῦν ἄλλως ἔχειν

20 δοκεῖ μοι ἡ ὃς ἐγὼ τότε ψυμμὴ όμως δὲ εἰρήσθω μοι ἀδικώτερον εἶναι τὸν ἐκόντα ψευδόμενον τῶν ἄκωτος.
The analogy of the arts, in which the witting breaker of rules is better than the unwitting, serves still further to confound Euthydemus.

Δοκεί δὲ σοι μάθησις καὶ ἐπιστήμη τοῦ δικαιοῦ εἶναι ὁσπερ τῶν γραμμάτων; Ἔμοιγε. Πότερον δὲ γραμματικῶτερον κρίνεις, ὅσ ἂν ἐκὼν μὴ ὀρθῶς γράφῃ καὶ ἀναγνώρισῃ ἡ ὁσ ἂν ἀκὼν; Ὅσ ἂν ἐκὼν, ἔγωγε δύνατο ὅ τι μὴ γάρ ἂν, ὅποτε βούλοιτο, καὶ ὀρθῶς αὐτὰ ποιεῖν. Ὅρκοις ὁ μὲν ἐκὼν μὴ ὀρθῶς γράφων γραμματικὸς ἂν εἴη, ὁ δὲ ἀκὼν ἀγράμματος; Πῶς γὰρ ὅ; Τὰ δίκαια δὲ πότερον ὁ ἐκὼν ψευδόμενος καὶ ἐξαπατῶν οἴδει ὃ ὁ ἀκὼν; Δῆλον ὅτι ὁ ἐκὼν. Ὅρκοις γραμματικῶτερον μὲν τὸν ἐπιστάμενον γράμματα τοῦ μὴ ἐπισταμένου φῆς εἶναι; Ναὶ. Δικαίωτερον δὲ τὸν ἐπιστάμενον τὰ δίκαια τοῦ μη ἐπισταμένου; Φαινομαι δὸκι δὲ μοι καὶ ταῦτα οὐκ οἶδ᾽ ὅπως λέγεις. Τί δὲ ὅ; ὅσ ἂν βουλόμενος τὰληθῆ λέγειει μηδὲντε ταῦτα περὶ τῶν αὐτῶν λέγῃ, ἀλλ᾽ ὅδον τε φράζῃ; ζων τὴν αἰτην τοτε μὲν πρὸς ἐω, τοτε δὲ πρὸς ἐσπέραν φράζῃ, καὶ λογισμοῦ ἀποφαινόμενος τῶν αὐτῶν τοτε μὲν πλείω, τοτε δ᾽ ἐλάττω ἀποφαίνεται, τί σοι δοκεῖ ὁ τοιοῦτος; Δῆλος νη Δῆ εἶναι ὅτι ὁ φέτο εἰδέναι οὐκ οἴδει. Οἰσθα δὲ τινας ἀνδραποδῶδεις καλουμένους; Ἔγωγε. Πότερον διὰ σοφίαν ἢ δι᾽ ἀμαθίαν; Δῆλον ὅτι δι᾽ ἀμαθίαν. Ἄρ' οὖν διὰ τὴν τοῦ χαλκεύειν ἀμαθίαν τοῦ ὄνοματος τοῦτον τυγχάνουσιν; Οὐ δῆτα. Ἄλλα χαρὰ διὰ τὴν τοῦ τέκταινεσθαι; Ὅρκοῖ διὰ ταῦτα. Ἄλλα διὰ τὴν τοῦ σκυτεύεως; Ὅρκοῖ δι᾽ εὐ τοῦτοι, ἔφη, ἀλλα καὶ τοῦν ναυτίων, οἵ γὰρ πλείουτοι τῶν γε τὰ τοιοῦτα ἐπισταμένων ἀνδραποδῶδεις εἶναι. Ἄρ' οὖν τῶν τὰ καλὰ καὶ ἀγαθὰ καὶ δίκαια μὴ εἰδότων τὸ ὅνομα τοῦτ᾽ ἔστιν; Ἔμοιγε
23 δοκεῖ, ἐφη. Οὐκοῦν δὲι πάντι τρόπῳ διατειναμένους φεύγειν ὅπως μὴ ἀνδράποδα ὤμεν. Ἀλλὰ νὴ τοὺς θεοὺς, ἐφη, ὁ Σῶκρατες, πάνυ ὢμην φιλοσοφεῖν φιλοσοφήν: ὅτ' ἦς ἀν μάλιστα ἐνομίζου παιδευθῆναι τὰ προσήκοντα ἀνδρὶ καλοκάγαθιας ὀρεγομένως ὅτι δὲ πῶς οἴει με ἄθυμως 5 ἔχειν, ὀρῶντα ἐμαυτὸν διὰ μὲν τὰ προπεπονημέαν οὖν τὸ ἐρωτόμενον ἀποκρίνεσθαι δυνάμενον υπὲρ ὃν μάλιστα χρὴ εἰδέναι, ἀλλὰν δὲ ὅδον οὐδεμιάν ἔχοντα ἢν ἀν πο- ρευόμενος βελτίων γενομήν;

In his humiliation he is taught the Delphic motto,
'Know thyself.'

24 Καὶ ὁ Σωκράτης, ἐπεὶ μοι, ἐφη, ὁ Εὐθύδημε, εἰς Δελ- 10 φοὺς δὲ ἣδη πῶποτε ἀφίκου; Καὶ δίς γε νὴ Δ', ἐφη. Κατέμαθας οὖν πρὸς τῷ ναῷ που γεγραμμένον τὸ Γνῶθι σαυτόν; Ὑγιώγη. Πότερον οὖν οὐδέν σοι τοῦ γράμ- ματος ἐμέλησεν, ἣ προσέσχες τε καὶ ἐπεχείρησας σαῦτον ἐπισκοπέειν ὅστις εἶνα; Μᾶ Δ' οὐ δήτα, ἐφη. καὶ γὰρ 15 ὅδ' πάνυ τοῦτο γε οὐκ ἐνδεῖν αὐτὸν σχολῆ γὰρ ἂν ἀλλο τι ὑδη, εἴ γε μηδ' ἐμαυτὸν ἐγκύωσκον. Πότερα δὲ σοι δοκεῖ γιγνώσκειν ἐαυτὸν ὅστις τούτοις τὸ ἐαυτὸ μόνον οἴδει, ἢ ὅστις, ὃσπερ οἱ τοὺς ἵππους ἀνοιμένου οὐ πρό- τερον οἴονται γιγνώσκειν ὅν ἂν βούλωνται γίνοντα, πρὸν 20 ἄν ἐπισκέψονται πότερον εὐπειθὴς ἐστιν ἢ δυσπειθὴς καὶ πότερον ἑσχὺρος ἢ ἀσθενὴς καὶ πότερον ταχὺς ἢ βραβύς, καὶ τάλλα τα πρὸς τὴν τοῦ ἱπποῦ χρείαν ἐπιτιθεία τε καὶ ἀνεπιτιθεία ὅπως ἔχει, οὔτως ἐαυτὸν ἐπισκέψαμενος ὅποιος ἐστὶ πρὸς τὴν ἄνθρωπίνην χρείαν 25 ἐγνωκε τήν αὐτοῦ δύναμιν; Οὔτως ἐμοίγε δοκεῖ, ἐφη, ὃ 26 μὴ εἰδῶς τήν αὐτοῦ δύναμιν ἀγνοεῖν ἐαυτὸν. Ἐκεῖνο δὲ 4 οὐ φανερών, ἐφη, ὅτι διὰ μὲν τὸ εἰδέναι ἐαυτοῦς πλείστα
ἀγαθὰ πάσχουσιν ἀνθρώπου, διὰ δὲ τὸ ἐψευδθαι ἑαυτῶν πλείστα κακά; οἷς μὲν γὰρ εἰδότες ἑαυτοὺς τὰ τε ἐπιτή- 
δεα ἑαυτῶς ἵσασι καὶ διαγιγνώσκουσιν ἃ τε δύνανται 
καὶ ἂ μή καὶ ἂ μὲν ἐπιστάνται πράττοντες πορίζονται τε 
5 δὲν δέονται καὶ εὐ πράττονσιν, δὲν δὲ μή ἐπιστάνται ἀπε-
χόμενοι ἀμαμάρτητοι γίγνονται καὶ διαφεύγουσι τὸ κακῶς 
πράττειν' διὰ τοῦτο δὲ καὶ τῶν ἅλλων ἀνθρώπων δυνά-
μενοι δοκιμάζειν καὶ διὰ τῆς τῶν ἅλλων χρείας τὰ τε 
ἀγαθὰ πορίζονται καὶ τὰ κακὰ φυλάττονται. οἳ δὲ μή 27 
10 εἰδότες, ἀλλὰ διείσὶνεμοὺ τῆς ἑαυτῶν δυνάμεως, πρὸς τε 
τῶν ἅλλων ἀνθρώπων καὶ τάλλα ἀνθρώπων πρόγματα 
δομοῦ διάκεινται, καὶ οὔτε δὲν δέονται ἵσασιν οὔτε ὁ τι 
πράττονσιν οὔτε οἷς χρῶνται, ἀλλὰ πάντων τούτων δια-
μαρτάνοντες τῶν τε ἀγαθῶν ἀποτυγχάνουσι καὶ τοῖς 
15 κακοῖς περιπάττουσι. καὶ οἳ μὲν εἰδότες ὁ τι ποιοῦσιν, 28 
ἐπιτυγχάνοντες δὲν πράττονσιν, εὐδοκοῖ τε καὶ τίμιοι 
γίγνονται· καὶ οἳ τε ὁμοίως τούτοις ἕδεως χρῶνται, οἳ 
τε ἀποτυγχάνοντες τῶν πραγμάτων ἐπιθυμοῦσι τούτοις 
ὑπὲρ αὐτῶν βουλεύεσθαι καὶ προστασθαί γε αὐτῶν 
20 τούτων, καὶ τὰς ἐλπίδας τῶν ἀγαθῶν εν τούτωι ἐχοῦσιν, 
καὶ διὰ πάντα ταῦτα πάντων μάλιστα τούτοις ἀγαπῶσιν. 
οἳ δὲ μὴ εἰδότες ὁ τι ποιοῦσι, κακῶς τε αἰροῦμενοι καὶ 29 
oῖς ἄν ἐπιχειρήσουσιν ἀποτυγχάνουσι, οὐ μόνον εν αὐ-
τοῖς τούτοις ζημιοῦνται τε καὶ κολάζονται, ἀλλὰ καὶ 
25 ἀδοξοῦσι διὰ ταῦτα καὶ καταγέλαστοι γίγνονται, καὶ κα-
ταφρονοῦμενοι καὶ ἀτιμαζόμενοι ζῴωιν. όρας δὲ καὶ 
tῶν πόλεων ὅτι οὐκ ἂν ἀγνοήσασι την ἑαυτῶν δύνα-
μιν κρεῖττος πολεμίσωσιν, αἱ μὲν ἀνάστατοι γίγνονται, 
aὶ δ’ ἐξ ἐλευθέρων δοῦλων. καὶ ὁ Ἐυθύνημος, ὡς πάν ς
30 μοι δοκοῦν, ἐφη, ὁ Σώκρατες, περὶ πολλοῦ ποιητέον εἰ-
vαι τὸ ἑαυτῶν γιγνώσκειν, οὕτως ἵσθι: ὁπόθεν δὲ χρῆ
άρξασθαι ἐπισκοπεῖν ἑαυτὸν, τούτῳ πρὸς σὲ ἀποβλέπω εἰ μοι ἑθελήσαι ἂν ἐξηγήσασθαι.

And to confirm him in the knowledge of his own ignorance, Socrates proves that his definitions of other matters, whether of 'the good,' or even of 'rich and poor,' cannot stand examination.

31 Οὔκοιν, ἔφη ὁ Σωκράτης, τὰ μὲν ἁγαθὰ καὶ τὰ κακὰ ὁποῖα ἐστὶ πάντως ποὺ γιγνώσκεις. Νὴ Δὲ, ἔφη· εἰ γὰρ μηδὲ ταῦτα οὕτως καὶ τῶν ἀνδραπόδων φανότερον ἄν 5 εἰην. Ἡ δὴ, ἔφη, καὶ ἐμοὶ ἐξήγησαι αὐτά. ἈΛΛ' οὖν χαλεπῶν, ἔφη· πρῶτον μὲν γὰρ αὐτὸ τὸ ὑγιαίνειν ἁγαθὸν εἶναι νομίζω, τὸ δὲ νοσεῖν κακῶν ἐπειτα καὶ τὰ αὐτίκα ἐκατέρων αὐτῶν καὶ ποτὰ καὶ βρωτα καὶ ἐπιτηδεύματα τὰ μὲν πρὸς τὸ ὑγιαίνειν φέροντα ἁγαθά, τὰ δὲ πρὸς τὸ 10 νοσεῖν κακᾶ. Οὔκοιν, ἔφη, καὶ τὸ ὑγιαίνειν καὶ τὸ νοσεῖν, ὅταν μὲν ἁγαθὸν τινὸς αὕτη γίγνεται, ἁγαθὰ ἂν εἰη, ὅταν δὲ κακὸν, κακὰ. Πότε δ' ἂν, ἔφη, τὸ μὲν ὑγιαίνειν κακὸν αἴτιον γένοιτο, τὸ δὲ νοσεῖν ἁγαθὸν; Ὄταν νὴ Δὲ', ἔφη, στρατείας τε αὐξηρᾶς καὶ ναυτιλίας βλαβερᾶς 15 καὶ ἄλλων πολλῶν τοιούτων οὐ μὲν διὰ ρώμην μετασχόντες ἀπόλονται, οὐ δὲ δι' ἀσθενειαν ἀπολειφθέντες σοφόσιν. Ἀληθῆ λέγεις' ἀλλ' ὅρας, ἔφη, ὅτι καὶ τῶν ωφελίμων οὐ μὲν διὰ ρώμην μετέχοντιν, οὐ δὲ δι' ἀσθενειαν ἀπολείπονται. Ταῖτα οὖν, ἔφη, ποτὲ μὲν ὡφε- 20 λοῦντα, ποτὲ δὲ βλάπτοντα, μᾶλλον ἁγαθὰ ἡ κακὰ ἐστὶν; Οὐδὲν μὰ Δία φαίνεται κατὰ γε τούτων τὸν λόγον.

33 ἈΛΛ' ἢ γε τοι σοφία, ὁ Σωκράτης, ἀναμφισβητήτως ἁγαθὸν ἐστὶν. ποίου γὰρ ἂν τῶν πράγματος βέλτιον πράττοι σοφὸς ὃν ἡ ἁμαθής; Τί δὲ; τῶν Δαίδαλος, 25 ἔφη, οὐκ ἀκήκοας ὅτι ληφθεῖσιν ὑπὸ Μίω διὰ τὴν σοφίαν
ηραγκάζετο ἐκείνω δουλεύειν, καὶ τῆς τε πατρίδος ἀμα καὶ τῆς ἐλευθερίας ἐστερήθη, καὶ ἐπιχειρῶν ἀποδιδράσκειν μετὰ τοῦ γιὸν τὸν τε παῖδα ἀπώλεσε καὶ αὐτὸς οὐκ ἐδυναμώθη σωθῆναι, ἀλλ’ ἀπενεχθεῖς εἰς τὸν βαρβάρους πάλιν ἐκεῖ ἐδουλεύει; Λέγεται ἡ Δί’, ἐφη, ταύτα. Τὰ δὲ Παλαρμῆδος οὐκ ἀκήκοας πάθη; τοῦτον γὰρ ὅτι πάντες ὑπονόειν ὡς διὰ σοφίαν φθονηθεῖς ὑπὸ τοῦ Ὁδυσσέως ἀπόλλυται. Λέγεται καὶ ταύτα, ἐφη. Ἀλλούς δὲ πόσους οἶει διὰ σοφίαν ἀναστάστους πρὸς βασιλέα γενοῦναι καὶ ἐκεὶ δουλεύειν; Κυδνυνεῖ, ἐφη, ὁ Σῶκρατες, ἀναμ-34 φιλογορῶνον ἀγαθῶν εἶναι τὸ εὐδαιμονεῖν. Εἶ γε μὴ τις αὐτὸ, ἐφη, ὁ Ἐυθύδημε, ἐξ ἀμφιλόγων ἀγαθῶν συντιθεί. Τί δ’ αὐ, ἐφη, τῶν εὐδαιμονικῶν ἀμφιλογον εἰ; Ὑμεῖς, ἐφη, εἰ γε μὴ προσθῆσομεν αὐτῷ κάλλος ἣ ἱσχὺς ἢ πλοῦ-10 τού ἢ δοξάν ἢ καὶ τι ἄλλο τῶν τοιοῦτων. Ἀλλα ἡ Ἰά προσθῆσομεν, ἐφη, πῶς γὰρ ἢ τις ἄνευ τούτων εὐδαιμ-μονεῖ; Ἡ δ’ Ἰ’, ἐφη, προσθῆσομεν ἄρα, ἐξ δὲ πολλά καὶ 35 χαλεπὰ συμβαίνει τοῖς ἀνθρώποις. πολλοὶ μὲν γὰρ διὰ τὸ κάλλος διαφθείρονται, πολλοὶ δὲ διὰ τὴν ἱσχὺν μεῖοσιν ἔρ-20 γος ἐπιχειροῦντες οὐ μικρὸις κακοῖς περιττόπουσιν, πολλοὶ δὲ διὰ τὸν πλοῦτον διαθρυπτῶμενοι τε καὶ ἐπιβουλεύμενοι ἀπόλλυται, πολλοὶ δὲ διὰ δοξὰν καὶ πολιτικὴν δύναμιν µεγάλα κακὰ πεπόνθασιν. Ἀλλὰ µὴν, ἐφη, εἰ γε µηδὲ 36 τὸ εὐδαιμονεῖν ἐπαινῶν ὀρθῶς λέγω, ὁµολογῶ µηδ’ ὁ τι 25 πρὸς τοὺς θεοὺς εὐχεσθαι χρὴ εἰδέναι. Ἀλλὰ ταύτα µὲν, ἐφη ο Σωκράτης, ἱσως διὰ τὸ σφόδρα πιστεύειν εἰδέναι οὐδ’ ἐσκεψαι, ἐπεὶ δὲ πόλεως ὅµοκρατουμενὶς παρα-σκευάζει προστάναι, δῆλον ὅτι ὅµοκρατίαν γε οἴσθα τί ἔστι. Πάντως ὃπον, ἐφη. Δοκεῖ οὖν σοὶ δυνατὸν εἶναι 37 30 ὅµοκρατίαν εἰδέναι µὴ εἰδότα ὅµον; Μὰ Ἰ’, οὐκ ἔμουγε. Καὶ ὅµον ἂρ’ οἴσθα τί ἔστιν; Οἶμαι ἔγωγε.
The happy results to Euthydemus of this lesson.

Kai πάνιν άθύµως έχων ἀπήλθε καὶ καταφρονήσας 40 έαυτοῦ καὶ νοµίσασ τῷ ὡτὶ ἀνδράποδον εἶναι. πολλοὶ 20 μὲν οὖν τῶν οὕτω διατεθέντων ὑπὸ Σωκράτους οὐκέτι αὐτῷ προσήχαν, οὖς καὶ βλακοτέρους ενώµιζεν ὁ δὲ Εὐθύδημος ὑπέλαβεν οὐκ ἀν ἄλλως ἀνήρ ἄξιόλογος γειε- σθαί, εἰ μὴ ὅτι μάλιστα Σωκράτει σωείσθαι καὶ οὐκ ἄπε- λείπετο ἐπὶ αὐτοῦ, εἰ μὴ τι ἀναγκαῖον εἴη: ένια δὲ καὶ 25 ἐμμεῖτο ὁν ἐκείνοις ἔπετίθεαν. ὁ δ’ ὦς ἔγνω αὐτὸν οὕτως ἔχοιτα, ἥκιστα μὲν διετάρατεν, ἀπλουστάτα δὲ καὶ σαφέστατα εξήγειτο ἄ τε ενώµιζεν εἰδέναι δεῖν καὶ ἐπιτη- δεύειν κράτιστα εἶναι.
CHAPTER III.

Another conversation with Euthydemus is recorded, in which Socrates shows the divine goodness in the various gifts the gods have bestowed on man.

Τὸ μὲν ὅνων λεκτικοῦς καὶ πρακτικοὺς καὶ μηχανικοὺς 1 γίγνεσθαι τοὺς συνόντας οὐκ ἔσπευδεν, ἀλλὰ πρῶτον τούτων φέτος χρημαί σωφροσύνην αὐτοῖς ἐγγενέσθαι, τοὺς γὰρ ἀνευ τοῦ σωφροσείν ταύτα δυναμένους ἀδικώ-ς τέρους τε καὶ δυνατωτέρους κακουργεῖν ἐνόμιζεν εἶναι. πρῶτον μὲν δὴ περὶ θεοὺς ἐπειράτο σωφρονὰς ποιεῖν 2 τοὺς συνόντας. Ἀλλοι μὲν οὖν αὐτῷ πρὸς ἄλλους οὕτως ὁμιλοῦντες παραγενόμενοι διηγοῦντο: ἐγὼ δέ, ὅτε πρὸς Εὐθύδημον τοιάδε διελέγετο, παραγενόμην. Εἰπὲ μοι, 3 ἐφη, ὃ Εὐθύδημε, ἥδη ποτὲ σοι ἐπῆλθεν ἐνυμμηθήναι ὡς ἐπιμελῶς οἱ θεοὶ διὸ οἱ ἀνθρώποι δέσονται κατεσκευά-κασί; καὶ ὡς, Μὰ τὸν Δί', ἐφη, οὐκ ἔμοιγε. Ἀλλὰ οἰσθά γ', ἐφη, ὅτι πρῶτον μὲν φωτὸς δεόμεθα, ὃ ἦμιν οἱ θεοὶ παρέχουσιν; Νὴ Δί', ἐφη, ὃ γ' εἰ μὴ ἐχομεν, ὁμοίῳ τοῖς 4 τυφλοῖς ἀν ἦμεν ἐνεκά γε τῶν ἴμμετέρων όφθαλμών. Ἀλλὰ μὴν καὶ ἀναπαύσεως γε δεομένους ἦμιν νῦκτα παρέχουσιν κἀλλιστον ἀναπαυτήριον. Πάντως γ', ἐφη, καὶ τούτῳ χάριτος ἄξιον. Οὐκοῦν καὶ ἐπείδη ὃ μὲν ἦλιος φωτεινὸς ὄν τάς 5 τε ὠρας τῆς ἴμμερας ἦμιν καὶ τάλλα πάντα σαφηνίζει, ἡ δὲ νύξ διὰ τὸ σκοτεινὴ εἶναι ἄσαφστερὰ ἐστίν, ἀστρα ἐν τῇ νυκτὶ ἀνεφηναι, ὃ ἦμιν τῆς νυκτὸς τάς ὠρας ἐμφα-νίζει, καὶ διὰ τούτῳ πολλὰ ὄν δεόμεθα πράττομεν; Ἐστιν ταύτα, ἐφη. Ἀλλὰ μὴν ἡ γε σελήνη οὐ μόνον τῆς νυκτός, ἀλλὰ καὶ τοῦ μηνὸς τὰ μέρη φανερὰ ἦμιν ποιεῖ. Πάνω
Πόν, ἔφη. Τὸ δ', ἐπεὶ τροφής δεόμεθα, ταῦτην ἡμῶν ἐκ τῆς γῆς ἀναδιόντα, καὶ ὠρας ἀρμοττούσας πρὸς τούτο παρέχειν, αἱ ἡμῶν οὐ μόνον ὡς δεόμεθα πολλὰ καὶ παντοῖα παρασκευάζουσιν, ἀλλὰ καὶ οἵς εὐφραίνομεθα; Πάνω, ἔφη,

καὶ ταῦτα φιλάνθρωπα. Τὸ δὲ καὶ ὅσοι ἡμῶν παρέχειν, 5 οὕτω πολλοὶ ἁξίων ὡστε συμφύειν τε καὶ συναύξειν τῇ γῇ καὶ ταῖς ὠραῖς πάντα τὰ χρήσιμα ἡμῶν, συντρέφειν δὲ καὶ αὐτοὺς ἡμᾶς, καὶ μιγνύμενον πᾶσι τοὺς τρέφουσιν ἡμᾶς εὐκατεργαστότερά τε καὶ ὀφελιμώτερα καὶ ὧδω ποιεῖν αὐτὰ, καὶ ἐπείδη πλεῖστον δεόμεθα τούτου, ἀφθονεὶ· οὐ στατον αὐτὸ παρέχειν ἡμῶν; Καὶ τούτῳ, ἔφη, προνοητικὸν.

7 Τὸ δὲ καὶ τὸ πῦρ πορίσαι ἡμῶν, ἐπίκουρον μὲν ψύχους, ἐπίκουρον δὲ σκότους, συνεργὸν δὲ πρὸς πᾶσαν τέχνην καὶ πάντα ὥσα ὀφελέεις ἑνεκα ἁνθρωποι κατασκευάζον-

ται; ὅς γὰρ συνελόντι εἰπεῖν οὐδὲν ἁξίωλογον ἀνευ πυρὸς 15 ἁνθρωποι τῶν πρὸς τὸν βίον χρησίμων κατασκευάζονται.

8 Ἡπερβάλλει, ἔφη, καὶ τοῦτο φιλάνθρωπιὰ. Τὸ δὲ τὸν ἡλιον, ἐπειδὰν ἐν χειμώνι τράπηται, προσιέναι τὰ μὲν ἀδρύνουτα, τὰ δὲ ἔφθανοντα, δὲν καίρος διελήλυθε, καὶ ταῦτα διαπραξάμενον μηκέτι ἐγγυτέρω προσιέναι, ἀλλ' 20 ἀποτρέπεσθαι φυλαττόμενον μὴ τὶ ἡμᾶς μᾶλλον τοῦ δέοντος θερμαίων βλάψη, καὶ ὅταν αὐ πάλιν ἀπιὼν γένηται, ἐνθὰ καὶ ἡμῶν δῆλον ἐστιν ὅτι εἰ προσωτέρω ἄπεισιν, ἀποπαγησόμεθα ὡπὸ τοῦ ψύχους, πάλιν αὐ τρέ-

πεσθαί καὶ προσχωρεῖν, καὶ ἐνταῦθα τοῦ υἱροῦν ἀνα- 25 στρέφεσθαι ἐνθὰ ὁν πάλιν ἀναλιστ' ἀν ἡμᾶς ωφελοή; Νὴ τὸν Ἰλ', ἔφη, καὶ ταῦτα παντάπασιν ἑοικεν ἁνθρώπων ἑνεκα γιγνομένους. Τὸ δ', ἐπειδὴ καὶ τοῦτο φανερὸν ὅτι οὐκ ἀν ὑπενέγκομεν ὅστε τὸ καῦμα ὅστε τὸ ψύχος, εἰ ἐξα-

πλής γίγνοιτο, οὕτω μὲν κατὰ μικρὸν προσιέναι τὸν 30 ἡλιον, οὕτω δὲ κατὰ μικρὸν ἀπιέναι ὅστε λαυθάνειν ἡμᾶς
εἰς ἐκάτερα τὰ ἱσχυρότατα καθισταμένους; ἦγῳ μὲν, ἐφὶ ὁ Ἐυθύδημος, ἦν τούτο σκοπῶ, εἰ ἄρα τί ἐστι τοῖς θεοῖς ἐργόν ἡ ἀνθρώπων θεραπεύειν ἐκεῖνο δὲ μόνον ἐμποδίζει με, ἵνα καὶ τὰλλα ζῶα τούτων μετέχει. Οὐ 10 γὰρ καὶ τούτ', ἐφὶ ὁ Σωκράτης, φανερὸν ὅτι καὶ ταῦτα ἀνθρώπων ἐνεκά γίγνεται τε καὶ ἀνατρέφεται; τί γὰρ ἄλλο ζῶον αὐγώ τε καὶ οἶδω καὶ βοῶ καὶ ἵππω καὶ ὄνων καὶ τῶν ἄλλων ζῴων τοσαῦτα ἁγάθα ἀπολαμβάνει ὁσα ἀνθρώποι; ἐμοὶ μὲν γὰρ δοκεῖ πλεῖον ἦ τῶν φυτῶν τρέ-10 φονται γούν καὶ χρηματίζονται οὐδὲν ἠττον ἀπὸ τούτων ἦ ἁπ' ἐκεῖνων; πολὺ δὲ γένος ἀνθρώπων τοῖς μὲν ἐκ τῆς γῆς φυομένους εἰς τροφὴν οὐ χρήται, ἀπὸ δὲ βοσκημάτων γάλακτι καὶ τυρῷ καὶ κρέασι τρεφόμενοι τῶν ζῴων σπάσει, καὶ δαμάζοντες τὰ χρήσιμα τῶν ζῴων εἰς τε15 πόλεμον καὶ εἰς ἄλλα πολλὰ συνεργοῖς χρώνται. Ομογνωμονώ σοι καὶ τούτ', ἐφὶ ὃ ἔρω γὰρ αὐτῶν καὶ τὰ πολὺ ἱσχυρότερα ἡμῶν οὕτως ὑποχείρια γιγνόμενα τοῖς ἀνθρώ-20 ποισ ὅστε χρῆσθαι αὐτοῖς ὦ τί ἄν βούλωονταί. Τὸ δ', 11 ἐπειδὴ πολλὰ μὲν καλὰ καὶ ὁφέλιμα, διαφέροντα δὲ25 ἀλλήλων ἐστὶ, προσθείναι τοῖς ἀνθρώποις αἰσθήσεις ἀρ-μοττούσας πρὸς ἐκαστα, δι' ὅν ἀπολαύσωμεν πάντων τῶν ἁγαθῶν' τὸ δὲ καὶ λογισμὸν ἡμῶν ἐμφύσει, οἳ περὶ ὅν αἰσθανόμεθα λογιζόμενοι τε καὶ μυθοφεύσεις κατα-μανθάνομεν ὅπῃ ἐκαστα συμφέρει, καὶ πολλὰ μηχανώ-30 μεθα δι' ὅν τῶν τε ἁγαθῶν ἀπολαύσωμεν καὶ τὰ κακὰ ἀλεξόμεθα: τὸ δὲ καὶ ἐρμηνεύαν δοῦναι, δι' ὅς πάντων 12 τῶν ἁγαθῶν μεταδίδομεν τὰ ἀλλήλους διδάσκοντες καὶ κοινωνοῦμεν καὶ νόμους τιθέμεθα καὶ πολιτευόμεθα; Παν-35 τάπασιν ἔσκασιν, ὦ Σωκρατε, οἱ θεοὶ πολλῆς τῶν ἀν-30 θρώπων ἐπιμέλειαι ποιεῖσθαι. Τὸ δὲ καὶ ὑ ἄδυνατοιμει,35 τὰ συμφέροντα προσοεῖσθαι ὑπὲρ τῶν μελλόντων, ταύτῃ
INSTRUCTION IN PIETY. 129

autous himin sunerghein, dia mantikhis tois pnythanoineois fraftontas tata apobhsonema kal didaskontas he av arista glynoito; Soi o', efhi, o Symкратes, eoiakasin eti filikwteron he tois allloi chresthai, ei ge mide epertwomeioi upo sou prosphmaiouni sou a te xre poiein kai a mhi. 5

Nor must we be staggered because they are invisible, but honour and worship them according to our opportuni-

ties.

13 'Oti de ge alithi legw kai su gnwsei, av mhi anameneis eis av tais morphas twn thewv idhe, all' efapki sou tais egragia autwn orwnti ssebthai kal tinaun touts theous. ennoei de oti kai autoi o theoi outrwv upodeikynousin' oti te gar allloi himin tagnada didontes ouden toutwn eis toumphon 10 lontes didasai, kai o touton oloun kosomei sunetptton te kal sunechwn, ev ef panta kalala kai agadla esti, kai aei mev xorwmeinoi atribi te kal vnia kai agiataron parexein, thattou de nohtatos uphretovnta anamarthtes, outrous tais megista mere prattwn oratai, tade de oikonomow anoratos 15

14 himin estin. ennoei o' oti kai o pasi fanerob doxov einai hlios ouk epitrpebei tois anvrownois eauton akribwos oraw, all' ean tis auton anaidwos egxeirh theasasthai, thn dphw afairignetai. kai touts uphretas de twn theaw eurhseis afaneis ontas keraunous te gar oti mev awwthen 20 afiete dphlon kai oti ois av envtuhy pantaun kratel' oratai o' outr' epwv ouste kataskephasa ouste apiwv kal anemoi autou mev oux orwntai, a' de poioyoi fanerba himin esti, kai prosioountov auton aisthanomeba. alla mhn kai anvrowon ge phych, he eiaper ti kai alllo twn anvrowpinov 25 tou theion metexei, oti mev basileuei ev himin fanerwv, oratai de ouv auti. a xre katanouontai mhn katafro-
CHAPTER IV.

A discussion with Hippias of Elis is related on the nature of Justice.

