Socrates

From a bust in the Museum at Naples
XENOPHON
MEMORABILIA

EDITED
ON THE BASIS OF THE BREITENBACH-MÜCKE EDITION

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TO THE MEMORY

OF

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

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

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

In the Introduction and Commentary, both of which are freely adapted from the German edition, the editor has endeavored constantly to keep in mind the needs of college students who may read Xenophon, and references to the grammars of Goodwin and Hadley-Allen are accordingly supplied in abundance. The notes are especially full on those portions of the work which may profitably be selected when it is not feasible to take the class through the entire Memorabilia. For the convenience of instructors who may wish to make such selections, the editor
suggests the following passages as characteristic and as repaying study from different points of view: book i, chapters 1, 4, 6; book ii, chapters 1, 2, 6; book iii, chapters 1, 4, 5, 9, 10; book iv, chapters 2, 6, 8.

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

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Ohio State University,
January, 1903.
INTRODUCTION

I. LIFE OF SOCRATES (469–399 B.C.)

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

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

1 Socrates’s features were in strong contrast to the accepted type of ‘classical’ beauty. His snub nose and bulging eyes are mentioned by Theodorus in the Theaetetus of Plato (143 E); and in Plato’s Symposium (215 a, b) Alcibiades says that Socrates resembles nothing more than the carved figures of Silenus or the satyr Marsyas.
fought at Arginusae. Again, in 404 B.C., when commanded by the Thirty to go with four others to Salamis and arrest Leon, a citizen whose wealth was coveted by the tyrants, Socrates alone had the courage to disobey. "For this," as he says, "I should probably have been punished, had not the government soon thereafter fallen."

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

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

1 Cf. Cicero's statement that Socrates was the first thinker who brought philosophy down from the clouds to dwell in the cities and houses of men (Tusc. Disp. v. 4. 10).
what in this general idea was applicable to the case in hand, he brought home to his interlocutor's head and heart both conviction of the truth and the desire to embrace it. Thus, though he gave no formal instruction, he was one of the greatest of teachers.

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

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

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

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

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

On the other hand, the internal evidence of the Anabasis goes to show that Xenophon was a young man—not over thirty—when he joined the expedition of Cyrus. See An. iii. 14, 25, 4. 42; v. 3. 1; vii. 2. 38, 3. 46, 6. 34. For a discussion of the question, see Dakyns, The Works of Xenophon, Introduction, p. xlix ff., and C. D. Morris, On the Age of Xenophon at the Time of the Anabasis, in the Trans. of the Am. Philol. Assn., v. p. 82.
at Cunaxa and the treacherous massacre of the five generals, Xenophon by common consent became the leader of the Ten Thousand Greeks; and by his tact, patience, and readiness of resource brought them through the dangers and hardships of a five months’ march to the Black Sea. The Anabasis is the vivid and convincing narrative of this expedition.

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

9. At the battle of Mantinea (362 B.C.), or rather in the cavalry skirmish preceding it, Gryllus, one of Xenophon’s two sons, was slain. The Laconian composure with which Xenophon received the news is thus described by Diogenes Laertius: “Gryllus was serving in the (Athenian) cavalry; it was the battle of Mantinea, and he fought valorously and was slain. Meanwhile, as the story goes, Xenophon was engaged in offering sacrifice; the chaplet was on his brow when they brought him news, saying, ‘Your son has fallen,’ whereupon he removed the chaplet; but as the messengers added ‘nobly’ he replaced it on his head,
shedding, as others have mentioned, no tear, but only uttering the words ἵδειν θνητὸν γεγένηκώς (I knew my child was mortal).”

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

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

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

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

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

III. THE MEMORABILIA (ἌΠΟΜΝΗΜΟΝΕΥΜΑΤΑ)

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

15. Still, the Memorabilia contains many irregularities of style, incoherences in statement, and perplexing repetitions of the same topic (especially noticeable in book iv). These have given rise to suspicions that the work as we have it is not in the condition in which it left the author’s hands. Some scholars (as Bergk, Schenkl, and Hartman) have regarded it as an epitomized fragment of an original which included the Oeconomicus and the Symposium. Others have thought that the original work has been largely added to by various editors and copyists, Krohn going so far as to repudiate all but four chapters and fragments
of three others, and Lincke recognizing only three chapters out of the thirty-nine as genuine. A still later school of criticism (represented by Schanz, F. Dümmler, and K. Joel) shows a tendency towards reaction from these extreme views; and the Memorabilia seems to be regaining its former position of acceptance as a fairly trustworthy portrait, though somewhat colored by affection, from the hand of one who knew and loved his master and friend.

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

¹ Dindorf rejects the last chapter as going beyond the plan marked out in i. 1. But the epilogue seems to agree well enough with the author's purpose, as set forth above. Cf. E. Pohle, Die angebliche Xenophontische Apologie in ihrem Verhältnis zum letzten Kapitel der Memorabilien.
17. What, now, does the Memorabilia really contain, and how far does it afford us a true picture of the personality of Socrates?

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

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

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

20. Since virtue is a form of knowledge, it can and must be learned; but, if it is to be permanent, it must be continually practiced (i. 2. 19, 23; ii. 6. 39; iii. 9. 1 ff.). Only he who has knowledge recognizes that self-restraint is better than license (i. 5. 5; ii. 1. 19, 33; iv. 5. 9); he will be able to distinguish the apparent danger from the real one (iv. 6. 11), and will
therefore have truer courage than the one who lacks that ability (iii. 9. 2); he will clearly see that integrity brings more security and prosperity than does iniquity. On this basis of clear insight rests also the virtue of piety, which can be neglected only by the man who does not know that the gods watch over individual men and the race in general (i. 1. 19, cf. i. 4. 5 ff.), and how many blessings are daily received from them (i. 4. 10 ff.); while he who knows how much he owes the gods is εἰσεβῆς (iv. 6. 4). The thoughtfulness resting on such insight, and gradually developed into a morality which everywhere and always decides for virtue, is called σωφροσύνη (iii. 9. 4; iv. 3. 1). This σωφροσύνη (not essentially different from σοφία, according to the Xenophontic Socrates) is unthinkable without self-knowledge. The understanding of our own situation and powers enables us to distinguish real from apparent knowledge, and preserves us from perverted actions and from failure (iv. 2. 24 ff., cf. iii. 9. 6 ff.).

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

22. As human action, however, cannot dispense with all rules, these are provided for: on the one hand, by the νόμοι τῶν θεῶν (iv. 4. 19, 6. 3 ff.), which, although unwritten, clearly show to mortals what they are to do and to avoid with reference to the gods. On the other hand we have the νόμοι τῆς πόλεως, which regulate the action of man toward man (iv. 6. 6 ff.; iv. 4. 16). These not only impose on us specific duties, but provide for us ample protection; so that it is folly to become a citizen of the world and to decline to belong to any one state (ii. 1. 14 ff.). In so far as the νόμοι furnish the standard for right action, τὸ δίκαιον is synonymous with τὸ νόμιμον (iv. 4. 12, 6. 6). The ultimate end, however, of all striving for virtue is εὐδαιμονία (happiness) (ii. 1. 33). As every individual virtue is simply the
doing of that which in every situation is the most appropriate, most reasonable, best thing, so the reward of an industrious and virtuous life is the attainment of true happiness. This, so far as it is the result of intelligent and upright effort, is called by Socrates εὐπραξία, in distinction from εὐτυχία (iii. 9. 14).

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

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

25. The Memorabilia has a further value for students in the simplicity and truth with which it transmits the Socratic ethics. In this mirror of virtues, as it was held up to antique youth, the 'sweet reasonableness' of integrity, modesty, temperance, love of relatives, piety, is contrasted with the unreasoning and destructive nature of intemperance, sciolism, boastfulness, ingratitude, atheism; and all in a luminous and convincing manner, everywhere adapted to the nature of the subject.
26. Finally, the Memorabilia is to be recommended as an admirable preparation for the reading of Plato. The conversations are of moderate length, and are conducted on an easily recognized plan; and thus afford a suitable transition to the more extended Platonic dialogues. The teaching of Socrates, moreover, was the fruitful germ of much of the later philosophy, especially and immediately that of Plato. Whoever would turn to the latter should first learn to know Socrates as he presented himself to the cultivated but simple and practical mind of Xenophon.

IV. THE ΔΑΙΜΟΝΙΟΝ OF SOCRATES

27. The word δαμόνον generally means the same as θείον divine. Hence τὸ δαμόνον is equivalent to τὸ θείον the divine being (cf. i. 4. 2, 10; iv. 3. 14); and τὰ δαμόνια is almost equivalent to οἱ θεοὶ, as we say 'the deities' for 'the gods.' Cf. ὁυσ μὲν ἡ πόλις νομίζει θεοῦν οὐ νομίζων, ἕπερα δὲ καὶνὰ δαμόνια εἰσφέρων i. 1. 1.

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

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

1 Adapted from Kühner's Prolegomena (1857), pp. 22–31.
30. While Xenophon in several places speaks distinctly of this inner voice as both urging on and holding back, Plato with equal distinctness makes Socrates say, *This is a kind of voice which has come to me ever since boyhood, and which whenever it comes always deters me from what I may be about to do, but never urges me on, ἐμοὶ δὲ τοῦτο ἐστὶν ἐκ παιδὸς ἀρξάμενον φωνή τις γνωμένη, ἣ ὅταν γένηται δεὶ ἀποτρέπει με τοῦτο δ ἀν μέλλω πράττειν, προτρέπει δὲ οὔποτε* (Plato *Apol.* 31 D, cf. also *Theages* 128 D). This apparent contradiction is generally reconciled by supposing that in Plato the silence of the divine voice was taken as a sign of assent (cf. Plato *Apol.* 40 A, B, C).
Πολλάκις έθαύμασα τίσι ποτὲ λόγοις Ἀθηναίους εἴπεισαν οἱ γραφάμενοι Σωκράτην ὡς ἄξιος εἰὴ θανάτον τῇ πόλει. ἡ μὲν γὰρ γραφῇ κατ’ αὐτὸν τοιάδε τις ἤν.

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

1. πολλάκις έθαύμασα: with these words Isocrates begins his Panegyricus, and Theophrastus his Characters.—τίσι ποτὲ: by what possible. The use of τίς, ποῖος, πόσος, πῶς, etc., makes the indirect question more vivid and forcible. G. 1012; H. 1011. So πολὺ ποτὲ in 2. For a similar intensive use of ποτὲ (Lat. tandem) with questions, cf. τί ποτὲ λέγει ο̄θεὸς Plato Ἀπολ. 21 β, τίπτ’ [τί ποτὲ] εἰληλουθας Hom. A 202. Xenophon surely was not unacquainted with the contents of the judicial indictment against Socrates; but he regarded its grounds as wholly unsatisfactory, and wondered what arguments could have persuaded the judges to render such a verdict. At the time of the trial (399 B.C.), Xenophon was not in Athens, and could only have heard from others in regard to the speeches.—Ἀθηναίους: here (as Ἀθηναῖοι in 20) refers immediately to the judges. So, in addressing the court, ὃ ἄνδρες Ἀθηναῖοι was allowable, instead of ὃ ἄνδρες δικασταλ, since every Athenian citizen over thirty years of age could become a judge. The actual number of judges sitting on each case was very large, usually 501, which must have made the court resemble somewhat a New England town meeting. In the popular jury court of the Heliaea, the term δικαστῆς really is equivalent to ‘judge-juryman.’ (See Schömann, Antiq. of Greece, Eng. transl., i. 474 ff.; Gow, Companion to School Classics, p. 126.) Both here, however, and in 20, δικαστῆς is purposely avoided, to indicate that the guilt of condemning Socrates affected the whole Athenian state.—ἐπεισαγ., ὡς εἰῆ: in 20, ἐπείσθησαν with acc. and infinitive.—οἱ γραφάμενοι: the accusers, viz. Meletus, Anytus, and Lycon (Introd. § 5).—τῇ πόλει: dat. of relation or interest. G. 1172; H. 771. Cf. i. 2. 62, 63.—μέν: not followed by a correlative δέ. A contrast is not expressed, though perhaps suggested. ‘How unfounded, however, the accusation was will appear hereafter.’ —γραφῇ: the
"&dicaei ςωκράτης οὔς μὲν ἡ πόλις νομίζει θεοὺς 
δοὺ νομίζων, ἔτερα δὲ καίνα δαιμόνια εἰςφέροντι 
adicei δὲ και τους νέους διαφθείρων."

Πρῶτον μὲν οὖν, ὅς οὐκ ἐνόμιζεν οὖς ἡ πόλις νομίζει 
2 θεοὺς, ποῖς ποτ' ἐχρήσαντο τεκμηρίως; θύων τε γὰρ 
φανερὸς ἢν πολλάκις μὲν οίκου, πολλάκις δὲ ἐπὶ τῶν 
10 κοινῶν τῆς πόλεως βωμῶν, καὶ μαντικὴ χρώμενος οὐκ 
ἀφανῆς ἢν: διετεθύλητο γὰρ ὃς φαίνει Σωκράτης τὸ 
δαιμόνιον ἑαυτῷ σημαίνειν—οἶνεν δὴ καὶ μάλιστα μοι

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

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

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

2. πρῶτον μὲν οὖν: "as to the 
first charge, then." The δὲ corre-
sponding to μὲν is at the beginning of 
chapter 2. — θύων: for the participle 
in indirect discourse with δήλος and 
φανερὸς εἰμι, see G. 1589; H. 981. — 
οἴκου: at home, i.e. in the αὐλή, 
the interior court of the dwelling, where 
stood the altar of Zeus 'Ερκείως. See 
For the accent of οἴκου, see G. 113; 
H. 102 b. — τῶν κοινῶν βωμῶν: these 
stood in the open spaces of the city, 
so that the worshipers were 'seen 
of men.' — οὐκ ἄφανῆς: 'litotes.' — 
διετεθύλητο γὰρ: for it was com-
monly reported (δὰ διετεθύλητο γὰρ 
in 4 carry this thought farther. — δαι-
μόνιον: an adj. used as a noun, like 
τὸ θεῖον. Cf. divinum quiddam, 
quod daemonium appellat 
(Socrates) Cic. de Div. i. 54. See 
Introduct. §27 ff. — ὅτεν δὴ καὶ μάλιστα:
3. τῶν ἄλλων: gen. of the person, although the real comparison is between things. Cf. πυραμίδα ἀπελπιστεῖν τολῆν ἐλάσσων τοῦ πατρὸς Ἑδί. ii. 134. See G. 1178; H. 773 b. — μαντικὴν (i.e. τὴν μαντικὴν τέχνην): divination in general, followed by the four varieties οἰνονοίς, φήμαις, συμβόλοις, θυσίαις. In the case of birds, their flight and cries were observed (Lat. augurium); φήμαι were sayings of men; συμβολα (συμβάλλω) were originally coincidences, or meetings of men, then, generally, natural phenomena, or other occurrences which may serve as omina; θυσίαις refers to the inspection of the viscera of victims sacrificed. Cf. Theo-
Socrates did not have pupils, in the ordinary sense of the term; he did not teach for money, like the Sophists. Both Xenophon and Plato sedulously avoid the use of the term μαθηταί for the followers of Socrates, employing, in its stead, συνόντες, συνουσιαστά, συνδιατρίβοντες, etc. Cf. i. 2. 3; i. 6.1; Plato Apol. 33 Α. — τὰ μὲν ποιεῖν, τὰ δὲ μὴ ποιεῖν: acc. to Plato (Apol. 31 d; Theag. 128 d), the δαίμονιον confined its activity to restraining, and did not encourage or urge on. The apparent difference between this statement and that of Xenophon may be explained by assuming that to Socrates the silence of the divine monitor implied assent and even encouragement. Cf. Plato Apol. 40 Α. ff. — ὡς προσημαίνοντος: i.e. λέγων τὸ δαίμονιον προσημαίνειν. The gen. or acc. abs. of a participle with ὡς or ὡστε assigns a reason on the part of the speaking or acting subject, without implying the truth or falsity of the statement expressed by the participle. Both cases (gen. and acc.) occur near each other in i. 6. 5. See G. 1574, 1593; H. 978. — τοῖς πειθομένοις αὐτῷ: those who followed his counsel. — μετέμελε: translate as if personal, "had cause for regret."

5. ὁμολογήσειν: for the potential opt., see G. 1327 ff; H. 872. — αὐτόν: i.e. Socrates. — ἡλίθιον μὴτ ἀλαζόνα: a fool nor an impostor. — ἐδοκεὶ δὲ ἂν, ἐὰν ἐφαίνετο: impf., instead of aor., denoting cond. unfulfilled in past time, the verbs expressing continued acts. So οὐκ ἂν προέλεγεν, ἐὰν ἂν ἐπίστευεν just below. See GMT. 410; H. 805 a. — ἀμφότερα ταῦτα: i.e. ἡλίθιος καὶ ἀλαζών. For the gender of the pred. adj., see H. 617. Cf. ὁπότε (ἀδελφός) τὰν τὸ ἐναντιῶτατον εἶ ἢ ii. 3. 5. — ὡς: see on 4. — πειθόμενος: for the supplementary participle, see G. 1588; H. 981. — ταῦτα: in these matters. — πιστεύων δὲ: equiv. to εἰ ἐπίστευε, cond. assumed as real, and itself a logical conclusion from the preceding sentence. For the circumstantial participle of cond., see G. 1563, 5; H. 969 d. — οὐκ εἶναι θεοὺς ἐνομίζειν: this was the meaning of the charge quoted in 1, οὐς μὲν ἡ πόλις νομίζει θεοὺς οὐ νομίζων.

6. ἀλλὰ μὴν: but further, marks a transition to a new phase of the
μὴν ἐποίει καὶ τάδε πρὸς τοὺς ἐπιτηδείους: τὰ μὲν γὰρ ἀναγκαῖα συνεβούλευε καὶ πράττειν ὡς νομίζοιει ἀριστ’ 35 ἀν πραχθῆναι, περὶ δὲ τῶν ἄδηλων ὅπως ἀποβῆσαι μαντευσομένους πέμπειν εἰ ποιητέα. καὶ τοὺς μέλλοντας 7 οἰκούς τε καὶ πόλεις καλῶς οἰκήσειν μαντικῆς ἐφή προσ-
δείσθαι. τεκτονικὸν μὲν γὰρ ἡ χαλκευτικὴ ἡ γεωργικὸν
[ἡ ἀνθρώπων ἀρχικὸν] ἡ τῶν τοιούτων ἔργων ἐξεταστικὸν
40 ἡ λογιστικὴ ἡ οἰκονομικὴ ἡ στρατηγικὴ γενέσθαι, πάντα

discussion. Xenophon makes fre-
quent use of this phrase. Cf. i. i. 10, iv. 5. 10. — ἐπιτη-
δείους: another substitute for ‘disciples’ (μαθηταῖ). See
on συνώνυμος in 4. — γὰρ: after τάδε (in preceding clause) has an
introductory force. Cf. ἐκ τάνδε σκέψαι: εἰ γὰρ κτλ. ii. 6. 38. — τὰ
ἀναγκαῖα: the necessary duties of life, the result of which can be readily
foreseen. Cf. ii. i. 6, iv. 5. 9. — καὶ (before πράττειν): here equiv.
to οὖν. Cf. ὡς δὲ οἱ τάδε ἔδοξε, καὶ ἔπολεε Hdt. i. 79. In compari-
sions, καὶ often stands in both clauses. H. 1042. Cf. i. 6. 3. — ὡς νομίζοιειν:
for the cond. rel. corresponding to past general cond., see G. 1451, 2; H.
914 B (2). — ἀν πραχθῆναι: repre-
sents the potential opt. of direct dis-
course. G. 1522, 1528; H. 946. — ἄδηλων (sc. δοτῶν) ὅπως ἀποβῆσαι:
"whose result was doubtful." ἀποβῆσαι is fut. opt. (never used with ἄν) in indirect question. GMT. 129; H. 932, 2. The adv.
ὅπως should not be confounded with the conj. ὅπως. See GMT. 376. —
μαντευσομένους πέμπειν: to send and consult the oracles. Xenophon him-
self received this advice from Soci-
rates (An. iii. 1. 5). Cf. ἐγέ μὴν
τάδε δέξειν ὡς πράττειν, συμβου-
λεσαίμι ἃν ἐγὼ γενέσθαι καὶ εἰς
Δωδώνην καὶ εἰς Δελφοὺς ἐπερεάσθαι (to
question) τοὺς θεοὺς Vect. vi. 2; Hdt.
i. 46, 85. For the fut. participle of
purpose, see G. 1563, 4; H. 969 c. —
ἔποιησι (sc. εἴη): whether they should
be done. For the verbal in -τέοις,
see G. 1595; H. 989: and for the
opt. in indirect question, see on ἀπο-
βῆσαι above.

7. καί: introduces an illustration,
"so, for example." Cf. καί οἱ
μοιχοὶ ii. 1. 5. — τοὺς μέλλοντας
καλῶς οἰκήσειν: qui vellent bene
administrare. Cf. εἰ ὁκόνται i. 2. 64,
where the phrase is used in a
pass. sense, "are well managed,"
For the periphrastic fut. inf. (with
μέλλω), see G. 1254; H. 846.
οἴκους τε καὶ πόλεις: "not only
domestic, but also public affairs." —
προσδείσθαι: needed in addition to
their human abilities and attain-
ments. — μὲν γὰρ: for while, con-
trasted with τὰ δὲ μέγιστα below. —
τεκτονικῶν: for the formation and
accent of denominative adjs. in -κός,
see G. 851; H. 565. — τῶν τοιοῦτων
ἔργων ἐξεταστικὸν: a competent critic
of such works. — λογιστικῶν: lit.
skilled in calculation, an accountant.
τὰ τοιαύτα μαθήματα καὶ ἀνθρώπου γνώμῃ αἰρετὰ ἐνόμιζεν εἶναι· τὰ δὲ μέγιστα τῶν ἐν τούτως ἐφή τοὺς θεοὺς 8 ἑαυτοῦ καταλείπεσθαι, ὥν οὐδὲν δῆλον εἶναι τοὺς ἀνθρώπους. οὗτε γὰρ τῷ καλῶς ἀγρόν φυτευσαμένῳ δῆλον 45 ὁστὶς καρπώσεται, οὗτε τῷ καλῶς οἰκίαν οἰκοδομησαμένῳ δῆλον ὁστὶς ἐνοικῆσαι, οὗτε τῷ στρατηγικῷ δῆλον εἰ συμφέρει στρατηγεῖν, οὗτε τῷ πολιτικῷ δῆλον εἰ συμφέρει τῆς πόλεως προστατεῖν, οὗτε τῷ καλήν γῆμαντίν, ἰν' εὐφραίνηται, δῆλον εἰ διὰ ταύτην ἀνάσεται, οὗτε 50 τῷ δυνατῷ ἐν τῇ πόλει κηδεστὰς λαβόντι δῆλον εἰ διὰ τούτους στερησεται τῆς πόλεως. τοὺς δὲ μηδὲν τῶν τοιούτων οἰομένους εἶναι δαμόνιον, ἀλλὰ πάντα τῆς ἀνθρωπίνης γνώμης, δαμοναν ἐφή· δαμονᾶν δὲ καὶ τοὺς

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

8. τὰ δὲ μέγιστα τῶν ἐν τούτωι: “but the point of greatest importance in these matters” (lit. of the things in these), i.e. the result in each case. —καταλείπεσθαι: reserve. —εἶναι: for the inf. by assimilation in indirect discourse, see G. 1524; H. 947. —καλῶς (in both clauses): well. —φυτευσαμένῳ: for denominative verbs, see G. 861; H. 570 ff. —οἰκίαν οἰκοδομησαμένῳ: the apparent redundancy of “house-building a house” is explained by the fact that οἰκοδομεῖν (like Lat. aedificare) early lost its special meaning, and was used with τεῖχος, γέφυρα, ναός, etc. Cf. οἰνοχθεὶ γλυκὸν νέκταρ Hom. A 508.—εἰ ἀνάσεται: after verbs or phrases expressing doubt or ignorance, εἰ should be translated whether, or whether not, acc. to the necessities of the Eng. idiom. For the fut. ind. with εἰ after expressions of uncertainty, see Kr. Spr. 65. 1. 8.—στερησεται (the usual form, instead of στερηθήσεται): passive, as is also ἀνάσεται. G. 1248; H. 496, and a.

9. μηδὲν: for the occasional use of μή with the inf. after verbs which regularly take οὖ, see GMT. 685 ἸΝ.—δαμόνιον: adj., “dependent on divine influence.”—τῆς ἀνθρωπίνης γνώμης: within the province of human understanding. For the pred. gen., see G. 1094, 1; H. 732 a.—δαμονᾶν: equivalent to ὅπο δαμονὸς κατέχεσθα. Notice the word-play (‘paronomasia’) between δαμόνιον and δαμονᾶν. The latter gains further emphasis by its repetition at the
55 μαντευμένος ἃ τοῖς ἀνθρώποις ἔδωκαν οἱ θεοὶ μαθοῦσιν διακρίνειν,—οἷον εἰ τις ἐπερωτώθη πότερον ἐπιστάμενον ἠμιχεῖν ἐπὶ ξένους λαβέϊν κρέιττον ἢ μὴ ἐπιστάμενον, ἢ πότερον ἐπιστάμενον κυβερνάν ἐπὶ τὴν ναῦν κρέιττον λαβέιν ἢ μὴ ἐπιστάμενον,—ἡ ἃ ἐξεστὸν ἄριθμησαντας ἢ μετρήσαντας ἢ στήσαντας εἴδειναι· τοὺς τὰ τοιαῦτα παρὰ τῶν θεῶν πυνθανομένους ἀθέμιστα ποιεῖν ἥγειτο· ἐφὴ δὲ δεῖν, ἃ μὲν μαθόντας ποιεῖν ἔδωκαν οἱ θεοὶ, μανθάνειν, ἃ δὲ μὴ δῆλα τοῖς ἀνθρώποις ἐστὶ, πειρᾶσθαι διὰ μαντικῆς παρὰ τῶν θεῶν πυνθάνεσθαι· τοὺς θεοὺς γὰρ οἷς ἄν ὄσιν ἱλεος σημαίνειν.

65 Ἄλλα μὴν ἐκεῖνος γε ἄει μὲν ἣν ἐν τῷ φανερῷ πρωτ. 10 τε γὰρ εἰς τοὺς περιπάτους καὶ τὰ γυμνάσια ἤτι καὶ beginning of the next sentence. — μαντευμένος: sc. περὶ τούτων. — ἔδωκαν: for the form, see G. 670; H. 432. — μαθοῦσι: by learning, "by experience." The participle is attracted to the case of ἄνθρωπος. G. 928, 1; H. 941. — οἷον εἰ: as if for example. — κρέιττον: sc. εἰν. — μὴ: with a participle, equivalent to a cond. rel. clause. G. 1612; H. 1025. — ἐπὶ τὴν ναῦν: upon his ship, with reference to the implied subj. of λαβεῖν. For the art. as possessive, see G. 949; H. 658. — ἢ ἂ ἐξεστὸν εἴδειναι: or in regard to matters which we may determine. — στήσαντας: by weighing. For the circumstantial participle of means, see G. 1568, 3; H. 969 a. — τοὺς τὰ τοιαῦτα κτλ.: sums up briefly (like πάντα τὰ τοιαῦτα in 7) what precedes; hence the 'asynedeton.' Cf. ii. i. 33; iv. 3. 14. — μαθάντας: see on μαθοῦσι above. — οἷς ἄν ὄσιν: cond. rel.clause. G. 1431, 1; H. 914 B (1). — ἰλεν: for the 'Attic' second decl., see G. 196; H. 227.

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

10. Ἄλλα μὴν: see on 6. — ἄει μὲν: contrasted with οὐδεὶς δὲ πῶστε in 11. — ἐν τῷ φανερῷ: cf. Eng. 'in the open.' — πρωτ.: the day was divided into several parts (ἄραι), — πρωτ. or ὕδρος, morning; πλήθωσα ἀγώρα, 9-12 η.μ.; μεσημβρία, noon; δείη, afternoon; and ἐσπερά, evening. — περιπάτους: colonnades or halls.

Aristotle and his followers, who carried on discussions while walking in
the paths and colonnades of the Lyceum, were called Peripatetics. — άγορᾶς: for the gen. of time, see G. 1136; H. 759. — πλείατος: very many. — μέλλον: opt. in cond. rel. clause, denoting repeated action in past time. See on ὃς νομίζειν 6. — ὃς τὸ πολύ: for the most part.

11. οὐδεὶς δὲ πάτωτε Σωκράτους κτλ.: but no one ever saw Socrates do, or heard him say, anything profane or impious. Σωκράτους is gen. with verbs of perception. G. 1102; H. 742. The two participles πράττοντος and λέγοντος are supplementary. G. 1582; H. 982. — οὐδὲ γὰρ: the neg. extends also to σκοπῶν. — τῶν πάντων: the universe. — ἦπερ: ea quidem ratione, qua. To serve ethical or teleological purposes, Socrates brought the consideration of the universe into his discussions (cf. i. 4, iv. 3). Xenophon is careful, however, to say that he did not discourse thereon after the manner of natural philosophers (in order to preclude the assumption that Socrates, by such discussions, laid himself open to the charge of ἀσέβεια, as did other philosophers, e.g., Anaxagoras). Cf. οἱ γὰρ ἀκοόντες ἢγούνται τοῖς ταῦτα (viz. τὰ τε μετέώρα [celestial phenomena] καὶ τὰ ὑπὸ γῆς) ζητοῦντας οὐδὲ θεοῦ νομίζειν Plato Apol. 18 c. — καλούμενος: attrib. participle. G. 1559; H. 965. — τῶν σοφιστῶν: here, as in iv. 2. 1, philosophers, without unfavorable added meaning, which σοφιστής did not have before the time of Socrates. For its use in the less favorable sense, see i. 6. 13. The student may consult, on this subject, the histories of philosophy, as Zeller, Schwager, Ueberweg, etc.; and, especially, Grote's famous discussion (Hist. of Greece, c. lxvii). — κόσμος: the world of order, corresponds exactly to the Lat. mūndus, and is said to have been first employed in this sense by Pythagoras (about 500 B.C.). — ἐφι: the origin of the world was a favorite subject of speculation with the earliest Greek philosophers. 'Ay, sir, the world is in its dotage; and yet the cosmogony, or creation of the world, has puzzled philosophers of all ages. What a medley of opinions have they not broached upon the creation of the world!' Goldsmith, Vicar of Wakefield, c. 14. — τίσιν ἀνάγκαις: by what eternal laws. — φροντίζοντας
75 τῶν οὐρανίων, ἀλλὰ καὶ τοὺς φροντίζοντας τὰ τοιαῦτα
μωραίωντας ἀπεδείκνυεν. καὶ πρῶτον μὲν αὐτῶν ἐσκό-12
τει πότερά ποτε νομίσαντες ἵκανὼς ὅτι τάνθρωπον
eἰδέναι ἔρχονται ἐπὶ τὸ περὶ τῶν τοιούτων φροντὶζειν,
ἡ τὰ μὲν ἀνθρώπεια παρέντες, τὰ δαμύνει δὲ σκοτοῦν-80
τες, ἠγοῦνται τὰ προσήκοντα πράττειν. ἔθαύμαζε δὴ εἰ 13
μὴ φανερὸν αὐτοῖς ἔστων ὅτι ταῖτα οὐ δυνατὸν ἔστω
ἀνθρώποις εὐρεῖν. ἐπεὶ καὶ τοὺς μέγιστον φρονοῦντας
ἐπὶ τῷ περὶ τούτων λέγειν οὐ ταῦτα δοξάζειν ἄλληλους,
ἀλλὰ τοῖς μανομένοις ὁμοίως διακείσθαι πρὸς ἄλληλους.

85 τῶν τε γὰρ μανομένων τοὺς μὲν οὐδὲ τὰ δειμα δεδεῖναι,14

tὰ τοιαῦτα: pondering such subjects.
τοιαῦτα replaces a cognate acc. im-
plied in the verb. G. 1054; H. 716 and
b. Cf. μέγιστον and ταῦτα 13, and τὰ
μετέωρα φροντίστης Plato Apol. 18 b.
So Aristophanes (Clouds 94) calls
Socrates's house a φροντιστήριον, and
(ibid. 102) the philosophers generally

12. πρῶτον μὲν: corresponds to
ἔσκασε δὲ in 15.—αὐτῶν ἵκοπεὶ
πότερα: he would raise the question
in regard to them, whether. αὐτῶν
(regarded as attrib. gen.) may be
referred to the general rule given in
G. 1084; H. 728, the other subst. in
this case being the interr. sent. πότερα
κτλ. Cf. ἕννοισε δὲ αὐτῶν καὶ ὡς
ἐπηρῶτων ἄλληλους τοιαῦτα Cyr. v. 2.
18.—πῶς: adds intensity to the
question, as in 1 and 2. Cf. πότερα
ποτε πῦλεμος, ἢ εἰρήνη εἰ Ἡλλ. v.
4. 16. —τάνθρωπίνα, ἀνθρώπεια:
without perceptible difference in
meaning. Cf. ἀνθρώπινος πράγματα
iv. 1. 2, with ἀνθρώπεια πράγματα iv.
6. 5. — τὸ φροντίζειν: for the articu-
lar inf., see G. 1546; H. 950.—
παρέντες (παρίσιμοι): in ignoring.
13. ἔθαύμαζε εἰ: the prot. with
eἰ, after verbs expressing emotion in
past time, is equivalent to a causal
clause, and might take the optative.
GMT. 697; H. 926. εἰ μὴ is equiva-
lent to δὲ οὐ.—ἔστιν, ἔστιν: such
repetitions are frequent in Xenophon.
So δοκεῖν εἶναι, εἶναι δοκεῖν in 14.—τοὺς
μέγιστον φρονοῦντας: those who most
pride themselves. μέγιστον, instead of
μέγιστα, on the analogy of μέγα φρονεῖν.
—οὐ ταὐτὰ δοξάζειν: do not hold the
same opinions. For the inf. in subord.
clause of indirect discourse, see on εἶναι
in 8. — ἄλληλοι: for the abridged
expression, see on τῶν ἄλλων 3.—
τοὺς μανομένους: madmen, as a class.
For the generic use of the art., see
G. 950; H. 650.—διακείσθαι πρὸς
ἀλλήλους: are affected, in compari-
son with one another.

14. τῶν τε γὰρ μανομένων: for,
as among madmen (part. gen.),
followed by τῶν τε μεριμνῶντων as a
parallel. Notice the 'concinnity'
of this passage; both the ὑμῖν ὑμενοι and the μεριμνώτες are divided into three groups, each containing two contrasts. — δεδείναι: see on δεδάξεν in 13. — τὰ μὴ φοβερὰ: μὴ instead of ὡς, since τὰ φοβερὰ is indefinite. G. 1613; H. 1026. Distinguish between δεδείναι and φοβείσθαι. — ὲπιοῦν: -οῦν, like Lat. -cunque, is equivalent to Eng. ‘ever,’ ‘sooner.’ G. 432; H. 285. — ἐξήτητεν: equivalent to ἐξίτητον. G. 808; H. 477. For the impers. const. of the verbal, see G. 1507; H. 990. — τὰ τυχόντα: chanced on, hence ‘common.’ The whole phrase is nearly equivalent to Eng. ‘stocks and stones,’ and seems to indicate a sort of fetichism. Breitenbach understands it of grotesque stone or wooden images, and cites τὰ δὲ ἐτὶ παλαίτερα (in still more remote times) καὶ τοῖς πάνω "Ελληνι τιμᾶς θεῶν (divine honors) ἀντὶ ἀγαλμάτων (statues) ἑξιον ἄρχοι (undressed) λιθῷ Παυσ. vii. 22. 3. — τὸ ὅν: all existence, ‘the universe,’ to be supplied also as subj. for ἀπειρα (ἐναι) τὸ πλῆθος. That the universe was a unit (ἐν μόνον) was the doctrine of the Eleatic philosophers, and esp. of Xenophanes (about 540 B.C.), the founder of that school. Plato discusses this doctrine in the Parmenides. The contrary view (ἀπειρα τὸ πλῆθος) was held by the Atomists, esp. Leucippus (about 500 B.C.) and his pupil Democritus, both of Abdéra in Thrace. — ἄν ποτε κινηθηναι: equivalent to ἄν ποτε κινηθῆναι in direct discourse. G. 1494; H. 964. The doctrine was that of the Eleatic Zeno (about 460 B.C.): ‘Motion is impossible,’ said he, ‘for it must take place either where a body is, or where it is not; it cannot move where it is, and it certainly cannot where it is not.’ On the other hand, the ‘perpetual flux’ (ἄεὶ κινεύονται) was maintained by Heraclitus of Ephesus (about 500 B.C.). For an account of these various schools, see Schwegler’s, Zeller’s, or Ueberweg’s Hist. of Philosophy, or Marshall’s Hist. of Greek Philosophy.
XENOPHON'S MEMORABILIA I. 1.

kai tâde: "'Aρ', ὃς περ οἱ τὰ ἀνθρώπεια μανθάνοντες ἠγούνται τοῦθ', ὃ τι ἄν μάθωσιν, εαυτοῖς τε καὶ τῶν ἄλλων ὅτι ἂν βούλωνται ποιήσαν, οὕτω καὶ οἱ τὰ θεῖα ἰητούντες νομίζοντιν, ἐπειδὰν γνῶσιν αἰς ἀνάγκαις ἐκαστα γίγνεται, ποιήσαν, ὅταν βούλωνται, καὶ ἀνέμους καί ὑδατα καὶ ὁρας καὶ ὅτου ἄν ἄλλον δέωνται τῶν τοιούτων, ἦ τοιοῦτο μὲν οὐδὲν οὐδ' ἐλπίζοντιν, ἀρκεῖ δ' αὐτοῖς γνῶναι μόνον ἦ τῶν τοιούτων ἐκαστα γίγνεται;" περὶ μὲν 16 ὁν τῶν ταύτα πραγματευομένων τοιαύτα ἐλεγεν· αὐτὸς δὲ περὶ τῶν ἀνθρωπείων ἀεὶ διελέγετο, σκοπῶν τὶ εὐσεβῆς, τί ἀσεβῆς, τί καλὸν, τί αἰσχρόν, τί δίκαιον, τί ἀδικον, τί σωφροσύνη, τί μανία, τί ἀνδρεία, τί δειλία, τί πόλις, τί πολιτικὸς, τί ἀρχή ἀνθρώπων, τί ἀρχικὸς ἀνθρώπων, καὶ περὶ τῶν ἄλλων, ἃ τοὺς μὲν εἰδότας ἣγεῖτο καλοὺς κἀγαθοὺς εἶναι, τοὺς δ' ἄγνοούντας ἀνδραποδῶδες ἃν δικαίως κεκλήσθαι.

15. ἀρα: whether, introducing νομίζοντιν, and followed by ἥ ἐλπίζοντιν as the alternative.—μάθωσιν, βούλωνται, γνῶσιν: for the cond. rel. subjv., see G. 1434; H. 916. —ἀνάγκαις: as in 11. — ὅσα: rains. — ὅτου: for the form, see G. 425; H. 280 a.—ἡ: qua ratione. The passage suggests a definition of 'pure' and 'applied' science.

16. περὶ μὲν οὖν: an extended enumeration of details is often closed, in Greek, with a clause or sentence which sums them all up; and which is commonly introduced by μὲν οὖν or δή. Cf. the beginnings and endings of Xenophon's chapters.—αὐτὸς δὲ: for the uses of the intensive pron., see G. 989; H. 680.—τί εὐσεβῆς, τί ἀσεβῆς κτλ.: Socrates sought to define his conceptions by examining opposed qualities, which accordingly are here arranged in pairs until τὸλις is reached, when the opposition ceases. Since the question is as to the essential nature of each quality, εὐσεβῆς and the following adjs. are virtually abstract nouns. G. 933; H. 621 b (Rem.). —α τοὺς εἰδότας κτλ.: quas res qui seirent honestos esse arbitrabatur. To Socrates, the proper study of mankind was man. In his view the expression καλοὺς κἀγαθοὺς contained the idea of men of culture, viros liberaliter institutos; while ἀνδραποδῶδες servile conveyed the opposite meaning. Other Greeks (than Socrates) often used καλοὶ κἀγαθοὶ in a political sense, like optimates. —ἀν κεκλήσθαι: equivalent to 'pf.
of Socrates thus far described could not have been known to everybody, and might easily have remained unknown to the judges. μή is explained by the cond. force of the rel. clause. G. 1610; H. 1021. ὅσα is loosely connected with φανερός and ἑγίγνωσκε, which verb, in the sense of ‘think’ or ‘believe,’ is often employed with περὶ and the genitive. Cf. i. 2. 19. For the pers. const. of φανερός, see on i. 1. 2. — ὑπὲρ: chosen to avoid a repetition of περὶ. — παραγώγων: ‘went astray in their judgment.’ — ἐνέθυμηθησαν: with the gen., had regard to; with the acc., more in the sense of ‘ponder.’ For el with the ind. after θαυμαστὸν, see on 13 above.

18. Βουλεύσας: senator factus. So ii. 6. 25, where ἄρξας is equivalent to magistratus factus. The aor. denotes the election to the office, the pres. would indicate continuance in it. G. 1260; H. 841. The senate, or council (βουλὴ), of the Athenians was, under the constitution of Clisthenes, composed of five hundred citizens, fifty being chosen from each of the ten tribes (φυλαί). The whole collective body was divided into ten sections of fifty each, corresponding to the ten tribes. Each of these sections (called πρυτάνεις) in turn served as an executive committee of the βουλὴ for a period of thirty-five or thirty-six days in ordinary years (thirty-eight or thirty-nine days in intercalary years). From the prytany of fifty members one man was chosen by lot each day to act as presiding officer (ἐπιστάτης) in conducting the debate and in putting questions to vote. This latter function, in the present instance, as we see, Socrates refused to exercise. Cf. Plato Apol. 32 b, and for an account of the βουλὴ, its functions, divisions, etc., see Schömann, Antiq. of Greece, i. 371 ff., Gardner and Jevons, Manual of Greek Antiq., 484 ff. — τὸν βουλευτικὸν ὄρκον ὁμόσας: having taken the senatorial oath of office. ὄρκον is cognate accusative. — ἐν φ. ἦν: in which it was stipulated. We might expect ἐν ὃ ἔστι, but the impf. indicates what obligations Socrates assumed when he took the oath. — παρὰ τοὺς νόμους ἐτλ.: after the naval victory of the Athenians over the Spartans off the Arginusae
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120 μα ψήφω τοὺς ἀμφὶ Θράσυλλον καὶ Ἐρασινίδην ἀποκτεῖναι πάντας, οὐκ ἡθέλησεν ἐπιψηφίσαι, ὅργιζομένου μὲν αὐτῷ τοῦ δήμου, πολλῶν δὲ καὶ δυνατῶν ἀπειλούντων. ἀλλὰ περὶ πλείονος ἐποίησατο εὑροκείν ἡ χαρίσασθαι τῷ δήμῳ παρὰ τὸ δίκαιον καὶ φυλάξασθαι τοὺς ἀπειλοῦντας. 125 καὶ γὰρ ἐπιμελεῖσθαί θεοὺς ἐνομίζειν ἀνθρώποι, οὐχ δὲν τρόπον οἱ πολλοὶ νομιζοῦσιν· οὐτοί μὲν γὰρ οἴονται τοὺς θεοὺς τὰ μὲν εἰδέναι, τὰ δὲ οὐκ εἰδέναι. Σωκράτης δ' ἥγειτο πάντα μὲν θεοὺς εἰδέναι, τὰ τε λεγόμενα καὶ πραττόμενα καὶ

islands (406 B.C.), the Athenian generals omitted to take adequate measures to rescue the crews of the disabled vessels, or to gather the dead for burial. A violent storm, arising after the battle, hindered the detachment left behind for that purpose from performing this duty, so sacred in Hellenic eyes. The generals were publicly impeached; and, in spite of Socrates's protest, were condemned to death in one vote (μιᾷ ψήφῳ). This proceeding, and the refusal of a fair trial to the generals, were illegal (παρὰ τοὺς φήμους); for the law expressly provided that when several persons were accused together, a separate trial and vote should be held in the case of each (Hell. i. 7. 26). The full number of generals was ten: but Conon was blockaded at Mytilene, Archestratus had died, two had fled to avoid trial; and only six were actually executed. Cf. Hell. i. 7, Plato Apol. 32 ν, and see Grote, Hist. of Greece, c. lxiv. — τοὺς ἄμφι Θράσυλλον καὶ Ἐρασινίδην: Thrasylus and Erasinides with their colleagues. For the phrase οἱ ἄμφι τινα, see H. 791, 3. In the nine here spoken of should probably be included Leon, who was superseded in command by Lysias during or just before the battle (Hell. i. 5. 16, 6. 30, 7. 2); Xenophon must therefore omit his name when speaking (Hell. i. 7. 34) of sentence being passed on 'eight.' — οὐκ ἡθέλησεν: refused. The illegal vote must have been taken, after Socrates's refusal, by the 'prytanes' directing some other more compliant member of their body to put the question. — εὑροκείν: to keep his oath. — φυλάξασθαι: for differences of meaning in the act. and mid. of certain verbs, see G. 1246; H. 816.

19. θεοὺς: "beings who deserve the name of gods." τοὺς θεοὺς might be understood to mean the special divinities of the Athenians. — ὁ τρόπον: equivalent to τὸν τρόπον, ὃ — τὰ τε λεγόμενα κτλ.: cf. 'For there is not a word in my tongue, but lo, O Lord, thou knowest it altogether,' 'thou understandest my thought afar off,' 'whither shall I flee from thy presence?' Psalm cxxxix; and οὕτω τοῖνοι οἱ πάντα μὲν εἰδότες πάντα δὲ δυνάμενοι
tā σιγή βουλευόμενα, πανταχοῦ δὲ παρείναι καὶ σημαίνειν 130 τοὺς ἀνθρώπους περὶ τῶν ἀνθρωπείων πάντων.

Θαυμάζω οὖν ὅπως ποτὲ ἔπεισθησαν Ἀθηναῖοι Σωκράτης-20 τὴν περὶ θεοὺς μὴ σωφρονεῖν, τὸν ἀσέβες μὲν οὐδὲν ποτὲ περὶ τοὺς θεοὺς οὔτ’ εἰπόντα οὔτε πράξαντα, τοιαύτα δὲ καὶ λέγοντα καὶ πράπτοντα [περὶ θεῶν], οίδ’ τις ἄν καὶ 135 λέγων καὶ πράπτων εἰ ὁ τι καὶ νομίζοιτο εὐσεβεστάτους.

Θαυμαστόν δὲ φαίνεται μοι καὶ τὸ πεισθῆναι τινὰς ὡς 2 Σωκράτης τοὺς νέους διέφθειρεν, ὅσ πρὸς τοὺς εἰρημένους πρῶτοι μὲν ἀφροδισίων καὶ γαστρὸς πάντων ἀνθρώ-20 πων ἐγκρατεστάτος ἦν, εἰτα πρὸς χειμώνα καὶ θέρος 5 καὶ πάντας πόνους καρτερικῶτατος, ἐτι δὲ πρὸς τὸ μετρίων δεῖσθαι πεπαιδευμένος οὕτως ὡστε πάνω μικρά

θεοὶ οὕτως μοι φίλοι εἰσὶν ὡστε διὰ τὸ ἐπιμελείσθαι μοι ὡστε λέγων αὐτῶν οὔτε νυκτὸς οὐθ’ ἡμέρας οὕν’ ὅποι ἀν ὀρμῶμαι οὐθ’ ὃ τι ἄν μέλλω πράπτειν Sym. iv. 48.

20. Θαυμάζω οὖν κτλ.: repeats, in conclusion, the thought of 1.—μὴ σωφρονεῖν: did not hold sound opinions. For μὴ instead of οὖ, after οἴμαι, cf. i. 2. 41; after ὑποτεθεῖν, An. ii. 3. 13. GMT. 685 fin.; H. 1024.—τὸν ἀσέβες κτλ.: the rest of the section is an expansion of the idea περὶ θεῶς σωφρονεῖν. Note the significant change in tense from εἰπόντα and πράξαντα to λέγοντα and πράπτοντα.—οία: obj. of λέγων and πράπτων. For the cond. force of these participles, see on i. 1. 5.

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

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

1. τὸ πεισθῆναι τινὰς: that any were persuaded (by the arguments of the accusers). For the inf. with τό, as subj., see G. 1555; H. 959. — ὅς: a man who. Cf. 64; of i. 4. 11, iii. 5. 15.—πρὸς τοὺς εἰρημένους: sc. in the previous chapter. — γαστρὸς: appetite, as in i. 6. 8, a case of ‘metonymy.’ For the gen. with adjs., see G. 1140; H. 753 b.—εἰτα: without δὲ, as often after a πρῶτον μὲν. So ἔπειτα in i. 4. 11, iv. 2. 31. On Socrates’s hardy endurance of heat and cold, and other physical discomforts, cf. i. 6. 2, Plato Sym. 220 b.—καρ-τερικῶτατος: most inured.—πρὸς τὸ μετρίων δεῖσθαι: “to moderation in his wants.” For the articular inf. as obj. of a prep., see GMT. 800; H. 959. — πάνυ μικρά: Socrates estimated his entire estate at five minae, or 500 drachmae (Oec. ii. 3.). Reckoning
the drachma at eighteen cents, this would nominally be equivalent to ninety dollars. The purchasing power of money, however, was much greater in ancient than in modern times. The orator Lysias, who was reputed rich, was robbed by the Thirty of the bulk of his fortune, amounting to about 312 minae (Lys. xii. 11.). Boeckh (Staatshaushaltung der Athener 142 ff.) estimates that in the time of Socrates a family of four grown persons could live comfortably on five minae per annum; but as a man’s entire estate, this sum would be, indeed, πάνω μικρόν. On Attic money and its purchasing power, see Gow, Companion to School Classics, p. 88 ff. — κεκτημένος: for the circumstantial participle of concession, see G. 1563, 6; H. 969 e, and, for the case of the pred. participle, G. 927; H. 940. Cf. τῷ φανερὸς εἶναι 3. — ἢξευν: inf. of result. G. 1450; H. 953.

2. πῶς οὖν ἂν ἐποίησην: how then could he have made. For the potential indic., see G. 1338; H. 903. — πρὸς τὸ ποινέν μαλακοὺς: soft as to toil. — ἂλλ' ἐπαυσε τούτων πολλοὺς: nay, he freed many from these vices. — ἂν ἐπιμελήσωνται: the use of ἂν for ἢἀν is not infrequent in Xenophon. Cf. ἂν τι ὅρωμεν i. 6. 14. Of the three forms of the cond. conj. with ἂν, it may be remarked that in Attic inscriptions of the classical period (fifth to third century B.C.) ἂν is found but six times, ἢἀν being the prevailing form; while ἢἀν does not occur at all, though frequent in Mss. of literature of the fifth century. Meisterhans, Grammatik der attischen Inschriften, p. 213. For the subj. in indirect discourse, see G. 1497, 2; H. 932, 933. — έσεθαι: fut. inf. after ἐλπίδας, as after a verb of hoping. In direct discourse, we should have ἂν ἦμων αὕτων ἐπιμελήσθη, καλὸς κἀγαθὸς ἐσεθε. 

3. καίτοι γε: and yet, indeed, opposed to μὲν in the preceding sentence. So γε μέντοι in ii. 1. 9. The restrictive force of γε applies to the whole clause. — διδάσκαλος: cf. οὐς οἱ διαβάλλοντές μὲ φασιν ἐμοὺς μαθητὰς εἶναι, ἐγὼ δὲ διδάσκαλος μὲν ὁδόν μετ' ἑγεύθην Plato Apol. 33 a. See on i. 1. 4.— τούτοι: i.e. τοὺς κἀγαθοὺς έσεθαι. — ἂλλα τῷ φανερὸς εἶναι τοιοῦτος ἂν: but because it was evident that he was such a one. For the articular inf. in the dat., see G. 1547; H. 959, and for ἂν, see on θών i. 1. 2. For the case of φανερὸς, see on κεκτημένος 1.—
toioûtos ὁν ἐλπίζειν ἐποίει τοὺς συνδιατριβοῦτας έαυτῷ
15 μμομωμένους ἐκεῖνου τοιούτους γενήσεσθαι. ἀλλὰ μὴν
καὶ τοῦ σώματος αὐτὸς τε οὐκ ἥμελει τοὺς τ’ ἀμελοῦντας
οὔκ ἐπήνει. τὸ μὲν οὖν ὑπερεσθὸντα ὑπερπονεῖν ἀπεδο-
κίμαζε, τὸ δὲ ὅσα ἥδεως ἡ ψυχή δέχεται, ταῦτα ἰκανῶς
ἐκπονεῖν ἐδοκίμαζε: ταῦτην γὰρ τὴν ἔξω ὑγείνῃ τε
20 ἰκανῶς εἶναι καὶ τὴν τῆς ψυχῆς ἐπιμέλειαν οὐκ ἐμποδίζειν
ἐφί. ἀλλ’ οὖ μὴν θρυπτικὸς γε οὐδὲ ἀλαζονικὸς ἦν οὔτ’
ἀμπεχόνη οὖθ’ ὑποδέσει οὔτε τῇ ἀλλῇ διαίτῃ: οὐ μὴν
οὔτ’ ἐρασιχρησμάτους γε τοὺς συνόντας ἐποίει: τῶν μὲν
γὰρ ἄλλων ἐπιθυμώμων ἔπαινε, τοὺς δὲ ἑαυτοῦ ἐπιθυμοῦντας

συνδιατριβοῦτας: see on διάδασκαλος
above. — ἐαυτῷ: for the indir. refl.,
see G. 993; H. 683 a. — μμομωμένους:
imitando. — ἐκεῖνον: refers more
distinctly to Socrates, from the point
of view of the συνδιατριβοῦτες, than
αὐτὸν would do. ἐκεῖνος is apt to be
used when the person has already
been mentioned by αὐτὸ or ἑαυτῷ.
Cf. οὐκ ἔφη ἑαυτῷ γε ἄρχοντος οὐδένα
Ἑλληνον εἰς τὸ ἐκεῖνον ὑπατῶν ἀνάρ-
ποδίζεσθαι Hell. i. 6. 14.

4. ἀλλὰ μὴν: as in i. 1. 6. — οὐκ
ἐπήνει: improbabat. Cf. διὶ Δεξι-
πον μὲν οὐκ ἐπανοθῇ, εἰ ταῦτα πεποι-
κος εἶ Ἄν. vi. 6. 25. — τὸ μὲν οὖν
ὑπερεσθόντα κτλ.: he accordingly dis-
approved of overeating along with over-
working. ὑπερεσθὸντα agrees with the
understood subj. (τινὰ) of ὑπερπονεῖν.
The allusion is to the enormous appe-
tites of athletes while in training, a
process which must have been more
one-sided in its results than our mod-
er training is. In Plato and Eurip-
ides the professional athletes are
stigmatized as lazy, greedy, and
sleepy. In the fourth idyl of Thoc-
ritus, the boxer Aegon is described
as taking with him twenty sheep
for his month of training, and as eating
eighty barley-cakes in one day.

5. ἀλλ’ οὖ μὴν θρυπτικὸς ἦν: “but
he did not carry for body for the
so far as to be effeminate.” — ἀλαζο-
νικός: ostentatious, as the professional
Sophists often were. See on i. 6. 2.
— ἀμπεχόνη, ὑποδέσει: clothing, foot-
gear. Cf. οὐ μὲν γὰρ οὐκ ἔν πρέπο-
tοιοῦτων ἀναπτίμπασθαι (to be
soiled by), καλῶς μὲν οὖν ἄμπεχομένων
(clothed), καλῶς δὲ ὑποδεδεμένων (shod)
Plato Hipp. Maj. 291 a. — οὐ μὴν οὔδε:
ac ne quidem. — ἐπιθυμώμων, ἐπιθυ-
μοῦντας: obs. the ‘paronomasia.’
“Not only did Socrates free his asso-
ciates from the tyranny of other pas-
sions (beside avarice) which demand
money for their satisfaction, but he
gratified the sole desire aroused by
himself (i.e. to hear him converse)
without putting them to any outlay
of money” (Gilbert). — τοὺς ἐπιθυ-
μοῦντας ἐπράττετο χρῆματα: for the
25 οὐκ ἐπράπτετο χρήματα. τούτον δ' ἀπεχόμενος ἐνόμιζεν 6 ἐλευθερίας ἐπιμελεῖσθαι: τοὺς δὲ λαμβάνοντας τῆς ὁμολογίας μισθὸν ἀνδραποδιστὰς ἑαυτῶν ἀπεκάλει διὰ τὸ ἀναγκαῖον αὐτοῖς εἶναι διαλέγεσθαι παρ' ὁνὶν ἄν λάβουεν τὸν μισθὸν. ἡθαύμαζε δ' εἰ τις ἁρετήν ἐπαγγελλόμενος 7 ἀργύριον πράττοιτο καὶ μὴ νομίζοι τὸ μέγιστον κέρδος ἐξειν φίλον ἁγαθὸν κτησάμενος, ἀλλὰ φοβοῖτο μὴ ὁ γενόμενος καλὸς κάγαθος τῷ τὰ μέγιστα εὐεργετήσαντι μὴ τὴν μεγίστην χάριν ἔξοι. Σωκράτης δὲ ἐπηγγείλατο 8 μὲν οὐδὲν πῶς ποτὲ τοιοῦτον οὐδέν, ἐπίστευε δὲ τῶν συνόν-35 τῶν ἑαυτῷ τοὺς ἀποδεξαμένους ἀπερ αὐτὸς ἐδοκίμαζεν εἰς τὸν πάντα βίον ἑαυτῷ τε καὶ ἀλλήλους φίλους ἁγαθοὺς ἔστεσθαι. πῶς οὖν ἄν ὁ τοιοῦτος ἀνήρ διαφθείροι τοὺς νέους; εἰ μὴ ἁρὰ τῆς ἁρετῆς ἐπιμέλεια διαφθορά ἐστιν.

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

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

7. ἐπαγγελλόμενος: professing to teach, a technical expression.—πράττοιτο: for the opt., see on i. 1. 13, and G. 1502, 2 (2), last example but one; H. 932, 2. — μὴ, μὴ ἔξοι: we should expect μὴ ὑφ' ἔξοι, acc. to the rule (G. 1304; H. 887), but 'after μὴ had come to be felt as a conjunction, and its origin was forgotten, the chief objection to μὴ, μὴ was probably in the sound, and we find a few cases of it where the two particles are so far apart that the repetition is not offensive' GMT. 306 (where the sent. of the text is cited). Another instance of this rare usage is found in Thuc. ii. 13.

8. ἐπηγγείλατο, ἐπίστευε: note the difference between the aor. and the imperfect. — διαφθείροι: potential optative. — εἰ μὴ ἁρὰ: unless, forsooth. Cf. εἰ μὴ ἁρὰ δεινὸν καλοῦσιν ὅστις λέγειν τὸν τάληθν λέγοντα unless, forsooth, these gentlemen call him eloquent who speaks the truth Plato Apol. 17 b.
“Ἀλλὰ νῦν Δία,” ὁ κατήγορος ἔφη, “ὑπερορᾶν ἐποίει τῶν 9 ἀρχετῶν νόμων τοὺς συνόντας, λέγων ὅσ μῶρον εἶνεν τοὺς μὲν τῆς πόλεως ἄρχοντας ἀπὸ κυάμου καθιστάναι, κυβερνήτη ἐς μηδένα θέλειν χρῆσθαι κυαμεντῳ μηδὲ τέκτονι μηδ’ αὔλητη μηδ’ ἔπ’ ἀλλὰ τοιαῦτα, ἀ πολλῷ ἐλάττονας βλάβας ἀμαρτανόμενα ποιεῖ τῶν περὶ τῆς 45 πόλιν ἀμαρτανομένων.” τοὺς δὲ τοιούτους λόγους ἔπαιρεν ἔφη τοὺς νέους καταφρονεῖν τῆς καθεστώτης πολιτείας καὶ ποιεῖν βιαίους. ἔγω δ’ οἶμαι τοὺς φρόνησιν ἀσκοῦν-10 τας καὶ νομίζοντας ἰκανοὺς ἔσεσθαι τὰ συμφέροντα διδάσκειν τοὺς πολίτας ἤκιστα γίγνεσθαι βιαίους, εἰδό-50τας ότι τῇ μὲν βία πρόσεισιν ἔχθραι καὶ χίνδυνοι, διὰ ἐν τοῖς πείθειν ἁκινδύνως τε καὶ μετὰ φιλίας ταῦτα γίγνε-ται. οἱ μὲν γὰρ βιασθέντες ὡς ἀφαιρεθέντες μισοῦσιν, οἱ δὲ πεισθέντες ὡς κεχαρισμένοι φιλοῦσιν. οὐκον τῶν φρόνησιν ἀσκοῦντων τὸ βιαζέσθαι, ἀλλὰ τῶν ἱσχύν ἄνευ

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

10. Xenophon cannot wholly refute the charge that the teachings of Socrates weakened public respect for existing laws; so he blends it with the other charge ποιεῖν βιαίους, maintaining that while Socrates criticised certain governmental institutions, his criticism could never lead to acts of violence. — τοὺς φρόνησιν ἀσκούντας: those who cultivate practical wisdom. — τὰ συμφέροντα: as in i. 1. 3. For the double acc., see G. 1069; Ἑ. 724. — τοὺς πολίτας: their fellow-citizens. — εἰδότας: because they know. — οἱ μὲν γὰρ βιασθέντες κτλ.: for men who have suffered violence are filled with hatred, feeling that they have been robbed. For the thought, cf. Aesop’s fable of the Wind and the Sun. — κεχαρισμένοι: beneficis affecti. — οὐκον: declarative negation. — τῶν ἀσκούντων: pred.gen.of characteristic. — τὸ τοιαῦτα πράττειν: i.e. τὸ βιαζέσθαι.
55 γνώμης ἐχόντων τὸ τοιούτα πράττεν ἐστίν. ἀλλὰ μὴν καὶ συμμάχων ὁ μὲν βιάζεσθαι τολμῶν δέουσ᾽ ἀν οἶκ ὀλίγων, ὥ δὲ πείθειν δυνάμενος οὐδενός: καὶ γὰρ μὸνος ἣγούτ' ἀν δύνασθαι πείθειν. καὶ φονεύειν δὲ τοῖς τοιούτοις ἥκιστα συμβαίνει: τίς γὰρ ἀποκτείναι τινα βούλουτ' ἀν μᾶλλον ἦ ξοντι πειθομένω χρῆσθαι;

"'Αλλ'," ἐφη γε ὁ κατήγορος, "Σωκράτει όμιλητα γενομένω Κριτίας τε καὶ Ἀλκιβιάδης πλείστα κακὰ τὴν

11. ἀλλὰ μὴν: as in 4, i. 6. — συμμάχων: for the gen. with verbs of wanting, see G. 1112; H. 743. — οὐκ ὀλίγων: 'litotes'; the position also helps the emphasis. — μὸνος: by himself. — ἥκιστα συμβαίνει: it least of all occurs, a strong negation. — ἦσιν πειθομένω χρῆσθαι: "to have his faithful service while living." For the pred. dat. with χρῆσαι, see H. 777 a.

12–48. The fact that Alcibiades and Critias wrought great evil in the state should not be laid to the account of Socrates. They were impelled by measureless ambition and lust for power; and in Socrates they only sought a man from whom they could learn the art of persuasion, so as to win thereby positions of political influence. But they sufficiently showed in the sequel that they had not learned to imitate the character and life of their teacher. Socrates did not fail to set before them the attractions of a virtuous life; and, in fact, so long as they remained with him, they showed moderation. But virtue must be practiced to be retained; and they quickly fell a prey to all manner of temptations after leaving Socrates. For this he is not to be held responsible, the less so as he reproached them severely for their unworthy conduct, — incurring thereby the hate of Critias, as he later had cause to know. Thus they only followed their own natural bent after leaving Socrates; while many other friends of Socrates remained true through life to the principles of virtue which they had learned from him.

12. ἐφη γε: with marked emphasis, like Mark Antony's 'But Brutus says he was ambitious.' — γενομένω: the κατήγορος seems to insinuate a causal, as well as a temporal, force of the participle; post hoc, propter hoc. — Κριτίας: son of Callaeschrus, was one of the thirty men who were placed in power at Athens (by the aid of the victorious Lacedaemonians) at the close of the Peloponnesian war (404 B.C.). He took a prominent part in the cruelties practiced by the Thirty, and fell in the final conflicts with the Liberators under Thrasybulus. He had associated, as a young man, with Socrates and Gorgias of Leontini, and was a poet and dramatist of some repute. For an account of his activity, see Hell. ii. 3. 11 ff. — Ἀλκιβιάδης: son of Clinias, born at Athens about 450 B.C.;
he was distinguished for his personal beauty, talents, and wealth, and was notorious for his reckless profligacy. Socrates took great interest in him, and seems in return to have been respected and loved by him. At the siege of Potidaea (432 B.C.) Socrates saved his life, a service which Alcibiades returned by aiding Socrates at the battle of Delium (424 B.C.). For his connection with the Sicilian expedition (415 B.C.), see Thuc. vi, passim. Plutarch brackets him with Coriolanus in the Parallel Lives. — ἀνθρώπους are mentioned as low motives for attaining power in the state. — ἐν τῇ δημοκρατίᾳ: refers to the public and private life of Alcibiades, down to his return to the army at Samos in 411. See Grote, Hist. of Greece, cc. lv, lxiii.

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

14. ἐγενέσθην μὲν: corresponds to ἥδεσαν δὲ in the following sentence. In this case, μὲν and δὲ will scarcely be over-translated by on the one hand, on the other. — δὴ: 'as is known,' almost equivalent to our colloquial 'you know.' — ἥδεσαν: changes from dual to pl. and vice versa, in the same sent., are common. G. 903; H. 634. Cf. 16, 18, 33; Hell. iv. 4. 7.— ἵππω στατος, βιαίοτατος: so, in ii. 6. 24, χρηματά τε κλέπτειν καὶ βιαζεσθαι ἀνθρώπους were mentioned as low motives for attaining power in the state.
object of desire being substituted for the desire itself. Cf. 23. — χρώμενον: "influenced." — βούλοντο: for the opt., see on μέλλον i. 1. 10.

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

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

17. σωφρονεῖν: correlative with τὰ πολιτικά. — πρὸς τὸ τοῦτο μὲν οὐκ
90 ἀντιλέγων πάντας δὲ τοὺς διδάσκοντας ὅρῳ αὐτοὺς ἐπερ αὐτοὶ ποιοῦσιν ἀ διδάσκοντι, καὶ τῷ λόγῳ προσβιβάζοντας. οἶδα δὲ καὶ Ἑωκράτην διεκνύντα τοῖς συνούσιν ἐαυτῶν καλὸν κἀγαθὸν ὄντα καὶ διαλεγόμενον κάλλιστα περὶ ἄρετῆς καὶ τῶν ἄλλων ἀνθρωπίνων. οἶδα δὲ κακείνω σωφρονοῦντε ἔστε. Ἑωκράτει συνήστην, οὐ φοβουμένω μὴ ἐμμοῦντο ἢ παίοντο ὑπὸ Ἑωκράτους, ἀλλ’ οἰομένῳ τοτε κράτιστον εἶναι τοῦτο πράττειν.

'Ἰσως οὖν εἴτευν ἄν πολλοὶ τῶν φασικόντων φιλό- 100 σοφεῖν, ὅτι οὐκ ἂν ποτὲ ὁ δίκαιος ἀδικος γένοιτο, οὐδὲ ὁ σώφρων υβριστής, οὐδὲ ἄλλο οὐδὲν ὃν μάθησις ἐστιν, ὁ μαθὼν ἀνεπιστήμων ἂν ποτὲ γένοιτο. ἐγώ δὲ περὶ τούτων οὐχ οὕτω γυνώσκω· ὅρῳ γὰρ, ὥσπερ τὰ τοῦ σώματος ἔργα τοὺς μὴ τὰ σώματα ἀσκοῦντας οὐ δυναμέ- 105 νους ποιεῖν, οὕτω καὶ τὰ τῆς ψυχῆς ἔργα τοὺς μὴ τὴν ἀντιλέγω κτλ.: "I do not deny that this was the duty of Socrates; but I claim that he actually did lead his friends to virtue through his precepts and example." Xenophon postpones the formal refutation of the charge here suggested to iv. 3. 1 ff., where he shows that Socrates strove to secure for his friends a firm foundation in morals, before advising them to enter public life. — ἀντιλέγων: sc. αὐτοὺς (τοὺς μανθάνοντας) as object. — διεκνύντας, διεκνύντα: for the first, cf. ἐντειν in 16; for the second, cf. ἐντειν in 14. — τῶν ἄλλων ἀνθρωπίνων: not different in meaning from τῶν ἀνθρωπών in i. 1. 10.

18. κάκεινο: i.e. Critias and Alcibiades. — συμπέτην, ζημιούντο: for the change of number, see on 14, and for the opt. in clauses expressing apprehension, see G. 1378; H. 887. — φοβουμένω: causal.

19. τῶν φασικόντων φιλοσοφεῖν: refers to the Sophists. φάσκων often suggests the idea of alleging, pretending. For the form, see G. 812; H. 481 a. — ἄλλο οὐδέν: best const. as the obj. of the trans. phrase ἀνεπιστήμων γένοιτο. H. 713. Cf. ἐπιστήμου ἦναν τὰ προσήκοντα they were acquainted with their duty Cyr. iii. 3. 9. — ὁ: with antec. omitted. G. 1026; H. 996. — ὁ μαθὼν: he who has once learned it. — γυνώσκω: think, judge. — ὥσπερ τὰ... δυναμένους ποιεῖν: the const. of the subjord. clause is attracted to that of the main clause. — ἔργα: obj. of ποιεῖν, to be supplied with δυναμένουs.
ψυχὴν ἀσκοῦντας οὐ δυναμένους· οὔτε γὰρ ἂ δεὶ πράττειν, οὔτε ὃν δεὶ ἀπέκεισθαι δύνανται. διὸ καὶ τοὺς νυεῖς 20 οἱ πατέρες, κἂν ὦσι σῶφρονες, ὡμως ἀπὸ τῶν πονηρῶν ἀνθρώπων ἐγρονουσιν, ὡς τὴν μὲν τῶν χρηστῶν ὀμιλίαν

110 ἀσκησιν οὖσαν τῆς ἀρετῆς, τὴν δὲ τῶν πονηρῶν καταλυσιν. μαρτυρεῖ δὲ καὶ τῶν πονητῶν ὃ τε λέγων

"ἐσθλῶν μὲν γὰρ ἂπ' ἐσθλὰ διδάσκαι· ἦν δὲ κακοῦσιν

συμμόρφωσιν, ἀπολείσι καὶ τὸν ἐόντα νόον,"

καὶ ὁ λέγων

115 "αὐτὰρ ἀνήρ ἀγαθὸς τοτε μὲν κακός, ἀλλοτε δ' ἐσθλόσ." 

κἂγω δὲ μαρτυρῶ τούτως. ὅρῶ γὰρ, ὦσπερ τῶν ἐν μέτρῳ 21 πεποιημένων ἐπῶν τοὺς μὴ μελετῶντας ἐπιλανθανομένους, οὔτω καὶ τῶν διδασκαλικῶν λόγων τοῖς ἀμελοῦσι λήθην ἐγγιγνομένην. ὦταν δὲ τῶν νουθετικῶν λόγων ἐπιλά-

120 θηταί τις, ἐπιλέησται καὶ ὃν ἡ ψυχὴ πάσχουσα τῆς

20. διὸ [διὰ δ']: for which reason.
— ὃς ὀμιλαῖον οὖσαν: for the acc. abs., see on ὃς προσημαίνοντος i. 1. 4, and G. 1570; Η. 974. — ἐσθλόν κτλ.: these verses, forming an elegiac distich, are from Theognis, a gnomic poet of Megara, who flourished about 530 B.C., and are Nos. 35 and 36 of his 1400 extant verses; for which, see Bergk's Anthologia Lyrica and Poetae Lyrici Graeci. The sympathies and tendencies of Theognis were all aristocratic; his ἐσθλοὶ were the nobles, and his κακοὶ the common people: but his sententious wisdom lent itself readily to quotation, and his poetry was popular in Attica. This couplet is quoted by Socrates (Sym. ii. 4) in answer to the question as to whence καλοκαγαθία could be learned; and again (Plato Meno 95 d) as proof that virtue can be learned. For the meter, see G. 1670, 1671; Η. 1101. — αὐτὰρ ἀνήρ κτλ.: the author of this verse is unknown. It is quoted by Plato (Prot. 344 d) in confirmation of the assertion τῷ μὲν γὰρ ἐσθλῷ ἐγχωρεῖ κακὸν γένεσθαι for it is possible for the good man to become a wicked one.

— ἐπιλέησται κτλ.: he has forgotten also the frame of mind in which his soul once longed for virtue. — ὃν: i.e.
σωφροσύνης ἐπεθύμει· τούτων δ’ ἐπιλαβόμενον οὐδὲν 
θαυμαστόν καὶ τῆς σωφροσύνης ἐπιλαθέσθαι. ὥρω δὲ 22 
καὶ τοὺς εἰς φιλοποσίαν προαχθέντας καὶ τοὺς εἰς ἔρωτας 
ἐγκυλισθέντας ἦττον δυναμένους τῶν τε δεόντων ἐπιμε- 
λείσθαι καὶ τῶν μὴ δεόντων ἀπέχεσθαι· πολλοὶ γὰρ καὶ 
χρημάτων δυνάμενοι φείδεσθαι πρὶν ἔραν, ἔρασθέντες 
οὐκέτι δύνανται· καὶ τὰ χρήματα καταναλώσαντες, δὲν 
πρόσθεν ἀπείχοντο κερδῶν αἰσχρὰ νομίζοντες εἶναι, τού- 
tων οὐκ ἀπέχονται. πῶς οὖν οὐκ ἐνδέχεται σωφρονή· 23 
130 σαντα πρόσθεν αὕτις μὴ σωφρονεῖν καὶ δίκαια δυνηθέντα 
πράττειν αὕτις ἄδυνατεῖν; πάντα μὲν οὖν ἔμοιγε δοκεῖ 
tά καλά καὶ τὰ ἀγαθὰ ἀσκητὰ εἶναι, οὐχ ἡκιστα δὲ 
σωφροσύνη· ἐν τῷ γὰρ αὐτῷ σώματι συμπεφυτευμέναι 
τῇ ψυχῇ αἱ ἡδοναὶ πείθουσιν αὐτὴν μὴ σωφρονεῖν, ἀλλὰ 
135 τὴν ταχύστην ἑαυταῖς τε καὶ τῷ σώματι χαρίζεσθαι.

Καὶ Κριτίας δὴ καὶ Ὅλυμπιάδης, ἔως μὲν Σωκράτει 24 
συνήστην, ἑυνάσθην, ἱκείνῳ χρωμένῳ συμμάχῳ, τῶν 
μὴ καλῶν ἐπιθυμῆν τοιαῖς· ἱκείνου δ’ ἀπαλλαγέντε, 
τούτων δ’, the latter to be closely con-
nected with πάσχουσα. For the case 
of the rel., see G. 1032; H. 996 a (2).

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

23. πῶς οὖν οὐκ ἐνδέχεται: how 
then is it not possible? The indic. 
strengthens the rhetorical force of 
the question. Cf. πῶς οὖκ ἐνδυμαζέν i. 
1. 5. — ἄσκητα εἶναι: to be capable of 
attainment by practice. — οὖχ ἡκιστα: 
most of all, 'litotes.' Cf. οὐκ ἄφανὶς 
i. 1. 2, οὐ τοὺς χειρότους i. 2. 32, οὐκ 
ὁλίγα ἅ. 2. 12, οὐδὲν ἦττον iii. 7. 4. — 
σωφροσύνη: without the article. So 
often abstract nouns, regarded as 
simple conceptions, e.g., κάλλος 24, 
ἡβην ii. 1. 21, ἄρα ii. 1. 22, ἄρετη ἅ. 
i. 1. 2, σοφία ἅ. 6. 7. — ἡδοναί: vo-
luptates, the passions. Cf. 14. — 
πείθουσιν: tentative present. Cf. δι-
δόντος 16. — τὴν ταχύστην: sc. ὀδόν. 
For the adv. acc., see G. 1060; 
H. 719. — ἑαυταίς: to them, i.e. ῥαίς 
ἡδοναῖς. See on ἑαυτῷ 3.

24. εὖ: so, then, returning to the 
talk in 12–16. — συμμάχῳ: as
XENOPHON'S MEMORABILIA I. 2. 25

Критий, μέν φυγόν εἰς Θεσσαλίαν ἐκείς συνήν ἀνθρώποις
140 ἀνομία μᾶλλον ἥ δικαιοσύνη χρωμένοι, Ἀλκιβιάδης δ' ἀυ ὑπὸ κάλλος ἕν τῇ πόλει καὶ σεμνῶν γυναικῶν
θηρώμενος, διὰ δὲ δύναμιν τὴν ἐν τῇ πόλει καὶ τοῖς συμ-
μάχοις ὑπὸ πολλῶν καὶ δυνατῶν [κολακεύειν] ἀνθρώπων
dιαθρυπτόμενος, ὑπὸ δὲ τοῦ δῆμον τιμώμενος καὶ βαδίως
145 πρωτεύων, ὦ στέρ ποι τῶν γυμνικῶν ἁγώνων ἀθληταὶ
βαδίως πρωτεύοντες ἀμελοῦσα τῆς ἀσκήσεως, οὕτω κάκει-
nος ἥμελησεν αὐτοῦ. τοιούτων δὲ συμβάντων αὐτοῖν, 25
καὶ ὁγκωμένω μὲν ἐπὶ γένει, ἐπηρεμένω δ' ἐπὶ πλούσιον,
πεφυσημένω δ' ἐπὶ δυνάμει, διαστηρυμμένω δὲ ὑπὸ πολ-
150 λῶν ἀνθρώπων, ἐπὶ δὲ πάσι τούτοις [διεφθαρμένῳ] καὶ
πολῶν χρόνων ἀπὸ Σωκράτους γεγονότε, τί θαυμαστόν εἰ
ὑπερηφάνω ἐγενέσθην; εἶτα, εἰ μὲν τι ἐπηλμμελησάτην, 26
τούτου Σωκράτην ὁ κατήγορος αἰτιᾶται; ὅτι δὲ νέω οὔτε
αὐτῷ, ἥνικα καὶ ἁγιωλονεστῶ καὶ ἀκρατεστῶ ἐκὼς
155 εἶναι, Σωκράτης παρέσχε σώφρονε, οὐδενὸς ἐπαίνῳ δοκεῖ

a helper.— φυγόν: in technical sense, being exiled. In 407 B.C., Critias was banished from Athens, and betook himself to the Thessalians, who had an undesirable reputation for license and immorality (cf. ἐκεὶ γὰρ πλειστά ἄταξια καὶ ἀκολασία Plato Crito 53 ν). He did not return till after the disaster of Aegospotami, 406 B.C. Cf. Hell. ii. 3. 36; Grote, Hist. of Greece, c. lxv. — σεμνῶν: hightborn. — θηρώμενος: a common metaphor. — κολακεύειν: prob. an interpolation to explain δυνατῶν. — κάκεινος: renewal of the remote subj. (Ἀλκιβιάδης) for the sake of the contrast to ἀθληταῖ. Cf. iv. 2. 25.

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

26. ἐπηλμμελησάτην: went wrong. For the cond., see on ἐπωρόσατην 13, and obs. that here there is also a causal force.— τούτου: for the gen. of cause, see G. 1126; H. 744. — ἥνικα: at an age when. — ἐκὼς: sc. ἐστι. — δοκεῖ: sc. ο Ἀκρατής.
26 ΞΕΝΟΦΩΝΤΟΣ ΑΠΟΜΝΗΜΟΝΕΥΜΑΤΑ Α. 2.

tω κατηγορώ αξίος είναι; ού μήν τά γε ἄλλα οὐτω κρίνε ται· τίς μεν γάρ αὐλητής, τίς δὲ κιθαριστής, τίς δὲ ἄλλος 27 διδάσκαλος ἰκανοῦς ποιήσας τοὺς μαθητάς, εάν πρὸς ἄλλους ἐλθόντες χείρους φανώσω, αἰτίαν ἔχει τοῦτο; τίς 160 δὲ πατήρ, εάν ὁ παῖς αὐτοῦ συνδιατρίβων τῷ σωφρονί, ὥστερον δὲ ἄλλῳ τῷ συγγενόμενος ποιηρὸς γένηται, τὸν πρόσθεν αἰτιάται, ἀλλ' οὐχ ὁσφ ἄν παρὰ τῷ ὅστερῳ χείρων φαίνῃται, τοσούτῳ μάλλον ἐπαινεῖ τὸν πρότερον; ἀλλ' οἱ γε πατέρες αὐτοῦ συνόντες τοὺς νῦσι, τῶν παιδῶν 165 πλημμελούντων, οὐκ αἰτίαν ἔχουσιν, εάν αὐτοὶ σωφρονῶ σώ. οὐτω δὲ καὶ Σωκράτην δίκαιον ἢν κρίνεων· εἰ μὲν 28 αὐτῶς ἐποίει τι φαύλων, εἰκότως ἄν ἐδόκει ποιηρὸς εἶναι· εἰ δ' αὐτῶς σωφρονῶν διετέλει, πῶς ἄν δικαίως τῆς οὐκ ἐνούσης αὐτῷ κακίας αἰτίαν ἔχοι;

170 Ἀλλ' εἰ καὶ μηδὲν αὐτῶς ποιηρὸν ποιῶν ἐκείνους 29 φαύλα πράττοντας ὁρῶν ἐπήνει, δικαίως ἄν ἐπιτιμήτο. Κριτίαν μὲν τοῖνυν αἰσθανόμενος ἐρώντα Εὐθυδήμου καὶ πειρῶντα χρῆσθαι καθάπερ οἱ πρὸς τὰ ἀφροδίσια τῶν

27. οὕ μήν: neque vero. Cf. i. 2. 5. — αὐλητής: master of the flute.
— εὰν φανῶσιν: for the pres. general supposition, see G. 1393; H. 894.
— αἰτίαν ἔχει: is blamed. — τοῦτο: as in 26. — τὸν πρόσθεν: for the adv. as adj., see G. 952; H. 600. — ἀλλ' οὖχ ὁσφ ἄν κτλ.: "on the contrary, does he not rather award praise to the first teacher, just in proportion as his son seems to have deteriorated while in the society of the second?"
— ὁσφ, τοσοῦτῳ: for the dat. of degree of difference, see G. 1184; H. 781. — ἀλλ' οἱ γε πατέρες αὐτοί: nay, the very fathers themselves. — συνόντες: concessive. — τῶν παιδῶν πλημμελούντων: with conditional force. — εἶ: provided.

28. εἰ ἐποίει, ἄν ἐδόκει: see on ἐδόκει δ' ἄν, εἰ ἑραίνητο i. 1. 5. — εἰ σωφρονῶν διετέλει: for the supplementary participle with διετέλεω, see G. 1587; H. 981. For the simple past supposition (assumed as real), see on ἐπισκοπήσατ' 13. The unfilled cond. is again returned to in εἰ ἐπήνει 29.

