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XENOPHON'S
MEMOEIIIA.

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XENOPHON'S MEMORABILIA;

CHIEFLY FROM THE TEXT OF KÜHNER:

WITH NOTES,

BY THE

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INTRODUCTION.

In the Memorabilia, or Reminiscences, Xenophon professes to give specimens of the conversations of Socrates, and particulars of his life, so far as they bear on the question of the truth or falsehood of the indictment on which he was brought to trial. The charge against him may be regarded as threefold: he was accused first of disbelieving in the recognized Gods of Athens; secondly, of introducing new divinities; and thirdly, of corrupting the Athenian youth. To these charges Xenophon professes to reply. Socrates, he observes, did believe in the usual Gods, for he sacrificed at the public altars of the city, which were used by all other citizens\(^1\), and not only himself acted on the direction given by the Delphic priestess to conform to the state customs in religion (νόμῳ πόλεως ποιούντας ευσεβῶς ἄν ποιεῖν), but advised his friends as well to conform to this rule\(^2\). A similar remark is made in Xenophon's Apologia\(^3\). This argument does not, of course, amount to demonstration. The conduct of Socrates might be explained on the hypothesis

\(^1\) I. i. 2.  \(^2\) I. iii. 1.  \(^3\) Section ii.
that although he used the state altars, his sacrifices and prayers were addressed, in reality, to other than the state Gods. A sacrifice at the altar of Zeus does not necessarily imply perhaps a belief in the existence of an actual Zeus corresponding to the God of the popular theology, only a belief in the existence of some God or other, scarcely in all cases so much even as that. However, the question might hardly perhaps admit a demonstrative proof, and Xenophon’s argument was as strong as the nature of the case allowed. The whole matter, indeed, appears involved in some confusion, nor does it seem absolutely clear what the assertion of the accuser meant. At all events Plato in his Apologia represents Socrates as asking Melætus whether he charged him with believing in Gods other than those of Athens, or disbelieving in their existence entirely (νομίζω εἶναι θεοῦς, οὐ μέντοι οὔσπερ γε ἡ πόλις, ἀλλ' ἐτέρους—and λέγω ὅσ τὸ παράπαν οὐ νομίζεις θεοῦς). And Xenophon adduces arguments which certainly do nothing more than prove his belief in some divinity, without identifying that divinity with the objects of the popular worship. One may doubt, indeed, whether Socrates would consider his acquiescence in the usual worship of his fellow-citizens to imply a belief in the exact objects of their adoration. He certainly speaks of a tacit reception of the popular mythology, from the impossibility of sifting it to ascertain the proportion of truth and falsehood contained in it. It seems probable that Socrates did not believe in the recognized Gods; but the matter is one of great obscurity.

4 Apol. 26 C. 5 I. I. 5.
The second count in the indictment was, as already mentioned, that Socrates introduced new divinities. This charge arose mainly from the assertion of Socrates that he received warnings from "the divine" (τὸ δαμόνον). Xenophon, in reply ⁶, observes that there was nothing peculiar or heterodox in this, for others believe in augury, omens, and the like; believe, that is, that through the instrumentality of birds, sounds, &c., the Gods disclose to men future events. It is not the birds or sounds which convey this knowledge of the future, but the divine power through their means. This was all that Socrates meant when he spoke of the intimations given him by the divine (τὸ δαμόνον). These remarks coincide with a passage in the Apologia (Xenophon's) where Socrates argues that as τὸ δαμόνον was a divine voice, and the sounds of birds from which auguries were drawn were also voices, there was nothing peculiar in his views on this point. In the Apologia of Plato this count in the indictment is virtually passed over without any answer.

The third charge against Socrates was, that he corrupted the morals of the Athenian youth. Xenophon refutes this by showing that Socrates was himself temperate and otherwise virtuous, and by example and precept dissuaded his associates from vicious living ⁷. Nor, again, did he generate in his followers a contempt for the political institutions of their country ⁸; nor could he be fairly held responsible for the subsequent conduct of some of his former hearers, such as Critias and Alcibiades ⁹. He did not, as was falsely asserted, inculcate want of

⁶ I. i. 3. ⁷ I. ii. passim. ⁸ I. ii. 9. ⁹ I. ii. 12.
respect to fathers and kinsmen, nor show himself an advocate of unconstitutional tyranny. The charge therefore of corruption fell to the ground. The formal defence of Socrates ends here. In the remaining portion of the work Xenophon's aim was thoroughly to explain the character of Socrates by detailing his theories, conversations, and acts. His views on prayer, and sacrifice, and the providential government of the world are given. His theory of temperance is stated, and of sobriety. Affection for one's parents is urged, and brotherly regard; the excellence of friendship is pointed out, and so on. There are various conversations given, one for instance with Aristippus, where the theory of pleasure is discussed. Elsewhere a general's duties and those of a cavalry officer are investigated. Such is a general outline of the contents of the Memorabilia. Xenophon's object is plain: to show that Socrates was not simply great as a negative controversialist; that he did not only exert his wonderful powers of refutation, but had a positive side as well; that he was not a mere destroyer of other men's work, but a builder of work himself.

Those who have drawn their views of Socrates from the aspect of him given by Plato, will see at once the great difference between the portraits. In Plato, Socrates is a negative teacher; he displays unrivalled powers of refutation, and wields a matchless elenchus. For instance;

1 I. ii. 49. 2 I. ii. 56. 3 I. iii. 2. 4 I. iii. 3.
5 I. iv. 3. 6 I. v. 7 I. vi. 6. 8 II. ii.
9 II. iii. 10 II. iv. 11 II. i. 12 III. i.
13 III. iii.
in the Theætetus the various definitions of knowledge are examined; in the Laches sundry accounts of bravery are reviewed. These various definitions are all found to be untenable, but no further progress is made. This in truth appears to have been the great excellence of Socrates. To lay hold of men who fancied they could give off-hand replies to his questions, to show how little able they were really to reply to those questions, to set them thinking when they found the conventional views acquiesced in by them so long to be untenable, to rouse them to independent reflection, and stir up their slumbering minds, this seems to have been his great office. This, at all events, is the character he sustains in Plato's dialogues. In Xenophon's portraiture there is little of this: here he is a positive teacher, explains duties, is more dogmatic and practical. Which, then, is the real Socrates? the Socrates of Xenophon, or the Socrates of Plato? or is he a combination of the two—βρότειος ἢ θεόσυντος ἢ κεκραμένος? Plato was a great speculative genius, and Xenophon a man of the world, whose forte lay rather in active occupation than in the speculations of the closet. Plato, therefore, was far likelier to have dressed up this central figure of his Dialogues with something of his own gorgeous array than Xenophon, who probably had no great head for abstruse discussion. This would, of course, be some argument for the greater truthfulness of the Xenophontic Socrates. But, in truth, there does not appear to be much discrepancy between the two accounts. Xenophon had a definite purpose in his work, and naturally laid the greater stress on that
side of the character of Socrates which suited his purpose best. Wishing to prove that Socrates did not corrupt the youth of Athens, he was naturally anxious to show that the teaching of the philosopher was positive and practical, and that its result would be an actual advancement in virtue. But there are not wanting in the Memorabilia indications that this was not the only phase of the teaching of Socrates. Xenophon hints that the conversation of his master often ran in more speculative channels: αὐτὸς δὲ περὶ τῶν ἀνθρωπείων ἄν ἀεὶ διελέγετο σκοπῶν τί εὖσεβές, τί ἀσεβές, τί καλόν, τί αἰσχρόν, κ.τ.λ. The discussion of these and similar topics would, no doubt, take the Platonic form of negative results mainly; but to enter into them beyond an incidental notice would be foreign to the writer's purpose. So far, then, there is not of necessity any discrepancy between the writers. But I think it must be admitted that in one or two points there is a clear difference between the two narrators. For instance, in a conversation with Aristippus on the good and the beautiful, Socrates asserts that that is good and beautiful which is properly adapted for the use for which it is intended; but that as for any abstract good, which was good for no end, he neither knew any such, nor cared to know. This is, of course, a perfectly intelligible theory, but to those who are acquainted with the Socrates of Plato it has an unfamiliar ring: he would denounce any such 'theory as mean and low; there must be, he would argue, some abstract good and beautiful, by

1 III. viii. 3.
participation in which all that is good and beautiful in the phenomenal world is made so. Again, in another conversation with Aristippus, Socrates points out that inordinate indulgence in youth of the passions and appetites is reprehensible because it involves the loss of future happiness; and that virtuous training in early years, although irksome at first, will be compensated by subsequent pleasure and greater eventual satisfaction. But Plato, in the main, represents him as advocating a transcendental virtue, a virtue regarded absolutely, without respect, that is, to its influence on the individual, in the way of happiness or the reverse. There can be, I think, little doubt that Xenophon more accurately represents the views of the historical Socrates.

The text of this edition nearly corresponds with that of Kühner, differing from it in a very few points only, where he has conjecturally emended the text, or has not, as I think at least, sufficient reasons for the reading adopted. I append the passages where my text differs from his.

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BOOK I.

CHAPTER I.

1. Πολλάκις ἑθαύμασα, τίσι ποτὲ ¹ λόγους Ἀθηναίος ἔπεισαν οἱ γραψάμενοι ² Σωκράτην, ὡς ἄξιος εἶναί

¹ τίσι ποτέ. The more regular construction here would be ὅστις, as τίς is properly the interrogative particle, and ὅστις the relative. But for the sake of liveliness, the sentence is made quasi-interrogative. Sometimes the two forms are combined in the same sentence: cf. Plato, Gorg. 448 E, ἀλλ' οὕδεις ἐρωτᾶ ποια τίς εἶναι ἡ Γοργίου τέχνη, ἀλλὰ τίς καὶ ὄντινα δὲοι καλεῖν τὸν Γοργίαν. The particle ποτέ is one of time, and through its dialectic form κοτέ is connected with the Latin quandó, and probably therefore is the temporal adverb of τίς. It is added to interrogatives, like our “ever,” expressing astonishment or impatience. Cf. δὲ ἄπειρον τρόπῳ τόντο ἐγένετο, “how ever did this come to pass?”

² οἱ γραψάμενοι. Γράφεσθαι is to be carefully distinguished from γράφειν. It means “to indict,” probably in accordance with the usual force of the middle “to get something done for one.” Ὅ γρα- φόμενος would be “the man who gets a charge officially committed to writing.” These accusers were Μελέτως, Ἀντύς, and Λύκων. The former took that part of the charge which related to religion, and the others the second point in the indictment, whereby Ὁσκράτης was accused of corrupting the youth of Athens. Plato (Apol. Socr. 23 E) says that Μελέτως was the spokesman for the poets, Αντύς for the craftsmen and statesmen, and Λύκων for the orators, all alike being roused to hatred by the exposure of their pretended knowledge and real ignorance, at the hands of Socrates.

³ ὡς ἄξιος εἶναι. The optative is
2. Πρώτον μὲν οὖν, ὡς οὐκ ἐνόμιζεν οὔς ἡ πόλις νομίζει θεοῦς, πολὺ ποτ’ ἐχρήσαντο τεκμηρίως; θύων

that of the oratio obliqua, as representing the words or argument of the prosecutors addressed to the Athenians.


5 Ἡ μὲν γὰρ γραφῆ. The μὲν has no δὲ answering to it, as it generally has; but δὲ is sometimes omitted when the clause to which μὲν is opposed is easily supplied by the reader from the general sense. The idea here is, that the accusation on the one hand (μὲν, cf. εἰς, μιὰ, ἐν) ran in the terms put down; but the proofs of the prosecutors on the other hand (δὲ, cf. δόε) failed to substantiate it. Δὲ is also omitted when the sentence is not finished as the author intended, but in some other way. Cf. Thucyd. ii. 74, πρῶτον μὲν, and subsequently τοσαῦτα ἐπιθειάσας καθίστη ἐς πόλεμον τὸν σπρατόν, instead of ἔπειτα δὲ καθίστη, &c.

6 τοιάδε τις. The indefinite pronoun τις is added to adjectives to qualify them, and make them less positive. The sense here is, "Something of the following kind." Cf. Plato, Leg. 678 B, ἐν παμπολλῷ τινὶ χρόνῳ.

7 οὗς μὲν ἡ πόλις. Stallbaum remarks that τοὺς θεοὺς νομίζειν means to acquiesce in the claims of the usually recognized gods, but that θεοὺς νομίζειν without the article is, "to believe in the existence of gods." If so, the words here mean, "not believing that those gods exist which the city believes to exist." Others construe, "not acquiescing in the gods whom the State recognizes," making νομίζειν θεοὺς to be "to receive as deities," and ἥγεσθαι θεοὺς "to believe in their existence." I am inclined to think Stallbaum right. But in truth the words of the indictment seem ambiguous; for Socrates (Apol. 26 C) is represented by Plato as not knowing, or professing not to know, whether his accusers really asserted him to be an atheist, or to believe in Gods different from the recognized deities.

8 ἀδικεῖ δὲ καὶ. The δὲ here connects the second clause with the former, for ἔτερα δὲ answers to οὗς μὲν. Καὶ of course is "also." With the first ἀδικεῖ, μὲν is omitted. Cf. III. viii. 7, πολλάκις γὰρ, &c.

9 πρῶτον μὲν οὖν. The μὲν is virtually without a corresponding δὲ, at all events until the beginning of chap. ii., θαναμαστὸν δὲ φαίνεται, where the second count of the indictment is discussed. Just below, ὡς οὖκ ἐνόμιζεν, is, "(as to their assertion) that," &c.
10 θύων τε γὰρ φανερὸς ἦν. This does not mean, by an inverted construction, that it was known that he offered sacrifices; it is rather, “he was openly seen in the act of sacrificing,” it was “plain for all folk to see.”

11 οἶκοι. This adverb is the old dative of οἶκος; that case originally being formed with a short vowel (οι), as that of the declension in η was formed in ε (ει). Cf. αὐτοβοεῖ (βοreib), ἄμαχεῖ (μάχη). In the αὐλή, or open court in the interior of a Greek house, an altar was generally placed. Cf. Plato, Repub. 308 C, τεθυκὼς γὰρ ἔτυχαμεν ἐν τῇ αὐλῇ. The inner court of a Greek house, an altar was generally placed. Cf. Plato, Repub. 308 C, τεθυκὼς γὰρ ἔτυχαμεν ἐν τῇ αὐλῇ.

12 τὸ δαιμόνιον. There is a good deal of difficulty about the meaning of Socrates, when he spoke of a supernatural agency (δαιμόνιον) warning him. He describes it as an inward monitor, never urging him to any course, but only dissuading him from certain acts at various times; it was an inward voice. Cf. φωνὴ τις γιγνομένη ἡ ὁταν γένηται ἄλοιπος. Plato, Apol. 31 D; and for instances, take Memor. IV. viii. 5, where Socrates mentions that he was prevented by the monitor from preparing a defence to the charge against him. Also Plato Apol. 31 D, where Socrates explains his standing aloof from political life, out of regard to its warnings. Both Socrates and Plato speak of it playfully; but this does not prove that Socrates and his friends were not convinced of the reality of its existence. I think Socrates was thoroughly in earnest in his belief, and that he considered this direct intimation of the divine will a singular privilege. Men often speak playfully and lightly of their most earnest convictions, sometimes through shame at their very earnestness.

13 ὁθέν δῆ. Δῆ seems the strong form of δῆ, and so would draw marked or exclusive attention to the second point, the first being either mentioned slightly, or not at all, although of course it must be tacitly inferred. “Оθέν δῆ would strictly be, “whence (passing over other points and coming to) this.” The particle is practically added to adjectives and adverbs, to intensify the meaning. Here translate, “the very point whence.” So πλείστα δῆ, “the very most.” Καὶ qualifies μάλιστα, “absolutely to the greatest extent.”

14 φήμαι καὶ συμβόλαιοι. Φήμη includes any omen of the future conveyed by the voice. Prophetic utterances, oracles, chance
words of good or ill omen, casually let fall, would all be instances. Σωμβολα are indications derived from accidental occurrences, such as thunder, lightning, meeting ill-omened animals on a journey, &c. These are referred to in τοὺς ἀπαντῶντας. In the Agamemnon (I. 144) Ἀeschylus speaks of the appearance of two eagles to the Atreidae on their march as ξύμβολον; but this would rather be included here under οἶνοις.

15 οὗ τοὺς ὄρνιθας. The infinitive is usually negativised by μὴ, but verbs of thinking (νομίζω, γνῶμαι, ὑπολαμβάνω) often take οὐ, as here, when ἀλλὰ follows, and there is a strong contrast, “not the birds, but,” &c.

16 τῶν ἔχουντων. Xenophon does not speak of the disciples of Socrates, for he never professed to give formal instruction as others did (cf. Mem. I. ii. 3). There was, properly speaking, no Socratic school, as there was an Eleatic or Megaric. Socrates talked with anyone, and his friends who were chiefly attached to him, accompanied and listened to him.

Plato, from his way of mentioning this inward monitor, gives one the idea, in the main, that its warnings were confined to Socrates’ own individual acts. In the Theages however (128 D), a friend of Socrates, Charmides, is represented as consulting him, and Socrates, instantly perceiving the voice, dissuaded him from the course he thought of adopting. The dialogue however is regarded as spurious by most, but Xenophon clearly here extends the functions of the monitor, and represents the friends of Socrates as warned by it through him.

17 ἔδοκει β' ἄν. The general way of expressing “would have” is by an aorist with ἄν; the imperfect meaning “would,” with a reference to present time rather than a past. Sometimes the two forms are combined, when the meaning requires it; for instance,
agorēsων ὡς ὑπὸ θεοῦ φανομένα κάτα ψευδόμενος ἐφαίνετο. Δήλον οὖν, ὡς ὅτι οὐκ ἦν προέλεγεν, εἰ μὴ ἐπίστευεν ἀληθεύειν. Ταῦτα δὲ τίς ἢν ἄλλω πιστεύειν ἢ θείοι πῶς οὖν εἶναι θεοὺς ἐνομίζει; 6. Ἀλλὰ μὴν ἐποίει καὶ τάδε πρὸς τοὺς ἐπιτηδείους τὰ μὲν γὰρ ἀναγκαῖα συνεβούλευε καὶ πράττειν, ὡς ἐνομίζειν ἁριστ' ἢ πραξθήναι περὶ δὲ τῶν ἁδήλων, ὅπως ἢν ἀποβήσετο, μαντευσομένους ἐπεμπεν, εἰ ποιήτεα. 7. Καὶ τοὺς μέλλοντας οἴκους τε καὶ πόλεις καλῶς οἰκήσειν μαντικῆς ἐφ' ἐρυθρίσται. τεκτωνικῶν μὲν γὰρ ἢ χαλκευτικῶν ἢ γεωργικῶν ἢ ἀνθρώπων ἄρχικὸν ἢ τῶν τοιούτων ἔργων

Soph. Ædip. Rex 433, οὗτ' ἵκόμυν ἐγὼ ἐὰν εἴ τινι μὴ 'κάλεις, "I would not have come, if you had not continually summoned me." So here, I think, the imperfect is used, because there is an idea of Socrates' appearing foolishly continually, whenever the occurrence happened.

18 τῶς οὐκ εἶναι θεοὺς. See above on θεοὺς νομίζων. There seems some confusion here. The charge against Socrates was, apparently, not that he disbelieved in gods altogether, but only in the recognized gods. Here Xenophon speaks as though he were accused of entire disbelief in any deity. At all events his arguments disprove nothing more; they show that Socrates believed in some Gods, but not necessarily the usual Gods of Greece.

19 καὶ πράττειν. "(Not only to discuss them, but) also to do:" for this is easily gathered from the next words, ὡς ἐνομίζειν ἁριστ' ἢ πραξθήναι. It is virtually like the phrase in Thucydides (ii. 93), ὡς ἐσόζειν οὖτω καὶ ἐχώρον εὐθύς.

20 ὅπως ἢν ἀποβήσετο. The ἢν here is to be taken with ἀποβήσετο, not with ὅπως, for then a subjunctive would be required; and if ἀποβήσετο were the optative of the oratio obliqua, there would be no ἢν at all. Compare below ὅς ἢν ἢσιν ἔλεφι, where ὅς ἢν is "quibuscumque." In I. iii. 2 there is ἐι ἄλλο τι εὐχοιντο τῶν φανερῶν ἁδήλων ὅπως ἀποβήσετο, where the optative is used because the matter is viewed rather in relation to those who offered the prayer, than as a mere statement of facts. In other words, it is due to the oratio obliqua.

21 Καὶ τοὺς μέλλοντας. This use of καὶ is to be noticed. There is not here introduced a new fact or statement, but an instance or illustration of the preceding remark. Καὶ is therefore explanatory. Kühner quotes a good instance from Xen. Anab. V. ii. 29, οὗτ' Ἑλληνες ψευδενδραν ἐποιήσαντο. Καὶ ἀνὴρ προσεποιήσαν τοὺς πολέμους πειράσας λαμβάνει, "So accordingly a man," &c.

22 προσδείησαι. "Want... besides (πρὸς)" the usual appliances.
έξεταστικον ἢ λογιστικον ἢ οἰκονομικον ἢ στρατηγικον γενέσθαι, πάντα τὰ τοιαῦτα μαθήματα καὶ ἀνθρώπου γνώμη 23 αἱρετέα ἐνόμιζεν εἶναι 8, τὰ δὲ μέγιστα τῶν ἐν τούτοις ἔφη τοὺς θεοὺς ἐαυτοῖς καταλαλεῖσθαι, ὅν οὐδὲν δῆλον εἶναι 24 τοῖς ἀνθρώποις. Οὔτε γάρ τοι τῷ καλῶς ἀγρόν φυτευσαμένῳ δῆλον, ὥστες καρπώσεται· οὔτε τῷ καλῶς οἰκίαν οἰκοδομησαμένῳ δῆλον, ὥστες οἰκήσει· οὔτε τῷ στρατηγικῷ δῆλον, εἰ συμφέρει στρατηγεῖν οὔτε τῷ πολιτικῷ δῆλον, εἰ συμφέρει τῆς πόλεως προστατεῖν οὔτε τῷ καλὴν γήμαντι, ἵνα εὐφραίνηται, δῆλον, εἰ διὰ ταύτην ἀνώσεται 25· οὔτε τῷ δυνατοῖς ἐν τῇ πόλει κηδεστάς λαβόντι δῆλον, εἰ διὰ τούτους στερήσεται τῆς πόλεως. 9. Τοὺς δὲ μηδὲν τῶν τοι- ούτων οἰομένους εἶναι δαιμόνιον, ἀλλὰ πάντα τῆς ἀνθρωπίνης γνώμης, δαιμονιῶν ἔφη· δαιμονιῶν δὲ καὶ τοὺς μαντευομένους ἃ τοῖς ἀνθρώποις ἔδωκαν οἱ θεοὶ μα- θοῦσι. 26 διακρίνειν οἶον εἰ τις ἐπερωτήσῃ 27, πότερον

23 καὶ ἀνθρώπου γνώμη. “By a man’s intellect as well” as by the guidance of the gods; “even by a man’s intellect.”

24 δῆλον εἶναι. The infinitive is continued in the relative clause, because ἔφη extends over the whole sentence. Below, in § 13, there is a similar form, καὶ καὶ τοὺς μέγιστον φρονοῦντας ἐπὶ τῷ περὶ τούτων λέγειν οὐ ταῦτα δοξά- ζειν, where ἔφη is supplied from the general meaning of the previous sentence.

25 εἰ ἀνώσεται. As Kühner observes, we should insert a “not” here; “whether he will not thereby suffer annoyance.” Before, I suppose, Xenophon wrote εἰ συμφέρει, because he implies that it is the more natural result for a general to get some good out of his office. The in- ference would be, that as he here says εἰ ἀνώσεται, he puts naturally the most probable contingency first, and we arrive at the fact that, in his view, a beautiful wife was likelier to cause annoyance than to give pleasure.

26 μαθοῦσι. “After due instruction,” whether derived from others, or from their own ex- perience.

27 ἐπερωτήσῃ. The verb ἐπ- ερωτάω, “to ask further ques- tions,” is used, because the man is supposed already to have asked the general question, whether it will be to his interest to take in hand the matter alluded to; he is then supposed to make further inquiries about the best way of doing it. Having ascertained that it is proper to drive a chariot, he foolishly asks, who is the best man to drive it.
BOOK I. CHAPTER I.

10. Ἀλλὰ μὴν ἐκείνος γε ἢ ἢ μὲν ἢ ἦν εἰς τῷ φανερῷ πρῶτεν τε γὰρ εἰς τοὺς περιπάτους καὶ τὰ γυμνάσια ἦν καὶ πληθοῦσα ἀγορᾶς ἐκεῖ φανερὸς ἦν καὶ τὸ λοιπὸν ἢ ἦν τῆς ἡμέρας ἦν ὅπου πλείστοις μέλλοις συνέζησαν καὶ ἐλεγεν μὲν ὡς τὸ πολὺ, τοὺς δὲ βουλομένους ἔξην ἀκούειν. 11. Οὔ δεῖ τε πῶς τό Ἰωκράτους οὔδεν ἁσέβες οὔδε ἀνόσιον οὔτε πράττοντος εἶδεν οὔτε λέ-

29 ἐπὶ τὴν ναῦν. “On board his ship,” whereas ἐπὶ ναῦν (cf. ἐπὶ ξενοὺς) would be “on board ship,” put generally.
29 ἀριθμήσαντας. Of course this might have been ἀριθμῆσαι (cf. μαθοῦσι above), but the participle is attracted into the accusative case before the infinitive. Either form can be used indiscriminately. Cf. I. ii. 49, φάσκων ἐξεῖναι παρανολάς ἐλάττω δήσαι; and II. vi. 26, ἐξῆν τοῖς κρατίστοις συνθεμένους ἐπὶ τοὺς χεῖρος ἑναί. And both ἐδωκαν μαθοῦσι διακρίνειν, and ἐδωκαν μαθόντας ποιεῖν occur here close together.
30 ἢ μὲν. This corresponds to οὔδεις δὲ below; and between come ἔξηεν μὲν and τοῖς δὲ βουλομένοις. The peripatetici here mentioned were covered walks for exercise.

21 πληθοῦσας ἀγορᾶς. This is merely added as a mark of time, not whenever the market happened to be crowded, but at “full-market time,” the forenoon.
32 ὅποι πλείστοις μέλλοι. “Ex mente Socratis dictum,” Kühner says. Perhaps; or it may be an optative of indefinite frequency, in all places wherever he was likely to find most persons to talk to.
33 Ἰωκράτους οὔδεν κ.τ.λ. The genitive may be an absolute one, and ἄυτὸν be understood after εἶδεν, “No one was ever a witness when Socrates did any thing.” Perhaps when Xenophon began the sentence he had ἱκουσέν in his mind, and added οὔτε πράττοντος εἶδεν, to round the clause. Or the genitive Ἰωκράτους may depend on οὔδεν, and
γνώτισ ὑκοῦσεν. Οὐδὲ γὰρ περὶ τῆς τῶν πάντων φύσεως ἦπερ τῶν ἄλλων οἱ πλείστοι διελέγετο σκοπῶν, ὡστὶ ὁ καλούμενος ύπὸ τῶν σοφιστῶν κόσμος ἔφυ, καὶ τίσιν ἀνάγκαις ἔκαστα γίγνεται τῶν οὐρανίων, ἄλλα καὶ τοὺς φροντίζοντας τὰ τούτα μωράινοντας ἀπεδείκνυεν. 12. Καὶ πρῶτον μὲν αὐτῶν ἐσκόπει, πο- τερά ποτε νομίσαντες ἱκανῶς ἦδη τάνθρωπίνα εἰδέναι ἐρχονται ἐπὶ τὸ περὶ τῶν τοιούτων φροντίζειν, ἦ τὰ μὲν ἀνθρώπεια παρέντες, τὰ δαιμόνια δὲ σκοποῦντες ἵγουνται τὰ προσήκοντα πράττειν. 13. Ἐθαὐμαζέ δ', εἰ μὴ φανερῶν αὐτοὺς ἐστιν, ὅτι ταῦτα οὐ δυνατῶν ἐστὶν ἀνθρώπωσ εἴρειν ἐπει καὶ τοὺς μέγιστον φρονοῦντας ἐπὶ τῷ περὶ τοιούτων λέγειν οὗ ταῦτα δοξάζειν ἄλληλοις, ἄλλα τοῖς μανιμοένοις ὀμοίως διακείσθαι

αὐτὸ be supplied after πράτ- τουτος. “No one saw any im- pious act on the part of Socrates, as engaged in that act.”

34 περὶ τῆς τῶν πάντων κ.τ.λ. It was a great merit in Socrates that he narrowed the area of philosophical discussion. The older speculators examined the Cosmos, or Nature, as one vast whole, embracing cosmogony, physics, &c. Socrates discovered the unsatisfactory nature of the hypotheses started by Thales, Pythagoras, and others, in ex- planation of the phenomena of the Universe, or all existing things, and confined his attention to subjects of really human interest, such as ethics.

35 ὡστὶ δ' καλούμενος. There is a union here (noticed in the note on ταῖς ποτὲ, § 1.) of the relative and directly interrogative forms. It seems more usual for the interrogative form to come 1st and the relative afterwards.

36 σοφιστῶν. The older philo- sophers and intellectual masters were called “sophists;” it was only later that the word conveyed a disparaging notion, as Plato uses it. See Grote’s Hist. of Greece, chap. 67.

37 Καὶ πρῶτον μὲν. This seems to correspond to ἐσκόπει δὲ περὶ αὐτῶν καὶ τάδε in § 15. The genitive αὐτῶν depends on πρῶτων, “first in connexion with them” (the speculators on these topics). Socrates wanted to know whether such inquirers fancied they knew all there was to be known about questions of human interest, or thought they might indulge in such superhuman speculations, although they had in consequence to abandon those other ques- tions.

38 τοὺς μέγιστον φρονοῦντας. The superlative adverb is gene- rally the neuter plural of the superlative adjective, the com- parative adverb, the neuter sin-
BOOK I. CHAPTER I.

14. Τῶν τε γὰρ μανομένων τοὺς μὲν οὐδὲ τὰ δεινά δεδιέναι, τοὺς δὲ καὶ τὰ μὴ φοβερὰ φοβείσθαι καὶ τοὺς μὲν οὐδ' ἐν ὀχλῳ δοκεῖν αἰσχρὸν εἶναι λέγει ἢ ποιεῖν ὀτιοῦν, τοὺς δὲ οὐδ' ἑξητητέον εἰς ἀνθρώπους εἶναι δοκεῖν καὶ τοὺς μὲν οὐθ' ἑρὸν οὔτε βωμὸν οὔτ' ἄλλο τῶν θείων οὐδὲν τιμᾶν, τοὺς δὲ καὶ λίθους καὶ ξύλα τὰ τυχόντα καὶ θηρία σέβεσθαι τῶν τε περὶ τῆς τῶν πάντων φύσεως μεριμνῶντων τοῖς μὲν δοκεῖν ἐν μόνῳ τὸ ὑπὸ εἶναι, τοὺς δ' ἀπειρὰ τὸ πλῆθος καὶ τοὺς μὲν ἀεὶ κινεῖσθαι πάντα, τοὺς δ' οὐδὲν ἄν ποτε κινηθῆναι καὶ τοῖς μὲν πάντα γίγνεσθαι τοις καὶ ἀπόλλυσθαι, τοὺς δὲ οὔτ' ἄν γενέσθαι ποτὲ οὐδὲν οὔτ' ἀπολεῖσθαι. 15. Ἐσκόπτει δὲ περὶ αὐτῶν καὶ τάδε ἀρ', ὡσπερ οἱ τάνθρωπεια μανθάνοντες ἡγοῦνται τοῦθ', ὅ τι ἄν μάθωσιν, ἐαυτοῖς τε καὶ τῶν ἄλλων ὅτι ἄν βούλωνται ποιήσεων, οὕτω καὶ οἱ

gular. Perhaps, as Kühner suggests, the form is used because the positive is μέγα φρονεῖν.

39 Τῶν τε γὰρ μανομένων. This corresponds to τῶν τε μεριμνῶν τῶν a few lines down. This joining clauses by τε . . . τε is more common in verse writers than in prose.

40 ξύλα τὰ τυχόντα. "Any chance blocks of wood." The words can hardly mean wooden images, for τὰ τυχόντα would be inappropriate. Cf. Plato, de Leg. 723 E, ὃς προσιόμισεν ἀλλ' οὗ τῶν τυχόντα λέγον περαιώντες.

41 ἐν μονὸν τὸ ὑπὸ εἶναι. This was the dogma especially of the Eleatic school, Xenophanes, Parmenides, who believed in one continuous Ens (or existence), indivisible and unchangeable (οὐδὲ διαφέρεται ἐστὶν, ἐπεὶ πάν ἐστὶν δημοιον), Empedocles, &c. In the next words, τοῖς δὲ ἀπειρὰ τὸ πλῆθος, perhaps Democritus, the atomist, is alluded to, and Anaxagoras.

42 τοῖς μὲν ἀεὶ κινεῖσθαι. Heraclitus disbelieved in any unchangeable Ens; he recognized an eternal flux and reflux only. On the other hand, Zeno the Eleatic denied the possibility of motion altogether. Of course ἄν κινηθῆναι is "could ever be moved."

43 τοῖς μὲν πάντα γίγνεσθαι. This may refer to Democritus, who believed in infinite combinations and resolutions of atoms. The next words may refer to the Eleatics generally, Parmenides, Zeno, &c.

44 τῶν ἄλλων κ.τ.λ. The construction is ἡγοῦνται ποιήσεων (the subject of the infinitive being often omitted when it is the same as that of the main verb) ἐαυτοῖς τε καὶ οὕτω ἄν βούλωμαι (ποιήσαι) τῶν ἄλλων.
10 MEMORABILIA. [16—18.

tà théia ἕπιτούντες νομίζουσιν, ἐπειδ' ἂν γνώσων, αἰς ἀνάγκαις ἐκαστα γίγνεται, ποιήσειν, ὅταν βούλωνται, καὶ ἀνέμους καὶ ὦδατα καὶ ὄρας καὶ ὄτον ἄλλου δέωνται τῶν τοιούτων, ἣ τοιούτῳ μὲν οὐδὲν οὐδ' ἐπιζοῦσιν, ἀρκεῖ δ' αὐτοῖς γνώσαι μόνον, ἢ τῶν τοιούτων ἐκαστα γίγνεται; 16. Περὶ μὲν οὖν τῶν ταύτα πραγματευμένων τοιαύτα ἐλεγεν' αὐτὸς δ' ἐπερ τῶν ἀνθρωπείων ἄν ἂει διελέγετο

46 ἂν ἂεὶ διελέγετο. This use of ἂν to express habit or custom is to be noticed. It is exactly like our form "he would talk," in the sense of "he used to talk." It seems to have arisen from a suppressed hypothetical clause, "if he ever had an opportunity, then he would talk."

47 τὶ ἀρχικὸς ἀνθρώπων. "What is one fit to rule men."

48 καλὸς κἀγαθὸς. This expresses the perfection of humanity. The καλὸς κἀγαθὸς was possessed of bodily excellence (καλὸς),—of great importance in the eyes of a Greek, with his keen sense of beauty,—and moral excellence (ἀγαθός) of character.


50 παραγώγων. For this sense of παρά in compounds (beyond, and so amiss, falsely), cf. παρακοδεῖν, "to hear incorrectly," παρακόπτειν, "to stamp counterfeit money," παρακροτεῖν, "to strike a false note."

51 Bouleusas. Bouleusin is used absolutely, in the sense of being
a member of the boule, or council of five hundred. Of course the aorist is used in its distinctive meaning; it is not, “while being,” but “after he was made, a Senator.” Bouleuein, “to be a senator,” occurs below, I. ii. 35, and ἄρξας, “having been elected Archon,” II. vi. 25. The Senate was divided into ten bodies of fifty (πρυτάνεις), who were in office for thirty-five or thirty-six days, in rotation; of these, again, bodies of ten (πρόεδροι) presided in the senate during seven days, and the chairman of the πρόεδροι for the day being was ἐπιστάτης. On this officer devolved the duty of putting questions to the vote of the assembly (ἐπιψηφίσεως).

52 τοὺς ἀμφὶ ῥαδαύλλον. “Thrasylus and Erasinides, and their fellow-officers.” This refers to the charge brought against the Athenian commanders at Arginusæ, who were accused of having neglected to collect for burial the bodies of their dead sailors. They were condemned and executed, “for no other reason,” says Montaigne, “but that the Greeks followed their blow, and pursued the advantages prescribed them by the law of arms.” Nevertheless, the commanders do seem to have been somewhat in fault. See Grote’s Hist. of Greece, ch. 64.

53 φυλάξασθαι. This is connected by καὶ with εὐρόκειν, not with χαρίσασθαι: “he thought it better to observe his oath, than to gratify the people, and take his chance as he best could against those who threatened him.” Probably there is a change of tense from the present (εὐρόκειν) to the aorist (φυλάξασθαι), because, in the former, the general habit is thought of, Socrates wished to be a person regardful of oaths; in the latter, the particular necessity, arising from his conduct then, of guarding against his enemies is spoken of.

54 τὰ δ’ οὖν εἶδεν. From thinking them probably not worthy of their attention.
CHAPTER II.

1. Θαυμαστὸν δὲ φαίνεται μοι καὶ τὸ πεισθήμα τινας, ὡς Σωκράτης τοὺς νέους διέφθειρεν, ὅσ πρὸς τοὺς εἰρημένους πρῶτον μὲν ἀφροδισίων καὶ γαστρῶς πάντων

55 τά τε λεγόμενα κ.τ.λ. The article is here put once only, because the things λεγόμενα and πραττόμενα are viewed as forming a single class. Opposed to these, or not included in them, are the things σιγῆ θουλευομενα; therefore to the last class the article is again prefixed. This is a common principle. Cf. III. x. 5, τὸ μεγαλοπρεπὲς τε καὶ ἐλευθέριον καὶ τὸ ταπεινὸν τε καὶ ἀνελευθέρον. For the same principle somewhat expanded, compare Thucyd. vi. 44, τοὺς σιτοποιοὺς καὶ λιθολόγους καὶ τέκτονας, in the sense of the whole class of artificers, comprising bakers, masons, and carpenters. Also Thucyd. i. 1, τῶν Πελοποννησίων καὶ Ἀθηναίων, "the belligerents made up of Peloponnesians on the one side, and Athenians on the other." The reader may consult a note on the former passage in my edition of Thucydides' Sicilian Expedition.

56 τὸν ... ὡτε εἰπόντα. These words of course, as Kühner observes, describe Socrates, not as the Athenians viewed him (for that would have required τὸν μηδὲν, &c.), but as he appeared to Xenophon, so that the negative is a direct one. The aorists are used because it is implied that there was no single instance of any impious word or act on the part of Socrates. The present participles imply that he was in the constant habit of acting in the way described. That after writing περὶ τοὺς θεοὺς, Xenophon should write περὶ θεῶν is nothing unusual. These changes of construction often occur. An extreme case occurs in Ἀσχύλος, Agamemnon, 659, ὁρῶμεν ἀνθρώπων ἐλπιάς Ἀιγαίων νεκροῖς ἀνδρῶν Ἰακώβων ναυτικῶν τῷ ἐρειπίῳ.
ánthρωπων ἑγκρατέστατος ἢν, εἶτα 57 πρὸς χειμῶνα καὶ
θέρος καὶ πάντας πόλεως καρτερικότατος 58, ἔτι δὲ πρὸς
τὸ μετρίων δεῖσθαι πεπαιδευμένοις οὕτως, ὡστε πάνω
μικρὰ κεκτημένοι πάνυ βαδίως ἔχειν ἀρκοῦντα. 2. Πῶς
οὖν, αὐτός ὁι τοιούτος, ἄλλους ἄν ἡ ἀσεβεία ἡ παρα-
νόμους ἡ λίχνους ἡ ἀφροδισίων ἀκρατείας ἡ πρὸς τὸ
πουεῖν μαλακοὺς ἐποίησεν; ἀλλ’ ἔπαυσε μὲν 59 τούτων
πολλοὺς ἀρετῆς ποιήσας ἐπιθυμεῖν καὶ ἐπίδιας παρ-
ασχῶν, ἂν εὐαυτῶν ἐπιμελῶνται, καλοὺς καὶ ἅγαθοὺς
ἐφέσθαι. 3. Καίτοι γε 60 οὐδεπώποτε ὑπέσχετο δι-
δάσκαλος εἰναι τοιοῦτον ἀλλὰ τῷ φανερῷ εἰναι τοιοῦτος
ὡν ἐπιτίθετο ἐπολείπει τοὺς συνιατρίβοντας ἑαυτῷ, μιμο-
μένους ἐκείνου 61 τοιούσδε γενήσεσθαι. 4. Ἀλλὰ

57 εἶτα. This corresponds to πρῶτον μὲν, the δὲ with εἶτα and
ἐπειτα being often omitted. Cf. I. iv. 11, IV. ii. 31, and Thucyd.
i. 18, ἀλώγοι μὲν χρόνον ξυνέμειν ἡ δυαίμημα, ἐπειτα διενεχθέντες
ἐπολέμησαν.

58 καρτερικότατος. Socrates is
represented as going barefoot all
the year round, and even in the
inclement winter of Thrace, when
on service at Potidæa, he made
no change in his practice. Sum-
mer and winter he wore the same
cloak. His whole aim seems to
have been to carry out the maxim,
that “man wants but little here
below.” For his abstemious
habits in the matter of food and
drink, see I. iii. 5, 6.

59 ἀλλ’ ἔπαυσε μὲν. The cor-
responding clause to this seems
to be καίτοι γε οὐδεπώποτε ὑπέ-
χετο διδάσκαλος εἰναι τοιοῦτον.
The transition from the regular
optative form εἰ ἐπιμελούντο to
the subjunctive ἄν ἐπιμελῶνται is
very common, from the natural
liveliness of the Greek mind and
its tendency to describe every
thing dramatically, as actually in
process of occurring.

60 Καίτοι γε. This combina-
tion of particles occurs also in
IV. ii. 7. I do not quite under-
stand Kühner’s view of the mat-
ter in a note he gives here, but it
seems to me that the force of γε
is what it is elsewhere, “at least,”
“at all events,” having a restric-
tive sense. Socrates induced
many to abandon certain habits;
and yet this remark must be so
far restricted (γε) as to leave it
true that he never undertook
formally to cure them; it was
his example that was thus effec-
tive. This is the train of thought
conveyed, I think, clearly by
“and yet at least,” or “at all
events.”

61 ἑαυτῷ, μιμομένους ἐκείνον.
This change of pronouns is not
very easy to explain. In the first
clause with ἑαυτῷ, Socrates is
regarded as the main subject, and
the pronoun referring to him is
therefore made reflexive; he is
the centre, as it were, round which the narrative turns. In the second clause he is viewed with reference to his auditors, not himself, and to them, of course, he is only αὐτὸς or ἐκεῖνος, not ἐαυτῷ, the reflexive sense being no longer right. Another explanation, somewhat of the same kind, would be that the ἐκεῖνον describes Socrates with reference to the writer, not the companions of Socrates. With this view compare Thucyd. vii. 17, ναῦς τε οἱ Κορίνθιοι ἐπληροῦν ὅποι πρὸς τὰς ὁλκάδας αὐτῶν ἥσον οἱ Ἀθηναίοι κωλύον, where αὐτῶν might have been more naturally σφῶν, the indirect reflexive, pointing to the Corinthians as the subjects of the sentence, but αὐτῶν describes them from the point of view either of the author or the Athenians. See my note on the passage. Ἐκεῖνον is used here instead of αὐτόν, as Kühner says, because it is emphatic, which αὐτόν would not be. And this seems probable, for cf. Thucyd. iv. 29, ἢστε προσπιτεῖν ἐν αὐτοῖς ἄπροσδοκήτως, ἢπ' ἐκεῖνοις γὰρ ἄν εἰναι τὴν ἐπιχείρησιν. But there seem passages where the change is apparently quite arbitrary, as Thucyd. i. 132, παίδικα ποτε ὅν αὐτοῦ καὶ πιστότατος ἐκεῖνο. In the next words the use of τοιοῦτος is to be noticed. The pronoun used retrospectively is generally τοιοῦτος. Cf. Thucyd. vi. 41, τοιαῦτα μὲν Ἀθηναγόρας ἐπε. But compare Thucyd. vi. 2, βαρ-βαροί μὲν ὄν τοσοίδες Σικελίαν φικη-σαν, by way of summing up: and below, i. vii. 5. I do not know whether the use of τοιοῦδε in these cases is to be put down to the same tendency which explains the present form above in ἄν ἐαυτῶν ἐπιμελῶματι, a desire to be vivacious, and speak of the men as present, “such as we have got here before us in our minds” (τοιοῦδε); as δε is hicce, the man here before us. If so, τοιοῦδε here would not be so much “the characters mentioned before,” as “the characters we have before us.” There is a passage in Soph. Ajax 313, where τοιοῦδε γόου is used apparently with a back reference, τοιαῦτα being used a few lines below. A similar principle might explain this.

62 ὑπερεσβίαντα ὑπερπονεῖν. Here Socrates alludes to the vast amount of eating got through by athletes, to repair the waste of their violent exertions in training. Athenæus (bk. x.) gives some instances of this voracity, and Theocr. (iv. 10) speaks of a pugilist taking twenty sheep to keep him while training and on the journey.

63 ἔκτονεῖν. “To work the full tale (ἐκ) of what the mind submits to with pleasure,” or “to work off what amount of food the inclination takes.” Perhaps the latter is the real sense.
ψυχῆς ἐπιμέλειαν οὐκ ἐμποδίζειν ἐφη. 5. 'Ἀλλ' οὖν μὴν θρυπτικὸς γε οὐδὲ ἀλαζονικὸς ἢν οὔτ' ἀμπεχόνη μὴν οὖθ' ὑποδέσει οὐτε τῇ ἀλλῃ διαίτῃ οὐ δὲ ἐρασιχρημάτους γε τοὺς συνόντας ἐποίειν τῶν μὲν γὰρ ἄλλων ἐπιθυμιῶν ἔταυ, τοὺς δὲ έαυτοῦ ἐπιθυμοῦντας οὖν ἐπράττετο 64 χρήματα. 6. Τοῦτον δ' ἀπεχόμενος ἐνόμιζεν ἐλευθερίας ἐπιμελεῖσθαι τοὺς δὲ λαμβάνοντας τῆς ὁμιλίας μισθὸν ἀνδραποδιστὰς ἐαυτῶν ἐπεκάλει 65 διὰ τὸ ἀναγκαίου αὐτοῦ εἶναι διαλέγεσθαι παρ' δ' ἄν λάβοιεν τὸν μισθὸν. 7. 'Εθαύμαζε δ', εἴ τις ἀρετὴν ἐπαγγελλόμενος ἀργύριον πράττοιτο, καὶ μὴ νομίζοι τὸ μέγιστον κέρδος ἐξειν φίλον ἁγαθὸν κτησάμενος 66, ἀλλὰ φοβοίτο, μὴ ὁ γενόμενος καλὸς κάγαθος τῷ τὰ μέγιστα ἐνεργητίζαντι μὴ τὴν μεγίστην χάριν 67 εξοι. 8. Σωκράτης δὲ ἐπηγγείλατο μὲν οὐδὲν πώποτε τοιοῦτον

64 οὖν ἐπράττετο. For the double accusative with πράττεσθαι in the sense of "exacting payment," cf. Demosth. contra Aph. p.845, εἰ μὲν ἐπεράγμην τοῦτον τὴν δίκην. This fee-accepting on the part of the sophists was made a constant source of reproach against them by Socrates and Plato—unreasonably as a broad principle—whose argument was, that one was bound to make one's neighbours virtuous, without receiving money for it (see the next section). They sneer at the sophists, because they made a living by this. Protagoras is spoken of as requiring a fee of more than 400L.

65 ἐπεκάλει. A more usual compound in this contemptuous sense is ἀποκαλεῖν. Cf. I. ii. 57, τοὺς δὲ κυβελοῦτας ἄργους ἀπεκάλει.

66 παρ' δ'. That is, διαλέγεσθαι τοῦτοι παρ' δ' ἄν λάβοιεν. Here ἄν does not go with δ' in the sense of "whomsoever," for the oratio obliqua of δ' ἄν λάβοιεν would be ἄν λάβοιεν, without ἄν. The particle is to be joined with λάβοιεν, "should happen to take." See however a note on IV. i. 2.

67 κτησάμενος. This is not the same as κεκτημένος; that would be "possessing," the aorist is "having acquired;" the act being regarded, not the consequent state.

68 μὴ τὴν μεγίστην χάριν. The usual construction after verbs of fearing is μὴ οὐ in this sense. Cf. Thucyd. iii. 57, δεῖδου μὴ ύβεβαιοι ἢτε. I think Kühner's view is right, that the whole sentence represents Socrates' thoughts, and so the colouring of the oratio obliqua pervades the whole, suggesting the use of μὴ instead of οὐ. He quotes a similar passage from Thucyd. ii. 13, Περικλῆς ὑποτυπάζει μὴ τοὺς ἀγρόνων αὐτοῦ παραλίπη καὶ μὴ (for οὐ) δράσῃ.
Unless perchance." The particle ἄρα draws an inference. This inference is not quite obvious at first sight here; but the idea is, unless—which is a legitimate consequence of this account—we are ready to admit that a pursuit of virtue is a corrupting occupation.

70 Ἀλλὰ, νῆ Δία. These words are used to introduce a supposed argument of an adversary, as "at enim" in Latin. They are very common in the Orators. Cf. Demosth. contra Philip. II. p. 69, ἄλλα νῆ Δία εἴποι τις ἂν ὃς πάντα ταῦτα εἰδὼς ἐπραξέν. Below, the optative εἴ is that of the oratio obliqua.

71 ἀπὸ κυάμου, "By ballot;" for which purpose beans were used (κυάμοι). The senate of the five hundred is spoken of by Thucydides as ἡ βούλῃ ἢ ἄλιν κυάμοι. The middle καθίστασθαι is used in the sense of "appointing to rule one," "sibi creare." Others construe it passively.

72 μηδ' ἐπ' ἄλλα. That is, μηδὲ κεχρῆσθαι τοιούτῳ τω λεγείναι τῶν κυάμοι. The accusative is the right case here before the infinitive, because the subject of the sentence, τῶν ἀσκοῦντας, is in the accusative case: otherwise the words would run οἱ νομίζοντες ἰκανοὶ ἐσεθαίν ("will prove, when tested, able to" &c.).
11—13. BOOK I. CHAPTER II.

γὰρ βιοσθέντες ὡς ἀφανεθέντες μισοῦσιν, οἱ δὲ πεισθέντες ὡς κεχαρισμένοι πειθοῦσιν. Οὐκοῦν τῶν φρονησεῖν ἄσκοιντων τὸ βιάζεσθαι, ἀλλὰ τῶν ἱσχὺν ἄνευ γνώμης ἐχόντων τὰ τοιαῦτα πράττειν ἐστίν. 11. Ἀλλὰ μὴν καὶ συμμάχους ὁ μὲν βιάζεσθαι τολμῶν δέοιτ' ἂν οὐκ ὀλγιῶν, ὁ δὲ πείθειν δυνάμενος οὐδενὸς καὶ γὰρ μόνος ἥγοιτ' ἂν δύνασθαι πείθειν καὶ φονεύειν δὲ τοῖς τοιούτοις ἱκίστα συμβαίνει τίς γὰρ ἀποκτεῖναι τινα βούλοιτ' ἂν μᾶλλον ἢ ξούντε πειθομένων χρήσθαι;

12. Ἀλλ' ἔφη γε ὁ κατήγορος, Σωκράτεις ὁμιλητὰ γενομένω Κριτίας τε καὶ Ἀλκibiάδης πλείστα κακὰ τὴν πόλιν ἐποιησάτην. Κριτίας μὲν γὰρ τῶν ἐν τῇ ὀλγαρχίᾳ πάντων πλεονεκτήσατός τε καὶ βιαστάτος ἐγένετο, Ἀλκibiάδης δὲ αὐτῶν ἐν τῇ δημοκρατίᾳ πάντων ἀκρατέστατος καὶ ὑβριστάτος καὶ βιαστάτος.

13. 'Εγὼ δ', εἰ μὲν τι κακὸν ἐκεῖνῳ τὴν πόλιν ἐποιησάτην, οὐκ ἀπολογήσομαι τὴν δὲ πρὸς Σωκράτην συνουσίαν

74 ὡς κεχαρισμένοι. “As having had a favour put on them.” The favour is, that people have given them the option of refusing or granting the request. The word can also mean “as having conferred a favour,” being used as a perfect middle. The former seems to me the more natural way.

75 τὸ βιαζεσθαί. This is the subject of ἐστίν, and is paraphrased by τὰ τοιαῦτα πράττειν in the next line. The real order is, τὸ βιαζεσθαί ἐστιν τῶν ἄσκοιντων, ἀλλ' ἐστι τῶν ἐχόντων πράττειν τὰ τοιαῦτα, for βιαζεσθαί has the article and πράττειν has not.

76 καὶ συμμάχων. “Allies in addition to,” his own violence.

77 Ἀλλ' ἔφη γε ὁ κατήγορος. The force of γε is, that, whatever truth there might be in the previous remarks, at all events the fact next to be stated could not be explained away.

78 Κριτίας τε καὶ Ἀλκibiάδης. Critias was one of the most prominent and unscrupulous members of the thirty tyrants, established at Athens after its overthrow by Lysander. Alcibiades did fatal injury to his country by passing over to Sparta at the beginning of the Sicilian expedition, and suggesting the fortification of Deceleia, and in other respects pointing out to their enemies the weak points of the Athenians. In his subsequent conduct he showed self-interest to be his only guide. The connexion of Socrates with these men was not likely to increase his popularity, however temporary and unavoidable that connexion was.
αὐτοῖν ὡς ἐγένετο διηγήσομαι. 14. Εγενέσθην μὲν γὰρ δή 79 τὸ ἄνδρε τούτῳ φύσει φιλοτιμοτάτῳ πάντων Αθηναίων, Βουλομένω τε πάντα δι' ἑαυτῶν πράττεσθαι, καὶ πάντων ὀνομαστοτάτω γενέσθαι: ἤδεσαν δὲ Σω-κράτην ἀπ' ἐλαχίστων μὲν χρημάτων αὐταρκέστατα ζωντα 80, τῶν ἱδονῶν δὲ πασῶν ἐγκρατεστατὸν ὄντα, τοῖς δὲ διαλεγομένοις αὐτῷ πᾶσι χρώμενον 81 ἐν τοῖς λόγοις, ὅπως βούλοιτο. 15. Ταῦτα δὲ ὀρῶντε καὶ ὑπὲ ὁ εἰς προείρησθον, πότερον τις αὐτῷ φη 82 τοῦ βίου τοῦ Σωκράτους ἐπιθυμήσαντε καὶ τῆς σωφροσύνης, ἥν ἔκεινος εἶχεν, ὀρέξασθαι τῆς ὁμιλίας αὐτοῦ, ἢ νομί-σαντε, εἰ ὁμιλησάτην ἔκεινος, γενέσθαι ἄν ἰκανοτάτῳ λέγενε τε καὶ πράττειν; 16. Εἰγώ μὲν γὰρ ἤγοναι, θεοῦ διδόντος αὐτοῖς ἢ ζῆν ὄλον τὸν βίον, ὡσπερ ζώντα Σωκράτην εῶρων, ἡ τεθνάναι, ἠλέσθαι ἄν μὰλλον αὐτῷ τεθνάναι. Δήλω δ' ἐγενέσθην εξ ὑπεραξίτην, 83 ὡς

79 γὰρ δὴ. The particle δὴ is here used because the fact introduced by γάρ is a notorious fact. Cf. οὐ γάρ δὴ ἦσον γε πάντα οἷμαι σε ποιεῖν, “for of course I do not think,” &c. Sometimes δῆ, although following γάρ, qualifies another word, as in II. iv. 1, τοῦτο μὲν γὰρ δὴ πολλῶν ἐφ' ἀκούειν, where τοῦτο δὲ ἢ is to be connected in the sense of “this very thing.” Below, Βουλομένω seems to be added to ἐγενέσθην repeated, “and they turned out to be (the aorist) anxious.”

80 ἀπ’ ἐλαχίστων...ζωντα. For this use of ἀπό in connexion with ζωντα, cf. Thucyd. i. 2, ὅσον ἀποκίνη, “enough to live off.”

81 πᾶσι χρώμενον. This was, no doubt, the great excellence of Socrates as a dialectician. His powerful elenchus drove his antagonists out of untenable positions, until they were forced to admit they had no position left which they could hold. Thus all ungrounded opinions were got rid of, and the ground cleared. In such dialogues as the Laches (on bravery) and the Euthyphron (on holiness), definition after definition is proved to be worthless. This is the kind of feature Xenophon probably has in view.

82 πότερον τίς αὐτῷ φη; “Is one to say?” Cf. the common phrase τί πάθω, “what is to become of me?” Cf. Demosth. Philip. III. p. 115, ἐτα τούτου εἰρήνην ἄγειν ἐγώ φῶ πρὸς ὤμαι.

83 ἐγενέσθην εξ ἄν ἐπεραξίτην. This does not mean that their general conduct showed this, for the aorists are used in their proper sense; they proved the truth of the remark by the particular act described in the next
sentence, the act of leaving Socrates as soon as their end was gained. This is further shown by the use of the imperfect just after (ἐπραττέτην).

84 προσβιβάζοντας. “Bringing them over to their view.” Cf. Plato, Meno 74 B, ἀλλ’ ἐγὼ προθυμήσομαι ἡμᾶς προσβιβάσαι.

85 κάκεινω. “These two also” (as well as Socrates himself).

86 ὁ δίκαιος ἄδικος. In one sense this is true, so that the assertion might easily be maintained, unless the just man be first defined. If “a just man” be one who acts justly in some particular act, when that act is done, of course a just man cannot be unjust, for if he does an unjust act, he thereby forfeits the right to be called just in that respect. It is merely asserting that a man cannot have two opposite qualities at once with reference to the same act. But if “a just man” be one who by a course of just acts acquires a habit more or less confirmed of justice, then a man just in the main and in general tendency, may be unjust in a particular case without destroying his claim to the virtue of habitual justice.

87 οὐδὲ ἄλλο οὐδέν. The construction is οὐδὲ ὁ μαθὼν ἄλλο οὐδέν τούτων ἄν μάθησις ἔστιν ἀν τοτε ἀνεπιστήμων τούτου γένοιτο.
20 MEMORABILIA. [20, 21.]

οὐσπερ τὰ τοῦ σώματος ἐργα τοὺς μή τὰ σώματα ἀσκούντας 88 οὐ δυναμένους ποιεῖν, οὔτω καὶ τὰ τῆς ψυχῆς ἐργα τοὺς μή τὴν ψυχὴν ἀσκούντας οὐ δυναμένους· οὔτε γὰρ ἂ δεὶ πράττειν, οὔτε δών δεὶ ἀπέχεσθαι δύνανται. 20. Διὸ καὶ τοὺς υἱέ̂ς 89 οἱ πατέρες, κὰν δωσί σῶφρονες, ὅμως ἀπὸ τῶν ποιηρῶν ἀνθρώπων εἰργοῦσιν· ὡς τὴν μὲν 90 τῶν χρηστῶν ὁμιλίαν ἀσκήσιν ύσται τῆς ἀρετῆς, τὴν δὲ τῶν ποιηρῶν κατάλυσιν. Μαρτυρεῖ δὲ καὶ τῶν ποιητῶν ὁ τε λέγων 91.

'Εσθλῶν μὲν γὰρ ἂπ' ἐσθλὰ διδάξεαι· ἤν δὲ κακοὶς Ἐνῳκίσσης, ἀπολεῖσκαί τὸν ἔόντα νὸν, καὶ ὁ λέγων'

Αὐτὰρ ἄνην ἄγαθός τοτὲ μὲν κακὸς, ἄλλοτε δ' ἐσθλὸς.

21. Κάγῳ δὲ μαρτυρῶ τούτοις· ὡσπερ τῶν ἐν μέτρῳ πεποιημένων ἐπῶν τοὺς μὴ μελετῶντας ἐπι- λανθανομένους, οὔτω καὶ τῶν διδασκαλικῶν λόγων τοὺς ἀμελοῦσι λήθην ἐγγυγομένην. "Οταν δὲ τῶν

88 ὡσπερ . . . τοὺς ἀσκοῦντας κ.τ.λ. It seems the simplest explanation of this accusative to suppose it governed by ὅρω, the verb extending over both clauses. Kühner and others explain it by a very unusual attraction, after the fashion of πολλῷ ἥδιν ἐστὶ χαρίζονται οὐφ σοι ἀνδρί, II. ix. 3, for οἷς σὺ εἰ. Kühner quotes Cyrop. I. iv. 115, Κύρφ ώδετο οὐ δυναμένῳ συγάν ἀλλ' ὡσπερ σκύλακι γενναὶ ἀνακλάζοντι. Below ἀπέ- χεσθαι is taken twice, with ὑσταται and δεὶ.

89 Διὸ καὶ τοὺς υἱέ̂ς. "For which reason also" (καὶ). In the next words, κὰν δῶς σῶφρονες, the καὶ qualifies the hypothesis conveyed by ἔδω; representing it as improbable, "even supposing them to be." "Εὰν καὶ is nearly equi-

valent to "although."

90 ὡς τὴν μὲν κ.τ.λ. This accusative absolute with ὡς (in the sense of "under the idea that") is common. Cf. II. iii. 3, ὡσπερ ἐκ πολιτῶν μὲν γιγνομένους φίλους, εἰς ἄδελφων δὲ οὐ γιγνομένους. Also μισθὸν αὐτοῦσιν ἃς οὔχι αὐτούσιν ὑφελεῖαν ἐσομένην. Plato, Rep. 345 E. Of course the presence of the article shows τὴν μὲν ὁμιλίαν to be the subject, and ἀσκήσιν the predicate.

91 ὁ τε λέγων. This is Theognis, a sententious poet, who lived about B.C. 540. In the pentameter καὶ τὸν ἐόντα νὸν is "even the sense you have." Who is the author of the next verse, does not seem to be known.
22—24. BOOK I. CHAPTER II.

Their money as well as their love. Their money-spending and their love go hand in hand; when one begins, so does the other. Below, καταναλώσαντες is "after spending every farthing," as it were, down to the very last (κατά).

This plural use of abstract terms is very common in the Greek writers. They seem to express the plural sum of many single instances. Thucydides (vii. 55) speaks of cities as μεγέθη ἐχοῦσαι. Cf. also Plato, Republic. 618 A, τὰς δὲ καὶ ἔστι πενίας τε καὶ φυγᾶς καὶ εἰς πτωχεῖας τε-/λευτώσας, i.e. in various instances of poverty, &c.

"Their money as well as their love." Their money-spending and their love go hand in hand; when one begins, so does the other. Below, καταναλώσαντες is "after spending every farthing," as it were, down to the very last (κατά).
the general discussion to the point whence it diverged, "Now both Critias," &c. Leaving the general argument, Xenophon comes to this particular case. This quite suits the general force of ὅ.

98 φυγὸν εἰς Θεσσαλίαν. Critias seems to have been banished from Athens just before the trial of the generals at Arginuse. In Thessaly, whither he retired, he is said to have joined a party who armed the serfs (Penestae) against their masters.

99 καὶ τοῖς συμμάχοις. An instance of this influence over the allies of Athens is given by Thucydides, who mentions that on the accusation against Alcibiades of being concerned in the mutilation of the Hermæ just before the sailing of the Sicilian expedition, the Demus was inclined to hush up the matter for a time, for fear of offending bodies of Mantineans and Argives who had been induced by his influence to join the armament.

100 οὕτω κάκεινος. The subject of ἡμέλησεν has already been mentioned at the beginning of the sentence, Ἀλκιβιάδης δὲ, but the words ὅσπερ οἱ ἀθληταί, κ.τ.λ., naturally suggest ἠκέινος.

1 ὄγκωμεν μὲν. The construction is τί δὲ θαυμάστων εἰ, τοιούτων συμβάντων αὐτοῖς, καὶ ὄγκωμεν μὲν, κ.τ.λ. ἐγενέσθην ὑπερηφάνω (for the aorist see a previous note). The difference of case in συμβάντων and ὄγκωμεν arises from the fact that the subject of the latter is the same as that of the main verb, and of the former not, and consequently the rule for the genitive absolute applies.
26—28.] BOOK I. CHAPTER II. 23

μαστόν, εἰ υπερηφάνω γεγενέσθην; 26. Εἰτα, εἰ μὲν τι ἐπλημμελησάτην, τοῦτον Σωκράτην ὁ κατήγορος αἰτιᾶται; ὅτι δὲ νέω ὄντε αὐτῷ, ἣνικα καὶ ἀγνω- 

μονεστάτω καὶ ἀκρατεστάτω εἰκὸς εἶναι, Σωκράτης 

παρέσχε σώφρονε, οὕδενδος ἐπαίνου δοκεῖ τῷ κατηγόρῳ 

ἀξίος εἶναι; 27. Οὐ μὴν τά γε ἄλλα ὕπτω κρίνεται: 

τίς μὲν γὰρ αὐλητής, τίς δὲ καὶ κιθαριστής, τίς δὲ 

ἄλλος διδάσκαλος ἱκανοὺς ποιήσας τοὺς μαθητᾶς, ἕως 

πρὸς ἄλλους ἑλθόντες χείρους φανῶσι, αἰτιᾶν ἔχει 

tοῦτον; τίς δὲ πατήρ, εάν ὁ παῖς αὐτοῦ συνδιατρίβων 

tῷ σώφρων ᾦ, ὕστερον δὲ ἄλλῳ τῷ συγγενόμενῳ 

ποιηρὸς γένηται, τὸν πρόσθεν αἰτιᾶται; ἄλλι' οὐχ 

ὁσῳ ἄν παρὰ τῷ ὕστερῳ χείρων φαίνηται, τοσοῦτω 

μᾶλλον ἐπαινεῖ τὸν πρότερον; ἄλλι' οἶ γε πατέρες 

αὐτοὶ συνόντες τοῖς νιέσι, τῶν παῖδων πλημμελοῦντον, 

οὐκ αἰτιᾶν ἔχουσιν, εάν αὐτοὶ σωφρονῶσιν. 28. Οὕτω 

dὲ καὶ Σωκράτης δίκαιον ἦν κρίνει εἰ μὲν αὐτὸς 

ἐποίει τι φαύλον, εἰκότως ἄν ἐδόκει ποιηρὸς εἶναι: εἰ δ' 

2 ei μὲν τι κ.τ.λ. The point conveyed here by μὲν and δὲ is, 

the inconsistency of the two things occurring together. If 

Socrates bore the blame of the ill 

conduct of his associates, he ought to have shared the credit of their 

good conduct during their inter-

course with him. 

3 ἱκανοὺς ποιήσας. Of course 

ἱκανοὺς from its position is the predicate, and is not to be taken 

as merely qualifying μαθητᾶς.

4 ἄλλι' οὐχ ὅσῳ. Ἀλλὰ ἔx-

presses strong opposition, excluding 

any former supposition. It 

is therefore naturally found with 

a negative in the previous clause. For instance I. vi. 2, οὗ μόνον 

φαύλον ἄλλα τὸ αὐτὸ ἰμάτιον 

ἡμφυέσαι. Here the previous sen-

tence, although interrogative in 

form, contains virtually a nega-

tive.

5 ἄλλι' οἶ γε πατέρες αὐτοὶ. 

"Why even the very fathers 

amongst us." The force of γε is 

not very clear at first sight. 

Kühner says it is "auctiva," 

which I do not quite understand. It 

seems to qualify πατέρες; "our 

fathers at all events" (and a 

fortiori others). It is at least 

ture of them, and as they are the 

least favourable case, it is prob-

ably true of all others.

6 ei μὲν αὐτός. The pronoun, 

as usually in the nominative case, 

is emphatic, "if he personally." 

For the imperfect here, see note 

on I. i. 5.
autòs' σωφρονῶν διετέλει, πῶς ἂν δικαίως τῆς οὐκ ἐνούσης αὐτὸ κακίας αὐτίαν ἔχοι;

29. 'Αλλ' εἰ καὶ μηδὲν αὐτὸς πονηρὸν ποιῶν ἑκεῖνος φαύλα πράττοντας ὁρῶν ἐπῆμει, δικαίως ἂν ἔπετεμάτο. Κριτίαν μὲν τοινν' ἀισθανόμενος ἐρώτα Εὐθυδήμου καὶ πειρώντας χρήσθαι, καθάπερ οἱ πρὸς τάφροδίστα τῶν σωμάτων ἀπολαύοντες, ἀπέτρεπε φάσκων ἀνελεύθερόν τε εἶναι καὶ οὗ πρέπον ἀνδρὶ καλῷ κἀγαθῷ, τόν ἐρώμενον, ὥς βούλεται πολλοῦ ἄξιος φαύνεσθαί, προσαίτειν' ὥσπερ τοὺς πτωχοὺς ἰκετεύοντες καὶ δεόμενον προσδοῦναι, καὶ ταῦτα μηδενὸς ἠγαθοῦ. 30. Τοῦ δὲ Κριτίου τοῖς τοιούτοις οὔχ ὑπακούοντος ὅδε ἀποτρεπτομένου, λέγεται τὸν Σωκράτην, ἄλλον τε πολλῶν παρόντων καὶ τοῦ Εὐθυδήμου, εἰπεῖν, ὦτι νῦκον αὐτὸ

7 εἰ δ' αὐτὸς. This combination of a past indicative with εἰ in the first clause, and an optative in the following one is not common. It seems to arise from a wish on Xenophon’s part to add to the usual hypothetical statement, (“supposing a man were to continue in a course of sobriety himself, how could he be found fault with?”) a clear indication that Socrates did as a matter of fact practise sobriety. This is conveyed by εἰ διετέλει, “if, as he did, he continued in a course of sobriety,” &c.