'Allà μὴν καὶ περὶ τοῦ δικαίου γε οὐκ ἀπεκρύπτε • τετο ἢν εἰχε γνώμην, ἀλλὰ καὶ ἔργῳ ἀπεδείκνυτο, ἱδίᾳ
τε πάσιν νόμιμοι τε καὶ ὧφελιμοὶ χρώμενοι, καὶ κοινὴ ἀρχουσι τε ἃ οἱ νόμοι προστάττουσιν πειθόμενοι καὶ κατὰ πόλιν καὶ ἐν ταῖς στρατεύσεσιν οὕτως ὡστε διάδηλος εἶναι

2 παρὰ τοῦς ἀλλοὺς εὐτακτῶς, καὶ ὅτε ἐν ταῖς ἐκκλησίαις ἐπιστάτης γενόμενος οὐκ ἔπετρεψε τῷ δήμῳ παρὰ τοὺς 5 νόμους ψηφίσασθαι, ἀλλὰ σὺν τοῖς νόμοις ἡμαμαθῇ τοιαύτῃ ὀρμῇ τοῦ δήμου ἢν οὐκ ἂν οἴμαι ἀλλοι οὐδένα

3 ἀνθρωπος ὑπομείνατ' καὶ ὅτε οἱ τριάκοντα προστάτησ- 

tον αὐτῷ παρὰ τοὺς νόμους τι, οὐκ ἔπειθετο τοῖς τε γὰρ νέους ἀπαγορευόντων αὐτῶν μὴ διαλέγονται καὶ ὅ 

προστάζαντων ἑκαῖν τε καὶ ἀλλοις τις τῶν πολιτῶν ἄραγειν τινα ἐπὶ θανάτῳ, μόνοις οὐκ ἔπεισθη, διὰ τῷ

4 παρὰ τοὺς νόμους αὐτῷ προστάττεσθαι καὶ ὅτε τὴν ὑπὸ Μελήτου γραφὴν ἔφευγε, τῶν ἀλλῶν εἰσθήτων ἐν τοῖς δικαστηρίοις πρὸς χάριν τε τοῖς δικασταῖς διαλέγε- 15 σθαι καὶ κολακεῦναι καὶ δεῖσθαι παρὰ τοὺς νόμους, καὶ διὰ τὰ τοιαύτα πολλῶν πολλάκις ὑπὸ τῶν δικαστῶν ἀφιε-

μένων, ἑκείνος οὐδέν ἴδελθη ἡθέλησε τῶν εἰσθήτων ἐν τῷ δικα-

στηρίῳ παρὰ τοὺς νόμους ποιῆσαι, ἀλλὰ ραδίως ἀν ἄφε-

θείς ὑπὸ τῶν δικαστῶν, εἰ καὶ μετρίως τι τούτων ἐποίησε, 20 προεἶθετο μᾶλλον τοῖς νόμοις ἐμμένων ἀποθανεῖν ἡ πα-

5 ρανομῶν ζῇν. καὶ ἔλεγε δὲ οὕτως καὶ πρὸς ἀλλοὺς μὲν 

πολλάκις, οἴδα δὲ ποτε αὐτῶν καὶ πρὸς Ἰππίαν τὸν Ἡλείον περὶ τοῦ δικαίου τοιάδε διαλέχθεντα. διὰ χρόνον ἀρ ἀφικόμενος ὁ Ἰππίας Ἀθηναῖς παρεγένετο τῷ 25 κράτει λέγοντι πρὸς τινας ὡς θανμαστὶν εἰη τό, εἰ μέν 

τις βουλητος σκυτεά διδάξασθαι τινα ἡ τεκτονα ἡ χαλκέα ἡ ἱππεα, μη ἀπορεῖν ὅποι ἄν πέμψας τούτον τύχοι. [φασὶ δὲ τινας καὶ ἱππον καὶ βοῦν τῷ βουλομένῳ δικαίους 

ποιήσασθαι πάντα μεστὰ εἶναι τῶν διδάξοντων.] ἕαν δὲ 30 

tις βουληται ἡ αὐτὸς μαθεῖν τὸ δίκαιον ἡ νῖν ἡ οἰκε-
τὴν διδάξασθαι, μὴ εἰδέναι ὅποι ἂν ἔλθον τῦχοι τοῦτον. καὶ ὁ μὲν Ἰππίας ἀκούσας ταῦτα ὤσπερ ἐπισκόπτων ὁ ἀυτῶν, Ἐτι γὰρ σὺ, ἐφη, ὦ Ἐσκρατες, ἐκείνα τὰ ἀυτὰ λέγεις ἃ ἐγὼ πάλαι ποτὲ σου ἦκουσα; καὶ ὦ Ἐσκράτης, Ω δὲ γε τοῦτον δεινότερον, ἐφη, ὦ Ἰππία, οὐ μόνον ἂει τὰ αὐτὰ λέγω, ἀλλὰ καὶ περὶ τῶν αὐτῶν σὺ δ’ ἵσως διὰ τὸ πολυμαθῆς εἶναι περὶ τῶν αὐτῶν ουδέποτε τὰ αὐτὰ λέγεις. Ἄμελει, ἐφη, πειρῶμαι καὶνῦν τι λέγεω ἂεί. Πότερον, ἐφη, καὶ περὶ ὧν ἐπίστασαι; οἶον περὶ 7 γραμμάτων ἐὰν τις ἐρηταὶ σε πόσα καὶ πολὰ Ἐσκράτους ἐστίν, ἀλλὰ μὲν πρότερον, ἀλλὰ δὲ νῦν πειρᾶ λέγειν; ἡ περὶ ἀριθμῶν τοὺς ἐρωτῶσι εἰ τὰ διὰ πέντε δέκα ἐστίν, οὐ τὰ αὐτὰ νῦν ἃ καὶ πρότερον ἀποκρίνει; Περὶ μὲν τούτων, ἐφη, ὦ Ἐσκρατες, ὦσπερ σὺ, καὶ ἐγὼ ἂεὶ τὰ αὐτὰ λέγω: περὶ μέντοι τοῦ δικαίου πάνω οὐμαι νῦν ἐχεῖν εἰπεῖν πρὸς ἃ οὔτε σὺ οὔτ’ ἂν ἄλλος ουδεὶς οὔναυτ’ ἀντεπεὶν. Νὴ τὴν Ὡραν, ἐφη, μέγα λέγεις ἁγαθὸν ἡφηκέναι, εἰ παύσονται μὲν οἳ δικασταὶ δίχα ψηφιζόμενοι, παύσονται ὦ οἳ πολίται περὶ τῶν δικαίων ἀντιλέγοντες τε καὶ ἀντιδικοῦντες καὶ στασιάζοντες, παύσονται ὦ οἳ πόλεις διαφερόμεναι περὶ τῶν δικαίων καὶ πολεμοῦσαι. καὶ ἐγὼ μὲν οὐκ οἶδ’ ὁπως ἂν ἀπολειφθεῖν σου πρὸ τοῦ ἀκούσαι τηλικοῦτον ἁγαθὸν ἡφηκότος.

Being challenged himself to define Justice, Socrates first refers to his life as his best definition, and then as a verbal definition declares Justice to be identical with law-abiding.

'Ἀλλὰ μὰ Δί', ἐφη, οὐκ ἀκούσει πρὶν γ’ ἂν αὐτὸς ἀπο- 9 φήνῃ ὃ τι νομίζεις τὸ δίκαιον εἶναι. ἀρκεῖ γὰρ ὅτι τῶν ἄλλων καταγελᾶς ἐρωτῶν μὲν καὶ ἐλέγχων πάντας, αὐτός 25
δ’ οὐδενὶ ἑθέλων ὑπέχειν λόγον οὐδὲ γνώμην ἀποφαίνει·

10 σθαὶ περὶ οὐδενὸς. Τι δὲ; ὦ Ἰππία, ἐφη, οὐκ ἦσθησαι ὅτι ἐγὼ ἃ δοκεῖ μοι δίκαια εἶναι οὐδὲν παύομαι ἀποδεικύμενος; Καὶ ποιος ἦ σοι, ἐφη, οὗτος ὁ λόγος ἐστὶν; Εἰ δὲ μὴ λόγῳ, ἐφη, ἀλλ’ ἐργὼ ἀποδείκνυμαι· ἂν οὐ δοκεῖ σοι ἀξιοσεκμαρτότερον τοῦ λόγου τὸ ἔργον εἶναι; Πολὺ γε νῦ Δ’, ἐφη· δίκαια μὲν γὰρ λέγοντες πολλοὶ ἄδικα ποιοῦσιν, δίκαια δὲ πράττων οὖν ἂν εἰς

11 ἄδικος εἶ. Ἡσθησαί οὖν πῶποτέ μοι ἡ ψευδομαρτυροῦντος ἡ συνοφαντοῦντος ἡ φίλους ἡ πόλιν εἰς στάσιν ἔμβαλλοντος ἡ ἄλλο τι ἄδικου πράττοντος; Ὅυκ ἐγὼγ’, ἐφη. Τὸ δὲ τῶν ἄδικων ἀπέχεσθαι οὐ δίκαιον ἤγει; Ἀδὴς εἰ, ἐφη, ὁ Σωκράτης, καὶ νῦν διαφεύγειν ἐγχείρων τὸ ἀποδείκνυσθαι γνώμην ὁ τι νομίζεις τὸ δίκαιον οὐ γὰρ ἂ πράττουσιν οἱ δίκαιοι, ἀλλ’ ἂ μὴ πράττουσι, 15 ταῦτα λέγεις. 'Αλλ’ φιλήν ἐγὼγ’, ἐφη ὁ Σωκράτης, τὸ μὴ ἑθέλειν ἄδικoν ἵκανον δικαιοσύνης ἐπίδειγμα εἶναι. εἰ δὲ σοι μὴ δοκεῖ, σκέψαι εὖν τὸδε σοι μᾶλλον ἀρέσκῃ φημὶ γὰρ ἐγὼ τὸ νῦμμον δίκαιον εἰσαι. Ἄρα τὸ αὐτὸ λέγεις, ὁ Σωκράτης, νομιμόν τε καὶ δίκαιον εἰσαι; Ἕγογγε, 20 ἐφη. Οὐ γὰρ αἰσθάνομαι σου ὅτι οἱ νομοὶ νομιμοῖν ἡ ποιῶν δίκαιον λέγεις. Νόμοις δὲ πόλεως, ἐφη, γιγνώσκεις; Ἕγογγε, ἐφη. Καὶ τίνας τοῦτοι νομίζεις; Ἀ οἱ πολίται, ἐφη, συνθέουσιν ὁ τε δεῖ ποιεῖν καὶ δὲν ἀπέχεσθαι ἐγράψατο. Οὐκοῦν, ἐφη, νομιμοὶ μὲν ἂν εἰς ὁ κατὰ 25 ταῦτα πολιτευόμενος, ἄνομοι δὲ τὰ ταῦτα παραβαίνων; Πάνυ μὲν οὖν, ἐφη. Οὐκοῦν καὶ δίκαια μὲν ἂν πράττοι ὁ τοῦτος πειθόμενος, ἄδικα ὁ τοῦτος ἀπειθῶν; Πάνυ μὲν οὖν. Οὐκοῦν ὁ μὲν τὰ δίκαια πράττων δίκαιοι, ὁ δὲ τὰ ἄδικα ἄδικοι; Πῶς γὰρ οὖ; Ὅ μὲν ἂρα νομιμοὶ 30 δίκαιος ἐστίν, ὁ δὲ ἄνομος ἄδικος. καὶ ὁ Ἰππίας, Νό-
μονὸς δ', ἐφη, ὁ Σώκρατες, πῶς ἂν τις ἡγήσατο σπουδαῖον πράγμα εἶναι ἢ τὸ πείθεσθαι αὐτῶς, οὐσ γε πολλάκις αὐτοὶ οἱ θέμενοι ἀποδοκιμάσαντες μετατίθενται; Καὶ γὰρ πόλεμον, ἐφη ὁ Σωκράτης, πολλάκις ἀράμεναι 5 αἱ πόλεις πάλιν εἰρήνην ποιοῦνται. Καὶ μᾶλα, ἐφη. Διάφορον οὖν τι οἱεὶ ποιεῖν, ἐφη, τοὺς τοῖς νόμοις πειθομένους φαυλίζω, ὅτι καταλυθεῖν ἂν οἱ νόμοι, ἢ εἰ τοὺς ἐν τοῖς πολέμοις εὐτακτοῦντα ψέγους ὅτι γένοιτ' ἂν εἰρήνη; ἢ καὶ τοὺς ἐν τοῖς πολέμοις ταῖς πατρίσι 10 προθύμοις βοηθοῦντας μέμφει;

This definition is not affected by variations in the laws, its true nature being seen in the law-abiding temper which the principle of justice develops in just and obedient peoples, like the Spartans.

Μὰ Δί' οὐκ ἔγωγ', ἐφη. Δυνοῦργοι δὲ τῶν Λακεδαι- 15 μόνων, ἐφη ὁ Σωκράτης, καταμεμάθηκας ὅτι οὐδὲν ἂν διάφορον τῶν ἄλλων πόλεων τὴν Σπάρτην ἐποίησεν, εἰ μὴ τὸ πείθεσθαι τοῖς νόμοις μάλιστα ἐνειργάσατο αὐτῇ; 15 τῶν δὲ αρχόντων ἐν ταῖς πόλεσιν οὐκ οἶσθα ὅτι οἴτινες ἂν τοῖς πολίταις αὐτώτατοι δοῦν τοῖς νόμοις πείθεσθαι, οὕτω ἁριστοὶ εἰσί, καὶ πόλις ἐν ἦ μάλιστα οἱ πολίται τοῖς νόμοις πείθονται, ἐν εἰρήνῃ τε ἁριστα διάγει καὶ ἐν πολέμῳ ἀυπόστατος ἑστιν; ἀλλὰ μὴν καὶ ὁμονοία γε μέγιστον 16 τε ἀγαθὸν δοκεῖ ταῖς πόλεσιν εἶναι, καὶ πλειστάκις ἐν αὐτῶς αἱ τε γεροντία καὶ οἱ ἁριστοὶ ἄνδρες παρακελεύ- 20 οῦνται τοῖς πολίταις ὁμονοεῖν, καὶ πανταχοῦ ἐν τῇ Ἑλλάδι νόμος κεῖται τοὺς πολίτας ὁμονοῦν ὁμονοήσειν, καὶ παντα- χοῦ ὁμολόγοι τὸν ὄρκον τοῦτον' οἴμαι δ' ἐγὼ ταῦτα γέγ- 25 νεῦται οὐχ ὅπως τοὺς αὐτοὺς χοροὺς κρίνωσιν οἱ πολίται, οὐδ' ὅπως τοὺς αὐτοὺς αὐλητὰς ἐπαινῶσιν, οὐδ' ὅπως τοὺς
αὐτοὺς ποιητὰς αἵρονται, οὐδ’ ἵνα τοῖς αὐτοῖς ἰδοῦνται, ἀλλ’ ἵνα τοῖς νόμοις πείθωνται. τούτοις γὰρ τῶν πολιτῶν ἐμμενῶντων, αἱ πόλεις ἵσχυρόταται τε καὶ εὐδαιμονέσταται γίγνονται: ἄνεν δὲ ὁμονοίας οὔτ’ ἀν πόλις εὗ πολιτευθεὶς

17 οὔτ’ οἶκος καλῶς οἰκηθεὶς. ἱδία δὲ πῶς μὲν ἕν τις ἢπττον; ὑπὸ πόλεως ζημιοῦτο, πῶς δ’ ἂν μᾶλλον τιμώτο ἢ εἰ τοῖς νόμοις πείθουτο; πῶς δ’ ἂν ἢπττον ἑν τοῖς δικαστηρίοις ἢπττὸτο ἢ πῶς ἂν μᾶλλον νικώ; τίνι δ’ ἂν τις μᾶλλον πιστεύσει παρακαταθέσθαι ἢ χρήματα ἢ νίος ἢ θυγατέρας; τίνα δ’ ἂν ἢ πόλις ὅλη ἀξιοπιστότερον ἡγήσατο 10 τοῦ νομίμου; παρὰ τίνος δ’ ἂν μᾶλλον τῶν δικαίων τύχοιεν ἢ γονεῖς ἢ οἰκείοι ἢ οἰκέται ἢ φίλοι ἢ πολίται ἢ ἐνέοι; τίνι δ’ ἂν μᾶλλον πολέμιοι πιστεύσειαν ἡ ἀνοχας ἢ σπονδάς ἢ συνηθικὰς περὶ εἰρήνης; τίνι δ’ ἂν μᾶλλον ἢ τῷ νομίμῳ σύμμαχοι ἐθέλοιεν γίγνεσθαι; τῷ δ’ ἂν μᾶλλον 15 οἱ σύμμαχοι πιστεύσειαν ἡ ἡγεμονίαν ἢ φρουραρχίαν ἢ πόλεις; τίνα δ’ ἂν τις εὐργετήσεις ὑπολάβοι χάριν κομμεῖσθαι μᾶλλον ἢ τῶν νόμιμων; ἡ τίνα μᾶλλον ἂν τις εὐργετήσεις ἢ παρ’ οὐ χάριν ἀπολήψεσθαι νομίζει; τῷ δ’ ἂν τις βούλοιτο μᾶλλον φίλος εἶναι ἢ τῷ τοιούτῳ, ἢ 20 τῷ ἢπττον ἐχθρός; τῷ δ’ ἂν τις ἢπττον πολεμήσειν ἢ φ’ μάλιστα μὲν φίλος εἶναι βούλοιτο, ἡκιστὰ δ’ ἐχθρός, καὶ φ’ πλείστοι μὲν φίλοι καὶ σύμμαχοι βούλοιτο εἶναι.

18 ἐλάχιστοι δ’ ἐχθροὶ καὶ πολέμιοι; ἐγὼ μὲν οὖν, ὃ ‘Ἰππία, τὸ αὐτὸ ἀποδείκνυμι νόμιμον τε καὶ δίκαιον εἶναι’ σὺ 25 δ’ εἰ τάναντια γιγνώσκεις, δίδασκε. καὶ δ’ ‘Ἰππίας, Ἀλλὰ μᾶ τὸν Δί’, ἐφη, ὥ Σώκρατες, οὐ μοι δοκῶ τάναντια γιγνώσκειν οὖς εἰρήκας περὶ τοῦ δικαίου.
In all such peoples is manifested the operation of those un-
written laws of nature which are everywhere and in all
time valid; and obedience to which constitutes justice, or
the will of God.

'Αγράφους δὲ τινὰς οὖσθα, ἐφη, ὡ 'Ἰππία, νόμους; 19
Τοὺς γ' ἐν πάσῃ, ἐφη, χώρα κατὰ ταύτα νομιζομένους.
Ἐχοις ἂν οὖν εἶπεῖν, ἐφη, ὡτι οἱ ἀνθρώποι αὐτοὺς ἔθεντο;
Καὶ πῶς ἂν, ἐφη, οἴ γε οὔτε συνελθεῖν ἄπαντες ἂν δυνη-
5 θείεν οὔτε ὁμόφωνοι εἰσὶ; Τίνας οὖν, ἐφη, νομίζεις
τεθεικέναι τοὺς νόμους τοῦτοι; 'Ἐγὼ μὲν, ἐφη, θεοὺς
οἴμαι τοὺς νόμους τούτους τοῖς ἀνθρώπωσι θείαι· καὶ γὰρ
παρὰ πᾶσιν ἀνθρώποι πρῶτον νομίζεται θεοὺς σέβειν.
Οὐκοῦν καὶ γονέας τιμᾶν πανταχοῦ νομίζεται; Καὶ τοῦτο, 20
10 ἐφη. Οὐκέτι μοι δοκεῖ, ἐφη, ὡ Σώκρατες, οὕτως θεοῦ
νόμου εἶναι. Τί δὴ; ἐφη. "Οτι, ἐφη, αἰσθάνομαι τινὰς
παραβαίνοντας αὐτὸν. Καὶ γὰρ ἄλλα πολλὰ, ἐφη, παρα-
21 νομοῦσιν' ἄλλα δίκην γέ τοι διδόσαι οἱ παραβαίνοντες
τοὺς ὑπὸ τῶν θεῶν κειμένους νόμους, ἢν οὔθεν τρόπῳ
15 δυνατὸν ἀνθρώπω διαφυγεῖν, ὡσπερ τοὺς ὑπὸ ἀνθρώπων
κειμένους νόμους ἐνοι παραβαίνοντες διαφεύγουσι τὸ
δίκην διδόναι, οἱ μὲν λαυθάνοντες, οἱ δὲ βιαζόμενοι.
Τί δὲ; τούς εὖ ποιοῦντας ἀντευργετεῖν οὐ πανταχοῦ 24
νόμιμον ἑστὶ; Νόμιμον ἐφὴ παραβαίνεται δὲ καὶ τοῦτο.
20 Οὐκοῦν καὶ οἱ τούτο παραβαίνοντες δίκην διδόσαι, φίλων
μὲν ἀγαθῶν ἔρημοι, γιγνόμενοι, τοὺς δὲ μισοῦντας ἑαυτοὺς
ἀναγκαζόμενοι διώκειν· ἢ οὐχ οἱ μὲν εὖ ποιοῦντες τοὺς
χρωμένους ἑαυτοῖς ἁγαθοὶ φίλοι εἰσίν, οἱ δὲ μὴ ἀντ-
25 ευργετοῦντες τοὺς τοιοῦτους διὰ μὲν τὴν ἄχαριστὴν
μισοῦνται ὑπ' αὐτῶν, διὰ δὲ τὸ μάλιστα λυτιτελεῖν τοὺς
τοιοῦτος χρήσθαι τούτους μάλιστα διώκοντι; Ἡ τῶν
OF JUSTICE.

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Δί', δι Σώκρατες, ἐφή, θείοις ταῦτα πάντα ἐσικε' τὸ γὰρ τοὺς νόμους αὐτοὺς τοὺς παραβάίνοντι τὰς τιμωρίας ἐχειν βελτίων ἢ καὶ ἀνθρώποι νομοθέτου δοκεῖ μοι 25 εἶναι. Πότερον οὖν, δι Ἰππία, τοὺς θεοὺς ἤγει τὰ δίκαια νομοθετεῖν ἢ ἄλλα τῶν δικαίων; Οὐκ ἄλλα μᾶ Δί', ἐφη 5 σχολῇ γὰρ ἄν ἄλλος γέ τις τὰ δίκαια νομοθετήσειν εἰ μὴ θεὸς. Καὶ τοὺς θεοὺς ἄρα, δι Ἰππία, τὸ αὑτὸ δίκαιον τε καὶ νόμμων εἶναι ἀρέσκει.

Τοιαῦτα λέγων τε καὶ πράττων δικαιοτέρους ἐποίει τοὺς πλησιάζοντας.

CHAPTER V.

In another lesson to Euthydemus he shows the evils of self-indulgence and the benefits of self-restraint, which latter alone affords true and permanent happiness of body or of mind.

1 Ὡς δὲ καὶ πρακτικωτέρους ἐποίει τοὺς συνόντας ἑαυτῷ, νῦν αὐτῷ λέξῳ. νομίζων γὰρ ἐγκράτειαν ὑπάρ-"χειν ἀγαθὸν εἶναι τῷ μέλλοντι καλὸν τι πράξειν, πρῶ-τον μὲν αὐτῶς φανερῶς ἢ τοῦτ συνοδευτὶ ἡσκηκῶς αὐτῶν μάλιστα πάντων ἀνθρώπων, ἐπείτα διαλεγόμενος προε-15 τέτετο πάντων μάλιστα τοὺς συνόντας πρὸς ἐγκράτειαν.

2 ἂεὶ μὲν οὖν περὶ τῶν πρὸς ἀρετὴν χρήσιμων αὐτῶς τε διετέλει μεμημένος καὶ τοὺς συνόντας πάντας ὑπομιμ-νήσκων' οὕτω δὲ ποτε αὐτῶν καὶ πρὸς Εὐθύνημον περὶ ἐγκρατείας τοιάδε διαλεχθέντα: Εἰπέ μοι, ἐφη, δι Εὐθύ-20 δημο, ἀρα καλὸν καὶ μεγαλείον νομίζεις εἶναι καὶ ἀνδρὶ 3 καὶ πόλει κτῆμα ἐλευθερίαν; Ὡς οἷον τὲ γε μάλιστα, ἐφη.
"Οστις οὖν ἂρχεται ὑπὸ τῶν διὰ τοῦ σώματος ἡδονῶν καὶ
diὰ ταύτας μὴ δύναται πράττειν τὰ βέλτιστα, νομίζεις τού
tον ἐλευθερον εἶναι; "Ἡκιστα, ἐφη. 'Ισως γὰρ ἐλευθέριον
φαίνεται σοι τὸ πράττειν τὰ βέλτιστα, εἶτα τὸ ἔχειν τοὺς
κωλύσωστα τὰ τοιαῦτα ποιεῖν ἀνελευθερον νομίζεις; Παι
τάπασι γ' ἐφη. Παιτάπασιν ἁρὰ σοι δοκοῦσιν οἱ ἀκρατεῖς 4
ἀνελευθεροι εἰναι; Νη τὸν Δι' εἰκότως. Πότερα δὲ σοι
δοκοῦσιν οἱ ἀκρατεῖς κωλύσωσθαι μόνον τὰ κάλλιστα πράτ-
tας, ἦ καὶ ἀναγκάζεσθαι τὰ αἰσχράτα ποιεῖν; Οὐδὲν
10 ἤττον ἐμοι', ἐφη, δοκοῦσι ταύτα ἀναγκάζεσθαι ἢ ἑκεῖνα
κωλύσωσθαι. Ποίους δὲ τινας δεσπότας ἤγει τοὺς τὰ 5
μὲν ἄριστα κωλύσωστα, τὰ δὲ κάκιστα ἀναγκάζοντας; Ὅς
δύνατον νη Δι', ἐφη, κακίστους. Δουλείαι δὲ ποιαν κα-
κίστην νομίζεις εἶναι; Ἔγω μὲν, ἐφη, τὴν παρὰ τῶς
15 κακίστους δεσπόταις. Τὴν κακίστην ἁρὰ δουλείαν οἱ
ἀκρατεῖς δουλεύουσιν; Ἕμοιγε δοκεῖ, ἐφη. Σοφίαν δὲ ὶ
τὸ μέγιστον ἀγαθὸν οὐ δοκεῖ σοι ἀπείρονος τῶν ἀν-
θρώπων ἡ ἀκρασία εἰς τούναντίων αὐτούς ἐμβάλλειν; ἦ
οὐ δοκεῖ σοι προσέχειν τε τοῖς ὑφελοῦσι καὶ καταμαθ-
20 θάνειν αὐτὰ κωλύειν ἀφέλκουσα ἐπὶ τὰ ήδεα, καὶ πολ-
λάκις αἰσθητομένους τῶν ἀγαθῶν τε καὶ τῶν κακῶν
ἐκπλήξασα ποιεῖν τὸ χείρον ἀντὶ τοῦ βελτίωνος αἰρε-
θεῖαι; Γίγνεται τούτ', ἐφη. Σωφροσύνης δὲ, ὡς Εὐθύ-7
δημέ, τινι ἂν φαίμεν ἤττον ἢ τῷ ἀκρατεὶ προσήκειν;
25 αὐτὰ γὰρ δῆπον τὰ ἐναντία σωφροσύνης καὶ ἀκρασίας
ἐργα ἐστίν. 'Ομολογῶ καὶ τούτο, ἐφη. Τοῦ δ' ἐπιμε-
λείθαι ἢν προσήκει οἴει τι κωλυτικότερον εἶναι ἀκρα-
σίας; Οὐκοῦν ἐγὼγ', ἐφη. Τοῦ δὲ ἀντὶ τῶν ὑφελοῦστων
τὰ βλάπτοντα προαιρεῖσθαι ποιοῦντος, καὶ τούτων μὲν
30 ἐπιμελείθαι, ἑκείνων δὲ ἀμελεῖν πείθοντος, καὶ τοῖς
σωφρονοῦσι τὰ ἐναντία ποιεῖν ἀναγκάζοντος οἴει τι ἄν

8 θρόπω κάκιον εἶναι; Οὐδὲν, ἐφη. Οὐκοῦν τὴν ἑγκρά-
τειαν τῶν ἐναντίων ἡ τὴν ἀκρασίαν εἰκὸς τοῖς ἀνθρώ-
ποις αἰτίαν εἶναι; Πάνω μὲν οὖν, ἐφη. Οὐκοῦν καὶ τῶν ἐ

9 τῶν ἐναντίων τὸ αἰτίων εἰκὸς ἀριστον εἶναι; Εἰκὸς γὰρ, ἐφη.

'Εσοικυν ἄρ', ἐφη, ὡς Εὐθυδήμη, ἀριστον ἀνθρώπω ἐγκρά-

10 τει εἶναι; Εἰκότως γάρ, ἐφη, ὡς Σώκρατες. 'Εκείνῳ δέ,

'Οσπερ ἡ μὲν ἀκρασία οὐκ ἑώσα καρτερεῖν οὔτε λιμῶν

11 οὔτε δήσος οὔτε ἐπιθυμίαν οὔτε ἀγαπυῖαν, δι' ὧν μόνων

12 ἐστιν ἡδέως μὲν φαγεῖν τε καὶ πιεῖν, ἡδέως δ' ἀναπαύ-

13 σασθαί τε καὶ κουμηθήναι, περιμεναντας καὶ ἀνασχο-

14 μένους ἕως ἂν ταῦτα ὡς ἐν ἡδύτα γένηται, κωλύει τοῖς 15

15 ἀναγκαιοτάτοις τε καὶ συνεχεστάτοις αξιολόγους ἠδεσθαί:

16 ὡς ἐγκράτεια μόνη ποιουσα καρτερεῖν τα εἰρημένα μόνη

17 καὶ ἠδεσθαί ποιεῖ ἀξίως μηχήμες ἐπὶ τοῖς εἰρημένοις.

18 Παντάπασιν, ἐφη, ἀληθὴ λέγεις. 'Αλλὰ μὴν τοῦ μαθεῖν

19 τι καλὸν κἀγαθὸν καὶ τοῦ ἐπιμεληθήναι τῶν τοιούτων 20

20 τιωδος δι' ὧν ἂν τις καὶ τὸ ἕαντον σῶμα καλὸς διοικήσει

21 καὶ τὸν ἕαντον σῶμα καλῶς οἰκονομήσει καὶ φίλοις καὶ

22 πόλει ὡφέλιμος γένοιτο καὶ ἔχερμους κρατήσειν, ἃφ' ὧν

23 οὐ μόνον ὡφέλεια, ἀλλὰ καὶ ἠδοναὶ μέγιστα γίγνονται,

24 οἱ μὲν ἐγκρατεῖς ἀπολαύοντο πράττοντες αὐτὰ. οἱ δ' 25

25 ἀκρατεῖς οὔδενος μετέχουσι. τῷ γὰρ ἂν ἦττον φήσαιμεν

26 τῶν τοιούτων προσήκειν ἢ ὃ ἢκιστα ἐξεστὶ ταῦτα πρά-

27 τειν, κατεχομένφ ἐπὶ τῷ στοιχείῳ περὶ τῶν ἐγχυτάτω

28 ἠδονᾶς; καὶ ὁ Εὐθυδήμος, Δοκείς μοι, ἐφη, ὡς Σώκρατες,

29 λέγειν ὡς ἀνδρὶ ἦττον τῶν διὰ τὸν σώματος ἠδονῶν 30

30 πάμπαν οὐδεμίας ἀρετὴς προσήκει. Τὶ γὰρ διαφέρει
ἐφη, ὁ Ἐυθύδημε, ἀνδρωπὸς ἀκατῆς θηρίου τοῦ ἀμαθεστάτου; ἦστις γὰρ τὰ μὲν κράτιστα μὴ σκοπεῖ, τὰ ἱδιότα δὲ ἐκ παντὸς τρόπου ζητεῖ ποιεῖν, τί ἀν διαφέρου τῶν ἀφρονεστάτων βοσκημάτων; ἀλλὰ τοῖς ἐγκρατεῖσι 5 μόνοις ἔξεστι σκοπεῖν τὰ κράτιστα τῶν πραγμάτων, καὶ λόγῳ καὶ ἐργῷ διαλέγονται κατὰ γένη τὰ μὲν ἁγαθὰ προαιρεῖσθαι, τῶν δὲ κακῶν ἀπέχεσθαι. καὶ οὕτως ἐφη 12 ἀρίστους τε καὶ εὐδαιμονεστάτους ἄνδρας γίγνεσθαι καὶ διαλέγεσθαι δυνατώτατοι. ἐφη δὲ καὶ τὸ διαλέγεσθαι 10 ὠνομασθῆναι ἐκ τοῦ συνόντας κοινῆς βουλεύσεσθαι διαλέγονται κατὰ γένη τὰ πράγματα. δεῦν οὖν πειρᾶσθαι ὅτι μάλιστα πρὸς τοῦτο ἐαυτὸν ἐτοιμὸν παρασκευάζειν καὶ τοῦτον μάλιστα ἐπιμελεῖσθαι: ἐκ τοῦτον γὰρ γίγνεσθαι ἄνδρας ἀρίστους τε καὶ ἡγεμονικωτάτους καὶ διαλεκτικῶ- 15 τάτους.

CHAPTER VI.

In many different forms of excellence, as piety, justice, wisdom, the good and lovely, and courage, Socrates illustrates his doctrine that virtue is knowledge.

'Ως δὲ καὶ διαλεκτικωτέρους ἐποίει τοὺς συνόντας, 1 πειράσομαι καὶ τοῦτο λέγεων. Σωκράτης γὰρ τοὺς μὲν εἰδότας τί ἐκαστὸν ἐη τῶν οὕτων ἐνόμιζε καὶ τοῖς ἄλλοις ἂν ἐξηγεῖσθαι δύνασθαι· τοὺς δὲ μὴ εἰδότας οὐδὲν ἐφη 20 θαυμαστὸν εἶναι αὐτοῖς τε σφάλλεσθαι καὶ ἄλλους σφάλλειν· δὴν ἕνεκα σκοπῶν σὺν τοῖς συναυθοι τί ἐκαστὸν ἐη τῶν οὕτων οὐδέποτε ἐλημ. πάντα μὲν οὖν ἢ διωρίζετο πολὺ ἔργον ἂν εἰη διεξελθεῖν· ἐν ὅσοις δὲ τὸν τρόπον
2 τῆς ἐπισκέψεως δηλώσειν οἴμαι, τοσαῦτα λέξω. πρῶτον
δὲ περὶ εὐσέβειας ὥδε πως ἐσκόπεῖ. Εἰπὲ μοι, ἔφη,
ὁ Ἐυθύδημε, ποιῶν τι νομίζεις εὐσέβειαν εἶναι; καί ὦς,
Κάλλιστον νὴ Δί', ἔφη. 'Εχεις οὖν εἰπεῖν ὅποιός τις ὁ
εὐσέβης ἔστω; 'Εμοι μὲν δοκεῖ, ἔφη, ὁ τοὺς θεοὺς τιμῶν. 5
'Εξεστὶ δὲ ὃν ἂν τις βούληται τρόπων τοὺς θεοὺς τιμᾶν;
3 Οὐκ ἀλλὰ νόμοι εἰσὶ καθ' οὓς δεῖ τοῦτο ποιεῖν. Οὐκοῦν
ὁ τοὺς νόμους τούτους εἰδὼς εἰδεῖ ἂν ὡς δεῖ τοὺς θεοὺς
τιμᾶν; Οἶμαι ἑγωγ', ἔφη. 'Αρ' οὖν ὁ εἰδὼς ὡς δεῖ τοὺς
θεοὺς τιμᾶν οὐκ ἄλλως οἴσται δεῖν τοῦτο ποιεῖν ἢ ὃς τοῦ
ioidev; Οὐ γὰρ οὖν, ἔφη. 'Ἄλλως δὲ τις θεοὺς τιμᾷ ἢ ὃς
4 οἴσται δεῖν; Οὐκ οἶμαι, ἔφη. 'Ο ἁρὰ τὰ περὶ τοὺς θεοὺς
νόμιμα εἰδὼς νομίμως ἂν τοὺς θεοὺς τιμῇ; Πάντων μὲν
οὖν. Οὐκοῦν ὁ γε νομίμως τιμῶν ὡς δεῖ τιμᾶ; Πῶς γὰρ
οὖ; 'Ο δὲ γε ὡς δεῖ τιμῶν εὐσέβης ἔστι; Πάντων μὲν οὖν, 15
ἔφη. 'Ο ἁρὰ τὰ περὶ τοὺς θεοὺς νόμιμα εἰδὼς ὅρθως
ἀν ἡμῶν εὐσέβης ὀρθομενός εἰη; 'Εμοι γοὺν, ἔφη,
dokei.
5 Ἀνθρώποις δὲ ἁρὰ ἐξεστὶν ὃν ἂν τις τρόπων βουληταὶ
χρῆσθαι; Οὐκ ἀλλὰ καθ' ἁρὰ τούτους ὁ εἰδὼς ἡ 20
ἔστι νόμιμα, καθ' ὃ δεῖ πρὸς ἄλληλους χρῆσθαι, νόμι-
mως ἂν εἰη. Οὐκοῦν οἱ κατὰ ταῦτα χρώμενοι ἄλληλοις
ὡς δεῖ χρῶνται; Πῶς γὰρ οὖ; Οὐκοῦν οἱ γε ὡς δεῖ
χρώμενοι καλῶς χρῶνται; Πάνω μὲν οὖν, ἔφη. Οὐκοῦν
οἱ γε τοὺς ἀνθρώπους καλῶς χρώμενοι καλῶς πράττουσι 25
τὰ ἀνθρώπεια πράγματα; Εἰκὸς γ', ἔφη. Οὐκοῦν οἱ τοὺς
νόμους πειθόμενοι δίκαια οὖντο ποιοῦσι; Πάνω μὲν οὖν,
6 ἔφη. Δίκαια δὲ, ἔφη, οὔσθα ὅποια καλεῖται; 'Α οἱ νόμοι
κελεύοντως, ἔφη. Οἱ ἁρὰ ποιοῦντες ὃ οἱ νόμοι κελεύονσι
δίκαια τε ποιοῦσι καὶ ἂ δεῖ; Πῶς γὰρ οὖ; Οὐκοῦν οἱ ὑπὸ
γε τὰ δίκαια ποιοῦντες δίκαιοί εἰσιν; Οἶμαι ἑγωγ', ἔφη.
Οἱ ὁὖν τινὰς πείθεσθαι τοῖς νόμοις μὴ εἰδότας ἃ οἱ νόμοι κελεύονσιν; Οὐκ ἔγωγ', ἔφη. Εἰδότας δὲ ἃ δει ποιεῖν οἱ τινὰς οἰεσθαι δειν μὴ ποιεῖν ταῦτα; Οὐκ οἴμαι, ἔφη. Ὁδεὶς δὲ τινὰς ἄλλα ποιοῦντας ἢ ἃ οἴονται δειν; Οὐκ ἔγωγ', ἔφη. Οἱ ἄρα τὰ περὶ ἄνθρωποις νόμιμα εἰδότες οὕτω τὰ δίκαια ποιοῦσι; Πάνυ μὲν οὖν, ἔφη. Οὐκοῦν οἱ γε τὰ δίκαια ποιοῦντες δίκαιοι εἰσί; Τίνες γὰρ ἄλλοι; ἔφη. 'Ορθῶς ἂν ποτε ἄρα ὀριζόμεθα ὀριζόμενοι δικαίους εἶναι τοὺς εἰδότας τὰ περὶ ἄνθρωποις νόμιμα; Ἐμοιγε δοκεῖ, ἔφη.

