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XENOPHON

MEMORABILIA

EDITED FOR THE USE OF SCHOOLS

WITH INTRODUCTION, NOTES, ETC.

BY

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Part I.—Introduction and Text

SECOND EDITION

OXFORD

AT THE CLARENDON PRESS

M DCCCC I
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, 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 (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, Analecta Xenophonica, 104 sqq.
PREFACE TO SECOND EDITION.

In this new Edition I have not thought it necessary or convenient to make any serious changes. A few notes have here and there been added, or old ones modified, but the book remains substantially as originally framed.

J. M.
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**TEXT** | 3
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 perfection 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 gymnasion to have rows of seats round three sides of the enclosure, 'in which,' as Vitruvius puts it, 'philosophers, rhetoricians and other studious persons 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 recognised 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-
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 woolens, 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.
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 (Symp. 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 unworldly, 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 accordance 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 possible, 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 expressed 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
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 busying 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 hardness 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 morals, 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
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 cobbler's 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 appeals 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 Xanthippe 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 δικαιον 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. Chaerophon 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
apprehension 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 irreconcileable; but there is
sufficient divergence between them to justify us in question-
ing, whether the mere accident of such a proceeding as that
of Chaerophon, 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 c
him in many a wordy duel, and many of them had been flayed 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, nearly 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 remembered that not only had Critias been a pupil of Socrates, but that the latter had never concealed his dislike to democracy, as it existed in Athens; and this abominable oligarchy, 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.
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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 Townhall 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 unimpressive 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
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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.
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 ἐθαύμασα, τίσι ποτὲ λόγοις Ἀθηναίοις ἐπείσαν οἱ γραψάμενοι Σωκράτην, ὅσ ἄξιος εἰη θανάτου τῇ πόλει. ἡ μὲν γὰρ γραφὴ κατ' αὐτοῦ τοιάδε τις ἦν ἀδικεὶ Σωκράτης οὐς μὲν ἡ πόλις νομίζει θεοὺς οὐ νομίζων, ἕτερα δὲ καὶνὰ δαιμόνια εἰσφέρων ἀδικεῖ δὲ 5 καὶ τοὺς νέους διαφθείρων.

2 Πρῶτον μὲν οὖν ὃς οὐκ ἐνόμιζεν οὗ ἡ πόλις νο- μίζει θεοὺς, ποῖς ποτ' ἔχρησαντο τεκμηρίῳ; θύσιν τε γὰρ φανερὸς ἦν πολλάκις μὲν οίκοι, πολλάκις δὲ ἐπὶ τῶν κοινῶν τῆς πόλεως βωμῶν, καὶ μαντικὴ χρώμενος ἵνα ἀφαιής ἦν διετεθύλητο γάρ, ὡς φαίη Σωκράτης τὸ δαιμόνιον ἐαυτῷ σημαίνειν· ὃθεν ὅτι καὶ μάλιστα μοι δοκοῦσιν αὐτὸν αἰτιάσασθαι καὶνὰ δαιμόνια εἰσφέρειν.

3 δ' οὖνδὲν καυχότερον εἰσέφερε τῶν ἄλλων, ὃσοι μαν-
MEMORABILIA, I. i. 3–11.

τικήν νομίζουτες οἰόνοις τε χρώνται καὶ φήμαις καὶ συμβόλοις καὶ θυσίαις. οὐτοί τε γὰρ ὑπολαμβάνοντοι οὐ τοὺς ὄρνιθας οὐδὲ τοὺς ἀπαντῶντας εἶδέναι τὰ συμφέροντα τοῖς μαντευομένοις, ἀλλὰ τοὺς θεοὺς διὰ 5 τούτων αὐτὰ σημαίνειν, κάκειος δὲ οὕτως ἐνώμιζεν· ἀλλ’ οἱ μὲν πλείστοι φασιν ὑπὸ τε τῶν ὄρνιθων καὶ 4 τῶν ἀπαντῶντων ἀποτρέπεσθαι τε καὶ προτρέπεσθαι. Σωκράτης δ’ ὥσπερ ἐγγύνωσκεν, οὕτως ἔλεγε τὸ δαιμόνιον γὰρ ἐφ’ σημαίνειν. καὶ πολλοὶ τῶν συνώντων 10 προηγόρευε τὰ μὲν ποιεῖν, τὰ δὲ μὴ ποιεῖν, ὡς τοῦ δαιμονίου προσημαίνοντος. καὶ τοῖς μὲν πειθομένοις αὐτῷ συνέφερε, τοῖς δὲ μὴ πειθομένοις μετέμελε. καίτοι 5 τίς οὖν ἂν ὁμολογήσειν αὐτὸν βούλεσθαι μήτ’ ἥλιθιον μήτ’ ἀλαζόνα φαίνεσθαι τοῖς συνούσιν; ἔδοκεν δ’ ἂν 15 ἀμφότερα ταῦτα, εἰ προαγορεύων ὡς ὑπὸ θεοῦ φαινόμενα, καὶ ψευδόμενον ἐφαίνετο. δὴλον οὖν ὅτι οὐκ ἂν προύλεγεν, εἰ μὴ ἐπίστευεν ἀληθεύειν. ταῦτα δὲ τίς ἂν ἀλλὸ πιστεύσειν ἡ θεῷ; πιστεύων δὲ θεοῖς πὼς οὐκ εἶναι θεοὺς ἐνώμιζεν; ἀλλὰ μὴν ἔποιει καὶ τάδε 20 πρὸς τοὺς ἐπιτηδείους. τὰ μὲν γὰρ ἀναγκαία συνεβούλευε καὶ πράττειν, ὡς νομίζουσιν ἀριστ’ ἂν πραχθήναι· περὶ δὲ τῶν ἄδηλων ὅπως ἀποβήσοιτο μαντευομένους ἐπεμπεῖν, εἰ ποιητέαι· καὶ τοὺς μέλλοντας οἴκους τε καὶ πόλεις 7 καλῶς οἰκίσειν μαντικῆς ἐφή προσδείσθαι· τεκτονικῶν 25 μὲν γὰρ ἡ χαλκευτικῆς ἡ γεωργικῆς ἡ ἀνθρώπων ἄρχικῆς ἡ τῶν τουιτῶν ἔργων ἐξεταστικῆς ἡ λογιστικῆς ἡ οἰκονομικῆς ἡ στρατηγικῆς γενέσθαι, πάντα τὰ τουιτὰ μαθῆματα καὶ ἀνθρώπου γνώμη αἴρετα ἐνώμιζεν εἶναι· τὰ 8 δὲ μέγιστα τῶν ἐν τούτοις ἐφή τοὺς θεοὺς ἑαυτοῖς κα- 30 ταλείπεσθαι, ὅπως οὐδὲν δῆλον εἶναι τοῖς ἀνθρώποις. οὔτε γὰρ τῷ καλῶς ἀγρόν 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.
dielégeto, skopó̂n ópws ó kaloúmenos úpò tòv soφístòv kósmos ἕφι, kai tì̂σιν ἀνάγκαιος ἐκαστα γίγνεται τῶν οὐρανίων, ἀλλά kai tòv φροντίζοντας tά τοιαύτα μωραίουντας ἀπεδείκνυε. kai πρῶτον μὲν αὐτῶν 12 ἐσκόπει πότερά ποτε νομίσαντες ικανός ἦδη τάνθρωπεια εἰδέναι ἔρχονται ἐ̂πὶ τὸ περὶ τῶν τοιοῦτων φροντίζειν, ἢ τά μὲν ἀνθρώπεια παρέντες, τά δαιμόνια δὲ σκοπούντες, ἤγονται τὰ προσήκοντα πράττειν. ἐθαύμαζε δ' εἶ μὴ 13 φανερὸν αὐτοῖς ἔστιν ὅτι ταῦτα οὐ δυνατὸν ἔστιν ἀν- 10 θρόποις εὑρεῖν. ἐπεὶ καὶ τοὺς μέγιστον φρονοῦντας ἐπὶ τῷ περὶ τούτων λέγειν οὕ ταῦτα δοξάζειν ἄλληλοις, ἀλλὰ τοῖς μανιμοένοις ὁμοίως διακείσθαι πρὸς ἄλληλους. τῶν 14 τε γὰρ μανιμοένων τούς μὲν οὐδὲ τὰ δεινὰ δεδίεναι, τοὺς δὲ καὶ τὰ μὴ φοβερὰ φοβεῖσθαι καὶ τοῖς μὲν οὐδὲ ἐν 15 ὄχλῳ δοκείν αἰσχρὸν εἶναι λέγειν ἢ ποιεῖν ὅτι οὖν, τοῖς δὲ οὐδ' ἐξείπητέν εἰς ἀνθρώποις εἶναι δοκείν. καὶ τοὺς μὲν οὐθ' ἵερον οὔτε βωμὸν οὔτε ἄλλο τῶν θείων οὐδὲν τιμᾶν, τοὺς δὲ καὶ λίθους καὶ εὐλα ἡ τυχόντα καὶ θηρία σέβεσθαι τῶν τε περὶ τῆς τῶν πάντων φύσεως μεριμνῶντων τοῖς μὲν δοκείν 20 ἐν μόνον τὸ ὅν εἶναι, τοῖς δ' ἀπείρα τὸ πλῆθος καὶ τοῖς μὲν ἀεὶ πάντα κινεῖσθαι, τοῖς δ' οὔτεν ἂν ποτε κινηθῆναι καὶ τοῖς μὲν πάντα γίγνεσθαι τε καὶ ἀπόλλυσθαι, τοῖς δὲ οὔτ' ἂν γενέσθαι ποτε οὔτεν οὔτε ἀπολέσθαι. ἐσκόπει 15 δὲ περὶ αὐτῶν καὶ τάδε, ἃρ' ὁσπερ οἱ τάνθρωπεια μαν- 25 θάνοντες ἡγοῦνται τοῦθ' ὅ τι ἂν μάθωσιν ἑαυτοῖς τε καὶ τῶν ἄλλων ὅτα ἂν βούλωνται ποιήσειν, οὕτω καὶ οἱ τὰ θεῖα ξητοῖς νομίζουσιν, ἐπειδὰν γνῶσιν ἂς ἀνάγκαις ἐκαστα γίγνεται, ποιῆσειν, ὅταν βούλωσιν, καὶ ἄνεμους καὶ ὕδατα καὶ ὦρας καὶ οὕτων ἂν ἄλλου δεώντων τῶν τοιοῦ- 30 των, ἢ τοιοῦτον μὲν οὔτεν οὔτε ἐλπίζουσιν, ἀρκεῖ δ' αὐτοῖς γνῶναι μόνον ἢ τῶν τοιοῦτων ἐκαστα γίγνεται. περὶ μὲν 16
And showed an example in his own conduct, of reverence for righteousness, and for the all-seeing rulers of the universe.

17 "Osa mēn oun μὴ φανερὸς ἦν ὅπως εγίγνωσκεν, οὐδὲν θαυμαστὸν ὑπὲρ τούτων περὶ αὐτοῦ παραγνώσαι τοὺς ἱερεῖς τοῦ δικαιότατος' οὐσα δὲ πάντες ἤδεσαν, οὐ θαυμαστὸν εἰ μὴ τοὺς τούτων ἐνθυμηθήσαν; βουλεύσασα γὰρ ποτε, καὶ τὸν βουλευτικὸν ὅρκον ὅμοιος ἐν τῷ ἄνθρωπῳ γενόμενος, ἐπιστάτης ἐν τῷ τῆς ἡμῶν γενόμενος, ἐπιθυμησάντως τοῦ δήμου παρὰ τοὺς νόμους ἐννέα στρατηγοὺς 15 μὴ ψήφοι τοὺς ἀμφὶ Θράσυλλον καὶ 'Ερασινίδην ἀποκτεῖναι πάντας, οὐκ ἠθέλησεν ἐπιψηφίσαι, ὁργιζομένου μὲν αὐτῷ τοῦ δήμου, πολλῶν δὲ καὶ δυνατῶν ἀπειλοῦντων ἀλλὰ περὶ πλείονος ἐποιήσατο εὐφρενί ἡ χαρίσσας τῷ δήμῳ παρὰ τὸ δίκαιον καὶ φυλάξασα τοὺς 20 ἀπειλοῦντας. καὶ γὰρ ἐπιμελεῖσαν θεοὺς ἐνόμιζεν ἀνθρώπων 21 οὐχ ὅτι τρόπον οἱ πολλοὶ νομίζοσιν οὐτοὶ μὲν γὰρ οἱ πολλοὶ θεοὺς τὸ μὲν εἰδέναι, τὰ δὲ οὐκ εἰδέναι. Σωκράτης δὲ πάντα μὲν ἥγετο θεοὺς εἰδέναι, τὰ τε λεγόμενα καὶ πραττόμενα καὶ τὰ σημαίνειν τοῖς ἀνθρώποις περὶ τῶν ἀνθρωπείων πάντων.
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.

Thetaumastôn δὲ φαίνεται μοι καὶ τὸ πεισθήναι τινας 1 ὃς Σωκράτης τοὺς νέους διέφθειρεν, ὅσ πρὸς τοῖς εἰρημένοις πρὸ τούν μὲν ἀφροδισίων καὶ γαστρὸς πάντων ἀνθρώπων ἐγκρατεύσατος ἦν, εἰτα πρὸς χειμῶνα καὶ θέρος 10 καὶ πάντας πόνους καρτερικώτατος, ἔτι δὲ πρὸς τὸ μετρίων δεῖσθαι πεπαιδευμένοις οὕτως ὡστε πάνυ μικρὰ κεκτημένοις πάνυ ῥᾷδίως ἔχειν ἄρκουντα. πῶς οὖν αὐτὸς ὣν τοιοῦτος 2 ἅλλους ἣν ἡ ἁσβείσῃ ἢ παρανόμους ἢ λίχυνους ἢ ἀφροδισίων ἀκρατεῖς ἢ πρὸς τὸ πονεῖν μαλακοὺς ἐποίησεν; ἀλλ' 15 ἔπαυσε μὲν τούτων πολλοὺς, ἀρετὴς ποιήσας ἐπιθυμεῖν καὶ ἐλπίδας παρασχῶν, ἃν ἔαντὼν ἐπιμελέων, καλοὺς καγαθοὺς ἐσεσθαι. καὶ τοῖς εἰς οὐδεπῶτοτε ὑπέσχετο διδάκτοις 3 σκάλοις ἐῖναι τοιούτοι, ἀλλὰ τῷ φανερῷ εἶναι τοιοῦτος ὃν ἐλπίζειν ἐποίει τοὺς συνδιατριβοῦντας ἐαυτῷ, μιμουμένους 20 ἔκεινον τοιούτους γενήσεσθαι. ἀλλὰ μὴν καὶ τοῦ σώματος 4 αὐτοῖς τε οὐκ ἠμέλει, τοὺς τ' ἠμελοῦντας οὐκ ἐπήνει. τὸ μὲν οὖν ὑπερεσθίοντα ὑπερπονεῖν ἀπεδοκίμαζε, τὸ δὲ ὅσα ἢδέως ἢ ψυχὴ δέχεται, ταῦτα ἰκανῶς ἐκπονεῖν ἐδοκίμαζε.
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.
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 Σωκράτει γ', ἐφη ὁ κατήγορος, ὅμιλητα γενομένων 12 Κριτίας τε καὶ Ἀλκιβιάδης πλείστα κακὰ τὴν πόλιν ἐποιησάτην. Κριτίας μὲν γὰρ τῶν ἐν τῇ ὁλιγαρχίᾳ πάντων πλεονεκτήστατος τε καὶ βιαίοτατος καὶ φοινκώτατος 20 ἐγένετο, Ἀλκιβιάδης δὲ αὖ τῶν ἐν τῇ δημοκρατίᾳ πάντων ἀκρατέστατος τε καὶ ψυχρόστατος καὶ βιαίοτατος. ἐγὼ 13 δ', εἰ μὲν τι κακὸν ἐκεῖνῳ τῇ πόλιν ἐποιησάτην, οὐκ ἀπολογήσομαι· τὴν δὲ πρὸς Σωκράτην συνουσίαν αὐτοῖν ὡς ἐγένετο διηγήσομαι. ἐγενέσθην μὲν γὰρ δὴ τῷ ἄνδρε 14 25 τοῦτῳ φύσει φιλοτιμοτάτω πάντων Ἀθηναίων, βουλομένω τε πάντα δὲ ἐαυτῷ πράττεσθαι καὶ πάντων ὄνομαστοτάτῳ γενέσθαι. ἥδεσαι δὲ Σωκράτην ἀπ' ἐλαχίστων μὲν
χρημάτων αὐταρκέστατα ἔγγαυτα, τῶν ἥδουν ὑμᾶς παρὰ πᾶσιν ἐγκρατέστατον ὅμιλον, τοῖς δὲ διαλεγομένοις αὐτῷ πᾶσιν χρόμενον ἐν τοῖς λόγοις ὅπως βούλοιτο. ταῦτα δὲ ὁρῶντε καὶ ὀντε ὅλω προείρησθον, πότερον τοὺς αὐτῶν φίλους τοῦ ἱκανοτάτου λέγειν τε καὶ πράττειν; ἐγὼ μὲν γὰρ ἡγοῦμαι, θεοῦ διδόντος αὐτοῦ ἡ ἐξ ὅλων τῶν βίων ὀσπέρ ἐξύμα τοῦ ἱκανοτάτου ἐξάρου, ἡ τεθνάναι, ἐλέσθαι ἂν αὐτῶ μᾶλλον τεθνάναι. δήλω δ' ἡγενεσθήν ἡ̂ γὰρ ἐπραξάτην ἡς γὰρ τὰχιστα κρείττονε τῶν συγγεγυμνομένων ἡγησάσθην εἰναι, εὐθὺς ἀποπτηθήσαντε ἱκανοτάτου ἐπραττέτην τὰ πολιτικά, ὀσπέρ ἑνεκα ἱκανοτάτου ἑρεξθήσθην.

For as long as they were with him, they were virtuous, but practice is needful for the preservation of all forms of excellence.

17 Ἰσως οὖν εἰποι τις ἄν πρὸς ταῦτα ὅτι ἔχρην τοῖς ἵκανον τοῦ ἱκανοτάτου μὴ πρότερου τὰ πολιτικὰ διδάσκει μοῦ τῶν συνώντας ἡ σωφρονεῖν. ἐγὼ δὲ πρὸς τοῦτο μὲν οὐκ ἀντιλέγω πάντας τοὺς διδάσκοντας ὅρω αὐτοὺς δεικνύντας τὰς μανθάνοντας ἢπερ αὐτοὶ ποιοῦσιν διδάσκοντι, καὶ τῷ λόγῳ προσβιβάζοντας. οίδα δὲ καὶ ἱκανοτάτου δεικνύντας τοῖς συνώνωσι ἐστὶν καὶ τῶν ἀλλῶν ἀνθρώπων. οίδα δὲ καὶ τοῖς συνώσι διαλεγόμενον καλλιστα περὶ ἁρετῆς καὶ τῶν ἄλλων ἀνθρώπων. οίδα δὲ κακείνω σωφρονοῦντε, ὡστε ἱκανοταὶ συνήστην, οὐ φοβουμένῳ μὴ ἕμενον ὅτι πᾶσιντο ὅποι ἱκανοταὶ, ἀλλ' οἰομένῳ τότε κράτιστον εἰναι τοῦτο πράττειν. 25 Ἰσως οὖν εἰποις ἄν πολλοῖ τῶν φασκόντων φιλοσοφεῖν, ὅτι οὐκ ἂν ποτὲ ὁ δίκαιος ἀδίκος γένοιτο, οὐδὲ ὁ
σώφρων ὑβριστής, οὔτε ἄλλο οὐδὲν ὃν μάθησις ἐστιν οἱ μαθῶν ἀνεπιστήμων ἂν ποτε γένοιτο. ἐγὼ δὲ περὶ τούτων ὅχ εἶ ὡσπερ τὰ τοῦ σῶματος ἔργα τοὺς μὴ τὰ σῶματα ἁσκοῦντας οὐ δυναμένους ποιεῖν,

5 οὕτω καὶ τὰ τῆς ψυχῆς ἔργα τοὺς μὴ τὴν ψυχὴν ἁσκοῦντας οὐ δυναμένους· οὕτε γὰρ ἀ δεὶ πράττειν οὕτε ὃν δεὶ ἀπέχεσθαι δύνανται. διὸ καὶ τοὺς νεῖσι οἱ πατέρες, κἂν 20 ὀς σώφρονες, ὁμοι ἀπὸ τῶν ποιηρῶν ἀνθρώπων ἐγροῦσι, ὡς τὴν μὲν τῶν χρηστῶν ὁμιλίαν ἁσκησιν οὐσαν τῆς ἀρετῆς, τὴν δὲ τῶν ποιηρῶν κατάλυσιν. μαρτυρεῖ δὲ καὶ τῶν ποιητῶν ὃ τε λέγων,

"Ἐσθλῶν μὲν γὰρ ἀπ' ἐσθλὰ διδάξειι, ἢν δὲ κακοῖς συμμίσγης, ἀπολεῖς καὶ τὸν ἔνοτα νόον" καὶ ὁ λέγων,

15 Ἀντὰρ ἄνὴρ ἄγαθὸς τοτὲ μὲν κακός, ἄλλοτε δὲ ἐσθλός.

καγὼ δὲ μαρτυρῶ τούτοις· ὁρὼ γὰρ ὡσπερ τῶν ἐν μέτρῳ 21 πεποιημένων ἐπόν τοὺς μὴ μελετῶντας ἐπιλαθανομένους, οὕτω καὶ τῶν διδασκαλικῶν λόγων τοῖς ἀμελοῦσι λήθην 20 ἐγγιγνομένην. ὅταν δὲ τῶν νουθετικῶν λόγων ἐπιλάθηται τίς, ἐπιλέξειται καὶ ὃν ἡ ψυχὴ πάσχουσα τῆς σωφροσύνης ἐπεθύμει τούτων ὃ ἐπιλαθόμενον οὐδὲν θαυμαστοῦ καὶ τῆς σωφροσύνης ἐπιλαθέσθαι. ὁρὼ δὲ καὶ τοὺς εἰς 22 φιλοποσίαν προαχθέντας, καὶ τοὺς εἰς ἐρωτας ἐκκυλισ-25θέντας, ἦττου δυναμένους τῶν τε δεόντων ἐπιμελεῖσθαι καὶ τῶν μὴ δεόντων ἀπέχεσθαι. πολλοὶ γὰρ καὶ χρημάτων δυνάμενοι φελίσθαι πρὶν ἔρημα, ἐρασθέντες οὐκέτι δύναν-ται καὶ τὰ χρήματα καταναλώσαντες, ὃν πρὸσθεν ἀπεί-χουσα κερδῶν, αὐξάρα νομίζοντες εἶναι, τούτων οὖκ 30 ἀπέχονταί. τῶς οὖν οὖκ ἐνδεχέσται σωφρονίσαντα πρόσθεν 23 αὖθις μὴ σωφρονεῖν, καὶ δίκαια δυνηθέντα πράττειν αὖθις
And thus Critias and Alcibiades, ceasing, when they quitted him, to practise virtue, lost what they had learnt from him, for which Socrates is not to be blamed.
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.

'Alλ' ει καλ μηδεν αυτος πονηρον ποιων εκεινον φαυλα πραττοντας δρων επημει, δικαιως αν επιτιμωτο. 15 εξ αν δη καλ εμισει τον Σωκρατην ο Κριτιας, ωστε καλ διε των τριακοντα δων νομοθετης μετα Χαρικλεους εγενετο, απεμυνμονευσεν αυτω, καλ εν των νομοις εγραψε, λογων τεχνην μη διδασκειν, επηρεαζον εκεινω καλ αν εχων απη επιλαβοτο, αλλα το κοινη τοις φιλοσοφοις υπο των πολλων επιτιμωμενον επιφερων αυτω, και διαβαλλων προς τους πολλους. ουδε γαρ έγγυη oυτ' αυτος τωτο πωποτε Σωκρατους ηκουσα, ουτ' αλλον του φασκοντος δικαιοειαι ησθομην. εθηλωσε δε' επει γαρ οι τριακοντα πολλους μεν των πολιτων και ου τους χειριστους απε- 25 κτεινον, πολλους δε προντεπουτο αδικειν, ειπε που δ Σωκρατης ότι θαιμαστον οι δοκοιη ειναι, ει της γενομενος
RESISTANCE TO CRITIAS.

βοῦν ἀγέλης νομέως καὶ τὰς βοῦς ἐλάττους τε καὶ χείρους ποιῶν μὴ ὁμολογοῖκ κακὸς βουκόλος εἶναι, ἐτὶ δὲ θαυμαστότερον, εἴ τις προστάτης γενόμενος πόλεως καὶ ποιῶν τοὺς πολίτας ἐλάττους τε καὶ χείρους μὴ αἰσχύνεται, μηδὲ

33 οἶεται κακὸς εἶναι προστάτης τῆς πόλεως. ἀπαγγελθέντος δὲ αὐτοῖς τούτου, καλέσαντε ὦ τε Κριτίας καὶ ὁ Χαρικλῆς τῶν Σωκράτης, τόν τε νόμον ἐδεικνύτην αὐτῷ, καὶ τοῖς νέοις ἀπειτήτην μὴ διαλέγεσθαι. ὦ δὲ Σωκράτης ἐπήρετο αὐτῷ ἐι ἔξει ὑπνῆσαι διδποιωτῖ τῶν προαγο-

34 πευμένων. τῷ δ’ ἔφατην. 'Εγὼ τοίνυν, ἐφη, παρε- σκεύασμαι μὲν πείθεσαι τοῖς νόμοις· οἷς δὲ μὴ δι’ ἄγνοιαι λάθῳ τι παρανομήσας, τούτο βούλομαι σαφῶς μαθεῖν παρ’ ὑμῶν, πότερον τὴν τῶν λόγων τέχνην σὺν τοῖς ὀρθῶς λεγομένοις εἶναι νομίζοντες, ἢ σὺν τοῖς μὴ ὀρθῶς, ἀπέχεσαι κελέυετε αὐτής. ἐι μὲν γὰρ σὺν τοῖς ὀρθῶς, δῆλον ὦτι ἀφεκτέου ἄν εἰ ὦ τοῦ ὀρθῶς λέγειν. ἐι δὲ σὺν τοῖς μὴ ὀρθῶς, δῆλον ὦτι πειρατέου ὀρθῶς λέγειν.

35 καὶ ὁ Χαρικλῆς ὀργίσθεις αὐτῷ, Ἐπειδὴ, ἐφη, ὡς Σώκρατες, ἄγνοεῖς, τάδε σοι εὐμαθεστέρα ὀιτα προαγορεύομεν, τοῖς νέοις ὅλως μὴ διαλέγεσθαι. καὶ ὁ Σωκράτης, ὁ Ἰνα 20 τοίνυν, ἐφη, μὴ ἀμφίβολον ἢ ὡς ἄλλο τι ποιῶ ἢ τὰ προηγορευμένα, ὀρεστάτε μοι μέχρι πόσων ἐτῶν δεῖ νομίζειν νέους εἶναι τοὺς ἀνθρώπους. καὶ ὁ Χαρικλῆς, Ὅσοντερ, εἶπε, χρόνον Βουλεύειν οὐκ ἔξεστιν, ὡς οὕτω φρονίμοις οὕσιν· μηδὲ σὺ διαλέγω νεωτέροις τριάκοντα 25 ἐτῶν. Μηδὲ εἶ ὃν τι ὄνωμαι, ἐφη, ἢν πωλῆ ἑωτέροις τριάκοντα ἐτῶν, ἑρωμαι ὀπόσου πωλεῖ; Ναι τάγε τοιαῦτα, ἐφη ὁ Χαρικλῆς· ἀλλὰ τοῦ σύγγε, ὡς Σώκρατες, εἰσώθας εἴδώς πῶς ἔχει τὰ πλείστα ἐρωτᾶν. ταῦτα οὖν μὴ ἑρώτα. Μήδε ἀποκρίνομαι οὐν, ἐφη, ἄν τι μὲ ἑρωτᾶ νέος, ἢν καὶ εἴδω, οἷον, ποῦ οἰκεῖ Ἡχαρικλῆς ἢ 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 depravation as his.

Oia μὲν οὖν ἡ συνουσία ἐγεγονεὶ Κριτία πρὸς Σωκράτην, καὶ ὃς εἶχον πρὸς ἀλλήλους, ἐφηται. φαίην 39 ὅ' ἄν ἔγωγε μηδενὶ μηδεμίαν εἶναι παϊδευσων παρὰ τοῦ μὴ ἀρέσκοντος. Κριτίας δὲ καὶ Ἀλκιβιάδης οὐκ ἄρε-15 σκοπος αὐτοῦς Σωκράτους ὤμολησάτην ἵνα χρόνου ὄμι- λείτην αὐτῷ, ἀλλ' εὐθὺς ἢ ἄρχης ὀρμηκότε προστάναι τῆς πόλεως. ἔτι γὰρ Σωκράτει συνόντες οὐκ ἄλλοις τισὶ μᾶλλον ἑπεχείρουν διαλέγεσθαι ἣ τοῖς μᾶλλον πράττουσι τὰ πολιτικά. λέγεται γὰρ Ἀλκιβιάδην, πρὶν εἴκοσι 40 20 ἔτων εἶναι, Περικλεῖς ἐπιτρόπῳ μὲν ὅτι έαυτῷ, προστάτῃ δὲ τῆς πόλεως, τοιάδε διαλεξῆμαι περὶ νόμων. Ἐπὶ 41: μοι, φάναι, ὃ Περικλεῖς, ἔχοις ἃν με διδάξαι τί ἐστι νόμος; Πάντως δὴ που, φάναι τῶν Περικλέα. Διδάξον δὴ πρὸς τῶν θεῶν, φάναι τῶν Ἀλκιβιάδην ὃς εἰγω 25 ἄκούων τινῶν ἐπαινομένων ὅτι νόμιμοι ἀνδρεῖες εἰσίν, οἱμα μὴ ἄν δικαίως τοῦτο τυχεῖν τῶν ἐπαίνου τῶν μὴ
42 εἴδότα τί ἐστι νόμος. Ὅλη' οὖν τιν χαλεποῦ πράγματος ἐπιθυμεῖς, ὡς Ἀλκιβιάδη, φάναι τὸν Περικλέα, βουλόμενος γυνώναι τί ἐστι νόμος· πάντες γὰρ οὗτοι νόμοι εἶσιν, οὐς τὸ πλῆθος συνελθὼν καὶ δοκιμάσαν ἐγραψε, φράζου ἃ τε δεῖ ποιεῖν καὶ ᾧ μή. Πότερον δὲ 5 τάγαθα νομίσαν δεῖν ποιεῖν ἢ τὰ κακὰ; Τάγαθα νὴ Δία, 43 φάναι, ὥς μειράκιον, τὰ δὲ κακὰ οὐ. Ἐὰν δὲ ἡ τὸ πλῆθος, ἀλλ' ἀσπέρ ὅποιον ὀλιγαρχία ἐστίν, ὀλίγους συνελθόντες γράψωσιν ὃ τι χρή ποιεῖν, ταῦτα τί ἐστι; Πάντα, φάναι, ὅσα ἄν τὸ κράτος τῆς πόλεως βουλευσά-10 μενον ἢ χρή ποιεῖν γράψῃ, νόμος καλείται. Ὅπως τῶν τύραννος οὖν κράτων τῆς πόλεως γράψῃ τοῖς πολίταις ἢ χρή ποιεῖν, καὶ ταῦτα νόμος ἐστί; Καὶ ὅσα τύραννος ἄρχων, φάναι, 44 γράφει, καὶ ταῦτα νόμος καλείται. Βία δὲ, φάναι, καὶ ἀνομία τί ἐστιν, ὡς Περίκλεις; ἄρ' οὖν οὕς ὅταν ὁ κρατῆτων 15 τοῦ ἡττω μὴ πεῖσας ἄλλα βιασόμενος ἀναγκάσῃ ποιεῖν ὃ τι ἄν αὐτῷ δοκῇ; Ἐμοίγε δοκεῖ, φάναι τὸν Περικλέα. Καὶ ὅσα ἄρα τύραννος μὴ πεῖσας τοὺς πολίτας ἀναγκάζει ποιεῖν γράφων, ἀνομία ἐστὶ; Δοκεῖ μοι, φάναι τὸν Περικλέα· ἀνατίθημαι γὰρ τὸ ὅσα τύραννος μὴ πει-20 45 σα γράφει, νόμον εἶναι. Ὅσα δὲ οἶδαγον τοὺς πολλοὺς μὴ πεῖσαντες ἄλλα κρατοῦντες γράφοντι, πότερον βλαν φῶμεν ἢ μὴ φῶμεν εἶναι; Πάντα μοι δοκεῖ, φάναι τὸν Περικλέα, ὅσα τις μὴ πεῖσας ἀναγκάζει τινὰ ποιεῖν, εἰτε γράφων εἰτε μή, βία μᾶλλον ἢ νόμος εἶναι. Καὶ 25 ὅσα ἄρα τὸ πᾶν πλῆθος, κρατοῦν τοὺς τὰ χρήματα ἐχόντων, γράφει μὴ πεῖσαν, βία μᾶλλον ἢ νόμος ἄν εἶν; 46 Μάλα τοι, φάναι τὸν Περικλέα, ὡς Ἀλκιβιάδη, καὶ ἡμεῖς τηλικοῦτοι ὄντες δεινὸ τὰ τοιαύτα ἴμεν. τοιαῦτα γὰρ καὶ ἐμελετῶμεν καὶ ἐσοφιζόμεθα, οἶδαμεν καὶ σὺ νῦν 30 ἐμοὶ δοκεῖς μελετῶν. 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.
51 ἐπισταμένων. ἀλλὰ Ἡσυχίας γε, ἐφη δ’ κατήγορος, οὗ μόνον τοὺς πατέρας ἀλλὰ καὶ τοὺς ἄλλους συγγενεῖς ἐποίει ἐν ἀτμίᾳ εἶναι παρὰ τοῖς ἑαυτῷ συνοὐσί, λέγων ὡς οὐτε τοὺς κάμνοντας οὔτε τοὺς δικαζόμενους οἱ συγγενεῖς ὀφελοῦσι, ἀλλὰ τοὺς μὲν οἱ ἱλαροὶ, τοὺς δὲ οἱ ἄνω τῶν φίλων αὐτοῦ λέγειν ὡς οὐδὲν ὀφελοῦσι εἶναι, εἰ μὴ καὶ ὀφελεῖν δυνήσονται· μόνους δὲ φάσκειν αὐτὸν ἄξιους εἶναι τιμῆς τοὺς εἴδοτας τὰ δέοντα καὶ ἐρμηνεύσαι δυναμένους. ἀναπέλθοντα ὡν τοὺς νέους αὐτὸν ὡς αὐτὸς εἰ ἴον σοφότατος τε καὶ ἄλλους ἱκανώτατος ποιῆσαι σοφοὺς οὕτω διατιθέναι τοὺς ἑαυτῷ συνόντας, ὡστε μηδαμοῦ παρ’ αὐτοῖς τοὺς ἄλλους εἶναι πρὸς ἑαυτὸν. ἐγώ δ’ αὐτὸν οὕτω μὲν καὶ περὶ πατέρων τε καὶ τῶν ἄλλων συγγενῶν καὶ περὶ φίλων ταῦτα λέγοντα· καὶ πρὸς τούτοις γε ὅτι 15 ὅτι τῆς ψυχῆς ἐξελθοῦσης, ἐν ὃι μοῦν γίγνεσαι φρόνησις, τὸ σῶμα τοῦ ὀλικειοτάτου ἀνθρώπου τὴν ταχύτητιν ἔξενεγ-κόντες ἀφανίζουσιν. ἐλεγε τ’ ὅτι καὶ ζῶν ἐκαστος ἑαυτός, δ’ πάντων μάλιστα φίλει, τοῦ σώματος δ’ τι ἄν ἀχρεῖον ἢ καὶ ἀνωφελές, αὐτὸς τε ἄφαιρει καὶ ἄλλω 20 παρέχει. αὐτὸι τέ γε αὐτῶν ὄνυχας τε καὶ τρίχας καὶ τύλουσ ἀφαιροῦσι, καὶ τοῖς ἱλαροῖς παρέχουσι μετὰ πόνων τε καὶ ἀληθῶν καὶ ἀποτέμνειν καὶ ἀποκάειν, καὶ τούτου χάριν οἴονται δεῖν αὐτοῖς καὶ μισθὸν τίνειν· καὶ τὸ σίαλον ἐκ τοῦ στόματος ἀποπτύουσιν ὡς δύνανται 25 πορρωτᾶτω, διότι ὀφελεί μὲν οὐδὲν αὐτοῦς ἐνόν, βλάπτει
55 δ’ πολὺ μᾶλλον. ταῦτ’ οὖν ἔλεγεν, οὐ τῶν μὲν πατέρας ζῶντα κατορύττειν διδάσκον, ἑαυτὸν δὲ κατατέμνειν, ἀλλ’ ἐπιδεικνύων ὅτι τὸ ἄφρον ἄτιμον ἔστι, παρεκάλει ἐπιμελεῖσθαι τοῦ ὡς φρονιμῶτατον εἶναι καὶ ὀφελιμῶτατον, 30 ὅπως, ἐὰν τε ὑπὸ πατρὸς ἐὰν τε ὑπὸ ἄδελφον ἐὰν 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' αυτὸν ὁ κατήγορος καὶ τῶν ἐνδοξοτάτων ποιήσεως, μὴ τῷ οἷκείῳ εἶναι πιστεύων ἀμελῇ, ἀλλὰ πειρᾶται ὃ τ' ἂν βούληται τιμᾶσθαι, τούτοις ὕφελμοι εἶναι.

"Εργον δ' οὐδὲν ἄνειδος, ἀεργὴ δὲ τ' ἄνειδος,
τούτῳ δὴ λέγειν αὐτόν, ὡς ὁ ποιητὴς κελεύει μηθενὸς
ἐργον μήτ' αδίκου μήτ' αἰσχροῦ ἀπέχεσθαι, ἀλλὰ καὶ ταῦτα ποιεῖν ἐπὶ τῷ κέρδει. Ὁ σωκράτης δ' ἐπεὶ διομοῦνος
λογήσατο τὸ μὲν ἐργάτην εἶναι ὕφελμον τε ἀνθρώπως καὶ ἀγαθὸν εἶναι, τὸ δὲ ἔργον βλαβερὸν τε καὶ κακόν, καὶ τὸ μὲν ἐργάζεσθαι ἀγαθὸν, τὸ δ' ἔργειν κακόν, τοὺς μὲν ἄγαθον τι ποιοῦντας ἐργάζεσθαι τε ἐφη καὶ ἐργάτας ἀγαθοὺς εἶναι, τοὺς δὲ κυβερνοῦσας ἂ τι ἄλλο ποιηρὸν καὶ ἐπιζημίον ποιοῦντας, ἔργοις ἀπεκάλει. ἐκ δὲ τούτων ὀρθῶς ἂν ἔχοι τὸ
"Εργον δ' οὐδὲν ἄνειδος, ἀεργὴ δὲ τ' ἄνειδος.

"Ομήρου ἐφη δ' ὁ κατήγορος πολλάκις αὐτὸν λέγειν, ὅτι 'Ὁδυσσεύς
"Οντωσ μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχείη,
τὸν δ' ἀγανός ἐπέεσσων ἐρητύσασκε παραστάσι.
δαμόνι', οὐ σε ἑοικε κακοῦ ὡς δειδίσσεσθαι, ἀλλ' αὐτὸς τε κάθησο καὶ ἄλλους ἱθνε λαοῦς. ὃν δ' αὖ δήμου τ' ἀνδρα ἰδοι βοῶντα τ' ἐφεύροι,

τὸν σκήπτρῳ ἐλάσσασκεν ὁμοκλήσασκε τε μύθῳ·

daimon', ἀτείμας ἦσο, καὶ ἄλλων μῦθον ἄκουε,

οὗτε ποτ' ἐν πολέμῳ ἐναρίθμοις οὗτ' ἐνι βουλῇ,

taύτα δὴ αὐτὸν ἐξηγείσθαι, ὡς ὁ ποιητὴς ἐπαινοῖ

59 παλεσθαί τοὺς δημῶτας καὶ πένητας. Σωκράτης δ' οὖ
taυτ' ἔλεγεν, καὶ γὰρ ἐαυτὸν οὕτω γ' ἀν ὑπετο δεῖν παλ-

εσθαί, ἀλλ' ἐφή δεῖν τοὺς μήτε λόγῳ μήτ' ἐργῷ ὁφελίμους

ὀυτας, καὶ μήτε στρατεύματι μήτε πόλει μήτε αὐτῷ τῷ δήμῳ,

ei ti deo, βοηθεὶν ἰκανοὺς, ἄλλως τ' ἔαν πρὸς τούτῳ καὶ

θρασεῖς ὦσι, πάντα τρόπον κωλύσεθαι, καὶ πάνω πλοῦσιοι

60 τυγχάνουσιν οὕτε. ἀλλὰ Σωκράτης γε τάναντία τούτων 15

φαινότας ἂν καὶ δημοτικὸς καὶ φιλάνθρωπος ὅων. ἐκεῖνος

γὰρ πολλοὺς ἐπιθυμητὰς καὶ ἄστοις καὶ ἔνοικοι λαβῶν,

οὕδενα πώποτε μισθὸν τῆς συνουσίας ἐπράξατο, ἀλλὰ

πάσιν ἀφθόνως ἐπήρκει τῶν ἑαυτοῦ· ὅν τινες μικρὰ μέρη

παρ' ἐκεῖνον προϊκα λαβόντες, πολλοὶ τοῖς ἄλλοις ἐπό- 20

λουν, καὶ οὐκ ἤσαν ὡσπερ ἐκεῖνοι δημοτικοὶ. τοῖς γὰρ

μὴ ἔχουσι χρήματα διδόναι οὐκ ἥθελον διαλέγεσθαι.

61 ἀλλὰ Σωκράτης γε καὶ πρὸς τοὺς ἄλλους ἀνθρώπους

κόσμου τῇ πόλει παρεῖν, πολλῷ μᾶλλον ἡ Λίχας τῇ

Λακεδαιμονίων, ὃς ὅνομαστὸς ἐπὶ τούτῳ γέγονε. Λίχας 25

μὲν γὰρ τάς γυμνοπαιδίας τοὺς ἐπιδημοῦντας ἐν Λακε-

dai'mon, eiteitis, Soekratēs de die pantos tou' biou tā eaxutou' dapanōn, tā megista pantas tou' boulomēnous ἀφέλει' bēltious gār poioûn tou's syγγiγυμομένουs āπ'epempev.
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.

Εμοι μεν δὴ Σωκράτης τοιούτους ἄνν ἔδόκει τιμής 62 ἀξίων εἶναι τῇ πόλει, μᾶλλον ἦ θανάτου. καὶ κατὰ τοὺς νόμους δὲ σκοπῶν ἄν τις τοῦθ' εὖροι. κατὰ γὰρ τοὺς νόμους, ἐὰν τις φανερὸς γένηται κλέπτων ἢ λωποδυτῶν 5 ἡ βαλλαντιστὸμῶν ἢ τοιχοφυκῶν ἢ ἀνδραποδιζόμενος ἢ ἱεροσυλῶν, τούτους θανάτος ἔστων ἡ ζημία: ὡς ἐκεῖνος πάντων ἀνθρώπων πλεῖστον ἀπείχειν. ἀλλὰ μὴν τῇ 63 πόλει γε οὔτε πολέμου κακῶς συμβάντος οὔτε στάσεως οὔτε προδοσίας οὔτε ἀλλού κακοῦ οὔδενδος πώποτε αὑτίος 10 ἐγένετο· οὔδὲ μὴν ἢδα γε οὔδένα πώποτε ἀνθρώπων οὔτε ἀγαθῶν ἀπεστέρησεν οὔτε κακοῖς περιέβαλεν, ἀλλ' οὔδ' αἰτίαν τῶν εἰρημένων οὔδενδος πώποτ' ἔσχε. πῶς οὖν ἄν 64 ἐνοχὸς εἰς τῇ γραφῇ; ὅσ' ἀντὶ μὲν τοῦ μὴ νομίζεων θεοῦς, ὡς εὖ τῇ γραφῇ ἐγέργατο, φανερὸς ἢν θεραπεύων τοῦς 15 θεοῦς μάλιστα πάντων ἀνθρώπων, ἀντὶ δὲ τοῦ διαφθείρεως τοὺς νέους, δὴ ὁ γραφάμενος αὐτὸν ἦττατο, φανερὸς ἢν τῶν συνόντων τοὺς πονηρὰς ἐπιθυμίας ἔχοντας τούτων μὲν παύσων, τῆς δὲ καλλιστῆς καὶ μεγαλοπρεπεστάτης ἄρετῆς, ἢ πόλεις τε καὶ οἶκοι εὐ οἰκοῦσι, προτρέπων ἐπὶ- 20 θυμεῖν· ταῦτα δὲ πράττων πῶς οὖ μεγάλης ἀξίων 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 ὥφελειν ἐδόκει μοι τοὺς συνόντας, τὰ μὲν ἔργα δεικνύων ἐαυτὸν οἷος ἦν, τὰ δὲ καὶ διαλεγόμενοι, τούτων δὴ γράψω ὅποσα ἄν διαμυνημονεύσω. τὰ μὲν τοῖνυν πρὸς τοὺς θεοὺς φανερὸς ἦν καὶ ποιῶν καὶ λέγων, ἤπερ ἡ Πυθία ἀποκρίνεται τοῖς ἐρωτῶσι πῶς δεῖ 5 ποιεῖν ἣ περὶ θυσίας ἢ περὶ προγόνων θεραπείας ἢ περὶ ἀλλού τινος τῶν τοιούτων, ἢ τε γὰρ Πυθία νόμῳ πόλεως ἀναρεῖ ποιοῦντας εὐσεβῶς ἄν ποιεῖν, Σωκράτης τε οὕτω καὶ αὐτὸς ἐποιεῖ καὶ τοῖς ἄλλοις παρῆνε, τοὺς δὲ ἄλλως πως ποιοῦντας περιέργους καὶ ματαιοὺς ἐνόμιζεν εἶναι. 10

2 καὶ ἦχετο δὲ πρὸς τοὺς θεοὺς ἀπλῶς τάγαθα διδόναι, ως τοὺς θεοὺς κάλλιστα εἰδότας ὅποια ἄγαθά ἐστι, τοὺς δὲ εὐχομένους χρυσίον ἢ ἀργύριον ἢ τυραννίδα ἢ ἄλλο τι τῶν τοιούτων οὐδὲν διάφορον εὐνομίζεν εὐχέσθαι, ἢ εἰ κυβεῖαν ἢ μάχην ἢ ἄλλο τι εὑροῦντο τῶν φανερῶς ἀδήλων ὅπως 15 ἀποβηθοῦστο. θυσίας δὲ θύων μικρὰς ἀπὸ μικρῶν οὐδὲν ἦγείτο μειοῦσθαι τῶν ἀπὸ πολλῶν καὶ μεγάλων πολλὰ καὶ μεγάλα θυόντων. οὕτε γὰρ τοὺς θεοὺς ἐφή καλῶς ἐχείν, εἰ ταῖς μεγάλαις θυσίαις μᾶλλον ἡ ταῖς μικραῖς ἐχαίρουν πολλάκις γὰρ ἄν αὐτοῖς τὰ παρὰ τῶν ποιηρῶν μᾶλλον 20 ἢ τὰ παρὰ τῶν χρηστῶν εἶναι κεχαρισμένα· οὔτ' ἂν τοῖς ἀνθρώποις ἢξιον εἶναι ζῆν, εἰ τὰ παρὰ τῶν ποιηρῶν μᾶλλον ἢν κεχαρισμένα τοῖς θεοῖς, ἢ τὰ παρὰ τῶν χρη- 30 στῶν ἅλλ' ἐνόμιζε τοὺς θεοὺς ταῖς παρὰ τῶν εὐσεβε-
He further shows his frugality and temperance.

Διαλέγει δὲ τὴν τε ψυχὴν ἐπαίδευσε καὶ τὸ σῶμα ἵνα 5
15 χρώμενος ἄν τις, εἰ μὴ τι δαιμόνιον εἶναι, θαρραλέως καὶ ἀσφαλῶς διάγοι, καὶ οὐκ ἄν ἀπορήσεις τοσαύτης δαπάνης. οὕτω γὰρ εὐτελὴς ἢν ὡστ' οὐκ ὤδ' ἂν εἰ τις οὕτως ὀλίγα ἐργάζοιτο, ὡστε μὴ λαμβάνεις τὰ Σωκράτει αρκούντα. σίτῳ μὲν γὰρ τοσούτῳ ἐχρητο ὡςν ἤδεως ἤσθει' 20 καὶ ἐπὶ τοῦτο οὕτω παρεσκευασμένος ἦσι, ὡστε τὴν ἐπιθυμίαν τοῦ σίτου ὄψεν αὐτῷ εἶναι· ποτὸν δὲ πᾶν ἦδον ἢν αὐτῷ δία τὸ μὴ πίνειν, εἰ μὴ δυσφή. εἰ δὲ ποτε κληρονομεῖς ἐπεθελήσεις εἰπε δειπνὸν ἐλθειν, ὁ τοῖς πλείστοις ἐργοδέστατον ἐστὶν ὡστε φυλάξασθαι, τὸ ὑπὲρ τὸν κόρον 25 ἐμπύμπλασθαι, τοῦτο ῥάδιως πάντω ἐφυλάττετο. τοῖς δὲ μὴ δυναμένοις τοῦτο ποιεῖν συνεβούλευε φυλάττεσθαι τὰναπελθοῦντα μὴ πεινῶντας ἐσθλείως μηδὲ δυσφήντας πίνειν· καὶ γὰρ τὰ λυμαίνομενα γαστερᾶς καὶ κεφαλᾶς
ARGUMENT FROM DESIGN.

7 καὶ ψυχάς ταῦτ' ἔφη εἶναι. οἴεσθαι ὴ ἔφη ἐπισκόπτων καὶ τὴν Κληρὴν ὃς ποιεῖν τοιούτοις πολλοῖς δειπνίζουσαν τὸν ὄε 'Οδυσσέα Ἑρμοῦ τε ὑποθημοσύνη καὶ αὐτὸν ἐγκρατή ὄντα καὶ ἀποσχόμενον τὸ ύπέρ τὸν κόρον τῶν τοιούτων ἀπτεσθαὶ, διὰ ταῦτα οὐ γενέσθαι ὡς. τοιαῦτα 5 μὲν περὶ τούτων ἐπαιζεν ἀμα σπουδάζων.

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 Ἐλ ὁ τῶν Σωκράτην νομίζουσιν, οίς ἐνιοί γράφοντι τε καὶ λέγουσι περὶ αὐτὸν τεκμαιρόμενοι, προτρέψασθαι μὲν ἀνθρώπους ἐπ' ἄρετὴν κράτιστον γεγονέαν, προαγαγεῖν δ' ἐπ' αὐτὴν οὐχ ἴκανόν, σκεψάμενοι μὴ μόνον τὸ ἐκείνος κολαστηρίου ἕνεκα τοῦς πάντ' οἰομένους εἰδέναι ἐρωτῶν ἤλεγχεν, ἀλλὰ καὶ τὰ λέγων συνημέρευε τοῖς συνιδιατριβούσι, δοκιμαζούσων ἐλ ἴκανός ἢ βελτίων 2 ποιεῖν τοὺς συνόντας. λέξων ὁ πρῶτον ὁ ποτε αὐτὸν ἴκουσα περὶ τοῦ δαιμονίου διαλεγομένου πρὸς Ἀριστό-15 δημοῦ τὸν μικρὸν ἑπικαλούμενον. καταμαθῶν γὰρ αὐτὸν οὐτε θύουσα τοῖς θεοῖς οὔτε μαντικὴ χρώμενον, ἀλλὰ καὶ τῶν ποιούντων ταῦτα καταγελώντα, Ἐπί μοι, ἔφη, ὁ Ἀριστόδημε, ἔστω οὕστινα ἀνθρώπους τεθαύμακας 3 ἐπὶ σοφία; Ἡγιω', ἔφη. καὶ ὦ, Λέξον ἡμῖν, ἔφη, τὰ 20 ὄνοματα αὐτῶν. Ἐπὶ μὲν τοῖνυν ἔτοιμον ποιῆσεν Ὀμηρὸν ἕγωγε μάλιστα τεθαύμακα, ἐπὶ δὲ διυθράμβῳ Μελανίπ-
πίθυν, ἐπὶ δὲ τραγῳδία Σοφοκλέα, ἐπὶ δὲ ἀνδριαντοποιιά Πολύκλειτον, ἐπὶ δὲ ζωγραφία Ζεῦξιν. Πότερά σοι δ’ ἐν κοῦσιν οἱ ἀπεργαζόμενοι εἰδώλα ἀφρονα τε καὶ ἀκίνητα ἀξιοθαυμαστότεροι εἰναι, ἢ οἱ ζώα ἐμφρονά τε καὶ ἐνεργά; 5 Πολὺ νὴ Δία οἱ ζώα, εἴπερ γε μὴ τύχῃ τυφί, ἄλλ’ ἀπὸ γνώμης ταῦτα γίγνεται. Τῶν δὲ ἀτεκμάρτως ἔχοντων ὅτον ἐνεκά ἐστι, καὶ τῶν φανερῶς ἐπ’ ὦφελεία ὅντων, πότερα τύχης καὶ πότερα γνώμης ἔργα κρίνεις; Πρέπει μὲν τά ἐπ’ ὦφελεία γιγνόμενα γνώμης εἶναι ἔργα. Οὐκον 5 10 δοκεῖ σοι ὃ ἔρχης ποιῶν ἀνθρώπους ἐπ’ ὦφελεία προσθέναι αὐτοῖς δι’ ὃν αἰσθάνονται ἔκαστα, ὀφθαλμοὺς μὲν ὦσθ’ ὅραν τὰ ὅρατα, ὦτα δὲ ὡστ’ ἀκούειν τὰ ἀκουστά; ὅσμῶν γε μὴν, εἰ μὴ ῥίνεις προσετέθησαν, τί ἂν ἡμῖν ὀφελος ἦν; τίς δ’ ἂν αἰσθησις ἦν γλυκέως καὶ 15 ὅρμεών καὶ πάντων τῶν διὰ στόματος ἥδεων, εἰ μὴ γλώττα τούτων γνώμων ἐνειργάσθη; πρὸς δὲ τούτοις οὐ 6 δοκεῖ σοι καὶ τάδε προνολάς ἔργοις ἐοικέναι, τὸ ἐπεὶ ἁσθενής μὲν ἐστὶν ἡ ὅψις, βλεφάροις αὐτὴν θυρώσαι, ἃ ὅταν μὲν αὐτῇ χρήσθαι τι δέῃ, ἀναπετάνυνται, ἐν δὲ 20 τῷ ὑπνῷ συγκλείεται; ὡς δ’ ἂν μηδὲ ἄνεμοι βλάπτοντι, ἡθμὸν βλεφαρίδας ἐμφύσαι· ὀφρύσι τε ἀπογείωσα σα τὰ ὑπὲρ τῶν ὄμματων, ὡς μηδ’ ὃ ἐκ τῆς κεφαλῆς ἵδρως κακουργήτερ’ τὸ δὲ τὴν ἀκοῆν δέχεσαί μὲν πᾶσας φωνάς, ἐμπλήνεται δὲ μῆπτοτε καὶ τοὺς μὲν πρόσθεν ὀδόν- 25 τας πάσι ζύϕοις οἴους τέμνειν εἶναι, τοὺς δὲ γομφίους οἴους παρὰ τούτων δεξαμένοις λειάνειν καὶ στόμα μὲν, δι’ οὐ δὲν ἐπιθυμεῖ τὰ ζύϕα εἰσπέμπεται, πλησίον ὀφθαλμῶν καὶ ριγῶν καταθεῖναι· ἐπεὶ δὲ τὰ ἀποχωροῦντα δυσχερή, ἀποστρέψαι τοὺς τούτων ὠχείν καὶ ἀπενεγκείν 30 ἢ δυνατὸν προσωτάτω ἀπὸ τῶν αἰσθήσεων ταῦτα οὐτω προνοητικός πεπραγμένα ἀπορεῖς πότερα τύχης ἡ γνώμης
DIVINE BENEFICENCE TO MAN.

7 ἔργα ἐστίν; Οὐ μὰ τὸν Δ', ἐφή, ἀλλ' οὔτω γε σκοπουμένῳ πάνυ ἐοικε ταῦτα σοφοῦ τινος δημιουργοῦ καὶ φιλοζώου τεχνήμασι. Τὸ δὲ ἐμφύσαι μὲν ἐρωτα ταῖς γεναμέναις τοῦ ἐκτρέφειν, τοῖς δὲ τραφεῖσι μέγιστον μὲν πόθον τοῦ ζῆν, μέγιστον δὲ φόβον τοῦ θανάτου; 5 Ἀμέλει καὶ ταῦτα ἐοικε μηχανήμασι τινος ζωᾶ εἶναι 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 σαυτὸν φρόνιμόν τι δοκεῖς ἐχειν; Ἕρωτα γοῦν καὶ ἀποκρινοῦμαι. Ἀλλοθι δὲ οὐδαμοῦ οὐδὲν οἴει φρόνιμον εἶναι; καὶ ταῦτ' εἶδος ὃτι γῆς τε μικρὸν μέρος ἐν τῷ 10 σώματι πολλῆς οὕσης ἐχεισ, καὶ ὄγροι βραχὺ πολλοῦ ὦντος, καὶ τῶν ἄλλων δήπου μεγάλων ὄντων ἐκάστου μικρὸν μέρος λαβόντι, τὸ σῶμα συνήρμοσταί σοι νοῦν δὲ μόνον ἄρα οὐδαμοῦ ὄντα σε εὔτυχώς πως δοκεῖς συναρπάσαι, καὶ τάδε τὰ ὑπερμεγέθη καὶ πλήθος ἀπειρα 15 δι' ἀφροσύνην τινά οὔτως οἴει εὐτάκτως ἐχειν; Μὰ Δ', οὗ γὰρ ὄρῳ τοὺς κυρίους, ὥσπερ τῶν ἐνθάδε γιγαμήλαν τοὺς δημιουργοὺς. Οὐδὲ γὰρ τὴν σαυτοῦ σύγε ψυχῆν ὄρθις, ἦ τοῦ σώματος κυρία ἑστίν' ὥστε κατά γε τοῦτο ἐξεστὶ σοι λέγειν ὃτι οὐδὲν γνώμη, ἀλλὰ τόχη 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 δ' Ἀριστόδημος, Οὔτοι, ἐφή, ἐγώ, ὡ Σώκρατες, ὑπερορῷ τὸ δαμόνιον, ἀλλ' ἐκεῖνο μεγαλοπρεπέστερον
MEMORABILIA, I. iv. 10–18.

ἡγοῦμαι ἡ ὦς τῆς ἐμῆς θεραπείας προσδεῖσθαι. Ὁυκοῦν, ἢπη, ὃς ἐς μεγαλοπρεπέστερον ἄξιοί σε θεραπεύειν, το- σοῦτῳ μᾶλλον τιμητέον αὐτῷ. Εὕ ἢθι, ἢπη, ὅτι, εἶναι μοι ἐν ἀμε- 

10 πόδας ἐδωκαν, ὅ τι πορεύεσθαι μόνων παρέχουσιν ἀν-

θρώπῳ δὲ καὶ χειρας προσέθεσαν, ἀφ' τὰ πλείστα οἷς
eὐδαιμονεστεροί ἐκεῖνων ἐσμέν ἑξεργάζονται. καὶ μὴν
gλῶσσαν γε πάντων τῶν ζων έχοντων, μόνην τὴν τῶν ἀνθρώπων ἐποίησαν οὐκ, ἀλλοτε ἄλλαχι ψαύσον του
stómatos, ἀρθροῦν τε τὴν φωνὴν καὶ σημαίνειν πάντα

ἀλλήλοις ἀ βουλόμεθα. οὐ τοίνυν μόνων ἠρκεσε τῷ θεῷ
tοῦ σώματος ἐπιμελήθηκαί, ἀλλ' ὅπερ μεγίστον ἔστι,
καὶ τὴν ψυχὴν κρατίστην τῷ ἀνθρώπῳ ἐνέφυσε. τίνος
gὰρ ἄλλου ζων ψυχὴ πρῶτα μὲν θεῶν τῶν τὰ μέγιστα

καὶ κάλλιστα συνταξάντων ἂσθηται ὅτι εἰσὶ; τί δὲ φύλον

ἄλλο ἢ ἀνθρωποὶ θεοὺς θεραπεύουσιν; ποῖα δὲ ψυχὴ τῆς ἀνθρωπίνης ἱκανωτέρα προφυλάττεσθαι ἢ λιμὸν ἢ δίψου ἢ ψύχη ἢ θάλητη, ἢ νόσοις ἐπικουρήσαι, ἢ ῥώμην ἀσκή-

καὶ τὸ πρὸς μάθησιν ἐκποιήσαι, ἢ ὅσα ἀν ἀκούσῃ ἢ ἵδη

25 ἢ μάθῃ ἱκανωτέρα ἦστι διαμεμνήσθαι; οὐ γὰρ πάνω σοι κατάδηλον ὅτι παρὰ τὰλλα ζώα ὅσπερ θεοὶ ἀνθρώποι διοτεύουσι, φύσει καὶ τῷ σώματι καὶ τῇ ψυχῇ κρατι-

στεύοντες; οὔτε γὰρ βοῶς ἄν ἔχων σῶμα, ἀνθρώπου δὲ
gνώμην, ἐδύνατ' ἄν πράττειν ἄ ἐβουλευτο, οὐδ' οὐσα χειρας

30 ἔχει, ἄφρονα δ' ἔστι, πλέον οὐδὲν ἔχει. σὺ δ' ἄμφωτέρων
tῶν πλείστων ἄξιων τετυχηκώς, οὐκ οἰεί σοι θεοὺς ἐπι-
THE GODS ARE TO BE HONoured.

Finally, Aristodemus 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.

15 Oiei ὃ ἀν τοὺς θεοὺς τοῖς ἀνθρώποις δόξαν ἐμφύσαι ὡς ικανοὶ εἰσιν εὐ καὶ κακῶς ποιεῖν, εἰ μὴ δυνατοὶ ἦσαν, το καὶ τοὺς ἀνθρώπους ἐξαπατωμένους τὸν πάντα χρόνον οὐδέποτε ἀν αἰσθέσθαι; οὐχ ὅρας ὦτι τὰ πολυχρονιωτάτα καὶ σοφώτατα τῶν ἀνθρωπίνων, πόλεις καὶ ἔθνη, θεοσεβέστατά ἐστι, καὶ αἱ φρονιμωτάται ἥλικιαι, θεῶν ἑπιμελέσταται; ὅγαθε, ἔφη, κατάμαθε ὅτι καὶ ὅ σὸς νοῦς 15 ἐνών τὸ σὸν σώμα ὅπως βούλεται μεταχειρίζεται. οἰ- εσθαι οὐν χρή καὶ τὴν ἐν τῷ παντὶ φρόνησιν τὰ πάντα ὅπως ἄν αὐτῇ ἡδὸν ἦ, οὕτω τίθεσθαι, καὶ μὴ τὸ σὸν μὲν ὦμμα δύνασθαι ἐπὶ πολλὰ στάδια ἐξικνεῦσθαι, τὸν δὲ τοῦ θεοῦ ὁφθαλμὸν ἀδύνατον εἶναι ἢμα πάντα ὅραν. μηδὲ 20 τὴν σὴν μὲν ψυχῆν καὶ περὶ τῶν ἐνθάδε καὶ περὶ τῶν ἐν Ἀλγυπτῷ καὶ ἐν Σικελίᾳ δύνασθαι φροντίζειν, τὴν δὲ τοῦ θεοῦ φρόνησιν μὴ ἰκανὴν εἶναι ἢμα πάντων ἐπιμελεῖσθαι.

16 ἦν μέντοι ὦσπερ ἀνθρώπους ἑραμπένων γιγαντοκείς τοὺς ἀντιθεραπεύει τὸν ἑθέλοντας καὶ χαριζόμενος τοὺς ἀντι- 25 χαριζόμενος, καὶ συμβουλευόμενος καταμαθάνεις τοὺς
MEMORABILIA, I. iv. 18—v. 6.

