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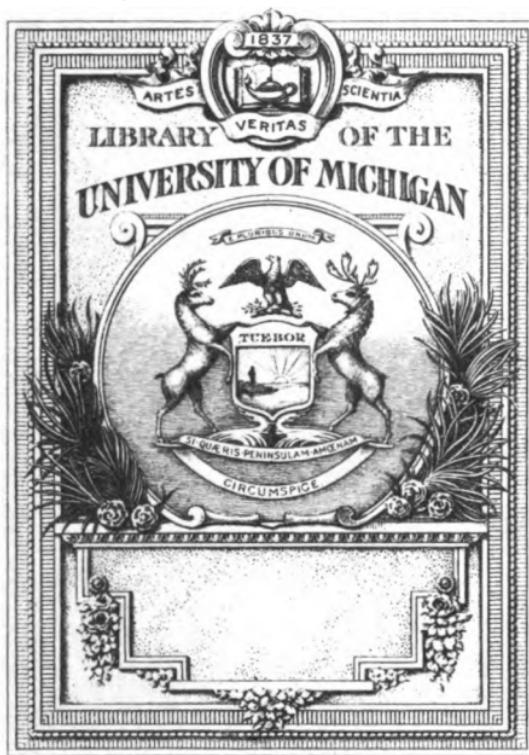
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Oeconomicus

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Pitt Press Series

THE
OECONOMICUS
OF
XENOPHON

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U N I V E R S I T Y P R E S S
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XENOPHON

THE
OECONOMICUS

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PREFATORY NOTE

THIS edition of Xenophon's *Oeconomicus* is intended primarily for students who are preparing for the School Certificate or Previous Examination. In consequence, textual difficulties have not been dealt with in the notes. The text as printed is based on those of Holden (Macmillan), Marchant (Oxford University Press), and Thalheim (Teubner, Leipzig), and I have chosen, *ceteris paribus*, the reading which will give least difficulty to young students. I have assumed in the notes that a good grammar text-book will be used in conjunction with this book, but I have not thought it desirable to refer to any given text-book in connexion with notes on points of grammar or syntax. The *Oeconomicus* is of great interest as a mirror of Greek life and customs, and I have attempted a fuller annotation of points of importance in this connexion.

It will be abundantly clear that I am deeply indebted to the very full commentary on the *Oeconomicus* by the late Rev. Dr H. A. Holden, published by Messrs Macmillan and Company in their Classical Series. No editor of Xenophon can be free from obligation to Dr Holden for the many years which he spent in the study of this author; and it is only the fact that his edition of the *Oeconomicus* contains far more scholarship than can be of use to elementary students that is an excuse for this new edition.

In the notes on points of social and historical interest I have made much use of *A Companion to Greek Studies*

PREFATORY NOTE

(ed. L. Whibley: Cambridge University Press) and *Life in Ancient Athens* by Dr T. G. Tucker (Macmillan), from which I have quoted extensively.

Finally, my thanks are due to Messrs George Allen and Unwin, Limited, and to the Ruskin Trustees, for permission to reprint, as Section IV of my Introduction, a part of Ruskin's Preface to the translation of "The Economist of Xenophon" in *Bibliotheca Pastorum* (Library Edition of Ruskin's Works, vol. xxxi).

A. H. N. S.

CAMBRIDGE,
April, 1925.

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b

INTRODUCTION

I. THE AUTHOR.

XENOPHON was an Athenian, the son of Gryllus of the deme of Ercheia, a rural district about twenty miles from Athens. The date of his birth is uncertain, but it was probably not before 435 and certainly not after 425 B.C. He fell early under the influence of Socrates. Diogenes Laertius tells how Socrates, meeting the young Xenophon without knowing him, and observing his fair countenance and honest appearance, accosted him and asked whither he should go to buy the necessaries of life. "To the market," Xenophon replied, and was at once met with the characteristic question, "Then to become a *καλὸς κἀγαθός* (*v. vi. 8, l. 37 n.*), where must one go for that?"

In 401 B.C. Xenophon was induced by his friend Proxenus, after taking the advice of Socrates, to join the adventure of Cyrus against his brother Artaxerxes (*v. iv. 18, l. 127 n.*). Few who read the *Oeconomicus* will be unacquainted with the history of the Expedition and of the circumstances which brought Xenophon into command of the Ten Thousand Greek mercenaries in their retreat to the Black Sea after the death of Cyrus. After Xenophon's return to Greece he became closely attached to the Spartan King Agesilaus, with whom he returned to Asia Minor in 396 B.C. to prosecute the war against Pharnabazus. Political events in Greece soon brought about the recall of Agesilaus to Sparta. Xenophon went with him, and being banished from his own state owing (probably) to the fact that Pharnabazus was in alliance with Athens, settled on an estate which the Spartans gave him at Scillus near Olympia in Elis. Athens under the restored democracy

INTRODUCTION

would in any case have been an unsympathetic home for him, as he belonged to the class of the Knights, which had upheld the tyranny of the Thirty; and he now transferred his allegiance so completely that he actually fought in the Spartan ranks against Athens at the battle of Coroneia (394 B.C.). The fact that the Athenians had put Socrates to death (399 B.C.) must have contributed in no small degree to the bitterness which Xenophon felt against his native country.

At Scillus Xenophon lived with his wife Philesia and his two sons Gryllus and Diodorus for over twenty years, leading the life of a retired country gentleman, supervising the cultivation of his estate, receiving his friends, and writing his books. At about the time of the battle of Leuctra (371 B.C.) which brought to an end the Spartan hegemony, he was expelled by the Eleians, and settled at Corinth, where the rest of his life was spent. His two sons fought on the Spartan side at the battle of Mantinea (362 B.C.) and the elder, Gryllus, was killed in the fight. It may have been in recognition of the services of the sons against Thebes that Athens rescinded the decree of banishment against the father; but Xenophon had been too long and too far away from Athens to make his home there in his old age, and he died at Corinth. The date of his death is unknown; it was probably about 354 B.C.

II. HIS WRITINGS.

The best known of all Xenophon's works is of course the *Anabasis*, the account of the Expedition of the Ten Thousand, in which he himself had taken so notable a part. His other great historical work is the *Hellenica*, which continues the History of Thucydides from the year 410 B.C. to the battle of Mantinea. He is not in the first rank of historians, for he lacks that impartiality which is essential in the writer if such a work as the *Hellenica* is to be faithfully accepted by posterity. He is rather the plain soldier and country gentleman, setting

down the events among which he has lived and interpreting them, unconsciously it may be, in the light of his conservative prejudices, prone rather to exaggerate than to minimise the importance of the part which he himself has played on the stage of his narrative, and uncritical of his heroes, Cyrus and Agesilaus. The *Cyropaedia* narrates the education of Cyrus and the development of those qualities which made him, in the eyes of the author, the perfect general and the perfect sovereign; it is a historical romance written to shew Xenophon's own political and military views. A Dialogue named *Hiero* and a treatise on the constitution of the *Republic of Sparta* also belong to the historian Xenophon, besides other works the authenticity of which is doubtful. Xenophon the country gentleman wrote various treatises *On Hunting* and kindred subjects.

A further series of books, to which the *Oeconomicus* belongs, deals with the life and teaching of Socrates. These include the *Memorabilia*, the *Symposium*, and an *Apologia Socratis*. It is doubtful whether these recount the actual sayings of Socrates as remembered by his disciple, or whether they are imaginative reconstructions, based on the known views of the master, of what he might have said had he been in conversation on the subjects dealt with. However that may be, these records of the opinions and methods of Socrates, transmitted to us through a man who combined with a simple and whole-hearted admiration of his teacher the mental outlook of an ordinary Athenian gentleman, are of great value and still greater charm; and among them the book which has made the strongest appeal to the widest variety of readers is the *Oeconomicus*. The character and manner of life of the καλὸς κἀγαθός, as they appear in the *Oeconomicus*, are evidently the ideal of Xenophon himself; and that the ideal is one which has its value for all time is shewn by the popularity of the book in later ages. Cicero translated large parts of it, and Ruskin placed it first in his *Bibliotheca Pastorum*, that library

of the world's best books for the shelves of the enlightened farmer. This is an age in which the pursuit of agriculture may have less to commend it than in either Xenophon's or Ruskin's time, and in which *καλοκάγαθία* itself is a less universally accepted ideal ; but Ruskin's Introduction to the translation of Xenophon's *Oeconomicus*, from which I append a long quotation as a later section of this Introduction, shews that the opinions of Socrates on household economy, transmitted through the homely personality of Xenophon, are of interest and value in relation to other civilisations than those of the fifth and fourth centuries before Christ.

III. ARGUMENT OF THE *OECONOMICUS*.

The book falls naturally into two parts. The first six Chapters are an account of a dialogue between Socrates and Critobulus ; in the remaining fifteen Socrates himself, in support of some of his contentions, narrates a dialogue which he himself once had with Ischomachus.

CHAP. I It is first asserted that *oīkonomíā* is no less a science than, for example, architecture ; and that one who is well versed in this science can manage efficiently not only his own property, but that of another.

A definition of property is next sought by a process of elimination. It is found to consist in all that which is possessed by a man who knows how to use it to his own good, and who is not prevented from applying that knowledge by idleness or base passions.

II Critobulus, stating himself to be free of the restrictions named in the definition, asks Socrates to advise him how to increase his property. Socrates proves that he himself is richer than Critobulus, for though the absolute amount of his possessions is by many times less, they are better proportioned to the needs of his state of life ; but he refuses the request of Critobulus on the grounds of his own practical inexperience, though he is willing to direct him to

persons by observation of whom he may be able to draw conclusions as to why some men are successful, others not.

- III Critobulus refusing to be put off, Socrates points out the visible results of the application or neglect of *oikovopia* in the arrangement of chattels, the management of slaves, and the cultivation of farms, and finally touches on a wife's share in efficient management. He offers to provide instances of men who are successful in other branches of human activity, but Critobulus asks him to confine his attention to those arts which are the noblest.
- IV This meets with the approval of Socrates, who agrees with him in objecting to the mechanical arts, and names as the only two arts desirable for a gentleman those in which the King of Persia takes an interest, namely, Agriculture and War. The organisation of the Persian Kingdom is cited as an example, and stories in illustration are told of Cyrus the elder and of Cyrus the younger.
- V Socrates enumerates the advantages and pleasures of agriculture, the mother and nurse of all other arts. Critobulus points out the unforeseen accidents to which agriculture is liable, but Socrates replies that in this art, no less than in war, the gods must be propitiated by prayer.
- VI Critobulus now recalls Socrates to the subject of *oikovopia*, and the conclusions reached in Chapters I and IV are recapitulated. Critobulus agrees that the husbandman's life is the noblest and the most pleasant, but desires to hear why it is that some men are successful and some unsuccessful farmers. Socrates replies that the best way to instruct Critobulus will be to repeat a conversation which he himself once had with Ischomachus, a man who was generally accepted as a model of the καλὸς κἀγαθός, and whom he had questioned in order to find out wherein lay the claim to such a title.
- VII The meeting of Socrates with Ischomachus is recounted. The healthy appearance of Ischomachus

- indicates that he does not lead a stay-at-home life, and he says that his wife can manage the indoor household business without his help. She was not always so competent, however, for she was very young when he married her; and, at the request of Socrates, he tells how he instructed her in the duties of a wife and housekeeper. In particular, he explained to her the value of order and of putting each thing in its proper place in the house, illustrating his lesson by the examples of an army and a company of dancers, and by an account of a Phoenician merchant ship which he had once visited and observed
- VIII to be a marvel of careful organisation. He found in her a ready pupil, and proceeded to shew her the house in detail, and to dispose the domestic utensils in their due order. He recounts the principles on which they appointed their housekeeper, and how he explained to his wife what was to be her part in the management of house and servants.
- IX Socrates asks how the wife of Ischomachus received these instructions, and expresses pleasure when told of her enthusiastic acceptance of them. As a further proof of his wife's nobility of character Ischomachus tells how he persuaded her by argument to abandon the use of cosmetics and devices to increase her apparent height. When she asked her husband how she might become really beautiful he told her, so he says, that active exercise in the course of her duties would be her best resource; and now she behaves modestly according to his teaching.
- X Socrates now asks Ischomachus to give an account of his own activities, and Ischomachus agrees on condition that Socrates will correct anything he thinks wrong. Socrates says that, but for a conversation which he had lately had with the groom of Nicias, he would not have ventured to do so; but that he has now learned that poverty is not an absolute bar to goodness, and so wishes to obtain what instruction he can from Ischomachus.
- XI Ischomachus gives an account of his daily activities. He pays due attention to religion, to fur-

thering his own bodily health and strength, to military exercises, and to the increase of his wealth: and in order to be able to clear himself from the many slanders which are always aimed at a man of such high position he does not neglect the practice of speaking and debating. Sometimes, he says, he is found guilty by a judge to whom he can never make the worse appear the better cause, namely, his wife.

- XII Socrates having expressed his fear lest he is detaining Ischomachus too long away from his manifold duties, Ischomachus replies that he has capable stewards or managers to look after affairs in his absence, and explains the principles on which he selects and trains servants as managers. He claims to be able to teach them even to govern their fellow-servants over whom they are set in authority. Socrates expresses surprise that the art of government can be taught; and Ischomachus explains the system of rewards and punishments by which he organises the government of his household. Capacity for command, however, is not enough by itself to make a good steward, and Ischomachus claims to be able to inculcate a sense of justice in his responsible servants, for to some natures desire of praise is as keen a spur as desire of gain is to others.
- XV Socrates now expresses a desire to learn in detail what are the actual duties of the stewards, i.e. the whole art of husbandry. Ischomachus replies that agriculture, unlike most other arts, has no secrets, but generously allows men to acquire knowledge of it by no more difficult process than that of ordinary observation. Socrates says that its easiness is all the more a reason why he should no longer remain ignorant of it, especially as it is so useful an art.
- XVI,
- XVII,
- XVIII,
- XIX There follows a dialogue in which it becomes evident that Socrates, as a result of observation and commonsense, has no less knowledge than Ischomachus on such subjects as the nature of different soils, the best times for sowing and the methods of making the land bear the largest crop, the technique of threshing, and the planting of fruit-trees, especially the vine.

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Socrates expresses surprise to find that he had acquired so much knowledge without being aware of the fact, and wonders whether he may not be unconsciously proficient in other arts as well, and whether a mere process of question and answer may not reveal this proficiency. Ischomachus says that this easiness of learning is peculiar to the gentle art of agriculture, using as an illustration the vine, whose natural processes clearly indicate to the cultivator the steps which he must take to obtain a good crop.

XX Socrates asks how it is that, if agriculture is so easy to learn, there are some who are unable to make a living by it. Ischomachus replies that want of care, and not want of knowledge, is the cause of failure; and that farming is thus a good test of character. He tells how his father's chief delight was in buying an ill-cultivated plot of land, and by skill and care multiplying its value. Socrates agrees that the possibility of profit is a strong incentive to enthusiasm for a pursuit.

XXI Socrates admits that Ischomachus has convinced him that husbandry is the easiest of the arts to learn. Ischomachus replies that in this, as in other arts, one quality is necessary which cannot be thus easily learned, but which requires a noble nature in the beginning, long training, and the help of the gods to acquire it—namely, ability to command. Willing service is a sign of this ability in the master; but even the ruling of willing servants is not easy, while the lordship over unwilling subjects is a torture like that of Tantalus in Hades. .

IV. FROM RUSKIN'S INTRODUCTION TO THE TRANSLATION OF THE *OECONOMICUS* IN *BIBLIOTHECA PASTORUM*.

Now the especial interest of the Arcadian life of Xenophon (presented in this book) to the English reader, consists in its being precisely intermediate between the warrior heroism of nascent Greece, and the home-heroism of pacified Christendom in its happiest days.

And his mind represents the Greek intellect at the exact time when all fantastic and disordered imagination had been chastised in its faith ; leaving only a firm trust in the protection, belief in the oracles, and joy in the presence, of justly venerated Gods : no wantonly indulged rationalism having yet degraded the nobles of the race of Æschylus, into scornful mockers at the Fear of their Fathers. And it represents the Greek moral temper at the exact moment when keen thought, and cruel experience, having alike taught to its warrior pride the duty and the gladness of peace, the soldier could lay down the helmet that his children might play with its plume, and harness his chariot-horses to the plough,—without ceasing, himself, from the knightly self-denials of his order ; or yielding for a moment to the lascivious charms, and ignoble terrors, with which peaceful life must be corrupted in those who have never held frank companionship with attendant Death.

Written towards the term of days past in this majestic temperance, the book now in your hands will be found to contain three statements of most precious truths ;—statements complete and clear beyond any others extant in classic literature.

It contains, first, a faultless definition of Wealth, and explanation of its dependence for efficiency on the merits and faculties of its possessor ;—definition which cannot be bettered ; and which must be the foundation of all true Political Economy among nations, as Euclid is to all time the basis of Geometry.

This book contains, secondly, the most perfect ideal of kingly character and kingly government given in literature known to me, either by poet or philosopher. For Ulysses is merely chief Shepherd, his kingdom is too small to exhibit any form of extended discipline : St Louis is merely chief Pilgrim, and abdicates his reign on earth : Henry the Fifth is merely chief Captain, and has scarcely any idea of inferior orders or objects of authority. But this Cyrus of Persia, himself faultless, conceives and commands a faultless order of State powers, widely extended, yet incapable in their very

nature of lawless increase, or extension too great for the organic and active power of the sustaining life :—the State being one human body, not a branched, coralline, semi-mortified mass.

And this ideal of government is not only the best yet written, but, as far as may be judged, the best conceivable ; all advance on it can only be by filling in its details, or adapting it to local accidents ; the form of it cannot be changed, being one of dreadless Peace, inoffensive to others, and at unity in itself.

Nor is there any visible image of modest and mighty knighthood either painted or written since, which can be set for an instant beside that of Cyrus in his garden. It has the inherent strength of Achilles, the external refinement of Louis XIV, the simplicity of the household of Jesse, and the magnificence of Haroun Alraschid, all gathered into vital unison by the philosophy of Lycurgus.

Lastly and chiefly, this book contains the ideal of domestic life ; describing in sweet detail the loving help of two equal helpmates, lord and lady : their methods of dominion over their household ; of instruction, after dominion is secure ; and of laying up stores in due time for distribution in due measure. Like the ideal of stately knighthood, this ideal of domestic life cannot be changed ; nor can it be amended, but in addition of more variously applicable detail, and enlargement of the range of the affections, by the Christian hope of their eternal duration.

Such are the chief contents of the book, presented with extreme simplicity of language and modesty of heart ; gentle qualities which in truth add to its preciousness, yet have hitherto hindered its proper influence in our schools, because presenting no model of grace in style, or force in rhetoric. It is simply the language of an educated soldier and country gentleman, relating without effort what he has seen, and without pride what he has learned. But for the greater number

of us, this is indeed the most exemplary manner of writing. To emulate the intricate strength of Thucydides, or visionary calm of Plato, is insolent, as vain, for men of ordinary minds: but any sensible person may state what he has ascertained, and describe what he has felt, in unpretending terms, like these of Xenophon; and will assuredly waste his life, or impair its usefulness, in attempting to write otherwise. Nor is it without some proper and intentional grace that the art of which the author boasts the universal facility of attainment should be taught in homely words, and recommended by simple arguments.

V. SOCRATES.

Socrates was born at Athens in 470 or 469 B.C., the son of Sophroniscus a sculptor and Phaenarete a midwife. After the ordinary education of the Athenian boy he took up his father's profession, but had not been long engaged in it before he gave it up to devote his life to the pursuit of truth and the intellectual and moral improvement of his fellow-citizens. He served as a hoplite in the Athenian army during the Peloponnesian war, taking part in the engagements at Potidaea (432—429), Delium (424) and Amphipolis (422) and gaining a reputation for courage and endurance. He was married to Xanthippe, a woman of uncertain temper, and had three sons.

The age in which Socrates grew to early manhood was one of vivid intellectual life at Athens, and this has to be borne in mind when we try to picture his manner of teaching. A well-known figure accompanied by a few faithful disciples, in all places where the citizens carried on their daily activities, he could always find someone to join him in discussion of any philosophical topic, and the element of surprise in his method held their interest. Starting from an assumption of his own ignorance, he set out to unmask the

mere appearance of knowledge, and then, having destroyed the preconceived opinions of his hearers, to build up the real truth from first principles. Question and answer was the characteristic method of his teaching, and his development of a scientific process of *definition* gives him a claim to be called the father of philosophy.

He professed to be governed in his actions by $\deltaαιμόνιον\tauι$, a divine or supernatural sign or voice which advised him in times of doubt. This influence forbade him to engage in politics, but he was nevertheless called upon to preside, in 406 B.C., over the assembly which tried the generals who had lost their ships after the battle of Arginusae. He alone of the judges refused to accept the unconstitutional proposal that the generals should be tried in a body, and the consequences might have been very serious for him. Again in 404 B.C. he refused to obey an illegal demand under the tyranny of the Thirty, who were, however, overthrown before Socrates could pay the penalty of his independence.

In the earlier years of his activities Socrates aroused more ridicule than hostility. The conspicuous ugliness of his features, as well as the eccentricity of his manners and beliefs, made him the butt of comedians such as Aristophanes, but his sincerity was recognised even by many of those who thought him a bore. But in the last years of the fifth century Athens, sensitive at the loss of her prestige abroad and nerve-racked by constitutional disturbances at home, became intolerant of this old man who embarrassed the citizens by his persistent questionings and offended their self-satisfaction by his unerring destruction of their preconceived theories. The Sophists, with their barren practice of argument for argument's sake, were in great disrepute, and the popular conception included Socrates with the Sophists (*v. xi. 25, l. 158*) as he had been pilloried among them in the popular comedies. He was brought to trial in 399 B.C. on the charges of "corrupting the young" and "disbelieving in the

gods in whom the city believed and believing in other strange gods," and, scorning to make a defence which might have lightened his penalty, was condemned to death. He refused to take an opportunity of escape from prison, and died in the presence of his friends by drinking hemlock, the poison which was then the method of execution of condemned persons.

It is through his disciples that the wisdom of Socrates has been given to the world, for he himself wrote nothing. Some of his dialogues are recorded by Xenophon, more by Plato, who, however, put into the form of Socratic dialogues his own philosophical conceptions. All that we know of Socrates proves him "the purest, the loftiest, and most disinterested teacher of morality that human nature has produced," and though the *Oeconomicus* deals in the main with homely things, its lesson of *σωφροσύνη* inculcates a moral virtue of which the teacher himself was an enduring example.

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ΞΕΝΟΦΩΝΤΟΣ

ΟΙΚΟΝΟΜΙΚΟΣ

I ἥκουσα δέ ποτε αὐτοῦ καὶ περὶ οἰκονομίας τοιάδε διαλεγομένου.

εἰπέ μοι, ἔφη, ὁ Κριτόβουλε, ἀρά γε ἡ οἰκονομία ἐπιστήμης τιὸς ὄνομά ἔστιν, ὥσπερ ἡ ἰατρικὴ καὶ ἡ χαλκευτικὴ καὶ ἡ τεκτονική; 5

ἔμοιγε δοκεῖ, ἔφη ὁ Κριτόβουλος.

2 ἡ καὶ ὥσπερ τούτων τῶν τεχνῶν ἔχοιμεν ἀν εἰπεῖν ὅ τι ἔργον ἐκάστης, οὕτω καὶ τῆς οἰκονομίας δυναίμεθ' ἀν εἰπεῖν ὅ τι ἔργον αὐτῆς ἔστι;

δοκεῖ γοῦν, ἔφη ὁ Κριτόβουλος, οἰκονόμου ἀγα- 10 θοῦ εἶναι εὐ οἰκεῖν τὸν ἑαυτοῦ οἶκον.

3 ἡ καὶ τὸν ἄλλου γε οἶκον, ἔφη ὁ Σωκράτης, εἰ ἐπιτρέποι τις αὐτῷ, οὐκ ἀν δύναιτο, εἰ βούλοιτο, εὐ οἰκεῖν, ὥσπερ καὶ τὸν ἑαυτοῦ; ὁ μὲν γὰρ τεκτονικὴν ἐπιστάμενος ὁμοίως ἀν καὶ ἄλλῳ δύναιτο 15 ἔργαζεσθαι ὅ τιπερ καὶ ἑαυτῷ, καὶ ὁ οἰκονομικός γ' ἀν ὠσαύτως;

· ἔμοιγε δοκεῖ, ὁ Σώκρατες.

4 ἔστιν ἄρα, ἔφη ὁ Σωκράτης, τὴν τέχνην ταύτην ἐπισταμένῳ, καὶ εἰ μὴ αὐτὸς τύχοι χρήματα 20 ἔχων, τὸν ἄλλου οἶκον οἰκονομοῦντα ὥσπερ καὶ οἰκοδομοῦντα μισθοφορεῖν;

νὴ Δία καὶ πολύν γε μισθόν, ἔφη ὁ Κριτόβουλος,
φέροιτ’ ἄν, εἰ δύναιτο οἰκου παραλαβὼν τελεῖν τε
ὅσα δεῖ καὶ περιουσίαν ποιῶν αὔξειν τὸν οἰκου. 25

5 οἰκος δὲ δὴ τί δοκεῖ ἡμῖν εἶναι; ἀρά ὅπερ οἰκία,
ἡ καὶ ὅσα τις ἔξω τῆς οἰκίας κέκτηται, πάντα τοῦ
οἴκου ταῦτα ἐστιν;

ἔμοὶ γοῦν, ἔφη ὁ Κριτόβουλος, δοκεῖ, καὶ εἰ μηδ’
ἐν τῇ αὐτῇ πόλει εἴη τῷ κεκτημένῳ, πάντα τοῦ 30
οἴκου εἶναι ὅσα τις κέκτηται.

6 οὐκοῦν καὶ ἔχθροὺς κέκτηνται τινες;

νὴ Δία καὶ πολλούς γε ἔνιοι.

ἡ καὶ κτήματα αὐτῶν φήσομεν εἶναι τοὺς ἔχ-
θρούς; 35

γελοῖον μεντᾶν εἴη, ἔφη ὁ Κριτόβουλος, εἰ ὁ τοὺς
ἔχθροὺς αὔξων προσέτι καὶ μισθὸν τούτου φέροι.

7 ὅτι τοι ἡμῖν ἐδόκει οἰκος ἀνδρὸς εἶναι ὅπερ
κτῆσις.

νὴ Δῖ, ἔφη ὁ Κριτόβουλος, ὃ τι γέ τις ἀγαθὸν 40
κέκτηται· οὐ μὰ Δῖ οὐκ εἴ τι κακόν, τοῦτο κτῆμα
ἔγω καλῶ.

σὺ δὲ ἔοικας τὰ ἑκάστῳ ὠφέλιμα κτήματα καλεῖν.

πάνυ μὲν οὖν, ἔφη· τὰ δέ γε βλάπτοντα ζημίαν
ἔγωγε νομίζω μᾶλλον ἡ χρήματα. 45

8 καν ἄρα γέ τις ἵππον πριάμενος μὴ ἐπίστηται·
αὐτῷ χρῆσθαι, ἀλλὰ καταπίπτων ἀπ’ αὐτοῦ κακὸν
λαμβάνῃ, οὐ χρήματα αὐτῷ ἐστιν ὁ ἵππος;

οὐκ, εἴπερ τὰ χρήματά γ’ ἐστὶν ἀγαθόν.

οὐδὲ ἄρα γε ἡ γῆ ἀνθρώπῳ ἐστὶ χρήματα, ὅστις 50

οὗτως ἐργάζεται αὐτὴν ὥστε ζημιούσθαι ἐργαζόμενος;

οὐδὲ ἡ γῆ μέντοι χρήματά ἔστιν, εἴπερ ἀντὶ τοῦ τρέφειν πεινῆν παρασκευάζει.

9 οὐκοῦν καὶ τὰ πρόβατα ὡσαύτως, εἰ τις διὰ τὸ 55 μὴ ἐπίστασθαι προβάτοις χρῆσθαι ζημιοῖτο, οὐδὲ τὰ πρόβατα χρήματα τούτῳ εἴη ἄν;

οὐκοῦν ἔμοιγε δοκεῖ.

σὺ ἄρα, ὡς ἔοικε, τὰ μὲν ὠφελοῦντα χρήματα ἡγεῖ, τὰ δὲ βλάπτοντα οὐ χρήματα. 60
οὕτως.

10 ταῦτα ἄρα ὅντα τῷ μὲν ἐπισταμένῳ χρῆσθαι αὐτῶν ἑκάστοις χρήματά ἔστι, τῷ δὲ μὴ ἐπισταμένῳ οὐ χρήματα· ὥσπερ γε αὐλοὶ τῷ μὲν ἐπισταμένῳ ἀξίως λόγου αὐλεῖν χρήματά εἰσι, 65 τῷ δὲ μὴ ἐπισταμένῳ οὐδὲν μᾶλλον ἢ ἄχρηστοι λίθοι.

εἰ μὴ ἀποδιδοῖτό γε αὐτούς.

11 τοῦτ' αὖ φαίνεται ἡμῖν, ἀποδιδομένοις μὲν οἱ αὐλοὶ χρήματα, μὴ ἀποδιδομένοις δὲ ἀλλὰ κεκτη- 70 μένοις οὐ, τοῖς μὴ ἐπισταμένοις αὐτοῖς χρῆσθαι;

καὶ ὁμολογουμένως γε, ὡς Σώκρατες, ὁ λόγος ἡμῖν χωρεῖ, ἐπείπερ εἴρηται τὰ ὠφελοῦντα χρήματα εἶναι. μὴ πωλούμενοι μὲν γὰρ οὐ χρήματά εἰσιν οἱ αὐλοί· οὐδὲν γὰρ χρήσιμοί εἰσι· πωλού- 75 μενοι δὲ χρήματα.

12 πρὸς ταῦτα δ' ὁ Σωκράτης εἰπεν
ἢν ἐπίστηται γε πωλεῖν. εἰ δὲ πωλοίη αὖ πρὸς

τοῦτο φέμη ἐπίσταιτο χρῆσθαι, οὐδὲ πωλούμενοί εἰσι χρήματα κατά γε τὸν σὸν λόγον.

80

λέγειν ἔοικας, ὡς Σώκρατες, ὅτι οὐδὲ τὸ ἀργύριον ἐστι χρήματα, εἰ μή τις ἐπίσταιτο χρῆσθαι αὐτῷ.

13 καὶ σὺ δέ μοι δοκεῖς συνομολογεῖν, <λέγων> ἀφ' ὧν τις ὠφελεῖσθαι δύναται, χρήματα εἶναι. εἰ γοῦν τις οὕτω χρῶτο τῷ ἀργυρίῳ ὥστε πριάμενος οἶνον 85 ἑταίραν διὰ ταύτην κάκιον μὲν τὸ σῶμα ἔχοι, κάκιον δὲ τὴν ψυχήν, κάκιον δὲ τὸν οἶκον, πῶς ἀν ἔτι τὸ ἀργύριον αὐτῷ ὠφέλιμον εἴη;

οὐδαμῶς, εἰ μή πέρ γε καὶ τὸν νοσκύαμον καλούμενον χρήματα εἶναι φήσομεν, ὑφ' οὐ οἱ φα- 90 γόντες αὐτὸν παραπλήγες γύγνουνται.

14 τὸ μὲν δὴ ἀργύριον, εἰ μή τις ἐπίσταιτο αὐτῷ χρῆσθαι, οὕτω πόρρω ἀπωθείσθω, ὡς Κριτόβουλε, ὥστε μηδὲ χρήματα εἶναι. οἱ δὲ φίλοι, ἦν τις ἐπίστηται αὐτοῖς χρῆσθαι ὥστε ὠφελεῖσθαι ἀπ' 95 αὐτῶν, τί φήσομεν αὐτοὺς εἶναι;

χρήματα νὴ Δέ, ἔφη ὁ Κριτόβουλος, καὶ πολύ γε μᾶλλον ἢ τοὺς βοῦς, ἢν ὠφελιμώτεροί γε ὡσι τῶν βοῶν.

15 καὶ οἱ ἔχθροί γε ἄρα κατά γε τὸν σὸν λόγον 100 χρήματά εἰσι τῷ δυναμένῳ ἀπὸ τῶν ἔχθρῶν ὠφελεῖσθαι.

ἐμοὶ γοῦν δοκεῖ.

οἰκονόμου ἄρα ἐστὶν ἀγαθοῦ καὶ τοῖς ἔχθροῖς ἐπίστασθαι χρῆσθαι ὥστε ὠφελεῖσθαι ἀπὸ τῶν 105 ἔχθρῶν.

ἰσχυρότατά γε.

καὶ γὰρ δὴ ὁρᾶς, ἔφη, ὁ Κριτόβουλε, ὅσοι μὲν
δὴ οἱκοι ἴδιωτῶν ηὔξημένοι εἰσὶν ἀπὸ πολέμου,
ὅσοι δὲ τυράννων. 115

16 ἀλλὰ γὰρ τὰ μὲν καλῶς ἔμοιγε δοκεῖ λέγεσθαι,
ὁ Σώκρατες, ἔφη ὁ Κριτόβουλος· ἐκεῦνο δ' ἡμῖν τί¹¹⁵
φαίνεται, ὅπόταν ὄρῳμέν τινας ἐπιστήμας μὲν

ἔχοντας καὶ ἀφορμὰς ἀφ' ὧν δύνανται ἐργαζό-
μενοι αὔξειν τοὺς οἰκους, αἰσθανώμεθα δὲ αὐτοὺς τινάτα
μὴ θέλοντας ποιεῖν, καὶ διὰ τοῦτο ὄρῳμεν
ἀνωφελεῖς οὕσας αὐτοῖς τὰς ἐπιστήμας; ἄλλο τι
ἡ τούτοις αὖ οὗτε αἱ ἐπιστήμαι χρήματά εἰσιν
οὔτε τὰ κτήματα;

17 περὶ δούλων μοι, ἔφη ὁ Σωκράτης, ἐπιχειρεῖς, ὁ 120
Κριτόβουλε, διαλέγεσθαι;

οὐ μὰ Δῖ, ἔφη, οὐκ ἔγωγε, ἀλλὰ καὶ πάνυ εὐ-
πατριδῶν ἐνίων γε δοκούντων εἶναι, οὓς ἔγὼ ὄρῳ
τοὺς μὲν πολεμικάς, τοὺς δὲ καὶ εἰρηνικὰς ἐπιστή-
μας ᔢχοντας, ταῦτας δὲ οὐκ ἐθέλοντας ἐργάζεσθαι, 125
ώς μὲν ἔγὼ οἴμαι, δι' αὐτὸ τοῦτο ὅτι δεσπότας
οὐκ ᔢχουσιν.

18 καὶ πῶς ἄν, ἔφη ὁ Σωκράτης, δεσπότας οὐκ
ἔχοιεν, εἰ εὐχόμενοι εὐδαιμονεῖν καὶ ποιεῖν βου-
λόμενοι ἀφ' ὧν ᔢχοιεν ἀγαθὰ ἔπειτα κωλύονται 130
ποιεῖν ταῦτα ὑπὸ τῶν ἀρχόντων;

καὶ τίνες δὴ οὗτοί εἰσιν, ἔφη ὁ Κριτόβουλος, οἱ
ἀφανεῖς δύντες ἀρχουσιν αὐτῶν;

19 ἀλλὰ μὰ Δῖ, ἔφη ὁ Σωκράτης, οὐκ ἀφανεῖς

είσιν, ἀλλὰ καὶ πάνυ φανεροί· καὶ ὅτι πονηρό- 135
τατοί γέ είσιν οὐδὲ σὲ λανθάνουσιν, εἴπερ πονηρίαν
γε νομίζεις ἀργίαν τ' εἶναι καὶ μαλακίαν ψυχῆς
καὶ ἀμέλειαν.

- 20 καὶ ἄλλαι δ' εἰσὶν ἀπατηλαί τινες δέσποιναι
προσποιούμεναι ἡδοναὶ εἶναι, κυβεῖαι τε καὶ ἀνω- 140
φελεῖς ἀνθρώπων ὁμιλίαι, αὖ προϊόντος τοῦ χρόνου
καὶ αὐτοῖς τοῖς ἐξαπατηθεῖσι καταφανεῖς γίγνονται
ὅτι λῦπαι ἄρα ἡσαν ἡδοναῖς περιπεπεμμέναι, αὖ
διακωλύουσιν αὐτοὺς ἀπὸ τῶν ὡφελίμων ἔργων
κρατοῦσαι. 145
- 21 ἄλλα καὶ ἄλλοι, ἔφη, ὡς Σώκρατες, ἐργάζεσθαι
μὲν οὐ κωλύονται ὑπὸ τούτων, ἀλλὰ καὶ πάνυ
σφοδρῶς πρὸς τὸ ἐργάζεσθαι ἔχουσι καὶ μηχα-
νᾶσθαι προσόδους· ὅμως δὲ καὶ τοὺς οἰκους κατα-
τρίβουσι καὶ ἀμηχανίας συνέχονται. 150
- 22 δοῦλοι γάρ εἰσι καὶ οὗτοι, ἔφη ὁ Σωκράτης, καὶ
πάνυ γε χαλεπῶν δεσποτῶν, οἵ μὲν λιχνειῶν, οἵ δὲ
λαγνειῶν, οἵ δὲ οἰνοφλυγιῶν, οἵ δὲ φιλοτιμιῶν τινων
μώρων καὶ δαπανηρῶν, ἢ οὕτω χαλεπῶς ἄρχει τῶν
ἀνθρώπων ὃν ἀν ἐπικρατήσωσιν, ὥσθ' ἔως μὲν ἀν 155
όρωσιν ἡβῶντας αὐτοὺς καὶ δυναμένους ἐργάζεσθαι,
ἀναγκάζουσι φέρειν ἢ ἀν αὐτοὶ ἐργάσωνται καὶ
τελεῖν εἰς τὰς αὐτῶν ἐπιθυμίας, ἐπειδὴν δὲ αὐτοὺς
ἀδυνάτους αἴσθωνται ὅντας ἐργάζεσθαι διὰ τὸ
γῆρας, ἀπολείπουσι τούτους κακῶς γηράσκειν, 160
23 ἄλλοις δ' αὐτὸνται δούλοις χρῆσθαι. ἀλλὰ
δεῖ, ὡς Κριτόβουλε, πρὸς ταῦτα οὐχ ἥττον δια-

μάχεσθαι περὶ τῆς ἐλευθερίας ἢ πρὸς τοὺς σὺν
ὅπλοις πειρωμένους καταδουλοῦσθαι. πολέμιοι
μὲν γοῦν ἥδη ὅταν καλοὶ κάγαθοὶ ὄντες καταδου- 165
λώσωνται τινας, πολλοὺς δὴ βελτίους ἡνάγκασαν
εἶναι σωφρονίσαντες, καὶ ῥάρον βιοτεύειν τὸν λοιπὸν
χρόνον ἐποίησαν· αἱ δὲ τοιαῦται δέσποιναι αἰκι-
ζόμεναι τὰ σώματα τῶν ἀνθρώπων καὶ τὰς ψυχὰς
καὶ τοὺς οἴκους οὕποτε λήγουσιν, ἔστ’ ἀν ἄρχωσιν 170
αὐτῶν.

II ὁ οὖν Κριτόβουλος ἐκ τούτων ὡδέ πως εἰπεν,
ἀλλὰ περὶ μὲν τῶν τοιούτων ἀρκούντως πάνυ
μοι δοκῶ τὰ λεγόμενα ὑπὸ σοῦ ἀκηκοέναι· αὐτὸς
δ’ ἐμαυτὸν ἔξετάζων δοκῶ μοι εὑρίσκειν ἐπιεικῶς
τῶν τοιούτων ἐγκρατῆ ὄντα, ὥστ’ εἴ μοι συμβου- 5
λεύοις ὅ τι ἀν ποιῶν αὔξοιμι τὸν οἶκον, οὐκ ἄν μοι
δοκῶ ὑπό γε τούτων ὅν σὺ δεσποινῶν καλεῖς
κωλύεσθαι· ἀλλὰ θαρρῶν συμβούλευε ὅ τι ἔχεις
ἀγαθόν· ἢ κατέγνωκας ἡμῶν, ὡς Σώκρατες, ἵκανῶς
πλουτεῖν καὶ οὐδὲν δοκοῦμέν σοι προσδεῖσθαι 10
χρημάτων;

2 οὐκουν ἔγωγε, ἔφη ὁ Σωκράτης, εἰ καὶ περὶ ἐμοῦ
λέγεις, οὐδέν μοι δοκῶ προσδεῖσθαι χρημάτων,
ἀλλ’ ἵκανῶς πλουτεῖν· σὺ μέντοι, ὡς Κριτόβουλε,
πάνυ μοι δοκεῖς πένεσθαι, καὶ ναὶ μὰ Δῆ ἔστιν ὅτε 15
καὶ πάνυ οἰκτίρω σε ἐγώ.

3 καὶ ὁ Κριτόβουλος γελάσας εἰπε,
καὶ πόσον ἀν πρὸς τῶν θεῶν οἴει, ὡς Σώκρατες, ἔφη,
εὑρεῖν τὰ σὰ κτήματα πωλούμενα, πόσον δὲ τὰ ἐμά;

έγὼ μὲν οἰμαι, ἔφη ὁ Σωκράτης, εἰ ἀγαθοῦ ὡνητοῦ ²⁰ ἐπιτύχοιμι, εὐρεῖν ἄν μοι σὺν τῇ οἰκίᾳ καὶ τὰ δύντα πάντα πάνυ ῥᾳδίως πέντε μνᾶς· τὰ μέντοι σὰ ἀκριβῶς οἶδα ὅτι πλέον ἄν εὔροι ἡ ἑκατονταπλασίονα τούτου.

4 κἀτα οὕτως ἐγνωκὼς σὺ μὲν οὐχ ἡγεῖ προσ- ²⁵ δεῖσθαι χρημάτων, ἐμὲ δὲ οἰκτίρεις ἐπὶ τῇ πενίᾳ;

τὰ μὲν γὰρ ἐμά, ἔφη, ίκανά ἐστιν ἐμοὶ παρέχειν τὰ ἐμοὶ ἀρκοῦντα· εἰς δὲ τὸ σὸν σχῆμα ὃ σὺ περιβέβλησαι καὶ τὴν σὴν δόξαν, οὐδέ εἰ τρὶς ὅσα νῦν κέκτησαι προσγένοιτό σοι, οὐδέ ὡς ἄν ίκανά μοι ³⁰ δοκεῖ εἶναι σοι.

5 πῶς δὴ τοῦτ'; ἔφη ὁ Κριτόβουλος.

ἀπεφήνατο ὁ Σωκράτης

ὅτι πρῶτον μὲν ὄρῳ σοι ἀνάγκην οὖσαν θύειν πολλά τε καὶ μεγάλα, ἢ οὔτε θεοὺς οὔτε ἀνθρώ- ³⁵ πους οἴμαι σε ἄν ἀνασχέσθαι· ἐπειτα ξένους προσήκει σοι πολλοὺς δέχεσθαι, καὶ τούτους μεγαλοπρεπῶς· ἐπειτα δὲ πολίτας δειπνίζειν καὶ εὐ⁴⁰ 6 ποιεῖν, ἢ ἔρημον συμμάχων εἶναι. ἔτι δὲ καὶ τὴν πόλιν αἰσθάνομαι τὰ μὲν ἥδη σοι προστάττουσαν μεγάλα τελεῖν, ἵπποτροφίας τε καὶ χορηγίας καὶ γυμνασιαρχίας καὶ προστατείας, ἣν δὲ δὴ πόλεμος γένηται, οἶδ' ὅτι καὶ τριταρχίας μισθοὺς καὶ εἰσφορὰς τοσαύτας σοι προστάξουσιν ὅσας σὺ οὐ ῥᾳδίως ὑποίσεις. ὅπου δ' ἄν ἐνδεῶς δόξῃς τι τού- ⁴⁵ των ποιεῖν, οἶδ' ὅτι σε τιμωρήσονται Ἀθηναῖοι οὐδὲν ἥττον ἡ εἰ τὰ αὐτῶν λάβοιεν κλέπτοντα.

- 7 πρὸς δὲ τούτοις ὥρῳ σε οἰόμενον πλουτεῖν, καὶ ἀμελῶς μὲν ἔχοντα πρὸς τὸ μηχανᾶσθαι χρήματα, παιδικοῖς δὲ πράγμασι προσέχοντα τὸν νοῦν, ὥσπερ 50 ἔξόν σοι. ὃν ἔνεκα οἰκτίρω σε μὴ τι ἀνήκεστον κακὸν πάθῃς καὶ εἰς πολλὴν ἀπορίαν καταστῆς.
- 8 καὶ ἐμοὶ μέν, εἴ τι καὶ προσδεηθείην, οἶδ' ὅτι καὶ σὺ γιγνώσκεις ὡς εἰσὶν οἱ καὶ ἐπαρκέσειαν ἀν ὥστε πάνυ μικρὰ πορίσαυτες κατακλύσειαν ἀν ἀφθονίᾳ 55 τὴν ἐμὴν δίαιταν· οἱ δὲ σοὶ φίλοι πολὺ ἀρκοῦντα [σοῦ] μᾶλλον ἔχοντες τῇ ἑαυτῶν κατασκευῇ ἢ σὺ τῇ σῇ ὅμως ὡς παρὰ σοῦ ὠφελησόμενοι ἀποβλέπουσι.
- 9 καὶ ὁ Κριτόβουλος εἶπεν,
ἔγὼ τούτοις, ὡ Σώκρατες, οὐκ ἔχω ἀντιλέγειν· 60
ἀλλ᾽ ὥρα σοι προστατεύειν ἐμοῦ, ὅπως μὴ τῷ
ὄντι οἰκτρὸς γένωμαι.
- ἀκούσας οὖν ὁ Σωκράτης εἶπε,
καὶ οὐ θαυμαστὸν δοκεῖς, ὡ Κριτόβουλε, τοῦτο
σαυτῷ ποιεῖν ὅτι δλίγῳ μὲν πρόσθεν, ὅτε ἔγὼ ἔφην 65
πλουτεῖν, ἐγέλασας ἐπ' ἐμοὶ ὡς οὐδὲ εἰδότι ὅ τι εἴη
πλοῦτος, καὶ πρότερον οὐκ ἐπαύσω πρὶν ἐξήλεγξάς
με καὶ ὄμολογεῖν ἐποίησας μηδὲ ἐκατοστὸν μέρος
τῶν σῶν κεκτῆσθαι, νῦν δὲ κελεύεις προστατεύειν
μέ σου καὶ ἐπιμελεῖσθαι ὅπως ἀν μὴ παντάπασιν 70
ἀληθῶς πένης γένοιο;
- 10 ὥρῳ γάρ σε, ἔφη, ὡ Σώκρατες, ἐν τι πλουτηρὸν
ἔργον ἐπιστάμενον περιουσίαν ποιεῖν. τὸν οὖν ἀπ'
δλίγων περιποιοῦντα ἐλπίζω ἀπὸ πολλῶν γ' ἀν
πάνυ ῥαδίως πολλὴν περιουσίαν ποιῆσαι.

- 11 οὐκονν μέμυησαι, ἀρτίως ἐν τῷ λόγῳ ὅτε οὐδὲ ἀναγρύζειν μοι ἔξουσίαν ἐποίησας λέγων ὅτι τῷ μὴ ἐπισταμένῳ ἵπποις χρῆσθαι οὐκ εἴη χρήματα οἱ ἵπποι οὐδὲ ἡ γῆ οὐδὲ τὰ πρόβατα οὐδὲ ἀργύριον οὐδὲ ἄλλο οὐδὲ ἐν ὅτῳ τις μὴ ἐπίσταιτο χρῆσθαι; 80 εἰσὶ μὲν οὖν αἱ πρόσοδοι ἀπὸ τῶν τοιούτων· ἐμὲ δὲ πῶς τινι τούτων οὔει ἀν ἐπιστηθῆναι χρῆσθαι, φ τὴν ἀρχὴν οὐδὲν πώποτ' ἐγένετο τούτων;
- 12 ἀλλ’ ἐδόκει ἡμῖν, καὶ εἰ μὴ χρήματά τις τύχοι ἔχων, ὅμως εἶναι τις ἐπιστήμη οἰκονομίας. τί οὖν 85 κωλύει καὶ σὲ ἐπίστασθαι;
- ὅπερ νὴ Δία καὶ αὐλεῖν ἀν κωλύσειεν ἄνθρωπον ἐπίστασθαι, εἰ μήτε αὐτὸς πώποτε κτήσαιτο αὐλοὺς μήτε ἄλλος αὐτῷ παράσχοι ἐν τοῖς αὐτοῦ μανθάνειν· οὕτω δὴ καὶ ἐμοὶ ἔχει περὶ τῆς οἰκο- 90 νομίας. οὔτε γὰρ αὐτὸς δργανα χρήματα ἐκεκτήμην, ὥστε μανθάνειν, οὔτε ἄλλος πώποτέ μοι παρέσχε τὰ ἑαυτοῦ διοικεῖν ἀλλ’ ἡ σὺ νυνὶ ἐθέλεις παρέχειν. οἱ δὲ δήπου τὸ πρῶτον μανθάνοντες κιθαρίζειν καὶ τὰς λύρας λυμαίνονται· καὶ ἐγὼ δὴ 95 εἰ ἐπιχειρήσαιμι ἐν τῷ σῷ οἴκῳ μανθάνειν οἰκονομεῖν, ἵσως ἀν καταλυμηναίμην ἀν σου τὸν οἴκον.
- 14 πρὸς ταῦτα ὁ Κριτόβουλος εἶπε,
προθύμως γε, ὁ Σώκρατες, ἀποφεύγειν μοι πειρᾶ 100 μηδέν με συνωφελῆσαι εἰς τὸ ῥᾶον ὑποφέρειν τὰ ἐμοὶ ἀναγκαῖα πράγματα.
οὐ μὰ Δῖ, ἔφη ὁ Σωκράτης, οὐκ ἔγωγε, ἀλλ’

ὅσα ἔχω καὶ πάνυ προθύμως ἐξηγήσομαι σοι.

15 οἰμαι δ' ἀν καὶ εἰ ἐπὶ πῦρ ἐλθόντος σου καὶ μὴ 105
δῆτος παρ' ἐμοί, εἰ ἄλλοσε ἥγαγον ὅπόθεν σοι εἴη
λαβεῖν, οὐκ ἀν ἐμέμφου μοι, καὶ εἰ ὑδωρ παρ' ἐμοῦ
αἴτοῦντί σοι αὐτὸς μὴ ἔχων ἄλλοσε καὶ ἐπὶ τοῦτο
ἥγησάμην, οἰδ' ὅτι οὐδὲ ἀν τοῦτό μοι ἐμέμφου, καὶ
εἰ βουλομένου μουσικὴν μαθεῖν σου παρ' ἐμοῦ 110
δείξαιμί σοι πολὺ δεινοτέρους ἐμοῦ περὶ μουσικὴν
καὶ σοι χάριν <ἀν> εἰδότας, εἰ ἐθέλοις παρ' αὐτῶν
μανθάνειν, τί ἀν ἔτι μοι ταῦτα ποιοῦντι μέμφοιο;
οὐδὲν ἀν δικαίως γε, ὡ Σώκρατες.

16 ἐγὼ τοίνυν σοι δείξω, ὡ Κριτόβουλε, δσα νῦν 115
λιπαρεῖς παρ' ἐμοῦ μανθάνειν, πολὺ ἄλλους ἐμοῦ
δεινοτέρους περὶ ταῦτα. ὁμολογῶ δὲ μεμεληκέναι
μοι οἵτινες ἔκαστα ἐπιστημονέστατοί εἰσι τῶν ἐν
17 τῇ πόλει. καταμαθὼν γάρ ποτε ἀπὸ τῶν αὐτῶν
ἔργων τοὺς μὲν πάνυ ἀπόρους δῆτας, τοὺς δὲ πάνυ 120
πλουσίους, ἀπεθαύμασα, καὶ ἔδοξέ μοι ἄξιον εἶναι
ἐπισκέψεως ὁ τι εἴη τοῦτο. καὶ ηὑρον ἐπισκοπῶν
18 πάνυ οἰκείως ταῦτα γιγνόμενα. τοὺς μὲν γὰρ εἰκῇ
ταῦτα πράττοντας ζημιούμενους ἐώρων, τοὺς δὲ
γνώμη συντεταμένη ἐπιμελουμένους καὶ θᾶττον 125
καὶ ῥᾶον καὶ κερδαλεώτερον κατέγνων πράττοντας.
παρ' ᾧ ἀν καὶ σὲ οἰμαι, εἰ βούλοιο, μαθόντα, εἴ
σοι ὁ θεὸς μὴ ἐναντιοῦτο, πάνυ ἀν δεινὸν χρημα-
τιστὴν γενέσθαι.

III ἀκούσας ταῦτα ὁ Κριτόβουλος εἶπε,
νῦν τοι, ἔφη, ἐγώ σε οὐκέτι ἀφήσω, ὡ Σώκρατες,

πρὶν ἄν μοι ἀ νόμησαι ἐναντίον τῶν φίλων τουτῶν ἀποδείξης.

τί οὖν, ἔφη ὁ Σωκράτης, ὡς Κριτόβουλε, ην σοι 5
ἀπιδεικνύω πρῶτον μὲν οἰκίας τοὺς μὲν ἀπὸ πολλοῦ ἀργυρίου ἀχρήστους οἰκοδομοῦντας, τοὺς δὲ
ἀπὸ πολὺ ἐλάττονος πάντα ἔχούσας ὅσα δεῖ, ἢ
δόξω ἐν τί σοι τοῦτο τῶν οἰκονομικῶν ἔργων ἐπιδεικνύναι;

10

καὶ πάνυ γ', ἔφη ὁ Κριτόβουλος.

2 τι δ' ην τὸ τούτου ἀκόλουθον μετὰ τοῦτο σοι
ἐπιδεικνύω, τοὺς μὲν πάνυ πολλὰ καὶ παντοῖα
κεκτημένους ἐπιπλα, καὶ τούτοις, ὅταν δέωνται,
μὴ ἔχοντας χρῆσθαι μηδὲ εἰδότας εἰ σῶά ἐστιν 15
αὐτοῖς, καὶ διὰ ταῦτα πολλὰ μὲν αὐτοὺς ἀνιωμένους,
πολλὰ δ' ἀνιωντας τοὺς οἰκέτας· τοὺς δὲ
οὐδὲν πλέον ἀλλὰ καὶ μείονα τούτων κεκτημένους
ἔχοντας εὐθὺς ἔτοιμα, ὅτων ἀν δέωνται, χρῆσθαι;

3 ἄλλο τι οὖν τούτων ἐστίν, ὡς Σώκρατες, αἴτιον 20
ἡ ὅτι τοῖς μὲν ὅποι ἔτυχεν ἔκαστον καταβέβληται,
τοῖς δὲ ἐν χώρᾳ ἔκαστα τεταγμένα κεῖται;

ναὶ μὰ Διὸν, ἔφη ὁ Σωκράτης· καὶ οὐδὲ ἐν χώρᾳ
γ' ἐν ἥτις ἔτυχεν, ἀλλ' ἐνθα προσήκει, ἔκαστα διατέτακται.

25

λέγειν τί μοι δοκεῖς, ἔφη, καὶ τοῦτο, ὁ Κριτόβουλος, τῶν οἰκονομικῶν.

4 τί οὖν, ην σοι, ἔφη, καὶ οἰκέτας αὖ ἐπιδεικνύω
ἐνθα μὲν πάντας ὡς εἰπεῖν δεδεμένους, καὶ τούτους
θαμινὰ ἀποδιδράσκοντας, ἐνθα δὲ λελυμένους καὶ 30

έθέλοντάς τε ἐργάζεσθαι καὶ παραμένειν, οὐ καὶ τοῦτό σοι δόξω ἀξιοθέατον τῆς οἰκονομίας ἔργον ἐπιδεικνύαι;

ναὶ μὰ Δῖ', ἔφη ὁ Κριτόβουλος, καὶ σφόδρα γε.

5 ήν δὲ καὶ παραπλησίους γεωργίας γεωργοῦντας, 35 τοὺς μὲν ἀπολωλέναι φάσκοντας ὑπὸ γεωργίας καὶ ἀποροῦντας, τοὺς δὲ ἀφθόνως καὶ καλῶς πάντα ἔχοντας ὅσων δέονται ἀπὸ τῆς γεωργίας;

ναὶ μὰ Δῖ', ἔφη ὁ Κριτόβουλος. Ἰσως γὰρ ἀναλίσκουσιν οὐκ εἰς ἀ δεῖ μόνον, ἀλλὰ καὶ εἰς ἀ 40 βλάβην φέρει αὐτῷ καὶ τῷ οἴκῳ.

6 εἰσὶ μέν τινες Ἰσως, ἔφη ὁ Σωκράτης, καὶ τοιούτοι. ἀλλ' ἐγὼ οὐ τούτους λέγω, ἀλλ' οὐδὲ εἰς τάιναγκαῖα ἔχουσι δαπανᾶν, γεωργεῦν φάσκοντες.

καὶ τί ἀν εἴη τούτου αἴτιον, ὡς Σώκρατες; 45

ἐγὼ σε ἄξω καὶ ἐπὶ τούτους, ἔφη ὁ Σωκράτης. σὺ δὲ θεώμενος δήπου καταμαθήσει.

νὴ Δῖ', ἔφη, ήν δύνωμαί γε.

7 οὐκοῦν χρὴ θεώμενον σαυτοῦ ἀποπειρᾶσθαι εἰ γνώσει. νῦν δ' ἐγὼ σοι σύνοιδα ἐπὶ μὲν κωμῳδῶν 50 θέαν καὶ πάνυ πρωὶ ἀνιστάμενον καὶ πάνυ μακρὰν ὅδὸν βαδίζοντα καὶ ἐμὲ ἀναπείθοντα προθύμως συνθεᾶσθαι· ἐπὶ δὲ τοιοῦτον οὐδέν με πώποτε ἔργον παρεκάλεσα.

οὐκοῦν γελοῖός σοι φαίνομαι εἶναι, ὡς Σώκρατες; 55

8 σαυτῷ δὲ πολὺ νὴ Δῖ', ἔφη, γελοιότερος. ήν δὲ καὶ ἀφ' ἵππικῆς σοι ἐπιδεικνύω τοὺς μὲν εἰς ἀπορίαν τῶν ἐπιτηδείων ἐληλυθότας, τοὺς δὲ διὰ τὴν

ίππικήν καὶ πάνυ εὐπόρους δύτας, καὶ ἄμα ἀγαλλομένους ἐπὶ τῷ κέρδει;

οὐκοῦν τούτους μὲν καὶ ἐγὼ ὁρῶ καὶ οἶδα ἑκατέρους, καὶ οὐδέν τι μᾶλλον τῶν κερδαινόντων γίγνομαι.

9 θεὰ γὰρ αὐτοὺς ἡπερ τοὺς τραγῳδούς τε καὶ κωμῳδούς, οὐχ ὅπως ποιητὴς οἰομαι γένη, ἀλλ' 65 ὅπως ἡσθῆς ἴδων τι ἡ ἀκούσας· καὶ ταῦτα μὲν ἵσως οὕτως ὁρθῶς ἔχει, οὐ γὰρ ποιητὴς βούλει γενέσθαι, ιππικῇ δ' ἀναγκαζόμενος χρῆσθαι οὐ μῶρος οἴει εἶναι εἰ μὴ σκοπεῖς ὅπως μὴ ἴδιώτης ἔσει τούτου τοῦ ἔργου, ἄλλως τε καὶ τῶν αὐτῶν *γενέσθαι* *ιππων* ἀγαθῶν εἰς τε τὴν χρῆσιν καὶ κερδαλέων εἰς πώλησιν δύτων;

10 πωλοδαμνεῖν με κελεύεις, ὡς Σώκρατες;

οὐ μὰ Δίη οὐδέν τι μᾶλλον ἡ καὶ γεωργοὺς ἐκ παιδίων ὀνούμενον κατασκευάζειν, ἀλλ' εἶναι τινές 75 μοι δοκοῦσιν ἡλικίαι καὶ ἵππων καὶ ἀνθρώπων, αἱ εὐθύς τε χρήσιμοί εἰσι καὶ ἐπὶ τὸ βέλτιον ἐπιδιδόασιν. ἔχω δὲ ἐπιδεῖξαι καὶ γυναιξὶ ταῖς γαμεταῖς τοὺς μὲν οὕτω χρωμένους ὥστε συνεργοὺς ἔχειν αὐτὰς εἰς τὸ συναύξειν τοὺς οἴκους, τοὺς δὲ ἡ 80 πλεῖστα λυμαίνονται.

11 καὶ τούτου πότερα χρή, ὡς Σώκρατες, τὸν ἄνδρα αἰτιάσθαι ἡ τὴν γυναικα;

πρόβατον μέν, ἔφη ὁ Σωκράτης, ως ἐπὶ τὸ πολὺ ἦν κακῶς ἔχῃ, τὸν νομέα αἰτιώμεθα, καὶ ἵππος ως 85 ἐπὶ τὸ πολὺ ἦν κακουργῆ, τὸν ἵππεα κακίζομεν.

- τῆς δὲ γυναικός, εἰ μὲν διδασκομένη ὑπὸ τοῦ ἀνδρὸς τάγαθὰ κακοποιεῖ, ἵσως δικαίως ἀνὴρ γυνὴ τὴν αἰτίαν ἔχοι· εἰ δὲ μὴ διδάσκων τὰ καλὰ κάγαθὰ ἀνεπιστήμονι τούτων χρῶτο, ἀρ' οὐδὲ δικαίως ἀνὴρ 90
 12 ἀνὴρ τὴν αἰτίαν ἔχοι; πάντως δ', ἔφη, ὁ Κριτό-
 βουλε, φίλοι γάρ ἐσμεν οἱ παρόντες, ἀπαληθεῦσαι
 δεῖ πρὸς ἡμᾶς· ἔστιν ὅτῳ ἄλλῳ τῶν σπουδαίων
 πλείω ἐπιτρέπεις ἢ τῇ γυναικί;
 οὐδενί, ἔφη. 95
 ἔστι δὲ ὅτῳ ἐλάττονα διαλέγει ἢ τῇ γυναικί;
 εἰ δὲ μή, οὐ πολλοῖς γε, ἔφη.
- 13 ἔγημας δὲ αὐτὴν παῖδα νέαν μάλιστα καὶ ὡς
 ἐδύνατο ἐλάχιστα ἐωρακυῖαν καὶ ἀκηκούναν; 100
 μάλιστα.
 οὐκοῦν πολὺ θαυμαστότερον εἴ τι ὁν δεῖ λέγειν
 ἢ πράττειν ἐπίσταιτο ἢ εἰ ἔξαμαρτάνοι.
- 14 οἵς δὲ σὺ λέγεις ἀγαθὰς εἶναι γυναῖκας, ὁ
 Σώκρατες, ἢ αὐτοὶ ταύτας ἐπαιδεύσαν;
- οὐδὲν οἷον τὸ ἐπισκοπεῦσθαι. συστήσω δέ σοι 105
 ἐγὼ καὶ Ἀσπασίαν, ἢ ἐπιστημονέστερον ἐμοῦ σοι
- 15 ταῦτα πάντα ἐπιδείξει. νομίζω δὲ γυναῖκα κοινω-
 νὸν ἀγαθὴν οἴκου οὐσαν πάνυ ἀντίρροπον εἶναι τῷ
 ἀνδρὶ ἐπὶ τὸ ἀγαθόν. ἔρχεται μὲν γὰρ εἰς τὴν
 οἰκίαν διὰ τῶν τοῦ ἀνδρὸς πράξεων τὰ κτήματα ὡς 110
 ἐπὶ τὸ πολύ, δαπανᾶται δὲ διὰ τῶν τῆς γυναικὸς
 ταμιευμάτων τὰ πλεῖστα· καὶ εὖ μὲν τούτων γιγ-
 νομένων αὔξονται οἱ οἴκοι, κακῶς δὲ τούτων πρατ-
 16 τομένων οἱ οἴκοι μειοῦνται. οἴμαι δέ σοι καὶ τῶν
 ἄλλων ἐπιστημῶν τοὺς ἀξίως λόγου ἐκάστην ἐργα- 115

ζομένους ἔχειν ἀν ἐπιδεῖξαι σοι, εἴ τι προσδεῖσθαι νομίζεις.

IV ἀλλὰ πάσας μὲν τί σε δεῖ ἐπιδεικνύναι, ω Σώκρατες; ἔφη ὁ Κριτόβουλος· οὔτε γὰρ κτήσασθαι πασῶν τῶν τεχιῶν ἑργάτας ῥάδιον οἶους δεῖ, οὔτε ἔμπειρον γενέσθαι αὐτῶν οἰόν τε, ἀλλ' αὖ δοκοῦσι κάλλισται τῶν ἐπιστημῶν καὶ ἐμοὶ πρέποι ἀν 5 μάλιστα ἐπιμελομένῳ, ταύτας μοι καὶ αὐτὰς ἐπιδείκνυε καὶ τοὺς πράττοντας αὐτάς, καὶ αὐτὸς δὲ ὃ τι δύνασαι συνωφέλει εἰς ταῦτα διδάσκων.

2 ἀλλὰ καλῶς, ἔφη, λέγεις, ω Κριτόβουλε. καὶ ιο γὰρ αἱ γε βαναυσικαὶ καλούμεναι καὶ ἐπίρρηποι [τέ] εἰσι, καὶ εἰκότως μέντοι πάνυ ἀδοξοῦνται πρὸς τῶν πόλεων. καταλυμαίνονται γὰρ τὰ σώματα τῶν τε ἐργαζομένων καὶ τῶν ἐπιμελομένων, ἀναγκάζουσαι καθῆσθαι καὶ σκιατραφεῖσθαι, ἔνιαι δὲ καὶ 15 πρὸς πῦρ ἡμερεύειν. τῶν δὲ σωμάτων θηλυνομένων καὶ αἱ ψυχαὶ πολὺ ἀρρωστότεραι γίγνονται.

3 καὶ ἀσχολίας δὲ μάλιστα ἔχουσι καὶ φίλων καὶ πόλεως συνεπιμελεῖσθαι αἱ βαναυσικαὶ καλούμεναι. ὥστε οἱ τοιοῦτοι δοκοῦσι κακοὶ καὶ φίλοις 20 χρῆσθαι καὶ ταῖς πατρίσιν ἀλεξητῆρες εἶναι. καὶ ἐν ἐνίαις μὲν τῶν πόλεων, μάλιστα δὲ ἐν ταῖς εὐπολέμοις δοκούσαις εἶναι, οὐδὲ ἔξεστι τῶν πολιτῶν οὐδενὶ βαναυσικὰς τέχνας ἐργάζεσθαι.

4 ἡμῖν δὲ δὴ ποίαις συμβούλεύεις, ω Σώκρατες, 25 χρῆσθαι;

ἀρα, ἔφη ὁ Σωκράτης, μὴ αἰσχυνθῶμεν βασιλέα

τὸν Περσῶν μιμήσασθαι; ἐκεῖνον γάρ φασιν ἐν τοῖς καλλίστοις τε καὶ ἀναγκαιοτάτοις ἡγούμενον εἶναι ἐπιμελήμασι γεωργίαν τε καὶ τὴν πολεμικὴν 30 τέχνην τούτων ἀμφοτέρων ἰσχυρώς ἐπιμελεῖσθαι.

5 καὶ ὁ Κριτόβουλος ἀκούσας ταῦτα εἶπε,
καὶ τοῦτο, ἔφη, πιστεύεις, ὡΣώκρατες, βασιλέα τὸν Περσῶν γεωργίας τι συνεπιμελεῖσθαι;

ἀδ' ἄν, ἔφη ὁ Σωκράτης, ἐπισκοποῦντες, ὡΣ Κρι- 35
τόβουλε, ἵσως ἀν καταμάθοιμεν εἴ τι συνεπιμελεῖ-
ται· τῶν μὲν γὰρ πολεμικῶν ἔργων ὁμολογοῦμεν
αὐτὸν ἰσχυρώς ἐπιμελεῖσθαι, ὅτι ἐξ ὀπόσων περ
ἐθνῶν <δασμοὺς> λαμβάνει τέταχε τῷ ἄρχοντι
ἐκάστῳ εἰς ὄπόσους δεῖ διδόναι τροφὴν ἵππέας καὶ 40
τοξότας καὶ σφενδονήτας καὶ γερροφόρους, οἵτινες
τῶν τε ὑπ' αὐτοῦ ἄρχομένων ἴκανοὶ ἔσονται κρα-
τεῖν καὶ ἦν πολέμιοι ἐπίωσιν ἀρήξουσι τῇ χώρᾳ,
6 χωρὶς δὲ τούτων φυλακὰς ἐν ταῖς ἀκροπόλεσι
τρέφει· καὶ τὴν μὲν τροφὴν τοῖς φρουροῖς δίδωσιν 45
ὁ ἄρχων φ τοῦτο προστέτακται, βασιλεὺς δὲ κατ'
ἐνιαυτὸν ἐξέτασιν ποιεῖται τῶν μισθοφόρων καὶ
τῶν ἄλλων οἷς ὠπλίσθαι προστέτακται, καὶ πάν-
τας ἄμα συνάγων πλὴν τοὺς ἐν ταῖς ἀκροπόλεσιν
- ἔνθα δὴ ὁ σύλλογος καλεῖται. καὶ τοὺς μὲν ἀμφὶ 50
τὴν ἑαυτοῦ οἰκησιν αὐτὸς ἐφορᾷ, τοὺς δὲ πρόσω
7 ἀποικοῦντας πιστοὺς πέμπει ἐπισκοπεῖν· καὶ οἱ
μὲν ἀν φαίνωνται τῶν φρουράρχων καὶ τῶν χι-
λιάρχων καὶ τῶν σατραπῶν τὸν ἀριθμὸν τὸν
τεταγμένον ἔκπλεων ἔχοντες, καὶ τούτους δοκίμοις 55

ἴπποις τε καὶ ὅπλοις κατεσκευασμένους παρέχωσι, τούτους μὲν τοὺς ἄρχοντας καὶ ταῖς τιμαῖς αὐξεῖ καὶ δώροις μεγάλοις καταπλουτίζει, οὓς δ' ἀν εὔρη τῶν ἀρχόντων ἡ καταμελοῦντας τῶν φρουραρχιῶν ἡ κατακερδαίνοντας, τούτους χαλεπῶς κολάζει καὶ βο παύων τῆς ἀρχῆς ἄλλους ἐπιμελητὰς καθίστησι.