Σοφίαν δὲ τί ἂν φήσαιμεν εἶναι; εἶπέ μου, πότερα 7 σοι δοκοῦσιν οἱ σοφοὶ ἃ ἐπίστανται, ταῦτα σοφοὶ εἶναι, ἢ εἰς τινὲς ἃ μὴ ἐπίστανται σοφοὶ; Ἀ ἐπίστανται δὴ- λον ὅτι, ἔφη πῶς γὰρ ἂν τις ἃ γε μὴ ἐπίσταστο, ταῦτα 15 σοφὸς εἶη; Ἀρ' οὖν οἱ σοφοὶ ἐπιστήμησι σοφοὶ εἰσὶ; Τίνι γὰρ ἂν, ἔφη, ἄλλῳ τις εἰς σοφός, εἴ γε μὴ ἐπιστήμησι; Ἀλλο δὲ τι σοφίαι οἰεί εἰναι ἢ φ' σοφοὶ εἰσὶ; Οὐκ ἔγωγε. Ἐπιστήμη ἄρα σοφία ἐστίν; Ἐμοιγε δοκεῖ. Ἀρ' οὖν δοκεῖ σοι ἄνθρωπω δυνατὸν εἶναι τὰ ὅντα πάντα 20 ἐπίστασθαι; Οὐδὲ μὰ Δὲ ἐμοιγε πολλοστὸν μέρος αὐ- τῶν. Πάντα μὲν ἄρα σοφὸν οὐχ οἴον τε ἄνθρωπον εἰ- ναι; Μὰ Δὲ οὐ δήτα, ἔφη. Ἐ αρα ἐπίσταται ἐκαστος, τούτο καὶ σοφὸς ἐστίν; Ἐμοιγε δοκεῖ.

Ἀρ' οὖν, ὃ Εὐθυδήμη, καὶ τάγαθον οὔτω ζητητέον 8 25 ἐστὶ; Πῶς ἔφη. Δοκεί σοι τὸ αὐτὸ πάσιν ὄφελιμον εἶναι; Οὐκ ἔμοιγε. Τί δὲ; τὸ ἄλλῳ ὄφελιμον οὐ δοκεῖ σοι ἐνίοτε ἄλλῳ βλαβήρον εἶναι; Καὶ μάλα, ἔφη. Ἀλλο ὃ ἂν τι φαίης ἁγαθὸν εἶναι ἢ τὸ ὄφελιμον; Οὐκ ἔγωγ', ἔφη. Τὸ ἁρα ὄφελιμον ἁγαθὸν ἐστίν ὅτι ἁν ὄφελιμον 30 ἢ; Δοκεί μου, ἔφη.

Τὸ δὲ καλὸν ἔχομεν ἂν πῶς ἄλλως εἶπεῖν, ἡ ἐστὶν ὁ ῥ


10 'Ανδρείαν δέ, Ὁ Εὐθύνη, ἄρα τῶν καλῶν νομίζεις εἶναι; Καλλιστὸν μὲν οὐν ἐγψωγ', ἐφη. Χρήσιμον ἂρα οὐ 10 πρὸς τὰ ἐλάχιστα νομίζεις τὴν ἀνδρείαν; Νὴ Δὲ, ἐφη, πρὸς τὰ μέγιστα μὲν οὖν. 'Αρ' οὖν δοκεῖ σοι πρὸς τὰ δεινὰ τε καὶ ἐπικίνδυνα χρήσιμον εἶναι τό ἀγνοεῖν αὐτὰ; "Ηκιστά γ', ἐφη. Οἱ ἄρα μὴ φοβοῦμεν τὰ τοιάστα διὰ τὸ μὴ εἰδέναι τί ἐστὶν οὖν ἀνδρεῖοι εἰσι; Νὴ Δὲ, 15 ἐφη' πολλοὶ γὰρ ἀν οὔτω γε τῶν τε μανομένων καὶ τῶν δειλῶν ἀνδρεῖοι εἰεν. Τί δὲ οἱ καὶ τὰ μὴ δεινὰ δεδοικότες; 'Ετι γε νὴ Διὰ, ἐφη, ἵπτον. 'Αρ' οὖν τοὺς μὲν ἄγαθοὺς πρὸς τὰ δεινὰ καὶ ἐπικίνδυνα οὖντας ἀν-

11 δρεῖον ἤγει εἶναι, τοὺς δὲ κακοὺς δειλοὺς; Πάντως μὲν 20 οὖν, ἐφη. 'Αγαθοὺς δὲ πρὸς τὰ τοιάστα νομίζεις ἄλλους τινὰς ἥ τοὺς δυναμένους αὐτοῖς καλῶς χρήσθαι; Οὐκ ἄλλα τούτους, ἐφη. Κακοὺς δὲ ἄρα τοὺς οἷους τούτοις κακῶς χρήσθαι; Τίνας γὰρ ἄλλους; ἐφη. 'Αρ' οὖν ἐκαστοι χρῶνται ὡς οἴονται δεῖν; Πῶς γὰρ ἄλλως, ἐφη; 'Αρ' οὖν 25 οἱ μὴ δυνάμενοι καλῶς χρήσθαι ἵσασιν ὡς δεῖ χρήσθαι; Οὐ δὴπον γε, ἐφη. Οἱ ἄρα εἰδότες ὡς δεῖ χρῆσθαι, οὕτω καὶ δύνανται; Μόνοι γ', ἐφη. Τί δὲ; οἱ μὴ διη-

μαρτηκότες, ἄρα κακῶς χρῶνται τοῖς τοιούτοις; Οὐκ οἴμαι, ἐφη. Οἱ ἄρα κακῶς χρῶμενοι διημαρτήκασιν; ὁ

Εἰκός γ', ἐφη. Οἱ μὲν ἄρα ἐπιστάμενοι τοῖς δεινοῖς τε
MORABILIA, IV. vi. II—vii. 2.

καὶ ἐπικινδύνεις καλῶς χρήσθαι ἀνδρεῖοι εἰσιν, οἱ δὲ διαμαρτάνοντες τοῦτον δειλοί; Ἐμοιγε δοκοῦσιν, ἔφη.

A distinction of his is shown between kingship and tyranny, and his method of inductive reasoning is illustrated.

Βασιλείαι δὲ καὶ τυραννίδα ἀρχὰς μὲν ἀμφοτέρας ἡγεῖτο εἰναι, διαφέρειν δὲ ἀλλήλων ἐνόμιζε. τὴν μὲν 5 γὰρ ἐκόντων τε τῶν ἀνθρώπων καὶ κατὰ νόμους τῶν πόλεων ἀρχὴν, βασιλείαν ἡγεῖτο, τὴν δὲ ἀκόντων τε καὶ μὴ κατὰ νόμους, ἀλλ' ὅποιο ὁ ἄρχων βούλοιτο, τυραννίδα. καὶ ὅποι μὲν έκ τῶν τὰ νόμιμα ἐπιτελοῦντων αἰ τὰρχαί καθίστανται, ταύτῃ μὲν τὴν πολιτείαν ἀριστοκρατίαν 10 ἐνόμιζεν εἰναι, ὅποι δὲ έκ τιμημάτων, πλουτοκρατίαν, ὅποι δὲ έκ πάντων, δημοκρατίαν.

Εἰ δὲ τις αὐτῷ περὶ τοῦ ἀντιλέγοι μηδέν ἐχὼν σαφὲς 13 λέγειν, ἀλλ' ἄνευ ἄποδειξεως ήτοι σοφότερον φάσκων εἰναι ὅν αὐτὸς λέγοι ἡ πολιτικάτερον ἡ ἀνδρείστερον ἡ 15 ἄλλο τι τῶν τοιούτων, ἐπὶ τὴν ὑπόθεσιν ἐπανήγειν ἂν πάντα τῶν λόγων ὅδε πως. Ψῆς σὺ ἀμειώνω πολίτην εἰναι 14 ὅν σὺ ἐπαινεῖς ἢ ὅν ἔγω; Ψημὲ γὰρ οὖν. Τι οὖν οὐκ ἐκεῖνο πρῶτον ἐπεσκεψάμεθα, τι ἐστὶν ἔργον ἀγαθόν πολίτου; Ποιῶμεν τοῦτο. Οὐκοῦν ἐν μὲν χρημάτων 20 διωκῆσει κρατοῖν ἄν ὁ χρήμασιν εὐποροτέραν τὴν πό- λιν ποιῶν; Πάνω μὲν οὖν. 'Εν δὲ γε πολεμῷ ὁ καθυ- περτέραν τῶν ἀντιπάλων; Πῶς γὰρ οὖ; 'Εν δὲ πρεσβείᾳ ἃρ' ὅς ἄν φίλους ἀντὶ πολεμίων παρασκευάζῃ; Εἰκὸς γε. Οὐκοῦν καὶ ἐν ἀδημηγορίᾳ ο στάσεις τε παύων καὶ ὁμο- 25 νοιαν ἐμποτῶν; Ἐμοιγε δοκεῖ. οὐτῶ δὲ τῶν λόγων ἐπαν- αγομένων, καὶ τοὺς ἀντιλέγουσιν αὐτοῖς φανερῶν ἐγίγνετο τὰληθές. ὅποτε δὲ αὐτὸς τι τῷ λόγῳ διεξίοι, διὰ τῶν 15
CHAPTER VII.

The practical temper of Socrates is shown in his estimate of the value of the abstract sciences, whose standard must ever be utility.

1 "Οτι μὲν οὖν ἀπλῶς την ἑαυτοῦ γνώμην ἀπεφαίνετο Ἕκράτης πρὸς τοὺς ὀμιλούτας αὐτῷ δοκεῖ μοι δῆλον ἐκ τῶν εἰρημένων εἶναι: ὅτι δὲ καὶ αὐτάρκεις ἐν ταῖς προσηκούσαις πράξεσιν αὐτοὺς εἶναι ἐπεμελεῖτο, νῦν οὖν τούτο λέξω. πάντων μὲν γὰρ ἄγω ὁδὸς μάλιστα ἐμελεῖ. εἰς δὲν ἔμελειτο, ἐπυμνήσθατο τὸν τις ἐπιστήμων εἰη τῶν συνόντων αὐτῷ δὲν δὲ προσήκει ἀνδρὶ καλῷ καγαθῷ εἰδέναι, ὅ τι μὲν αὐτὸς εἰδεῖ, πάντων προθυμότατα ἐδίδασκεν ὅτου δὲ αὐτὸς ἀπειρότερος εἰη, πρὸς τοὺς ἐπισταμένους ἵνα: 15

2 αὐτοὺς. ἐδίδασκε δὲ καὶ μέχρι ὅτου ἐξεῖπον εἰη ἐκάστου πράγματος τοῖς ὁρθῶς πεπαιδευμένοις. αὐτικά γεωμετριῶν μέχρι μὲν τούτου ἐφη δεῖν μαθάνειν, ἕως ἰκανοῦ τοῖς γένοιτο, εἰ ποτὲ δεησείς, γῆν μέτρῳ ὁρθῶς ἥ παραλαβεῖν ἥ παραδοῦναι ἥ διανεῖμαι ἥ ἐργον ἀπο- 20 ἰεῖσαθαι. οὕτω δὲ τούτο ράδιον εἰη μαθεῖν ὡστε τοὺς προσέχοντα τοῦ νοῦν τῇ μετρήσει ἀμα τῆς τῆς γῆς ὁπόση

L
ἔστιν εἰδέναι καὶ ὥς μετρεῖται ἐπιστάμενον ἀπιέναι. τὸ 3
dὲ μέχρι τῶν δυσσυνέτων διαγραμμάτων γεωμετρίαν μαν-
θάνειν ἀπεδοκιμάζειν. οἱ τι μὲν γὰρ ὥφελοι ταῦτα οὐκ
ἔφη ὅραν καὶ τοι οὐκ ἀπειρός γε αὐτῶν ἦν. ἔφη δὲ
5 ταῦτα ἰκανὰ εἶναι ἀνθρώπου βίον κατατρίβειν καὶ ἀλλῶν
πολλῶν τε καὶ ὥφελίμων μαθημάτων ἀποκωλύειν. ἐκε-
λευν δὲ καὶ ἀστρολογίας ἐμπείρους γίγνεσθαι, καὶ ταῦ-
της μέντοι μέχρι τοῦ νυκτὸς τε ὃραν καὶ μηνίως καὶ
ἐνιαυτοῦ δύνασθαι γιγνώσκειν ἕνεκα πορείας τε καὶ πλοῦ
10 καὶ φυλακῆς, καὶ ὡσα ἄλλα ἢ νυκτὸς ἢ μηνίως ἢ ἐνιαυτοῦ
πράττειν, πρὸς ταῦτ' ἔχειν τεκμηρίους χρήσθαι, τὰς ὥρας
τῶν εἰρημένων διαγραμμάτων. καὶ ταῦτα δὲ ράδια
15 εἶναι μαθείν παρά τε νυκτοθηρῶν καὶ κυβερνήτων καὶ
ἀλλῶν πολλῶν οἷς ἐπιμελεῖς ταῦτα εἰδέναι. τὸ δὲ μέχρι
10 τοῦτου ἀστρονομίαν μαθάνειν, μέχρι τοῦ καὶ τὰ μὴ ἐν τῇ
15 αὐτῇ περιφορᾷ ὠντα καὶ τοὺς πλάνητας τε καὶ ασταθμήτους
ἀστέρας γνῶναι, καὶ τὰς ἀποστάσεις αὐτῶν ἀπὸ τῆς γῆς
καὶ τὰς περιόδους καὶ τὰς αἰτίας αὐτῶν ζητούντας κατατρί-
15 βεσθαι, ἰσχυρῶς ἀπέτρεπεν. ὥφελειαν μὲν γὰρ οὐδεμίαν
20 οὐδὲ ἐν τούτοις ἔφη ὅραν' καὶ τοι οὔδὲ τούτων γε ἄνθηκος
ἡν' ἔφη δὲ καὶ ταῦτα ἰκανὰ εἶναι κατατρίβειν ἀνθρώπου
25 βίων καὶ πολλῶν καὶ ὥφελίμων ἀποκωλύειν. ὅλως δὲ θ
τῶν οὐρανίων, ἢ ἐκαστὰ ὁ θεὸς μηχανᾶται, φροντιστὶν
γίγνεσθαι ἀπέτρεπεν' οὔτε γὰρ εὑρέτα ἀνθρώποις αὐτὰ
20 εὐνομίζειν εἶναι, οὔτε χαρίζεσθαι θεοίς ἢν ἰγείτο τὸν
30 ζητούντα ὁ ἐκεῖνοι σαφήνειαν οὐκ ἔβουλήθησαν. καὶ
δύνασθαι δ' ἢν ἔφη καὶ παραφρονήσας τοῦ ταῦτα μερι-
μώντα οὐδὲν ἦτον ἡ Ἄναξαγόρας παρεφρόνησεν, ὁ
μέγιστον φρονήσας ἐπὶ τῷ τᾶς τῶν θεῶν μηχανᾶς ἐξη-
γείσθαι. ἐκεῖνος γὰρ λέγων μὲν τὸ αὐτὸ εἶναι πῦρ τε καὶ
7 ἦλιον ἦγυιε ὅτι τὸ μὲν πῦρ οἱ ἀνθρώποι ράδιως καθορῶ-
σιν, εἰς δὲ τὸν ἡλίον οὗ δύναται ἄντιβλέπειν, καὶ ὑπὸ μὲν τοῦ ἡλίου καταλαμπόμενοι τὰ χρώματα μελαντερα ἐχουσίων, ὑπὸ δὲ τοῦ πυρὸς οὗ ἤγνωσε δὲ καὶ ὅτι τῶν ἐκ τῆς γῆς φυομένων ἄνευ μὲν ἡλίου αὐγῆς οὐδὲν δύναται καλῶς αὔξεσθαι, ὑπὸ δὲ τοῦ πυρὸς θερμαίνομενα πάντα 5 ἀπολλυταί φάσκων δὲ τὸν ἡλίον λίθον διάπυρον εἶναι καὶ τούτο ἤγνωσε, ὅτι λίθος μὲν ἐν πυρὶ ὄν οὔτε λάμπει οὔτε πολὺν χρόνον ἀντέχει, ὡ δὲ ἡλίος τὸν πάντα χρόνον
8 πάντων λαμπρότατος ὃν διαμένει. ἐκέλευε δὲ καὶ λογισμοὺς μανθάνειν καὶ τούτων δὲ ὁμοίως τοῖς ἄλλοις ἐκέλευε 10 φυλάττεσθαι τὴν μάταιον πραγματείαν, μέχρι δὲ τοῦ ὠφελίμου πάντα καὶ αὐτὸς συνεσκόπει καὶ συνδιεξήμε 9 τοσὶ συνονοίᾳ. προὔτρησε δὲ σφόδρα καὶ ψυχείας ἐπιμελεῖσθαι τοὺς συνόντας παρὰ τε τῶν εἰδοτῶν μανθά¬

νουτας ὀπόσα ἐνδέχοιτο, καὶ ἑαυτῷ ἐκαστον προσέχοντα 15 διὰ παντὸς τοῦ βίου τί βρῶμα ἢ τί πῶμα ἢ ποῖος πόρος συμφέροι αὐτῷ, καὶ πῶς τούτοις χρώμενος ψυχεινότατ' ἄν διάγοι. τοῦ γὰρ οὕτω προσέχοντος ἑαυτῷ ἔργον ἐφη εἶναι εὐρεῖν λατρον τὰ πρὸς ψυχείαν συμφέρουτα αὐτῷ μᾶλλον διαγιγνώσκοντα αὐτοῦ.

10 Εἴ δὲ τις μᾶλλον ἡ κατὰ τὴν ἀνθρωπίνην σοφίαν ὀφελεῖσθαι βούλοιτο, συνεβούλευε μαντικῆς ἐπιμελεῖσθαι. τὸν γὰρ εἰδότα δι' ὃν οἱ θεοὶ τοὺς ἀνθρώπους περὶ τῶν πραγμάτων σημαίνουσιν, οὐδέποτε ἔρημουν ἐφὴ γίγνεσθαι συμβουλῆς θεῶν.
CHAPTER VIII.

Finally, his conduct at his trial is praised, how that, under the guidance of his daemonion he thought not of his defence, believing that death may have something in it better than life, and that at all events a good man's memory cannot die.

Εἰ δὲ τις, ὃτι φάσκοιτος αὐτοῦ τὸ δαιμόνιον ἔαντο 1 προσημαίνειν ἃ τε δέοι καὶ ἃ μὴ δέοι ποιεῖν ὑπὸ τῶν δικαστῶν κατεγρώσθη θάνατος, οἴεται αὐτῶν ἐλέγχεσθαι περὶ τοῦ δαιμονίου ψευδόμενον, ἐννοησάτω πρῶτον μὲν 5 ὃτι οὔτως ἦδη τότε πόρρω τῆς ἡλικίας ἦ, ὡστ' εἰ καὶ μὴ πότε, οὐκ ἂν πολλῷ ὑστερον τελευτήσαι τὸν βίον· εἰτα ὃτι τὸ μὲν ἀχθεινότατον τοῦ βίου καὶ ἐν ὃ πάντες τὴν διάνοιαν μειοῦνται ἀπέλιπεν, ἀντὶ δὲ τούτου τῆς ψυχῆς τὴν ρώμην ἐπιδειξάμενος ἐυκλείαν προσεκτήσατο, 10 τὴν τε δίκην πάντων ἀνδρῶπων ἀληθέστατα καὶ ἐλευθερώτατα καὶ δικαίωτα ταίᾳ, καὶ τὴν κατάγνωσιν τοῦ θανάτου προστατά καὶ ἀνδρωδέστατα ἐνεγκών. ὁμο- 2 λογεῖται γὰρ οὐδένα πω τῶν μνημονευμένων ἀνδρῶπων κάλλιον θάνατον ἐνεγκών. ἀνάγκη μὲν γὰρ ἐγένετο αὐτῷ 15 μετὰ τὴν κρίσιν τριάκοντα ἡμέρας βιώναι διὰ τὸ Δήλια μὲν ἐκείνου τοῦ μηνὸς εἶναι, τὸν δὲ νόμον μηδένα ἐὰν δημοσίως ἀποθήκευσεν ἢ ἐὰν ἡ θεωρία ἢκ Δήλου ἐπανέλθῃ, καὶ τὸν χρόνον τούτου ἀπασὶ τοῖς συνήθεσι φα- νερὸς ἐγένετο οὐδέν ἀλλοιστερον διαβιβάσῃ ἢ τὸν ἐμπροσ- 20 θεν χρόνον· καίτοι τὸν ἐμπροσθέν γε πάντων ἀνδρῶπων μάλιστα ἐθανατότετο ἐπὶ τῷ εὐθύμῳ τε καὶ εὐκόλῳς ζῆν. καὶ πῶς ἂν τις κάλλιον ἢ οὔτως ἀποθάνοι; ἢ ποίος 3
ἀν εἴη θάνατος καλλίων ἢ ὅν καλλιστά τις ἀποθάνω; ποιος δ' ἂν γένοιτο θάνατος εὐδαιμονέστερος τοῦ καλ-
λίστου; ἢ ποιος θεοφιλέστερος τοῦ εὐδαιμονεστάτου;
4 Λέξω δὲ καὶ ἃ Ἐρμογένους τοῦ Ἰππονίκου ἦκουσα περὶ
ἀυτοῦ. ἔφη γὰρ ἦδη Μελήτου γεγραμμένον αὐτῶν τιν ἃ
γραφήν, αὐτῶς ἀκούων αὐτῶν πάντα μᾶλλον ἢ περὶ τῆς
δίκης διαλεγομένου, λέγειν αὐτῷ ὡς χρή σκοπεῖν ὦ τι
ἀπολογήσεται. τὸν δὲ τὸ μὲν πρῶτον εἰπεῖν, Οὐ γὰρ
δοκῶ σοι τοῦτο μελετῶν διαβεβιωκέναι; ἔπει δὲ αὐτῶν
ἠρέτο, ὅπως, εἰπεῖν αὐτὸν ὅτι οὐδὲν ἄλλο ποιῶν διαγε-
γένηται ἡ διασκοπῶν μὲν τὰ τῇ δίκαιᾳ καὶ τὰ ἀδικα,
πράττων δὲ τὰ δίκαιᾳ καὶ τῶν ἀδικῶν ἀπεχόμενος,
5 ἦντερ νομίζοι καλλίστην μελέτὴν ἀπολογίαν εἰναι. αὐτῶς
δὲ πάλιν εἰπεῖν, Ὡὐχ ὥρας, ὡ Σώκρατες, ὅτι οἱ Ἀθήνησι
δικασταὶ πολλοὺς μὲν ἦδη μηδὲν ἄδικοιύντας λόγῳ παρ-
15 αχθέντες ἀπέκτειναν, πολλοὺς δὲ ἄδικοιύντας ἀπέλυσαν;
Ἤλλα νὴ τῶν Δίων, φάναι αὐτῶν, ὡ Ἐρμόγενες, ἦδη μου
ἐπιχειροῦντος φροντίσαι τῇ πρὸς τοὺς δικαστὰς ἀπολο-
6 γίας ἡματιώθη τὸ δαιμόνιον. καὶ αὐτῶς εἰπεῖν, Θαυ-
μαστὰ λέγεις. τὸν δὲ, Θαυμάζεις, φάναι, εἰ τῷ θεῷ 20
dοκεῖ βελτιῶν εἰναι ἐμὲ τελευτῶν τῷ βίον ἦδη; οὐκ οἶσθαι
ὅτι μέχρι μὲν τοῦτο τοῦ χρόνου ἐγὼ οὐδεὶς ἀνθρώπων
ὑφείμην ἂν οὔτε βελτίων οὐθ' ἤδιον ἐμοὶ βεβζωκέναι;
ἀριστα μὲν γὰρ οἶμαι ἄν τοὺς μάλιστα ἐπιμελομένους
tοῦ ως βελτίστους γίγνεσθαι, ἢδιοτὰ δὲ τοὺς μάλιστα 25
7 αἰσθανομένους ὁτι βελτίους γίγνονται. ἃ ἐγὼ μέχρι τοῦ
tοῦ χρόνου ἡσθανόμην ἐμαυτῷ συμβαίνοντα, καὶ τοῖς
ἀλλοις ἀνθρώποις ἐντυγχάνων καὶ πρὸς τοὺς ἄλλους
παραθεωρῶν ἐμαυτῶν οὔτω διατελέσακα περὶ ἐμαυτῶν
gυγνόσκων καὶ οὐ μόνον ἐγώ, ἄλλα καὶ οἱ ἐμοὶ φίλοι 30
οὔτως ἔχοντες περὶ ἐμοὶ διατελοῦσιν, οὐ διὰ τὸ φιλεῖν
150  MEMORABILIA, IV. viii. 7–11

ἐμὲ, καὶ γὰρ οἱ τοὺς ἄλλους φιλοῦντες οὔτως ἂν ἐξιόν πρὸς τοὺς ἑαυτῶν φίλους, ἀλλὰ διότερ καὶ αὐτοὶ ἂν οἴονται ἐμοὶ συνόντες βέλτιστοι γίγνεσθαι. εἰ δὲ βιόσο-8 µαί πλείω χρώνον, ἱσως ἀναγκαίον ἔσται τὰ τοῦ γῆρως 5 ἐπιτελεῖσθαι, καὶ ὅραν τε καὶ ἀκούειν ἡττον, καὶ διανοεῖσθαι χεῖρον, καὶ δυσμαθέστερον ἀποβαΐνειν καὶ ἐπιλησμονέστερον, καὶ ὃν πρότερον βελτίων ἢ, τούτων χείρω γίγνεσθαι. ἀλλὰ µή ταύτα γε µὴ αἰσθανοµένῳ µὲν ἀβιώτος ἂν εἰη ὁ βίος, αἰσθανόµενον δὲ πῶς οὐκ ἀνάγκῃ 10 χείρον τε καὶ ἀθέστερον ζην; ἀλλὰ µήν εἰ γε ἂδικως ὁ ἀποθανούµαι, τοῖς µὲν ἂδικος ἐµὲ ἀποκτεῖνασιν αἰσχρόν ἂν εἰη τοῦτο. εἰ γὰρ τὸ ἂδικείν αἰσχρὸν ἐστί, πῶς οὐκ αἰσχρὸν καὶ τὸ ἂδικὸς ὁτίον ποιεῖ; ἐµοὶ δὲ τι αἰσχρὸν τὸ ἐτέρους µή δύνασθαι περὶ ἐµοῦ τὰ δίκαια µήτε γνώναι 15 µήτε ποιησαι; ὅµω δὲ ἐγνωκε καὶ τὴν ὃδειν τῶν προγε-10 γονώτων ἀνθρώπων εν τοῖς ἐπιγιγνοµένοις οὐχ ὁµοίαν καταλειποµένην τῶν τε ἂδικησάντων καὶ τῶν ἂδικηθέν- 15των. οἴδα δὲ ὅτι καὶ ἐγὼ ἐπιµελείας τευξοµαι ὑπ’ ἄνθρωπων, καὶ εάν νῦν ἀποθάνω, οὐχ ὁµοίως τοῖς ἐµὲ 20 ἀποκτείνασιν οἴδα γὰρ θεὶ µαρτυρήσεσθαι µοι ὅτι ἐγὼ ἱδίκησα µὲν οὐδένα πάλποτε ἀνθρώπων οὐδε χείρω ἐποίησα, βελτίων δὲ ποιεῖ ἐπειρώµην ἀεὶ τοὺς ἐµοὶ συνόντας. τοιαύτα µὲν πρὸς Ἐρµογένην τε διελέχθη καὶ πρὸς τοὺς ἄλλους. τῶν δὲ Σωκράτην γεγυγυσόντων οἶ δος ἢν οἱ ἄρε-11 25 τῆς ἐφιέµενοι πάντες ἐτι καὶ νῦν διατελοῦσιν πάντων µάλιστα ποδοῦντες ἑκεῖνων, ὡς ὕφελµατον ὅντα πρὸς ἄρετῆς ἐπιµέλειαν. ἐµοὶ µὲν δὴ τοιοῦτος ὃν οἶ δον ἐγὼ διήγηµαι, εὔσεβῆς µὲν οὔτως ὡστε µηδὲν ἀνευ τῆς τῶν θεῶν γνώµης ποιεῖν, δίκαιος δὲ ὡστε βλάπτειν µὲν µη δὲ 30 µικρὸν µηδένα, ὕφελµεν δὲ τὰ µέγιστα τοὺς χρωµένους αὐτῷ, ἐγκρατῆς δὲ ὡστε µηδέποτε προαιρεῖσθαι τὸ ἴδιον
ἀντὶ τοῦ βελτίωνος, φρόνιμος δὲ ὡστε μὴ διαμαρτάνειν κρίνων τὰ βελτίω καὶ τὰ χείρω. μηδὲ ἄλλου προσδείσθαι, ἀλλ’ αὐτάρκης εἶναι πρὸς τὴν τούτων γνώσιν, ἰκανὸς δὲ καὶ λόγῳ εἴπειν τε καὶ διορίσασθαι τὰ τοιαῦτα, ἰκανὸς δὲ καὶ ἄλλους δοκιμάσαι τε καὶ ἁμαρτάνοντας ἐλέγξαι καὶ προτρέψασθαι ἐπ’ ἄρετὴν καὶ καλοκαγαθίαν, ἐδόκει τοιούτος εἶναι οἷος ἂν εἴη ἄριστος τε ἀνήρ καὶ ἐνδαιμονέστατος. εἰ δὲ τῷ μὴ ἀρέσκει ταῦτα, παραβάλλων τὸ ἄλλων ἢδος πρὸς ταῦτα οὔτω κρυνέτω.
NOTES.

BOOK I.

P. 1. l. 1. Πολλάκις έθαύμασα, 'I have often wondered.' We do not I. § 1. know how long after Socrates' death it was when Xenophon wrote his Memorabilia, but we know at any rate that he was for many years banished from Athens, and was thus shut off from exact information. Cf. Introd. p. xxxvii.

τίσι ποτε λόγοις, quibus tandem argumentis: potè emphasises the question. So πολὺ ποτ' in § 2.

1. 2. οἱ γραψάμενοι Σωκράτην. See Introd. p. xxxv.

1. 3. τῇ πόλει: Ethie dative. The city was regarded as the offended party, and therefore also as the inflicter of the penalty: trans. 'at the hands of the city.'

ἡ μὲν γὰρ. The μὲν here implies as usual a δὲ clause, which is not expressed. This is usual where a suggestion of possible doubt, dissent, or qualification is intended. Here the doubt suggested is as to the credit which people will give to this indictment. Cf. πρέπει μὲν ἰνόν. iv. 4. So ἔοικε μὲν, οἴμαι μὲν, κ.τ.λ.

τοιάδε τις ἦν: 'was to the following effect.' Xenophon does not profess to quote the exact form of the indictment, which he probably did not know, and which did not matter. In Plato's Apologia Socratis the indictment is described by Socrates himself thus 24 B: ἔχει δὲ πως ὧδε: Σωκράτη φησίν ἀδικεῖν τούσ τε νέους διαφθείροντα καὶ θεοὺς οὐς ἡ πόλις νομίζει οὐ νομίζοντα, ἔτερα δὲ δαμόνια καὶνά.

1. 4. ἀδικεῖ, not ἀδικεῖ μὲν, for emphasis. In such cases the second § 2. member is represented as something additional, a sort of afterthought; hence ἀδικεῖ δὲ καί. So below ii. 21 ὡρῶ γὰρ . . . ὡρῶ δὲ καί. Trans. 'is guilty before the law.'

There are two counts to the indictment: first, lawlessness, as shown in religious heterodoxy; second, lawlessness, as shown in the moral deterioration of the young men who associated with him. See Introd. p. xxxv. In the form of the indictment quoted above from Plato, the order is reversed.

Α 2
I. § 2. 1. 7. Πρῶτον μὲν οὖν: 'well then, to take the first count.' The second is taken up at Chap. ii.

όσον ἕνομίζει τοι... θεοῦς. This clause grammatically depends on τεκμηρίῳ. Observe ἕνομίζει indicative, instead of optative as in ἄγει ἢ ἢ (above § 1), because the writer has the idea of fact strongly in his mind. So also he uses τεκμηρίῳ, a stronger word than λόγοις. He is not going to be put off with talk and theories, he wants proofs and facts.

οὖς... θεοῦς: 'the gods whom.' Greek and Latin incline to put the important descriptive words into relative clauses (here θεοῦς), English puts them in the demonstrative clause.

1. 9. φανερὸς ἡν: 'he was to be seen.'

οἱκοι. Sacrificial offerings at Athens were of two kinds, private and public: the first, offered regularly to the gods of the family in the αὐλή or open court of the house; the second, now and then by individual citizens, as well as regularly by the people as a body, to the greater divinities, at the public altars in their temples or in public places. For a picture of a private sacrifice cf. Plat. Rep. i. 328 C. We are told in Xen. Anab. III. i. 6, how Xenophon, when thinking of joining Cyrus, asked Apollo at Delphi which of the gods he should sacrifice to, in order to secure a safe and successful issue of his adventure.

1. 11. οὖκ ἀφανής: just a variation in expression for φανερός above.

διεσθρύλητο γάρ. γάρ generally implies some unexpressed thought. In this case the thought may either be,—and I can instance a notable example of his having regard to oracles, 'for it was a matter of common talk,' etc. In this view translate γάρ, 'In fact.' Or the thought may be,—Some people might question whether he had regard to oracles (in the ordinary sense), 'for it was a matter of common talk,' that he professed to have a private monitor of his own. In this view translate γάρ, 'No doubt.' The former view is, I think, to be preferred; for μαντική was used very widely for all manner of enquiries as to the future (cf. below § 3); and in Plat. Apol. Soc. c. xxxi. p. 40 A, Socrates himself is represented as speaking of it as ἡ εἰσβοία μοι μαντική ἥ τοῦ δαμόνιον.

ὡς φαντ.: cf. note to ὡς ἕνομίζει above. Xenophon is far from denying here the fact that Socrates made this statement: but he uses the optative, because it is the talk of others to which he is referring.