8 Κριτίαν μὲν τοινν. Nothing answers to μὲν here. Probably Xenophon intended to proceed eventually Ἀλκιβίαδην δὲ. The force of τοινν here is rather difficult to catch. It is not used so much to draw an inference, as to carry on the thread of the narrative or argument with some further detail or application. It is equivalent to our “now” in this sense, “now as for Critias.” Cf. I. iii. 1, ὡς δὲ δὴ καὶ ὄφελεν ἐδόκει μοι τοὺς συνόντας, τοῦτον γράφω, κ.τ.λ. Ἡ τὰ μὲν τοινν πρὸς τοὺς θεοὺς, “now as for the Gods.” So Thucyd. v. 88, ὁ λόγος δὲ προκαλεῖσθε τρόπῳ, εἰ δοκεῖ, γιγνέσθω. Ἡμέις τοινν, “now we for our part.”

9 προσαίτειν. This word, as Kühner says, is a common one for begging. He quotes Plato Phaedr. 233 D, τοὺς προσαίτοντας καὶ τοὺς δεομένους πλησμονής. The idea seems to be that of continually asking for more, importantly begging. For the attraction in ὥσπερ τοὺς πτωχοὺς, see note on I. ii. 19.

10 καὶ ταῦτα μηδενὸς ἠγαθοῦ. “And that too, (a portion of) what is no good.” The genitive depends on προσδοῦναι, and is a partitive one. Προσδοῦναι, “to give to another besides (πρὸς) oneself,” has the same construction as μεταδοῦναι.
BOOK I. CHAPTER II.

31. ἐς ὄν δὴ καὶ ἐμίσει 12 τὸν Σωκράτην ὁ Κριτίας, ὡσπέρ τὰ ύδια τοῖς λίθοις. 31. Ἐξ ὄν δὴ καὶ ἐμίσει 12 τὸν Σωκράτην ὁ Κριτίας, ὡστε καὶ, ὡτε τῶν τριάκοντα ὄν νομοθέτης 13 μετὰ Χαρικλέους ἐγένετο, ἀπεμνημόνευσεν αὐτῷ καὶ ἐν τοῖς νόμοις ἐγραφεῖ λόγον τέχνην 14 μὴ διδάσκειν, ἐπιρρέαζον ἐκείνῳ καὶ οὐκ ἔχων ὑπὲρ ἐπιλάβοιτο, ἀλλὰ τὸ κοινὴ τοῖς φιλοσοφοῖς 15 ὑπὸ τῶν πολλῶν ἐπιτιμώμενον ἐπιφέρουν αὐτῷ καὶ διαβάλλων πρὸς τοὺς πολλοὺς· οὔτε γὰρ ἔγωγε 16 οὔτε αὐτὸς τοῦτο πῶς τοτε Σωκράτους ἥκουσα, οὔτ' ὁποῖοι. The optative is that of the oratio obliqua. Learners seldom know how to construe optatives in Greek or subjunctives in Latin, their first impulse being to translate all such forms by “would,” without considering that such forms are as often to be translated by simple indicatives as not. Here δοκοῖ is not “would seem,” but “seemed;” the optative arising not from any sense of probability, but because it conveys the thought of Socrates declared by himself.

12 Ἐξ ὄν δὴ καὶ ἐμίσει. “From which of course (δὴ) also.” This use of καὶ after relatives is so exceedingly common, that it looks sometimes as though the relative suggested the καὶ mechanically. The καὶ after ὡστε qualifies ἀπεμνημόνευσεν, “he went so far as to score it against him.”

13 ὄν νομοθέτης. The Thirty Tyrants were appointed by Lyssander, with the ostensible object of drawing up a code of laws and a constitution for Athens. I suppose the words here, νομοθέτης ἐγένετο, are used with reference to this.

14 λόγον τέχνην. There is no article, because the sense is apparently “any art of discussion,” of any kind, literary or political. The government of that day were no more favourable to open discussion than some governments now.

16 τὸ κοινὴ τοῖς φιλοσοφοῖς. This seems to refer to the charge brought against philosophers of venturing on unlawful subjects of speculation, τά τε μετέωρα, καὶ τὰ ὑπὸ γῆς (Plato, Apol. 18 B), and making the worse cause the better by their sophistical teachings.

16 οὔτε γὰρ ἔγωγε. This explains why the object of Critias must have been to malign Socrates without having any real ground of complaint. Xenophon never himself heard Socrates making any profession of the kind (see the last note) charged against philosophers, and never heard from any one who did hear him. The double οὔτε is curious. But in Xenophon’s Apologia, § 24, there is a very similar use, οὔτε ἔγωγε οὔτε θύων οὔτε δύναμις οὔτε ὁνομάζων ἀλλούς θεοὺς ἀναπέφημα. Kühner alters the first οὔτε into οὔδε, but it does not seem necessary.
'Εδήλωσε δ' ἐπεὶ γὰρ οἱ τριάκοντα πολλοὺς μὲν τῶν πολιτῶν καὶ οὐ τοὺς χειρίστους ἀπέκτεινον, πολλοὺς δὲ προετέρωντο ἄδικειν, εἰπὲ που ὁ Σωκράτης, ὅτι θαυμαστὸν οἱ δοκοῖ εἶναι, εἴ τις γενόμενος ὁ θάνατος οὐκ ἐπείξειν, εἰτε τοὺς ὁμολογεῖν καὶ τὰς βοῶς ἐλάττους τε καὶ χείρους ποιῶν μὴ ὀμολογοῦν κακός βουκόλος εἶναι ἐτι δὲ θαυμαστότερον, εἰ τὶς προστάτης γενόμενος πόλεως καὶ ποιῶν τοὺς πολίτας ἐλάττους καὶ χείρους μὴ αἰσχύνεται, μὴ δὴ οἶεται κακὸς εἶναι προστάτης τῆς πόλεως.

33. Ἀπαγγελθέντος δὲ αὐτοῖς τοῦτον, καλέσαντες οἱ Κριτίας καὶ οἱ Χαρικλῆς τὸν Σωκράτην τὸν τε νόμον ἐδεικνύτιν αὐτῷ καὶ τοῖς νέοις ἀπειπέτην μὴ διαλέγεσθαι. Ὁ δὲ Σωκράτης ἐπήρετο αὐτῷ, εἰ ἐξεῖν πυθάνεσθαι, εἰ τι ἀγνοοῦτο τῶν προωγορευμένων. 

34. Τῷ δὲ ἐφάτην. 'Ἐγὼ τοῖνυν, ἐφη, παρεσκεύασμαι μὲν πείθεσθαι τοῖς νόμοις: ὅπως δὲ μὴ δὲ ἀγνοοῦν

17 'Εδήλωσε δ'. The verb is here used perhaps impersonally. Cf. Plato, Cratyl. 415 B, δοκεῖ δὲ μοι δηλοῦν καὶ ἐν τῇ δείλα, and Herod. ii. 117, καὶ ταῦτα δὲ τὰ ἑτερὰ δῆλο τῷ κ.τ.λ. ("it is clear that."). The use of γὰρ after such phrases as τεκμήριον δὲ, σημεῖον δὲ, κ.τ.λ. is common. Cf. Thucyd. iii. 66, τεκμήριον δὲ ὃς ὁ πολεμιῶς ἐπράσασομεν ὦστε γὰρ ἥδικαςαμεν οὐδένα.

18 γενόμενος. The aorist here, and the present in the next line (ποιῶν), are used in their proper sense, "after becoming . . . and on making;" the former being a single act completed soon, and the latter a continuous act still in process.

19 μὴ αἰσχύνεται. Before there was μὴ ὀμολογοῦν, the optative, a purely hypothetical case being put. Here the indicative is used, because Critias is in the writer's mind, and the case is put as a fact, "if a man is not ashamed, as Critias is not." Compare II. vi. 4, εἰ δὲ τις τοῦτων μὲν τῶν κακῶν μὴ δὲν ἔχοι εἰ δὲ πάσχων ἀνέξεται.

20 μὴ διαλέγεσθαι. Verbs of forbidding take what seems a superfluous negative after them. The reason is, that we look only at the prohibition, the Greeks to the negative result contemplated, "they forbade him, to the effect that he was not to converse." The union, as here, of dual and plural forms is common. See I. ii. 18. 24.

21 Τῷ δ' ἐφάτην. "And they said, Yes." So Plato's usual phrase, φαῦ ἢ μή, "say yes, or no." For τοῖνυν see note above on Κριτίας μὲν τοῖνυν, I. ii. 29.
λάθω τι παρανομήσας, τούτο βούλομαι σαφῶς μαθεῖν ἃ παρ’ ὑμῶν πότεροι τὴν τῶν λόγων τέχνην σὺν τοῖς ὀρθῶς λεγομένοις εἶναι νομίζοντες ἢ σὺν τοῖς μὴ ὀρθῶς ἀπέχεσθαι κελεύετε αὐτῆς; 'Ει μὲν γὰρ σὺν τοῖς ὀρθῶς, δῆλον ὅτι ἀφεκτέων εἶν ἃ τοῦ ὀρθῶς λέγειν· εἰ δὲ σὺν τοῖς μὴ ὀρθῶς, δῆλον ὅτι πειρατεύου ὀρθῶς λέγειν. 35. Καὶ ὁ Χαρικλῆς ὄργιοθεῖς αὐτῷ Ἐπειδὴ, ἔφη, ὁ Ὁσκρατεῖς, ἀγνοεῖς, τάδε σαι εὐμαθέστερα ἄντα προαγορέσυμεν, τοῖς νέοις ὄλως μὴ διαλέγεσθαι. Καὶ ὁ Ὁσκράτης: "Ἰνα τοίνυν, ἔφη, μὴ ἀμφιθολὸν ἢ, ὥσ ἀλλο τε ποιω ἢ τὰ προηγορευμένα, ὀρίσατε μοι, μέχρι πόσων ἐτῶν δεὶ νομίζειν νέοις εἶναι τοὺς ἀνδρώπους. Καὶ ὁ Χαρικλῆς: "Ὅσον περ, εἶπεν ἡ ὑποῦν βουλευτεύοντα ὡς ἑξεστίν, ὡς ὑπώφρονίμοις ὁδύς μηδὲ σὺ διαλέγουσιν νεωτέροις τριάκοντα ἐτῶν. 36. Μηδὲ, ἕν τε ὄνομαί, ἔφη, ἤν πωλῆ νεώτερος τριάκοντα ἐτῶν, ἔρωμαι, ὁπόσου πωλεῖ: Ναὶ τὰ γε τοιαῦτα, ἔφη ο

22 πότερον τὴν τῶν λόγων κ.τ.λ. This argument is not very clearly put; but it amounts to this:—The Thirty prohibited all teaching of the art of discussion. Did they mean the art of correct discussion? Why, then, they would stop all truthful discussion, which Socrates affects to think could never be their object. Did they mean false and incorrect discussion? Why, then, his aim was only to arrive at truth, and therefore the prohibition did not apply, and so the field was still open to him, and the duty of attaining to what was true still incumbent. The phrase ἐν τοῖς εἰσαί is, "to have to do with," "to be connected with."

23 ἃ το αφεκτέων εἴη. One would expect ἃν εἴη, which some of the editors adopt. Kühner defends εἴη alone, on the ground that, although the form δῆλον ἑστίν is present, there is a reference to a past remark, actually or virtually made. "It is clear that, as we said, we had to give up correct discussion;" where the "had to give up" suits "as we said," rather than "it is clear." This seems to be what Kühner means, although his note is not very clear: "Scilicet haec structura non usurpatur nisi scriptor alterius verba e tempore praeterito com memorat uti h. l. δῆλον ὅτι, ἔλεγομεν κ.τ.λ." 24 "Ὁσον περ, εἶπε. The construction is, μέχρι ὧν σοι περ χῦνον ὡς ἑξεστίν (αὐτοῖς) βουλευτεύον (βουλευτάς εἰναι) ὡς ὑπώφρον κ.τ.λ. Below, μηδὲ ἔρωμαι is, "am I not even to ask?" This sense has been noticed before.

25 ὃποσον πωλεῖ. See a note on I. i. 1, under τίσι ποτέ.
28. "But in truth," "but the fact is." Cf. III. vi. 10, and II. ii. 7, where τοί, in accordance with its derivation (τό), has an intensive force.

27 τῶν σκυτέων. Socrates was continually lectured by his opponents (when hard pressed) and hearers for introducing such vulgar illustrations as these, drawn from cobblers, &c. For instance, in Plato, Gorg. 491 Α, ἀτεχνώς γε ἀδίκει σκυτέας τε καὶ κναφέας καὶ μαγείρους λέγων καὶ ἰατροὺς οὔδεν παύει.

28 κατατετριφθαί. "Worn quite away," "worn thread-bare" (although that introduces a new feature into the expression), the metaphor being that of bodies —metals, for instance—rubbed together until they are worn thin, or quite away. Cf. Thucyd. viii. 46, περὶ ἐαυτοῦ τούτος Ἐλληνας κατατριφθαί.

29 καὶ τῶν ἐπομένων. "Also the topics connected with these," the topics in the discussion of which such illustrations occur. Below, μὴ καὶ σὺ is, "lest you too," like the herdsmen you talked of. Socrates would make the herds smaller, by being killed out of them.

30 εἶχον. The tense must be translated properly, as compared with ἐγενέσθη, "had arisen in the first instance . . . and in what relation they stood."

31 παρὰ τοῦ μῆ ἀρέσκουντος.
"From the instructor who is not satisfactory to his pupils." Xenophon means that no disciple is really benefited by a master in any point with regard to which the disciple has no thorough admiration for him. Critias and Alcibiades did not admire the moral character of Socrates, and so they did not improve themselves, in order to bring themselves up to its level. The participle and article is negativē by μη, because it is virtually a hypothetical negative, "all who may be found on examination." Here for instance the words are equivalent to ἔδω τις μὴ ἄρεσκη. 

The imperfect ἄμελητην is used no doubt to suit the notion of time conveyed by ἔν χρόνον. 23 φάναι. This and the subsequent infinitives of course depend on λέγεται.

34 Δίδαξον δὴ. Comparing II. iii. 11, and III. vi. 5 (for I see no difference in the three passages, although I think Kühner does), δὴ with the imperative is used when, some admission or assertion being made, an immediate application is requested. "Certainly I can tell you, said Pericles. Well then, at once—to carry this out—tell me." It seems to concentrate a somewhat general remark to an immediate focus, as it were. As δὴ is connected with ἤδη and δὲ, this is in accordance with the natural sense of the word. Cf. Soph. Philoct. 1469, ἅρωμεν δὴ πάντες ἄσπλεις.
Γάρ ὁ δότου 35 νόμοι εἰσίν, οὐς τὸ πλήθος συνελθὼν 36 καὶ
dοκιμάσαν ἔγραψε, φράζον, ἃ τε δεῖ ποιεῖν, καὶ ἀμή. Πέτερον 37
δὲ τάγαθα νομίσαν 37 δεῖν ποιεῖν, ἃ τὰ κακά; Τάγαθα, νὴ Δία,
φάναι, ὃ μειράκιον, τὰ δὲ κακὰ οὐ. 43. 'Εάν δὲ μὴ τὸ πλήθος, ἄλλ,' ὥστερ ὁποὺ ὁλυγαρχία εὐστίν, ὥλγου συνελθόντες γράψωσιν, ὃ τι χρή ποιεῖν,
tαῦτα τί ἐστι; Πάντα, φάναι, ὃσα ἂν τὸ κρατοῦν τῆς
tόλεως θουλευσάμενοι, ἃ χρή ποιεῖν, γράψῃ, νόμος
καλεῖται. Καὶ ἂν τύραννος ὁμ κρατῶν τῆς
tόλεως γράψῃ τοὺς πολίτας ἃ χρή ποιεῖν, καὶ ταῦτα νόμος ἐστί;
Καὶ ὃσα τύραννος ἀρχών, φάναι, γράφει, καὶ
tαῦτα νόμος καλεῖται. 44. Βία δὲ, φάναι, καὶ ἀνομία
tί ἐστίν, ὃ Περίκλεις; ἃρ' οὖν ὅταν ὁ κρείττων τὸν
ῄττω μὴ πείσας, ἀλλὰ βισαύομεν ἀναγκάζῃ ποιεῖν
ὁ τί ἂν αὐτῷ δοκῇ; "Εμουγε δοκεῖ, φάναι τὸν Περί-
κλέα. Καὶ ὃσα ἂρα τύραννος μὴ πείσας τοὺς πολίτας
ἀναγκάζῃ ποιεῖν γράφων, ἀνομία ἐστί; Δοκεῖ μοι,
φάναι τὸν Περίκλέα: ἀνατίθεμαι γάρ 39 τὸ ὃσα τύραννος

35 πάντες γάρ ὁ δότου. As there
is no article, νόμοι is to be sepa-
rated from ὁ δότου, and is the pre-
dicate, "All these are laws." The
gender of πάντες ὁ δότου is fixed
by that of νόμοι. Sometimes
however this attraction does not
take place, and the subject is in
the neuter. Kühner quotes Anab.
I. iii. 18. ἐγγαγιὰ φημὶ ταῦτα μὲν
φλαρας εἰσιν. See also just
above, τί ἐστι νόμος.
35 συνελθὼν. For the difference
of tense here and in φράζον, see a
previous note (I. ii. 32).
37 νομίσαν. With the partic-
ciple is to be repeated ἔγραψε,
from the previous sentence. Cf.
Plato, Gorg. 451 D, εἶποιμ' ἂν ὅτι
περὶ τὴν τῶν ἄστρων φοράν—
ὁρθῶς γε λέγων οὖ (i. e. εἶποι
ἂν).
38 μὴ πείσας. The negative is
μὴ because it is a hypothetical
one, and indefinite, "whatever a
tyrant compels the citizens to
do, without first persuading
them." If some definite act
were alluded to, some matter of
fact, οὐ πείσας would be used,
ὡσα being of course then replaced
by some other word.
39 ἀνατίθεμαι γάρ. The meta-
phor is taken probably from some
game like draughts, where a
player withdraws his move and
makes a different one. Cf. Plato,
Hipparch. 229 Ε, ἀλλὰ μὴν καὶ
ἀσπερ πεττεύων ἑθέλω σοι ἐν τοῖς
λόγοις ἀναθέσαι ὧτι βούλει τοῖς
εἰρημένων. The construction is
either ἀνατίθεμαι τὸ εἶναι ταῦτα
νόμον ὃσα κ.τ.λ., the usual case
of the article with the infinitive,
μὴ πείσας γράφει νόμον εἶναι. 45. "Οσα δὲ οἱ οίλιγοι
touς πόλλους μὴ πείσαντες, ἀλλὰ κρατοῦντες γράφουσιν,
pότερον βιαν φῶμεν 40, ἢ μὴ φῶμεν εἶναι; Πάντα
μοι δοκεῖ, φάναι τὸν Περικλέα, ὅσα τις μὴ πείσας
ἀναγκάζει τινὰ ποιεῖν, εἴτε γράφων εἴτε μη, βία μᾶλλον
ἡ νόμος εἶναι. Καὶ ὁσα ἄρα τὸ πάν πλῆθος κρατοῦν
tὸν ἁρωματὰ ἐχόντων γράφει μὴ πείσαν, βία μᾶλ-
λον ἡ νόμος ἄν εἴη; 46. Μάλα τοι, φάναι τὸν Περ-
κλέα, ὁ 'Αλκιβιάδη καὶ ἴμεῖς, τηλικοῦτοι ὄντες 41,
dενοι τὰ τοιαύτα ἴμεν τοιαύτα γὰρ καὶ ἐμελετῶμεν
καὶ ἐσοφξόμεθα, οὔ περ καὶ σὺ νῦν ἐμοὶ δοκεῖς με-
λετάν. Τὸν δὲ 'Αλκιβιάδην φάναι Εἴθε σοι, ὁ Περ-
ικλεις, τότε συνεγενόμην, ὅτε δεινότατος σαυτοῦ 42
tαῦτα ἱσθα. 47. Εἶπει τοῖνυν 43 τάχιστα τῶν πολιτευμένων

or τὸ is explained by ὅσα τῷ-
ρανος κ.τ.λ. Cf. such expres-
sions as τὸ ἄνθρωπος, the word
"man."

40 πότερον βιαν φῶμεν. See
note on I. ii. 15. The negative
is conveyed by μη, because it is
not a direct one, only a supposed
one, “are we to say No?” This
is the reason why the imperative
and infinitive require μη and not
οὐ. They convey only a possible
negative; for it is clear that the
negative in “do not strike,” is of
a very different character from
that in “he does not strike.”

41 τηλικοῦτοι ὄντες. Τηλι-
κοῦτος and τηλικός, like “tan-
tus” in Latin, is a neutral word,
meaning simply, “of such an
age.” The context decides whe-
ther it means old or young. Cf.
Soph. Antig. 722, οἱ τηλικοῦδε
καὶ διδαξόμεθα δὴ, φρονεῖν πρὸς
ἄνδρας τηλικοῦδε τὴν φύσιν, where
the word first really means “at
our advanced life,” and next, “at
your early age.” Below, καὶ σφ
is, “you as well as we.”

42 δεινότατος σαυτοῦ. “At
the cleverest point of your own
powers,” “at your best.” Cf.
Herod. v. 28, ἡ Μιλησία αὐτῆ
ἐναντίς μάλιστα τότε ἄκμασα.
The accusative ταῦτα after δεινό-
tatos is to be explained from
what is apparently the original
notion inherent in the accusative
case, viz. that of “extension
over.” It therefore naturally is
the case for the locality of any
quality in such phrases as ἐμ-
πειρός τὰ πολεμικά. This is also
the reason why a transitive verb
takes this case, to express the
locality over which the action of
the verb extends.

43 Εἶπει τοῖνυν. Τοῖνυν seems to
have its usual inferential mean-
ing here. The remarks of Alci-
biades were equivalent to an
assertion that he aimed at poli-
tical life, from his avowed wish
that he could have attended Peri-
32 MEMORABILIA.

49. 'Αλλά Σωκράτης γ', ἐφή ὁ κατήγορος, τοὺς πατέρας προπηλακίζειν ἐδίδασκε, πείθων μὲν τοὺς συνώντας αὐτῷ οἴκεται καὶ ἵνα σοφωτέρους ποιεῖν τῶν πατέρων, φάσκων δὲ κατὰ νόμον ἔξειν παρανόλας ἔλοντι καὶ τὸν πατέρα δήσαι, τεκμηρίῳ τούτῳ χρώμενος, ὥσπερ τὸν καί, οὗτ' άκτιάν ἐσχεν.

48. Α'. Κρίτων τε Σωκράτους ἦν ὁμιλητής καὶ Χαίρεφών, καὶ Χαίρεκράτης, καὶ Ἐρμοκράτης, καὶ Σίμμιας, καὶ Κέβης, καὶ Φαίδωνδης, καὶ ἀλλοί, οἳ ἐκείνῳ συνήσαν, οὐχ ἦν δημηγορικοί ἡ δικανικοί γένοτο, ἀλλ' ἦν, καλοί τε κάγαθοι γενόμενοι, καὶ οἷκῳ καὶ οἰκέταις καὶ οἰκείοις καὶ φίλοις καὶ πόλει καὶ πόλιταις δύναντο καλῶς χρησθαί καὶ τούτων οὐδεὶς, οὐτε νεώτερος οὔτε πρεσβύτερος ὃν, οὔτ' ἐποίησε κακὸν οὐδέν, οὔτ' αἰτίαν ἐσχεν.

44 οὕτε γάρ. The combination of a negative and positive clause (οὕτε ἠρεσκεν, εἰ τε προσέλθοιεν) is common. Cf. III. iv. 1. οὗτε ὑπεύθυνη σπατεινόμενον, ἐν τοῖς ἑπεύθυνοι οὔδεν περὶ βλέπετον ποιήσαντα. Below, the construction is ἔχθρων ἐλεγχόμενοι ὑπὲρ τούτων καὶ ἡμάρτανοι. For οὗτε in the sense of ὅπλει see a former note I. i. 17.

46 οἴκεται καὶ οἰκείοις. "Domestics and kinsmen."
"After convicting him of lunacy to put even one's father under confinement." The person in whose favour judgment was given was said αἱρεῖν δίκην, the person against whom, ὄφελος δίκην. If the suit in lunacy were successful, the next heir was directed to take charge of the property, and the lunatic no doubt put under proper restraint (δῆγαί).

50 καὶ αὐτὸν ἔτεκο δεδέσθαι. "Himself as well to have been consigned to safe keeping" when his victim was, for this is the sense of the perfect tense here. Below also δεδέσθαι is used in the same way, "have been sent to prison when their madness began, and kept there."

51 ὅς οὐδεν ὄφελος. Sc. ἐστιν αὐτοῦς εὐνοῖς εἶναι.

52 μηδαμοῦ παρ' αὐτοῖς. "Were of no account with them in comparison with himself." For this sense of μηδαμοῦ or οὐδαμοῦ cf. Ἑσχυλ. Persæ 490, θεοῦς νομίζων.
ουδαμόν, and Plato, Gorg. 456 C, οὐδαμόν ἂν φανήσαι τὸν ἰατρόν. For πρὸς, “in comparison with,” cf. Thucyd. vi. 86, δυνάμει μελέτοι πρὸς τὴν τῶν ἱερῶν, and viii. 40, πάντα ὅστερα εἶναι πρὸς τὸν αὐτὸς τέξιμον καὶ μαθηματικός. 53 οὐδα μέν. This has nothing to correspond to it; but in § 55 the narrative, in a different form, refers back to this, for ταῦτα ὁδὸν ἐπεξεργάζεθαι, ταῦτα δὲ λέγεων οὐκ ἐξιδιασκεῖν. 54 συγγεγέντα τέ. The second τέ is apparently useless, for there are three divisions of people mentioned, fathers, kinsmen, friends. But possibly the sense is rather, “fathers, and all others, including both kinsmen and the case of friends” (περί), so that there are at first two classes, fathers, and all the rest of the world, the last being subdivided into kinsmen and friends. Before the last, περί is repeated, perhaps by reason of the proximity of λέγοντα, although quite unnecessarily, as the sentence runs really, καὶ (περί) τῶν ἄλλων, συγγεγέντα τε ὅτι καὶ φίλων. I see, since writing this note, that Kühner’s idea is essentially the same; and he adds, which may be true, that φίλων being altogether different from the other classes, Xenophon may have repeated the περί. As some corroboration of this, he refers to I. iii. 3, πρὸς φίλους δὲ καὶ χένους καὶ πρὸς τὴν ἄλλην δίατην. 55 καὶ πρὸς τούτοις γε δὴ. In Thucyd. iv. 92 there is πρὸς τε γὰρ τοὺς ἀντιπέλαθον πᾶσι τῷ ἀντιπάλον καθισταται, καὶ πρὸς τούτοις γε δὴ, οἱ καὶ κ.τ.λ., and the same particles occur in iv. 78. The sense is plain in these passages, “and against these, at all events, it is assuredly true.” In fact, the particles introduce a kind of climax. They seem then used in enumerations where the last member is put emphatically with something of surprise. Weiske quotes an apt passage from Οἰκον. v. 20, ὑπὲρ ἄγραφα καὶ ξηρῶν καρπῶν καὶ βιῶν, καὶ ὑπὲρ πάντων γε δὴ τῶν κτημάτων. Translate, “aye, and more than this.” 56 ἐαυτοῦ δὲ πάντων. The construction is, ἐκατόστα ἄναιρει τε αὐτὸς καὶ ἄλλῳ παρέχει (ἀναιρεῖν) ὅτι ἂν τοῦ σώματος, ὅ ἐαυτοῦ μάλιστα φιλεί, ἄχρειον ἤ. The genitive ἐαυτοῦ depends on ὅ, “which of all himself he loves most.” Cf. Thucyd. i. 84, ὅ μείρον ταῖς μάλιστοι ἡμῶν, where the order is ὅ ἡμῶν (“which portion of us, which point about us”) κ.τ.λ.
BOOK I. CHAPTER II.

55, 56. ... the virtual object of παρεκάλει. Below, in τῷ οἰκείος εἶναι, the nominative is right, because the subject of ἀμελῇ is in the nominative case; whereas above, in τοῦ ὡς φρονιμώτατον εἶναι, the subject of ἐπιμελεῖσθαι is itself in the accusative.

57 Βούληται. The subject here is τίς or ἕκαστος, taken from the virtual object of παρεκάλει. Below, in τῷ οἰκείος εἶναι, the nominative is right, because the subject of ἀμελῇ is in the nominative case; whereas above, in τοῦ ὡς φρονιμώτατον εἶναι, the subject of ἐπιμελεῖσθαι is itself in the accusative.

58 'Ἡσιόδου μὲν τῷ. The article is prefixed to a quotation, in the sense of "the passage," "the phrase," &c. The corresponding words to this clause are τοῦ δὲ 'Ομήρου, further down. The remark of Hesiod was only this, that agricultural work was no disgrace (οὐδὲν ὤνειδος). The cavillers at Socrates accused him of saying that no kind of work (good or bad, as long as it is work) is a disgrace to a man. 'Εργον especially used for agricultural works, or even tilled fields, cf. Callim. Lavaer. Pall. 62, Βοιωτῶν ἐργα διερχομένα, as such work in the primitive ages was the chief occupation.
58. To δὲ Ὅμηρον ἔφη ὁ κατήγορος πολλακις αὐτὸν λέγειν, ὡτι 'Ὀδυσσεύς

"Ωντινα μὲν βασιλῆα καὶ έξοχον ἄνδρα κιχείν,
tὸν δὲ ἄγανοις ἐπέέσσιν ἐργήσασκε παραστάς·
'dαιμόνι', ὡς σε ἐκκε κακὸν ὡς δειδίσσεθαι,
ἄλλ' αὐτὸς τε κάθησο καὶ ἄλλους ἴδρυνε λαοὺς.'
ον δ' αὐτ' δήμου τ' ἄνδρα ἵδιον, βοῶντα τ' ἐφεύροι,
tὸν σκιττρῳ ἐλάτσασκεν, ὄμοκλήσασκε τε μῦθον·
'dαιμόνι', ἀτρέμας ἥσο καὶ ἄλλων μῦθον ἁκουε,
οὶ σὲ φέρτεροτ εὶς. σὺν δ' ἀπτόλεμος καὶ ἄναλκες,
οὔτε ποτ' εὖν πολέμως ἐναρίθμενος, οὔτ' εὖν βουλή.'

ταῦτα δὴ αὐτὸν ἐξηγείσθαι, ὡς ὁ ποιητὴς ἐπαινον
παίσθαι τοὺς δημότας καὶ πένητας. 59. Σωκράτης

59 καὶ ταῦτα. Sc. τὰ ἄδικὰ τε καὶ αἰσχρὰ ἔργα. For the sense of ἐπὶ (with a view to), cf. Thucyd. vi. 28, ἐπὶ δήμου καταλύσει ἡ περικοπὴ γένοιτο.
60 ἐπειδῆ ὀμολογήσατο. This is the optative of indefinite frequency. Cf. Xen. Anab. I. v. 2, οὶ δὲ ἐπὶ τις δίκαιος, εἰστηκέσαν. If the indicative were used here, it would limit the remark to some one particular occasion. Cf. Thucyd. vi. 18, ἐπειδῆ γε καὶ ἐνωμοσάμεν. Xenophon's defense supposes the passage of Hesiod to be explained as follows: no real, genuine work (by which is understood work that does good) is a disgrace. But this is not what Hesiod meant.
61 'Ὀδυσσεύς. See II. ii. 188. Ulysses was polite to the great men, and rude to the little; and the connexion of Socrates with Critias and Alcibiades strengthened the suspicion of his anti-democratical bias.
62 τοὺς δημότας καὶ πένητας.
For the single article, see note on I. i. 19. Also for the imperfect, ἐν ὑποτε, see note on I. i. 5.

63 ἄλλος τῷ ἐὰν ᾧ. A commoner form is ἄλλος τε καὶ ἐὰν, "and especially if." Here the sense is, "and otherwise than this, if they are besides rash as well." Cf. Thucyd. vi. 72, οὐ μέντοι τοσοῦτον γε λειπών ὅπως εἴναι, ἄλλος τε τοῖς πρῶτοις ἀνταγωνισμένος. Of course here the hypothetical clause ἐὰν θαυματεῖς ὅσι replaces an adjectival one, τοῖς μὴ ἰκανοῖς.

64 ἐπιθυμητάς. "Desirous (of his company)." Cf. I. ii. 5, τοὺς ἐαυτοῦ ἐπιθυμοῦντας. Below, τῶν ἐαυτοῦ is a partitive genitive, "he aided all liberally with portions of what belonged to himself." The construction is like that of μετακινοῦμαι. Cf. Herod. i. 143, μετακινοῦμαι αὐτοῦ μηδαμοῦ ἄλλοις.

65 ἐπρός τοὺς ἄλλους ἀνθρώπους. "Extending even to the rest of the world." Els is also used in this way. Cf. Plato, Symp. 179 B, Ἀλκησίση ἴκανήν παρέχεται μαρτυρεῖν εἰς τοὺς Ἑλλήνας.

66 ταῖς γυμνοπαιδίαις. A festival at Sparta when boys danced round the statues of Latona, Artemis, and Apollo, in memory of the heroes who fell in the combat at Thyrea, when Othryades gained the victory for his countrymen.
"..."
μάλιστα τῶν ἀλλῶν ἀνθρώπων· ἀντὶ δὲ τοῦ διαφθειρέων τοὺς νέους, ὃ δὴ ὁ γραψάμενος αὐτὸν ἦττάτο, φανερὸς ἢν τῶν συνόντων 72 τοὺς πονηρὰς ἐπιθυμίας ἔχοντας τούτων μὲν παῦνω, τῆς δὲ καλλιότητος καὶ μεγαλο-πρεπεστάτης ἄρετῆς, ἡ πόλεις τε καὶ οἰκούσι, προτρέπων ἐπιθυμεῖν ταῦτα δὲ πράττων πῶς οὐ μεγάλης ἄξιος ἦν τιμῆς τῇ πόλει;

CHAPTER III.

I. Ἡν δὲ δὴ καὶ ὑφελεῖν 73 ἐδόκει μοι τοὺς ἔννοιας τὰ μὲν ἔργα δεικνύων ἐαυτὸν οἶος ἦν, τὰ δὲ καὶ δια-λεγόμενος, τούτων δὴ γράψω ὡπόσα ἀν διαμεμορεύσω. Τὰ μὲν τοῖνυν 74 πρὸς τοὺς θεοὺς φανερὸς ἢν καὶ ποιῶν καὶ λέγων ἢπέρ ἡ Πυθία ὑποκρίνεται τοῖς ἐρωτώσι, πῶς δὲι ποιεῖν ἢ περὶ θυσίας ἢ περὶ προγόνων θερα-πείας ἢ περὶ ἀλλου τινός τῶν τοιούτων ἢ τε γὰρ Πυθία νόμο πόλεος ἀναρεῖ ποιοῦντας 75 εύσεβῶς ἀν ποιεῖν, Ἀφράτης τε οὖτως καὶ αὐτός ἐποιεῖ καὶ τοῖς ἀλλοις παρῆνει, τοὺς δὲ ἀλλως πος ποιοῦντας περιέρ-γους καὶ ματαιός ἐνόμιζεν εἶναι. 2. Καὶ εὔχετο δὲ πρὸς τοὺς θεοὺς ἀπλῶς τάγατα διδόναι, ὡς τοὺς θεοὺς

72 τῶν συνόντων. This depends on the τοὺς πονηρὰς ἐπιθυμίας ἔχοντας, “those of his associates who,” &c. In this and similar cases with relatives, the genitive stands first generally. Cf. Thucyd. iii. 39, τῶν δὲ πολέων αἰς ἀν μάλιστα λευκαί ἐπισταλέτο ἢπέρ, and iv. 80, αὐτῶν δῆσιν ἄξιοτοι κ.τ.λ.

73 καὶ ὑφελεῖν. Socrates not only did not corrupt his asso- ciates (τοὺς νέους διαφθείρων, I. 2 1), he actually did the reverse, for he improved them.

74 Τὰ μὲν τοῖνυν. To this is opposed διαίτη δέ in § 5. Below, for ὑποκρίνεσθαι cf. Herod. i. 78, ἡ Πυθία ὑποκρίνατο τοῖς Λυδοῖς. The same word is found in Thucyd. vii. 44, but there ἀποκρί- νεσθαι is a various reading, and is a far commoner word.

75 ποιοῦντας. Not “those who act,” for the article would be used, but the people already mentioned are referred to; “if they act, they would do,” &c. Below, after παρῆνει, add οὕτως ποιεῖν.
 MEMORABILIA. 

κάλλιστα εἰδότας," οποία ἀγαθά ἐστι τούς δ' εὐχο-
μένους χρυσίον ἢ ἀργύριον ἢ τυραννίδα ἢ ἄλλο τί τῶν
tοιούτων οὐδὲν διάφορον ἐνόμιζεν εὐχεσθαι, ἢ εἰ κυ-
βείαν ἢ μάχην ἢ ἄλλο τι εὐχοντο τῶν φανερῶς ἀδήλων
ὀπως ἀποβήσοιτο. 3. Θυσίας δὲ θύων μικρὰς ἀπὸ
μικρῶν οὐδὲν ἤγειτο μειοῦσαν τῶν ἀπὸ πολλῶν καὶ
μεγάλου πολλὰ καὶ μεγάλα θυόντων οὔτε γὰρ τοῖς
θεοῖς ἐφι καλῶς ἔχειν 77, εἰ ταῖς μεγάλαις θυσίας
μᾶλλον ἢ ταῖς μικραῖς ἔχαιρον πολλάκις γὰρ ἂν
ἀυτοῖς τὰ παρὰ τῶν ποιήσων μᾶλλον ἢ τὰ παρὰ τῶν
χρηστῶν εἶναι κεχαρισμένα. οὔτ' ἂν τοῖς ἀνθρώποις
ἀξιον εἶναι ἐξ' ἂν, εἰ τὰ παρὰ τῶν ποιήσων μᾶλλον ἢν
κεχαρισμένα τοῖς θεοῖς ἢ τὰ παρὰ τῶν χρηστῶν ἂλλ'
ἐνομίζει τοὺς θεοὺς ταῖς παρὰ τῶν εὐσεβεστάτων τιμαῖς
μάλιστα χαίρειν. 'Επαινετής δ' ἂν και τοῦ ἔπους
tούτου

Καὶ δύναμιν 78 ἡ ἐρείπων ἕρημαν θεοῖς καὶ
πρὸς φίλους δὲ καὶ ξένους καὶ πρὸς τὴν ἄλλην
dίαιταν καλὴν ἐφὶ παραίνεσιν εἶναι τὴν Καὶ δύναμιν 79

76 ὡς εἰδότας. Cf. I. ii. 20, ὡς τὴν μὲν τῶν χρηστῶν κ.τ.λ. For the
general sentiment compare Juv. x. 347, "Permittes ipsis ex-
pendere numeribus, quid Conven-
niat nobis, rebusque sit utile
nostris. Nam pro jucundis aptis-
sima quaque dabunt Di, Carior
est illis homo quam sibi." Also
Plato, Alcib. ii. 148 C, οἱ Δακε-
δαμώνιοι ἐκάπτοστε εὖχην εὐχο-
νταί, τὰ καλὰ ἐπὶ τοῖς ἄγαθοῖς τοὺς
θεοὺς διδόναι κελεύοντες, and that
dialogue generally.

77 ἐφῃ καλῶς ἔχειν. There is no
ἄν required with ἔχειν, because
καλὸν ἄν and the like phrases are
used without ἄν, just as the
Latins said "longum erat." This
sentence can be put into English
with a similar idiom, "if they
really rejoiced ... it was a bad
thing for them." In fact, as
Kühner remarks, the ἄν might
have been omitted below in ἐξίος
ἄν εἶναι for the same reason.

78 Καὶ δύναμιν. Hesiod, Oper.
et Dies 336. For the repetition of
πρὸς with τὴν ἄλλην, see note on
περὶ φίλων, I. ii. 53. Here
φίλους and ξένους are put toge-
ther as forming one idea opposed
to τὴν ἄλλην διαιταν.

79 τὴν Καὶ δύναμιν. That is,
tὴν παραίνεσιν Καὶ δύναμιν ἐρείπων
eἶναι καλὴν παραίνεσιν. It might
have been also expressed by τοῦ
Ερείσιν. 4. Ἐι δὲ τι δόξειεν ὁμώς σημαίνεσθαι παρά τῶν θεῶν, ἢ τούτον ἄν ἐπείσθη παρά τὰ σημαίνόμενα ποιήσαι, ἡ εἰ τις αὐτῶν ἐπείθεν ὄντων λαβεῖν ἤγερμόνα τυφλῶν καὶ μὴ εἰδότα τὴν ὄδον ἀντὶ βλέποντος καὶ εἴδότως· καὶ τῶν ἄλλων δὲ μωρίαν κατηγόρει, οὕτως παρὰ τὰ παρὰ τῶν θεῶν σημαίνόμενα ποιοῦσι τι φυλαττόμενοι τὴν παρὰ τοῖς ἄνθρωποις ἄδοξίαν. Αὐτὸς δὲ πάντα τάνθρωποι ὑπερέωρα πρὸς τὴν παρὰ τῶν θεῶν ξυμβολιάν.

5. Διαίτη δὲ τήν τε ψυχήν ἐπαιδεύσει καὶ τὸ σῶμα, ὁ χρόμιον ἄν τις, εἰ μὴ τι δαμόνιον εἰς, ἡβραλέως καὶ ἄσφαλῶς διάγοι καὶ οὐκ ἄν ἀπορήσει τοσαύτης δα-πάνης. Οὕτω γὰρ ἐυτελῆς ἦν, ὡστ' οὐκ οἶδ', εἰ τις οὕτως ἄν ὀλύγα ἑργάζοτο, ὡστε μὴ λαμβάνειν τὰ Σωκράτει ἀρκοῦντα: σίτω μὲν γὰρ τοσούτῳ ἐχρήτῳ, ὡσον ἡδέως ἐχθρευ· καὶ ἐπὶ τοῦτο οὕτω παρεσκευασμένος ἤει, ὡστε τὴν ἐπιθυμίαν τοῦ σιτοῦ ὅφον αὐτῷ εἶναι.

80 Ἐι δὲ τι δόξειεν. This optative is not to be confounded with the pure hypothetical optative in such cases as εἰ ἔχοι διδοῖν ἄν, for ἐπείσθη ἄν would not be a natural sequence. But it is really equivalent to an optative of indefinite frequency, like ἐπείσθη ὀμολογήσατο in I. ii. 57. Below, ἐπείσθεν is "tried to persuade him."

81 παρὰ τοῖς ἄνθρωποις. The meaning of παρὰ is distinct from that of the same preposition in the line before. It is here, "the disrepute existing amongst men," the other, "the indications sent from the gods." Below, for the comparative force of πρός, see I. ii. 52 (εἰναὶ πρός εὐαυτόν).

82 ὡστε μὴ λαμβάνειν. The difference between ὡστε οὐκ and ὡστε μὴ is here clearly marked. The former is naturally found when an indicative follows, for the negative result is then asserted to have followed as a matter of fact. With ὡστε μὴ and an infinitive the result is not asserted to have followed; there is only stated a capability of its following from the premises. Socrates was frugal; there was a positive consequence of this, viz. ignorance on Xenophon's part of the possibility of any man not having at least thus much; this is ὡστε οὐκ οἶδα. A man could hardly be conceived working little enough not to receive, if he did work, thus much: this is ὡστε μὴ λαμβάνειν. It is to be observed that ὡστε with an infinitive does not preclude the actual occurrence of the event; but it does not distinctly assert its occurrence, only its possible occurrence.
ποτὸν δὲ τὰν ἥδυ ἢν αὐτῷ διὰ τὸ μὴ πίνειν, εἰ μὴ διψών. 6. Εἰ δὲ ποτὲ κληθεὶς ἐθελήσεις ἐπὶ δείπνου ἐλθεῖν, ὡς τὸις πλείστοις ἐργαδέστατον ἔστιν, ὡστε φυλάξασθαι τὸ ὑπὲρ τῶν καύρων ἐμπτύπλασθαι, τούτῳ ράδιος πάνω ἐφυλάττετο. τοῖς δὲ μὴ δυναμένοις τούτῳ ποιεῖν συνεβούλευεν φυλάττεσθαι τὰ πειθοῦτα μὴ πεινῶντάς ἐσθίειν μηδὲ διψῶντας πῖνειν καὶ γὰρ τὰ λυμαινόμενα γαστέρας καὶ κεφαλὰς καὶ ψυχὰς ταῦτ' ἐφὶ εἶναι. 7. Οἷςεσθαι δ' ἐφὶ ἐπισκόπτων καὶ τὴν Κιρκην ὑς ποιεῖν τοιούτως πολλοῖς δειπνίζουσαν τὸν δὲ Ὅδυσσεα Ἐρμοῦ τε ὑποθημοσύνη καὶ αὐτὸν ἐγκρατῆ ὄντα, καὶ ἀποσχέμενον τὸ ὑπέρ τῶν καύρων τῶν τοιούτων ἀπτεθαι, διὰ ταῦτα οὐδὲ γενέσθαι ἐν.

8. Τοιαῦτα μὲν περὶ τούτων ἐπαίζειν ἀμα σπουδάζων ἀφροδισίων δὲ παρῆγεν τῶν καλῶν ἱσχυρῶς ἀπέχεσθαι, οὐ γὰρ ἐφὶ ράδιον εἶναι τῶν τοιούτων ἀπτόμενον σωφρονεῖν. Ἀλλὰ καὶ Κριτῶβουλὸν  ποτὲ τὸν Κρίτωνος πυθόμενος ὅτι ἐφίλησε τὸν Ἀλκιβιάδου βίον καλὸν ὅντα, παρόντος τοῦ Κριτοβούλου, ἥρετο Ξενοφῶντα: 9. Εἰπέ μοι, ἐφὶ, ὃ Ξενοφῶν, οὐ σὺ Κριτῶβουλον ἐνόμιζε εἶναι τῶν σωφρονικῶν ἀνθρώπων μᾶλλον ἢ τῶν θρασεῶν, καὶ τῶν προνοητικῶν μᾶλλον ἢ τῶν ἁνοήτων τε καὶ ριψοκυνδύων; Πάνυ μὲν οὖν, ἐφὶ δ'

83 αὐτῶν ἐγκρατῆ ὄντα. This participial clause corresponds to the dative ὑποθημοσύνη, by a variation of expression very common. For the construction below, ἀποσχέμενον τὸ ὑπὲρ κ.λ.α., instead of the genitive, cf. Plato, Republic. 354 B, οὐκ ἀποσχέμην τὸ μὴ οὐκ ἕπτο τούτο ἐλθεῖν. Thucyd. v. 25 has ἀπέσχοντο μὴ στρατεύσαι.

84 οὐδὲ γενέσθαι ὑν. "Did not so much as ever become a pig."
The companions of Ulysses did become swine, although afterwards restored to their human shape: Ulysses escaped altogether. Below, τῶν καλῶν ἀφροδισίων is "beautiful objects of affection."

85 Κριτῶβουλον. The idiom of our language would naturally lead us to make this the subject of the secondary clause. The Greek idiom makes it the object of πυθόμενος in the primary one.

There seems to be no connecting particle here, because οὕτος is emphatic. Cf. Plato, Republic. 340 B, τὸ τοῦ κρείττονος ξυμφέρων ἔλεγεν δὴ ἡγεῖτο ὁ κρείττων αὐτῷ ξυμφέρειν τῶτῳ ποιητέων εἶναι, where Stallbaum says, "cum majore vocis intentione pronuntianum est."

88 Καὶ τί δῆ. The force of καὶ is to be noticed. It is used in this position with interrogatives when something of surprise or indignation is conveyed. Cf. III. ix. 12, καὶ πῶς ἢν, ἐφη, ἐξεῖλη μὴ πείθεσθαι ἐπικειμένης γε ζημίας. It is very common in the tragic writers. On the other hand, πῶς καὶ only asks for further information, without any of the sentiment expressed in καὶ πῶς. Here the order is, καὶ ἰδὼν (αὐτὸν) ποιοῦντα τί κατέγνωκας αὐτοῦ. For this use of τίς, whereby the question is reserved to some distance in the sentence, cf. Πι. ii. 1, καταμεμάθηκας οὖν τοὺς τί ποιοῦντα τὸ ὅνωμα τοῦτο ἀποκαλοῦσιν; Translate, "What have you known him do, that you think so poorly of him?"

89 Ἀλλ' εἰ μέντοι. Cf. Πι. i. 12, where the particles seem clearly to mean, "but if in good truth." Cf. Plato, Phædo 68 B, οὐ πολλὴ ἄν ἀλογία εἴη; πολλὴ μέντοι νῦ̃ Δία. This is in accordance with its derivation, "for one thing (mēν), this" (τῷ).
δάσεις; 12. "Ω Χράκλεις, ἐφη ὁ Ἐνοφόων, ὥς δεινὴν τινα λέγεις δύναμιν τοῦ φιλήματος εἶναι. Καὶ τούτο, ἐφη ὁ Σωκράτης, θαυμάζεις; ὦν καὶ ὁδή, ἐφη, τὰ φαλάγγια, οὐδ' ἠμισθολογιαὶ τὸ μέγεθος ὄντα, προσαφάμενα μόνον τῷ στόματι ταῖς τε ὀδύναις ἐπιτρίβει τοὺς ἀνθρώπους, καὶ τοῦ φρονεῖν. 91 ἔξιστησιν; Ναὶ μὰ Δι', ἐφη ὁ Ἐνοφόων ἐνίησε γὰρ τὸ τὰ φαλάγγια κατὰ τὸ δήμα. 13. "Ω μωρέ, ἐφη ὁ Σωκράτης, τοὺς δὲ καλοὺς 92 οὐκ οἰεὶ φιλοῦντας ἐνίεναι τι, ὅτι σὺ σὺν ὀρᾶς; οὐκ ὁδῆ, ὅτι τοῦτο τὸ θηρίον, ὁ καλοῦσιν καλὸν καὶ ὁραῖον, τοσοῦτοι δεινότερον ἐστὶ τῶν φαλαγγίων, ὥσπερ 93 ἐκεῖνα μὲν ἀφάμενα, τοῦτο δὲ οὐδ' ἀπτόμενον, εὰν δὲ τις αὐτὸ θέσῃ, ἐνίησε τι καὶ πάνω πρόσωσθεν τοιούτων, ὡστε μαίνεσθαι ποιεῖν; ἴσως δὲ καὶ οἱ Ἑρωτεῖς τοξόται διὰ τοῦτο καλοῦνται, ὅτι καὶ πρόσωσθεν οἱ καλοὶ τιτρώσκουσιν. ʼΑλλὰ συμβουλεῖσθαι, ὡς Ἐνοφόων, ὅποταν ἴδης τινὰ καλὸν, φεύγειν προτροπίδην σοὶ δὲ, ὁ Κριτόβουλε, συμβουλεύω ἀπευναυτίσας μόλις γὰρ

91 καὶ τοῦ φρονεῖν. Cf. II. i. 4, ἐξειδόταμεν τοῦ τὰ δεινὰ ἀναλογίζεσθαι.
92 τοὺς δὲ καλοὺς. A clause must be supplied to account for the δὲ, such as τὰ μὲν φαλάγγια οἰεὶ ἐνίεναι τι, τοὺς δὲ καλοὺς κ.τ.λ.
93 τοσοῦτο... ὅσφ. The real proportion to be expressed would properly be conveyed by a comparative in both clauses. "This creature is cleverer than spiders, in whatever proportion it is harder to produce their effect without touching, than whilst touching." But here the second part of the enunciation contains only a statement of the different conditions under which the same result follows. Kühner quotes a similar passage from Plato, Euthyph. 11 D, κινδυνεύων δεινότερος γεγον-έναι ὅσφ ὁ μὲν τὰ αὐτὸν μόνα ἐποίει ὁ μένοντα, ἐγὼ δὲ καὶ τὰ ἀλλότρια. 94 ἐκεῖνα μὲν. It will be noticed that ἐκεῖνος refers to the last mentioned (φαλάγγια) instead of the more remote. But οὖτος is required for the immediate subject of the sentence (τοῦτο τὸ θηρίον) for the sake of emphasis. See IV. iii. 10. The difference of tense in ἀφάμενα and ἀπτόμενον is natural enough: they produce their effect after touching; this, without even attempting to touch at all, but if a person only so much as looks at it. Throughout the remainder of the sentence καὶ means "even."
ἀν ἰσως ἐν τοσούτω χρόνῳ τὸ δήμα ύγιῆς γένοιο. 14. Οὕτω δὴ καὶ ἀφροδισιάζειν τοὺς μὴ ἄσφαλῶς ἔχοντας πρὸς ἀφροδίσια ἤτεο χρήναι πρὸς τοιαῦτα, οὐα, μὴ πάνυ μὲν δειμένου 95 τοῦ σῶματος, οὐκ ἄν προσδέξατο ἡ ψυχή, δειμένου δὲ, οὐκ ἄν πράγματα παρέχει. Αὐτὸς δὲ πρὸς ταῦτα φανερὸς ἦν οὕτω παρεσκευασμένος, ὅστε ῥάον ἀπέχεσθαι τῶν καλλίστων καὶ ἀραιοτάτων ἢ οἴ ἄλλοι τῶν αἰσχίστων καὶ ἀωροτάτων. 15. Περὶ μὲν δὴ βρώσεως καὶ πόσεως καὶ ἀφροδισίως οὕτω κατεσκευασμένος ἦν καὶ ἤτεο οὐδὲν ἄν ἰττον ἀρκοῦντος ἡδεσθαι τῶν πολλὰ ἐπὶ τούτοις πραγματευμένων, λυπεῖσθαι δὲ πολὺ ἔλαττον.

CHAPTER IV.

1. Εἳ δὲ τινες Σωκράτην νομίζουσιν, ὃς ἐνιο γράφουσί τε καὶ λέγουσι περὶ αὐτοῦ τεκμαίρομενοι 96, προτρέψασθαι μὲν ἀνθρώπους ἐπ’ ἀρετὴν κράτιστον γεγονέναι, προαγαγείν δ’ ἐπ’ αὐτὴν οὐκ ἰκανόν σκεψάμενοι μὴ μόνον 97 ἄ ἐκείνος κολαστηρίου ἐνεκα τοὺς πάντ’ οἰομένους εἰδέναι ἐρωτῶν ἢλεγχεν, ἀλλὰ καὶ ἀ λέγων συμμέρευε τοὺς συνδιατρίβουσι, δοκιμαζόντων, εἰ ἰκανὸς ἢ βελτίως ποιεῖν τοὺς συνόντας. 2. Δέξω δὲ πρῶτον ἃ ποτε αὐτοῦ ἤκουσα περὶ τοῦ δαιμονίου

95 μὴ πάνυ μὲν δειμένου. “Supposing the body not to be urgently in need of them.” Below, in περὶ μὲν δὴ βρώσεως, the μὲν is answered by δὲ in the next section, ei de times.
96 τεκμαίρομενοι. “Merely guessing,” not forming any careful opinion on well-grounded evidence.
97 μὴ μόον κ.τ.λ. As the sentence is an imperative one (δοκιμαζόντων) μὴ is required, not ou. Socrates cross-questioned all who put forward great pretensions of superior knowledge, with the view of exposing these pretensions and bringing all such pretenders to shame. This is the meaning of κολαστηρίου ἐνεκα.
diálegoménoν προς Ἀριστοτέλημον, τὸν Μικρὸν ἐπικαλούμενον. Καταμαθὼν γὰρ αὐτὸν οὐτε θύοντα τοῖς θεοῖς οὐτε μαντικὴ χρώμενον, ἀλλὰ καὶ τῶν ποιούντων ταῦτα καταγελώντα. Εἰπέ μοι, ἐφι, ὁ Ἀριστοτέλημε, ἐστιν οὐσίνας ἀνθρώπων τεθαύμακας ἔπι σοφία; Ἐγνωγε, ἐφι. 3. Καὶ ὦς. Λέξον ἡμῖν, ἐφι, τὰ ὑνόματα αὐτῶν. Εἰπὲ μὲν τοίνυν ἐπὶν ποιήσει Ὁμήρου ἔγγυε μάλιστα τεθαύμακα, ἔπὶ δὲ διδυράμβω Μελανπιτίδην, ἔπὶ δὲ τραγῳδία Σοφοκλέα, ἔπὶ δὲ ἀνδριαντοποιία Πολύκλειτον, ἔπὶ δὲ ξωγραφία Ζεύξιν. 4. Πότερά σοι δοκούσιν οἱ ἀπεργαζόμενοι εἰδολα ἀφροία τε καὶ ἀκίνητα ἄξιοθαυμαστότεροι εἶναι ἢ οἱ ξώο ἐμφρονά τε καὶ ἐνεργά; Πολύ, νη Δία, οἱ ξώο, εἰπέρ γε ὑ τῦχη τινι, ἀλλὰ ὑπὸ γνώμης ταῦτα γίνεται. Τῶν δὲ ἀτεκμάρτως ἐχώντων, ὅτου ἐνεκα ἐστὶν ταῖς τούτων, πότερα τύχης καὶ πότερα γνώμης ἐργα κρίνεις; Πρέπει μὲν τὰ ἐπὶ ὑφελεία γνώμενα γνώμης ἐργα εἶναι. 5. Οὐκοῦν δοκεῖ σοι ὁ ἐξ ἀρχῆς ποιῶν ἀνθρώπους ἐπὶ ὑφελεία προσθείναι αὐτοῖς δι’ ὅν αἰσθάνονται ἐκαστα, ὀφθαλμοὺς μὲν,

98 Ἀριστοτέλημον. Aristodemus is mentioned by Plato (Simp. 173 B); he was little, shoeless, and a special admirer of Socrates, and one of his most constant associates.

99 ἐστιν οὐσίνας. Sometimes the verb in this form is plural (but not so generally). Cf. Thucyd. vi. 88, στὸν τὸ κατεκόμμενον τῷ στρατεύματι καὶ εἶναι οὔ καὶ χρημάτα, whence it is seen that the verb is always present. Propertius imitates this, III. ix. 17,—

Est quibus Eleæ concurririt 
Est quibus in celeres gloria 

100 Καὶ ὦς. “And he.” The relative is sometimes used for the demonstrative. Cf. Plato, Theages 129 B, καὶ ὦς ἐπεισέχε. It is very common in the phrase ἡ δὲ ὦς, “he said,” in Plato.

1 εἰπέρ γε. “If at least.” There is no doubt implied any more than by “siquidem” in Latin, and therefore the indicative mood follows. Below, πρέπει μὲν implies a suppressed clause with δὲ, to the effect that another explanation might be conceived as possible, although the given one was almost sure to be right.
BOOK I, CHAPTER IV.

6. [Greek text]

With relatives (ὡς, ὅτις, ὅσος κ.τ.λ.) is clear enough; it adds an indefinite comprehensiveness, like "cunque" in Latin. But it is not clear what ὡς ἂν, ὅτις ἂν mean. One would expect the same indefinite notion to be conveyed by these phrases. If so, the sense here may be, "in order that the very winds may do no harm, in whatever way it may be conceived as able to be done," i.e. "may not by any possibility do harm." In Soph. Philoct. 129 there is ναυκήρην τρόποις μορφήν δολώσας ὡς ἂν ἄγνοια προσῆ, "that want of recognition, in whatever way it is possible, may be gained." If so, ὡς ἂν conveys a stronger meaning than ὡς, and the event is regarded as more certain to follow. If ὡς ἂν were translated by its original meaning, "in whatever possible way," the result would amount to what I have said.


6 δι' οὗ. The construction is δι' οὗ (ταύτα) ἃν τὰ ξώα ἐπιθυμεῖ, εἰσπέμπτεται, a sentence apparently easy, but, as a matter of fact, continually mistranslated. Below, with δισεχρη supply ἐστίν.

7 ἔσοε τεχνήματι. Cf. Plato, Repub. 508 D, ἔσοεν αὖ νοῦν οὐκ ἔχοντι. Of course σκοπούμενος has nothing to do with τεχνήματι. It is but a dative of the indirect object. Cf. Tacitus, Germ. 6, “in

universum æstimanti plus penes peditem roboris.”

8 ὢδαμοῦ ὑπα. “But do you think you have carried off bodily as it were (συναρπάσαι) intellect alone, existing nowhere else than in you?” “that intellect is the only thing you have carried off?”

9 Μᾶ Δι’. This clearly means, “Well, I do think so. I think that intellect is nowhere else but in man.” The words refer back to νοῦν δὲ μόνον οὐδαμοῦ
BOOK I. CHAPTER IV.

this looks a good explanation, but in II. i. 30 (quoted above) he proposes to alter the reading, to make it square with his view.

12 ὅσῳ κ. τ. ἡ. "In proportion as—while the more magnificent —(supply ὅν) he deigns to care for you." On the whole, this seems better than the other way of translating, "he calls on you to reverence him," although the words τῆς ἐμῆς θεραπείας προσδείσθαι (to want my reverence besides what he possesses already) are in favour of this last rendering.

13 ό ἐπάτων μέν. Cf. Ovid, Metam. i. 84, "Pronaue dum spectant animalia cetera terram, Os homini sublime dedit, cœlumque tueri." Below, ἀνέστησαν is the first aorist, for the second could not have an accusative case after it.

14 ἐπειτα. For the absence of ἐ δε see note on I. ii. 1, under είτα.
tois mên alloi eiptetoi pòdas ádokan, o'tò to porqeus- 
thei mónon parékhousoin ánthròpou dé kai ħeíasas pros-
éthesan, aí tà plieísta, ois euðaímonésteroi ékeínon 
esmév, éxerjagíontai. 12. Kai múñ giónntan ge 15 pá-
tov tàv zwon échontov, mónh n tàv tàv ánthròpów 
epoíethan oiván álloto állassh phaúousan tov stómatov 
árbooun te tòn fwnh, kai sýmáinev pánta állassh, 
á boulómetha; tò dé kai16 tàs dè ánfradoi'sh ýdovás 
toiv mèn állois zwous doúvai perigráphantas tov étos 
chrónov, hìmín dé sýnechó méxhi ýhrous tàntas paréchev; 
13. Où toivn mónon hórkeve tov ħeiv tov sómatov épí-
meléthnai, állo, ópper mégyostón ésti, kai tòv fuvkhú 
kratísthen tàv ánthròpou énèfusas tívov gáp állo 
zwon fuv khí prwta mév theów tàv tàv mégystà 17 kai 
kallístata synhtazántov ýshetai óti eisí; tí dé fúlou 
allo 'h ánthrwpou theous therapeúou; poià dé fuvkhí 
tíh antrhstíntis ikanwtera prôforiáptesbthai hé lymóu hé 
dípsos hé fuv khí hé òhlahtí, hé nósois epikouúshai, hé ròmno 
áskhshai, hé prós máthmwn ékstopnhsai, hé, ósa án ákousi 
é idh hé máthh, ikanwterá ésti diamevnhshai18; 14. Où 
ýbr pávnoi sòi katanádholon, óti pará tà álła ñwia ósster 
thoei ánthrwpoi bieteúousi, fúsi kai tô sómatai19 kai

15 Kai múñ giónntan ge. Kai 
mun introduces a new subject 
with emphasis, "And assuredly." 
Cf. I. vi. 3, kai múñ khýmatá ge. 
In II. iii. 14, kai múñ pleiéston 
ge dòkei, the sense is rather 
"and yet certainly." Below, for 
orivn árbooun cf. I. iv. 6, ólous 
témeveiv.

16 tò dé kai. "And what of 
his having given?" Something 
must be understood, tí oí oí dòkei, 
or oú theúmaton éstí.

17 thewv tàv tàv mégystà. The 
same construction is found IV. 
v. 13. oí vàv aisthánavmhai sou 
ópoudí vómmou légeis. The geni-
tive depends perhaps on the 
phrase òtì eisí; the fact of their 
existing is the property con-
ected with them first perceived. 
Cf. I. 1. 12, kai paráv ton mèn aútov 
evosképe pótéra, where see the 
note.

18 diamevnshshai. "To retain 
(dia) in the memory." Below, 
pará và álla ñuia is "in com-
parsion with." Cf. IV. iv. 1, pará 
tovs állois èuvxaktew. This is a 
very natural branch of the usual 
meaning, "alongside of:"

19 kai to sómatai. "Both...
and," for φύσει does not depend on κρατιστεύοντες, but is used absolutely, "by nature," "naturally."

20 ἂν ἔχων. The subject of ἔχων is τίς or άνθρωπος, from άνθρωπος. The second ἂν is only a repetition of the first, which is put as forward as possible in the sentence. Cf. III. ix. 2, ὅτι ἂν Ὀράζων . . . ἔθέλοιεν ἂν. Also Soph. Ajax 537, τί δήτε ἂν ὃς ἐκ τῶν ἂν ἄφελοι εἰς; Below, πλέον ἔχειν means "to be better off."

21 ὅταν τί ποιήσωσι. See note on I. iii. 10. Below, καλ σοι is "to you as well as to the Athenians," and ἔξαπατωμένοις is "thoroughly cheated."

22 ὅχι ὅρασ. Some editors omit ὅτι. Cf. I. iii. 12, ὅπως ὅσθε, ἐφι, τά φαλάγγια ἐπιτριβεῖ τοὺς ἄνθρωπους, so that it does not seem necessary to have ὅτι, the expression being colloquial, like our "don’t you see?" But I retain ὅτι out of regard to the MSS. Below, καλ ὅσδε νοῦς is, "your intellect as well as that of the universe," which last again takes καλ.
That is, μὴ σέβησθαι χρή. Of course here the meaning is, that we are not to suppose that whereas the eye of man can reach far, yet the eye of God cannot. The incompatibility of the two things together is the point insisted on. Cf. II. i. 6, τὸ δὲ εἶναι μὲν... τοὺς δὲ πολλοὺς ἀγαμήσατος ἦκεν.

The first division here contains the Athenians (τῶν ἐνθάδε), the second all foreigners, such as those in Egypt, Sicily, &c. The article is repeated before each class, but not before every particular in each. Cf. I. ii. 53, and the note there.

οὕτως. Sc. τοὺς θεοὺς, suggested by τὸ θεῖον.

όποτε... ὁρώντο. The optative here and below, in εἰεν, is that of indefinite frequency. This may be also true of ἡγήσαντο, for very similar instances have been noticed. Or perhaps it may be due to attraction to the other optatives, an attraction sometimes found. Cf. Plato, Phædo 72 B, εἶ ἀποθέσκοι μὲν πάντα ὅσα τοῦ ζήν μεταλάβοι, ἐπειδὴ δὲ ἀποθάνοι, μένοι ἐν τούτῳ τῷ σχήματι. Πράττοιεν is the optative of the ὁμοίωσις, depending on ἡγῆσαντό, as expressing the opinion of those whose sentiments are described.
CHAPTER V.

1. Εἰ δὲ δὴ καὶ ἐγκράτεια καλῶν τε κάγαθον ἀνδρὶ κτῆμα ἐστίν, ἐπισκεψάμεθα, εἰ τι προῦβιβαζέ λέγων εἰς αὐτὴν τοιοῦτον  Ἡ ἄνδρες, εἰ, πολέμου ἡμῖν γενομένου, Βουλομέθα ελέσθαι ἄνδρα, ύφ᾽ οὐ μάλιστ᾽ ἂν αὐτοὶ μὲν σωζόμεθα, τοὺς δὲ πολέμους χειρομέθα, ἂρ᾽ ὡντιν ἂν αἰσθανομέθα 27 ἡπτὼ γαστρὸς ἢ οἶνον ἢ ἀφροδισίων ἢ πόνου ἢ ὑπνου, τοῦτον ἂν αἰρομέθα; καὶ πῶς ἂν 28 οἰηθεῖμεν τὸν τοιοῦτον ἢ ἡμᾶς σῶσαι, ἢ τοὺς πολέμους κρατήσαι; 2. Εἰ δ᾽ ἐπὶ τελευτὴν τοῦ βίου γενόμενοι Βουλομέθα τῷ ἐπιτρέψαι ἢ παῖδας ἁρ- ρενας παιδεύσαι, ἢ θυγατέρας παρθένους διαφυλάξαι 29, ἢ χρήματα διασώσαι, ἂρ᾽ αξιόπιστου εἰς ταῦτα ἡγησομεθα τὸν ἀκρατή; δοῦλῳ δ᾽ ἀκρατεὶ ἐπιτρέψαμεν ἂν ἢ βοσκήματα ἢ ταμεία ἢ ἔργων ἐπίστασιν 30; διάκονον δὲ καὶ ἁγοραστὴν τοιοῦτον 31 ἐθελήσαιμεν ἂν προῖκα λαβεῖν; 3. Ἀλλὰ μὴν εἴ γε μηδὲ δοῦλον ἀκρατὴ δεξαίμεθα ἂν, πῶς οὐκ ἀξίον αὐτὸν γε 32 φυλάξασθαι τοιοῦτον γενέσθαι; Καὶ γὰρ οὐχ 33, ῥυσπερ οἱ πλε-

27 ὡντιν ἂν αἰσθανομέθα. Ἀν is not to be connected with the relative, for then the subjunctive would be required. It is to be taken with αἰσθανομέθα, “whom we might happen to find.” In the next words, there does not seem any difficulty in ἡπτὼ πόνου, on the ground that it means "unable to bear toil," while ἡπτὼ γαστρὸς means "unable to refrain from gluttony." For these last words only imply "no match for the stomach;" and "no match for hard work" is just as reason-able an expression as the other.