τῶν μὲν δὴ πολεμικῶν ἔργων ταῦτα ποιῶν δοκεῖ 8 ήμὲν ἀναμφιλόγως ἐπιμελεῖσθαι. ἔτι δὲ ὁπόσην μὲν τῆς χώρας διελαύνων ἔφορῷ, αὐτὸς καὶ δοκιμάζει, ὁπόσην δὲ μὴ αὐτὸς ἔφορῷ, πέμπων πιστοὺς 65 ἐπισκοπεῖται. καὶ οὓς μὲν ἀν αἰσθάνηται τῶν ἀρχόντων συνοικουμένην τε τὴν χώραν παρεχομένους καὶ ἐνεργὸν οὖσαν τὴν γῆν καὶ πλήρη δένδρων τε ὡν ἐκάστη φέρει καὶ καρπῶν, τούτοις μὲν χώραν τε ἄλλην προστίθησι καὶ δώροις κοσμεῖ 70 καὶ ἔδραις ἐντίμοις γεραίρει, οἷς δ' ἀν ὅρᾳ ἀργόν τε τὴν χώραν οὖσαν καὶ ὀλιγάνθρωπον ἡ διὰ χαλεπότητα ἡ δι' ὑβριν ἡ δι' ἀμέλειαν, τούτους δὲ κολάζων καὶ παύων τῆς ἀρχῆς ἄρχοντας ἄλλους 9 καθίστησι. ταῦτα ποιῶν δοκεῖ ἡττον ἐπιμελεῖσθαι 75 ὅπως ἡ γῆ ἐνεργὸς ἔσται ὑπὸ τῶν κατοικούντων ἡ ὅπως εὐ φυλάξεται ὑπὸ τῶν φρουρούντων; καὶ εἰσὶ δ' αὐτῷ οἱ ἄρχοντες διατεταγμένοι ἐφ' ἐκάτερον οὐχ οἱ αὐτοί, ἀλλ' οἱ μὲν ἄρχουσι τῶν κατοικούντων τε καὶ τῶν ἔργατῶν, καὶ δασμοὺς ἐκ 80 τούτων ἐκλέγουσιν, οἱ δὲ ἄρχουσι τῶν ὠπλισμένων 10 <τε καὶ τῶν> φρουρῶν. καλὸν μὲν ὁ φρούραρχος μὴ ἰκανῶς τῇ χώρᾳ ἀρήγη, ὁ τῶν ἐνοικούντων ἄρ-

- χων καὶ τῶν ἔργων ἐπιμελούμενος κατηγορεῖ τοῦ φρουράρχου, ὅτι οὐ δύνανται ἔργαζεσθαι διὰ τὴν 85 ἀφυλαξίαν, ἢν δὲ παρέχοντος τοῦ φρουράρχου εἰρήνην τοῖς ἔργοις ὁ ἄρχων ὀλιγάνθρωπόν τε παρέχηται καὶ ἀργὸν τὴν χώραν, τούτου αὖ κατη-
γορεῖ ὁ φρούραρχος. καὶ γὰρ σχεδόν τι οἱ κακῶς τὴν χώραν ἔργαζόμενοι οὔτε τοὺς φρουροὺς τρέ- 90 φουσιν οὔτε τοὺς δασμοὺς δύνανται ἀποδιδόναι. ὅπου δὲ ἀν σατράπης καθιστᾶται, οὗτος ἀμφοτέ-
ρων τούτων ἐπιμελεῖται.
- 12 ἐκ τούτων ὁ Κριτόβουλος εἶπεν,
οὐκοῦν εἰ μὲν δὴ ταῦτα ποιεῖ βασιλεύς, ὡ 95
Σώκρατες, οὐδὲν ἔμοιγε δοκεῖ ἡττον τῶν γεωργικῶν ἔργων ἐπιμελεῖσθαι ἡ τῶν πολεμικῶν.
- 13 ἔτι δὲ πρὸς τούτοις, ἔφη ὁ Σωκράτης, ἐν ὁπόσαις τε χώραις ἐνοικεῖ καὶ εἰς ὁπόσας ἐπιστρέφεται, ἐπιμελεῖται τούτων ὅπως κῆποί τε ἔσονται, οἱ 100 παράδεισοι καλούμενοι, πάντων καλῶν τε κάγα-
θῶν μεστοὶ ὅσα ἡ γῆ φύει ἐθέλει, καὶ ἐν τούτοις αὐτὸς τὰ πλεῖστα διατρίβει, ὅταν μὴ ἡ ὥρα τοῦ ἔτους ἔξειργη.
- 14 νὴ Δι', ἔφη ὁ Κριτόβουλος, ἀνάγκη τοίνυν, ὡ 105
Σώκρατες, ἐνθα γε διατρίβει αὐτός, καὶ ὅπως ὡς κάλλιστα κατεσκευασμένοι ἔσονται οἱ παράδεισοι ἐπιμελεῖσθαι δένδρεσι καὶ τοῖς ἄλλοις ἄπασι κα-
λοῖς ὅσα ἡ γῆ φύει.
- 15 φασὶ δέ τινες, ἔφη ὁ Σωκράτης, ὡ Κριτόβουλε, 110
καὶ ὅταν δῶρα διδῷ ὁ βασιλεύς, πρῶτον μὲν εἰσ-

- καλεῖν τοὺς πολέμῳ ἀγαθοὺς γεγονότας, ὅτι οὐδὲν ὅφελος πολλὰ ἀροῦν, εἰ μὴ εἰεν οἱ ἀρήξοντες· δεύτερον δὲ τοὺς κατασκευάζοντας τὰς χώρας ἄριστα καὶ ἐνεργοὺς ποιοῦντας, λέγοντα ὅτι οὐδὲν 115 οἱ ἄλκιμοι δύναιντο ζῆν, εἰ μὴ εἰεν οἱ ἐργαζόμενοι.
- 16 λέγεται δὲ καὶ Κῦρος ποτε, ὅσπερ εὐδοκιμώτατος δὴ βασιλεὺς γεγένηται, εἰπεῖν τοῖς ἐπὶ τὰ δῶρα κεκλημένοις ὅτι αὐτὸς ἀν δικαίως τὰ ἀμφοτέρων δῶρα λαμβάνοι· κατασκευάζειν τε γὰρ ἄριστος 120 εἶναι ἔφη χώραν καὶ ἀρήγειν τοῖς κατεσκευασμένοις.
- 17 Κῦρος μὲν τοίνυν, ἔφη ὁ Κριτόβουλος, ὡς Σώκρατες, καὶ ἐπηγάλλετο οὐδὲν ἦττον, εἰ ταῦτα ἔλεγεν, ἐπὶ τῷ χώρας ἐνεργοὺς ποιεῦν καὶ κατα- 125 σκευάζειν ἥτις ἐπὶ τῷ πολεμικὸς εἶναι.
- 18 καὶ ναὶ μὰ Δί', ἔφη ὁ Σωκράτης, Κῦρος γε [εἰ ἐβίωσεν] ἄριστος ἀν δοκεῖ ἄρχων γενέσθαι, καὶ τούτου τεκμήρια ἄλλα τε πολλὰ παρέσχηται καὶ ὅτι, ὅτε περὶ τῆς βασιλείας τῷ ἀδελφῷ ἐπορεύετο 130 μαχούμενος, παρὰ μὲν Κύρου οὐδεὶς λέγεται αὐτομολῆσαι πρὸς βασιλέα, παρὰ δὲ βασιλέως
- 19 πολλαὶ μυριάδες πρὸς Κύρουν. ἐγὼ δὲ καὶ τοῦτο ἥγονται μέγα τεκμήριον ἄρχοντος ἀρετῆς εἶναι, φῶτον ἔκοντες πείθωνται καὶ ἐν τοῖς δεινοῖς παρα- 135 μένειν ἐθέλωσιν. ἐκείνῳ δὲ καὶ οἱ φίλοι ζῶντί τε συνεμάχοντο καὶ ἀποθανόντι συναπέθανον πάντες περὶ τὸν νεκρὸν μαχόμενοι πλὴν Ἀριαίου· Ἀριαῖος
- 20 δ' ἔτυχεν ἐπὶ τῷ εὐωνύμῳ κέρατι τεταγμένος.

οὗτος τοίνυν ὁ Κῦρος λέγεται Λυσάνδρῳ, ὅτε ἥλθεν 140
 ἄγων αὐτῷ τὰ παρὰ τῶν συμμάχων δῶρα, ἔλλα
 τε φιλοφρονεῖσθαι, ὡς αὐτὸς ἔφη ὁ Λύσανδρος
 ξένῳ ποτέ τινι ἐν Μεγάροις διηγούμενος, καὶ τὸν
 ἐν Σάρδεσι παράδεισον ἐπιδεικνύναι αὐτὸν ἔφη.
 21 ἐπεὶ δὲ ἐθαύμαζεν αὐτὸν ὁ Λύσανδρος ὡς καλὰ 145
 μὲν τὰ δένδρα εἴη, δι’ ἵσου δὲ [τὰ] πεφυτευμένα,
 δρθὸι δὲ οἱ στίχοι τῶν δένδρων, εὐγάνων δὲ πάντα
 καλῶς εἴη, ὀσμαὶ δὲ πολλαὶ καὶ ἥδειαι συμπαρ-
 ομαρτοῖν αὐτοῖς περιπατοῦσι, καὶ ταῦτα θαυμάζων
 εἰπεν, ἀλλ’ ἐγώ τοι, ὡς Κῦρε, πάντα μὲν <ταῦτα> 150
 θαυμάζω ἐπὶ τῷ κάλλει, πολὺ δὲ μᾶλλον ἄγαμαι
 τοῦ καταμετρήσαντός σοι καὶ διατάξαντος ἔκαστα
 22 τούτων· ἀκούσαντα δὲ ταῦτα τὸν Κῦρον ἡσθῆναι
 τε καὶ εἰπεῖν, ταῦτα τοίνυν, ὡς Λύσανδρε, ἐγὼ
 πάντα καὶ διεμέτρησα καὶ διέταξα, ἔστι δὲ αὐτῶν, 155
 23 φάναι, ἂν καὶ ἐφύτευσα αὐτός. καὶ ὁ Λύσανδρος
 ἔφη, ἀποβλέψας εἰς αὐτὸν καὶ ἴδων τῶν τε ἴμα-
 τίων τὸ κάλλος ὃν εἶχε καὶ τῆς ὀσμῆς αἰσθόμενος
 καὶ τῶν στρεπτῶν καὶ τῶν ψελίων [τὸ κάλλος] καὶ
 τοῦ ἄλλου κόσμου οὖν εἶχεν, εἰπεῖν, τί λέγεις, φάναι, 160
 ὡς Κῦρε; ἡ γὰρ σὺ ταῖς σαῖς χερσὶ τούτων τι ἐφύ-
 24 τευσας; καὶ τὸν Κῦρον ἀποκρίνασθαι, θαυμάζεις
 τοῦτο, [ἔφη], ὡς Λύσανδρε; δύμνυμί σοι τὸν Μίθρην,
 ὅταν περ ὑγιαίνω, μηπώποτε δειπνῆσαι πρὶν ἰδρῶ-
 σαι ἡ τῶν πολεμικῶν τι ἡ τῶν γεωργικῶν ἔργων 165
 25 μελετῶν ἡ ἀεὶ ἐν γέ τι φιλοτιμούμενος. καὶ αὐτὸς
 μέντοι ἔφη ὁ Λύσανδρος ἀκούσας ταῦτα δεξιώ-

σασθαί τε αὐτὸν καὶ εἰπεῖν, δικαίως μοι δοκεῖς, ὁ Κῦρε, εὐδαιμόνων εἶναι· ἀγαθὸς γὰρ ὅν ἀνὴρ εὐδαιμονεῖς.

170

V ταῦτα δέ, ὁ Κριτόβουλε, ἐγὼ διηγοῦμαι, ἔφη ὁ Σωκράτης, ὅτι τῆς γεωργίας οὐδὲ οἱ πάνυ μακάριοι δύνανται ἀπέχεσθαι. ἔοικε γὰρ ἡ ἐπιμέλεια αὐτῆς εἶναι ἄμα τε ἡδυπάθειά τις καὶ οἴκου αὔξησις καὶ σωμάτων ἀσκησις εἰς τὸ δύνασθαι ὅσα ἀνδρὶ ἐλεύ- 5
2 θέρῳ προσήκει. πρῶτον μὲν γὰρ ἀφ' ὧν ζῶσιν οἱ ἄνθρωποι, ταῦτα ἡ γῆ φέρει ἐργαζομένοις, καὶ ἀφ' 3 ὧν τοίνυν ἡδυπάθουσι, προσεπιφέρει· ἔπειτα δὲ ὅσοις κοσμοῦσι βωμοὺς καὶ ἀγάλματα καὶ οὓς αὐτοὶ κοσμοῦνται, καὶ ταῦτα μετὰ ἡδίστων ὁσμῶν 10 καὶ θεαμάτων παρέχει· ἔπειτα δὲ ὅψα πολλὰ τὰ μὲν φύει, τὰ δὲ τρέφει· καὶ γὰρ ἡ προβατευτικὴ τέχνη συνήπται τῇ γεωργίᾳ, ὥστε ἔχειν καὶ θεοὺς 4 ἔξαρέσκεσθαι θύοντας καὶ αὐτοὺς χρῆσθαι. παρ-
έχουσα δ' ἀφθονώτατα τάγαθὰ οὐκ ἐὰν ταῦτα μετὰ 15 μαλακίας λαμβάνειν, ἀλλὰ ψύχη τε χειμῶνος καὶ θάλπη θέρους ἐθίζει καρτερεῖν. καὶ τοὺς μὲν αὐ-
τουργοὺς διὰ τῶν χειρῶν γυμνάζουσα ἵσχὺν αὐτοῖς 20 προστίθησι, τοὺς δὲ τῇ ἐπιμελείᾳ γεωργοῦντας ἀνδρίζει πρωί τε ἐγείρουσα καὶ πορεύεσθαι σφο-
δρῶς ἀναγκάζουσα. καὶ γὰρ ἐν τῷ χώρῳ καὶ ἐν τῷ 25 ἄστει ἀεὶ ἐν ὕρᾳ αἱ ἐπικαιριώταται πράξεις εἰσὶν.
ἔπειτα ἦν τε σὺν ἵππῳ ἀρήγειν τις τῇ πόλει βού-
5 ληται, τὸν ἵππον ἰκανωτάτη ἡ γεωργία συντρέ-
φειν, ἦν τε πεζῇ, σφοδρὸν τὸ σῶμα παρέχει· θήραις 25

τε ἐπιφιλοπονεῖσθαι συνεπαίρει τι ἡ γῆ καὶ κυσὶν
εὐπέτειαν τροφῆς παρέχουσα καὶ θηρία συμπαρα-
6 τρέφουσα. ὡφελούμεναι δὲ καὶ αἱ κύνες καὶ οἱ
ἴπποι ἀπὸ τῆς γεωργίας ἀντωφελοῦσι τὸν χῶρον,
ό μὲν ἵππος πρώι τε κομίζων τὸν κηδόμενον εἰς 30
τὴν ἐπιμέλειαν καὶ ἔξουσίαν παρέχων ὁφὲ ἀπιέναι,
αἱ δὲ κύνες τά τε θηρία ἀπερύκουσαι ἀπὸ λύμης
καρπῶν καὶ προβάτων καὶ τῇ ἐρημίᾳ τὴν ἀσφα-
7 λειαν συμπαρέχουσαι. παρορμᾶ δέ τι καὶ εἰς τὸ
ἀρήγειν σὺν ὅπλοις τῇ χώρᾳ καὶ ἡ γῆ τοὺς γεωρ- 35
γοὺς ἐν τῷ μέσῳ τοὺς καρποὺς τρέφουσα τῷ κρα-
8 τοῦντι λαμβάνειν. καὶ δραμεῖν δὲ καὶ βαλεῖν καὶ
πηδῆσαι τίς ἴκανωτέρους τέχνη γεωργίας παρέχ-
εται; τίς δὲ τοῖς ἐργαζομένοις πλείω τέχνη ἀντι-
χαρίζεται; τίς δὲ ἥδιον τὸν ἐπιμελόμενον δέχεται, 40
προτείνουσα προσιόντι λαβεῖν ὅ τι χρήζει; τίς δὲ
9 ξένους ἀφθονώτερον δέχεται; χειμάσαι δὲ πυρὶ¹
ἀφθόνῳ καὶ θερμοῖς λουτροῖς ποῦ πλείων εὐμάρεια
ἡ ἐν χώρῳ τῷ; ποῦ δὲ ἥδιον θερίσαι ὕδασί τε καὶ
10 πνεύμασι καὶ σκιᾶς ἡ κατ' ἀγρόν; τίς δὲ ἄλλῃ 45
θεοῖς ἀπαρχὰς πρεπωδεστέρας παρέχει ἡ ἑορτὰς
πληρεστέρας ἀποδεικνύει; τίς δὲ οἰκέταις προσφι-
λεστέρα ἡ γυναικὶ ἡδίων ἡ τέκνοις ποθεινοτέρα
11 ἡ φίλοις εὐχαριστοτέρα; ἐμοὶ μὲν θαυμαστὸν
δοκεῖ εἶναι εἴ τις ἐλεύθερος ἄνθρωπος ἡ κτῆμά τι 50
τούτου ἥδιον κέκτηται ἡ ἐπιμέλειαν ἡδίω τινὰ
12 ταύτης ηὕρηκεν ἡ ὡφελιμωτέραν εἰς τὸν βίον. ἔτι
δὲ ἡ γῆ θεὸς οὖσα τοὺς δυναμένους καταμανθάνειν

καὶ δικαιοσύνην διδάσκει· τοὺς γὰρ ἄριστα θερα-
 13 πεύοντας αὐτὴν πλεῖστα ἀγαθὰ ἀντιποιεῖ. ἐὰν δὲ 55
 ἄρα καὶ ὑπὸ πλήθους ποτὲ στρατευμάτων τῶν
 ἔργων στερηθῶσιν οἱ ἐν τῇ γεωργίᾳ ἀναστρεφόμενοι
 καὶ σφοδρῶς καὶ ἀνδρικῶς παιδευόμενοι, οὗτοι εὖ
 παρεσκευάσμένοι καὶ τὰς ψυχὰς καὶ τὰ σώματα,
 ἦν μὴ θεὸς ἀποκωλύῃ, δύνανται ίόντες εἰς τὰς 60
 τῶν ἀποκωλυόντων λαμβάνειν ἀφ' ὧν θρέψονται.
 πολλάκις δὲ ἐν τῷ πολέμῳ καὶ ἀσφαλέστερόν ἐστι
 σὺν τοῖς ὅπλοις τὴν τροφὴν μαστεύειν ἢ σὺν τοῖς
 14 γεωργικοῖς ὄργανοις. συμπαιδεύει δὲ καὶ εἰς τὸ
 † ἄρχειν ἄλλων τὴν γεωργίαν. ἐπί τε γὰρ τοὺς πολε- 65
 μίους σὺν ἀνθρώποις δεῖ ιέναι, τῆς τε γῆς σὺν
 15 ἀνθρώποις ἐστὶν ἡ ἐργασία. τὸν οὖν μέλλοντα
 εὖ γεωργήσειν δεῖ τοὺς ἐργαστῆρας καὶ προθύμους
 παρασκευάζειν καὶ πείθεσθαι ἐθέλοντας· τόν τε
 ἐπὶ πολεμίους ἄγοντα ταῦτα δεῖ μηχανᾶσθαι δω- 70
 ρούμενόν τε τοῖς ποιοῦσιν ἀ δεῖ ποιεῦν τοὺς ἀγα-
 16 θοὺς καὶ κολάζοντα τοὺς ἀτακτοῦντας. καὶ παρα-
 κελεύεσθαι δὲ πολλάκις οὐδὲν ἥττον δεῖ τοῖς
 ἐργάταις τὸν γεωργὸν ἢ τὸν στρατηγὸν τοῖς στρα-
 τιώταις· καὶ ἐλπίδων δὲ ἀγαθῶν οὐδὲν ἥττον οἱ 75
 δοῦλοι τῶν ἐλευθέρων δέονται, ἀλλὰ καὶ μᾶλλον,
 17 ὅπως μένειν ἐθέλωσι. καλῶς δὲ κάκεῖνος εἶπεν ὃς
 ἔφη τὴν γεωργίαν τῶν ἄλλων τεχνῶν μητέρα καὶ
 τροφὸν εἶναι. εὖ μὲν γὰρ φερομένης τῆς γεωργίας
 ἔρρωνται καὶ αἱ ἄλλαι τέχναι ἅπασαι, ὅπου δέ ἀν 80
 ἀναγκασθῆ ἡ γῆ χερσεύειν, ἀποσβέννυνται καὶ αἱ

ἄλλαι τέχναι σχεδόν τι καὶ κατὰ γῆν καὶ κατὰ θάλατταν.

- 18 ἀκούσας δὲ ταῦτα ὁ Κριτόβουλος εἶπεν,
 ἀλλὰ ταῦτα μὲν ἔμοιγε, ὡς Σώκρατες, καλῶς 85
 δοκεῖς λέγειν· ὅτι δὲ τῆς γεωργικῆς τὰ πλεῖστά
 ἔστιν ἀνθρώπῳ ἀδύνατα προνοῆσαι—καὶ γὰρ
 χάλαζαι καὶ πάχναι ἐνίστε καὶ αὐχμοὶ καὶ δυμβροὶ⁹⁰
 ἔξαισιοι καὶ ἐρυσῖβαι καὶ ἄλλα πολλάκις τὰ καλῶς
 ἐγνωσμένα καὶ πεποιημένα ἀφαιροῦνται· καὶ πρό- 90
 βατα δὲ ἐνίστε κάλλιστα τεθραμμένα νόσος ἐλ-
 θοῦσα κάκιστα ἀπώλεσεν.
- 19 ἀκούσας δὲ ταῦτα ὁ Σωκράτης εἶπεν,
 ἀλλ᾽ φᾶμην ἔγωγέ σε, ὡς Κριτόβουλε, εἰδέναι ὅτι
 οἱ θεοὶ οὐδὲν ἥττον εἰσὶ κύριοι τῶν ἐν τῇ γεωργίᾳ 95
 ἔργων ἡ τῶν ἐν τῷ πολέμῳ. καὶ τοὺς μὲν ἐν τῷ
 πολέμῳ ὁρᾶς οἴμαι πρὸ τῶν πολεμικῶν πράξεων
 ἔξαρεσκομένους τοὺς θεοὺς καὶ ἐπερωτῶντας θυ-
 20 σίαις καὶ οἰωνοῖς ὅ τι τε χρὴ ποιεῖν καὶ ὅ τι μή· περὶ
 δὲ τῶν γεωργικῶν πράξεων ἥττον οἴει δεῦν τοὺς 100
 θεοὺς ἴλασκεσθαι; εὖ γὰρ ἔσθι, ἔφη, ὅτι οἱ σώφρο-
 νες καὶ ὑπὲρ ὑγρῶν καὶ ξηρῶν καρπῶν καὶ βοῶν
 καὶ ἵππων καὶ προβάτων καὶ ὑπὲρ πάντων γε δὴ
 τῶν κτημάτων τοὺς θεοὺς θεραπεύουσιν.
- VI ἀλλὰ ταῦτα μὲν, ἔφη, ὡς Σώκρατες, καλῶς μοι
 δοκεῖς λέγειν, κελεύων πειρᾶσθαι σὺν τοῖς θεοῖς
 ἄρχεσθαι παντὸς ἔργου, ὡς τῶν θεῶν κυρίων δύτων
 οὐδὲν ἥττον τῶν εἰρηνικῶν ἡ τῶν πολεμικῶν ἔργων.
 ταῦτα μὲν οὖν πειρασόμεθα οὕτω ποιεῖν. σὺ δὲ⁵

ἡμῖν ἔνθεν λέγων περὶ τῆς οἰκονομίας ἀπέλιπες, πειρῶ τὰ τούτων ἔχόμενα διεκπεραίνειν, ώς καὶ νῦν μοι δοκῶ ἀκηκοώς ὅσα εἶπες μᾶλλον τι ἡδη διορᾶν ἢ πρόσθεν ὅ τι χρὴ ποιοῦντα βιοτεύειν.

- 2 τί οὖν, ἔφη ὁ Σωκράτης, ἄρα, εἰ πρῶτον μὲν 10 ἐπανέλθοιμεν ὅσα συνομολογοῦντες διεληλύθαμεν, 11' ἦν πως δυνάμεθα πειραθῶμεν οὕτω καὶ τὰ λοιπὰ διεξιέναι συνομολογοῦντες;
- 3 ἡδὺ γοῦν ἔστιν, ἔφη ὁ Κριτόβουλος, ὥσπερ καὶ χρημάτων κοινωνήσαντας ἀναμφιλόγως διελθεῖν, 15 οὕτω καὶ λόγων κοινωνοῦντας περὶ ὧν ἀν διαλε-
4 γώμεθα συνομολογοῦντας διεξιέναι. οὐκοῦν, ἔφη ὁ Σωκράτης, ἐπιστήμης μέν τινος ἔδοξεν ἡμῖν δυνομα εἶναι ἡ οἰκονομία, ἡ δὲ ἐπιστήμη αὗτη ἐφαίνετο ἡ οἴκους δύνανται αὔξειν ἄνθρωποι, οἴκος δ' ἡμῖν 20 ἐφαίνετο ὅπερ κτῆσις ἡ σύμπασα, κτῆσιν δὲ τούτῳ ἐφαμεν εἶναι ὅ τι ἐκάστῳ εἴη ὠφέλιμον εἰς τὸν βίον; ὠφέλιμα δὲ δύντα ηγρίσκετο πάντα ὁπόσοις
5 τις ἐπίσταιτο χρῆσθαι. πάσας μὲν οὖν τὰς ἐπι-
στήμας οὕτε μαθεῖν οἴόν τε ἡμῖν ἐδόκει, συναπε- 25 δοκιμάζομέν τε ταῖς πόλεσι τὰς βαναυσικὰς καλου-
μένας τέχνας, ὅτι καὶ τὰ σώματα καταλυμαίνεσθαι
6 δοκοῦσι καὶ τὰς ψυχὰς καταγνύειν. τεκμήριον δὲ σαφέστατον γενέσθαι ἀν τούτου ἐφαμεν, εἰ πολε-
μίων εἰς τὴν χώραν ἴόντων διακαθίσας τις τοὺς 30 γεωργοὺς καὶ τοὺς τεχνίτας χωρὶς ἐκατέρους ἐπε-
ρωτῷ πότερα δοκεῖ ἀρήγειν τῇ χώρᾳ ἢ ἀφεμένους
7 τῆς γῆς τὰ τείχη διαφυλάττειν. οὕτως γὰρ ἀν

τοὺς μὲν ἀμφὶ γῆν ἔχοντας φόμεθ' ἀν ψηφίζεσθαι
 ἀρήγειν, τοὺς δὲ τεχνίτας μὴ μάχεσθαι, ἀλλ' ὅπερ 35
 πεπαίδευνται καθῆσθαι μήτε πονοῦντας μήτε κιν-
 8 δυνεύοντας. ἐδοκιμάσαμεν δὲ ἀνδρὶ καλῷ τε κάγαθῷ
 ἐργασίαν εἶναι καὶ ἐπιστήμην κρατίστην γεωργίαν,
 9 ἀφ' ἣς τὰ ἐπιτήδεια ἄνθρωποι πορίζονται. αὕτη
 γάρ η ἐργασία μαθεῖν τε ῥάστη ἐδόκει εἶναι καὶ 40
 ἡδίστη ἐργάζεσθαι, καὶ τὰ σώματα κάλλιστά τε καὶ
 εὐρωστότατα παρέχεσθαι, καὶ ταῖς ψυχαῖς ἡκιστα
 ἀσχολίαν παρέχειν φίλων τε καὶ πόλεως συν-
 10 επιμελεῖσθαι. συμπαροξύνειν δέ τι ἐδόκει ἡμῖν καὶ
 εἰς τὸ ἀλκίμους εἶναι η γεωργία ἔξω τῶν ἐρυμάτων 45
 τὰ ἐπιτήδεια φύουσά τε καὶ τρέφουσα τοὺς ἐργα-
 ζομένους. διὰ ταῦτα δὲ καὶ εὐδοξοτάτη εἶναι πρὸς
 τῶν πόλεων αὕτη η βιοτεία, ὅτι καὶ πολίτας ἀρίσ-
 τους καὶ εὐνουστάτους παρέχεσθαι δοκεῖ τῷ κοινῷ.

11 καὶ ὁ Κριτόβουλος,

50

ὅτι μέν, ὁ Σώκρατες, κάλλιστόν τε καὶ ἄριστον
 καὶ ἡδιστον ἀπὸ γεωργίας τὸν βίον ποιεῖσθαι
 πάνυ μοι δοκῶ πεπεῖσθαι ἴκανῶς. ὅτι δὲ ἔφησθα
 καταμαθεῖν τὰ αἴτια τῶν τε οὕτω γεωργούντων
 ὥστε ἀπὸ τῆς γεωργίας ἀφθόνως ἔχειν ὡν δέονται 55
 καὶ τῶν οὕτως ἐργαζομενων ως μὴ λυσιτελεῖν αὐ-
 τοῖς τὴν γεωργίαν, καὶ ταῦτ' <ἄν> μοι δοκῶ ἡδέως
 ἐκάτερα ἀκούειν σου, ὅπως ἂ μὲν ἀγαθά ἔστι ποιῶ-
 μεν, ἀ δὲ βλαβερὰ μὴ ποιῶμεν.

12 τί οὖν, ἔφη ὁ Σωκράτης, ὁ Κριτόβουλε, ἦν σοι 60
 ἔξ ἀρχῆς διηγήσωμαι ως συνεγενόμην ποτὲ ἀνδρί,

ὅς ἐμοὶ ἐδόκει εἶναι τῷ ὅντι τούτων τῶν ἀνδρῶν
ἔφ' οἵς τοῦτο τὸ δυνομα δικαίως ἔστιν ὃ καλεῖται
καλός τε κάγαθὸς ἀνήρ;

πάνυ ἄν, ἔφη ὁ Κριτόβουλος, βουλοίμην ἀν 65
οὗτως <σου> ἀκούειν, ώς καὶ ἔγωγε ἐρώ τούτου
τοῦ ὀνόματος ἄξιος γενέσθαι.

13 λέέω τοίνυν σοι, ἔφη ὁ Σωκράτης, ώς καὶ ἥλθον
ἐπὶ τὴν σκέψιν αὐτοῦ. τοὺς μὲν γάρ ἀγαθοὺς
τέκτονας, χαλκέας ἀγαθούς, ζωγράφους ἀγαθούς, το
ἀγαθοὺς ἀνδριαντοποιούς, καὶ τάλλα τὰ τοιαῦτα,
πάνυ ὀλίγος μοι χρόνος ἐγένετο ἵκανὸς περιελθεῖν
τε καὶ θεάσασθαι τὰ δεδοκιμασμένα καλὰ ἔργα

14 αὐτοῖς εἶναι. ὅπως δὲ δὴ καὶ τοὺς ἔχοντας τὸ
σεμνὸν δυνομα τοῦτο τὸ καλός τε κάγαθὸς ἐπι- 75
σκεψαίμην, τί ποτ' ἔργαζόμενοι τοῦτ' ἄξιοιντο
καλεῖσθαι, πάνυ μου ἡ ψυχὴ ἐπεθύμει αὐτῶν τινι

15 συγγενέσθαι. καὶ πρῶτον μὲν ὅτι προσέκειτο τὸ
καλὸς τῷ ἀγαθῷ, ὅντινα ἴδοιμι καλόν, τούτῳ προσ-
ήιν καὶ ἐπειρώμην καταμανθάνειν εἴ που ἴδοιμι 80

16 προσηρτημένου τῷ καλῷ τῷ ἀγαθῷν. ἀλλ' οὐκ ἄρα
εἶχεν οὕτως, ἀλλ' ἐνίους ἐδόκουν καταμανθάνειν
τῶν καλῶν τὰς μορφὰς πάνυ μοχθηροὺς ὅντας τὰς
ψυχάς. ἔδοξεν οὖν μοι ἀφέμενον τῆς καλῆς ὅψεως
ἐπ' αὐτῶν τινα ἐλθεῖν τῶν καλουμένων καλῶν τε 85

17 κάγαθῶν. ἐπεὶ οὖν τὸν Ἰσχόμαχον ἥκουν πρὸς
πάντων καὶ ἀνδρῶν καὶ γυναικῶν καὶ ξένων καὶ
ἀστῶν καλόν τε κάγαθὸν ἐπονομαζόμενον, ἔδοξέ
μοι τούτῳ πειραθῆναι συγγενέσθαι.

VII ἵδων οὖν ποτε αὐτὸν ἐν τῇ τοῦ Διὸς τοῦ ἐλευθερίου στοῷ καθήμενου, ἐπεὶ μοι ἔδοξε σχολάζειν, προσῆλθον αὐτῷ, καὶ παρακαθιζόμενος εἶπον,

τί, ὡ Ἰσχόμαχε, οὐ μάλα εἰώθως σχολάζειν κάθησαι; ἐπεὶ τά γε πλεῖστα ἡ πράττοντά τι ὄρῳ 5 σε ἡ οὐ πάνυ σχολάζοντα ἐν τῇ ἀγορᾷ.

2 οὐδὲ ἂν γε νῦν, ἔφη ὁ Ἰσχόμαχος, ὡ Σώκρατες, ἔώρας, εἰ μὴ ξένους τινὰς συνεθέμην ἀναμένειν ἐνθάδε.

ὅταν δὲ μὴ πράττῃς τι τοιοῦτον, πρὸς τῶν ιοθεῶν, ἔφην ἐγώ, ποῦ διατρίβεις καὶ τί ποιεῖς; ἐγὼ γάρ τοι πάνυ βούλομαι σου πυθέσθαι τί ποτε πράττων καλὸς κάγαθὸς κέκλησαι, ἐπεὶ οὐκ ἔνδον γε διατρίβεις οὐδὲ τοιαύτη σου ἡ ἔξις τοῦ σώματος καταφαίνεται. 15

3 καὶ ὁ Ἰσχόμαχος γελάσας ἐπὶ τῷ τί ποιῶν καλὸς κάγαθὸς κέκλησαι, καὶ ἡσθείς, ὡς γ' ἐμοὶ ἔδοξεν, εἶπεν,

ἀλλ' εἰ μὲν ὅταν σοι διαλέγωνται περὶ ἐμοῦ τινες καλοῦσί με τοῦτο τὸ ὄνομα οὐκ οἴδα· οὐ γὰρ 20 δὴ ὅταν γέ με εἰς ἀντίδοσιν καλῶνται τριηραρχίας ἡ χορηγίας, οὐδείς, ἔφη, ζητεῖ τὸν καλόν τε κάγαθόν, ἀλλὰ σαφῶς, ἔφη, ὄνομάζοντές με Ἰσχόμαχον πατρόθεν προσκαλοῦνται. ἐγὼ μὲν τοίνυν, ἔφη, ὡ Σώκρατες, ὃ με ἐπήρου, οὐδαμῶς ἔνδον διατρίβω. 25 καὶ γὰρ δή, ἔφη, τά γε ἐν τῇ οἰκίᾳ μου πάνυ καὶ αὐτὴ ἡ γυνή ἔστιν ἴκανὴ διοικεῖν.

4 ἀλλὰ καὶ τοῦτο, ἔφην, ἔγωγε, ὡ Ἰσχόμαχε, πάνυ

ἀν ἡδέως σου πυθοίμην πότερα αὐτὸς σὺ ἐπαίδευσας τὴν γυναικα ὥστε εἶναι οἵαν δεῖ ἡ ἐπισταμένην ἔλαβες παρὰ τοῦ πατρὸς καὶ τῆς μητρὸς διοικεῖν τὰ προσήκοντα αὐτῇ.

- 5 καὶ τί ἄν, ἔφη, ὁ Σώκρατες, ἐπισταμένην αὐτὴν παρέλαβον, ἡ ἔτη μὲν οὕπω πεντεκαίδεκα γεγονοῦντα ἦλθε πρὸς ἐμέ, τὸν δὲ ἐμπροσθεν χρόνον ἔζη ὑπὸ 35 πολλῆς ἐπιμελείας ὅπως ὡς ἐλάχιστα μὲν ὄψοιτο, 6 ἐλάχιστα δὲ ἀκούσοιτο, ἐλάχιστα δὲ ἔροιτο; οὐ γάρ ἀγαπητόν σοι δοκεῖ εἶναι εἰ μόνον ἦλθεν ἐπισταμένη ἔρια παραλαβοῦσα ἴμάτιον ἀποδεῖξαι, καὶ ἐωρακοῦντα ὡς ἔργα ταλάσια θεραπαίναις δίδοται; 40 ἐπεὶ τά γε ἀμφὶ γαστέρα, ἔφη, πάνυ καλῶς, ὁ Σώκρατες, ἦλθε πεπαιδευμένη· ὅπερ μέγιστον ἔμοιγε δοκεῖ παίδευμα εἶναι καὶ ἀνδρὶ καὶ γυναικὶ.
- 7 τὰ δὲ ἄλλα, ἔφην ἐγώ, ὁ Ἰσχόμαχε, αὐτὸς ἐπαίδευσας τὴν γυναικα ὥστε ἵκανὴν εἶναι ὡν προσήκει 45 ἐπιμελεῖσθαι;

οὐ μὰ Δῖ, ἔφη ὁ Ἰσχόμαχος, οὐ πρίν γε καὶ ἔθυσα καὶ ηὔξαμην ἐμέ τε τυγχάνειν διδάσκοντα καὶ ἐκείνην μανθάνουσαν τὰ βέλτιστα ἀμφοτέροις ἥμιν.

50

- 8 οὐκοῦν, ἔφην ἐγώ, καὶ ἡ γυνή σοι συνέθυε καὶ συνηγέτο ταῦτα ταῦτα;

καὶ μάλα γ', ἔφη ὁ Ἰσχόμαχος, πολλὰ ὑποσχομένη μὲν πρὸς τοὺς θεούς, γενέσθαι οἵαν δεῖ, καὶ εὔδηλος ἦν ὅτι οὐκ ἀμελήσει τῶν διδασκομένων. 55

- 9 πρὸς θεῶν, ἔφην ἐγώ, ὁ Ἰσχόμαχε, τί πρῶτον

διδάσκειν ἥρχου αὐτήν, διηγοῦ μοι· ὡς ἐγὼ ταῦτ'
ἀν ἥδιόν σου διηγουμένου ἀκούοιμι ἣ εἴ μοι γυμ-
νικὸν ἢ ἵππικὸν ἀγῶνα τὸν κάλλιστον διηγοῖο.

- 10 καὶ ὁ Ἰσχόμαχος ἀπεκρίνατο, 60
 τί δ'; ἔφη, ὁ Σώκρατες, ἐπεὶ ἥδη μοι χειρούθης
 ἦν καὶ ἐτειθάσευτο ὥστε διαλέγεσθαι, ἥρόμην
 αὐτὴν ὅδέ πως·
 εἰπέ μοι, ὁ γύναι, ἄρα ἥδη κατενόησας τίνος
 ποτὲ ἔνεκα ἐγώ τε σὲ ἔλαβον καὶ οἱ σοὶ γονεῖς 65
 11 ἔδοσάν σε ἐμοί; ὅτι μὲν γὰρ οὐκ ἀπορίᾳ ἦν μεθ'
 ὅτου ἄλλου ἔκαθεύδομεν ἄν, οἰδ' ὅτι καὶ σοὶ κατα-
 φανὲς τοῦτ' ἔστι. βουλευόμενος δ' ἐγώ τε ὑπὲρ
 ἐμοῦ καὶ οἱ σοὶ γονεῖς ὑπὲρ σοῦ τίν' ἀν κοινωνὸν
 βέλτιστον οἴκου τε καὶ τέκνων λάβοιμεν, ἐγώ τε σὲ 70
 ἔξελεξάμην καὶ οἱ σοὶ γονεῖς, ὡς ἐοίκασιν, ἐκ τῶν
 12 δυνατῶν ἐμέ. τέκνα μὲν οὖν ἦν θεός ποτε διδῷ ἡμῖν
 γενέσθαι, τότε βουλευσόμεθα περὶ αὐτῶν ὅπως ὅτι
 βέλτιστα παιδεύσομεν αὐτά· κοινὸν γὰρ ἡμῖν καὶ
 τοῦτο ἀγαθόν, συμμάχων καὶ γηροβοσκῶν ὅτι 75
 13 βελτίστων τυγχάνειν· νῦν δὲ δὴ <ό> οἴκος ἡμῖν
 ὅδε κοινός ἔστιν. ἐγώ τε γὰρ δσα μοι ἔστιν ἀπαντα
 εἰς τὸ κοινὸν ἀποφαίνω, σύ τε δσα ἡνέγκω πάντα
 εἰς τὸ κοινὸν κατέθηκας. καὶ οὐ τοῦτο δεῖ λογί-
 ζεσθαι πότερος ἄρα ἀριθμῷ πλείω συμβέβληται 80
 ἡμῶν, ἀλλ' ἐκεῦνο εὖ εἰδέναι ὅτι ὅπότερος ἀν ἡμῶν
 βελτίων κοινωνὸς ἡ, οὗτος τὰ πλείονος ἄξια συμ-
 βάλλεται.
 14 ἀπεκρίνατο δέ μοι, ὁ Σώκρατες, πρὸς ταῦτα ἡ

γυνή, τί δ' ἀν ἐγώ σοι, ἔφη, δυναίμην συμπρᾶξαι; τίς 85
δὲ ἡ ἐμὴ δύναμις; ἀλλ' ἐν σοὶ πάντα ἐστίν· ἐμὸν
δ' ἔφησεν ἡ μήτηρ ἔργον εἶναι σωφρονεῖν.

15 ναὶ μὰ Δῖ, ἔφην ἐγώ, ὡ γύναι, καὶ γάρ ἐμοὶ ὁ
πατήρ. ἀλλὰ σωφρόνων τοί ἐστι καὶ ἀνδρὸς καὶ
γυναικὸς οὕτω ποιεῖν ὅπως τά τε ὅντα ώς βέλτιστα 90
ἔξει καὶ ἄλλα ὅτι πλεῖστα ἐκ τοῦ καλοῦ τε καὶ
δικαίου προσγενήσεται.

16 καὶ τί δή, ἔφη, ὁρᾶς, ἡ γυνή, ὅτι ἀν ἐγώ ποιοῦσα
συναύξοιμι τὸν οἰκου;

ναὶ μὰ Δῖ, ἔφην ἐγώ, ὦ τε οἱ θεοὶ ἔφυσάν σε 95
δύνασθαι καὶ ὁ νόμος συνεπαινεῖ, ταῦτα πειρῶ ώς
βέλτιστα ποιεῖν.

17 καὶ τί δὴ ταῦτ' ἐστιν; ἔφη ἐκείνη.

οἷμαι μὲν ἔγωγε, ἔφην, οὐ τὰ ἐλαχίστου ἄξια, εἰ
μή πέρ γε καὶ ἡ ἐν τῷ σμήνει ἡγεμὼν μέλιττα ἐπ' 100

18 ἐλαχίστου ἀξίοις ἔργοις ἐφέστηκεν. ἐμοὶ γάρ τοι,
ἔφη φάναι, καὶ οἱ θεοί, ὡ γύναι, δοκοῦσι πολὺ¹
διεσκεμμένως μάλιστα τὸ ζεῦγος τοῦτο συντεθη-
κέναι δὲ καλεῖται θῆλυ καὶ ἄρρεν, ὅπως ὅτι ὠφελι-

19 μώτατον ἢ αὐτῷ εἰς τὴν κοινωνίαν. πρῶτον μὲν γάρ 105
τοῦ μὴ ἐκλιπεῖν ζῷων γένη τοῦτο τὸ ζεῦγος κεῖται
μετ' ἀλλήλων τεκνοποιούμενον, ἔπειτα τὸ γηρο-
βοσκοὺς κεκτήσθαι ἑαυτοῖς ἐκ τούτου τοῦ ζεύγους
τοῖς γοῦν ἀνθρώποις πορίζεται. ἔπειτα δὲ καὶ ἡ
δίαιτα τοῖς ἀνθρώποις οὐχ ὥσπερ τοῖς κτήνεσίν 110
ἐστιν ἐν ὑπαίθρῳ, ἀλλὰ στεγῶν δεῖται δῆλον ὅτι.
20 δεῖ μέντοι τοῖς μέλλουσιν ἀνθρώποις ἔξειν ὅ τι

εἰσφέρωσιν εἰς τὸ στεγνὸν τοῦ ἐργασομένου τὰς ἐν
τῷ ὑπαίθρῳ ἐργασίας. καὶ γὰρ νεατὸς καὶ σπόρος
καὶ φυτεία καὶ νομαὶ ὑπαίθρια ταῦτα πάντα ἔργα 115
 21 ἔστιν· ἐκ τούτων δὲ τὰ ἐπιτήδεια γίγνεται. δεῖ
δ' αὐτὸν, ἐπειδὴν ταῦτα εἰσενεχθῆ εἰς τὸ στεγνόν, καὶ
τοῦ σώσοντος ταῦτα καὶ τοῦ ἐργασομένου δ' ἀ τῶν
στεγνῶν ἔργα δεόμενά ἔστι. στεγνῶν δὲ δεῖται
καὶ ἡ τῶν νεογυνῶν τέκνων παιδοτροφία, στεγνῶν 120
δὲ καὶ αἱ ἐκ τοῦ καρποῦ σιτοποιίαι δέονται· ωσ-
αύτως δὲ καὶ ἡ τῆς ἐσθῆτος ἐκ τῶν ἐρίων ἐργασία.
 22 ἐπεὶ δ' ἀμφότερα ταῦτα καὶ ἔργων καὶ ἐπιμελείας
δεῖται τά τε ἔνδον καὶ τὰ ἔξω, καὶ τὴν φύσιν,
φάναι, εὐθὺς παρεσκεύασεν ὁ θεός, ώς ἐμοὶ δοκεῖ, 125
τὴν μὲν τῆς γυναικὸς ἐπὶ τὰ ἔνδον ἔργα καὶ ἐπιμε-
 23 λήματα, <τὴν δὲ τοῦ ἀνδρὸς ἐπὶ τὰ ἔξω>. ρόγη μὲν
γὰρ καὶ θάλπη καὶ ὄδοιπορίας καὶ στρατείας τοῦ
ἀνδρὸς τὸ σῶμα καὶ τὴν ψυχὴν μᾶλλον δύνασθαι
καρτερεῖν κατεσκεύασεν· ὥστε τὰ ἔξω ἐπέταξεν 130
αὐτῷ ἔργα· τῇ δὲ γυναικὶ ἥττον τὸ σῶμα δυνατὸν
πρὸς ταῦτα φύσας τὰ ἔνδον ἔργα αὐτῇ, φάναι ἔφη,
 24 προστάξαι μοι δοκεῖ ὁ θεός. εἰδὼς δὲ ὅτι τῇ γυ-
ναικὶ καὶ ἐνέφυσε καὶ προσέταξε τὴν τῶν νεογυνῶν
τέκνων τροφὴν καὶ τοῦ στέργειν τὰ νεογυνὰ βρέφη 135
 25 πλεῖστον αὐτῇ ἐδάσατο ἡ τῷ ἀνδρί. ἐπεὶ δὲ καὶ τὸ
φυλάττειν τὰ εἰσενεχθέντα τῇ γυναικὶ προσέταξε,
γιγνώσκων ὁ θεὸς ὅτι πρὸς τὸ φυλάττειν οὐ κάκιόν
ἔστι φοβερὰν εἶναι τὴν ψυχήν, πλεῖστον μέρος καὶ
τοῦ φόβου ἐδάσατο τῇ γυναικὶ ἡ τῷ ἀνδρί. εἰδὼς 140

δὲ ὅτι καὶ ἀρήγειν αὖ δεήσει, ἐάν τις ἀδικῇ, τὸν
 τὰ ἔξω ἔργα ἔχοντα, τούτῳ αὖ πλεῖον μέρος τοῦ
 26 θράσους ἐδάσατο. ὅτι δὲ ἀμφοτέρους δεῖ καὶ διδό-
 ναι καὶ λαμβάνειν, τὴν μνήμην καὶ τὴν ἐπιμέλειαν
 εἰς τὸ μέσον ἀμφοτέροις κατέθηκεν. ὥστε οὐκ ἀν 145
 ἔχοις διελεῖν πότερα τὸ ἔθνος τὸ θῆλυ ή τὸ ἄρρεν
 27 τούτων πλεονεκτεῖ. καὶ τὸ ἐγκρατεῖς δὲ εἶναι ὡν
 δεῖ εἰς τὸ μέσον ἀμφοτέροις κατέθηκε, καὶ ἔξουσίαν
 ἐποίησεν ὁ θεὸς ὁπότερος ἀν η βελτίων, εἴθ' ὁ ἀνὴρ
 εἴθ' η γυνή, τοῦτον καὶ πλεῖον φέρεσθαι τούτου τοῦ 150
 28 ἀγαθοῦ. διὰ δὲ τὸ τὴν φύσιν μὴ πρὸς πάντα ταῦτὰ
 ἀμφοτέρων εὖ πεφυκέναι, διὰ τοῦτο καὶ δέονται
 μᾶλλον ἀλλήλων καὶ τὸ ζεῦγος ὠφελιμώτερον
 ἑαυτῷ γεγένηται, ἀ τὸ ἔτερον ἐλλείπεται τὸ ἔτερον
 29 δυνάμενον. ταῦτα δέ, ἔφην, δεῦ ἡμᾶς, ὡ γύναι, εἰδό- 155
 τας, ἀ ἐκατέρῳ ἡμῶν προστέτακται ὑπὸ τοῦ θεοῦ,
 πειρᾶσθαι ὅπως [ώς] βέλτιστα τὰ προσήκοντα
 30 ἐκάτερον ἡμῶν διαπράττεσθαι. συνεπαινεῖ δέ, ἔφη
 φάναι, καὶ ὁ νόμος αὐτά, συζευγνὺς ἄνδρα καὶ
 γυναῖκα. καὶ κοινωνοὺς ὥσπερ τῶν τέκνων ὁ θεὸς 160
 ἐποίησεν, οὕτω καὶ ὁ νόμος <τοῦ οἴκου> κοινω-
 νοὺς καθίστησι. καὶ καλὰ δὲ εἶναι ὁ νόμος ἀπο-
 δείκνυσι <ἀ> καὶ ὁ θεὸς ἔφυσεν ἐκάτερον μᾶλλον
 δύνασθαι. τῇ μὲν γὰρ γυναικὶ κάλλιον ἔνδον μένειν
 η θυραυλεῖν, τῷ δὲ ἀνδρὶ αἰσχιον ἔνδον μένειν 165
 31 η τῶν ἔξω ἐπιμελεῖσθαι. εἰ δέ τις παρ' ἀ ὁ
 θεὸς ἔφυσε ποιεῖ, ἵσως τι καὶ ἀτακτῶν τοὺς θεοὺς
 οὐ λήθει καὶ δίκην δίδωσιν ἀμελῶν τῶν ἔργων

τῶν ἑαυτοῦ ἡ πράττων τὰ τῆς γυναικὸς ἔργα.

32 δοκεῖ δέ μοι, ἔφην, καὶ ἡ τῶν μελιττῶν ἡγεμὼν 170 τοιαῦτα ἔργα ὑπὸ τοῦ θεοῦ προστεταγμένα διαπονεῖσθαι.

καὶ ποῖα δή, ἔφη ἐκείνη, ἔργα ἔχουσα ἡ τῶν μελιττῶν ἡγεμὼν ἔξομοιοῦται τοὺς ἔργοις οὓς ἐμὲ δεῖ πράττειν; 175

33 ὅτι, ἔφην ἐγώ, ἐκείνη γε ἐν τῷ σμήνει μένουσα οὐκ ἔἁ ἀργοὺς τὰς μελίττας εἶναι, ἀλλ' ἂς μὲν δεῖ ἔξω ἐργάζεσθαι ἐκπέμπει ἐπὶ τὸ ἔργον, καὶ ἡ ἀν αὐτῶν ἐκάστη εἰσφέρῃ οἰδέ τε καὶ δέχεται, καὶ σώζει ταῦτα ἐστ’ ἀν δέη χρῆσθαι. ἐπειδὰν δὲ ἡ 180 ὥρα τοῦ χρῆσθαι ἥκη, διαινέμει τὸ δίκαιον ἐκάστῃ.

34 καὶ ἐπὶ τοῖς ἔνδον δ’ ἔξυφαινομένοις κηρίοις ἐφέστηκεν, ὡς καλῶς καὶ ταχέως ὑφαίνηται, καὶ τοῦ γιγνομένου τόκου ἐπιμελεῖται ὡς ἐκτρέφηται· ἐπειδὰν δὲ ἐκτραφῇ καὶ ἀξιοεργοὶ οἱ νεοττοὶ γένουνται, 185 ἀποικίζει αὐτοὺς σὺν τῶν ἐπιγόνων τινὶ ἡγεμόνι.

35 ἡ καὶ ἐμὲ οὖν, ἔφη ἡ γυνή, δεήσει ταῦτα ποιεῖν; δεήσει μέντοι σε, ἔφην ἐγώ, ἔνδον τε μένειν καὶ οὶς μὲν ἀν ἔξω τὸ ἔργον ἡ τῶν οἰκετῶν, τούτους συνεκπέμπειν, οὶς δ’ ἀν ἔνδον ἔργον ἔργαστέον, 190

36 τούτων σοι ἐπιστατητέον, καὶ τά τε εἰσφερόμενα ἀποδεκτέον, καὶ ἡ μὲν ἀν αὐτῶν δέη δαπανᾶν, σοὶ διαινεμητέον, ἡ δὲ ἀν περιττεύειν δέη, φυλακτέον καὶ προνοητέον ὅπως μὴ ἡ εἰς τὸν ἐνιαυτὸν κειμένη δαπάνη εἰς τὸν μῆνα δαπανᾶται. καὶ ὅταν ἔρια 195 εἰσενεχθῆ σοι, ἐπιμελητέον ὅπως οὶς δεῖ ἴμάτια

γίγνηται. καὶ ὁ γε ξηρὸς σῆτος ὅπως καλῶς ἐδώ-
37 διμος γίγνηται ἐπιμελητέον. ἐν μέντοι τῶν σοὶ
προσηκόντων, ἔφην ἐγώ, ἐπιμελημάτων ἵσως ἀχαρι-
στότερον δόξει εἶναι, ὅτι διὰ κάμνη τῶν οἰκετῶν, 200
τούτου σοὶ ἐπιμελητέον πάντως ὅπως θεραπεύηται.

νὴ Δὲ, ἔφη ἡ γυνή, ἐπιχαριτώτατον μὲν οὖν, ἦν
μέλλωσί γε οἱ καλῶς θεραπευθέντες χάριν εἴσε-
σθαι καὶ εὐνούστεροι ἢ πρόσθεν ἔσεσθαι.

38 καὶ ἐγώ, ἔφη ὁ Ἰσχόμαχος, ἀγασθεὶς αὐτῆς τὴν 205
ἀπόκρισιν εἶπον,

ἀρά γε, ὡ γύναι, διὰ τοιαύτας τινὰς προνοίας
καὶ τῆς ἐν τῷ σμήνει ἡγεμόνος αἱ μέλιτται οὕτω
διατίθενται πρὸς αὐτήν, ὥστε ὅταν ἐκείνη ἐκλίπη,
οὐδεμίᾳ οὔεται τῶν μελιττῶν ἀπολειπτέον εἶναι, 210
ἄλλ' ἔπονται πᾶσαι;

39 καὶ ἡ γυνή μοι ἀπεκρίνατο,

θαυμάζοιμ’ ἄν, ἔφη, εἰ μὴ πρὸς σὲ μᾶλλον
τείνοι τὰ τοῦ ἡγεμόνος ἔργα ἢ πρὸς ἐμέ. ἡ γὰρ
ἐμὴ φυλακὴ τῶν ἔνδον καὶ διανομὴ γελοία τις ἀν 215
οἷμαι φαίνοιτο, εἰ μὴ σύ γε ἐπιμελοῦ ὅπως ἔξωθέν
τι εἰσφέροιτο.

40 γελοία δ’ αὐτὸν, ἔφην ἐγώ, ἡ ἐμὴ εἰσφορὰ φαίνοιτ’
ἄν, εἰ μὴ εἴη δστις τὰ εἰσενεχθέντα σώζοι. οὐχ
όρâς, ἔφην ἐγώ, οἱ εἰς τὸν τετρημένον πίθον ἀν- 220
τλεῖν λεγόμενοι ως οἰκτίρονται, ὅτι μάτην πονεῖν
δοκοῦσι;

νὴ Δὲ, ἔφη ἡ γυνή, καὶ γὰρ τλήμονές εἰσιν, εἰ
τοῦτό γε ποιοῦσιν.

- 41 ἄλλαι δέ τοι, ἔφην ἐγώ, ἵδιαι ἐπιμέλειαι, ὡς γύναι, 225
 ἥδεῖαι σοι γίγνονται, ὅπόταν ἀνεπιστήμονα ταλα-
 σίας λαβοῦσα ἐπιστήμονα ποιήσῃς, καὶ διπλασίου
 σοι ἀξία γένηται, καὶ ὅπόταν ἀνεπιστήμονα τα-
 μείας καὶ διακονίας παραλαβοῦσα ἐπιστήμονα
 καὶ πιστὴν καὶ διακονικὴν ποιησαμένη παντὸς 230
 ἀξίαν ἔχῃς, καὶ ὅπόταν τοὺς μὲν σώφρονάς τε καὶ
 ὀφελίμους τῷ σῷ οἴκῳ ἔξῆ ἔσθαι, ἐὰν δέ
 42 τις πονηρὸς φαίνηται, ἔξῆ σοι κολάσαι· τὸ δὲ
 πάντων ἥδιστον, ἐὰν βελτίων ἐμοῦ φανῆται, καὶ ἐμὲ
 σὸν θεράποντα ποιήσῃ, καὶ μὴ δέη σε φοβεῖσθαι μὴ 235
 προϊούσης τῆς ἡλικίας ἀτιμοτέρα ἐν τῷ οἴκῳ γένη,
 ἄλλὰ πιστεύῃς ὅτι πρεσβυτέρα γιγνομένη ὅσφι
 καὶ ἐμοὶ κοινωνὸς καὶ παισὶν οἴκου φύλαξ ἀμεί-
 νων γίγνη, τοσούτῳ καὶ τιμιωτέρα ἐν τῷ οἴκῳ ἔσται.
 43 τὰ γὰρ καλά τε κάγαθά, ἐγὼ ἔφην, οὐ διὰ τὰς 240
 ὠραιότητας, ἄλλὰ διὰ τὰς ἀρετὰς εἰς τὸν βίον τοῖς
 ἀνθρώποις ἐπαύξεται.

τοιαῦτα μέν, ὡς Σώκρατες, δοκῶ μεμνῆσθαι αὐτῇ
 τὰ πρῶτα διαλεχθείσ.

VIII ἡ καὶ ἐπέγνως τι, ὡς Ἰσχόμαχε, ἔφην ἐγώ, ἐκ
 τούτων αὐτὴν κεκινημένην μᾶλλον πρὸς τὴν ἐπι-
 μέλειαν;

ναὶ μὰ Δῆ, ἔφη ὁ Ἰσχόμαχος, καὶ δηχθεῖσάν γε
 οἴδα αὐτὴν καὶ ἐρυθριάσασαν σφόδρα ὅτι τῶν 5
 εἰσενεχθέντων τι αἰτήσαντος ἐμοῦ οὐκ εἰχέ μοι
 δοῦναι. καὶ ἐγὼ μέντοι ἴδων ἀχθεσθεῖσαν αὐτὴν
 εἶπον,

2 μηδέν τι, ἔφην, ἀθυμήσῃς, ὡς γύναι, ὅτι οὐκ ἔχεις

δοῦναι ὅ σε αὐτῶν τυγχάνω. ἔστι μὲν γὰρ πενία 10
αὐτη σαφής, τὸ δεόμενόν τινος μὴ ἔχειν χρῆσθαι·
ἀλυποτέρα δὲ αὐτη ἡ ἔνδεια τὸ ζητοῦντά τι μὴ
δύνασθαι λαβεῖν ἢ τὴν ἀρχὴν μηδὲ ζητεῖν, εἰδότα
ὅτι οὐκ ἔστιν. ἀλλὰ γάρ, ἔφην ἐγώ, τούτων οὐ σὺ
αἰτία, ἀλλ' ἐγὼ οὐ τάξας σοι παρέδωκα ὅπου χρὴ 15
ἔκαστα κεῖσθαι, ὅπως εἰδῆς ὅπου τε δεῖ τιθέναι καὶ
3 ὅπόθεν λαμβάνειν. ἔστι δ' οὐδὲν οὕτως, ὃ γύναι,
οὔτ' εὐχρηστον οὔτε καλὸν ἀνθρώποις ώς τάξις.
καὶ γὰρ χορὸς ἐξ ἀνθρώπων συγκείμενός ἔστιν·
ἀλλ' ὅταν μὲν ποιῶσιν ὅ τι ἀν τύχῃ ἔκαστος, 20
ταραχή τις φαίνεται καὶ θεᾶσθαι ἀτερπές, ὅταν
δὲ τεταγμένως ποιῶσι καὶ φθέγγωνται, ἅμα οἱ
αὐτοὶ οὗτοι καὶ ἀξιοθέατοι δοκοῦσιν εἶναι καὶ
4 ἀξιάκουστοι. καὶ στρατιά γε, ἔφην ἐγώ, ὃ γύναι,
ἄτακτος μὲν οὖσα ταραχωδέστατον, καὶ τοῦς μὲν 25
πολεμίοις εὐχειρωτότατον, τοῖς δὲ φίλοις ἀηδέσ-
τατον ὄρâν καὶ ἀχρηστότατον, ὅνος ὁμοῦ, ὅπλίτης,
σκευοφόρος, ψιλός, ἵππεύς, ἅμαξα. πῶς γὰρ ἀν
πορευθείησαν <έὰν> ἔχοντες οὕτως ἐπικωλύσωσιν
ἀλλήλους, ὃ μὲν βαδίζων τὸν τρέχοντα, ὃ δὲ τρέχων 30
τὸν ἐστηκότα, ἡ δὲ ἅμαξα τὸν ἵππέα, ὃ δὲ ὅνος τὴν
5 ἅμαξαν, ὃ δὲ σκευοφόρος τὸν ὅπλίτην; εἰ δὲ καὶ
μάχεσθαι δέοι, πῶς ἀν οὕτως ἔχοντες μαχέσαιντο;
οἷς γὰρ ἀνάγκη αὐτῶν τοὺς ἐπιόντας φεύγειν, οὗτοι
ἴκανοι εἰσι φεύγοντες καταπατῆσαι τοὺς ὅπλα 35
6 ἔχοντας. τεταγμένη δὲ στρατιὰ κάλλιστον μὲν
ἰδεῖν τοῖς φίλοις, δυσχερέστατον δὲ τοῖς πολε-
μίοις. τίς μὲν γὰρ οὐκ ἀν φίλος ἡδέως θεάσαιτο

οπλίτας πολλοὺς ἐν τάξει πορευομένους, τίς δ' οὐκ ἀν θαυμάσειεν ἵππέας κατὰ τάξεις ἐλαύνοντας, 40 τίς δ' οὐκ ἀν πολέμιος φοβηθείη ἵδων διευκρινημένους ὄπλίτας, ἵππέας, πελταστάς, τοξότας, σφενδονήτας, καὶ τοῖς ἄρχουσι τεταγμένως ἐπομένους; 7 ἀλλὰ καὶ πορευομένων ἐν τάξει, κανὸν πολλὰ μυριάδες ὡσιν, ὁμοίως ὥσπερ εἰς ἔκαστος καθ' ήσυ- 45 χίαν πάντες πορεύονται· εἰς γὰρ τὸ κενούμενον 8 ἀεὶ <οἱ> ὅπισθεν ἐπέρχονται. καὶ τριήρης δέ τοι ἡ σεσαγμένη ἀνθρώπων διὰ τί ἄλλο φοβερόν ἐστι πολεμίοις ἡ φίλοις ἀξιοθέατον ἡ ὅτι ταχὺ πλεῖ; διὰ τί δὲ ἄλλο ἄλυποι ἄλλήλοις εἰσὶν οἱ ἐμπλέ- 50 οντες ἡ διότι ἐν τάξει μὲν κάθηνται, ἐν τάξει δὲ προνεύουσιν, ἐν τάξει δὲ ἀναπίπτουσιν, ἐν τάξει 9 δὲ ἐμβαίνουσι καὶ ἐκβαίνουσιν; ἡ δὲ ἀταξία ὁμοιόν τί μοι δοκεῖ εἶναι οἰόνπερ εἰ γεωργὸς ὁμοῦ ἐμβάλλοι κριθὰς καὶ πυρὸνς καὶ ὅσπρια, κάπειτα ὀπότε 55 δέοι ἡ μάζης ἡ ἄρτου ἡ ὅψου, διαλέγειν δέοι αὐτῷ 10 ἀντὶ τοῦ λαβόντα διευκρινημένοις χρῆσθαι. καὶ σὺ οὖν, ὁ γύναι, <εἰ> τοῦ μὲν ταράχου τούτου μὴ δέοιο, βούλοιο δὲ ἀκριβῶς διοικεῖν τὰ ὅντα εἰδέναι καὶ τῶν ὅντων εὐπόρως λαμβάνουσα ὅτῳ ἀν δέη 60 χρῆσθαι, καὶ ἐμοί, ἐάν τι αἰτῶ, ἐν χάριτι διδόναι, χώραν τε δοκιμασώμεθα τὴν προσήκουσαν ἔκαστοις ἔχειν, καὶ ἐν ταύτῃ θέντες διδάξωμεν τὴν διάκονον λαμβάνειν τε ἐντεῦθεν καὶ κατατιθέναι πάλιν εἰς ταύτην· καὶ οὕτως εἰσόμεθα τά τε σῶα ὅντα καὶ 65 τὰ μή· ἡ γὰρ χώρα αὐτὴ τὸ μὴ ὃν ποθήσει, καὶ

<τὸ> δεόμενον θεραπείας ἔξετάσει ἡ ὅψις, καὶ τὸ εἰδέναι ὅπου ἔκαστόν ἐστι ταχὺ ἐγχειριεῖ, ὥστε 11 μὴ ἀπορεῦν χρῆσθαι. καλλίστην δέ ποτε καὶ ἀκριβ-
εστάτην ἔδοξα σκευῶν τάξιν ἰδεῖν, ὡς Σώκρατες, 70
εἰσβὰς ἐπὶ θέαν εἰς τὸ μέγα πλοῖον τὸ Φοινικικόν.
πλεῖστα γὰρ σκεύη ἐν σμικροτάτῳ ἀγγείῳ διακε- 12
χωρισμένα ἐθεασάμην. διὰ πολλῶν μὲν γὰρ δήπου,
ἔφη, ξυλίνων σκευῶν καὶ πλεκτῶν ὄρμίζεται ναῦς
καὶ ἀνάγεται, διὰ πολλῶν δὲ τῶν κρεμαστῶν κα- 75
λουμένων πλεῖ, πολλοῖς δὲ μηχανήμασιν ἀνθ-
ώπλισται πρὸς τὰ πολέμια πλοῖα, πολλὰ δὲ ὄπλα
τοῖς ἀνδράσι συμπειάγει, πάντα δὲ σκεύη ὅσοισ-
περ ἐν οἰκίᾳ χρῶνται ἀνθρωποι τῇ συστιτίᾳ
ἐκάστη κομίζει· γέμει δὲ παρὰ πάντα φορτίων 80
13 ὅσα ναύκληρος κέρδους ἔνεκα ἄγεται. καὶ ὅσα
λέγω, ἔφη, ἐγώ, πάντα οὐκ ἐν πολλῷ τινι μείζονι
χώρᾳ ἔκειτο ἡ ἐν δεκακλίνῳ στέγῃ συμμέτρῳ. καὶ
οὗτα κείμενα ἔκαστα κατενόησα ὡς οὔτε ἄλληλα
ἐμποδίζει οὔτε μαστευτοῦ δεῖται οὔτε ἀσυσκεύ- 85
αστά ἐστιν οὔτε δυσλύτως ἔχει, ὥστε διατριβὴν
14 παρέχειν, ὅταν τῷ ταχὺ δέῃ χρῆσθαι. τὸν δὲ τοῦ
κυβερνήτου διάκονον, ὃς πρωρεὺς τῆς νεώς καλεῖ-
ται, οὕτως ηύρον ἐπιστάμενον ἐκάστων τὴν χώραν
ώς καὶ ἀπὸν ἀν εἴποι ὅπου ἔκαστα κεῖται καὶ 90
όπόσα ἐστὶν οὐδὲν ἡττον ἡ ὁ γράμματα ἐπιστά-
μενος εἴποι ἀν Σωκράτους καὶ ὀπόσα γράμματα
15 καὶ ὅπου ἔκαστον τέτακται. εἶδον δέ, ἔφη ὁ Ἰσχό-
μαχος, καὶ ἔξετάζοντα τοῦτον αὐτὸν ἐν τῇ σχολῇ

πάντα ὁπόσοις ἄρα δεῖ ἐν τῷ πλῷ χρῆσθαι. θαυ- 95
 μάσας δέ, ἔφη, τὴν ἐπίσκεψιν αὐτοῦ ἡρόμην τί
 πράττοι. ὁ δ' εἶπεν, ἐπισκοπῶ, ἔφη, ὡς ξένε, εἴ
 τι συμβαίνοι γίγνεσθαι, πῶς κεῦται, ἔφη, τὰ ἐν τῇ
 νηὶ, ἢ εἴ τι ἀποστατεῖ ἢ εἰ δυστραπέλως τι σύγ-
 100 κεῖται. οὐ γάρ, ἔφη, ἐγχωρεῖ ὅταν χειμάζῃ ὁ θεὸς 105
 ἐν τῇ θαλάττῃ οὔτε μαστεύειν ὅτου ἀν δέη οὔτε
 δυστραπέλως ἔχον διδόναι. ἀπειλεῖ γὰρ ὁ θεὸς καὶ
 κολάζει τοὺς βλάκας. ἐὰν δὲ μόνον μὴ ἀπολέσῃ
 τοὺς μὴ ἀμαρτάνοντας, πάνυ ἀγαπητόν· ἐὰν δὲ
 καὶ πάνυ καλῶς ὑπηρετοῦντας σφέζῃ, πολλὴ χάρις, 110
 115 ἔφη, τοῖς θεοῖς. ἐγὼ οὖν κατιδών ταύτην τὴν ἀκρίβ-
 ειαν τῆς κατασκευῆς ἔλεγον τῇ γυναικὶ ὅτι πάνυ
 ἀν ἡμῶν εἴη βλακικόν, εἰ οἱ μὲν ἐν τοῖς πλοίοις
 καὶ μικροῖς οὖσι χώρας εὑρίσκουσι, καὶ σαλεύοντες
 ἰσχυρῶς ὅμως σφέζουσι τὴν τάξιν, καὶ ὑπερφοβού- 120
 μενοι ὅμως εὑρίσκουσι τὸ δέον λαμβάνειν, ἡμεῖς δὲ
 καὶ διηρημένων ἐκάστοις θηκῶν ἐν τῇ οἰκίᾳ μεγάλων
 καὶ βεβηκύιας τῆς οἰκίας ἐν δαπέδῳ, εἰ μὴ εὑρή-
 σομεν καλὴν καὶ εὐεύρετον χώραν ἐκάστοις αὐτῶν,
 125 130 πῶς οὐκ ἀν πολλὴ ἡμῶν ἀσυνεσία εἴη; ὡς μὲν δὴ πάντα
 ἀγαθὸν τετάχθαι σκευῶν κατασκευὴν καὶ ως ῥάδιον
 χώραν ἐκάστοις αὐτῶν εὑρεῖν ἐν οἰκίᾳ θεῖναι ώς
 135 140 ἐκάστοις συμφέρει εἴρηται· ώς δὲ καλὸν φαίνεται,
 ἐπειδὰν ὑποδήματα ἐφεξῆς κένται, καὶ ὅποια ἦ, κα-
 λὸν δὲ ἴμάτια κεχωρισμένα ἴδεῖν, καὶ ὅποια ἦ, καλὸν 145
 δὲ στρώματα, καλὸν δὲ χαλκία, καλὸν δὲ τὰ ἀμφὶ
 τραπέζας, καλὸν δὲ καὶ ὁ πάντων καταγελάσειεν

ἀν μάλιστα οὐχ ὁ σεμνὸς ἀλλ' ὁ κομψός, δτι καὶ
χύτρας φημὶ εὔρυθμον φαίνεσθαι εὐκρινῶς κειμέ-
20 νας· τὰ δὲ ἄλλα ἥδη που ἀπὸ τούτου ἅπαντα 125
καλλίω φαίνεται κατὰ κόσμον κείμενα· χορὸς γὰρ
σκευῶν ἔκαστα φαίνεται, καὶ τὸ μέσον δὲ τούτων
καλὸν φαίνεται, ἐκποδὼν ἐκάστου κειμένου· ὥσπερ
καὶ κύκλιος χορὸς οὐ μόνον αὐτὸς καλὸν θέαμά
ἐστιν, ἀλλὰ καὶ τὸ μέσον αὐτοῦ καλὸν καὶ κα- 130
21 θαρὸν φαίνεται. εἰ δ' ἀληθῆ ταῦτα λέγω, ἔξεστιν,
ἔφην, ὡς γύναι, καὶ πεῖραν λαμβάνειν αὐτῶν οὕτε
τι ζημιωθέντας οὕτε τι πολλὰ πονήσαντας. ἀλλὰ
μὴν οὐδὲ τοῦτο δεῖ ἀθυμῆσαι, ὡς γύναι, ἔφην
ἐγώ, ὡς χαλεπὸν εὐρεῖν τὸν μαθησόμενόν τε τὰς 135
χώρας καὶ μεμνησόμενον καταχωρίζειν ἔκαστα.
22 ἵσμεν γὰρ δήπου ὅτι μυριοπλάσια ἡμῶν ἅπαντα
ἔχει ἡ πᾶσα πόλις, ἀλλ' ὅμως ὅποιον ἀν τῶν οἰκε-
τῶν κελεύσῃς πριάμενόν τί σοι ἐξ ἀγορᾶς ἐνεγκεῖν,
οὐδεὶς ἀπορήσει, ἀλλὰ πᾶς εἰδὼς φανεῖται ὅποι 140
χρὴ ἐλθόντα λαβεῖν ἔκαστα. τούτου μέντοι, ἔφην
ἐγώ, οὐδὲν ἄλλο αἴτιόν ἐστιν ἡ δτι ἐν χώρᾳ κεῖται
23 τεταγμένη. ἄνθρωπον δέ γε ζητῶν, καὶ ταῦτα
ἐνίστε ἀντιζητοῦντα, πολλάκις ἄν τις πρότερον
πρὶν εὐρεῖν ἀπείποι. καὶ τούτου αὖ οὐδὲν ἄλλο 145
αἴτιόν ἐστιν ἡ τὸ μὴ εἶναι τεταγμένον ὅπου ἔκασ-
τον δεῖ ἀναμένειν. περὶ μὲν δὴ τάξεως σκευῶν καὶ
χρήσεως τοιαῦτα αὐτῇ διαλεχθεὶς δοκῶ μεμνῆσθαι.
IX καὶ τί δή; ἡ γυνὴ ἐδόκει σοι, ἔφην ἐγώ, ὡς Ἰσχό-
μαχε, πώς τι ἐπακούειν ὥν σὺ ἐσπούδαζες διδάσκων;

τί δέ, εἰ μὴ ὑπισχνεῖτό γε ἐπιμελήσεσθαι καὶ φανερὰ ἡν ἡδομένη ῥιχυρῶς, ὥσπερ ἔξ ἀμηχανίας εὐπορίαν τινὰ ηύρηκυῖα, καὶ ἐδεῖτό μου ὡς τάχ- 5 ιστα ἥπερ ἔλεγον διατάξαι.