1. 12. τὸ δαμόνιον. The phrase is a very vague one, and necessarily so, for Socrates himself seems to have had no very clear notions as to the nature of the influence which swayed him. Cf. Introd. p. xi. The article is used, either as implying possession or familiarity on Socrates' part, or that the thing was notorious.

ὀθεν δή... εἰσφέρειν: 'this in fact I believe to have been the main ground on which he was alleged to be an innovator in religion.'
NOTES.  P. 1, L. 7—P. 2, L. 15.

1. 14. οὖδὲν καινότερον τῶν ἄλλων: ‘no greater innovation than I. § 3. others (made).’ The personal genitive, as often in Greek, after a comparative, is not of persons but of things. So also with words such as ὁμοιος, e.g. Xen. Cyr. V. i. 4 ὁμοίων ταῖς δούλαις εἶχε τὴν εἰσθήτα, ‘she had a dress similar to that which the slave girls had’ (lit. ‘to the slave girls’). And cf. below § 13 οὐ ταύτα.

P. 2. 1. 1. οἰνοῖς ... θυσίαις. Birds were believed to indicate future events by their cries (cf. Lat. augurium), and their flight (Lat. auspicium); φημαι are the significant utterances of human beings (Lat. omen), or of the gods (cf. L. and S. sub voce); σύμβολα are the signs supposed to be given by any chance meeting or occurrence (hence τοὺς ἀπατῶντας lower down); θυσίαι were the chief means of ascertaining the will of the gods (Lat. haruspicia), and included τὰ ἱερὰ (signs from the liver, etc., of victims or their mode of burning) and τὰ σφάγα (signs from the circumstances attending their immolation). Cf. Xen. Anab. I. viii. 15, and note ad loc. (Clarendon Press Edition).

1. 2. οὕτω τε ... κάκεινος δὲ οὕτως ἐνόμιζεν. τε ... καί as usual of two closely connected statements, here a connection of similarity: δὲ is adverbal; trans. ‘just as ... so he also thought the same.’

1. 9. τῶν συνόντων, ‘of his companions’; this and other words implying companionship not discipleship, are the regular expressions used by Xenophon, imitating probably Socrates himself, who uniformly disclaimed the position of a teacher. See below ii. 3, and Plat. Apol. 19 D.

1. 10. ὥσ τοῦ δαιμονίου προσημαίνοντος, ‘in the faith that his monitor § 4. was the source of the warning.’ Participles express circumstances connected with the main statement (e.g. coinciding or preceding events, causes, etc.): when ὥσ precedes the participle, these circumstances are represented as matters of thought or belief. The belief here was Socrates’, which he endeavoured to communicate to others.

1. 12. καίτοι introduces another argument. ‘And surely every one § 5. will admit.’

1. 15. προαγορεύων ὥσ ὑπὸ θεοῦ φαινόμενα, ‘when he uttered warnings on the faith of their being revealed by heaven.’ Cf. note above, ὥσ τοῦ δαιμονίου § 4. The imperfect participle προαγορεύων is used, not the aorist, as expressing a frequently recurring act. Hence also the imperfects which follow, ἐπαινεῖ, προύλεγεν, ἐπιστευεν.

The argument of this section is quite futile as an answer to the indictment that Socrates did not believe in the gods of his country. As really used by Socrates (see Plat. Apol. 26) it was valid enough as against the accuser Meletus, who in cross-examination had denied that Socrates believed in any gods at all.
XENOPHON, MEMORABILIA I.

§ 6. 1. 20. τὰ μὲν γὰρ. When γὰρ introduces a statement promoted, it is best left untranslated.

1. 21. καὶ πράττειν, *simply to do them,* i.e. without any useless enquiries of the gods.

1. 22. ὄτως ἀποβῆσαι depends on ἀδῆλων, *things whose result was doubtful.*

1. 23. εἰ ποιήσα, indirect question, depending on μαντευσομένους.

§ 7. καὶ τοὺς μέλλοντας. *Accordingly those who would,* or *who could expect to.*

οἴκοις τε καὶ πόλεις. See note above § 3 ὦτοί τε, *whether their own affairs or those of the state.*

1. 24. προσδεῖσθαι, *required the assistance of.* προσ signifies *in addition.* Cf. iv. 5 προσθείναι.

τεκτονικόν . . . γενέσθαι. These adjectives are all masculine: *for a man to become skilled as a carpenter,* etc.

1. 28. καὶ ἀνθρώπου γνώμη αἰρέται, *things to be acquired by the mere exercise of human intellect.* καί here emphasises ἀνθρώπου, just as above, § 6, it emphasised πράττειν.

§ 8. τὰ δὲ μέγιστα τῶν ἐν τούτοις, *but all that was of supreme moment with respect to any of these pursuits.*

1. 30. δὲ . . . εἴη. Greek (like Latin) occasionally admits an infinitive in oratio obliqua after a relative, where the clause is substantially independent; trans. *of such matters, man had no knowledge in himself.*

P. 3. 1. 5. εἰ . . . ἀνάσεται. The interrogative εἰ is quite neutral; i.e. it may equal either num or nonne, according to the context. In the last two queries the suggested answer is affirmative, hence translate, *whether he will not.*

1. 6. κηδεστάς, *relatives by marriage* (Lat. affines). Whether a man in marrying has sought delight or power, the result may for all he knows be the exact opposite. Observe ἀνάσεται and στερῆσεται, futures middle in passive sense. This is common with verbs whose stems end in a vowel.

There is here an allusion to the dreadful family feuds, which, in conjunction with political dissensions, distracted Greek states all through their history.

§ 9. 1. 7. μηδὲν τῶν τοιουτῶν οἰομένους. μηδὲν (not οὐδὲν) as implying a kind of condition.

1. 9. δαμονάν ἐφη. This is evidently a pun, one of Socrates' jokes. Those who denied the influence of the supernatural on mortals were themselves unhappy proofs to the contrary. We might perhaps translate it, *Those who denied that there was any place for the supernatural, were themselves, he said, supernaturally possessed.*

1. 10. μαθοῦσι διακρίνειν. Here the dative is retained in agreement I. § 9. with ἀνθρώποι: lower down, however, we have ἄ μὲν μαθοῦσας ποιεῖν ἐξέκομεν, the infinitive in this case reasserting its influence. So also ἀριθμήσαντας... εἰδέναι, although with ἔχεσθι: but where, as in § 10, the impersonal verb is more prominent, we have the dative.

Translate these participles as instrumentals 'by study,' 'by reckoning, measuring, weighing,' etc., or 'after study,' etc., the aorists implying some preceding act or condition.

ei τις ἑπερωτήσῃ. The prefix here has the sense of addition, 'if one were to go out of one's way to ask.' The same general sense occurs with ἑπισκόπεω, ἑπιμανθάω, ἑπιμετρέω, etc.

1. 11. ἑπιστάμενον, masc. 'one who knows how to.'

1. 15. τοῖς τὰ τοιαῦτα... πυνθανομένους. This simply sums up in apposition the clauses preceding.

1. 20. πρὸ τε γᾶρ. The main divisions of the Greek day were πρὸ or § 10. πρωί, morning; δελτι, afternoon; ἕσπερα, evening. ἀγορὰ πλῆθοςσα was the period about midday when the market was full.

1. 23. ἔλεγε μὲν. λέγειν is here used absolutely, as in the phrase δεινὸς λέγειν, clever at talking.

1. 24. ὡς τὸ πολὺ, 'as a rule,' 'generally,' so ὡς ἐπὶ πολὺ and other phrases.

tοῖς βουλομένοις, 'any who wished'; so often in the singular.

1. 25. Σωκράτους. This genitive, followed by εἶδεν and ἤκουσεν, is § 11.

sometimes explained as belonging chiefly to the latter verb. Its construction (it is said) by anticipation overrules that proper to εἶδεν, which by itself would of course require an accusative. But the genitive is probably rather a possessive governed by the nouns immediately following accusatives to εἶδεν), the participles being simply explicative: as we should say, 'No man ever saw any unholy or impious deed from the hands of Socrates, or heard any such word from his lips.' Such genitives are very common in Greek with verbs of wondering or observing, e.g. Χερ. Anab. III. i. 19 διαθέσμενος αὐτῶν ὅσην καράν εἶχον. The possessive nature of this genitive is very clearly shown in Plato Apol. 17 Α μάλιστα δὲ αὐτῶν ἐν ἑθαμασα τῶν πολλῶν ἄν εὑεύσαντο, 'I was specially surprised at one of their many lies.' There is an exactly similar genitive in the next section; cf. note to αὐτῶν ἐσκόπει and cf. v. 1 ἄξιον δ' αὐτῶν.

1. 26. περὶ τῆς τῶν πάντων φύσεως, 'concerning the nature and origin of the universe.' Xenophon here rebuts a notion very prevalent at Athens, that Socrates, like many of the so-called Sophists, was a theorist in what we should call physical science. In Plato's Apologia Socratis Socrates is represented (19 B) as complaining that he had to fight against a far more serious indictment than the legal one, namely, a slander or popular prejudice which he puts into legal phrase thus:
XENOPHON, MEMORABILIA I.

I. § 11. Σωκράτης ἀδικεῖ καὶ περιεργάζεται ζητῶν τὰ τε ὑπὸ γῆς καὶ οὐράνια καὶ τὸν ἡττον λόγον κρείττον ποιῶν, καὶ ἄλλους ταῦτα ταῦτα διδάσκων, 'Socrates is a criminal and a busybody, searching into the things that are under the earth and in the heavens, making the worse appear the better reason, and teaching others to do the same.'

P. 4. l. 1. ὁ καλούμενος ὑπὸ τῶν σοφιστῶν κόσμος. This is another phrase for τὰ πάντα. But the name 'Kosmos,' given to the universe by certain philosophers, involved an assumption or hypothesis that the visible universe was an orderly universe, governed by certain forces or natural laws (called here ἀνάγκαι). This of course is the beginning and end of all modern science, which starting from it as a working hypothesis, tends ever more fully to confirm it in detail as discovery extends its borders. But in the first place, there was no real scientific enquiry or experiment among these old theorists or sophists, and in the second place, whatever the value of their speculations, Socrates thought something else was much more urgent, namely, to make humanity better and men's lives happier, by a knowledge of their own nature and of the laws that govern conduct and make it right or wrong. Trans. 'The Kosmos as the Sophists call it.'

1. 2. τῶν οὐρανῶν, 'the heavenly bodies.' The speculation of philosophers was not confined to the laws which governed the movements of the heavenly bodies, but these were of special interest because of their regularity, as well as because of the beauty of the objects themselves. And indeed it was in astronomy more than in any other branch of natural science that the ancients made real progress.

1. 4. μωραίνοντας ἀπεδείκνυε, 'he convicted of folly.' The participle is more vivid than the infinitive would be, and is common with verbs of detecting and perceiving as well as proving.

§ 12. αὐτῶν ἔσκόπει. Cf. note above § 11 Σωκράτους. The object of ἔσκόπει is the long noun clause which follows, and the genitive αὐτῶν is a possessive to this noun clause. Trans. 'In the case of such persons his first question used to be.'

1. 5. νομίσαντες . . . παρέντες. Aorist participles generally express some act or condition precedent to the principal verb, cf. note above § 4. The first of these aorists expresses a cause: trans. 'whether they considered they knew all about human affairs already and therefore went on to their physical speculations'; the second expresses a condition or circumstance; trans. 'or whether in neglecting humanity, and puzzling themselves about what is above humanity, they thought they were acting as became them.' τὰ δαιμόνια here is just equivalent to τὰ οὐράνια, (cf. the ambiguous meaning of heaven and heavenly in English), but it is used instead to suggest, like δαιμονίων ἔφη in § 9, that such speculations were not only useless but impious.
NOTES.  P. 3, L. 26—P. 4, L. 22.

1. 8. ἐθαύμαζε ἤ εἰ, here as usual ἤ rather than ἄτι with θαυμάζειν to I. § 13. emphasize the surprise. This clause is correlative to that beginning with πρῶτον μὲν above: 'and secondly he wondered that.'

1. 10. τοὺς μέγυστον φρονοῦντας, 'those who prided themselves most upon their talk on these subjects.' This is the regular meaning of μέγα φρονεῖν ἐπὶ c. dat. λέγειν is used contemptuously. They had no real knowledge, only talk. So below δοξάζειν.

1. 11. οὐ ταῦτα δοξάζειν ἀλλήλοις, 'differed altogether from each other in their guesses.' ἀλλήλοις dative of person after ταῦτα. Cf. note to § 3 above οὕδεν κανοῦτερον.

1. 12. ὁμοίως διακείσθαι, 'were as,' 'were like'; διακείσθαι, 'to be in a particular state,' expresses the result of διατιθέναι; cf. ii. 52. They were in the position of madmen.

πρὸς ἀλλήλους. This does not mean 'in each other's eyes,' but rather, 'when one measured any one of them by the other's standard'; i. e. whichever of them you assumed to be in the right, the others necessarily talked rank nonsense. For this use of πρὸς cf. inf. ii. 52 πρὸς ἐαυτὸν and ii. 61 πρὸς τοὺς ἀλλους ἀνθρώπους.

τῶν τε γὰρ μανομενόνων. The correlative clause begins at τῶν τε περὶ § 14. below. Cf. above § 3 οὗτοι τε. Translate, 'For just as some madmen,' etc., 'so those who,' etc. The point of analogy is in the ridiculous contrasts which were visible, on the one hand, in the conduct of madmen, and on the other hand, in the theories of the physical theorists.

1. 14. οἷδ' ἐν ὀχλῷ δοκεῖν ἀἰσχρὸν εἶναι. Trans. 'had no shame in saying or doing anything whatever even in public.'

1. 15. ὁτιοῦν, neut. of ὁστιοῦν, quidlibet.

1. 18. ξύλα τὰ τυχόντα: 'any chance block of wood.'

1. 20. ἐν μόνον . . . ἀπείρα τὸ πλήθος: 'some theorists imagined the world to consist of one single element, others assumed an infinity of elements.' ἀπείρα is predicate to τὰ ὄντα understood, and τὸ πλήθος is accusative of limitation.

1. 21. ἄει πάντα κινεῖσθαι, κ.τ.λ.: 'some assumed universal movement among the elements, others maintained that these must necessarily be always at rest.'

1. 22. πάντα γίγνεσθαι, κ.τ.λ.: 'some assumed a constant coming into being and a constant perishing of the elements; others denied the possibility of such a thing.'

These theories seem far enough removed from either utility or common sense to those who have not thought deeply on scientific matters, but very similar problems still agitate the minds of physical philosophers, and the question as to the ultimate nature of the elements of material things is one of never-ceasing scientific interest. Like many other great men, Socrates was right in devoting himself to the work for
I. § 14. which he was best fitted, and wrong in depreciating the work of those who interested themselves in other work. Cf. Introd. p. xix.

§ 15. 1. 23. ἐκόπτει δὲ περὶ αὐτῶν καὶ τάδε: ‘he used to ask another question as regards these people.’ The expression is here varied from that in § 12 by the substitution of περὶ αὐτῶν for the possessive αὐτῶν: but the sense is practically the same.

1. 24. ἀρ' ἀπερ. Best reserve the interrogation till lower down and translate thus: ‘Those who study human problems believe that they will be able to apply their discoveries for their own benefit and for the benefit of any others they please. Did those who studied these superhuman problems in like manner imagine that when they had discovered the forces governing the origination of the various things which exist, they would be able to produce at pleasure winds etc.? ’ ἀρ’ here = Lat. num. But cf. II. vi. 1.

1. 30. ἡ τοιοῦτον μὲν οὐδὲν οὐδ’ ἐλπίζουσιν: ‘or was it not rather the fact that they never dreamt of such a result?’ ἡ, like Lat. an, introduces the alternative which the speaker prefers. Socrates objected to these physical speculations, first (§§ 13, 14), that they were insoluble, and second (§ 15), that they could result in no practical benefit to mankind. But, as a matter of fact, the history of science has proved him to be even more obviously mistaken in his second criticism than in his first. This does not in the least detract from the great and good work which he did in his own line; he and his opponents also must be measured, not by their mistaken estimates of each other, but by the positive services each was able to perform in his and their several spheres of labour.

§ 16. P. 5. 1. 2. σκοπῶν τί εὔσεβεῖς, κ.τ.λ.: ‘seeking to discover the nature and definition of piety, impiety, nobility, baseness,’ etc. Just as the physical philosophers whom he criticised speculated as to the elements of material things, so Socrates tried to discover what we may call the elements or fundamental constituents of moral things. These came to be called in his school the οὐσία or essence or definition. And he tried to get at the true nature or essence of what any virtue or vice or moral activity was, by considering and comparing all sorts of examples, to see what they all had in common. This process got to be called ἐπαγωγή or induction. Aristotle, who extended the method of Socrates to many other kinds of questions, says that these were the two memorable things which Socrates did; first, he taught people to aim at getting the essence or definition of things, and second, he introduced the method of Induction in order to discover this essence. See Arist. Met. 7. 4, and cf. Introd. p. xxii.

1. 6. ἀ τοὺς μὲν εἰδότας . . . κεκληθοῖ. ἀ is the object of the participles εἰδότας and ἀγνοοῦντας, which express a condition; this cannot
in English be easily expressed by a relative clause, and the sentence I. § 16. is therefore rather difficult. ‘All things in short which, in his opinion, men must know in order to be truly noble and good, while they who know them not may justly be deemed of low and brutish nature.’

1. 9. μη φανερός ἡν. μη is used like μηδέν in § 9, ‘if there were any § 17. matters in which his true opinions were not known.’

1. 12. τούτων ἐνέθυμήθησαν. The genitive is used with verbs of § 18. perceiving, understanding, remembering, etc. Cf. Goodw. 168.

βουλεύσας. The (1st) aorists of verbs expressing a state or condition generally mean to enter on that state; hence ‘having been appointed a councillor,’ i.e. a member of the Boule or council of 500, which acted as a kind of upper house to the general assembly or Ecclesia. So ἀρεσά I. ii. 35, στρατηγησαντος III. v. 1.

1. 13. ἐν ὧ ἡν. ἡν not ἐστι, in reference to the time of the trial, although no doubt the oath remained the same in Xenophon’s time. So in the Anab. I. iv. 6, Xenophon speaking of a town Myriandus which the army visited, says, ἐπιτόρουν δ’ ἡν: ‘it was a market town,’ although he does not wish to imply that it is so no longer. Cf. also Anab. v. 3.

1. 14. ἐπιστάτης ἐν τῷ δήμῳ γενόμενος. Under the democratic constitution of Athens the council of 500 was divided into smaller sections, which exercised administrative functions in turn throughout the year; and in each section, during its period of office, members took turns, one day each, of holding the office of Epistates or President, both of the Council, and (if it met) of the Ecclesia. The phrase ἐν τῷ δήμῳ probably refers to the fact that, not long before the events here mentioned, there had been an oligarchic revolution called The Four Hundred, which also had its Prytanes. And so the exact meaning of the whole phrase would be, ‘having become in his turn, under the (restored) democratic constitution, President for the day.’ Cf. inf. ii. 12 τῶν ἐν τῷ διαγιαρχίᾳ πάντων πλεονεκτιστάτοις.

ἐπιθυμήσαντος, ‘having conceived a desire.’ Cf. note above to βουλεύσας.

1. 15. ἐννέα στρατηγοὺς. According to the constitution, ten generals were appointed annually. In the year here referred to (B.C. 406) Conon, one of the ten, was besieged in Mitylene, and the other nine were called upon to relieve him. This is probably the reason why Xenophon here speaks of nine. One, however, died very soon, and only eight took part in the battle of Argoinsae. They defeated the Peloponnesians, but, in their eagerness to pursue the enemy, neglected to pick up the wounded and wreaked of their comrades till a storm made rescue impossible. For this they were, in spite of Socrates’ resolute opposition, condemned by one general vote to be put to death. But only
XENOPHON, MEMORABILIA I.

I. § 18. six were actually in Athens, and only six were executed. Cf. Introd., p. xiii.

l. 16. ὁμφὶ... Ἐρασινίδην: 'Thrasyllos, Erasinides, and the others.' So of ὁμφὶ Πλάτανα, Plato and his disciples.

l. 17. ἐπιφήσσαται. As president, Socrates was the proper man to put a motion to the vote. But the Athenians were never great sticklers for forms, and the vote was ultimately taken without him.

l. 19. περὶ πλείονος ἐποίησατο ἐυροκεῖν: 'he valued fidelity to his oath at a higher price.'

II. § 1. P. 6 l. 6. τὸ πεισθήναι τίνας. A noun clause emphasised by the article, just as the so-called conjunction that does in English: 'that any should have been persuaded.'

l. 7. πρὸς τοῖς εἰρημένοις refers to his purity of speech and act testified to in a general way in the last chapter.

l. 8. ἀφροδισίων καὶ γαστρῶν ἔγκρατιστατος: 'most free of all men from profligacy and gluttony.'

§ 3. l. 17. καίτοι γε οὕδεπώτετο: 'not that he ever.'

l. 18. τῷ φανερῶς εἶναι: 'by being, as every one saw, a man of this nobility of character.' φανερῶς, nom. as referring to the principal subject.

l. 19. μυμομένους: 'if they imitated,' or 'by imitating.'

§ 4. l. 20. ἄλλα μὴν. Introducing a slight qualification of the remark as to his superiority to all bodily indulgences. 'At the same time not only (ἢ... ἢ) did he not neglect his own body, but he even blamed those who did.'

l. 22. μὲν οὖν introduces a slightly stronger qualification in the other direction. Other qualifications back and forward occur later on. 'Still he was far from approving of a system of excessive eating coupled with excessive exercise.' ὑπερεσβιοντα of course is masculine, agreeing with the subject to ὑπερπονείν.

τὸ... ἐκπονεῖν ἐδοκίμαξε: 'he approved of working off just as much as the mind accepted (or permitted) with pleasure.'

P. 7 l. 1. ἔξιν: 'method,' 'system,' 'mode of existence'; Lat. habitus.

§ 5. l. 5. τῶν μὲν γὰρ ἄλλων ἐπιθύμων. Socrates saved his friends from any fondness for money, first, by curing them of any other passions (which might have cost them money), and second, by charging them nothing for the indulgence of their passion for himself.

§ 6. l. 7. τούτου ἀπεχόμενος: i.e. τοῦ χρήματα πράττεσθαι: 'by avoiding this.'

l. 8. ἀνδραποδιστὰς Ἠαυτῶν: 'their own enslavers.'

l. 10. παρ' ὧν: i.e. τούτων παρ' ὧν.

§ 7. l. 13. φοσβίτῳ μὴ=Lat. veretur ne: the second μὴ is negative, μὴ being used instead of the regular οὐ, by a kind of attraction not un-
NOTES.  P. 5, L. 15—P. 9, L. 5.

common, especially with participles, e.g. below III. v. 23 ἐὰν τι αἰσθη [II. § 7. σεαυτὸν μὴ εἰδώτα, where see note. The adjective here serves the same function, as though to say, 'should make any return other than the greatest.'

1. 21. ὑπερορᾶν: c. genit. from idea of superiority (Goodw. 170) or § 9. simply as compound verb. The more usual construction c. accus. occurs in I. iii. 4, I. iv. 10.

1. 23. τοὺς μὲν ... κυβερνήτη δέ. The constructions of the contrasted clauses do not correspond; the first depends on μῶρον εἰη, the second is an indirect statement. 'It was folly to appoint the magistrates by the cast of a bean, while as a matter of fact no one,' etc.

ἀπὸ κυάμου καθιστάναι. The Athenians used the pebble (ψῆφος) in voting at trials, but the bean (κύαμος) in the election of magistrates. Two urns were filled, one with white and coloured beans, the other with the names of citizens. A bean and a name were drawn simultaneously, and those who had white beans became the magistrates.

1. 26. ἀμαρτανόμενα: 'if badly managed.'

P. 8. l. 7. ὃς ἀφαίρεθεντες μισοῦσιν: 'retain a feeling of hatred § 10. because they consider they have been wronged;' for ὃς c. part. cf. sup. § i. 4 ὃς τοῦ δαιμονίου.

1. 8. οὐκ οὖν τῶν φρόνησιν ἁσκοῦντων ... ἔστιν. 'Violence is therefore not to be expected from men of thoughtful habit of mind; such practices belong rather to those who possess brute force and no sense.'

1. 11. συμμάχων: genit. dependent on δέοντ' αὖ, but placed in an § 11. emphatic position.

1. 13. καὶ φονεῖεν δέ: 'and to go the length of murder, that above all is quite out of their line.'

1. 16. ἄλλα Σωκράτει γε. Σωκράτει is the emphatic word. 'Yes, § 12. said the accuser, but it was after having been associated with Socrates that Critias,' etc.

1. 18. τῶν ἐν τῇ ὀλιγαρχία: referring to the government of the Thirty Tyrants established after the fall of Athens, 404 B.C., Critias being the chief among them. Cf. Introd. p. xxxiv.

1. 23. τῶν συνουσίαν ὃς ἐγένετο: idiomati c double object to διηγή- § 13. σομαί; in English, 'I will state how this association was brought about.'

1. 24. ἐγενέσθην μὲν γὰρ. Omit γὰρ in translation. Observe dual § 14. here, but plural ἔδεσαν δέ in the other clause. The dual was in fact a decaying grammatical form, but was still used frequently, as here, for effect.

P. 9. l. 3. χρώμενον ... ἐποίης βούλοιτο: 'by his dialectic skill doing what he liked with those who conversed with him.'

1. 5. ἐπιθυμήσαντε: 'because they had really conceived any desire to § 15. share.' Cf. above i. 18 note to same word.
II. § 16. 1. S. θεοῦ διδόντος: conditional absolute clause, protasis to ἐλέσθαι ἀν. The present (or rather imperfect) participle is used to express the incomplete idea, 'if a god had offered.'

1. 13. ἐπραττέτην τὰ πολιτικά: 'and plunged into politics.'

ἐντερ ἔνεκα: 'this being in fact the true motive of the court they paid to Socrates.'

§ 18. 1. 20. διεκνύντα ... ὀντα. Both ὁδα and δείκνυμι belong to the class of verbs which often take a predicative participle (Goodwin, 221), cf. above i. 11; δεικνύντα therefore is predicate to ὁδα, and has itself the subordinate predicate ὄντα.

§ 19. 1. 26. τῶν φασκόντων φιλοσοφεῖν: ironical, 'among our would-be philosophers,' sophistical theorists about morals.

Π. 10. 1. ἄλλο οὐδέν: this is the object of μαθᾶν, and also is understood as limitation of ἀνεπιστήμων, 'and in fact that the man who had once learned anything which can be learned, can never after become ignorant of it.'

1. 3. ὤσπέρ ... ποιεῖν. This clause is made dependent grammatically on ὁρᾶ, although in sense it is not. We should say 'For I observe that just as those who, etc., so also,' etc. Cf. Il. vii. 11 ὡστε.

§ 20. 1. 7. καν ὤσι σώφρονες: sc. οἱ vieis, 'even though the youths be well-disposed.'

1. 9. ὠς τήν ἀσκησίν οὐσαν: for ὡς c. part. see above i. 4. Here the accus. absol. is used, the thing believed being rather a general than a particular fact. But occasionally the accus. absol. is used with ὡς without any very clear distinction from the genitive. Cf. below vi. 5 ὡς χαλεπώτερα.

1. 12. Ἐσθθάων μὲν γὰρ ... νόον. Two elegiac lines from the works of Theognis, a gnomic or didactic poet, native of Megara, circa 550 B.C. The word ἔσθθαω is often used by him (like hōni and optimates in Latin) of the aristocrats, to which party Theognis himself belonged; and the two preceding lines which are quoted with them by Plato, Meno 95 D

καὶ παρὰ τοῖς πινὲ καὶ ἔσθει, καὶ μετὰ τοῖς ἰζε καὶ ἄνδανε τοῖς, ἓν μεγάλη ἕνναμις.

ἐσθθάων μὲν γὰρ κ.τ.λ.

show that it is thus used here, but still with a mixture of the moral meaning also. So in English with such words as 'gentleman,' 'good family,' 'noble lord,' etc.

The genitive is governed by the preposition ἀπ' following, which therefore has its accent thrown forward.

1. 14. ὁ λέγων. Who this was is not recorded. The line is a hexameter.

§ 21. 1. 17. ὄρω γὰρ ὤσπέρ. For construction cf. sup. § 19 ὤσπέρ ποιεῖν; here, however, in both clauses with the variation of a predicative participle instead of an infinitive.
NOTES.  P. 9, L. 8—P. 11, L. 22.

τῶν . . . ἐπῶν: genit. governed by ἐπιλαμβανομένους (Goodwin, 198). II. § 21.
The works of the epic poets, and especially of Homer, were regularly committed to memory as part of the literary and artistic education (μουσική) of every Greek gentleman. There were also many professional reciters of these poems, called Rhapsodists, who would recite large portions from memory. (Cf. Hdt. v. 67, and below, IV. ii. 10.)

1. 21. ἐπιλέξονται καὶ ὄν. The perfect tense to emphasise the immediate necessary result; 'his soul in the same act forgets.' ὄν = τούτων ἄ (πάσχονσα), 'those considerations under whose influence.'

1. 27. ἔραν, ἐρασθέντες. Observe that in prose the active form is used § 22. for pres. and imperf. tenses, the deponent for all others. ἐρασθέντες, 1 aor., 'once they have fallen in love'; cf. notes to i. 18 βουλεύσας and ἔπιθυμήσατος.

1. 28. ὄν . . . κερδῶν. For this construction cf. note i. 2 οὐς θεοίς. In English join the noun with the demonstrative.

1. 30. πῶς οὖν οὐκ. A very common form of rhetorical question. In § 23. English better as an assertion. 'It is therefore clear that a man can have been pure-living at one time and afterwards go wrong.'

P. 11. l. 2. ἄσκητα: 'matters of practice.'

1. 3. συμπεφυτευμέναι τῇ ψυχῇ: 'having been implanted along with the soul.'

1. 4. τῇν ταχίστην: adverbial, 'by the first means that offers.'

1. 6. Καὶ Κριτίας δῆ. The particle indicates that we come now to the § 24. particular case which illustrates what the writer has been saying. 'Well, Critias and Alcibiades,' etc.

1. 9. φυγὼν εἰς Θεσπαλίαν. Critias quitted Athens some time prior to 406 B.C., under a sentence of exile, and for some years was mixed up with revolutionary schemes in Thessaly. He returned to Athens after the battle of Aegospotami in 405, and at once plunged into the disordered politics of that critical time, becoming one of the leaders of the oligarchical and Spartan party, and ultimately, in 404, chief (as has been already stated) of the cruel government of the Thirty Tyrants.

1. 17. τούτων δὲ συμβάντων αὐτοῖν: 'having had these various § 25. experiences.'

1. 18. ἐπὶ γένει. ἐπὶ with this and the following datives expresses the ground or cause of the feelings described: ἐπὶ δὲ τούτων, on the other hand, means, 'and over and above all this,' 'on the top of all this.' The participles lead up to, and are in agreement with the subject of, ἐγενέσθην. The sense is much improved by the omission of δειφθομένω, which is probably a gloss to διατεθρυμμένω.

1. 22. ἔται. This and its compound ἔπειτα (like the English then) § 26. are often used in indignant questions. Cf. iv. 11.
II. § 27. P. 12. 1. 5. ἀλλ' οὐχ: 'and does not rather.'
1. 7. ἀλλ' οἷς γε πατέρες ... σωφρονῶσιν: 'why, even fathers themselves, who make their sons their companions, get no blame if the lads go wrong, so long as they themselves act rightly.'

§ 28. 1. 9. δίκαιον ἦν: 'would have been the fair way.' This (more vivid) form of apodosis in hypothetical sentences without ἵνα is regular where the idea of unfulfilled obligation comes in: so ἔδει, ἔχρην κ.τ.λ. (Goodwin, 197); cf. iii. 3 καλῶς ἔχειν, II. vii. 10 προαιρετέον ἦν.
1. 11. τῆς οὗκ ἐν γύς κακίας: 'for a vicious character of which he had none himself': just as in the previous paragraph he says of the fathers, ἐὰν αὐτοὶ σωφρονῶσιν.

§ 31. 1. 15. ἐὰν ἥν δῆ. Like δῆ in § 24. 'Such reproofs were in fact the cause of.' This refers to some reproofs by Socrates of profligate acts done by Critias.
1. 16. νομοθέτως. Under the constitution of Athens, it was the practice to refer all new laws proposed in the Ecclesia to the investigation of a large commission or jury, selected from the 6000 Heliasts or grand jury of the year. These commissioners were called Νομοθέται. But all this, of course, has no application to the oligarchic rule of the Thirty. On the proposal of Theramenes, a resolution was, after the fall of Athens, passed that supreme authority should be vested for the time in a commission of thirty, οἱ τοὺς πατρίως νόμους ἐν γράφοντες, καθ' οἷς πολιτεύσοντες (Xen. Hellen. II. iii. 2). This was very similar to the Deceivers at Rome, and had very similar results. The commission thus constituted became the Thirty Tyrants; and Critias and Charicles, either by actual authority from the others, or at all events in fact, became the Nomothetae or constitution-makers and lawgivers of Athens. This is clearly what is meant in the text.
1. 17. ἀπεμνημόνευσεν αὐτῷ: sc. ταύτα, 'remembered these reproofs against him.'
ἐν τοῖς νόμοις: 'in his laws,' i. e. in the laws which he framed as Nomothetes.
1. 19. τὸ κοινῆ ... ἐπιφέρων αὐτῶ: 'thus attributing to him the vice popularly connected with the teaching of the Sophists.' What this vice was is clearly shown from Plato's Apologia Socratis 23 D, where the popular indictment already quoted (see sup. i. 11) is paraphrased as follows: ἀτα κατὰ πάνταν τῶν φιλοσοφοῦντων πρόχειρα ταύτα λέγοντες, ὅτι τὰ μετέωρα καὶ τὰ ὑπὸ γῆς, καὶ θεοῦ μὴ νομίζειν, καὶ τὸν ἥττω λόγον κριττῶν ποιεῖν. The practice here alluded to, therefore—the λόγον τέχνη which he was forbidden to teach—was the art of making the worse appear the better reason, the art of quibbling or sophistry.
1. 21. οὖδὲ γὰρ ... ἡκουσα. He maintains that to forbid Socrates to teach the art of quibbling was slander, for he had never himself heard
him teach any such thing, nor did he know of any one else who had. II. § 31.

This may seem a somewhat daring assertion on Xenophon’s part, when above § 14 we are told that Critias and Alcibiades resorted to him because they saw he could do what he liked with people who conversed with him, and when we get in the very paragraphs following (§§ 33–36) very notable examples indeed of pure quibbling. For an explanation of this difficulty see Introd. p. xxxi.

1. 22. οὕτ’ ἄλλου τοῦ depends on ἴσθήμην: ‘nor did I ever meet with any one who professed to have heard him teaching any such art.’

1. 23. ἐδήλωσε δέ. This is equivalent to δηλοῦ ἐγένετο in § 38: ‘and the fact that this decree was issued out of spite was shown in the following way.’ δηλώσ is sometimes used intransitively.


1. 10. ἐφάτην: ‘said he might.’