29. Κριτίαν μὲν τοῖνυν: the μὲν (without a correlative δὲ, as in i. 1. 1) introduces the passage closing with 38. τοῖνυν marks the transition from the previous sentence. — Εὐθυδήμου: in iv. 2. 1, designated as ὁ καλὸς. —
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σωμάτων ἀπολαύνοντες, ἀπέτρεπε φάσκων ἀνελεύθερον τε 175 εἵναι καὶ οὐ πρέπον ἀνδρὶ καλῇ κἀγαθῷ τὸν ἔρωμενον, ὥς βούλεται πολλοῦ ἄξιος φαίνεσθαι, προσαιτεῖν ὥσπερ τοὺς πτωχοὺς ἱκετεύοντα καὶ δεόμενον προσδούναι, καὶ ταύτα μηδενὸς ἄγαθοῦ. τοῦ δὲ Κριτίου τοὺς τοιούτους 30 οὐχ ὑπακούοντος οὐδὲ ἀποτρεπομένον, λέγεται τὸν Σωκρά-180 την, ἄλλων τε πολλῶν παρόντων καὶ τοῦ Ἐὐθυδήμου, εἰτέειν ὅτι ὕκου ἄυτῷ δοκοῖ πάσχειν ὁ Κριτίας, ἐπιθυμῶν Ἐὐθυδήμῳ προσκινῆσθαι, ὥσπερ τὰ υδια τοῖς λίθοις. ἐξ ὧν δὴ καὶ ἐμίσει τὸν Σωκράτην ὁ Κριτίας, 31 ὡστε καὶ ὅτε τῶν τριάκοντα ὑν νομοθέτης μετὰ Χαρι-185 κλέον ἐγένετο, ἀπεμνημόνευσεν αὐτῷ καὶ ἐν τοῖς νόμοις ἐγραψε λόγων τέχνην μὴ διδάσκειν, ἐπηρεάζων ἐκεῖνω

ἀπέτρεπε: for the impf. of attempted action, see G. 1255; Η. 832. — ὥσπερ τοὺς πτωχοὺς: i.e. ὥσπερ οἱ πτωχοὶ προσαῖτοι, a form of attraction found also in Latin. Cf. te suspicor iisdem rebus, quibus me ipsum, interdum gravius commoveri (Cic. de Am. i. 1.) — προσδούναι: to grant also, followed by the part. gen. μηδενός. Cf. οúdeis προσδόωσε μοι σπλάγχνων (Ar. Peace 1111). For the thought, cf. Sym. viii. 22.

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

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

til he thought he had learned enough from him. — τῶν τριάκοντα: for the pred. gen., see G. 1094, 7; Η. 732. — νομοθέτης: in the year 404 b.c., the oligarchical party at Athens, backed by the all-powerful Spartan Lysander, succeeded in having a commission of thirty appointed, ostensibly to exercise the ancient function of Nomothetae, or revisers of the laws. Among these, Critias (see on 12), Theramenes, and Charicles were the most prominent. The Thirty soon usurped all the powers of government and inaugurated a reign of terror, which lasted for eight months. For an account of these events, see Grote, Hist. of Greece, c.lxv, and Hell. ii. 3, 4. — ἀπεμνημόνευσεν: here in a hostile sense, he remembered it against him. — λόγων τέχνην: the art of speaking. The law was broad enough to include the conversational utterances of Socrates. —
καὶ οὐκ ἔχων ὅπτη ἐπιλάβοιτο, ἀλλὰ τὸ κοινὴ τοῖς φιλοσόφοις ὑπὸ τῶν πολλῶν ἐπιτιμῶμενον ἐπιφέρων αὐτῷ καὶ διαβάλλων πρὸς τοὺς πολλούς· οὐδὲ γὰρ ἔγγυς οὔτε 190 αὐτὸς τοῦτο πώποτε Σωκράτους ἤκουσα, οὔτ' ἀλλού τοῦ φάσκοντος ἀκηκοέναι ἤσθομην. ἔδηλωσε δὲ· ἐπεὶ γὰρ 32 οἱ τριάκοντα πολλοὺς μὲν τῶν πολιτῶν καὶ οὐ τοὺς χειρίστους ἀπέκτεινον, πολλοὺς δὲ προετρέποντο ἀδικεῖν, εἰπέ ποιόν οἶο Σωκράτης ὅτι θαυμαστῶν οἱ δοκοῦντ' εἶναι εἰ 195 τοῖς γενόμενοι βοῶν ἀγέλης νομεὺς καὶ τὰς βοῶς ἐλάττους τε καὶ χείρους ποιῶν μή ὁμολογούχη κακῶς βουκόλος εἶναι, ἔτι δὲ θαυμαστότερον εἶ τῷς προστάτης γενόμενοι πόλεως καὶ ποιῶν τοὺς πολίτας ἐλάττους τε καὶ χείρους μὴ αἰσχύνεται μηδ' οίνεται κακῶς εἶναι προστάτης τῆς πόλεως.

ὁπτη ἐπιλάβοιτο: how to reach him. For the opt. representing interr. subjv. of direct discourse, see G. 1490; H. 932, 2.—τὸ κοινὴ . . . ἐπιτιμῶμεν: the charge commonly brought by the many against philosophers. Acc. to Sym. vi. 6; Oec. xi. 3; Ar. Clouds 100 ff.; Plato Apol. 18 n, this charge was that philosophers were a race of busy-bodies, who meddled with things in 'the heaven above, the earth beneath, and the water under the earth'; and secondly, that they were jugglers with words, making the worse appear the better reason. Cf. also τὰ κατὰ πάντων τῶν φιλοσοφῶν πρό- χειρα (commonplaces) ταῦτα λέγουσιν, ὅτι τὰ μετέωρα (celestial phenomena), καὶ τὰ ὑπὸ γῆς, καὶ θεοὶ μὴ νομίζειν, καὶ τὸν ἕττο λόγων κρατεῖν ποιεῖν (διάδακτο) Plato Apol. 23 p. — γὰρ: explains the preceding διαβάλλων, "slander must we call it," for. — φάσκοντος: see on 19. For the sup-plementary participle, see on oüδὲς δὲ πώποτε Σωκράτους i. 1. 11. — ἤσθομην: instead of ἤκουσα, to avoid repetition. 32. ἔδηλωσε: impers., events showed, that the prohibition was aimed at Socrates. Cf. Cyr. vii. 1. 30.—οὐ τοὺς χειρίστους: see on οὐχ ἤκιστα 23. For the comparison of the adj., see G. 361, 2; H. 254, 2.—ἀδικεῖν: to commit unlawful acts. Cf. πολλοῖς πολλὰ προσέτατον βουλά- μενον ὡς πλεῖστον ἀναπλῆσαι (to in- volve) αἰτίῶν Plato Apol. 32 c.—εἰπέ- ποι: said, I suppose. Xenophon vouches for the thoughts, not for the words. See on i. 1. 1.—οἶ: for the indir. refl. use of the pron., see G. 987; H. 685.—βοῶν ἀγέλης νομεύσ: a comparison perhaps suggested by Hom. B 474–483. Cf. iii. 2. 1; Plato Gorg. 516 a, b.—εἰ ὁμολογοῦθη: see on ἥθαμαξε i. 1. 13.—εἰ αἰσχύνε- ται: above, where an imaginary case was suggested, the opt. (ὁμολογοῦθη)
200 ἀπαγγελθέντος δὲ αὐτοῖς τοῦτον, καλέσαντες ὁ τε Κρίτιας 33 καὶ ὁ Χαρικλῆς τὸν Σωκράτην τὸν τε νόμον ἐδεικνύτην αὐτῷ καὶ τοῖς νέοις ἀπειπέτην μὴ διαλέγεσθαι. ὁ δὲ Σωκράτης ἔπηρετο αὐτῷ εἰ ἔξειτι πυνθάνεσθαι, εἰ τι ἀγνοοῖτο τῶν προαγορευμένων. τῷ δ' ἔφατην. "Ἐγὼ 34 205 τοῖνυν," ἐφη, "παρεσκεύασμαι μὲν πείθεσθαι τοῖς νόμοις· ὅπως δὲ μὴ δι' ἄγνοιαν λάθω τι παρανομήσας, τοῦτο βουλομαι σαφῶς μαθεῖν παρ' ὑμῶν, πότερον τὴν τῶν λόγων τέχνην σὺν τοῖς ὀρθῶς λεγομένοις εἶναι νομίζοντες † σὺν τοῖς μὴ ὀρθῶς ἀπέχεσθαι κελεύετε αὐτῆς· εἰ 210 μὲν γὰρ σὺν τοῖς ὀρθῶς, δῆλον ὅτι ἀφεκτέον ἄν εἰῇ τοῦ ὀρθῶς λέγειν· εἰ δὲ σὺν τοῖς μὴ ὀρθῶς, δῆλον ὅτι πειράτεον ὀρθῶς λέγειν." καὶ ὁ Χαρικλῆς ὀργισθεὶς αὐτῷ, 35 "Ἐπειδὴ," ἐφη, "ὁ Σωκράτης, ἄγνοεῖς, τάδε σοι εὐμαθέστερα ὄντα προαγορεύμενον, τοῖς νέοις ὀλως μὴ διαλέγεσθαι "καὶ ὁ Σωκράτης, "Ἰνα τοῖνυν," ἐφη, "μὴ ἀμφίβολον ἢ [ὡς ἄλλο τι ποιῶ ἢ τὰ προηγορευμένα],

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

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

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

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

35. τάδε εὐμαθέστερα ὄντα: "these orders in more intelligible terms." — ὀλος μὴ διαλέγεσθαι: well illustrates the arrogance of arbitrary power. — ἵνα μὴ ἀμφίβολον ἢ: "that there may be no question," lit. that it may not be doubtful. — ὡς . . . προηγορευμένα: "as to the question
whether I am acting in violation of the injunctions." — ὄρισατε: define. — μέχρι πόσων ἔτων: until what age. For πόσων, see on τις i. 1. 1. — νέων: predicate. — ὥσπερ χρόνον: for just as long a period. — βουλεύειν: see on βουλεύεις i. 1. 18. — ὡς οὖν ψευδών: as not yet having arrived at years of discretion. For the particle, see on i. 1. 4. All members of the βουλή must be at least thirty years of age. See Gardner and Jevons, Manual of Greek Antiq., c. ix.

36. ἢν αἰὼν ὑπάρχῃ, ἢν πωλῇ: if I wish to purchase, if he offer to sell. The pres. implies desired action. See on δύνασθαι 16. For the variant forms of the conj., see on i. 2. 2. — μηδὲ ἐρωμαι: for the interrr. subjv., see G. 1358; H. 866, 3; and, for μηδὲ with the interrr. subjv. expecting an affirmative answer, GMT. 293.
"Οὐκοῦν," ἐφη ὁ Σωκράτης, "καὶ τῶν ἐπομένων τούτων, τοῦ τε δικαίου καὶ τοῦ ὀσίου καὶ τῶν ἄλλων τῶν τουτών;" "Ναὶ μὰ Δῆ," ἐφη ὁ Χαρικλῆς, "καὶ τῶν βουκόλων γε· εἰ δὲ μὴ, φυλάττου ὅπως μὴ καὶ σὺ ἐλάττους τὰς βοῦς 325 ποιήσης." ἐνθα καὶ δήλων ἐγένετο ὃτι, ἀπαγγελθέντος 38 αὐτοῖς τοῦ περὶ τῶν βοῶν λόγου, ὁργίζοντο τῷ Σωκράτει.

Οἷα μὲν οὖν ἡ συνουσία ἐγεγόνει Κριτία πρὸς Σωκράτης την καὶ ὡς εἶχον πρὸς ἄλληλους, εἰρηται. φαίην δ' ἂν ἐγώγε μηδενὶ μηδεμίαν εἶναι παΐδευσιν παρὰ τοῦ μὴ 240 ἀρέσκοντος. Κριτίας δὲ καὶ Ἀλκibiάδης οὐκ ἀρέσκοντος αὐτοῖς Σωκράτους ὁμιλησάτην ὅν χρόνον ὁμιλεῖτιν αὐτῷ, ἀλλ' εὐθὺς ἐξ ἀρχῆς ὀρμηκότε προεστάναι τῆς πόλεως· ἔτι γὰρ Σωκράτει συνόντες οὐκ ἄλλους τισὶ μάλλον ἐπε-χείρουν διαλέγεσθαι ἡ τοῖς μάλιστα πράττουσι τὰ πολι-245 τικά. λέγεται γὰρ Ἀλκibiάδην, πρὶν εἰκόσιν ἑτῶν εἶναι, 40 Περικλεῖ, ἐπιτρόπῳ μὲν ὄντι ἑαυτοῦ, προστάτη δὲ τῆς

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

39. οἷα μὲν οὖν: closes what was begun in 13. Both there and here the relation between Socrates and the two young men is called εὐνουσία. A παΐδευσις is denied in the following sentence. — μηδενὶ μηδεμίαν: for μὴ and its compounds with the inf. of indirect discourse, instead of ὅτι, see GMT. 685, and Gildersleeve, Am. Jour. Philol., i. p. 51. — οὐκ: belongs grammatically to ὁμιλησάτην, but practically denies ἀρέσκοντος as a motive for the action of Critias and Alcibiades, and contrasts it with the real motive ὁμηκότε. — ὁμιλησάτην, ὁμηκότε: note the significant change of tense. — ἀλλ' εὐθὺς ἐξ ἀρχῆς ὀρμηκότε: but because from the very beginning they had set out.

40. πρὶν εἰκόσιν ἑτῶν εἶναι: viz. before 430 B.C.; for Alcibiades was born about 450 B.C. For the inf. with temporal particles, see G. 1469 ff. Η. 955; and, for the pred. gen. of measure, G. 1004, 5; H. 732.

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

41. εἰπέ: for the accent, see G. 131, 2; H. 387 b. — Περίκλεες: for the decl. of proper nouns in -κλέης, see G. 231; H. 194. — ἔχως ἃν: potential opt. of courteous inquiry. — μέ: for double acc. with verbs of teaching, see G. 1060; H. 724. — τί ἔστι νόμος: for a short definition of νόμος, cf. iv. 13. — τινῶν ἐπαινομένων: for the supplementary participle with verbs of perception, see on i. 1. 11. — οἴμαι μὴ τυχεῖν: see on μηδεῖν 39, and on i. 1. 20.


43. ὡσπερ ὅπου: as is the case where. — τὸ κρατοῦν τῆς πόλεως: 'the powers that be' in the state. For the subst. use of the participle, see G. 1560; H. 966. — τύραννος: with
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no implied reproach as in Eng. 'tyrant.' The word is one of many which have degenerated. Cf., and trace to their origin, our villain, knave, and varlet. — γράφει: ind., being an accepted particular case of the previous general supposition.

44. ἄρ' οὖ: sc. βία ἔστιν. — πείσας: participle of means. — βιασάμενος: a rigid definition of βία would exclude βιασάμενος here, as containing in itself the idea to be defined. Yet, as ἀνομία also was to be defined, the participle contrasted with πείσα may be admitted, as suggesting some of the elements of ἀνομία. — ἀνατίθεμαι: I retract, lit. put back, a term borrowed from games like checkers, in which the player 'takes back' the pieces moved (ἀνατίθεμαι πεττοῦς). The mid. voice is significant. — μη πείσας: these words were not uttered in 43 (καὶ ὅσα τύραννος γράφει), but they are inserted here, as having been easily understood in the words of Pericles, and as having actually been used by Alcibiades.

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

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

47. ἵππει τάχιστα: as soon as.— οὔτε, τὲ: n. c., et.— ἄλλωσ, for other reasons, than the one to be mentioned.— προσέλθοιεν: for the opt. in past general suppositions, see G. 1393, 2; H. 894, 2.— ὑπὲρ ὅν: for the assimilation, see on ὅν 21.— ὑπερ ἐνεκεν καὶ: for which very reason also.

48. Κρῖτων . . . Φαιδόνδας: for Crito, see ii. 9. 1 ff.; for Chaerephon, Ar. Clouds 104; Plato Apol. 20 e, 21, and ii. 3, q.v. also for Chaerecrates. Cebes and Simmias left their native Thebes to become companions of Socrates. Cf. iii. 11. 17 and Plato Phaedo 59 c. Phaedondas also was a Theban. For Hermogenes, see on ii. 10. 3; iv. 8. 4.— δημηγορικὸς ἡ δικανικὸς: public or forensic orators.— οὔδεῖς, οὔτε, οὔτε: for the strengthened negation expressed by a series of compound negs. following a neg., see G. 1619; H. 1030.—
neoteros ou te prosbuteros on, ou't epoynise kakov oudev ou't aitian eschev.

"Alia Symkrateis y", efh o kataigoros, "tois pateras 49 300 prопηλακιζεν эдиаске, peithon men tois synontas autw sofowterous poyein toin patera, fastkwn de kata vomon exeinai paranofias elonti kai toin patera dhsai, tekmpirw toutw xromenos, ws ton amatheteron upo tov sofowteron nymmon ehi dedesthai." Symkrateis de ton men amathias 50 305 eneka desmevontta dikaiws an kai auton fieto dedesthai upo tov enopaumewn a mi autos epistatai: kai toin toinotov eneka polllakis eskopei ti diafereti manias amathia kai tois men maunomenous fieto sumpherontwos an dedesthai kai eautois kai tois filous, tois de mi epistamenvous ta

aietian eschev: incurred reproach. See on aitiae exei 27.

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

49. Kataigoros: see on 9. — propleikizew ediaske: in Ar. Clouds 1321 ff., Phidippides strikes his father, and argues that he has the right to do so. — autw: for the use of autos in its oblique cases as a refl. pron., see G. 902; H. 684 a. Cf. toin omolouthas autw iv. 7. 1. — tis paranofias elonti: if one convicted (his father) of dementia. For the gen., see G. 1121; H. 745. The reference is to the legally authorized complaint paranofias, as it was brought, e.g., against Sophocles by his sons. Cf. oumoi, ti drasw paranofonvntos tov patrws; | pateron paranofias auton eisagagwn elo, | h tois sorop喻ouis thn manias autou phrasow; (or inform the coffin-makers of his insanity) Ar. Clouds 844 ff. The accuser charged Socrates with using the existence of this law as an argument that the ignorant could always be legally imprisoned by the more learned. — kai ton patera: even his father. — tekmpirw: as an indication, pred. appos. with tovtu. G. 916; H. 777 a.

310 ἀνά τοῦ ἐπιστάμενον. "Ἄλλα Σωκράτης γε," ἔφη ὁ κατήγορος, "οὐ μόνον τοὺς πατέρας ἄλλα καὶ τοὺς ἄλλους συγγενεῖς ἔποιει ἐν ἀτιμίᾳ εἶναι παρὰ τοῖς ἑαυτῷ συνόντι, λέγων ὡς οὔτε τοὺς κάμμον- τας οὔτε τοὺς δικαζόμενους οἱ συγγενεῖς ὕφελοσίν, ἄλλα τοὺς μὲν οἱ ἰατροί, τοὺς δὲ οἱ συνδικεῖσιν ἐπιστάμενοι." ἔφη δὲ καὶ περὶ τῶν φίλων αὐτῶν λέγειν ὡς οὔδὲν ὅφελος εἰναι, εἰ μή καὶ ὅφελος δυνῆσονται· μόνους δὲ φάσκειν αὐτῶν ἄξιοι εἰναι τιμῆς τοὺς εἰδότας τὰ δέοντα καὶ ἐρμηνεύσαι δυναμένους· ἀναπείθοντα αὐτῶν νέους αὐτῶν ὡς αὐτοὺς εἰς σοφώτατος τε καὶ ἄλλους ἱκανώτατος ποιήσαι σοφοῦς, οὔτω διατίθεναι τοὺς ἑαυτῷ συνόντας ὥστε μηδα- μοῦ παρ’ αὐτοῖς τοὺς ἄλλους εἰναι πρὸς ἑαυτὸν. ἔγνω δ’ αὐτὸν οἶδα μὲν καὶ περὶ πατέρων τε καὶ τῶν ἄλλων συγγενῶν καὶ περὶ φίλων ταῦτα λέγοντα· καὶ πρὸς τούτοις 325 ὑπάρχει, ὃ ἐκ τῆς ψυχῆς ἑξελθοῦσιν, ἐν ἡ μόνη γίγνεται φρόνησις, τὸ σώμα τοῦ οἰκειοτάτου ἀνθρώπου τὴν ταχύτητι

51. παρὰ: in the opinion of. — ὡς οὔτε τοὺς κάμμοντας κτλ.: the Eng. idiom is best attained by preserving the Greek order of words and translating ὅφελος as passive. — οἱ συνδικεῖσιν ἐπιστάμενοι: "their legal advisers."

52. ὡς ὅφελος: sc. ἐστι. — εἰ μὴ δυνῆσονται: unless they are going to be able. For the ind. in fut. cond. of the 'more vivid' form, see G. 1387; H. 899. — ἐρμηνεύσαι: cf. Thuc. ii. 60, where Pericles says οὐδὲν οἶμαι ὅσον εἶναι γνώνι τε τὰ δέοντα καὶ ἐρμηνεύοι τις Ι Ι think I am inferior to none in both seeing and explaining what ought to be done. — ἀναπείθοντα: by persuading. — διατίθεναι: disposed. Cf. διατίθειν. An. i. 1. 5. — μηδαμόν: of no account. Cf. Plato Gorg. 456 c. — πρὸς ἑαυτὸν: in comparison with him.

53. οἶδα μὲν: not correlative to ἔλεγε δὲ of the next section. Rather in both sections is the assumption of the accuser admitted, and even reinforced by other assertions of Socrates which stand in close connection with it. This admission is introduced by οἶδα μὲν, the implied contrast being anticipated from 55, viz., that the accuser wholly misconceived the meaning of the assertions cited. For μὲν, see on i. 1. 1. — λέγοντα: for the supplementary participle, see on i. 2. 14. — καί, γέ: nay, even. — ὅτι ἀφανίζουσιν: depends on λέγοντα. — τοῦ οἰκειοτάτου ἀνθρώπου: their nearest
ἐξενέγκαντες ἀφανίζουσιν. ἔλεγε δὲ ὅτι καὶ ζῶν ἐκαστὸς έαυτοῦ, οἱ πάντων μάλιστα φιλεῖ, τού σώματος ο ι τι ἄν ἄχρειον ή καὶ ἄνωφελές, αὐτὸς τε ἀφαιρεῖ καὶ ἄλλω
330 παρέχει. αὐτοὶ τε γε αὐτῶν ὄνυχας τε καὶ τρίχας καὶ τύλουν ἀφαιροῦσι, καὶ τοῖς ιατροῖς παρέχουσι μετὰ πόνων τε καὶ ἄλγηδόνων καὶ ἀποτέμνει καὶ ἀποκαίειν; καὶ τούτου χάριν οἰονται δεῖν αὐτοῖς καὶ μισθὸν τίνειν· καὶ τὸ σίαλον ἐκ τοῦ στόματος ἀποπτύουσιν ὡς δύνανται
335 πορρωτάτως, διότι ὥφελει μὲν οὐδὲν αὐτοῖς ἐνόν, βλάπτει δὲ πολὺ μᾶλλον. ταύτ' ὦν ἔλεγεν οὐ τὸν μὲν πατέρα 55 ζώντα κατορύττειν διδάσκων, ἐαυτὸν δὲ κατατέμνειν, ἀλλ' ἐπιδεικνύων ὅτι τὸ ἄφρον ἄτιμον ἔστι, παρεκάλει ἐπιμελεῖσθαι τοῦ ὃς φρονιμώτατον εἶναι καὶ ὥφελιμώτατον, 340 ὀπως, εάν τε ὑπὸ πατρὸς εάν τε ὑπὸ ἀδελφοῦ ἐάν τε ὑπὸ ἄλλου τινὸς βούληται τιμᾶσθαι, μὴ τῷ οἰκείοις εἶναι πιστεύων ἀμελή, ἀλλὰ πειρᾶται, ὑφ' ὦν ἄν βούληται τιμᾶσθαι, τούτους ὥφελίμους εἶναι.

54. ἐκαστὸς ἐαυτοῦ κτλ.: const. ἐκαστὸς δ τι ἄν τοῦ σώματος (ὁ ἐαυτῷ πάντων μάλιστα φιλεῖ which of all things belonging to himself he most loves) ἄχρειον ή καὶ ἄνωφελές, αὐτός τε ἀφαιρεῖ κτλ.—παρέχει: permits, sc. ἀφαιρεῖν.—αὐτοὶ τε γε αὐτῶν ἀφαιροῦσι: men both themselves rid themselves of.—καὶ τοῖς ιατροῖς . . . ἀποκαίειν: naturally refers only to τύλους.—χάριν: for the adv. acc., see on i. 2. 23.—τίνειν: in this sense, ἀποτίνειν or τελείν is more common.—ἐνόν: sc. τῷ σώματι.
55. ἐπιδεικνύων: not correlative with διδάσκων, but belonging as a circumstantial participle of manner to παρεκάλει.—τοῦ εἶναι: for the articular inf., see on i. 1. 12.—τῷ οἰκείοις εἶναι πιστεύων: relying on his being a relation. For the nom., see on βία i. 2. 45.—ἀμελή: for the subjv. in final clauses, see G. 1365; H. 881.
56–64. The charge that Socrates spread immoral and pernicious doctrines by perverting passages from the poets is refuted by citing two quotations on which Socrates put a quite different interpretation from that imputed to him by the accuser: and is also sufficiently disproved by his blameless, unselfish, and patriotic life. To sum up, this man of pure character, this promoter of all that was good, deserved from the state, not death, but the highest honor.
"Εφε δ' αυτόν ὁ κατήγορος καὶ τῶν ἐνδοξότατων 56
345 ποιητῶν ἐκλεγόμενον τὰ ποιητότατα καὶ τούτως μαρτυρίους χρώμενον διδάσκειν τοὺς συνόντας κακούργους τε εἶναι καὶ τυραννικοὺς, Ἡσιόδου μὲν τὸ

“ἐργον δ' οὐδέν ὑνειδος, ἀεργή ἄ τ' ὑνειδος,”

τοῦτο δὴ λέγειν αὐτὸν ὡς ὁ ποιητὴς κελεύει μηδένος
350 ἐργον μῆτε ἀδίκου μῆτε αἰσχροῦ ἀπέχεσθαι, ἄλλα καὶ ταύτα ποιεῖν ἐπὶ τῷ κέρδει. Σωκράτης δ' ἐπεὶ διομο-57
λογήσατο τὸ μὲν ἐργάτην εἶναι ὁφέλημον τε ἀνθρώπω καὶ ἄγαθον εἶναι, το δὲ ἀργὸν βλαβερὸν τε καὶ κακὸν, καὶ τὸ μὲν ἐργάζεσθαι ἄγαθον, τὸ δὲ ἀργεῖν κακὸν, τοὺς
355 μὲν ἄγαθον τι ποιοῦντας ἐργάζεσθαι τε ἐφ' καὶ ἐργάτας
[ἀγαθοὺς] εἶναι, τοὺς δὲ κυβεῖντας ᾗ τι ἄλλο ποιηρὸν καὶ ἐπιλήμιον ποιοῦντας ἀργοὺς ἀπεκάλει. ἐκ δὲ τούτων ὀρθῶς ἄν ἔχοι τὸ

“ἐργον δ' οὐδέν ὑνειδος, ἀεργή ἄ τ' ὑνειδος.”

56. ἐκλεγόμενον . . . διδάσκειν: for the basis of fact underlying this distorted assertion, cf. i. 6. 14.—
tῶν ἐνδοξότατων ποιητῶν: of the three divisions of instruction, γράμματα, μουσική, and γυμναστική, the first-named, as a rule, included most of the formal instruction in language and literature received by the Greek boy at school. As soon as a boy had learned to read and write, he was 'encouraged or compelled to learn by heart great masses of poetry, especially of Homer or Simonides, or the gnomic poets. Many a Greek knew by heart the whole of the Iliad and Odyssey.' Gardner and Jevons, Manual of Greek Antiq., pp. 307, 308. Cf. Sym. iii. 5, 6.—τούτωι μαρτυρίοις χρώμενον: cf. τεκμηρίῳ τούτῳ χρώμενος 49.—ἐργον δ’ οὐδέν ὑνειδος κτλ.: from Hesiod's didactic poem Works and Days 311, where the reference is to agricultural labor only. The accuser seems to have perverted the sense of the verse by connecting οὐδέν with ἐργον, whereas it belongs to διενίδος.—ἀεργὴ: with long penult. So Hom. ω 251, κακοεργῆς χ 374.—δὴ: now, with resumptive force. So in 58; in both places δὴ has a somewhat fainter effect than, e.g., in 24.

57. ἐπεὶ διομολογήσατο: for the opt., see on μέλλοι i. 1. 10.—τὸ μὲν ἐργάτην εἶναι: subj. of ὁφέλημον τε καὶ ἄγαθον εἶναι.—τὸ δὲ ἀργὸν: sc. εἶναι.—ἀπεκάλει: see on i. 2. 6.—ἐκ δὲ τούτων: "and with this interpretation."
360 to de 'Omphron eph o kat'hgoros pollakis aytov legein, 58 oti 'Odusseus

"ein tina men basileia kai exeoxon andra kixein, tov de' aganoid epeesoin erhtusaske parastas: 'daimoni', ou se 'eiko kakon wos deidiosseibai,

all' aytos te kathse kai allous idrue laous.'

ou de' ahi dhimou andra idoi boownta t' efeuroi,

tov skipterf elasaskev domoklhasake tre muوث.

'daimoni', atremas hso, kal allon mubon akoue,

ou se' fherteroi eisw, ou de' aptolemos kai analkis,

ou'te pot' en polemow evanribimos ou'te evi bouly.'"

tauta de' aytov exegeisbhai, wos o poinhthia epainoie pai-

esebhai toous demotias kai pneitas. Swkrathis de' ou taunt' 59

elerei kai gar' eauton ou'to y' an 'agwto deiv pai'esbhai:

all' ephi deiv toous mhte logw mht' erwq wphelwous ointas

375 mhte otrastevmati mhte polei mhed aytov t' dhmow, ei ti
dei, botheiwn ikanous, allwos t' eain pre's toutw kai

58. ou tina men basileia ktl.: the verses are from Hom. B 188-191, and 198-202, and depict Odysseus repressing the tumult among the Achaeans. — kixein: for the opt., cf. diomologhasto 57. — epeesoin: Epic for epeiv. — erhtusaske: for the form, see G. 778, 1298; H. 493. — wos: for the accent, see G. 138, 2; H. 112 b. — ste: for the form, see G. 393; H. 261 D. — exegeisbhai, wos: interpreted, to the effect that. — demotias: of Greek prose writers only Herodotus and Xenophon use demotias in the sense of 'a common man,' the usual Attic word for which is dematikos. In 60, however, dematikos

is equivalent to popularis, a friend of the people.

59. ou'to y' an 'agwto: in that case he would have been thinking, i.e. "would have been forced to think," as Socrates himself was one of the pneetas. For the impf., see on i. 1. 5; and for the meaning of pneetas, cf. the discussion between Socrates and Euthydemus iv. 2. 37 ff. — alla deiv ktl.: "he who neither in war nor in public life can serve the state or be useful to the people should be kept out of public and military life." — allwos te: and especially, not to be confused with the similar and more common allwos.
θρασεῖς ὅσι, πάντα τρόπον κωλύεσθαι, καὶ πάνυ πλούσιοι τυγχάνωσιν ὄντες. ἄλλα Σωκράτης γε τάναντια τούτων 60 φανερὸς ἦν καὶ δημοτικὸς καὶ φιλάνθρωπος ὄν· ἐκεῖνος 380 γὰρ πολλοὺς ἐπιθυμητάς καὶ ἀστοὺς καὶ ξένους λαβὼν οὐδένα πάσποτε μισθὸν τῆς συνουσίας ἐπράξατο, ἄλλα πᾶσιν ἀφθόνως ἐπήρκει τῶν ἐαυτοῦ. ὅν τινες μικρὰ μέρη παρ' ἐκεῖνον προῖκα λαβόντες πολλοῦ τοῖς ἄλλοις ἐπώ-
λον, καὶ οὐκ ἦσαν ὄσπερ ἐκεῖνος δημοτικὸς τοῖς γάρ 385 μὴ ἔχουσι χρήματα διδόναι οὐκ ἦθελον διαλέγεσθαι. ἄλλα Σωκράτης γε καὶ πρὸς τοὺς ἄλλους ἀνθρώπους 61 κόσμον τῇ πόλει παρεῖχε, πολλῷ μᾶλλον ἦ. Δίχας τῇ Δακεδαμονίῳ, ὅς ὀνομαστός ἐπὶ τοῦτο γέγονε. Δίχας μὲν γὰρ ταῖς γυμνοπαιδίαις τοὺς ἐπιδημοῦντας ἐν Δακε-
390 δαίμονι ξένους ἐδείπνυκε, Σωκράτης δὲ διὰ παντὸς τοῦ βίου τὰ ἐαυτοῦ δαπανῶν τὰ μέγιστα πάντας τοὺς βουλομένους ὄψείτοις. Βελτίων γὰρ ποιῶν τοὺς συγγυγουμένους ἀπε-
πεμπεν.

te καὶ both in other respects, and particularly.
60. τάναντια τούτων: sc. τῶν
θρασεῶν καὶ τῷ δῆμῳ βοηθείν μὴ ἱκανών. τάναντια is adv., and takes the gen. after the analogy of certain adjs. of place. G. 1146; H. 754 f. — ἐπι-
— ὅν τινες: Aristippus of Cyrene was the first of Socrates's followers to demand pay for his services. Cf. Diog. Laert. ii. 55. — χρήματα διδά-
να: for the limiting inf. with nouns, see G. 1530; H. 952.
61. πρὸς τοὺς ἄλλους ἀνθρώπους: in his relations to other men. Cf. καὶ πρὸς φίλους δὲ καὶ ξένους i. 3. 3. — Δίχας: acc. to Plutarch (Cim. 10), Lichas was renowned for his hospita-
tility toward strangers who visited Sparta at the festival of the Gymno-
paedia, when naked youths danced and sang round the statue of Apollo Carneius, in honor of the Spartans who fell at the battle of Thyrea. — γυμνοπαιδίαις: for the dat. of time, see G. 1192; H. 782. — τὰ μέγιστα, τοὺς βουλομένους: for the double acc., see on τὴν τόλμην 12. — ποιῶν: equiv. to impf. ἐπολέω, the action being re-
garded as freq. repeated. Here, as often, the partic. contains the main thought, the finite verb the subord.
XENOPHON'S MEMORABILIA I. 2.

'Εμοί μὲν δὴ Σωκράτης τοιούτος ἄν ἐδόκει τιμής ἐς τῇ τόλμῃ τὸν ἄνθρωπον. καὶ καὶ τοὺς νόμους δὲ σκοπῶν ἄν τις τοῦθε εὗροι. καὶ γὰρ τοὺς νόμους, εάν τις φανερὸς γένηται κλέπτων ἢ λωποδυτῶν ἢ βαλαντιστομῶν ἢ τοιχουμένων ἢ ἀνδραποδιζόμενος ἢ ιεροσυλῶν, τούτους θάνατος ἔστιν ἢ ζημία. ὥν ἔκεινος 400 πάντων ἀνθρώπων πλείστον ἀπείχεν. ἀλλὰ μὴν τῇ τόλμῃ ἔπειται, ἐπιλέγομεν πολέμους ἑαυτοὺς καὶ ἑαυτοὺς πάσας ἀνθρώπων. ὅπερ μὴν ἑπιστρέφωμεν εὐθυμίας ἐπιλέγεις τῷ ἔθνει. οὐδὲ μὴν ἑπιστρέφωμεν εὐθυμίας ἐπιλέγεις τῷ ἔθνει. οὐδὲ μὴν ἑπιστρέφωμεν εὐθυμίας ἐπιλέγεις τῷ ἔθνει. 

one. Cf. τούτους ἐσθίσαντες ἀποπέμπετε Cyr. viii. 7. 27.

62. ἐμὸν δὴ κτλ.: with allusion to i. 1. 1, where see on μὲν and τῇ τόλμῃ.

—Kal de: see on κάκειον δὲ τῇ τόλμῃ.

—τούτους: refers, by 'synesis,' to the collective τους. H. 633. Cf. ἐκαστος, αὐτὸς 54. —θάνατος: for the omission of the art. with a pred. noun or adj., see G. 956; H. 669.

63. ἀλλὰ μὴν: see on i. 1. 6. —πολέμου κακῶς συμβάντος: of a war's turning out badly. The participle contains the main idea, and the whole phrase may be conveniently const. as objective gen. with αὐτῶς.

G. 1130, 1140; H. 753, and e. Cf. the acc. with prep. in such phrases as μετὰ Κύρον βαρβαρα πολύνειν after Cyrus's death, and the Lat. ab urbe con-dita.

64. ἐνοχος εἰν: be liable to (lit. held in). —δέ: see on 1. —νομίζειν: as in i. 1. 1. —γέγραπτο: stood charged. The aug. omitted, as freq. with the plpf. in prose, apparently for the sake of euphony. —δέ, αὐτόν: for the double acc., see G. 1076; H. 725. Cf. οὐκ αὐτώματα τὰ τῶν θεῶν Cyr. vii. 2. 22, τὸ γενόμενον τὸ θεῖον αὐτίσθαι Hell. vii. 5. 12.

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

Ὡς δὲ δὴ καὶ ὦφελεῖν ἐδόκει μοι τοὺς συνόντας τὰ 3 μὲν ἐργῷ δεικνύων οὐτὸν οἶος ἦν, τὰ δὲ καὶ διαλεγόμενος,
tούτων δὴ γράφω ὅποσα ἀν διαμηνυμονεύωσαι. τὰ μὲν
tοίνυν πρὸς τοὺς θεοὺς φανερὸς ἦν καὶ ποιῶν καὶ λέγων
5 ἢπερ Ἡ Πυθία ὑποκρίνεται τοὺς ἑρωτῶσι πῶς δεῖ ποιεῖν ἢ
περὶ θυσίας ἢ περὶ προγόνων θεραπείας ἢ περὶ ἀλλοῦ
tινὸς τῶν τοιοῦτων. ἢ τε γὰρ Πυθία νόμῳ πόλεως ἀναρέι
ποιούντας ἐνσεβῶς δὲν ποιεῖν, Σωκράτης τε ὅτω καὶ
ἀυτὸς ἑποίει καὶ τοὺς ἀλλοις παρῆκει, τοὺς δὲ ἀλλως πῶς

ποῖαι δὲ πόλεις νομίμως ἄν οἰκήσειν;
Cyr. viii. 1. 2. In Homer, the meaning of ναεταῖν, ναείν is, in like manner, weakened to something like εἴναι. — μεγάλης τιμῆς: such as the reward suggested in Plato Apol. 36 ν. — ἄξιος τῇ πόλει: as in i. 1. 1.

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

1. ὡς, δὴ: (to show) that, really. — καὶ ὦφελεῖν: even to be aiding, not only to be abstaining from injuring. — τὰ μὲν, τὰ δὲ: partly, partly. G. 982; H. 654 b. — δει-
kνύων οὐτὸν, οἶος ἦν: for the 'pro-
lepsis,' see on συνονόμαν i. 2. 13. — διαμηνυμονεύωσο: for the mode, see

G. 1434; H. 916. — τὰ μὲν τοίνυν: 
toίνυν indicates the transition to the detailed discussion of what has been announced; μὲν introduces the first part of the discussion, and δὴ at the beginning of 5, the second. — Ἡ Πυθία: the Pythia, the priestess of Apollo at Delphi. For an account of the oracles in general, and the Delphic oracle in particular, see Gardner and Jevons, Manual of Greek Antiq., pp. 106, 107, 264, 265. — πῶς: see on τίς i. 1. 1. — προ-
gόνων θεραπείας: for the place of an-
cestor worship in Greek religion, see Gardner and Jevons, p. 72 ff. — ἡ τε 
γάρ Πυθία, Σωκράτης τε: "for as the Pythia, so Socrates." Cf. ἐγὼ τε γάρ, 
aὶ τε πόλεις ii. 1. 9. — ἀναρέι: the technical term for the answers of the Pythia. Cf. καὶ ἀνείλεν αὐτῷ ὦ Ἀπόλλων θεοῦ οἷς ἐδει τῆς Ἀπ. iii. 1. 16. — παρῆκει: sc. ποιεῖν. Cf. Deinceps in lege est, ut de 
ritibus patriis colantur op-
timi: de quo cum consule-
rent Athenienses Apollinem
10 ποιούντας περιέργους καὶ ματαιόσις ἐνόμιζεν εἶναι. καὶ 2 ἐφ' εἰχεῖ τὸς τῶν θεοῦς ἀπλῶς τάγαθα διδόναι, ὡς τοὺς θεοὺς κάλλιστα εἰδότας ὅποια ἀγαθά ἐστι· τοὺς δὲ εὐχομένους χρυσόν ἢ ἀργύριον ἢ τυραννίδα ἢ ἄλλο τῶν τοιούτων οὐδὲν διάφορον ἐνόμιζεν εὐχεσθαι ἢ εἰ 15 κυβείαν ἢ μάχην ἢ ἄλλο τὸ ἐγχοιντο τῶν φανερῶς ἀδήλων ὑπὸς ἀποβήσοιτο. θυσίας δὲ θύων μικρὰς ἀπὸ μικρῶν 3 οὐδὲν ἤγείτο μειώνθαι τῶν ἀπὸ πολλῶν καὶ μεγάλων πολλὰ καὶ μεγάλα θυώντων. οὔτε γὰρ τοὺς θεοὺς ἐφ' ἐκάλως ἔχειν, εἰ ταῖς μεγάλαις θυσίαις μᾶλλον ἢ ταῖς 20 μικραῖς ἐχαίρον. πολλάκις γὰρ ἂν αὐτοῖς τὰ παρὰ τῶν ποιηρῶν μᾶλλον ἢ τὰ παρὰ τῶν χριστῶν ἐναι κεχαρισμένα· οὔτ' ἄν τοῖς ἀνθρώποις ἄξιον εἶναι ζήν, εἰ τὰ παρὰ τῶν ποιηρῶν μᾶλλον ἢν κεχαρισμένα τοῖς θεοῖς ἢ τὰ παρὰ τῶν χριστῶν· ἀλλ' ἐνόμιζε τοὺς θεοὺς ταῖς παρὰ 25 τῶν εὐσεβεστάτων τμαίς μᾶλιστα χαίρειν. ἐπαινήτης δ' ἦν καὶ τοῦ ἔπους τούτου:

"καὶ δύναμιν δ' ἐρδεῖν ἵερ' ἀθανάτουι θεοῦι."
καὶ πρὸς φίλους δὲ καὶ ξένους καὶ πρὸς τὴν ἄλλην δια-
ταν καλὴν ἐφή παραίνεσιν εἶναι τὴν "καὶ δύναμιν δ’
30 ἔρθειν." εἰ δὲ τὰ δόξειν αὐτῷ σημαίνεσθαι παρὰ τῶν 4
θεῶν, ἢπτον ἂν ἐπείσθη παρὰ τὰ σημαίνομενα ποιῆσαι ἦ
εἰ τοὺς αὐτὸν ἐπείθεν ὁδὸν λαβεῖν ἡγεμόνα τυφλὸν καὶ μὴ
eἰδότα τὴν ὁδὸν ἀντὶ βλέποντος καὶ εἰδότος· καὶ τῶν ἄλλων
de μωρίαν καθηγόρει, οὕτως παρὰ τὰ ὑπὸ τῶν θεῶν σημαῖ-
35 νόμενα ποιοῦσί τι, φυλαττόμενοι τὴν παρὰ τοῖς ἀνθρώποις
ἀδοξίαι. αὐτὸς δὲ πάντα τάνθρωπινα ύπερεώρα πρὸς τὴν
παρὰ θεῶν συμβουλίαν.

Διαίτη δὲ τὴν τε ψυχὴν ἑπαίδευσε καὶ τὸ σῶμα, ἤ
5 χρώμενος ἄν τις, εἰ μὴ τι δαιμόνιον εἰη, θαρραλέως καὶ
40 ἀσφαλῶς διάγοι καὶ οὐκ ἄν ἀπορῆσει τοσαύτης δαπά-
νης. οὕτω γὰρ εὐτελῆς ἦν ὅστ' οὐκ οἶδ' εἰ τις οὕτως ἄν
ὁλγα ἐργάζοτο ὡστε μὴ λαμβάνειν τά Σωκράτει
ἀρκοῦντα· σίτω μὲν γὰρ τοσοῦτῳ ἔχρητο ὅσον ἥδεως

Works and Days 336. — τὴν ἄλλην
diaita: "our other relations in life." τὴν καὶ δύναμιν δ’ ἔρθειν: the admoni-
tion (parainēson) to act according to our
4. εἰ δόξειν αὐτῷ: "as often as it
seemed to him." See on seii i. 2. 57.
— ἀν ἐπείσθη: the prot. really sug-
gested by this apod. is εἰ τις αὐτὸν
ἐπείθεν, if any one tried to per-
suade him; and this prot. is found,
without its apod., in the next
sentence. — ἐπείθεν: impf. of at-
ttempted and continued past action.
— τῶν ἄλλων: for the gen. with
compounds of kara, see G. 1123; Ἢ.
752. — πάντα, ύπερεώρα: see on i. 2.
9. — πρὸς: in comparison with, as in
i. 2. 52. The Lat. ad is used in the
same sense.

5. χρώμενος: for the participle
of cond., see on λέγων i. 1. 20. — τι
daimōn: "something extraordi-
nary." Cf. ἤν μὴ τι δαιμόνων κωλὴ
Eg. xi. 13. For the two pros. with
same apod., see GMT. 510. — κα-
ούκ ἄν . . . δαπάνης: and would not
lack the means for such an outlay.
For the gen. of plenty or want, see
G. 1112; Ἡ. 743. — εὐτελῆς (sc. ἡ
diaura): frugal. — οὐκ οἶδ’ εἰ τις:
"scarcely any one." — ἐργάζοτο:
would work for, potential optative.
For ἐργάζομαι in this sense, cf. τὰ ἐπι-
θεία εὐραξίσθαι ii. S. 2. — ῥοτε
μὴ λαμβάνειν: for the inf. of result,
see G. 1450; Ἡ. 953. — τὰ Σωκράτει
ἀρκοῦντα: what sufficed for Socrates.
For the thought, cf. i. 6. 4. — ἡδεως:
with relish. Cf. ἡδοςτα ἐσθιων i. 6. 5.
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45 ἢσθενε, καὶ ἐπὶ τοῦτο οὕτω παρεσκευασμένος ἔμε ὡστε τὴν ἑπιθυμίαν τοῦ σιτίου ὦψον αὐτῷ εἶναι· ποτὸν δὲ πᾶν ἦδυ ἤν αὐτῷ διὰ τὸ μὴ πίνειν, εἰ μὴ διψή. εἰ δὲ ποτὲ θέλθειν ἐθελήσειν ἐπὶ δεῖπνον ἔλθειν, δ' τοῖς πλείστοις ἐργῳδότατον ἔστων, ὥστε φυλάξασθαι τὸ ὑπὲρ τὸν κόρον ἐμπίπλασθαι, τοῦτο ῥαδίως πάνυ ἐφυλάττετο. τοῖς δὲ μὴ δυναμένοις τοῦτο ποιεῖν συνεβούλευε φυλάττεσθαι τὰ πείθοντα μὴ πεινῶντας ἐσθίειν μηδὲ διψῶντας πίνειν· καὶ γὰρ τὰ λυμανώμενα γαστέρας καὶ κεφαλᾶς καὶ ψυχὰς ταῦτ' ἐφ' εἶναι. οἴεσθαι δ' ἐφ' ἐπισκόπτων καὶ τὴν Ἡ Ἐρμοῦ τῇ ὑποθημοσύνῃ καὶ αὐτόν ἐγκρατῆ ὄντα καὶ ἀποσχόμενον τοῦ ὑπὲρ τὸν κόρον τῶν τοιούτων ἀπτεσθαι, διὰ ταῦτα οὐ γενέσθαι ὑν. τοιαῦτα 8 μὲν περὶ τούτων ἐπαίζεν ἀμα στουδάζων.

— ἐπὶ τοῦτο: ἵε. ἐπὶ τὸ ἐσθλειν. — τὴν ἑπιθυμίαν ὦψον εἶναι: cf. λιμῷ δὲ δεσπερ δψφ διαχρήσθαι Cyg. i. 5. 12. Cf. the Lat. proverb fames optimum condimentum. Athenaeus (4, p. 157) describes Socrates as taking long walks in the evening, 'to collect,' as he said, 'sauce (ὀψόν) for his supper.' — διὰ τὸ πίνειν: see on ἐπὶ τὸ φροντίζειν i. 1. 12.

6. ο': precedes its grammatical antec. τοῦτο. — ὡστε φυλάξασθαι: namely, to guard against, added in explanation of the rel. clause. For ὡστε with the inf., instead of the simple inf. as subj., see GMT. 588. — τὰ πείθοντα κτλ.: "tempting dishes." Cf. ὃ Σωκράτης παρακελεύθηκεν φυλάττεσθαι τῶν βρωμάτων διὰ μὴ πεινῶντας ἐσθλεῖν ἀναπείθει (as persuade those who are not hungry to eat) Plut. Mor. 128 D. For ἐσθλεῖν and πίνειν as objs. of πείθοντα, see G. 1519; Η. 948.

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

8. ἐπαίζεν ἀμα στουδάζων: "he used to say jestingly but with an earnest inner meaning." See on

iv. 1. 1. — τῶν καλῶν: limiting gen. with ἀφροδισίων. G. 1085; H. 729. Cf. τῶν ῥαιῶν ἀφροδισίως ἣδομενον ii. 6. 22. — ἀπτόμενον: see on πιστεύων i. 1. 5. — ἄλλα καὶ: atque adeo. — Κριτόβουλον: for the ‘prolepsis,’ see on i. 2. 13. In Oec. ii. 7, Socrates says to Crito- bulus ὅρα σε ὀδύμενον πλοῦτειν καὶ ἀμελῶς μὲν ἔχοντα πρὸς τὸ μηχανάσθαι χρήματα, παίδικος δὲ πράγμασι προσέ- χοντα τὸν νοῦν (giving your mind to frivolous matters). — τὸν Ἀλκιβιάδου νιὸν: as Alcibiades, so far as known, had but one son, born in 416, after the probable date of this conversa- tion, it has been conjectured that both here and in 10 the reference is to Clinias, the son of Αξιοχοῦς and a cousin of Alcibiades. Cf. Sym. iv. 12.

9. ἐπί: for the accent, see on i. 2. 41. — ἀνθρώπων: for the partitive pred. gen., see on τῶν τριάκοντα i. 2. 31. — ῥυσοκινδύνων: foolhardy, lit. hurlers of risks. — λεωργότατον: one who will do anything, hence most reckless. — εἰς μαχαίρας κτλ.: proverbial expressions for incurring great risks. Cf. δοκεῖ ὁμοι έις μαχαίρας κυβι- στάν κινδύνων ἐπιδείγμα (an exhibition) εἶναι, δ ἐν συμμορίᾳ οὐδὲν προσήκει Sym. viii. 3. — εἰς πῦρ ἄλοιπο: cf. ἔγω μετὰ Κλεινίου καὶ διὰ πυρὸς λοιπὸν Sym. iv. 16.

10. τί: obj. of ποιοῦντα. — τοι- αῦτα κατέγνωκας αὐτὸν: have you formed such a bad opinion of him. For the gen. and acc. with com- pounds of κατά, cf. iv. 4. — οὐ γάρ: in a question containing a quick retort, as in ii. 3. 16. — ἄλλ’ εἰ μέντοι: at si profecto. — τὸ
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ρυφοκίνδυνον ἔργον, κἂν ἐγώ δοκῶ μοι τὸν κίνδυνον τοῦτον 75 ὑπομείναι. "ὤ ὁ τλήμων," ἔφη ὁ Σωκράτης, "καὶ τι ἀν ὁει 11 παθεῖν καλὸν φιλήσας; ἄρ' οὐκ ἄν αὐτίκα μᾶλα δοῦλος μὲν εἶναι ἀντ' ἐλευθέρου, πολλὰ δὲ δαπανᾶν εἰς βλαβερᾶς ἡδονάς, πολλὴν δὲ ἀσχολίαιν ἕχειν τοῦ ἐπιμεληθῆναι τῖνος καλοῦ κἀγαθοῦ, σπουδάζειν δ' ἀναγκασθῆναι ἐφ' οἷς οὐδ' 80 ἄν μανώμενος σπουδάσειν; "ὦ Ηράκλεις," ἔφη ὁ Ξενοφῶν, "ὡς δεινὴν τινα λέγεις δύναμιν τοῦ φιλήματος εἶναι." "Καὶ τοῦτο," ἔφη ὁ Σωκράτης, "θαυμάζεις; οὐκ οὖσθα," ἔφη, "ὅτι τὰ φαλάγγια, οὐδ' ἡμιωβελιαῖα τὸ μέγεθος ὄντα, προσαφάμενα μόνον τῷ στόματι ταῖς τε ὀδύναις 85 ἐπιτρίβει τοὺς ἀνθρώπους καὶ τοῦ φρονεῖν ἐξίστησιν; " "Ναὶ μὰ Δί;," ἔφη ὁ Ξενοφῶν: "ἔνισθι γὰρ τα ἄρναγγια κατὰ τὸ δήγμα." "ὦ μῶρε," ἔφη ὁ Σωκράτης, "τοὺς 13 δὲ καλοὺς οὐκ οἴει φιλοῦντας ἐνέναι τι, ὅτι σὺ οὐχ ὂρας; οὐκ οἴσθ' ὅτι τοῦτο τὸ θηρίον δ' καλοῦσι καλὸν 90 καὶ ὄρατον, τοσοῦτον δεινότερον ἐστὶ τῶν φαλαγγῶν.

ρυφοκίνδυνον ἔργον: "what you have just described as a foolhardy act." τὸ is equivalent to illud. — ἀν ὑπο-
μείναι: see on ἀν ποτε κινηθῆναι i. 1. 14.

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

12. Ηράκλεις: for the decl., see on Περίκλεις i. 2. 41. — ὡς δεινὴν τινα: what a terrible sort of thing. τις, like Lat. quidam, may be added to adjs. to express indefiniteness of nature. G. 1016; H. 702. — τὰ φαλάγγια: for the generic art., see G. 950; H. 659. — ὄντα: concessive. — τοῦ φρονεῖν ἐξίστησι: mente destitut, deprives of reason. Cf. ἐξιστάμενοι τοῦ ἀναλογίζονταi ii. 1. 4. — ἐνίσθι, κατὰ τὸ δήγμα: inject along with their bite.

13. τοὺς δὲ καλοὺς κτλ.: with ellipsis of the correlative μὲν clause τὰ μὲν φαλάγγια ἐνέναι τὰ λέγεις. Cf. οὗ δ' φων iii. 3. 11. — θηρίον: for the application of this term to human beings, cf. iii. ii. 11. — τοσοῦτο
δεινότερον, δςφ: as much more dangerous, in proportion as. In the clauses introduced by δςφ there is another comparison, between the easier method of avoiding (suggested by αφάμενα), and the more difficult one (suggested by ουδ' άπτόμενον): Cf. Cyr. vi. 2. 19. —ἐκείνα, τότε: τούτο sometimes, as here, refers to what is nearer in importance to the speaker, though more remote in the sentence. ἐκείνα, therefore, refers to τῶν φαλαγγῶν.

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

ἀφροδισιάζειν: const. with πρὸς τοι-άυτα.


4. In a conversation with Aristodemus, Socrates shows that there are gods: they have given to man powers of mind and body admirably adapted to his needs: and they will care for his welfare, if he will only honor them. Whoever is thoroughly convinced of this is lastingly won to virtue. So Socrates understood not only τὸ προτρέπειν, but also τὸ προ-ἀγεῖν ἐπ' ἀρετήν.
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Εἰ δὲ τινες Σωκράτην νομίζουσιν, ὡς ἐνιοὶ γράφουσί τε καὶ λέγουσι περὶ αὐτοῦ τεκμαίρομενοι, προτρέπασθαι μὲν ἀνθρώπους ἐπὶ ἀρετὴν κράτιστον γεγονέναι, προαγαγεῖν δὲ ἐπὶ αὐτὴν οὐχ ἰκανόν, σκεφάμενοι μὴ μόνον ἀνεκέννοι κολαστηρίου ἕνεκα τούς πάντ᾽ οὕτως εἰδέναι ἐρωτῶν ἥλεγχεν, ἀλλα καὶ ἀ λέγων συνημέρευε τοῖς συνδιατρίβοις, δοκιμαζόντων εἰ ἰκανός ἢν βελτίως ποιεῖν τούς συνόντας. Λέξω δὲ πρῶτον ἢ ποτε αὐτοῦ ἥκουσα 2 περὶ τοῦ δαιμονίου διαλεγομένου πρὸς 'Αριστόδημον τὸν 10 μικρὸν ἐπικαλούμενον. καταμαθῶν γὰρ αὐτὸν οὔτε θύοντα τοῖς θεοῖς οὔτε μαντικὴ χρώμενον, ἀλλά καὶ τῶν ποιούντων ταῦτα καταγελώντα, "Εἰπέ μοι," ἐφη, "ὡς Ἀριστόδημε, ἐστιν οὕστινας ἀνθρώπους τεθαύμακας ἐπὶ σοφία;"

1. τεκμαίρομενοι: "conjecturing, on superficial observation," without obj., as in Cyr. i. 3. 5. — προτρέψασθαι: that Socrates regarded the most important step as taken when enthusiasm for virtue had been aroused, is stated by several writers, e.g., Plut. Mor. p. 798 B, Plato Rep. i. 336. Cf. ut Socratem illum solitum aiunt dicere, perfectum sibi opus esse, si quis satis esset concitatux cohor-tatione sua ad studium cognosce ncedae per ci piendumque virtutis: quibus enim id persuasum esset, ut nihil mallent se esse quam bonos viros, iis reliquam facilem esse doctrinam Cic. de Or. i. 47. — σκεφά-μενοι, δοκιμαζόντων: "let them first examine, and then decide." — μή: instead of οὐ, as the participle is subordinated to the inv. δοκιμαζόντων. G. 1614; H. 1027. — ἐρωτῶν ἥλεγχεν: the questions by which he used to refute, e.g., iii. 6, iv. 2. — συνδιατρίβοι: see on τῶν συνόντων i. 1. 4. — el ἢν: for the mode, see G. 1487; H. 932.

2. ἢ ποτε αὐτοῦ ἥκουσα διαλεγομένου: a conversation of his that I once heard. For the supplementary participle, see on i. i. 11. — τοῦ δαιμονίου: the Deity, as manifested to men. — Ἀριστόδημον: afterward a warm friend of Socrates; cf. Ἀριστόδημος ἢν τις, Κυδαθηναῖος, αμικρός, ἀνυπόθητος ἀεὶ, Σωκράτους ἐρασθῇ ἢν ἐν τοῖς μάλιστα τῶν τῆς Plato Sym. 173 B. — θύοντα: for the supplementary participle in indirect discourse, cf. i. 2. 14. — ἀλλά καί: but even. — τῶν ποιούν-των: for the gen., cf. τῶν ἄλλων i. 3. 4. — ἐστιν οὕστινας: equivalent to ἀρα ἐνθύον. G. 1029; H. 998 c. — τεθαύμακας: admire, i.e. "have come to admire." — σοφία: genius.
"Εγώγε, ἐφή. καὶ ὦς, "Δέξον ἡμῖν," ἐφή, "τὰ ὄνοματα 3 15 αὐτῶν." "Ἐπὶ μὲν τῶν ἐπὶν ποιήσει Ὄμηρον ἔγωγε μάλιστα τεθαύμακα, ἐπὶ δὲ διθυράμβῳ Μελανιππίδην, ἐπὶ δὲ τραγῳδίᾳ Σοφοκλέα, ἐπὶ δὲ ἀνδριαντοποίᾳ Πολυκλείτων, ἐπὶ δὲ ζωγραφίᾳ Ζεῦξιν." "Πότερά σοι δοκοῦσιν 4 οἱ ἀπεργαζόμενοι εἴδωλα ἀφρονά τε καὶ ἀκίνητα ἄξιο-20 θαυμαστότεροι εἶναι ἢ οἱ ζῴα ἐμφρονά τε καὶ ἐνεργά;"

"Πολύ, νὴ Δία, οἱ ζῶα, εἴπερ γε μὴ τύχῃ τινὶ, ἀλλὰ ἀπὸ γνώμης ταῦτα γίγνεται." "Τῶν δὲ ἀτεκμάρτως ἐχόντων ὅτου ἐνεκα ἐστι, καὶ τῶν φανερῶς ἐπ᾽ ὦφελεία ὄντων πότερα τύχης καὶ πότερα γνώμης ἐργα κρίνεις;" "Πρέπει 25 μὲν τὰ ἐπὶ ὦφελεία γιγνώμενα γνώμης εἶναι ἔργα."

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

4. πότερα, ἦ: for the use of particles in alternative questions, see G. 1606; H. 1017. πότερα is omitted in translation. — εἴπερ γε: an emphatic if indeed, intimating that Aristodemus reserves decision on this point. Cf. καὶ εἴπερ γε τίνας δέω, περὶ τῆς ἀνωρίσεως οὐδένα μᾶλλον ἔχειν αὐτούς αἰτιώσασθαι ἢ τοῦτους, οἷς προσετάχθη and if blame should attach to any one with regard to the failure to rescue (the shipwrecked crews, after the battle of the Arginusae), they could hold no one more responsible than those to whom this duty had been assigned Hell. i. 7. 6 — τῷ χιλιτίνι: obs. the difference between the dat. of means and ἀπὸ γνώμης, which suggests a creative agency. — τῶν . . . ἐχόντων . . . ἐστὶ: of those things which afford no indication of the purpose for which they exist. Cf. ἀδήλων διὰς ἀποβῆσιον i. 1. 6. The gens. τῶν ἐχόντων and τῶν δυτῶν depend respectively upon the pronominal adjs. πότερα, πότερα. — πρέπει μὲν: it certainly stands to reason, with the inf. εἶναι as subj. of πρέπει. For μὲν with the force of μήν, see H. 1037, 12.
“Οὐκοῦν δοκεῖ σοι ὅ ἐξ ἀρχῆς ποιῶν ἀνθρώπους ἔποιεὶ λεῖα προσθείναι αὐτοῖς δι᾽ ὅν αἰσθάνονται ἕκαστα, ὀφθαλμοὺς μὲν ὡστε ὅραν τὰ ὅρατά, ὡτα δὲ ὡστε ἀκούειν τὰ ἀκονοστά; ὁσμῶν γε μῆν, εἰ μὴ ῥίνας προσετέθησαν, τὶ 30 ἄν ἡμῖν ὀφέλος ἦν; τὶς δ᾽ ἄν αἰσθησις ἦν γλυκέων καὶ δριμέων καὶ πάντων τῶν διὰ στόματος ἠδέων, εἰ μὴ γλώττα τούτων γνώμων ἐνειργάσθη; πρὸς δὲ τούτοις οὐ 6 δοκεῖ σοι καὶ τάδε προνοίας ἐργοὺς έουκέναι, τό, ἐπεὶ ἀσθενής μὲν ἔστιν ἡ ὄψις, βλεφάροις αὐτὴν θυρῶσαί, ἄ 35 ὃταν μὲν αὐτῇ χρῆσθαι τι δέθ ἀναπετάνυται, ἐν δὲ τῷ ὑπνῷ συγκλείεται; ὡς δ᾽ ἄν μηδὲ ἀνεμοί βλάπτωσιν, ἠθμόν βλεφαρίδας ἐμφύσαι· ὀφρύι τε ἀπογειώσοντα τὰ ὑπέρ τῶν ὄμματων, ὡς μηδ᾽ ἄκ τῆς κεφαλῆς ἱδρῶς κακουργη· τὸ δὲ τὴν ἀκοὴν δέχεσθαι μὲν πάσας φωνάς, 40 ἐμπίπλασθαι δὲ μῆποτε· καὶ τοὺς μὲν πρόσθεν ὀδόντας

5. οὐκοῦν: nonne igitur. For the distinction between οὐκοῦν and οὐκόν, see on ii. 1. 3.—ἐπ᾽ ὀφθαλεία προσβαίνα τινος: bestowed upon them for a useful purpose. — δι᾽ ὅν αἰσθάνονται ἕκαστα: the organs through which they perceive different objects. For the omission of the antec., see on i. 2. 19.—όφθαλμοι, ὡτα: for the partitive appos., see on i. 2. 60.—ὁσμῶν: subjective gen. with ὀφέλος. G. 1085, 2; H. 720 b.—γε μῆν: further, employed here to avoid the monotony of a too frequent repetition of δε.—εἰ μῆ προσετέθησαν: for the supposition contrary to fact, see G. 1397; H. 895.—ὄφελος: for defective nouns, see G. 289; H. 215 b.—τῶν διὰ στόματος ἠδέων: "things pleasant to the taste." — γνώμων: a critic (not to be confused with γνῶμων). Cf. Eng. 'gnomon' of a sundial. For the pred. nom., see G. 907; H. 614.

6. οὐ δοκεῖ σοι κτλ.: do you not think that the following things also resemble works of design? τάδε introduces the infs. with τῷ as far as ἀπογειώσοται, and the remaining infs., beginning with τὸ δέχεσθαι, are summed up in ταῦτα οὕτω πεπραγμένα. —τὸ βλεφάροις αὐτῇ θυρώσει: the providing it with a door of eyelids, lit. dooring it with eyelids. Similarly ἀπογειώσοται below. For the denotative verbs, cf. φυσεμανής i. 1.

8.—αὐτῇ χρῆσθαι τι: to use it for any purpose. For the neut. pron. with χράμαι and the dat. of means, see H. 777 a.—ὡς ἄν: for ἄν in final clauses, see G. 1387; H. 882.—ἠθμόν: as a screen, pred. accusative.
πάσι ζώοις οίνους τέμνειν εἶναι, τοὺς δὲ γομφίους οίνους
παρὰ τούτων δεξαμένους λειάνειν· καὶ στόμα μέν, δὲ
οὗ ὄν ἐπιθυμεῖ τὰ ζῷα εἰσπέμπεται, πλησίον ὑφαλμῶν
καὶ ρινῶν καταθεῖναι· ἐπεὶ δὲ τὰ ἀποχωροῦντα δυσχερή,
45 ἀποστρέψαι τοὺς τούτων ὄχετος [καὶ ἀπενεγκεῖν] ὑ
dυνατὸν προσωτάτω ἀπὸ τῶν αἰσθήσεων· ταῦτα οὖτω προ-
νοητικῶς πεπραγμένα ἀπορεῖς πότερα τύχης ἢ γνώμης
ἐργα ἐστίν·" "Οὐ μὰ τὸν Δί·," ἔφη, "ἀλλὰ οὖτω γε σκο-
pυμένῳ πᾶνε ἐοικε ταῦτα σοφοῦ τινος δημιουργοῦ καὶ
50 φιλοζόμου τεχνήμασι." "Τὸ δὲ ἐμφύσαι μὲν ἔρωτα τῆς
teknopouías, ἐμφύσαι δὲ ταῖς γειναμέναις ἔρωτα τοῦ ἐκτρέ-
φεων, τοῖς δὲ τραφεῖσι μέγιστον μὲν πόθον τοῦ ζῆν, μέγιστον
dὲ φόβον τοῦ θανάτου;" "Ἀμέλει καὶ ταῦτα ἐοικε μηχα-
nήμασι τινος ζῶα εἶναι βουλευσμένου." "Σὺ δὲ σαντὸν
55 δοκεῖς τι φρόνιμον ἔχειν;" "Ἐρώτα γοῦν καὶ ἀποκρινοῦ-
μαι." "Ἀλλοθι δὲ οὐδαμοῦ οὐδὲν οἰεὶ φρόνιμον εἶναι;

—ζώοις: dat. of possessor. H. 768 b.
—οἶνοι: i.e. τοιούτων, wste. For
οῖς alone with the inf., see G. 1526,
last example; H. 1000.— τοὺς
gomphiouz: the molars.—παρὰ τούτων
dexamenous leainev: to receive it (the
food) from these, and masticate it.
— καταθεῖναι: placing, with resumption
of the subj. of θυρώσαι and
ἀπογειώσαι. Here, as in 11, the
Creator is thought of as an artist
who arranges at will the mate-
rials before him. — ἐπεὶ δυσχερῆ: sc.
ἔστιν. — ἀποστρέψαι καὶ ἀπενεγκεῖν:
turning away and removing.—ἢ δυνα-
tὸν προσωτάτω: quantum fieri
potest remotissime.
7. οὐ μὰ τὸν Δία: sc. ἀπορῶ. For
the particles of swearing, cf. i. 2. 9.
—οὖτω γε σκοπούμενῳ (sc. τινί): to
any one considering it from that
point of view. For the dat. of rela-
tion, see on τῇ πόλει i. 1. 1.—τεχνή-
μασι: contrivances.—τὸ δὲ ἐμφύσαι:
the omitted pred. (τίνι ταῦτα ἐοικε;) of
this sent. may be readily antici-
pated from the answer. — ἀμέλει:
originally an inv. equivalent to feel
no anxiety, hence, as adv., assuredly.
—μηχανήμασι: not essentially differ-
ent from τεχνήμασι. — τίνος ζῶα ἡτὶ: of
one who has determined the exist-
ence of living beings.

8. Aristodemus has now con-
ceded the existence of a being who,
with wise forethought, has pro-
vided men with admirably contrived
bodies and the impulse toward propa-
gation and support of offspring. In
this section, he is shown that the
XENOPHON'S MEMORABILIA I. 4.

existence of gods may also be inferred from the intellectual nature of man. As the component elements (γῆ and ὕγρῷν) of our bodies have been obtained from an external material universe, so our reason may be supposed to be a part of a Reason to be sought beyond ourselves; in default of whose presence and power the world of order could owe its existence to blind chance only. In opening this line of thought, Socrates begins with the abrupt question 

σὺ δὲ σαυτὸν δοκεῖς τι φρονίμου ἔχειν;

to which Aristodemus, not seeing the connection of this with the preceding discussion, cautiously answers: ‘Well, ask on, and I will answer.’ The substance of the passage is given by Cicero, Pro Mil. 31. 84. Cf. also his De Nat. Deor. ii. 6, Plato Philebus 30 Α. — καὶ ταύτα, εἰδὼς: and that too, although you know. For the participle, see on κεκτημένος i. 2. 1. — νοῦν δὲ μονόν κτλ.: but mind alone then, which does not exist elsewhere, you think that you have caught up by some lucky chance? Cf. unde enim hanc mentem homo arripuit? ut ait apud Xenophonem Socrates Cic. de Nat. Deor. ii. 6. 18.  

9. μὰ Δία: certainly, i.e. “I do not believe in an overruling intelligence.” μὰ Δία, instead of ὦ μὰ Δία, may be used when a neg. precedes (as here ἄλλοι οὐδαμοὶ οὐδὲν εἶναι), or follows, or is implied in the context. —οὐδὲ γὰρ: why, neither. γὰρ, in an answer, generally refers to an assertion implied in the question or statement preceding, or readily supplied from the connection, as here οὐχ ὄρας τοὺς κυρίους: οὐδὲ γὰρ κτλ. Cf. i. 3. 10, ii. 1. 2.—κατὰ γε τοῦτο: according to this reasoning, at least. For the position of γέ, see II. 1037, 1 a. Cf. ἢκοισεν οὐδεὶς ἐν γε τῷ φανερῷ Ἀν. i. 3. 21. 

10. τὸ δαμόνων: the Deity, as in 2.—ἐκεῖνο: expressing remoteness, hence chosen instead of ἀντὶ.
megaloprepèstereon ògoumai òs tis èmís therapeias
70 prosodeíswthai.” “Oúkoun,” ἐφη, “òσφ μεγαλοπρεπεστερον
òn åξιοì se therapeun, tosoùtw mállon τυμητέων αυτó;”
“Eú ίσθι,” ἐφη, “οτί, εἰ νομίζομι θεοὺς ἀνθρώπων τι11
φροντίζειν, οὐκ ᾧν ἀμελοῦν αὐτῶν.” “Ἐπειτ’ οὖν οἱ ἐκ
φροντίζειν; οἳ πρώτοι μὲν μόνον τῶν ζών ἀνθρώπων
τῆς θρόνου ἀνέστησαν. ἡ δὲ θρόνη καὶ προοράν πλέον
ποιεῖ δύνασθαι καὶ τὰ υπερθέν μᾶλλον θέασθαι καὶ
ηττον κακοπαθεῖν οἰς καὶ ὅψιν καὶ ἀκοῆν καὶ στόμα
eνεποίησαν: ἔπειτα τοῖς μὲν ἄλλοις ἐρπτοῖς πόδας ἔδω-
καν, οἳ τὸ πορεύσθαι μόνον παρέχουσιν, ἀνθρώπως δὲ
80 καὶ χείρας προσέθεσαν, αἰ τὰ πλείστα οἶς εὐδαμονέσ-
teroi ἐκεῖνων ἐσμὲν ἐξεργάζονται. καὶ μὴν γλωττάν γε12
πάντων τῶν ζών ἔχοντων, μόνην τήν τῶν ἀνθρώπων
ἐποίησαν οἴαν ἄλλοτε ἀλλαξῆ ψαύνουσαν τοῦ στόματος
ἀρθροῦν τε τῆν φωνῆ καὶ σημαινέων πάντα ἄλληλοις ἀ

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

11. εἰ νομίζομι, οὐκ ἃν ἀμελοῦν:
for fut. conds. of the less vivid form,
see G. 1408; H. 900.—φροντίζειν: the
omitted subj. (ἀντίκρ.) is unmistakably
suggested by the preceding ἀντίκρ. —
οiêu: see on ὡς i. 2. 1.—μόνον τῶν ζών:
alone among living beings. — ἀνέστη-
sav: 1 aor., the trans. use. For trans.
and intr. senses in the same verb, see
G. 1231; H. 500, and a. — πλέον:
belongs to προοράν. — ἔπειτα: without
dē, as εἶτα in i. 2. 1.—ἐρπτοῖς: else-
where used for ἔχει chiefly by the
poets. Cf. ὡς’ ἔτι γαῖαν ἐρπτα
γλυκοῦντα καὶ ὑδρ καὶ βεστιδας πῦρ
Hom. δ 418. —οἶς: for the dative of
means, see G. 1181; H. 776.—
ἐκείνων: i.e. τῶν ἐρπτων.

12. καὶ μὴν: ac profecto, and
further. See on ἀλλὰ μὴν i. 1. 6.—
οἴαν: capable. See on οἴων 6.—
ἄλλοτε ἀλλαξῆ κτλ.: cf. (lingua)
sonos vocis distinctos et
pressos efficit, cum et ad
dentes et ad alias partes pel-
lit oris Cic. de Nat. Deor. ii. 59.
149.—στόματος: for the gen. with
verbs of touching, see G. 1099; H.
738.—ἀρθροῦν φωνῆ: to produce ar-
ticulate speech. — καὶ σημαινέων: i.e.
85 βουλόμεθα. [τὸ δὲ καὶ τὰς τῶν ἀφροδισίων ἡδονὰς τοῖς μὲν άλλοις ᾣώοις δοῦναι περιγράφαντας τοῦ ἔτους χρόνον, ἡμῖν δὲ συνεχῶς μέχρι γῆρως ταῦτα παρέχετω;] οὐ τοῦ-13 ννο μόνον ἤρκεσε τῷ θεῷ τοῦ σώματος ἐπιμεληθῆναι, ἀλλ' ὅπερ μεγιστὸν ἐστὶ, καὶ τὴν ψυχὴν κρατιστὴν τῷ ἀνθρώπῳ ἐνέφυσε· τίνος γὰρ ἄλλον ἤζων ψυχή πρώτα μὲν θεῶν τῶν τὰ μέγιστα καὶ κάλλιστα συνταξάντων ἤσθηται ὅτι εἰσί; τί δὲ φύλον ἄλλο ἢ ἀνθρωποι θεοῖς θεραπεύουσι; ποια δὲ ψυχή τῆς ἀνθρωπίνης ἢκανωτέρα προφυλάττεσθαι ἡ λυμὸν ἢ δύσος ἢ ψυχή ἢ θάλητα, ἢ νῦσσοι ἐπικουρήσαι, ἢ ράμην ἁσκήσαι, [ἡ πρὸς μάθησιν ἐκπονήσαι,] ἢ ὅσα ἂν ἄκουσῃ ἢ ἵδῃ ἢ μάθῃ ἢκανωτέρα ἐστὶ διαμεμηνῆσαι; οὐ γὰρ πάντως σοι κατάδηλον ὅτι14 παρὰ τὰ ἄλλα ζῶα ὄσπερ θεοὶ ἄνθρωποι βιοτεύουσι, φύσει καὶ τῷ σώματι καὶ τῇ ψυχῇ κρατιστεύοντες; οὔτε

καὶ ὡστε Ἰμᾶς σημαλεῖν, the subj. of the inf. being anticipated from ἄλλοις and βουλόμεθα. — τὸ δὲ δοῦναι κτλ.: sc. οὗ θαυμαστῶν ἐστίν; — ταῦτα: refers to τὰς ἡδονὰς, the neut. generalizing the conception. Cf. δεὶ πρὸς τάς τάτας (sc. ἐπιθυμίας) οὐκ ἢ τῶν διαμάχεσθαι Oec. i. 23.

13. τοῖνυ: further. For τοῖνυ as a particle of transition, see Kr. Spr. 69. 62. — μόνον: the usual position of μόνον belonging to the inf., when the latter is preceded by οὐκ ἄρκει. Cf. Cygr. viii. 8. 16, 17. — κρατιστὴν: as supreme. For the pred. position of the adj., see G. 971; H. 670. — ἐνέφυσε: implanted, as in 7. — ψυχὴ: "intelligence." — πρῶτα μὲν: rarer than πρῶτον μὲν, and followed here by δὲ only, instead of ἐτι δὲ, or ἐπειτα. — θεῶν ἤσθηται, ὅτι εἰσί: has perceived that the gods exist, lit. has perceived the gods that they exist. For the 'prolepsis,' see on συνονιμίαν i. 2. 13. — φύλον: race. — θεραπεύουσι: for the pl. after a collective subj., see G. 900; H. 609. — ψυχή, θάλητα: pl. in abstract sense. H. 636. — ἢκανωτέρα ἐστὶ: the closing of a sent. with a question which recalls the beginning, and repeats its words, is common with Xenophon, e.g., ii. 1. 8; Hell. iv. 4. 12; Oec. ii. 15.

14. παρὰ: in comparison with. G. 1213, 3 d; H. 802, 3 c. — φύσει: by nature. For the dat. of manner, see reference on οὗ 11. — καὶ, καὶ: correlative, and subordinating the two dat. σώματι and ψυχῇ to φύσει. — κρατιστεύοντες: "being lords of
γὰρ βοὸς ἂν ἔχων σῶμα, ἀνθρώπου δὲ γυνῶμην, ἐδύνατ' ἂν πράττειν ἀ' ἐβούλετο, οὐθ' ὅσα χείρας ἔχει, ἀφρόνα ὅ' ἑστὶ, πλέον οὐδὲν ἔχει· σὺ δὲ ἀμφοτέρων τῶν πλεῖστον ἄξιων τετυχήκας οὐκ οἰει σοῦ θεοὺς ἐπιμελεῖσθαι; ἀλλ' ὅταν τί ποιήσωσι νομεῖς αὐτοὺς σοι φροπτίζειν;" "Ὅταν 15
105 πέμπωσιν, ὅστερ σοὶ φῆς πέμπειν αὐτοὺς, συμβούλους, ὁ τι χρὴ ποιεῖν καὶ μὴ ποιεῖν." "Ὅταν δὲ Ἄθηναιοι," ἐφη, "πυθανομένοι τί διὰ μαντικῆς φράξωσιν, οὐ καὶ σοὶ δοκεῖς φράξεων αὐτοὺς, οὐδ' ὅταν τοῖς Ἐλλησι τέρατα πέμπωτες προσημαίνωσιν, οὐδ' ὅταν πᾶσιν ἀνθρώπους, ἀλλὰ μόνον σὲ ἐξαροῦντες ἐν ἀμελείᾳ κατατίθενται; οἰεὶ 16 δ' ἂν τοὺς θεοὺς τοὺς ἀνθρώπους δόξαν ἐμφύσαι ὡς ἰκανοὶ εἰσιν εἴ καὶ κακῶς ποιεῖν, εἰ μὴ δυνατοὶ ἦσαν, καὶ τοὺς ἀνθρώπους ἐξαπατώμενοι τὸν πάντα χρόνον οὐδέποτ' ἂν
creation." —ἀν ἔχων, ἐδύνατ' ἂν: for the cond., see on ei προσετέθησαν 5, and, for the partic. containing a prot., on i. i. 20. For the repetition of ἂν, see G. 1312; H. 864. Cf. λαβὼν δ' ἂν τὸν ἵππον ἐκ τοῦ παραχρῆμα ἄν ἔστρατεύετο Hell. vi. 4. 11. —ἀ ἐβούλετο: q u a e vellet (not v o l e b a t). For the assimilation of the mode in cond. rel. sents., see G. 1440; H. 919 b. Cf. iii. 5. 8.—ἡχεί, ἑστὶ: ind., as Socrates is now speaking of animals that really exist, e.g., apes. —πλέον οὐδέν ἡχεί: have no advantage.—ἄμφοτέρων: i.e. σώματος and ψυχῆς.—ὅταν τί ποιήσωσι νομεῖς: when they do what, will you think? i.e. "what must they do to make you think?" For the interv. depending on a dependent word, see H. 1012.

15. συμβούλους: Aristodemus is thinking of the δαιμόνιον of Socrates, of which he has no very clear conception, and uses συμβουλούς, perhaps with a touch of irony, for the impersonal συμβουλήν, advisers instead of "advice." —ὁ τι χρὴ ποιεῖν κατ.: the clause may be taken as obj. of the verbal idea in συμβουλούς.—Ἄθηναιοι, Ἐλλησι, πᾶσιν ἀνθρώπους: an ascending climax. —πυθανομένοι: inquiring. —ἄλλα . . . κατατίθενται: the change from indirect to direct discourse adds to the sarcastic emphasis, "but they select you alone, do they, and leave you in neglect?"

16. ἂν ἐμφύσαι: for examples of the inf. with ἂν in indirect discourse, see G. 1308; H. 964 b. Cf. iii. 5. 2.—ὡς: that, depends on δόξαν belief. —καί (before τοὺς ἀνθρώπους): or, since ἐξαπατώμενοι suggests an alternative condition.—δυνατὸ: sc. εἴ καὶ κακῶς ποιεῖν. —πολυχρονιότατα:
most time-honored. — θεών: for the gen., see references on γαστρός i. 2. 1.

17. ἐφη: he continued, the speaker remaining unchanged, Lat. inquit.—εἰνών: sc. ἐν τῷ σώματι. Cf. ἐνόν i. 2. 54.—ὅπως ἄν αὐτῇ ῥηῇ: as it pleases.—μεταχειρίζεται: administrat, manages.—οὖν: so, then, “in like manner.” —καὶ μή: sc. χρῆ οἰεσθαι, which is also to be supplied with the following μηδε.—τὸ σὸν μὲν ὄμμα: that, while your eye. The neg. μή grammatically attaches to the whole of the following sent., but really belongs only to the second inf. in each pair (δρᾶν, ἐπιμελεῖσθαι), the μὲν clauses being really subordi-
nate; i.e. “you must not believe only in your own vision and intelligence, but must infer from them those of the Deity.” For a similar use of the a fortiori argument, cf. Plato Apol. 28 d, e.