28 καὶ πῶς ἂν. See note on I. iii. 10.

29 διαφυλάξαι. “To keep watch over until the end (διὰ)" of the appointed time.

30 ἔργων ἐπίστασιν. It has been noticed before that ἔργων is especially used of agricultural operations. It is so used here.

31 τοιοῦτον. “Accept for nothing such a waiting-man.” Some editors have τὸν τοιοῦτον; then it would be, “such an one as I have described in the capacity of waiting-man.”

32 αὐτὸν γε. This is opposed to δοῦλον, and therefore signifies the master, the man himself, as separate from his belongings.

33 Καὶ γὰρ οὐχ. This nega-
ouéktau tòu xúllou áφαιροúmenoi χρήματα éautou the whole clause ὅ ἀκρατὴς
k.t.l.). Translate, "it is not the case that, as ... so the continent man, although injurious ...
yet is beneficial," &c. For this force of μέν and ὅ see note above on kal μὴ τὸ σὺν μὲν ὄμω (I. iv. 17). For kal γὰρ see note
on II. i. 3.

34 ἰσετέειν τοὺς θεοὺς. The infinitive depends on ὅν or χρήματα, supplied from εὐκτόν
εἶναι. A similar construction is found, Plato, Phædo 51 B, ποιητέον ἢ ἄν κελεύῃ ἢ πόλις ἢ πολι-
θείειν αὐτὴν ἢ τὸ δίκαιον τέφυκε. "To obtain good masters" can only, I think, mean, that it is
good for such a man to fall under the control of masters of good character, who by example and
wholesome discipline will school him to a virtuous life. That it should mean "virtues," because
"vices" are spoken of a man's rulers, seems to me absurd.
CHAPTER VI.

1. "Αξιον δ' αυτοῦ καὶ ἂ πρὸς 'Αντιφώντα τὸν σοφιστὴν διελέχθη μὴ παραλπεῖν" ὁ γὰρ 'Αντιφών ποτε βουλόμενος τοὺς συνονυμιαστὰς αὐτοῦ παρελεύσθαι προσελθὼν τῷ Σωκράτει, παρόντων αὐτῶν, ἐλεξε τάδε: 2. 'Ἡ Σωκράτει, ἐγὼ μὲν ὃμην τοὺς φιλοσοφοῦντας εὐδαιμονετέρους χρῆναι γνῶσθαι, σὺ δὲ μοι δοκεῖς τάναντι τῆς φιλοσοφίας ἀπολελαυκέναι: ξῆς γοῦν αὐτῶς, ὡς οὖν ἂν εἰς δούλου ὑπὸ δεσπότη διατύμωμος μείνειτ, οὐι τα συτή καὶ ποτὰ πίνεις τὰ φαυλότατα, καὶ ἰμάτιον ἡμφίεσαι οὐ μόνον φαῦλον, ἀλλὰ τὸ αὐτὸ θέρους τε καὶ χειμῶνος, ἀνυπόδητος τε καὶ ἀχίτων διατείλεις. 3. Καὶ μὴν χρήματά γε ὦ λαμ-

35 δουλεῖαν οὐδεμιᾶς. A cognate accusative. For the form οὐδεμιᾶς ἦττον αἰσχράν, cf. Π. v. 18 and Thucyd. vii. 30, πάθει χρησιμένων οὐδεμίου ἤσον οἴοφρασθαι ἄξιων. 36 'Αξιον δ' αὐτοῦ. The genitive depends on the phrase ἐν διελέχθη, as though it were τοὺς λόγους. Cf. I. iv. 13, πρῶτα μὲν θεῶν κ.τ.λ. 37 πρὸς 'Αντιφώντα. The Antiphon mentioned here was an Athenian, an epic writer, and poetical and dream interpreter. He was not the famous orator of the same name. 38 οδὸ. ἂν εἰς. "No single slave;" a more emphatic form than οὐδελ' ἂν. The next words, ὡς δὲ δεσπότη, are not "by a master," which would require a genitive, but "under a master." 39 ἰμάτιον. This was the outer garment, nearly answering to the Roman toga; the χιτῶν was an inner dress of wool or linen. Underneath this an inner χιτῶν seems to have been worn next the skin. Socrates being ἀχίτων, probably, as Kühner says, had only the first and last of these garments. 40 Καὶ μὴν. Here the particles are used as in I. iv. 12 (not as in Π. iii. 10, where the sense is "and yet"). Socrates went ill-clad; and it was quite certain that money, at all events, he never took. Below, the particles κτωμένους and κεκτημένους are used in distinctive senses, "while acquiring," and "while possessing."
βάνεις, ά καὶ κτωμένους εὑφραίνει καὶ κεκτημένους ἐλευθεριώτερον τε καὶ ήδιον ποιεῖ ζην. Εἰ οὖν, ὦστερ καὶ 41 τῶν ἄλλων ἔργων οἱ διδάσκαλοι τοὺς μαθητὰς μιμήτας ἐαυτῶν ἀποδεικνύοντως, οὕτω καὶ σὺ τοὺς συνόντας διαθήσεις, νόμιζε κακοδαιμονίας διδάσκαλος εἶναι. 4. Καὶ ὁ Σωκράτης πρὸς ταῦτα ἐίπεν. Δοκεῖς μοι, ἐφ' ὦ Ἀντιφόν, ὑπειληφέναι με οὔτως ἀνιαρῶς ζην, ὥστε πέπεισμαι σε μᾶλλον ἀποθανέων ἄν ἔλεγον ἡ ζην ὦστερ ἐγώ. 'Ἰθι οὖν ἐπισκεψόμεθα, τί χαλεπὸν ὑσθήσαι τοῦμοι βιοῦ. 5. Πότερον, ὅτι τοὺς μὲν λαμβάνουσιν ἀργύριον ἀναγκαίον ἐστὶν ἀπεργάζοντας τοῦτο, ἐφ' ὦ ἄν μισθὸν λαμβάνοντων, ἐμοὶ δὲ μὴ λαμβάνοντι οὐκ ἀνάγκη διαλέγονται ἦ ἄν μὴ βουλώμαι; ἡ τὴν διαιτᾶν μου φαυλίζεις, ὦς ἤτοι μὲν ὒγιεία ἐσθίοντος ἐμὸν 42 ἡ σοῦ, ἢτοι δὲ Ἡχύν παρέχοντα; ἡ ὡς χαλεπώτερα 44 πορίσασθαι τὰ ἐμὰ διαίτηματα τῶν σῶν διὰ τὸ σπανιώτερά τε καὶ πολυτελέστερα εἶναι; ἡ ὡς ἡδίω σοὶ δὲ σὺ παρασκευάζῃ οὖντα ἦ ἐμοὶ δὲ ἐγὼ; οὐκ οἰσθῇ, ὅτι οὐ μὲν ἡδίστα ἐσθίων ἥκιστα ὢφυν δεῖται, ὃ δὲ ἡδίστα πίνων ἥκιστα τοῦ μὴ παρόντος ἐπιθυμεῖ ποτὲν; 6. Τὰ γε μὴν ἰμάτια οἰσθῇ ὅτι οἱ μεταβαλλόμενοι ψύχοις καὶ θάλπους ἐνεκα μεταβάλλονται, καὶ ὑποδήματα ὑποδούνται, ὅπως μὴ διὰ τὰ λυποῦντα τοὺς πόδας κωλύονται πορεύεσθαι

41 ὦστερ καὶ. The introduction of καὶ into both clauses, καὶ τῶν ἄλλων and καὶ σὺ, is common.
42 τί χαλεπὸν. The genitive depends on τί χαλεπὸν, "what hardship connected with my life." In the next sentence, before ὅτι supply τοῦτο τὸ χαλεπὸν τοῦμοι βιοῦ ὑσθήσαι.
43 ἐμὸν. This form is used because it is emphatic, being opposed to σοῦ. Before, in τὴν διαιτᾶν μου, the pronoun is not emphatic; the sense being simply "my living," not "my living," as distinguished from that of others. Cf. Plato, Apolog. 32 A, ἀκούσατε δὴ μοι τὰ ἐμὸν ἐμμεθηκότα.
45 τοῦ μὴ παρόντος. "Hankers after some drink he cannot get."
7—9. BOOK I. CHAPTER VI.

7. So on, to the 
8. This does not mean "to get new
9. They were before;" that
10. Improving in character.
11. This is used similarly in Latin. Cf.
12. Tacit. Agric. 41, "tot viri expug-nati et capti."
pōliw ὧφελείν δέῃ, ποτέροι ἢ πλείων σχολή τούτων ἐπιμελεῖσθαι, τῷ, ὡς ἐγὼ νῦν, ἣ τῷ, ὡς σὺ μακαρίζεις, διαιτωμένῳ; στρατεύοντο δὲ πότερος ἀν βάσιν, οἱ μὴ δυνάμενοι ἄνευ πολυτελοῦς διαίτης ἐξῆν, ἡ δ' ὁ παρὸν ἄρκοίν; ἐκπολυορκηθείν δὲ πότερος ἀν βάττων, οἱ τῶν χαλεπτώτατῶν εὐρείων δεόμενοι, ἢ οὶ τοὺς βάστας ἐνυγχάνειν ἄρκούντως χρόμενοι; 10. 'Εσοικάς, ὁ Ἀντιφῶν, τὴν εὐδαιμονίαν οἰομένῳ\(^\text{50}\) τρυφήν καὶ πολύτελειαν εἶναι ἐγὼ δὲ νομίζω τὸ μὲν μηδενὸς δέεσθαι\(^\text{51}\) θείοιν εἶναι τὸ δ' ὡς ἐλαχίστων ἐγγυτάτω τοῦ θείου καὶ τὸ μὲν θείον κράτιστον, τὸ δὲ ἐγγυτάτω\(^\text{52}\) τοῦ θείου ἐγγυτάτω τοῦ κράτιστου.

11. Πάλιν δὲ ποτε ὁ Ἀντιφῶν διαλεγόμενος τῷ Σωκράτει εἴπετε: Ὡ Σώκρατες, ἐγὼ τοι σὲ μὲν δίκαιον νομίζω, σοφόν δὲ οὐδ' ὁποστηθοῦν. Δοκεῖσ δὲ μοι καὶ αὐτὸς τοῦτο γιγνώσκειν οὐδένα γοῦν τῆς συνονίας ἀργύριον πράττῃ καίτοι τὸ γε ἰμάτιον ἢ τὴν οἰκίαν ἢ ἀλλο τι ὑδ' ἐκκητήσαι νομίζων ἀργυρίου ἄξιον εἶναι, οὐδένι ἀν μὴ ὅτι\(^\text{53}\) προίκα δοιης, ἀλλ' οὐδ' ἐλαττων τῆς

\(^{50}\) οἰομένῳ. Cf. Plato, Rep. 508 D, ἐοικέν αὖ νοῦν οὐκ ἔχοντι, and above, I. iv. 7, ἐοικε σοφοῦ τινος δημογραφοῦ τεχνήματι. Below, of course τὴν εὐδαιμονίαν, having the article, is the subject, and τρυφήν, having none, the predicate.

\(^{51}\) τὸ μὲν μηδενὸς δέεσθαι. This was afterwards the theory of the Cynics. To be above all the accidents of fortune by having no wants to be affected by them was their highest ambition. In this respect they were rivalled or surpassed by the Indian Gymnosophists, who prided themselves on their insensibility and disregard to all but the most compulsory wants of nature.

\(^{52}\) ἐγγυτάτω. Sc. εἶναι. "Was to be in the nearest position to the Gods they could be." For a similar use of an adverb where an adjective would seem more natural, cf. Thucyd. vii. 4, βάσιν αὐτῷ ἐφάνετο ἡ ἐσκομμῆ ἐσεθειν. Compare Sall. Jug. 94 (quoted by Poppo), "ut prospectus nisusque per saxa facilium foret."

\(^{53}\) μὴ ὅτι. Μὴ ὅτι is used when the elliptical portion of the expression is conceived as in the imperative mood, οὐχ ὅτι when in some other mood. Here it is οὐδένι ἀν, μὴ εἴης ὅτι προίκα δοιης. In Thucyd. ii. 97, ταύτα δὲ ἀδύνατα ἐξισούσθαι οὐχ ὅτι τὰ ἐν τῇ Ἐθνωτρίτη, it is οὐ λέγω ὅτι κ.τ.λ. In the next words, προίκα.
BOOK I.  CHAPTER VI.  59

ἀξίας λαβών.  12.  Δὴ λογοὶ δὴ ὡτι, εἰ καὶ τὴν συνοσιάν ὅσον τινός ἀξίαιν εἴναι, καὶ ταύτης ἂν οὐκ ἑλάττω τής ἀξίας ἀργύριον ἐπράττου.  Δίκαιος μὲν οὖν ἄν εἴης, ὅτι οὐκ ἔξαπατάς ἐπὶ πλεονεξία, σοφὸς δὲ οὐκ ἂν, μηδενός γε ἀξία  ἐπιστάμενος.  13.  Ἡ ὁ δὲ Σωκράτης πρὸς ταῦτα εἶπεν.  "Ὄ Άντιφῶν, παρ' ἵμιν νομίζεται τῇν ὄραν καὶ τὴν σοφίαν ὁμοίως μὲν καλῶν, ὁμοίως δὲ αἰσχρὸν διατίθεσθαι εἶναι τῇν τε γὰρ ὄραν ἑαν μὲν τις ἀργύριον πωλῆ τῷ βουλομένῳ, πόρνου αὐτοῦ ἀποκαλοῦσιν, ἑαν δὲ τις, ὅτι ἐὰν γνῶ καλῶν τε κἀγαθῶν ἔραστην ὄντα, τούτων φιλοῦ ἐαυτῷ ποιῆται, σώφρονα νομίζομεν καὶ τὴν σοφίαν ὁσαιτὸς τοὺς μὲν ἀργυρίου τῷ βουλομένῳ πωλοῦντας σοφίστας ὥσπερ πόρνους ἀποκαλοῦσιν, ὡστὶς δὲ, ὅτι ἐὰν γνῶ εὐφα ὄντα, διδά- σκων ὃ, τι ἢ ἴπ ἢ ἀγαθῶν, φιλοῦ ποιῆται, τούτων νομί- ζομεν, ἀ τῷ καλῷ κἀγαθῷ πολίτη προσήκει, ταῦτα

and λαβῶν correspond; μὴ ὡτι προίκα δολῆς ἀλλ' οὐδὲ (δολῆς) λαβῶν.

54 καὶ τὴν συνοσιάν.  "Your company as well as your coat," &c., so that καὶ is to be connected with τὴν συνοσιάν. Below, ἑλάττω is used adverbially, "to extents less than the real value," for ἑλάττω is for ἑλάττων. Cf. Plato, Menexen. 235 B, παραμένει ἡμέρας πλείω ἡ τρεῖς, and Crito 53 Α, ἑλάττω ἑπεθήμησας.

55 μηδενός γε ἀξία.  "If at least you know nothing worth any thing;" a more courteous way of putting it than οὐδένος, which would assume the reality of the ignorance.

56 ὁμοίως μὲν καλῶν.  This is a difficult passage. The order seems to be, παρ' ἵμιν νομίζεται ὁμοίως μὲν καλῶν ὁμοίως δὲ αἰσ- χρὸν (εἶναι) διατίθεσθαι τῇν ὄραν καὶ τὴν σοφίαν. To expose for sale beauty and philosophy was alike disgraceful, if mere money gain were aimed at; but alike honourable if a moral profit were obtained. I think the construction might also be τὴν ὄραν καὶ τὴν σοφίαν ὁμοίως καλῶν εἶναι διατίθεσθαι, "beauty and philosophy are alike honourable to dispose of," where καλῶν would be a neuter, like κάρτα τοί φιλοκτηστόν γυνή (Ajax 580), "a thing prone to pity." Διατίθεσθαι is to arrange or put out wares for sale. Cf. Herod. i. 1, διατίθεσθαι τὸν φόρτον.

57 φιλοῦ . . . ποιῆται.  Some of the editors have ποιῆται. If the subjunctive be retained, it is due to a kind of attraction, ὡστὶς being equivalent to ἄν δὲ τίς. Thucydides uses ὡστὶς without ἄν, iii. 43, πρὸς ὄργην ἡμῖνα τύχης. But all editors do not allow this in Xenophon.
14. 'Εγὼ δ' οὖν καὶ αὐτός, ὃς Ἀντιφῶν, ὥσπερ ἄλλος τις ἢ ὑππωρ ἀγαθῷ ἢ κυνῷ ἢ ὁρνιθὶ ὁδεῖται, οὔτω καὶ έτι μᾶλλον ἕδομαι φίλοις ἀγαθοῖς καὶ εἰς τισ οὐκ ἄγαθον, διδάσκω, καὶ ἄλλοις συνίστημι, παρ' ὁν ἄν ἡγοῦμαι ωφελήσεσθαι τι αὐτούς εἰς ἀρετήν. Καὶ τοὺς θησαυροὺς τῶν πάλαι σοφῶν ἀνδρῶν, οὓς ἐκεῖνοι κατέλιπον εἰς βιβλίοις γράψαντες, ἀνελίπτον κοινῇ σὺν τοῖς φίλοις διέρχομαι, καὶ, ἢν τι δρόμεν ἀγαθόν, ἐκλεγόμεθα καὶ μέγα νομίζωμεν κέρδος, εἰν ἀλλήλοις φίλοι γιγνώμεθα. Ἐμοὶ μὲν δὴ ταῦτα ἀκούομαι ἐδόκει αὐτός τε μακάριος εἶναι καὶ τοὺς ἀκούοντας ἐπὶ καλοκἀγαθίαν ἀγείν.

15. Καὶ πάλιν ποτὲ τοῦ 'Αντιφῶντος ἐρομένου αὐτοῦ, πῶς ἄλλους μὲν ἡγεῖται πολιτικοὺς ποιεῖν, αὐτὸς δὲ οὐ πράττει τὰ πολιτικά, εἴπερ ἐπισταται; Ποτέρως δ' ἂν, ἐφη, ὃ 'Αντιφῶν, μᾶλλον τὰ πολιτικὰ πράττοιμι, εἰ μόνος αὐτὰ πράττοιμι, ἢ εἴ ἐπιμελοῦμην τοῦ ὡς πλείστους ἱκανοὺς εἶναι πράττειν αὐτά;

CHAPTER VII.

1. 'Επισκεψόμεθα δὲ, εἰ καὶ ἀλαζονείας ἀποτρέπων τοὺς συνόντας ἁρετὴν ἐπιμελεῖσθαι προέτρεψεν ὡς γὰρ ἔλεγεν, ὃς οὐκ εἴη καλλίων ὡς ἐπ' εὐδοξία, ἥ δ' ἂν τις ἁγαθὸς τοῦτο γένοιτο, δ καὶ δοκεῖν βού-

58 εὖν τι σχῶ. "If I get any thing," not "if I have," which would be ἔγω. Below, συνίστημι is "I introduce them to."
59 ἀλλήλοις φίλοι γιγνώμεθα. "Become attached to each other," by this reading together.
61 ἁγαθὸς τοῦτο. For the accusative after ἁγαθὸς see note on I. ii. 46. Below, καὶ δοκεῖν means "to appear as well as to be," although we should rather have put καὶ in the other clause, "to be as well as to seem."
λοιτ. 2. "Οτι δ' ἀληθῆ ἐλεγεν, διὸ ἐδίδασκεν Ἦνθυμομέθα γάρ ἔφη, εἰ τις μὴ ὅν ἄγαθος ἀὑλητὴς δοκεῖν θοὐλοιτο, τί ἄν αὐτῷ ποιητέον εἰ; ἀν οὐ τὰ ἐξω τῆς τέχνης μμυτέον τοὺς ἄγαθος ἀὑλητὰς; καὶ πρῶτον μὲν, ὅτι ἐκεῖνοι σκεύη τε καλὰ κέκτηται καὶ ἀκολούθους πολλοὺς περιάγονται, καὶ τούτῳ ταῦτα ποιητέον ἐπείτα, ὅτι ἐκεῖνοι πολλοὶ ἐπαινοῦσι, καὶ τούτῳ πολλοῖς ἐπαινεῖτας παρασκευαστέον. Ἀλλὰ μὴν ἔργον γε οὐδαμοῦ ἔθησιν, ἣ εὐθὺς ἐλεγχήσεται γελοῖος ὅν, καὶ οὐ μόνον ἀὑλητὴς κακὸς, ἀλλὰ καὶ ἀνθρωπος ἄλαζων. Καίτοι πολλά μὲν δαπανῶν, μηδὲν δὲ ὀφελοῦμενος, πρὸς δὲ τούτοις κακοδοξῶν πῶς οὐκ ἐπιτόνους τε καὶ ἀλυσεῖλῶς καὶ καταγελάστως βιώσεται; 3. ὡς δ' αὕτως, εἰ τις βούλοιτο στρατηγὸς ἄγαθὸς μὴ ὅν φαίνεσθαι, ἡ κυβερνήτης, ἐννοοῦμεν, τί ἄν αὐτῷ συμβαίνοι. ἄρ' οὐκ ἂν, εἰ μὲν, ἐπιθυμῶν τοῦ δοκεῖν ἰκανὸς ἐναι ταῦτα πράττειν, μη δύνατο πείθειν, ταύτη λυπηρὸν; εἰ δὲ πείσειν, ἐτί ἀθλιώτερον; Δήλον γάρ, ὅτι κυβερνᾶν τε κατασταθεῖς ὁ

62 Ἦνθυμομέθα γάρ. The particle is due to some clause understood, such as περὶ ἄλαζων τῶν ἔχει ὡς λέγω. Below, τὰ ἐξω τῆς τέχνης is not "the points outside the art," but "the external points of the art," and the accusative is one of locality, like τοῦτο above in ἄγαθὸς τοῦτο.

63 καὶ τοῦτο. This is the apodosis, "by him as well as by them." For ἐπείτα without δὲ after μὲν in the first clause, see I. ii. 1.

64 ἔργον γε οὐδαμοῦ. That is, the pretender must nowhere venture upon any actual performance, or his imposture will be at once detected.

65 Καίτοι πολλά. Καίτοι is “and yet;” but its force here is not quite obvious. It refers back, I think, to the last sentence but one, where it is said that the pretender must have gorgeous dresses, attendants, &c. And yet, in spite of this outward show, the man must lead a ridiculous life.

66 ταύτη λυπηρὸν. Sc. εἶη. “In this respect it would be annoying.”

67 κυβερνᾶν τε. This may be a case of τέ followed by τῇ. Cf. Plato, Ion 535 D, καλὴ τῇ ἐν θυσίας ἥ φοβηται πλέον. Also Theat. 143 C, περὶ αὐτοῦ τῇ ἢ αὖ περὶ τοῦ ἀποκριμένου. According to Kühner, τῇ here answers to καὶ, in καὶ αὐτὸς, and is put at the beginning of the clause for
μὴ ἐπιστάμενος ἢ στρατηγεῖν ἀπολέσειν ἂν οὐς ἦκιστα βούλοιτο, καὶ αὐτὸς αἰσχρός τε καὶ κακῶς ἀπαλλάξειν. 4. Ὑφαίνετες δὲ καὶ τὸ πλοῦσιον καὶ τὸ ἀνδρείον καὶ τὸ ἵσχυρόν μὴ ὄντα δοκεῖν ἀλυσιτελεῖς ἀπέφαινε· προστάττεσθαι γὰρ αὐτοῖς ἐφή μείζων ἢ κατὰ δύναμιν ἢ κατὰ δύναμιν, καὶ μὴ δυναμένους ταύτα ποιεῖν, δοκοῦντας ἰκανοῦς εἶναι, συγγνώμης οὐκ ἂν τυγχάνειν. 5. Ἀπατεῶνα δ' ἐκάλει οὐ μικρὸν μὲν, εἰ τις ἄργυριον ἢ σκέulos παρὰ τοῦ πειθοὶ λαβὼν ἀποστεροὶ, πολὺ δὲ μέγιστον, ὡσ τις μηδενὸς ἄξιος ἢν ἐξηπατήκη τείθων, ὄς ἰκανὸς εἰη τῆς πόλεως ἤγείσθαι. Ἐμοὶ μὲν οὖν ἐδόκει καὶ τοῦ ἀλαξονεύεσθαι ἀποτρέπειν τοὺς συνόντας τοιάδε ἀπαλλάξειν.

want of any better place. If τούτους had been used, it would naturally have followed the pronoun. He compares II. i. 28, τὰς πολεμικὰς τέχνας αὐτὰς τε παρὰ τῶν ἐπισταμένων μαθητῶν καὶ ὅπως αὐταῖς δει χρὴσθαι ἀσκητεύν. Below, ἀπαλλάξειν is “would come off badly.” Cf. Herod. i. 16, οὐχ ὡς ἦθελε ἀπαλλάξειν. 68 μείζων ἢ κατὰ δύναμιν. “Major quàm pro viribus.” Cf. Plato, Rep. 506 E, πλέον ἢ κατὰ τὴν παροῦς ὁρμήν. 69 τοιάδε. For this, see note on I. ii. 3.
BENONTO::

ANOMNHMONETMATA

BOOK II.

CHAPTER I.

1. Εδόκει δὲ μοι καὶ τοιαῦτα λέγων προτρέπειν τοὺς συνόντας ἀσκεῖν ἐγκράτειαν πρὸς ἐπιθυμίαν βρωτοῦ καὶ ποτοῦ καὶ λαξυνίας καὶ ύπνου, καὶ βίγους καὶ θάλπους καὶ πόνου. Γνως δὲ τινα τῶν συνόντων ἀκολαστοτέρως ἔχοντα πρὸς τὰ τοιαῦτα: Εἴπε μοι, ἐφη, ὁ Ἀριστιππὴς, εἰ δέοι σε παιδεύειν παραλα-βόντα δύο τῶν νέων, τὸν μὲν, ὡσποδὸς ἰκανὸς ἦσται.

καὶ βίγους. There is some clumsiness in the construction, for the last three genitives can only be made to depend on πρὸς ἐπιθυμίαν by translating the passage, “with reference to one’s desire for food ... and in the matter of cold,” &c. Others make βίγους and the following substantives depend, not on πρὸς ἐπιθυμίαν, but ἐγκράτειαν. I think the other way better, the last genitives being added on rather vaguely.

Ἀριστιππῆς. Aristippus was the founder of the Cyrenaic school of philosophy. Pleasure was the chief good, not mere coarse pleasures, but the pleasure arising from a well-ordered life, so arranged that, in the long run, the greatest possible amount of happiness was obtained from it. Mere animal pleasures would not fulfil the conditions, because the after results are often painful. Aristippus’ aim was to pass through life, in all his relations, in a pleasurable way. “Omnis Aristippum decuit color,” says Horace. He was at home in all society and under all circumstances.

ὤς ... ἦσται. It may seem odd that a final particle should be joined to an indi-
The participle παρεξερέθη is

But ὡς is originally a relative adverb, “in whatever manner,” and in that sense an indicative is natural. The indicative is used, it may be added, when the result is regarded as pretty certain to follow.

Eikos γάρ. Sc. ὡς ἐγένετο, εἰκός γάρ.

Τὸ οὖν προαίρεσθαι. This, as well as πάτερον, is the accusative after ἔθνομεν. It is not simply “accustomed to prefer,” but “accustomed to the preferring.” The simple infinitive is found as well, and more commonly.


Πολὺ. Sc. μᾶλλον ἀν πρέπει. The participle παρεξερέθη is
...throughout used in its strict sense, "one who is being trained." 77 Kai gār. Kai qualifies τῶν ἄλλων, "for even of the other things." Cf. Plato, Symp. 176 B, καὶ γὰρ αὐτὸς εἰμι τῶν χθές βεβαπτισμένων. Sometimes καὶ γὰρ is "for in fact" (et enim), and then a second καὶ is sometimes added. Cf. Thucyd. vi. 61, καὶ γὰρ τις καὶ στρατιὰ ἐτυχε παρελθόσα. Cf. above, I. ii. 11, καὶ γὰρ μόνος, for the first meaning, and I. v. 3, καὶ γὰρ οὐχ ἐσπερ οἱ πλεονέκται, for the second. Below, the order is δοκεῖ ἀλλοκεισθαι ἀν. 78 kal μᾶλα ἔννα. "Even though—some of them—very shy, still are caught." Ἐννα is added as a kind of afterthought, because what is said of their shyness is only true of some. Breitenbach quotes an apposite passage from Anab. V. v. 11, ἀκούομεν ὡμᾶς εἰς τὴν πολέων βία παρελημνότας, ἐναυὸς σκηνοῦν ἐν ταῖς οἰκίαις. 79 οὐκ ἦδη τούτο. "Is not this (φέρεσθαι τιν αἱ τὰ ἑπικινδύνα) at once (from this point forward) the act of a madman?" 80 To δὲ εἶναι μὲν. See note on I. iv. 17, on ὁ τὸ σὺν μὲν βίμα.
Translate, "that whereas (μέν) ... yet." (ἐδέ).

81 καὶ τοῦτων ἐκατέρω. "Since you know the right post for each class of these." That is, you know the post each of the classes ought to occupy: the temperate, the post of rule; the intemperate, the post of non-aspirants after rule. The καὶ seems to me to be, as before explained, in the wrong clause according to our usage, and we should put it in the next, "did you ever thereupon, as a next step (ὡσε), consider?"

82 Καὶ γὰρ πάνω. Καὶ πάνω ἄφρονοι seem to be connected, "even a very senseless man." The order of the words is, τὸ ἐαυτῷ παρασκευάζειν τὰ δέοντα μεγάλον ὄντος, τὸ μὴ ἀρκεῖν αὐτῷ τούτο (τὸ ἐαυτῷ) κ.τ.λ. Ἀρκεῖν is here evidently "to be sufficient for." The man is not content with providing himself with what he needs; he imposes on himself beyond this (προσαναθέσαι) the doing it for others as well (καὶ). In προσαναθέσαι there is a change of subject, so that the sentence runs τούτῳ μὴ ἀρκεῖν αὐτῷ ἀλλ’ αὐτοῦ προσαναθέσαι. Cf. Plato, Gorg. 510 B, φοβοίδοτα ὄντων ἀν αὐτοῦ τὸ τυχανός καὶ τοῦτῳ ὦν ἀν ποτὲ δύναι τὸ φίλος γενέσθαι, where the subject of δύναι is not τυχανός.

83 ἐαυτῷ μὲν πολλά. I think ἐλλείπειν is active here: "to leave much of what he wants unsecured for himself." Below, καὶ γὰρ αἱ πόλεις is "for cities too."
BOOK II. CHAPTER I.

9—11. BOOK I.

11. CHAPTER I.

The share, and cause it to others." One would rather have expected autous, I think.

84 άφθονα τὰ ἐπιτίθεια. "The usual provisions in abundance." It is assumed that the servants would provide victuals: it is stated that these were to be plentifully supplied. The words are equivalent to παρασκευάζειν τὰ ἐπιτίθεια διότι άφθονα εἶναι. Cf. Thucyd. i. 90, ἐστὶν ἣν τὸ τεῖχος ίλικνύν ἄφρωνιν.

85 πράγματα ἔχειν αὐτοῖς τε. "To have trouble for their own

86 ἐμαυτὸν τοῖνυν. This corresponds to τοὺς μὲν βουλομένους, or rather the sentence is ended differently from what Xenophon intended to write. Instead of going on τοὺς δὲ βουλομένους, or ἐμαυτὸν δὲ, he draws a conclusion with τοῖνυν.

87 οὐδὲ εἰσὶν δουλείαν. "But in
truth (τού) I do not even rank myself, on the other hand, amongst;" &c. There is a reference in ad to what was said before (§ 8), οὐδαμῶς γε τάττω ἐμαυτὸν εἰς τῶν ἀρχεῶν βουλομένων τάξιν. Aristippus did not want to rule: nor on the other hand did he want to be a slave.

88 'Ἀλλ' εἰ μέντοι. The particle here seems to be used as in I. iii. 10, viz. in the sense of "in truth;" in the next sentence, in its more usual force of "however." Below with δι' ἀνθρώπων supply φέροι.

89 κλαίοντας καθιστάντας. "Bringing them to tears," i.e. making them suffer bitterly. Kühner quotes Eurip. Androm. 635, δε κλαίοντα σε καλ τὴν ἐν οἷοις σῇν καταστῆσει κόρην.

90 καὶ ιδίας. What has been said before referred to states (κοιν'); this clause to private acts.

91 Τούτῳ μέντοι ἡδη. Here is, I think, "in truth," and πάλαισμα seems to be "a crafty wrestling trick." If this be so, then of course Socrates is speaking ironically throughout this clause. "This is indeed," he says, "a fine trick of yours you are alluding to: of course no one ever injures a stranger: oh dear! no." This is not, I may add, an instance of what is usually meant by the Socratic irony. Of this, something may be said hereafter.
"Besides those called kinsmen," people connected with them by the ties of blood or affinity. This verb is not quite the same as παρασκευάζονται. This last is simply "to provide for oneself;" the other is rather to furnish, equip, get together. It is sometimes used of "getting up a false case." Cf. Demosth. 547, λιποστραπτον γραφην κατεσκευασεν. Below, in ουκ αν οτει, the ον is to be taken with αδικηθηναι.

*κατασκευάζονται. This verb from the knowledge that even if is not quite the same as αδικοῦνται."

**"Do you," says Socrates, "derive your confidence from the knowledge that even if the worst came to the worst, and you were enslaved, you would soon be let go, being worthless even as (kal) a slave?" But a worthless slave his master tries by hard means to improve, so that there was not much hope for Aristippus in that point of view.
70

MEMORABILIA.  [17—19.

ἀπειργουσί; τὴν ἀργίαν δὲ πληγαῖς ἐξαναγκάζουσιν; ἦσυν πῶς ποιεῖσθαι, ὅταν τῶν οἰκετῶν τινα τοιοῦτον ὄντα καταμανθάνῃς; 17. Κολάζω, ἐφη, πᾶσι κακοῖς, ἐὼς ἄν δουλεύειν ἀναγκάζω. Ἀλλὰ γὰρ ὃς Σῶκρατες, οἱ εἰς τὴν βασιλικὴν τέχνην παιδεύμενοι, ἦν δοκεῖσθαι μοι οὐν νομίζειν εὐδαιμονίαν εἶναι, τί διαφέρουσι τῶν ἐξ ἀνάγκης κακοπαθοῦστων, εἴ γε πεινῆσουσι καὶ δυσθυ- σουσι καὶ ῥυγώσουσι καὶ ἀγρυπνῆσουσι καὶ τάλλα πάντα μοχθήσουσιν ἐκόντες; ἐγὼ μὲν γὰρ ὡς οἶδ' ὃ,τί διαφέρει τὸ αὐτὸ δέρμα ἐκόντα ἡ ἀκοῦστα μαστιγοῦσθαι, ἡ ὄλως τὸ αὐτὸ σώμα πάσι τοῖς τοιοῦτοις ἐκόντα ἡ ἀκοῦστα πολιορκεῖσθαι ἄλλο γε ἡ ἀφροσύνη πρόσεστι τῷ θέλοντι τὰ λυπηρὰ ὑπομένειν. 18. Τί δὲ; ὁ Ἀρίστιππε, ὁ Σῶκράτης ἐφη, οὐκ ὁδεῖ σοι τῶν τοιοῦτων διαφέρειν τὰ ἔκοψια τῶν ἀκουσιῶν, ἦσυν μὲν ἐκὼν πεινῶν φάγοι ἂν, ὅποτε βούλοιτο, καὶ ἐκὼν δυσφῶν πίοι, καὶ τάλλα ὡσαύτως; τῷ δ' ἐξ ἀνάγκης ταῦτα πάσχοντι οὐκ ἔξεστιν, ὅποταν βούληται, παύεσθαι; ἐπειτα ὁ μὲν ἐκουσὼς ταλαιπωρῶν ἐπ' ἀγαθὴ ἐλπίδι ποιῶν εὐφραίνεται, οἷον οἱ τὰ θηρία θηρόντες ἐλπίδι τοῦ λήψεσθαι ἣδεως μοχθοῦσιν. 19.

95 Ἀλλὰ γὰρ. These particles suppose an ellipse really: “but what is the use of talking, for,” or “but there is this difficulty, for.” Cf. Arist. Nub. 797, ἄλλ' ἔστ' ἐμοίγ' νῦν πολὺς τε κἀγαθός, ἄλλ' οὐκ ἐθέλει γὰρ μαθάνειν, “but there's a hitch, for he won’t learn.”

96 οὐκ ἄλλος, ὃ,τί. The construction is a little involved: ὃ,τί ἄλλο διαφέρει (τινὰ) μαστιγοῦσθαι τὸ αὐτὸ δέρμα ἐκόντα ἡ ἀκοῦστα ἡ (ὅτι) ἀφροσύνη πρόσεστι κ.τ.λ. As long as a man is beaten, it makes very little matter whether it is voluntarily or involuntarily, except that the former implies an amount of folly. The omission of ὅτι is nothing uncommon: with ἄλλο τι ἢ, it is regularly omitted. Cf. Plato, Hipp. Maj. 288 B, ἄλλο τι ἢ φάομεν, ὅτι τι ἢ τοῦτο, ὅτι φάομεν.

97 τῶν τοιοῦτων. The construction is τὰ ἔκοψια τῶν τοιοῦτων (τοῦ πεινών κ.τ.λ.) διαφέρει τῶν ἀκουσιῶν ἢ κ.τ.λ. ("so far as").

98 ὅποτε βούλειται. This is a curious expression, for the usual ὅποταν βούληται. The construction seems one of indefinite frequency, although the preceding verb is not in the past tense, by a sort of attraction to φάγοι ἂν.
Kai ta mev touahta athla tov ponoiv mikroiv tivous aξivai esti, tois de ponoivtai, iva filous agathous kteivonta, i ọpws eξhroiv xeiroposontai, iva dunatoi geno-v-menoi kai tois sōmasi kai taiv ψυχαι kai toν eautov oikon kaloiv oikowsi kai toiv filous ev ponoisi kai tivn patrida evnergetoiv, πωs ouk oιeisthai χρη tovton kai pouniv ηδεωs eis tα touahtα kai ξην ευθραιομενουs, agamēnovs meν eautovs, επαινομενουs de kai χηλου-menous upo tων ἄλλων; 20. ēti de ai meν rαδιουργιαi kai ek tou pararhima ʰdowai ουτε σωματι ευαξειαν ικαναι εἰσιν ενεργαξεσθαι, ὥς ψασιν οἱ γυμνασταί, ουτε ψυχη επιστήμην αξιολογον ουδεμιλαν ἐμποιουσων ai de die karterias επιμελειαi tou kalon te kagathon erugon εξικνεισθαι ponoisw, ὥς ψασιν οἱ ἀγαθοὶ ἄνδρες λεγει de tou kai Ἡσιόδος:

Την μὲν γὰρ κακότητα καὶ ἰλαδὸν ἐστὶν ἐλεσθαι ῥηιδίως: λειὴ μὲν ὄδος, μάλα δὲ ἐγγύθε ναῖει. τῆς δ' ἀρετῆς ἴδρωτα θεοὶ προπάρουθεν ζηθηκαν ἀθάνατον μακρὸς δὲ καὶ ὀρθὸς οἴμος εἰς αὐτήν καὶ τρηχὺς τὸ πρῶτον. επὴν δ' εἰς ἄκρον ἤκηται, ῥηιδίῃ δὴ ἐπειτα πέλει, χαλεπῇ περ ἐνύσα.

Μαρτυρεῖ δὲ καὶ Ἐπίχαρμος ἐν τῷδε:

Τῶν πόνων ἡμῖν πάντα τάγαθε οἱ θεοί.

Καὶ ἐν ἄλλῳ δὲ τόπῳ φησίν:

"Pleasures acquired in a moment." Apparently all such pleasures are meant as require no healthful exertion to procure, and so involve no beneficial training for mind or body. The opposite of these are ai die karterias epimeleiai.

passage is from Hesiod's Opera et Dies, 287, &c.

1 Toun ton. This is a genitive of price. Cf. I. ii. 36, ἐρωμαι ὑπό-sou pavlei, and Thucyd. ii. 60, τὰ ξύπαντα τοῦτον ἐνὸς ἄν πολοῦτο. Of the next verse the meaning is that a man who pursues pleasure, will in the end lie on a bed of thorns.
"Which as you know (δή) he shows off to a very large number." 'Επιδεικνύναι (act. and mid.) is specially used for "making a display" of one's rhetorical powers. Cf. Plato, Hipp. Maj. 286 B, τούτων (τῶν λόγων), καὶ ἐκεῖ ἐπεδειξάμενα, καὶ ἐνθάδε μέλλω ἐπιδεικνύναι ἐν τῷ διδασκαλείῳ.

2 ἐπερ δή. "Which as you know (δή) he shows off to a very large number." 'Επιδεικνύναι (act. and mid.) is specially used for "making a display" of one's rhetorical powers. Cf. Plato, Hipp. Maj. 286 B, τούτων (τῶν λόγων), καὶ ἐκεῖ ἐπεδειξάμενα, καὶ ἐνθάδε μέλλω ἐπιδεικνύναι ἐν τῷ διδασκαλείῳ.

2 τὴν δὲ ἀρετὴς ὂδόν. This is a cognate accusative after τρέψωντα, equivalent to βῆσοντα in sense. Below, εἰς ἰσχύαν seems to be connected with ξελθώντα, "after going out for quiet." The deliberative subjunctive τράπητα has been noticed before. Cf. I. ii. 15.

4 ἐσθητὶ δὲ λευκῇ. This does not refer to τὸ σχῆμα apparently, but depends on κεκοσμημένην, "and herself decked in white apparel." Below, in δοκεῖν φαίνεσθαι, this is the real order of the words, "she appeared to have a look."

5 κατασκοπεῖσθαι. Perhaps this means "to look down upon," and ἐπισκοπεῖν "to cast glances on" (others).
BOOK II. CHAPTER I.

24—26.]

πλησιαίτερον τοῦ Ἡρακλέους, τὴν μὲν πρόσθεν ῥηθεὶ-
σαν ἵναι τῶν αὐτῶν τρόπον, τὴν δ' ἐτέραν φθάσαι βου-
λομένην προσδραμεῖν τῷ Ἡρακλεί καὶ εἰπεῖν ὁ Ὀρῶ
σε, ὡς Ἡράκλεις, ἀποροῦντα, ποιαν ὄντον ἐπὶ τῶν βιῶν
τράπηγεν οὕν ἐμὲ φίλην ποιησάμενος, ἐπὶ την ἥδηστην τε καὶ
πάστην ὄντον ἄξωσε, καὶ τῶν μὲν τερπνῶν οὐδενὸς ἀγευστὸς ἐστί, τῶν δὲ χαλέπων ἀπειρὸς δια-
βιώσῃ. 24. Πρῶτον μὲν γὰρ οὐ πολέμων οὐδὲ πραγ-
μάτων φροντιεῖς, ἀλλὰ σκοπούμενος διέσαρη, τί ἄν
κεχαρισμένον ἢ σιτίον ἢ ποτὸν εὕροις, ἢ τί ἄν ἱδὼν ἢ
τί ἀκούσας τερπθείης, ἢ τίνων ὁσφρανόμενος ἢ ἀπτό-
μενος ἡθείης, τίσι δὲ παιδικοῖς ὁμιλῶν μάλιστ' ἄν
εὑφρανθείης, καὶ πώς ἄν μαλακότατα καθεύδους, καὶ
πῶς ἄν ἀπονόματα τούτων πάντων τυγχάνοις. 25.
Ἐὰν δὲ τοτε γένηται τις ὑποψία σπάνεως ἀφ' ἄυν
ἐσται ταῦτα, οὐ φόβος, μὴ σε ἄγαγο ἐπὶ τὸ πονοῦντα
καὶ ταλαιπωροῦντα τῷ σώματι καὶ τῇ ψυχῇ ταῦτα
ποτίζεσθαι. ἀλλ' οἰς ἄν οἱ ἄλλοι ἐργάζονται, τούτως
σὺ χρῆσῃ, οὐδενὸς ἀπεχώμενος, ὅθεν ἄν δυνατὸν ἢ τε
κερδάναι πανταχόθεν γὰρ ὠφελεῖσθαι τοῖς ἐμοὶ ἐχν-
ώσιν ἐξουσίαν ἔγωγε παρέχω. 26. Καὶ ὁ Ἡρακλῆς
ἀκούσας ταύτα: Ἡ γύναι, ἔφη, ὅνομα δὲ σοι, τί ἐστιν;
ἡ δὲ: Ὁι μὲν ἐμοὶ φίλοι, ἔφη, καλοῦσι με Εὐδαμιμιόνιαν,
οἱ δὲ μισοῦντες με ὑποκοριζόμενοι ὁνομάζονσι με

6 τοιοῦτον. If the reading be correct, there must be supplied τὴν ἐπὶ τῶν βλον οὖν τράπηγα, “if you adopt your course of life, by making a friend of me.”

7 διέσαρη. This is probably corrupt, but if correct it supposes a word, διείναι, in the sense of living all through one’s days, like διαγίγνεσθαι.

8 σπάνεως ἀφ' ἄν. That is, σπάνεως τούτων ἀφ' ἄν ταύτα (all these delights) ἐσται. So below, in ὁς ἐν κ.τ.λ. there is the same attraction of the relative to τοῦτοις.

9 ὅνομα δὲ σοι. For δὲ see I. iiii. 13, under τῶν δὲ καλοῦς.

10 ὑποκοριζόμενοι. The usual meaning of this verb is, to give diminutive names to any thing; these are easily subdivided into fondling or endearing names, and depreciatory; in the former case, what is bad might be cloaked over by a specious name; in the
latter, what is good might be depreciated by a lowering term. For the former sense cf. Plato, de Repub. 400 E, άναιαν οὖσαν ούποκορίζομαι καλούμεν τόις ένθεθείαν. The latter meaning is very rare. The primary notion of the word is of course that of talking like a baby (κόρη).

11 Καὶ ἐγώ. “I also,” as well as she. Below, in εἰ τόν πρὸς ἐμὲ, the optative with ἄν strikes one as a less usual form than ἔδω with a subjunctive. The difference is, that the former puts the matter as a pure hypothesis, without any intimation of more or less probability. The latter conveys an idea of the matter being speedily tested one way or the other. And this last, under the circumstances, seems the more natural way here.

12 ἐπ’ ἀγαθοῖς. “For the benefits I bring you.” There is a similar use of ἐπι in the next paragraph, ἐπ’ ἀρετῆς θαυμάζομαι.

13 τέχνας αὐτάς τε. The particle τέ is somewhat out of place. In fact, αὐξητέων is superfluous.
Either autēs te μαθητέον καὶ ὅπως αὐταῖς δεὶ χρῆσθαι ἀσκητέον· εἰ δὲ καὶ τῷ σώματι βούλει δυνατὸς εἶναι, τῇ γνώμῃ ὑπηρετεῖν ἐθιστέον τὸ σῶμα καὶ γυμναστέον σὺν πόνοις καὶ ἱδρώτι. 29. Καὶ ἡ Κακία ὑπολαβοῦσα εἶπεν, ὡς φησὶ Πρόδικος: Ἕννοεῖς, ὡς Ἡράκλεις, ὡς χαλεπὴν καὶ μακρὰν ὄδον ἐπὶ τὰς εὐφροσύνας ἥ γνυ ἑοι αὐτῆ δινεῖται; ἐγὼ δὲ ραδίων καὶ βραχείαν ὄδον ἐπὶ τὴν εὐδαμονίαν ἄξω σε. 30. Καὶ ἡ Ἀρετὴ εἶπεν Ὑπόλιμον, τέ δὲ σὺ ἀγαθὸν ἔχεις; ἢ τί ἤδυ οὐσθα, μηδὲν τούτων ἔνεκα πράττειν ἐθέλουσα; ἡτὶς οὔδὲ τὴν τῶν ἡδέων ἐπιθυμιάν ἀναμένεις, ἀλλὰ, πρὶν ἐπιθυμῆσαι, πάντων ἐμπτύπλασαι, πρὶν μὲν πεινῆν ἐσθίουσα, πρὶν δὲ διψῆν πίουσα, καὶ ἕκας τὴν ἡδέως, πίνης, οἴνους τε πολυτελεῖς παρασκευάζῃ καὶ τοῦ θέρους χίονα περιθέουσα ἔτεις; ἕκας δὲ καθυπνώσῃς ἡδέως, οὐ μόνον τὰς στρωματικὰς μαλακὰς, ἀλλὰ καὶ τὰς κλίνας καὶ τὰ ὑπόβαθρα.

14 σὺν πόνοις. Kühner remarks that σὺν in the sense of the instrument is rare. But this passage does not supply an instance of it; the words only imply that the training was not without toil and sweat, not unaccompanied by them. Below, in τούτων, ἔνεκα, the pronoun refers to τῶν ἀγαθῶν and τῶν ἡδέων. Vice does nothing to earn what is good or pleasant.

15 παρασκευάζῃ. This is a change from a participle to a finite verb; either μπχαρὰ and παρασκευάζῃ, or μπχαρωμένη and παρασκευασμένη would have been regular. Cf. Thucyd. viii. 48, οἱ μὲν Χίοι ἀναῖσχυντοι εἶν, πλουσιώτατοι δύντες, ἐπικουρίᾳ δέ δώμων σωζόμενοι ἄξιοι κινδύνευσιν.

16 χίονα. The snow was to cool their wine, or water. The Romans used snow for the same purpose. “Nec nisi per niveam Cæcuba potat aquam” (Mart. xii. 17). Below, for τὰς στρωματικὰς μαλακὰς (i. e. ὄστε μαλακὰς εἶναι), see a previous note (II. i. 9).

17 ὑπόβαθρα. Schneider makes these out to be a sort of rockers attached to the legs of the couches to give a swinging motion to them, so as to lull the person to sleep. Others take it to be simply carpets spread beneath to prevent any noise. I do not know which is the real meaning.
tais klinais paraškevâž' oû γâr δiâ to poneiv, âllâ
diâ to μηδὲν ἔχειν, ὃ,τι ποτής, ὕπνου ἐπιθυμείς· tâ de
ἀφροδίσια πρὸ τοῦ δεήσασθαι ἀναγκάζεις, πάντα μηχανω-
μένη καὶ γυναῖκι καὶ ἀνδράςι χρωμένη οὗτω γâr παι-
dεimirâ toûs èautîs filous 18, tîs mên vuktoûs úbriûsousa,
tîs d' ĵméraç to χρησιμώτατον katakouμîzousa 19. 31.
'Âthânavos de ouâsa ek theôn mên âtrérîfai, ûpô de ânthro-
pîon âγαθών âtîmâž' toû de pàntωn ĵdîstoun âkouâ-
matos, ðpaînou èautîs, ânhkkoûs eî kai toû pàntωn ĵdîstou
ðeámâatos âhâatos' ouîdên γâr ðòpîtote sèautîs êrygon
kalôn tebêas. tîs d' an soi legouûsati pístêusie; 
tîs d' an deîmênh tînâs ðparkeîse; õ òîs an eî phronôv
toû soû theîsou toîlîmêse; eînai; ou neîv mên ðuintes
toûs sômâsîn âdûnatos eîsi, preseûteroi de genômenoi
taïs ùvχâis ânîstotou, âpòwos mên lîtârâdi ðia neôttou
trêfômenoi, ðêtîpônou dè aîçhmêroi ðiâ ùvîs perôûtes,
toûs mên ðetaîmâmenôi aîçhnûmenôi, toûs dè prattot-
mênoûs 20 barunômenoi, tâ mên ìdêa èn tî neôttîs diâ-
dramôntes, tâ de ñaletâa eîs toû ùvîs âpôthêmênu. 32.
'Evw dè sînveîmi mên theôsîs, sînveîmi dè ânthrópouû toûs
âgâdhoûs' êrygon dè kalôn ouûte theîn ouûte ânthrôpouw
xôris èmôu ùgîvetai; tîmômaî dè mâlistâ pàntou kai
parâ theôs kai parâ ânthrôpouû oîs prôsûkêi 21, âga-
pîtê mên svnerghôs tevîtâs, pîstî dè fûlakê oîkôn

18 toûs èautîs filous. See I. iv. 9. If the reading be correct,
it is unfavourable to Kühner's
theory there alluded to.
19 katakoumîzousa. "Slumber-
ing away the best part of the
day." Below, in legouûsati tî
pistêusie, it is immaterial whe-
ther tî be joined with the partic-
ce or the verb. In I. ii. 60,
ðparkeîn is used with a genitive,
èpîrkei tîw èautîu.
20 prattotmênôis. The men are
ashamed of their past conduct,
and their present life is a burden
to them. They have run through
(diadramôntes) their pleasures, and
their hardships fall on them in
their old age.
21 oîs prôsûkêi. That is, par'ôs
prôsûkêî me tîmâvâ. The omissi-
on of the preposition before the
relative in such cases is very
common. Cf. III. vii. 3, ev tais
suvouses oîs oîne. Cf. also
Plato, de Leg. 659 A, èk touû
some attention to his future life as well as (καί) to the present. Cf. Plato, de Leg. 800 Α, τό δ' οὖν δόγμα περὶ αὐτοῦ τοῦτο ἔστω; "ut uenque hoc habet." Here Socrates goes on the practical idea of so acting as to give ultimate satisfaction. In fact, he advocates a utilitarian policy, on the ground of its utility. This is important, because others might advocate the same line of conduct, but not make its ultimate utility the final cause. In fact, Plato would advocate a virtuous course for its own sake purely, and would regard such arguments as those of Socrates as unworthy a philo-
CHAPTER II.

1. Δίσθόμενος δὲ ποτε Λαμπροκλέα, τὸν πρεσβύτατον ὑπὸν ἔαντον, πρὸς τὴν μητέρα χαλεπάνωντα: Εἰτέ μοι, ἔφη, ὥστε, οὐσθά τινας ἀνθρώπους ἀχαρίστους καλομένους; Καὶ μάλα, ἔφη ὁ νεανίσκος. Καταμεμάθηκας οὖν τὸ τι ποιοῦντας τῷ ὁνόμα τοῦτο ἀποκαλούσιν; 'Εγωγε, ἔφη τοὺς γὰρ εὖ παθόντας, οὕτως δυνάμενοι χάριν ἀποδοῦναι μὴ ἀποδόσιν, ἀχαρίστους καλοῦσιν. Οὐκοῦν δοκοῦσί σοι ἐν τοῖς ἀδίκοις καταλογίζεσθαι τοὺς ἀχαρίστους; 2. Ἐμοιγε. ἔφη. "Ἡδὴ δὲ ποτ" ἐσκέψω, εἰ ἀρα, ὡστε τὸ ἀνδραποδίζεσθαι τοὺς μὲν φίλους ἀδικὸν εἶναι δοκεῖ, τοὺς δὲ πολεμίους δίκαιοι, καὶ τὸ ἀχαριστεῖν πρὸς μὲν τοὺς φίλους ἀδικὸν ἔστι, πρὸς δὲ τοὺς πολεμίους δίκαιοι; Καὶ μάλα, ἔφη καὶ δοκεῖ μοι, ὃς ὡς ἄν τις ἐν παθῶν εἴτε φίλου εἴτε πολεμίου μὴ πειρᾶται χάριν ἀποδίδοναι, ἀδίκος εἶναι. 3. Οὐκοῦν, εἰ γε οὕτως ἔχει τούτο, εἰλικρινῆς τις ἂν εἰη ἄδικια ἢ ἀχαριστία; συνω-

osopher, as putting indeed virtue on a very low level.


25 'Ἡδὴ δὲ ποτ. "Did you ever, taking up the matter from this point (ἡδή), examine," &c. Below, in καὶ τὸ ἀχαριστεῖν, καὶ is "also," otherwise no assertion would be made.

26 ὃς ὡς ἄν τις. Literally this is "benefited by whatever person, a man does not try to make a return, he seems to me to be unjust." This is a compressed form of ἔαν τις, ὃς ἐτέρου τινός, ὅστις ἂν ἂ, εἰ παθῶν, μὴ πειρᾶται χάριν ἀποδίδοναι, οὕτως ἄδικος εἶναι δοκεῖ. The relative belongs to the participle only. Cf. Tacitus, Agric. 38, "Unde proximo latere Britanniae lecto omni redi- erat," and Ann. xi. 38, "quod frustra jugulo admovens ictu tribuni transfigitur," for the same use in Latin.
27 Íνας ... ὑπὸ τίνων. A double question is here conveyed, as in such phrases as ἂσ πόθεν εἶ, and the like.
28 ἐκ μὲν οὐκ ὄντων. With this compare such phrases as ἐκ πτωχῶν πλουσίους γίγνεσθαι. Translate, "from a state of non-existence, made them live."
29 πάντωντες. This is construed as though ὦ πολίται had preceded instead of ἂ σ πόλεις. Cf. Plato, de Leg. 657 D, τὸ δὲ τῶν πρεσβυτέρων (ὁι πρεσβυτεροί) ἐκεῖνοι ἄν θεωροῦντες.
30 τούτου γε. Sc. τὸ τῶν ἀφροδίσιων, used like τὸ τῶν πρεσβυτέρων in the last note. It is to be noticed that οἴκημα is especially used in the sense it bears here, "a house of ill repute."
31 ἂς καὶ αὐτή. This is a very unusual case of Attic attraction. This attraction usually takes place only when the relative would naturally be in the accusative case. Here it would be in the dative. Madvig quotes παρὰ ὧν μὲν βοσθεὶς οὐδεμιὰν λήψῃ χάριν, from Eschin. de Falsâ Leg., for παρὰ τούτων ὦς,
suggests that Socrates speaks generally "of any mother, be she who she may," and that Lamprocles applies the remark to his own mother, of whom he mainly thinks. Perhaps μήτρη, like γῆ, ήλιος, and similar nouns, may be used with or without the article, as in any case there could hardly be any ambiguity; and as θηρίον has naturally no article, μητρός also has none. In the next clause the article is used, as there is no reason for its being omitted, and on the second mention, there is always a probability in favour of the article being found, from the very nature of its meaning.
Perhaps the reason is, that the first result, the health of Lamprocles, is a matter somewhat uncertain, not in fact depending entirely on his mother; the second result was entirely in her own hands, and therefore the indicative is used. Cf. note on II. i. 2, under ὅπως ἔσται.
12. Oůκον, ἐφη ο Σωκράτης, καὶ τῷ γείτονι βούλει σὺ ἀρέσκειν, ὅπα σοι καὶ πῦρ ἐναύῃ, ὅταν τούτον δέῃ, καὶ ἀγαθοῦ τὲ σοι γίγνεται συλλήπτωρ, καὶ, ἂν τι σφαλλόμενος τύχῃς, εὐνοίκως ἐγνύθεν βοηθῇ σοι; "Εγώγε, ἐφη. Τί δέ; συνυωδότιρον ἢ σύμπλουν, ἢ εἴ τῷ ἄλλῳ ἐντυπωχάνοις, οὐδὲν ἂν σοι διαφέροι φίλον ἢ εἰχθρὸν γενέσθαι, ἢ καὶ τῆς παρὰ τούτων ἐννοίας οἷος δεῖν ἐπιμελεῖσθαι; 13. "Εγώγε, ἐφη. Εἴτε τούτων μὲν ἐπιμελεῖσθαι παρεσκεύασα, τῇ δὲ μητέρᾳ την πάντων μάλιστα σε φιλοῦσαν οὐκ οἷοι δεῖν θεραπεύειν; οὐκ οἰσθ', ὅτι καὶ ἡ πόλις ἄλλης μὲν ἄχαριστίας οὐδεμιᾶς ἐπιμελεῖται οὐδὲ δικάζει, ἄλλα περιορά τοὺς εὖ πεποιθότας χάρων οὐκ ἀποδιδόντας, εάν δὲ τῆς γονέας μὴ θεραπεύῃ, τοῦτῷ δίκην τε ἐπιτίθησι καὶ ἀποδοκιμάζουσα οὐκ εἴ ἄρχειν τούτον, ὡς οὔτε ἂν τὰ ιερὰ εὐσεβῶς θυόμενα ύπέρ τῆς πόλεως, τούτου θύσιωτος, οὔτε ἄλλο καλῶς καὶ δικαίως οὐδὲν ἂν τούτον πράξαντος; καὶ ς Ἔι διὰ εῶν τῶν γονέων τελευτησάντων τοὺς τάφους μὴ κοσμῇ, καὶ τοῦτο ἐξετάξει ἢ πόλις εὖ ταῖς τῶν ἀρχόντων δοκιμασίαις. 14. Σὺ οὖν, ὦ παῖ, ἄν σωφρονήσῃ, τοὺς μὲν θεοὺς παρατήσῃ συγγραφοῦνας σοι εἶναι, εἰ τε παρημέληκας τῆς μητρός, μὴ σε καὶ οὕτωι νομίζαντες ἄχαριστον εἶναι οὐκ ἐθέλωσίν εὐ

37 καὶ τῆς παρὰ τούτων. "The good will also which proceeds from them." The καὶ implies that not only a neighbour, but a fellow-traveller by land or sea, is worth conciliating.

38 τοῦτῳ δίκην. By the Athenian law, an action lay against children if they struck their parents or abused them, or failed to support them. The cause was a public one, γραφή, so that δίκη is not used here in its distinctive sense as a private suit. Any person convicted of this offence would be rejected in the scrutiny (δοκιμασία) held into the previous conduct of any one nominated to any public office.

39 οὔτε άλλῳ καλῶς. Sc. οὔτε ἄλλο οὐδὲν ἂν (πραττόμενον) τούτου πράξαντος. For the accusative absolute see I. ii. 20. Below, καὶ τούτο is "this also," or there would be no apodosis.
CHAPTER III.

1. **Xairefônta de pote kai Xairekrapthn, adelfh mou evn onte alllhlon, eautw de gnwrimw, aisthmevnoi phrromenw, idwv ton Xairekrapthn. Eipete mou, efh, w Xairekrapeis, ou dhpov kai su 41 ei twv tououtwn an- thropwv, o chrismuwteron vumizouoi chrhmatei h adel- phous; kai tauta twv mev afrovnwv ontwv, toiv de phro- nimo w 42, kai twv mev botheias deoumenwv 43, toiv de botheion dvanimenwv, kai prwv tououtois twv mev plievwv uparchontwv, toiv de evwos. 2. Thamastov de kai touto, ei tis touvs mev adelphous zhmian hgeita, oti ou kai ta twv adelphon kektetai, touvs de polistas oux hgeita zhmian, oti ou kai ta twv poliatwv xhe, all evtauða mev dunatei logizeitei, oti krepiton sun pollois

40 eita ev erhima. Eita (or epeita) is here put for kal eita, in the sense of "and then." Cf. Plato, Apol. 23 C, kal autol pol- lakis eme miouontai, eita epi- xeurisivn allous ezetazein.

41 ou dhpov kai su. "Surely you too are not," &c. Below, as arpeti eostin agado is the usual construction, and not agado, there is no difficulty in chrismwterovn here.

42 toiv de phronimou. This sin- gular is rather awkward after adelphous; but Socrates at first, I suppose, speaks of brothers gene- rally, and then rather dwells on the case of Chærecreates, who had only one. 43 twv mev botheias deoumenwv. This is an odd expression applied to money. It is of course some- thing opposite to the power of a brother to help one. Perhaps it alludes to the helplessness of money to do any thing of itself without some human power to set it in motion. Or it may only mean that it wants looking after, that no one may steal it. Below, kal ta twv adelphovn is "the pro- perty of his brothers as well as his own."
οικούντα ἄσφαλῶς ἀρκοῦντα ἦν μόνον διατώ-μενον τὰ τῶν πολιτῶν ἐπικειμένους πάντα κεκτήσθαι, ἐπὶ δὲ τῶν ἀδελφῶν τὸ αὐτὸ τοῦτο ἀγνοοῦσι. 3. Καὶ οἰκέτας μὲν οἱ δυνάμενοι ψωνύται, ὃνα συνεργούς ἔχοσι, καὶ φίλους κτῶνται, ὡς βοηθῶν δεόμενοι, τῶν ἀδελφῶν ἀμελοῦσιν, ὅσπερ ἐκ πολιτῶν μὲν γυνο-μένους φίλους, ἐξ ἀδελφῶν δὲ οὐ γυνομένους. 4. Καὶ μὴν πρὸς φιλίαν μέγα μὲν ὑπάρχει τὸ ἐκ τῶν αὐτῶν φύσι, μέγα δὲ τὸ ὁμοί τραφύνατ, ἔτει καὶ τοῖς θηρίων πόθοις τις ἐγγύγρευται τῶν συντρόφων. πρὸς δὲ τούτοις καὶ οἱ ἄλλοι ἀνθρωποί τιμῶσι τε μᾶλλον τοὺς συναδέλφους ὡστα τῶν ἀναδελφῶν καὶ ἤττον τούτους ἐπιτίθενται. Καὶ ὁ Χαίρεκράτης ἐστεν-5. Ἀλλ' εἰ μὲν, ὁ Σώκρατες, μὴ μέγα εἰπτὸ διάφορον, ὅσος ἄν δέοι φέρειν τὸν ἀδελφὸν καὶ μή μικρὸν ἐνεκα φεύγειν ἀγαθὸν γάρ, ὡσπερ καὶ σὺ λέγεις, ἀδελφός, ὅν οἶον δὲν ὅποτε μέντοι παντὸς ἐνδείοι καὶ πᾶν τὸ ἐναντιώτατον εἰπτ, τί ἄν τις ἐπιχειροῖς τοῖς ἀδύνατοις; καὶ ὁ Σώκρατης ἐφ' Ἕντερα δὲ, ὁ Χαίρεκρατες, οὐδένι ἄρέσαι δύναται Χαίρεφων, ὡσπερ οὐδὲ σοι, ἦν ἀρκοῦντα. This is the neuter plural. Cf. I. ii. 1, πάνυ μικρὰ κεκτημένοι πάνυ βαθῶς ἔχειν ἀρ-κοῦντα. Below, there is a change from εἰ τις ἥγεταί κ.τ.λ., to the plural, ἀγνοοῦσι. Cf. Plato, Republic. 344 B, ἐπειδὴ δὲ τις δουλώσαρται εἴδαμονες κέκλησαται. For the accusative, ὡσπερ γυνομένους, see I. ii. 20.


BOOK II. CHAPTER III.