2 καὶ πῶς δή, ἔφην ἐγώ, ὡς Ἰσχόμαχε, διέταξας αὐτῆ;

τί δέ, εἰ μὴ τῆς γε οἰκίας τὴν δύναμιν ἔδοξέ μοι πρῶτον ἐπιδεῖξαι αὐτῇ. οὐ γάρ ποικίλμασι κεκό- 10 σμηται, ὡς Σώκρατες, ἀλλὰ τὰ οἰκήματα φύκοδόμηται πρὸς αὐτὸ τοῦτο ἐσκεμμένα ὅπως ἀγγεῖα ὡς συμφορώτατα ἥ τοῖς μέλλουσιν ἐν αὐτοῖς ἔσεσθαι, ὥστε αὐτὰ ἐκάλει τὰ πρέποντα εἶναι ἐν ἐκάστῳ.

3 ὃ μὲν γάρ θάλαμος ἐν ὁχυρῷ ὧν τὰ πλείστουν ἄξια 15 καὶ στρώματα καὶ σκεύη παρεκάλει, τὰ δὲ ξηρὰ τῶν στεγνῶν τὸν σῦτον, τὰ δὲ ψυχεινὰ τὸν οἰνον, τὰ δὲ φανὰ ὅσα φάους δεόμενα ἔργα τε καὶ σκεύη

4 ἔστι. καὶ διαιτητήρια δὲ τοῖς ἀνθρώποις ἐπεδείκνυον αὐτῇ κεκαλλωπισμένα τοῦ μὲν θέρους 20 ψυχεινά, τοῦ δὲ χειμῶνος ἀλεεινά. καὶ σύμπασαν δὲ τὴν οἰκίαν ἐπέδειξα αὐτῇ ὅτι πρὸς μεσημβρίαν ἀναπέπταται, ὥστε εὔδηλον εἶναι ὅτι χειμῶνος

5 μὲν εὐήλιός ἔστι, τοῦ δὲ θέρους εὔσκιος. ἔδειξα δὲ καὶ τὴν γυναικωνῖτιν αὐτῇ, θύρᾳ βαλανωτῇ 25 ὠρισμένην ἀπὸ τῆς ἀνδρωνίτιδος, ἵνα μήτε ἐκφέρηται ἔνδοθεν ὅ τι μὴ δεῖ, μήτε τεκνοποιῶνται οἱ οἰκέται ἄνευ τῆς ἡμετέρας γυνώμης. οἱ μὲν γάρ χρηστοὶ παιδοποιησάμενοι εύνοούστεροι ὡς ἐπὶ τὸ πολύ, οἱ δὲ πονηροὶ συζυγέντες εὐπορώτεροι πρὸς 30

6 τὸ κακουργεῦν γίγνονται. ἐπεὶ δὲ ταῦτα διήλθομεν,
 ἔφη, οὕτω δὴ ἥδη κατὰ φυλὰς διεκρίνομεν τὰ
 ἔπιπλα. ἡρχόμεθα δὲ πρῶτον, ἔφη, ἀθροίζοντες,
 οἵς ἀμφὶ θυσίας χρώμεθα. μετὰ ταῦτα κόσμον
 γυναικὸς τὸν εἰς ἑορτὰς διηροῦμεν, ἐσθῆτα ἀνδρὸς 35
 τὴν εἰς ἑορτὰς καὶ πόλεμον, καὶ στρώματα ἐν γυναι-
 κωνίτιδι, στρώματα ἐν ἀνδρωνίτιδι, ὑποδήματα
 7 γυναικεῖα, ὑποδήματα ἀνδρεῖα. ὅπλων ἄλλη φυλή,
 ἄλλη ταλασιουργικῶν ὀργάνων, ἄλλη σιτοποιικῶν,
 ἄλλη ὄψιτοικῶν, ἄλλη τῶν ἀμφὶ λουτρόν, ἄλλη 40
 ὥμφι μάκτρας, ἄλλη ἀμφὶ τραπέζας. καὶ ταῦτα
 πάντα διεχωρίσαμεν, οἵς τε ἀεὶ δεῖ χρῆσθαι καὶ τὰ
 8 θουνατικά. χωρὶς δὲ καὶ τὰ κατὰ μῆνα δαπανώ-
 μενα ἀφείλομεν, δίχα δὲ καὶ τὰ εἰς ἐνιαυτὸν ἀπο-
 λελογισμένα κατέθεμεν. οὕτω γὰρ ἥττον λανθάνει 45
 ὅπως πρὸς τὸ τέλος ἐκβήσεται. ἐπεὶ δὲ ἔχωρίσα-
 μεν πάντα κατὰ φυλὰς τὰ ἔπιπλα, εἰς τὰς χώρας
 9 τὰς προσηκούσας ἔκαστα διηνέγκαμεν. μετὰ δὲ
 τοῦτο ὅσοις μὲν τῶν σκευῶν καθ' ἡμέραν χρῶνται
 οἱ οἰκέται, οἷον σιτοποιοῖς, ὄψιτοικοῖς, ταλα- 50
 σιουργικοῖς, καὶ εἴ τι ἄλλο τοιοῦτον, ταῦτα μὲν
 αὐτοῖς τοῖς χρωμένοις δεῖξαντες ὅπου δεῖ τιθέναι,
 - 10 παρεδώκαμεν καὶ ἐπετάξαμεν σῶα παρέχειν. ὅσοις
 δὲ εἰς ἑορτὰς ἡ ξενοδοκίας χρώμεθα ἡ εἰς τὰς διὰ
 χρόνου πράξεις, ταῦτα δὲ τῇ ταμίᾳ παρεδώκαμεν, 55
 καὶ δεῖξαντες τὰς χώρας αὐτῶν καὶ ἀπαριθμή-
 σαντες καὶ γραψάμενοι ἔκαστα, εἴπομεν αὐτῷ
 διδόναι τούτων ὅτῳ δέοι ἔκαστον, καὶ μεμνήσθαι ὅ

τι ἄν τῷ διδῷ, καὶ ἀπολαμβάνουσαν κατατιθέναι
 11 πάλιν ὅθενπερ ἄν ἔκαστα λαμβάνῃ. τὴν δὲ ταμίαν δο
 ἐποιησάμεθα ἐπισκεψάμενοι ἡτις ἡμῖν ἐδόκει εἶναι
 ἐγκρατεστάτη καὶ γαστρὸς καὶ οἰνου καὶ ὑπνου καὶ
 ἀνδρῶν συνουσίας, πρὸς τούτους δὲ ἥ τὸ μνημονικὸν
 μάλιστα ἐδόκει ἔχειν καὶ τὸ προνοεῖν μή τι κακὸν
 λάβῃ παρ' ἡμῶν ἀμελοῦσα, καὶ σκοπεῖν ὅπως 65
 12 χαριζομένη τι ἡμῖν ὑφ' ἡμῶν ἀντιτιμήσεται. ἐδιδά-
 σκομεν δὲ αὐτὴν καὶ εὔνοϊκῶς ἔχειν πρὸς ἡμᾶς,
 ὅτ' εὐφραινούμεθα τῶν εὐφροσυνῶν μεταδιδόντες,
 καὶ εἴ τι λυπηρὸν εἴη εἰς ταῦτα παρακαλοῦντες.
 καὶ τὸ προθυμεῖσθαι δὲ συναύξειν τὸν οἰκον ἐπαι- 70
 δεύομεν αὐτήν, ἐπιγιγνώσκειν αὐτὴν ποιοῦντες καὶ
 13 τῆς εὐπραγίας αὐτῇ μεταδιδόντες. καὶ δικαιοσύνην
 δ' αὐτῇ ἐνεποιοῦμεν, τιμιωτέρους τιθέντες τοὺς δι-
 καίους τῶν ἀδίκων καὶ ἐπιδεικνύοντες πλουσιώ-
 τερον καὶ ἐλευθεριώτερον βιοτεύοντας τῶν ἀδίκων· 75
 καὶ αὐτὴν δὲ ἐν ταύτῃ τῇ χώρᾳ κατετάττομεν.
 14 ἐπὶ δὲ τούτους πᾶσιν εἶπον, ἔφη, ὁ Σώκρατες, ἐγὼ
 τῇ γυναικὶ ὅτι πάντων τούτων οὐδὲν ὅφελος, εἰ μὴ
 αὐτῇ ἐπιμελήσεται ὅπως διαμένῃ ἐκάστῳ ἥ τάξις.
 ἐδίδασκον δὲ αὐτὴν ὅτι καὶ ἐν ταῖς εὐνομούμεναις 80
 πόλεσιν οὐκ ἀρκεῖν δοκεῖ τοῖς πολίταις, ἦν νόμους
 καλοὺς γράψωνται, ἀλλὰ καὶ νομοφύλακας προσ-
 αιροῦνται, οἵτινες ἐπισκοποῦντες τὸν μὲν ποιοῦντα
 τὰ νόμιμα ἐπαινοῦσιν, ἦν δέ τις παρὰ τοὺς νόμους
 15 ποιῆι, ζημιοῦσι. νομίσαι οὖν ἐκέλευον, ἔφη, τὴν 85
 γυναικα καὶ αὐτὴν νομοφύλακα τῶν ἐν τῇ οἰκίᾳ

είναι, καὶ ἔξετάζειν δέ, ὅταν δόξη αὐτῇ, τὰ σκεύη,
ῶσπερ ὁ φρούραρχος τὰς φυλακὰς ἔξετάζει, καὶ
δοκιμάζειν εἰς καλῶς ἔκαστον ἔχει, ὕσπερ ἡ βουλὴ
ἴππους καὶ ἵππέας δοκιμάζει, καὶ ἐπαινεῖν δὲ καὶ 90
τιμᾶν ὕσπερ βασίλισσαν τὸν ἄξιον ἀπὸ τῆς παρ-
ούσης δυνάμεως, καὶ λοιδορεῖν καὶ κολάζειν τὸν

16 τούτων δεόμενον. πρὸς δὲ τούτοις ἐδίδασκον αὐτήν,
ἔφη, ώς οὐκ ἀν ἄχθοιτο δικαίως εἰς πλείω αὐτῇ
πράγματα προστάττω ἢ τοῖς οἰκέταις περὶ τὰ 95
κτήματα, ἐπιδεικνύων ὅτι τοῖς μὲν οἰκέταις μέτ-
εστι τῶν δεσποσύνων χρημάτων τοσοῦτον ὅσον
φέρειν ἢ θεραπεύειν ἢ φυλάττειν, χρῆσθαι δὲ οὐδενὶ¹
αὐτῶν ἔξεστιν, ὅτῳ ἀν μὴ δῷ ὁ κύριος· δεσπότου δὲ
ἄπαντά ἔστιν ὅ τι ἀν βούληται ἐκάστῳ χρῆσθαι. 100
17 ὅτῳ οὖν καὶ σφέζομένων μεγίστη ὄνησις καὶ φθειρο-
μένων μεγίστη βλάβη, τούτῳ καὶ τὴν ἐπιμέλειαν
μάλιστα προσήκουσαν ἀπέφαινον.

18 τί οὖν; ἔφην ἐγώ, ὡς Ἰσχόμαχε, ταῦτα ἀκούσασα
ἡ γυνή πώς σοι ὑπήκουε;

105

τί δέ, ἔφη, εἰ μὴ εἰπέ γέ μοι, ὡς Σώκρατες, ὅτι οὐκ
ὁρθῶς γιγνώσκοιμι, εἰ οἰοίμην χαλεπά ἐπιτάττειν
διδάσκων ὅτι ἐπιμελεῖσθαι δεῖ τῶν ὄντων. χαλε-
πώτερον γὰρ ἀν, ἔφη φάναι, εἰ αὐτῇ ἐπέταττον
ἀμελεῖν τῶν ἑαυτῆς ἢ εἰ ἐπιμελεῖσθαι δεήσει τῶν 110
19 οἰκείων ἀγαθῶν. πεφυκέναι γὰρ δοκεῖ, ἔφη, ὕσπερ
καὶ τέκνων <ἥδιον> τὸ ἐπιμελεῖσθαι τῇ σώφρονι
τῶν ἑαυτῆς ἢ ἀμελεῖν, οὕτω καὶ τῶν κτημάτων
ὅσα ἴδια ὄντα εὐφραίνει ἥδιον τὸ ἐπιμελεῖσθαι

νομίζειν ἔφη εἶναι τῇ σώφρονι τῶν ἑαυτῆς ἡ 115
ἀμελεῖν.

X καὶ ἐγὼ ἀκούσας, ἔφη ὁ Σωκράτης, ἀποκρίνασθαι
τὴν γυναικαὶ αὐτῷ ταῦτα, εἰπον,

νὴ τὴν "Ἡραν, ἔφην, ω̄ Ἰσχόμαχε, ἀνδρικήν γε
ἐπιδεικνύεις τὴν διάνοιαν τῆς γυναικός.

καὶ ἄλλα τοίνυν, ἔφη ὁ Ἰσχόμαχος, ἐθέλω σοι 5
πάνυ μεγαλόφρονα αὐτῆς διηγήσασθαι, ἢ μου ἅπαξ
ἀκούσασα ταχὺ ἐπείθετο.

τὰ ποῖα; ἔφην ἐγώ, λέγε· ώς ἐμοὶ πολὺ ἥδιον
ζώσης ἀρετὴν γυναικὸς καταμανθάνειν ἡ εἰ Ζεῦ
ξίς μοι καλὴν εἰκάσας γραφῆ γυναικαὶ ἐπέ- 10
δείκνυεν.

2 ἐντεῦθεν δὴ λέγει ὁ Ἰσχόμαχος, ἐγὼ τοίνυν, ἔφη,
ιδὼν ποτε αὐτήν, ω̄ Σώκρατες, ἐντετριμένην
πολλῷ μὲν ψιμυθίῳ, ὅπως λευκοτέρα ἔτι δοκοίη
εἶναι ἡ ἡν, πολλῷ δὲ ἐγχούσῃ, ὅπως ἐρυθροτέρα 15
φαίνοιτο τῆς ἀληθείας, ὑποδήματα δὲ ἔχουσαν
3 ὑψηλά, ὅπως μείζων δοκοίη εἶναι ἡ ἐπεφύκει, εἰπέ
μοι, ἔφην, ω̄ γύναι, ποτέρως ἂν με κρίναις ἀξιο-
φίλητον μᾶλλον εἶναι χρημάτων κοινωνόν, εἴ σοι
αὐτὰ τὰ ὄντα ἀποδεικνύοιμι, καὶ μήτε κομπάζοιμι 20
ώς πλείω τῶν ὄντων ἔστι μοι, μήτε ἀποκρυπτοίμην
[τι] τῶν ὄντων μηδέν, ἡ εἰ πειρώμην τέ σε ἔξαπατᾶν
λέγων ώς πλείω ἔστι μοι τῶν ὄντων, ἐπιδεικνύς τε
ἀργύριον κίβδηλον δολοίην σε καὶ ὅρμους ὑποξύ-
λους, καὶ πορφυρίδας ἔξιτήλους φαίην ἀληθινὰς 25
εἶναι;

- 4 καὶ ὑπολαβοῦσα εὐθύς,
εὐφήμει, ἔφη· μὴ γένοιο σὺ τοιοῦτος· οὐ γὰρ
ἀν ἔγωγέ σε δυναίμην, εἰ τοιοῦτος εἴης, ἀσπάσασθαι
ἐκ τῆς ψυχῆς. 30
- οὐκοῦν, ἔφην ἐγώ, συνεληλύθαμεν, ὡς γύναι, ὡς
καὶ τῶν σωμάτων κοινωνήσουτες ἀλλήλοις;
φασὶ γοῦν, ἔφη, οἱ ἀνθρωποι.
- 5 ποτέρως ἀν οὖν, ἔφην ἐγώ, τοῦ σώματος αὐ
δοκοίην εἶναι ἀξιοφίλητος μᾶλλον κοινωνός, εἰ σοι 35
τὸ σώμα πειρώμην παρέχειν τὸ ἐμαυτοῦ ἐπιμε-
λόμενος ὅπως ὑγιαῖνόν τε καὶ ἐρρωμένον ἔσται,
καὶ διὰ ταῦτα τῷ δοντὶ εὔχρως σοι ἔσομαι, ἢ εἰ σοι
μίλτῳ ἀλειφόμενος καὶ τοὺς ὁφθαλμοὺς ὑπαλειφ-
όμενος ἀνδρεικέλῳ ἐπιδεικνύοιμι τε ἐμαυτὸν καὶ 40
συνείην ἐξαπατῶν σε καὶ παρέχων ὄρāν καὶ ἅπτ-
εσθαι μίλτου ἀντὶ τοῦ ἐμαυτοῦ χρωτός;
- 6 ἐγὼ μέν, ἔφη ἐκείνη, οὗτ' ἀν μίλτου ἀπτοίμην
ἥδιον ἢ σοῦ οὗτ' ἀν ἀνδρεικέλου χρῶμα ὄρφην
ἥδιον ἢ τὸ σὸν οὗτ' ἀν τοὺς ὁφθαλμοὺς ὑπαλη- 45
λιμμένους ἥδιον ὄρφην τοὺς σοὺς ἢ ὑγιαίνοντας.
- 7 καὶ ἐμὲ τοίνυν νόμιζε, εἰπεῖν ἔφη ὁ Ἰσχόμαχος,
ὡς γύναι, μήτε ψιμυθίου μήτε ἐγχούσης χρώματι
ἥδεσθαι μᾶλλον ἢ τῷ σῷ, ἀλλ' ὥσπερ οἱ θεοὶ
ἐποίησαν ἵπποις μὲν ἵππους, βουσὶ δὲ βοῦς 50
ἥδιστον, προβάτοις δὲ πρόβατα, οὕτω καὶ οἱ ἀν-
θρωποι ἀνθρώπου σώμα καθαρὸν οἴονται ἥδιστον
- 8 εἶναι· αἱ δὲ ἀπάται αὗται τοὺς μὲν ἔξω πως
δύναιντ' ἀν ἀνεξελέγκτως ἐξαπατᾶν, συνόντας δὲ

ἀεὶ ἀνάγκη ἀλίσκεσθαι, ἐὰν ἐπιχειρῶσιν ἔξαπατᾶν 55
ἄλληλους. ή γὰρ ἔξ εὐνῆς ἀλίσκονται ἔξανιστάμενοι
πρὶν παρασκευάσασθαι, ή ὑπὸ ἰδρώτος ἐλέγχονται
ἢ ὑπὸ δακρύων βασανίζονται η ὑπὸ λουτροῦ ἀλη-
θινῶς κατωπτεύθησαν.

9 τί οὖν πρὸς θεῶν, ἔφην ἐγώ, πρὸς ταῦτα ἀπεκρί- 60
νατο;

τί δέ, ἔφη, εὶ μὴ τοῦ <γε> λοιποῦ τοιοῦτον μὲν
οὐδὲν πώποτε ἔτι ἐπραγματεύσατο, καθαρὰν δὲ
καὶ πρεπόντως ἔχουσαν ἐπειράτο ἑαυτὴν ἐπι-
δεικνύναι. καὶ ἐμὲ μέντοι ἡρώτα εἴ τι ἔχοιμι 65
συμβουλεῦσαι ὡς ἀν τῷ δοντι καλὴ φαίνοιτο, ἀλλὰ

10 μὴ μόνον δοκοίη. καὶ ἐγὼ μέντοι, ὡ Σώκρατες,
ἔφη, συνεβούλευον αὐτῇ μὴ δουλικῶς ἀεὶ καθῆσθαι,
ἀλλὰ σὺν τοῖς θεοῖς πειρᾶσθαι δεσποτικῶς πρὸς
μὲν τὸν ἴστὸν προστάσαν ὅ τι μὲν βέλτιον ἄλλου 70
ἐπίσταιτο ἐπιδιδάξαι, ὅ τι δὲ χεῖρον ἐπιμαθεῖν.
ἐπισκέψασθαι δὲ καὶ <τὴν> σιτοποιόν, παρα-
στῆναι δὲ καὶ ἀπομετρούσῃ τῇ ταμίᾳ, περιελθεῖν
δὲ ἐπισκοπουμένην καὶ εἰ κατὰ χώραν ἔχει ἦν δεῖ
ἔκαστα. ταῦτα γὰρ ἐδόκει μοι ἄμα ἐπιμέλεια εἶναι 75

11 καὶ περίπατος. ἀγαθὸν δὲ ἔφην εἶναι γυμνάσιον
καὶ τὸ δεῦσαι καὶ μάξαι καὶ ἴμάτια καὶ στρώ-
ματα ἀνασεῖσαι καὶ συνθεῖναι. γυμναζομένην δὲ
ἔφην οὕτως ἀν καὶ ἐσθίειν ἥδιον καὶ ὑγιαίνειν
μᾶλλον καὶ εὐχρωτέραν φαίνεσθαι τῇ ἀληθείᾳ. 80
12 καὶ δψις δὲ <δεσποινῆς>, ὅπόταν ἀνταγωνίζη-
ται διακόνῳ καθαρωτέρα οὖσα πρεπόντως τε

μᾶλλον ἡμφιεσμένη, κινητικὸν γίγνεται ἄλλως τε
καὶ ὅπόταν τὸ ἔκουσαν χαρίζεσθαι προσῆ ἀντὶ τοῦ
13 ἀναγκαζομένην ὑπηρετεῖν. αἱ δὲ ἀεὶ καθήμεναι 85
σεμνῶς πρὸς τὰς κεκοσμημένας καὶ ἐξαπατώσας
κρίνεσθαι παρέχουσιν ἑαυτάς. καὶ νῦν, ἔφη, ὁ
Σώκρατες, οὕτως εὐ ἵσθι ἡ γυνή μου κατεσκευασ-
μένη βιοτεύει ὥσπερ ἐγὼ ἐδίδασκον αὐτὴν καὶ
ώσπερ νῦν σοι λέγω.

90

XI ἐντεῦθεν δὲ ἐγὼ εἶπον,

ὁ Ἰσχόμαχε, τὰ μὲν δὴ περὶ τῶν τῆς γυναικὸς
ἔργων ἴκανῶς μοι δοκῶ ἀκηκοέναι τὴν πρώτην,
καὶ ἄξιά γε πάνυ ἐπαίνου ἀμφοτέρων ὑμῶν. τὰ δὲ
αὖτὶ σὰ ἔργα, ἔφην ἐγὼ, ἦδη μοι λέγε, ἵνα σύ τε ἐφ' 5
οὶς εὐδοκιμεῖς διηγησάμενος ἡσθῆς, κἀγὼ τὰ τοῦ
καλοῦ κάγαθοῦ ἀνδρὸς ἔργα τελέως διακούσας καὶ
καταμαθών, ἦν δύνωμαι, πολλήν σοι χάριν εἰδῶ.

2 ἀλλὰ νὴ Δί, ἔφη ὁ Ἰσχόμαχος, καὶ πάνυ
ἡδέως σοι, ὁ Σώκρατες, διηγήσομαι ἢ ἐγὼ ποιῶν το
διατελῶ, ἵνα καὶ μεταρρυθμίσῃς με, ἐάν τι σοι
δοκῶ μὴ καλῶς ποιεῖν.

3 ἀλλ' ἐγὼ μὲν δή, ἔφην, πῶς ἀν δικαίως μεταρ-
ρυθμίσαιμι ἄνδρα ἀπειργασμένον καλόν τε κάγα-
θόν, καὶ ταῦτα ὡν ἀνήρ δι ἀδολεσχεῖν τε δοκῶ καὶ 15
ἀερομετρεῖν καὶ τὸ πάντων δὴ ἀνοητότατον δοκοῦν

4 εἶναι ἔγκλημα πέντης καλοῦμαι. καὶ πάνυ μεντάν,
ὁ Ἰσχόμαχε, ἦν ἐν πολλῇ ἀθυμίᾳ τῷ ἐπικλήματι
τούτῳ, εἰ μὴ πρώην ἀπαντήσας τῷ Νικίου τοῦ
ἐπηλύτου ἵππῳ εἴδον πολλοὺς ἀκολουθοῦντας 20

αὐτῷ θεατάς, πολὺν δὲ λόγουν ἔχόντων τινῶν περὶ αὐτοῦ ἥκουν· καὶ δῆτα ἡρόμην προσελθὼν τὸν 5 ἵπποκόμον εἰ πολλὰ εἴη χρήματα τῷ ἵππῳ. ὁ δὲ προσβλέψας με ὡς οὐδὲ ὑγιαίνοντα τῷ ἐρωτήματι εἰπε, πῶς δ' ἀν ἵππῳ χρήματα γένοιτο; οὕτω δὴ 25 ἐγὼ ἀνέκυψα ἀκούσας ὅτι ἐστὶν ἄρα θεμιτὸν καὶ πένητι ἵππῳ ἀγαθῷ γενέσθαι, εἰ τὴν ψυχὴν φύσει 6 ἀγαθὴν ἔχοι. ὡς οὖν θεμιτὸν ὃν καὶ ἐμοὶ ἀγαθῷ ἀνδρὶ γενέσθαι, διηγοῦ τελέως τὰ σὰ ἔργα, ἵνα ὃ τι ἀν δύναμαι ἀκούων καταμαθεῖν, πειρῶμαι καὶ ἐγώ 30 σε ἀπὸ τῆς αὔριον ἡμέρας ἀρξάμενος μιμεῖσθαι. καὶ γὰρ ἀγαθὴ ἐστιν, ἔφην ἐγώ, <πᾶσα> ἡμέρα 35 ὡς ἀρετῆς ἄρχεσθαι.

7 σὺ μὲν παίζεις, ἔφη ὁ Ἰσχόμαχος, ὡς Σώκρατες, ἐγὼ δὲ ὅμως σοι διηγήσομαι ἢ ἐγὼ ὅσον δύναμαι 40 8 πειρῶμαι ἐπιτηδεύων διαπερᾶν τὸν βίον. ἐπεὶ γὰρ καταμεμαθηκέναι δοκῶ ὅτι οἱ θεοὶ τοῖς ἀνθρώποις ἄνευ μὲν τοῦ γιγνώσκειν τε ἢ δεῖ ποιεῖν καὶ ἐπιμελεῖσθαι ὅπως ταῦτα περαιώνηται οὐ θεμιτὸν ἐποίησαν εὐν πράττειν, φρονύμοις δ' οὖσι καὶ ἐπιμε- 45 λέσι τοῖς μὲν διδόασιν εὐδαιμονεῖν, τοῖς δ' οὐ, οὕτω δὴ ἐγὼ ἄρχομαι μὲν τοὺς θεοὺς θεραπεύων, πειρῶμαι δὲ ποιεῖν ὡς ἀν θέμις ἡ μοι εὐχομένῳ καὶ ὑγιείᾳ τυγχάνειν καὶ ῥώμης σώματος καὶ τιμῆς ἐνπόλει καὶ εύνοίας ἐν φίλοις καὶ ἐν πολέμῳ καλῆς σωτηρίας καὶ 50 πλούτου καλῶς αὐξομένου.

9 καὶ ἐγὼ ἀκούσας ταῦτα,
μέλει γὰρ δή σοι, ὡς Ἰσχόμαχε, ὅπως πλουτῆς

καὶ πολλὰ χρήματα ἔχων πολλὰ ἔχης πράγματα τούτων ἐπιμελόμενος; 50

καὶ πάνυ γ', ἔφη ὁ Ἰσχόμαχος, μέλει μοι τούτων ἀν ἐρωτᾶς· ήδὺ γάρ μοι δοκεῖ, ω̄ Σώκρατες, καὶ θεοὺς μεγαλείως τιμᾶν καὶ φίλους, ἦν τινος δέωνται, ἐπωφελεῖν καὶ τὴν πόλιν μηδὲν <τὸ> κατ' ἐμὲ χρήμασιν ἀκόσμητον είναι.

55

10 καὶ γὰρ καλά, ἔφην ἐγώ, ω̄ Ἰσχόμαχε, ἐστὶν ἀ σὺ λέγεις, καὶ δυνατοῦ γε ἴσχυρῶς ἀνδρός· πῶς γὰρ οὐ; ὅτε πολλοὶ μὲν εἰσὶν ἄνθρωποι οἱ οὐ δύνανται ζῆν ἄνευ τοῦ ἄλλων δεῖσθαι, πολλοὶ δὲ ἀγαπῶσιν ἡν δύνωνται τὰ ἑαυτοῖς ἀρκοῦντα πορί- 60 ζεσθαι. οἱ δὲ δὴ δυνάμενοι μὴ μόνον τὸν ἑαυτῶν οἰκου διοικεῖν, ἀλλὰ καὶ περιποιεῖν, ὥστε καὶ τὴν πόλιν κοσμεῖν καὶ τοὺς φίλους ἐπικουφίζειν, πῶς τούτους οὐχὶ βαθεῖς τε καὶ ἐρρωμένους ἄνδρας

11 χρὴ νομίσαι; ἀλλὰ γὰρ ἐπαινεῖν μέν, ἔφην ἐγώ, 65 τοὺς τοιούτους πολλοὶ δυνάμεθα· σὺ δέ μοι λέξου, ω̄ Ἰσχόμαχε, ἀφ' ὧνπερ ἥρξω, πῶς ὑγιείας ἐπιμελεῖ; πῶς τῆς τοῦ σώματος ρώμης; πῶς θέμις είναι σοι καὶ ἐκ πολέμου καλῶς σώζεσθαι; τῆς δὲ χρηματίσεως πέρι καὶ μετὰ ταῦτα, ἔφην ἐγώ, ἀρκέσει 70 ἀκούειν.

12 ἀλλ' ἔστι μέν, ἔφη ὁ Ἰσχόμαχος, ω̄ς γε ἐμοὶ δοκεῖ, ω̄ Σώκρατες, ἀκόλουθα ταῦτα πάντα ἀλλήλων. ἐπεὶ γὰρ ἐσθίειν τις τὰ ἰκανὰ ἔχει, ἐκπονοῦντι μὲν ὄρθως μᾶλλον δοκεῖ μοι ἡ ὑγίεια παραμένειν, 75 ἐκπονοῦντι δὲ μᾶλλον ἡ ρώμη προσγύγνεσθαι,

ἀσκοῦντι δὲ τὰ τοῦ πολέμου κάλλιον σφόδρας,
ὅρθως δὲ ἐπιμελομένῳ καὶ μὴ καταμαλακιζομένῳ
μᾶλλον εἰκὸς τὸν οἶκον αὐξεῖσθαι.

- 13 ἀλλὰ μέχρι μὲν τούτου ἔπομαι, ἔφην ἐγώ, ὡς 80
'Ισχόμαχε, ὅτι ἐκπονοῦντα φῆς καὶ ἐπιμελόμενον
καὶ ἀσκοῦντα ἄνθρωπον μᾶλλον τυγχάνειν τῶν
ἀγαθῶν· ὅποιώ δὲ πόνῳ χρῆ πρὸς τὴν εὐεξίαν καὶ
ρώμην καὶ ὅπως ἀσκεῖς τὰ τοῦ πολέμου καὶ ὅπως
ἐπιμελεῖ τὸν περιουσίαν ποιεῖν ὡς καὶ φίλους ἐπ- 85
ωφελεῖν καὶ πόλιν ἐπισχύειν, ταῦτα ἀνήδεως, ἔφην
ἐγώ, πυθοίμην.
- 14 ἐγὼ τοίνυν, ἔφη, ὡς Σώκρατες, ὁ 'Ισχόμαχος,
ἀνίστασθαι μὲν ἐξ εὐνῆς εἴθισμαι ἡνίκ' <ἀν> ἔτι
ἔνδον καταλαμβάνοιμι, εἴ τινα δεόμενος ἰδεῖν τυγ- 90
χάνοιμι. κανὸν μέν τι κατὰ πόλιν δέη πράττειν,
ταῦτα πραγματευόμενος περιπάτῳ τούτῳ χρῶμαι·
- 15 ἦν δὲ μηδὲν ἀναγκαῖον ἢ κατὰ πόλιν, τὸν μὲν ἵππον
ὁ παῖς προάγει εἰς ἀγρόν, ἐγὼ δὲ περιπάτῳ χρῶμαι
τῇ εἰς ἀγρὸν ὁδῷ ἵσως ἀμεινον, ὡς Σώκρατες, ἢ εἰ 95
- 16 ἐν τῷ ξυστῷ περιπατοίην. ἐπειδὰν δὲ ἐλθω εἰς
ἀγρόν, ἦν τέ μοι φυτεύοντες τυγχάνωσιν ἦν τε
νειοποιοῦντες ἦν τε σπείροντες ἦν τε καρπὸν προσ-
κομίζοντες, ταῦτα ἐπισκεψάμενος ὅπως ἔκαστα
γίγνεται, μεταρρυθμίζω, ἐὰν ἔχω τι βέλτιον τοῦ 100
- 17 παρόντος. μετὰ δὲ ταῦτα ὡς τὰ πολλὰ ἀναβὰς
ἐπὶ τὸν ἵππον ἵππασάμην ἵππασίαν ὡς ἀνὴρ
δύνωμαι ὁμοιοτάτην ταῖς ἐν τῷ πολέμῳ ἀναγκαίαις
ἵππασίαις, οὕτε πλαγίου οὕτε κατάντους οὕτε
τάφρου οὕτε ὁχετοῦ ἀπεχόμενος, ὡς μέντοι δυνατὸν 105

ταῦτα ποιοῦντα ἐπιμέλομαι μὴ ἀποχωλεύσαι τὸν
18 ἵππον. ἐπειδὰν δὲ ταῦτα γένηται, ὁ παῖς ἔξαλίσας
τὸν ἵππον οἴκαδε ἀπάγει, ἂμα φέρων ἀπὸ χώρου
ἥν τι δεώμεθα εἰς ἄστυ. ἐγὼ δὲ τὰ μὲν βάδην
τὰ δὲ ἀποδραμῶν οἴκαδε ἀπεστλεγγυισάμην. εἰτα 110
δὲ ἀριστῷ, ὡς Σώκρατες, ὅσα μήτε κενὸς μήτε ἄγαν
πλήρης διημερεύειν.

19 νὴ τὴν Ἡραν, ἔφην ἐγώ, ὡς Ἰσχόμαχε, ἀρεσκόντως γέ μοι ταῦτα ποιεῖς. τὸ γὰρ ἐν τῷ αὐτῷ χρόνῳ συνεσκευασμένοις χρῆσθαι τοῖς τε πρὸς τὴν ὑγίειαν 115 καὶ τοῖς πρὸς τὴν ρώμην παρασκευάσμασι καὶ τοῖς εἰς τὸν πόλεμον ἀσκήμασι καὶ ταῖς τοῦ πλούτου ἐπιμελείαις, ταῦτα πάντα ἀγαστά μοι δόκει 20 εἶναι. καὶ γὰρ ὅτι ὁρθῶς ἐκάστου τούτων ἐπιμελεῖ ἰκανὰ τεκμήρια παρέχει· ὑγιαίνοντά τε γὰρ καὶ 120 ἐρρώμενον ὡς ἐπὶ τὸ πολὺ σὺν τοῖς θεοῖς σε ὁρῶμεν καὶ ἐν τοῖς ἵππικωτάτοις τε καὶ πλουσιωτάτοις λεγόμενόν σε ἐπιστάμεθα.

21 ταῦτα τοίνυν ἐγὼ ποιῶν, ἔφη, ὡς Σώκρατες, ὑπὸ πολλῶν πάνυ συκοφαντοῦμαι, σὺ δὲ ἵσως φῶν με 125 ἐρεῦν ὡς ὑπὸ πολλῶν καλὸς κάγαθὸς κέκλημαι.

22 ἀλλὰ καὶ ἔμελλόν σε ἐγώ, ἔφην, ὡς Ἰσχόμαχε, τοῦτο ἐρήσεσθαι εἴ τινα καὶ τούτου ἐπιμέλειαν ποιεῖ ὅπως δύνῃ λόγον διδόναι καὶ λαμβάνειν, ᾧ τινί ποτε δέη. 130

οὐ γὰρ δοκῶ σοι, ἔφη, ὡς Σώκρατες, αὐτὰ ταῦτα διατελεῖν μελετῶν, ἀπολογεῖσθαι μὲν ὅτι οὐδένα ἀδικῶ, εὖ δὲ ποιῶ πολλοὺς ὅσον ἀν δύνωμαι, κατηγορεῖν δὲ οὐ δοκῶ σοι μελετᾶν ἀνθρώπων,

ἀδικοῦντας μὲν καὶ ἵδιᾳ πολλοὺς καὶ τὴν πόλιν 135
καταμανθάνων τινάς, εὐ δὲ ποιοῦντας οὐδένα;

23 ἀλλ' εἰ καὶ ἐρμηνεύειν τοιαῦτα μελετᾶς, τοῦτό
μοι, ἔφη ἐγώ, ἔτι, ὡς Ἰσχόμαχε, δῆλωσον.

οὐδὲν μὲν οὖν, ὡς Σώκρατες, παύομαι, ἔφη, λέγειν
μελετῶν. ἡ γὰρ κατηγοροῦντός τινος τῶν οἰκετῶν 140
ἡ ἀπολογουμένου ἀκούσας ἐλέγχειν πειρῶμαι ἡ
μέμφομαι τινα πρὸς τοὺς φίλους ἡ ἐπαινῶ ἡ διαλ-
λάττω τινὰς τῶν ἐπιτηδείων, πειρώμενος διδάσκειν
ὡς συμφέρει αὐτοῖς φίλους εἶναι μᾶλλον ἡ πολεμί-
οντος, <ἡ> ἐπιτιμῶμέν τινι, στρατηγῷ συμπαρόντες, 145

24 ἡ ἀπολογούμεθα ὑπέρ του, εἴ τις ἀδίκως αἰτίαν
ἔχει, ἡ κατηγοροῦμεν πρὸς ἀλλήλους, εἴ τις ἀδίκως
τιμάται. πολλάκις δὲ καὶ βουλευόμενοι ἀ μὲν ἀν
ἐπιθυμῶμεν πράττειν, ταῦτα ἐπαινοῦμεν, ἀ δ' ἀν
25 μὴ βουλώμεθα πράττειν, ταῦτα μεμφόμεθα. ἦδη 150
δ', ἔφη, ὡς Σώκρατες, καὶ διειλημμένως πολλάκις
ἐκρίθην ὅ τι χρὴ παθεῖν ἡ ἀποτίσαι.

ὑπὸ τοῦ, ἔφην ἐγώ, ὡς Ἰσχόμαχε; ἐμὲ γὰρ δὴ
τοῦτο ἐλάνθανεν.

ὑπὸ τῆς γυναικός, ἔφη.

155

καὶ πῶς δή, ἔφην ἐγώ, ἀγωνίζει;

ὅταν μὲν ἀληθῆ λέγειν συμφέρῃ, πάνυ ἐπιει-
κῶς. ὅταν δὲ ψευδῆ, τὸν ἥττω λόγον, ὡς Σώ-
κρατες, οὐ μὰ τὸν Δία οὐ δύναμαι κρείττω
ποιεῖν.

160

καὶ ἐγὼ εἶπον, ἵσως γάρ, ὡς Ἰσχόμαχε, τὸ ψεῦδος
οὐ δύνασαι ἀληθὲς ποιεῖν.

XII ἀλλὰ γάρ, ἔφην ἐγώ, μή σε κατακωλύω, ω'Ισχόμαχε, ἀπιέναι ἥδη βουλόμενον;

μὰ Δῖ, ἔφη, ω Σώκρατες· ἐπεὶ οὐκ ἀν ἀπέλθοιμι πρὶν <ἀν> παντάπασιν ἡ ἀγορὰ λυθῆ.

2 νὴ Δῖ, ἔφην ἐγώ, φυλάττει γὰρ ἴσχυρῶς μὴ ἀποβάλῃς τὴν ἐπωνυμίαν, τὸ ἀνήρ καλὸς καγαθὸς κεκλήσθαι. νῦν γὰρ πολλῶνσι ἵσως ὅντων <τῶν> ἐπιμελείας δεομένων, ἐπεὶ συνέθου τοῖς ξένοις, ἀναμένεις αὐτούς, ἵνα μὴ ψεύσῃ.

ἀλλά τοι, ω Σώκρατες, ἔφη ὁ Ισχόμαχος, οὐδὲ οὐκενά μοι ἀμελεῖται ἢ σὺ λέγεις· ἔχω γὰρ ἐπιτρόπους ἐν τοῖς ἀγροῖς.

3 πότερα δέ, ἐγὼ ἔφην, ω Ισχόμαχε, ὅταν δεηθῆς ἐπιτρόπου, καταμαθὼν ἦν που ἡ ἐπιτροπευτικὸς ἀνήρ, τοῦτον πειρᾶ ὠνεῖσθαι, ὥσπερ ὅταν τέκτονος δεηθῆς, καταμαθὼν εὖ οἰδ' ὅτι ἦν που ἰδης τεκτονικόν, τοῦτον πειρᾶ κτᾶσθαι, ἡ αὐτὸς παιδεύεις τοὺς ἐπιτρόπους;

4 αὐτὸς νὴ Δῖ, ἔφη, ω Σώκρατες, πειρῶμαι παιδεύειν. καὶ γὰρ ὅστις μέλλει ἀρκέσειν ὅταν ἐγὼ ἀπώ ἀντ' ἐμοῦ ἐπιμελούμενος, τί αὐτὸν καὶ δεῖ ἄλλο ἐπίστασθαι ἡ ἅπερ ἐγώ; εἴπερ γὰρ ἴκανός είμι τῶν ἔργων προστατεύειν, καν ἄλλον δήπου δυναίμην διδάξαι ἅπερ αὐτὸς ἐπίσταμαι.

5 οὗκον εὔνοιαν πρῶτον, ἔφην ἐγώ, δεήσει αὐτὸν ἔχειν σοὶ καὶ τοῖς σοῖς, εἰ μέλλει ἀρκέσειν ἀντὶ σοῦ παρών; ἀνευ γὰρ εὔνοίας τί ὅφελος καὶ ὅποιας τινὸς οὖν ἐπιτρόπου ἐπιστήμης γίγνεται;

οὐδὲν μὰ Δῖ', ἔφη ὁ Ἰσχόμαχος, ἀλλά τοι τὸ εὖνοεῖν ἐμοὶ καὶ τοῖς ἐμοῖς ἐγὼ πρῶτον πειρῶμαι 30 παιδεύειν.

6 καὶ πῶς, ἐγὼ ἔφην, πρὸς τῶν θεῶν εὔνοιαν ἔχειν σοὶ καὶ τοῖς σοῖς διδάσκεις δυτινα ἀν βούλῃ;

εὐεργετῶν νὴ Δῖ', ἔφη ὁ Ἰσχόμαχος, ὅταν τινὸς ἀγαθοῦ οἱ θεοὶ ἀφθονίαν διδώσιν ἡμῖν. 35

7 τοῦτο οὖν λέγεις, ἔφην ἐγώ, ὅτι οἱ ἀπολαύοντες τῶν σῶν ἀγαθῶν εὖνοί σοι γύγνονται καὶ ἀγαθόν τί σε βούλονται πράττειν;

τοῦτο γὰρ ὅργανον, ὡΣώκρατες, εὖνοίας ἄριστον ὁρῷ ὅν. 40

8 ἦν δὲ δὴ εὖνους σοι γένηται, ἔφην, ὡ 'Ισχόμαχε, ἢ τούτου ἔνεκα ἵκανὸς ἔσται ἐπιτροπεύειν; οὐχ ὁρᾶς ὅτι καὶ ἑαυτοῖς εὖνοι πάντες δύνταις ὡς εἰπεῖν ἄνθρωποι, πολλοὶ αὐτῶν εἰσὶν οἱ οὐκ ἐθέλουσιν ἐπιμελεῖσθαι ὅπως αὐτοῖς ἔσται ταῦτα ἀβούλονται 45 εἶναι σφισι τὰ ἀγαθά;

9 ἀλλὰ ναὶ μὰ Δῖ', ἔφη ὁ Ἰσχόμαχος, τοιούτους ὅταν ἐπιτρόπους βούλωμαι καθιστάναι, καὶ ἐπιμελεῖσθαι διδάσκω.

10 πῶς, ἔφην ἐγώ, πρὸς τῶν θεῶν; τοῦτο γὰρ δὴ 50 ἐγὼ παντάπασιν οὐ διδακτὸν ϝμην εἶναι τὸ ἐπιμελῆ ποιῆσαι.

οὐδὲ γάρ ἐστιν, ἔφη, ὡΣώκρατες, ἐφεξῆς γε οὕτως οἰόν τε πάντας διδάξαι ἐπιμελεῖς εἶναι.

11 ποίους μὲν δή, ἐγὼ ἔφην, οἰόν τε; πάντως μοι 55 σαφῶς τούτους διασήμηνον.

πρῶτον μέν, ἔφη, ὁ Σώκρατες, τοὺς οἰνου ἀκρατεῖς οὐκ ἀν δύναιο ἐπιμελεῖς ποιῆσαι· τὸ γὰρ μεθύειν λήθην ἐμποιεῖ πάντων τῶν πράττειν δεομένων.

12 οἱ οὖν τούτου ἀκρατεῖς μόνοι, ἐγὼ ἔφην, ἀδύνα- 60 τοί εἰσιν ἐπιμελεῖσθαι ἡ καὶ ἄλλοι τινές;

ναὶ μὰ Δὲ, ἔφη ὁ Ἰσχόμαχος, καὶ οἵ γε τοῦ ὑπνου· οὕτε γὰρ ἀν αὐτὸς δύναιτο <ό> καθεύδων τὰ δέοντα ποιεῖν οὕτε ἄλλους παρέχεσθαι.

13 τί οὖν; ἐγὼ ἔφην, οὗτοι αὖ μόνοι ἀδύνατοι ἡμῖν 65 ἔσονται ταύτην τὴν ἐπιμέλειαν διδαχθῆναι ἡ καὶ ἄλλοι τινὲς πρὸς τούτοις;

ἔμοιγέ τοι δοκοῦσιν, ἔφη ὁ Ἰσχόμαχος, καὶ οἱ τῶν ἀφροδισίων δυσέρωτες ἀδύνατοι εἶναι δι- δαχθῆναι ἄλλου τινὸς μᾶλλον ἐπιμελεῖσθαι ἡ 70

14 τούτου· οὕτε γὰρ ἐλπίδα οὔτ' ἐπιμέλειαν ἡδίονα ῥάδιον εὑρεῖν τῆς τῶν παιδικῶν ἐπιμελείας, οὐδὲ μὴν ὅταν παρῇ τὸ πρακτέον, τιμωρίαν χαλεπω- τέραν εὐπετέτεις ἔστι τοῦ ἀπὸ τῶν ἐρωμένων κω- λύεσθαι. ὑφίεμαι οὖν καὶ οὓς ἀν τοιούτους γινώ 75 δοντας μηδὲ ἐπιχειρεῖν ἐπιμελητὰς τούτων τινὰς καθιστάναι.

15 τί δέ; ἔφην ἐγώ, οἵτινες αὖ ἐρωτικῶς ἔχουσι τοῦ κερδαίνειν, ἡ καὶ οὗτοι ἀδύνατοι εἰσιν εἰς ἐπι- μέλειαν τῶν κατ' ἀγρὸν ἔργων παιδεύεσθαι; 80

οὐ μὰ Δὲ, ἔφη ὁ Ἰσχόμαχος, οὐδαμῶς γε, ἀλλὰ καὶ πάνυ εὐάγωγοί εἰσιν εἰς τὴν τούτων ἐπιμέλειαν· οὐδὲν γὰρ ἄλλο δεῖ ἡ δεῖξαι μόνον αὐτοῖς ὅτι κερ- δαλέον ἔστιν ἡ ἐπιμέλεια.

- 16 τοὺς δὲ ἄλλους, ἔφην ἐγώ, εἰ ἐγκρατεῖς τέ εἰσιν 85
 ὡν σὺ κελεύεις καὶ πρὸς τὸ φιλοκερδεῖς εἶναι
 μετρίως ἔχουσιν, πῶς ἐκδιδάσκεις ὡν σὺ βούλει
 ἐπιμελεῖς γίγνεσθαι;
- ἀπλῶς, ἔφη, πάνυ, ω Σώκρατες. ὅταν μὲν γὰρ
 ἐπιμελουμένους ἔδω, καὶ ἐπαινῶ καὶ τιμᾶν πειρῶμαι 90
 αὐτούς, ὅταν δὲ ἀμελοῦντας, λέγειν τε πειρῶμαι
 καὶ ποιεῖν ὅποια δήξεται αὐτούς.
- 17 ἢθι, ἐγὼ ἔφην, ω Ἰσχόμαχε, καὶ τόδε μοι, παρα-
 τραπόμενος τοῦ λόγου <τοῦ> περὶ τῶν παι-
 δευομένων εἰς τὴν ἐπιμέλειαν, δήλωσον περὶ τοῦ 95
 παιδεύεσθαι, εἰ οἷόν τέ ἐστιν ἀμελῆ αὐτὸν ὅντα
 ἄλλους ποιεῖν ἐπιμελεῖς.
- 18 οὐ μὰ Δῖ, ἔφη ὁ Ἰσχόμαχος, οὐδέν γε μᾶλλον
 ἡ ἄμουσον ὅντα αὐτὸν ἄλλους μουσικοὺς ποιεῖν.
 χαλεπὸν γὰρ τοῦ διδασκάλου πονηρῶς τι ὑπο- 100
 δεικνυούντος καλῶς τοῦτο ποιεῖν μαθεῖν, καὶ ἀμελ-
 εῖν γε ὑποδεικνύοντος τοῦ δεσπότου χαλεπὸν
 19 ἐπιμελῆ θεράποντα γενέσθαι. ώς δὲ συντόμως
 εἰπεῖν, πονηροῦ μὲν δεσπότου οἰκέτας οὐ δοκῶ
 χρηστοὺς καταμεμαθηκέναι· χρηστοῦ μέντοι πονη- 105
 ροὺς ἥδη εἴδον, οὐ μέντοι ἀξημίους γε. τὸν δὲ ἐπι-
 μελητικοὺς βουλόμενον ποιήσασθαι τινας καὶ ἐφ-
 ορατικὸν δεῖ εἶναι τῶν ἔργων καὶ ἐξεταστικὸν καὶ
 χάριν ἐθέλοντα τῶν καλῶς τελουμένων ἀποδιδόναι
 τῷ αἰτίῳ, καὶ δίκην μὴ ὀκνοῦντα τὴν ἀξίαν ἐπι- 110
 20 θεῖναι τῷ ἀμελοῦντι. καλῶς δέ μοι δοκεῖ ἔχειν,
 ἔφη ὁ Ἰσχόμαχος, καὶ ἡ τοῦ βαρβάρου λεγομένη

ἀπόκρισις, ὅτε βασιλεὺς ἄρα ἵππου ἐπιτυχὼν
ἀγαθοῦ παχύναι αὐτὸν ὡς τάχιστα βουλόμενος
ἥρετο τῶν δεινῶν τινα ἀμφ' ἵππους δοκούντων 115
εἶναι τί τάχιστα παχύνει ἵππον· τὸν δὲ εἰπεῖν
λέγεται ὅτι δεσπότου ὁφθαλμός. οὕτω δ', ἔφη, ὡς
Σώκρατες, καὶ τάλλα μοι δοκεῖ δεσπότου ὁφθαλμὸς
τὰ καλά τε κάγαθὰ μάλιστα ἐργάζεσθαι.

XIII ὅταν <δὲ> παραστήσῃς τινί, ἔφην ἐγώ, τοῦτο
καὶ πάνυ ἴσχυρῶς ὅτι δεῖ ἐπιμελεῖσθαι ὡν ἀν σὺ
βούλη, ἡ ἰκανὸς ἥδη ἔσται ὁ τοιοῦτος ἐπιτροπεύειν,
ἡ τι καὶ ἄλλο προσμαθητέον αὐτῷ ἔσται, εἰ μέλλει
ἐπίτροπος ἰκανὸς ἔσεσθαι; 5

2 ναὶ μὰ Δί, ἔφη ὁ Ἰσχόμαχος, ἔτι μέντοι λοιπὸν
αὐτῷ ἔστι γυνῶναι ὅ τι τε ποιητέον καὶ ὅπότε καὶ
ὅπως, εἰ δὲ μή, τί μᾶλλον ἐπιτρόπου ἄνευ τούτων
ὄφελος ἡ ἰατροῦ δις ἐπιμελοῦτο μὲν κάμνοντός τινος
πρωί τε ἵων καὶ ὀψέ, ὅτι δὲ συμφέρον τῷ κάμν- 10
οντι ποιεῖν εἴη, τοῦτο μὴ εἰδείη;

3 ἐὰν δὲ δὴ καὶ τὰ ἔργα μάθῃ ὡς ἔστιν ἐργαστέα,
ἔτι τινός, ἔφην ἐγώ, προσδεήσεται, ἡ ἀποτετελ-
εσμένος ἥδη οὐτός σοι ἔσται ἐπίτροπος;

ἀρχειν γε, ἔφη, οἷμαι δεῖν αὐτὸν μαθεῖν τῶν 15
ἐργαζομένων.

4 ἡ οὖν, ἔφην ἐγώ, καὶ σὺ ἀρχειν ἰκανοὺς εἶναι
παιδεύεις τοὺς ἐπιτρόπους;

πειρῶμαί γε δή, ἔφη ὁ Ἰσχόμαχος.

καὶ πῶς δή, ἔφην ἐγώ, πρὸς τῶν θεῶν τὸ ἀρχι- 20
κοὺς εἶναι ἀνθρώπων παιδεύεις;

φαύλως, ἔφη, πάνυ, ὡς Σώκρατες, ὥστε ἵσως ἀν
καὶ καταγελάσαις ἀκούων.

5 οὐ μὲν δὴ ἄξιόν γ', ἔφην ἐγώ, τὸ πρᾶγμα κατα-
γέλωτος, ὡς Ἰσχόμαχε. ὅστις γάρ τοι ἀρχικοὺς 25
ἀνθρώπων δύναται ποιεῖν, δῆλον ὅτι οὗτος καὶ
δεσποτικοὺς ἀνθρώπων δύναται διδάσκειν, ὅστις
δὲ δεσποτικούς, δύναται ποιεῖν καὶ βασιλικούς.
ώστε οὐ καταγέλωτός μοι δοκεῖ ἄξιος εἶναι ἀλλ'
ἐπαίνου μεγάλου ὁ τοῦτο δυνάμενος ποιεῖν. 30

6 οὐκοῦν, ἔφη, ὡς Σώκρατες, τὰ μὲν ἄλλα ζῶα ἐκ
δυοῖν τούτοιν τὸ πείθεσθαι μανθάνουσιν, ἐκ τε τοῦ
ὅταν ἀπειθεῖν ἐπιχειρῶσι κολάζεσθαι, καὶ ἐκ τοῦ
7 ὅταν προθύμως ὑπηρετῶσιν εὖ πάσχειν. οἵ τε
γοῦν πῶλοι μανθάνουσιν ὑπακούειν τοῖς πωλο- 35
δάμναις τῷ ὅταν μὲν πείθωνται τῶν ἡδέων τι αὐ-
τοῖς γίγνεσθαι, ὅταν δὲ ἀπειθῶσι πράγματα ἔχειν,
ἔστ' ἀν ὑπηρετήσωσι κατὰ γνώμην τῷ πωλοδάμνῃ.

8 καὶ τὰ κυνίδια δὲ πολὺ τῶν ἀνθρώπων καὶ τῇ
γνώμῃ καὶ τῇ γλώττῃ ὑποδεέστερα ὅντα ὅμως καὶ 40
περιτρέχειν καὶ κυβιστᾶν καὶ ἄλλα πολλὰ μανθά-
νει τῷ αὐτῷ τούτῳ τρόπῳ. ὅταν μὲν γάρ πείθηται,
λαμβάνει τι ὡν δεῖται, ὅταν δὲ ἀμελῆ, κολάζεται.

9 ἀνθρώπους δ' ἔστι πιθανωτέρους ποιεῖν καὶ λόγῳ,
ἐπιδεικνύοντα ὡς συμφέρει αὐτοῖς πείθεσθαι, τοῖς 45
δὲ δούλοις καὶ ἡ δοκοῦσα θηριώδης παιδεία εἶναι
πάνυ ἔστιν ἐπαγωγὸς πρὸς τὸ πείθεσθαι διδάσκειν.
τῇ γάρ γαστρὶ αὐτῶν ἐπὶ ταῦς ἐπιθυμίας προσ-
χαριζόμενος ἀν πολλὰ ἀνύτοις παρ' αὐτῶν. αἱ δὲ

φιλότιμοι τῶν φύσεων καὶ τῷ ἐπαίνῳ παροξύ- 50 νοῦται. πεινῶσι γὰρ τοῦ ἐπαίνου οὐχ ἡττον ἔναι τῶν φύσεων ἢ ἄλλαι τῶν σίτων τε καὶ ποτῶν.

IO ταῦτά τε οὖν, ὅσαπερ αὐτὸς ποιῶν οἷμαι πι-
θανωτέροις ἀνθρώποις χρήσθαι, διδάσκω οὖς ἀν
ἐπιτρόπους βούλωμαι καταστῆσαι καὶ τάδε συλ- 55 λαμβάνω αὐτοῖς· ἴμάτιά τε γὰρ ἀ δεῖ παρέχειν
ἔμε τοῖς ἐργαστῆρσι καὶ ὑπόδηματα οὐχ ὅμοια
πάντα ποιῶ, ἀλλὰ τὰ μὲν χείρω, τὰ δὲ βελτίω,
ἴνα ἢ τὸν κρείττω τοῖς βελτίσι τιμᾶν, τῷ δὲ χεί-

II ρονι τὰ ἡττω διδόναι. πάνυ γάρ μοι δοκεῖ, ἔφη, ὡ 60 Σώκρατες, ἀθυμία ἐγγίγνεσθαι τοῖς ἀγαθοῖς, ὅταν
ὅρῶσι τὰ μὲν ἔργα δι' αὐτῶν καταπραττόμενα, τῶν
δὲ ὄμοιών τυγχάνοντας ἑαυτοῖς τοὺς μήτε πονεῖν

12 μήτε κινδυνεύειν ἐθέλοντας, ὅταν δέη. αὐτός τε
οὖν οὐδὲ ὅπωστιοῦν τῶν ἵσων ἀξιῶ τοὺς ἀμείνους 65 τοῖς κακίσι τυγχάνειν, τούς τε ἐπιτρόπους, ὅταν
μὲν ἵδω διαδεδωκότας τοῖς πλείστου ἀξίοις τὰ
κράτιστα, ἐπαινῶ, ἢν δὲ ἵδω ἢ κολακεύμασί τινα
προτιμώμενον ἢ καὶ ἄλλῃ τινὶ ἀνωφελεῖ χάριτι,
οὐκ ἀμελῶ ἀλλ' ἐπιπλήττω καὶ πειρῶμαι δι- 70
δάσκειν, ὡ Σώκρατες, ὅτι οὐδὲ αὐτῷ σύμφορα ταῦτα
ποιεῖν.

XIV ὅταν δέ, ὡ Ἰσχόμαχε, ἔφην ἐγώ, καὶ ἄρχειν ἥδη
ἰκανός σοι γένηται ὥστε πειθομένους παρέχεσθαι,
ἢ ἀποτετελεσμένου τοῦτον ἡγεῖ ἐπίτροπον, ἢ ἔτι
τινὸς προσδεῖται ὁ ταῦτα ἔχων ἀ σὺ εἱρηκας;

2 ναὶ μὰ Δέ, ἔφη ὁ Ἰσχόμαχος, τοῦ γε ἀπέχεσθαι 5

τῶν δεσποσύνων καὶ μὴ κλέπτειν. εἰ γὰρ ὁ τοὺς καρποὺς μεταχειριζόμενος τολμών ἀφανίζειν ὥστε μὴ λείπειν λυσιτελοῦντας τοῖς ἔργοις, τί ἀν δῆθελος εἴη τὸ διὰ τῆς τούτου ἐπιμελείας γεωργεῖν;

3 ή καὶ ταύτην οὖν, ἔφην ἐγώ, τὴν δικαιοσύνην σὺ 10 ὑποδύει διδάσκειν;

καὶ πάνυ, ἔφη ὁ Ἰσχόμαχος· οὐ μέντοι γε πάντας ἐξ ἑτοίμου εύρισκω ὑπακούοντας τῆς διδασκαλίας ταύτης. καίτοι τὰ μὲν καὶ ἐκ τῶν Δράκοντος νόμων, τὰ δὲ καὶ ἐκ τῶν Σόλωνος πειρῶμαι, ἔφη, 15 λάμβάνων ἐμβιβάζειν εἰς τὴν δικαιοσύνην τοὺς οἰκέτας. δοκοῦσι γάρ μοι, ἔφη, καὶ οὗτοι οἱ ἄνδρες θεῖναι πολλοὺς τῶν νόμων ἐπὶ δικαιοσύνης τῆς 5 τοιαύτης διδασκαλίᾳ. γέγραπται γὰρ ζημιούσθαι ἐπὶ τοῖς κλέμμασι, καὶ δεδέσθαι, ἦν τις ἀλῷ ποιῶν, 20 καὶ θανατούσθαι τοὺς ἐγχειροῦντας. δῆλον οὖν, ἔφη, θτὶ ἔγραφον αὐτὰ βουλόμενοι ἀλυσιτελῆ ποιῆσαι τοῖς ἀδίκοις τὴν αἰσχροκέρδειαν. ἐγὼ οὖν καὶ τούτων, ἔφη, προσφέρων ἔνια καὶ ἄλλα τῶν βασιλικῶν νόμων προφερόμενος πειρῶμαι δικαίους 25 περὶ τὰ διαχειριζόμενα ἀπεργάζεσθαι τοὺς οἰκέτας. 7 ἐκεῖνοι μὲν γὰρ οἱ νόμοι ζημίαι μόνον εἰσὶ τοῖς ἀμαρτάνουσιν, οἱ δὲ βασιλικοὶ νόμοι οὐ μόνον ζημιούσι τοὺς ἀδικοῦντας, ἀλλὰ καὶ ὡφελοῦσι τοὺς δικαίους· ὥστε ὁρῶντες πλουσιωτέρους γιγνομέ- 30 νους τοὺς δικαίους τῶν ἀδίκων πολλοὶ καὶ φιλοκερδεῖς ὅντες εὖ μάλα ἐπιμένουσι τῷ μὴ ἀδικεῖν. 8 οὓς δ' ἀν αἰσθάνωμαι, ἔφη, ὅμως καὶ εὐ πάσχοντας

ἔτι ἀδικεῖν πειρωμένους, τούτους ὡς ἀνηκέστους πλεονέκτας δύντας ἥδη καὶ τῆς χρήσεως ἀποπαύω. 35

9 οὖς δ' ἀν αὐτοῦ καταμάθω μὴ τῷ πλέον ἔχειν μόνον διὰ τὴν δικαιοσύνην ἐπαιρομένους δικαίους εἶναι, ἀλλὰ καὶ τοῦ ἐπαινεῖσθαι ἐπιθυμοῦντας ὑπ' ἐμοῦ, τούτοις ὥσπερ ἐλευθέροις ἥδη χρώμαι, οὐ μόνον πλουτίζων ἀλλὰ καὶ τιμῶν ὡς καλούς τε κάγα- 40
10 θούς. τούτῳ γάρ μοι δοκεῖ, ἔφη, ὁ Σώκρατες, διαφέρειν ἀνὴρ φιλότιμος ἀνδρὸς φιλοκερδοῦς, τῷ ἐθέλειν ἐπαίνου καὶ τιμῆς ἔνεκα καὶ πονεῖν ὅπου δεῖ καὶ κινδυνεύειν καὶ αἰσχρῶν κερδῶν ἀπέχεσθαι. 45

XV ἀλλὰ μέντοι ἐπειδάν γε ἐμποιήσῃς τινὶ τὸ βούλεσθαι σοι εἶναι τάγαθά, ἐμποιήσῃς δὲ τῷ αὐτῷ τούτῳ <τὸ> ἐπιμελεῖσθαι ὅπως ταῦτα σοι ἐπιτελῆται, ἔτι δὲ πρὸς τούτοις ἐπιστήμην κτήσῃ αὐτῷ, ὡς ἀν ποιούμενα ἔκαστα τῶν ἔργων ὠφελιμώτερα γίγνυιτο, πρὸς δὲ τούτοις ἄρχειν ἵκανὸν αὐτὸν ποιήσῃς, ἐπὶ δὲ τούτοις πᾶσιν ἥδηται σοι τὰ ἐκ τῆς γῆς ὡραῖα ἀποδεικνύων ὅτι πλεῖστα ὥσπερ σὺ σαυτῷ, οὐκέτι ἐρήσομαι περὶ τούτου εἰ ἔτι τινὸς ὁ τοιούτος προσδεῖται· πάνυ γάρ μοι δοκεῖ ἥδη πολλοῦ ιο ἀν ἀξιος εἶναι ἐπίτροπος ὧν τοιοῦτος. ἐκεῦνο μέντοι, ἔφην ἐγώ, ὁ Ἰσχόμαχε, μὴ ἀπολίπης, δὲ ἡμῖν ἀργότατα ἐπιδεδράμηται τοῦ λόγου.