18. ἦν: introduces the subjv. λαμβάνῃς, the sent. from ὥσπερ to φρονίμους being parenthetical.—θεραπεύων: by serving. —θεών: obj. gen. with πείραν. G. 1085, 3; H. 720 c.—εἰ: whether. G. 1605; H. 1016. On the thought of the passage, cf. i. 1. 9.—τῶν ἄδηλων ἀνθρώποις: sc. ἄντικρις. Cf. i. 1. 6.—γνώσῃ τῷ θείῳ, ὅτι ἐστὶν: ‘prolepsis.’ Cf. 13, and συνουσίαν i. 2. 13.
πάντα ὁράν καὶ πάντα ἀκούειν καὶ πανταχοῦ παρεῖναι καὶ ᾧμα πάντων ἐπιμελεῖσθαι.” ἐμοὶ μὲν οὖν ταύτα λέγων οὐ μόνον τοὺς συνόντας ἐδόκει ποιεῖν ὅποτε ὑπὸ τῶν ἀνθρώπων ὅρφων, ἀπέχεσθαι τῶν ἀνοσίων τε καὶ ἀδίκων καὶ αἰσχρῶν, ἀλλὰ καὶ ὅποτε ἐν ἐρημίᾳ εἶν, ἑπείπερ ἡγησαντο μηδὲν ἄν ποτε ὅν πράττοιεν θεοὺς διαλαθεῖν.

Εἰ δὲ δὴ καὶ ἐγκράτεια καλὸν τε καὶ ἀγαθὸν ἄνδρὶ κτῆμα ἐστὶν, ἐπισκεφώμεθα εἰ τι προὐβιβαζέ λέγων εἰς ταύτην τοιάδε. “Ὅ ἄνδρες, εἰ πολέμου ἡμῖν γενομένου βουλοίμεθα ἑλέσθαι ἄνδρα υφ’ οὐ μάλιστ᾽ ἄν αὐτοὶ μὲν 5 σεξοίμεθα, τοὺς δὲ πολεμίους χειροίμεθα, ἅρ’ ὅτιν’ αἰσθανοίμεθα ἤττῳ γαστρὸς ἡ οἶνον ἡ ἀφροδισίων ἡ πόνον ἡ ὑπνοῦ, τοῦτον ἄν αἱροίμεθα; καὶ πῶς ἄν οἴηθείη· μεν τὸν τοιοῦτον ἡ ἡμᾶς σῶσαι ἦ τοὺς πολεμίους κρατήσαι; εἰ δ’ ἐπὶ τελευτὴν τοῦ βίου γενόμενοι βουλοίμεθα 2

19. ἔμοι μὲν οὖν κτῆ.: sums up the chapter, as in i. 1. 20, 2. 62, et al.—οὗ μόνον: belongs to ὅποτε ὅρφων. See on μόνον 13.—ἀπεχεσθαι: depends on τοιεῖν.—ἐπείπερ ἡγησαντο: since (as we have seen) they had come to believe. For the opt. in causal sent.s., see GMT. 714; H. 925 b. For the thought, cf. the injunctions of Christ against ostentatious almsgiving and praying ‘to be seen of men,’ Matt. vi. 1–18.

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

1. εἰ δή: si iam, introduces a settled and recognized fact.—εἰ προὐβιβαζέ: whether he led (his friends) forward. For εἰ with indir. question, cf. i. 4. 18.—εἰς ταύτην (sc. ἐγκράτειαν): connect with προὐβιβαζέ. For the dislocation of the usual order (‘hyperbaton’), see H. 1062.—ὅ ἄνδρες: there was evidently a circle of hearers. So in 6. 1, παροῦναν αὐτῶν.—ὄντα: equivalent to εἰς τινα.—αἰσθανοίμεθα: for the assimilation of the cond. rel. clause, see G. 1439; H. 919 a.—ἡττῳ (sc. ὄντα): “one who is not master of.” For Socrates’s self-control in these matters, cf. 3. —σῶσαι, κρατήσαι: save, conquer. The aor. shows that the actions are conceived without reference to a def. time or duration. GMT. 127, Kr. Spr. 53. 6. 9. κρατεῖν (τινα) is equivalent to conquer, κρατεῖν (τινα) to have control.
10 τω ἐπιτρέψαι ἃ παιδας ἁρρενας παιδεύσαι ἃ θυγατέρας
παρθένους διαφυλάξαι ἃ χρήματα διαισώσαι, ἃρ' άξιό-
pιστον εἰς τάντα ἡγησόμεθα τὸν ἀκρατή; δοῦλω δ' ἀκρα-
tει ἐπιτρέψαιμεν ἃν ἃ βοσκήματα ἃ ταμεία ἃ ἐργῶν
ἐπιστασίαν; διάκονον δὲ καὶ ἀγοραστὴν τοιούτον θελή-
15 σαιμεν ἃν προῖκα λαβεῖν; ἀλλὰ μὴν εἴ γε μηδὲ δοῦλον 3 ἀκρατή δεξαίμεθ' ἃν, πῶς οὐκ ἀξιον αὐτόν γε φυλάξα-
σθαι τοιούτον γενέσθαι; καὶ γὰρ οὖχ ὄσπερ οἱ πλεονέ-
κται τῶν ἄλλων ἀφαιρούμενοι χρήματα ἑαυτοὺς δοκοῦσι
πλουτίζειν, οὔτως ὁ ἀκρατής τοῖς μὲν ἄλλοις βλαβερός,
20 ἐαυτῷ δ' ὦφελίμοις, ἀλλὰ κακοῦργος μὲν τῶν ἄλλων, ἑαυ-
tοῦ δὲ πολὺ κακουργότερος, εἰ γε κακουργότατον ἐστι μὴ
μόνον τὸν οἶκον τὸν ἑαυτοῦ φθείρειν, ἀλλὰ καὶ τὸ σῶμα
καὶ τὴν ψυχὴν. ἐν συνουσίᾳ δὲ τίς ἃν ἡσθείη τῷ 4
τοιούτῳ δὲν εἰδείη τῷ ὦψῳ τε καὶ τῷ οἴνῳ χαιροντα
25 μᾶλλον ἃ τοῖς φίλοις, καὶ τὰς πόρνας ἀγαπῶντα μᾶλλον
ἀ τοὺς ἑταῖρους; ἀρά γε οὖ χρὴ πάντα ἄνδρα, ἡγησά-
μενον τὴν ἐγκράτειαν ἁρετής εἶναι κρηπίδα, ταῦτην

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

3. ἀλλὰ μὴν εἴ: atqui si, and yet — εἴ δεξαίμεθ' ἃν: for the potential opt. (with ἃν) in a cond., see G. 1421, 3; H. 900 a. — αὐτόν: a man himself, subj. of φυλάξασαι. Not in the pl., although δεξαίμεθα precedes, as αὐτός indicates the master, in contrast with δοῦλον in the previous clauses. — γενέσθαι: for the inf. with verbs of caution, see GMT. 374; H. 948. — κακοῦργος, κακουργότερος, κακουρ-
γότατος: obs. the climax, heightened in rhetorical effect by the chiastic order of the first two clauses. — τὸν οἶκον τὸν ἑαυτοῦ: one's own house.

4. ὅν εἰδεῖ: for the assimilation of the mode, see on αἰσθανομέθα in 1. — ἀρα γε οὖ: nonne certe. — ἡγη-
σάμενον: for the participle of cond., see on πιστεύων i. 1. 5.
πρῶτον ἐν τῇ ψυχῇ κατασκευάσασθαι; τίς γὰρ ἂνευ ταύτης 5 ἡ μάθοι τι ἂν ἀγαθὸν ἡ μελετήσειεν ἄξιολόγως; ἡ τίς
30 οὐκ ἂν ταῖς ἡδοναῖς δουλεύων αἰσχρῶς διατεθείη καὶ τὸ
σῶμα καὶ τὴν ψυχήν; ἐμοὶ μὲν δοκεῖ νῦν τὴν Ἡραν ἐλευ-
θέρω μὲν ἀνδρὶ εὐκτὸν εἶναι μὴ τυχεῖν δούλου τοιοῦτον, δουλεύοντα δὲ ταῖς τοιαύταις ἡδοναῖς ἱκετευτέον τοὺς
θεοὺς δεσποτῶν ἀγαθῶν τυχεῖν· οὔτως γὰρ ἂν μόνως ὁ
35 τοιοῦτος σωθείη." τοιαῦτα δὲ λέγων ἐπὶ ἐγκρατέστερον 6
tοῖς ἐργοῖς ἡ τοῖς λόγοις ἐαυτὸν ἐπεδείκνυεν· οὐ γὰρ
μόνον τῶν διὰ τοῦ σώματος ἡδονῶν ἐκράτει, ἀλλὰ καὶ τῆς
diὰ τῶν χρημάτων, νομίζων τὸν παρὰ τοῦ τυχόντος χρή-
ματα λαμβάνοντα δεσπότην ἐαυτὸν καθιστάναι καὶ δου-
40 λεύειν δουλειῶν οὐδεμιᾶς ἢττον αἰσχρᾶν.

"Αξιον δ' αὐτοῦ καὶ ἂ πρὸς Ἀντιφῶντα τὸν σοφιστήν 6
dιελέξθη μὴ παραλιπεῖν. ὁ γὰρ Ἀντιφῶν ποτε βουλόμενος

5. οὐκ αἰσχρῶς διατεθείη: would not be put into a shameful condition. So διακείθαι in i. 1. 13.—νῦ

6. τοιαῦτα δὲ λέγων κτλ.: "his
time was even better than his
preaching." — τῶν διὰ τοῦ σώματος

7. τῶν διὰ τοῦ σώματος ἡδῶν: cf. τῶν διὰ στόματος ἡδῶν i. 4.

8. —παρὰ τοῦ τυχόντος: from any

one who happened along. Cf. i. 2. 6,

and see on i. i. 14. — δεσπότην ἐαυ-

tοῦ κτλ.: was establishing a master

over himself; and entering upon a

slavery than which none is more

shameful. For the special form of

‗litotes‘ involved in οὐδεμιᾶς ἢττον

αἰσχρῶν, cf. iv. 2. 12. Cf. also οὐδα-

μῶν εἰς κακλόν ἀνδρῶν Ηδτ. vii. 104.

Kr. Spr. 47. 27. 3.

6. 1-10. In a conversation with

Antiphon, Socrates defends himself

against the charge that his simple

mode of life makes him and those who

imitate him unhappy rather than

happy.

1. αὐτοῦ: depends on ἅ διελέξθη

"those conversations of his." H. 783.

— Ἀντιφῶντα: described by Suidas

as follows: Ἀντιφῶν ᾿Αθηναῖος, τερα-

τοσκόπος καὶ ἐποπὸς καὶ σοφιστής,
toûς συνουσιαστᾶς αὐτοῦ παρελέσθαι προσελθῶν τῷ Σωκράτει παρόντων αὐτῶν, ἐλέξε τάδε: "Ὤ Σωκράτει, 2
5 ἐγώ μὲν ὢμην τοὺς φιλοσοφοῦντας εὐδαιμονεστέρους χρή

ναι γίγνεσθαι: σὺ δὲ μοι δοκεῖς τᾶναντία τῆς φιλοσοφίας

ἀπολελαυκέναι: ζῆσ γονίν οὕτως ὃς οὔδε ἂν εἰς δούλος

ὕπο δεσπότῃ διαιτῶμενος μείνειε: σιτὰ τε σιτῆ καὶ ποτὰ

πίνεις τὰ φαυλότατα, καὶ ἵματιον ἡμίφεσαι οὐ μόνον

10 φαύλον ἀλλὰ τὸ αὐτὸ θέρους τε καὶ χειμῶνος, ἀνυπόδητος

ἐκαλεῖτο δὲ λογομάγειρος. He was the author of a work on the interpretation of dreams which had considerable reputation. Cf. de quibus (somniis) disputans Chrysippus multis et minutis somniis colligendis facit idem quod Antipater, ea conquirens, quae Antiphontis interpretatione explicata declarant illa quidem acumen interpretis, sed exemplis grandioribus decuit uti Cic. de Div. i. 20. He should not be confused with the orator Antiphon. — συνουσιαστᾶς: see on συνῦντων i. 1. 4. — Σωκράτου: the name expressed for clearness, after the twice-used αὐτοῦ. Cf. πολλῆ ἡν ἄφθονα αὐτῷ τῶν θελόντων κινδυνεῖαν, ὅποι τις σοῦτο Κύρον ἀληθὺςεῖσαι An. i. 9. 15, where the emphasis of Κύρον is even more marked.


— χρήναι γίγνεσθαι: necessarily become. — ἀπολελαυκέναι: to have enjoyed, ironical. For a similar use of ἑπαυρίσκομαι, cf. ἦν πάντες ἑπαύρωναί βασιλῆς Hom. A. 410. — οὐδ' ἂν εἰς: stronger than οὖδεis ἂν. Cf. iv. 3. 15, and the Eng. 'no one 'and 'none.'

— ὡς: connect with διαιτῶμενος.

— μείνειε: opposed to ἀποδιδόσκειν. In this sense, παραμένειν is generally used, as, e.g., Oec. iii. 4, Plato Meno 97 d. — σιτὰ τε κτλ.: in explanatory appos. with the preceding. What conj. might have been used? For the decl. of σῖτα, see G. 288; H. 214.

— ἡμίφεσαι: pf. with pres. meaning. For aug. before prep., see G. 544; H. 361. — οὐ μόνον, ἀλλὰ: like the Lat. nōn solum, sēd. The second notion, as the more important, is added to the first, but without excluding it, as would be the case with ὁν, ἀλλά (nōn, sēd). — ἀνυπόδητος: no special singularity is implied in assigning to Socrates a custom adopted by many of the more ascetic philosophers. Aristophanes
τε καὶ ἀχίτων διατελεῖς. καὶ μὴν χρήματα γε οὐ 3
λαμβάνεις, ἀ καὶ κτωμένους εὐφραίνει καὶ κεκτημένους
ἐλευθεριώτερόν τε καὶ ἤδιον ποιεῖ ζῆν. εἰ οὖν, ὦσπερ
καὶ τῶν ἄλλων ἑργῶν οἱ διδάσκαλοι τοὺς μαθητὰς μιμη-
15 τὰς ἐαντῶν ἀποδεικνύουσιν, οὐτώ καὶ σὺ τοὺς συνόντας
diaθήσεις, νόμιζε κακοδαιμονίας διδάσκαλος εἶναι." καὶ 4
ὁ Σωκράτης πρὸς ταύτα ἐπε: "Δοκεῖς μοι, ὦ Ἀντιφῶν, ὑπειληφέναι με οὗτος ἀνιαρῶς ζῆν ὧστε πέπεσομαι σὲ
μᾶλλον ἀποθανεῖν ἄν ἐλέσθαι ή ζῆν ὦσπερ ἔγω. ἦθι
20 οὖν ἐπισκεψόμεθα τί χαλέπων ᾑσθήσαι τοῦ ἐμοῦ βίον.
pότερον, ὅτι τοὺς μὲν λαμβάνουσιν ἀργύριον ἀναγκαῖον 5
ἔστω ἀπεργαζέσθαι τούτο ἐφ' ὧ ἂν μισθὸν λάβωσιν,
ἐμοὶ δὲ μὴ λαμβάνοντι οὐκ ἀνάγκη διαλέγεσθαι ὧ ἂν μὴ
βούλωμαι; ἢ τὴν διατὰν μου φαυλίζεις, ώς ἦττον μὲν
25 ὑγιενῶ ἐσθίοντος ἐμοῦ ἢ σοῦ, ἦττον δὲ ἴσχυν παρέχοντα;
ἡ ὡς χαλέπωτερα πορίσασθαι τὰ ἐμὰ διαιτήματα τῶν

(Clouds 103) applies this epithet, with others, to the followers of Soc-
rates. For an interesting account of Greek shoes in the classical period,
see an article by A. A. Bryant in Harvard Studies in Classical Philos-
ogy, vol. x. p. 57 ff.; and for the hardihood manifested by Socrates at
the siege of Potidaea, see Plato Sym.
220 ι., τ. — ἀχίτων : i.e. without the
outer χιτῶν (ἐπενδύτης). Under this outer garment was generally worn
an inner χιτῶν (ἐπενδύτης), with which and his ἰμάτιον Socrates seems to
have been content. See Guhl and Koner, The Life of the Greeks and
Romans, p. 161 ff. — διατελεῖς: without ὁν, as Cyr. i. 5. 10.
3. καὶ μὴν: see on i. 4. 12, and
ef. 8; ii. 3. 4. — χρήματα: emphatic
position. — ὦσπερ καὶ, οὔτω καὶ: the
first καὶ remains untranslated, like καὶ
before πράττειν in i. 1. 6. So in Oec.
vii. 3. Cf. καὶ ἡμῶν ταύτα δοκεῖ ἀπερ
καὶ βασιλεῖ Ἀν. ii. 1. 22. — διαιτήσεις:
for the fut. denoting pres. intention, see
G. 1391; H. 893 c.
4. τί: see on τίς i. 1. 1. — βιοῦ:
for the case, see on αἰτῶν i. 1. 12.
5. πότερον (sc. χαλέπων ᾑσθήσαι),
οτί: is it because. πότερον is corre-
lative to ἦ below. — τοῖς μὲν, ἐμοὶ δὲ:
for μὲν with subordinate effect, see on
τὸ σὺν μὲν δμα i. 4. 17. — ἦττον (with
παρέχοντα): to a less degree. — χαλε-
pότερα: pred. after ὅτα (to be sup-
plied from the following sent.), with
which διαιτήματα is acc. abs. with ὃς,
while ἐμοὶ ἐσθίοντος in the preceding
sent. is gen. absolute. G. 1568, 1570;
σῶν διὰ τὸ σπανιώτερά τε καὶ πολυτελέστερα εἶναι; ἥ ὡς ἡδίω σοὶ ἀ σὺ παρασκευαζῷ ὄντα ἥ ἐμοὶ ἀ ἐγὼ; οὐκ οἰσθʻ ὅτι ὁ μὲν ἡδίστα ἐσθίων ἡκίστα ὄψον δεῖται, ὁ δὲ ἡδίστα πίνων ἡκίστα τοῦ μὴ παρόντος ἐπιθυμεῖ ποτοῦ; τά γε μὴν ἰμάτια οἰσθʻ ὅτι οἱ μεταβαλλόμενοι ψύχους καὶ θάλπους ἐνεκα μεταβάλλονται, καὶ ὑποδήματα ὑποδοῦνται ὅπως μὴ διὰ τὰ λυποῦντα τοὺς πόδας κωλύονται πορεύε-σθαι: ἡδή οὖν ποτὲ ἡσθοῦ ἐμὲ ἦ διὰ τὸ ψύχος μᾶλλον τοῦ ἐνδον μένοντα. ἦ διὰ θάλπος μαχόμενον τῷ περὶ σκιάς, ἦ διὰ τὸ ἀλγεῖν τοὺς πόδας οὐ βαδίζοντα ὅπον ἢν βούλωμαι; οὐκ οἰσθʻ ὅτι οἱ φύσει ἀσθενέστατοι τῷ σώματι

7. μελετήσαντες: by practicing.—

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

7. μελετήσαντες: by practicing.—

5. παρέχοντα ὀφελήσεων ἀεί; καὶ μὴν τοῦτο γε οἴσθα, ὅτι οἱ μὲν οἴσμενοι μηδὲν εὐ πράττειν οὐκ εὐφραύνονται,

H. 970, 974. — ἡδίστα: with greatest relish. Cf. ἡδίως i. 3. 5. Note the assonance of ἡδίστα, ἡκίστα. — μὴ παρόντος: not at hand.

6. ἰμάτια: emphatic position. — πορεύεσθαι: for the inf. with verbs of hindering, see G. 1519; H. 948. — τοῦ (equivalent to τινός): for the form, see G. 416; H. 277. — ἐνδον: indoors.—τὸ ἀλγεῖν τοὺς πόδας: pain in my feet. πόδας is acc. of specification. G. 1058; H. 718. — ὅπον: for ὅποι, like our 'where' for 'whither.'
"doing well." Some editors see a play on words between this and εὶ ἐργαζόμενοι below, where the sense seems to be "managing matters well." — ἐργαζόμενοι: for the supplementary participle with τυγχάνω, see G. 1586; H. 984.

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

πωτάτων εὑρέων. On the use of the inf. with adjs., see G. 1528; H. 952. Cf. ii. i. 22; iii. 8. 8. — ἀρκοῦντος χρόμενος: "contented to use," "contented with."
speedily attracted to the school of Antisthenes. The extravagances and ostentation of his ascetic life are in strong contrast to the generally sane and unaffected simplicity of Socrates.


11. οὐδ’ ὑπωστείον: ne tantillum quidem. For -ον, cf. i. 1.
14. τοῦτο γεγυνώσκειν: to be aware of this. - οὔδεν: for the double acc. with πράττει, see on i. 2.
5. τής συνουσίας: gen. of the thing bought, by analogy to the gen. of price. G. 1134; H. 746 e. - ὅν: for the 'assimilation' of the rel. to the case of its omitted antec., see on i. 2. 21. μὴ ὅτι: "not to say," "let me not say that," with ellipsis of the verb of saying. Cf. on ὅν čti ii. 9.
8. G. 1504; H. 1035 a.

12. καὶ τὴν συνουσίαν, καὶ ταύτης: for the repetition of καὶ in compound sents., see on ὅποτε καὶ 3. For the case of ταύτης, see on συνουσίας in 11.
- ἐπράττου: note the transition from the opt. δοθῆς in 11 to the indic. of unfulfilled condition. - δίκαιος μὲν ὅν ἄν εἶναι: emphatically put, honest, then, you would be. - ἐπιστάμενος: change of const. from čti ὅν εἴπατα- τάς. Thucydides is specially fond of this change to participial construction.

13. παρ’ ἡμῖν: with us, a pud nos. - νομίζεται... εἶναι: "there is a noble as well as an ignoble disposition of wisdom as of personal charms." - διατίθεσθαι: to expose for sale. Obs. the condensed expression in ὁραν, σοφίαν, καλόν, αἰσχρόν. Each adj.
belongs to each noun in turn.—τὴν 
σοφίαν, τοὺς πωλοῦντας: the noun is 
placed before its governing participle, 
to correspond with τὴν τε γὰρ ὄραν in 
the preceding sentence. For a simi-
lar order, cf. τοῦτον τῶν ἀπολυσοῦτων 
ii. 2. 4., περὶ ἄριθμον τοῖς ἐρωτῶν iv. 
4. 7.—σοφιστᾶς: see on i. 1. 11. In 
setting a price on their wisdom, they 
dishonored it, as did τὸν όρνον beauty. 
—ὁ τι ἀν ἔχῃ: “what he has in him,” 
“what he understands.” Cf. ἐὰν τι 
ἔχω in 14, and see on iii. 10. 1.—ἀ 
προσήκει, ταῦτα ποιεῖν: for the dem. 
referring back with emphasis to the 
omitted antec. of the rel., see 
G. 1080; H. 996 b. 

14. ὠρνιθί: perhaps an allusion 
to the Greek fondness for train-
ing quails to fight. See Becker, 
Charicles (Eng. transl.), p. 77 ff. — 
ἀλλοις συνιστήμι: introduce them to 
others. Cf. iv. 7. 1.—ὡφελησεσθαι: 
passive.—τοὺς θησαυροὺς...γρά-
ψαντες: cf. γράμματα πολλὰ ποιητῶν 
tε καὶ σοφιστῶν iv. 2. 1.—κατέληπτον 
γράψαντες: wrote and left behind. 
Eng. idiom would use γεγραμμέ-
νους agreeing with οὓς. —φίλοι γιγνώ-
μεθα: become dear. “Already friends 
(tois φίλοις), we are glad to have our 
mutual affection strengthened by the 
uniting force of a noble sentiment.” 
—ἐμοὶ μὲν: for μὲν, see on i. 1. 1.
XENOPHON'S MEMORABILIA I. 6, 7.

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Καὶ πάλιν ποτὲ τοῦ Ἀντιφῶντος ἐρομένου αὐτῶν πῶς ἀλλος μὲν ἠγούτο πολιτικὸς ποιεῖν, αὐτὸς δὲ οὐ πράττοι τὰ πολιτικά, εἴπερ ἐπίστατο, "Ποτέρως δ' ἂν," ἐφη, "ὡς Ἀντιφῶν, μᾶλλον τὰ πολιτικὰ πράττομι, εἰ μόνοις αὐτὰ πράττομι, ἦ εἰ ἐπιμελοῦμην τοῦ ὡς πλείστους ἰκανοὺς εἶναι πράττειν αὐτὰ;"

Ἐπισκεψάμεθα δὲ εἰ καὶ ἀλάζονειας ἀποτρέπων τοὺς συνόντας ἀρέτης ἐπιμελεῖσθαι προέτρεπεν: ἂει γὰρ ἐλέγεν ὡς οὐκ εἰή καλλίων ὄδος ἐπ' εὐδοξίαν ἦ δὲ ἦς ἂν τις ἀγαθὸς τοῦτο γένουτο ὦ καὶ δοκεῖν βούλοιτο. ὅτι δ' ἀληθῆ ἐλέγεν, ὡδὲ ἐδίδασκεν: "Ἐνθυμομάθεα γάρ," ἐφη, "εἰ τις μὴ ὅν ἀγαθὸς αὐλητὴς δοκεῖν βούλοιτο, τί ἂν αὐτῷ ποιήτεον εἰ. ἄρ' οὐ τὰ ἔξω τῆς τέχνης μιμητέον τοὺς ἀγαθοὺς αὐλητάς; καὶ πρὸτον μὲν, ὅτι ἐκεῖνοι σκεύη τε καλὰ κέκτηται καὶ ἀκολούθους πολλοὺς περιάγονται, καὶ τούτῳ ταύτα ποιήτεον. ἔπειτα, ὅτι ἐκεῖνους πολλοὶ ἐπανονυσί, καὶ τούτῳ πολλοὺς ἐπανετᾶς παρασκευαστέον.

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

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

1. ἀλάζονειας: Cf. Xenophon's own explanation of the term, ὁ μὲν γὰρ ἀλάζων ἐμοιγε δοκεῖ δῶμα κείσθαι ἐπὶ τοῖς προσπαθομένοις καὶ πλούσιοτέροις εἶναι ἦ εἰς καὶ ἀνδρειστέροις καὶ ποιήσειν ἀ μή λακανοί εἰσίν υπαχνομενεῖαι, καὶ ταύτα φανεροὶ γιγνομένοι, ὅτι τοῦ λαβεῖν ἕνεκα καὶ κερδάναι ποιοῦσίν Cyr. ii. 2. 12. See also Theophrastus Char. c. 23.— ἦ: sc. αὐτη.— τούτῳ: for the case, see on πόδας i. 6. 6.— ἄν γένοιτο: would become, potential optative. See on ωμολογήσειν i. 1. 5. For the thought, cf. ii. 6. 39; Cyr. i. 6. 22.— For καὶ after δ', see on i. 1. 6.

2. γάρ: its use suggests that the preceding οὐκ εἰ ἡ καλλίων κτλ. is felt as the beginning of the conversation.— τὰ ἔξω: the externals. For the double acc. with μιμητέον, see G. 1076; H. 725.— σκεύη: collective pl., equipment. Cf. Lat. apparatus.— ἔπειτα:
όλλα μὴν ἔργον γε οὐδαμοῦ ληπτέον, ἡ εὐθὺς ἐλεγχθῆ-σεται γελοῖος ὠν, καὶ οὐ μόνον αὐλητῆς κακός, ἀλλὰ καὶ ἀνθρωπος ἀλαξὼν. καίτοι πολλά μὲν δαπανῶν, μηδὲν δὲ 15 ὁφελοῦμενος, πρὸς δὲ τούτοις κακοδοξῶν, πῶς οὐκ ἐπιτό-νως τε καὶ ἀλυσιτελῶς καὶ καταγελάστως βίωσεται; ως δ' αὐτῶς, εἰ τις βουλούστης στρατηγὸς ἀγαθὸς μὴ ὁν 3 φαίνεσθαι ἡ κυβερνήτης, ἐννοῶμεν τί ἄν αὐτῷ συμβαί-νοι. ἄρ' οὐκ ἄν, εἰ μὲν ἐπιθυμῶν τοῦ δοκεῖν ἰκανὸς εἶναι 20 ταῦτα πράττειν μὴ δύνατο πείθειν, τοῦτ' εἰς λυπηρῶν, εἰ δὲ πείσειν, ἔτι ἀθλιώτερον; δὴλον γὰρ ὅτι κυβερνῶν τε κατασταθείς ὁ μὴ ἐπιστάμενος ἡ στρατηγεῖν ἀπολέ-σειν ἄν οὐς ἡκιστα βουλοῦστε καὶ αὐτὸς αἰσχρῶς ἄν καὶ κακῶς ἀπαλλάξειν." ὡσαύτως δὲ καὶ τὸ πλούσιον καὶ 4 25 τὸ ἀνδρεῖον καὶ τὸ ἱσχυρὸν μὴ ὄντα δοκεῖν ἀλυσιτελὲς ἀπέφαυνε προστάττεσθαι γὰρ αὐτοῖς ἐφι μείζῳ ἡ κατὰ δύναμιν, καὶ μὴ δυναμένους ταῦτα ποιεῖν, δοκοῦντας ικα-νοὺς εἶναι, συγγνώμης οὐκ ἄν τυγχάνειν. ἀπατεῶνα δ' 5

without δ', as in 1. 2. 1. — ἀλλὰ μὴν: at vero. — ἡ: or else. — ἀλαξὼν: adj. use, gloriosus. — δαπανῶν: circumstantial participle of condition. See on πιστείων i. 1. 5.

3. ὡς δ' αὐτῶς: and in the same way. Cf. ὡσαύτως in 4.—τί ἄν αὐτῷ συμβαίνοι: what would happen to him? — ἄρ' οὐκ ἄν ... τούτ' εἰς λυπηρῶν: the sent. is twice interrupted, as ἐπιθυμῶν is equiv. to a clause. For an even more involved structure, cf. ἡ ὀστίς, ὀσπέρ κτλ. iv. 2. 25. — λυπηρῶν: painful. — κυ-βερνῶν τε: instead of καὶ στρατηγεῖν, this is followed by ἡ στρατηγεῖν, with a slight change in the thought. Cf. ἡ γῆ, ἰγροτέρα τε ὅθεν πρὸς τὸν στὸρον ἡ ἀλμωδεστέρα (too saltish) πρὸς φυτελαν Oct. xx. 12.—ἀπαλλάξειν: would come out of it. In this sense, the pass. is somewhat more com-

4. δοκεῖν (sc. εἶναι): the pretense of being. The thought is "if one should endeavor to seem to excel (§2), he would have much trouble; and the false reputation, when acquired, is injurious."—ἀλυσιτελὲς ἀπέφαυνε: sc. δν. After verbs of knowing, declaring, etc., the partici-

ple of εἶναι is sometimes omitted. Cf. ii. 3. 14; An. iii. 1. 36.—ἡ κατὰ δύναμιν: "than their strength would bear."—συγγνώμης: indul-

gence. For the case, see on στόματος i. 4. 12.
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εκάλει οὐ μικρὸν μὲν εἳ τις ἄργυριον ἢ σκεῦος παρὰ τοῦ 30 πειθοὶ λαβὼν ἀποστεροῦν, πολὺ δὲ μέγιστον ὡστὶς μηδενὸς ἁξίος ἂν ἔξηπατήκοι πείθων ὡς ἱκανὸς εἴη τῆς πόλεως ἡγεῖσθαι. ἐμοὶ μὲν οὖν ἐδόκει καὶ τὸν ἀλαζονεύεσθαι ἀποτρέπειν τοὺς συνόντας τοιάδε διαλεγόμενος.

5. οὐ μικρὸν: ‘litotes,’ as shown by the following πολὺ δὲ μέγιστον. Cf. i. 2. 23.—εἳ τις: “whoever,” referring to ἀπατεῶνα. —ὡστὶς: instead of εἳ τις. For the same variation, cf. i. 6. 13.—ἔξηπατήκοι: the pf. emphasizes the deception as an accomplished fact. —ἐμοὶ μὲν κτλ.: Xenophon’s conclusion. For μὲν, see on i. 1. 1.—τοιάδε: instead of the more usual τουαῦτα, perhaps as bringing the whole conversation more vividly before the eye. See H. 696 a.
'Εδόκει δὲ μοι καὶ τοιαῦτα λέγων προτρέπειν τοὺς συν-όντας ἀσκεῖν ἐγκράτειαν [πρὸς ἐπιθυμίαν] βρωτοῦ καὶ ποτοῦ καὶ λαγνείας καὶ ὑπνοῦ καὶ ῥίγους καὶ θάλπους καὶ πόνου. γνοὺς γάρ τινα τῶν συνόντων ἀκολαστοτέρως 5 ἔχοντα πρὸς τὰ τοιαῦτα, "Εἰπέ μοι," ἐφη, "ὁ Ἀρίστιππε, εἰ δέοι σε παιδεύειν παραλαβόντα δύο τῶν νέων, τὸν μὲν ὁπως ἰκανὸς ἔσται ἄρχειν, τὸν δὲ ὅπως μηδ' ἀντιποιή-σεται ἄρχης, πῶς ἀν ἐκάτερον παιδεύοις; βούλει σκοπῶ-μεν ἄρξάμενοι ἀπὸ τῆς τροφῆς ὑσπέρ ἀπὸ τῶν στοιχεῶν;" 10 καὶ ὁ Ἀρίστιππος ἐφη: "Δοκεῖ γοῦν μοι ἡ τροφή ἄρχη

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

1. τοιαῦτα: in the rare use of pointing forward. Cf. An. v. 8. 7. It has been conjectured that this pron. and τοιάδε at the close of the preceding chap. have changed places. — ἐγκράτειαν: self-control. This virtue shows itself as temperance in respect to the pleasures of sense, as perseverance and endurance where difficulties are to be met. Hence its use with the gen. not only of nouns which denote pleasures, but of those also which denote hardships. In this more comprehensive meaning the term has already been used (i. 3). — πρὸς ἐπιθυμίαν: inapplicable to the last three gens. (ῥίγους, θάλπους, πόνου), and prob. a gloss. — γνοὺς γάρ: the conj. is introductory, and serves to connect its sent. with the preceding τοιαῦτα. — Ἅριστιππε: of Cyrene in Africa, founder of the Cyrenaic school of philosophy, which regarded pleasure as the highest good, and pain as the greatest evil. Another conversation with him is recorded iii. 8. — ὅπως ἔσται: fut. ind. in obj. clause, on account of the idea of 'caring for,' 'effecting,' contained in the foregoing παιδεύειν. G. 1372; H. 885. — ἄρχη: for the gen. with verbs of disputing or contesting, see G. 1128; H. 739 a. — βούλει σκοπῶμεν: visne consideremus rem? For the interrr. subjv. with βούλει, see G. 1358; H. 866, 3 b. — ἀπὸ τῶν στοιχεῶν: ab elementis literarum, from the A B C's. — γοῦν: certainly.
2. Ὅκουν: in questions, Ὅκουν is equivalent to nonne igitur, expecting an affirmative answer; Ὅκουν (so then) introduces the view of the speaker, giving it an interv. inflection. The latter particle often seems more suited to the gentle irony of Socrates's method, in which he apparently let his interlocutor find out his answer for himself, while really suggesting it to him. So twice just below in 4. Cf. the use of this particle in the examination of Orontas by Cyrus, An. i. 6. — ὧρα: the right time. — ἐκός: sc. ἑστι. — γάρ: see on i. 4. 9. — τὸ κατεπείγον: pressing duty. — προαιρείσθαι μᾶλλον: cf. the same pleonasm in the Lat. malle potius. — πότερον: which of them (sc. the two young men). For the double acc. with a verb of teaching, see on i. 2. 10. Cf. καὶ τῶν μετ' αὐτῶν δὲ ταῦτα ἔθελεν Ἡηλίου Ἡηλίου. vi. 1. 15, and (with τὸ and the inf., as here) ἀγαθὸν δὲ ἐθέλειν αὐτὸν καὶ τὸ ἔρημεν Ἐπ. ix. 9. — μὴ ἀπρακτα γίγνεται: may not be left undone. — παρά: during, lit. along the course of. G. 1213, 3 (6); Η. 802, 3 b.

ποτέρφ ἀν προσθείναι μᾶλλον πρέποι;” “Πολύ, νη Δί’,”
30 ἕφη, “τῷ ἄρχειν παιδευμένῳ· καὶ γὰρ τῶν ἄλλων οὐδεν ὀφέλος ἀνευ τῶν τοιούτων μαθημάτων.” “Οὐκοῦν ὁ οὖν 4
πεπαιδευμένος ἦττον ἂν δοκεῖ σοι ὑπὸ τῶν ἀντιπάλων ἃ τὰ
λοιπὰ ζώα ἀλίσκεσθαι; τούτων γὰρ δῆπον τὰ μὲν γαστρὶ
dελεαζόμενα, καὶ μάλα ἕνα δυσπούμενα, ὦμως τῇ ἐπιθυ-
35 μία τοῦ φαγεῖν ἀγόμενα πρὸς τὸ δέλεαρ ἀλίσκεται, τὰ δὲ
ποτῶ ἐνεδρεύεται.” “Πάντω μὲν οὖν,” ἕφη. “Οὐκοῦν καὶ
ἂλλα ὑπὸ λαγνείας, οἶνον οἶ τε ὀρτυγες καὶ οἱ πέρδικες,
πρὸς τὴν τῆς θηλείας φωνὴν τῇ ἐπιθυμίᾳ καὶ τῇ ἐλπίδι
tῶν ἀφροδισίων φερόμενοι καὶ ἐξιστάμενοι τοῦ τὰ δεινὰ
40 ἀναλογίζεσθαι τοῖς θηράτροις ὑπαίττουσι;” συνέφη καὶ
tαῦτα. “Οὐκοῦν δοκεῖ σοι αἰσχρὸν εἶναι ἀνθρώπῳ τὰ τὰ 5
πάσχειν τοῖς ἀφρονεστάτοις τῶν θηρίων; καὶ οἱ μοιχοὶ
eισέρχονται εἰς τὰς εἰρκτάς, εἴδοτες ὅτι κίνδυνος τῶν ἡμι-
χεύοντι ἀ το ὁ νόμος ἀπειλεῖ παθεῖν καὶ ἐνεδρευθῆναι καὶ
45 ληφθέντα ὑβρισθῆναι· καὶ τηλικούτων μὲν ἐπικειμένων
τῶν μοιχεύοντα κακῶν τε καὶ αἰσχρῶν, ὄντων τὰ πολλῶν

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

4. ἦττον ἂν δοκεῖ ἀλίσκεσθαι: seems
less likely to be captured. For the inf.
with ἂν in indirect discourse, cf. γενέ-
σθαι ἂν i. 2. 15.—καὶ μάλα ἐνα δυσ-
πούμενα: and some of these) very shy
by nature. For the partitive appos., see
G. 914; H. 624 d. Cf. ἀκολούθον διὰ
διὰ εἰς τὴν πόλιν βία παρελημυθήτας ἐνώς
σκρηνοῦν (are quartered, some of you) ἐν
tαῖς οἰκίαις An. v. 5. 11.—οἱ πέρδικες:

cf. Xenophon’s description of the bus-
tards (ὡτίδας) as easily caught, πέτου-
tαι γὰρ βραχύ, ὥστε πέρδικες An. i.
5. 3.—ἐξιστάμενοι τοῦ ἀναλογίζεσθαι:
see on τὸν φρονεῖν ἐξιστήσθη i. 3. 12.

5. οὐκοῦν: at nonne, seems
preferable to οὐκοῦν, as being fol-
lowed by the decisive ἄρ’ οὖν, ἐτίν
at the close of the section.
—καί: introduces an example. Cf.
i. 1. 7.—τὰς εἰρκτάς: i.e. the women’s
apartments, γυναικωνίων. — κίνδυνος:
sc. ἐστί. —ὁ νόμος ἀπειλεῖ: acc.
to Attic law, the injured husband
could either himself punish the
adulterer, or accuse him before the
Thesmothetae. — ὄντων δὲ πολλῶν
τῶν ἀπολυσόντων τῆς τῶν ἀφροδισίων ἐπιθυμίας ἐν ἀδείᾳ, ὡμως εἰς τὰ ἐπικίνδυνα φέρεσθαι, ἂρ' οὖκ ἦδη τοῦτο παντάπασι κακοδαιμονώτως ἐστιν;" "Ἐμοιγε δοκεῖ," ἐφη. 50 "Τὸ δὲ εἶναι μὲν τὰς ἀναγκαιοτάτας πλείστας πράξεις 6 τοὺς ἀνθρώπους ἐν ὑπαίθρῳ, οἶνον τὰς τε πολεμικὰς καὶ τὰς γεωργικὰς καὶ τῶν ἄλλων οὐ τὰς ἐλαχίστας, τοὺς δὲ πολλοὺς ἀγυμνάστως ἔχειν πρὸς τε ψύχῃ καὶ θάλπῃ, οὐ δοκεῖ σοι πολλή ἀμέλεια εἶναι;" συνέφη καὶ τοῦτο. 55 "Οὐκοὖν δοκεῖ σοι τὸν μέλλοντα ἄρχειν ἁσκεῖν δεῖν καὶ ταῦτα εὔπετῶς φέρειν;" "Πάνυ μὲν οὖν," ἐφη. "Οὐκοὖν, 7 εἰ τοὺς ἐγκρατεῖς τοῦτων ἀπάντων εἰς τοὺς ἁρχικοὺς τάττο- μεν, τοὺς ἀδυνάτους ταῦτα ποεῖν εἰς τοὺς μηδ' ἀντιποιησο- μένους τοῦ ἄρχειν τάξομεν;" συνέφη καὶ τοῦτο. "Τί οὖν; 60 ἐπειδή καὶ τοῦτων ἐκατέρου τοῦ φύλου τὴν τάξιν οἶσθα, ἢδη ποτ' ἐπεσκέψεω εἰς ποτέραν τῶν τάξεων τοῦτων σαυτῶν.

7. ἐγκρατεῖς: see on 1. — el τάτ-

τομεν: "if we include," a good ex-

ample of the simple logical condition. G. 1390; H. 893. — τοὺς μηδ' ἀντι-

ποιησομένους τοῦ ἄρχειν: those who

will not even contend for high office.

For the gen. τοῦ ἄρχειν, see on ἄρχει

1, and for the attrib. participle, cf.

i. 2. 43. — τάξομεν: distinguish

the simple fut. ind. in apod.

from the interrr. subjv., shall we

include. — τοῦτων ἐκατέρου τοῦ φύλου

tην τάξιν: the respective position of

each of these classes of men, lit. the

rank of each class of these men. The

two individuals are now identified

with the classes of which they are

types. For the position of the dem.

pronominal adj., see G. 974; H. 673 a.

Cf. ἐφ' ἐκατέρψ τῷ κέρα Thuc. v. 67.
δικαίως ἀν τάττοις;” “Ἐγωγ’, ἐφε ο̃ Ἀρίστιππος, “καὶ 8 οὐδαμῶς γε τάττῳ ἐμαυτὸν εἰς τὴν τῶν ἀρχειν βουλομένων τάξιν. καὶ γὰρ πάνυ μοι δοκεῖ ἄφρονος ἀνθρώπου 65 εἶναι τό, μεγάλου ἔργου οὖντος τοῦ ἐαυτῷ τὰ δέοντα παρασκευάζειν, μὴ ἁρκεῖν τούτο, ἀλλὰ προσαναθέσθαι τὸ καὶ τοῖς ἀλλοις πολίταις δὲν δέονται πορίζειν· καὶ ἐαυτῷ μὲν πολλὰ ἄν βούλεται ἐλλείπειν, τῆς δὲ πόλεως προεστῶτα, ἑαυτῷ μὴ πάντα ὡσα ἡ πόλις βούλεται καταπράττη, 70 τοῦτον δίκην ὑπέχειν, τοῦτο πῶς ὡς πολλῇ ἄφροσύνῃ ἔστι; καὶ γὰρ ἄξιονεν αἱ πόλεις τοὺς ἁρχουσιν ῥασπερ ἐγὼ 9 τοῖς οἰκέταις χρῆσθαι· ἐγὼ τε γὰρ ἄξιόν τούς θεράποντας ἐμοὶ μὲν ἄφθονα τὰ ἐπιτήδεια παρασκευάζειν, αὐτοὺς δὲ μηδὲνας τούτων ἀπτεσθαι, αἱ τε πόλεις οὖνται χρῆναι 75 τοὺς ἁρχοντας ἑαυταῖς μὲν ὡς πλεῖστα ἁγαθὰ πορίζειν, αὐτοὺς δὲ πάντων τούτων ἀπέχεσθαι. ἐγὼ οὖν τοὺς μὲν βουλομένους πολλὰ πράγματα ἔχειν αὐτοῖς τε καὶ ἀλλοις

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

9. ἐγὼ τε γὰρ, αἰ τε πόλεις: for as I, so also the states. See on i. 3. 1.—τοὺς μὲν βουλομένους κτλ.: with these words Aristippus indicates the position and function of a statesman who, at the demand of the state, must lay on himself and others heavy burdens: and, in rejecting this for himself, Aristippus indirectly gives utterance to the view afterward developed by his pupil Epicurus. Cf. τὸ μακάριον καὶ ἄφθαρτον οὔτε αὐτὸ πράγματα ἔχει, οὔτε ἄλλω παρέχει Diog. Laert. x. 39, words which Cicero renders quod aeternum beatumque est, id nec habere Ipsum negoti quicquam nec exhibere alteri De Nat. Deor. i. 17. The use of the dat. αὐτοῖς with ἔχειν may be
explained by the analogy of the following ἀλλοι.: — οὕτως: i.e. as previously described. — ἀν παρέχεται: "would educate and." — μέντοι: a stronger adversative than δέ. — ἡ μάστα: for the strengthened superlative, see II. 651.

10. Βούλει, σκεφώμεθα: see on 1. — ὁ: for the attraction, see G. 1031; Π. 994; ὡς οὖν ἐσείθε ἀνδρεῖς ἅξιοι τῆς ἠλευθερίας ἡς κέκτησε Αν. 1. 7. 3. — Πέρσαι μὲν ἄρχουσιν, ἄρχονται δὲ Σύροι: obs. the chiasitic order. In the two following sents. the more natural order is followed. — Σύροι, Φρύγες, Λύδοι: purposely mentioned, as names of races despised by the Greeks. — Μαυώτα: a people near the Sea of Azof. — ἐν οἷς καὶ αὐτῶς εἰ: "to come a little nearer home." — οἱ κρατοῦντες, οἱ κρατοῦμενοι: i.e. the more powerful states and their tributary allies. Under the leadership of Pericles, Athens had developed to its utmost the system of a central power with many dependent allies. For an account of it, see Schummann, Antiq. of Greece, i. passim.

11. αὖ: on the other hand, with reference to the beginning of 8, εἰς τὴν δουλείαν being used for εἰς τὴν τῶν δούλων τάξιν. — τούτων: const. as a gen. of place with μετά, which here is equivalent to ἐν μετα between. — ἤ: for the cognate acc. with verbs of motion, see G. 1057; Π. 712. — εὔδαιμονίαν: for true happiness described as the reward of virtue, cf. 33. See Introd. § 22.
ei μὲν," ἐφή ὁ Σωκράτης, "ὡσπερ οὖτε δι' ἀρχής οὖτε διὰ 95 δουλείας ἢ ὀδὸς αὐτή φέρει, οὖτος μηδὲ δι' ἀνθρώπων, ἢ ὡς ἄν τι λέγωσί· εἰ μέντοι ἐν ἀνθρώποις ὥν μὴτε ἀρχεῖν ἀξιώσεις μήτε ἄρχεσθαι μηδὲ τούς ἄρχοντας ἐκῶν θεραπεύσεις, οἴμαι σὲ ὄραν ὡς ἐπίστανται οἱ κρέατοι τοὺς ἦττονας καὶ κοινὴ καὶ ἰδία κλαίοντας καθιστάντες δούλους 100 χρήσθαι. ἢ λανθάνουσι σὲ οἱ ἀλλῶν στειράντων καὶ 13 φυτευσάντων τόν τε σιτον τέμνοντες καὶ δενδροκοπώντες καὶ πάντα τρόπον πολιορκοῦντες τοὺς ἦττονας καὶ μὴ θέλοντας θεραπεύειν, ἐως ἄν πείσωσιν ἐλέσθαι δουλεύειν ἀντὶ τοῦ πολέμου τοὺς κρέατοι; καὶ ἰδία αὐτοὶ οἱ ἀνδρεῖοι 105 καὶ δυνατοὶ τοὺς ἀνάδρους καὶ ἀδυνάτους οὐκ οἴσθα ὅτι καταδουλωσάμενοι καρποῦνται;” "Ἀλλ' ἐγὼ τοῦ," ἐφη, "ἴνα μὴ πάσχω τάντα, οὖν' εἰς πολιτείαν ἐμαυτὸν κατακλείω, ἀλλὰ ἐξένος πανταχοῦ εἰμί." καὶ ὁ Σωκράτης ἐφη. "Τοῦτο 14

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

13. στειράντων: for the omission of the art. with subst. participles, see on μανθημένος i. 3. 11. — τὸν τε σιτον τέμνοντες κτλ.: cf. the proceedings in the early years of the Peloponnesian war, when a Spartan army under Archidamus regularly ravaged the Attic plain. For the attrib. participle used substantively, see on τοὺς ἀντιποισομένους 7. — πολιορκοῦντες: vexantes, besieging. — πείσωσιν: euphemistic for "compel." Cf. ἐπίστασαν ἀνάγκη Δ. vii. 7. 29, φοβῶν ἐπισε Cur. v. 4. 51. For the subj. in a temporal clause, see G. 1465; H. 921, and cf. 33; iii. 5. 6. — καὶ ἵδια αὑτ.: transition from states to individuals. — ἐξένος πανταχοῦ: "a citizen of the world."

14. τοῦτο μέντοι κτλ.: that is certainly a clever dodge you suggest. πάλαισμα lit. a trick of wrestling. For the pred. use of δεινόν, see
H. 618. — ἕξον; sc. χρόνον. — Σίνυς, Σκείρων, Ἀρκούστης: three famous robbers, killed by Theseus. Cf. Plut. Theseus 8. The way in which Procrustes treated his guests has become proverbial, and has given us the word 'procrustean.' Cf. δύτος δὲ τοῦς παριόντας ὄδοιπόρους ἤμεγασάν ἐπὶ τινος κλίνης ἀναπίπτειν καὶ τῶν μὲν μακροτέρων τὰ προέχουνε μέρη (the projecting portions) τοῦ σώματος ἀπέκοπτε, τῶν δὲ ἐλαττών τῶν πόδας προέκρουεν (hammered out) Diod. Sic. iv. 59. — ἀλλά νῦν: i.e. when there are no longer such robbers. — τοῖς ἀναγκαίοις καλομένοις: in general, οἱ ἀναγκαῖοι means all who are intimately associated with us; here, however, like the Lat. necessarii, the phrase is equivalent to kinsmen, hence the addition of καλομένοι. — βοηθοὺς: pred. accusative. — οἷς ἀμύνονται: with which they try to defend themselves. For the pres. of attempted action, see G. 1255; H. 825. — τοὺς ἀδικοῦντας: for the acc. with certain verbs of which the equivalents are intr. in Eng., see G. 1049; H. 712.

15. ἔξων: although you have. — τοιοῦτος: i.e. without home or friends. — οἷς: for the pl. after a sing. antec. suggesting a class, see H. 629 a. — διὰ τὸ ἔξων εἶναι: for the articular inf., see on i. i. 12. — ἦ: sc. ὑπηρείς. — οἷς λυπετελεῖν: see on οἷους τέμνειν i. 4. 6. — τίς γὰρ ἄν ἰδέλοι κτλ.: a question
ἐν οἰκίᾳ ἔχειν ποιεῖν μὲν μηδὲν ἐθέλοντα, τῇ δὲ πολυτε-
λεστάτῃ διαίη τιχαροντα; σκεφώμεθα δὲ καὶ τοῦτο, πῶς 16
οἱ δεσπόται τοὺς τοιούτους οἰκέταις χρώνται. ἄρα οὐ τήν
μὲν λαγνείαν αὐτῶν τῷ λιμῷ σωφρονίζουσι; κλέπτειν δὲ
130 κωλύονσιν ἀποκλείοντες θειν ἃν τι λαβεῖν ἢ; τοῦ δὲ
dραπετεύειν δεσμοίς ἀπείργουσι; τὴν ἀργίαιν δὲ πληγαῖς
ἐξαναγκάζουσιν; ἢ σὺ πῶς ποιεῖς, ὅταν τῶν οἰκετῶν τινα
τοιούτον ὄντα καταμανθάνης; “ “Κολάζω,” ἐφη, “πάσιν 17
κακοῖς, ἐως ἂν δουλεύειν ἀναγκάσω. ἀλλὰ γὰρ, ὦ Σώκρα-
135 τες, οἱ εἰς τὴν βασιλικὴν τέχνην παιδεύομενοι, ἢν δοκεῖς μοι
σὺ νομίζειν εὐδαιμονίαν εἶναι, τί διαφέρουσι τῶν ἐξ ἀνάγ-
κης κακοπαθοῦντων, εἴ γε πεινήσουσι καὶ δυσήσουσι καὶ
ριγώσουσι καὶ ἀγρυπνήσουσι καὶ τὰλα πάντα μοχθῆ-
σουσιν ἐκόντες; ἐγὼ μὲν γὰρ οὐκ ὦδ’ ὁ τί διαφέρει
140 τὸ αὐτὸ δέρμα ἐκόντα ἡ ἄκοντα μαστιγούοθσαι ἡ ὅλως
τὸ αὐτὸ σῶμα πάσι τοῖς τοιούτοις ἐκόντα ἡ ἄκοντα
πολυρκείσθαι, ἀλλό γε ἡ ἀφροσύνη πρόσεστι τῷ
θέλοντι τὰ λυπηρά ὑπομένειν.” “Τί δέ, ὦ Ἀρίσττππε,” 18
ὁ Σωκράτης ἐφη, “οὐ δοκεῖ σοι τῶν τοιούτων διαφέρειν
145 τὰ ἕκοντα τῶν ἄκοντών, ἢ ὁ μὲν ἐκὼν πεινῶν φάγοι ἂν

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

16. ἄρα οὐ: belongs to each of the
three following questions. For
the interrr., see on i. 3. 11. — κλά-
πτειν: for the inf. with verbs of hin-
drance, see on πορεύεσθαι i. 6. 6.

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

18. ὁ Σωκράτης ἐφη: see on i.
2. 9. — τῶν τοιούτων (ἀκούσια):
part. gen. with τὰ ἕκοντα. — ἢ: in so
XENOPHON'S MEMORABILIA II. 1.

79. ὃποτε βούλοντο, καὶ ὁ ἐκῶν διψὼν πίοι, καὶ τάλλα ὀσαύτως, τῷ δ' ἐξ ἀνάγκης ταῦτα πάσχοντι οὐκ ἔξεστιν ὃποταν βούληται παύσεσθαι; ἔπειτα ὁ μὲν ἐκουσίως ταλαπωρῶν ἐπ' ἀγαθὴ ἐλπίδι ποιών εὐφραίνεται, οἷον οἱ τὰ θηρία 150 θηρωτέστε ἐλπίδι τοῦ λήψεσθαι ἤδεως μοχθοῦσι. καὶ τὰ μὲν 19 τοιαύτα ἀθλα τῶν πόνων μικρὸν τινος ἀξιά ἔστι· τοὺς δὲ πονοῦντας, ὑνα φίλους ἁγαθοὺς κτῆσισταί, ἡ ὁπως ἐχθροὺς χειρώσωσται, ἢ ὑνα δυνατοῖ γενόμενα καὶ τοῖς σώμασι καὶ ταῖς ψυχαῖς καὶ τὸν ἐαυτῶν οἴκου καλῶς οἰκῶσι καὶ 155 τοὺς φίλους εὖ ποιῶσι καὶ τὴν πατρίδα εὐγενείστως, τῶς οὐκ οἴεσθαι χρὴ τούτους καὶ ποιῶν ἢδεως εἰς τὰ τοιαύτα καὶ ζῆν εὐφραινομένους, ἁγαμένους μὲν ἐαυτοὺς, ἑπανουμένους δὲ καὶ ζηλουμένους ὑπὸ τῶν ἄλλων; ἐτὶ δὲ αἱ μὲν 20 ῥαδιούργιαι καὶ ἐκ τοῦ παραχρήμα ἤδοναί οὐτε σώματι 160 εὐεξίαν ἰκαναί έἰσιν ἐνεργάζεσθαι, ὥς φασιν οἱ γυμνασταί, οὐτε ψυχῆ ἐπιστήμην ἀξιόλογον οὐδεμίαν ἐμποιόσιν· αἱ δὲ διὰ καρτερίας ἐπιμέλειαι τῶν καλῶν τε καὶ ἀγαθῶν ἐργῶν

far as, quatenus. — ὃποτε βούλοντο: for the opt. in a rel. temporal clause by assimilation, see on i. 5. 4; ii. 9. 2. — πιο: without ἀν, which is to be supplied from the preceding φαγοῦ ἄν. — ὃποταν βούληται: obs. the ἀν retained with the subjv. in a rel. temporal clause, and omitted with the opt. (ἀπότε βούλοτο). — τονῶν: for the supplementary participle with verbs expressive of being pleased, see G. 1580; H. 983.

19. ἀθλα: praemia, rewards. — μικρο τινος ἀξιά ἔστι: have some small value. For the indef. pron. added to adjs., see on δεινὴν τίνα i. 3. 12, and, for the gen. of value with ἀξιος, G. 1135; H. 753 f. — τοὺς: repeats and emphasizes τοὺς δέ. Cf. iii. 5. 8, 7. 4. — ἁγαμένους ἐαυτοὺς: well-pleased with themselves.

20. ἐκ τοῦ παραχρήμα ἤδοναί: pleasures of the moment, i.e. easily-won enjoyments (as shown by the contrasted αἱ διὰ καρτερίας ἐπιμέλειαι). Cf. τὰς ἐγγυτάτω ἤδονάς iv. 5. 10. — σώματι, ψυχῆ: for the omission of the generic art., see H. 660. — αἱ διὰ καρτερίας ἐπιμέλειαι: for the use of the prep. with its case as an attrib. adj. (so ἐκ τοῦ παραχρήμα above), see G. 952; H. 600; and for διὰ with the gen. denoting manner, cf. διὰ μέθης Plato Sym. 176 b. — ἐργον: results. For the gen. with verbs of attaining and touching, see on i. 4. 12.
εξικνείσθαι ποιοῦσιν, ὃς φασίν οἱ ἀγαθοὶ ἄνδρες. λέγει δὲ ποι καὶ Ἡσίοδος.

165 'τὴν μὲν γὰρ κακότητα καὶ ἰλαδὸν ἐστιν ἐλέόθαι ῥημιδίως· λεῖθ μὲν ὀδός, μάλα δ' ἐγγύθι ναίει· τῆς δ' ἄρετῆς ἰδρῶτα θεοὶ προπάρουθεν ἐθηκαν ἀθάνατοι· μακρὸς δὲ καὶ ὀρθός οἶμος ἐς αὐτὴν καὶ τρηχὺς τὸ πρῶτον· ἐπὶ τήν δὲ εἰς ἀκρον ἢκηαι,

170 ῥημιδίη δὴ ἐπείτα πέλει, χαλατή περ ἐν οὐσα.'

μαρτυρεῖ δὲ καὶ Ἐπίχαρμος ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐ

—Ἡσίοδος: the quotation is from his Works and Days 287 ff. —καὶ Ἡλαδόν: and that in abundance. —ἐστιν: why this accent? —ἀνέθη: cf. the Lat. lēvis. —ναεί: sc. ἃ κακότητι —οἶμος: seems first masc. (μακρός), and then fem. (ῥημιδίη). It is more commonly fem., like other words meaning way, e.g., ὀδός, κέλευθος, ἀτραπός, etc. Possibly the poet had one of these in mind with ῥημιδίη. See G. 194, 1; H. 152 c. —χαλατή περ ἐν οὐσα: sc. τὸ πρῶτον. —Ἐπίχαρμος: a comic poet from Cos, who flourished in Syracuse about 500 b.c. The two verses are 'trochaic tetrameter catalectic.' G. 1651; H. 1083. —τῶν πόλων: for the gen. of price, see on i. 6. 11. —καὶ...ἐξῆς: the passage is prob. interpolated, as τόπος was not used in Xenophon's time to denote a 'place' in an author's works. See L. & S. s.v. τόπος I, 4. —μόσο: from μάω.

21. Πρόδικος: of Ceos, a contemporary of Socrates and Xenophon, the latter of whom may have heard him recite his apologue of Hercules at Thebes, in the course of a professional tour. Socrates spoke of him with respect, and in Plato several times calls himself a hearer of Prodicus. The σύγγραμμα περὶ Ἡρακλέους was a part of a larger work entitled Ἠραί. —ἐπιδείκνυται: exhibits, recites. The exhibition or 'show' speeches of the Sophists were generally called ἐπιδείξεις. —ὅδε πως:
μέμνησαί· φησὶ γὰρ Ἡρακλέα, ἐπεὶ ἐκ παιδῶν εἰς ἴθην ὀρμάτο, ἐν ἣν οἱ νέοι ήδη αὐτοκράτορες γυγομενοὶ ἀκο- 

180 σιν εἰτε τὴν δι᾽ ἀρετῆς ὄδον τρέψονται ἐπὶ τὸν βίον εἰτε τὴν διὰ κακίας, ἐξελθόντα εἰς ἴθυχιαν καθήσθαι ἀπο- 

ροῦντα ποτέραν τῶν ὀδῶν τράπηται· καὶ φανήναι αὐτῷ 22 

dύο γυναῖκας προσιέναι μεγάλας, τὴν μὲν ἐτέραν ἐντρήτης τε ἱδεῖν καὶ ἐλευθέρων φύσει, κεκοσμημένην 155 τὸ μὲν σῶμα καθαρότητι, τὰ δὲ ὄμματα αἰδοῖ, τὸ δὲ 

σχῆμα σωφροσύνη, ἐσθῆτι δὲ λευκῆ· τὴν δ᾽ ἐτέραν 

τεθραμμένην μὲν εἰς πολυσαρκίαν τε καὶ ἀπαλότητα, 

κεκαλλωπισμένην δὲ τὸ μὲν χρώμα, ὡστε λευκότεραν τε 

καὶ ἐρυθρότεραν τὸν ὄντος δοκεῖν φαίνεσθαι, τὸ δὲ σχῆμα, 

190 ὡστε δοκεῖν ὀρθότεραν τῆς φύσεως εἶναι, τὰ δὲ ὄμματα 

see on τοιάδε τις i. 1. 1. — ἐκ παιδῶν: from childhood, concrete for ab- 

stract. For the accent of παιδῶν, see G. 128; H. 172 a. — ὀδόν: for the 

case, see on τῇ 11. — ἐξελθόντα κτλ.: cf. nam quod Herculem Prodicus 
dicit, ut est apud Xenophon- 

tem,—exisse in solitudinem atque ibi sedentem diu secum multumque dubitasse etc. Cic. 

de Off. i. 32. 118.—τράπηται: for the 

interr. subjv. retained in indir. 

question, see G. 1490; H. 933. 

22. ἱδεῖν: for the limiting inf. 

with adjs., see G. 1528; H. 952. 

Cf. i. 6. 9; iii. 8. 8. — ἐσθῆτι: const. 

with κεκοσμημένην. — τεθρα- 

μένην εἰς πολυσαρκίαν τε καὶ 

ἀπαλότητα: pampered up to plump- 

ness and delicacy. — κεκαλλωπισμέ- 

νην δὲ τὸ μὲν χρώμα κτλ.: this sent. 

does not correspond to the previous 

one, either in the order of the 

clauses or in the words themselves. 

Xenophon seems often to have 

avoided complete uniformity in the 

parallel clauses of a rhetorical 

period; though it certainly might 

have been justified here, as being 

quite in keeping with the character 

of professional declamations, which 

abounded in antitheses. — τοῦ ὄντος, 

τῆς φύσεως: equivalent to ἥ ἥ, ἥ 

ἐπεφύκει. See Kr. Spr. 47. 27. 2. — 

ὡστε δοκεῖν φαίνεσθαι: cf. ἐκπλα- 

γέντες τῷ δόξαι μέγαν τε καὶ καλὸν 

φανῆναι τὸν Κύρων Cyr. viii. 3. 14. — 

ὄρθοτέραν: more erect, in order to 

appear taller. Tallness was esteemed 

by the Greeks. Cf., on the pas- 

sage, ὅδον τοῦ αὐτην ἐντεριμένην 

πολλῇ ψιθυρίῳ (white lead), ὅπως 

λευκότερα ἢτί δοκοῖ εἶναι ἥ ἥ, πολλῇ 

dὲ ἐγχολεῖ (red dye, from the plant 

anchusa), ὅπως ἐρυθρότερα φαινοῦτο τῆς 

ἀλθείας, ὑποδήματα δὲ ἐχουσαν ὑψηλά, 

ὅπως μείζων δοκοῖ εἶναι ἥ ἐπεφύκει Oec. 

x. 2, where Ischomachus is describing
his youthful wife. — **όρα**: youthful beauty, with art. omitted. — **διαλάμποι**: for the potential opt. in rel. final clauses, see G. 1367; H. 937 a. — **ἐπισκοπεῖν**: looked, to see if etc.

23. Ἡρακλέους: for the gen. with advs. of place, see on θέλειν 1. 6. 10. — τοῦ αὐτοῦ τρόπον: i.e. without altering her pace.— **ἀποροῦντα**: for the supplementary participle in indirect discourse, see on 1. 2. 16. — ὄδον ἐπὶ τὸν βίον: path in life. — **τράπη**: for the mode, cf. τράπηται 21. — **ποιησάμενος**: participle of manner, with ellipsis of τὴν ὄδον τράπη. Cf. νομίσαν 1. 2. 42. — **οὐδενὸς**: for the gen. with verbal adjs., cf. i. 2. 1, 63; 6. 8.

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

25. **σπάνεως ἀφ' ὃν**: equivalent to σπάνεως τοῦτων, ἀφ' ὅν. — **οὗ φόβος** (sc. ἕστι): no ground for anxiety. — **τὸ**: connect with πορίζεσθαι.
210 πονοῦντα καὶ ταλαιπωροῦντα τῷ σώματι καὶ τῇ ψυχῇ ταῦτα πορίζεσθαι, ἀλλὰ οἴς ἂν οἱ ἄλλοι ἐργάζονται, τούτους σὺν χρήσῃ, οὐδενὸς ἀπεχόμενος οἶθεν ἂν δυνατὸν ἢ τι κερδάναι· πανταχόθεν γὰρ ὀφελεῖσθαι τοὺς ἐμοὶ συνούσιν εξουσίαν ἔγωγε παρέχω. καὶ ὁ Ἡρακλῆς ἀκούσας ταῦτα, "Ὤ γυναῖ, 26
215 ἐφη, ἄνομα δὲ σοι τί ἔστων;" ἦ δὲ, 'Οι μὲν ἐμοὶ φίλοι, ἐφη, 'καλοῦσί με Ἑυδαίμονίαν, οἱ δὲ μισοῦντες μὲ ὑποκοριζόμενοι ὀνομάζουσι Κακίαν.' καὶ ἐν τούτῳ ἦ ἔτερα 27 γυνὴ προσελθοῦσα εἶπε· 'Καὶ ἐγὼ ἦκὼ πρὸς σέ, ὦ Ἡράκλεις, εἰδοῦσα τοὺς γεννήσαντάς σε καὶ τὴν φύσιν τὴν σὴν 220 ἐν τῇ παιδείᾳ καταμαθοῦσα· ἐξ ὧν ἐλπίζω, εἰ τὴν πρὸς ἐμὲ ὀδὸν τράποιο, σφόδρα ἂν σε τῶν καλῶν καὶ σεμνῶν ἁγαθῶν ἐργάτην γενέσθαι καὶ ἐμὲ ἐπὶ πολὺ ἐντιμοτέραν καὶ ἐπ᾽ ἁγαθοῖς διαπρεπεστέραν φανῇνα. οὐκ ἐξαπατήσω δὲ σε προομίων ἡδονής, ἀλλὰ ἦπερ οἱ θεοὶ 225 διεθέσαν, τὰ ὀντα διηγήσομαι μετ᾽ ἀληθείας. τῶν γὰρ 28 ὄντων ἁγαθῶν καὶ καλῶν οὐδὲν ἀνευ πόνου καὶ ἐπιμελείας θεοὶ διδόσαν ἀνθρώποις· ἀλλὰ εἶτε τοὺς θεοὺς ἱλεως εἶναι σοι βούλει, θεραπευτέον τοὺς θεοὺς, εἰτε ὑπὸ φίλων πονοῦντα, ταλαιπωροῦντα: agree with the omitted subj. of πορίζεσθαι.
— οἷς, τούτοις: for ἂ, τούτοις with omitted indef. antec. of the relative. See G. 1030; Η. 906 b. For the assimilation, see on ὃν 10. — χρήσῃ: "shall enjoy." — πανταχόθεν: the position is emphatic.
— 26. ἄνομα δὲ: for δέ, see on i. 3. 13. — ἦ δὲ: for the pronominal art., see on i. 2. 33. — ὑποκοριζόμενοι: nicknaming. The word properly means 'to talk baby talk,' from κόρος, 'child,' hence, 'to give pet names,' and so, in a bad sense, 'to nickname.'
— 27. καταμαθοῦσα; "gauged." — εἶ τράποιο: less confident than the ἐὰν [τραπῇ] of Κακία in 23. — ἄν γενέσθαι: see on ἄν κυνήγημα i. 1. 14. — ἐπ᾽ ἁγαθοῖς: for good actions, i.e. those which Hercules would perform under her guidance; 'lit with the luster shed by valorous deeds' (Dakyns). — προομίως ἡδονής: promises of pleasure, like those in the speech of Κακία.
— 28. ἁγαθῶν καὶ καλῶν: const. as preds. with ὄντων. — ἱλεως: see on i. 1. 9 ἐν. — βούλει, ἐθέλεις, ἐπιθυμεῖς: prob. no difference in meaning is intended. — θεραπευτέον: see on i. 2.
34. Note the double meaning of θεραπεύω with θεώς and γῆν, like the Lat. colere. — αὐτάς τε: the τέ is added, because the writer had in mind μαθητέων for both clauses, with some such obj. in the second as τὴν χρήσων αὐτῶν, instead of which, by a slight change of construction we have ὅπως αὐταῖς δεῖ χρησθαι ἀσκητεῖον. εἰ δὲ καὶ τῷ σώματι βούλει δυνατός εἶναι, τῇ 240 γνώμῃ ὑπηρετεῖ ἐθιστεῖον τὸ σῶμα καὶ γυμναστέον σὺν πόνοις καὶ ἱδρωτί· καὶ ἡ Κακία ὑπολαβόυσα εἶπεν, ὡς 29 φησὶ Πρόδικος: ‘Ἐννοεῖς, ὦ Ἡράκλεις, ὡς χαλεπὴν καὶ μακρὰν ὀδὸν ἐπὶ τὰς εὐφροσύνας ἡ γυνὴ σοι αὕτη διηγεῖ-ται; ἐγὼ δὲ βαδίαν καὶ βραχείαν ὀδὸν ἐπὶ τὴν εὐδαιμονίαν

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

29. ἡ γυνὴ αὕτη: that woman there. So the Lat. ista femina. — εὐφροσύνας: pleasures, in strong contrast to εὐδαιμονίαν. Observe the elaborate antitheses in the two clauses, and note that Vice usurps the nobler word happiness, conceding to Virtue only pleasures as the reward of toil and self-denial. — ὀδὸν (after βραχείαν): see on 21.
245 ἀξω σε.’ καὶ ἦ Ἀρετὴ εἶπεν. ‘Ω τλῆμον, τί δέ σὺ ἀγα-30 θὸν ἔχεις; ἦ τί ἦδων ὁπόθεν, μηδὲν τούτων ἐνεκὰ πράττειν ἐθέλουσα; ἦτις οὐδὲ τὴν τῶν ἢδεών ἐπιθυμιάν ἀναμένεις, ἀλλὰ πρὶν ἐπιθυμήσαι πάντων ἐμπίπλασαι, πρὶν μὲν πεινὴν ἐσθίονα, πρὶν δὲ δυσῆν πίνουσα καὶ, ἵνα μὲν 250 ἢδεως φάγης, ὑποποίους μηχανωμένη, ἵνα δὲ ἢδεως πῖς, οὕνου τε πολυτελεῖς παρασκευάζῃ καὶ τοῦ θέρους χίόνα περιθέουσα ξητεῖς. ἵνα δὲ καθυπνώσῃς ἢδεως, οὐ μόνον τὰς στρωμνὰς μαλακὰς, ἀλλὰ καὶ [τὰς κλίνας καὶ] τὰ ὑπόβαθρα ταῖς κλίναις παρασκευάζῃ· οὐ γὰρ διὰ τὸ 255 πονεῖν, ἀλλὰ διὰ τὸ μηδὲν ἔχειν ὁ ποιῆς, ὑπον ἐπιθυμεῖς· τὰ δὲ ἀφροδίσια πρὸ τοῦ δείσθαι ἀναγκάζεις, πάντα μηχανωμένη καὶ γυναιξί τοῖς ἀνδράσι χρωμένη· οὕτω γὰρ παιδεύεις τοὺς σεαυτῆς φίλους, τῆς μὲν νυκτὸς ύβρὶς-ζουσα, τῆς δ´ ἡμέρας τὸ χρησιμώτατον κατακομβίουσα.

30. ἦ Ἀρετὴ: that Virtue has not been previously mentioned by name is a refinement of the allegory, which has left it to the hearer or reader to identify her by her description at entrance, and by her words. — ὃ τλῆμον: wretched being, uttered with righteous indignation. — τί δέ: see on δνομα δέ 26. — ἢτις: you who. See H. 699 a. — οὐδὲ ἀναμένεις: cf. Sym. iv. 41. “Not only will you not do anything to secure true enjoyment, but you will not wait for the desire (hunger, thirst, etc.) of enjoyment to come of itself.” — πενήν, δυσῆν: for the special form of contraction, see G. 406; H. 412. — μηχανωμένη, παρασκευάζῃ: note the change of construction. The retention of the participle is prob. due to the influence of the two preceding partici-
260 ἀθάνατος δὲ οὖσα ἐκ θεῶν μὲν ἀπέρρωμαι, ὑπὸ δὲ ἀνθρώ· 31 πων ἀγαθῶν ἀτιμᾶξῃ· τοῦ δὲ πάντων ἡδίστου ἀκούσμα·
tos, ἐπαίνου ἐαυτῆς, ἀνήκοος εἰ καὶ τοῦ πάντων ἡδίστου
θεάματος· οὐδὲν γὰρ πῶςτε σεαυτῆς ἔργον
καλὸν τεθέασαι. τὸς δ’ ἄν σοι λεγοῦσι τι πιστεύσειε;
265 τὸς δ’ ἄν δεομένη τινὸς ἐπαρκέσειν; ἦ τὸς ἄν εὐ φρονῶν
tοῦ σοῦ θιάσου τολμήσειν εἶναι; οὐ νέοι μὲν οὐντες τοῖς
σώμασιν ἀδύνατο εἰσί, πρεσβύτεροι δὲ γενόμενοι ταῖς
ψυχαῖς ἀνόητοι, ἀπόνως μὲν λυπαροὶ διὰ νεότητος τρεφό-
μενοι, ἐπιπόνως δὲ αὐχμηροὶ διὰ γήρως περῶντες, τοῖς
270 μὲν πεπραγμένοις αἰσχυνόμενοι, τοῖς δὲ πραττομένοις
βαρυνόμενοι, τὰ μὲν ήδέα ἐν τῇ νεότητι διαδραμύτατε, τὰ
dὲ χαλεπὰ εἰς τὸ γῆρας ἀποθέμενοι. ἐγὼ δὲ σύνεμι μὲν ἃ28
θεοῖς, σύνεμι δὲ ἀνθρώποις τοῖς ἀγαθοῖς. ἔργον δὲ καλὸν
οὕτε θεῖον οὕτε ἀνθρώπειον χωρίς ἐμοῦ γίγνεται· 
τιμῶμαι 275 δὲ μάλιστα πάντων καὶ παρὰ θεοῖς καὶ παρὰ ἀνθρώποις
οἷς προσήκει, ἀγαπητῇ μὲν συνεργὸς τεχνών, 
πιστῇ
dὲ φύλαξ οἰκὼν δεσπότας, εὐμενὴς δὲ παραπλάς

ἐμβολήν ὥσις ποιοῦται, ἀμα μὲν λαβεῖν
περὶκύρον, ἀμα δὲ φθάσαι Ἀν. ἰν.
1. 4.
31. ἐκ θεῶν: from the company
of gods.—ἴπαϊνον ἐαυτῆς: praise of
yourself. For the use of the third
pers. refl. instead of the second, see
G.995; H.686a. For the thought, cf.
Themistoclem dixisse auint,
cum ex eo quaereretur quod
acroama aut cuius vocem
libentissime audiret: Eius,
a quo sua virtus optime praedi-
caretur Cic. pro Arch. 9. 32. —εὐ
φρονῶν: in his senses.—θιάσου:
properly an assemblage of worship-
ers: here scornfully applied to
the followers of Kakla.—οἱ νέοι: as if
preceded by θυασωτῶν, instead of
θιάσου, a const. kατὰ σύνεσιν. So al
πόλεις, παύσοντες in ii. 2. 3.—λυπαροῖ
τρεφόμενοι: for the pred. adj. used
in adverbial sense, see H. 619.—
ἀποθέμενοι: laying up. Cf. with
this description Shakspeare’s Seven
Ages of Man in As You Like It,
and the imagery of Ecclesiastes xii.
32. σύνεμι μὲν, σύνεμι δὲ: ‘anaphora,’ as in i. 1, 2, 5. 3.—
kαλὸν οὕτε . . . οὕτε . . . γίγνεται:
acc. to Greek usage, we should ex-
pect an οὖσιν before καλὸν.—οἷς: for
παρ’ οἷς. So alί σύνει for ἐν αἷς σύνει
iii. 7. 3. Kakla receives indeed honor,
but only from those παρ’ οἷς τιμᾶσθαι
οὗ προσῆκει. —συνεργός: sc. ὀδόσα. —
oikeita, agathē de sullēptria tōn en eirēnē pōnōn, bebaia de tōn en polemōi symmakhos érgon, aristē de 280 filias kouwos. esti de tois mēn emois filous ἰδεια 33 mēn kai ἀπράγμων στῶν kai potōn apolainos. ἀνέχονται γὰρ ἐώς ἂν ἐπιθυμήσωσιν αὐτῶν. ὑπὸs δ' αὐτοῖς πάρεστιν ἡδίων ἢ τοῖς ἀμόχθοις, καὶ οὔτε ἀπολείποντες αὐτῶν ἀχθονται οὔτε διὰ τούτων μεθιάσῃ τά δέοντα πράτ- 285 τειν. καὶ οἱ μὲν νέοι τῶν πρεσβυτέρων ἐπαίνους χαῖροντον, οἱ δὲ γεραιτέρων ταῖς τῶν νέων τιμαῖς ἀγάλ- λονται. καὶ ἡδέως μὲν τῶν παλαιῶν πράξεων μέμηνται, εὖ δὲ τὰς παροῦσας ἦδονται πράττοντες, δ' ἐμὲ φίλοι μὲν θεοὶ οὕτε, ἀγαπητοὶ δὲ φίλοι, τίμουι δὲ πατρίσιν. οὖν 290 δ' ἐλθῇ τὸ πεπρωμένον τέλος, οὗ μετὰ λήθης ἀτμοὶ κεῖνται, ἀλλὰ μετὰ μνήμης τὸν ἀεὶ χρόνον ὑμνοῦμενοι βάλλουσι. τοιαῦτα σοι, ὥς παϊ τοκέων ἀγαθῶν 'Ἡράκλεις, ἔξεστι διαπονησαμένῳ τὴν μακαριστοτάτην εὐδαιμονίαν κεκτησθαι.' οὔτω πως διώκεις Πρόδικοι τὴν ύπ᾽ Ἀρετῆς 34 295 'Ἡρακλείους παίδευσιν, ἐκόσμησε μέντοι τὰς γνώμας ἐτὶ μεγαλευτέρους ῥήμασιν ἡ ἐγώ νῦν. σοι δ' οὖν ἄξιον, ὥς Ὁ Ἀριστιππε, τούτων ἐνθυμομένως πειράσθαι τι καὶ τῶν εἰς τὸν μέλλοντα χρόνον τοῦ βίου φροντίζειν.'

sullēptria: an assistant.—kouw- nōs: a sharer.

33. ἀπράγμων: untroubled, opposed to περιθέουσα in 30.—ἀνέ- χονται: they hold out. —εὖ πράτ- τοντες: succeeding in.—ὅταν δ' ἂν ἐλθῃ τὸ πεπρωμένον τέλος κτλ.: cf. the concluding lines of Bryant's Thanatos. —ὑμνούμενοι βάλλοντες: "they are immortalized in song." Cf. Harmodius in ore et Aristogito, Lacedaemonius Leonidas, Thebanus Epaminondas vigint Cic. Tusc. Disp. i. 49. 116.—τοιαῦτα σοι: for the 'asyndeton,' see on i. r. 9.

34. διώκει: unusual in this sense, which is a common one in English. Cf. the Lat. persequi.—τὴν ύπ᾽ Ἀρετῆς παίδευσιν: for ὑπό and the gen. with a verbal noun, see Kr. Spr. 68. 43. 2. Cf. ηδεσθαι τῇ ὑπὸ πάντων τιμῇ Cyr. iii. 3. 2. —γνώμας: thoughts.—ἐνθυμομένως: giving heed.—πειράσθαι τι . . . φροντίζειν: to strive to pay some attention to those things also (καί) which belong to the later portion of your life.
Ingratitude is an offense, the more heinous in proportion to the benefits received. Ingratitude towards parents, therefore, is a very grave offense, punished with ignominy by the state and with contempt by all men. These thoughts are brought out in a conversation between Socrates and his son Lamprocles.

1. τὸν πρεσβύτατον: acc. to Suidas (s. v. Σωκράτης), the two other sons of Socrates, Sophroniscus and Menexenus, were by Myrto, a second wife. But Plato (Phaedo 60 a), in the well-known prison- and death-scene, describes Xanthippe as sitting beside Socrates with their child (παῦλον). Cf. also ibid. 116 b. Perhaps Myrto was his first wife; but there is no contemporary evidence for more than one, and that one Xanthippe. On the violent temper of Xanthippe, cf. χρῆ (you are provided with) γυναικὶ τῶν οὖν ὦν, οἷοι δὲ καὶ τῶν γεγενημένων καὶ τῶν ἐσομένων, χαλεπωτάτη Διμ. ii. 10. They were an ill-assorted couple, and each had doubtless much to complain of. — τοὺς τί ποιοῦντας, ἀποκαλοῦσιν: i.e. τί ποιοῦντο οὕτως, οἷος τὸ δνομα τοῦτο καλοῦσιν; For the interr. depending on a participle or other dependent word, cf. i. 4. 14; i. 3. 10; An. iii. 1. 14. — τοὺς εὖ παθόντας: those who have received favors. Cf. ἀνθ᾽ ὠν εὖ ἐπαθόν ὑπ᾽ ἑκεῖνον Αν. i. 3. 4. — οὐκοῦν: as in ii. 1. 2.