1. 13. σὺν τοὺς ὁρθῶς λεγομένους εἶναι: ‘has to do with right speech.’ § 34. Socrates puts his opponents on the horns of a dilemma. He says in fact — ‘You forbid me to teach the art of speech. Very good. I cannot imagine you mean the art of right speech, for in that case I should have to give up (ἀφεκτέων ἄν εἰη) speaking rightly. If you mean the art of wrong speech, then I can only avoid that art by doing my best to cultivate the opposite art, viz. that of right speaking.’ In this way he looks like getting round their decree altogether; hence Charicles tries another tack.

1. 24. βουλεύειν: ‘to exercise the functions of a councillor’; cf. i. 18 § 35. βουλεύος.

1. 25. μηδέ σὺ διαλέγου: ‘don’t you speak at all.’ In the next line μηδε means ‘not even.’

1. 27. ἔρωμαι. Dubitative subjunctive: ‘am I not even to ask?’ § 36. ὑπόσου. Gen. of price.

1. 29. εἰδὼς... ἔρωτάν. Socrates’ irony (εἰρανεία): cf. Introd. p. xxx. P. 14. l. 2. τῶν σκυτέων: ‘from your cobbler, your carpenters,’ etc. § 37. Meaning from your eternal references to the common arts of life, to illustrate your criticisms of morals and politics, as above, i. 9 κυβερνήτης κυαμεύτω. See also IV. iv. 5, where we find Socrates quoting the cobbler, the carpenter, the brass-worker, the groom, etc. Cf. Introd. p. xxi.

1. 4. οἴμαι... ὑπὸ σοῦ: ‘for upon my word they must be worn out indeed by this time, with your everlasting talk about them.’

1. 5. Οὐκοῦν... τῶν τοιούτων: ‘then I presume, said Socrates, I must cease applying these illustrations, and say nothing about the just man, the pious, and the like?’

1. 7. καὶ τῶν βουκόλων γε. Charicles is too angry to notice the
II. § 37. sarcasm in Socrates’ question, and blurs out—‘certainly not, nor yet about your herdsmen.’


§ 42. P. 15. 1. 4. συνελθὼν καὶ δοκιμάσαν. The first refers to the preliminary debate on new laws in the Ecclesia; the second to the subsequent sanction of them by the Nomothetac. See note above, § 31.

§ 43. 1. 13. τύραννος ἀρχων: ‘the tyrant in the exercise of his sovereignty.’ ἀρχων is a participle = κρατῶν τῆς πόλεως.

§ 44. 1. 19. γράφων: ‘by a written decree.’

1. 20. ἀνατίθεμαι γάρ: ‘for I withdraw the statement.’

§ 46. 1. 28. Μάλα τοι. The adverbs μάλα, πάνω, μᾶλλον, πολύ, are often brought forward in a sentence for emphasis; μάλα here belongs to δεινοὶ. ‘Ah! Alcibiades, I too was pretty smart at such quibbles, when I was your age.’

P. 16. 1. δεινότατος σαυτοῦ: ‘at your cleverest.’

§ 47. 1. 4. οὔτε γάρ ... προσέλθοιεν: ‘for in the first place ... and besides if they ever did come near him.’

§ 48. 1. 14. οὔτε αἰτιάν ἐσχέν: i.e. of having done so.

§ 49. 1. 16. τοὺς συνόντας is object both to πέθων and to ποιεῖν.

1. 18. παρανοίας ἐλόντι ... δῆμαι: ‘for a son to shut his father up on proving his incompetence for affairs.’ The story of the trial of Sophocles in his old age on this ground is well known. Vid. Cic. de Senec. 7.

§ 50. 1. 23. τί διαφέρει μανίας ἀμαθία. This question is discussed later on; vid. III. ix. 6.

1. 24. συμφερόντως, construed with the datives following.

§ 52. P. 17. 1. 12. μηδαμοῦ ... ἔιναι: ‘were nowhere,’ ‘were of no account.’

1. 13. πρὸς ἕαυτόν. Cf. supra, i. 13 πρὸς ἄλληλους. And for the exact meaning of διατιθέναι here cf. διακείσθαι in the same passage.

§ 53. 1. 14. καὶ περὶ πατέρων ... φίλων: ‘not only about fathers and other kinsmen, but also about friends.’ There are two clauses καὶ περὶ ... καὶ περὶ, of which the first is subdivided by τε ... καὶ.

1. 15. καὶ πρὸς τούτοις γε δή: ‘ay, and he went even further and said.’ By the still stronger statement here quoted, Xenophon slyly takes the sting out of the previous remarks. Socrates taught people to reverence and value what was truly worth caring for in everything, and not ‘to seek the living among the dead.’ The attitude of Christ was very similar, Matt. viii. 21, 22: ‘And another of His disciples said unto Him, Lord, suffer me first to go and bury my father. But Jesus said unto him, Follow Me, and let the dead bury their dead.’ Cf. also Matt. xii. 49.

§ 54. 1. 19. ὁ πάντων μάλιστα φιλεῖ. This is relative clause to τοῦ σώματος, but, as usual with relative clauses in Greek, is put in the
emphatic place; ‘dear above all things as it is to him.’ Cobet and
others propose to read ὅν. Perhaps τοῦ σώματος is a gloss: cf. below § 5
ἐαυτὸν δὲ κατατέμνειν; if so, ὅν of course would be the correct reading.
1. 20. ἀλλὰ παρέχει, sc. ἀφαρεῖν: ‘or allows some one else to do so.’
2. 24. τοῦτου χάριν: ‘in return.’
μυθόν τίνειν, not ἀποτίνειν (pay back, pay what one has to),
because here the writer wishes to emphasise the voluntary nature of
the payment: ‘one not only allows, one even pays.’
1. 26. ἐνόν: ‘while retained.’
§ 55.
P. 18. 1. 2. πειράται, subj. c. ὑπασ.
1. 6. διδάσκειν, imperfect: ‘used to teach.’
§ 56.
P. 18. 1. 8. ἔργον δ’ οὗδὲν ὄνειδος. The line is from Hesiod’s Works and
Days (v. 311), a work written in praise of agriculture; and the labour
here referred to is the tillage of the soil.
1. 9. τοῦτο δὴ λέγειν αὐτόν: ‘that forsooth he interpreted the line to
mean.’
1. 11. ἐπεί διομολογήσατο, iterative optative: ‘whenever he agreed.’ § 57.
1. 17. ἐκ δὲ τοῦτων: ‘taken in this way’; practically = condition of
a hypothetical sentence, hence ἄν ἐξοι.
§ 58.
1. 22. Ὀντίνα μὲν. Hom. II. ii. 188 sqq.
1. 19. 1. 8. ταῦτα δὴ. δὴ as above § 56.
1. 10. οὕτω γὰρ ἄν ὡστο: ‘for had this been his interpretation, he must
have considered himself a fit subject for thrashing’; humorously said
on two grounds—first, that he was himself a πένης, and second, because
his theory would have well deserved it.
1. 12. καὶ μὴ... βοηθεῖν ἰκανοῦς: ‘and so unfit to do service either
to the army or the city, or, if need be, even to the commonalty.’ αὐτῷ
τῶν δήμων, because so far from despising the δημότας καὶ πένητας, he
considered even the rich to have a duty towards them.
1. 15. τάναντια τοῦτων. This is an adverbial accusative, simply = ‘on
the contrary.’ Cf. II. vi. 5. So often ὀμοία, ‘in like manner’; ταῦτα,
‘on this account’; τὰ μὲν... τὰ δὲ, ‘partly... partly.’ Cf. also II. v. 4
τὰ τοιαύτα πάντα.
1. 17. καὶ ἀστούς καὶ ξένους, adjectival to ἐπιθυμητάς: ‘both among his
own countrymen and others.’ In the list of Socrates’ companions, given
above § 48, the first four were Athenians, as of course was Xenophon
himself, the remaining three, Simmias, Cebes, and Phaedondas, were
Thebans. Among other non-Athenian hearers of Socrates we have
Euclides of Megara, Meno of Thessaly, Aristippus of Cyrene, and others.
1. 19. τῶν ἐαυτοῦ: ‘of what he had to give them.’
1. 20. πολλοῦ: gen. of price. Aristippus of Cyrene acted in this way.
1. 22. διδόναι, expletive to μὴ ἔχονθι χρήματα: ‘who had not money
to give.’
XENOPHON, MEMORABILIA I.

II. § 61. 1. 23. πρὸς τοὺς ἄλλους ἀνθρώπους, Lat. prae aliis omnibus; cf. note to πρὸς ἄλληλους i. 13. Xenophon is not content with saying he was more generous than other teachers; he maintains that the benefits he bestowed on all comers put him in a position of preeminence in his native city such as Lichas held at Sparta. Trans. 'when compared with any benefactors whatever.' Some take it as=‘in his relations with other men’; but in this sense some such words would be required as τοιοῦτος ἐγένετο ὡστε, or as below iii. 1, the article τά would have been prefixed.

1. 24. τῇ Ἀκαδαιμονίων, sc. παρεῖχε.
1. 25. ἐπὶ τοῦτο, sc. ἐπὶ τῷ ἄφθονως ἐπαρκεῖν τῶν ἐαυτοῦ. For ἐπὶ c. dat. see ii. 25 ἐπὶ γενει.
1. 26. ταῖς γυμνοστάδιαις. The dative without a preposition is used in reference to the date of important festivals, e. g. Θεσμοφορίας, Διονυσίων, Παναθηναίων. This festival, at which the naked youths danced and sang in warlike measures, lasted for a number of days, and was greatly frequented by strangers.

1. 29. ποιῶν, imperfect, to express his constant habit: ‘made those who associated with him better men and or, before he) sent them away’; or simply, ‘did not send those, etc. away, till he had made them better men.’

§ 62. P. 20. 1. 2. τῇ πόλει. The whole phrase corresponds with that in i. 1, and indicates in fact the completion of one portion of his reply; hence δή.

καὶ κατὰ τοὺς νέους δὲ σκοτῶν: ‘and even if we take a strictly legal view of his case.’ In the previous sections he has been arguing on the general question of Socrates’ character and services: now he takes the narrower question up, On what legal offence worthy of death was he convicted? Many however believe these two sections to be spurious.

1. 6. τούτοις: ‘for such persons.’

§ 63. 1. 7. ἄλλα μήν: ‘or again’ (to take another class of offences).
1. 8. κακῶς συμβάντος. This phrase is added because a citizen who had promoted a successful war could not be regarded as a wrong-doer to his country. Gilbert compares Cyr. V. iv. 14.

§ 64. 1. 16. ἱτιάτο: ‘would fain have accused him.’ The imperfect suggests that the accuser failed to prove his case. So Xen. Anab. I. iii. i ἐβιάζετο, ‘tried to compel’ (but failed). So below iii. 4 ἐπειδήεν.

1. 19. εὖ οἰκούσι: intrans. ‘are prosperously governed.’

III. § 1. P. 21. 1. 1. τὰ μὲν...τὰ δέ: adverbial, ‘partly’...‘partly.’ Cf. note to τὰναντία ii. 60.
1. 2. δεικνύων ἐαυτόν οἷος ἦν: ‘displaying his true character’; idiomatic double accusative, the second of course being represented by the object clause. Cf. above ii. 13.

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1. 3. τὰ μὲν τοίνυν πρὸς τοὺς θεοὺς. Cf. note to ii. 61 πρὸς τοὺς Θ. III. § 1. ἀλλούς (sub fin.): ‘thus, to take his religious duties in the first place.’
The δὲ clause is at § 5.

1. 7. ἥ τε γὰρ Πυθία . . . Σωκράτης τε. Cf. note i. 14 τῶν τε γὰρ μανωμένων.

νῦμῳ πόλεως, constr. c. παύεται, which is the protasis to ἀν ποιεῖν, ‘so long as people acted in accordance with the laws of their country, they would be acting in a way pleasing to the gods.’

1. 11. ὡς . . . εἰδότας. This is hardly to be regarded as an accus. § 2. absol., cf. note ii. 20 ὡς τὴν ἀσκησιν ὁδόν, but rather as in agreement with the accus. preceding, τοὺς θεοὺς being simply repeated for clearness.

1. 15. ἔτως ἀποβήσετο. Cf. i. 6.

1. 16. ἀπὸ μικρῶν: ‘from his small resources,’ as above ii. 14 ἀπ’ § 3. ἐλαχίστων χρημάτων. So Christ, speaking of the widow, Mark xii. 44, ‘She of her want did cast in all that she had.’

1. 18. καλῶς ἔχειν without ἀν. Cf. note ii. 28 δίκαιον ἤπ. But the particular consequences of this general law, πολλάκις γάρ ἄν . . . οὐτ’ ἄν have the particle.

P. 22. l. 3. Καθόναμιν, contracted for κατὰ δύναμιν. The line is from Hesiod, Works and Days, 336.

1. 4. πρὸς τὴν ἀλήθη διαταγήν: ‘and in the whole conduct of life.’

1. 5. τὴν Καθόναμιν ἔρθειν: τὴν, sc. παραίνεσιν.

1. 6. εἰ δὲ τι δόξειν, iterative optative: ‘as often as he was convinced.’ § 4. But lower down εἰ τις ἐπείθεν (false) hypothesis: ‘if any one had tried to persuade him.’ For sense of imperfect cf. ii. 64 γυτίατο.

1. 13. ὑπερεώρα, here c. accus. Cf. sup. ii. 9.

1. 14. Διαίτη is qualified by the clause beginning ἤ χρώμενος: ‘by § 5. that manner of life, by means of which,’ etc.

1. 15. εἰ μὴ τὶ δαιμόνιον εἶπ: ‘unless luck was dead against him,’ lit. ‘unless there was some supernatural influence.’

1. 16. τοσαύτης δαπάνης: ‘could never find difficulty in getting a sum so small.’ So below σίτῳ τοσοῦτῳ, ‘just so much food and no more.’

1. 18. ὀλίγα ἐργαζότω: ‘could earn so little.’ So Π. iii. 5 μισθοῦ τὰ ἐπιτήδεια ἐργαζόταται.

1. 20. ἐπὶ τοῦτο, sc. ἐπὶ τὸ ἐσβιεῖν. So below § 6 ἐπὶ δεἰπνον ἐλθεῖν.

1. 23. τὸ τοῖς πλειστοῖς . . . ἔστίν. Relative clause, referring to § 6 υφάσματα τὸ . . . ἐμπίπτεισθαι.

1. 24. ὡστε ψυλάγασθαι. This is simplest taken with ἐργαδεστάτων: ‘what people as a rule find most difficult to avoid, namely, eating more than they really care for, this he avoided with the greatest ease.’

Cf. Plato, Prot. 338 C Ἀδύνατον ὡμῖν ὡστε Ποιμαγώρου τοῦτο σφωτρόν τινα ἐλέσθαι βραβευτὴν τῶν λόγων. With verbs this redundant ὡστε is not uncommon; cf. Thuc. i. 49, iii. 102; Xen. Cyr. II.iii.19.
III. § 7. P. 23. 1. 2. δειπνίζονταν: ‘by treating them to.’

1. 3. Ἐρμοῦ τε... καὶ αὐτῶν: ‘both by the advice of Hermes and also of his own inclination.’ Cf. the use of ipse in Latin = ultro.

1. 4. ἀποσχύμενον τὸ... ἀπέστειλε. The present participle ὄντα expresses the underlying permanent cause; the aorist participle, the secondary cause on this particular occasion. ‘He always was temperate, and consequently refrained, and so did not become a pig.’

§ 8. 1. 6. ἐπαυξεν ἀμα σπουδᾶξων: ‘mingled jest with earnest.’

IV. § 1. 1. 8. τεκμαρόμενοι: join with Ὤς, ‘judging by the things which.’

Cf. II. vi. 7.

προτρέψασθαι depends on κράτιστον γεγονέναι.

1. 10. σκεψάμενοι agrees with subject of (imperative) δοκιμάζων: ‘let such persons consider... and then decide.’

1. 11. ἀ... ἐρωτῶν ηλεγχεν: ‘the cross-examination to which, by way of punishing their vanity, he subjected those,’ etc.

ἀ λέγων συνημέρεε: ‘what he spent his days in saying to.’

§ 2. 1. 15. περὶ τοῦ δαμανίου: ‘on the question of a divine being.’

Ἀριστοδήμον. According to Plato, Symp. 173, Aristodemos was a great admirer of Socrates; perhaps the conversation here related may have converted him.

1. 10. ἐστιν οὐσίνας: ‘are there any persons whom?’ So also the indefinite ἔστιν ὅσ, nonnullus.

1. 20. ἐπὶ σοφία: ‘on the ground of their special gift and skill.’ Cf. ii. 25 ἐπὶ γένει. With the exception of Homer, all the artists named were contemporaries of Socrates. Melanippides was a native of Melos, Sophocles was the famous Athenian, Polycleitus was a native of Sicyon, Zeuxis of Heraclea. Polycleitus was the rival of the great Athenian sculptor Pheidias, whose severer style was not so well liked by many. We have a mention of Parrhasius, the great rival of the painter Zeuxis, below III. x. ad init.

§ 4. P. 24. 1. 4. οἱ ζῷα, sc. ἄπεργαζόμενοι.

1. 5. ἀπὸ γνώμης: ‘by design.’ Cf. i. 9 πάντα τῆς ἀνθρωπίνης γνώμης.

1. 7. ἐν τῶν ἐνεκά ἐστι depends on τῶν ἀτεκμάρτων ἐχόντων. ‘Comparing now those things whose purpose is not clear, and those that are obviously intended for a useful purpose, which do you consider?’ etc. The genitives, of course, are partitive, dependent upon πότερα.

1. 8. Πρέπει μὲν: sc. κρίνειν. ‘It is only fair to judge.’ For μὲν without δέ cf. i. 1 ἡ μὲν γάρ.

§ 5. 1. 9. Οὐκοῦν δοκεῖ σοι: ‘well, now, don’t you think?’

1. 10. ὃς ἐξ ἀρχῆς πολὺν ἀνθρώπους: ‘the originator of mankind.’

ὁ ποιῶν ὃς ἐξ ἀρχῆς ποιεῖ, ‘who from the first has made (and still makes).’
1. 11. προσθείναι: for sense of πρός cf. I. 7 προσδείοσθαι. Socrates IV. § 5 speaks (somewhat unphilosophically) as though the maker of men ἐν their organs of sense afterwards, as a modeller in clay might do.

δι᾽ ὧν αἰσθάνονται ἑκαστα: ‘the organs of the several senses.’

1. 13. ὁσμῶν γε μήν depends on τί ὄφελος; ‘Then again as for scents, what good would they have been?’ etc.

1. 16. γνώμων: subst. in appos. with, or adject. to, γλῶττα, ‘as a judge of them.’

1. 17. ἔργοις ἔσκειν: ‘are very like works of design.’ § 6.

tο: demonstrative use of the article, exactly like the English so-called conjunction ‘that,’ which translates it.

1. 18. ἀσθενής μὲν. μὲν here does not belong specially to any word in this clause, but rather to the whole sentence; the correlative appearing below at το δὲ τήν ἀκοήν. For similar displacements of μὲν cf. Xen. Anab. III. i. 2, 10, 19, and notes ad locos (Clarendon Press Edition).

1. 20. ὡς 'ῶν: c. subj. See Goodw. 192.

1. 25. οἴους = ποιοῦτον ὅστε.

1. 26. δεξαμένους λειάνειν: ‘to receive the food from them and masticate it.’

1. 27. ὡν ἐπιθυμεῖ = ταύτα ὡν ἐπιθυμεῖ.

1. 29. καὶ ἄπενεγκεῖν, if genuine, is a still stronger example of the mechanical view of the Creator’s method spoken of above, § 5 προσθείναι, ‘and shifted them.’

1. 30. ἡ δυνατὸν προσωτάτω: ἡ, ὡς, οἷν, ὅτι are used (with or without δυνατὸν) to strengthen superlatives.

1. 31. πότερα. In § 4 above πότερα meant ‘which class,’ ‘which set.’ Lat. utra. Here, however, it is an interrogative adverb = utrum.

1. 25. 1. οὖν γε σκοπούμενω: ‘to a man who chooses to look at § 7. the matter as you do.’

1. 3. Τὸ δὲ ἐμφύσαι. This is a continuation of the same construction as in § 6.

1. 6. 'Αμέλει: adv., ‘certainly.’

ζῶα εἶναι βουλευσαμένου: ‘who had determined that there should be living creatures.’

1. 8. Σὺ δὲ σαυτὸν δοκεῖς. Observe that here, for the sake of em-

phasis, (1) the subject of the infinitive is expressed although identical with the subject of the principal verb, and (2) it is put in the accusative. So lower down σὲ εὐτυχῶς πως δοκεῖς συναρπάσαι; Translate, ‘well, now, take yourself; do you consider you possess a thinking element?’

ἐρώτα γοῦν καὶ ἀποκρινόμαι. These words are hardly intelligible in this place. Dindorf certainly improves the sense greatly by altogether removing them, and simply continuing as one sentence ἀλλαθὶ δὲ οὐδα-

μοῦ κ.τ.λ. One gets in this way a reason for the emphatic σαυτὸν, in
IV. § 8. contradistinction to ἄλλωθι. If retained they must mean: 'Just you go on with your questions, and I shall show you by my answers whether I have any thinking faculty or not.' But this is rather forced.

1. 9. καὶ ταῦτα: Lat. idque, 'and that, although you know.'
1. 10. πολλῆς οὕτως. This phrase contains the point of the argument. He says in fact, 'You have a small amount within you of earth, of water, and of other things which you know exist in vast quantity outside you: well, you find a faculty of thought within you, and by analogy there must be a vast mind outside you from which it in like manner is derived.'

1. 12. λαβόντι ... σοι: 'by your having taken up.'
1. 13. νοῦν δὲ ... συναρπάσαι: 'and do you really imagine that mind alone exists nowhere else, and that it is by some happy chance that you have picked yours up?'

1. 14. καὶ τάδε ... εὐτάκτως ἔξειν. Socrates here adds another argument: 'And that this mighty and infinitely complex frame of things owes its perfect order which we see to some mere unreason?' There is an implied reference to the relation which the νοῦς or ψυχή in man bears to the other elements in him, as that which brings them into order. By analogy, since we find such vast elements, and these in such innumerable manifestations, outside us, yet all forming an orderly κόσμος, there must be a great Νοῦς which in like manner governs them. This was the doctrine of Anaxagoras, a philosopher whose teaching influenced Socrates a good deal.

§ 9. 1. 16. Μά Δ: 'Well, I can't accept your argument.' The phrase is a general negation of Socrates' position.

οὗ γὰρ ὅρῶ τοὺς κυρίους: 'for I do not see the powers that exercise this sovereignty, as I do see the people who make things here on earth.' He objects to these analogical arguments: 'if I see any skilfully constructed instrument, I know some skilful man has made it, for I have seen men at similar work; but I have never seen this Mind of the Universe at work.' And the answer is obvious. 'No, and you don't see your own soul either.'

1. 19. κατά γε τοῦτο: 'by this line of argument.'

§ 10. 1. 21. Οὖτοι ἐγώ. Aristodemus gives up the case, and takes up another ground—hence τοι. 'Well, I certainly don't despise the over-ruling power.'
1. 22. ὑπερορῷ. Cf. ii. 9.

μεγαλοπρεπέστερον ἢ ὑς. Lat. magnificentius quam quod.
P. 28. 1. 2. ὅσφ μεγαλοπρεπέστερον: 'the grander the being is who.'

§ 11. 1. 5. 'Επειτ' οὐκ. Cf. ii. 26 εἶτα.
1. 6. ἀνέστησαν. 1st aorist (causal), 'have set upright on his feet.'

1. 7. προοράν . . . δύνασθαι: ‘enables him to see to a greater IV. § 11
    distance.’

1. 13. πάντων . . . ἔχωντον: ‘while all animals have.’ § 12.

1. 19. θεῶν . . . see ὑπερίοι: idiomatonic double object, ‘has § 13
    apprehended that the gods exist.’

1. 24. ἡ πρὸς μάθησιν ἐκπονήσαι. This verb is generally transitive; cf.
    for one of its senses ii. 4. Here it must mean ‘to work at things so
    as to thoroughly learn them.’ The phrase is required to correspond, as
    regards mental training, with βῶμην ἀσκήσαι, which is of bodily
    training.

1. 26. παρὰ τάλλα ζῷα: ‘compared with all other animals.’ § 14.

1. 27. φυσεῖ is used adverbially with κρατιστεύοντες, ‘having a natural
    superiority.’

1. 28. ἄν ἔχων: protasis = ei eiχεν.

1. 29. οὐθ’ ὀπα . . . ἐχει: ‘nor, on the other hand, are those animals
    any better off that.’

P. 27. 1. ἂλλ’ ὅταν τί ποιήσως, νομεῖς: ὅταν τί observe is inter-
    rogative, and in English must be taken as a principal clause. ‘What
    will the gods have to do for you, before you will be convinced?’ An.
    : ‘Why, they will have to send me,’ etc.

1. 3. συμβούλουσ. In reference to Socrates’ δαίμων, i. 4. § 15.

1. 11. καὶ τοὺς ἀνθρώπους: sc. oieι, ‘and do you suppose that § 16.
    men.’

ἐξαπατώμενοι: ‘if they had been deceived.’ § 17.

1. 18. καὶ μῆ: sc. oieι, ‘and you must not suppose.’ § 19.

1. 24. ἡν μέντοι goes with οὕτω καὶ λαμβάνῃς, ‘but if (instead of think-
    ing in this erroneous way).’ § 18.

P. 28. 1. 2. ei τι . . . θελήσουσι depends on πείρα: ‘if you will only
    do them reverence, and make trial whether,’ etc.

1. 3. γνῶσει τὸ θεῖον ὅτι: double accusative, ‘you will discover that
    the divine being.

τοσοῦτον καὶ τοιοῦτον ἥσθιν: ‘is great enough and wise enough.’

1. 9. ἐπείπερ ἡγήσαιντο. This optative is a simple case of quasi oratio § 19.
    obliqua, stating the reason as it was in their minds: it is not itself
    iterative. (Cf. Goodwin, Moods and Tenses 172. 2.) For the exact
    meaning of the aorist cf. i. 18 bouleúmas. Trans. ‘because they had
    become convinced.’

μηδὲν ἄν . . . διαλαθεῖν. Observe that μη rather than οὗ is the rule
    in indirect discourse with verbs of hoping or expecting. The subject of
    διαλαθεῖν is the same as that of ἡγήσαςτο, ‘that they could never
    escape the divine observation in anything which they did.’

1. 12. ei τι προομίσσατεν, join with eis ταύτην. ‘Whether he exer-
    cised any influence on his disciples in developing this virtue.’

25
V. § 1. 1. 15. ἄρ' ὄντων . . . τοὺτων. Relative clause in emphatic position. Trans. 'should we choose a man whom.'
2. 16. ἤττῳ γαστρός: 'a victim to his stomach,' i. e. a glutton.
§ 2. P. 29. 1. 2. προῖκα: 'even at a gift.'
§ 3. 1. σῖντων γε, subject of γενέσθαι, 'to guard against becoming so oneself.'
1. 4. τῶν ἄλλων ἀφαιρούμενοι: 'when they get some property out of other people.' Generally this verb takes two accusatives. Cf. II. viii. 1 τὰ ἐν τῇ ὑπεροπίᾳ.
1. 7. κακοῦργοσ τῶν ἄλλων, objective genitive, 'injurious to others.'
§ 5. 1. 16. αἰσχρῶς διατεθείη: 'would be in a disgraceful condition.' Cf. i. 13 διακεῖσθαι.
1. 18. σούλευοντα δὲ . . . ἱκετεύτεον: 'if a man is a slave to such pleasures, he ought to,' etc. For the accus. cf. I. i. 9 μαθοῦσι διακρίνειν.
§ 6. 1. 21. τοιαύτα δὲ λέγων: 'but while this was the style of his discourse.'
2. 22. διὰ τοῦ σώματος: 'which come through the body.'
1. 24. παρὰ τοῦ τυχόντος: 'from anybody,' i.e. 'from any who chose to offer it.'
1. 25. σούλειαν οὐδεμιᾶσ ἦττον αἰσχράν: 'the most disgraceful servitude.'
VI. § 1. P. 30. 1. 1. 'Ἀξίον δ' αὐτοῦ. Cf. note to i. 11 Σακράτους.
1. 2. Ἄντιφῶν. Not the eminent Sophist, from whom Thucydides is said to have learnt the art of rhetoric, and whom he highly praises (viii. 68) as an upright man and an able thinker and speaker; but rather Antiphon a Sophist who wrote a poem on the interpretation of dreams.
§ 2. 1. 5. εὐδαίμονεστέρους: 'happier than others,' 'specially happy.'
1. 6. τάναντιά ἀπὸλελαυκέαν: 'to have got a very different reward from.'
1. 7. ὃς οὔδ' ὁν . . . μείνει: 'as no slave in the world would endure to live,' etc.
1. 11. διατελεῖς: sc. ὃν. Cf. below § 9 διατελῶ νομίζων.
§ 3. 1. 12. κτωμένους: present, 'in the getting,' opp. κεκτημένους, 'when people have got it.'
1. 15. ἀποδεικνύοντι: 'make,' 'turn out.' For a different sense cf. i. II.
§ 4. 1. 20. τί . . . τοῦ μοῦ βίου. Partit. gen., 'what in my life.'
§ 5. P. 31. 1. 1. ὃς ἦττον . . . παρέχουσα. Cf. note to ὃς τοῦ δαιμονίου i. 4. παρέχουσι is like ὑγιενά object to ἔσθιοντος: 'on the assumption that I eat less wholesome and less strengthening food than you do.'
1. 3. ἢ ὃς χαλεπώτερα. Cf. ii. 20 ὃς τὴν ἀσκησιν. Perhaps, however, the accusative here is really object again to ἔσθιοντος, τὰμα διατήματα (if genuine) being used like τοὺς θεούς in iii. 2 above.
NOTES. P. 28, L. 15—P. 33, L. 22.

1. 6. ἡδεστα: superl. of adv. ἡδεωσ, 'with the best appetite.'

1. 12. μάλλον του: 'more than anyone else.'

1. 13. δια το ἀλγεν τους πόδις. The subj. of the infinitive is the speaker; τους πόδις is accusative of limitation.

1. 17. το σώματι αει τα συντυχαντα is object to καρτερείν: 'train-

1. 21. εν χρειαν τουτα: 'while actually being enjoyed.' For this sense § 8.

1. 22. οιομενοι μηδεν ειν πραττεν. Cf. note to iv. 19. There is not merely belief as to the present, but implied expectation as regards the future.

1. 29. αμείνους κτάσθαι. Exactly like English 'get one's friends into 9.

a better state.'

P. 32. l. 5. ἀρκοέιντος: 'contentedly.'

έουκας . . . ὀιομενω: 'you seem to be one who thinks.'

§ 10.

1. 8. ὡς ἐλαχίστον: sc. δείσθαι.

1. 14. γιγανώσκειν: 'to recognize this.'

§ 11.

ουδένα . . . ἑργυριον πραττε: 'for certainly you don't ask money

from anyone for your company.'

1. 15. καίτω . . . νομίζων: 'now if you considered,' etc.

1. 16. μη δη . . . ἀλλ' οὐδ': 'so far from giving these for nothing,
you would not give them if you got,' etc. Cf. II. ix. 8 ουχ οτι.

1. 19. δικαιος μεν ουν ον εινης: 'you may then be a just man.'

§ 12.

1. 20. επι πλεονεξια. Cf. note to επι γενει ii. 25: 'for greed,' 'by

way of taking advantage.'

1. 22. παρ' ημιν νομιζεται . . . ειναι: 'we consider that to dispose § 13.
either of one's beauty or one's wit is noble or base on exactly the same

conditions.' That is, to give either for love is noble, to scil either is base.

1. 27. ἄλλοις συνίστημι: 'and introduce them to others.' So Xen. § 14.

Anab. III. i. 8 ανωτεράθη Κύρφ.

παρ' ον . . . εις αρετην, 'from whom I think them likely to derive

any benefit for their advancement in virtue.'

P. 33. l. 1. ψηλήσεθαι is future passive, although c. παρά. Cf.

Xen. Anab. I. ix. 1 παρά πάντων δομολογεῖται. So with any verb implying

an idea of gift, concession, information, benefit, etc.

1. 9. αὐτος δε: 'while he himself.'

§ 15.

1. 10. εἰπερ ἐπιστάτοι, ironical: 'if indeed he knew how to do so.'

1. 14. ει: 'whether he did not.' Cf. note to ει δυνασται i. 8.

1. 17. δ και δοκειν βουλαιτο: 'in which he wished to be reputed

accomplished.'

1. 20. τα έξω της τεχνην: 'in the externals of the art.'

§ 2.

1. 22. και τουτω ταυτα ποιητευ: 'he also must do the same.'
XENOPHON, MEMORABILIA II.

VII. § 2. P. 34. 1. 1. ἔργον γε...ληπτέον: 'but he must under no circumstances undertake to do anything.' Cf. the verb ἔργολαβεῖν, as in III. i. 2.

1. 9. ταύτη εἶναι λυπηρόν. There is no necessity to alter to τοῦτο. The adjective agrees with τοῦ αὐτοῦ συμβαίνον, understood out of the question. Cf. Xen. Anab. III. ii. 32, in which ταύτη occurs where you would have expected τοῦτο. Trans. 'Surely his experience would be in this respect a painful one, supposing he,' etc.

3. 1. 12. ἀπαλλάξειν. Here intransitive, 'would come off.'

4. 1. 15. μείζων ἡ κατὰ δύναμιν: 'tasks too great for their powers.'

5. 1. 22. τοιάδε. Not here in its usual sense of 'such things as follow': but simply emphatic for τοιαύτα. On the other hand τοιαύτα at the beginning of the next book is used for τοιάδε. But both sentences are by some editors suspected.

BOOK II.

I. § 1. P. 35. 1. 2. ἐγκράτειαν πρὸς ἐπιθυμίαν. A man shows himself ἐγκρατής, both by resisting desire for what is pleasant, and by enduring what is unpleasant. The former is no doubt intended to be indicated in πρὸς ἐπιθυμίαν, but the phrase is probably a gloss.

1. 4. ἀκολαστοτέρως ἔχοντα: 'somewhat prone to self-indulgence.'

1. 5. Ἀριστιππε: Aristippus, founder of the Cyrenaic sect or school, which recognised pleasantness as the standard of good.

1. 6. παῖσεύειν παραλαβόντα: 'to take in hand and train.'

1. 7. ὅπως μηδ' ἀντιποιηστει ἄρχης: 'so that he may not even think of claiming such a position.'


1. 9. ῥόσπερ ἀπὸ τῶν στοιχείων: 'which we may regard as the first elements of training.'

1. 10. Δοκεῖ γουν...εἶναι: 'well, I agree so far, that the feeding must be our starting-point.' γουν implies a limited, cautious assent.

§ 2. 1. 13. Εἰκός γὰρ: γὰρ expresses agreement without qualification; 'there's no doubt of that.'

προαιρείσθαι τὸ κατεξείγον μᾶλλον πράττειν. προαιρείσθαι as distinguished from βούλεσθαι (see previous clause), implies deliberate reasoned choice. All boys equally are inclined to eating (βούλεσθαι σιτοῦ ἀπτεσθαι): we have to train a boy 'deliberately to prefer doing some urgent duty rather than gratify his hunger.'

1. 17. παρὰ τὴν ἐκείνου ἄρχην: 'so far as his post of duty is con-
cerned.' The idea of close proximity in παρά is transferred into one of I. § 2.
responsibility or causation. Cf. the English vulgarism 'it was all along of,' for 'it was because of.'

1. 19. προσθέτετον. Cf. the use of προσθείναι above I. iv. 5. There the idea was of building up the body; here, of building up a character: 'we must give the same one (of the two pupils).'