7—10. Diad tou to γάρ ἔτη, ἐφη, ὁ Σωκράτες, ἄξιόν ἐστιν ἐμοὶ 49 μισεῖν αὐτόν, ὅτι ἄλλοις μὲν ἀρέσκειν δύναται, ἐμοὶ δὲ, ὅτου ἄν παρῇ, πανταχοῦ καὶ ἐργῷ καὶ λόγῳ ζημία μᾶλλον ἢ ὀφέλεια ἐστίν. 7. Ἀρ' οὖν, ἐφη ὁ Σωκράτης, ὥσπερ ὑπ' τῷ ἀνεπιστήμων μὲν, ἐγχειροῦντι δὲ χρῆσθαι ζημία ἐστίν, οὕτω καὶ ἀδελφός, ὅταν τις αὐτῷ μὴ ἐπιστάμενος 50 ἐγχειρή χρῆσθαι, ζημία ἐστίν; 8. Πῶς δ' ἂν ἐγώ, ἐφη ὁ Χαιρέκρατης, ἀνεπιστήμων εἶναι ἀδελφός χρῆσθαι, ἐπιστάμενος γε καὶ εὖ λέγειν τὸν εὖ λέγοντα καὶ εὖ ποιεῖν τὸν εὐ ποιοῦντα; τὸν μέντοι καὶ λόγῳ καὶ ἐργῷ πειρόμενον ἔμε ἀνών οὖκ ἂν δυναμὴν οὔτ' εὖ λέγειν οὔτ' εὖ ποιεῖν, ἄλλ' οὕτω πειράσομαι. 9. Καὶ ὁ Σωκράτης ἐφη: Θαυμαστά γε λέγεις, ὁ Χαιρέκρατες, εἰ κύνα μὲν 51, εἰ σοι ἣν ἐπὶ προβάτοις ἐπιτήδευος ἢν καὶ τοὺς μὲν ποιμένας ἱστάζετο, σοι δὲ προσιόντι ἐχαλέπταυεν, ἀμελήςας ἅν τοῦ ὀργίζεσθαι ἐπειρῶ εὐ ποιήσας πραθήνειν αὐτόν, τὸν δὲ ἀδελφὸν φύς μὲν μέγα ἂν ἀγαθὸν εἶναι, ὅταν πρὸς σὲ οὖν δεῖ, ἐπίστασθαι δὲ ὁμολογῶν καὶ εὖ ποιεῖν καὶ εὖ λέγειν οὖκ ἐπιχειρεῖς μυχανάσθαι, ὅπως σοι ὡς βέλτιστος ἐστιν; 10. καὶ ὁ Χαιρέκρατης Ἁδώνικα, ἐφη, ὁ Σωκράτες, μὴ οὐκ ἔχω ἐγὼ τοσαύτην σοφίαν, ὅστε Χαιρεφώντα ποιήσαι πρὸς ἐμὲ οὖν δεῖ. Καὶ μὴ 52 οὕτω γε ποικίλον, ἐφη ὁ Σωκράτης, οὐδὲ καίνον δεῖ ἐπ' αὐτόν, ὡς ἐμοὶ δοκεῖ,
μηχανάσθαι, οἷς δὲ καὶ σὺ ἐπιστασαι αὐτὸς οἴομαι ἀν αὐτῶν ἀλόντα περὶ πολλοῦ ποιεῖσθαι σε. 11. Οὐκ ἂν φθάνως, ἐφη, λέγουν, εἰ τι ήσθησαι με ἐφήσθη ἐπιστάμενον, δ’ ἐγὼ εἰδῶς λέληθα ἐμαυτόν. Δέγε δὴ μου, ἐφη, εἰ τινὰ τῶν γνωρίμων βούλου κατεργάσασθαι, ὅποτε θύοι, καλεῖν σε ἐπὶ δείπνον, τί ἂν ποιοῖς; Δήλου, ὅτι κατάρχοιμι ἂν τοῦ αὐτῶς, ὅτε θύομι, καλεῖν ἐκείνου. 12. Εἰ δὲ βούλου τῶν φίλων τινὰ προτρέψασθαι, ὅποτε ἀποδημοῖς, ἐπιμελεῖσθαι τῶν σῶν, τί ἂν ποιοῖς; Δήλου, ὅτι πρότερος ἂν ἐγχειροῖν ἐπιμελεῖσθαι τῶν ἐκείνου, ὅποτε ἀποδημοῖς. 13. Εἰ δὲ βούλου ξένου ποιῆσαι ὑποδέχεσθαι σεαυτόν, ὅποτε ἐλθοῖς εἰς τὴν ἐκείνου, τί ἂν ποιοῖς; Δήλου, ὅτι καὶ τούτων πρότερος ὑποδεχοῖμαι ἂν, ὅποτε ἐλθοὶ Ἀθηναῖε καὶ εἴ γε βουλούμην αὐτὸν προθυμεῖσθαι διαπράττειν μοι ἐφ’ ἃ ἥκοιμι, δήλου, ὅτι καὶ τούτο δέοι ἂν πρότερον αὐτὸν ἐκείνῳ ποιεῖν. 14. Πάντω ἁρὰ σὺ γε τὰ ἐν ἀνθρώπως φίλτρα ἐπιστάμενος πάλαι ἀπεκρύπτον ὡς ὅκνεις, ἐφη, ἄρξαι, μὴ αἰσχρὸς φανῆς, ἕαν πρότερος τὸν ἀδελφὸν εὖ ποιῆς; καὶ μὴν πλείστον γε δοκεῖ ἀνὴρ ἐπαίνου ἄξιος εἶναι, ὃς ἂν φθάνῃ τοὺς μὲν πολεμίους κακώς ποιῶν, τοὺς δὲ φίλους ἐνεργεῖτον εἰ μὲν οὐν ὑπὸ

53 οἷς δὲ καὶ σῦ. "I think that your brother, caught by what you know even yourself, would set a high value on you."

54 οὐκ ἂν φθάνως. "The sooner you tell me, the better;" "you could not be too soon in telling me." So III. xi. 1, οὐκ ἂν φθάνωτε, ἐφη, ἄκολουθωντε. Below, κατεργάζεσθαι is "to work upon any one," to prevail on them to do something for one.


56 ἐφ’ ἃ ἥκοιμι. Sc. ταύτα ἐφ’ ἃ ἥκοιμι. For this sense of ἐπὶ, not "against," but "for," cf. Thucyd. vi. 47, ἐφ’ ὑπερ μάλιστα ἐπέμφησαν, "for which purpose they were sent." Below, αὐτῶν ἐκείνων ποιεῖν is "to do this for him myself," where τούτο ποιεῖν is διαπράττειν ταύτα ἐφ’ ἃ ἥκει.

57 ἀπεκρύπτον. "You kept it a secret." Charecrates knew, by his own admission, how to gain over friends and strangers; he knew the requisite spells, but he kept his knowledge to himself, and made no use of it.
15-17. BOOK II. CHAPTER III.

"More fit to take the first step towards this character," the character of one who is inclined to make overtures of friendship. Below, ἤγομυμενος is equivalent to ὕγεμοικός ὑμ.

λόγων ὑπείεια. "To let him have the first word." The genitive is due to the general idea of "retiring from." With a dative the sense is very different, viz. "to yield to any one's arguments."

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σε προκαλούμενον έαυτόν εἰς τὸν ἀγώνα τούτου, πάνιν φιλονεικήσειν, ὅπως περιγινηταί σου καὶ λόγῳ καὶ ἔργῳ εὔ τοιών. 18. Νῦν μὲν γὰρ οὕτως, ἐφή, διάκεισθοι, ὡσπερ εἰ τῷ χείρε, ὡς ο θεός ἐπὶ τὸ συλλαμβάνειν ἄλληλαὶ ἐποίησεν, ἀφεμένω 62 τοῦτον τράπωντο πρὸς τὸ διακωλύειν ἄλληλο, ἢ εἰ τῷ πόδε θεία μοῖρα πεποιημένω πρὸς τὸ συνεργεῖν ἄλληλοιν ἀμελήσαντε τούτου ἐμποδίζοιεν ἄλληλο. 19. Οὐκ ᾧν πολλὴ ἀμαθία εἴη καὶ κακοδαιμονία τοῖς ἐπὶ ὦφελεία πεποιημένοις ἐπὶ βλάβη χρήσθαι; καὶ μὴν 63 ἀδελφῶ γε, ὡς ἔμοι δοκεί, ο θεός ἐποίησεν ἐπὶ μείζον ὦφελεία ἄλληλοιν ἣ χείρε τε καὶ πόδε καὶ ὀφθαλμὸ τὰλλα τε, ὀσα ἀδελφὰ ἐφυσεν ἀνθρώπως. Χειρε μὲν γὰρ, εἰ δέοι αὐτὰς τὰ πλέον ὄργυας διέχοντα ἀμα ποιῆσαι, οὐκ ᾧν δύναιντο, πόδες δὲ οὐδ' ἂν ἐπὶ τὰ ὄργυαν διέχοντα ἐλθοιεν ἀμα, ὀφθαλμοὶ δὲ, οἱ καὶ δοκούντες 64 ἐπὶ πλείστον ἐξικνεῖσθαι, οὐδ' ἂν τῶν ἂν ἐγγυντέρω ὄντω τὰ ἐμπροσθεν ἀμα καὶ τὰ ὀπίσθεν ἰδεὶν δύναιντο, ἀδελφὸ δὲ, φίλω ὄντε, καὶ πολὺ διεστῶτε πράττετον ἀμα καὶ ἐπ' ὦφελεία ἄλληλοιν.

62 ἀφεμένω. The gender is curious, or rather the fact that the gender is not distinguished by any variety of inflection. Cf. Plato, Phaedr. 237 D, δῶ τινε ἐστὸν ἰδέα ἄρχοντε καὶ ἄγοντε, οίν ἐπόμεθα. Also Xen. Cyrop. I. ii. 11, μαν ἄμφω τοῦτ ὁμέρα λογίζονται.

63 καὶ μὴν. "And assuredly," not here used adversatively, I think.

64 οἱ καὶ δοκούντες. "Which have quite the reputation of reaching." This seems the force of καὶ here.

Kühner says there is inherent in the particle vis concessiva, by which, I suppose, he means that it is used like καλτερ. And so it is below, in καὶ πολὺ διεστῶτε. But I do not see how such a force can exist when the participle has the article.

65 ἀμα καὶ. Some of the editors cancel καὶ, but ἀμα and ἐπ' ὀφελείᾳ correspond. The brothers act in unison, that is one thing, and for each other's good, that is another.
CHAPTER IV.

1. "And this seems to be joined with τοῦτο, to give emphasis to it; "for this he said he had often heard." Sometimes δὴ qualifies γὰρ, and then the sense is "for undoubtedly." This can hardly be the force in the text here. For δὴ with γὰρ cf. Plato, Apol. 21 A, ἦρετο γὰρ δὴ, "for you know he asked me." For δὴ with γὰρ, but emphasizing another word, I borrow from Kühner, Cyrop. V. iii. 8, εὖ μὲν οὖν, ἐφη, δοκῶ εἰδέναι πολλὰ γὰρ δὴ ἔγνως κάκεινα ἐπαρθησιω-σάμεθα πρὸς ἀλλήλους. 66 ὁ μέγιστον. "A thing which they say is," &c.

66 τοῦτο μὲν γὰρ δὴ. Here δὴ seems to be joined with τοῦτο, to give emphasis to it; "for this he said he had often heard." Sometimes δὴ qualifies γὰρ, and then the sense is "for undoubtedly." This can hardly be the force in the text here. For δὴ with γὰρ cf. Plato, Apol. 21 A, ἦρετο γὰρ δὴ, "for you know he asked me." For δὴ with γὰρ, but emphasizing another word, I borrow from

Kühner, Cyrop. V. iii. 8, εὖ μὲν οὖν, ἐφη, δοκῶ εἰδέναι πολλὰ γὰρ δὴ ἔγνως κάκεινα ἐπαρθησιω-σάμεθα πρὸς ἀλλήλους. 66 ὁ μέγιστον. "A thing which they say is," &c.

66 σάξονται. This change from the indicative (κτήσονται) to the subjunctive has occurred before. Cf. II. ii. 10, and the note there. The same explanation may be applied here.
the private and public interests are regarded as forming one notion, I think, and so τῆς παρα
skeυῆς is used only once. Below, εὖ ποιήσαι is to be distinguished carefully from εὖ πράττοντας. The difference has been pointed out before.

72 οὐδὲνς λειπέται. This means, that, whatever helps the bodily members render, a friend is in no whit inferior to any of them, but can render as good service as any. For λειπέται in the sense of "to be inferior to," cf. Thucyd. vi. 72, ἐς τάλλα ἔχουσιν οὐδένς λειπέται πάμενος.
The optative is used because the matter is described as a portion of the thoughts of the person, or as it appeared to him; he was told to examine himself and see what he really thought himself worth.

75 'Αντισθένης. This was a famous man, as the originator of the Cynic school. He developed the hardy side of Socrates's character, which enabled him to be regardless of physical changes. Antisthenes made happiness consist in superiority to the wants of nature; which, as he added, required a Socratic robustness.

76 ὃ δὲ καλ δέκα. "And another worth as much (καλ) ten." Below, in ei ἦρα, the particle ἦρα retains its usual force of drawing a conclusion; "if consequently," as a result to be expected from the fact mentioned, of there being prices for servants.

memorabilia.

μᾶλλον ἡ δύο μνάς, τὸν δ' οὐδ' ἀν ἡμιμναιὸν προ-
tιμησαμὴν, τὸν δὲ καὶ πρὸ δεκα μνῶν ἐλοίμην ἀν, τὸν
dὲ πρὸ πάντων χρημάτων78 καὶ πόνων πριαίμην ἀν
φίλον μοι εἶναι. 4. Οὐκοῦν, ἐφι ο Σωκράτης, εἴ
tαῦτα τοιαύτα ἐστι, καλῶς ἂν ἔχοι ἐξετάζειν τινὰ
ἑαυτὸν, πόσου ἄρα τυγχάνει τοῖς φίλοις ἄξιος ἄν, καὶ
πειράσθαι ὡς πλειστὸν ἄξιος εἶναι79, ίνα ἴττου αὐτὸν
οἱ φίλοι προδιδῶσιν ἐγὼ γάρ τοι, ἐφι, πολλάκις
ἀκούω τοῦ μέν, ὅτι προύδωκεν αὐτὸν φίλος ἀνήρ, τοῦ
dὲ, ὅτι μιᾶν ἀνθ' ἑαυτοῦ μᾶλλον ἐιλετο ἀνήρ, ἄν φέτο
φίλον εἶναι. 5. Τὰ τοιαύτα πάντα σκοπῶ, μή,
ἔστερ80 ὅταν τις οἰκέτην ποιηρὸν πωλῆ καὶ ἀπο-
dιδῶται τοῦ εὐρόντος81, οὔτω καὶ τὸν ποιηρὸν φίλον,
ὅταν ἐξῆ τὸ πλεῖον τῆς ἄξιας λαβεῖν, ἐπαγγεῖον ἂ προ-
dιδοσθαί τοὺς δὲ χρηστοὺς82 οὔτε οἰκέτας πάνυ τι
πωλουμένους ὥστε οὔτε φίλους προδιδομένους.

78 πρὸ πάντων χρημάτων. The preposition suits χρημάτων well
enough, but it does not appear to suit πόνων so well. But the
meaning of Antisthenes is, that if
there were a friend on the one
side, and any amount of toil to be
undergone on the other, he would
choose the friend rather than
take any account of the toil.
When he says, “in preference to
trouble,” he means “trouble to
be got rid of.” See above, I. v. 1.
79 ὡς πλειστὸν ἄξιον εἶναι. The
nominative ἄξιον is used, as though
instead of καλῶς ἂν ἔχοι ἐξετάζειν
καὶ πειράσθαι, which would re-
quire ἄξιον, the words had run
καλῶς τις ἂν ἑαυτὸν ἐξετάζοι καὶ
πειρήπτω. The reason why ἄξιον
would be the more regular con-
struction is, that the subjects of
the infinitive (εἶναι) and the main
verb (ἔχοι) are not the same.
80 μή, ἔστερ κ.τ.λ. This is
explanatory of τὰ τοιαύτα πάντα,
“such questions, I mean whether
it be not tempting” (ἐπαγγεῖον
ἀποδίδωσιν). 81 τοῦ εὐρόντος. Εὐρίσκειν is
common in the sense of “to
fetch or bring a certain price.”
But here the active is used appa-
rently in a passive sense, the
genitive being that of price, and
the participle therefore referring
to the price of the thing sold, and
not the thing itself. I do not
know how to explain this seem-
ingly passive sense of τοῦ εὐρόντος
(it occurs also elsewhere), for
Kühner’s explanation, “scilicet
tὸ εὐρόν est id (pretium) quod re-
venalis rererit (der Kaufpreis),”
seems to me to leave the matter
just where it finds it. Below,
τὸ πλεῖον τῆς ἄξιας is “more than
his real value.”
82 τοὺς δὲ χρηστοὺς. These
words are put where they are, at
CHAPTER VI.

1. 'Εδόκει δέ μοι καὶ εἰς τὸ δοκιμάζειν φίλους ὅποιοις ἄξιον κτᾶσθαι φρενοῦν τοιῶδε λέγων Εἰπέ μοι, ἡφη, ὁ Κριτόβουλε, εἰ δεόμεθα φίλου ἄγαθοῦ, πῶς ἂν ἐπιχειροίμεν σκοπεῖν; ἀρα πρῶτον μὲν ὅμως ζητητέον, ὡστε ἀρχεῖ γαστρὸς τε καὶ φιλοτοσίας καὶ λαμβεῖας καὶ ὑπνοῦ καὶ ἁργίας; ὁ γὰρ ὑπὸ τούτων κρατούμενος οὔτ' αὐτῶς εάυτῷ δύνατ' ἂν οὔτε φίλω τὰ δέοντα πράττειν. Μὰ Δί', οὐ δὴτα, ἡφη. Οὔκοιν τοῦ μὲν ὑπὸ τούτων ἄρχομενον ἀφεκτέον δοκεῖ σοι εἶναι; Πάνω μὲν οὖν, ἡφη. 2. Τί γὰρ; ἡφη, ὡστε δαπανηρὸς ὡς μὴ αὐτάρκης ἐστίν, ἀλλ' ἂεί τῶν πλησίον δεῖται, καὶ λαμβάνων μὲν μὴ δύναται ἀποδίδοναι, μὴ λαμβάνων δὲ τὸν μὴ διδόντα μισεῖ, οὐ δοκεῖ σοι καὶ οὔτος χαλεπός φίλος εἶναι; Πάνω, ἡφη. Οὔκοιν ἀφεκτέον καὶ τοῦτον; 'Ἀφεκτέον μέντοι, ἡφη. 3. Τί γὰρ; ὡστε χρηματίζεσθαι μὲν δύναται, πολλῶν δὲ χρημάτων ἐπιθυμεῖ, καὶ διὰ τούτο δυσξύμβολος ἐστί, καὶ λαμβάνων μὲν θέτει, ἀποδίδοναι δὲ οὐ βουλεταί; 'Εμοὶ μὲν δοκεῖ, ἡφη, οὔτος ἐτί πονηρότερος εἶκενον εἶναι. 4. Τί δέ; ὡστε διὰ τὸν ἔρωτα τοῦ χρηματίζεσθαι μηδὲ πρὸς ἐν the head of the sentence, because they apply both to οἰκέτας and φίλους, and are emphatic.

"Is it (or is it not) first to be considered?" As the answer is clearly supposed to be "Yes," ἀρα may at once be translated "is it not." There is nothing distinctly to answer to πρῶτον μὲν, but virtually the words below, τί γὰρ, begin the apodosis. Before this, another μὲν (τοῦ μὲν ὑπὸ τούτων) is introduced, again without any δέ, but the sentence opposed to it is readily supplied by the reader, toû μὲν . . . ἀφεκτέον, τῶν δὲ ἄλλων σκοπῶμεν εἰ ἀφεκτέον ἐστίν.

84 Ἀφεκτέον μέντοι. Cf. I. iii. 10, ἀλλ' εἰ μέντοι τοιοῦτον ἐστίν, "if it is really so."

85 οὐ βουλεταί. Above it was ὡστε μὴ αὐτάρκης ἐστίν, and it might have been μὴ βουλεταί here, for ὡστε μὴ is the usual form. But οὐ βουλεταί is a single idea, "is unwilling," so that it is the verb only which is negated.
The pronoun is emphatic, "make gain himself," thinking of no one else.

The optative and the indicative are joined here; some alter ἐχοῖς into ἔχει, others ἄν ἔχεται into ἀνέχεται. But cf. I. ii. 32, εἶ τις μὴ ὤμολογος, followed by εἶ τις μὴ ἀἰσχύνεται, where the optative seems used because the whole thing is imaginary, a supposed case, but the indicative when Socrates speaks of a real fact occurring. So here perhaps something of the same sort may be regarded as influencing the moods. In the first clause, the non-possession of the qualities is put purely as a hypothesis, I suppose as a very unlikely case to occur; but the second contingency is regarded as not at all an unlikely one.

The corresponding clause is to be supplied, ἵσυριζομαι δὲ οὕτως, or τῷ τῷ ἄλλης οὐκ ἔχω εἰπεῖν.

One would rather have expected άὐτόν, as the pronoun refers to the main subject, that of τυχάνει; but of course οὗς εὐεργετοῦντας intervening, άὐτόν can be used, the person now being viewed in his relation to οὓς εὐεργετοῦντας, and not to himself. See I. ii. 49, πείθων μὲν τοῖς συνόντας αὐτῷ.

This might have been πιστεύομεν ποιήσει; but τοῦτῳ is attracted to πιστεύομεν, and the infinitive is added as an explanation. Cf. Thucyd. iv. 92, πιστεύοντες τῷ θεῷ πρὸς ἡμῶν ἔσεσθαι.
kai touσ loutovus eν poišein. 7. Kai vàndra dé légeιs, ἐφη, ὅσ ἀν τουσ φίλουσ τουσ πρόσθεν εν ποιών φαίνηται, δήλον εἶναι καί τουσ ὕστέρουσ εὐεργετήσοντα. 8. Ἐνεν, ἐφη δ' ἀν ἡμῖν ἄξιοις φίλιας δοκῇ εἶναι, πῶς χρῆ φίλου τούτου ποιεῖται; Πρῶτον μὲν ἐφη, τὰ παρὰ τῶν θεών ἐπισκεπτέον, εἰ συμβουλεύουσιν αὐτὸν φίλον ποιεῖσθαι. Τῇ οὖν; ἐφη, ὅσ ἀν ἡμῖν τε δοκῇ καί οἱ θεοὶ μὴ ἐναντίωνται, ἔχεις εἰπεῖν, ὅπως οὗτος θηρατεός; 9. Μὰ Δι', ἐφη, οὐ κατὰ πῶδας, ὦστερ ὁ λαγώς, οὐδ' ἀπάτη, ὦστερ αἱ ὀρυνθες, οὐδὲ βία, ὦστερ οἱ ἑχθροὶ ἀκοντα γὰρ φίλον ἐλεῖν ἐργῶδες χαλεπῶν δὲ καὶ δήσαντα κατέχειν, ὦστερ δοῦλον ἑχθροὶ γὰρ μᾶλλον ἢ φίλου γγυνοῦνται ταῦτα πάσχοντες. 10. Φίλου δὲ πῶς; ἐφη. Εἶναι μὲν τινὰς φασὶν ἐπιθάνας, ὡς οἱ ἐπιστάμενοι ἐπάθοντες οἶς ἀν βούλωνται φίλους ἑαυτοὺς ποιοῦνται, εἶναι δὲ καὶ φίλτρα, οἷς οἱ ἐπιστάμενοι πρὸς οὕς ἀν βούλωνται χρώμενοι φιλοῦνται ὑπ' αὐτῶν. 11. Πόθεν οὖν, ἐφη, ταύτα μάθομεν ἀν; "Α μὲν αἱ Σειρήνες ἐπήδου τῷ Ὀδυσσεί, ἥκουσας 'Ομήρου, ὃν ἐστὶν ἄρχη τοιάδε τις.

Δεῦρ' ἄγε δὴ πολύναν 'Οδυσσεί, μέγα κύδος 'Αχαίων.

Ταύτην οὖν, ἐφη, τὴν ἐπιδην, ὡ Σώκρατες, καί τοῖς

91 εὐεργετήσοντα. This depends on δήλον, so that the order is, λέγεις ἀνδρά εἶναι δήλον εὐεργετήσοντα. Cf. Thucyd. i. 71, δήλοι εἰών οὐκ ἐντρέψοντες. Below, in καὶ γὰρ ὑποῖς, καὶ is to be taken with ὑποῖς, "yes, for even horses." See note above on II. i. 3.
92 Πρῶτον μὲν. The corresponding δὲ never occurs, the words taking a different turn in τδ οὖν, ἐφη. Below, of συμβουλεύοντα, the subject is οἱ θεοὶ.
93 οὐ κατὰ πῶδας. "Not by following hard after them." Cf. Thucyd. v. 64, οἶναι κατὰ πῶδας, so that the πῶδας are those of the hare, not of the hunter, as some make it, translating, "by swiftness of foot."
94 "A μὲν αἱ Σειρήνες. The answering clause is, ἀλλὰς δὲ τινὰς οἶλα ηπωδάς. Below, καὶ τοῖς
96 MEMORABILIA. [12—15.

άλλοις ἀνθρώποις αἱ Σειρῆνες ἐπίδοσαν κατεῖχον, ὥστε μὴ ἀπτείναι ἀπ’ αὐτῶν τοὺς ἐπασθέντας; Οὐκ, ἀλλὰ τοὺς ἐπ’ ἀρετῆ φιλοτιμομένους οὕτως ἐπήδον. 12. Σχεδὸν τι λέγεις τοιαῦτα χρήναι ἐκάστῳ ἐπάδειν, οὐὰ μὴ νομεῖς ἀκούσων τὸν ἐπαινοῦντα καταγελῶντα λέγειν ὁὕτω μὲν γὰρ ἐχθῆν τ’ ἀν ἐίη καὶ ἀπελαυνοῦ τοὺς ἀνθρώπους ἀφ’ ἑαυτοῦ, εἰ τοῦ εἰδότα, ὅτι μικρὸς τε καὶ ἀισχρὸς καὶ ἀσθενής ἔστιν, ἐπαινοῖ λέγων, ὅτι καλὸς τε καὶ μέγας καὶ ἴσχυρὸς ἔστιν. 13. Ἀλλὰς δὲ τινὰς οἴσθα ἐποδᾶσ; Ὅψι, ἀλλ’ ἥκουσα μὲν ὅσ’ ὅτι Περικλῆς πολλὰς ἐπίστατο, ὅς ἐπίδον τῇ πόλει ἔποιε ἀὐτὴν φιλεῖν αὐτόν. Θεμιστοκλῆς δὲ τῶς ἐποίησε τὴν πόλιν φιλεῖν αὐτόν; Μὰ Δί’ οὐκ ἐπάδων, ἀλλὰ περιάψας τι ἄγαθον ἀὐτή. 14. Δοκεῖς μοι λέγειιν, ὅ Σώκρατες, ὅς ἐ μέλλομεν ἄγαθόν τινα κτήσασθαι φίλον, αὐτούς ἡμᾶς ἄγαθοι δεῖ γενέσθαι λέγει τε καὶ πράττειν. Σὺ δ’ ἐσθ’, ἐφ’ ὅ Σωκράτης, τίν’ τ’ ἐώς πονηρὸν ὄντα χρηστοὺς φίλους κτήσασθαι; 15. Ἐώρων γὰρ, ἐφ’ ὅ Κριστόβουλος, ρήτοράς τε φαίλους ἄγαθοῖς δημηγόροις φίλους ὄντας καὶ στρατηγεῖν οὐ χ ἴκανος πάνυ στρατη-

άλλοις ἀνθρώποις is “to the rest of mankind as well as to Ulysses.”

95 ήκουσα μέν. That is, Ἦκουσα μέν, οἶδα δὲ σο. The optative ēpistato is that of the oratio obliqua, the general sense being “I heard say that Pericles knew,” &c. With regard to the indicative ἔποιει, I give Madvig’s remark on such constructions. He says: “In the oratio obliqua, clauses dependent on an historical tense pass into the optative; but not if in the oratio directa they would have been in the imperfect or aorist of the indicative, in which cases those forms of the verb are retained.” Thus ἔδωκα δὲ ἔλθον can only be ἔλεξεν ὅτι δολὴ ἡ ἔλθον. So here in the oratio directa the words would have run πολλὰς ἐποδᾶς ἐπίσταται ἃς ἔποιει. Kühner adds that the reason of this must be that the optative ποιή would leave it uncertain whether ἔποιει or ποιεῖ, a past or a present, had been the form in the oratio directa.

96 περιάψας τι ἄγαθον. This word is used of hanging an amulet round a person’s neck. The substantive is περιάπτων. Cf. Plato, Rep. 426 B, οὗτε τομαὶ οὐδ’ αὐ ἐποδᾶι οὐδὲ περιάπτα. The verb is often used metaphorically in such phrases as περιάπτειν ὅνειδοι, τιμὴν, κ.τ.λ.
γικοίς ἀνδράσιν ἔταίρους. 16. Ἀρ’ οὖν, ἐφη, καὶ, περὶ οὗ ἔδιαλεγόμεθα, οἷσθα τινας, οἱ ἀνωφελεῖς ὀντες ὄφελίμους δύνανται φιλους ποιεῖσθαι; Μὰ Δί’ οὐ δὴτ’, ἐφη· ἄλλ’ ει ἄδινατον ἐστι ποιηρὸν ὄντα καλοὺς κἀγαθοὺς φιλους κτῆσασθαι, ἐκεῖνο ἢδη μέλει μοι, εἰ ἔστιν αὐτὸν καλὸν κἀγαθὸν γενόμενον ἐξ ἐτοίμου τοῖς καλοῖς κἀγαθοῖς φιλὸν εἶναι. 17. ὁ ταράττει σε ὁ Κριτό- βούλε, ὦτι πολλάκις ἀνδρας καὶ καλὰ πράττοντας καὶ τῶν αἰσχρῶν ἀπεχομένους ὑράς ἄντι τοῦ φιλοὺ εἶναι στασιάζοντας ἀλλήλους καὶ χαλεπώτερον χρωμένους τῶν μηδενὸς ἄξιων ἀνθρώπων. 18. Καὶ οὐ μόνον γ’, ἐφη ὁ Κριτόβουλος, οἱ ἰδιῶτα τοῦτο ποιοῦσιν, ἀλλὰ καὶ πόλεις αἱ τῶν τε καλῶν μάλιστα ἐπιμελοῦμεναι καί τά αἰσχρὰ ἢκιστα προσιέμεναι, πολλάκις πολεμικῶς ἐχοῦσι πρὸς ἀλλήλας. 19. Ἀ λογιζόμενος πάντων ἀθύμως ἔχω πρὸς τήν τῶν φιλῶν κτησιν ὠτε γὰρ τοὺς ποιηροὺς ὄρω φιλοὺς ἀλλήλοις δυναμένους εἶναι πῶς γὰρ ἦν ἡ ἀχάριστοι ἡ ἀμελεῖς ἡ πλεονέκται ἡ ἀπιστοί ἡ ἀκρατεῖς ἀνθρώποι δύναυτο φίλου γενόσθαι; οἱ μὲν οὖν ποιηροὶ πάντως ἔμοιγε δοκοῦσιν ἀλλῆλοις ἔχθροι μᾶλλον ἡ φίλου πεφυκέναι. 20. Ἀλλὰ μὴν, ὥσπερ σὺ λέγεις, οὐδ’ ἂν τοῖς χρηστοῖς οἱ ποιηροὶ ποτὲ συναρμόσειν εἰς φιλίαιν πῶς γὰρ ὀτ τὰ ποιηρὰ ποι- ούντες τοῖς τὰ τοιαύτα μισοῦντι φίλοι γένοντ’ ἂν; εἰ δὲ δὴ καὶ οἱ ἀρετὴν ἀσκοῦντας στασιάζουσι τε περὶ τοῦ πρωτεῦν εν ταῖς πώλεις καὶ φθονοῦντες ἔαυτοὶς ἐν".

97 Καὶ, περὶ οὗ. "Also in the matter we are talking about." Is it true that as worthless generals are companions of good ones, so people who are useless as friends, secure friends in persons who are likely to prove useful? 98 "Ο ταράττει σε. "What troubles you is, that." (ἐστί τούτο ὅτι). I borrow from Stallbaum, Plato Euthyd. p. 304 C, ἢ δὲ καὶ σοι μάλιστα προσήκει ἀκούσατι ὄτι οὖθε τὸ χρηματίζεσθαι φατον διακωλύειν οὖδέν. 99 οὐτὲ γὰρ τοὺς ποιηροὺς. The sentence is never completed. Instead of οὐτὲ τοὺς ποιηροὺς τοῖς χρηστοῖς συναρμόζοντας, the form is changed into ἀλλὰ μὴν ὥσπερ, κ.τ.λ. 100 ἔαυτοῖς. The reflexive and reciprocal pronouns are here used.
memorabilia. [21—24.

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muṣoṇdw alllaḥluos, tines ēti fīloj ēsontai, kal ēn tisw anṭhpọtous euṇouia kal plòstis ēstai; 21. 'Αλλ' ēxei mēn, ἐφη ὁ Σωκράτης, ποικιλώς πως ταῦτα, ὁ Κριτόβουλος φύσει γὰρ ἔχουσιν οἱ ἀνθρώποι τὰ μὲν φιλικά: δεόνται τε γὰρ ἀλλήλων καὶ ἐλεοῦσι καὶ συνεργοῦντες ὁφελοῦσι καὶ τοῦτο συνιέντες χάριν ἔχουσιν ἀλλήλους τὰ δὲ πολεμικά: τά τε γὰρ αὐτά καλά καὶ ἥδεα νομίζοντες ύπὲρ τούτων μάχονται καὶ διχογνω-μονοῦντες ἐναντιοῦνται: πολεμικὸν δὲ ¹ καὶ έρις καὶ ὀργή, καὶ δυσμενὲς μὲν ὁ τοῦ πλεονεκτεῖν ἔρως, μυστητὸν δὲ ὁ φθόνος. 22. 'Αλλ' ὄμως διὰ τούτων πάντων ἡ φιλία διαδυνομένη συνάπτει τοὺς καλούς τε κάγαθους: διὰ γὰρ τὴν ἀρετὴν αἴρονται μὲν ἄνευ πόνου τὰ μέτρα κεκτήσθαι μᾶλλον ἡ διὰ πολέμου πάντων κυριεύει, καὶ δύνανται πεινῶντες καὶ διψῶντες ἄλυπως σῖτον καὶ ποτὸ κοινωνεῖν καὶ τοῖς τῶν ὀραίων ἀφροδισίως ἡδομένοι ἐγκαρτερεῖν, ὥστε μὴ λυπεῖν οὓς μὴ προσήκει. 23. δύνανται δὲ καὶ χρημάτων οὐ μόνον τοῦ πλεονεκτεῖν ἀπεχόμενοι νομίμως κοινωνεῖν, ἀλλὰ καὶ ἑπαρκεῖν ἀλλήλους: δύνανται δὲ καὶ τὴν ἔριν οὐ μόνον ἄλυπος, ἀλλὰ καὶ συμφερόντως ἀλλήλους διατίθεσθαι καὶ τὴν ὀργὴν κωλύειν εἰς τὸ μεταμελησόμενον ² προϊέναι: τὸν δὲ φθόνον παντάπασιν ἀφαιροῦσι τὰ μὲν ἑαυτῶν ἀγαθὰ τῶν φίλων οἰκεία παρέχοντες, τὰ δὲ τῶν φίλων ἑαυτῶν νομίζοντες. 24. Πῶς οὖν οὐκ εἰκός τοὺς

indiscriminately, without any distinction being implied. Cf. II. vii. 12. 'Εαυτῶν is very common in the sense of ἀλλήλων. Cf. Plato de Leg. 889 E, οτη ἐκαστοί ἑαυτοίς συνομολογήσαν. Below, τὸ ἐχεῖ μὲν corresponds ἀλλ' ὄμως in § 22.

¹ polēmikōn δέ. For the gender see II. iii. 1 under χρησιμωτε-ρον νομίζουσι χρήματα. Below, αἰ-ροῦντα μὲν seems to have καὶ

dύνανται answering to it.

² εἰς τὸ μεταμελησόμενον. “Prevent their anger from advancing to lengths they would be sorry for.” Below, τῶν πολιτικῶν τιμῶν depends on κοινωνοῦς εἰναι. The good are able to share the honours of the state, not only without injuring each other by quarrelling about them, but with mutual advantage.
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25—27. BOOK II. CHAPTER VI.

καλοὺς τε κἀγαθοὺς καὶ τῶν πολιτικῶν τιμῶν μὴ μόνον ἄβλαβεῖς, ἀλλὰ καὶ ὦφελίμοις ἀλλήλοις κοινώνοις εἶναι; οἱ μὲν γὰρ ἐπιθυμοῦντες ἐν ταῖς πόλεσι τιμᾶσθαι τε καὶ ἄρχειν, ἵνα ἐξουσίαν ἔχωσι χρήματα τε κλέπτειν καὶ ἀνθρώπους βιάζεσθαι καὶ ὑδυπαθεῖν, ἀδικοὶ τε καὶ πονηροὶ ἂν εἴεν καὶ ἀδύνατο ἀλλως συναρμόσαι.

25. Εἰ δὲ τις ἐν πόλει τιμᾶσθαι βουλόμενος, ὅτις αὐτὸς τὴν ἁδικηταί καὶ τοὺς φίλους τὰ δίκαια βοηθεῖν δύνηται, καὶ ἄρξας τὸ ποιεῖν τὴν πατρίδα πειρᾶται, διὰ τὸ τοιοῦτος ἄλλῳ τοιοῦτῷ οὐκ ἂν δύνατο συναρμόσαι; πότερον τοὺς φίλους ὦφελείν μετὰ τῶν καλῶν κἀγαθῶν ἢ ττον δύνησται; ἣ τὴν πόλιν εὔνεργετεῖν ἀδυνατότερον ἔσται καλοὺς τε κἀγαθοὺς ἔχων συνεργοὺς.

26. Ἀλλὰ καὶ ἐν τοῖς γυμνικοῖς ἀγώσι δῆλον ἐστὶν, ὅτι, εἱ ἐξῆν τοῖς κρατίστοις συνθεμένοις ἐπὶ τοὺς χείρους ἴεναι, πάντας ἄν τοὺς ἀγώνας οὕτοι ἐνίκουν, καὶ πάντα τὰ ἀδλα οὕτοι ἐλάμβανον. Ἐπεὶ οὖν ἐκεῖ μὲν οὐκ ἔσσι τοῦτο ποιεῖν, ἐν δὲ τοῖς πολιτικοῖς, ἐν οἷς οἱ καλοὶ κἀγαθοὶ κρατιστεύοσιν, οὐδεὶς κωλύει μεθ᾽ οὗ ἂν τις βούληται τὴν πόλιν εὔνεργετεῖν, πῶς οὖν οὐ λυσιτελεῖ τοὺς βελτίστους φίλους κτησάμενον πολιτεύεσθαι, τούτους κοινώνοις καὶ συνεργοῖς τῶν πράξεων μᾶλλον ἡ ἀνταγωνισταῖς χρώμενον; 27. ἀλλὰ μὴν κάκειν δῆλον, ὅτι, καὶ πολεμὶς τίς των, συμμάχων δείσεται, καὶ τοῦτων πλείονων, ἐὰν καλοὶ κἀγαθοὶ ἀντιτάτηται. Καὶ μὴν οἱ συμμαχεῖν ἐβέλουτες εἰ ποιητέοι, ὡς θέλωσι προθυμεῖσθαι πολὺ δὲ κρείττον τοὺς βελτίστους ἐλάττωνας εἰ ποιεῖν ἢ

3 ἄρξας. Cf. II. ii. 13, οὐκ ἐξ ἄρχειν τοῦτον, and I. i. 18, βουλεύοσα γὰρ ποιεῖ.
4 εἰ ἐξῆν κ.τ.λ. Cf. I. i. 9, δ ἐξεστὶν ἀριθμήσαντας εἰδέναι. The accusative might have been the dative, συνθεμένοις agreeing with τοῖς κρατίστοις. Below, ἐκεῖ μὲν is εἰ τοῖς γυμνικοῖς ἀγώσι.
5 κτησάμενον πολιτεύεσθαι. With the infinitive τινὰ is naturally supplied. Cf. Plato de Leg. 775 D, χρὴ ὑπὸσον ἡ γεννα χρόνον, εὐλαβεῖσθαι, where the subject of γεννα is τις, supplied from εὐλαβεῖσθαι.
MEMORABILIA.

100

'Αλλα θαρρῶν, ἐφη, ὁ Κριτόβουλε, πειρῶ ἀγαθὸς γίγνεσθαι, καὶ τοιούτος γιγνόμενος θηρᾶν ἔπιχειρεῖ τοὺς καλοὺς τε κἀκαθαῦς. 'Ἰσως δ' ἂν τι σοι κἀγὼ συλλαβεῖν εἰς τὴν τῶν καλῶν τε κἀκαθαῦν θῆραν ἐχομι διὰ τὸ ἑρωτικὸς εἰναὶ δεινὸς γάρ, ὦν ἂν ἐπιθυμήσω ἀνθρώπων, ὅλος ἀρμημαί ἐπί τὸ φιλῶν τε αὐτοὺς ἀντιφίλεσθαι υπ' αὐτῶν καὶ ποθῶν ἀντιποθεώσθαι καὶ ἐπιθυμῶν ξυνεῖναι καὶ ἀντεπιθυμεῖσθαι τῆς ξινοῦσιας. 29. Ἄρω δὲ καὶ σοι τούτων δεήσον, ὅταν ἐπιθυμήσῃς φιλίαν πρὸς τινάς ποιεῖσθαι. Μὴ σὺ οὖν ἀποκρύπτου με, οὔς ἂν βούλοις φίλος γενέσθαι διὰ γάρ τὸ ἐπιμελεῖσθαι τοῦ ἀρέσαι τῷ ἀρέσκοντι μοι οὐκ ἀπείρως ὀἴμαι ἐχεῖν πρὸς θηρὰν ἀνθρώπων. 30. Καὶ ὁ Κριτόβουλος ἐφη. Καὶ μήν, ὁ Σάκρατες, τούτων ἐγὼ τῶν μαθημάτων πάλαι ἐπιθυμώ, ἀλλος τε καὶ εἰ ἐξαρκέσει μοι ἡ αὐτή ἐπιστήμη ἐπὶ τοὺς ἁγαθοὺς τὰς ψυχὰς καὶ ἐπὶ τοὺς καλοὺς τὰ σώματα. 31. Καὶ ὁ Σάκρατης ἐφη Ἀλλ', ὁ Κριτόβουλε, οὐκ ἐνεστὼν εἰ τῇ ἐμῇ ἐπιστήμῃ τὸ τὰς χειρὰς προσφέροντα ὑπομένειν ποιεῖν τοὺς καλοὺς, πέπεισμαι δὲ καὶ ἀπὸ τῆς Σκύλλης διὰ τοῦτο φεύγειν τοὺς ἀνθρώπους, οτι τὰς χειρὰς αὐτοὺς ἐπιθυμῶν. This is attracted into the relative clause, "whatever men I have a fancy for." Cf. above I. ii. 22, ἐν πρῶτον ἀπείχοντο κερδῶν, τοῦτον οὐκ ἀπέχονται. Below, τῆς ξινουσίας seems to be in the genitive because the active ἐπιθυμεῖν requires that case, and the same construction is retained in the passive. Compare ἐπιτρέπομαι τὴν ἀρχήν. 7 σοι τούτων δεήσον. The participle is that of the impersonal verb δεῖ; "you will have need of these matters also." Cf. Thucyd. i. 71, ἀναγκαζόμενοι ἐνεῖπεν ἐπιτεχνήσεως δεῖ.
PROSEFEREE TÁS DÉ GE ΣΕΙΡΗΝΑΣ, ὁΤΙ TÁS ΧΕΙΡΑΣ ΟÜDÉN
PROSEFÉRΩN, ἈΛΛΑ ΠΑΣΙ ΠΟΡΡΩΘΕΝ ἘΠΗΔΟΝ, ΠÁΝΤΑΣ
ΦΑΣΙΝ ὙΠΟΜΕΝΕΝ ΚΑΙ ἈΚΟΥΟΝΤΑΣ ΑὐΤΩΝ ΚΗΛΕΙΣΘΑI. 32.
KAI ὁ ΚΡΙΤΟΒΟΥΛΟΣ ἘΦΗ Ἡ蛉S ΟÜ PROSOIΣΟΝΤΟS tás
ΧΕΙΡΑΣ, ΕΙ TΙ ἘΧΕΙΣ ἈΓΑΘΩΝ ΕΙΣ ΦΙΛΩΝ ΚΤΗΣΙΝ, ΔΙΔΑΣΚΕ.
ΟÜDÉ TÒ ΣΤÓΜΑ ΟÜN, ἘΦΗ ὁ ΣΩΚΡΑΤΗΣ, πρὸς τὸ στόμα
PROS OFIΣΕΙΣ; ΘΑΡΡΕΙ, ἘΦΗ ὁ ΚΡΙΤΟΒΟΥΛΟΣ ΟÜDÉ ΓΑΡ
ΤΟ ΣΤΟΜΑ ΠΡΟΣ ΤΟ ΣΤΟΜΑ PROSOIΣΩ ΟÜDÉN, ἔΑΝ ΜΗ
ΚΑΛΩΣ ᾿Η. ΕΥΘÙS, ἘΦΗ, ΣÜ GE, ὁ ΚΡΙΤΟΒΟΥΛΕ, ΤΟΙΝΑΥ-
ΤΙΟΝ ΤΟΥ ΣΥΜΦΕΡΟΝΤΟΣ ΕIΡΗΚΑΣ: ΟΙ ΜΕΝ ΓΑΡ ΚΑΛΟΙ ΤΑ
ΤΟΙΑΤΑ ΟÜΧ ὙΠΟΜΕΝΟΥΝ, ΟΙ ΔΕ ΑΙΣΧΡΟΙ ΚΑΙ ᾿ΗΔΕΩΣ
ΠΡΟΣΕΝΤΑΙ, ΝΟΜΙΖΟΝΤΕΣ ΔΙΑ ΤΗΝ ΨΥΧΗΝ ΚΑΛΟΙ ΚΑΛΕΙΣΘΑΙ.
33. KAI ὁ ΚΡΙΤΟΒΟΥΛΟΣ ἘΦΗ Ὁ蛉s τΟUS MÉN KALOY-
ΦΙΛΗΣΟΥΝΤΟΣ ΜΟΥ, ΤΟΥΣ Υ ÁΓΑΘΟΥΣ ΚΑΤΑΦΙΛΗΣΟΥΝΤΟΣ,
ΘΑΡΡΩΝ ΔΙΔΑΣΚΕ ΤΩΝ ΦΙΛΩΝ ΤΑ ΘΗΡΑΤΙΚΑ. KAI ὁ
ΣΩΚΡΑΤΗΣ ἘΦΗ ".capitalize("ΟΤΑΝ ΟÜN, ὁ ΚΡΙΤΟΒΟΥΛΗ, ΦΙΛΟΣ ΤΙΝ
ΒΟΥΛΗ ΓΕΝΕΣΘΑΙ, ΕΑΣΕΙΣ ΜΕ ΚΑΤΕΙΠΕΙΝ ΣΟΥ ΠΡΟΣ ΑΥΤΩΝ,
ΟΤΙ ÁΓΑΣΑΙ ΤΕ ΑΥΤΟΥ ΚΑΙ ΕΠΙΘΥΜΕΙΣ ΦΙΛΟΣ ΑΥΤΟΥ ΕΙΝΑI;
ΚΑΤΗΓΟΡΕΙ ᾿ΕΦΗ ὁ ΚΡΙΤΟΒΟΥΛΟΣ ΟÜDÉNA ΓΑΡ ΟΙΔΑ

ἐμέ, the subject of τοιεὶν) οὐκ ἐνεστὶν ἐν τῇ, κ.τ.λ.
10 tás dè ge σειρήνας. "But
the Sirens at all events;" whatever might be the case with
Scylla, there was no doubt about them at least. Their very name
implies that they drew men (σειρά) by their songs, a fact the modern
spelling (Syrens) disguises.
11 prosoisoNtoS. Sc. ἐμω. "On
the understanding that I will not
lay hands on them," a sense evi-
dently somewhat different from
that of the participle alone with-
out ὡς. This form of expression
is common with such words as dia-
381 Α, διανοείσθαι ὡς διαλλαγησο-
méνων.
12 φιλησουντός μου. There is a
little difficulty here, from the
ambiguous sense of καλός. Crito-
bulus says he will only kiss the
beautiful (καλός): nay, replies
Socrates, the (morally) beautiful
will not permit it, the ugly only
will do so. I will kiss the beau-
tiful, then, says Critobulus, and
hug the good (ἀγαθός, the morally
beautiful). According to one
commentator this is a "locus ve-
nustissimus;" it is possibly not
given to every one to have such a
keen eye for beauty.
13 Kατηγορεῖ. "Pray, lay this
to my charge." He regards the
matter as a kind of indictment
laid against him. The same
idea is carried out when Socrate
μισοῦντα τοὺς ἐπαινοῦντας. 34. Ἔαν δὲ σου προσκατηγορήσω, ἐφη, ὅτι διὰ τὸ ἀγαθαίρεις ἀντίκα εἰσοδίκας ἔχεις πρὸς αὐτόν, ἀρα μὴ διαβάλλεσθαι ὑπὸ ἐμοῦ; Ἀλλὰ καὶ αὐτῷ μου, ἐφη, ἐγγίζεται εὐνοία πρὸς οὗ ἄν ὑπολάβω εὐνοικὸς ἔχειν πρὸς ἐμέ. 35. Ταῦτα μὲν δή, ἐφη ὁ Σωκράτης, ἐξέστασι μοι λέγειν περὶ σοῦ πρὸς οὗ ἄν βούλη φίλους ποιήσασθαι. Ἐαν δὲ μοι ἐτί ἐξουσίαν δοῦς λέγειν περὶ σοῦ, ὅτι ἐπιμελής τε τῶν φίλων εἰ καὶ οὐδενὶ οὕτω χαῖρεις ὅσ φίλους ἀγαθοίς καὶ ἐπὶ τε τοῖς καλοῖς ἔργοις τῶν φίλων ἀγάλλης οὐχ ἤττον ἢ ἐπὶ τοῖς ἑαυτοῦ καὶ ἐπὶ τοῖς ἀγαθοῖς τῶν φίλων χαῖρες οὐδὲν ἤττον ἢ ἐπὶ τοῖς ἑαυτοῦ, ὅπως τε ταῦτα γίγνεται τοῖς φίλοις, οὐκ ἀποκάμουσε κηρυκεφαλικοῦν, καὶ ὅτι ἑγνωκας ἀνδρός ἀρετὴν εἶναι νικᾶν τοὺς μὲν φίλους εὐ ποιοῦντα, τοὺς δὲ ἐχθροὺς κακῶς, πάνυ ἄν οἴμαι σοι ἐπιτηδείων εἶναι με σύνθημον τῶν ἀγαθῶν φίλων. 36. Τί οὖν, ἐφη ὁ Κριτόβουλος, ἐμοὶ τοῦτο λέγεις, ὡσπερ οὐκ ἐπὶ σοί ὄν, ὁτι ἄν βούλῃ περὶ ἐμοῦ λέγειν; Μᾶ Δί οὐχ, ὡς ποτε ἔγω Ἀσπασίας ἡκουσα· ἐφη γὰρ τὰς ἀγαθὰς προμητευτρίδας μετὰ μὲν ἀληθείας τάγαθα διαγγέλλουσας, δειναὶ εἶναι συνάγειν ἀνθρώπους εἰς κηδείαν, ψευδομένας δ' οὖν ωφελεῖν ἐπαινοῦσας τοὺς γὰρ ἔξαπατηθέντας ἀμα μισείν ἀλλήλους τε καὶ τὴν προμηθσα-

talks of bringing a further (πρὸς) charge against him.

14 ἀρα μὴ διαβάλλεσθαι. "You will not, I suppose, seem to be unfavourably represented by me?"

15 ἐαυτοῦ. For σεαυτοῦ, the notion of self as opposed to friends being prominent. See note on I. iv. 9.

16 ὡσπερ οὖν ἐπὶ σοί ὄν. See I. ii. 20. Here ἐπὶ σοί is "in your power."

17 Μᾶ Δί οὐχ. Sc. οὐκ ἐπὶ μοι ἐστίν ὅτι ἄν βούλωμαι περὶ σοῦ λέγειν.
μένυν & δή καὶ ἐγώ 18 πεισθείς ὀρθῶς ἔχειν ἡγοῦμαι οὐκ ἔξειναι μοι θερι σοῦ λέγειν ἐπαινοῦντι οὔδέν, ὅτι ἂν μὴ ἀληθευόμ. 37. Σὺ μὲν 19 ἁρα, ἐφη ὁ Κριτόζουλος, τοιοῦτος μοι φίλος εἰ, ὁ Σώκρατες, οδος, ἂν μὲν τι αὐτὸς ἔχω ἑπιτίθενοι εἰς τὸ φίλου κτήσασθαι, συλλαμβάνειν μοι· εἰ δὲ μὴ, οὐκ ἂν ἐδέλους πλάσας τι εἵπειν ἐπὶ τῇ ἐμῇ ὀφελείᾳ. Πότερα δὲ ἂν, ἐφη ὁ Σώκρατης, ὁ Κριτόβουλε, δοκῶ σοι μᾶλλον ὀφελείν σε τὰ ψευδὴ ἐπαινοῦν ἡ πείθων πειρᾶσθαι σε ἄγαθον ἄνδρα γενέσθαι· εἰ δὲ μὴ φανερὸν οὕτω σοι, ἐκ τῶν δε σκέψαι. 38. εἰ γὰρ σε βουλόμενος φίλον ποιῆσαι ναυκλήρῳ ψευδόμενος ἐπαινοῦν, φάσκων ἄγαθον εἶναι κυβερνήτην, ὁ δὲ μοι πεισθεῖς ἐπιτρέψειε σοι τὴν ναῦν μὴ ἑπισταμένον κυβερνᾶν, ἔχεις τινὰ ἐπίθεσα μὴ ἂν σαυτὸν τε καὶ τὴν ναῦν ἀπολέσαι; ἢ εἰ σοι πείσαμι κοινῇ τὴν πόλιν ψευδόμενος, ὅς ἂν στρατηγικῷ 20 τε καὶ δικαστικῷ καὶ πολιτικῷ, ἐαυτὴν ἐπιτρέψαι, τι ἂν οὐει σεαυτὸν καὶ τὴν πόλιν ὑπὸ σοῦ 21 παθεῖν; ἢ εἰ τινὰς ἓδια τῶν πολιτῶν πείσαμι ψευδόμενος, ὡς ὄντι οἰκονομικῷ τε καὶ ἑπιμελεῖ, τὰ ἑαυτῶν ἐπιτρέψαι, ἢρ ὦκ ἂν πείραν διδοὺς ἀμα τε βλαβερὸς εἶσι καὶ καταγέλαστος φαίνοι; 39. ἀλλὰ συνιστωμάτῃ τε καὶ ἀσφαλεστάτῃ καὶ καλλίστῃ ὅδος, ὁ Ἀκτόβουλε, ὅτι ἂν βούλῃ δοκεῖν ἄγαθος εἶναι, τοῦτο καὶ γενέσθαι ἄγαθον πειρᾶσθαι. "Ὅσαι δὲ ἐν ἀνθρώποις ἄρεται λέγονται, σκοπούμενοι εὐρήσεις πάσας μαθήσει τε καὶ μελέτη αὐξανομένας. Ἐγὼ μὲν οὖν, ὁ Κριτό-

18 & δή καὶ ἐγώ. "Which of course (δή) I being persuaded of, as well as they." Below, in ὅτι ἂν μὴ ἀληθεύω, ὅτι is really a cognate accusative.

19 Σὺ μὲν. Nothing answers to this µὲν. Below, ἂν µὲν τι ἐγώ and εἰ δὲ µὴ correspond. Cf. III. ix. 11, ἂν µὲν αὐτὸ ἡγάνται, followed by εἰ δὲ µὴ instead of ἂν δὲ µὴ.

20 ὁς ἂν στρατηγικῷ. For this see note on III. vi. 4 under ὅς ἂν τότε.

21 ὑπὸ σοῦ. The construction is that of a passive verb, to which παθεῖν is virtually equivalent. So θυσίας ὑπὸ τινος is common.
1. Καὶ μὴν τὰς ἀπορίας γε τῶν φιλῶν τὰς μὲν ὡς δὲ ἀγνοιαν ἐπειρᾶτο γνώμη ἀκέισθαι, τὰς δὲ δὲ ἐνδεικνυόμεν τοὺς ὑμᾶς θηρᾶσθαι: εἰ δὲ σὺ πῶς ἀλλως γνωσκείς, δίδασκε. Καὶ ὁ Κριτόβουλος Ἀλλ' ἀισχυνοίμην ἂν, ἐφ' ὦ, ὁ Σώκρατες, ἀντιλέγων τούτως οὔτε γὰρ καλὰ οὔτε ἀληθῆ λέγομ' ἂν.

22 τὰς ἀπορίας...τὰς μὲν. This is a common form instead of τῶν ἀποριῶν τὰς μὲν. Cf. Soph. Antig. 21, οὐ γὰρ τάφου νῦν τῷ κασιγνήτω Κρέων, τὸν μὲν ποιήσας, τὸν δ' ἀτιμάσας ἐξει. 23 ὡς δύνασθαί αὐτῷ. “What I know him to have said,” not necessarily, I think, implying that Xenophon was present at the conversation, although some believe that it does. Below, καὶ ἡμεῖς is “even we.” 24 ἐπεὶ γὰρ ἐστασίασεν. This refers to the period of the Thirty Tyrants, when Thrasybulus moved from Phyle to Peiræus, and was joined by many adherents from the upper city. 25 ὡςτε εἰναι. In an earlier note on the difference between ὡςτε with the infinitive and indicative, I said that ὡςτε with an infinitive only expressed the capability of an event occurring as a consequence of something previously stated. But it does not exclude the actual occurrence of the event, although it does not state it. Here, for instance, Aristarchus must mean that his house was actually full, not, as an abstract fact, that there were enough to fill it. In the next words τῶν ἐλευθέρων is the subject, and τεσσαρεσκαίδεκα (a somewhat un-
usual use for θεσσαροσκαίδεκα) the predicate: “the free persons were fourteen.”

26 οὕτε καὶ πλουτεῖν. “As to be quite rich.”

27 νὴ Δί, ἐφ᾿. Some of the commentators alter this to μὰ Δία, the usual form in negative replies.

Cf. I. iv. 9, Μὰ Δί· οὐ γὰρ ὅρω τοὺς κυρίους. Here, at first sight, the sense appears to be, “No, it is no disgrace,” &c., where μὰ Δία would be usual. But perhaps the meaning is, “well, of course he is well off,” inferred from the previous words.
"Epeita, ἐφή, οἱ παρὰ σοὶ τοῦτον οὐδὲν ἐπίστανται ποιεῖν; Πάντα μὲν οὖν ἦν ἡγώμαι. 6. Εἰτ' οὐκ οἴθη, ὅτι ἄφ' ἐνὸς μὲν τοῦτον, ἀλφιτοποιίας, Ναυσίκυδης οὐ μόνον ἑαυτὸν τε καὶ τοὺς οἰκεταὶ τρέφει ἀλλὰ πρὸς τούτους καὶ ὑς πολλὰς καὶ βοῦς, καὶ περιποιεῖται τοσαύτα, ὡστε καὶ τῇ πόλει πολλάκις λειτουργεῖν, ἀπὸ δὲ ἀρτοποιίας Κύρηβος τὴν τε οἰκίαν πᾶσαν διατρέφει καὶ ξη δαψιλῶς, Δημέας δὲ ὁ Κολλυτεὺς ἀπὸ χλαμυδοφρίας, Μένων δ' ἀπὸ χλανδοποιίας, Μεγαρέων δ' οἱ πλείστοι ἀπὸ ἐξωμοδοποιίας διατρέφονται; Νη Δ', ἐφή. οὕτως μὲν γὰρ ὁμοίως βαρβάρους ἀνθρώπους ἔχουσιν, ὡστε ἀναγκάζει εργαζεθαι ἃ καλῶς ἔχει, ἐγὼ δ' ἐλευθέρους τε καὶ συγγενεῖς. 7. "Επεὶ τ', ἐφή, ὅτι ἐλευθεροὶ τ' εἰσί καὶ συγγενεῖς σοι, οἶει χρήναι μηδὲν αὐτοὺς ποιεῖν ἄλλο ἢ ἐσθίειν καὶ καθεύδειν; τότερον καὶ τῶν ἄλλων ἐλευθερῶν τοὺς οὐτω ἔχωντας ἀμεινον διάγοντας ὀρᾶς καὶ μᾶλλον εὐδαιμονίζεις, ή τοὺς, ἃ ἐπιστανται χρήσιμα πρὸς τὸν βίον, τοῦτον ἐπιμελομένους; ἥ τὴν μὲν ἄργλαν καὶ τὴν ἀμέλειαν αἰσθάνη τοὺς ἀνθρώπους πρὸς τε τὸ μαθεῖν ἃ προσήκει ἐπιστασθαι καὶ πρὸς τὸ μημονεύειν ἃ ἀν μάθωσι καὶ πρὸς τὸ ὑγιαίνειν τε καὶ ἱσχύειν τοὺς σώμασι καὶ πρὸς τὸ κτῆσαθαι τε καὶ σώζειν τὰ χρήσιμα πρὸς τὸν βίον ὀφέλμα ὄντα, τὴν δὲ ἐργασιαν καὶ τὴν ἐπιμέλειαν.

28 Πάντα μὲν οὖν ἦν ὁ ναῦτα. "Nay, they know all." Μὲν οὖν ἦν ἀπὸ τοῦ εὐστηθοῦς. Ἐναργεῖ μὲν οὖν, "nay rather," &c.
29 δότα καὶ λειτουργεῖν. Ναυσίκυδης was not only able to main- 
tain his family, but also (καὶ) to undertake certain public burdens, such as trierarchies, &c. See Smith's Dict. of Antiq. under Λειτουργία.

30 ὁ Κολλυτεὺς. Collytus was one of the δήμου of Attica. It was in the centre of Athens, near the Ἀγορα and Ἑνυχ.
31 ὀφέλμα ὄντα. This neuter, after τὴν ἄργλαν καὶ τὴν ἀμέλειαν, is to be explained in very much the same way as χρησιμωτέρον νομίζουσι χρήσιμα ἢ ἄδεξφοι (II. iii. 1), where see the note. The sense is, "you notice idleness and carelessness to be useful things."
8—10. BOOK II. CHAPTER VII. 107

οὐδὲν χρῆσιμα; 8. ἐμαθον δὲ ἢ φῆς αὐτάς ἐπίστασθαι πότερον ὡς οὐτε χρῆσιμα οὔτα πρὸς τὸν βιον οὐτε ποιήσουσαι αὐτῶν οὐδέν, ἡ τούναυτίον, ὡς καὶ ἐπιμελήσουμαι τούτων καὶ ὁφεληθησόμεναι ἀπ' αὐτῶν; ποτέρως γὰρ ἃν μᾶλλον ἀνθρωποί σωφρονοί, ἀργοῦντες, ἡ τῶν χρῆσιμων ἐπιμελοῦμενοι; ποτέρως δ' ἃν δικαίοτεροι εἶεν, εἰ ἐργάζοντο, ἡ εἰ ἀργοῦντες βουλεύουντο περὶ τῶν ἐπιτηδείων; 9. ἀλλὰ καὶ νῦν μὲν, ὡς εὐφώμαι, οὕτε σὺ ἐκεῖνας φιλεῖς οὕτε ἐκεῖναι σε· σὺ μὲν ὅγουμενοι αὐτάς ἐπιτησίμους εἶναι σεαιτᾶς, ἐκεῖναι δὲ σὲ ὅρωσαι ἀχθόμενον ἐφ' ἐαυτᾶς. 'Εκ δὲ τούτων κίνδυνος μείζον τε ἀπέχθειαν γίγνεσθαι καὶ τὴν προγεγονικὸν χάριν μειοῦσθαι. 'Εὰν δὲ προστατήσῃς, ὅτως ἐνεργοὶ ὡς, σὺ μὲν ἐκεῖνας φιλήσεις, ὅρων ὁφελήσωμεν σεαιτῷ ὅγους, ἐκεῖναι δὲ σὲ ἀγαπήσουσι, αἰσθόμεναι χαϊροῦνται σε αὐτὰς, τῶν δὲ προγεγονικῶν ἐνεργεσίων ἥδιον μεμνημένοι τὴν ἄπ' ἐκείνων χάριν αὐξῆσετε καὶ ἐκ τούτων φιλικότερον τε καὶ οἰκείοτερον ἀλλήλοις ἔξετε. 10. Εἰ μὲν τούνι τι αἰσχρόν τι ἐμελλον ἐργάσασθαι, θάνατον ἀντ' αὐτοῦ προαιρετέων ἂν νῦν δὲ ἀ μὲν δοκεῖ κάλλιστα καὶ πρεπωδέστερα γυναικὶ εἶναι ἐπίστανται

32 ἐμαθον δέ. The construction is πότερον δὲ ἐμαθον τούτα δ φῆς . . . . ὡς οὐτε δυτα χρῆσιμα . . . . οὔτε ὡς (αὐτα) ποιήσουσαι, κ.τ.λ., where of course ὅτα is the accusative agreeing with the subject, and ποιήσουσαι the nominative agreeing with the subject, of ἐμαθον.

33 ἀλλὰ καὶ νῦν "But over and above this (καὶ) in your present circumstances."  

34 γίγνεσθαι. The infinitive depends on κίνδυνος. Cf. Xen. Anab. V. i. 6, κίνδυνος οὖν πολλοὺς ἀπάλλυσθαι. A more usual construction is μή and the sub-

junctive or optative.

35 ὅρων. The present participle, "while seeing;" αἰσθόμενας the aorist, "when they have noticed that you are pleased with them."

36 τὴν ἄπ' ἐκείνων. Sc. ἐνεργεσίων. There is no opposition here between ἐκείνων and τούτων; for ἐκ τούτων only means "in consequence of this." Below, for προαιρετέον ἂν without ἄν, see a note on I. iii. 3 under καλῶς ἔχειν.

37 πρεπωδέστερα. "More suited for a woman (than anything else)."

\(\text{ώς ἔοικε\, πάντες δὲ ἅ ἐπίστανται ῥαστά τε καὶ τάχιστα καὶ κάλλιστα καὶ ἱδίστα ἐργάζονται. Μὴ οὖν ὁκνεῖ, ἐφε, ταύτα εἰςηγείσθαι αὐτάις, ἢ σοὶ τε λυσιτελεί κάκειναι, καὶ, ὡς εἰκός, ἱδέως ὑπακούσονται. 11. Ἀλλὰ, ἦ τοὺς θεούς, ἐφή ὁ Ἀρίσταρχος, οὗτος μοι δοκεῖς καλῶς λέγειν, ὁ Σώκρατες, ὥστε πρόσθεν μὲν οὐ προσέμην δανείσασθαι, εἰδὼς, ὧτι ἀναλώσας ὃ,τι ἂν λάβω ὦν ἑξώ ἄποδοῦναι, νῦν δὲ μοι δοκῶ εἰς ἐργον ἀφορμὴν ὑπομένειν αὐτὸ ποιῆσαι. 12. Ἔκ τούτων δὲ ἐπορίσθη μὲν ἀφορμὴ, ἐωνήθη δὲ ἐρια: καὶ ἐργαζόμεναι μὲν ἠριστῶν, ἐργασάμεναι δὲ ἐδείπνουν, ἰλαραὶ δὲ ἀντὶ σκυθρωπῶν ἦσαν καὶ ἀντὶ ὑφορωμένων ἑαυτὰς ἵδεως ἀλλήλας ἑὼρων καὶ αἰ μὲν ὡς κηδεμόνα ἐφίλουν, ὃ δὲ ὡς ὀφελλόμους ἱγάπα. Τέλος δὲ ἐλθὼν πρὸς τὸν Σωκράτην χαίρων διηγεῖτο ταύτα τε καὶ ὅτι αἰτιῶνται αὐτὸν μόνον τῶν ἐν τῇ οἰκίᾳ ἄργον ἐσθείειν. 13. Καὶ ὁ Σωκράτης ἐφη: Ἐίτα οὖ λέγεις αὐταίς τῶν τοῦ κυνὸς λόγον; φασί γὰρ, ὅτε φωνήντα ἦν τὰ ξώα, τὴν ὄν πρὸς τὸν δεσπότην ἐπεἰν Θαυμαστὸν ποιεῖς, ὃς ἤμιν μὲν ταῖς καὶ ἐριά σοι καὶ ἄρνας καὶ τυρῶν παρεχούσαις οὐδὲν δίδως, ὅ,τι ἂν μὴ

33 νῦν δὲ μοι δοκῶ. The construction is νῦν δὲ μοι δοκεὶ ὑπομένειν ποιῆσαι αὐτῷ (sc. δανείσασθαι) εἰς ἀφορμὴν (as a groundwork, starting-point for).

39 ἐωνήθη. The word is used passively, although ἐνέωμαι is a deponent verb. Cf. Plato de Leg. 850 A, τὸ δὲ ἐνόηθεν ἐπὶ πραξεῖν.

40 ἐργαζόμεναι. The difference in the tenses is to be noticed: Aristarchus' kinswomen worked at breakfast, and dined after work was over.

41 ἀντὶ ὑφορωμένων ἑαυτὰς. "Instead of (being) persons regarding each other with suspicion." For ἑαυτός and ἀλλήλας see II. vi. 20.

42 ἐφίλουν. Φίλειν and ἄγατον are no doubt used in their distinctive senses. The former implies a warm passionate love; the latter a kindly regard, the sentiment Aristarchus would naturally feel for his kinswomen. Hence the common use of ἄγατον in the sense of "to be content with any thing." Below, αἰτιῶνται might have been in the optative mood after διηγεῖτο, but the words run as though they were a direct relation of facts not depending on a verb of narration. Cf. Thucyd. iv. 12, ἐγὼ ὅτι οἱ Ἀθηναῖοι οὔδὲν ἐνδώσουσιν.
14—VIII. BOOK II. CHAPTER VIII.