2. εἰ ἄρα: whether possibly. — ὦσπερ: followed by a simple καὶ, instead of οὖν καὶ. Cf. ὦσπερ σῦ, καὶ έγὼ iv. 4. 7. Cf. also Oec. xviii. 9. — ἄδικον, δίκαιον: wrong, right. — υφ᾽ οὐ ἂν τις (equivalent to ἢν τις ὑπὸ τίνος) κτλ.: whoever has received favors from any one, whether friend or foe, and does not attempt to return them.
15 ἄδικος εἶναι. "Οὐκοῦν, εἰ γε οὖτως ἔχει τοῦτο, εἰλικρινές τις ἂν εἰη ἄδικια ἢ ἀχαριστία;" συννομολόγει. "Οὐκοῦν, ὃσῳ ἂν τις μείζων ἀγαθὰ παθῶν μὴ ἀποδίδῃ χάριν, τοσοῦτῳ ἄδικωτερος ἂν εἰη;" συνέφη καὶ τοῦτο. "Τίνας οὖν," ἐφη, "ὑπὸ τίνων εὑρομεν ἂν μείζων ἐνεργετη-20 μένους ἡ παῖδας ὑπὸ γονέων; οὔς οἱ γονεῖς ἐκ μὲν οὐκ οὖντων ἐποίησαν εἶναι, τοσαῦτα δὲ καλὰ ἰδεῖν καὶ τοσοῦτων ἀγαθῶν μετασχεῖν, ὥσα οἱ θεοὶ παρέχουσι τοῖς ἀνθρώποις· ἀ δὴ καὶ οὖτως ἡμῖν δοκεῖ παντὸς ἄξια εἶναι ὡστε πάντες τὸ καταλιπεῖν αὐτὰ μάλιστα πάντων φεύγομεν· καὶ αἱ 25 πόλεις ἐπὶ τοῖς μεγίστοις ἄδικήμασι ζημίαν θάνατον πεποιήκασιν, ὡς οὐκ ἂν μείζονος κακοῦ φόβῳ τὴν ἄδικιαν παύσαντες. καὶ μὴν οὐ τῶν γε ἀφροδισίων ἑνεκα παιδο-4 ποιεῖσθαι τοὺς ἀνθρώπους ὑπολαμβάνεις, ἐτει τοῦτο γε τῶν ἀπολυσώντων μεσταὶ μὲν αἱ ὅδοι, μεστὰ δὲ τὰ οὐκή-30 ματα· φανεροὶ δ' ἐσμέν καὶ σκοπουόμενοι εξ ὁποίων ἂν γυναικῶν βέλτιστα ἡμῖν τέκνα γένουτο· αἰς συνελθόντες

3. εἰλικρινῆς τις: a clear kind of, the adj. followed by the indef., as in Lat. by quidam with the same signification. G. 1016; H. 702. — ἂν εἰη: potential opt. in apodosis. See G. 1421, 1; H. 901 b. — τίνας, ὑπὸ τίνων: two questions in one clause. G. 1601; H. 1013. The same usage is found in Latin; cf. difficile est enumerare quot viri quanta scientia fuerint Cic. de Or. i. 3. 9. — ἐκ μὲν οὖν οὖντων, εἶναι: out of non-existence into being. Cf ἐκ τεων ii. 1. 31. "We owe to our parents all the blessings of life, the possession of which is regarded as the greatest happiness, and their loss (through death) the greatest misfortune." — θάνατον: without the article. See on i. 2. 62, where ἡμιλα has the art., which here it lacks. — ὡς ... παύσαντες: rati metu mali, quo gravius nullum esset, iniuriam coercere se posse. See on ὡς προσημαίνετο i. 1. 4. The participle, by a constructio ad sensum, refers to οἱ πολίται implied in ἀλ πόλεις. See on θιάσου, οἱ ii. 1. 31.

4. τοῦτο, τῶν ἀπολυσώντων: for the position of the art., see on i. 6. 13; and for the sing. τοῦτο (sc. τῶν ἀφροδισίων ἐπιθυμεῖν), see on iii. 4. 5. ἀπολυσώντων is neuter, as in ii. 1. 5. — βέλτιστα: finest. — ἀλι: equivalent to καὶ ταύτας. Cf. the conversation between Ischomachus and his wife, Oec. vii. 10 ff.
τεκνοποιούμεθα. καὶ ὁ μὲν γε ἀνήρ τήν τε συντεκνοποιή-
σουσαν έαυτῷ τρέφει καὶ τοῖς μέλλουσιν ἐσεσθαι παισὶ
προπαρασκευάζει πάντα ὅσα ἢν οὔται συνοίσειν αὐτοῖς
35 πρὸς τὸν βίον, καὶ ταῦτα ὡς ἢν δύνηται πλείστα.· ἡ δὲ γυνὴ
ὑποδεξαμένη τε φέρει τὸ φορτίον τούτο, βαρυνομένη τε καὶ
κινδυνεύουσα περὶ τοῦ βίου καὶ μεταδιδοῦσα τῆς τροφῆς ἢ
καὶ αὐτὴ τρέφεται, καὶ σὺν πολλὰ πόνῳ διενεγκώσα καὶ
teκοῦσα τρέφει τε καὶ ἐπιμελεῖται οὔτε προπεπονθύνων οὐδὲν
40 ἁγαθὸν, οὔτε γιγνώσκον τὸ βρέφος ὑφ’ ὅτου εὐ πάσχει, οὔδὲ
σημαίνειν δυνάμενον ὅτον δεῖται, ἀλλ’ αὐτῇ στοχαζομένη
tα τε συμφέροντα καὶ τὰ κεχαρισμένα πειρᾶται ἐκπλη-
ροῦν καὶ τρέφει πολὺν χρόνων καὶ ἡμέρας καὶ νυκτὸς
ὑπομένουσα πονεῖν, οὐκ εἰδίνα τίνα τούτων χάριν ἄπο-
45 λήψεται. καὶ οὐκ ἀρκεῖ θρέψαι μόνον, ἀλλὰ καὶ, ἐπειδὰν 6
δόξωσιν ἰκανοὶ εἶναι οἱ παιδεῖς μανθάνειν τί, ἢ μὲν ἢ
ἀυτοὶ ἔχωσιν οἱ γονεῖς ἁγαθὰ πρὸς τὸν βίον διδάσκο-
σιν, ἢ δ’ ἢν οὕτως ἀλλον ἰκανώτερον εἶναι διδάξαι,
πέμπουσι πρὸς τούτον δαπανῶντες καὶ ἐπιμελοῦνται πάντα.

5. ὑποδεξαμένη τε φέρει: to this corresponds καὶ τρέφει below. —
διενεγκώσα: sc. in the period of preg-
nancy. — γιγνώσκον τὸ βρέφος: best
const. as obj. of τρέφει τε καὶ ἐπιμε-
λεῖται taken as one idea (τρέφει ἐπιμελῶς). Kühner suggests that
Xenophon composed the passage rhetorically, and wrote γιγνώσκον τὸ
βρέφος in the nom. as a substitute for
the gen. abs., in order to preserve 'concinnity' in the constructions. On
the connection of the two participles
(προπεπονθύνων, γιγνώσκον), one in the
nom., the other in the acc., by οὔτε,
οὔτε, cf. ii. 7. 8. — οὔδε: and not.
— ἀλλ’ αὐτῇ κτλ.: from here the
const. becomes freer, in order to
avoid the obscurity resulting from
too many participles.

6. θρέψαι μόνον: an unusual posi-
tion. See on i. 4. 13. — πέμπουσι: sc. τοὺς παιδας. The education of an
Athenian boy included the study of
(1) γράμματα (reading and writing);
(2) ἡ μουσικὴ τέχνη (poetry and
music); (3) ἡ γυμναστικὴ τέχνη
(physical culture). Cf. Aristophanes
Clouds 961 ff., and esp. Plato Prot.
325 ff.; and for a fuller account,
see Becker, Charicles (Eng. transla-
tion), p. 226 ff., and Guhl and Koner,
Life of the Greeks and Romans, §§ 50,
51. — πάντα: everything possible.
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[δυσάνεκτα] καὶ τῇ φωνῇ καὶ τοῖς ἐργοῖς ἐκ παιδίου δυσκο-
λαίνων καὶ ἡμέρας καὶ νυκτὸς πράγματα παρασχεῖν, πόσα δὲ λυπήσαι κάμμων;" «Ἀλλ' οὐδεπώτερο τιτήν," ἔφη, "οὔτ' εἶπα οὔτ' ἐποίησα οὔδεν, ἐφ' ὁ ἡσυχύνθη." "Τί δ'; 9
65 οἶει," ἔφη, "χαλεπάττορον εἰναι σοι ἀκούσει ὅν αὐτὴ λέγει,
ἡ τοῖς ὑποκριτάις, ὅταν ἐν ταῖς τραγῳδίαις ἀλλήλους τὰ
ἔσχατα λέγωσιν;" «Ἀλλ', οἶμαι, ἐπειδὴ οὐκ ὄντα τῶν
λεγόντων οὔτε τὸν ἐλέγχοντα ἐλέγχειν ἢν ζημιώσῃ, οὔτε

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

8. ἐπὶ τῷ βίῳ παντὶ: for his
whole life, i.e. for all that life could
bring him. Cf. ἐπὶ πόσῳ ἄν ἔθελοι
τῆς γυναῖκα σοι ἀκούσαι ἃτι σκευοφορεῖς

Cyr. iii. 1. 43. G. 1210, 2 c; H. 799,
2 c. — [δυσάνεκτα]: found only here,
is perhaps an interpolation suggested
by ἀνασχέσθαι above. — ἐπία: the rare
first pers. sing. of the Ionic aorist.
The second pers. is much more com-
mon. Of επία only six instances in
Attic are cited by Veitch (Greek
Verbs, p. 205 ff.). — πόσα: cognate
 accusative.

9. ἀλλήλους, ἔσχατα: for the
two accs. with one verb, see on i. 2
12. — τῶν λεγόντων ὀὔτε τῶν: that
of those uttering (such things) either
he who. — ἐλέγχειν: does so (i.e.
utters abuse). — ἴνα ζημιώσῃ: in
τὸν ἀπειλοῦντα ἀπειλεῖν ὑνα κακὸν τι ποιήσῃ, ράδιὼς 70 φέρουσι." "Σὺ δὲ εὐ εἴδως ὅτι ἄ λεγει σοι ἡ μῆτηρ, οὐ μόνον οὐδὲν κακὸν νοοῦσα λέγει, ἀλλὰ καὶ βουλομένη σοι ἀγαθὰ εἶναι ὅσα οὐδὲν ἄλλῳ, χαλεπαίνεις; ἡ νομίζεις κακόνου τὴν μητέρα σοι εἶναι;" "Οὐ δήτα," ἐφη, "τοῦτό γε οὐκ οἶμαι." Καὶ ὁ Σωκράτης, "Οὐκοῦν," ἐφη, "σὺ ταῦτ-10 75 την, εὖνον τέ σοι οὖναν καὶ ἐπιμελομένην ὡς μάλιστα δύναται κάμνωντος, ὅπως ὑγιάνης τε καὶ ὅπως τῶν ἐπιτη- δείων μηδενῶς ἐνδείης ἐσθι, καὶ πρὸς τούτους πολλὰ τοῖς θεοῖς εὐχομένην ἀγαθὰ ὑπὲρ σοῦ καὶ εὐχὰς ἀποδίδοσαν, χαλεπὴν εἶναι φῆς; ἐγὼ μὲν οἶμαι, εἰ τοιαύτῃ μὴ δύνα-80 σανόι πέρειν μητέρα, τάγαθὰ σε οὐ δύνασθαι πέρειν. εἰπὲ11 δὲ μοι," ἐφη, "πότερον ἄλλον τινὰ οἰει δεῖν θεραπεύειν; ἡ παρεσκεύασαι μηδενὶ ἀνθρώπων πειρᾶσθαι ἀρέσκειν, μηδὲ πείθεσθαι μήτε στρατηγῷ μήτε ἄλλῳ ἀρχοντὶ;" "Ναὶ μὰ Δί" ἐγώγε, ἐφη. "Οὐκοῦν," ἐφη ὁ Σωκράτης,12 85 "καὶ τῷ γείτονι βουλεῖ σοὶ ἀρέσκειν ὑνα σοι καὶ πῦρ ἐναύῃ ὅταν τούτων ἀπῆς, καὶ ἀγαθοῦ τέ σοι γίγνηται συλ- λήπτωρ καὶ, ἄν τι σφαλλόμενος τύχῃ, εὐνοϊκὸς ἐγγύθεν βοηθὴ σοι;" "Ἐγώγε," ἐφη. "Τὶ δὲ; συνοδούπορον order to do harm. — εὐ εἴδως: des-designedly stronger than ὦκ ὦνται in the previous sentence. — ἀγαθά: good things. 10. ὅπως ὑγιάνης, ἐσθι: subjv. and fut. indic. in close connection, with ὅπως. G. 1874; H. 885 b. Kühner suggests that the change to the indic. implies that the supplying of the child’s wants is more in the mother’s power than is the maintenance of his health. — εὐχομένην ἀγαθά: praying for blessings. — εὐχὰς ἀποδιδοῦσαν: paying her vows. — εἰ δύνασαι: see on i. 2. 13. — 11. ἄλλον τινά: obj. of θερα- πεέειν. — παρεσκεύασαι: are you pre- pared? — πείθεσθαι: depends on παρεσκεύασαι. 12. ἓνα σοι πῦρ εναύῃ: that he may kindle a fire for you, i.e. not refuse you a light. Cf. ex quo sunt illa communia: non pro- hibere aqua profluente; pati ab igne ignem capere Cic. de Off. i. 16. 52. — συλλήπτωρ: cf. συλλήπτρια ii. 1. 32. — ἄν τι σφαλλό- μενος τύχῃ: "if you fall into any misfortune." — ἐγγύθεν βοηθὴ σοι: being at hand may aid you. —
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& σύμπλουν, ή ε’ τω άλλω ἐνυγχάνοις, οὔδεν ἀν σοι διαφέροι φίλον ή ἔχθρον γενέσθαι, ή καὶ τῆς παρὰ τούτων εὐνοίας οἰει δεῖν ἐπιμελεῖσθαι;” “Εγώγε,” ἔφη.

“Εἰτα τούτων μὲν ἐπιμελεῖσθαι παρεσκεύασαι, τήν δὲ 13 μητέρα τήν πάντων μάλιστα σε φιλοῦσαν οὐκ οἰει δεῖν θεραπεύειν; οὐκ οἴσθ’ ὅτι καὶ ή πόλις άλλης μὲν ἄχαρι-95 στίας οὐδεμιᾶς ἐπιμελεῖται οὔδε δικάζει, ἀλλὰ περιοριζόμενος εὖ πεπονθότας χάριν οὐκ ἀποδιδόντας, εάν δὲ τις γονέας μηθεραπεύη, τούτω δίκην τε ἐπιτίθησι καὶ ἀποδοκιμαζόμενος οὐκ εἴῃ ἀρχεῖν τούτον, ὥς οὕτε ἂν τὰ ἱερὰ εὐσεβῶς θυόμενα ύπὲρ τῆς πόλεως τούτου θύοντος, οὐτε 100 άλλο καλῶς καὶ δικαίως οὔδεν ἂν τούτου πράξαντος; καὶ νη Δία ἐάν τις τῶν γονέων τελευτησάντων τοὺς τάφους μη κοσμηῇ καὶ τοῦτο ἐξετάζει ή πόλις ἐν ταις τῶν ἀρχοντῶν δοκιμασίαις. σοῦ οὖν, ὃ παί, ἂν σωφρονής, τοὺς μὲν 14 θεοὺς παραιτήσῃ συγγνώμονάς σοι εἶναι, εἰ τι παρημέλη-105 καὶ τῆς μητρὸς, μη σε καὶ οὗτοι νομίζαντες ἀχάριστον εἶναι οὐκ ἐθελησῶσιν εὖ ποιεῖν, τοὺς δὲ ἀνθρώπους

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

13. εἰτα: as in i. 2. 26. — ἐπιμελεῖται: takes cognizance of. — ἀποδιδόντας: supplementary participle with περιοριζόμενος. — εάν δὲ τις: correl. to άλλης μὲν above. — ἀρχεῖν: to serve as archon, technical term. Cf. bouleutai i. 1. 18. A law of Solon provided for a rigid examination into the ‘record’ of a candidate for the archonhip, and if it was found that he had been guilty of violence or neglect toward his parents (εἰ τὸν πατέρα τύπτει, ἦ τὴν μητέρα, ἦ μη παρέχει οἰκησιν) he was excluded from all public office. — ὡς οὕτε ἂν τὰ ἱερὰ κτλ.: on the ground that the sacrifices would not be offered piously on behalf of the state if this man officiated. For the participle with ὡς, see on 3 and i. 1. 4. Obs. the emphatic repetition of τούτων, τούτων, τούτου. — οὔδεν ἂν: sc. παραιτήσῃ, to be const. like θυόμενα above. — ἐξετάζει: investigates. — δοκιμασίαις: on this whole subject, see Schömann, Antiq. of Greece, p. 403 ff. Cf. Pollux viii. 44.

14. ἂν σωφρονῆς: if you are wise. — μη οὖν ἐθελησῶσιν: in Attic, the use of μη οὖ with the subj. is
generally confined to clauses after verbs of fearing. See GMT. 305, 306; H. 1033. — εἶτα: and then, without καί, as often. Cf. i. 2. 1; iv. 5, 3, and καί αὐτὸ πολλάκις ἐμὲ μμούνται, εἶτα ἐπιχειροῦσιν ἄλλους ἔξ-ετάζειν Plato Apol. 23 c. — ἐν ἐρμήμιμοις φιλῶν: without ὅν. So after ὅραν, cf. ἐν εὐδίᾳ (security) γὰρ ὅρῳ ὑμᾶς An. v. 8. 19; and after καταλαμβάνεται, cf. καταλαμβάνεμεν τοὺς μὲν ἥμετέρους ἐν φόβῳ Demosthenes de Cor. § 211. — γονεῖς: this form of the acc. pl. of nouns in -είς is not rare in Xenophon. Cf. ἵπτεις iii. 5. 19, γαφεῖς, σκυτεῖς, χαλκεῖς iii. 7. 6, δρομεῖς iii. 10. 6.

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

1. Χαιρεφώντα: from early youth a follower and friend of Socrates, so that Aristophanes brackets him with the latter, τοὺς ἄχριωντας (pale-faced), τοὺς ἀνυπόδητους λέγει, ὥν ὁ κακοδαίμων Σωκράτης καὶ Χαιρεφών Clouds 103, 104. He, too, it was who questioned the Pythia at Delphi as to whether any man was wiser than Socrates. The philosopher, when on trial, appealed to Chaerocrates to corroborate this, since Chaerophon was dead. Cf. Plato Apol. 21 a. — διαφερομένω: see on ζῶντα i. 2. 16. — ὢν δήποτε: surely not, ironical in tone, yet implying a neg. answer. Cf. iv. 2. 11. — τῶν τοιούτων ἀνθρώπων: of that sort of men. — χρησιμώτερον: a more useful possession. For the gender, see G. 925; H. 617. — χρήματα: purposely chosen, instead of, e.g., κτήματα (cf. ii. 4. 1), on account of χρησιμώτερον, for the sake of the 'parechessis.' Cf. ii. 4. 5. — καὶ ταύτα τῶν μὲν ἄφρονων ὄντων: and that, too, though the former are without sense.— τοῦ δὲ: from ἄδελφος, the generic idea, Socrates passes to τοῦ δὲ, having in mind the special case of Chaerocrates. — ὁμήθειας:
the care and attention needed by crops and live-stock.


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

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

5. τὸ διάφορον : the cause of dissension. Cf. τούτῳ γε δὴ Χειρόσφυς καὶ Ξενοφῶντι μόνον διάφορον ἐν τῇ πορείᾳ ἐγένετο Ἀν. ἰv. 6. 3. — φεύγειν : to avoid. — ἀγαθὸν : see on
ωσπερ καὶ οὐ λέγεις, ἀδελφὸς ὃν οἶνον δεῖ· ὅποτε μέντοι παντὸς ἐνδει καὶ πάν τὸ ἐναντιώτατον εἰη, τί ἂν τις ἐπιχειροῖτο τοὺς ἄδυνάτοις;” καὶ ὁ Σωκράτης ἔφη. 6
χρησαμώτερον 1. — ὅποτε . . . ἐνδει: “but suppose he should be wanting in every brotherly quality.” — ἐπι- χειροῖ: for the potential opt. in apod., cf. ii. 2. 3.
6. ὥσπερ οὐδὲ: what was said of καὶ in the note on i. 1. 6 is true also of οὐδὲ in neg. sentences. — ἔστιν οἷς: see on ἔστιν οὐστίνας i. 4. 2. — καὶ πάνυ: vel maxime. — διὰ τοῦτο γάρ . . . αὐτόν: why, just for that reason have I good ground to hate him. For γάρ in an answer, see on i. 4. 9. — ἔργῳ: see on λόγῳ, ἔργῳ 8.
7. χρήσθαι: belongs to both ἀνεπιστήμονι and ἐγχειροῦντι.
8. λόγῳ, ἔργῳ: the usual order. Cf. 15, 17; iv. 5. 11. Here, too, it corresponds to εὖ λέγειν, εὖ ποιεῖν. In 6, ἔργῳ was placed first, prob. to emphasize its importance. — ἀλλ’ οὐδὲ: “and neither.” For ἀλλὰ in this sense, see Kr. Spr. 69. 4. 2.
9. εἰ κύνα μὲν ἄν ἐπειρῶ κτλ.: that while you would try etc. For μὲν in logically subord. clauses, see on i. 4. 17. — εἰ ἢν, ἡσπάζετο, ἐχαλέ- παινεν: all in prot. to ἄν ἐπειρῶ. — τοῦ ὄργυασθαί: for the articulat
ποιήσας πραύνεων αὐτόν, τὸν δὲ ἀδελφὸν φής μὲν μέγα ἀγαθὸν εἶναι, οὐτα πρὸς σὲ οἶον δεῖ, ἐπιστάσθαι δὲ ὁμολογῶν καὶ εὐ ποιεῖν καὶ εὖ λέγειν οὐκ ἐπιχειρεῖς μηχανᾶ-50 σθαί ὄπως σοι ὡς βέλτιστος ἦν" καὶ ὁ Χαιρεκράτης,10 "Δέδοικα," ἐφη, "ὡς Σῶκρατες, μὴ οὐκ ἔχω ἐγὼ τοσαῦτην σοφίαν ὡστε Χαιρεφῶντα ποιήσαι πρὸς ἐμὲ οἶον δεῖ;

"Καὶ μὴν οὐδὲν γε ποικίλον," ἐφη ὁ Σῶκρατῆς, "οὐδὲ καίνον δεῖ ἐπ’ αὐτόν, ὥς ἐμοὶ δοκεῖ, μηχανάζῃ: οἷς δὲ καὶ σὺ 55 ἐπιστάσαι αὐτὸς οἴμαι ἂν αὐτὸν ἄλοντα περὶ πολλοῦ ποιεῖσθαί σε." "Οὐκ ἂν φθάνοις," ἐφη, "λέγων, εἰ τι ὀψοθη-11 σαί με φίλτρον ἐπιστάμενον, ὦ ἐγὼ εἰδῶς λέληθα ἐμαυτὸν." "Λέγε δὴ μοι," ἐφη, "εἰ τινὰ τῶν γνωρίμων βούλοιο κατεργάσασθαι, ὅποτε θύοι, καλεῖν σε ἐπὶ δέιπνον, τι ἂν ποιοῖς;" 60 "Δὴλον ὅτι κατάρχομι ἂν τοῦ αὐτός, ὅτε θύομι, καλεῖν ἐκεῖνον." "Εἰ δὲ βούλοιο τῶν φίλων τινὰ προτρέψασθαι,12 ὅποτε ἀποδημοῖς, ἐπιμελεῖσθαι τῶν σῶν, τι ἂν ποιοῖς;"

inf. with ἀμελέω, see GMT. 793.

—αὐτόν: i.e. τὸν κόνα. For the use of this pron. to recall the main subst., cf. ἐγὼ μὲν οὖν βασιλέα ... οὐκ οἴδα δ τι δεῖ αὐτὸν ὄμοιοι An. ii. 4. 7.—φής μὲν: correlative to οὐκ ἐπιχειρεῖς, but δὲ follows ἐπιστάσατι, because this is placed first in the sentence.

10. ἔχω: for the ind. with verbs of fearing, see G. 1380; H. 888. —σοφίαν: here practical wisdom, as distinguished from ἐπιστήμη, theoretical knowledge. —καὶ μὴν: as in 4. —ποικίλον: intricate, lit. variegated. Cf. οὐδὲν ποικίλον, ἀλλ’ ὃσπερ οἱ πολλοὶ (νομίζουσι) Plato Gorg. 491 ν. —οἶς: equivalent to τοῦτος ἂ, of which ἂ is obj. of ἐπιστάσατι and τοῦτος modifies ἄλοντα.

11. οὐκ ἂν φθάνοις λέγων: you could not be too quick in telling me, i.e. "pray tell me at once." Cf. iii. ii. 1. For the supplementary participles, with φθάνω, see G. 1586; H. 984. —φίλτρον: a love charm, (properly φίλητρον, from φίλεω). —εἰδός: see on φθάνοις above. —κατεργάσασθαι: bring about, hence, induce. —ἔποτε θύοι: see on ὅποτε βαθύων ii. 1. 18. —ἐπὶ δείπνον: to the usual feast held after sacrifices, to which kin- men and friends were invited. Cf. ii. 9. 4. —κατάρχομι ἂν τοῦ καλεῖν αὐτόν: I should take the lead in inviting him. —αὐτός: for the ind. agreeing with omitted subj. of inf., cf. κεκτημένοις i. 2. 1.

12. προτρέψασθαι: to persuade. Cf. i. 2. 64.
“Δήλον ὅτι πρότερος ἂν ἐγχειροῖν ἐπιμελεῖσθαι τῶν ἐκείνου ὅποτε ἀποδημοῖν.” “Εἰ δὲ βουλοῦν ξένον ποιήσαι ὑποδέχεσθαι σεαυτὸν ὅποτε ἐλθοίς εἰς τὴν ἐκείνου, τί ἂν ποιοῖς;” “Δήλον ὅτι καὶ τοῦτον πρότερος ὑποδεχοἶμην ἂν ὅποτε ἐλθοί Ἀθήναζε· καὶ εἰ γε βουλοῖμην αὐτὸν προ-
θυμεῖσθαι διαπράττειν μοι ἐφ’ ἃ ἥκοιμ, δήλον ὅτι καὶ τούτο δέοι ἂν πρότερον αὐτὸν ἐκείνῳ ποιεῖν.” “Πάντ’ ἄρα σὺ γε ὅτα ἐν ἀνθρώπωι}
τὸν πρεσβύτερον ἤγείσθαι παντὸς καὶ λόγου καὶ ἔργου."

"Πῶς;" ἔφη ὁ Σωκράτης· "οὐ γὰρ καὶ οδοὺ παραχωρῆσαι τὸν νεώτερον πρεσβύτερον συνυχάνοντι πανταχώς νομίζεται καὶ καθήμενον ὑπαναστήναι καὶ κοιτῆ μαλακῇ τυμῆσαι καὶ λόγων ὑπείξαι; ὃγαθὲ, μὴ ὁκνεῖ," ἔφη, "ἄλλ' ἐγχείρει τὸν ἄνδρα καταπραύνειν, καὶ πάνυ ταχὺ σου ὑπακούσεται· οὐχ ὅρας ὡς φιλότιμος ἔστι καὶ ἐλευθέροις; τὰ μὲν γὰρ πονηρά ἀνθρώπινα οὐκ ἄν ἄλλος μᾶλλον ἔλοις ἐι δοῖς τί, τοὺς δὲ καλοὺς κάγαθοὺς ἀνθρώπους προσφιλῶς χρώμενος μάλιστ' ἂν κατεργασαίοι."

καὶ ὁ Χαρικράτης ἔπειν· "Εὰν οὖν, ἐμοῦ ταῦτα ποιοῦντος, ἐκείνος μηδὲν βελτίων γίγνεται;" "Τί γὰρ ἄλλο, ἔφη ὁ Σωκράτης, "ἡ κινδυνεύσεις ἐπιδείξαι σὺ μὲν χρηστὸς τε καὶ φιλάδελφος εἶναι, ἐκείνος δὲ φαύλος τε καὶ οὐκ ἄξιος ἐνεργείας; ἄλλ' οὐδὲν οἴμαι τούτων ἐσεσθαί· νομίζω γὰρ αὐτὸν, ἐπειδὰν αἰσθηταὶ σε προκαλοῦμενον ἐαυτὸν εἰς τὸν ἀγώνα

— τὸν πρεσβύτερον ἤγείσθαι: explanatory appos. to τάναντα.

16. οὐ γὰρ: as in i. 3. 10. — ὀδοὐ: for the gen. of separation with verbs of withdrawing, see G. 1117; H. 748. — κοιτῆ μαλακῇ τυμῆσαι: cf. εἴναι ἐν μαλακῇ Hom. I 619 and πυκνὸν λέχος 659. Recognition of superiority in age was characteristic of the Greeks. Cf. τὰς ἡμῖν αἰδεῖσθαι τὸν ἑαυτὸν πρεσβύτερον ἔργῳ τε καὶ ἔπει Plato Laws 870 c. — ἔφη: he continued. — τὸν ἄνδρα: more emphatic than αὐτὸν. — ἐγχείρει, καὶ ὑπακούσεται: try, and he will hearken. For the same use of an ind. after an inv. implying a cond., see ii. 7. 10; iii. 6. 17. Cf. 'Ask, and it shall be given you: seek, and ye shall find.' — οὐχ ὅρας: the omission of ἥ (‘asyndeton’) adds vivacity to the question. — τὰ μὲν γὰρ: the γὰρ is to be explained by an omitted sent. like "I say this to you (that he is φιλότιμος and ἐλευθέροις)."

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

17. ἔδω γίγνεται: with an omitted apod. like τί λέγεις or τί ἔστατι. — τί γὰρ ἄλλο ἡ κινδυνεύσεις: see on ii. 1. 17. Cf. σοι οὐδὲν ἄλλο [ποιεῖς] ἡ αὕτος ἀπορεῖς καὶ τοὺς ἄλλους ποιεῖς ἀπορεῖν Plato Meno 80 a; and classis ad insulam se receptit, nihil aliud quam depopulato hostium agro Livy xxvii. 21. κινδυνεύσεις has an adv. force with the following verb, "you very likely will." So often in Plato. — ἐπιδείξαι: here with the inf. equivalent to show that you are. — ἐκείνος δὲ: 80. κινδυνεύσει ἐπιδείξαι εἶναι.
τοῦτον, πάντες ἀφλονεικήσειν, ὡς ἡ περιγένηται σου καὶ λόγῳ καὶ ἐργῷ εὗ ποιῶν. νῦν μὲν γὰρ οὕτως,” ἔφη, 18
100 “διάκεισθον, ὥσπερ εἰ τῷ χείρε, ᾧς ὁ θεός ἐπὶ τῷ συλλαμβάνειν ἀλλῆλον ἐποίησεν, ἀφεμένῳ τούτου τράποντο πρὸς τὸ διακωλύειν ἀλλῆλω, ἣ εἰ τῷ πόδε θεία μοιρὰ πεποιημένῳ πρὸς τὸ συνεργεῖν ἀλλῆλον ἀμελήσαντε τούτου ἐμποδίζοιεν ἀλλῆλω. οὐκ ἂν πολλὴ ἀμαθία ἐν καὶ κακο-19
105 δαμονία τοῖς ἐπ' ὡφελείᾳ πεποιημένοις ἐπὶ βλάβῃ χρησθαι; καὶ μὴν ἀδελφῶ γε, ὡς ἐμοὶ δοκεῖ, ὁ θεός ἐποίησεν ἐπὶ μείζονι ὡφελείᾳ ἀλλῆλον ἡ χείρε τε καὶ πόδε καὶ ὀφθαλμῷ καὶ τάλλα ὡσα ἀδελφά ἐφευσεν ἀνθρώπους.
χείρις μὲν γὰρ, εἰ δεόις αὐτὰς τὰ πλέον ὀργυνὰς διέχοντα
110 ἀμα ποιήσαι, οὐκ ἂν δύναντο, πόδες δὲ οὐδ' ἂν ἐπὶ τὰ ὀργυνὰν διέχοντα ἐλθοῦν ἀμα, ὀφθαλμοὶ δε, οἱ δοκοῦντες ἐπὶ πλεῖστον ἐξικνεῖσθαί οὐδ' ἂν τῶν ἐτι ἐγγυτέρω ὄντων τὰ ἐμπροσθεν ἀμα καὶ τὰ ὀπισθεν ἰδεῖν δύναντο· ἀδελφῶ δὲ, φίλῳ ὄντε, καὶ πολὺ διεστῶτε πράττετον ἀμα καὶ ἐπ'
115 ὡφελείᾳ ἀλλῆλουν.”

"Ἡκουσά δὲ ποτε αὐτοῦ καὶ περὶ φίλων διαλεγομένου, 4
ἔξ ὄν ἐμοιγε ἐδόκει μάλιστ' ἂν τις ὡφελεῖσθαι πρὸς

18. τῷ χείρε, ὡς: for the change in number, see on i. 2. 14. — ἐπὶ τῷ συλλαμβάνειν: so ἐπὶ ὡφελείᾳ in 19. See on i. 3. 11.
19. οὐκ ἂν εἴη: so often in animated discourse, where the opt. expresses a modest claim, without οὖν. Cf. iii. i. 11; Cypri. i. 4. 13; iii. i. 43. — καὶ μὴν γε: see on i. 4. 12. — ἀδελφά: adj., in pairs. — ὀργυνὰς: a fathom, from ὀργυνεῖν to reach, hence the outspread arms' reach. — ἀμα ποιήσαι: to act together on. — φίλῳ ὄντε: conditional. — διεστῶτε: concessive. — ἀμα πράττετον: conveys the idea of "with united efforts," while ἀμα καὶ in the preceding clause is equivalent to simul ac.

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

1. διαλεγομένου: see on i. 1. 11. — ἔξ ὄν: its antec. is the omitted obj. of διαλεγομένου. — ἔδοκεν τις: best rendered impers., it seemed that
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Any one. — τούτο, δή: hoc certe.
— πολλῶν: gen. of source. — ὡς κρά-
τιστον εῦθη: in explanatory appos.
with τούτο. — παντὸς μᾶλλον: for
everything rather. Cf. πάντα μᾶλλον
iv. 8. 4.

2. With this section, cf. quid autem stultius, quam, cum
plurimum copiis, facultatibus, opibus possint cetera parare,
quae parantur pecunia, equos, famulos, vestem egregiam,
vasa pretiosa; amicos non parare, optimam et pulcherrimam vitae,
ut ita dicam, supellectilem? Cic. de Am. xv. 55. — κτιμένοις:
striving to acquire. — φιλῶν δὲ, δὲ: the
rel. in the gender of the pred. as in
the Lat. amicum, quod bonum
esse dicunt. G. 1022; H. 631. —
kτήσωνται, σφήζονται: for the subj.
in obj. clauses, see G. 1374; H. 885 b.
— αὐτοίς: belongs to οἱ δὲντες (sc. φίλων,
to be supplied from φίλων) as well as
to σφήζονται.

3. ἀλλὰ καί: quin etiam. — καμῖνοντων φιλῶν τε καὶ οἰκετῶν: “in
the case of sick friends and sick
servants.” — τὰλα τὰ πρὸς ὑγειαν:
“the other means of restoration to
health.” — ζημίαν: sc. τὸν θάνατον.
— ἔλαιονσθαι: are the worse off. —
οὐδὲν ἀθεράπευτον: the double neg.
(‘litotes’) adds force.
καὶ πάνυ πολλῶν αὑτοῖς ὄντων, τὸ πλῆθος εἰδότας, τῶν δὲ φίλων, ὄλγων ὄντων, ὥς μόνον τὸ πλῆθος ἁγνωστάς, ἀλλὰ καὶ τοῖς πυθανομένοις τοῦτο καταλέγειν ἐγχειρήσατας, οὕς ἐν τοῖς φίλοις ἔθεσαν, πάλιν τούτους ἀνατίθε-μετανοίαν. 

4. καὶ πολλῶν ὄντων: concessive, as is also ὄλγων ὄντων. — τὸ πλῆθος εἰδότας: cf. querebatur (Scipio) quod omnibus in rebus homines diligentiores essent: capras et oves quot quisque haberet dicere posse, amicos quot haberet non posse dicere Cic. de Am. xvii. 62. — οὕς ... ἔθε-σαν: explanatory of τοῦτους. — πάλιν ἀνατίθεσαν: πάλιν is often added to verbs compounded with ἀνά, as we say 'to take back again.' Cf. πάλιν ἀναρασθήναι i. 5. 7. For the meaning of the verb, see on i. 2. 44. The inf. is used here where we might expect the participle (after ὃραν), because the influence of ἐφ sauna is still felt. — τοσοῦτον: only so much, i.e. so little.

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

5. χρῆσιμον, χρήστος: for the 'parechesis,' see on χρῆσιμα ii. 3. 1.

6. ἐαυτὸν τάττει: devotes himself. Cf. ὃς γὰρ χρημάτων ἐόρα τὴν πόλιν δεομένην, ἐπὶ τὸ πορίσει ταῦτα ἑαυτὸν ἐτάξει Ages. ii. 25. — πρὸς πᾶν τὸ ἐλλείπον, καὶ: against loss of every kind, whether etc. — κατασκευὴς: gen. of want, with ἐλλείπον. — τῶν κοι-νῶν πράξεων: 'brachylogy' for τῆς τῶν κοινῶν πράξεων κατασκευῆς. — συναναλίσκων: this and the succeeding five participles well summarize the ways in which a friend in need shows himself a friend indeed. — πλείοντα: frequently.
καὶ οἱ ὀφθαλμοὶ προορῶσι καὶ τὰ ὅτα προακούσι καὶ οἱ πόδες διανύσουσι, τούτων φίλων εὐεργετῶν οὖδεν ὁ λεῖπται: πολλάκις ἃ πρὸ αὐτοῦ τις ὁυκ ἐξειργάσατο ἣν οὐκ εἶδεν ἢ οὐκ ἠκούσεν ἢ οὐ διήνυσε, ταῦτα ὁ φίλος πρὸ τοῦ φίλου ἐξήρκεσεν. ἀλλ' ὁμως ἐνοι δένδρα μὲν πειρώνται θεραπεύειν τοῦ καρποῦ ἐνεκεν, τοῦ δὲ παμφορώτατον κτήματος, ὁ καλεῖται φίλος, ἀργῶς καὶ ἀνεμένως οἱ 45 πλείστοι ἐπιμέλονται."

"Ἡκοῦσα δέ ποτε καὶ ἂλλοι αὐτοῦ λόγον, ὅς ἐδόκει 5 μοι προτρέπειν τῶν ἀκούσαν ἐξετάζειν ἑαυτόν, ὑπόσου τοῖς φίλοις ἄξιος εἶ. ἰδὼν γὰρ τῶν συνόντων ἁμέλοντα φίλου πενία πιεζομένου, ἦτερο Ἀντισθένη ἐναν-5τίον τοῦ ἁμελοῦντος αὐτοῦ καὶ ἂλλοι πολλῶν. "'Ἀρ', 2 ἐφη, "ὅ Ἀντίσθενε, εἰσὶ τινες ἄξιαι φίλων, ὥσπερ οἰκετῶν; τῶν γὰρ οἰκετῶν ὁ μὲν ποι δυοῖν μναίν ἄξιός ἐστιν, ὃ δὲ

7. τὰ ὅτα προακούσι: pl. with neut. subj., on account of the preceding and following pls., to preserve 'concinnity.' — τοῦτων: refers back with emphasis to the omitted antec. of ἃ. See G. 1030; Ἡ. 996 b. — εὐεργετῶν οὖδεν ὁ λεῖπται: is behind-hand in none with his good offices. For the supplementary participle with λεῖπται, see G. 1580; Ἡ. 981. Cf. ἀλληλεπισθαύνοι ποιῶν ii. 6. 5. — πολλάκις ἃ: with conj. omitted, as often in an explanatory clause ('explicative asyndeton'). Kr. Spr. 59. 1. 5. — πρὸ τοῦ φίλου: sc. εὐεργετῶν, ἵδον, ἀκούσας, διανόσας. — μὲν, δὲ: as in i. 4. 17.

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

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

2. ἄξια: prices. — δυοῖν μναίν: nominally equivalent to about thirty-six dollars, but in purchasing power equal to six or eight times that amount to-day. Ten minae (§180) is here indicated as a good price for a good slave, which would about
correspond to the $1000 or $1200 often paid for a 'likely' house-servant in our own ante-bellum slavery days. See on i. 2. 1.—Nikias: the well-known Athenian general, who with his whole army was destroyed in the fatal Sicilian expedition (413 B.C.). He had a profitable lease of silver mines at Laurium, in the southern part of Attica, and is said to have employed a thousand slaves. Cf. Thuc. vii. 86.—ταλάντων: see on i. 2. 1.—σκοποῦμαι δή: quaerō igitur, resuming the thread of the conversation, as in i. 2. 24.—εἰ ἄρα: whether possibly. So ἄρα after πάνω in 4.

3. τὸν μὲν τινά: a certain man.—τὸν δὲ, τὸν δὲ: while another, and a third etc.—πρὸ πάντων χρημάτων: it seems better to const. this phrase with ἐλοίμην, leaving πόνων as gen. of price with πριαίμην. Others join both gens. with πριαίμην. —πόνων: cf. τὸν πόνων παλαθίνη ἡμῖν πάντα τὰ ἀγάθα' οἱ θεοὶ. i. 20.—φίλον μοι εἶναι: i.e. ὡσπέρ φιλον μοι εἶναι.

4. εἰ ἔστι, καλῶς ἃν ἔχω: for the 'mixed' form of cond. sent., cf. i. 2. 45; iv. 2. 31.—εἰ αὐτῶν: see on 1.—ἄρα: as in 2.—ἀξίος εἶναι: instead of the regular ἄξιον εἶναι, as if after a pers. const., with subj. in the nom. case, prob. by assimilation to the preceding ἄξιος ὧν.—εἰ αὐτοῦ: for the indirect refl., see on i. 2. 32.

5. τὰ τοιαύτα πάντα σκοπῶ, μή: I am pondering all such matters, namely, whether. The clause beginning with μή completes epexegetically
πωλῇ καὶ ἀποδιδῶται τοῦ εὐρύντος, οὕτω καὶ τὸν ποιημὸν
25 φίλον, ὅταν ἔξη τὸ πλεῖον τῆς ἀξίας λαβεῖν, ἐπαγωγὸν ἦν
ἀποδιδὸσθαι. τοὺς δὲ χρηστοὺς οὔτε οἰκέτας πάντα τι
πωλομένους ὤρῳ οὔτε φίλους προδιδομένους.”

Ἤδοκεί δὲ μοι καὶ εἰς τὸ δοκιμάζειν φίλους, ὅποιοὺς 6
ἀξίον κτάσθαι, φρενοῦν τοιάδε λέγων: “Εἰπέ μοι,” ἐφη, “ὡς
Κριτόβουλε, εἰ δεούμεθα φίλου ἀγαθοῦ, τῶς ἀν ἐπιχειροῦμεν σκοπεῖν; ἀρα πρῶτον μὲν ξητητέον, ὅστις ἄρχει
5 γαστρός τε καὶ φιλοποσίας καὶ λαγνείας καὶ ὑπνοῦ καὶ
ἀργίας; ὁ γὰρ ὑπὸ τούτων κρατοῦμεν οὔτ’ αὐτὸς ἐαυτῷ
δύναι’ ἂν οὔτε φίλῳ τὰ δέοντα πράττειν.” “Μὰ Δί’, οὐ
δήτα,” ἐφη. “Οὐκοῦν τοῦ μὲν ὑπὸ τούτων ἀρχομένου ἀφεκ-
tέων δοκεῖ σοι εἶναι;” “Πάνυ μὲν οὖν,” ἐφη. “Τί γάρ;” 2

τὰ τοιαῦτα πάντα. Cf. el toinwv τὸν νόμον τὸν καβεστηκότα δεδοκα, μὴ δει-
dόσ σοι γένηται Plato Phaedr. 231 e.
—πωλῇ: wants to sell.—τοῦ εὐρόν-
tos: for what he will bring. Cf. πάνω ἂν ολεὶ εὐρείν τὰ σὰ κτήματα πω-
λομένα Oec. ii. 3, and τοῦ εὐρίσκοντος
Aesch. contra Timarch. 96.—ἐπαγω-
γόν: a temptation.—πάνυ τι: at all,
when joined with a negation.

6. Before choosing a man as
friend, we should find out what
he is, and how he treated his former
associates: and if we still desire
his friendship, the approval of
the gods should be sought. He is then
to be won by kind words and
deeds; and only good men, who can
add something to friendship, win
friends. And although jealousy and
strife arise even among such, still the
virtue common to them all helps to
reconcile and re-unite them. Sensual
motives should have no place in form-
ing a friendship. Its best motive is
found in our wish to further the noble
aims of another, and to rejoice with
him in their attainment. All pretense
is of course to be eschewed; and we
should strive to be just what we wish
to seem to our friends.

1. εἰς τὸ δοκιμάζειν: with regard
to judging, to be connected with φρε-
νοῦν. —ἀξίον: sc. ἐστὶ. —φρενοῦν (sc.
toις συνουσίαστας): to give good advice
to. —Κριτόβουλε: see on i. 3. 8. —
ἀρα: like the Lat. ne, leaves it to
the person addressed to determine
the nature of the answer. Evidently
Socrates expects an affirmative an-
swer: and his use of ἄρα instead of ἄρα
οὐ (nonne) is simply courtesy of ex-
pression. So in iii. 2. 1. See G. 1603;
H. 1015. —οὐ δήτα: the neg. assents
to the statement in the preceding
sent., as if that had been a question.

2. τί γάρ: “well, then,” used in
lively transition. Less animated is
10 ἐφη, "ὅστις δαπανηρὸς ἂν μὴ αὐτάρκης ἔστιν, ἀλλ' ἂεὶ τῶν πλησίον δεῖται, καὶ λαμβάνων μὲν μὴ δύναται ἀποδιδό


ναι, μὴ λαμβάνων δὲ τῶν μη διδόντα μισεῖ, οὐ δοκεῖ σοι καὶ οὕτος χαλεπὸς φίλος εἶναι;" "Πάνυ γε," ἐφη. "Οὐκοῦν ἀφεκτέον καὶ τούτου;" "Ἀφεκτέον μέντοι," 15 ἐφη. "Τί γάρ; ὅστις χρηματίζεσθαι μὲν δύναται, πολ-


λῶν δὲ χρημάτων ἐπιθυμεῖ, καὶ διὰ τοῦτο δυσσύμβολος ἐστι, καὶ λαμβάνων μὲν ἢδεταί, ἀποδιδόναι δὲ μὴ βούλε-


tαι;" Ἔμοι μὲν δοκεῖ, ἐφη, "οὕτως ἐτι πονηρότερος ἐκείνου εἶναι." "Τί δὲ; ὅστις διὰ τὸν ἔρωτα τοῦ χρη-


4 2ο ματίζεσθαι μηδὲ πρὸς ἐν ἄλλο σχολῆν ποιεῖται ἡ ὀπόθεν αὐτὸς τι κερδανεῖ;" "Ἀφεκτέον καὶ τούτου, ὥς ἐμοὶ δοκεῖ ἀνωφελῆς γὰρ ἄν εἰη τῷ χρωμένῳ." "Τί δὲ; ὅστις στασιώδης τε ἐστι καὶ θέλων πολλοὺς τοῖς φίλοις ἐχθροὺς παρέχεστι;" "Φευκτέον νη Δία καὶ τούτου." "Εἰ 25 δὲ τις τούτων μὲν τῶν κακῶν μηδὲν ἔχοι, εὖ δὲ πάσχον ἀνέχεται, μηδὲν φροντίζων τοῦ ἀντευεργετεῖν;" "Ἀν-


ωφελῆς ἄν εἰη καὶ οὕτος. ἀλλὰ ποιοῦν, ὥ Σώκρατες,
"Επιχειρήσομεν φίλοι ποιεῖσθαι;" "Ωμai μέν, ὦς ἀν τάναντία τούτων ἐγκρατῆς μὲν ἤ τῶν διὰ τοῦ σώματος ἱδονῶν, 30 εὖνοις δὲ καὶ εὐσύμβολος ὁν τυχάνη καὶ φιλόνεικος πρὸς τὸ μὴ ἐλλείπεσθαι εὐ ποιῶν τοὺς εὐργετοῦντας αὐτὸν, ὥστε λυστελεῖν τοῖς χρωμένοις." "Πῶς οὖν ἂν ταῦτα δοκιμάσαμεν, ὥς Σώκρατες, πρὸ τοῦ χρῆσθαι;" "Τοὺς μὲν ἀνδριαντοποιοῦσ;", ἐφη, "δοκιμάζομεν οὗ τοῖς 35 λόγοις αὐτῶν τεκμαίρομεν, ἀλλ' ὃν ἂν ὅρῳμεν τοὺς πρόσθεν ἀνδριάντας καλῶς εἰργασμένους, τοῦτω πιστεύομεν καὶ τοὺς λοιποὺς εὖ ποιῆσειν." "Καὶ ἀνδρὰ δὴ λέγεις," 7 ἐφη, "ὁς ἂν τοὺς φίλους τοὺς πρόσθεν εὐ ποιῶν φαίνηται, δὴλον εἶναι καὶ τοὺς ὑστερον εὐργετήσοντα;" "Καὶ γὰρ 40 ὑπονοεῖ, ἐφη, "ὅν ἂν ὅρῳ τοῖς πρόσθεν καλῶς χρωμένον, τοῦτον κἂν ἄλλοις οὐμαι καλῶς χρῆσθαι." "Εἶν, ἐφη· 8 ὃς δ' ἂν ἡμῖν ἄξιος φιλίας δοκῇ εἶναι, πῶς χρῆ φίλον τοῦτον ποιεῖσθαι;" "Πρῶτον μὲν, ἐφη, "τὰ παρὰ τῶν

5. οἱμαί μέν: for μέν, see on i. 1. 1. — τάναντία τούτων: as in i. 2. 60. — τῶν διὰ τοῦ σώματος ἱδονῶν: cf. τῶν διὰ στόματος ἱδέαν i. 4. 5. Plato also (Rep. 328 b) has the expression αἱ κατὰ τὸ σῶμα ἱδοναί, which Aristotle (Eth. Nic. vii. 8. 4) condenses into σωματικαὶ ἱδοναί. Cf. also τῶν περὶ τὸ σῶμα ἱδονῶν Hell. vi. 1. 16. — εὖνοις: the appropriate contrast to the quality described in 2 (δοσὶς . . . μμεία). — ἐλλείπεσθαι: middle. — ποιῶν: supplementary participle, as in ii. 4. 7. — τοῖς χρωμένοις: his friends.

6. ταῦτα: the qualities mentioned in 5. — πρὸ τοῦ χρῆσθαι: "before we have tested them by experience." — τούτῳ πιστεύομεν ποιῆσειν: for the omission of the subj. of the inf. when it is the same as the obj. of the main verb, see G. 895, 2; II. 941, and cf. τὸ ὁν 'Ομὴρος οὐ πιστεύεις καλῶς λέγεις Plato Charm. 161 a.

7. καὶ δή: so also. — ἀνδρὰ δὴλον εἶναι εὐργετήσοντα: for the pers. const. with δήλος εἰμι, see on i. 1. 2. — ὑπονοεῖ: emphatic position. — ὅρῳ: equivalent to οἶδα. — χρωμένοι: represents an impf. indic. in direct discourse. Cf. οἶδα δὲ κάκελωσαφρονοῦντε ἐστε Σωκράτει συνήσην i. 2. 18. The context must determine whether the participle is pres. or imperfect. See GMT. 140, 119; H. 982. — καί: equivalent to καὶ ἂν.

8. ἐἶν: very well, introduces a transition. — τὰ παρὰ τῶν θεῶν: the advice of the gods, to be obtained through divination. See on i. 1. 3.
θεῶν ἐπισκεπτέον, εἰ συμβουλεύονσιν αὐτῶν φίλον ποιεῖν σταυ." "Τί οὖν," ἐφη, "όν ἂν ἡμῖν τε δοκῇ καὶ οἱ θεοὶ μὴ ἐναντίωνται, ἔχεις εἰπεῖν ὅπως οὕτος θηρατεός;" "Μά Δί", ἐφη, "οὐ κατὰ πόδας, ὦσπερ ὁ λαγώς, οὐδ' ἀπάτη, ὦσπερ οἱ ἐχθροὶ· ἢκοντα γὰρ φίλον ἔλειν ἐργώδες· χαλεπὸν δὲ καὶ δήσαντα κατέρχευ, ὦσπερ 50 δούλον· ἐχθροὶ γὰρ μᾶλλον ἡ φίλοι γίγνονται οἱ ταῦτα πάσχοντες." "Φίλοι δὲ πῶς;" ἐφη. "Εἰναι μὲν τινὰς 10 φασὶν ἐπώδας, αὐτοὶ οἱ ἐπιστάμενοι ἐπάδοντες οἵς ἂν βούλωνταί φίλους αὐτοὺς ποιοῦνται, εἰναι δὲ καὶ φίλτρα, οἵς οἱ ἐπιστάμενοι πρὸς οὕς ἂν βούλωνται κράμεμοι 55 φιλοῦνται ὑπ' αὐτῶν." "Πόθεν οὖν," ἐφη, "ταῦτα μάθοιμεν 11 ἂν;" "Α μὲν αἱ Σειρῆνες ἐπηδόν τῷ Ὀδυσσεί, ἦκουσας Ὁμήρου, ἂν ἐστῖν ἄρχῃ τοιάδε τις:"

'Δεῦρ' ἄγε δὴ πολύων Ὀδυσσεῦ, μέγα κύδος Ἀχαιῶν.

— οἱ συμβουλεύονσιν: indir. question, explaining τὰ παρὰ τῶν θεῶν. See on i. 5. 1. — ὃν ἂν ἡμῖν τε δοκῇ: sc. φίλον ποιεῖσθαι. — ὅπως: how.

9. μὰ Δία: introduces a neg. statement, but does not answer ἔχεις negatively. — κατὰ πόδας: cursus, by chasing them. Cf. iii. ii. 8; Cyr. i. 6. 40; Cyn. v. 29. — ὦσπερ οἱ ἐχθροὶ: we might expect another animal in the third place, as κάτροι (suggested by Ernesti). Perhaps οἱ ἐχθροὶ has strayed back from the following sentence. ἐχθρὸς and πολέμως are properly distinguished, like inimicus and hostis in Latin; but occasionally confused, as here. Cf. οἱ πατέρες ἡμῶν τὸν Μῆδον ἐχθρὸν ἐχοῦσαι Thuc. vi. 17.


11. α μὲν αἱ Σειρῆνες ἐπηδόν: Cf. 'what songs the Syrens sang, or what name Achilles assumed when he hid himself among the women, though puzzling questions, are not beyond conjecture.' Sir Thomas Browne, Urn Burial, c. iv. Acc. to Homer, there were two Sirens, whose song is given, µ 184–191. Later writers name three, Ligeia, Leucosia, Parthenope (or Aglaopheme, Molpe, Thelxiepeia). For a fuller account, see Seyffert, Dict. Class. Antiq., s.v. Sirens. — τοιάδε τις: as in i. 1. 1. — δεύρ άγε δὴ κτλ.: cf. Hom. µ 184, where the verse begins δεύρ άγε λών.
"Ταύτην οὖν," ἐφη, "τὴν ἐπωθῆν, ὥ Σῶκρατες, καὶ τοὺς
60 ἄλλους ἄνθρωποις αἱ Σειρήνες ἐπάδουναι κατείχον, ὥστε μὴ
ἀπιέναι ἀπ' αὐτῶν τοὺς ἐπασθέντας;" "Οὐκ, ἀλλὰ τοὺς ἐπ'
ἀρετῆ φιλοτιμούμενοι οὕτως ἐπήδουν." "Σχεδὸν τι λέγεις 12
τοιαύτα χρῆναι ἐκάστῳ ἐπάδειν οἷα μὴ νομεί ἀκούων τὸν
ἐπανούντα καταγελώντα λέγειν. οὕτω μὲν γὰρ ἐχθῶν
65 τέ ἀν εἰ παὶ ἀπελαύνοι τοὺς ἄνθρωπους ἀφ' ἑαυτοῦ, εἰ τὸν
εἰδότα ὅτι μικρὸς τε καὶ αἰσχρὸς καὶ ἀσθενῆς ἐστών
ἐπανοική λέγων ὅτι καλός τε καὶ μέγας καὶ ἵσχυρός ἐστων.
ἀλλας δὲ τινας οἰσθα ἐπιτίθα;" "Οὐκ, ἀλλ' ἦκονσα μὲν 13
ὅτι Περικλῆς πολλὰς ἐπίσταται, ὡς ἐπάδων τῇ πόλει ἐποίει
70 αὐτὴν φιλείν αὐτῶν." "Θεμιστοκλῆς δὲ πῶς ἐποίησε τὴν

—οὐκ: for the accent, see G. 138, 1; H. 112 a. —τοῖς ἐπ' ἀρετῆ φιλοτιμο-
μένοις: those who prided themselves on
their valor.

12. σχεδόν τι τοιαύτα: talia
ferē.—οἷα μὴ νομεί κτλ.: quae si
audiat, a laudatore irridendi
causa dicit non existimabit.
For μὴ with the fut. indic. in clauses
of result, see G. 1447; H. 1021 b.
For the 'Attic' fut. (νομεί), see on
ii. 1. 24. —ἐχθῶν: hated rather (than
a friend). The subj. of ἐίναι is, of
course, the person who seeks to make
friends. —ἀπελαύνοι: 8c. ἀν. —εὶ
ἐπανοική: explains οὕτω.

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

the Persian and the Peloponnesian
wars. Cf. Thuc. i. 89-118. —ἐποίει: for
dependent secondary tenses of
the indic. in indirect discourse, see G.
1497, 2; H. 931. —Θεμιστοκλῆς: the
famous leader of the Greeks at the
battle of Salamis (480 B.C.). For an
account of his brilliant and success-
ful leadership on that occasion, see
Hdt. viii. 56 ff., and, for later events
in his checkered career, Thuc. i.
136-138. Pericles owed his fame
and influence chiefly to the magic
of his eloquence, while Themistocles
became the popular favorite by his
deeds. Cf. iv. 2. 2. That the Xen-
ophontic Socrates had no intention of
detracting from the glory of Pericles's
services may be seen from Sym. viii.
39, σκεπτέων μὲν σοι ποία ἐπιστάμενος
Θεμιστοκλῆς ικανός ἐγένετο τὴν Ῥωμαίαν
ἐλευθερίαν, σκεπτόν ἰδέα ποία ἐν
εἰδώλι Περικλῆς κράτιστος ἐθέλει τῷ
πατρίδο σύμβουλον εἶναι, ἄθρητον δὲ
καὶ πῶς ποτὲ Σόλων φιλοσοφήσας
νόμους κράτιστος τῷ πόλει κατέθηκε—
πόλιν φιλεῖν αὐτόν;” “Μὰ Δί’ οὐκ ἐπάďων, ἀλλὰ περι-
άμαι τι ἀγαθόν αὐτῆ.” “Δοκεῖς μοι λέγειν, ὦ Σώκρατες, 14
ως εἰ μέλλοιμεν ἀγαθὸν τινα κτῆσεσθαι φίλον, αὐτοῦς
ἡμᾶς ἀγαθοὺς δεῖ γενέσθαι λέγειν τε καὶ πράττειν.” “Σὺ
76 δὲ φου,” ἐφη ὦ Σωκράτης, “οἶον τε εἶναι καὶ ποιηρὸν ὄντα
χρηστοὺς φίλους κτήσασθαι;” “Εἵρων γάρ,” ἐφη ὦ 15
Κριτόβουλος, “ῥήτοράς τε φαίλουσ ἀγαθοῖς δημηγόροις
φίλους ὄντας, καὶ στρατηγεῖν οὐχ ἰκανοὺς πάνυ στρατη-
γικοῖς ἀνδράσιν ἔταιρους.” “Ἀρ’ οὖν,” ἐφη, “καὶ, πεῖρᾶ 18
80 οὗ διαλεγόμεθα, οἰσθά τινας οὗ ἀνωφελεῖς ὄντες ὕφελιμοις
dύνασθαί φίλους ποιεῖσθαι;” “Μὰ Δί’ οὐ δῆτ’,” ἐφη.
“ἀλλ’ εἰ ἀδύνατόν ἐστιν ποιηρὸν ὄντα καλοὺς καὶ ἀγαθοὺς
φίλους κτήσασθαι, ἐκεῖνο ἦδη μέλει μοι, εἰ ἔστιν αὐτὸν
καλὸν κἄγαθον γενόμενον ἐξ ἐτοίμου τοὺς καλοὺς κἀγα-
85 θοῖς φίλον εἶναι.” “Ὁ ταράττει σε, ὦ Κριτόβουλε, ὦτι 17
πολλάκις ἀνδρὰς καὶ τὰ καλὰ πράττοντας καὶ τῶν αἰσχρῶν

where the thought is, that Themistocles was great in action, Peri-
clines in counsel, Solon in legislation. Here, Socrates is emphasizing the ne-
cessity of supplemeting words with deeds. Both are essential to the win-
ing of a worthy man’s friendship.

14. ei μέλλοιμεν, δεῖ γενέσθαι: if we would succeed, we must become.
The apod. to such a prot. as ei μέλλοιμι generally contains an idea of
obligation, expressed by δεῖν or δεῖσθαι, as here, or by a verbal in-τόν.
Cf. An. iii. 3. 16, Hell. iv. 8. 5. —
λέγειν τε καὶ πράττειν: these words
may, as some editors think, refer to
the eloquence of Pericles and the
deeds of Themistocles; but the
phrase is a common one, and serves
to round the period. —σού δ’ φου:
see on τοὺς δὲ καλοὺς i. 3. 13. — καὶ:
even.

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

16. καὶ: also, belongs to οἰσθά
tinas. — πεῖρα οὗ διαλεγόμεθα: which
is the point under discussion. “Poor
speakers and good ones may indeed
find friends etc.; it does not there-
fore follow that men who are wholly
worthless can win friends: and that
is the point at issue.” —φίλουs (after
ἀγαθοῆς): pred. acc., for friends. —
ἐκεῖνo: that point, like Lat. illud,
refers with emphasis to what fol-
lows. —εἰ ἔστιν: whether it is pos-
sible. —εἰ ἐτοίμου: readily. Cf. ex
facili Tacitus Agric. 15.

17. δ’ ταράττει σε (8c. τοῦτο ἐστιν),
ὅτι: what puzzles you is the fact that.
άπεχομένους ὀρᾶς ἀντὶ τοῦ φίλου εἶναι στασιάζοντας ἀλλήλους καὶ χαλεπώτερον χρωμένους τῶν μηδενὸς ἀξίων ἀνθρώπων.” “Καὶ οὐ μονόν γ’,” ἐφη ὁ Κριτόβουλος, “οἱ ἰδιώται τούτο ποιοῦσιν, ἀλλὰ καὶ πόλεις αἱ τῶν τε καλῶν μάλιστα ἐπιμελομέναι καὶ τὰ αὐσχρὰ ἄκιστα προσιέμεναι πολλάκις πολεμικῶς ἔχουσι πρὸς ἀλλήλας. ἀ λογιζό-19 μενος πάνω ἀθύμως ἔχω πρὸς τὴν τῶν φίλων κτῆσιν. οὔτε γὰρ τοὺς ποιηροὺς ὅρῳ φίλους ἀλλήλους δυναμένους εἶναι· πῶς γὰρ ἂν ἣ ἀχάριστοι ἢ ἁμαρτείς ἢ πλεονέκται ἢ ἀπιστοὶ ἢ ἀκρατεῖς ἀνθρώποι δύναντο φίλοι γενέσθαι; οἱ μὲν οὖν ποιηροὶ πάντως ἔμοιγε δοκοῦσιν ἀλλήλους ἑχθροὶ μᾶλλον ἢ φίλοι πεφικέναι. ἀλλὰ μὴν, ὅσπερ οὖν 20 λέγεις, οὐδ’ ἂν τοῖς χρηστοῖς οἱ ποιηροὶ ποτε συναρμό-100 σειαν εἰς φιλίαν· πῶς γὰρ οἱ τὰ ποιηρὰ ποιοῦντες τοὺς τὰ τοιαῦτα μισοῦσι φίλοι γένομεν ἂν; εἰ δὲ δὴ καὶ οἱ ἀρετὴν ἀσκοῦντες στασιάζουσι τε περὶ τοῦ πρωτεύειν ἐν τὰς πόλεις καὶ φθονοῦντες ἐαυτοῖς μισοῦσιν ἀλλήλους, τίνες ἐτί φίλοι ἑσονται καὶ ἐν τίσιν ἀνθρώποις εὐνοεῖ καὶ. 105 πίστις ἐσται;’’ ἢ ἂλλ’ ἔχει μὲν,” ἐφη ὁ Σωκράτης, “ποικί-21 λως πῶς ταῦτα, ὁ Κριτόβουλε. φύσει γὰρ ἔχουσιν οἱ

Cf. δ. μὲν πάντων βαυμαστότατον ἁκόουσι, δι’ ὅν ἐπηνεμαί Πλάτων. Ρεπ. 491 b.— χαλεπώτερον χρωμένους: sc. ἀλλήλους.

18. ἰδιώται: individuals.— προσιέμεναι: admitting to themselves. Cf. ἐγώ γὰρ κακὸν οὐδὲν οὐδ’ αἰσχρὸν προσήψομαι Τυχ. ν. 13.— πολεμικῶς: hostiliter.

19. οὔτε γὰρ: not followed by a correlative οὔτε, an irregularity easily explained by the vivacity of the conversation. Instead of a second οὔτε, we have (in 20) ἀλλὰ μὴν οὐδ’ ἂν, and, instead of a third οὔτε, the clauses beginning εἰ δὲ δὴ. — πεφικέναι: to be by nature.

20. εἰ δὲ . . . στασιάζοσι, καὶ μισοῦσιν: the third and strongest ground for Critobulus’s discouragement. The cond. is assumed as real, if, as you say. — ἐαυτοὶς: for ἀλλήλοις, the refl. for the reciprocal. Ἐγρ. 996; Ἡ. 686 b. So in iii. 5. 16, where, as here, ἀλλήλοις immediately follows. — τίνες ἐτί: who then.— ἐσται: will abide.

21. ἔχει μὲν ποικιλῶς πῶς ταῦτα: these things (love and hate) have
somewhat complicated relations. — τὰ
φιλικά: dispositions toward friend-
ship. — πολεμικόν: see on χρηματ
των i. 3. 1. — δυσμενές: an element of
discord. — μισητόν δέ ὁ φθόνος:
and envy leads to hate. The verbal
in -τός, usually passive, has here an
active meaning.

22. ἀλλ’ ὃμως: corresponds to
μέν in 21. — διαδυνμένη: slipping
through. Cf. serpist enim nescio
quo modo per omnium vitas
amicitia. Cic. de Am. xxiii. 87. —
διὰ τὴν ἀρετὴν: contrasted with
φόροι 21. On the one hand, love
and hate work as natural powers in
men; on the other, the acquired and
cultivated virtue in men controls
their lives as it will. — ἀιροῦνται μέν:
followed by καὶ δύνανται instead of
dύναται δέ, the καὶ strengthening the
statement somewhat. — τοῖς τῶν
ὠραίων ἀφροδισίωσι: see on i. 3, 8,
10. — ἡδόμενοι: concessive. — ἐγκαρ-
tερεῖν: to control their desires, not to
be joined with ἡδόμενοι.

23. δύνανται δέ καὶ: see on ἀδικεῖ
δὲ καὶ i. 1. 1. — χρηματῶν: gen. with
κοινωνεῖν. — νομιμῶς: equivalent to
dikaios, keeping within the law.
Cf. δίκαιος, ὡστε βλάπτειν μὲν μηδὲ
μικρὸν μηθένα κτλ., the closing
words of the Memorabilia, iv. 8.
11. — διατέθεσθαι: to adjust. — εἰς
tὸ μεταμελησόμενον: to an extent
which they would regret. — προϊέναι:
125 ἀφαίροισι, τὰ μὲν ἑαυτῶν ἀγαθὰ τοῖς φίλοις οἰκεῖα παρέχουσε, τὰ δὲ τῶν φίλων ἑαυτῶν νομίζοντες. πῶς οὖν οὐκ 24 εἰκὸς τοὺς καλοὺς καγαθοὺς καὶ τῶν πολιτικῶν τιμῶν μὴ μόνον ἄβλαβεῖς, ἀλλὰ καὶ ὑφελίμους ἀλλήλους κοινωνοὺς εἶναι; οἱ μὲν γὰρ ἐπιθυμοῦντες ἐν ταῖς πόλεσι τιμᾶσθαι τε
130 καὶ ἄρχειν, ἵνα ἐξουσίαν ἔχωσι χρήματα τε κλέπτειν καὶ ἀνθρώπους βιάζεσθαι καὶ ἡδυπαθεῖν, ἄδικοι τε καὶ πονηροὶ ἄν εἶν καὶ ἀδύνατοι ἀλλὰ συναρμόσαι. εἰ δὲ τις ἐν 25 πόλει τιμᾶσθαι βουλόμενος, ὅπως αὐτὸς τε μὴ ἀδικήται καὶ τοῖς φίλοις τὰ δίκαια βοηθεῖν δύνηται, καὶ ἄρξας
135 ἀγαθὸν τι ποιεῖν τὴν πατρίδα πειρᾶται, διὰ τί ὁ τοιοῦτος ἀλλὰ τοιοῦτῳ οὐκ ἂν δύνατο συναρμόσαι; πότερον τοὺς φίλους ὑφελεῖν μετὰ τῶν καλῶν καγαθῶν ἢττον δυνῆσταί; ἣ τὴν πόλιν εὐεργετεῖν ἀδυνατώτερος ἔσται καλοὺς καγαθοὺς ἔχων συναρμούς; ἀλλὰ καὶ ἐν τοῖς 26
140 γυμνικοῖς ἀγώσι δὴλόν ἐστιν ὅτι, εἰ ἐξῆν τοῖς κρατίστοις συνδεμένους ἐπὶ τοὺς χείρους ἓναι, πάντας ἄν τοὺς ἀγώνας οὕτω ἐνίκων καὶ πάντα τὰ ἄθλα οὕτω ἐλάμβανον. ἐπεὶ οὖν ἐκεῖ μὲν οὐκ ἔσσει τοῦτο ποιεῖν, ἐν δὲ τοῖς πολιτικοῖς, ἐν οἷς οἱ καλοὶ καγαθοὶ κρατιστεύουσιν, οὐδεὶς
145 κωλύει μεθ’ οὗ ἂν τις βούληται τὴν πόλιν εὐεργετεῖν, πῶς οὐ λυσιτελεῖ τοὺς βελτίστους φίλους κτησάμενον


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

on βουλεύσας i. 1. 18. — ἢττον δυνῆσται, ἀδυνατώτερος ἔσται: rhetorical variation in expression.

26. ἀλλὰ καὶ: nay, even. — συνδεμένους: to agree and, i.e. with united powers. For the acc., see G. 928, 2; H. 941. — ἀγώνας ἐνίκων: for the cognate acc., see G. 1052; H. 716 a. — ἐκεῖ: i.e. ἂν τοῖς γυμνικοῖς ἀγώνσι. — πολιτικοῖς: sc. ἀγώνι. — τὴν πόλιν εὐεργετεῖν: sc. μετὰ τοῦτον. — λυσιτελεῖ: iuvat. — κτησάμενον:
πολιτεύεσθαι, τούτων κοινωνοῖς καὶ συνεργοῖς τῶν πράξεων μᾶλλον ἢ ἀνταγωνισταῖς χρώμενον; ἀλλὰ μὴν κάκεινο 27 δήλον ὅτι, κἂν πολεμῇ τίς τυπ., συμμάχων δέησται, καὶ 150 τούτων πλείόνων ἔναν καλοῖς κἀγαθοῖς ἀντιτάτηται. καὶ μὴν οἱ συμμαχεῖν ἑθέλοντες εὖ ποιητέοι, ὥσθε προθυμεῖσθαι. πολὺ δὲ κρείττων τοὺς βελτίστους ἐλάττονας εὖ ποιεῖν ἢ τοὺς χείρονας πλείονας ὄντας. οἱ γὰρ πονηροὶ πολὺ πλείόνων ἐνεργειῶν ἢ οἱ χρηστοὶ δέον-155 ται. ἀλλὰ θαρρῶν," ἐφη, "οἱ Κριτόβουλε, πειρῶ ἁγαθός 28 γίγνεσθαι, καὶ τοιοῦτος γενόμενος θηρᾶν ἐπιχείρει τοὺς καλοὺς τε κἀγαθοὺς. ἵσως δὲ ἀν τι σοι κἀγὼ συλλαβεῖν εἰς τὴν τῶν καλῶν τε κἀγαθῶν θηρῶν ἑξομι διὰ τὸ ἐρωτικὸς εἶναι. δεινὸς γὰρ ὅν ἂν ἐπιθυμήσω ἀνθρώπων 160 ὀλος ὁρμημαι ἐπὶ τὸ φιλῶν τε αὐτοῦ ἀντιφιλεῖσθαι ὑπ' αὐτῶν καὶ ποθῶν ἀντιποθεῖσθαι καὶ ἐπιθυμῶν συνεῖναι καὶ ἀντιποθυμεῖσθαι τῆς συνοιουσίας. ὅρω δὲ καὶ σοὶ 29 τούτων δεήσου, ὅταν ἐπιθυμήσῃς φιλίαν πρὸς τινὰς που- εῖσθαι. μὴ οὖν ἀποκρύπτου με οἷς ἄν βούλοι φίλος

see on ἀπόρεμον i. 3. 8. — κοινωνοῖς: for the const., see on δούλος ii. 1. 12.

27. ἀλλὰ μὴν: but further. See on ἀπόρεμον i. 3. 8. — κακέινο: see on 16. — καὶ μὴν: strong transition, and again. — οἱ συμμαχεῖν ἑθέλοντες κτλ.: i.e. you must win not merely their willingness, but also their readiness. Cf. i. 4. 18. — κρείττων (sc. ἐστι): better, i.e. more advantageous. — ἐλάττονας: sc. ὄντας, concessive.

28. ἀλλά: breaks off the argument. — ἐφη: he continued. — θηρᾶν: cf. i. 2. 24. — διὰ τὸ ἐρωτικὸς εἶναι: by being inclined to love. — ὅν ἂν: equivalent to ἓν τινῶν. — ὀλος ὁρμημαί: I strive with all my being. — φιλῶν: diligendo. — καὶ ἀντιποθυμεῖσθαι τῆς συνοιουσίας: and to have my companionship sought also in return, the obj. of the act. being retained with the passive. This unusual const. is prob. due to the desire to continue the parallelism of the preceding clauses.

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

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

30. πάλαι ἐπιθυμῶ: for the pres. with πάλαι, see G. 1258; Ἡ. 826. — ἀλλὸς τε καὶ: see on ἀλλος τε i. 2. 59. — ἔξαρκέσει: see on ἐξώσεις ii. 1. 12. — ψυχὰς, σώματα: accs. of specification.

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

— Σειρήνας: see on 11. — ὑπομένειν (after φαίνειν): equivalent to non fugere. This and the other insfs. (φεύγειν, κηλεύσαι) represent the impf. of direct discourse.

32. ὃς οὖ προσοίσοντος: sc. μοῦ, which is added to φιλόνοσιν in 33. For ὃς with the gen. abs., see on ὃς σημαίνοντος i. 1. 4; GMT. 864; Ἡ. 978. — θάρρει: never fear. — εὐθὺς, σὺ γε κτλ.: En, statim tu, Critobule, dixisti ea, quae inutilia tibi fore praedico (Schneider). — καλὸι, ἀισχροὶ: Critobulus has been using the word καλὸς
185 oi de aixhrb kai 3dews prosiqntai, nomizontes dia t'nv
psiXh'n kaloi kalieisbhai.' kal o Kritoboulos efh. "'Ows tovs me
kalous filhi'sontos mou, tovs de 'agavbous kata-
filhi'sontos, tharrwn didaskse ton filon t'a theartika.'
kal o Socratos efh. "Otan oiv, o Kritoboulc, filos
190 tvn boylh genvesthai, e'seis me katetepein sou protos auton
ont a'gasai te auton kai epibumeis filos auton eivan;
"Kathgorpei," efh o Kritoboulos. "ouvde na gar oida
muqontta tous epainoivtas." "Ean de sou protokat34
yrop'iw," efh, "ontia to a'gasai auton kai einoikos
195 exeis protos auton, a'ra mh diafallesthai debeis yp' emou;
"Alla kai auton moi," efh, "egygynetai eunoua protos ou's
an upolabyw einoikos exeun protes eme." "Tauna men de," 35
efh o Socratos, "exeostai moi legewn peri sou protos ou's
of outward beauty; Socrates now
shifts its meaning to beauty of char-
acter, while retaining aixhol (ugly)
in its physical sense. Critobulus
then, by distinguishing between
kalous and 'agavous, removes the
ambiguity, and the conversation
proceeds. — kal 3deos: and that with
pleasure. — kalieisthe: we expect
upolambaneste or dokein eivan.
33. ton filon t'a theartika: the
arts for winning friends. — katetepein
sou: to say in disparagement of you,
humorously used of a favorable
utterance. Critobulus, appreciating
the pleasantry, replies kathgorpei go
on with your accusation. — a'gasai
tei autou: the gen. of the person
with a'gamai is very rare when the
quality which occasions the admira-
tion is omitted. Usually, when the
gen. is used, the quality admired is
expressed in an explanatory sent.,
as in iv. 2. 9, or by a participle
added to the genitive. Cf. a'gamai
tou katametraivs (who has meas-
ured off) sou kai dialaivtou ekastw
tous mou Oec. iv. 21. — tous epanoiv-
tas: the idea of praising is con-
tained in a'gasai and epibumeis filos
autou eivan.
34. diafallesthai: to be taken
humorously, like katetepein and protos-
katagorwv. The entire passage is
a good example of one form of the
Socratic method. Cf. epaiyen a'ma
stovduian i. 3. 8. Its true meaning is
"It is plain that the plan which I
propose is the simplest and surest way
to secure for yourself the friendship
of others." diafallesthai is perhaps a
heightening of katetepein, and einoikos
exein of a'gasai. — alla kal: nay,
even, in spirited retort. — protos ou's:
with omission of tov tou. So in the
next section.
35. ἐπιμελής τῶν φίλων: obs. the gradation of feelings which help to establish friendship. First we have admiration (Ἀγαθαί), next good will (ἐννοικὼς ἔχειν), next desire to serve (ἐπιμελής) (Weiske). — οὐδεν oὐτω χαίρεις ὡς φίλοις ἁγαθοῖς: Socrates takes this position for himself in i. 6. 14. — τοῖς έαντοῦ: equivalent to τοῖς σεαντοῦ. See on ii. 1. 31. — μηχανώμενος: for the supplementary participle, see on ii. 1. 24. — ἐγνωκας: you recognize. — ἀνδρὸς ἀρετήν: a man’s chief excellence. — τοὺς δ’ ἔχθροὺς κακῶς: the Socratic ethics here does not rise above the ordinary Greek standard. Cf. Xenophon’s description of the character of Cyrus An. i. 9. 11. Cf. also iii. 9. 8, where Socrates explains what he understands by φθόνος. — εἰναὶ με: for the subj. of the principal verb expressed with the inf., see II. 940 b. — σύνθηρων: see on θηρώμενοι i. 2. 24. So θηρατικά 33, θηρᾶν 39.

36. ὕσπερ οὐκ ἔπι σοι δῦν: as if it were not in your power. For the participle with ὕσπερ, expressing comparison, see G. 1576; II. 978 a. — Ἀσπασία: the celebrated mistress of Pericles, famed for her beauty and intellect. Socrates, too, admired her brilliant gifts, but when he speaks of her as of a teacher, in Xenophon and Plato, the term must be accepted as ironical. It is obvious that no Aspasia was needed to teach Socrates the lessons here inculcated. — προμη-στρίδας: matchmakers. — οὐκ ἔθελεν: “it was not their way.” — ἐπαινεὶν:
215 ἀλλήλους τε καὶ τὴν προμηθεσαμένην. ἀ δὴ καὶ ἐγὼ πεισθείς ὅρθως ἐχειν ἡγοῦμαι οὐκ ἐξείναι μοι περὶ σοῦ λέγειν ἑπανωντι οὐδὲν ὃ τι ἂν μὴ ἄληθεύω." "Σὺ μὲν ἄρα," ἐφῆ ὁ Κριτόβουλος, "τοιοῦτός μοι φίλος εἰ, ὡ Σώκρατες, οἶος, ἂν μὲν τι αὐτὸς ἔχω ἐπιτίθειν εἰς τὸ φίλον κτήσασθαι, συλλαμβάνειν μοι· εἰ δὲ μὴ, οὐκ ἂν ἐθέλοις πλάσας τι εἰπεῖν ἐπὶ τῇ ἐμῇ ὠφέλειᾳ." "Πότερα δ᾽ ἂν," ἐφη ὁ Σωκράτης, "ὡ Κριτόβουλε, δοκῶ σοι μάλλον ὠφέλειν σε τὰ ψευδή ἑπανῶν ἢ πείθων πειρᾶσθαί σε ἀγαθὸν ἀνδρὰ γενέσθαι; εἰ δὲ μὴ φανερὸν οὕτω σοι, ἐκ τῶν δε 38οκεψαι· εἰ γάρ σε βουλόμενοι φίλον ποιήσαι ναυκλήρῳ ψευδόμενος ἑπανων, φάσκων ἀγαθὸν εἶναι κυβερνήτην, ὁ δὲ μοι πεισθείς ἐπιτρέψει σοι τὴν ναῦν μὴ ἐπισταμένῳ κυβερνᾷν, ἔχεις τινὰ ἐλπίδα μὴ ἂν σαυτὸν τε καὶ τὴν ναῦν ἀπολέσαι; ἢ εἰ· σοὶ πείσαμι κοινῆ τὴν πόλιν ψευδόμενος ὃς ἂν στρατηγικῶ τε καὶ δικαστικῶ καὶ πολιτικῶ ἕαυτὴν ἐπιτρέψαι, τι ἂν οὐει σεαυτὸν καὶ τὴν πόλιν ὑπὸ σοῦ παθεῖν; ἢ εἰ τινὰς ἵδια τῶν πολιτῶν πείσαμι ψευδόμενος ὃς ὄντι ὀικονομικῶ τε καὶ ἐπιμελεῖ τὰ ἕαυτῶν ἐπιτρέψαι, ἂρ᾽ οὐκ ἂν πείραν διδοὺς ἀμα τε βλαβερὸς εἰς καὶ καταγέλαστος φαύνοιο; ἀλλὰ συντομωτάτη τε 39μὴ ἀπολέσαι: for μὴ with the inf. of indirect discourse, see on μηδειν i. 2. 39. ὃς ἂν . . . πολιτικῶ: 8c. δντι. With ὃς ἂν should be supplied the clause πείσαμι ἕαυτὴν ἐπιτρέψαι. Cf. iii. 6. 4. In the following ὃς δντι (without ἂν), however, the meaning is on the ground that you are a man skilled etc. — σεαυτὸν: see on εἶναι με 35. 39. συντομωτάτη κτλ.: cf. quamquam praclare Socrates hanc viam ad gloriam proximam et quasi compendiariam dicebat
καὶ ἀσφαλεστάτη καὶ καλλίστη ὁδός, ὁ Κριτόβουλος, ὁ τι ἀν βούλῃ δοκεῖν ἄγαθὸς εἶναι, τοῦτο καὶ γενέσθαι ἄγαθὸν πειρᾶσθαι. ὡςαί δὲ ἐν ἀνθρώποις ἀρεταί λέγονται, σκοπούμενος εὐρήσεις πάσαις μαθῆσει τε καὶ μελέτῃ αὐξανο-240 μένας. ἐγὼ μὲν οὖν οὕτως, ὁ Κριτόβουλος, οἶμαι δεῖν θηρὰν ἥμας· εἰ δὲ σὺ πῶς ἄλλως γιγνώσκεις, δίδασκε." καὶ ὁ Κριτόβουλος," ᾿Αλλ’ αἱσχυνοῦμην ἂν," ἐφη, "ὁ Σῶκρατης, ἀντιλέγων τούτοις· οὔτε γὰρ καλὰ οὔτε ἀληθῆ λέγομι ἂν."