2 τὸ ποῖον; ἔφη ὁ Ἰσχόμαχος.

ἔλεξας δήπου, ἔφην ἐγώ, ὅτι μέγιστον εἴη μαθεῖν 15 ὅπως δεῖ ἐξεργάζεσθαι ἔκαστα· εἰ δὲ μή, οὐδὲ τῆς

ἐπιμελείας ἔφησθα δφελος ούδεν γίγνεσθαι, εὶ μή τις ἐπίσταιτο ἀ δεῖ καὶ ώς δεῖ ποιεῖν.

3 ἐνταῦθα δὴ εἰπεν ὁ Ἰσχόμαχος,

τὴν τέχνην με ἥδη, ὡ Σώκρατες, κελεύεις αὐτὴν 20 διδάσκειν τῆς γεωργίας;

αὐτὴ γὰρ ἵσως, ἔφην ἐγώ, ἥδε ἐστὶν ἡ ποιοῦσα τοὺς μὲν ἐπισταμένους αὐτὴν πλουσίους, τοὺς δὲ μὴ ἐπισταμένους πολλὰ πονοῦντας ἀπόρως βιοτεύειν.

25

4 νῦν τοίνυν, ἔφη, ὡ Σώκρατες, καὶ τὴν φιλανθρωπίαν ταύτης τῆς τέχνης ἀκούσει. τὸ γὰρ ὠφελιμωτάτην οὖσαν καὶ ἡδίστην ἔργαζεσθαι καὶ καλλίστην καὶ προσφιλεστάτην θεοῖς τε καὶ ἀνθρώποις ἔτι πρὸς τούτοις καὶ ῥάστην εἶναι μαθεῖν πῶς 30 οὐχὶ γενναῖόν ἐστι; γενναῖα δὲ δήπου καλοῦμεν καὶ τῶν ζῷων ὄπόσα καλὰ καὶ μεγάλα καὶ ὠφέλιμα ὅντα πραέα ἐστὶ πρὸς τοὺς ἀνθρώπους.

5 ἀλλὰ ταῦτα μὲν ἐγώ, ἔφην, ὡ Ἰσχόμαχε, ἵκανῶς δοκῶ καταμεμαθηκέναι ἡ εἰπας, καθ' ἀ δεῖ διδάσκειν 35 τὸν ἐπίτρροπον· καὶ γὰρ ἡ ἔφησθα εὔνουν σοι ποιεῖν αὐτὸν μαθεῖν δοκῶ, καὶ ἡ ἐπιμελῆ καὶ ἀρχικὸν καὶ 6 δίκαιον. ὃ δὲ εἰπας ώς δεῖ μαθεῖν τὸν μέλλοντα ὄρθως γεωργίας ἐπιμελεῖσθαι καὶ ἀ δεῖ ποιεῖν καὶ ώς δεῖ καὶ ὄπότε ἔκαστα, ταῦτά μοι δοκοῦμεν, 40 ἔφην ἐγώ, ἀργότερόν πως ἐπιδεδραμηκέναι τῷ 7 λόγῳ· ὕσπερ εἰ εἴποις ὅτι δεῖ γράμματα ἐπίστασθαι τὸν μέλλοντα δυνήσεσθαι τὰ ὑπαγορευόμενα γράφειν καὶ τὰ γεγραμμένα ἀναγιγνώσκειν. ταῦτα γὰρ

έγω ἀκούσας, ὅτι μὲν δεῖ γράμματα ἐπίστασθαι, 45
 ἡκηκόειν ἄν, τοῦτο δὲ εἰδὼς οὐδέν τι οἶμαι μᾶλλον
 8 ἄν ἐπισταίμην γράμματα. οὗτω δὲ καὶ νῦν ὅτι
 μὲν δεῖ ἐπίστασθαι γεωργίαν τὸν μέλλοντα δρθῶς
 ἐπιμελεῖσθαι αὐτῆς ἥδιώς πέπεισμαι, τοῦτο μέν-
 τοι εἰδὼς οὐδέν τι μᾶλλον ἐπισταμαι ὅπως δεῖ 50
 9 γεωργεῖν. ἀλλ' εἴ μοι αὐτίκα μάλα δόξειε γεωργεῖν,
 ὅμοιος ἄν μοι δοκῶ εἶναι τῷ περιύόντι ἰατρῷ καὶ
 ἐπισκοπούντι τοὺς κάμνοντας, εἰδότι δὲ οὐδέν, ὃ τι
 συμφέρει τοῖς κάμνουσιν. ἵν' οὖν μὴ τοιούτος ὡς,
 ἔφην ἐγώ, δίδασκέ με αὐτὰ τὰ ἔργα τῆς γεωργίας. 55

10 ἀλλὰ μήν, ἔφη, ὡς Σώκρατες, οὐχ ὥσπερ γε
 τὰς ἄλλας τέχνας κατατριβῇναι δεῖ μανθάνοντας
 πρὶν ἄξια τῆς τροφῆς ἔργαζεσθαι τὸν διδασκόμενον,
 οὐχ οὕτω καὶ ἡ γεωργία δύσκολός ἐστι μαθεῖν,
 ἀλλὰ τὰ μὲν ἴδων ἄν ἔργαζομένους, τὰ δὲ ἀκούσας 60
 εὐθὺς ἄν ἐπίσταιο, ὥστε καὶ ἄλλον, εἴ βούλοιο,
 διδάσκειν. οἶμαι δέ, ἔφη, πάνυ καὶ λεληθέναι
 11 πολλά σε αὐτὸν ἐπιστάμενον αὐτῆς. καὶ γάρ δὴ
 οἱ μὲν ἄλλοι τεχνῖται ἀποκρύπτονται πως τὰ ἐπι-
 καιριώτατα ἡς ἔκαστος ἔχει τέχνης, τῶν δὲ γεωργῶν 65
 ὁ κάλλιστα μὲν φυτεύων μάλιστ' ἄν ἥδοιτο, εἴ τις
 αὐτὸν θεφτο, ὁ κάλλιστα δὲ σπείρων ώσαύτως·
 ὃ τι δὲ ἔροιο τῶν καλῶς πεποιημένων, οὐδέν ὃ τι
 12 ἄν σε ἀποκρύψαιτο ὅπως ἐποίησεν. οὗτω καὶ τὰ
 ἥθη, ὡς Σώκρατες, ἔφη, γενναιοτάτους τοὺς αὐτῆς 70
 συνόντας ἡ γεωργία ἔοικε παρέχεσθαι.

13 ἀλλὰ τὸ μὲν προοίμιον, ἔφην ἐγώ, καλὸν καὶ

οὐχ οἰον ἀκούσαντα ἀποτρέπεσθαι τοῦ ἐρωτήματος· σὺ δέ, ὅτι εὐπετές ἔστι μαθεῖν, διὰ τοῦτο πολύ μοι μᾶλλον διέξιθι αὐτήν. οὐ γάρ σοὶ αἰσχρὸν τὰ 75| ράδια διδάσκειν ἔστιν, ἀλλ’ ἐμοὶ πολὺ αἰσχιον μὴ ἐπίστασθαι ἄλλως τε καὶ εἰ χρήσιμα ὅντα τυγχάνει.

XVI πρῶτον μὲν τοίνυν, ἔφη, ὡς Σώκρατες, τοῦτο ἐπιδεῖξαι βούλομαι σοι ως οὐ χαλεπόν ἔστιν δὲ λέγουσι ποικιλώτατον τῆς γεωργίας εἶναι οἱ λόγῳ μὲν ἀκριβέστατα αὐτὴν διεξιόντες, ἥκιστα δὲ ἐργαζόμενοι. φασὶν γάρ τὸν μέλλοντα ὀρθῶς γεωργήσειν 5 τὴν φύσιν χρῆναι πρῶτον τῆς γῆς εἰδέναι.

οὐδὲν γε, ἔφην ἐγώ, ταῦτα λέγοντες. ὁ γάρ μὴ εἰδὼς δὲ τι δύναται ἡ γῆ φέρειν, οὐδὲ δὲ τι σπείρειν οἷμαι οὐδὲ ὁ τι φυτεύειν δεῖ εἰδείη ἄν.

3 οὐκοῦν, ἔφη ὁ Ἰσχόμαχος, καὶ ἀλλοτρίας γῆς 10 τοῦτο ἔστι γνῶναι ὁ τι τε δύναται φέρειν καὶ ὁ τι μὴ δύναται, ὀρῶντα τοὺς καρποὺς καὶ τὰ δένδρα; ἐπειδὰν μέντοι γνῷ τις, οὐκέτι συμφέρει θεομαχεῖν. οὐ γάρ ἀν διου δέοιτο αὐτός, τοῦτο σπείρων καὶ φυτεύων μᾶλλον ἀν ἔχοι τὰ ἐπιτήδεια ἡ δὲ τι ἡ γῆ 15 4 ἥδοιτο φύουσα καὶ τρέφουσα. ἡν δὲ ἄρα δι’ ἀργίαν τῶν ἔχόντων αὐτὴν μὴ ἔχῃ τὴν ἑαυτῆς δύναμιν ἐπιδεικνύναι, ἔστι καὶ παρὰ γείτονος τόπου πολλάκις ἀληθέστερα περὶ αὐτῆς γνῶναι ἡ παρὰ γείτονος ἀνθρώπου πυθέσθαι. καὶ χερσεύουσα δὲ 20 δύμως ἐπιδείκνυσι τὴν αὐτῆς φύσιν. ἡ γάρ τὰ ἄγρια καλὰ φύουσα δύναται θεραπευομένη καὶ τὰ

ἡμερα καλὰ ἐκφέρειν. φύσιν μὲν δὴ γῆς οὕτως καὶ
οἱ μὴ πάνυ ἔμπειροι γεωργίας ὅμως δύνανται δια-
γιγνώσκειν.

25

- 6 ἀλλὰ τοῦτο μέν, ἔφην ἐγώ, ὡς Ἰσχόμαχε, ἵκα-
νῶς ἥδη μοι δοκῶ ἀποτεθαρρηκέναι ως οὐ δεῖ
φοβούμενον μὴ οὐ γνω τῆς γῆς φύσιν ἀπέχεσθαι
γεωργίας. καὶ γὰρ δή, ἔφην, ἀνεμνήσθην τὸ τῶν
ἀλιέων, ὅτι θαλαττουργοὶ ὅντες καὶ οὕτε καταστή- 30
σαντες ἐπὶ θέαν οὕθ' ἡσυχοι βαδίζοντες, ἀλλὰ
παρατρέχοντες ἄμα τοὺς ἀγρούς, ὅταν ὁρῶσι τοὺς
καρποὺς ἐν τῇ γῇ, ὅμως οὐκ ὀκνοῦσιν ἀποφαίν-
εσθαι περὶ τῆς γῆς ὅποια τε ἀγαθή ἐστι καὶ
ὅποια κακή, ἀλλὰ τὴν μὲν φέγουσι, τὴν δὲ ἐπαι- 35
νοῦσι. καὶ πάνυ τοίνυν τοῖς ἔμπειροις γεωργίας
όρῳ αὐτοὺς τὰ πλείστα κατὰ ταῦτα ἀποφαινο-
μένους περὶ τῆς ἀγαθῆς γῆς.
- 8 πόθεν οὖν βούλει, ἔφη, ὡς Σάκρατες, ἄρξωμαί σε
τῆς γεωργίας ὑπομιμήσκειν; οἰδα γὰρ ὅτι ἐπι- 40
σταμένῳ σοι πάνυ πολλὰ φράσω ως δεῖ γεωργεῖν.
- 9 ἐκεῦνό μοι δοκῶ, ἔφην ἐγώ, ὡς Ἰσχόμαχε, πρῶτον
ἄν ἥδεως μανθάνειν, φιλοσόφου γὰρ μάλιστά ἐστιν
ἀνδρός, ὅπως ἄν ἐγώ, εἰ βουλοίμην, γῆν ἐργαζ-
όμενος πλείστας κριθὰς καὶ πλείστους πυροὺς 45
λαμβάνοιμι.
- 10 οὐκοῦν τοῦτο μὲν οἰσθα ὅτι τῷ σπόρῳ νεὸν δεῖ
ὑπεργάζεσθαι;
- 11 οἰδα γάρ, ἔφην ἐγώ.
εἰ οὖν ἀρχοίμεθα, ἔφη, ἀροῦν τὴν γῆν χειμῶνος; 50

ἀλλὰ πηλὸς ἀν εἴη, ἐγὼ ἔφην.

ἀλλὰ τοῦ θέρους σοι δοκεῖ;

σκληρά, ἔφην ἐγώ, ἡ γῆ ἔσται κινεῖν τῷ ζεύγει.

12 κινδυνεύει ἕαρος, ἔφη, εἶναι τούτου τοῦ ἔργου
ἀρκτέον.

εἰκὸς γάρ, ἔφην ἐγώ, ἔστι μάλιστα χεῖσθαι τὴν
γῆν τηνικαῦτα κινουμένην.

καὶ τὴν πόαν γε ἀναστρεφομένην, ἔφη, ὡ Σώ-
κρατεῖ, τηνικαῦτα κόπρον μὲν τῇ γῇ ἥδη παρέχειν,

13 καρπὸν δ' οὕπω καταβαλεῖν ὥστε φύεσθαι. οἷμαι δο
γάρ δὴ καὶ τοῦτο σ' ἔτι γυγνώσκειν ὅτι εἰ μέλλει
ἀγαθὴ ἡ νεὸς ἔσεσθαι, ὑλης τε καθαρὰν αὐ-
τὴν εἶναι δεῖ καὶ ὄπτην ὅτι μάλιστα πρὸς τὸν
ἥλιον.

πάνυ γε, ἔφην ἐγώ, καὶ ταῦτα οὕτως ἡγοῦμαι 65
χρήναι ἔχειν.

14 ταῦτ' οὖν, ἔφη, σὺ ἄλλως πως νομίζεις μᾶλλον
ἀν γίγνεσθαι ἡ εἰ ἐν τῷ θέρει ὅτι πλειστάκις
μεταβάλοι τις τὴν γῆν;

οἶδα μὲν οὖν, ἔφην, ἀκριβῶς ὅτι οὐδαμῶς ἀν 70
μᾶλλον ἡ μὲν ὑλη ἐπιπολάζοι καὶ αὐαίνοιτο ὑπὸ^{τοῦ}
τοῦ καύματος, ἡ δὲ γῆ ὄπτῳ τῷ τοῦ ἥλιου, ἡ εἰ
τις αὐτὴν ἐν μέσῳ τῷ θέρει καὶ ἐν μέσῃ τῇ ἡμέρᾳ
κινοίη τῷ ζεύγει.

15 εἰ δὲ ἄνθρωποι σκάπτοντες τὴν νεὸν ποιοῦνεν, ἔφη, 75
οὐκ εὔδηλον ὅτι καὶ τούτους δίχα δεῖ ποιεῖν τὴν
γῆν καὶ τὴν ὑλην;

καὶ τὴν μέν γε ὑλην, ἔφην ἐγώ, καταβάλλειν,

ώς αὐαίνηται, ἐπιπολῆς, τὴν δὲ γῆν στρέφειν, ώς
ἡ ὡμὴ αὐτῆς ὀπτάται.

80

XVII περὶ μὲν τῆς νεοῦ ὥρᾶς, ἔφη, ὡς Σώκρατες, ώς
ἀμφοτέροις ἡμῖν ταῦτα δοκεῖ.

δοκεῖ γὰρ οὖν, ἔφην ἐγώ.

περί γε μέντοι τοῦ σπόρου ὥρας ἄλλο τι, ἔφη,
ὡς Σώκρατες, γιγνώσκεις ἡ τὴν ὥραν σπείρειν ἡς 5
πάντες μὲν οἱ πρόσθεν ἄνθρωποι πεῖραν λαβόντες,
πάντες δὲ οἱ νῦν λαμβάνοντες ἐγνώκασι κρατίστην
2 εἶναι; ἐπειδὰν γὰρ ὁ μετοπωρινὸς χρόνος ἔλθη, πάν-
τες που οἱ ἄνθρωποι πρὸς τὸν θεὸν ἀποβλέπουσιν,
ὅποτε βρέξας τὴν γῆν ἀφήσει αὐτοὺς σπείρειν. 10

ἐγνώκασι δέ γ', ἔφην ἐγώ, ὡς Ἰσχόμαχε, καὶ τὸ
μὴ ἐν ξηρᾷ σπείρειν ἑκόντες εἶναι πάντες ἄνθρωποι,
δῆλον ὅτι πολλαῖς ζημίαις παλαίσαντες οἱ πρὶν
κελευσθῆναι ὑπὸ τοῦ θεοῦ σπείραντες.

3 οὐκοῦν ταῦτα μέν, ἔφη ὁ Ἰσχόμαχος, ὁμογνω- 15
μονοῦμεν πάντες οἱ ἄνθρωποι.

ἀ γὰρ ὁ θεὸς διδάσκει, ἔφην ἐγώ, οὕτω γίγνεται
ὅμοιοεν· οἷον ἂμα πᾶσι δοκεῖ βέλτιον εἶναι ἐν τῷ
χειμῶνι παχέα ἴμάτια φορεῖν, ἢν δύνωνται, καὶ
πῦρ κάειν ἂμα πᾶσι δοκεῖ, ἢν ξύλα ἔχωσιν. 20

4 ἀλλ' ἐν τῷδε, ἔφη ὁ Ἰσχόμαχος, πολλοὶ ἥδη
διαφέρονται, ὡς Σώκρατες, περὶ τοῦ σπόρου, πότερον
ὁ πρώιμος κράτιστος ἢ ὁ μέσος ἢ ὁ ὀψιμώτατος.

καὶ ὁ θεός <γ'>, ἔφην ἐγώ, οὐ τεταγμένως τὸ
ἔτος ἄγει, ἀλλὰ τὸ μὲν τῷ πρωίμῳ κάλλιστα, τὸ 25
δὲ τῷ μέσῳ, τὸ δὲ τῷ ὀψιμωτάτῳ.

5 σὺ οὖν, ἔφη, ὡ̄ Σώκρατες, πότερον ἥγεῖ κρείττον εἶναι ἐνὶ τούτων τῶν σπόρων χρῆσθαι ἐκλεξάμενον, ἐάν τε πολὺ ἐάν τε ὀλίγον σπέρμα σπείρῃ τις, ἢ ἀρξάμενον ἀπὸ τοῦ πρωιμωτάτου μέχρι τοῦ ὄψι- 30 μωτάτου σπείρειν;

6 καὶ ἐγὼ εἰπον, ἐμοὶ μέν, ὡ̄ Ἰσχόμαχε, δοκεῖ κράτιστον εἶναι παντὸς μετέχειν τοῦ σπόρου. πολὺ γὰρ νομίζω κρείττον εἶναι ἀεὶ ἀρκοῦντα σῖτον λαμβάνειν ἢ ποτὲ μὲν πάνυ πολύν, ποτὲ δὲ μηδὲ ἵκανόν. 35

καὶ τοῦτο τοίνυν σύ γε, ἔφη, ὡ̄ Σώκρατες, ὁμογνωμονεῖς ἐμοὶ ὁ μανθάνων τῷ διδάσκοντι, καὶ ταῦτα πρόσθεν ἐμοῦ τὴν γνώμην ἀποφαινόμενος.

7 τί γάρ; ἔφην ἐγώ, ἐν τῷ ῥίπτειν τὸ σπέρμα ποικίλη τέχνη ἔνεστι; 40

πάντως, ἔφη, ὡ̄ Σώκρατες, ἐπισκεψώμεθα καὶ τοῦτο. ὅτι μὲν γάρ ἐκ τῆς χειρὸς δεῖ ῥίπτεσθαι τὸ σπέρμα καὶ σύ που οἰσθα, ἔφη.

καὶ γὰρ ἑώρακα, ἔφην ἐγώ.

ῥίπτειν δέ γε, ἔφη, οἱ μὲν ὁμαλῶς δύνανται, οἱ 45 δ' οὔ.

οὔκουν τοῦτο μέν, ἔφην ἐγώ, ἥδη μελέτης δεῖται, ὥσπερ τοῖς κιθαρισταῖς, ἢ χεὶρ ὅπως δύνηται ὑπηρετεῖν τῇ γνώμῃ;

8 πάνυ μὲν οὖν, ἔφη· ἦν δέ γε ἢ, ἔφη, ἢ γῆ ἢ μὲν 50 λεπτοτέρα, ἢ δὲ παχυτέρα;

τί τοῦτο, ἐγὼ ἔφην, λέγεις; ἀρά γε τὴν μὲν λεπτοτέραν ὅπερ ἀσθενεστέραν, τὴν δὲ παχυτέραν ὅπερ ἴσχυροτέραν;

τοῦτ', ἔφη, λέγω, καὶ ἐρωτῶ γέ σε πότερον ὅσον ἀν 55
έκατέρᾳ τῇ γῇ σπέρμα διδοίης ἢ ποτέρᾳ ἀν πλεῖον.

9 τῷ μὲν οἷνῳ, ἔφην, ἔγωγε νομίζω τῷ ἵσχυροτέρῳ
πλείου ἐπιχεῖν ὕδωρ, καὶ ἀνθρώπῳ τῷ ἵσχυροτέρῳ
πλείου βάρος, ἐὰν δέη τι φέρειν, ἐπιτιθέναι, καὶ
δέη τρέφεσθαι τινας, τοῖς δυνατωτέροις τρέφειν ἀν 60
τοὺς πλείους προστάξαιμι· εἰ δὲ ἡ ἀσθενὴς γῇ
ἵσχυροτέρᾳ, ἔφην ἐγώ, γίγνεται, ἣν τις πλείονα
καρπὸν αὐτῇ ἐμβάλῃ, ὥσπερ τὰ ὑποξύγια, τοῦτο
σύ με δίδασκε.

10 καὶ ὁ Ἰσχόμαχος γελάσας εἶπεν, 65
ἀλλὰ παίζεις μὲν σύ γε, ἔφη, ὁ Σώκρατες. εὖ
γε μέντοι, ἔφη, ὅσθι, ἣν μὲν ἐμβαλὼν τὸ σπέρμα
τῇ γῇ ἔπειτα, ἐν φῷ πολλὴν ἔχει τροφὴν ἡ γῇ ἀπὸ
τοῦ οὐρανοῦ, χλόης γενομένης ἀπὸ τοῦ σπέρματος,
καταστρέψῃς αὐτὸν πάλιν, τοῦτο γίγνεται σῆτος τῷ
τῇ γῇ, καὶ ὥσπερ ὑπὸ κόπρου ἴσχὺς αὐτῇ ἐγγίγ-
νεται· ἣν μέντοι ἐκτρέφειν ἔχει τὴν γῆν διὰ τέλους
τὸ σπέρμα εἰς καρπόν, χαλεπὸν τῇ ἀσθενεῖ γῇ ἐς
τέλος πολὺν καρπὸν ἐκφέρειν. καὶ συνὶ δὲ ἀσθενεῖ
χαλεπὸν πολλοὺς ἄδροὺς χοίρους ἐκτρέφειν. 75

11 λέγεις σύ, ἔφην ἐγώ, ὁ Ἰσχόμαχε, τῇ ἀσθε-
νεστέρᾳ γῇ μεῖον δεῖν τὸ σπέρμα ἐμβαλεῖν;
ναὶ μὰ Δί', ἔφη, ὁ Σώκρατες, καὶ σύ γε συνομο-
λογεῖς, λέγων ὅτι νομίζεις τοῖς ἀσθενεστέροις
πᾶσι μείω προστάττειν πράγματα. 80
12 τοὺς δὲ δὴ σκαλέας, ἔφην ἐγώ, ὁ Ἰσχόμαχε, τίνος
ἔνεκα ἐμβάλλετε τῷ σίτῳ;

οἰσθα δήπου, ἔφη, ὅτι ἐν τῷ χειμῶνι πολλὰ
ῦδατα γίγνεται.

τί γάρ οὐκ; ἔφην ἐγώ.

85

οὐκοῦν θῶμεν τοῦ σίτου καὶ κατακρυφθῆναι
τινα ὑπ' αὐτῶν ἵλυος ἐπιχυθείσης καὶ ψιλωθῆναι
τινας ρίζας ὑπὸ ρεύματος. καὶ ὥλη δὲ πολλάκις
ὑπὸ τῶν ὑδάτων δήπου συνεξορμᾶ τῷ σίτῳ καὶ
παρέχει πνιγμὸν αὐτῷ.

90

πάντα, ἔφην ἐγώ, εἰκὸς ταῦτα γίγνεσθαι.

13 οὐκουν δοκεῖ σοι, ἔφη, ἐνταῦθα ἡδη ἐπικουρίας
τινὸς δεῖσθαι ὁ σῖτος;

πάνυ μὲν οὖν, ἔφην ἐγώ.

τῷ οὖν κατιλυθέντι τί ἀν ποιοῦντες δοκοῦσιν ἄν 95
σοι ἐπικουρῆσαι;

· ἐπικουφίσαντες, ἔφην ἐγώ, τὴν γῆν.

τί δέ, ἔφη, τῷ ἐψιλωμένῳ τὰς ρίζας;

ἀντιπροσαμησάμενοι τὴν γῆν ἄν, ἔφην ἐγώ.

14 τί γάρ, ἔφη, ἦν ὥλη πνίγη συνεξορμῶσα τῷ σίτῳ 100
καὶ διαρπάζουσα τοῦ σίτου τὴν τροφὴν ὥσπερ οἱ
κηφῆνες διαρπάζουσιν ἄχρηστοι δύντες τῶν μελιτ-
τῶν ἢ ἄν ἐκεῖναι ἐργασάμεναι τροφὴν καταθῶνται;

ἐκκόπτειν ἄν νὴ Δία [τὴν τροφὴν] δέοι τὴν
ἥλην, ἔφην ἐγώ, ὥσπερ τοὺς κηφῆνας ἐκ τῶν 105
σμηνῶν ἀφαιρεῖν.

15 οὐκουν, ἔφη, εἰκότως σοι δοκοῦμεν ἐμβαλεῖν
τοὺς σκαλέας;

πάνυ γε. ἀτὰρ ἐνθυμοῦμαι, ἔφην ἐγώ, ὡς Ἰσχό-
μαχε, οἷόν ἐστι τὸ εὐ τὰς εἰκόνας ἐπάγεσθαι. πάνυ 110

γὰρ σύ με ἐξώργισας πρὸς τὴν ὕλην τοὺς κηφῆνας εἰπών, πολὺ μᾶλλον ἢ ὅτε περὶ αὐτῆς τῆς ὕλης ἔλεγες.

XVIII ἀτὰρ οὖν, ἔφην ἐγώ, ἐκ τούτου ἄρα θερίζειν εἰκός.
δίδασκε οὖν εἴ τι ἔχεις με καὶ εἰς τοῦτο.

ἢν μή γε φανῆς, ἔφη, καὶ εἰς τοῦτο ταῦτὰ ἐμοὶ ἐπιστάμενος. ὅτι μὲν οὖν τέμνειν τὸν σῖτον δεῖ οἰσθα. 5

τί δ' οὐ μέλλω; ἔφην ἐγώ.

πότερ *<ἀν>* οὖν τέμνοις, ἔφη, στὰς ἐνθα πνεῖ ἄνεμος ἢ ἀντίος;

οὐκ ἀντίος, ἔφην, ἔγωγε· χαλεπὸν γὰρ οἶμαι καὶ τοῖς δύμασι καὶ ταῖς χερσὶ γίγνεται ἀντίον ἀχύρων 10 καὶ ἀθέρων θερίζειν.

2 καὶ ἀκροτομοίης δ' ἄν, ἔφη, ἢ παρὰ γῆν τέμνοις;

ἢν μὲν βραχὺς ἢ ὁ κάλαμος τοῦ σίτου, ἔγωγ', ἔφην, κάτωθεν ἀν τέμνοιμι, ἵνα ἴκανὰ τὰ ἄχυρα 15 μᾶλλον γίγνηται· ἐὰν δὲ ὑψηλὸς ἢ, νομίζω ὁρθῶς ἀν ποιεῖν μεσοτομῶν, ἵνα μήτε οἱ ἀλοῶντες μοχθῶσι περιττὸν πόνον μήτε οἱ λικμῶντες ὡν οὐδὲν προσδέονται. τὸ δὲ ἐν τῇ γῇ λειφθὲν ἥγοῦμαι καὶ κατακαυθὲν συνωφελεῖν ἀν τὴν γῆν καὶ εἰς κόπρον 20 ἐμβληθὲν τὴν κόπρον συμπληθύνειν.

3 ὁράς, ἔφη, ὡ Σάκρατες, ὡς ἀλίσκει ἐπ' αὐτοφώρῳ καὶ περὶ θερισμοῦ εἰδὼς ἅπερ ἐγώ;

κινδυνεύω, ἔφην ἐγώ, καὶ βούλομαι γε σκέψασθαι εἰ καὶ ἀλοᾶν ἐπίσταμαι. 25

οὐκουν, ἔφη, τοῦτο μὲν οἰσθα ὅτι ὑποξυγίῳ
ἀλοῶσι τὸν σῖτον;

4 τί δ' οὐκ, ἔφην ἐγώ, οἶδα; καὶ ὑποξύγια γε
καλούμενα πάντα ὁμοίως, βοῦς, ἡμιόνους, ἵππους.

οὐκοῦν, ἔφη, ταῦτα μὲν ἥγει τοσοῦτον μόνον 30
εἰδέναι, πατεῖν τὸν σῖτον ἐλαυνόμενα;

τί γὰρ ἀν ἄλλο, ἔφην ἐγώ, ὑποξύγια εἰδείη;

5 ὅπως δὲ τὸ δεόμενον κόψουσι καὶ ὁμαλιεῖται ὁ
ἄλοατός, τίνι τοῦτο, ὡς Σώκρατες; ἔφη.

δῆλον ὅτι, ἔφην ἐγώ, τοῖς ἐπαλωσταῖς. στρέφ- 35
ουτες γὰρ καὶ ὑπὸ τοὺς πόδας ὑποβάλλοντες τὰ
ἄτριπτα ἀεὶ δῆλον ὅτι μάλιστα ὁμαλίζοιεν ἀν τὸν
δῆνον καὶ τάχιστ' <ἀν> ἀνύτοιεν.

ταῦτα μὲν τοίνυν, ἔφη, οὐδὲν ἐμοῦ λείπει γιγ-
νώσκων.

6 οὐκοῦν, ἔφην ἐγώ, ὡς Ἰσχόμαχε, ἐκ τούτου δὴ
καθαροῦμεν τὸν σῖτον λικμῶντες.

καὶ λέξον γέ μοι, ὡς Σώκρατες, ἔφη ὁ Ἰσχόμαχος,
ἢ οἰσθα ὅτι ἦν ἐκ τοῦ προσηγέμου μέρους τῆς ἄλω
ἄρχη, δι' ὅλης τῆς ἄλω οἰσεταί σοι τὰ ἄχυρα; 45
ἀνάγκη γάρ, ἔφην ἐγώ.

7 οὐκοῦν εἰκὸς καὶ ἐπιπίπτειν, ἔφη, αὐτὰ ἐπὶ τὸν
σῖτον;

πολὺ γάρ ἐστιν, ἔφην ἐγώ, τὸ ὑπερενεχθῆναι τὰ
ἄχυρα ὑπὲρ τὸν σῖτον εἰς τὸ κενὸν τῆς ἄλω. 50

ἢν δέ τις, ἔφη, λικμᾶ ἐκ τοῦ ὑπηγέμου ἀρχόμενος;
δῆλον, ἔφην ἐγώ, ὅτι εὐθὺς ἐν τῇ ἄχυροδόκῃ
ἔσται τὰ ἄχυρα.

8 ἐπειδὰν δὲ καθήρης, ἔφη, τὸν σῖτον μέχρι τοῦ
ἡμίσεος τῆς ἄλω, πότερον εὐθὺς οὔτω· κεχυμένου 55
τοῦ σίτου λικμήσεις τὰ ἄχυρα τὰ λοιπὰ ἡ συνώσας
τὸν καθαρὸν πρὸς τὸν πόλον ὡς εἰς στενότατον;

συνώσας νὴ Δὲ, ἔφην ἐγώ, τὸν καθαρὸν σῖτον,
ἴν' ὑπερφέρηται μοι τὰ ἄχυρα εἰς τὸ κενὸν τῆς
ἄλω, καὶ μὴ δὶς ταῦτὰ ἄχυρα δέη λικμᾶν. 60

9 σὺ μὲν δὴ ἄρα, ἔφη, ὡς Σώκρατες, σῖτόν γε ὡς
ἄν τάχιστα καθαρὸς γένοιτο κανὸν ἄλλον δύναιο
διδάσκειν.

ταῦτα τοίνυν, ἔφην ἐγώ, ἐλελήθη ἐμαυτὸν ἐπ-
ιστάμενος. καὶ πάλαι ἐννοῶ εἰς ἄρα λέληθα καὶ 65
χρυσοχοεῖν καὶ αὐλεῖν καὶ ζωγραφεῖν ἐπιστάμενος.
ἐδίδαξε γὰρ οὕτε ταῦτά με οὐδεὶς οὕτε γεωργεῖν·
όρῳ δ' ὥσπερ γεωργοῦντας καὶ τὰς ἄλλας τέχνας
ἔργαζομένους ἀνθρώπους.

10 οὐκοῦν, ἔφη ὁ Ἰσχόμαχος, ἔλεγον ἐγώ σοι πάλαι 70
ὅτι καὶ ταύτη εἴη γενναιοτάτη ἡ γεωργικὴ τέχνη,
ὅτι καὶ φάστη ἐστὶ μαθεῖν.

ἄγε δή, ἔφην ἐγώ, οἶδα, ὡς Ἰσχόμαχε· τὰ μὲν δὴ
ἀμφὶ σπόρου ἐπιστάμενος ἄρα ἐλελήθη ἐμαυτὸν
ἐπιστάμενος. 75

XIX ἐστι δ' οὖν, ἔφην ἐγώ, τῆς γεωργικῆς τέχνης καὶ
ἡ τῶν δένδρων φυτεία;

ἐστι γὰρ οὖν, ἔφη ὁ Ἰσχόμαχος.

πῶς ἀν οὖν, ἔφην ἐγώ, τὰ μὲν ἀμφὶ τὸν σπόρον
ἐπισταίμην, τὰ δ' ἀμφὶ τὴν φυτείαν οὐκ ἐπίσταμαι; 5

2 οὐ γὰρ σύ, ἔφη ὁ Ἰσχόμαχος, ἐπίστασαι;

πῶς; ἐγὼ ἔφην, ὅστις μήτ' ἐν ὅποιᾳ τῇ γῇ δεῖ φυτεύειν οἶδα μήτε ὄπόσον βάθος ὁρύττειν τῷ φυτῷ μήτε ὄπόσον πλάτος μήτε ὄπόσον μῆκος τὸ φυτὸν ἐμβάλλειν μήτε ὅπως ἀν ἐν τῇ γῇ κείμενον ιο τὸ φυτὸν μάλιστ' ἀν βλαστάνοι.

3 ἵθι δή, ἔφη ὁ Ἰσχόμαχος, μάνθανε ὅτι μὴ ἐπίστασαι. βοθύνους μὲν γάρ οἴους ὁρύττουσι τοὺς φυτοὺς οἰδ' ὅτι ἑώρακας, ἔφη.

καὶ πολλάκις ἔγωγε, ἔφην.

15

ἥδη τινὰ οὖν αὐτῶν εἰδεις βαθύτερον τριπόδου; οὐδὲ μὰ Δλ' ἔγωγε, ἔφην, πενθημιποδίου.

τί δέ; τὸ πλάτος ἥδη τινὰ τριπόδου πλέον εἰδεις; οὐδὲ μὰ Δλ', ἔφην ἐγώ, διπόδου.

4 ἵθι δή, ἔφη, καὶ τόδε ἀπόκριναί μοι, ἥδη τινὰ 20 εἰδεις τὸ βάθος ἐλάττονα ποδιαίου;

οὐδὲ μὰ Δλί, ἔφην, ἔγωγε τριημιποδίου. καὶ γάρ ἐξορύττοιτο ἀν σκαπτόμενα, ἔφην ἐγώ, τὰ φυτά, εἰ λίαν γε οὕτως ἐπιπολῆς πεφυτευμένα εἴη.

5 οὐκοῦν τοῦτο μέν, ἔφη, ὡ Σώκρατες, ἵκανῶς 25 οἰσθα ὅτι οὔτε βαθύτερον πενθημιποδίου ὁρύττουσιν οὔτε βραχύτερον τριημιποδίου;

ἀνάγκη γάρ, ἔφην ἐγώ, τοῦτο ὁρᾶσθαι, οὕτω γε καταφανὲς ὅν.

6 τί δέ; ἔφη, ξηροτέραν καὶ ὑγροτέραν γῆν γιγ- 30 νώσκεις ὄρῶν;

ξηρὰ μὲν γοῦν μοι δοκεῖ, ἔφην ἐγώ, εἰναι ἡ περὶ τὸν Λυκαβηττὸν καὶ ἡ ταύτη ὁμοία, ύγρα δὲ ἡ ἐν τῷ Φαληρικῷ ἔλει καὶ ἡ ταύτη ὁμοία.

7 πότερα οὖν, ἔφη, ἐν τῇ ξηρᾷ ἀν βαθὺν ὄρύττοις 35
βόθρον τῷ φυτῷ ἡ ἐν τῇ ὑγρᾷ;

ἐν τῇ ξηρᾷ νὴ Δῖ, ἔφην ἐγώ· ἐπεὶ ἔν γε τῇ ὑγρᾷ
ὄρύττων βαθύν, ὕδωρ ἀν εύρισκοις καὶ οὐκ ἀν
δύναιο ἔτι ἐν ὕδατι φυτεύειν.

καλῶς μοι δοκεῖς, ἔφη, λέγειν. οὐκοῦν ἐπειδὰν 40
ὄρωρυγμένοι ὡσιν οἱ βόθροι, ὅπηνίκα δεῖ τιθέναι
<ἐν> ἑκατέρᾳ τὰ φυτὰ ἥδη εἰδεῖς;
μάλιστα, ἔφην ἐγώ.

8 σὺ οὖν βουλόμενος ὡς τάχιστα φῦναι αὐτὰ
πότερον ὑποβαλὼν ἀν τῆς γῆς τῆς εἰργασμένης 45
οἴει τὸν βλαστὸν τοῦ κλήματος θάττου χωρεῦν διὰ
τῆς μαλακῆς ἡ διὰ τῆς ἀργοῦ εἰς τὸ σκληρόν;

δῆλον, ἔφην ἐγώ, δτι διὰ τῆς εἰργασμένης θάττου
ἀν ἡ διὰ τῆς ἀργοῦ βλαστάνοι.

9 αὐκοῦν ὑποβλητέα ἀν εἴη τῷ φυτῷ γῆ; 50
τί δ' οὐ μέλλει; ἔφην ἐγώ.

πότερα δὲ ὅλον τὸ κλῆμα ὄρθὸν τιθεὶς πρὸς τὸν
οὐρανὸν βλέπον ἡγεῖ μᾶλλον ἀν ρίζοῦσθαι αὐτὸν ἡ
καὶ πλάγιόν τι ὑπὸ τῇ ὑποβεβλημένῃ γῆ θείης ἄν,
ώστε κεῖσθαι ὥσπερ γάμμα ὑπτιον; 55

10 οὕτω νὴ Δία· πλείονες γὰρ ἀν οἱ ὄφθαλμοὶ
κατὰ τῆς γῆς εἰεν· ἐκ δὲ τῶν ὄφθαλμῶν καὶ ἄνω
ὄρῳ βλαστάνοντα τὰ φυτά. καὶ τοὺς κατὰ τῆς γῆς
οὖν ὄφθαλμοὺς ἡγοῦμαι τὸ αὐτὸν τοῦτο ποιεῖν.
πολλῶν δὲ φυομένων βλαστῶν <κατὰ> τῆς γῆς 60
ταχὺ ἀν καὶ ἵσχυρὸν τὸ φυτὸν ἡγοῦμαι βλαστά-
νειν.

II ταῦτὰ τοίνυν, ἔφη, καὶ περὶ τούτων γιγνώσκων ἐμὸὶ τυγχάνεις. ἐπαμήσαιο δὲ ἀν μόνον, ἔφη, τὴν γῆν, ἡ καὶ σάξαις ἀν εὖ μάλα περὶ τὸ φυτόν; 65

σάττοιμ' ἄν, ἔφην, νὴ Δὲ ἐγώ. εἰ μὲν γὰρ μὴ σεσαγμένον εἴη, ὑπὸ μὲν τοῦ ὕδατος εὖ οἰδ' ὅτι πηλὸς ἀν γίγνοιτο ἡ ἄσακτος γῆ, ὑπὸ δὲ τοῦ ἥλιου ἔηρὰ μέχρι βυθοῦ, ὥστε τὰ φυτὰ κίνδυνος [ὑπὸ μὲν τοῦ ὕδατος] σήπεσθαι μὲν δι' ὑγρότητα, αὐταί- 70 γε σθαι δὲ διὰ ἔηρότητα [ἥγουν χαυνότητα] τῆς γῆς θερμαινομένων τῶν ῥίζῶν.

12 καὶ περὶ ἀμπέλων ἄρα σύ γε, ἔφη, φυτείας, ὡς Σώκρατες, ταῦτα ἐμοὶ πάντα γιγνώσκων τυγχάνεις. 75

ἡ καὶ συκῆν, ἔφην ἐγώ, οὕτω δεῦ φυτεύειν;
οἶμαι δ', ἔφη ὁ Ἰσχόμαχος, καὶ τάλλα ἀκρόδρυα πάντα. τῶν γὰρ ἐν τῇ τῆς ἀμπέλου φυτείᾳ καλῶς ἔχόντων τί ἀν ἀποδοκιμάσαις εἰς τὰς ἄλλας φυτείας; 80

13 ἐλαίαν δὲ πῶς, ἔφην ἐγώ, φυτεύσομεν, ὡς Ἰσχόμαχε;

ἀποπειρᾶ μου καὶ τοῦτο, ἔφη, μάλιστα πάντων ἐπιστάμενος. ὄρᾶς μὲν γὰρ δὴ ὅτι βαθύτερος ὄρύττεται τῇ ἐλαίᾳ βόθρος· καὶ γὰρ παρὰ τὰς ὁδοὺς 85 μάλιστα ὄρύττεται· ὄρᾶς δ' ὅτι πρέμνα πᾶσι τοῖς φυτευτηρίοις πρόσεστιν· ὄρᾶς δ', ἔφη, τῶν φυτῶν πηλὸν ταῖς κεφαλαῖς πάσαις ἐπικείμενον καὶ πάντων τῶν φυτῶν ἐστεγασμένον τὸ ἄνω.

14 ὄρῶ, ἔφην ἐγώ, ταῦτα πάντα. 90

καὶ ὄρῶν δῆ, ἔφη, τί αὐτῶν οὐ γιγνώσκεις; ἡ τὸ
ὅστρακον ἀγνοεῖς, ἔφη, ὁ Σάκρατες, πῶς ἀνέπι τῷ
πηλοῦ ἄνω καταθείης;

μὰ τὸν Δῖ, ἔφην ἐγώ, οὐδὲν ὡν εἰπάς, ὁ Ἰσχό-
μαχε, ἀγνοῶ, ἀλλὰ πάλιν ἐνοω ἡ ποτε, ὅτε πάλαι 95
ἥρου με συλλήβδην εἰ ἐπίσταμαι φυτεύειν, οὐκ
ἔφην. οὐ γὰρ ἐδόκουν ἔχειν ἀν εἰπεῖν οὐδὲν ἥ δεῖ
φυτεύειν· ἐπεὶ δέ με καθ' ἐν ἔκαστον ἐπεχείρη-
σας ἐρωτᾶν, ἀποκρίνομαί σοι, ως σὺ φής, ἃ περ
15 σὺ γιγνώσκεις ὁ δεινὸς λεγόμενος γεωργός. ἀρα, 100
ἔφην, ὁ Ἰσχόμαχε, ἥ ἐρώτησις διδασκαλία ἐστίν;
ἀρτι γὰρ δῆ, ἔφην ἐγώ, καταμανθάνω ἥ με ἐπη-
ρώτησας ἔκαστα· ἄγων γάρ με δι' ὡν ἐγώ ἐπ-
ίσταμαι, ὅμοια τούτοις ἐπιδεικνὺς ἢ οὐκ ἐνόμιζον
ἐπίστασθαι ἀναπείθεις οἷμαι ως καὶ ταῦτα ἐπ- 105
ἴσταμαι.

16 ἀρ' οὖν, ἔφη ὁ Ἰσχόμαχος, καὶ περὶ ἀργυρίου
ἐρωτῶν ἄν σε, πότερον καλὸν ἥ οὕ, δυναίμην ἄν σε
πεῖσαι ως ἐπίστασαι διαδοκιμάζειν τὰ καλὰ καὶ
τὰ κίβδηλα ἀργύρια; καὶ περὶ αὐλητῶν ἄν δυ- 110
ναίμην ἀναπεῖσαι ως ἐπίστασαι αὐλεῖν, καὶ περὶ
ζωγράφων καὶ περὶ τῶν ἄλλων τῶν τοιούτων;

ἴστως ἄν, ἔφην ἐγώ, ἐπειδὴ καὶ γεωργεῦν ἀνέ-
πεισάς με ως ἐπιστήμων εἴην, καίπερ εἰδότα ὅτι
οὐδεὶς πώποτε ἐδίδαξέ με ταύτην τὴν τέχνην. 115

17 οὐκ ἔστι ταῦτ', ἔφη, ὁ Σάκρατες· ἀλλ' ἐγὼ καὶ
πάλαι σοι ἔλεγον ὅτι ἥ γεωργία οὔτω φιλάνθρω-
πός ἔστι καὶ πραεῖα τέχνη ὥστε καὶ ὄρῶντας

καὶ ἀκούοντας ἐπιστήμονας εὐθὺς ἔαυτῆς ποιεῖν.

- 18 *πολλὰ δ', ἔφη, καὶ αὐτὴ διδάσκει ως ἀν κάλλιστά 120 τις αὐτῇ χρῶτο. αὐτίκα ἀμπελος ἀναβαίνουσα μὲν ἐπὶ τὰ δένδρα, ὅταν ἔχῃ τι πλησίον δένδρον, διδάσκει ιστάναι αὐτήν· περιπεταννύουσα δὲ τὰ οἴναρα, ὅταν ἔτι αὐτῇ ἀπαλοὶ οἱ βότρυες ωσι, διδάσκει σκιάζειν τὰ ἡλιούμενα ταύτην τὴν ὥραν· 125*
- 19 *ὅταν δὲ καιρὸς ἦ νέπος τοῦ ἡλίου ἥδη γλυκαίνεσθαι τὰς σταφυλάς, φυλλορροοῦσα διδάσκει ἔαυτὴν ψιλοῦν καὶ πεπαίνειν τὴν ὄπωραν, διὰ πολυφορίαν δὲ τοὺς μὲν πέπονας δεικνύουσα βότρυς, τοὺς δὲ ἔτι ὡμοτέρους φέρουσα διδάσκει τρυγᾶν ἔαυτήν, 130 ὥσπερ τὰ σῦκα συκάζουσι, τὸ ὄργων ἀεί.*

XX ἐνταῦθα δὴ ἐγὼ εἰπον,

πῶς οὖν, ὡς Ἰσχόμαχε, εἰ οὕτω γε καὶ ῥάδιά ἐστι μαθεῖν τὰ περὶ τὴν γεωργίαν καὶ πάντες ὁμοίως ἵσασιν ἢ δεῖ ποιεῖν, οὐχὶ καὶ πάντες πράττουσιν ὁμοίως, ἀλλ' οἱ μὲν αὐτῶν ἀφθόνως τε ζῶσι καὶ 5 περιπτὰ ἔχουσιν, οἱ δὲ οὐδὲ τὰ ἀναγκαῖα δύνανται πορίζεσθαι, ἀλλὰ καὶ προσοφείλουσιν;

- 2 *ἐγὼ δή σοι λέξω, ὡς Σώκρατες, ἔφη ὁ Ἰσχόμαχος. οὐ γὰρ ἡ ἐπιστήμη οὐδὲ ἡ ἀνεπιστημοσύνη τῶν γεωργῶν ἐστιν ἡ ποιοῦσα τοὺς μὲν εὐπορεῖν, τοὺς 10 3 δὲ ἀπόρους εἶναι· οὐδὲ ἀν ἀκούσαις, ἔφη, λόγου οὕτω διαθέοντος ὅτι διέφθαρται ὁ οἶκος, διότι οὐχ ὁμαλῶς ὁ σπορεὺς ἔσπειρεν, οὐδὲ ὅτι οὐκ ὀρθῶς τοὺς ὅρχους ἐφύτευσεν, οὐδὲ ὅτι ἀγνοήσας τις τὴν [γῆν] φέρουσαν ἀμπέλους ἐν ἀφόρῳ ἐφύτευσεν, 15*

οὐδ' ὅτι ἡγνόησέ τις ὅτι ἀγαθόν ἐστι τῷ σπόρῳ
νεὸν προεργάζεσθαι, οὐδ' ὅτι ἡγνόησέ τις ὡς ἀγαθόν
4 ἐστι τῇ γῇ κόπρον μιγνύναι· ἀλλὰ πολὺ μᾶλλον
ἐστιν ἀκοῦσαι, ἀνὴρ οὐ λαμβάνει σῖτον ἐκ τοῦ
ἀγροῦ· οὐ γὰρ ἐπιμελεῖται ὡς αὐτῷ σπείρηται²⁰
ἢ ὡς κόπρος γίγνηται. οὐδ' οἶνον ἔχει ἀνήρ· οὐ
γὰρ ἐπιμελεῖται ὡς φυτεύσῃ ἀμπέλους οὐδὲ αἱ
οὖσαι ὅπως φέρωσιν αὐτῷ. οὐδὲ ἔλαιον οὐδὲ σῦκα
ἔχει ἀνήρ· οὐ γὰρ ἐπιμελεῖται οὐδὲ ποιεῖ ὅπως
5 ταῦτα ἔχῃ. τοιαῦτ', ἔφη, ἐστίν, ὡς Σώκρατες, ἀ²⁵
διαφέροντες ἀλλήλων οἱ γεωργοὶ διαφερόντως καὶ
πράττουσι πολὺ μᾶλλον ἢ [οἵ] δοκοῦντες σοφόν
6 τι ηύρηκέναι εἰς τὰ ἔργα. καὶ οἱ στρατηγοὶ ἐστιν
ἐν οἷς τῶν στρατηγικῶν ἔργων οὐ γνώμῃ διαφέρ-
οντες ἀλλήλων οἱ μὲν βελτίονες, οἱ δὲ χείρονές³⁰
εἰσιν, ἀλλὰ σαφῶς ἐπιμελείᾳ. ἂν γὰρ καὶ οἱ στρατ-
ηγοὶ γιγνώσκουσι πάντες καὶ τῶν ἴδιωτῶν οἱ
πλεῖστοι, ταῦτα οἱ μὲν ποιοῦσι τῶν ἀρχόντων, οἱ
7 δ' οὐ. οἶνον καὶ τόδε γιγνώσκουσιν ἄπαντες ὅτι διὰ
πολεμίας πορευομένους βέλτιόν ἐστι τεταγμένους³⁵
πορεύεσθαι οὕτως ὡς ἀν ἄριστα μάχοιντο, εἰ δέοι.
τούτο τοίνυν γιγνώσκουτες οἱ μὲν ποιοῦσιν οὕτως,
8 οἱ δ' οὐ ποιοῦσι. φυλακὰς ἄπαντες ἵσασιν ὅτι
βέλτιόν ἐστι καθιστάναι καὶ ἡμεριṇὰς καὶ νυκτε-
ρινὰς πρὸ τοῦ στρατοπέδου. ἀλλὰ καὶ τούτου οἱ⁴⁰
μὲν ἐπιμελοῦνται ὡς ἔχῃ οὕτως, οἱ δ' οὐκ ἐπιμελ-
9 οῦνται. ὅταν τε αὖ διὰ στενοπόρων ἰωσιν, οὐ
πάνυ χαλεπὸν εὑρεῖν ὅστις οὐ γιγνώσκει ὅτι προ-

καταλαμβάνειν τὰ ἐπίκαιρα κρεῦττον ἢ μή; ἀλλὰ καὶ τούτου οἱ μὲν ἐπιμελοῦνται οὕτω ποιεῖν, οἱ δὲ 45
 10 οὐ. ἀλλὰ καὶ κόπρον λέγουσι μὲν πάντες ὅτι ἄριστον εἰς γεωργίαν ἔστι καὶ ὄρῶσι δὲ αὐτομάτην γιγνομένην· ὅμως δὲ καὶ ἀκριβοῦντες ὡς γίγνεται, καὶ ῥάδιον δν πολλὴν ποιεῖν, οἱ μὲν καὶ τούτου ἐπιμελοῦνται ὅπως ἀθροίζηται, οἱ δὲ παραμελοῦσι. 50
 11 καίτοι ὕδωρ μὲν ἄνω^{<θεν>} ὁ θεὸς παρέχει, τὰ δὲ κοῖλα πάντα τέλματα γίγνεται, ἡ γῆ δὲ ὑλην παντοίαν παρέχει· καθαίρειν δὲ δεῖ τὴν γῆν τὸν μέλλοντα σπείρειν· ἀ δὲ ἐκποδὼν ἀναιρεῖται, ταῦτα εἴ τις ἐμβάλλοι εἰς τὸ ὕδωρ, ὁ χρόνος ἥδη αὐτὸς ἀν 55 ποιοίη οἰς ἡ γῆ ἥδεται. ποία μὲν γὰρ ὑλη, ποία δὲ 12 γῆ ἐν ὕδατι στασίμῳ οὐ κόπρος γίγνεται; καὶ ὅπόσα δὲ θεραπείας δεῖται ἡ γῆ, ὑγροτέρα γε οὖσα πρὸς τὸν σπόρον ἢ ἀλμωδεστέρα πρὸς φυτείαν, καὶ ταῦτα γιγνώσκουσι μὲν πάντες καὶ ὡς τὸ ὕδωρ 60 ἐξάγεται τάφροις καὶ ὡς ἡ ἀλμη κολάζεται μιγνυμένη πᾶσι τοῖς ἀνάλμοις καὶ ὑγροῖς [τε] καὶ ξηροῖς.
 13 ἀλλὰ καὶ τούτων ἐπιμελοῦνται οἱ μέν, οἱ δὲ οὐ. εἰ δέ τις παντάπασιν ἀγνώς εἴη τί δύναται φέρειν ἡ γῆ, καὶ μήτε ἵδεῖν ἔχοι καρπὸν μηδὲ φυτὸν αὐτῆς, 65 μήτε ὅτου ἀκούσαι τὴν ἀλήθειαν περὶ αὐτῆς ἔχοι, οὐ πολὺ μὲν ῥάον γῆς πεῖραν λαμβάνειν παντὶ ἀνθρώπῳ ἢ ἵππου, πολὺ δὲ ῥάον ἢ ἀνθρώπου; οὐ γὰρ ἔστιν ὅ τι ἐπὶ ἀπάτῃ δείκνυσιν, ἀλλ' ἀπλῶς ἡ τε δύναται καὶ ἡ μὴ σαφηνύζει τε καὶ ἀληθεύει. 70
 14 δοκεῖ δέ μοι ἡ γῆ καὶ τοὺς κακούς τε κάγαθοὺς τῷ

εὐγνωστα καὶ εὐμαθῆ πάντα παρέχειν ἄριστα ἔξε-
τάζειν. οὐ γὰρ ὥσπερ τὰς ἄλλας τέχνας τοῖς μὴ
ἐργαζομένοις ἔστι προφασίζεσθαι ὅτι οὐκ ἐπίσταν-
ται, γῆν δὲ πάντες ἵσασιν ὅτι εὐ πάσχουσα εὐ

15 ποιεῖ· ἀλλ' ἡ ἐν γεωργίᾳ <ἀργίᾳ> ἔστι σαφῆς
ψυχῆς κατήγορος κακῆς. ὡς μὲν γὰρ ἀν δύναιτο
ἄνθρωπος ζῆν ἄνευ τῶν ἐπιτηδείων, οὐδεὶς τοῦτο
αὐτὸς αὐτὸν πείθει· ὁ δὲ μήτε ἄλλην τέχνην χρη-
ματοποιὸν ἐπιστάμενος μήτε γεωργεῖν ἐθέλων 80
φανερὸν ὅτι κλέπτων ἡ ἀρπάζων ἡ προσαιτῶν δια-
νοεῖται βιοτεύειν, ἡ παντάπασιν ἀλόγιστός ἔστι.

16 μέγα δέ, ἔφη, διαφέρει εἰς τὸ λυσιτελεῖν γεωργίαν
καὶ μὴ λυσιτελεῖν, ὅταν δυντων ἐργαστήρων καὶ
πλεόνων ὁ μὲν ἔχη τινὰ ἐπιμέλειαν ὡς τὴν ὥραν 85
αὐτῷ ἐν τῷ ἔργῳ οἱ ἐργάται ὡσιν, ὁ δὲ μὴ ἐπι-
μελῆται τούτου. ῥαδίως γὰρ ἀνὴρ εἰς παρὰ τοὺς
δέκα διαφέρει τῷ ἐν ὥρᾳ ἐργάζεσθαι, καὶ ἄλλος γε
17 ἀνὴρ διαφέρει τῷ πρὸ τῆς ὥρας ἀπιέναι. τὸ δὲ δὴ
ἔαν ῥαδιουργεῖν δι' ὅλης τῆς ἡμέρας τοὺς ἀνθρώ- 90
πους ῥαδίως τὸ ἥμισυ διαφέρει τοῦ ἔργου παντός.

18 ὥσπερ καὶ ἐν ταῖς ὁδοιπορίαις παρὰ στάδια δια-
κόσια ἔστιν ὅτε τοῖς ἑκατὸν σταδίοις διήνεγκαν
ἄλληλων ἄνθρωποι τῷ τάχει, ἀμφότεροι καὶ νέοι
δύντες καὶ ὑγιαίνοντες, ὅταν ὁ μὲν πράττῃ ἐφ' ὥπερ 95
ὥρμηται, βαδίζων, ὁ δὲ ῥαστωνεύῃ τῇ ψυχῇ καὶ
παρὰ κρήναις καὶ ὑπὸ σκιαῖς ἀναπαυόμενός τε καὶ
19 θεώμενος καὶ αὔρας θηρεύων μαλακάς. οὕτω δὲ
καὶ ἐν τοῖς ἔργοις πολὺ διαφέρουσιν εἰς τὸ ἀνύτειν

οἱ πράττοντες ἐφ' φτερ τεταγμένοι εἰσί, καὶ οἱ μὴ 100
 πράττοντες ἀλλ' εὑρίσκοντες προφάσεις τοῦ μὴ
 20 ἐργάζεσθαι καὶ ἐώμενοι ρᾳδιουργεῖν. τὸ δὲ ἡ καλῶς
 ἐργάζεσθαι ἡ κακῶς ἐπιμελεῖσθαι, τοῦτο δὴ τοσού-
 τον διαφέρει ὅσον ἡ ὄλως ἐργάζεσθαι ἡ ὄλως ἀργὸν
 εἶναι. <οἰον> ὅταν σκαπτόντων, ἵνα ὑλης καθα- 105
 ραι αἱ ἀμπελοὶ γένωνται, οὕτω σκάπτωσιν ὥστε
 πλείω καὶ καλλίω τὴν ὑλην γίγνεσθαι, πῶς οὕτως
 21 οὐκ ἀργὸν ἀν φήσαις εἶναι; τὰ οὖν συντρίβοντα
 τοὺς οἴκους πολὺ μᾶλλον ταῦτα ἔστιν ἡ αἱ λίαν
 ἀνεπιστημοσύναι. τὸ γὰρ τὰς μὲν δαπάνας χωρεῖν 110
 ἐντελεῖς ἐκ τῶν οἴκων, τὰ δὲ ἔργα μὴ τελεῖσθαι
 λυσιτελούντως πρὸς τὴν δαπάνην, ταῦτα οὐκέτι
 δεῖ θαυμάζειν ἐὰν ἀντὶ τῆς περιουσίας ἔνδειαν
 22 παρέχηται. τοῖς γε μέντοι ἐπιμελεῖσθαι δυνα-
 μένοις καὶ συντεταμένως γεωργοῦνσιν ἀνυπικωτάτην 115
 χρημάτισιν ἀπὸ γεωργίας καὶ αὐτὸς ἐπετήδευσε
 καὶ ἐμὲ ἐδίδαξεν ὁ πατήρ. οὐδέποτε γὰρ εἴα χῶρον
 ἔξειργασμένον ὧνεῖσθαι, ἀλλ' ὅστις ἡ δὶ' ἀμέλειαν
 ἡ δὶ' ἀδυναμίαν τῶν κεκτημένων καὶ ἀργὸς καὶ
 23 ἀφύτευτος εἴη, τοῦτον ὧνεῖσθαι παρήνει. τοὺς μὲν 120
 γὰρ ἔξειργασμένους ἔφη καὶ πολλοῦ ἀργυρίου γίγ-
 νεσθαι καὶ ἐπίδοσιν οὐκ ἔχειν· τοὺς δὲ μὴ ἔχοντας
 ἐπίδοσιν οὐδὲ ἡδονὰς ὁμοίας ἐνόμιζε παρέχειν,
 ἀλλὰ πᾶν κτῆμα καὶ θρέμμα τὸ ἐπὶ τὸ βέλτιον
 ἴὸν τοῦτο καὶ εὐφραίνειν μάλιστα φέτο. οὐδὲν οὖν 125
 ἔχει πλείονα ἐπίδοσιν ἡ χῶρος ἔξ ἀργοῦ πάμφορος
 24 γιγνόμενος. εὐ γὰρ ἵσθι, ἔφη, ὡ Σώκρατες, ὅτι τῆς

ἀρχαίας τιμῆς πολλοὺς πολλαπλασίου χώρους
ἀξίους ἡμεῖς ἥδη ἐποιήσαμεν. καὶ τοῦτο, ὡς Σά-
κρατεῖ, ἔφη, οὕτω μὲν πολλοῦ ἄξιον τὸ ἐνθύμημα, 130
οὕτω δὲ καὶ μαθεῖν ῥάδιον, ὅστε νυνὶ ἀκούσας σὺ
τοῦτο ἐμοὶ ὁμοίως ἐπιστάμενος ἄπει, καὶ ἄλλον
25 διδάξεις, ἐὰν βούλῃ. καὶ ὁ ἐμὸς δὲ πατὴρ οὕτε
ἔμαθε παρ' ἄλλου τοῦτο οὕτε μεριμνῶν ηὔρεν,
ἄλλὰ διὰ τὴν φιλογεωργίαν καὶ φιλοπονίαν ἐπι- 135
θυμῆσαι ἔφη τοιούτου χώρου ὅπως ἔχοι ὅ τι ποιοίη
26 ἄμα καὶ ὡφελούμενος ἥδοιτο. ἦν γάρ τοι, ἔφη, ὡς
Σάκρατες, φύσει, ὡς ἐμοὶ δοκεῖ, φιλογεωργότατος
'Αθηναίων ὁ ἐμὸς πατὴρ.
καὶ ἐγὼ μέντοι ἀκούσας τοῦτο, ἡρόμην αὐτόν, 140
πότερα δέ, ὡς Ἰσχόμαχε, ὃπόσους ἔξειργάσατο
χώρους ὁ πατὴρ πάντας ἐκέκτητο, ἢ καὶ ἀπεδί-
δοτο, εἰς πολὺ ἀργύριον εὐρίσκοι;
καὶ ἀπεδίδοτο νὴ Δᾶ, ἔφη ὡς Ἰσχόμαχος· ἄλλα
ἄλλον τοι εὐθὺς ἀντεωνεῦτο, ἀργὸν δέ, διὰ τὴν 145
φιλεργίαν.

27 λέγεις, ἔφην ἐγώ, ὡς Ἰσχόμαχε, τῷ δυτὶ φύσει
τὸν πατέρα φιλογέωργον εἶναι οὐδὲν ἡττον ἢ οἱ
ἐμποροὶ φιλόσιτοί εἰσι. καὶ γὰρ οἱ ἐμποροὶ διὰ τὸ
σφόδρα φιλεῖν τὸν σῖτον, ὅπου ἀν ἀκούσωσι 150
πλεῖστον εἶναι, ἐκεῖσε πλέοντες ἐπ' αὐτὸν καὶ
Αἴγαιον καὶ Εὔξεινον καὶ Σικελικὸν πόντον περῶν-
28 τες· ἔπειτα δὲ λαβόντες ὅπόσον δύνανται πλεῖστον
ἀγουσιν αὐτὸν διὰ τῆς θαλάττης, καὶ ταῦτα εἰς τὸ
πλοῖον ἐνθέμενοι ἐν φέρει πλέοντες. καὶ 155

ὅταν δεηθῶσιν ἀργυρίου, οὐκ εἰκῇ αὐτὸν ὅπου ἀν τύχωσιν ἀπέβαλον, ἀλλ' ὅπου ἀν ἀκούσωσι τιμῆσθαι τε μάλιστα τὸν σῖτον καὶ περὶ πλείστου αὐτὸν ποιῶνται οἱ ἄνθρωποι, τούτοις αὐτὸν ἄγοντες παραδιδόσι. καὶ ὁ σὸς δὲ πατὴρ οὗτω πως ἔοικε 160 φιλογέωργος εἶναι.

29 πρὸς ταῦτα δὲ εἰπεν ὁ Ἰσχόμαχος,
σὺ μὲν παῖζεις, ἔφη, ὡς Σώκρατες· ἐγὼ δὲ καὶ φιλοικοδόμους νομίζω οὐδὲν ἡττον οἵτινες ἀν ἀποδιδῶνται ἔξοικοδομοῦντες τὰς οἰκίας, εἰτ' ἀλλας 165 οἰκοδομῶσι.

νὴ Δία, ἐγὼ δέ γέ σοι, ἔφην, ως Ἰσχόμαχε, ἐπομόσας λέγω ἡ μὴν πιστεύειν σοι φύσει [νομίζειν]
φιλεῖν ταῦτα πάντας ἀφ' ὧν ἀν ὠφελεῖσθαι νομί-
XXI ζωσιν. ἀτὰρ ἐννοῶ γε, ἔφην, ως Ἰσχόμαχε, ώς εὑ-
τῇ ὑποθέσει ὅλον τὸν λόγον βοηθοῦντα παρέσχη-
σαι. ὑπέθου γάρ τὴν γεωργικὴν τέχνην πασῶν
εἶναι εὐμαθεστάτην, καὶ νῦν ἐγὼ ἐκ πάντων ὧν
εἴρηκας τοῦτο οὕτως ἔχειν παντάπασιν ὑπὸ σοῦ 5
ἀναπέπεισμα.