P. 36. l. 8. Πολύ, sc. μάλλον.

1. 13. καὶ μάλα ἐνα δυσωπούμενα: 'some of them although naturally very shy.' ἐνα is grammatically in apposition with τὰ μέν, although it in meaning represents only a part.

1. 17. ἐξιστάμενον τοῦ τὰ δεινὰ ἄναλογίζεσθαι: 'being drawn away from a reckoning of their danger,' i.e. 'seduced so as to disregard their danger.' Cf. I. iii. 12 τοῦ φρονεῖν ἐξιστησιν.

1. 21. Τὰ δὲ εἶναι μέν. This clause, as well as its correlative τοὺς δὲ § 6. πολλοὺς, κ.τ.λ. is construed in the infinitive after πολλὴ ἀμέλεια, although only the latter can really be attributed to carelessness. Translate, 'Don't you think it a proof of gross carelessness that while the most important of a man's duties are as a rule πλείστας performed under the open sky, yet,' etc.

P. 37. l. 1. τὴν τάξιν: 'the classification,' 'the rank in the army,' § 7. i.e. whether ἀρχοντες or ἀρχύμενοι.

1. 5. ἐσκεῖ ἄφρονος ... προσαναθέσθαι: 'I think it the part of a fool, § 8. not to be content with providing for his own wants, which is a hard enough task, but to take on his shoulders in addition.' etc.

1. 9. ἐαυτῷ ἐλλείπειν, 'to fail in providing for himself.'


1. 14. ἄφθονα. This goes with παρασκευάζειν, 'to provide abundantly.'

1. 18. ἐγὼ εὖν ... καταστήσαμι: 'I quite agree therefore in giving the education you speak of to those who are willing to bring worry on themselves and others too, before we place them among our governing class.' For the force of the aorist παιδεύσας, as implying what is done first, cf. I. i. 9 μαθοῦσι.


P. 38. l. 12. οὕτω μὴ δὲι ἀνθρώπων: 'so also it leads you not among men either.'

1. 13. ἵνως ἄν τι λέγοις: 'there might be something in what you say.'

εἰ μὲντοι, stronger than εἰ δὲ, as correlative of εἰ μέν above.

1. 16. κλάοντας καθίσαντες: 'to crush,' lit. 'to set down in tears.' The phrase was a proverbial one; cp. Xen. Symp. iii. 11. Practically it is here the antithesis of ἐκῶν above. Any that do not choose to be their willing slaves, the stronger use as slaves 'in spite of their teeth.'

1. 26. Τοῦτο μέντοι ... πάλαισμα. Ironical, 'now indeed, you have § 14.
I. § 14. given me a clever throw in the argument. And in irony he continues, 'since Theseus' time, when he killed the robbers, nobody (I suppose) has ever wronged a stranger.' The names are of three robbers, slain by Theseus, the legendary hero of Athens. Cf. Plut. Thes. 8.

1. 29. ἀλλὰ νῦν. Here the irony ceases. 'Why, so far from this being the case.' Cf. the common use of νῦν δέ. He argues. 'You say that you keep aloof from citizenship wherever you go, to save yourself trouble. Why, even citizens dare not be content with the natural protection arising from their connections by birth, but take all sorts of additional precautions.'

1. 30. πρὸς τοῖς ἀναγκαῖοις καλουμένοις: 'besides their friends by the bands, as they are called, of kinship.' Cf. the Latin necessarius, necessitudo.

P. 39. l. 2. ἀμυνόντα, future (observe) expressing purpose; 'with which to protect themselves against.'

1. 3. καὶ οἷς μὲν. This cannot mean 'yet some people,' but 'yet they,' in strong contrast to σὺ δέ. Possibly we ought to read ὦ, but cf. Thuc. iv. 33 καὶ οἷς ὑποστρέφοντες, where ὦ also is read.

§ 15. 1. 7. τοιοῦτος οἶος: 'and one of the sort of men whom.' Aristippus was the sort of man whom robbers were likely to attack, partly because he had luxuries worth stealing, partly because he was too effeminate to attempt reprisals.

§ 16. 1. 19. ὄταν... καταμανθάνης, 'when you find out that one of your servants is,' etc.

§ 17. 1. 21. ἀλλὰ γάρ: 'well, but.'

1. 27. τὸ αὐτὸ δέρμα: this is accus. of limitation with μαστίγοδοθαί: 'whether one has one's skin lashed with one's will or against one's will, for it is lashed all the same.' So also with τὸ αὐτὸ σώμα... πολιορκεῖοθαί, 'whether one is beset in one's body.'

1. 29. ἄλλο γε ἦ: ἄλλο agrees with ὦ τι, and indicates an afterthought; 'except only this difference that.'

§ 20. P. 40. l. 23. Τὴν μὲν γάρ. These lines are from Hesiod's Works and Days, 285 sqq.

1. 24. ναῖε: i.e. ἦ κακώτης.

1. 28. ῥηδῆ. This may either refer to ἄρετῆ, or the thought of the poet may have reverted from ὦμος to the more usual word ὦδος.

P. 41. l. 1. Ἐπίξαρμος. A Syracusan writer of Comedies (circa 480 B.C.) having a certain philosophic and didactic tinge. We have Horace's authority that Plautus was thought to have imitated his style: 'Plautus ad exemplar Siculi properare Epicharmi' Epist. II. i. 58.

1. 2. πόνων, gen. of price.

1. 3. καὶ ἐν ἄλλῳ δὲ τόπῳ. This quotation is suspected by some to
be a later addition, owing to the technical use of τόπος for a place in I. § 20. a book, which is otherwise not found in Attic. The quotation however is probably genuine, and the word τόπω a gloss.

1. 4. μὴ οἱ: imper. from μοιμοί (μάομαί), 'strive for.' The second μὴ c. subj. = Lat. ne.

1. 5. Πρόδικος ὁ σοφός. Prodicus, a native of Ceos, but a frequent § 21. resident in Athens, was a contemporary of Socrates. Although a professional teacher of morals and rhetoric for money, he is spoken of with considerable respect, not only as here by Socrates (if indeed Socrates really told the tale), but also frequently by Plato. The present σύγγραμμα seems to be only a slight outline of a more important production called 'Ομαί. It is quoted by Cicero, De Off. i. 32, 118.

1. 6. δεπ η καὶ πλείστος ἐπιδείκνυται: 'a declamation well-known to most.' The verb ἐπιδείκνυμι is regularly used of show performances, and Prodicus seems to have delivered this essay as a special favourite in various parts of Greece.

1. 8. φησὶ γάρ. Cf. I. i. 6 τὰ μὲν γάρ.

1. 11. ἐξελάθοντα εἰς ἡσυχίαν: 'retired into a quiet place.'

1. 12. τ','=ηται. Dubitative subjunctive.


1. 19. δοκεῖν φαίνεσθαι. The latter infinitive seems to be predicative: 'the second (he thought) appeared,' etc.; just like ἔχειν lower down.

1. 21. ἀναπεπταμένα : 'staringly open,' in contrast to the other, whose eyes were adorned with modesty, i. e. were modestly cast down.

1. 26. ἤναι τὸν αὐτότον τρόπον: 'walked towards him without change § 23. of gait.'

1. 29. ποιησάμενος, sc. ἔπι τὸν βίον τρόπη.

P. 42. 1. 6. ἀφ' ὄν ἔσται τάυτα, i. e. τοὺταν ἀφ' ὄν: 'of the means § 25. to procure these enjoyments.'

1. 7. πονοῦντα: agreeing with σὲ subject of πορίζεσθαι; 'by toil and pains.'

1. 14. υποκοριζόμενοι: apparently here used in the unusual sense of § 26. 'speaking abusively.' Its removal to the previous clause, as proposed by some, would only make nonsense of it.

P. 43. 1. 16. ἐμπιμπλασαί: 2nd sing. pres. med., 'fill yourself full.' § 30.

P. 44. 1. 1. οἱ: plural, in agreement with the sense of τοῦ σοῦ θίασου. § 2.

1. 3. τρεφόμενοι: some editors conjecture φερόμενοι, 'borne lightly,' in contrast to περιντες, 'dragging their way.'

1. 7. ἀποθέμενοι: 'having laid up.' Cf. Rom. 2. 5 'But after thy hardness and impenitent heart treasurist up unto thyself wrath.'

1. 11. οἰς προσήκει: 'with the right sort of persons.' Others read οἷς § 32. προσήκω, 'with whom I have to do.'

31
I. § 33. 1. 26. ύμνούμενοι θάλλουσι: 'they flourish in song.'

§ 34. 1. 29. διώκει: 'goes through.' So in English 'pursue a subject.'

This use of διώκω is doubtful; others read διοικεί or διήιει.

P. 45. l. 1. τούτων ἐνθυμομένω. For the genitive cf. Goodw. 168. So also φροντίζειν in the next line governs τῶν, τι being accusative of limitation: 'to have some thought for the things pertaining to your future.'

II. § 1. 1. 3. τῶν πρεσβύτατων νιῶν. Socrates had three sons, the other two being Sophroniscus (named after his own father), and Menexenus. The allegation that the eldest was by another wife Myrto, and that Socrates married Xanthippe while his first wife still lived, seems to have no foundation, and the whole tone of this conversation is utterly inconsistent with any such conduct on his part.

1. 7. τοὺς τί ποιοῦντας: 'owing to what sort of conduct on their part.'

§ 2. 1. 15. Καὶ μάλα, ἐφη. This must be taken in close connection with the phrase καὶ δοκεῖ μοι. 'That is true enough, he replied; yet in my opinion.'

1. 16. ὑφ' οὐ = τούτω (c. ἀποδιδόναι) ὑφ' οὐ. 'The man who does not try to repay a kindness to his benefactor, be he friend or be he enemy, is guilty of an injustice.'

§ 3. 1. 21. Τίνας οὖν, ἐφη, ὑπὸ τίνων. These double questions must generally be stated separately in English: we can however combine them in this case. 'Between whom now can we find a relation of greater indebtedness than between parents and children?'

1. 23. ἐκ μὲν οὐκ ὄντων ἐποίησαν εἶναι: lit. 'from non-existent beings made them to be,' i.e. 'to their parents they owe their very being, and the power to behold,' etc.

P. 46. l. 1. οὔτως παντὸς ἄξια: 'so inexpressibly valuable.' καί emphasizes the sentence, 'and in fact these things.'

§ 4. 1. 4. ὡς οὖκ . . . παύσαντες: 'believing that there was no more terrible evil by the fear of which they could prevent wrong-doing.' For ὡς c. part. cf. I. i. 4 ὡς τοῦ δαιμονίου.

§ 5. 1. 10. οὔτε γιγνώσκον τὸ βρέφος. This is in agreement with the object understood to τρέφει τε καὶ ἐπιμελεῖται, τρέφει (which takes the accus. being the predominant notion.

§ 6. 1. 19. δαπανῶντες: 'at expense to themselves.'

1. 20. ἐπώς γένωνται. Verbs signifying to strive for, to care for, to effect, regularly take the future indicative (Goodw. 193). Not infrequently however they take the subjunctive, generally, as here, with the suggestion of difficulty, anxiety, uncertainty, or remoteness. Cf. below § 10 ὡς ὑμιαρῆς.

§ 7. 1. 24. τὴν χαλεπότητα: 'her shrewish tongue.' The reputation of Xanthippe in this respect has become proverbial. Socrates, in his
exhortations to his son, shows the chastening influence of his own personal experiences.

1. 26. Ἕγω μὲν οἶμαι. 'Equidem puto' (whatever others may think).
Cf. I. i. ἤ μὲν γάρ.

1. 27. ἣ δακοῦσα : 'either by biting you.'
P. 47. 1. 2. ἐπὶ τὸ βίω παντί : 'even at the price of one's life altogether.' Her tongue, he says, is not merely worse than a bite or a kick, it is worse than death itself. This use of the dative is a special form of the general idea of the basis or condition of an action. Cf. I. ii. 25 ἐπὶ γένει. So frequently ἐπὶ χρήματι, ἐπὶ ἄργυρῳ, κ. τ. λ.

1. 3. δυσάνεκτα. This form ỉς-ỉς δυσανάσχετος does not occur elsewhere, and is by some editors suspected, especially with πράγματα παρασιχέιν. But the sentence as it stands is quite in Xenophon's manner; λέξι being originally intended in reply to the λέγει in the previous sentence, but the idea being developed in the words which follow.

1. 6. εἰπα. 'The rarer and more antique form, instead of εἴπον, giving a sort of solemnity to his declaration.

1. 11. ἐλέγχειν ἢνα ζημιώσῃ : 'does so with any intention of bringing harm.'

1. 14. σοι ἀγαθὰ εἰναι σοι οὐδενί ἄλλῳ : 'you to prosper above any one else in the world.'

1. 26. Ναὶ μὰ Δὶ'. This affirmative exclamation answers the general idea of the previous question, viz. : 'surely you are prepared to show courtesy to some persons.' Cf. I. iv. γ μὰ Δὶ'.


1. 9. ἀποδοκιμάζουσα οὐκ ἐὰν ἄρχειν. This refers to the δοκιμασία, or public enquiry instituted by Solon into the fitness of elected magistrates. All such persons had to satisfy the court inter alia that they had performed their duty to their parents. Cf. below, end of this section.

1. 10. ἃς οὔτε ἄν θυόμενα . . . οὔτε . . . πράξαντος. Cf. I. ii. 20 ἃς τὴν ἄσκησιν. 'In the belief that the sacrifices could not possibly be offered in a proper way if he were the officer, and indeed that such a man could not do any single thing well and rightly.'

1. 23. Χαρεφώντα. This was an enthusiastic disciple of Socrates. III. § 1.

who had made himself prominent enough to be specially ridiculed by Aristophanes, along with Socrates, in his comedy of the Clouds. It was he who elicited from the oracle of Delphi the declaration that his master was the wisest of men. (See Introd. p. xxx.) His brother Chaereocrates is mentioned in the Apology of Plato (21 A) as one of those who stood by Socrates at his trial, Chaerephon being no longer alive.

P. 49. 1. 2. χρησιμώτερον: ' a more useful possession.' So § 5 ἄγαθων. This is the usual construction in definitions.

καὶ ταῦτα: 'and that too although.' Cf. I. ii. 29.
III. § 1. 3. τοῦ δὲ φρονήμου: ‘while he has sense.’
2. 1. 9. ένταύθα: ‘in the latter case.’
3. 1. 15. ὡσπερ . . . γιγνομένους: ‘as though friends were made,’ etc.; accus. absol. Cf. I. ii. 20 ὡς ἁσκησαν ὀὖσαν, and supra ii. 13.
§ 4. 1. 16. καὶ μὴν: ‘whereas really.’
1. 20. τοὺς συναδέλφους ὄντας: ‘those who have brothers to back them.’
§ 5. 1. 24. ἀγαθὸν γάρ. Cf. above § 1 χρησιμώτερον.
1. 25. ὅποτε μὲντοι . . . εἰ: ‘but suppose he were utterly deficient in all that he ought to be, and indeed were everything most opposite to that,’ or ‘everything that could be most antagonistic to me.’ πάν τὸ ἐναντιώτατον is construed exactly like ἀγαθὸν in previous clause.
§ 6. P. 50. l. 1. Διὰ τούτο γάρ τοι: ‘why, that’s the very reason that,’ etc.
§ 8. 1. 13. ἀλλ’ οὐδὲ πειράσομαι: ‘and what’s more I don’t mean to try.’
9. 1. 14. εἰ κύνα μέν. εἰ is used because of θαυμάστα, and has nothing conditional about it. ‘That if you had a dog which,’ etc. The object noun κύνα is placed forward for emphasis, and repeated in αὐτῶν for clearness.
1. 16. ἀμελήσας . . . ἐπειρῶ: apodosis to εἰ σοι ἴν. ‘You would not mind his anger at you, but would try,’ etc.
1. 17. τὸν δὲ αἰδελφὸν: ‘but when it comes to your brother,’ etc.
1. 20. μηχανάσθαι ὅπως ἦ. Cf. supr. ii. 6 ὅπως γένονται.
1. 25. οἷς δὲ καὶ . . . ποιεῖται: ‘on the contrary I believe that if you but set yourself to catch him (lit. once he were caught) by means of devices already familiar to you, he would think everything of you.’
1. 28. ὁ ἐγὼ εἰδὼς λέληθα ἐμαυτόν: ‘which I had acquired without being aware of it.’ Goodwin 222.
P. 51. l. 1. τινα κατεργάσασθαι . . . καλέων σε: ‘to get somebody to invite you.’ κατεργάζομαι has the same construction as ποιεῖν (below § 13), but is somewhat stronger in meaning. So lower down προτρέψασθαι.
1. 3. κατάρχομαι ἄν τοῦ . . . καλέων: ‘I should make a beginning by myself asking him.’ Infin. clause governed by κατάρχομι.
1. 10. αὐτῶν προθυμεῖται: ‘that he should be heartily disposed.’
§ 14. 1. 13. ἐπιστάμενος πάλαι ἀπεκρύπτων: ‘it is plain then that you had for long been keeping it dark from us that you knew.’ Cf. infra vi. 29 μὴ ὄνω ἀποκρύπτων με. The imperfect tense is used (not the present) as referring back to the moment when Chaerecrates said (§ 11) ὁ ἐγὼ εἰδὼς λέληθα ἐμαυτόν.
1. 14. μὴ αἰσχρός φανῆς. Xenophon not infrequently omits the
participle in these phrases: cf. I. vi. 2 διατελεῖται. Trans. ‘lest you III. § 1-2 should show yourself in a contemptible light.’

1. 18. ἤγεμονικώτερος ... πρὸς τὴν φιλίαν ταύτην: ‘better qualified to take the first step towards this reconciliation.’ The exact meaning of ϕιλία is shown in the following line—τῷ σε φίλον ποιεῖσθαι.

1. 23. σῶδιμῶς πρὸς σοῦ, sc. ὄντα: ‘in a way not at all like yourself.’ § 15.

P. 52. 1. 5. ἄνθρωπα. Diminutive for contempt: ‘fellows.’ § 16.

1. 32. προσφιλέως χρώμενος, sc. αὐτοῖς: ‘by generous treatment.’

1. 4. Ἐάν οὖν ... γίγνηται. The apodosis is not expressed. τί § 17. γενήσεται; may be supplied, to which τί γὰρ ἄλλο is the reply. In English, ‘but what if?’ etc. ‘Well, the only result will be that,’ etc.

1. 9. κινδυνεύεις ἐπιδιέξαι ... εἶναι: ‘you will be in a fair way to prove that you are.’ Such verbs as ἐπιδεικνύει generally take a participle, unless the idea of a fact to be proved or recognized is emphasised. So also c. ὅτι. Cf. Xen. Anab I. x. 5 ἦσοντο ὅτι, and note ad loc. (Clarendon Press Edition).

1. 10. ἐκεῖνος δὲ: sc. κινδυνεύεις.

1. 14. ὡς περιγένηται σοῦ ... εὖ ποιῶν: ‘to surpass you in kindness of word and deed.’ So also Xenophon uses μικὰν εὖ ποιοῦντα (Anab. I. ix. 25), ὑπερβάλλειν, κ.τ.λ.

1. 16. τῷ χείρῃ, ἄσ. For the mixture of dual and plural all through § 18. this passage cf. I. ii. 4 ἐγενέσθην μέν.


1. 27. οἱ δικοῦντες ... ἐξεκνεῖσθαι: ‘although we regard their reach as far the greatest.’

1. 28. τῶν ἐτί ἐγγυτέρω ὄντων. Partitive genitive c. τὰ ἐμπροσθεύν, κ.τ.λ. ‘Even in dealing with near objects.’

P. 53. 1. 2. ἐξ ὄν: i.e. ταύτα ἐξ ὄν, Much of this chapter is imitated by Cicero, De Amic. xv. sqq.

1. 3. χρείαν. Cf. I. vi. 8.

1. 5. παντός. Lat. cujusvis rei.

1. 10. ὡς κτίσονται ... σώζωνται. Cf. above II. ii. 6. The § 2. preserving is more remote than the getting.

1. 25. ἀνατίθεσθαι. Cf. II. ii. 11 ἀνατίθεμαι: ‘strike out again from the list persons whom they had at first reckoned among their friends.’

P. 54. 1. 1. τῶν ἄλλων: partit. genit.. ‘among all that they have.’ § 5.

1. 4. ὁ χρηστός φίλος: ‘a good friend.’ The word χρηστός is designedly used as itself suggesting utility.

1. 6. ἐαυτὸν τάπτει πρὸς: ‘sets himself to supply.’ § 6.

1. 7. κατασκευῆς ... πράξεων: dependent on ἐλλειπον: ‘his friends’ deficiencies, whether of private wealth or of public services.’ In the latter, τὰ κοινὰ are chiefly included those burdens (Λειτουργίαι, cf. L. and S. sub voce) imposed by the state on its wealthier citizens.
XENOPHON, MEMORABILIA II.

IV. § 7. 1. 14. τὰ ὡτα προακόουσι. The plural verb c. ὡτα here is simply by a kind of sequence or attraction to the other plurals.
   1. 15. τούτων . . . λείπεται: genit., just as above, c. ἐλλεῖτον.

V. § 1. 1. 25. Ἀντισθένη. Anti-thenes, follower of Socrates and founder of the Cynic school. The more usual accus. of this as of other similar names ends in -ην.
   P. 55. 1. i. αὐτοῦ: not dependent on ἀμελοῦντος, but in agreement; ' the indifferent man himself.'

§ 2. 1. 3. δοῦν μναίν. A mina was equivalent to nearly £4 sterling. A talent being = 60 minae was worth about £235.
   1. 5. Νικιάς. The famous Athenian, leader of the ill-fated Sicilian expedition in 415 B.C. He was proprietor of silver mines at Laurium, and was very wealthy.

§ 3. 1. 11. πρό πάντων. The πρό here, if genuine, is in sequence to the similar phrases preceding. Properly πρόμαυε takes a simple genitive of price.

§ 4. 1. 15. ἄξιος εἶναι. There is a slight and very natural break of construction, the writer having forgotten τιτα as the subject of πειράσθαι, owing to the interposition of τυχχάνει.

§ 5. 1. 19. τὰ τοιαῦτα πάντα. This is practically adverbial = 'with respect to all these complaints'; cf. I. ii. 60 τω ναίτια τούτων; but it is grammatically in quasi-objective relation to σκοπώ, which may be regarded as having a double accusative, first, the complaints, and second, what the complaints really amount to.
   1. 20. τοῦ εὑρόντος. The verb properly means 'to fetch a price.' Hence strictly the phrase here meaning 'for whatever price can be obtained,' should be τοῦ εὑρέβεντος. But the active seems to have been often used in commercial speech, e.g. also in Aeschin. 13. 41. Cf. our familiar 'to sell' for 'to be sold.'
   1. 22. ἐπαγωγόν ἢ. Verb depending on μὴ: 'there be a temptation.'
   1. 23. χρηστοὺς qualifies both οἰκίτα and χίλιουs.

VI. § 1. P. 56. 1. i. φρεννόu, c. εἰς τὸ δοκομάζειν: 'to train people to test.'
   1. 3. ἀρα. In I. i. 15 this particle suggests a negative reply; here an affirmative. It is in fact like εἰ (cf. I. i. 8), quite neutral, implying simply earnestness in the questioner. Where an express suggestion is to be made, ἀρ' οὐ (nonne) and ἀρα μὴ (num) are used.

§ 2. 1. 8. Τί γάρ: 'well, now.'
   1. 9. τοῦ τῶν πλησίον. τοῦ neuter, 'something from his neighbours.'
   Cf. viii. i.

§ 4. 1. 24. εὖ δὲ πάσχων ἄνεχεται: 'is prepared to stand any amount of kindness.'

§ 5. 1. 27. Οἶμαι μὲν. Cf. I. i. 1 ἢ μὲν γάρ.
   τάναντια τούτων. Cf. I. ii. 60.

1. 29. τὸ μὴ ἐλλείπεσθαι εὐ ποιῶν: 'not to be left behind in well- VI. § 5. doing.' Cf. above iii. 17 ὅπως περιγενηταί, and below vi. 35.

P. 57. 1. 4. τοῦτῳ πιστεύομεν ... ποιήσειν. Double object: in § 6.

English simply 'we have confidence that he,' etc.

1. 5. Καὶ ἄνδρα δὴ λέγεις: 'then I gather that you mean,' etc. § 7.

1. 8. Καὶ γὰρ ἰπποίς: 'yes, just as in the case of horses.' The dative of course depends on χρώμενον or χρῆσθαι following, but is brought forward for emphasis.

1. 11. τὰ παρὰ . . . εἰ συμβουλεύσωσιν. Double object, first general, § 8.

second particular. So II. v. 5 τὰ τοιαῦτα σκοπῶ ... μὴ.

1. 14. δοκῇ, sc. φίλον ποιεῖσθαι.


the trapping of birds and coursing of hares are used as illustrations of warlike devices. There too, as here, Xenophon when it comes to a question of open force, goes direct to the fighting between men. The suggested alteration of οἱ ἐχθροὶ to the name of some third kind of game animal (e.g. κάπροι) is therefore unnecessary.

1. 19. τοιαῦτα πᾶσχοντες: 'when treated in this way.' The indefinite φίλον of the previous clause passes here into the plural. Cf. Anab. I. i. 5.

1. 21. ἐπωδᾶς, 'charms': φίλτρα, 'drugs.' or generally any means of § 10.

securing affection. The second idyll of Theocritus, imitated in the Pharmaceutria (Ecl. 8) of Virgil, has much to say on this subject.


1. 5. ἐπάδευσαι κατείχον, ὠστὲ ... τοὺς ἐπαρσθέντας: 'did they sing this song over other men also, and so prevent those they sang to from going away?'

1. 7. Σχέδον τι λέγεις: 'I understand you to mean that.' § 12.

1. 9. καταγελώντα λέγειν: 'is saying to make a fool of him.'

1. 10. ἐχθρῶν ἄν εἰ: 'would earn hatred rather than friendship.'


on the minds and hearts of the Athenians is frequently spoken of by historians and poets. This power is here jocularity referred to the possession of some charm. In a metaphorical sense the phrase is used among ourselves.

1. 17. περ.άψας τι ἄγαθὸν αὐτῇ. There may be an allusion here to the turning of some charm or amulet upon the arm or neck, but the verb is in constant use as simply = 'to confer.' To many no doubt the more showy services of Themistocles as soldier and diplomatist would be more attractive than the calm statesmanship of Pericles.

1. 21. πονηρὸν ὀντα. Here as in the subsequent sentences Socrates § 14.

plays on the ambiguity between ἄγαθὸς and πονηρὸς as 'good and bad' for particular purposes, and as good and bad morally.

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XENOPHON, MEMORABILIA II.

VI. § 15. 1. 22. Ἐστὶν γὰρ: 'well, I have seen.' Critobulus does not catch the ambiguity, and so he goes on to talk of bad speakers, and bad generals. Hence in § 16 Socrates brings him back to general badness or inutility, this being the subject περὶ οὗ δ.αλεγόμεθα.

§ 16. 1. 26. ὑφελίμους . . . φίλους ποιεῖσθαι: 'to obtain the friendship of the useful.' φίλους is the completion of the infinitive.

P. 59. 1. 2. ἐξ έτοιμου: 'straight off,' i.e. without any other qualification than his goodness.

§ 17. 1. 3. Ὁ ταράττει σε, sc. ἐστὶ or τοῦτο ἐστὶ.

§ 20. 1. 17. ἀλλὰ μήν. A vivid transition, instead of a second οὔτε: 'then again.'

1. 22. τίνες ἐτι: 'who then'? 'who in the end will be left'?  

§ 21. 1. 25. ἔχει ποικίλως πῶς ταῦτα: 'this business is a somewhat complicated one,'

P. 60. 1. 2. τοῦτο συνείντες: 'recognizing this mutual relation of kindness.'

1. 3. τὰ δὲ πολεμικά, sc. ἔχουσιν: 'they have also elements of mutual hostility in their nature.'

1. 5. πολεμικόν. This and the following neuters are substantives, 'causes of strife,' etc.

§ 23. 1. 15. διάτιθεσθαι: 'arrange,' 'settle'; hence διαθήκη, 'an agreement,' 'covenant.' For another sense cf. I. vi. 13.

eἰς τὸ μεταμελησόμενον, passīvē: 'so far as that they will be sorry for it.'

§ 25. 1. 26. τὰ δικαία: accus. of limit. and hence adverbal, 'with justice.'

1. 27. ἀρξα: cf. I. i. 18 βουλεύεις.

26. P. 61. 1. 2. συνθεμίνους: accus. as belonging to the subject of ένατι.

28. 1. 20. διὰ τὸ ἐρωτικὸς εἶναι: 'because I am strong on the subject of love.'

1. 23. καὶ ἀντεπιθυμεῖσθαι τὴν ἐνυνυσίας: 'to be desired also in turn for my company.' τὴν ἐνυνυσίας is genitive of exact definition.

§ 30. P. 62. 1. 3. ἐπὶ τοὺς ἀγαθοὺς τὰς ψυχὰς: 'when seeking those who are noble in soul.'

§ 31. 1 6. τὸ . . . τοὺς καλοὺς: 'to make the beautiful submit to one laying his hands on them.'

§ 32. 1. 12. Ὑπὸ οὗ προσοφυγοντος, sc. μου: 'well, I won't put a finger on them, and so,' etc. For the construction cf. I. i. 4.

§ 33. 1. 14. κατείπειν σου ὁτι. Double object. καταγορεύω is less used = to accuse than κατηγορέω: κατείπον may be regarded as an aorist of either.

1. 16. Κατηγόρει: 'accuse, and welcome.'

§ 34. 1. 19. ἀρὰ μῆ: Lat. num. Cf. above vi. 1.

§ 35. P. 63. 1. 5. τοὺς δ' ἐγκροὺς κακῶς. This sentiment is much more in accordance with Xenophophon's own ideas, than with those we should

expect of a philosopher like Socrates. And in Plato’s Rep. i. 334 sqq., VI. § 3.
he is represented as arguing exactly in an opposite sense. Xenophon’s
ideal appears in his praises of Cyrus the Younger, Anab. I. ix. 11 φανε-
ρός δ’ ἦν καὶ εἰ τίς τι ἀγαθῶν ἡ κακῶν ποιήσειν αὐτὸν, νικάν πειράμενος.
Cf. Introd. p. xxxviii.

οἷμα... εἴναι μ. Observe here accus. c. infin. although the
subject is the same as that of οἷμα. Cf. I. iv. 8 μὲν δὲ σαυτὸν δοκεῖς.

1. 7. ὠσπερ ὢν ἐπὶ σει ὄν: ‘as though you were not free.’ Cf. for § 36.
accus. abs. I. ii. 20 ὥς τῆν ἀσκησιν. For this sense of ἐπὶ c. dat. cf. Xen.
Anab. I. i. 6 ἐπὶ τῷ ἄδελφῳ.

1. 9. Ἀστασίας. The famous wife by an irregular marriage (she
being a foreigner) of Pericles. She was a woman of the very highest
talents and influence, and if this is the only remark of hers which
Xenophon heard his master quote, he must have been unfortunate.

1. 12. ὢν ἐθέλειν ἐπαινεῖν: ‘but declined to praise their clients falsely.’

1. 23. εἴ γάρ σε: γάρ not to be translated. Cf. I. i. 6.

§ 38.

1. 27. εἴ σοι πείσαμι: σοι goes with ἐπιτρέψαι.

1. 28. ὥς δὲ στρατηγικῷ: sc. ὅτι. ἃν is not grammatically necessary
here: cf. ὥς δόντι οἰκονομικῷ, l. 31 below. It suggests some degree of
doubt; a man can more confidently guarantee another’s capacities as
a business man, than as a statesman; and the latter position was also
more difficult of attainment.

P. 64. l. 1. ἀρ’ οὖκ: Lat. nonne. Cf. above § 35.

1. 4. ὅ τι, like τοῦτο in same line, accus. of limitation.

1. 13. διδάσκων: ‘by teaching his friends to,’ etc.

1. 17. τοῦ βάρους μεταδίδοναι: ‘to give a share of the burden.’

1. 19. Ἀλλὰ μὴν... γε: ‘why, yes, I am,’ etc.

1. 20. ἔστασίασεν ἡ πόλις. This refers to the disorders connected
with the rising of Thrasybulus against the Thirty Tyrants (cf. note I. ii.
31 νομοθέτης). The Peiraeus was the stronghold of the party of
Thrasybulus. For the sense of the aorist, ‘broke out into faction,’ cf. I. i. 18
βουλεύσας.

P. 65. l. 1. τοὺς ἐλευθέρους: i.e. not including their attendants.

1. 12. περιποιεῖται: ‘makes over and above.’ So περιεργάζομαι, ‘to § 3.
work more than is necessary’: cf. also περίειμι, περιγίγνομαι, κ.τ.λ.

1. 20. Νὴ Δί’. The assent here is not exactly to the question, but to § 4.
the contrast referred to in it; cf. I. iv. 9, Π. ii. 12. Trans. ‘I quite
admit the contrast.’ Hence γάρ in what follows, which gives the reason
of the difference.

1. 21. Ἀρ’ οὖν: ‘I presume that.’ Cf. vi. i.

1. 26. Ἑπείτα: ‘well, then,’ or ‘now.’ So εἶτα in next sentence.
They are words of vivid transition. Cf. note to I. ii. 26.

1. 31. λειτουργεῖν: cf. note to κατασκευῆς above iv. 6.

§ 6.
VII. § 6. P. 66. l. 5. ὀνομένων ἔχουσιν: 'are in the habit of buying... and
keeping,' etc.
1. 6. ἄ καλῶς ἔχει, sc. ἐργάζεσθαι: 'what they find desirable to manu-
facture.'
§ 8. l. 19. πότερον is placed immediately before the alternatives which
really form the question. 'In learning the things which you say they know,
did they do so under the impression that they were of no use? ' etc.
1. 20. ὁς καὶ... ὕφελησόμεναι: 'with the intention of practising
them and also in the hope of being benefitted,' etc.
§ 9. l. 25. ἄλλα καὶ νῦν μέν: 'besides as things are at present.' The
opposite condition is stated at ἐὰν δὲ προστατῆσης.
P. 67. l. 3. φιλικῶτερόν τε καὶ οἰκεῖοτερόν: adverbs c. ἔστε.
§ 10. l. 5. προαιρετέον ἦν: without ἄν. Cf. I. ii. 28 δίκαιον ἦν.
δοκεῖ: 'are considered.'
§ 11. l. 12. ὡστε: 'that whereas.' ὡστε in sense belongs only to the second
infinitive clause. Cf. for a similar construction I. iv. 16 ὡστερ.
1. 14. εἰς ἐργαν ἀφορμήν: 'as capital to start operations.'
ὑπομενεῖν: 'I shall have the courage to.'
§ 12. l. 16. ἐργαζόμεναι... ἐργασάμεναι. Note the difference of tense:
'they breakfasted at their work, and dined when work was over.'
§ 13. P. 68. l. 1. ὅ τι ἄν μή: 'except what.'
1. 2. οὐπερ... σίτου. Close construction = τοῦ σίτου ὃν.
§ 14. l. 3. Ναὶ μὰ Δί': 'yes, and quite right too.' Cf. above § 4 νῇ Δί'.
1. 6. οὐδ' ἄν δύνασθε: 'you could not even.' So οὐδ' ὑφ' ἐνός below.
1. 9. ἀντὶ κυνός: 'like a watch-dog.'