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.

El δέ δὴ καὶ ἐγκράτεια καλὸν τε κἀγαθὸν ἀνδρὶ κτῆμα. Ι. ἐστιν, ἐπισκεψώμεθα εἰ τι προνόβαζεν εἰς ταύτην λέγων τοιάδε: Ἡ Ὀλορδες, εἰ πολέμου ἡμῖν γενομένον βουλοίμεθα ἐλέσθαι ἀνδρὰ υψόν, εἰ μάλιστ' αὐτοῦ μὲν σωζόμεθα, 15 τοὺς δὲ πολεμίους. χειροίμεθα, ἢρ' ὅτι, αἰσθανοίμεθα ἦττω γαστρὸς ᾽ὢ ὀνοῦ ἡ ἀφροδισίων ἡ πόνου ἡ ὑπνοῦ, τοῦτον ἀν αἰροίμεθα; καὶ πῶς ἂν οἴηθειμεν τοῦ τοιοῦτον ἡ ἡμᾶς σώσειν ἡ τοὺς πολεμίους κρατήσειν; εἰ δὲ ἐπὶ 2 τελευτὴ τοῦ βίου γενομένου βουλοίμεθα τῷ ἑπιτρέψαι ἡ 20 πάιδας ἄρρενας παίδευσαι, ἡ θυγατέρας παρθένους δια- φυλάξαι, ἡ χρήματα διασώσαι, ἢρ' ἀξιόπιστον εἰς ταῦθ' ἡγησόμεθα τὸν ἀκρατή; θυάλω δ' ἀκρατεῖ ἑπιτρέψαι- μεν ἂν ἡ βοσκήματα ἡ ταμεία ἡ ἔργων ἑπιστασίαιν;
PRAISE OF TEMPERANCE.

διάκονον δὲ καὶ ἀγοραστὴν τοιοῦτον ἐδειλήσαμεν ἄν 3 προῖκα λαβεῖν; ἀλλὰ μὴν εἰ γε μηδὲ δούλου ἄκρατὴ δεξαίμεθ' ἀν, πῶς οὐκ ἄξιον αὐτόν γε φυλάξασθαι τοι- ούτον γενέσθαι; καὶ γὰρ οὐχ ὄσπερ οἱ πλεονέκται τῶν ἄλλων ἀφαιρούμενοι χρήματα ἐαυτοὺς δοκοῦσί πλοῦτί- 5 ζειν, οὕτως ὁ ἄκρατὴς τοῖς μὲν ἄλλους βλαβερὸς, ἐαυτῷ δὲ ὦφέλιμος, ἀλλὰ κακοῦργος μὲν τῶν ἄλλων, ἐαυτὸν δὲ πολὺ κακουργότερος, εἰ γε κακουργοτάτον ἔστι μὴ μόνον τὸν οἶκον τῶν ἐαυτοῦ φθείρειν, ἀλλὰ καὶ τὸ σῶμα καὶ τὴν 4 ψυχήν. ἐν συννοσίᾳ δὲ τὸς ἤσθενε τῷ τοιοῦτῳ, δυ 10 εἰδεῖ τῷ ὄψι τε καὶ τῷ οἴνῳ χαίροντα μᾶλλον ἢ τοῖς φίλοις; ἄρα γε οὐ χρὴ πάντα ἄνδρα, ἥγησάμενον τὴν ἐγκράτειαν ἁρετῆς εἶναι κρηπίδα, ταύτην πρώτην ἐν τῇ 5 ψυχῇ κατασκευάσασθαι; τὸς γὰρ ἄν άνευ ταύτης ἢ μάθοι τῇ ἀγαθὸν ἢ μελετήσειν ἀξιολόγος ὡς; ἂ τὸς οὐκ ἄν ταῖς 15 ἡδοναῖς δουλεύων αἰσχρῶς διατεθεῖ καὶ τὸ σῶμα καὶ τὴν ψυχήν; ἐμοὶ μὲν δοκεῖ νὴ τὴν Ἡραν ἐλευθέρῳ μὲν ἀνδρὶ εὐκτόν εἶναι, μὴ τυχεῖν δοῦλον τοιοῦτον, δουλεύοντα δὲ ταῖς τοιαύταις ἡδοναῖς ἱκετευτέον τοὺς θεοὺς, δεσποτῶν ἀγαθῶν τυχεῖν οὕτω γὰρ ἄν μόνως ὁ τοιοῦτος σωθεῖ. 20 6 τοιαύτα δὲ λέγων ἐτί ἐγκρατέστερον τοῖς ἐργοῖς ἢ τοῖς λόγοις ἐαυτοῦ ἐπεδείκνυσι' οὐ γὰρ μόνον τῶν διὰ τοῦ σώματος ἡδονῶν ἐκράτει, ἀλλὰ καὶ τῆς διὰ τῶν χρημά- των, νομίζων τὸν παρὰ τοῦ τυχόντος χρήματα λαμβάνοντα δεσποτὴν ἐαυτοῦ καθιστάναι, καὶ δουλεύειν δουλεύαν οὐ- 25 δεμιᾶς ἦττον αἰσχρῶν.
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.

' Açiov δ' αυτού καὶ ἃ πρὸς Ἀντιφῶνα τὸν σοφιστὴν 1 διελέχθη μὴ παραλιπεῖν. ὁ γὰρ Ἀντιφῶν ποτὲ βουλόμενος τοὺς συνουσιαστὰς αὐτοῦ παρελέσθαι, προσελθὼν τῷ Σωκράτῃ παρόντων αὐτῶν ἔλεξε τάδε: "Ω Σώκρατες, 2 ἐγὼ μὲν ψινὴν τῶν φιλοσοφοῦντας εὐδαιμονετέρους χρὴναι γίγνεσθαι" σὺ δὲ μοι δοκεῖς τὰνανία τῆς φιλοσοφίας ἀπολελαυκέναι. ζής γοῦν οὕτως ὃς οὐδὲν ἄν εἰς δοῦλος ὑπὸ δεσπότη διαιτῶμενος μείνειε· σιτά τε σιτεὶ καὶ ποτὰ πίνεις τὰ φαυλότατα, καὶ ἴματιον ἡμφίεσαι οὐ 10 μόνον φαϊλοῦν, ἀλλὰ τὸ αὐτὸ βέρους τε καὶ χειμῶνος, ἀνυπόδητος τε καὶ ἀχῦτων διατελεῖσ. καὶ μὴν χρήματά 3 γε οὐ λαμβάνεις, ἃ καὶ κτωμένους εὐφραίνει καὶ κεκτημένους ἔλευθερωτέρον τε καὶ ἠδίον ποιεῖ ζήν. εἶ οὖν ὡσπέρ καὶ τῶν ἄλλων ἐργῶν οἱ διδάσκαλοι τῶν μαθητῶν μοι 15 τὰς μυμῆτας ἑαυτῶν ἀποδεικνύουσιν, οὕτω καὶ σὺ τοὺς συνώντας διαθῆκες, νόμιζε κακοδαιμονίας διδάσκαλος εἶναι. καὶ ὁ Σωκράτης πρὸς ταῦτα εἶπε, Δοκεῖς μοι, 4 ὥ τ Ἀντιφῶν, ὕπειρησέναι με οὕτως ἀναιρῶς ζήν ὡστε πέπεισμαι σὲ μᾶλλον ἀποθανεῖν ἄν ἐλέσθαι ἡ ζήν ὡσπέρ 20 ἐγώ. Ὦθεν οὖν ἐπισκεψάμεθα τὶς ἐκατέρως ὑiąσθαι τοῦμοι βίου. πότερον ὅτι τοῖς μὲν λαμβάνουσιν ἀργύριον ἀναγ- 5 καίων ἐστὶν ἀπεργάζεσθαι τούτῳ ἐξ ὧ τ ἄν μισθὸν λάβωσιν, ἐμοὶ δὲ μὴ λαμβάνοντι οὐκ ἀνάγκη διαλέγεσθαι
SOCRATES' SIMPLICITY OF LIFE.

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φ ἂν μὴ βούλωμαι; ἡ τήν διαίταν μου φανλίζεις ὡς ἦττον μὲν ὑγιεῖνα ἐσθλοντος ἐμοῦ ἡ σοῦ, ἦττον δὲ ἵσχυν παρέχοντα; ἥ ὡς χαλεπώτερα πορίσασθαι τἀμα διαίτη-ματα τῶν σῶν, διὰ τὸ σπανιώτερα τε καὶ πολυτελέστερα εἶναι; ἥ ὡς ἦδιω σοι ἀ ὑπὲρ παρασκευάζει ὃντα ἦ 5 ἐμοὶ ἂ ἐγώ; οὐκ οἰσθ' ὅτι ὃ μὲν ἦδιστα ἐσθλῶν ἡκιστα ὄψοι δεῖται, ὃ δὲ ἦδιστα πίνων ἢκιστα τοῦ μὴ

6 παρόντος ἐπίθυμει ποτοῦ; τὰ γε μὴ ἦματια οἰσθ' ὅτι οἱ μεταβαλλόμενοι ψύχοις καὶ θάλπους ἐνεκα μεταβάλλον-ται, καὶ ὑποδήματα ὑποδοῦνται, ὅπως μὴ διὰ τὰ λυποῦντα τοὺς πόδας κωλύωνται πορεύεσθαι. ἢ ἦδι ὁ ὅπως ὅτε ἦδιθον ἐμὲ ἂ διὰ ψύχος μᾶλλον του ἐνδοῦ μένουτα, ἢ διὰ θάλπος μαχόμενον τῷ πέρι σκιᾶς, ἢ διὰ τὸ ἀλγεῖν τοὺς πόδας οὐ

7 βαδίζοντα ὃποι ἂν βούλωμαι; οὐκ οἰσθ' ὅτι οἱ φύσει ἄσθενεστατοί τῷ σώματι μελετῆσαντες τῶν ἵσχυροτάτων ἂ μακελησάτων κρείττους τε γλύγουνται πρὸς ἂ ἂν μελετη-σώσι, καὶ βάρων αὐτά κέρισθαι; ἢ μὲ δὲ ἄρα οὐκ οἰεί τῷ σώματι ἂει τα συντυχάνουντα μελετῶντα καρπερεῖν πάντα

8 ὅρων φέρειν σοῦ μὴ μελετῶντος; τοῦ δὲ μὴ δουλεύειν γαστρὶ μηδ' ὑπνει καὶ λαγνεία οἰεί τι ἄλλο αἰτιώτερον ἂν εἰναι ἃ τὸ ἐτέρα ἔχειν τούτων ἦδιω, ᾧ οὐ μόνον ἐν χρείᾳ ὅτα εὐφραίνει, ἀλλὰ καὶ ἐλπίδως παρέχοντα ὡφελήσειν ἂει; καὶ μὴν τούτῳ γε οἰσθα, ὅτι οἱ μὲν οἴόμενοι μηδὲν ἐν πράττειν οὐκ εὐφραίνουται, οἱ δὲ ἡγοῦμενι καλῶς προχωρεῖν έαυτοῖς ἡ γεωργίαν ἡ ναυκληρίαν ἡ ἂλλ' ὃ τι 25 ἂν τυχάνωσιν εργαζόμενοι, ὃς εν πράττοντες εὐφραίνου-

9 ται. οἰεὶ οὖν ἂν πάντων τούτων τοσαύτην ἢδονήν εἶναι ὅσην ἂν τοῦ έαυτοῦ τε ἢγεισθαι βελτίω γλύγεσθαι καὶ φίλους ἀμείνους κτάσθαι; ἐγώ τούτων διατελώ ταῦτα νυμίζων. ἐὰν δὲ δὴ φίλους ἢ πόλεω ὑφελείν δέη, ποτέρᾳ 30 πλείων σχολὴ τούτων ἐπιμελεῖσθαι, τῷ ὃς ἠγώ νῦν ἃ 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 ποτε ὁ Ἀντιφῶν διαλεγόμενος τῷ Σωκράτει εἶπεν, Ἡμεῖς δὲ τοῖς σε δίκαιον μὲν νομίζω, σοφῶν δὲ οὐδ' ὀπωσδήποτε δοκεῖς δὲ μοι καὶ αὐτὸς τοῦτο γυνώσκειν οὐδένα γοῦν τῆς συνουσίας ἀργύριον πράττει. 15 κατοι τὸ γε ἵματιον ἡ την οἰκίαν ἡ ἄλλο τι δὲν κέκτησαι νομίζων ἀργυρίου ἁξίων εἶναι, οὐδὲν ἂν μὴ ὅτι προϊκα δολὴς, ἀλλ' οὐδ' ἔλαττον τῆς ἁξίας λαβῶν. δῆλον δὴ ὅτι 12 εἰ καὶ τῆς συνουσίας χων τυνός ἡ ἁξίαν εἶναι, καὶ ταύτης ἂν οὐκ ἔλαττον τῆς ἁξίας ἀργυρίου ἐπράττου. δίκαιον 20 μὲν οὖν ἂν εἶναι, οτι οὐκ ἐξαπατᾶτε ἐπὶ πλεονεξία, σοφὸς δὲ οὐκ ἂν, μηδενὸς γε ἁξία ἐπισταμένος. ὁ δὲ Σωκράτης πρὸς ταῦτα εἶπεν, Ἡμεῖς Ἀντιφῶν, παρ' ἡμῖν νομίζεται τὴν ὠραν καὶ τὴν σοφίαν ὁμοίως μὲν καλὸν, ὁμοίως δὲ αἰσχρὸν διατίθεσθαι εἶναι. ἐγὼ δ' οὖν καὶ αὐτὸς, ὁ Ἀντιφῶν, 25 ὥσπερ ἄλλος τις ἡ ἱπποφ ἁγαθῷ ἡ κυνὶ.ἡ ὁρνιθί ᾱδεται, οὐτω καὶ ἄτι Μάλλον ἥδοναῖς φίλοις ἁγαθοῖς, καὶ ἐὰν τι ἐχω ἁγαθόν, διδάσκω, καὶ ἄλλοις συνιστήμη παρ' ἄν ἄν
HIS ABHORRENCE OF PRETENCE.

Ηγώμαι ὁφελήσεσθαι τί αὐτοὺς εἰς ἀρετήν, καὶ τοὺς θησαυροὺς τῶν πάλαι σοφῶν ἀνδρῶν, οὓς ἐκεῖνοι κατέλιπον ἐν βιβλίοις γράψαντες, ἀνελίπτων κοινῇ συν τοῖς φίλοις διέρχομαι, κἂν τι ὅρμευν ἁγαθόν, ἐκλεγόμεθα, καὶ μέγα νομίζομεν κέρδος, ἕαν ἀλλήλοις ὁφέλιμοι γιγνώ-5 μεθα. ἐμοι μὲν δὴ ταῦτα ἀκούοντι ἑδόκει αὐτὸς τε μακάριος εἶναι καὶ τοὺς ἀκούοντας ἐπὶ καλοκαγαθίαν ἤγειν.

15 Καὶ πάλιν ποτὲ τοῦ Ἀντιφῶντος ἐρωμένου αὐτῶν πῶς ἄλλους μὲν ἡγοῖτο πολιτικοὺς ποιεῖν, αὐτὸς δὲ οὗ πράττοι τὰ πολιτικά, ἐπερ ἐπισταῖτο. Ποτέρως ὄ ἄν, ἔφη, δὲ Ἡ Ἀντιφῶν, μᾶλλον τὰ πολιτικὰ πράττομι, εἰ μόνος αὐτὰ πράττομι Ἦτι ἐπιμελοῦμην τοῦ ὡς πλείστους ἰκανοὺς εἶναι πράττειν αὐτὰ;

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 Ἑπισκεψόμεθα δὲ εἰ καὶ ἀλαζονείας ἀποτρέπων τοὺς συνόντας ἀρετὴς ἐπιμελεῖσθαι προῦτρεπεν’ ἀεὶ γὰρ ἐλεγεν 15 ὡς οὐκ εἶπα καλλίων ὅδος ἐπ’ εὐδοξίαν ἦν δι’ ἦς ἄν τις ἁγαθὸς τοῦτο γένοιτο ὁ καὶ δοκεῖν βούλουτο. οὕτι δ’ ἀληθῆ 2 ἐλεγεν δ’ ἐδίδασκεν’ Ἑυθυμώμεθα γὰρ, ἔφη, εἰ τις μὴ δ’ ἁγαθὸς αὐλητῆς δοκεῖν βούλουτο, τί ἄν αὐτῷ ποιητέον εἶη. ἀρ’ οὗ τὰ ἔξω τῆς τέχνης μμητέον τοὺς ἁγαθοὺς 20 αὐλητᾶς; καὶ προὶ τοῦ μὲν ὥτι ἐκεῖνοι σκεῦην τε καλὴν κέκτηται καὶ ἀκολούθους πολλοὺς περιάγονται, καὶ τούτῳ ταῦτα ποιητέον’ ἔπειτα ὥτι ἐκεῖνος πολλοὶ ἐπανωθεῖ, καὶ τούτῳ πολλοὺς ἐπανείτας παρασκευαστέον. ἀλλὰ μὴν
Δέχομαι γε οὖδαμον ληπτέου, ἣ εὔθυς ἐλεγχθῆσεται γελοῖος ὁ ὑπὲρ καὶ οὐ μόνον αὐλητῆς κακός, ἄλλα καὶ ἀνθρώπος ἀλαζών. καίτοι πολλὰ μὲν δαπανῶν, μηδὲν δ᾿ ὄψιν-μενος, πρὸς δὲ τούτοις κακοδοξῶν, πῶς οὐκ ἔπιπόνως τε 5 καὶ ἀλυσιτελῶς καὶ καταγελάστως βιῶσεται; ὥς δ᾿ αὖτως 3 εἰ τις βούλουσι στρατηγὸς ἁγαθὸς μὴ ὃν φαίνεσθαι, ἣ κυβερνήτης, ἐνυψώμεν τί ἂν αὐτῷ συμβαίνοι. ἄρ’ οὐκ ἂν, εἰ μὲν ὑποθυμῶν τοῦ δοκεῖν ἰκανὸς εἶναι ταῦτα πράττειν μὴ δύναιτο πείλειν, ταύτῃ εἴῃ λυπηρῶν, εἰ δὲ πείλειεν, ἔτι 10 ἀδιακοτον; δήλου γὰρ ὡτι κυβερνῶν κατασταθεὶς ὁ μή ἐπιστάμενος ἢ στρατηγεῖν, ἀπολέσειεν ἂν οὐς ἥκιστα βούλουσι, καὶ αὐτὸς αἰσχρῶς ἂν καὶ κακῶς ἀπαλλάξειεν. ὡσάντως δὲ καὶ το πλούσιον καὶ τὸ ἀνδρεῖον καὶ τὸ 4 ἱσχυρὸν μὴ δύται δοκεῖν ἀλυσιτελῆς ἀπέφαυε προστάτ. 15 τεσθαί γὰρ αὐτοῖς ἑφη μείζω ἣ κατὰ δύναμιν, καὶ μὴ δυναμένους ταύτα ποιεῖν δοκοῦντας ἰκανοῦς εἶναι, συγ- γυνώμης οὐκ ἂν τυγχάνειν. ἀπατεῶνα δ᾿ ἐκάλει οὐ μικρῶν 5 μὲν οὐδ’ εἰ τις ἀργύριον ἢ σκένος παρὰ τοῦ πειθοῦ λαβῶν ἀποστεροῖ, πολὺ δὲ μέγιστον ὅστις μηδὲν ἄξιος ὃν 20 ἔξηπατήκοι πεῖθων ὡς ἰκανὸς εἴῃ τῆς πόλεως ἥγεισθαι. ἐμοὶ μὲν οὖν ἐδόκει καὶ τοῦ ἀλαζονεύσεθαι ἀποτρέπειν τοὺς συνόντας τοιάδε διαλεγόμενοι.
In a discussion with Aristippus it is shown that temperance is essential to one who is to be a wise magistrate.

1 'Εδόκει δὲ μοι καὶ τοιαύτα λέγων προτρέπειν τοὺς συνόντας ἀσκεῖν ἐγκράτειαν πρὸς ἐπιθυμίαιν βρωτοῖ καὶ ποτοῦ καὶ λαγνείας καὶ ὑπνοῦ καὶ ρίγους καὶ θάλπους καὶ πόνου. γνώς δὲ τινά τῶν συνόντων ἀκολοστοτέρως ἔχοντα πρὸς τὰ τοιαύτα, Ἐπεί μοι, ἐφη, ὁ Ἄριστιππε, εἰ δέοι σε παρεδούς παραλαβόντα δύο τῶν νέων, τὸν μὲν, ὅπως ἵκανδρος ἔσται ἀρχέως, τὸν δ', ὅπως μηδ' ἀντιποιηθέται ἀρχῆς, πῶς ἄν ἐκάτερον παρεδούς; βούλει σκοπάμεν, ἀρξάμενοι ἀπὸ τῆς τροφῆς ὀσπερ ἀπὸ τῶν στοιχείων; καὶ ὁ Ἀριστιππος ἐφη, Δοκεῖ γοῦν μοι ἡ τροφὴ ἀρχὴ 10 εἶναι: οὐδὲ γὰρ ζῆν γ' ἄν τις, εἰ μὴ τρέφοιτο. Οὕκοιν τὸ μὲν βούλεσθαι σίτου ἀπεσθαί, ὅταν ὥρα ἦκη, ἀμφοτέρους εἰκός παραγόνεσθαι; Εἰκός γάρ, ἐφη. Τὸ οὖν προαρέσθαι τὸ κατενεῖγον μᾶλλον πράττειν ἡ γαστρὶ χαρίζεσθαι, πότερον ἄν αὐτῶν ἐθιζοίμεν. 15 Τὸν εἰς τὸ ἄρχεως, ἐφη, νῦν Δία παϊδευόμενον, ὅπως μὴ τὰ τῆς πόλεως ἀπρακτά γίγνηται παρὰ τὴν ἐκείνου ἀρχῆν. Οὐκοῦν, ἐφη, καὶ ὅταν πιεῖν βούλονται, τὸ δύνασθαι διψόντα ἀνέχεσθαι τῷ αὐτῷ προσθετέου; Πάνω μὲν οὖν ἐφη, τὸ δ الأجنبية ἐγκρατὴ ἐἶναι, ὡστε δύνασθαι καὶ ὅση κομηθήναι καὶ 20 πρὸ ἀναστῆναι καὶ ἀγρυπνήσαι, εἰ τι δέοι, ποτέρῳ ἢν D 2
προσθέιμεν; Καὶ τοῦτο, ἐφη, τῷ αὐτῷ. Τί δέ, ἐφη, τὸ 3 ἀφροδισίων ἐγκρατῆ εἶναι, ὡστε μὴ διὰ ταῦτα κωλὺσθαι πράττειν, εἰ τι δέοι; Καὶ τοῦτο, ἐφη, τῷ αὐτῷ. Τί δέ, τὸ μὴ φεύγειν τοὺς πόνους, ἀλλ' ἐθελούντην ὑπομένειν, 5 ποτέρῳ ἄν προσθέιμεν; Καὶ τοῦτο, ἐφη, τῷ ἀρχείν παιδευμένῳ. Τί δέ, τὸ μαθεῖν εἰ τι ἐπιτήδειον ἐστὶ μάθημα πρὸς τὸ κρατεῖν τῶν ἀντιπάλων, ποτέρῳ ἄν προσθέιμαι μᾶλλον πρέποι; Πολὺ νὴ Δ', ἐφη, τῷ ἀρχεῖν παιδευμένῳ καὶ γὰρ τῶν ἄλλων οὐδὲν ὁφελός ἄνευ τῶν τοιου· 10 τῶν μαθημάτων. Ὀυκοῦν δ' οὖτω πεπαιδευμένος ἦττον 4 ἄν δοκεῖ σοι ὑπὸ τῶν ἀντιπάλων ἢ τὰ λοιπὰ ἄλλα ἄλλας σκεπασθαι; τούτων γὰρ δῆπον τὰ μὲν γαστρὶ δελεαζόμενα, καὶ μάλα ἐνια δυσωπούμενα, ὅμως τῇ ἐπιθυμίᾳ τοῦ φαγεῖν ἀγόμενα πρὸς τὸ δέλεαρ ἀλλοκείται, τὰ δὲ ποτῷ ἐνεδρεύεται.

15 Πάνω μὲν οὖν, ἐφη. Ὀυκοῦν καὶ ἄλλα ὑπὸ λαγνείας, οἷον οἱ τε ὀρτυγες καὶ οἱ πέρδικες, πρὸς τὴν τῆς θηλείας φωνὴν τῇ ἐπιθυμίᾳ φερόμενοι καὶ ἐξεστάμενοι τοῦ τὰ δεῖνα ἀναλογίζεσθαι, τοῖς θηράτροις ἐμπίπτουσι; Συνέφη 5 καὶ ταῦτα. Ὀυκοῦν δοκεῖ σοι ἄλσοριν εἶναι ἀνθρώπῳ 20 ταῦτα πάσχειν τοῖς ἀφρονεστάτοις τῶν θηρίων; Ἔμοιγε δοκεῖ, ἐφη. Τὸ δὲ εἶναι μὲν τὰς ἀναγκαιοτάτας πλείστας πράξεις τοῖς ἀνθρώποις ἐν ὑπαίθρῳ, οἷον τὰς πελεμικὰς καὶ τὰς γεωργίκας καὶ τῶν ἄλλων οὐ τὰς ἐλαχίστας, τοὺς δὲ πολλοὺς ἀγμαμάστως ἔχειν πρὸς τε ψύχῃ καὶ 25 θάλπῃ, οὐ δοκεῖ σοι πολλῆ ἀμέλεια εἶναι; Συνέφη καὶ τοῦτο. Ὀυκοῦν δοκεῖ σοι τὸν μέλλοντα ἀρχεῖν ἄσκειν 7 δεῖν καὶ ταῦτα εὐπετῶς φέρειν; Πάνω μὲν οὖν, ἐφη. Ὀυκοῦν εἰ τοὺς ἐγκρατεῖς τοῦτων ἀπάντητοι εἰς τοὺς ἀρχικοὺς τάπτομεν, τοὺς ἀδυνάτους ταῦτα ποιεῖν εἰς τοὺς 30 μη' ἀντιποιησομένους τοῦ ἀρχεῖν τάξωμεν; Συνέφη καὶ τοῦτο.
Aristippus however evades the argument by pronouncing those to be fools who would wish to act as magistrates.

Τὴν δὲν ἦν δὲ τοῦτον ἑκατέρου τοῦ φύλου τῆν τάξιν οἶσθα, ἢδη ποτ' ἐπεσκέψεις εἰς ποτέραν τῶν τάξεων τούτων σαυτὸν δικαίως ἂν τάπτοι; Ἐγὼ, ἐφη ὁ Ἀριστιππος, καὶ οὐδαμῶς ἐν τάπτω ἐμαυτὸν εἰς τὴν τῶν ἁρχεῖν βουλομένων τάξιν. καὶ γὰρ πάνυ μοι δοκεῖ 5 ἄφρονος ἀνθρώπου εἶναι, τὸ μεγάλου ἔργου ὄντος τοῦ ἑαυτῷ τὰ δέοντα παρασκευάζει μὴ ἁρκεῖν τούτο, ἀλλὰ προσαναθέσθαι τὸ καὶ τοῖς ἄλλοις πολῖταις δὲν δέονται πορίζειν καὶ ἑαυτῷ μὲν πολλὰ δὲν βούλεται ἐλλείπειν, τῆς δὲ πόλεως προεστώτα, ἐὰν μὴ πάντα ὅσα ἡ πόλις 10 βούλεται καταπράττῃ, τοῦτον δίκην ὑπέχει, τοῦτο πῶς ὑπὸ πολλὴ ἄφροσύνη ἔστι; καὶ γὰρ ἄξιον αἱ πόλεις τοῖς ἁρχουσιν ὁσπερ ἐγὼ τοῖς οἰκέταις χρησθαι. ἐγὼ τε γὰρ ἄξιω τοὺς θεράποντας ἐμοὶ μὲν ἄφθονα τὰ ἐπιτή- δεια παρασκευάζειν, αὐτοὺς δὲ μηδενὸς τούτων ἀπεσταθαί, 15 αἱ τε πόλεις οὐδένα χρῆμα τοὺς ἁρχοντας ἑαυταῖς μὲν ὅς πλείστα ἀγαθὰ πορίζειν, αὐτοὺς δὲ πάντων τούτων ἀπέκεκεθαί. ἐγὼ οὖν τοὺς μὲν βουλομένους πολλὰ πράγ- ματα ἔχειν αὐτοὺς τε καὶ ἄλλοις παρέχειν οὕτως ἃν παϊδεύσας εἰς τοὺς ἁρχικοὺς καταστήσαμι ἐμαυτὸν γε 20 μέντοι τάπτω εἰς τοὺς βουλομένους ἢ ῥᾴστα τε καὶ ἠδιότα βιοτεύειν.

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

Καὶ ὁ Ὁσκράτης ἐφη, Βούλει οὖν καὶ τοῦτο σκέψω- μεθα, πότεροι ἢδον ζῶσιν, οἱ ἁρχοντες ἢ οἱ ἁρχόμενοι; Πάντω μὲν οὖν, ἐφη. Πρῶτον μὲν τούς τῶν ἑθικῶν 25 ὃν ἡμεῖς ἴσμεν ἐν μὲν τῇ Ἄσια Πέρσαι μὲν ἁρχοσιν,
ἀρχονταὶ δὲ Σύροι καὶ Φρύγες καὶ Λυδοὶ· ἐν δὲ τῇ Εὐρώπῃ Σκύθαι μὲν ἀρχονταὶ, Μαιῶται δὲ ἀρχονταὶ ἐν δὲ τῇ Λιβύῃ Καρχηδόνιοι μὲν ἀρχονταὶ. Δῆσες δὲ ἀρχονταί. τούτων οὖν ποτέρους ἦδιον οἷεὶ ζῆν; ἦ 5 τῶν Ἕλληνων, ἐν ̀οις καὶ αὐτῶς εἰ, ποτέροι σοι δοκοῦσιν ἦδιον, οἱ κρατοῦντες ἢ οἱ κρατοῦμενοι, ζῆν; ἂν τι μένοι τοῦ ἕπερ μάλιστα πρὸς εὐθαγοῦν ἤγει. ἂν εἰ μέν, ἐφε βροχάτης, ὀδυμὸν οὔτε δι' ἀρχής οὔτε διὰ δουλείας ἢ ἵππος μείζον ἢ αὐράτος, ἢ γιόν τι κλέγομεν· εἰ μένοι τόσον ἐμφανεῖς ἢ ποιοῦσιν τόσον ὑπερτὰς καθήμενοι, ἢ λαμπάνουσι σε οἷς ἄλλως 10 σπείρατοι καὶ φυτευσάντων τὸν τε σίντοι τέμνουτες καὶ δένδρα καὶ καλόνοι τούς καθήμενοι διόλοις χρήσθαι. ἢ λαμπάνουσι σε οἳ ἄλλως 13 σπείρατοι καὶ φυτευσάντων τὸν τε σίντοι τέμνουτες καὶ δένδρα καὶ καλόνοι τούς καθήμενοι διόλοις χρήσθαι. ἢ λαμπάνουσι σε οἳ 20 τούς ἤτοι καὶ μὴ ἔλεσθαι καθήμενοι διόλοις χρήσθαι καὶ ἀνδρεῖοι καὶ δυνατοὶ τοῦς ἀνάφοροι καὶ ἀναφόροι οὐκ οὐκ' ὅτι καταδουλώσαμεν καρποῦντες; ἂν τι μένοι τόσον τεταρτάς χρήσθαι. ἢ λαμπάνουσι σε οἳ ἄλλως 25 εἰς πολιτείαν ἐμαυτὸν κατακλῆσαι, ἄλλα καὶ ἄλλας πανταχοῦ εἰμί. καὶ ὁ Σωκράτης ἐφε πρὸς τὸ ὁμόμοιον ήθη λέγεις 14 δεινὸν πάλαισιμα. τοὺς γὰρ εἶναι, ἢ τε Σίνις καὶ ὁ Σκητρός καὶ ὁ Προκρούστης ἀπεθανοῦν, οὐδεὶς ἢτι ἀδικεῖ. ἄλλα νῦν οἱ μὲν πολιτεύομενοι ἢ ταῖς πατρίσι 30 καὶ νόμοις τίθενται, ἢν μὴ ἀδικοῦνται, καὶ φίλοις πρὸς τοῖς ἀναγκαῖοις καλουμένοις ἄλλους κτῶνται βοηθοῦσι, καὶ
GOOD OF SELF-DENIAL.

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tais poliesin erumata periballontai, Kal opla ktwntai ois amumnoyntau tois idikoyntau, kal pros tou'tois allous elwden symbaxous kataskevan'ountai kal oi meva taute
15 pantata kektimenei omws idikoyntau s' ou de oudein mev tou'ton exwv, en de taies odos, evtha pleiostoi idikoyntau, 5 polun chrvenon diatrirbwn, elis opolau an 'an polin afikapi, twn politwn pantwn httwn ov, kal tou'utoi oiois. malista epitilentai ois boulolmevoun idikeiv, omws idia to xenos einai ouk an ouiei adiketai; h dioti ai poliesi s'oi keruptousin anafaleivai kai prosinnti kal apiounti, 10 tharpeis; h dioti kal doulos an ouiei tou'utoi einai ouios mhdenv deisptoty lusiteleiv; tis gar an etheloi anbropoton en oikia' exewi ponewi mev mhten ethelonta, t'he de polu-
16 telostat' diait'xafronta; skuefamethea de kai touto, ptos ois deispetai tois tou'utoi oiketais xrowntai. arai 15 ou t'hn mev lagnelaiw auton t'f lhmw sofrovnizousi; kleptein de kowlwousin apokleioynites othein an t'ia baxeiv h; tou de drapeteuven deismois apiergousi; t'hn arghian de planai esxanagakaxousin; h s' ou ptosi poloneis, othan tov
17 oiketovin tvade tou'utoi ou'uta kataromanh'nes; Kolacw, 20 efhi, pasi kakois, eisw an douleuein anagkasw. all'la gar, o Swkrates, ois eis t'hn basilikin techyn paur-
devomevou, hyn dokesi moi ou nomizein eu'daimonian eina, ti diaferevoun twn ex' anagkhes kakovpadoynwv, eis ge peinhsousi kai diyphsousi kai riqhosousi kai agruphyn-25 souсин kai tallla pantata moxhsousin ekoutes; eyw mev gar ouk o'd' o ti diaferei to aut' othma ekouanta h' akounta masteigmoidh'na he olwv to aut' othma pasi tois tou'utois ekounta he akounta poliorkeistai, alla ge he aftrosynh prosetsi t'f theloni tla lypfr' apo'menein. 30
18 Ti de, o' Aristipphe, o Swkrathe' efhi, ou dokesi s'oi tov
40 MEMORABILIA, II. i. 18–24.

τοιούτων διαφέρειν τὰ ἐκούσια τῶν ἀκουσίων, ή δὲ μὲν ἐκών πεινῶν φάγοι ἀν ὀπότε βουλοῦτο, καὶ δὲ ἐκών δυσῶν πίοι, καὶ τάλλα ὑσαύτως, τῷ δ’ ἐξ ἀνάγκης ταῦτα πάσχοντι οὐκ ἔξεστιν ὁπόταν βούληται πάσχεσθαι; ἐπειτὰ 5 ὁ μὲν ἐκουσίως ταλαιπωρῶν ἔπ’ ἀγαθὴ ἐλπίδι ποιῶν εὐφραίνεται, οἰον οἱ τὰ θηρία θηρῶντες ἐλπίδι τοῦ 19 λήψεσθαι ἡδέως μοχθοῦσι. καὶ τὰ μὲν τοιαῦτα ἄθλα τῶν πόνων μικροῦ τινος ἄξιά ἔστι: τοὺς δ’ ἐποιοῦντας ἤνα φίλους ἀγαθοὺς κτῆσωνται, ἢ ὅπως ἐχθροὺς χειρώσονται, 10 ἢ ἤνα δυνατοὶ γενόμενοι καὶ τοῖς σώμασι καὶ ταῖς ψυχαῖς καὶ τῶν ἔαυτῶν οἰκον καλῶς οἰκῶσι καὶ τοὺς φίλους εὐ ποιῶσί καὶ τὴν πατρίδα εὐρεγετῶσί, πῶς οὐκ οἰεσθαί χρή τούτους καὶ πονεῖν ἡδέως εἰς τὰ τοιαῦτα καὶ ξῆν εὐφραινομένους, ἀγαμένους μὲν ἔαυτος, ἐπαι- 15 νομένους δὲ καὶ ζηλομένους ὑπὸ τῶν ἄλλων;

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

Ἐτὶ δὲ αἱ μὲν ῥαδιουργίαι καὶ ἐκ τοῦ παραχρῆμα 20 ἡδοναὶ οὔτε σώματι ενεξίαν ἰκαναὶ εἰσιν ἐνεργάζεσθαι, ὡς φασίν οἱ γυμνασταί, οὔτε ψυχῇ ἐπιστήμην ἀξιόλογον οὐδεμίαν ἐμποιοῦσιν, αἱ δὲ διὰ καρτέριας ἐπιμέ- 20 λεῖα τῶν καλῶν τε καγαθῶν ἔργων ἐξικνεῖσθαι ποιοῦσιν, ὡς φασίν οἱ ἀγαθοὶ ἀνδρεῖς. λέγει δὲ που καὶ Ἡσιόδος,

Τὴν μὲν γὰρ κακότητα καὶ ἱλαδὸν ἐστὶν ἔλεος ἐξίσθαι ῥηιδίως· λεῆ μὲν ὁδός, μάλα δ’ ἐγγύθι ναίει.

τῆς δ’ ἀρετῆς ἱδρωτα θεοὶ προπάροιθεν ἐθνικαν ἄθανατοι· μακρὸς δὲ καὶ ὀρθόις οὐμοὶ ἐς αὐτῆς καὶ τρηχὲς τὸ πρώτου· ἐπὴν δ’ ἐν ἄκρων ἱκναι, ῥῆιδῆ δὴ ἐπείτα πέλει, χαλεπὴ περ ἐνοῦσα.
παρετέθη δε κατ’ Ἑπίχαρμος ἐν τῷ 21
Τῶν πόνων πολλοῦσιν ἡμῖν πάντα τὰ γάθ’ οἱ θεοὶ. καὶ ἐν ἀλλῳ δὲ [τόπῳ] φησίν,
καὶ ἔν αἰσχρόν ἔγενσαι τ’ Ἡρακλέους, ὅπερ ἦ καὶ πλεῖστοι ἐπίθεκεντα, ὡσαυτῶς περὶ τῆς ἀρετῆς ἀποφαίνεται, ὡδὲ πως λέγων, ὡσα ἐγὼ μέμνημαι. φησί γὰρ Ἡρακλέα, ἔπει ἐκ παιδών εἰς ἡβην ὁρμάτω, ἐν Ἦ ὁ θεός ἢ ἁϕοκράτορες γυνομενοὶ δηλοῦσιν εἴτε τὴν δι’ ἀρετῆς ὅδιν τρέψουται ἐπὶ τὸν 22
βίον εἴτε τὴν διὰ κακίας, ἐξελθόντα εἰς ἱσοχίαν καθῆσαι, ἀποροῦντα ποτέραν τῶν ὅδων τράπηται καὶ φαινοναι αὐτῷ δύο γυναῖκας προσείναν μεγάλας, τὴν μὲν ἐτέραν εὐπρεπὴ τε ἰδεῖν καὶ ἐλευθέροιον φύσει, κεκοσμημένην τὸ μὲν χρώμα καθαρότητι, τὰ δὲ ὅμοια αἰδοῖ, τὸ δὲ 15 σχῆμα σωφροσύνης, ἐσόθη τε ἐνεκῇ, τὴν δ’ ἐτέραν τεθραμμένην μὲν εἰς πολυσαρκίαν τε καὶ ἀπαλότητα, κεκαλλωπισμένην δὲ τὸ μὲν χρώμα ὡστε λευκοτέραν τα καὶ ἐνυθροτέραν τοῦ ὄντος δοκεῖν φαίνεσθαι, τὸ δὲ σχῆμα ὡστε δοκεῖν ὅρθοτέραν τῆς φύσεως εἰναι, τὰ δὲ 20 ὅμοια ἔχειν ἀναπεπταμένα, ἐσθῆτα δὲ ἐξ ἡς ἄν μάλιστα ἢ ὁρὰ διαλάμποι κατασκοπεᾶσθαι δὲ θαμὰ ἐαυτῆν, ἐπισκοπεῖν δὲ καὶ εἰ τις ἄλλος αὐτὴν θεᾶται, πολλάκις δὲ 23 καὶ εἰς τὴν ἐαυτῆς σκιὰν ἀποβλέπειν. ὡς δ’ ἐγένοντο πλησιαίτερον τοῦ Ἡρακλέους, τὴν μὲν πρόσθεν ρηθείσαν 25 λέναι τῶν αὐτῶν τρόπον, τὴν δ’ ἐτέραν φθάσαι βουλομένην προσδραμεῖν τῷ Ἡρακλεὶ καὶ εἰπεῖν, Ὡρῶ σε, ὁ Ἡράκλεις, ἀποροῦντα ποιῶν ὅδων ἐπὶ τὸν βίον τράπην. ἔναν οὐν ἐμὲ φίλην ποιησάμεθα, τῇ ἡδίστην τε καὶ ῥάστην ὅδων λέοντο σε, καὶ τῶν μὲν τερπνῶν ὁδεγῶς ἀγευστος ἐσεῖ, 30 τῶν δὲ χαλεπῶν ἄπειρος διαβιώσει. πρῶτον μὲν γὰρ

CHOICE OF HERCULES.
MEMORABILIA, II. i. 24–31.

οὗ πολέμων οὐδὲ πραγμάτων φροντιεῖς, ἀλλὰ σκοπούµενοι διόσει τὶ ἄν κεχαρισµένον ἢ σιτίον ἢ ποτὸν εὐροῖς,

η τὶ ἄν ἵδων ἢ ἀκούσας τερψθεὶς, ἢ τίνων ἄν ὁσφραινόµενος ἡ ἀπτόµενος ἡσθείς, καὶ πῶς ἄν μαλακῶτατα κα-

5 θεῦδοισ, καὶ πῶς ἄν ἀποφώτατα τοῦτων πάντων τυχάνοισ.

ἐάν δὲ ποτε γένηται τις υποψία σπάνεως ἀφ’ ἄν ἔσται 25 τάυτα, οὔ φόβοι μὴ σε ἀγάγω ἐπὶ τὸ πονοῦντα καὶ
tαλαιπωροῦντα τῷ σώματι καὶ τῇ ψυχῇ τάυτα πορίζε-

σθαι, ἀλλ’ οίς ἄν οἱ ἄλλοι ἐργάζονται, τούτοις σὺ χρήσει,

10 οὐδὲνὸς ἀπεχόµενος οἴειν ἄν δυσανθὸν ἢ τι κερδάναι. παν-
tαχότεν γὰρ ὕφελεςθαι τοῖς ἐμοὶ συνόυσιν ἐξουσίαν

ἐγὼ παρέχω. καὶ ὁ Ἡρακλῆς ἀκούσας τάυτα, ὦ γύναι, 26 ἔφη, ὄνοµα δὲ σοι τὶ ἐστιν; ἢ δὲ, Οἶ µὲν ἐµοὶ φίλου, ἔφη, καλοῦσι µὲ Εὐδαµονίαν, οἶ δὲ µισοῦτες µὲ ὑπο-

15 κορίζοµενοι ὀνοµάζουσι Κακίαν. καὶ ἐν τούτῳ ἢ ἐτέρα 27 γυνὴ προσελθοῦσα εἶπε, Καὶ ἐγὼ ἤκω πρὸς σέ, ὁ Ἡρά-
kλεις, εἰδὺα τοὺς γεννήσαντᾶς σε καὶ τὴν φύσιν τὴν

σὴν ἐν τῇ παιδείᾳ καταµαθοῦσα, ἐξ ἄν ἐλπίζω, εἰ τὴν

πρὸς ἐµὲ ὁδὸν τράποιο, σφόδρ’ ἂν σε τῶν καλῶν καὶ

20 σεµνῶν ἀγαθῶν ἐργάτην γενέσθαι, καὶ ἐµὲ ἕτι πολὺ

ἐντυµοτέραν καὶ ἐπ’ ἀγαθοῖς διαπρεπεστέραν φανῆναι.

οὐκ ἐξαπατήσω δὲ σε προοµίοις ἡδονῆς, ἀλλ’ ἕπερ οἱ

θεοὶ διέθεσαν τὰ οὕτα διηγήσοµαι µετ’ ἀληθείας. τῶν 28 γὰρ οὕτων ἀγαθῶν καὶ καλῶν οὐδὲν ἀνευ πόνου καὶ

25 ἐπιµελείας οἱ θεοὶ διδάσκαν ἀνθρώποις, ἀλλ’ ἐίτε τοὺς

θεοὺς ἱλεως εἰναι σοι βούλει, θεραπευτέον τοὺς θεοὺς,

ἐίτε ὑπὸ φίλων ἐθέλεις ἀγαπάσθαι, τοὺς φίλους εὐεργε-
tητέον, ἐίτε ὑπὸ τινὸς πόλεως ἐπιθυμεῖς τιµᾶσθαι, τὴν

πόλιν ὕφελητέον, ἐίτε ὑπὸ τὴς Ἐλλάδος πάσης ἄξιοις

30 ἐπ’ ἀρετὴ θαυµάζεσθαι, τὴν Ἐλλάδα πειρατέον εὐ ποιεῖν,

ἐίτε γῆν βούλει σοι καρποὺς ἀφθόνους φέρειν, τὴν γῆν
θεραπευτέον, εἴτε ἀπὸ βοσκημάτων ο إليها δεῖν πλούτι-
ζεσθαι, τῶν βοσκημάτων ἑπιμελητέουν, εἴτε διὰ πολέμου
ὀρμᾶς αὐξεσθαι καὶ βούλειι δύνασθαι τοὺς τε φίλους
ἐλευθεροῦν καὶ τοὺς ἐχθροῦς χειροῦσθαι, τὰς πολεμικὰς
tέχνας αὐτὰς τε παρὰ τῶν ἐπισταμένων μαθητέουν καὶ 5
ὅπως αὐταῖς δεῖ χρήσθαι ἀσκητέουν εἰ δὲ καὶ τῷ σώματι
βούλειι δυνατὸς εἶναι, τῇ γνώμῃ υπηρετεῖν ἐθυστέον τὸ
29 σῶμα καὶ γυμναστέον σῦν πόνοις καὶ ἱδρώτι. καὶ ἡ
Κακία ὑπολαβοῦσα εἴπεν, ὃς φησι Πρόδικος, Ἐυνοεῖς,
ὁ Ἡράκλεις, ὡς χαλεπὴν καὶ μακρὰν ὄδόν ἔπι τὰς εὖ-
φροσύνας ἡ γυνὴ σοι αὐτὴ διηγεῖταί; ἐγὼ δὲ ῥαδιάν καὶ
30 βραχείαν ὄδὸν ἐπὶ τὴν εὐδαμονίαν ἄξω σε. καὶ ἡ Ἀρετὴ
εἴπεν, Ὄ τλήμουν, τί δὲ σὺ ἀγαθὸν ἔχεις ἢ τί ἢδον οἶσθα
μὴδὲν τούτων ἐνεκα πράττειν ἔθελουσα; ἦτις οὔτε τὴν
τῶν ἰδέων ἐπιθυμίαν ἀναμένεις, ἀλλὰ πρὶν ἐπιθυμήσαι 15
πάντων ἐμπιμπλασάι, πρὶν μὲν πεινὴν ἐσθίουσα, πρὶν
δὲ δυσῆν πίνουσα, ἦνα μὲν ἰδέως φάγῃς, ὑφοποιαὶς
μηχανωμένη, ἦνα δὲ ἰδέως πίης, οἴνους τε πολυτελεῖς
παρασκευάζει καὶ τοῦ θέρους χῶνα περιθέουσα ἤητεῖς,
ὅνα δὲ καθυπνώσης ἰδέως, οὐ μόνον τὰς στρωμνὰς μαλα-
κάς, ἀλλὰ καὶ τὰς κλίνας καὶ τὰ ὑπόβαθρα ταῖς κλίναις
παρασκευάζει· οὐ γὰρ διὰ τὸ πονεῖν, ἀλλὰ διὰ τὸ μηδὲν
ἔχειν ὁ τι ποιῆς ὑπνοῦ ἐπιθυμεῖς. οὔτω γὰρ παιδεύεις
τοὺς σεαυτῆς φίλους, τῆς μὲν νυκτὸς ὑβρίζουσα, τῆς δ'
31 ἡμέρας τὸ χρήσιμωτάτον κατακομβίζουσα. ἀδάνατος δὲ 25
οὖσα ἐκ θεῶν μὲν ἀπερρήψαι, ὅπο δὲ ἀνθρώπων ἀγαθῶν
ἀτιμάζει· τοῦ δὲ πάντων ἡδίστου ἀκούσματος, ἐπαίνου
σεαυτῆς, ἀνήκοος εἰ, καὶ τοῦ πάντων ἡδίστου θεάματος
ἀδέατος· οὐδὲν γὰρ πῶς τοι σεαυτῆς ἔργον καλὸν τεθέα-
σαι. τίς δ' ἀν σοι λεγούσῃ τι πιστεύσεις; τίς δ' ἀν 30
δεομένῃ τινὸς ἐπαρκέσσειν; ἢ τίς ἀν εὗ φρονῶν τοῦ σοῦ
θιάσου τολμήσειν εἶναι; οἵ νέοι μὲν ὤντες τοῖς σώμασιν ἀδύνατον εἶσι, πρεσβύτεροι δὲ γενόμενοι ταῖς ψυχαῖς ἀνόητοι, ἀπόνως μὲν λιπαροὶ διὰ νεότητος τρεφόμενοι, ἐπιτόνως δὲ αὐχμηροὶ διὰ γήρως περῶντες, τοῖς μὲν 5 πεπραγμένοις αἰσχυνόμενοι, τοῖς δὲ πραττομένοις βαρυνόμενοι, τὰ μὲν ἡδέα ἐν τῇ νεότητι διαδραμόντες, τὰ δὲ χαλεπὰ εἰς τὸ γήρας ἀποθέμενοι. ἐγὼ δὲ σύνεμι μὲν 32 θεοῖς, σύνεμι δὲ ἀνθρώποις τοῖς ἀγαθοῖς· ἔργον δὲ καλὸν ὕπτε θείον οὕτ' ἀνθρώπειον χωρίς ἐμοῦ γλιστεῖ. τιμῶ-10 μαὶ δὲ μάλιστα πάντων καὶ παρὰ θεοῖς καὶ παρ’ ἀνθρώ- ποις οἶς προσήκει, ἀγαπητῇ μὲν συνεργὸς τεχνῖτας, πιστῇ δὲ φύλαξ οἰκῶν δεσπόταις, εὐμενῆς δὲ παραστάτης οἰκέταις, ἀγαθῇ δὲ συλλήπτηρι τῶν ἐν εἰρήνῃ πόνων, βεβαῖα δὲ τὼν ἐν πολέμῳ σύμμαχος ἔργων, ἀρίστῃ δὲ 15 φιλίας κοινωνός. ἔστι δὲ τοῖς μὲν ἐμοῖς φίλοις ἡδεία 33 μὲν καὶ ἀπράγμων σῖτων καὶ ποτῶν ἀπόλαυσις· ἀνέχονται γὰρ ἐως ἅν ἐπιθυμήσωσιν αὐτῶν. ὑπὸν δ’ αὐτοῖς πάρεστιν ἡδίων ἡ τοῖς ἀμόχθοις, καὶ οὕτε ἀπολείποντες αὐτὸν ἄχθονται, οὕτε διὰ τοῦτον μεθίσαι τὰ δέοντα πράττειν. 20 καὶ οἱ μὲν νέοι τοῖς τῶν πρεσβυτέρων ἐπαύνως χαίρουσιν, οἱ δὲ γεράλτεροι ταῖς τῶν νέων τιμαῖς ἀγάλλουνται, καὶ ἡδέως μὲν τῶν παλαιῶν πράξεων μέμνημαι, εὖ δὲ τὰς παρούσας ἡδονάι πράττοντες, δι’ ἐμέ φίλοι μὲν θεοῖς ὤντες, ἀγαπητοὶ δὲ φίλοις, τίμιοι δὲ πατρίσιν. ὅταν δ’ 25 ἔλθῃ τὸ πεπρωμένου τέλος, οὐ μετὰ λήθης ἀτιμοὶ κεῖνται, ἀλλὰ μετὰ μνήμης τῶν ἀεὶ χρόνων ὑμνοῦμεν θάλλουσι. τοιαύτα σοι, ὥς παῖ τοκέων ἀγαθῶν Ἡράκλεις, ἔξεστι διαποιησμένῳ τὴν μακαριστοτάτην εὐδαιμονίαν κεκτή-σθαι. οὕτω πως διώκει Πρόδικος τὴν ὑπ’ Ἀρέτης Ἡρα-34 30 κλέους παλέοντων· ἐκόσμησε μέντοι τὰς γυνάμας ἑτὶ μεγα-λειστέροις ῥήμασιν ἢ ἐγὼ νῦν. σοὶ δ’ οὖν ἄξιον, ὥ
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 Αἰσθάμενος δὲ τοτε Λαμπροκλέα τὸν πρεσβύτατον νῦν αὐτοῦ πρὸς τὴν μητέρα χαλεπαλύνοντα, Εἰπέ μοι, ἕφη, ὦ παῖ, οὐθά τινας ἀνθρώπους ἀχαρίστους καλοῦ- 

5 μένους; Καὶ μάλα, ἕφη ὁ νεανίσκος. Καταμεμάθηκας 

οὖν τοὺς τί ποιοῦντας τούνομα τούτον ἀποκαλοῦσιν; Ἔγγῳ, ἔφη' τοὺς γὰρ εἰ παθόντας, ὅταν δυναμέ- 

νοι χάριν ἀποδοῦναι μὴ ἀποδῶσιν, ἀχαρίστους καλοῦ- 

σιν. Οὐκοῦν δοκοῦσί σοι ἐν τοῖς ἀδίκοις καταλογίζεσθαι ἰο 

2 τοὺς ἀχαρίστους; Ἐμοιγε, ἔφη. "Ἡδὴ δὲ ποτ' ἐσκέψω 

εἰ ἄρα, ὥσπερ τὸ ἀνθραποδίζεσθαι τοὺς μὲν φίλους 

ἀδικον εἶναι δοκεῖ, τοὺς δὲ πολεμίους δίκαιον, οὔτω καὶ 

tὸ ἀχαριστεῖν πρὸς μὲν τοὺς φίλους ἀδικόν ἐστι, πρὸς δὲ 

toús πολεμίους δίκαιον; Καὶ μάλα, ἔφη καὶ δοκεῖ μοι, 15 

ὑφ' οὐ ἂν τις εὖ παθῶν εἴτε φίλου εἴτε πολεμίου μὴ 

3 πειρᾶται χάριν ἀποδιδοῦναι, ἀδικος εἶναι. Οὐκοῦν, εἰ γ' 

οὗτως ἐχει τοῦτο, εἰλικρινῆς τις ἂν εἰή ἄδικια ἢ ἀχαρισ- 

tiα; συνωμολόγει. Οὐκοῦν ὡς τὰς νεῖξας ἀγαθὰ 

παθῶν μὴ ἀποδιδῷ χάριν, τοσοῦτοι ἄδικοτερος ἂν εἰη; 20 

συνέφη καὶ τοῦτο. Τίνας ὄν, ἔφη, ὑπὸ τίνων εὐροὶμεν 

ἀν μεῖξις εὐηργετήμενους ἢ παιδας ὑπὸ γονέων; οὖς οἱ 

gονεῖς ἐκ μὲν οὖκ ὄντων ἐποίησαν εἶναι, τοσάδα δὲ καλὰ 

ἰδεῖν καὶ τοσοῦτων ἀγαθῶν μετασχεῖν ὁσα οἱ θεοὶ παρ-
έχουσι τοίς ἀνθρώποις· ἃ δὴ καὶ οὕτως ἡμῖν δοκεῖ παντὸς ἄξια εἶναι, ὥστε πάντες τὸ καταλιπεῖν αὐτὰ πάντων μάλιστα φεύγομεν καὶ αἱ πόλεις ἐπὶ τοὺς μεγίστους ἀδικὴ-4 μασί ξημίαν θάνατον πεποίηκασιν, ὡς οὐκ ἂν μείζονος 5 κακοῦ φόβῳ τὴν ἀδικίαν παύσαντες. καὶ δὲ μὲν γε ἀνήρ 5 τοὺς μέλλονσιν ἔσεσθαι πασί προπαρασκευάζει πάντα ὅσα ἂν οἴηται συνοίσειν αὐτοῖς πρὸς τὸν βίον, καὶ ταῦτα ὡς ἂν δύνηται πλείστα· ἢ δὲ γυνὴ σὺν πολλῷ πόνῳ τεκόουσα τρέφει τε καὶ ἐπιμελεῖται, οὕτε προπεποιθεῖται.

10 οὐδὲν ἀγαθῶν, οὐτὲ γιγνώσκον τὸ βρέφος ὑφ' ὅτου εὖ πάσχει, οὐδὲ σημαίνειν δυνάμενον ὅτου δεῖται, ἀλλ' αὐτὴ στοχαζομένη τὰ τε συμφέροντα καὶ τὰ κεχαρισμένα πειράται ἄκπληρον, καὶ τρέφει πολὺν χρόνον καὶ ἡμέρας καὶ νυκτὸς ὑπομένουσα ποιεῖν, οὐκ εἰδυῖα τίνα τοῦτων 15 χάριν ἀπολήψεται. καὶ οὐκ ἀρκεῖ θρέψαι μόνον, ἀλλὰ θα καὶ ἐπειδὰν δόξωσιν ικανοὶ εἶναι οἱ παῖδες μανθάνειν τι, ὃ μὲν ἂν αὐτὸν ἔχωσιν οἱ γονεῖς ἀγαθὰ πρὸς τὸν βίον διδάσκουσιν, ὃ δὲ ἂν οἴωνται ἅλλον ικανότερον εἶναι διδάξαι, πέμπουσι πρὸς τοῦτον δαπανώντες, καὶ ἐπιμε- 20 λοῦνται πάντα ποιοῦντες ὅπως οἱ παῖδες αὐτοῖς γένωνται 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 δ ο νεανίσκος ἔπεμψε, 'Αλλὰ τοι εἰ καὶ 7 πάντα ταῦτα πεποίηκε καὶ ἄλλα τούτων πολλαπλάσια, οὐδεὶς ἂν δύνατο αὐτής ἀνασχέσθαι τὴν χαλεπότητα. 25 καὶ δ Σωκράτης, Πότερα δὲ, ἐφη, οὗ θηρίου ἀγρίο- τητα δυσφορωτέραν εἶναι ἡ μητρός; Ἐγὼ μὲν οἴμαι, ἐφη, μητρὸς τῆς γε τοιαύτης. 'Ηδὲ πώποτε οὖν ἡ δακοῦσα κακὸν τι σοι ἐδωκεν ἡ λακτίσασα, οἰα ὑπὸ
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 δέ ποτε καὶ Χαιρεκράτην, ἀδελφῷ μὲν 1 ὅντε ἀλλήλων, ἐαυτῷ δὲ γνωρίμω, αἰσθόμενος διαφερο- 25 μένω, ἵδων τὸν Χαιρεκράτην, Εἰπέ μοι, ἔφη, ὃ Χαιρέ-
brotherly affection.

49

krates, ou δήποποι καὶ σὺ εἶ τῶν τοιούτων ἀνθρώπων οἱ χρησιμωτεροὶ νομίζουσι χρήματα ἡ ἀδελφόν; καὶ ταῦτα τῶν μὲν ἀφρόνων οὕτων, τοῦ δὲ φρονίμου, καὶ τῶν μὲν βοηθείας δεομένων, τοῦ δὲ βοηθεῖν δυναμένου, καὶ πρὸς τούτοις τῶν μὲν πλειόνων ὑπαρχόντων, τοῦ δὲ ἐνὸς. 5

2 θαυμαστόν δὲ καὶ τοῦτο, εἰ τίς τοὺς μὲν ἀδελφοὺς ζημίαν ἤγείται, ὡς εἰ καὶ τὰ τῶν ἀδελφῶν κέκτηται, τοὺς δὲ πολίτας οὐχ ἤγείται ζημίαν, ὡς εἰ καὶ τὰ τῶν πολιτῶν ἔχει ἀλλ' ἐνταῦθα μὲν δύνανται λογίζονται, ὡς κρείττον σὺν πολλοῖς οἰκοῦντα ἁσφάλες τάρκονται ἐξεύθεν, ἢ μόνον διαίτωμενον τὰ τῶν πολιτῶν ἐπικυνδύνως πάντα κεκτήθησαν, ἐπὶ δὲ τῶν ἀδελφῶν τὸ αὐτὸ τούτο ἀγνοοῦσι. 3 καὶ οἰκέτας μὲν οἱ δυνάμενοι ὑποῦνται, ἵνα συνεργοῦσι ἐξωσι, καὶ φίλους κτῶνται, ὡς βοηθῶν δεόμενοι, τῶν δ' ἀδελφῶν ἀμελοῦν, ὡσπερ ἐκ πολιτῶν μὲν γιγνο- 4 μένους φίλους, ἐξ ἀδελφῶν δὲ οὐ γιγνομένους. καὶ μην πρὸς φιλίαν μέγα μὲν ὑπάρχει τὸ ἐκ τῶν αὐτῶν φύναι, μέγα δὲ τὸ ὅμοι τραφήναι, ἐπει καὶ τοῖς θηρίοις πόθος τίς ἐγγίγνεται τῶν συντρόφων πρὸς δὲ τούτοις καὶ οἱ ἄλλοι ἀνθρωποὶ τιμῶσι τε μάλλον τοὺς συναδέλφους τοῖς ὑπαναδέλφοις, καὶ ἰπτοῦ τούτοις ἐπιτίθενται.

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

5 Καὶ ὁ Χαϊρεκράτης εἶπεν, Ἀλλ' εἶ μέν, ὡς Σώκρατες, μὴ μέγα εἰ ἦ τὸ διάφορον, ἵσως ἂν δέοι φέρειν τῶν ἀδελφῶν, καὶ μὴ μικρῶν ἕνεκα φεύγειν' ἀγαθὸν γάρ, ὡσπερ καὶ σὺ λέγεις, ἀδελφὸς ὅν οἶκον δεῖ ὡστε μέντοι παντὸς 25 ἐνδείου καὶ πᾶν τὸ ἐναντιώτατον εἰη, τί ἂν τις ἐπιχειροῦη 6 τοῖς ἀδυνάτοις; καὶ ὁ Σωκράτης ἔφη, Πότερα δέ, ὁ Χαϊρέκρατες, οὐδενὶ ἄρεσαι δύναται Χαϊρεφῶν, ὡσπερ
There is a love-charm for making and renewing friendships, namely, being first in kindness.

Καὶ ὁ Χαιρεκράτης, Δέδοικα, ἐφή, ὁ Σωκράτης, 10 μὴ οὐκ ἐχὼ ἐγὼ τοσαῦτην σοφίαν ὅστε Χαιρεφώντα ποιῆσαι πρὸς ἐμὲ οἶνον δεῖ. Καὶ μὴν οὖνδεν γε ποικίλου, ἐφη ὁ Σωκράτης, οὐδὲ καωνὸν δεῖ ἐπὶ αὐτῶν, ὡς ἐμοὶ 25 δοκεῖ, μηχανᾶσθαι, οἷς δὲ καὶ σὺ ἐπιστασαι αὐτὸς οἶμαι ἄν αὐτῶν ἀλώντα περὶ πολλοῦ ποιεῖσθαι σε. Οὐκ ἄν 11 φθάνοις, ἐφη, λέγων, εἰ τι ἡσθησαι μὲ φίλτρον ἐπιστάμενον, ὃ ἐγὼ εἰδὼς λέληθα ἐμαυτῶν. Λέγε ὁ ἐμοί,
And the younger brother ought in this as in other matters to be forward in making concessions.