2 νὴ Δῖ, ἔφη ὁ Ἰσχόμαχος, ἀλλὰ τόδε τοι, ως
Σώκρατες, τὸ πάσαις κοινὸν ταῖς πράξεσι καὶ
γεωργικῇ καὶ πολιτικῇ καὶ οἰκονομικῇ καὶ πολεμ-
ικῇ τὸ ἀρχικὸν εἶναι, τοῦτο δὴ συνομολογῶ σοὶ 10
ἐγὼ πολὺ διαφέρειν γνώμη τοὺς ἐτέρους τῶν
3 ἐτέρων· οἷον καὶ ἐν τριήρει, ἔφη, ὅταν πελαγίζωσι,
καὶ δέη περᾶν ἡμερινοὺς πλοῦς ἐλαύνοντας, οἱ μὲν
τῶν κελευστῶν δύνανται τοιαῦτα λέγειν καὶ ποιεῖν

ώστε ἀκονᾶν τὰς ψυχὰς τῶν ἀνθρώπων ἐπὶ τὸ 15
 ἔθελοντας πονεῖν, οἱ δὲ οὕτως ἀγνώμονές εἰσιν
 ὥστε πλεῖστον ἡ ἐν διπλασίῳ χρόνῳ τὸν αὐτὸν ἀνύπ-
 οντοι πλοῦν. καὶ οἱ μὲν ἰδροῦντες καὶ ἐπαινοῦντες
 ἀλλήλους, ὅ τε κελεύων καὶ οἱ πειθόμενοι, ἐκβαίν-
 ουσιν, οἱ δὲ ἀνιδρωτὶ ἥκουσι, μισοῦντες τὸν ἐπι- 20
 4 στάτην καὶ μισούμενοι. καὶ τῶν στρατηγῶν ταύτην
 διαφέρουσιν, ἔφη, οἱ ἕτεροι τῶν ἑτέρων· οἱ μὲν γάρ
 οὕτε πονεῖν ἔθελοντας οὕτε κινδυνεύειν παρέχονται,
 πείθεσθαι τε οὐκ ἀξιοῦντας οὐδὲ ἔθελοντας ὅσον ἀν
 μὴ ἀνάγκη ἦ, ἀλλὰ καὶ μεγαλυνομένους ἐπὶ τῷ 25
 ἐναντιοῦσθαι τῷ ἄρχοντι· οἱ δὲ αὐτοὶ οὗτοι οὐδὲ
 αἰσχύνεσθαι ἐπισταμένους παρέχουσιν, ἢν τι τῶν
 5 αἰσχρῶν συμβαίνῃ. οἱ δ' αὖ θεῖοι καὶ ἀγαθοὶ καὶ
 ἐπιστήμονες ἄρχοντες τοὺς αὐτοὺς τούτους, πολλά-
 κις δὲ καὶ ἄλλους παραλαμβάνοντες, αἰσχυν- 30
 ομένους τε ἔχουσιν αἰσχρόν τι ποιεῖν καὶ πείθεσθαι
 οἰομένους βέλτιον εἶναι, καὶ ἀγαλλομένους τῷ
 πείθεσθαι ἔνα ἔκαστον καὶ σύμπαντας, πονεῖν ὅταν
 6 δεήσῃ, οὐκ ἀθύμως πονοῦντας. ἀλλ' ὥσπερ ἴδιώ-
 ταις ἔστιν οἷς ἐγγίγνεται φιλοπονία τις, οὕτω καὶ 35
 ὅλῳ τῷ στρατεύματι ὑπὸ τῶν ἀγαθῶν ἄρχοντων
 ἐγγίγνεται καὶ τὸ φιλοποεῖν καὶ τὸ φιλοτιμεῖσθαι
 ὁφθῆναι καλόν τι ποιοῦντας ὑπὸ τοῦ ἄρχοντος.
 7 πρὸς ὅντινα δ' ἀν ἄρχοντα διατεθῶσιν οὕτως οἱ
 ἐπόμενοι, οὗτοι δὴ ἐρρωμένοι γε ἄρχοντες γίγνον- 40
 ται, οὐ μὰ Δί οὐχ οὐδὲ αὐτῶν ἄριστα τὸ σῶμα τῶν
 στρατιωτῶν ἔχωσι καὶ ἀκοντίζωσι καὶ τοξεύωσιν

ἀριστα καὶ ἵππον ἄριστον ἔχοντες ώς ἵππικώτατα
ἢ πελταστικώτατα προκινδυνεύωσιν, ἀλλ' οὐ ἀν
δύνωνται ἐμποιῆσαι τοῖς στρατιώταις ἀκολουθη- 45
τέον εἶναι καὶ διὰ πυρὸς καὶ διὰ παντὸς κινδύνου.

8 τούτους δὴ δικαίως ἂν τις καλοίη μεγαλογνώμονας,
φῶ ἀν ταῦτα γιγνώσκοντες πολλοὶ ἔπωνται, καὶ
μεγάλῃ χειρὶ εἰκότως <ἀν> οὗτος λέγοιτο πορ-
εύεσθαι οὐ ἀν τῇ γνώμῃ πολλαὶ χεῖρες ὑπηρετεῦν 50
ἐθέλωσι, καὶ μέγας τῷ δοντι οὗτος ἀνήρ δις ἀν
μεγάλα δύνηται γνώμῃ διαπράξασθαι μᾶλλον ἢ
9 ρώμη. οὗτω δὲ καὶ ἐν τοῖς ἰδίοις ἔργοις, ἀν τε
ἐπίτροπος ἢ ὁ ἐφεστηκὼς ἂν τε καὶ ἐπιστάτης, δις
ἀν δύνηται προθύμους καὶ ἐντεταμένους παρέχ- 55
εσθαι εἰς τὸ ἔργον καὶ συνεχεῖς, οὗτοι δὴ οἱ ἀν-
ύτοντές εἰσιν ἐπὶ τάγαθὰ καὶ πολλὴν τὴν περιουσ-
10 ίαν ποιοῦντες. τοῦ δὲ δεσπότου ἐπιφανέντος, ὡ
Σώκρατες, ἔφη, ἐπὶ τὸ ἔργον, ὅστις δύναται καὶ μέγ-
ιστα βλάψαι τὸν κακὸν τῶν ἔργατῶν καὶ μέγιστα 60
τιμῆσαι τὸν πρόθυμον, εἰ μηδὲν ἐπίδηλον ποιήσου-
σιν οἱ ἔργαται, ἐγὼ μὲν αὐτὸν οὐκ ἀν ἀγαίμην, ἀλλ'
διν ἀν ἰδόντες κινηθῶσι καὶ μένος ἐκάστῳ ἐμπέσῃ
τῶν ἔργατῶν καὶ φιλονικία πρὸς ἀλλήλους καὶ
φιλοτιμία κρατιστεῦσαι ἐκάστῳ, τοῦτον ἐγὼ φαίην 65
11 ἀν ἔχειν τι ἥθους βασιλικοῦ. καὶ ἔστι τοῦτο μέγ-
ιστον, ώς ἐμοὶ δοκεῖ, ἐν παντὶ ἔργῳ ὃπου τι δι'
ἀνθρώπων πράττεται, καὶ ἐν γεωργίᾳ δέ. οὐ μέντοι
μὰ Δία τοῦτό γε ἔτι ἐγὼ λέγω ἰδόντα μαθεῖν εἶναι,
οὐδὲ ὑπαξ ἀκούσαντα, ἀλλὰ καὶ παιδείας δεῖν 70

φημὶ τῷ ταῦτα μέλλοντι δυνήσεσθαι καὶ φύσεως ἀγαθῆς ὑπάρξαι, καὶ τὸ μέγιστον δὴ θεῖον γενέσθαι.
12 οὐ γὰρ πάνυ μοι δοκεῖ ὅλον τουτὶ τὸ ἀγαθὸν ἀνθρώπινον εἶναι, ἀλλὰ θεῖον, τὸ ἐθελόντων ἄρχειν· σαφῶς δὲ δίδοται τοῖς ἀληθινῶς σωφροσύνῃ τετελεσμένοις. τὸ δὲ ἀκόντων τυραννεῖν διδόασιν, ώς ἔμοὶ δοκεῖ, οὓς ἀν ἡγῶνται ἀξίους εἶναι βιοτεύειν ὥσπερ ὁ Τάνταλος ἐν "Αἰδου λέγεται τὸν ἀεὶ χρόνον διατρίβειν φοβούμενος μὴ δις ἀποθάνη-

NOTES

[*C. G. S.* refers to *A Companion to Greek Studies* (ed. L. Whibley : Cambridge University Press);

L. and S. refers to *Liddell and Scott's Greek Lexicon.*]

OIKONOMIKΟΣ sc. λόγος, 'Theory of Household Management.'

Chapter I

§ 1, l. 1. **αὐτοῦ** is Socrates. Some commentators consider that Xenophon's *Oeconomicus*, *Memorabilia*, and *Symposium* formed one complete work, and that this abrupt beginning is due to the *Oeconomicus* following continuously at the end of the *Memorabilia*.

τοιάδε; *τοιάδε*, like **ὅδε**, generally refers to something following, *τοιοῦτος*, like *οὗτος* (but v. VII. 12, l. 75 n.), to something preceding.

3. Critobulus is an interlocutor of Socrates in the *Symposium* also.

ἄρα corresponds to *num* in so far that it implies anxiety or impatience on the part of the questioner. Here, of course, it anticipates an affirmative reply, cp. IV. 4, l. 27 n.

γε, often translatable only by a tone of voice, makes the question more definite and emphatic.

4. **ἐπιστήμης**, 'science' or 'branch of knowledge.'

ἰατρική sc. *τέχνη*.

6. **ἔμοιγε δοκεῖ** sc. ή *οἰκονομίᾳ* **ἐπιστήμῃς** τινὸς ὄνομα εἶναι. The grammar of conversational sentences is frequently, as here, explainable only by reference to the words of the preceding speaker.

§ 2, 7. ή implies a special interest on the part of the questioner. It can be rendered by the tone of the voice or, sometimes, by 'pray?' or 'can it be that...' or 'really.' **καλ** is used to emphasize the shape of the sentence, being picked up by **καλ** in l. 8, cp. VI. 3, l. 14.

ἔχουμεν ἄν. *ἔχειν* here means 'to be able.' The optative with **ἄν** here and in l. 9 is due to the suppression of the protasis of the conditional sentence, which might be *εἰ τούτῳ προσέχοιμεν τὸν νοῦν*. In many cases it is impossible to say what the protasis would have been; the construction is then called 'potential.'

8. **ἔργον**, 'function.' **διὰ** *ἔργον* **ἐκάστης** sc. *ἔστιν*.

9. **αὐτῆς**, in apposition to *τῆς οἰκονομίας*, is added for the sake of clearness.

10. οἰκονόμου δίγαθοῦ, 'the function of a good manager.'

11. οἰκεῖν, 'to manage,' 'to administer.' *διοικεῖν* is frequent in this sense. *οἶκος* is the whole household and estate, including *οἰκία*, the actual house.

§ 3, 12. *καλ...γε* emphasizes *ἄλλον* in contrast with *ἴαντοῦ*, cp. IV. 18, l. 127.

14. ὁ μὲν γάρ...ἐπιστάμενος. There is no contrasting clause with *δέ*. *μὲν γάρ* without *δέ* is frequent in Homer. Cp. XIX. II, l. 66, III. 8, l. 61 *n.*

16. ὁ τιπερ καὶ ἔαντῳ sc. δύναται ἐργάζεσθαι.

17. καὶ ὁ οἰκονομικός γ' ἀν ωσαύτως sc. δύνατο δν ἄλλῳ ἐργάζεσθαι δ τιπερ καὶ ἔαντῳ. Some editors assign these words to Critobulus.

§ 4, 19. ἄρα must not be confused with ἄρα (*v. l. 3*). It is not, like ἄρα, itself an interrogative, but emphasizes the question, expressing anxiety. *Ἴστιν*, 'is it possible?'—notice the accent.

ταύτην (*v. l. 1 τοιάδε n.*), i.e. *τὴν οἰκονομίαν*.

20. *καλ*, 'even.' *τύχοι ἔχων*, 'should actually have'; note the difference from *τύχοι ἔχειν*, 'should happen to have.' *τυγχάνω* with the participle of another verb, together forming one finite verb, can often be translated 'just then,' cp. II. 12, l. 84, etc.

ἐπισταμένῳ...οἰκονομῶντα. The dative at the beginning of the sentence has lost its force by the time the speaker reaches the end of the sentence. But the dative in such phrases is frequently ignored in the construction, cp. VI. 16, l. 84, XI. 23, l. 144.

23. *γε*, 'yes.'

24. *φέροιτ'* ἄν, 'would earn.' The use of the middle voice *μισθῶν* φέρεσθαι in the sense of *μισθῶν φέρειν* being unknown, some edd. read φέροι τάν, i.e. *τοι ἄν*.

τελεῖν, 'to pay.'

25. *περιουσίαν*, 'a surplus.'

§ 5, 26. *ἄρα διπερ οἰκία*. The sentence in full would be *ἄρα οἶκος δοκεῖ ήμιν ταῦτα εἶναι διπερ οἰκία ἴστιν*;

27. *καλ*, 'as well.'

τοῦ οἴκου is partitive genitive and the predicate, 'are all these things part of the household?'

29. *δοκεῖ...εἶναι*. As this is equivalent to *εἴη άν*, the hypothetical form of the protasis is quite natural.

30. τῇ αὐτῇ...τῷ κεκτημένῳ, 'the same city as the possessor.' For the dative of resemblance cp. XVI. 7, l. 36.

§ 6, 32. οὐκοῦν, a strengthened *οὐν* with no negative force, to be distinguished from οὐκούν, where the negative force of οὐκ remains, cp. 9, ll. 55, 58, etc.

36. μεντᾶν, i.e. μέντοι ἄν, cp. XI. 4, l. 17.

§ 7, 38. ὅτι, '(I ask this question) because....' Our conversational equivalent would be 'Well, you know,....'

39. κτῆσις, 'possessions' = κτήματα.

40. γε has here a restrictive force; the sentence in which it occurs limits the preceding statement, cp. 10, l. 68, III. 12, l. 97.

41. εἰ τι κακόν sc. κέκτηται. εἰ τι=δ τι, cp. IX. 9, l. 51. κτήμα is predicate, and must not be taken with τοῦτο.

43. σὺ ξοκας. Some edd. supply δ' after σύ for a connexion. But in the hasty cross-fire of conversation the connective particle is occasionally omitted, cp. 12, l. 81, 17, l. 120 etc.

44. πάνυ μὲν οὖν, 'certainly I do,' cp. VII. 37, l. 202 n. δέ γε introduces a substantiation of the preceding statement, cp. XVII. 2, l. 11.

45. χρήματα denotes κτήματα ('possessions') which a man can use (*χρόμαι*) to his advantage.

§ 8, 46. καν, i.e. καλέαν. Δρα, 'then,' 'consequently,' cp. 10, l. 62, XI. 5, l. 26 n.

49. εἴπερ...γε, 'on the assumption that,' cp. 14, l. 98, 19, l. 136.

50. οὐδέ=ne...quidem.

51. ἐργάζεται, 'cultivates,' cp. IV. 15, l. 116, IV. 10, l. 84 n.

53. οὐδὲ μέντοι=καὶ οὐ μέντοι; καὶ μέντοι affirms the statement of the previous speaker (μέντοι=verō).

54. πεινῆν, infin. of πεινάω, like ξῆν an exception to the general rule for verbs like τιμάω. πεινῆν παρασκευάζει sc. αὐτόν, 'causes him to starve.' For this use of the infinitive of consequence cp. X. 5, l. 42, and v. IV. 6, l. 52 n.

§ 9, 55: οὐκοῦν...οὐκούν, v. 6, l. 32 n.

58. οὐκούν ἔμοιγε δοκεῖ sc. τὰ πρόβατα χρήματα τούτῳ εἰναι ἄν.

60. οὐ χρήματα must be taken as one phrase, the negative contrast (as μέν...δέ shews) of χρήματα (v. 7, l. 45 n.).

61. οὕτως sc. ξχει, 'it is so.'

§ 10, 62. ‘Things then, though they are the same, are property to the man who understands their several uses, but....’

63. **μη** is used instead of **οὐ** because the phrase is hypothetical, cp. 11, l. 70 n.

64. **ἄσπερ γε**, ‘as for example.’ **αὐλός** was a wind-instrument like a clarinet; it may be translated ‘flute.’

65. **ἀξέως λόγου** (lit. ‘in a way worth mentioning’), ‘tolerably well,’ cp. III. 16, l. 115.

66. **οὐδέν** is adverbial accusative, ‘in no wise,’ cp. 11, l. 75, III. 8, l. 62.

68. **εἰ μή κτλ.**, ‘Yes, unless he were to sell them.’ For **γε** restrictive cp. 7, l. 40.

§ 11, 70. **μὴ ἀποδιδομένοις**, ‘if they don’t sell them.’ **μή** with the participle in classical Greek almost always can be resolved into an if-clause, cp. l. 74 and 10, l. 63 n.

71. **οὖ sc. χρήματά εἰσιν**. It is accented because it is at the end of a clause. **τοῖς μῇ ἐπισταμένοις** includes both categories just mentioned.

72. **ὁμολογουμένως** = *convenienter*, ‘consistently.’

ὁ λόγος ἡμῶν χωρεῖ, ‘our argument is progressing’; **ἡμῶν** is the ‘ethic’ dative, cp. XI. 16, l. 97.

74. **μὴ πωλούμενοι**, *v. l. 70 n.*

75. **οὐδέν**, adverbial accusative, cp. 10, l. 66.

§ 12, 78. **ῆν ἐπιστηταί γε πωλεῖν**, ‘Yes (they are property), if he (the owner) understands how to sell them.’ Cp. 7, l. 40.

πρὸς τοῦτο φ..., ‘against’ or ‘in exchange for a thing which....’ , **ἐπίστατο**. The optative is due to assimilation to **πωλοίη**.

80. **κατά γε τὸν σὸν λόγον**, ‘according to your argument at least.’

81. **λέγειν**, ‘argue.’

§ 13, 83. **καὶ** emphasizes **σύ**. **ἀφ’ ὧν κτλ.** *sc. the antecedent ταῦτα*, cp. 18, l. 130.

85. **ἄστε...ἔχοι**. **χρῆστο** and **ἔχοι** are both dependent on **εἰ**, **ἄστε** merely introducing the particular instance and not affecting the construction, cp. IV. 3, l. 20 n. **κάκιον** is predicative.

89. **εἰ μή πέρ γε** introduces a statement which is absurd (an extension of the construction in 10, l. 68), cp. VII. 17, l. 99.

ὑοσκύαμον, ‘henbane,’ *Hyoscyamus niger*, a very poisonous plant whose leaves and seeds produce a powerful narcotic occasionally

used for medicinal purposes. It belongs to the same family as the Deadly Nightshade (*Atropa belladonna*).

90. **ἴφ' οὐ κτλ.**, 'under the influence of which those who have eaten it become mad.'

§ 14, 92. **μὲν δῆ** implies a positive certainty, or, in answers, an unqualified assent, cp. IV. 7, l. 62.

93. **ἀπωθεῖσθω** may be either passive or middle (with *tis* as subject).

94. **οἱ δὲ φίλοι κτλ.** The sentence starts by mentioning the real subject in the nominative, but the nominative finds no place in the grammatical construction (*nominativus pendens*), cp. XI. 10, l. 61.

98. **ἢν...γε**, 'on the assumption that,' cp. 8, l. 49, 12, l. 78.

§ 15, 100. **ἄρα** of inference, cp. 8, l. 46, etc. **κατὰ γε τὸν σὸν λόγον**, cp. 12, l. 80.

101. **ώφελεῖσθαι**, 'derive benefit,' cp. v. 6, l. 28.

Plutarch twice refers to this passage: *Moralia* 40c ὡς γὰρ ὁ Ξενοφῶν φησι τοὺς οἰκονομικοὺς καὶ ἀπὸ τῶν φίλων δύνασθαι καὶ ἀπὸ τῶν ἔχθρῶν. 86c (πῶς ἀν τις ὑπ' ἔχθρῶν ὠφελοῖτο) δοκεῖ μοι τά τε ἀλλα περὶ ἔχθρῶν τῷ πολιτικῷ διεσκέφθαι προσήκειν, καὶ τοῦ Ξενοφῶντος ἀκηκοέναι μὴ παρέργως εἰπόντος, ὅτι τοῦ νοῦν ἔχοντός ἐστι καὶ ἀπὸ τῶν ἔχθρῶν ὠφελεῖσθαι.

104. **οἰκονόμου...ἐστιν ἀγαθοῦ**, 'it is the business of a good manager,' cp. 2, l. 10. **καὶ**, 'even,' goes closely with *τοῖς ἔχθροῖς*.

107. **Ισχυρότατά γε = maxime vero**, 'Yes, most assuredly.' Some editors have thought that a gap in the text occurs at this point, as the sense is not continuous.

108. **καὶ γὰρ δῆ**, 'for, of course,' cp. VII. 3, l. 26.

109. **ἰδιωτῶν**, 'private individuals.' *ἰδιώτης* is used in contrast with the state, an official, or a professional (or skilled) man, cp. III. 9, l. 69.

ηὔξημένοι εἰστι, 'have been exalted,' 'have gained in position.' **ἀπό**, 'by means of,' cp. l. 101.

110. **τυράννων**, v. XXI. 12, l. 76 n.

§ 16, 111. **ἀλλὰ γάρ** in Attic generally introduces an objection founded on something preceding (as *at enim* in Latin). Here it marks (as ἀλλά alone frequently does) a quick transition to a new argument.

τὰ μέν = ταῦτα μέν, referring to what precedes, cp. I. 1, l. 1 n.

112. **ἐκεῖνο**, 'with regard to what follows.'

113. **ἐπιστήμας**, 'scientific knowledge,' cp. I, l. 4.

114. ἀφορμάς, 'means to start with,' 'resources.'
116. ταῦτα...ποιεῖν, 'to do so.' ταῦτα refers to what has gone before (cp. I. 111 n.), i.e. ἐργαζόμενοι...οἰκους.
117. ἔλλο τι (sc. ἔστιν) η̄ (lit. 'is it anything else than?'), 'is it not true that...', cp. XVII. 1, l. 4.
119. τὰ κτήματα refers to the ἀφορμάς mentioned above.
- § 17, 122. καὶ πάνυ εὐπατριδῶν ἐνίων γε, a conversational shortening of διαλέγομαι περὶ ἐνίων γε δοκούντων εἶναι καὶ πάνυ εὐπατριδῶν, 'I am talking of men of whom some at least are said to be of quite the highest rank.' Before the establishment of the democracy at Athens, the free population fell into three classes, εὐπατρίδαι (nobles), γεωμέτραι (small-holders), and δημιουργοί (artisans and traders). Like the patricians at Rome, the noble class continued in later times to exercise certain priestly offices.
125. ἐργάζεσθαι, 'exercise,' 'practise,' cp. III. 16, l. 115.
126. ὡς μὲν ἔγω οἴμαι, δι' αὐτὸ τοῦτο ὅτι..., 'for this very reason, as I believe, that....'
- § 18, 128. καὶ πῶς ἀν...οὐκ ἔχοιεν, 'and how, pray, can they be said not to have....' The potential optative (v. 2, l. 7 n.) in this sense followed by an indicative in the protasis recalls the French use of the conditional *comment n'auraient-ils pas....* Cp. III. 6, l. 45.
129. εὐχόμενοι, 'in spite of their anxious desire to'; ξπειτα (l. 130) expresses antithesis, 'nevertheless.'
130. ἀφ' ὧν ἔχοιεν sc. the antecedent ταῦτα, cp. 13, l. 83. The optative expresses purpose, cp. XX. 25, l. 136.
131. ποιεῖν ταῦτα, 'to do so,' cp. 16, l. 116 n.
133. ἀρχουσιν. ἀρχεῖν, meaning 'to be first,' whether in time (i.e., to begin) or place (i.e., to rule), generally takes the genitive case.
- § 19, 134. μη Δέ. v. II. 2, l. 15 n.
135. καὶ πάνυ φανερόι, 'very clearly perceptible indeed.' καὶ has an intensive force, cp. II. 14, l. 104.
- καὶ ὅτι...λανθάνουσιν, 'moreover it does not escape your notice that they are very bad (rulers) indeed.' For the personal construction cp. *Memorabilia* III. 5, 24 οὐ λανθάνεις με ὅτι οὐδὲ οἴδην με τούτων ἐπιμελεῖσθαι ταῦτα λέγεις. Cp. also VII. 8, l. 55, etc.
136. εἰπερ...γε, 'if at least,' cp. 8, l. 49.
- § 20, 140. κυβεῖσθαι, 'dice-playing.' The use of abstract nouns in the plural is characteristic of Xenophon, cp. 22, ll. 152 sq., II. 6, l. 41.

ἀνωφελεῖς ἀνθρώπων ὄμιλαι, 'profitless associations of men.'

142. καταφανέis γίγνονται, cp. 19, l. 135 n.

143. λύπαι ἄρα ήσαν, 'they are really pains.' *ἄρα* is frequently used with the imperfect of *εἶναι* to express the discovery of reality contrary to a preconceived notion, cp. VI. 16, l. 81.

περιπεπεμέναι from **περιπέπτειν**, a word whose original meaning is 'to bake (bread) hard all round,' but which survives only in metaphorical usage, as 'to crust over,' 'to disguise.'

145. κρατοῦσαι, 'by their power over them.'

§ 21, 147. μέν answers to *ὅμως δέ* at the beginning of the next sentence. Translate by 'although.'

148. σφοδρῶς ἔχουσι, 'are earnestly disposed,' cp. VIII. 13, l. 86 etc.

μηχανᾶσθαι προσόδους, 'to procure an income,' cp. II. 7, l. 49, μηχανᾶσθαι χρήματα.

149. τοὺς οἴκους κατατρίβουσι, 'they wear away their estates.'

150. ἀμηχανᾶσθαι συνέχονται, 'become entangled in difficulties.'

§ 22, 151. καὶ οὗτοι, 'these too.'

152. οἱ μὲν λιχνεῶν κτλ., 'some of greediness, some of lechery, some of drunkenness, and some of foolish and costly ambition, passions which so cruelly rule over the men over whom they have once gained the mastery.' For the plurals cp. 20, l. 140 n.

154. *ά*; all the antecedents having been feminine, *ατ* *ἄρχουσιν* might have been used, but a neuter relative is generally used to refer to inanimate antecedents. The plural number is however reverted to in *ἐπικρατήσωσιν*.

157. ἐργάσωνται; *ἐργάζεσθαι* here means 'to earn by working,' cp. XVII. 14, l. 103.

158. τελεῖν εἰς, 'to spend it on.'

160. ἀπολείπουσι κτλ., 'they abandon them to a miserable old age.' This infinitive expressing the consequence is almost an infinitive of purpose, cp. IV. 6, l. 52 n. on *πέμπει ἐπισκοπέν*.

161. ἄλλοις...δούλοις χρῆσθαι, 'to make others their slaves.'

§ 23, 162. Notice the force of the compound *διαμάχεσθαι*, 'to fight to a finish.' *διά* in compounds also frequently implies distribution, cp. XIII. 12, l. 67.

163. σὺν ὅπλοις; *σὺν* of the instrument is not an Attic prose usage, but Xenophon uses it several times, cp. V. 7, l. 35.

165. *μὲν γοῦν*, cp. XIX. 6, l. 32. An alternative reading is *μέν οὖν* (in which case the two words must not be taken closely together as one phrase).

166. *ἡνάγκασταν* is ‘gnomic aorist,’ used in a statement summarising a general experience, cp. v. 18, l. 92.

167. *σωφρονίσαντες*. Most MSS. have the accusative, but the meaning of *σωφρονίζω* is ‘to make *σώφρων*,’ ‘to recall a person to his senses.’

ῥόπον βιοτεύεν κτλ., ‘to live in easier circumstances for the rest of their time.’ For the accusative of extent of time (‘time during which’) cp. XVII. 1, l. 5.

168. *αἰκιζόμεναι...οὔποτε λήγουσιν*, ‘never cease plaguing.’

170. *Ἐστ' ἀν ἄρχωσιν αὐτῶν*, ‘so long as they have power over them.’ Notice the present tense; the aorist *ἄρξωσιν* would make the clause mean ‘until they gain dominion over them,’ cp. VIII. 38, l. 180 n. On the genitive *v.* 18, l. 133 n.

Chapter II

§ 1, 1. *ἐκ τούτων*, ‘thereupon,’ cp. IV. 12, l. 94. *ῳδε*, ‘as follows.’
v. I. 1, l. 1 n.

2. *ἄρκούντως* must be taken closely with *ἀκηκοέναι*.

4. *ἔπιεικῶς κτλ.*, ‘having a reasonable degree of control over such temptations.’ For *ἔγκρατής* of self-control cp. VII. 27, l. 147.

6. *ἢ τι ἀν ποιῶν αὔξομεν*, ‘what I should do to increase.’ The true predicative force lies in the participle (which, grammatically, represents the protasis *εἰ ποιοίην*), cp. IV. 25, l. 169, VI. 1, l. 9, and many other instances in this book.

οὐκ μοι δοκῶ...κωλύεσθαι; *ἀν* goes with *κωλύεσθαι* and not with *δοκῶ*. *ἀν* is frequently brought to the beginning of a sentence to indicate from the outset that it will take a hypothetical turn, cp. 3, l. 18, IV. 18, l. 128, VI. 11, l. 57.

7. *ῳν κτλ.* A double attraction for *ὅς σὺ δεσποίνας καλεῖς*. For the attraction of the relative into the case of its antecedent cp. IV. 8, l. 69.

8. *Θαρρῶν συμβούλευε κτλ.*, ‘take heart and give whatever good advice you can.’ *Θαρρῶν* is frequently used in this adverbial sense, cp. Plato, *Phaedr.* 243 ε λέγε τοιννυ *θαρρῶν*.

ἔχεις = δύνασαι συμβουλεύειν.

9. *κατέγνωκας ήμῶν...ίκανῶς πλουτεῖν*, ‘have you decided about

us that we are rich enough?' *καταγιγνώσκειν* means 'to remark' or 'to decide,' almost always in an unfavourable sense. Its colourless use is exemplified in 18, l. 126.

10. *οὐδέν* is adverbial, cp. I. 10, l. 66.

προσθεῖσθαι χρημάτων, 'to be in want of any *further* property.' Notice the force of the compound. Cp. IX. 14, l. 82, XIII. 1, l. 4.

§ 2. 12. *οὐκουν.* v. I. 6, l. 32 n.

15. *μά* is used in strong affirmations (with accusative of the god invoked) either positively or negatively according as *vai* or *οὐ* is prefixed or implied, cp. I. 19, l. 134, III. 3, l. 23, etc.

ἴστιν ὅτε, 'there are times when,' 'sometimes,' cp. XX. 18, l. 93.

16. The pronouns are put in an emphatic position at the end of the sentence.

§ 3, 18. *ἄν...εύπεν* represents *ἄν εὕποι* in *Oratio Recta*. Translate 'would fetch.' For the position of *ἄν* cp. I, l. 6 n.

19. *πωλούμενα* represents *εἰ πωλοῦντο*, the protasis of *ἄν εὕροι*, cp. IV. 5, l. 35, etc.

22. The *μά* or *mina* contained 100 drachmae and was one-sixtieth of a talent. Its value would be about £4. 1s. 3d. in gold. Socrates is no doubt exaggerating his poverty when he says that all his possessions were worth only just over twenty pounds.

μέντοι takes the place of *δέ* after *μέν* in l. 20, cp. XV. 8, l. 49.

23. *ἐκαπονταπλασίονα τούτου*, 'a hundred times as much as this.' The word does not occur elsewhere. *τούτου* is genitive of comparison, cp. VIII. 22, l. 137.

§ 4, 25. *κάτα=καὶ εἰτα*. Except in this case *καὶ* in *crasis* with a diphthong leaves the vowels forming that diphthong unaltered, e.g. *κεισήκουσας*. *ἔγνωκώς* is the perfect participle.

26. *ἐπὶ τῷ πενήᾳ*, 'for my poverty.' This causal use of *ἐπὶ* with the dative is frequent with verbs expressing feeling, such as *ἀγάλλεσθαι*, *θαυμάζειν*, *μεγὰ φρονεῖν*, cp. III. 8, l. 60, IV. 17, l. 125 etc.

27. *γάρ*, 'Yes, for...,' cp. 10, l. 72, etc.

28. *εἰς τὸ σὸν κτλ.*, 'for the style which you have assumed.' The accusative after the passive verb is due to the fact that this verb in the middle voice may take two accusatives, e.g., Hdt. I. 163 *τεῖχος περιβάλλεσθαι πόλιν*. The more remote of the two is unaffected by the change of the verb into the passive voice, e.g. Pla'to,

Theaet. 174 Ε περιβεβλημένος τὸ τεῖχος, 'having his wall about him,' cp. III. 11, l. 87, VI. 7, l. 35, etc.

29. οὐδ' εἰ τρὶς κτλ., 'not even if there were added to your possessions three times as much as you now possess.' The antecedent of *ὅσα* (*τοσαῦτα*) is understood, cp. I. 13, l. 83.

30. ὡς=οὕτως. The accent distinguishes this demonstrative use, which in Attic is confined to the phrases οὐδ' ὡς, μηδ' ὡς, and *καὶ* ὡς and to the use with ὡς in comparisons (Lat. *sic...ut*). ἀν, cp. I. 1. 6 n.

§ 5, 34. ἀνάγκην οὖσαν θύειν κτλ., 'that you are obliged to offer many large sacrifices.' "Sacrifice, actual or symbolical, was the central and essential point of all acts of worship in Greece" (C.G.S. ch. v. § 2), cp. V. 3, l. 14, 19, l. 98, VII. 7, l. 48, IX. 6, l. 34.

35. ή οὔτε θεοὺς...ἀν ἀνασχέσθαι, 'or neither gods nor men, I suppose, would bear with you.' As it was the custom to distribute among the people what remained of sacrificial victims, abstention from public sacrificing, on the part of a man of good position, would cause his unpopularity.

37. καὶ τούτους μεγαλοπρεπῶς, 'and that too in magnificent style.' Notice the idiom, cp. VIII. 23, l. 143 n.

38. δειπνίζειν καὶ εὖ ποιεῖν, 'to entertain and be a benefactor to....' This refers to the *έστιασις*, the giving by a citizen of a public dinner to his fellow-tribesmen, which was one of the regular *λειτουργίαι* (v. note on 6, l. 41, *χορηγίας*).

§ 6, 40. τὸ μέν. The correlative is δέ in l. 42. ήδη thus means 'in the present time of peace.'

41. τελεῖν is frequently used in the sense of paying taxes or spending money on state duties, cp. *Hell.* V. 3, 21 τελεῖν σῖτον, 'to pay one's contribution of corn.'

ἴπποτροφίας; for the plural cp. I. 20, l. 140 n. Rich citizens were expected to keep horses for racing or for the service of the state.

χορηγίας. The owner of a property amounting to at least three talents (v. 3, l. 22 n.) was liable to the *λειτουργίαι*, or compulsory public services. These may be divided into three classes: (i) regular annual services (*έγκυκλοι*), including *χορηγία*, *γυμνασιαρχία* (l. 42 n.), and *έστιασις* (5, l. 38 n.); (ii) duties occurring at rarer periods, including *θεωρία* (state missions to games, etc.); (iii) extraordinary, e.g. missions to the Delphic oracle. There was also the *τριηραρχία*

(l. 43 n.), whose incidence was irregular. The chief *λειτουργία* under head (i) was the *χορηγία*; the citizen to whom it fell had to provide and maintain the choruses for the solemn public dramatic contests. The cost of this duty might be as much as 5000 drachmae (v. 3, l. 22 n.).

42. *γυμνασιαρχίας*; the duty of the *γυμνασιαρχός* was to superintend the *παλαστραι* (public wrestling-schools) and to pay the trainers.

προστατείας; the more regular word is *προστασία*, the 'patronage' of a citizen which had to be obtained by every foreign resident (*μέτοικος*) at Athens.

43. *τριηραρχία* consisted in fitting out a trireme (apart from the equipment provided by the state), in maintaining the ship in good condition for a year, and in either taking command in person or paying a substitute. A law passed in 340 B.C. distributed the burden of the *τριηραρχία* so that no man was liable to maintain a trireme at his *sole* charge unless he possessed 50 talents (v. 3, l. 22 n.).

44. *εἰσφοράς*, 'property-tax,' specially imposed to meet the expenses of war. It was first introduced in the third year of the Peloponnesian war.

45. *ὑποτάσσεις*, 'you will bear the burden of....'

ἐνδεῶς, 'defectively,' the opposite of *Ικανῶς*.

47. *εἰ...λάβοιεν sc. the apodosis τιμωρήσαιντο ἄν.*

κλέπτοντα sc. σε.

§ 7, 49. *μηχανάσθαι*, cp. I. 21, l. 148.

50. *ἄσπερ ἔξον σοι*, 'as though it were permissible for you to do so.' The accusative absolute is used instead of the genitive when the verb is impersonal, cp. xi. 6, l. 28, xx. 10, l. 49.

51. *οἰκτίρω σε μὴ...πάθης*, 'I pity you in case you should suffer some irremediable misfortune.'

§ 8, 53. 'And as for me, if I should want anything in addition (to what I have), you know as well as I do, I am sure, that there are those who would so help me that by contributing only a very little they would make my life overflow with plenty.'

54. *εἰσὶν οἱ = ἔνιοι*, cp. xx. 6, l. 28 *ἔστιν ἐν οἷς*; 2, l. 15 *ἔστιν δέ*.

56. *πολύ* goes closely with *μᾶλλον*: 'though they have means far more sufficient for their style of living than you have for yours.'

58. *ώφελησόμενοι*. For the future middle used in the passive sense cp. iv. 9, l. 77, ix. 11, l. 66, etc.

ἀποβλέπουσι sc. ἐς σε. **ἀποβλέπειν** is to look *away* from all *other* objects than the one on which the gaze is concentrated; it may imply dependence or admiration, cp. IV. 23, l. 157, XVII. 2, l. 9.

§ 9, 60. οὐκ ἔχω, 'cannot.'

61. προστατεύειν ἐμοῦ, 'to make provision for me.' τῷ ὄντι = *revera*.

62. οἰκτρός recalls οἰκτίρω in ll. 16 and 51.

65. δλίγῳ...πρόσθεν, 'a little time ago.' μέν is contrasted with νῦν δέ below, and the sentence is best rendered in English by means of a subordinate clause.

67. οὐκ ἐπαύσω πρὶν ἔξηλεγκτὸς με, 'you did not leave off until you had completely confuted me.' πρὶν translates both 'before' and 'until,' the latter only after a negative principal verb. Though exceptions to any brief series of rules for the construction of πρὶν are common, the following classification covers most of the ground :

A. After an *affirmative* principal verb πρὶν means 'before' and takes the accusative (or nominative) and infinitive, or the infinitive alone, e.g. Thuc. IV. 70, 2 προσῆλθε τῇ πόλει πρὶν ἐκπυστὸς γενέσθαι.

B. After a *negative* principal verb

(i) if the time indicated is past, and it is simply intended to say that one event took place at an earlier time than another, πρὶν takes a past indicative, e.g. Thuc. V. 10, 9 οὐ πρότερον ἐνέδοσαν πρὶν οἱ πέλασται περιστάντες ἔτρεψαν. [This construction is used also after verbs of *negative meaning* such as λανθάνω.]

(ii) if the time of the πρὶν-clause is future, either from the point of view of the present or from that of the past time to which the narrative refers, the indefinite construction is used, e.g. Soph. O.C. 1040 οὐχὶ παύσομαι | πρὶν ἀν σε τῶν σῶν κύριον στήσω τέκνων, Xen. Cyr. I. 4, 14 ἀπηγόρευε μηδένα βάλλειν πρὶν Κῦρος ἐμπλησθεῖν θηρῶν.

N.B. In cases of πρὶν with the primary indefinite construction ἀν is frequently omitted.

68. μηδέ. The regular negative with the infinitive in *Oratio Obliqua* is οὐ, but μηδί is often used after verbs which involve an action of will (e.g. verbs of swearing and believing), cp. IV. 24, l. 164 n.

70. ὅπως ἀν μη...γένοιο. The use of ὅπως ἀν with the optative in primary or historic sequence, irregular elsewhere, is frequent in Xenophon. It is not a final construction; ὅπως is 'how' and the

optative with *ἀν* is potential, cp. XVI. 9, l. 44, XIX. 2, l. 10. For other constructions after *ἐπιμελέσθαι* v. VII. 34, l. 183 n.

§ 10, 72. γάρ, 'Yes, for...,' cp. 4, l. 27, etc.

Ἐν τι πλουτηρὸν κτλ., 'that you understand one function to do with wealth, namely, the creation of a surplus.'

74. περιποιοῦντα, i.e. περιουσίαν ποιοῦντα.

Ἐλπίζω, 'I suppose.'

ἀν ποιῆσαι in *Oratio Recta* would be ἀν ποιήσεις (potential).

§ 11, 76. οὐκούν, v. I. 6, l. 32 n.

οὐδ' ἀναγρύζειν, 'to say not a syllable.' γρύζειν is literally to make the noise γρῦ (v. L. and S.).

77. λέγων refers to I. § 8 sq.

79. οὐδὲ τῇ γῇ sc. τῷ μὴ ἐπισταμένῳ τῇ γῇ χρῆσθαι.

81. μὲν οὖν, 'and yet.'

πρόσοδοι, 'profits,' 'revenues.'

83. τὴν ἀρχὴν οὐδέν, 'absolutely none.' τὴν ἀρχὴν is an adverbial accusative, cp. VIII. 2, l. 13; ἀρχὴν without the article is more frequent in this sense. Compare the similar phrase τὴν πρώτην in XI. 1, l. 3.

§ 12, 84. τύχοι ξχων, cp. I. 4, l. 20 n.

86. καὶ σέ, 'you as much as other people.'

87. διπερ τῇ Διᾳ, 'the very same thing which....'

89. μήτε ἄλλος κτλ., 'and (if) no-one else provided him with an opportunity of learning on his flutes.'

90. οὔτω...έμοι ξχει, 'so it is with me,' cp. I. 21, l. 148, VIII. 4, l. 29, etc.

§ 13, 91. 'For neither have I been in possession of money as an instrument to learn upon.'

93. ἀλλ' τῇ, 'except that.' νυνι, cp. XX. 24, l. 131. The -ι is 'deictic' or demonstrative. For its use with οὐτος cp. III. 1, l. 3 n.

94. δήπου, 'I suppose,' 'of course' (Lat. *scilicet, nimurum*).

95. κιθαρίζειν...τὰς λύρας. The κιθάρα and the λύρα were originally the names of two similar but distinct instruments; the κιθάρα (whence *guitar*) had seven strings, and later nine or eleven, while the lyre had originally four strings, but later seven. The distinction does not however seem to have been carefully observed. κιθαρίζειν is used several times of playing the λύρα, cp. Xen. *Symr.* III. 1 συνηρμοσμένῃ τῇ λύρᾳ πρὸς τὸν αὐλὸν ἐκιθάρισεν.

97. **ἄν** is put as soon as possible to indicate that the sentence takes a hypothetical or conditional turn, and is then repeated in close connexion with *καταλυμηναμην*, cp. 15, l. 105, IV. 5, l. 35, etc.

§ 14, 100. ‘You readily, it seems, try to escape giving me any help towards....’

103. οὐκ ἔγωγε sc. πειρῶμαι ἀποφεύγειν κτλ.

104. καὶ πάνυ, cp. I. 19, l. 135 n.

§ 15, 105. **ἄν** must not of course be taken with *οἶμαι*; it anticipates the **ἄν** with *ἐμέμφον*, cp. 13, l. 97 n. and I, l. 6 n. Similarly *εἰ* in l. 105 and *εἰ* in l. 106 do not introduce two separate conditional clauses; the second *εἰ* is inserted to recall that the clause began with *εἰ*, though the genitive absolute has separated it from its verb, cp. VIII. 17, l. 113 n.

ἔπι πῦρ, ‘to fetch fire,’ cp. IV. 16, l. 118, XX. 27, l. 151. μὴ δύτος, sc. πυρός.

106. παρ' ἔμοι, ‘in my house.’ σοι εἴη, ‘you might be able.’

107. ‘and supposing you had asked me for water, and I had none, and so had guided you to another place for this too.’

110. **θουλομένου...σου...σοι.** Greek is very ready to use the genitive absolute construction even when the grammar of the sentence makes it unnecessary, cp. VIII. 1, l. 6.

112. ‘and who would be grateful to you if you expressed your willingness to take lessons from them.’

113. ταῦτα ποιοῦντι (v. I. 1, l. 1 n.), ‘for so doing,’ i.e. δεξαντικτλ.

114. οὐδὲν ἄν sc. μεμφόμενον. γε is restrictive, cp. I. 7, l. 40, 12, l. 80.

§ 16, 116. πολὺ must be taken with δεινοτέρους.

118. **ἔκαστα ἐπιστημονέστατοι**, ‘most skilled in their several occupations.’ For the (adverbial) accusative cp. Xen. *Cyr.* III. 3, 9 ἐπιστήμονες ἡσαν τὰ προσήκοντα.

§ 17, 122. ὅ τι εἴη τοῦτο, ‘what was the meaning of this?’

§ 18, 124. ταῦτα, i.e. τὰ ἔργα.

125. **συντεταμένη** is a perfect passive participle of *συντείνω*, meaning literally ‘in a state of tension.’ Translate ‘with serious purpose,’ cp. XX. 22, l. 115 *συντεταμένως*.

126. **κατέγνων**, v. I, l. 9 n. Here the *κατα-* has no particular force and the construction is that of the uncompounded verb.

πράττοντας sc. αὐτά (i.e. τὰ ἔργα).

127. παρ' ὁν ἀν...οῦμαι κτλ., v. 13, l. 97 n., 15, l. 105 n.

εἰ βούλοιο is the protasis of the apodosis contained in μαθόντα, εἴ...μη ἐναγυπτοῖσθο is the protasis of the apodosis contained in ἀν γενέσθαι. Translate 'and I think that by taking a lesson from these, supposing you wished to do so, you would become—if God did not stand in your way—a very skilful man of business.'

Chapter III

§ 1, 3. πρὶν ἀν...ἀποδεῖχης, v. II. 9, l. 67 n. on the constructions of πρὶν. Notice the aorist, 'until you *have shewn me*.'

τοὐτῶν. The 'deictic' suffix -*l* (cp. II. 13, l. 93 n., XXI. 12, l. 73) represents a gesture indicating persons who are actually present. We infer that this conversation between Critobulus and Socrates had an audience of bystanders, and from I. 1, l. 1 (*ἡκουσα δέ ποτε αὐτοῦ... διαλεγομένου*) it appears that Xenophon himself was one of them.

5. τι οὖν...ήν, 'what (would you say) if...?' 'well, supposing...?' Cp. VI. 12, l. 60, XVII. 14, l. 100.

6. τοὺς μὲν κτλ., 'that some build useless houses at great expense, while others...'

9. ἐν τι κτλ., 'to be giving you, in this, one specimen of the principles of household management.'

11. καὶ πάνυ γε, 'Yes, certainly,' sc. δόξεις κτλ. Cp. XI. 9, l. 51.

§ 2, 12. ἀκόλουθον is more usually found with the dative, but cp. XI. 12, l. 73 for another example of the genitive.

13. τοὺς μέν corresponds to τοὺς δέ in l. 17.

14. ἔπιπλα denotes moveable furniture and utensils as opposed to fixtures. The ἔπιπλα of the house of Ischomachus are catalogued in IX. 6 and 7. καὶ, 'and yet,' cp. 8, l. 62.

15. μῆ is used because the sentence is hypothetical.

σῶa = *integra*.

16. πολλὰ μέν and πολλὰ δέ are adverbial accusatives.

19. Χρῆσθαι is epexegetic of ἔτοιμα, 'ready for use.' It should be distinguished from the ordinary infinitive after ἔτοιμος, as ἔτοιμος πορεύεσθαι, cp. V. 18, l. 87 ἀδύνατα προνοῆσαι.

§ 3, 21. τοῖς μέν and τοῖς δέ are datives of the agent as used with perfect passive verbs (*κείμαι* being regularly used as the perfect passive of *τίθημι*, cp. VIII. 2, l. 16), cp. IV. 9, l. 78, VI. 13, l. 74, XV. 1, l. 12.

ὅποι ἔτυχεν ἔκαστον καταβέβληται, 'each object has been thrown down in a random place,' lit. 'whithersoever it chanced.'

23. **μαλ μα Δι'**, cp. II. 2, l. 15 *n.*, etc.

26. **λέγειν τί μοι δοκεῖς κτλ.**, 'In this too I think you are mentioning a principle of household management,' *v. i.*, l. 9.

§ 4, 29. **Ἐνθα μέν...Ἐνθα δέ**, 'in one place (*i.e.* household)...in another.'

ώς εἰπεῖν (Lat. *ut ita dicam*), 'so to speak,' 'one might say.' This is the 'limitative' use of the infinitive which is frequent with **ώς**, *e.g.* Hdt. I. 34 **ώς εἰκάσαι**, 'one might hazard a guess'; cp. XII. 8, l. 43 and XII. 19, l. 103 **ώς συντόμως εἰπεῖν**, 'to be brief.'

30. **Θαμινά** is an adverbial neuter accusative plural of the adjective **θαμινός** which however is not found in any other use. Its meaning is that of **θαμά**, 'often,' 'repeatedly.'

31. **ἔθελοντάς τε ἐργάζεσθαι καὶ παραμένειν**. The regular position of **τε** is after the first word of the phrase or clause which it is coupling to a subsequent phrase or clause introduced by **καὶ**. But it is sometimes misplaced, *e.g.* Thuc. IV. 10, 2 **ἢν ἔθελωμέν τε μέναι καὶ μὴ καταπροδοῦναι**, cp. 9, l. 71, VI. 13, l. 73. Here of course its proper place is after **ἐργάζεσθαι**.

34. **σφόδρα γε sc. ἀξιοθέατον**.

§ 5, 35. **ἢν δὲ καὶ sc. ἐπιδεικνύω**.

παραπλησίους γεωργίας γεωργοῦντας, 'cultivating similar farms,' *i.e.* farms which afford equal opportunities of success or failure. **γεωργίας** is *not* a cognate accusative; **γεωργία** occurs frequently in the plural in the concrete sense of a farm or cultivated land.

36. **ἀπολωλέναι φάσκοντας ὑπὸ γεωργίας**, 'asserting that they have been ruined by farming.'

40. **εἰς ἄ δεῖ**, *i.e.* **εἰς ταῦτα εἰς ἄ δεῖ ἀναλίσκειν**. There is a similar omission of **εἰς ταῦτα** before **εἰς ἄ βλάψη φέρει**.

41. **αὐτῷ**. In view of the plural verb some editors have emended the text to **αὐτοῖς**. But this would make it necessary to substitute **τοῖς οἰκοῖς** for **τῷ οἴκῳ**, and the text is perfectly intelligible as it stands. Translate 'to master and house.'

§ 6, 43. **ἄλλα** is substituted for **δέ** which we should expect after **μέν** in l. 42, cp. XX. 13, l. 63.

οἱ οὐδὲν εἰς τάναγκαῖα κτλ., ‘who have not enough to spend even on absolute necessities, while they assert that they are farmers.’

45. τί ἀν εἴη is a more polite question than τι ἔστι, and implies deference, cp. I. 18, l. 128 n.

48. ἦν δύνωμαι γε sc. καταμανθάνειν.

§ 7, 49. οὐκοῦν, v. I. 6, l. 32 n. εἰ γνώστει, ‘to see whether you will learn.’

50. ἐπὶ κωμῳδῶν θέαν, ‘to get a sight of actors in the comedies,’ cp. II. 15, l. 105 and VIII. 11, l. 71.

53. συνθέάσθαι, ‘to accompany you to the spectacle.’

τοιοῦτον ἔργον refers to § 6.

§ 8, 56. Before σαντῷ δέ κτλ. we must understand ἐμοὶ μέν γε γελοῖος φαίνει.

60. ἐπι, causal, cp. II. 4, l. 26 n.

61. μέν, not followed by the usual contrasting clause with δέ, presents an idea the opposition to which is implied but not mentioned, cp. I. 3, l. 14 n., IV. 17, l. 123. καὶ ἑγώ, ‘I too.’ ἐκατέρους, ‘both kinds of men.’

62. καὶ, ‘and yet,’ cp. 2, l. 14.

οὐδέν τι μᾶλλον, ‘not a bit the more.’ οὐδέν τι is an adverbial accusative, cp. 10, l. 74, XV. 7, l. 46.

§ 9, 64. θεῷ is 2nd pers. sing. pres. indic. of θεάομαι. Τίπερ, ‘just as,’ cp. IX. 1, l. 6.

66. ἡσθῆς, ‘derive pleasure from....’

68. ἵππική (sc. τέχνη) δέ ἀναγκαζόμενος χρῆσθαι, ‘but since you are compelled to concern yourself with horses,’ v. II. 6, l. 41 n. on ἵπποτροφίας.

69. ιδιώτης, ‘unskilled,’ v. I. 15, l. 109 n.

70. ἀλλως τε καὶ κτλ., ‘especially as...,’ cp. X. 12, l. 83, XV. 13, l. 77, and IV. 20, l. 143 n.

71. τε should properly follow ἀγαθῶν, cp. 4, l. 31 n.

§ 10, 73. πωλοδαμνεῖν με κελεύεις, ‘are you telling me to break in horses?’

74. οὐδέν τι μᾶλλον, cp. 8, l. 62 n.

75. κατασκευάζειν sc. σε κελεύω, ‘not a bit more than I am telling you to buy children and train them as husbandmen.’

78. ἔχω, ‘I can.’

80. συναύξειν, ‘join in improving,’ cp. VII. 16, l. 94, IX. 12, l. 70.

τοὺς δὲ sc. αὐταῖς οὕτω χρωμένους, ‘while others treat their wives in a way by which they do great injury to them (their households).’

§ 11, 84. **πρόβατον**, originally meaning any four-legged animal, is in Attic almost always restricted to mean ‘sheep.’ It is the subject of **ἔχη**, placed outside the clause **ἢν...ἔχη** for greater emphasis.

85. **ώς ἐπὶ τὸ πολύ**, ‘for the most part’ (cp. 15, l. 110, IX. 5, l. 29, XI. 20, l. 121), is to be taken with **αἰτιώμεθα**, not with **ἔχη**.

87. **τῆς δὲ γυναικός**, ‘but as regards a wife.’ The genitive has no place in the grammatical construction. The writer had some such word as **κατηγοροῦμεν** in mind when he began the sentence.

διδασκομένη...τάγαθά. The accusative after the passive verb is due to the fact that **διδάσκειν** may take two accusatives, v. II. 4, l. 28 n.

88. **κακοποιεῖ**, ‘manages badly.’

89. **διδάσκων sc. αὐτήν.**

εἰ...χρώτο, ‘if he should find her to be...,’ cp. XIII. 10, l. 54.

§ 12, 91. **πάντως**, ‘at all events,’ ‘in any case,’ cp. VII. 37, l. 201 n.

93. **ἔστιν δτφ ἀλλω**, ‘is there anyone else to whom?’ **ἀλλω** is attracted into the relative clause, the phrase being a more idiomatic form of **ἔστιν ἄλλος τις ω**; Cp. VII. 11, l. 66 n.

τῶν σπουδαίων, ‘serious business.’

95. **οὐδένι sc. τῶν σπουδαίων πλειω ἐπιτρέπω η τῇ γυναικi.**

97. **εἰ δὲ μή, οὐ πολλοῖς γε**, ‘Not many, if there are any at all.’ Fully expanded, the phrase would mean, ‘if it isn’t true to imply that there is no-one with whom I discuss less than I do with my wife, at any rate there are very few.’ For this restrictive force of **γε** cp. I. 7, l. 40.

§ 13, 98. **παῖδα νέαν μελιστα.** The marriageable age of an Athenian girl was from fifteen to twenty; an ideal match might be between a girl of eighteen and a husband of thirty-two.

ώς ἔδινατο ἐλάχιστα=ώς ἐλάχιστα ‘as little as possible.’ ‘The nearer she comes to marriageable age the more regard she must have to modesty of deportment. Theoretically the unmarried girl must not be seen outside the middle door, which separates the women’s quarters from those of the more open house.... There was thus little opportunity among the well-to-do classes for falling in love, whether at first sight or at any time’ (Tucker, *Life in Ancient Athens*); v. VII. 5, l. 33 sqq.

100. **μάλιστα** answers affirmatively the whole of the previous question.

101. **θαυμαστότερον sc. ἀν εἰη.**

ῶν=τούτων ἡ. The relative is attracted into the case of its (omitted) antecedent, cp. VII. 7, l. 45, IX. 1, l. 2.

§ 14, 105. **οὐδὲν οἷον τὸ ἐπισκοπέσθαι,** ‘there is nothing like looking into a matter oneself.’ Notice the force of the middle voice. **συστήσω...σοι,** ‘I will introduce to you.’

106. **Ἀσπασίαν**, the famous mistress of Pericles, whose influence on Athenian affairs was much exaggerated by the comic poets. A woman of her class might, however, in contrast to the respectable Athenian wife, be well educated and competent to discuss affairs of state. In the *Menexenus*, a dialogue whose authorship is ascribed to Plato, Aspasia is a teacher of rhetoric, among whose pupils are Pericles and Socrates. She was of Milesian origin, and was therefore not allowed to be married to an Athenian citizen.

§ 15, 108. **πάνυ ἀντίρροτον**, ‘quite equivalent.’

110. **τὰ κτήματα** is the subject of **ἔρχεται** and **δαπανᾶται**.

ώς ἐπὶ τὸ πολύ, cp. II, l. 85 n.

112. **τὰ πλεῖστα** is an adverbial accusative, with the same meaning as **ώς ἐπὶ τὸ πολύ** above, cp. IV. 13, l. 103, etc. A similar variation, to avoid monotony, is **γιγνομένων...πραττομένων** below.

§ 16, 114. **οἴμαι δέ σοι κτλ.**, ‘And I think I should be able to point out to you men who practise...each of the other branches of knowledge also.’

115. **ἀξέισ λόγου**, cp. I. 10, l. 65 n. **ἔργαζομένους**, cp. I. 17, l. 125.

Chapter IV

§ 1, I. **πάσας sc. τὰς τέχνας.**

3. **ράθιδον sc. ἔστι.** **θεῖ sc. κτήσασθαι.**

4. **οἶν τε sc. ἔστι.**

5. **ἐμοι πρέποι ἀν κτλ.** The appropriate relative (**ῶν**, governed by **ἐπιμελομένω**) is omitted.

6. **ἐπιμελομένω.** The infinitive is the more usual construction after **πρέπει**.

αὐτάς (l. 6) and **αὐτός** (l. 8) are *ipsas* and *ipse*, **αὐτάς** (l. 7) is *eas*.

8. **συνωφέλει (sc. με) εἰς ταῦτα**, cp. II. 14, l. 101.

§ 2, II. **βαναυσικαλ.** The word occurs again in VI. 5, l. 26.

The original meaning of *βάναυσος* was 'working by the fire'; stay-at-home occupations being despised among warlike peoples, the term came to imply contempt. *τέχνη βάναυσος*, a 'mere mechanical art,' came to mean 'a base, ignoble art,' cp. Xen. *Symp.* III. 4 *πότερον τέχνην τινὰ βαναυσικήν η καλοκάγαθαν διδάσκων*;

ἐπίρρητοι, 'infamous.'

12. *μέντοι* is emphatic, cp. 25, l. 167. *πρὸς τῶν πόλεων*, 'in the eyes of city-states.' The meaning is not identical with that of *ὑπὸ τῶν πόλεων*, cp. vi. 10, l. 47.

14. *τῶν ἐπιμελομένων*, 'those in charge,' 'the overseers.'

15. *καθῆσθαι*, 'to lead a sedentary life,' cp. x. 10, l. 68. The Greeks, partly no doubt owing to their climate, regarded an outdoor life as almost essential, except for women, cp. v. 1, l. 6 n.

16. *πρὸς πῦρ ἡμερένειν*, 'to spend the whole day before a fire.'

§ 3, 18. *ἀσχολίας κτλ.*, 'involve also lack of time to care for friends and state.' *τοῦ συνεπιμελεῖσθαι* would be more natural than the plain infinitive, though *ἀσχολίαν παρέχειν* is found with the infinitive, vi. 9, l. 43.

20. *ἄστε* is often found at the beginning of a sentence, meaning 'and so,' 'consequently.' In this use it does not affect the construction, cp. VII. 23, l. 130, XIII. 5, l. 29, and l. 13, l. 85.

κακοὶ κτλ., 'bad both at dealing with their friends and at protecting their countries.' For the epexegetical infinitive with *κακός* (a poetical construction) cp. 16, l. 120 *ἄριστος κατασκευάζειν*.

22. *ἐν ἑναἷς τῶν πόλεων κτλ.* Sparta is an example of a state in which the citizens were not allowed to be artisans or tradesmen, cp. v. 1, l. 6 n.

§ 4, 25. *πολαῖς sc. τέχναις*.

27. *ἄρα* (v. 1, 1, l. 3 n.) does not by itself indicate whether the reply expected is positive or negative. We sometimes however find *ἄρα* οὐ definitely expecting a positive, and *ἄρα* μή a negative reply.

αἰσχυνθῶμεν is a dubitative or deliberative subjunctive, 'surely we are not to be ashamed?'

βασιλέα τὸν Περσῶν. After the Persian wars *βασιλεὺς* without the article was used to connote the King of the Persians, but when *Περσῶν* is added Xenophon frequently inserts the article, cp. *Hell.* VI. 1, 12 *βασιλεὺς ὁ Περσῶν πλουσιώτατος ἀνθρώπων ἐστίν*.

28. From Xenophon's personal history (*v.* Introduction § 1) we can readily understand the frequent references to Persian life and customs throughout his writings.

γάρ, cp. 5, l. 37 *n.*

30. **γεωργίαν τε**; we should expect **τὴν τε γεωργίαν**, but Xenophon's use of the article with nouns of this kind is not consistent, cp. VI. 8, l. 38.

§ 5, 34. **τι**, 'at all,' is the adverbial accusative.

35. **ώδ' ἀν...ἐπισκοποῦντες...ἰσως ἀν καταράθοιμεν**. The participle represents the protasis *εἰ ὡδε ἐπισκοποῖμεν*, cp. II. 3, l. 19. For the double **ἀν** cp. II. 13, l. 97 *n.*

37. **γάρ** is frequently used to introduce an expansion or explanation of what has gone before (in this case **ώδε**), and should, when so used, usually be omitted in translation, cp. 4, l. 28, XI. 8, l. 37, etc.

39. **τέταχε** is from **τάσσω**. **ἄρχοντι**, 'civil governor.'

41. **σφενδονήτας**, 'slingers,' a regular part of the Persian army.

γέρροφόρους, 'targeteers.' **γέρρον** is anything made of wicker-work, and, in particular, an oblong shield covered with ox-hide, used by the Persians.

οἵτινες...ἔσονται, 'in order that they may be.' **ὅς**, **ὅτις**, and relative adverbs are regularly used with the future indicative to express purpose, cp. V. 13, l. 61.

§ 6, 44. **φύλακάς** (from **φύλακή**, distinguished by its accent from **φύλακας** the accus. pl. of **φύλαξ**), 'garrisons.' Similarly in Latin the abstract noun *custodia* is used of persons = *custodes*.

46. **βασιλεύς**, *v.* 4, l. 27 *n.*

48. **ώπλίσθαι**, 'to be under arms'; notice the force of the perfect tense.

50. **ἴνθα...δ σύλλογος καλεῖται** is a compressed way of saying 'where what is called the muster of forces takes place.'

52. **πιστοὺς** was an official title in Persia given to counsellors of the King, cp. 'Our right trusty and well-beloved' in British officers' commissions etc.

ἐπισκοπέν is an infinitive of purpose, a development from the epexegetical or explanatory infinitive and the infinitive of consequence. Stages in the development of the use are illustrated by 3, l. 19, I. 8, l. 54, I. 22, l. 160, VIII. 18, l. 117. It is fairly frequent

in prose after verbs signifying *to choose*, *to bring*, and *to send*, cp. Thuc. VI. 50 δέκα δὲ τῶν νεῶν προύπεμψαν...κατασκέψασθαι καὶ κηροῦξαι κτλ.

§ 7, 53. **φαίνωνται...ἔχοντες**, ‘are found to have.’ The mere appearance of having would be implied in **φαίνωνται ἔχειν**, cp. VIII. 22, l. 140, XVIII. 1, l. 3.

φρουράρχων, ‘garrison commanders.’ **χιλιάρχων**, ‘commanders of a thousand.’ Both were under the **σατράπαι** or viceroys of provinces (except those in the newly-subdued provinces of Cyrus).

55. **ἴκπλεων** (accus. sing.), ‘quite complete.’

τούτους refers to the troops implied in **τὸν ἀριθμόν**.

δοκίμοις, ‘approved.’

56. **παρέχωσι**, cp. 8, l. 67.

57. **ταῖς τιμαῖς**. As the article implies, there was in the Persian kingdom a regular scale of honours and rewards.

59. **τῶν ἀρχόντων** is partitive genitive after **οὗς**, cp. I, l. 5.

καταμελοῦντας, ‘neglecting.’

60. **κατακερδαίνοντας**, ‘making wrongful profit,’ a word not found elsewhere.

61. **παύων τῆς ἀρχῆς**, ‘removing from their commands.’ For the genitive of separation cp. XII. 17, l. 94, XIV. 8, l. 35, etc.

62. **μὲν δή**, v. I. 14, l. 92 n.

§ 8, 63. The original **μέν** corresponding to **δέ** here is that in 5, l. 37, which was picked up by **μὲν δή** in l. 62. Socrates passes from the consideration of the Great King’s military organisation to that of his agricultural organisation.

όπόστην τῆς χώρας i.e. **όπόστην χώραν**, cp. 7, l. 59, XV. 4, l. 32.

64. **διελαύνων sc. ἵππον**, ‘while riding,’ cp. VIII. 6, l. 40 n.
δοκιμάζει, ‘scrutinises,’ cp. VI. 8, l. 37 n.

65. **πιστούς**, cp. 6, l. 52 n.

67. **παρεχομένους**, ‘present,’ ‘exhibit,’ cp. XII. 12, l. 64, XIV. 1, l. 2.

68. **ἐνεργόν**, ‘in work,’ ‘productive.’

69. **δένδρων**. **δένδρον** most frequently means ‘a fruit-tree,’ as opposed to **υλη**, ‘timber.’

ῶν ἐκάστη φέρει, ‘which each region produces.’ The relative is attracted into the case of its antecedent, cp. 23, l. 158, VII. 32, l. 174.

καρπῶν, ‘fruits of the earth,’ ‘crops,’ ‘produce.’

70. δώροις κοσμεῖ, sc. αὐτούς.
71. ἀργόν contrasted with ἐνεργόν, l. 68.
72. χαλεπότητα, 'harshness,' sc. τῶν ἀρχόντων.
73. ὕβριν, 'deliberate disregard' of their orders by the rulers.
74. παύων τῆς ἀρχῆς, v. 7, l. 61 n.
- § 9, 77. φυλάξεται is the future middle used with a passive meaning, cp. II. 8, l. 58.
78. αὐτῷ, dative of the agent, cp. III. 3, l. 21 n.
- ἐφ' ἑκάτερον, 'for each of these two purposes,' cp. II. 15, l. 105.
- § 10, 84. τῶν ἔργων, 'the agricultural works' (even as ἔργατῶν in 9, l. 80 is 'the agricultural labourers'), cp. 12, l. 97, 15, l. 116. v. 14, l. 67.
85. διὰ τὴν ἀφυλαξίαν, sc. τοῦ φρουράρχου, 'owing to his neglect of their protection.'
- § 11, 89. τι is adverbial accusative, governed by the other adverb σχεδὸν. σχεδὸν τι (Lat. *fere*) modifies a positive assertion, sometimes with a sense of modesty, sometimes ironically, cp. V. 17, l. 82. Translate 'I suppose.'
92. διον δ' ἀν κτλ. It appears then that some parts of the kingdom were organised separately from the provinces of the σατράπαι (v. 7, l. 53 n.).
- ἀμφοτέρων τούτων, i.e. of both the garrisons and the tribute.
- § 12, 94. ἐκ τούτων, 'thereupon,' cp. II. 1, l. 1.
95. οὐκοῦν, v. I. 6, l. 32 n.
- § 13, 99. ἐπιστρέφεται, 'visits' (lit. 'goes backwards and forwards').
101. παράδεισοι, 'parks,' 'pleasure-gardens,' an oriental word introduced by Xenophon.
102. φύειν ἔθελει, 'naturally produces.' ἔθελω is used of inanimate things in the sense of πέφυκα.
103. τὸ πλεῖστα, adverbial accusative, cp. III. 15, l. 112.
- διατρίβει sc. χρόνον, 'passes the time.' χρόνον is very frequently omitted in this phrase, cp. 14, l. 106, VII. 2, l. 11.
104. ἔξεργη, 'debars,' 'prevents.'
- § 14, 105. ἀνάγκη sc. βασιλέα.
106. καὶ is inserted for emphasis. ὡς καλλιστα, *quam pulcherrime*.
108. δένδρεσι (from τὸ δένδρος, an Ionic form) is more commonly used than δένδροις.

§ 15, 111. εἰσκαλεῖν, 'summons to the presence.'

112. τοὺς...γεγονότας, 'those who have been.'

οὐδὲν ὄφελος sc. ἀν εἶη.

113. πολλά, adverbial, 'frequently,' cp. 13, l. 103.

οἱ ἀρήξοντες, 'men to give protection,' cp. VIII. 21, l. 135 n.

114. κατασκευάζοντας ἄριστα, 'lay out, maintain in the best condition.'

115. λέγοντα agrees with βασιλέα, the implied subject of εἰσκαλεῖν, cp. XIII. 9, l. 45.

116. οἱ ἔργαζόμενοι, 'labourers,' v. 10, l. 84 n.

§ 16, 117. Κύρος; Cyrus the Great, who in the sixth century B.C., as leader of the Medes and Persians, conquered Croesus king of Lydia, captured Babylon, and extended his dominion as far as what is now called Afghanistan.