VIII. § 1. l. 13. Πόθεν φαίνῃ; 'where have you dropped from'?
Τπο μὲν τὴν κατάλυσιν: 'immediately after the conclusion.' The
war referred to is of course the Peloponnesian War, which ended
404 B.C.
1. 14. ἐκ τῆς ἀποδήμιας: 'I returned from residence abroad.' The
verb is supplied out of φαίνῃ.
νῦν μέντοι: 'if however you ask where I come from at this
moment.' μέντοι rather than δὲ to emphasise νῦν.
1. 15. αὐτόθεν: 'I come from close by.' For another meaning, see
below, § 3.
ἀδρισθήμεν... κτήματα: 'we' (that is, Eutherus' family) 'lost
our property abroad.' For the case cf. I. v. 3 τῶν ἀλλῶν. Among the
conditions of peace laid down by Lysander and accepted by Athens, one
was, 'That the Athenians should abandon all their possessions abroad,
and confine themselves within their own borders' Xen. Hec. II. ii. 20.
1. 17. ἐπιδημήσας: 'to come and settle at home.' For significance
of 1 aor. cf. I. i. 18 βουλεύσας.
1. 19. δεισδαι τίνωσ: 'to beg something from.' Cf. above, vi. 2.

1. 20. έχοντα, agreeing with unexpressed subject of δείσθαι.

P. 69. 1. 4. αὐτόθεν: 'on the spot,' 'at once.'

1. 6. τῷ, indef.: 'to some one.'

τῷ δεομένῳ: 'any one, that is, who requires.' Cf. I. i. 10 τοῖς
βουλομένοις.

1. 7. ἔργων τε ἐπιστατοῦντα: 'acting as supervisor of works.' Usually
this verb governs the dative.

1. 13. τῶ ὑπαίτιον εἶναι. One would have expected the nominative. § 5.
but Eutherus expresses his aversion in a general way, 'that one should
be liable to blame from anybody.'

1. 18. οῖς = τούτοις οῖς: the first dative dependent on ἀνέγκλητον.

1. 24. ήκιστ' ἀν. The ἀν affects all the infinitives following. § 6.

P. 70. 1. 1. Κρίτωνος. One of Socrates' intimate friends, who among
other generous acts of friendship provided for Socrates' escape from
prison after his condemnation, but could not induce him to quit it. It
was he who closed the philosopher's eyes when he died.

1. 2. χαλεπόν ὃ βίος. As usual in quasi-definitions, neuter of the
predicate. Cf. II. iii. 1 χρησιμώτερον.

1. 13. οἷον σοι ἀνδρί: 'a man like you.' An abbreviated expres-
sion.

1. 14. τῶν τοιοῦτων ἀνδρῶν: 'men of the sort I speak of'; refer-
ning back to the phrase ὅστις ἔθελοι κ.τ.λ.

1. 16. Ἀρχέδημον. This apparently is the same Archedemus who § 4.
took a leading part against the generals in 406 B.C. See above I. i. 18
and note.

1. 17. οἷος . . . κερδαίνειν: 'inclined to make money in every sort of
way.'

1. 18. ἑφη ῥᾶστον εἶναι. This, the reading of the MSS., can hardly
be right. Perhaps ἐξεργασθεῖσα, of which the v. l. εὐφεστερεός might be
gloss. Cf. IV. i. 4, where the two words occur together.

P. 71. 1. 1. ἔδωκε, not imperf. like the following verbs, because he
did not merely offer, but gave. Usually there is an ἀν with such con-
structions. Cf. IV. i. 2.

1. 2. ἐπεμελεῖτο, sc. αὐτόν: 'paid him all sorts of attentions such as
these.'

1. 6. δίκην δημοσίαν: 'a public suit.' i.e. a suit brought by a private § 5.
person who had been wronged, but involving public punishment (παθεῖν)
or fine (ἀποτίσεις).

αὐτόν: sc. the accused person. He of course attacked each
singly.

1. 9. οὑκ ἀπηλλάττετο: either pass. 'would not be got quit of,' cor-
responding to ἀπαλλαγῆναι; or middle, 'would not quit him,' as equivalent of ἄφηκε.
XENOPHON, MEMORABILIA III.

IX. § 8. 1. 17. οὐχ ὤτι, followed by ἀλλὰ = 'so far from,' 'instead of.' It is an elliptical expression, as though ἔστι or ἦν were understood with the negative. Cf. I. vi. 11 μὴ ὤτι.

X. § 1. P. 72. 1. 2. σοι ἀποδέη: ethic dative, so § 2 σοι καύμνη.

§ 2. 1. 3. Καὶ ἄλλους γε... παρακαλῶ: 'yes I do, and invite others too,' i.e. to help recover him.

1. τοῦτο, sc. τοῖς ἀνασώσαι.

1. 10. διασωμὴ: subj. c. ὑπὸς to suggest the greater importance of a friend. Cf. above, § 1, and see II. ii. 6 γένωνται.

§ 3. 1. 15. ἄφ' ἐαυτοῦ: ' proprio motu,' 'on his own suggestion.' προνοεῖν καὶ προβολεύεσθαι. The prefix in these verbs has the same significance as ἄφ' ἐαυτοῦ above. Cf. Xen. Anab. III. i. 37 προβολεύεσθαι καὶ προνοεῖν.

4. 1. 19. διὰ τὰ πράγματα: 'owing to the circumstances of the time.'

5. P. 73. 1. 2. τὸ πρακτῆναι ταύτα, 'the carrying through of this affair.'

6. 1. 4. ἔργον εἶχε: 'made it his business.'

1. 5. ὁ τι ἄν... ὥφελοιτ: 'what he could do or say to help,' etc.

BOOK III.

I. § 1. P. 74. 1. 1. τοὺς ὀρεγομένους τῶν καλῶν: 'those who were ambitious of distinction'; τᾶ καλᾶ = Lat. honores. Cf. below τῆς τίμης ταύτης.

1. 2. ὀρέγοιντο, optative of indefinite occurrence.

τοῦτο διηγῆσομαι. τοῦτο is object in apposition with whole clause preceding: omit in English; 'I will now give facts to show that,' etc.

1. 3. γὰρ: not translated. Cf. I. i. 6 τὰ μὲν γὰρ.

1. 5. ἐν τῇ πόλει: 'in his native city.' The office of strategus at Athens was a political as well as a military distinction; quite distinct therefore from a post as general of some mercenary army, e.g. that of Cyrus.

§ 2. 1. 7. ἐξὸν τοῦτο μαθεῖν: 'when it is in his power to acquire the art.' Socrates refused to regard it as a mere political distinction, and insists on the scientific aspect of it.

1. 9. ἀνδριάντας ἰργολαβοίη: 'were to take a contract to produce certain statues.' Socrates' own experience (his father was a sculptor), and also the great works produced by Phidias and other sculptors for the state, would naturally suggest this comparison.

§ 3. 1. 10. ὄλης γὰρ. The adjective is predicative: 'the city being entirely,' etc.

§ 4. 1. 16. μεμαθηκὼς ἤκε: 'came back from his studies.'
P. 75. 1. 2. ὁσπερ Ὄμηρος. II. iii. 169, Priam, beholding Agamemnon, says:

καλὸν δ’ οὗτω ἐγὼν οὗ πὼ ίδὼν ὑφαλμοῖν
οὗδ’ οὗτω γεραφὼν βασιλῆι γὰρ ἄνδρι ἐσκε.

1. 3. καὶ δέ: ‘so he.’ καὶ is properly a demonstrative adverb, hence it may often be translated then, thus, so, thenceupon, etc. Cf. the conjunctive use in Latin of tum preceded by quinm.

1. 7. διατελεῖ στρατηγῶς ἄν: ‘must always be a general,’ i.e. he has got the essential part, the knowledge; the election Socrates regarded as a mere accident of the character.

1. 8. οὕτε ἱατρός. Physicians were appointed by the state to act as public officers, just as much as generals. Cf. the story of Democtes (Herod. iii. 131 sqq.), who was state-physician first at Aegina, then at Athens, and subsequently at Samos. Cf. also below IV. ii. 5.

1. 10. τάξιαρχῷ ἡ λοχαγῇ σοι: ‘has to serve under you as commander or captain.’ The technical meaning of these terms at Athens is uncertain, though we know that there were ten taxarchs, one for each tribe: generally a τάξις contained two λόχοι, and the lochus consisted of about 100 men. Cf. Xen. Anab. I. Introd. p. xxvi. (Clarendon Press Edition). τῶν πολεμικῶν: ‘in military matters.’

1. 11. πόθεν ἐρξατο: ‘what he made the basis or starting-point of his teaching.’

1. 12. Ἕκ τοῦ αὐτοῦ... ἔτελεύτα: ‘he began with the very same subject with which he concluded.’


1. 23. καλὸν δέ: ‘no doubt it’s a fine thing.’ § 7. τὸ τακτικὸν ἔναι. The adjective is masculine: ‘for one to be clever in the arrangement of his men.’

1. 30. πᾶν ὁμοιὸν... εἰρήκας: ‘your illustration is a very apt one.’ § 8.

P. 76. 1. 1. ἀρίστους. The order is peculiar, since the meaning clearly is ‘we must put the best men in the front and rear’; cf. the next clause. But the statement gains emphasis by ἀρίστους being made predicative.

1. 2. ὑπὸ μὲν τῶν... ὑπὸ δὲ τῶν = ὑπὸ τῶν μὲν... τῶν δὲ: ‘by the former, i.e. those in front,’ etc.

1. 3. Εἰ μὲν τοίνυν: ‘that’s very good no doubt if.’ etc. The exact meaning is gathered from the expression in the second alternative τί σοι ὡφελος, κ.τ.λ.

1. 8. τὸ τε καλὸν: ‘the good on the one hand.’ Here τε... καὶ imply dissimilarity. See note to I. i. 3 ὁτοί τε.

1. 14. καθεστάντες... τάττωμεν: ‘our arrangement would be right § 10. if we placed,’ etc.

Τί δὲ τοὺς κινδυνεύεν μέλλοντας; We should have expected, fol-
I. § 10. In owing the analogy of the previous clause, τί δὲ εἰ καὶ ηὔνευεν μέλλομεν; but the idea of the men who are to be placed leads him into the accusative participle.

§ 11. 1. 21. πολλά γ' ἐστὶ πρὸς ἂ: 'there are many circumstances in (lit. with reference to) which.' Cf. Xenophon's discussion of some of these circumstances in Anab. III. iv. 19 sqq.

II. § 1. P. 77. 1. 3. ποιμένα λαὸν. Hom. II. ii. 243.
1. 5. καὶ ... τούτο ἐσταί: 'and so attain the object for which,' etc.

§ 2. 1. 11. Ἄμφωτερον. Hom. II. iii. 179.
1. 12 ἔρα γε ὅτι: 'surely because.'
1. 15. τούτου αἰτίως, sc. τοῦ εὖ ἀγανηγθῆσαι.

§ 4. P. 78. 1. 2. περιήγη: 'excluded.' By a process of logical exclusion, he left at last as the specific excellence (ἀρετή) of leaders, the happiness of those they lead, κατέληπται, aorist, to express the result.

III. § 1. 1. 6. οὐ γὰρ δὴ: 'I presume it was not.'

§ 2. 1. 12. ἄν ποιήσας παραδόναι: 'you would improve, etc. before handing it over to your successor': or, 'would hand over improved,' etc. For significance of aorist, cf. I. i. 9 μαθοῦσι.
1. 16. ἐφ' ἧς: properly ἐφ' ἥν; but the predominant idea is that of government, which naturally takes a genitive trans. 'I presume your command extends,' etc.
1. 17. 'Εστὶ γὰρ οὖν: 'it does indeed.'

§ 4. 1. 21. Ἐὰν οὖν . . . οἶ μὲν: 'if some of your men bring you their horses,' etc. The middle voice expresses the interest of the captain in the matter.

§ 6. P. 79. 1. 11. τὴν ἀμμοῦν: 'the exercising-ground,' lit. 'the sand.' The whole of this passage corresponds with the maxims contained in Xenophon's treatise Hipparchicus, on the duties of a captain of cavalry.

§ 7. 1. 18. Εἰ δὲ μὴ, ἀλλὰ νῦν γε: 'if I have not, at all events I shall now,' etc.

§ 10. P. 80. 1. 9. εἰ σοι δέοι διδάσκειν. The construction of δεῖ with the dative followed by an infinitive is very rare, and may indeed generally be questioned. Cf. Anab. III. iv. 35.

§ 11. 1. 14. δὲ ὡν γε ζῆν ἐπιστάμεθα: 'so far at least as any science of living is possible for us.' The point of the clause is in ἐπιστάμεθα, implying scientific knowledge. The mere animal living is not a matter of science at all. What is referred to here is the life of human beings as civilized in their home and family relations.

§ 12. 1. 19. χορὸς εἶς: 'even a single choral band.' The allusion is to the Θεωρίαi or sacred embassies sent every four years by the several states to Delos. One of these embassies which was at Delos at the time of Socrates' condemnation is referred to in IV. vii. 2.
NOTES. P. 76, L. 14—P. 84, L. 1.


P. 81. 1. διενέγκοιεν, sc. the Athenians. § 14.
1. 7. ὤφελησει: *passive* in meaning; cf. I. vi. 14.

IV. § 1.
1. 11. Οὖ γὰρ . . . Ἀθηναῖοι. This is a question, concluding at *συλ-
λέγειν: ‘why is it not just like the Athenians not to have’? etc.

1. 12. ἐκ καταλόγου στρατευόμενος. The *κατάλογος* was the list of
citizens liable to military service. The phrase therefore practically means
‘in the service of my country.’

1. 13. κατατίτριμμαι: ‘have borne the burden.’
1. 16. τὸν εὖτε ὀπλίτην: ‘who in the first place ([position of the]
*τε* never served even as a common soldier in the infantry.’ οπλίτην is contrasted
with λοχαγῶν καὶ ταξιαρχῶν. In the Athenian army the cavalry was of
little importance.

P. 82. 1. 1. δ ὀστρατηγῷ . . . ἑστίν: ‘which is a very suitable quality § 3.
for a general to have.’

1. 2. κεχορήγηκε. Among the *λειτουργίαι* or public burdens imposed
on the wealthy (cf. II. iv. 6 *κατασκευή*) one of the chief was the *χορηγία,*
or provision of a trained chorus for the performance of one of the
competing plays at the Dionysia.

1. 3. Μᾶ Δί’. Not really negating the question, but leading to his

1. 7. τοὺς κρατίστους ταύτα: ‘the most skilful men in these § 4.
matters.’

1. 14. τὴν σὺν τῇ φυλῆ. The choregia was a burden on each of the § 5.
Athenian tribes (*φυλῆς*), and when the choregus nominated by his tribe
obtained the victory, his tribesmen of course shared in the glory of it.

1. 15. ὡς τοῦ αὐτοῦ ἀνδρός ἐστι: ‘that the same man may be ex-
pected.’

1. 27. τοῖς ἐπιτηδείοις πράττειν: ‘to those best fitted to perform § 8.
them.’

P. 83. 1. 7. οὐκέτι: ‘not yet,’ i.e. ‘not yet proved to be’; or ‘no § 10.
longer,’ i.e. ‘your analogy no longer holds’; the latter is preferable.
1. 10. ἐκεῖνο παρίσης: ‘you are slurring over the question.’ § 11.
1. 11. καὶ πλείστον, sc. ὄφελησε: ‘why it is in that case that skill
in management will benefit most.’

1. 14. οὐδὲ οὕτως: ‘nor anything so.’
1. 19. οὐχ ἡμίστα δὲ τοῦτων . . . φυλάξεται: ‘and with no less energy
will he avoid,’ etc. τοῦτων is genitive of comparison after *ἡμίστα,* and
refers to the previous clauses.


The use of the adverb is peculiar; where it is elsewhere used with a
noun there is a *verbal* notion in the noun: perhaps here the name itself

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V. § 1. 'very famous' suggests the adverb. This youth was the son of Pericles by Aspasia (cf. II. vi. 36), consequently illegitimate, but legitimated by special resolution of the people on the death of Pericles' two elder (and legitimate) sons.

1. 2. σοῦ στρατηγήσαντος: 'if you were appointed strategus'; cf. I. i. 18 βουλεύτας. He was as a matter of fact made strategus in 406, and was one of the ill-fated generals who fought at Arginusae (see I. i. 18).

l. 8. ὃποιον ἡ δεῖ τὸ δυνατὸν ἔστι: 'where the possibility really is to be found.' ἡ δεῖ implies what is underlying, to be found after search.

§ 2. 1. 13. ἰαυτοῖς: 'among themselves.'

§ 3. 1. 20. καλὰ ἐργα. Subject of the relative clause following, but brought forward for emphasis.

§ 4. 1. 24. ἐν Λεβάδει. The defeat here referred to is related in Thuc. i. 113. In 447 Tolmides the Athenian general with 1000 Athenian hoplites and other contingents attacked certain towns in Boeotia, and took one; but on their return they were defeated by the Boeotians and their allies at Coronea, and Tolmides was killed.

l. 25. ἐπὶ Δηλίῳ: 'at (the temple of) Delium.' This defeat is related in Thuc. iv. 90 sqq. The Athenians had seized the temple of Apollo at this spot in Boeotian territory, but were defeated on their way home, B.C. 424. Socrates himself fought in this battle. Cf. Introd. p. x.

P. 85. 1. 7. ἦτε Βοιωτοὶ μόνοι ἐγένοντο. The clause is questioned, but may stand well enough. There are two points of contrast; first, as to fighting and invading; second, as to actual ravaging. Formerly the Boeotians were barely a match in the field for the Athenians, even with all their allies; now they threaten to invade Attica by themselves. Formerly 'when the Boeotians were by themselves,' the Athenians ravaged Boeotia; now there is a fear lest the Boeotians may ravage Attica. One would however have expected γένοντο, iterative.

5. 1. 12. εὐαρεστοτέρως διακεῖσθαι: 'is more inclined to support.'

7. 1. 22. ἀνεράσθηγαί: 'to fall in love again with,' 'recover their desire for.'

P. 86. 1. 2. καλὸς: 'and also that'; second construction after δεικτέον.

8. 1. 4. έί τοὺς γε ... γεγονέναι: 'if we were to remind them how they had heard that their ancestors, from the earliest times of which we have record, bore themselves bravely.' ἀκηκοότας is clearly predicative (cf. above § 8 ἀποδεικνύντες ... ὁντα). For analogous constructions cf. Συγγ. I. ii. 2 ἔχων διαμηνυόντες, Plat. Rep. 600 Α εὖ πολεμηθεὶς μνημονεύειται. The clause dependent on ἀκηκοότας is ἀρίστους γεγονέναι.

§ 10. 1. 6. 'Ἄρα λέγεις: 'I presume you refer to.' Cf. II. vi. 1.

τὴν τῶν θεῶν ... ἐκρίναν: 'the contest between the gods (Poseidon, donor of the sacred well, and Athena, donor of the sacred olive; the contest being for supremacy in Attica, which was referred to the decision of Cecrops and his counsellors because of their worth.' οἱ περὶ Κέκροπα:
NOTES.  P. 84, L. 1—P. 86, L. 17.

cf. I. i. 18 τοὺς ἄμφι. The allusion is doubtless to the functions of the βουλή or council of princes whom the βασιλεῖς in legendary times is represented as habitually consulting, more especially in judicial inquiries. Cf. Hom. II. xviii. 503 sqq. Cecrops was the mythical first king of Athens.

1. 7. Λέγω γάρ, καὶ . . . γε: 'I do, and also,' etc.

1. 8. τροφήν καὶ γένεσιν: ‘birth and breeding.’ The curions reverse order is in imitation of the Homeric version of the legend, II. ii. 546 sqq.: οὖ τ’ ἄρ’ Ἀθηνᾶς εἶχον, εὐκτίμινον πολιτεῖρον, δήμον Ἑρεχθείος μεγαλήτερος, ὑπὸ ποτ’ Ἀθηνη θρέψε Δий δυνάτη, τέκε δ’ ζείδωρος ἄρουρα. The same ὑστερον πρῶτον occurs elsewhere. e.g. Hom. Od. iv. 208 γαμέωτι τε γενομένω τε, v. 264 εἵματά τ’ ἀμφιέσσασα θυώδεα καὶ λυώσα, xii. 134 θρέψατα τεκούσα τε. Apparently the more important is put first, rather than the earlier.

τόν ἐπ’ ἐκείνου γενομένον: ‘which took place in his time.’ The legend is that the Eleusinians under Eumolphus made war on Athens, but were repulsed by Erechtheus. In some accounts the war is represented as a general assault by the (then) neighbouring Thracian tribes, hence ἔχομεν ἥπερον πάσης, ‘all the neighbouring region.’

1. 10. ἐφ’ Ἑρακλείδων. This refers to the war waged by Eurystheus of Argos upon Athens after the death of Heracles, in order to compel the Athenians to surrender Heracles’ sons to him. Ile was, however, defeated and slain by Theseus and other Athenian heroes.

1. 11. ἐπὶ Θησέως. Such were his wars with the Amazons and Centaurs. πολεμηθέντας agrees with πολέμους understood, πολεμεῖν, like many other intransitive verbs, taking a cognate accusative in the active.

1. 12. τῶν καθ’ ιαυτοὺς . . . άριστεύσαντες: ‘to have surpassed all their contemporaries.’

1. 13. εἰ δὲ βουλεῖ, much like vel (which is from volo) in Latin, ‘or § 11. again.’ The clauses following are objects of λέγω (understood), ‘I may refer to.’

1. 15. αὐτοὶ καθ’ αὐτοὺς: ‘without allies.’

1. 17. πλείστην τῶν προγεγονότων, genitive of comparison with a superlative, as above iv. § 11 ὥς Ἦκιστα: ‘far more than any before them.’ The allusion is of course to the great invasions of Attica by the Persians, who under Darins extended the Persian empire over Thrace, launched enormous armies against Greece, and (more particularly under Xerxes, successor of Darius) executed mighty works of war, such as the bridge of boats across the Hellespont, and the canal through Mount Athos. Against Darius the Athenians fought practically unassisted at Marathon; against Xerxes they fought in conjunction with the Peloponnesians. The whole passage is a rhetorical panegyric, which seems out of character in the mouth of Socrates (cf. Introd. p. xxxvii).
V. § 11. 1. 20. οἱ δὴ καὶ λέγονται: 'and in these days, as in earlier ones, our forefathers, we are told,' etc.

§ 12. 1. 22. Τοιαῦτα: 'and this is why.' The claim to be the original and undisturbed inhabitants (αὐτῶχοι), is another stock topic of Athenian panegyrists. Cf. Hdt. i. 56, vii. 161; Thuc. i. 2, ii. 36; Plat. Menex. 237 C; Isocr. Pan. iv. 166, etc. The Athenians, it was maintained, were the only Greeks who had never changed their abode.

1. 23. ὑπὲρ δικαίων . . . ἐκεῖνοι: 'when they had disputes about their rights, referred the question to them as arbiters.' This is probably a polite way of alluding to the fact that the Athenians made Athens the judicial centre of their alliance; an act on their part which the allies complained of. Cf. Thuc. i. 77.

§ 14. 1. 87. 1. 5. γενέσθαι, as though ἄλλα had been followed by οἶμαι.

1. 8. εἰ δὲ ἐπιμελέστερον, sc. ἡμῖντο.

§ 15. 1. 9. πόρρω ποὺ εἶναι: 'is seemingly (ποὺ) very far off,' i.e. 'will be a hard thing for the city (τὴν πόλιν, ethic dat.) to attain.' How far the praise of Sparta which follows really belongs to Pericles the younger, and how far to Xenophon, may be a question.

1. 11. ἀπὸ τῶν πατέρων ἀρχονται: 'who begin with their own fathers their contempt of their elders.' Cf. the story in Cic. de Senect.

§ 63.

§ 19. 1. 88. 1. 6. Τοῦτο γὰρ τοι . . . ἐστι: 'why, that is the very thing which surprises me.'

§ 20. 1. 10. εἰ τῶν δεδοκιμασμένων: 'from men of proved worth.' The Athenian Areopagus, like the Roman Senate, was filled up from the ranks of those who had passed their δοκιμασία (cf. II. ii. 13 ἀπὸ-δοκιμάζουσα), and had filled important public offices to the public satisfaction.

§ 21. 1. 24. αὐτοσχεδιάζουσιν: 'take the matter easily,' 'trust to luck for their knowledge.'

§ 22. 1. 27. τῶν πατρῴων στρατηγημάτων: 'of your ancestors' campaigns,' including those of his grandfather Xanthippus, the victor at Mycale, as well as those of his father Pericles.

§ 24. 1. 89. 1. 8. Οὐ λανθάνεις μὲ . . . ἐστι: 'I see very well that you.' Double construction.

1. 9. οὐδ' οἰόμενος: 'without thinking in the least'; referring back to οἶμαι in § 22.

§ 25. 1. 16. μέση, sc. ἡ χώρα: 'the country down its centre.'

§ 26. 1. 17. Μυσόι καὶ Πυσίδαι. These tribes are mentioned together, Anab. III. ii. 23, as lawless and predatory tribes holding possession of many important cities and strongholds in the Persian king's (βασιλέως) dominions. Cf. also Anab. I. i. 11.

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l. 22. μέχρι τῆς ἐλαφρᾶς ἂλκιας: ‘during their agile period of life.’ V. § 27. Where the idea of a limit is implied, μέχρι can be used either with a phrase implying how long (cf. I. ii. 35 μέχρι πόσων ἐτῶν) or up to what point.

l. 25. τῆς χώρας depends on προβολήν.

P. 90. 1. Πλαύκων, brother of the philosopher Plato. He and his brother Adeimantus are leading characters in Plato’s famous dialogue, The Republic.

l. 2. οὐδέπω... γεγονός. Eighteen was the age at Athens when full citizenship was reached. But while any citizen had theoretically the right to address the people, he could not compel the people to listen to him; and we are told by Plato Prot. 319 C that if unacceptable speakers would not desist when laughed and shouted at, the officers (τούστα) forcibly removed them: hence here ἐλκόμενον.

l. 4. παύσαι ἐλκόμενον: ‘stop, i.e. from trying, although he was dragged,’ etc.

l. 6. τὸν Πλαύκωνος. This is an older Glaucon, grand-uncle of the other. Charmides his son was cousin to Critias. He took office under the Thirty Tyrants, and fell in battle fighting against Thrasybulus. He is the hero of one of Plato’s Socratic dialogues.

l. 9. ἴμιν. Ethic dative, ‘over this city of ours.’ § 2.

l. 10. καλὸν γάρ: ‘and a fine thing too.’

εἰπε... ἀνθρώποις: ‘as any in the world.’

l. 23. ὡς ἄν τότε σκοπῶν. The phrase is elliptical = ‘as (he would § 4. be doing) if he were at the moment pondering.’

P. 91. 1. 8. ἐνδεές ἐχουσίν: ‘show a deficiency.’ § 5.

l. 9. παραλείπονται: ‘are being omitted altogether.’ Cf. παρέλαπες below.

l. 20. καὶ τὰ ὄντα: ‘even what one has already.’ § 7.


P. 92. 1. 1. τὴν γε πρῶτην, sc. ὠραν: ‘just at first.’ § 10.

l. 3. περί γε φυλακῆς. The young men were specially charged with the guardianship of the frontiers. Cf. above v. 27.

l. 9. ἔγωγε, sc. συμβουλεύων ἀφαίρειν.

l. 10. τὰ ἐκ τῆς χώρας: ‘property in the country,’ but the preposition is chosen to suit the idea of removal in κλέπτεσθαι. Cf. Anab. I. ii. 18 oί ικ τῆς ἄγορας ἐφυγον.

l. 16. τάργυρεια. The silver mines of Mt. Laurium (cf. II. v. 2, Nicias). § 12. These mines were let in various lots for a sum of money down, on perpetual lease; and the state derived a further revenue from the ‘royalty’ of one twenty-fourth part of the gross annual produce. Xenophon in his tract DeVectigalibus, chap. iv, speaks of the decay in the productiveness of the mines which had already set in, and suggests some remedies. But
VI. § 12. the mines were really beginning to be exhausted. Cf. Boeckh, *Pub. Econ. of Athens*, ii. 404 sqq.

§ 13. l. 24. ó ἐκ τῆς χῶρας... σῖτος. Attica had long been under the necessity of importing corn. Boeckh (*Pub. Econ. of Athens*, i. 110) calculates the amount imported at one-third of the total consumption. The corn was brought from Pontus, Thrace, Syria, and elsewhere. No point of their external policy was regarded as more important by the Athenians than the securing of uninterrupted access to these supplies.

§ 14. P. 93. l. 4. μυρίων οἰκίων. Boeckh (*Pub. Econ. of Athens*, i. 52) reckons the inhabitants of Attica about this time at 135,000 free persons and 365,000 slaves. Of this population he estimates 180,000 as inhabitants of Athens and the Piraeus.


l. 9. τάλαντον. The Attic talent (of weight) was about half a hundredweight.

§ 16. l. 18. ἐνθυμού ἐτῶν ἄλλων. Here again we have two objects to the verb, first, the personal τῶν ἄλλων; second, the clause ποτέρα κ. τ. λ.

VII. § 1. P. 94. l. 6. προσείναι τῷ δήμῳ: 'come forward to address the assembly.' Charmides is introduced as an exact contrast to his forward nephew, Glaucon the younger.

l. 8. τοὺς στεφανίτας ἀγώνας νικᾶν: 'to win in contests, having a wreath for their prize,' as distinguished from ἀγώνες ἀργυρίται or θεματικοί, in which the prize consisted of money. The former were esteemed the more honourable.

l. 9. τὴν πατρίδα... εὐδοκιμωτέραν ποιεῖν. A victory gained at one of the four great festivals (Olympian, Isthmian, Nemean, Pythian) was regarded as conferring immense honour not only on the victor but on his state; and he was rewarded accordingly with great distinctions and privileges.

§ 2. l. 14. ὁκνοῖν δὴ: 'should actually decline,' 'should decline after all,' i.e. in spite of his special gifts.

l. 17. καὶ ταῦτα: cf. l. iv. 8.

ὅν ἄναγκη... ὅπτ. ὅν is in double dependence, on ἐπιμελεῖσθαι and on μετέχειν: 'although the interests which you refuse to guard, you necessarily have yourself a share in, in virtue of your citizenship.'

§ 4. P. 95. l. 4. κατὰ μόνας, 'alone.'

§ 5. l. 8. παριστάμενα: 'manifest themselves.'

Καὶ σὲ γε... ὁριμαύ. The γε emphasises the sentence, 'well, what I have undertaken is to prove to you,' etc.

l. 9. οὔτε... οὔτε, trans. 'instead of,' 'or.'

§ 6. l. 11. τοὺς κναφέας αὐτῶν, *part. gen.*, 'the fullers among them.'

§ 7. l. 18. οὐ γὰρ: *nonne enim*, with ὅκνεισ near end of sentence.
NOTES.  P. 92, L. 16—P. 97, L. 3.

1. 20. φροντίσασθι... καταπεφρονηκόσιν. The aorist participle expresses an act, 'who never at any time thought about'; the perfect participle expresses a present state, the consequence of something past, 'and have never learned to despise you.' Cf. Goodw. M. and T. 18.

1. 24. Καὶ γὰρ οἶ ἐτεροί: 'yes, and people do so in other circum- § 8. stances also.'

1. 25. θαυμάζω σοι, εἰ. Cf. I. i. 11 Σωκράτους.

ἐκείνους, here = the last-mentioned, οἶ ἐτεροί, who are more remote from the subject in hand. Cf. IV. iii. 10 ἀπὸ τοῦτων.

1. 26. προσεενεχθήναι: 'face,' 'deal with.'

1. 27. μὴ ἀγνέει σεαυτόν. A variation of the celebrated Delphic § 9. motto γνῶθι σεαυτόν adopted by Socrates.

1. 29. τὰ τῶν ἀλλών πράγματα. One is naturally reminded of the words of Christ—Luke vii. 41. 'And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?'

1. 31. καὶ μὴ ἀμέλει τῶν τῆς πόλεως. This is not in contradiction with the precept just expressed. Service to the state is impossible till a man has by self-examination and self-culture fitted himself to fill a useful place in the state.

P. 96. l. 5. Ἀριστίππου. Cf. II. i. 1.

1. 8. οὐχ ὡσπερ... ἐπαλλαχθη: 'not like people whose only care is to guard against any verbal shuffling.'

1. 9. ὃς ἄν, sc. ἁποκρίνατο: cf. III. vi. 4 ὃς ἄν τότε.

πεπεισμένος μάλιστα... τὰ δεόντα: 'who was thoroughly convinced that he was engaged on a work of duty.' The pf. πεπισμαί generally has this meaning. Cf. L. and S. sub voc.

1. 10. εἴ τι εἰδείη... εἴ τι εἰποι. The first εἴ is interrogative, the § 2. second conditional.

1. 14. τοῦ παύσοντος, 'something to stop it,' 'an antidote.'

ἡπερ καὶ... κρατήσων: 'in the very best way possible;' ποιεῖν is simply ἀποκρίσθαι.

1. 15. πυρετοῦ ἀγαθῶν: 'good in a fever' (gen. of circumstance), or § 3. 'good for a fever' (objective genitive), like κακοῦργος τῶν ἀλλῶν above

1. v. 3. The latter is preferable. Cf. below μηδείν ἀγαθῶν.

1. 19. οὔτε δέομαι: 'and I don't want to.'

1. 24. τῶ καλῶ... ἄνθρώπῳ, trans. 'a beautiful runner.'

P. 97. l. 2. πρὸς τὸ προβάλλεσθαι: 'to put in front of one at the charge.' Cf. Xen. Anab. I. ii. 17 ἐκείνους προβαλέσθαι τὰ ὀπλα καὶ ἐπιχωρήσῃ ὁλην τὴν φάλαγγα.

ὡς ἐν = ὡς ενεστὶ = ὡς οἶν ὑπὲρ above.

1. 3. σφόδρα... ἔφεσθαι: 'an eager and rapid charge.' The ἄκοντισται and other light-armed troops were of course better suited for rapid movements, the ὀπλίται for deliberate attack in phalax.

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VIII. § 5. 1. 6. πρὸς ταῦτα... ἕστι; 'that the considerations with reference to which things are called either beautiful or good, are in all cases the same.' τὸ πρὸς τι here expresses both the standard by reference to which a thing is declared to be beautiful, and the end for which a thing is good. For πρὸς in the former sense cf. I. i. 13 πρὸς ἀλλήλους. For the second see next note. The identity (1) of the beautiful and the good, 2 of the formal standard, and the final end, are principles of the most fundamental kind in the more elaborate systems of Plato and Aristotle. In essence, however, they are here already clearly stated.

1. 9. τὸ αὐτὸ τέ καὶ πρὸς τὰ αὐτὰ: 'on the same ground and having in view the same ends.' Here the accus. of limitation is used to express the formal standard; and πρὸς c. accus. to express the final end. So in subsequent clauses also.

§ 6. 1. 17. τὰ αὐτὰ εἶναι: 'that the same things may be.'

§ 7. 1. 18. τὸ τε λιμῷ ἀγαθόν. Cf. above § 3 πυρετοῦ.

§ 8. P. 98. I. 3. ἐπειδὴ... συμφαίεν, optative of repeated action—implying that a conversation on this topic was held more than once.

§ 10. 1. 11. ὡς δὲ συνελόντι εἰπεῖν, 'in short,' 'to put the matter briefly.'

1. 12. αὐτὸς τε, in contrast to τὰ ὅντα, 'in which one would oneself find the most agreeable shelter in all seasons, and store one's property with most security.'

