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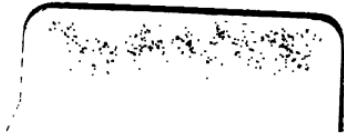
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XENOPHONTIS OECONOMICUS



ΞΕΝΟΦΩΝΤΟΣ ΟΙΚΟΝΟΜΙΚΟΣ

THE

OECONOMICUS OF XENOPHON

WITH INTRODUCTION EXPLANATORY NOTES
CRITICAL APPENDIX AND LEXICON

BY

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PREFACE

THE present volume makes its appearance in fulfilment of a purpose announced in the Preface to my Edition of the *Hieron*, which was published nearly a year ago. The bulk of the notes was already written at that time, but subsequent careful revision of the MS. which had been laid aside in its unfinished state, and the addition of a complete Lexical Index which was an after-thought, have been the cause of delay in the publication of the book. The time and labour expended upon the latter may perhaps be considered out of proportion to its utility, but I shall be amply repaid if it serve to facilitate the study of this most charming and interesting composition, which is deservedly extolled by G. F. Schömann as *sane praestantissimus et Socratis sapientia aliquanto dignior quam plerique eorum sermonum, qui in Memorabilium libris referuntur* (*Opuscula Academica*, Vol. III. p. 207), and which, as Prof. Mahaffy asserts, is the only Socratic dialogue of Xenophon which can be compared in value to the Platonic dialogues. Indeed, as a Text-

book for the use of Schools and Colleges, it seems to me to possess stronger claims to attention than it has hitherto received¹, and it has one special advantage over the *Memorabilia*, of which it is an expansion, that it does not contain a word or sentiment to which the most fastidious could object on the score of morality.

A good deal of help has been given in the Notes, more perhaps than some of my Critics will think judicious, but the student will find a considerable amount of matter in them, which should have a bearing and a use beyond the book itself, as I have combined with the full exposition and illustration of the Text occasional remarks fitted to awaken an interest in Greek scholarship generally and to encourage a closer study of the noblest and most perfect of all languages.

The references for the explanation of grammatical points and niceties have been made for the most part to Goodwin's *Greek Grammar*² (Macmillan, 1883), the best and most convenient manual that I know of.

20, REDCLIFFE SQUARE, LONDON, S.W.

June 10, 1884.

¹ No completely annotated edition has appeared since that of Breitenbach in Rost and Jacob's *Bibliotheca Graeca*, 1841.

² The original title of this was the modest one of an *Elementary Greek Grammar*, but since the publication of the *School Greek Grammar* by the same Author its designation has been *very properly altered*.

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INTRODUCTION

THE following Treatise was intended by its Author to embody the ideas of Socrates on domestic Economy, or that branch of Economy which considers the relations of a Family as distinguished from those of a State.

Economical Science is, as Mr C. S. Devas¹ shews, a branch of Moral Science in its wide sense, as including both Ethics and Politics². Politics and Economics express the sciences of human action in the two great departments of union among men; for the city (*πόλις*) is a visible sign of the union for order and justice; the house (*οἶκος*) of the union for the sustenance and continuance of mankind.

Aristotle, besides treating many special questions with skill, first mapped out the field of social science and put Economics in their right place, and though not free from even grave errors takes the first place

¹ *Groundwork of Economics*, p. 60, 1883.

² The good, the end of ethics, and the useful, the end of political economy, without being confounded are inseparable, for the pursuit of the good is always favourable to the production of the useful. Adam Smith's Book, *The Wealth of Nations*, regarded as the gospel of political economy, was only a fragment of a larger work treating of the Moral Sentiments. Cf. Xen. *Memor.* III 4, 12.

among the ancient economists. Plato before him included all three branches of Moral Science in one Book, the 'Republic', because we cannot, he says, conceive of merit in a man or master of a family, unless as subject to the laws of the community to which he belongs. But it was Xenophon who laid the foundation of this triple division, who in his *Memoirs* exhibits Socrates principally, though not exclusively, as a teacher of moral philosophy, and whose *Cyropaedia* is a sort of political romance, the main scope of which is to present the reader with the author's idea of a perfect monarchal government, while the present treatise is taken up with the remaining branch of ethics.

It professes to be repeated by Xenophon from a conversation he himself heard between Socrates and a certain Critobulus, who was the favourite disciple and associate of the philosopher. The dialogue opens with a definition in the usual interrogatory form of the term Economy, a science which Socrates shews to be governed by rules and dependent upon principles. The value of property, he argues, consists in the knowledge how to use it to advantage, but even this knowledge is unavailing, unless the possessor is free from the tyranny of evil passions, which infallibly leads to ruin (Ch. 1).

Critobulus professes himself tolerably capable of exercising self-control, and free at any rate from degrading slavery to bad habits, so that this would be no bar to his learning if Socrates would only teach him how to increase his property, unless indeed *he thought him rich enough already*. Socrates, on

the contrary, expresses his opinion that Critobulus with all his wealth was a much poorer man than himself, who had enough to satisfy his own wants and to whom poverty was no disadvantage, whereas the position of Critobulus exposed him to a constant drain upon his income, quite sufficient to embarrass him. Good proprietary management therefore was to him a necessity. On hearing this, Critobulus becomes more urgent in his entreaty to Socrates to act as his guide to the acquisition of wealth. Socrates rallies him on his inconsistency in making such a request, when he had just before ridiculed him for representing himself as rich and Critobulus as poor. But Critobulus retorts that Socrates knows at least one πλουτηρὸν ἔργον viz. περιουσίαν ποιεῖν. If he is able to husband his little so as to have more than he wants, he must surely be able to make a larger store yield a greater abundance. Socrates in reply protests that, as he never had any property of his own to manage nor that of any one else entrusted to him to make experiments with, he had no practical knowledge of the subject and was therefore not qualified to instruct others on the details of domestic economy. But having been an attentive observer of the various fortunes of men engaged in the same kinds of business, he had been led to the conclusion that frugal and industrious habits were in general rewarded with success, while careless dealing brought its natural punishment with it. His observation had also made him acquainted with the most conspicuous instances of successful enterprise among the citizens, from whom Critobulus must be able, if *he chose, to learn the art of making money* (Ch. ii).

Critobulus insists that their present group shall not break up till Socrates has fulfilled his promise of indicating the persons from whom he thinks Critobulus might obtain such instruction as he wished³.

Socrates then professes to be able to point out persons who have spent much money upon building houses, and yet find them inconvenient, while others with a much smaller outlay build houses with every needful convenience. Some again he can indicate whose domestic arrangements are so full of confusion and disorder, that they do not derive so much advantage from their possessions, as others do from much smaller ones because they can lay their hands at once on what they want. Again, men differ in a corresponding way in the treatment of their slaves, in the management of their farms, of their horses and of their wives. He appeals to Critobulus, for instance, to inform him whether he considers that he has assigned to his own wife her proper position in his establishment, or treated her hitherto as a mere cipher. After going through six points of good and bad husbandry, Socrates says that he can, if Critobulus pleases, indicate to him successful practitioners of other branches of knowledge⁴ (Ch. III).

³ Lincke, assuming that the report of the long conversation with Ischomachus is the immediate fulfilment of Socrates' promise, considers Ch. iii 1. 4—Ch. v as an interpolation and omits them from his text of the Dialogue. His objections are ably answered by Mr C. D. Morris in a paper contributed to the *American Journal of Philology*, Vol. i pp. 169—186, to which I am much indebted.

⁴ Lincke, according to his interpretation of Socrates' intention, finds in this enumeration of six points of good and bad

But Critobulus in reply urges that it would be useless to point out to him the means of acquiring all; he wishes Socrates merely to indicate what he regards as the best and most suitable for *him*, and to do what he can to help him by personal teaching. Socrates then, excluding from consideration the mechanical (*βαναστικά*) trades as morally and physically injurious, commends Agriculture as the only one of the industrial arts worthy of being cultivated, adding that men need not be ashamed to imitate the Persian king Cyrus who is said to have set the highest value on the arts of war and agriculture. He then proceeds to give an account of the system under which the Persian arrangements favour the highest cultivation of the soil, and finishes with the story of the visit of Lysander to Cyrus the younger and the account of that Prince's personal labour in his garden (Ch. iv)⁵.

After this episode Socrates proceeds to enumerate the many advantages of an agricultural life and, in reply to Critobulus' observations upon the casualties to which agricultural operations are exposed from hail, frost, drought and other causes, and their consequent uncertainty, replies that herein as in everything else we depend upon the protection of the gods and must therefore propitiate them and endeavour to

husbandry a complete abandonment by Socrates of his professed purpose.

⁵ At the beginning of Ch. v Socrates tells Critobulus that the reason of his narrating this story is that he might prove ὅτι τῆς γεωργίας οὐδὲ οἱ πάντι μακάριοι δύνανται ἀπέχεσθαι, so that it is in no way inconsistent, as Lincke supposes, with anything that has preceded it.

secure their favour for success in the cultivation of the ground (Ch. v).

Critobulus, agreeing to this, recalls Socrates from his digression in praise of an agricultural life to the subject of Economy proper, which he begs him to continue, since his former remarks have enabled him already to form a clearer notion of the way to improve his estate. Thereupon Socrates proposes that they should first review what they had so far agreed to ; accordingly he proceeds with the recapitulation of their previous conclusions (Ch. vi § 1—§ 11).

Critobulus admits that agriculture is the most excellent and delightful of occupations, but demands an explanation of the reason why some persons are enriched, while others are brought to ruin by it. Instead of a direct reply, Socrates proposes to give him a detailed report of a conversation he once had with one Ischomachus, of whom he had heard much talk in Athens, and whom men and women, citizens and strangers, all agreed in pronouncing a perfect gentleman.

'The character was by no means common in Athens, and to a philosopher, like Socrates, every peculiarity in the species was of course an object of curiosity and speculation. He accordingly lay in wait, he says, for an opportunity of conversing with this mirror of *καλοκαγαθία*, and a lucky accident at last threw him upon the object of his search. To accost him, to address him by name, and in a moment to be putting questions which it might be supposed a long acquaintance only could have justified, were either traits of character peculiar to Socrates, or belonged to that republican freedom of speech which overleaps the *fences of modern politeness* and reserve. The conver-

sation therefore soon slipped into the channel into which the philosopher wished to direct it,—viz. the domestic establishment of Ischomachus⁶ (Ch. vi § 13—Ch. vii § 3).

The remainder of the treatise is taken up with this secondary dialogue, in which Socrates appears as listener and learner⁷ of family management from Ischomachus, who describes to him, in reply to a string of successive questions, both his scheme of life and his scheme of husbandry.

'The answers elicited' continues Mr Mitchell 'give us more knowledge on the subject of female education than any other work of antiquity with which we are acquainted. It appears from the dialogue that the lady of this Athenian was barely fifteen when she took upon herself the duties of a mistress of a family; that she had been brought up in the strictest seclusion, where she could hear see and talk as little as possible. A young person, whose education had been thus negative, was not likely to bring with her a dowry of many accomplishments. All the qualifications of this promising bride consisted in being able to make a vest when the materials were put into her hands, and to overlook her maid-servants when they were set to their tasks. She was temperate, however, and sober, and out of these slender materials was to be framed the head of a wealthy Athenian family. A modern householder might have been thrown into despair; but Ischomachus was of an active turn of mind; he was

⁶ T. Mitchell, in his very interesting article on the *State of Female Society in Greece*, Quarterly Review Vol. xxxii pp. 163—208.

⁷ To learn in this way the actualities of life and the way of extracting the greatest amount of wheat and barley from a given piece of land, is the sense which Xen. puts on the word *φιλόσοφος* (xvi § 9, cf. Cyrop. vi 1, 41). Grote

not easily discouraged by difficulties, and he accordingly set his shoulder to the wheel. Conscious that he was undertaking a task of no common magnitude, he begins his labours by a sacrifice to the gods, and a prayer for assistance ; arguing, like a wise and pious man, as he was, that no better means existed for ascertaining what was fittest for the preceptor to teach and the pupil to learn. The bride assisted in the solemn rite, and, as Ischomachus acknowledges, was all that her future instructor could desire ;—anxious to fulfil her duties, full of promises to use her best endeavours, and inspired with all proper feeling of obsequiousness to the person who thus late in life undertook to teach her young ideas how to shoot (Ch. vii § 4—§ 8). The listening Socrates here professes an extreme anxiety to know how the labours of the preceptor commenced, and declares with warmth, that the best possible exhibition in the gymnasium or the racecourse would afford him much less pleasure (Ch. vii § 9). It is to be presumed that Ischomachus took his pupil in hand, while her mind was yet warm with the imposing ceremony at which she had been present: when she had thrown off some of her fawn-like shyness and become a little acquainted with him so as to converse easily, he commenced by asking her whether she had ever reflected on the motives and reasons which induced her parents to consign her to him and himself to accept her as a wife from their hands. A person, whose education had been so confined as we have stated, might with dramatic propriety be painted rather as a listener than a partaker in a discourse, which ran upon topics of this kind. The young lady accordingly hears, but gives no sign that they had ever made part of her thoughts.'

Her husband however has a very willing listener, while with great tact and delicacy he enters into a general consideration of the *raison d'être* of matrimony, and the respective duties of the husband and

wife, and of the peculiar wisdom with which Providence has shaped and organised the two sexes for the better furtherance of them. He declares that God has framed the constitution of man so as to fit him for out-door business, acquisition as well as defence, while he has made the body of woman less able to bear hardships and therefore has assigned her in-door work, and perceiving that a fearful spirit would be no detriment to guardianship, has endowed her with a larger measure of timidity than he has bestowed on man. He insists upon such separation of functions as an ordinance of nature⁸, with which the law is in harmony. As man and woman are not equally fitted for both classes of duties, they stand in need of each other, and union and cooperation is by far the highest good of both.

The husband-preceptor concludes with proposing the queen-bee, in all its qualities, active, sedentary, public and private, as an admirable example of the disposition which should belong to the mistress of a family. The young lady, however, was not much

⁸ Plato on the other hand (*Rep.* v p. 456 c, p. 466 d) maintains that similarity of training and function for both men and women is the real order of nature, and that the opposite practice, which insists on a separation of life and functions between the sexes, is unnatural. Aristotle disputes this reasoning altogether, declaring that Nature prescribes a separation of life and functions between the two sexes—that the relation of man to woman is that of superiority and command on one side, inferiority and obedience on the other, like the relation between father and child, master and slave, though with a difference less in degree—that virtue in a man and virtue in a woman, are quite different, imposing diverse obligations. Grote *Plato* Vol. III p. 223.

versed in apiaries, and when the properties and cares of this industrious little animal are explained to her at considerable length, she exclaims with an evident feeling of alarm, ‘and must all these duties fall upon me?’ ‘The duties, which must fall upon you’, replies the husband, entering into the whole economy of a Grecian housewife, are ‘to abide within doors; to send to their labour such of the servants as have outdoor occupations and to superintend those whose labours are confined to the house. You must receive and register the products of our joint estate, apportioning part for daily and current use and making provision to garner the rest, so that the outgoings destined for a year may not be wasted in a month. It will further rest with you to see that the wool, which is brought in, be converted into clothes, and that the corn be in a proper state to furnish the family with provision’ (Ch. vii § 10—§ 36). The pupil listens with silence to these injunctions; but nature and sex immediately break out, when to this catalogue of duties is added that, which the harder mind of her husband seems to think will sit least easy upon her—the care of the infirm and sick, who considering the immense number of slaves, often comprehended in the establishment of a wealthy Athenian, must frequently have amounted to a considerable number⁹. ‘So help me God’ she exclaims with a pardonable vivacity ‘that will be my pleasantest task, if careful nursing may touch the springs of gratitude and increase the friendliness of those who fall under my care!’ (§ 37—§ 40).

‘There are other duties,’ he adds, ‘which become agreeable, as when you make an ignorant slave intelligent and so double the value of her labour, and when you have it in your power to do good to those

⁹ Cf. Wallon, *Histoire de l'Esclavage dans l'Antiquité*, ed. 2, Paris, 1879, Tome i p. 184

who are good and useful to the family ; and, what is most delightful of all, when you prove yourself to be better than your husband, and so make him your devoted slave, having no fear lest, as age advances, you be held in less honour in the family, but assured that, the older you grow, the more you will be honoured in the home, according as you have discharged your duties to me and your children' (Ch. VII § 41—§ 43).

This is the substance of the first Lecture. Socrates naturally desires to be informed what effect it produced. Nothing could be more satisfactory (Ch. VIII § 1—§ 2).

The subject of his next Lecture is Order, the most useful and beautiful thing in the world. Ischomachus details the various circumstances and causes by which a kind of beau ideal of the beauty of arrangement had been gradually fostered in his own mind. He illustrates it by the rhythmical movements of an army on the march or the field of battle ; of a ship with its rowers and passengers ; all of which require the most exact order for beauty or efficiency. Disorder, on the contrary, is like a farmer who sows barley, wheat and beans all together and who, when he wants a barley-cake or wheaten bread or pulse, must needs be picking and choosing instead of taking directly what he wants. The true principle is a place for everything and everything in its place ; and servants must be taught whence to take and where to put whatever is needed for use, which they will soon learn. He further illustrates by what he once saw on board a Phoenician merchant-vessel,

where by a careful economy of space and by exact order a great quantity of rigging and warlike armament and a cargo of costly goods were snugly stowed away in a place not larger than a dining room, and the officers of the ship knew the place of each article as well as he who can spell knows the letters in the name of Socrates. The master remarked that in a storm at sea there would be no time for hunting after anything out of the way, for God threatens and punishes the indolent. Now if seamen can find a place for everything and keep such exquisite order in a vessel tossed about on the waves, it were a great shame to us, if in houses standing on the solid earth, we should not do the same. It is good to have a place for shoes, for clothes, for vessels, for furniture, and there is something rhythmical in seeing even dishes properly arranged. The arrangement of furniture is like that of a circular chorus; not only the chorus itself is a pretty sight, but the clear space within is beautiful. There is no difficulty in finding a person who will learn the places and remember to put each thing in its proper place. If you send a servant out to purchase anything in the market, he will know precisely where to go and find it, because there is a particular place for everything; but if you go in search of a man, you are not so certain where to go, because there is no fixed place to await him in (Ch. VIII § 3—§ 23).