117. εὐδοκιμώτατος δῆ, 'most illustrious of all.' δῆ intensifies a superlative, e.g. μέγιστος δῆ, 'quite the greatest,' cp. XXI. 11, l. 72.

118. ἐπὶ τὰ δῶρα, cp. 9, l. 78, II. 15, l. 105.

119. ἀμφοτέρων, i.e. τῶν τε πολέμῳ ἀγαθούς γεγονότων καὶ τῶν κατασκευαζόντων τὰς χώρας ἄριστα κτλ.

120. κατασκευάζειν is epexegetical infinitive after ἄριστος, cp. 3, l. 20 n. This is an extension of the infinitive after such adjectives as δυνατός.

121. τοῖς κατεσκευασμένοις, 'what had been laid out and put into management.'

§ 17, 123. For μέν with no corresponding δέ cp. III. 8, l. 61 n.

125. ἐπί, causal, cp. 21, l. 151, II. 4, l. 26 n.

§ 18, 127. καὶ...γε, cp. I. 3, l. 12. ναὶ μὲν Δλ', cp. II. 2, l. 15 n.

Κύρος here refers to the younger Cyrus, son of Darius II and friend of Lysander, who in 401 B.C. revolted against his elder brother Artaxerxes II, the successor of Darius. The *Anabasis* is the history of the adventures of the Greek mercenaries, including Xenophon, who took part in this revolt. Cyrus was killed at the battle of Cunaxa, and the Greek troops, who were victorious in the battle, refusing to surrender to the Persians, made their way to the Black Sea. v. Introd. § 1.

128. ἄριστος ἀν δοκεῖ κτλ., cp. II. 1, l. 6 n.

129. καὶ, 'and in particular,' cp. 20, l. 143 n.

130. τῷ ἀδελφῷ, 'against his brother' Artaxerxes, v. l. 127 n.

131. παρὰ Κύρου, 'from the side of Cyrus.'

§ 19, 134. φῶν = ἔλευσις αὐτῷ.

135. ἐν τοῖς δεινοῖς παραμένειν, 'to stand by him when in danger.'

138. Ἀριαέως; Ariaeus was the friend of Cyrus the younger who commanded the barbarians on his side at the battle of Cunaxa (*v. 18, l. 127 n.*). He marched in company with the Greeks in the earlier part of their retreat, but was later treacherous to them.

139. έπειχεν...τεταγμένος, cp. I. 4, l. 20 *n.*

εὐώνυμφ. The original meaning of εὐώνυμος is 'of good name,' 'honoured,' whence it came to mean 'well-omened.' As bad omens, to a Greek augur looking northwards, came from the left, ἀριστερός, 'on the left,' came to mean 'ominous' (cp. *sinister*) and εὐώνυμος is used by euphemism for 'left.'

§ 20, 140. τοίνυν resumes after the digression (from l. 127). Some scholars have regarded this digression as an interpolation.

Λυσάνδρῳ. Lysander was the Spartan commander who brought the Peloponnesian War (431—404 B.C.) to its close by the victory of Aegospotami (in the Dardanelles). He gained great influence over Cyrus by the fact that he was proof against bribes; in fact, when Cyrus was called to his father's bedside, he entrusted the temporary charge of his province to Lysander, there being no Persian noble whom he thought he could trust so far. The co-operation of Persia, due to this influence, was of great advantage to Sparta in the later stages of the war. After the death of Cyrus war broke out between Persia and Sparta, who was also opposed by Athens and Thebes; Lysander was killed at the siege of Haliartus in Boeotia (394 B.C.).

141. ἀλλα τε φιλοφρονεῖσθαι, 'shewed him other marks of favour.'

143. Μεγάρους, 'Megara,' a small state in the Northern part of the isthmus joining the Peloponnesian to Attica, which was allied with Sparta in the Peloponnesian War.

καὶ, 'and in particular,' cp. 18, l. 129 and the phrase ἀλλως τε καὶ, III. 9, l. 70.

144. Σάρδεστ, 'Sardis,' the capital of Croesus, captured by Cyrus the Great in 546 B.C. (*v. 16, l. 117 n.*), and made the capital of a satrapy. It was thus the official residence of the younger Cyrus as satrap of Ionia and Lydia.

παράδεισον, *v. 13, l. 101 n.*

αὐτόν agrees with **Κύρον** understood, **ἔφη** having changed the construction to the accusative and infinitive.

§ 21, 146. **δι' ίσου,** 'at equal intervals.'

149. **περιπατοῦσι** (participle), 'as they walked about.'

151. **ἐπὶ τῷ κάλλει,** 'for their beauty,' cp. 17, l. 125, II. 4, l. 26 n.

αγαμαι τοῦ καταμετρήσαντος, 'I admire the man who measured out...,' cp. VII. 38, l. 205 n.

§ 22, 153. **ἡσθῆναι**, the principal verb of the sentence, in *Oratio Obliqua* governed by **ἔφη** (l. 144). The whole of § 21 is the subordinate clause after **ἔπει**, and **δέ** here is superfluous.

155. **ἔστι δ' αὐτῶν...ά,** 'some of them,' cp. II. 8, l. 54.

156. **φάναι** in the *Oratio Obliqua* represents **ἔφη** in *Oratio Recta* which is frequently inserted in a speech even when **εἶπεν** or **ἔφη** has introduced the speech.

§ 23, 157. **ἀποβλέψας**, v. II. 8, l. 58 n.

158. **ῶν** for **ά,** attracted into the case of its antecedent, cp. 8, l. 69.

159. **στρεπτῶν**, 'collars' of precious metal. **ψελών**, 'anklets,' a favourite ornament among the Persians. These Oriental trappings would be in sharp contrast to Lysander's upbringing at Sparta.

160. **κόσμου,** 'fine raiment.' **οὐδ,** cp. **ῶν** in l. 158.

φάναι, cp. 22, l. 156 n.

161. **ἢ γάρ σύ,** 'did you really...?' Cp. I. 2, l. 7 n.

§ 24, 162. **ἀποκρίνασθαι**, still after **ἔφη** (l. 144).

163. **τὸν Μίθρην**, 'by Mithras,' a Persian god of light, legends of whom bear a close relation to many Bible stories.

164. **μηπώποτε δειπνήσαι,** 'that I never yet sat down to dinner.'

μή is regularly used instead of **οὐ** in *Oratio Obliqua* (even with an independent clause in *Oratio Recta* in Homer and Aristophanes) after verbs of *swearing*, cp. II. 9, l. 68 n.

πρίν, v. II. 9, l. 67 n.

166. **ἐν γέ τι φιλοτιμούμενος**, 'pursuing some object of ambition.'

§ 25, 167. **μέντοι**, cp. 2, l. 12.

169. **ἀγαθὸς γάρ ὁν ἀνὴρ εὐδαιμονεῖς**, 'for you are an example of a good man who is fortunate.' **ἀγαθὸς ὁν** is the real predicate, cp. II. 1, l. 6 n., Thuc. I. 20, 2 'Αθηναῖων τὸ πλῆθος "Ιππαρχον οὖνται τύραννον ὄντα ἀποθανεῖν."

This story of Cyrus and Lysander is quoted by Cicero, *de Senectute*,

17, 59. It is also referred to by Sir Thomas Browne in *The Garden of Cyrus*. Ruskin's remark on it is quoted in Introduction, p. xviii.

Chapter V

§ 1, 2. μακάριοι, 'rich.' The word is used by Plato to connote the 'upper classes'; its original meaning is 'blessed.'

5. δύνασθαι στα κτλ. Notice that δύνασθαι does not directly govern an accusative; some infinitive such as ποιεῖν must be understood, cp. VII. 16, l. 95, etc.

6. προσήκει. The occupation of farming was at all times highly esteemed among the Greeks; at Sparta, for example, it was the only occupation which the citizen was allowed to pursue, v. notes on IV. 2, ll. 11, 15, IV. 3, l. 22.

§ 2, 7. ἐργαζομένοις, 'for those who till it,' cp. IV. 10, l. 84, 15, l. 116.

8. τοίνυν, 'as well,' cp. X. 1, l. 5. προσεπιφέρει, 'yields in addition.'

§ 3, 9. ὅσοις κοσμοῦσι βωμόν (sc. the antecedent πάντα), i.e. fruit and flowers.

10. καὶ ταῦτα may be merely picking up the antecedent of οἱ κτλ., or it may be the idiom referred to in VIII. 23, l. 143 n.

11. δῆμα, anything eaten to give relish to the standard meal of bread and wine, v. VIII. 9, l. 56 n.

12. φύει refers to vegetables, τρέφει to meat, cp. VI. 10, l. 46.

13. συνήπται (perfect passive of συνάπτω), 'is closely linked with.'

ώστε ἔχειν κτλ., 'so that men can both make offerings to propitiate the gods and themselves find it practically useful.' A sheep or an ox was the regular sacrificial victim, cp. II. 5, l. 35 n.

§ 4, 15. ἀφθονώτατα is predicative.

16. ψύχη from τὸ ψῦχος.

19. τοὺς τῇ ἐπιμελεῖ γεωργοῦντας, 'those who do their farming by supervision (of others' labour).' It was most unusual for the wealthy Athenian to entrust to a bailiff or factor the actual supervision of his farm-hands; in general (as the whole sense of this passage shews) he was as hard-working as the actual manual labourers in his employ.

20. σφοδρῶς with πορεύεσθαι, 'to move about actively.'

21. καὶ...καὶ, 'both...and.'

22. ἐν ὥρᾳ, 'at a fixed and proper time.'
- πράξεις**, 'operations.'
- § 5, 23. σὺν Ἰππῷ, cp. 7, l. 35, 13, l. 63, l. 23, l. 163 n.
24. ἴκανωτάτῃ sc. ἔστι, 'provides most adequately for....'
26. ἐπιφίλοπονεσθαι (ἄπ. λεγ.). Notice the force of the compound, 'to attend with *additional* industry to...,' cp. x. 10, l. 71.
27. εὐπέτειαν, 'facilities for...'
- συμπαρατρέφουσα** (ἄπ. λεγ.) 'simultaneously providing nourishment for....'
- § 6, 28. αἱ κύνες. Hounds in Greek are usually feminine.
- ἀφελούμεναι ἀπὸ τῆς γεωργίας, cp. 1. 15, l. 101.
30. τὸν κηδόμενον, lit. 'the one who is concerned or responsible' (sc. for him); trs. 'his master.'
31. τὴν ἐπιμέλειαν, v. 4, l. 19 n.
- ἔχουσιαν παρέχων, 'providing him with the means.'
33. καρπῶν καὶ προβάτων, objective genitives after λύμης.
- τῇ ἑρημῇ, 'for solitary places.'
- § 7, 34. παρορμᾷ, 'stimulates.' τι, 'to some extent' (adverbial accusative), cp. IV. 11, l. 89.
35. σὺν δύλοις, cp. 5, l. 23. καὶ is emphatic.
36. ἐν τῷ μέσῳ, Lat. *in medio*, means 'quite exposed,' 'open to all' to fight for. τῷ κρατοῦντι λαμβάνειν; the infinitive is epexegetical of ἐν τῷ μέσῳ, cp. III. 2, l. 19.
- § 8, 37. βαλεῖν, 'to throw' sc. the spear.
39. πλεῖστον (accusative plural) ἀντιχαρίζεται, 'makes greater returns.'
40. δέχεται, 'welcomes.'
41. προτείνουστα sc. αὐτῷ.
- § 9, 43. θερμοῖς λουτροῖς. Baths were to be found in all the better-class Athenian houses, and most citizens bathed daily, whether at home or in the public bath-houses. Frequent bathing in hot water was regarded as effeminate.
- εὔμαρεια, 'comfortable provision for...'
44. ἐν χώρῳ τῷ, 'in some country retreat.'
- ὑδαστή, 'streams.'
45. πνεύμαστι, 'breezes.' κατ' ἀγρόν. For the omission of the article cp. XI. 14, l. 91.

§ 10. ἀλλη sc. τέχνη.

46. ἀπαρχάς, 'firstlings' for sacrifice or 'first-fruits' for offerings.

47. πληρεστέρας, 'more complete.' ἀποδεικνύει = *praestat*, 'exhibits,' 'produces,' cp. VII. 6, l. 39.

§ 11, 50. εἰ, we should say 'that.' The Attic Greek for 'I am surprised that...' is θαυμάζω εἰ.... This use is frequent after verbs of emotion, cp. VII. 6, l. 38, IX. 16, l. 94.

51. ἐπιμέλειαν, 'occupation.'

§ 12, 54. θεραπεύοντας has the double meaning of the Latin *colementes*, both of cultivating the soil and doing service to the divinity.

56. τῶν ἔργων, 'their occupations.'

§ 13, 57. οἱ...ἀναστρέφομενοι, 'those who are engaged in.'

58. σφιδρῶς κτλ., 'receiving a robust and manly training.'

59. καὶ τὰς ψυχὰς καὶ τὰ σώματα, accusatives of respect, cp. VI. 16, l. 83 etc.

60. τὰς τῶν ἀποκωλυόντων sc. χώρας, 'the lands of those who are keeping them from their own.'

61. λαμβάνειν ἀφ' ὧν θρέψονται, 'get means of sustenance for themselves,' cp. IV. 5, l. 41 n.

63. σὺν τοῖς ὅπλοις, cp. 5, l. 23 n.

64. δρυάνοις, 'tools.'

§ 14, 67. τὸν ἔργασία, 'cultivation,' cp. IV. 10, l. 84 n.

§ 15. τὸν μελλοντα, 'the man who means to...,' cp. XVI. 2, l. 5.

71. τοὺς ἀγαθούς is the subject of ποιεῖν.

72. ἀτακτοῦντας, 'undisciplined.'

§ 16. παρακελεύεσθαι, 'encourage,' 'exhort.'

76. τῶν ἐλευθέρων is genitive of comparison after οὐδὲν ἥπτον.

77. θελωσι is stronger than βούλωνται would be. Translate 'they may be glad to.'

§ 17, 78. μητέρα καὶ τροφὸν εἶναι is evidently the end of a hexameter line, but the source of the quotation is unknown.

79. εὖ φερομένης τῆς γεωργίας, 'while agriculture is prospering.'

80. ξερωνται is perfect passive of ρώννυμι, commonly used with present sense, cp. X. 5, l. 37, XI. 10, l. 64. καὶ, 'also.'

81. χερσεύειν, 'to lie barren,' cp. XVI. 5, l. 20.

ἀποσβέννυνται (lit. 'are quenched'), 'die out.'

82. σχεδόν τι (cp. IV. 11, l. 89 n.), 'practically.'

§ 18, 86. δτι δὲ κτλ. There is no principal verb to govern this clause. Some editors have suspected that some words are missing after *προνοήσαι* (l. 87). There is more probably an anacoluthon, the vivid series of instances in ll. 88, 89 causing the speaker to forget how the sentence began.

87. *προνοήσαι*. The infinitive is constantly used to limit the meaning of an adjective to a particular action, the omitted subject of the infinitive being distinct from that of the adjective, cp. III. 2, l. 19 n. etc.

89. *ἐξαίσιοι* (lit. 'beyond what is ordained'), 'extraordinary,' 'abnormal.'

90. *ἐρυσίβαι*, 'epidemics of blight' on corn etc. The word refers particularly to a parasitic disease of crops known to farmers as 'red rust.'

91. *καλλιστα* and *κάκιστα* are adverbs.

92. *ἀπώλεσεν* is 'gnomic' aorist, cp. I. 23, l. 166 n., XX. 18, l. 93.

§ 19, 94. *εἰδέναι*, 'realised.'

95. *κύριοι*, 'in control.'

98. *ἔξαρεσκομένους*, cp. 3, l. 14. *θυσίας*, cp. II. 5, l. 34 n.

99. *οἰωνοῖς*, 'omens' drawn from the flight or cry of birds.

§ 20, 101. οἱ σώφρονες, 'sensible men,' cp. VII. 14, l. 87 n.

102. *ὑγρῶν καρπῶν* would include grapes, olives, and figs, *ξηρῶν* cereals (barley was most cultivated) and vegetables such as beans.

103. γε emphasises *πάντων*. *καὶ δή* is frequently used, as here to end a series with some inclusive term.

104. *θεραπεύουσιν*, cp. 12, l. 54.

Chapter VI

§ 1, 3. *ἄρχεσθαι*, 'embark upon.' *ἔργου*, 'activity.' *ὡς*, 'because, as you say, ...'

5. *ταῦτα ποιεῖν*, cp. I. 16, l. 116 n.

7. *τὰ τούτων ἔχόμενα*, 'what follows closely on this subject.'

8. *μᾶλλον τι ἡδη διορᾶν*, 'that I already see somewhat more clearly.'

9. *δι τι χρή ποιοῦντα βιοτεύειν*, 'what a man (or 'I') must do to gain a livelihood.' For the use of the participle as the true predicate cp. II. 1, l. 6 n.

§ 2, 10. *ἄρα*, cp. I. 4, l. 19 n. *τι οὖν...ἄρα εἰ...ἔπανθθοιμεν*, 'suppose, then, we were to recapitulate?' Cp. III. 1, l. 5 n.

12. ήν πως, if ήτα δυνάμεθα were omitted, would mean, idiomatically, 'in the hope that by some means,' cp. 15, l. 80 εἰ πον ίδοιμι. It has been suggested therefore that ήτα δυνάμεθα is not part of the original text, but a marginal explanation ('gloss') which has crept in through a copyist's error.

§ 3, 14. γοῦν emphasises ήδύ.

ώσπερ καὶ...οὕτω καὶ, cp. I. 2, l. 7 n. 'Even as it is pleasant for those who are associated in money matters to get through their business without dispute, so it is pleasant for us who are associated in discussion to be in agreement as we complete the examination of our subject.' συνομολογοῦντας is predicative, cp. I, l. 9, etc.

§ 4, 17. οὐκοῦν, cp. I. 6, l. 32 n.

18. ἔδοξεν ημῖν. The conclusions of Chapter I. §§ 1-15 are here recapitulated.

19. ἐφαίνετο sc. οὐσα ἐπιστήμη, cp. IV. 7, l. 53 n. For the omission of the participle cp. VII. 39, l. 216.

21. ὅπερ, cp. I. 5, l. 26 n.

22. εἴη is the *Oratio Obligua* of ἐστι or of ἀν γ (indefinite).

§ 5, 25. οὔτε...τε (l. 26) frequently occurs (Latin *neque...et*).

οἶόν τε sc. εἶναι. ἔδόκει refers to Chapter IV. § 1.

συναπεδοκιμάζομέν τε ταῖς πόλεστι, 'we agreed with states in rejecting as unworthy.' The reference is to Chapter IV. §§ 2, 3. For δοκιμάζειν v. 8, l. 37 n.

26. βαναντικάς, cp. IV. 2, l. 10 n.

§ 6, 29. γενέσθαι ἀν represents γένοιτο ἀν in *Oratio Recta*.

ἔφαμεν. But the statements of §§ 6 and 7 have not occurred earlier in the dialogue. Either, then, (i) there is a gap to be supplied in Chapter IV, or (ii) these two sections are spurious or misplaced, or (iii) the argument ceases at this point to be a recapitulation and we should read φαμέν here and οἴδμεθ' in l. 34.

31. ἑκατέρους, 'each of the two classes.' χωρίς, 'separately.'

32. ἀφεμένους τῆς γῆς, 'abandoning the open country,' an example of the genitive of separation, cp. IV. 7, l. 61 n.

§ 7, 33. For the double ἀν cp. II. 13, l. 97 n.

34. ἀμφὶ γῆν ἔχοντας. This use of an adverbial phrase with ἔχειν is an extension of the use of an adverb with ἔχειν as in I. 21, l. 148, II. 12, l. 90, etc., cp. X. 10, l. 74. ἀν ψηφίζεσθαι represents ἀν

ψηφίζουντο in *Oratio Recta*. The protasis, implied in *οὗτως*, is that of the preceding sentence, cp. XVI. 14, l. 67. .

35. *μὴ μάχεσθαι* depends on *ἄντα ψηφίζεσθαι*.

ὅπερ πεπαθευται, 'what they have been brought up to do, namely....' The antecedent of this relative clause is the whole phrase *καθῆσθαι...κινδυνεύοντας*, cp. VII. 6, l. 42. For the accusative governed by the passive verb cp. II. 4, l. 28 n.

36. *μήτε* may be translated 'without.'

§ 8, 37. *έδοκιμάσαμεν*; this verb means either 'scrutinise' or 'test' as in IV. 8, l. 64, or 'approve as the result of a scrutiny or test,' as here. It is the second meaning which gives rise to the meaning of *ἀποδοκιμάζειν* (v. 5, l. 25), 'to reject after scrutiny.' v. IX. 15, l. 89 n. on *δοκιμασία*.

ἀνδρὶ καλῷ τε κάγαθῷ, 'for the true gentleman.' *καλός* in this phrase refers primarily to *moral* beauty or nobility, but in Athens a less sharp distinction was drawn between moral and aesthetic values than is now customary, cp. 15, l. 78 n.

38. *γεωργὸν* is placed at the end for emphasis. For omission of the article cp. IV. 4, l. 29.

§ 9, 40. *μαθεῖν τε ῥάστη ἔδοκει*. Nothing has in fact been said, in the earlier part of the dialogue, about agriculture being easy to learn, cp. 6, l. 29 n. Some editors therefore omit *μαθεῖν τε ῥάστη καλ*. The rest of the section and the next refer back to Chapter V. §§ 1-13.

41. *ἐργάζεσθαι*, 'to practise' (cp. I. 17, l. 125). For this infinitive and *μαθεῖν* in l. 40 cp. V. 18, l. 87 n.

43. *ἀσχολίαν παρέχειν συνεπιμελεῖσθαι*, cp. IV. 3, l. 18 n.

§ 10, 44. *τι*, 'to some extent,' cp. IV. 5, l. 34, etc.

46. *φύουσά τε καὶ τρέφουσα*, v. v. 3, l. 12 n.

τοὺς ἐργαζομένους is the object of *συμπαροξύνειν*.

47. *διὰ ταῦτα* may refer to what precedes or to what follows.

εὐδοξοτάτη εἶναι πρὸς τῶν πόλεων, 'to be most highly esteemed in the eyes of city-states,' cp. 17, l. 86, IV. 2, l. 12 n.

49. *τῷ κοινῷ*, 'to the community,' after *εὔνουστάτους*.

§ 11, 50. *καὶ ὁ Κριτόβουλος*, sc. *Ἐφη*.

51. *καλλιστὸν* sc. *ἔστι*.

52. *τὸν βίον ποιεῖσθαι*, 'to make one's living.'

53. *Ἐφησθα κτλ.* refers to Chapter III. § 5.

56. ὡς=ῶστε, cp. XI. 6, l. 33, 13, l. 85.

57. ταῦτα...έκάτερα, 'the cause in each of these two cases.'

ἀν...δοκῶ...άκούειν, cp. II. 1, l. 6 n.

§ 12, 60. τί οὖν...ἥν, cp. 2, l. 10, III. 1, l. 5 n.

61. συνεγενόμην, 'held converse with.'

62. εἴναι τῷ ὅντι τούτων τῶν ἀνδρῶν, 'to be in reality one of those men.'

63. 8 καλεῖται, 'by which he is called.' 'To call someone a certain name' is καλεῖν τινὰ ὄνομά τι: in the passive the person becomes the subject, the more remote accusative is unchanged, cp. I. 4, l. 76, II. 4, l. 28 n.

65. For the reduplication of ἄν cp. II. 13, l. 97 n.

66. ὡς, 'since.'

§ 13, 69. αὐτοῦ, i.e. τούτου τοῦ ὀνόματος.

71. καὶ τέλλα τὰ τοιάτα, 'and so on.' Holden quotes Xen. Cyr. I. 6, 17 πλεῖστα τὰ ἐσθίοντα ἐν στρατιᾷ and other instances of the neuter plural referring to numbers of persons. All these accusatives are governed by περιελθεῖν.

73. τε, according to the strict rule, is misplaced, cp. III. 4, l. 31 n. But the meaning would be less clear here if τε were placed at any other point in the sentence.

δεδοκιμασμένα, cp. 8, l. 37 n.

74. αὐτοῖς, dative of the agent with δεδοκιμασμένα, cp. III. 3, l. 21 n.

§ 14. τοὺς ἔχοντας. The subject of a noun-clause is frequently taken out of the subordinate clause and made the object of the principal verb. This is known as the 'anticipatory' accusative, cp. IX. 4, l. 22, XIII. 3, l. 12. There is a similar use where the principal verb governs some other case, cp. VII. 34, l. 184.

75. τὸ καλός τε κάγαθός, a further description of τὸ ὄνομα τοῦτο, the word καλός τε κάγαθός being considered in itself as an object. Inverted commas make this clear in translation, cp. VII. 3, l. 16.

76. τί ποτ' ἔργαζόμενοι τοῦτο ἀξιοῖντο καλεῖσθαι, 'what ever they did to make them thought worthy to be called by this name,' cp. II. 1, l. 6 n. For τοῦτο καλεῖσθαι cp. 12, l. 63 n.

§ 15, 78. τὸ καλός means 'the word καλός,' cp. l. 75 above. We might have had τῷ ἀγαθῷ in l. 79. For the meaning of καλός in the phrase καλός κάγαθός v. 8, l. 37 n. It is doubtless true that physical

imperfections were more prejudicial to a man in Athens than they are under modern conditions, and Socrates is not making an absurd mistake in beginning his investigation with persons of physical beauty.

79. **καλόν**, 'beautiful' physically. **προσήνειν** is 1st person singular of the imperfect of **πρέσειν** (*εἰμι, ibo*), used as the imperfect of **προσέρχομαι**.

80. **εἴ που ἴδοιμι**, 'if haply I might see,' cp. 2, l. 12 n.

81. **προσητηρημένον**, 'attached to,' from **προσαρτάω**.

§ 16. **οὐκ ἄρα εἶχεν οὕτως**, 'it turned out not to be so after all,' v. note on **ἄρα ἡσαν**, I. 20, l. 143.

83. **τὰς μορφὰς** (closely with **καλῶν**) and **τὰς ψυχάς** (with **μοχθη-ρούς**) are accusatives of respect, cp. V. 13, l. 59, etc.

84. **ἴδοξεν οὖν μοι ἀφέμενον**, cp. I. 4, l. 20 n.

85. **αὐτῶν τινα...τῶν καλούμενων**, 'one of the actual persons who are called.'

§ 17, 86. **τὸν Ἰσχόμαχον.** Nothing is known of Ischomachus as a historical character outside this book.

πρὸς πάντων (Lat. *coram omnibus*), 'in the mouths of all,' cp. I. 47.

Chapter VII

§ 1, l. 1. **τῇ τοῦ Διὸς τοῦ Ἐλευθερίου στοᾷ**, 'the colonnade of the temple of Zeus Eleutherios.' "These structures played a conspicuous part in Greek life. What the Greeks called a *stoa* is not a porch, but a covered colonnade, a glorified verandah. Those who know the famous *loggia* at Florence will have some, though not a strictly accurate, conception of its character. In its simplest form it consisted of a roof supported in front by a row of columns, and at the back by a wall. You could thus obtain a covered walk or lounge, open to the air and warmth, but protected from rain and wind. Whichever way the sun shone or the wind blew, your Athenian could always find a portico facing so that he could walk or sit in comfort.... The porticoes served as lounges, walks, places of resort for conversation and philosophical discussion; they were sometimes used for law courts *al fresco*, or as halls of meeting." (Tucker, *Life in Ancient Athens*.) The temple of Zeus Eleutherios was near the *ἀγορά* and thus convenient for the discourses of Socrates; the dialogue with Theages, narrated by Plato, took place there. Cp. xi. 15, l. 94 n. on **ξυστός**.

5. τά...πλεῖστα is adverbial accusative, cp. III. 15, l. 112, etc.
 6. πάνυ must be taken closely with σχολάζοντα, 'entirely at leisure.'

§ 2, 8. ἐώρας sc. ἐμὲ πάνυ σχολάζοντα ἐν τῇ ἀγορᾷ.
 συνεθέμην, 'made an appointment.'
 11. διατρίβεις sc. χρόνον, 'pass the time,' cp. IV. 13, l. 103 n.
 12. γάρ τοι, 'for surely,' cp. 18, l. 101.

τί ποτε πράττων...κέκλησαι. For this use of the participle cp. VI. 14, l. 76, II. 1, l. 6 n.

13. ἔνδον διατρίβεις, 'lead an indoor life,' cp. I. 11.
 14. τοιάντη, i.e. that of a man who leads an indoor life.
 15. καταφαίνεται sc. οὐσα, cp. VI. 4, l. 19.

§ 3, 16. ἐπὶ τῷ τί ποιῶν...κέκλησαι, 'at the question "What is it that you do to gain the name of...,"' cp. VI. 14, ll. 75 n., 76 n.

19. εἰ, 'whether.'
 20. καλοῦσι με τοῦτο τὸ ὄνομα, cp. VI. 12, l. 63 n.
 γάρ δή, 'for, you know,' 'for certainly.' This phrase often introduces an answer, 'yes, certainly.' Cp. καὶ γάρ δή, l. 26.

21. εἰς ἀντίδοσιν καλῶνται, 'challenge to an exchange.' An Athenian citizen charged with a λειτουργία (v. II. 6, l. 41 n. on χορηγίας) had the right of challenging any other citizen, upon whom he thought the burden should more justly have fallen by reason of his greater wealth, either to take over the duty or to submit to an exchange of properties. This process was called ἀντίδοσις.

τριηραρχίας, v. II. 6, l. 43 n.
 22. χορηγίας, v. II. 6, l. 41 n.
 23. πατρόθεν, 'adding my father's name,' cp. Plato, *Legg.* 753 C γράφειν τὸνομα πατρόθεν καὶ φυλῆς καὶ δήμου. The official name of the Athenian citizen (as contrasted with slaves and foreign residents) included his father's name. Ischomachus would be called, for example, Ισχόμαχος Φιλοστράτου.

25. ὁ με ἐπήρουν, 'with regard to the question which you asked me.' An antecedent in the adverbial accusative has to be supplied; cp. xv. 6, l. 38.

26. καὶ γάρ δή, cp. I. 15, l. 108. πάνυ with ἵκανή. καὶ αὐτή, 'even by herself.'

§ 4. "Her youthful training was therefore directed towards her

domestic duties. She (the Athenian girl) learned spinning and weaving and working embroidery, so that she might do these things in her own household, and also teach and direct her female slaves in these arts. She also learned plain cooking and domestic management; for she would eventually be called upon to conduct a household of both male and female servants and to control the storeroom. But beyond this her (formal) education did not go." (Tucker, *Life in Ancient Athens*.)

§ 5, 33. **καὶ τί ἀν ἐπισταμένην αὐτὴν παρέλαβον**, 'what knowledge, pray, was it possible that she should have when I took her to wife?' The participle is the true predicate (cp. II. 1, l. 6 *n.*), but the potential force which properly belongs to it is transferred with *διν* to the main verb. For the 'potential' construction *v. I. 2, l. 7 n.*, and for the indicative cp. II. 1, l. 66.

34 et sqq. *v. III. 13, l. 98 nn.*

36. **ὅπως...δψοιτο**. This is an object-clause after **ἐπιμελεῖας**. In primary sequence a subjunctive would be used, where Attic Greek would normally have the future indicative, cp. 34, l. 183 *n.*

37. **Ἐροτο** is the MSS. reading; as a future optative would be more natural, **ἐρήσοιτο** and **ἐροιη** (from **ἐρεῖν**) have been conjectured.

§ 6, 38. **ἀγαπητόν...εἰ**, 'a matter to be acquiesced in that...', cp. V. II., l. 50 *n.*

μόνον with **ἐπισταμένη**.

39. **ἀποδεῖξαι**, 'to produce,' cp. V. 10, l. 47.

40. **ἔργα ταλάσια**, 'tasks of wool-spinning.'

41. **τὰ ἀμφὶ γαστέρα...πεπαιδεύμενη**. The passive of **παιδεύει** **τινά τι** is **τις τι** (accusative) **παιδεύεται**, cp. II. 4, l. 28 *n.*

42. **ὅπερ κτλ.**, cp. VI. 7, l. 35 *n.*

§ 7, 45. **ῶν=τούτων ᾧ**, cp. III. 13, l. 101 *n.*

47. **οὐ μὰ Δλ'**, cp. II. 2, l. 15 *n.* For the constructions of **πρὸν** *v. II. 9, l. 67 n.*

48. **ἔθυτα**, cp. II. 5, l. 34 *n.* **ἔμε**. The subject of the infinitive being the same as that of the verb on which it depends, we should expect the nominative (**αὐτός**) rather than the accusative. It is probable that the accusative is used to balance **ἔκεινην**.

49. **μανθάνουσαν sc. τυγχάνειν**, cp. I. 4, l. 20 *n.*

§ 8, 51. **οὐκόνιν**, *v. I. 6, l. 32 n.* **στοι** is governed by **σύν** in the compound verbs.

53. καὶ μάλα γε sc. μοι συνέθνε κτλ., 'Yes, indeed she did.'

ὑποσχομένη...γενέσθαι. The most usual tense of the infinitive after verbs of promising is the future, but in Xenophon the aorist frequently occurs. **ὑπισχνοῦμαι** with the *present* infinitive means 'I profess.'

55. εὖδηλος ἦν κτλ., 'it was evident that she....' The personal construction is frequently used instead of the impersonal (as in Latin), cp. 11, l. 71, 1. 19, l. 135.

§ 9, 56. τί, the direct interrogative, is used instead of **διηγοῦ,** which we might expect after **διηγοῦ.**

57. **ταῦτ' ἀν** ἡδίον σου διηγουμένου δικούοιμι, 'I would rather listen to you describing this.' The protasis is suppressed, unless it is to be found in **σοῦ διηγουμένου = εἰ διηγοῖσο,** cp. I. 2, l. 7 n.

58. γυμνικὸν τὴν ἴππικὸν ἀγώνα. "In the athletic competitions (at the 'Panathenaea') there were included running, jumping, wrestling, spear-throwing, discus-throwing, and a foot-race of men in full armour....Horse-racing and chariot-racing were great features of the meeting, and every inducement was held out to Athenians of means to breed horses and practise driving and horsemanship. But be it said in passing that classical Athens despised the professional athlete and pot-hunter, who, nevertheless, ultimately managed to ruin the competitions" (Tucker, *Life in Ancient Athens*). A visit to one of the public gymnasia was a part of the regular daily programme of the Athenian citizen, and keen interest in athletic performances was general.

§ 10, 61. τί δ; cp. XII. 15, l. 78. Translate 'Well, then.'

χειροήθης and **ἐτετιθάσεντο** are metaphors from the taming of an animal.

63. ᾥδε πως, 'somewhat as follows,' cp. II. 1, l. 1.

64. ἄρα, cp. I. 1, l. 3 n.

§ 11, 66. δτι μὲν γάρ κτλ. is governed by **καταφανὲς τοῦτ' ἐστι.**

οὐκ ἀπορίᾳ τὴν μεθ' ὅτου ἀλλού ἔκαθεύδομεν **ἄν,** 'there was no lack of someone else with whom we might have now been living in wedlock.' **ἀλλού**, the antecedent of **μεθ'** **ὅτου**, is put inside the relative clause—a very frequent usage, cp. III. 12, l. 93 n. For the 'potential' past indicative with **ἄν** cp. 5, l. 33 n.

69. **οἱ σοὶ γυνεῖς** **ὑπὲρ σοῦ;** the woman of course took no part herself in the arrangement of the marriage; her presence was not

even necessary at the betrothal, which was a legal agreement between the man and the male members of the woman's family.

ἄν...λάβομεν is potential.

71. **ώς ἔσκαστων**, the personal for the impersonal construction, cp. 8, l. 55 *n.*

ἐκ τῶν δυνατῶν. The best sense would be 'from among those who were available,' but *τῶν δυνατῶν* is almost certainly neuter, the phrase meaning 'according to the best of their ability' as in Xen. *Anab.* IV. 2, 23, cp. 15, l. 91 *n.*

§ 12, 73. διτι βέλτιστα, 'as well as possible,' cp. 15, l. 91, 18, l. 104.

75. **τοῦτο** here refers to what follows. **οὗτος** often has a simple demonstrative force, irrespective of whether its relative clause precedes or follows.

συμάχων καὶ γηροβοσκῶν. The Greeks regarded children as having incurred a debt to their parents for their upbringing, which they were under a strong obligation to repay by maintaining their parents in their old age, cp. 19, l. 107.

§ 13, 78. εἰς τὸ κοινὸν ἀποφαίνω, 'I pay into the common fund.' Demosthenes frequently uses *ἀποφαίνω* of payments of which accounts are kept, especially of public officers paying in money to the treasury.

79. **κατέθηκας** also means 'paid,' but the wife's payment was made on the single occasion when her dowry was handed over to the husband, while the husband is paying in from time to time the proceeds of his estates.

τοῦτο, as in l. 75, refers to what follows.

80. **ἀριθμῷ**, 'in amount,' dative of the respect of difference with *πλείω*, cp. XIII. 8, l. 39, XX. 18, l. 94.

συμβέβληται, 'has contributed.'

82. **τὰ πλείονος ἄξια**, cp. 17, l. 99, 41, l. 227.

§ 14, 85. σοι συμπράξαι, cp. 8, l. 51 *n.*

86. **ἐν σοι ἔστιν**, 'depend on you.'

87. **σωφρονεῖν** is 'to be discreet' or 'to shew self-control.' This advice recalls "Be good, sweet maid, and let who can be clever." Cp. § 4 *n.*

§ 15, 88. ναὶ μᾱ Δι', cp. II. 2, l. 15 *n.*

καὶ γάρ ἐμοὶ sc. ἔφησεν εἶναι σωφρονεῖν. **καὶ** goes closely with **ἐμοὶ**.

89. σωφρόνων ἔστι καὶ ἀνδρὸς καὶ γυναικός, 'it is the characteristic of discreet persons, whether it be a man or a woman.' For the partitive apposition cp. 28, l. 154.

90. βέλτιστα is an adverb with ἔξει.

91. ὅτι πλεῖστα, cp. 12, l. 73. ἐκ τοῦ καλοῦ τε καὶ δικαίου, 'by fair and just means,' cp. 11, l. 71, XIV. 3, l. 13.

§ 16, 93. ὅτι ἀνὴρ ἀγώ ποιούστα συναύξοιμι, cp. II. 1, l. 6 n.

94. συναύξοιμι, 'join in improving,' cp. III. 10, l. 80, IX. 12, l. 70.

95. ἀ...δύνασθαι sc. ποιεῖν, cp. V. 1, l. 5 n.

96. συνεπαίνει, 'agrees in approving.'

§ 17, 99. τὸ ἑλαχίστου ἄξια, cp. 13, l. 82.

εἰ μή πέρ γε, cp. I. 13, l. 89 n.

100. ή ἐν τῷ σμήνει ἡγεμῶν μελιττα. The Greeks regarded the queen-bee and queen-wasp as masculine, and Xenophon himself uses ὁ ἡγεμῶν in *Cyr.* V. 1, 24 and *Hell.* III. 2, 28 (cp. Shakespeare, *K. Henry V*, "They have a king and emperor of sorts"). But here and elsewhere in this chapter the comparison between the queen-bee and the *woman* in the house is being emphasised.

§ 18, 102. ἔφη φάναι, 'he told me he said.'

πολύ is an adverb modifying διεσκεμμένως, 'after much careful consideration.'

103. μάλιστα...ὅπως, 'chiefly with the view that.' ζεῦγος, 'couple.'

104. ὅτι ὠφελιμώτατον, cp. 12, l. 73.

105. αὐτῷ, 'to itself,' i.e. 'the couple.'

§ 19. This and the following sections on the purposes and advantages of marriage are quoted by Cicero, *ap. Colum. XII. praeft.*

106. τοῦ μη ἐκλιπεῖν ζώων γένη, 'to the intent that the various kinds of living creatures may not die out.' The genitive of the article with the infinitive—τό + infinitive being equivalent to an abstract substantive—and, more rarely, the genitive of an abstract substantive are occasionally used to express purpose. Cp. Thuc. I. 4 τὸ ληστικὸν καθ' ώραν τοῦ τὰς προσθόδοντα μᾶλλον λέναι αὐτῷ (compare in Latin the final use of the genitive of the gerundive, e.g. Tac. *Ann.* II. 59, 1 *Aegyptum proficisciuit cognoscendae antiquitatis*).

107. ἀλλήλων refers to οἱ ζευχθέντες implied in τὸ ζεῦγος.

γηροβοσκόγενες, v. 12, l. 75 n. τὸ γ. κεκτῆσθαι ἔαυτοῖς is the subject of πορίζεται.

109. **γοῦν.** The first reason given above applies to all living creatures, the second to the human race only. For a similar use of **γοῦν** pointing out a particular instance of a general statement cp. XIII. 7, l. 35.

111. **ἐν ὑπαίθρῳ,** 'in the open air,' cp. IX. 3, l. 15 **ἐν δχυρῷ.**

δῆλον ὅτι, 'obviously,' cp. XIII. 5, l. 26. Originally for **δῆλόν ἔστιν δτι,** the phrase is frequently used parenthetically with no effect on the construction. It is sometimes written **δηλονότι.**

§ 20, 112. 'Now men who are going to have produce to take into their buildings need someone to work at....'

113. **εἰσφέρωσιν** is deliberative subjunctive, *not* the indefinite construction, which would require **ἄν.**

114. **νεατός** (ἀπ. λεγ.), 'ploughing up of fallow land.'

115. **ὑπαίθρια ἔργα,** 'out-of-doors occupations.' **ὑπαίθριος,** not **ὑπαίθρος** (19, l. 111), is the Attic form.

§ 21, 118. **ταῦτα, i.e. τὰ ἐπιτήδεια.** **καὶ,** 'as well.'

δ τῶν στεγνῶν κτλ., 'operations which there are for which shelter is needed,' cp. IX. 3, l. 18.

121. **σιτοποιαὶ** (ἀπ. λεγ.), 'bread-making.' For the plural cp. I. 20, l. 140 n.

καρποῦ, 'corn,' cp. IV. 8, l. 69.

ώσαντως δὲ sc. στεγνῶν δεῖται.

§ 22, 125. **φάναι sc. ἔφη,** cp. 18, l. 102, 23, l. 132.

εὐθύς, 'in the beginning.'

παρεσκεύασεν...ἐπὶ, 'adapted...for....'

§ 23, 129. **δύνασθαι** is an infinitive of purpose, cp. IV. 6, l. 52 n.

130. **ώστε,** 'and so,' not affecting the construction, cp. IV. 3, l. 20 n.

131. **ἡττον...δυνατὸν πρὸς ταῦτα,** 'less able to perform those tasks,' i.e. **τὰ ξέω.**

132. **φάναι ἔφη,** cp. 18, l. 102.

133. **μοι** with **δοκεῖ.**

§ 24, 134. **καὶ ἐνέψυσε καὶ προσέταξε (sc. ὁ θεός) κτλ.,** 'he both provided the natural ability and assigned the duty of nourishing new-born children.'

135. **τοῦ στέργειν** is partitive genitive after **πλείον,** 'a larger share of parental affection.'

136. ἔδοσατο from δατέομαι, 'to share out,' and hence 'to give a share of,' a poetical word.

§ 25, 137. τὸ εἰσενεχθέντα, cp. 20, l. 113 εἰσφέρωσιν.

138. οὐ κάκιόν ἔστι, 'it is not on the whole a bad thing,' or, in our own slang, 'it is not too bad a thing.' Even as the superlative degree of an adjective may mean 'very' as well as 'most,' so the comparative may merely indicate a degree of intensity, 'rather.'

139. φοβεράν, here in the passive sense, 'timid.' The word is more frequent in the active sense 'formidable,' in which it occurs in VIII. 8, l. 48.

§ 26, 145. εἰς τὸ μέσον ἀμφοτέροις κατέθηκεν, 'he gave a common share to both of them.' ὥστε, cp. 23, l. 130, IV. 3, l. 20 n.

οὐκ ἀν ἔχοις, 'you would not be able.' For the potential construction v. I. 2, l. 7 n.

146. θῆνος, 'sex.'

147. τούτων πλεονεκτεῖ, 'has the larger share of these.'

§ 27. καὶ τὸ ἐγκρατεῖς εἶναι, 'self-control also,' cp. II. I, l. 4, IX. 11, l. 62.

150. πλεῖστον φέρεσθαι τούτου τοῦ ἀγαθοῦ i.e. τοῦ ἐγκρατῆς εἶναι, 'gain (for himself or herself) a larger share of this benefit.'

§ 28, 152. ἀμφοτέρων with τὴν φύσιν.

154. ἑαυτῷ, 'to itself,' i.e. the 'couple,' cp. 18, l. 105.

τὸ ἕπερον (the second time the words occur) is in partitive apposition to τὸ ἕνγος, 'the one (member) having ability in respects in which the other is deficient,' cp. XVII. 8, l. 50. δυνάμενον sc. ποιεῖν, cp. 16, l. 95, v. I, l. 5 n.

§ 29, 155. ταῦτα is the object of εἰδότας.

157. δπως βέλτιστα=ώς βέλτιστα, cp. 16, l. 96. The MSS. reading is δπως ώς βέλτιστα.

158. ἐκάτερον ἡμῶν is in partitive apposition to ἡμᾶς, cp. 28, l. 154 n.

§ 30. συνεπαινεῖ, cp. 16, l. 96. ἔφη φάναι, cp. 18, l. 102.

163. ἀ...δύνασθαι sc. ποιεῖν, cp. 28, l. 154.

164. κάλλιον sc. ἔστι.

165. θυραυλεῖν, 'to live in the open.' αἰσχιον sc. ἔστι, 'it is less honourable.'

§ 31, 166. παρ' ἀ θεὸς ἔψυσε, 'contrary to the natural disposition which God has given him.'

168. **λήθει=λανθάνει.** ἀμελῶν, 'for neglecting.'

169. πράττων κτλ., 'for minding his wife's proper business.'

§ 32, 170. Έφην. Observe the transition to direct narrative, instead of ἔφη φάναι as above.

ἢ τῶν μελιττῶν ἡγεμών, cp. 17, l. 100 n.

171. διαπονεῖσθαι, 'toil constantly at.' For the force of διά in compound words cp. I. 23, l. 162 n. on διαμάχεσθαι.

173. ποῖα δὴ ἔργα ἔχουσα κτλ., 'what tasks, pray, has the queen-bee that she is likened to (me in respect of) the tasks which it is my duty to undertake?' For the participle containing the true predicative meaning cp. II. 1, l. 6 n. etc. Notice the irregular comparison, the queen-bee being grammatically compared to the wife's tasks, instead of to the wife in respect of her tasks. This resembles the compendious comparison, which is not uncommon, e.g. *Iliad* xvii. 51 κομαὶ Χαρτεσσιν δμοιαι, 'hair like (that of) the Graces.' Cp. XIII. 11, l. 62 n.

174. οἰς for ᾳ, attracted into the case of its antecedent, cp. IV. 8, l. 69 etc.

§ 33, 177. μέν here has no correlative, cp. I. 3, l. 14 n.

180. ἔστ' ἀν δέη, 'until it becomes necessary.' The aorist tense is usual when ἔστ' ἀν is to mean 'until,' cp. XIII. 7, l. 38 and note on I. 23, l. 170.

181. διανέμει τὸ δίκαιαν ἐκάστῃ, 'she apportions to each its fair share.'

§ 34, 182. ἐπὶ τοῖς ἔνδον ἔξυπνομένοις κηρίοις ἐφέστηκεν, 'she takes charge of the construction (the compound verb implies 'and completion') of the honeycombs in the hive.'

183. ὡς...ὑφαίνηται. Here Attic Greek would normally have διώσι with the future indicative as in III. 9, l. 69 etc. But after verbs of *caring* the subjunctive with ὡς or διώσι (not a final clause but an object-clause) is frequently found in Xenophon, cp. 5, l. 36, 36, l. 194.

184. τόκου, 'progeny.' The genitive is 'anticipatory,' cp. VI. 14, l. 74 n.

185. ἀξιοεργοί, 'capable of work.'

186. ἀποικίζει, 'sends to found a colony (ἀποικία).' ἐπιγόνων is not partitive genitive but objective genitive after ἡγεμόνι.

§ 35, 187. ἢ, cp. I. 2, l. 7 n.

189. τῶν οἰκετῶν is partitive genitive depending on οἰς, cp. 37, l. 200, VIII. 5, l. 34.

190. ἔργαστέον sc. ή. The verbal, when used impersonally in the nominative singular neuter, may have an object like its verb. The agent is generally expressed by the dative (*ols*), cp. XIII. 1, l. 4.

191. τούτων σοι ἐπιστατητέον sc. ἔστι, 'you must superintend these.'

§ 36, 192. αὐτῶν, i.e. τῶν εἰσφερομένων.

193. περιττεύειν, 'to remain as a reserve.'

194. κειμένη, 'which is laid down.'

ὅπως...δαπανᾶται, cp. 34, l. 183 n.

196. *ols* δεῖ would be, in full, τούτους *ols* δεῖ ἴμάτια γίγνεσθαι.

197. γίγνηται, 'be made.' σῖτος, 'grain.' καλῶς ἐδώδιμος, 'in good condition for eating.'

§ 37, 199. ἀχαριστότερον, either 'less pleasing (than those which I have mentioned)' or 'rather unpleasant' (cp. 25, l. 138 n.).

200. κάμηη, 'is ill.' τῶν οἰκετῶν with ὁς, cp. 35, l. 189.

201. τούτου...πάντως. The reading of the MSS. is τούτων...πάντων, but the transition from singular (δς) to plural (τούτων πάντων) and back to singular (θεραπεύηται) seems too harsh to be the correct reading. The text as printed (with Cobet's emendations) is not without difficulty, for πάντως has not elsewhere any meaning which exactly fits the sense here; after Homer πάντως means 'at all events' or 'above all' or 'yes certainly,' cp. III. 12, l. 91, XII. 11, l. 55. Possibly the correct reading is to omit ὅτι and τούτων σοι ἐπιμελητέον πάντων altogether; the clause ὅπως θεραπεύηται would then depend on ἐπιμελημάτων.

ἐπιμελητέον. This verb here governs a genitive as well as taking the construction mentioned in 34, l. 183 n., cp. xx. 8, l. 41.

θεραπεύηται, 'may be nursed,' cp. Xen. *Cyr.* III. 2, 12 τοὺς δὲ τετρωμένους λατρὸν καλέσας θεραπεύειν ἐκέλευσεν.

202. ἐπιχαριτώτατον. μὲν οὖν sc. δόξει εἶναι. μὲν οὖν in replies either implies strong affirmation (as in I. 7, l. 44) or, as here, to concede more than was asked, thus correcting the statement, 'nay rather,' cp. XVI. 14, l. 70.

§ 38, 205. ἀγασθεῖς (from ἀγαμai), 'admiring,' with accusative as in XXI. 10, l. 62. ἀγαμai governing the genitive occurs in IV. 21, l. 151.

207. δρά γε, cp. I. 1, l. 3 n.

208. τῆς...ἡγεμόνος, 'on the part of the queen-bee.'

οὕτω διατίθενται πρὸς αὐτήν, ‘are so disposed towards her.’

209. ἐκλίπη sc. τὸ σμῆνος.

210. ἀπολειπτέον εἶναι, ‘that they must leave her,’ cp. 36, l. 190 n. Compare with this passage Vergil’s description (*Georgics* IV. 210 sqq.) of the attachment of bees to their leader.

§ 39, 213. εἰ μὴ πρὸς σὲ τένοι, ‘if they did not refer to you.’

215. διανομή, cp. 33, l. 181, 36, l. 193.

γελοῖα τις, ‘a ridiculous sort of thing,’ i.e. ‘particularly ridiculous,’ cp. Aesch. *P. V.* 696 φόβου πλέα τις εἰ, ‘you are very full of fear,’ cp. VIII. 3, l. 21, VIII. 13, l. 82.

216. φαίνοιτο sc. οὐσα, ‘would prove to be,’ cp. 41, l. 233, VI. 4, l. 19, IV. 7, l. 53 n.

217. εἰσφέροιτο. We should expect εἰσφέρηται, cp. 34, l. 183 n. This is one of the very few examples in Greek prose (all but one of which occur in Xenophon) of the optative in an object clause after an optative in protasis referring to the future.

§ 40, 219. σώζοι. The future indicative would be the normal construction, but it is attracted into the optative by the other optative verbs in this sentence, and particularly by εἰσφέροιτο in the last, cp. XX. 13, l. 66.

220. τετρημένον (the present tense used is τετραίνω), ‘with holes bored in it.’ The proverb εἰς τὸν τετρημένον πλήθος ἀντλεῖν, of labour in vain, refers to the daughters of Danaus (except Hypermnestra) who having slain their husbands during the night after their marriage were punished for their crime in Hades by being compelled everlastingly to pour water into a vessel full of holes; cp. Theophrastus, *Char.*, XI. 15.

221. ὡς belongs before οἱ εἰς τὸν κτλ. in l. 220.

223. καὶ γάρ, ‘for in truth.’

224. τοῦτο...ποιοῦσιν, cp. I. 16, l. 116 n.

§ 41, 225. ἀλλατ, i.e. in addition to that of tending the sick.

227. διπλασίου σοι ἀξία γένηται, ‘she becomes worth twice as much to you as she was,’ cp. 13, l. 82, XX. 24, l. 128 πολλαπλασίου ἀξίους.

229. διακονία, ‘service.’

230. παντὸς ἀξίαν, ‘worth any amount,’ cp. 13, l. 82 etc.

232. τῷ σῷ οἴκῳ with ὠφελίμους.

ἔχει σοι, ‘you have the power to.’

233. φαίνηται sc. ὁν, cp. 39, l. 216.

§ 42. τὸ δὲ πάντων ἥδιστον is an instance of the so-called 'accusative in apposition to the sentence' which follows. A striking example is Eur. *Orestes* 1105 'Ελένην κτάνωμεν, Μενέλεῳ λύπην πικράν, where it is of course not Helen herself but the killing of Helen that is described as λύπην πικράν. A similar accusative occurs in Latin, e.g. Tac. *Ann.* I. 27, *i manus intentantes, causam discordiae et initia armorum*, cp. XI. 3, l. 16.

236. προϊούστης τῆς ἡλικίας, 'with advancing years.'

237. πιστεύης, 'feel confident.'

ὅσῳ...τοσούτῳ are datives of the measure of difference with comparatives, cp. XIV. 10, l. 41.

§ 43, 240. τὰ καλά τε κάγαθά are the attributes of a καλὸς κάγαθός (v. VI. 8, l. 37 n.), moral and material respectively, 'an honourable and comfortable position.'

241. τὰς ἀρετὰς εἰς τὸν βίον, 'good deeds towards the common life.'

Chapter VIII

§ 1, l. 1. ἦ, cp. I. 2, l. 7 n.

τι is adverbial accusative with κεκινημένην.

ἐκ τούτων, 'as the result of this,' i.e. of the conversation reported in the last chapter, cp. I. 1, l. 1 n.

2. τὴν ἐπιμέλειαν, 'her duties of superintending.'

4. ναὶ μᾶς Δλ', cp. II. 2, l. 15 n.

δηχθεῖσαν (from δάκω), 'provoked,' ' vexed.'

6. αἰτήσαντος ἔμοῦ...μοι, cp. II. 15, l. 110 n.

οὐκ εἶχε, 'she was not able.'

§ 2, 9. μηδέν τι, adverbial accusative, cp. III. 8, l. 62.

10. αἰτῶν τυγχάνω. The combination of τυγχάνω with the participle of another verb can often only be rendered by an adverb, 'just now,' cp. I. 4, l. 20 n.

ἴστη...πενία αὕτη σαφής, 'this is manifest poverty.' αὕτη is for τοῦτο, but is attracted to the gender of its complement. This construction is quite regular in Greek, but the similar attraction in Latin occurs less regularly, e.g. Verg. *Aen.* VI. 128 *sed revocare gradum... hic labor, hoc opus est.*

11. τὸ...χρῆσθαι is in apposition to πενία. δεόμενον agrees with

the implied indefinite subject of *χρῆσθαι*. Similarly *τὸ ξητοῦντα...* λαβεῖν below.

13. *τὴν ἀρχὴν μηδὲ ξητεῖν*, 'not to look for it at all,' cp. II. 11, l. 83 *n.*

14. *ἀλλὰ γάρ*, 'but the truth is,' v. I. 16, l. 111 *n.*

15. *ἀλλ' ἐγώ οὐ τάξας σοι παρέδωκα κτλ.*, 'but I (am to blame) for not giving directions, when I handed over to you.' In *τάξας* rather than in *παρέδωκα* lies the predicative force, cp. II. 1, l. 6 *n.* etc.

16. *κενθῶμα* is regularly used as the perfect passive of *τιθέναι*, cp. III. 3, l. 21.

§ 3, 19. *καὶ γάρ*, 'for instance.' *χορός*, a chorus in tragedy or comedy, whose duties included organised movement and singing.

20. *τύχῃ sc. ποιῶν*, cp. 2, l. 10 *n.*

This passage is quoted by Cic. *ap.* Colum. XII. 5.

21. *ταραχή τις*, cp. VII. 39, l. 215 *n.* *ἄτερπτες sc. ἔστιν*.

23. *ἀξιοθέατοι*, cp. III. 4, l. 32.

§ 4, 25. *ἄτακτος μὲν* is contrasted with *τεταγμένη δέ* in l. 36.

ταραχωδέστατον (*sc. ἔστι*), the predicate, is in apposition with *στρατιά* *ἄτακτος οὖσα*, cp. x. 7, l. 51, XII. 15, l. 83.

26. *εὐχειρωτότατον*, 'very easy to overcome.'

27. *δρᾶν* is epexegetical or limiting infinitive after *ἀηδέστατον*, cp. 6, l. 37, v. 18, l. 86 *n.* etc.

ὅνος, ὄπλιτης etc. are in apposition to *στρατιά*, cp. VII. 15, l. 89, etc.

ὅμοιν, (lit. 'together') 'all mixed,' cp. 9, l. 54.

28. *σκευοφόρος* was the servant of the *ὄπλιτης*, who carried his baggage and shield.

29. *ἔχοντες οὕτως*, 'being in this state,' cp. II. 12, l. 90, etc.

31. *τὸν ἑστηκότα*, 'him who is standing still.'

§ 5, 34. *αὐτῶν*, partitive genitive after *οἰς*, cp. VII. 35, l. 189.

οἰς ἀνάγκη φεύγειν refers to the *σκευοφόροι*. But in hand-to-hand fighting only the hoplite was of first-rate importance, and in battles such as those at Plataea and Delium, where large numbers of light-armed troops were present, there is little mention of the achievements of any but the heavy-armed troops. The *ψιλοί*, then, may also be referred to here.

§ 6, 36. *καλλιστον sc. ἔστι*, cp. 4, l. 25.

37. *ἴδειν*, cp. 4, l. 27.

39. ἐν τάξει, 'in order of battle.'

40. κατὰ τάξεις, 'by squadrons.'

ἐλαύνοντας; ἐλαύνειν, 'to ride' or 'to drive,' originally required an object such as ἵππον or ἄρμα, but is commonly used intransitively in Xenophon and elsewhere, cp. IV. 8, l. 64.

41. διευκρινημένους, 'arranged in separate bodies,' cp. 9, l. 57.

§ 7, 44. πορευομένων is genitive absolute (cp. II. 15, l. 110 n.), the indefinite subject being omitted, cp. XX. 20, l. 105.

κάν i.e. καὶ ἔαν.

45. εἰς ἕκαστος = *unus quisque*, cp. XXI. 5, l. 33.

47. ἀεὶ goes with both *κενούμενον* and *ἐπέρχονται*, 'those behind are continually coming up into the space as it is vacated.'

§ 8. **τριτίρης**, 'trireme,' a galley with 174 oarsmen in three tiers sitting obliquely one slightly above the other. At the time of the Peloponnesian war the biggest ships were triremes, but later four-banked and five-banked ships were common. A trireme would be about 120 feet long and 17 feet in the beam, with a draught of six or seven feet.

48. σεσαγμένη (from *σάττω*), 'completely filled.'

φοβερόν, v. VII. 25, l. 139 n. For the neuter cp. 4, l. 25.

49. ταχὺ πλεῖ. From Xen. *Anab.* VI. 4, 2, *Hell.* II. 1, 30, we infer that the speed of a trireme was from 100 to 120 nautical miles per day, or (reckoning the day at 15 to 16 hours) six to eight knots. This was greater than the speed of a merchant ship.

50. οἱ ἐμπλέοντες, 'those on board.'

51. καθηγταὶ i.e. at the oars.

§ 9, 54. διαδι, 'promiscuously,' cp. 4, l. 27.

ἴμβαλοι, 'store away.' The apodosis is *ἡ ἀταξίᾳ ἀν εἰη*, which must be understood after *οἴνωπερ*.

55. δσπρια, 'pulse.'

ὅπότε δέοι, the construction is that of indefinite frequency in past time, cp. VI. 15, l. 79, IX. 12, l. 68, X. 10, l. 71.

56. μαΐης, 'barley-porridge.' **ἄρτον**, 'wheaten bread.' The main diet of the Athenian in classical times was farinaceous. **δψον** (v. V. 3, l. 11 n.), originally meaning cooked meat, was later applied to fish and even to flavourings like salt. Here it means a dish of peas or beans.

διαλέγειν, 'to pick out the grains.'

The second δέοι is after *ει* in l. 54.

57. διευκρινημένοις, 'properly sorted,' cp. 6, l. 41.

§ 10, 58. σύ belongs inside the protasis εἰ...διδόναι, δοκιμασώμεθα being the principal verb. εἰ with the optative in the protasis, with the jussive subjunctive (or imperative) in the apodosis, is an unusual combination.

59. ἀκριβῶς with εἰδέναι.

60. τῶν ὄντων is partitive genitive after ὅτῳ, cp. 5, l. 34.

61. ἐν χάριτι διδόναι, 'to oblige me by giving.'

62. δοκιμασώμεθα, cp. vi. 8, l. 37 n. The middle is not found elsewhere, except in a doubtful reading in Menander.

τὴν προσήκουσαν ἑκάστοις ἔχειν = ἦν προσήκει ἑκάστοις ἔχειν. For the use of the personal instead of the impersonal construction cp. vii. 8, l. 55 n.

66. τά μή sc. σῶα ὄντα. The conditional meaning ('if any are not there') accounts for the use of μή rather than οὐ, cp. xi. 12, l. 78.

ἢ γάρ χάρα αὐτῇ τὸ μή δν ποθήσει, 'for the place itself will miss anything which is not there,' i.e. will betray its absence.

67. ἡ ὄψις is 'the sense of sight.' Translate 'one's eyes.'

τὸ εἰδέναι δπου ἔκαστον ἔστι, 'the knowledge where everything is.'

68. ἔγχειριει, 'will put it into our hands.'

69. ἀπορεῖν χρῆσθαι, 'be in difficulties about their use.'

§ 11, 70. σκευῶν, 'implements,' 'gear.'

71. ἐπὶ θέαν, 'to see it,' cp. iii. 7, l. 50.

Φοινικικόν. The Phoenicians were a great maritime-trading people, whose galleys were to be found all over the Mediterranean and even in the Atlantic. The navies of Tyre and Sidon were at the disposal of the Great King. πλοῖον refers to a merchantman, not to a ship of war.

72. ἀγγεῖφ, 'receptacle,' cp. ix. 2, l. 12.

διακεχωρισμένα, 'put in separate places,' cp. ix. 7, l. 42.

§ 12, 74. ἔυλινων, e.g. oars, rudders, and masts.

πλεκτῶν, i.e. sails and ropes.

75. ἀνάγεται, 'puts to sea.'

κρεμαστῶν, 'rigging.'

78. τοῖς ἀνδράσι συμπεριάγει, 'carries about with it for the crew.'

79. συσσιτίφ, 'mess.'

80. παρὰ πάντα sc. ταῦτα, 'besides all these things.'

φορτίων, 'cargo.'

81. **ναύκληρος**, 'the owner,' 'shipmaster,' who commonly acted as skipper. Notice the force of the middle **ἄγεται**, 'takes *with him*.'

§ 13, 82. **πολλῷ τινι** is dative of the measure of difference qualifying **μείζονι**, cp. VII. 42, l. 237. For this emphatic use of **τις** cp. VII. 39, l. 215 n.

83. **ἐν δεκακλίνῳ στέγῃ συμμέτρῳ**, 'in a room which would hold ten dining-couches comfortably.' The Athenian ate his dinner reclining on a couch, his left arm and shoulder being propped on cushions and his right free to help himself to food or wine.

84. **ός** is the relative corresponding to the demonstrative **οὗτος**.

85. **μαστευτοῦ** (**ἀπ. λεγ.**), 'someone to make a search' (**μαστεύειν** 16, l. 101).

δουσκεύαστα (**ἀπ. λεγ.**), 'not properly arranged.'

86. **δυσλύτως ἔχει**, 'are in a state which makes it difficult to get them free,' cp. I. 21, l. 148, etc.

διατριβήν, 'waste of time.'

87. **τῷ (=τινὶ)** is governed by **χρῆσθαι**.

§ 14, 88. **κυβερνήτου**. The helmsman was in charge of the navigation, and next in command was the **πρωρεύς** ('boatswain') who had charge of the crew in the forecastle and whose duties included keeping the look-out. **διάκονον**, 'mate.'

90. **καὶ ἀπόν**, 'even though not on the spot,' represents **καὶ εἰ** **ἀπειλή**, the protasis of **ἄν εἴποι**, cp. II. 3, l. 19, etc.

91. **γράμματα**, 'letters.'

92. **Σωκράτους καὶ δύστα γράμματα** (*sc. ἔστι*) **κτλ.**, 'how many letters there are in the word "Socrates" and in what relative positions they are arranged,' cp. Xen. *Mem.* iv. 4, 7, where the same illustration is used.

§ 15, 94. **τοῦτον αὐτὸν**, 'this man (*i.e.* the boatswain) in person.' **ἐν τῷ σχολῇ**, 'in his spare time,' *i.e.* while still in harbour.

95. **ἄρα δεῖ**, 'it is likely to be necessary.' **ἄρα** implies an inference, cp. I. 8, l. 46.

96. **τέ** for **δὲ τι**, cp. XIX. 14, l. 92.

97. **εἰ τι συμβαίνοι γίγνεσθαι**, 'in case anything (untoward) were to happen.'

99. **εἰ τι ἀποστατεῖ**, 'whether anything is missing.'

διστραπέλως σύγκειται, ‘is put away awkwardly among other things.’

§ 16, 100. οὐκ ἔγχωρεῖ, impersonal, ‘there is no time.’

102. διδόναι, ‘to hand out.’ δ θεός, i.e. the one referred to in l. 100.

103. βλάκας, ‘careless.’ The idea is that of our slang word ‘slackers.’

ἀπολέση sc. δ θεός.

104. πάνυ ἀγαπητόν sc. ἔστιν ἡμῖν, ‘we must be very well content.’

105. χάρις (sc. ἔστι or δθείλεται) τοῖς θεοῖς, ‘thanks to the gods,’ cp. Xen. *Anab.* III. 3, 14 τοῖς οὖν θεοῖς χάρις δτι κτλ.

§ 17, 108. ἡμῶν, ‘on our part.’ οἱ μέν...ἡμεῖς δέ, ‘while they... yet we....’

109. καὶ μικροῖς οὖσι, ‘though they are small,’ ‘—even small ones—.’

χώρας εύρισκουσι, either ‘find places for things’ or, more probably, ‘find their own places,’ in reference to § 8.

σαλείοντες λοχυρῶς, ‘though they are severely tossed.’

111. τὸ δέον λαμβάνειν, ‘that which it is necessary to get.’

112. διηρημένων ἐκάστοις θηκῶν, ‘though places for putting each thing away separately are provided.’

113. δαπέδῳ, ‘*terra firma*,’ a poetical word.

εἰ is not needed, μὴ εύρήσουμεν being the verb of the protasis introduced by εἰ in l. 108. But the protasis has grown so long that a second εἰ is inserted to pick up the thread (cp. II. 15, l. 105 n.) and a second apodosis (*πῶς οὐκ ἀν κτλ.*) roughly equivalent in meaning to the first (*πάνυ δν ἡμῶν εἴη βλακικόν*) is added.

§ 18, 115. μὲν δή, cp. I. 14, l. 92 n.

116. ἀγαθόν sc. ἔστι. **τετάχθαι σκευῶν κατασκευήν**, ‘that an orderly arrangement of chattels should have been made.’

117. χώραν ἐκάστοις αὐτῶν εὑρεῖν...θεῖναι, ‘to find for each of them a place to put them in.’ θεῖναι illustrates a stage in the development of the infinitive of purpose from the epexegetical infinitive, cp. IV. 6, l. 52 n.

ώς ἐκάστοις συμφέρει, ‘as suits each.’

§ 19, 118. ώς καλόν, exclamatory.

119. κέηται is the only form of the subjunctive of *κεῖματι* which is found.

κανόποια $\ddot{\eta}$ =*καλόποια* $\delta\nu\dot{\eta}$, 'of whatever kind they are.' "Though the sandal was common wear, there were also worn various sorts of slippers, shoes, half-shoes, and boots. The boots, which were supple and graceful, were worn in travelling, running, and hunting; while low shoes, black, white, or red, were often used in town." (Tucker, *Life in Ancient Athens*.)

120. **ἱμάτια κεχωρισμένα.** The ordinary dress, both of men and women, consisted of two garments, the *χιτών* (tunic or frock) and the *ἱμάτιον* (mantle). Though both garments were more or less stereotyped in shape, there was considerable diversity in material, adornment, and colour. *ἱμάτια* is frequently used as the general term 'clothes,' Lat. *vestes*, cp. XII. 10, l. 56.