"Yes by Jupiter (our master is right), for." This is not the reply to any question, or νὴ Δία would have been found, no doubt, as usual.

καὶ ἡμᾶς. "Yourselves as well as your wool," &c. Below, in μὴ ἀπελθοῦσθε, the subjunctive gives a less hypothetical view of the matter than ἀπέλθοῦσθε would, and so puts the risk of perishing more vividly forward, as certain to occur if the sheep were left without the dog. Kühner quotes Anab. I. iii. 17, ἄκοινον ἐν μὴ ἡμᾶς καταδίσῃ.

This refers to the end of the Peloponnesian war, when the Spartans granted peace to the Athenians on condition of evacuating all the foreign possessions of the state, and confining themselves within the limits of their own territory.

οὗτω δὴ λέγεται καὶ τὰ πρόβατα συγχωρήσαι τὸν κύνα προτιμᾶσθαι. Καὶ σὺ οὖν ἐκεῖναι λέγε, ὅτι ἀντὶ κυνὸς εἰ φύλαξ καὶ ἐπιμελητῆς, καὶ διὰ σὲ σὲ οὐδ’ ὑφ’ ἐνὸς ἀδικοῦμεναι ἀσφαλῶς τε καὶ ἱδέως ἐργαζόμεναι ζόσιν.
κατέλυσεν, ἀναγκάζομαι τὸν ἐπιθυμήσας τὸ σώματι ἐργαζόμενος τὰ ἐπιτιθεῖα πορίζεσθαι. δοκεῖ δὲ μοι τούτῳ κρείττον εἶναι ἡ δέσσας τυπος ἀνθρώπων, ἀλλὰς τε καὶ μηδὲν ἔχοντα ἐφ’ ὅτῳ ἄν δανειξώμην. 2. Καὶ τόσον χρόνον οὗτος ὑπεύθυν ἐναὶ μισθοῦ τὰ ἐπιτιθεῖα ἐργάζεσθαι; Μὰ τὸν Δ', ἐφη, οὗ πολὺν χρόνου. Καὶ μὴν, ἐφη, ὅταν γε προσβύτερος γένη, δῆλον, ὅτι δαπάνης μὲν δεήσῃ, μισθὸν δὲ ὀυδεὶς σοι θελήσει τῶν τοῦ σώματος ἐργῶν διδόναι. 3. Ἀλήθη λέγεις, ἐφη. Οὐκοῦν, ἐφη, κρείττον ἐστιν αὐτόθεν τοῖς τοιούτοις τῶν ἐργῶν ἐπιτίθεσθαι, ἀ καὶ προσβυτέρῳ γενομένῳ ἐπαρκέσει, καὶ προσελθόντα τῷ τῶν πλείων χρήματα κεκτημένων, τῷ δεομένῳ τοῦ συνεπιμελησμένου, ἐργῶν τε ἐπιστατοῦντα καὶ συγκομίζουσα καρποὺς καὶ συμφυλάττοντα τῇ ὀυλαν ὄφελοῦντα ἀντωφελείσθαι. 4. Χαλεπῶς ἄν, ἐφη, ἐγώ, ὡ Σώκρατες, δουλείαν ὑπομείναιμι. Καὶ μὴν οὐ γε ἐν ταῖς πόλεσι προστατεύσεις καὶ τῶν ὁμοσίων ἐπιμελομένου οὐ δουλοπρεπέστεροι ἕνεκα τούτου, ἀλλ’ ἐλευθερώτεροι νομίζονται. 5. "Ολος μὴν, ἐφη, ὡ Σώκρατες, τὸ ὑπαίτιον εἶναι τινος οὐ πάνω προσέμειμαι. Καὶ μὴν, ἐφη, Εὐθῆρε, οὐ πάνω γε ὅδιοιν ἐστίν εὑρέων ἐργον, ἐφ’ ὡ οὐκ ἀν τις αἰτίαιν ἔχων χαλεπὸν γὰρ οὕτω τι ποιῆσαι, ὡστε μηδέν ἀμαρτεῖν, χαλεπὸν δὲ καὶ ἀναιμαρτήτως τι ποιῆσαι μὴ ἀγνόμοιν κριτή περιτυχεῖν, ἐπεὶ καὶ οἰς νῦν ἐργαζέσθαι φής, θαυμάζω εἰ ἀδικοὶν ἐστιν ἀνέγκλητον διαγόνωσθαι. 6. Χρῆ οὖν πειράσθαι τοὺς τε φιλαίτισος φεύγειν καὶ τοὺς εὐγνώμονας διώκειν καὶ τῶν πραγμάτων ὅσα μὲν δύνασαι ποιεῖν ὑπομένειν,

48 τῷ δεομένῳ. "Who wants some one to help him in looking after his property." Cf. II. ii. 4, τούτου γε τῶν ἀπολυσόντων μεσταὶ μὲν αἴ δοῖ. 
49 οἰς νῦν ἐργαζέσθαι. "Blameless in those matters at which you say you work." Below, τοῖτων, the plural, follows the singular ὅτι.
CHAPTER IX.

1. Οἶδα δὲ ποτε αὐτὸν καὶ Κρῖτωνος ἀκούσαντα, ὡς χαλεπὸν ὁ βίος Ἀθήνησιν εἰς ἀνδρὶ βουλομένῳ τὰ εαυτοῦ πράττειν. Νῦν γὰρ, ἐφη, ἐμὲ τινες εἰς δίκας ἁγουσίων, οὐχ ὅτι ἀδικοῦνται ὑπ' ἐμοῦ, ἀλλὰ ὅτι νομίζουσιν ἦδιον ἀν με ἄργυρον τελέσας ἡ πράγματα ἐχειν. Καὶ ὁ Ἑωκράτης. 2. Εἰπέ μοι, ἐφη, ὁ Κρῖτων, κἂν ἂν τρέφεις, ἵνα σοι τοὺς λύκους ἀπὸ τῶν προβάτων ἀπερύκωσι; Καὶ μάλα, ἐφη μᾶλλον γὰρ μοι λυσιτελεῖ τρέφεων ἡ μῆ. Οὐκ ἂν ὦν θρέψας καὶ ἄνδρα, ὡσις ἐθέλοι τε καὶ δύνατο σοι ἀπερύκειν τοὺς ἐπιχειροῦντας ἀδικεῖν σε; Ἡδέως γ' ἂν, ἐφη, εἰ μη φοβοῖμην, ὅπως μη ἐπὶ αὐτῶν με τράποιτο. 3. Τί δ'; ἐφη, οὐχ ὄρας, ὅτι πολλῷ ἦδιον ἐστὶ χαριζόμενον οἴω σοι ἄνδρι ἢ ἀπεχθόμενον ὀφελεῖσθαι; εὗ ἐσθι, ὅτι εἰσὶν ἐνθάδε τῶν τοιοῦτων ἀνδρῶν οἱ πάντως ἂν φιλοτιμηθείεν φίλῳ σοι χρήσαται.

4. Καὶ ἐκ τούτων ἀνευρίσκουσιν 'Ἀρχέδημον, πάνυ

50 χαλεπὸν ὁ βίος. Cf. II. iii. 1.
51 φοβοῖμην, ὅπως μη. This is a less common construction than μη alone. Cf. Demosth. Philip. iii. p. 130, δεδοικα ὅπως μη πάντα ἀμα ποιεῖν ἢμῖν ἀνάγκη γένηται.
52 οἶφ σοι ἄνδρι. This is a common attraction, for οἶφ εἰ σὺ. Cf. Plato, Symp. 220 B, καὶ ποτε ὄντος πάγου οἷον δεινοτάτου. This is very similar to the attraction usual with ὂστερ. Cf. also IV. viii. 2, οἶφ ὑγείαν ἡ βάμην.
53 τῶν τοιοῦτων. The genitive depends on ὅτι.
memorabilia.

μὲν ἰκανὸν εἶπεῖν τε καὶ πρᾶξαι, πένητα δὲ οὐ γὰρ ἦν
οἷος ἀπὸ παντὸς κερδαίνειν, ἀλλὰ, φιλόχρηστος τε καὶ
εὐφυέστερος ὄν 54 ἀπὸ τῶν συκοφαντῶν λαμβάνειν.
Τούτῳ οὖν ὁ Κρίτων, ὅποτε συγκομίζῃ ἢ σίτων ἢ
ἐλαιων ἢ οἶνων ἢ ἔρια ἢ ἄλλο τι τῶν ἐν ἁγρῷ γυνο-
μένων χρησίμων πρὸς τὸν βίον, ἀφελῶν ἔδωκε 55, καὶ
ὅποτε θύει, ἐκάλει, καὶ τὰ τοιαῦτα πάντα ἐπεμελεῖτο.
5. Νομίσας δὲ ὁ Ἀρχέδημος ἀποστροφῆν ὦι τῶν Κρῖ-
τωνος ὅικον μᾶλλα περεύειν αὐτῶν καὶ εὐθὺς τῶν συκο-
φαντούντων τὸν Κρίτωνα ἀνευρῆκε 56 πολλὰ μὲν ἀδι-
κήματα, πολλοὺς δὲ ἐχθροὺς, καὶ προσεκαλέσατο εἰς
δίκην δημοσίαν 57, ἐν ἤ αὐτῶν ἔδει κριθῆναι, ὅ,τι δὲι
παθεῖν ἢ ἀποτίσαι. 6. 'Ὁ δὲ, συνειδῶς αὐτὸ τοῦλα
καὶ ποιηρά, πάντ' ἐποίει, ὡστε ἀπαλλαγήναι τοῦ
Ἀρχέδημου. Ὁ δὲ ὁ Ἀρχέδημος οὐκ ἀπηλλάττετο, ἔως
τὸν τε Κρίτωνα ἀφῆκε καὶ αὐτῷ 58 χρήματα ἔδωκεν.
7. 'Επεὶ δὲ τούτῳ τε καὶ ἄλλα τοιαῦτα ὁ Ἀρχέδημος
dιετράξατο, ᾦδ' τότε, ὡστερ, ὅταν νομεύς ἄγαθον κύνα

54 εὐφυέστερος ὄν. "Unusually well fitted to get money out of
the informers." Archedemus turned
the tables on these people, and
instead of letting Crito be at-
tacked, he attacked them. The
comparative is often used in this
sense, of possessing a certain
quality more than most persons.
It also has the sense of "more
than is right." Cf. Thucyd. viii.
54, δὲ δὲ αὐθαδεστερὸν τὲ τι ἀπεκρι-
νατο, "in too self-willed a man-
ner."

55 ἔδωκε. Kühner inserts ἕν
in the text, because, he says, that
after ὅποτε, ὅτε, κ.τ.λ., the
imperfect is used with or without
ἐν to express what generally hap-
pens, but the aorist requires ἕν.
So Anab. II. iii. 11, εἰ τις αὐτῷ
dοκολη, ἐπαισεν ἕν. But I have
not followed his reading, because
I am not absolutely certain that
the aorist is never used without ἐν.
56 ἀνευρῆκε. The pluperfect
seems used to express the quick-
ness of Archedemus' discovery:
"he in a moment discovered;"
"a moment had barely passed and
he had found out what he did 
find. Sauppe compares Cyrop. I.
iv. 5, ταχὺ δὲ καὶ τὰ ἐν τῷ παρα-
dελοφ θηρία ἀνηλώκει."

57 δίκην δημοσίαν. That is,
γραφήν, a criminal prosecution
(not a private action), where the
penalty would be bodily punish-
ment (παθεῖν) or a fine paid
(ἀποτίσαι). Below, the reason of
the difference in the tenses in
ἀπαλλαγήναι and ἀπηλλάττετο is
obvious.

58 αὐτῷ. Sc. to Archedemus.
CHAPTER X.

1. Oi̱da dé kai Diodôrfos autôn étaîrh̄ óuxtì touîde dialechthēnta. Eitpe moi, épḣ, ò Diodôrhre, án tîs soi ἔτων οἰκετῶν ἀποδρᾶ, ἐπιμελῆ, ὅπως ἀνακομίσῃ; 2. Καὶ ἄλλους γε νὴ Δὶ', ἔφη, παρακαλῶ, σῶστρα τοῦτοι ἀνακηρύσσων. Τῇ γὰρ; ἔφη, εάν τίς σοι κάμην τῶν οἰκετῶν, τοῦτο ἐπιμελῆ καὶ παρακαλεῖς ἱατρῶν, ὃμως μὴ ἀποθάνῃ; Σφόδρα γ', ἔφη. Ἐι δὲ τίς σοι τῶν γνωρίμων, ἔφη, πολὺ τῶν οἰκετῶν χρησιμώτερες οὖν, κινδυνεῖ δι' ἐνδειαν ἀπολέσθαι, οὔκ οἷς σοι ἄξιων

59 ὥχ̄ δτι. Cf. I. vi. 11. The full sentence here would be οὕτως ὥτι μόνος, κ.τ.λ. Cf. Plato, Lys. 219 Ε, ὥχ̄ δτι πολλάκις λέγομεν, ἄλλα, κ.τ.λ. 60 ἢν τίς σοι. "If you find that any one runs away." The dative is that of the indirect object, or general relationship.
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εἰναι ἐπιμεληθῆναι, ὅπως διασωθῇ; 3. καὶ μὴν 61 οἰσθά γε, ὅτι οὐκ ἀγνώμων ἐστὶν Ἕρμογένης, αἰσχύνοιτο δ' ἂν, εἰ ὀφελοῦμενος ὑπὸ σοῦ μὴ ἀντωφελοῖ σε· καὶ τὸ ὑπηρέτην ἑκόντα τε καὶ εὖνου καὶ παράμονον καὶ τὸ κελευόμενον ἵκανον ποιεῖν ἐξειν καὶ μὴ μόνον τὸ κελευόμενον ἵκανον ὄντα ποιεῖν, ἀλλὰ δυνάμενον καὶ ἄφ' ἑαυτοῦ χρήσιμον εἶναι καὶ προνοεῖν καὶ προβολεύεσθαι πολλῶν οἰκετῶν οἶμαι ἄντάξιον εἶναι. 4. Οἱ μέντοι ἄγαθοί οἰκονόμοι, ὅταν τὸ πολλοῦ ἄξιον μικροῦ ἐξῆ πρίασθαι, τότε φαντα τειν ὄνεισθαι νῦν δὲ διὰ τὰ πράγματα 62 εὐνοούτατους ἐστὶ φίλους ἁγαθοὺς κτήσασθαι. 5. Καὶ ὁ Διόδωρος. Ἕρμογένης. Μὴ Δί', ἐφη, οὐκ ἔγωγε' νομίζω γὰρ οὔτε σοι κάλλιον εἶναι τὸ καλέσαι ἑκεῖνον τοῦ αὐτοῦ ἐλθεῖν 63 πρὸς ἑκεῖνον, οὔτε ἑκεῖνο μείζον ἁγαθὸν τὸ πραξθῆναι ταύτα ἂ σοί. 6. Οὕτω δὴ ὁ Διόδωρος ὑχετο πρὸς τὸν Ἕρμογένην καὶ οὐ πολὺ τελέσας ἑκτήσατο φίλον, ὃς ἔργον εἴχε σκοπεῖν, ὅτι ἂν ἡ λέγων ἡ πράττων ὄφελοῖ τε καὶ εὐφραῖνοι Διόδωρον.

61 καὶ μὴν. “And certainly;” “And certainly;” “And yet.”
62 διὰ τὰ πράγματα. “Owing to the present state of affairs,” “Owing to the present state of affairs,” “under the Thirty Tyrants, I suppose, when there was great social distress, and it was easy therefore to secure friends at small outlay, by helping them.

63 τοῦ αὐτοῦ ἐλθεῖν. “Than your going yourself.” Of course αὐτὸς could not be used, because the whole clause depends on νομίζω. Below, ἔργον εἶχεν is “made it his own business.” Breitenbach quotes Agesil. xi. 12, ἔργον εἶχεν ἀμαυροὺν τὰ τῶν πολεμίων.
BOOK III.

CHAPTER I.

1. "Oti dé toûs órēgoµéνουs tòvν kalòvν épìmeeleîs ὤν órēgoνtò 64 pòiòvν ὥφελει, νῦν τòútò diµeγήσοµαµ' ἀκούσας γάρ ποτε Διονυσόδωρον εἰς τὴν πόλιν ἥκειν ἑπαγγελλόµενον στρατηγεῖν διδάξειν, ἐλεξε πρὸς τίνα τῶν ξυνόντων, δν ἦσθανετο βουλόµενον τῆς τιµῆς ταύτης εἶν τῇ πόλει τυχάνειν. 2. Αἶσχρον µέντοι, ὡς νεανία, τὸν βουλόµενον ἐν τῇ πόλει στρατηγεῖν, ἐξὸν τὸútò µαθεῖν, ἀµελῆσαι αὐτοῦ, καὶ δικαῖως ἂν οὕτω ὑπὸ τῆς πόλεως ξηµιοῦτο πολὺ µάλλον, ἢ ἐὰν τὰς ἀνδριάντας ἐργολαβοῖν µὴ µεµαθήκως ἀνδριαντοποιεῖν. 3. Ολὴς γάρ τῆς πόλεως ἐν τοῖς πολεµικοῖς κινδύνοις ἑπιτρεποµένης τῷ στρατηγῷ, µεγάλα τὰ τε ἀγαθὰ κατορθοῦντος αὐτοῦ καὶ τὰ κακὰ διαµαρτάνοντος εἰκὸς γλύνεσθαι πῶς οὖν οὐκ ἄν δικαῖως ὁ τὸῦ µὲν µαυθάνειν τὸútò ἀµελῶν, τοῦ δὲ αἱρέθηναι ἐπιµελόµενος ξηµιοῦτο; Τοιαῦτα µὲν δὴ λέγων ἐπέισεν αὐτοῦν ἑλθόντα µαυθάνειν. 4. Ἐπεὶ δὲ µεµαθήκως ἥκε, προσέπαιξεν 65 αὐτῷ

64 δὲν ὄρεγοντο. An optative of indefinite frequency. Below, αἰσχρὸν µέντοι is "assuredly it is disgraceful."
65 προσέπαιξεν. If the imper-
λέγων. Οὐ δοκεῖ ὑμῖν, ὃ ἀνδρες, ὡσπερ "Ομηρος τὸν Ἀγαμέμνονα γεραρόν 66 ἐφη εἶναι, καὶ οὕτω οὐδὲ στρατηγεῖν μαθῶν γεραρότερος φαίνεσθαι; καὶ γὰρ ὡσπερ ὁ κιθαρίζειν μαθῶν, καὶ ἐὰν μὴ κιθαρίζῃ, κιθαριστής ἐστι, καὶ ὁ μαθῶν ἱάσθαι, κἂν μὴ ἰατρεύῃ, ὃμως ἰατρὸς ἐστιν, οὕτω καὶ οὔτε ἀπὸ τοῦτο ὑπὸ τοῦ χρόνου διατελεῖ στρατηγός ὄν, κἂν μηδεὶς αὐτὸν ἠληταί. ὁ δὲ μὴ ἑπιστάμενος οὔτε στρατηγός οὔτε ἰατρὸς ἐστιν, οὐδὲ ἐὰν ὑπὸ πάντων ἁνθρώπων αἱρεθῇ. 5. Ἀτάρ, ἐφη, ἴνα καὶ, ἐὰν ἦμων 67 τις τάξιαρχὴ ἢ λοχαγὴ σοι, ἑπιστημονέστεροι τῶν πολεμικῶν ὃμεν, λέξου ἠμῶν, πόθεν ἥξιοντο σε διδάσκειν τὴν στρατηγίαν. Καὶ ὁς ἢ Ἕκ τοῦ αὐτοῦ, ἐφη, εἰς ὡσπερ καὶ ἐτελεύτα: τὰ γὰρ τακτικὰ ἐμὲ γε καὶ ἄλλο οὐδὲν ἔδιδαξεν. 6. Ἀλλὰ μὴν, ἐφη ὁ Σωκράτης, τούτο γε πολλοστόν μέρος ἐστὶ στρατηγίας καὶ γὰρ παρασκευαστικὸν τῶν εἰς τὸν πόλεμον τὸν στρατηγὸν εἶναι χρή καὶ ποριστικὸν τῶν ἐπιτηδείων τοῖς στρατιώταις καὶ μηχανικὸν καὶ ἐργαστικὸν καὶ ἑπιμελή καὶ καρτερικὸν καὶ ἀγχίουν καὶ φιλόφρονα τε καὶ ὁμόν, καὶ ἀπλοῦν τε καὶ ἐπίβουλον, καὶ φιλακτικὸν τε καὶ κλέπτην, καὶ προετικὸν καὶ ἀρπαγα, καὶ φιλόδωρον καὶ πλεονεκτήν, καὶ ἀσφαλῆ καὶ ἐπιθετικὸν, καὶ ἄλλα πολλὰ καὶ φύσει καὶ ἑπιστήμη ἀεὶ τὸν εὗ στρατηγήσουτα ἐχεῖν. 7. Καλὸν δὲ καὶ τὸ τακτικὸν εἶναι; πολὺ γὰρ διαφέρει στρατευμά τεταγμένον ἀτάκτον ὡσπερ λίθοι τε καὶ πλίνθου καὶ ξύλα καὶ κέραμος ἀτάκτως μὲν ἐρριμμένα 68 οὐδὲν χρήσιμά ἐστιν, ἐπειδὰν

66 γεραρόν. Cf. Iliad iii. 170. Below, in καὶ γὰρ, καὶ seems to belong to ὁ κιθαρίζειν μαθῶν in the sense of "both;" as also in § 6. Kühner notices that the aorist μαθῶν refers to the simple act of having once learnt; whereas the perfect μεμαθηκὼς above implies the having learnt, and retaining the knowledge.

67 ἴνα καὶ, ἐὰν ἦμων. "In order that beyond your being the more skilful (καὶ) we may be," &c., so that the sense is the same as if the words had been ἴνα καὶ ἡμεῖς ἐὰν, κ.τ.λ. Below, ἐμὲ γε is "me at least," whatever he taught others.

68 ἐρριμμένα. Although the
neuter, as the grammarians say, is the least worthy gender, yet it is often used, as here, for the adjective or participle, when the substantives are of different genders. Herodotus has αὐχένα καὶ τὴν κεφαλήν κεχρυσωμένα φαίνει. For συντιθέται, which agrees with the last of the subjects (τὰ ἤγελα), cf. Demosth. p. 218, ἡ ἐμὴ συνέχεια καὶ πλάνοι καὶ ταλαπωρεία καὶ τὰ πολλὰ ψηφισματα τὶ ἀπειργάσατο; 69 ὑπὸ μὲν τῶν. For the position of the article cf. Plato, Phaedr. 263 B, ἐν μὲν ἄρα τοῖς συμφωνο-μεν, ἐν δὲ τοῖς οὕβ.

70 Eἰ μὲν τοῖς. The sentence is not completed, and ἐδὲ ξει or the like must be added. Cf. Anab. VII. i. 31, ἦ μὲν δυνάμεια παρ’ ὑμῶν ἀγαθον τι εὑρίσκεσθαι, ἐδὲ μή, κ.τ.λ. Also St. Luke’s Gospel xiii. 9.

71 τοὺς κινδυνεύειν μέλλοντας; ἀρα τοὺς φιλοτιμοτάτους προτακτέον; Ὡμοιο γοῦν εἰσίν, ἐφη, οἱ
CHAPTER II.

1. 'Εντυχών δὲ ποτε στρατηγεῖν ἤρημενω τῷ. Τὸν ἔνεκεν, ἐφή, 'Ομηρον οἷς τὸν Ἀγαμέμνονα προσαγορεύσας ποιμένα λαῶν; ἂρα γε ὅτι 74, ὅσπερ τὸν ποιμένα ἐπιμελείσθαι δεῖ, ὅπως σῶλοι τε ἐξονται αἱ ὀικές καὶ τὰ ἐπιτήδεια ἐξουσίας, καὶ οὗ ἔνεκα τρέφονται, τούτο ἔσται, οὕτω καὶ τὸν στρατηγὸν ἐπιμελείσθαι δεῖ, ὅπως σῶλοi τε οἱ στρατιώται ἐξονται καὶ τὰ ἐπιτήδεια ἐξουσίας, καὶ οὗ ἔνεκα στρατεύονται, τούτο ἔσται; στρατεύονται δὲ, ίνα κρατοῦντες τῶν πολεμίων εὐδαιμονεστεροί ὅσιν 2. ἥ τι δηποτε οὕτως ἐπήνεσε τοὺς Ἀγαμέμνονα εἰπόν, Ἀμφότερον 75, βασιλεὺς τ' ἀγαθὸς κρατερὸς τ' αἰχμητής; ἂρα γε ὅτι αἰχμητής τε κρατερὸς ἃν ἐη, οὐκ εἰ

72 ὅπως καὶ ὅπως. "For what purpose and in what manner." There is a reading ὅτι, "in what way," which may be the true reading, for ὅτι καὶ ὅπως are often joined. Cf. Plato de Leg. 899 Α, and Phædo 100 D.

73 πρὸς ἄ. "And yet there are at least several cases with reference to which it is not fitting in an unvarying manner;" &c.

74 ἂρα γε ὅτι. "Is it (not) this at all events, that," &c. There might possibly be other reasons, but at all events (γε) one reason was that subjoined.

75 Ἀμφότερον. Iliad iii. 179. In the next words, after ἂρα γε supply ἐπήνεσεν.
CHAPTER III.

1. Kai ἵππαρχεῖν δὲ τινὶ ἵρημένῳ οἴδα ποτὲ αὐτὸν τοιάδε διαλεχθέντα: "Εἴχοις ἄν, ἔφη, ὡ νεανία, εἰπεῖν ἵμιν, ὅτου ἑνεκα ἐπεθύμησας ἵππαρχεῖν; οὐ γὰρ ὅ τον πρῶτον τῶν ἵππεων ἐλαύνειν καὶ γὰρ" 79 οἱ ἵπποτοξόται τοῦτον γε ἀξίουνται, προελαύνουσι γοῦν καὶ τῶν ἵππαρχον. Ἀληθῇ λέγεις, ἔφη. Ἀλλὰ μὴν οὔδε τοῦ γυωσθήναι γε, ἐπεὶ καὶ οἱ μαυρόμενοι γε ἕπο τῶν πάντων γυγώσκονται. 2. Ἀληθεῖς, ἔφη, καὶ τοῦτο λέγεις. Ἀλλ’ ἄρα ὅτι τὸ ἵππικὸν οὐεὶ τῇ πόλει βέλτιον ἄν 78 ποιήσας παραδοῦναι,
καί, εἰ τις ἄρχει γίγνοιτο ἵππεύω, τούτων ἡγούμενος ἁγάθῳ τινος αὐτίος γενέσθαι τῇ πόλει; Καὶ μάλα, ἔφη. Καὶ ἔστι γε, νὴ Δ', ἔφη ὁ Σωκράτης, καλὸν, ἐὰν δύνη ταῦτα ποιῆσαι. 'Ἡ δὲ ἄρχη ποὺ 79, ἔφη ἢς ἄρχει, ἵππων τε καὶ ἀμβατῶν ἔστιν; Ἑστὶ γὰρ οὖν, ἔφη. 3. Ἐὰν δὲ λέξων ἢμῖν πρῶτον τοῦτο, ὅπως διανοῇ τοὺς ἵππους βελτίων ποιῆσαι; καὶ ὡς Ἀλλὰ τοῦτο μὲν 80, ἔφη, οὐκ ἐμὸν οἰμαὶ τὸ ἔργον εἶναι, ἀλλὰ ἰδίᾳ ἐκαστὸν δεῖν τοῦ ἐαυτοῦ ἵππου ἐπιμελεῖσθαι.

4. Ἐὰν οὖν, ἔφη ὁ Σωκράτης, παρέχωνται σοι 81 τοὺς ἵππους οἱ μὲν οὗτος κακόποδας ἢ κακοσκελεῖς ἢ ἀσθενεῖς, οἱ δὲ οὗτος ἀτρόφους, ὥστε μὴ δύνασθαι ἀκολουθεῖν, οἱ δὲ οὗτος ἀναγόμενοι, ὥστε μὴ μένειν ὅπον ἀν σὺ τάξεις, οἱ δὲ οὗτος λακτιστάς, ὥστε μηδὲ τάξαι δυνατὸν εἶναι, τί σοι τοῦ ἤπτικοῦ ὅφελος ἔσται; ἢ πῶς δυνήσῃ τοιοῦτων ἡγούμενος ἁγάθων τι ποιῆσαι τὴν πόλιν; καὶ ὡς Ἀλλὰ καλὸς τε λέγεις, ἔφη, καὶ πειράσομαι τῶν ἵππων εἰς τὸ δυνατὸν ἐπιμελεῖσθαι. 5. Τί δὲ; τοὺς ἵππεις οὐκ ἐπιχειρήσεις, ἔφη, βελτίων ποιῆσαι; Ὑγιοι', ἔφη. Οὐκοῦν πρῶτον μὲν 82 ἀναβατικοτέρους ἐπὶ τοὺς ἵππους ποιήσεις αὐτούς; Δεί γοῦν, ἔφη καὶ γάρ, εἰ τις αὐτῶν καταπέσοι, μᾶλλον ἀν οὗτο σώζοιτο. 6. Τί γάρ; εὰν που κυνυνεύειν δέῃ, πότερον ἐπιγαγείν

79 Ἡ δὲ ἄρχη ποὺ. "And the office, no doubt" (or, "I may assume"). Cf. Thucyd. vii. 68, λεγόμενον ποὺ ἥδιστον εἶναι, "what is said if I mistake not," &c.

80 τοῦτο μὲν. The order is τοῦτο μὲν τὸ ἔργον οὐκ οἰμαὶ ἐμὸν εἶναι, for from the position of ἐμὸν it must be the predicate. There is nothing to answer to τοῦτο μὲν, as the words take another turn; but the sentence to be mentally supplied is τὸ δὲ τοὺς ἵππεις βελτίων ποιῆσαι.

81 παρέχωνται σοι. The subject of the verb, I believe, is οἱ ἵππεις, "if the troopers bring you their horses." I do not think there is any reference here to the burden imposed on the wealthier citizens of supplying horses for the cavalry at their own expense.

82 πρῶτον μὲν. See note above on τοῦτο μὲν. Below, in καὶ γάρ, the καὶ gives emphasis to γάρ, "for assuredly." See note on Π. i. 3.
The sand of the exercise-ground.

"To go through their practice;" the practice usual in the case of cavalry, and hence the article. Cf. Anab. I. viii. 3, ἀναβὰς ἐπὶ τὸν ἵππον τὰ παλτὰ εἰς τὰς χεῖρας ἐλαβεν, "he took the usual javelins into his hand."

83 ἐπὶ τὴν ἄμμον. The sand of the exercise-ground.

84 τὰς μελέτας. "To go through their practice;" the practice usual in the case of cavalry, and hence the article. Cf. Anab. I. viii. 3, ἀναβὰς ἐπὶ τὸν ἵππον τὰ παλτὰ εἰς τὰς χεῖρας ἐλαβεν, "he took the usual javelins into his hand."

85 Βάλλειν ὡς πλείστους. "That as many as possible may be able to shoot from their horses."

86 ποιεῖν. With this infinitive διανενήσαι must be repeated, so that all the verbs, θηγεῖν, ἔξοργίζειν, and ποιεῖν, are governed by it. Below, in ἐκείνῳ μὲν, there is another instance of μὲν with no δὲ to correspond.
διδάξεις αυτούς, ώς το πείθεσθαι σοι κάλλιον τε καὶ σωτηριώτερον αυτούς ἐσται. Πώς οὖν, ἡφη, τούτο διδάξω; Πολὺ νὴ Δί, ἡφη, ῥάου, ἢ εἴ σοι δέοι 87 διδάσκειν, ὡς τὰ κακὰ τῶν ἀγαθῶν ἀμείω νο καὶ λυσιτελέστερά ἐστι. 11. Δέγεις, ἡφη, σὺ τὸν ἅππαρχον πρὸς τοῖς ἄλλοις ἐπιμελεῖσθαι δεῖν καὶ τοῦ λέγειν δύνασθαι; Σὺ δ᾽ ὄν τε ἡφη, χρήναι σιωπῆ ἅππαρχεῖν; ἢ οὐκ ἑνεθὺ-μησαι, ὅτι, ὅσα τε νόμῳ 88 μεμαθήκαμεν κάλλιστα ὑπότα, δι᾽ ὃν γε ἔξον ἑπιστάμεθα, ταῦτα πάντα διὰ λόγου ἐμάθομεν, καὶ εἴ τι ἄλλο καλόν μανθάνει τις μάθημα, διὰ λόγου μανθάνει; καὶ οἱ ἀρίστα διδάσκοντες μάλιστα λόγῳ χρώνται, καὶ οἱ τὰ σπουδαίότατα μάλιστα ἑπιστάμενοι κάλλιστα διαλέγονται; 12. ἢ τόδε οὐκ ἑνεθύμησαι, ὡς, ὅταν γε χρόνος εἶς ἐκ τῆς πόλεως γίγνηται, ὥστερ ὡ εἰς Δήλον 89 πεμπόμενος, οὐδεὶς ἄλλοθεν οὐδαμόθεν τοῦτο ἐφάμιλλος γύγνεται, οὐδὲ εὐανδρία 90 ἐν ἄλλῃ πόλει ὡμοία τῇ ἕνθάδε συνά-γηται; Ἄληθῆ λέγεις, ἡφη. 13. Ἀλλὰ μὴν οὔτε εὐφωνία τοσοῦτον διαφέρονσιν Ἀθηναίοι τῶν ἄλλων οὔτε σωμά- των μεγέθει καὶ ῥώμη, ὡςον φιλοτιμία, ἢτερ μάλιστα παροξύνει πρὸς τὰ καλὰ καὶ ἑντιμα. 14. Ἀληθές, ἡφη.

87 εἴ σοι δέοι. This dative instead of the accusative is not common. It occurs Eurip. Hippol. 941, θεόσι προσβαλεῖν χοῦν, ἄλλην δησεί γαῖαν, and in some places in Xenophon. It seems to mean "there is need" (opus est) in this construction.

88 ὅσα τε νόμῳ. The construction is ὅσα τε νόμῳ, καὶ εἴ τι ἄλλο κα λόν, where νόμῳ means "in accordance with custom," and those studies are referred to, which every citizen was expected to be taught.

89 δ εἰς Δήλον. A chorus was sent to Delos from Athens with the Sacred embassy (θεωρία) every fifth year, to take part in the festival held in honour of Apollo and Artemis. Besides this celebration every fifth year, the Athenians sent a θεωρία every year.

90 εὐανδρία. I do not see that there is any especial allusion here to the θαλλοφόροι of the Panathenaic festival. The sense only seems to be that nowhere could there be got together such a number of good citizens as at Athens. Below, ὡς πολὺ ἐν, κ.τ.λ., depends on οἴει.
CHAPTER IV.

1. Ἰδὼν δὲ ποτε Νικομαχίδην ἐξ ἀρχαιεσιῶν ἀπώντα ἤρετο Τίνες, ὡς Νικομαχίδη, στρατηγοὶ ὡρηνταί; καὶ ὁς· έγαρ, ἐφη, ὣς Σώκρατες, τοιοῦτοί ἐσιν Ἀθηναῖοι, ὡστε ἐμὲ μὲν ὡς εἶλοντο, ὦς ἐκ καταλόγου στρατευόμενος κατατέρμημαι καὶ λοχαγῶν καὶ ταξιαρχῶν καὶ τραύματα ὑπὸ τῶν πολεμίων τοσαῦτα ἔχων ἀμα δὲ τὰς οὐλὰς τῶν τραυμάτων ἀπογυμνοῦμεν ἐπεδέικνυεν. Ἀντισθένην δὲ, ἐφη, εἶλοντο τὸν ὤστε ὅπλην πῶς τοστε στρατευόμενον, ἐν τε τοῖς ἰππεῦσιν

91 ὦ γάρ τοιοῦτοι. This sentence is a kind of compromise between οὐ γὰρ τοιοῦτοι εἰσώ ὡστε ἐμὲ μὲν μὴ ἐλέσθαι; καὶ τοιοῦτοι ἤσαν ὡστε ἐμὲ μὲν ὡς εἴλοντο. Nicomachides wanted to say that the conduct of the Athenians in rejecting him was of a piece with their usual proceedings, and he wanted also to express as a matter of fact that they had rejected him, not merely that they were capable of it.

92 ἐκ καταλόγου. “From the muster-roll.” A list was kept, revised periodically, of all persons on whose military services the state had claim. οἱ ἐκ καταλόγου στρατευόμενοι are those whose names were so entered.

93 λοχαγῶν. The tάξις in the Athenian army consisted of one hundred men, and the λόχος of twenty-four men, rank and file.

94 ἐπεδέικνυεν. See II. i. 21 for the meaning of this compound of δείκνυεν. The imperfect tense is used because the display occupied some time.

95 ὤστε . . . ἐν τε. Cf. I. ii. 47,
oudeν periβλεπτον πουϊσαντα, epistamεnον tε allο oudeν h χριματα συλλεγειν; 2. Oυκον, ephi h Σωκρατης, τουτο μεν αγαθον, elγε τοις στρατιωταις ικανοις εσται τα επιτηδεια ποριζειν; Και γαρ οι εμποροι, ephi h Νικομαχιδης, χριματα συλλεγειν iκανοι eισων aλλοις ενεκα τουτον και στρατηγειν δωναντι αν. 3. Και h Σωκρατης ephi 'Αλλα η φιλόνεικος 'Ανυσθενης εστιν, h στρατηγιφ προσειναι επιτηδειοιν εστιν ουχ όρας, οτι καi, οσακις κεχορηκηκε, πασι τοις χοροις νενικηκε; Μα Αλ’ 96, ephi h Νικομαχιδης, aλλοι oudeν ομοιον εστι χορου τε και στρατευματος προεσταναι. 4. Και μην, ephi h Σωκρατης, oude οδης γε h 'Ανυσθενης oude χορων διδασκαλιας εµπειρος ον ομως εγενετο ικανος ευρειν τους κρατιστους ταυτα. Και εν τη στρατια ουν, ephi h Νικομαχιδης, aλλοις μεν ευρησει τους ταξινετα ανθε αευτοι, aλλοις δε τους μαχουμενους. 5. Oυκον, ephi h Σωκρατης, eαν γε και εν τοις πολεμικοις τους κρατιστους, οσπερ εν τοις χορικοις, εξευρισκεται και προαιρηται, εικοται αν και τουτον νικηφορος 97 ephi και δαπαναν δι αυτον εικος μαλλον αν έθελεν εις την ξιν ολη τη πολει των πολεμικων νικην ή εις την ξιν τη φυλη 98 των χορικων. 6. Δειγεις συ, ephi, h Σωκρατης, ως του αυτου ανδρος εστι χορηγειν τε καλοις και στρατηγειν; Δεγο εγωνη, ephi, ως, δυτον αν τις

ουτε γαρ αυτοις άλλως ηρεσκεν, eπεις προσελθειν, like neque, et, in Latin. Below, και γαρ οι εμποροι is "for merchants also."

96 Μα Δλ’. This form is used because the clause άλλοι oudeν is negative (cf. I. iv. 9, Μα Δλ’: ου γαρ δρα), and so the general result of the sentence is negative.

97 τουτον νικηφορος. "Victorious in this point (των πολεμικων) as well (as in the other)."

98 ξιν τη φυλη. When the duty of supplying a chorus came round on any of the ten tribes (φυλαι) of Attica, the superintendents of the tribe appointed a choragus to provide the chorus and all that was necessary for it. The honour of success naturally was shared by the whole tribe whose representative the choragus was.
prostataeēt, ean γυγρόσκη τε δω δει καί ταυτα πορι-
ξεσθαι ουνηται, ἀγαθος ἂν ειη προστάτης, ειτε χρονου
ειτε οικου ειτε πόλεως ειτε στρατεύματος προστατεύοι.
7. Και ο Νικομαχιδῆς Μᾶ Δί', ἐφη, ὦ Σώκρατες, οὐκ
ἀν ποτε ὁμην ἔγω σοι ἀκούσαι, ὡς ἄγαθοι οἰκονόμοι
ἀγαθοὶ στρατηγοὶ ἂν εἰειν. "Ἰθι δή, ἐφη, ἐξετάσωμεν
τὰ ἔργα ἐκατέρω αὐτῶι, ἵνα εἰδῶμεν, πότερον τὰ αὐτά
ἐστιν, ἢ διαφέρει τι. Πάνω γι, ἐφη. 8. Ὀικοῦν, ἐφη,
tὸ μὲν τοὺς ἀρχομένους κατηκούς τε καὶ εὐπείθεις
ἐαυτοῖς παρασκευάζειν ἀμφότερον ἔστων ἔργον; Καὶ
μᾶλα, ἐφη. Τι δε; τὸ προστάττειν ἐκαστα τοῖς ἐπιτη-
δείοις πράττειν; Καὶ τοῦτ', ἐφη. Καὶ μην καὶ τὸ τοὺς
κακοὺς κολάζειν καὶ τοὺς ἄγαθους τιμὰν ἀμφότερος
οίμαι προσήκειν. 9. Πάνω μὲν οὖν, ἐφη. Τὸ δε τοὺς
ὑπηκόους εἰμενεῖς πονεῖσθαι πῶς οὐ καλὸν ἀμφότερος;
Καὶ τοῦτ', ἐφη. Συμμάχους δὲ καὶ βοηθοὺς προσ-
ἀγεσθαι δοκεῖ σοι συμφέρειν ἀμφότερος ἢ οὕ; Πάνο
μὲν οὖν, ἐφη. Ἀλλὰ φιλακτικοὺς τῶν οὕτων οὐκ
ἀμφότερος εἶναι προσήκει; Σφόδρα γ', ἐφη. Ὀικοῦν
καὶ ἑπιμελεῖς καὶ φιλοπόνους ἀμφότερος εἶναι προσή-
κει περὶ τὰ αὐτῶν ἔργα; 10. Ταύτα μὲν, ἐφη, πάντα
δύοις ἀμφότερον ἔστων ἀλλὰ τὸ μάχεσθαι οὐκέτι
ἀμφότερον. Ἀλλ' ἐχθροὶ γε τοι ἀμφότεροι γίγνον-
tαι; Καὶ μᾶλα, ἐφη, τοῦτο γε. Ὀικοῦν τὸ περιγενέο-
θαι τούτων ἀμφότεροι συμφέρει; 11. Πάνω γε, ἐφη·
ἀλλ' ἐκείνο παριέλς', ἂν δὲ μάχεσθαι, τί ὧφελησει ἡ

99 οὐκέτι. The use of οὐκέτι is to be noticed. There was truth
in all the assertions up to this point; from this point (in such
assertions, viz. as that fighting
was the work of both) there was
no longer any truth in what was
said. Cf. IV. iv. 20, οὐκέτι μοι
δοκεῖ, κ.τ.λ. Translate, "to fight
is not equally with those other
things the duty of both."

100 Ἀλλ' ἐχθροὶ γε τοι. "But
certainly (τοι) both have enemies
at all events," and so far one
might suppose fighting to be their
duty.

1 parieś. If the participle be
right, λέγων must be understood,
or the whole form of the sentence
must be supposed to be altered.
Perhaps the speaker is waxing impatient and gets careless of grammar, as impatient men are apt to do sometimes. In the next sentence the construction is ἢ οἰκονομικὴ ἄφελήσει καὶ πλείστων, "will give the very greatest help." 2 ὡς τὸ μαχάμενον. The article is to be joined with νικᾶν; ὡς τὸ μαχάμενον (τίνα) νικᾶν τῶν πολεμίων. Cf. III. xii. 8, αἰσχρόν δὲ καὶ τὸ διὰ τὴν ἀμέλειαν γηρᾶσαι πρὸν ἰδεῖν ἑαυτὸν.

3 οὖν ἥκιστα. "Not least of all these things mentioned," "as much as any thing else I have mentioned." The man will be careful about all the points described, and as careful about the last as about any other. The construction is only a form of the one so common with superlatives, as in Thucyd. i. 1, ἀξιολογοῦσαν τῶν προγεγεγενμένων.

4 τὸ δὲ μέγιστον. Sc. ἐστὶ. Or perhaps it may be governed by ἔχει, viz. τὸ δὲ μέγιστον παραπλήσιον ἔχει, δὲι, κ.τ.λ., "it has the most important point of resemblance in this, viz. that," &c.
1. Perikleis δέ ποτε, τῷ τοῦ πάνυ Περικλέους ἶνδικα διαλεγόμενος 'Εγώ τοι, ἔφη, ὁ Περικλεισ, ἀποδίδα ἑκὼ σοῦ στρατηγήσαντος ἀμείνας τε καὶ ἐνδοξότεραν τὴν πόλιν εἰς τὰ πολεμικὰ ἔσεσθαι καὶ τῶν πολεμιῶν κρατήσειν. Καὶ ὁ Περικλῆς: Βουλοίμην ἃν, ἔφη, ὁ Σώκρατες, ἀ λέγεις; ὅπως δὲ ταῦτα γένουτ' ἃν, οὐ δύναμαι γνώναι. Βούλειις οὖν, ἔφη ὁ Σωκράτης, διαλογιζόμενοι περὶ αὐτῶν ἐπισκοπῶμεν, ὅπου ἡδή 6 τὸ δυνατὸν ἔστιν; βούλομαι, ἔφη. 2. Οὐκοῦν ὄσθαν, ἔφη, ὅτι πλήθει μὲν οὐδὲν μείους εἰσὶν 'Ἀθηναίοι Βοιωτῶν; Οἶδα γάρ, ἔφη. Σώματα δὲ ἀγαθὰ καὶ καλὰ πότερον ἐκ Βοιωτῶν οἷοι πλείω ἀν ἐκλεκθῆναι ἢ ἔξ 'Apolloν; Οὐδὲ ταύτῃ μοι δοκοῦσθε λείπεσθαι. Εὐμενεστέρως δὲ ποτέρους ἑαυτοὺς εἶναι 7 νομίζεις; 'Ἀθηναίοις ἔγωγε Βοιωτῶν μὲν γὰρ πολλοὶ, πλεονεκτούμενοι υπὸ Θη-βαίων, δυσμενῶς αὐτοὺς ἔχουσιν. 'Ἀθήνησι δὲ οὐδὲν ὀρῶ τοιοῦτον. 3. Ἀλλὰ μήν φιλοτιμότατοι γε καὶ φιλοφρονέστατοι πάντων εἰσίν, ἀπερ οὐχ ἴκιστα παροξυνεί κινδυνεύειν ὑπὲρ εὐδοξίας τε καὶ πατρίδος. Οὐδὲ ἐν τούτοις 'Ἀθηναίοι μεμπτοί. Καὶ μήν προγόνων γε

5 τοῦ πάνυ Περικλέους. "Of the famous Pericles," who was the chief statesman at Athens at the beginning of the Peloponnesian war. For the sense of πάνυ cf. Thucyd. viii. 89, τῶν πάνυ στρατηγῶν τῶν ἐν τῇ ὁλιγαρχίᾳ. Below, the aorist στρατηγήσαντος is "when you have been made general;" the present, στρατηγούστος, would be "when you are general."

6 διόν ἡδή. "Where first the possibility begins." Pericles had remarked that he could not decide how the desired end was to be brought about: Shall we ascertain, replies Socrates, at what point your capacity to do something towards it comes in or begins?

7 ἑαυτοῖς εἶναι. "Better disposed towards each other." Cf. II. vi. 20, for the sense of ἑαυτοῖς. He means that the Boeotians were not so united together amongst themselves as the Athenians.
kαλὰ ἔργα οὐκ ἔστιν οἷς μείζω καὶ πλείω ὑπάρχει ἡ Ἀθηναίων: ὦ πόλλοι ἐπαιρόμενοι προτρέπονται τε ἀρετῆς ἐπιμελεῖσθαι καὶ ἀλκιμοὶ γλύγεσθαι. 4. Ταύτα μὲν ἀληθῆ λέγεις πάντα, ὦ Σώκρατες ἀλλ' ὀρᾶς, ὦτ, ἀφ' οὐ ἢ τε σὺν Τολμίδῃ τῶν χιλίων ἐν Λεβαδείᾳ' συμφορὰ ἐγένετο καὶ ἡ μεθ' Ἰπποκράτοις ἐπὶ Δηλίῳ, ἐκ τούτων τεταπείνωται μὲν ἢ τῶν Ἀθηναίων δόξα πρὸς τοὺς Βοιωτοὺς, ἐπῆρται δὲ τὸ τῶν Ἡθβαίων φρόνημα πρὸς τοὺς Ἀθηναίους, ὡστε Βοιωτοὶ μὲν, οἱ πρόσθεν οὐδ' ἐν τῇ έαυτῶν τομλῶντες Ἀθηναίους άνευ Λακεδαιμονίων τε καὶ τῶν ἄλλων Πελοποννησίων ἀντι- τάττεσθαι, νῦν ἄπειλούνσιν αὐτοῖ καθ' έαυτοὺς εμβαλ- εῖν' εἰς τὴν Ἀττικήν, Ἀθηναίοι δὲ, οἱ πρότερον, ὅτε Βοιωτοὶ μόνοι ἐγένοντο, πορθοῦντες τὴν Βοιωτίαν, φοβοῦνται, μὴ Βοιωτοὶ δημόσωσι τὴν Ἀττικήν. 5. Καὶ ο' Σωκράτης' ἀλλ' ἀσθάνομαι μὲν, ἐφι, ταῦτα οὕτως ἔχοντα: δοκεῖ δὲ μοι ἀνδρὶ ἀγαθὸν ἄρχοντι νῦν εὐαρεστοτέρως διακεῖσθαι ἡ πόλις τοῦ μὲν γὰρ θάρσος

8 προτρέπονται τε. The particle τε is out of its place apparently; at all events it might have come after ἀρετῆς, because ἀρετῆς ἐπι- μελεῖσθαι and ἀλκιμοὶ γλύγεσθαι are the two ideas joined together. One may suppose Xenophon to have intended to write προτρέ- πονται τε ἀρετῆς ἐπιμελεῖσθαι καὶ προτρέπονται ἀλκιμοὶ γλύγεσθαι. Cf. IV. ii. 40, ἐξγεγευτὸ τ' ἐνεύμιζεν εἰδέναι δέων καὶ ἐπιτηδεῖεν κράτιστα εἶναι, ἢ. καὶ ἐνεύμιζεν ἐπιτηδεῖεν, κ.τ.λ.

9 ἐν Λεβαδείᾳ. This is the battle of Coronea, b.C. 447, in which Tolmides was defeated and killed by the Boiotians. The battle of Delium was fought b.C. 424, in which the Athenians were again defeated. The battle is generally spoken of as ἐν ΔΗΛΙΩ (Kühner quotes Thucyd. iv. 101 and other passages) naturally, and not ἐν ΔΗΛΙΩ, because Del- ium is not a town or district, but simply a temple of Apollo.

10 ἐμβαλεῖν. The compound mainly used when hostile inroads into an enemy's country are spoken of is ἐσβάλλειν (cf. Thucyd. ii. 21, ἐσβαλὼν τῆς Ἀττικῆς ἐς Ἑλευσίνα). But Thucyd- dides uses ἐμβάλλειν also in this sense, and Herodotus (cf. ix. 13, ἐς τὸν ἱσθμὸν ἐμβαλαί) Gener- rally ἐμβάλλειν is used of ships running down their adversary's vessels. Προσβάλλειν is used when attacks on towns, forts, &c. are spoken of.
But so long as this has the sense of "so long as," with a past tense, of an actual fact (cf. I. ii. 18, ἐστε συνήστησιν), and therefore with ἃν it is naturally used, as here, for "during whatsoever time."

The genitive is a little difficult to explain. It seems like the genitive in such constructions as προίναι τῆς ἡλικίας, and so the words would mean, "to be roused up to a point of their former excellence."

Which the rest of the world were in possession of" (at the moment). I suppose ἃν έξοιεν might have been used in the sense of "whatever at various times they possessed." Cf. I. iv. 14, ἐδύνατ' ἄν πράττειν & ἐβούλετο, where & ἐβούλετο may be regarded as simply an equivalent for τὰ βουλήματα.

There is a change in the construction from the participle προσήκον after δεικτών to ἂς ἃν ἔλει. There is the opposite change in Thucyd. i. 1, τεκμαίρομενος ὃτι ἀκμάζοντες τε ἡσαν καὶ ὀρών.
10. "Ara légeis tēn tōn theōn kritos, ἢν οἱ περὶ Κέκροπα ὑπὲρ ἀρετῆς ἔκριναν; Δέγω γάρ, καὶ τὴν Ἐρεχθέως γε τροφῆν καὶ γένεσιν, καὶ τὸν πόλεμον τὸν ἐπὶ ἔκεινον γενόμενον πρὸς τοὺς ἐκ τῆς ἔχομένης ἦπερου πάσης, καὶ τὸν ἐφ᾽ Ἡρακλείδων πρὸς τοὺς ἐν Πελοποννήσῳ, καὶ πάντας τοὺς ἐπὶ Θησέως πολεμηθέντας, ἐν οἷς πᾶσιν ἔκεινοι δῆλοι γεγονοί τῶν καθ᾽ εαυτοὺς ἄνθρωποι ἄριστοι ἄντισταντες.

11. Εἰ δὲ βούλει, ἃ ὑστερον οἱ ἐκείνων μὲν ἄπογονοι, οὐ πολὺ δὲ πρὸ ἡμῶν γεγονότες, ἔπραξαν, τὰ μὲν αὐτοὶ καθ᾽ εαυτοὺς ἀγωνιζόμενοι πρὸς τοὺς κυριεύοντας τῆς τε Ἀσίας πάσης καὶ τῆς Εὐρώπης μέχρι Μακεδονίας καὶ πλείοντον τῶν προγεγονότων δύναμιν καὶ ἀρμομήν κεκτημένους καὶ μέγιστα ἔργα κατεργασμένους, τὰ δὲ καὶ μετὰ Πελοποννησίων ἄριστοι προτοῦ κατὰ γῆν καὶ κατὰ θάλατταν οἱ δὴ καὶ λέγονται πολὺ διενεγκείν τῶν καθ᾽ εαυτοὺς τοὺς ἀνθρώπους.

16 αὐτοῦς ἄκηκοδας. The construction is involved. It seems to be ἀναμιμνηκομεν, αὐτοὺς ἄκηκοδας, τοὺς προγόνους γεγονέναι ἄριστους, "remind them, although they have themselves (without our having to tell them) heard it, that their ancestors were excellent," so that γεγονέναι depends on ἀναμιμνηκομεν, and αὐτοῦς ἄκηκοδας is used absolutely (like the common phrase τί δει ἐν εἰδόσιν μακρηγορεῖν).

18 οἱ περὶ Κέκροπα. Cf. I. i. 18. The strife alluded to is that between Athene and Poseidon for supremacy at Athens. The force of λέγω γάρ has been explained before.

17 ἐκ τῆς ἔχομένης ἦπερου. "From the adjacent continent." This means the war carried on against Erechtheus by the Eleusinians and Thracians. See Thucyd. ii. 15, and Herod. i. 30, and Plato’s Menex. 239 B.

19 οἱ δὴ καὶ λέγονται. "Who, of course (ἵπτερον), have the reputation even." They are brave, and so notoriously that every one thinks them so as well. I think the pronoun οἱ refers not to the Lacedaemonians, but to the Athenians, the main subjects of the narrative. For as the Athenians are not said to have surpassed the Peloponnesians, but only to have fought in their company, to speak of the superior bravery of the last, would not necessarily imply any eulogy on the Athenians. Below, after ἐκτρεπον supply δίκαια.
BOOK III. CHAPTER V.

12. Τοιγαροῦν πολλῶν μὲν μεταναστάσεων ἐν τῇ Ἑλλάδι γεγονοιῶν διεμειναν ἐν τῇ ἑαυτῶν, πολλοὶ δὲ ύπὲρ δικαίων ἀντιλέγοντες ἐπέτρεπον ἑκείνοις, πολλοὶ δὲ ύπὸ κρείττονων ύβριζομένου κατέφευγον πρὸς ἑκείνους. 13. Καὶ ὁ Περικλῆς. Καὶ θαυμάζω γε, ἔφη, ο Ἔσκρατες, ἡ πόλις ὅπως ποτ' ἐπὶ τὸ χείρον ἔκλινεν. Ἄγω μὲν, ἔφη, οἴμαι, ὁ Ἔσκρατης, ὥσπερ καὶ ἀλλοι τινὲς διὰ τὸ πολὺ ύπερ-ενεγκεῖν καὶ κρατιστεύσαι καταρράθημησαντες υπερ-ρίζουσι τῶν ἀντιπάλων, οὕτω καὶ Ἄθηναῖοι πολὺ δι-ενεγκόντας ἁμελήσαι ἑαυτῶν, καὶ διὰ τούτο χείρους γε-γονέαι. 14. Νῦν οὖν, ἔφη, τί ἂν ποιοῦντες ἀναλάβοιεν τὴν ἀρχαιαν ἄρετήν; Καὶ ὁ Ἔσκρατης. Οὐδὲν ἀπόκρυφον δοκεῖ μοι εἶναι, ἄλλα, εἰ μὲν ἔξευρόντες τὰ τῶν προγόνων ἐπιτηδεύματα μηδὲν χείρον ἑκείνων ἐπιτη-δεύοιεν, οὐδὲν ἂν χείρους ἑκείνων γενέσθαι εἰς, εἰ δὲ μή, τοῖς γε νῦν πρωτεύοντας μιμούμενοι καὶ τούτοις τὰ αὐτὰ ἐπιτηδεύοντες, ὤμοιός μὲν τοῖς αὐτοῖς χρόμενοι οὐδὲν ἂν χείρους ἑκείνων εἶεν, εἰ δ' ἐπιμελέστερον, καὶ βελτίους. 15. Λέγεις, ἔφη, πόρρῳ πον εἶναι τῇ πόλει τὴν καλοκαγαθίαν ποτὲ γὰρ οὕτως Ἄθηναίοι, ὥσπερ Λακεδαιμόνιοι, ἢ πρεσβυτέρους αἴδεσται; οἳ ἀπὸ τῶν πατέρων ἁρχοῦντα καταφρονεῖν τῶν γερατέ- ῥων ἢ σωμακήσουσιν οὕτως; οἳ οὐ μόνον αὐτοὶ ἐνεξίζασιν ἁμελοῦσιν, ἀλλὰ καὶ τῶν ἐπιμελομένων κατα-γελώσι. 16. Πότε δὲ οὕτωι πείσοιται τοῖς ἁρχοῦσιν;

20 ὅσπερ καὶ. Cf. note on I. i. 6. 21 γενέσθαι. This depends on δοκεῖ μοι repeated, or an equiva- lent phrase. Below, with εἰ δὲ ἐπιμελέστερον, supply χράστο, εἰ χράστο being equivalent to χρά- μενοι. 22 Λέγεις, ἔφη. "You describe the State's excellence as some- where very far off" (πόρρῳ πον). If the goodness of our city de- pends on our copying the Lacedaemonians, it will not be realized very soon, for we are at present very unlike them. For the re- spect paid by the Spartans to age, cf. the well-known story of their courtesy to the old man at Olympia (Cic. de Senect. 18).
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oī kai ἀγάλλονται ἐπὶ τῷ καταφρονεῖν τῶν ἀρχόντων ἣ πότε οὕτως ὄμνονήσουσίν; οἴ γε ἄντι μὲν τοῦ συνεργεῖν ἐαυτοῖς τὰ συμφέροντα ἐπηρεάζουσιν ἀλλήλοις καὶ φθονοῦσιν ἐαυτοῖς μᾶλλον ἢ τοῖς ἄλλοις ἀνθρώποις μᾶλιστα δὲ πάντων ἐν τε ταῖς ἱδίαις συνόδοις καὶ ταῖς κοιναῖς διαφέρονται καὶ πλείοντας δίκαις ἀλλήλοις δικάζονται καὶ προαιροῦνται μᾶλλον οὕτω κερδαίνειν ἄπ' ἀλλήλων ἢ συνωφελοῦντες αὐτοὺς τοῖς δὲ κοινοῖς ὀστερ ἀλλοτρίως χρόμενοι περὶ τούτων αὐ μάχονται καὶ ταῖς εἰς τὰ τοιαύτα δυνάμει μᾶλιστα χαίρονσιν.

17. 'Εξ δὲ τολλή μὲν ἀπειρία καὶ κακία τῇ πόλει ἐμφύτευται, πολλή δὲ ἐξήδρα καὶ μίσος ἄλληλων τοὺς πολίτας ἐγγίζεται, δι' ἄ ἐγώγη μάλα φοβοῦμαι άεί, μή τι μείζον ἡ ὄστε φέρειν δύνασθαι κακῶν τῇ πόλει συμβή. 18. Μηδαμῶς, ἐφ' ὁ Σωκράτης, ὁ Περίκλεις, οὕτως ἤγου ἀνήκεστο ποιηρία νοσεῖν Ἀθηναίους οὐχ ὅρας, ὦς εὐτακτοὶ μὲν εἰότιν ἐν τοῖς ναυτικοῖς, εὐτάκτως δ' ἐν τοῖς γυμνικοῖς ἁγώσι πείθονται τοῖς ἐπιστάταις, οὔδένων δὲ καταδεστέρον ἐν τοῖς χροίς υπηρετούσι τοῖς διδασκάλοις; 19. Τούτῳ γὰρ τοι, ἔφη, καὶ θαυμαστόν ἐστί, τὸ τούς μὲν τοιοῦτους πειθαρχεῖν τοῖς ἐφεστῶσι, τοὺς δὲ ὀπλίτας καὶ τοὺς ἐπτεῖς, οὐ δοκοῦσι καλοκαγαθία προκεκρίσθαι τῶν πολιτῶν, ἀπειθεστάτους εἶναι πάντων. 20. Καὶ ὁ Σωκράτης ἔφη: Ἡ δὲ

23 τὰ συμφέροντα. A cognate accusative after συνεργεῖν, like θορπεῖν τὰ δίκαια above (II. vi. 25). Below, οὕτω and συνωφελοῦντες correspond.

24 εἰς τὰ τοιαύτα. Sc. τὰ τοιαύτα οἷον τὸ μάχεσθαι περὶ τῶν κοινῶν.

25 ἀπειρία καὶ κακία. It is not clear what this means. Apparently κακία is not vice generally, for then it would contain μίσος and ἔξθρα, but that particular form of it to which the name κακία is specifically appropriated. If so, the words must imply, “want of warlike skill, and cowardice.”

23 καταδεστέρον. Cf. I. v. 6. Below, τῶν δεδοκιμασμένων is “those who have held office with credit, and passed the usual scrutiny on its completion.”
ἐν ’Αρείῳ πῶγῳ βουλῇ, ὦ Περίκλεις, οὐκ ἐκ τῶν δεδομενῶν καθίσταται; Καὶ μάλα, ἐφη. Οἶσθα οὖν τινα, ἐφη, κάλλιον ἢ νομιμότερον ἢ σεμινότερον ἢ δικαιότερον τάς τε δίκας δικάζοντας καὶ τάλλα πάντα πράττοντας; Οὐ μέμφομαι, ἐφη, τούτοις. Οὐ τούν, ἐφη, δεῖ ἀθυμεῖν, ὡς οὖν εὐτάκτων δύνασθαι Ἀθηναίοι. 21. Καὶ μὴν ἐν τῇ τοῖς στρατιωτικοῖς, ἐφη, ἐνθὰ μάλλον δεῖ σωφρονεῖν τε καὶ εὐτάκτεῖν καὶ πειθαρχεῖν, οὐδενὶ τούτων προσέχουσιν. "Ἰσως γάρ, ἐφη ὁ Σωκράτης, ἐν τούτοις οἱ ἠκισταμένοι ἁρχοινίων αὐτῶν οὐχ ὀρᾶς, ὅτι κυβαριστῶν μεν καὶ χορευτῶν καὶ ὀρχηστῶν οὐδὲ εἰς ἐπιχειρεῖν ἁρχεῖν μὴ ἐπιστάμενοι, οὐδὲ παλαιστῶν οὐδὲ παγκρατιστῶν; ἀλλὰ πάντες, ὅσοι τούτων ἁρχοινίων, ἔχουσι δεῖξαι, ὅποθεν ἔμαθον ταῦτα, ἐφ' οἷς ἐφεστᾶσι, τῶν δὲ στρατηγῶν οἱ πλείστοι αὐτοχθόνοι καὶ σφαδαζοῦσιν. 22. Οὐ μέντοι σὲ τῇ τοιοῦτον ἐγώ νομίζω εἶναι, ἀλλ' οἴμαι σε οὐδὲν ἢττον ἔχειν εἰπεῖν, ὅτι τοῦτο στρατηγεῖν ἢ ὅποτε παλαιεῖν ἥρξι μανθάνειν καὶ πολλὰ μὲν οἴμαι σε τῶν πατρῶν στρατηγημάτων παρείληφότα λαυδάξειν 23. πολλὰ δὲ πανταχόθεν συνεισφέρεσθαι, ὅποθεν οἶον τῇ τῷ μαθεῖν τι ὕφελμον εἰς στρατηγίαν. 23. Οἴμαι δὲ σε πολλὰ μεριμνάν, ὅπως μὴ λάθης σεαυτὸν ἄγνοιῶν τι τῶν εἰς στρατηγίαν ὕφελμον, καὶ εἶν τι τοιοῦτον άισθή σεαυτὸν μὴ εἰδότα 24. ζητεῖν τοὺς ἐπισταμένους ταῦτα, οὕτε ὅφρων οὕτε χαρίτων φειδόμενον, ὅποις μάθης παρ' αὐτῶν ἢ μὴ ἐπιστασαί, καὶ συνεργοὺς ἀγαθοὺς ἔχῃς. 24. Καὶ ὁ

27 τούτοις. Ἐκ τοῦ 'Ἀρείου παγίτας, to be supplied from ἡ ἐν 'Ἀρείῳ πάγῳ βουλῇ.
28. διασώζεσιν. "Keep them safe to the present time" (δι', through the whole interval from then to now.
29 σεαυτὸν μὴ εἰδότα. The more usual construction would be αἰσθή μὴ εἰδός (like οἶδα ἑν, κ.t.l., the subject of the participle and verb being the same). But perhaps σεαυτὸν is used for the sake of the opposition to τοῦς ἐπισταμένους. Μὴ is used, and not οὐ, because the whole clause is hypothetical, depending on ἐαν.
"While their age retains its agility." He no doubt refers to the περίπολοι or militia, consisting of youths from eighteen to twenty, whose service was confined to Attica. Below, καταπράξης is "you succeed in carrying out thoroughly," "you entirely succeed in."

30 οὐδ' οἴδεινος. "Not so much as supposing that," &c. Socrates did not really think Pericles was taking the steps mentioned, but only pretended to think so, in order to point out what he ought to do. Below, the present ἀκούω is "I do continually hear this."
CHAPTER VI.

1. Πλαύκωνα δὲ τὸν 'Αριστωνός, οτ’ ἐπεχείρει δημήγορεῖν ἐπιθυμῶν προστατεῦειν τῆς πόλεως, οὐδέπω εἰκοσὶν ἦτη γεγονός, ὅτων ἄλλων οἰκεῖων τε καὶ φίλων οὐδεὶς ἐδύνατο παύσαι ἡλκόμενον τοῖς τοῦ βῆματος καὶ καταγέλαστον οὕτα, Σωκράτης δὲ εὔνους ἃν αὐτῷ διά τέ Χαρμίδην τοῦ Γλαύκουνα καὶ διὰ Πλάτωνα μόνος ἐπανευσεν. 2. εντυχὼν γὰρ αὐτῷ πρῶτον μὲν εἰς τὸ ἑθελήσαι ἀκούειν τοιάδε λέξις κατέσχεν 'Ὤ Γλαύκουν, ἐφη, προστατεῦειν ἥμιν διανενόησαι τῆς πόλεως; Ἑγνώγ, ἐφη, ὦ Σώκρατες. Νὴ Δι’, ἐφη, καλὸν γὰρ, εἶπερ τι καὶ ἄλλο τὸν ἐν ἀνθρώποις δῆλον γὰρ, ὅτι, ἐὰν τοῦτο διαπράξῃ, δυνατὸς μὲν ἐση αὐτὸς τυχαῖοιν ὃτου ἂν ἑπιθυμῆς, ἰκανὸς δὲ τοὺς φίλους ὦφελεῖν, ἐπαρεῖς δὲ τὸν πατρὸν σίκον, αὐξήσεις δὲ τὴν πατρίδα, ὀνομαστὸς δ’ ἐση πρῶτον μὲν ἐν τῇ πόλει, ἐπειτα ἐν τῇ Ἐλλάδι, ἓσως δὲ ὀστέρ Θεμιστοκλῆς καὶ ἐν τοῖς βαρβάροις, ὅπου δ’ ἂν ἦς, πανταχôο περίβλεπτος ἐση. 3. Ταύτ’ οὖν ἀκούον ὁ Γλαύκουν ἐμεγαλύνετο καὶ ἱδέως παρέμευε. Μετὰ δὲ ταύτα ὁ Σωκράτης. Οὐκοῦν, ἐφη, τοῦτο μὲν, ὦ Γλαύκουν, δῆλον, ὅτι, εἶπερ τιμᾶσθαι βούλει, ὦφελητέα σοι ἡ πόλις ἑστίν; Πάνω μὲν οὖν, ἐφη. Πρὸς θεῶν, ἐφη, μὴ τοιῶν ἀποκρύψῃ.