Καὶ μὴν τὰς ἀπορίας γε τῶν φίλων τὰς μὲν δὲ ᾿Αγνοιαν. 7 ἐπειράτο γνώμῃ ἀκείσται, τὰς δὲ δὲ ἐνδεικνύει διδασκῶν κατὰ δύναμιν ἄλληλοις ἑπαρκεῖν. ἐρῶ δὲ καὶ ἐν τούτοις ἁ σύνοιδα αὐτῷ. ᾿Αρίσταρχον γὰρ ποτὲ ὅρῳν σκυθρωτ. 5 πῶς ἔχοντα, "Εὐκας," ἐφη, "ὅ ᾿Αρίσταρχε, βαρέως φέρειν τι. χρῆ δὲ τοῦ βάρους μεταδίδοναι τοῖς φίλοις· ἵσως γὰρ ἂν τί σε καὶ ἥμεις κοινφισαίμεν." καὶ ὁ 2 ᾿Αρίσταρχος, " ᾿Αλλὰ μὴν," ἐφη, "ὁ Σῶκρατης, ἐν πολλῇ γε εἰμὶ ἀπορία. ἐπεὶ γὰρ ἐστασίασεν ἡ πόλις, πολλῶν esse, si quis id ageret, ut qualis haberī vellet talis esset Cic. de Off. ii. 12. Cf., also, i. 7. 1. —ἐν ἀνθρώποις: see on iii. 6. 2. —ἀρεταί: excellencies, skill in different matters. —οὕτως: i.e. in the manner described by me.

7. Socrates gives good counsel to Aristarchus, who complains of the difficulty of supporting a large family of dependent female relatives. After advising him to give to them some useful employment, Socrates shows that honest work is not beneath the dignity of a freeman. By this, we gain for the home prosperity, mutual appreciation, and happiness. 1. τὰς ἀπορίας, τὰς μὲν, τὰς δὲ: acc. of the whole, followed by its parts, in apposition. Cf. i. 2. 60. —γνώμῃ: "by counsel," as shown in chaps. 7, 8, contrasted with διδάσκειν κατὰ δύναμιν ἄλληλοις ἑπαρκεῖν, in chaps. 9, 10. —ἀ σύνοιδα αὐτῷ: what I know of him. συνείδειν τί τινι is to know anything with another, then to know anything of another. Cf. ἕνα τοῦτο μὲν ταῦτα συνείδειμεν in order that we may know this of him Plato Prot. 348 b. —Ἁρίσταρχον: otherwise unknown.

2. ᾿Αλλὰ μὴν: yes indeed.—ἐστασίασεν ἡ πόλις: for the revolution
in Athens at the close of the Peloponnesian war, cf. Hell. ii. 3. 4; Grote, Hist. of Greece, c. lxv. — ἀδελφιδαί: brothers' or sisters' daughters, nieces. — τοὺς ἠλευθέρους: masc., as including himself. — λαμβάνομεν: we are getting. Cf. i. 3. 5. — τῷ ἁστεί: the city proper, as distinguished from the country. — πρότερον, ἢ: with no temporal meaning, more likely, than. GMT. 654. — τοὺς οἰκείους περιοράν ἀπολλυμένους: to allow one's relatives to starve.

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

4. παρὰ σοί: in your house. Cf. Lat. apud, Ger. bei, Fr. chez. —
XENOPHON'S MEMORABILIA II. 7.

δὲ πολλῷ βελτίως ἔχοντα ἐν ἀπορίᾳ εἶναι; “Νὴ Δι”, ἐφη, “ὁ μὲν γὰρ τεχνίτας τρέφει, ἐγὼ δὲ ἐλευθερίως πεπαιδευμένους.” “Ἀρ’ οὖν,” ἐφη, “τεχνίται εἰσιν οἱ 5 χρήσιμον τι ποιεῖν ἐπιστάμενοι;” “Μάλιστά γε,” ἐφη. 35 “Οὐκοῦν χρήσιμά γ’ ἀλφίτα;” “Σφόδρα γε.” “Τί δὲ ἄρτοι;” “Οὐδὲν ἤττον.” “Τί γὰρ;” ἐφη, “ἐμάτια τε ἀνδρεία καὶ γυναικεία καὶ χιτώνισκοι καὶ χλαμύδες καὶ ἐξωμίδες;” “Σφόδρα γε,” ἐφη, “καὶ πάντα ταύτα χρήσιμα.” “Επείτα,” ἐφη, “οἱ παρὰ σοὶ τούτων οὐδὲν ἐπι- 40 στανται ποιεῖν;” “Πάντα μὲν οὖν, ὡς ἐγίμαι.” “Εἰτ’ 6 οὐκ οἴσθα ὅτι ἀφ’ ἐνὸς μὲν τούτων, ἀλφιτοποιίας, Ναυσικάδης οὐ μόνον ἑαυτόν τε καὶ τοὺς οἰκέτας τρέφει, ἀλλὰ πρὸς τούτους καὶ ὃς πολλάς καὶ βοῦς, καὶ περιποιεῖται τοσαῦτα ὡστε καὶ τῇ πόλει πολλάκις λειτουργεῖ, ἀπὸ δὲ 45 ἄρτοποιας Κύρηβος τὴν τε οἰκίαν πᾶσαν διατρέφει καὶ ἐν δαμιλώσ, Δημέας δὲ ὁ Κολλυτεύς ἀπὸ χλαμυδουργίας, Μένων δ’ ἀπὸ χλανιδοποιίας, Μεγαρέων δ’ οἱ πλεῖστοι ἀπὸ ἐξωμιδοποιίας διατρέφονται; “Νὴ Δι,” ἐφη, νὴ Δια: the affirmative formula here is perplexing; of the various explanations offered, that suggested by Kühlner's paraphrase seems most reasonable, viz. “Aye, truly, it is a shame that we should live in such poverty; for I have to support gentlewomen, whose standard of living is, and ought to be, different from that of slaves.”

5. ἀρ’ οὖν: introduces an apparently neutral question. — τὶ δὲ ἄρτοι: well, how about bread? — ἱμάτια κτλ.: the ἱμάτιον (toga) was a square cloak covering the whole body. Under this was worn the tunic (χιτών), of which χιτωνίσκος (tunicula) is a diminutive. The χλαμύς was a short military mantle; the ἐξωμύλ, a sort of sleeveless short tunic worn by slaves and the lower classes generally. See Guhl and Koner, Life of the Greeks and Romans, p. 160 ff. — ἐπείτα: then. So εἰτα in 6.

6. λειτουργεῖν: i.e. to perform those public services which the state required from its richer citizens, such as furnishing and training choruses for dramatic performances, and fitting out triremes for the use of the state. For an account of these and the less important 'liturgies,' see Schömann, Antiq. of Greece, p. 459 ff. For the derivation of the word, see Lex. s.v. λειτουργύς. — Κολλυτεύς:
“οὖτοι μὲν γὰρ ὁ νοῦμενοι βαρβάρους ἀνθρώπους ἔχουσιν, 50 ὅστ’ ἀναγκάζειν ἐργάζεσθαι ἀ καλῶς ἔχειν, ἐγὼ δ’ ἔλευθερος τε καὶ συγγενεῖς.” “Επειτ’,” ἔφη, “ὅτι ἐλεύθεροι 7 τ’ εἰσί καὶ συγγενεῖς σοι, οἵ τινες χρήναι μηδὲν αὐτοὺς ποιεῖν ἄλλο ἢ ἐσθίειν καὶ καθεύδειν; πότερον καὶ τῶν ἄλλων ἐλευθέρων τοὺς οὖτω ζῶντας ἀμεινὸν διάγοντας ὀρᾶς καὶ 55 μᾶλλον εἰδαμονίζεις ἦ τοὺς ἀ ἐπίσταται χρήσιμα πρὸς τὸν βίον τούτων ἐπιμελομένους; ἦ τὴν μὲν ἀργίαν καὶ τὴν ἀμέλειαν αἰσθάνη τοῖς ἀνθρώποις πρὸς τε τὸ μαθεῖν ἀ προσήκει ἐπίστασθαι καὶ πρὸς τὸ μνημονεῖον ἀ ἄν μάθωσι καὶ πρὸς τὸ υγιάνειν τε καὶ ἰσχύειν τοῖς σώμασι 60 καὶ πρὸς τὸ κτήσασθαι τε καὶ σφάζειν τὰ χρήσιμα πρὸς τὸν βίον ὕφελμα οὔτα, τὴν δὲ ἐργασίαν καὶ τὴν ἐπιμελείαν οὐδὲν χρήσιμα; ἐμαθὼν δὲ ἡ φῆς αὐτὰς ἐπίσταται ἢ ἑπεσταθεῖσα πότερον ὡς οὔτε χρήσιμα οὔτα πρὸς τὸν βίον οὔτε ποιῆσονται αὐτῶν οὐδέν, ἢ τούνατιν ὡς καὶ ἐπιμεληθὲς 65 σώμεναι τούτων καὶ ὕφελησόμεναι ἀπ’ αὐτῶν; ποτέρως γὰρ ἄν μᾶλλον ἀνθρώποι σωφρονοίες, ἀργοῦντες, ἢ τῶν χρησίμων ἐπιμελόμενοι; ποτέρως δ’ ἄν δικαιότεροι εἶν, εἰ ἐργάζομαι, ἢ εἰ ἀργοῦντες βουλεύουντο περὶ τῶν

8. ἐμαθὼν: placed at the beginning for emphasis, and also in order to bring πότερον next to ὡς. — ὡς: belongs to both οὔτα and ποιῆσονται.

— οὔτα, ποιῆσονται: for the participles in different cases, connected by οὔτε, οὔτε, see on ii. 2. 5. — ὕφελησόμεναι: fut. mid. in pass. sense. — ποτέρως: introducing the double question, but not part of it. See on i. 6. 15. — ἀργοῦντες (in line 60): conditional. — εἰ ἀργοῦντες βουλεύουντο κτλ.: “if they should listlessly plan for success.”

of the Attic deme Collytus. — ὁ νοῦμενοι ἔχουσιν: purchase and keep. — ὅστ’ ἀναγκάζειν: so that they can compel. — ἀ καλῶς ἔχει: “whatever is desirable,” sc. ἐργάζεσθαι. — ἐγὼ δὲ (sc. ἔχω): while I have with me.

7. ἐπειτ’ : well, then. — ἄλλο : for its position, see on i. 1. 17. — ἂ, τούτων : see on τούτων ii. 4. 7. — τὴν ἀργίαν, τὴν ἀμέλειαν, ὕφελμα οὔτα: for the neut. pred. after fem. or masc. subs., see on χρησιμώτερον ii. 3. 1.
9. ἄλλα καὶ νῦν μὲν: "nay, more, as things now are." — κίνδυνος (sc. ἐστὶ) ἀπέθεθαι γλυκεσθαι: for the inf. with κίνδυνος (a less common const. than μὴ with the subjv.), see G. 1521; H. 952. — εάν προστατήσῃς ὅπως: if you will provide that. Cf. καὶ κελεύσαι προστατῆσαι λαβόντα χαρὰς ὅπως ἐκπλεύσῃ ἡ στρατιά Α.ν. ν. 6. 21.—τὴν ἀπ' ἐκείνων: sc. εὐφεργεσίων. — αὐξήσετε: pl., as χάρις implies a mutual relation between the giver and the recipients.

10. εἰ μὲν τοῖνυν ἐμελλον: if, to be sure, they were going. — προαιρε-τέον ἢν: without ἄν, like the impfs. ἠδει, ἔχρην, and others denoting propriety or obligation. See on i. 3. 3.—ὡς ἔοικε: sc. from your account. — πάντες: everybody. — μὴ ὅκνει, καὶ ὑπακούσεται: see on ἐγκείρει, καὶ ὑπακούσεται ii. 3. 16.

11. ἄλλα: "well, now," a lively expression of assent. — πρόσθεν μὲν, νῦν δὲ: although formerly, now however. Only the second clause is introduced by ὅστε. For μὲν equivalent to while, see on i. 4. 17.—οὐ προσείμην δανεισάσθαι: I would have nothing to do with
δανείσασθαί, εἰδῶς ὅτι ἀναλώσας ὁ ἄν λάβω οὕς ἔξω ἀποδοῦναί, νῦν δὲ μοι δοκῶ εἰς ἐργῶν ἀφορμήν ὑπομενεῖν 90 αὐτὸ ποιῆσαι.”

Ἐκ τοῦτον δὲ ἐπορίσθη μὲν ἀφορμή, ἐωνήθη δὲ ἔρια 12 καὶ ἐργαζόμεναι μὲν ἡρίστων, ἐργασάμεναι δὲ ἐδείπνουν, ἴλαραι δὲ ἀντὶ σκυθρωπῶν ἤσαν· καὶ ἀντὶ ὑφορωμένων ἑαυτοὺς ἢδεως ἀλλήλους ἐώρων, καὶ αἰ μὲν ὁς κηδεμόνα 95 ἐφίλουν, ὃ δὲ ὦς ἀφελίμους ἡγάπα. τέλος δὲ ἐλθὼν πρὸς τὸν Σωκράτην χαίρων διηγεῖτο ταῦτα τε καὶ ὅτι αἰτιῶνται αὐτὸν μόνον τῶν ἐν τῇ οἰκίᾳ ἄργῳν ἐσθείεν. καὶ ὁ Σω-13 κράτης ἐφη: “Εἶτα οὗ λέγεις αὐταῖς τὸν τοῦ κυνὸς λόγον; φασί γάρ, ότε φωνήσεται ἥν τὰ ἔρη, τὴν δὲν πρὸς τὸν 100 δεσπότην εἰπεῖν. ‘Θαυμαστὸν ποιεῖς, ὅσ ἥμιν μὲν ταῖς καὶ ἐριά σοι καὶ ἄρνας καὶ τυρὸν παρεχούσαι αὐτὸν ἄρων ὑδὲν ἀδίδωσ ὃ τι ἄν μὴ ἐκ τῆς γῆς λάβωμεν, τῷ δὲ κυνὶ, ὅσ πρὸς τοιοῦτο τοι καὶ παρέχει, μεταδίδωσαν ὑπὲρ αὐτῶς ἑξεις σῖτον.’

τὸν κύνα οὖν ἀκούσαντα εἰπεῖν. ‘Ναί μᾶ Δία· ἐγὼ γὰρ 14 105 εἰμὶ ὃ καὶ ὑμᾶς αὐτάς σὸύς, ὥστε μῆτε ὑπ’ ἀνθρώπων κλέπτεσθαι μήτε ὑπὸ λύκων ἀρπάζεσθαι· ἔπει ὑμεῖς γε, borrowing. — ὃ ἄν λάβω, ἔξω. For the retention of the direct forms in indirect discourse, see on ἐποίει ii. 6. 13. — ἐλά ἐργῶν ἀφορμήν: to provide materials for their work. — ὑπομενεῖν: that I will bring myself. — αὐτὸ ποιῆσαι: i.e. δανείσασθαι.

12. ἑργαζόμεναι ἡρίσταν κτλ.: the informal nature of the ἄρστον enabled them to take it while at their work; the δείπνον, as the chief meal of the day, was eaten at the close of the day’s work. For an account of the Greek meals, see Becker, Charicles (Eng. transl.), p. 310 ff. — ἑαυτοὺς: for the gender, see on ἐλευθέρους 2. — ἐφίλουν, ἡγάπα: sc. respectively αὐτόν and αὐτᾶς. — ἄργον ἐσθείαν: “ate the bread of idleness.”

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

14. ναὶ μᾶ Δία, “yes, of course he does.” — καὶ ὑμᾶς αὐτᾶς: i.e. you too, as well as my master’s other possessions. — ἐπει: for.
μη ἀπόλησθε: subjv. retained, to express vividly the object of fear. Cf. δεκαοίνη μεν ἄν, μη ἡμᾶς καταδοθη Ἀν. i. 3. 17. — ἀντὶ κυνός: in place of (“as good as”) a dog. Cf. ἐγὼ γάρ ἀντὶ τοῦ λέοντος εἰμί σοι Ἀρ. Knights 1043.

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

1. διὰ χρόνου: interiecto aliquo tempore. — πόθεν φαίνη: cf. πόθεν, ὡς Σώκρατες, φαίνη Plato Prot. init. — Εὐθηρε: not otherwise known. — ὕπο . . . πολέμου: the end of the Peloponnesian war (404 B.C.) is meant. By the terms of the treaty of peace, the Athenians lost all their possessions outside of Attica. — νυνι μέντοι αὐτόθεν: just at present, however, from the city itself. — ἀφηρέθημεν: pl., refers to the community as the sufferers. — ἐν τῇ ὑπερορίᾳ: i.e. in territories outside of Attica. — κτήματα: for the acc. of the obj. retained with the pass., see G. 1239; H. 724 a. — τῷ σώματι ἐργαζόμενος: by the labor of my hands. — δείσθαι: to beg a loan, as the next clause shows. — ἔχοντα: for the acc., see on μαθόντας ποιεῖν i. i. 9. — ἤφ' ὅτω: on which, as security.

2. μισθοῦ: gen. of price. — τὰ ἐπιτήδεια ἐργάζεσθαι: see on ὕπο.
25 "Ολος,” ἔφη, “ὁ Σῶκρατες, τὸ ὑπαίτιον εἶναι τινι οὐ 5 πάνῳ προσήμειαι.” “Καὶ μὴν,” ἔφη, “Ἐπήθηρε, οὐ πάνῳ γε ράδιον ἔστιν εὑρεῖν ἔργων ἐφ’ ὃ οὐκ ἂν τις αἰτίαν ἔχοι. χαλεπῶν γὰρ οὗτοι τι ποιήσαι ὥστε μηδὲν ἀμαρτεῖν, χαλεπῶν δὲ καὶ ἀναμαρτήτως τι ποιήσαντα μὴ ἀγνώμοιν 30 κρίτῃ περιτυχείν· ἐπεὶ καὶ οἷς νῦν ἐργάζεσθαι φῆς θαν- μάξω εἰ ράδιον ἔστιν ἀνέγκλητον διαγίγνεσθαι. Χρῆ οὖν 6

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

3. αὐτόθεν: from this very point, immediately. — τῷ, τῷ δεομένῳ: to some one, who needs. — τοῦ συνεπι- μελησμομένου: a man who will assist in taking charge. The art. is generic. Cf. i. 1. 13. — ἐπιστατοῦντα: equivalent to ἐπιστάτην ὅτα, hence used with the genitive. Cf. ἃν ἂν ἐπιστατῶσιν ζων Cyp. i. 1. 2. With the verb the dat. is more common.

4. καὶ μὴν: as in 2 and 5.

5. τὸ ὑπαίτιον εἶναι: the idea of being answerable. The adj. is acc., as referring to a general subject; otherwise we might have ὑπαίτιοι.— μὴ ἀγνώμοιν: for μὴ with adj.s., see on i. 1. 14. — ἐπεὶ καὶ: see on ii. 7. 14. — θαυμάξω εἰ: see on i. 1. 13. — ἀνέγκλητον διαγίγνεσθαι: without ὅτα, like διατελεῖς in i. 6. 2. ἀνέγκλητον is to be joined with οἷς νῦν
XENOPHON'S MEMORABILIA II. 8, 9.

πειράσθαι τοὺς φιλανθίους φεύγειν καὶ τοὺς εὐγνώμονας διώκειν, καὶ τῶν πραγμάτων ὡσα μὲν δύνασαι ποιεῖν ὑπομένειν, ὡσα δὲ μὴ δύνασαι φυλάττεσθαι, ὁ τι δ' ἄν 35 πράττησ, τούτον ὡς κάλλιστα καὶ προθυμότατα ἐπιμελεῖσθαι· οὕτω γὰρ ἥκιστ' ἄν μὲν σε οἴμαι ἐν αἰτία εἶναι, μάλιστα δὲ τῇ ἀπορίᾳ βοήθειαν εὑρεῖν, ράστα δὲ καὶ ἀκινδυνότατα ζην καὶ εἰς τὸ γήρας διαρκέστατα.

Ὀίδα δὲ ποτε αὐτὸν καὶ Κρίτωνος ἀκούσαντα ὡς ἵππος 'Ἀθήνησιν εἰη ἀνδρὶ βουλομένῳ τα ἐαυτοῦ πράττειν. "Νῦν γάρ," ἔφη, "ἐμε τινες εἰς δίκας ἀγούσῳ, οὐχ ὅτι ἀδικοῦνται ὑπ' ἐμοῦ, ἀλλ' ὅτι νομίζονς ἔδιδον ἀν με ἀργύριον τελέσαι ἣ πράγματα ἔχειν." καὶ ὁ 2 Σωκράτης, "Εἰπέ μοι," ἔφη, "ὁ Κρίτων, κύνας δὲ τρέφεις, ἣν σοι τοὺς λύκους ἀπὸ τῶν προβάτων ἀπερύκωσιν," "Καὶ μάλα," ἔφη· "μάλλον γάρ μοι λυσιτελεῖ τρέφειν ἦργάζεσθαι φῆς without blame from those for whom, as you say, you are now working.

 — ὁν εἶναι: the particle should be repeated with μάλιστα εὑρεῖν and ῥάστα ζῆν. See on i. 3. 15.

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

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

2. κύνας δέ: for δέ, see on i. 3. 13.—ἀπερύκωσι: Ionic and poetic.
"Οὐκ ἂν οὖν θρέψαις καὶ ἀνδρὰ ὀστὶς ἑθέλοι τε καὶ
10 δύναιτό σου ἀπερύκειν τοὺς ἐπιχειροῦντας ἄδικεῖν σε;"
"Ἡδεὼς γ' ἂν," ἔφη, "εἰ μὴ φοβοῦμην ὅπως μὴ ἐπ' αὐτὸν
με τράποντο." "Τί δ';" ἔφη, "οὐχ ὀρᾶς ὅτι πολλῷ 3
ηδίον ἐστι χαράζομενον οὐ̂ς σοὶ ἀνδρὶ ἡ ἀπεχθόμενον
ώφελείσθαι; εὖ ἵσθι ὅτι εἰσίν ἐνθάδε τῶν τοιοῦτων οὐ̂ς
15 πάντα ἂν φιλοτυμηθέειν φίλῳ σοι χρήσθαι;"

Καὶ ἐκ τούτων ἀνευρίσκουσιν Ἀρχέδημον, πάνω μὲν 4
ἰκανὸν εἰπεῖν τέ καὶ πρᾶξαι, πένητα δὲ· οὐ γὰρ ἦν οἶς
ἀπὸ παντὸς κερδαίνεων, ἀλλὰ φιλόχρηστος τε καὶ ἔφη
ῥάστον εἶναι ἀπὸ τῶν συκοφαντῶν λαμβάνειν. τούτῳ οὖν
20 ὁ Κρίτων, ὅποτε συγκομίζου ἡ σύτων ἡ ἐλαιόν ἡ οἶνον
ἡ ἐριά ἡ τί ἄλλο τῶν ἐν ἅγρῳ γιγνωμένων χρησίμων
πρὸς τὸν βίον, ἀφελῶν ἂν ἔδωκε καὶ, ὅποτε θύου, ἐκάλει

Cf. An. iii. 1. 25. — οὕκ ἂν οὖν θρέψαις: should you not, then, keep? —
ὀστὶς ἑθέλοι: for the opt. by assimilation, see on αἰσθανοῦμαι i. 5. 1. —
ηδεὼς γ' ἂν: sc. θρέψαιμι. — ὅπως μή: instead of the more usual simple μή.
G. 1379; H. 887 a. — ἐπ' αὐτὸν με: stronger than ἐπ' ἐμαυτόν. — τράποντο: see on ἑθέλοι above.

3. οὕς σοι ἀνδρί: equivalent to τοὐσοῦτῳ ἀνδρὶ οἷς σοὶ εἶ. For the pecu-

liar assimilation of οἷς σοὶ, see G. 1036; H. 1002. Cf. τοῖς οἷς ἦμιν τε
καὶ ἐκαίνα τοῖς ἀνδρὶς καὶ τοῖς ἂνδρὶς οἷς τοῖς ἀνδρὶς ἦμιν τε καὶ ἐκαίνα
to such persons as we and you, Hell. ii. 3. 25. — έστιν τῶν τοιοῦτων: there are some among such persons.
— πάνυ ἂν φιλοτυμηθεῖν: would feel greatly honored. — φιλω: for the pred.
dat. with χάραμα, see H. 777 a.

4. ἐκ τούτων (sc. λόγων): as a result of this conversation. — Ἀρχέδημον: prob. the same man that
afterward attained considerable power in Athens. Cf. Ἀρχέδημος ὁ
tου δήμου τότε προστηκίως Hell. i. 7. 2,
where he is mentioned as having charge of the distribution of the
δωμήλα or theater fund. As a pop-
ular orator, he was ridiculed by
Aristophanes Frogs v. 417 ff. — οἷς
κερδαίνειν: for the inf., see on οἷς
i. 4. 6. — ἀπὸ παντὸς: "from any
and every occupation," good or bad.
Cf. the adj. πανούργος ready to do
anything, hence unscrupulous. —
ἀπὸ τῶν συκοφαντῶν: ἀπὸ with the
gen., instead of παρὰ, as implying an
unwilling surrender on the part of
the συκοφάνται, while λαμβάνειν παρὰ
τύνο is equivalent to accipere ab
aliquo. Archedemus knew how
to make the accusers disgorge their
ill-gotten gains. — ἂν ἔδωκε: for the
iterative aor. with ἂν, see G. 1296;
H. 835 a. — ἐκάλε: sc. to the sacri-
ficial feast. See on ii. 3. 11. —
καὶ τὰ τοιαῦτα πάντα ἐπεμελεῖτο. νομίσας δὲ ὁ Ἀρχέ- 5 
δῆμος ἀποστροφήν ὦ τὸν Κρίτωνος οἴκον μάλα περείπτευν 
25 αυτὸν. καὶ εὐθὺς τῶν συκοφαντοῦντων τὸν Κρίτωνα 
ἀνευρίσκει πολλὰ μὲν ἀδικήματα, πολλοὺς δὲ ἐχθροὺς. 
καὶ αυτῶν τινα προσεκαλεῖτο εἰς δίκην δημοσίαν, ἐν ᾗ 
αυτὸν ἔδει κριθῆναι ὦ τι δεῖ παθεῖν ἣ ἀποτείσαι. ὦ δὲ 6 
συνειδῶς αὐτῷ πολλὰ καὶ πονηρὰ πάντ᾽ ἐποίει ὦστε 
30 ἀπαλαγῆναι τοῦ Ἀρχεδήμου. ὦ δὲ Ἀρχεδήμος οὐκ 
ἀπηλλάττετο, ἐως τὸν τε Κρίτωνα ἀφήκε καὶ αὐτῷ χρή-
ματα ἐδωκέν. ἐπεὶ δὲ τοῦτο τε καὶ ἄλλα τοιαῦτα ὦ Ἀρχέ- 7 
δῆμος διεπράξατο, ἡδὴ τότε, ὥσπερ ὅταν νομεὺς ἀγαθὸν 
κῦνα ἔχῃ, καὶ οἱ ἄλλοι νομεῖς βούλονται πλησίον αὐτοῦ 
35 τὰς ἄγελας ἱστάναι ἵνα τοῦ κυνὸς ἀπολαυσώσων, οὕτω δὴ 
καὶ Κρίτωνος πολλοῖ τῶν φίλων ἐδέοντο καὶ σφίσει παρέ-
χεν φύλακα τῶν Ἀρχεδήμου. ὦ δὲ Ἀρχεδήμος τῷ 8 
Κρίτωνι ἠδέως ἔχαρίζετο, καὶ οὐχ ὦτι μόνον ο Ἀρχεδῆμος ἐν 
ἦσυχία ἤν, ἄλλα καὶ οἱ φίλοι αὐτοῦ. εἶ δὲ τίς αὐτῷ 

τὰ τοιαῦτα ἐπεμελεῖτο (sc. αὐτοῦ): paid 
him similar attentions. For the cog-
nate acc., see on φροντίζοντας τὰ 
toiauta i. 1. 11. Cf. τὰ ἄλλα Hell. 
iv. i. 40.

5. οἷ: sibi. For the indir. 
refl., see on i. 2. 32. — μάλα περείπτεν 
(impf.) αὐτόν: treated him (Crito) 
with great respect. Cf. καὶ μν Ἀμα-
σις εἰ περεῖπτε Hdt. ii. 169. — προσ-
εκαλεῖτο εἰς δίκην δημοσίαν: began 
public proceedings against. — ἔδει 
kριθῆναι: he would have had to sub-
mit to decision. For ἔδει without ἄν, 
see on προαιρετέων ἦν ii. 7. 10. — δὲ 
τι δεῖ παθεῖν ἣ ἀποτείσαι: a judicial for-
mula, meaning corporal punishment 
or fine. Cf. Plato Apol. 36 ν, and 
pολλάκις ἐκρίθην δὲ τῷ χρή παθεῖν ἣ 
ἀποτείσαι Oec. xi. 25. The passage 
thus implies that the fellows would 
not have got off without punish-
ment.

6. συνειδῶς αὐτῷ πολλὰ καὶ 
pονηρά: conscious of many ras-
calities. — ἀπαλαγήναι: liberarí. 
— ἀφήκε: released, withdrew the 
suit against him. — αὐτῷ: i.e. 
Archodemus.

7. ἡδὴ τότε: for the more usual 
τῷ ἡδῆ. Cf. iv. 8. 1. For ἡδῆ, see 
on ii. 1. 5.

8. ἔχαρίζετο: sc. τοῦτο, i.e. to 
serve Crito’s friends. — καὶ οὐχ ὦτι: 
and not only, condensed expression 
for ὦτι λέγω ὦτι Ι do not say that, “it 
is not enough to say that.” G. 
1504; H. 1035. Cf. μὴ ὦτι i. 6. 11.
40 toûtôn oîs ἀπήχθετο ὑμείδίζοι ως ὑπὸ Κρίτωνος ὦφελοῦ-
μένος κολακεῦνι αὐτὸν, "Πότερον οὖν," ἐφη ὁ Ἀρχέδημος,
"αἰσχρὸν ἔστιν εὐεργετοῦμενον ὑπὸ χρηστῶν ἀνθρώπων
καὶ ἀντευεργετοῦντα τοὺς μὲν τοιοῦτοις φίλους ποιεῖσθαι,
τοῖς δὲ πονηροῖς διαφέρεσθαι, ἢ τοὺς μὲν καλοὺς κἀγα-
45θοὺς ἀδικεῖν πειρώμενον ἐχθροὺς ποιεῖσθαι, τοῖς δὲ πο-
νηροῖς συνεργοῦντα πειρᾶσθαι φίλους ποιεῖσθαι καὶ
χρήσθαι τούτοις ἀντ' ἐκείνων;" ἐκ δὲ τοῦτον εἰς τε τῶν
Κρίτωνος φίλων Ἀρχέδημος ἦν καὶ ὑπὸ τῶν ἄλλων
Κρίτωνος φίλων ἐτιμάτο.

Οἶδα δὲ καὶ Διοδώρῳ αὐτὸν ἔταιρῷ ὄντι τοιάδε δια-10
λεχθέντα: "Εἰπὲ μοι," ἐφη, "ὁ Διοδώρη, ἄν τῖς σοι τῶν
οἰκετῶν ἀποδρᾶ ἐπιμελή ὤπως ἀνασώσῃ;" "Καὶ ἄλλους 2
γε νη Δί'," ἐφη, "παρακαλῶ σῶστρα τούτου ἀνακηρύ-
5σων." "Τί γάρ;" ἐφη, "ἐάν τίς σοι κάμνῃ τῶν οἰκε-
τῶν, τοῦτον ἐπιμελῆ καὶ παρακαλεῖς ἰατροῦ ὤπως μὴ
ἀποθάνῃ;" "Σφόδρα γ'," ἐφη. "Εἰ δὲ τίς σοι τῶν γνω-
ρίμων," ἐφη, "πολὺ τῶν οἰκετῶν χρησιμώτερος ὄν κιν-
δυνεύει δι' ἐνδεικτά ἀπολέσθαι, οὐκ οἴει σοι ἄξιον εἶναι
10 ἐπιμεληθῆναι ὤπως διασωθῆ; καὶ μὴν οἰσθάς γε ὅτι 3
οὐκ ἀγνώμων ἐστὶν Ἐρμογένης: αἰσχύνοιτο δ' ἂν, εἰ

—εἰ οἰείδίζοι, ἐφη: like ὃπτε θῶν,
ἐκάλει in 4. — διαφέρεσθαι: to be at
variance with. — ἢ: sc. αἰσχρὸν ἐστιν.
—πειρᾶσθαι φίλους ποιεῖσθαι: Xen-
ophon seems to imply that true
friendship among rascals is impos-
sible.
10. Socrates persuades Diodorus
to extend aid to Hermogenes, a poor
but worthy acquaintance, and thereby
to win his friendship; and points out
that it is well worth while to gain
friends so easily.

1. Διοδώρῳ: otherwise unknown.
—σοι ἀποδρᾶ: for the dat. of dis-
advantage, see G. 1170; II. 767 a.
Cf. ἀποφέυγειν μοι Oec. ii. 14. For
the acc. with ἀποδρᾶ, cf. ἦν τίς
ἀποδρᾶ σε τῶν οἰκετῶν Cyr. i. 4. 13.
2. καὶ, γε: "yes, indeed, and."
—τοῦτον: i.e. the runaway.—τί
γάρ: see on ii. 6. 2. —κινδυνεύει: indi-
c., anticipating the special case
of Hermogenes.
3. καὶ μὴν: as in i. 6. 3.—
Ἐρμογένης: a loyal follower of
Socrates. He was a son of the rich Hipponicus, but lived in great poverty, the father’s immense wealth having passed to Callias, a son by another wife. Cf. Sym. iii. 14; iv. 46–50; Plato Crat. 384 c, 391 c. — τὸ ὑπηρέτην ἔχειν, οἷς ἄντάξιον εἶναι: the possession of an assistant is, in my judgment, an equivalent. — παραμόνομον: lit. remaining with, loyal, in contrast with the runaway slave. Cf. ii. 4. 5.

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

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

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

6. οὗ πολὺ τελέσας: without much outlay. Cf. ἀργῷν τελέσαι ii. 9. 1.— ἔργον ἔχε: made it his task. Cf. ἄλε ὁδὸν τὰ τῶν φίλων ἀσφαλῶς ἄλε ἄμαιρον (to impair) τὰ τῶν πολέ- μων ἔργον ἔχε Ages. xi. 12.— ὁ τι: const. with both participles.
"Oti de toûs órnegomévous tòn kàlòn épimeleîs òn 1 órégounto pouòn òphelèi, vòn toûto diynhýsomaî. Ækouíasas gár pote Διouσοδωρων eîs tìn pòlin ïkein épagnëllô-
menon stratiýgeîn didáxein, ëlexe prós tina tòn sýnîn-
5 tòn, òn ñstháneto boulômenon tîs tìsyma taûthìs èn tî
pòlei tûnykânein. "Aîouhîroû méntoi, ò neavíà, tòn boulô-
2 menon èn tî pòlei stratiýgeîn, ëxôn toûto mabeîn, âme-
lêsaî aîtouî kaî dukâiws òn oðtoù ùto tîs pòlewîs
ζêmîwto pòlu ìâllon òi eî tîs ândriaîtas ërgolaboiîaî ìh

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

1. ònti: instead of the more usual
òs how. So ëntevòymasei ònti iii. 3. 11.
Cf. ònti ëpìmèleîto, vòn toûto lézx iv.
7. 1. — tòv kàlòn: public honors,
such as the kàlò kàgathî should as-
pire to; a phrase borrowed from the
Spartans, cf. De Rep. Lac. iii. 3; iv.
4; Cyr. vii. 3. 16. — épimeleîs: stu-
dious of. — órégounto: for the opt.,
see on i. 2. 57.— Διouσοδωρων: a
Sophist from Chios, who, with his
brother Euthydemus (not the one
mentioned in iv. 2), taught rhetoric
and the art of war in Athens. Cf.
Plato Euthyd. 271 c. — épagnëllôme-
nov: professing. — èn tî pòlei:
"among his fellow-citizens," i.e.
not as a mercenary from abroad.

2. méntoi: really. — stratiýgeîn:
the Athenians divided the military
command among ten generals, chosen
annually. As late as the first Per-
sian war (490 n.c.), they held the
supreme command in rotation (cf.
the well-known story of Miltiades
and his colleagues, Hdt. vi. 110). In
later wars, it rarely happened that
the entire board of strategi took
the field. For an account of their
military and civil functions, see
Schömann, Antiq. of Greece, p. 420
ff. — aîtouî: i.e. tou mabeîn.

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

4. μεμαθηκός: "after finishing his course." —"Ομήρος κτλ.: the passage is in Γ 169, 170, where Priam says of Agamemnon καλῶν δ’ οὗτω ἐγὼν οὔτω ἢδον ὕβαλμουίσθω | οὐδ’ οὔτω γεραρῶν· βασιλῆι γὰρ ἄνδρι ἔοικεν. —γεραρῶν: stately. —οὔτε στρατηγός: before these words οὔτε κιθαριστῆς might be expected; prob. omitted as inappropriate to οὐδ’ ἐὰν αἱρεθῇ.

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

παρασκευαστικῶν τῶν εἰς τὸν πόλεμον τὸν στρατηγὸν εἶναι χρὴ καὶ ποριστικῶν τῶν ἐπιτηδείων τοὺς στρατιώτας καὶ μηχανικῶν καὶ ἐργαστικῶν καὶ ἐπιμελῆ καὶ καρτερικῶν καὶ ἀγχίονων καὶ φιλόφρονα τε καὶ ομον, καὶ ἀπλοῦν τε καὶ ἐπίβουλον, καὶ φυλακτικῶν τε καὶ κλέπτην, καὶ προετικῶν καὶ ἀρπαγα, καὶ φιλόδωρον καὶ πλεονέκτην, καὶ ἀσφαλῆ καὶ ἐπιθετικῶν, καὶ ἀλλα πολλὰ καὶ φύσει καὶ ἐπιστήμη θεί ὑπὸ τὸν εὖ στρατηγήσαντα ἐχεῖν. καλὸν δὲ 7
τὸ τακτικὸν εἶναι: πολὺ γὰρ διαφέρει στρατεύμα τεταγμένον ἀτάκτου, ὥσπερ λίθοι τε καὶ πλίνθοι καὶ ἕξιλα καὶ κέραμος ἀτάκτως μὲν ἐρριμμένα οὐδὲν χρήσιμα ἔστων, ἐπειδὰν δὲ ταχθῇ κάτω μὲν καὶ ἐπιπολῆς τὰ μῆτε σηπόμενα μῆτε τηκόμενα, οὐ τε λίθοι καὶ ὁ κέραμος, ἐν μέσῳ δὲ 45 αἱ τε πλίνθοι καὶ τὰ ἕξιλα, ὥσπερ ἐν οἰκοδομίᾳ συντίθεται, τὸτε γίγνεται πολλοῦ ἁξιον κτῆμα οἰκία. " "Ἀλλὰ πάνυ," 8 ἐφὶ ὁ νεανίσκος, ὁ ὁμοιον, ὅ Σώκρατες, εἰρηκας· καὶ γὰρ ἐν τῷ πολέμῳ πρῶτος τοὺς ἀρίστους δεῖ τάττει καὶ τελευταίους, ἐν μέσῳ δὲ τοὺς χειρότους, ᾿ϊνα ὑπὸ μὲν τῶν

μικρὸν τι μέρος εὔς στρατηγίας τὰ τακτικά Cyr. i. 6. 14. — τῶν εἰς τὸν πόλεμον: the material of war. For the gen., see G. 1142; H. 754 b. — μηχανικῶν: fertile in device. — φυλακτικῶν, κλέπτην: on his guard (against plunderers), ready to seize (another's property by stealth). — ἀσφαλῆ: safe (i.e. cautious), in movement. — φύσει καὶ ἐπιστήμη: by nature and science.

7. κέραμος: tile, in collective sense. The same comparison of a well-built house with an army occurs in Cyr. vi. 3. 25. — ἀτάκτως ἐφρυμένα: thrown together in confusion. — ἐπιπολής: on top, refers to the roof of tile (κέραμος). Similarly, λίθος belongs to κάτω. — συντίθεται: sing., agreeing with the nearest substantive (τὰ ἕξιλα), or having as subj. the entire mass of material, thought of as neuter.

8. πάνυ ὁμοιον: rem plane similem, a very apt comparison. — πρῶτος τοὺς ἀρίστους κτλ.: cf. the arrangement of Nestor's forces, ἵππας μὲν πρώτα σὺν ἰπποσκιν καὶ ἅξιον [πέζους δ' ἐξόπιθε στῆσειν πολέας τε καὶ ἐσθλοῦς, [ἔρκας ἐμέν πολεμίῳ κακωὸς δ' ἐς μέσον ἑλάσσεν, | ὁβρα καὶ ὁκ ἐθέλων τις ἀναγκαθ' πολεμίῳ Ἠσο. Δ 297–300. — ὑπὸ μὲν τῶν, ὑπὸ δὲ τῶν: for ὑπὸ τῶν μὲν, ὑπὸ τῶν δὲ, not uncommon in Attic. Cf. ii. 2. 2.
ἔστι πρὸς ἀ οὔτε τάττειν οὔτε ἄγεων ὁσαύτως προστίκειν."
70 "'Ἀλλὰ μὰ Δί,' ἐφη, "οὐ διεσαφήνυξε ταύτα." "Νὴ Δί," ἐφη, "πάλιν τοίνυν ἐλθὼν ἐπανερώτα. ἦν γὰρ ἐπίστηται καὶ μὴ ἀναίδης ἦ, αἰσχυνεῖται ἀργύρων εἰληφῶς ἐνδεᾶ σε ἀποτέμψασθαι."

'Εντυχών δὲ ποτε στρατηγεύειν ἡρημένω τῷ, "Τοῦ ἐνε-2 κεν," ἐφη, "‘Ομηρὸν οἰεὶ τὸν ’Αγαμέμνονα προσαγορεύειν πομένα λαῶν; ἄρα γε ὅτι ὁσπερ τὸν πομένα δεὶ ἐπιμελεῖσθαι ὅπως σώαι τε ἔσονται αἱ ὃιες καὶ τὰ ἐπιτήδεια 5 ἔξουσι, καὶ οὐ ἑνεκα τρέφονται, τοῦτο ἐσται, οὕτω καὶ τὸν στρατηγὸν ἐπιμελεῖσθαι δεὶ ὅπως σώοι τε οἱ στρατιώται ἔσονται καὶ τὰ ἐπιτήδεια ἔξουσι, καὶ οὐ ἑνεκα στρατεύον-ται, τοῦτο ἐσται; στρατεύονται δὲ ἵνα κρατοῦντες τῶν πολεμίων εὐδαιμονεστεροί ὁσων. ἢ τί δὴποτε οὕτως 2 10 ἐπήνευε τὸν ’Αγαμέμνονα εἰπὼν·

'ἀμφότερον, βασιλεὺς τ’ ἀγαθὸς κρατερὸς τ’ αἰχμητής’;

ἄρα γε ὅτι ‘αἰχμητής τε κρατερὸς’ ἄν εἴη, οὐκ εἰ μονὸς αὐτὸς εὗ ἀγωνίζοιτο πρὸς τοὺς πολεμίους, ἀλλ’ εἰ καὶ παντὶ τῷ στρατοπέδῳ τούτων αὕτως εἴη; καὶ ‘βασιλεὺς

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

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

1. "Ομηρὸν: in B 243. — ἄρα: the connection shows that an affirmative answer is expected. See on ii. 6. 1. — ὃιες: see on ii. 7. 13, and, for the thought, cf. Cyr. viii. 2. 14. — καὶ οὐ ἑνεκα τρέφονται, τοῦτο ἐσται: and that the purpose for which they are reared shall be attained.

2. τί δήποτε: see on τίς ποτε 1. i. 1. — ἀμφότερον κτλ.: Hom. Γ 179. For the gender, see on χρονο-μόστερον ii. 3. 1. Plutarch tells us that this was the favorite verse of Alexander the Great, who always carried a copy of the Iliad with him on his campaigns. — ἄρα γε: sc. ἐπή-νευεν αὐτῶν. — οὐκ εἰ: not in case that. — καὶ βασιλεὺς ἀγαθὸς: i.e. καὶ ὃι
15 ἀγαθός, οὐκ ἐὰν μόνον τοῦ ἐαυτοῦ βίου καλῶς προ-
εστήκοι, ἀλλ' ἐὰν καὶ δὲν βασιλεύσι, τοῦτοι εὐδαιμονίας αὐτοίς εἰη; καὶ γὰρ βασιλεύσι αἱρεῖται οὐχ ἵνα ἐαυτοῦ 3
καλῶς ἐπιμεληταί, ἀλλ' ἵνα καὶ οἱ ἐλόμενοι δι' αὐτοῦ εὖ
πράττωσι. καὶ στρατεύονται δὲ πάντες, ἵνα ὁ βίος αὐτοῖς
20 ὡς βέλτιστος ἦ, καὶ στρατηγοὺς αἱροῦνται τούτῳ ἐνεκα,
ἵνα πρὸς τοῦτο αὐτοῖς ἡγεμόνες ὤσι. δεὶ οὖν τὸν 4
στρατηγοῦντα τοῦτο παρασκευάζειν τοῖς ἐλομένοις αὐτῶν
στρατηγόν. καὶ γὰρ οὔτε κάλλιον τοῦτο ἄλλο ῥάδιον
ἐυρεῖν οὔτε αἴσχον τοῦ ἐναντίον." καὶ οὕτως ἐπισκοπῶν
25 τὸς εἰη ἀγαθοῦ ἡγεμόνος ἀρετή, τὰ μὲν ἄλλα περὶ ῥει, 
κατέλιπε δὲ τὸ εὐδαιμονας ποιεῖν οὐ ἂν ἡγήται.

Καὶ ἱππαρχεῖν δὲ τινι ἠρημένῳ οἶδα ποτε αὐτοῦ τοιάδε 3
διαλεγθέντα. "Ἐχοις ἀν," ἐφη, "ὡ νεανία, εἰπεῖν ἣμῖν
ὁτου ἐνεκα ἐπεθύμησας ἱππαρχεῖν; οὐ γὰρ δὴ τοῦ πρώ-
tos τῶν ἱππεῶν ἐλαύνειν. καὶ γὰρ οἱ ἱπποτοξόται τοῦτον

βασιλεὺς ἀγαθὸς ὄν εἰη. — προεστήκοι: should conduct.

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

4. στρατηγόν: is not redundant, but refers with emphasis to τὸν
στρατηγοῦντα. — κάλλιον, αἴσχον: const. with ἄλλο, the obj. of εὐφει." THAT
— τὰ μὲν ἄλλα περὶ ῥει κτλ.: "dis-
missing consideration of all other qualities, he emphasized only this,
that a general must provide for the welfare of those under him." On
περὶ ῥει, κατέλιπε, cf. τῶν πολεμικῶν
περιελῶν καὶ τὸ τόξω μελετᾶν καὶ ἀκοντίφ
κατελίπε τοῦτο μόνον αὐτοῖς τὸ σὺν
μαχαίρα μάχεσθαι Cyrr. ii. 1. 21.

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

1. ἱππαρχεῖν: in Athens, two
commanders of cavalry (ἰππαρχοῖ) were chosen in addition to the ten
generals of infantry. Xenophon has
left us a special treatise (Ἰππαρχικός) on the duties of the hipparchs.—οὐ
γὰρ δὲ: for surely not. — τοῦ ἐλαύ-
νειν: sc. ἐνεκα. For the articular
inf., see on i. 1. 12. — ἱπποτοξόται:
5 ἐξεύωνται· προελαύνουσι γοῦν καὶ τῶν ἱππαρχῶν."

"Ἀληθῆ λέγεις," ἐφη. "Ἀλλὰ μὴν οὐδὲ τοῦ γνωσθήναι

γε· ἐπεὶ καὶ οἱ μανικομενοὶ' γε ὑπὸ πάντων γιγνώσκονται." "Ἀληθὲς," ἐφη, "καὶ τοῦτο λέγεις." "Ἀλλὰ ἄρα ὅτι τὸ 2

ἱππικὸν οἰεὶ τῇ πόλει βέλτιον ἄν ποιῆσας παραδοῦναι, καὶ

10 εἰ τις χρεία γίγνοιτο ἱππέων, τούτων ἡγούμενοι ἀγαθοῦ
tυνος αἰτίως γενέσθαι τῇ πόλει;" "Καὶ μάλα," ἐφη.

"Καὶ ἐστι γε νὴ Δί," ἐφη ὁ Σωκράτης, "καλόν, εἰς δύνη
tαῦτα ποιῆσαι. ἥ δὲ ἀρχὴ τοῦ ἐφ’ ἣν ἔρημοι, ἵππων τε καὶ ἄμβατῶν ἔστων;" "Ἕστι γάρ οὖν," ἐφη. "Ἅθι δὴ 3

15 λέξον ἡμῖν τοῦτο πρῶτον, ὅπως διανοῇ τοὺς ἱπποὺς βελ-
tίους ποιῆσαι;" καὶ ὅς, "Ἀλλὰ τοῦτο μὲν," ἐφη, "οὐκ

ἐμὸν οὐμαί τὸ ἔργον εἶναι, ἀλλὰ ἰδία ἐκαστὸν δεῖν τοῦ
eαυτοῦ ἱππον ἐπιμελεῖσθαι." "Ἔαν οὖν," ἐφη ὁ Σωκρά-
tῆς, "παρέχονται σοι τοὺς ἱπποὺς οἱ μὲν οὐτως κακό-

20 ποδας ἡ κακοσκελεῖς ἡ ἄσθενεῖς, οἱ δὲ οὕτως ἀτρόφους,

ὡς μὴ δύνασθαι ἀκολουθεῖν, οἱ δὲ οὕτως ἀναγώγους

ὡς μὴ μένειν ὅτι αὐν ὅιν τάξης, οἱ δὲ οὕτως λακτυστὰς

ὡς μηδὲ τάξιν δυνατὸν εἶναι, τί σοι τοῦ ἱππικοῦ ὁφελος

ἐσται; ἡ πῶς δυνησθη τοιοῦτων ἡγούμενος ἀγαθὸν τι

25 ποιῆσαι τὴν πόλιν;" καὶ ὅς, "Ἀλλὰ καλῶς τε λέγεις,"

ἐφη, "καὶ πειράσομαι τῶν ἱππῶν εἰς τὸ δυνατὸν

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

2. ἀλλὰ ἄρα: sc. ἱππαρχεῖν ἐπεθύμησαι. — ἄν παραδοῦναι: sc. εἰ ἱππαρχεῖν. — ποίοι: Π συμπότοι, with a touch of irony. Cf. δῦτi μὲν γάρ εκ τῆς κειρὸς δεὶ βλητεσθαι τὸ σπέρμα καὶ σύ του οἴσθα Ὠc. xvii. 7. — ἄμβατῶν: by 'apocope' from ἀνάβατων. So ἀνάμβατος Cyr. iv. 5. 46. See G. 53; Π. 84 D. — γάρ οὖν: yes, of course. For γάρ, see on i. 4. 9.

3. τούτο (after ἀλλὰ): connect with τὸ ἔργον. — ἰδία: "for himself."

4. οἱ μὲν, οἱ δὲ: the well-to-do citizens of Athens were expected to serve in the cavalry, and to furnish their own horses. See Gow, Companion to School Classics, p. 123. — καλῶς τε λέγεις, καὶ πειράσομαι:
cf. ἀλλὰ δέχομαι τε καὶ τοῦτο ἔστω Ἄν. i. 8. 17.

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

6. τὴν ἄμμον: sandy ground, the race-track. — ἡ πειράσῃ ... γίγνονται: cf. δευτερον δὲ, διὸς ἐν παντολοίς χωρίοις ἵππαξεθαί δυνά- σσονται. καὶ γὰρ οἱ πολεμίοι ἄλλοτε ἐν ἄλλοις τόποις γίγνονται (appear) Ἡππ. i. 5.—βέλτιον: refers to the second of the two suggestions.


8. πείθωνται: cf. ἐκ τοῦτων παρα- σκευαστέον, διὸς εἰσπείθεις οἱ ἄνδρες ὀσὺν Ἡππ. i. 7.

45 μὲν δὴπον ὦσθα, ὅτι ἐν παντὶ πράγματι οἱ ἀνθρώποι τούτοις μάλιστα ἐθέλουσι πείθεσθαι οὕς ἄν ἥγουνται βελτίστους εἶναι. καὶ γὰρ ἐν νόσῳ ὄν ἄν ἥγουνται ἰατρικῶτατον εἶναι, τούτῳ μάλιστα πείθονται, καὶ ἐν πλῆ ὄν ἄν κυβερνητικῶτατον, καὶ ἐν γεωργίᾳ ὄν ἄν γεωργικῶτατον."


10. εἰς τὸ πείθεσθαι αὐτοὺς ἐμοὶ: to secure me their obedience. — ἐν γε: yes, if. — διδάξω: for the interr. subjv., see on i. 2. 36. — On the passage, cf. εἰς γε μὴν τὸ εὐπεθεῖς εἶναι τοὺς ἀρχομένους μέγα μὲν καὶ τὸ λόγῳ διδάσκειν ὡς ἂν ἐν τῷ πειθαρχεῖν, μέγα δὲ καὶ τὸ ἐργῷ [κατὰ τὸν νόμῳ] πλεονεκτεῖν μὲν ποιεῖν τοὺς εὐτάκτους, μειονεκτεῖν δὲ ἐν τὰσι τοὺς ἀτακτοῦντας Hípp. i. 24.

11. ἐπιμελεῖσθαι δεῖν καὶ τοῦ λέγειν δύνασθαι: should cultivate also the ability to speak. For the artic. inf. with ἐπιμελεῖσθαι, see GMT. 793, 798. — σα τε: correlative with καὶ εἰ τί ἄλλο. — νόμῳ: more, "as laid down by law and custom." — ἔτη: "to order our lives," in the best sense. — διὰ λόγου: cf. ἐρμυνελαν, δι’ ἔτη iv. 3. 12. — μάθημα: i.e. what one is impelled by his own taste to learn. — ἀριστα: adverb. — τὰ σπουδαίότατα: matters of greatest importance.
XENOPHON'S MEMORABILIA III. 3.

12. χορὸς εἰς: contrasted with οὐδὲς ἀλλοθεν ὑδαμόθεν. "None of the numerous choruses sent by the various states can compete with the one sent from Athens." Every four years festival delegations, including choruses, were sent to Delos from the different states of Hellas, in honor of Apollo and Artemis. — ἐυανδρία: "a collection of fine-looking men." The handsomest men were chosen to head the procession. So, also, at the Panathenaic festival, the θαλλοφόροι (bearers of the sacred olive branch) were chosen from among the finest-looking old men. Cf. θαλλοφόροι γὰρ τῷ 'Αθηνᾶ τοὺς καλὸς γέροντας ἐκλέγονται Sym. iv. 17.

13. ἄλλα μὴν κτλ.: the thought of the passage is, that the Athenians excel all other Greeks in sweetness of voice (ἐυφωνία, referring back to χορὸς) and in physical beauty (σωμάτων μεγέθει καὶ βρώμη ὅσον φιλοτιμία, ἦπερ μάλιστα παροξύνει πρὸς τὰ καλὰ καὶ ἑντιμα." 75 "'Αληθῆς," ἐφη, "καὶ τοῦτο." "Οὐκοῦν οἶει," ἐφη, "καὶ τοῦ 14 ἵππικοῦ τοῦ ἑνθάδε εἰ τις ἐπιμεληθεῖσα, ὡς πολὺ ἄν καὶ τοῦτῳ διενέγκουν τῶν ἄλλων, ὅπλων τε καὶ ἓππων παρασκευητε καὶ εὐταξία καὶ τῷ ἔτοιμῷς κωδυνεύειν πρὸς τοὺς πολεμίους, εἰ νομίσειν ταῦτα ποιοῦντες ἐπαίνου καὶ τιμῆς τεύξεσθαι;" 80 "Εἰκὸς γε," ἐφη. "Μὴ τοῖνυν ὅκνει," ἐφη, "ἀλλὰ πειρῶ 15 τοὺς ἄνδρας ἐπὶ ταῦτα προτρέπειν ἂφ᾽ ὅν αὐτὸς τε ὄφελήση καὶ οἱ ἄλλοι πολίται διὰ σέ." "'Αλλὰ νὴ Δία πειράσομαι," ἐφη.


15. ὄκνει: delay. — ὄφελήσῃ: fut. mid. for passive. Cf. ii. 7. 8. — ἄλλα νὴ Δία: see on ii. 7. 11.
Nicomachides complains that in the election of generals the Athenians have ignored him, an experienced officer, and have chosen a man who has no knowledge of war. But Socrates urges that a man who can successfully equip and train a chorus, and especially a man who can successfully manage his own house, must possess qualities which will render him a useful general; for the demands on ability are essentially the same in all these positions.

1. στρατηγός: predicate. — οὐ γὰρ τοιοῦτο εἰς Ἀθηναίοι: "now is not that just like the Athenians?"
— ἐκ κατάλογον στρατευόμενος: "in serving the State as a private soldier on the list." The κατάλογος was the roll which contained the name of every Athenian capable of bearing arms. It will be noticed that Nicomachides bases his claim to be chosen general simply on his long service as private, captain, and colonel. — κατατέτριμμαι: I have worn myself out. Cf. the Lat. detritus. — λοχαγῶν, ταξιαρχῶν: circumstantial participles with κατατέτριμμαι. — ὑπὸ: takes the gen. of agent, as τραύματα ἐχω is equivalent to τετραμάτισμα. — ἀμα . . . ἐπεδείκνυεν: cf. nudasse deinde se dicitur et quo quaerque bello vulnera accepta essent, retulisse Livy xlv. 39. — Ἀντισθένη: like Nicomachides, unknown. — ἐν ἱππεύον: the ἱππεὺς or knights were the second of the four property classes established by Solon. See Schömann, Antiq. of Greece, p. 329. — περίβλεπτον: cf. the Lat. respectabilis. — τέ: correlative with οὗτος, as in i. 2. 47.

2. οὐκοῦν: as in i. 4. 5. — ἐμποροί: traders, i.e. importers, not retailers.
συλλέγειν ικανοὶ εἰσὺν. ἀλλ᾽ οὐχ ἕνεκα τούτοις καὶ στρα-
15τηγεῖν δύναντ᾽ ἂν." καὶ ὁ Σωκράτης ἔφη. "Ἀλλὰ καὶ ἐφιλό
λικός Ἀντισθένης ἔστιν, ὁ στρατηγῷ προσεῖναι ἐπιτήδειον ἔστιν. οὐχ ὃρας ὦ καὶ ὅσακις κεχορήγηκε, πάσιν τοῖς χοροῖς νεῦκηκε;" "Μὰ Δ᾽," ἔφη ὁ Νικομα-
χίδης, "ἀλλ᾽ οὔδεν ὄμοιον ἔστι χοροῦ τε καὶ στρατεύμα-
20τος προεστάναι." "Καὶ μὴν," ἔφη ὁ Σωκράτης, "οὐδὲ 4
ὡδῆς γε ὁ Ἀντισθένης οὔδε χορῶν διδασκαλίας ἔμπειρος ὃν ὀμως ἐγένετο ικανὸς εὐρείν τοὺς κρατίστους ταῦτα." "Καὶ ἐν τῇ στρατιᾷ οὖν," ἔφη ὁ Νικομαχίδης, "ἀλλοις μὲν εὐρήκην τοὺς τάξοντας ἄνθ᾽ ἐαυτοῦ, ἄλλοις δὲ τοὺς
25μαχουμένους." "Οὐκοῦν," ἔφη ὁ Σωκράτης, "εἶαν γε καὶ 5
ἐν τοῖς πολεμικοῖς τοὺς κρατίστους, ὠσπέρ ἐν τοῖς χορι-
κοῖς, ἐξευρίσκῃ τε καὶ προαιρήται, εἰκότως ἂν καὶ τούτου νικηφόρος εἶη. καὶ δαπανῶν δ᾽ αὐτῶν εἰκὸς μᾶλλον ἂν ἐθέλειν εἰς τὴν συν ὁλῃ τῇ πόλει τῶν πολεμικῶν νίκην η
30εἰς τῇν συν τῇ φυλῇ τῶν χορικῶν." "Δέγεις σὺν," ἔφη, 6

3. δ: a quality which, refers to
φιλόνικος. Cf. 5. 3.—κεχορήγηκε: it
was the duty of the χορηγὸς to equip
and train a chorus to represent his
tribe (φυλή) at public festivals. This
was one of the regular public
services (λειτουργίαι) imposed on
wealthy citizens. See on ii. 7. 6.—
μᾶ Δία: see on i. 4. 9.—τέ καὶ:
the Eng. idiom uses a simple and.
Cf. iii. 7. 4; iv. 4. 12. So Cicero
(Tusc. Disp. v. 3. 9) similem
sibi videri vitam hominum et mercatum eum qui habere-
tur maximo ludorum appa-
ratu totius Graeciae cele-
britate.

4. καὶ μὴν: see on i. 4. 12.—
φῶνης: song, i.e. music in general.

—ἐγένετο ικανὸς: proved himself
competent. —τοὺς κρατίστους ταῦτα:
those who were most skilled in these
matters, sc. φόδην and διδασκαλίαν.

καὶ, οὐν: and so, also.—ἀλλοις μὲν,
toὺς τάξοντας: some who will draw
up (the troops).

5. εἶαν γε: provided that.—εἶαν
ἐξευρίσκη, ἄν νικηφόρος εἶη: for the
form of cond. sent., see on ii. 5. 4.

—τοὺτο: instead of the preceding
τοὺς πολεμικοῖς, a generic word of
similar meaning is to be supplied as
the antec. of the demonstrative. So
in ii. 2. 4.—καὶ, δὲ: see on i. 1. 3.

—σὺν τῇ φυλῇ: see on 3. Attica
was then divided into ten tribes,
named after legendary national
heroes.

6. τοῦ αὐτοῦ ἀνδρός ἐστι: it is in the nature of the same man. For the pred. gen. of characteristic, see on τῶν ἀσκούντων i. 2. 10. — ἔαν γυγνώ- σκη, ἀγαθὸς ἂν ἔη: see on 5.

7. οὐκ ἂν φημήν: for the potential indic., see GMT. 243, 244. Cf. θάττων ἦ ως τίς ἂν φῆτο Ἄν. i. 5. 8. — ἄκοσκει: since φημή is here a verb of expecting, the inf. is not in indirect discourse. For its tense, see G. 1286; H. 948a.

8. τοὺς ἀρχομένους: their subor- dinates. — ἐκκοτα: every duty. — πράττειν: for the inf. of purpose, see on παραθεῖαι i. 5. 2. — οἶμαι: affirmative, instead of the usual Socratic question.

9. προσάγεναι: to attach to themselves. — φυλακτικοὺς τῶν ὄντων: watchful of their property. Cf. iii. 1. 6. — ἀμφοτέρους εἶναι προσήκει: the imper. προσήκει here takes the
XENOPHON'S MEMORABILIA III. 4.


acc. and inf., in 8 the dative. For a similar use of the two consts. near each other, cf. προσήκει δὲ τοι μὲν ἄλλως στέργειν, σὲ δὲ νομίζειν Isoc. v. 127.

10. οὐκέτι: no longer, i.e. the comparison cannot hold, when fighting is in question. For a similar use of οὐκέτι, cf. Αν. 1. 10. 12.—ἔχθροι γε τοι: enemies surely, at any rate.—τούτῳ γε: sc. ἄλλης ἦστιν.

11. ἡ οἰκονομικὴ (sc. τέχνη) the art of domestic management.—ἐνταύθα: in that case.—πλείστον (sc. ὑφελήσει): will be of the greatest service.—ὁς: as, in a comparison.—μαχόμενον: acc. sing. masc., agreeing with omitted subj. of νικάν.—οὔτως: sc. τί from the preceding οὔδέν.—οὐχ ἦκιστα δὲ τοῦτων: “and what is of most importance among all these,” i.e. “when he has made preparations for victory and is resolved on battle under favorable conditions, he will yet’ etc. For the ‘litotes,’ cf. i. 2. 23.—φυλάξεται συναπτεῖν: for the inf., see on προέλαια ii. 6. 23.

12. τὸ δὲ μέγιστον: the fact of greatest significance. For neuter words in apposition with a sent., see H. 626 b.—οὐδετέρα: neither sphere of action. The whole section shows that Socrates regarded a well-managed household as differing only in degree from a well-managed state.
Xenophon elaborated his own views on household management (putting them into the mouth of Socrates) in a special treatise, the Oeconomicus.

5. Socrates sets before the younger Pericles the best way to recall the Athenians to their pristine courage and energy. The successive reverses which the Athenians have suffered at the hands of the Thebans have demoralized their public spirit and obscured the undoubted fact of their natural superiority. Delium and Lebadea (Coronea) were severe lessons, but should be made profitable. The citizens should, above all, be reminded of the lofty fame of their ancestors; and if that is not enough, they should be urged to imitate the steady and effective discipline of the Lacedaemonians. Then, too, their generals should be chosen with greater care than at present. Finally, Socrates expresses the hope that Pericles, who has been elected as one of the generals, has qualified himself for the position; and suggests that it would be well to employ the younger citizen soldiery in an effective defense of the Attic frontier.

1. Perikleî: third son of the great Pericles. His mother was of foreign birth, the beautiful and accomplished Aspasia of Miletus, and he was consequently not entitled to Athenian citizenship; but after the death of his two brothers he was legitimated by the Athenians and accepted as a citizen, for his father's sake. He was one of the six generals who were executed for their failure to rescue the shipwrecked crews after the battle of the Arginusae. See on i. 18, and cf. Plutarch Pericles 37. — τού πάνυ Περικλέους: the celebrated Pericles. So oi πάνυ τῶν στρατιωτῶν Thuc. viii. i. 1. — στρατηγήσαντος: see on βου-λεύσας i. 1. 18. — βούλει, ἐπισκοπῶμεν:
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as in ii. i. 1. — ὅπου ἦδη τὸ δυνατὸν ἔστι: wherein now the possibility lies.

2. οὐκοῦν: see on ii. i. 2. — ὅτι πλὴθεὶς κτλ.: the population of Attica (including slaves) was prob. not more than half a million; that of the Boeotian confederacy considerably less. As every free citizen of Attica was a citizen of Athens, the comparison of Ἀθηναῖοι with Βουωτῶν is a proper one. Athens and Attica were politically identical; not so Thebes and Boeotia. — σώματα ἀγαθὰ καὶ καλὰ: "sturdy, fine-looking men." — ἢν ἐκλεξθηναι: could be picked out. For the inf. with ἢν, see G. 1308; H. 964. The 2 aor. pass. -λεγήναι is more common in Attic. — ταύτῃ: in this respect. For the dat., see G. 1182; H. 780. — δοκοῦσι λείπεσθαι: sc. οἱ Ἀθηναίοι τῶν Βουωτῶν. — εἰαυτοῖς: inter se among themselves. Cf. φθονοῦαν εἰαυτοῖς 16, and see on ii. 6. 20. — Ἀθήνησι: for the locative, see G. 290; H. 220.

3. εἰσίν: sc. οἱ Ἀθηναίοι. — ἄπερ: cf. § 4. 3. — ἔστιν οἷς: see on i. 4. 2. Cf. καὶ μὴν ἐπὶ γε τοῖς προγόνοις οὐ μείων Ἀθηναίοι ἦ Βουωτοὶ φρονοῦσιν (pride themselves) Hipp. vii. 3, where the claim is more modest. — προτρέπονται τε: for the position of the encl., cf. ἂ τε ἐνθίμεζεν iv. 2. 40.

4. ἀληθῆ: for the pred. adj., see G. 919; H. 614. — ἄφ' οὖ: i.e.
25 ἐν Δεβαδείᾳ συμφορά ἐγένετο καὶ ἡ μεθ᾽ Ἰπποκράτους ἐπὶ Δηλίῳ, ἐκ τούτων τεταπείνωται μὲν ἡ τῶν Ἀθηναίων δόξα πρὸς τοὺς Βοιωτοὺς, ἐπήρται δὲ τὸ τῶν Θηβαίων φρόνημα πρὸς τοὺς Ἀθηναίους, ὡστε Βοιωτοὶ μὲν, οἱ πρόσθεν οὐδὲν τῇ έαυτῶν τολμῶντες Ἀθηναίοι, ἄνευ Δακεδαμονίων τε καὶ τῶν ἀλλῶν Πελοποννησίων ἀντιτάτεσθαι, νῦν ἀπειλοῦσιν αυτοὶ καθ᾽ αὐτοὺς ἐμβάλειν εἰς τὴν Ἀττικήν, Ἀθηναίοι δὲ, οἱ πρότερον [ὅτε Βοιωτοὶ μόνοι ἐγένοντο] πορθοῦντες τὴν Βοιωτίαν, φοβοῦνται μὴ Βοιωτοὶ δημόσωσι τὴν Ἀττικήν." καὶ ὁ Σωκράτης, "Ἀλλ᾽ αἰσθάνομαι μέν," 35 ἐφη, "ταῦτα οὕτως ἔχοντα· δοκεῖ δὲ μοι ἀνδρὶ ἀγαθῷ ἀρχοντὶ νῦν εὐαρεστοτέρως διακεῖσθαι ἡ πόλις. τὸ μὲν γὰρ θάρσος ἀμέλειάν τε καὶ ῥαθυμίαν καὶ ἀπείθειαν ἐμβάλλει, ὁ δὲ φόβος προσεκτικωτέρους τε καὶ εὐπειθεστέρους καὶ εὐτακτοτέρους ποιεῖ. τεκμηριαίοι δ᾽ ἂν τοῦτο 40 καὶ ἀπὸ τῶν ἐν ταῖς ναυσίν· δόται μὲν γὰρ δὴν ποιήσαι μηδὲν φοβῶνται, μεστοὶ εἰσιν ἀταξίας· ἐστ᾽ ἂν ἔπι ἡ χειμῶνα ἡ λαγόνων, ἐν φ.—ἐν Δεβαδείᾳ: by the victory of Oenophýta (456 B.C.), the Athenians gained complete ascendancy over the Boeotian towns, and established in them democratic forms of government. Many of the banished oligarchs banded together, raised an army, and, in 447 B.C., inflicted an overwhelming defeat on the Athenian army under Tolmides, who lost his life in the battle. The conflict took place between Lebadēa and Coronēa in Boeotia, and is usually known as the battle of Coronēa. Cf. Thuc. i. 108, 113, and see Grote, Hist. of Greece, c. xlv. —ἐπὶ Δηλίῳ: not ἐν Δηλίῳ, as at that time (424 B.C.) Delium was only an enclosure and temple sacred to Apollo, near Orōpus on the Boeotian frontier. Cf. Plato Apol. 28 e. In this battle the Athenian general was defeated and slain. Socrates is said to have shown great gallantry in the retreat which ensued. See Introd. 2, 6. —ἐκ τούτων: since these events, repeats ἐπὶ φι ὀν. —πρὸς τοὺς Βοιωτοὺς: see on πρὸς ἐαυτῶν i. 2. 52. —ἐπὶ τῇ ἐαυτῶν: sc. χώρᾳ. —οἱ τολμῶντες: rel., who ventured. The participle is 'imperfect. ' See G. 1289; H. 856 a. So πορθοῦντες below.

5. εὐαρεστοτέρως διακεῖσθαι: "is more favorably disposed."—θάρσος: over-confidence. —ἐμβάλλει: begets.

6. τῶν ἐν ταῖς ναυσίν: i.e. τῶν ναυτῶν.—ἐστ᾽ ἂν: quamdiu. For
πολεμίους δείσωσιν, οὗ μόνον τὰ κελευόμενα πάντα ποιοῦσιν, ἀλλὰ καὶ συγώσι καραδοκοῦντες τὰ προσταχθησομένα, ὥσπερ χορευταί." "Ἀλλὰ μήν," ἐφη ὁ Περικλῆς, ἡ 45 "εἰ γε νῦν μάλιστα πείθοντο, ὥρα ἀν εἰη λέγειν πῶς ἄν αὐτοὺς προτρεφαίμεθα πάλιν ἀνερασθήναι τῆς ἄρχαίας ἀρετῆς τε καὶ εὐκλείας καὶ εὐδαιμονίας." "Οὐκοῦν," ἐφη ὁ Σωκράτης, "εἰ μὲν ἐβουλόμεθα χρημάτων αὐτοὺς ἄν ἄλλοι εἰχον ἀντιποιεῖσθαι, ἀποδεικνύντες αὐτοῖς ταῦτα πατρῷ τέ οὐντα καὶ προσήκοντα, μάλιστ' ἄν οὕτως αὐτοὺς ἑξορμόμεν ἀντέχεσθαι τούτων· ἐπεὶ δὲ τοῦ μετ' ἀρετῆς πρωτεύειν αὐτοὺς ἐπιμελεῖσθαι βουλόμεθα, τούτῳ αὐτοῖς ἐπιμελοῦμεν πάντων ἄν εἰεν κράτιστοι." "Πῶς 50 οὖν ἄν τοῦτο διδάσκομεν;" "Οἴμαι μὲν, εἰ τοὺς γε παλαιστάτους ὅν ἀκούομεν προγόνους αὐτῶν ἀναμμηνήσκουμεν αὐτοὺς ἀκηκοότας ἀρίστους γεγονέναι." "Ἀρα 10

temporal clauses with ἄν and the subjv., see G. 1465; H. 923. — καραδοκοῦντες: eagerly expecting, lit. with outstretched head, an Ionic expression. Cf. Πάρωι δὲ ὑπολειφθέντες ἐν Κόνυφ, ἐκαραδόκων τὸν πόλεμον κή ἀποβήσεται Hdt. viii. 67. — ὥσπερ χορευταί: like members of a chorus, who keep their eyes on the leader during the whole performance.

7. ὥρα: the proper time. For the inf. with subs., see G. 1521; H. 952. — ἀνερασθήναι: to yearn anew for.

8. οὐκοῦν: well, then. — εἰ ἐβουλόμεθα: see on εἰ προστεθήσαν i. 4. 5. — εἰχον: see on ἐ ἐβουλέσθοι i. 4. 14. — ἑξορμόμεν: for the potential opt. in apod. after the ind. in prot., see on ἄν εἰη i. 2. 45. — τοῦ μετ' ἀρετῆς πρωτεύειν: "preëminence in valor." — τοῦτο: sc. τὸ μετ' ἀρετῆς πρωτεύειν. — δεικτέον: impers. const.; it takes as obs. both τοῦτο . . . αὐτοῖς and ὃς . . . κράτιστοι.

9. οἴμαι μὲν: as in ii. 6. 5. — εἰ τοὺς γε παλαιστάτους κτλ.: the Eng. order of thought seems to be εἰ ἀναμμηνήσκουμεν αὐτοὺς ἀκηκοότας τοὺς γε παλαιστάτους ὅν (equivalent to τούτων, οὗ) ἀκούομεν προγόνους αὐτῶν ἀρίστους γεγονέναι. "We have only to remind them of the fact, which they have heard often enough (at school and elsewhere), that their ancestors, as far back as we have any record, were men of highest valor." The omitted apod. is, of course, διδάσκομεν ἄν, to be const. (with ὃς or ὅτι) as obj. of οἴμαι.
λέγεις τὴν τῶν θεῶν κρῖσιν, ἢν οἱ περὶ Κέκροπα δι᾽ ἀρετὴν ἔκριναν; " “Δέγω γάρ, καὶ τὴν Ἑρεχθεώς γε 60 τροφὴν καὶ γένεσιν, καὶ τὸν πόλεμον τὸν ἐπὶ ἐκείνου γενόμενον πρὸς τοὺς ἐκ τῆς ἔχομενης ἥπειρον πάσης, καὶ τὸν ἐφ’ Ἦρακλείδων πρὸς τοὺς ἐν Πελοποννήσῳ, καὶ πάντας τοὺς ἐπὶ Θησέως πολεμηθέντας, ἐν οἷς πᾶσιν ἐκείνοι δῆλοι γεγόνασι τῶν καθ’ έαυτοὺς ἀνθρώπων ἀριστεύσαντες. εἰ 11 65 δὲ βούλει, ἀ θυτερον οἱ ἐκείνωι μὲν ἀπόγονοι, οὐ πολὺ δὲ πρὸ ἡμῶν γεγονότες, ἐπραξάν, τὰ μὲν αὐτοὶ καθ’ αὐτοὺς ἀγωνίζόμενοι πρὸς τοὺς κυριεύοντας τῆς τε Ἀσίας πάσης

10. τὴν τῶν θεῶν κρίσιν: the decision between the deities. θεῶν is objective genitive. The reference is to the contest between Athena and Poseidon for the sovereignty of Attica, which was decided by Cecrops, legendary king of Athens. Cf. Apollodorus iii. 14. The legend formed the subject of the sculptures in the west pediment of the Parthenon. — οἱ περὶ Κέκροπα: seems to indicate Cecrops himself and the tribunal over which he presided. Cf. τοὺς ἀμφὶ Θρασύλλον i. 1. 18 — Ἑρεχθέως: another legendary hero and king of Attica, who shared with Athena the honor of a temple (the Erechtheum) on the Acropolis. — τροφὴν καὶ γένεσιν: for the ‘hysteron proteron,’ by which the more important or obvious action is mentioned before another which preceded it in order of time, cf. ἀμα τράφεν ἢδε γένοντο Hom. A 251, ‘For I was bred and born not three hours’ travel from this very place.’ Shak. Twelfth Night i. 2, and mortamur, et in media arma ruamus Virgil Aen. ii. 353. — ἐπὶ ἐκείνου: in his reign. — πρὸς τοὺς ... πάσης: in very early times the Thracians were said to have occupied the country as far as the borders of Attica, and to have been repulsed from Athens by Erechtheus. — τὸν ἐφ’ Ἦρακλείδων: the sons of Heracles sought and obtained aid from Athens against Eurystheus. — τοὺς ἐπὶ Θησέως πολεμηθέντας (sc. πολέμους): i.e. the wars against the Amazons and Thracians. For these legendary events, cf. Isoc. iv. 65, 68; Hdt. ix. 27; Thuc. ii. 15. — τῶν καθ’ έαυτοὺς: the men of their day. Cf. the eulogy on Athenian achievements in Plato Menex. 239 b ff.

11. εἶ δὲ βούλει: polite formula, marks a transition to another phase of the subject. — αὐτόι καθ’ αὐτοὺς: contrasted with καὶ μετὰ Πελοποννήσιων below. The battle of Marathon (490 B.C.) is meant. Although the Athenians had on that occasion the assistance of 1,000 Plataeans, the phrase αὐτόι κτλ. may pass, as a rhetorical exaggeration. — τοὺς κυριεύοντας κτλ.: i.e. the Persians. See Grote, Hist. of Greece,

cc. xxxii–xxxiv. — πλείστην τῶν προγεγονότων: equivalent to πλέονα τῆς τῶν προγεγονότων. See on καυκτερον τῶν ἄλλων i. 1. 3.—μέγιστα ἔργα: i.e. the achievements of Cyrus and Darius in establishing the Persian empire. — οἷ δὴ καλ.: who also, we see, refers to οἱ ἐκεῖνοι ἀπόγονοι, and hence does not include the Peloponnesians, whom the argument does not touch. — λέγονται γάρ: they are indeed. Cf. οἷα γάρ 2.

12. πολλῶν μεταναστάσεων: e.g., those which followed the inroads of the Dorians.— διεμείναν: held their ground. The Attic Greeks were proud of being αὐτόχθονες and γηγενεῖς. Cf. ταῦτα (τῆς πόλεως) γάρ οἰκοῦμεν οὐχ ἔτέρους ἐβαλόντες (by dispossessioning) οὐδὲ ἐρήμην καταλαβόντες οὐδὲ ἐκ πολλῶν ἔθνων μιγάδεις συλλεγέτες (as mingled immigrants) ἀλλ᾽ οὕτω καλῶς καὶ γνησίως γεγόναμεν, ὡστε εξ ἡστερ (γῆς) ἐφύμενε, ταύτην ἐχοντες ἀπαντα τῶν χρόνων διατελοῦμεν, αὐτόχθονες ὄντες I soc. iv. 24. Cf. also Thuc. i. 2.—ἐπέτρεπον: entrusted their cause (τὰ δίκαια).

13. καὶ θαυμάζω γε: yes, and I marvel. — ἔγω μὲν, ἔφη, οἷμαι, ὁ Σωκράτης: for a similar order of words, cf. καὶ τι δὲ, ἔφη, ὅρις, ἥ γνηθ Ὁσ. vii. 16, quid igitur, inquit, est causae, Brutus Cic. Brut. 91.— ὡσπέρ καλ., οὕτω καλ.: see on i. 1. 6. On the comparison with athletes, cf. i. 2. 24.—τῶν ἀντιπάλων: for the gen. with verbs of comparison, see G. 1120; Π. 749. Cf. ὁρᾶν ὑπερήπουσαν τὴν πόλιν τῶν καιρῶν seeing the city falling behind its opportunities Dem. xviii. 102.
14. οὔδὲν ἀπόκρυφον: no secret. — ἀν χείρους γενέσθαι: depends on δοκεῖ μοι understood after ἄλλα, or δοκοῦσιν may be supplied, making the const. personal. For an example of both consns. in the same sent., cf. ἐδοξεῖν αὐτῷ βροντῆς γενομένης σκηπτός πεσεῖν εἰς τὴν πατρίαν οἰκλαιν, καὶ ἐκ τούτου λάμπεσαθαί πᾶσαν Ἀν. iii. i. 11. See G. 1522, 2; H. 944 a. — εἰ δὲ μὴ: and if not (that). — τοὺς πρωτεύοντας: i.e. the Lacedaemonians. Xenophon never omits an opportunity to praise Spartan institutions. — τούτους τὰ αὕτα: the same things that they do. For the abridged comparison, see on τῶν ἄλλων i. 1. 3. — εἰ δὲ ἐπιμελέστερον: sc. χρόντο. — καί: even.