121. **στρώματα**, 'rugs' or 'mattresses,' whether for beds or for dining-couches (*v.* 13, l. 83 *n.*).

τὰ ἀμφὶ τραπέζας, 'the appointments of tables,' cp. IX. 7, l. 41. The Athenian did not manipulate his food with a knife and fork, but used his fingers and a piece of bread for the most part, though spoons were occasionally necessary for gravy, etc. The practice of dining on couches at separate small tables would involve a considerable supply of dishes. Table-napkins were unknown, bread being used for wiping the fingers.

122. δ; *καταγελάω* usually governs the genitive.

πάντων goes with *μάλιστα*.

123. **σεμνός**, 'solemn,' 'grave.' **κομψός**, 'witty.'

124. **εὔρυθμον**, 'graceful.' It is the description of domestic utensils by such a word that would be found amusing. *ρύθμος*, a due proportion or symmetry of parts, in anything from music to a cooking-pot, was a dominant feature of the Greek ideal (and as to the Greeks ethic and aesthetic were interwoven, it becomes a moral virtue of character). "Their mere household crockery, their common pots and pans, are cast in shapes so exquisitely graceful, and painted in designs so admirably drawn and composed, that any one of them has a higher artistic value than the whole contents of the Royal Academy." (G. Lowes Dickinson, *The Greek View of Life*.)

εὐκρινῶς, 'arranged in an orderly manner.'

§ 20, 125. **πον,** 'I suppose,' 'you will admit,' cp. XVII. 2, l. 9. **τούτου**, *i.e.* **τοῦ εὐκρινῶς κείσθαι**.

126. χορὸς γὰρ σκευῶν ἔκαστα φαίνεται, ‘for each set appears as an ordered row of utensils.’

127. τὸ μέσον τούτων, ‘the space between these sets.’

129. κύκλιος χορός, ‘a cyclic chorus,’ was one whose dancing was in a ring round an altar; the phrase generally referred to the dithyrambic choruses associated with the worship of Dionysus, as distinct from the dramatic choruses, which were arranged in a square.

130. καθαρόν, ‘clear,’ ‘open.’

§ 21, 131. εἰ, ‘as to whether.’

132. πεῖραν λαμβάνειν, ‘to make trial of,’ ‘to test,’ cp. XVII. 1, l. 6, xx. 13, l. 67.

133. τι, adverbial accusative, cp. IV. 5, l. 34.

134. οὐδὲ τοῦτο, ‘not about this either,’ accusative of respect with ἀθυηῆσαι.

135. τὸν μαθησόμενον, ‘someone who will learn.’ An idea of purpose is implied, cp. IV. 15, l. 113.

§ 22, 137. δέππου, cp. XVII. 12, l. 83 n. μυριοπλάσια ἡμῶν ἀπαντα ἔχει, ‘has in all ten thousand times as much as we have,’ cp. II. 3, l. 23.

138. τῶν οἰκετῶν. Only the poorest Athenian women went to market themselves. Sometimes the husband made the purchases, but more often it was a slave. In Theophrastus the Stupid Man quarrels with his slave for not having bought cucumbers, and the Distrustful Man, having sent his slave to market, sends another to ascertain what price he gave; the Shameless Man, the Gross Man, and the Penurious Man, on the other hand, do their own marketing.

140. οὐδεὶς sc. τῶν οἰκετῶν.

εἶδὼς φανεῖται, ‘will be found to know,’ cp. IV. 7, l. 53 n.

δποι χρὴ ἐλθόντα λαβεῖν ἔκαστα. “The buyer knows exactly where to go to find bread or fish or green cheese or vegetables or oil.... Each kind of commodity has its own stand or ‘ring.’” (Tucker, *Life in Ancient Athens*.)

142. κεῖται sc. ἔκαστα.

§ 23, 143. καὶ ταῦτα ἔνοτε ἀντιζητοῦντα, ‘and that sometimes when he is at the same time looking for you.’ καὶ ταῦτα or καὶ τοῦτο (the accusative, standing for a part of the sentence previously expressed,

as here for *ἀνθρωπον* (*ζητῶν*) in this use is frequent and idiomatic, cp. XI. 3, l. 15, XVII. 6, l. 37, XX. 28, l. 154, and II. 5, l. 37.

145. *πρὸν*, v. II. 9, l. 67 n. *ἀπέιποι*, 'give it up.'

146. *τὸ μὴ εἶναι τεταγμένον*, 'the fact of its not having been arranged.'

Chapter IX

§ 1. l. 1. *καὶ τί δῆ;* 'well, and what was the result?'

2. *ῶν=τούτων ἄ*, cp. III. 13, l. 101 n. *ἐσπούδαξες διδάσκων*, 'you were so earnest in teaching her.'

3. *τί δέ* (sc. *ἄλλο*), *εἰ μή γε* is a way of introducing a stronger statement than the plain affirmative answer to the question. In 2, l. 9 it has a less emphatic meaning.

4. *φανερὰ τὴν ἡδομένη*, personal for impersonal construction, cp. I. 19, l. 135, VII. 8, l. 55 n.

ἰσχυρῶς, 'mightily,' 'exceedingly.'

5. *εὐπορίαν*, 'solution.'

6. *ἡπερ*, 'as,' cp. III. 9, l. 64.

§ 2. 9. *τί δέ*, *εἰ μή γε*, cp. I. l. 3 n. *τὴν δύναμιν*, 'the capacities.'

10. *ποικίλμασι*. "Of decorative fixture there was little. Beyond the patterns in the cement floor there was scarcely anything except stucco ornaments and coloured traceries on the ceiling." (Tucker, *Life in Ancient Athens*.) It is to the stucco ornamentations on cornices that *ποικίλμασι* probably refers.

11. *οἰκήματα*, 'rooms.'

12. *πρὸς αὐτὸν τοῦτο διώς κτλ.*, 'with this special object, that they may be receptacles (cp. VIII. 11, l. 72) as convenient as possible for...'

14. *ῶστε αὗτα ἐκάλει κτλ.*, 'so that the very rooms invited what was appropriate to each one of them.'

§ 3. 15. *γάρ* introduces the particular instances of the general statement previously made, v. IV. 5, l. 37 n.

Θάλαμος, 'store-room.'

ἐν δόχυρῳ ὄν, 'being secure' because it was in the interior of the house, cp. VII. 19, l. 111.

16. *πλεῖστου δέια*, cp. VII. 13, l. 82.

16. *στρῶματα*, cp. VIII. 19, l. 121 n.

17. *σῖτον*, 'grain' or 'flour,' cp. VII. 36, l. 197.

18. φανά, 'well-lighted,' a word much used by Plato.

δεόμενα...έστι, cp. VII. 21, l. 118 n.

§ 4, 19. διαιτητήρια (ἀπ. λεγ.), 'living-rooms.'

20. κεκαλλωπισμένα, in contrast with the store-rooms, which had no adornment, v. 2, l. 10 n.

τοῦ θέρους, 'in summer,' cp. x. 9, l. 62 n., XVI. 11, l. 50. Practically identical words are found in Xen. *Mem.* III. 8, 8 of the construction of a house.

22. τὴν οἰκίαν, anticipatory accusative, cp. VI. 14, l. 74 n.

23. ἀναπέπταται (from ἀναπεπάντυμι), 'lies open.' In *Mem.* III. 8, 9 Xenophon makes Socrates say ἐν ταῖς πρὸς μεσημβρίαν βλεπούσαις οἰκίαις τοῦ μὲν χειμῶνος ὁ ἥλιος εἰς τὰς παστάδας (colonnade or piazza) ὑπολάμπει, τοῦ δὲ θέρους ὑπέρ ημῶν αὐτῶν καὶ τῶν στεγῶν πορευόμενος σκιὰν παρέχει. οὐκοδομεῖν δεῖ ὑψηλότερα μὲν τὰ πρὸς μεσημβρίαν (*i.e.* the parts on the *north* side of the court), ἵνα ὁ χειμερινὸς ἥλιος μὴ ἀποκλείηται, χθαμαλώτερα δὲ τὰ πρὸς ἄρκτον, ἵνα οἱ ψυχροὶ μὴ ἐμπίπτωσιν ἀνεμοῖ. "These instructions bring home to us the difference between a Greek and a modern house; while we think of the external aspects, and the windows that face outward on each side, a Greek regards a house from inside, and thinks of the various sides that face into the court in the middle" (Prof. E. A. Gardner in *C. G. S.*).

§ 5, 25. γυναικωνῖτιν, 'women's quarters.' There are differences of opinion among scholars as to whether the women's quarters occupied the inner court, and, indeed, as to whether the Greek house normally consisted of two courts or not.

βαλανωτῆ, 'locked with a bolt-pin.' *βάλανος*, an iron peg, passed through a hole in the wooden bar (*μόχλος*) which was put across the inside of the door and went into a hole in the door-post (*βαλανοδέκη*), so that the bar could not be removed until the peg was taken out. This was done with a hook (*βαλανάγρα*) shaped to catch the head of the peg.

28. γνώμης, 'consent.' οἱ μὲν...οἱ δέ, 'while the good ones, etc.,' cp. VIII. 17, l. 108.

29. εἰνούστεροι sc. γίγνονται, 'become more loyal.'

ώς ἐπὶ τὸ πολύ, cp. III. 11, l. 85.

30. εὐπορώτεροι, 'readier,' 'more prone.'

§ 6. 32. ηδη κατὰ φυλὰς διεκρίνομεν, 'we at once set about sorting into classes.'

33. ἔπιπλα, cp. III. 2, l. 14 n.

τῆρχμεθα...ἀθροῖσοντες. *ἀρχομαι* with the infinitive implies the intention to do a thing not already begun; with the participle it refers to a continued action already begun, cp. XI. 8, l. 42.

34. ἀμφὶ θυσίας, cp. II. 5, l. 34 n. Good Attic would use περὶ, but Xenophon frequently uses Ionic idioms. The sacrificial implements would include the bowl for the purifying water, the flat basket in which barley was brought to be sprinkled on the victim's head, and perhaps the club which was used to stun the victim.

36. στρώματα, cp. VIII. 19, l. 121 n.

37. ὑποδήματα, cp. VIII. 19, l. 119 n.

§ 7. 39. ταλασιουργικῶν, cp. VII. 6, l. 40.

σιτοποιικῶν, i.e. for grinding corn into flour, cp. 3, l. 17 n.

40. ὄψιοποιικῶν, cp. VIII. 9, l. 56 n.

τῶν ἀμφὶ λουτρῶν. These would include oil-flasks (cp. n. on XIX. 13, l. 81) and scrapers made of bronze, together with vessels for pouring water.

41. ἀμφὶ is short for τῶν ἀμφὶ. τὰ ἀμφὶ μάκτρας are 'kneading-troughs.' ἀμφὶ τραπέζας, cp. VIII. 19, l. 121 n.

42. διεχωρίσαμεν, cp. VIII. 11, l. 72.

ἀεὶ, 'regularly.'

43. θειατικά (ἄπ. λεγ.), 'for feasts.'

§ 8. τὰ κατὰ μῆνα δαπανώμενα, 'the things which are consumed month by month.'

44. τὰ εἰς ἐνιαυτὸν ἀπολελογισμένα, 'what had been estimated to last for a year.'

45. κατέθεμεν, 'we put aside,' cp. 10, l. 59.

46. ὅπως πρὸς τὸ τέλος ἐκβῆσται, 'how they will turn out at the end (of the year).'

48. διηγέγαμεν from διαφέρειν, 'to carry different ways.'

§ 9. 49. καθ' ἡμέραν, 'day by day.'

51. εἴ τι (= δ τι, cp. I. 7, l. 41) ἀλλο τοιοῦτον sc. ἔστιν ϕ χρῶνται.

52. αὐτοῖς τοῖς χρωμένοις, 'to the actual users.'

§ 10. 54. διὰ χρόνου, 'at intervals.'

55. ταρίq, 'housekeeper.'

56. ἀπαριθμήσαντες καὶ γραψάμενοι ἔκαστα, 'when we had taken and noted down an accurate inventory of each class.'

58. δὴ δέοι sc. διδόναι.

59. ἀπολαμβάνουσαν, 'when getting them back.'

60. διθενπερ κτλ. The antecedent, *eis τὴν χώραν*, is omitted.

§ 11. τὴν δὲ ταμίαν ἐποιησάμεθα ἐπισκεψάμενοι, 'when we appointed the housekeeper we investigated...', cp. vi. 14, l. 76 n.

62. ἐγκρατεστάτη γαστρός, cp. II. 1, l. 5.

63. τὸ μνημονικόν, 'the gift of memory.'

64. τὸ προνοεῖν κτλ. καὶ σκοπεῖν are objects of ξχεῖν like τὸ μνημονικόν.

66. ἀντιτιμήσεται. For the future middle in passive sense cp. II. 8, l. 58.

§ 12, 67. εὐνοϊκῶς ξχεῖν, cp. I. 21, l. 148, etc.

68. δτ' εὐφραινούμεθα, cp. VIII. 9, l. 55 n. εὐφροσυνῶν; for the plural cp. I. 20, l. 140 n.

μεταδιδόντες, 'giving her a share of....'

70. συναύξειν, 'join in improving,' cp. III. 10, l. 80.

71. ἐπιγιγνώσκειν αὐτὴν ποιοῦντες, 'taking her into our confidence.'

§ 13, 72. δικαιοσύνην αὐτῇ ἐνεποιούμεν, 'we created in her a sense of right (and wrong).' The dative is governed by the *ἐν* in the verb.

74. ἐπιδεικνύοντες sc. τοὺς δικαίους.

πλουσιώτερον sc. τὸν βίον (the cognate accusative); or it may be the adverb.

75. ἐλευθερώτερον, 'more like that of a free person.' βιοτεύοντας, cp. I. 23, l. 167.

76. καὶ αὐτὴν δέ κτλ., 'and so we installed her in this position,' i.e. 'made her our housekeeper'; or possibly 'we put her in the position of the just servants who earn honours and rewards' is meant.

§ 14, 77. ἐπὶ, 'besides.'

78. οὐδὲν ὅφελος sc. ξσται.

79. αὐτῇ, 'personally.' ὅπως διαμένῃ, cp. VII. 34, l. 183 n.

82. γράψωνται, 'place upon the statute-book.'

νομοφύλακας, 'guardians of the law,' public officers whose duty was to oppose unconstitutional actions, and in particular to see that

persons holding official positions kept strictly within the law. There were seven *νομοφύλακες* at Athens, chosen annually by lot.

προσαιροῦνται—notice the force of the compound—‘in addition they choose,’ cp. II. 1, l. 10.

§ 15, 85. *νομίσαι...καὶ αὐτὴν νομοφύλακα...εἶναι*, ‘to regard herself also as being a *νομοφύλακες*.’

88. *φρούραρχος*, cp. IV. 7, l. 53.

89. *δοκιμάζειν εἰ*, ‘to test whether,’ cp. VI. 8, l. 37 n.

καλῶς ἔχει, cp. I. 21, l. 148, etc.

ἡ βουλή, ‘the Council’ of the Five Hundred (after the reforms of Cleisthenes: it originally had 400 members, cp. XIV. 4, l. 15 n.) at Athens, appointed by lot from among citizens over thirty years of age, fifty from each tribe. One of its most important functions was that of *δοκιμαστα* (‘scrutiny’); it scrutinised the archons and the candidates chosen for the new Council, looked after the building and repair of the fleet, inspected public buildings, and reviewed the cavalry, with powers to reject unsuitable men or horses.

91. *βασιλισσαν*, a later form for *βασιλεῖα*, not approved by Attic writers (except as meaning the wife of the *ἄρχων βασιλεύς*).

ἀπὸ τῆς παρούσης δυνάμεως, ‘from the resources at her disposal.’

93. *δεόμενον*, ‘deserving.’

§ 16, 94. *οὐκ ἀν ἀχθούτῳ δικαίως εἰ κτλ.*, ‘she would not do right to be vexed at my imposing more trouble upon her.’ For *εἰ=δη* after a verb of emotion cp. V. 11, l. 50 n.

96. *μέν*, translate by means of a subordinate clause, ‘while...,’ cp. VIII. 17, l. 108.

97. *τοσοῦτον δύον*, ‘only so far as.’ For the infinitive cp. XI. 18, l. 111.

98. *οὐδενί* is neuter.

99. *αὐτῶν=χρημάτων*. *μή δῷ sc. χρῆσθαι*.

100. *ὅ τι ἀν βούληται ἐκάστῳ χρῆσθαι*, ‘to do whatever he likes with each.’

§ 17, 101. *σφιζομένων sc. τῶν χρημάτων*. *δημοσίεις sc. ἐστι*.

§ 18, 105. *πώς* is the indefinite, *not* the interrogative *πῶς*; its accent is that of the enclitic *σοι*.

106. *τί δέ, εἰ μή γε*, cp. I. 1, l. 3 n.

οὐκ ὅρθῶς γιγνώσκοιμι, εἰ οἰούμην κτλ. The *Oratio Recta* would be *οὐκ ὅρθῶς γιγνώσκεις, εἰ οἴει*.

107. εἰ οἰδην χαλεπὴ ἐπιτάγγειν διδάσκων, 'if I thought I was imposing a troublesome task in telling her....'

108. χαλεπότερον ἄν sc. ἐπέταττον.

109. ἔφη φάνατ, 'he said she told him,' cp. VII. 18, l. 102.

110. τῶν οἰκείων ἀγαθῶν, 'the property which belonged to the house.'

§ 19, 111. πεφυκέναι...ἡδιον, 'to be naturally more pleasant.'

Ἔφη anticipates ἔφη in l. 115. It is inserted at the beginning to make it clear who the speaker is.

114. Ιδια δύτα εὐφραίνει, 'give her pleasure because they are her own.'

115. τῇ σώφρονι with ἡδιον, 'in the eyes of the sensible woman,' cp. V. 20, l. 101, VII. 14, l. 87 n.

Chapter X

§ 1, 3. νὴ τὴν "Ἡραν, cp. XI. 19, l. 113.

ἀνδρικήν, predicative.

5. τοίνυν, 'as well,' cp. V. 2, l. 8.

6. μεγαλόφρονα αὐτῆς, 'high-minded points in her character.' ἃ, 'as to things in which,' accusative of respect, cp. V. 13, l. 59.

8. τὸ ποῖα; The article is frequently used with ποῖος when the question implies a noun which is defined by the context, cp. XV. 2, l. 14.

9. Ζεῦξις of Heraclea, who lived at the end of the fifth century B.C., was one of the first Greek painters to develop the study of perspective, to give relief to his subjects by means of light and shade, and to paint with a view to the production of a beautiful picture rather than to the illustration of a mythological story. He won great fame for his paintings of female figures, a picture of Helen in the temple of Hera at Croton being particularly renowned for its beauty.

10. γραφῆ. This word was used to refer to any kind of representation by means of lines, i.e. to drawing no less than to writing.

§ 2, 12. ἐντεῦθεν, 'thereupon,' cp. XI. 1, l. 1.

13. ἐντετριμμένην πολλῷ ψιμυθίῳ, 'anointed with much lead carbonate.' ἐντρίβειν, 'to rub in,' is especially used of unguents or cosmetics.

14. ψιμυθίῳ (Lat. *cerussa*), 'carbonate of lead,' was regularly used as a white pigment for the skin: cp. Aristoph. *Eccles.* 878 ἐγώ δὲ καταπεπλασμένη ψιμυθίῳ | ἔστηκα : *ibid.* 929, 1072.

15. ἄγχούσῃ, 'dyer's bugloss' or 'alkanet,' a plant of the family *Boraginaceae* whose roots yield a red dye. It is related to the garden-flower *Anchusa*. The use of its dye as a cosmetic is referred to in Aristoph. *Eccles.* 929, *Lys.* 48.

16. τῆς ἀληθείας, 'than reality.'

ὑποδήματα... ὑψηλά, not made so by high heels—the present form of an enduring fashion—but by layers of cork in the soles.

17. μεῖζων, 'taller.'

§ 3, 18. ποτέρως, 'in which of the two cases.'

ἀξιοφίλητον, 'worthy to be loved.'

20. αὐτὰ τὰ δυντα, 'my actual possessions.'

21. πλείω τῶν δυντων, 'more than I really have.'

24. κίβδηλον, 'counterfeit,' 'spurious,' cp. xix. 16, l. 110.

δρμους ὑποξίλους, 'collars of wood coated with gold,' i.e. pretending to be gold, but only shams. Gold necklets were frequently worn as ornaments by Greek women.

25. πορφυρίδας ἔξιτήλους, 'purple garments that will fade,' i.e. not coloured with the genuine purple dye.

§ 4, 27. ὑπολαβοῦσα, 'in reply,' i.e. 'taking up' the discourse.

28. εὐφήμει, 'hush!' The word εὐφημέω, meaning originally 'to use words of good omen,' came to mean 'to avoid using ill-omened words' and hence, as the safest way of ensuring this, 'to keep silence.' εὐφημεῖτε was the cry of the heralds at the beginning of a religious festival. In conversation εὐφημεῖ indicates that the speaker is shocked by the words he has heard, cp. Aristoph. *Nub.* 298.

μή γένοιο, the pure optative, expressing a wish.

29. ἀσπάσασθαι ἐκ τῆς ψυχῆς, 'to cleave to you with all my heart.'

31. οὐκοῦν, cp. I. 6, l. 32 n.

συνεληλύθαμεν... ὡς... κοινωνήσοντες, 'have we come together in wedlock on the assumption that we are going to share...?'

§ 5, 37. ἐρρωμένον, cp. xi. 10, l. 64, 20, l. 121, v. 17, l. 80 n.

38. τῷ δυτὶ, 'in reality,' cp. II. 9, l. 61.

εὐχρως, 'of a good colour,' 'of a healthy complexion.'

39. μέλτῳ, 'red lead' or 'ochre.'

40. ἀνδρεικέλφ, 'flesh-coloured pigment.' But it was customary for women to rub lamp-black or sulphuret of antimony under their eyes and on their eyebrows, and ἀνδρεικέλον would not naturally be

used for the eyes. Bekker in consequence wishes to read μίλτῳ ἡ ἀνδρεικέλῳ ἀλειφόμενος καὶ τοὺς δόθαλμοὺς ὑπαλειφόμενος, and this is supported by 6, ll. 43-45.

41. συνεῖην sc. σοι.

παρέχων ὄραν καὶ ἀπτεσθαι, 'presenting to your sight and touch,' cp. I. 8, l. 54 n.

§ 6, 43. οὗτ' ἀν μύλτου ἀπτοιμην ἥδιον ἡ σοῦ, cp. VII. 9, l. 57 n.

45. ὑπαληλιμμένους from ὑπαλείφω.

§ 7, 47. καὶ ἐμέ, 'that I too.' εἰπεῖν ἔφη, 'told me he said,' cp. VII. 18, l. 102, etc.

51. ἥδιστον. For the neuter adjective as predicate cp. VIII. 4, l. 25.

52. καθαρόν, 'genuine,' 'unmixed,' 'in its natural state,' cp. XVIII. 8, l. 57.

§ 8, 54. δύναιντ' ἀν, potential, cp. I. 2, l. 7 n.

ἀνεξελέγκτως, 'without being questioned.'

55. ἀνάγκη ἀλλοκεσθαι, 'are inevitably found out.'

57. πρὶν παρασκευάσασθαι, 'before they have got ready,' 'dressed,' cp. II. 9, l. 67 n. on the constructions of πρὶν.

ἐλέγχονται, 'they are found out.'

58. βασανίζονται, 'they are convicted' (by the tears washing off the cosmetic). *βασανίζειν* is literally 'to rub upon the touchstone' (*βάσανος*).

ἀληθινῶς κατωπτεύθησαν, 'they are discovered in their true state.' The aorist is 'gnomic,' cp. I. 23, l. 166 n.

§ 9, 62. τὸ δέ, εἰ μή γε, cp. IX. 1, l. 3 n.

τοῦ λοιποῦ sc. χρόνου, 'for the future.' This genitive of *time within which* is partitive in origin, cp. IX. 4, l. 20, XVI. 11, l. 50.

63. ἐπραγματεύσατο, 'busied herself about,' 'practised.'

64. πρεπόντως ἔχουσαν, 'in a befitting condition,' cp. I. 21, l. 148, etc.

65. ἔχοιμι, 'I could.'

66. ως, 'how.' ἀν φαίνοιτο (sc. οὖσα, cp. VI. 4, l. 19 n., IV. 7, l. 53 n.) is potential.

§ 10, 68. καθῆσθαι, 'to lead a sedentary life,' cp. IV. 2, l. 15 n.

69. δεσποτικῶς, 'like a mistress,' in contrast with δονλικῶς.

71. ἐπίσταιτο. The optative is that of the indefinite construction in past time, cp. VIII. 9, l. 55.

δ τι δὲ χείρον sc. ἄλλου ἐπιστρατο.

Notice the force of the preposition in ἐπιδιδάξαι and ἐπιμαθεῖν, 'to add to her subjects of instruction' and 'to learn something new,' cp. v. 5, l. 26 ἐπιφιλοπονεῖσθαι.

74. **κατὰ χώραν ἔχει** ήν δε, 'are in the place in which they ought to be.' For the adverbial phrase with ἔχει cp. vi. 7, l. 34 n.

75. **ἄμα...περίπατος**, 'to combine her domestic duties with walking exercise.'

§ 11, 76. γυμνάσιον, 'physical exercise.'

77. **δεινσται**, 'moisten,' refers to the addition of water to flour preparatory to kneading.

78. **ἀναστέναι καὶ συνθεναι**, 'shake out and fold.'

γυμναζομένην δὲ οὔτως. The participle represents the protasis εἰ γυμνάζοιτο, cp. II. 3, l. 19, etc.

80. **εὐχροωτέραν**, cp. 5, l. 38.

§ 12, 81. ἀνταγωνίζεται, 'is set against,' 'is in competition with.'

82. **πρεπόντως τε**. This use of τε = καὶ, joining the second member to the first, is frequent in poetry but rare in prose.

83. **κινητικὸν γίγνεται**, 'serves to attract (the husband).'

ἄλλως τε καὶ, 'especially,' cp. III. 9, l. 70, IV. 20, l. 143 n.

84. **τὸ ἐκοῦσαν χαρέζεσθαι προσῆ**, 'the willingness to please him is also present.' **ἀντί**, 'as against.'

§ 13, 86. σεμνῶς, 'ceremoniously,' 'in state,' with **καθήμεναι**, cp. VIII. 19, l. 123.

πρός, 'in comparison with,' 'against.'

87. **κρίνεσθαι παρέχουσιν ἁντράς** (*se praebent*), 'expose themselves to be judged.' For the infinitive cp. 5, l. 41.

88. **οὕτως** with **κατεσκενασμένη**.

εὖ τοθι is parenthetical, cp. XVII. 10, l. 66.

Chapter XI

§ 1, l. 1. ἐντεθθεν, 'thereupon,' cp. x. 2, l. 12.

3. **τὴν πρώτην** (sc. ὥραν or δύν), 'for the present,' 'to begin with,' an adverbial accusative frequently found, cp. Xen. *Mem.* III. vi. 10 περὶ πολέμου συμβουλεύειν τὴν γε πρώτην ἐπισχήσομεν. A similar phrase is **τὴν ἀρχήν** in II. 11, l. 83.

4. **ὑμῶν**, objective genitive after **ἐπαίνου**.

5. ἐφ' οἷς, 'the circumstances by reason of which.' The antecedent is omitted. For the causal use of ἐπὶ cp. II. 4, l. 26 n.

8. εἰδῶ, subjunctive of οἶδα. For χάριν οἶδα cp. II. 15, l. 112, VII. 37, l. 203.

§ 2, 10. ποιῶν διατελῶ, 'am continually doing,' cp. 22, l. 132.

11. μεταρρυθμίσης, 'reform,' v. VIII. 19, l. 124 n. on φυθμός.

§ 3, 13. πῶς ἀν δικαίως μεταρρυθμίσαιμι, 'what right have I to correct?' The protasis is contained in the adverb, cp. VI. 7, l. 34.

14. ἀπειργασμένον καλὸν τε κάγαθόν, 'a finished gentleman': cp. Plato, *Rep.* 566 A ἀπειργασμένος τύραννος. For καλὸς κάγαθός v. VI. 8, l. 37 n.

15. καὶ ταῦτα ἂν, 'especially as I am,' cp. VIII. 23, l. 143 n.

ἀδολεσχεῖν δοκῶ, 'have the reputation of being garrulous.' Eupolis, the contemporary and rival of Aristophanes, refers to Socrates thus (*Fr. inc.* x: Mein. II. 553): μισῶ δ' ἔγώ καὶ Σωκράτην τὸν πτωχὸν ἀδολεσχην, δις τᾶλλα μὲν πεφρόντικεν, ὅπερεν δὲ καταφαγεῖν ἔχοι τούτουν κατημέληκεν; and Lucian (*Ver. Hist.* 17) uses a similar phrase: εἴδον δὲ καὶ Σωκράτην τὸν Σωφρονίσκου ἀδολεσχοῦντα μετὰ Νέστορος καὶ Παλαμήδους.

16. ἀερομετρεῖν (ἄπ. λεγ.), 'to measure the air,' i.e. to lose oneself in vague speculations. Aristophanes, satirising Socrates in *The Clouds*, introduces him suspended in a basket, saying ἀεροβατῶ καὶ περιφρονῶ τὸν ἥλιον. One of the accusations against Socrates at his trial was that of being τὰ μετέωρα φρονιστής, one who speculates on transcendental matters (v. Introd. pp. xx, xxi).

τὸ πάντων δὴ ἀνοητότατον δοκούν εἶναι ἔγκλημα, an 'accusative in apposition to the sentence,' cp. VII. 42, l. 233 n.

17. πένης καλοῦμαι, cp. the quotation from Eupolis in note on l. 15.

§ 4. μεντᾶν, i.e. μέντοι ἂν, cp. I. 6, l. 36.

18. τῷ ἐπικλήματι τούτῳ is the causal dative, cp. 5, l. 24.

21. πολὺν λόγον ἔχόντων, 'holding much discussion.'

22. καὶ δῆτα, 'actually' (otherwise than in answering a question) expresses surprise, indignation, or irony.

23. εἰ, 'whether.'

§ 5, 24. ὡς οὐδὲ ὑγιαίνοντα τῷ ἐρωτήματι, 'as though I were not of sound mind to ask such a question.'

τῷ ἐρωτήματι is causal dative, cp. 4, l. 18.

26. ἀνέκυψα, 'I lifted my head again,' or, as we should say, 'I breathed again.'

ἅπτα is frequently used of oblique inference, as here, from the words of another, and generally in this use implies surprise, cp. I. 8, l. 46, XVIII. 9, l. 61 n.

§ 6, 28. ὡς θεμιτὸν ὅν, accusative absolute, cp. II. 7, l. 50 n.

29. δι τι ἀν δύνωμαι κτλ., 'in whatever respect I can....' The antecedent τοῦτο (adverbial accusative with μημεῖσθαι) is to be understood.

31. ἀπὸ τῆς αὔριον ἡμέρας with ἀρξάμενος.

32. πᾶσα ἡμέρα. Socrates is probably alluding ironically to the superstitions of the Athenians that certain days were lucky and certain days unlucky.

33. ὡς=ῶστε, cp. VI. 11, l. 56.

§ 7, 34. μέν, translate by 'although,' cp. IX. 16, l. 96 n.

35. ἀ ἐγώ πειρῶμαι κτλ., 'the principles which I try to follow as I pass through life.' For the participle containing the principal predicative meaning cp. II. 1, l. 6 n. δοσον δύναμαι, cp. 22, l. 133.

§ 8, 37. γάρ, cp. IV. 5, l. 37 n.

39. ἐπιμελεῖσθαι. The article τοῦ must be supplied.

ὅπως ταῦτα περαίνηται, cp. VII. 34, l. 183 n.

οὐ θεμιτόν=nefas, 'impossible.'

40. φρονίμοις οὗτοι includes both τοῖς μέν and τοῖς δέ in l. 41.

41. οὕτω δή introduces the principal sentence, all that precedes being the subordinate clause introduced by ἐπει καταμεμαθηκέναι δοκῶ.

42. ἄρχομαι...θεραπεύων, 'I begin by worshipping,' cp. IX. 6, l. 33 n.

43. ὡς with the indefinite construction, 'in whatsoever way.'

45. καλῆς σωτηρίας, 'preservation without dishonour.'

46. πλούτου καλῶς αὐξομένου, 'increase of wealth by honourable means.'

§ 9, 48. γάρ δή, 'really,' cp. VII. 3, l. 20.

ὅπως πλουτῆς, cp. 8, l. 39.

49. πράγματα, 'trouble.'

51. καὶ πάνυ γ', cp. III. 1, l. 11.

52. ὡν for ᾧ, attracted into the case of the antecedent, cp. IV. 8, l. 69 n.

54. μηδέν and τὸ κατ' ἔμε ('so far as I am concerned') are both adverbial accusatives.

§ 10, 56. καὶ γάρ, 'indeed.'

57. δυνατοῦ γε ἵσχυρῶς ἀνδρός, 'befitting a really influential man.' The genitive is partitive.

πῶς γάρ οὖ; 'how could it be otherwise?'

59. ἀνεν τοῦ ἄλλων δεσθαι, 'independently of (lit. 'without needing') others.'

60. ἀγαπῶσιν, 'are content,' cp. VIII. 16, l. 104.

61. οἱ δυνάμενοι is a *nominativus pendens*, cp. I. 14, l. 94 n.

62. περιποιεῖν, 'to accumulate a surplus.'

63. ἐπικουφίζειν, 'to support.' The word is used in its literal sense of 'listing up' in XVII. 13, l. 97.

64. βαθεῖς (from the meaning 'deep,' 'abundant'), 'rich.'

ἐρρωμένους, cp. 20, l. 121, v. 17, l. 80 n.

§ 11, 67. ἀφ' ὀνπερ ἥρξω. The antecedent ἀπὸ τούτων has to be supplied, cp. III. 5, l. 40. This refers back to the speech of Ischomachus in § 8.

68. θέμις is sometimes indeclinable, like *fas*. Here it is used as the accusative with *εἰναι* after *ἐπιμελεῖ* understood. *ἐπιμελεῖσθαι* in this dialogue is more frequently followed by an object-clause with *ὡς* or *ὅπως* than by the infinitive (as in 8, l. 39 for example), but cp. 17, l. 106.

69. καλῶς σώζεσθαι, 'to escape alive without dishonour,' cp. 8, l. 45.

χρηματίσεως, 'money-making.' The word occurs with this meaning only here and in XX. 22, l. 116.

70. περί occurs only in the margin of one MS.

§ 12, 73. ἀκόλουθα ἄλληλων, 'consequent one upon another,' cp. III. 2, l. 12 n.

74. ἐκπονοῦντι, 'if he works it off.' *ἐκπονεῖν* is used elsewhere in Xenophon of assisting the digestion by physical exercise.

77. κάλλιον sc. ἔστι, 'it is comparatively honourable,' cp. VII. 25, l. 138 n.

78. μὴ καταμαλακιζομένῳ, 'if he does not become effeminate.' *οὐ* with the participle would mean 'for a man who in fact is becoming....' Cp. VIII. 10, l. 66.

§ 13, 80. μέχρι τούτου...ὅτι...φήσ, 'so far...in that you say.'

81. ἐκπονοῦντα κτλ., 'that it is by working...that a man gets...', cp. II. 1, l. 6 n.

83. ὅποιω πόνῳ χρῆ πρὸς τὴν εὐεξίαν, 'what kind of work you make use of with a view to the attainment of a good state of health.'

84. ὥστε, 'how.'

85. ὡς for ὥστε, cp. 6, l. 33, vi. 11, l. 56.

86. ἐπιστήνειν, 'to strengthen,' only here in this transitive sense. ἀν πυθοίμην, cp. I. 2, l. 7 n.

§ 14, 88. τοίνυν, 'well then,' assenting to a request.

89. ἐθύμαι from ἐθίζω.

ἥντικ' ἀν κτλ., 'at an hour when I should still find at home anyone whom I happened to want to see.'

91. κατὰ πόλιν, 'in town.' The omission of the article in such phrases is common: cp. v. 9, l. 45 κατ' ἀγρόν, and 16, l. 96, 18, l. 108.

92. ταῦτα πραγματευόμενος κτλ., 'in transacting this business I take this opportunity of a walk' or 'make this serve as a walk.'

§ 15, 94. ὁ παῖς, 'my servant.' The word in this meaning (like our 'stable-lad' and the French *garçon*) may be applied to a person irrespective of age.

προάγει, 'takes on ahead.'

ἔγώ δὲ περιπάτῳ χρῶμαι κτλ., 'I make the road into the country serve as a walk with perhaps better results than if I were to take my walk in the colonnade.' ὁ ξυστός was a covered colonnade on the south side of the gymnasium, probably so called by reason of its polished (ξύειν) floor, where athletes used to take their exercise in winter, v. note on στόα, VII. 1, l. 1.

§ 16, 96. ἐπειδὰν θλίθω, 'after I have arrived,' cp. 18, l. 107, xv. 1, l. 1.

97. ἦν τέ μοι φυτεύοντες τυγχάνωσιν, 'whether I happen to find them planting.'

μοι is the 'ethic' dative, cp. I. 11, l. 72, XII. 13, l. 65. For the participle with τυγχάνω cp. I. 4, l. 20 n.

98. νεικοτοιοῦντες, 'working on fallow land.' The word refers to the preparation of a field for the sowing of corn, by taking a green crop off it and thus freshening it, cp. XVI. 10sqq.

99. ὥστε ἔκαστα γίγνεται, 'in what way each of these things is being done.'

100. μεταρρυθμίζω, cp. 2, ll. 11, 13.

ἔὰν ξέω τι βελτίον τοῦ παρόντος, 'if I know of any method better than the one in use.'

§ 17, 101. **ὡς τὸ πολλά**, 'generally,' an adverbial accusative, cp. III. 15, l. 112 n.

102. **ἰππασάμην** is the aorist of a thing of regular and frequent occurrence, similar to the 'gnomic' aorist (v. I. 23, l. 166 n.), cp. xx. 28, l. 157.

ὡς ἀν ἔγώ δύνωμαι qualifies **ὁμοιοτάτην**, 'as nearly like as I can make it.'

104. **πλαγίου** refers to going obliquely across a hill, **κατάντους** to going straight down it.

105. **όχετον**, 'water-course.'

ὡς μέντοι δυνατόν, 'though as far as possible.'

106. **ἀποχωλεύσαι**, 'to lame severely.' Notice the force of the compound.

§ 18, 107. **ἔπειδάν δὲ ταῦτα γένηται**, 'and after these things have been done,' cp. 16, l. 96.

ἔξαλινας is from **ἔξαλινδω** (which however does not occur except in this aorist participle and in the perfect).

108. **ἀπὸ χώρου...εἰς ἀστυ**, cp. 14, l. 91 n.

109. **τὰ μὲν βάδην τὰ δὲ ἀποδραμῶν οἰκαδε**, 'going home partly walking, partly running.' **ἀποδραμῶν** = δρόμῳ ἀπιών.

110. **ἀπεστλεγγισάμην**, 'I always scrape myself clean' with a metal scraper (*στλεγγίς*) and oil: cp. IX. 7, l. 40 n. on **τῶν ἀμφὶ λουτρῶν**. For the aorist v. 17, l. 101 n.

111. **ἀριστῷ ὄσα...διημερεύειν**, 'I have for lunch enough to go through the day.' This meal, taken about mid-day or rather before, corresponds to the French *déjeuner*. On getting up in the morning the Athenian ate no more than a few mouthfuls of bread dipped in wine, and after the substantial mid-day meal he did not eat again before dinner in the evening.

The infinitive is consecutive, as if after **τοσαῦτα ὥστε**, cp. xv. 13, l. 73.

§ 19, 113. **νῆ τὴν "Ηραν**, cp. x. 1, l. 3.

114. **μοι** with **ἀρεσκόντως**.

τὸ ἐν τῷ αὐτῷ χρόνῳ συνεσκευασμένοις χρῆσθαι...παρασκευάσμασι καὶ κτλ., 'the employment of means to...and of...simultaneously provided.' **παρασκευάσμασι** (ἀπ. λεγ.), lit. 'apparatus.'

- § 20, 120. *παρέχει*, 'you exhibit,' cp. IV. 18, l. 129.
 121. *ἐρρωμένον*, cp. 10, l. 64. *ώς ἐπὶ τὸ πολύ*, cp. III. 11, l. 85.
 122. *ἐν τοῖς ἵππικωτάτοις...λεγόμενον*, 'reckoned among the best horsemen.'

- § 21, 124. *ταῦτα ποιῶν*, 'such being my manner of life.'
 125. *πάνυ συκοφαντοῦμαι*, 'I am very much an object of slander.'
 The Greek word *συκοφάντης* is never used in the modern sense of 'sycophant.'

- § 22, 129. *ὅπως δύνῃ*, cp. VII. 34, l. 183 n.
 132. *διατελεῖν μελετῶν*, cp. 2, l. 10.
ἀπολογεῖσθαι μὲν...κατηγορεῖν δέ are in apposition to *αὐτὰ ταῦτα*.
 133. *ὅστον ἀν δύνωμαι*, cp. 7, l. 35.
 134. *οὐ δοκῶ σοι μελετᾶν* could be omitted without altering the sense; it is inserted for clearness. *κατηγορεῖν* is governed by *μελετᾶν*.
 135. *καὶ ίδιᾳ πολλούς καὶ τὴν πόλιν* are objects of *ἀδικοῦντας*, and *οὐδένα* is the object of *εὖ ποιοῦντας*.

- § 23, 137. *εἰ καὶ ἔρμηνεν τοιαῦτα μελετᾶς*, 'whether it is your practice to put such things (*i.e.* *ἀπολογεῖσθαι καὶ κατηγορεῖν*) into words.'

139. *οὐδέν* (adverbial accusative) is stronger than *οὐ*, cp. I. 10, l. 66. *λέγειν μελετῶν*, 'making it my practice to speak.'

141. *ἀλέγχειν*, 'to disprove' or 'to cross-examine.'

142. *διαλλάττω*, 'I am reconciling.'

143. *ἔπιτηδειῶν*, 'friends' (Lat. *necessarius*).

144. *συμφέρει αὐτοῖς φίλους εἶναι*, cp. I. 4, l. 20 n.

145. *στρατηγῷ συμπαρόντες*, 'when associated with him as general.' The ten *στρατηγοί* were the most important officers in the Athenian state. They were elected annually from among the whole body of citizens, but it was so arranged that there were rarely two from the same tribe. "They were not merely commanders-in-chief, they controlled the military and naval administration, provided for the defence of the land and the provisioning of the city. They conducted the levy, nominated trierarchs (*v.* II. 6, l. 43 n.) and superintended the raising of the property-tax (*ibid.* l. 44 n.), and presided in suits connected with these duties as well as in trials for military offences. As the chief magistrates they took a prominent part in negotiations and in the ratification of treaties with other

states. They had a right of access to the Council (*v. ix. 15, l. 89 n.*) and could submit motions to be brought before the Assembly....In all Assemblies they could claim precedence for their proposals.” (L. Whibley in *C.G.S.*)

§ 24, 147. κατηγοροῦμεν *sc.* τινῶν.

§ 25, 151. διειλημένως, ‘precisely,’ is the adverb of διειλημένως (which some edd. read here), the perfect participle passive of διαλαμβάνω.

152. ὅτι χρή παθεῖν ή ἀποτίσαι was the legal formula used in considering, after judgment had been given against the accused, what penalty should be imposed. παθεῖν refers to a personal, ἀποτίσαι to a pecuniary penalty, cp. Plato, *Apol.* 36 B.

153. τοῦ = τίνος interrogative.

156. ἀγωνίζεται; ‘do you plead your case?’

157. ἐπιεικῶς, ‘reasonably.’

158. τὸν ἥττω λόγον...οὐ δύναμαι κρείττω ποιεῖν, ‘I cannot make the worse appear the better cause.’ The accusation of perverting the truth by argument was constantly levelled against the sophists and against Socrates himself, who frequently resorted to paradox in his discussions (*v. Introd. § v.*). In Plato, *Apol.* 23 D Socrates mentions as charges made against himself: τὰ μετέωρα (*v. 3, l. 16 n.*) καὶ τὰ ὑπὸ γῆς καὶ θεοῦς μὴ νομίζειν καὶ τὸν ἥττω λόγον κρείττω ποιεῖν.

Chapter XII

§ 1, l. 1. μή σε κατακωλύω, ‘I am afraid I am detaining you.’ μή is frequently used with the subjunctive to make a polite suggestion of hesitation or apprehension, a verb of fearing being understood.

3. μᾶς Δι’ (cp. II. 2, l. 15 n.) occurs frequently in this Chapter. οὐ is understood from the sense.

4. πρὶν ἀν...λυθῇ, *v. II. 9, l. 67 n.*

πληθούσης ἀγορᾶς was the phrase commonly used to connote the hours from 10 a.m. to noon; hence Ischomachus means that he does not intend to go away until it is time for the mid-day meal.

§ 2, 6. τὸ...κεκλήσθαι is in apposition to τὴν ἐπωνυμίαν.

7. πολλῶν...τῶν ἐπιμελεῖας δεομένων, ‘many things which need attention.’

8. συνέθου, cp. VII. 2, l. 8.

9. Ίνα μή ψεύσῃ, 'that you may not be found to have broken your word.' Notice the force of the aorist.

§ 3, 14. ἐπιτροπευτικός (ἀπ. λεγ.), 'qualified as a manager.'

16. εὐ οὖθ' ὅτι is here almost, sometimes entirely, parenthetical.
ΤΕΚΤΟΝΙΚΟΝ sc. ἄνδρα.

§ 4, 20. μέλλει, 'is going to.'

21. καὶ is emphatic, 'what need at all is there.'

22. ἀπέρ ἔγώ sc. ἐπίσταμαι.

ἐπέρ often introduces a statement which the speaker knows to be true, but which becomes conditional for purposes of argument or irony: cp. εἰ μή πέρ γε I. 13, l. 89 n.

23. ἀν δύναμην. δύναμαι would be grammatically correct, but the optative gives a more ironical flavour, 'surely I can be expected to be able.'

§ 5, 27. παρών sc. ὁ ἐπίτροπος, a variation for ὅταν σὺ ἀπῆς, which would have followed from l. 21.

καὶ ὅπολας τινὸς οὐν, 'of whatever kind it is' = καὶ ὅπολα τις οὐν ἔστιν.

τί ὅφελος...ἐπιτρόπου ἐπιστήμης γίγνεται; 'what is the use of a steward's knowledge?'

30. εὔνοεῖν = εὔνοιαν ἔχειν.

§ 6, 34. εὔεργετῶν, 'by shewing kindness.' Compare the treatment of the housekeeper, IX. 12, l. 72 τῆς εὐπραγίας αὐτῇ μεταδίδοντες.

§ 7, 36. τοῦτο οὖν λέγεις ὅτι, 'do you then mean by this that...?'

37. ἀγαθόν τι πράττειν, 'prosper.'

39. τοῦτο, i.e. τὸ ἀπολαύειν τῶν ἐμῶν ἀγαθῶν.

γάρ, 'Yes, for,' cp. II. 4, l. 27, etc.

δργανον, 'instrument.' We should probably use a different metaphor, 'basis.'

§ 8, 42. ή, cp. I. 2, l. 7 n.

ἐπιτροπεύειν = ἐπίτροπος εἶναι.

43. πάντες κτλ. is a *nominativus pendens* (cp. I. 14, l. 94 n.), unless it be explained as in apposition with πολλοί, the whole with the part. We should expect either πάντων κτλ. or πάντες μέν... πολλοί δέ.

ώς εἰπεῖν (lit. 'so to speak') limits πάντες, 'practically all,' cp. III. 4, l. 29 n.

45. ἀ βούλονται εἶναι σφιστ, 'which they would like to have.'

§ 9, 48. καὶ ἐπιμελεῖσθαι διδάσκω, 'I instruct them in the duties of supervision also.'

§ 10, 51. τὸ ἐπιμελῆ ποιῆσαι = τὸ ἐπιμελεῖσθαι.

53. οὐδὲ γάρ ἔστιν, as we might say 'no more it is.'

ἔφεξῆς, 'without exception.' The word literally means 'one after another,' but is frequently used with πᾶς in the meaning which it here takes.

54. οἷόν τε, 'possible,' cp. 17, l. 96.

§ 11, 55. πάντως, 'at all events,' cp. VII. 37, l. 201 n.

57. πρώτον μέν has no δέ following, cp. XVI. 1, l. 1, III. 8, l. 61 n.

οἶνου ἀκρατεῖς, 'intemperate in the use of wine,' 'lacking in self-control where wine is concerned,' the opposite of ἔγκρατεστάτη οἴνου in IX. 11, l. 62.

58. οὐκ ἀν δύναο, potential, v. I. 2, l. 7 n.

59. ἐμποτεῖ sc. τοῖς μεθύουσιν.

πάντων τῶν πράττειν δεομένων, 'everything that needs doing.'

§ 12, 62. καὶ, 'as well.' οὐ γε τοῦ θπνου sc. ἀκρατεῖς ἀδύνατοι εἰσιν ἐπιμελεῖσθαι.

64. ἄλλους παρέχεσθαι sc. τὰ δέοντα ποιοῦντας, 'to cause others to do so' (lit. 'to exhibit or produce them doing so'), cp. XIV. 1, l. 2.

§ 13, 65. ἀδύνατοι ήμūν ἴσονται διδαχθῆναι, 'shall we find them unable to become instructed.' For the personal construction cp. VII. 8, l. 55 n. and for the 'ethic' dative ήμūν cp. XI. 16, l. 97 n.

66. ταύτην τὴν ἐπιμέλειαν. For the accusative after διδαχθῆναι, which in the active takes two accusatives, cp. II. 4, l. 28 n.

68. οἱ τῶν ἀφροδισίων δυσέρωτες, 'those who are sick with passionate love.'

§ 14, 71. ἐπιμέλειαν here does not refer to management or supervision, but = Lat. *studium*, 'employment,' or 'pursuit.'

72. ράδιον sc. ἔστιν.

73. μήν, 'verily,' 'in truth.'

74. εὐπετέρες ἔστι sc. εὐρεῖν.

75. ὑφίεμαι...μηδ' ἐπιχειρεῖν, 'I give up even trying.'

78. τί δέ; cp. VII. 10, l. 61.

§ 15. 78. ἔρωτικῶς ἔχουσι, 'are passionately in love with,' cp. I. 21, l. 148.

79. εἰς, 'with a view to.'

82. τούτων, i.e. τῶν κατ' ἀγρὸν ἔργων.

83. οὐδὲν γάρ ἄλλο (sc. ποιεῖν) δεῖ ή δεῖξαι μόνον, 'you need do nothing beyond shewing.'

κερδαλέον. For the neuter adjective as predicate, in apposition with a feminine noun, cp. VIII. 4, l. 25, X. 7, l. 51.

§ 16. 86. ὡν σὺ κελεύεις in full would be τούτων ὡν σὺ κελεύεις αὐτοῦς ἐγκρατεῖς είναι.

87. μετρίως ἔχουσιν, cp. 15, l. 78 n.

ῶν σὺ βούλει may be expanded as ὡν σὺ κελεύεις in l. 87.

92. ὅποια δηξεται αὐτούς, 'the kind of things that will sting them,' i.e. 'hurt their feelings.' Purpose is implied in this construction, cp. IV. 5, l. 31 n.

§ 17. 94. τοῦ λόγου, genitive of separation, cp. IV. 7, l. 61.

96. εἰ, 'whether.'

οἶνον τέ ἔστιν, 'it is possible,' cp. 9, l. 53.

ἀμελῆ αὐτὸν ὄντα ἄλλους ποιεῖν ἐπιμελεῖς, 'for a man who is himself careless to make others careful.'

§ 18. 98. οὐδέν γε μᾶλλον sc. οἶνον τέ ἔστιν. οὐδέν is the adverbial accusative, cp. XI. 23, l. 139 n.

99. ἄμουσον and μουσικούς refer to all the arts, not specially to music.

100. ἵποδεικνύοντος, 'setting a pattern or example.'

§ 19. 103. ὡς δὲ συντόμως εἰπεῖν, cp. 8, l. 43, III. 4, l. 29 n.

105. μέντοι is used instead of δέ because the sentence containing μέν, to which it is in opposition, is itself introduced by δέ, cp. II. 3, l. 22.

106. ἀξημίους, 'without being punished,' or 'without losing by it.' ἐπιμελητικούς, 'capable of supervising.'

107. ἔφορατικόν (ἄπ. λεγ.), 'capable of overseeing.' The use of adjectives ending in -ικός, common in the conversation of young Athenian fops, is satirised by Aristophanes (*Eg.* 1378 sqq.). A similar habit of coining words in -ish is now current in frivolous English.

109. τῶν καλῶς τελουμένων, 'for tasks well carried out.'

110. δίκην μή δύκοντα τὴν ἀξίαν ἐπιθεῖναι τῷ δμελοῦντι, ‘to impose upon the careless one, without shrinking, the penalty which is his due.’

§ 20, 111. καλῶς ἔχειν, cp. 15, l. 78, etc.

112. η τοῦ βαρβάρου λεγομένη ἀπόκρισις, ‘the reply of the foreigner which is related.’ βάρβαρος was used to denote anyone who was not a Greek, whether he was ‘barbarian’ in our sense of the word or not. Here it refers to a Persian.

The same story is told in [Aristotle] *Oeconomicus* I. 6, p. 1345^a.

113. βασιλεύς, v. IV. 4, l. 27 n.

ἄρα = *scilicet, nimirum.*

ἐπιτυχών, ‘having come into possession of.’

115. τῶν δεινῶν ἀμφ' ἵππους δοκούντων, ‘of those who had a reputation for skill with horses.’

117. δτ̄ introduces the direct quotation, and need not be translated except by inverted commas.

118. τάλλα, ‘in all other respects,’ ‘generally,’ an adverbial accusative, cp. III. 15, l. 112.

Chapter XIII

§ 1, l. 1. παραστήσῃς τινὶ τοῦτῳ, ‘you have brought this home to a man.’

3. βούλῃ sc. αὐτὸν ἐπιμελεῖσθαι.

η̄, cp. I. 2, l. 7 n.

τοιούτος, i.e. who has had this brought home to him.

4. καὶ, ‘also.’

προσμαθητέον. Notice the force of the compound, ‘must he learn in addition,’ cp. II. 1, l. 10. For αὐτῷ, dative of the agent with the verbal, cp. VII. 35, l. 190 n.

εἰ μέλλει ἔστεθαι, ‘if he is to be,’ cp. XVI. 13, l. 61.

§ 2, 6. ναὶ μὰ Δί’, cp. II. 2, l. 15 n.

μέντοι = *vero*, cp. I. 8, l. 53 n.

8. εἰ δὲ μή sc. γνοίη or γνώσεται.

ἄνευ τούτων after εἰ δὲ μή is a pleonasm.

9. δῆθελος sc. ἀν εἴη or ἔστι.

κάμνοντος, ‘ill,’ cp. XV. 9, l. 53.

10. συμφέρον εἴη = συμφέροι.

§ 3, 12. τὰ ἔργα is the anticipatory accusative, cp. VI. 14, l. 74 n.

13. προσδεήσεται, 'will he need in addition,' cp. I, l. 4.
 ἀποτελεσμένος, 'perfect.'
14. σου, 'in your judgment,' the 'ethic' dative, cp. I. II, l. 72.
15. ἄρχειν, cp. I. 18, l. 133 n.
- § 4, 20. τὸ ἀρχικούς εἶναι παιδεύεις, cp. IX. 12, l. 70.
 ἀρχικούς, 'capable of ruling,' governs the genitive as ἄρχειν does.
22. φαντλως, 'easily.'
23. ἀκούων = εἰ ἀκούοις, cp. II. 3, l. 19, etc.
- § 5, 24. οὐ μὲν δὴ ἀξιον κτλ., 'it is certainly not a matter to laugh at.'
25. γάρ τοι, cp. VII. 2, l. 12.
26. δῆλον ὅτι, cp. VII. 19, l. 111 n.
28. δεσποτικούς sc. δύναται ποιεῖν.
 καὶ, 'also,' 'even.'
29. ὁστε, cp. IV. 3, l. 20 n.
30. τοῦτο ποιεῖν, i.e. ἀρχικούς εἶναι ἀνθρώπων παιδεύειν.
- § 6, 31. οὐκοῦν, cp. I. 6, l. 32 n.
 μέν. The corresponding δέ is in l. 44.
32. τούτοιν here refers to what follows.
 τὸ πείθεσθαι, 'obedience.'
- μανθάνουσιν. Notice the plural verb after a neuter plural subject where the singular is the rule. The use of the plural in such cases is not uncommon in Xenophon, where emphasis is laid on the plurality of the subject or where the neuter subject is given a personal character: cp. *Anab.* I. vii, 17 φανερὰ ἥσαν καὶ ἵππων καὶ ἀνθρώπων ἱχνη πολλά.
- τοῦ with κολάξεσθαι, the adverbial clause coming, as an adverb would, between the article and the infinitive.
- § 7, 35. γοῦν, cp. VII. 19, l. 109. πωλοδάμναις, cp. III. 10, l. 73.
36. τῷ δταν μὲν πείθωνται τῶν ἡδέων τι αὐτοῖς γίγνεσθαι, 'by the fact that whenever they obey there happens to them something that they like.'
37. πράγματα ἔχειν, 'get into trouble.'
38. ἔστι' ἀν ὑπηρετήσωσι, cp. VII. 33, l. 180.
 κατὰ γνώμην, 'according to his wishes.'
- § 8, 39. τῇ γνώμῃ, 'in respect of their intelligence,' cp. VII. 13, l. 80.

41. περιτρέχειν, 'to run round and round.'

κυβιστᾶν, 'to turn somersaults,' cp. the 'tumblers' in *Iliad* XVIII. δοξ̄ sq. δοιώ δὲ κυβιστητῆρε κατ' αὐτοὺς | μολπῆς ἔξαρχοντες ἐδίνεον κατὰ μέσους.

§ 9, 44. ἀνθρώπους δέ contrasted with τὰ μὲν ἄλλα ζῷα in 6, l. 31.

ἴστι, 'it is possible.'

καὶ λόγῳ, 'merely by word of mouth.'

45. ἐπιδεικνύοντα agrees with τινά, the implied subject of ποιεῖν, cp. IV. 15, l. 115.

46. ἡ δοκοῦσα θηριώδης παιδεία εἶναι, 'the method of training which is regarded as appropriate for wild animals.'

48. ἐπὶ ταῖς ἐπιθυμίαις, 'in respect of its desires.'

προσχαριζόμενος=εἰ προσχαρίζοι, cp. 4, l. 23.

49. ἂν πολλὰ δινύτοις παρ' αὐτῶν, 'you would get a great deal out of them.'

50. φύσεων, 'characters,' 'dispositions.' For αἱ φιλότιμοι τῶν φύσεων=αἱ φιλότιμοι φύσεις, cp. IV. 8, l. 63.

51. πεινῶσι, 'crave after.' τοῦ ἐπαίνου. A similar genitive is found after διψᾶν.

§ 10, 53. δσαπερ αὐτὸς ποιῶν κτλ., 'which are the things I do myself in the expectation of finding men more obedient.' For the predicative use of the participle ποιῶν cp. VI. 1, l. 9 n.

54. χρήσθαι, cp. III. 11, l. 89.

55. τάδε συλλαμβάνω αὐτοῖς, 'I assist them in the following way.' ὅδε regularly refers to what follows, and frequently has οὗτος, referring to what precedes, contrasted with it, cp. I. 1, l. 1 τοιάδε.

56. ἴματια, v. VIII. 19, l. 120 n. There was at Athens no distinguishing mark between the dress of a slave and that of a citizen.

γάρ, cp. IV. 5, l. 37 n.

57. ἐργαστῆροι is one of the Ionic words characteristic of Xenophon's style, cp. xx. 16, l. 84. The Attic form is ἐργάταις.

59. ή, 'it may be possible.'

τοῖς βελτίοσι sc. ἴματοις καὶ ὑποδήμασιν.

§ 11, 61. ἀθυμία, 'discouragement.'

62. τὰ μὲν ἔργα κτλ., 'that though the labour is executed through their own agency, yet those who will neither work nor face danger

when need be obtain rewards exactly similar to their own' (lit. 'to themselves,' a compendious comparison, cp. VII. 32, l. 173 *n.*).

§ 12, 65. οὐδὲ ὅπωστιοῦν is a strong negative, 'in no way whatever.'

66. *τοῖς κακίοσι* is dative after *ἴσων*. The comparison is strictly with what the worse servants get, not with the worse servants themselves, cp. 11, l. 62 *n.*

67. διαδεδωκότας, 'that they have distributed.' Notice the force of the compound, cp. VII. 33, l. 181 διανέμει, l. 23, l. 162 *n.*

69. προτιμάμενον, 'advanced in favour.'

ἀνωφελεῖ, 'unprofitable,' 'idle,' i.e. useless to the carrying out of the work.

70. ἐπιπλήγγω, lit. 'I strike at,' is generally used of reproving with words.

71. οὐδὲ αὐτῷ, 'not even to himself,' i.e. such things are ἀνωφελῆ to the steward as well as to the work.

Chapter XIV

§ 1, 1. 2. πειθομένους παρέχεσθαι, 'to make others obedient,' cp. XII. 12, l. 64.

3. ἀποτετελεσμένον, cp. XIII. 3, l. 13.

ἡγεῖ ἐπίτροπον sc. εἶναι.

4. προσδεῖται, cp. XIII. 3, l. 13.

§ 2, 5. ναὶ μὰ Δλ', cp. II. 2, l. 15 *n.* τοῦ γε ἀπέχεσθαι sc. προσδεῖται.

6. τῶν δεσποσύνων sc. χρημάτων, cp. IX. 16, l. 97.

τοὺς καρπούς, 'the produce,' v. IV. 8, l. 69, VII. 21, l. 121.

7. ὥστε μὴ λείπειν λυστελοῦντας τοὺς ἔργοις, 'so as not to leave as much as will make the work unprofitable.'

8. δῆθελος is predicative, τὸ...γεωργεῖν the subject.

§ 3, 10. ή σὺ ὑποδύεις διδάσκειν, 'do you take it upon yourself to teach,' cp. I. 2, l. 7 *n.* on ἡ.

12. καὶ πάνυ sc. ὑποδύομαι διδάσκειν κτλ., cp. I. 7, l. 44.

γε emphasises the whole clause, not any single word in it.

13. ἐξ ἑτοίμου, cp. VII. 15, l. 91.

§ 4, 14. ἐκ τῶν Δράκοντος νόμων. Economic development in the seventh century had caused great discontent at Athens against

a system under which all power was in the hands of the nobles; finally the nobles felt compelled to make concessions, and in 621 B.C. Draco was appointed to draw up a constitution, which did not however remedy the social disorders. From the legend that he prescribed the death-penalty for almost all offences originates the word 'draconian,' which is used to describe severe legislation.

15. ἐκ τῶν Σόλωνος. In 594 B.C. Solon was appointed to make new laws to relieve distress at Athens. He repealed Draco's laws, cancelled debts, ransomed citizens who had been sold as slaves, set up magistracies the holders of which were chosen by a combination of lot and election, and instituted the Council of Four Hundred (*θουλή*, v. IX. 15, l. 89 n.), as well as giving considerable democratic power to the public Assembly (*ἐκκλησία*).

16. ἔμβιβάζειν is the 'factitive' verb corresponding to *ἔμβαλνειν*.

17. οὗτοι οἱ ἄνδρες, i.e. Draco and Solon.

18. θεῖναι πολλοὺς τῶν νόμων ἐπὶ...διδασκαλίᾳ, 'made many of their laws with a view to teaching.'

§ 5, 19. γέγραπται, 'it is enacted.' γέρα introduces an expansion or explanation of what has been said in the preceding sentence, cp. IV. 5, l. 37 n., IX. 3, l. 15 n., XIII. 10, l. 56, etc.

Ἵημισθαι ἐπὶ τοῖς κλέμασι, 'that men should be punished for acts of theft.' For *ἐπὶ* with the dative in this sense cp. II. 4, l. 26 n.

20. ποιῶν, 'in the act.'

21. τοὺς ἔχειροιντας is the subject of both δεδέσθαι and θαυματοῦσθαι, and ἦν τις ἀλῷ ποιῶν applies equally to both. Solon's law on the subject of theft is quoted by Demosthenes, *in Timotheum*, 113.

§ 6, 24. τούτων sc. τῶν νόμων, partitive genitive.

προσφέρων, 'by applying.'

τῶν βασιλικῶν νόμων, 'the laws of the kings of Persia,' cp. IV. 4, l. 27 n.

25. προφερόμενος, 'by bringing forward,' 'by citing.'

26. τερὶ τὰ διαχειριζόμενα, 'in matters concerning what they have in hand,' 'as regards the things they are managing.'

§ 7, 27. ἐκεῖνοι, i.e. those of Draco and Solon.

Ἱημέα μόνον εἰσὶ, 'do no more than prescribe punishments.'

30. ὡστε, 'and so,' not affecting the construction, cp. IV. 3, l. 20 n.

31. *τῶν ἀδίκων* is genitive of comparison after *πλουσιωτέρους*.

32. *εὐ μάλα ἐπιμένουσι τῷ μή ἀδίκειν*, ‘continue very firmly in the policy of restraining from dishonesty.’

§ 8, 33. *ὅμως καὶ εὐ πάσχοντας ἔτι ἀδίκειν πειρωμένους*, ‘still attempting to be dishonest in spite of being well treated.’

34. *ἀνηκέστους πλεονέκτας*, ‘incurably greedy.’

35. *τῆς χρήσεως ἀποπανώ*, ‘I dismiss from my employ.’ For the genitive (of separation) cp. IV. 7, l. 61.

§ 9, 36. *τῷ πλέον ἔχειν* is the instrumental dative. It and *ἐπιθυμῶντας κτλ.* are both reasons for *ἐπαιρομένους δικαίους εἶναι*. If the second reason had been parallel in construction with the first, an awkward combination of infinitives (*τῷ ἐπαινεῖσθαι ἐπιθυμεῖσθαι*) would have been the result; hence the construction is varied.

39. *χρώμαι*, ‘I treat.’

§ 10, 41. *τούτῳ* is the dative of the measure of difference or of respect of difference, cp. VII. 13, l. 80, VII. 42, l. 237.

42. *ἀνδρὸς φιλοκερδοῦς*, genitive of comparison (or separation) after *διαφέρειν*, cp. XVIII. 5, l. 39, XXI. 2, l. 11.

τῷ θθλειν κτλ. is in apposition with *τούτῳ*.

Chapter XV

§ 1, 1. *ἐπειδάν ἐμποιήσῃς*, cp. XI. 16, l. 96. *τὸ βούλεσθαι σοι εἶναι τάγαθά*, ‘the wish that you may have prosperity.’

3. *ὅπως...ἐπιτελήται*, cp. VII. 34, l. 183 n.
ταῦτα, i.e. τάγαθά.

4. *ὡς*, ‘in what manner.’

5. *ποιούμενα = εἰ ποιοῖτο*, cp. l. 11, 7, l. 46, II. 3, l. 19, etc.

7. *ἐπὶ δὲ τούτοις πᾶσιν*, ‘and over and above all this.’

8. *ἀποδεικνύων*, cp. V. 10, l. 47 n.

9. *πλειστα*, cp. VII. 12, l. 73.

ῶσπερ σὺ σαυτῷ sc. ἥδοιο ἀν ἀποδεικνύων.

9. *οὐκέτι* begins the apodosis, all that precedes having been subordinate clauses governed by *ἐπειδάν*.

10. *προσδεῖται*, cp. XIII. 3, l. 13.

11. *ῶν = εἰ εἴη*, cp. I, l. 5.

ποιοῦτος, ‘possessed of all these good points,’ cp. I. 1, l. 1 n.

12. ήμην is dative of the agent with the perfect passive verb, cp. III. 3, l. 21 n.

13. ἀργότατα, 'least thoroughly.'

τοῦ λόγου is partitive genitive after ἔκεινο, 'that part of our discussion which....'

§ 2, 14. τὸ ποῖον; cp. x. 1, l. 8 n.

15. δήπου, 'you will remember,' v. XVII. 12, l. 83 n. The point of the discussion from which the thread is now picked up is XIII. 2.

18. & δεῖ. There is a strong inclination in Greek towards the 'vivid' construction instead of the ordinary historic sequence. Here it is particularly noticeable in view of the preceding optative, after which δέοι would have followed naturally.

§ 3, 22. γάρ, 'Yes, for.'

24. πολλὰ πονοῦντας, concessive, 'though they toil much,' cp. XVI. 5, l. 20, etc.

ἀπόρως βιοτεύειν, cp. I. 23, l. 167.

§ 4, 27. γάρ introduces the explanation or expansion of φιλαρθρωπίαν, cp. IV. 5, l. 37 n.

The whole phrase from τό to μαθεῖν is the subject of γενναῖδν ἔστι in l. 31. τό belongs to the infinitive εἰναι, the implied subject of which is ταύτην τὴν τέχνην.

28. ἐργάζεσθαι (cp. I. 17, l. 125) and μαθεῖν are epexegetical infinitives, cp. V. 18, l. 87 n., VI. 9, l. 41.

31. δήπου, 'you know,' 'I suppose,' cp. 2, l. 15.

32. τῶν Ιώων ὄπόστα, cp. IV. 8, l. 63.

33. πραέα, 'gentle,' 'kindly.' The nominative masculine singular in Attic is πρᾶος, but πρᾶος supplies the feminine singular and some other forms.

§ 5, 35. η̄ is very frequently used by Xenophon with the same meaning as ὡς.