32 παῦσαί. "To stop him from being dragged." The usual construction with παῦειν is a participle, not an infinitive, although the latter is sometimes found. If an orator was distasteful to his hearers in the assembly, he was hooted down until he retired, or the τοξόται removed him. Schneider quotes Plato, Protag. 319 C, καταγελώσι ἐώς ἃν ἂν ἄποστῇ ἢ οἱ τοξόται αὐτὸν ἀφέλκωσιν.

33 eis τὸ ἑθελήσαι. "He checked him, after speaking as follows, with a view to his becoming willing (ἐθελήσαι) to listen." Below, ἥμιν is the dative of the indirect object, "for our good," or the like.

34 Θεμιστοκλῆς. Cf. Thucyd, i. 138 for the reputation of Themistocles amongst the Persians, γλύγεται παρ’ αὐτῷ μέγας καὶ ὅσοι οὐδεὶς τῶν Ἑλλήνων, κ.τ.λ.
The text is a translation of a Greek passage from "Memorabilia" by Aulus Gellius. The passage discusses the revenues of Athens, including tribute paid by allied cities, and the intention to increase these revenues to fund public projects and increase the state's resources. The text also touches on the definition of "tò tou" and its usage in Greek grammar and rhetoric.
8—11. BOOK III. CHAPTER VI. 137

\[ \text{\textgreek{\omega}ν καὶ τὰ ὅντα προσαποβάλοι} \] 38 οὐν. 'Αληθῆ λέγεις, ἔφη. 8. Οὐκοῦν, ἔφη, τὸν γε βουλευσόμενον πρὸς οὕστινας δεῖ πολεμεῖν τὴν τε τῆς πόλεως δύναμιν καὶ τὴν τῶν ἐναντίων εἰδέναι δεῖ, ἕνα, ἕαν μὲν ἡ τῆς πόλεως κρείττων ἡ, συμβουλεύῃ ἐπιχειρεῖν τῷ πολέμῳ, εάν δὲ ἑττῶν τῶν ἐναντίων 39 εὐλαβεῖσθαι πείθῃ. Ὀρθῶς λέγεις, ἔφη. 9. Πρῶτον μὲν τούν, ἔφη, λέξον ἢμῖν τῆς πόλεως την τε πεζίκην καὶ τὴν ναυτικὴν δύναμιν, εἰτα τὴν τῶν ἐναντίων. 'Ἀλλὰ μὰ τὸν Δι', ἔφη, οὐκ ἂν ἔχομι σοι ὀύτως γε ἀπὸ στόματος εἰπεῖν. 'Ἀλλ', εἰ γέγραπται σοι, ἔνεγκε, ἔφη πάνυ γὰρ ἡδεως ἂν τοῦτο ἀκούσαιμι. 'Ἀλλὰ μὰ τὸν Δι', ἔφη, οὐδὲ γέγραπται μοι πω. 10. Οὐκοῦν, ἔφη, καὶ περὶ πολέμου συμβουλεύειν τὴν γε πρῶτην 40 ἐπισχῆσομεν ὠσος γὰρ καὶ διὰ τὸ μέγεθος αὐτῶν ἀρτὶ ἀρχόμενος τῆς προστατείας ὀὕτω ἔχιτακας. 'Ἀλλὰ τοῦ περὶ γε φυλακῆς τῆς χώρας οἶδ᾽ ὅτι σοι μεμέληκε, καὶ οἴσθα, ὁπόσαι τε φυλακαὶ ἐπίκαιροι εἰσι καὶ ὁπόσαι μή, καὶ ὁπόσοι τε φρουροὶ ἱκανοὶ εἰσι καὶ ὁπόσοι μὴ εἰσι, καὶ τὰς μὲν ἐπίκαιρους φυλακὰς συμβουλεύσειν 41 μείζονας ποιεῖν, τὰς δὲ περιττὰς ἀφαιρεῖν. 11. Νὴ Δι', ἔφη ὁ Γλαυκών, ἀπάσας μὲν οὖν 42 ἐγώγη, ἐνεκά γε τοῦ ὀὕτως αὐτὰς

38 προσαποβάλοι. "Would, besides (not getting any thing), lose even what he has."
39 τῶν ἐναντίων. Sc. τῆς τῶν ἐναντίων, but the strictly correct form of expression is not always observed. Cf. III. v. 4, ἡ τῶν 'Αθηναίων δόξα πρὸς τοὺς Βουιτοὺς (πρὸς τὴν τῶν Βουιτῶν). So in Latin, "Plus in amore valet Minerni versus Homero" (versus Homeri).
40 τὴν γε πρῶτην. "At all events just at first." 'Οδὸν or some word of the kind must be supplied. Cf. Demosth. Olynth.
41 συμβουλεύσειν. This, I think, depends on οἶδα, so that οἶδα συμβουλεύσειν is put for οἶδα ὅτι συμβουλεύσειν. With an infinitive γινώσκω rather has the sense of "considering," "holding an opinion," than of "knowing."
42 ἀπάσας μὲν οὖν. For the corrective force of μὲν οὖν see...
phiulattesbhai, oste kleptesbhai ta ek tis xwaras. 13. 'Ean de tis afelh' epsilon, efhi, tais phiakas, ouk oiei kai 43 apeaxein exousiai exesbhai to boulomenv; aptar, efhi, poteran elthon autos exhtakas touto, h pous oisba, sti kakos phiulattontai; Eikaza, efhi. Oukoun, efhi, kai peri touton, otan mhekete eikazome, all' xh' eidoome, tote syvmboulxeusomev; "Isws, 'efhi o Glaukon, betaion. 12. Eis ge mhn, efhi, parergia oid otan ouk afizei, ost' exewn eitein, didi vin elattw h prosthein pros- erxetai autobhein. Oi gar ouv elphilvba, efhi. Kai gar vta Delta, efhi o Swkrathts, legetai barw to xarion evnai, oste, otan peri touton dey syvmboulxeun, authi sou h protasias arkesei. Sykopttmaei, efhi o Glaukon. 13. 'All' ekeiun ge toei, efhi, oид otan ouc hmelikas, all' eskefafka, kai pouson xronon ikanos estin o ek tis xwaras xynomenevos sitos diatrefein tis topwv, kai pouson eis twn evnauton prosdeuetai, 'ina mh toui yge lathet se potete h polis endeis xenomene, all' eidois exhys xptera twn anagkaion syvmboulxeun tis poliei bothein te kai souxein authin. Lengeis, efhi o Glaukon, patametheves pragma, evge kai twn touwont epimelisiastai dehsei. 14. 'Alla mntoi, efhi o Swkrathts, ouv anv above, II. vii. 5. The construction is apasas m'en ouv eignye sym- bouleusow afairein. Translate, "Nay, rather, I will advise the removal of all, on the ground at least of their being," &c. 43 ta ek tis xwaras. The proposition ek is due to the general idea of removal, and the expression is a brief one for ta en tis xwaras kletptesbhai ex authis. Cf. Thucyd. vi. 7, ekidrapokouin oi ek twv 'Orovevwn. 44 Oi gar ouv elphilvba. Cf. III. iii. 2, esti gar ouv. The force of ouv in such cases is "certainly," assuredly," when the fact stated cannot be disputed. 45 barw to xarion. "(And no wonder) for certainly (kal gar) the place (the mines) is unhealthy." Here kal qualifies gar. 46 prosdeuetai. The subject is h polis, supplied from tithi polwv. Translate, "and how much more besides (prws) the city wants." In the next clause, touto is the accusative after endeis, apparently the one of locality before spoken of, as in phrases like aya- bhs ta polemikas.
BOOK III. CHAPTER VI.

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The average number of persons to each house in the chief towns of England is about seven probably. This would give a population of only 70,000. But from the large number of slaves kept by the well-to-do, it is evident that the average number to a house must be greatly enlarged, but to what extent is a matter of guess-work. Clinton assumes twelve, and this would give 120,000, to which he adds 40,000 more for Peiraeus and the other harbours. Boeckh makes the total 180,000; Col. Leake, I believe, about 190,000.

47 ἡ μετάλοιων οἰκίαι. Οἶκαι here are houses, ὀἶκοι families. The average number of persons to each house in the chief towns of England is about seven probably.

48 ὁ δυνάμενος would be, “since you are unable,” assuming his inability to be a fact, which the other form does not.

16. τὸν τοῦ θείου ὀίκον, ἐὰν μὲν τὸν θείου καιρὸν, τρόπων ἐπειράθης αὐξησαι; δέεται δὲ κἂν μὲν τούτου μὴ δύνασθαι, καὶ πλείον ἐπιχειρήσεις ἔνα ἐὰν μὴ δυνάμενος ὁ ἄνδρας ὅσος ἄν τὸν πολλοὺς ἀνατιθέσθην πῶς οὖν φανερὸν, ὅτι πλείον γὰρ πέρετος οὐδὲ ἐπιχειρήσεως αὐτῷ.

15. Ἀλλ’ ἔγογγος, ἐφ’ ὁ Γλαῦκων, ὡφελοὶν ἄν τὸν τοῦ θείου ὀίκον, εἰ μοι ἐθέλοι πείθεσθαι. Εἴτη, ἐφ’ ὁ Ἀριστοτέλης, τὸν θείου οὐ δυνάμενος πείθειν, Ἀθη- ναίους πάντας μετὰ τοῦ θείου νομίζεις δυνήσεσθαι ποιήσαι πείθεσθαι σοι; 16. Φυλάττον, ἐφ’, ὁ Γλαῦ- κων, ὅπως μὴ τοῦ εὐδοξεῖν ἐπιθυμῶν εἰς τοῦνατίον ἔλθῃς ἢ οὖν ὅρας, ὃς σφαλερὸν ἐστὶ τὸ α μὴ οἴδε τις, ταὐτά λέγειν ἢ πράττειν; ἐνθυμοῦ δὲ τῶν ἀλλῶν, ὡςον οἶσθα τοιούτους, οἴοι φαινονται καὶ λέγοντες ἃ

49 τὸν τοῦ θείου. Sc. Charmides, as will be seen from the subjoined table:

Glaucou

| | | Charmides Perictione (M. Aristom) |

| Glaucou Plato Adeimantus. |

50 οἴοι φαινονται. This explains τοιούτους, “whom you know to be such,—such, I mean, as are seen,” &c. The genitive
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μὴ ἵσασι καὶ πράττοντες, πότερά σοι δοκούσιν ἐπὶ τοὺς τοιούτους ἐπαίνου μᾶλλον ἡ ψόγου τυγχάνειν; καὶ πότερον θαυμάζεσθαι μᾶλλον ἡ καταφρονεῖσθαι; 17. Ἐνθυμοῦ δὲ καὶ τῶν εἰδότων ὅ,τι τε λέγουσι καὶ ὅ,τι ποιοῦσι, καὶ, ὡς ἐγὼ νομίζω, εὑρήσεις ἐν πάσιν ἔργοις τοὺς μὲν εὐδοκιμοῦντας τε καὶ θαυμαζόμενος ἐκ τῶν μάλιστα ἐπισταμένων ὄντας, τοὺς δὲ κακοδοξοῦντας τε καὶ καταφρονούμενοι ἐκ τῶν ἀμαθεστάτων. 18. Εἰ οὖν ἐπιθυμεῖς εὐδοκιμεῖν τε καὶ θαυμάζεσθαι ἐν τῇ πόλει, πειρῶ κατεργάσασθαι ὡς μάλιστα τὸ εἰδέναι ἄναλως πράττειν ἐὰν γὰρ τούτῳ διενέγκας τῶν ἄλλων ἐπιχειρῆς τὰ τῆς πόλεως πράττειν, οὐκ ἂν θαυμάσαμι, εἰ πάνυ ῥαδίως τύχοις ὄν ἐπιθυμεῖς.

CHAPTER VII.

1. Χαρμίδην δὲ τὸν Γλαύκωνος ὄρῳν ἀξιόλογον μὲν ἄνδρα ὄντα καὶ πολλῷ δυνατότερον τῶν τὰ πολιτικὰ τότε πραττόντων, ὁκνοῦντα δὲ προσιέναι τῷ δήμῳ καὶ τῶν τῆς πόλεως πραγμάτων ἐπιμελεῖσθαι. Εἴπε μοι, ἔφη, ὃ Χαρμίδη, εἰ τις ἴκανος ὄν τοὺς στεφανίτας ἄγωνας νικάν 52 καὶ διὰ τούτο αὐτὸς τε τιμᾶσθαι καὶ τὴν πατρίδα ἐν τῇ Ἑλλάδι εὐδοκιμωτέραν ποιεῖν μὴ τῶν ἄλλων depends on ὄσοι. But see Breitenbach's note on the passage.

51 Καὶ τῶν εἰδότων. Sauppe makes ὅτι τε λέγουσι, κ.τ.λ. depend on ἐνθυμοῦ, not on εἰδότων, which I can hardly think right. The construction seems to have been altered in the writing. If it had run ἐνθυμοῦ τῶν εἰδότων ὅτι οἱ μὲν εὐδοκιμοῦντες ἐκ τῶν μάλιστα ἐπισταμένων εἰσίν, then the real object after ἐνθυμοῦ would have been ὅτι οἱ μὲν... εἰσίν; “reflect on the fact that... as belonging to those who know.” Instead of this the form is altered into ἐνθυμοῦ καὶ εὑρήσεις, κ.τ.λ.

52 ἄγωνας νικάν. This is really a cognate accusative, like νίκην νικάν, and similar to νικάν Ὀλυμπία and the like forms. Ἀγών ἀσταντής is one where a wreath was the guerdon, opposed to one where the prize bore a money value (θεματικός). For ποιῶν τίνα see I. i. 1 (τοιάδε τίς).
θέλοι ἀγωνίζεσθαι, ποιόν τινα τούτων νομίζοις ἂν τὸν ἄνδρα εἶναι; Δῆλον ὅτι, ἔφη, μαλακὸν τε καὶ δειλὸν. 2. Εἴ δὲ τις, ἔφη, δυνατὸς ὃν τῶν τῆς πόλεως πραγμάτων ἐπιμελήμενος τὴν τε πόλιν αὕξειν καὶ αὐτὸς διὰ τοῦτο τιμᾶσθαι ὀκνοίᾳ δὴ τοῦτο πράττειν, οὔκ ἂν εἰκότως δειλὸς νομίζοιτο; "Ισως, ἔφη, ἀτὰρ πρὸς τι με ταύτ' ἔρωτας; "Ὅτι, ἔφη, οἴμαι σε δυνατὸν οὔτα ὀκνεῖν ἐπιμελεῖσθαι, καὶ ταύτα ὃν ἀνάγκη σοι μετέχειν πολίτη γε ὄντι. 3. Τὴν δὲ ἐμὴν δύναμιν, ἔφη ὁ Χαρ-μιδῆς, ἐν ποίῳ ἑργῷ καταμαθῶν ταύτα μου καταγι-νώσκεις; Ἐν ταῖς συνουσίαις, ἔφη, αἰς σύνει τοῖς τὰ τῆς πόλεως πράττουσι καὶ γὰρ ὅταν τι ἀνακοινώνται σοι, ὅρω σε καλῶς συμβουλεύοντα, καὶ ὅταν τι ἀμαρτάνοστιν, ὀρθῶς ἐπιτιμῶντα. 4. Οὐ ταύτων ἐστιν, ἔφη, ὁ Σώκρατες, ἵδια τε διαλέγεσθαι καὶ ἐν τῷ πληθεὶ ἀγωνίζεσθαι. Καὶ μὴν, ἔφη, ὅ γε ἀρίθμευν δυνάμενος οὐδὲν ἤττον εἰς τῷ πλῆθει μόνον ἀριθμεῖ, καὶ οἱ κατὰ μόνας ἀριστα κιθαρίζοντες, οὕτωι καὶ εἰς τῷ πλῆθει κρατιστεύουσιν. 5. Αἰδῶ δὲ καὶ φόβου, ἔφη, ὅχι ὅρας ἐμφυτά τε ἀνθρώπους οὗτα καὶ πολλῶ μᾶλλον εἰς τῶν ὁχλοις ἡ εἰς ταῖς ὁμιλίαις παριστάμενα; Καὶ σὲ γε διδάξων, ἔφη, ὁμοθυμαί, ὅτι οὔτε τοὺς φρονιμωτάτους ἀιδούμενον ούτε τοὺς ἰσχυροτάτους φοβοῦντος.

53 ὀκνοίᾳ δή. "Should be absolutely reluctant." Δή seems only used to give emphasis to ὀκνοίᾳ, just as it occurs with superlatives, πλεῖστοι δή, κ.τ.λ.

54 καὶ ταύτα. Sc. καὶ ταύτα ("and that too") ἐπιμελεῖσθαι τούτων ὑπὸ, κ.τ.λ. For the next words cf. I. iii. 10.

55 αἰς σύνει. Cf. II. i. 32, παρ' ἀνθρώποις οῖς προσῆκε. In the next words καὶ corresponds to καὶ in καὶ ὅταν τι ἀμαρτάνοσθιν.


57 ὀτί οὔτε τοὺς φρονιμωτάτους. "I am bent," says Socrates, "on showing you that you feel too bashful to speak amongst the foolish, although you cannot be in the position of feeling bashful before the wise, or timid before the strong, for the assembly is made up of those who are neither. There are in it no wise men before whom you might feel bashful, nor strong before whom you might feel alarmed." It is perfectly true, nevertheless, that a
memorabilia. [6—8.

"...avenue was..."

person may be, and feel, superior to each unit in an assembly, and yet be afraid to address them collectively. There is the chance of failure present to the speaker, and the mysterious influence of numbers. There are some remarks on the subject in "Remains of Archbishop Whately."

metaboloménav. "Those who barter goods," distinguished from the merchants who cross the seas with their merchandise.

The sense of comparison inherent in διαφέρει accounts for the use of ἥ. Cf. III. ii. 14, τηνικαίτα γάρ πολύ διαφέρει τά αὐτά δώρα ἥ πρίν ἑπι- θυμῆσαι διδόναι. With ἀσκητῶν supply τινά.

Iδιώτης. "Iδιώτης is used, like our "layman," as opposed to a professional. Cf. Thucyd. vi. 72, ἰδιωτὰς ὡς εἰπεῖν χειροτέχνας ἀντ- αγωνισαμένιν, "laymen against craftsmen in war."

CHAPTER VIII.

1. 'Αριστίππου δ' ἐπιχειροῦντος ἐλέγχειν τὸν Σωκράτην, ὃςπερ αὐτὸς ὑπ᾿ ἐκείνου τὸ πρότερον ἠλέγχετο, Βουλόμενος τοὺς συνόντας ὦφελεῖν ὁ Σωκράτης ἀπεκριναίος, οὐχ ὃςπερ οἱ φυλαττόμενοι, μὴ τὴν τὸ λόγος ἐπαλλαχθῆ 64, ἀλλὰ ὡς ἂν πεπεισμένους μᾶλιστα πράττειν τά δέοντα. 2. Ὅ μὲν γὰρ αὐτὸν ἠρετοῦ, εἰ τι εἰδεὶς ἀγαθὸν, ἦνα, εἰ τι εἴποι τῶν τοιούτων, ὃν ἢ σιτίον ἢ πτοτὸν ἢ χρήματα ἢ ὑγίειαν ἢ ρώμην ἢ τόλμαν, δεικνύοι δὴ 65 τούτο κακὸν ἐνίοτε ὑν ὃ δὲ εἰδώς, ὅτι, ἐὰν τι

θεοῦ δοῦναι ἐλόντας τὴν Τρολαν αὐτοῦς δὲ σωβήναι. Buttmann in his remarks on δὲ ἐν ἀποδοσὶ at the end of his edition of the speech against Midias, quotes also Thucyd. i. 67, φανερῶς μὲν ὃς πρεσβευόμενοι, κρύφα δὲ ἐνήγαγον τὸν πόλεμον; but this seems dubious, as κρύφα may be singly opposed to φανερῶς οὐ πρεσβευόμενοι, so that ἐνήγαγον applies to both clauses.

64 ἐπαλλαχθῆ. "Should get into a difficulty," "become ambiguous." People who are arguing for argument's sake, are careful not to say any thing which may cut both ways, and so be turned against them. If Socrates had admitted wealth to be good, for instance, it would have got him into difficulty by reason of the ambiguity of the admission, for wealth is not under all circumstances good. For ὃς ἂν πεπεισμένους οἰς τὸτε σκοτᾶν. 65 δεικνύοι δὴ. "He might—as of course he could—prove." This does not seem to be the same use of δὴ as in III. vii. 2, ὥστε δὴ, for I do not see that δεικνύοι admits of any emphasis. It rather


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3—5.

ένοχλή ἡμᾶς, δεόμεθα τοῦ παύσουτος, ἀπεκρίνατο ἢτερ καὶ ποιεῖν
κράτιστον 3. Ἄρα γε, ἐφι, ἐρωτᾶς μὲ, εἰ τι οἶδα πυρετοῦ ἀγαθῶν; Ὄνκ ἐγῳ', ἐφη. Ἄλλ' ὀφθαλμίας; Οὐδὲ τούτο. Ἄλλα λιμοῦ; Οὐδὲ λιμοῦ. Ἄλλα μήν, ἐφη, εὐγ' ἐρωτᾶς μὲ, εἰ τι ἀγαθὸν οἶδα, ὁ μηδενὸς ἀγαθὸν ἐστίν, οὐτ' οἶδα, ἐφη, οὔτε δέομαι.

4. Πάλιν δὲ τοῦ Ἀριστίππου ἐρωτῶντος αὐτῶν, εἰ τι εἰδείη καλῶν; Καὶ πολλά, ἐφη. Ἄρ' οὖν, ἐφη, πάντα ὁμοία ἀλλήλοις; Ὄμειν τε μὲν οὖν, ἐφη, ἀνομοίωστατα ἐνια. Πῶς οὖν, ἐφη, τὸ τῷ καλῷ ἀνομοῖον καλὸν ἂν εὖ; Ὅτι, νῦ Δι', ἐφη, ἔστι μὲν τῷ καλῷ πρὸς δρόμων ἀνθρώπω ἄλλος ἀνομοῖος; καλὸς πρὸς πάλην, ἔστι δὲ ἀστίκη, καλὴ πρὸς τὸ προβαλέσθαι, ὡς ἐν ἀνομοιοτάτῃ τῷ ἀκοντίῳ, καλῷ πρὸς τὸ σφόδρα τε καὶ ταχύ φέρεσθαι. 5. Οὐδὲν διαφερόντως, ἐφη, ἀποκρίνη μοι ἣ ὅτε σε ἡρώτησα, εἰ τι ἀγαθὸν εἰδείης. Σὺ δ' οἶναι, ἐφη, ἄλλο μὲν ἀγαθὸν, ἄλλο δὲ καλὸν εἶναι; οὐκ οἴσθ', ὅτι πρὸς ταῦτα πάντα καλὰ τε κάγαθά ἐστιν; πρῶτον μὲν γὰρ ἢ ἄρετη ὡς πρὸς ἄλλα μὲν ἀγαθὸν, πρὸς ἄλλα δὲ καλὸν ἐστίν, ἐπείτα 68 οἱ ἀνθρώποι τὸ αὐτὸ τε καὶ πρὸς τὰ αὐτὰ καλὸι κάγαθοι λέγον-

seems used, as often, when an admitted fact is stated. Cf. II. i. 21, ὅπερ δ' ἢ, "which, as every one knows."

66 ὅπερ καὶ ποιεῖν. "As it was also best to do" (sc. to answer); so that ποιεῖν is equivalent to ἀποκρίνασθαι. Kal does not seem to mean any thing here, and indeed, as I have before remarked, after relatives is apparently added mechanically.

67 οὔτε δέομαι. Sc. εἰδείναι. It is to be remarked that here Socrates distinctly asserts the relativity of goodness: a thing is good for something else; in other words, there is no recognition so far of an abstract, absolute good; a view which Plato would refuse to admit.

68 ἐπείτα. This corresponds to πρῶτον μὲν. Cf. I. ii. 1. Below, τὸ αὐτὸ τε λέγονται is not easy to explain. Perhaps τὸ αὐτὸ is an accusative of locality as it were, like ἀγαθὸς τὰ πολεμικά. If so, the words mean, "are said to be beautiful and good in the self-same point (or quality) and with reference to the same objects." The general doctrine of course is, that use is the measure of beauty.
8. Kαὶ οἶκίας λέγων δὲ τὰς αὐτὰς καλὰς τε εἶναι καὶ χρησάμους παιδεύειν ἔμοιν' ἐδόκει, οἶας χρὴ οἰκοδομεῖσθαι. Ἐπεσκόπηε δὲ ὃδε Ἀρά γε τον μέλλοντα οἰκίαν οἶαν χρὴ ἑχειν τούτῳ δὲι μηχανασθαι, ὅπως ἡδίστη τε ἐνδιατάσθαι καὶ χρησιμωτάτη ἔσται; τούτου δὲ ὀμολογουμένου 9. Οὐκον ἤδυ μὲν θέρους ψυχεῖν ἑχειν, ἤδυ δὲ χειμῶνος ἀλεεῖν ἑπειδὴ δὲ καὶ τούτῳ συμφαίειν. Οὐκον ἐν ταῖς πρὸς μεσημβρίαν βλέπουσας οἰκίας τοῦ μὲν χειμῶνος ὁ ἥλιος εἰς τὰς παστάδας ὑπολάμπει, τοῦ δὲ θέρους ὑπὲρ ἡμῶν αὐτῶν καὶ τῶν στεγῶν πορευόμενοι σκιὰν παρέχει; Οὐκον εἴ γε καλὸς ἑχει ταῦτα οὐτω γύρνεσθαι, οἰκοδομεῖν δεὶ ὑψηλότερα μὲν τὰ πρὸς μεσημβρίαν, ἦνα ὁ χειμερινὸς ἥλιος

69 συμφαίειν. For the optative cf. I. ii. 57, ἐπειδὴ ὀμολογήσαιτο.
70 ὑπολάμπει. "Shines underneath." I suppose because in winter the sun moves through the heaven at a less elevation above the horizon than in the summer. A house should be high towards the south to catch as much of the winter sun as possible,—in the summer, if the sun was overhead, a low and a high dwelling would be all one.
CHAPTER IX.

1. Πάλιν δὲ ἐρωτώμενος, ἢ ἀνδρία πότερον εἶνε δι- δακτῶν ἢ φυσικῶν; Οἶμαι μὲν, ἐφη, ὡσπερ σώμα σώματος ἰσχυρότερον πρὸς τοὺς πόνους φύεται, οὕτω καὶ ψυχήν ψυχῆς ἐξρομενεστέραν πρὸς τὰ δεινὰ φύει γίγνεσθαι ὅρῳ γὰρ ἐν τοῖς αὐτοῖς νόμοις τε καὶ ἔθεσι τρεφομένους πολὺ διαφέροντας ἄλληλων τόλμη. 2. Νομίζω μέντοι πᾶσαν φύσιν μαθῆσαι καὶ μελέτη πρὸς ἀνδρίαν αὐξησαν δήλον μὲν γὰρ, ὅτι Σκύθαι καὶ Θράκες οὐκ ἄν τολμήσειαν ἀστίδας καὶ δόρατα λα- βόντες Δακεδαμονίων διαμάχεσθαι, φανερὸν δὲ, ὅτι

71 συνελόντι. “And to speak as would suit one who embraces the whole matter into one sentence,” i.e. “to speak briefly.” Cf. Thucyd. ii. 40, εὐνελῶν τε λέγω.

72 γραφαὶ δὲ καὶ ποικίλαι. “Paintings and decorations.” As Kühner suggests, to avoid having these injured by the sun, the houses were perhaps so built as to be sheltered from its rays.

73 ἀγνώς ἔχοντας. The meaning of the whole passage seems to be this,—Temples ought to be exposed to view, not shrouded by thick groves, that a man might see them as he approached for prayer, and yet with an access uncrowded, that the worshipper might not be liable to contract any pollution as he drew near from contact with the multitude of a crowded approach.

74 Οἶμαι μὲν. For μὲν without δὲ to correspond, cf. II. vi. 5.
kaî Ακαδειμόνοι οὔτε ἂν Θραξίν ἐν πέλταις ἦπερ ναὶ ἰκους ἐν τοῖς εἴθελοις ἂν διαγωνιζέσθαι. 3. Ὁρῶ δ' ἔγγυς καὶ ἐπὶ τῶν ἄλλων πάντων ὁμοίως καὶ φύσει διαφέροντας ἄλληλων τοὺς ἀνθρώπους καὶ ἐπιμελεία πολὺ ἐπιδιδόντας: ἐκ δὲ τοὺς δῆλον ἐστιν, ὅτι πάντας χρὴ καὶ τοὺς εὐφυεστέρους καὶ τοὺς ἁμβλυτέρους τὴν φύσιν, ἐν οἷς ἂν ἁξιόλογοι βούλωνται γενέσθαι, ταύτα καὶ μονάδευς καὶ μελέταν.

4. Σοφιὰν δὲ καὶ σωφροσύνην οὐ διώριζεν, ἄλλα τὸν τὰ μὲν καλὰ τε καὶ ἀγαθὰ γνωσκοῦντα χρῆσθαι αὐτοὺς καὶ τὸν τὰ αἰσχρὰ εἰδότα εὐλαβεῖσθαι σοφὸν τε καὶ σώφρονα ἐκρίνειν. Προσερωτώμενος δὲ, εἰ τοὺς ἐπισταμένους μὲν ἄ δεὶ πράττειν, ποιοῦντας δὲ τάναντια, σοφοὺς τε καὶ ἐγκρατεῖς εἶναι νομίζειν. Οὐδὲν γε

75 ἐν πέλταις. For this use of ἐν ("arrayed in," or similar meaning), cf. Εσχ. Prom. Vinct. 424, στρατὸς δὲυπρόφοιοι βρέμων ἐν αἰχμαῖς. Also Χεν. Αναβ. V. iii. 3, ἐξέτασις ἐν τοῖς ὅπλοις ἐγένετο.

76 Σοφιὰν δὲ καὶ σωφροσύνην. The first of these is an intellectual virtue, the second a moral one. The first implies a scientific knowledge of what virtue consists in; the second, that balance of the passions which enables any one to carry theory into practice. This was the weak side of Socrates' ethics. He believed virtue to consist in knowledge; for he thought that if a man really knew what was right (and the consequences of doing wrong), he would practise it. But this leaves out of sight the enormous influence of the passions. This was his theory; but it is only fair to add that practically he strongly urged the necessity of keeping down the passions and appetites. But he was, herein, as many others, superior to his own theory. Aristotle (Νικ. Εθ. VI. xiii. 5) remarks, Σωκράτης τῇ μὲν ὀρθῶς ἔσχε τη, τῇ δ' ἡμάρτανεν ὅτι μὲν γὰρ φρονήσεις φέτο εἶναι τᾶς τὰς ἁρετὰς, ἡμάρτανεν, ὅτι δὲ οὐκ ἄνευ φρονήσεως, καλῶς ἔλεγεν.

77 χρῆσθαι. The simplest explanation of this infinitive seems to me to be, that it depends on ὅστε omitted. The man who knows what is honourable and good so as to apply his knowledge practically, is both σοφὸς and σώφρων, an assertion, of course, of the doctrine mentioned in the last note. For the omission of ὅστε cf. II. v. 3, τὸν δὲ πριαίμην ἄν φιλον μοι εἶναι. There is an irregularity of structure besides in this sentence, for τὸν τὰ μὲν καλὰ, καὶ τὸν τὰ αἰσχρὰ ought to be, τὸν τὰ μὲν καλὰ, τὰ δὲ αἰσχρὰ.
μᾶλλον, ἡ ἀσόφοιος ἦν ἀκρατεῖς: πάντας γὰρ οἵμαί προαιρομένους ἐκ τῶν ἐνδεχομένων ἂ οἴονται συμφοροτατα αὐτῶς εἶναι, ταῦτα πρᾶττειν. Νομίζω οὖν τοὺς μὴ ὅρθως πράττοντας οὔτε σοφοὺς οὔτε σώ- φρονας εἶναι. 5. Ἐφ' ὅτι καὶ τὴν δικαιοσύνην καὶ τὴν ἄλλην πᾶσαν ἀρετὴν σοφίαν εἶναι τὰ τε γὰρ δίκαια καὶ πάντα, ὃσα ἀρετῆ πρᾶττεται, καλά τε καὶ ἀγαθὰ εἶναι καὶ οὔτ' ἂν τους ταῦτα εἰδότας ἀλλὰ ἀντὶ τούτων οὐδὲν προελέσθαι, οὔτε τοὺς μὴ ἐπισταμένους δύνασθαι πρᾶττειν, ἄλλα καὶ εὰν ἑγχειρῶσων, ἀμαρτάνειν οὔτω καὶ τὰ καλὰ τε καὶ ἀγαθὰ τοὺς μὲν σοφοὺς πρᾶττειν, τοὺς δὲ μὴ σοφοὺς οὐ δύνασθαι, ἄλλα καὶ εὰν ἑγχειρῶσων, ἀμαρτάνειν ἐπεὶ οὖν τὰ τε δίκαια καὶ τὰ ἄλλα καλά τε καὶ ἀγαθὰ πάντα ἀρετῆ πρᾶττεται, δήλον εἶναι, ὅτι καὶ δικαιοσύνη καὶ ἡ ἄλλη πᾶσα ἀρετὴ σοφία ἐστὶ. 6. Μανιᾶν γε μὴν ἑναντίον μὲν ἑφ' εἶναι σοφία, οὔ μὲν τοι γε τὴν ἀνεπιστημοσύνην μανιᾶν ἐνόμιζε, τὸ δὲ ἀγνοεῖν εαυτὸν καὶ μὴ ἂ οἶδε 80 δοξάζειν τε καὶ οἴεσθαι

78 ἀσόφοιος κ.τ.λ. These words appear to me to be predicates: "I think them no more wise and continent than I think them unwise and incontinent." Others make them subjects, "the persons described above are no more wise, &c., than unwise persons are wise."

79 τὰ τε γὰρ δίκαια. The steps in the argument are these: (1) all acts of justice and virtue are beautiful (τὰ τε γὰρ δίκαια ... ἀγαθὰ εἶναι), (2) those who know what is beautiful will choose it (καὶ οὔτ' ἂν ... ἀμαρτάνειν), (3) the wise (who do so possess knowledge) will do what is beautiful (οὔτω καὶ ... ἀμαρτάνειν), (4) but as said in (1), acts of justice and what is beautiful are done by virtue (ἐπεὶ οὖν ... πρᾶττεται), (5) therefore justice and all virtue is knowledge (δήλον οἴτι, κ.τ.λ.). Here it is clear that (4) is incorrectly put; it ought to be merely a repetition of (1), viz. acts of justice and virtue are beautiful, instead of which the assertion is, that acts of justice and all beautiful acts are done by virtue. But Xenophon may have implied that the converse was necessarily true; that if all beautiful acts are done by virtue, all acts of virtue are beautiful, which the strict argument requires.

80 καὶ μὴ οἶδε. This can only be explained by supposing an ellipse, δοξάζειν ... μὴ οἴδε (ἄλλα μὴ οἶδεν). Stallbaum (Plato, Crito 47 E) quotes Phædo 77 E, μᾶλλον δὲ μὴ ὡς ἧμῶν δεδιότων. In Socrates' opinion,
madness was the want of knowledge,—self-knowledge, that is, and ignorance of virtue. The popular notion of madness is serious ignorance of what others know.

81 ἐγγυνάτω. The adverb is used (like an adjective) as a predicate. Cf. Plato, Leg. 942 C, τὸν βλῶν ἄθροῖν ἂεὶ καὶ ἄμα καὶ κοινὸν.

82 δ.,τι εἶη. Not “what it might be,” for that would be εἶη ἄν, but “what it was,” the optative being due to the oratio obliqua. There is nothing to correspond to μὲν in λύπην μὲν except μέντοι.
εξείναι γὰρ αὕτως ιέναι πράξοντας τὰ βελτίων τούτων ἀπὸ μέντοι τῶν βελτιώνων ἐπὶ τὰ χείρω ιέναι οὐδένα σχολάζειν, εἰ δὲ τις ἰοι, τούτων ἀσχολίας αὕτως οὕσης κακῶς ἐφή τούτο πράττειν.

10. Βασιλεῖς δὲ καὶ ἄρχοντας οὐ τοὺς τὰ σκήπτρα ἐχοντας ἐφή εἰναι, οὐδὲ τοὺς ὑπὸ τῶν τυχόντων αἵρεθετας, οὐδὲ τοὺς κλήρω λαχόντας, οὐδὲ τοὺς βιασαμένους, οὐδὲ τοὺς ἐξαιτησάντας, ἀλλὰ τοὺς ἐπισταμένους ἄρχειν. 11. Ὅποτε γὰρ τὶς ὁμολογήσεις τοῦ μὲν ἄρχοντος εἰναι τὸ προστάτευν ὅτι χρῆ ποιεῖν, τοῦ δὲ ἄρχομένου τὸ πείθεσθαι, ἐπεδείκνυεν ἐν τῇ νητί τῶν μὲν ἐπιστάμενον ἄρχοντα, τὸν δὲ ναύκληρον καὶ τοὺς ἀλλοὺς τους ἐν τῇ νητί πάντας πειθόμενους τῷ ἐπισταμένῳ, καὶ ἐν γεωργίᾳ τοὺς κεκτημένους ἄγρους, καὶ ἐν νόσῳ τοὺς νοσοῦντας, καὶ ἐν σωμασίᾳ τοὺς σωμασκοῦντας, καὶ τοὺς ἀλλοὺς πάντας, οἷς ὑπάρχει τὶ ἐπιμελείας δεόμενον, ἄν μὲν αὐτοὶ ἤγονται ἐπιστάσθαι ἐπιμελεῖσθαι,—εἰ δὲ μή, τοῖς ἐπισταμένοις οὐ μόνον

83 πράξοντας. For the case cf. I. i. 9.
84 ιέναι οὐδένα. “To change however from better to worse, no one had leisure for that; but if any one did so change, inasmuch as he had no leisure really at his disposal, he did badly.” This is obscure. An idle man was one, in the view of Socrates, who was not engaged in some useful occupation; a man who spent his time at dice was idle, for he might have left off gambling, and betaken himself to something useful. If, however, a man was already usefully employed, he could never have “leisure” to take up with what was bad; there was always something useful to turn his hand to, and so, having no leisure really, his adoption of the worst pursuits was bad. In τοῦτο πράττειν, τοῦτο means τὸ ιέναι ἐπὶ τὰ χείρω, and κακῶς πράττεν is not, as generally, “to be unfortunate,” but “to act badly.”
85 ἐν τῇ νητὶ. For the absence of the article, and its presence in the next line but one, cf. I. i. 9. Translate, “on ship-board,” and “in the ship.” Below, τὸν ἐπιστάμενον is used absolutely, the man who has the requisite knowledge.
86 ἄν μὲν αὐτὸι. This sentence is not completed. Cf. III. i. 9, εἰ μὲν . . . εἰδίδαχεν, εἰ δὲ μή, κ.τ.λ. Here, as there, supply καλῶς ἔχει, “all well and good.”
12—15. BOOK III. CHAPTER IX.

12. Ei de tis prōs tauta lēgou, auti to tō tūrānνι χεστει καλὴ πείθεσθαι tōs ὀρθῶν διὰ τὸ τὰς μὲν εἰδέναι, ὅπως χρὴ τα- λασιουργεῖν, τοὺς δὲ μὴ εἰδέναι. 12. Ei de tis prọ̄s tauta lēgo, óti to tō tυραννoν ἐξεστι μὴ πείθεσθαι τοὺς ὀρθῶς λέγοντι. Kal πῶς ἂν ἡ ἐφη, ἐξείη μὴ πείθεσθαι ἐπικειμένης γε ζημίας, ἐάν τις τῷ εὗ λέγοντι μὴ πείθηται τῷ εὗ λέγοντι, ἀμαρτησείται δήπο, ἀμαρτάνον δὲ ζημιωθή- σεται. 13. Ei de faị̄i tis tō tυραννoν ἐξείναι καὶ ἀποκείναι τῶν εὗ φρονοῦντα. Tōn δὲ ἀποκείνοντα, ἐφη, τοὺς κρατίστους τῶν συμμάχων οἰεὶ ἄξημιν γίγνεσθαι ἢ ὡς ἐτυχε ἡ ζημιώσθαι; πότερον γὰρ ἂν μᾶλλον οἰεὶ σώζεσθαι τῶν ταύτα ποιοῦντα ἢ οὕτω καὶ τάχιστ’ ἂν ἀπολέσθαι; 14. Ἐρομένου δὲ τινὸς αὐ- τοῦ, τὸ δοκοῖν αὐτῷ κρατίστον ἀνδρὶ ἐπιτηδεύμα εἶναι, ἀπεκρώστο Ἐνπραξίαν. Ἐρομένου δὲ πάλιν, εἰ καὶ τὴν εὐτυχίαν ἐπιτηδεῦμα νομίζοι εἶναι. Πάν μὲν οὖν τούναυτόν ἐγὼ, ἐφη, τύχην καὶ πράξεϕ ἡγομαι τὸ μὲν γὰρ μὴ ξητοῦντα ἐπιτυχεὶν τινα τῶν δεόντων εὐτυχιάν οἱμαί εἶναι, τὸ δὲ μαθόντα τε καὶ μελετήσαντά τι εὗ ποιεῖν εὐπραξίαν νομίζω, καὶ οἱ τούτο ἐπιτηδεύ- ωντες δοκοῦσι μοι εὗ πράττεν. 15. Ἐρομένος δὲ καὶ θεοφιλεστάτους ἐφη εἶναι εὗ μὲν γεωργία τοὺς τὰ γεωργικὰ εὗ πράττοντας, εὗ δὲ ἱατρεῖα τοὺς τὰ ἱατρικά, εὗ δὲ πολιτεία τοὺς τὰ πολιτικά, τὸν δὲ μηδέν

87 Kal πῶς ἂν. For the sense of πῶς ἂν, as distinguished from πῶς καὶ ἂν, see note on I. iii. 10.

88 ἢ ὡς ἐτυχε ἑ.τ.λ. “Or be only slightly harmed.” So in I. i. 14, τὰ τυχόντα θύλα are “common-place stocks.”

89 καὶ τάχιστο. “In the very quickest way possible.”

90 Ἐνπραξίαν. “Well-doing,” “the practice of virtue.” The word generally means “prosperity.” Cf. Thucyd. iii. 39, ἂν ἀπορροφόκει- τοσ εὐτυχία ἐλη. It is distin- guished here from εὐτυχία, which is mere good luck.
CHAPTER X.

1. 'Αλλά μήν καὶ εἰ 91 ποτε τῶν τὰς τέχνας ἐχόντων καὶ ἐργασίας ἕνεκα χρωμένων αὐταῖς διαλέγοιτο τινί, καὶ τούτοις ὁφέλιμος ἦν εἰσελθὼν μὲν 92 γάρ ποτε πρὸς Παρράσιον τὸν ζωγράφον καὶ διαλεγόμενος αὐτῶν: 'Αρα, ἐφη, ὁ Παρράσιος, γραφική ἔστιν ἡ εἰκασία τῶν ὁρμένων; τὰ γοῦν κοίλα καὶ τὰ ὑψηλά, καὶ τὰ σκοτεινὰ καὶ τὰ φωτεινά, καὶ τὰ σκληρά καὶ τὰ μαλακά, καὶ τὰ τραχέα καὶ τὰ λεία, καὶ τὰ νέα καὶ τὰ παλαιὰ σώματα διὰ τῶν χρωμάτων ἀπεικάζοντες ἐκ-μυμείσθη. 'Αληθὴ λέγεις, ἐφη. 2. Καὶ μήν τὰ γε καλὰ εἰδὴ ἀφομοιοῦντες, ἐπειδὴ οὐ Ράδιον ἐνὶ ἀνθρώπῳ περιτυχέναι ἀμεμπτα πάντα ἔχοντι, ἐκ πολλῶν συνάγοντες τὰ ἐξ ἐκάστου κάλλιστα, ὀυτῶς ὅλα τὰ σώματα καλὰ ποιεῖτε φαίνεσθαι; Ποιοῦμεν γάρ, ἐφη, οὕτως. 3. Τί γάρ; ἐφη, τὸ πιθανότατον τε καὶ ἱδίοτον καὶ φιλικότατον καὶ ποθευότατον καὶ ἐρασμώτατον ἀπο-μυμείσθη τῆς ψυχῆς ἱδίος; ἡ οὐδὲ μιμητὸν ἐστὶ τούτο; Πῶς γάρ ἄν, ἐφη, μιμητὸν εἰ, ὁ Σώκρατες, ὁ μήτε συμμετριαν μήτε χρώμα μήτε ὁν σὺ εἶπας 93 ἢρτι μηδὲν ἔχει, μηδὲ ὅλως ὀρατὸν ἐστίν; 4. Ἄρ' οὖν, ἐφη, γίνεται ἐν ἀνθρώπῳ τὸ τε φιλοφρόνως καὶ τὸ ἐχθρῶς βλέπειν πρὸς τινας; Ἔμοιγε δοκεῖ, ἐφη. Οὐκοῦν τοῦτο

91 καὶ εἰ. The καὶ here does not qualify εἰ so as to mean "even supposing that," putting forward a supposition as improbable; but simply means "also," as does καὶ in καὶ τούτοις. The double use of καὶ in both clauses has been noticed before. Cf. I. vi. 3, ὅστερ καὶ τῶν ἄλλων, οὕτω καὶ σοῦ.
92 εἰσελθὼν μὲν. To this corresponds πρὸς δὲ Κλείτωνα (§ 6). Below, ἐκμυμείσθης is, "you copy to the life" (ἐκ).
93 ὁν σὺ εἶπας. See the end of § 1 for the qualities mentioned.
5—7. BOOK III. CHAPTER X. 153

gε μυμητόν ἐν τοῖς ὁμμασίων; Καὶ μάλα, ἐφη. Ἐπὶ δὲ τοῖς τῶν φίλων ἁγάθως καὶ τοῖς κακοῖς ὁμοίως σου δοκούσιν ἔχειν τὰ πρόσωπα οὐ τε φροντίζοντες καὶ οἱ μὴ; Ἔιν Δι' οὐ δῆται, ἐφη· ἐπὶ μὲν γὰρ τοῖς ἁγάθως φαίνοι, ἐπὶ δὲ τοῖς κακοῖς σκυθροποι ἥγερονται. Οὐκοῦν, ἐφη, καὶ ταύτα δυνατὸν ἀπεικάζειν; Καὶ μάλα, ἐφη. 5. Ἀλλὰ μὴν καὶ τὸ μεγαλοπρεπὲς τε καὶ ἐλευθέριον καὶ τὸ ταπεινὸν τε καὶ ἀνελεύθερον καὶ τὸ σωφρονιστικὸν τε καὶ φρονίμιον καὶ τὸ ὑβριστικὸν τε καὶ ἀπειρόκαλον καὶ διὰ τὸν προσώπου καὶ διὰ τῶν σχημάτων καὶ ἐστῶτων καὶ κινουμένων ἀνθρώπων διαφαίνει 94. Ἀληθῆ λέγεις, ἐφη. Οὐκοῦν καὶ ταύτα μυμητὰ; Καὶ μάλα, ἐφη. Πότερον οὖν, ἐφη, νομίζεις ἣδον ὅρὰν τὸς ἀνθρώπους, δὲ ὅν τὰ καλὰ τε κακαθά καὶ ἁγαπητὰ ἦθη φαίνεται, ἢ δὲ ὅν τὰ αἰσχρὰ τε καὶ πονηρὰ καὶ μισητὰ; Πολὺ νῦ θα', ἐφη, διαφέρει, ὁ Σώκρατες.

6. Πρὸς δὲ Κλείτωνα τῶν ἀνδριαντοποιῶν εἰσελθὼν ποτὲ καὶ διαλεγόμενος αὐτῷ. "Οτι μὲν, ἐφη, ὁ Κλείτων, ἀλλοίους 95 ποιεῖς ὁμοές τε καὶ παλαιστάς καὶ πῦκτας καὶ παγκρατιστάς, ὅρῳ τε καὶ οἴδα· ὁ δὲ μάλιστα ψυχ-αγογεῖ διὰ τῆς ὁψεως τοὺς ἀνθρώπους, τὸ ζωτικὸν φαίνεσθαι, πῶς τοῦτο ἐνεργάζη τοὺς ἀνδριάσων; 7. Ἐπεὶ δὲ ἀπορῶν ὁ Κλείτων ὡς ταχὺ ἀπεκρίνατο· "Αρ', ἐφη, τοῖς τῶν ξώτων εἰδεσίν ἀπεικάζων τὸ ἔργον ἐωτικώτερον ποιεῖς φαίνεσθαι τοὺς ἀνδριάντας; Καὶ μάλα, ἐφη. Οὐκοῦν τὰ τε ὑπὸ τῶν σχημάτων 96 καταστῶ-

95 ἀλλοίους. "You make your runners and wrestlers different from each other," i.e. the runner is different in figure, attitude, &c. from the wrestler, not, I think, the runners different amongst themselves. Below, τὸ ζωτικὸν φαίνεσθαι is explanatory of ὁ.
96 ὑπὸ τῶν σχημάτων. "The parts drawn downwards by the various postures." Below, ἀπεικαστέον is equivalent
MEMORABILIA.

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μενα καὶ τὰ ἀναστώμενα ἐν τοῖς σώμασι, καὶ τὰ συμπιεζόμενα καὶ τὰ διελκόμενα, καὶ τὰ ἐντεινόμενα καὶ τὰ ἀνέμενα ἀπεικάζων ὁμοιότερά τε τοῖς ἀληθινοῖς καὶ πιθανότερα ποιεῖς φαίνεσθαι; 8. Πάνω μὲν οὖν, ἔφη. Τὸ δὲ καὶ τὰ πάθη τῶν ποιουντῶν τι σωμάτων ἀπομμείσθαι οὐ ποιεῖ τινα τέρψιν τοῖς θεωμένοις; Εἰκὸς γούν, ἔφη. Οὐκ οὖν καὶ τῶν μὲν μαχομένων ἀπειλητικά τὰ ὄμματα ἀπεικαστέου, τῶν δὲ νεικικότων εὐφρανομένων ἡ ὄψις μιμητέα; Σφόδρα γ', ἔφη. Δεὶ ἀρα, ἔφη, τὸν ἀνδριαντοποίον τὰ τῆς ψυχῆς ἔργα τῷ εἰδεὶ προσεικαζέων.

9. Πρὸς δὲ Πιστίαν τὸν θωρακοποίον εἰσελθὼν, ἐπιδείξαντος αὐτοῦ τῷ Σωκράτει θώρακας εὐ εἰργασμένοις. Νη τῷ Ἡραν, ἔφη, καλὸν γε, ὁ Πιστία, τὸ εὑρῆμα τῷ τὰ μὲν ἰδεόμενα σκέπης τοῦ ἀνθρώπου σκεπαζεῖν τὸν θώρακα, ταῖς δὲ χεραῖ μὴ κωλύειν χρήσθαι. 10. Ἀτάρ, ἔφη, λέξον μοι, ὁ Πιστία, διὰ τὰ οἴτε ἱσχυροτέρους οὔτε πολυτελεστέρους τῶν ἄλλων ποιῶν τοὺς θώρακας πλείονοι πωλεῖς; "Ὅτι, ἔφη, ὁ Σωκράτες, εὐφρανομέρους ποιῶ. Τὸν δὲ ῥυθμὸν ἐφη, πότερα μέτρῳ ἡ σταθμῷ ἐπιδεικνύων πλείονος τιμᾶ; οὐ γὰρ δὴ ὅσον γε πάντας οὐδὲ ὁμοίους οἴμαι σε ποιεῖν, εἰγε ἀμύττουτας ποιεῖς. 'Ἀλλὰ νη Δι', ἔφη, ποιῶ οὔδὲν γὰρ ὀφελός ἔστι θώρακος ἄνευ τούτου. 11. Οὐκ οὖν, ἔφη, σώματα γε ἀνθρώπων τὰ μὲν εὐρυθμά ἐστι, τὰ δὲ ἀρρύθμα; Πάνω μὲν οὖν, ἔφη. Πῶς οὖν, ἔφη, τῷ ἀρῥύθμῳ σώματι ἀμύττοτον τὸν θώρακα εὐρυθμον ποιεῖς; "Ωσπερ καὶ ἀμύττοτον ἐφη, οὐ τὸ ἀπεικαστέου ὄταν ἀπειλητικὰ εἶναι.

97 τῷ τὰ μὲν. "By reason of its covering those parts of the wearer (τοῦ ἀνθρώπου) which need a covering." Τοῦ ἀνθρώπου is the genitive after τὰ μὲν.

98 Τὸν δὲ ῥυθμὸν. "The due proportion" (between the several parts). Below, after ποιῶ supply αὐτοῦς ἀμύττοτοντας.

99 "Ωσπερ καὶ ἀμύττοτοντα. Sc. ποιῶ τὸν θώρακα, οὔτω καὶ τοῦ ἑυρυθμον. By which the artisan
means that as “well-proportioned” (εὐρυθμὸς) means “fitting properly” the person who wears the breastplate, an ill-proportioned person can have a well-proportioned cuirass. In other words, “well-proportioned” is merely a relative term.

100 ὁσπερ ἂν εἰ. Sc. ὁσπερ ἂν εἰ ἐγὼ ἐγὼ ἐγὼς ἐγὼς, or the like. Cf. Plato, Apol. 23 B, ὁσπερ ἂν εἰ εἰπεῖσθαι, ἐκ ἐν ποιεῖσθαι εἰ εἰποῦ, where see Stallbaum’s note.

1 διειλημμένον τῷ βάρος. “Having the weight duly portioned out.” The accusative τῷ βάρος seems to me the accusative of locality already spoken of, as seen in the common phrases ἀγάθῳ τὰ πολεμικά. Below, φερόμενον ἐστὶν to be supplied with ὑπὸ τῶν κλειδῶν. 2 ὅλιγον δεῖν. Δεῖν is the infinitive of δεῖ, ὅστε ὅλιγον δεῖν, “so as to want only a little,” i.e. “nearly,” “almost.” Ὅλιγον alone is used in the same way. Cf. Plato, Symp. 198 C, ὅλιγον ἀποδέχεσθαι φιλόμην. By προσθήματι just below he means “a natural addition to the body.” It was like having so much more flesh only to carry, which a man would not, within limits, feel a burden.
μή μένοντος 3, ἀλλὰ τοτὲ μὲν κυρτουμένου, τοτὲ δὲ ὀρθουμένου, πῶς ἂν ἀκριβεῖς θώρακες ἀρμόττοιεν; Οὐδαμῶς, ἐφι. Δέγεις, ἐφι, ἀρμόττειν οὐ τοὺς ἀκριβεῖς, ἀλλὰ τοὺς μὴ λυτοῦντας εὖ τῇ χρείᾳ. Αὐτὸς, ἐφι, τούτο λέγεις, ὡ Σώκρατες, καὶ πάνυ ὅρθως ἀποδέχῃ.

CHAPTER XI.

1. Γυναῖκος δὲ ποτε οὕσης ἐν τῇ πόλει καλῆς, ἦ ὄνομα ἡν Θεοδότη, καὶ οἷς συνείναι τῷ πείθοντι 4, μυθισθέντος αὐτῆς τῶν παρόντων τινὸς καὶ εἰπόντος, ὅτι κρεῖττον εἰή λόγου τὸ κάλλος τῆς γυναίκός, καὶ ξωγράφου φήσαντος εἰσίεναι πρὸς αὐτὴν ἀπεικασωμένους, οἶς ἐκεῖνης ἐπιδεικνύω έαυτῆς ὅσα κάλλος ἔχω. Ἰτέον ἂν εἰή θεασμοῦ 5, ἐφι ὁ Σωκράτης 6, οὐ γὰρ δὴ ἀκούσας ἂ τὸ λόγου κρεῖττον ἐστὶ καταμαθεῖν. Καὶ ὁ διηγησάμενος. Οὐκ ἂν φθάνοιτ', ἐφι, ἀκολούθοντες. 2. Ὑστὸ καὶ ὅρωνεντες πρὸς τὴν Θεοδότην καὶ καταλαβόντες ξωγράφοι· τινὶ παρεπιτήκουν εἴθεάσαντο παυσαμένου δὲ τοῦ ξωγράφου. 7 Ω̄̄νδρες, ἐφι ὁ Σωκράτης, πότερον ἡμᾶς ἄει μᾶλλον

8 μή μένοντος. "Supposing the body not to remain stationary." By τοὺς ἀκριβεῖς below are meant, apparently, "the close fitting:" it is not these, but such as adapt themselves to the movement of the body, which fit well.

4 οἷς συνείναι τῷ πείθοντι. Cf. I. iv. 6, τοὺς ἔδοντας οἷον τέμενος εἶναι. The words are equivalent to τομάνθησι οὕσης ὡστε συνείναι.

5 οἶς ἐκεῖνης. Although the sentence is a relative one, the influence of φήσαντο puts the verb in the infinitive. Cf. Plato, Repub. 359 D, καθ' ἂς ἐγκόψαντα ἰδεῖν ἐνότατα νεκρῶν. The full sense of the next words is ἐπιδεικνύων ὅσα ἐαυτῆς ("quantum sui") καλῶς ἔχωi ("it was decent") ἐπιδεικνύων.

6 θεασμοῦ. Ἰτέον is equivalent to δεῖ λέναι, and therefore the accusative is used. Cf. Aristotle. Politics vii. 1, ἐὰναρτας ἑπὶ τῆς μνῆ melēdou διακαιπτεῖν ὅστερον. For οὐκ ἂν φθάνοιτε cf. II. iii. 11. There is the same construction below in ταύτην ἐκτέω ἡμῖν χάριν.
BOOK III. CHAPTER XI.

3—6.] Θεοδότη χάριν ἐχειν, ὅτι ἡμῖν τὸ κάλλος ἐαυτῆς ἐπέδειξεν, ἢ ταύτην ἡμῖν, ὅτι ἐθεασάμεθα; ἃρ' εἰ μὲν ταύτην ὅφελμωτέρα ἐστίν ἡ ἐπίδειξις, ταύτην ἡμῖν χάριν ἐκτέου, εἰ δὲ ἡμῖν ἡ θέα, ἡμᾶς ταύτη; 3. Εἰπόντος δὲ τινος, ὅτι δίκαια λέγου Οὐκοῦν, ἐφη, αὐτὴ μὲν ἡδή τε τὸν παρ' ἡμῶν ἐπαινοῦν κερδαίνει, καὶ ἐπειδὰν εἰς πλείους διαγγέλλωμεν, πλείω ὦφελήσεται, ἡμεῖς δὲ ἡδή τε ὑποκινώμενοι καὶ ἀπελθόντες ποθήσουμεν· ἐκ δὲ τούτων εἰκὸς ἡμᾶς μὲν θεραπεύειν', ταύτην δὲ θεραπεύεσθαι. Καὶ ἡ Θεοδότη· Νη Δι', ἐφη, εἰ τοιῶν ταῦθ' οὗτος ἐχει, ἔμε ἀν δέοι ὑμῖν τῆς θέας χάριν ἐχειν. 4. Ἑκ δὲ τούτου ὁ Σωκράτης ὅρων αὐτήν τε πολυτελῶς κεκοσμημένην καὶ μητέρα παρούσαν αὐτήν ἐν ἐσθήτι καὶ θεραπεία τις τῇ τυχόσυνῃ καὶ θεραπαίνας πολλὰς καὶ εὐείδεις καὶ οὔδε ταύτας ἡμελημένως ἐχοῦσας καὶ τοίς ἄλλοις τὴν οἰκίαν ἀφθόνως κατεσκευασμένην. Εἰπὲ μοι, ἐφη, ὡ Θεοδότη, ἐστι σοι ἀγρός; Οὐκ ἐμον', ἐφη. Αλλ' ἀρα οἰκία προσόδους ἔχουσα; Οὔδε αἰκία, ἐφη. Ἀλλὰ μὴ χειροτέχναι τινές; Οὔδε χειροτέχναι, ἐφη. Πάθεν οὖν, ἐφη, ταπινηδεία ἔχεις; Ἐάν τις, ἐφη, φίλος μοι γενόμενος εἰ ποιεῖν θέλῃ, οὔτος μοι βιός ἐστίν. 5. Νη τὴν Ἡραν, ἐφη, ὡ Θεοδότη, καλὸν γε τὸ κτήμα καὶ πολλῷ κρείττον οὐν τε καὶ βοῶν καὶ ἅγιον φίλων ἀγέλην κεκτήσαταί. Ἀτάρ, ἐφη, πότερον τῇ τύχῃ ἐπιτρέπεις, εάν τις σοι φίλος, ὥσπερ μνιὰ, προσπτήσατι, ὡ καὶ αὐτῇ τι μηχανά; Πῶς δ' ἂν, ἐφη, ἐγὼ τούτου μηχανῆν εὑροίμη; 6. Πολὺ νὴ Δι', ἐφη,

7 ἡμῖς μὲν θεραπεύειν. "We court her."
8 ἐν ἐσθήτῃ καὶ θεραπείᾳ. For the use of ἐν cf. III. ix. 2, ἐν πέλταις καὶ ἄκονταις. Here θεραπείᾳ seems to mean "ornaments," "get-up."
9 μὴ χειροτέχναι. "Not any slave craftsmen, I fancy?" Cf. II. vi. 34, and IV. ii. 10, ἀρα μὴ ἱαρόδ. Slaves who were skilled in trades were let out for hire by their masters.
προσηκόντως μᾶλλον ἢ αἱ φάλαγγες οἴσθα γὰρ, ὡς ἑκεῖναι θηρᾶσι τὰ πρὸς τὸν βίον ἀράχνια γὰρ δῆπον λεπτὰ ύφηνάμεναι, δ', τι ἐν ἑναύθα ἐμπέσῃ, τούτῳ τροφῆ χρῶνται. 7. Καὶ ἐμοὶ οὖν, ἐφη, συμβουλεύεις ύφηνασθαί τι θήρατρον; Οὐ γὰρ δὴ οὕτως ἑγέρτως ὁ ἱερεύς οὐσθαί χρη τὸ πλείστον ἄξιον ἄγρευμα, φίλους, θηρά- σειν οὐχ ὅρᾶς, οτί καὶ τὸ μικρὸν ἄξιον, τῶς λαγώς, θηρώντες πολλὰ τεχνάζουσιν; 8. Ὅτι μὲν γὰρ τῆς νυκτὸς ν🔍νοumontai, κύνας νυκτερινικὰς πορισάμενοι, ταὐ- τας αὐτοὺς θηρῶσιν, ὅτι δὲ μεθ' ἥμεραν ἀποδιδρά- σκουσιν, ἀλλὰς κτῶνται κύνας, αἴτιαν, ἢ ἂν ἐκ τῆς νομῆς εἰς τὴν εὐνήν ἀπέλθωσι, τῇ όσμῇ αἰσθανόμεναι εὐρίσκουσιν αὐτούς, ὅτι δὲ ποδώκες εἰσιν, ὡστε καὶ ἐκ τοῦ φανεροῦ 11 τρέχοντες ἀποφεύγουσι, ἀλλὰς αὐτὶ κύνας ταχείας παρασκευάζουσιν, ἵνα κατὰ πόδας ἀλίσκωνται, ὅτι δὲ καὶ ταύτας αὐτῶν τινες ἀποφεύγουσιν, δίκτυα ἀστάσιν εἰς τὰς ἀτραποὺς, ἢ φεύγουσιν, ἐν' εἰς τάτα ἐμπίπτοντες συμποδίζουσιν. 9. Τίνι οὖν, ἐφη, τοι- ούτω φίλους ἄν ἐγὼ θηρῆν; ῬΕὰν νὴ Δί', ἐφη, ἀντὶ κῦνος κτῆσι, ὡστὶς κοι ἴχνευσι μὲν τοὺς φιλοκάλους καὶ πλούσιους εὐρῆσει, εὑρὼς δὲ μηχανήσεται, ὃτις ἐμβάλῃ αὐτοὺς εἰς τὰ σὰ δίκτυα. 10. Καὶ ποία, ἐφη, ἠγὼ δίκτυα ἔχω; Ἐν μὲν δῆπον, ἐφη, καὶ μάλα εὖ περιπλεκόμενον, τὸ σῶμα, ἐν δὲ τούτῳ ψυχῆν, ἢ καταμανθάνεις, καὶ ὡς δὲ εὐμβλέπουσα χαρίζει καὶ ὁ,τι ἀν λέγουσα εὐφραίνως, καὶ ὅτι δεὶ τὸν μὲν ἐπι-

10 ἀτέχνως. For this word some of the editors have ἀτέχνως, which means "artlessly," "without skill." But ἀτέχνως, "absolutely," "downright," as Kühner observes, may be right. "Why, surely you do not think that you will catch friends, the greatest of all quarries, in such a downright, off-hand manner?"

11 καὶ ἐκ τοῦ φανεροῦ. "Quite out of sight."

12 Καὶ ποία, ἐφη. Cf. III. ix. 12 on καὶ πῶς ὡς. Ποίον is often used in contemptuous or angry questions. Cf. Plato, Charm. 174 B, ἅρα γε ᾧ τὸ πεπτευτικόν; ποίον, ᾧ ἰδοὺς, πεπτευτικόν; "draughts indeed, what draughts?"
melómenov ἀσμένως ὑποδέχεσθαι, τὸν δὲ τρυφώντα ἀποκλείειν, καὶ ἀρρωστήσαντός γε φίλου φροντιστικῶς ἐπισκέψασθαι καὶ καλὸν τι πράξαντος σφόδρα συνήθηναι καὶ τῇ σφόδρᾳ σου φροντίζοντι ὡλῃ τῇ ψυχῇ κεχαρίσθαι φιλεῖν γε μήν εὗ ὦδ’ ὅτι ἐπίστασαι οὐ μόνον μαλακῶς, ἀλλὰ καὶ εὐνοικῶς καὶ ὧτι ἀριστοὶ σοὶ εἰσίν οἱ φίλοι, ὦδ’ ὅτι οὐ λόγῳ, ἀλλ’ ἔργῳ ἀναπείθεις. Μὰ τὸν Δί’, ἐφη ἡ Θεοδότη, ἐγὼ τούτων οὐδὲν μηχανῶμαι. 11. Καὶ μὴν, ἐφη, πολὺ διαφερέται τὸ κατὰ φύσιν τε καὶ ὀρθῶς ἀνθρώπως προσφέρεσθαν καὶ γὰρ δὴ βία μὲν οὔτ’ ἄν ἐλοίς οὔτε κατάσχοις φίλου, εὐεργεσία δὲ καὶ ἥδου τὸ θηρίον τούτῳ ἀλώσμον τε καὶ παραμόνιμον ἐστίν. Ἀληθὴς λέγεις, ἐφη. 12. Δεὶ τοίνυν, ἐφη, πρῶτον μὲν τοὺς φροντίζοντάς σου τοιαῦτα ἄξιον, οἶα ποιοῦσιν αὐτοῖς συμκρότατα μελήσει, ἔπειτα δὲ αὐτὴν ἄμειβεσθαί χαριζομενήν τὸν αὐτὸν τρόπον οὔτω γὰρ ἄν μάλιστα φίλοι γιγνοντο καὶ πλείστων χρόνον φιλοίειν καὶ μέγιστα εὐεργετοῖσθε. 13. Χαρίζοι δ’ ἄν μάλιστα, εἰ δεομένοις δωροῦ τὰ παρὰ σεαυτῆς ὃρᾶς γὰρ, ὅτι καὶ τῶν βρωμάτων τὰ ἥδιστα, ἐὰν μὲν τις προσφέρῃ, πρὶν ἐπιθυμεῖν, ἀηδὴν φαίνεται, κεκορεσμένους δὲ καὶ βδελυγμέναι παρέχει,

13 ἐπισκέψασθαι. “To pay a visit to.” The aorists in this sentence are used in the customary sense of some one definite act, whereas the presents are used of an habitual one. If a friend falls sick at any time, then Theodota is thereupon to pay him a visit.

14 ἀριστοὶ. I retain this because it is the reading of the manuscripts and makes sense. “And as to the point of your friends being the best possible (attached firmly to you), I know that you secure their friendship not by mere (dainty) words (referring to μαλακῶς), but by your genuine interest in them” (referring to εὐνοικῶς). The reading adopted by some editors is ἀρεστοὶ, “and as to the question of your friends being agreeable to you,” &c. I do not see reason enough for altering the reading of all the manuscripts.

15 Καὶ μὴν, ἐφη. “And yet, he said.”

16 οἷα ποιοῦσιν αὐτοῖς. “To make such claims on them only as they will least repent granting.” Οἷα is the accusative after the participle ποιοῦσιν, and μελήσει is used impersonally.
"And then remind them of their passion." The dative διμίλα, and the participle βουλομένη correspond. For dative ἔφη cf. III. vii. 7.