15. “You are then, I take it, of the opinion that the Athenians have fallen far away from their pristine virtue, and you wish them to take for their model the Lacedaemonians, who certainly could give them many a good lesson.” — ποὺ: see on iii. 3. 2. — ὅσπερ Λακεδαιμόνιοι: cf. De Rep. Lac. x. 2, and Cic. de Sen. xviii. 63, where Lysander boasts Lacedaemona esse honestissimum domicilium senectuti. — οὐ: so ὅ i. 2. 64. — ἀπὸ τῶν πατέρων κτλ.: starting with their fathers, look down on.

16. ἑαυτοῖς: const. with τὰ συμφέροντα. This and the two other refl. prons. (ἑαυτοῖς, αὐτοῖς) in this section are equivalent to the reciprocal.
100 ἐπηρεάζουσιν ἄλληλοις καὶ φθονοῦσιν ἕαντοις μᾶλλον ἢ τοῖς ἄλλους ἀνθρώπους, μάλιστα δὲ πάντων ἐν τε ταῖς ἰδίαις συνόδοις καὶ ταῖς κοιναῖς διαφέρονται καὶ πλείοστας δίκας ἄλληλοις δικάζονται καὶ προαιροῦνται μᾶλλον οὕτω κερδαίνειν ἀπ' ἄλληλων ἢ συνωφέλουντες αὐτοὺς, τοῖς δὲ 105 κοινοῖς ὀσπέρ ἀλλοτρίωις χρώμενοι περὶ τούτων αὖ μάχονται καὶ ταῖς εἰς τὰ τοιαύτα δυνάμει μάλιστα χαίρονται; ἦν δὲν πολλὴ μὲν ἄτηρια καὶ κακία τῇ πόλει 17 ἐμφυσταί, πολλὴ δὲ ἔχθρα καὶ μύσος ἄλληλων τοῖς πολύταγοις ἐγγύνεται, δι' αὔ ἐγγυέ μάλα φοβοῦμαι ἀεὶ μή τι 110 μείζον ἢ ὁστε φέρειν δύνασθαι κακῶν τῇ πόλει συμβῆναι." "Μηδαμίς," ἐφη ο Σωκράτης, "ὢ Περίκλεις, οὔτως ἂγοῦ ἀνηκέστω πονηρία νοσεῖν Ἀθηναίοισι. οὐχ ὅρα ὡς εὐτακτοι μὲν εἴσων ἐν τοῖς ναυτικοῖς, εὐτάκτως δ' ἐν τοῖς γυμνικοῖς ἀγώσι πείθονται τοῖς ἐπιστάταισι, οὐδένων δὲ καταδεύστερον ἐν τοῖς χοροῖς ὑπηρετοῦσι τοῖς διδασκάλοις;" "Τούτῳ γάρ τοι," ἐφη, "καὶ θαμμαστόν ἔστι, τὸ 19 τοὺς μὲν τοιούτους πειθαρχεῖν τοῖς ἐφεστῶσι, τοὺς δὲ

Cf. 2. — ἄλληλοις δικάζονται: the verb, as indicating strife, takes the dat., like φθονούσιν above. The fondness of the Athenians for litigation is evidenced by their numerous courts, and the large body of their extant forensic literature. Aristophanes lashed this love of lawsuits in his Wasps. — συνωφέλουντες: for the circumstantial participle of means, see on i. i. 9. — αὖ: item, with reference to διαφέρονται and δικάζονται. — ταῖς ... χαίροντα: "they delight especially in having their faculties trained for such strife."

17. ἦ ὁστε: i.e. because they neglect physical training and despise discipline; hence arise ἀτηρία and κακία, while ἔχθρα and μύσος are an immediate result of the continual strife with one another. — ἦ ὁστε: see on i. 4. 10.

18. πονηρία νοσεῖν: a common metaphor with the Greeks, as with us. Cf. τὰ Ὀδρυσῶν πράγματα ἐνθοσεῖν Αἰ. vii. 2. 32. For the causal dative, see G. 1181; H. 776. — τοῖς ἐπιστάταισι: i.e. the trainers. — οὐδένων καταδεύστερον: in a manner unsurpassed by any. Cf. i. 5. 6.

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

 kalokágáthia : dat. of respect.

20. ἡ δὲ ἐν Ἀρείῳ πάγῳ θουλῇ: this ancient court derived its name from the sacred hill of Ares (west of the Acropolis, and separated from it only by a narrow and shallow valley), where its sittings were held. It was composed of ex-archons who had 'clean records,' as established by the ἀκομασία (official investigation); and it had jurisdiction over cases of intentional homicide, poisoning, and arson. See Schömann, Antiq. of Greece, passim. — οὗ μέμφομαι: I have no fault to find. — τούτοις : i.e. τοῖς Ἀρεωπαγίταις. For another example of 'synesis,' cf. οἱ νεοὶ after θίασον ii. 1. 31. See H. 633. — ός, ὄντων: see on i. 1. 4.

21. καὶ μὴν: and yet. See on i. 4. 12. — τούτων: i.e. σωφρονεῖν, εὐτακτεῖν, πειθάρχεῖν. — προσέχουσιν: they give heed to. — ἐν τούτοις: i.e. τοῖς στρατιωτικοῖς. — οὗδε εἰς: see on i. 6. 2. — ἔχουσι: are able. — αὐτο- σχεδιάζουσιν: "hold command without preparation." Cf. the conversation with Euthydemus in iv. 2, where Socrates scores the presumption of would-be impromptu statesmen.
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εγὼ νομίζω εἶναι, ἀλλ' οἶμαι σε οúdeν ἦττον ἔχειν εἰπεῖν ὁπότε στρατηγεῖν ἢ ὁπότε παλαίειν ἢρξω μανθάνειν. καὶ πολλὰ μὲν οἶμαι σε τῶν πατρῴων στρατηγημάτων παρεληφότα διασφάζειν, πολλὰ δὲ πανταχόθεν συνηχέναι, 140 ὁπότεν οἶνον τε ἣν μαθεῖν τι ωφέλιμον εἰς στρατηγίαν. οἴμαι δὲ σε πολλὰ μεριμνᾶν, ὅπως μὴ λάθης σεαυτόν23 ἀγνοῶν τι τῶν εἰς στρατηγίαν ωφέλιμων, καὶ εάν τι τουοῦτον αὐτῇς σεαυτὸν μὴ εἶδότα, ζητεῖν τοὺς ἐπισταμένους ταῦτα, οὔτε δῶρων οὔτε χαρίτων φειδόμενον, ὅπως μάθης 145 παρ' αὐτῶν ἄ μὴ ἐπίστασαι καὶ συνεργοὺς ἄγαθοὺς ἔχῃς.’

καὶ ὁ Περικλῆς, “Οὐ λανθάνεις με, ὁ Σώκρατες,” ἐφη, “ὅτι24 οὔδ' οἴόμενός με τούτων ἐπιμελεῖσθαι ταῦτα λέγεις, ἀλλ' ἐγχειρῶν με διδάσκειν ὅτι τὸν μέλλοντα στρατηγεῖν τούτων ἀπάντων ἐπιμελεῖσθαι δεῖ· ὁμολογῶ μέντοι κἀγὼ σοι 150 ταῦτα.” “Τοῦτο δ’,” ἐφη, “ὅ Περίκλεις, κατανενόηκας,25 ότι πρόκειται τῇς χώρας ἡμῶν ὄρη μεγάλα, καθήκοντα ἐπὶ τὴν Βουωτίαν, δ' ὃν εἰς τὴν χώραν εἰσόδου στεναὶ τε καὶ προσάντεις εἰσί, καὶ ὅτι μέση διέξωσται ὅρεσιν ἔρμυνος;” “Καὶ μάλα,” ἐφη. “Τι δε; ἐκέινο ἀκήκοας,26 155 ὅτι Μυσοὶ καὶ Πισίδαι εὖ τῇ βασιλέως χώρα κατέχοντες

22. οὔδ' οἵττον: connect with ἣ after στρατηγεῖν. — τῶν πατρῴων στρατηγημάτων: your father's principles of generalship.

23. πολλὰ μεριμνᾶν: see on i. 1.

11. — λάθης σεαυτόν ἀγνοῶν: see on i. 2. 34. — μὴ εἶδότα: instead of οὐκ εἶδότα, because of the force of the preceding ἄρν, making the participle part of the condition. G. 1614; H. 1027.

24. οὔ λανθάνεις με, ὅτι: you do not elude me, “I fully understand that,” with pers. for impers. construction. Cf. ὅτι πονηρότατοι γε ἔσαι, οὔδ' σε λανθάνουσιν Οεσ. i. 19. —

οὔδ' οἴόμενός: in 22 and 23, Socrates used the word οἶμαι. Pericles perceives the underlying irony, and says, “You do not even believe it (to say nothing of knowing it).”


26. Μυσοὶ καὶ Πισίδαι: cf. οἶδα γὰρ ἵταν Μυσοὺς λυτηροὺς (trouble-some) ὄρτας, οἶδα δὲ καὶ Πισίδας Λπ. ii. 5. 13. Cyrus the Younger made a defensive campaign against the Pisidians the pretext for mustering one of his armies. — βασιλέως,
<p>without the art., the Great King, the king of Persia; so freq. in the Anabasis. — πάνυ: follows its adj. for emphasis. — ὑπλισμένοι: circumstantial participle of cause, rather than of concession. — πολλά (sc. κακά): cognate acc. with κακοποιεῖν. For the double acc., see on τὴν πόλιν i. 2. 12.</p>

27. μέχρι τῆς ἐλαφρᾶς ἡλικίας: so long as they are of the active age, i.e. from 18 to 20. The Athenian youth of this age served in the army as περίπολοι, a kind of home guard, or constabulary force, to serve only in Attica. — ὑπλισμένους, κατέχοντας: equivalent to ei ὑπλισμένου εἶν, ei κατέχοντων, serving as prots. to ἄν (before οἷς) εἶναι, κατεσκευάσθαι. For the circumstantial participle of cond., see on πιστεῖον i. 1. 5. — προβολὴν κατεσκευάσθαι: form a rampart.</p>

28. ὃ τι μὲν ἄν, ἓν δὲ τι: for a similar change of const., cf. i. 7. 5.

6. Glauco, a brother of Plato, a youth of less than twenty years, is eager to take a leading part in public affairs. Socrates shows him that he is unacquainted with any of the details of government, and earnestly warns him against taking up, for public speech or action, matters on which he has not first informed himself thoroughly.</p>

In this and the succeeding chapter, we have a pair of contrasted pictures: first, of the conceited stripping, whose zeal is without knowledge; and second, of the modest man of abilities, who withholds his valuable services from the state. Socrates performs a public duty in showing each of these men his mistake.
1. **Xenophon's Memorabilia**: a brother of Plato. The Glaucós mentioned just below was the father of Perictione, Aristo's wife, and of Charmides, uncle of Plato and Glaucós. — οὐδέπω εἴκοσιν ἔτη: at eighteen an Athenian youth attained the rights of citizenship, but from eighteen to twenty military service claimed most of his time. To some offices, like the senatorship and the judgeship (cf. i. 1. 1), he was not eligible before the age of thirty. — ἐλκόμενον ἀπὸ τοῦ βήματος: unpopular or intolerable speakers were occasionally hooted from the bema, or led away by the police (τοξόται). Cf. Aristophanes Knights 665; Acharnians 45 ff.; Plato Prot. 319 c. For the supplementary participle with παρατείνει, see G. 1580; H. 981. Cf. τοὺς βασιλέας ἐπανειν ὑβρι- ὅντας Isocrates xii. 83. — καταγε- λαστὸν ὄντα: being a laughing-stock. — Χαρμίδην: see on iii. 7. 1. — Πλάτωνα: the only mention of Plato in Xenophon's writings. In the Republic, Plato gives a very different representation of his brother Glaucós.


κεκτήσας Hiero xi. 15. — Θεμιστοκλῆς: see on ii. 6.13; iv. 2.2. — περιβλεπτος: ‘the observed of all observers.’

3. ἐμεγαλύνετο: was greatly elated. — ὥφελητέα: for the pers. const. of the verbal in τέος, see G. 1595; H. 989. — ἀποκρύψῃ: for the aor. subjv. in prohibitions, see G. 1346; H. 874. On the use of the mid., Kühner remarks, ἀποκρύπτειν τα refertur ad res extra nos positas (occulere aliquid); ἀποκρύπτεσθαι contra ad id, quod in nobis est (celare aliquid). — εἶπον: first aor. inv. active. See on ii. 2. 8.

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

5. οὐκοῦν: see on ii. 1. 2. — εἰκὸς: sc. ἐστι. — πόσαι τινές: see on i. 1. 1. — αὐτῶν: depends on τινές. — ἐνδεώς ἔχουσιν: are insufficient. — παραλείπονται: are being neglected.
35 τῆς πόλεως ἡμῖν εἰπὲ· δῆλον γὰρ ὅτι καὶ τούτων τὰς περιττὰς ἀφαίρεῖν διανοῇ.” “Ἀλλὰ μὰ τὸν Δῖ,” ἐφη, “οὐδὲ πρὸς ταυτά πω ἐσχόλασα.” “Οὐκοῦν,” ἐφη, “τὸ μὲν πλουσιωτέραν τὴν πόλιν ποιεῖν ἀναβαλούμεθα· πῶς γὰρ ὁδὸν τε ἡμὴ εἰδότα γε τὰ ἀναλώματα καὶ τὰς προσ-
40 ὁδοὺς ἐπιμεληθήναι τούτων;” “Ἀλλ’, ὡ Σῶκρατες,” ἐφη ὁ 7
Γλαύκων, “δυνατόν ἔστι καὶ ἀπὸ πολεμιῶν τὴν πόλιν πλουτίζειν.” “Νὴ Δία σφόδρα γ’,” ἐφη ὁ Σωκράτης, “έαν τις αὐτῶν κρείττων ἦ· ἦττων δὲ ὧν καὶ τὰ ὄντα προσαπο-
45 γε βουλευσόμενον πρὸς οὕστως δεὶ πολεμεῖν, τὴν τε τῆς
πόλεως δύναμιν καὶ τὴν τῶν ἑναντίων εἰδέναι δεὶ, ἵνα ἔαν
μὲν ἡ τῆς πόλεως κρείττων ἦ, συμβουλεύῃ ἐπιχειρεῖν τῷ
πολέμῳ, ἐὰν δὲ ἦττων τῶν ἑναντίων, εὐλαβείσθαι πείθη.”
50 ἡμῖν τῆς πόλεως τὴν τε πεζικήν καὶ τὴν ναυτικὴν δύναμιν,
εἰτα τὴν τῶν ἑναντίων.” “Ἀλλὰ μὰ τὸν Δῖ,” ἐφη, “οὐκ
ἀν ἔχομι σοι οὕτως γε ἀπὸ στόματος εἰπεῖν.” “Ἀλλ’, εἰ
γέγραπται σοι, ἔνεγκε,” ἐφη. “πάνυ γὰρ ἡδὲς ἀν τούτο
ἀκούσαιμι.” “Ἀλλὰ μὰ τὸν Δῖ,” ἐφη, “οὐδὲ γέγραπται
55 μοί πω.” “Οὐκοῦν,” ἐφη, “καὶ περὶ πολέμου συμβοῦν 10
λεύειν τὴν γε πρώτην ἐπισχήσομεν. ἵσως γὰρ καὶ διὰ τὸ
μέγεθος αὐτῶν ἁρτὶ ἄρχομενος τῆς προστατείας οὕσω

6. ἀφαίρειν: retrench. — ἐσχό-
λασα: found time. — ἀναβαλούμεθα: we will postpone. — μὴ εἰδότα: see on τιστέων i. 1. 5.
7. σφόδρα: sc. πλουτίζειν. — καὶ
τὰ οὖντα: even what he had, to say
nothing of what he had hoped to
win from the enemy.
8. ἦττων: sc. ἡ τῆς πόλεως δύνα-
μις τῆς τῶν ἑναντίων. For a similar
instance of ‘brachylogy,’ cf. iii. 5. 4.
9. ἀπὸ στόματος: by word of
mouth, i.e. from memory. Cf. ἔχοις
ἀν διηγησάσθαι (repeat them); ὦ μὰ
tὸν Δία οὐκὸν οὕτω γε ἀπὸ στόματος
Plato Theaet. 142 d. — εἰ γέγραπται
σοι: if you have it written down.
10. τὴν γε πρώτην (sc. ὄραν or
όδον): for the present. For the
omission of the noun, see G. 932, 2;
H. 621 c; and, for the adv. acc.,
G. 1000; H. 719. — αὐτῶν: i.e. τῶν
έξητακας. ἀλλά τοι περὶ γε φυλακῆς τῆς χώρας οἶδ’ ὅτι ἡ δή σου μεμέληκε, καὶ οἰσθά ὁπόσαι τε φυλακαὶ ἐπίκαιροι 60 εἰσί καὶ ὁπόσαι μῆ, καὶ ὁπόσου τε φρουροὶ ἱκανοὶ εἰσι καὶ ὁπόσου μῆ εἰσί. καὶ τὰς μὲν ἐπικαίρους φυλακᾶς συμβουλεύσεις μείζονας ποιεῖν, τὰς δὲ περιττὰς ἀφαιρεῖν.”


12. τάργυρεια : the silver mines, at Laurium. See on ii. 5. 2. — οὐ γὰρ οὖν : certainly not. For οὖν adding emphasis to an affirmative, see on iii. 3. 2. — καὶ γὰρ : and with good reason, for. — λέγεται βαρὺ τὸ χωρίον εἶναι : the district is said to be unhealthy. — αὐτῇ σοι ἡ πρόφασις ἄρκεσεί : this will serve you as an excuse. — σκόπτοται : you are mocking me. Cf. οὐμοι γελώμα Soph. Αντ.
Глауκων. "'Ἀλλ' ἐκείνου γέ τοι," ἐφη, "οΐδ' ὅτι οὐκ ἦμε- ληκας, ἀλλ' ἐσκεφαί πόσου χρόνον ἴκανός ἐστιν ὁ ἐκ τῆς χώρας γγυνόμενος σύτος διατρέφει τὴν πόλιν, καὶ πόσου 80 εἰς τὸν ἐνιαυτὸν προσδεῖται, ἵνα μὴ τούτο γε λάθη σε ποτε ἡ πόλις ἐνδεής γενομένη, ἀλλ' εἶδος ἔχης ὑπὲρ τῶν ἀναγκαίων συμβουλεύων τῇ πόλει βοηθεῖν τε καὶ σώζειν αὐτήν." "لقبεις," ἐφη ὁ Γλαυκων, "παμμέγεθες πράγμα, εἰ γε καὶ τῶν τοιούτων ἐπιμελεῖσθαι δεῦσει." "'Ἀλλὰ μέντοι," 85 ἐφη ὁ Σωκράτης, "οὐδ' ἂν τὸν ἕαυτον ποτε οἰκὸν καλῶς τις οἰκήσεις, εἰ μὴ πάντα μὲν εἴσεται ὁ ὑπὲρκραίται, πάντων δὲ ἐπιμελόμενος ἔκπληροι· ἀλλ' ἐπεὶ η μὲν πόλις ἐκ πλείονοις ἡ μυρίων οἰκῶν συνεστικε, χαλεπῶν δὲ ἐστιν ἀμα τοσοῦτων οἰκῶν ἐπιμελεῖσθαι, πῶς οὐχ ἔνα, 90 τὸν τοῦ θείου, πρῶτον ἐπειράθης αὐξῆσαι; δεῖται δὲ, κἂν μὲν τοῦτον δύνῃ, καὶ πλείοσιν ἐπιχειρήσεις· ἐνά δὲ μὴ δυνάμενος ωφελῆται πῶς ἂν πολλούς γε δυνηθεῖσ; ὥσπερ εἰ τις ἐν τάλαντον μὴ δύνατο φέρειν, πῶς οὗ φανερὸν ὅτι πλεῖω γε φέρειν οὐδ' ἐπιχειρητέουν αὐτῷ;" 95 "'Ἀλλ' ἐγώγ'," ἐφη ὁ Γλαυκων, "ωφελοῦν ἂν τὸν τοῦ φαινίων: a similar approximate estimate of the number of houses in Athens is given by Ischomachus, Oec. viii. 22. — οἰκίων, οἰκῶν, houses, households. — τοῦ θείου: mother's-brother, uncle. Charmides is meant. The Greek was much more exact in terms of relationship than the English. — δεῖται δὲ: for the use of δὲ where the Eng. would employ a conj. of cause or reason, cf. ἢρχεν δὲ An. vi. 6. 9. It is freq. in Homer, cf. βηψί δὲ φέρτεροι ἡσαν § 6.—ἐν τάλαντο: about 57 lbs. For Greek weights, see Gow, Companion to School Classics, p. 88.
162 ΞΕΝΟΦΩΝΤΟΣ ΑΠΟΜΝΗΜΟΝΕΥΜΑΤΑ Γ. 6.

"Εἶτα," ἔφη ὁ Σωκράτης, "τὸν θείον οὐ δυνάμενος πείθειν, Ἀθηναίους πάντας μετὰ τοῦ θείου νομίζεις δυνήσεσθαι τοιήσαι πείθεσθαι σοι; φυλάττων," ἔφη, "ὁ Γλαύκων, ὅπως μὴ τοῦ 16

100 εὐδοξεῖν ἐπιθυμῶν εἰς τούναντίον ἑλθης· ἢ ὦχ ὅρας ὡς σφαλερόν ἔστι τὸ ἀ μὴ οἴδε τις ταῦτα ἢ λέγειν ἢ πράττειν; ἐνθυμοῦ δὲ τῶν ἄλλων, ὅσους οἴσθα τοιούτους, ὅιον φαίνονται καὶ λέγοντες ἢ μὴ ἱσασί καὶ πράττοντες, πότερά σοι δοκοῦσιν ἐπὶ τοῖς τοιούτοις ἐπαίνοι μᾶλλον ἢ

105 ψόγον τυγχάνειν καὶ πότερον θαυμάζεσθαι μᾶλλον ἡ καταφρονεῖσθαι· ἐνθυμοῦ δὲ καὶ τῶν εἰδότων ὁ τι τε 17 λέγοντι καὶ ὁ τι ποιοῦντι καὶ, ὡς ἔγω νομίζω, εὐρήσεις ἐν πάσιν ἔργοις τοὺς μὲν εὐδοκιμοῦντάς τε καὶ θαυμαζομένους ἐκ τῶν μάλιστα ἐπισταμένων ὅντας, τοὺς

110 δὲ κακοδοξοῦντάς τε καὶ καταφρονομένους ἐκ τῶν ἀμαθεστάτων. εἰ οὖν ἐπιθυμεῖς εὐδοκιμεῖν τε καὶ θαυμα-18 ζεσθαι ἐν τῇ πόλει, περὶ κατεργάσασθαι ὡς μάλιστα τὸ εἰδέναι ἢ βούλει πράττειν· ἐὰν γὰρ τούτῳ διενέγκας τῶν ἄλλων ἐπιχειρήσας τὰ τῆς πόλεως πράττειν, οὐκ ἂν

115 θαυμάσασιμι εἰ πάνω βαδίως τόχοις ὅν ἐπιθυμεῖς."

15. μετὰ τοῦ θείου: uncle and all. — δυνήσεσθαι ποιήσαι πείθεσθαι: an accumulation of infs. contrasting awkwardly with Xenophon’s usual well-balanced arrangement.

16. ὅπως μὴ ἑλθης: for obj. clauses after φυλάττωμαι, see GMT. 370; H. 885 b. — ἢ μὴ οἴδε τις: for the rel. cond. assumed as real, see G. 1430; H. 914 A. — ἐνθυμοῦ δὲ τῶν ἄλλων: const. with πότερα σοι δοκοῦσιν. See on αὐτῶν ἐκόψασθε, πότερα i. 1. 12. Socrates says τῶν ἄλλων, reckoning Glauco among those who would seem to know what they do not know.

17. ἐνθυμοῦ, καὶ εὐρήσεις: see on ἐγχειρεῖ, καὶ ὑπακούοντα ἢ. 3. 16. The obj. of εὐρήσεις (the fact that everywhere the well-informed are respected, and the ignorant are despised) is felt also, as obj., with ἐνθυμοῦ. — ἢ, ὅντας: consist of.

18. τῶν ἄλλων: i.e. your fellow-citizens. — οὐκ ἂν θαυμάσασιμι: apod. to εἰ τόχοι. — εἰ τόχοι: a true fut. cond. of the ‘less vivid’ form, not (as freq. after θαυμάζω) causal.
Xenophon's Memorabilia III. 7.

Χαρμίδην δὲ τὸν Γλαύκωνος ὄρων ἀξιόλογον μὲν ἀνδρὰ 7 ὄντα καὶ πολλῷ δυνατότερον τῶν τὰ πολιτικὰ τὸτε πραττόντων, ὅκνουντα δὲ προσεῖναι τῷ δήμῳ καὶ τῶν τῆς πόλεως πραγμάτων ἐπιμελεῖσθαι, "Εἰπέ μοι," ἐφη, "ὁ 5 Χαρμίδης, εἰ τις ἰκανὸς ὄν τοὺς στεφανίτας ἁγῶνας νικᾶν καὶ διὰ τοῦτο αὐτὸς τε τιμᾶσθαι καὶ τὴν πατρίδα ἐν τῇ Ἑλλάδι εὐδοκιμοτέραν ποιεῖν, μὴ θέλοι ἁγονιζέσθαι, ποιόν τινα τούτον νομίζοις ἄν τὸν ἀνδρα εἶναι;" "Δῆλον ὦτι," ἐφη, "μαλακόν τε καὶ δειλόν." "Εἰ δὲ τις," ἐφη, 2 10 "δυνατός ὄν τῶν τῆς πόλεως πραγμάτων ἐπιμελόμενος τὴν τε πόλιν αὕξειν καὶ αὐτὸς διὰ τοῦτο τιμᾶσθαι, ὅκνοιῃ δὴ τοῦτο πράττειν, οὐκ ἄν εἰκότως δειλὸς νομίζοιτο;" "Ἰσως," ἐφη, "ἀτὰρ πρὸς τί με ταῦς ἐροείς;" ""Οτι," ἐφη, "οἶμαι σε δυνατόν ὄντα ὅκνειν ἐπιμελεῖσθαι, καὶ ταῦτα

7. Charmides, a man who is thoroughly acquainted with public affairs, but has yet, by reason of excessive modesty, never ventured to speak in public, is urged by Socrates no longer to withhold his services from the state. As he has not hesitated in private to give advice which was accepted by the most experienced statesmen, he will be able to speak in the presence of the less intelligent multitude in a manner which will redound to his own credit and the welfare of the commonwealth.

1. Χαρμίδην: brother-in-law of Aristo, who had married his sister Perictione, and hence uncle of Plato and the younger Glauco. (See on iii. 6. 1.) His kinsman and guardian Critias had introduced him to Socrates after the siege of Potidaea (432 B.C.); cf. Plato Charm. 154. Together with Critias he fought on the side of the oligarchy, and fell in the fight at the Piraeus (403 B.C.). Cf. Hell. ii. 4. 19.—δυνατότερον: sc. πράττειν τὰ πολιτικὰ. —προσεῖναι τῷ δήμῳ: to come forward as speaker in the popular assembly. —τοὺς στεφανίτας ἁγῶνας νικᾶν: for the acc. with νικᾶν, see on ii. 6. 26. The ἁγῶναι were of two kinds, χρηματίται and στεφανίται, the former offering a prize of money value, the latter (and more distinguished) the coveted wreath of olive, bay, or parsley. —ποίον τινα: see on τοιᾶδε τις i. 1. 1. —δῆλον ὦτι: was generally regarded as one word, hence the position of ἐφη after ὦτι, as in iv. 2. 14, 4. 23. Cf. iv. 2. 39.

2. ἐπιμελόμενος: by giving attention, modifies αὐξεῖν. —ὀκνοὶ θεῖ: should then hesitate. θῆ glances back to the words δυνατος ὄν κτλ. —καὶ ταῦτα: and that too, sc. τοῦτων

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

4. τέ, καί: as in iii. 4. 3. — κατὰ μόνας (sc. μολὼν or δυνάμεις): “by themselves.” Cf. αὕτω κατὰ μόνας ἀπεωσάμεθα κορμίβους ὑπὸ ἑαυτῶν we by ourselves repulsed the Corinthians Thuc. i. 32. — κρατιστεύοντι: excel. For a different meaning, cf. i. 4. 14; ii. 6. 26.

5. ἐν τοῖς ὁχλοῖς: i.e. in public meetings, but with a depreciatory added meaning. Cf. ἐν δικαστηρίῳ τε καὶ ἄλλοις ὁχλοῖς Plato Gorg. 454 ε. — καὶ σὲ γε διδάξων κτλ.: Charmides has just said that bashfulness in speaking before a public audience has a rational ground in the nature of man. Socrates retorts, “Not so; for you, who do not hesitate to speak before the most intelligent individuals, yet shrink from addressing the unintelligent populace,” — which is not nature, but perversity. — διδάξων ἀρμημαί: I desire to show, lit. I have set out with the intention of showing. For the fut. participle of intention, see G. 1563, 4; Π. 969 c. — αἰσχύνη λέγειν: see on iii. 1. 11.
6. τοὺς μεταβαλλομένους (sc. τὰ ὄντα) : shopkeepers, opposed to ἐμπόρους merchants (i.e. importers). See on ἐμπόροι iii. 4. 2. Cf. the distinction made in England (but not in America) between 'tradesmen' and 'merchants.' For this and the other aces. with αἰσχύνη, see G. 1049 ; H. 712.

7. τὰ δὲ οἷει διαφέρειν κτλ.: and how do you suppose your behavior is any wiser than that of the athlete who, when proved superior to trained opponents, yet fears the untrained? Cf. ἀσκηταὶ διότι τῶν καλῶν καγάθων ἔργων ἐμεν ἐπὶ τοὺς πολεμοῦς, ἰδιώτας δὲντας Cyr. i. 5. 11. The Olympic victors are contrasted with ἰδιώται in iii. 12. 1.—ἐν τῇ πόλει: "in public life."—φροντίσασι, μηδὲ κατεφρονη-

κάσι: note the difference between the aor. and the pf. participle, men who never gave a thought, and have conceived no contempt for you.

8. οἱ ἔτεροι: the others, sc. in private circles, mentioned in 3.—θαυμάζω σου εἰ: see on θαυμάζοντος ιδ. i. 1. 13.—ἐκεῖνος: refers to οἱ ἔτεροι, nearest mentioned, but farther from the speaker's thought. —τούτοις: i.e. the people in the public assembly. —προσενεχθήναι: "to face."

οι πλείστοι ἀμαρτάνουσιν· οἱ γὰρ πολλοὶ ωρμηκότες ἐπὶ τὸ σκοπεῖν τὰ τῶν άλλων πράγματα οὐ τρέπονται ἐπὶ τὸ 50 έαυτοῦς ἐξετάζειν. μὴ οὖν ἀπορραθύμει τούτον, ἀλλὰ διατείνου μᾶλλον πρὸς τὸ σεαυτῷ προσέχειν· καὶ μὴ ἀμελεῖ τῶν τῆς πόλεως, εἰ τι δυνατὸν ἐστὶ διὰ σὲ βελτίων ἔχειν· τούτων γὰρ καλῶς ἐχόντων οὐ μόνον οἱ άλλοι πολίται, ἀλλὰ καὶ οἱ σοὶ φίλοι καὶ αύτὸς σὺ οὐκ ἐλάχιστα
55 ὀφελήσῃ." 

′Αριστίππου δ’ ἐπιχειρούντος ἐλέγχειν τὸν Σωκράτην, 8 ὁσπερ αὐτὸς ὑπ’ ἐκείνου τὸ πρότερον ἡλεγχετο, βουλόμενος τοὺς συνόντας ὀφελεῖν ὁ Σωκράτης ἀπεκρίνατο οὐχ ὁσπερ οἱ φυλαττόμενοι μὴ πῆ ὁ λόγος ἐπαλλαξθῇ, ἀλλ’ 5 ὡς ἄν πεπεισμένοι μάλιστα πράττειν τὰ δέοντα. ὁ μὲν 2 γὰρ αὐτὸν ἡρετο εἰ τι εἰδείη ἀγαθὸν, ἵνα εἰ τι εἴποι τῶν τοιούτων, οἷον ἡ σιτίου ἡ ποτῶν ἡ χρήματα ἡ ὑγίειαν ἡ ρώμην ἡ τόλμαν, δεικνύοι δὴ τούτῳ κακὸν ἐνίοτε ὅν· ὁ δὲ εἰδὼς ὅτι εἶαν τι ἐνοχλῆ ἡμᾶς, δεόμεθα

— τούτο: gen. of separation with ἀπορραθύμει. — ὀφελήσῃ: middle as passive, as in i. 6. 14; iii. 3. 15.

8. 'Good' and 'beautiful' are relative terms. The same thing can be good or bad, beautiful or ugly, according as it answers its purpose. Houses, temples, and altars are most beautiful when they best serve the end for which they were constructed.

1. 'Αριστίππου: see on i. 2. 60, and ii. 1. — ἡλεγχετο: the impf. may mean that Xenophon here had in mind other conversations than the one recorded in ii. 1. — οὐχ ὁσπερ κτλ.: not like those who are on their guard lest their words be perverted. — ὡς ἄν πεπεισμένοι (sc. ἀποκρίναμεντο) κτλ.: as they would answer if persuaded that they are above all things doing what is right. Cf. ὁ τὰ δέοντα πράττων οὐ σωφρονεῖ; Plato Charm. 164 b. Socrates's method of discussion, which aimed at the discovery of truth, is contrasted with the ways of the Sophists, who were chiefly concerned with wrestling the victory from an opponent by rhetorical artifice.

2. δεικνύοι δὴ: for δὴ, see on iii. 7. 2. — εἶαν τι ἐνοχλῆ ἡμᾶς κτλ.: Socrates, knowing well that if anything annoys us, we seek the remedy, felt that, the word ἀγαθὸν could best be explained as a relative term by applying it to special cases, as, e.g., 'good for a fever,' 'good
for hunger,' etc. It should be remembered that the Platonic Socrates held a very different view. Cf. Plato Alc. I, 116 a ff. See Introd. § 20 ff.

— τοῦ παύσωντος (sc. τὸ ἐνοχλοῦν): something to check it. — ποιεῖν: i.e. ἀποκρίνεσθαι. Like facere in Lat. and 'do' in Eng., ποιεῖν is often made to do duty for another verb, to avoid repetition. — κράτιστον: sc. ἢν.


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

5. ἢ ὅτε: than (you did) when. — πρὸς ταῦτα: with reference to the same objects. — τὸ αὐτὸ: in the same
σώματα τῶν ἀνθρώπων καλά τε κάγαθὰ φαίνεται, πρὸς ταύτα δὲ καὶ τάλλα πάντα οἷς ἀνθρωποί χρώνται, καλά τε κάγαθὰ νομίζεται πρὸς ἀπέρ ἄν εὑχηρηστα ἦ." "Ἄρ' 6 ὅων," ἔφη, "καὶ κόφινος κοπροφόρος καλὸν ἐστιν;" "ἂν δι' Ἵ τὸ ἔαυτῶν ἐργα ὥ μὲν καλῶς πεποιημένος ἤ, ἦ δὲ κακῶς." "Δέγεις σύν," ἔφη, "καλά τε καὶ αἰσχρὰ τὰ ἄντι εἶναι;"

"Καί νὴ Δὴ ἔγωγ'," ἔφη, "ἀγαθὰ τε καὶ κακὰ· πολλάκις 7 γὰρ τὸ περιοῦ ἀγαθὸν πυρετοῦ κακὸν ἐστὶ, καὶ τὸ πυρε-40 τοῦ ἀγαθὸν πυρετοῦ κακὸν ἐστὶ· πολλάκις δὲ τὸ μὲν πρὸς ἄρωμαν καλὸν πρὸς πάλην αἰσχρὸν, τὸ δὲ πρὸς πάλην καλὸν πρὸς ἄρωμαν αἰσχρὸν· πάντα γὰρ ἀγαθὰ μὲν καὶ καλὰ ἐστὶ πρὸς ἄν εὖ ἔχῃ, κακὰ δὲ καὶ αἰσχρὰ πρὸς ἄν κακῶς.


way.—πρὸς ἀπέρ κτλ.: added in explanation of πρὸς ταύτα, "with reference to their usefulness."

6. καί, γε: and even.—τὰ ἐαυτῶν ἐργα: "their respective uses."—τὰ αὐτὰ: subj., with καλά and αἰσχρά for preds. in this sent., and ἀγαθά and κακά in the next.

7. λιμοῦ, πυρετοῦ: as in 3. Food is good for hunger, but we must 'starve a fever.'—τὸ πρὸς δρόμον καλὸν: what is admirable for running.—εὖ ἔχῃ: are well adapted.

8. παιδεύειν: to be giving us a lesson.—οἶας χρῆ οἰκοδομεῖσθαι: obj. of παιδεύειν, what kind of houses we ought to build.—τοῦτο: see on ii. 4.

1. ἡδίστην ἐνδιαιτᾶσθαι: for the inf. act. or mid. with adj., see GMT. 763; II. 952, and a.

9. ἐπεδίδῃ συμφαιέν: see on ἐπεί διομολογήσατο i. 2. 57. The subj. is the persons who on each occasion were conversing with Socrates. This sent. shows, too, that τοῦτον ὀμολογούμενον above is equivalent to
"Οὐκοῦν ἐν ταῖς πρὸς μεσημβρίαν βλεπούσαις οἰκίαις τοῦ μὲν χειμῶνος ὁ ἥλιος εἰς τὰς παστάδας υπολάμπει, τοῦ δὲ θέρους ύπὲρ ἡμῶν αὐτῶν καὶ τῶν στεγῶν πορευόμενος σκιὰν παρέχει; οὐκοῦν, εἰ γε καλῶς ἔχει ταῦτα οὕτω γίγνεσθαι, οἰκοδομεῖν δεῖ υψηλότερα μὲν τὰ πρὸς μεσημβρίαν, ἵνα ὁ χειμερινὸς ἥλιος μὴ ἀποκλείηται, χθαμαλότερα δὲ τὰ πρὸς ἁρκτον, ἵνα οἱ ψυχροί μὴ ἐμπίπτωσιν ἁνέμοι; ὡς δὲ συνελόντι εἰπεῖν, ὅποι πᾶσας ὃρας 10 αὐτὸς τε ἀν ἡδιστα καταφεύγοι καὶ τὰ ὄντα ἁσφαλέστατα τιθοῖτο, αὐτὴ ἀν εἰκότως ἡδιστή τε καὶ καλλίστη οἰκησίς εἰη. γραφαὶ δὲ καὶ ποικιλίαι πλείονας εὐφροσύνας ἀποστεροῦσιν ἡ παρέχουσι." ναοὶς γε μὴν καὶ βαμοῖς χώραν ἐφι εἶναι πρεπωδεστάτην ἣτις ἐμφανεστάτη οὐσα 65 ἀστιβεστάτη εἰη· ἡδὴ μὲν γὰρ ἴδόντας προσεύξασθαι, ἡδὸν δὲ ἅγνω ἔχοντας προσέκιναι.

ὅπως ὠμολογοῦν (sc. οἱ παρόντες). — πρὸς μεσημβρίαν βλεπούσας: so we say 'looking toward the south.' Cf. Oec. ix. 4. The house should be built high and open toward the south, so that the slanting rays of the sun in winter may enter the portico (παστάς) at the front of the open court in the center of the dwelling. Toward the north it should be low and protected against storms.

10. ὡς συνελόντι εἰπεῖν: to sum it up in a word. For the dat., see G. 1172, 2; H. 771 b, and, for the abs. inf., G. 1534; H. 956. — αὐτὸς: the owner, in distinction from his property (τὰ ὄντα). — ἀν καταφεύγωι: potential opt. in cond. rel. clause. See GMT. 557. — γραφαὶ καὶ ποικιλίαι: paintings and wall-decorations. It is not clear whether

Socrates objects to these because so much money is 'locked up' in them, or on the ground that they 'are more trouble than they are worth.'

— ναοῖς: instead of the 'Attic' form νεὼς. So ναὸν An. v. 3. 9. — χώραν: a situation. — ἐμφανεστάτη: most conspicuous, being on high ground. — οὕσα: concessive. — ἀστιβεστάτη: lit. most untrodden, 'far from the madding crowd.' — ἴδόντας: sc. from a distance. — ἅγνως ἔχοντας προσείναι: helps to explain ἀστιβεστάτη, "to approach it unsullied" sc. by contact with the throng.

9. Socrates discusses and defines the terms ἀνδρεία (courage), σοφία (wisdom), φθόνος (envy), σχολή (leisure), βασιλεία and ἄρχων (king and commander), ἐπιφανεία (good conduct), and εὐτυχία (good fortune). See Introd. §§ 20, 22.
Πάλιν δὲ ἐρωτάμενος, ἡ ἀνδρεία πότερον εἶναί διδακτόν 9 ἡ φυσικόν, "Ὁμιλῶ μὲν," ἐφη, "ὡς περ σῶμα σώματος ἵσχυρότερον πρὸς τοὺς πόνους φύεται, οὕτω καὶ ψυχήν ψυχῆς ἐρρωμενεστέραν πρὸς τὰ δεινὰ φύει γίγνεσθαι. δόρῳ γὰρ ἐν τοῖς αὐτῶι νόμοις τε καὶ ἐθέσι τρεφομένους πολὺ διαφέροντας ἀλλήλων τόλμην. νομίζω μέντοι πᾶσιν 2 φύσιν μαθῆσαι καὶ μελέτη πρὸς ἀνδρείαν αὐξηθεῖν. δῆλον μὲν γὰρ ὅτι Σκύθαι καὶ Ῥῆκες οὐκ ἂν τομήσειν ἀστίδαις καὶ δόρατα λαβόντες Λακεδαιμονίως διαμάχη-10 σθαί, φανερὸν δὲ ὅτι καὶ Λακεδαιμόνιοι οὔτ' ἂν Ῥῆξι πέλταις καὶ ἀκοντίοις οὔτε Σκύθαις τόξοις ἔθελοις ἂν διαγωνίζεσθαι. ὁρῷ δ' ἐγώγη καὶ ἐπὶ τῶν ἀλλῶν πάντων 3 ὅμοιων καὶ φύσει διαφέροντας ἀλλήλων τοὺς ἀνθρώποις καὶ ἐπιμελεία πολὺ ἐπιδιδόντας. ἐκ δὲ τούτων δῆλον 15 ἐστιν ὅτι πάντας χρή καὶ τοὺς εὑρεστέρους καὶ τοὺς ἀμβλυτέρους τὴν φύσιν ἐν οἷς ἂν ἀξιόλογοι βούλωνται γενέσθαι, ταῦτα καὶ μανθάνειν καὶ μελετᾶν."

1. ἡ ἀνδρεία πότερον: for the same order, see ii. 7. 8. Cf. iv. 6. 10, 11, and i. 1. 16, where Xenophon speaks of Socrates as discussing just such themes as these in this chapter.— διδακτόν ἡ φυσικόν: capable of being taught, or a gift of nature. For the gender, see on χρησμώτερον ii. 3. 1. — οἶμαι μὲν: corresponds to νομίζω μέντοι in 2. Cf. ii. 1. 12, and An. ii. 1. 13. — ἵσχυρότερον φύεται: is by nature stronger. — τὰ δεινά: as in i. 1. 14. — γίγνεσθαι: grows.

2. μαθῆσαι καὶ μελέτη: cf. ii. 6. 39. — πρὸς ἀνδρείαν: as regards courage. — Σκύθαι καὶ Ῥῆκες: races often cited by Greek writers as examples of half-savage daring. "Yet even these, brave as they are, would scarce venture to fight with shield and spear against the veteran infantry of Lacedaemon." Cf. the story of David in Saul's armor, 1 Sam. xvii. 39. — τομήσειαν: for the potential opt., see G. 1328; H. 872. — διαμάχησθαι: to fight it out. — οὔτ' ἂν, ἔθελοιν ἂν: for the repetition of the particle, see on i. 4. 14. — πέλταις: Thracian peltasts formed a considerable part of the army of Cyrus the Younger. Cf. An. i. 2. 9.

Σοφίαν δὲ καὶ σωφροσύνην οὐ διώρισεν, ἀλλὰ τῷ τὰ 4 μὲν καλά τε καὶ ἄγαθὰ γεγυνώσκοντα χρῆσθαι αὐτοῖς καὶ 20 τῷ τὰ αἰσχρὰ εἰδότα εὐλαβεῖσθαι σοφὸν τε καὶ σώφρονα ἔκρινεν. προσερωτώμενος δὲ εἰ τοὺς ἐπισταμένους μὲν ἀ δεῖ πράττειν, ποιοῦντας δὲ τὰναντία σοφοῦς τε καὶ ἐγκρατεῖς εἶναι νομίζοι, "Οὐδὲν γε μᾶλλον," ἔφη, "Ἥ ἀσόφοις τε καὶ ἀκρατεῖς: πάντας γὰρ οἶμαι προαιρουμένους ἐκ 25 τῶν ἐνδεχομένων ἀ οἴονται συμφορώτατα αὐτοῖς εἶναι, ταῦτα πράττειν. νομίζω οὖν τοὺς μὴ ὅρθως πράττοντας οὔτε σοφοὺς οὔτε σώφρονας εἶναι." ἔφη δὲ καὶ τὴν 5 δικαιοσύνην καὶ τὴν ἀλλὴν πᾶσαν ἀρετὴν σοφίαν εἶναι· τά τε γὰρ δίκαια καὶ πάντα ὀσα ἀρετῆ πράττειν, καλὰ τε 30 καὶ ἄγαθὰ εἶναι· καὶ οὔτ' ἀν τοὺς ταῦτα εἰδότας ἀλλο ἀντὶ τούτων οὐδὲν προελέσθαι οὔτε τοὺς μὴ ἐπισταμένους δύνασθαι πράττειν, ἀλλὰ καὶ ἐάν ἐγχειρῶσιν, ἀμαρτάνειν. οὔτω [καὶ] τὰ καλὰ τε καὶ ἄγαθὰ τοὺς μὲν σοφοὺς πράττειν, τοὺς δὲ μὴ σοφοὺς οὐ δύνασθαι, ἀλλὰ καὶ ἐάν ἐγχει- 35 ρῶσιν, ἀμαρτάνειν· ἐπεὶ οὖν τά τε δίκαια καὶ τὰ ἄλλα

4. σοφίαν καὶ σωφροσύνην: prudence and temperance. Σοφία (wisdom or prudence) is right judgment about what ought to be done; σωφροσύνη is temperance, self-control or self-regulation, in acting. Cf. Socrates primus philosophiam devocavit a caelo et in urbis bus collocavit et in domos etiam introdixit, et coegit de vita et moribus rebusque bonis et malis quaerere Cic. Tusc. Disp. v. 4. 41. — ἀλλὰ τῷ τὰ μὲν καλὰ κτλ.: "but by a man's knowing and practicing the higher virtues, and recognizing and avoiding baseness, he judged him to be both wise and virtuous." τῷ χρῆσαι is dat. of instrument, and as inf. has for its subj. ἀνθρώπων understood, with which γεγυνώσκοντα agrees. The condensed form of expression in this sent. seems to emphasize the identity of 'knowing' and 'doing.'

5. δικαιοσύνην: it is difficult to find an Eng. equivalent; perhaps righteousness is nearest it. — ἐάν ἐγχειρῶσιν: direct discourse const. retained for vividness. — ἐπεὶ οὖν τά τε δίκαια κτλ.: the logical form which this argument takes may be condensed as follows: "righteousness is included in wisdom. For, (a) upright and virtuously-wrought
actions are καλὰ κάγαθά, (b) the wise and they alone choose τὰ καλὰ κάγαθά. Hence the wise and they alone choose righteousness; so wisdom includes righteousness.” See Introd. § 19 ff. — δικαιοσύνη: for the omission of the art., see on i. 2. 23. — η ἄλλη ἀρετή: reliqua virtus. Cf. Plato Prot. 323 λ.

6. μανίαν: in accordance with the definition of Socrates, madness (μανία, insania) is logically opposed to wisdom (σοφία, sapientia), and hence is ignorance of one’s own strength and weakness; wisdom being distinguished by its knowledge of these. But people in general give the name of madness to the ignorance of other things. Cf. the vagaries of μανόμενοι as described in i. 1. 14.— γε μήν: as in iii. 8. 10. — οἶδε: the subj. (τὰ) is to be supplied from the subj. (τῶν) of the insfs. ἄγνοειν etc. — ἐγγυτάτω: for the adv. as pred., cf. i. 6. 10. — τοὺς μέντοι πολλοὺς: subj. of φάσκειν and καλεῖν. — ἀ... ἄγνοουσί: rel. clause preceding its grammatical antec. τούτων.

7. μέγας: tall. — οὕτως: placed with emphasis after μέγας. See on i. 2. 4. — ἄλλῳ τῷ ἐπιθέσθαι: to attempt anything else. — τῶν πάσι δήλων ὅτι ἄδυνατά ἔστι: see on ἄδηλων (ἐννέα) i. 1. 6. — φάσκειν: sc. τοὺς πολλοὺς as subject. — ὡσπερ τὴν κτλ.: just as they call strong desire love, so they call great mental disorder madness.
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Φθόνον δὲ σκοπῶν ὃ τι εἴη, λύπην μὲν τινα ἐξεύρισκεν 8 αὐτὸν ὄντα, οὕτε μέντοι τὴν ἐπὶ φίλων ἀτυχίας οὗτε τὴν 55 ἐπὶ ἐξθρῶν εὐτυχίας γιγνομένην, ἀλλὰ μόνον ἐφη φθο-
νεῖν τοὺς ἐπὶ ταῖς τῶν φίλων εὐπραξίας ἀνωμένους.

θαυμαζόντων δὲ τινῶν εἰ τις φιλῶν τινα ἐπὶ τῇ εὐπραξίᾳ
αὐτοῦ λυποῖτο, ὑπεμίμνησκεν ὅτι πολλοὶ οὕτως πρὸς τινας
ἐχουσιν ὡστε κακῶς μὲν πράττοντας μὴ δύνασθαι περι-
60 ὅραν ἀλλὰ βοηθεῖν ἀτυχοῦσιν, εὐτυχοῦστων δὲ λυπεῖσθαι.

τούτῳ μέντοι φρονίμῳ μὲν ἄνδρὶ οὐκ ἄν συμβῆναι, τοὺς
ηλθίους δὲ ἀεὶ πάσχειν αὐτῷ.

Σχολὴν δὲ σκοπῶν τί εἴη, ποιοῦντας μὲν τι τοὺς πλεῖ- 9
ος τοὺς εὐρίσκειν ἐφη: καὶ γὰρ τοὺς πεπεύοντας καὶ τοὺς
65 γελωτοποιοῦντας ποιεῖν τί πάντας δὲ τούτους ἐφη σχολά-
ζειν. εξεῖναι γὰρ αὐτοῖς ἴεναι πράξοντας τὰ βελτίων τού-
των. ἀπὸ μέντοι τῶν βελτιώνων ἐπὶ τὰ χεῖρω ἴεναι οὐδένα
σχολάζειν. εἰ δὲ τις ἵοι, τούτων ἁσχολίας αὐτῷ οὖσης
κακῶς ἐφη τοῦτο πράττειν.

8. φθόνον, ὃ τι εἴη: for the 'pro-
lepsis,' see on i. 2. 18. So σχολήν,
τί εἴη in 9. — λύπην τινα: a kind of
pain. — οὕτε τὴν ἐπὶ ἐξθρῶν εὐτυχίας
γιγνομένην: for this feature of the
Socratic ethics, see on ii. 6. 35. — εἰ
tis filōn tina: that any one who
really loved a friend. For εἰ after
verbs of wondering, cf. 7. 8. —
βοηθεῖν: grammatically co-ord. with
δύνασθαι, but opposed in thought
to περιορᾶν. — ἀτυχοῦσιν: "in their
misfortune." — φρονίμῳ: sensible.

πάσχειν αὐτῷ: have this feeling. Cf.,
on this passage, Rochefoucauld's
cynical maxim, that 'there is some-
thing not wholly displeasing to us
in the misfortunes of our best
friends.'

9. τί εἴη: for τί in indir. ques-
tions, see on i. 1. 1. — καὶ γὰρ τοὺς
πεπεύοντας: cf. i. 2. 57, where τοὺς
κυβέρνοντας (dicers) is the term used for
gamblers. The game of πετσόλ was
something like our draughts and was
played on a board of thirty-six squares.
— γελωτοποιοῦντας: buffoons. — σχο-
λάζειν: were idlers. Idleness, thus,
is a relative term; when we could be
better employed than we are, we are
idle. — ἴεναι γὰρ αὐτοῖς κτλ.: for it
was in their power to go and do better
things than these. — οὐδένα σχολά-
ζειν: no one had leisure, in the better
sense of the word. — ἁσχολίας αὐτῷ
οὖσης: as he had no leisure (for
such things). — κακῶς τοῦτο πράτ-
τειν: acted badly in this respect.
70 Ὁσαὶ δὲ καὶ ἀρχοῦτας οὐ τοὺς τὰ σκῆτρα ἔχοντας ἐφή εἶναι οὓδὲ τοὺς ὑπὸ τῶν τυχόντων αἱρεθέντας οὐδὲ τοὺς κλήρω λαχόντας οὐδὲ τοὺς βιασαμένους οὐδὲ τοὺς ἐξαπατήσαντας, ἀλλὰ τοὺς ἐπισταμένους ἀρχεῖν. ὅποτε γὰρ τις ὀμολογήσει τοὺς μὲν ἀρχοῦτος εἶναι τὸ προστάται τέως ἐν τῇ χρή ποιείν, τοῦ δὲ ἀρχομένου τὸ πείθεσθαι, ἐπε- δεῖκνυν ἐν τῇ νηῇ τὸν μὲν ἐπιστάμενου ἀρχοντα, τὸν δὲ ναύκληρον καὶ τοὺς ἄλλους τοὺς ἐν τῇ νηῇ πάντας πειθο- μένους τῷ ἐπισταμένῳ, καὶ ἐν γεωργίᾳ τοὺς κεκτημένους ἀγρούς, καὶ ἐν νόσῳ τοὺς νοσοῦντας, καὶ ἐν σωμασκίᾳ τοὺς σωμασκοῦντας, καὶ τοὺς ἄλλους πάντας οἷς ὑπάρχει τι ἐπιμελείας δεόμενον, ἂν μὲν αὐτοὶ ἠγοῦνται ἐπίστασθαι ἐπιμελεῖσθαι — ἐν δὲ μή, τοῖς ἐπισταμένοις οὐ μόνον παροῦσι πειθομένους, ἀλλὰ καὶ ἀπόντας μεταπεμπομέ- νους, ὅπως ἐκείνως πειθόμενοι τὰ δέοντα πράπτωσιν. ἐν 80 δὲ ταλασσία καὶ τὰς γυναῖκας ἐπεδείκνυν ἀρχοῦσας τῶν ἀνδρῶν διὰ τὸ τὰς μὲν εἰδέναι ὅπως χρῆ ταλασσουργεῖν, τοὺς δὲ μὴ εἰδέναι. ἐν δὲ τις πρὸς ταῦτα λέγοι ὅτι τῷ 12 τυράννῳ ἔξεστι μὴ πείθεσθαι τοὺς ὅρθος λέγουσιν, "Καὶ πῶς ἂν," ἐφή, "ἔξειή μὴ πείθεσθαι, ἐπικειμένης γε ἦςμιας εάν 90 τοῖς τῷ εἴ λέγοντι μὴ πείθηται; ἐν ὑ γὰρ ἂν τις πράγματι μὴ πείθηται τῷ εἴ λέγοντι, ἀμαρτησταὶ δῆπον, ἀμαρτάνων

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

11. ὀμολογήσει: opt. in past general cond. rel. clause, like συμφάειν in iii. 8. 9. So εἰ τις λέγοι in 12. — τὸν ναύκληρον: the ship-owner, here distinguished from τῷ ἐπισταμένῳ, i.e. the captain. — καὶ τοὺς ἄλλους πάντας κτλ.: and so all others who have anything needing attention, if they think they know how to attend to it, (do so); otherwise, etc. The ellipsis after ἐπιστα- σθαι ἐπιμελεῖσθαι may be filled with ἐπιμελομένους, supplementary participle with ἐπεδείκνυν, which governs also the participles πειθομένους and μεταπεμπομένους.

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dে ζημιωθήσεται.” ει δε φαίη τις τῷ τυράννῳ ἡξείναι καὶ ἀποκτείναι τὸν εὗ φρονοῦντα, “Τὸν δὲ ἀποκτείνοντα,” ἐφη, “τοὺς κρατίστους τῶν συμμάχων οὐει αξίημου γίγνεσθαι καὶ ἡ ἠτοχὴ ἢ ἡ ἐπιτυχεῖ ζημιοῦσθαι; πότερα γὰρ ἂν μᾶλλον οὐει σφάζοσθαι τὸν τούτο ποιοῦντα ἡ οὕτω καὶ τάχιστ' ἂν ἀπολέσθαι;”

'Ερομένου δὲ τινος αὐτὸν τί δοκοῦ ἀυτῷ κράτιστον ἀνδρὶ ἐπιτήδευμα εἰναι, ἀπεκρίνατο, “Εὐπραξίαν.” ἐρό-100 μένου δὲ πάλιν εἰ καὶ τὴν εὐτυχίαν ἐπιτήδευμα νομίζω εἰναι, “Πάν μὲν οὖν τοὺναντίον ἐγγὺ,” ἐφη, “τύχην καὶ πράξιν ἡγοῦμαι· τὸ μὲν γὰρ μὴ ζητοῦντα ἐπιτυχεῖν τινι τῶν δεόντων εὐτυχίαν οἷμα εἰναι, τὸ δὲ μαθόντα τε καὶ μελετήσαντα τι εὗ ποιεῖν εὐπραξίαν νομίζω, καὶ οἴ τοῦτο ἐπιτηδεύοντες δοκοῦσι μοι εὗ πράττεν.” καὶ ἀρίστους ἐν δὲ καὶ θεοφιλεστάτους ἐφη εἰναι εὗ μὲν γεωργίας τοὺς τὰ γεωργικὰ εὗ πράττοντας, ἐν δ' ἰατρείᾳ τοὺς τὰ ἰατρικά, ἐν δὲ πολιτείᾳ τοὺς τὰ πολιτικά· τὸν δὲ μηδὲν εὗ πράττοντα οὔτε χρήσιμον οὔδὲν ἐφη εἰναι οὔτε θεοφιλῆ.

13. καὶ: even. — ἡ ἄτιμος ἠτοχή ἐπιφανείας: “or gets off with a light punishment.” — ἀν μᾶλλον σφάζοσθαι: would be more secure. — ἡ... ἀπολέσθαι: or in this way, and speedily, would perish.

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

15. θεοφιλεστάτους: most beloved by the gods. Distinguish this compound from φιλόθεος loving the gods.

10. The subject of the painter’s art is whatever falls under his eye. He attains his ideal form by combining the best features of the actual, and can even represent mental characteristics, so far as these express themselves outwardly. In like manner, sculpture expresses not only the outward form of the body, but also the varying moods of the soul. The artisan, on the other hand, has only the actual and material to keep in mind: his work must fulfill its
'Αλλὰ μήν καὶ εἷς ποτε τῶν τὰς τέχνας ἐχόντων καὶ ἐργασίας ἑνέκα χρωμένων αὐταῖς διαλέγωτο τινὶ, καὶ τούτους ὁφέλμος ἢν. εἰσελθὼν μὲν γὰρ ποτε πρὸς Παρράσιον τὸν ἵκαράφων καὶ διαλεγόμενος αὐτῷ, "Ἄρα," ἔφη, ἡ δ’ Παρράσιε, γραφική ἑστὶν ἡ εἰκασία τῶν ὀρωμένων; τὰ γοῦν κοίλα καὶ τὰ ύψηλὰ καὶ τὰ σκοτεινὰ καὶ τὰ φωτεινὰ καὶ τὰ σκληρὰ καὶ τὰ μαλακὰ καὶ τὰ τραχεὰ καὶ τὰ λεία καὶ τὰ νέα καὶ τὰ παλαιὰ σώματα διὰ τῶν χρωμάτων ἀπεικάζοντες ἐκμειῶσθε." "Ἀληθῆ λέγεις," ἔφη, "Καὶ 10 μήν τὰ γε καλὰ εἴδη ἀφομοιοῦντες, ἐπειδὴ οὐράδιον ἐνι ἀνθρώπῳ περιτυχεῖν ἀμεμπτὰ πάντα ἔχοντι, ἐκ πολλῶν συνάγοντες τὰ ἐξ ἐκάστου κάλλιστα οὕτως ὅλα τὰ σώματα καλὰ ποιεῖτε φαινεσθαί." "Ποιοῦμεν γάρ," ἔφη, "οὕτως." "Τί γάρ;" ἔφη, "τὸ πιθανώτατον καὶ ἢδιστον 3 15 καὶ φιλικότατον καὶ ποθεινότατον καὶ ἐρασμώτατον ἀπομμείσθε τῆς ψυχῆς ὧδος; ἢ οὐδὲ μμητὸν ἑστὶν τοῦτο;" "Πῶς γάρ ἄν," ἔφη, "μμητὸν εἰη, ὧ Σώκρατες, ὦ μὴτε συμμετρίαν μὴτε χρῶμα μὴτε ὄν σο εἴπας ἀρτι μηδὲν design. Every coat of mail that fits, finds in that its true harmony.

1. ἐχόντων: devoted to. See on ἐχθύ i. 6. 13. — ἐργασίας ἑνέκα: as a profession. — τινὶ, τούτοις: as in i. 2. 62. — εἰσελθὼν μὲν: corresponds to πρὸς δὲ Κλείτωνα εἰσελ- 

thών in 6. — Παρράσιον: a famous painter from Ephesus, who resided at Athens, and at this time was a young man, perhaps thirty years the junior of Zeuxis (i. 4. 3). Pliny says of him primus symmetria picturae dedit, primus argutias vultus, elegantiam capilli, venustatem oris, confessione artificium in lineis extremis palmam adepus Hist. Nat. xxyv. 10. — γραφική: without the art., as σωφροσύνη i. 2. 23. The pred. εἰκασία, as containing the definition, takes the article.— ἐκμειῶσθε: you reproduce to the life.

2. τὰ καλὰ εἴδη: beautiful fig- 
ures. — ἀφομοιοῦντες: circumstrenal participle of time. — ἀμεμπτὰ: faultless. — ἔξ ἐκάστου: in each. See on τὰ ἐκ τῆς χώρας lli. 6. 11. — ὦλα: as a whole. For its predicate posi- 
tion, see G. 979; Η. 672 c.

3. τὶ γάρ: see on ii. 6. 2. — ποθεινότατον: most provocative of 
desire. — ὧδος: character. — ὄν σοῦ

Πρὸς δὲ Κλείτωνα τὸν ἀνδριαντοποιὸν ἐσελθὼν ποτὲ 6 καὶ διαλεγόμενος αὐτῷ, “Ὅτι μὲν,” ἐφη, “ὡς Κλείτων, ἀλ- 40 λοίους ποιεῖς δρομεῖς τε καὶ παλαιστάς καὶ πῦκτας καὶ
eπας: i.e. in 1, τὰ κοίλα etc. — ὅλως: “in a word.”

4. γίγνεται ἐν ἀνθρώπῳ κτλ.: “does it ever happen among men that friendship or hatred for any one is shown by a look?” — ὁμοίως ἔχειν: equivalent to ὁμοίοι εἶναι. — πρόσωπα: acc.of specification.—οἱ φροντίζουντες: “those who sympathize.” Const. with ἐπὶ τοῖς ἀγαθοῖς καὶ τοῖς κακοῖς.

5. τὸ μεγαλοπρεπὲς κτλ.: the adjs. are contrasted pair with pair.

—σχημάτων: bearing. — διαφαινεῖ: (intr.) shows through. — ἦδιον (sc. εἶναι) ὥραν: is pleasanter to con- template. — τοὺς ἀνθρώπους: obj. of ὥραν. The answer of Parrhasius, though not direct, is perfectly nat- ural, and leaves no doubt as to his full assent to the views of Socrates.

6. Κλείτωνα: not mentioned else- where. — ἀλλοίους: “of various ap- pearances and postures.” — δρομεῖς κτλ.: for the Greek athletic contests,
see Smith's Dict. Antiq. s.v. Ludus.

—ψυχαγωγεῖ: allures. —τὸ ζωτικὸν

φαίνεσθαι: the lifelike appearance.

It is interesting to remember that Socrates himself was trained as a sculptor by his father Sophroniscus; and that a marble group of the Graces (αἱ Χάριτες), said to have been executed by him, was seen by Pausanias near the entrance to the Acropolis. See Introd. § 1.

7. ταχὺ: immediately. —ἀπει-

κάζων τὸ ἔργον: by assimilating

the work (before you). —ὑπὸ τῶν

σχημάτων: in consequence of the

(various) positions. —συμπιεζόμενα:

compressed. —πιθανώτερα: "more

impressive."

8. τὰ πάθη: the emotions. Obs.

the gradual increase in the demands

made upon the artist: first, the

various classes are distinguished,—

runners, wrestlers, etc.; then, the

various σχῆματα in each class; and

lastly, the various emotions ex-

pressed by these. Cf. the lines

of Schiller which were on the wall

of the old Gewandhaus in Leipzig:

‘Leben athmet die bildende Kunst,

Geist fordr’ ich vom Dichter, | Aber

die Seele spricht nur Polyhymnia

aus,’ where the lyric Muse alone is

allowed to express the soul’s deepest

emotions. —τὰ ὀμματα ἀπεικαστέον,

ἡ ὑφις μμητέα: obs. the use of both

the pers. and impers. constructions.

—ἀπειλητικά: pred. adj., with

menacing glance. —εὐφραινομένων:

joined with τῶν νευκηκότων instead of

with ὑφις (as ἀπειλητικά with

ὀμματα) because εὐφραινομέθαι is more

appropriately attributed to the person
γ′, ἔφη. "Δεῖ ἄρα," ἔφη, "τὸν ἀνδριαντοποιοῦν τὰ τῆς ψυχῆς ἔργα τῷ εἴδει προσεικάζειν."


9. καλὸν τὸ εὑρῆμα, τὸ σκεπάξειν τὸν θώρακα: it is an excellent in-vention, that the corselet should cover. The τὸ belongs to both insfs. (σκεπά-ξειν and κωλύειν).

10. ἔφη: he continued.—πλείονος: sc. τῶν ἄλλων. For the gen. of price, see G. 1134; Η. 746.—ἐὑρυθμο-τέρους: better proportioned.—τὸν δὲ ρυθμὸν . . . πλείονος τιμᾶ: do you show this proportion in the measurement or weight (of your corselets), and so get a better price for them?—εἰ γε: at least, if.—ποιῶ: I do make (them to fit).

11. ὡςπερ καὶ ἀρμόττοντα (sc. ποιῶ): precisely as I make it fit, i.e., a good 'fit' is good proportion. For kal, see on i. 1. 6.

12. καθ' ἐαυτὸ: per se, in and for itself. —πρὸς: with reference to. —ὡςπερ ἂν εἰ φαίης: i.e. ὡςπερ ἂν
οὐσαύτως ἔοικεν ἔχειν τῷ σῷ λόγῳ. ἢσως δὲ καὶ ἄλλο τι 13 οὐ μικρὸν ἀγαθὸν τῷ ἀρμόττειν πρόσεστι.” “Δίδαξον,”
80 ἔφη, “ὡς Ἀμώκρατες, εἰ τι ἔχεις.” “Ἡττον,” ἔφη, “τῷ βάρει πιέζουσιν οἱ ἀρμόττοντες τῶν ἀναρμόστων τῶν αὐτῶν σταθμῶν ἔχοντες. οἱ μὲν γὰρ ἀνάρμοστοι ἢ ὅλοι ἐκ τῶν ὁμών κρεμάμενοι ἢ καὶ ἄλλο τι τοῦ σώματος σφόδρα πιέζοντες δύσφοροι καὶ χαλεποὶ γίγνονται. οἱ δὲ ἀρμότ-

faith, el faith, our common Eng. just as if you should say. — τῷ σῷ λόγῳ: according to what you say. Cf. κατὰ γε τοῦτον τὸν λόγον iv. 2. 32.

13. ἔχεις : as in i. 6. 13. — πιέ-
ζουσιν : oppress. — τὸν αὐτὸν στα-
θμὸν ἔχοντες : although having the same weight. — διειλημμένοι τὸ βάρος : by distributing their weight. — ὑπὸ : sc. some partic. like φερόμενον. — ὀλίγου δεῖν : almost. For the abs. inf., see on iii. 8. 10. — προσθήματι: “a natural appendage.”


15. ἔφη : he added. — μὴ μένον-
tos : does not remain (long in one po-
Socrates holds a conversation with Theodota, a courtesan famed for her beauty, on the best method of winning and keeping friends. Beauty alone cannot accomplish this: there must be added good nature and moderation in the bestowal of favors. Theodota expresses a willingness to learn from Socrates the art of winning lovers.

1. Θεόδοτη: afterward the mistress of Alcibiades, whom she is said to have buried after he was slain in Phrygia: Cf. Cornelius Nep. Alc. 10. 6. Plutarch (Alc. 39) says it was Timandra who buried him.—οίας: ready. See on i. 4. 6. —τῷ πείθοντι: sc. by solicitation or gifts.—κρείττον εἶν ἐλογον: equivalent to κρείττον ἡ ὡστε λέγειν “was beyond the power of description.” Cf.

(with the adj. in unfavorable sense) κρείττον λόγον τὸ εἶδος τῆς νόσου Thuc. ii. 50. —ἐπιθεικνύειν: for the inf., see on ὅν ἐλθαί i. 1. 8. —εὐαρτίς: of her person.—όσα καλὸς ἔχω: “as much as decorum permitted.” —θεασαμένος: acc., since ιτέον ἂν ελθαί is equivalent to δέον ἄν ἔλθαι. See GMT. 923; II. 991 a. —οὐ γὰρ . . . καταμαθεῖν: for it is impossible to judge by hearsay of that which passes description.—ὁ διηγησάμενος: i.e. the first speaker, introduced above by the words μηποδέντος τινὸς.—οὐκ ἂν φθάνοντι ἀκολουθοῦντες: see on ii. 3. 11.

2. παρεστηκυίαν: posing, as model. The pf. marks the ‘pose’ as already assumed.—ταύτην: with ἐκτέον: acc. like θεασαμένος in 1. —θέα: sight.

3. ὡφελήσεται: in pass. sense. Cf. iii. 3, 15, 7. 9. — ὑποκυνζόμενοι: with a sting in us. — θεραπεύεσθαι: "receive our homage." — εἴ ἔχει, ἄν δεόι: for the 'mixed' form of cond., see on i. 2. 45.


5. νῆ τῆν "Ηραν: see on i. 5. 5. — διών, βοῶν: sc. ἀγέλην with ἀ before διών. For the condensed comparison, see on τῶν ἄλλων i. i. 3, and, for the form of διών, on ii. 7. 13.
κεκτήθησαν. ἂνἄρ, ἐφη, "πότερον τῇ τύχῃ ἐπιτρέπεις, εάν
tis sou philos ὄσπερ μυία πρόσπτηται, ἣ καὶ αὐτὴ
ti μηχανᾶς." "Πῶς δ' ἂν, ἐφη, "ἐγὼ τούτου μηχανῆν ἐν
εὐρομί;" "Πολὺ νὴ Δί", ἐφη, "προσήκοντως μᾶλλον ἥ
αἰ φάλαγγες· οἴσθα γὰρ ὥς ἐκεῖνα θηρῶσι τὰ πρὸς τὸν
βίον· ἀράχνια γὰρ ὄταν λεπτὰ υφηνάμεναι, ENSITY τὸν
ἐνταῦθα ἐμπέση, τούτῳ τροφῇ χρώντα." "Καὶ ἐμοὶ οὖν," 7
ἐφη, "συμβουλεύεις υφήνασθαι τι θήρατρον;" "Οὐ γὰρ
45 δὴ οὖτως γε ἄτέχνως οἰεσθαι χρῆ τὸ πλεῖστον ἄξιον
ἄγρευμα, φίλους, θηράσεων· οὐχ ὄρη ὅτι καὶ τὸ μικρὸν
ἄξιον, τοὺς λαγός, θηράντας πολλὰ τεχνάζουσιν; ὅτι μὲν
γὰρ τῆς νυκτὸς νέμονται, κύνας νυκτερευτικὰς πορισά-
μενοι παῦται αὐτοὺς θηρῶσιν· ὅτι δὲ μεθ' ἡμέραν ἀποδι-
8 50 δράσκοσιν, ἄλλας κτῶνται κύνας, αὐτίνες ἃ ἂν ἐκ τῆς
νομῆς εἰς τὴν εὐνὴν ἀπέλθωσιν, τῇ ὀσμῇ αἰσθανόμεναι
eυρύσκοσιν αὐτοὺς· ὅτι δὲ ποδόκεισ εἰσίν, ὡστε καὶ ἐκ
tοῦ φανεροῦ τρέχοντες ἀποφεύγειν, ἄλλας οὖν κύνας
tαχείας παρασκενάζονται, ἵνα κατὰ πόδας ἀλίσκωνται·
55 ὅτι δὲ καὶ παῦται αὐτῶν τινες ἀποφεύγουσιν, δίκτυα
ἰστᾶσιν εἰς τὰς ἀτραποὺς ἃ φέροντων, ἵν' εἰς ταῦτα
ἐμπίπτοντες συμποδίζωνται." "Τίνι οὖν," ἐφη, "τουσίου 9
φίλους ἃν ἐγὼ θηρῆν;" "Ἐὰν νὴ Δί," ἐφη, "ἀντὶ
kynod kth 이렇게 σοι ἴχνευων μὲν τοὺς φιλοκάλους καὶ
60 πλουσίους εὑρήσει, εὐρών δὲ μηχανῆσεται ὅπως ἐμβάλη.

— ἐπιτρέπεις: do you leave it to.—
τάν: whether.
6. τούτου: for this purpose.—
προσηκόντως: fitly.— τραφῇ: for
food. See on δούλοις ii. 1. 12.
7. οὖτως γε ἄτέχνως: so, without
any artifice.— ἄγρευμα: game.—
νέμονται: sc. τΟ λαγψ.—κύνας νυκτε-
ρευτικάς: dogs which hunt by night.

For the gender, see on iv. 1. 3.

8. μεθ' ἡμέραν: after day has
dawned. — ἢ: sc. ὅδοι. The clause
is obj. of αἰσθανόμεναι.— εὕνῃ: the
hare's lair or 'form.' — ἐκ τοῦ
φανεροῦ: "in full view." — κατὰ
πόδας: as in ii. 6. 9.
9. κτήσῃ: sc. φίλον. The omitted
apod. is readily supplied.
aútoús eis tā sà díktna.” “Kai poía,” ἐφη, “égy díktna ἔχω;” “Ἐν μὲν δήπου,” ἐφη, “καὶ μᾶλα εὐ περιπλεκό-
μενον, τὸ σῶμα. ἐν δὲ τούτῳ ψυχήν, ἡ καταμανθάνεις καὶ ὃς ἂν ἐμβλέπουσα χαρίζοι καὶ ὁ τι ἄν λέγουσα εὐφραῖ-
65 νοις, καὶ ὅτι δεῖ τὸν μὲν ἐπιμελόμενον ἀσμένως ὑποδέχε-
σθαι, τὸν δὲ τρυφάντα ἀποκλείειν, καὶ ἀρρωστήσαντὸς γε ϕίλου φροντιστικῶς ἐπισκέψασθαι καὶ καλὸν τι πράξα-
τος σφόδρα συνησθήναι καὶ τῷ σφόδρα σοῦ φροντίζοντι ὅλῃ τῇ ψυχῇ κεχαρίσθαι. φιλεῖν γε μὴν εὗ ὁδὴ ὅτι
70 ἐπίστασαι σα μόνον μαλακῶς, ἀλλὰ καὶ εὐνοϊκῶς· καὶ ὅτι ἀρεστοὶ σοὶ ἐστιν οἱ ϕίλοι, οὐδ’ ὅτι οὐ λόγῳ ἀλλ’ ἔργῳ
κατὰ φύσιν τε καὶ ὅρθως ἀνθρώπῳ προσφέρεσθαι. καὶ
75 γὰρ δὴ βία μὲν οὕτ’ ἄν ἐλοις οὕτε κατάσχοις ϕίλοιν,
εὐεργεσία δὲ καὶ ἱδονὴ τὸ θηρίον τοῦτο ἀλώσιμον τε καὶ
παραμόνιμόν ἐστιν.” “Ἀληθῆ λέγεις,” ἐφη. “Δεῖ τοι—12
νυν,” ἐφη, “πρῶτον μὲν τοὺς φροντίζοντάς σου τοιαῦτα
ἀξιοῦν οἰα ποιούσιν αὐτοῖς μικρότατα μελήσει, ἐπειτα ὅν
80 αὐτὴν ἀμείβεσθαι χαρίζομένην τὸν αὐτὸν τρόπον. οὕτω
γὰρ ἄν μάλιστα ϕίλοι γέγνουτο καὶ πλείστων Χρόνων
φιλοίεν καὶ μέγιστα εὐεργετοῖεν. χαρίζοι δ’ ἄν μάλιστα, 13

10. ὡς ἐμβλέπουσα: with what kind of looks. — τὸν ἐπιμελόμενον: the attentive lover, opposed to τὸν τρυ-
φάντα the self-conceited, insolent one. — ὑποδέχεσθαι, ἀποκλείειν: pres.,
denoting customary action; the aor. infs. in the next sent. indicate
special cases. — κεχαρίσθαι: to be devoted. — γε μὴν: see on i. 4. 5. —
eὐ οἴδ’ ὅτι: see on iii. 6. 10.
11. καὶ μὴν: and yet. — πολὺ
diafērēi: multum interest, it
is of great importance. So in iii. 12.
5. — θηρίον: creature, appropriately
used of man, after the illustrations
in 6 and 7.
12. τοιαῦτα: sc. τοιοῖν. — οἱa
ποιοῦσιν αὐτοῖς κτλ.: “as will least
trouble them to perform.” — αὐτὴν:
you yourself. — τὸν αὐτὸν τρόπον:
i.e. as freely as they oblige you. —
μέγιστα: for the neut. adj. repre-
senting a cognate acc., see on i.
1. 11.
13. _deoménoi: only when they request them._ — τὰ παρὰ σεαυτής: “your favors.” — ὁρᾶς γὰρ ὧτι καὶ τῶν βρωμάτων τὰ ἡδιστα, ἕαν μὲν τις προσφέρῃ πρὶν 85 ἐπιθυμεῖν, ἀγηδὴ φαίνεται, κεκορεσμένοι δὲ καὶ βδελυ- 
γμίαι παρέχει: ἕαν δὲ τις προσφέρῃ λιμὸν ἐμπούσας, κἂν 
φαυλότερα ὡς θέλει, πάνυ ἠδέα φαίνεται.” “Πῶς οὖν ἄν,” ἐφη, 14 
“ἐγὼ λιμὸν ἐμπούσω τῷ τῶν παρ’ ἐμοὶ δυναίμην;” “Εἰ 
νὴ Δί,” ἐφη, “πρὸτον μὲν τοῖς κεκορεσμένοις μὴτε προσ- 
φέρω τοῖς ὑπομμηνήσκουσιν, ἐὼς ἂν τῆς πλησιμονῆς 
παυσάμενοι πάλιν δέωνται, ἐπείτα τοὺς δεομένους ὑπομμη- 
νήσκουσιν ὡς κοσμιματάρτῃ πε τῇ ὁμιλίᾳ καὶ τῷ φαίνεσθαι βου- 
λομένη χαρίζεσθαι καὶ διαφεύγουσα, ἐὼς ἂν ὡς μάλιστα 
δεθῶσι: τηνικαῦτα γὰρ πολὺ διαφέρει τὰ αὐτὰ δῶρα 
95 ᾧ πρὶν ἐπιθυμήσαι διδόναι.” καὶ ἡ Θεοδότη, “Τί οὖν 15 
ου σὺ μοι,” ἐφη, “ὦ Ὀώκρατε, ἐγένοις συνθηρατής τῶν 
φίλων;” “Εὖν γε νὴ Δί,” ἐφη, “πείθησα με σὺ.” “Πῶς 
ἀυτὴ καὶ μηχανής, ἐὰν τί μου δέχῃ.” “Εἴσοδέ τοῖνυν,” 
100 ἐφη, “θαμνά.” καὶ ὁ Σωκράτης ἑπισκώπτων τὴν αὐτοῦ 16 
ἀπραγμοσύνην, “Ἄλλ', ὦ Θεοδότη,” ἐφη, “οὔ πάνυ μοι 
ῥάδιον ἐστὶ σχολάσαι: καὶ γὰρ ἰδία πράγματα πολλὰ καὶ 

— ἐι προσφέρει: sc. τὰ παρὰ σεαυτής. 
The omitted apod. is easily supplied from the preceding sentence. So with 
ἐὰν πείθης 15. — ἐπείτα: without δὲ, as often in Xenophon. See on i. 2. 1. 
— ὡς κοσμιματάρτῃ ὁμιλίᾳ: by the most 
modest demeanor. — τῷ φαίνεσθαι 
βουλομένη, καὶ διαφεύγουσα: by

showing yourself desirous (to please),
and yet drawing back. Socrates is
‘giving points’ to a professional 
coquette. For the nom. of the partic-
ciples, see on τῷ φανέροις εἶναι τοιοῦτοι
ὡν i. 2. 3. — πολὺ διαφέρει: it is far
better.

15. τί οὖν οὔ σὺ ἐγένοι: why
then do you not become. The aor.
implies surprise that the action has
not taken place, and hence conveys 
a more emphatic invitation than the 
.pres. would. GMT. 62; H. 839. 
Cf. iv. 6. 14. — εἴσοδέ: sc. εἰς τὴν ἐμὴν 
αικίαν.

16. δημόσια: said in jest, as Socrates took no part in public affairs. Cf. i. 6. 15. — φίλαι: he playfully uses the fem. in speaking of his friends. — φίλτρα, ἐπῳδάς: cf. ii. 6. 10 ff. On the real meaning of ἐπῳδάς, cf. τὰς ὑ ἐπῳδάς ταῦτα τῶν λόγων εἶναι τῶν καλῶς Plato Charm. 157 a, also Phaedo 114 d.

17. Ἀπολλόδωρον: one of the most devoted companions of Socrates, mentioned by Plato as present both at the trial (Apol. 34 a) and at the death scene in the cell (Phaedo 117 b), where his almost hysterical grief was rebuked by the philosopher. — Ἀντισθένην: see on ii. 5. 1. — Κέβητα καὶ Συμμίαν: see on i. 2. 48. These, as well as Antisthenes and Apollodorus, were present at the death of Socrates. — ὕγγων: magic wheels. The ὑγγα was a small bird (Lat. torquilla, Fr. torcou, Ger. Wendehals, Eng. ‘wryneck’), which, when bound to a revolving wheel, was supposed by its motions to influence the affections; hence its name was applied to the wheel.

18. χρήσον μοι: lend me. — ἐπὶ σοι ἔλκω: set it spinning for you, the usual phrase for putting the ὑγγα in motion. For ἐπὶ σοι, see on ἐφ’ ὦσ σπουδασεν i. 3. 11. — φιλωτέρα: see on φίλαι 16. For various forms of the comp. of φίλος, see L. & S. s.v. — ἐὰν . . . ἐνδον ἃ: wittily said, for the usual excuse of the ἐταιρεῖ in shutting out a would-be visitor was ἐνδον ἑτερος. Cf. ἀπέκλεισα ἑλθόντα, ἑτερος ἑτερος’ εἰπώνα Lucian Dial. Meretr. xii. 310. The whole conversation is inconceivable from a modern standpoint, remembering who and what the speakers were; but it throws a strong side light on one phase of Greek society.
XENOPHON'S MEMORABILIA III. 12.