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

16 Both to you and to the younger brother in this and in other matters to be forward in making concessions.

E 2
στίναι, καὶ κολή μαλακῆς τιμῆσαι, καὶ λόγων ὑπείξαι; ὅγαθε, μὴ ὄκνει, ἐφη, ἀλλ' ἐγχείρει τὸν ἄνδρα κατα- πραύνειν· καὶ πάντα ταχύ σοι ὑπακούσεται. οὐχ ὁρᾶς ὡς φιλότιμος ἔστι καὶ ἐλευθέριος; τὰ μὲν γὰρ ποιηρά 5 ἀνθρώπια οὐκ ἄν ἄλλως μᾶλλον ἔλοις ἡ εἶ δοις τι, τοὺς δὲ καλοὺς κἀγαθοὺς ἀνθρώπους προσφιλῶς χρώμενοι μᾶλιστ' ἂν κατεργάσαι. καὶ ὁ Χαιρεκράτης εἶπεν, 'Εὰν 17 οὐν ἐμὸν ταῦτα ποιοῦντος ἐκείνος μηδὲν βελτίων γίγνη- ται; Τί γὰρ ἄλλο, ἐφη ὁ Σωκράτης, ἢ κινδυνεύσεις ἐπι- 10 δείξαι σὺ μὲν χρηστός τε καὶ φιλάδελφος εἶναι, ἐκεῖνος δὲ φαύλος τε καὶ οὐκ ἄξιος εὐφρενεῖας; ἀλλ' οὐδὲν οἶμαι τούτων ἔσεσθαι νομίζω γὰρ αὐτὸν, ἑπειδὰν αἰσθηταὶ σε προκαλούμενοι ἑαυτὸν εἰς τὸν ἀγώνα τούτον, πᾶν φιλονικήσεως ὅπως περιγένηται σου καὶ λόγῳ καὶ ἔργῳ 15 εἰς ποιῶν. τῶν μὲν γὰρ οὕτως, ἐφη, διάκεισθον, ὡσπερ 18 εἶ τῷ χείρε, ὅσ δ' ὁ θεὸς ἐπὶ τῷ συλλαμβάνειν ἄλληλον ἐποίησεν, ἀφεμένω τούτου τράποντο πρὸς τὸ διακολύειν ἄλληλον, ἢ εἶ τῷ πόδε θεία μοίρα πεποιημένη πρὸς τὸ συνεργεῖν ἄλληλον, ἀμελήσαυτε τούτον ἐμποδίζοιειν ἀλ- 20 λήμα. οὐκ ἂν πολλῆ ἀμαθία εἶ καὶ κακοδαμομαία τοῖς 19 ἐπ' ὕφελεία πεποιημένοις ἐπὶ βλάβη χρὴσθαι; καὶ μὴν ἀδελφῷ γε, ὡς ἐμοὶ δοκεί, ὁ θεὸς ἐποίησεν ἐπὶ μείζονι ὕφελεία ἄλληλον ἢ χείρε τε καὶ πόδε καὶ ὀφθαλμῷ καὶ τάλλα ὁσα ἀδελφά ἐφύσεν ἀνθρώποις. χεῖρεσ μὲν γὰρ, 25 εἰ δέοι αὐτός τὰ πλέον ὀργυίας διέχουσα ἁμα ποίησαι, οὐκ ἂν δύναυτον' πόδες δὲ οὐδ' ἄν ἐπὶ τὰ ὀργυίαν δι- ἐχοῦντα ἐλθοίειν ἁμα' ὀφθαλμοῖ δὲ οἱ δοκοῦντες ἐπὶ πλει- στον ἐξικνείσθαι, οὐδ' ἂν τῶν ἔτι ἐγγυτέρῳ οὕτων τὰ ἐμπροσθὲν ἁμα καὶ τὰ ὁπισθὲν ὑδεῖν δύναυτον' ἀδελφῷ 30 δὲ φίλῳ οὕτε καὶ πολὺ διεστῶτε πράττετον ἁμα ἐπ' ὕφελεία ἄλληλοιν.
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 "Εκείνος δέ ποτε αυτοῖ καὶ περὶ φίλων διαλεγομένου εξ ὧν ἔμοιγε ἐδόκει μάλιστ’ ἄν τις ὄφελείσθαι πρὸς φίλων κτήσιν τε καὶ χρείαν. τούτο μὲν γὰρ δὴ πολλῶν ἐφή ἀκούειν, ὥσ πάντων κτημάτων κράτιστων εἴη φίλος σαφῆς καὶ ἀγαθοῦ· ἐπιμελομένους δὲ παντὸς μᾶλλον 5 ὦραν ἐφη τοὺς πολλοὺς ἢ φίλων κτήσεως. καὶ γὰρ οἶκιας καὶ ἁγροὺς καὶ ἀνδράποδα καὶ βοσκήματα καὶ σκεῦη κτωμένους τε ἐπιμελώς ὦραν ἐφη, καὶ τὰ ὄντα σῶζειν πειρωμένους, φίλον δὲ, ὁ μέγιστον ἀγαθὸν εἰναι φασὶν, ὦραν ἐφη τοὺς πολλοὺς οὔτε ὅπως κτήσεως φροντίζων· 10 τας, οὔτε ὅπως οἱ ὄντες αὐτοῖς σῶζωνται. ἀλλὰ καὶ καμνόντων φίλων τε καὶ οἰκεῖων ὦραν τινας ἐφη τοῖς μὲν οἰκεῖαι καὶ λατρείας ἐσάγοντας, καὶ ταλλὰ τὰ πρὸς ὑγείαν ἐπιμελώς παρασκευάζοντας, τῶν δὲ φίλων ὀλιγῳροῦνται, ἀποθανόντων τε ἀμφοτέρων ἐπὶ μὲν τοῖς 15 οἰκεῖαις ἀχθομένους τε καὶ ζημίαν ἠγομένους, ἐπὶ δὲ τοῖς φίλοις οὐδὲν οἰκεῖον ἐμπεθεῖσθαι, καὶ τῶν μὲν ἄλλων κτημάτων οὐδὲν ἐδῶτας ἀθεράπευτον οὐδ’ ἀν- επίσκεπτον, τῶν δὲ φίλων ἐπιμελείας δεομένων ἁμελεύν- 20 τας. ἦτε δὲ πρὸς τούτοις ὦραν ἐφη τοὺς πολλοὺς τῶν 20 μὲν ἄλλων κτημάτων καὶ πάνω πολλῶν αὐτῶς ὄντων τὸ πλῆθος εἰδότας, τῶν δὲ φίλων ὀλίγων ὄντων οὐ μόνον τὸ πλῆθος ἀγνοοῦντας, ἀλλὰ καὶ τοῖς πυθανομένοις τούτο καταλέγειν ἐγχειρήσαντας, οὕς ἐν τοῖς φίλοις ἔθε- σαν, πᾶλιν τούτους ἀνατίθεσθαι: τοσοῦτοι αὐτοῦς τῶν 25
ΧΑΝΤΕΡ 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.

''Ήκουσα δέ ποτε καὶ ἄλλον αὐτοῦ λόγου, ὅσ' ἐδόκει 1 μοι προτρέπειν τὸν ἀκούοντα ἐξετάζειν ἑαυτὸν ὅποσον τοῖς φίλοις ἄξιοι εἶν. ἰδὼν γὰρ τινὰ τῶν συνόντων 25 ἁμελοῦντα φίλον πενία πιεζομένου, ἦρετο 'Ἀντισθένη
THE VALUE OF FRIENDS.

2 ἐναντίον τοῦ ἄμελοντος αὐτοῦ καὶ ἄλλων πολλῶν, Ἀρ', ἔφη, ὁ Ἀντίσθενες, εἰσὶ τινες ἄξιαί φίλων, ὥστερ οἰκετῶν; τῶν γὰρ οἰκετῶν ὁ μὲν ποὺ δυσῶν μναίν ἄξιός ἐστιν, ὁ δὲ οὖν ἡμιμναίον, ὁ δὲ πέντε μνῶν, ὁ δὲ καὶ δέκα. Νικίας δὲ ὁ Νικηράτου λέγεται ἐπιστάτην εἰς 5 τὰργύρεια πρίασθαι ταλάντων. σκοποῦμα δὴ τοῦτο, ἔφη, εἰ ἀρα ὥσπερ τῶν οἰκετῶν, οὖτω καὶ τῶν φίλων εἰσὶν

3 ἄξια. Ναὶ μὰ Δλ', ἔφη ὁ Ἀντισθένης· ἐγὼ γοῦν βουλοίμην ἂν τὸν μὲν τινά φίλον μοι εἶναι μᾶλλον ἢ δύο μνᾶς, τὸν δ' οὖν ἂν ἡμιμναίον προτιμήσαμην, τὸν δὲ ἴο καὶ πρὸ δέκα μνῶν ἐλοίμην ἂν, τὸν δὲ πρὸ πάντων χρημάτων καὶ πόνων πριαίμην ἂν φίλον μοι εἶναι.

4 Όὐκούν, ἔφη ὁ Σωκράτης, εἰ γε ταῦτα τοιαύτα ἐστι, καλώς ἂν ἔχοι εξετάζεω τινά ἕαυτόν πόσον ἀρα τυχάνει τοῖς φίλοις ἄξιος ὄν, καὶ πειράσθαι ὃς πλείστον ἄξιος 15 εἶναι, ἵνα ἦττον αὐτόν οἱ φίλοι προδιδόσων. ἐγὼ γὰρ τοι, ἔφη, πολλάκις ἀκούων τοῦ μὲν ὅτι προδιδοκεν αὐτόν φίλος ἄνήρ, τοῦ δ' ὅτι μνᾶν ἄνθ᾽ ἕαυτον μᾶλλον εἴλετο

5 ἄνὴρ ὑν ζέτο φίλον εἶναι, τὰ τοιαύτα πάντα σκοπῶ μὴ ὥσπερ, ὅταν τις οἰκέτην ποιηρὸν πωλῇ, ἀποδίδοται τοῖς εὐρόντος, οὖτω καὶ τὸν ποιηρὸν φίλον, ὅταν ἔξι τὸ πλέον τῆς ἄξιας λαβεῖν, ἐπαγωγὸν ἢ ἀποδίδοσθαι. τοὺς δὲ χρηστοὺς οὔτε οἰκέτας πάνυ τι πωλουμένους ὅρω οὔτε φίλους προδιδομένους.

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 Ἐδόκει δὲ μοι καὶ εἰς τὸ δοκιμάζειν φίλους ὅποιοις 25
άξιον κτάσθαι φρενοῦν, τοιάδε λέγων Εἰπέ μοι, ἐφη, ὁ Κριτόβουλε, εἰ δεοίμεθα φίλον ἄγαθον, πῶς ἂν ἐπιχειροίμεν σκοπεῖν; ἅρα πρῶτον μὲν ζητητέον, ὅστις ἄρχει γαστρός τε καὶ φιλοποσίας καὶ λαγυνέας καὶ ὑπνοῦ καὶ ἅριας; ὁ γὰρ ὑπὸ τούτων κρατοῦμενος οὔτ' αὐτὸς ἐαυτῷ δύνατ' ἄν οὔτε φίλῳ τὰ δέοντα πράττειν; Μᾶ Δί', οὔ δῆτα, ἐφη. Οὐκοῦν τοῦ μὲν ὑπὸ τούτων ἀρχομένου ἀφεκτέον δοκεῖ σοι εἶναι; Πάνω μὲν οὖν, ἐφη. Τί γὰρ; 2 ἐφη, ὅστις δαπανηρὸς ὁ μὴ αὐτάρκης ἐστίν, ἀλλ' ἂεὶ τοῦ τοίνυν πλησίον δεῖται, καὶ λαμβάνων μὲν μὴ δύναται ἀποδιδόναι, μὴ λαμβάνων δὲ τῶν μὴ διδόντα μισεῖ, οὐ δοκεῖ σοι καὶ οὕτως χαλεπῶς φίλος εἶναι; Πάνω γ', ἐφη. Οὐκοῦν ἀφεκτέον καὶ τούτου; Ἀφεκτέον μὲντοι, ἐφη. Τί γὰρ; ὅστις χρηματίζεσθαι μὲν δύναται, πολλῶν δὲ 3 χρημάτων ἐπιθυμεῖ, καὶ διὰ τούτο δυσομβολός ἐστι, καὶ λαμβάνων μὲν ἤδειτα, ἀποδιδόναι δὲ μὴ βούλεται; Ὁμοί μὲν δοκεῖ, ἐφη, οὕτως ἐτι ποιηρότερος ἐκεῖνον εἶναι. Τί δ'; ὅστις διὰ τὸν ἐρωτα τοῦ χρηματίζεσθαι 4 μὴ δὲ πρὸς ἐν ἀλλο σχολῆν ποιεῖται ἡ ὑπόθεν αὐτὸς τι 20 κερδανεῖ; Ἀφεκτέον καὶ τούτου, ὡς ἐμοὶ δοκεῖ· ἀνωφελής γὰρ ἂν εἰη τῷ χρωμένῳ. Τί δε; ὅστις στασιώδης τέ ἐστι καὶ θέλων πολλοὺς τοὺς φίλους ἐχθροὺς παρέχει; Φευκτέου μῆ Δία καὶ τούτου. Εἰ δὲ τις τούτων μὲν τῶν κακῶν μηδὲν ἔχοι, εὖ δὲ πάσχων ἀνέχεται, μὴ 25 δὲν φροντίζων τοῦ ἀντευγκετεῖν; Ἀνωφελῆς ἂν εἰη καὶ οὕτως. ἀλλὰ ποιοῦν, ὡ Σωκρατεῖς, ἐπιχειρήσομεν φίλον ποιεῖσθαι; Οἶμαι μὲν, ὅστις τὰναντία τούτων ἐγκρατήσ 5 μὲν εἰη τῶν τοῦ σώματος ἠδονῶν, εὔοικος δὲ καὶ εὐσύμβολος ὑπὶ τυγχάνει καὶ φιλόνικος πρὸς τὸ μὴ ἐλλειπεσθαι 30 εὖ ποιῶν τοὺς εὐεργετοῦντας αὐτῶν, ὅστε λυσιτελεῖν τοῖς χρωμένοις.
In judging who are likely to prove worthy friends, we must use our common sense, subject always to higher guidance.

6. "Who of you are to take Sokrates as a guide? To those who are evident and reasonable to those who try to prove themselves, all of them to the wise; for those trying always to higher guidance.

7. wise are those who judge always, that they judge to the virtue and good service.

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

9. "Who of you are to take Sokrates as a guide? To those who are evident and reasonable to those who try to prove themselves.

10. To secure the friendship of good men we must, like the Sirens, use some charms, those namely of virtue and good service.
mēn ai Σειρήνες ἐπήδουν τῷ Ὄδυσσει ἦκουσας Ὄμηρου, δὲν ἐστιν ἀρχὴ τοιάδε τις.

Δεῦρ' ἀγε δὴ, πολύαιν Ὄδυσσει, μέγα κύδος Ἀχαίων.
Ταῦτην οὖν, ἐφη, τίν ἐπάθην, ὃς Σώκρατες, καὶ τοῖς ἅλ-5 λοις ἀνθρώποις αἱ Σειρήνες ἐπάθουσαν κατεῖχον, ὡστε μὴ ἀπιέναι ἀπ' αὐτῶν τοὺς ἐπασθέντας; Ὄντι ἀλλὰ τοῖς 12 ἐπ' ἀρετῇ φιλοτιμουμένοις ὄντως ἐπήδουν. Σχεδὸν τι λέγεις τοιαῦτα χρήναι ἐκάστῳ ἐπάθειν, οὐκ ἡμι νομιμεῖ ἄκοιων τὸν ἐπαινοῦντα καταγελώντα λέγει. Ὅντω μὲν 10 γὰρ ἐκθέτων τ' ἂν εἰς καὶ ἀπελαύνοι τοὺς ἀνθρώποις ἀφ' ἑαυτοῦ, εὶ τὸν εἰδότα ὅτι μικρὸς τε καὶ αἰσχρὸς καὶ ἀσθενὴς ἐστὶν ἐπαινοῦν λέγων ὅτι καλὸς τε καὶ μέγας καὶ ἱσχυρός ἐστιν. "Ἀλλας δὲ τινας οἴσθα ἐπιφάδας; Ὄνκ 13 ἀλλ' ἦκουσα μὲν ὅτι Περικλῆς πολλὰς ἐπισταυρο, ὅσ 15 ἐπάθων τῇ πόλει ἐποίει αὐτὴν φιλεῖν αὐτῶν. Θεμιστο-κλῆς δὲ πῶς ἐποίησε τὴν πόλιν φιλεῖν αὐτῶν;Μὰ Δ' ὄνκ ἐπάθων, ἀλλὰ περιάφασ τι ἀγαθὸν αὐτή. Δοκεῖς 14 μοι λέγειν, ὃς Σώκρατες, ὃς, εἰ μέλλομεν ἀγαθὸν τινα κτίσεσθαι φίλου, αὐτοὺς ἡμᾶς ἀγαθοὺς δεὶ γενέσθαι 20 λέγειν τε καὶ πράττειν. Σὺ δ' φιον, ἐφη δ' Σωκράτης, οἶόν τ' εἶναι καὶ πονηρὸν ὅντα χρηστοὺς φίλους κτίσα-σθαι; 'Εώρων γὰρ, ἐφη ὁ Κριτόβουλος, ῥήτορας τε 15 φαύλους ἀγαθοῖς δημηγόροις φίλους ὄντας, καὶ στρατη-γεῖν οὐχ ἰκανοὺς πάνυ στρατηγικοῖς ἀνδρᾶσιν ἐταύρουσ. 25 Ἀρ' οὖν, ἐφη, καὶ, περὶ οὐ διαλεγόμεθα, οἴσθα τινας οἱ 16 ἀνωφελεῖς ὅντες ὀφελίμους δύνανται 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 Δ' οὖ δῆτ', ἐφη· ἀλλ' εἰ ἄδυνατον ἐστί πονηρὸν
DIFFICULTIES OF FRIENDSHIP.

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 'All' ἔχει μὲν, ἔφη ὁ Σωκράτης, ποικίλως πως ταῦτα, 25 ὁ Κριτόβουλος. φύσει γὰρ ἔχουσιν οἱ ἄνθρωποι τὰ μὲν

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.
MEMORABILIA, II. vi. 21–29.

φιλικά" δέονταί τε γάρ ἄλληλων καὶ ἐλεοῦσι καὶ συν-εργοῦντες ὕφελόῦσι καὶ τούτῳ συνιέντες χάριν ἔχουσιν ἄλληλοις" τὰ δὲ πολεμικά: τὰ τε γάρ αὐτὰ καλὰ καὶ ἥδεα νομίζοντες ὑπὲρ τούτων μάχονται καὶ διχογνωμούν-5 τες ἐναντιοῦνται. πολεμικὸν δὲ καὶ ἐρις καὶ ὅργῇ καὶ δυσμενές μὲν ὦ τοῦ πλεονεκτείν ἐρῶς, μοσητῶν δὲ ὦ φθόνος. ἀλλ’ ὀμος διὰ τούτων πάντων ἡ φιλία διαδοθ-22 μένη συνάπτει τοὺς καλοὺς τε καγαθοὺς. διὰ γάρ τὴν ἀρετὴν αἱροῦνται μὲν ἀνευ πόνου τὰ μέτρια κεκτήσθαι 10 μᾶλλον ἢ διὰ πολέμου πάντων κυριεύειν, καὶ δύνανται πεινῶντες καὶ διψῶντες ἀλύψως σίτου καὶ ποτοῦ κοινωνείν. δύνανται δὲ καὶ χρημάτων οὐ μόνον τοῦ πλεονεκτείν ἀπεχό-23 μενοι νομίμως κοινωνείν, ἀλλὰ καὶ ἐπαρκείν ἄλληλοις· δύνανται δὲ καὶ τὴν ἐρυν οὐ μόνον ἀλύψως, ἀλλὰ καὶ συμ-15 φερόντως ἄλληλοις διατίθεσθαι, καὶ τὴν ὅργην κωλυεῖν εἰς το μεταμελησόμενον προϊέναι. τὸν δὲ φθόνον παντάπασιν ἀφαιροῦσι, τὰ μὲν ἐαυτῶν ἁγαθὰ τοῖς φίλοις οἰκεία παρέ-χουσε, τὰ δὲ τῶν φίλων ἐαυτῶν νομίζοντες. πῶς οὖν 24 ὅπις εἰκὸς τοὺς καλοὺς κάγαθος καὶ τῶν πολιτικῶν τι-20 μῶν μὴ μώνον ἄβλαβείς, ἀλλὰ καὶ ὅφελόμενος ἄλληλοις κοινωνοῦς εἶναι; οὶ μὲν γὰρ ἐπιθυμοῦντες ἐν ταῖς πόλεσι τιμάσθαι τε καὶ ἄρχειν, ἵνα ἔξουσιαν ἔχωσιν χρήματά τε κλέπτειν καὶ ἀνθρώπους βιάζεσθαι καὶ ἡδυπαθεῖν, ἄδι-κοί τε καὶ πονηροὶ ἄν εἰεὶ καὶ ἀδύνατοι ἄλλῳ συν-25 αρμόσαι. εἰ δὲ τις ἐν πόλει τιμάσθαι βουλόμενος, ὅπως 25 αὐτὸς τε μὴ ἀδικήται καὶ τοῖς φίλοις τὰ δίκαια βοηθεῖν δύνηται, καὶ ἄρξει ἁγαθὸν τι ποιεῖν τὴν πατρίδα πε-ράται, διὰ τί ὦ τοιοῦτος ἄλλῳ τοιοῦτος οὐκ ἂν δύνατο συναρμόσαι; πάτερον τοὺς φίλους ὕφελείν μετὰ τῶν κα-30 λῶν καγαθῶν ἦττον δυνήσεται; ἡ τὴν πόλιν εὐεργετεῖν ἀδυνατότερος ἔσται καλοὺς κάγαθοὺς ἔχων συνεργοὺς;
HELPFULNESS OF FRIENDS.

26 ἀλλὰ καὶ ἐν τοῖς γυμνικοῖς ἀγώσι δήλον ἐστίν ὅτι, ἐὰν ἐξῆν τοῖς κρατίστοις συνθεμένους ἐπὶ τοὺς χείρους ἴναι, πάντας ἄν τοὺς ἀγώνας οὕτωι ἑνίκων καὶ πάντα τὰ ἁθλα οὕτωι ἐλάμβανον. ἐπεὶ οὖν ἐκεῖ μὲν οὐκ ἔσοι τοῦτο ποιεῖν, ἐν δὲ τοῖς πολιτικοῖς, ἐν οἷς οἱ καλοὶ κἀγαθοὶ 5 κρατιστεύουσιν, οὐδεὶς κωλύει μεθ' οὗ ἄν τις βούληται τὴν πόλιν ἐνεργεῖτειν, πῶς οὐ λυσίτελει τοὺς βελτίστους φίλους κτησάμενον πολιτεύεσθαι, τοῦτοις κοινωνοῖς καὶ συνεργοῖς τῶν πράξεων μᾶλλον ἡ ἀνταγωνισταὶς χρώμε-27 νοῦ; ἀλλὰ μὴν κάκεινο δῆλον ὅτι καὶ ἐὰν πολεμῇ τίς τινι, 10 συμμάχους δεήσεται, καὶ τούτων πλείονων, ἐὰν καλοὶς κἀγαθοὶς ἀντιτάττηται. καὶ μὴν οἱ συμμαχεῖν ἐθέλοντες εὑροῦντοι, ἵνα ἐθέλωσι προδυμεῖσθαι. πολὺ δὲ κρεῖττον τοὺς βελτίστους ἑλάττονας εὑροῦν ἦ τοὺς χείρονας πλείονας οὔτας οἱ γὰρ ποιηροὶ πολὺ πλείονῶν ἐνερ- 15 28 γεσιῶν ἢ οἱ χρηστοὶ δέονται. ἀλλὰ θαρρῶν, ἔφη, ὁ Κριτόβουλος, πειρώ ἀγαθὸς γίγνεσθαι, καὶ τουτοῦτος γενόμενος θηρὰν ἐπιχείρει τοὺς καλοὺς τε κἀγαθοὺς. ἰσως δ' ἂν τί σοι κἀγὼ συλλαβεῖν εἰς τὴν τῶν καλῶν τε κἀγα-θῶν θήραν ἔχομί διὰ τὸ ἐρωτικὸς ἐστίν. δεινῶς γὰρ, ὅν 20 ἂν ἐπιθυμήσω ἀνθρώπων, ὀλος ἄρμημαι ἐπὶ τὸ φιλῶν τε αὐτοῦς ἀντιφιλεῖσθαι ὑπ' αὐτῶν καὶ ποθῶν ἀντιπο-θείσθαι καὶ ἐπιθυμῶν συνεῖναι καὶ ἀντιπιθυμεῖσθαι τῆς 29 συνουσίας. ὅρῳ δὲ καὶ σοὶ τούτων δεήσου, ὅταν ἐπιθυμ-μῆς φιλίαν πρὸς τινας ποιεῖσθαι. μὴ οὖν ἀποκρύπτων 25 με, οἷς ἂν βούλοιο φίλοις γενέσθαι διὰ γὰρ τὸ ἐπιμελεῖ-σθαι τοῦ ἀρέσατι τῷ ἄρεσκοντι μοι οὐκ ἀπείρως οἴμαι ἔχεω 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.

Kal δ Κριτόβουλος ἐφη, Καὶ μὴν, ὡς Σωκράτης, τούτων ἐγώ τῶν μαθημάτων πάλαι ἐπιθυμῶ, ἀλλώς τε καὶ εἰ ἐξαρκέσει μοι ἡ αὐτὴ ἐπιστήμη ἐπὶ τοὺς ἀγαθοὺς τὰς ψυχὰς καὶ ἐπὶ τοὺς καλοὺς τὰ σώματα. καὶ δ Σωκράτης 31

5 ἐφη, 'Αλλ', ὡς Κριτόβουλε, οὐκ ἔστω ἐν τῇ ἐμῇ ἐπιστήμῃ τὸ τὰς χείρας προσφέροντα ποιεῖν ὑπομένειν τοὺς καλοὺς. πέπεισμαι δὲ καὶ ἀπὸ τῆς Σκύλλης διὰ τούτῳ φεύγεω τοὺς ἀνθρώπους, ὅτι τὰς χείρας αὐτοῖς προσέφερε· τὰς δὲ γε Σειρήνας, ὅτι τὰς χείρας οὐδενὶ προσέφερον, ἀλλὰ 10 πάσι πόρρωθεν ἐπὶδόν, πάντας φασίν ὑπομένειν καὶ ἀκούοντας αὐτῶν κηλεῦσαι. καὶ δ Κριτόβουλος ἐφη, 32

'Ὄς οὖ προσολοντος τὰς χείρας, εἰ τι ἔχεις ἀγαθὸν εἰς φίλων κτήσιν, δίδασκε. καὶ δ Σωκράτης ἐφη, ὅταν οὖν, 33

ὡς Κριτόβουλε, φίλος των βούλη γενέσθαι, ἐάσεις με κατει-
ΕΠΙ ΤΟΙΣ ΣΑΥΤΟΥ, ΚΑΙ ΕΠΙ ΤΟΙΣ ἈΓΑΘΟΙΣ ΤΩΝ ΦΙΛΩΝ ΧΑΙΡΕΙΣ ΟΥΔΕΝ ἩΤΤΟΝ Ἦ ΕΠΙ ΤΟΙΣ ΣΑΥΤΟΥ, ὅΠΩΣ ΤΕ ΤΑῦΤΑ ΓΙΓΝΗΤΑΙ ΤΟΙΣ ΦΙΛΟΙΣ ΟΥΚ ἈΠΟΚΑΜΝΕΙΣ ΜΗΧΑΝΩΜΕΝΟΣ, ΚΑΙ ὩΤΙ ΕΞΙΝΩ-ΚΑΣ ἌΝΔΡΟΣ ἈΡΕΤΗΝ ΕΙΝΑΙ ΒΙΚΆΝ ΤΟΥΣ ΜΕΝ ΦΙΛΟΥΣ ἘΝ ΠΟΙΟΤΥΤΑ, ΤΟΥΣ Θ’ ἘΧΘΡΟΥΣ ΚΑΚΩΣ, ΠΆΝΥ ἌΝ ΟΙΜΑΙ ΣΟΙ 38 ΕΠΙΤΗΔΕΙΟΝ ΕΙΝΑΙ ΜΕ ΣΟΥΝΘΡΟΝ ΤΩΝ ἈΓΑΘΩΝ ΦΙΛΩΝ. ΤΙ ΟΥΝ, ἘΦΗ Ὁ ΚΡΙΤΟΒΟΥΛΟΣ, ἜΜΟΙ ΤΟῦΤΟ ΛΕΓΕΙΣ, ᾩΣΤΕΡ ΟΥΚ ΕΠΙ ΣΟΙ ὩΝ Ὁ ΤΙ ἈΝ ΒΟΥΛΗ ΠΕΡΙ ἘΜΟΙ ΛΕΓΕΙΝ; ΜΑ Δ’ ΟΥΧ, ὍΣ ΠΟΤΕ ἘΓΩ ἈΣΠΑΣΙΑΣ ἩΚΟΥΣΑ· ἘΦΗ ΓΑΡ ΤΑΣ ἈΓΑΘΑΣ ΠΡΟΜΥΣΤΡΙΔΑΣ ΜΕΤΑ ΜΕΝ ἈΛΗΘΕΙΑΣ ΤΑΓΑΘΑ ΔΙΑΓΓΕΛΛΌΥΣΑΣ 10 ΔΕΙΝΑΙ ΕΙΝΑΙ ΣΥΝΑΓΕΙΝ ἈΝΘΡΩΠΟΥΣ ΕΙΣ ΚΗΔΕΙΑΝ, ΨΕΥΔΟΜΕΝΑΣ Ὅ ΟΥΚ ΘΕΛΕΙΝ ἘΠΑΙΝΕΙΝ’ ΤΟΥΣ ΓΑΡ ΕΞΑΠΑΤΗΔΕΥΤΑΣ ἈΜΑ ΜΙ-ΣΕΩΝ ἈΛΛΉΛΟΥΣ ΤΕ ΚΑΙ ΤΗΝ ΠΡΟΜΥΣΘΑΜΈΝΗΝ. Ὅ ΔΗ ΚΑΙ ἘΓΩ ΠΕΙΣΘΕΙΣ ὌΡΘΩΣ ΧΕΙΝ ΗΓΟΪΜΑΙ ΟΥΚ ΕΞΕΙΝΑΙ ΜΟΙ ΠΕΡΙ ΣΟΥ ΛΕΓΕΙΝ ἘΠΑΙΝΟΗΤΙ ΟΥΔΕΝ, Ὅ ΤΙ ἈΝ ΜΗ ΑΛΗΘΕΩΝ. ΣΩ ΜΕΝ 15 ἍΡΑ, ἘΦΗ Ὁ ΚΡΙΤΟΒΟΥΛΟΣ, ΤΟΙΟΤΟΤΟΙ ΜΟΙ ΦΙΛΟΙΣ ΕΙ, Ὡ ΣΩ-ΚΡΑΤΕΣ, ΟΙΟΣ, ἈΝ ΜΕΝ ΤΙ ΑΥΤΟΣ ΧΩ ΕΠΙΤΗΔΕΙΟΝ ΕΙΣ ΤΟ ΦΙΛΟΥΣ ΚΤΗΣΑΣΘΑΙ, ΣΥΛΛΑΜΒΆΝΕΙΝ ΜΟΙ· ΕΙ ΔΕ ΜΗ, ΟΥΚ ἈΝ ΘΕΛΟΙΣ ΠΛΆΣΑΣ ΤΙ ΕΙΠΕΙΝ ἘΠΙ ΤΗ ΕΜῗ ΩΦΕΛΕΙΑ. ΠΟΤΕΡΑ Ὅ ἈΝ, ἘΦΗ Ὁ ΣΩΚΡΆΤΗΣ, Ὁ ΚΡΙΤΟΒΟΥΛΕ, ΔΟΚΏ ΣΟΙ ΜΆΛΛΟΝ 20 ΩΦΕΛΕΙΝ ΣΕ ΤΑ ΨΕΥΔΗ ἘΠΑΙΝΩΝ, Ἡ ΠΕΙΘΩΝ ΠΕΙΡΆΣΘΑΙ ΣΕ 38 ἈΓΑΘΟΝ ΑΝΔΡΑ ΓΕΝΕΣΘΑΙ; ΕΙ ΔΕ ΜΗ ΦΑΝΕΡΩΝ ΟΥΤΩ ΣΟΙ, ΕΚ ΤΩΝΔΕ ΣΚΕΨΑΙ· ΕΙ ΓΑΡ ΣΕ ΒΟΥΛΌΜΕΝΟΣ ΦΙΛΟΥ ΠΟΙΗΣΑΙ ΝΑΥΚΛΗΡΩΨ ΨΕΥΔΌΜΕΝΟΣ ἘΠΑΙΝΟΗΝ, ΦΆΣΚΩΝ ΑΓΑΘΩΝ ΕΙΝΑΙ ΚΥΒΕΡΝΗΤΗΝ, Ὅ ΔΕ ΜΟΙ ΠΕΙΣΘΕΙΣ ΕΠΙΤΡΈΨΕΙΕΣ ΣΟΙ ΤΗΝ ΝΑΙΝ 25 ΜΗ ἘΠΙΣΤΑΜΕΝΩΨ ΚΥΒΕΡΝΆΝ, ΧΕΙΣ ΤΙΝΔΑ ΕΛΠΙΔΑ ΜΗ ἈΝ ΣΑΥ-ΤΟΝ ΤΕ ΚΑΙ ΤΗΝ ΝΑΙΝ ἈΠΟΛΕΣΑΙ; Ἡ ΕΙ ΣΟΙ ΠΕΙΣΑΙΜ ΚΟΥΗ-ΤΗΝ ΠΟΛΙΝ ΨΕΥΔΌΜΕΝΟΣ ὩΣ ἈΝ ΣΤΡΑΤΗΓΙΚΩ ΤΕ ΚΑΙ ΔΙΚΑ-ΣΤΙΚΩ ΚΑΙ ΠΟΛΙΤΙΚΩ ΕΑΥΤΗΝ ΕΠΙΤΡΕΨΑΙ, ΤΙ ἈΝ ΟΙΕΙ ΣΕΑΥ-ΤΟΝ ΚΑΙ ΤΗΝ ΠΟΛΙΝ ὩΠΟ ΣΟῗ ΠΑΘΕΙΝ; Ἡ ΕΙ ΤΙΝΑΙ ὉΝΙΑΡΑΙ ΤΩΝ 30 ΠΟΛΙΤΩΝ ΠΕΙΣΑΙΜ ΨΕΥΔΌΜΕΝΟΣ ὩΣ ΟΝΤΙ ΟΙΚΟΝΟΜΙΚΩ ΤΕ ΚΑΙ
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.

Кαὶ μὴν τὸς ἀπορίας γε τῶν φίλων τὰς μὲν δὴ ἁγνοιαν 1 ἐπειράτο γνώμη ἀκείσθαι, τὰς δὲ δὲ ἐνδειαν διδάσκων κατὰ δύναμιν ἄλληλοις ἐπαρκεῖν. ἐρῶ δὲ καὶ ἐν τούτοις 15 ἀ σύνοιδα αὐτῷ. 'Αρίσταρχον γὰρ ποτε ὅρῶν σκυθρω-πῶς ἔχοντα, 'Εοικας, ἐφη, ὡ 'Αρίσταρχε, βαρέως φέρεω τι. χρὴ δὲ τοῦ βάρους μεταδιδόναι τοῖς φίλοις· ἵσως γὰρ ἄν τί σε καὶ ἡμεῖς κοινός ἦσαμεν. καὶ ὡ 'Αρίσταρχος, 2 ἀλλὰ μὴν, ἐφη, ὡ Σώκρατες, ἐν πολλῇ γε εἰμὶ ἀπορία. 20 ἐπεὶ γὰρ ἐστασίασεν ἡ πόλις, πολλῶν φυγόντων ἐἰς τὸν Πειραιά, συνεληλύθασιν ὃς ἔμε καταλειμμέναι ἄδελφαι τε καὶ ἄδελφιδαι καὶ ἀνεψιαὶ τοσαῦται, ὡστ' εἶναι ἐν τῇ
GENTLEFOLK AND SLAVES.

οἱκὰ τέτταρας καὶ δέκα τοὺς ἐλευθέρους. λαμβάνομεν δὲ οὕτε ἐκ τῆς γῆς οὐδένός οἷς γὰρ ἐναντίοι κρατοῦσιν αὐτῆς οὐτ' ἀπὸ τῶν οἰκίων ὀλυγανθρωπία γὰρ ἐν τῷ ἀστεὶ γέγονε. τὰ ἐπιπλα δὲ οὐδεὶς ὦνεῖται, οὐδὲ δανείσασθαι οὐδαμῶθεν ἔστιν ἀργύριον, ἀλλὰ πρότερον ἀν τίς μοι 5 δοκεῖ ἐν τῇ ὄδὸς ζητῶν οὐρεῖν ἢ δανείζομενος λαβεῖν. χαλεπῶν μὲν οὖν ἔστιν, δὲ Σώκρατες, τοὺς οἰκείους περι- οράν ἀπολλυμένους, ἀδύνατον δὲ τοσοῦτος τρέφειν ἐν 3 τοιούτοις πράγμασιν. ἄκούσας οὖν ταῦτα ὁ Σωκράτης, Τί ποτέ ἔστιν, ἐφη, ὅτι Κεράμων μὲν πολλοὺς τρέφοις οὐ το 10 μόνον ἐαυτῷ τε καὶ τοῦτος τάπιτήδεια ὄνυνται παρέχειν, ἀλλὰ καὶ περιποιεῖται τοσαῦτα ὥστε καὶ πλούτειν, σὺ δὲ πολλοὺς τρέφοις δέδοικας μὴ δὲ ἐνδεικνύων τῶν ἐπιτηδειῶν ἀπαντᾷ ἀπολήσθη; "Οτι νὴ Δῆ, ἐφη, ὁ μὲν δούλους τρέ- 4 ρείς, ἐγὼ δὲ ἐλευθέρους. Καὶ πότερον, ἐφη, τοὺς παρὰ σοι 15 ἐλευθέρους οἷς βελτίων εἶναι, ἢ τοὺς παρὰ Κεράμωνι δούλους; Ἕγῳ μὲν οἴμαι, ἐφη, τοὺς παρ' ἐμοὶ ἐλευθέρους. Οὐκοῦν, ἐφη, ἀλοχρόν τὸν μὲν ἀπὸ τῶν ποιητότων εὐπορεῖν, σὺ δὲ πολλὰ βελτίως ἔχοντα ἐν ἀπορίᾳ εἶναι; Νὴ Δῆ, ἐφη· ὁ μὲν γὰρ τεχνώτας τρέψει, ἐγὼ δ' ἐλευ- 20 θείς πεπαιδευμένους. Ἀρ' οὖν, ἐφη, τεχνώτα εἰσὶν οἱ χρῆσιμον τί ποιεῖν ἐπιστάμενοι; Μάλιστα γ', ἐφη. Οὐκοῦν χρῆσιμά γ' ἀλφίτα; Σφόδρα γε. Τί δ' ἄρτοι; Οὐδὲν ἦττον. Τί γὰρ; ἐφη, ἰματία τε ἀνδρεία καὶ γυναι- κεία καὶ χιτωνίσκοι καὶ χλαμύδες καὶ ἐξωμίδες; Σφόδρα 25 γ', ἐφη, καὶ πάντα ταῦτα χρῆσιμα. Ἐπειτα, ἐφη, οἱ παρὰ σοι τούτων οὐδὲν ἐπιστανται ποιεῖν; Πάντα μὲν οὖν, ὡς 6 ἐγώμαι. Εἰτ' οὐκ οἶσθ' ὅτι ἀφ' ἐνὸς μὲν τούτων, ἀλφ- ὑπογίεια, Ναυσικάδης οὐ μόνον ἐαυτῶν τε καὶ τοὺς οἰκεῖτας τρέφει, ἀλλὰ πρὸς τούτοις καὶ ύπο πολλὰς καὶ βοῦς, καὶ 30 περιποιεῖται τοσαῦτα ὥστε καὶ τῇ πόλει πολλάκις λει-
τουργείων, ἀπὸ δὲ ἀρτοποιίας Κύρηβος τὴν τε οἰκίαν πᾶσαν διατρέφει καὶ ζῇ δαψιλῶς, Δημέας δ' ὁ Κολλυτεύς ἀπὸ χλαμυδουργίας, Μένων δ' ἀπὸ χλαυδοποιίας, Μεγαρέων δ' οἱ πλείστοι ἀπὸ ἑξωμυδοποιίας διατρέφονται; Ἡ Δ', 5 ἐφ' οὕτωι μὲν γὰρ ὁνομένωι βαρβάρους ἀνθρώπους ἔχουσιν, ὡστ' ἀναγκάζειν ἐργάζεσθαι ἐκ καλῶς ἔχει, ἐγὼ δ' ἐλευθέρους τε καὶ συγγενεῖς. Ἑπεὶτ', ἐφη, ὅτι ἐλευ- 7 θερόν τ' εἰσὶ καὶ συγγενεῖς σοι, οὐει χρήναι αὐτούς μηδὲν ἄλλο ποιεῖν ἢ ἔσθειν καὶ καθεύδειν; πότερον καὶ τῶν 10 ἀλλῶν ἐλευθέρων τοὺς οὔτως ἡμείον διάγνωται ὅρας καὶ μάλλον εὐδαιμονίες, ἢ τοὺς ἀ ἐπίστανται χρήσιμα πρὸς τὸν βίον, τούτων ἐπιμελομένους; ἡ τὴν μὲν ἀργίαν καὶ τὴν ἀμέλειαν αἰσθάνει τοῖς ἀνθρώποις πρὸς τε τὸ μαθεῖν ἀ προσήκει ἐπισταθαί καὶ πρὸς τὸ μνή- 15 μονεύειν ἀν ἀναθώσῃ καὶ πρὸς τὸ ὑγιαίνειν τε καὶ ἵππεύειν τοῖς σώμασι καὶ πρὸς τὸ ἱτήσασθαι τε καὶ σώζειν τὰ χρήσιμα πρὸς τὸν βίον ὕφελιμα ὤντα, τὴν δ' ἐργασίαν καὶ τὴν ἐπιμέλειαν οὐδὲν χρήσιμα; ἐμαθον δὲ ἡ φής αὐτὰς ἐπι- 8 στασθαὶ πότερον ὡς οὔτε χρήσιμα ὥντα πρὸς τὸν βίον 20 οὔτε ποιήσονται αὐτῶν οὐδέν, ἡ τούναυτίον ὡς καὶ ἐπι- μελησόμεναι τούτων καὶ ὕφελισόμεναι ἀπ' αὐτῶν; ποτέ- ρως γὰρ ἀν μᾶλλον ἀνθρωποὶ σωφρονεῖν, ἀργοῦτες, ἢ τῶν χρησίμων ἐπιμελέμενοι; ποτέρως δ' ἀν δικαιώτεροι εἶέν, εἰ ἐργάζομαι, ἢ εἰ ἀργοῦτες βουλεύοντο περὶ τῶν 25 ἐπιτηδείων; ἀλλὰ καὶ νῦν μὲν, ὡς ἐγὼμαι, οὔτε σὺ ἐκεῖνας ὧν φιλεῖς οὔτ' ἐκεῖνα σε, σὺ μὲν ἵγοςμενος αὐτᾶς ἐπιζημίους εἶναι σεαυτῷ, ἐκεῖναι δὲ σὲ ὅρῳσαι ἀχθόμενον ἐφ' ἀνταῖς. ἐκ δὲ τούτων κίνδυνων μελζω τε ἀπέχθειαν γλυκεσθαι καὶ τὴν προγεγομένην χάριν μειοῦσθαι. ἦν δὲ προστατήσης 30 ὅπως ἐνεργοὶ ἦσι, σὺ μὲν ἐκείνας φιλήσεις, ὀρῶν ὅφελο- μους σεαυτῷ οὖσας, ἐκεῖναι δὲ σὲ ἀγαπήσοντοι, αἰσθό-
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 τοῦτων δὲ ἐπορίσθη μὲν ἀφορμή, ἐωνηθῇ δὲ ἔρια, καὶ ἐργαζόμεναι μὲν ἣριστων, ἐργασάμεναι δὲ ἐδείπνουν, ἵλαραι δὲ ἀντὶ σκυθρωπῶν ἤσαν, καὶ ἀντὶ υφορωμένων έαυτούς ἤδεως ἀλλήλους ἐώρων, καὶ αἱ μὲν ὡς κηδεμόνα ἐφίλουν, δὲ ὡς ωφέλιμους ἡγάτα. τέλος δὲ ἔλθων πρὸς τὸν Σωκράτην χαίρων διηγείτο ταύτα τε καὶ ὅτι αἰτίωνται αὐτῶν μόνον τῶν ἐν τῇ οἰκίᾳ ἄργῳ ἐσθίειν. καὶ ὁ Σωκράτης ἔφη, Εἰτ' οὐ λέγεις αὐταῖς τῶν τοῦ κυνὸς λόγον; φασὶ γὰρ, ὅτε φωνῆντα ἤν τὰ ἔρια, τῆν ὅπως πρός τὸν δεσπότην εἰπεῖν, Θαυμαστῶν ποιεῖς, ὃς ἡμῖν μὲν ταῖς καὶ ἐριά σοι καὶ ἄρνας καὶ τυρόν παρεχοῦσαι οὐδὲν δίδως.
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.

"Αλλον δὲ ποτε ἄρχαιον ἑταίρον διὰ χρόνου ίδών, 1 Πόθεν, ἐφη, Εὐθυρε, φαίνεις; 'Απὸ μὲν τὴν κατάλυσιν τοῦ πολέμου, ἐφη, ὡ Σώκρατες, ἐκ τῆς ἀποδημίας, νυνὶ 15 μέντοι αὐτόθεν. ἐπειδὴ γὰρ ἀφηρέθημεν τὰ ἐν τῇ ὑπερορίᾳ κτῆματα, ἐν δὲ τῇ Ἁττικῇ ὁ πατήρ μοι οὐδὲν κατέλυπεν, ἀναγκάζομαι νῦν ἐπιδημίας τῷ σώματι ἐργα-ζόμενος τὰ ἐπιτήδεια πορίζεσθαι. δοκεῖ δὲ μοι τούτῳ κρείττων εἶναι ἢ δεῖσθαι τινος ἀνθρώπων, ἀλλὰς τε καὶ 20 μηδὲν ἔχοντα ἐφ’ ὅτῳ ἄν δανειζόμην. Καὶ πόσον 2 χρόνον οἰεὶ σοι, ἐφη, τὸ σῶμα ἰκανὸν εἶναι μισθὸν τὰ ἐπιτήδεια ἐργάζεσθαι; Μᾶ τὸν Δί', ἐφη, οὐ πολὺν χρόνον.
Καὶ μὴν, ἑφη, ὅταν ὑμεῖς προσβύτεροι γένη, ὕδειλιν ὅτι δα-
πάνης μὲν δεήσει, μισθὸν δὲ οὐδείς σοι ἐθελήσει τῶν
3 τοῦ σώματος ἔργων διδόναι. Ἀληθῆ λέγεις, ἑφη. Οὐκοῦν,
ἔφη, κρείττον ἔστιν αὐτόθεν τοῖς τοιούτοις τῶν ἔργων
ἐπιτίθεσθαι ἢ καὶ προσβυτέρῳ γενομένῳ ἐπαρκέσει, καὶ 5
προσελθόντα τῷ τῶν πλείονα χρήματα κεκτημένων, τῷ
δεομένῳ τοῦ συνεπιμεληθημένου, ἔργων τε ἐπιστατοῦντα
καὶ συγκομίζοντα καρποὺς καὶ συμφυλάττοντα τὴν οὐσίαν,
4 ὑφελοῦντα ἀντωφελείσθαι. Χαλεπῶς αὖ, ἑφη, ἑγὼ, ὡ
Σώκρατες, δουλεῖαν ὑπομείναιμι. Καὶ μὴν οἳ ἐν ταῖς 10
πόλεσι προστατεύοντες καὶ τῶν δημοσίων ἐπιμελῶμενοι
οὐ δουλοπρεπέστεροι ἕνεκα τούτου, ἀλλὰ ἐλευθερώτεροι
νομίζονται. "Ολως, ἑφη, ὡ Σώκρατες, τὸ ὑπαίτιον εἶναι
tων οὐ πάντων προσέλθαί. Καὶ μὴν, ἑφη, Εὐθηρε, οὐ πάντων
γε βαδίον ἐστὶν εὑρεῖν ἔργον ἑφ᾽ ὃ οὐκ ἂν τις αἰτίαν 15
ἐχοί. χαλεπῶν γὰρ οὗτω τι ποιῆσαι ὡστε μηδὲν ἀμαρ-
τεῖν, χαλεπῶν δὲ καὶ ἀναμαρτήτως τι ποιῆσαντα μὴ
ἀγνώμονον κριτή περιτυχεῖν ἐπεὶ καὶ οἷς νῦν ἐργάζεσθαι
φης θαυμάζω εἰ βαδίον ἐστὶν ἀνέγκλητον διαγιγνεῖσθαι.
6 χρὴ οὖν πειρᾶσθαι τοὺς φιλαίτιους φεύγειν καὶ τοὺς 20
εὐγνώμονας διόκειν, καὶ τῶν πραγμάτων ὁσα μὲν δύνασαι
ποιεῖν ὑπομένειν, ὁσα δὲ μὴ δύνασαι φυλάττεσθαι, ὡ τι
ὁ ἂν πράττῃς, τοῦτον ὅσ κάλλιστα καὶ προθυμότατα
ἐπιμελεῖσθαι. οὕτω γὰρ ἡκιστ' ἂν μὲν σε οἶμαι ἐν
αἰτίᾳ εἶναι, μάλιστα δὲ τῇ ἀπορίᾳ βοηθεῖαν εὑρεῖν, 25
ῥάστα δὲ καὶ ἀκινδυνώτατά ζῆν 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.

Oīdā dē pote autōn kai Krίτωνος ἀκουσταντα ὡς 1 χαλεπὸν ὁ βίος Ἀθήνησιν εἶθα ἀνδρὶ βουλομένῳ τὰ ἔαυτον πράττεν. Νῦν γὰρ, ἔφη, ἔμε τυντις εἰς δίκας ἁγουσών, οὐχ ὧτι ἀδικοῦνται ὡτ' ἐμοῦ, ἀλλ' ὥτι νομίζουσιν ῭διον 5 ἀν μὲ ἀργύριον τελέσαι ἡ πράγματα ἔχεων. καὶ ὁ 2 Σωκράτης, Εἰπὲ μοι, ἔφη, ὁ Κρίτων, κύνας δὲ τρέφεις, ἢν σοι τοὺς λύκους ἀπὸ τῶν προβάτων ἀπερφύκωσι; Καὶ μάλα, ἔφη· μᾶλλον γὰρ μοι λυσιτελεῖ τρέφειν ἡ μῆ. Οὐκ ἂν οὐν θρέψαις καὶ ἀνδρα ὅστις ἔθελοι τε καὶ δύνατο 10 σοι ἀπερφύκειν τοὺς ἐπιχειροῦντας ἀδικεῖν σε; Ἡδὲ ὡς 3 γ' ἄν, ἔφη, εἰ μὴ φοβολήπη ὀπως μή ἐπ' αὐτῶν ὑπαρκοῦσι. Τί δὲ; ἔφη, οὐχ ὁρᾶς ὅτι πολλῷ ἦδιόν ἐστι χαριζόμενον οἴῳ σοὶ ἀνδρὶ ἡ ἀπεχθομενον ἀφελείσθαι; εὖ ἵσθι ὅτι εἰσὶν ἐνθάδε τῶν τουσωτῶν ἀνδρῶν, οἳ πάνυ 15 ἂν φιλοτιμήθειεν φίλῳ σοι χρησθαι.

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, πάνυ μὲν 4 ἰκανὸν εἰπεῖν τε καὶ πρᾶξαι, πένυτα δὲ' οὐ γὰρ ἦν ὦς ἀπὸ παντὸς κερδαίνεως, ἀλλὰ φιλόχρηστος τε καὶ ἐφη βαστὸν εἰναι ἀπὸ τῶν συκοφαντῶν λαμβάνειν. τούτῳ οὖν ὁ 20 Κρίτων, ὁπότε συγκομίζοι ἡ σίτων ἡ ᾲλαιον ἡ οἶνον ἡ ἔρια ἢ τι ἄλλο τῶν ἐν ἄρῃ γενομένων χρησίμων πρὸς
 τῶν βίων, ἀφελῶν ἐδώκε· καὶ ὅπως θύοι, ἐκάλει, καὶ 5 τὰ τοιαῦτα πάντα ἐπεμελεῖτο. νομίσας δὲ ὁ Ἀρχέδημος ἀποστροφῆν οἱ τῶν Κρίτωνος οἶκον, μάλα περιείπεν αὐτὸν. καὶ εὐθὺς τῶν συκοφαντοῦντων τῶν Κρίτωνα ἀνευρίσκει πολλὰ μὲν ἀδικήματα, πολλοὺς δ' ἑχθροὺς· καὶ 5 προσεκαλέσατο εἰς δίκην δημοσίαν, ἐν ᾧ αὐτὸν ἔδει κρί- 6 θήναι ὃ τι δεῖ παθεῖν ἡ ἀποτίσαι. ὃ δὲ συνειδῶς αὐτῷ πολλὰ καὶ πονηρὰ πάντ' ἔποιει ὡστε ἀπαλλαγῆναι τοῦ Ἀρχέδημου. ὃ δὲ ὁ Ἀρχέδημος οὐκ ἀπηλλάττετο, ἔως τὸν 7 τε Κρίτωνα ἀφῆκε καὶ αὐτῷ χρήματα ἐδώκεν. ἔπει δὲ 10 τούτο τε καὶ ἄλλα τοιαῦτα ὁ Ἀρχέδημος διεπράζετο, ἦδη τότε, ὡσπερ ὅταν νομεύς ἀγαθόν κύνα ἔχει, καὶ οἱ ἄλλοι νομεῖς βούλονται πλησίον αὐτοῦ τὰς ἀγέλας ἵσταναι, ἦν τοῦ κυνὸς ἀπολαύσων, οὕτω δὴ καὶ Κρίτωνος πολλοὶ τῶν φίλων ἐδέουντο καὶ σφίσι παρέχειν φύλακα τὸν Ἀρχέ- 15 δημον. ὃ δὲ ὁ Ἀρχέδημος τῷ Κρίτωνι ἦδεός ἔχαρίζετο, καὶ οὐχ ὅτι μόνος ὁ Κρίτων ἐν ἡσυχίᾳ ἦν, ἄλλα καὶ οἱ φίλοι αὐτοῦ. εἰ δὲ τοὺς τούτους οίς ἀπήχθετο ὅνειδιζοι ὡς ὑπὸ Κρίτωνος ἀφελοὺς κολακεύοι αὐτοῦ, Πότερον οὖν, ἐφῃ ὁ Ἐρυθρός, ἀλαχρόν ἐστιν εὐεργετοῦν- 20 μενον ῥᾳ βρατῶν ἀνθρώπων καὶ ἀντευεργετοῦντα τοὺς μὲν τοιοῦτοις φίλους ποιεῖσθαι, τοὺς δὲ πονηροὶς δια- φέρεσθαι, ἢ τοὺς μὲν καλοὺς κἀγαθοὺς ἀδικεῖσ πειρώ- μενον ἑχθροὺς ποιεῖσθαι, τοὺς δὲ πονηροὺς συνεργοῦντα πειράσθαι φίλους ποιεῖσθαι καὶ χρήσθαι τοῦτοις ἄντ' 25 ἐκείνων; ἐκ δὲ τοῦτο εἰς τὲ τῶν Κρίτωνος φίλων Ἀρχέδημος ἦν καὶ ὑπὸ τῶν ἄλλων Κρίτωνος φίλων ἐτιμᾶτο.
MEMORABILIA, II. x. 1-6.

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 Διοδόρῳς αὐτῶν ἑταῖρῷ ὄντι τοιάδε δια-λεχθέντα· Εἰπέ μοι, ἔφη, ὦ Διοδόρε, ἂν τίς σοι τῶν οἰκετῶν ἀποδρᾷ, ἐπιμελεῖ ὅπως ἀνασώσῃ; Καὶ ἄλλους γε νῦ Δι', ἔφη, παρακαλῶ, σῶστρα τούτου ἀνακήρυττων. 5 Τῇ γάρ; ἔφη, ἐὰν τίς σοι κάμνῃ τῶν οἰκετῶν, τούτου ἐπιμελεῖ καὶ παρακαλεῖς ἰατροῦς, ὅπως μὴ ἀποθάνῃ; Σφόδρα γ', ἔφη. Εἰ δὲ τίς σοι τῶν γυνωρίμων, ἔφη, πολὺ τῶν οἰκετῶν χρησιμώτερος ὅν κυνυνεύει δὲ ἐνδειαν ἀπολέσθαι, οὐκ οἶει σοι ἄξιον εἶναι ἐπιμεληθῆναι ὅπως διασωθῇ; καὶ μήν οἰσθά γε ὅτι οὐκ ἀγνώμων ἐστίν Ερμογένης· αἰσχύνοιτο δ' ἂν, εἰ ὥφελούμενοι ὑπὸ σοῦ μὴ ἀντωφέλοιτε. 10 Καὶ τοῦ ὑπηρέτην ἐκόντα τε καὶ εὖνοι καὶ παραμόνιμοι καὶ τὸ κελευόμενον ἵκανὸν ποιεῖν ἔχειν, καὶ μὴ μόνον τὸ κελευόμενον ἵκανὸν ὡντα ποιεῖν, ἀλλὰ δυνάμενοι καὶ ἅφ’ ἑαυτοῦ χρῆσιμον εἶναι καὶ προ- νοεῖν καὶ προβουλεῦεσθαι πολλῶν οἰκετῶν οἴματε ἀντὰξιον εἶναι· οἱ μὲν τοίς ἀγαθὸι οἰκονόμοι, ὅταν τὸ πολλοῦ ἄξιον μικροῦ ἔξη πρίασθαι, τότε φασὶ δεῖν ὡνείσθαι. νῦν δὲ διὰ τὰ πράγματα εὐωνυτάτους ἐστί φίλους ἀγαθοὺς κτή-20 σασθαί. καὶ Ὁ Διοδώρος, ἂλλὰ καλῶς τε, ἔφη, λέγεις, ἦ Σώκρατες, καὶ κέλευσον ἠλθεῖν ὡς ἐμὲ τὸν Ἐρμογένην. Μὰ Δι', ἔφη, οὐκ ἐγωγε· νομίζω γὰρ οὐτε σοὶ κάλλιον
MUTUAL BENEFITS.