This was the second Lecture. ‘Well,’ says Socrates, ‘did she promise to undertake all this?’ To be sure she did, with the greatest alacrity and begged me to set about putting things in order at once’ (Ch. ix § 1).

The husband and wife then examine together the arrangements of the house, in which utility had been studied more than ornament. It was well built for comfort both in summer and winter. They first collected all the furniture connected with sacrifices ; then the ornaments and apparel for festival occasions, armour, bed-clothes, women's and men's shoes, the implements for spinning, cooking utensils, bathing-furniture, table-furniture ; and sorted the things that were for every day use, and those reserved for company and so on. Every kind of furniture was put in its proper place, servants were properly instructed and a housekeeper selected, whose interest it was made to enforce the regulations of the family. Ischomachus taught his wife that she must be the executive officer in the house, to see that the laws are enforced, and, like a queen, distribute praise and blame as they are deserved (Ch. ix § 2—§ 19).

The young wife, instead of resenting some of these instructions as a fastidious modern female would do, grows absolutely high-minded in the contemplation of her duties ; and her magnanimity even stands a test, which probably formed with many of her country-women the only consolation, that their retired habits allowed. Whatever degree of beauty nature had conferred upon a Grecian woman, she was by no means unwilling to call in art for an accessory. The catalogue which Plautus gives of the artisans who contributed to the complete adornment of a Grecian lady of fashion, and the list of articles, which were to be found at a lady's toilette, according to a fragment of the great comic poet of Athens¹⁰, are formidable enough. Ischomachus' bride does not appear to have been less guilty

¹⁰ Thesmoph. II ap. Polluc. VII 95.

on these points than her neighbours. Her husband, to use his own expressions, had found her daubed with much *fard* ‘to make her appear whiter than she really was,’ and with much *rouge* ‘to make her appear redder than she really was’; and as a beauty in Greece was the more valuable for being on a large scale¹¹, she had added to these abominations a pair of high-heeled shoes, ‘that she might appear taller than she really was’. From the docility which this exemplary woman has displayed on more important points, it may easily be believed that she was not invincible even in this:—her abjuration of the practice was indeed almost the immediate result of a proper exposition of its perniciousness, its disingenuousness and its easiness of detection (Ch. x § 2—§ 9).

Ischomachus concludes with giving advice to his wife, how she may best secure a fresh and healthy complexion: she should avoid a sedentary life; the active and faithful discharge of her duties in superintending her household would afford her ample bodily exercise and at the same time more effectually secure the esteem and confidence of her husband than showiness in apparel or assumed dignity of manner (§ 10—§ 13).

Socrates admits that all he has heard of Ischomachus’ wife is very pleasant and highly creditable to both¹².

¹¹ Aristot. de rhet. i c. 5.

¹² It does not appear that what are now considered qualifications in a married lady of the upper class, presiding at her husband’s table, receiving his guests, or enlivening by her conversation his hours of domestic retirement, entered in the philosopher’s estimate of a model wife. Socrates, like Pericles, could according to Xenophon appreciate female accomplishment in an Aspasia or a Theodota, but was not, like Pericles,

He next wishes to be informed what the nature of Ischomachus' own occupations is, that he has come to be thought so highly of by all; whereupon Ischomachus describes how, since the gods have connected happiness with the performance of duties and these again require the light of knowledge, he opens the labours of a day by asking the blessing of heaven upon all his purposes and praying for health, strength and prosperity, for a good name among the citizens, and success in worldly affairs (Ch. xi § 1—§ 9).

Having risen early enough to find people at home, he makes his business visits in the city, combining exercise and profit. If no affairs detain him in town, he sends his horse out into the country by a servant and walks thither himself; and having inspected the work going on at the farm, he mounts his horse and takes a rapid gallop, not minding whether it is up hill or down, leaping over ditches and trenches, just as he would have done in war. Then he gives his horse up to the servant, walks home to a light breakfast, and devotes the day to intercourse with friends, miscellaneous business, and discharges the civil duties which belong to every Athenian citizen, to say nothing of hearing and adjusting the complaints of servants, reconciling differences among friends, endeavouring to convince them that it is much better to be friends than enemies, and discussing the conduct of public men¹³; 'and sometimes', he says, 'I am taken to task and put on my trial by my wife'.—'And how do you get on in the defence?'—'When it is for my interest

alive to their value in a virtuous Athenian lady. Mure, *Critical Hist. of Greek Lit.* v p. 464.

¹³ This is the interpretation which Prof. Felton *Lectures on Greece* p. 358 after Breitenbach puts upon the passage; Lincke thinks that the interpolator has been busy here and expunges the whole of § 24 as irrelevant. Cf. below n. 16.

to tell the truth, pretty well ; but, when the contrary, Socrates, I cannot make the worse appear the better reason' (Ch. xi § 14—§ 25).

Passing on to the agricultural branch of his subject, Ischomachus enjoins first the obtaining a good land-steward, as being to the farm what a good wife is to the house. He considers it more satisfactory for a landlord to train his own steward himself than to buy one who has been trained by another. There are five qualities, he says, essential to make a good steward, which he must be taught: (1) to be devoted to his master's interests ; (2) to be careful and painstaking ; (3) to have practical knowledge of what needs to be done ; (4) to possess capacity for command and the power of securing hearty obedience from his subordinates ; (5) to respect his master's property and to be honest in all his dealings. In the management of labourers leniency is enjoined as preferable to harshness, reward for good conduct as more effectual than severity against offenders, and the need of personal active supervision on the part of the master, and of setting a good example of care and vigilance is strongly insisted on (Ch. xii § 3—Ch. xiv).

In reply to Socrates' request for some practical lessons in agriculture, Ischomachus points out that it is by no means a difficult art to obtain a knowledge of ; it has no secrets to be jealous of, as so many trades have, but its fundamental principles and processes are open to common observation and may easily be learned. He proves to Socrates in a familiar and colloquial manner¹⁴ that he knows already something about agricul-

¹⁴ Cf. ch. xix § 15.

tural operations, as about the aptitude of different soils for different products ; about the methods and seasons of sowing and the quantity of seed according to the varying conditions of soil ; and about the modes of reaping, threshing and winnowing (Ch. xv—Ch. xvii).

The agricultural commentaries are, as Mure observes, less copiously detailed than those devoted to domestic economy or housekeeping in the proper sense. No distinction is made between the different kinds of culture adapted to different species of grain, or to those numerous other vegetables, which then assuredly as now, formed a large proportion of the sum total of agricultural produce in Southern Europe. The directions as to ploughing, sowing, reaping, &c. are given in the aggregate, without distinction of the different seasons or modes, adapted to different kinds of produce. Wheat and barley alone are mentioned ; nothing is said of lentils, millet, beans, pease, hemp. As little of sheep-husbandry, the cow or the dairy. No remarks occur on the several kinds of agricultural implements. Manure is mentioned as a necessary aid to growth ; but no directions are given for the mode of its application to different soils or crops.

The rules for planting the principal fruit trees, olives, fig-trees and vines, are more specific. Here again the answer of Socrates, showing that his own common sense and observation of the methods in use made up for any lack of technical instruction, corroborate the original position of Ischomachus that agriculture is not a repulsive or difficult subject, but one which any man of ordinary intelligence may readily acquire a knowledge of (Ch. xix). Socrates expresses his surprise that, notwithstanding the facility with which it is learned, the practice of agri-

culture should exhibit such strikingly different results, that, while some farmers become rich, others remain in extreme poverty. Ischomachus replies that diligence rather than practical skill is the secret of true success in farming; and he proceeds to illustrate his position by several instances of negligence and indifference (Ch. xx § 1—§ 5, § 10—§ 21), observing *en passant* that the same truth holds good of military operations in which success depends less upon tactical knowledge than upon circumspection¹⁵ (§ 6—§ 9).

Ischomachus then quotes the case of his own father as an instance of what results may be achieved in business by determination and energy, and he explains how without any instruction he had indulged his natural fondness for agriculture and love of work, and at the same time added to his income by judicious speculations in the purchase of plots of waste land, in order that he might reclaim and improve them by cultivation and then resell them at a profit (Ch. xx § 22—§ 26).

Socrates concludes by congratulating Ischomachus on his successful vindication of the merits of agriculture as a pursuit. Ischomachus replies that in every sort of activity and especially in agriculture it is the quality of aptness for command which constitutes the chief difference between one man and another; and he illustrates

¹⁵ Lincke thinks it improbable that Xen. interposed these incongruous and misplaced remarks upon military errors of conduct and judgment, and ascribes their insertion to the supposed interpolator of a similar passage in ch. viii 4—7. Xen., he says, has treated the same theme more thoroughly in Cyr. i 6, 49 where it is not out of place.

his position by the different behaviour and different influence of commanders on land and at sea, according as they can or cannot inspire their subordinates with a desire to do their duty. But the power of ruling over others without offering any violence to their inclinations, he says, is a divine gift, not to be acquired without intellectual and moral training, whereas on the other hand it is the greatest torment to govern the disaffected or refractory¹⁶ (Ch. xxi).

'The style', says Mure, 'in the more practical parts of the dialogue is concise and to the purpose, but at times not free from the characteristic diffuse-ness of Socratic dialectics. The excursions on the Persian system of agricultural policy, and on the character and death of the younger Cyrus, are undue excrescences on the text of a short didactic essay. In the one last mentioned, Xenophon indirectly describes this dialogue as held, or feigned by him to have been held, in the interval between the death of his Persian patron, in Sept. 401 B.C. and that of Socrates in June 399 B.C. He has been guilty therefore either of a blunder, or more probably perhaps of a wilful license, in representing himself as present on the occasion. Apart from the general evidence that his return to Athens after his Thracian campaign was prevented by his banishment, his transfer of the Cyreian army from the service of Seuthes to that of Thimbron, did not take place till the summer, or at soonest, the spring of the year B.C. 399. It is impossible therefore, even

¹⁶ Lincke considers that the dialogue ends with ch. xx., regarding the whole of chapter xxi as borrowed from the *Cyropaedia* (i 6, 20, 21; iii 1, 20, 28; i 1, 6).

had he revisited Athens in time to have found his master alive, that he could have found him freely following his old pursuits. The tract contains no further data for judging of the time of its composition.'

There can be little doubt that the *Oeconomicus* is a genuine work of Xenophon. It was rendered by Cicero into Latin and fragments of this translation have been preserved by Columella in the xith and xith Books of his *de Re Rustica*, all of which I have transcribed in the notes upon the several passages translated. We have the additional testimony in its favour of Philodemus¹⁷, an Epicurean philosopher,

¹⁷ Philodemus, a native of Gadara in Syria, was a disciple of Zenon (Strabo xvi 2, 29). Cicero speaks of him (or. in Pis. 28, 68) in the highest terms as *vere humanus* and (*de fin.* ii 35, 119) as *inter optimos et doctissimos homines*. He says that he was a man of elegance and taste and distinguished in literature as well as philosophy (in Pison. 29, 70 *non philosophia solum sed etiam ceteris studiis, quae fere Epicureos neglegere dicunt, perpolitus; poema vero facit ita festivum, ita concinnum, ita elegans, nihil ut fieri possit argutius*). Horace also (Sat. i 2, 121) refers to his poems, and there are 34 epigrams ascribed to him in the *Anthologia Palatina*, elegant in manner but licentious in matter. His prose treatises were numerous and miscellaneous : as many as 26 have been discovered among the charred *papyri* brought to light in 1752 from a library in the ruins of Herculaneum, and edited in the *Volumina Herculaneensa* by Francis Javaroni and Charles Maria Rosini (the first Volume of which containing his treatise *περὶ μουσικῆς* in four books was published in 1793). They contain four books on Rhetoric, four on Music, five *περὶ ποιημάτων*, one *περὶ δργῆς*, an epitome of lectures by Zeno *περὶ ήθῶν καὶ βλών*, one book *περὶ εὐσεβείας*, discovered as late as 1862, from which Cic. was supposed to have borrowed a great part of the First book of his treatise *de natura deorum*, although it is more likely, as Prof. J. B. Mayor shows in the Introduction to his Edition

contemporary with Cicero, who begins the ninth book of his work *de vitiis et virtutibus*¹⁸ with a detailed criticism of the treatises on economy by Xenophon, Theophrastus (wrongly ascribed to Aristotle) and other less known writers. But it is probable that the original text has been corrupted like that of so many other ancient writings by subsequent additions and excrescences. As to the extent of these interpolations critics are not agreed. Lincke¹⁹ finds so many inconsistencies in the dialogue that in his recently published edition of it he omits no less than a fourth of the whole. His theory that the work was left in MS. by Xenophon and edited by his grandson has been criticised by Mr C. D. Morris in an able article contributed to the *American Journal of Philology*, Vol. i. p. 169—p. 186. But even G. Sauppe²⁰, the most conservative of

of that work that they both copied a common original, probably Zeno.

¹⁸ The Greek title of the work is *περὶ κακῶν καὶ τῶν ἀντικειμένων ἀρετῶν καὶ τῶν ἐν οἷς εἰσὶ καὶ περὶ αὐτῶν*, i.e. 'of vices and their opposite virtues, and of the persons and circumstances in which they are seen'. The Ninth book might be called *Oeconomicus*, being a treatise on the method which the (Epicurean) philosopher should employ to acquire, retain and manage property: it may have been a description and condemnation of avarice, just as the 10th book is a treatise against excessive pride. It was published in Vol. iii of the Herculanean rolls in 1827, and subsequently by C. Goettling, together with the *Oeconomics* of Aristotle and those of an anonymous writer.

¹⁹ See also Hermes Vol. xvii p. 279—325.

²⁰ In a letter in *Blass die attische Beredsamkeit* 2, 452, where he says: neque omnino improbabilis est coniectura, libros eos qui a Xenophonte sene conscripti sunt ab homine aliquo

Xenophontean critics admits the probability of this conjecture in the case of the writings which Xenophon composed in his old age. C. Schenkl goes farther than any previous Editor in bracketing passages which he considers spurious, but he does not exhibit the recklessness of Lincke.

non admodum docto, antequam ederentur, passim accessione sua auctos esse.

ADDENDA ET CORRIGENDA

P. 55, l. 83 *dele comma after ενάγωγοι.*

P. 71, l. 66 *for ἐλελήθειν read ἐλελήθη.*

P. 78, l. 51—2 *for ἀνωθεν ὁ θεός read ὁ ἄνωθεν θεός.*

P. 90, § 3, l. 16 *for ‘in the same way as’, ‘precisely as’, read ‘the same thing that’, ‘precisely what’.*

P. 90, § 4, l. 20 *add ‘αὐτὸς τύχοι: See Madv. Gr. § 144 Rem. 2’.*

P. 96, l. 95 *dele the whole note and refer to Lexicon s. v.*

P. 137, § 8, l. 38 *for ‘throw’ read ‘throw the spear’.*

P. 144, § 12, l. 64 ἐφ' οἷς τοῦτο τὸ δνομα—καλεῖται, ‘upon whom this name is imposed’. Cf. Plat. Soph. c. 3 p. 218 c τὸ ἔργον ἐφ' ϕ καλοῦμεν, (*res cui hoc nomen imponimus*), de rep. v c. 16 p. 470 εἴ πλι τῇ τοῦ οἰκετοῦ ἔχθρᾳ στάσις κέκληται, p. 493 c δνομάζοις ταῦτα πάντα ἐπὶ ταῖς τοῦ μεγάλου ζώου δόξαις, Parmen. p. 147 δ ἔκαστον τῶν δνομάτων οὐκ ἐπὶ τινι καλεῖται, Euthyd. p. 277 ε τὸ μανθάνειν καλοῦσιν ἐπὶ τῷ τοιῷδε, Alcib. i p. 108 ε φ' ἔκαστῳ Ελεγεις τῷ ἀμείνονι δτι κτλ.

P. 147, § 1, l. 1 *for ‘porch belonging to’ read ‘cloister attached to’.*

P. 148, § 3, l. 23 *for ‘challenge’, ‘summon’ read ‘summon into court’.*

P. 154, § 20, l. 111 *add ‘On the use of the subj. after δστις without negative in preceding clause see a note by Shilleto to Dem. de f. l. § 235’.*

P. 154, § 20, l. 112 *for xv 114 read iv 114.*

P. 154, § 20, l. 113 *for ‘poetical’ read ‘very rare’.*

P. 159, § 38, l. 205 *for ‘forethought’ read ‘attention’.*

P. 163, § 8, l. 47 *for ‘laden’ read ‘stowed’.*

P. 163, § 9, l. 53 *for ‘barley and wheat’ read ‘a medley of barley and wheat’.*

P. 168, § 12, l. 74 add 'The 'rigging' or 'hanging gear' would include ὑποζώματα, *tormenta* or 'bracing-ropes' running horizontally round the ship from the bows aft, *ἱστια* 'sails', *τοπεῖα* 'cordage of the rigging', *ἱμάντες* or *κεροῦχοι* 'braces of the yard-arm', *πόδες* 'sheets' or ropes at the two lower ends of square sails for tightening or slackening them, *ὑπέρπατα* 'braces' or ropes by which the yards are shifted fore and aft according to the direction of the wind, *χαλινοί* 'hauling ropes', for hoisting or letting down the yard and the sail, *παραρρύματα τρίχινα cilicia* or 'hair curtains' for protection of the men against high seas and the enemy, *σχοινία δύκυρια* 'anchor-cables', *σχοινία ἐπίγυνα* or *ἐπίγυνα retinacula* 'stern-cables' for mooring the ships to the shore, *δύκουναι anquinas* or ropes which joined the middle of the yard to the mast and assisted its elevation. The 'wooden gear' included the *ταρσοί*, 'oars', *πηδάλια gubernacula* 'rudders', *κλιμακίδες scalae* 'ladders', *κοντοί* 'punting poles', *παραστάται* 'props for the support of the mast at the bottom of the vessel', *ἱστοι mali* 'the masts', *κεραῖαι antennae* 'the yards'. A. Böckh *Urkunden über das Seewesen des Attischen Staates*.