12. Physical exercise strengthens the body, and renders a man not only fit for the pursuits of war, but also better equipped for any line of work. Best of all, it assists mental action.

1. Επιγένην: son of Antiphon, of the deme Cephisia. Cf. Plato Apol. 33 e, Phaedo 59 b. — ἰδιωτικός: i.e. unlike an athlete. — ἰδιώτης: lit. a private citizen, here non-professional, so far as concerns athletics. “I have no object in training, not being an athlete (ἀρκητής).” To which Socrates retorts, “You need training fully as much as those who are to contend in the Olympic games.” See on iii. 7. 7.—θήσουσιν: will make, certamina decernent.—όταν τύχωσι: sc. ἀγώνα θέτετε.

2. ἀποθνήσκοντι τε, καὶ ἀισχρῶς σφιζονται: vel pereunt, vel turpiter servantur.—δι' αὐτὸ τοῦτο: i.e. διὰ τὸ κακῶς ἔχειν τὰ σώματα. — ἐὰν οὕτω τύχωσι: “if this (i.e. slavery) should happen to them.” — ἐκτείσαντες: paying out, for their ransom. — πλείω τῶν ὑπαρχόντων: more than their property amounted to.—δοκοῦντες ἀποδειλιᾶν: having the reputation of being cowards.

3. ἐπιτιμῶν: penalties, i.e. disadvantages.—τούτων: agrees with ἐπιτιμῶν.—καὶ μήν: see on i. 6. 3.
οἵμαι γε πολλῷ ράω καὶ ἦδίω τούτων εἶναι, ἃ δὲι υπομέ-20 νειν τὸν ἐπιμελόμενον τῆς τοῦ σώματος εὔεξίας. ἦ ὑγιενο-τερόν τε καὶ εἰς τάλλα χρησιμώτερον νομίζεις εἶναι τὴν καχεξίαν τῆς εὐεξίας; ἦ τῶν διὰ τὴν εὐεξίαν γιγνομένων καταφρονεῖς; καὶ μὴν πάντα γε τὰ ναντία συμβαίνει τοῖς 4 ἐν τὰ σώματα ἕχονσιν ἥ τοῖς κακῶς. καὶ γὰρ ὑγιαίνου-25 σιν οἱ τὰ σώματα εὐ ἔχοντες καὶ ἱσχύοντες καὶ πολλοὶ μὲν διὰ τούτο ἐκ τῶν πολεμικῶν ἀγώνων σφόντα τις εὐσχημόνως καὶ τὰ δεινὰ πάντα διαφεύγοντες, πολλοὶ δὲ φίλοις τε βοηθοῦσι καὶ τὴν πατρίδα εὐεργετοῦσι καὶ διὰ ταύτα χάριτος τε ἀξιοῦνται καὶ δόξαι μεγάλην κτῶνται 30 καὶ τιμῶν καλλίστων τυγχάνοντο καὶ διὰ ταύτα τὸν τε λοιπὸν βίον ἦδιον καὶ κάλλιον διαζώσι καὶ τοῖς ἑαυτῶν παισὶ καλλίστοις ἀφορμᾶς εἰς τὸν βίον καταλείπονσιν. οὕτωι χρὴ ὅτι οὐκ ἄσκει δημοσία ἡ πόλις τὰ πρὸς τὸν 6 πόλεμον, διὰ τὸντο καὶ ἰδίᾳ ἀμελεῖν, ἀλλὰ μηδὲν ἦττον 35 ἐπιμελεῖσθαι. εὗ γὰρ ἐσθι ὅτι οὐδὲ ἐν ἀλλὰ ὦνδελθ ἄγωνι οὐδὲ ἐν πράξει ὦνδεμια μεῖον ἔξεις διὰ τὸ βέλτιον τὸ σῶμα παρεσκενάσθαι. πρὸς πάντα γὰρ ὃσα πράττουσιν ἀνθρωποι, χρήσιμον τὸ σῶμα ἐστιν. ἐν πάσαις δὲ ταῖς τοῦ σώματος χρείαις πολὺ διαφέρει ὃς βέλτιστα τὸ σῶμα 40 ἔχειν. ἐπεὶ καὶ ἐν ἄδοκεῖς ἐλαχίστην σώματος χρείαν 6 εἶναι, ἐν τῷ διανοεῖσθαι, τίς οὐκ οἴδειν ὅτι καὶ ἐν τούτῳ

—πολλῷ ῥάω . . . ἃ δὲι: const., τούτων (τῶν ἐπιτιμῶν) πολλῷ ῥάω καὶ ἦδιω (ταύτα) εἶναι, ἃ δὲι κτλ. —ὑγειενό-τερον, χρησιμώτερον: for the gender, see on ii. 3. 1.

4. διὰ τούτο: by virtue of this quality. —ἀφορμᾶς: see on ii. 7. 11.

5. ὅτι οὐκ ἄσκει κτλ.: Xenophon, in recording this fact, may be praising the Lacedaemonians tacitly, as he openly does in iii. 5. 15. —ἀλλὰ μηδὲν ἦττον: sc. χρή.—ἐν ἀλλῳ ὦνδελθ ἄγωνι κτλ.: war is contrasted with any other contest, and then with any occupation.—μεῖον ἔξεις: equivalent to μεῖον ἔση. —πολὺ διαφέρει: as in iii. 11. 11.

polloi megala sfaallontai dia to my yugiainein to soma; kai litchi de kai athymia kai dysokolia kai mania pollakos polloi diia thn ton somatatos kaxexian eis thn diannon 45 empiptousin ouwos woste kai tas epiosthimas ekballen. tois de ta somata eiv exoun polle asfaalia kai oudeis 7 kynthos diia ge thn ton somatatos kaxexian toiooton ti patein, eikos de mallon prods ta enantia ton dia thn kaxexian ginomewon thn evexian chrismon einai. kaitoi twn 50 ge tois eirhmenous enantion eneka ti ouk an tis vou evxh upomeineven; aisixron de kai to dia thn ameleian yhranai, 8 prin idein eauton poios an kalistos kai kratistos tw somati genoto. tauta de ouk estin idein ameloyneta oiv gar ethelai automata ginestein.

'Orghiizomenon de poti tinous oti proseipton tiva xait-13 ren ouk antiprosperithi, "Geloion," ephi, "to ei mev to soma kakioun exounti aphtntisass tw, myh an orghiexthain, oti de thn psikh anagruicoteres diakeimewo perieutches, touto 5 se lupeli.'

with etel, as if pantes isaiw were to follow, but the transition to the interr. is natural and lively. — pollolios: in the case of many, dat. of interest. — tais epiosthimas: "all that they know." — ekballen: for the inf. of result which a previous action tends to produce, see GMT. 587, 1; H. 953.

7. kynthos: sc. esti. — gel: added, because toiooton ti patein is possible from other causes than kaxexia tou somatos. — elkos de mallon: it is far more likely. — prods ta enantia: to results the reverse. — eneka: const. with enantion. — voux evxh: with any sense.

8. idein eauton, poios: for the 'prolepsis,' see on i. 2. 13. — tauta: these qualities. — ethlai: are wont. Cf. dsa my ghy finw ethlai Oec. 4. 13.

13. Several brief sayings of Socrates, giving sensible advice on various matters of everyday life.

1. dlo: because. — proseipton tiva xairan: the usual form of describing a greeting; cf. the Lat. salve. For the dat. in this formula, cf. allhlos xairen proseipton Hell. iv. 1. 31. — geloion: odd, cf. the Ger. komisch, and our colloquial use of 'funny.' — to my an orghiexthain: for the articular inf. with modifiers as a noun, see G. 1555; H. 959, and for the inf. with av, see on av eklexethnai iii. 5. 2. — diakeimevno: disposed.


2. ἄδως: without appetite. Cf. Ἰδέως ii. 1. 30. — 'Ακουμενός: a physician, and friend of Socrates. Cf. Plato Phaedr. 227 λ. 268 λ. b. — τοῦτον φάρμακον: see on iii. 8. 3. — διδάσκει: prescribes. — παύσασθαι ἐσθίοντα: to stop eating. For the supplementary participle, see on ii. 1. 24. The 'appetite cure' has been known to physicians and philosophers from Acumenus and Galen down to Abernethy and Mark Twain. — καὶ, διάξειν (sc. φησι): see on καὶ ὑπακούστηκα ii. 3. 16. — παυσάμενον: circumstantial participle of condition.

3. παρ' έαυτῷ: see on ii. 7. 4. — δ' πίνοι: which he had to drink. — ἡψηρόν, ὡστε λούσασθαι: for the inf. with ὡς or ὡστε and a positive adj. (instead of comp. with ἦ), see GMT. 588. So we say 'cold for bathing.' Cf. ἄλγοι ἐσμέν, ὡστε ἐγκρατεῖς εἶναι αὐτῶν Cyr. iv. 5. 15. — μὰ τὸν Δία: see on i. 4. 11. — ἄλλα καί: "indeed, on the contrary." — τὸ ἐν 'Ασκληπιοῦ (sc. νέφο): on the south side of the Acropolis at Athens. Pausanias refers to this spring, and modern travelers speak of the water as not noticeably warm. — λούσα- σθαι: for the inf. with adjs., see GMT. 763; H. 952, and a.—ἐν 'Αμφιαράου (sc. νέφο): the temple of Amphiaräus (one of the 'Seven against Thebes') was at Oröpus in Boeotia; it, too, had a sacred fountain. Cf. Paus. i. 34. 3.
Kolásantos de tinos ἵσχυρῶς ἀκόλουθον, ἥρετο τί 4 χαλεπάνω τῷ θεράποντι. "Ὅτι," ἔφη, "ὄψοφαγίστατος 25 τε ὧν βλακότατός ἐστι καὶ φιλαργυράτατος ὧν ἄργοτα- 
tos." "Ἡδη ποτὲ οὖν ἔπεσκέψω πότεροσ πλείονων πληγῶν 
δείται, σὺ ἢ ὁ θεράπων;"

Φοβουμένου δὲ τινος τὴν εἰς Ὄλυμπιαν ὄδον, "Τί," ἔφη, 5 "φοβη̏τή τὴν πορείαν; οὔ καὶ οἶκοι σχεδόν ὅλην τὴν 
30 ἑμέραν περιπατεῖς καὶ ἐκεῖσε πορεύομενος περιπατήσας ἀριστήσεις, περιπατήσας δειπνήσεις καὶ ἀναπαύγη; οὐκ 
οἴσθα ὅτι εἰ ἐκτείνας τοὺς περιπάτους οὐς ἐν πέντε ἢ ἔξ 
ἡμέρας περιπατεῖς, ὥστε ἂν 'Ἀθήνηθεν εἰς Ὄλυμπιάν ἀφίκοιο; 
χαρέστερον δὲ καὶ προεξορμᾶν ἑμέρα μιὰ μᾶλ-
35 λοῦ ἢ υπερίζειν· τὸ μὲν γὰρ ἀναγκάζεσθαι περατέρῳ 
tοῦ μετρίου μηκύνειν τᾶς ὄδος χαλεπῶν, τὸ δὲ μιὰ ἑμέρα 
πλείονας πορευθῆναι πολλήν ῥαστώνην παρέχει· κρεῖτ-
tον οὖν ἐν τῇ ὁμὴ ὁπεύδειν ἢ ἐν τῇ ὄδῳ." 

'Αλλου δὲ λέγοντος ὡς παρετάθη μακρὰν ὄδον πορευ-
6 40 θεῖς, ἥρετο αὐτὸν εἰ καὶ φορτίον ἔφερε. "Μὰ Δι' οὐκ 
Δι'," ἔφη, "τὰ τε στρώματα καὶ τάλλα σκευή." "Καὶ 

4. ἀκόλουθον: an attendant, the 
slave whose duty it was to accom-
pany his master when he went out. 
Cf. 6.

5. φοβουμένου: expressing ap-
prehension of. — οἶκοι: for the accent, 
see on i. 1. 2. — πορεύομενος: while 
on the journey. — περιπατήσας ἀρι-
στήσεις, περιπατήσας δειπνήσεις: you 
will simply take a walk and eat your 
luncheon, take another and eat din-
ner. — εἰ ἐκτείνας: if you should 
stretch out, in one line. — οὐς περι-
pατεῖς: sc. in Athens. οὐς is cog-
nate accusative. — Ὄλυμπιαν: a distance of about 130 
miles. — ἑμέρα μιὰ: dat. of degree 
of difference. — μᾶλλον: rather, be-
longs to ἔξορμαν. — πλείονας (sc. 
ὄδως): i.e. the days' journeys.

6. παρετάθη: worn out, lit. 
stretched out. — καὶ: besides. — 
ἀλλά: "nothing except." — κενός: 
empty-handed. — στρώματα: bedding
known as ἔρανος (a picnic or 'basket party'), to which each guest brought his own share of the food. — ὄψον: meat, fish, or sauce, originally anything eaten with bread. — εἰς τὸ κοινὸν τιθέμενον: to place on the table for common participation. — τὸ τε μὴ κοινωνεῖν καὶ: both to refrain from sharing, and. — ἐπεὶ: since. — ἐπιεύοντο πολλοῖς ὀψωνύμοις: they stopped buying meat at a high price. For the partic., see on ἐσθίοντα 13. 2.

2. σῖτου: equivalent to ἄρτου bread, as distinguished from ὄψον. — ἐφ' οἷς ἔργῳ ἐκαστόν εἶη: for what action each was given. — πολὺ ποτὲ:
πάντες ἐπὶ τῷ σίτῳ ὠφον, ὅταν παρὴ γὰρ οὖς, οὕτω ὀμαί πι ἐπὶ τοῦτῳ γε ὠφοφάγου καλοῦνται. ΄COPE γὰρ οὖς, "ἐφη τις τῶν παρόντων. "Τί γὰρ;" ἐφη, "ἐάν τις ἄνευ τοῦ σίτου τὸ ὠφον αὐτὸ ἐσθίῃ μὴ ἄσκησεως, ἀλλ' ἡδονῆς ἕνεκα, πότερον ὠφοφάγος εἶναι δοκεῖ ἢ οὖ;" "Σχολή γ' ἄν," ἐφη, "ἄλλος τις ὠφοφάγος εἴη." καὶ τις ἄλλος τῶν παρόντων, 20 "Ο δὲ μικρῶ σίτῳ," ἐφη, "πολὺ ὠφον ἐπεσθίων;" "Ἐμοὶ μὲν," ἐφη Ὁ Σωκράτης, "καὶ οὕτως δοκεῖ δικαίως ἄν ὠφοφάγος καλεῖσθαι. καὶ ὅταν γε οἱ ἄλλοι ἄνθρωποι τοῖς θεοῖς εὐχαριστάνει πολυκαρπίαν, εἰκότως ἄν οὕτως πολυφιάν εὐχαριστεῖ." ταῦτα δὲ τοῦ Σωκράτους εἰπόντος, νομίζει τὸ 4 25 νεανίσκος εἰς αὐτὸν εἰρήσθαι τα λεχθέντα, τὸ μὲν ὠφον οὖν ἐπαύγατο ἐσθίων, ἄρτον δὲ προσέλαβε. καὶ Ὁ Σωκράτης καταμαθῶν, "Παρατηρεῖτ", ἐφη, "τούτοις οἱ πλησίων, ὀπότερα τῷ σίτῳ ὠφον ἢ τῷ ὠφῳ σίτῳ χρηστεῖα." 4 Ἀλλον δὲ ποτε τῶν συνδειπνών ἱδῶν ἐπὶ τῷ ἐνὶ ψωμὶ 5 30 πλείων ὠφων γενόμενον, "Ἀρα γένοιτ' ἄν," ἐφη, "πολυτελεστέρα ὠφοποιία ἢ μᾶλλον τὰ ὁμα λυμαινομένη ἢ ἦν ὠφοποιεῖται ὁ ἁμα πολλὰ ἐσθίων καὶ ἁμα παντοδαπὰ ἡδύσματα εἰς τὸ στόμα λαμβάνων; πλείω μὲν γε τῶν ὠφοποιῶν συμμειγνύων πολυτελεστέρα ποιεῖ· ὡς ἐκεῖνοι see on i. 1. 1.—γὰρ οὖν: see on iii. 6. 12. 3. τὸ ὠφον αὐτὸ: his meat by itself.—ἀσκήσεως: of training, like that of the athletes, who ate a great deal of meat to strengthen them.—σχολή: hardly.—πολυκαρπίαν, πολυφιάν: "a good year for crops, a good year for meat." 4. καταμαθῶν: observing.—τοῦτον: note the 'prolepsis.'—οἱ πλησίων (sc. ὄρτες): in appos. with the ὄμεια implied in παρατηρεῖτε.—ὀπότερα: a rare substitute for πότερα.—τῷ σίτῳ...χρησεῖα: "will make a relish of the staple, or a staple of the relish" (Dakyns). For the dates, see on δούλουs i. 1. 12. 5. τῷ ψωμί: sc. ἄρτων οὐ σίτων. ψωμίς is a sop or morsel of bread, in N. T. ψωμίον, cf. John xii. 26, 30.—ὁ: here, dainty dishes.—λυμαινομένη: calculated to spoil.—ὁ ὠφοποιεῖται, ὁ: than that which he practices, who.—πλείω μὲν γε τῶν ὠφοποιῶν συμμειγνύων: as he mingles
more ingredients even than the cooks. For the abridged comparison, see on κοινότερον τῶν ἄλλων I. 1. 3. — ὁ δὲ . . . ὁ συμμειγνύων: equivalent to ταῦτα δὲ, ὁ ἐκεῖνοι μὴ συμ-
μειγνύουσιν, συμμειγνύων. — ἐκεῖνο: τ. εἰ.
οἱ ὕψοιοι. — καταλύει: renders use-
less. Cf. καταλύει τὸν ἑπτά Εἰκ. xii. 5.
6. μήδ' ἀντιποιοῦμενον τῆς τέχνης
tαύτης: pretending to no skill in this art.
— μετατίθεναι: to alter. — μειον-
εκτείνω: to be stunted. Cf. μεῖον ἔξεις
12. 5. — τὸν ἑνὰ ὕψον κτλ.: to ac-
company one piece of bread by one
of meat. — ὁτε μὴ παρῇ: for ὅταν
μὴ παρῇ, by assimilation to the mode of
the main sentence.
7. ἔλεγε: he used to remark. — τὸ
eὐωχεῖσθαι: the phrase 'good cheer.'
For the neut. art. before any word or
expression made the obj. of thought, see G. 955, 2; H. 126 e. —
kαλοῖτο: signified. — τὸ εὖ: theadverb
εὖ. — ἐπὶ τῷ ἔσθειν: "to express the
eating." — ἀντίθετα: he used to apply.
'Good cheer' comes only when we
eat wholesome viands and in mod-
eration.
Socrates loved the companionship of young men, but of those only in whom he discerned natural abilities and an enthusiasm for what was noble. These, he held, stood especially in need of instruction; for enthusiasm and force, when mis directed, may lead to the most disastrous consequences. On the other hand, those who thought themselves able to dispense with instruction because they were rich, he regarded as the greatest of fools.

1. **Kal metriós aištathoménoi:** concessive, even of moderate discernment. For aištathomai in the sense of general intelligence, cf. oude prods ántróptwv toutou aištathoménon Thuc. i. 71. — oipouwv, oun, orwv: see on oipustwv i. 6. 11. — ápodechoménoi ekeínon: “receiving and accepting his teachings.” Cf. touv ápodechaménon áper autós édoklmaíen i. 2. 8. — páizówn, spondázwv: cf. épajen an spondázwv i. 3. 8. An instance of the playfulness is found in the eran of 2, a word usually directed toward physical attractions. Another is the amusing prooímov of 2. 4 and 5.

2. **Eph, an:** sc. as often as occasion arose. For the iterative an, see on an édóke ii. 9. 4, and cf. iv. 6. 13. — toun, toun: const. with eip peurkotwv those who were well endowed by nature. — òran, arête: without the art., see on i. 2. 23. — étekmaírêto: he used to infer. — tov maðháne: sc. autós as subject. — ois prosoxhov: for ois an prosoxhov of direct discourse. G.
μνημονεύειν ἃ μάθοιεν καὶ ἐπιθυμεῖν τῶν μαθημάτων πάντων δὲ ἔνει ἔστιν οἰκίαν τε καλῶς οἰκεῖν καὶ πόλιν καὶ τὸ 15 ήλον ἀνθρώπως τε καὶ τοὺς ἀνθρωπίνους πράγμασιν εὖ χρῆσθαι. τοὺς γὰρ τοιούτους ἣγεῖτο παιδευθέντας οὐκ ἂν
μόνον αὐτοὺς τε εὐδαιμόνας εἶναι καὶ τοὺς ἐαυτῶν οἰκους καλῶς οἰκεῖν, ἀλλὰ καὶ ἄλλους ἀνθρώπους καὶ πόλεις
dύνασθαι εὐδαιμόνας ποιεῖν. οὐ τὸν αὐτὸν δὲ τρόπον ἐπὶ 3
20 πάντας ἤθει, ἀλλὰ τοὺς μὲν οἰομένους φύσει ἁγαθοὺς εἶναι,
μάθησεις δὲ καταφρονοῦντας, ἐδίδασκεν ὅτι αἱ ἀρισται
dοκοῦσαι εἶναι φύσεις μάλιστα παιδείας δέονται, ἐπιδει-
kνύων τῶν τε ἱππῶν τοὺς εὐφυεστάτους θυμοειδεῖς τε καὶ
σφοδροὺς ὄντας, εἰ μὲν ἐκ νέων δαμασθείεν, εὐχρηστοτά-
25 τοὺς καὶ ἀρίστους γιγνομένους, εἰ δὲ ἀδάμαστοι γένοντο,
dυσκαθεκτότατοι καὶ φαιλοτάτους: καὶ τῶν κυνῶν τῶν
eὐφυεστάτων, φιλοπόνων τε οὐσῶν καὶ ἐπιθετικῶν τοῖς
θηρίοις, τάς μὲν καλῶς ἀχθείσας ἀρίστας γίγνεσθαι πρὸς
tὰς θήρας καὶ χρησιμώτατας, ἀναγώγους δὲ γιγνομένας
30 ματαιός τε καὶ μανιώδεις καὶ δυσπεθεστάτας. ὅμως 4
dὲ καὶ τῶν ἀνθρώπων τοὺς εὐφυεστάτους, ἐρρωμενεστάτους

1431, 1497, 2; H. 914, 934. — οἰκίαν: we might expect οἶκον, after the analogy of i. 1. 7, 2. 64; ii. 1. 19. — τὸ ὅλον: omiss. — τοὺς γὰρ τοιούτους παιδευθέντας: for such natures when trained. This sent. contains the reason for the preceding τῶν εἰ περικύτων ἐφήμενος.

3. οὗ τῶν αὐτῶν τρόπον: like St. Paul, Socrates could be ‘all things to all men.’ This variety in his methods is ridiculed by Aristophanes Clouds 478-480. — τοὺς μὲν: corresponds to τοὺς δὲ in 5. — εἰ δαμασθεῖεν: if they should be broken in. — οὐσῶν: when hounds are meant, κυνῶν is generally grammatically feminine. Cf. iii. 11.
8. — ἐπιθετικῶν: eager to attack. — ἀχθείσας (ἂνω): the usual term for training hunting dogs. — γίγνεσθαι: note the change from the participle (γιγνομένους) to the inf., permissible from the fact that ἐπιδεικνύων is a verbum declarandi. — ἀναγώγους δὲ γιγνομένας: but if they should remain untrained, a slight ‘anacoluthon,’ since τὰς μὲν preceded.

4. ὅμως δὲ καὶ τῶν ἀνθρώπων κτλ.: the thought that the very worst of characters are developed from the most richly endowed natures is frequent in Plato. Cf. Rep. 491; Gorg.
te taíς ψυχαίς οίντας καὶ ἐξεργαστικωτάτους ὧν ἄν ἐγχειρῶσι, παιδευθέντας μὲν καὶ μαθόντας ἀ δεὶ πράττεν ἀριστούς τε καὶ ὀφελιμωτάτους γίγνεσθαι· πλείοστα γὰρ 35 καὶ μέγιστα ἁγαθὰ ἐργάζεσθαι· ἀπαιδεύτους δὲ καὶ ἀμαθεῖς γενομένους κακῶστος τε καὶ βλαβερωτάτους γίγνεσθαι· κρίνει γὰρ οὐκ ἐπισταμένους ἃ δεὶ πράττειν, πολλάκις πονηροῖς ἐπιχειρεῖν πράγμασι, μεγαλείους δὲ καὶ σφοδροὺς οίντας δυσκαθέκτος τε καὶ δυσαποτρέπτους 40 εἶναι· διὸ πλείοστα καὶ μέγιστα κακὰ ἐργάζεσθαι. τοὺς 5 δ’ ἐπὶ πλούτῳ μέγα φρονοῦντας καὶ νομίζοντας οὐδὲν προσδεῖσθαι παιδείας, ἐξαρκέσειν δὲ σφίσι τὸν πλούτον οἰομένους πρὸς τὸ διαπράττεσθαι τε ὃ τι ἄν βούλωνται καὶ τιμᾶσθαι ὑπὸ τῶν ἀνθρώπων, ἐφρένου λέγων ὅτι 45 μωρὸς μὲν εἶη, εἰ τις οἰεῖται μὴ μαθὼν τά τε ὀφελέμα καὶ τὰ βλαβερὰ τῶν πραγμάτων διαγινώσκειν, μωρὸς δ’ εἰ τις μὴ διαγινώσκων μὲν ταῦτα, διὰ δὲ τὸν πλούτον ὃ τι ἄν βούληται ποριζόμενος οἰεῖται δυνῆσθαι τὰ συμφέροντα πράττεν, ἡλίθιος δ’ εἰ τις μὴ δυνάμενος τὰ συμφέροντα πράττεν εὖ τε πράττεν οἰεῖται καὶ τὰ πρὸς τὸν βίον αὐτῷ ἢ καλῶς ἢ ἱκανῶς παρεσκευάσθαι, ἡλίθιος δὲ καὶ εἰ τις οἰεῖται διὰ τὸν πλούτον μηδέν ἐπισταμένος δόξειν τι ἁγαθὸς εἶναι ἢ μηδὲν ἁγαθὸς εἶναι δοκῶν εὐδοκιμῆσειν.

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

5. ἐφρένου: he tried to bring to reason. Cf. ii. 6. 1. — εἶ: the subj. is to be supplied from the following clause. — εἶ τις οἰεῖτα: for the indic. in subord. clauses of indirect discourse, see G. 1497, 2; H. 933. — τά τε, καὶ τά, διαγινώσκειν: for τε and καὶ with words of discrimination, see on iii. 4. 3. — πράττεν εὖ τε πράττεν: for a similar play on words, cf. i. 6. 8. — εὐδοκιμήσειν: will win esteem.

2. 1-20. How well Socrates knew how to bring to their senses young men who were filled with conceit of their fancied wisdom, is illustrated in his talks with Euthydemus. This youth wished to become a statesman,
but had no idea of going through any
preliminary course of study or training. Socrates shows him that he
needs this, since he has no clear ideas even about what is just and unjust,
which surely a statesman must understand.

1. Εὐθύδημον: cf. i. 2. 29. —
γράμματα πολλά συνελεγμένον: had
collected many writings, as we should say, ‘had a good library.’ He may
have had several dozen manuscripts. Cf. what Socrates says of himself,
tοὺς θησαυροὺς τῶν πάλαι σοφῶν
άνδρῶν, οὓς ἐκεῖνοι κατέλυσαν ἐν βιβλίοις
gράφαντες κτλ. i. 6. 14. — σοφιστῶν: see on i. 1. 11. — εἴ τοῦτον: as a result of this. — πρῶτον μὲν: cor-
responds to ἐπεί δὲ in 6. — διὰ νέοτητα: perhaps he was not yet eighteen.
See on iii. 6. 1. — ἣμυοποιεῖν τι τῶν: equivalent to τἰ τῶν ἡμυοποιεῖν τῶν. On such shops as places of resort, see
Becker, Charicles, p. 279. — ἔθε: the
main verb at last, preceded by the
circumstantial participles καταμαθῆναι
and αἰσθανόμενος, and followed by
ἔχων. — τῶν μὲθ’ ἐαυτοῦ: companions.
In the Anabasis the phrase generally
means attendants or retinue.

2. πρῶτον μὲν: corresponds to
πάλιν δὲ in 3. — πυθανομένου τινὸς:
on some one’s raising the question. —
Θεμιστοκλῆς: see on ii. 6. 13. — διὰ
συνουσίαν τινὸς τῶν σοφῶν: cf. σοφοὶ
tόραντοι τῶν σοφῶν ἢμυοποιεῖ· Soph. Fr.
12. — κινεῖν: to draw out, lit. to stir.
— τὰς τέχνας: acc. of specification
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to δὲ προεστάναι πόλεως, πάντων ἔργων μέγιστον ὄν, ἀπὸ ταυτομάτου παραγιγνεσθαι τοῖς ἀνθρώποις. πάλιν δὲ 20 ποτε παρόντος τοῦ Εὐθυδήμου, ὅρων αὐτοῦ ἀποχωροῦντα τῆς συνεδρίας καὶ φυλαττόμενον μὴ δόξη τὸν Ἑωκράτην θαυμάζειν ἐπὶ σοφία, "Ὅτι μὲν," ἐφη, "ὅ ἄνδρες, Εὐθυδήμος οὕτωσι ἐν ἤλικία γενόμενος, τῆς πόλεως λόγον περὶ τινὸς προτιθείσης, οὐκ ἄφεσεται τοῦ συμβουλευέν, εὐθηλὸν 25 ἐστιν ἐξ ὧν ἐπιτηδεύει. δοκεὶ δὲ μοι καλὸν προοίμιον τῶν δημηγορῶν παρασκευάσασθαι φυλαττόμενοι μὴ δόξη μανθάνειν τι παρά τοῦ. δῆλον γὰρ ὅτι λέγειν ἀρχόμενοι ὄψε προοιμιάσεται. 'Παρ' οὖδενός μὲν πώποτε, ὃ ἄνδρες Ἀθηναίοι, οὖδὲν ἔμαθον οὐδ' ἀκούνς τινὰς εἶναι λέγειν τε 30 καὶ πράπτειν ίκανοὺς ἐξήτησα τοῦτοις ἐντυχεῖν οὐδ' ἐπεμελήθην τοῦ διδάσκαλον τινά μοι γενέσθαι τῶν ἐπισταμένων, ἀλλὰ καὶ τάναντία· διατετέλεκα γὰρ φεύγων οὐ μόνον τὸ μανθάνειν τι παρά τινος, ἀλλὰ καὶ τὸ δόξαι· ὀμως δὲ ὃ τι ἂν ἀπὸ ταυτομάτου ἐπίτη μοι, συμβουλεύσω 35 ύμῖν.' ἀρμόσειε δ' ἂν οὐτω προοιμιάζεσθαι καὶ τοῖς βουλομένοις παρὰ τῆς πόλεως ἰατρικὸν ἔργων λαβέιν.

with σπουδαῖος skilled. — ἀπὸ ταυτομάτου: equivalent to φύσα above. Cf. λέγεται (ὁ Περικλῆς) ... οὐκ ἀπὸ ταυτομάτου σοφός γεγονέας, ἀλλὰ πολλώς καὶ σοφὸς συγγεγονέας Plato Alc. I, 118 c. So Demosthenes (xviii. 205) speaks of τὸν ταυτοματὸν θάνατον, i.e. natural death.

3. ἀποχωροῦντα: withdrawing from. — θαυμάζειν ἐπὶ σοφία: cf. i. 4. 3. — Εὐθυδήμος οὕτωσι: our friend Euthydemus here, with a gesture. For the 'deictic' form of prons., see G. 412; H. 274. — ἐν ἤλικίᾳ γενόμενος: when he has reached the proper age. — προτιθείσης: sc. through the herald. Cf. ἡράτα μὲν ὁ κήρυξ· τὸς ἀγορεύειν βουλεύει; Dem. xviii. 170. — προοίμιον: the eor- dium, or introduction of an oration.

4. καὶ τάναντία (sc. ἐποίησα): precisely the reverse. — διατετέλεκα φεύ- γων: I have constantly avoided. For the supplementary participle with διατελεῖν, see G. 1587; H. 981. — τὸ δόξαι: sc. μεμαθηκέαι τι παρά τινος. Cf. 5. — ἐπίτη μοι: may occur to me. So soi επιθέλει εὐθυμηθήναι iv. 3. 3. Cf. ἐσῆλθε με Hdt. vii. 46.

5. ἀρμόσειε: would be appropriate for. — ἰατρικὸν ἔργον: the office of city physician. Certain physicians were,
éπιτηδείον γ' ἀν αὐτοῖς εἰς τοῦ λόγου ἀρχεσθαι ἐντεύθεν· 'Παρ' οὐδενὸς μὲν πῶς τοι, ὥ ἄνδρες Ἀθηναίοι, τὴν ἰατρικὴν τέχνην ἔμαθον οὖν ἐξήτησα διδάσκαλον ἔμαντο

40 γενέσθαι τῶν ἰατρῶν οὐδένα· διατετέλεκα γὰρ φυλαττόμενος οὐ μόνον τὸ μαθεῖν τι παρὰ τῶν ἰατρῶν, ἀλλὰ καὶ τὸ δόξαν μεμαθήκειν τὴν τέχνην ταῦτην ὁμοίως δὲ μοι τὸ ἰατρικὸν ἐργόν δότε· πειράσομαι γὰρ ἐν ὑμῖν ἀποκινδυνεύων μανθάνειν." "πάντες οὖν οἱ παρόντες ἐγέλασαν

45 ἐπὶ τῷ προομίῳ. ἐπεὶ δὲ φανερὸς ἦν ὁ Εὐθύδημος ἦδη μὲν οἷς ὁ Σωκράτης λέγοι προσέχων, ἐτι δὲ φυλαττόμενος αὐτὸς τι φθέγγεσθαι καὶ νομίζων τῇ σιωπῇ σωφροσύνης δόξαν περιβάλλεσθαι, τότε ὁ Σωκράτης βουλόμενος αὐτὸν παύσαι τούτον, "Θαυμαστῶν γὰρ," ἐφη, "τί ποτε οἱ βου-

50 λόμενοι κιθαρίζειν ἢ αὐλείν ἢ ἑπεύειν ἢ ἀλλο τι τῶν τοιούτων ἰκανὸ γενέσθαι πειρῶνται ὡς συνεχέστατα ποιεῖν ὅ τι ἂν βούλωνται δυνατοὶ γενέσθαι, καὶ οὐ καθ’ ἐαυτοῦς ἀλλὰ παρὰ τοῖς ἀρίστοις δοκοῦσιν ἐναί, πάντα ποιοῦντες καὶ ὑπομένοντες ἕνεκα τοῦ μηδὲν ἄνευ τῆς ἕκείων γνώμης ποιεῖν, ὥς οὐκ ἂν ἀλλως ἀξιόλογοι γενόμενοι· τῶν δὲ βουλομένων δυνατῶν γενέσθαι λέγειν τε

in Athens, elected by the popular assembly (ἐκκλησία) and paid by the state, to care for the sick among the poorer citizens. — ἀποκινδυνεύων: by trying experiments, at your risk. — οὖν: so, naturally.

6. προσέχων: as Euthydemus was represented in 3 as departing (ἀποχωροῦσα), either he must have changed his mind, or the present discourse is to be referred to another occasion. — νομίζων περιβάλλεσθαι: the pres. inf. is especially appropriate here: "thinking that all the time he was wrapping himself in." — θαυμαστῶν γὰρ: now it is surprising. — τί ποτε: see on i. 1. 1. The irony is somewhat strengthened by ποτέ. — παρὰ τοῖς ἀρίστοις κτλ.: "with teachers of the highest reputation." — πάντα: everything imaginable. See on ii. 2. 6. — ἕνεκα τοῦ ποιεῖν: that they may do. — ὃς οὐκ ἂν ἄλλως γενόμενοι: in the belief that otherwise they could not become. — τῶν δὲ βουλομένων: while of those who wish, part. gen. with τινὲς. The argument is a fortiori, a favorite form with Socrates; cf. 2.
καὶ πρᾶττειν τὰ πολιτικὰ νομίζουσι τινὲς ἀνευ παρασκευὴς καὶ ἐπιμελείας αὐτόματοι ἐξαίφνης δυνατοὶ ταῦτα ποιεῖν ἐσεσθαί. καὶ τοῖς γε τοσοῦτῳ ταῦτα ἐκείνων δυσκατεργα—7 60 στότερα φαίνεται, ὅσωπερ πλείονοι περὶ ταῦτα πραγμα-

tευμένων ἐλάττους οἱ κατεργαζόμενοι γίγνονται. δὴ λον ὁν ὅτι καὶ ἐπιμελεῖας δέονται πλείονος καὶ ἀσχυρὸτερὰς 

οἱ τούτων ἐφιέμενοι ἢ οἱ ἐκείνων.” καὶ ἀρχάς μὲν ὅν ἂν 8 ἄκονοντος Εὐθυδήμου τοιούτοις λόγοις ἔλεγε Σωκράτης—
65 ὁς δ’ ἤσθετο αὐτὸν ἐτομώτερον ὑπομένοντα, ὅτε διαλέγοτο, 
καὶ προθυμότερον ἄκονοντα, μόνος ἦλθεν εἰς τὸ ἡμι-

ποιεῖν, παρακαθηζόμενου δ’ αὐτῷ τοῦ Εὐθυδήμου, “Εἰπέ 
μοι,” ἐφη, “ὁ Εὐθύδημε, τῷ ὄντι, ὅσπερ ἐγὼ ἄκοι, πολλὰ 
γράμματα συνήχας τῶν λεγομένων σοφῶν ἀνδρῶν γεγονέ-
70 ναι;” καὶ ὁ Εὐθύδημος, “Νὴ τὸν Δί,” ἐφη, “ὁ Σωκράτες· 
καὶ ἐτὶ γε συνάγω, ἐως ἃν κτήσωμαι ὡς ἃν δύναμαι 
πλεῖστα.” “Νὴ τὴν Ἡραν,” ἐφη ὁ Σωκράτης, “ἀγαμάι γε 9 

ποιόν, διότι οὐκ ἀργυρίου καὶ χρυσίου προείλον θησαυροὺς 
κεκτήσθαι μᾶλλον ἡ σοφίας. δὴ λον γάρ ὅτι νομίζεις 
75 ἀργυρίου καὶ χρυσίου οὐδὲν βελτίων ποιεῖν τοὺς ἀνθρώ-

πον, τὰς δὲ τῶν σοφῶν ἀνδρῶν γνώμας ἁρετή πλούτιζεν 
τοὺς κεκτημένους.” καὶ ὁ Εὐθύδημος ἑχαίρει ἄκοι ὑπὸ 

τῶν Σωκράτει ὀρθῶς μετέναι τὴν

7. καὶ τοῖς γε τοσοῦτῳ ... γίγνον-

ται: and yet success in these pur-

suits (collectively, statesmanship) is 
more difficult of attainment than in 
those (cithara playing etc.) just in 
proportion as, out of the larger num-
ber engaging in these, fewer achieve 
success. πλείων may be either part.

gen. or gen. abs. of concession al-
though a larger number engage etc.

8. καὶ ἀρχάς: at first. — ἄκονοντος 
Εὐθυδήμου: in the hearing of Euthyde-

mus.— ὑπομένοντα: staying behind.—

μόνος: contrasted with τῶν μεθ’ ἐνυτοῦ 
τινας ἔχων of 1.— εἴπε: for the accent, 
see on i. 2. 41.— τῶν λεγομένων σοφῶν 

γεγονέναι: for the pred. adj., see G. 
931; H. 940 a.— ἐώς ἃν κτήσωμαι: for 
temporal clauses implying purpose, 
see G. 1467; H. 921, and Remark.

9. νὴ τὴν Ἡραν: see on i. 5. 5. 
— προείλον μᾶλλον: cf. Lat. potius 
malle. — γνώμας: precepts. — μετέ-

ναι: to be pursuing.
σοφίαν. ὃ δὲ καταμαθῶν αὐτὸν ἁσθέντα τῇ ἐπαίνῃ τοῦτω, 10
80 "Τί δὲ δὴ θεολογομενός ἁγαθὸς γενέσθαι," ἐφη, "ὡς Ἐυθύ-
δημε, συνλέγεις τὰ γράμματα;" ἔπει δὲ διεσιώτησεν ὁ Ἐυθύδημος σκοτῶν ὁ τι ἀποκρίνατο, πάλιν ὁ Σωκρά-
της, "Ἀρα μὴ ιατρός;" ἐφη: "πολλὰ γὰρ καὶ ιατρῶν ἐστὶ συγγράμματα." καὶ ὁ Ἐυθύδημος, "Μὰ Δί," ἐφη,
85 "οὐκ ἔγγοιγ." "Ἀλλὰ μὴ ἀρχιτέκτων βούλει γενέσθαι;
γνωμονικοῦ γὰρ ἀνδρὸς καὶ τοῦτο δεῖ." "Οὐκοὺν ἔγγοιγ,"
"Ἀλλὰ μὴ ἀστρολόγος," ἐφη, "βούλει γενέσθαι;" ὡς ὅ ὁ
90 καὶ τοῦτο ἡρεῖο, "Ἀλλὰ μὴ ῥαβδοῦς;" ἐφη: "καὶ γὰρ 
τὰ Ὀμήρου σὲ φασίν ἐπὶ πάντα κεκτήσατα." "Μὰ Δί 
οὐκ ἐγγοίγ," ἐφη: "τοὺς γὰρ τοὺς ραβδοὺς οἴδα τὰ μὲν ἐπὶ ἀκριβῶντας, αὐτοὺς δὲ πάνυ ἡλιθίους ὄντας." καὶ ὁ Σω-
κράτης ἐφη: "Οὐ δήπου, ὡς Ἐυθύδημε, ταῦτης τῆς ἀρέτῆς 
95 ἐφίσκεται δὴ ἣν ἀνθρωποὶ πολιτικοὶ γίγνονται καὶ οἰκονο-
μικοὶ καὶ ἁρχεῖν ἰκανοὶ καὶ ἀφέλιμοι τοὺς τε ἀλλοὺς ἀνθρώπους καὶ ἑαυτοῖς;" καὶ ὁ Ἐυθύδημος, "Σφόδρα γ' 
", ἐφη, "ὡς Σώκρατες, ταῦτης τῆς ἀρέτης δέομαι." "Νὴ 
Δί," ἐφη ὁ Σωκράτης, "τῆς καλλίστης ἀρέτης καὶ μεγίστης 
100 ἐφίσκεται τέχνης. ἐστὶ γὰρ τῶν βασιλεῶν αὐτὴ καὶ καλεῖ-
ται βασιλικῆ. ἀτάρ," ἐφη, "κατανεόνηκας εἰ οἶον τ' ἐστὶ
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καὶ μάλα: sc. κατανενήκα. — οὐχ οἶνον τὲ γε: the γε adds emphasis to the answer, in which the words of the question are in part repeated.

12. τοῦτο: i.e. δίκαιον γενέσθαι. — οὐδενὸς ἦττον δίκαιος: as upright as any one. See on i. 5. 6. — ἔργα: characteristic works. — ἔξοιεν ἄν: doubly potential, in meaning and syntax. — μὴ οὖν οὐ δῦνομαι: (do you fear) that I may be unable. G. 1350; H. 867. — καὶ: nay.

13. Βούλει, γράψωμεν: see on Βούλει σκοπῶμεν ii. 1. 1. — δέλτα, ἀλφα: to stand, of course, for δικαιοσύνη and ἁδικία. — τιθώμεν: pres. as denoting repeated action (hence πολεί in the answer); afterward, when a single action is spoken of, θῶμεν is used.

14. ἐπεν: “suggested.” — δῆλον, ἔφη, ὅτι: i.e. δῆλον ὅτι, ἔφη, ὅτι. The condensed form δῆλον ὅτι, manifestly, occurs just below. With both
forms, sc. θετέων ἐστίν.—τὸ κακουργεῖν (sc. ποτέρσωσθε θώμεν): doing mischief. Note the increasing brevity of questions and answers. — ἡμῖν: in our opinion. For the dat. of relation, see G. 1172; H. 771.

15. στρατηγός: pred. with αἰρεθέας. — δίκαια (sc. ἔργα) ποιεῖν: sc. αὐτῶν as subj. of the infinitive. — πολεμῶν: in the course of the war. — αὐτῶν: i.e. the citizens implied in πόλιν above. — κλέπτη τε καὶ ἄρπάζῃ: an example of κακουργεῖν. — ὑπελάμβανον: I was assuming. — πρὸς: with reference to. — πρὸς τῇ ἄδικιᾳ: for prep. and dat. with verbs of motion, see H. 788. Little distinc-
tion seems to be made in the use of πρὸς with the dat. and with the acc. in this and the preceding section.— ἔθηκαμεν: for the pl. forms of the 1 aor. with κ, see on ἔδωκαν i. 1. 9. Cf. An. iii. 2. 5; ἔδωκαμεν Hell. vi. 3. 6; παρεδώκαμεν Oec. ix. 9. Both forms occur in ἄριστεια ἔδωκαν, καὶ οἰκεῖν ἄτελειαν ἐδοσαν τῷ βουλημένῳ Hell. i. 2. 10.

16. βούλει: as in 13.—διορισόμεθα πάλιν: make a new distinction. — ἀλλά: The Eng. idiom would permit and here, since this clause is not opposed in thought to the preceding one.— ὡς ἀπλοῦστατον εἶναι: to be perfectly straightforward.
άθύμως ἔχον τὸ στρατευμα ψευσάμενος φήσῃ συμμάχους προσιέναι καὶ τῷ ψεύδει τούτῳ παύσῃ τῆς ἀθυμίας τοὺς στρατιώτας, ποτέρωθι ἡ τήν ἀπάτην ταύτην θέσομεν;”


160 “Ἀλλ’ ὁ Σωκρατῆς, οὐκέτι μὲν ἐγώγε πιστεῦω οἷς ἀποκρί- νομαι. καὶ γὰρ τὰ πρόσθεν πάντα νῦν ἄλλως ἔχειν δοκεῖ μοι ἡ ὡς ἐγὼ τότε φόμην. ὅμως δὲ εἰρήσθω μοι ἀδικώτε- ρον εἶναι τῶν ἐκόντα ψευδόμενον τοῦ ἀκοντοῦ.” “Δοκεῖ 20 δὲ σοι μάθησις καὶ ἐπιστήμη τοῦ δικαίου εἶναι ὅσπερ


19. ἐξαπατώντων ἐπὶ βλάβη: in 17 and 18 the argument dealt with justifiable violations of the moral law for a good purpose; we are now to consider malicious deceit towards friends. — ἐκὼν: intention- ally.
20. τῶν γραμμάτων: lit. letters; here, the rudiments of learning, reading and writing. — ὁπότε βουλοῦτοι: for the assimilation of mode, see on αἰσθανομένα i. 5. 1. — δικαίότερον κτλ.: the fallacy, of course, consists in the assumption that he who knows what is right will always do it; a confusing of knowledge with character. He who knows the right is not ‘righter,’ but only ‘more knowing’ than he who does not know it. While we recognize this argument as a weak place in Socrates’s reasoning, it is not necessary to regard him as insincere in making use of it to convict the young man of ignorance. It is clear that to him the term ‘knowledge’ included more than we understand by it. See Introd. §§ 18–21. — φαίνομαι (sc. τοῦτο λέγων): “evidently I am saying this.” — οὐκ οἴδα ὅπως: somehow or other.

krates, πάνυ ἕμην φιλοσοφεῖν φιλοσοφίαν δι᾽ ἂν 195 μάλιστα ἐνόμιζων παιδευθῆναι τὰ προσήκοντα ἄνδρὶ 
καλοκαγαθίας ὄρεγομένως: νῦν δὲ πῶς οἴει με ἄθους 
ἔχειν ὅρωντα ἐμαυτὸν διὰ μὲν τὰ προπεπονημένα οὐδὲ τὸ 
ἔρωτόμενον ἀποκρίνεσθαι δυνάμενον ὑπὲρ ἀν μάλιστα 
χρῆ εἰδέναι, ἀλλὰν δὲ ὀδὸν οὐδεμίαν ἔχοντα ἢν ἂν 

δῆλος, ὅτι οἴδεν: see on οὐ λανθάνεις 
με, ὅτι iii. 5. 24. 

22. ἄνδραποδώδεις: servile. See 
on i. i. 16. — ἁλλ' ἄρα: "at for- 
tasse." Cf. iii. ii. 4. — τοῦναντίον: 
adverbial. See on i. 2. 60. — οἶδὲ 
di' ἐν τούτων: more emphatic than 
di' οὐδὲν τούτων would be. — τὸ ὄνομα 
toúτ' ἐστίν: does this name belong. 

23. ἄνδράποδα: lit. slaves, here 
indicates the opposite of καλὸς κάγα- 
θοῖ, hence dores, the ignobel 
vul-
gus. See on καλὸς κάγαθοῖς i. i. 16. 
—πάνυ ὕμην: I certainly supposed. 
—φιλοσοφεῖν φιλοσοφίαν: "that I 
was following a plan of study." — 

ἀν παιδευθῆναι: for the inf. with ἂν 
in indirect discourse, see on iii. 5. 2. 
—τὰ προσήκοντα: for one of two 
accs. retained in the pass. with verbs 
of teaching, see G. 1239; H. 724 a. 
—ὄρεγομένως: for the attrib. parti- 
ciple, see G. 1559; H. 965. — πῶς: 
exclamatory rather than interr., be- 
longs to ἄθους. — διὰ: in view of the 
following neg., suggests the 
meaning "after," "in spite of." 
Similarly ἕνεκα iv. 3. 3. — ὑπὲρ ἀν: 
i.e. ὑπὲρ τούτων, ἂ. Const. with τὸ 
éρωτόμενον a question in regard to 
matters which. — ἂν πορεύομενος: by 
pursuing which.

24. εἰς Δελφοὺς δὲ: the δὲ seems to oppose its sent. to the preceding: "You say you have no other road to travel; have you ever gone to Delphi?" Delphi was the home of Apollo's most celebrated oracle, on the slopes of Mt. Parnassus in Phocis. The modern village which occupied the site of the ancient Delphi has been purchased and removed; and extensive excavations have been made by French archaeologists. — ναῷ: see on iii. 8. 10. — τὸ 'Γνῶθι σαντόν': the famous 'Know thyself.' This celebrated saying, variously attributed to Bias, Chilo, and others of the Seven Wise Men, was a favorite one with Socrates, as embodying the essence of his philosophy. Cf. οὐ δύναμαι πω κατὰ τὸ Δελ- φικὸν γράμμα (inscription) γνῶναι ἐμαυτὸν Plato Phaedr. 229 b. Cf. also Cic. Tusc. Disp. i. 22. 52. —σχολὴ ἄν ἣδεν: the neg. effect of σχολὴ (hardly) is well shown in this apod. of an unfulfilled condition. Cf. iii. 14. 3.

25. ὅν: i.e. τὸν ἵππον, ὅν. — τάλα τρὸς τὴν χρείαν, ὅπως ἔχει: how he is in the other points pertaining to the use. — οὔτως ὁ ἐαυτὸν ἐπισκεψάμενος: after the long comparison beginning with ἄσπερ, the subj. ὡστὶς is renewed by the article. — δοκεῖ: the personal construction.
“ο μὴ εἰδὼς τὴν ἑαυτοῦ δύναμιν ἀγνοεῖν ἑαυτόν.”

“Ἐκεῖνο δὲ οὐ φανερόν,” ἔφη, “ὅτι διὰ μὲν τὸ εἰδέναι 26 ἑαυτοῦ πλείστα ἀγαθὰ πάσχουσιν ἀνθρώπων, διὰ δὲ τὸ ἐφεύσθαι ἑαυτῶν πλείστα κακά; οἱ μὲν γὰρ εἰδότες ἑαυτοῦ τὰ τε ἐπιτήδεια ἑαυτοῖς ὑσαίς καὶ διαγιγνώσκουσιν ἃ τε δύνανται καὶ ἃ μὴ· καὶ ἃ μὲν ἑπίστανται πράττοντες πορίζονται τε δὲν δέονται καὶ εὖ πράττουσιν, διὰ δὲ μὴ 225 ἑπίστανται ἀπεχόμενοι ἀναμάρτητοι γίγνονται καὶ δια-

Φεύγουσι τὸ κακῶς πράττειν· διὰ τοῦτο δὲ καὶ τοὺς ἄλλους ἀνθρώπους δυνάμενοι δοκιμάζειν καὶ διὰ τῆς τῶν ἄλλων χρείας τὰ τε ἀγαθὰ πορίζονται καὶ τὰ κακὰ φυλά-

τονται. οἱ δὲ μὴ εἰδότες, ἀλλὰ διεφεύσαμένοι τῆς ἑαυτῶν 27 δυνάμεως, πρὸς τοὺς ἄλλους ἀνθρώπους καὶ τάλα ἀνθρώπων πράγματα ὑμῶν διάκεινται· καὶ οὔτε δὲν δέονται ὑσαίς οὔτε ὁ τι πράττουσιν οὔτε οἷς χρώνται,

ἀλλὰ πάντων τούτων διαμαρτάνοντες τῶν τε ἀγαθῶν ἀπο-

τυγχάνοντο καὶ τοῖς κακοῖς περιπτότουσι· καὶ οἱ μὲν 28 εἰδότες ο τι ποιοῦσιν, ἑπιτυγχάνοντες δὲν πράττουσιν,

εὔδοξοί τε καὶ τίμιοι γίγνονται· καὶ οἱ τε ὑμοὶ τοὺτοι ἡδέως χρώνται, οἱ τε ἀποτυγχάνοντες τῶν πραγμάτων ἑπιθυμοῦσι τούτους ὑπὲρ αὐτῶν βουλεύεσθαι, καὶ προ-

τασθαί γε αὐτῶν τούτους, καὶ τὰς ἐλπίδας τῶν ἀγαθῶν 240 ἐν τούτους ἔχουσι· καὶ διὰ πάντα ταῦτα πάντων μάλ-

ιτα τούτων ἀγαπῶσιν. οἱ δὲ μὴ εἰδότες ο τι ποιοῦσιν. 29

26. ἀνθρώποι: without the article, as often.—διὰ τὸ ἐφεύσθαι ἑαυτῶν: for the gen. with verbs of failing, deceiving, etc., see G. 1099; H. 748. — διαγιγνώσκουσιν ἃ τε, καὶ ἃ: see on iii. 1. 9.—καὶ τοὺς ἄλλους: sc. as well as themselves.

27. εἰδότες: sc. ἑαυτοῦ. — διεφεύ-

σμένοι: the διὰ denotes complete-

ness, thoroughly deceived. — ὑμῶν διάκειται: are in the same condition, sc. of ignorance as to other men and other affairs.

28. οἱ τε ὑμοῖοι: i.e. those who have similar knowledge.—καί, γε: and, even. Obs. the emphatic repetition of the dem. pron. οὐτος. — ἔχουσι: “they rest.”
29. κακῶς αἰροῦμενοι: making unfortunate choices, in cases where they have to decide what is suited to their powers. — ἀλλὰ καὶ ἄδοξουσί: but they also lose reputation. In addition to the concrete losses sustained by the failure of their plans, come chagrin and ill repute. — τῶν πόλεων ὅτι: emphatic position before ὅσα, to heighten the contrast of πόλεων with the individuals just mentioned. — ἐξ ἐλευθέρων: from a condition of freedom. See on ἐκ παθῶν ii. 1. 21.

30–39. Socrates shows Euthydemus that he still lacks the most necessary conditions of self-knowledge. His conception of good and evil is far from satisfactory; and, while professing an ambition to share in the leadership of a democratic state, he is at the same time unable to say what the δῆμος really is.

30. ὦς πάνυ μοι δοκοῦν, οὖτως ἐσθι: “rest assured that I fully believe,” lit. in the belief that this seems so to me, understand accordingly. The participle is acc. absolute. For this use of the circumstantial participle, see GMT. 917; H. 973. Cf. ἄλλ' ὡς φανεν γε τούτος ὅτι ἐπιστασιο Soph. Oed. Tyr. 848. — ὅποιεν δέ: but as to the point from which. — τούτο: emphatic position, obj. of ἐξηγήσασθαι. — ἐλ ἐθελήσατις ἄν: (to see) whether you would be willing, an indirect question after ἀποβλέπω, and also a potential opt. with faintly conceived protasis. G. 1327,1605; H. 872,1016.
“πρῶτον μὲν γὰρ αὐτὸ τὸ υγιαίνειν ἀγαθὸν εἶναι νομίζω, τὸ δὲ νοσεῖν κακὸν: ἔπειτα καὶ τὰ αἰτία ἐκατέρου αὐτῶν, καὶ ποτὰ καὶ βρωτὰ καὶ ἐπιτηδεύματα, τὰ μὲν πρὸς τὸ 260 υγιαίνειν φέροντα ἀγαθά, τὰ δὲ πρὸς τὸ νοσεῖν κακά.”


ἀν ἔχει ii. 5. 4.—αὐτὸ τὸ υγιαίνειν: health itself, contrasted with τὰ ἀφία the causes.—ἔπειτα: without δὲ, as in i. 4. 11.—ἐπιτηδεύματα: occupations.—τὰ μὲν, τὰ δὲ: see on ii. i. 4.

32. ὅταν γίγνηται, ἄν εἰη: see on 31, and cf. G. 1437; Η. 918.—βλαβερᾶς: disastrous. —μετασχόντες, ἀπολειφθέντες: both participles, indicating respectively sharing and separation, are const. with the preceding genitives. —οὐδέν: sc. μᾶλλον ἀγαθὰ ἡ κακά.

33. τί δαί: how so, expresses ironical surprise.—Δαίδαλον: the famous artificer, who built the Labyrinth for Minos, king of Crete. The story of his escape by means of wings fastened with wax to his shoulders, and of the death of his son Icarus, was a favorite with the ancients. Cf. Ovid Met. viii. 157 ff.—Μῆν: for the form, see on ἀλεφ i. 1. 9.—ἰκεῖνω:

i.e. Minos. See on i. 2. 3.—Παλα-μήδους: one of the wisest of the Greeks before Troy. The various legends about him (many of them later than Xenophon’s time) generally agree in making him the object of Odysseus’s envy and malice. Cf. Ovid Met. viii. 56–59. —ἀπόλλυται: pres. tense, citing an event well known in song and story. —ἀνα-σπάστους γεγονέναι: cf. ἀνάστατον γίγνοντας 29.—βασιλε: see on iii. 5. 26.

34. κινδυνεύει: is likely. Cf. ii. 3. 17; iii. 13. 3. Euthydemos begins abruptly, without acknowledging the justice of what has just been said. — εἰ γε μὴ τις συντιθεί: unless, indeed, we should compose it. — τῶν εὐδαιμονικῶν: the elements of happiness.


37. δυνατὸν: possible. — μὴ ειδότα: without knowing. See on αὕτη αὐτον i. 3. 8. — εἰς ἄ δει τελείν: to pay for the necessities of life.


39. τοὺς μὲν τυράννους: as if Euthydemus had spoken, not of some princes, but of the princes as a
class.—δήλων ὑπὲρ: evidently. See on iii. 7. 1.—φαυλότης: lit. worthlessness, here “lack of insight.”—φροντίζω μὴ ἦ: for obj. clauses with verbs of fearing, see on i. 2. 18.—κινδυνεύω γάρ ἀπλῶς οὐδὲν εἰδέναι: for I seem to know absolutely nothing.—τῶν ἰθύμων ἔχον: in a very despondent frame of mind.—τῷ ὑπὲρ ἀνδράποδον: cf. ἀνδράποδος 22, and ὅπως μὴ ἀνδράποδα ἦμεν 23.

40. τῶν οὖν διατεθέντων: of those thus treated.—ὁτι μάλιστα: quam frequentissime.—διετάραττεν: sc. ἐλέγχων, as, e.g., in 20, 33, 39.—ἀπλούστατα: quite simply, without irony.—ἄ τε ἐνόμιζεν: we should expect the τέ after εἰδέναι. Its position is due to the condensed form of the sent., which, in full, would read ἐξηγεῖτο ἄ τε ἐνόμιζεν εἰδέναι δεῖν καὶ ἄ ἐνόμιζεν ἐπιτηδεύειν κράτιστα εἶναι.

3. Socrates impresses on his followers the necessity of σωφροσύνη in our relations with the gods as well as with men. He convinces Euthydemos that the gods, who have given to mortals all that they have, exercise over them a constant providential care. All other creatures are subject to man, who enjoys the immense advantages of reason and speech. The gods are visible, not in their persons but in their works. Moreover, man can ascertain from the gods what is best for him, if he will only reverence, honor, and trust them. See Introd. § 20.

This chapter forms the sequel to i. 4, and serves to refute a charge against Socrates which was only touched in i. 2. 17 (οὐκ ἀντιλέγω).
Τὸ μὲν οὖν λεκτικοὺς καὶ πρακτικοὺς [καὶ μηχανικοὺς] γίγνεσθαι τοὺς συνόντας οὓς ἐσπευδέν, ἀλλὰ πρότερον τούτων ἕτερον χρῆναι σωφροσύνην αὐτῶς ἐγγενέσθαι. τοὺς γὰρ ἄνευ τοῦ σωφρονεῖν ταῦτα δυναμένους ἅδικω-5τέρους τε καὶ δυνατοτέρους κακουργεῖν ἐνόμιζεν εἰναι. πρῶτον μὲν δὴ περὶ θεοὺς ἐπειράτο σωφρονεῖς ποιεῖν τοὺς συνόντας. ἄλλοι μὲν οὖν αὐτῶ πρὸς ἄλλους οὗτος 2 διμιλοῦντι παραγενόμενοι διηγοῦντο· ἐγὼ δὲ, ὅτε πρὸς Εὐθύδημον τοιάδε διελέγετο, παρεγενόμην. "Εἰπέ μοι," 10 ἐφicer, ᾧ Εὐθύδημε, ἦδῃ ποτὲ σοι ἐπήλθεν ἐνθυμηθῆναι ως ἐπιμελῶς οἱ θεοὶ ἄν οἱ ἀνθρωποί δέονται κατεσκενά-κασι;" καὶ ὅσ, "Μᾶ τὸν Δί", ἐφη, "οὐκ ἔμοιγεν." "ALCHEMY ὁισθα γ′," ἐφη, "ὅτι πρῶτον μὲν φωτὸς δεόμεθα, ὁ ἡμῖν οἱ θεοὶ παρέχουσιν;" "Νὴ Δί" ἐφη, "ὁ γ′ εἰ μὴ εἶχομεν, 15 ὅμοιοι τοῖς τυφλοῖς ἄν ἦμεν ἕνεκά γε τῶν ἡμετέρων ὀφθαλμῶν." "Ἀλλὰ μὴν καὶ ἀναπάυσεῶς γε δεομένους ἡμῖν νῦκτα παρέχουσι κάλλιστον ἀναπαυτῆριον." "Πάνυ γ′," ἐφη, "καὶ τούτῳ χάριτος ἄξιον." "Οὐκοῦν καὶ, 4

1. λεκτικοὺς, πρακτικοὺς, μηχα- 

2. οὗτος δηλοῦντι: when conversing in this manner, i.e. preaching 

3. soi liphelev: tibi in mentem venit. Cf. iv. 2. 4. — ὅς: how. — ἄν: i.e. τὰ ταῦτα, ἄν. — καὶ ὅσ: see on i. 4. 3. — δ γ′ εἴ μὴ εἶχομεν: the rel. δ repeats with force the rel. of the previous sentence. — ἐνεκά γε τῶν ἡμετέ- 

5. σωφροσύνην. ἐγὼ δὲ: Xenophon gives to this conversation the authority of an earwitness.

6. ἐνθυμηθῆναι: see on i. 2. 17. 

7. σωφροσύνη: lit. soundness of soul; in this chapter, a right attitude of mind. See Introd. § 20. — ταῦτα 

8. δυναμένους: sc. λέγειν καὶ πράττειν, briefly indicated in τὰ πολιτικὰ in i. 2.17. — ἅδικωτέρους, δυνατοτέρους: sc. than they were before acquiring the above-mentioned qualities (ταῦτα). — πρῶτον, περὶ θεοὺς: cf. 'the fear of the Lord is the beginning of wisdom.'
ἐπειδή ὁ μὲν ἡλιός φωτεινὸς ὄν τὰς ὁρας τῆς ἡμέρας
20 ἡμῶν καὶ τάλλα πάντα σαφηνίζει, ἢ δὲ νυξ διὰ τὸ σκοτεινὴ
eῖναι ἁσαφεστέρα ἐστίν, ἀστρα ἐν τῇ νυκτὶ ἄνέφηναν, ἢ
ἡμῶν τῆς νυκτὸς τὰς ὁρας ἐμφανίζει, καὶ διὰ τοῦτο πολλὰ
δὲν δεόμεθα πράττομεν; " Ἐστι ταῦτα, ἐφη. " Ἀλλὰ μὴν
ἡ γε σελήνη οὐ μόνον τῆς νυκτὸς ἀλλὰ καὶ τοῦ μηνὸς τὰ
25 μέρη φανερὰ ἡμῖν ποιεῖ." "Πάνυ μὲν οὖν," ἐφη. "Τὸ δ',
ἐπεὶ τροφῆς δεόμεθα, ταύτην ἡμῖν ἐκ τῆς γῆς ἀναδίδοναι
καὶ ὁρας ἀρμοτούσας πρὸς τοῦτο παρέχειν, αὖ ἡμῖν οὐ
μόνον δὲν δεόμεθα πολλὰ καὶ παντοῦ παρασκευάζουσιν,
ἀλλὰ καὶ οἷς εὐφραίνομεθα;" "Πάνυ," ἐφη, "καὶ ταῦτα
30 φιλάνθρωπα." "Τὸ δὲ καὶ ὕδωρ ἡμῖν παρέχειν οὕτω 6
πολλοῦ ἄξιον ὡστε καὶ συμφύειν τε καὶ συναύξειν τῇ γῆ
καὶ ταῖς ὁραῖς πάντα τὰ χρήσιμα ἡμῖν, συντρέφειν δὲ καὶ

4. ἐπειδή : inasmuch as.— ὁ μὲν
ἡλιός, ἢ δὲ νυξ : while the sun, yet the
night. Both clauses are grammatic-
ally equivalent parts of the general
reason introduced by ἐπειδή, but the
weight of the reason lies in ἢ δὲ νυξ
κτ. — τὰς τε ὁρας τῆς ἡμέρας : for
the divisions of the day, see on i. 1.
10. — διὰ τὸ σκοτεινὴ εἶναι : change
in form of expression from φωτεινὸς
ἄνω above. For the case of σκοτεινή,
see on αὐτός ii. 3. 11. — ἄνέφηναν :
cauced to shine. — τῆς νυκτὸς τὰς
ὁρας : the Greeks divided the night
into three watches (φυλακαί), the
Romans into four (vigiliae). —
διὰ τοῦτο : by means of this, refers
to ἀστρα . . . ἄνέφηναν. — πολλά
πράττομεν : sc. which we could not
do but for the help of moonlight and
starlight. — τοῦ μηνὸς τὰ μέρη : the
month had three divisions, the first
and last of which were called ἵσταμε-
nov and φωλνος (μηνὸς), the days of
the middle division being reckoned
as πρώτη ἐπὶ δέκα etc. The average
length of a lunar month is a little
over twenty-nine and a half days;
the Greeks took it at exactly twenty-
ine and a half days, and avoided
the fraction by making one month
of twenty-nine days and the next
of thirty. See Gow, Companion to
School Classics, p. 79.

5. τὸ δ' ἀναδίδοναι : sc. as subj.
tou's theōs. The unexpressed question
may be translated "what say you
of that?" Cf. i. 4. 7. — ὁρας :
seasons, of the year.

6. τὸ ὕδωρ : obj. of παρέχειν. —
συμφύειν κτλ. : unites with the earth
and the seasons in causing to spring
up and grow. καὶ before συμφύεω
corresponds to καὶ before μεγενύουν,
and καὶ before ἐπειδὴ connects
ἀφονέστατον παρέχειν with καὶ ὕδωρ
άυτος ήμάς, καὶ μειγνύμενον πάσι τοῖς τρέφουσιν ήμάς εὐκατεργαστότερα τε καὶ ὠφελιμώτερα καὶ ἡδίω ποιεῖν
35 αὐτά, καὶ ἐπειδή πλείοστοι δεόμεθα τούτου, ἀφθονεστατον αὐτὸ παρέχειν ἡμῖν; "Καὶ τοῦτο," ἐφη, "προνοητικῶν."
"Τὸ δὲ καὶ τὸ πῦρ πορίσαι ἡμῖν, ἐπίκουρον μὲν ψύχους, τ ἐπίκουρον δὲ σκότους, συνεργῶν δὲ πρὸς πᾶσαν τέχνην καὶ πάντα ὁσα ὑφελείας ἕνεκα ἀνθρωποι κατασκεύαζουν-
40 ται; ὡς γὰρ συνελόντι εἰπεῖν, οὐδὲν ἀξίόλογον ἄνευ πυρὸς ἀνθρωποί τῶν πρὸς τὸν βιόν χρησίμων κατασκευάζονται." "Τερπβάλλει, ἐφη, "καὶ τοῦτο φιλανθρωπία." "Τὸ δὲ 8
τὸν ἥλιον, ἐπειδὰν ἐν χειμῶν τράπηται, προσιέναι τὰ μὲν ἄδρύνοντα, τὰ δὲ ἔξιράνοντα, δὲν καίρος διελήλυθεν, καὶ
45 ταῦτα διαπραξάμενον μηκέτι ἐγγυτέρω προσιέναι, ἀλλ' ἀποτρέπεσθαι φυλαττόμενον μή τι ἡμᾶς μᾶλλον τοῦ
dέοντος θερμαίων βλάψη, καὶ ὅταν αὐτά πάλιν ἄπιων γένηται ἐνθα καὶ ἡμῖν δὴλόν ἐστιν ὅτι εἰ προσωτέρω ἀπεισόν, ἀποπαγησόμεθα ὑπὸ τοῦ ψύχους, πάλιν αὐτῷ
50 τρέπεσθαι καὶ προσχωρεῖν, καὶ ἑνταῦθα τού ὀὐρανοῦ

παρέχειν at the beginning of the sentence. — πᾶσι τοῖς τρέφουσιν: neuter. — εὐκατεργαστότερα: easier of digestion. — αὐτά: i.e. πάντα τὰ τρέφοντα. — ἀφθονεστατον: pred., in the greatest profusion.


8. ἐπειδὰν ἐν χειμῶν τράπηται: sc. at the winter solstice, when the sun begins to move northward, or 'toward us.' — ἄδρυνοντα: ripening.

— ὅν καίρος διελήλυθεν: whose time of maturity has passed; e.g., hay or grain left standing in the fields. — ἀποτρέπεσθαι: sc. at the summer solstice. — γένηται ἐνθα: reaches that point, where. — εἰ ἄπεισον: most vivid form of protasis. G. 1405; Ἑ. 890. This has the 'minatory' force suggested by Gildersleeve; see Trans. Am. Philol. Assoc., vii. p. 13. For the pres. of ἐμ in fut. sense, see G. 1257; Ἑ. 828 a. — ἀποπαγησόμεθα: for the second fut. pass., see G. 715; Ἑ. 474. — καὶ ἑνταῦθα: refers to the position of the sun in both winter and summer. Xenophon’s knowledge of astronomy was,
of course, that of his time; but his description is fairly correct. Even modern astronomers conform to popular usage in speaking of the sun's 'rising and setting,' 'approaching' and 'receding from,' the earth. — ἀναστρέφεσθαι: versari, stands, in its apparent daily circuit round the earth. — ἐοικε γιγνομένοισ: "looks like something taking place."

9. τὸ δὲ: const. with προσίναι τὸν ἥλιον. — εἰ γλύγνυτο: if it should come upon us. — οὕτω κατὰ μικρὸν: thus, gradually. For the thought, cf. διδάσκει δὲ καὶ οἱ θεοὶ, ἀπάνω ἡμᾶς κατὰ μικρὸν ἐκ τοῦ χειμώνος εἰς τὸ ἀνέχεσθαι ἵσχυρα θάλπη (intense heat) ἐκ τοῦ θάλπους εἰς τὸν ἵσχυρον χειμώνα Cyr. vi. 2. 29. — λανθάνειν: i.e. imperceptibly. For λανθάνω with supplementary participle, see on i. 2. 34. — εἰ ἄρα: see on ii. 5. 2. — τι ἐστι τοῖς θεοῖς ἐργον: "the gods have any (other) occupation." — θεραπεῦειν: to care for, as in i. 4. 10. — τούτων: these benefits.

10. ἀγαθά: advantages. — δοκεῖ: sc. ἀπολαβεῖν τοὺς ἀνθρώπους, i.e. that men derive more advantage from animals than from plants. — τούτων: i.e. animals. The dem. οὗτος is used to denote the more important of two objects, as that which is nearer to the speaker's thought. See on i. 3.
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tyrō kai krēasi trefómeneu ζωσι· πάντες δὲ tιθασεύον-
70tes kai damaζontes tâ chrήσima tôn ζώων eis te pòlemon
kai eis ἀλλα πολλα συνεργοῖς χρώνται." "Ομογνωμονω
soi kai tou'", ἐφη. "ὅρω γὰρ αὐτῶν καὶ tâ polu ἵσχυ-
ρότερα ἡμῶν ὑπότως υποχείρια γιγνόμενα τοῖς ἀνθρώποις
și te χρήσθαι αὐτοῖς ὃ τι ἀν βούλωνται." "Τὸ δ', ὑπεδή 11
75 πολλά μὲν καλά καὶ ἀφέλμα, διαφέροντα δὲ ἀλλήλων
ἐστὶ, προσθείναι τοῖς ἀνθρώποις αἰσθήσεις ἀρμοττούσας
πρὸς ἐκαστὰ δι' ὧν ἀπολαύομεν πάντων τῶν ἁγαθῶν. τὸ
dὲ καὶ λογισμὸν ἡμῖν ἐμφύσα, ὃ περὶ ὧν αἰσθανόμεθα
λογιζόμενοι τε καὶ μνημονεύοντες καταμανθάομεν ὅπη
80 ἐκαστὰ συμφέρει, καὶ πολλὰ μηχανῶμεθα δι' ὧν τῶν τε
ἀγαθῶν ἀπολαύομεν καὶ τὰ κακὰ ἀλεξομέθα. τὸ δὲ καὶ 12
ἐρμηνείαν δοῦναι, δι' ἣς πάντων τῶν ἁγαθῶν μεταδίδομεν
tε ἀλλήλοις διδάσκοντες καὶ κοινωνοῦμεν καὶ νόμους
τιθέμεθα καὶ πολιτεύμεθα;" "Παντάπασιν ἐδίκασιν, ὃ
85 Σώκρατες, οἱ θεοὶ πολλὴν τῶν ἀνθρώπων ἐπιμέλειαν
ποιεῖσθαι." "Τὸ δὲ καὶ, ἃ ἀδυνατοῦμεν τὰ συμφέροντα
προνοεῖσθαι ὑπὲρ τῶν μελλόντων, ταύτῃ αὐτούς ἡμῖν
συνεργεῖν, διὰ μαντικής τοῖς πυνθανομένοις φράζοντας τὰ
ἀποβησόμενα καὶ διδάσκοντας ἃ ἂν ἄριστα γύνοιντο;"

13. — γένος, ζωσι: for the pl. verb
with sing. collective subj., see on
ὡς παύσαντες ii. 2. 3. — συνεργοῖς
χρωναι (sc. αὐτοῖς): use them as helpers.
For the pred. dat., see H. 777 a. —
ὁ τι: in whatever way, sc. χρησθαί.
See on αὐτῷ χρησθαί τι i. 4. 6.

11. προσθείναι: sc. as subj. τοῦ
θεοῦ. — ἀπολαύομεν: the subj. ἦμεις is
readily supplied from ἀνθρώποις. —
λογισμὸν: reason. — πολλα: cognate
accusative. — ἀλεξόμεθα: avert. On
this and the next section, cf. i. 4. 5-14.

12. ἐρμηνεύων: faculty of speech.
Hermes was messenger and inter-
preter for the gods; hence ἐρμηνεύων
interpreter. — διδάσκοντες: by im-
parting. — προνοεῖσθαι ὑπὲρ: instead
of προνοεῖσθαι περὶ, the verb being
one of caring for. — ἃ: in what way.
— γύνοιντο: pl. with neut. subj.,
either, as Kühner suggests, because
tὰ ἀποβησόμενα is somewhat remote,
or because Xenophon wished to em-
phasize the idea of separate actions.
Cf. ἐνταῦθα ἦσαν τὰ Βελέσων βασιλεα
"Eph, "Ω Σώκρατες, εοίκασιν ἐτι φιλικότερον ἡ
toις ἄλλοις χρήσθαι, εἰ γε μηδὲ ἐπερωτάμενοι ὑπὸ σοῦ
προσημαῖνοι σοι ἀ α τε χρή ποιεῖν καὶ ἀ μὴ." "Ὁτι δὲ
γε ἄληθῆ λέγω, καὶ σὺ γνώσῃ, ἂν μὴ ἀναμένης ἐως ἂν
τάς μορφὰς τῶν θεῶν ἰδης, ἄλλ' ἔξαρκη σοι τὰ ἔργα
95 αὐτῶν ὅρωντι σέβεσθαι καὶ τιμᾶν τοὺς θεοὺς. ἐννοεὶ δὲ
ὅτι καὶ αὐτοὶ οἱ θεοὶ οὕτως ὑποδεικνύουσιν. οἱ τε γὰρ
ἄλλοι ἡμῶν τάγαθα διδόντες οὐδὲν τούτων εἰς τούμφανες
ἵντες διδόασι, καὶ ὁ τῶν ὦλου κόσμου συντάττων τε καὶ
συνέχων, ἐν ὃ πάντα καλὰ καὶ ἀγαθὰ ἐστὶ, καὶ ἀεὶ μὲν
100 χρωμένοις ἀτριβῇ τε καὶ θυγία καὶ ἀγήρατα παρέχων,
θάττον δὲ νοήματος ὑπηρετοῦντα ἀναμαρτήτως, οὕτος τὰ
μέγιστα μὲν πράττων ὅρᾶται, τάδε δὲ οἰκονομῶν ἀόρατος

Ἀν. i. 4. 10, where the idea of a mul-
titude of apartments in the palace
is helped by the pl.; also καὶ τα
ὑποθήματα περιεπηγώντα Ἀν. iv. 5.
14, where the shoes of many individ-
uals are meant. — εἰ γε προσημα-
νούσι: cf. i. 4. 15, where Aristode-
mus makes the same remark.

13. ὅτι δὲ γε ἄληθῆ λέγω: sc. that
the δαμόνοι (i. 1. 2) really gives me ad-
vice as to what I should and should
not do, a point on which the preceding
words of Euthydemus seem to cast
doubt. The sense of the following
passage is "I do not mean to say that
the gods appear to me in bodily form.
If you observe what they accomplish
you will revere and honor them. The
gods themselves give the hint that we
must not expect to see them, but must
be assured of their existence by the
blessings which they bestow: they
create and control, —that we see; but
how they do it, we do not see."
—οί τε

ἄλλοι: sc. θεοι. Socrates and those
who followed him, Plato, the Stoics,
Cicero, and others, supported the idea
that besides one supreme God, there
were other beings, far inferior to him,
but immortal and endowed with great
power. Cf., in i. 4., §§ 5 and 7 with 11,
16 and 18. The task of controlling the
universe, here assigned to the supreme
Deity, is elsewhere assigned τοις θεοῖς.
Cf. τοῦς ἄλλους καὶ πάντα δυναμένους,
οἱ καὶ τήνδε τῶν διὸν τάξιν πεζώνωσιν
ἀτριβῇ καὶ ἀγήρατον καὶ ἀναμαρτήτων
(free from wear or age or error) Κύρ.
viii. 7, 22. — ὑπηρετοῦντα: doing his
will.—τά μέγιστα πράττον ὅρᾶται: is
perceived to be performing his might-
est works. For the supplementary
participle with verbs of perceiving,
see on ζώντα i. 2. 16. —τάδε: them,
i.e. τα μέγιστα, as present before
the eyes of the speaker. H. 696 a
οἰκονομῶν: circumstantial partic-
iple of time.
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ημίν ἐστιν. ἐννοεὶ δὲ ὃτι καὶ ὁ πάσι φανερὸς δοκῶν εἶναι 14 

ήλιος οὐκ ἐπιτρέπει τοῖς ἀνθρώποις ἑαυτοῦ ἀκριβῶς ὤρᾰν, 

105 ἀλλ' ἐὰν τις αὐτὸν ἀναίδως ἐγχειρῇ θεᾶσασθαι, τὴν ὅψιν ἀφαιρεῖται. καὶ τοὺς ὑπηρέτας δὲ τῶν θεῶν εὐρήσεις ἀφανεῖς οὕτας: κεραυνὸς τε γὰρ ὃτι μὲν ἀνωθεν ἀφιέται, 

δῆλον, καὶ ὃτι οἷς ἄν ἐντύχῃ πάντων κρατεῖ, ὁρᾶται δ' 

οὔτ' ἐπὶ ὄντ' ἐγκατασκήψας ὄστε ἀπιῶν· καὶ ἄνεμοι 

110 αὐτοὶ μὲν οὐχ ὀρῶνται, ἀ δὲ ποιοῦσι φανερὰ ἡμῖν ἐστι, 

καὶ προσιόντων αὐτῶν αἰσθανόμεθα. ἀλλὰ μὴν καὶ 

ἀνθρώπου γε ψυχῆ, ἥ εἶπε τι καὶ ἄλλο τῶν ἀνθρωπίνων 

tou theion metexe, ouden más basileuei en 1ημιν, φανερον, 

ὁρᾶται δὲ οὐδ' αὐτή. ἀ χρή κατανοοῦντα μή καταφρο- 

115 νεῖν τῶν ἀοράτων, ἀλλ' ἐκ τῶν γνυμομένων τὴν δύναμιν 

αὐτῶν καταμανθάνοντα τιμᾶν τὸ ὅμοιον." "Ἐγὼ μὲν, 15 

ὡ Σώκρατες," ἔφη ὁ Εὐθύδημος, "ὅτι μὲν οὐδὲ μικρὸν ἀμε- 

λήσω τοῦ ὅμοιον, σαφῶς οἶδα· ἔκεινο δὲ ἅθυμω, ὃτι 

μοι δοκεῖ τάς τῶν θεῶν εὐρηγεσίας οὐδ' ἀν ἐς ποτε 

120 ἀνθρώπων ἀξίαις χάρισιν ἁμείβεσθαι." "Ἀλλὰ μὴ τοῦτο 16 

ἀθύμει," ἔφη, "ὡ Εὐθύδημε· ὅρας γὰρ ὃτι ὃ ἐν Δελφοῖς 

θεὸς, ὅταν τις αὐτὸν ἑπερωτᾷ πῶς ἃν τοῖς θεοῖς χαρι- 

ζῶιτο, ἀποκρίνεται, 'Νόμῳ πόλεως' νόμος δὲ ἦπτου 

πανταχοῦ ἐστὶ κατὰ δύναμιν ἱεροῖς θεοῖς ἀρέσκεοσθαι. 