17 ὑπομυμνήσκοι. “And then remind them of their passion.” The dative διμίλα, and the participle βουλομένη correspond. For dative ἔφη cf. III. vii. 7.

18 ἱύγγαι. The ἱύγις was a bird (the wry-neck) used in incantations. It was bound over a wheel, and as this spun round it was supposed to draw the affections of the person against whom it was directed (ἔλκω ἐπὶ σοὶ). It is used for the bird, the wheel, and a charm generally.
CHAPTER XII.

1. 'Επιγένης δὲ τῶν ξυνόντων τινά, νέον τε ὄντα καὶ τὸ σῶμα κακῶς ἔχοντα, ἵδων Ἡ ϒς ἰδιωτικῶς, ἐφη, τὸ σῶμα ἔχεισ, ὧν 'Επίγενες. Καὶ ὦς Ἡ ἰδιώτης μὲν ἑφη, εἰμί, ὧν Ἰόκρατες. Οὕδεν γε μᾶλλον, ἐφη, τῶν ἐν Ὥ Ὀλυμπία μελλόντων ἀγωνίζεσθαι. Ὡ δοκεῖ σοι μικρὸς εἶναι ὁ περὶ τῆς ψυχῆς πρὸς τοὺς πολεμίους ἀγῶν, δι' Ἀθηναίων θῆσον, ὅταν τύχωσιν; 2. Καὶ μὴν οὐκ ὁλίγοι μὲν διὰ τὴν τῶν σωμάτων καχεῖαν ἀποθνῄσκουσί τε ἐν τοῖς πολεμικοῖς κινδύνοις καὶ αἰσχρῶς σώζονται, πολλοὶ δὲ δὲ 'αὐτὸ τούτο ξώντες ἀλίσκονται καὶ ἀλόντες ὅτι οὐκ ὑπελεύσουσιν τῶν λοιπῶν βίου, εὰν οὕτω τύχωσιν, τὴν χαλεπώτατην δουλείαν, ἢ εἰς τὰς ἀνάγκας τὰς ἀλγεινοτάτας ἐμπεσόντες καὶ ἐκτίσαντες ἐνίοτε πλείω τῶν υπαρχόντων αὐτοῖς τῶν λοιπῶν βίου ἐνδεέεσ τῶν ἀναγκαίων ὄντες καὶ κακοπαθοῦντες

19 Ἡ ἰδιώτης μὲν. There is an implied opposition to some idea in the speaker's mind, as of δὲ ἄλλοι εἶδον ἄθληται. Others make it ἰδιώτης μὲν εἰμι τῶν τοιούτων, τῆς δὲ ψυχῆς ἐπιμελεῦμαι μᾶλλον. The first seems the simplest to me.

20 Οὕδεν γε μᾶλλον. "Nay, no more a non-professional (that is, just as much a professional) really than," &c. They are training, to be sure, for the games, but you for war, where your life will be at stake.

21 ήτοι δουλεύουσι. It is to be noticed that τοι always accompanies the first ἢ, whereas we should rather put this clause in the second place; because we should put the likeliest clause last. Cf. Plato, Phaedo 68 C, ήτοι τὰ ἑτερα τοιῶν ἢ καὶ ἀμφότερα. Also Thucyd. vi. 24, ήτοι κρόφα γε ἢ φανερῶς, "secretly, certainly, or it might be openly." So here, the enslavement is the most probable result, "either assuredly be slaves, or it may be," &c.
διαιζόσι, πολλοὶ δὲ δόξαν αισχρὰν κτὸνται διὰ τὴν τοῦ σώματος ἀδυναμίαν δοκοῦντες ἀποδειλάν. 3. Ἡ καταφρονεὶς τῶν ἐπιτιμίων τῆς καχεξίας τοῦτων καὶ ῥᾴδιως ἄν οἷει φέρειν τὰ τοιαῦτα; Καὶ μὴν ομαί γε πολλῷ ῥάω καὶ ἢδιώ τούτων εἶναι ἃ δεῖ ὑπομένειν τὸν ἐπιμελόμενον τῆς τοῦ σώματος εὐεξίας. Ἡ ἕγιενωτέρον τε καὶ εἰς τὰλλα χρησιμώτερον νομίζεις εἶναι τὴν καχεξίαν τῆς εὐεξίας; Ἡ τῶν δὲ τῆς εὐεξίαν γνωριμένων καταφρονεῖς. 4. Καὶ μὴν πάντα γε τάναντια συμβαίνει τοῖς εὑ τὰ σώματα ἐξουσιοῦν ἡ τοῖς κακῶς καὶ γὰρ ὑγιαῖονοι οὐ τὰ σώματα εὑ ἐξοντες καὶ ἱσχύοις, καὶ πολλοὶ μὲν διὰ τοῦτο ἐκ τῶν πολέμικῶν ἁγώνων σώζοντα τε ἐνσυχήμονοι καὶ τὰς δεινὰ πάντα διαφέυγουσι, πολλοὶ δὲ φίλοις τε βοηθοῦσι καὶ τὴν πατρίδα ἐνεργετοῦσι καὶ διὰ ταῦτα χάριτος τε ἄξιονται καὶ δόξαν μεγάλην κτῶνται καὶ τιμῶν καλλίστων τυγχάνουσι καὶ διὰ ταῦτα τὸν λοιπὸν βίον ἠδιον καὶ κάλλιον διαζώσι καὶ τοὺς ἑαυτῶν παισὶ καλλίους ἄφορμᾶς εἰς τὸν βίον καταλείπουσιν. 5. Οὕτωι χρή, ὅτι ἡ πόλις οὐκ ἀσκεῖ δημοσία τὰ πρὸς τὸν πόλεμον, διὰ τοῦτο καὶ ἰδία ἀμελεῖν, ἀλλὰ μηδὲν ἦττον ἐπιμελεῖσθαι εὑ γὰρ ἰσθι, ὅτι οὐδὲ ἐν ἄλλῳ ἀγώνι οὐδὲ ἐν πράξει οὐδεμιᾷ μείον ἔξεις διὰ τὸ βέλτιον τὸ σῶμα παρεσκευάσθαι πρὸς πάντα γάρ, ὅσα πρὸς· τουσιν ἄνθρωποι, χρήσιμον τὸ σῶμά ἐστιν ἐν πάσαισ.

22 τῆς καχεξίας τοῦτων. Τοῦτων may either be joined to τῶν ἐπιτιμίων, “the penalties just mentioned,” or depend on τῆς καχεξίας: “the unhealthy condition of these men.” Perhaps the first is the simpler construction. For the gender of ἕγιενωτέρον cf. II. iii. 1. 23 διαζώσι. “Live to its close” (diad). The τε here does not connect τὸν λοιπὸν βίον with any thing subsequent, but the whole sentence, τὸν βίον διαζώσι, is connected with the next, τοῖς ἑαυτῶν παισὶ καταλείπουσιν. 24 οὐδὲ ἐν ἄλλῳ κτ.λ. This is not the same as οὔτε ... οὔτε, and cannot therefore mean “neither ... nor.” The first οὐδὲ is “not even,” the second οὐδὲ is “nor.” Translate, “you will be none the worse (μείον ἔξεις) even in any other contest, nor (indeed) in any course of action.”
CHAPTER XIII.

1. Οργίζομένου δὲ ποτέ τινος, οτι προσευπτῶν τινα χαίρειν οὐκ ἀντιπροσερρήθη. Γέλοιον, ἐφη, τό, εἰ μὲν 25 ἐπεὶ καὶ εἰν δ. "Since even in that wherein . . . viz. in reflection?" Here εἰν τῇ διανοεῖσθαι is explanatory of δ. The frequent use of καὶ in this section is to be noticed, and the word properly translated.

26 καὶ τὴν εὐεξίαν. It is not easy to see why καὶ is used here. It seems to me to qualify χρήσιμον εἶναι, "to be also useful with reference to the opposites," &c. A healthy habit of body is good in itself; it is also useful indirectly as preventing λήθη καὶ ἀθυμία, k.t.l. The words look as though τὴν εὐεξίαν were put in in passing merely to make the passage clear, the idea being already given by τοῖς ταῖς σώματα εἰ ἔχοσιν, so that καὶ χρήσιμον are virtually connected together as the emphatic words. Kühner makes καὶ qualify πρὸς τὰ ἑαντία, which I do not think likely, although no doubt the sense is ultimately the same as that suggested above.

27 γηράσαι. Sc. τωδέ.

28 τό, εἰ μὲν. The article is to be taken with μὴ ἄν ὅργιζεσθαι.
"the fact that you would probably not be angry." In the next words κάικον is the predicate, as the position shows, and the force of the comparative is a common one, "with his body in a worse condition than other people's."

29 τούτό σε λυπεῖ. The construction of course requires λυπεῖν, depending like ὄργιεσθαι on γελοῦν. But the old construction has been changed.

30 διάξειν. "Would live more pleasantly after so stopping." With διάξειν, τὸν βίον is to be supplied, the words being sometimes added, as Aristoph. Nubes 463, ἐκλωτότατον βίον ἀνθρώπων διάξεις. But they are more commonly omitted. Cf. Plato, Crito 43 B, Ἰνα ὡς ἧδιστα διάγγος.

31 δ' πῖνοι. The optative is used because the whole sentence is a narrative of the words of another, and in the oratio recta the sentence would have run θερμὸν ἐστίν παρ' ἐαυτῷ τὸ ὕδωρ, δ' πῖνοι. "Οταν ἂρ', ἐφή, Βούλῃ θερμὸν λούσσασθαι, ἔτοιμον ἦσταί σοι. 'Αλλὰ ψυχρόν, ἐφή, ὡςτε λούσσασθαι, ἐστίν. Ἄρ' οὖν, ἐφή, καὶ οἱ οἰκέται σου ἀχθοῦντα πίνοντες τε αὐτὸ καὶ λουόμενοι αὐτῷ; Μᾶ τὸν Δί', ἐφή, ἀλλὰ καὶ πολλάκις τεθαμβάκα, ὡς ἱδέως αὐτῷ πρὸς ἀμφότερα ταῦτα χρώνται. Πότερον δὲ, ἐφή, τὸ παρὰ σοι ὕδωρ θερμότερον πιεῖν ἦστιν, ἢ τὸ ἐν Ἀσκληπιίου; Τὸ ἐν Ἀσκληπιίου, ἐφή. Πότερον
lapis at the south-western foot of the Acropolis containing a fountain of water. The most famous temple of the God, however, was that at Epidaurus. The temple of Amphiaraus was, I suppose, the one near Oropus, with a fountain for invalids. The argument that invalids were less fastidious than the grumbler, because they were content to use colder water, is odd. One may take Epsom salts when necessary, but it would be rather hard to find fault therefore with any one who declined to drink salt water habitually.

34 ἀκόλουθον. Bornemann says this is used like a proper name, the attendant every one had as a matter of course and well-known custom; and that therefore the article can be omitted at pleasure. A simpler view seems to me that it means nothing more than "a waiting-man," "a footman."

35 πορεύομενος. The participles are in different tenses, because the sense is different. "While on your journey, after a certain amount of walking."

36 προεξορμαν. "To start earlier by one day." So below, μαὶ ἡμέρα, κ.τ.λ., is "to make the journey in more days than other people by one day," that is, "to be a day longer on the road." Μάλλον is of course really superfluous, but is inserted to put the comparison vividly forward. It is not at all uncommon in such circumstances. Cf. Plato de Leg. 781 A, λαθραίατερον μᾶλλον καὶ ἐπικλοπάτερον ἣν. Here the intervention of several words makes the use still more natural.
166

MEMORABILIA. [6—xiv. 1.

γὰρ ἀναγκάζεσθαι περαιτέρω τοῦ μετρίου μηκύνεις τὰς ὀδοὺς χαλεπῶν, τὸ δὲ μιᾷ ἡμέρᾳ πλευράς πορευθήναι πολλῆς βαστώνης παρέχειν κρείττον οὖν ἐν τῇ ὀρμῇ σπεύδειν ἢ ἐν τῇ ὀδῷ.

6. "Αλλιώ δὲ λέγοντος, ὡς παρετάθη 37 μακρὰν ὀδὸν πορευθείς, ἧρετο αὐτὸν, εἰ καὶ φορτίον 38 ἔφερε. Μᾶ Δι᾽ οὔκ ἐγώγ', ἐφη, ἀλλὰ τὸ ἰμάτιον. Μόνος δὲ ἐπορεύον, ἐφη, ἢ καὶ ἀκόλουθός σοι ἡκολούθει; Ἡκολούθει, ἐφη. Πότερον κενός, ἐφη, ἢ φέρων τι; Φέρων νη Δι', ἐφη, τά τε στρώματα καὶ τᾶλα σκεύη. Καὶ πῶς 39 δή, ἐφη; ἀπήλλαξεν ἐκ τῆς ὀδοῦ; Ἐμοὶ μὲν δοκεῖ, ἐφη, βέλτιον ἐμοῦ. Τί οὖν; ἐφη, εἰ τὸ ἐκείνου φορτίον ἔδει σὲ φέρειν, πῶς ἀν οἶει διατεθήναι; Κακῶς νη Δι', ἐφη μᾶλλον δὲ οὖδ' ἀν ἡδυνήθην κομίσαι. Τὸ οὖν τοσούτῳ ἦττον τοῦ παιδὸς δύνασθαι πονεῖν πῶς ἕσκιμένου δοκεῖ σοι ἀνδρὸς εἶναι;

CHAPTER XIV.

1. Ὁπότε δὲ τῶν ἐξοινῶν ἐπὶ τὸ δεῖπνον 40 οἱ μὲν μικρῶν ὄψιν, οἱ δὲ πολὺ φέροιεν, ἐκέλευεν ὁ Ὁσκράτης τῶν παιδα τὸ μικρὸν ἦ εἰς τὸ κοινὸν τιθέναι ἢ διανέμειν ἐκάστῳ τὸ μέρος. Οἱ οὖν τὸ πολὺ φέροντες ἰσχύνοντο 41

37 παρετάθη. "He was exhausted." The word occurs in the same sense in Plato, Lysis 204.C, παραταθήσεται ὑπὸ σοῦ.

38 εἰ καὶ φορτίον. This is no case of εἰ καὶ in the sense of "although," but καὶ φορτίον means "a load as well as himself." Below, τὸ ἰμάτιον is "the usual cloak."

39 Καὶ πῶς κ.τ.λ. "Pray, then, how did he come off from the journey?" Cf. I. vii. 3, αἰσχρῶς τε καὶ κακῶς ἀπαλλάξειν.

40 ἐπὶ τὸ δείπνον. The dinner was a joint one, where each guest contributed his share of the provisions. The technical name for such a dinner was ἐρανὸς. Socrates' object here was not to reprove stinginess, but vulgar ostentation or foolish rivalry in over-providing.

41 ἰσχύνοντο. There is a varia-
te μὴ κοινωνεῖν τού εἰς τὸ κοινὸν τιθεμένου καὶ τὸ ἀντιτίθεναι τὸ ἑαυτῶν. Εἰτίθεσαν οὖν καὶ τὸ ἑαυτῶν εἰς τὸ κοινὸν καὶ ἐπεὶ οὐδὲν πλέον εἰχον τῶν μικρῶν φερομένων, ἐπαύσαντο πολλοί ὑψωνοῦντες.

2. Καταμαθῶν δὲ τινά τῶν ξυνιδευμοντων τοῦ μὲν σίτου πεπαυμένου, τὸ δὲ ὅφων αὐτὸ καθ' αὐτό ἐσθίοντα, λόγου ὄντος περὶ ὁνομάτων, ἐφ' οὗ ἔργῳ ἔκαστον εἰν' Ἐξομεν ἂν, ἔφη, ὡς ἀνδρεῖς, εἰπεῖν, ἐπὶ ποίῳ ποτὲ ἔργῳ ἀνθρώπος ὑψοφάγος καλεῖται; ἐσθίονσι μὲν γὰρ δὴ πάντες ἔπι τὸ σίτῳ ὅφων, ὅταν παρηγαγοῦσι τὰ ὑποκεῖσθαι ὀνείρικα πώ ἐπὶ γε τούτῳ ὑψοφάγου καλοῦνται. Οὔ γὰρ οὖν, ἔφη τις τῶν παρόντων. τὸ γὰρ, ἕαν τις ἀνεύ τοῦ σίτου τὸ ὅφων αὐτὸ ἐσθίη μὴ ἄσκησεως, ἀλλ' ἡ δονήσης ἔνεκα, πότερον ὑψοφάγος εἶναι δοκεῖ ἂν οὖν; Σχολῆ γ' ἂν, ἔφη, ἀλλ' ὅσοι τὸν ὑψοφάγον εἰν' Καὶ τις ἄλλος τῶν παρόντων 'Ο δὲ μικρῷ σίτῳ, ἔφη, πολὺ ὅφων ἐπέσθιον; Ἐμοὶ μέν, ἔφη ὁ Ἐωκράτης, καὶ οὕτως δοκεῖ δικαίως ἂν ὑψοφάγος καλεῖσθαι καὶ

tion from a simple infinitive in the first clause to the article and infinitive in the second. These variations are not very uncommon. Cf. I. ii. 10, τῶν ἀσκοῦντον τὸ βιάζεσθαι ἀλλὰ τῶν ἰσχυν ἔχοντων τὰ τοιαῦτα πράττειν ἐστίν. Sauppe quotes Eurip. Iph. in Aul. 452, ἐκβαλέω μὲν αἰδοῦμαι ὀνομα τῷ μὴ δικρύσαι δὲ αἰδοῦμαι. The position of the from for the ὑψοφάγος, and share their own in the same way. 142 οὖν ὁμιλάτω. "I do not think that so far they are called," &c.; the merely eating ὅφων does not constitute the notion of ὑψοφάγος. Below, αὐτό is "alone," "by itself." The "training" (ἀσκησίς) would seem to make ὅφων here "meat," as the athletēs eat large quantities of it.

43 Σχολῆ γ' ἂν. Σχολῆ ποιεῖν τις "to do any thing at one's leisure," then "to be a long time before doing it." Cf. Soph. Edip. Tyr. 435, σχολὴ γ' ἂν οίκους τοὺς ἐμοῦς ἑστελάμην, "it should have been long enough before I sent for you." So here "it would be long before any other could be called so."
οταν γε οι ἄλλοι ἀνθρωποι τοὺς θεοὺς εὐχονται πολυκαρπίαν, εἰκότως ἂν οὕτως πολυοψίαν εὐχοιτο. 4. Ταῦτα δὲ τοῦ Σωκράτους εἰπόντος νομίσας ὁ νεανίσκος εἰς αὐτὸν εἰρήσθαι τὰ λεγόμενα, τὸ μὲν ὄψιν οὐκ ἐπαύσατο ἐσθίαν, ἄρτον δὲ προσέλαβεν. Καὶ ὁ Σωκράτης καταμαθὼν Παρατηρεῖτ', ἐφι, τούτοις οἱ πλησιόν, ὅποτερα τῷ σίτῳ ὄψιν ἔνδο διὴ τῷ ὄψιν σίτῳ χρῆσται.

5. Ἀλλον δὲ ποτε τῶν συνδείσιμων ὅδιν ἔπι τῷ ἕνι ψωμὸ πλειόνων ὄψιν γενόμενον Ἀρα γένοιτ' ἂν, ἐφι, πολυτελεστέρα ὄψοποια ἢ μᾶλλον τὰ ὄψα λυπαρομένη, ἢ ἣν ὄψοποιέται ὁ ἄμα πολλὰ ἐσθίαν καὶ ἄμα παντοδαπὰ ἡδύσματα εἰς τὸ στόμα λαμβάνον; πλεῖο γε τῶν ὄψοποιῶν συμμυγγύων πολυτελεστέρα ποιεῖ, ὃ δὲ ἐκεῖνοι μὴ συμμυγγύουσιν ὡς οὐχ ἀρμόττοντα, ὁ συμμυγγύων, εἴπερ ἐκεῖνοι ὀρθῶς ποιοῦσιν, ἀμαρτάνει τε καὶ καταλύει τὴν τέχνην αὐτῶν.

6. Κάλτου πῶς οὖ γελοιόν ἐστὶ παρασκευάζεσθαι μὲν ὄψοποιοὺς τοὺς ἀριστὰ ἐπισταμένους, αὐτὸν δὲ μηδ' ἀντιποιούμενον τῆς τέχνης ταύτης, τὸ ὑπ' ἐκεῖνων ποιοῦμενα μετατιθέναι; καὶ ἄλλο δὲ τι προσγίνεται τῷ ἄμα πολλὰ ἐπεσθείες ἐθυσθέντι μὴ παρόντων γὰρ πολλῶν μειονεκτεῖν ἂν τι δοκοῖ ποθῶν τὸ σύνηθες; ὃ δὲ συνεθισθεὶς τῶν ἐνα ψωμὸν ἐνὶ ὄψιν προπέμπει, ὅτε μὴ παρεῖπ' ἀλύπως τῷ ἕνι χρῆσθαι.

44 τῷ σίτῳ ὄψιν. "Will use his bread as meat," i.e. use so much meat and so little bread as to reverse the usual proportion, and virtually make the bread the meat.

45 ἢ ἦν ὄψοποιέται. "Than that cookery which he indulges in who," &c. He who mixes up various dainties transgresses all the principles of the art. The theory laid down that the cook must be the best judge of the mixtures proper to use, would have gladdened the great chef de cuisine who left the service of a master who dared to add more salt to his soup.

46 ὅτε μὴ παρεῖπ. This construction seems due either to the fact of the words being equivalent to εἰ μὴ
7. "Ελεγε δὲ καὶ, ὡς τὸ εὖωχείσθαι ἐν τῇ Ἀθηναίων γλώττῃ ἐσθίειν καλοῖτο· τὸ δὲ εὔ ἐφη ἐπὶ τῷ ταύτα ἐσθίειν, ἀτινὰ μήτε τὴν ψυχὴν μήτε τὸ σῶμα λυποῖν μήτε δυσεύρετα εἶν· ὡστε καὶ τὸ εὖωχείσθαι τοῖς κοσμίωσ διαιτωμένοις ἀνετίθει.

παρεῖν, or to a notion of indefinite frequency. Cf. II. i. 18, ὅ μὲν ἐκάνει φάγοι ἂν ὅποτε βουλοῖτο.

47 τὸ δὲ εὖ. But the word εὖ was attached to it with reference to eating, &c. In λυπῆν the optative is simply that of the oratio obliqua; and in the oratio recta, the words would have run, ἀτινὰ ἂν λυπῆ; as here this becomes in the obliqua ἀτινὰ λυπῆν, a change to be noticed. What Socrates said was, that in Attic εὖωχεῖσθαι was simply used for "eating," and did not imply "sumptuous banqueting," as it might at first sight appear to do.
BOOK IV.

CHAPTER I.

1. Oýtw de ὁ Σωκράτης ἤν ἐν παντὶ πράγματι καὶ πάντα τρόπον ὁφέλιμος, ὡστε τῷ σκοπουμένῳ τοῦτο, καὶ εἰ μετρίως 48 αἰσθανομένῳ, φανερὸν εἶναι, ὅτι οὐδὲν ὁφελιμώτερον ἦν τοῦ Σωκράτει συνεῖναι καὶ μετ’ ἐκείνου διατρίβειν ὑπονοοῦν καὶ ἐν ὅτῳ πράγματι ἐπει καὶ τὸ ἐκεῖνον μεμνησθαι μὴ παρόντος οὐ μικρὰ ὁφέλει τοὺς εἰωθότας τε αὐτῷ συνεῖναι καὶ ἀποδεχομένους ἐκείνον 49· καὶ γὰρ παῖζον οὐδὲν ἤττον ἢ σπουδάζων ἐλυσιτέλει τοῖς συνδιατρίβουσι. 2. Πολλάκις γὰρ ἐφή μὲν ἄν 50 τινος ἑρᾶν, φανερὸς δ’ ἦν οὐ τῶν τὰ σώματα

48 καὶ εἰ μετρίως. "Even supposing him to be possessed of only moderate perception." If the reading be correct, καὶ εἰ is used adverbially, very much in the sense of καίτερ. Of course the use of καὶ εἰ is to be explained originally by an ellipse, καὶ εἰ τούτῳ πραξεῖν τινί (or ὑπὸ τινος) μετρίως αἰσθανομένῳ.


50 ἐφη μὲν ἄν. For ἄν with an imperfect, to express a habit, cf. I. i. 16, under ἄν ἄει διελέγετο. With προσέχοιεν below, τὸν νοῦν is virtually understood. The full
phrase occurs Thucyd. vi. 93, τῇ ἐπιτελείσας προσεϊχών ἧδη τῶν νοῦν. 51 & ἂν καθοι. This is an unusual construction. Generally & ἂν καθοί would pass in the oratio obliqua into ἂν καθοί. Cf. however Xen. Anab. III. ii. 12, εὐδαίμονε ὅτους ἂν κατα- κάνοιες, τοσάτας χωμαράς κατα- θύσεις τῇ θεῷ. Kühner seems to think the reason to be, that in the oratio recta the clauses would stand καθοί μεν ὅτοις προσεϊχοι καὶ καθοί μεν ὅτοις, and to mark this, & ἂν, contrary to the usual rule, is left in the second clause, when the whole is thrown into the oratio obliqua. But this is a pure assumption.

52 τοὺς γὰρ τοιούτους. This is either for παθευθέντας ὅστε τοιο- ύτους εἶναι, like ἐκδιδάσκεσθαι τινα σοφόν (Medea 296), or “such persons as these when instructed,” which seems to be the simpler explanation.

53 γιγνομένους. “Although spirited naturally (ὅντας) . . . become” (γιγνομένους). Below, καλῶς ἄχθείσας is “well ·brought up.”

54 γιγνεσθαι. The construction changes from the participle (γιγνομένους) to the infinitive after ἐπιτεκνύνων. Cf. Thucyd. i. 72, τῶν μὲν ἐγκλημάτων περὶ μηδεν ἀπολογησομένους, δηλώσατε δέ, κ.τ.λ.
This does not apparently depend on ἐπιδεικνύων, but is to be joined with ἀναγώγος. But the present participle is difficult to explain: "if they are allowed to become untrained," which is awkward. The aorist γευμένας would be simple: "after becoming untrained.

The sentence to be complete should have been τὰς δὲ ἀναγώγους, κ.τ.λ., to correspond to τὰς μὲν καλὰς, κ.τ.λ.

It occurs with an infinitive in II. iii. 12. Below, προσδείσθαι is "to want beyond that."

This change to the present indicative in the oratio obliqua is common. Cf. II. vii. 12, διηγεῖτο δὲι αἰτιῶνται αὐτῷ. It may be explained from the natural tendency of the Greek mind to narrate in the present as a more lively way of putting matters; and in cases like the one here εἰ τις οἴεται may be regarded as a general paraphrase of ὁ οἶδόμενος.

καὶ τὰ συμφέροντα. "Do
1. Tois de noujoussi paideias te tis ariston te
tuxhkeiwa kai mega phonouion eti sofia os pros-
eperepe, wou dihigismoai. Katamathon gar Ethydemon
ton kalon graumata polla 59 suineilegemeno 60 poiteton
se kai sofistewn ton eudokimotaton kai ek touton
hde te noujousta diaphorein ton hlikiouton eti sofia
kai megala as elpidas exonta panton diolosein to
vnavstai legein te kai prattew, prwton men 61 aytosoph-
menos auton dia neotita oupw eis tin anorai eisioanta,
ei de te bouloito diaprazebhai, kathijousta eis hmo-
poleiou tis touton egynh tis anorais, eis touto kai autos
hei touton meb etautei tinas exon.

2. Kal prwton men
puvthamonewn twn, poiteron Theomstokhias dia suvo-
ousian twn symofon h fuses tosoouton diynegeke
twn polioton, ooste prwos ekewon apobleitein twn tpolion,
optote spoudaiou andros deythei, o Skwratytis boulo-
what is for his good, as well 62 (ka)l as get all he wants by his
money.

59 graumata polla. "Many
books." In consequence of this,
he at once (hde) fancied himself
a superior scholar. The con-
struction eti sofia after dia-
pherein seems moulded on
phonoein eti sofia above, as Kuhner sug-
gests.

60 suineilegemeno. This is the
perfect middle, or rather the
passive used for the middle, for
lack of any other.

61 prwton men. There is no
 corresponding de, unless § 6, etei
de fanerws h, answer to prowton
men. Euthydemus was not yet
eighteen years old, at which age
a person became capable of the
rights of citizenship, and first
began ev hlikia glynesbai.
μενος κινεῖν τῶν Εὐθύδημου εὐθές ἑφη εἶναι τὸ οἴεσθαι τᾶς μὲν ὀλίγου ἄξιας τέχνας ὑπὲρ γνωσθαι σπουδαίους ἀνευ διδασκάλων ἰκανῶν, τὸ δὲ προετάναι πόλεως, πάντων ἔργων μέγιστον ὄν, ἀπὸ ταυτομάτου παραγνωσθαί τοῖς ἀνθρώποις. 3. Πάλιν δὲ ποτε παρόντος τοῦ Εὐθυδήμου, ὅρων αὐτῶν ἀποχωροῦντα τῆς συνεδρίας καὶ φιλαττόμενον, μὴ δόξη τὸν Σωκράτην βαυμάζειν ἐπὶ σοφία. "Ὅτι μὲν, ἐφη, ὃ ἀνδρεῖς, Εὐθύδημος ὄντος εἰ ἤλικία γενόμενος, τῆς πόλεως λόγον. 63 περὶ τυφών προτιθέσεως, οὐκ ἀφέσται τοῦ συμβουλεύειν, εὔθηλον ἑστὼν ἕξ ὅν ἐπιτηδεύειν δοκεῖ δὲ μοι καλὸν προοίμιον τῶν δημιουργῶν παρασκευάσασθαι φιλαττόμενον, μὴ δόξη μαυθάνειν τι παρὰ τῶν δήλων γὰρ, ὅτι λέγειν ἀρχόμενος ὡδε προοιμάσεται. 4. Παρ' οὐδενὸς μὲν πώποτε, ὃ ἀνδρεῖς Ἀθηναῖοι, οὐδὲν ἐμαθον οὖν ἀκούν τινὰς εἶναι λέγειν τε καὶ πράττειν ἰκανοῦς ἐξήτησα τούτους ἐνυχεῖν οὖν ἐπεμεληθήν τοῦ διδασκάλου μοί τινα γενέσθαι τῶν ἐπιστημένων, ἀλλὰ καὶ τάναντι πιστεύειν ὑπὸγγον οὐ μόνον τὸ μαυθάνειν τι παρὰ τυφών, ἀλλὰ καὶ τὸ δόξαν ὅμοιος δὲ ὅτι ἀν ἀπὸ ταυτομάτου ἐπίη μοι συμβουλεύσω ὑμῖν. 5. Ἀρμόσειε δὲ ἀν οὕτω προοιμίαζοντες καὶ τοὺς βουλομένους παρὰ τῆς πόλεως ἱατρικὸν ἔργον 65 λαβεῖν.

62 τὰς μὲν . . . τέχνας. The accusative depends on σπουδαίους, and is one of defining locality already mentioned more than once.

63 τῆς πόλεως λόγον κ.τ.λ. "When the city calls on her members to speak on any topic:" whenever an assembly is held at which the herald invites any citizen to speak on the matter under debate.

64 τῶν ἐπιστημένων. For this absolute use of the word cf. III. ix. 11. Below, with τὸ δόξαν supply μεραδηκέναι τι. (See the next section, καὶ τὸ δόξαν, κ.τ.λ.)

65 ἱατρικὸν ἔργον. "The appointment of State physician." Άσμοσείενεν was especially used in this sense. Cf. Plato, Gorg. 514 D, καὶ εἰ ἐπιχειρήσαντες δημοσιεύενεν παρεκαλούμεν ἀλλάζουσι ὡς ἰκανοὶ ἱατροὶ ὄντες. I don't quite know what these State physicians did, unless they had to attend on the slaves belonging to the State, or to the city officials.
There is an ellipse of some implied clause here; such as "how is this to be accounted for?" or "no wonder you have nothing to say." Translate, "Why, it is strange."

The order of the words for translation is apparently that in which they stand. If so, ơτι is the accusative after δυνατοί, "to do that whereinsoever they wish to become skilful." (cf. τας τέχνας στουδαλούς, IV. ii. 2). The order might be also πειράνταί ơς συνεχέστατα δυνατοί γενέσθαι ποιεῖν ơτι ˆν βούλωνται. There is a reading μὴ πειράνται, which I suppose would mean, "they are not everlastingly practising," i.e. without learning the theory first: they are not learning in fact by making experiments on unhappy victims.

ơς οὐκ ὤν ἄλλως. Cf. II. ii. 13, οὐδὲν ᾧν τούτου πράξαντος, and the note there.
Τοιείν ἔσσεθαί. 7. Καθώς γε τοσοῦτῳ ταῦτα ἐκείνουν
dυσκατεργαστότερα φαίνεται, ὅσων περὶ πλειώνων περὶ
tαῦτα πραγματευομένων ἐλάττους οἱ κατεργαζόμενοι
γύγνονται δὴλον οὖν, ὅτι καὶ ἐπιμελείας δέονται πλεῖ-
onος καὶ ἵσχυρότερας οἱ τούτων ἐφιέμενοι ἢ οἱ ἐκείνων.
8. Κατ' ἄρχας μὲν οὖν, ἀκούοντος Εὐθύδημου, τοιοῦ-
tοϋς λόγους ἔλεγε Σωκράτης· ὡς δ' ἦσθετο αὐτὸν ἐτοι-
μότερον ὑπομένοντα, ὅτε διαλέγοιτο, καὶ προθυμότερον
ἀκούοντα, μόνοις ἦλθεν εἰς τὸ ἡνιοποιεῖν παρακαθε-
ξομένου δ' αὐτὸ τοῦ Εὐθύδημου· Εἰπέ μοι, ἐφη, ὡ
Εὐθύδημε, τῷ ὑπτι, ὅσπερ ἐγὼ ἀκούων, πολλὰ γραμ-
ματα συνήχας τῶν λεγομένων σοφῶν ἀνδρῶν γεγο-
έαν; Νῇ τὸν Δ' ἐφη, ἐφη, ὃ Σώκρατες· καὶ ἐτί γε
συνάγω, ἐως ἅν κτίσωμαι ὡς ἃν δύναμαι πλείστα.
9. Νῇ τὴν Ἡραν, ἐφη ὁ Σωκράτης, ἀγαμαί γε σοῦ
διότι οὐκ ἀργυρίου καὶ χρυσίου προείλου θησαυρός
κεκτήσθαι μᾶλλον ἢ σοφίας· δὴλον γάρ, ὅτι νομίζεις
ἀργυρίου καὶ χρυσίου οὐδὲν βελτίως ποιεῖν τους ἄν-
θρώπους, τὰς δὲ τῶν σοφῶν ἀνδρῶν γνώμας ἀρετῇ
πλουτίζειν τοὺς κεκτημένους. Καὶ ὁ Εὐθύδημος ἔχαριν
ἀκούον ταῦτα, νομίζων δοκεῖν τῷ Σωκράτει ὥρθως
μετιέναι τὴν σοφίαν. 'Ὁ δὲ καταμαθῶν αὐτὸν ἦσθεντα
tῷ ἐπαίνῳ τούτῳ. 10. Τί δὲ δὴ βουλόμενος ἀγαθὸς
γενέσθαι, ἐφη, ὃ Εὐθύδημε. συνλέγεις τὰ γράμματα;
ἐπεὶ δὲ διεισώπησεν ὁ Εὐθύδημος σκοπῶν, ὃ,τι ἀπο-
κρίνατο, πάλιν ὁ Σωκράτης· 'Ἀρα μὴ ἱατρός; ἐφη

69 οἱ κατεργαζόμενοι. "Those
who bring their work to a suc-
cessful issue" (κατά).
70 ἀγαμαί γε σοῦ. The genitive
σοῦ is really dependent on διότι
...προείλου, κ.τ.λ., as I have ex-
plained before. The possibility
of such a construction arises from
the fact that διότι ...προείλου
is an explanation of τούτῳ (or
similar word), on which σοῦ de-
pends. The construction is there-
fore ἄγαμαί τοῦτῷ σοῦ, sc. διότι,
k.τ.λ. "I admire this point
about you, because I mean," &c.
Below, τί depends on ἄγαθός,
"from a desire to be good in
what respect?"
71 Ἀρα μὴ ἱατρός; Sc. βοθλε
γενέσθαι. For Ἀρα μὴ, cf. I. iii.
11, 12. | BOOK IV. CHAPTER II. | 177

11. Kal iatrpov is "of physicians as well as of others."

12 ὁ Θεόδωρος. This was a mathematician of Cyrene, from whom Socrates learnt geometry. He is one of the dramatis personae in Plato's Theaetetus.

72 Kal mála. Sc. κατανενόησα. In the next clause οἷόν τε is put for οἵν τέ ἔστιν: "It is at all events impossible" (that is quite clear at least). For γε similarly used, cf. IV. v. 2, ὥς οἷόν τε γε μάλιστα.

74 τοῦτο κατείργασαι; "Have you secured this?" sc. "the being just." Cf. οἱ κατεργαζόμενοι above in § 7. Below, διεξήγησασθαι is "to detail them at full length (διὰ) to the public" (ἐξ).
It can hardly be that I am unable?"
So ἄρα μὴ λατρῶς; in § 10. Cf. III. ii. 4, ἀλλὰ μὴ χειροτέχναι: Below, with τὰ τῆς ἀδικίας suppl. δύναμαι ἐξηγήσασθαι.

No doubt it is fair to deceive an enemy in all matters wherein it is understood on both sides or by universal usage, that one general may deceive another by strategical manoeuvres, feints, &c. But it is not fair to deceive an enemy in any point to which the above understanding does not apply, because then confidence is betrayed. If a general sent a flag of truce, and seized that opportunity to take an unexpected advantage of the enemy, he would be acting unfairly.
έγω σε τὸ πρῶτον ὑπελάμβανον πρὸς τοὺς φίλους μόνον ταύτα ἐργαίν. Οὔκουν, ἐφη, ὅσα πρὸς τῇ ἀδικίᾳ ἐθήκαμεν, πάνω καὶ πρὸς τῇ δικαιοσύνῃθετεόν ἄν εἰη; 'Εοικεν, ἐφη. 16. Βούλει οὖν, ἐφη, ταύτα οὔτω θέντες διωρισόμεθα πάλιν, πρὸς μὲν τοὺς πολεμίους δίκαιον εἶναι τὰ τουατα ποιεῖν, πρὸς δὲ τοὺς φίλους ἄδικον, ἄλλα δὲν πρὸς γε τούτους ὡς ἀπλοῦστατον εἶναι; Πάνυ μὲν οὖν, ἐφη ὁ Εὐθύδημος. 17. Τί οὖν; ἐφη ὁ Σωκράτης, ἐὰν τις στρατηγὸς ὃρον ἀθύμως ἐχον τὸ στράτευμα ψευσάμενος φήμη συμμάχους προσίειν καὶ τῷ ψευδεί τούτῳ παύσῃ τὰς ἀθυμίας τοῦ στρατεύματος, ποτέρωθι τὴν ἀπάτην ταύτην θήσομεν; Δοκεί μοι, ἐφη, πρὸς τὴν δικαιοσύνην. Ἐὰν δὲ τις ὑδίν έαυτὸν δεμενον φαρμακείας καὶ μὴ προσιμενον φάρμακον ἐξαπατήσας ὡσ σιτίον τὸ φάρμακον δώ καὶ τῷ ψευδεὶ χρησάμενοι οὕτως ύγιὰ ποιήσῃ, ταύτην αὐ τὴν ἀπάτην ποὶ θετεόν; Δοκεί μοι, ἐφη, καὶ ταύτην εἰς τὸ αὐτό. Τί δὲ; ἐὰν τις ἐν ἀθυμίᾳ οὕτος φίλου δείσας, μὴ διαχρήσηται έαυτὸν, κλέψῃ ἢ ἀρπάσῃ ἢ ξίφος ἢ ἄλλο τι τοιοῦτον, τοῦτο αὐ ποτερωθε θετεόν; Καὶ τοῦτο ὑ Ἕλι, ἐφη, πρὸς τὴν δικαιοσύνην. 18. Δέγεισ, ἐφη, σὺ οὔτε πρὸς τοὺς φίλους ἀπαντά δὲν ἀπλούσεαι; Μᾶ Δλ' οὐ δῆτα, ἐφη ἄλλα μετατίθεμαι τὰ εἴρημένα, εἶπερ ἔξεστι. Δεὶ γε τοι, ἐφη ὁ Σωκράτης, ἐξείναι πολὺ μᾶλλον ἢ μὴ ὀρθῶς τιθέναι. 19. Τῶν δὲ δὴ τοὺς φίλους ἐξαπατώντων ἐπὶ βλάβη, ὥποι μηδὲ τοῦτο παραλίπωμεν ἀσκεπτον, πότερος

17 πρὸς τῇ δικαιοσύνῃ. In § 17 there is ποτέρωθι and also πρὸς τὴν δικαιοσύνην, and in § 14 ποτέρωσε. The last is the proper construction, strictly with a verb of motion, like ἐθήκαμεν, but the dative is a brief way of putting what would otherwise be ἐθήκαμεν πρὸς τὴν δικαιοσύνην ὡστε προσεκίσαι πρὸς αὐτῷ.

78 ἐαυτὸν. For the case cf. Thucyd. i. 126, καθεξομένους δέ τινας διεχρήσαντο. The general notion of "killing" conveyed by the word takes the accusative case. Below, καὶ γὰρ τὰ πρόσθεν is, "for even what I said before."
for he possesses more knowledge,—than the man whose injustice is unintentional. A man who writes badly on purpose when he can write well, is a better writer, in point of skill, than the man who writes badly because he cannot help it. But, as before observed, Socrates was better than his theory, and illogically he recognized the necessity of due regulation of the emotions and passions, over and above mere knowledge.

78 Ἀδικώτερος ἔστιν, ὁ ἐκὼν ὃ ἂκων; Ἄλλως ἄποκρίνομαι καὶ γὰρ τὰ πρόσθεν πάντα νῦν ἄλλως ἔχειν δοκεῖ μοι ὃς ἔγω τότε ἀπόκρινα ὡμώς δὲ εἰρήσθω μοι ἀδικώτερον εἶναι τὸν ἐκόντα ἤσθεμενον τοῦ ἄκοντος. 20. Δοκεῖ δὲ σοι μάθησι καὶ ἐπιστήμη τοῦ δικαίου εἶναι, ὡσπερ τῶν γραμμάτων; Ἐμογε. Πότερον δὲ γραμματικῶτερον κρίνεις, ὃ ἂν ἐκὼν μὴ ὀρθῶς γράφῃ καὶ ἀναγραφόντι ἡ ὃς ἂν ἂκων; ὃς ἂν ἂκων, ἡγοῦμεν δύναιτο γὰρ ἂν, ὅποτε βούλοντο 79, καὶ ὀρθῶς αὐτὰ ποιεῖν. Οὔκουν ὁ μὲν ἐκὼν μὴ ὀρθῶς γράφων γραμματικὸς ἂν εἴη, ὃ δὲ ἂκων ἀγράμματος; Πῶς γὰρ οὐ; Τὰ δίκαια δὲ πότερον ὁ ἐκὼν ἢσθεμενος καὶ ἐξαπατῶν οἴδεν ἡ ὃ ἂκων; Δῆλον, ὅτι ὁ ἐκὼν. Οὔκουν γραμματικῶτερον μὲν τὸν ἐπιστάμενον γράμματα τοῦ μὴ ἐπισταμένου φῆς εἶναι; Ναι. Δικαίωτερον δὲ τὸν ἐπιστάμενον τὰ δίκαια τοῦ μὴ ἐπισταμένου; Φαινομαι 80. δοκὸν δὲ μοι καὶ ταῦτα οὐκ οἶδ᾽ ὅπως λέγειν. 21. Τί δὲ δῆ, ὃς ἂν βουλό-
Setting forth the result of it.

This ára is different in sense from the ára above, used in questions. Here it draws an inference, "but then, if not what has been already mentioned,—is it," &c.

Breitenbach however makes it úpēr toútōn úpēr òn χρή eîdeivai áποκρίνησθαι. For úpēr in the sense of peri cf. I. i. 17, úpēr toútōn παραγώγαι.

Here δε seems to refer to
dīs ēt ὁνή Δία, ἐφιή. Κατέμαθης οὖν πρὸς τῷ ναῷ που γεγραμμένον τὸ Γυνώθι σαυτὸν; ‘Ἐγνώσ. Πότερον οὖν οὐδέν σοι τοῦ γράμματος ἐμέλησεν, Ἦ προσέσχες τε καὶ ἐπεχειρήσας σαυτὸν ἐπισκόπευν, ὅστις εἶνης; Μὰ Δι᾽ οὗ δήτα, ἐφή καὶ γὰρ δὴ πάνυ τούτῳ γε ὃμην εἰδέναι. σχολή γὰρ ἂν ἄλλο τι ἦδειν, εἴγε μηδ’ ἐμαυτὸν ἐγί-γνωσκον. 25. Πότερα δὲ σοι δοκεῖ γυνώσκεις ἑαυτὸν ὅστις τούνομα τὸ ἑαυτῷ μόνον οἴδειν, Ἦ ὅστις, ὡστερ οἱ τοὺς ἵππους ἀνοιμένου οὐ πρότερον ἵππου την ἑγυνώσκειν ὅν ἂν βούλωντας γνῶναι, πρὶν ἂν ἐπισκέψωμαι 85, πότερον ἐὑπειθῆς ἐστὶν Ἦ δυσπειθῆς, καὶ πότερον ἵσχυρός ἐστιν Ἦ ἀσθενής, καὶ πότερον ταχὺς Ἦ ἑράδος, καὶ τάλλα τὰ πρὸς τὴν τοῦ ἵππου χρείαν ἐπιτηδεία τε καὶ ἀνεπιτηδεία ὅπως ἔχει 86, οὕτως ὁ ἑαυτὸν ἐπισκεψά-μενος, ὅποιος ἦστι πρὸς τὴν ἀνθρωπίνην χρείαν, ἐγνώκε τὴν ἑαυτὸν δύναμιν; Οὕτως ἔμοινε δοκεῖ, ἐφη, ὅ μὴ εἰδὼς τὴν ἑαυτὸν δύναμιν ἀγνοεῖ ἑαυτὸν. 26. Ἐκεῖνο δὲ οὐ φανερόν, ἐφη, ὅτι διὰ μὲν τὸ εἰδέναι ἑαυτοὺς πλείοτα ἁγαθὰ πάσχουσιν ὦ ἀνθρωποί, διὰ δὲ τὸ ἐψευσθαί ἑαυτῶν 87 πλείοτα κακά; οἱ μὲν γὰρ εἰδότες ἀλλὰν ὅδυν οὐδεμιᾶν ἕχοντα, as though the speaker had in his mind something like ἀλλὰν μὲν ὅδυν οὐδεμιᾶν ἕχοις ἄν, εἰς Δελ-φοὺς δὲ ἀφίκουν; This would be sufficiently expressed in English by emphasizing the name of the place: “have you ever been to Delphi?” 85 πρὶν ἂν ἐπισκέψωμαι. It is to be noticed that πρὶν ἂν with a subjunctive can only be used when the previous clause con- tains a negative, as here οὗ πρό- τερον, κ.τ.λ. I do not think there is any difference of meaning in such cases between πρὶν ἂν ἐπι- σκέψωμαι and πρὶν ἐπισκέψωμαι. Cf. IV. iv. 9, οὗ ἄκοινη πρὶν γὰρ αὐτὸς ἀποφήνη. 86 ὅπως ἔχει. This is a con- tinuation of the usual Greek idiom prevailing through this passage, viz. γνώναι τὰ ἅλλα ὅπως ἔχει, instead of γνώναι ὅπως τὰ ἅλλα ἔχει. 87 ἐψευσθαί ἑαυτῶν. Cf. § 27 for the same construction. The sense is, “through their being deceived about themselves,” form- ing a wrong estimate of their own powers. Perhaps the geni- tive is due to some general notion of missing or coming short (of any knowledge) of oneself. Cf. Soph. Ajax 807, ἐγνώκα φῶτός ἦπατμενή, “cheated of the man.” Such verbs (ἁμαρτάνειν, λείπεσ-
They are curious to have us to understand them, and not easy to understand. It seems to be "also." These men themselves, in their own persons,—by their judicious conduct,—secure good; as they are able to test not only themselves but others (καὶ τοὺς ἄλλους), they also (καὶ), by the use they make of these last, gain additional good.

68 διαγιγνώσκουσιν. Diā is connected with διό. The sense of διαγιγνώσκειν therefore is, "to know things a-two," as it were, when separated into two sets, and so to be able to distinguish one set from the other.

69 καὶ διὰ τῆς. The καὶ is unusual, and not easy to understand. It seems to be "also." These men themselves, in their own persons,—by their judicious conduct,—secure good; as they are able to test not only themselves but others (καὶ τοὺς ἄλλους), they also (καὶ), by the use they make of these last, gain additional good.
They suffer loss and correction.” In κολάζεων there is the idea, not of inflicting pecuniary or other harm or loss (ξημιούνται), but of chastisement with a view to improve the offender morally.

The dependence on οὐτῶς ἵσθι. Διανοεῖσθαι ὡς διάλαγγεσμένων (Plato, Republic 381 C) is a common construction; and as εἰσέναι and all verbs of knowing take a participle in the accusative (or nominative), ἵσθι ὡς δοκοῦν seems a natural construction.

"Av does not occur with εἰ in a clause expressing an hypothesis where εἰ means “if,” in the sense of “supposing that.” But here εἰ means “if,” in the sense of “whether,” and in that sense εἰ can have ἄν. Translate, “I look to you, to see whether or not you would be willing to explain this.” So in Euripides, οὐκ οἶδα εἰ τελεσμὶ σε ἄν, “I don’t know whether I should be likely to persuade you.” Below, πάντως ποὺ γιγνώσκεις is, “you know fully, no doubt” (πῶς), or “if I mistake not.” Cf. III. iii. 2.
BOOK IV. CHAPTER II.

33, 34. | aitia γύρνηται, ἄγαθα ἂν εὖ, ὅταν δὲ κακοῦ, κακά; Πότε δ’ ἂν, ἐφη, τὸ μὲν ὑμιαίνει κακοῦ αἰτίας γένοιτο, τὸ δὲ νοσεῖν ἄγαθοῦ; "Ὅταν νῦ Δἰ', ἐφη, στρατείας τε αἰσχράς καὶ ναυτιλίας βλασφέρας καὶ ἄλλων πολλῶν τοιούτων οἱ μὲν διὰ ρώμην μετασχόντες ἀπόλοιπον, οἱ δὲ δ’ ἀσθένειαν ἀπολειφθέντες σωθώσιν. 'Αληθῆ λέγεις· ἀλλ’ ὅρας, ἐφη, οτι καὶ τῶν ὁφελίμων οἱ μὲν διὰ ρώμην μετέχονσιν, οἱ δὲ δ’ ἀσθένειαν ἀπολειποῦνται. Ταύτα οὖν, ἐφη, ποτὲ μὲν ὁφελοῦντα 95, ποτὲ δὲ βλάπτοντα μᾶλλον ἄγαθα ἢ κακά ἢστιν; 33. Οὐδὲν μὰ Δία φαίνεται κατὰ γε τούτων τὸν λόγον. 'Αλλ’ ἢ γέ τοι σοφία, ὁ Σώκρατες, ἀναμφισβητήτως ἄγαθὸν ἢστιν ποιόν γὰρ ἂν τὶς πράγμα πολύτινον πράττοι σόφος ὃν ἢ ἄμαθης; Τι δαί; τὸν Δαίδαλον, ἐφη, οὐκ ἄκηκοας, οτι ληψθέως ὑπὸ Μίνω διὰ τὴν σοφίαν ἡμαγκάζετο ἐκεῖνοι δουλεύειν καὶ τῆς τε πατρίδος ἅμα καὶ τῆς ἔλευθερίας ἑστερήθη καὶ ἐπιχειρῶν ἀποδιδράσκειν μετὰ τοῦ νιότο τὸν τε παίδα ἀπόλθεσε καὶ αὐτὸς οὐκ ἡδυνηθῇ σωθῆναι, ἀλλ’ ἀπενεχθεῖς εἰς τοὺς βαρβάρους πάλιν ἐκεῖ ἐδούλευεν; Δέγεται νῦ Δἰ', ἐφη, ταύτα. Τὰ δὲ Παλαμήδους οὐκ ἄκηκοας πάθη; τούτων γὰρ δὴ πάντες ὑμνοῦν, ὡς διὰ σοφίαν φθονηθεῖς ὑπὸ τοῦ Ὀδυσσέως ἀπόλλυται. Δέγεται καὶ ταύτα, ἐφη. "Αλλοις δὲ πόσοις οἱ οἱ διὰ σοφίαν ἀναρπάστους πρὸς βασιλέα 96 γεγονέναι καὶ ἐκεῖ δουλεύειν; 34. Κυνιδυνεύει, ἐφη, ὁ Σώκρατες, ἀναμφιλογώτατον ἄγαθὸν εἶναι τὸ εὔδαιμονείν. Εὐγενὴς τὶς αὐτὸ, ἐφη, ὁ Εὐθύδημε, ἐξ ἀμφι-

95 ποτὲ μὲν ὁφελοῦντα. "If they sometimes do good." If the things mentioned do harm sometimes, they have no more right to be called good than bad. In οὖν δὲν φαίνεται the full construction is οὖν δὲν μᾶλλον φαίνεται ἄγαθα ἢ κακά.

96 πρὸς βασιλέα. The Persian king is meant. Cf. III. v. 26. As he was the king in the eyes of the Greeks, the article could be dispensed with, as in such words as ἡλιός, γῆ, κ.τ.λ., where there could be no ambiguity from its absence.
λόγων ἂγαθῶν συντιθείη. Τί δ' ἂν, ἑφι, τῶν εὐδαμονικῶν ἀμφίλογον εἴη; Οὐδέν, ἑφι, εἰγε μὴ προσθήσομεν αὐτῷ κάλλος ἢ ἰσχύν ἢ πλούτου ἢ δόξαν ἢ καὶ τί ἄλλο τῶν τοιούτων. Ἀλλὰ νὴ Δία προσθήσομεν, ἑφὶ πῶς γὰρ ἂν ἄνευ τοιοῦτων εὐδαμονικῆ; 35. Νὴ Δι', ἑφη, προσθήσομεν ἀρα ἐξ ὧν πολλὰ καὶ χαλεπὰ συμβαίνει τοῖς ἀνθρώποις: πολλοὶ μὲν γὰρ διὰ τὸ κάλλος ὑπὸ τῶν ἔπι τοὺς ὁραίους παρακεκινηκτῶν97 διαφθείρονται, πολλοὶ δὲ διὰ τὴν ἰσχύν μείζουσιν ἐργοὺς ἐπιχειροῦντες οὐ μικροῖς κακοῖς περιπτέτουσι, πολλοὶ δὲ διὰ τὸν πλούτον διαθρυπτόμενοι τε καὶ ἐπιβουλευόμενοι ἀπόλλυνται, πολλοὶ δὲ διὰ δόξαν καὶ πολιτικὴν δύναμιν μεγάλα κακὰ πεποθοῦσιν. 36. Ἀλλὰ μὴν, ἑφη, εἰγε μηδὲ τὸ εὐδαμονεῖν ἐπαινῶν ὁρθῶς λέγω, ὀμολογῶ μηδὲ ὃ,τι πρὸς τοὺς θεοὺς εὐχέσθαι χρὴ εἰδέναι. Ἀλλὰ ταῦτα μὲν, ἑφη ὁ Σωκράτης, ἵσως διὰ τὸ σφόδρα πιστεύειν εἰδέναι οὐδὲ ἔσκεψαι ἐπεὶ δὲ πόλεως δημοκρατουμένης παρασκευάζῃ προεστάναι, δῆλον, ὅτι δημοκρατίαν γε οἰσθα, τί ἐστι. Πάντως δήπου, ἑφη. 37. Δοκεὶ οὖν σοι δυνατὸν εἶναι δημοκρατίαν εἰδέναι μὴ εἰδότα δήμον; Μὰ Δι' οὖν ἔμοιγε. Καὶ τὶ νομίζεις δήμον εἶναι; Τοὺς πένητας τῶν πολιτῶν ἐγώγε. Καὶ τοὺς πένητας ἀρα οἰσθα; Πῶς γὰρ οὖ; 'Αρ' οὖν καὶ τοὺς πλουσίους οἰσθα; Οὐδέν γε ἦττον ἢ καὶ τοὺς πένητας. Πολίους δὲ πένητας καὶ πολίους πλουσίους καλεῖς; Τοὺς μὲν, οἴμαι, μὴ ἰκανὰ ἔχοντας εἰς ἀ δεί τελείν98 πένητας, τοὺς δὲ πλεῖω τῶν ἰκανῶν πλουσίους. 38. Καταμεμάθηκας οὖν, ὅτι ἐνίος

97 παρακεκινηκτῶν. Παρακινεῖν (used intransitively) is "to be moved aside, away from the right point." Cf. παρακοδεῖν, παραληπεῖν, and similar compounds. Thence it means "to be frenzied." So Plato, Phaedr. 249 D.

98 τελεῖν. "To pay for what they want," lit. "to spend money on the objects on which it is necessary to spend it," that is, on the necessities of life.
μὲν πάνυ ὁλίγα ἔχουσιν οὐ μόνον ἄρκει ταῦτα, ἀλλὰ καὶ περιπτοιούνται ἀπ’ αὐτῶν, ἐνίοις δὲ πάνυ πολλὰ ὁμικράνα ἐστι; Καὶ νὴ Δι' ἔφη ὁ Εὐθύδημος, ὅρθως γάρ μὲ ἀναμμυνήσκεις, οὐδα γὰρ καὶ τυράννους τινάς, οὐ δὲ ἔνδειαν, ὡσπερ οἱ ἀπορώτατοι, ἀναγκάζονται ἀδικεῖν. 39. Οὐκοιν, ἔφη ὁ Σωκράτης, ἔγε ταῦτα οὕτως ἔχει, τοὺς μὲν τυράννους εἰς τὸν δῆμον θήσομεν, τοὺς δὲ ὅλιγα κεκτημένους, ἐὰν οἰκονομικοὶ ὑσίν, εἰς τοὺς πλουσίους; καὶ ὁ Εὐθύδημος ἔφη. 'Αναγκάζει με καὶ ταῦτα ὁμολογεῖν δηλούσι τῇ ἐμῇ φαυλότητι καὶ φροντίζω, μὴ κράτιστον ἁ μοι συγάν κινδυνεῦσι γὰρ ἀπλῶς οὐδὲν εἰδέναι.

Καὶ πάνυ ἀδύμως ἔχων ἀπήλθε καὶ καταφρονήσας ἑαυτοῦ καὶ νομίσας τῷ οἴντι ἀνδράποδον εἶναι. 40. Πολλοὶ μὲν οὐν τῶν οὕτω διατεθέντων ὑπὸ Σωκράτους οὐκέτι αὐτῷ προσήκεσαν, οὐσ καὶ βλακωτέρους ἐνόμιζεν, ὁ δὲ Εὐθύδημος ὑπέλαβεν οὐκ ἀν ἄλλως ἀνὴρ ἀξιόλογος γενόμεναι, εἰ μὴ ὅτι μᾶλιστα Σωκράτει συνείη καὶ οὐκ ἀπελεύστη ἐτὶ αὐτοῦ, εἰ μὴ τι ἀναγκαίων εὕρεν ἐνας δὲ καὶ ἐμμεῖτο διὸ ἐκείνος ἐπετήενεν ὁ δὲ ὅς ἐγὼν αὐτῶν οὕτως ἔχοντα, 'Ηκιστα μὲν διετάρατεν, ἀπλουστατα δὲ καὶ σαφέστατα ἔγγειτο ἢ τε ἐνόμιζεν εἰδέναι δεῖν καὶ ἐπιτηθεύειν κράτιστα εἶναι.

99 περιποιοῦνται ἀπ’ αὐτῶν. "They make gain out of them;" they have little, and yet they save out of it. In περιποιεῖν the preposition has the same force as in περιεῖναι, "to be over and above;" so that the meaning is, "to make a surplus," "to gain."

100 Καὶ νὴ Δι’. "Certainly,—for you remind me rightly—for I know." Here ὅρθως γὰρ, κ.τ.λ. is parenthetic.

2 ἢ τε ἐνόμιζεν. Sc. ἢ τε ἐνόμιζεν δεῖν εἰδέναι καὶ ἢ τε ἐνόμιζεν κράτιστα εἶναι ἐπιτηθεύειν: but no doubt εἰδέναι τε δεῖν would be the more natural arrangement. Cf. III. v. 3.
CHAPTER III.

1. Τὸ μὲν οὖν λεκτικοὺς καὶ πρακτικοὺς καὶ μηχανικοὺς γίγνεσθαι τοὺς συνόντας οὐκ ἔστευδεν, ἀλλὰ πρότερον τούτων ὑπὸ τοῦ χρῆμα σωφροσύνην αὐτοῖς ἐγγενέσθαι τοὺς γὰρ ἄνευ τοῦ σωφρονεῖν ταῦτα δυναμένους ἀδικωτέρους τε καὶ δυνατωτέρους κακούργεων ἐνόμιζεν εἶναι. 2. Πρῶτον μὲν δὴ περὶ θεοὺς ἐπειράτο σωφρονικὰ ποιεῖν τοὺς συνόντας. Ἀλλοι μὲν οὖν αὐτῷ πρὸς ἄλλους οὕτως ὁμιλοῦντι παραγενόμενοι διηγοῦντο, ἐγὼ δὲ, ὅτε πρὸς Εὐθύδημον τοιάδε διελέγετο, παρεγενόμην. 3. Εἰπέ μοι, ἐφη, ὁ Εὐθύδημε, ἦδη ποτέ σου ἐπῆλθεν ἐνθυμηθήναι, ὡς ἐπιμελῶς οἱ θεοὶ δὲν οἱ ἀνθρώποι δέονται κατεσκευάσασί; καὶ ὅσ' Μὰ τὸν Δί', ἐφη, οὐκ ἔμοιγε. ἈΛΛ' οἰσθα γ', ἐφη, ὅτι πρῶτον μὲν 3 φωτὸς δεόμεθα, ὡς ἡμῖν οἱ θεοὶ παρέχουσιν; Νῆ Δί', ἐφη, ὅ γ' εἰ μὴ εἴχομεν, ὁμοίοι τοῖς τυφλοῖς ἃν ἦμεν ἐνεκά γε 4 τῶν ἡμετέρων ὀφθαλμῶν. ἈΛΛ' μὴν καὶ ἀναπαύσεως γε δεομένους ἡμῖν νῦκτα παρέχουσι κάλλιστον ἀναπαυτήριον. Πάνυ γ', ἐφη, καὶ τοῦτο χάριτος ἄξιον. 4. Οὐκόνων καὶ, ἐπειδὴ ὁ μὲν ἦλιος φωτεινὸς ὅν τὰς τε ὁρας 5 τῆς ἡμέρας ἡμῖν καὶ τὰλλα πάντα σαφηνίζει, ὥστε νῦξ διὰ τὸ σκοτεινὸν ἐστὶ διαφανέστατα ἐστίν, ἀστρα ὑπὲρ τῆς νυκτὸς ἀνέφηναν, ἢ ἡμῖν τὰς ὁρας τῆς νυκτὸς ἐμφανίζει, καὶ διὰ τοῦτο τολάμων δὲν δεόμεθα πράττομεν; Ἐστὶ ταῦτα, ἐφη. ἈΛΛ' μὴν ἢ γε σελήνη ὑπὸ μόνον τῆς νυκτὸς, ἀλλὰ καὶ τοῦ μηδὸν τὰ μέρη

3 πρῶτον μὲν. To this corresponds ἀλλὰ μὴν καὶ, κ.τ.λ., instead of ἐπειτα δέ.
4 ἐνεκά γε. "As far as our eyes are concerned." Cf. Plato, Repub. 329 B, ὅταν ἐπεινοῦ ἐνεκά γε γῆρως. The meaning is, that if our eyes were the only causes of sight, we should be blind; besides eyes we must have light to correspond.
5 τὰς τε ὁρας. Not the hours of the day, but its various divisions, such as dawn, midday, &c. In this sentence καὶ is joined to ἀνέφηναν.
5. Τό δ', ἐπεὶ τρόφης δεόμεθα, ταῦτην ἡμῖν θεός τῇ γῇ ἀναδίδοναι καὶ ὦρας ἀρμοττούσας πρὸς τοῦτο παρέχειν, αἱ ἡμῖν οὐ μόνον οὐν δεόμεθα πολλά καὶ παντοτι παρασκευάζουσιν, ἀλλὰ καὶ οἷς εὐφραίνωμεθα; Πάνων, ἔφη, καὶ ταῦτα φιλάνθρωπα. 6. Τό δὲ καὶ ὑδωρ ἡμῖν παρέχειν οὗτω πολλοὶ ἄξιοι, ὡστε καὶ φυτεύειν τε καὶ συναίσθειν τῇ γῇ καὶ ταῖς ὦραις πάντα τὰ χρήσιμα ἡμῖν, συντρέψειν δὲ καὶ αὐτῶς ἡμᾶς καὶ μυγνύμενον πάσι τοῖς τρέφονσιν ἡμᾶς εὐκατεργαστότερα τε καὶ ὑφελιμότερα καὶ ἠδώ ποιείν αὐτὰ καὶ, ἐπειδὴ πλείστου δεόμεθα τοῦτον, ἀφθονέστατον αὐτὸ παρέχειν ἡμῖν; Καὶ τούτο, ἔφη, προνοητικόν. 7. Τό δὲ καὶ τὸ πῦρ πορίσαι ἡμῖν, ἐπίκουρον μὲν ψύχους, ἐπίκουρον δὲ σκότους, συνεργὸν δὲ πρὸς πᾶσαν τέχνην καὶ πάντα, ὥστε ὑφελείας ἑνεκα ἀνθρωποὶ κατασκευάζονται; ὡς γὰρ συνελόντι εἰπτείν, οὐδὲν ἄξιολογον ἄνευ πυρῶς ἀνθρωποὶ τῶν πρὸς τὸν βίον χρήσιμον κατασκευάζονται. 'Ὑπερβάλλει ἔφη, καὶ τούτο φιλανθρωπία. [Τό δὲ καὶ ἁέρα ἡμῖν ἀφθόνως οὕτω πανταχού διαχύσαι, οὐ μόνον πρόμαχον καὶ σύντροφον ξώς, ἀλλὰ καὶ πελάγη περὰν δι' αὐτοῦ καὶ τὰ ἐπιτήδεια ἅλλοις ἀλλαχόθι καὶ ἐν ἀλλοδαπῇ στελλομένους πορίζεσθαι, τῶς ὑπὲρ λόγον; 'Ἀνέκφραστον.] 8. Τό δὲ τὸν ἥλιον, ἐπειδὰν ἐν χειμώνι τράπηται, προσεῦναι τὰ

6 Τό δ'. ἀναδίδοναι. Sc. τοὺς θεοὺς. If the construction were complete, it would be τὸ δὲ τὸν θεοῦ ἀναδίδοναι... τὸ τοῦτο σοι δοκεῖ εἶναι. Below, ὡστε καὶ φυτεύειν is "as to go the length of both producing." And in the same sentence καὶ αὐτῶς ἡμᾶς is, "ourselves as well" (as τὰ χρήσιμα).

7 ὡς γὰρ συνελόντι. Cf. III. viii. 10. Below, ἀλλαχόθι καὶ ἐν ἀλλοδαπῇ follows πορίζεσθαι, not στελλομένους, which would require ἀλλαχόθεν and εἰσ ἀλλοδαπῆν. Here στελλομένους is used absolutely, "by making voyages." There can be very little doubt that all this passage from τὸ δὲ καὶ ἁέρα to ἀνέκφραστον, is an interpolation, judging from the style, and its absence from all the MSS. but one.

8 ἐπειδὰν ἐν χειμώνι. "After
it has once turned during winter," "after it has passed the winter solstice." It is assumed here that the sun is nearer the earth in summer than in winter, which, of course, is just the opposite of the real fact, the greater heat of summer being due to other reasons.

9 ὁφελοῖ. The absence of ἄν is to be noticed. The same omission of the particle occurs elsewhere. Plato, Euthyd. 296 E, τὰ μὲν γὰρ ἄλλα ὡς ἔχω πῶς ἄμφισβητοῖη. Kühner also quotes Cyrop. I. iv. 14, ἄφες τοὺς κάτι ἐμὲ διαγωνίζεσθαι ὡς ἔκαστος κράτιστα δίκαιο. It will be seen, that in all these examples the clause begins with a relative (for πῶς might be ὡς). I don't know whether the optative might be used to express that the matter is put forward rather as the thought of the subject of the verb than as a simple fact. Could, in the text, the meaning be, "where he thought he could benefit us most?" a sort of divine providence being attributed to the sun? If so, Stallbaum would be right in saying that, in the passage from the Euthydemus, ἄν wants inserting, for the sense could hardly be the one suggested.