P. 171, § 2, l. 11 for p. 529 read p. 529 B.

P. 171, § 3, l. 17 for 'ad se vocabat' read 'desiderabat'.

P. 173, § 7, l. 39 for 'utensils' read 'armour'.

P. 182, § 5, l. 35 for 'with red minium', 'ochre' read 'with red lead', Lat. *minium*.

P. 183, § 9, l. 62 add 'ὡς can only be modal in this sentence'.

P. 201, § 1, l. 1 for 'let me not detain you' read 'am I detaining you?'

P. 202, § 5, l. 27 for 'villicus' read 'vilius' and for 'villici' read 'viliki'.

P. 268, § 11, l. 51 for ἀνωθεν ὁ θεός read ὁ ἀνωθεν θεός.

P. 280, § 12, l. 76 for 'virtue' read 'wisdom'.

ΞΕΝΟΦΩΝΤΟΣ ΟΙΚΟΝΟΜΙΚΟΣ

"Ηκουσα δέ ποτε αὐτοῦ καὶ περὶ οἰκονομίας τοιάδε διαλεγομένου. Εἴπε μοι, ἔφη, ὁ Κριτόβουλε, ἀρά γε ἡ οἰκονομία ἐπιστήμης τινὸς δυναμά ἔστιν, ὥσπερ ἡ ἰατρικὴ καὶ χαλκευτικὴ καὶ ἡ τεκτονική;

"Εμοιγε δοκεῖ, ἔφη ὁ Κριτόβουλος.

"Η καὶ ὥσπερ τούτων τῶν τεχνῶν ἔχοιμεν ἀνεπεῖν ὃ τι ἔργον ἐκάστης, οὕτω καὶ τῆς οἰκονομίας δυναμέθα εἰπεῖν ὃ τι ἔργον αὐτῆς ἔστι;

το Νομοθετεῖς δοκεῖ γοῦν, ἔφη ὁ Κριτόβουλος, οἰκονόμου ἀγαθοῦ εἰναι εὐ οἰκεῖν τὸν ἑαυτοῦ οἶκον.

"Η καὶ τὸν ἄλλου δὲ οἴκον, ἔφη ὁ Σωκράτης, εἰς ἐπιτρέποι τις αὐτῷ; Ή οὐκ ἀν δύναιτο, εἰς βούλοιτο, εὐ οἰκεῖν, ὥσπερ καὶ τὸν ἑαυτοῦ; ὁ μὲν γάρ τεκτονικὴν ἐπιστάμενος ὅμοίως ἀν καὶ ἄλλῳ δύναιτο ἐργάζεσθαι ὅτιπερ καὶ ἑαυτῷ, καὶ ὁ οἰκονομικός γάρ ἀν ὠσαύτως.

"Εμοιγε δοκεῖ, ὁ Σώκρατες.

"Ἐστιν ἄρα, ἔφη ὁ Σωκράτης, τὴν τέχνην ταύτην ἐπισταμένῳ, καὶ εἰ μὴ αὐτὸς τύχοι χρήματα ἔχων, τὸν ἄλλου οἴκον οἰκονομοῦντα ὥσπερ καὶ οἰκοδομοῦντα μισθοφορεῖν;

Νὴ Δία καὶ πολύν γε μισθόν, ἔφη δὲ Κριτόβουλος, φέροι ἄν, εἰ δύναιτο οἶκον παραλαβὼν τελεῖν τε ὅσα δεῖ καὶ περιουσίαν ποιῶν αὐξεῖν τὸν οἶκον.

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

Ἐμοὶ γοῦν, ἔφη δὲ Κριτόβουλος, δοκεῖ, καὶ εἰ μηδὲ ἐν τῇ αὐτῇ πόλει εἴη τῷ κεκτημένῳ, πάντα τοῦ οἴκου εἶναι ὅσα τις κέκτηται.

6 Οὐκοῦν καὶ ἔχθροὺς κέκτηνται τινες;

Νὴ Δία καὶ πολλούς γε ἔνιοι.

7 Ἡ καὶ κτήματα αὐτῶν φήσομεν εἶναι τοὺς ἔχθρούς;

Γελοῖον μεντάν εἴη, ἔφη δὲ Κριτόβουλος, εἰ δὲ τοὺς ἔχθροὺς αὐξῶν προσέτι καὶ μισθὸν τούτου φέροι.

7 "Οτι τοι ἡμῖν ἐδόκει οἶκος ἀνδρὸς εἶναι ὅπερ τοῦτο κτῆσις.

Νὴ Δί, ἔφη δὲ Κριτόβουλος, ὃ τι γέ τις ἀγαθὸν κέκτηται οὐ μὰ Δί 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 ἢ χρήματα.

8 Κάν ἄρα γέ τις ἵππον πριάμενος μὴ ἐπίστηται αὐτῷ χρῆσθαι, ἀλλὰ καταπίπτων ἀπ' αυτοῦ κακὰ λαμβάνῃ, οὐ χρήματα αὐτῷ ἐστιν ὁ ἵππος;

Οὐκ, εἴπερ τὰ χρήματά γ' ἐστὶν ἀγαθόν.

Οὐδ' ἄρα γε ἡ γῆ ἀνθρώπῳ ἐστὶ χρήματα,
ὅστις οὗτως ἔργαζεται αὐτὴν ὥστε ζημιούσθαι
ἢ ἔργαζόμενος.

Οὐδὲ ἡ γῆ μέντοι χρήματά ἐστιν, εἰπερ ἀντὶ⁹
τοῦ τρέφειν πεινῆν παρασκευάζει.

Οὐκοῦν καὶ τὰ πρόβατα ὡσαύτως, εἴ τις διὰ
τὸ μὴ ἐπίστασθαι προβάτοις χρῆσθαι ζημιοῦτο,
ω οὐδὲ τὰ πρόβατα χρήματα τούτῳ εἴη ἄν;

Οὕκουν ἔμοιγε δοκεῖ.

Σὺ ἄρα, ὡς ἔοικε, τὰ μὲν ὡφελοῦντα χρήματα
ἡγεῖν, τὰ δὲ βλάπτοντα οὐ χρήματα.

Οὔτως.

Ταῦτὰ ἄρα ὅντα τῷ μὲν ἐπισταμένῳ χρῆσθαι ¹⁰
αὐτῶν ἑκάστοις χρήματά ἐστι, τῷ δὲ μὴ ἐπι-
σταμένῳ οὐ χρήματα· ὥσπερ γε αὐλοὶ τῷ μὲν
ἐπισταμένῳ ἀξίως λόγου αὐλεῦν χρήματά εἰσι,
τῷ δὲ μὴ ἐπισταμένῳ οὐδὲν μᾶλλον ἡ ἄχρηστοι
το λίθοι, εἰ μὴ ἀποδιδοῦτό γε αὐτούς. Τοῦτ' οὖν φαί- ¹¹
νεται ἡμῖν, ἀποδιδομένοις μὲν οἱ αὐλοὶ χρήματα,
μὴ ἀποδιδομένοις δὲ ἀλλὰ κεκτημένοις οὐ, τοῖς μὴ
ἐπισταμένοις αὐτοῖς χρῆσθαι.

Καὶ ὁμολογουμένως γε, ὡ Σώκρατες, ὁ λόγος
¹² ημῖν χωρεῖ, ἐπείπερ εἴρηται τὰ ὡφελοῦντα χρή-
ματα εἶναι. μὴ πωλούμενοι μὲν γὰρ οὐ χρήματά
εἰσιν οἱ αὐλοί οὐδὲν γὰρ χρήσιμοί εἰσι· πωλού-
μενοι δὲ χρήματα.

Πρὸς ταῦτα δ' ὁ Σωκράτης εἶπεν, Ἡν ἐπί- ¹²
στηταί γε πωλεῖν. εἰ δὲ πωλοίη αὐτὸς τοῦτο
φ μὴ ἐπίσταιτο χρῆσθαι, οὐδὲ πωλούμενοί εἰσι
χρήματα κατά γε τὸν σὸν λόγον.

Λέγειν ἔσικας, ὡς Σάκρατες, ὅτι οὐδὲ τὸ ἀργύριον
ἐστι χρήματα, εἰ μή τις ἐπίσταιτο χρῆσθαι αὐτῷ.

13 Καὶ σὺ δέ μοι δοκεῖς οὕτω συνομολογεῖν, ἀφ' ⁸⁵
ῶν τις ὀφελεῖσθαι δύναται, χρήματα εἶναι. εἰ
γοῦν τις χρῶτο τῷ ἀργυρίῳ ὥστε πριάμενος οἷον
ἔταίραν διὰ ταύτην κάκιον μὲν τὸ σῶμα ἔχοι,
κάκιον δὲ τὴν ψυχήν, κάκιον δὲ τὸν οἶκον, πῶς
ἄν ἔτι τὸ ἀργύριον αὐτῷ ὀφέλιμον εἴη; ⁹⁰

Οὐδαμῶς, εἰ μή πέρ γε καὶ τὸν ὑοσκύαμον
καλούμενον χρήματα εἶναι φήσομεν, ύφ' οὐ οἱ
φαγόντες αὐτὸν παραπλῆγες γύγνονται.

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

Χρήματα νὴ Δλ', ἔφη ὁ Κριτόβουλος, καὶ πολύ
γε μᾶλλον ἢ τοὺς βοῦς, ἦν ὀφελιμώτεροί γε ὡσι ¹⁰⁰
τῶν βοῶν.

15 Καὶ οἱ ἔχθροι γε ἄρα κατά γε τὸν σὸν λόγον
χρήματά εἰσι τῷ δυναμένῳ ἀπὸ τῶν ἔχθρῶν ὀφε-
λεῖσθαι.

Ἐμοὶ γοῦν δοκεῖ.

¹⁰¹

Οἶκονόμου ἄρα ἐστὶν ἀγαθοῦ καὶ τοῦς ἔχθροῖς
ἐπίστασθαι χρῆσθαι ὥστε ὀφελεῖσθαι ἀπὸ τῶν
ἔχθρῶν.

Ίσχυρότατά γε.

Καὶ γὰρ δὴ ὁρᾶς, ἔφη, ὡς Κριτόβουλε, ὅσοι μὲν ¹⁰⁵
δὴ οἶκοι ἴδιωτῶν ηὔξημένοι εἰσὶν ἀπὸ πολέμου,
ὅσοι δὲ τυράννων.

Αλλὰ γάρ τὰ μὲν καλῶς ἔμοιγε δοκεῖ λέγεσθαι, ¹⁶
 ω̄ Σώκρατες, ἔφη ὁ Κριτόβουλος· ἐκεῖνο δὲ ήμῶν
¹¹⁵ τὸ φαίνεται, ὅπόταν ὁρῶμεν τινας ἐπιστήμας μὲν
 ἔχοντας καὶ ἀφορμὰς ἀφ' ὧν δύνανται ἐργαζόμενοι
 αὔξειν τὸν οἰκους, αἰσθανώμεθα δὲ αὐτοὺς ταῦτα
 μὴ θέλοντας ποιεῖν καὶ διὰ τοῦτο ὁρῶμεν ἀνω-
 φελεῖς οὕσας αὐτοὺς τὰς ἐπιστήμας; ἀλλο τι η̄
¹²⁰ τούτοις αὖ οὔτε αἱ ἐπιστήμαι χρήματά εἰσιν οὔτε
 τὰ κτήματα;

Περὶ δούλων μοι, ἔφη ὁ Σωκράτης, ἐπιχειρεῖς, ¹⁷
 ω̄ Κριτόβουλε, διαλέγεσθαι;

Οὐ μὰ Δλ̄', ἔφη, οὐκ ἔγωγε, ἀλλὰ καὶ πάνυ
¹²⁵ εὐπατριδῶν ἐνίων γε δοκούντων εἶναι, οὓς ἔγῳ
 ὁρῶ τοὺς μὲν καὶ πολεμικάς, τοὺς δὲ καὶ εἰρηνικὰς
 ἐπιστήμας ἔχοντας, ταύτας δὲ οὐκ ἐθέλοντας ἐρ-
 γάζεσθαι, ὡς μὲν ἔγῳ οἴμαι, δι' αὐτὸ τοῦτο ὅτι
 δεσπότας οὐκ ἔχουσιν.

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

Καὶ τίνες δὴ οὗτοι εἰσιν, ἔφη ὁ Κριτόβουλος,
¹³⁵ οἵ ἀφανεῖς ὅντες ἀρχουσιν αὐτῶν;

Αλλὰ μὰ Δλ̄', ἔφη ὁ Σωκράτης, οὐκ ἀφανεῖς ¹⁹
 εἰσιν, ἀλλὰ καὶ πάνυ φανεροί· καὶ δτι πονηρό-
 τατοί γ' εἰσὶν οὐδὲ σὲ λανθάνουσιν, εἴπερ πονηρίαν
 γε νομίζεις ἀργίαν τ' εἶναι καὶ μαλακίαν ψυχῆς
²⁰ τῷ καὶ ἀμέλειαν. καὶ ἀλλαι δὲ εἰσὶν ἀπατηλαί τινες
 δέσποιναι προσποιούμεναι ήδοναὶ εἶναι, κυβεῖαι
 τε καὶ ἀνωφελεῖς ἀνθρώπων ὁμιλίαι, αἱ προϊόντος

τοῦ χρόνου καὶ αὐτοῖς τοῖς ἐξαπατηθεῖσι καταφανεῖς γίγνονται δτι λῦπαι ἄρα ησαν ἡδοναῖς περιπεπεμμέναι, αἱ διακωλύουσιν αὐτοὺς ἀπὸ τῶν ¹⁴⁵ ὡφελίμων ἔργων κρατοῦσαι.

21 Ἐλλὰ καὶ ἄλλοι, ἔφη, ὁ Σώκρατες, ἐργάζεσθαι μὲν οὐ κωλύονται ύπὸ τούτων ἄλλὰ καὶ πάνυ σφοδρῶς πρὸς τὸ ἐργάζεσθαι ἔχουσι καὶ μηχανᾶσθαι προσόδους, ὅμως δὲ καὶ τοὺς οἴκους κατατρίβονται καὶ ἀμηχανίαις συνέχονται.

22 Δοῦλοι γάρ εἰσι καὶ οὗτοι, ἔφη ὁ Σωκράτης, καὶ πάνυ γε χαλεπῶν δεσποτῶν οἱ μὲν λιχνειῶν, οἱ δὲ λαγνειῶν, οἱ δὲ οἰνοφλυγιῶν, οἱ δὲ φιλοτιμιῶν τινων μώρων καὶ δαπανηρῶν, ἀ οὕτω χαλεπῶς ¹⁵⁵ ἄρχει τῶν ἀνθρώπων, ὃν ἀν ἐπικρατήσωσιν, ὁσθ' ἔως μὲν ἀν ὁρῶσιν ἡβῶντας αὐτοὺς καὶ δυναμένους ἐργάζεσθαι, ἀναγκάζουσι φέρειν ἀ ἀν αὐτοὶ ἐργάσωνται καὶ τελεῦν εἰς τὰς αὐτῶν ἐπιθυμίας, ἐπειδὴν δὲ αὐτοὺς ἀδυνάτους αἴσθωνται ὅντας ἐργάζεσθαι ¹⁶⁰ διὰ τὸ γῆρας, ἀπολείπουσι τούτους κακῶς γηράσκειν, ἄλλοις δὲ αὖ πειρῶνται δούλοις χρῆσθαι.

23 ἄλλὰ δεῖ, ὁ Κριτόβουλε, πρὸς ταῦτα οὐχ ἡττον διαμάχεσθαι περὶ τῆς ἐλευθερίας ἢ πρὸς τοὺς σὺν ὅπλοις πειρωμένους καταδουλοῦσθαι. πολέμιοι ¹⁶⁵ μὲν οὖν ἥδη ὅταν καλοὶ κάγαθοὶ ὅντες καταδουλώσωνταί τινας, πολλοὺς δὴ βελτίους ἡνάγκασαν εἶναι σωφρονίσαντες καὶ ῥῶν βιοτεύειν τὸν λοιπὸν χρόνον ἐποίησαν· αἱ δὲ τοιαῦται δέσποιναι αἰκιζόμεναι τὰ σώματα τῶν ἀνθρώπων καὶ τὰς ¹⁷⁰ ψυχὰς καὶ τοὺς οἴκους οὕποτε λήγουσιν, ἔστ' ἀν ἀρχωσιν αὐτῶν.