εἶναι τὸ καλέσαι ἑκεῖνον τοῦ αὐτοῦ ἐλθεῖν πρὸς ἑκεῖνον, οὔτ' ἑκεῖνῳ μεῖζον ἅγαθὸν τὸ πραξθῆναι ταῦτα ἡ σοί. 
6 οὔτω δὴ ὁ Διόδωρος ψέκετο πρὸς τὸν Ἐρμογένην καὶ οὐ πολὺ τελέσας ἐκτήσατο φίλον, ὅσ ἔργον εἴχε σκοπεῖν ὃ τι ἤν ἡ λέγων ἡ πρᾶττων ὡφελοῖς τε καὶ εὐφραίνοι 5 Διόδωρον.
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 ἐπιμελεῖς διν 1 ὁρέγουντο ποιῶν ὡφέλει, νῦν τούτο διηγήσομαι. ἀκούσας γὰρ ποτέ Διονυσόδωρον εἰς τὴν πόλιν ἥκειν ἐπαγγελλόμενον στρατηγεῖν διδάξειν, ἐλεξε πρὸς τινα τῶν 5 συνόντων, ὅν ἰσθάνετο βουλόμενον τῆς τιμῆς ταύτης ἐν τῇ πόλει τυχείν, Αἰσχρόν μέντοι, ὃ νεανία, τὸν βουλό-2 μένου ἐν τῇ πόλει στρατηγεῖν, ἐξὸν τούτο μαθεῖν, ἀμελήσαι αὐτοῦ καὶ δικαίως ἂν οὕτος ὑπὸ τῆς πόλεως ζημίοτο, πολὺ μᾶλλον ἡ εἶ τις ἀνδριάντας ἐργολαβοῦν 10 μὴ μεμαθηκὼς ἀνδριαντοποιεῖτο. ὅλης γὰρ τῆς πόλεως 3 ἐν τοῖς πολεμικοῖς κινδύνοις ἐπιτρεπομένης τῷ στρα-τηγῷ, μεγάλα τά τε ἄγαθὰ κατορθοῦντος αὐτοῦ, καὶ τὰ κακὰ διαμαρτάνοντος, εἰκὸς γίγνεσθαι. τῶς όσον οὖν ἂν δικαίως ὁ τοῦ μὲν μανθάνειν τοῦτο ἀμελῶν, τοῦ δὲ αἴ-15 ρθῆναι ἐπιμελέσκειν ζῆμιοτο; τοιαύτα μὲν δὴ λέγων ἐπεισεν αὐτῶν ἔλθοντα μανθάνειν. ἐπεί δὲ μεμαθηκὼς 4
ΤΗΣΙΩΝ, ΠΡΟΣΕΠΑΙΩΝ ΑΥΤΩ ΛΕΓΩΝ, ΟΥΣΟΚΕΙ ΥΜΗΝ, ΟΥ ΑΝΔΡΕΣ, ΩΣΠΕΡ 'ΟΜΗΡΟΣ ΤΩΝ 'ΑΓΑΜΕΜΝΟΝΑ ΤΕΙΡΑΡΩΝ ΕΦΗ ΕΙΝΑΙ, ΟΥΤΩ ΚΑΙ ΟΔΗ ΣΤΡΑΤΗΓΕΙῊΝ ΜΑΘΩΝ ΤΕΙΡΑΡΩΤΕΡΟΣ ΦΑΪΝΕΣΘΑΙ; ΚΑΙ ΓΑΡ ΩΣΠΕΡ Ο ΚΤΙΒΑΡΙΣΩΝ ΜΑΘΩΝ, ΚΑΙ ΕΑΝ ΜΗ ΚΤΙΒΑΡΙΣΗ, ΚΤΙΒΑΡΙΣΗΣ ΕΣΤΙ, ΚΑΙ Ο ΜΑΘΩΝ ΙΑΣΘΑΙ, ΚΑΙ ΜΗ ΙΑΤΡΕΥΗ, ΩΜΟΣ ΙΑΤΡΟΣ ΕΣΤΙΝ, ΟΥΤΩ ΚΑΙ ΟΔΗ ΑΠΟ ΤΟΥΔΕ ΤΟΥ ΧΡΟΝΟΥ ΔΙΑΤΕΛΕΙ ΣΤΡΑΤΗΓΙΟΣ ΟΥΝ, ΚΑΙ ΜΗΔΕΙΣ ΑΥΤΟΝ ἘΛΗΤΑΙ: Ο ΔΕ ΜΗ ἘΠΙΣΤΑΜΕΝΟΣ ΟΥΤΕ ΣΤΡΑΤΗΓΙΟΣ ΟΥΤΕ ΙΑΤΡΟΣ ΕΣΤΙΝ, ΟΥΔ' ΕΑΝ ΥΠΟ ΠΑΝΤΩΝ ΑΝΘΡΩΠΩΝ ΑΙΡΕΘΗ, ΆΤΑΡ, ΕΦΗ, ΊΝΑ ΚΑΙ, ΕΑΝ ΗΜΩΝ ΤΙΣ Ή ΤΑΞΙΑΡΧΗ Ή ΛΟΧΑΓΗ ΣΟΙ, ἘΠΙΣΤΗΜΟΝΕΣΤΕΡΟΙ ΤΩΝ 10 ΠΟΛΕΜΙΚΩΝ ΔΩΜΕΝ, ΛΈΞΟΥ ΗΜῖΝ ΠΟΘΕΝ ΗΡΞΑΤΟ ΣΕ ΔΙΔΆΣΚΕΙΝ ΤΗΝ ΣΤΡΑΤΗΓΙΑΝ. ΚΑΙ ΟΣ, 'ΕΚ ΤΟΥ ΑΥΤΟΥ, ΕΦΗ, ΕΙΣ ΩΠΕΡ ΚΑΙ ΕΤΕΛΕΥΣΑ: ΤΑ ΓΑΡ ΤΑΤΙΚΑ ΕΜΕ ΓΕ ΚΑΙ ΑΛΛΟ ΟΥΔΕΝ ΕΔΙ- 
6 δαξεν. ἌΛΛΑ ΜΗΝ, ΕΦΗ Ο ΣΩΚΡΑΤΗΣ, ΤΟΥΤΟ ΓΕ ΠΟΛΛΟΣΤΩΝ ΜΕΡΟΣ ΕΣΤΙ ΣΤΡΑΤΗΓΙΑΣ. ΚΑΙ ΓΑΡ ΠΑΡΑΣΚΕΥΑΣΤΙΚΟΝ ΤΩΝ 15 ΕΙΣ ΤΟΥΝ ΠΟΛΕΜΟΥΝ ΤΟΝ ΣΤΡΑΤΗΓΙΟΝ ΕΙΝΑΙ ΧΡΗ ΚΑΙ ΠΟΡΙΣΤΙΚΩΝ ΤΩΝ ΕΠΙΤΗΔΕΙΩΝ ΤΟΙΣ ΣΤΡΑΤΙΩΤΑΙΣ ΚΑΙ ΜΗΧΑΝΙΚΩΝ ΚΑΙ ΕΡ- 
GΑΣΤΙΚΩΝ ΚΑΙ ΕΠΙΜΕΛΗ ΚΑΙ ΚΑΡΤΕΡΙΚΩΝ ΚΑΙ ΑΓΧΥΝΩΝ ΚΑΙ 
ΦΙΛΟΦΡΟΝΑ ΤΕ ΚΑΙ ΩΜΟΝ ΚΑΙ ἈΠΛΟΥΝ ΤΕ ΚΑΙ ἘΠΙΒΟΥΛΟΝ 
ΚΑΙ ΦΙΛΑΚΤΙΚΩΝ ΤΕ ΚΑΙ ΚΛΕΠΤΗΝ ΚΑΙ ΠΡΟΕΤΙΚΩΝ ΚΑΙ ἈΡΠΑΓΑ 20 
ΚΑΙ ΦΙΛΟΔΩΡΟΝ ΚΑΙ ΠΛΕΟΝΕΚΤΗΝ ΚΑΙ ἈΣΦΑΛΗ ΚΑΙ ΕΠΙΘΕΤΙ- 
ΚΩΝ, ΚΑΙ ΑΛΛΑ ΠΟΛΛΑ ΚΑΙ ΦΥΣΕΙ ΚΑΙ ΕΠΙΣΤΗΜΗ ΔΕΙ ΤΟΝ ΕΥ 
7 ΣΤΡΑΤΗΓΙΩΝΤΑ ΕΧΕΙΝ. ΚΑΛΟΥΝ ΔΕ ΚΑΙ ΤΟ ΤΑΤΙΚΟΝ ΕΙΝΑΙ: 
ΠΟΛΥ ΓΑΡ ΔΙΑΦΕΡΕΙ ΣΤΡΑΤΕΥΜΑ ΤΕΙΡΑΓΜΕΝΟΝ ΑΤΑΚΤΟΝ, ΩΣΠΕΡ 
ΛΙΘΟΙ ΤΕ ΚΑΙ ΠΛΗΨΟΙ ΚΑΙ ΞΥΛΑ ΚΑΙ ΚΕΡΑΜΟΣ ΑΤΑΚΤΩΣ ΜΕΝ 25 
ΕΡΡΙΜΜΕΝΑ ΟΥΔΕΝ ΧΡΗΣΙΜΑ ΕΣΤΙΝ, ΕΠΕΙΔΗ ΔΕ ΤΑΧΘΗ ΚΑΤΟ 
ΜΕΝ ΚΑΙ ΕΠΙΠΟΛΗΣ ΤΑ ΜΗΤΕ ΣΕΠΟΜΕΝΑ ΜΗΤΕ ΤΗΚΟΜΕΝΑ, ΟΙ 
ΤΕ ΛΙΘΟΙ ΚΑΙ Ο ΚΕΡΑΜΟΣ, ΕΝ ΜΕΣΟΝ ΔΕ ΑΙ ΤΕ ΠΛΗΨΟΙ ΚΑΙ 
ΤΑ ΞΥΛΑ, ΩΣΠΕΡ ΕΝ ΟΙΚΟΔΟΜΙΑ ΣΥΝΤΙΘΕΤΑΙ, ΤΟΤΕ ΓΧΥΝΕΤΑΙ 
8 ΠΟΛΛΟΥ ΑΞΙΟΥ ΚΤΗΜΑ ΟΙΚΙΑ. ἌΛΛΑ ΠΑΝΝ, ΕΦΗ, Ο ΝΕΑΝΙ- 30 
ΣΚΟΣ, ὬΜΟΙΟΝ, Ὢ ΣΩΚΡΑΤΕΣ, ΕΙΡΗΚΑΣ. ΚΑΙ ΓΑΡ ΕΝ ΤΟ ΠΟ-
λέμφ τούς τε πρῶτους ἀρίστους δεὶ τάττειν καὶ τοὺς τελευταίους, ἐν μέσῳ δὲ τοὺς χειρίστους, ἵνα ὑπὸ μὲν τῶν ἀγωνιστὲ, ὑπὸ δὲ τῶν ὀδονταί. Εἰ μὲν τοίνυν, ἐφη, καὶ διαγνώσκειν σε τοὺς ἀγαθούς καὶ τοὺς κακοὺς ἑδίδαξεν" 5 εἰ δὲ μή, τι σοι ὀφελος ὡν ἔμαθες; οὐδὲ γὰρ εἴ σε ἀργύριον ἐκελευστε πρῶτον μὲν καὶ τελευταίον τὸ κάλλιστον τάττειν, ἐν μέσῳ δὲ τὸ χειρίστου, μὴ διδάξας διαγνώσκειν τὸ τε καλὸν καὶ τὸ κίβδηλον, οὐδὲν ἃν σοι ὀφελος ἤν. 'Ἀλλὰ μὰ Δ'λ', ἐφη, οὐκ ἑδίδαξε' ὥστε αὐτοὺς ἃν ἡμᾶς δέοι τούς τε ἀγαθούς καὶ τοὺς κακοὺς κρίνειν. Τί 10 οὖν οὐκ ἐποίησεν, ἐφη, πῶς ἃν αὐτῶν μὴ διαμαρτάνοιμεν; Βοῦλομαι, ἐφη ὁ νεανίσκος. Ὑποκον, ἐφη, εἰ μὲν ἀργύριον δέοι ἀρτάξειν, τοὺς φιλαργυρωτάτους πρῶτος καθιστάντες ὀρθῶς ἃν τάττειμεν; Ἔμοιγε δοκεῖ. Τί δὲ 15 τοὺς κινδυνεύειν μέλλοντας; ἄρα τοὺς φιλοτιμοτάτους προτακτεῖν; Ὀντοι γοῦν εἰσιν, ἐφη, οἱ ἐνεκα ἐπαίνου κινδυνεύειν ἐθέλουσι. οὐ τοῖς οὖτοι γε ἄδηλοι, ἀλλ' ἐπιφάνεις πανταχοῦ ὅντες εὐεύρετοι ἃν εἰσιν. 'Ατάρ, ἐφη, 11 πότερά σε τάττειν μόνον ἑδίδαξεν, ἢ καὶ ὅπῃ καὶ ὅπως 20 χρηστεύον ἑκάστῃ τῶν τάξεων; Οὔ πάνυ, ἐφη. Καὶ μὴν πολλά γ' ἐστὶ πρὸς ὃ οὔτε τάττειν οὔτε ἀγεῖν ὡσαύτως προσήκει. 'Ἀλλὰ μὰ Δ'λ', ἐφη, οὐ διεσαφήνιζε ταῦτα. Νὴ Δ'λ', ἐφη, πάλιν τοίνυν ἐλθὼν ἐπανερώτα ἢν γὰρ ἐπίστηται καὶ μὴ ἀναίδης ᾗ, αἰσχυνεῖται ἀργύριον εἰλη- 25 φῶς ἐνδεί 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 'Εντυχών δέ ποτε στρατηγεῖν ἤρημένῳ τῷ, Τοῦ ἕνεκεν, ἔφη, ὦ Ομήρων οἶει τῶν Ὀγαμέμνωνος προσαγορεύσαι ποιμένα λαῷ; ἢρά γε ὡς περ τοῦ ποιμένα δεὶ ἐπιμελεῖσθαι ὅπως σῶαι τε ἐσονται αἱ οἴες καὶ τάπιτηθεὶα ἐξουσί, καὶ οὐ ἔνεκα τρέφονται, τοῦτο ἔσται, οὔτω καὶ 5 τὸν στρατηγὸν ἐπιμελεῖσθαι δεὶ ὅπως σῶοι τε οἱ στρατιῶται ἐσονται καὶ τὰ ἐπίτηθεια ἐξουσί, καὶ οὐ ἔνεκα στρατεύονται, τοῦτο ἔσται; στρατεύονται δέ, ἵνα κρα-2 τοῦτος τῶν πολεμίων εἰδαμονέστεροι ὅσιν. ἢ τι δὴ-ποτε οὔτως ἐπήμεσε τὸν Ὀγαμέμνωνα εἰπών, ἀμφότερον, βασιλεὺς τ' ἁγαθὸς κρατερὸς τ' αἰχμητής; ἢρά γε ὡς αἰχμητής τε κρατερὸς ἄν εἰή, οὐκ εἰ μόνος αὐτὸς εὗ ἁγωνίζοιτο πρὸς τοὺς πολεμίους, ἀλλ' εἰ καὶ παντὶ τῷ στρατοπέδῳ τούτου αἵτιος εἰή, καὶ βασιλεύς ἁγαθός, οὐκ εἰ μόνον τοῦ ἑαυτοῦ βιὸν καλῶς προεστή-15 κοι, ἀλλ' εἰ καὶ δῶν βασιλεύοι, τούτοις εἰδαμονίας αἵτιος εἰή; καὶ γὰρ βασιλεὺς αἴρειται οὐχ ἴνα ἑαυτοῦ καλῶς ἐπιμεληθῇ, ἀλλ' ἴνα καὶ οἱ ἐλόμενοι δι' αὐτὸν εὗ πράτ-20 τωσι' καὶ στρατεύονται δὲ πάντες, ἴνα δ' βίος αὐτοῖς ὃς βέλτιστος ἢ, καὶ στρατηγοὺς αἴρονται τοῦτον ἔνεκα, 25 ἵνα πρὸς τοῦτο αὐτοῖς Ἰγεμόνες ὅσι. δεὶ οὖν τῶν στρα-2 τηγοῦντα τοῦτο παρασκευάζειν τοῖς ἐλομένοις αὐτοῦ στρα-13 τηγεῖν καὶ γὰρ οὔτε κάλλιον τοῦτον ἀλλο ῥάδιον εὐρεῖν
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 ἢππαρχεῖν δὲ τινι ἤρημενῷ οὐδά ποτε αὐτῶν τοιάδε 15 διαλεχθέντα. Ἐχοις ἂν, ἐφη, ὁ νεανία, εἰπεῖν ἡμῖν ὅτου ἐνεκα ἐπεθύμησας ἢππαρχεῖν; οὐ γὰρ δὴ τοῦ πρῶτος τῶν ἰππέων ἐλαύνειν· καὶ γὰρ οἱ ἢπποτοξότατοι τούτου γε ἄξιοῦνται: προελαύνουσι γοῦν καὶ τῶν ἢππάρχων. Ἀληθῆ λέγεις, ἐφη. Ἀλλὰ μὴν οὐδὲ τοῦ γνωσθήναι γε' ἐπεὶ καὶ οἱ μαυνόμενοι γε ὑπὸ πάντων γιγνώσκονται. Ἀληθῆς, ἐφη, καὶ τούτο λέγεις. Ἀλλ' ἀρα ὅτι τὸ 2 ἢππικὸν οἷει τῇ πόλει βέλτιον ἄν ποιήσας παραδοῦναι, καὶ εἰ τις χρεία γίγνοιτο ἢππέων, τούτων ἡγούμενος ἁγαθὸν τινως αὕτως γενέσθαι τῇ πόλει; Καὶ μάλα, ἐφη. 15 Καὶ ἔστι γε νὴ Δ', ἐφη ὁ Σωκράτης, καλὸν, ἔαν ὀύῃ ταῦτα ποιῆσαι. ἢ δὲ ἄρχη που ἐφ' ἢς ἤρησαι ἢππῶν τε καὶ ἄμβατῶν ἐστιν. ἐφικραντι ὅτι ἄρα οὖν, ἐφη. Ἡ δὴ λέξου 3 ἡμῖν τοῦτο πρῶτον, ὅτι ποιός διανοεῖ τοὺς ἢπποὺς βελτίους ποιῆσαι; καὶ οὐς, Ἀλλὰ τούτο μεν, ἐφη, οὐκ ἔμοι οἷμαι τὸ ἔργον εἶναι, ἀλλὰ ἠδίᾳ ἐκαστὸν δεὶν τοῦ ἐαυτοῦ ἢππον ἐπιμελεῖσθαι. Ἐὰν οὖν, ἐφη ὁ Σωκράτης, παρέχωνται 4 σοι τοὺς ἢπποὺς οἱ μὲν οὐτῶς κακόποδας ἡ κακοσκελεῖς ἡ ἁσθενεῖς, οἱ δὲ οὗτως ἀτρόφοις, ὡστε μὴ δύνασθαι ἀκολουθεῖν, οἱ δὲ οὗτος ἀναγώγους ὡστε μὴ μένειν ὅποι 25 ἃν σὺ τάξης, οἱ δὲ οὗτοι λακτιστῶς ὡστε μὴ θὰ τάξαι
He must, above all, teach his men skill, courage and discipline, and must inspire them with confidence in his own fitness.

Ovκοῦν πρῶτον μὲν ἀναβατικωτέρους ἐπὶ τοὺς ἵππους ποιήσεις αὐτοὺς; Δεὶ γοῦν, ἐφη· καὶ γὰρ ἐὰν αὐτῶν καταπέσοι, μᾶλλον ἂν οὕτω σωζούτω. Τί γὰρ; ἐάν ποιν κυνδυνεύεις δέη, πότερον ἔπαγειν τοὺς πολε-10 μίους ἐπὶ τὴν ἀμμον κελεύσεις, ἐνθαπερ εἰδόθατε ἵππευιν, ἦ πειράσει τὰς μελέτας ἐν τοιούτοις ποιεῖσθαι χωρίος ἐν οἴοισσερ οἱ πολεμοὶ γίγνονται; Βέλτιον γοῦν, 7 ἐφη. Τί γὰρ; τοῦ βάλλειν ὡς πλείστους ἀπὸ τῶν ἵππων ἐπιμελεῖαν τινα ποιήσει; Βέλτιον γοῦν, ἐφη, καὶ 15 τοῦτο. Ὠνεγεὶν δὲ τὰς ψυχὰς τῶν ἰππεών καὶ ἕξοργίζειν πρὸς τοὺς πολεμίους, ἀπερ ἀλκιμωτέρους ποιεῖ, διαιν-8 νόησαι; Ἐλ δὲ μὴ, ἀλλὰ νῦν γε πειράσομαι, ἐφη. Ὅπως δὲ σοι πείθωνται οἱ ἰπпеίς πεφροντικᾶς τι; ἄνευ γὰρ δὴ τοῦτον οὔτε ἰπποὺ ὡτε ἰππεῶν οὔτε ἰππεῶν ἀγαθῶν καὶ ἀλκιμῶν 20 οὐδὲν ὁφελοῦ. Ἀληθὴ λέγεις, ἐφη· ἀλλὰ πῶς ἂν τις μάλιστα, ὧ Σῶκρατες, ἐπὶ τοῦτο αὐτοὺς προβεγαίοτο; 9 Ἐκεῖνο μὲν δὴπο ὁθοθα, δὴτ ἐν παντὶ πράγματι οἱ ἄνθρωποι τοῦτοι μάλιστα ἐθέλουσι πείθεσθαι οὕς ἄν ἥγωνται βελτίστους εἰναι. καὶ γὰρ ἐν νόσῳ ὅν ἄν 25 ἥγωνται ἱατρικῶτατον εἰναι, τοῦτο μάλιστα πείδου- ται, καὶ ἐν πλοῖῳ ὅν ἄν κυβερνητικῶτατου, καὶ ἐν γεωργίᾳ, ὅν ἄν γεωργικῶτατου. Καὶ μάλα, ἐφη. Ὅυκ-
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, ἑφη, τοῦτο διδάξω; Πολὺ νὴ Δῆ, ἑφη, ῥξου ἢ εἰ σοι δέοι διδάσκειν ὡς τὰ κακὰ τῶν ἁγαθῶν ἄμείνων καὶ λυσιτελεστέρα ἔστι. Δέγεις, ἑφη, σὺ τὸν Ἴππαρχον πρὸς τοὺς ἀλλοις ἑπιμελεῖσθαι δεῖν καὶ τὸν λέγειν δύνασθαι; Σὺ δ’ φοῦ, ἑφη, χρῆμα σιωπῆ ἰππαρχεῖν; ἡ οὐκ ἑντεθύμησαι ὅτι ὅσα τὲ νόμῳ μεμαθήκαμεν κάλλιστα ὄντα, δ’ ἄν γε ξῆν ἑπιστάμεθα, ταῦτα πάντα διὰ λόγου ἐμάθομεν, καὶ εἰ τί ἄλλο καλὸν μανθάνει τις μάθημα, διὰ λόγου μανθάνει, καὶ οἱ ἀρισταὶ διδάσκοντες μάλιστα λόγῳ χρῶνται καὶ οἱ τὰ σπουδαίότατα μάλιστα ἑπιστάμενοι κάλλιστα διαλέγονται; ἡ τόδε οὐκ ἑντεθύμησαι, ως ὅταν γε χορὸς εἰς ἅκ ἡσυχ ἡς πόλεως γίγνεται, ὦσπερ ὅ εἰς ἔρι ἰππαρχον, συνπόροιν τοῦτῳ ἑφάμιλλος γίγνεται, ὁδὲ εὐανδρία ἐν ἄλλῃ πόλει ὄμολα τῇ εὐθαδῇ συνάγεται; Ἀληθῆ λέγεις, ἑφη. Ἀλλὰ μὴν οὕτε εὐφωνία τοσοῦτον διαφέρουσιν Ἀθηναίοι τῶν ἄλλων οὕτε σωμάτων μεγέθει καὶ ρώμη, ὀσον φιλοτιμία, ὃπερ μάλιστα παροξύνει πρὸς τὰ καλὰ καὶ ἐντιμά. Ἀληθὲς, ἑφη, καὶ τοῦτο. Ὀυκοῦν οὕτε, ἑφη, καὶ τοῦ ἰππικοῦ τοῦ
 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 'Idow de pote Nikomachidhn ex arxairesiow aptonta hereto, Tines, ò Nikomachidh, strategôi ërmenai; kai iò òs, Ou yâr, efh, ò Squkrates, toioi toiv elsin 'Atheinaiou, yste emè mèn ouch eilouto, òs ek katalîgo stratevomenvos kapatetrimmai kal loxagwv kal taixarchwv, kai traumata upp ton polêmov tosaiva exw: amâ de tav oulaiv ton trauvmatov apogymnoumenos epedeikunen 'Antiv-15 obligation de, efh, eilouto, ton oude diplîtn tw stratev-saîmenov, ev te tois îppeusin oudeîv perîblepîton poh-saîna, epiostamenoiv te allî oudeîn ë chrîmata sullîgenv; 2 Oûkouv, efh ò Squkratês, touto mêm agathôn, efî ge tois stratiwstaîs ikanôs estai tâ epitîdeia porîseiv; Kai 20 yâr oî emporoi, efh ò Nikomachidhs, chrîmata sullîgenv ikanôl elsw 'allî ouch ëneka touîv kai stratevgeiv ouv-3 navt' ân. Kal ò Squkratês efh, 'Allâ kai phîlînîkos.
'Αντισθένης ἔστιν, ὁ στρατηγὸς προσεῖναι ἐπιτηδείον ἔστιν' οὐχ ὄρας ὅτι καὶ ὅσακις κεχορήγηκε πάσι τοῖς χοροῖς νευίκηκε; Μὰ Δᾶ', ἔφη ὁ Νικομαχίδης, ἀλλ' οὔδὲν ὁμοίον ἔστι χοροῦ τε καὶ στρατεύματος προεστάναι. Καὶ 4 5 μὴν, ἔφη ὁ Σωκράτης, οὔδὲ ὕδης γε ὁ 'Αντισθένης οὔδὲ χορῶν διδασκαλίας ἔμπειρος ὃν, ὅμως ἐγένετο ἰκανὸς εὑρείν τοὺς κρατίστους ταύτα. Καὶ ἐν τῇ στρατιᾷ οὖν, ἔφη ὁ Νικομαχίδης, ἄλλους μὲν εὐρήσει τοὺς τάξοντας ἀνθ' ἕαυτοι, ἄλλους δὲ τοὺς μαχουμένους. Οὐκοῦν, ἔφη 5 10 ὁ Σωκράτης, εὰν γε καὶ ἐν τοῖς πολεμικοῖς τοὺς κρατι- στοὺς, ὥσπερ ἐν τοῖς χορικοῖς, ἔξευρήσει τε καὶ προαι- ρήται, εἰκότως ἄν καὶ τούτου νικηφόρος εἰη' καὶ δαπανῶν ὁ αὐτὸν εἰκός μᾶλλον ἄν ἐθέλειν εἰς τὴν συν ὁλῃ τῇ πόλει τῶν πολεμικῶν νίκην ἢ εἰς τὴν συν τῇ φυλῇ τῶν 15 χορικῶν. Λέγεις σύ, ἔφη, ὁ Σῶκρατες, ὡς τοῦ αὐτοῦ 8 ἀνδρός ἔστι χορηγεῖν τε καλῶς καὶ στρατηγείν; Λέγω ἑγώ', ἔφη, ὡς ὅτου ἄν τις προστατεύῃ, ἓν γυνώσκη τε ὃν δὲ καὶ ταύτα πορίζεσθαι δύνηται, ἀγαθὸς ἄν εἴη προστάτης, εἰτε χοροῦ εἰτε οἰκοῦ εἰτε πόλεως εἰτε στρα- 20 τεύματος προστατεύοι. καὶ ὁ Νικομαχίδης, Μὰ Δᾶ', 7 ἔφη, ὁ Σῶκρατες, ὡς ἄν ποτε φίμην ἑγὼ σου ἀκούσαι ὡς ἐν ἀγαθοὶ οἰκονόμοι ἀγαθοὶ στρατηγοὶ ἄν εἰην. "Θι ἡ, ἔφη, ἐξετάσωμεν τὰ ἔργα ἐκατέρου αὐτῶν, ἵνα εἰδώ- μεν πότερον τὰ αὐτὰ ἐστὶν ἢ διαφέρει τι. Πάνω γε, ἔφη. 25 Ὁυκοῦν, ἔφη, τὸ μὲν τοῦς ἀρχομένους κατηκόουσε τε καὶ 8 εὐπεθεῖες ἔαυτος παρασκεύαζειν ἀμφοτέρων ἔστιν ἔργον; Καὶ μᾶλα, ἔφη. Τῇ δὲ; τὸ προστάτευε ἕκαστα τοῖς ἐπιτηδεῖοις πράττειν; Καὶ τοῦτ', ἔφη. Καὶ μὴν τὸ τοὺς κακοὺς κολάζειν καὶ τοὺς ἀγαθοὺς τιμᾶν ἀμφοτέρους 30 οἴμαι προσήκει. Πάνω μὲν οὖν, ἔφη. Τὸ δὲ τοὺς 9 ύπηκόους εὐμενεῖς ποιεῖσθαι τῶς οὐ καλὸν ἀμφοτέρους;
Καὶ τοῦτ', ἑφ. Συμμάχους δὲ καὶ βοηθοὺς προσάγεσθαι δοκεῖ σοι συμφέρειν ἀμφοτέρους ἢ οὐ; Πάνω μὲν οὖν, ἑφ. Ἀλλὰ φυλακτικοὺς τῶν ὄντων οὐκ ἀμφοτέρους εἶναι προσήκει; Σφόδρα γ', ἑφ. Οὐκοίν καὶ ἐπιμελεῖς καὶ φιλοσόφους ἀμφοτέρους εἶναι προσήκει περὶ τὰ αὐ- 5 10 τῶν ἔργα; Ταῦτα μὲν, ἑφ., πάντα ὁμοίως ἀμφοτέρων ἐστὶν ἀλλὰ τὸ μάχεσθαι οὐκετί ἀμφοτέρων. Ἀλλ' ἔχθροι γέ τοι ἀμφοτέρους γίγνονται; Καὶ μάλα, ἑφ., τοῦτο γε. Οὐκοίν τὸ περιγενέσθαι τούτων ἀμφοτέρους συμφέρει; 11 Πάνω γ', ἑφ. ἄλλ' ἐκείνο παρίση, ἂν δέ ἑι μάχεσθαι, τί 10 ὡφελήσει η ὁικονομική; Ἐνταῦθα δήποτε καὶ πλείστον, ἑφ' ο γὰρ ἄγαθός οἰκονόμος, εἶδος ὅτι οὐδὲν οὔτω λυσιτέλες τε καὶ κερδαλέους ἐστὶν ὅσ τὸ μαχόμενου τοὺς πολεμίους νικάν, οὐδὲ οὔτως ἀλυσιτέλες τε καὶ ζημιῶδες ὡς τὸ ἡττᾶσθαι, προβόμως μὲν τὰ πρὸς τὸ νικᾶν συμφέ- 15 ροντα ζητῆσι καὶ παρασκευάσεται, ἐπιμελῶς δὲ τὰ πρὸς τὸ ἡττᾶσθαι φέρονται σκέψεται καὶ φυλάξεται, ἐνεργῶς δ', ἂν τὴν παρασκευὴν ὅρα νικητικὴν οὔσαν, μαχεῖται, οὐχ ἦκιστα δὲ τούτων, ἐὰν ἀπαράσκευος ἢ, φυλάξεται 12 συνάπτεις μάχην. μὴ καταφρόνει, ἑφ., ὁ Νικομαχίδη, 20 τῶν οἰκονομικῶν ἁνδρῶν' ἢ γὰρ τῶν ἱδίων ἐπιμέλεια πλήθει μόνον διαφέρει τῆς τῶν κοινῶν, τὰ δ' ἄλλα παραπλήσια ἔχει, τὸ δὲ μέγιστον, ὅτι οὔτε ἄνευ ἁνθρώπων οὐδὲτέρα γίγνεται, οὔτε δ' ἄλλων μὲν ἁνθρώπων ὑδ' ἡδια πράττεται, δ' ἄλλων δὲ τὰ κοιν' οὕ γὰρ ἄλλως 25 τισὶν ἁνθρώποις οί τῶν κοινῶν ἐπιμελόμενοι χρόνοιται ἢ οἰσπερ οί τὰ ἡδια οἰκονομοῦντες· οῖς οἱ ἐπιστάμενοι χρήσθαι καὶ τὰ ἡδια καὶ τὰ κοιν' καλῶς πράττοντων, οἱ δὲ μὴ ἐπιστάμενοι ἁμφοτέρωθι πλημμελοῦσί.
CHAPTER V.

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

Perikleî δὲ ποτε τῷ τοῦ πάνυ Περικλέους υἱῷ δια-1 λεγόμενοι, Ἐγὼ τοι, ἔφη, ὁ Περικλεῖς, ἐλπίδα ἔχω σοὶ σтратηγήσαντος ἀμείνω τε καὶ ένδοξοτέραν τὴν πόλιν εἰς τὰ πολεμικὰ ἐσεσθαι καὶ τῶν πολεμίων κρατήσειν. 5 καὶ ὁ Περικλῆς, Βουλοίμην ἄν, ἔφη, ὁ Σώκρατες, ἄ λέγεις· ὅπως δὲ ταῦτα γένοιτ' ἄν οὐ δύναμαι γινώσκειν. Βούλει ὦν, ἔφη ὁ Σωκράτης, διαλογιζόμενοι περὶ αὐτῶν ἐπισκοπῶμεν ὅπου ἦδη τὸ δυνατὸν ἐστὶ; Βουλομαί, ἔφη. Οὐκοῦν οἰσθα, ἔφη, ὦτι πλήθει μὲν οὔδεν μείους εἰςν 2 Ἄθηναιοι Βοιωτῶν; Οἶδα γάρ, ἔφη. Σώματα δὲ ἀγαθὰ καὶ καλὰ πότερον ἐκ Βοιωτῶν οίει πλείω ἄν ἐκλεξθῶμαι ἥ ἐξ Ἀθηναίων; Οὐδὲ ταῦτη μοι δοκοῦσι λειπέσθαι. Εὐμενεστέρους δὲ ποτέρους ἑαυτοὺς εἶναι νομίζεις; Ἄθηναίους ἐγώγε. Βοιωτῶν μὲν γὰρ πολλοὶ πλεονεκτούμενοι 15 ὑπὸ Θηβαίων δυσμενῶς αὐτοῖς ἔχονσιν, Ἄθηνησι δὲ οὔδεν ὅρω τοιοῦτον. Ἀλλὰ μὴν φιλοτιμήτατοι γε καὶ 3 μεγαλοφρονεστάτοι πάντων εἰσιν· ἀπερ οὐχ ἤκιστα παροξύνει κινδυνεύειν ὑπὲρ εὐδοξίας τε καὶ πατρίδος. Οὐδὲ ἐν τούτωι Ἀθηναίοι μεμπτοί. Καὶ μὴν προγόνων γε 20 καλὰ ἔργα οὐκ ἔστων οἷς μείζω καὶ πλεῖω ὑπάρχει ἢ Ἀθηναίοις· φοι πολλοὶ ἐπαιρομένου προτρέπονται τε ἄρετής ἐπιμελεῖσθαι καὶ ἀλκυμοί γέγνεσθαι. Ταῦτα μὲν 4 ἀληθῆ λέγεις πάντα, ὁ Σώκρατης· ἀλλ' ὅρας ὦτι ἢ ὦ τε σὺν Τολμίδῃ τῶν χιλίων ἐν Λεβαδείᾳ συμφέρα 25 ἐγένετο καὶ ἢ μεθ' Ἶπποκράτους 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.

5 Καὶ ὁ Σωκράτης, 'ΑΛΛ' αἰσθάνομαί μὲν, ἐφη, ταῦτα ἑν αὐτῶς ἔχονται· δοκεῖ δὲ μοι ἀνδρὶ ἀγαθῷ ἀρχοντὶ νῦν εὐαρεστοτέρως διακείσθαι ἡ πόλις. τὸ μὲν γὰρ ἑαυτὸς ἀμέλειαν τε καὶ ῥᾳδυμίαν καὶ ἀπείθειαν ἐμβάλλει, δὲ φόβος προσεκτικωτέρους τε καὶ εὐπειθεστέρους καὶ εὐσκ-

6 τοτέρους ποιεῖ. τεκμήριοι δὲ ἣν τοῦτο καὶ ἀπὸ τῶν ἐν 15 ταῖς ναυσίν· οὕτως μὲν γὰρ ἐκ τοῦ μηδὲν φοβῶνται, μεστοῖς εἰσὶν ἀταξίας· ἔστ' ἂν δὲ ἡ χειμὼν ἡ πολεμίους διέσωσιν, οὐ μόνον τὰ κελευόμενα πάντα ποιοῦσιν, ἀλλὰ καὶ συγώσι καραδοκοῦντες τὰ προσταχθησόμενα, ὁσπερ

7 χορευταί. ἈΛΛ' μὴν, ἐφη ὁ Περικλῆς, εἰ γε νῦν μάλιστα 20 πείθοντοι, ὥρα ὅπῃ ἐγὼ λέγων πῶς ἂν αὐτοὺς προτρηψαί-

8 μεθα πάλιν ἀνεραθήση τῆς ἀρχαίας ἀρετῆς τε καὶ εὐκλείας καὶ εὐδαιμονίας. Όυκοῦν, ἐφη ὁ Σωκράτης, εἰ μὲν ἐβουλόμεθα χρημάτων αὐτοὺς ἄν όι ἐλλοι ἐχὼν ἀντι-
αὐτοῦς ἐπιμελεῖσθαι βουλόμεθα, τοῦτ’ ἀδ ὑεἰκτέον ἐκ
παλαιοῦ μάλιστα προσήκον αὐτοῖς, καὶ ὡς τούτου ἐπιμε-
λόμενοι πάντων ἄν εἰσ ν κράτιστοι. Πῶς οὖν ἄν τοῦτο διδά-
σκοιμεν; Οἶμαι μὲν, εἰ τοὺς γε παλαιτάτους ὧν ἀκούομεν 9
5 προγόνους αὐτῶν ἀναμμυνήσκοιμεν αὐτοῖς ἀκῆκοότας ἀρίσ-
tους γεγονέναι. Ἀρα λέγεις τὴν τῶν θεῶν κρύσων, ἢν οἱ 10
περὶ Κέκροπα ἄρετῆν ἐκρινω; Λέγω γάρ, καὶ τήν Ἑρεξ-
θέως γε τροφήν καὶ γένεσιν, καὶ τὸν πόλεμον τὸν ἐπ’
ἐκείνου γενόμενον πρὸς τοὺς ἐκ τῆς ἐχόμενης ἦπειρον
10 πάσης, καὶ τὸν ἔφη ‘Ἡρακλειδῶν πρὸς τοὺς ἐν Πελοπο-
νήσῳ, καὶ πάντας τοὺς ἐπὶ Ὁσεῖὼς πολεμηθέντας, ἐν οῖς
πᾶσιν ἐκείνοι δῆλοι γεγόνασι τῶν καθ’ έαυτοὺς ἀνθρώπων
ἀριστεύσαντες: εἰ δὲ βούλει, οὐ υστερον οἱ ἐκείνων μὲν 11
ἀπόγονοι, οὐ πολὺ δὲ πρὸ ἡμῶν γεγονότες, ἐπραξαν, τὰ
15 μὲν αὐτοὶ καθ’ αὐτοὺς ἀγωνιζόμενοι πρὸς τοὺς κυριεύον-
tας τῆς τε Ἀσίας πάσης καὶ τῆς Εὐρώπης μέχρι Μακε-
dονίας καὶ πλείστην τῶν προγεγονότων ὥσιν καὶ
ἀφορμῆν Κεκτημένους καὶ μέγιστα ἐργα κατεργασμένους,
tὰ δὲ καὶ μετὰ Πελοποννησίων ἀριστεύοντες καὶ κατὰ
20 γῆν καὶ κατὰ θάλατταν’ οἷ δὴ καὶ λέγονται πολὺ διε-
νεγκεῖν τῶν καθ’ αὐτοὺς ἀνθρώπων. Λέγονται γάρ, ἔφη.
Τοιγαροῦν πολλῶν μὲν μεταναστάσεων ἐν τῇ ‘Ελ.– 12
λάδι γεγονυνών διέμειναν ἐν τῇ ἑαυτῶν, πολλοὶ δὲ ὑπὲρ
δικαίων ἀντιλέγοντες ἑπτετρεπον ἐκεῖνος, πολλοὶ δὲ ὑπὸ
25 κρειττόνων ὑβριζόμενοι κατέφευγον πρὸς ἐκείνους. καὶ 13
ὁ Περικλῆς, Καὶ θαυμάζω γ’, ἔφη, ὁ Ἐυριπίδης, ἐπὶ τὸ
ποτ’ ἐπὶ τὸ χείρον ἐκλίνεσ. Ἐγὼ μὲν, ἔφη, οἶμαι,
ὁ Σωκράτης, ὡσπερ καὶ ἀθλητά τινες διὰ τὸ πολὺ
ὕπερνεγκεῖν καὶ κρατιστεύσαι καταρρημήσαντες υπερε-
30 πίξουσι τῶν αντιπάλων, οὕτω καὶ Ἀθηναίοις πολὺ διε-
nεγκόντας ἀμελήσαι ἑαυτῶν, καὶ διὰ τοῦτο χείρους γεγο-
Their present habits of insubordination and factiousness make the case difficult, but not, in Socrates' opinion, hopeless.
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.

Μηδαμώς, ἐφη ὁ Σωκράτης, ὁ Περίκλεις, οὔτως ἦγοι ἀνηκέστῳ πονηρὰ νοσεῖν Ἁθηναίους. οὐχ ὅρασ ὡς εὐτάκτοι μέν εἶσιν ἐν τοῖς ναυτικοῖς, εὐτάκτως δὲ ἐν τοῖς γυμνικοῖς ἁγώσι πείθουται τοῖς ἐπιστάταις, οὐδένων δὲ κατα-5 δείστερον ἐν τοῖς χοροῖς ὑπηρετοῦσι τοῖς διδασκάλοις; Τοῦτο γάρ τοι, ἐφη, καὶ θαυμαστῶν ἔστι, τὸ τοὺς μὲν 19 τοιούτους πειθαρχεῖν τοῖς ἐφεστῶσι, τοὺς δὲ ὀπλίτας καὶ τοὺς ἵππεας, οἳ δοκοῦσιν καλοκάγαθρα προκεκρίθαι τῶν πολιτῶν, ἀπειθεστάτους εἶναι πάντων. καὶ ὁ Σωκράτης ἐφη, Ἡ δὲ ἐν Ἀρείῳ πάγῳ βουλή, ὁ Περίκλεις, οὐκ ἐκ τῶν δεδοκιμασμένων καθίσταται; Καὶ μάλα, ἐφη. Οἶσθα οὕν τιμας, ἐφη, κάλλιον ἡ νομιμότερον ἡ σεμνότερον ἡ δικαιότερον τάς τε δίκας δικάζοντας καὶ τάλλα πάντα πράττοντας; Οὐ μέμφομαι, ἐφη, τούτοις. Οὐ τοῖνυν, 15 ἐφη, δεὶ ἀθυμεῖν, ὡς οὐκ εὐτάκτων ὄντων Ἁθηναίων. Καὶ μὴν ἐν γε τοῖς στρατιωτικοῖς, ἐφη, ἐνθα μάλιστα ἐς ὑφρονεῖ τε καὶ εὐτάκτειν καὶ πειθαρχεῖν, οὐδενὶ τούτων προσέχουσιν. Ἡσος γὰρ, ἐφη ὁ Σωκράτης, ἐν τούτοις οἱ ἠκιστα ἐπιστάμενοι ἄρχουσιν αὐτῶν. οὐχ ὅρας 20 ὑτὶ κυθαριστῶν μὲν καὶ χορευτῶν καὶ ὀρχηστῶν οὐδὲ εἰς ἐπιχειρεῖ ἄρχειν μὴ ἐπιστάμενοι, οὐδὲ παλαιστῶν οὐδὲ παγκρατιαστῶν ἀλλά πάντες οἱ τούτων ἄρχουσιν ἄρχοντες ὑπόθεν ὕμαθον ταῦτα ἐφιοι ἐφεστάσει τῶν δὲ στρατηγῶν οἱ πλείον ἀντωσχεδιάζουσιν. οὐ μέντοι σὲ 22 25 γε τοιούτον ἐγὼ νομίζω εἶναι, ἀλλὰ οἴμαι σε οὐδὲν ἦττον ἐχεῖν εἰπεῖν ὅποτε στρατηγεῖν ἢ ὅποτε παλαιεῖν ἠρξος μανθάνειν. καὶ πολλὰ μὲν οἴμαι σε τῶν πατρίφων στρα-
Αθήνα παρελθόντος διασώζεται, πολλά δὲ πανταχό-θεν συνηχέει, ὡπόθεν οἶδον τε ἣν μαθεῖν τι ὄφελιμον
23 εἰς στρατηγίαν. οὕμα δὲ σε πολλὰ μεριμμάν ὅπως μή λάθησε σεαυτὸν ἀγνοῶν τι τῶν εἰς στρατηγίαν ὄφελίμων, καὶ ἐὰν τι τοιούτων αὐτῇ σεαυτὸν μή εἰδότα, ἐπειδή ποὺς μάθησα παρ' αὐτῶν ἡ μὴ ἐπιστασαι καὶ
24 συνεργοὺς ἀγαθοὺς ἔχεις. καὶ ὁ Περικλῆς, ὦ λαυθάνεις
με, ὡ Σώκρατες, ἐφη, ὅτι οὗ δ' οἴομενὸς με τούτων ἐπι-
μελείσθαι ταῦτα λέγεις, ἀλλ' ἐγχειρῶν μὲ διδάσκειν ὅτι τοὺς μέλλοντα στρατηγεῖν τούτων ἀπαντῶν ἐπιμελεῖσθαι
25 δεί. ὅμολογῷ μέντοι κἀγὼ σοι ταῦτα. Τούτο δ', ἐφη,
ὡ Περίκλεις, κατανεόντος, ὅτι πρόκειται τῆς χώρας ἥμων ὅρη μεγάλα, καθήκουτα ἐπὶ τὴν Βουωτίαν, δ' ἄν εἰς τὴν χώραν εἴσοδοι στεναὶ τε καὶ προσάντεις εἰσὶ, 15
26 καὶ ὅτι μέση διέξωσατο ὑρεσίν ἐρυμνοῖς; Καὶ μᾶλα, ἐφη.
Τὸ δὲ; ἐκείνῳ ἄκηκοας, ὅτι Μυσοὶ καὶ Πισίδαι ἐν τῇ
βασιλείᾳς χώρας κατέχοντες ἐρυμνὰ πάνυ χωρία καὶ
κούφως ὀπλισμένοι δύνανται πολλὰ μὲν τὴν βασιλείας
χώραν καταθέοντες κακοποιεῖν, αὐτοῖς δὲ ζήν ἐλεύθεροι; 20
27 Καὶ τούτῳ γ', ἐφη, ἄκοιν. 'Ἀθηναῖοις δ' οὐκ ἂν οἶει,
ἐφη, μέχρι τῆς ἐλαφρᾶς ἡλικίας ὀπλισμένοισ κουφοτέροις
ὀπλοῖς καὶ τὰ προκείμενα τῆς χώρας ὅρῃ κατέχοντας,
βλαβέροις μὲν τοῖς πολεμίοις εἶναι, μεγάλην δὲ προβο-
λήν τοῖς πολίταις τῆς χώρας κατεσκευάσθαι; καὶ ὁ Πε-
25 ρίκλῆς, Πάντ' οἴμαι, ἐφη, ὡ Σώκρατες, καὶ ταῦτα χρή-
28 σμα εἶναι. Εἰ τοῦν, ἐφη ὁ Σωκράτης, ἄρεικει σοι
taúta, ἐπιχείρει αὐτοῖς, ὡ ἀριστε' ὁ τι μὲν γὰρ ἄν τοὺ-
tων καταπρᾶξῃ, καὶ σοι καλὸν ἔσται καὶ τῇ πόλει ἀγα-
θόν' ἐὰν δὲ τι αὐτῶν ἀδυνατῆς, 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, οὗτ’ ἐπεχείρει δημηγο-1

ρέων, ἐπιθυμῶν προστατεύειν τῆς πόλεως οὐδέπω ἐϊκο-

σων ἐτη γεγονός, τῶν ἄλλων οἰκείων τε καὶ φίλων οὐδεὶς

ἐδύνατο πᾶσαν ἐλκυμένον τε ἀπὸ τοῦ βήματος καὶ κατα-

5 γέλαστον ὄντα· Σωκράτης δὲ, εὖνοις ὃν αὐτῷ διὰ τε

Χαρμίδην τὸν Γλαύκωνος καὶ διὰ Πλάτωνα, μόνος ἔπαν-

σεν. ἐνυχων γὰρ αὐτῷ πρῶτον μὲν εἰς τὸ ἐθελῆσαι 2

ἀκούειν τοιάδε λέξας κατέσχεν· Ὡ Γλαύκων, ἐφη, προ-

στατεύειν ἤμων διανενόησαι τῆς πόλεως; Ἑγωγ’, ἐφη, ὃ

10 Σωκρατεῖς. Νὴ Δῆ, ἐφη, καλὸν γὰρ, εἶπερ τι καὶ ἄλλο

τῶν ἐν ἀνθρώποις. ὃ δῆλον γὰρ ὧν τὸν τότῳ διαπράξῃ,

δυνατὸς μὲν ἔσει αὐτός τυγχάνειν ὧτον ἄν ἐπιθυμῇς, ἱκά-

νος δὲ τούς φίλους ὅφελεν, ἔπαρεῖς δὲ τὸν πατρῴον

οἰκον, αὐξῆσεις δὲ τὴν πατρίδα, ὀνομαστὸς δ’ ἔσει πρῶ-

15 τον μὲν ἐν τῇ πόλει, ἔπειτα ἐν τῇ Ἑλλάδι, ἤσως δ’, ὡς-

περ Θεμιστοκλῆς, καὶ ἐν τοῖς βαρβάροις’ ὃποιος δ’ ἄν

ῂς, πανταχοῦ περὶβλεπτος ἔσει. ταῦτα ὅπως ἀκοούων ὁ 3

Γλαύκων ἐμεγαλύνετο καὶ ἴδεως παρέμενε. μετὰ δὲ

ταῦτα ὁ Σωκράτης, Οὐκοδίων, ἐφη, τοῦτο μὲν, ὃ Γλαύκων,

20 δῆλον ὅτι εἶπερ τιμᾶσθαι βουλεί, ὅφελητέα σοι ἡ πόλις

ἔστι; Πάνω μὲν οὖν, ἐφη. Πρὸς θεῶν, ἐφη, μὴ τοίνυν

ἀποκρύψῃ, ἀλλ’ εἶπον ἤμων ἔκ τινος ἄρξει τὴν πόλιν

eὐφεργετείν. ἔπει δὲ ὁ Γλαύκων διεσιώπησεν, ὃς ἄν τότε 4
πολέμου συμβουλεύειν τήν γε πρώτην ἐπισχήσομεν· ἵσως γὰρ καὶ διὰ τὸ méγεθος αὐτῶν ἅρτι ἀρχόμενος τῆς προστατείας οὕτω ἔξητακας. ἀλλὰ τοι περὶ γε φυλακῆς τῆς χώρας οἶδ' ὅτι ἦδη σοι μεμέληκε, καὶ οἴσθα ὁπόσαι 5 τε φυλακαὶ ἐπίκαιροι εἰσὶ καὶ ὁπόσαι μὴ, καὶ ὁπόσοι τε φρουροὶ ἴκανοὶ εἰσὶ καὶ ὁπόσοι μὴ εἰσν' καὶ τὰς μὲν ἐπικαίρους φυλακὰς συμβουλεύσεις μείζονας ποιεῖν, τὰς δὲ περιττὰς ἀφαιρεῖν. Νὴ Δ', ἔφη ὁ Γλαύκων, ἀπάσας 11 μὲν οὖν ἔγωγε, ἐνεκά γε τοῦ οὕτως αὐτῶς φυλάττεσθαι 10 ὡστε κλέπτεσθαι τὰ ἐκ τῆς χώρας. 'Ειλ' δὲ τις ἀφέλη γ', ἔφη, τὰς φυλακάς, οὐκ οἷει καὶ ἄρπάζειν ἐξουσίαν ἔσεσθαι τῷ βουλομένῳ; ἀτάρ, ἔφη, πότερον ἔλθων αὐτὸς ἔξητακας τοῦτο, ἢ πώς οἴσθα ὅτι κακῶς φυλάττονται; Εἰκάζω, ἔχη. Οὐκοῦν, ἔφη, καὶ περὶ τούτων, ὅταν μη- 15 κέτι εἰκάζωμεν, ἀλλ' ἦδη εἰδὼμεν, τότε συμβουλεύσομεν; Ἡς ἦσ, ἔφη ὁ Γλαύκων, βέλτιον. Εἶς γε μὴν, ἔφη, τάργυ- 12 ρεια οἳδ' ὅτι οὐκ ἀφίξαι, ὡς' ἔχειν εἰπεῖν διότι νῦν ἐλάττω ἢ πρόσθεν προσέρχεται αὐτόθεν. Ὡ γὰρ οὖν ἐλήλυθα, ἔφη. Καὶ γὰρ νὴ Δ', ἔφη ὁ Σωκράτης, λέγε- 20 ται βαρὺ τὸ χωρίον ἐναι, ὡστε, ὅταν περὶ τούτου δέχ συμβουλεύειν, αὐτὴ σοι ἡ πρόφασις ἀρκέσει. Σκώπτο- 13 μαι, ἔφη ὁ Γλαύκων. Ἁλλ' ἐκείνων γε τοι, ἔφη, οἶδ' ὅτι οὐκ ἡμέληκας, ἀλλ' ἐσκεψαί, πόσον χρόνον ἴκανος ἐστιν ὁ ἐκ τῆς χώρας γεγονόμενος σῖτος διατρέφει τὴν 25 πόλιν, καὶ πόσον εἰς τὸν ἐνιαυτὸν προσδέεται, ἵνα μὴ τούτο γε λάθη σὲ ποτε ἢ πόλις ἐνδείχσ γενομένη, ἀλλ' εἶδος ἔχεις ὑπὲρ τῶν ἀναγκαίων συμβουλεύων τῇ πόλει βοηθεῖν τε καὶ σῶζειν αὐτήν. Λέγεις, ἔφη ὁ Γλαύκων, παρμέγεθε πράγμα, εἰ γε καὶ τῶν τοιούτων ἐπιμελεῖσθαι 30 δεήσει.
He is advised therefore to begin with small things, and endeavour to manage one house well before he ventures on larger enterprises.

14 'Alλά μέντοι, ἐφή ὁ Σωκράτης, οὔτε ἂν τόν ἑαυτόν ποτὲ οἰκὸν καλῶς τις οἰκήσειν, εἰ μὴ πάντα μὲν εἰσεται ὃν προσδείται, πάντων δὲ ἐπιμελήμενον ἐκπληρώσει. ἀλλ’ ἐπεὶ ἣ μὲν πόλις ἐκ πλειόνων ἣ μυρίων οἰκίων συνέστηκε, χαλεπὸν δ’ ἑστὶν ἁμα τοσοῦτων οἰκίων ἐπιμελήμενον λείσθαι, πῶς οὖν ἔνα τοῦ τοῦ θείου πρῶτον ἐπειράθης αὐξῆσαι; δεῖται δὲ. κἂν μὲν τοῦτον ὄνυ, καὶ πλείοσιν ἐπιχειρήσεις* ἐνα δὲ μὴ δυνάμενος ὡφελήσαι πῶς ἂν πολλοὺς γε δυνηθεῖς; ὡστερ εἰ τις ἐν τάλαντον μὴ δύνατον φέρειν, πῶς οὐ φαιερὸν ὅτι πλείω γε φέρειν ἰο

15 οὐδ’ ἐπιχειρήσεως αὐτῷ; 'Ἀλλ’ ἔγωγ’, ἐφή ὁ Γλαῦκων, ὡφελοίην ἂν τῶν τοῦ θείου οἰκὸν, εἰ μοι ἐθέλοι πείθεσθαι. Εἴτε, ἐφη ὁ Σωκράτης, τὸν θείον οὐ δυνάμενον πεῖθεν, Ἀθηναίον πάντας μετὰ τοῦ θείου νομίζεις δυνήσεσθαι

16 ποιήσαι πείθεσθαι σοι; φυλάττου, ἐφη, Ὄ Γλαῦκων, 15 ὅπως μὴ τοῦ εὐδοξεῖν ἐπιθυμῶν εἰς τούσαντιόν ἔλθης. ἦ οὖν ὄρας ὡς σφαλερὸν ἐστὶ τὸ δ’ μὴ οἴδε τις, ταῦτα ἢ λέγειν ἢ πράττειν; ἐνθυμοῦ δὲ τῶν ἄλλων, ὅσους οἴσθα τοιούτους, οίοι φαίνονται καὶ λέγοντες ἃ μὴ ἵσασι καὶ πράττοντες, πότερά σοι δοκοῦσιν ἐπὶ τοῖς τοιούτοις ἐπαί- 20 νοι μᾶλλον ἢ ψόγον τυγχάνειν καὶ πότερον θαυμάζεσθαι

17 μᾶλλον ἢ καταφρονεῖσθαι· ἐνθυμοῦ δὲ καὶ τῶν εἰδότων ὅ τι τε λέγονσι καὶ ὅ τι ποιοῦσι, καὶ, ὡς ἔγω νομίζω, εὐρήσεσιν εἰν πᾶσιν ἔργοις τούς μὲν εὐδοκιμοῦντάς τε καὶ θαυμαζομένους ἐκ τῶν μάλιστα ἐπισταμένων οὕτως, τοὺς 25 δὲ κακοδοξοῦντάς τε καὶ καταφρονομένους ἐκ τῶν ἁμα-

18 θεστάτων. εἰ οὖν ἐπιθυμεῖς εὐδοκιμεῖν τε καὶ θαυμάζεσθαι ἐν τῇ πόλει, πειρῶ κατεργάσασθαι ὡς μάλιστα το
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 Γλαύκωνος ὀρὼν ἀξιόλογον μὲν ἄνδρα ἔντα καὶ πολλῷ δυνατώτερον τῶν τὰ πολιτικὰ τότε πράττοντων, ὅκνευτα δὲ προσιέναι τῷ δήμῳ καὶ τῶν τῆς πόλεως πραγμάτων ἐπιμελεῖσθαι, Εἰπὲ μοι, ἔφη, ὦ Χαρμίδη, εἰ τις ἰκανὸς ὄν τὸν στεφανίτας ἀγώνας νικᾶν, καὶ διὰ τοῦτο αὐτὸς τε τιμᾶσθαι καὶ τὴν πατρίδα ἐν τῇ Ἑλλάδι εὐδοκιμωτέραν ποιεῖν, μὴ ἐθέλοι ἀγωνίζεσθαι, ποιόν τινα τοῦτον νομίζοις ἄν τὸν ἄνδρα ἔίναι; Δῆλον ὅτι, ἔφη, μαλακὸν τε καὶ δειλὸν. Εἰ δὲ τις, ἔφη, δυνατὸς ὅν τῶν τῆς πόλεως πραγμάτων ἐπιμελώμενος τὴν τε πόλιν αὐξεῖν καὶ αὐτὸς διὰ τοῦτο τιμᾶσθαι, ὅκνον δὴ 15 τοῦτο πράττειν, οὐκ ἄν εἰκότως δειλὸς νομίζοιτο; Ἡσυς, ἔφη· ἀτὰρ πρὸς τὶ με ταῦτ’ ἐρωτᾶς; Ὤτι, ἔφη, οἴμαι σε δυνατὸν ὅντα δκνεῖν ἐπιμελεῖσθαι, καὶ ταῦτα ὃν ἀνάγκη σοι μετέχειν πολιτῇ γε οὗτι. Τὴν δὲ ἐμὴν δύναμιν, ἔφη 20 δ ὦ Χαρμίδης, ἐν ποιῶ ἐργῷ καταμαθῶν ταῦτα μου κατα- γιγνώσκεις; Ἐν ταῖς συνουσίαις, ἔφη, αἰς σύνει τοῖς τὰ τῆς πόλεως πράττονσι· καὶ γὰρ ὅταν τὶ ἀνακοινώνται σοι, ὅρω σε καλῶς συμβουλεύοντα, καὶ ὅταν τὶ ἀμαρτάνωσιν,
A POLITICAL DO-NOTHING.

4 ὁρθῶς ἐπιτιμῶντα. Ὑπὸ ταυτὸν ἔστιν, ἐφη, ὦ Σωκράτες, ἵνα τε διαλέγεσθαι καὶ ἐν τῷ πλῆθει ἀγονίζεσθαι. Καὶ μὴν, ἐφη, ἵνα ἀριθμεῖν δυνάμενος οὐδεν ἢπτον ἐν τῷ πλῆθει ἡ μόνος ἀριθμεῖ, καὶ οἱ κατὰ μόνας ἀρίστα κιθαρί-

5 ἅπαις οὐτοὶ καὶ ἐν τῷ πλῆθει κρατιστεύουσιν. Αἰθῶ 5 ὃς καὶ φόβοι, ἐφη, οὐχ ὁρὰς ἐμφυτά τε ἀνθρώπωσ οὐτα καὶ πολλῷ μᾶλλον ἐν τοῖς ὥχλοις ἦ ἐν ταῖς ἱδαίς ὀμιλίαις παριστάμενα; Καὶ σὺ γε διδάξων, ἐφη, ἀρμημαί, ὅτι οὔτε τοὺς φρονιμιστάτους αἴδούμενος οὔτε τοὺς ἱσχυροτάτους φοβοῦμενος, ἐν τοῖς ἀφρονιστάτους τε καὶ ἀσθενε- 10

6 στάτους αἰσχύνει λέγειν. πότερον γὰρ τοὺς κναφέας αὐτῶν ἢ τοὺς σκυτέας ἢ τοὺς τέκτονας ἢ τοὺς χαλκέας ἢ τοὺς γεωργοὺς ἢ τοὺς ἐμπόρους ἢ τοὺς ἐν τῇ ἀγορῇ μεταβαλλομένους καὶ φροντίζοντας ὁ τι ἐλάττουν πράμαμενοι πλείονος ἀπόδοωνται αἰσχύνει; ἐκ γὰρ τούτων ἀπάντων ἦ 15

7 ἐκκλησία συνίσταται. τὶ δὲ οἰεί διαφέρειν ὃ σὺ ποιεῖς ἢ τῶν ἀσκητῶν οὕτω θρεπτῶ τοὺς ἱδιώτασ φοβείσθαι; οὐ γὰρ τοῖς πρωτεύοισιν ἐν τῇ πόλει, ὡς ἐνικι καταφρονοῦσιν σου, ῥαδίως διαλεγόμενος, καὶ τῶν ἐπιμελημένων τοῦ τῆς πόλει διαλέγεσθαι πολὺ περιῶν, ἐν τοῖς μηδεπόποτε φρονεῖται τῶν πολιτικῶν μηδὲ σοῦ καταπεφρονηκόσιν

8 ὁκνεῖς λέγειν, δεδώσ μὴ καταγελασθῆς; Τί δ' ἐφη, οὐ δοκοῦσί σοι πολλάκις οἱ ἐν τῇ ἐκκλησίᾳ τῶν ὁρθῶς λεγόντων καταγελαῦν; Καὶ γὰρ οἱ ἑτεροὶ, ἐφη διὸ καὶ θαυμάζοι σου, εἰ ἐκείνους, ὅταν τοῦτο ποιῶσι, ῥαδίως χει- 25 ῥῶμενος, τοῦτοι μηδένα τρόπον οἰεὶ δυνῆσεσθαι προσ-

9 ενιακῇναι. ὥγαθε, μὴ ἀγνώει σεαυτῶν, μηδὲ ἀμάρτανε ἃ οἱ πλείστοι ἀμαρτάνοντες· οἱ γὰρ πολλοὶ ὄρμηκότες ἐπὶ τὸ σκοπεῖν τὰ τῶν ἄλλων πράγματα οὐ τρέπονται ἐπὶ τὸ ἑαυτοῦ ἐξετάζειν. μὴ οὖν ἀπορραθῆμει τούτου, ἄλλα 30 διατείνου μᾶλλον πρὸς τὸ σαυτῷ προσέχειν· καὶ μὴ
CHAPTER VIII.

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.

5 'Aristéppou dē ἐπιχειροῦντος ἐλέγχεων τὸν Σωκράτην, 1 ὡσπερ αὐτὸς ὑπ' ἐκείνου τὸ πρότερον ἡλέγχετο, βουλόμενος τὸν συνόντας ὑφελείν ὁ Σωκράτης ἀπεκρίνατο, οὖν ὡσπερ οἱ φυλαττόμενοι μὴ πη ὁ λόγος ἐπαλλαχθῇ, ἀλλ' ὡς ἂν πεπεισμένοι μάλιστα πράττειν τὰ δεόντα. 10 ὁ μὲν γὰρ αὐτὸν ἱρετοὶ εἰ τι εἰδείη ἀγαθὸν, ἵνα, εἰ τι 2 εἶποι τῶν τοιούτων, οἶον ἢ συτίον ἢ ποτὸν ἢ χρήματα ἢ ὑγίειαν ἢ ρώμην ἢ τόλμαν, δεικνύοι δὴ τοῦτο κακὸν ἐνίοτε οὖν. ὁ δὲ εἰδὼς ὅτι, ἐὰν τι ἐνοχλῆ ἡμᾶς, δεόμεθα τὸν παύσουντος, ἀπεκρίνατο ἵπτερ καὶ ποιεῖν κράτιστον

15 Ἀρά γε, ἔφη, ἐρωτᾶς με εἰ τι οἶδα πυρετοῦ ἀγαθὸν; 3 Οὐκ ἔγωγ', ἔφη. 'Ἀλλ' ὀφθαλμίας; Οὐδὲ τούτο. 'Ἀλλὰ λιμοῦ; Οὐδὲ λιμοῦ. 'Ἀλλὰ μήν, ἔφη, εἰ γ' ἐρωτᾶς με εἰ τι ἀγαθὸν οἶδα ὁ μηδενὸς ἀγαθὸν ἔστιν, οὔτ' οἶδα, ἔφη, οὔτε δέομαι.

20 Πάλιν δὲ τοῦ Ἀριστέππου ἐρωτῶντος αὐτὸν εἰ τι 4 εἰδείη καλὸν, Καὶ πολλὰ, ἔφη. 'Ἀρ' οὖν, ἔφη, πάντα ὑμοία ἀλλήλοις; 'Ως οἶον τε μὲν οὖν, ἔφη, ἀνομοιότατα ἐνα. Πῶς οὖν, ἔφη, τὸ τῷ καλῷ ἀνόμοιον καλὸν ἄν εἰη; 'Ὅτι νη Δί', ἔφη, ἔστι μὲν τῷ καλῷ πρὸς ὁρόμοιν
GOOD AND BEAUTIFUL.

ἀνθρώπῳ ἄλλος ἀνόμοιος καλὸς πρὸς πάλην, ἔστι δὲ ἀστιγματικὴ πρὸς τὸ προβάλλεσθαι ὡς ἐνν ἀναμοιοντάτη τῷ ἀκούσμω, καλὸς πρὸς τὸ σφόδρα τε καὶ ταχὺ φέρεσθαι. Οὐδὲν διαφερόντως, ἐφή, ἀποκρίνει μοι ἢ ὅτε τε ἡ ἱρώτησα εἰ τι ἀγαθὸν εἰδεῖς. Σὺ δ’ οἶει, ἐφή, ἄλλο 5 μὲν ἀγαθόν, ἄλλο δὲ καλὸν εἶναι; οὐκ οἶσθι ὅτι πρὸς ταύτα πάντα καλὰ τε κἀγαθὰ ἐστὶ; πρῶτον μὲν γὰρ ἢ ἀρετὴ οὐ πρὸς ἄλλα μὲν ἀγαθὸν, πρὸς ἄλλα δὲ καλὸν ἐστιν’ ἐπειτα οἱ ἀνθρώποι τὸ αὐτὸ τε καὶ πρὸς τὰ αὐτὰ καλοὶ τε κἀγαθοὶ λέγονται’ πρὸς τὰ αὐτὰ δὲ καὶ τὰ σώ- 10 ματα τῶν ἀνθρώπων καλὰ τε κἀγαθὰ φαίνεται, πρὸς ταύτα δὲ καὶ τᾶλλα πάντα οἷς ἀνθρώποι χρώνται καλὰ 6 τε κἀγαθὰ νομίζεται, πρὸς ἄπερ ἂν εὐχρηστά ἦ. ’Αρ’ οὖν, ἐφὴ, καὶ κόψιμος κοπροφόρος καλὸν ἐστὶ; Νὴ Δι’, ἐφή, καὶ χρυσῆ γε ἀστιγμῆ αἰσχρόν, ἐδώ πρὸς τὰ εαυτῶν 15 ἔργα δ’ μὲν καλῶς πεποιημένος ἦ, ἢ δὲ κακῶς. Δέγεις 7 σύ, ἐφή, καλὰ τε καὶ αἰσχρὰ τὰ αὐτὰ εἶναι; Καὶ νὴ Δι’ ἐγώγ’, ἐφή, ἀγαθὰ τε καὶ κακὰ’ πολλάκις γὰρ τὸ τε λιμῷ ἀγαθὸν πυρετὸς κακὸν ἐστὶ καὶ τὸ πυρετὸν ἀγα- θὸν λιμῷ κακόν ἐστὶ’ πολλάκις δὲ τὸ μὲν πρὸς ὅρμον 20 καλὸν πρὸς πάλην αἰσχρὸν, τὸ δὲ πρὸς πάλην καλὸν πρὸς ὅρμον αἰσχρὸν’ πάντα γὰρ ἀγαθὰ μὲν καὶ καλὰ ἐστὶ πρὸς ἂ ἄν εὖ ἐχῇ, κακὰ δὲ καὶ αἰσχρὰ πρὸς ἂ ἄν 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 χρησίμους παιδεύειν ἔμοιγ’ ἐδόκει οἶας χρῆ οἰκοδομεῖ- σθαι. ἔπεσκόπει δὲ ὅδε’ Ἀρὰ γε τὸν μέλλοντα οἰκίαν οἰαν χρῆ ἔχειν τούτο δεὶ μηχανᾶσθαι, ὅπως ἡδίστη τε H
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 20 θακτὸν ἡ φυσικὸν, Οἴμαι μὲν, ἐφη, ὡσπερ σῶμα σώματος ἴσχυρότερον πρὸς τοὺς πόνους φύσει, οὗτο καὶ ψυχῆν ψυχῆς ἐρρωμενεστέραν πρὸς τὰ δεινὰ φύσει γλύνεσθαι. ὦρῶ γὰρ ἐν τοῖς αὐτοῖς νόμοις τε καὶ θεσι τρεφομένους πολὺ διαφέροντας ἀλλήλων τόλμης. 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.