10 ἐὰν γὰρ καὶ τοῦτ'
More benefits (from them) than (from) plants. This is, if the text is sound, a brief form, instead of πλείω τῶν φυτῶν. With comparatives there are often instances of compression, cf. III. xi. 5, κρείττον ὄνων φίλων ἀγέλην κεκτήσατα, sc. ἡ ἀγέλην ὄνων. Cf. also Thucyd. vi. 16, ἐμοὶ μᾶλλον ἐτέρων προσήκει, sc. ἡ ἐτέρως. The commentators compare De Repub. Laced. ix. 1, εὗροι ἐν μελοὺς ἀποθνῄσκοντας, τῶν ἀποκωσειν αἰρομενῶν, sc. ἡ τῶν, κ.τ.λ., "fewer die than of those who," &c.

From animals than plants," where τοῖς refers to animals, although plants have been mentioned last, because they, and not plants, are the principal subject in the passage. Below, after μεταταξιθαι supply χρησθαι, so that ὅτι is really a cognate accusative, "with whatever use they want to use them."

11 πλείω τῶν φυτῶν. "More benefits (from them) than (from) plants." This is, if the text is sound, a brief form, instead of πλείω ἦ (ἀπολαύσις) τῶν φυτῶν. With comparatives there are often instances of compression, cf. III. xi. 5, κρείττον ὄνων φίλων ἀγέλην κεκτήσατα, sc. ἡ ἀγέλην ὄνων. Cf. also Thucyd. vi. 16, ἐμοὶ μᾶλλον ἐτέρων προσήκει, sc. ἡ ἐτέρως. The commentators compare De Repub. Laced. ix. 1, εὗροι ἐν μελοὺς ἀποθνῄσκοντας, τῶν ἀποκωσειν αἰρομενῶν, sc. ἡ τῶν, k.τ.λ., "fewer die than of those who," &c.

12 ἀπὸ τοὺς. "From animals than plants," where τοῖς refers to animals, although plants have been mentioned last, because they, and not plants, are the principal subject in the passage. Below, after μεταταξιθαι supply χρησθαι, so that ὅτι is really a cognate accusative, "with whatever use they want to use them."
14 γλυνοιτο. The plural after a neuter is not usual. Perhaps it was not so much the mere words (τα ἀποβησόμενα) as the idea of distinct plurality, raised by the notion of results happening continually, that influenced the writer.

15 "Οτι δε γε ἄληθη. Socrates takes up the subject interrupted by the remark, σοι δ'; ἐφη, δ Σώκρατες, and proceeds as follows: "That I am right when I say the Gods keep us by augury, although we do not see them."


But itself (as distinguished from its results, /kubernetes, façade) is not even visible" (much less fathomable).

17 ékeíno de ἀθυμά. Not "I am perplexed about this," but "my perplexity is this," so that ékeíno is a cognate accusative after ἀθυμά, replacing τὴν ἤθυμαν.

16 ὤραται δὲ οὕδ᾿ αὐτῇ. "But its sentence is never complete; but after the parenthesis, ὅταν γάρ, the first clause is repeated in a different form, χρῆ οὖν ἡμὲν ἠλλεπτοῦτα τιμᾶν ("if one never neglects honouring") ἀφάδειν τε, κ.τ.λ. If the sentence had been finished as it began, it would have run, ταῦτα δὲ ποιοῦντα ἀφάδειν τε, κ.τ.λ.
MEMORABILIA. [18—IV. 3.

...they are...

CHAPTER IV.

1. 'Alla μήν καὶ περὶ τοῦ δικαίου γε τόπον 

19 οὐ γὰρ παρ’ ἄλλων. Sc. οὐ σωφρονοὶ ἔλπιζεον (εἰ ἔλπιζοι) μείζων παρ’ ἄλλων. Below, with 

20 ἢρχουσι τε. The strictly accurate form of the sentence would have been ἢρ- 

χουσι τε πειθόμενοι καὶ οὐκ ἐπιτρέπασι. Below, παρὰ τοὺς ἄλλους is "beyond all others." Cf. I. iv. 

11, παρὰ τὰ ἄλλα ξώα ὅσπερ θεό 

bιστεύονσι.
During the tyranny of the Thirty at Athens, Socrates, with others, was directed by them to bring back to Athens León, a citizen who had retired to Salamis, his native place. Cf. Plato, Apol. p. 32 C.

22 τὴν ὑπὸ Μελήτου. Γραφήν φεύγειν is the same in sense as a passive verb, and is therefore constructed like one. Cf. III. iv. 1, τραύματα ὑπὸ τῶν πολέμων ἔχων. ἐν ἀφεθεῖσι. Cf. II. ii. 13, οὐδὲν ἐν τούτοις πράξαμεν. Below, in εἰ καὶ μετρίως, καλ qualifies μετρίως, "even to a moderate extent."

23 Τοῦτον πολλάκις ὑπὸ τῶν δικαστῶν ἀφιεμένον, ἐκεῖνος οὐδὲν ἠθέλησε τῶν εἰσωθέτων ἐν τῷ δικαστηρίῳ παρὰ τοὺς νόμους ποιῆσαι, ἀλλὰ ῥαδίως ἄν ἀφεθεῖσι ὑπὸ τῶν δικαστῶν, εἰ καὶ μετρίως τι τούτων ἐποίησε, προείλετο μᾶλλον τοὺς νόμους ἐμμένου ἀποθανεῖν ἢ παρανομῶν ἐκεῖ. 5. Καὶ ἔλεγε δὲ οὕτως καὶ πρὸς ἄλλους μὲν πολλάκις, οἶδα δὲ ποτε αὐτὸν καὶ πρὸς Ἰππίαν τὸν Ἡλείον περὶ τοῦ δικαίου τοιάδε διαλέξαθεν διὰ χρόνου γὰρ ἀφικόμενος ὁ Ἰππίας Ἀθηναῖζε παρεγένετο τῷ Ὀικράτει λέγοντι πρὸς τινας, ὡς θαυμαστὸν εἰ ἦ τό, εἰ μὲν τις βουλοίτου σκυτέα διδαξασθαι τίνα ἢ τέκτονα.

24 πρὸς Ἰππίαν. There is an amusing description of this sophist in Plato's Dialogue of the Hippias. He was a vain, conceited man, and a dandy withal. He there boasts that all his dress, ring, shoes, &c., were made by his own hand.

25 διδαξασθαι. Sc. ὡστε σκυτέα εἶναι, "to get any one taught to be a shoemaker." This is a common meaning of διδάσκεσθαι in the middle voice. Cf. Plato, Meno 93 B, τὸν ὄντι ἵππεα μὲν ἐδιδάξατο ἄγαθον. Εἰ μὲν τις βουλοίτου ἔχει δὲ τις βουλητῇ το κορς, for φασιδείτε ποις is only parenthetic. This sudden intrusion of the oration recta is curious. The sentence must either be a reflection of Xenophon's own, which is improbable, or the writer forgot himself for a moment, and put the actual words of Socrates down. I think μὴ εἰδέναι depends on θαυμαστῶν, the sentence φασὶ... διδάξαντον being quite a paren-
thesis, although it seems to have modified εἰ μὲν τις βούλοιτο into ἔαν δὲ τις βούλησαι.

26 μὴ εἶναι. “That there was no place, whither going,” &c.

27 Πότερον. Πότερον is not to be joined with ἥ, so as to make a disjunctive question, “is it about — or — ?” Kühner is right in saying the words do not mean “utrum ... an,” but ἥ is simply “aut.” For there is no opposition intended between γραμμάτων and ἀριθμῶν; they are only instances of the same class of things with respect to which it is impossible to give various answers. Πότερον is often found alone. Cf. Plato, Lysis 205 A, πότερον καὶ τὸ ἐρᾶν ἐξαρνοῦ εἰ; A similar passage to this in Xenophon is found in Plato, Meno 96 D, πότερον ποτέ οὐδὲ εἰσὶν ἄγαθοι ἄνδρες ἥ τις ἢ εἰ ὁ τρόπος τῆς γενέσεως τῶν ἄγαθῶν γεγομένων, “I wonder whether there are no good men at all, or what way,” &c.
so you did the polîtai peri tôn dikaiôn antilêgonstès te kai antidykounstès kal stasiamázontes, paûsoûntai de ai polîies diaferômenai peri tôn dikaiôn kai polemoûsan kai égô môn ouk oô 28, óptos án aproleiptheîn soun prô toû akousai tîlikounton âgadoun eufrifikotos. 9. 'Allâ ma Di', ëfhi, ouk akouë, prîn y' án autôs âtophîn, òtíi vûmîzèis tô dikaiôn einai árkei gár, óti tôv allon katagelàs èranoûn môn kai èlægchoûn pántas, autôs è oûdeîn thèlon ûpèchein lógon oudè gnômhn âtopofâinesthai peri oudeîn. 10. Ti de; ò 'Îptia, ëfhi, ouk yûsthiasai, òti ëgô ã dokei moi dikaiâ einai ouddèn paûmamâ âtopoûmwenos; Kaî poiôs d' h soi 29, ëfhi, ouûs ô lógos èstîn; Ëi de mh lógh, ëfhi, all' èrrgh ãprofikynûmaî õ ou dokei sôi ãxiotêkamartotêrro'n lógon tô èrghon einai; Polû ge ní Di', ëfhi dikaiâ môn gár lêgountes polloû ãdikia pouvûs, dikaiâ de pràttous oud' án eis âdikos eîn. 11. 'Hîsthiasai ouv 30 pouptô' môn h ïevoudomarturoûntos õ sukaforantouîntos õ filous õ pólin eis stàson èmbâllontos õ allô ti âdikon pràttontos; Oûn ëgôwe, ëfhi. Tô de tôv 'adikôn âpê- xesbòi ou dikaiôn ãggî; Dîlos ei, ëfhi, ò 'Swkrateis, kai vûn diafeùgein ègcheiûn tô apodeîkunsthai gnômhm, õ ti vûmîzeis tô dikaiôn ou gár ã pràttousoun oî dikaiou, all' mh pràttousou, taûta lègeis. 12. 'All' òûmên ëgôwe, ëfhi õ 'Swkratîs, tô mh thèlein âdikein 'iakaûn dikaiosúnhs épîdenyma einai' ei de soi mh dokei, sképsai, éan tôde sôi mállyn èrèskei' ëfhi gár ëgô tô vûmmûn dikaiou einai. *Ara to autô lègeis, ò 'Swkrateis, nómu- mûn te kai dikaiou einai;' *Egôwe, ëfhi. 13. Oû gár

28 ëgô mèn ouk oûd'. The clause opposed to this in the writer's mind, to account for mèn, must have been oi de allôi tâx' ân aproleiptheiôn bûon, or the like.

29 Kâi poiôs d' h soi. Cf. I. iii.
aiσθάνομαι σου, ὁποιον 31 νόμιμον ἢ ποίον δίκαιον λέγεις. Νόμους δὲ πόλεως, ἐφη, γνωμώσκεις; Ἐγώγε, ἐφη. Καὶ τίνας τούτους νομίζεις; “Α οἱ πολίται, ἐφη, συνθέμενοι ἃ τε δεὶ ποιεῖν καὶ δὲν ἀπέχεσθαι ἐγράψαντο. Οὐκούν, ἐφη, νόμιμος μὲν ἂν εἰη ὁ κατὰ ταύτα πολιτεύομενος, ἀνόμοις δὲ ὁ ταύτα παραβαίνων; Πάνυ μὲν οὖν, ἐφη. Οὐκούν καὶ δίκαια μὲν ἂν πράττοι ὁ τούτως πειθόμενος, ἀδίκα δ’ ὁ τούτως ἀπειθῶν. Πάνυ μὲν οὖν. Οὐκούν ὁ μὲν τὰ δίκαια πράττων δίκαιος, ὁ δὲ τὰ ἀδίκα ἀδίκος; Πῶς γὰρ οὗ; ‘Ο μὲν ἀρα νόμιμος δίκαιος ἐστιν, ὁ δὲ ἀνόμοις ἀδίκος. 14. Καὶ ὁ Ἰπτίας. Νόμους δ’, ἐφη, ὁ Ὁσκρατης, πῶς ἂν τις ἡγήσαιτο σπουδαίοι πράγμα εἶναι ἃ τὸ πείθεσθαι αὐτοῖς, οὐς γε πολλάκις αὐτοῖς οἱ θέμενοι ἀποδοκιμάσαντες μετατίθενται; Καὶ γὰρ πόλεμον 32, ἐφη ὁ Ὁσκράτης, πολλάκις ἀράμεναι αἱ πόλεις πάλιν εἰρήνην ποιοῦνται. Καὶ μᾶλα, ἐφη. Διάφορον οὖν τι οἴει ποιεῖν, ἐφη, τοὺς τοὺς νόμους πειθομένους φαυλίζων, ὅτι καταλυθέειν ἂν οἱ νόμοι, ἢ εἰ τοὺς ἐν τοῖς πολέμοις εὐτακτοῦντας ψέγοις, ὅτι γένοιτ’ ἂν εἰρήνη; ἢ καὶ τοὺς ἐν τοῖς πολέμοις ταῖς πατρίσι προθύμοις βοηθοῦντας μέμψι; 15. Μά Δι’ οὐκ ἔγωγ’, ἐφη. Δυκοῦργον δὲ τὸν Δακεδαυμόνου, ἐφη ὁ Ὁσκράτης, καταμεμάθηκας, ὅτι οὐδέν ἂν διάφορον τῶν ἄλλων πόλεων τὴν Σπάρτην ἐποίησεν, εἰ μὴ τὸ πείθεσθαι τοὺς νόμους μάλιστα ἐνειργάσατο αὐτῆ; τῶν δὲ ἀρχόντων ἐν ταῖς πόλεσιν οὐκ οἶδα, ὅτι, οὕτως ἂν τοῖς πολίταις αἰτιώτατοι ὅσι τοῦ τοῖς νόμοις

31 ὁποιον. For the union of the indirect and direct interrogatives cf. I. i. 11, ὅποιος ἐφη ὁ κόσμος καὶ τίς ἄναγκαι ἐκάστα γίγνεται.

32 Καὶ γὰρ πόλεμον. The γάρ refers to a suppressed clause, οὐδὲν λέγεις, καὶ γὰρ, κ.τ.λ. “Your remark about laws is not to the purpose, it would apply to war as well (kal); and yet it is obviously untrue there.” Below, καὶ τοὺς ἐν τοῖς πολέμοις is, in the same way, “those who help their country in its wars, as well as those who observe its laws.”
peithesthai, oútoi áristoi eisí; kai pólis, én ἡ μάλιστα
oi polítai tois nómosi peithontai, én eirínhē te árista
diángê kal én polémi μαντόστατός ēstîn; 16. álla
mēn kal ómōnouia ge mégis tôn te ágathôn dokedi taís
pólesin éinai, kai plēistákis én autai aî te geroun-
slai kai oi áristoi ándres parakeleóntai tois polí-
tais ómounèin, kai pantaχhó en tî' Ελλάδi nómos keîta
tois polítas ómwnai ómounèsi, kai pantaχhó ómwn-
ousoi tov òrkon tou tôn oîmai δ' égō taúta γîngesthai,
oùx oîpos tois autous χoroûs krînousin 33 oi polítai,
oûδ' oîpos tois autous aîlhtas ēpaimósisi, ouδ' oîpos
tois autous poihêta aîróntai, ouδ' ùna tois autou
tjdównai, áll' ùna tois nómosi peithontai tou tois ùpar
tón polítôn émmevîntow, ai póleis ἰσχυρότατα te
kai euðaimonéstatata γîngontai: ãneu de ómounia oût'
àn pólis eu politeueîhe, ou't' oîkos kalôs oîkhtheîhe.
17. 'Iðía de pòs w mèn ãn tis õttôn ãpto pólews xýmioîto,
pós δ' ân mállon tîμâto, ἕi eî tois nómosi peîðîtou;
pós δ' ân õttôn ãn tois dikasthîrious õttâtô, ἕi pòs ãn
mállon nîkôh; tîni δ' ân tis mállon 34 pîstêuoseie
parakataîthêtai ἡ χρîmata ἡ νîous ἡ ἄνιγκαρας, tîna
δ' ân ἡ pólis ùlê àxîotiostôteron γîngasaito toû nómi-
mou; parâ tînōs δ' ân mállon tôn dikaiôw tîhôn
ἡ γονεîs ἡ oîkeîos ἡ oîketai ἡ φîlou ἡ polîtai ἡ
ζênon; tîni δ' ân mállon polémiou pîstêuoseian ἡ
ânɔxâs 35 ἡ σπουδâs ἡ συνήκας ðerî eirînhêis; tîn

33 krînousin. "Assign the vic-
tory to," a meaning to which the
verb easily passes. The full ex-
pression occurs Plato, Rep. 399 E, krînontes tûn 'Apollô prô Mar-
sión.
34 tîni δ' àn tis mállon. This
is not the same construction as
that in II. vi. 6, tòutô pîstêu-
oseîn eu toîhtseîn, for there the
subject of the infinitive is the
person designated by the pro-
noun, here it is not. I think the
infinitive depends on êste under-
stood. Kühner makes tîni de-
pend, not on pîstêuoseie, but on
parakataîthêai.
35 ἡ ânɔxâs. This is ap-
parently a kind of cognate accu-
sative, replacing πîstîn, as partly
δ' ἂν μᾶλλον ἢ τῷ νομίμῳ σύμμαχοι ἐθέλοιεν γίγνεσθαι, τῷ δ' ἂν μᾶλλον οἱ σύμμαχοι πιστεύσειν ἡ ἤγεμονίαν ἢ φρουραρχίαν ἢ πόλεις; τίνα δ' ἂν τις εὐφρενετήσας ὑπολάβωι χάριν κομμεῖσθαι μᾶλλον ἢ τῶν νόμων; ἡ τίνα μᾶλλον ἂν τις εὐφρενετήσειν ἢ παρ' οὐ χάριν ἀπολήψεσθαι νομίζει; τῷ δ' ἂν τις βούλιοτο μᾶλλον φίλος εἶναι ἢ τῷ τοιούτῳ, ἢ τῷ ἦττον ἐχθρός; τῷ δ' ἂν τις ἦττον πολεμήσειν ἡ φ' ἂν µάλιστα µὲν φίλος εἶναι βούλιοτο, ἥκιστα δ' εἰχθρός, καὶ φ' πλείστοι 36 µὲν φίλοι καὶ σύμμαχοι βούλιοιντο εἶναι, ἐλάχιστοι δ' ἐχθροί καὶ πολέμοιοι; 18. 'Εγὼ µὲν οὖν, ὁ Ἰππία, τὸ αὐτὸ ἐπιδείκνυμι νόμιµον τε καὶ δίκαιον εἶναι, ς' ἐς τάναντια γιγνώσκεις, δίδασκε. Καὶ δ' Ἰππίας Ἀλλά, µᾶ τὸν Δία, ἐφή, ὁ Σωκράτης, οὐ µοι δοκῶ τάναντια γιγνώσκειν οἶς εἴηρκας περὶ τοῦ δικαίου. 19. 'Αγράφους δὲ τινας ὀσθα, ἐφη, ὁ Ἰππία, νόµους; Τοὺς γ' ἐν πάση, ἐφη, χώρα κατὰ ταύτα νοµιζόµενους. 'Εχοις ἄν οὖν εἰπτείν, ἐφη, ὅτι οἱ ἁνθρώποι αὐτοὺς ἐθέντο 37; Καὶ πῶς ἂν, ἐφη, οἱ γε οὐτε συνελθεῖν ἀπαντεῖς ἄν δυναθεῖν οὔτε ὁµόφωνοι εἰσι; Τίνας οὖν, ἐφη, νοµίζεις τεθεικέναι τοὺς νόµους τούτους; 'Εγὼ µέν, ἐφη, θεοὺς ὁµαὶ τοὺς νόµους τούτους τοὺς ἁνθρώπους θείναι καὶ γὰρ παρὰ πᾶσιν ἁνθρώποις πρῶτον νοµίζεται θεοὺς σέβειν. 20. Οὐκούν καὶ γονέας τιµάν

equivalent to it. Cf. I. i. 5, ταύτα δὲ τίς ἄν ἄλλῳ πιστεύσειν ἡ θεῦ; In the next clause, πιστεύειν ἤγεμονίαν, the construction is the usual one.

36 φ' πλείστοι. Sc. ἂν, which of course is to be taken, not with φ', but βούλιοτο.

37 ἐθέντο. Below there is τεθεικέναι, and properly. In the present sentence, men are spoken of as meeting and passing laws for themselves, for their own use.
21—23.

BOOK IV. CHAPTER IV.

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This seems to be a law,” otherwise νόμος would require the article. For the force of οὐκέτι in this clause, cf. III. iv. 10, ἀλλὰ τὸ μάχεσθαι οὐκέτι ἀμφότεροι.

38 οὕτως θεοῦ. “This seems to be a law,” otherwise νόμος would require the article. For the force of οὐκέτι in this clause, cf. III. iv. 10, ἀλλὰ τὸ μάχεσθαι οὐκέτι ἀμφότεροι.

39 ἀλλ' οὖν. “But then—as a consequence—they certainly undergo justice at all events.” They commit the transgression, but at all events they have to suffer in consequence (οὖν). Below, for καί πολλά, cf. III. xi. 10.
οὔτοι; 24. 'Ομογνωμον οί, ἐφε, καὶ τοῦτο. Τί δὲ; τοὺς ἐν ποιούντας ἀντευργετεῖν οὐ πανταχοῦ νόμιμον ἐστι; Νόμιμον, ἐφὶ παραβαίνειται δὲ καὶ τοῦτο. Οὕκον καὶ οἱ τοῦτο παραβαίνοντες δίκην διδόσι, φίλων μὲν ἀγαθῶν ἔρημαι γιγνόμενοι, τοὺς δὲ μισοῦντας ἑαυτοὺς ἀναγκαζόμενοι διώκειν ἢ οὐχ οἱ μὲν εν ποιοῦντες τοὺς χρωμένους ἑαυτοὺς ἀγαθοὶ φίλοι εἰσίν, οἱ δὲ μὴ ἀντευργετοῦντες τοὺς τοιούτους διὰ μὲν τὴν ἀχαριστίαν μισοῦνται ὑπ' αὐτῶν, διὰ δὲ τὸ μάλιστα λυσιτελεῖν τοὺς τοιούτους χρῆσθαι τούτους μάλιστα διώκουσι; Νὴ τοῦ Δ', ὡΣῶκρατες, ἐφη, θεοὶς ταῦτα πάντα 40 ἔοικεν: τὸ γὰρ τοὺς νόμους αὐτοὺς 41 τοῖς παραβαίνονσι τὰς τιμωρίας ἐχειν ἐβελτίωνος ἢ κατ' ἀνθρωπον νομοθέτου δοκεὶ μοι εἶναι. 25. Πότερον οὖν, ὡ 'Ιππία, τοὺς θεοὺς ἡγητὰ τὰ δίκαια νομοθετεῖν ἢ ἅλλα τῶν δικαίων; Οὐκ ἅλλα μὰ Δ', ἐφη σχολῇ γὰρ ἀν ἅλλος γέ τις τὰ δίκαια νομοθετήσεις, εἰ μὴ θεοὶ. Καὶ τοῖς θεοῖς 43 ἄρα, ὡ 'Ιππία, τὸ αὐτὸ δίκαιον τε καὶ νόμιμον εἶναι ἄρεσκει.

40 θεοίς ταῦτα πάντα. "All these arrangements seem like the Gods," i.e. "to the arrangements of the Gods;" a construction to be compared with III. vi. 8, ἡ τῆς ἀλεως δύναμις ἤπτων τῶν ἐναντίων, sc. τῆς τῶν ἐναντίων.

41 τοὺς νόμους αὐτοὺς. Socrates means by this, that the laws, by their essential operation, work out the penalty of transgression. Merely human laws do not: they require machinery from without to punish the breach of them. If a man steals undetected, he escapes the penalty attached by human law to theft: the penalty awarded by the divine he cannot escape. So far, the divine law is more perfect than human law (βελτίωνος ἢ κατ' ἀνθρωπον νομοθέτου, for which cf. I. vii. 4).

42 ἅλλα τῶν δικαίων. "Other than what is just," ἅλλοι taking the construction of comparatives, either with a genitive as here, or with ἃ. Cf. Plato, Theæt. 186 E, καταφανεστατον γέγονεν ἅλλο ἐν αἰσθήσεως ἐπιστήμη. Below, for σχολῆ, cf. III. xiv. 3.

43 Καὶ τοῖς θεοῖς. "The Gods then also (as well as I) regard the same thing as both just and lawful." Socrates had defined "the just" to be "the lawful," and he shows that the Gods take the same view. But the reasoning is faulty. The laws of the Gods are assumed to be perfect; in that supposition of course "the just" and "the lawful" coincide.
The laws of the Gods are an embodiment of pure justice, and there can be no divergence between justice and law. But amongst men law—if by law be meant legislative enactments—is imperfect, and is not therefore synonymous with justice; there are unjust laws as well as just. If laws were what they ought to be, and not what they actually are, the position of Socrates would be a sound one.

1. Ὡς δὲ καὶ πρακτικωτέρους ἐποίει τοὺς συνόντας ἑαυτῷ, νῦν αὖ τούτῳ λέγω νομίζων γὰρ ἐγκράτειαν ὑπάρχειν ἀγαθὸν" ⁴⁴ εἶναι τῷ μέλλοντι καλὸν τι πράξειν, πρῶτον μὲν αὐτὸς φανερὸς ἦν τοῖς συνοῦσιν ἡσιοκῶς ἑαυτὸν μάλιστα πάντων ἂνθρώπων, ἐπειτα διαλεγόμενος προετρέπετο πάντων μάλιστα τοὺς συνόντας πρὸς ἐγκράτειαν. ². Ἀεὶ μὲν οὖν περὶ τῶν πρὸς ἀρετὴν χρησίμων αὐτός τε διετέλει μεμνημένος καὶ τοὺς συνόντας πάντας ὑπομιμνήσκων οἶδα δὲ ποτε αὐτόν καὶ πρὸς Εὐθύδημον περὶ ἐγκρατείας τοιάδε διαλεξέβεντα: Εἰπὲ μοι, ἔφη, ὃ Εὐθύδημε, ἄρα καλὸν καὶ μεγαλείον νομίζεις εἶναι καὶ ἀνδρὶ καὶ πόλει κτήμα ἐλευθερίαν; Ὡς οὖν τέ γε μάλιστα, ἔφη. ³. "Οστὶς οὖν ἄρχεται ὑπὸ τῶν διὰ τοῦ σώματος ἡδονῶν καὶ διὰ ταύτας." ⁴⁶

⁴⁴ ὑπάρχειν ἀγαθὸν. The construction is νομίζων ἀγαθὸν εἶναι ἐγκράτειαν ὑπάρχειν.
⁴⁵ μάλιστα πάντων. As Kühner says, πάντων is probably neuter here, and although, just before, μάλιστα πάντων ἂνθρώπων is “more than any other man,” here the words mean “as much as possible.” Cf. IV. v. 9, πάντων μάλιστα ἰδέονται ποιεῖ. For ὁς οὖν τέ γε μάλιστα, cf. IV. ii. 11.
⁴⁶ διὰ ταύτας. The difference between διὰ with a genitive and accusative is well exemplified here, “through the medium of the body,” and “owing to these pleasures.”
memorabilia.

memoria, ἀλλάζοντα πράττειν τὰ βελτίστα, νομίζεις τοῦτον ἐλεύθερον έίναι; "Ἡκιστα, ἔφη. 'Τώς γὰρ ἐλεύθερον φαίνεται σοι τὸ πράττειν τὰ βελτίστα, ἐίτα τὸ ἔχειν τοὺς κωλύσοντας τὰ τουαῦτα ποιεῖν ἀνελεύθερον νομίζεις; Παντάπασι γε, ἔφη. 4. Παντάπασιν ἀρα σοι δοκοῦσιν οἱ ἀκρατεῖς ἀνελεύθεροι έίναι; Νη τον Δι', ἔφη, εἰκότως. Πότερον δὲ σοι δοκοῦσιν οἱ ἀκρατεῖς κωλύσθαι μόνον τὰ κάλλιστα πράττειν, ἢ καὶ ἀναγκάζεσθαι τὰ αὔχιστα ποιεῖν; Οὐδὲν ἤττον ἔμουγ', ἔφη, δοκοῦσι ταῦτα ἀναγκάζεσθαι 47 ἢ ἔκεινα κωλύσθαι.

5. Ποίοςς δὲ τινας δεσπότας ἢ γη τους τὰ μὲν ἄριστα κωλύσοντας, τὰ δὲ κάκιστα ἀναγκάζοντας; 'Ως δυνατὸν νη Δι', ἔφη, κακίστους. Δουλείαν δὲ ποιαν κακίστην νομίζεις έίναι; Ἐγὼ μὲν, ἔφη, τὴν παρὰ τοῖς κακίστους δεσπότας. Τὴν κακίστην ἀρα δουλείαν οἱ ἀκρατεῖς δουλεύσουσιν; 'Εµοιγε δοκεί, ἔφη. 6. Σοφίαν 48 δὲ τὸ μέγιστον ἁγαθὸν οὐ δοκεῖ σοι ἀπείρογρα σῶν ἀνθρώπων ἡ ἀκρασία εἰς τούναντίον αὐτοὺς ἐμβάλλειν; ἢ οὐ δοκεῖ σοι προσέχειν θε τῶν ὕφελοοι καὶ καταμανθάνειν αὐτὰ κωλύειν ἀφελκουσά ἐπὶ τὰ ήδέα, καὶ πολλάκις αἰσθανομένους τῶν ἁγαθῶν τε καὶ τῶν κακῶν ἐκπλήξασα ποιεῖν τὸ χεῖρον ἀντὶ τοῦ βελτίουνοι αἱρεῖσθαι; Γίγνεται τοῦτ', ἔφη. 7. Σωφροσύνης δὲ, ὁ Εὐθύδημε, τίνι ἀν φαίμεν ἤττον ἢ τῷ ἀκρατεί προσήκειν; αὐτὰ γὰρ δηπον 49 τὰ ἐναντία σωφροσύνης

47 ταύτα ἀναγκάζεσθαι. Sc. πράττειν, not that the word is necessary or really to be supplied, for ταύτα is an accusative cognate after ἀναγκάζεσθαι, replacing ταύτην τὴν ἀνάγκην.

48 Σοφίαν κ.τ.λ. "Does not intemperance, barring off wisdom from men," &c. Of the next clause the construction is ἢ οὐ δοκεῖ σοι ἡ ἀκρασία κωλύειν προσέχειν, κ.τ.λ.

49 αὐτὰ γὰρ δῆπον. Here αὐτὰ τὰ ἐναντία seem to be joined in the sense of "very opposite," "absolute contraries." I suppose the article is used, because it is assumed that every thing has an opposite as a matter of course: "the opposites," the two qualities naturally have. Below, τοῖς σωφρονοῦσι depends on τὰ ἐναντία.
and the words are equivalent to

ta enantia toitios & poi-
ousin os softronvntes.

50 twon enantion \varepsilon k.t.l. “The
opposite of what intemperance
produces.” Ta enantia is con-
structed like a comparative. Cf.
III. xii. 4, tanaia sribalau \varepsilon
tois kakous. Diaphoros has been
often used in the same way in
this book. In the next sentence
twon enantion means of course
“what is opposite” to the effects
of intemperance.

51 \varepsilonptep \varepsilon \varepsilon kria.
\varepsilonptep
does not begin a comparison here,
for there is nothing to correspond
to it (such as otiw kal) below,
but introduces the answer to the
question of Euthydemus (\ttws; \varepsilonph). Translate, “just so far as.”
This is not a common use of
\varepsilonptep; but as \ttws and \wos, or
\ttwos, are correlatives, as interro-
gatives and relative, it is a very
natural use.

52 kal perimeinanta k.t.l.
These participles agree with the
subject of karterein, which settles
the meaning of kal ... kal.
éως ἄν ταῦτα ὡς ἐνι ἣδιστα γένηται, κωλύει τοῖς ἀναγκαιότατοις τε καὶ συνεχεστάτοις ἀξιολόγως ἣδεσθαι, ἢ ὁ ἐγκράτεια μόνη ποιοῦσα καρπερεῖν τὰ εἰρημένα μόνη καὶ ἣδεσθαι ποιεῖ ἀξίως μνήμης ἐπὶ τοῖς εἰρημένοις. Παντάπασιν, ἐφη, ἀληθῆ λέγεις. 10. Ἀλλὰ μὴν τοῦ μαθείν τι 53 καλὸν καὶ ἀγαθὸν καὶ τὸ ἐπιμεληθῆναι τῶν τοιούτων τινός, δι’ ὃν ἂν τις καὶ τὸ ἔαυτον σῶμα καλὸς διουκήσει καὶ τὸν ἔαυτόν οἶκον κακῶς οἰκονομήσει καὶ φίλοις καὶ πόλει ωφέλιμοι γένοιτο καὶ ἔχρονς κρατήσειν, ἂφ’ ὃν οὐ μόνον ωφέλειαι, ἀλλὰ καὶ ἡδοναὶ μέγισται γύνονται. οἱ μὲν ἐγκρατεῖς ἀπολαύοντες πράττοντες αὐτὰ, οἱ δὲ ἀκρατεῖς οὐδὲνος μετέχουσι τῷ γὰρ ἂν ἦττον φήσαμεν τῶν τοιούτων προσθήκειν ἢ ὧν ἡκίστα ἐξεστὶ ταῦτα πράττειν, κατεχομένως 54 ἐπὶ τῷ σπουδάζειν περὶ τὰς ἐγγυτάτων ἡδονὰς; 11. Καὶ ὁ Εὐθύδημος: Δοκεῖς μοι, ἐφη, ὃς ἄκρατας, λέγειν, ὡς ἄνδρὶ ἦττον τῶν ὁδὸν τοῦ σῶματος ἡδονῶν πάμπαν οὐδεμιᾶς ἀρετῆς προσήκει. Τί γὰρ διαφέρει, ἐφη, ὁ Εὐθύδημε, ἀνθρωπός ἀκρατὴς θηρίον τοῦ ἀμαθεστάτου; ὡστε γὰρ τὰ μὲν κράτιστα μὴ σκοπεῖ, τὰ ἣδιστα δὲ ἐκ παντὸς τρόπου ξητεῖ ποιεῖν, τί δὲν διαφέροι τῶν ἀφρονεστάτων θεοκρατῶν; ἀλλὰ τοῖς ἐγκρατείς μόνοις ἐξεστὶ σκοπεῖν τὰ κράτιστα τῶν πραγμάτων καὶ ἔργῳ διαλέγοντας κατὰ γένη 55 τὰ μὲν ἀγαθὰ προαιρεῖσθαι, τῶν δὲ κακῶν ἀπέχεσθαι.

53 τοῦ μαθείν τι. The construction of this sentence is of ἐγκρατεῖς ἀπολαύοντες τοῦ μαθείν, κ.τ.λ. . . . πράττοντες αὐτὰ, sc. το μαθείν, κ.τ.λ. ἂφ’ ὃν refers to what has just been mentioned, τὸ τὸ ἔαυτον σῶμα δοικεῖν, κ.τ.λ.
54 κατεχομένως. “Fast bound to the eager pursuit of the nearest pleasures.” The intemperate man is such a slave to present gratification, that he cannot refrain, even though to gain greater future advantages.
55 διαλέγοντας κατὰ γένη. “Dividing them into classes.” From this sense of the word Socrates derives διαλέγεσθαι, “to reason logically.” The construction is made to depend all through on ἐφη.
12. Kal οὕτως ἔφη ἀρίστους τε καὶ εὐδαιμονεστάτους ἄνδρας γίγνεσθαι καὶ διαλέγεσθαι δυνατώτατος· ἔφη δὲ καὶ τὸ διαλέγεσθαι ὀνομασθῆναι ἐκ τοῦ συνιόντας κοινῆ βουλεύεσθαι διαλέγοντας κατὰ γένη τὰ πράγματα· δεῖν οὖν πειράσθαι ὅ,τι μάλιστα πρὸς τοῦτο ἐαυτὸν ἐτοιμὸν παρασκευάζειν καὶ τοῦτον μάλιστα ἐπιμελεῖσθαι· ἐκ τούτου γὰρ γίγνεσθαι ἄνδρας ἀρίστους τε καὶ ἴγκαμονικοστάτους καὶ διαλεκτικωτάτους.

CHAPTER VI.

1. Ὡς δὲ καὶ διαλεκτικωτέρους ἐπολεί τοὺς συνόντας, πειράσομαι καὶ τοῦτο λέγεων Ὁσκράτης γὰρ τοὺς μὲν εἰδότας, τί ἐκαστὸν εἶν; ὅ τῶν ὀντῶν, ἐνόμισε καὶ τοῖς ἄλλοις ἄν ἔγγεισθαι, τοὺς δὲ μὴ εἰδότας οὐδὲν ἔφη θαυμασθῶν εἶναι αὐτοὺς τε σφάλλεσθαι καὶ ἄλλους σφάλλειν ὅν ἐνεκα σκοπῶν σὺν τοῖς συνοῦσί, τί ἐκαστὸν εἶν τῶν ὀντῶν, οὐδέποτ' ἔληγε. Πάντα μὲν οὖν, ἦ διωρίζετο, πολὺ ἔργον ἄν εἶν διεξελθεῖν, ἐν ὅσοις δὲ καὶ τῶν τρόπων τῆς ἐπισκέψεως δηλώσεων οἴμαι, τοσοῦτα λέξω. 2. Πρῶτον δὲ περὶ εὐσκέβειας ἀδεί πῶς ἐσκόπεσιν Ἐπεί μοι, ἔφη, ὁ Ἐὐθύδημε, ποῖον τι νομίζεις εὐσκέβειαν εἶναι; Καὶ ὅ,τι Κάλλιστον νὴ Δα', ἔφη. Ἐχεις οὖν εἰπεῖν, ὅτι ὁ εὐσκέβης ἐστιν; Ἐμοὶ μὲν δοκεῖ, ἔφη, ὁ τοὺς θεοὺς τιμῶν. Ἐξεστὶ δὲ

56 τὶ ἐκαστὸν εἶν. Socrates, as before observed, may be said to have introduced the practice of definition into argument. His plan was, however, judging from Plato's Dialogues, mainly negative; he dissected the definitions of others, and tested their soundness or unsoundness. For instance, in the Lysis, the various accounts of friendship are reviewed; in the Laches, of bravery, and so on; and every definition advanced shown to be untenable. Socrates was apparently happier in exposing the badness of other people's definitions than in advancing satisfactory ones of his own; a process naturally less easy than the former.
MEMOEABILIA.

208
OP av

Tif;

aXka

vofjLOL elal,

3. Ou/t,
^ovXrirai rpoirov tov? 6eov<; Tifiav ;
KaO* ov? hel rovro irotelv.
Ovkovv 6

Tov<; vofjLOV^
TLfjbdv

TOVTOV^

ovK dWco<i

Ov yap

ovv,

oUtul Belv

voixLfjba
fJL€V

tovto

iroLelv

€lSco<;

av tou?

vo/jLl/jLOi)<i

rj

66ov<;

'O dpa

olfxai, ecprj.

rovs Oeov^

6iS<u9

w?

rj

irepl

6eov<^

I

,

o)?

rou?

TL/JLtpj] ;

;

ovv.

deovf; vo/jLCfia etSco? 6pd(o<i
^E/biol

yovv,

e<^7;,

5. ^Av6p(07roL<; Se

Xrjrai '^prjaBai,

;

dv

rjpZv eva-ejSr]^ Q>pL<7jjL€vo<;

dpa e^earcv ov dv

Ovk, dXKa Kal

rt? rpoirov fioi^

Trepl tovtov<; 6 elSco^

d

KaO'

yjpdijxevoL

koXo)^ ^pwz/rat ;

Ovkovv oi ye
irpdrrovaL

Ovkovv

;

SoKel.

d Bel tto)?^^ dW^XoL<; ')(^prja6ai, vovo/jLifia,
ol Kara ravra '^^^pcofievoL dXXij'
dv
Ovkovv
eirj.
fiLfiO'^
Xoc<; ct)9 Bel ')(p(jiVTab ; IIoi3<^ yap ov ; Ovkovv oi ye cw?
iari

Bel

\

oilSep ;

ti/jlo,

tcl

;

Ovkovv 6 ye vo/jLi/xw^i Ttfiojv co? Set
'O he ye o)? hel tl/jloov evaefi^g
IIoi<; yap ov ;
Udvv fiev ovv, €(f>r). 'O dpa rd irepl rou?

;

etr] ;

^Ap

ovv 6

"AXXcof; Si rt?

Ovk

4.

;

6eov<i

icTTL

elheiT) av^ co? 3ei Tov<i 6eov<;

oterat, Belv

G<j)7}.

Udvv
TLfia

€lBoD<;

Ol/xai, eyayy^ e<^rj.

;

Ti/judv

[s^-e.

toI^ dv6pco7roL<;

TdvOpcoTreta

Udvv

KaXw^

Trpdy/LLara;

fxev

ovv,

')(^pd)fievoL

ecfyrj.

KaXco'i

EIk6% y,

e(j>T].

oltoI<; vofioif; TretOo/jLevot BiKaia ovtol TrotovaLj

6. AUaia Be olada, ecjiJ), oirola
fiev ovVy e(j)7].
KaXelrac; '^A ol vofioi, KeXeiiovaiv, [^ecfyrj.^ 01 dpa ttolovvre^ d ol vofjiOL KeXevovai BUaid re iroiovcn Ka\ d

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Udvv

ye rd BiKata iroiovvref:
Otei ovv TLva<i TretBiKaLoi elatv ; Ol/Jiai eycoy, e(p7].
deaOat toI<; vo/jloc^; fir) eLB6Ta<i d ol vofioi KeXevovcnv ;
Bel;

OvK

IIco<;

yap ov ; Ovkovv

eycoy,

oiedOaL Belv

e<f)r).
fjurj

ElBora^ Be d Bel irotelv otei rtvdf;
ravTa ; Ovk olfiai, e<f>r]. OlBa<s

iroielv

& Set rrws. " We must
towards each other in
various relations." Uws seems to
any how," "in whatever
*7 KaB*

behave

ol

way it may he necessary ;" the
way depending on the various
relations in which we stand to
others.

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BOOK IV. CHAPTER VI.

δέ τινας ἄλλα ποιούντας ἢ ἀνάλογα δεῖν; ὘κ ἔγωγ, ἐφη. Ὅι ἄρα τὰ περὶ ἀνθρώπων νόμιμα εἰδότες τὰ δίκαια οὕτω ποιοῦσιν; Πάνυ μὲν οὖν, ἐφη. Ὅικονν οὐ γε τὰ δίκαια ποιούντες δίκαιοι εἰσὶ; Τίνες γὰρ ἄλλοι; ἐφη. Ὄρθως ἂν ποτε ἄρα ὀριζόμεθα ὀριζό-μενοι δίκαιοι εἶναι τοὺς εἰδότας τὰ περὶ ἀνθρώπων νόμιμα; Ἔμουης δοκεῖ, ἐφη.

7. Σοφίαν δὲ τί ἂν φήσαμεν εἶναι; εἰπέ μοι, πό-τερά σοι δοκοῦσιν οἱ σοφοὶ, ἢ ἐπίστανται, ταύτα σοφοὶ εἶναι, ἢ εἰσὶ τινες ἢ μὴ ἐπίστανται σοφοὶ; Ἀ ἐπί-στανται δήλου ὅτι, ἐφη πῶς γὰρ ἂν τις, ἢ ὅτι μὴ ἐπί- στατο, ταύτα σοφὸς εἶν; Ἄρ’ οὖν οἱ σοφοὶ ἐπιστήμην σοφοὶ εἰσὶ; Τίνι γάρ, ἐφη, ἄλλῳ τις ἂν εἰς σοφός, εἰ γε μὴ ἐπιστήμην; Ἀλλο δὲ τὶ σοφίαν οἷον εἶναι ἢ ὃ σοφοὶ εἰσίν; Ὅικ ἔγωγε. Ἐπιστήμην ἁρὰ σοφία ἐστίν; Ἔμουης δοκεῖ. Ἄρ’ οὖν δοκεῖ σοι ἀνθρώπω- δυνατὸν εἶναι τὰ ὄντα πάντα ἐπιστασθαί; Οὔδε μὰ Δι’ ἐμουης πολλοστὸν μέρος αὐτῶν. Πάντα μὲν ἄρα σοφοὶ οὐκ οὖν τε ἀνθρωπον εἶναι; Μὰ Δι’, οὐ δῆτα, ἐφη. Ὁ ἄρα ἐπιστάται ἐκαστος, τοῦτο καὶ σοφὸς ἐστίν; Ἔμουης δοκεῖ.

8. Ἄρ’ οὖν, ὧν Εὐθύδημε, καὶ τάγαθον οὕτω ζητη-

58 Oi ἄρα τὰ.. νόμιμα. There seem combined in this sentence two ambiguities worth noticing, already spoken of in the course of the notes. It is assumed as beyond dispute,—or, rather, Euthydemus has allowed it to pass without question,—that they who know what is lawful (νόμιμα) will do it, making virtue depend on knowledge,—a partial truth only,—leaving out the emotions and passions. It is also tacitly assumed, that the just is identical with the lawful,—an assumption only warrantable, either on the supposition that laws are always what they should be, or when "the just" is used in a different sense from that it usually bears; principles, that is, of absolute right, accordance with which gives to actual laws their value. 59 ἢ ὃ σοφοὶ εἰσίν. Sc. ἢ τοῦτο ὃ τινες ὑ οἱ ἀνθρωποὶ σοφοὶ εἰσίν, the subject of εἰσίν being easily gathered from τις ἂν εἰς σοφὸς. 60 καὶ σοφὸς. Sc. "wise in this respect as well" (as acquainted with it).
9. Τὸ ἰὲ καλὸν ἔχοιμεν ἂν πως ἄλλως εἰπεῖν, ἂ, εἰ ἔστιν ὁ νομομάξεις καλὸν ἢ σῶμα ἢ σκεῦος ἢ ἄλλ' ὅτιον, ὅ ὅσθα πρὸς πάντα καλὸν ὃν; Μὰ Δἰ' οὐκ ἐγγυ', ἔφη. Ὁ ὅν, πρὸς ὃ ἐκαστὸν χρῆσιμόν ἂ, πρὸς τοῦτο ἐκάστῳ καλῶς ἔχει χρῆσθαι; Πάνω μὲν οὖν, ἔφη. Καλὸν δὲ πρὸς ἀλλὸ τί ἐστιν ἐκαστὸν ἂ πρὸς ὃ ἐκάστῳ καλῶς ἔχει χρῆσθαι; Οὐδὲ πρὸς ἐν ἄλλῳ, ἔφη. Τὸ χρῆσιμόν ἄρα καλὸν ἔστι, πρὸς ὃ ὁ ἂ χρῆσιμόν; Ἐμουγε δοκεῖ, ἔφη.

10. Ἀνδρίαν δὲ, ὃ Εὐθύδημε, ἀρα τῶν καλῶν νομίζεις εἶναι; Κάλλιστον μὲν οὖν ἐγγυ', ἔφη. Χρῆσιμόν ἄρα οὖ πρὸς τὰ ἐλάχιστα νομίζεις τὴν ἀνδρίαν; Μὰ Δἰ', ἔφη, πρὸς τὰ μέγιστα μὲν οὖν. Ἀρ' οὖν δοκεῖ σοι πρὸς τὰ δεινὰ τε καὶ ἐπικίνδυνα χρῆσιμόν

61 Τὸ ἀρα ὄφελιμον. This is a very simple account of "the good;" that it is that which is ultimately useful. But it is a very different account from Plato's. With him "the good" is an abstract transcendent quality, entirely independent of utility, by participation in which all phenomenal goods become such. The simpler view was probably that of the ex-historical Socrates.

62 ἂ, εἰ ἔστιν. This is perhaps corrupt, or, if not, translate: "but as for the beautiful, could we define it in some other way," et. "if it exists as beautiful, do you describe it as either a beautiful body," &c. There is no abstract beauty; but we can only speak of a beautiful body or vessel as having certain definite uses, fitness for which makes its beauty. An abstract beauty can be measured by nothing, for it has no definite use, and therefore no fitness or unfitness for any thing.

63 Κάλλιστον μὲν οὖν. Cf. II. vii. 5 for the corrective force of μὲν οὖν. In the next sentence, οὖ must be taken with πρὸς τὰ ἐλάχιστα, "in matters not the least."
This view of Courage is very much the same as that in Plato's Laches, where it is defined by Nicias to be "a knowledge of things terrible and not terrible in war" (195 A); but there So-

ocrates pronounces this definition to be unsatisfactory, and the matter is left undecided.

"Those who fulfil all the legal requirements of the State."
teiav aristokratian evomizein einai, opou δ' ek tμη-
matai, ploutokratian, opou δ' ek panton, demokra-
tian.

13. Ei de tis autw peri tou antilegou μηδε έχου
saphes legein, all' anev apodeixeis ητου sofoi
teron fasokw einai, dun autw legoi 66 that politikoterou
η andreoterou η αλlo ti tōn toioiow, eti tηn upóthesin
epanithen an pantata ton logoun wde poS. 14. Phis
u ameino politian einai, dun su epainveis, h dun egw; Phemei
gar oyn. Ti oyn oyn ekeino proton epeskephameba, ti
estin ergon anagath politon; Pouomev touto. Oukou
en mev chrismatw dioikisi kratoi an o chrismas
epiorthetaran poion tηn polin; Paniu men oyn, efhi.
'En de γε polėmou o kathupertaran twn antipalou;
IIwsw gar ou; 'En de presbeia aра δε an filous antile
polemion paraskenaz; Eikotow yev. Oukoun kai en
demegoria o staiesis te paion kai tomonian empiow;
'Εμοιυε δοκει. Ουτω de twn logon epananagomainen 67
kai tois antilegousin autois fainerou egynetou talhthes.
15. 'Opote de autos ti to logo dieziou, dia twn
malista nomologoumenon eporeueto, nomizoun taunt
thn asphaleian 68 einai logon tonarchon polu malista
on egw oida, ote legoi, tov σakoountas nomologountas
pareixen efhi de kai "Ομηρον 69 to 'Οδυσσει άnα-

66 dun autw legoi. "The man
whom he mentioned himself was
either wiser" (than the one So-
crates spoke of). For epanithen
an cf. I. iii. 4.
67 epananagomenon. Sc. eti tηn
upothesin.
68 tausth thn asphaleian. The
article here is unusual, because it
is clear that tausth is the pre-
dicate. I suppose thn asphaleian
means "the safety always as-
sumed to be arrived at in logical
discussion;" one might translate
it, "the required security in argu-
ment lay here."
171. Below, δε ikarou auton
bnta might have been in the
dative. As Kühner suggests, it
may be perhaps attracted to
asphali hiptora einai. Below, twn
dokountan, κ.τ.λ., is, "what is
readily approved by men," what
men have no difficulty in admit-
ting.
CHAPTER VII.

1. "Οτι μὲν οὖν ἀπλῶς τὴν ἐαυτοῦ γνώμην ἀπε-φαίνετο Σωκράτης πρὸς τοὺς ὁμιλοῦντας αὐτῷ, δοκεῖ μοι δῆλον ἐκ τῶν εἰρημένων εἶναι, ὅτι δὲ καὶ αὐτάρκεις ἐν ταῖς προσηκούσαις πράξεσιν αὐτοὺς εἶναι ἔτε-μελεῖτο, νῦν τούτο λέξω πάντων μὲν γὰρ ὃν ἐγὼ οἶδα μάλιστα ἐμελεῖ αὐτῷ εἰδέναι, ὅτου τις ἐπιστήμων εἴη τῶν συνόντων αὐτῷ, ὅπερ δὲ προσέχει ἀνδρὶ καλῷ κάγαθῳ εἰδέναι, ὅτι μὲν αὐτὸς εἰδεῖσθαι, πάντων προθυ-μότατα ἐδιδασκεῖ, ὅτου δὲ αὐτὸς ἀπειρότερος εἴη, πρὸς τοὺς ἑπισταμένους ἤγεν αὐτοὺς. 2. Ἐδίδασκε δὲ καὶ μέχρι ὅτου δέοι ἐμπειροῦ εἶναι ἐκάστου πράγματος τὸν ὀρθῶς πεπαιδευμένον αὐτίκα γεωμετριάν μέχρι μὲν τούτου ἐφ' ἐν μαθάνειν, ἔως ἰκανὸς τις γένοιτο, εἰ ποτε δεῦσει, γῆν μέτρου ὀρθῶς ἢ παραλαβεῖν ἢ παρα-δοῦναι ἢ διανεῖμαι, ἢ ἔργον ἀποδείξασθαι. οὔτω δὲ τοῦτο ῥάδιον εἶναι μαθεῖν, ὡστε τὸν προσέχοντα τὸν νοῦν τῇ μετρήσει ἄμα τὴν τε γῆν ὅποσθε ἐστὶν εἰδέναι καὶ ὃς μετερίται ἑπιστάμενον ἀπιέναι. 3. Τὸ δὲ μέχρι τῶν δυσξυνότων διαγραμμάτων γεωμετριάν μανθάνειν

70 αὐτοὺς εἶναι. This is a less usual construction after ἐπι-μελεῖσθαι than the genitive, as in I. ii. 55, ἐπιμελεῖσθαι τοῦ ὡς φρονιμότατον εἶναι.


72 ἔργον ἀποδείξασθαι. This seems to me to mean, "to mark out work" for labourers to do, although one would hardly perhaps have expected the middle; but I do not see what else the words can mean. Kühner considers the sense to be, "to give an account of his measurement," adopted in assigning land, &c.: as far as the usual force of ἀποδείξασθαι goes, this is right; but the whole phrase can hardly mean this.
4. 'Εκελευε δὲ καὶ ἀστρολογίας ἐμπείρους γίγνεσθαι, καὶ ταύτης μέντοι 73 μέχρι τοῦ νυκτός τε ὧραν καὶ μηνός καὶ ἐναυτοῦ δύνασθαι γυγνώσκειν ἕνεκα πορείας τε καὶ πλοῦ καὶ φυλακῆς, καὶ ὅσα ἄλλα ἢ νυκτὸς ἢ μηνός ἢ ἐναυτοῦ πράττεται, πρὸς ταῦτ' ἐχειν τεκμηρίων χρῆσθαι, τάς ὧρας τῶν εἰρημένων διαγεγομηκοντας· καὶ ταύτα δὲ ράδια εἶναι μαθεῖν παρὰ τε τῶν νυκτοθηρῶν καὶ κυβερνητῶν καὶ ἀλλων πολλῶν, οἷς ἐπιμελεῖς ταύτα εἶδέναι. 5. Τὸ δὲ μέχρι τοῦτου 74 ἀστρονομόλαν μανθάνειν, μέχρι τοῦ καὶ τὰ μὴ ἐν τῇ αὐτῇ 75 περιφορᾷ ὄντα καὶ τοὺς πλανήτας τε καὶ ἀσταθήβλητους ἀστέρας γυγνώναι, καὶ τὰς ἀποστάσεις αὐτῶν ἀπὸ τῆς γῆς καὶ τὰς περιόδους καὶ τὰς αἰτίας αὐτῶν ἔτοιμας κατατρίβεσθαι, ἰσχυρῶς ἀπέτρεπτεν ὥφελειαν μὲν ὧρα οἰδεμάν ὄυδ' ἐν τοῦτοι ἐφὶ ὧραν καὶ τοῦτα ὑποθέντα καὶ τοὺς πλανήτας καὶ ἀλλων πολλῶν καὶ ὑφαλλωμάτων ἀποκωλύειν. 6. "Ολως δὲ τῶν οὐρανίων, ἢ ἔκαστα ὁ θεὸς μηχανᾶται, φροντισθεὶς γίγνεσθαι ἀπέ-

73 καὶ ταύτης μέντοι. "This too, however, only up to the point of being able," &c. For ράδια instead of ράδιν cf. IV. ii. 40, ατ' ἐν νομίζειν ἐπιτεθέντων κράτιστα εἶναι. The word may be used impersonally, although in the plural. Cf. Thucyd. iii. 88, θέρους ὡρὰς ἀδύνατα ἢν ἐπιστρεπτέων.

74 μέχρι τοῦτο. What τοῦτο is, is explained by the sentence μέχρι τοῦ...γυγνώναι.

75 καὶ τὰ μὴ ἐν τῇ αὐτῇ. "The bodies also not carried round in the same revolution" (as the heavens generally). The fixed stars revolve with the heavens, the planets have a motion of their own. In καὶ τοὺς πλανήτας, the καὶ does not so much add something new to what has preceded, as particularize and explain it, for the planets are already included in the general expression τὰ μὴ ἐν ἔν αὐτῇ περιφορᾷ ὄντα. Cf. I. i. 7, καὶ τοὺς μέλλοντας, κ.τ.λ., and the note there, where a particular case is mentioned of a general remark just made.
He was one of the Ionic physical school of philosophers (b.c. 500—430). He was a friend of Euripides and Pericles, and banished from Athens on a charge of impiety.

Some of the editors have kal δρ. Snappe edits δρ καλ, but explains it by supposing a "trajectio," or a removal of καλ from the right place. It is clear that there are such cases, where particles are trajected, τε especially; but perhaps it is not so here. For καλ τῶν ἐκ τῆς γῆς φυμένων seems to be "plants even," as contrasted tacitly with men, who have been already mentioned, and are in the speaker's mind assumed to require sunlight for their well-being.

ἐνδέχεται 

The verb is used impersonally. Cf. I. ii. 23, πῶς ὅσιν ὅτι ἐνδέχεται 

μὴ σωφρονεῖν;
CHAPTER VIII.

1. Ei de tis, oti fاسκοντος αυτοιν το δαμνουν εαυτω\[79\] προσμαλινειν, α τε δει και α μη δει ποιειν, υπο των δικαστων κατεγνωσθη θανατον, οιται αυτων ελεγξεσθαι περι του δαιμονιου ψευδομουν, ενυοησατω πρωτου μεν, οτι ουτως ήδη τοτε ποβρω της ηλικίας ήμ, οστ', ει και μη τοτε, ουκ [81] αν πολλοι υστερον τελευτησαι του βιου,

79 τοι γαρ ουτω προσεχουντος. The genitive may depend on μαλλων. Translate, "for he said that it would be hard work (ἐργον) to find a physician more skilled than the man who thus attends to himself, more skilled, that is, than himself in what relates to health." 'Εαυτοι is then also governed by μαλλων, and is added as a kind of afterthought, from του προσεχουντος being put at the head of the sentence some distance off, for the sake of emphasis. This is the way the passage is generally taken. I believe, however, that του προσεχουντος is governed by ἐργον. It would be a piece of work (hard work) for the man who, &c., ... to find, &c.

80 φασκοντος αυτοιν. This perhaps depends on κατεγνωσθη (cf. Thucyd. vi. 61, θανατόν κατεγνωσαν αυτὸν τε και τῶν μετ' ἐκείνου). If Socrates were warned by his supernatural adviser what to do and what not to do, it might be supposed, Xenophon says, that this adviser would have warned him not to do what eventually led to his death, because he did it.

81 οστ'. ... ουκ. "Ωστε with an infinitive is of course negated by μη, not ου. Wherever therefore ου occurs in this construction, some particular reason will be found. Here it is a very simple matter, for ου πολλοι υστερον are connected together and form a single idea, so that
eita oni to mev axthenvotaton ton biou kai ev o pantes
thn diavnoia meiontai apelleipen 82 aniti de toytou ths
psiuchhs thn rymh epideizamenos eukleian prospekti-
sato, thn te diken 83 panton anchronon alhdestata
kai elentheriota kai diakota eipon kai thn
catagnoi thn thnathan prato kai anetdsetata
enegekwn. 2. 'Omologeitai gar oudeva pio thn mou
movmenou anchronon kallion thnathan enegkein' anagke
men gar egene to aytw metata thn krisin triakonta
remeras biwnai dia to Deihs 84 men ekinei ton mou
eina, ton de nymon mhdena ean demosia aptodhsekein,
eos an h theoria ek Deihs epanelthi kai ton chronon
touton apasi tois suniethes fanerfos egenei oudev
alliopeiron diaheous h ton emprosethe chronon kaitoi
ton emprosethe ye 85 panton anchronon malosta
emasteto epit tov euvymos te kai eukolos xyn. 3. Kai

61 has nothing to do with dste. When Demosthenes says dste ou
meunhsais (De Corona 320, quoted by Kühner), the last two words
are equivalent to epilavnesba. The same principle explains why
ou is found after ei, instead of me. When Plato (Meno, 78 B) says,
eite didaktov ei' ou didaktov, the words ou didaktov are regarded as
a single word, in the sense of "unteachable."

82 apelleipen. The imperfect
is used, I think, because it refers,
not so much to the final and
momentary act of dissolution, but
to his closing moments, viewed
as extending through the whole
period which elapsed from his
condemnation to his death, some-
where about a month.

83 thn te diken. "And after
pleading on his trial;" where
diken seems used loosely for his
defence (apologla) on his trial.

84 Deihs. This refers to the
annual thewra sent to Delos from
Athens, in memory of the release
from the annual tribute of human
victims paid to the Cretans by
Theseus. During the absence of
the sacred vessel no one could be
put to death at Athens.

85 kaitoi ton emprosethe ye.
"And yet during his previous
life, at all events." This is
added because it might have been
thought, that although his con-
duct was exactly what it was
before, yet he might have been
habitually low-spirited in tem-
perament. But it was just the
reverse: he was always cheerful
then, at all events, whether he
was afterwards or not (ye); but
he was equally cheerful after-
wards.
πῶς ἂν τις κάλλιον ἢ οὔτως ἀποθάνοι; ἢ ποῖος ἂν εἴη θάνατος καλλίων ἢ ὄν ἂν κάλλιστά τις ἀποθάνοι; ποῖος δ᾽ ἂν γένοιτο θάνατος εὐδαιμονετερος τοῦ καλ-λίστου; ἢ ποῖος θεοφιλέστερος τοῦ εὐδαιμονετάτου;

4. Δέξω δὲ καὶ ὅ ἐχερμογένους τὸν Ἰππονίκου ἥκοισα περὶ αὐτοῦ ἐφὶ γάρ, ἢδη Μελήτου γεγραμμένον αὐτὸν τὴν γραφὴν, αὐτὸς ἄκοινων αὐτοῦ πάντα μᾶλλον ἢ περὶ τῆς δίκης διαλεγομένου λέγειν αὐτῷ, ὡς χρὴ σκοπεῖν ὅτι ἀπολογήσεται, τὸν δὲ τὸ μὲν πρὸ τῶν εἰπεῖν. Οὐ γάρ δοκῶ σοι τούτο μελέτων διαβεβιώκειν; ἐπεὶ δὲ αὐτὸν ἤρετο, ὅπως; εἰπεῖν αὐτὸν, ὅτι οὐδὲν ἀλλοποιῶν διαγεγένηται ἢ διασκοπῶν μὲν τὰ τε δίκαια καὶ τὰ ἄδικα, πράττουν δὲ τὰ δίκαια καὶ τῶν ἄδικων ἀπεχόμενος, ἥπερ νομίζοι καλλιστὴν μελέτην ἀπο- λογίας εἰναι. Αὐτὸς δὲ πάλιν εἰπεῖν. 5. Οὐχ ὅρας, ὥς Σώκρατες, ὅτι οἱ Ἀθηναῖοι δικασταὶ πολλοὺς μὲν ἢδη μηδὲν ἀδικοῦντας λόγῳ παραχέντες ἀπέκτειναν,

86 Καὶ πῶς. Cf. I. iii. 10. Below, ὅπως is an accusative cognate after ἀποθάνοι.

87 γεγραμμένου αὐτὸν. The double accusative is very simple; τὴν γραφὴν is a cognate accusative, and γράφεσθαι is equivalent in meaning to "to indict," "to accuse" (διώκειν). For this construction cf. Plato, Apol. 19 A, Μέλητός με ἐγράψατο τὴν γραφὴν ταύτην. As γράφομαι in the middle has no perfect of its own, it borrows that of the passive. Cf. Demosth. Contra Midiam, 548, τοῦ ἢδεος ὅτι Μεδίου μισθοσαμένου γέγραπτα, and 553, εἰσεληλύθει καὶ διείλετο ἐκεῖνο. Πέτραγμα (Demosth., page 845) and ἐσκεμμαί (Plato, Leg. 867 E) are used in the same way.

88 ἥπερ νομίζοι. This is curious. The clause above, εἰπεῖν ὅτι διαγεγένηται, might have been εἰπεῖν ὅτι διαγεγερθημένος εἶν (cf. Xen. Anab. II. i. 3, ἔλεγον ὅτι Κύρος μὲν τέθνηκεν, Ἀρίαιος δὲ πέφευγας εἶν). Then, in the oratio obliqua, subsidiary clauses beginning with a relative are also in the optative mood, as a rule (cf. I. iv. 26), as Xen. Anab. VII. i. 34, ἀπεκρίνατο ὅτι βουλευόσατο ὅτι δύνατο ἀγαθόν. These two rules account for the optative in ἥπερ νομίζοι.

89 μηδὲν ἀδικοῦντας. I do not see very clearly why this is not οὐδὲν. Perhaps it is because the sense is not so much "many although distinctly guiltless," as "many even supposing them guiltless;" i.e. the jurors were so notoriously led away by false or extraneous arguments to condemn certain persons, that it was
seen that the question of guiltiness or innocence was never fairly tried out. What Hermogenes says is, not that people were condemned who were innocent, but that, innocent or not, their condemnation was due to the inflammatory arguments of their accusers.

90 οὐδεὶς ἀνθρώπων. "Would not concede to any man that he has lived," &c. For the dative, followed by the infinitive, cf. II. vi. 6, τούτῳ πιστεύσομεν καὶ τούς λοιποὺς εἰ ποίησεν. Below, πρὸς τοὺς ἀλλούς παραθεωρῶν is "examining myself in comparison with all others."

9¹ ἐν γίγνονται. The order is, διίσπερ γίγνονται καὶ αὐτὸλ ("they as well as I") ἐν γίγνονται.

9² τὰ τοῦ γῆρως κ.τ.λ. "To pay as it were the debts of old age," to undergo the inconveniences attached to length of days, and regarded here as a kind of tax to be paid.
proteron beltiov  

trou toux cheiro ylyvesthav: alla 

mnu taauta ge mi aisthanojenw men abwtoq an eis o 

bios, aisthanojmenon de pou ouk anagkhe cheiroq te ka 

hepdesteron eis; 9. alla mnu eis ge adikos apothanoumai, 

tois men adikous eme apokteinasin aischron an eis touq 

ei yap to adikein aischron esti, pou ouk aischron kal 

to adikos otiou poiieiv; emoi de ti aischron to eteou 

mu dynastai peri emou ta dikiai mhte gynwai mhte 

poiesai; 10. orw o' egyne kai tou doxan toux progegno- 

votov anvraptov en tois epigynomeneis ouk omoion 

catalogopomenh toux te adikhsanta toux kai toux adikhsen- 

тов оива дей, esto kal eis tis epitmeleias teuxomai up' an- 

vrapotov, kal ean vun apothano, ouc omiois tois eme 

apokteinasin oida yap aiei murturikesethai, esto 

ei giv hiddikaia meon oudeina pwtote anvrapon oude cheiro 

etoiisa, beltious de poiieiv epieromh aiei toux emoi 

suvontas. 

Toiasa mou proes 'Ermogene' h dieleixeia 

tai proes toux allous. 11. Touv de Sowkrathe givno- 

skontov, oious hnu, oi arhetis efieumenoi pantes eti kai 

vun diaetojou pasantov mailista pithontes ekeinov, wv 

oferlmodatov dona proes arhetis epitmeleian. 'Emai 

mew de touwtos ou, oion eis dyighma, eusebhes mev 

ouwtos, doste m hedewn ouxh tis toux theon gnwsh poiiein, 

dikaios de, doste blaptein men mident mikron midenta, 

oferleiv de ta megysta tous xroemovous aitof, egkrateis 

dev, doste midentote proaireidnai to hdoi antr tov 

beltious, frumivos de, doste mi diamartaneiv krinwv 

ta beltiv kai ta cheiro, mident allou prosethesithai.

93 ou' anvraptov. This construction is used because epit- 

meleias teuxomai is equivalent to a passive verb; therapeuthsoumai 

or the like. Cf. III. iv. 1, trai- 

mata 'ap tov polenian tosoita 

exon. See note on II. vi. 38.

94 murturikesethai. The future 

middle is here used passively. 

Cf. Thucyd. i. 142, ti' toux xh- 

matov stanei koiusion ta. So 

oferlhesethai (I. vi. 14). Cf. also 

I. i. 8.

95 mident allou prosethesithai.
"Nor to want any other person's aid beyond himself (πρὸς)." Cf. Thucyd. i. 68, διδασκαλίας δὲ ἂν μὲν ἔδοκει.
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