‘Ο οὖν Κριτόβουλος ἐκ τούτων ὁδέ πως εἶπεν ΙΙ
 ’Αλλὰ περὶ μὲν τῶν τοιούτων ἀρκούντως πάνυ μοι
 δοκῶ τὰ λεγόμενα ὑπὸ σοῦ ἀκηκοέναι· αὐτὸς δὲ
 ἔμαυτὸν ἔξετάζων δοκῶ μοι εὑρίσκειν ἐπιεικῶς τῶν
 τοιούτων ἐγκρατῆ ὅντα, ὥστ' εἰ μοι συμβουλεύοις
 ὃ τι ἀν ποιῶν αὔξοιμι τὸν οἰκον, οὐκ ἄν μοι δοκῶ
 ὑπὸ γε τούτων ὡν σὺ δεσποινῶν καλεῖς κωλύεσθαι·
 ἀλλὰ θαρρῶν συμβούλευε ὃ τι ἔχεις ἀγαθόν· ἢ
 κατέγνωκας ἡμῶν, ὡ Σώκρατες, ἵκανῶς πλουτεῖν
 καὶ οὐδὲν δοκοῦμέν σοι προσδεῖσθαι χρημάτων;

Οὐκον ἔγωγε, ἔφη ὁ Σωκράτης, εἰ καὶ περὶ ²
 ἔμοι λέγεις, οὐδέν μοι δοκῶ προσδεῖσθαι χρημά-
 των, ἀλλ’ ἵκανῶς πλουτεῖν σὺ μέντοι, ὡ Κριτό-
 βουλε, πάνυ μοι δοκεῖς πένεσθαι, καὶ ναὶ μὰ Δί'
 ἔστιν ὅτε καὶ πάνυ οἰκτείρω σε ἔγω.

Καὶ ὁ Κριτόβουλος γελάσας εἶπε, Καὶ πόσον ³
 ἀν πρὸς τῶν θεῶν οἵει, ὡ Σώκρατες, ἔφη, εὐρεῖν τὰ
 σὰ κτήματα πωλούμενα, πόσον δὲ τὰ ἔμά;

Ἐγὼ μὲν οἴμαι, ἔφη ὁ Σωκράτης, εἰ ἀγαθοῦ
 ὡ ὥντον ἐπιτύχοιμι, εὐρεῖν ἄν μοι τὴν οἰκίαν καὶ
 τὰ ὅντα πάντα πάνυ ῥᾳδίως πέντε μνᾶς· τὰ
 μέντοι σὰ ἀκριβῶς οἶδα ὅτι πλέον ἀν εὗροι ἡ
 ἔκατονταπλασίονα τούτου.

Κάτα οὕτως ἔγνωκώς σὺ μὲν οὐχ ἡγεῖν προσ- ⁴
 δεῖσθαι χρημάτων, ἐμὲ δὲ οἰκτείρεις ἐπὶ τῇ πενίᾳ;

Τὰ μὲν γὰρ ἔμά, ἔφη, ἵκανά ἔστιν ἐμοὶ παρέχειν
 τὰ ἐμοὶ ἀρκοῦντα· εἰς δὲ τὸ σὸν σχῆμα δὲ σὺ περι-
 βέβλησαι καὶ τὴν σὴν δόξαν, οὐδὲ εἰ τρὶς ὅσα ὑπὸ⁵
 κέκτησαι προσγένοιτό σοι, οὐδὲ ὡς ἀν ἵκανά μοι
 δοκεῖ εἶναι σοι.

5 Πῶς δὴ τοῦτ'; ἔφη ὁ Κριτόβουλος.

[Απεφήνατο ὁ Σωκράτης] "Οτι πρώτον μὲν ὁρῶ σοι ἀνάγκην οὖσαν θύειν πολλά τε καὶ μεγάλα ἡ οὔτε θεοὺς οὔτε ἀνθρώπους οἴμαλ σε ἀνὰσχέσθαι· ἔπειτα ξένους προσήκει σοι πολλοὺς 35 δέχεσθαι καὶ τούτους μεγαλοπρεπῶς· ἔπειτα δὲ πολίτας δειπνίζειν καὶ εὐ ποιεῖν ἡ ἔρημον συμ-
6 μάχων εἶναι. ἔτι δὲ καὶ τὴν πόλιν αἰσθάνομαι τὰ μὲν ἥδη σοι προστάττουσαν μεγάλα τελεῖν ἵπποτροφίας τε καὶ χορηγίας καὶ γυμνασιαρχίας 40 καὶ προστατείας, ἦν δὲ δὴ πόλεμος γένηται, οἱδ' ὅτι καὶ τριηραρχίας [μισθοὺς] καὶ εἰσφορὰς τοσ-
αύτας σοι προστάξουσιν, ὅσας σὺ οὐρανὸς ὑποί-
σεις. ὅπου δ' ἀν ἐνδεῶς δόξῃς τι τούτων ποιεῖν,
οἱδ' ὅτι σε τιμωρήσονται Ἀθηναῖοι οὐδὲν ἡττον ἡ 45
7 εἰ τὰ αὐτῶν λάβοιεν κλέπτοντα. πρὸς δὲ τούτοις
ὁρῶ σε οἰόμενον πλούτειν καὶ ἀμελῶς μὲν ἔχοντα
πρὸς τὸ μηχανᾶσθαι χρήματα, παιδικοῦς δὲ πράγ-
μασι προσέχοντα τὸν νοῦν, ὥσπερ ἔξόν σοι. ὃν
ἐνεκα οἰκτείρω σε, μή τι ἀνήκεστον κακὸν πάθης 50
8 καὶ εἰς πολλὴν ἀπορίαν καταστῆς. καὶ ἐμοὶ μέν,
εἴ τι καὶ προσδεθείην, οἱδ' ὅτι καὶ σὺ γιγνώσκεις,
ώς εἰσὶν οὖ καὶ ἐπαρκέσειαν ἄν, ὥστε πάνυ μικρὰ
πορίσαντες κατακλύσειαν ἄν ἀφθονίᾳ τὴν ἐμὴν
δίαιταν· οἱ δὲ σοὶ φίλοι πολὺ ἀρκοῦντα σοῦ μᾶλ-
λον ἔχοντες τῇ ἑαυτῶν κατασκευῇ ἡ σὺ τῇ σῇ
ὄμως ώς παρὰ σοῦ ὠφελησόμενοι ἀποβλέπουσι.
9 Καὶ ὁ Κριτόβουλος εἶπεν 'Ἐγὼ τούτοις, ω
Σώκρατες, οὐκ ἔχω ἀντιλέγειν' ἀλλ' ὥρα σοι προ-
στατεύειν ἐμοῦ, ὅπως μὴ τῷ ὅντι οἰκτρὸς γένωμαι. ω

Ακούσας οὖν δὲ Σωκράτης εἶπε· Καὶ οὐθαυμαστὸν δοκεῖ, ὡς Κριτόβουλε, τοῦτο σαυτῷ ποιεῖν, δτὶ δλίγῳ μὲν πρόσθεν, ὅτε ἐγὼ ἔφην πλουτεῖν, ἐγέλασας ἐπ' ἐμοὶ ὡς οὐδὲ εἰδότι, ὅτι εἴη πλούτος, εις καὶ πρότερον οὐκ ἐπαύσω πρὶν ἔξήλεγξάς με καὶ ὁμολογεῖν ἐποίησας μηδὲ ἐκατοστὸν μέρος τῶν σῶν κεκτῆσθαι, νῦν δὲ κελεύεις προστατεύειν μέσου καὶ ἐπιμελεὺσθαι, δπως ἀν μὴ παντάπασιν ἀληθῶς πένης γένοιο;

Ὦρῶ γάρ σε, ἔφη, ὡς Σώκρατες, ἐν τι πλουτηρὸν το ἔργον ἐπιστάμενον περιουσίαν ποιεῖν. τὸν οὖν ἀπ' δλίγων περιποιοῦντα ἐλπίζω ἀπὸ πολλῶν γ' ἀν πάνυ ῥᾳδίως πολλὴν περιουσίαν ποιῆσαι.

Οὔκουν μέμνησαι ἀρτίως ἐν τῷ λόγῳ, ὅτε οὐδὲν τις ἀναγρύζειν μοι ἔξουσίαν ἐποίησας λέγων, δτὶ τῷ μὴ ἐπισταμένῳ ἵπποις χρῆσθαι οὐκ εἴη χρήματα οἱ ἵπποι οὐδὲ η γῆ οὐδὲ τὰ πρόβατα οὐδὲ ἀργύριον οὐδὲ ἄλλο οὐδέν, δτῷ τις μὴ ἐπιστατο χρῆσθαι; εἰσὶ μὲν οὖν αἱ πρόσοδοι ἀπὸ τῶν τοιούτων ἐμὲ δὲ πῶς τινι τούτων οἵει ἀν ἐπιστηθῆναι χρῆσθαι, φ τὴν ἀρχὴν οὐδὲν πώποτ' ἐγένετο τούτων;

Ἄλλ' ἐδόκει ήμεν, καὶ εἰ μὴ χρήματά τις τύχοι τις ἔχων, ὅμως εἴναλ τις ἐπιστήμη οἰκονομίας. τὸ οὖν κωλύει καὶ σὲ ἐπιστασθαι;

Ὦπερ νῆ Δία καὶ αὐλεῖν ἀν κωλύσειεν ἀνθρώπον ἐπιστασθαι, εἰ μήτε αὐτὸς πώποτε κτήσαιτο αὐλοὺς μήτε ἄλλος αὐτῷ παράσχοι ἐν τοῖς αὐτοῦ μανθάνειν· οὕτω δὴ καὶ ἐμοὶ ἔχει περὶ τῆς οἰκονομίας. οὔτε γάρ αὐτὸς δργανα χρήματα ἐκε- κτήμην, ὕστε μανθάνειν, οὔτε ἄλλος πώποτέ μοι

παρέσχε τὰ ἑαυτοῦ διοικεῦν ἀλλ' ἡ σὺ νυνὶ ἐθέλεις παρέχειν. οἱ δὲ δήπου τὸ πρῶτον μανθάνοντες κιθαρίζειν καὶ τὰς λύρας λυμαίνονται· καὶ ἐγὼ δὴ εἰ ἐπιχειρήσαιμι ἐν τῷ σῷ οἴκῳ μανθάνειν οἰκονομεῖν, ἵσως ἀν καταλυμηναίμην ἄν σου τὸν οἴκον.⁹⁵

¹⁴ Πρὸς ταῦτα ὁ Κριτόβουλος εἶπε, Προθύμως γε, ω̄ Σώκρατες, ἀποφεύγειν μοι πειρᾶ μηδέν με συνωφελῆσαι εἰς τὸ ῥᾶον ὑποφέρειν τὰ ἐμοὶ ἀναγκαῖα πράγματα.

Οὐ μὰ Δί', ἔφη ὁ Σωκράτης, οὐκ ἔγωγε, ἀλλ' οὐδεῖσα ἔχω καὶ πάνυ προθύμως ἐξηγήσομαι σοι.
¹⁵ οἷμαι δὲ ἀν καὶ εἰ ἐπὶ πῦρ ἐλθόντος σου καὶ μὴ ὅντος παρ' ἐμοὶ, εἰ ἄλλοσε ἡγησάμην ὅπόθεν σοι εἴη λαβεῖν, οὐκ ἀν ἐμέμφου μοι, καὶ εἰ ὕδωρ παρ' ἐμοῦ αἴτοῦντί σοι αὐτὸς μὴ ἔχων ἄλλοσε¹⁶ καὶ ἐπὶ τοῦτο ἥγαγον, οἰδὲ ὅτι οὐδὲ ἀν τοῦτο μοι ἐμέμφου, καὶ εἰ βουλὸμένου μουσικὴν μαθεῖν σου παρ' ἐμοῦ δειξαὶ μί σοι πολὺ δεινοτέρους ἐμοῦ περὶ μουσικὴν καὶ σοι χάριν ἀν εἰδότας, εἰ ἐθέλοις παρ'
αὐτῶν μανθάνειν, τέλος ἀν ἔτι μοι ταῦτα ποιοῦντι¹⁷ μέμφοιο;

Οὐδὲν ἀν δικαίως γε, ω̄ Σώκρατες.

¹⁶ Έγὼ τοίνυν σοι δειξῶ, ω̄ Κριτόβουλε, οὅσα νῦν λιπαρεῖς παρ' ἐμοῦ μανθάνειν πολὺ ἄλλους ἐμοῦ δεινοτέρους περὶ ταῦτα. ὁμολογῶ δὲ μεμελητούς κέναι μοι, οἵτινες ἔκαστα ἐπιστημονέστατοί εἰσι¹⁸ τῶν ἐν τῇ πόλει. καταμαθὼν γάρ ποτε ἀπὸ τῶν αὐτῶν ἔργων τοὺς μὲν πάνυ ἀπόρους ὅντας, τοὺς δὲ πάνυ πλουσίους, ἀπεθαύμασα καὶ ἔδοξέ μοι ἄξιον εἶναι ἐπισκέψεως, ὃ τι εἴη τοῦτο. καὶ εὑρον¹⁹

ἐπισκοπῶν πάνυ οἰκείως ταῦτα γιγνόμενα. τοὺς 18
μὲν γὰρ εἰκῇ ταῦτα πράττοντας ζημιουμένους
έώρων, τοὺς δὲ γνώμῃ συντεταμένη ἐπιμελουμένους
καὶ θᾶττον καὶ ῥάον καὶ κερδαλεώτερον κατέγνων
125 πράττοντας. παρ' ὅν ἀν καὶ σὲ οἴμαι, εἰ βούλοιο,
μαθόντα, εἴ σοι δὲ θεὸς μὴ ἐναντιοῦτο, πάνυ ἀν
δεινὸν χρηματιστὴν γενέσθαι.

Ἄκοντας ταῦτα δὲ Κριτόβουλος εἶπε, Νῦν τοι, III
ἔφη, ἐγὼ σε οὐκέτι ἀφήσω, ὡς Σώκρατες, πρὶν ἀν
μοι, ἀντέσχησαι ἐναντίον τῶν φίλων τουτωνί,
ἀποδείξῃς.

5 Τί οὖν, ἔφη δὲ Σωκράτης, ὡς Κριτόβουλε, ἦν
σοι ἀποδεικνύω πρῶτον μὲν οἰκίας τοὺς μὲν ἀπὸ
πολλοῦ ἀργυρίου ἀχρήστους οἰκοδομοῦντας, τοὺς
δὲ ἀπὸ πολὺ ἐλάττονος πάντα ἔχοντας ὅσα δεῖ,
ἢ δόξω ἐν τί σοι τοῦτο τῶν οἰκονομικῶν ἔργων
10 ἐπιδεικνύναι;

Καὶ πάνυ γ', ἔφη δὲ Κριτόβουλος. Τί δέ τὴν τὸ
τούτου ἀκόλουθον μετὰ τοῦτο σοι ἐπιδεικνύω, τοὺς
μὲν πάνυ πολλὰ καὶ παντοῖα κεκτημένους ἔπιπλα
καὶ τούτοις, ὅταν δέωνται, μὴ ἔχοντας χρῆσθαι
15 μηδὲ εἰδότας, εἰ σᾶ ἐστιν αὐτοῖς, καὶ διὰ ταῦτα
πολλὰ μὲν αὐτοὺς ἀνιωμένους, πολλὰ δὲ ἀνιώντας
τοὺς οἰκέτας· τοὺς δὲ οὐδὲν πλέον ἀλλὰ καὶ μείονα
τούτων κεκτημένους ἔχοντας εὐθὺς ἔτοιμα ὅτων
ἀν δέωνται χρῆσθαι.

20 Ἄλλα τί οὖν τούτων ἐστίν, ὡς Σώκρατες, αἴτιον 3
ἢ ὅτι τοῖς μὲν ὅποι ἔτυχεν ἔκαστον καταβέβληται,
τοῖς δὲ ἐν χώρᾳ ἔκαστα τεταγμένα κεῖται;

Ναὶ μὰ Δι', ἔφη δὲ Σωκράτης· καὶ οὐδὲν ἐν χώρᾳ

γε, ἐν ἥ ἔτυχεν, ἀλλ' ἔνθα προσήκει, ἔκαστα δια-
τέτακται.

Λέγειν τί μοι δοκεῖς, ἔφη, καὶ τοῦτο, ὁ Κριτό-
βουλος, τῶν οἰκονομικῶν.

4 Τί οὖν, ἦν σοι, ἔφη, καὶ οἰκέτας αὐτὸς ἐπιδεικνύω
ἔνθα μὲν πάντας ὡς εἰπεῖν δεδεμένους καὶ τούτους
θαμινὰ ἀποδιδράσκοντας, ἔνθα δὲ λελυμένους καὶ ω-
ἐθέλοντάς τε ἐργάζεσθαι καὶ παραμένειν, οὐ καὶ
τοῦτο σοι δόξω ἀξιοθέατον τῆς οἰκονομίας ἐργον
ἐπιδεικνύναι;

Ναὶ μὰ Δί', ἔφη ὁ Κριτόβουλος, καὶ σφό-
δρα γε.

5 *Ην δὲ καὶ παραπλησίους γεωργίας γεωργοῦν-
τας, τοὺς μὲν ἀπολωλέναι φάσκοντας ὑπὸ γεωργίας
καὶ ἀποροῦντας, τοὺς δὲ ἀφθόνως καὶ καλῶς πάντα
ἔχοντας ὅσων δέονται ἀπὸ τῆς γεωργίας;

Ναὶ μὰ Δί', ἔφη ὁ Κριτόβουλος. Ἰσως γάρ το-
ἀναλίσκουσιν οὐκ εἰς ἀ δεῖ μόνον, ἀλλὰ καὶ εἰς
ἄ βλάβην φέρει αὐτῷ καὶ τῷ οἴκῳ.

6 Εἰσὶν μέν τινες Ἰσως, ἔφη ὁ Σωκράτης, καὶ τοιοῦ-
τοι. ἀλλ' ἐγὼ οὐ τούτους λέγω, ἀλλ' οὐδὲ εἰς
τάναγκαῖα ἔχοντι δαπανᾶν, γεωργεῖν φάσκοντες. 45

Καὶ τὸ ἀν εἴη τούτου αἴτιον, ω Σώκρατες;

Ἐγώ σε ἄξω καὶ ἐπὶ τούτους, ἔφη ὁ Σωκράτης
σὺ δὲ θεώμενος δήπου καταμαθήσῃ.

7 Νὴ Δί', ἔφη, ἦν δύνωμαι γε.