4 Σοφίαν δὲ καὶ σωφροσύνην οὐ διώρισέν, ἄλλα τῷ τὰ μὲν καλὰ τε κἀγαθὰ γιγνώσκοντα χρησθαί αὐτοῖς, καὶ τῷ τὰ αἰσχρὰ εἰδότα εὐλαβείσθαι, σοφὸν τε καὶ σώφρονα ἔκρινε. προσερωτώμενος δὲ εἰ τοὺς ἐπισταμένους μὲν ἄ δει πράττειν, ποιοῦτας δὲ τὰναντία, σοφοὺς τε καὶ ἀκρατεῖς εἶναι νομίζοι, ὦνδὲν γε μᾶλλον, ἐφῆ, ἡ ἀσόφους τε καὶ ἀκρατεῖς· πάντας γὰρ οἴμαι προαιρομένους ἐκ τῶν ἐνδεχομένων ὁ οὕντων συμπεράντων αὐτοῖς εἶναι, ταῦτα πράττειν. νομίζω οὖν τοὺς μὴ ὑπαρχόντας πράττοντας οὐτε σοφοὺς οὖτε σώφρονα εἶναι. ἐφη δὲ καὶ τὴν δικαίωσύνην καὶ τὴν ἄλλην πᾶσαν ᾧτὴν σοφίαν εἶναι. τὰ τε γὰρ δίκαια καὶ πάντα δόσα ᾧτὴν πράττεται καλὰ τε κἀγαθὰ εἶναι· καὶ οὔτ' ἀν τοὺς ταῦτα εἰδοτας ἄλλο ἀντὶ τοῦτων οὐδὲν προελέσθαι οὔτε τοὺς μὴ ἐπισταμένους ὃν τρέφεται πράττειν, ἄλλα καὶ ἐὰν ἐγχειρῶσιν, ἀμαρτάνειν. οὕτω
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 ὦ τι εἰ, λύπην μὲν τινα ἑξηνύρισκεν. αὐτὸν ὄντα, οὔτε μέντοι τὴν ἐπὶ φίλων ἀτυχίας οὔτε τὴν ἐπὶ ἐχθρῶν εὐτυχίας γυγνομένην, ἀλλὰ μόνους ἐφι φθονεῖν τοὺς ἐπὶ ταῖς τῶν φίλων εὐπραξίαις ἀνωμένους. θαυμαζόντων δὲ τινῶν εἰ τις φιλῶν τινα ἐπὶ τῇ εὐπραξίᾳ αὐτοῦ λυποῖτο, ὑπεμίμησκεν ὅτι πολλοὶ οὕτω πρὸς τινας
Εξουσίων ὡστε κακῶς μὲν πράττοντας μὴ δύνασθαι περι- 
ορῶν, ἀλλὰ βοηθεῖν ἀτυχοῦσιν, εὐτυχοῦστων δὲ λυπεῖσθαι. 
τούτο μέντοι φρονίμῳ μὲν ἀνδρὶ οὐκ ἂν συμβῆναι, τοὺς 
νήλιθους δὲ ἀεὶ πάσχειν αὐτό.

9 Σχολήν δὲ σκοπῶν τί ἐη, ποιοῦσα μὲν τι τοὺς 5 
πλεῖστους εὐρίσκειν ἐφη' καὶ γὰρ τοὺς πεπτεῦοντας καὶ 
τοὺς γελωτοποιοῦντας ποιεῖν τι, πάντας δὲ τούτους ἐφη 
σχολάζειν' ἔξεινα γὰρ αὐτοῖς λέναι πράξοντας τὰ βελ- 
τίῳ τούτῳ. ἀπὸ μέντοι τῶν βελτιώνων ἐπὶ τὰ χέρω 
λέναι οὐδένα σχολάζειν' εἰ δὲ τίς ᾧι, τοῦτον ἀσχολίας 10 
ἀυτῷ ὀσύς κακῶς ἐφη τοῦτο πράττειν.

10 Βασιλέας δὲ καὶ ἄρχοντας οὐ τοὺς τὰ σκῆπτρα ἐξού- 
τασ ἐφη ἔναι οὐδὲ τοὺς ὑπὸ τῶν τυχόντων αἱρεθέντας 
οὐδὲ τοὺς κλήρῳ λαχῶντας οὐδὲ τοὺς βιασαμένους οὐδὲ 
τοὺς ἐξαπατήσαντας, ἀλλὰ τοὺς ἐπισταμένους ἄρχειν. 15

11 ὅποτε γὰρ τις ὁμολογήσει τοῦ μὲν ἄρχοντος εἶναι τὸ 
προστάτειον οὗ τὶ χρή ποιεῖν, τοῦ δὲ ἄρχομένου τὸ πει- 
θεσθαι, ἐπεδείκνυεν ἐν τε νηὶ τὸν μὲν ἐπισταμένου ἄρ- 
χοντα, τὸν δὲ ναῦκληρον καὶ τοὺς ἄλλους τοὺς ἐν τῇ 
νηὶ πάντας πειθομένους τῷ ἐπισταμένῳ, καὶ ἐν γεωργίᾳ 20 
toūs κεκτημένους ἄγρους, καὶ ἐν νόσῳ τοὺς νοσοῦντας, 
καὶ ἐν σωμασίας τοὺς σωμασκοῦντας, καὶ τοὺς ἄλλους 
pάντας οῖς ὑπάρχει τι ἐπιμελεῖσας δεόμενον, ἃν μὲν αὐτοὶ 
ηγῶνται ἐπίστασθαι, ἐπιμελεῖσθαι· εἰ δὲ μὴ, τοῖς ἐπι- 
σταμένοις οὐ μόνον παρόνι πειθομένους, ἀλλὰ καὶ 25 
ἀπόντας μεταπεμπομένους, ὅπως ἐκεῖνοι πειθόμενοι τὰ 
δέοντα πράττωσιν· ἐν δὲ ταλασίᾳ καὶ τὰς γυναίκας ἐπε- 
δείκνυεν ἄρχοντας τῶν ἄνδρῶν· διὰ τὸ τὰς μὲν εἴδεναι

12 ὅπως χρή ταλασίουργεῖν, τοὺς δὲ μὴ εἴδεναι. εἰ δὲ τὶς 
πρὸς ταῦτα λέγοι, ὅτι τῷ τυράννῳ ἐξεστὶ μὴ πείθεσθαι 30 
toūs ὀρθῶς λέγουσι, Καὶ τῶς ἂν, ἐφη, ἐξείη μὴ πείθε-
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.

'Allà μήν καὶ εἰ ποτὲ τῶν τὰς τέχνας ἔχοντων καὶ ἐργασίας ἔνεκα χρωμένων αὐταῖς διαλέγοιτο τινι, καὶ
τούτων ωφέλιμος ἦν. εἰσελθών μὲν γάρ ποτε πρὸς Παρράσιον τὸν ᾠγράφον καὶ διαλεγόμενος αὐτῷ, Ἄρα, ἐβη, ὦ Παρράσιε, ἡ γραφικὴ ἔστιν εἰκασία τῶν ὀρωμένων; τὰ γούν κοιλα καὶ τὰ ύψηλα καὶ τὰ σκοτεινὰ καὶ τὰ φωτεινὰ καὶ τὰ σκληρὰ καὶ τὰ μαλακὰ καὶ τὰ τραχέα 5 καὶ τὰ λεία καὶ τὰ νέα καὶ τὰ παλαιὰ σώματα διὰ τῶν χρωμάτων ἀπεικάζοντες ἐκμιμεῖσθε. Ἀληθὴ λέγεις, ἐβη. Καὶ μὴν τὰ γέγον αὐτὰ ἀφομοιοῦντες, ἐπειδὴ οὐ βάδιον ἐνὶ ἀνθρώπῳ περιτυχεῖν ἀμεμπτα πάντα ἔχοντε, ἐκ πολλῶν συνάγοντες τὰ ἐξ ἐκάστου κάλλιστα οὕτως ὀλὰ 10 τὰ σώματα καλὰ ποιεῖτε φαίνεσθαι. Ποιοῦμεν γάρ, ἐβη, οὕτω. Τὸ γάρ; ἐβη, τὸ πιθανότατον καὶ ἰδίωτον καὶ φιλικότατον καὶ ποθεινότατον καὶ ἐρασμώτατον ἀπομιμεῖσθε τῆς ψυχῆς ἱθος; ἢ οὐδὲ μιμητὸν ἔστι τούτῳ; Πῶς γάρ ἂν, ἐβη, μιμητὸν ἐβη, ὦ Ἑρμῆ καὶ Ῥώδης, ὦ μῆτε 15 συνμετρίαν μῆτε χρώμα μῆτε ὅν οὕτως ἀρτί μηδὲν ἐξεῖ μηδὲ ὅλως ὅρατὸν ἔστω; Ἄρ' οὖν, ἐβη, γίγνεται ἐν ἀνθρώπῳ τὸ τε φιλοφρόνως καὶ τὸ ἐχθρῶς βλέπειν πρὸς τινας; Ἐμοί λεγεῖ δοκεῖ, ἐβη. Οὐκοῦν τούτῳ γε μιμητὸν ἐν τοῖς ὁμοίωσι; Καὶ μάλα, ἐβη. Ἐπὶ δὲ τοῖς τῶν φίλων 20 ἀγαθοῖς καὶ τοῖς κακοῖς ὁμοίως σοι δοκοῦσιν ἐξεῖ τα πρόσωπα οί τε φροντίζοντες καὶ οί μῆ; Μά Δὲ οὖ δήτα, ἐβη, ἐπὶ μὲν γὰρ τοῖς ἀγαθοῖς φαίνοροι, ἐπὶ δὲ τοῖς κακοῖς σκυθρώποι γίγνονται. Οὐκοῦν, ἐβη, καὶ 5 ταῦτα δυνατοῖς ἀπεικάζειν; Καὶ μάλα, ἐβη. Ἀλλὰ μὴν 25 καὶ τὸ μεγαλοπρεπὲς τε καὶ ἐλευθέρων καὶ τὸ ταπεινὸν τε καὶ ἀνελευθέρων καὶ τὸ σωφρονοῦν τε καὶ φρόνιμον καὶ τὸ ψυχροτικὸν τε καὶ ἀπειρόκαλον καὶ διὰ τοῦ προσώπου καὶ διὰ τῶν σχημάτων καὶ ἐστώτων καὶ κινουμένων ἀνθρώπων διαφαίνει. Ἀληθὴ λέγεις, ἐβη. Οὐκοῦν 30 καὶ ταῦτα μιμητά; Καὶ μάλα, ἐβη. Πότεροι οὖν, ἐβη,
νομιζεις ἡδιον ὅραν τοὺς ἀνθρώπους δὲ δὲν τὰ καλὰ τε καγαθὰ καὶ ἀγαπητὰ ἢθη φαίνεται, ἢ δὲ δὲν τὰ αἰσχρά τε καὶ πουρὰ καὶ μισητὰ; Πολλα νη Ἄν, ἐφη, διαφέρει, ὡ Σώκρατες.

5 Πρὸς δὲ Κλείτωνα τὸν ἀνδριαντοποίον εἰσελθὼν ἐποτε καὶ διαλεγόμενος αὐτῷ, Ἄρτι μὲν, ἐφη, δὲ Κλείτων, καλοὶ οὖσ ποιεῖς δρομέας τε καὶ παλαιστὰς καὶ πῦκτας καὶ παγκρατιαστὰς ὅρω τε καὶ οἶδα: δὲ μάλιστα ψυχαγωγεὶ διὰ τῆς ὤψεως τοὺς ἀνθρώπους, τὸ ᾽Ωστικὸν

10 φαίνεσθαι, πῶς τούτῳ ἐνεργάζει τοῖς ἀνδριάζων; ἔπει δὲ 7 ἀπορῶν ὁ Κλείτων οὐ τὰχύ ἀπεκρίνατο, Ἄρτι, ἐφη, τοῖς τῶν ζῶντων εἰδεσὶ ἀπεικάζων τὸ ἔργον, ᾽Ωστικώτεροι ποιεῖς φαίνεσθαι τοὺς ἀνδριάντας; Καὶ μάλα, ἐφη. Ὄντοιν τὰ τε ὑπὸ τῶν σχημάτων κατασπόμενα καὶ τὰ-15 νασπόμενα ἐν τοῖς σώμασι, καὶ τὰ συμπιεζόμενα καὶ τὰ διελκόμενα, καὶ τὰ ἐντεινόμενα καὶ τὰ ἀνιέμενα ἀπεικα-ζων, ὁμοίτερά τε τοῖς ἀληθινοῖς καὶ πιθανῶτερα ποιεῖς φαίνεσθαι; Πάνω μὲν οὖν, ἐφη. Τὸ δὲ καὶ τὰ πάθη 8 τῶν ποιοῦντων τι σωμάτων ἀπομιμεῖσθαι οὐ ποιεῖ τινα

20 τέρψιν τοῖς θεωμένοις; Εἰκὸς γοῦν, ἐφη. Ὅντοιν καὶ τῶν μὲν μαχομένων ἀπειλητικὰ τὰ ὄμματα ἀπεικαστέον, τῶν δὲ νευκηκότων εἰφραίνομένων ἢ ὄψις μυητέα; Σφόδρα γ', ἐφη. Δεί ἄρα, ἐφη, τὸν ἀνδριαντοποίον τὰ τῆς ψυχῆς ἔργα τῷ εἰδεῖ προσεικάζεων.

And in a conversation with an armourer, he works out the relation of fitness of proportion to the value and excellence of works of skill.

25 Πρὸς δὲ Πιστίαν τὸν θωρακοποίον εἰσελθὼν, ἐπι-9 δεξαμενος αὐτῷ τῷ Σωκράτει θώρακας εὑργασμένους, Ἀρὲ τῇ Ἔραν, ἐφη, καλὸν γε, ὡ Πιστία, τὸ εὐρημα τῷ
tà μὲν δεόμενα σκέψης τοῦ ἀνθρώπου σκεπάσεις τῶν
10 θώρακα, ταῖς δὲ χερσὶ μῆ κολύειν χρήσθαι. ἀτάρ, ἐφη,
λέξου μοι, ὦ Πιστία, διὰ τὰ οὗτ' ἱσχυροτέρους οὐτε
πολυτελεστέρους τῶν ἄλλων ποιῶν τοὺς θώρακας πλείο-
νος πολείσεις; ὦ Οτι, ἐφη, ὥς Ὀκταῖρας, εὐρυθμοτέρους ποιῶ.
Τὸν δὲ ρυθμὸν, ἐφη, πότερα μέτρῳ ἡ σταθμῇ ἀποδεικ-
νών πλείονος τιμῆ; οὐ γὰρ δὴ ἱσσοὺς γε πάντας οὐδὲ
ὅμοιον σωμαὶ σε ποιεῖν, εἰ γε ἁρμόττοντας ποιεῖς. Ἀλλὰ
νὴ Δί', ἐφη, ποιῶ· οὐδὲν γὰρ ὀφελὸς ἔστι θώρακος
11 ἄνευ τούτου. Οὕκοιν, ἐφη, σώματά γε ἀνθρώπων τὰ 10
μὲν εὐρυθμὰ ἔστι, τὰ δὲ ἁρμονία; Πάνω μὲν οὖν, ἐφη.
Πῶς οὖν, ἐφη, τῷ ἁρμότθῳ σώματι ἁρμόττοντα τὸν θώ-
ρακα εὐρυθμον ποιεῖς; ὦ Οσπερ καὶ ἁρμόττοντα, ἐφη' ὁ
12 ἁρμόττων γάρ ἔστιν εὐρυθμος. Δοκεῖσαι μοι, ἐφη ὁ Ὀκ-
τάῖρας, τὸ εὐρυθμὸν οὐ καθ' ἐαυτὸ λέγειν, ἀλλὰ πρὸς 15
τῶν χρώμενον ὁσπερ ἄν εἰ φαίης ἀσπίδα, ὁ ἄν ἁρμότθη,
τούτῳ εὐρυθμον εἶναι, καὶ χλαμύδα, καὶ τάλλα ὀσάυτως
13 ἐνοικεν ἐχειν τῷ σῷ λόγῳ. ἤσως δὲ καὶ ἄλλο τι οὐ μι-
κρὸν ἀγαθὸν τῷ ἁρμόττειν πρόσεστι. Δίδαξο. ἐφη, ὥς
ходить, ἐφη, τῷ βάρει πιέζουσι 20
οἱ ἁρμόττοντες τῶν ἀναρμόστων τῶν αὐτῶν σταθμὸν ἔχου-
τες. οἱ μὲν γὰρ ἀνάρμοστοι ἡ ὄλοι εκ τῶν ὄμων κρε-
μάμενοι ἡ καὶ ἄλλο τι τοῦ σώματος σφόδρα πιέζοντες
δύσφοροι καὶ χαλεποὶ γίγνονται. οἱ δὲ ἁρμόττοντες,
διειλημμένοι τὸ βάρος τὸ μὲν ὑπὸ τῶν κλειδῶν καὶ ἐπώ- 25
μίδων, τὸ δ' ὑπὸ τῶν ὄμων, τὸ δὲ ὑπὸ τοῦ στῆθος,
τὸ δὲ ὑπὸ τοῦ νῶτον, τὸ δὲ ὑπὸ τῆς γαστρός, ὀλέγου
14 δὲιν οὐ φορήματι, ἀλλὰ προσθήματε ἐσίκασιν. Ἐιρηκας,
ἐφη, αὐτὸ δ' ὁπερ ἔγωγε τὰ ἐμὰ ἐργα πλείοντος ἄξιω
νομίζω εἶναι· ἐνοικέτοι τοὺς ποικίλους καὶ τοὺς ἐπὶ- 30
χρύσους θώρακας μᾶλλον ὄνομαται. Ἀλλὰ μῆν, 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 συνόντων τινά, νέον τε ὅντα καὶ 110 τὸ σῶμα κακῶς ἔχοντα, ἤδον, Ὡς ἰδιωτικῶς, ἡφι, τὸ σῶμα ἔχεις, ὃ Ἐπίγενες. καὶ ὃς, Ἰδιώτης γάρ, ἡφι, εἰμί, ὃ Σώκρατες. Οὐδέν γε μᾶλλον, ἡφι, τῶν ἐν Ὁλυμπίᾳ μελλόντων ἀγωνίζεσθαι· ἢ δοκεῖ σοι μικρός εἶναι ὁ περὶ τής ψυχῆς πρὸς τοὺς πολεμίους ἀγών, διὸ Ἀθηναίοι θή-15 σουσίν, ὅταν τῦχωσίν; καὶ μὴν οὐκ ἄλιγοι μὲν διὰ τὴν 2 τοῦ σῶματος κακεξίαν ἀποθνήσκονσί τε ἐν τοῖς πολε-μικοῖς κινδύνοις καὶ ἀλοχρῶς σώζονται· πολλοὶ δὲ δι' αὐτὸ τοῦτο ἔωτες τε ἀλάκενονται, καὶ ἀλόντες ἦτοι δουλεύοντες τὴν λοιπὸν βίον, ἐὰν οὔτω τῦχωσίν, τὴν χαλεπω-20 τάτην δουλείαν, ἢ εἷς ταῖς ἀνάγκασ τᾶς ἀλγεινοτάτας ἐμπεσόντες καὶ ἐκτίσαντες ἐνίοτε πλείω τῶν ὑπαρχόντων αὐτοῖς, τὸν λοιπὸν βίον ἐνδεεῖς τῶν ἀναγκάλων ὅντες καὶ κακοπαθοῦντες διαζώσαν· πολλοὶ δὲ δόξαν αἰσχρὰν κτῶν-ται, διὰ τὴν τοῦ σώματος ἀδυναμίαν δοκοῦντες ἀποδει-
ثلاثة.

هي كاتافرونيس تون επιτιμήων τής καχεξίας τούτων، καὶ ραδίως ἄν οἴει φέρειν τὰ τοιαῦτα; καὶ μὴν οὕμαι γε πολλῷ βάρῳ καὶ ἥδιω τούτων εἶναι ἄ δει ύπομένειν τὸν ἐπιμελήμενον τής τοῦ σώματος εὐεξίας. ἦν ύγιεινότερον τε καὶ εἰς τάλλα χρησιμώτερον νομίζεις εἶναι τήν καχεξίαν τῆς εὐεξίας, ή τῶν διὰ τήν εὐεξίαν

γιγνομένων καταφρονείς; καὶ μὴν πάντα γε τάναντία συμβαίνει τοῖς εὐ τά σώματα ἔχουσιν ἡ τοῖς κακῶς. καὶ γὰρ ύγιαίνουσιν οἱ τὰ σώματα εὐ ἔχοντες καὶ ισχύουσί καὶ πολλοὶ μὲν διὰ τοῦτο ἐκ τῶν πολεμικῶν ἁγώνων σώζονται τε ἐυσχημόνως καὶ τὰ δεινὰ πάντα διαφεύγουσι, πολλοὶ δὲ φίλους τε βοηθοῦσι καὶ τὴν πατρίδα εὐφεργετοῦσι, καὶ διὰ ταῦτα χάριτος τε ἀξιώνται καὶ δόξαν μεγάλην κτώνται καὶ τιμῶν καλλίστων τυγχάνουσι, καὶ διὰ ταῦτα τὸν τε λοιπὸν βλέων ἡδιον καὶ κάλλιον διαζώσι καὶ τοῖς ἐαυτῶν πασί καλλίους ἀφορμᾶς εἰς τὸν βλέων

καταλείπουσιν. οὕτως χρῆ, ὅτι οὐκ ἄσκει δημοσία ἡ πόλις τὰ πρὸς τὸν πόλεμον, διὰ τοῦτο καὶ ἱδία ἀμελεῖν, ἀλλὰ μηδὲν ἢπτον ἐπιμελεῖσθαι. εὖ γὰρ ἴσθι ὅτι οὐδὲ ἐν ἀλλῷ οὐδενὶ ἁγώνι, οὐδὲ ἐν πράξει οὐδεμιᾷ μείον 10 ἐξεῖς διὰ τὸ βέλτιστον τὸ σῶμα παρεσκενάσθαι πρὸς πάντα γὰρ ὅσα πράττουσιν ἀνθρώπου κρήσιμον τὸ σῶμα ἐστὶν ἐν πάσαις δὲ ταῖς τοῦ σώματος χρέαις πολύ διαφέρει ὡς βέλτιστα τὸ σῶμα ἐχεῖν ἐπεί καὶ ἐν φως δοκεῖ ἑλαχίστῃ σώματος χρέαι αἰωνί, ἐν τῷ διανοεῖ-25 σθαί, τὸς οὐκ οἶδεν ὅτι καὶ ἐν τούτῳ πολλοὶ μεγάλα σφάλλονται διὰ τὸ μὴ ύγιαίνειν τὸ σῶμα; καὶ λήθη δὲ καὶ ἀθυμία καὶ δυσκολία καὶ μανία πολλάκις πολλοῖς διὰ τήν τοῦ σώματος καχεξίαν εἰς τὴν διάνοιαν ἐμπλήκτουσιν 7 οὕτως ὡστε καὶ τὰς ἐπιστήμας ἐκβάλλειν. τοῖς δὲ τὰ 30 σώματα εὖ ἔχουσι πολλὴ 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.

'Orygizoménon dė poté twos, ὅτι προσεπίπτων τινα 1 10 χαίρειν οὐκ ἀντιπροσερρήθη, Γελοίον, ἐφη, τὸ εἰ μὲν τὸ σῶμα κάκιον ἔχοντι ἀπήντησάς τῷ, μή ἂν ὅργιζεσθαι, ὅτι δὲ τὴν ψυχήν ἀγροικότέρως διακειμένως περιέτυχες, τούτῳ σε λυπεῖ.

'Αλλον δὲ λέγοντος ὅτι ἄηδῶς ἐσθίοι, 'Ακουμενός, 2 15 ἐφη, τούτου φάρμακον ἀγαθὸν διδάσκει. ἐρομένου δὲ, Ποῖον; Παῦσασθαι ἔσθίοντα, ἐφη· καὶ ἢδιόν τε καὶ εὐτελέστερον καὶ ὑγιεινότερον διάξειν πανσάμενον.

'Αλλον δ' αὖ λέγοντος ὅτι θερμοῦ εἶη παρ' ἑαυτῷ 3 .τὸ ὑδρῷ δ πίνοι, 'Οταν ἄρ', ἐφη, βούληθα σοι ἁλόσα- 20 σθαι, ἔσθιον ἔσται σοι. 'Ἀλλὰ ψυχρῶν, ἐφη, ἐστὶν ὡς τε λούσασθαι. ἂρ' οὖν, ἐφη, καὶ οἱ οἰκεῖαι σου ἀχθονται πίνοντες τε αὐτῷ καὶ λούσαμεν αὐτῷ; Μά τὸν Δῆ', ἐφη· ἀλλὰ καὶ πολλάκις τεθαύμακα ὡς ἡδέως αὐτῷ πρὸς
άμφοτερα ταῦτα χρώνται. Πότερον δὲ, ἐφη, τὸ παρὰ σοὶ ὑδωρ θερμότερον πιεῖν ἐστιν ἢ τὸ ἐν Ἄσκληπιοῦ; Τὸ ἐν Ἄσκληπιοῦ, ἐφη. Πότερον δὲ λούσασθαι ψυχρότερον, τὸ παρὰ σοὶ ἢ τὸ ἐν Ἀμφιαράου; Τὸ ἐν Ἀμφιαράου, ἐφη. Ἐνθυμοῦ ὅνυ, ἐφη, ὅτι κινδυνεύεις δυσαρεῖς στότεροι εἶναι τῶν τε οἰκετῶν καὶ τῶν ἀρρωστοῦντων.

4 Κολάσαντος δὲ τίνος ἵσχυρῶς ἄκολουθον, ἦρετο τί χαλεπαίνοι τῷ θεράποντι. "Οτι, ἐφη, ὅψοφαγώστατός τε ὁν βλακότατός ἐστι, καὶ φιλαργυρώτατος ἐν ἀργότατος.

5 Φοβουμένου δὲ τίνος τὴν εἰς Ὄλυμπιάν ὄδον. Τί, ἐφη, φοβεῖ τὴν πορείαν; οὐ καὶ οίκοι σχεδόν ὅλην τὴν ἤμέραν περιπατεῖς; καὶ ἔκεισι πορευόμενοι περιπατήσας ἀρωτήσεις, περιπατήσας δειπνήσεις καὶ ἀναπαύσει. οὐκ 15 οἴσθα ὅτι, εἰ ἐκτείνας τοὺς περιπάτους, οὐς ἐν πέντε ἢ ἐξ ἡμέραις περιπατεῖς, ῥαδίως ἄν Ἀθηνηθέν εἰς Ὄλυμπιάν ἀφίκου; χαριέστερον δὲ καὶ προεξορμάν ἡμέρα μιᾷ μᾶλλον ἡ ύποτρίζεις. τὸ μὲν γὰρ ἀναγκάζεσθαι περατέρω τοῦ μετρίου μηκύνεω τὰς ὄδοις χαλέπου, τὸ 20 δὲ μιᾷ ἡμέρᾳ πλείονας πορευθῆναι πολλὴν ῥαστώσπον παρέχει. κρείττον οὖν ἐν τῇ ὀρμῇ σπεύδειν ἢ ἐν τῇ ὄδοῖ.

6 "Ἀλλον δὲ λέγοντος ὡς παρεστάθη μακρὰν ὄδον πορευθὲς, ἦρετο αὐτὸν εἰ καὶ φορτίον ἐφέρε. Μᾶ Δίθ 25 οὐκ ἔγωγ, ἐφη, ἀλλὰ τὸ ἱμάτιον. Μόνος δὲ ἐπορεύον, ἐφη, ἢ καὶ ἄκολουθός σοι ἠκολουθεῖ; Ἕκολούθει, ἐφη. Πότερον κενός, ἐφη, ἢ φέρων τι; Φέρων νῦν Δί', ἐφη, τά τε στράματα καὶ τὰλλα σκέυη. Καὶ πῶς, ἐφη, ἀπήλαξεν ἐκ τῆς ὄδοο; Ἐμοὶ μὲν δοκεῖ, ἐφη, βέλτιον ἐμοῦ. 30 Τῷ οὖν; ἐφη, εἰ τὸ ἐκείνου φορτίου ἔδει σε φέρειν, πῶς
Chapter XIV.

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

"Оπότε δὲ τῶν συνιόντων ἐπὶ δεῖπνον οἱ μὲν μι-1 5 κρὸν ὄψου, οἱ δὲ πολὺ φέροιεν, ἐκέλευεν ὁ Σωκράτης τὸν παίδα τὸ μικρὸν ἢ εἰς τὸ κοινὸν τιθέναι ἢ δια-
νέμειν ἐκάστῳ τὸ μέρος. οἱ οὖν τὸ πολὺ φέροιστε ὑσχύ-
νοτο τὸ τε μὴ κοινωνεῖν τοῦ εἰς τὸ κοινὸν τιθεμένου καὶ τὸ μὴ ἀντιτιθέναι τὸ ἑαυτῶν. ἔτιθεσαν οὖν καὶ τὸ 10 ἑαυτῶν εἰς τὸ κοινὸν' καὶ ἔπει οὔδεν πλέον εἶχον τῶν 
μικρὸν φερομένων, ἐπαύστω πολλοῦ ὑψωνοῦντες.

Καταμαθὼν δὲ ποτε τῶν συνδειπνοῦντων τών τοῦ 2 
μὲν σίτου πεπαυμένου, τὸ δὲ ὄψου αὐτῷ καθ' αὐτὸ 
ἐσθίοντα, λόγου ὅντος περὶ ὅνομάτων, ἔφρ. οὐφ έργῳ 
15 ἐκαστοῦ εἰς, Ἐχοιμεν ἀν, ἔφη, ὁ ἀνδρεῖς, εἰπεῖν ἐπὶ ποιώ 
ποτὲ ἐργῷ ἀνδρωπὸς ψυφαγός καλεῖται; ἔσθιοισι μὲν γὰρ 
ἡ πάντες ἐπὶ τῷ σίτῳ ὄψου, ὅταν παρῆ ἐὰν οὐ μὲ 
pw ἐπὶ τοῦτῳ γε ψυφαγός καλοῦνται. Οὐ γὰρ οὖν, ἔφη 
tis twn paróntwv. Τι γὰρ; ἔφη, εάν τις ἄνευ τοῦ σί- 
20 τοῦ τὸ ὄψου αὐτῷ ἔσθίη, μὴ ἀσκήσεως, ἀλλὰ ἥδους 
ἐνεκα, πότερον ψυφαγός εἰναι δοκεῖ ἡ οὐ; Σχολῇ γ' ἀν, 
ἔφη, ἀλλος τις ψυφαγός εἰς. καὶ τις ἄλλος τῶν παρ-
όντων, ὁ δὲ μικρῷ σίτῳ, ἔφη, πολὺ ὄψου ἐπεσθίσων; 
'Εμοὶ μὲν, ἔφη ὁ Σωκράτης, καὶ οὕτως δοκεῖ δικαίως ἢν
δψοφάγος καλείσθαι· καὶ ὅταν ὑπὲρ τῶν θεῷς εὔχωμαι πολυκαρπίαν, εἰκότως ἀν οὗτος πο-λυοψίαν εὔχοητο. ταῦτα δὲ τοῦ Σωκράτους εἰπόντος, νομίζας ὁ νεανίσκος εἰς αὐτὸν εἰρήσθαι τὰ λεχθέντα, τὸ μὲν ὄψιν οὐκ ἐπαύσατο ἐσθίων, ἀρτοῦ δὲ προσέλαβε. 5 καὶ ὁ Σωκράτης καταμαθῶν, Παρατηρεῖτ', ἐφη, τοῦτον οὐ πλησίον, ὑπὸτερα τῷ σῖτῳ ὄψιν ἢ τῷ ὄψι σῖτῳ χρη-σεται.

5 Ἀλλον δὲ ποτὲ τῶν συνδείπνων ἵδων ἐπὶ τῷ ἐνὶ ψωμί πλείονων ὄψιν γευόμενου, Ἀρα γένοιτ' ἀν, ἐφη, οἱ πολυτελεστέρα ὄψοποια ἢ μᾶλλον τὰ ὄσα λυμανομένη ἢ ἢν ὄψοποιεῖται ὁ ἅμα πολλὰ ἐσθίων καὶ ἅμα παν-τοπά ἡδύςματα εἰς τὸ στόμα λαμβάνων; πλείω μὲν ἑν τῶν ὄψοποιῶν συμμιγνύων πολυτελέστερα ποιεῖ· ὃ δὲ ἐκείνῳ μὴ συμμιγνύουσιν, ὡς οὐκ ἀρμόττοντα, ὁ συμ-15 μιγνύων, εἴπερ ἐκείνου ὅρθως ποιοῦσιν, ἀμαρτάνει τε καὶ καταλύει τὴν τέχνην αὐτῶν. καὶ τοι πῶς οὐ γελοῖον ἑστὶ παρασκευάζεσθαι μὲν ὄψοποιοῖς τοὺς ἁριστὰ ἐπι-σταμένους, αὐτὸν δὲ μηδ’ ἀντιποιούμενον τῆς τέχνης ταύτης τὰ ὑπ’ ἐκείνων ποιούμενα μετατιθέναι; καὶ ἄλλο 20 δὲ τι προσγίγνεται τῷ ἅμα πολλὰ ἐπεσθίειν ἐδισθέντι; μὴ παρόντων γὰρ πολλῶν μειονεκτεῖν ἄν τι δοκοί ποθῶν τὸ σύνηθες’ ὃ δὲ συνεθισθεῖς τὸν ἑνα ψωμίν ἐνὶ ὄψι προτέμπειν, ὅτε μὴ παρεῖ πολλά, δύναιτ’ ἄν ἀλύτως τῷ ἐνὶ χρησάθαι.

7 Ἐλεγε δὲ καὶ ὡς τὸ εὐφωχείσθαι ἐν τῇ Ἀθηναίων γλώττῃ ἐσθίειν καλοῖτο· τὸ δὲ εὗ προσκείσθαι ἐφη ἐπὶ τῷ ταῦτα ἐσθίειν ἢ μήτε τῇ ψυχῇ μήτε τῷ σῶμα λυποῖ ἡδὲ δυσεύφετα ἐη’ ὡστε καὶ τὸ εὐφωχείσθαι τοῖς κοσμίως διαιτωμένοις ἀνετίθει.
Socrates' love for his friends is shown, and his wise dealings with them according to their various tempers.

Οὗτος δὲ Σωκράτης ἦν ἐν παντὶ πράγματι καὶ πάντα 1 τρόπον ὑφέλιμος, ἧς ἐποίησε οἰκοποιεῖν τῷ καὶ μετρίως αἰσθανομένῳ φανερῶν ἐκείνου, ὅτι οὐδὲν ὑφελιμότερου ἦν τοῦ Σωκράτει συνεϊναι καὶ μετ' ἐκείνου διατρίβειν 5 ὁποιοῦ καὶ ἐν ὄποιον πράγματι ἔπειλ καὶ τὸ ἐκείνου μεμνησθαι μὴ παρόντος οὐ μικρὰ ὑφέλει τοὺς εἰσωθότας τε αὐτῷ συνεϊναι καὶ ἀποδεχομένους ἐκείνου. καὶ γὰρ παῖζων οὐδὲν ἤττου ἢ σπουδάζων ἔλυσιτελεί τοῖς συν- διατρίβοις. πολλάκις γὰρ ἐφὶ μὲν ἂν τινος ἔραν, φα- 2 10 νερὸς δ' ἦν ὦ τῶν τὰ σώματα πρὸς ὄραν, ἀλλὰ τῶν τὰς ψυχὰς πρὸς ἀρετὴν εὐ πεφυκότων ἐφιέμενος. ἐτεκ- μαίρετο δὲ τὰς ἀγαθὰς φύσεις ἐκ τοῦ ταχὺ τὲ μανθάνειν 5 ὅσ προσέχοιει καὶ μυνομενείν ἃ μάθοιειν καὶ ἐπιθυμ- μεῖν τῶν μαθημάτων πάντων δὲ δὲν ἔστων οἰκίαν τε καὶ 15 λῶς οἰκεῖν καὶ πόλιν καὶ τὸ ὄλον ἀνθρώποις τε καὶ τοῖς ἀνθρωπίνοις πράγμασιν εὖ χρῆσθαί τοὺς γὰρ τοιούτους ἤγειτό παϊδευθέντας οὐκ ἂν μόνον αὐτοῖς τῇ εὐδαιμονίᾳ εἶναι καὶ τοῖς ἑαυτῶν οἷκους καλῶς οἰκεῖν, ἄλλα καὶ ἄλλους ἀνθρώπους καὶ πόλεις δύνασθαι εὐδαιμονίᾳ
3 ποιεῖν. οὐ τῶν αὐτῶν δὲ τρόπον ἐπὶ πάντας ἦει, ἀλλὰ τοὺς μὲν οἰομένους φύσει ἀγαθοὺς εἶναι, μαθήσεως δὲ καταφρονοῦντας, ἐδίδασκεν ὅτι αἱ ἄρισται δοκοῦνται εἶναι φύσεις μάλιστα παιδείας δέονται, ἐπιδεικνύων τῶν τε ἤππων τοὺς εὐφυεστάτους θυμοειδεῖς τε καὶ σφοδροὺς 5 ὄντας, εἰ μὲν ἐκ νέων δαμασθεῖεν, εὐχρηστοτάτους καὶ ἄριστους γιγνομένους, εἰ δὲ ἄδαμαστοι γένοιτο, δυσκαθεκτοτάτους καὶ φαυλοτάτους καὶ τῶν κυνῶν τῶν εὐφυεστάτων, φιλοπόνων τε οὐσῶν καὶ ἐπιθετικῶν τοῖς θηρίοις, τάς μὲν καλῶς ἀχθείσας ἄριστας γίγνεσθαι πρὸς 10 τὰς θήρας καὶ χρησιμοτάτας, ἀναγόμοιν δὲ γιγνομένας ματαιοὺς τε καὶ μανιώδεις καὶ δυσπεθεστάτας. ὅμως δὲ καὶ τῶν ἀνθρώπων τοὺς εὐφυεστάτους, ἐρρωμενεστάτους τε ταῖς ψυχαῖς ὄντας καὶ ἔξεργαστικωτάτους ἐκ τῆς ἐγχειρούσι, παιδευόμενα μὲν καὶ μαθόντας δὲ δεῖ πρῶτον 15 τειν, ἄριστους τε καὶ ωφελιμωτάτους γίγνεσθαι πλείοντας γὰρ καὶ μέγιστα ἀγαθὰ ἐργάζεσθαι· ἀπαιδεύουσι δὲ καὶ ἀμαθεῖς γενομένους κακίστους τε καὶ βλαβερωτάτους γίγνεσθαι κρίνεις γὰρ όυκ ἐπισταμένους δὲ δεῖ πρᾶττειν πολλάκις ποιηροῖς ἐπιχειρεῖν πράγμασι, μεγαλέουσι δὲ 20 καὶ σφοδροὺς ὄντας δυσκαθέκτους τε καὶ δυσαποτρέπτους εἶναι· διὸ πλείοντα καὶ μέγιστα κακὰ ἐργάζεσθαι.

4 τούς δ' ἐπὶ πλούτῳ μέγα φρονούντας καὶ νομίζοντας οὕδεν προσδείονται παιδείας, ἐξαρκέσειν δὲ σφικὴ τὸν πλοῦτον οἰομένους πρὸς τὸ διαπράττεσθαι τέ δὲ τι ἄν 25 βούλωμαι καὶ τιμᾶσθαι ὑπὸ τῶν ἀνθρώπων, ἐφρένου λέγων ὅτι μόρος μὲν εἰ, εἰ τις οἴεται μή μαθὼν τά τε ωφέλιμα καὶ τὰ βλαβερὰ τῶν πραγμάτων διαγιγνώσκειν, μόρος δ', εἰ τις μὴ διαγιγνώσκων μὲν ταῦτα, διὰ δὲ τῶν πλούτων δ' τι ἄν βούληται ποριζόμενος οἴεται δυνή- 30 σεσθαι τὰ συμφέροντα πράττειν, ἣλθιος 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 nomizounta paidelas te this ariston tetu-1 xhekenai kal mega froneousin epie sofia os prosefereto, von dihgihsomai. kataimadov gar Euthydemos ton kalon graamata pollla suneilegemenos poieton te kal sofioston 10 ton evdokimwotaton, kal ek toiton ona te nomizounta diapherein ton hlikioson en sofia, kal megalaless elpidas exonta pantaon dioisein tis dynamei legein te kal prat-teen, prwtou mewn, aisathanemovn auton dia neoteta oupio eis thn agoran elsionta, el de ti boyloto diapragasathai, 15 kathizonta eis hinopoeiion tis ton eygnas ths agorasi, eis touto kal autous ei ton me chonti evnas exow. kal 2 prwtou mewn pvnthanomenou tinos poterou Theimostoklihs dia suneousian tinos ton sofow h fusive tosoonton diynvege ton politon ostte prws ekiein apoblpein thn 20 polin, dptote spoudaiou andros thetethi, o Sokratheis bouloimenos kinein ton Euthydemos euthdes ephi einai to oies than tatas mewn elignou axias technas hip glunesthai spoudaihos anon didaskalow ikanwn, to de proestanai po-
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λεως, πάντων ἔργων μέγιστον ὅν, ἀπὸ ταυτομάτου παρα-γίγνεσθαι τοῖς ἀνθρώποις. πάλιν δὲ ποτὲ παρόντος τοῦ Ἐὐθυδήμου, ὄργον αὐτῶν ἀποχωροῦντα τῆς συνεδρίας, καὶ φυλαττόμενον μὴ δόξῃ τὸν Σωκράτην θαυμάζειν ἐπὶ σο-φία, ὡς ὁ ἄνδρες, Ἐὐθυδήμος οὕτως ἐν 5 ἦλικίᾳ γενόμενος, τῆς πόλεως λόγον περὶ τινος προτιθέ-σης, οὐκ ἀφεξείται τοῦ συμβουλεύειν εὐδήλου ἢ ἦν ἐπι-τηδεύει δοκεῖ δὲ μοι καλὸν προοίμιον τῶν δημηγορίων παρασκευάσασθαι φυλαττόμενοι μὴ δόξῃ μανθάνειν τι παρά τοῦ. δῆλον γὰρ ὅτι λέγειν ἀρχόμενος ὁδὲ προοι-10 μάσταιν. "Παρ’ οὖνδενος μὲν πῶποτε, ὦ ἄνδρες Ἀθηναῖοι, οὖν έμαθον, οὐδ’ ἀκούων τινάς εἶναι λέγειν τε καὶ πράττεις ἱκανοῦς ἐξήτησα τούτοις ἑυτεχεῖν, οὐδ’ ἐπεμε-λήθην τοῦ διδάσκαλον τινά μοι γενεσθαι τῶν ἐπιστα-μένων, ἀλλὰ καὶ τάναυτία διατετέλεκα γὰρ φεύγων οὐ 15 μόνον τὸ μανθάνειν τι παρὰ τινος, ἀλλὰ καὶ τὸ δόξαι. ὄμως δὲ ὦ τι ἁν ἀπὸ ταυτομάτου ἐπίθη μοι συμβουλεύσω 5 ύμίν.” ἀρμόσειε ὦ ἁν οὗτο προοιμάζεσθαι καὶ τοῖς βουλομένοις παρὰ τῆς πόλεως ἱατρικὸν ἔργον λαβεῖν ἐπιτήδειον γ’ ἂν αὐτοίς εἰ ὁ τού λόγου ἀρχθεσθαι ἐπιτεί-10 θευν. "Παρ’ οὖνδενος μὲν πῶποτε, ὦ ἄνδρες Ἀθηναῖοι, τὴν ἱατρικὴν τέχνην ἐμαθον, οὐδ’ ἐξήτησα διδάσκαλον ἐμαύτῳ γενεσθαι τῶν ἱατρῶν οὖνενα διατετέλεκα γὰρ φυλαττόμενοι οὐ μόνον τὸ μαθεῖν τι παρὰ τῶν ἱατρῶν, ἀλλὰ καὶ τὸ δόξαι μεμαθήκειν τὴν τέχνην ταύτην. ὄμως 25 δὲ μοι τὸ ἱατρικὸν ἔργον δότε πειράσομαι γὰρ ἐν ὑμῖν ἀποκινδυνεύων μανθάνειν.” πάντες οὖν οἱ παρόντες ἐγέ-6 λασαν ἐπὶ τῷ προοιμῷ. ἐπεὶ δὲ φανερὸς ἦν ὁ Ἐὐθυδή-μος ἢδη μὲν οἶς ὁ Σωκράτης λέγοι προσέχων, ἐτὶ δὲ φυλαττόμενοι αὐτὸς τῇ φθέγγεσθαι, καὶ νομίζων τῇ 30 σιωπῆ σωφροσύνης δόξαν περιβάλλεσθαι, τότε ὁ Σω-
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.

Кατ’ ἀρχὰς μὲν οὖν ἀκούοντος Ἐυθυδήμου τοιούτους λόγους ἔλεγε Σωκράτης· ως δ’ ἦσθετο αὐτὸν ἑτομμότερον ὑπομένοντα, ὅτε διαλέγοιτο, καὶ προδυμότερον ἀκούοντα, μόνον ἦλθεν εἰς τὸ ἡνισποιεῖον παρακαθεξομένου δ’ αὐτῷ τοῦ Ἐυθυδήμου, Εἰπὲ μοι, ἐφη, ὦ Ἐυθύδημε, τῷ ὄντι, ὥσπερ ἐγὼ ἀκούω, πολλὰ γράμματα συνήχας τῶν λεγομένων σοφῶν ἀνδρῶν γεγονέναι; Καὶ ὁ Ἐυθύδημος, Νη τὸν Δί’, ἐφη, ὦ Ὁσκρατεῖς· καὶ ἔτι γε συνάγω, ἐως ἂν κτῆσομαι ὡς ἂν δύνωμαι πλείστα. Νη τὴν "Ἡραν, ἐφη ο Σωκράτης, ἀγαμαί γε σου, διότι οὐκ ἄργυρίον καὶ χρυσίον προεῖλον θησαυροὺς κεκτήσθαι μᾶλλον ἡ σοφίας.
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10 θέντα τῷ ἑπαύψι τούτῳ, Τί δὲ δὴ βουλόμενος ἀγαθὸς
gενέσθαι, ἐφη, ὃ Εὐθύδημε, συλλέγεις τὰ γράμματα;
ἐπεὶ δὲ διεσιώπησεν ὁ Εὐθύδημος σκοπῶν ὃ τι ἀποκρί-
ναιτο, πάλιν ὁ Σωκράτης, Ἀρα μὴ ἰατρός; ἐφη' πολλὰ
gὰρ καὶ ἰατρῶν ἔστι συγγράμματα. καὶ ὁ Εὐθύδημος, 10
Μὰ Δί', ἐφη, οὐκ ἐγώγε. Ἀλλὰ μὴ ἀρχιτέκτων βούλει
gενέσθαι; γνωμονικὸν γὰρ ἀνδρὸς καὶ τοῦτο ἰεὶ. Ὀυ-
kον δὲ ἐγώγ', ἐφη. Ἀλλὰ μὴ γεωμέτρησης ἐπιθυμεῖς, ἐφη,
gενέσθαι ἀγαθὸς, ὥσπερ ὁ Θεόδωρος; Οὐδὲ γεωμέτρησι,
ἐφη. Ἀλλὰ μὴ ἀστρολόγος, ἐφη, βούλει γενέσθαι; Ὅς 15
dὲ καὶ τοῦτο ἦρειτο, Ἀλλὰ μὴ βασιλιὰς; ἐφη' καὶ γὰρ
τὰ Ὀμήρου σὲ φασιν ἐπὶ πάντα κεκτησθαί. Μὰ Δί' οὐκ
ἐγώγ', ἐφη' τοὺς γὰρ τοι βασιλιὰς οἶδα τὰ μὲν ἐπὶ
ἀκριβοῦντας, αὐτοὺς δὲ πάνω ἡλιθίους ὡντας. καὶ ὁ
Σωκράτης ἐφη, Οὐ δήποτε, ὃ Εὐθύδημε, ταῦτης τῆς ἀρε-
tῆς ἐφίεσα δὲ Ἰν ἀνθρωποὶ πολιτικοὶ γίγνονται καὶ οἰ-
kονομικοὶ καὶ ἄρχειν ἰχανοὶ καὶ ὀφέλιμοι τοὺς τε ἄλλους
ἀνθρώποις καὶ ἐαυτοῖς; καὶ ὁ Εὐθύδημος, Σφόδρα γ',
ἐφη, ὁ Σωκράτης, ταῦτης τῆς ἀρετῆς δέομαι. Νὴ Δί',
ἐφη ὁ Σωκράτης, τῆς καλλιστῆς ἀρετῆς καὶ μεγίστης 25
ἐφίεσαι τέχνης' ἔστι γὰρ τῶν βασιλεῶν αὐτῆ καὶ καλεῖ-
tαι βασιλικῆ ἀτάρ, ἐφη, κατανεοῦκας, εἰ οἶον τε ἔστι
μὴ ὀντα δίκαιον ἀγαθὸν ταῦτα γενέσθαι; Καὶ μάλα,
ἐφη, καὶ οὐχ οἶον τε γε ἄνευ δικαιοσύνης ἀγαθὸν πολίτην
gενέσθαι.
For this purpose he is asked to define justice, and by successive instances is led to perceive his ignorance of it.

Τι οὖν; ἐφη, οὐ δὴ τοῦτο κατείργασαι; Οἷμαι γ’, ἐφη, 12 ὡ Σωκράτης, οὐδενὸς ἂν ἢττον φανήναι δίκαιος. Ἀρ’ οὖν, ἐφη, τῶν δικαίων ἐστὶν ἔργα ὦσπερ τῶν τεκτόνων; Ἐστι μέντοι, ἐφη. Ἀρ’ οὖν, ἐφη, ὦσπερ οἱ τέκτονες ἐξόνν τὰ έαυτῶν ἔργα ἐπιδείξαι, οὕτως οἱ δίκαιοι τὰ αὐτῶν ἔχουσιν ἃν ἐξηγήσασθαι; Μὴ οὖν, ἐφη ὁ Εὐθύδημος, οὐ δύναμαι ἐγώ τὰ τῆς δικαιοσύνης ἔργα ἐξηγήσασθαι; καὶ νὴ Δ’ ἔγγοι τὰ τῆς ἀδικίας’ ἔπει οὖν ὄλγα ἐστὶ καθ’ ἐκάστην ἡμέραν τοιαῦτα ὅταν τε καὶ ἄκοιρεν. 10 Βούλει οὖν, ἐφη ὁ Σωκράτης, γράψωμεν ἐνταῦθοι μὲν 13 δέλτα, ἐνταῦθοι δὲ ἀλφα; εἶτα ὃ τι μὲν ἂν δοκῇ ἣμῖν τῆς δικαιοσύνης ἔργον εἶναι, πρὸς τὸ δέλτα τιθῶμεν, ὃ τι ὃ’ ἂν τῆς ἀδικίας, πρὸς τὸ ἀλφα; Εἴ τι τοι δοκεί, ἐφη, προσδεῖν τούτων, ποιεί ταῦτα. καὶ ὁ Σωκράτης γράψας 14 15 ὦσπερ εἰπεν, Οὐκοῦν, ἐφη, ἐστὶν ἐν ἀνθρώποις ψεύ- δεσθαι; Ἐστι μέντοι, ἐφη. Ποτέρωσε οὖν, ἐφη, θῶμεν τοῦτο; Δῆλον, ἐφη, ὃτι πρὸς τὴν ἀδικίαν. Οὐκοῦν, ἐφη, καὶ ἐξαπατάν ἐστὶ; Καὶ μάλα, ἐφη. Τοῦτο οὖν πο- τέρωσε θῶμεν; Καὶ τοῦτο δῆλον ὃτι, ἐφη, πρὸς τὴν 20 ἀδικίαν. Τι δὲ τὸ κλέπτειν; Καὶ τοῦτο, ἐφη. Τὸ δὲ ἀνδραποδίζεσθαι; Καὶ τοῦτο. Πρὸς δὲ τῇ δικαιοσύνῃ οὐδεν ἡμῖν τούτων κείσται, ὁ Εὐθύδημος; Δεινὸν γὰρ ἂν 15 εἶ, ἐφη. Τι δ’; ἐὰν τις στρατηγὸς ἀἱρέθη αὐτοῖς ἀδικοῖς τε καὶ ἑχθρὰν πόλιν ἐξανδραποδίσηται, φήσομεν τοῦτον 25 ἀδικεῖν; Οὐ δῆτα, ἐφη. Δίκαια δὲ ποιεῖν οὐ φήσομεν; Καὶ μάλα. Τι δ’; ἐὰν ἐξαπατάν πολεμῶν αὐτοῖς; Δι- καίου, ἐφη, καὶ τοῦτο. Ἐὰν δὲ κλέπτη τε καὶ ἀρπάζῃ τὰ τούτων οὐ δίκαια ποιήσει; Καὶ μάλα, ἐφη, ἄλλ’ ἐγώ σε
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to prōtōn ὑπελάμβανον πρὸς τοὺς φίλους μόνον ταῦτα ἐρωτῶν. Ὅκουν, ἐφη, ὅσα πρὸς τῇ ἄδικᾳ θήκαμεν, ταῦτα καὶ πρὸς τῇ δικαιοσύνῃ θετέον ἀν εἰη; 'Εσικευν, 16 ἐφη. Βούλειν οὖν, ἐφη, ταῦτα οὔτω θέντες διορισώμεθα πάλιν πρὸς μὲν τοὺς πολεμίους δίκαιον εἶναι τὰ τοιαῦτα 5 ποιεῖν, πρὸς δὲ τοὺς φίλους ἄδικον, ἀλλὰ δεῖν πρὸς γε τούτους ὡς ἀπλοῦστατον εἶναι; Πάνω μὲν οὖν, ἐφη ὁ
17 Εὐθύδημος. Τῇ οὖν; ἐφη ὁ Σωκράτης, ἕαν τις στρατηγὸς ὁ στράτευμα ψευσάμενος φήσῃ συμμάχους προσιέναι, καὶ τῷ ψεῦδει τούτῳ παύσῃ τῇς 10 ἀθυμίας τοὺς στρατιώτας, ποτέρωθι την ἀπάτην ταύτην θήσομεν; Δοκεῖ μοι, ἐφη, πρὸς τὴν δικαιοσύνην. Ἐὰν δὲ τις υἱὸν ἐαυτοῦ δεόμενον φαρμακείας καὶ μὴ προσιέ- 15 μενον φάρμακον ἴασατήσας ὡς οὕτως ὡς γαία της ἀπάτης ταύτης 175 ἀθυμίας, τούτων δὲ τῷ ψεῦδει χρησάμενοι οὕτως ὡς γαία, ταῦτῃ τῇ ἀπάτῃ ποτὲ θετέον; Δοκεῖ μοι, ἐφη, καὶ ταύτῃ εἰς τὸ αὐτὸ. Τῇ δ᾽ ἔαν τις, ἐν ἀθυμίᾳ οὖτος φίλου, δείσας μὴ διαχρήσηται ἐαυτὸν, κλέψη ἡ ἀρπάσῃ ἡ ἐλφος ἡ ἄλλο τι τοιοῦτον, τούτῳ αὐτῷ ποτέρωσε θετέον; Καὶ
18 τοῦτο νῦν Δί', ἐφη, πρὸς τὴν δικαιοσύνην. Λέγεις, ἐφη, 20 οὐ οὐδὲ πρὸς τοὺς φίλους ἀπανταὶ δεῖν ἀπλοὶξεσθαι; Μά νὰ Δί' οὐ δήτα, ἐφη' ἀλλὰ μετατίθεμαι τὰ εἰρημένα, εἴπερ ἐξεστὶ. Δεὶ γε τοῦ, ἐφη ὁ Σωκράτης, ἐξεῖναι πολὺ
19 μᾶλλον ἡ μὴ ὀρθῶς τιθέναι. τῶν δὲ δὴ τοὺς φίλους ἴασατήσας ἐπὶ βλάβη, ἵνα μηδὲ τοῦτο παραλίπωμεν 25 ἀσκεπτοῦν, πότερος ἄδικωτέρος ἐστιν, ὃ ἐκὼ ἢ ὃ ἄκων; Ἄλλ', ὁ Σωκράτης, οὐκέτι μὲν ἔγγαγε πιστεύω ὅτι ἀποκρίνομαι καὶ γὰρ τὰ πρόσθεν πάντα νῦν ἄλλως ἔχειν
20 δοκεῖ μοι ἡ ὡς ἐγὼ τότε ἰμην' ὁμοὶ δὲ εἰρήσθω μοι ἄδικωτέρον εἶναι τὸν ἐκόντα ψευδόμενον τοῦ ἀκοινοῦ. 30
The analogy of the arts, in which the witting breaker of rules is better than the unwitting, serves still further to confound Euthydemus.

Δόκει δὲ σοι μάθησις καὶ ἐπιστήμη τοῦ δικαίου εἰναι ἀσπέρ τῶν γραμμάτων; Ἕμουγε. Πότερον δὲ γραμματικότερον κρίνεις, ὃς ἄν ἐκών μὴ ὀρθῶς γράφῃ καὶ ἀναγιγνώσκῃ ἥ ἄν ἄκων; "Os ἄν ἐκών, ἐγώγε" δύναιτο 5 γάρ ἄν, ὅποτε βούλοιτο, καὶ ὀρθῶς αὐτὰ ποιεῖν. Οὐκοῦν ὃ μὲν ἐκών μὴ ὀρθῶς γράφων γραμματικὸς ἄν εἰη, ὃ δὲ ἄκων ἁγράμματος; Πῶς γάρ οὖ; Τά δίκαια δὲ πότερον ὃ ἐκών ψευδόμενος καὶ ἕξαπατῶν οἶδεν ἣ δ ἄκων; Δήλου ὤτι ὃ ἐκών. Οὐκοῦν γραμματικότερον μὲν τὸν ἐπιστά-10 μενον γράμματα τοῦ μὴ ἐπισταμένου φής εἰναι; Ναι. Δικαιότερον δὲ τὸν ἐπιστάμενον τὰ δίκαια τοῦ μὴ ἐπι- σταμένου; Φαίνομαι δοκοῦ δὲ μοι καὶ ταύτα οὐκ οἶδ' ὃπως λέγειν. Τί δὲ ὅ, ὃς ἄν βουλόμενος τάληθη λέγειν 21 μηδέποτε ταύτα περὶ τῶν αὐτῶν λέγῃ, ἄλλ' ὃδ' τε φρά-15 ἥν τὴν αὐτήν τοτὲ μὲν πρὸς ἑω, τοτὲ δὲ πρὸς ἐσπέραν φράζῃ, καὶ λογισμῶν ἀποφαινόμενος τὸν αὐτὸν τοτὲ μὲν πλείω, τοτὲ ο' ἐλάστω ἀποφαίνηται, τί σοι δοκεῖ δ του- φιτος; Δήλος νῦ Η' εἰναι ὃτι ἦ φετο εἰδέναι οὐκ οἶδεν. 22 Οἰσθα δὲ τινας ἀνδραποδώδεις καλομένους; Ἕγωγε. 20 Πότερον διὰ σοφίαν ἥ δι' ἀμαθίαν; Δήλου ὤτι δι' ἀμα-θίαν. ὃ' ὅνω διὰ τὴν τοῦ χαλκεύειν ἀμαθίαν τοῦ ὀνό- ματος τοῦτον τυχανόουσιν; Οὐ δῆτα. Ἀλλ' ἄρα διὰ τὴν τοῦ τεκταίνεσθαι; Οὐδὲ διὰ ταύτην. Ἀλλὰ διὰ τὴν 25 τοῦ σκυτεύειν; Οὐδὲ δι' ἐν τούτων, ἐφη, ἀλλὰ καὶ τοῦ- ναυτίου' οἱ γὰρ πλείστοι τῶν γε τὰ τοιαῦτα ἐπισταμένων ἀνδραποδώδεις εἰσίν. Ἀρ' οὖν τῶν τὰ καλὰ καὶ ἁγαθὰ καὶ δίκαια μὴ εἰδότων τὸ ὄνομα τούτ' ἐστίν; Ἕμουγε
In his humiliation he is taught the Delphic motto, 'Know thyself.'
άγαθα πάσχουσιν ἀνθρωποι, διὰ δὲ τὸ ἐψεύθθαι ἑαυτῶν πλείοντα κακά; οἱ μὲν γὰρ εἰδότες ἑαυτοὺς τὰ τε ἐπιτή- δεια ἑαυτοῖς ἴσας καὶ διαγιγνώσκουσιν ἃ τε δύνανται καὶ ἃ μὴ καὶ ἃ μὲν ἐπίστανται πράττοντες πορίζονται τε 5 ὁν δέονται καὶ εὖ πράττουσιν, ὃν δὲ μὴ ἐπίστανται ἀπε- χόμενοι ἀναμάρτητοι γίγνονται καὶ διαφεύγουσι τὸ κακὸς πράττειν· διὰ τούτο δὲ καὶ τοὺς ἄλλους ἀνθρώπους ὑπάρ- μενοι ὁμιμάζεις καὶ διὰ τῆς τῶν ἄλλων χρείας τὰ τε ἀγαθὰ πορίζονται καὶ τὰ κακὰ φυλάττονται. οἱ δὲ μὴ 27 εἰδότες, ἀλλὰ διεψευσμένοι τῆς ἑαυτῶν ὑπάρμεως, πρὸς τέ 10 τοὺς ἄλλους ἀνθρώπους καὶ τάλλα ἀνθρώπινα πράγματα ὑμὸις διάκεινται, καὶ οὔτε ὅν δέονται ἴσασιν οὔτε ὃ τι πράττουσιν οὔτε οἷς χρῶνται, ἀλλὰ πάντων τούτων δια- 15 μαρτάνοντες τῶν τε ἁγαθῶν ἀποτυγχάνουσι καὶ τοῖς κακοῖς περιπτοῦσι. καὶ οἱ μὲν εἰδότες ὃ τι ποιοῦσιν, 28 ἐπιτυγχάνοντες δὲν πράττουσιν, εὐθοξοὶ τε καὶ τίμιοι γίγνονται· καὶ οἱ τε ὑμοὶ τούτοι ἥδεως χρῶνται, οἱ τε ἀποτυγχάνοντες τῶν πραγμάτων ἐπιθυμοῦσι τούτους ὑπὲρ αὐτῶν βουλεύουσι καὶ προϊστασθαι γε αὐτῶν 20 τούτους, καὶ τὰς ἐλπίδας τῶν ἁγαθῶν εὐ τούτοις ἔχουσι, καὶ διὰ πάντα τάυτα πάντων μάλιστα τούτους ἁγαπῶσιν. οἱ δὲ μὴ εἰδότες ὃ τι ποιοῦσι, κακῶς τε αἱροῦμενοι καὶ 29 οἷς ἃν ἐπιχειρήσωσιν ἀποτυγχάνοντες, οὐ μόνον εὐ αὐ- τοῖς τούτοις ζημιοῦνται τε καὶ κολάζονται, ἀλλὰ καὶ 25 ἄδοξοι διὰ τάυτα καὶ καταγέλαστοι γίγνονται, καὶ κα- ταφρονοῦμενοι καὶ ἀτιμαζόμενοι ἔσωσι. ὥρας δὲ καὶ τῶν πόλεων ὅτι ὅσις ἃν ἁγιορεῖσαι τὴν ἑαυτῶν ὑπά- μων κρείττους πολεμήσωσιν, αἱ μὲν αἰστατοὶ γίγνονται, αἱ δ' ἐξ ἐλευθέρων δούλαι. καὶ ὁ Ἑυθύδημος, Ἱων πάνω 30 καὶ κυνότις, ἐφη, ὁ Σώκρατες, περὶ πολλοῦ ποιητέον εἰ- ναι τὸ ἑαυτὸν γιγνώσκειν, οὕτως ἵσθι· ὁπόθεν δὲ χρῆ
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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 Οὐκοῦν, ἐφη ὁ Σωκράτης, τὰ μὲν ἀγαθὰ καὶ τὰ κακὰ ὑποῖα ἔστι πάντως που γιγνώσκεις. Νὴ Δί', ἐφη εἰ γὰρ μηδὲ ταῦτα οἴδα καὶ τῶν ἀνδραπόδων φανερότερον ἄν 5 εἶην. 'Ἰτι δὴ, ἐφη, καὶ ἐμοὶ ἐξήγησαι αὐτά. 'Αλλ' οὐ χαλεπῶν, ἐφη πρῶτον μὲν γὰρ αὐτὸ τὸ υγιαίνειν ἀγαθὸν εἶναι νομίζω, τὸ δὲ νοσεῖν κακὸν ἐπείτα καὶ τὰ αἰτία ἐκάτερον αὐτῶν καὶ ποτὰ καὶ βρωτὰ καὶ ἐπιτηδεύματα τὰ μὲν πρὸς τὸ υγιαίνειν φέροντα ἀγαθά, τὰ δὲ πρὸς τὸ ἐν 10 νοσεῖν κακά. Οὐκοῦν, ἐφη, καὶ τὸ υγιαίνειν καὶ τὸ νοσεῖν, ὅταν μὲν ἀγαθὸν τινος αἰτία γίγνηται, ἀγαθὰ ἄν εἶη, ὅταν δὲ κακὸν, κακά. Πότε δ' ἂν, ἐφη, τὸ μὲν υγιαίνειν κακὸν αἰτίου γένοιτο, τὸ δὲ νοσεῖν ἀγαθοῦ; 'Οταν νὴ Δί', ἐφη, στρατείας τε αἴσχρας καὶ ναυτιλίας βλαβερᾶς 15 καὶ ἄλλων πολλῶν τουούτων οἱ μὲν διὰ ῥώμην μετα- σχόντες ἀπολύωνται, οἱ δὲ δι' ἀσθενειαν ἀπολειφθέντες σωθῶσιν. 'Αληθὴ λέγεις· ἀλλ' ὅρας, ἐφη, ὅτι καὶ τῶν ὀφελήμων οἱ μὲν διὰ ῥώμην μετέχουσιν, οἱ δὲ δι' ἀσθε- νειαν ἀπολείπονται. Ταῦτα οὖν, ἐφη, ποτὲ μὲν ὠφε- 20 λοῦντα, ποτὲ δὲ βλάπτοντα, μάλλον ἀγαθὰ ἣ κακά ἐστιν; Οὐδὲν μα Ἔσια φανεται κατὰ γε τούτων τῶν λόγων. 33 Ἄλλ' ἢ γε τοι σοφία, ὁ Σώκρατες, ἀναμφισβητήτως ἀγαθὸν ἐστιν. ποιον γὰρ ἄν τις πράγμα οὐ βέλτιον πράττοι σοφὸς ὡς ἡ ἀμαθής; Τί δὲ; τὸν Δαίδαλον, 25 ἐφη, οὐκ ἀκήκοας ὧτι ληφθεῖς ὑπὸ Μίνω διὰ τὴν σοφίαν
MEMORABILIA, IV. ii. 33-40.