14. ἀκριβῶς: sharply. — καλ, δε: 

see on i. 1. 3.—ὑπηρέτας: ministers. 

Cf. 'ye ministers of his, that do his pleasure' Ps. ci. 21. — κεραυνὸς τε: 

corresponds to καὶ ἄνεμος below.— 

ἐπὶ: see on ὅλοκομβοιν 13. — ἀ 

ποιοῦσι: "their effects." — ἀλλὰ 

μὴν: iam vero.— ἐπερ τι κα 

ἀλλο: as in iii. 6. 2. — ὁρᾶται οὐδ' 

αὐτή: for the thought, cf. i. 4. 9; 

Cyr. viii. 7. 17, 20.— ἀ χρή: see on 

tοὺς τὰ τοιαῦτα i. 1. 9.— τῶν ἀοράτων: 

neuter.— τὸ δαίμονον: here not the 

daemonium of i. 1. 2, but that which 

proceeds from the δαίμων. So in the 

following section. See on i. 1. 2. 

15. οὐδὲ μικρὸν: not even in the 

slightest degree. — ἐκεῖνο ἁθυμω: I am 

discouraged at this. ἐκεῖνο is cognate 

accusative. See on φροντίζοντας τὰ 

tοιαῦτα i. 1. 11. — οὐδ' ἄν εἰς: see on 

i. 6. 2.— ἀν ἁμείβεσθαι: could reuite. 

16. νόμῳ πόλεως: cf. i. 3. 1.— 

ἀρέσκεοσθαι: to propitiate, usually
125 πώς οὖν ἂν τις κάλλιον καὶ εὐσεβεστέρον τιμῶν θεοῦς ἢ ὡς αὐτὸι κελεύονσιν, οὕτω ποιῶν; ἀλλὰ χρῆ τῆς μὲν δυνάμεις μηδὲν ὑφίεσθαι· ὅταν γὰρ τις τοῦτο ποιῇ, φανερὸς δήποτε ἑστὶν τὸτε οὐ τιμῶν θεοῦς. χρῆ ὡς μηδὲν ἐλλείποντα κατὰ δύναμιν τιμῶν τοὺς θεοὺς θαρρεῖν τε καὶ ἐλπίζειν τὰ μέγιστα ἀγαθά· οὗ γὰρ παρ' ἄλλων γ' ἂν τις μείζω ελπίζων σωφρονοίη ἢ παρὰ τῶν τὰ μέγιστα ὥφελειν δυναμένων, οὗτ' ἂν ἄλλως μᾶλλον ἢ εἰ τοῦτοι ἀρέσκοι. ἀρέσκοι δὲ πῶς ἂν μᾶλλον ἢ εἰ ὡς μάλιστα πεῖθοιν αὐτοῖς;

135 Τοιαῦτα μὴν δὴ λέγοντε τε καὶ αὑτῶν ποιῶν εὐσεβεστέρους 18 τε καὶ σωφρονεστέρους τοὺς συνόντας παρεσκεύαζεν.

'Αλλὰ μην καὶ περὶ τοῦ δικαίου γε ὦν ἀπεκρύπτετο 4 ἢν εἶχε γνώμην, ἀλλὰ καὶ ἔργω ἀπεδείκνυτο, ἵδια τε πᾶσι νομίμωσ τε καὶ ὥφελίμως χρώμενος καὶ κοινὴ ἀρχουσί

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

17. τῆς μὲν δυνάμεως υφίεσθαι: for μὲν, see on i. 1. 1. The implied opposite is "we may well, however, fall behind the offerings of our richer neighbors." — χρῆ οὖν μηδὲν ἐλλείποντα κτλ.: the sense of the passage is simply "fear and honor God with all your might, and then be of good courage." — οὐ γὰρ ἂν ἐλπίζων (equivalent to εἴ τις ἐλπίζων) σωφρονοθέ: "for no one could reasonably expect." — οὗτ' ἂν ἄλλως μᾶλλον: sc. ἐπίτιζων σωφρονοθή.

4. What Socrates thought of integrity (σωφρονοθή περὶ ἀνθρώπου) was sufficiently shown in his life, both private and public. We are here, however, more immediately concerned with his treatment of the subject in his discourses: and this may be learned from a conversation which he once held with the sophist Hippias. He there defines uprightness as obedience: on the one hand, to the laws of the state, on which rest all good order, all prosperity, and all security; on the other, to the unwritten divine laws, which are everywhere a necessary condition of man's social life, and whose violation nature herself punishes.

1. οὖν ἀπεκρύπτετο γνώμην: directed at the criticism uttered by Hippias in 9. For the attraction of the antec. into the rel. clause, see on i. 2. 22. — ἢν εἶχε: here equivalent to the art. τῆν in the unemphatic possessive use. — καὶ ἔργω: "in his very actions," contrasted with καὶ ἔλεγε δὲ in 5. — ἀρχουσί τε πειθόμενος:
corresponds to καὶ οὐκ ἔπετρεψε in 2. Strict adherence to 'concinnity' would require καὶ οὐκ ἔπετρεψατον, but this would have occasioned an accumulation of participle. — 

α δ οἵ νόμοι προστάτουν: in regard to matters which the laws enjoined.

For the opt., see on νομίζειαν i. 1.

6. — ῥᾳτε εἶναι: for the inf., see on ῥᾳτε ἤχειν i. 2. 1. — παρὰ τοὺς ἄλλους: beyond all others. See on i. 4. 14.

2. εὐ ταῖς ἐκκλησίαις κτλ.: for the events alluded to, see on i. 1. 18. ἐκκλησίαι should strictly be sing., as Socrates was ἐπιστάτης in only one of the two sessions mentioned in Hell. i. 7: but Xenophon is speaking loosely of an affair well known and already described. — παρὰ τοὺς νόμους: cf. i. 1. 18. — ὅρμη τοῦ δήμου: "a tide of popular feeling." — ἤν: instead of the more usual διὰν after τοιάσθη.

3. τοῖς τῇ γὰρ νέοις κτλ.: cf. i. 2. 35. Note the difference between the impf. ἀπαγορεύσατον (cf. μὴ διαλέγον i. 2. 35) and the aor. προστάτατον. — ἀγαγεῖν τινα ἐπὶ θανάτῳ, μόνος οὐκ ἐπείσθη, διὰ τὸ παρὰ τοὺς νόμους αὐτῷ προστάτησθαι. καὶ οὔτε τὴν ὑπὸ Μελήτου 4 γραφὴν ἔφευγε, τῶν ἄλλων εἰσαθότων ἐν τοῖς δικαστηρίοις.
common device in the courts of Athens. Socrates regarded such entreaties, though not formally prohibited by law, as in themselves παρὰ τοὺς νόμους, and refused to use them. Cf. Plato Apol. 38 ν, ε. — ἀλλὰ ρᾴδις ἄν ἄφθεις: but although he would have been readily acquitted. For the participle with ἄρ, representing the same tense of the indic., see G. 1308, 2; H. 987 b.—ἐμμένων, παρα- νομῶν: see on στὸσαντας i. 1. 9.

5. οὕτως: in this strain. — Ίππιάν: Hippias of Elis was one of the most famous sophists of his day, and was very popular as a teacher of rhetoric, although his charges were as high as those of Protagoras (see on i. 2. 5). He is a frequent figure in the Platonic dialogues, where he appears to better advantage than here. — διὰ χρόνου: as in ii. 8. 1. — παρεγένετο: happened upon. — διδάξασθαι τινα: to have any one trained. For the causative mid., see G. 1245; H. 815. — δικαίως: applied to persons or things that are as they should be (comme il faut); and especially appropriate here, the discussion being on δικαιοσύνη. Cf. οὔτε γὰρ ἀρία γένος ἄν δικαίων ἀδίκων (ἐπὶς) συνεξεγερέων Cyp. ii. 2. 26. — τῶν διδαξόντων: const. like τῶν ἀπο- λύσων ii. 1. 5.

6. ὡςπερ ἐπισκώπτων: as mock- ing, with the accusative. For the intr. use of the verb, cf. l. 3. 7. — ἔτι γὰρ σὺ κτλ.: for γὰρ, see on i. 3. 10, and for the thought, cf. ως ρα ταῦτα λέγεις, ὁ Σώκρατες. οὐ μόνον γε, ὁ Καλλίκλεις, ἀλλὰ καὶ περὶ τῶν αὐτῶν Plato Gorg. 490 e. Cf., also, i. 2. 37. — διὰ τὸ πολυμαθῆς εἶναι: by reason of your being widely learned. For the case of the pred. adj., see on αὐτὸς ii. 3. 11. — ἀμέλεια: as in i. 4. 7.

7. πότερον: sc. some alternative question like ἥ μή (or ἥ ρα) ταῦτα λέγεις, since the sent. ἥ... ἀποκρίνη is a new question, not opposed to the first. — οἶον: velut, for example. — πόσα καὶ ποῖα Σωκράτους ἐστίν: how many and what letters are in (the word) Socrates. Cf. Oec. viii. 14. — περὶ ἀριθμῶν τοὺς ἑρωτῶσιν: for the position of the art., see on τὴν σοφίαν τοὺς πολὺντας i. 6. 13. — περὶ μὲν, περὶ μέντοι: correlative. — ὡςπερ, καὶ: with omission of οὔτω, as in ii. 2. 2.

8. νὴ τὴν "Ἡραν: see on i. 5. 5. — λέγεις: "you claim." — ψηφιζό- μενοι: for the supplementary participle, see on σκοπούμενοι ii. 1. 24. —

12. ἕαν τόδε κτλ.: if possibly this will please you better. See II. 907, 1016 e. Cf. σκέψαι ἔαν καὶ σοι ἦν δοκῇ Plato Phaedo 64 c. — γάρ: as in i. i. 6. — τὸ αὐτὸ: subj. of εἶναι.

13. σοῦ: for a similar προλέψις, see on θεῶν ὡσθηται i. 4. 13. — ὁποίον, ποιον: variation of form without difference in meaning. Cf. ὁπως, πως Cyp. i. 6. 43; ὃς τι, τί Cyp. vii. 3. 10. — ἄρα... ἐγράφαντο: cf. i. 2. 42 ff. — ἀρά: then.

14. σπουδαίον πράγμα: a thing of any importance. — καὶ γάρ: "why, for that matter." — διάφορον ποιεῖν: that you are acting otherwise. — ἦ: after διάφορον, as after διάφερειν iii. 7. 7; iii. 11. 14. — προθύμως: "loyally."
εγών’, ἐφη. “Δυκούργον δὲ τὸν Δακεδαμόνων,” ἐφη ὁ 15 Σωκράτης, “καταμεμάθηκας ὅτι οὐδὲν ἂν διάφορον τῶν ἀλλῶν πόλεων τήν Ἑπόμενην ἐποίησεν, εἰ μὴ τὸ πείθεσθαι τοὺς νόμους μᾶλιστα ἐνεργάσατο αὐτῇ; τῶν δὲ ἄρχοντων 105 ἐν ταῖς πόλεσιν οὐκ ὀνθὰ ὅτι οἰτίνες ἂν τοὺς πολιτάς ἀιτιώτατοι ὃς τοῦ τοῖς νόμοις πείθεσθαι, οὗτοι ἄριστοι εἰσί, καὶ πόλις ἐν ᾧ μᾶλιστα οἱ πολίται τοὺς νόμους πείθονται, ἐν εἰρήνῃ τε ἄριστα διάγει καὶ ἐν πολέμῳ ἀνυπόστατος ἔστων; ἄλλα μὴν καὶ ὁμονοία γε μέγιστον 16 110 τε ἀγαθὸν δοκεῖ ταῖς πόλεσιν εἶναι, καὶ πλειστάκις ἐν αὐταῖς αἴ τε γεροντικι καὶ οἱ ἄριστοι ἄνδρες παρακελεύονται τοῖς πολιτάς ὁμονοεῖν, καὶ πανταχὸν ἐν τῇ Ἑλλάδε νόμος κεῖται τοὺς πολιτάς ὁμονύμαι ὁμονοήσεων, καὶ πανταχοῦ ὁμονύμους τὸν ὁρκόν τούτον. οἴμαι δέ ἐγὼ 115 ταῦτα γίγνεσθαι, οὐχ ὅπως τοὺς αὐτοὺς χοροῦς κρίνωσιν οἱ πολίται, οὐδ’ ὅπως τοὺς αὐτοὺς αὐλητὰς ἐπαινώσων, οὐδ’ ὅπως τοὺς αὐτοὺς ποιητὰς αἰρώνται, οὐδ’ ἵνα τοὺς αὐτοῖς ἠδωνται, ἀλλ’ ἵνα τοὺς νόμους πεῖθωνται. τούτους γὰρ τῶν πολιτῶν ἐμμενόντων, αἱ πόλεις ἵσχυροτάται τε καὶ 120 εὐδαιμονέσταται γίγνονται: ἄνεν δὲ ὁμονοίας οὔτ’ ἄν πόλις

15. Δυκούργον καταμεμάθηκας, ὑπὶ κτλ. : Lycurgus was the famous lawgiver of Sparta; he is usually assigned to the eighth century B.C., but in reality nothing is known definitely of his date. As to his legislation, Holm (Hist. of Greece, i. 177) believes that ‘it is impossible to distinguish what belongs to Lycurgus, what is early Doric, and what is due to the times after Lycurgus. Only one point seems certain, that the work of Lycurgus was the consolidation of the supreme power of an aristocratic warrior caste.’ — οὐδὲν διάφορον κτλ. : see on iii. 5. 16, and cf. σῦ δὲ οὔτε Δακεδαλονα προγροῦ οὔτε Κρήτην, ἃς δὴ ἐκάστοτε φῆς εὐνομεσσαὶ Plato Crito 52 ε. — ἄριστα διάγει: “is most flourishing.”

16. The thought of the passage is, that harmony, which is considered the greatest good of a state, is the result of obedience to the laws. — τοὺς αὐτοὺς χοροὺς κρίνωσιν : decide on the same choruses, sc. as prize winners. So ἀλπάναι just below. — οὔτ’ ἵνα: “and, in general, not that.”
εὗ πολιτευθεῖη οὐτ᾽ οἶκος καλῶς οἰκηθεῖη. ἰδία δὲ πῶς 17 
μὲν ἂν τις ἤττον ὑπὸ πόλεως ζημιοῦτο, πῶς δ᾽ ἂν μᾶλλον 
tιμῶτο, ἢ εἰ τοῖς νόμοις πειθοῦτο; πῶς δ᾽ ἂν ἤττον ἐν 
tοῖς δικαστηρίοις ἦττῶτο ἢ πῶς ἂν μᾶλλον νικῆ; τὼν 
125 δ᾽ ἂν τις μᾶλλον πιστεύσειε παρακαταθέσθαι ἡ χρήματα 
ἡ νίους ἡ θυγατέρας; τίνα δ᾽ ἂν ἡ πόλις ὄλη ἀξιοπιστο-
tερον ἤγκρισατο τοῦ νομίμου; παρὰ τίνος δ᾽ ἂν μᾶλλον 
tῶν δικαίων τύχουεν ἡ γονεῖς ἡ οἰκεῖοι ἡ οἰκέται ἡ φίλοι 
ἡ πολῖται ἡ ἐξένοι; τίνι δ᾽ ἂν μᾶλλον πολέμιοι πιστεύ-
130 σειαν ἡ ἀνοχάς ἡ σπουδᾶς ἡ συνθήκας περὶ εἰρήνης; τίνι 
δ᾽ ἂν μᾶλλον ἡ τῷ νομίμῳ σύμμαχοι ἐθέλοιεν γίγνεσθαι; 
tῷ δ᾽ ἂν μᾶλλον οἱ σύμμαχοι πιστεύσειαι ἡ ἡγεμονίαν 
ἡ φρουραρχίαν ἡ πόλεις; τίνα δ᾽ ἂν τις εὐεργητῆς 
ὑπολάβωι χάριν κομιεῖσθαι μᾶλλον ἡ τῶν νόμιμων; ἡ 
135 τίνα μᾶλλον ἂν τις εὐεργητῆσειν ἡ παρ᾽ οὗ χάριν ἀπο-
lήψεσθαι νομίζει; τῷ δ᾽ ἂν τις βούλοιτο μᾶλλον φίλος 
eῖναι ἡ τῷ τοιούτῳ ἡ τῷ ἤττον ἑχθρῶς; τῷ δ᾽ ἂν τις ἤττον 
pολεμήσειν ἡ φιλία μᾶλιστα μὲν φίλος εῖναι βούλοιτο, 
ηκιστὰ δ᾽ ἑχθρῶς, καὶ φίλους μὲν φίλοι καὶ σύμμαχοι 
140 βούλοιτο εἶναι, ἐλάχιστοι δ᾽ ἑχθροὶ καὶ πολέμιοι; ἐγὼ 18 
μὲν οὖν, ὃ Ἰππία, τὸ αὐτὸ ἀποδείκνυμαι νόμιμων τε καὶ 
dικαίων εἶναι, σὺ δ᾽ εἰ τάναντία γεγνώσκεις, δίδασκε.” 
καὶ ὁ Ἰππίας, “Ἀλλὰ μὰ τὸν Δία,” ἔφη, “ὁ Σώκρατες, οὐ 
μοι δοκῶ τάναντία γεγνώσκειν οἷς ἐξήκας περὶ τοῦ 
145 δικαίου.” “Ἀγράφους δὲ τινας οἰσθα,” ἔφη, “ὁ Ἰππία, 19

17. τίνι δ᾽ ἂν τις μᾶλλον πιστεύ-
σει παρακαταθέσθαι: “to whom 
would anybody more confidently in-
trust.” — τῶν δικαίων: their rights. 
— ἀνοχάς, σπουδᾶς, συνθήκας: cog-
nate accs., after the analogy of 
πιστεύειν πιστιν. Cf. ταύτα δὲ τίς ἂν 
ἄλλω πιστεύσειν ἡ θεὶ i. i. 5. The 
πιστεύσεια below, however, is equiv-
alent to intrust, like πιστεύειε above. 
— τῷ: for the contr. form, see G. 
416, 1; H. 277.

18. τὸ αὐτὸ: as in 12.—ἀποδε-
κνυμαι: affirm.
νόμους;" "Τοὺς γ' ἐν πάση," ἔφη, "χώρα κατὰ ταῦτα νομιζόμενος." "Εἴχοις ἀν οὖν εἰπεῖν," ἔφη, "ὅτι οἱ ἀνθρώποι αὐτοὺς ἔθεντο;" "Καὶ πῶς ἂν," ἔφη, "οἱ γε οὕτε συνελθεῖν ἀπαντεῖς ἀν δυνθῆειν οὕτε ὀμόφωνοι εἴση;"


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

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


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

23. ὥτι νὴ Δία κτλ.: Hugo Grotius, the famous writer on international law, in his treatise De jure belli ac pacis expresses surprise at Socrates for condemning incestuous marriages on the ground only of disparity of age. But it has been well observed (by Winans) that Socrates is only attempting to set forth the physiological reason for the fact mentioned in 22. — δῆλον ὥτι, ἔφη: as in iii. 7. 1. — σπουδαία: vigorous.

— οὔτω: i.e. by such intermarriages.

— γὰρ οὖν: see on iii. 3. 2.

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

— διώκειν: to seek the company of,
232 ΞΕΝΟΦΩΝΤΟΣ ΑΠΟΜΝΗΜΟΝΕΥΜΑΤΑ Δ. 4, 5.

190 ὑπ' αὐτῶν, διὰ δὲ τὸ μάλιστα λυσιτελεῖν τοὺς τουεύτους χρῆσθαι τούτους μάλιστα διώκουσιν;” “Νή τῶν Δ', ὧν Ἀδριατῆς,” ἔφη, “θεοὶς ταῦτα πάντα έσοκε· τὸ γὰρ τοὺς νόμους αὐτοὺς τοὺς παραβαίνουσι τὰς τιμωρίας έχειν βελτίων ἦ κατ’ ἄνθρωπον νομοθετούν δοκεῖ μοι εἶναι.”

195 “Πότερον οὖν, ὧν Ἰππία, τοὺς θεοὺς ήγη τὰ δίκαια νομο-25 θετεῖν ἢ ἀλλὰ τῶν δικαίων;” “Οὔκ ἀλλὰ μὰ Δ’,” ἔφη· “σχολὴ γὰρ ἄν ἀλλος γε τις τὰ δίκαια νομοθετήσειν, εἰ μὴ θεὸς.” “Καὶ τοῖς θεοῖς ἄρα, ὧν Ἰππία, τὸ αὐτὸ δίκαιων τε καὶ νόμιμον εἶναι ἄρεσκει.”

200 Τοιαῦτα λέγων τε καὶ πράττων δικαιοτέρους ἐποίει τοὺς πλησιάζουτας.

'Ως δὲ καὶ πρακτικωτέρους ἐποίει τοὺς συνόντας έαυτῷ, 5 νοῦν αὐ τούτῳ λέξῳ. νομίζων γὰρ ἐγκράτειαν ὑπάρχειν ἀγαθὸν εἶναι τῷ μέλλοντι καλὸν τι πράξειν, πρῶτον μὲν

as in ii. 3. 6.—διὰ δὲ τὸ λυσιτελεῖν κτλ.: yet on account of the special advantage of associating with such men, they constantly seek their company. —θεοὶς ταῦτα πάντα έσοκε: all that seems very much like gods, by which Hippias confirms what he has already (19) in general admitted. The comparison is a condensed one (comparatio compendiaria); i.e. with the gods instead of with their works. See on πρὸς τοὺς Ἀθηναίον iii. 5. 4, and cf. ὅμοιον ταῖς δουλαῖς εἰσε τὴν ἐστήτα Cyr. v. 1. 4.—τὸ τοὺς νόμους τὰς τιμωρίας έχειν: the fact that the laws carry with them their own penalties.

25. ἄλλα τῶν δικαίων: “something different from righteousness.” For the gen. of distinction, see on ὅδον ii. 3. 16.—σχολῇ: as in iii. 14.

3. —καὶ τοὺς θεοὺς κτλ.: correlative to the thought of 18, which is here taken up and extended. In 18, men agree that τὸ αὐτὸ νόμον τε καὶ δίκαιον ἔστι, and here the gods too hold the same opinion.—τοὺς πλησιά-ζουτας: i.e. not only Hippias, but the circle of Socrates’s friends, who eagerly listened to this and similar discussions.

5. Closely connected with εὐσέβεια and δικαιοσύνη, which should form the foundations of human training, is ἐγκράτεια (self-mastery), which alone enables a man to keep a practical grasp of life. Self-mastery enables a man not only to work successfully but also to enjoy thoroughly all true pleasures.

1. ἐγκράτειαν ὑπάρχειν ἀγαθὸν εἶναι: it was a good thing for self-con- trol to belong to. ἐγκράτειαν ὑπάρχειν
XENOPHON'S MEMORABILIA IV. 5.

is subj. of ἐλεφαί. — μάλιστα πάντων: above all men, belongs to the subj., while πάντων μάλιστα below is equivalent to above everything, and is connected with ἐγκράτειαν.

2. ἂεὶ μὲν οὖν κτλ.: "he both himself always kept in mind the things conducive to virtue." Const. περὶ with μεταμνήμονα, and for the participle with διατηλέω, see on iv. 2. 4. — κτῆμα ἐλεφερίαιαν: note the emphatic juxtaposition of this pred. and subject. — ὁδὸν τὲ γε: see on iv. 2. 11. —μάλιστα: sc. καλὸν καὶ μεγαλεῖον.

3. τῶν διὰ τοῦ σώματος ἡδονῶν: see on i. 5. 6. — ἡκιστά: "far from it." — ἐλευθέροιον: pred., fitting a freeman. — εἶτα: see on ii. 14. — τοὺς κωλύσοντας: for τοὺς with the fut. participle, see on τοὺς τάξοντας iii. 4. 4. — τοιοῦτοι: for the inf. with verbs of hindering, see on πορεύεσθαι i. 6. 6.

4. ἐλκότως: naturally. — οὐδὲν ἢττον ἢ: just as much as. — ταύτα, ἐκεῖνα: sc. τοιοῦτοι. But cf. τὰ κάκιστα ἀναγκαζόντας in 5, and see on φροντίζοντας i. 1. 11.
“Ποίοις δὲ τινας δεσπότας ἤγη τοὺς τὰ μὲν ἀριστα 5
κωλύοντας, τὰ δὲ κάκιστα ἀναγκάζοντας;” “Ὡς δυνατὸν
νὴ Δί,” ἐφη, “κακίστους.” “Δουλειαν δὲ ποιαν κακίστην
νομίζεις εἶναι;” “Εγώ μὲν,” ἐφη, “τὴν παρὰ τοῖς κακί-
στοις δεσπόταις.” “Τὴν κακίστην ἀρα δουλείαν οἱ ἀκρα-
τεῖς δουλεύουσιν;” “Ἐμοιγε δοκεῖ,” ἐφη. “Σοφίαν δὲ τὸ 6
30 μέγιστον ἁγαθὸν οὐ δοκεῖ σοι ἀπειργοῦσα τῶν ἀνθρώπων
ἡ ἀκρασία εἰς τοὺναντίον αὐτοὺς ἐμβάλλειν; η ὃ δοκεῖ
σοι προσέχειν τε τοῖς ὥφελουσι καὶ καταμανθάνειν αὐτὰ
κωλύειν ἄφελκουσα ἐπὶ τὰ ἤδεα καὶ πολλάκις αἰσθανο-
μένουσ τῶν ἁγαθῶν τε καὶ τῶν κακῶν ἐκπλήξασα ποιεῖν
35 τὸ χείρον ἀντὶ τοῦ βελτίωνος αἴρεῖσθαι;” “Γίγνεται
τοῦτ,” ἐφη. “Σωφροσύνης δὲ, ὥς Ἐὐθύδημη, τίνι ἄν φαί-
ημεν ἥττον ἥ τῷ ἀκρατεῖ προσήκειν; αὐτὰ γὰρ δῆπον
tὰ ἐναντία σωφροσύνης καὶ ἀκρασίας ἔργα ἑστίν.”
“Ομολογῶ καὶ τούτο,” ἐφη. “Τοῦ δ’ ἐπιμελεῖσθαι
40 ὃν προσήκει οἱ τι κωλυτικῶτερον εἶναι ἀκρασίας;”
“Οὐκον εἴγωγε,” ἐφη. “Τοῦ δὲ ἀντὶ τῶν ὥφελουτων τὰ
βλάπτοντα προαιρεῖσθαι ποιοῦντος, καὶ τοῦτων μὲν ἐπιμε-
λεῖσθαι, ἐκείνων δὲ ἀμελεῖν πείθοντος, καὶ τοῖς σωφρονοῦσι

5. ποίους τινάς: see on τοιάδε τίς
i. 1. 1. — ἤγη: sc. εἶναι. — παρὰ: lit. with, at the house of; here (to follow Eng. idiom), under. — δουλειάν
δουλεύουσιν: suffer slavery. For the cognate acc., see on ἄγωνας εἶναις ii. 6. 26.

6. σοφίαν, τὸ μέγιστον ἁγαθὸν:
for the views of Socrates on the sumnum bonum, see Introd. § 19. — ἦ δ’ δοκεῖ σοι κτλ.: const. ἦ δ’ δοκεῖ
σοι (ἡ ἀκρασία) κωλύειν καὶ ποιεῖν. — προσέχειν τοῖς ὥφελουσι: from at-
tending to useful things. — αἰσθανο-
mένους: even when they have a per-
ception. — ἐκπλήξασα: by bewildering
them. Cf. ἐξετάσαν i. 3. 12.

7. σωφροσύνης τίνι ἥττον προσή-
κειν: who has a less share of dis-
cretion? For the gen. with verbs of
sharing, see G. 1097, 2; H. 737. —
aὐτα τὰ ἐναντία: pred., the direct op-
posites (of each other). — τοῦ ἐπιμε-
λεῖσθαι: objective gen. with κωλυ-
tικῶτερον. — ὃν προσήκει: “duties.” —
toῦ ποιοῦντος, πείθοντος, ἀναγκά-
ζοντος: for the participle used sub-
stantively, see on τὸ κρατοῦν i. 2. 43.
— τοῖς σωφρονοοῦσι τὰ ἐναντία: the
opposite of what prudent men do.
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"Εκεῖνο δέ, ὁ Εὐθύδημε, ἢ ἡ πάπτοτε ἐνεθυμήθης;" 9 "Ποιον;" ἐφη. ""Ωσπέρ ἡ μὲν ἀκρασία οὐκ ἔωσα καρτερεῖν οὐτε λιμὸν οὐτε δίφος οὔτε ἀφροδισίων ἐπιθυμίαν οὐτε ἀγρυπνίαν, δι' ὅν μόνων ἦστιν ήδέως μὲν φαγεῖν τε καὶ πιεῖν καὶ ἀφροδισιάσαι, ήδέως δ' ἀναπαύσασθαι τε καὶ κομμηθῆναι, [καὶ] περιμείναντάς καὶ ἀνα- 60 σχομένους ἐως ἂν ταῦτα ὡς ἐνι ἠδύστα γένηται, κωλυέι τοῖς ἀναγκαιοτάτοις τε καὶ συνεχεστάτοις ἡξιολόγῳ ἠδέσθαι. ἡ δ' ἐγκράτεια μόνη ποιοῦσα καρτερεῖν τὰ εἰρημένα μόνη καὶ ἠδέσθαι ποιεῖ ἄξιος μνήμης ἐπὶ

For the condensed form of expression, see on θεός ταῦτα πάντα ἐσεκα 4. 24. — οἷς τι: the τι shows that the preceding participles are neuter.


— ἀριστον: for the gender, see on χρησιμότερον ii. 3. 1.

9. ὅτι καὶ ἐπὶ τὰ ἡδέα κτλ.: that even to those pleasures to which alone intemperance seems to lead men, it really cannot lead them. ἀκρασία is lack of self-control, the exact opposite of ἐγκράτεια. — πῶς: how so? — ὅσπερ: inasmuch as. — έστιν: it is possible. — περιμείναντας, ἀνασχομένους: circumstantial participles of manner, explaining καρτερεῖν, and belonging to its subj. (sc. ἀνθρώπους). — ὅς ἐνι ἦδυστα: see on iii. 8. 4. From οὖν ἔωσα to γένηται may be regarded as a parenthesis explanatory of κωλύει. — τοῖς ἀναγκαιοτάτοις τε καὶ συνεχεστάτοις: the most natural and most continuous pleasures. — ἠδέσθαι ἄξιος μνήμης: to have any pleasure worth recalling.
τοῖς εἴρημένοις." "Παντάπασιν," ἐφη, "ἀληθῆ λέγεις." 65 "Ἀλλὰ μὴν τοῦ μαθείν τι καλὸν καὶ ἀγαθὸν καὶ τοῦ ἐπιμεληθῆναι τῶν τοιούτων τινὸς δί' ὅν ἂν τις καὶ τὸ ἐαυτοῦ σῶμα καλὸς διοικήσει καὶ τὸν ἐαυτοῦ οἶκον καλὸς οἰκονομήσει καὶ φίλοις καὶ πόλει ὡφέλιμος γένοιτο καὶ ἔχθροις κρατήσειν, ἀφ' ὅν οὐ μόνον ὡφέλεια, ἀλλὰ καὶ 70 ἠδοναὶ μέγισται γίγνονται, οἱ μὲν ἐγκρατείς ἀπολαύοντες πράττοντες αὐτά, οἱ δ' ἀκρατεῖς οὐδενὸς μετέχουσι. τῷ γὰρ ἂν ἦττον φήσαιμεν τῶν τοιούτων προσήκειν ἢ ὑ ἰδίωτα ἐξεστὶ ταύτα πράττειν, κατεχομένῳ ἐπὶ τῷ σπουδάζειν περὶ τὰς ἐγγυτάτως ἠδονὰς;" καὶ ὁ Εὐθύδημος, 11 75 "Δοκεῖς μοι," ἐφη, "ὁ Σωκράτης, λέγειν ὡς ἀνδρὶ ἦττοι τῶν διὰ τοῦ σώματος ἠδονῶν πάμπαν οὐδεμιᾶς ἀρετῆς προσήκει." "Τι γὰρ διαφέρει," ἐφη, "ὁ Εὐθύδημος, ἀνθρωπος ἀκρατής θηρίον τοῦ ἀμαθεστάτου; ὅστις γὰρ τὰ μὲν κράτιστα μη σκοτεί, τὰ ἰδίωτα δ' ἐκ παντὸς τρόπου 80 ζητεῖ ποιεῖν, τὶ ἂν διαφέροι τῶν ἀφρονεστάτων βοσκημάτων; ἀλλὰ τοῖς ἐγκρατεῖς μόνοις ἐξεστὶ σκοτείν τὰ κράτιστα τῶν πραγμάτων, καὶ λόγῳ καὶ ἐργῷ διαλέγοντας κατὰ γένη τὰ μὲν ἀγαθὰ προαρείσθαι, τῶν δὲ κακῶν ἀπεχεσθαι." καὶ οὕτως ἐφη ἀρίστους τε καὶ εὐδαμονεστά- 12 85 τοὺς ἀνδρὰς γύγνεσθαι καὶ διαλέγεσθαι δυνατώτατοι. ἐφη δὲ καὶ τὸ διαλέγεσθαι ὄνομασθῆναι ἐκ τοῦ συνιόντας 10. ἀλλὰ μὴν: see on i. 1. 6.— τοῦ μαθείν, τοῦ ἐπιμεληθῆναι: gens. of source with ἀπολαύον. G. 1130; H. 750.—πράττοντες αὐτά: "in the very act of practicing them" (sc. τὸ μαθεῖν καὶ τὸ ἐπιμελεῖται).—προσήκειν: as in 7.—κατεχομένῳ ἐπὶ τῷ σπουδάζειν περὶ: "wholly occupied in the pursuit of."—τὰς ἐγγυτάτω ἠδονὰς: i.e. pleasures of the moment.
Cf. ai ek tov paraχρήμα ἠδοναi ii. 1. 20.
11. ἦττον τῶν ἠδονῶν: under subjection to the pleasures. Cf. ἦττω γαστρός i. 5. 1.—τὶ γὰρ: (sc. quite right,) for in what respect.—ἀλλὰ: atqui.
12. οὕτωs: i.e. by self-control, and that discretion which carefully distinguishes the good from the bad, and cherishes it.—διαλέγεσθαι,
κοινή βουλευεσθαι διαλέγοντας κατὰ γένη τὰ πράγματα·
δεῖν οὖν πειρᾶσθαι ὅτι μάλιστα πρὸς τοῦτο ἐαυτὸν ἔτοιμον
παρασκευάζειν καὶ τοῦτο μάλιστα ἐπιμελείσθαι· ἐκ τούθ
90 τοῦ γὰρ γίγνεσθαι ἄνδρας ἀρίστους τε καὶ ἰγμονικωτά
tους καὶ διαλεκτικωτάτους.

Ως δὲ καὶ διαλεκτικωτέρους ἐποίει τοὺς συνόντας, 6
πειράσομαι καὶ τοῦτο λέγειν. Ὁσκράτης γὰρ τοὺς μὲν
εἰδότας τί ἐκαστὸν εἰπὶ τῶν ὀντῶν ἐνόμιζε· καὶ τοῖς ἄλλοις
ἀν ἔξηγεσθαι δύνασθαι, τοὺς δὲ μὴ εἰδότας οὐδὲν ἔφη
5 θαυμαστὸν εἶναι αὐτοὺς τε σφάλλεσθαι καὶ ἄλλους σφάλ-
λεων· ὅν ἑνεκα σκοπῶν σὺν τοῖς συνονίσι τί ἐκαστὸν εἰπ
τῶν ὀντῶν οὐδέποτε ἔληγε. πάντα μὲν οὖν ἢ διωρίζειν
πολὺ ἔργον ἂν εἰπὶ διεξελθεῖν, ἐν ὁσοὶς δὲ τὸν τρόπον τῆς
ἐπισκέψεως δηλώσεων οἴμαι, τοσαύτα λέξω. πρῶτον δὲ 2
10 περὶ εὐσεβείας ὥδε πως ἐσκόπει· "Εἰπέ μοι," ἔφη, "ὁ
Εὐθύδημε, ποιῶν τι νομίζεις εὐσεβείαν εἶναι," καὶ ὁς,
"Καλλιστον, νὴ Δί", ἔφη. "Εἴχες οὖν εἰπεῖν ὁποίος τις ὁ

διαλέγοντας: in the act. form, this means to pick out, select; διαλέγοντας
is to converse, then, specifically, "to arrive at truth by discussion." For
the lofty estimate placed on 'dialectic' by Plato, cf. ἀρ' οὖν δοκεῖ σοι, ἔφην
ἔγω, ὥστε θρηκός (a coping stone)
tois μαθήμασιν ἡ διαλεκτική ἡμῶν ἐπάνω
κέισθαι, καὶ οὐκέτι ἄλλο τούτον μάθημα
ἀνωτέρω ὅρθω καὶ ἐπιτίθεσθαι, ἀλλ' ἐχειν ἧνη τέλος τα τῶν μαθημάτων;
"Εμοι", ἔφη Rep. 534 ε.

6. An exposition of the Socratic
method of discussion, the aim of
which was always to arrive at the real
essence of things through an accu-
rate analysis of concepts. Xenophon
gives his definition of the following:
εὐσεβεία (piety), δικαιωσύνη (righteous-
ness), σοφία (wisdom), τὸ ἄγαθον, and
τὸ καλὸν (the good and the beautiful),
ἀνδρέα (manliness), βασιλεία (royalty),
τυραννία (autocracy), ἀριστοκρατία (ar-
istocracy), πλουσιοκρατία (plutocracy),
δημοκρατία (democracy). In case of
contradiction, Socrates knew how to
bring the question back to the funda-
mental conception of the point at
issue; and based his discussion on
generally recognized truths.

1. διαλεκτικωτέρους: see on iv.
5. 12. — ὅν ἑνεκα: wherefore. — σκο-
pων: supplementary participle with
ἔληγε. — διωρίζειν: cf. ὅπλατε i. 2.
35. — τὸν τρόπον: his method.

2. ὥδε πως, ποιῶν τι: see on
tιάδε τις i. 1. 1. — καὶ ὅς: for the rel.
as dem., see on i. 4. 3.

3. ὁ γὰρ οὖν : see on iv. 4. 23.
5. ἀνθρώπους : placed first, as being the contrast word between this question and the one at the end of 2. — ἄλληλοις χρῆσθαι : “to act towards one another.” — In this and the following section, we see again Socrates’s assumption that he who knows the right will do it. See on iv. 2. 20.
dei; "Πὼς γὰρ οὐ;" "Οὐκοῦν οἱ γε τὰ δίκαια ποιοῦν-
tes δίκαιοι εἰσιν;" "Οἶμαι ἐγὼγ'," ἔφη. "Οἰεὶ οὖν τινας
πείθεσθαι τοὺς νόμοις μὴ εἰδότας ἃ οἱ νόμοι κελεύουσιν;"
"Οὐκ ἐγώγ'," ἔφη. "Εἰδότας δὲ ἢ δεῖ ποιεῖν οἰεὶ τινὰς
οἰεσθαι δεῖν μὴ ποιεῖν ταῦτα;" "Οὐκ οἶμαι,'" ἔφη.
"Οἶδας δὲ τινὰς ἄλλα ποιοῦντας ἢ ἃ οἴονται δεῖν;"
45 "Οὐκ ἐγώγ'," ἔφη. "Οἱ ἄρα τὰ περὶ ἀνθρώπων νόμιμα
εἰδότες οὖν τι οὰ δίκαια ποιοῦσιν;" "Πάνυ μὲν οὖν," ἔφη.
"Οὐκοῦν οἱ γε τὰ δίκαια ποιοῦντες δίκαιοι εἰσιν;" "Τίνες
γὰρ ἄλλοι;" ἔφη. "Ὅρθως ἂν ποτὲ ἄρα ὀριζομέθαν
ὁμολόγους δικαίους εἶναι τοὺς εἰδότας τὰ περὶ ἀνθρώπων
50 νόμιμα;" "Εμοιγε δοκεῖ," ἔφη.
"Σοφίαν δὲ τὶ ἂν φήσαμεν εἶναι; εἰπέ μοι, ποτὲρά 7
σοὶ δοκοῦσιν οἱ σοφοί ἃ ἐπίστανται ταῦτα σοφοὶ εἶναι,
ἡ εἰσὶ τινὲς ἢ μὴ ἐπίστανται σοφοί;" "Α ἐπίστανται,
δῆλον ὅτι," ἔφη. "πὼς γὰρ ἂν τις ἢ γε μὴ ἐπίστατο,
55 ταῦτα σοφὸς εἴη;" "Ἀρ' οὖν οἱ σοφοὶ ἐπιστήμη μη σοφοὶ
eἰσιν;" "Τίνι γὰρ ἂν," ἔφη, "ἀλλὰ τις εἰη σοφὸς, εἰ γε
μὴ ἐπιστήμη μη;" "Ἀλλο δὲ τι σοφίαν οἴει εἶναι ἢ ὃ σοφοὶ
eἰσιν;" "Οὐκ ἐγὼγε." "Ἐπιστήμη ἄρα σοφία ἔστιν;"
"Εμοιγε δοκεῖ." "Ἀρ' οὖν δοκεὶ σοὶ ἀνθρώπῳ δυνατὸν
60 εἶναι τὰ ὀντα πάντα ἐπίστασθαι;" "Οὐδὲ μᾶ Δί' ἐμοιγε
πολλοστὸν μέρος αὐτῶν." "Πάντα μὲν ἄρα σοφὸν οὐχ

6. oίδας: cf. oίδασιν Oec. xx. 14,
oίδαμεν An. ii. 4. 6, Ionic forms rare
in Attic. Cf. εἴπα τι. 2. 8. Xeno-
phon's use of these forms may be
explained by his long residence
among non-Attic Greeks. — ὁρθῶς
κτλ.: cf. the conclusion reached in 4.
— ποτὲ: "finally," after this long dis-
cussion. Cf. μύγισθον ποτὲ ἢμὲν ἀνθρώ-
πος ἀνέφεξε τὴν θέραν Plato Prot. 314 e.

7. σοφίαν: see on i. 2. 23. — ἐπίστανται, ταῦτα: in regard to these
things which they know. — ἢ ὃ σοφοὶ
eἰσιν: than that by which they (sc.
ἀνθρώπων, implied by the previous τις)
are wise. — τὰ ὀντα πάντα ἐπίστα-
σθαι: cf. Lord Bacon's saying that
he had 'taken all knowledge for his
province.' — οὐδὲ πολλοστὸν: see on
iii. i. 6.
οίόν τε ἀνθρωπον εἶναι;” “Μὰ Δι’ οὐ δῆτα,” ἐφη. “Ὁ ἄρα ἐπίσταται ἐκαστός, τούτῳ καὶ σοφὸς ἔστιν;” “Ἐμοῦγε δοκεῖ.”


“Τὸ δὲ καλὸν ἔχοις ἄν πως ἄλλως εἴπειν τί ἔστιν; ἡ 9 ὀνομάζεις καλὸν ἡ σῶμα ἡ σκεῦος ἡ ἄλλ’ ὄσιν, ὃ οἶσθα πρὸς πάντα καλὸν ὄν;” “Μὰ Δι’ οὐκ ἐγώγ’,” ἐφη.


80“Ἐμοῦγε δοκεῖ,” ἐφη.

“Ἀνδρέιαν δέ, ὃ Ἐυθύδημε, ἄρα τῶν καλῶν νομίζεις εἶναι;” “Κάλλιστον μὲν οὖν ἐγώγ’,” ἐφη. “Χρῆσιμον

8. οὖτω: i.e. so that τὸ ἄγαθον, like σοφός, will prove to be a term of relative application. — τὸ ἄλλῳ ὕφελμον (sc. ὅν) κτλ.: “one man’s meat is another man’s poison.” The ‘good’ of which Socrates here speaks must be understood as practical advantage, not as the highest ideal good.

9. ἄλλως: otherwise, sc. than as τὸ ἄγαθον was defined in 8, i.e. relatively. — ἦ: “or possibly.” — πρὸς τούτῳ ἐκάστῳ καλῶς ἔχει χρῆσθαι: it is well to use each thing in that end (for which it is useful).

10. ἄνδρειαν: see on i. 16; iii.

9. 1. Plato discusses the term ἄνδρεια in his Protagoras and Laches, Socrates being the chief speaker, as here, and the line of argument being the same. Cf. ταύτην (τὴν ἄνδρειαν φημι εἶναι) ἐγώγε τὴν τῶν δεινῶν καὶ ταρατέων ἐπιστήμην καὶ ἐν πολέμῳ καὶ ἐν τοῖς ἄλλοις ἄπασιν Laches 195 a, a definition given as by Nicias, but claimed by him to proceed from Socrates. — μὲν οὖν: “much rather.”

—οὐ : belongs to πρὸς τὰ ἐλάχιστα, hence the following νὴ Δία is assur-
edly. Similarly οὐκ with ἀνδρεῖοι in line 87.—οἱ τὰ μὴ δεινὰ δεδοκότες : cf. tois μὲν οὖθε τὰ δεινὰ δεδεῖνει, tois δὲ καὶ τὰ μὴ φοβερὰ φοβεῖναι 1. 1. 14.—ἴτι ἦττον : sc. ἀνδρεῖοι.—κα-
κούς : sc. πρὸς τὰ δεινὰ καὶ ἐπικίνδυνα ὄντα.

11. ἄλλα : “only.”—οἶους χρῆ-
σθαι : equivalent to τοιούτους ὡστε χρῆσθαι. See on i. 4. 6.—οὐτοί : as in 6.—μόνοι : they only. —οὶ μὴ διη-
μαρτηκότες : who have made no fail-
ure. —οὶ διαμαρτάνοντες τούτου : those who fail utterly of this. For the gen. with verbs of missing, see G. 1099; H. 748.
Basilieion δὲ καὶ τυραννίδα ἄρχας μὲν ἀμφοτέρας ἰγείτο εἶναι, διαφέρειν δὲ ἄλληλων ἕνομιζε. τὴν μὲν γὰρ ἐκόντων τε τῶν ἀνθρώπων καὶ κατὰ νόμους τῶν πολέων
110 ἄρχην βασιλείαν ἰγείτο, τὴν δὲ ἀκόντων τε καὶ μὴ κατὰ νόμους, ἀλλ' ὅπως ὁ ἄρχων βούλουτο, τυραννίδα. καὶ ὅπου μὲν ἐκ τῶν τὰ νόμματα ἐπιτελοῦντων αἱ ἄρχαι καθιστανεῖ, ταύτην μὲν τὴν πολιτείαν ἀριστοκρατίαν ἕνομιζεν εἶναι, ὅπου δὲ ἐκ τυμημάτων, πλουτοκρατίαν, ὅπου δ' ἐκ
115 πάντων, δημοκρατίαν.

Εἰ δὲ τις αὐτῷ περὶ του ἀντιλέγοι μηδὲν ἐχὼν σαφὲς 13 λέγειν, ἀλλ' ἀνευ ἀποδείξεως ήτοι σοφώτερον φάσκων εἶναι ὅν αὐτὸς λέγοι ἢ πολιτικώτερον ἢ ἀνδρείοτερον ἢ ἀλλο τι τῶν τοιούτων, ἐπὶ τὴν ὑπόθεσιν ἐπανήγγειν ἀν
120 πάντα τὸν λόγον ὃδε πως: "Φης σὺ ἀμείων πολιτήν εἶναι 14 ὅν σὺ ἐπαινεῖς ἢ ὃν ἐγώ;" "Φημὶ γὰρ οὖν." "Τι οὖν οὐκ ἐκεῖνο πρῶτον ἐπεσκεφάμεθα, τί ἐστιν ἔργον ἀγαθοῦ πολίτου;" "Ποιώμεν τούτο." "Οὐκοῦν ἐν μὲν χρημάτων διουκῆσει κρατοῦ ἃν ὁ χρήσασθα εὐπορωτέραν τὴν πόλιν
125 ποιῶν;" "Πάνι μὲν οὖν," ἐφη. "Ἐν δὲ γε πολέμῳ ὁ καθυπερτέραν τῶν ἀντιπάλων;" "Πῶς γὰρ οὖ;" "Εἰν

12. ἄρχας: forms of government.
— ἀνθρώπων, πόλεων: objective gen.
with ἄρχην. — κατά νόμους: cf. i. 2.
41 ff.; iv. 4. 13. — τῶν τὰ νόμμα
ἐπιτελούντων: those who discharged
the obligations imposed by law, a very
different meaning from that involved
in the modern word 'aristocracy.'
— ἐκ τυμημάτων: on the basis of
property valuations.

13. ἡτοί, ἦ: see on iii. 12. 2. — σοφώτερον (sc. τώδ) εἶναι ὃν αὐτός
λέγοι: sc. ἦ ὃν Ἀκράτης λέγοι. — ἐπὶ
tὴν ὑπόθεσιν: "to the fundamental
question," i.e. to the essential mean-
ing of the quality under discussion.—
ἐπανήγγειν ἀν: for the iterative indic.
with ἀν, see on ἐφη ἂν iv. 1. 2. —
ὡδὲ πως: the narrative now passes
from general (περὶ τοῦ) to particular
cases.

14. φημὶ γὰρ οὖν: cf. ἐστι γὰρ
όν iii. 3. 2. — τὶ οὖν οὐκ ἐπεσκε-
ψάμεθα: for the tense, see on iii.
11. 15. — χρημάτων: "finances.”
— κρατοῦ (equivalent to κρεῖττων
ἐη): with reference to ἀγαθοῦ πόλι-
tου. — καθυπερτέραν: sc. τὴν πόλιν
δὲ προσβεία ἄρ' ὅς ἄν φίλους ἀντὶ πολεμίων παρα-, σκεύαζῃ;" "Εἰκός γε." "Οὐκοῦν καὶ ἐν δημηγορίᾳ ὅ στάσεις τε παῦν καὶ ὄμονιαν ἐμποψόν;" "Ἐμοῦγε
130 δοκεῖ." οὖτω δὲ τῶν λόγων ἐπαναγομένων καὶ τοῖς ἀντι-
λέγοντι αὐτοῖς φανεροῖν ἐγώνετο τάληθές. ὅποτε δὲ 15
αὐτὸς τι τῶν λόγων διεξίοι, διὰ τῶν μάλιστα ἀμολογομενῶν
ἐπορεύτου, νομίζων ταύτην τὴν ἄσφαλειαν εἶναι λόγου.
τουγαροῦν πολὺ μάλιστα ὃν ἐγὼ οἶδα, ὅτε λέγοι, τοὺς
135 ἀκούοντας ἀμολογούντας παρεῖχεν. ἐφη δὲ καὶ Ὁμηρον
τῷ Ὀδυσσεί ἀναθείναι τὸ ἄσφαλῆ ῥήτορα εἶναι, ὡς ἰκανὸν
αὐτόν ὄντα διὰ τῶν δοκοῦντων τοῖς ἀνθρώποις ἄγεν τοὺς
λόγους.

ταῦτα — ἐπαναγομένων: sc. ἐπὶ τὴν
ὑπόθεσιν.

15. ὅποτε διεξίοι: for the mode, see on διαμολογήσατο i. 2. 57. — διὰ
tῶν μάλιστα ἀμολογομενῶν ἐπο-
ρεύτου: "he proceeded from propo-
sitions generally admitted as true."
Cf. ἄρι ὡρὶ δὴ καταμεθάνου, ἵ με
ἐπηρώτησα ἐκαστα· ἀγων ὡρὶ με δὲ ἄν
ἐγὼ ἐπιτάμανα, ἀναπελεῖς Θεό. xix. 15.
— ταύτην τὴν ἄσφαλειαν εἶναι λόγου:
that this was the truly safe method of
reasoning. — τουγαροῦν: and so it
was, that. Cf. the use of this par-
ticle in An. 1. 9. — ὃν ἐγὼ οἶδα:
equivalent to τούτων οὗς οἶδα.—
"Ομηρον: cf. Hom. θ 171, where Odys-
seus, apparently describing himself,
says ὃ δ' ἀσφαλέως ἀγορεύει. Cf., also,
cf. "Ομηρός δ' εἰπε· ὃ δ' ἀσφαλέως ἀγο-
ρεύει· τῇ ἀποδείξει τῶν ὀμολογομενῶν
ἀμφίσβητοσκευωΝ λίεν δυνάμενος (being
able to solve a vexed problem by his
luminous statement of generally ad-
mitted propositions). τούτο καὶ Ζενοφῶ
καὶ Πλάτων λέγουσι περὶ Σωκράτους,
ὅτι διὰ τῶν ὀμολογομενῶν ἐπορεύτου,
ἐπει διδάσκατε ἐμόλυνετο Dionys. Hal.
de Arte Rhet. xi. 8.—ἀναθείναι τὸ
eἶναι: "conferred the title." — ὡς
ἰκανὸν ὄντα: we might expect ἰκανῷ
ὄντι, to agree with Ὁδυσσεί. The
acc. is due to the attraction of the
nearer ῥήτορα. — διὰ τῶν δοκοῦντων
toίς ἀνθρώποις: repeats διὰ τῶν ὀμο-
λογομενῶν above.

7. Socrates also desired for his
friends an acquaintance with cer-
tain branches of practical knowledge;
but urged them to observe moderation
even in these. Geometry, astronomy,
and arithmetic are to be studied only
so far as they will subserve some use-
ful purpose in life; and we should
not be diverted by them from other
more needful things. Health should
always be carefully conserved. What-
ever cannot be solved by human in-
sight should be referred to the gods
for advice.

This chapter forms a sequel to
i. 1. 6–9.
Ότι μὲν οὖν ἄπλως τὴν ἑαυτοῦ γνώμην ἀπεφαίνετο 7 Σωκράτης πρὸς τοὺς ὄμιλούντας αὐτῷ, δοκεὶ μοι ἤλθον ἐκ τῶν εἰρημένων εἶναι, ὅτι δὲ καὶ αὐτάρκεις ἐν ταῖς προσ- κουσίασι πράξεσιν αὐτοῦ εἶναι ἐπεμελεῖτο, νῦν τούτο 5 λέξω. πάντων μὲν γὰρ ὃν ἐγὼ οἶδα μάλιστα ἐμελεν ἀυτῷ εἰδέναι ὅτοι τις ἐπιστήμων εἰ̃ ὁ τῶν συνόντων αὐτῷ. δὲν δὲ προσήκει ἃνδρι καλῷ κἀγαθῷ εἰδέναι, ὃ τι μὲν αὐτὸς εἰδεῖ, πάντων προθυμότατα ἐδίδασκεν, ὅτου δὲ αὐτὸς ἀπειρότερος εἰ̃, πρὸς τοὺς ἐπισταμένους ἥγεν αὐτοὺς. 10 ἐδίδασκε δὲ καὶ μέχρι οὗτον δέων ἐμπειρῶν εἶναι ἐκάστου 2 πράγματος τὸν ὅρθῳς πεπαυδεμένον. αὐτίκα γεωμετρίαν μέχρι μὲν τούτου ἐφή δεῖν μανθάνειν, ἐως ἵκανός τις γένοιτο, εἰ ποτε δεῖσει, γῆν μέτρῳ ὅρθῳς ἡ παραλαβεῖν ἡ παραδοῦναι ἡ διανείμαι ἡ ἔργον ἀποδείξασθαι. οὕτω 15 δὲ τούτῳ βέβαιον εἶναι μαθεῖν ὥστε τὸν προσέχοντα τὸν νοῦν τῇ μετρήσει ἀμα τῆν τε γῆν ὑπόση ἑστὶν εἰδέναι καὶ ὡς μετρεῖται ἐπιστάμενον ἄπτεναι. τὸ δὲ μέχρι τῶν 3 δυσανετῶν διαγραμμάτων γεωμετρίαν μανθάνειν ἀπεδο- κύμαζεν. ὦ τι μὲν γὰρ ὁφελοῖται ταῦτα, οὐκ ἐφη ὅρᾶν. 20 καίτοι οὐκ ἀπειρός γε αὐτῶν ἢν ἐφη δὲ ταῦτα ἰκανά εἶναι ἀνθρώπου βίον κατατρίβειν καὶ ἄλλων πολλῶν τε καὶ

1. ὅτι μὲν οὖν ἄπλως κτλ.: cf. ἀπλοῦστατα ἐξηγεῖτο iv. 2. 40. — αὐτοὺς εἶναι ἐπεμελεῖτο: “strove to have them,” a rare const. with ἐπιμελέομαι, instead of ὅπως εἶναι ἐντούτων, οὐκ ἐντούτων. — ὃν δὲ εἰδέναι: equivalent to τούτων δὲ ἂν εἰδέναι. — ἥγεν (sc. περὶ τούτων): “in regard to these matters he directed them.”

2. μέχρι οὗτο: quo usque.— αὐτίκα: for example; a peculiar use of the adv., perhaps a condensed expression for αὐτίκα λέξω I will at once mention. Cf. Plato Prot. 359 e; Rep. 420 c. — ἔργον ἀποδείξασθαι: “to prove the correctness of a calculation in land surveying.” — ἄπτεναι: see on τούτῳ i. 2. 61. Cf. the Lat. discedere victorem.

3. δυσανετῶν: hard to comprehend.—οὐκ ἀπειρός γε αὐτῶν ἢν: see on θεόδωρος iv. 2. 10. In the Clouds, Aristophanes represents geometry as being taught in the school of Socrates. — ἰκανά: “calculated.”
ωφελίμων μαθημάτων ἀποκολύειν. ἐκέλευε δὲ καὶ ἀστρολογίας ἐμπείρους γίνεσθαι, καὶ ταύτης μέντοι μέχρι τοῦ νυκτός τε ὤραν καὶ μνήμος καὶ ἐνιαυτὸν δύνασθαι. 25 γιγνώσκειν ἕνεκα πορείας τε καὶ πλοῦ καὶ φυλακῆς, καὶ ὥσα ἄλλα ἢ νυκτός ἢ μνήμος ἢ ἐνιαυτὸν πράπτεται, πρὸς ταύτῃ ἔχειν τεκμηρίους χρῆσθαι, τὰς ὁρας τῶν εἰρημένων διαγγιγώσκοντας. καὶ ταύτα δὲ ῥάδια εἶναι μαθεῖν παρά τε νυκτοθηρῶν καὶ κυβερνητῶν καὶ ἀλλῶν πολλῶν οἷς ἐπιμελεῖς ταῦτα εἰδέναι. τὸ δὲ μέχρι τοῦτο ἀστρονομίαν μανθάνειν, μέχρι τοῦ καὶ τὰ μὴ ἐν τῇ αὕτη περιφορᾷ ὄντα καὶ τοὺς πλάνητας τε καὶ ἀσταθμίτους ἀστέρας γνώναι, καὶ τὰς ἀποστάσεις αὐτῶν ἀπὸ τῆς γῆς καὶ τὰς περιόδους καὶ τὰς αἰτίας αὐτῶν ζητοῦντας κατατρίβεσθαι, 35 ἐν γεμισθαί ἀπέτρεπεν. ωφέλειαν μὲν γὰρ οὐδεμίαν οὐδὲ ἐν τούτοις ἔφη ὅραν· καίτοι οὐδὲ τούτων γε ἁνήκοος ἦν. ἔφη δὲ καὶ ταύτα ἰκανὰ εἶναι κατατρίβειν ἀνθρώπον βίον καὶ πολλῶν καὶ ωφελίμων ἀποκωλύειν. ὅλως δὲ τῶν ἐν θείᾳ αὐτῇ περιφορᾷ i.e. planets, comets, etc., having motions in a different plane from the general apparent movement of the stars; cf. the 'cycle and epicycle, orb in orb' of Raphael's speech to Adam in Milton's Paradise Lost, viii. 84. —πλάνηται: planets, lit. wanderers. —ἀσταθμίτους ἀστέρας: prob. comets, as having no apparent fixed place. —ζητοῦντας κατατρίβεσθαι: to wear ourselves out investigating. For the supplementary participle, see G. 1580; H. 983. —ἐν γεμίσθαι ἀπέτρεπεν: he strongly dissuaded from. —οὐδὲ τούτων ἁνήκοος ἦν: Archelaus, a pupil of Anaxagoras, is said to have taught Socrates astronomy. —ἰκανὰ: as in 3.
ούρανίων, ἢ ἐκαστα ὁ θεὸς μηχανάται, φρονιστὴν γίγνεται ἁπτέτρεπεν· οὔτε γὰρ εὑρετὰ ἀνθρώποις αὐτὰ ἐνόμιζεν εἶναι οὔτε χαρίζεσθαι θεοῖς ἢ γιγεῖ τὸν ζητοῦντα ἄρ έκεῖνοι σαφήνεσαν οὐκ ἐβουλήθησαν. κινδυνεύσας δ' ἄν ἔφη καὶ παραφρόνησα τὸν ταῦτα μεριμνῶντα οὐδὲν ἦττον Ἦ Ἀναξαγόρας παρεφρόνησεν ὁ μέγιστον φρονίσας ἐπὶ 45 τοῦ ταύτα τῶν θεῶν μηχανᾶς ἐξηγεῖσθαι. ἀκείνος γὰρ λέγων 7 μὲν τὸ αὐτὸ εἶναι πῦρ τε καὶ ἥλιον ἡγνοεῖ ὡς τὸ μὲν πῦρ οἱ ἀνθρωποὶ ῥαδίως καθορώσων, εἷς δὲ τὸν ἥλιον οὐ δύνανται ἀντιβιβέπειν, καὶ ὑπὸ μὲν τοῦ ἥλιου καταλαμ- πόμενου τὰ χρώματα μελάντερα ἔχουσιν, ὑπὸ δὲ τοῦ πυρὸς 50 οὔ· ἡγνοεῖ δὲ καὶ ὅτι τῶν ἐκ τῆς γῆς φυομένων ἀνεύ μὲν ἥλιου ἀύγής οὐδὲν δύναται καλῶς αὐξεῖσθαι, ὑπὸ δὲ τοῦ πυρὸς θερμαινόμενα πάντα ἀπόλλυται· φάσκων δὲ τὸν ἥλιον λίθον διάπυρον εἶναι καὶ τοῦτο ἡγνοεῖ, ὅτι λίθος μὲν ἐν πυρὶ ὄν οὔτε λάμπει οὔτε πολὺν χρόνον ἀντέχει, ὁ 55 δὲ ἥλιος τὸν πάντα χρόνον πάντων λαμπρότατος ὁν δια- μένει. ἐκέλευε δὲ καὶ λογισμοῦς μανθάνειν· καὶ τούτων 8 δὲ ὁμοίως τοῖς ἄλλοις ἐκέλευε φιλάττεσθαι τὴν μάταιον πραγματείαν, μέχρι δὲ τοῦ ωφελίμου πάντα καὶ αὐτὸς

6. οὐρανίων: objective gen. with φρονιστήν. Obs. the ‘prolepsis.’—ὁ θεὸς: but θεοὶ without the art. just below. See on iv. 3. 13.—ταῦτα μεριμνῶντα: see on φρονιστήν τα ταυτα i. 1. 11. —'Ἀναξα- γόρας: of Clazomænae, a contemporay of Pericles (about 440 B.C.), famous as a physical philosopher. He taught that the sun was a mass of incandescent matter and that the moon was made of earth. Accused of impiety, he was banished and retired to Lampsacus. Cf. Plato Apol. 26 ε, where Socrates characterizes as ἄτοπα these views of Anaxagoras.

7. τὸ αὐτὸ εἶναι πῦρ τε καὶ ἥλιον: for τὲ καί, see on iii. 4. 3. Cf. οὔτος ('Ἀναξαγὸρας) ἐλέγε τὸν ἥλιον μύδρον εἶναι διάπυρον (was a glowing mass of red-hot metal) καὶ μείλω τῆς Πελοποννήσου Diog. Laert. ii. 8. —ἡγνοεῖ ὡς: ignored the fact that.

8. λογισμοῦ: the art of reckoning, i.e. practical arithmetic.—τού-των: objective gen. with πραγματείαν.—ὁμοίως τοῖς ἄλλοις: equally with the other subjects.
9. μανθάνοντας: circumstantial participle of manner with ἐπιμελεῖσθαι τοὺς συνόντας. — ἐνδέχομαι: was possible. — ἐαυτῷ ἐκαστὸν προσέχοντα: each individual by observing his own case. — τῷ γὰρ οὐτῳ κτλ.: for he said that it would be a difficult matter to find a physician who could tell better than a man that had thus attended to himself what was conducive to his health. τοῦ προσέχοντος is gen. of comparison with μᾶλλον, and is placed at the beginning as involving the main question. For the thought, cf. Tiberius solitus erat eludere medicorum artes, atque eos qui post tricesimum aetas annum ad internoscenda corpori suo utilia vel noxia alieni consilii indigerent (availed themselves of) Tacitus Ann. vi. 46.

10. σημαίνοντι: as in i. i. 9. The thought serves as an introduction to the concluding chapter.

8. Those who think that, because Socrates suffered the death penalty, his utterances as to the δαμαβιον are thereby discredited, are in error. For Socrates did not, like them, regard death as an evil. With tranquillity and even cheerfulness he died a noble and happy death. That he himself was assured of this is shown in his conversation with Hermogenes. He refused to adopt the usual form of defense, regarding his life as his best defense; and moreover his δαμαβιον warned him against an elaborate speech. He died at the right time, before age had impaired his powers of mind and body; and the reproach of his taking-off lies not on him, but on those who condemned him. All who knew him mourned him sorely; for in Socrates died the noblest and happiest of men.
Ei δέ τις, ὧτι φάσκοντος αὐτοῦ τὸ δαιμόνιον ἔαντι 8 προσημαίνειν ἂ τε δέοι καὶ ἂ μὴ δεοὶ ποιεῖν ὑπὸ τῶν δικαστῶν κατεγνώσθη θάνατος, οἴεται αὐτὸν ἐλέγχεσθαι περὶ τοῦ δαιμόνιον ψευδόμενον, ἐννοησάτω πρῶτον μὲν ὅτι οὕτως ἴδη τότε πόρρω τῆς ἡλικίας ἴν ὥστ' εἰ καὶ μὴ τότε, οὐκ ἄν πολλῷ ύστερον τελευτήσαι τὸν βίον, εἴτε ὅτι τὸ μὲν ἄχθειμότατον τοῦ βίου καὶ ἐν ὧ πάντες τὴν διάνοιαν μειοῦνται ἀπέλιπτεν, ἀντὶ δὲ τούτου τῆς ψυχῆς τὴν ρώμην ἐπιδειξάμενος εὐκλείαν προσεκτήσατο, τὴν τε 10 ἀκαρμονόμιον ἀνθρώπων ἀληθέστατα καὶ ἔλευθερώτατα καὶ δικαιότατα εἰπόν καὶ τὴν κατάγνωσιν τοῦ θανάτου πράστατα καὶ ἀνδρωδέστατα ἐνεγκών. ὁμολογεῖται γὰρ 2 οὐδένα πω τῶν μνημονευμένων ἀνθρώπων κάλλιον θάνατον ἐνεγκὼν. ἀνάγκη μὲν γὰρ ἐγένετο αὐτῷ μετὰ τὴν 15 κρίσιν τριάκοντα ἡμέρας βιώναι διὰ τὸ Δήλια μὲν ἐκείνου τοῦ μηδὲν εἶναι, τὸν δὲ νόμον μηδένα εἶναι δημοσία ἀποθνῄσκειν ἐως ἃν ἡ θεωρία ἐκ Δήλου ἐπανέλθη: καὶ τὸν χρόνον τούτον ἀπασί τοῖς συνύθεσι φανερὸς ἐγένετο οὐδὲν

1. ὧτι φάσκοντος αὐτοῦ, κατεγνώσθη θάνατος: "because he asserted, and then was condemned to death."—περὶ τοῦ δαιμόνιον ψευδόμενον: inasmuch as, according to his critics, he would have conducted himself differently in regard to appearing at his trial if the δαιμόνιον had predicted his death to him. —ἄχθειμότατον: a poetic word. —τὴν διάνοιαν μειοῦνται: are weakened in intellect. Socrates was over seventy years of age; cf. νῦν ἐγὼ πρῶτον ἐπὶ δικαστήριον ἀναβέβηκα, ἔτη γεγονός ἐβδομήκοντα Plato Apol. 17 ν. —τὴν δίκην εἰπόν: by pleading his case. δίκην is cognate accusative. Plato’s Apology is regarded as a fairly correct report of the speech of Socrates before his judges.

2. Δήλια: not to be confused with the ὧ εἰς Δήλον πεμπθένος χρόνος of iii. 3. 12, which was sent every four years. The Δήλια here mentioned was a solemn embassy sent annually to Delos with thank offerings to Apollo, in commemoration of the victory of Theseus over the Minotaur, by which Athens was freed from the terrible tribute of seven youths and seven maidens. Cf. Plato Phaedo 58 α.—τὸν νόμον ἐὰν: also governed by διὰ.


XENOPHON’S MEMORABILIA IV. 8. 249

ἀλλοιώτερον διαβιώσαι ἢ τὸν ἐμπροσθεν χρόνον· καίτοι
20 τὸν ἐμπροσθέν γε πάντων ἀνθρώπων μάλιστα ἐθαυμάζετο
ἐπὶ τῷ εὐθύμως τε καὶ εὐκόλως ζήν. καὶ πῶς ἂν τις καλ-
λιον ἢ οὔτως ἀποθάνων; ἢ ποῖος ἂν εἰς θάνατος καλλιῶν
淆 κάλλιστα τις ἀποθάνων; ποῖος δ’ ἂν γένοιτο θάνα-
tos εὐδαιμονεστέρος τοῦ καλλιότου; ἢ ποῖος θεοφιλέστε-
25 ρος τοῦ εὐδαιμονεστάτου; λέξω δὲ καὶ ἀ Ἐρμογένους τοῦ
Ἰππονίκου ἦκουσα περὶ αὐτοῦ. ἐφη γὰρ, ἦδη Μελήτου
γεγραμμένον αὐτὸν τὴν γραφήν, αὐτὸς ἀκούων αὐτοῦ
πάντα μᾶλλον ἢ περὶ τῆς δίκης διαλεγομένου λέγειν αὐτῷ
ὡς χρὴ σκοπεῖν ὅ τι ἀπολογησεται, τὸν δὲ τὸ μὲν πρῶτον
30 εἰπεῖν. “Οὐ γὰρ δοκῶ σοι τοῦτο μελετῶν διαβεβιωκέναι;
ἐπεὶ δὲ αὐτὸν ἥρετο ὅπως, εἰπεῖν αὐτὸν ὅτι οὐδὲν ἄλλο
ποιῶν διαγεγένηται ἢ διασκοπῶν μὲν τὰ τε δίκαια καὶ τὰ
ἀδικα, πρᾶττων δὲ τὰ δίκαια καὶ τῶν ἀδίκων ἀπεχόμενοι,
ἡμερ νομίζοι καλλιότην μελέτην ἀπολογίας εἶναι. αὐτὸς
35 δὲ πάλιν εἰπεῖν. “Οὐχ ὁρᾶς, ὦ Σώκρατε, ὅτι οἱ Ἐθήνησι
δικασταὶ πολλοὺς μὲν ἢδη μηδὲν ἀδικοῦντας λόγῳ πα-
ραχθέντες ἀπέκτειναν, πολλοὺς δὲ ἀδικοῦντας ἀπέλυσαν;”

diaβιώσαι: for second aors. of the -μ form, see G. 799; H. 489, 14. — For the demeanor of Socrates during the last hours in his cell, see the concluding chapters of Plato’s Phaedo.

3. οὔτως: i.e. εὐθύμως τε καὶ εὐκόλως. — θεοφιλέστερος: the noble and happy death of Socrates showed that he was beloved of the gods; and it does not follow from his death, either that his δαιμόνιον deceived him, or that what he had said of the δαιμόνιον was false. Cf. Plato Apol. 40 A–C, 41 D.

4. Ἐρμογένους: see on ii. 10. 3. — Μελήτου: see on i. 1. 1. — γε-

γραμμένον αὐτὸν τὸν γραφήν: for the accs., see G. 1076; H. 725. — πάντα μᾶλλον: see on ii. 4. 1. — λέγειν: its subj. is the word with which αὐτὸς agrees, attracted into the nom. under the usual rule for indirect discourse. — τοῦτο μελετῶν διαβεβιωκέναι: to have passed my whole life in the preparation of this (my defense). — ποιῶν διαγεγένηται: “that all his life he had done,” the participle containing the main idea. — πράττων δίκαια, ἀδίκων ἀπεχόμενοι: obs. the ‘chiasmus.’

5. αὐτός, εἰπεῖν: sc. ἐφη, as in 4. — παραχθέντες: persuaded.
"Διαλα νη τον Δια," φαναι αυτον, "οι Ερμογενες, ηδη μου επιχειρουντο δορυσαι της προς τους δικαστας απο-40 λογιας ηναντιωθε το δαιμονιον." και αυτος ειπειν: "Θαυμαστα λεγεις." τον δε, "Θαυμαζεις," φαναι, "ει τω θεω δοκει βελτιον ειναι εμε τελευταν τον βιον ηδη; ουκ οισθω οτι μεχρι μεν τοι δε του χρονου εγω ουδει ανθρω-πων υφειμην αν ουτε βελτιον ουθ ηδιον εμου βεβιωκεναι;
45 αριστα μεν γαρ οιμαι ζην τους αριστα ηπιμελομενους του ας βελτιστους γιγνεσθαι, ηδιοτα δε τους μαλιστα αισθα-νομενους ότι βελτιους γιγνονται. α εγω μεχρι τοιδε του 7 χρονου ηςθανομην εμαυτοι συμβαινοντα, και τοις αλλοις ανθρωπωις ενυγχανων και προς τους αλλους παραθεσθανων
50 εμαυτον ουτω διατετελεκα περι εμαυτοι γιγνωσκων. και ου μονον εγω, αλλα και οι εμοι φιλοι ουτωσ εχουτες περι εμου διατελονοι, ου δια το φιλειν εμε, και γαρ οι [τους] αλλους φιλουντες ουτωσ αν ειχον προς τους εαυτων φιλους,
αλλα δισερ και αυτοι αν ουτοι εμοι συνουντες βελτιστοι
55 γιγνεσθαι. ει δε βιωσομαι πλειω χρονουν, ίσως αναγκαιον εσται τα του γηρως επιτελεσθαι, και δραν τε και ακοουειν ηττων, και διανοεισθαι χειρον, και δυσμαθεστερον απο-βαινειν και επιλησμονεστερον, και δν προτερον βελτιον ην, τουτων χειρω γιγνεσθαι. αλλα μην ταυτα γε μη
ηναντιωθη το δαιμονιον: cf. και δε ηδη επιχειρησαντοι μου σκοτειν περι της απολογιας εναντιοται μοι το δαιμονιον Αριον. 4. Cf. also Plato Αριον. 31 b, 40 a, b.
6. υφειμην αν: I would concede. — βεβιωκεναι (sc. αυτον): that he had lived.
7. α: equivalent to και ταυτα. — προς τους αλλους: see on προς εαυτοι 1. 2. 52. — παραθεσθανων: like παραβαλλων in 11. — ουτω διατετε-
ληκα γιγνωσκων: I have constantly been of this mind. — ουτωσ εχουντες περι εμου διατελονοι: constantly have this opinion of me. — ου δια το φιλειν εμε: not because they love me.
8. τα του γηρως επιτελεσθαι: to pay the debts of old age, i.e. to suffer the weakening of sight, hearing, and intellect. — δραν, ακοουειν, διανοεισθαι: with their advs., in appos. with τα του γηρως. — αποβαινειν: to turn out,
60 αἰσθανομένῳ μὲν ἀβίωτος ἂν εἰη ὁ βίος, αἰσθανόμενον δὲ πῶς οὐκ ἀνάγκη χειρόν τε καὶ ἀγδέστερον ἔην; ἀλλὰ μὴν ἐι γε ἁδίκως ἀποθανοῦμαι, τοῖς μὲν ἁδίκως ἐμὲ ἀποκτείνωσιν ἁίσχρον ἂν εἰη τοῦτο. [ἐι γάρ τὸ ἁδικεῖν ἁίσχρόν ἐστι, πῶς οὐκ ἁίσχρον καὶ τὸ ἁδίκως ὅτι οὐν ποιεῖν;] ἐμοὶ δὲ τί ἁίσχρον τὸ ἔτερον μὴ δύνασθαι περὶ ἐμοῦ τὰ δίκαια μήτε γνώναι μήτε ποιῆσαι; ὅρω δ’ ἔγγει καὶ τὴν δόξαν τῶν προγεγονότων ἁνθρώπων ἐν τοῖς ἐπιγιγνομένοις οὐχ ὁμοίως καταλειπομένην τῶν τε ἁδικησάντων καὶ τῶν ἁδικηθέντων· οἴδα δὲ ὅτι καὶ ἐγὼ ἐπιμελείας τεύχομαι ὑπ’ ἁνθρώπων, καὶ εὰν νῦν ἀποθάνω, οὐχ ὁμοίως τοῖς ἐμὲ ἀποκτείνωσιν· οἴδα γὰρ ἀεὶ μαρτυρήσωσθαί μοι ὅτι ἐγὼ ἡδίκησα μὲν οὐδένα πώποτε ἁνθρώπων οὐδὲ χειρῶ ἐποίησα, βελτίως δὲ ποιεῖν ἐπειρώμην ἀεὶ τοὺς ἐμοὶ συνώντας.”

toucūta mēν πρὸς Ἑρμογένην τε διελέχθη καὶ πρὸς τοὺς ἄλλους. τῶν δὲ Σωκράτην γιγνωσκόντων οἷος ἦν οἱ ἀρε-τῆς ἐφιέμενοι πάντες ἐτι καὶ νῦν διατελοῦσι πάντων μᾶλιστα ποθοῦντες ἐκεῖνον, ὡς ὀφελιμότατον οὖν πρὸς ἀρετῆς ἐπιμελείαν. ἐμοὶ μὲν ὅτι τοιοῦτος ὡς οἶν ἐγὼ διήγημαι, εὔσεβῆς μὲν οὕτως ὡστε μηδὲν ἄνευ τῆς τῶν

"to become." — μή αἰσθανομένῳ κτλ.: the thought is "if I should not notice it, that itself would be a proof of dullness, and such a life would be no life; and if I should notice it, life would naturally lose its joy."

9. eu γάρ τὸ ἁδικεῖν ἁίσχρόν ἐστι κτλ.: the thought seems to be, that a wrong act cannot successfully hide behind the forms of law; but the sent. is bracketed by some edit. as meaningless. On the section, cf. Apol. 26.

10. τῶν τε, καὶ τῶν: see on τε καὶ iii. 4. 3. — ἐπιμελείας τεῦχομαι ὑπ’: I shall enjoy consideration from. See on ὑπ’ iii. 4. 1.—μαρτυρήσωσθαί: mid. as passive. — βελτίως δὲ ποιεῖν τοὺς ἐμοὶ συνώντας: concludes and confirms the propositions laid down in i. 3. 1 and iv. 1. 1, after which the book comes to an end with a brief recapitulation of the contents of the entire work.

11. Σωκράτην γιγνωσκόντων οἷος ἦν: for the 'prolepsis,' see on i. 2. 13. — ἐμοὶ μὲν δὴ: mihi quidem
80 θεών γνώμης ποιεῖν, δίκαιος δὲ ὦστε βλάπτειν μὲν μηδὲ
μικρὸν μηδένα, ὥφελεῖν δὲ τὰ μέγιστα τοὺς χρωμένους
αὐτῷ, ἐγκρατῆς δὲ ὦστε μηδέποτε προαιρεῖσθαι τὸ ἦδιον
ἀντὶ τοῦ βελτίωνος, φρόνιμος δὲ ὦστε μὴ διαμαρτάνειν
κρίνων τὰ βελτίω καὶ τὰ χεῖρω, μηδὲ ἄλλου προσδειόθαι,
85 ἀλλ' αὐτάρκης εἶναι πρὸς τὴν τούτων γνώσιν, ικανὸς δὲ
καὶ λόγῳ εἰπεῖν τε καὶ διορίσασθαι τὰ τοιαῦτα, ικανὸς δὲ
καὶ ἄλλους δοκιμάσαι τε καὶ ἀμαρτάνοντας ἐξελέγξαι καὶ
προτρέψασθαι ἐπὶ ἀρετὴν καὶ καλοκαγαθίαν, ἐδόκει τοιοῦ-
τος εἶναι ὁδὸς ἄν εἴη ἀριστότος τε ἄνὴρ καὶ εὐδαιμονέστα-
90 τος. εἰ δὲ τῷ μὴ ἀρέσκει ταῦτα, παραβάλλων τὸ ἄλλων
ἡθος πρὸς ταῦτα οὕτω κρινέτω.

igitur. — ἀνευ γνώμης : cf. ἀνευ
tούτων (τῶν νόμων) μηδὲν πράττειν
περάσθε Hell. i. 7. 29. — τοὺς χρωμέ-
νους αὐτῷ : those who associated with

him. — ταῦτα : “this my description
of the character of Socrates.” —

πρόσ : as in 7.
APPENDIX

A. MANUSCRIPTS

The manuscripts of the Memorabilia have come down to us in a less satisfactory condition than that of the MSS. of the other major Xenophonite writings (Anabasis, Hellenica, and Cyropaedia). They are sometimes divided by scholars into three classes, as follows:

I. Codex A, Parisinus 1302. Written on cotton paper, about 1278 A.D. The oldest, and generally regarded as best; but unfortunately it contains only books i and ii.

II. Codex B, Parisinus 1740. Written on cotton paper, about the close of the 13th century. (Schenkl regards this, in spite of its many arbitrary alterations, as of more authority than Parisinus A.) With B the following MSS. agree more or less closely:
   Codex Urbinas 63, of the 14th century,
   Codex Vaticanus 1619, and
   Codex Vaticanus 1336: both these latter of the 15th century.

III. Codex C, Parisinus 1642, of the 15th century.
   Codex Vaticanus 1950, of the 14th century.
   Codex Laurentianus (in the library of San Lorenzo, Florence), written on parchment, of the 14th century.
   Codex Urbinas 93, of the 15th century.

Most of the other MSS. date from the 15th century and are of less importance than those mentioned above.

B. EDITIONS

I. Complete Editions of Xenophon

E. Boninus: Florence (P. Giunta), 1516. The Editio princeps.
Andreas Asulanus: Venice (Aldus), 1525.


L. Dindorf: Oxford, 1852–1866, with full critical and exegetical notes. The volumes of this valuable series (in addition to the Memorabilia, mentioned in II below) are as follows: Historia Graeca (1852); Expeditio Cyri (1855); Institutio Cyri (1857); Opuscula (1866).


II. SOME SEPARATE EDITIONS OF THE MEMORABILIA


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


C. AUXILIARIES

G. Sauppe: *Lexilogus Xenophonteus sive index Xenophontis grammaticus.* Leipzig, 1869.


C. G. Cobet: *Variae lectiones* (Leyden, 1854), and *Novae lectiones* (Leyden, 1858). Cobet was an editor of the periodical *Mnemosyne*, in which most of his acute critical work appeared (Vols. VI–IX). For a review of his emendations of Xenophon, see an article by B. Büchenschütz in *Philologus*, xviii. 251 ff.

A. Krohn: *Socrates und Xenophon.* Halle, 1875.
K. Joel: *Der echte und der Xenophontische Socrates.* Berlin, 1893.
J. J. Hartman: *Analecta Xenophontea.* Leyden, 1887.
A. Döring: *Die Lehre des Socrates als soziales Reformsystem.* Munich, 1895.

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