Οὐκοῦν χρὴ θεώμενον σαυτοῦ ἀποπειρᾶσθαι εἰς 50
γνώσηγ. νῦν δὲ ἐγὼ σε σύνοιδα ἐπὶ μὲν τραγῳδῶν
τε καὶ κωμῳδῶν θέαν καὶ πάντα πρωὶ ἀνιστάμενον
καὶ πάντα μακρὰν ὄδὸν βαδίζοντα καὶ ἐμὲ ἀναπεί-

θοντα προθύμως συνθεᾶσθαι· ἐπὶ δὲ τοιοῦτον οὐδένεν
με πώποτε ἔργον παρεκάλεσας.

Οὐκοῦν γελοῖός σοι φαίνομαι εἶναι, ω̄ Σώ-
κρατες.

Σαυτῷ δὲ πολὺ νὴ Δλ', ἔφη, γελοιότερος. ἦν 8
δὲ καὶ ἀφ' ἵππικῆς σοι ἐπιδεικνύω τοὺς μὲν εἰς
ῷ ἀπορίαν τῶν ἐπιτηδείων ἐληλυθότας, τοὺς δὲ διὰ
τὴν ἵππικὴν καὶ πάνυ εὐπόρους δύντας καὶ ἅμα
ἀγαλλομένους ἐπὶ τῷ κέρδει;

Οὐκοῦν τούτους μὲν καὶ ἐγὼ ὁρῶ καὶ οἶδα ἑκα-
τέρους καὶ οὐδέν τι μᾶλλον τῶν κερδαινόντων
εἰς γέγυομαι.

Θεῷ γάρ αὐτοὺς ἥπερ τοὺς τραγῳδούς τε καὶ 9
κωμῳδούς, οὐχ ὅπως ποιητὴς οἴομαι γένη, ἀλλ'
ὅπως ἡσθῆται ἰδών τι ἡ ἀκούσας καὶ ταῦτα μὲν
ἴσως οὕτως ὀρθῶς ἔχει, οὐ γάρ ποιητὴς βούλει
το γενέσθαι, ἵππική δ' ἀναγκαζόμενος χρῆσθαι οὐ
μᾶρος οἴει εἶναι, εἰ μὴ σκοπεῖς, ὅπως μὴ ἴδιωτης
ἔσῃ τούτου τοῦ ἔργου, ἀλλως τε καὶ τῶν αὐτῶν
δύντων ἀγαθῶν εἴς τε τὴν χρήσιν καὶ κερδαλέων
εἰς πώλησιν δύντων;

75 Πωλοδαμνεῖν με κελεύεις, ω̄ Σώκρατες; 10

Οὐ μὰ Δλ' οὐδέν τι μᾶλλον ἡ καὶ γεωργούς ἐκ
παιδίων ὀνούμενον κατασκευάζειν, ἀλλ' εἶναι τινές
μοι δοκούσιν ἡλικίαι καὶ ἵππων καὶ ἀνθρώπων, αἱ
εὐθύς τε χρήσιμαι εἰσὶ καὶ ἐπὶ τὸ βέλτιον ἐπι-
ῳδίδοασιν. ἔχω δ' ἐπιδεῖξαι καὶ γυναιξὶ ταῖς γαμε-
ταῖς τοὺς μὲν οὕτω χρωμένους ὡστε συνεργούς
ἔχειν αὐτὰς εἰς τὸ συναύξειν τοὺς οἴκους, τοὺς δὲ
ἡ οἱ πλεῖστοι λυμαίνονται.

11 Καὶ τούτου πότερα χρή, ὡς Σώκρατες, τὸν ἄνδρα
αἰτιᾶσθαι ἢ τὴν γυναῖκα;

Πρόβατον μέν, ἔφη ὁ Σωκράτης, ὡς ἐπὶ τὸ πολὺ^{ε5}
ἡν κακῶς ἔχῃ, τὸν νομέα αἰτιώμεθα, καὶ ἵππος ὡς
ἐπὶ τὸ πολὺ ἡν κακουργῆ, τὸν ἵππεα κακίζομεν
τῆς δὲ γυναικός, εἰ μὲν διδασκομένη ὑπὸ τοῦ
ἀνδρὸς τάγαθὰ κακοποιεῖ, ἵσως δικαίως ἀν ἡ γυνὴ⁹⁰
τὴν αἰτίαν ἔχοι· εἰ δὲ μὴ διδάσκων τὰ καλὰ
κάγαθὰ ἀνεπιστήμονι τούτων χρώτο, ἀρ' οὐ δι-
12 καίως ἀν ὁ ἀνὴρ τὴν αἰτίαν ἔχοι; πάντως δ',
ἔφη, ὡς Κριτόβουλε, φίλοι γάρ ἐσμεν οἱ παρόντες,
ἀπαληθεύσαι πρὸς ἡμᾶς. ἔστιν ὅτῳ ἄλλῳ τῶν⁹⁵
σπουδαίων πλείω ἐπιτρέπεις ἢ τῇ γυναικὶ;

Οὐδενί, ἔφη.

*Ἐστι δὲ ὅτῳ ἐλάττονα διαλέγει ἢ τῇ γυναικὶ;

Εἰ δὲ μή, οὐ πολλοῖς γε, ἔφη.

13 *Ἐγημας δὲ αὐτὴν παῖδα νέαν μάλιστα καὶ ὡς¹⁰⁰
ἡδύνατο ἐλάχιστα ἐωρακυῖαν καὶ ἀκηκουῖαν;

Μάλιστα.

Οὐκοῦν πολὺ θαυμαστότερον, εἴ τι ὁν δεῖ λέγειν
ἡ πράττειν ἐπίσταιτο ἢ εἰ ἔξαμαρτάνοι.

14 Οἰς δὲ σὺ λέγεις ἀγαθὰς εἶναι γυναῖκας, ὡς¹⁰⁵
Σώκρατες, ἢ αὐτὸς ταύτας ἐπαίδευσαν;

Οὐδὲν οἰον τὸ ἐπισκοπεῖσθαι. συστήσω δέ σοι
ἔγὼ καὶ Ἀσπασίαν, ἢ ἐπιστημονέστερον ἐμοῦ σοι
15 ταῦτα πάντα ἐπιδείξει. νομίζω δὲ γυναῖκα κοι-
νωνὸν ἀγαθὴν οἴκου οὖσαν πάνυ ἀντίρροπον εἶναι¹¹⁰
τῷ ἀνδρὶ ἐπὶ τὸ ἀγαθόν. ἔρχεται μὲν γὰρ εἰς τὴν
οἰκίαν διὰ τῶν τοῦ ἀνδρὸς πράξεων τὰ κτήματα
ὡς ἐπὶ τὸ πολύ, δαπανᾶται δὲ διὰ τῶν τῆς γυναι-

κὸς ταμιευμάτων τὰ πλεῖστα· καὶ εὖ μὲν τούτων
^{πις} γυγνομένων αὔξονται οἱ οἰκοι, κακῶς δὲ τούτων
 πραττομένων οἱ οἰκοι μειοῦνται. οἷμαι δέ σοι καὶ ^{τι}
 τῶν ἄλλων ἐπιστημῶν τοὺς ἀξέιδες λόγου ἐκάστην
 ἐργαζομένους ἔχειν ἀν ἐπιδεῖξαι σοι, εἴ τι προσ-
 δεῖσθαι νομίζεις.

Αλλὰ πάσας· μὲν τί σε δεῖ ἐπιδεικνύναι, ὡς IV
 Σώκρατες; ἔφη δὲ Κριτόβουλος· οὕτε γὰρ κτή-
 σασθαι πασῶν τῶν τεχνῶν ἐργάτας ῥάδιον οὗσις
 δεῖ οὕτε ἔμπειρους γενέσθαι αὐτῶν οἶόν τε, ἀλλ᾽
^ς αὖ δοκοῦσι κάλλισται τῶν ἐπιστημῶν καὶ ἐμοὶ
 πρέποι ἀν μάλιστα ἐπιμελομένῳ, ταύτας μοι καὶ
 αὐτὰς ἐπιδεικνυειν καὶ τοὺς πράττοντας αὐτὰς καὶ
 αὐτὸς δὲ ὁ τι δύνασαι συνωφέλει εἰς ταῦτα δι-
 δάσκων.

Αλλὰ καλῶς, ἔφη, λέγεις, ὡς Κριτόβουλε. καὶ ^{τι}
 γὰρ αὖ γε βαναυσικαὶ καλούμεναι καὶ ἐπίρρητοι
 τέ εἰσι καὶ εἰκότως μέντοι πάνυ ἀδοξοῦνται πρὸς
 τῶν πόλεων. καταλυμαίνονται γὰρ τὰ σώματα
 τῶν τε ἐργαζομένων καὶ τῶν ἐπιμελομένων ἀναγ-
^{ις} κάζουσαι καθῆσθαι καὶ σκιατραφεῖσθαι, ἔνιαι δὲ
 καὶ πρὸς πῦρ ἡμερεύειν. τῶν δὲ σωμάτων θηλυ-
 νομένων καὶ αἱ ψυχαὶ πολὺ ἀρρωστότεραι γίγ-
 νονται. καὶ ἀσχολίας δὲ μάλιστα ἔχουσι καὶ ^{τι}
 φίλων καὶ πόλεως συνεπιμελεῖσθαι αἱ βαναυσικαὶ
^ς καλούμεναι. ὥστε οἱ τοιοῦτοι δοκοῦσι κακοὶ καὶ
 φίλοις χρῆσθαι καὶ ταῖς πατρίσιν ἀλεξητῆρες
 εἶναι. καὶ ἐν ἑνίαις μὲν τῶν πόλεων, μάλιστα δὲ
 ἐν ταῖς εὐπολέμοις δοκούσαις εἶναι, οὐδὲ ἔξεστι τῶν
 πολιτῶν οὐδενὶ βαναυσικὰς τέχνας ἐργάζεσθαι.

4 Ἡμῖν δὲ δὴ πολαῖς συμβουλεύεις, ὡς Σώκρατες, ²⁵
χρῆσθαι;

Ἄρ', ἔφη ὁ Σωκράτης, μὴ αἰσχυνθῶμεν τὸν
Περσῶν βασιλέα μιμήσασθαι; ἐκεῦνον γάρ φασι
ἐν τοῖς καλλίστοις τε καὶ ἀναγκαιοτάτοις ἥγον-
μενον εἶναι ἐπιμελήμασι γεωργίαν τε καὶ τὴν ³⁰
πολεμικὴν τέχνην τούτων ἀμφοτέρων ἴσχυρῶς
ἐπιμελεῖσθαι.

5 Καὶ ὁ Κριτόβουλος ἀκούσας ταῦτα εἶπε, Καὶ
τοῦτο, ἔφη, πιστεύεις, ὡς Σώκρατες, βασιλέα τῶν
Περσῶν γεωργίας τι συνεπιμελεῖσθαι; ³⁵

὾δ' ἀν, ἔφη ὁ Σωκράτης, ἐπισκοποῦντες, ὡς
Κριτόβουλε, ἵσως ἀν καταμάθοιμεν εἴ τι συνε-
πιμελεῖται. τῶν μὲν γὰρ πολεμικῶν ἔργων ὅμο-
λογοῦμεν αὐτὸν ἴσχυρῶς ἐπιμελεῖσθαι, ὅτι ἔξ
ὅπόσων περ ἔθνων δασμογένες λαμβάνει, τέταχε τῷ ⁴⁰
ἄρχοντι ἑκάστῳ, εἰς ὅπόσους δει διδόναι τροφὴν
ἵππεας καὶ τοξότας καὶ σφενδονήτας καὶ γερροφό-
ρους, οἵτινες τῶν τε ὑπ' αὐτοῦ ἀρχομένων ἱκανὸ
ἔσονται κρατεῖν καὶ ἦν πολέμιοι ἐπίωσιν, ἀρήξουσι
6 τῇ χώρᾳ, χωρὶς δὲ τούτων φυλακὰς ἐν ταῖς ἀκρο- ⁴⁵
πόλεσι τρέφει· καὶ τὴν μὲν τροφὴν τοῖς φρουροῖς
δίδωσιν ὁ ἄρχων, ὡς τοῦτο προστέτακται, βασιλεὺς
δὲ κατ' ἐνιαυτὸν ἔξέτασιν ποιεῖται τῶν μισθοφόρων
καὶ τῶν ἀλλων, οἷς ὠπλίσθαι προστέτακται, καὶ
πάντας ἂμα συνάγων πλὴν τοὺς ἐν ταῖς ἀκροπό- ⁵⁰
λεσιν ἔνθα δὴ ὁ σύλλογος καλεῖται· καὶ τοὺς μὲν
ἀμφὶ τὴν ἑαυτοῦ οἰκησιν αὐτὸς ἐφορᾷ, τοὺς δὲ
πρόσω ἀποικοῦντας πιστοὺς πέμπει ἐπισκοπεῦν·
7 καὶ οἱ μὲν ἀν φαίνωνται τῶν φρουράρχων καὶ τῶν

55 χιλιάρχων καὶ τῶν σατραπῶν τὸν ἀριθμὸν τὸν
τεταγμένου ἔκπλεων ἔχοντες καὶ τούτους δοκίμους
ἴπποις τε καὶ δπλοῖς κατεσκευασμένους παρέχωσι,
τούτους μὲν τοὺς ἄρχοντας καὶ ταῖς τιμαῖς αὔξει
καὶ δώροις μεγάλοις καταπλουτίζει, οὓς δ' ἀν εὗρη
τὸν ἄρχόντων ἡ καταμελοῦντας τῷ φρουρούντων
ἡ κατακερδαίνοντας, τούτους χαλεπῶς κολάζει καὶ
παύων τῆς ἄρχῆς ἀλλοις ἐπιμελητὰς καθίστησι.
τῶν μὲν δὴ πολεμικῶν ἔργων ταῦτα ποιῶν δοκεῖ
ἡμῖν ἀναμφιλόγως ἐπιμελεῖσθαι. ἔτι δὲ ὁπόσην μὲν 8
ος τῆς χώρας διελαύνων ἐφορᾶν αὐτός, αὐτὸς καὶ δοκι-
μάζει, ὁπόσην δὲ μὴ αὐτὸς ἐφορᾷ, πέμπων πιστοὺς
ἐπισκοπεῖται. καὶ οὓς μὲν ἀν αἰσθάνηται τῶν
ἄρχόντων συνοικουμένην τε τὴν χώραν παρεχο-
μένους καὶ ἐνεργὸν οὖσαν τὴν γῆν καὶ πλήρη
το δένδρων τε ὧν ἑκάστη φέρει καὶ καρπῶν, τούτους
μὲν χώραν τε ἀλλην προστίθησι καὶ δώροις κοσμεῖ
καὶ ἔδραις ἐντίμους γεραίρει, οἷς δ' ἀν ὅρᾳ ἀργόν
τε τὴν χώραν οὖσαν καὶ διλιγάνθρωπον ἡ διὰ
χαλεπότητα ἡ δι' ὕβριν ἡ δι' ἀμέλειαν, τούτους
το δὲ κολάζων καὶ παύων τῆς ἄρχῆς ἄρχοντας ἀλλοις
καθίστησι. ταῦτα ποιῶν δοκεῖ ἡττον ἐπιμελεῖσθαι 9
ὅπως ἡ γῆ ἐνεργὸς ἔσται ὑπὸ τῶν κατοικούντων
ἡ ὅπως εὐ φυλάξεται ὑπὸ τῶν φρουρούντων; καὶ
εἰσὶ δὲ αὐτῷ οἱ ἄρχοντες διατεταγμένοι ἐφ' ἑκά-
τερον οὐχ οἱ αὐτοί, ἀλλ' οἱ μὲν ἄρχουσι τῶν
κατοικούντων τε καὶ τῶν ἐργατῶν καὶ δασμοὺς ἐκ
τούτων ἐκλέγουσιν, οἱ δὲ ἄρχουσι τῶν ὥπλισμένων
φρουρῶν. καν μὲν ὁ φρουράρχος μὴ ἴκανῶς τῇ 10
χώρᾳ ἀρήγη, δὲ τῶν ἐνοικούντων ἄρχων καὶ τῶν

ἔργων ἐπιμελούμενος κατηγορεῖ τοῦ φρουράρχου,⁸⁵
ὅτι οὐ δύνανται ἔργάζεσθαι διὰ τὴν ἀφυλαξίαν,
ἡν δὲ παρέχοντος τοῦ φρουράρχου εἰρήνην τοῖς
ἔργοις ὁ ἄρχων ὀλιγάνθρωπόν τε παρέχηται καὶ
ἀργὸν τὴν χώραν, τούτου αὖτις κατηγορεῖ ὁ φρουράρ-
χος. καὶ γὰρ σχεδόν τι οἱ κακῶς τὴν χώραν ⁹⁰
ἔργαζόμενοι οὔτε τοὺς φρουροὺς τρέφουσιν οὔτε
τοὺς δασμοὺς δύνανται ἀποδιδόναι. ὅπου δὲ ἀν-
σατράπης καθιστᾶται, οὗτος ἀμφοτέρων τούτων
ἐπιμελεῖται.

12 Ἐκ τούτων ὁ Κριτόβουλος εἰπεν· Οὐκοῦν εἰ⁹⁵
μὲν δὴ ταῦτα ποιεῖ βασιλεύς, ὁ Σώκρατες, οὐδὲν
ἔμοιγε δοκεῖ ἡττον τῶν γεωργικῶν ἔργων ἐπιμε-
λεῖσθαι ἢ τῶν πολεμικῶν.