1. 14. γραφαί δὲ καὶ ποικιλίαι. This refers to the wall-paintings, such as the excavations at Pompeii have rendered familiar to every one. They seem to have been an innovation about this time. In Οἰκον. ix. 2 Xenophon in describing what he regards as a model house says, οὐ γὰρ ποικίλμασι κεκόσμητοι: 'it has no decorations in colour;' but the rooms are planned simply to be as convenient as possible for the reception of what is going to be placed in them. Plato Κερ. iii. 372 refers to ἑγραφαί and ποικιλία as signs of luxury and effeminacy. Cf. Bekker, Charicles p. 268.

1. 16. ἡτίς ἐμφανεστάτη... εἶ: 'which should be easily seen, and at the same time quite out of the line of traffic.'

1. 17. ἰδόντας προσεύξασθαί. Passers by would naturally pay their reverence to any temple, and would of course like to be able to see it as they did so. On the other hand those intending a more important act of worship, e. g. to sacrifice in it, must be able to get to it (προσεύναι) without danger of being jostled by persons in mourning or otherwise likely to communicate defilement.

IX. § 1. 1. 19. διδακτὸν ἡ φυσικοῦ, 'a matter of teaching or of natural gift.'

1. 20. Οἶμαι μέν. Cf. I. i. 1 ἡ μέν γάρ.

§ 3. P. 99. I. 8. πολὺ ἐπιδιδόντας, 'improving vastly.'

§ 4. 1. 13. οὗ διώριζεν, ἀλλὰ... ἐκρίνε: 'he was not disposed to draw
any distinction between, etc., but defined both the wise man and the IX. § 1. temperate alike,' etc.

τῶ τὰ μὲν... εὐλαβεῖσθαι: 'by the fact that he discerns what is noble and good and follows it, and recognises what is vile and avoids it.' This conjunction of knowledge and action leads to the question—'Yes, but what of those who know what is better and follow what is worse; will you call them on the one hand wise and on the other hand profligate?'

1. 18. Οὐδέν γε μᾶλλον ἢ... ἀκρατεῖς: 'No more than I should call them wise and profligate,' i.e. there are no such people. He goes on to maintain that when a man deliberately recognises what under his circumstances is best for him, he always does that which is best. Hence, if you find a man acting wrongly, such a man could not in Socrates' opinion be wise either in mind or action, because his knowledge must have been wrong to begin with. (With this passage cf. Introd. p. xx, sqq.)

1. 22. ἐφὶ δὲ καὶ: 'in fact he maintained,' etc. For a discussion of § 5. this famous dictum of Socrates, see Introd. p. xviii.

P. 100. l. 4. ἀρετῇ πράττεται. The argument would seem to require σοφία.

1. 20. Φθόνον δὲ σκοπῶν ὃ τι ἐφὶ. Cf. L. i. 16 ἄδιελέγετο σκοπῶν κ.τ.λ. § 8.

P. 101. 1. μὴ δύνασθαι περιοράν, 'are unable to see people in trouble.'

1. 2. εὐτυχοῦστων, gen. abs.

1. 8. σχολάζειν, 'were idling.' Lower down however οὐδένα σχ λά- § 9.

ζευν, 'no one had the leisure to.'

1. 10. ἀχολίας αὐτῷ οὐσης, 'when his time was not free for such a purpose.'

1. 18. τὸν μὲν ἐπιστάμενον ἄρχοντα, 'the man who knew was the § 11. commander.' ἄρχοντα is predicative participle after ἐπεδείκνυε, cf. L.

1. 12 μαραίνοντας.

1. 23. ἀν... ἐπιμελεῖσθαι. 'if they think they know how to do so, they attend themselves to it.'

P. 102. 1. 6. ἔστιν ἐπιχείρουσθαι, 'or only slightly punished,' lit. § 13.

'or punished only at haphazard.'

P. 103. 1. 2. Παρράσιον. Parrhasius, an Ephesian, but subsequently X. § 1. admitted to citizenship at Athens, was later than Zeuxis and earlier than Apelles. He shared with them the highest position as a painter, specially excelling in elegance and accuracy of drawing.

1. 10. συνάγωντες τὰ ἐξ ἑκάστου κάλλιστα. For a condemnation of § 2. the method of random selection, undique collatis membris, cf. Hor. de Arte poet. 1 sqq.

P. 104. 1. 7. καλοί, sc. εἰσίν.

1. 12. ἀπεικαζεῖν τὸ ἔργον, 'by making your work resemble.'
X. § 7. 1. 14. τὰ τε ὑπὸ τῶν σχημάτων καταστῶμεν: ‘the parts of the body which are depressed by the attitude assumed.’

§ 8. 1. 24. τῷ εἰδέει, ‘in the visible form.’ Some alter the order so as to make τῇ ψυχῇ depend on τῷ εἰδέει, ‘to make the works of art correspond with the mood of the soul.’ Cf. above, l. 12.

§ 10. P. 105. 1. 3. εὔτε πολυτελεστέρους, ‘nor more costly in their materials.’
1. 5. εὐφυμοστέρους, ‘better proportioned.’
1. 6. Τὸν δὲ ... πιμᾶ: ‘well but about this proportion, is it by measure or weight that you indicate it and so put a higher price on your wares’?
1. 8. 'Ἀλλὰ νῦν Δί’, ἐφη. ποῦ: ‘of course I make them to fit.’

§ 12. 1. 15. οὒ καθ’ ἑαυτό, ‘not in an absolute sense.’

§ 13. 1. 25. διειλημμένοι τὸ βάρος, ‘distributing the burden.’
1. 27. ἀλίγον δεῖν ... προσθήματι, ‘they almost seem to be something gained rather than something more to carry.’

§ 15. P. 108. 1. 7. Αὐτὸς τοῦτο ... ἀποδέχει: ‘you put the matter exactly, Socrates, and take it up (apprehend it) very well indeed.’

XIII. § 1. 1. 10. τὸ σῶμα κακῶς ἔχοντα, ‘in ill condition,’ ‘badly set up.’
‘Ὡς ἰδιωτικῶς ... ἔχεις, ‘in what bad training you are.’ Cf. above III. vii. 7, the contrast of ἰδιώτης and ἀσκήτης.
1. 11. ἰδιώτης γὰρ ... εἰμί, ‘well, I’ve no call to train,’ or ‘Well, I’m a private gentleman, not a professional.’
1. 12. Οὔθεν γε μάλλον, sc. ἰδιώτης εἶ, ‘Yes, you have a call to train, just as much as.’
1. 14. οὖν Ἀθηναῖοι θήσουσιν, ‘which your countrymen are going to set you.’
1. 15. οὗτον τὑχωσί, ‘some day or other,’ ‘when the time comes.’
1. 16. ἀποθνῄσκοντι τε ... καὶ σώζονται, ‘either are killed, or,’ etc.
1. 21. ἔκτισαντες, ‘paying for their ransom.’

P. 107. 1. 1. τῶν ἐπιτιμίων, ‘the penalties.’
1. 11. σώζονται τε εὐχηχῆμανος, ‘bring themselves off with credit.’

§ 7. P. 108. 1. 3. καὶ emphasising the contrast ‘should in fact be,’ etc.
1. 8. οὗ γὰρ ἐδέξατε ... γίγνεσθαι: ‘for things as a rule don’t come about of themselves.’

XIII. § 1. 1. 13. τοῦτο σὲ λυπέι: in translating omit τοῦτο, ‘while you are annoyed because,’ etc. The construction is broken from the previous infinitival form.

§ 2. 1. 14. Ἀκομμενός, name of a physician.
1. 16. καὶ ... παυσάμενον. The clause depends on ἐφη. ‘Adding that if he stopped, he would live,’ etc.

§ 3. P. 109. 1. 2. ἐν Ἀσκληπιοῦ, ‘in the temple of Aesculapius’ at Athens, where there was a mineral-spring with healing qualities.

1. 4. ἐν Ἀμφιαράου, a temple in Boeotia, with healing baths. XILI. § 5.
1. 22. ἐν τῇ ἐρμῇ σπεῦδεν, ‘to be quick in starting.’ 5.
1. 30. δοκεῖ, sc. ἀπηλλαχέναι, ‘he seems to have come off.’ 6.
P. 110. 1. 3. πῶς ἥσκημένου . . . εἶναι; ‘how do you suppose it befits a man of your training’?

1. 4. τῶν συνιόντων ἐπὶ δεῖπνον. This seems to have been a kind of XIV. § εἴρανος (vid. L. and S. sub voce), a dinner to which each guest brought what he could. Of course Socrates could not afford to provide for them. Whether those who brought a large provision simply refused to eat of the common stock, or did eat of it while retaining their own, their gluttony was equally obvious.

1. 11. πολλοῦ ὑψωνοῦντες: ‘spending so much money on meats and dainties.’ § 2.
1. 12. τοῦ μὲν σίτου πεπαυμένον: ‘had ceased eating any bread.’ § 3.
1. 21. Σχολή γ’ ἀν ἄλλος τις: ‘hardly could any other be better called,’ etc.
P. 111. l. 7. οἱ πλησίον: ‘you who are near him.’ § 4.
1. 11. πολυτελεστέρα . . . λυμαινομένη: ‘a more costly form of luxury, or rather of waste of luxuries.’ § 5.
1. 12. ἢ ἢν ψυπολείται: ‘than that in which he indulges.’ § 6.
1. 19. μηδ’ ἀντιποιοούμενον: ‘having not the least claim to.’ Cf. II. i. 1. § 7.
1. 24. προπέμπειν: ‘to season;’ lit. ‘to help down one’s throat.’
1. 26. τὸ εὐωχείσθαι . . . καλοῖτο: ‘to fare well was the term used for,’ etc.
1. 27. τὸ δὲ εὖ . . . ἐπὶ: ‘now the word “well” was added to imply.’

BOOK IV.

P. 112. l. 2. καὶ μετρίως αἰσθανομένῳ: ‘and looking at the matter fairly.’ Others read καὶ εἰ μ. σκ. ‘even if of only moderate intelligence.’ § 1.
1. 7. ἀποδεχομένους ἐκεῖνον. So in John i. 11 ὅσοι δὲ ἔλαβον αὐτὸν, ‘as many as received him.’ § 2.
1. 9. ἐφι μὲν ἀν: ‘he would say;’ ἀν of repeated action. Cf. below § 3.
IV. vi. 13, and above II. viii. 4.
1. 10. πρὸς ἥραν: sc. εὖ πεφυκότων, lit. ‘well endowed in body as regards beauty.’ § 4.
P. 113. l. 5. θυμοειδεῖς . . . ὀντας: subordinate to εὐφυεστάτους, § 5.
‘and which were for that very reason specially spirited and impulsive.’ The predicative participle to ἐπιδεικνύων is γιγνομένου. In the next clause this passes into the ordinary predicative infinitive γίγνεσθαί.

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I. § 3. 1. 11. ἀναγώγους δὲ γιγνομένας: ‘but if left without any guidance.’ Observe κόνας when used of hounds is generally feminine.

§ 4. 1. 14. ἐξεργαστικοτάτους ἄν, i.e. τοῦτων ἅ.

§ 5. P. 114. 1. 1. εὖ τε πράττειν: ‘and so to prosper.’ Cf. above III. ix. 10 where Socrates defines εὐπραξία to be τὸ μαθώντα τε καὶ μελετήσαντά τι εὖ ποιεῖν.

II. § 1. 1. 7. μέγα φρονοῦσιν ἐπὶ σοφία: ‘priding themselves on their accomplishments.’ Cf. I. iv. 2.

1. 13. διὰ νεότητα. Cf. III. vi. 1 οὐδὲνω.

1. 15. τῶν ἐγγύς: sc. ἐργαστηρίων, ‘among the shops near,’ etc.

§ 3. P. 115. 1. 5. ἐν ἡλικίᾳ γενόμενος: ‘when he is old enough.’

1. 6. τῆς πόλεως ... προτιθείσῃ: ‘when the city is inviting,’ i.e. through the herald.

1. 8. τῶν δημηγορίων: ‘for his orations.’

§ 4. 1. 16. ἀλλὰ καὶ τὸ δόξαι: sc. μανθάνειν, ‘but even the appearance of it.’

1. 17. ἐπὶ μοι: ‘comes into my head.’

§ 5. 1. 19. ἰατρικὸν ἔργον λαβεῖν. Cf. above III. i. 4 οὔτε ἰατρός.

1. 26. ἐν ὑμῖν ἀποκινδυνεύων: ‘by trying my luck on you.’

§ 6. P. 116. 1. 7. ὡς οὐκ ἄν ... γενόμενοι: ‘apparently believing that in no other way could they,’ etc.

§ 7. 1. 13. οἱ κατεργαζόμενοι: sc. ταῦτα, ‘those who are successful.’

§ 8. 1. 17. ἄκουόντος Εὐθυδήμου: ‘in the hearing of Euthydemus’; i.e. at first he spoke at Euthydemus. Later on he spoke to him direct and alone.


1. 12. γνωμονικοῦ: ‘a well-instructed man.’

1. 19. πάνω ἡλιθίους. Xenophon more than once speaks with contempt of the professional reciters of Homer in his day, as being men who had no apprehension of the true meaning of what they declaimed. Cf. Symph. iii. 6.

§ 12. P. 118. 1. 2. οὐδενὸς ... δίκαιος: ‘I should be found as just as another’; i.e. if I were tried.

1. 6. Μὴ οὖν οὐ δύναμαι; μὴ in questions = num. ‘You don’t think, do you, that I cannot?’ etc.

§ 13. 1. 10. Βούλει ... γράψωμεν. So II. i. 1 and below § 18 διορισσόμεθα.

1. 15. ἐστιν ... ψεύδομαι: ‘such a thing as lying is possible,’ etc.

1. 22. ήμῖν κείσεται. The dative is practically of the agent, κεῖσαι being regularly used as a passive perfect of τιθέναι, ‘will be placed by us.’

§ 17. P. 119. 1. 18. κλέψης ἢ ἀρπάση: ‘takes from him by craft or by force.’

§ 19. 1. 26. ὁ ἰκών ἢ ὁ ἀκών: ‘the man who does so voluntarily or involuntarily.’ Up to this point Socrates has been trying to show, by
introducing one disturbing circumstance after another, that right and wrong are not definable by any mere set phrase; they are matters of life more than of language. From this point he endeavours to show that while not definable by any formula, right doing is all the same a matter of exact science, of law, of knowledge. In the first part he separates himself from the merely traditional morality of rules and definitions, in the second from the chaos of merely individual tastes, prejudices and opinions, which many thought to be the sole substitute (cf. Introd. pp. xviii, sqq.).

l. 29. εἰρήσθω μοι: ‘suppose me to say.’ μοι dative of the agent. § 20.

P. 120. l. 12. Φαίνομαι refers back to φης εἶναι. Hence here understand οὕτως λέγων.

δοκῶ δὲ . . . λέγειν: ‘that also seems to be somehow or other implied in what I said.’

P. 121. l. 3. φιλοσοφεῖν φιλοσοφίαν: ‘I was pursuing a course of § 23. study.’

l. 5. πώς ο��εί με ἀθύμως ἔχειν: ‘you may imagine how dispirited I feel.’

l. 6. διὰ μὲν τὰ προπεποννέμενα: ‘for all my previous labours.’

l. 7. τὸ ἔρωτῷμενον ἀποκρίνεσθαι: ‘to stand an examination.’ The participle is of course masculine.

l. 24. εὐαυτὸν ἐπισκεψάμενος. The participle agr. c. ὁστις subj. of § 25. ἤγνωκε, ‘by a thorough examination of himself as to his qualifications,’ etc.

l. 25. πρὸς τὴν ἄνθρωπινην χρείαν: ‘for the various relations of life’; the phrase includes all that is described in §§ 26, 27 below.

P. 122. l. 1. ἐξεύθεσθαι εὐαυτῶν: ‘failure to apprehend their own § 26. selves.’ For genit. see Goodw. 167, par. 171.

l. 29. Ὡς . . . δοκοῦν. This is the accus. absolute (with impers. verb). § 30. Cf. Anab. I. iii. 6 ὡς ἐμοῦ οὖν ἴοντος ὤπη ἀν καὶ υμεῖς, οὕτω τὴν γνώμην ἔχετε. Trans. ‘You may take it that I am now quite convinced of the supreme importance of self-knowledge.’

P. 123. l. 1. τὸύτο depends on ἐξηγήσασθαι, but is brought forward for emphasis.

l. 7. αὐτὸ τὸ υγιαίνειν: ‘health regarded simply as such,’ i. e. apart § 31. from its causes or consequences.

l. 20. ποτὲ μὲν ὀφελοῦντα: ‘which sometimes benefit.’ § 32.

P. 124. l. 6. Παλαμήδους. The allusion here is chiefly to the legend § 33. of Palamedes in its later development, in which he was represented as a great inventor. His murder, through the agency of Odysseus, was thus explained as committed from envy of his intellectual gifts.

l. 10. Κυνδυνεῖε: ‘it looks as if.’ Notice no connecting particle, § 34. as though the statement were blurted out suddenly.
II. § 34. 1. i. 4. εἰ γε μὴ προσβήσομεν. By the addition of details, Socrates has no difficulty in showing that happiness itself, as a concrete reality, is no more definable and fixed than right doing. He did not however here, any more than in the previous case, intend to imply that, simply because a thing was not definable in words, it was therefore unreal or non-existent.


§ 39. 1. 16. Ἦ ἐμῇ φαυλότης: ‘my stupidity.’ Euthydemus has at last been brought to doubt his own infallibility, which was the primary purpose of the discussion (cf. Introd. p. xxix).

§ 40. 1. 27. ἀπλούστατα δὲ καὶ σαφέστατα: ‘without any quirks or quibbles.’

III. § 1. P. 126. 1. 2. οὐκ ἐσπευδέν: ‘he was in no special hurry.’ That it does not mean that he was not anxious for them to become able speakers, etc., at all, is shown in detail in chapters 5 to 7 below. By some, chapters 3 and 4 are regarded as later additions made by some one who was conscious of the excessively practical turn given by Xenophon to Socrates’ teaching. This may account for the resemblance of this chapter to I. iv.

1. 6. σώφρονας ποιεῖν: ‘to inspire his friends with a right disposition.’

§ 2. 1. 7. αὐτῶ... δηνγούντο: ‘were present when he dealt with various persons to this end, and used to relate what he said.’ οὕτως refers to the previous clause.

§ 3. 1. 11. ἄν = ταῦτα ἄν.

1. 15. ἔνεκά γε ... ὀφθαλμῶν: ‘for all the use our eyes could be to us.’

§ 4. 1. 24. τοῦ μηνός. The month in Attica was a lunar period, and its three divisions had their names ἱσταμένου, μεσοῦντος, φθινοῦντος, from the condition of the moon.

§ 5. P. 127. 1. 2. ἀναδιδόναι: ‘raise up,’ ‘cause to grow.’ This, like the other principal verbs in the passage, has τοῦς θεοὺς for its subject.

§ 6. 1. 6. ὥστε συμφύειν... ταῖς ὥραις: ‘that it not only co-operates with the earth and the seasons in producing and developing all manner of useful crops.’

1. 7. συντρίφειν δὲ καὶ: ‘and so also in nourishing us.’

1. 10. καὶ ἐπειδή. This introduces the second main clause, corresponding with τὸ δὲ καὶ ὕδαρ ἡμῖν παρέχειν at the beginning.

§ 8. 1. 17. τὸν ἥλιον. Here, instead of τοὺς θεοὺς, the sun, as itself a god, is spoken of as in person arranging matters.

1. 23. γένηται... ἐστιν: ‘reaches a point where even we can see that.’

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1. 25. καὶ ἑνταῦθα... ὄν: 'and thus traverse backwards and for-III. § 8. wards just that space of the heavens where his presence,' etc.

P. 128. l. 3. ἤ... θεραπεύειν: 'other than to attend to men's§ 9. comfort.'

l. 9. δοκεί: impersonal, sc. ἀνθρώπους ἀπολαίειν. § 10.

l. 10. ἀπὸ τούτων: 'from these.' i.e. from animals; ὦτρος being used because animals are the creatures immediately in question. Cf. III. vii. 8 ἐκεῖνους.

l. 20. προσθείναι: sc. τῶν θεοῦς. They were spoken of again in§ 9 11. τῶν θεοῦς ἔργον.

l. 30. ἡ ἄδυνατομέν... συνεργεῖν: 'Consider again their personal§ 12. (αὐτοὺς) intervention on our behalf, in that respect wherein we are peculiarly helpless. namely, knowledge of our future interests.'

P. 129. l. 15. τάδε δὲ οἰκονομῶν: 'but in the actual administration§ 13. of these.'

P. 130. l. 10. θεοῦς ἄρεσκεσθαι. The use of this verb with an accus. is§ 16. rare. See L. and S. sub voce. It has generally the dative, as below § 17.

l. 15. τιμάω depends on ἐλλεῖποντα, the following infinitives on Χρῆ. § 17.

'A man, therefore, if he be careful to perform all his duties to the gods to the best of his abilities, may be of good courage.'

l. 16. οὐ γάρ... σωφρονίη: 'for the man would not be wise who hoped for more from others.'

This and the following two sections are partially repetitions of pas-sages in Book I. Cf. I. i. 17 sqq.; ii. 30 sqq.

P. 131. l. 12. ἄγαγείν πίνα ἐπὶ θανάτῳ. So Anab. I. vi. 10 ἐλαβον τῆς § 3. ἄνωθε τῶν Ὄρομταν ἐπὶ θανάτῳ. The dative expresses the basis or object of the action. This story appears in Plat. Apol. 32 C. See also Xen. Hell. II. iii. 39. Leon a wealthy Athenian citizen is the person referred to.

l. 16. παρὰ τῶν νόμον. It is nowhere else stated that it was at this§ 4. time an unlawful act to attempt to move the judges by appeals to their pity. A law to that effect was passed at a later date: and the phrase here tends therefore to confirm the doubts felt on other grounds as to the authenticity of the chapter, or at least of these sections.

l. 22. καὶ ἐλεγε δέ in antithesis to καὶ ἔργω above § 1. § 5.

l. 23. Τιτιάν. Hippias of Elis, a very successful sophist of the time, is satirised in the Platonic dialogues Hippias Major and Hippias Minor.

l. 24. διὰ χρόνου: 'after a certain interval.' He, like most Sophists, went about from town to town.

l. 27. διδάσασθαι πίνα: 'to get some one taught to be.'

l. 29. φασί δέ τίνες... διδασκόντων. This sentence seems to be aremark of some commentator. It interrupts with a direct (and not very relevant) statement, the infinitival clauses after τό.

P. 132. l. 25. ἀρκεῖ γάρ: 'you, no doubt, are quite content.' § 9.

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IV. §10. P. 133. 1. 5. ἀλλ′ ἔργῳ ἀποδείκνυμαι: ‘at all events I show my views in my conduct.’


§14. P. 134. 1. 4. Καὶ γὰρ: ‘well, so also.’

§15. 1. 11. Λυκοῦργον...καταμεμάθηκας ὅτι. Double object as above §13.

§16. 1. 25. τους αὐτοὺς χεροὺς κρίνωσιν: sc. ἀρίστους εἶναι. The chorus was, by old custom, the most important feature of a play in the eyes of Athenians. Hence such phrases as χορὸν αἰτεῖν, λαμβάνειν, διδόναι, διδάσκειν, εἰσάγειν: χοροδιδάσκαλος, χορηγός, κ.τ.λ., all having reference to the bringing out of plays. And so when a play was decided to be the best, it was the Chorus that was said to be praised.

§17. P. 135. 1. 9. παρακαταθέσθαι, sc. αὐτῷ, ‘so as to entrust to him.’

l. 11. τῶν δικαίων τύχωσιν, ‘obtain their rights.’

l. 20. ἂ τον ἡπτόν ἐχθρός: sc. εἶναι βούλιοτο.


24. 1. 26. καὶ τὸν Δί: ‘well, upon my word, I admit.’ His doubts expressed in §19 have now vanished.

P. 137. 1. 3. βελτίωνος ἡ κατ’ ἀνθρωπον: ‘of an excellence beyond the human.’

§25. 1. 5. ἀλλα τῶν δικαίων: ‘or something differing from what is just.’

V. §1.

1. 12. ἐγκράτειαν...εἶναι: ‘that it was a good thing that the man should have a basis of self-control.’

§3. P. 138. 1. 4. τούς κωλύσοντας. One would have expected τὰ κωλύ-

σοντα, ‘dispositions tending to prevent.’ But the idea is of internal masters: cf. below §5 ποιοὺς δὲ τίνας δεσπότας...κωλύσοντας; The same idea is expressed in I. v. 5.

§6. 1. 16. Σοφίαν...ἀπειργοῦσα: ‘shuts men off from wisdom, their chief good, and,’ etc.

l. 18. ἂς οὐ δοκεῖ, construe c. κωλύειν: ‘or do you not think that it prevents them,’ etc.

§7. 1. 23. Σωφροσύνης, partitive genitive. ‘Who may we say has less to do with sobriety of mind,’ etc.

1. 25. αὐτὰ...τὰ ἑαυτία, ‘absolutely contrary.’

1. 27. ἄν = τούτων ἃ.

κωλυτικώτερον, ‘tends more to prevent.’ It governs τού ἐπι-

μελεῖσθαι.

1. 28. Τοῦ δὲ...ποιούντος, ‘than that which causes,’ etc. Genitive of comparison c. καθιόν.

§8. P. 139. 1. 2. τῶν ἑαυτίων, constr. c. αἰτίαν.

§9. 1. 8. μόνα. μόνη seems preferable, ‘intemperance alone.’ Cf. below l. 10 δὲ ἄν μόνων and l. 17 μόνη ποιούσα.

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NOTES.  P. 133, L. 5—P. 144, L. 15.

1. 11. "Ωσπερ: 'inasmuch as.' This use, evidently suggested by the πῶς, is rare. Breitenbach compares Plat. Phaed. 90 A.

1. 14. περιμείναντας καὶ ἀνασχομένους. These agree with the (un-expressed) subject of καρπετέων. The first implies patience under the long delay before relief comes, the second endurance of the pain itself. Translate with καρπετέων, 'to endure with patience and courage.'

1. 15. ὡς εἰν ἥδιστα, 'as pleasant as possible.'

1. 19. τού μαθέων, constr. c. ἀπολαύοντοι. § 10.

1. 28. περὶ τὰς ἐγγυτάτω ἱδονάς, 'about those pleasures which are nearest to hand.'

1. 30. ἔττον, 'having no control over.' Cf. I. v. I ἔττω γαστρός. § 11.

P. 140. 1. 3. ἐκ παντὸς τρόπου, 'by any means.' Just like ἐγγυτάτω above.

1. 6. λάγῳ καὶ ἐργῳ διαλέγοντας κατὰ γένει, 'both in theory and in practice making rational classification of objects.'

1. 9. ἔφη δὲ καὶ κ.τ.λ. 'Nay, he used to say that ratiocination has § 12.

its name from the fact that people reason and classify the matters with which they are dealing when they come together for consultation.'

1. 18. τὶ ἐκαστὸν εἰς τῶν ὄντων: 'how to define and classify things.' VI. § 1.

1. 23. ἐν ὅσοις . . . τοσαύτα λέξω: 'I will however give a number, such as seems sufficient for me to show.'

P. 141. 1. 3. ποιῶν τι νομίζεις . . . εἶναι: 'how would you define,' etc. § 2.

1. 4. Κάλλιστον νὴ Δί: 'I should say it is very noble.'

1. 16. ὅρθως ἄν ἡμῖν . . . εἰ; 'we may take it then that we should § 4.

be right in defining,' etc.

1. 21. πρὸς ἀλλήλους χρήσθαι: 'to act towards each other.' The § 5.

absolute use of χράομαι is very rare: cf. Xen. Cyrop. IV. iii. 23 καὶ νῦν

ἐξ ἐκείνου χρώνας Πέρσας οὖτω.

P. 142. 1. 4. οἴδας. This, the form which is found in the MSS., is § 6.

very rare in Attic or in fact in any but late Greek. One or two similar forms (e.g. οἴδαμεν, οἴδας) occur elsewhere in the MSS., whether from Xenophon's hand or not we cannot tell.

1. 21. Πάντα μὲν ἄρα σοφόν: πάντα as before is neut. plur., 'wise on § 7.

all subjects.'

1. 31. πώς ἄλλως, 'in any other way' (than the foregoing), i.e. in § 9.

any other way than relatively.

P. 143. 1. 15. Νὴ Δί. Cf. II. vii. 4. § 10.

P. 144. 1. 8. ἐκ τῶν τὰ νομίμα ἐπιτελοῦντων: 'from those who per- § 12.

form all lawful services.'

1. 10. ἐκ τιμημάτων: 'according to the valuation of their property.'

1. 15. ἐν τῇ ὑπόθεσιν ἐπανήγειν ἂν: 'he would bring the discussion § 13.

back to first principles,' i.e. he forced his adversary to define. Cf. sup.

§ 1. For this use of ἂν cf. above IV. i. 2 ἔφη ἂν. Cf. Introd. p. xxii.

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VI. § 15. 1. 27. διὰ τῶν μαλιστά ὁμολογουμένων ἐπερεύετο: 'he used as the steps of his argument only such principles as were universally accepted.' The phrase below, διὰ τῶν δοκοῦντων τοῖς ἀνθρώποις, means the same.

P. 145. 1. 1. τὴν ἀσφαλείαν. τὴν emphatic: 'the (one) means of certainty in argument; ' perhaps with allusion to ἀσφαλῆς ἰδίωροι below.

VII. § 1. 1. 9. ἐν ταῖς ... πράξεσιν: 'in their special pursuits.'

1. 10. αὐτοὺς εἶναι ἐπεμελεῖτο. The more usual construction of this verb is c. ὁπασ 'and fut. indic. or subjunctive', or c. τοῦ and infin. as above I. ii. 5. III. vii. 7. For other examples of the simple infin. cf. Xen. Oecol. xi. 17; Thuc. vi. 54.

1. 11. τούτῳ λέξω, 'I shall show as follows.' τούτῳ for the more usual τόδε. Cf. I. vii. 5 τοιάδε.

1. 12. ὅτι ... αὐτῷ: 'what each of his friends had special knowledge of.'

1. 13. ἄν δὲ προσήκει: ἄν = τούτων ἀ; the (partitive) genitive πάντων in both instances is masculine; τούτων depends on οὕτω.

§ 2. 1. 17. αὐτικά: 'for example.'

1. 20. ἔργον ἀποδείκσαθαι: 'produce ' or perhaps plan, cf. L. and S. ad voc.) a piece of work,' e.g. the tillage or reaping of a given acreage of ground.

1. 22. τὴν τε γῆν ὄποση ἐστίν, double object; 'the extent of the ground.'

P. 146. 1. 1. ἐπιστάμενον ἀπίεται: 'carry away the knowledge;' ἀπέπεμα expresses a permanent result. So below viii. 8 ἄποβαλαν.

§ 4. 1. 11. τεκμηρίως χρησθαί. This is practically equivalent to τεκμαίρεσθαί, hence translate 'to be able to make calculations with a view to,' etc.

1. 12. τῶν εἴρημένων, sc. νυκτὸς καὶ μῆνος κ.τ.λ.

§ 5. 1. 15. ἀστρονομίαν: cf. § 4 ἀστρολογίαν. Perhaps the second word has a suggestion of something more (and needlessly) scientific.

καὶ τὰ μῆ ... ὄντα: 'such heavenly bodies even as moved in different orbits.'

1. 16. καὶ τῶν πλάνητας ... ἀστέρας: 'such as the planetary and other irregularly moving bodies.' The latter would include comets and meteors. Those moving in the same orbit were the fixed stars, whose (apparent) periods of revolution were identical and easily calculable.

§ 6. 1. 23. τῶν οὐρανίων, ἡ ἔκαστα, double construction, both dependent on φροντιστήν: trans. 'to worry oneself about how the Creator constructs the various heavenly bodies.'

1. 28. Ἀναξαγόρας. A native of Clazomenae. He taught natural philosophy at Athens, and only escaped prosecution for impiety through flight. This charge of ἀδέβεια is referred to in I. i. 11, where it is said.
that no one could charge Socrates with anything ἄσεβεσ, for 'it is added) VII. § 6.

he took no part in discussions about the origin of the Kosmos.

1. 29. τας των θεων μηχανας: cf. Arist. Met. i. 4 Ἀναξαγόρας τε γαρ μηχανή χρηται τῳ τῳ πρὸς τὴν κοσμοποιιαν. 'Anaxagoras employs Mind as a sort of mechanical device for the construction of the Kosmos.'

P. 147. l. 6. λίθον διάπυρον εἶναι. According to Diog. Laert. ii. 8, § 7. he said that the sun was a mass of glowing metal, and bigger than the Peloponnesus!

1. 10. ὁμοίως τοῖς ἄλλοις: 'exactly as in the other studies mentioned.' § 8.

1. 18. τοῦ γὰρ οὗτο ... αὐτοῦ. τοῦ προσέχοντος simply depends on § 9. ἔργον, which is here used emphatically for a difficult task. Cf. L. & S. sub voce. Trans. 'for if a man attended to himself in this way, he would find it hard to discover a physician who could better discern what was good for him than he could do himself.'

1. 21. μᾶλλον ἡ κατά: 'beyond the reach of.'

P. 148. l. 1. ἐτι φάσκοντος: 'because, while he asserted.'

1. 3. κατεγνώσθη θάνατος, sc. αὐτοῦ: 'sentence of death was pronounced against him.'

ἐλέγχεσθαι ... ψευδέμενον, 'that he was thereby convicted of falsehood in respect of his divine monitor.' The infinitive is imperfect, implying a guilt that continued to lie upon him. The falsehood suggested was, that while he alleged that his daemonium gave him guidance in his actions, either he got bad guidance, or his claim to have guidance was false, since he brought death on himself by the course he took.

1. 10. τήν τε δίκην ... εἰπὼν: 'in that he pleaded his cause.'

1. 15. Δήλω: cf. III. iii. 12.

P. 149. l. 6. ἀκούον αὐτοῦ, sc. Socrates.

1. 8. Οὐ γὰρ δοκῶ σοι: 'what. does it not strike you that I,' etc.

1. 19. ἡναντιώθη τὸ δαιμένον. So also Plat. Apol. 4. Socrates is § 5. represented as saying that he twice set about preparing a reply, but was on each occasion checked by his daemonium.

1. 27. ψαθανόμην, not αἰσθάνομαι, which is the ordinary tense in Greek § 7. (as in Latin, for experiences continued up to the present; Socrates, for the sake of argument, excepts the time since the indictment was laid.

1. 28. πρὸς τοὺς ἄλλους παραθεώρων ἐμαυτόν: 'comparing myself with others.'

1. 31. οὕτως ... διατελοῦσιν: 'have invariably come to the same conclusion about me,' i.e. that my course of life was a good one.

P. 150. l. 2. διόπερ, stronger than διότι, 'for this simple reason; ' καὶ goes with αὐτοῖ.
VIII. § 8. 1. 5. ἐπιτελεῖσθαι: 'pay the penalties of.' Cf. in the active, above vi. 12.
    1. 6. ἀποβαίνειν: 'come at last to be;' cf. above vii. 2 ἐπιστάμενον ἀπείναι.

§ 10. 1. 16. ἐν τοῖς ἐπιγιγνομένοις: 'in later generations.'
    1. 18. ἐπιμελείας τεῦξομαι: 'shall be regarded;' practically passive, hence ὑπό.
    1. 20. μαρτυρήσεσθαι, passive.
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