ηναγκάζετο ἐκείνῳ δουλεύειν, καὶ τῆς τε πατρίδος ἄμα καὶ τῆς ἥλευθερίας ἐστερήθη, καὶ ἐπιχειρῶν ἀποδιδράσκεις μετὰ τοῦ νῦν τὸν τε παῖδα ἀπόλεσε καὶ αὐτὸς οὐκ ἔδυνυθή σωθῆναι, ἀλλ' ἀπενεχθεῖς εἰς τοὺς βαρβάρους πάλιν 5 ἐκεῖ ἐδούλευε; Λέγεται νὴ Δ' ἔφη, ταῦτα. Τὰ δὲ Παλαμήδους οὐκ ἀκήκοας πάθη; τοῦτον γὰρ ἤδη πάντες ὑμνοῦσιν ὃς διὰ σοφίαν φθονηθεῖς ὑπὸ τοῦ Ὀδυσσέως ἀπόλλυται. Λέγεται καὶ ταῦτα, ἔφη. 'Αλλοις δὲ πόσους οὐεὶ διὰ σοφίαν ἀναστάστους πρὸς βασιλέα γενονέναι 10 καὶ ἐκεῖ δουλεύειν; Κινδυνεύει, ἔφη, ὁ Σῶκρατες, ἀναμ- 34 φιλογώτατον ἄγαθὸν εἶναι τὸ εὐδαιμονεῖν. Εἰ γε μὴ τις αὐτῶ, ἔφη, ὁ Εὐθύδημε, ἐξ ἀμφιλόγων ἄγαθῶν συντιθείη. Τί δ' ἂν, ἔφη, τῶν εὐδαιμονικῶν ἀμφιλόγων εἰ ἐπὶ Ὁδυσσέους ἀπόλλυταί. Λέγεται καὶ ταῦτα, ἔφη. 'Αλλοις δὲ πόσους οὐεὶ διὰ σοφίαν ἀναστάστους πρὸς βασιλέα γενονέναι 15 τὸν ἴ δόξαν ἴ καὶ τὶ ἀλλὸ τῶν τοιούτων. 'Αλλὰ νὴ Δ'α προσθήσομεν, ἔφη' πῶς γὰρ ἂν τις ἄνευ τοῦτων εὐ- δαιμονεῖ; Νὴ Δ', ἔφη, προσθήσομεν ἄρα, ἐξ ἄνευ τοῦτων πολλοὶ καὶ 35 χαλεπὰ συμβαίνει τοῖς ἀνθρώποις· πολλοὶ μὲν γὰρ διὰ τὸ κάλλος διαφθείρονται, πολλοὶ δὲ διὰ τὴν ἰσχὺν μελζόσιν ἐρ- 20 γοὶς ἐπιχειροῦντες οὐ μικρὸσς κακοῖς περιπλοτουσί, πολλοὶ δὲ διὰ τὸν πλούτον διαθρυπτόμενοι τε καὶ ἐπιβουλεύομενοι ἀπόλλυνται, πολλοὶ δὲ διὰ δόξαν καὶ πολιτικήν δύναμιν μεγάλα κακὰ πεπόνθασιν. 'Αλλὰ μὴν, ἔφη, εἰ γε μηδὲ 36 τὸ εὐδαιμονεῖν ἐπαινῶν ὅρθως λέγω, ὅμολογῶ μηδ' ὦ τι 25 πρὸς τοὺς θεοὺς εὔχεσθαι χρῆ εἰδέναι. 'Αλλὰ ταῦτα μὲν, ἔφη ὁ Σωκράτης, ἵσως διὰ τὸ σφόδρα πιστεῦειν εἰδέναι οὐδ' ἐσκέψαι· ἔπει δὲ πόλεως δημοκρατουμένης παρα- σκευάζει προεστάναι, δῆλον ὅτι δημοκρατίαν γε ὀἷσθα τί ἐστι. Πάντως δὴπον, ἔφη. Δοκεῖ ὁνι ὁς ὁν τὴνυντον εἶναι 37 30 ὁδημοκρατίαν εἰδέναι μὴ εἰδότα δήμον; Μᾶ Δ' οὐκ ἐμοιγε. Καὶ δῆμον ἄρ' οἰσθα τί ἐστιν; Οἶμαι ἔγωγε.
INSTRUCTION THROUGH HUMILIATION, 125

Kai tì νομίζεις δήμον εἶναι; Τούς πένητας τῶν πολιτῶν ἔγωγε. Καὶ τοὺς πένητας ἀρα οἴσθα; Πῶς γὰρ οὖ; Ἄρ’ οὖν καὶ τοὺς πλουσίους οἴσθα; Οὐδέν γε ἢττου ἢ καὶ τοὺς πένητας. Ποίους δὲ πένητας καὶ ποίους πλουσίους καλεῖς; Τοὺς μὲν, οἴμαι, μὴ ἰκανὰ ἔχοντας εἰς ἅ δὲ τελεῖν πένητας, τοὺς δὲ πλεῖώ τῶν ἰκανῶν πλου-

38 σίους. Καταμεμάθηκας οὖν ὅτι ἐνίοις μὲν πάνυ ὀλίγα ἔχουσιν οὐ μόνον ἅρκει ταῦτα, ἄλλα καὶ περιποιοῦνται ἀπ’ αὐτῶν, ἐνίοις δὲ πάνυ πολλὰ οὖ ἰκανὰ ἔστι; Καὶ νῆ Δι’, ἐφη ὁ Ἐυθύδημος, ὅρθως γάρ με ἀναμμηνήσκεις, οὐδα καὶ τυράννους τινάς, ὅ δὲ ἐνδειαν ὅσπερ οἱ ἀπορώ-

39 τατοῖς ἀναγκάζονται ἀδικεῖν. Οὐκοῦν, ἐφη ὁ Σωκράτης, εἰ γε ταῦτα οὕτως ἔχει, τοὺς μὲν τυράννους εἰς τὸν δήμον θήσομεν, τοὺς δὲ ὀλίγα κεκτημένους, εἰς ὁικονομικοὶ ὅσιν, εἰς τοὺς πλουσίους. καὶ ὁ Ἐυθύδημος ἐφη, Ἀναγ- 15 κάζει με καὶ ταῦτα ὁμολογεῖν δήλον ὅτι ἡ ἐμὴ φαινότητι καὶ φροντίζω μὴ κράτιστον ἢ μοι σιγᾶν’ κινδυνεύω γάρ ἀπλῶς οὐδὲν εἰδέναι.

The happy results to Euthydemus of this lesson.

Καὶ πάνω ἄθυμως ἔχων ἀπήλθε καὶ καταφρονήσας 40 ἑαυτοῦ καὶ νομίσας τῷ ὅτι ἀναδράτωδον εἶναι. πολλοὶ 20 μὲν οὖν τῶν οὕτω διατεθέντων ὑπὸ Σωκράτους οὐκέτι αὐτῷ προσήγαγον, οὕς καὶ βλακτέρως ἐνόμιζεν’ ὁ δὲ Ἐυθύδημος ὑπέλαβεν οὐκ ἀν ἄλλος ἀνήρ ἀξιόλογος γενέ-

σθαι, εἰ μὴ ὅτι μάλιστα Σωκράτει συνελήγα· καὶ οὐκ ἀπε-

λείπετο ἐτὶ αὐτοῦ, εἰ μὴ τι ἀναγκαῖον εἰς ἐνια ἀλλ’ ὁ ἐμμεῖτο ὃν ἐκεῖνος ἐπετῆδενεν. ὁ δ’ ὡς ἔγνω αὐτῶν οὕτως ἔχοντα, ἡκίστα μὲν διετάραττε, ἀπλούστατα δὲ καὶ σαφέστατα ἐξῃγεῖτο ἢ τε ἐνόμιζεν εἰδέναι δείν καὶ ἐπιτη-

25 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 οὖν λεκτικοῦς καὶ πρακτικοὺς καὶ μηχανικοὺς 1 γλυγγεσθαι τοὺς συνόντας οὐκ ἔσπευδεν, ἀλλὰ πρῶτον τούτων φέτο χρὴναι σωφροσύνην αὐτοῖς ἐγγενέσθαι. τοὺς γὰρ ἀνευ τοῦ σωφρονεῖν ταῦτα δυναμένους ἀδικω-5 τέρους τε καὶ δυνατωτέρους κακουργεῖν ἐνόμιζεν εἶναι. πρῶτον μὲν δὴ περὶ θεοῦς ἐπειράτο σωφρονισάς ποιεῖν 2 τοὺς συνόντας. ἀλλοι μὲν οὖν αὐτῷ πρὸς ἀλλοὺς οὕτως ὀμιλοῦντι παραγενόμενοι διηγοῦντο· ἐγὼ δέ, ὅτε πρὸς Εὐθύδημον τοιάδε διελέγετο, παρεγενόμην. Εἶπέ μοι, 3 10 ἡφι, ὅ Εὐθύδημε, ἡδη ποτὲ σοι ἐπῆλθεν ἐνθυμηθήναι ὡς ἐπιμελῶς οἱ θεοὶ ὁν οἱ ἀνθρώποι δέονται κατεσκευά-κασι; καὶ ὃς, Μᾶ τὸν Δί', ἡφι, οὐκ ἔμοιγε. 'Ἀλλ' οἴσθα 4 γ', ἡφι, ὅτι πρῶτον μὲν φωτὸς δεόμεθα, ὅ ἡμῖν οἱ θεοὶ παρέχουσι; Νῦ Δί', ἡφι, ὅ γ' εἰ μὴ εἴχομεν, ἤμοιοι τοῖς 15 τυφλοῖς ἂν ἡμεν ἐνεκά γε τῶν ἡμετέρων ὀφθαλμῶν. 'Ἀλλὰ 5 μὴν καὶ ἀναπαύσεως γε δεομένους ἡμῖν νῦκτα παρέχοισι κάλλιστον ἀναπαυτήριον. Πάνυ γ', ἡφι, καὶ τούτῳ χάριτος ἄξιον. Οὐκοὖν καὶ ἐπειδὴ ὃ μὲν ἦλιος φωτεινὸς ὄν τάς 4 τε ὀρας τῆς ἡμέρας ἡμῖν καὶ τάλλα πάντα σαφηνίζει, 20 ἡ δὲ νυξ διὰ τὸ σκοτεινή εἶναι ἀσαφεστέρα ἔστιν, ἀστρα ἐν τῇ νυκτὶ ἀνέφηναι, ὃ τῆς νυκτὸς τὰς ὀρές ἐμφάνιζει, καὶ διὰ τούτο πολλὰ ὄν δεόμεθα πράττομεν; Ἐστι 25 ταῦτα, ἡφι. 'Ἀλλὰ μὴν ἓ γε σελήνη οὐ μονον τῆς νυκτός, ἀλλὰ καὶ τοῦ μηνὸς τὰ μέρη φανερὰ ἡμῖν ποιεῖ. Πάνυ
5 μὲν οὖν, ἔφη. Τὸ δ’, ἐπεὶ τροφῆσις δεόμεθα, ταύτην ἡμῖν ἐκ τῆς γῆς ἀναδιδόναι, καὶ ὃρας ἀρμοττούσας πρὸς τοῦτο παρέχειν, αἱ ἡμῖν οὐ μόνον ἄν δεόμεθα πολλὰ καὶ παντοτικὰ παρασκευάζοντις, ἀλλὰ καὶ οἷς εὐφραίνομεθα; Πάνυ, ἔφη, καὶ ταῦτα φιλάνθρωπα. Τὸ δὲ καὶ ὕδωρ ἡμῖν παρέχειν, 5 οὖτω πολλοῦ ἄξιον ὡστε συμφύειν τε καὶ συναύξειν τῇ γῇ καὶ ταῖς ὁραίς πάντα τὰ χρήσιμα ἡμῖν, συντρέφειν δὲ καὶ αὐτοὺς ἡμᾶς, καὶ μεγίστων πάσι τοῖς τρέφοντις ἡμᾶς εὐκατεργαστότερά τε καὶ ὑφελιμώτερα καὶ ἡδίω ποιεῖν αὐτά, καὶ ἐπειδή πλείστου δεόμεθα τούτου, ἀφθονεῖ- 10 στατον αὐτῷ παρέχειν ἡμῖν; Καὶ τούτο, ἔφη, προνοητικῶν.

7 Τὸ δὲ καὶ τὸ πῦρ πορίσαι ἡμῖν, ἐπίκουρον μὲν ψύχους, ἐπίκουρον δὲ σκότους, συνεργόν δὲ πρὸς πᾶσαν τέχνην καὶ πάντα ὅσα ὑφελελαίο ἕνεκα ἀνθρώποι κατασκευάζονται; ὡς γὰρ συνελόντι εἰπεῖν οὐδὲν ἀξιόλογον ἃνευ πυρὸς 15 ἀνθρώποι τῶν πρὸς τῶν βιῶν χρησίμων κατασκευάζονται.

8 Τρεπθάλλει, ἔφη, καὶ τούτο φιλανθρωπία. Τὸ δὲ τὸν ἡλιού, ἐπειδὰν ἐν χειμῶνι τράπηται, προσιέναι τα μὲν ἀδρύνοντα, τὰ δὲ ἔξαιροντα, ὡς καρπὸς διελήλυθε, καὶ ταῦτα διαπραξάμενον μηκετί ἐγγυτέρω προσιέναι, ἀλλ’ 20 ἀποτρέπεσθαι φυλαττόμενον μή τι ἡμᾶς μᾶλλον τὸν δέοντος θερμαίων βλάψῃ, καὶ ὅταν αὐ τὰλ ἀπὶ ἅμνυμαι, ἔνθα καὶ ἡμῖν δῆλον ἐστὶν ὅτι εἰ προσωτέρω ἀπεισω, ἀποπαγθησόμεθα ὑπὸ τοῦ ψύχους, πάλιν αὐ τρέ- πεσθαι καὶ προσχωρεῖν, καὶ ἐντάθη τοῦ οὐρανοῦ ἀνα- 25 στρέφεσθαι ἔνθα ὃν μάλιστ’ ἂν ἡμᾶς ὑφελοίῃ; Νὴ τὸν Δί’, ἔφη, καὶ ταῦτα παντάπασιν ἐοἰκεν ἀνθρώπων ἕνεκα 29 γυνομένοις. Τὸ δ’, ἐπειδὴ καὶ τούτῳ φανερὸν ὅτι οὐκ ἂν ὑπενέγκομεν οὔτε τὸ καῦμα οὔτε τὸ ψύχος, εἰ ἔξα- πλήθος γῆγνοιτο, οὕτω μὲν κατὰ μικρὸν προσιέναι τὸν 30 ἡλιού, οὕτω δὲ κατὰ μικρὸν ἀπιέναι ὡστε λανθάνειν ἡμᾶς
MEMORABILIA, IV. iii. 9–14.

eis ekatera ta ischyrystata kadiostamenvos; 'Egw men, efhi o Euthydemos, hde toito skopw, el ara ti esti tois theois ergon h andrwpous therapeueiv' ekeino de monon empodizei me, oti kai talla zeta toutwn metexei. Oul 10

5 gar kai tout', efhi o Sokrathe, faferon oti kai tahta andrwpwv eneka ginetai te kai anatrepetai; ti gar allo zfnon aignwv te kai oiwv kai boiwv kai Ippwv kai onwv kai twv allwv zfwn tosauta agatha apolavie oosa andrwpoi; emoi men gar dokei pleiw h twn futwv' tre-

10 fountai gouv kai xhrmatizountai oudhev igiton apo toutwn h apo ekewn' polu de genos andrwpwv tois men ek tis gis fuvomeivos eis trophi ou xrithai, apo de boskematai

yallakti kai tvrfi kai kreasi trefoymenei zowv' pantes de tisaseountes kai damazountes tata xrhismata twn zwn eis te 15 polemou kai eis alla pollla syneregoi xroinai. 'Omo-

gnwmovn sou kai tout', efhi' orw gar autwv kai tata polu ischyristera himon outwv upoxerima gynomena tois andrwp-

pois oste xrhsthai autois o ti an boylwntai. To d', 11

epiedh pollla men kala kai pfelima, diapheronta de 20 allhlon esti, prosthnei tois andrwpois alstheseis ar-

mootousas pros ekasta, di' dwn apolavmen pantwv twn agathwv' to de kai logismovn himom emfusai, fperi dwn aisthanoemba logizomenei te kai mhnomenountes kata-

mavdanaomen upi ekasta sumpherei, kai pollla mhnaw-

25 mebha di' dwn twv te agathwv apolavmen kai tata kaka

alezometha' to de kai ermneian doynai, di' hsi pantwv 12

twn agathwv metadidomen te allhlois didaskontes kai

kouvounmen kai vnomous tithomeba kai poleitenvomeba; Pan-

ntappasin eikasain, o Sokrates, othei polhlen twn an-

30 thronwv epitmelian poieisbhai. To de kai h adunatovmen,

ta sumpheronta prosoeisbhai uper twn mellointwv, tauti
INSTRUCTION IN PIETY.

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

13 "Ort de ge ἀληθή λέγω καὶ σὺ γνώσει, ἂν μὴ ἀναμένης ἐως ἃν τὰς μορφὰς τῶν θεῶν ὑδής, ἀλλ' ἔξαρκῇ σοι τὰ ἔργα αὐτῶν ὅρωτι σέβεσθαι καὶ τιμᾶν τοὺς θεοὺς. ἐννοεῖ dε ὁτι καὶ αὐτόι οἱ θεοὶ οὔτως ὑποδεικνύουσιν' οἷ τε γὰρ ἄλλοι ἡμῖν τἀγαθὰ διδόντες οὐδὲν τούτων εἰς τούμφανες τὸ λόντες διδάσκι, καὶ ὁ τὸν ὅλον κόσμον συντάττων τε καὶ συνέχων, εν ὁ πάντα καλὰ καὶ ἁγαθὰ ἔστι, καὶ ἄει μὲν χρωμένους ἀτριβῆ τε καὶ υγιὰ καὶ ἀγηρατον παρέχων, θάττον δὲ νοήματος ὑπηρετοῦντα ἀναμαρτήτως, οὕτως τὰ μέγιστα μὲν πράττων ὁρᾶται, τάδε δὲ οἴκονομῶν ἀόρατος 15 ἡμῖν ἔστιν. ἐννοεῖ δ' ὁτι καὶ ὁ πᾶσι φανερὸς δοκῶν εἶναι ἤλιος οὐκ ἐπιτρέπει τοῖς ἀνθρώποις εἰσαυτὸν ἀκριβῶς ὅραν, ἀλλ' εὰν τις αὐτὸν ἀναιδῶς ἐγχειρῆθη θεάσασθαι, τὴν ὁψιν ἀφαιρεῖται. καὶ τοὺς ὑπηρέτας δὲ τῶν θεῶν εὑρήσεις ἀφανεῖς οὕτας· κεραυνὸς τε γὰρ ὃτι μὲν ἄνωθεν 20 ἀφίεται δῆλον καὶ ὃτι οἷς ἂν ἐνυχθῆ πάντων κρατεῖ· ὁρᾶται δ' ὁστ' ἐπὶ ὁστ' ὁστέτο τακασκὴψας ὁστε ἀπιῶν' καὶ ἄνεμοι αὐτοὶ μὲν οὐχ ὅρωται, ἃ δὲ ποιοῦσι φανερὰ ἡμῖν ἔστι, καὶ προσιόντων αὐτῶν αἰσθανόμεθα. ἀλλὰ μὴν καὶ ἀνθρώπου γε ψυχῆ, ἢ εἰπέρ τι καὶ ἄλλο τῶν ἀνθρωπίνων 25 τοῦ θείου μετέχει, ὃτι μὲν βασιλεὺς ἐν ἡμῖν φανερὸν, ὁρᾶται δὲ οὐδ' αὐτὴ. ἃ χρῆ κατανοοῦντα μὴ καταφρο-
A discussion with Hippias of Elis is related on the nature of Justice.

'Allà μῆν καὶ περὶ τοῦ δικαίου γε οὐκ ἀπεκρύπ- 1
teto ἢν εἰχὲ γυνώμην, ἀλλὰ καὶ ἔργῳ ἀπεδείκνυτο, ἵδια
OF JUSTICE.

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tε πάσι νομίμως τε καί ὧφελήμως χρώμενος, καὶ κοινὴ ἀρχουσὶν τε ὧν νόμοι προστάττοιευν πειθόμενος καὶ κατὰ πόλιν καὶ ἐν ταῖς στρατείαις οὕτως ὥστε διάδηλος εἶναι

2 παρὰ τοὺς ἄλλους εὐτάκτων, καὶ οὐτὲ ἐν ταῖς ἐκκλησίαις ἐπιστάτης γενόμενοι οὐκ ἐπέτρεψε τῷ δήμῳ παρὰ τοὺς 5 νόμους ψηφίσασθαι, ἀλλὰ σὺν τοῖς νόμοις ἴσων ὑποκεισθησάτον τοιαύτῃ ὀρμή τοῦ δήμου ἢν οὐκ ἄν οἶμαι ἄλλον ὀφθέναι

3 ἀνθρώπων ὑπομείναι καὶ οὐ οἱ τριάκοντα προστάτα- τον αὐτῷ παρὰ τοὺς νόμους τι, οὐκ ἐπείδετο τοῖς τε γὰρ νέοις ἀπαγορευόντων αὐτῶν μὴ διαλέγεσθαι καὶ 10 προσταξάντων ἐκεῖνῳ τε καὶ ἄλλους τιοῦ τῶν πολιτῶν ἀγαγείν τινα ἐπὶ θανάτῳ, μόνος οὐκ ἐπείσθη, διὰ τὸ

4 παρὰ τοὺς νόμους αὐτῷ προστάττεσθαι καὶ ὃτε τὴν ὑπὸ Μελήτου γραφὴν ἐφευγε, τῶν ἄλλων εἰωθότων ἐν τοῖς δικαστηρίοις πρὸς χάριν τε τοῖς δικασταῖς διαλέγεσθαι- 15 σθαι καὶ κολακεύειν καὶ δεῖσθαι παρὰ τοὺς νόμους, καὶ διὰ τὰ τοιαύτα πολλῶν πολλάκις ὑπὸ τῶν δικαστῶν ἀφιε- μένων, ἐκεῖνος οὔδεν ἡθέλησε τῶν εἰωθότων ἐν τῷ δικα- στηρίῳ παρὰ τοὺς νόμους ποιῆσαι, ἀλλὰ ῥαδίως ἂν ἀφε- θείς ὑπὸ τῶν δικαστῶν, ἐλ καὶ μετρίως τι τούτων ἐποίησε, 20 προείλετο μᾶλλον τοὺς νόμους ἐμμένων ἀποδανείν ἣ πα- 

5 ρανομῶν ζῆν. καὶ ἔλεγε δὲ οὕτως καὶ πρὸς ἄλλους μὲν πολλάκις, οἶδα δὲ ποτε αὐτῶν καὶ πρὸς Ἰππίαν τὸν Ἡλείουν περὶ τοῦ δικαίου τοιάδε διαλεξθέντα. διὰ χρόνου γὰρ ἀφικόμενος ὃ Ἰππίας Ἀθηναῖος παρεγένετο τῷ Ἔω- 25 κράτει λέγοντι πρὸς τινα χαρμαστόν εἴη τό, εἰ μὲν τις βουλούτο ός κυνεύει χαλκέα ἢ Ἴππεα, μὴ ἀπορεῖν ὅποι ἂν πέμψας τούτων τύχην· [φασί δὲ τίνας καὶ Ἴππων καὶ βοῦν τῷ βουλομένῳ δικαίους 

ποιήσασθαι πάντα μεστὰ εἶναι τῶν διδαξάντων] ἐὰν δὲ 30 τὶς βούληται ἢ αὐτὸς μαθεῖν τὸ δίκαιον ἢ νόδο ὡς οἰκέ-
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.

"Allà mà Δλ', ἐφη, οὐκ ἀκοῦσει πρὶν γ' ἄν αὐτὸς ἀπο- 9
25 ψήφη ὅ τι νομίζεις τὸ δίκαιον εἴναι. ἀρκεῖ γὰρ ὅτι τῶν ἀλλῶν καταγελάς ἔρωτῶν μὲν καὶ ἐλέγχων πάντας, αὐτὸς
OF JUSTICE.

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δ' οὐδενὶ ἔθελων ὑπέχειν λόγου οὐδὲ γνώμην ἀποφαίνε- 
10 σθαί περὶ οὐδενός. Τι δὲ; ὦ Ἰππία, ἐφη, οὐκ ἦσθησαι ὅτι ἔγω ἂ δοκεῖ μοι δίκαια εἶναι οὐδὲν παύομαι ἀπο- 

deikyümenvος; Καὶ ποῖος δή σοι, ἐφη, οὕτως ὁ λόγος ἑστὶν; Εἰ δὲ μὴ λόγῳ, ἐφη, ἀλλ' ἔργῳ ἀποδείκνυμαι. Ἔν ὁ 
dοκεῖ σοι ἀξιοτεκμαρτότερον τοῦ λόγου τὸ ἔργον 
eiναι; Πολύ γε νὴ Δ', ἐφη· δίκαια μὲν γὰρ λέγοντε 
pολλοὶ ἄδικα ποιοῦσι, δίκαια δὲ πράττων οὐδ' ἄν εἰς 
11 ἄδικοις εἰ. Ἡθικήσαι οὖν πώποτε μου ἡ ψευδομαρτυ- 
ροῦντος ἡ συκοφαντοῦντος ἡ φίλους ἡ πόλις εἰς στάσιν 10 ἐμβάλλουσαν ἡ ἄλλο τὰ ἄδικον πράττοντος; Όὐκ ἔγωγ', 
ἐφη. Τὸ δὲ τῶν ἄδικων ἀπέχεσθαι οὐ δίκαιον ἤγεί; 
Δήλος εἰ, ἐφη, ὦ Σώκρατες, καὶ νῦν διαφεύγειν ἔγχει- 

ρῶν τὸ ἀποδείκνυσθαι γνώμην ὃ τὸ νομίζεις τὸ δίκαιον' 
οὐ γὰρ ἂ πράττουσιν οἱ δίκαιοι, ἄλλ' ἂ μὴ πράττουσι, 15 
12 ταῦτα λέγεις. Ἀλλ' ψήφην ἔγωγ', ἐφη ὁ Σώκράτης, τὸ 
μὴ ἔθελεν ἄδικείν ἰκανὸν δικαιοσύνης ἐπίδειγμα εἶναι. 
eἰ δὲ σοι μὴ δοκεῖ, σκέψαι ἐὰν τὸ δὲ σοι μᾶλλον ἀρέσκῃ' 
φημὶ γὰρ ἔγω τὸ νόμιμον δίκαιον εἶναι. Ἡ ἀρὰ τὸ ἀὐτὸ 
λέγεις, ὦ Σώκρατες, νόμιμον τε καὶ δίκαιον εἶναι; Ἑγὼγε, 20 
13 ἐφη. Οὐ γὰρ αἰσθάνομαι σου ὁποῖον νόμιμον ἡ ποῖον 
dίκαιον λέγεις. Νόμους δὲ πόλεως, ἐφη, γιγνώσκεις; Ἑγὼγε, ἐφη. Καὶ τίνας τούτους νομίζεις; Ἡ ὁ ποιτήται, 
ἐφη, συνθέμενοι ἡ τε δεῖ ποιεῖν καὶ ὡς ἀπέχεσθαι 
εὔραξαντο. Οὐκοῦν, ἐφη, νόμιμοι μὲν ἂν εἰ ο κατὰ 25 
tαῦτα πολιτεύμενοι, ἄνομος δὲ τὸ ταῦτα παραβαινών; 
Πάνω μὲν οὖν, ἐφη. Οὐκοῦν καὶ δίκαια μὲν ἂν πράττο 
το τούτους πειθόμενοι, ἄδικα δ' το τούτους ἀπειθῶν; Πάνω 
μὲν οὖν. Οὐκοῦν ὁ μὲν τὰ δίκαια πράττων δίκαιοι, ὁ 
δὲ τὰ ἄδικα ἄδικοι; Πῶς γὰρ οὖ; Ὡ μὲν ἄρα νόμιμος 30 
14 δίκαιος ἑστίν, ὁ δὲ ἄνομος ἄδικος. καὶ ὁ Ἰππίας, Νό-
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.
αυτοὺς ποιητὰς αἱρῶνται, οὐδ' ἵνα τοῖς αὐτοῖς ἠδονται, ἀλλ' ἵνα τοῖς νόμοις πείθωνται. τούτοις γὰρ τῶν πολιτῶν ἐμμενόντων, αἱ πόλεις ἱσχυρῶταται τε καὶ εὐδαιμονεῖται γλύννονται· ἀνευ δὲ ὸμονοίας οὔτ' ἂν πόλις εὑ πολιτευθεὶ.

17 οὔτ' οἰκος καλῶς οἰκηθείη. ἰδίᾳ δὲ πῶς μέν ἂν τις ἤττον 5 υπὸ πόλεως Ἰημοῦτο, πῶς δ' ἂν μᾶλλον τιμῷτο ἢ εἰ τοῖς νόμοις πείθωντο; πῶς δ' ἂν ἤττον ἐν τοῖς δικαστηρίοις ἠττώτο ἡ πῶς ἂν μᾶλλον νικῶ; τίνι δ' ἂν τις μᾶλλον πιστεύσει παρακαταθέσθαι ἡ χρήματα ἡ νίους ἢ θυγατέρας; τίνα δ' ἂν ἡ πόλις ὦλη ἀξιοπιστότερον ἡγήσατο ἵνα τοῦ νομίμου; παρὰ τίνος δ' ἂν μᾶλλον τῶν δικαίων τύχων ἡ γονεῖς ἡ οἰκεῖοι ἡ οἰκέται ἡ φίλοι ἡ πολίται ἡ ξένοι; τίνι δ' ἂν μᾶλλον πολέμιοι πιστεύσειαν ἡ ἀνοχᾶς ἡ σπονδᾶς ἡ συνθήκας περὶ εἰρήνης; τίνι δ' ἂν μᾶλλον ἡ τῷ νομίμῳ σύμμαχοι ἐθέλοιεν γλύννος; τῷ δ' ἂν μᾶλλον 15 ὀι σύμμαχοι πιστεύσειαν ἡ ἡγεμονίαν ἡ φρουραρχίαν ἡ πόλεις; τίνα δ' ἂν τῖς εὐεργετήσεις ὑπολάβοι χάριν κοιμεῖται μᾶλλον ἡ τῶν νομίμων; τήν μᾶλλον ἄν τῖς εὐεργετήσεις ἡ παρ' οὖν χάριν ἀπολήψεσθαι νομίζει; τῷ δ' ἂν τοῖς βούλοιοι μᾶλλον φίλος εἶναι ἡ τῷ τοιούτῳ, ἡ 20 τῷ ἦττον ἐχθρότερον; τῷ δ' ἂν τῷ ἦττον πολεμήσειαν ἡ φίλος μάλιστα μὲν φίλος εἶναι βούλοιο, ἢ κιστά ἡ ἐχθρόσ; καὶ ὃ πλείστοι μὲν φίλοι καὶ σύμμαχοι βούλοιτο εἶναι,

18 ἐλάχιστοι ἡ ἐχθροὶ καὶ πολέμιοι; ἔγὼ μὲν οὖν, ὃ Ἰππία, τὸ αὐτὸ ἀποδείκνυμαι νόμιμον τε καὶ δίκαιον εἶναι· σὺ 25 δ' εἰ τάναντια γιγνώσκεις, ὅδασκε. καὶ δ' Ἰππίας, Ἄλλα ἀμὴ τῶν Δ' ἐφη, ὃ Σῶκρατες, οὐ μοι δοκῶ τάναντια γιγνώσκεις οἷς εἰρήκας περὶ τοῦ δίκαιον.
In all such peoples is manifested the operation of those unwritten laws of nature which are everywhere and in all time valid; and obedience to which constitutes justice, or the will of God.

'Αγράφοις δέ τινας οἶσθα, ἔφη, ὡς Ἰτπία, νόμους; 19
Τοὺς γ' ἐν πάση, ἔφη, χώρα κατὰ ταυτὰ νομικομένους.

Ἐχοις ἀν οὖν εἰπείν, ἔφη, ὅτι οἱ ἀνθρωποί αὐτοῦς ἔθεντο;
Καὶ πῶς ἂν, ἔφη, οἶ γε οὔτε συνελθείν ἀπαντεῖν ἀν ὁμοφωνοὶ εἰσί; 
Τίνας οὖν, ἔφη, νομίζεις τεθεικέναι τοὺς νόμους τούτους; Ἐγὼ μέν, ἔφη, θεοῖς ὁμαί τοὺς νόμους τούτους τοὺς ἀνθρώπους θέιναι καὶ γὰρ παρὰ πᾶσιν ἀνθρώποις πρὸτον νομίζεται θεοῖς σέβειν.

Οὐκοῦν καὶ γονέας τιμᾶν πανταχοῦ νομίζεται; Καὶ τοῦτο, 20

ἔφη. Οὐκέτι μοι δοκεῖ, ἔφη, ὡς Σώκρατες, οὕτος θεοῖς νόμος εἶναι. Τί δὴ; ἔφη. Ὅτι, ἔφη, αἰσθάνομαι τινὰς παραβαίνοντας αὐτοῦ. Καὶ γὰρ ἄλλα πολλά, ἔφη, παρα- 21

νομοδίνους ἀλλὰ δίκην γέ τοι διδάσασι οἱ παραβαίνοντες τοὺς ὑπὸ τῶν θεῶν κειμένους νόμους, ἢν οὐδενὶ τρόπῳ 15

δυνατὸν ἀνθρώπων διαφυγεῖν, ὥσπερ τοὺς ὑπὸ ἀνθρώπων κειμένους νόμους ἑνοὶ παραβαίνοντες διαφεύγουσι τὸ δίκην διδόναι, οἱ μὲν λανθάνοντες, οἱ δὲ βιαζόμενοι.

Τί δὲ; τοὺς εὗ ποιοῦντας ἀντευργητείν οὐ πανταχοῦ 24

νόμησιν ἐστὶ; Νόμιμον ἔφη παραβαίνεται δὲ καὶ τοῦτο.

20 Οὐκοῦν καὶ οἱ τοῦτο παραβαίνοντες δίκην διδάσασι, φίλων μὲν ἀγαθῶν ἔρημοι γιγνόμενοι, τοὺς δὲ μισοῦντας ἑαυτοὺς ἀναγκαζόμενοι διώκειν ἢ οὖχ οἱ μὲν εὗ ποιοῦντες τοὺς χρωμένους ἑαυτοῖς ἀγαθοὶ φίλοι εἰσίν, οἱ δὲ μὴ ἀντευργητοῦντες τοὺς τοιοῦτοις διὰ μὲν τὴν ἀχαριστίαν

25

μισοῦνται ὑπ’ αὐτῶν, διὰ δὲ τὸ μάλιστα λυσιτελεῖν τοῖς τοιοῦτοις χρῆσθαι τοιοῦτοις μάλιστα διώκουσι; Νὴ τὸν
Δι', ὁ Σωκράτης, ἐφη, θείοις ταῦτα πάντα ἑοίκε· τὸ γὰρ τοὺς νόμους αὐτοὺς τοῖς παραβαίνουσι τὰς τιμωρίας ἔχειν βελτίων γὰρ ἂνθρωπον νομοθέτου δοκεῖ μοι εἶναι. Πότερον οὖν, ὁ Ἰππία, τοὺς θεοὺς ἤγει τὰ δίκαια νομοθετείν ἢ ἄλλα τῶν δικαίων; Ὁυκ ἄλλα μᾶ Δι', ἐφη 5 σχολῇ γὰρ ἂν ἄλλος γέ τις τὰ δίκαια νομοθετήσειν εἴ μὴ θεός. Καὶ τοῖς θεοῖς ἄρα, ὁ Ἰππία, τὸ αὐτὸ δίκαιον τε καὶ νόμιμον 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 'Ως δὲ καὶ πρακτικωτέρους ἐποίει τοὺς συνόντας ἕαυτῷ, νῦν αὖ τοῦτο λέξω. νομίζων γὰρ ἐγκράτειαν ὑπάρχειν ἀγαθὸν εἶναι τῷ μέλλοντι καλὸν τι πράξειν, πρῶτον μὲν αὐτὸς φανερὸς ἢν τοὺς συνοδεὺς ἡσικηκῶς αὐτὸν μάλιστα πάντων ἀνθρώπων, ἐπείτα διαλεγόμενος προε- 15 τρέπετο πάντων μάλιστα τοὺς συνόντας πρὸς ἐγκράτειαν.

2 ἂεὶ μὲν οὖν περὶ τῶν πρὸς ἄρετὴν χρησίμων αὐτὸς τε διετέλει μεμνημένος καὶ τοὺς συνόντας πάντας ὑπομιμήσκων οἶδα δὲ ποτὲ αὐτῶν καὶ πρὸς Εὐθύδημον περὶ ἐγκρατείας τοιάδε διαλεχθέντα· Εἰπέ μοι, ἐφη, ὁ Εὐθύ- 20 δημος, ἃρα καλὸν καὶ μεγαλείον νομίζεις εἶναι καὶ ἀνδρὶ καὶ πόλει κτῆμα ἐλευθερίαν; 'Ως οἴον τε γε μάλιστα, ἐφη.
"Ὅστις οὖν ἄρχεται ὑπὸ τῶν διὰ τοῦ σώματος ἡδονῶν καὶ διὰ ταύτας μὴ δύναται πράττειν τὰ βέλτιστα, νομίζεις τούτον ἐλεύθερον εἶναι; "Ἡκιστα, ἐφη. Ἡσως γὰρ ἐλευθέριον φαίνεται σοι τὸ πράττειν τὰ βέλτιστα, εἶτα τὸ ἔχειν τοὺς κωλύσοντας τὰ τοιαῦτα ποιεῖν ἀνελεύθερον νομίζεις; Παντάπασι γ' ἐφη. Παντάπασιν ἂρα σοι δοκοῦσιν οἱ ἀκρατεῖς ἀνελεύθεροι εἶναι; Νη τὸν Δ' εἰκότως. Πώτερα δὲ σοι δοκοῦσιν οἱ ἀκρατεῖς κωλύσθαι μόνον τὰ κάλλιστα πράττειν, ἢ καὶ ἀναγκάζεσθαι τὰ αἰσχρά ποιεῖν; Οὐδὲν ἢττον ἐμοιγ', ἐφη, δοκοῦσι ταῦτα ἀναγκάζεσθαι ἢ ἐκεῖνα κωλύσθαι. Πολὺς δὲ τις δεσπότας ἢγεὶ τοὺς τὰ 5 μὲν ἀριστα κωλύσοντας, τὰ δὲ κάκιστα ἀναγκάζοντας; Ὡς δυνατὸν νη Δ', ἐφη, κακίστους. Δουλεῖαν δὲ ποῖαν κακίστην νομίζεις εἶναι; Ἐγὼ μὲν, ἐφη, τήν παρὰ τοῖς 15 κακιστοῖς δεσπότας. Τὴν κακίστην ἂρα δούλειαν οἱ ἀκρατεῖς δουλεύοντον; Ἕμοιγε δοκεῖ, ἐφη. Σοφίαν δὲ β τὸ μέγιστον ἁγαθὸν οὐ δοκεῖ σοι ἀπείρουσα τῶν ἁνθρώπων ἡ ἀκρασία εἰς τούνατιόν αὐτοὺς ἐμβάλλειν; ἢ οὐ δοκεῖ σοι προσέχειν τε τοῖς ὑφελοῦσι καὶ καταμαν-20 θάνειν αὐτὰ κωλύειν ἀφέλκουσα ἐπὶ τὰ ἡδέα, καὶ πολλάκις αἰσθανομένους τῶν ἁγαθῶν τε καὶ τῶν κακῶν ἐκπλήξασα ποιεῖν τὸ χείρον ἀντὶ τοῦ βελτίωνος αἴρείσθαι; Γίγνεται τοῦτ', ἐφη. Σωφροσύνης δὲ, ὦ Ἐυθύ-7 ὅμη, τίνι ἁν φαίμεν ἢττον ἢ τῷ ἀκρατεῖ προσήκειν; 25 αὐτὰ γὰρ δῆπον τὰ ἐναντία σωφροσύνης καὶ ἀκρασίας ἐργα ἐστίν. Ὁμολογῶ καὶ τούτο, ἐφη. Τοῦ δ' ἐπιμελεῖσθαι δὲν προσήκει οὔει τι κωλυτικότερον εἶναι ἀκρασίας; Ὑδκοῦν ἔγωγ', ἐφη. Τοῦ δὲ αντὶ τῶν ὑφελούσων τὰ βλάπτοντα προαιρεῖσθαι ποιοῦντος, καὶ τούτων μὲν 30 ἐπιμελεῖσθαι, ἔκεινων δὲ ἀμελεῖν πείθοντος, καὶ τοῖς σωφρονοῦσι τὰ ἐναντία ποιεῖν ἀναγκάζοντος οὔει τι ἀν-
8 θρώπιρ κάκιον εἶναι; Οὐδέν, ἐφη. Οὐκοῦν τὴν ἐγκρά- 
τειαν τῶν ἐναντίων ἡ τὴν ἀκρασίαν εἰκὸς τοῖς ἀνθρώ- 
ποισ αἰτίαν εἶναι; Πάντα μὲν οὖν, ἐφη. Οὐκοῦν καὶ τῶν 
ἐναντίων τὸ αἰτίον εἰκὸς ἀριστον εἶναι; Εἰκὸς γὰρ, ἐφη. 
᾿Εισεικν ἃρ’, ἐφη, ὡς Εὐθύδημη, ἀριστον ἀνθρώπῳ ἐγκρά- 
5 
9 τεία εἶναι; Εἰκότως γὰρ, ἐφη, ὡς Σώκρατες. Ἐκεῖνο δὲ, 
ὡς Εὐθύδημη, ἥδη πώποτε ἐνεθυμήθης; Ποῦν; ἐφη. 
“Οτι καὶ ἐπὶ τὰ ἥδεα, ἐφ’ ἀπερ μόνα δοκεῖ ἡ ἀκρασία 
τοὺς ἀνθρώπους ἀγεῖν, αὐτὴ μὲν οὐ δύναται ἀγεῖν, ὡς ἡ 
ἐγκράτεια πάντων μάλιστα ἤδεσθαι ποιεῖ. Πῶς; ἐφη. 10 
“Ωσπερ ἡ μὲν ἀκρασία οὐκ ἔδοσα καρτερεῖν οὕτε λιμὸν 
οὔτε δίψος οὔτε ἐπιθυμίαν οὔτε ἀγρυπνίαν, ὥς ὁ ὁμόνων 
ἐστιν ἤδεως μὲν φαγεῖν τε καὶ πιέειν, ἤδεως δ’ ἀναπαύ- 
σαι τε καὶ κομπήθηναι, περιμεῖναις καὶ ἀνασχο- 
μένους ἐως ἃν ταῦτα ὡς ἐνὶ ἤδιστα γένηται, κωλύει τοῖς 15 
ἀναγκαιότατοις τε καὶ συνεχεστάτοις ἀξιολόγους ἤδεσθαι. 
ἡ δ’ ἐγκράτεια μόνη ποιούσα καρτερεῖν τὰ ἐιρημένα μόνη 
καὶ ἤδεσθαι ποιεῖ ἀξίως μνήμης ἐπὶ τοῖς εἰρημένοις. 
10 Παντάπασιν, ἐφη, ἀληθῆ λέγεις. Ἀλλὰ μὴν τοῦ μαθείν 
τι καλὸν κάγαθον καὶ τοῦ ἐπιμεληθήναι τῶν τοιούτων 20 
τινὸς δὲ ὃν ἃν τίς καὶ τὸ ἕαυτον σῶμα καλῶς διοικήσει 
καὶ τὸν ἕαυτον οἰκὸν καλῶς οἰκονομήσει καὶ φίλοις καὶ 
πόλει ὁφέλιμοι γένοιτο καὶ ἐχθροὺς κρατήσειν, ἂφ’ ὅν 
οὐ μόνον ὁφέλεια, ἀλλὰ καὶ ἥδωνα μέγιστα γίγνονται, 
οὶ μὲν ἐγκρατεῖς ἀπολαύσουσι πράττοντες αὐτὰ, οἱ δὲ 25 
ἀκρατεῖς οὐδενὸς μετέχουσι. τῷ γὰρ ἃν ἥττον φήσαμεν 
τῶν τοιούτων προσήκειν ἢ ῃ δ’ ἥκιστα ἐξέστι ταῦτα πράτ- 
τειν, κατεχομένῳ ἐπὶ τῷ σπουδάζειν περὶ τὰς ἐγγυτάτω 
11 ἥδους; καὶ ὡς Εὐθύδημος, Δοκεῖς μοι, ἐφη, ὡς Σώκρατες, 
λέγειν ὡς ἀνδρὶ ἥττοι τῶν διὰ τοῦ σῶματος ἥδουν ποὺ 
πάμπαν οὐδεμιᾶς ἀρετῆς προσήκει. Τί γὰρ διαφέρει
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 λέγειν. Σωκράτης γὰρ τοὺς μὲν εἰδότας τί ἐκαστὸν εἶ ἃ τῶν ὄντων ἐνόμιζε καὶ τοῖς ἄλλοις ἂν ἐξηγεῖσθαι δύνασθαι· τοὺς δὲ μὴ εἰδότας οὐδὲν ἐφῆ 20 θαυμαστὸν εἶναι αὐτοὺς τε σφάλλεσθαι καὶ ἄλλους σφάλ- λειν· ἂν ἕνεκα σκοπῶν σὺν τοῖς συνούσι τί ἐκαστὸν εἶ ἃ τῶν ὄντων οὐδέποτε ἔληγε. πάντα μὲν οὖν ἦ διωρίζετο πολὺ ἐργῶν ἄν εἶ ἀπεξελθεῖν· ἐν οἷσι δὲ τὸν τρόπον
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2 τής ἐπισκέψεως ὁμώσειν οὐμαι, τοσαῦτα λέξω. πρῶτον δὲ περὶ εὐσεβείας ὥδε πως ἐσκόπει. Εἰπὲ μοι, ἕφη, ὥ Εὐθύδημε, ποιῶν τι νομίζεις εὐσεβείαν εἶναι; καὶ ὃς, Κάλλιστον νῦ Δή’, ἔφη. Ἡ Εἰχεις οὖν εἰπεῖν ὁποίος τις ὁ εὐσεβής ἔστιν; Ἑμοὶ μὲν δοκεῖ, ἕφη, ὁ τοὺς θεοὺς τιμῶν. Ἑξεστὶ δὲ ὅν ἂν τις βουλήται τρόπον τοὺς θεοὺς τιμῶν;

3 Οὐκ ἄλλα νόμοι εἰσὶ καθ’ οὗ δεῖ τοῦτο ποιεῖν. Οὐκοῦν ὁ τοὺς νόμους τοῦτους εἰδὼς εἰδείη ἂν ὡς δεῖ τοὺς θεοὺς τιμᾶν; Οἶμαι ἔγγυ', ἕφη. Ἡ Αρ’ οὖν ὁ εἰδὼς ὡς δεῖ τοὺς θεοὺς τιμᾶν οὐκ ἄλλως οἴεται δεῖν τοῦτο ποιεῖν ἡ ὡς τοῖς οἴδει; Οὐ γὰρ οὖν, ἕφη. Ἡ Ἀλλως δεῖ τοὺς θεοὺς τιμᾶ ἡ ὡς οἰεῖται δεῖν; Οὐκ οἶμαι, ἕφη. Ὁ ἀρὰ τὰ περὶ τοὺς θεοὺς νόμιμα εἰδὼς νομίμως ἂν τοὺς θεοὺς τιμῆ; Πάνω μὲν οὖν. Οὐκοῦν ὁ γε νομίμους τιμῶν ὡς δεῖ τιμᾶ; Πῶς γὰρ οὗ; Ὁ δὲ γε ὡς δεῖ τιμῶν εὐσεβής ἔστι; Πάνω μὲν οὖν, 15 ἕφη. Ὁ ἀρὰ τὰ περὶ τοὺς θεοὺς νόμιμα εἰδὼς ὅρθως ἂν ἡμῖν εὐσεβής ὑφισμένους εἶ; Ἑμοὶ γοῦν, ἕφη, δοκεῖ.

5 Ἀνθρώποις δὲ ἄρα ἔξεστιν ὅν ἂν τις τρόπον βουλήται χρήσθαι; Οὐκ ἄλλα καὶ περὶ τοῦτος ὁ εἰδὼς ἂ 20 ἔστι νόμιμα, καθ’ δὲ δεῖ πρὸς ἀλλήλους χρήσθαι, νόμιμος ἂν εἰη. Οὐκοῦν οἱ κατὰ τάκτα χρώμενοι ἀλλήλοις ὡς δεῖ χρώνται; Πῶς γὰρ οὗ; Οὐκοῦν οἱ γε ὡς δεῖ χρώμενοι καλῶς χρώνται; Πάνω μὲν οὖν, ἕφη. Οὐκοῦν οἱ γε τοῖς ἄνθρώποις καλῶς χρώμενοι καλῶς πράττοντι 25 τὰ ἀνθρώπεια πράγματα; Εἰκὸς γ’, ἕφη. Οὐκοῦν οἱ τοῖς νόμοις πειθόμενοι δίκαια οὕτω ποιοῦσι; Πάνω μὲν οὖν, 6 ἕφη. Δίκαια δὲ, ἕφη, οἴσθα ὅποια καλεῖται; Ἑ οἱ νόμοι κελεύουσι, ἕφη. Οἱ ἄρα ποιοῦντες ἕ οἱ νόμοι κελεύουσι δίκαια τε ποιοῦσι καὶ δεῖ; Πῶς γὰρ οὗ; Οὐκοῦν οἱ γ’ 30 γε τὰ δίκαια ποιοῦντες δίκαιοι εἰσιν; Οἶμαι ἔγγυ’, ἕφη.
Οἱ οὖν τινας πείθεσθαι τοῖς νόμοις μὴ εἰδότας ἃ οἱ νόμοι κελεύονσιν; Οὐκ ἔγωγ', ἔφη. Εἰδότας δὲ ἃ δὲι ποιεῖν οἴει τινὰς οἰεσθαι δεῖν μὴ ποιεῖν ταῦτα; Οὐκ οἶμαι, ἔφη. Οἶδας δὲ τινὰς ἄλλα ποιοῦντας ἢ ἃ οἴουνται 5 δεῖν; Οὐκ ἔγωγ', ἔφη. Οἱ ἄρα τὰ περὶ ἀνθρώπους νόμοις εἰδότες οὕτοι τὰ δίκαια ποιοῦσιν; Πάντα μὲν οὖν, ἔφη. Οὐκοῦν οὐ γε τὰ δίκαια ποιοῦντες δίκαιοι εἰσὶ; Τίνες γὰρ ἄλλοι; ἔφη. 'Ορθῶς ἂν ποτε ἂρα ὀριζοῦμεθα ὀριζομενοι δικαιους εἶναι τοὺς εἰδότας τὰ περὶ ἀνθρώπων νόμιμα; Ἑμοιγε δοκεῖ, ἔφη.

Σοφίαν δὲ τὶ ἂν φήσαιμεν εἶναι; εἰπέ μοι, πότερά 7 σοι δοκοῦσιν οἱ σοφοὶ ἃ ἐπίστανται, ταῦτα σοφοὶ εἶναι, ἢ εἰσὶ τινὲς ἃ μὴ ἐπίστανται σοφοὶ; Ἀ ἐπίστανται δὴ- λον ὅτι, ἔφη τῶς γὰρ ἂν τις ἃ γε μὴ ἐπίστατο, ταῦτα 15 σοφὸς εἶν; Ἀρ' οὖν οἱ σοφοὶ ἐπιστήμη τι σοφοὶ εἰσὶ; Τίν γὰρ ἂν, ἔφη, ἄλλῳ τις εἰς σοφὸς, εἰ γε μὴ ἐπιστήμη τι; Ἀλλο δὲ τι σοφίαν οἴει εἶναι ἢ ὁ σοφὸς εἰσὶ; Οὐκ ἔγωγε. Ἐπιστήμη ἂρα σοφία ἐστίν; Ἑμοιγέ δοκεί. Ἀρ' οὖν δοκεῖ σοι ἀνθρώπως δυνατὸν εἶναι τὰ ὑπά τα πάντα 20 ἐπίστασθαι; Οὐδὲ μά Δλ' Ἑμοιγέ πολλοστὸν μέρος αὐτῶν. Πάντα μὲν ἂρα σοφὸν οὖν οἴον τε ἀνθρωπον εἶναι; Μά Δλ' οὖ δήτα, ἔφη. Ὁ ἂρα ἐπίσταται ἐκαστος, τούτο καὶ σοφὸς ἐστιν; Ἑμοιγέ δοκεί.

Ἀρ' οὖν, ὁ Ἐνθύδημε, καὶ τὰ γαθόν οὕτω ζητητέον 8 25 ἐστὶ; Πῶς; ἔφη. Δοκεῖ σοι τὸ αὐτὸ πάσην ὁφέλιμον εἶναι; Οὐκ Ἑμοιγε. Τὶ δὲ; τὸ ἄλλῳ ὁφέλιμον οὐ δοκεῖ σοι ἐνίοτε ἄλλῳ βλαβερὸν εἶναι; Καὶ μάλα, ἔφη. Ἀλλο δ' ἂν τι φαίην γαθὸν εἶναι ἢ τὸ ὁφέλιμον; Οὐκ ἔγωγ', ἔφη. Τὸ ἂρα ὁφέλιμον γαθὸν ἐστιν ὅτω ἂν ὁφέλιμον 30 ἢ; Δοκεῖ μοι, ἔφη.

Τὸ δὲ καλὸν ἔχομεν ἂν πῶς ἄλλως εἰπεῖν, ἢ ἐστὶν ὃ 9
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δομαζεις καλὸν ἡ σῶμα ἡ σκεῦος ἡ ἀλλ' ὀτιοῦν, ὁ οἶσθα πρὸς πάντα καλὸν ὄν; Μᾶ Δὲ οὐκ ἔγωγ', ἐφη. Ἄρ' οὖν πρὸς ὁ ἄν ἐκαστον χρήσιμον ἡ, πρὸς τούτο ἐκάστῳ καλῶς ἔχει χρήσθαι; Πάνυ μὲν οὖν, ἐφη. Καλὸν δὲ πρὸς ἄλλο τι ἐστὶν ἐκαστὸν ἡ πρὸς ὁ ἐκάστῳ 5 καλῶς ἔχει χρήσθαι; Οὐδὲ πρὸς ἐν ἄλλο, ἐφη. Τὸ χρήσιμον ἀρα καλὸν ἐστὶ πρὸς ὁ ἄν ἡ χρήσιμον; 'Ἐμοιγε δοκεῖ, ἐφη.

10 Ἀνδρέιαν δὲ, ὁ Εὐθύδημε, ἀρα τῶν καλῶν νομίζεις εἶναι; Κάλλιστον μὲν οὖν ἔγωγ', ἐφη. Χρήσιμον ἀρα οὐ 10 πρὸς τὰ ἐλάχιστα νομίζεις τὴν ἀνδρείαν; Νη Δὲ', ἐφη, πρὸς τὰ μέγιστα μὲν οὖν. Ἄρ' οὖν δοκει σοι πρὸς τὰ δεινὰ τε καὶ ἐπικινδύνα χρήσιμον εἶναι τὸ ἀγνοεῖν αὐτά; Ἡκιστὰ γ', ἐφη. Οἱ ἀρα μὴ φοβοῦμενοι τὰ τοιαῦτα διὰ τὸ μὴ εἰδέναι τί ἐστὶν οὖν ἀνδρεία ἐισί; Νη Δὲ', 15 ἐφη' πολλοὶ γὰρ ἂν οὐτω γε τῶν τε μανιμένων καὶ τῶν δειλῶν ἀνδρείαι εἰέν. Τί δὲ οἱ καὶ τὰ μὴ δεινὰ δεδοικότες; Ἑτὶ γε νὴ Δία, ἐφη, ἢττων. Ἄρ' οὖν τοὺς μὲν ἀγαθοὺς πρὸς τὰ δεινὰ καὶ ἐπικινδύνα 01τας ἀν-

11 δρείους ἢγει εἶναι, τοὺς δὲ κακοὺς δειλοὺς; Πάνυ μὲν 20 οὖν, ἐφη. Ἀγαθοὺς δὲ πρὸς τὰ τοιαῦτα νομίζεις ἄλλους τίνας ἡ τοὺς δυναμένους αὐτοῖς καλῶς χρήσθαι; Οὐκ ἄλλα τούτους, ἐφη. Κακοὺς δὲ ἀρα τοὺς οἰους τοῦτοις κακῶς χρήσθαι; Τίνας γὰρ ἄλλους; ἐφη. Ἄρ' οὖν ἐκαστοι χρῶνται ὡς οἰονται δειν; Πῶς γὰρ ἄλλως, ἐφη; Ἄρ' οὖν 25 οἱ μὴ δυναμενοι καλῶς χρήσθαι ἵσασιν ὡς δει χρήσθαι; Οὐ δήπου γε, ἐφη. Οἱ ἀρα εἰδότες ὡς δει χρήσθαι, οὐτοι καὶ δύνανται; Μόνοι γ', ἐφη. Τί δὲ; οἱ μὴ διη-

μαρτηκότες, ἀρα κακῶς χρῶνται τοῖς τοιούτοις; Οὐκ οἴμαι, ἐφη. Οἱ ἀρα κακῶς χρώμενοι διημαρτήκασιν; 30 Εἰκός γ', ἐφη. Οἱ μὲν ἀρα ἐπιστάμενοι τοῖς δεινοῖς τε
A distinction of his is shown between kingship and tyranny, and his method of inductive reasoning is illustrated.

Basiliean δὲ καὶ τυραννίδα ἀρχὰς μὲν ἀμφοτέρας ἢγεῖτο εἶναι, διαφέρειν δὲ ἀλλήλων εἰνόμιζε. τὴν μὲν 5 γὰρ ἐκόντων τε τῶν ἀνθρώπων καὶ κατὰ νόμους τῶν πόλεων ἀρχὴν, basileián ἢγεῖτο, τὴν δὲ ἀκόντων τε καὶ μὴ κατὰ νόμους, ἀλλ' ὅπως ὁ ἄρχων βούλευτο, τυραννίδα. καὶ ὅπου μὲν ἐκ τῶν τὰ νόμιμα ἐπιτελοῦντων αἱ ἀρχαὶ καθιστανται, ταύτην μὲν τὴν πολιτείαν ἀριστοκρατίαν 10 εὐνομίζει εἶναι, ὅπου δ' ἐκ τιμημάτων, πλουτοκρατίαν, ὅπου δ' ἐκ πάντων, δημοκρατίαν.