καθ' ᾧ is sometimes written as one word καθά (Lat. *quemadmodum*), cp. Xen. *Mem.* IV. 6, 5, *Hell.* I. 7, 29.

37. ἀρχικόν, cp. XIII. 4, l. 20.

§ 6, 38. δὲ εἶπας ὡς κτλ., 'but as for your statement that,' cp. VII. 3, l. 25 n.

39. ἐπιμελεῖσθαι after μέλλοντα. The future infinitive after μέλλειν is more usual, cp. 7, l. 43, XVI. 2, l. 5.

καὶ...καὶ, 'both...and.'

40. ὡς, 'how.' *δεῖ sc. ποιεῖν.*

41. ἀργότερόν τως, 'not very thoroughly.' For the comparative meaning 'rather' cp. VII. 25, l. 138 *n.*

§ 7, 43. τὰ ὑπαγορευόμενα γράφειν, 'to write from dictation.'

44. ἀναγιγνώσκειν, 'to read.'

45. ὅτι μὲν δεῖ κτλ., 'I should, it is true (*μέν*), have heard that it was necessary for me to know my letters, but I do not think I should actually know my letters a bit better through being aware of that fact.'

46. ηκηκόσιεν ἄν. The use of the pluperfect tense of the indicative in an unfulfilled condition in past time is rare. The protasis is in the participle ἀκούσας = *ei* ηκούσα. Similarly *εἰδώς* = *ei* εἰδεῖην, cp. 1, l. 5.

εἰδώς. Notice the distinction between *εἰδέναι*, 'to know (a fact),' and *ἐπίστασθαι*, 'to understand,' 'to be skilled in,' cp. 8, l. 50.

οὐδέν τι μᾶλλον, 'not a bit the more,' cp. 8, l. 50, III. 8, l. 62 *n.*

§ 8, 49. μέντοι takes the place of δέ after μέν in the preceding line, cp. II. 3, l. 22.

50. διπώς, 'how,' 'by what methods.'

§ 9, 51. εἴ μοι δόξειε, 'if I were to decide to.'

52. ἄν goes with *είναι*, representing ἀν εἴη in *Oratio Recta*. For its position in the sentence cp. II. 1, l. 6 *n.*

53. ἐπισκοποῦντι, 'inspecting,' 'visiting,' cp. IV. 6, l. 52.

τοὺς κάρμοντας, 'his patients,' cp. XIII. 2, l. 9.

54. τοιούτος, 'like him,' cp. I. 1, l. 1 *n.*

55. αὐτὸς τὰ ἔργα, 'the actual processes.'

§ 10, 57. κατατριβῆναι μανθάνοντας, 'for people to wear themselves out with learning.'

58. πρίν, cp. II. 9, l. 67 *n.*

ἄξια τῆς τροφῆς *sc.* ἔργα, 'work which earns his keep.'

τὸν διδασκόμενον refers to each of the individuals who are the subject of *μανθάνοντας*.

59. δύσκολος, 'troublesome.' *μαθεῖν*, cp. 4, l. 28 *n.*

60. ἄν is reduplicated to emphasise *ἰδών* and to intimate at once that the clause is potential, cp. II. 13, l. 97 *n.*

62. λεληθέναι πολλά σε αὐτὸν ἐπιστάμενον, 'that you know plenty without realising that you do so.'

63. αὐτῆς, i.e. τῆς γεωργίας, partitive genitive after πολλά.

§ 11. καὶ γάρ δή, cp. I. 15, l. 108.

64. μέν; translate by means of a subordinate clause introduced by 'while.'

ἀποκρύπτονται πως, 'are inclined to conceal.'

τὰ ἐπικαιρώτατα, 'the most important parts.'

65. ησ...τέχνης, = τῆς τέχνης ἡν, the relative being attracted into the case of the antecedent, and the antecedent brought within the relative clause, cp. IV. 8, l. 69 n.

67. θεῶτο, 'were to watch.'

68. ἔροιο is indefinite, cp. VIII. 9, l. 55 n.

οὐδέν sc. ἔστιν:

69. δπως, 'how.'

§ 12. τὰ ηθη, accusative of respect with γενναιοτάτους.

70. τοὺς αὐτὴν συνόντας, 'those who have to do with it.'

71. παρέχεσθαι, cp. XIV. 1, l. 2.

§ 13, 72. μέν. The idea of προομιον is in contrast with that of διέξιθι (l. 75) to which δέ is attached.

καλόν sc. ἔστι.

73. οἷον=οἰωδῶν ὥστε αὐτό, 'such as to make one after hearing it abandon the enquiry,' cp. XI. 18, l. 111 n.

74. μαθεῖν sc. αὐτήν, i.e. τὴν γεωργίαν.

77. ἀλλως τε καὶ εἰ, 'especially if,' cp. III. 9, l. 70.

Chapter XVI

§ 1, l. 1. πρώτον μέν has no δέ following, cp. XII. 11, l. 57.

2. οὐ χαλεπόν ἔστιν (sc. ἔκεινο) κτλ., 'that point in farming which they say is most intricate is not difficult.'

3. τῆς γεωργίας is partitive genitive after δέ, cp. XY. 1, l. 13.

4. ἐργαζόμενοι, a variation on the usual ἐργψ δέ contrasted with λόγψ μέν. Translate λόγψ, 'in theory,' ἐργαζόμενοι, 'by practical experience.'

§ 2, 5. γάρ, epexegetic of the point referred to in the last section, cp. IV. 5, l. 37 n.

τὸν μελλοντα δρθώς γεωργήσειν, 'the man who is going to make a proper farmer,' cp. V. 15, l. 67, etc.

6. τῆς γῆς, 'of the soil.'
7. ὁρθῶς γε sc. φασί. μή is due to the hypothetical or generic nature of the phrase, cp. 3, l. 12.
- § 3, 10. οὐκοῦν, cp. I. 6, l. 32 n.
- ἀλλοτριας γῆς is partitive genitive after τοῦτο, which is expanded by the two δ τι clauses.
11. ξέτι, 'it is possible.'
- δ τι τε θάναται φέρειν κτλ., cp. Verg. *Georg.* I. 51 sqq. *prae-discre...cura sit...quid quaeque ferat regio, et quid quaeque recuset.*
12. τοὺς καρποὺς καὶ τὰ δένδρα, cp. IV. 8, l. 69 n.
13. θεομαχεῖν, 'to contend against providence.'
14. ἄν, anticipatory of ἀν ἔχοι, cp. XV. 10, l. 60, II. 13, l. 97 n.
δέοιτο, cp. XV. 11, l. 69.
15. ή sc. σπείρων καὶ φυτεύων.
16. ἡδοίτο κτλ. The subject of the varying propensities of different soils is dealt with by Vergil in *Georg.* I. 54 sqq., II. 178 sqq.
- § 4, 17. δύναμιν, 'capacity.'
19. δληθέστερα, cp. VII. 25, l. 138 n.
- § 5, 20. χερσεύουσα, concessive, cp. XV. 3, l. 24. For χερσεύειν cp. V. 17, l. 81.
22. θεραπευόμενη, 'if carefully treated.' Cp. Vergil, *Georg.* II. 182 *indicio est, tractu surgens oleaster eodem | plurimus, et strati baccis silvestribus agri.*
23. καλά, predicative. μὲν δή, cp. I. 14, l. 92 n.
24. μή πάνυ, 'not at all.' For μή cp. 2, l. 7 n.
- § 6, 26. τοῦτο...άποτεθαρρηκέναι (from ἀποθαρρέω) ὡς..., 'to have gained full assurance on this point, namely that....'
28. φοβούμενον μή οὖ. 'I am afraid that a thing may happen' is φοβούμαι μή τι γένηται: 'I am afraid that a thing may not happen' is accordingly φοβούμαι μή οὖ τι γένηται: cp. Lat. *vereor ne* and *vereor ut (=ne non).*
- § 7, 29. ἀνεμηγόσθην τὸ τῶν ἀλιέων, 'I am reminded of what fishermen do.'
30. δτι, 'namely, that.' ὅντες, concessive, cp. 5, l. 20.
καταστήσαντες is transitive. The ship must be understood as the object.

31. ἐνθέαν, 'for the view,' 'to look around them,' cp. III. 7, l. 50 *n.*

32. παρατρέχοντες ἀμα, 'all the time as they are going rapidly past.'

33. καρπούς, cp. 3, l. 12, IV. 8, l. 69 *n.*

ἀποφαίνεσθαι *sc.* γνώμην, 'to express an opinion.' This use, with γνώμη omitted, occurs several times in Plato.

36. τοῖς ἔμπειροις is the dative of resemblance after ~~εἰκαστὰ~~ ταῦτα, cp. I. 5, l. 30.

37. τὰ πλεῖστα, 'in most cases,' cp. III. 15, l. 112 *n.*

§ 8, 39. βούλει is grammatically parenthetical. ἀρξωματι is the dubitative or deliberative subjunctive, cp. IV. 4, l. 27.

40. ἐπισταμένῳ. The participle, not the main verb, contains the predicative emphasis of the sentence: cp. IV. 25, l. 169 *n.* Translate, 'I know that in you it is to one who understands a very great deal... that I shall be telling....'

§ 9, l. 42. ἔκεινο anticipates the clause δέπως ἀν ἐγώ κτλ.

43. ἀν μανθάνειν represents the potential ἀν μανθάνοιμι in *Oratio Recta*.

φιλοσόφου...ἀνδρός is in parenthesis, 'for this is especially the duty of a man who is a philosopher.'

44. δέπως, 'how,' cp. II. 9, l. 70 *n.* ἐργαζόμενος (= εἰ ἐργαζούμην) is emphatic, 'how I should have to work the land to obtain.'

§ 10, 47. οὐκοῦν, cp. 3, l. 10.

For μέν not followed by δέ cp. I, l. 1, III. 8, l. 61 *n.*

τῷ σπόρῳ νεὸν ὑπεργάγεσθαι, 'to prepare fallow land for sowing,' cp. xx. 3, l. 16.

§ 11, 49. οἶδα γάρ, 'Yes, I do know it.'

50. εἰ ἀρχοίμεθα; Some interrogative apodosis, such as τι ἀν γίγνοτο, has to be supplied, cp. XVII. 8, l. 50.

χειμῶνος, cp. IX. 4, l. 20 *n.*

51. πηλός, 'mud.'

52. δοκεῖ *sc.* ἀρχεσθαι ἀροῦν τὴν γῆν.

53. κινεῖν, 'to stir,' 'to turn up,' epexegetic of σκληρά, cp. V. 18, l. 87 *n.*

τῷ ζεύγει, 'with the team' of oxen which drew the plough, and so 'with the plough.'

§ 12, 54. κινδυνεύει, from meaning 'there is a risk that,' comes to mean 'it may be that,' or 'it is probable that,' cp. XVIII. 3, l. 24.

είναι ἀρκτέον = ἀρχεσθαι δεῦ, cp. VII. 35, l. 190 n.

56. γαρ, 'Yes, for.' χείσθαι, 'crumbles,' Lat. *laxari*.

58. καὶ sc. εἰκός ἔστι.

59. κόπρον τῇ γῇ παρέχειν, 'furnishes manure for the soil.'

60. καρπόν, 'seed.' The reference is to the rank grasses which have grown up since the harvest.

§ 13, 61. οὐτι, 'in addition.'

εἰ μὲλει ξεσθαι, 'if it is to be,' cp. 2, l. 5, v. 15, l. 67, etc.

62. ὄλης καθαράν, 'clear of undergrowth.' ὄλης is genitive of separation, cp. IV. 7, l. 61.

ὄλη is used frequently in the latter part of the book to denote rank vegetation or weeds, *not* timber.

63. ὁπτήν πρὸς τὸν ἥλιον, 'burned' or 'baked in the sun,' cp. Verg. *Georg.* I. 65 *glebas iacentes | pulverulenta coquat maturis solibus aestas.*

ὅτι μόλιστα, cp. VII. 12, l. 73.

65. οὐτως ἔχειν, cp. II. 12, l. 90.

§ 14, 67. ἄλλως πῶς contains the suppressed protasis of ἀνγίγνεσθαι (ἀν γίγνοιτο in *Oratio Recta*), cp. VI. 7, l. 34 n.

68. ὅτι πλειστάκις, 'as many times as possible,' cp. 13, l. 63.

69. καταβάλοι, 'were to turn over,' i.e. 'plough,' Lat. *novare*.

70. μὲν οὖν, cp. VII. 37, l. 202 n.

δὲ must be taken with all the three optatives which follow.

71. ὄλη, v. 13, l. 62 n. ἐπιπολάζοι, 'lie on the surface.'

73. αὐτήν, i.e. τὴν γῆν.

74. τῷ ζεύγει, cp. 11, l. 53.

§ 15, 75. σκάπτοντες, 'by digging' or 'hoeing' (instead of by ploughing with a team).

τὴν νεὸν ποιεῖν, 'prepared their fallow land' for sowing, cp. XI.

16, l. 98 n.

76. οὐκ εὑδηλον sc. ἔστιν.

καὶ belongs to δίχα δεῖ ποιεῖν.

78. γε, 'Yes.' καταβάλλειν sc. εὑδηλόν ἔστιν οὐτι δεῖ.

79. ἐπιπολῆς. The word ἐπιπολή, 'surface,' is used by good

writers in the genitive only, in an adverbial (or prepositional) sense, cp. XIX. 4, l. 24.

στρέψειν, cp. Verg. *Georg.* I. 148 *ferro vertere terram.*

80. ἀμή, ‘unbaked,’ ‘not exposed to the sun.’

αὐτῆς, i.e. τῆς γῆς, partitive genitive.

Chapter XVII

§ 1, l. 3. δοκεῖ sc. ταῦτα ἀμφοτέρους ἡμῶν.

γάρ οὖν expresses assent, cp. XIX. 1, l. 3.

4. μέντοι for δέ in contrast to μέν (l. 1), cp. 10, l. 72, II. 3, l. 22.

τοῦ σπόρου ἄρας. When two substantives, one dependent on the other, are used to express what is practically a single idea, it frequently happens in Greek poetry that only one article instead of two is used. This usage is rare in prose.

ἄλλο τι...ῆ, cp. I. 16, l. 117 n.

5. τὴν ἄραν σπείρειν sc. δεῖν, ‘that it is necessary to sow in the season.’ For the accusative cp. I. 23, l. 167.

6. πειραν λαβόντες, cp. VIII. 21, l. 132.

7. οἱ νῦν sc. ἀνθρώποι, ‘the men of the present day.’

§ 2, 8. γάρ, cp. IV. 5, l. 37 n.

9. που, ‘surely,’ ‘you will admit,’ cp. VIII. 20, l. 125.

πρὸς τὸν θεὸν ἀποβλέπουσιν, cp. II. 8, l. 58 n.

10. δπότε βρέξας...ἀφήσει, ‘to see when,’ ‘in expectation of the time when he will send rain and let them...,’ cp. IV. 5, l. 31 n. *βρέχω* is not used in Attic in this sense.

ἀφήσει, ‘will allow,’ ‘will give an opportunity of.’ Pliny refers to this passage in *N.H.* xviii. 25, 60.

11. δέ γ', cp. 7, l. 45, I. 7, l. 44 n.

τὸ μη ἐν ἔηρῳ (sc. γῇ) σπείρειν ἔκόντες εἰναι, ‘that they must not sow in dried-up soil if they can help it.’ The phrase ἔκῶν εἰναι=ἔκών (the infinitive is limitative) occurs several times in prose, almost always in a negative sentence.

13. δῆλον δτι, cp. VII. 19, l. 111 n.

πρὶν κελευσθῆναι, cp. II. 9, l. 67 n.

§ 3, 15. οὐκοῦν, cp. I. 6, l. 32 n. ταῦτα μέν, cp. XVI. 1, l. 1.

17. γάρ, ‘Yes, for.’

γίγνεται δμονοεῖν, ‘it comes about that men think alike.’

18. οἷον, 'for example.'
19. ἵματια, 'clothing,' cp. VIII. 19, l. 120 *n.*
- § 4, 21. ἐν τῷδε, anticipating πότερον κτλ.
23. πρώτιμος *sc.* σπέρμος. Though all agree not to sow before the rain comes, there are differences of opinion as to what part of the rainy season is most suitable.
24. καὶ γ', 'Yes, and....'
- οὐ τεταγμένως τὸ έτος ἄγει, 'does not bring on the years quite uniformly.'
25. τὸ μέν *sc.* ἔτος. κάλλιστα (adverb) *sc.* ἄγει.
- § 5, 28. χρῆσθαι ἐκλεξάμενον, 'that a man should choose and keep to.'
29. τάν τε...έάν τε, 'whether...or,' Lat. *sive...sive.*
- § 6, 32. κράτιστον is superlative of κρείττον (l. 27).
33. πάντὸς μετέχειν τοῦ σπόρου, 'to take part in the whole period of sowing,' i.e. to sow some part during each of the three divisions of seed-time.
35. ποτὲ μέν...ποτὲ δέ, 'in one season...in another.'
- μηδ' ἴκανόν *sc.* σῖτον λαμβάνειν.
37. καὶ ταῦτα, cp. VIII. 23, l. 143 *n.*
- § 7, 39. τί γάρ; 'well then.'
40. ποικιλή, 'complicated.'
41. πάντως, 'by all means,' cp. VII. 37, l. 201 *n.*
43. καὶ σύ πον, 'even you, I suppose,' ironically referring to Socrates's earlier professions of ignorance: cp. 2, l. 9.
44. καὶ γάρ, 'Yes, for....'
45. δέ γε, cp. 2, l. 11.
48. συστέρ τοῖς κιθαρισταῖς, 'as it does for lyre-players,' *dativus commodi.* For κιθαρίζειν *v.* note on II. 13, l. 95.
- ὅπως δύνηται after μελέτης, cp. XX. 16, l. 85, VII. 34, l. 183 *n.*
49. τῷ γνώμῃ, 'the will,' cp. XXI. 8, l. 50.
- § 8, 50. πάνυ μὲν οὖν, cp. I. 7, l. 44, VII. 37, l. 202 *n.*
- ἢν δέ γε κτλ. For this form of question cp. XVI. 11, l. 50 *n.*
- ἢ μέν...ἢ δέ are in partitive apposition to ἢ γῆ, cp. VII. 28 l. 154, etc.
51. λεπτότερα, 'comparatively poor,' cp. VII. 25, l. 138 *n.*
52. ἀρά γε, cp. I. 1, l. 3 *n.*

τὴν μὲν λεπτοτέραν διπενεστέραν fully expanded would be **τὴν μὲν λεπτοτέραν ταῦτα εἶναι λέγεις διπενεστέραν εἶναι λέγεις;** Translate, ‘by comparatively light do you mean a comparatively weak soil?’

56. πλεῖον sc. σπέρμα διδόης.

§ 9, 57. νομίω here has its original meaning of ‘I make it my custom.’

58. ἐπιχεῖν οἶνον. The practice of diluting wine with water was universal among the Greeks and Romans.

59. καν = καὶ έάν.

60. δυνατωτέροις may here have, as in Lysias 169, 17, the sense of ‘well-to-do.’ It does not refer to physical ability, as it does in VII. 23, l. 131.

61. εἰ, ‘whether.’

63. οποζύγια, ‘beasts of burden,’ might be horses, mules, or oxen, cp. XVIII. 4, l. 28.

§ 10, 66. ἀλλὰ παῖςεις μὲν σύ γε, ‘you are joking, of course,’ i.e. in suggesting that soil grows stronger, like a horse, by having more corn put into it. εὐ τοθι is parenthetical, cp. x. 13, l. 88.

68. ἐν φ, ‘during the time when.’ The antecedent ἐν τούτῳ is understood, cp. III. 5, l. 40.

69. χλόης γενομένης, ‘when the first green shoot has sprouted.’

70. καταστρέψῃς with ἔπειτα, ‘you afterwards turn it over downwards,’ i.e. plough it in.

αὐτό. The neuter refers grammatically to τὸ σπέρμα, though it is τὸ σπέρμα καὶ τὴν χλοήν that the sense requires.

72. ἦν μέντοι for ἦν δέ after ἦν μέν in l. 67, cp. I, l. 4, II. 3, l. 22.

ἐκτρέφειν διὰ τέλους, ‘complete the process of nourishing.’

73. ἐς τέλος, ‘in the end.’

74. καὶ...δέ, ‘even so.’

75. ἀδρούς, ‘strong,’ ‘well-grown.’

§ 11, 77. μεῖον, predicative, ‘in less quantity.’

79. νομίζεις, cp. 9, l. 57 n.

80. πράγματα, ‘business,’ ‘work.’

§ 12, 81. σκαλᾶς, ‘hoers’; the word occurs only here and in I. 5, l. 108.

82. ἐμβάλλετε τῷ σίτῳ, ‘do you put to work on the corn.’

83. **δήπου** is frequently used in stating an obvious truth for argumentative purposes, cp. VIII. 22, l. 137.

85. **τί γάρ οὖκ;** 'most certainly,' lit. 'how should I not?' *sc. εἰδέναι μέλλω*, cp. XVIII. 1, l. 6.

86. **οὐκοῦν**, cp. 1. 6, l. 32 *n.*

Θῶμεν, 'let us assume that.'

τοῦ σίτου is partitive genitive after **τινά**, 'some part of the grain.'

87. **αὐτῶν**, i.e. **τῶν ὑδάτων**.

Ιλύος, the mud or sediment left when a flood subsides.

ψυλωθῆναι ὑπὸ φεύματος, 'to be uncovered by a flood.'

88. **ἄλη**, 'weeds,' cp. XVI. 13, l. 62 *n.*

89. **δήπου**, 'you know,' cp. 1. 83.

τῷ σίτῳ is governed by the **σύν** in **συνεξορμᾶ**.

§ 13, 92. **οὐκοῦν**, cp. 15, l. 107, 1. 6, l. 32 *n.* **ἐνταῦθα**, 'at that point.'

94. **πάνυ μὲν οὖν sc. δοκεῖ μοι δεῖσθαι**, cp. 8, l. 50.

95. **κατιλυθέντι sc. σίτῳ**.

τί ἀν ποιοῦντες κτλ. The true predicative idea lies in the participle, which contains the protasis *εἰ ποιοῖεν*, cp. II. 1, l. 6 *n.* For the reduplication of **ἀν** cp. II. 13, l. 97 *n.*

96. **σοι** must be taken with **δοκοῦσι**. **ἀν ἐπικουρῆσαι** is for **ἀν ἐπικουρῆσειν** in *Oratio Recta*.

97. **ἐπικουφίσαντες τὴν γῆν**, 'by lifting up the soil,' *sc. ἔμοι δοκοῦσιν* **ἀν ἐπικουρῆσαι τῷ σίτῳ**. **ἐπικουφίζειν** is used in a metaphorical sense in XI. 10, l. 63.

98. **τί δέ sc. ποιοῦντες κτλ.** as in l. 95.

τὰς βίξας, accusative of respect.

99. **ἀντιπροσαμησάμενοι (ἀπ. λεγ.) τὴν γῆν**, 'by scraping up new soil.' **ἀν (sc. ἐπικουρῆσαι κτλ. as in l. 96)** recalls that the sentence is conditional.

§ 14, 100. **τί γάρ τίν**, cp. III. 1, l. 5, etc.

πνίγῃ sc. τὸν σίτον. **τῷ σίτῳ**, for the dative cp. 12, l. 89 *n.*

101. **διαρπάζουσα τοῦ σίτου τὴν τροφήν**, 'by robbing the corn of its nutriment.' **τοῦ σίτου** is the genitive of separation, cp. IV. 7, l. 61.

102. **τῶν μελιττῶν**, genitive of separation.

103. **τροφήν καταθῶνται**, 'have stored up for food.' **τροφήν** is in predicative apposition to **ἀ**. For **ἀ...έργασάμεναι** cp. 1. 22, l. 157.

104. *τὴν τροφήν* is in the MSS. but seems to be an error of copyists. Thalheim conjectures *τῆς τροφῆς*, but it is better to omit the words.

§ 15, 107. ἐμβαλεῖν sc. τῷ σίτῳ, v. 12, l. 82.

110. οἶόν ἔστι τὸ εὖ τὰς εἰκόνας ἐπάγεσθαι, ‘what a (good) thing it is to introduce one’s similes (images) aptly.’

111. πρός, ‘in comparison with.’

Chapter XVIII

§ 1, 1. ἐκ τούτου, ‘after that,’ ‘next.’

ἄρα, cp. I. 8, l. 46.

2. ἔχεις sc. διδάσκειν.

καὶ εἰς τοῦτο, ‘on this subject also.’

3. ήν μή γε φανῆς...ἐπιστάμενος, ‘Yes, unless you prove to understand.’ For the participle with *φανομαι* cp. IV. 7, l. 53 n.

ταύτᾳ ἔμοι, cp. I. 5, l. 30 n.

4. μέν is merely emphatic (it is a weak form of *μήν*) and is not to be taken closely with *οὐν*.

6. τί δ’ οὐ μέλλω sc. εἰδέναι, ‘how am I not likely to know?’ ‘of course I know,’ cp. XVII. 12, l. 85, XIX. 9, l. 51.

7. ἐνθα πνεῖ=ἀντοῦ ἐνθεν πνεῖ, ‘on the side from which the wind is blowing,’ i.e. with one’s back to the wind, to windward.

8. ἀντίος, ‘facing.’

10. ἀντίον ἀχύρων καὶ ἀθέρων, i.e. facing the direction in which they fall or are blown by the wind. *ἀχυρος* generally means the chaff left over from threshing; here it must refer to the stalks.

§ 2, 12. ἀκροτομοίης ἄν, ‘would you cut off the tips?’

14. κάλαμος, ‘stalk.’

16. ὅρθῶς ἄν ποιεῖν μεσοτομῶν, ‘that I should be doing right if I cut it half-way up.’ For the participle representing the protasis *εἰ μεσοτομοίην* cp. II. 3, l. 19, etc.

Varro, *de Re Rustica* I. 50, mentions three methods of reaping, including that of cutting the stalks in the middle, holding the tops with the left hand; the remaining stubble was cut later.

17. μοχθῶσι περιττὸν πόνον...ῶν οὐδὲν προσθέονται, ‘may have unnecessary work over what they do not need at all.’

20. κατακαυθέν=εἰ κατακαυθεῖη.

εἰς κόπρον κτλ., ‘if thrown on the ground for manure would help to increase the supply of manure.’ Vergil, *Georg.* I. 84 sqq., discusses this burning of the stubble.

§ 3, 22. ἐπ’ αὐτοφώρῳ, lit. ‘in the very act’; translate ‘out of your own mouth.’

23. ἀπέρ ἔγιό sc. οἶδα.

24. κινδυνεύω sc. εἰδέναι, ‘it is probable that I do,’ cp. XVI. 12, l. 54 n.

25. εἰ, ‘whether.’

26. ὑποζυγίω, cp. XVII. 9, l. 63. The ancient method of threshing corn was to place it on a prepared hard floor in a place exposed to the wind, and to cause the beasts of labour to walk continually on the corn. The wind blew away most of the chaff separated from the grain by the animals’ tread. This method survives in primitive parts of the world, and even in Europe; I have seen corn being trodden out in Malta by a horse, a mule, and an ox yoked together.

§ 4, 29. βοῦς, ἡμιόνους, ἵππους. The horse was principally used in Greece for military and ceremonial purposes and for racing (cp. II. 6, l. 41 *ἱπποτροφίας*). As in the mountainous parts of Southern and Eastern Europe to-day, the mule was the principal transport animal and the ox, whose use for transport depends on the existence of reasonably level roads, was employed to draw the plough or haul burdens for short distances on the farm.

31. πατεῖν κτλ. in apposition with τοσοῦτον.

ἐλαυνόμενα, ‘when they are driven.’

32. τί γὰρ ἄλλο, ‘why, what else.’ For this ‘potential’ construction v. I. 2, l. 7 n.

§ 5, 33. ὅπως, ‘how.’ ὁμαλιεῖται, future middle of ὁμαλίζω used in the passive sense, ‘is to be kept level,’ cp. 6, l. 45, II. 8, l. 58.

34. τίνι τούτῳ sc. μελεῖ, which has to be understood also with τοῖς ἐπαλωσταῖς in the next line.

35. δῆλον ὅτι, cp. VII. 19, l. 111 n.

τοῖς ἐπαλωσταῖς (ἄπ. λεγ.), ‘those in charge of the threshing.’

37. δεῖ, closely with τὰ ἀτριπτά, in its meaning of ‘at frequent intervals,’ ‘from time to time,’ rather than ‘continuously.’

δῆλον ὅτι, v. l. 35.

38. δινον, ‘round floor.’

39. οὐδέν is adverbial, as in I. 10, l. 66, etc.
- λείπει is 2nd person singular, 'you fall short of,' 'are inferior to,' and ἐμοῦ is the genitive of comparison (or separation), cp. XIV. 10, l. 42.
- § 6, 42. καθαροῦμεν τὸν σῖτον, i.e. separate the grain from the husks etc. which have not blown away from the threshing-floor.
43. καὶ...γε, 'Yes, and....'
44. ἦ, cp. I. 2, l. 7 n.
- προσηνέμου, 'towards the wind,' 'windward,' i.e. the side *from* which the wind is blowing.
45. ἄρχῃ sc. λικμᾶν.
- οἰστεῖαι, future middle used as passive, cp. 5, l. 33, II. 8, l. 58.
- σοι is the 'ethic' dative, 'your husks will be carried, etc.,' cp. I. 11, l. 72.
46. ἀνάγκη γάρ, 'it must be so.'
- § 7, 47. αὐτά, i.e. τὰ ἄχυρα.
49. γάρ, 'Yes, for....' πολύ ἔστιν, 'it is of much importance.'
51. ἐκ τοῦ ὑπηνέμου sc. μέρους τῆς ἄλω, 'at the leeward side,' that which is *under* the wind of the other side, the opposite of προσηνέμου in l. 44.
52. ἄχυροδόκη, 'the place for the chaff,' i.e. the empty part of the floor to leeward reserved for the chaff.
- § 8, 54. τοῦ ἡμίσεος is the neuter substantive and governs τῆς ἄλω.
55. εὐθὺς...λικμήσεις, 'will you at once go on to winnow.' κεχυμένου, 'scattered about.'
56. συνώσας, in contrast to εὐθύς κτλ., 'only after pushing together.'
57. τὸν καθαρόν (sc. σῖτον), cp. X. 7, l. 52.
- τὸν πόλον. The meaning is doubtful. πόλος generally contains the idea of an axis or pivot, but the centre of the threshing-floor can scarcely be meant here. Some editors take the meaning to be the 'circumference' or 'outer margin' of the floor. L. and S. translate 'land turned up with the plough,' but although that may be the ultimate destination of the chaff it can hardly be the right meaning here.
- ὡς εἰς στενότατον for εἰς ὡς στενότατον, 'into as narrow a space as possible.'
58. συνώσας sc. λικμήσω.

59. *μοι*, cp. 6, l. 45 *n.* on *σοι*.

§ 9, 61. *μὲν δή*, cp. I. 14, l. 92. *ἄρα* conveys an inference, often with an ironical flavour, cp. I. 8, l. 46, XI. 5, l. 26 *n.*

ώς, ‘how,’ after *διδάσκεω*.

σίτον, anticipatory accusative, cp. VI. 14, l. 74 *n.*

62. *καὶ* = *καὶ ἄν*, the *καὶ* going closely with *ἄλλον*.

ἄν δύνατο is ‘potential,’ cp. I. 2, l. 7 *n.*

64. *Ἐλελήθη ἔμαυτὸν ἐπιστάμενος*, ‘I had forgotten that I knew.’

65. *πάλαι ἔννοῶ*, ‘I have been thinking for a long time.’ *πάλαι* is frequently used with a present tense to denote an action which started in the past and has continued up to the present. Similarly it is used with an imperfect tense to denote an action which is both pluperfect and imperfect.

εἰ, ‘whether.’ *ἄρα* is ironical, *v. 9, l. 61 n.*

λέληθα sc. ἔμαυτόν.

67. *ταῦτα*, i.e. *χρυσοχοεῖν κτλ.*

68. *δρῶ δ' ὁσπερ γεωργοῦντας κτλ.* The argument is: I have never been taught farming, yet I prove to have knowledge of it through observation; have I then no knowledge of these other sciences, though I have as great opportunities of observing them as of observing farming?

§ 10, 70. *Θεγον...πάλαι* is not the idiom referred to in *n.* on I. 66. It means, ‘I was saying a little time ago,’ i.e. in XV. 4.

71. *καὶ ταύτῃ*, ‘in this particular respect,’ cp. XXI. 4, l. 21.

73. The text from here to the end of the chapter seems to be corrupt, and several editors omit the passage as an interpolation. Jacob conjectures *ἄγε δή κτλ.* • *τὰ μὲν γάρ κτλ.*, the first sentence then meaning ‘yes (it is easy), at least what I know of it.’

Chapter XIX

§ 1, 1. *τέχνης* is the partitive genitive, used predicatively with *ἔστι*.

3. *γάρ οὖν*, cp. XVII. 1, l. 3 *n.*

4. Notice the contrast between the ‘potential’ optative with *ἄν* and the indicative, ‘how is it possible that I should understand... while I certainly do not understand...?’

§ 2, 6. *ἐπιστασαι sc. τὰ ἀμφὶ τὴν φυτελαν.*

7. **δοττις** is generic (Latin *quippe qui*), cp. XXI. 10, l. 59.

μήτ' is due to the generic force, even as the subjunctive is used in the corresponding Latin construction, cp. 3, l. 12.

8. **δπόσον βάθος**, accusative of extent, cp. IX. 16, l. 97.

τῷ φυτῷ, 'for the plant.' It is to the young vine in particular that this conversation refers.

10. **ὅπως ἀν ἐν τῷ γῆ κτλ.**, 'in what manner it must be put in the soil to grow best.' For the reduplicated **ἀν** cp. II. 13, l. 97 n., and for the participle containing the true predicative notion of the sentence cp. II. 1, l. 6 n. For **ὅπως** with **ἀν** and the optative cp. II. 9, l. 70 n.

§ 3, 12. **μή** is used as the negative in relative clauses where a condition or generality is implied, cp. 2, l. 7 n. If **τοῦτο δ** took the place of the indefinite **δ τι**, the negative would be **οὐκ**.

14. **οἰδ' ὅτι**, 'certainly,' parenthetical, cp. II. 11, l. 67.

15. **καὶ πολλάκις ξύωγε sc. ἔώρακα κτλ.**, 'Yes, I have, often.'

16. **τριπόδου sc. βοθύνου**. The Greek foot-measure varied, but the Attic standard was equal to 295·7 millimetres, or about 11·64 inches.

17. **οὐδὲ μᾶς Δι'**, cp. II. 2, l. 15 n.

πενθημιποδίου (sc. βοθύνου), 'two and a half feet' (lit. 'five half-feet'). The genitive is that of comparison after **βαθύτερον** understood.

18. **τι δέ**, 'well then,' 'again.' **τὸ πλάτος** is accusative of respect.

§ 4, 21. **τὸ βάθος**, cp. **τὸ πλάτος** in l. 18.

23. **ἔξορύττοιτο ἀν σκαπτόμενα**, 'they would be uprooted when having the soil loosened around them.' For the process of loosening the soil around vines cp. Verg. *Georg.* II. 398 sqq. *omne quotannis | terque quaterque solum scindendum glaebaque versis | aeternum frangenda bidentibus.*

24. **λίαν οὕτως ἐπιπολῆς**, 'so much too close to the surface,' cp. XVI. 15, l. 79.

§ 5, 25. **τοῦτο μέν**, cp. XVI. 10, l. 47 n.

26. **βαθύτερον sc. βόθυνον**. **πενθημιποδίου sc. βοθύνου**.

28. **γάρ**, 'Yes, for.'

§ 6, 30. **ξηροτέραν**, 'comparatively dry' (or 'light'), cp. VII. 25, l. 138 n.

32. μὲν γοῦν, cp. I. 23, l. 165.

33. τὸν Δυκαβηττόν. Mount Lycabettus was outside the walls of Athens, about a mile north-east of the Acropolis.

34. τῷ Φαληρικῷ Θεῷ, 'the low ground at Phalerum.' The hill of Munychia projected into the sea five miles south-west of Athens; to each side of it was one of the ports of Athens, the city itself being inland. On the east was the open bay of Phalerum, on the west the narrower and deeper inlet of Peiraeus. The bay of Phalerum was between the Long Walls joining Athens to the sea.

§ 7, 38. ὀρύττων = εἰ ὀρύττοις, cp. II. 3, l. 19, etc. βαθύν sc. βόθρον.

39. ἔτι φυτεύειν, 'to go on planting.'

41. ὀπτηνίκα, 'at what season,' more precise than ὀπέτε.

42. ἐκατέρᾳ sc. γῇ, cp. XVII. 2, l. 11.

43. μάλιστα sc. εἶδον, cp. III. 13, l. 101 n.

§ 8, 45. ὑποβαλών = εἰ ὑποβάλλοις, cp. 7, l. 38, etc. ὑποβαλών τῆς γῆς τῆς εργασμένης must only be taken with the first member of the disjunctive question. For the position of ἀν cp. II. 1, l. 6 n.

47. μαλακῆς, i.e. εργασμένης. εἰς τὸ σκληρόν, 'through into hard ground' is to be taken with διὰ τῆς μαλακῆς as well as with διὰ τῆς ἀργοῦ. ἀργοῦ, 'untilled.'

48. δῆλον (sc. ἔστιν) δτι, cp. VII. 19, l. 111 n.

§ 9, 50. τῷ φυτῷ. The dative is governed by the preposition in ὑποβλητέα. Here the verbal is used with the personal construction, not as in VII. 35, l. 190 etc.

51. τὸ δ' οὐ μέλλει sc. ὑποβάλλεσθαι, cp. XVIII. 1, l. 6.

52. τιθεῖς = εἰ τιθεῖης, cp. 7, l. 38, etc.

πρὸς τὸν οὐρανόν with βλέπον.

53. ή καὶ πλάγιον τι κτλ., 'or would you lay some of it obliquely beneath the soil which is thrown into the hole, so that it lies in the shape of a Gamma upside down,' i.e. Σ.

§ 10, 56. οὕτω, 'in the latter way.' πλεῖον, predicative, 'in greater number.' ὄφθαλμοι, 'buds' (cp. our expression 'eyes' of potatoes).

57. ἀνω, 'above ground,' emphasised by καὶ even as καὶ in the next line emphasises the contrasted τοὺς κατὰ τῆς γῆς.

59. οὖν, not καὶ, is the connexion between this sentence and the last.

61. **ταχύ.** The adjective **ταχύς** is frequently used with verbs where we should use the adverb.

§ 11, 64. **έμοι,** cp. 12, l. 74, XVIII. 1, l. 3.

τυγχάνεις with the participle, cp. I. 4, l. 20 n.

τὴν γῆν and **περὶ τὸ φυτόν** must be taken with both verbs.

65. **καλ,** ‘also.’

66. **μὲν γάρ** has no corresponding clause with **δέ**, cp. I. 3, l. 14 n.

67. **σεσαγμένον.** **τὸ φυτόν** must be the subject, though **γῆν** is the object of **σάξαις ἀν** in l. 65, and therefore of **σάρτουμ' ἀν** in l. 66. Possibly however the construction is impersonal.

εὐ οἰδ' ὅτι, cp. 3, l. 14 n.

69. **μέχρι βυθοῦ,** ‘to a considerable depth.’ **κίνδυνος sc. ἀν εἴη.**

ὑπὸ μὲν τοῦ ὄντος, though in the MSS., is probably an interpolation.

71. **ἥγουν χαυνότητα** is not required by the sense, and is probably, like the words above, interpolated from an explanatory note in the margin.

§ 12, 73. **ἄμπελων.** It is to the vine in particular that all the preceding conversation refers, though the chapter began with a mention of trees in general.

76. **συκῆν.** The fig-tree is still extensively cultivated in Greece and Asia Minor. It is also found growing wild throughout southern Europe.

77. **ἀκρόδρυα,** ‘fruit-trees.’ It is thought that the word may refer particularly to hard-shelled fruits, such as the acorn and chestnut. The walnut is not a native of Greece, but was introduced in very early times, and is mentioned by Sophocles. Other fruit commonly cultivated in Greece, both now and in ancient times, are the pomegranate, the quince, the medlar, the apple, and the pear.

78. **καλῶς ἔχοντων,** cp. IX. 15, l. 89. The genitive is partitive after **τι.**

79. **ἀποδοκιμάσαις,** ‘reject as unworthy,’ cp. VI. 8, l. 37 n.

§ 13, 81. **ἔλασαν.** The Attic form **ἔλάσαν** is restored by Dindorf. The olive-tree is a characteristic feature of most parts of Greece. The fruit was used for the obtaining of oil (**ἔλαιον**) and for eating; the principal uses of olive-oil were for anointing the body after the bath (cp. IX. 7, 40) and for lamps.

83. **ἀποπειρᾶ μον,** ‘you are merely testing me.’

μάλιστα πάντων (lit. ‘most of all’), ‘perfectly well.’

84. **βαθύτερος** sc. ή τῇ ἀμπέλῳ δρύττεται.

85. καὶ γάρ κτλ. explains the previous statement δρᾶς κτλ.
παρὰ τὰς ὁδούς, ‘by the roadsides.’

86. **πρέμνα πάσι τοῖς φυτευτηρίοις πρόσεστιν**, ‘there are stumps attached to all the shoots.’ The olive sprouts readily from cleft pieces of the trunk of an old tree, and this method of making plants is still generally used in olive-growing countries. Cp. Verg. *Georg.* II. 30 sq.

87. **τῶν φυτῶν** after *ταῖς κεφαλαῖς*.

88. **πηλόν**, ‘clay,’ was smeared thickly over the stump to protect it from rotting through rain and sun.

89. **ἐστεγασμένον**, ‘roofed over,’ ‘covered’ with a pot (*δστρακον*, l. 92) or similar protection.

§ 14, 91. **καὶ δρῶν δή κτλ.**, ‘and which of all these things (αὐτῶν refers to *ταῦτα πάντα* in l. 90) do you not understand from actually seeing them?’

τὸ δστρακον, anticipatory accusative, cp. VI. 14, l. 74 n.

92. **πῶς** for *δπως*, cp. VIII. 14, l. 96.

94. **μὰ τὸν Δλ'**, cp. II. 2, l. 15 n.

ῶν=τούτων ᾧ, cp. III. 13, l. 101 n.

95. **πάλιν**, ‘again.’ A conjecture is *πάλαι* which would have the same meaning as in XVIII. 9, l. 65.

τί ποτε...οὐκ ἔφην, ‘why ever I denied it.’

πάλαι, cp. XVIII. 10, l. 70 n.

96. **συλλήβδην**, ‘collectively,’ ‘generally,’ contrasted with *καθ' ἐν* *ἔκαστον* in l. 98.

97. **οὐ γάρ ἐδόκουν κτλ.**, ‘for I did not believe I should have anything at all to say about how planting must be done.’

§ 15, 100. **ἄρα**, cp. I. 1, l. 3 n.

101. **διδασκαλία**, ‘method of teaching.’ The asking of questions was of course the method of teaching adopted by Socrates himself.

102. **ἄρτι γάρ δή καταμανθάνω**, ‘for since lately, you see, I am beginning to learn.’

ἥ με ἐπηρωτήσας ἔκαστα, ‘owing to the way in which you have asked me questions one by one.’

103. **γάρ**, cp. IV. 5, l. 37 n. **ῶν=τούτων** ᾧ, cp. 14, l. 94.

105. **οἶμαι**, parenthetical.

§ 16, 108. ἔρωτῶν = *el* ἔρωτόν, cp. 7, l. 38, etc. For the reduplication of *άν* cp. 2, l. 10, II. 13, l. 97 *n.*

καλόν *sc.* ἔστιν ἀργύριον. Ischomachus is referring in this section to the remarks of Socrates in XVIII. 9.

109. διαδοκιμάζειν, cp. VI. 8, l. 37 *n.* on the meaning of δοκιμάζειν.

110. κίβδηλα, ‘counterfeit,’ cp. X. 3, l. 24.

περὶ αὐλητῶν *sc.* ἔρωτῶν σε.

113. ίσως *άν* *sc.* δύναιο με πεῖσαι.

γεωργεῖν after ἐπιστήμων εἶην as though it were ἐπισταλμῆν, cp. XX. 16, l. 85.

§ 17, 116. οὐκ ἔστι ταῦτ, ‘this is impossible.’

117. πάλαι σοι θλεγον, cp. 14, l. 95. The reference is to XV. 10.

119. ἐπιστήμων, predicative.

§ 18, 120. ὡς, ‘how.’ *άν* χρῆσθαι, potential.

121. αὐτίκα, ‘to begin with,’ ‘for example.’

123. ίσταναι, ‘to set up,’ ‘to prop.’

περιπεταννύοντα τὸ οἰναρά, ‘by spreading its leaves round (the clusters of grapes).’

124. ἀπαλοί, ‘fresh,’ ‘tender.’

125. ταύτην τὴν ὄραν, ‘during that season,’ i.e. while the clusters are tender. For the accusative cp. I. 23, l. 167, XVII. 1, l. 5.

§ 19, 127. ἔαυτήν is the object of ψιλοῦν, the indefinite object of διδάσκει being omitted as in § 18.

128. πεπάνειν, ‘to ripen,’ ‘to bring to perfection.’

ὄπωραν, from meaning ‘autumn,’ the season of fruit, comes to mean the ‘fruit’ itself.

πολυφορίαν, ‘productiveness.’

130. ὡμοτέρους, ‘comparatively unripe,’ cp. 6, l. 30.

131. τὸ ὄργων δέ, ‘that which becomes ripe from time to time,’ in partitive apposition with ἔαυτήν, the object of τρυγᾶν.

Chapter XX

§ 1, 2. γε, ‘as it appears,’ ‘as you say.’

3. μαθεῖν; for this infinitive cp. VI. 9, l. 41 *n.*

4. πράττουσιν ὁμοίως, ‘fare alike.’

6. περιπτὰ ξχουσιν, ‘have a surplus,’ cp. II. 10, l. 73 περιουσίαν ποιεῖν.

7. παρίεσθαι, 'provide for themselves.'

καὶ προσοφελουσιν, 'fall into debt as well.'

§ 2, 9. γάρ, introducing the expansion of the preceding sentence, should not be translated, cp. IV. 5, l. 37 n.

οὐ γάρ...έστιν τι ποιῶσα, 'it is not...which causes.'

§ 3, 11. οὐδὲ ἀν δικούσας, 'you are not likely to hear,' an extension of the suppressed protasis, cp. I. 2, l. 7 n.

λόγου διαθέντος, 'the tale circulating,' 'the explanation going about.'

12. διότι, 'because.'

13. ὁμαλῶς, cp. XVII. 7, l. 45. ὁρθῶς, 'straight.'

14. τὴν γῆν φέρουσαν ἀμπέλους is the reading of the MSS., but this cannot give the required meaning 'the soil which is vine-bearing,' which would require τὴν γῆν τὴν φέρουσαν. The MSS. reading would mean after ἀγνοήσας, 'that the soil bears vines.' The best solution of the difficulty is the omission of γῆν, which may easily have crept into the MSS. by the error of a copyist with his eye on τὴν. γῆν will then have to be understood with τὴν φέρουσαν ἀμπέλους; but such an omission is of frequent occurrence, cp. XVII. 2, l. 11, XIX. 7, l. 42.

15. ἐν αἱρόῳ sc. γῇ, 'in a soil which is not vine-bearing' or 'not suited for vines.'

16. The first διότι is 'because,' the second 'that' after ἡγνήσε.

τῷ σπόρῳ νεὸν προεργάζεσθαι, cp. XVI. 10, l. 47.

17. προεργάζεσθαι, 'to prepare beforehand.'

§ 4, 19. έστιν, 'it is possible,' 'one is likely.'

ἀνήρ is the beginning of *Oratio Recta*. Ischomachus is making the point that failures in farming are not due to lack of ἐπιστήμη, but to lack of ἐπιμέλεια.

20. ὡς σπείρηται, cp. VII. 34, l. 183 n. σπείρηται is passive (impersonal).

21. γίγνηται sc. αὐτῷ (τῷ ἀγρῷ).

22. αἱ οὖσαι, 'those (vines) which there are,' 'which he has,' belongs inside the clause θπως φέρωσιν.

§ 5, 25. τοιαῦτ' έστιν δ, 'such are the respects in which.'

26. ἀλλήλων. For the genitive of comparison (or separation) cp. XIV. 10, l. 42.

27. σοφόν τι, 'some clever method.'

§ 6, 28. Εστιν ἐν οἷς=ἐν ἐνίοις, cp. II. 8, l. 54 n.

29. οὐ γνώμη διαφέροντες ἀλλήλων...ἀλλὰ ἐπιμελεῖσθαι, 'it is not because they differ from one another in the degree of knowledge that..., but because they differ in the degree of carefulness.' For the dative of respect of difference cp. XIV. 10, l. 41.

30. οἱ μέν...οἱ δέ are in partitive apposition to οἱ στρατηγοὶ, cp. VII. 28, l. 154.

32. τῶν ἴδιωτῶν here must mean 'private soldiers,' cp. XXI. 6, l. 34, l. 15, l. 109 n.

§ 7, 34. οἷον, 'for example,' cp. 20, l. 105.

35. πολεμίας sc. γῆς or χώρας.

τεταγμένους, cp. VIII. 6, l. 36.

36. ὡς is relative.

§ 8, 38. φυλακάς, cp. IV. 6, l. 44 n.

39. καθιστᾶναι, 'to set,' 'to appoint,' 'to place.'

40. τούτου ὡς ἔχῃ οὕτως. For this construction with ἐπιμελεῖσθαι cp. VII. 37, l. 201, etc., and for οὕτως ἔχειν cp. II. 12, l. 90, etc.

§ 9, 42. στενοπόρων, 'defile,' a neuter plural adjective used as a noun. οὐ=nonne.

43. χαλεπόν sc. ἔστιν.

44. τὰ ἐπίκαιρα, 'advantageous positions.'

45. τούτου...ἐπιμελοῦνται...ποιεῖν. The construction of ἐπιμελεῖσθαι with both the objective genitive and the infinitive does not occur elsewhere in the *Oeconomicus*. For its usual construction cp. 8, l. 41 n., VII. 34, l. 183 n.

§ 10, 46. κόπρον, anticipatory accusative, cp. 14, l. 75, VI. 14, l. 74 n.

47. ἄριστον, neuter, in apposition with κόπρος understood, cp. VIII. 4, l. 25 n.

αὐτομάτην γιγνομένην, 'that it is made by natural processes,' explained in § 11.

48. ἀκριβοῦντες ὡς, 'thoroughly understanding how.'

49. ῥάδιον ὅν, accusative absolute, cp. II. 7, l. 50 n.

50. ὅπως ἀθροίζηται, cp. 8, l. 41.

παραμελοῦσι, 'wrongly neglect.' Notice the force of παρά compounded with ἀμελεῖν.

§ 11, 51. ὑδωρ, 'rain.' ὁ Θεός, cp. VIII. 16, l. 100.

52. ὄλην, 'weeds,' cp. XVI. 13, l. 62 n.

54. ἐκποδῶν ἀναιρεῖται, 'takes up and carries out of the way.'

55. αὐτός, 'by itself.'

ἀν ποιοῃ (*sc. ταῦτα*) οἷς ἡ γῆ ἤδεται, 'would produce what the soil takes pleasure in.' For the omission of the antecedent cp. I. 13, l. 83.

§ 12, 58. ὅπόστα, 'to what extent,' cp. XI. 7, l. 35 ὅσον δύναμαι.

61. ἡ ἀλμη κολάζεται μιγνυμένη πᾶσι τοῖς ἀνάλμοις, 'the salty quality is corrected by mixture with all substances free from salt.' ἀνάλμοις is ἄπ. λεγ.

§ 13, 63. ἀλλά takes the place of the δέ which would naturally follow μέν in l. 60, cp. III. 6, l. 43.

65. ἔχοι, 'were able.'

καρπόν, cp. IV. 8, l. 69 n.

66. διτού ἀκούσται...ἔχοι, 'were to have no means of hearing.' ἀκούσται is optative by attraction to ἔχοι, cp. VII. 40, l. 219.

67. οὐ=nonne. πεῖραν λαμβάνειν, cp. VIII. 21, l. 132.

70. ἂ τε δύναται καὶ ἂ μή (*sc. δύναται*) are governed by σαφηνίζει τε καὶ ἀληθεύει. With δύναται an infinitive must be understood, cp. V. 1, l. 5 n.

§ 14, 71. τῷ εὐγνωστα καὶ εὐμαθῇ πάντα παρέχειν, 'by offering all that it has in a form easy to learn and know.'

72. ἀριστά, adverbial. ἔξετάζειν is governed by δοκεῖ.

74. ξετί, 'it is possible.'

75. γῆν, anticipatory accusative, cp. 10, l. 46.

εὖ πάσχουσα εὖ ποιεῖ, 'treats well those who treat it well.'

§ 15, 77. ὡς, 'that.' ἀν δύνατο, 'potential,' cp. I. 2, l. 7 n.

78. οὐδεὶς τοῦτο αὐτὸς αὐτὸν πείθει, 'no one succeeds in convincing himself of this.' τοῦτο refers to what precedes, cp. I. 1, l. 1 n.

81. φανερόν *sc. έστιν*. κλέπτων...βιοτεύειν, 'to make a livelihood by stealing,' cp. VI. 1, l. 9.

προσαιτῶν, 'by begging.'

82. ἀλόγιστος, 'unreasoning,' 'senseless.'

§ 16, 83. μέγα διαφέρει, 'it makes a great difference.'

λυσιτελεῖν, cp. VI. 11, l. 56.

84. διτῶν ἐργαστήρων καὶ πλεόνων, 'when there are labourers

even comparatively numerous.' For ἐργαστήρων cp. XIII. 10, l. 57 n. For this use of the comparative cp. VII. 25, l. 138 n.

85. έχῃ τινά ἐπιμελειαν governs an object-clause as if it were ἐπιμελῆται, cp. XIX. 16, l. 113.

τὴν ὥραν, 'during the proper time,' cp. XIX. 18, l. 125.

87. εἰς παρὰ τοὺς δέκα, 'one man in a total of ten.'

88. διαφέρει, 'makes a difference.'

τῷ...ἐργάζεσθαι is the instrumental dative.

§ 17, 90. ῥᾳδιουργεῖν, 'to take things easily.'

τοὺς ἀνθρώπους, 'the workmen,' is the object of ἔτειν.

§ 18, 92. παρὰ στάδια διακόσια τοῖς ἑκατὸν σταδίοις, 'by one hundred stadia in a distance of two.' σταδίοις is the dative of the measure of difference, cp. VII. 42, l. 237 n. The στάδιον was 600 feet (v. XIX. 3, l. 16 n.).

93. ζοτὶν ὅτε, 'sometimes,' 'on occasions,' cp. II. 2, l. 15.

διηνεγκαν is the 'gnomic' aorist, cp. I. 23, l. 166 n.

94. τῷ τάχει, dative of the respect of difference, cp. VII. 13, l. 80 n.

95. ἐφ' ὧπερ ὠρμηται (sc. the antecedent τοῦτο), 'that for which he has started.'

96. βαδίζων, 'by walking steadily.'

98. θεώμενος, 'looking at things about him.'

αὕρας θηρεύων μαλακάς means that he is tempted to linger in parts of the course where there is a breeze or to leave the shorter route in favour of the cooler.

§ 19, 99. τοῖς ἔργοις, 'farm-work,' cp. IV. 10, l. 84 n.

§ 20, 103. τοσούτον διαφέρει δύσον sc. διαφέρει, 'makes as much difference as,' 'are as far apart as.'

105. οἷον, 'for example,' cp. 7, l. 34.

σκαπτόντων is genitive absolute, the indefinite subject being omitted, cp. VIII. 7, l. 44. The grammar of the sentence does not require the absolute construction, cp. II. 15, l. 110 n.

ὑλης, cp. 11, l. 52.

106. οὗτω σκάπτωσιν ὥστε κτλ., i.e. they merely loosen the soil instead of completely digging up the weeds.

107. οὗτως contains the protasis, cp. VI. 7, l. 34 n.

108. ἀργόν sc. τὸ σκάπτειν.

§ 21, 109. ταῦτα, i.e. unpunctuality, idleness, etc., cp. 15, l. 78.

110. ἀνεπιστημοσύναι. For the plural cp. I. 20, l. 140 n.

τὸ γάρ τὰς μὲν δαπάνας κτλ., ‘the fact that, while the out-going expenses remain at their full amount, the farming does not bring enough return to pay for its own cost.’

112. ταῦτα picks up τὸ...δαπάνην, the subject of παρέχηται. The plural is not unnatural in view of the two separate conditions after τὸ.

§ 22, 115. συντεταμένως, cp. II. 18, l. 125 n.

ἀνυτικωτάτην, ‘most rapid’ or ‘most effective.’

116. χρημάτισιν, ‘means of making money,’ cp. XI. 11, l. 69 n.

117. χῶρον ἔξειργασμένον, ‘a piece of ground in full cultivation.’

119. ἀργός, cp. IV. 8, l. 70.

§ 23, 121. ἔξειργασμένους sc. χώρους.

πολλοῦ ἀργυρίου is the genitive of price or value, similar to that used with ἀξίος in 24, l. 128, etc.

122. ἐπίδοσιν οὐκ ἔχειν, ‘do not give opportunities for improvement in value.’

124. τὸ ἐπὶ τὸ βελτιον λόν, ‘which is on the road to improvement.’

126. ἐξ ἀργοῦ πάμφορος γιγνόμενος, ‘which from being idle becomes universally productive.’

§ 24, 127. τῆς ἀρχαλας τιμῆς is genitive of comparison after πολλατλασίου (which is itself governed by ἀξίους, cp. 23, l. 121 n. and VII. 41, l. 227 διπλασίου ἀξία).

130. ἐνθύμημα, ‘device.’

131. μαθεῖν; for this infinitive after ῥάδιον cp. I, l. 3. έστι must be understood with πολλοῦ ἀξίου and ῥάδιον.

νυν, cp. II. 13, l. 93 n.

132. ἐμοί is dative of resemblance with ὁμοίως.

§ 25, 134. μεριμνῶν, ‘by anxious study’ (present participle).

136. ὅπως ἔχοι κτλ., ‘that in it he should at the same time have some occupation and derive pleasure from making profit thereby.’
ὅ τι ποιοιή κτλ. is a final relative clause, cp. I. 18, l. 130.

§ 26, 142. ἐκέπτητο, ‘used he to keep in his possession.’

ἀπεδίδοτο, ‘used he to sell.’

143. εἰ...εύρισκοι is the indefinite construction in past time, corresponding to ἔλαν εύρισκη in present time: cf. VIII. 9, l. 55, etc.

145. διλλον sc. χῶρον τινα.

ἀργὸν δέ, cp. 22, l. 119.

§ 27, 147. τῷ ὄντι, cp. II. 9, l. 61.

148. εἶναι represents ἦν in *Oratio Recta*.

149. ἔμποροι, 'merchants.'

151. πλεῖστον sc. σῖτον.

ἐπ' αὐτόν, 'to fetch it,' cp. II. 15, l. 105.

152. Εὔξεινον, the Black Sea, perhaps so called by euphemism, like Εὔμενίδες.

Σικελικὸν πόντον probably here refers to the sea between Greece and Sicily, i.e. the lower Adriatic.

§ 28, 153. δόποστον (sc. σῖτον) δύνανται (sc. λαβεῖν) πλεῖστον, 'as much as ever they can take.'

154. καὶ ταῦτα, cp. VIII. 23, l. 143 n.

157. τύχωσιν sc. ὄντες, cp. I. 4, l. 20 n.

ἀπέβαλον is the aorist of recurrence, similar to the 'gnomic' aorist, cp. I. 18, l. 93, XI. 17, l. 102 n.

τιμᾶσθαι μάλιστα, 'has the highest value.'

158. After καὶ we must supply δπον δν.

159. τούτοις. The correlative of δπον would naturally be ἐκεῖ, but of δνθρώποι occurring at the end of the relative clause causes τούτοις to be substituted.

160. οὕτω πῶς, 'in a somewhat similar way.'

§ 29, 164. ἀποδιδῶνται, 'sell.'

165. ἔσοικοδομοῦντες, 'as they finish building them.'

167. γέ, 'yes.'

ἐπομόσας (from ἐπόμνυμ) λέγω, 'I tell you on my oath.'

168. ή μήν is the regular formula introducing an oath. For the negative after verbs of swearing v. IV. 24, l. 164.

πιστεύειν σοι κτλ., 'that I accept your view that all men by nature love those things from which....'

Chapter XXI

§ 1, 1. ἀτάρ γέ is used to introduce a sudden change of subject.

2. τῇ ὑποθέσει, 'your proposition,' i.e. that γεωργία is βάστη μαθεῖν κτλ. The proposition is stated in xv. §§ 4, 10.

3. γάρ, explanatory, cp. IV. 5, l. 37 n.

4. δν for ᾳ, attracted into the case of its antecedent, cp. IV. 8, l. 69 n.

5. οὗτος ἔχειν, cp. xx. 8, l. 41, etc.

§ 2, 7. τόδε and τοῦτο in l. 10 both refer to τὸ πάσαις κοινὸν... εἶναι (cp. I. 1, l. 1 n.), and are accusatives of respect after διαφέρειν.

10. τὸ ἀρχικόν, cp. XIII. 4, l. 20.

11. γνώμῃ, 'in degree of intelligence,' cp. xx. 18, l. 94. τῶν ἑτέρων, cp. 4, l. 22, XIV. 10, l. 42 n.

§ 3, 12. οἷον, 'for example,' cp. xx. 7, l. 34. For the trireme cp. VIII. 8, l. 47 n.

πελαγίωστι, 'cross the sea,' a late meaning of the word.

13. ὥλαινοντας, 'rowing,' 'with the oars.'

14. κελευστῶν, 'signal-men,' 'coxswains,' who gave the time to the rowers.

16. ἐθελοντάς from ἐθελοντής, to be distinguished from the participle ἐθέλοντας (l. 24), cp. IV. 6, l. 44 φυλακάς.

17. πλεῖον τῇ ἐν διπλασίᾳ χρόνῳ is for ἐν πλεῖον τῇ κτλ.

19. ὁ κελεύων, i.e. the κελευστής (l. 14).

ἐκβαίνουσιν, 'disembark.' The true predicative force of the sentence is in the participles ἰδροῦντες καὶ ἐπαινοῦντες, 'are sweating and congratulating each other when they disembark,' cp. II. 1, l. 6 n.

§ 4, 21. ταύτῃ, 'in this respect,' cp. XVIII. 10, l. 71.

23. ἐθέλοντας sc. τοὺς ἀρχομένους or τοὺς στρατιώτας παρέχονται. For this meaning of παρέχεσθαι cp. 9, l. 55, XIV. 1, l. 2.

25. μεγαλυνομένους ἐπὶ τῷ ἐναντιοῦσθαι, 'making a boast of resisting,' cp. II. 4, l. 26 n. on the causal use of ἐπὶ with the dative.

§ 5, 28. θεῖοι, 'heaven-sent,' 'divinely great.' This word was used as a title of distinction at Sparta.

30. αἰσχυνομένους ἔχουσιν αἰσχρόν τι ποιεῖν, 'keep them in a state of being ashamed to do anything dishonourable.'

32. τῷ πείθεσθαι ἔνα ἔκαστον καὶ σύμπαντας, 'in being obedient both individually and in a body.' For ἔνα ἔκαστον (Lat. *unum quemque*) cp. VIII. 7, l. 45.

33. πονεῖν. τῷ is understood.

34. ἀθύμως, 'without heart,' 'spiritlessly.'

§ 6. ἴδιώταις, 'private soldiers,' cp. xx. 6, l. 32 n.

35. έστιν οἰς = ἐνοῖς.

36. ὑπό, 'by the agency of,' *not* 'under.'

38. ποιοῦντας agrees with the implied subject of δοθῆναι.

§ 7, 39. ὅντινα...οὗτοι. Though the relative clause is singular, its generic nature makes the plural demonstrative not unnatural, cp. 8, l. 47 and the MSS. reading in VII. 37, l. 201. διατεθῶσιν οὕτως, 'are this way disposed,' 'take this attitude.'

41. μὰ Δλ', cp. II. 2, l. 15 n.

οἱ ἀν αὐτῶν ἄριστα (adv.) τὸ σῶμα τῶν στρατιωτῶν ἔχωσι, 'such of them as have the best physical endowment of all the soldiers.'

42. ἀκοντίζωσι sc. ἄριστα.

43. ὡς ἵππικώτατα is adverbial, 'in the most horsemanlike style possible,' 'in the manner of the best possible horsemen.'

44. προκινδυνεύσιν, 'are in the forefront of the danger,' i.e. 'of the battle.'

45. ἐμποιήσαι τοῖς στρατιώταις, 'instil into their soldiers.'

ἀκολουθητέον, cp. VII. 35, l. 190 n.

46. διὰ πυρός, a proverbial phrase, like our 'to go through fire and water.' Cobet would omit καὶ διὰ παντὸς κινδύνου as an interpolated marginal explanation of καὶ διὰ πυρός.

§ 8, 47. τούτους...φᾶν, cp. 7, l. 39 n. The dative is required with ταύτα (dative of resemblance, cp. I. 5, l. 30 n.) as well as with ἐπωντα.

49. χειρί, in the sense of a band of soldiers (cp. Lat. *manus*). There is a play on the word *χειρ* here and in the next line, where it refers to the holding up of hands in token of assent or choice.

50. γνώμῃ, 'will,' as in XVII. 7, l. 49.

51. τῷ ὄντι, 'really,' 'in established fact,' cp. XX. 27, l. 147.

52. γνώμῃ...ρώμῃ, 'will-power...bodily strength.'

§ 9, 53. ιδίοις, 'private,' as distinct from state enterprises such as the army and navy.

ἄν τε...ἄν τε = sive...sive.

54. ἐπίτροπος...ἐπιστάτης. The latter was in the higher position, as the clerk of the works is above the foreman of a building enterprise.

55. ἐντεταμένους, cp. II. 18, l. 125 n. on συντεταμένη.

παρέχεσθαι, cp. 4, l. 23.

56. συνεχεῖς, 'persevering.'

οἱ ἀνύτοντες ἐπι... 'those who succeed in making their way to....'

57. πολλήν is predicative. περιουσίαν, cp. I. 4, l. 25 n.

§ 10, 59. ἐπὶ τῷ ἔργῳ, 'at the work,' 'on the scene of the labour.' δύτις=quippe quia, cp. XIX. 2, l. 7.

60. τῶν ἐργατῶν, partitive genitive.

61. εἰ μηδὲν ἐπίδηλον ποιήσουσιν, 'if they do no remarkable work,' 'make no special effort.' The genitive absolute τοῦ δεσπότου ἐπιφανέντος κτλ. belongs within the conditional clause.

62. αὐτόν, i.e. τὸν δεσπότην. For the accusative after ἄγαμαι cp. VII. 38, l. 205 n.

65. φιλοτιμία κρατιστεῖται ἑκάστῳ, 'ambition to be the best in each respect,' or ἑκάστῳ may be a repetition of ἑκάστῳ in l. 63, after ἐμπέσῃ. The infinitive is epexegetical (or limitative) of φιλοτιμία.

66. ηθούς, partitive genitive after τι.

§ 11, 67. δπον=ἐν ϕ.

68. καὶ emphasises ἐν γεωργίᾳ, δὲ being the connecting particle.

69. εἶναι, 'it is possible.'

71. ταῦτα δυνήσεσθαι, cp. V. 1, l. 5 n.

φύσεως ἀγαθῆς ὑπάρχει sc. δὲν, 'he must be endowed with good natural qualities.' φύσεως ἀγαθῆς is a genitive of quality; this is one of the numerous uses of the genitive to which the ablative corresponds in Latin.

72. τὸ μέγιστον δῆ (cp. IV. 16, l. 117 n. for the force of δῆ) is an accusative in apposition to the phrase θεῖον γενέσθαι, cp. the 'accusative in apposition to the sentence' in XI. 3, l. 16, VII. 42, l. 233 n. For θεῖον cp. 5, l. 28 n.

§ 12, 73. δλον...ἀνθρώπινον εἶναι, 'to be wholly human.'

τούτῃ. The ι is 'deictic' or demonstrative, cp. III. 1, l. 3 n.

75. σωφροσύνῃ, 'goodness,' 'self-control,' cp. VII. 14, l. 87 n.

τετελεσμένοις, 'fully initiated,' a metaphor from the "mysteries," sacred rites to which only those were admitted who had undergone due preparation and entered into a bond of secrecy. The best-known "mysteries" were those which took place at Eleusis.

76. τύραννεῖ implies the exercise of more coercion than ἀρχεῖ, but it does not carry the connotation of 'tyrannising.' τύραννος meant an 'unconstitutional ruler,' whether his rule was tyrannous or benign, cp. I. 15, l. 110.

διδάσκων sc. οἱ θεοί.

77. οὗς. The antecedent *τούτοις* has to be supplied, cp. I. 13, l. 83, etc.

78. ὥσπερ δὲ Τάνταλος λέγεται is for ὥσπερ δὲ Τάνταλος ὃς λέγεται. Tantalus, a son of Zeus and the father of Pelops and Niobe, was admitted to the table of the gods, but abused the privilege and was cast into the nether world. His punishment there consisted of standing in water which ebbed away when he stooped to drink it, with bunches of fruit which he could not reach suspended “tantalisingly” above his head.

ἐν Ἀιδώνῃ. Hades or Pluto, brother of Zeus and Poseidon, was god of the nether world. From Homer onwards the genitive Ἀιδώνη is frequently used after *ἐν* or *εἰς*, *οἴκῳ* or *οἴκου* being understood.

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