13 Ἔτι δὲ πρὸς τούτοις, ἔφη ὁ Σωκράτης, ἐν ὅπό-
σαις τε χώραις ἐνοικεῖν καὶ εἰς ὅπόσας ἐπιστρέφεται,¹⁰⁰
ἐπιμελεῖται τούτων, ὅπως κῆποί τε ἔσονται οἱ
παράδεισοι καλούμενοι πάντων καλῶν τε κάγαθῶν
μεστοί, ὅσα ἡ γῆ φύειν ἐθέλει, καὶ ἐν τούτοις αὐτὸς
τὰ πλεῖστα διατρίβει, ὅταν μὴ ἡ ὥρα τοῦ ἔτους
ἔξειργη.¹⁰⁵

14 Νὴ Δί', ἔφη ὁ Κριτόβουλος, ἀνάγκη τοίνυν, ὁ
Σώκρατες, ἔνθα γε διατρίβει αὐτός, καὶ ὅπως ὡς
κάλλιστα κατεσκευασμένοι ἔσονται οἱ παράδεισοι
ἐπιμελεῖσθαι δένδρεσι καὶ τοῖς ἄλλοις ἄπασι κα-
λοῖς, ὅσα ἡ γῆ φύει.¹¹⁰

15 Φασὶ δέ τινες, ἔφη ὁ Σωκράτης, ὁ Κριτόβουλε,
καὶ ὅταν δῶρα διδῷ ὁ βασιλεύς, πρῶτον μὲν
εἰσκαλεῖν τοὺς πολέμῳ ἀγαθοὺς γεγονότας, ὅτι
οὐδὲν ὄφελος πολλὰ ἀροῦν, εἰ μὴ εἰεν οἱ ἀρήξοντες·¹¹⁵

115 δεύτερον δὲ τοὺς κατασκευάζοντας τὰς χώρας ἄριστα καὶ ἐνεργοὺς ποιοῦντας, λέγοντα ὅτι οὐδὲ ἀν οἱ ἄλκιμοι δύναιντο ζῆν, εἰ μὴ εἴεν οἱ ἐργαζόμενοι. λέγεται δὲ καὶ Κύρος ποτε, ὅσπερ εὐδόκι- 16 μώτατος δὴ βασιλεὺς γεγένηται, εἰπεῖν τοῖς ἐπὶ 120 τὰ δῶρα κεκλημένοις ὅτι αὐτὸς ἀν δικαίως τὰ ἀμφοτέρων δῶρα λαμβάνοις κατασκευάζειν τε γὰρ ἄριστος εἶναι ἔφη χώραν καὶ ἀρήγειν τοῖς κατε- σκευασμένοις.

Κύρος μὲν τοίνυν, ἔφη ὁ Κριτόβουλος, ὡς Σώ- 17 125 κρατεῖς, καὶ ἐπηγάλλετο οὐδὲν ἥπτον, εἰ ταῦτα ἔλεγεν, ἐπὶ τῷ χώρας ἐνεργοὺς ποιεῖν καὶ κατα- σκευάζειν ἦ ἐπὶ τῷ πολεμικὸς εἶναι.

Καὶ ναὶ μὰ Δλ', ἔφη ὁ Σωκράτης, Κύρος γε, εἰ 18 ἐβίωσεν, ἄριστος ἀν δοκεῖ ἄρχων γενέσθαι, καὶ 130 τούτου τεκμήρια ἄλλα τε πολλὰ παρέσχηται καὶ ὅπότε περὶ τῆς βασιλείας τῷ ἀδελφῷ ἐπορεύετο μαχούμενος, παρὰ μὲν Κύρου οὐδεὶς λέγεται αὐτο- μολῆσαι πρὸς βασιλέα, παρὰ δὲ βασιλέως πολλὰ μυριάδες πρὸς Κύρουν. ἐγὼ δὲ καὶ τοῦτο ἥγου- 19 135 μαι μέγα τεκμήριον ἄρχοντος ἀρετῆς εἶναι, φὰς ἀν ἑκόντες πείθωνται καὶ ἐν τοῖς δεινοῖς παραμένειν ἐθέλωσιν. ἐκείνῳ δὲ [καὶ] οἱ φίλοι ξῶντι τε συνε- μάχοντο καὶ ἀποθανόντι συναπέθανον πάντες περὶ τὸν νεκρὸν μαχόμενοι πλὴν Ἀριαλού· Ἀριαλος δ' 20 ἔτυχεν ἐπὶ τῷ εὐωνύμῳ κέρατι τεταγμένος. οὗτος τοίνυν ὁ Κύρος λέγεται Λυσάνδρῳ, ὅτε ἥλθεν ἄγων αὐτῷ τὰ παρὰ τῶν συμμάχων δῶρα, ἄλλα τε φιλοφρονεῖσθαι, ὡς αὐτὸς ἔφη ὁ Λύσανδρος ἔνῳ ποτέ τινι ἐν Μεγάροις διηγούμενος, καὶ τὸν

ἐν Σάρδεσι παράδεισον ἐπιδεικνύαι αὐτὸν ἔφη.¹⁴⁵

21 ἐπεὶ δὲ ἐθαύμαζεν αὐτὸν ὁ Λύσανδρος ὡς καλὰ μὲν τὰ δένδρα εἴη, δι’ ἵσου δὲ πάντα πεφυτευμένα, ὅρθοὶ δὲ οἱ στίχοι τῶν δένδρων, εὐγάνωνα δὲ πάντα καλῶς εἴη, ὅσμαὶ δὲ πολλαὶ καὶ ἡδεῖαι συμπαρομαρτοῦεν αὐτοῖς περιπατοῦσι, καὶ ταῦτα θαυμάζων εἰπεν¹⁵·
 ’Αλλ’ ἐγώ τοι, ὡς Κῦρε, πάντα μὲν ταῦτα θαυμάζω ἐπὶ τῷ κάλλει, πολὺ δὲ μᾶλλον ἀγαμαι τοῦ καταμετρήσαντός σοι καὶ διατάξαντος ἔκαστα τούτων.

22 ἀκούσαντα δὲ ταῦτα τὸν Κύρον ἡσθῆναί τε καὶ εἰπεῖν· Ταῦτα τοίνυν, ὡς Λύσανδρε, ἐγὼ πάντα καὶ¹⁵ διεμέτρησα καὶ διέταξα, ἔστι δὲ αὐτῶν, φάναι, ἀ

23 καὶ ἐφύτευσα αὐτός. καὶ ὁ Λύσανδρος ἔφη, ἀποβλέψας εἰς αὐτὸν καὶ ἴδων τῶν τε ἴματίων τὸ κάλλος ὃν εἶχε καὶ τῆς ὀσμῆς αἰσθόμενος καὶ τῶν στρεπτῶν καὶ τῶν ψελίων [τὸ κάλλος] καὶ τοῦ¹⁶ ἄλλον κόσμου οὐ εἶχεν, εἰπεῖν, Τί λέγεις, φάναι, ὡς Κῦρε; ἡ γὰρ σὺ ταῖς σαῖς χερσὶ τούτων τι ἐφύτευσας; καὶ τὸν Κύρον ἀποκρίνασθαι, Θαυ-

24 μάζεις τοῦτο, φάναι, ὡς Λύσανδρε; ὅμνυμί σοι τὸν Μίθρην, ὅτανπερ ὑγιαίνω, μηπώποτε δειπνῆσαι¹⁷ πρὶν ἴδρωσαι ἡ τῶν πολεμικῶν τι ἡ τῶν γεωργικῶν ἔργων μελετῶν ἡ ἀεὶ ἐν γέ τι φιλοτιμούμενος.

25 καὶ αὐτὸς μέντοι ἔφη ὁ Λύσανδρος ἀκούσας ταῦτα δεξιώσασθαι τε αὐτὸν καὶ εἰπεῖν· Δικαίως μοι δοκεῖς, ὡς Κῦρε, εὐδαιμων εἶναι· ἀγαθὸς γὰρ ὃν¹⁸ ἀνὴρ εὐδαιμονεῖς.

v Ταῦτα δέ, ὡς Κριτόβουλε, ἐγὼ διηγοῦμαι, ἔφη δὲ Σωκράτης, ὅτι τῆς γεωργίας οὐδὲ οἱ πάνυ μακάριοι δύνανται ἀπέχεσθαι. ἔοικε γὰρ ἡ ἐπιμέλεια

αὐτῆς εἶναι ἅμα τε ἡδυπάθειά τις καὶ οἴκου αἰξη-
; σις καὶ σωμάτων ἀσκησις εἰς τὸ δύνασθαι ὅσα
ἀνδρὶ ἐλευθέρῳ προσήκει. πρῶτον μὲν γὰρ ἀφ' 2
ῶν ζῶσιν οἱ ἀνθρώποι, ταῦτα ἡ γῆ φέρει ἐργαζομέ-
νοις, καὶ ἀφ' ὧν τοίνυν ἡδυπαθοῦσι, προσεπιφέρει·
ἔπειτα δὲ ὅσοις κοσμοῦσι βωμοὺς καὶ ἀγάλματα 3
καὶ οὓς αὐτοὶ κοσμοῦνται, καὶ ταῦτα μετὰ ἡδίστων
όσμῶν καὶ θεαμάτων παρέχει· ᔾπειτα δὲ ὄψα
πολλὰ τὰ μὲν φύει, τὰ δὲ τρέφει· καὶ γὰρ ἡ
προβατευτικὴ τέχνη συνήπται τῇ γεωργίᾳ, ὥστε
· ἔχειν καὶ θεοὺς ἔξαρέσκεσθαι θύοντας καὶ αὐτοὺς
15 χρῆσθαι. παρέχουσα δὲ ἀφθονώτατα τάγαθὰ οὐκ 4
ἔφει ταῦτα μετὰ μαλακίας λαμβάνειν, ἀλλὰ ψύχη
τε χειμῶνος καὶ θάλπη θέρους ἐθίζει καρτερεῦν.
καὶ τοὺς μὲν αὐτουργούντος διὰ τῶν χειρῶν γυμ-
νάζουσα ἵσχυν αὐτοῖς προστίθησι, τοὺς δὲ τῇ
20 ἐπιμελεῖᾳ γεωργοῦντας ἀνδρίζει πρωΐ τε ἐγείρουσα
καὶ πορεύεσθαι σφοδρῶς ἀναγκάζουσα. καὶ γὰρ
ἐν τῷ χώρῳ καὶ ἐν τῷ ἀστεῖ ἀεὶ ἐν ὥρᾳ αἱ ἐπικαι-
ριώταται πράξεις εἰσὶν. ᔾπειτα ἦν τε σὺν ἵππῳ 5
ἀρήγειν τις τῇ πόλει βούληται, τὸν ἵππον ἴκανω-
25 τάτη τῇ γεωργίᾳ συντρέφειν, ἦν τε πεζῆ, σφοδρὸν
τὸ σῶμα παρέχει· θήραις τε ἐπιφιλοποεῖσθαι
συνεπαίρει τι ἡ γῆ καὶ κυσὶν εὐπέτειαν τροφῆς
παρέχουσα καὶ θηρία συμπαρατρέφουσα. ὡφε- 6
λούμενοι δὲ καὶ οἱ ἵπποι καὶ αἱ κύνεις ἀπὸ τῆς
30 γεωργίας ἀντωφελοῦσι τὸν χώρον, δὲ μὲν ἵππος
πρωΐ τε κομίζων τὸν κηδόμενον εἰς τὴν ἐπιμέλειαν
καὶ ἔξουσίαν παρέχων δψὲ ἀπιέναι, αἱ δὲ κύνεις
τά τε θηρία ἀπερύκουσαι ἀπὸ λύμης καρπῶν

καὶ προβάτων καὶ τῇ ἐρημίᾳ τὴν ἀσφάλειαν συμ-
7 παρέχουσαι. παρορμᾶ δέ τι καὶ εἰς τὸ ἀρήγειν 35
φύν ὅπλοις τῇ χώρᾳ καὶ ἡ γῆ τοὺς γεωργοὺς ἐν
τῷ μέσῳ τοὺς καρποὺς τρέφουσα τῷ κρατοῦντι
8 λαμβάνειν. καὶ δραμεῖν δὲ καὶ βαλεῖν καὶ πηδῆ-
σαι τίς ἴκανωτέρους τέχνη γεωργίας παρέχεται;
τίς δὲ τοῖς ἐργαζομένοις πλείω τέχνη ἀντιχαρίζε- 40
ται; τίς δὲ ἥδιον τὸν ἐπιμελόμενον δέχεται, προ-
τείνοντα προσιόντι λαβεῖν δὲ τι χρῆσει; τίς δὲ
9 ξένους ἀφθονώτερον δέχεται; χειμάσαι δὲ πυρὶ⁴⁵
ἀφθόνῳ καὶ θερμοῖς λουτροῖς ποῦ πλείων εὐμάρεια
ἡ ἐν χώρῳ; ποῦ δὲ ἥδιον θερίσαι ὕδασί τε καὶ 45
πνεύμασι καὶ σκιαῖς ἡ κατ' ἄγρον; τίς δὲ ἀλλη
θεοῖς ἀπαρχὰς πρεπωδεστέρας παρέχει ἡ ἑορτὰς
10 πληρεστέρας ἀποδεικνύει; τίς δὲ οἰκέταις προσ-
φίλεστέρα ἡ γυναικὶ ἥδιον ἡ τέκνοις ποθεινοτέρα
11 ἡ φίλοις εὐχαριτωτέρα; ἐμοὶ μὲν θαυμαστὸν δοκεῖ 50
εἶναι, εἴ τις ἐλεύθερος ἄνθρωπος ἡ κτῆμά τι τούτου
ἥδιον κέκτηται ἡ ἐπιμέλειαν ἥδιον τινὰ ταύτης
12 ηὔρηκεν ἡ ὠφελιμωτέραν εἰς τὸν βίον. ἔτι δὲ ἡ
γῆ θέλουσα τοὺς δυναμένους καταμανθάνειν καὶ
δικαιοσύνην διδάσκει τοὺς γὰρ ἄριστα θεραπεύ- 55
13 οντας αὐτὴν πλεῖστα ἀγαθὰ ἀντιποιεῖν. ἐὰν δὲ
ἄρα καὶ ὑπὸ πλήθους ποτὲ στρατευμάτων τῶν
ἐργων στερηθῶσιν οἱ ἐν τῇ γεωργίᾳ ἀναστρεφό-
μενοι καὶ σφοδρῶς καὶ ἀνδρικῶς παιδευόμενοι,
οὐτοὶ εὐ παρεσκευασμένοι καὶ τὰς ψυχὰς καὶ τὰ 60
σώματα, ἦν μὴ θεδις ἀποκωλύη, δύνανται ιόν-
τες εἰς τὰς τῶν ἀποκωλυόντων λαμβάνειν ἀφ'
ων θρέψονται. πολλάκις δὲ ἐν τῷ πολέμῳ καὶ

ἀσφαλέστερόν ἔστι σὺν τοῖς ὅπλοις τὴν τροφὴν μα-
65 στεύειν ἢ σὺν τοῖς γεωργικοῖς ὄργανοις. συμπα-
δεύει δὲ καὶ εἰς τὸ ἐπαρκεῖν ἀλλήλοις ἡ γεωργία. 14
ἐπί τε γὰρ τοὺς πολεμίους σὺν ἀνθρώποις δεῖ οὐέναι,
τῆς τε γῆς σὺν ἀνθρώποις ἔστιν ἡ ἐργασία. τὸν 15
οὖν μέλλοντα εὐ γεωργήσειν δεῖ τοὺς ἐργαστῆρας
το καὶ προθύμους παρασκευάζειν καὶ πείθεσθαι ἔθε-
λοντας· τὸν δὲ ἐπὶ πολεμίους ἄγοντα ταῦτα δεῖ
μηχανᾶσθαι δωρούμενόν τε τοῖς ποιοῦσιν ἀ δεῖ
ποιεῖν τοὺς ἀγαθοὺς καὶ κολάζοντα τοὺς ἀτακ-
τοῦντας. καὶ παρακελεύεσθαι δὲ πολλάκις οὐδὲν 16
τις ἥττον δεῖ τοὺς ἐργάτας τὸν γεωργὸν ἢ τὸν στρα-
τηγὸν τοῖς στρατιώταις· καὶ ἐλπίδων δὲ ἀγαθῶν
οὐδὲν ἥττον οἱ δοῦλοι τῶν ἐλευθέρων δέονται, ἀλλὰ
καὶ μᾶλλον, ὅπως μένειν ἐθέλωσι. καλῶς δὲ κα- 17
κεῖνος εἴπειν ὃς ἔφη τὴν γεωργίαν τῶν ἄλλων
80 τεχνῶν μητέρα καὶ τροφὸν εἶναι. εὐ μὲν γὰρ
φερομένης τῆς γέωργίας ἔρρωνται καὶ αἱ ἄλλαι
τέχναι ἅπασαι, ὅπου δὲ ἀν αὐταῖς σχεδόν
τι καὶ κατὰ γῆν καὶ κατὰ θάλατταν.

85 'Ακούσας δὲ ταῦτα ὁ Κριτόβουλος εἶπεν· 'Αλλὰ 18
ταῦτα μὲν ἔμοιγε, ω Σώκρατες, καλῶς δοκεῖς λέγειν·
ὅτι δὲ τῆς γεωργικῆς τὰ πλεῦστά ἔστιν ἀνθρώπῳ
ἀδύνατα προνοῆσαι, καὶ γὰρ χάλαζαι καὶ πάχναι
ἐνίστε καὶ αὐχμοὶ καὶ δύμβροι ἔξαισιοι καὶ ἐρυσίβαι
90 καὶ ἄλλα πολλάκις τὰ καλῶς ἐγνωσμένα καὶ
πεποιημένα ἀφαιροῦνται· καὶ πρόβατα δὲ ἐνίστε
κάλλιστα τεθραμμένα νόσος ἐλθοῦσα κάκιστα
ἀπώλεσεν.