Εἰ δὲ τις αὐτῷ περὶ τοῦ ἀντιλέγουσι μὴδὲν ἔχων σαφὲς λέγειν, ἀλλ' ἄνευ ἀποδείξεως ήτοι σοφότερον φάσκων εἶναι ὅν αὐτὸς λέγοι ἡ πολιτικότερον ἡ ἀνδρείότερον ἡ 15 ἀλλο τι τῶν τοιούτων, ἐπὶ τὴν ὑπόθεσιν ἐπανηγεῖν ἀν πάντα τὸν λόγον ὅδε πως' Φῆς οὖν ἀμείνῳ πολιτήν εἶναι 14 ὅν σὺ ἐπαινεῖς ἢ ὅν ἐγώ; Φημὶ γὰρ οὖν. Τι οὖν οὐκ ἐκεῖνο πρὸτον ἐπεσκέψαμεθα, τί ἐστιν ἔργον ἀγαθοῦ πολίτου; Ποιῶμεν τούτο. Οὐκοῦν εἰ μὲν χρημάτων 20 διοικήσει κρατοῖν ἀν ὁ χρήμασιν εὐπορωτέραν τὴν πόλιν ποιῶν; Πάνιν μὲν οὖν. 'Εν δὲ γε πολέμῳ ὁ καθυπερτέραν τῶν ἀντιπάλων; Πῶς γὰρ οὖ; 'Εν δὲ πρεσβεία ἃρ' ὃς ἂν φίλους ἀντὶ πολεμιῶν παρασκευάζῃ; Εἰκὸς γε. Οὐκοῦν καὶ εἰν δημηγορίᾳ ὁ στάσεις τε παύσων καὶ ὁμότι 25 νοιαν ἔμποιών; 'Εμοιγε δοκεῖ. οὕτω δὲ τῶν λόγων ἐπαναγομένων, καὶ τοῖς ἀντιλέγουσιν αὐτοῖς φανερὸν ἐγγυνετο τάλθες. ὁπότε δὲ αὐτός τι τῶν λόγων διεξόι, 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 "Oti μὲν οὖν ἀπλῶς τὴν ἔαντον γνώμην ἀπεφαίνετο Σωκράτης πρὸς τοὺς ὁμολογοῦντας αὐτῷ δοκεῖ μοι δῆλον ἐκ τῶν εἰρημένων εἶναι: ὅτι δὲ καὶ αὐτάρκεις ἐν ταῖς προσηκούσαις πράξεσιν αὐτοὺς εἶναι ἐπεμελεῖτο, νῦν 10 τούτο λέξω. πάντων μὲν γὰρ ὃν ἐγὼ οἴδα μάλιστα ἐμελεῖν αὐτῷ εἰδέναι ὅτου τις ἐπιστήμων εἶθ τῶν συνόντων αὐτῷ: δὲν δὲ προσήκει ἄνδρι καλῷ κἀγαθῷ εἰδέναι, δὲ μὲν αὐτὸς εἰδείη, πάντων προθυμότατα ἐξίδοσκεν ὅτου δὲ αὐτὸς ἀπειρότερος εἶθ, πρὸς τοὺς ἐπισταμένους ἦγεν 15 2 αὐτοὺς. ἐξίδοσκε δὲ καὶ μέχρι ὅτου δέοι ἐμπειροῦ εἶναι ἐκάστου πράγματος τῶν ὀρθῶς πεπαιδευμένων. αὐτίκα γεωμετρίαι μέχρι μὲν τούτου ἐφ' ὑμῖν μανθάνειν, ἦσαν ἰκανὸς τις γένοιτο, εἰ ποτὲ δεῖσεις, γὴν μέτρῳ ὀρθῶς ἣ παραλαβεῖν ἢ παραδούναι ἢ διακεῖσαι ἢ ἔργον ἀπο- 20 δείξασθαι. οὕτω δὲ τούτο ῥάδιον εἶναι μαθεῖν ὡστε τὸν προσέχουσα τὸν νοῦν τῇ μετρήσει ἀμα τὴν τε γῆν ὁπόσῃ I.
MEMORABILIA, IV. vii. 2–10.

ἐστὶν εἰδέναι καὶ ὃς μετρεῖται ἐπιστάμενον ἀπιέναι. τὸ 3 δὲ μέχρι τῶν δυσσυναίτων διαγραμμάτων γεωμετρίαν μαν-θάνειν ἀπεδοκιμάζειν. ὦ τι μὲν γὰρ ὄφελος ταῦτα οὐκ ἔφη ὅραν καίτοι οὐκ ἀπειρός γε αὐτῶν ὄν. ἔφη δὲ 5 ταῦτα ἰκανὰ εἶναι ἀνθρώπου βίων κατατρίβειν καὶ ἄλλων πολλῶν τε καὶ ὄφελίμων μαθημάτων ἀποκωλύειν. ἐκέ-λευε δὲ καὶ ἀστρολογίας ἐμπείρους γίγνεσθαι, καὶ ταῦ-4 της μέντοι μέχρι τοῦ νυκτός τε ὥραν καὶ μηνός καὶ ἐνιαυτοῦ δύνασθαι γιγνώσκειν ἑνέκα πορείας τε καὶ πλοῦ 10 καὶ φυλακῆς, καὶ ὁσα ἄλλα ἢ νυκτός ἢ μηνός ἢ ἐνιαυτοῦ πράττεται, πρὸς ταῦτ' ἔχειν τεκμηρίους χρῆσθαι, τὸς ὥρας τῶν εἰρημένων διαγιγνώσκοντας. καὶ ταῦτα δὲ βάδια εἶναι μαθεῖν παρά τε νυκτοθηρῶν καὶ κυβερνητῶν καὶ ἄλλων πολλῶν οἷς ἐπιμελέσ ταῦτα εἰδέναι. τὸ δὲ μέχρι 5 15 τούτου ἀστρονομίαν μανθάνειν, μέχρι τοῦ καὶ τὰ μῆ ἐν τῇ αὐτῇ περιφορᾷ οὕτα καὶ τοὺς πλάνητας τε καὶ ἀσταθμῆτος ἀστέρας γνώναι, καὶ τὰς ἀποστάσεις αὐτῶν ἀπὸ τῆς γῆς καὶ τὰς περιόδους καὶ τὰς αὐτίας αὐτῶν ξητοῦντας κατατρί-βεσθαι, ἴσχυρῶς ἀπέτρεπεν. ὥφελειαν μὲν γὰρ οὐδεμιὰν 20 οὐδ' ἐν τούτοις ἔφη ὅραν· καίτοι οὐδὲ τούτων γε ἀνήκοος ἢν' ἔφη δὲ καὶ ταῦτα ἰκανὰ εἶναι κατατρίβειν ἀνθρώπων βίων καὶ πολλῶν καὶ ὄφελίμων ἀποκωλύειν. ὅλως δὲ 6 τῶν οὐρανίων, ἦ ἡκαστα ὁ θεὸς μηχανᾶτα, φροντιστὴν γίγνεσθαι ἀπέτρεπεν' οὔτε γὰρ εὕρετα ἀνθρώποις αὐτὰ 25 ἐνόμιζεν εἶναι, οὔτε χαρίζεσθαι θεοῖς ἢν ἤγειτο τῶν ξητοῦντα ἣ ἐκεῖνοι σαφηνίσα τούς ἐβουλήθησαν. κιν-δυνεύσα τὸ ἄν ἔφη καὶ παραφροσύνῃ τοῖς ταῦτα μεριμ-νῶντα οὐδὲν ἤπτον ἢ ἦ Ἀναξαγόρας παρεφρονήσεν, ὁ μέγιστον φρονήσας ἐπὶ τῷ τάς τῶν θεῶν μηχανᾶς ἔξη-30 γείσθαι. ἑκεῖνος γὰρ λέγων μὲν τὸ αὐτὸ εἶναι πῦρ τε καὶ 7 ἡλιοῦ ἦγυς ὧτι τὸ μὲν πῦρ οἱ ἀνθρώποι ῥαδίως καθορώ-
σιν, εἰς δὲ τῶν ἥλιον οὐ δύνανται ἀντιβλέπειν, καὶ ὑπὸ μὲν τοῦ ἥλιον καταλαμπόμενοι τὰ χρώματα μελάντερα ἔχουσιν, ὑπὸ δὲ τοῦ πυρὸς οὐ· ἡγνώει δὲ καὶ ὁτι τῶν ἐκ τῆς γῆς φυομένων ἄνευ μὲν ἥλιον αὐγῆς οὐδὲν δύναται καλῶς αὔξεσθαι, ὑπὸ δὲ τοῦ πυρὸς θερμαίνομενα πάντα 5 ἀπόλλυται· φάσκων δὲ τῶν ἥλιον λίθον διάτυρον εἶναι καὶ τούτο ἡγνώει, ὅτι λίθος μὲν ἐν πυρὶ ὄν οὕτε λάμπει οὔτε πολὺν χρόνον ἀντέχει, ὃ δὲ ἥλιος τὸν πάντα χρόνον. 8 πάντων λαμπρότατος οὐν διαμένει. ἐκέλευε δὲ καὶ λογισμὸν μανθάνειν καὶ τούτων οὐ δόμοις τοῖς ἀλλοίς ἐκέλευε 10 φυλάπτεσθαι τὴν μάταιον πραγματείαν, μέχρι δὲ τοῦ ὦφελίμου πάντα καὶ αὐτὸς συνεσκόπει καὶ συνδιεξῆτι 9 τοῖς συνούσι· προύτρεπε δὲ σφόδρα καὶ ὑγιείας ἐπιμελείσθαι τοὺς συνόντας παρὰ τε τῶν εἰδότων μανθάνοντας ὀπόσα ἐνδέχοιτο, καὶ ἐαυτῷ ἐκαστον προσέχοντα 15 διὰ παντὸς τοῦ βίου τί βρῶμα ἡ τί πῶμα ἡ ποῖος πόνος συμφέροι αὐτῷ, καὶ πῶς τούτων χρώμενος ὑγιεινότατος ἄν διάγοι. τοῦ γὰρ οὕτω προσέχοντος ἐαυτῷ ἔργον ἔφη εἶναι εὑρεῖν λιατρὸν τὰ πρὸς ὑγίειαν συμφέροντα αὐτῷ μᾶλλον διαγιγνώσκοντα αὐτῷ. 20 10 Εἰ δὲ τες μᾶλλον ἡ κατὰ τὴν ἀνθρωπίνην σοφίαν ὀφελεῖσθαι βούλοιτο, συνεβούλευε μαντικής ἐπιμελεῖσθαι. τοῦ γὰρ εἰδότα δι’ ὃν οὐ θεοὶ τοῖς ἀνθρώποις περὶ τῶν πραγμάτων σημαίνουσιν, οὐδέποτ’ ἔρημον ἔφη γιγνεσθαι συμβουλῆς θεῶν. 25
Finally, his conduct at his trial is praised, how that, under the guidance of his daemonium 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.

El ἐ δὲ τις, ὅτι φάσκοντος αὐτοῦ τὸ δαιμόνιον ἔαντ᾽ 1 προσημαίνειν ἃ τε δέοι καὶ ἃ μὴ δέοι ποιεῖν ὑπὸ τῶν δικαστῶν κατεγνώσθη θάνατος, οίεται αὐτοῦ ἑλέγχεσθαι περὶ τοῦ δαιμόνιου ψευδόμενον, ἐννοησάτω πρῶτον μὲν 5 ὅτι οὕτως ἦδη τὸ πόρρῳ τῆς ἡλικίας ἦν, ὅστ᾽ εἴ καὶ μὴ πότε, οὐκ ἂν πολλῷ ὑστερον τελευτῆσαι τὸν βίον ἐίτα ὅτι τὸ μὲν ἀχθεινότατον τοῦ βίου καὶ ἐν ὧ πάντες τὴν διάνοιαν μειώνεται ἀπέλιπεν, ἀντὶ δὲ τοῦτο τῆς ψυχῆς τὴν ρώμην ἐπιδειξάμενος εὐκλειαν προσεκτήσατο, 10 τὴν τε δίκην πάντων ἀνθρώπων ἀληθέστατα καὶ ἑλευθερωτάτα καὶ δικαιότατα εἰπῶν, καὶ τὴν κατάγνωσιν τοῦ θανάτου πράσσατα καὶ ἀνθρωπότατα ἑνεγκόμων. ὁμο- 2 λογεῖται γὰρ οὐδένα πω τῶν μημονευμένων ἀνθρώπων κάλλιον θάνατον ἑνεγκέιν. ἀνάγκη μὲν γὰρ ἐγένετο αὐτῷ 15 μετὰ τὴν κρίσιν τρίακοντα ἡμέρας βιώναι διὰ τὸ Δήλια μὲν ἐκείνου τοῦ μηνὸς εἶναι, τὸν δὲ νόμον μηδένα ἦν ἰδιοσία ἀποδηνήσειν ἐως ἃν ἡ θεωρία ἐκ Δήλου ἔπαυ- ἑλθη, καὶ τὸν χρόνον τοῦτον ἀπας τοῖς συνῆθεσι φα- νερὸς ἐγένετο οὐδὲν ἀλλοιώτερον διαβιούον ἢ τὸν ἐμπροσ- 20 θεν χρόνον· καὶ τοῖς ἐμπροσθέν γε πάντων ἀνθρώπων μάλιστα ἐθαυμάζετο ἐπὶ τὸ εὐθύμως τε καὶ εὐκόλως ἔτη. καὶ πῶς ἢν τις κάλλιον ἢ οὕτως ἀποθάνοι; ἢ ποῖος 3
DEATH NO EVIL.

4 Δέξω δὲ καὶ ἧ Ἐρμογένους τοῦ Ἰππονίκου ἥκουσα περὶ αὐτοῦ. Ἐφη γὰρ ἦδη Μελήτου γεγραμμένου αὐτὸν τὴν 5 γραφὴν, αὐτὸς ἄκουὼν αὐτοῦ πάντα μᾶλλον ἦ περὶ τῆς δίκης διαλεγομένου, λέγειν αὐτῷ ὡς χρῆ σκοπεῖν ὃ τι ἀπολογηστεῖ. τὸν ὑ δὲ τὸ μὲν πρῶτον εἰπεῖν, Οὐ γὰρ ὁκὼ σοι τοῦτο μελετῶν διαβεβιωκέναι; ἐπεὶ δὲ αὐτὸν ἥρετο, ὅπως, εἰπεῖν αὐτὸν ὅτι οὐδὲν ἄλλο ποιῶν διαγε- 10 γένηται ἢ διασκοπῶν μὲν τὰ τε δίκαια καὶ τὰ ἁδικα, πράττων δὲ τὰ δίκαια καὶ τῶν ἁδίκων ἅπεχόμενος,

5 ἤπιπτε νομίζοι καλλίστην μελέτην ἀπολογίας εἶναι. αὐτὸς δὲ πάλιν εἰπεῖν, Ὁυχ ὄρᾶς, ὡ Σώκρατες, ὅτι οἱ Ἀθήναισι δικασταὶ πολλοὺς μὲν ἦδη μηδὲν ἁδικοῦντας λόγῳ παρ- 15 αὐθεντές ἀπέκτειναν, πολλοὺς δὲ ἁδικοῦντας ἀπέλυσαν; Ἐλλὰ νῦ τῶν Δία, φάναι αὐτόν, ὡ Ἐρμόγενες, ἦδη μοι ἐπιχειροῦντος φροντίσαι τῆς πρὸς τοὺς δικαστὰς ἀπολο-

6 γίς ἡμαυτιώθη τὸ δαιμόνιον. καὶ αὐτὸς εἰπεῖν, Ἡμα-

μαστὰ λέγεις. τὸν δὲ, Ἡμαμάξεις, φάναι, εἰ τῷ θεῷ 20 δοκεῖ βέλτιον εἶναι ἐμὲ τελευτῶν τῶν βίων ἦδη; οὐκ οἶσθ' ὅτι μέχρι μὲν τοῦτο τοῦ χρόνου ἑώρων οὐδὲν ἀνθρώπων ὑφείμην ἄν οὔτε βέλτιον οὖθ' ἦδιον ἐμοῦ ἑβεβιωκέναι; ἀριστα μὲν γὰρ οἴμαι ζην τοὺς μάλιστα ἑπιμελομένους τοῦ ὡς βελτίστους γίγνεσθαι, ἦδιστα δὲ τοὺς μάλιστα 25

7 αἰσθανομένους ὅτι βελτίον γίγνονται. ὃ ἑώρω μέχρι τοῦτο τοῦ χρόνου ἡθενομη ἐμαυτῷ συμβαίνειτα, καὶ τοῖς ἄλλοις ἀνθρώποις οὐτυχόνων καὶ πρὸς τοὺς ἄλλους παραθεωρῶν ἐμαυτῶν οὔτω διατελέκει περὶ ἐμαυτοῦ γιγνώσκων· καὶ οὐ μόνον ἑώρω, ἄλλα καὶ οἱ ἐμοὶ φίλοι 30 οὕτως ἔχοντες περὶ ἐμοὶ διατελοῦσιν, οὐ διὰ τὸ φιλεῖν
150 MEMORABILIA, IV. viii. 7–11

ēmē, kai γὰρ οἱ τοὺς ἄλλους φιλοῦντες οὕτως ἂν εἰχον πρὸς τοὺς έαυτῶν φίλους, ἀλλὰ διόπερ καὶ αὐτοὶ ἂν οἴονται ἐμοὶ συνόντες βέλτιστοι γίγνεσθαι. εἰ δὲ βιωσο- 8 μαι πλεῖω χρόνον, ἵνας ἀναγκαίον ἔσται τὰ τοῦ γῆρως 5 ἐπιτελείσθαι, καὶ ὅραν τε καὶ ἀκούειν ὑπτο, καὶ δια- νοεῖσθαι χεῖρον, καὶ δυσμαθέστερον ἀποβαλεῖν καὶ ἐπι- λησμονέστερον, καὶ δύν πρῶτον βελτίων ἢν, τούτων χείρω γίγνεσθαι. ἀλλὰ μὴν ταῦτά γε μὴ αἰσθανομένῳ μὲν ἀβίωτος ἂν εἰη δ βλος, αἰσθανόμενον δὲ πῶς οὐκ ἀνάγη 10 χεῖρον τε καὶ ἀνάδεστερον ζῆν; ἀλλὰ μὴν εἷς γε ἄδικως 9 ἀποθανοῦμαι, τοῖς μὲν ἄδικως ἐμὲ ἀποκτείνασιν αἰσχρὸν ἂν εἰη τοῦτο· εἰ γὰρ τὸ ἄδικεῖν αἰσχρὸν ἔστι, πῶς οὐκ αἰσχρὸν καὶ τὸ ἄδικος ὤτον ποιεῖν; ἐμοί δὲ τὶ αἰσχρὸν τὸ ἐτέρους μὴ δύνασθαι περὶ ἐμοῦ τὰ δίκαια μὴτε γνῶναι 15 μῆτε ποιήσαι; ὅρω δ' ἔγγυε καὶ τὴν δόξαν τῶν προγε- 10 γονῶν ἀνθρώπων ἐν τοῖς ἐπιγνωσμένοις οὐχ ὁμοίων καταλειπομένην τῶν τε ἄδικησάντων καὶ τῶν ἄδικηθέν- των. οἴδα δὲ ὅτι καὶ ἐγὼ ἐπιμελεῖας τεῦξομαι ὑπ' ἀν- θρώπων, καὶ ἐὰν νῦν ἀποθάνω, οὐχ ὁμοίως τοῖς ἐμὲ 20 ἀποκτείνασιν οἴδα γὰρ ἂει μαρτυρῆσεσθαι μοι ὅτι ἐγὼ ἡδίκησα μὲν οὐδένα πόσοτε ἀνθρώπων οὐδὲ χεῖρω ἐποίησα, βελτίους δὲ ποιεῖν ἐπειρώμην ἂεί τοὺς ἐμοὶ συνόντας. τοιαύτα μὲν πρὸς Ἑρμογένην τε διελέξθη καὶ πρὸς τοὺς ἄλλους. τῶν δὲ Σωκόρῳ γεγυυσκόντων οίος ἢν οἱ ἄρε- 25 τῆς ἐφιμένου πάντες ἐτε καὶ νῦν διατελοῦσι πάντων μάλιστα ποθοῦντες ἐκεῖνον, ὡς ὀφελιμώτατον ὅτα πρὸς ἀρετῆς ἐπιμελείαν. ἐμοὶ μὲν δὴ τοιοῦτο ὅν οἶον ἐγὼ διήγημαι, εὐσεβῆς μὲν οὕτως ὡςτε μηδὲν ἄνευ τῆς τῶν θεῶν γνώμης ποιεῖν, δίκαιος δὲ ὡςτε βλάπτειν μὲν μηδὲ 30 μικρῶν μηδένα, ὀφελεῖν δὲ τὰ μέγιστα τοὺς χρωμένους αὐτῷ, ἐγκρατῆς δὲ ὡςτε μηδέποτε προαιρεῖσθαι τὸ ἣδιον
ἀντὶ τοῦ βελτίωνος, φρόνιμος δὲ ὡστε μὴ διαμαρτάνειν κρίνων τὰ βελτίω καὶ τὰ χείρω, μηδὲ ἄλλου προσδείσθαι, ἄλλ’ αὐτάρκης εἶναι πρὸς τὴν τούτων γνώσιν, ἰκανὸς δὲ καὶ λόγῳ εἰπεῖν τε καὶ διορίσασθαι τὰ τοιοῦτα, ἰκανὸς δὲ καὶ ἄλλους δοκιμάσαι τε καὶ ἀμαρτάνοντας ἐλέγξαι καὶ προτρέψασθαι ἐπ’ ἀρετὴν καὶ καλοκαγαθίαν, ἐδόκει τοιοῦτος εἶναι οἷς ἂν ἔη ἀριστός τε ἀνὴρ καὶ εὐθαῖ- μονεστᾶτος. εἰ δὲ τῷ μὴ ἀρέσκει ταῦτα, παράβαλλων τὸ ἄλλων ἦθος πρὸς ταῦτα οὐτω κρινέτω.
XENOPHON
MEMORABILIA

EDITED FOR THE USE OF SCHOOLS

WITH INTRODUCTION, NOTES, ETC.

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Part II.—Notes
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NOTES.

BOOK I.

P. 1. l. 1. Πολλάκις ἑδαύμασα, ‘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.

τισι ποτὲ λόγοις, quibus tandem argumentis: ποτέ emphasises the question. So πολύ ποτὲ in § 2.

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

1. 3. τῇ πόλει: Ethic 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 γάρ. 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 inf. iv. 4. So ἐσειε μὲν, ὅμω μὲν, κ.τ.λ.

τοιῶθε τις ἢν: ‘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): ἐχεῖ δὲ πως ἀδικεῖν τοὺς τε νέους διαφθείροντα καὶ θεοὺς οὓς ἡ πόλις νομίζει οὐ νομίζοντα, ἐτερα δὲ δαιμόνια καινά.

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 καὶ. So below ii. 21 ὅρω γὰρ . . . ὅρω δὲ καὶ. 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.
XENOPHON, MEMORABILIA I.

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

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

οὗς... 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 ἦν: ‘he was to be seen.’

οἶκοι. 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. οὐκ ἄφανῆς: just a variation in expression for φανερὸς above.

διετεθήλητο 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 εἰωθινὰ μοι μαντικὴ ἢ τοῦ δαίμονιον.

ὡς φαίη: cf. note to ὡς ἐνόμιζεν 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 δαίμόνιον. 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.

ὁθεν δὴ... 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. οὐδὲν καὶνότερον τῶν ἄλλων: ‘no greater innovation than I. § 3 others (made).’ The personal genitive, as often in Greek, after a comparative, although the comparison is not of persons but of things. So also with words such as ὅμοιος, e.g. Xen. Cyg. V. i. 4 ὅμοιαν ταῖς δούλαις εἶχε τήν ἔσθήτα, ‘she had a dress similar to that which the slave girls had’ (lit. ‘to the slave girls’). And cf. below § 13 οὐ ταῦτα.

P. 2. 1. οἴωνοις ... θυσίαις. Birds were believed to indicate future events by their cries (cf. Lat. augurium), and their flight (Lat. auspicium); φήμαι 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 τῶς ἀπαντῶντας lower down); θυσίαι were the chief means of ascertaining the will of the gods (Lat. haruspicina), and included τὰ ἱερά (signs from the liver, etc., of victims or their mode of burning) and τὰ σφάγια (signs from the circumstances attending their immolation). Cf. Xen. Anab. I. viii. 15, and note ad loc. (Clarendon Press Edition).

1. 2. οὗτοί τε ... κάκεινοι δὲ οὕτως ἐνόμιζεν. τε ... καί as usual of two closely connected statements, here a connection of similarity: δὲ is adverbial; 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. ὡς τοῦ δαμνίου προσημαίνοντος, ‘in the faith that his monitor § 4. was the source of the warning.’ Participle express circumstances connected with the main statement (e.g. coinciding or preceding events, causes, etc.): when ὡς 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. προαιρετῶν ὡς ὑπὸ θεοῦ φαίνομενα, ‘when he uttered warnings on the faith of their being revealed by heaven.’ Cf. note above, ὡς τοῦ δαμνίου § 4. The imperfect participle προαιρετῶν is used, not the aorist, as expressing a frequently recurring act. Hence also the imperfects which follow, ἐφαίνετο, 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.
1. § 6. 1. 20. τὰ μὲν γὰρ. When γὰρ introduces a statement *promised*, it is best left untranslated.
   1. 21. καὶ πράττειν, *simply to do them,* i.e. without any useless enquiries of the gods.
   1. 22. ὃπως ἀποβήσατο depends on ἀδήλων, *things whose result was doubtful.*
   1. 23. εἰ ποιητέα, indirect question, depending on μαντευσομένους.

§ 7. καὶ τοὺς μέλλοντας. *Accordingly those who would,* or *who could expect to.*
   1. 24. προσδεῖσθαι, *required the assistance of.* πρὸς signifies *in addition.* Cf. iv. 5 προσδείναι.
   1. 25. τεκτονικὸν...γενέσθαι. These adjectives are all masculine: *for a man to become skilled as a carpenter,* etc.
   1. 28. καὶ ἄνθρωπον γνώμη αἰρέτα, *things to be acquired by the mere exercise of human intellect.* καὶ here emphasises ἄνθρωπον, 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...εἶναι. 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...ἀνιάσεται. 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 ἀνιάσεται and στερησεται, 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 τοιούτων οἰομένους. μηδὲν (not οὐδὲν) as implying a kind of condition.

1. 9. δαμοναν 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 ἀνθρώποις: lower down, however, we have ἀ μίν μαθοῦντας ποιεῖν ἑδωκαν, the infinitive in this case reasserting its influence. So also ἀριθμήσαντας... ἐδέναι, although with ἑξετάν: 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.

εἰ τις ἐπερωτήσῃ. 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 ἐπισκοπέω, ἐπιμαθάνω, ἐπιμετρέω, etc.

1. II. ἐπιστάμενον, masc. 'one who knows how to.'

1. 15. τοὺς τὰ τοιαύτα... πυθανομένους. This simply sums up in apposition the clauses preceding.

1. 20. πρῶτε γάρ. The main divisions of the Greek day were πρῶτος or § 10. πρωί, morning; δεῖκη, afternoon; ἐπίερα, evening. ἀγορὰ πλήθουσα was the period about midday when the market was full.

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

1. 24. ὃς τὸ πολύ, 'as a rule,' 'generally,' so ὃς ἐπὶ πολύ and other phrases.

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

1. 25. Σωκράτους. This genitive, followed by ἐδέναι and ἡκούσειν, is § 11. sometimes explained as belonging chiefly to the latter verb. Its construction (it is said) by anticipation overrules that proper to ἐδέναι, 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 ἐδέναι), 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. Xen. Anab. III. i. 19 διαθέωμεν οἱ τῶν ὀσφὴ χώραν ἔχοιέν. The possessive nature of this genitive is very clearly shown in Plato Apol. 17 Α μάλιστα δὲ αὐτῶν ἐν ἑθάμμασα τῶν πολλῶν ἄν ἐφεύσαντο, 'I was specially surprised at one of their many lies.' There is an exactly similar genitive in the next section; cf. note to αὐτῶν ἐσκόπειν and cf. v. 1 ἐξίον ὅ αὐτοῦ.

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 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:
I. § 11. Ἀλκικεὶ καὶ περιεργάζεται ζητῶν τὰ τέ νυ γῆς καὶ οὐράνια καὶ τῶν ἠπτῶν λόγων κρείττων ποιῶν, καὶ ἄλλους ταυτώ ταὐτά 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. 1. οἱ καλούμενοι 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 οὐρανίων, '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. μωρομοντάς ἀπεδέκνυε, '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. νομίζοντες ... 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 δαιμονὸν ἔφη in § 9, that such speculations were not only useless but impious.
NOTES.  P. 3, L. 26—P. 4, L. 22.

1. 8. ἐπάυματε δ᾽ εἰ, here as usual εἰ rather than ὅτι with θαυμάζειν to I. § 13 emphasise the surprise. This clause is correlative to that beginning with πρῶτον μέν above: 'and secondly he wondered that.'

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

1. 11. οὗ ταύτα δοξάζειν ἄλληλοις, 'differed altogether from each other in their guesses.' ἄλληλοις dative of person after ταύτα. Cf. note to § 3 above οὐδὲν καυστέρον.

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

πρὸς ἄλληλοις. 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 παρτοῦν and ii. 61 πρὸς τοὺς ἄλλους ἀνθρώπους.

τῶν τε γὰρ μανομένων. The correlative clause begins at τῶν τε περὶ § 14 below. Cf. above § 3 οὕτω 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. οὐδ' ἐν ὑλῷ δοκεῖν αἰσχρόν εἶναι. 'Trans. 'had no shame in saying or doing anything whatever even in public.'

1. 15. ὅπως, neut. of ὅπως ὅπως, quidlibet.

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

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

1. 21. δὲι 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
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I. § 14. which he was best fitted, and wrong in depreciating the work of those who interested themselves in other things. Cf. Introd. p. xix.

§ 15. 1. 23. ἐσκόπει 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. ἄρ' ὅπερ. 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 supernormal 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.? ' ἄρ' 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. σκοτῶν τι εὑσεβές, 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. ἑ. 4, and cf. Introd. p. xxii.

1. 6. Ἀ τοὺς μὲν εἰδότας . . . κεκλησθαί. Ἀ is the object of the participles εἰδότας and ἀγνοούντας, 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. μὴ φανερὸς ἢν. μὴ is used like μηδὲν in § 9, 'if there were any § 17. matters in which his true opinions were not known.'

1. 12. τούτων ἐνθυμηθέντας. 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 ἀρχας I. ii. 35, στρατηγήσαντος III. v. 1.

1. 13. ἐν δ ἢν. ἢν not ἕστι, 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, ἐμπόρων δ' ἢν: '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 τῇ ὀλιγαρχίᾳ πάντων πλεονεκτιστάτως.

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

1. 15. ἐννέα στρατηγοῦς. 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 Arginusae. They defeated the Peloponnesians, but, in their eagerness to pursue the enemy, neglected to pick up the wounded and wrecked 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
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I. § 18. six were actually in Athens, and only six were executed. Cf. Introd. p. xiii.

1. 16. τοὺς ἁμφὶ . . . Ἐρασινίδην: 'Thrasylus, Erasinides, and the others.' So οἱ ἁμφὶ Πλάτωνα, Plato and his disciples.

1. 17. ἐπιψηφίσταται. 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.

1. 19. περὶ πλείονος ἐποιήσατο εὐροκεῖν: 'he valued fidelity to his oath at a higher price.'

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

1. 7. πρὸς τοὺς εἰρήμενοι refers to his purity of speech and act testified to in a general way in the last chapter.

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

§ 3. 1. 17. καὶ τὸ γε οὐδεπώπτη: 'not that he ever.'

1. 18. τὸ φανερὸς εἶναι: 'by being, as every one saw, a man of this nobility of character.' φανερός, nom. as referring to the principal subject.

1. 19. μιμούμενοις: 'if they imitated,' or 'by imitating.'

§ 4. 1. 20. ἀλλὰ μὴν. Introducing a slight qualification of the remark as to his superiority to all bodily indulgences. 'At the same time not only (τε . . . τε) did he not neglect his own body, but he even blamed those who did.'

1. 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.' ὑπερσθείοντα of course is masculine, agreeing with the subject to ὑπερπονεῖν.

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

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

§ 5. 1. 5. τῶν μὲν γὰρ ἄλλων ἐπιθυμιῶν. 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. 1. 7. τοῦτον ἀπεχόμενον: i.e. τὸ χρήματα πράττεσθαι: 'by avoiding this.'

1. 8. ἀνδραποδιστάς ιαυτῶν: 'their own enslavers.'

1. 10. παρ' οὖ: i.e. τοῦτος παρ' οὖ.

§ 7. 1. 13. φοβοῖτο μή = Lat. vereretur ne: the second μή is negative, μή being used instead of the regular οὐ, by a kind of attraction not un-
common, especially with participles, e.g. below III. v. 23 ἐὰν τι αἰσθη 
σεαυτόν μη εἰδότα, 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. τούς μὲν ... κυβερνήτη δὲ. The constructions of the contrasted 
clauses do not correspond; the first depends on μῶρον εἶν, 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 (ἡφαῖ) 
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 simulta-
neously, and those who had white beans became the magistrates.

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

P. 8. 1. 7. ὡς ἀφαιρεθέντες μισούσιν: 'retain a feeling of hatred § 10. 
because they consider they have been wronged;' for ὡς c. part. cf. sup. 
§ i. 4 ὡς τοῦ δαιμονίου.

1. 8. οὐκούν τῶν φρόνησιν ἀσκούντων ... ἐστίν. 'Violence is there-
fore 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 δέοιτ' ἄν, but placed in an § 11. 
emphatic position.

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

1. 16. ἀλλὰ 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 ὀλυγαρχίᾳ: referring to the government of the Thirty 
Tyrants established after the fall of Athens, 404 B.C., Critias being the 

1. 23. τὴν συνουσίαν ὡς ἐγένετο: idiomatic double object to διηγή-
σομαι; in English, 'I will state how this association was brought about.'

1. 24. ἐγενέσθην μὲν γάρ. Omit γάρ in translation; see above i. 6. § 14. 
Observe dual here, but plural ἤδεσσάν δὲ in the other clause. The 
dual was in fact a decaying grammatical form, but was still used fre-
quently, as here, for effect.

P. 9. 1. 3. χρώμενον ... ἐπος βούλητο: '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.

NOTES. P. 5, L. 15—P. 9, L. 5.
II. § 16. 1. 8. θεοῦ διδόντος: conditional absolute clause, protasis to ἐλέοθα ἄν. The present (or rather imperfect) participle is used to express the incomplete idea, 'if a god had offered.'

1. 13. ἐπραττότηταν τὰ πολιτικὰ: 'and plunged into politics.'

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

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

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

P. 10. 1. ἄλλο οὐδέν: this is the object of μαθίν, 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. ὠσπερ ... ποιεῖν. This clause is made dependent grammatically on ὄρω, although in sense it is not. We should say 'For I observe that just as those who, etc., so also,' etc. Cf. II. vii. 11 ὠστε.

§ 20. 1. 7. κάν ὧσι σύφρονες: sc. οἱ vieĩs, 'even though the youths be well-disposed.'

1. 9. ὢς τὴν ἄσκησιν οὖσαν: for ὢς 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 ὢς without any very clear distinction from the genitive. Cf. below vi. 5 ὢς χαλεπώτερα.

1. 12. Ἑσθλῶν 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 ἐσθλὸς is often used by him (like boni 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 τοῖσιν πῖνε καὶ ἔσθιε, καὶ μετὰ τοῖσιν
ἐς καὶ ἀνδανε τοῖς, δὲν μεγάλη δύναμις.
ἐσθλῶν 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 ἄν' following, which therefore has its accent thrown forward.

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

§ 21. 1. 17. ὄρῳ γὰρ ὠσπερ. For construction cf. sup. § 19 ὠσπερ 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 ἐπιλαυδανομένουs (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. ἐπιλέληστα καὶ ὅν. The perfect tense to emphasise the immediate necessary result; 'his soul in the same act forgets.' ὅν = τούτων ἃ (πάσχουσα), 'those considerations under whose influence.'

1. 27. ἐρᾶν, 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 ἐπιθυμήσαντος.

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

1. 30. πᾶς 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.'

Π. 11. 1. 2. ἄσκητα: 'matters of practice.'

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

1. 4. τὴν ταχιστήν: adverbial, 'by the first means that offers.'

1. 6. Καὶ Κριτίας δή. 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 Θεσσαλίαν. 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 oligarchic and Spartan party, and ultimately, in 404, chief (as has been already stated) of the cruel government of the Thirty Tyrants.

1. 17. τοιούτων δὲ συμβαντῶν αὐτῶν: '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 διεφθαρμένω, which is probably a gloss to διατεθθύμενω.

1. 22. ἐτα. This and its compound ἐπιτα (like the English then) § 26. are often used in indignant questions. Cf. iv. 11.
II. § 27.  P. 12. l. 5. ἀλλ' οὐχ: 'and does not rather.'  
1. 7. ἀλλ' οἱ γε πατέρες . . . σωφρονόσιν: '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 ἄν 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. το προαιρετέον ἦν.

1. 11. τῆς οὐκ ἐνούσης κακίας: 'for a vicious character of which he had none himself' : just as in the previous paragraph he says of the fathers, ἐδώ αὐτόλ σωφρονόσιν.

§ 31.  1. 15. ἐξ ἥν. Like ἥν 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. νομοθέτης. Under the constitution of Athens, it was the practice to refer all new laws (νόμου) 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 τούς πατρίους νόμους ἔγγραφοι, καθ' οὗς πολιτεύοντο (Xen. Hell. II. iii. 2). This was very similar to the Decemvirate 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 Νομοθέται or constitution-makers and lawgivers of Athens. This is clearly what is meant in the text.

1. 17. ἀπεμνημόνευσεν αὐτῷ: sc. ταῦτα, 'remembered these reproofs against him.'

ἐν τοῖς νόμοις: 'in his laws,' i. e. in the laws which he framed as Νομοθέτες.

1. 19. τὸ κοινῷ . . . ἐπιφέρων αὐτῷ: 'thus attributing to him the vice popularly connected with the teaching of the Sophists.' What this vice was is clearly shown from Plato's Ἀπολογία Σωκράτης 23 D, where the popular indictment already quoted (see sur. i. 11) is paraphrased as follows: τὰ κατὰ πάντων τῶν φιλοσοφοῦντων πρόχειρα ταῦτα λέγοντες, ὅτι τὰ μετέώρα καὶ τὰ ὑπὸ γῆς, καὶ θεοὺς μὴ νομίζειν, καὶ τὸν ἥττον λόγον κρείττων ποιεῖν. The practice here alluded to, therefore—the λόγων 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. οὔδὲ γάρ . . . ηκουσα. 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. οὖτ' ἀλλ' οὗ τὸν depends on ἡσθομὴν: 'nor did I ever meet with any one who has professed to have heard him teaching any such art.'

1. 23. ἐδήλωσε δὲ. This is equivalent to δῆλον ἐγένετο in § 38: 'and § 32. the fact that this decree was issued out of spite was shown in the following way.' δῆλον is sometimes used intransitively.

1. 24. οὗ τοῖς χεριστοῖς, by Meiosis = τοῖς βελτίστοις.


1. 10. ἑφάτην: 'said he might.'

1. 13. σὺν τοῖς ὀρθῶς 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 ἀν εἶη) 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. βουλεύσας.

1. 25. μὴδὲ σὺ διαλέγου: 'don't you speak at all.' In the next line μηδὲ means 'not even.'

1. 27. ἔρωμαι. Dubitative subjunctive: 'am I not even to ask?' § 36. ὑπόσουν. Gen. of price.


P. 14. 1. 2. τῶν σκυτέων: 'from your cobblers, 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 κυβερνήτη κυμαεύτω. 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. ὀίμαι... ὑπὸ σοῦ: 'for upon my word they must be worn out indeed by this time, with your everlasting talk about them.'

1. 5. Ὀὐκοῦν... 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 blurts 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 Nomothetae. See note above, § 31.

§ 43. 1. 13. τύραννος ἄρχων: ‘the tyrant in the exercise of his sovereignty.’ ἄρχων 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, πάνυ, μᾶλλον, πολύ, are often brought forward in a sentence for emphasis; μᾶλα here belongs to δεῖνοι. ‘Ah! Alcibiades, I too was pretty smart at such quibbles, when I was your age.’

P. 16. 1. 1. δεινότατος σαντοῦ: ‘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. οὔτ’ αἰτιάν ἐσχέν: i.e. of having done so.

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

1. 18. παρανοίας ἐλόντι . . . δῆσαι: ‘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 Senect. 7. τεκμηρίων is predicative ‘using this as a proof.’

§ 50. 1. 23. τι 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 . . . εἶναι: ‘were nowhere,’ ‘were of no account.’ 1. 13. πρὸς ἑαυτόν. Cf. sup. i. 13 πρὸς ἄλληλος. And for the exact meaning of διατίθεναι 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 δῆ: ‘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. ὅ πάντων μᾶλλον φιλεῖ. This is relative clause to τοῦ σώματος, but, as usual with relative clauses in Greek, is put in the
NOTES. P. 14, L. 7—P. 19, L. 22.

emphatic place; ‘dear above all things as it is to him.’ Cobet and II. § 54. others propose to read δν. Perhaps τοῦ σώματος is a gloss: cf. below § 5 
ταυτώ δὲ κατατέμευεν; if so, δν of course would be the correct reading.
1. 20. ἄλλω παρέχει, sc. ἀφαιρέειν: ‘or allows some one else to do so.’
1. 24. τούτου χάριν: ‘in return.’
μυσθὸν τίνειν, not ἀποστίνειν (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.’
Π. 18. l. 2. πειραταί, subj. c. δπας.
1. 6. διδάσκειν, imperfect: ‘used to teach.’
1. 8. Ἐργον δὲ οὐδὲν ὑμεῖς. 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. τούτῳ δὴ λέγειν αὐτόν: ‘that forsooth he interpreted the line to
mean.’
1. 11. ἐπει διομωλογήσατο, iterative optative: ‘whenever he agreed.’ § 57.
1. 17. ἐκ δὲ τούτων: ‘taken in this way’; practically—condition of
a hypothetical sentence, hence δν ἐχοι.
1. 22. Ἱ.Oντινα μέν. Hom. Il. ii. 188 sqq.
Π. 19. l. 8. ταύτα δή. δή as above § 56.
1. 10. οὐτω γ’ ἄν ἐπετο: ‘for had this been his interpretation, he must § 59.
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 μῆτε ... βοηθεῖν ἰκανούς: ‘and so unfit to do service either
to the army or the city, or, if need be, even to the commonalty.’ αὐτῶ
τὸ δῆμος, because so far from despising the δημοτας καὶ πένης, he con-
sidered even the rich to have a duty towards them.
1. 15. τάναντια τούτων. This is an adverbial accusative, simply=‘on § 60,
the contrary.’ Cf. II. vi. 5. So often δμοια, ‘in like manner’; ταὐτα,
‘on this account’; τα μέν ... τα δὲ, ‘partly ... partly.’ Cf. also II. v. 4
τα τοιαῦτα πάντα.
1. 17. καὶ ἀστοὺς 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 ιαυτῶ: ‘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 μῆ ἐχουσι χρήματα: ‘who had not money
to give.’
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 ἔγένετο ὡστε, or as below iii. 1, the article τὰ would have been prefixed.

1. 24. τῇ Δακεδαιμονίων, sc. παρεῖχε.
1. 25. ἐπὶ τούτῳ, sc. ἐπὶ τῷ ἄφθονῳ ἐπαρκεῖν τῶν ἐαυτοῦ. For ἐπὶ c. dat. see ii. 25 ἐπὶ γένει.
1. 26. ταῖς γυμνοπαιδίαις. 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. ποιών, 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 δῆ.

καὶ κατὰ τοὺς νόμους δὲ σκοπῶν: '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. τούτους: 'for such persons.'

§ 63. 1. 7. ἄλλα μὴν: '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. ἣτατο: 'would fain have accused him.' The imperfect suggests that the accuser failed to prove his case. So Xen. Anab. I. iii. 1 ἐβιδίζετο, 'tried to compel' (but failed). So below iii. 4 ἐπειθεῖν.
1. 19. εὗ οἶκουσί: intrans. 'are prosperously governed.'

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

1. 3. τὰ μὲν τοῖνυν πρὸς τοὺς θεοὺς. Cf. note to ii. 61 πρὸς τοὺς III. § 1. ἀλλοιο (sub fin.): ‘thus, to take his religious duties in the first place.’

The δὲ clause is at § 5.

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

νόμῳ πόλεως, constr. c. ποιοῦντας, which is the protasis to ἄν 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 ὁδοῦ, but rather as in agreement with the accus. preceding, τοὺς θεοὺς being simply repeated for clearness.

1. 15. ἐπως ἀποβήσοςτο. 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. κάλως ἔχειν without ἄν. Cf. note ii. 28 δίναυν ἦν. But the particular consequences of this general law, πολλάκις γὰρ ἄν . . . οὖτ’ ἄν have the particle.

P. 22. 1. 3. Κακδύναµιν, contracted for κατὰ δύναµιν. The line is from Hesiod, Works and Days, 336.

1. 4. πρὸς τὴν ἀλλην διαταταν: ‘and in the whole conduct of life.’

1. 5. τὴν Κακδύναµαν ἔρθεν: τὴν, sc. παραίνεσθαι.

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 ἤτιατο.

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

1. 14. Διαίτης is qualified by the clause beginning ἦ χρωµένος: ‘by § 5. that manner of life, by means of which,’ etc.

1. 15. εἰ μὴ τι δαμόνιον εἶ: ‘unless luck was dead against him,’ lit. ‘unless there was some supernatural influence.’

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

1. 18. ὠλίγα ἐργάζομεν: ‘could earn so little.’ So Π. iii. 5 μισθοῦ τὰ ἐπιτῆδεα ἔργαζοθαί.

1. 20. ἐπὶ τοῦτο, sc. ἐπὶ τὸ ἐσθίειν. So below § 6 ἐπὶ δεῖπνον ἐθεῖεν.

1. 23. ὅ τοῖς πλείστοις . . . ἐστίν. Relative clause, referring to § 6. φιλάξασθαι τὸ . . . ἐμπίστυλοθαι.

1. 24. ὡστε φιλάξασθαι. This is simplest taken with ἐργαδέστατον: ‘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 ὑμῖν ὡστε Πρωταγόρου τοὺς σοφοτέρους τινὰ 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. I. 2. δειπνίζουσαν: ‘by treating them to.’
1. 3. Ἐρµοῦ τε . . . καὶ αὐτόν: ‘both by the advice of Hermes and also of his own inclination.’ Cf. the use of ipse in Latin = ulter.
1. 4. ἀποσχάμενον τὸ . . . ἀπτεσθαί. The present participle οὖν 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. ἐπαιξεν ἀμα σπουδάζων: ‘mingled jest with earnest.’

IV. § 1. 1. 8. τεκμαίρομενοι: join with οἷς, ‘judging by the things which.’
Cf. II. vi. 7.

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

Αριστοτέλης. According to Plato, Sympos. 173, Aristodemus was a great admirer of Socrates; perhaps the conversation here related may have converted him.

1. 19. ἔστιν οὐστίνας: ‘are there any persons whom?’ So also the indefinite ἔστιν οἷς, 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.


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

1. 7. τοῦ ἐνεκά ἐστι depends on τῶν ἄτεκμαρτως ἐχωντων. ‘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 δὲ cf. i. 1 ἦ μὲν γὰρ.

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

1. 10. δὲ ἐξ ἀρχῆς πιοῦν ἀνθρώπους: ‘the originator of mankind.’ δ' πιοῦν = ὅσ' ἐξ ἀρχῆς ποιεῖ, ‘who from the first has made (and still makes).’

1. 11. προσθείναι: for sense of πρὸς cf. 1. 7 προσθείσθαι. Socrates IV. § 5. speaks (somewhat unphilosophically) as though the maker of men put on their organs of sense afterwards, as a modeller in clay might do.

dι' ἄνω αἰσθάνονταί ἐκαστα: 'the organs of the several senses.'

1. 13. ὁσμῶν γε μὴν depends on τὶ ὀψελος; 'Then again as for scents, what good would they have been?' etc.

1. 16. γνώμων: subst. in appos. with, or adjec. to, γλῶττα, 'as a judge of them.'

1. 17. ἔργοις ἐοικέναι: 'are very like works of design.'

τὸ: demonstrative use of the article, exactly like the English so-called conjunction 'that,' which translates it.

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

1. 20. ὡς δ' ἔν: c. subj. See Goodw. 192.

1. 25. οἷον = τοιοῦτος ὡστε. 'to receive the food from them and masticate it.'

1. 27. ὃν ἐπιθυμεῖ = ταῦτα ὃν ἐπιθυμεῖ.

1. 29. καί 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. ὃ δυνατὸν προσωπάτω: ὃ, ὡς, οἶνον, ὥτι are used (with or without δυνατόν) 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.

P. 25. l. 1. σῷτῳ γε σκοπούμενῳ: '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. 'Ἀμέλει: adv., 'certainly.'

ζωὴ εἶναι βουλευσαμένου: 'who had determined that there should be living creatures.'

1. 8. Σὺ δὲ σαυτὸν δοκεῖς. Observe that here, for the sake of emphasis, (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 σὺ εὐτυχῶς ἡσύ σοι δοκεῖς συναρτᾶσαι; Translate, 'well, now, take yourself; do you consider you possess a thinking element?'

ἐρώτα γιὰν 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 ἀλλοθι δὲ σοῦ ὁμοίως η.τ.λ. One gets in this way a reason for the emphatic σαυτὸν, in
IV. § 8. contradistinction to ἀλλοθ. 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. καί ταύτα: Lat. idque, 'and that, although you know.'
1. 10. τολλής οὐσίς. 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 ... συναρπάσα: '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. καί τάδε ... εὐτάκτως ἔχειν. 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 Αλ: 'Well, I can't accept your argument.' The phrase is a general negation of Socrates' position.

οὐ γὰρ ὃ ὢν τοῦς 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. κατὰ γε τοῦτο: 'by this line of argument.'

§ 10.
1. 21. Οὕτω ἐγώ. Aristodemus gives up the case, and takes up another ground—hence τα. 'Well, I certainly don't despise the overruling power.'

1. 22. ὑπερερ. Cf. ii. 9. μεγαλοπρεπέστερον ὡς. Lat. magnificentius quam quod.

P. 28. 1. 2. ὃσ μεγαλοπρεπέστερον: 'the grander the being is who.'

§ 11.
1. 5. Ἐπειτ' οὖκ. 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 distance.’

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

1. 19. θεών ... ἵστηται ὦτι εἰσι: idiomatic double object, ‘has apprehended that the gods exist.’ For genitive cf. above i. 18.

1. 24. ἡ πρὸς μάθησιν ἐκπονησάτω. 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 ἰὼμην ἀσκήσατι, which is of bodily training.

1. 26. παρά τάλλα ἔφα: ‘compared with all other animals.’ § 14.

1. 27. φύσει is used adverbially with κρατιστεύουσες, ‘having a natural superiority.’

1. 28. ἄν εξών: protasis = εἰ εἰχεν.

1. 29. οὔθ’ ὅσα ... ἔχει: ‘nor, on the other hand, are those animals any better off that.’

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

1. 3. συμβούλους. In reference to Socrates’ διαμόνιον, i. 4. § 15.

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

ἐξαπατωμένους: ‘if they had already been deceived.’

1. 18. καὶ μὴ: sc. οἴει, ‘and you must not suppose.’ § 17.

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

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

1. 3. γνώσει τὸ θείον ὅτι: double accusative, ‘you will discover that the divine being.’

tοσοῦτον καὶ τοσοῦτον ἔστων: ‘is great enough and wise enough.’

1. 9. ἐπεὶ περὶ ἥγησαντο. This optative is a simple case of quasi oratio 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 βουλέωσας. Trans. ‘because they had become convinced.’

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

1. 12. εἰ τί προβιβάζεν, join with εἰς ταύτην. ‘Whether he exer- cised any influence on his disciples in developing this virtue.’
V. § 1. 1. 15. ἀρ' ὄντιν... τοῦτον. Relative clause in emphatic position. Trans. 'should we choose a man whom.'

1. 16. ἦττω γαστρός: 'a victim to his stomach,' i.e. a glutton.

§ 2. P. 29. 1. 2. προῖκα: 'even at a gift.'

§ 3. 1. 3. αὐτόν γε, subject of γενέσθαι, 'to guard against becoming so oneself.'

1. 4. τῶν ἄλλων ἀφαίρούμενοι: '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 διατεθεῖν: 'would be in a disgraceful condition.' Cf. i. 13 διακέισθαι.

1. 18. δουλεύοντα δὲ... ἱκετευτέον: '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. τοιαῦτα δὲ λέγων: 'but while this was the style of his discourse.'

1. 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. δουλείαν οὐδεμιᾶς ἠττον αἰσχρῶν: 'the most disgraceful servitude.'

VI. § 1. P. 30. 1. 1. Ἁξίον δ' αὐτοῦ. Cf. note to i. 11 Σωκράτους.

1. 2. Ἀντιφῶν. 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 Antipho a Sophist who wrote a poem on the interpretation of dreams.

§ 2. 1. 5. εὐδαίμονεστέρους: 'happier than others,' 'specially happy.'

1. 6. τάναντια ἀπολελαυκέναι: 'to have got a very different reward from.'

1. 7. ὡς οὐδ' ἄν... μείνειε: 'as no slave in the world would endure to live,' etc.

1. 11. διατελεῖς: sc. ἂν. Cf. below § 9 διατελῶ νομίζων.

§ 3. 1. 12. κτωμένους: present, 'in the getting,' opp. κεκτημένους, 'when people have got it.'

1. 15. ἀποδεικνύουσιν: 'make,' 'turn out.' For a different sense cf. i. 11.

§ 4. 1. 20. τὰ... τοῦ βίου. Partit. gen., 'what in my life.'

§ 5. P. 31. 1. 1. ὡς ἠττον... παρέχοντα. Cf. note to ὡς τοῦ δαμονίου.

i. 4. παρέχοντα is like ὑγιεινά object to ἑσθίοντος: 'on the assumption that I eat less wholesome and less strengthening food than you do.'

1. 3. ἦ ὡς χαλεπώτερα. Cf. ii. 20 ὡς τὴν ἁπάντησιν. Perhaps, however, the accusative here is really object again to ἑσθίοντος, τάμα διατήματα (if genuine) being used like τοῦς θεοὺς in iii. 2 above.
VI. § 5.
1. 6. ἡδωστα: superl. of adv. ἡδεως, 'with the best appetite.'
2. § 6.
1. 12. μᾶλλον σου: 'more than anyone else.'
1. § 7.
1. 13. δια τὸ ἀλγεῖν τοὺς πόδας. The subj. of the infinitive is the speaker; τοὺς πόδας is accusative of limitation.
1. 17. τῷ σώματι ἀνεῖ τὰ συντυγχάνοντα is object to καρπερείν: 'train-
1. § 8.
1. ing myself as I do to bear whatever from time to time befalls my body.'
1. 21. ἐν χρεία ὁντα: 'while actually being enjoyed.' For this sense of χρεία cf. II. iv. 1 φίλων κτήσει τε καὶ χρείαν.
1. 23. οἰόμενοι μηδὲν εὖ πράττειν. Cf. note to iv. 19. There is not merely belief as to the present, but implied expectation as regards the future.
1. 29. ἀμείνωσ κτάσθαι. Exactly like English 'get one's friends into a better state.'

P. 32. l. 5. ἀρκοῦντως: 'contentedly.'
1. 8. οὐκαὶ ἄλλα: 'you seem to be one who thinks.'
1. 14. γιγνόσκειν: 'to recognize this.'
1. 19. οὐδένα . . . ἀργύριον πράττει: 'for certainly you don't ask money from anyone for your company.'
1. 15. καὶ τοι . . . νομίζων: 'now if you considered,' etc.
1. 16. μὴ δίτι . . . ἄλλα ὀπί: 'so far from giving these for nothing, you would not give them if you got,' etc. Cf. II. ix. 8 οὐ χ ὅτι.
1. 19. δίκαιος μὲν οὖν ἄν εἰς: 'you may then be a just man.'
1. 20. ἐπὶ πλεονεξία. Cf. note to ἐπὶ γένει ii. 25: 'for greed,' 'by way of taking advantage.'

1. 22. παρ’ ἡμῖν νομίζεται . . . εἶναι: 'we consider that to dispose 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 sell either is base.

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

Anab. III. i. 8 συνεστάθη Κύρω.

παρ’ ἄν . . . εἰς ἀρετήν, 'from whom I think them likely to derive any benefit for their advancement in virtue.'

P. 33. l. 1. ἀφελήσεθαί is future passive, although c. παρά. Cf. Xen. Anab. I. ix. 1 παρὰ πάντων ὁμολογεῖται. So with any verb implying an idea of gift, concession, information, benefit, etc.
1. 9. αὐτοὶ δὲ: 'while he himself.'
1. 10. εἴπερ εἰπίστατο, ironical: 'if indeed he knew how to do so.'
1. 14. εἰ: 'whether he did not.' Cf. note to εἰ ἀνάσεται i. 8.
1. 17. ὅ καὶ δοκεῖν βουλεύτο: 'in which he wished to be reputed accomplished.'
1. 20. τὰ ἔξω τῆς τέχνης: 'in the externals of the art.'
1. 22. καὶ τοῦτο ταῦτα ποιητῶν: 'he also must do the same.'
XENOPHON, MEMORABILIA II.

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

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

§ 3. l. 12. ἀπαλλάξειν. Here intransitive, 'would come off.'

§ 4. l. 15. μείζω ἢ κατὰ δύναμιν: 'tasks too great for their powers.'

§ 5. l. 22. τοιάδε. Not here in its usual sense of 'such things as follow': but simply emphatic for τοιαῦτα. On the other hand τοιαῦτα 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.

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

l. 5. 'Αριστιππέ: Aristippus, founder of the Cyrenaic sect or school, which recognised pleasantness as the standard of good.

l. 6. παιδεύειν παραλαβόντα: 'to take in hand and train.'

l. 7. ὅπως μήδ' ἀντιποιήσεται ἄρχης: 'so that he may not even think of claiming such a position.'

l. 8. βουλεῖ σκοπώμεν. Cf. Goodw. 212.

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

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

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

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

l. 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. προσθετέων. 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.

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

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

1. 21. Τὸ δὲ ἐίναι μέν. This clause, as well as its correlative τῶν δὲ § 6. πολλῶν, 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 τὰξιν: 'the classification,' 'the rank in the army,' § 7. i.e. whether ἄρχοντες or ἄρχόμενοι.

l. 5. δοκεῖ 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.

l. 9. έαντό έλλείπειν, 'to fail in providing for himself.' § 9.

l. 12. καὶ γὰρ: 'in fact.'

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

1. 18. ἕγω οὖν . . . 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 παίδευσας, as implying what is done first, cf. I. i. 9 μαθώσα.


P. 38. l. 12. οὕτω μὴδὲ δὲ ἀνθρώπων: 'so also it leads you not among men either.' § 12.

l. 13. ἵσως ἐν τῷ λέγοις: 'there might be something in what you say.' εἰ μέντοι, 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 ἐκάτω above. Any that do not choose to be their willing slaves, the stronger use as slaves 'in spite of their teeth.'

1. 26. Τούτῳ 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 τοὺς ἀναγκαῖοις καλουμένοις: ‘besides their friends by the bands, as they are called, of kinship.’ Cf. the Latin necessarius, necessitudo.

P. 39. 1. 2. ἀμφικυνταῖ, future (observe) expressing purpose; ‘with which to protect themselves against.’

1. 3. καὶ οὗ μέν. This cannot mean ‘yet some people,’ but ‘yet they,’ in strong contrast to σὺ δέ. Possibly we ought to read οὗ, but cf. Thuc. iv. 33 καὶ οὗ ἐποστρέφωντες, where οὗ also is read.

§ 15. 1. 7. τοιοῦτοι σῖοι: ‘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. ὅταν . . . 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 accns. of limitation with μαστιγοῦσθαι: ‘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 σῶμα . . . πολιορκεῖσθαι, ‘whether one is beset in one’s body.’

1. 29. ἄλλο γε ἦ: ἄλλο agrees with ὁ τι, and indicates an after-thought; ‘except only this difference that.’

§ 20. P. 40. 1. 23. Τὰν μὲν γάρ. These lines are from Hesiod’s Works and Days, 285 sqq.

1. 24. ναίει: i. e. ἦ κακότης.

1. 28. ἰησίδη. This may either refer to ἀρετή, or the thought of the poet may have reverted from οἷος to the more usual word ὄνος.

P. 41. 1. 1. Ἐπίχαρμος. 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. τόνων, gen. of price.

1. 3. καὶ εὗ ἄλλω δέ τὸπω. 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 τόπων a gloss.

1. 4. μᾶσο: imper. from μᾶμαι (μάσαι), 'strive for.' The second μή 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 ῥημ. It is quoted by Cicero, De Off. i. 32, 118.

1. 6. ὑπερ δή καὶ πλεῖστος 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. ἔξελθωντα εἰς ἡσυχίαν: 'retired into a quiet place.'

1. 12. τράπηται. Dubitative subjunctive.


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

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

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

1. 29. ποιησάμενος, sc. ἐπὶ τὸν βίον τράπην. P. 42. 1. 6. ἀφ' ὄν ἐσται ταῦτα, i.e. τοῦτων ἀφ' ὄν: 'of the means § 25. to procure these enjoyments.'

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

1. 14. ὑποκοριζόμενοι: 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. ἐμπύπλασαι: 2nd sing. pres. med., 'fill yourself full.' § 30. P. 44. 1. 1. οἷ: plural, in agreement with the sense of τοῦ σοῦ δίασου. § 31.

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

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

1. 11. οἷς προστήκει: 'with the right sort of persons.' Others read οἷς § 32. προσήκω, 'with whom I have to do.'
I. § 33. 1. 26. ὑμνοῦμενοι βαλλοῦσι: ‘they flourish in song.’

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

This use of διώκω is doubtful; others read διώκει or δίηει.

P. 45. l. 1. τούτων ἐνθυμομένοι. For the genitive cf. Goodw. 168, and cf. above I. i. 18. 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. τὸν πρεσβύτατον ὕλον. 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 ποιούντας: ‘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 διώκει μοι. ‘That is true enough, he replied; yet in my opinion.’

1. 16. ύφ’ οὖ = τούτω (c. ἄποδιδόναι) ύφ’ οὖ. ‘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, ύπό 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.’ καὶ emphasizes the sentence, ‘and in fact these things.’

§ 4. 1. 4. ὡς οὐκ . . . 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 δαιμόνιου.

§ 5. 1. 10. οὕτε 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. διαπανώντες: ‘at expense to themselves.’

1. 20. ἐπως 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 ὡπὸς ὑγιαίνῃ.

§ 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 II. § 7. personal experiences.

1. 26. 'Εγώ μὲν οὖμαν. 'Equidem puto' (whatever others may think). Cf. I. i. 1 ἥ μὲν γάρ.

1. 27. Ἡ δακοῦσα : 'either by biting you.'

P. 47. 1. 2. ἐπὶ τῷ βίῳ παντὶ : 'even at the price of one's life alto- § 8. gether.' 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 ἀργυρίῳ, κ. τ. λ.

1. 3. δυσάνεκτα. This form (usu. δυσανάσχετος) does not occur elsewhere, and is by some editors suspected, especially with πράγματα παρασχεῖν. But the sentence as it stands is quite in Xenophon's manner; λέγει being originally intended in reply to the λέγειν 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 εἶπον, giving a sort of solemnity to his declaration.

1. 11. ἔλεγχειν ἵνα ζημιώσῃ : 'does so with any intention of bringing § 9. him harm.'

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

1. 26. Ναὶ μὰ Δι'. This (affirmative) exclamation answers the general § 11. idea of the previous question, viz. : 'surely you are prepared to show courtesy to some persons.' Cf. I. iv. 9 μὰ Δι'.


1. 9. ἀποδοκιμάζουσα οὐκ ἔδω ἀρχεῖν. 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. ὡς οὐτε ἄν θυμένα . . . οὔτε . . . πράξαντος. Cf. I. ii. 20 ὡς τὴν ἀσκησιν. 'In the belief that the sacrifices could not possibly be offered in a proper way if he were the offerer, and indeed that such a man could not do any single thing well and rightly.'

1. 23. Χαιρεφάντα. 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 Chaerecrates 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 ἀγαθῶν. This is the usual construction in definitions.

καὶ ταύτα : 'and that too although.' Cf. I. ii. 29.
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III. § 1. 1. 3. τοῦ δὲ φρονίμου: 'while he has sense.'

§ 2. 1. 9. ἑνταῦθα: 'in the latter case.'

§ 3. 1. 15. ὡσπερ ... γιγνομένους: 'as though friends were made,' etc.; accus. absol. Cf. I. ii. 20 ὃς ἀσκησαν οὖσαν, 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 χρησιμωτερον.

1. 25. ὀπέτε μέντοι ... εἴη: '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.' τῶν τὸ ἐναντιώτατον is construed exactly like ἀγαθὸν in previous clause.

§ 6. P. 50. 1. 1. Διὰ τοῦτο γάρ τοι: 'why, that's the very reason that,' etc.

§ 8. 1. 13. ἀλλ' οὖθε πειράσομαι: 'and what's more I don't mean to try.'

§ 9. 1. 14. εἶ κύνα μὲν. εἶ is used because of θαυμαστά, 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 ... ἐπερῶ: apodosis to εἶ σοι ἢν. 'You would not mind his anger at you, but would try,' etc.

1. 17. τὸν δὲ ἀδελφὸν: 'but when it comes to your brother,' etc.

1. 20. μιχανάσθαι ὥσπος ἢ. Cf. supr. ii. 6 ὥσπος γένωνται.


1. 25. οἷς δὲ καὶ ... ποιεῖσθαι: '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. δὲ ἐγὼ εἰδὼς λέληθα ἐμαυτόν: 'which I had acquired without being aware of it.' Goodwin 222.

P. 51. 1. 1. τίνα κατεργάσασθαι ... καλεῖν σε: 'to get somebody to invite you.' κατεργάσομαι has the same construction as ποιεῖν (below § 13), but is somewhat stronger in meaning. So lower down προτρέψασθαι.

1. 3. κατάρχου' ἂν τοῦ ... καλεῖν: 'I should make a beginning by myself asking him.' Infin. clause governed by κατάρχοιμι.

§ 13. 1. 8. εἰς τὴν ἑκείνου: sc. γῆν or πόλιν.

1. 10. αὐτὸν προθυμεῖσθαι: 'that he should be heartily disposed.'

§ 14. 1. 13. ἑπιστάμενος πάλαι ἀπεκρύπτου: 'it is plain then that you had for long been keeping it dark from us that you knew.' Cf. infra vi. 29 μὴ οὖν ἀποκρύπτου με. The imperfect tense is used (not the present) as referring back to the moment when Chaerocrates said (§ 11) δὲ ἐγὼ εἰδὼς λέληθα ἐμαυτόν.

1. 14. μὴ αἰσχρὸς φανῆ. Xenophon not infrequently omits the

participle in these phrases: cf. I. vi. 2 διατελεῖς. Trans. ‘let you III. § 14. should show yourself in a contemptible light.’

1. 18. ἡγεμονικότερος . . . 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 φιλον ποιεῖσθαι.

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

P. 52. l. 5. ἀνθρώπα. Diminutive for contempt: ‘fellows.’ § 16.

1. 6. προσφιλῶς χρώμενος, sc. αὐτοῖς: ‘by generous treatment.’

1. 7. ἕάν οὖν . . . γίγνηται. The apodosis is not expressed. τὶ § 17. γεννήσεται; may be supplied, to which τι γὰρ ἀλλο is the reply. In English, ‘but what if?’ etc. ‘Well, the only result will be that,’ etc.

1. 9. κινδυνεύσεις ἐπιδείξαι . . . εἶναι: ‘you will be in a fair way to prove that you are.’ Such verbs as ἐπιδεικνύναι generally take a participle (see above I. i. 18), unless the idea of a fact to be proved or recognised is emphasised. So also c. οὗτι. Cf. Xen. Anab. I. x. 5 ἴσθωντο ὅτι, and note ad loc. (Clarendon Press Edition).

1. 10. ἐκείνος δὲ: sc. κινδυνεύσει.

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

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


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

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

P. 53. l. 2. ἐξ ὀν: i. e. ταύτα ἐξ ὀν. Much of this chapter is imitated from Cicero, De Amic. xvi. sqq.


1. 5. παντός. Lat. cujusvis rei.

1. 10. ὅπως κτήσονται . . . σώζωνταί. 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 § 4. the list persons whom they had at first reckoned among their friends.’

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

1. 4. δ χρηστός φίλος: ‘a good friend.’ The word χρηστός is de- signedly used as itself suggesting utility.

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

1. 7. κατασκεύης . . . πράξεων: dependent on ἐλλείπον: ‘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.
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IV. § 7. 1. 14. τὰ ὅτα προακούωσι. The plural verb c. ὅτα here is simply by a kind of sequence or attraction to the other plurals.

1. 15. τοῦτων...λείπεται: genit., just as above, c. ἐλλειπον.

V. § 1. 1. 25. 'Ἀντισθένη. Antisthenes, 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. 1. αὐτοῦ: not dependent on ἀμελοῦντος, but in agreement; 'the indifferent man himself.'

§ 2. 1. 3. δυσόν µναίν. A mina was equivalent to nearly £4 sterling. A talent being = 60 minae was worth about £235.

1. 5. Νικίας. 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. πρὸ πάντων. The πρὸ here, if genuine, is in sequence to the similar phrases preceding. Properly πρᾶσσαν 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 τίνα as the subject of πειρᾶσθαι, owing to the interposition of τυγχάνει.

§ 5. 1. 19. τὰ τοιαύτα πάντα. This is practically adverbial = 'with respect to all these complaints'; cf. I. ii. 60 τάναντια τούτων; but it is grammatically in quasi-objective relation to σκοπῶ, 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 εὑρεθέντος. 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. ἐπαγωγὸν ὗ. Verb depending on µῆ: 'there be a temptation.'

1. 23. χρηστοῦσα qualifies both οἰκέτας and φίλους.

VI. § 1. P. 56. 1. 1. φρενοῦν, c. εἰς τὸ δοκιμάζειν: 'to train people to test.'

1. 3. ἄρα. In I. i. 15 this particle suggests a negative reply; here an affirmative. It is in fact like ei (cf. I. i. 8), quite neutral, implying simply earnestness in the questioner. Where an express suggestion is to be made, ἄρ' οὔ (nonne) and ἄρα µῆ (nume) are used.

§ 2. 1. 8. Τῇ γάρ: 'well, now.'

1. 9. τοῦ τῶν πλησίων. τοὺς neuter, 'something from his neighbours.'

Cf. viii. 1.

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

§ 5. 1. 27. Οἴμαι µέν. Cf. I. i. 1 ἤ µὲν γάρ.

τάναντια τούτων. Cf. I. ii. 60.

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

P. 57. 1. 4. τοῦτο 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 ἔπποις: 'yes, just as in the case of horses.' The dative
of course depends on χρῶμεν or χρῆσθαι following, but is brought
forward for emphasis.

1. 11. τὰ παρά . . . εἰ συμβουλεύουσιν. Double object, first general, § 8.
second particular. So II. v. 5 τὰ τοιαῦτα σκοπῶ . . . μὴ.

1. 14. δοκῇ, sc. φιλὸν 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 ὁ ἐχθρόι to the name of some third kind of
game animal (e.g. κάπροι) is therefore unnecessary.

1. 19. τοιαῦτα πάσχοντες: 'when treated in this way.' The inde-
finite φιλὸν of the previous clause passes here into the plural. Cf.
Anab. I. i. 5.

1. 21. ἐπιθέσαι, 'charms': φίλτρα, 'drugs,' or generally any means of § 10.
securing affection. The second idyll of Theocritus, imitated in the
Pharmacutria (Ecl. 8) of Virgil, has much to say on this subject.

P. 58. 1. 3. Δεύρ' ἄγε. Hom. Od. xii. 184. § 11.

1. 5. ἐπίδοσαν κατείχον, ὡστε . . . τοὺς ἐποιθέντας: 'did they sing
this song over other men also, and so prevent those they sang to from
going away'?

1. 7. Ξέδων τι λέγεις: 'I understand you to mean that.' § 12.

1. 9. καταγελῶντα λέγειν: 'is saying to make a fool of him.'

1. 10. ἐκθέων ἂν 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 jocularly referred to the pos-
session of some charm. In a metaphorical sense the phrase is used
among ourselves.

1. 17. περάψας τι ἀγαθὸν αὐτῇ. There may be an allusion here to
the tying 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. πονηρόν ὄντα. Here as in the subsequent sentences Socrates § 14.
plays on the ambiguity between ἀγαθὸς and πονηρὸς as 'good and bad'
for particular purposes, and as good and bad morally.
VI. § 15. 1. 22. Ἐώρων 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 inutilty, this being the subject περὶ οὗ διαλεγόμεθα.

§ 16. 1. 26. ὕφελίμος... φίλους ποιεῖσθαι: 'to obtain the friendship of the useful.' φίλους is the completion of the infinitive.

P. 59. l. 2. εἶ ἐτοίμον: 'straight off,' i.e. without any other qualification than his goodness.

§ 17. l. 3. 'Ὁ ταράττει σε, sc. ἐστί or τοῦτ’ ἐστί.

§ 20. l. 17. ἀλλὰ μήν. A vivid transition, instead of a second οὕτε: 'then again.'

l. 22. τίνες ἑτί: 'who then'? 'who in the end will be left'?

§ 21. l. 25. ἔχει ποικιλῶς πως ταύτα: 'this business is a somewhat complicated one.'

P. 60. l. 2. τοῦτο συνιέντες: 'recognizing this mutual relation of kindness.'

l. 3. τὰ δὲ πολεμικά, sc. ἡχουσίν: 'they have also elements of mutual hostility in their nature.'

l. 5. πολεμικόν. This and the following neuters are substantives, 'causes of strife,' etc.

§ 23. l. 15. διατίθεσθαι: 'arrange,' 'settle'; hence διαθήκη, 'an agreement,' 'covenant.' For another sense cf. I. vi. 13.

εἰς τὸ μεταμελησόμενον, passive: 'so far as that they will be sorry for it.'

§ 25. l. 26. τὰ δίκαια: accus. of limit, and hence adverbal, 'with justice.'

l. 27. ἀρέσεις: cf. I. i. 18 θεουλεύσας.

§ 26. P. 61. l. 2. συνθείμουνα: accus. as belonging to the subject of ἐναὶ.

§ 28. l. 20. διὰ τὸ ἐρωτικὸς ἐναι: 'because I am strong on the subject of love.'

l. 23. καὶ ἐντεπιθυμεῖσθαι τῆς ἔννοιας: 'to be desired also in turn for my company.' τῆς ἔννοιας is genitive of exact definition.

§ 30. P. 62. l. 3. ἐπὶ τοὺς ἀγαθοὺς τὰς ψυχὰς: 'when seeking those who are noble in soul.'

§ 31. l. 6. τὸ... τοὺς καλούσ: 'to make the beautiful submit to one laying his hands on them.'

§ 32. l. 12. Ὑπὸ οὗ προσοίσκατος, sc. μοῦ: 'well, I won't put a finger on them, and so,' etc. For the construction cf. I. i. 4.

§ 33. l. 14. καταεπείν σοι ὅτι. Double object. καταγορεῖω is less used = to accuse than κατηγορέω: κατεύπον may be regarded as an aorist of either.

l. 16. Κατηγόρει: 'accuse, and welcome.'

§ 34. l. 19. άρα μή: Lat. num. Cf. above vi. 1.

§ 35. P. 63. l. 5. τοὺς δ’ ἐχθροὺς κακῶς. This sentiment is much more in accordance with Xenophon's own ideas, than with those we should

οἶμαι ... εἰναὶ μὲ. Observe here accus. c. infin. although the subject is the same as that of οἶμαι. Cf. I. iv. 8 σὺ εἰ σαυτὸν δοκεῖς.

l. 7. ὡσπερ οὐκ ἐπὶ σοι ὅν: 'as though you were not free.' Cf. for § 36 accus. abs. I. ii. 20 ὡς τὴν ἀσκησιαν. For this sense of ἐπὶ c. dat. cf. Xen. Anab. I. i. 4 ἐπὶ τῷ ἀδελφῷ.

l. 9. Ἀσπασίας. 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.

l. 12. οὐκ ἐθέλειν ἐπαινεῖν: 'but declined to praise their clients falsely.'

l. 23. εἴ γάρ σε: γάρ not to be translated. Cf. I. i. 6.

l. 27. εἰ σοι πείσαμι: σοι goes with ἐπιτρέψαι.

l. 28. ὡς ἀν στρατηγικῷ: sc. ὄντι. ὅν is not grammatically necessary here: cf. ὡς ὄντι 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. ἄρ' οὖκ: Lat. nonne. Cf. above § 35.

l. 4. ὅ τι, like τοῦτο in same line, accus. of limitation

l. 13. διδάσκων: 'by teaching his friends to,' etc.

l. 17. τοῦ βάρους μεταδίδοναί: 'to give a share of the burden.

l. 19. Ἀλλὰ μὴν ... γε: 'why, yes, I am,' etc.

l. 20. ἐστασάσασθαι ἢ πόλεις. This refers to the disorders connected with the rising of Thrasybulus against the Thirty Tyrants (cf. note I. ii. 31 νομοθέτησι). 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.

l. 12. περισσοῦταί: 'makes over and above.' So περιεργάζομαι, 'to § 3. work more than is necessary': cf. also περίειμι, περιγίγνομαι, κ.τ.λ.

l. 20. Νὴ Δὴ. The assent here is not exactly to the question, but to § 4. the contrast referred to in it; cf. I. iv. 9, II. ii. 12. Trans. 'I quite admit the contrast.' Hence γάρ in what follows, which gives the reason of the difference.

l. 21. 'Ἀρ' οὖν: 'I presume that.' Cf. vi. i.

l. 26. Ἐπείτα: 'well, then,' or 'now.' So εἶτα in next sentence.

They are words of vivid transition. Cf. note to I. ii. 26.

l. 31. λειτουργεῖν: cf. note to κατασκευῆς above iv. 6.
VII. § 6. P. 66. l. 5. ὁνοὺμενοι ἔχουσιν: 'are in the habit of buying . . . and keeping,' etc.

1. 6. ἄ καλὼς ἔχει, sc. ἔργαζεσθαι: 'what they find desirable to manufacture.'

§ 8. 1. 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. ὃς καὶ . . . ἀφελησόμεναι: 'with the intention of practising them and also in the hope of being benefited,' etc.

§ 9. 1. 25. ἄλλα καὶ νῦν μέν: 'besides as things are at present.' The opposite condition is stated at ἕων δὲ προοιματόφυσιν.

P. 67. l. 3. φιλικῶτερον τε καὶ οἰκείωτερον: adverbs c. έβετε.

§ 10. 1. 5. προαρέστεόν ἦν: without ἄν. Cf. I. ii. 28 δίκαιον ἦν.

δοκεῖ: 'are considered.'

§ 11. 1. 12. ὥστε: 'that whereas,' ὥστε in sense belongs only to the second infinitive clause. Cf. for a similar construction I. iv. 16 ὥστερ.

1. 14. εἰς ἔργων ἀφορμήν: 'as capital to start operations,' ὑπομενεῖν: 'I shall have the courage to.'

§ 12. 1. 16. ἐργαζόμεναι . . . ἐργασάμεναι. Note the difference of tense: 'they breakfasted at their work, and dined when work was over.'

§ 13. P. 68. l. 1. ὃ τι ἄν μή: 'except what.'

1. 2. οὔτερ . . . σίτου. Close construction = τοῦ σίτου ὄν.

§ 14. 1. 3. Ναὶ μὰ Δί: 'yes, and quite right too.' Cf. above § 4 νῆ Δί'.

1. 6. οὐδ' ἄν δύνασθε: 'you could not even.' So οὐδ' ὑφ' ἐνόα below.

1. 9. ἀντὶ κυνός: 'like a watch-dog.'

VIII. § 1. 1. 13. Πώθεν φαίνῃ; 'where have you dropped from'?

Τποῦ μὲν τῆν κατάλυσιν: 'immediately after the conclusion.' The war referred to is of course the Peloponnesian War, which ended 404 B.C.

1. 14. ἐκ τῆς ἀποδημίας: 'I returned from residence abroad.' The verb is supplied out of φαίνῃ.

νυνὶ μέντοι: 'if however you ask where I come from at this moment.' μέντοι rather than δὲ to emphasise νυνὶ.

1. 15. αὐτόθεν: 'I come from close by.' For another meaning, see below, § 3.

ἀφηριθήμεν . . . κτήματα: 'we' (that is, Eutherus' family) 'lost our property abroad.' For the case cf. I. v. 3 τῶν ἄλλων. 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. Hell. II. ii. 20.

1. 17. ἐπιθημήσας: 'to come and settle at home.' For significance of aor. cf. I. i. 18 βουλεύσας.

1. 19. δείσθαι τινός: 'to beg something from.' Cf. above, vi. 2.

1. 20. ἐχοντα, 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. ἔργον τε ἐπιστατοῦντα: 'acting as supervisor of works.' Usually this verb governs the dative.

1. 13. τῷ ὑποίτων 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. οἷς = τούτοις οἷς: the first dative dependent on ἀνέγκλητον.

1. 24. ἡκιστ' ἄν. The ἄν affects all the infinitives following.

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. χαλεπὸν ὁ βίος. As usual in quasi-definitions, neuter of the predicate. Cf. II. iii. 1 χρησιμότερο

1. 11. ὅπως μή. Probably a colloquialism for the more usual μή § 3. with verbs of fearing. Fear and precaution are closely allied: cf. the Latin constructions vereor ne, vereor ut.

1. 13. οἷς σοι ἀνδρί: 'a man like you.' An abbreviated expression.

1. 14. τῶν τοιούτων ἄνδρῶν: 'men of the sort I speak of'; referring 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. ἐφι βάζοντο εἶναι. This, the reading of the MSS., can hardly be right. Perhaps ἐφεργάστηκος, of which the v. l. εὑρεσέτερος might be a gloss. Cf. IV. i. 4, where the two words occur together.

P. 71. 1. 1. ἐδώκε, not imperf. like the following verbs, because he did not merely offer, but gave. Usually there is an ἄν with such constructions. Cf. IV. i. 2.

1. 2. ἐπεμελεῖτο, sc. αὐτοῦ: '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 (ἀποθίσαι).

αὐτόν: sc. the accused person. He of course attacked each singly.

1. 9. οὐκ ἄπηλλαττέτο: either pass. 'would not be got quit of,' corresponding to ἀπαλλαγῆναι; or middle, 'would not quit him,' as equivalent of ἀφῆκε.
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IX. § 8. 1. 17. οὐχ ὅτι, followed by ἄλλα = 'so far from,' 'instead of.' It is an elliptical expression, as though ἕστι or ἦν were understood with the negative. Cf. I. vi. ii μὴ ὅτι.

X. § 1. P. 72. 1. 2. σοι ἀποδρᾶ: ethic dative, so § 2 σοι κάμνη.
§ 2. 1. 3. Καὶ ἄλλους γε... ταρακαλώ: 'yes I do, and invite others too,' i. e. to help recover him.
1. 4. τοῦτον, sc. τοῦ ἀνασάωσαι.
1. 10. διασωθῆ : subj. c. ὅνωσ to suggest the greater importandy of a friend. Cf. above, § 1, and see II. ii. 6 γένωνται.
§ 3. 1. 15. ἄφ’ ἑαυτό: 'proprio motu,' 'on his own suggestion.'
προνοεῖν καὶ προβουλεῦσθαι. The prefix in these verbs has the same significance as ἄφ’ ἑαυτό above. Cf. Xen. Anab. III. i. 37 προβουλεῖν καὶ προτονεῖν.
4. 1. 19. διὰ τὰ πράγματα: 'owing to the circumstances of the time.'
5. P. 73. 1. 2. τὸ πράξθηναι ταῦτα, 'the carrying through of this affair.'
6. 1. 4. ἔργον εἰχε: 'made it his business.'
1. 5. ὥ τι ἀν... ὡφέλοιη: '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'; τὰ καλὰ = Lat. houres. Cf. below τῆς τίμης ταύτης.
1. 2. ὀρέγουντο, optative of indefinite occurrence.
τοῦτο διηγήσομαι. 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. ἔξον 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. ἔξον accus. absol. of part. of impers. verb.
1. 9. ἀνδριάντας ἔργολαβοιη: '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. ἄλης γάρ. The adjective is predicative: 'the city being entirely,' etc.
§ 4. 1. 16. μεμαθηκώς ἤκε: 'came back from his studies.'

P. 75. 1. 2. ὦσπερ Ὀμηρος.  II. iii. 169, Priam, beholding Agamemnon, says:

 καλὸν δ’ οὕτω ἐγὼν ὦ τοι ἱδὼν ὑφαλμοίαν οὐδ’ οὕτω γεραρῶν βασιλῆι γὰρ ἀνδρὶ ἔοικε.

1. 3. καὶ ὅδε: ‘so he.’ καὶ is properly a demonstrative adverb, hence it may often be translated *then, thus, so, thereupon*, etc. Cf. the conjunctive use in Latin of *tum* preceded by *quum.*

1. 7. διατελεὶ στρατηγὸς ὁν: ‘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 οἱατρός. Physicians were appointed by the state to act as public officers, just as much as generals. Cf. the story of Demoedces (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. τάξιαρχὴν ἐλοχαγὴ σοι: ‘has to serve under you as commander § 5. 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 λόχαι, and the λοχός consisted of about 100 men. Cf. Xen. Anab. I. Introd. p. xxvi. (Clarendon Press Edition).

τῶν πολεμικῶν: ‘in military matters.’

1. 11. πόθεν ἢρξατο: ‘what he made the basis or starting-point of his teaching.’

1. 12. Ἐκ τοῦ αὐτοῦ . . . ἐτελεύτα: ‘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 ἔνωι. The adjective is masculine: ‘for one to be clever in the arrangement of his men.’

1. 30. πάνυ ὄρμοι . . . ἐιρήκας: ‘your illustration is a very apt one.’ § 8.

P. 76. 1. 1. ἄριστοι. 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 ἄριστοι 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 § 9. meaning is gathered from the expression in the second alternative τι σοι ὕφέλοσ, 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 οὕτω τε.

1. 14. καθιστάνεις . . . τάττομεν: ‘our arrangement would be right § 10. if we placed,’ etc.

Τι δὲ τοὺς κινδυνεύειν μέλλοντας; We should have expected, fol-
I. §10. prefixing the analogy of the previous clause, τί δὲ εἰ κινδυνεύειν μέλλομεν; but the idea of the men who are to be placed leads him into the accusative participle.

§11. 1. 21. τολλά γ’ ἔστι πρὸς ἃ: ‘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. l. 3. ποιμένα λαών. Hom. II. ii. 243.
1. 5. καὶ . . . τούτο ἐσταί: ‘and so attain the object for which,’ etc.

§2. 1. 11. Ἀμφότερον. Hom. II. iii. 179.
1. 12. ἄρα γε δτί: ‘surely because.’
1. 15. τούτου αἰτίων, sc. τοῦ εὗ ἀγωνίζεσθαι.

§4. P. 78. l. 2. περιήρεσθαι: ‘excluded.’ By a process of logical exclusion, he left at last as the specific excellence (ἀρετή) of leaders, the happiness of those they lead. κατέλιπε, aorist, to express the result.

III. §1. 1. 6. οὐ γάρ δῆτι: ‘I presume it was not.’

§2. 1. 12. ἄν ποιήσας παραδοίνω: ‘you would improve, etc. before handing it over to your successor’: or, ‘would hand over improved,’ etc. For significance of aorist, cf. I. 1. 9 μαθοῦναι.
1. 16. ἐφ’ ἤσ: properly ἐφ’ ἢσ; but the predominant idea is that of government, which naturally takes a genitive trans. ‘I presume your command extends,’ etc.
1. 17. ‘Εστι γὰρ οὐν: ‘it does indeed.’

§4. 1. 21. Εὰν οὖν . . . οἱ 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. l. 11. τὴν ἀμμον: ‘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. l. 9. εἰ σοι δεῖ 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. δὴ ἄν γε καὶ 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 εἰς: ‘even a single choral band.’ The allusion is to the Θεσπίαι 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. viii. 2.
NOTES.  P. 76, L. 14—P. 84, L. 1.

l. 21. εὐανδρία: 'a display of handsome men.'

P. 81. I. 1. διενέγκονεν, sc. the Athenians.


I. 11. Οὐ γὰρ... ΑΘηναῖοι. This is a question, concluding at συλ-

λέοντες: 'why is it not just like the Athenians not to have'? etc. 

I. 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.' 

I. 13. κατατέρμημα: 'have borne the burden.' 

I. 16. τὸν οὖτε ὑπλίτην: 'who in the first place (οὖτε... τέ) never 
served even as a common soldier in the infantry.' ὑπλίτην is contrasted 
with λοχαγῶν καὶ τάξιαρχῶν. In the Athenian army the cavalry was of 
little importance. 

P. 82. I. 1. δ στρατηγῷ... ἔστων: 'which is a very suitable quality 
for a general to have.' 

I. 2. κεχορήγγε. Among the λειτουργίαι or public burdens imposed 
on the wealthy (cf. II. iv. 6 κατασκευὴς) one of the chief was the χορηγία, 
or provision of a trained chorus for the performance of one of the com-
peting plays at the Dionysia. 

I. 3. Μᾶ Δί. Not really negativising the question, but leading to his 

I. 7. τοὺς κρατίστους ταύτα: 'the most skilful men in these 
matters.' 

I. 14. τὴν σὺν τῷ φυλή. The choregia was a burden on each of the 
Athenian tribes (φυλαὶ), and when the choregus nominated by his tribe 
gained the victory, his tribesmen of course shared in the glory of it. 

I. 15. δὲ τοῦ αὐτοῦ ἀνδρὸς ἐστι: 'that the same man may be ex-
pected.' 

I. 27. τοῖς ἐπιτηδείους πράττειν: 'to those best fitted to perform 
them.' 

P. 83. I. 7. οὐκέτι: 'not yet, i.e. 'not yet proved to be'; or 'no 
longer,' i.e. 'your analogy no longer holds'; the latter is preferable. 

I. 10. ἐκεῖνον παρῆς: 'you are slurring over the question.' 

I. 11. καὶ πλείονον, sc. ὠφελήσει: 'why it is in that case that skill 
in management will benefit most.' 

I. 14. οὐδὲ οὔτως: 'nor anything so.' 

I. 19. οὐχ ἡμιστα δὲ τοὺτων... φυλάξεται: 'and with no less energy 
will he avoid,' etc. τούτων is genitive of comparison after ἡμιστα, and 
refers to the previous clauses. 

I. 24. οὐδετέρα, sc. ἐπίμελεια. 

P. 84. I. 1. τοῦ πάνυ Περικλέους υἱό: 'son of the great Pericles.' 

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 Bouleusás. 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. ἣν ὑδὴ τὸ δυνατὸν ἔτη: 'where the possibility really is to be found.' ἣν implies what is underlying, to be found after search.

§ 2. 1. iσταντοις: 'among themselves.'

§ 3. 1. xαλὰ ἕργα. Subject of the relative clause following, but brought forward for emphasis: 'when it comes to great deeds.'

§ 4. 1. 24. ἐν Δεσδεία. 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.

1. 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. l. 7. ὅτε 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 raving. 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. l. 12. εὐαρεστοτέρως διακείσθαι: 'is more inclined to support.'

7. l. 22. ἄνερασθηναι: 'to fall in love again with,' 'recover their desire for.'

8. P. 86. l. 2. καλὸς: 'and also that'; second construction after δεικτέον.

9. l. 4. εἰ 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.' ἀγκηκοότατς is clearly predicative (cf. above § 8 ἀποδεικνύντες . . . οντα). For analogous constructions cf. Cypr. I. ii. 2 ἔχον διαμημονεύεται, Plat. Rep. 600 A εὐ πολεμθεῖες μημονεύεται. The clause dependent on ἀγκηκοότας is ἀρίστους γεγονέναι.

§ 10. l. 6. Ἄρα λέγεις: 'I presume you refer to.' Cf. II. vi. 1.

τὴν τῶν θεῶν . . . ἔκρυναν: '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.' oἱ περὶ Κέκροπα:
NOTES.  P. 84, L. 1—P. 86, L. 17.

cf. I. i. 18 τοὺς ὀμφ. The allusion is doubtless to the functions of the V. § 10. Βουλή or council of princes whom the βασιλεὺς 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 γὰρ, καλ. ... γε: 'I do, and also,' etc.

1. 8. τροφήν καὶ γίνεσιν: 'birth and breeding.' The curious reverse order is in imitation of the Homeric version of the legend, II. ii. 546 sqq.: αἱ δ' ἀρ' ᾿Αθηνᾶς ἡγοῦν, ἐκτίμεις πτολέμεον, δῆμον Ῥεξεχηθὸς μεγαλήτερος, ὅν ποτ' ᾿Αθηνῆ θρέψε Δίως θυγάτηρ, τέκε δὲ ξείδωρος ἄρωρα. The same ὑστερον πρότερον occurs elsewhere, e.g. Hom. Od. iv. 208 γαμένοιν τε γενομένῳ τε, v. 264 εἴματά τ' ἀμφιέσασα θνάδεα καὶ λούσασα, xii. 134 θρέψασα τεκνοῦσα τε. Apparently the more important is put first, rather than the earlier.

τὸν ἐπ' ἐκείνου γενόμενον: 'which took place in his time.' The legend is that the Eleusinians under Eumolpus 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 ἔχομενὶς ἤπειρον πᾶσης, 'all the neighbouring region.'

1. 10. ἐφ’ Ῥακλείδων. 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. He was, however, defeated and slain by Theseus and other Athenian heroes.

1. 11. ἐπὶ Ῥησέως. 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' έαυτοῦς ... ἀριστεύσαντες: 'to have surpassed all their contemporaries.'

1. 13. εἰ δὲ βούλει, 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' αὐτοῦς: 'without allies.'

1. 17. πλείστην τῶν προγεγονότων, genitive of comparison with a superlative, as above iv. § 11 ὁχ' ἡμιστα: 'far more than any before them.' The allusion is of course to the great invasions of Attica by the Persians, who under Darius 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).
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V. § 11. 1. 20. οἱ δὲ καὶ λέγονται: 'and in these days, as in earlier ones, our forefathers, we are told,' etc.

§ 12. 1. 22. Τοὺγαροῦν: 'and this is why.' The claim to be the original and undisturbed inhabitants (αὐτόχθονες), is another stock topic of Athenian panegyrists. Cf. Hdt. i. 56, vii. 161; Thuc. i. 2, ii. 36; Plat. Minex. 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 δυκαίων... ἔκείνοις: '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. P. 87. 1. 5. γενέσθαι, as though ἄλλα' had been followed by οἴμαι.
1. 8. εἰ δὲ ἐπιμελέστερον, sc. χρῆντο.

§ 15. 1. 9. πόρρω ποὺ εἶναι: 'is seemingly (ποὺ) very far off,' i.e. 'will be a hard thing for the city (τῇ πόλει, 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. ἄπο τῶν πατέρων ἄρχονται: 'who begin with their own fathers their contempt of their elders.' Cf. the story in Cic. de Senect. § 63.

§ 19. P. 88. 1. 6. Τοῦτο γάρ τοι... ἐστι: 'why, that is the very thing which surprises me.'

§ 20. 1. 10. ἐκ 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 ἀποδοκιμάζοντα), 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 πατρίων στρατηγημάτων: 'of your ancestors' campaigns,' including those of his grandfather Xanthippus, the victor at Mycale, as well as those of his father Pericles.

§ 24. P. 89. 1. 8. Οὗ λαθάνεις με... ὅτι: 'I see very well that you.' Double construction.

1. 9. οὐδ' οἷόμενος: 'without thinking in the least'; referring back to οἴμαι in § 22.

25. 1. 16. μέση, sc. ἡ χώρα: 'the country down its centre.'

26. 1. 17. Μυσοί καὶ Πισίδαι. 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.
l. 22. μέχρι τής ἐλαφρας ἡλικίας: '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 ἔτων) or up to what point.

1. 25. τῆς χώρας depends on προβολήν.

P. 90. l. 1. Γλαύκωνα, brother of the philosopher Plato. He and his VI. § 1. 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 (τοξόται) forcibly removed them: hence here ἐλκύμενον.

1. 4. παύσαι ἐλκύμενον: 'stop, i.e. from trying, although he was dragged,' etc.

1. 6. τὸν Γλαύκωνος. This is an older Glancon, 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.

1. 9. ἡμῖν. Ethic dative, 'over this city of ours.' § 2.

1. 10. καλὸν γὰρ: 'and a fine thing too.' εἶπερ... ἄνθρώποις: 'as any in the world.' § 3.

1. 23. ὃς ἀν τότε σκοπῶν. The phrase is elliptical = 'as (he would § 4. be doing) if he were at the moment pondering.'

P. 91. l. 8. ἐνδεώς ἔχουσιν: 'show a deficiency.' § 5.

1. 9. παραλείπονται: 'are being omitted altogether.' Cf. παρέλιπες below.

1. 20. καὶ τὰ ὄντα: 'even what one has already.' § 6.

1. 28. οὗτω γε ἀπὸ στόματος: 'off-hand,' 'by word of mouth.' § 7.

P. 92. l. 1. τὴν γε πρῶτην, sc. ὥραν: 'just at first.' § 8.

1. 3. περὶ γε φυλακῆς. The young men were specially charged with the guardianship of the frontiers. Cf. above v. 27.

1. 9. ἐγωγεῖ, sc. συμβουλεύω ἀφαίρεῖν. § 9.

1. 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 οἱ ἐκ τῆς ἀγορᾶς ἐφύγον.

1. 16. τάργυρεια. The silver mines of Mt. Laurium (cf. II. v. 2, Nicias). § 10.

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 De Vectigalibus, 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. 1. 24. ὁ ἐκ τῆς χώρας... 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. 1. 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.


1. 9. τάλαντον. The Attic talent (of weight) was about half a hundredweight.

§ 16. 1. 18. ἐνθυμοῦ δὲ τῶν ἄλλων. Here again we have two objects to the verb, first, the personal τῶν ἄλλων; second, the clause πότερα κ.τ.λ.

VII. § 1. P. 94. 1. 6. προσέναι τῷ δήμῳ: 'come forward to address the assembly.' Charmides is introduced as an exact contrast to his forward nephew, Glaucon the younger.

1. 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.

1. 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. 1. 14. ὁκνοὶς δῆ: 'should actually decline,' 'should decline after all,' i.e. in spite of his special gifts.


ἀν ἀνάγκη... ὄντι. ὁν 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. 1. 4. κατὰ μόνας, 'alone.'

§ 5. 1. 8. παριστάμενα: 'manifest themselves.'

Καὶ σὲ γε... ὀρμημα. The γε emphasises the sentence, 'well, what I have undertaken is to prove to you,' etc.

1. 9. οὕτε... οὕτε, trans. 'instead of,' 'or.'

§ 6. 1. 11. τοὺς κναφέας αὐτῶν, part. gen., 'the fullers among them.'

§ 7. 1. 18. οὐ γάρ: nonne enim, with ὅκνεισ near end of sentence.
NOTES. P. 92, L. 16—P. 97, L. 3.

1. 20. φροντίσας... 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 οἱ ἔτεροι: 'yes, and people do so in other circum-
stances also.'

1. 25. θαυμάζω σου, ει. Cf. I. i. 11 Σωκράτους.

1. 26. προσενεγκάναι: 'face,' 'deal with.'

1. 27. μὴ ἀγνόει σεαυτόν. A variation of the celebrated Delphic motto γνώθι σεαυτόν adopted by Socrates.

1. 29. τὰ τῶν ἄλλων πράγματα. One is naturally reminded of the words of Christ—Luke vii. 41 'And why beholdest thou the mote that is in thine 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. Ἀριστίττππον. Cf. II. i. 1.

1. 8. οὐχ ὡσπερ... ἐπαλλαχθῇ: 'not like people whose only care is to guard against any verbal shuffling.'

1. 9. ὃς ἄν, sc. ἀποκρίνατο: cf. III. vi. 4 ὃς ἄν τότε.

1. 10. εἰ τι εἰδεῖ... εἰ τι εἴποι. The first εἰ is interrogative, the second conditional.

1. 14. τοῦ παύσοντος, 'something to stop it,' 'an antidote.'

1. 15. πυρετοῦ ἁγαθῶν: 'good in a fever' (gen. of circumstance), or § 3. 'good for a fever' (objective genitive), like κακοῦργος τῶν ἄλλων above I. v. 3. The latter is preferable. Cf. below μηδένως ἁγαθῶν.

1. 19. οὗτε δέομαι: 'and I don't want to.'

1. 24. τῷ καλῷ... ἀνθρώπῳ, 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 ἐκέλευσε προβαλέσθαι τὰ ὁπλα καὶ ἐπιχωρήσας ὅλην τὴν φάλαγγα.

1. 3. σφόδρα... φέρεσθαι: 'an eager and rapid charge.' The ἀκοντισταῖ and other light-armed troops were of course better suited for rapid movements, the ὁπλίται for deliberate attack in phalanx.
VIII. § 5. 1. 6. **πρὸς ταῦτα . . . ἐστι**; '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 ἄλληλος.** 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 τε 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 λιμῷο ἀγαθόν.** Cf. above § 3 πυρετοῖ.

§ 8. **P. 98. 1. 3. ἑπειδῆ . . . συμφαίεν,** optative of repeated action—implying that a conversation on this topic was held more than once.

§ 10. 1. 11. **ὡς δὲ συνελόντι εἶπεῖν,** 'in short,' 'to put the matter briefly.'

1. 12. **αὐτός τε,** in contrast to **τὰ ὀντα,** 'in which one would oneself find the most agreeable shelter in all seasons, and store one's property with most security.'

1. 14. **γραφαὶ δὲ καὶ ποικíliai.** 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 **Oecon. ix. 2** Xenophon in describing what he regards as a model house says, οὐ γὰρ ποικİLİμασι κεκώμηται: '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 **Rep. iii. 372** refers to **ζωγραφία and ποικília** as signs of luxury and effeminacy. Cf. Bekker, **Charicles** p. 268.

1. 16. **ἡτις ἐμφανεστάτη . . . εἶπ:** 'which should be easily seen, and at the same time quite out of the line of traffic.'

1. 17. **ἰδόντας προσεύξασθαι.** 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 (**προσεύξασθαι**) without danger of being jostled by persons in mourning or otherwise likely to communicate defilement.

IX. § 1. 1. 19. **διδάκτων ἡ φυσικόν,** 'a matter of teaching or of natural gift.'

1. 20. **Οἶμαι μὲν.** Cf. I. i. 1 ἡ μὲν γὰρ.

§ 3. **P. 99. 1. 8. πολὺ ἐπιδιόντας,** 'improving vastly.'

§ 4. 1. 13. **οὔ διώριζεν, ἄλλα . . . ἐκρινε:** 'he was not disposed to draw
any distinction between, etc., but defined both the wise man and the IX. § 4. temperate alike,' etc.

τὸ 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. Οὐδὲν γε μᾶλλον ἢ ... ἄκρατες: 'No more than I should call them unwise 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. ἐφη δὲ καὶ: 'in fact he maintained,' etc. For a discussion of § 5. this famous dictum of Socrates, see Introd. p. xviii.

P. 100. 1. 4. ἀρετὴ πράττεται. The argument would seem to require σοφία.

1. 20. Φθόνον δὲ σκοπῶν δὲ τι εἰ. Cf. I. i. 16 ἐκ διελέγετο σκοπῶν κ.τ.λ. § 8.

P. 101. 1. 1. μὴ δύνασθαι περιορᾶν, 'are unable to see people in trouble.'

1. 2. εὐτυχοῦντων, gen. abs.

1. 8. σχολάζειν, 'were idling.' Lower down however οὐδένα σχολά-§ 9. ζευ, 'no one had the leisure to.'

1. 10. ἀσχολίας αὐτῷ οὕσης, '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 ἐπεδείκνυεν, cf. I. i. 12 μαραίνοντας.

1. 23. ἀν ... ἐπιμελεῖσθαι, 'if they think they know how to do so, they attend themselves to it.'

P. 102. 1. 6. ἦ ὡς ἔτυχε ζημιούσθαι, ' 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. συνάγοντες τὰ ἦ ἔκαστον 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. καλοῖς, sc. εἰσι. § 6.

1. 12. ἀπεικάζων τὸ ἔργον, 'by making your work resemble.' § 7.
XENOPHON, MEMORABILIA III.

§ 7. 1. 14. τά τε υπὸ τῶν σχημάτων κατασπῶμεν: 'the parts of the body which are depressed by the attitude assumed.'

§ 8. 1. 24. τῷ εἰδεῖ, 'in the visible form.' Some alter the order so as to make τῆς ψυχῆς depend on τῷ εἰδεῖ, 'to make the works of art correspond with the mood of the soul.' Cf. above, l. 12.

§ 10. P. 105. 1. 3. οὕτε πολυτελεστέρους, 'nor more costly in their materials.'

§ 11. 1. 5. εὑρυθμιστέρους, 'better proportioned.'

§ 12. 1. 6. Τὸν δὲ τυμά: 'well but about this proportion, is it by measure or weight that you indicate it and so put a higher price on your wares?'

§ 13. 1. 8. 'Αλλὰ νῦν Δί', ἔφη, ποιῶ: 'of course I make them to fit.'

§ 14. 1. 15. οὐ καθ' εαυτῷ, 'not in an absolute sense.'

§ 15. 1. 25. διειλημμένοι τὸ βάρος, 'distributing the burden.'

§ 16. 1. 27. ὀλίγον δὲν ..., προσθήματι, 'they almost seem to be something gained rather than something more to carry.'

§ 17. P. 106. 1. 7. Αὐτὸς τοῦτο ..., ἀποδέχει: 'you put the matter exactly, Socrates, and take it up (apprehend it) very well indeed.'

XII. § 1. 1. 10. τὸ σώμα κακῶς ἔχοντα, 'in ill condition,' 'badly set up.'

§ 2. Ὁσ ιδωτικῶς ..., ἔχεις, 'in what bad training you are.' Cf. above III. vii. 7, the contrast of ἰδιώτης and ἀσκήτης.

§ 3. 1. 11. ἰδιώτης γὰρ ..., εἰμὶ, 'well, I've no call to train,' or 'Well, I'm a private gentleman, not a professional.'

§ 4. 1. 12. Ὅδεν γε μάλλον, sc. ἰδιώτης εἰ, 'Yes, you have a call to train, just as much as.'

§ 5. 1. 14. δὲν 'Αθηναῖοι θήσοντω, 'which your countrymen are going to set you.'

§ 6. 1. 15. δὲν τὺχωσι, 'some day or other,' 'when the time comes.'

§ 7. 1. 16. ἀποθνῄσκουσι τε ..., καὶ σώζονται, 'either are killed, or,' etc.

§ 8. 1. 21. ἐκτίσαντες, 'paying for their ransom.'

§ 9. P. 107. 1. 1. τὸν ἐπιτιμῶν, 'the penalties.'

§ 10. 1. 11. σώζονται τε εὐσχημόνως, 'bring themselves off with credit.'

§ 11. P. 108. 1. 3. καὶ emphasising the contrast 'should in fact be,' etc.

§ 12. 1. 6. ἰδεῖν ἐαυτῶν ποῖος, idiomatic double accusative, 'to see what one can be at one's best.' Cf. I. iii. 1 δεικνύων.

§ 13. 1. 8. οὐ γὰρ ἐθέλει ..., γίγνεσθαι: 'for things as a rule don't come about of themselves.'

XIII. § 1. 1. 13. τοῦτῳ σὲ λυπεῖ: in translating omit τοῦτο, 'while you are annoyed because,' etc. The construction is broken from the previous infinitival form.

§ 2. 1. 14. 'Ακουμενός, name of a physician.

§ 3. 1. 16. καὶ ..., παυσάμενον. The clause depends on ἔφη. 'Adding that if he stopped, he would live,' etc.

§ 4. P. 109. 1. 2. ἐν 'Ασκληπιοῦ, 'in the temple of Aesculapius' at Athens, where there was a mineral-spring with healing qualities.

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1. 4. ἐν Ἁμφιαράου, a temple in Boeotia, with healing baths.  
2. 22. ἐν τῇ ὄρμῃ πρεσβεύειν, 'to be quick in starting.'  
1. 30. δοκεῖ, sc. ἀπηλλαξένα, 'he seems to have come off.'  
Π. 110. 1. pῶς ἡσκιμένου...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  
ἔρανος (vid. L. and S. sub vocē), 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 ὄψωνούντες: 'spending so much money on meats and 
dainties.'  
1. 12. τοῦ μὲν στόου πεπαυμένου: 'had ceased eating any bread.'  
1. 21. Σχολή γ' ἄν ἄλλος τις: 'hardly could any other be better 
called,' etc.  
Π. 111. 1. 7. οἱ πλησίον: 'you who are near him.'  
1. 11. πολυτελεστέρα...λυμανμένη: 'a more costly form of 
luxury, or rather of waste of luxuries.'  
1. 12. ή ἢν ὄψοποιεται: 'than that in which he indulges.'  
1. 19. μηδ' ἀντιποιούμενον: 'having not the least claim to.' Cf. Π. i. 1. § 6.  
1. 24. προσέμπειν: 'to season;' lit. 'to help down one's throat.'  
1. 26. τὸ εὐχεισθαι...καλὸτο: 'to fare well was the term used § 7. 
for,' etc.  
1. 27. τὸ δὲ εὖ...ἐπὶ: 'now the word "well" was added to imply.'

BOOK IV. 

Π. 112. 1. 2. καὶ μετρίως αἰσθανομένῳ: 'and looking at the matter Π. 1. § 1. 
fairly.' Others read καὶ ἐλ. μ. σκ. 'even if of only moderate intelligence.'  
1. 7. ἀποδεχομένου ἐκεῖνον. So in Ἰον i. 11 ὅσοι δὲ ἔλαβον αὐτόν, 
'as many as received him.'  
1. 9. ἐφὶ μὲν ἄν: 'he would say;' ἄν of repeated action. Cf. below § 2. 
IV. vi. 13, and above Π. viii. 4.  
1. 10. πρὸς ὄραν: sc. ἐν περικότων, lit. 'well endowed in body as 
regards beauty.'  
Π. 113. 1. 5. θυμοειδεῖς...δόντας: subordinate to εὐφυεστάτους, § 3. 
'and which were for that very reason specially spirited and 
impulsive.' The predicative participle to ἐπιδεικνύων is γίγνομένου. In 
the next clause this passes into the ordinary predicative infinitive 
γίγνεσθαι.
I. § 3. 1. 11. ἀναγώγους δὲ γυνομένας: 'but if left without any guidance.' Observe κόινε when used of hounds is generally feminine.

§ 4. 1. 14. ἔγεργαστικοτάτους ὄν, i.e. τοῦτον ἄ.

§ 5. P. 114. l. 1. εὖ τε πράττειν: 'and so to prosper.' Cf. above III. ix. 10 where Socrates defines εὐπραξία to be τὸ μαθώντα τε καὶ μελετήσαντα τι εὖ ποιεῖν.

II. § 1. 1. 7. μέγα φρονούσιν ἐπὶ σοφία: 'priding themselves on their accomplishments.' Cf. I. iv. 2.


1. 15. τῶν ἐγγύς: sc. ἐγεργαστηρίων, 'among the shops near,' etc.

§ 3. P. 115. l. 5. ἐν ἥλικίᾳ γενόμενος: 'when he is old enough.'

1. 6. τῆς πόλεως . . . προτυπεῖσθαι: 'when the city is inviting,' i.e. through the herald.

1. 8. τῶν δημηγορῶν: 'for his orations.'

§ 4. 1. 16. ἄλλα καὶ τὸ δοξαί: sc. μανθάνειν, 'but even the appearance of it.'

1. 17. ἐπὶ μοι: 'comes into my head.'

§ 5. 1. 19. λατρικὸν ἔργον λαβεῖν. Cf. above III. i. 4 οὔτε λατρός.

1. 26. ἐν ὑμῖν ἀποκανθυνεῖν: '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. ταύτα, 'those who are successful.'

§ 8. 1. 17. ἀκούοντος Εὐθυδήμου: 'in the hearing of Euthydemus'; i.e. at first he spoke at Euthydemus. Later on he spoke to him direct and alone.

§ 10. P. 117. l. 9. Ἀρα μὴ λατρός: sc. θωβλεῖ γενέσθαι. Cf. the next sentence.

1. 12. γνωμονικὸς: 'a well-instructed man.'

1. 19. πάνιν ἠμιθάνως. 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. Sym. iii. 6.

§ 12. P. 118. l. 2. οὐδένος . . . δίκαιος: 'I should be found as just as another'; i.e. if I were tried.

1. 6. Μὴ οὖν οὐ δώναμαι; μὴ in questions = num. 'You don't think, do you that I cannot?' etc.

§ 13. 1. 10. θωβλεῖ . . . γράψῳμεν. So II. i. 1 and below § 18 διορισώμεθα. ἐνταύθωθοῦ μὲν . . . ἐνταύθωθος δέ: 'here,' and in this other place.'

§ 14. 1. 15. ἐστίν . . . ψεύδομεν: 'such a thing as lying is possible,' etc.

1. 22. ἡμῖν κεῖσθαι. The dative is practically of the agent, κεῖσθαι being regularly used as a passive perfect of πιθέναι, 'will be placed by us.'

§ 17. P. 119. l. 18. κλεισθῇ ἡ ἀρπάσῃ: 'takes from him by craft or by force.'

§ 19. 1. 26. ὁ ἴκων ἢ ὁ ἄκων: '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.).

1. 29. εἰρήσθω μοι: 'suppose me to say.' μοι dative of the agent. § 20.

P. 120. 1. 12. Φαίνομαι refers back to φῇς εἶναι. Hence here understand οὕτως λέγων.

δοκῶ δὲ... λέγειν: 'that also seems to be somehow or other implied in what I said.'

P. 121. 1. 3. φιλοσοφεῖν φιλοσοφίαν: 'I was pursuing a course of § 23. study.'

1. 5. πῶς οἴει με ἀθύμως ἔχειν: 'you may imagine how dispirited I feel.'

1. 6. διὰ μὲν τὰ προπεπονημένα: 'for all my previous labours.'

1. 7. τὸ ἐρωτῆμενον ἀποκρίνεσθαι: 'to stand an examination.' The participle is of course masculine.

1. 24. έαυτόν ἐπισκεψάμενος. The participle agr. c. ὀστίς subj. of § 25. ἐγνωκε, 'by a thorough examination of himself as to his qualifications,' etc.

1. 25. πρὸς τὴν ἀνθρωπίνην χρείαν: 'for the various relations of life'; the phrase includes all that is described in §§ 26, 27 below.

P. 122. 1. 1. ἐψεύσθαι εαυτόν: 'failure to apprehend their own § 26. selves.' For genit. see Goodw. 167, par. 171.

1. 29. Οὐς... δοκοῦν. This is the accus. absolute (with impers. verb). § 30. Cf. Anab. I. iii. 6 ὡς ἐμοὶ ὡν ἐντὸς ὀνῆς ἄν καὶ ὑμεῖς, οὕτω τὴν γνώμην ἔχετε. Trans. 'You may take it that I am now quite convinced of the supreme importance of self-knowledge.'

P. 123. 1. 1. τοῦτο depends on ἐξηγησάσθαι, but is brought forward for emphasis.

1. 7. αὐτὸ τὸ υγιαίνειν: 'health regarded simply as such,' i. e. apart § 31. from its causes or consequences.

1. 20. ποτὲ μὲν ὡφελοῦντα: 'which sometimes benefit.' § 32.

P. 124. 1. 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.

1. 10. Κινδυνεύει: 'it looks as if.' Notice no connecting particle, § 34. as though the statement were blurted out suddenly.
XENOPHON, MEMORABILIA IV.

II. § 34. 1. 14. εἰ γε μὴ προσθήσομεν. 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.

§ 38. P. 125. 1. 8. περιποιούνται: 'save.' Cf. II. vii. 6 περιποιεῖται τοσαῦτα.

§ 39. 1. 16. ἡ ἐμὴ 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. σῷφρονας ποιεῖν: 'to inspire his friends with a right disposition.'

§ 2. 1. 7. αὐτῷ . . . διηγοῦντο: 'were present when he dealt with various persons to this end, and used to relate what he said.' οὖτως refers to the previous clause.

§ 3. 1. 11. ἢν = ταῦτα ἢν.

1. 15. ἐνεκά 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 ἰσταµένου, µεσούντος, φθινοντος, from the condition of the moon.

§ 5. P. 127. 1. 2. αναδίδοναι: 'raise up,' 'cause to grow.' This, like the other principal verbs in the passage, has τοῦς θεοὺς for its subject.

§ 6. 1. 6. ὡςτε συµφύειν . . . ταῖς ὑραις: 'that it not only co-operates with the earth and the seasons in producing and developing all manner of useful crops.'

1. 7. συντρέφειν δὲ καὶ: 'and so also in nourishing us.'

1. 10. καὶ ἐπειδῆ. This introduces the second main clause, corresponding with τὸ δὲ καὶ ὑδὼρ ἡµῶν παρέχειν at the beginning.

§ 8. 1. 17. τὸν ἥλιον. Here, instead of τοῦς θεοὺς, the sun, as itself a god, is spoken of as in person arranging matters.

1. 23. γίνεται . . . ἑστιν: 'reaches a point where even we can see that.'

1. 25. καὶ ἐνταῦθα... ὄν: 'and thus traverse backwards and for-III. § 8.

wards just that space of the heavens where his presence,' etc.

P. 128. 1. 3. ἡ... θεραπεύειν: 'other than to attend to men’s § 9.

comfort.'

1. 9. δοκεῖ: impersonal, sc. ἀνθρώπους ἀπολαυεῖν. § 10.

1. 10. ἀπὸ τοῦτων: 'from these,' i.e. from animals; οὗτος being used
because animals are the creatures immediately in question. Cf. III.
vii. 8 ἐκεῖνος.

1. 20. προσθείναι: sc. τοὺς θεοῦς. They were spoken of again in § 9 § 11.

tοὺς θεοῦς ἔργον.

1. 30. ἡ ἀνυνατοῦμεν... συνεργεῖν: 'Consider again their personal § 12.

(ἀνυνατοῦς) intervention on our behalf, in that respect wherein we are
peculiarly helpless, namely, knowledge of our future interests.'

P. 129. 1. 15. τάδε δὲ οἰκονομῶν: 'but in the actual administration § 13.

of these.'

P. 130. 1. 10. θεοῦς ἀρέσκεσθαι. 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.

1. 15. τιμᾶν depends on ἐλείποντα, the following infinitives on χρῆ. § 17.

'A man, therefore, if he be careful to perform all his duties to the gods
the best of his abilities, may be of good courage.'

1. 16. οὐ γὰρ... σωφρονοίη: 'for the man would not be wise who
hoped for more from others.'

This and the following two sections are partially repetitions of pas-

IV. § 1.
sages in Book I. Cf. I. i. 17 sqq.; ii. 30 sqq.

P. 131. 1. 12. ἄγαγεν τινα ἐπὶ θανάτῳ. So Anab. I. vi. 10 ἔλαβον της § 3.

ζώνης τὸν Ὀρὸνταν 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.

1. 16. παρὰ τοὺς νόμους. 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.

1. 22. καὶ ἔλεγε δὲ in antithesis to καὶ ἔργον above § 1. § 5.

1. 23. Ἰππίαν. Hippias of Elis, a very successful sophist of the time,
is satirised in the Platonic dialogues Hippias Major and Hippias Minor.

1. 24. διὰ χρόνου: 'after a certain interval.' He, like most Sophists,
went about from town to town.

1. 27. διδαχοσθαί τινα: 'to get some one taught to be.'

1. 29. φασί δὲ τινες... διδαξόντων. This sentence seems to be a
remark of some commentator. It interrupts with a direct (and not very
relevant) statement, the infinitival clauses after τὸ.

P. 132. 1. 25. ἄρκει γὰρ: '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. Λυκούργον ... καταμεμάθηκας διτ. Double object as above § 13.

§ 16. 1. 25. τοὺς αὐτοὺς χρόνους κρίνωσιν: sc. ἐρίστοις εἶναι. The chorus was, by old custom, the most important feature of a play in the eyes of Athenians. Hence such phrases as χρόνον αἰτεῖν, λαμβάνειν, διδόναι, διδάσκειν, εἰσάγειν: χρονειδανάσκαλος, 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.'

1. 11. τῶν δικαίων τύχοις, 'obtain their rights.'

1. 20. ἢ ἣν ἢ ττον ἐξήρος: sc. εἶναι βούλοντο.


24. 1. 26. νὴ τῶν Δὶ:' 'well, upon my word, I admit.' His doubts expressed in § 19 have now vanished.

P. 137. 1. 3. βελτίων ή κατ' ἀνθρωπον: 'of an excellence beyond the human.'

§ 25. 1. 5. ἄλλα 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. τοὺς κωλύσοντας. One would have expected τὰ κωλύσοντα, 'dispositions tending to prevent.' But the idea is of internal masters: cf. below § 5 ποίους δὲ τινας δεσπότας ... κωλύσοντας; The same idea is expressed in I. v. 5.

§ 6. 1. 16. Σοφίαν ... ἀπείργουσα: 'shuts men off from wisdom, their chief good, and,' etc.

1. 18. ἢ οὗ 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 ἐναντία, 'absolutely contrary.'

1. 27. ὡν = τοῦτων ἂν. κωλυτικώτερον, 'tends more to prevent.' It governs τοῦ ἐπιμελεῖσθαι.

1. 28. Τοῦ δὲ ... ποιοῦντος, 'than that which causes,' etc. Genitive of comparison c. κακίων.

§ 8. P. 139. 1. 2. τῶν ἐναντίων, constr. c. αἰτίων.

§ 9. 1. 8. μόνα. μόνη seems preferable, 'intemperance alone.' Cf. below 1. 10 δὲ ὁν μόνον and 1. 17 μόνη ποιοῦσα.

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NOTES.  P. 133, L. 5—P. 144, L. 15.

1. 11. "Οσπερ: 'inasmuch as.' This use, evidently suggested by the V. § 9. πῶς, is rare. Breitenbach compares Plat. Phaed. 90 A.

1. 14. περιμείναντας καὶ ἀνασχομένους. These agree with the (un-expressed) subject of καρπερεῖν. The first implies patience under the long delay before relief comes, the second endurance of the pain itself. Translate with καρπερεῖν, 'to endure with patience and courage.' § 10.

1. 15. ὡς ἐν ᾗ δοστα, 'as pleasant as possible.'

1. 19. τοῦ μαθείν, constr. c. ἀπολαύσοι. § 11.

1. 28. περὶ τὰς ἐγγυτάτω ᾗ σονᾶς, 'about those pleasures which are nearest to hand.'

1. 30. ἦττον, 'having no control over.' Cf. I. ν. ἦττω γαστρός. § 11.

P. 140. 1. 3. ἐκ παντὸς τρόπου, 'by any means.' Just like ἐγγυτάτω above.

1. 6. λόγῳ καὶ ἐργῳ διαλέγοντας κατὰ γένη, 'both in theory and in practice making rational classification of objects.'

1. 9. ἐφῃ 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. τί ἐκαστὸν εἶν τῶν ὄντων: 'how to define and classify things.' VI. § 1.

1. 23. ἐν ὅσοις ... τοσοῦτα λέγω: '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 νῇ Δ'': 'I should say it is very noble.'

1. 16. ὄρθως ἐν ἡμῖν ... εἰ; 'we may take it then that we should § 4.

be right in defining,' etc.

1. 21. πρὸς ἄλληλους 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 χρῶνται Πέρσαι οὕτω.

P. 142. 1. 4. οἶδας. 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, οἴδαν) occur elsewhere in the MSS., whether from

Xenophon's hand or not we cannot tell.

1. 21. Πάντα μὲν ἄρα σοφῶν: πάντα as before is neut. plur., 'wise on § 7.

all subjects.'

1. 31. πως ἄλλως, 'in any other way' (than the foregoing), i.e. in § 9.

any other way than relatively.

P. 143. 1. 15. Νῇ Δ'. Cf. II. vii. 4. § 10.

P. 144. 1. 8. ἐκ τῶν τὰ νόμιμα ἐπιτελοῦντων: 'from those who per-

form all lawful services.' § 12.

1. 10. ἐκ τυμημάτων: 'according to the valuation of their property.'

1. 15. ἐπὶ τὴν ὑπόθεσιν ἐπανήγειν ἄν: '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 ἄν cf. above IV. i. 2 ἐφη ἄν. Cf. Intro. p. xxii.
VI. § 15. 1. 27. διὰ τῶν μάλιστα δόμολογουμένων ἐπορεύετο: '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. I. 1. τὴν ἀσφαλείαν. τὴν emphatic: 'the (one) means of certainty in argument;' perhaps with allusion to ἀσφαλὴς ἤτορα below.


VII. § 1. 1. 9. ἐν ταῖς ... πράξεσιν: 'in their special pursuits.'

1. 10. αὐτοῦς εἶναι ἐπεμελεῖτο. The more usual construction of this verb is c. ὁποῖς (and fut. indic. or subjunctive), or c. τοῖς and infin. as above I. ii. 5, III. vii. 7. For other examples of the simple infin. cf. Xen. Oecou. xi. 17; Thuc. vi. 54.

1. 11. τοῦτο λέγω, 'this I shall now proceed to show.' τοῦτο is in apposition with what precedes.

1. 12. διότι ... αὐτῷ: 'what each of his friends had special knowledge of.'

1. 13. δὲν δὲ προσήκει: δὲν = τούτων ἀδ'; the (partitive) genitive πάντων in both instances is masculine; τούτων depends on ὅτι.

§ 2. 1. 17. αὐτίκα: 'for example.'

1. 20. ἔργον ἀποδείξασθαι: '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 ὑπόσθη ἕστιν, double object; 'the extent of the ground.'

P. 146. I. 1. ἐπιστάμενον ἀπίεναι: 'carry away the knowledge;' ἀπίεναι expresses a permanent result. So below viii. 8 ἀποβαίνειν.

§ 4. 1. 11. τεκμηρίως χρήσθαι. This is practically equivalent to τεκμαίρεσθαι, hence translate 'to be able to make calculations with a view to,' etc.

1. 12. τῶν εἰρημένων, sc. νυκτὸς καὶ μηνός 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 μή ... ὑντα: 'such heavenly bodies even as moved in different orbits.'

1. 16. καὶ τοὺς 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, ἤ ἑκαστα, double construction, both dependent on φροντιστῆν: trans. 'to worry oneself about how the Creator constructs the various heavenly bodies.'

1. 28. Ἀναγάγομα. A native of Clazomenae. He taught natural philosophy at Athens, and only escaped prosecution for impiety through flight. This charge of ἀσέβεια is referred to in I. i. 11, where it is said
NOTES. P. 144, L. 27—P. 150, L. 2.

that no one could charge Socrates with anything ἀσεβές, for (it is added) VII. § 6. he took no part in discussions about the origin of the Kosmos.

1. 29. τὰς τῶν θεῶν μοίχανας: cf. Arist. Met. i. 4 Ἀναξαγόρας τε γὰρ μοίχανα χρηται τῷ νῷ πρὸς τὴν κοσμοποιάν. 'Anaxagoras employs Mind as a sort of mechanical device for the construction of the Kosmos.'

P. 147. 1. 6. λίθον διάτυρον 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. ὑμίων τοῖς ἄλλοις: 'exactly as in the other studies mentioned.' § 8.
1. 18. τὸν γὰρ οὕτω... αὐτοῦ. τὸν προσέχοντος simply depends on § 9. ἐργον, 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 ἢ κατά: 'beyond the reach of.' § 10. VII. § 1.

1. 3. κατεγνώσθη δάνατος, sc. αὐτοῦ: 'sentence of death was pronounced against him.'

ἐλέγχεσθαι... ψευδόμενον, '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. τὴν τε δίκην... εἰπών: 'in that he pleaded his cause.'
1. 15. Δῆλαι: cf. III. iii. 12. § 2.
P. 149. 1. 6. ἄκοψαν αὐτοῦ, sc. Socrates. § 4.
1. 8. Οὐ γὰρ δοκῶ σοι: 'what, does it not strike you that I,' etc.
1. 19. ἡναυτώθι τὸ δαιμόνιον. 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. ὑστανόμην, not αἰσθανόμαι, 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 παραθεωρῶν ἐμαυτόν: 'comparing myself with others.'

1. 31. οὕτω... διατελεύσων: 'have invariably come to the same conclusion about me,' i. e. that my course of life was a good one.

P. 150. 1. 2. διόπερ, stronger than διότι, 'for this simple reason;' καί goes with αὐτοῖ.
VIII. § 8. 1. 5. ἐπτελεῖσθαι: '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 ἑπιγιγνομένοις: 'in later generations.'
    1. 18. ἐπιμελείας τεῦξομαι: 'shall be regarded;' practically passive, hence ὑπό.
    1. 20. μαρτυρήσεσθαι, passive.
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NOTE. The large Roman capitals indicate the book; the small Roman numerals the chapter; the Arabic figures the sections.

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— adverbial, I. ii. 60, iii. 1; II. iv. 5.
— c. infin., even when referring to principal subject, I. iv. 8; II. vi. 35.
— c. infin. after verb requiring dative, I. i. 9, v. 5.
— of limitation, I. vi. 6; II. i. 17; III. viii. 5, xiii. 6.
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— omitted, with idea of obligation, Ι. ii. 28.
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eί, interrogative, I. i. 8, vii. 1; III. viii. 2.
— c. θαυμάζω, I. i. 13; II. iii. 9; III. vii. 8.
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