19 Ἀκούσας δὲ ταῦτα ὁ Σωκράτης εἶπεν· Ἄλλ' φίμην ἔγωγέ σε, ὡς Κριτόβουλε, εἰδέναι ὅτι οἱ ⁹⁵ θεοὶ οὐδὲν ἡττόν εἰσι κύριοι τῶν ἐν τῇ γεωργίᾳ ἔργων ἢ τῶν ἐν τῷ πολέμῳ. καὶ τοὺς μὲν ἐν τῷ πολέμῳ ὄρᾶς οἴμαι πρὸ τῶν πολεμικῶν πράξεων ἔξαρεσκομένους τοὺς θεοὺς καὶ ἐπερωτῶντας θυσίαις καὶ οἰωνοῖς, ὃ τι τε χρὴ ποιεῖν καὶ ὃ τι μῆ¹⁰⁰ περὶ δὲ τῶν γεωργικῶν πράξεων ἡττούν οἵει δεῖν τοὺς θεοὺς ἴλασκεσθαι; εὖ γὰρ ἵσθι, ἔφη, ὅτι οἱ σώφρονες καὶ ὑπὲρ ὑγρῶν καὶ ξηρῶν καρπῶν καὶ βοῶν καὶ ἵππων καὶ προβάτων καὶ ὑπὲρ πάντων γε δὴ τῶν κτημάτων τοὺς θεοὺς θεραπεύουσιν. ¹⁰⁵

VI Ἄλλὰ ταῦτα μέν, ἔφη, ὡς Σώκρατες, καλῶς μοι δοκεῖς λέγειν κελεύων πειρᾶσθαι σὺν τοῖς θεοῖς ἄρχεσθαι παντὸς ἔργου, ὡς τῶν θεῶν κυρίων ὄντων οὐδὲν ἡττούν τῶν εἰρηνικῶν ἢ τῶν πολεμικῶν ἔργων. ταῦτα μὲν οὖν πειρασόμεθα οὕτω ποιεῖν. σὺ δέ⁵ ⁵ ήμῖν ἔνθεν λέγων περὶ τῆς οἰκονομίας ἀπέλιπες, πειρῶ τὰ τούτων ἔχόμενα διεκπεραίνειν, ὡς καὶ νῦν μοι δοκῶ ἀκηκοῶς ὅσα εἰπεις μᾶλλον τι ἡδη διορᾶν ἢ πρόσθειν, ὃ τι χρὴ ποιοῦντα βιοτεύειν.

2 Τί οὖν, ἔφη ὁ Σωκράτης, ἄρα, εἰ πρῶτον μὲν ¹⁰ ἐπανέλθοιμεν ὅσα μὲν δύολογοιοῦντες διεληλύθαμεν, ἵν', ἦν πως δυνώμεθα, πειραθῶμεν οὕτω καὶ τὰ λοιπὰ διεξέναι συνομολογοῦντες;

3 Ἡδὺ γοῦν ἐστιν, ἔφη ὁ Κριτόβουλος, ὥσπερ καὶ χρημάτων κοινωνήσαντας ἀναμφιλόγως διελ- ¹⁵ θεῖν, οὕτω καὶ λόγων κοινωνοῦντας περὶ ὧν ἀν διαλεγώμεθα συνομολογοῦντας διεξιέναι.

4 Οὐκοῦν, ἔφη ὁ Σωκράτης, ἐπιστήμης μέν τινος

ἔδοξεν ἡμῖν ὅνομα εἶναι η̄ οἰκονομία, η̄ δὲ ἐπιστήμη
 αὗτη ἐφαίνετο, η̄ οἴκους δύνανται αὔξειν ἀνθρωποι,
 οἶκος δὲ ἡμῖν ἐφαίνετο ὅπερ κτῆσις η̄ σύμπασα,
 κτῆσιν δὲ τοῦτο ἔφαμεν εἶναι, ὃ τι ἐκάστῳ εἴη
 ὡφέλιμον εἰς τὸν βίον, ὡφέλιμα δὲ ὅντα ηὐρίσκετο,
 πάντα ὄπόσοις τις ἐπίσταιτο χρῆσθαι. πάσας μὲν 5
 οὖν τὰς ἐπιστήμας οὔτε μαθεῖν οἷόν τε ἡμῖν ἐδόκει,
 συναποδοκιμάζειν τε ταῖς πόλεσι τὰς βαναυσικὰς
 καλουμένας τέχνας, ὅτι καὶ τὰ σώματα κατα-
 λυμαίνεσθαι δοκοῦσι καὶ τὰς ψυχὰς καταγύνονται.
 τεκμήριον δὲ σαφέστατον γενέσθαι ἀν τούτου 6
 ἔφαμεν, εἰ πολεμίων εἰς τὴν χώραν ἴόντων διακα-
 θίσας τις τοὺς γεωργοὺς καὶ τοὺς τεχνίτας χωρὶς
 ἐκατέρους ἐπερωτάῃ, πότερα δοκεῖ ἀρήγειν τῇ χώρᾳ
 η̄ ἀφεμένους τῆς γῆς τὰ τείχη διαφυλάττειν. οὕτως 7
 γάρ ἀν τοὺς μὲν ἀμφὶ γῆν ἔχοντας φόμεθ' ἀν
 35 ψηφίζεσθαι ἀρήγειν, τοὺς δὲ τεχνίτας μὴ μάχε-
 σθαι, ἀλλ' ὅπερ πεπαιδεύνται καθῆσθαι μήτε
 πονοῦντας μήτε κινδυνεύοντας. ἐδοκιμάσαμεν δὲ 8
 ἀνδρὶ καλῷ τε κάγαθῷ ἐργασίαν εἶναι καὶ ἐπι-
 στήμην κρατίστην γεωργίαν, ἀφ' η̄ς τὰ ἐπιτήδεια
 40 ἀνθρωποι πορίζονται. αὕτη γάρ η̄ ἐργασία μαθεῖν 9
 τε ῥάστη ἐδόκει εἶναι καὶ ηδίστη ἐργάζεσθαι,
 καὶ τὰ σώματα κάλλιστά τε καὶ εὐρωστότατα
 παρέχεσθαι, καὶ ταῖς ψυχαῖς ἡκιστα ἀσχολίαν
 παρέχειν φίλων τε καὶ πόλεως συνεπιμελεῖσθαι.
 45 συμπαροξύνειν δέ τι ἐδόκει ἡμῖν καὶ εἰς τὸ ἀλκί- 10
 μονις εἶναι η̄ γεωργία ἔξω τῶν ἐρυμάτων τὰ ἐπιτή-
 δεια φύουσά τε καὶ τρέφουσα τοὺς ἐργαζομένοις.
 διὰ ταῦτα δὲ καὶ εὐδοξοτάτη εἶναι πρὸς τῶν

πόλεων αὕτη ἡ βιοτεία, ὅτι καὶ πολίτας ἀρίστους καὶ εὐνουστάτους παρέχεσθαι δοκεῖ τῷ κοινῷ.

⁵⁰
ii Καὶ ὁ Κριτόβουλος, "Οτι μέν, ὡς Σώκρατες, κάλλιστόν τε καὶ ἄριστον καὶ ἥδιστον ἀπὸ γεωργίας τὸν βίον ποιεῖσθαι, πάνυ μοι δοκῶ πεπεῖσθαι ἵκανώς· ὅτι δὲ ἔφησθα καταμαθεῖν τὰ αἴτια τῶν τε οὕτω γεωργούντων, ὥστε ἀπὸ τῆς γεωργίας ⁵⁵ ἀφθόνως ἔχειν ὡν δέονται καὶ τῶν οὕτως ἐργαζομένων, ώς μὴ λυσιτελεῖν αὐτοῖς τὴν γεωργίαν, καὶ ταῦτ' ἂν μοι δοκῶ ἡδέως ἐκάτερα ἀκούειν σου, δπως ἂν μὲν ἀγαθά ἔστι ποιῶμεν, ἂν δὲ βλαβερὰ μὴ ποιῶμεν.

⁶⁰
i₂ Τί οὖν, ἔφη ὁ Σωκράτης, ὡς Κριτόβουλε, ἦν σοι ἐξ ἀρχῆς διηγήσωμαι ώς συνεγενόμην ποτὲ ἀνδρί, ὃς ἐμοὶ ἐδόκει εἶναι τῷ ὄντι τούτων τῶν ἀνδρῶν, ἐφ' οὓς τούτο τὸ ὄνομα δικαίως ἔστιν, ὃ καλεῖται καλός τε κάγαθὸς ἀνήρ;

⁶⁵
Πάνυ ἀν, ἔφη ὁ Κριτόβουλος, βουλοίμην ἀν οὕτως ἀκούειν, ώς καὶ ἔγωγε ἐρῶ τούτου τοῦ ὄνόματος ἄξιος γενέσθαι.

i₃ Δέξω τοίνυν σοι, ἔφη ὁ Σωκράτης, ώς καὶ ἡλθον ἐπὶ τὴν σκέψιν αὐτοῦ. τοὺς μὲν γὰρ ἀγαθοὺς τούτοντας, χαλκέας ἀγαθούς, ζωγράφους ἀγαθούς, ἀγαθοὺς ἀνδριαντοποιοὺς καὶ τάλλα τὰ τοιαῦτα, πάνυ ὀλίγος μοι χρόνος ἐγένετο ἵκανὸς περιελθεῖν τε καὶ θεάσασθαι τὰ δεδοκιμασμένα καλὰ ἔργα ⁷⁵ αὐτοῖς εἶναι. ὅπως δὲ δὴ καὶ τοὺς ἔχοντας τὸ σεμνὸν ὄνομα τούτο τὸ καλος τε κάγαθὸς ἐπισκεψαίμην, τί ποτ' ἐργαζόμενοι τοῦτ' ἄξιοντο καλεῖσθαι, πάνυ μου ἡ ψυχὴ ἐπεθύμει αὐτῶν τὰι

συγγενέσθαι. καὶ πρῶτον μὲν ὅτι προσέκειτο τὸ 15
 καλὸς τῷ ἀγαθῷ, ὅντινα ἴδοιμι καλόν, τούτῳ προσ-
 γειν καὶ ἐπειρώμην καταμανθάνειν, εἴ που ἴδοιμι
 προσηρτημένον τῷ καλῷ τὸ ἀγαθόν. ἀλλ’ οὐκ 16
 ἄρα εἶχεν οὕτως, ἀλλὰ ἐνίους ἐδόκουν καταμα-
 θάνειν τῶν καλῶν τὰς μορφὰς πάνυ μοχθηροὺς
 85 ὅντας τὰς ψυχάς. ἔδοξεν οὖν μοι ἀφέμενον τῆς
 καλῆς ὅψεως ἐπ’ αὐτῷ τινα ἐλθεῖν τῶν καλου-
 μένων καλῶν τε κάγαθῶν. ἐπεὶ οὖν τὸν Ἰσχόμα- 17
 χον ἥκουν πρὸς πάντων καὶ ἀνδρῶν καὶ γυναικῶν
 καὶ ξένων καὶ ἀστῶν καλόν τε κάγαθὸν ἐπονομα-
 90 ζόμενον, ἔδοξε μοι τούτῳ πειραθῆναι συγγενέσθαι.
 Ἰδὼν οὖν ποτε αὐτὸν ἐν τῇ τοῦ Διὸς τοῦ ἐλευ- VII
 θερίου στοᾶ καθήμενον, ἐπεὶ μοι ἔδοξε σχολάζειν,
 προσῆλθον αὐτῷ καὶ παρακαθίζόμενος εἰπον· Τί,
 ὦ Ἰσχόμαχε, οὐ μάλα εἰωθὼς σχολάζειν κάθησαι;
 5 ἐπεὶ τά γε πλεῖστα ἡ πράττουντά τι ὄρῳ σε ἡ οὐ
 πάνυ σχολάζοντα ἐν τῇ ἀγορᾷ.

Οὐδὲ ἄν γε νῦν, ἔφη ὁ Ἰσχόμαχος, ὦ Σώκρατες, 2
 ἔώρας, εἰ μὴ ξένους τιὰς συνεθέμην ἀναμένειν
 ἐνθάδε.

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

Καὶ ὁ Ἰσχόμαχος γελάσας ἐπὶ τῷ τί ποιῶν 3
 καλὸς κάγαθὸς κέκλησαι καὶ ἡσθείς, ὡς γ' ἐμοὶ
 ἔδοξεν, εἰπεν· Ἄλλ' εἴ μὲν ὅταν σοι διαλέγωνται

περὶ ἐμοῦ τινες, καλοῦσί με τοῦτο τὸ δυνομα, οὐκ οἶδα· οὐ γὰρ δὴ ὅταν γέ με εἰς ἀντίδοσιν καλῶνται ²⁰ τριηραρχίας ἡ χορηγίας, οὐδεὶς, ἔφη, ζητεῖ τὸν καλόν τε κάγαθόν, ἀλλὰ σαφῶς, ἔφη, δύνομάζουτές με 'Ισχόμαχον πατρόθεν προσκαλοῦνται. ἐγὼ μὲν τούννυν, ἔφη, ὁ Σώκρατες, δ' με ἐπήρου, οὐδαμῶς ἔνδον διατρίβω. καὶ γὰρ δή, ἔφη, τά γε ἐν τῇ ²⁵ οἰκλᾳ μου πάνυ καὶ αὐτῇ ἡ γυνή ἐστιν ἵκανη διοικεῖν.

- 4 Ἀλλὰ καὶ τοῦτο, ἔφην, ἔγωγε, ω 'Ισχόμαχε, πάνυ ἀν ἡδέως σου πυθοίμην, πότερα αὐτὸς σὺ ἐπαιδευσας τὴν γυναικα, ὥστ' εἰναι οὖν δεῖ, ἡ ³⁰ ἐπισταμένην ἔλαβες παρὰ τοῦ πατρὸς καὶ τῆς μητρὸς διοικεῖν τὰ προσήκοντα αὐτῇ.
- 5 Καὶ τί ἀν, ἔφη, ω Σώκρατες, ἐπισταμένην αὐτὴν παρέλαβον, ἡ ἔτη μὲν οὕπω πεντεκαλδεκα γεγονοῦνα ἥλθε πρὸς ἐμέ, τὸν δὲ ἐμπροσθεν χρόνον ἔξη ³⁵ ὑπὸ πολλῆς ἐπιμελείας, ὅπως ὡς ἐλάχιστα μὲν ὅψοιτο, ἐλάχιστα δὲ ἀκούσοιτο, ἐλάχιστα δὲ ἐροΐη; 6 οὐ γὰρ ἀγαπητόν σοι δοκεῖ εἰναι, εἰ μόνον ἥλθεν ἐπισταμένη ἔρια παραλαβοῦσα ἴματιον ἀποδεῖξαι καὶ ἔωρακυῖα, ὡς ἔργα ταλάσια θεραπαίναις δίδο- ⁴⁰ ται; ἐπεὶ τά γε ἀμφὶ γαστέρα, ἔφη, πάνυ καλῶς, ω Σώκρατες, ἥλθε πεπαιδευμένη ὅπερ μέγιστον ἐμοιγε δοκεῖ παίδευμα εἰναι καὶ ἀνδρὶ καὶ γυναικὶ.
- 7 Τὰ δὲ ἄλλα, ἔφην ἐγώ, ω 'Ισχόμαχε, αὐτὸς ἐπαιδευσας τὴν γυναικα ὥστε ἵκανην εἰναι ὧν ⁴⁵ προσήκει ἐπιμελεῖσθαι;

Οὐ μὰ Δί', ἔφη ὁ 'Ισχόμαχος, οὐ πρὸν γε καὶ ἔθυσα καὶ εὐξάμην ἐμέ τε τυγχάνειν διδάσκοντα

καὶ ἐκείνην μανθάνουσαν τὰ βέλτιστα ἀμφοτέρους
50 ήμῖν.

Οὐκοῦν, ἔφην ἐγώ, καὶ ἡ γυνή σοι συνέθυε καὶ 8
συνηγένετο ταῦτα ταῦτα;

Καὶ μάλα γ', ἔφη ὁ Ἰσχόμαχος, πολλὰ ὑπο-
σχομένη μὲν πρὸς τοὺς θεοὺς γενέσθαι οἴαν δεῖ,
55 καὶ εὐδηλος ἦν ὅτι οὐκ ἀμελήσει τῶν διδασκο-
μένων.

Πρὸς θεῶν, ἔφην ἐγώ, ω̄ Ἰσχόμαχε, τί πρῶτον 9
διδάσκειν ἥρχου αὐτήν, διηγοῦν μοι ὡς ἐγώ ταῦτ'
ἀν ἥδιόν σου διηγουμένου ἀκούοιμι ἡ εἰ μοι γυμ-
60 νικὸν ἡ ἴππικὸν ἀγώνα τὸν κάλλιστον διηγοῦν.

Καὶ ὁ Ἰσχόμαχος ἀπεκρίνατο, Τί δέ; ἔφη, ω̄ 10
Σάοκρατες, ἐπεὶ ἥδη μοι χειροήθης ἦν καὶ ἐτε-
τιθάσευτο ὥστε διαλέγεσθαι, ἥρόμην αὐτήν ὥδε
πως· Ἐπέ μοι, ω̄ γύναι, ἀρά ἥδη κατενόσας,
65 τίνος ποτὲ ἔνεκα ἐγώ τε σὲ ἔλαβον καὶ οἱ σοὶ¹¹
γονεῖς ἔδοσάν σε ἐμοί; ὅτι μὲν γάρ οὐκ ἀπορίᾳ
ἦν, μεθ' ὅτου ἄλλου ἐκαθεύδομεν ἄν, οἶδ' ὅτι καὶ
σοὶ καταφανὲς τοῦτ' ἔστι. Βουλευόμενος δὲ ἐγώ
τε ὑπὲρ ἐμοῦ καὶ οἱ σοὶ γονεῖς ὑπὲρ σοῦ, τίν'
70 ἀν κοινωνὸν βέλτιστον οἴκου τε καὶ τέκνων λά-
βοιμεν, ἐγώ τε σὲ ἔξελεξάμην καὶ οἱ σοὶ γονεῖς,
ώς ἐοίκασιν, ἐκ τῶν δυνατῶν ἐμέ. τέκνα μὲν οὖν 12
ἦν θεός ποτε διδῷ ἡμῖν γενέσθαι, τότε βουλευσό-
μεθα περὶ αὐτῶν, ὅπως ὅτι βέλτιστα παιδεύσομεν
75 αὐτά· κοινὸν γάρ ἡμῖν καὶ τοῦτο ἀγαθόν, συμμά-
χων καὶ γηροβοσκῶν ὅτι βελτίστων τυγχάνειν
νῦν δὲ δὴ οἶκος ἡμῖν ὅδε κοινός ἔστιν. ἐγώ τε γάρ 13
δσα μοι ἔστιν ἀπαντα εἰς τὸ κοινὸν ἀποφαίνω

σύ τε ὅσα ἡνέγκω πάντα εἰς τὸ κοινὸν κατέθηκας.
 καὶ οὐ τοῦτο δεῖ λογίζεσθαι, πότερος ἄρα ἀριθμῷ ⁸⁰
 πλειώ συμβέβληται ἡμῶν, ἀλλ’ ἐκεῖνο εὖ εἰδέναι,
 ὅτι ὁπότερος ἀν ἡμῶν βελτίων κοινωνὸς ἔη, οὗτος
¹⁴ τὰ πλείονος ἄξια συμβάλλεται.’ ἀπεκρίνατο δὲ
 μοι, ὡ Σώκρατες, πρὸς ταῦτα ἡ γυνή, ‘Τί δ’ ἀν
 ἐγώ σου, ἔφη, δυναίμην συμπρᾶξαι; τίς δὲ ἡ ἐμὴ ⁸⁵
 δύναμις; ἀλλ’ ἐν σοὶ πάντα ἐστὶν ἐμὸν δ’ ἔφησεν
¹⁵ ἡ μήτηρ ἔργου εἶναι σωφρονεῖν.’ ‘Ναὶ μὰ Δλ̄,’
 ἔφην ἐγώ, ‘ὦ γύναι, καὶ γάρ ἐμὸν ὁ πατήρ. ἀλλὰ
 σωφρόνων τοί ἐστι καὶ ἀνδρὸς καὶ γυναικὸς οὕτως
 ποιεῖν, ὅπως τά τε ὄντα ὡς βέλτιστα ἔξει καὶ ⁹⁰
 ἀλλὰ ὅτι πλεῖστα ἐκ τοῦ καλοῦ τε καὶ δικαίου
¹⁶ προσγευνήσεται.’ ‘Καὶ τί δή,’ ἔφη, ‘δρᾶς,’ ἡ γυνή,
 ‘ὅ τι ἀν ἐγώ ποιοῦσα συναύξοιμι τὸν οἰκον;’ ‘Ναὶ
 μὰ Δλ̄,’ ἔφην ἐγώ, ‘ἄ τε οἱ θεοὶ ἔφυσάν σε δύνα-
 σθαι καὶ ὁ νόμος συνεπαινεῖ, ταῦτα πειρῶ ὡς ⁹⁵
¹⁷ βέλτιστα ποιεῖν.’ ‘Καὶ τί δὴ ταῦτ’ ἐστιν;’ ἔφη
 ἐκείνη. ‘Οἶμαι μὲν ἔγωγε,’ ἔφην, ‘οὐ τὰ ἐλα-
 χίστου ἄξια, εἰ μή πέρ γε καὶ ἡ ἐν τῷ σμήνει
 ἥγεμὼν μέλιττα ἐπ’ ἐλαχίστου ἄξιοις ἔργοις ἐφέ-
¹⁸ στηκεν. ἐμοὶ γάρ τοι, ἔφη φάναι, καὶ οἱ θεοί, ¹⁰⁰
 ω γύναι, δοκοῦσι πολὺ διεσκεμμένως μάλιστα τὸ
 ζεῦγος τοῦτο συντεθεικέναι, δὲ καλεῖται θῆλυ καὶ
 ἄρρεν, ὅπως ὅτι ὠφελιμώτατον ἔη αὐτῷ εἰς τὴν
¹⁹ κοινωνίαν. πρῶτον μὲν γάρ τοῦ μὴ ἐκλιπεῖν ζῷων
 γένη τοῦτο τὸ ζεῦγος κεῖται μετ’ ἀλλήλων τεκνο- ¹⁰⁵
 ποιούμενον, ἔπειτα τὸ γηροβοσκοὺς κεκτῆσθαι
 ἑαυτοῖς ἐκ τούτου τοῦ ζεύγους τοῖς γοῦν ἀνθρώποις
 πορίζεται· ἔπειτα δὲ καὶ ἡ δίαιτα τοῖς ἀνθρώποις

οὐχ ὅσπερ τοῖς κτήνεσίν ἔστιν ἐν ὑπαίθρῳ, ἀλλὰ
 ικο στεγῶν δεῖται δῆλον ὅτι. δεῖ μέντοι τοῖς μέλ- 20
 λουσιν ἀνθρώπους ἔξειν δ τι εἰσφέρωσιν εἰς τὸ
 στεγυὸν τοῦ ἐργασομένου τὰς ἐν τῷ ὑπαίθρῳ
 ἐργασίας. καὶ γὰρ νεατὸς καὶ σπόρος καὶ φυτεία
 καὶ νομαὶ υπαίθρια ταῦτα παντα ἐργα ἔστιν ἐκ
 125 τούτων δὲ τὰ ἐπιτήδεια γίγνεται. δεῖ δὲ αὖ, 21
 ἐπειδὴν ταῦτα εἰσενεχθῆ εἰς τὸ στεγυόν, καὶ τοῦ
 σώσοντος ταῦτα καὶ τοῦ ἐργασομένου δ’ ἀ τῶν
 στεγυῶν ἐργα δεόμενά ἔστι. στεγυῶν δὲ δεῖται
 καὶ ἡ τῶν νεογυῶν τέκνων παιδοτροφία, στεγυῶν
 130 δὲ καὶ αἱ ἐκ τοῦ καρποῦ σιτοποιίαι δέονται· ὥσ-
 αύτως δὲ καὶ ἡ τῆς ἐσθῆτος ἐκ τῶν ἐρίων ἐργασία.
 ἐπεὶ δὲ ἀμφότερα ταῦτα καὶ ἐργων καὶ ἐπιμελείας 22
 δεῖται τά τε ἔνδον καὶ τὰ ἔξω, καὶ τὴν φύσιν,
 φάναι, εὐθὺς παρεσκεύασεν δ θεός, ὡς ἐμοὶ δοκεῖ,
 125 τὴν μὲν τῆς γυναικὸς ἐπὶ τὰ ἔνδον ἐργα καὶ ἐπι-
 μελήματα, τὴν δὲ τοῦ ἀνδρὸς ἐπὶ τὰ ἔξω. ῥήγη 23
 μὲν γὰρ καὶ θάλπη καὶ ὄδοιπορίας καὶ στρατείας
 τοῦ ἀνδρὸς τὸ σῶμα καὶ τὴν ψυχὴν μᾶλλον δύ-
 νασθαι καρτερεῖν κατεσκεύασεν· ὥστε τὰ ἔξω
 130 ἐπέταξεν αὐτῷ ἐργα· τῇ δὲ γυναικὶ ἥττον τὸ σῶμα
 δυνατὸν πρὸς ταῦτα φύσας τὰ ἔνδον ἐργα αὐτῇ,
 φάναι ἔφη, προστάξαι μοι δοκεῖ δ θεός. εἰδὼς δὲ 24
 ὅτι τῇ γυναικὶ καὶ ἐνέψυσε καὶ προσέταξε τὴν
 τῶν νεογυῶν τέκνων τροφήν, καὶ τοῦ στέργειν τὰ
 135 νεογυὰ βρέφη πλεῖον αὐτῇ ἐδάσατο ἡ τῷ ἀνδρὶ.
 ἐπεὶ δὲ καὶ τὸ φυλάττειν τὰ εἰσενεχθέντα τῇ 25
 γυναικὶ προσέταξε, γυγνώσκων δ θεός, ὅτι πρὸς
 τὸ φυλάττειν οὐ κάκιόν ἔστι φοβερὰν εἶναι τὴν

ψυχήν, πλείον μέρος καὶ τοῦ φόβου ἐδάσατο τῇ
 γυναικὶ ἡ τῷ ἀνδρὶ. εἰδὼς δέ, ὅτι καὶ ἀρήγειν ¹⁴⁰
 αὐτὸν δεήσει, ἔαν τις ἀδικῆ, τὸν τὰ ἔξω ἔργα ἔχοντα,
 26 τούτῳ αὐτῷ πλείον μέρος τοῦ θράσους ἐδάσατο. ὅτι
 δὲ ἀμφοτέρους δεῖ καὶ διδόναι καὶ λαμβάνειν, τὴν
 μνήμην καὶ τὴν ἐπιμέλειαν εἰς τὸ μέσον ἀμφοτέρους
 κατέθηκεν. ὥστε οὐκ ἀν ἔχοις διελεῖν πότερα τὸ ¹⁴⁵
 ἔθνος τὸ θῆλυ ἢ τὸ ἄρρεν τούτων πλεονεκτεῖ.
 27 καὶ τὸ ἐγκρατεῖς δὲ εἶναι ὡν δεῖ εἰς τὸ μέσον
 ἀμφοτέρους κατέθηκε καὶ ἔξουσίαν ἐποίησεν ὁ
 θεὸς ὁπότερος ἀν ἢ βελτίων, εἴθ' ὁ ἀνὴρ εἴθ' ἡ
 γυνή, τούτον καὶ πλείον φέρεσθαι τούτου τοῦ ¹⁵⁰
 28 ἀγαθοῦ. διὰ δὲ τὸ τὴν φύσιν μὴ πρὸς πάντα¹
 ταῦτα ἀμφοτέρων εὐ πεφυκέναι, διὰ τοῦτο καὶ
 δέονται μᾶλλον ἀλλήλων καὶ τὸ ζεῦγος ὡφελι-
 μώτερον ἕαυτῷ γεγένηται, ἢ τὸ ἔτερον ἐλλείπεται
 29 τὸ ἔτερον δυνάμενον. ταῦτα δέ, ἔφην, δεῖ ἡμᾶς, ¹⁵⁵
 ὡ γύναι, εἰδότας ἢ ἐκατέρῳ ἡμῶν προστέτακται
 ὑπὸ τοῦ θεοῦ, πειρᾶσθαι ὅπως ὡς βέλτιστα τὰ
 30 προσήκοντα ἐκάτερον ἡμῶν διαπράττεσθαι. συν-
 επαινεῖ δέ, ἔφη φάναι, καὶ ὁ νόμος αὐτὰ συζευγνὺς
 ἄνδρα καὶ γυναῖκα. καὶ κοινωνοῦς ὥσπερ τῶν ¹⁶⁰
 τέκνων ὁ θεὸς ἐποίησεν, οὕτω καὶ ὁ νόμος τοῦ
 οἴκου [κοινωνοῦς] καθίστησι. καὶ καλὰ δὲ εἶναι
 ὁ νόμος ἀποδείκνυσιν ἢ ὁ θεὸς ἔφυσεν ἐκάτερον
 μᾶλλον δύνασθαι. τῇ μὲν γὰρ γυναικὶ κάλλιον
 ἔνδον μένειν ἡ θυραυλεῖν, τῷ δὲ ἀνδρὶ αἰσχιον ¹⁶⁵
 31 ἔνδον μένειν ἡ τῶν ἔξω ἐπιμελεῖσθαι. εἰ δέ τις
 παρ' ἢ 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. δοκεῖ δέ μοι' ἔφην 'καὶ ἡ τῶν μελιττῶν 32
 τῷ ἡγεμῶν τοιαῦτα ἔργα ύπὸ τοῦ θεοῦ προστεταγμένα διαπονεῖσθαι. 'Καὶ ποῦα δὴ' ἔφη ἐκείνη 'ἔργα ἔχουσα ἡ τῶν μελιττῶν ἡγεμῶν ἔξομοιοῦται τοῖς ἔργοις οὓς ἐμὲ δεῖ πράττειν;' "Οτι' ἔφην ἐγὼ 33
 ἐκείνη γε ἐν τῷ σμήνει μένουσα οὐκ ἐᾶ ἀργοὺς 75 τὰς μελίττας εἶναι, ἀλλ' ἀς μὲν δεῖ ἔξω ἔργαζεσθαι ἐκπέμπει ἐπὶ τὸ ἔργον καὶ ἀν αὐτῶν ἐκάστη εἰσφέρῃ, οἰδέ τε καὶ δέχεται καὶ σώζει ταῦτα, ἐστ' ἀν δέη χρῆσθαι. ἐπειδὰν δὲ ἡ ὥρα τοῦ χρῆσθαι ἥκη, διανέμει τὸ δίκαιον ἐκάστη. καὶ ἐπὶ τοῖς 34
 180 ἔνδον δ' ἔξυφαινομένοις κηρίοις ἐφέστηκεν, ὡς καλῶς καὶ ταχέως ὑφαίνηται, καὶ τοῦ γιγνομένου τόκου ἐπιμελεῖται ὡς ἐκτρέφηται· ἐπειδὰν δὲ ἐκτραφῇ καὶ ἀξιοεργὸς οἱ νεοττοὶ γένωνται, ἀποκίζει αὐτοὺς σύν τῶν ἐπιγόνων τινὶ ἡγεμόνι.' "Η 35
 185 καὶ ἐμὲ οὖν' ἔφη ἡ γυνὴ 'δεήσει ταῦτα ποιεῖν;' 'Δεήσει μέντοι σε' ἔφην ἐγὼ 'ἔνδον τε μένειν καὶ οὓς μὲν ἀν ἔξω τὸ ἔργον ἡ τῶν οἰκετῶν, τούτους συνεκπέμπειν, οὓς δ' ἀν ἔνδον [ἔργον] ἔργαστέον, τούτων σοι ἐπιστατητέον καὶ τά τε εἰσφερόμενα 36
 190 ἀποδεκτέον, καὶ ἀ μὲν ἀν αὐτῶν δέη δαπανᾶν, σοὶ διανεμητέον, ἀ δ' ἀν περιττεύειν δέη, προνοητέον καὶ φυλακτέον, ὅπως μὴ ἡ εἰς τὸν ἐνιαυτὸν κειμένη δαπάνη εἰς τὸν μῆνα δαπανᾶται. καὶ ὅταν ἔρια εἰσενεχθῆ σοι, ἐπιμελητέον, ὅπως οὓς δεῖ ίμάτια 195 γίγνηται. καὶ ὁ γε ξηρὸς σῆτος ὅπως καλῶς ἐδώδιμος γίγνηται, ἐπιμελητέον. ἐν μέντοι τῶν 37 σοὶ προσηκόντων' ἔφην ἐγὼ 'ἐπιμελημάτων ἵσως

ἀχαριστότερον δόξει εἶναι, ὅτι δὲ ἀν κάμνη τῶν
οἰκετῶν, τούτων σοι ἐπιμελητέον πάντων, ὅπως
θεραπεύηται.’ ‘Νὴ Δὲ’ ἔφη ἡ γυνὴ ‘ἐπιχαρι-²⁰⁰
τώτατον μὲν οὖν, ἦν μέλλωσί γε οἱ καλῶς θεραπευ-
θέντες χάριν εἰσεσθαι καὶ εὐνούστεροι ἢ πρόσθεν
38 ἔσεσθαι.’ καὶ ἐγώ, ἔφη δὲ Ἰσχόμαχος, ἀγασθεὶς
αὐτῆς τὴν ἀπόκρισιν εἰπον· ‘Ἄρα γε, ω γύναι,
διὰ τοιαύτας τινὰς προνοίας καὶ τῆς ἐν τῷ σμήνει²⁰⁵
ἡγεμόνος αἱ μέλιτται οὕτω διατίθενται πρὸς αὐτήν,
ώστε ὅταν ἐκείνη ἐκλίπῃ, οὐδεμίᾳ οἴεται τῶν με-
λιττῶν ἀπολειπτέον εἶναι, ἀλλ’ ἔπονται πᾶσαι;’
39 καὶ ἡ γυνὴ μοι ἀπεκρίνατο ‘Θαυμάζοιμ’ ἄν’ ἔφη
‘εἰ μὴ πρὸς σὲ μᾶλλον τείνοι τὰ τοῦ ἡγεμόνος ἔργα²¹⁰
ἢ πρὸς ἐμέ. ἡ γὰρ ἐμὴ φυλακὴ τῶν ἔνδον καὶ
διανομὴ γελοία τις ἀν οἷμαι φαίνοιτο, εἰ μὴ σύγε
40 ἐπιμελοῦ ὅπως ἔξωθέν τι εἰσφέροιτο.’ ‘Γελοία
δ’ αὐ’ ἔφην ἐγὼ ‘ἡ ἐμὴ εἰσφορὰ φαίνοιτ’ ἄν, εἰ
μὴ εἴη ὁστις τὰ εἰσενεχθέντα σώζοι. οὐχ ὁρᾶς’²¹⁵
ἔφην ἐγὼ ‘οἱ εἰς τὸν τετρημένον πίθον ἀντλεῖν
λεγόμενοι ως οἰκτείρονται, ὅτι μάτην πονεῖν δο-
κοῦσι;’ ‘Νὴ Δὲ’ ἔφη ἡ γυνὴ ‘καὶ γὰρ τλήμονές
41 εἰσιν, εἰ τοῦτο γε ποιοῦσιν.’ ‘Αλλαι δέ τοι’
ἔφην ἐγὼ ‘ἴδιαι ἐπιμέλειαι, ω γύναι, ἡδεῖαί σοι²²⁰
γύγνουνται, ὅπόταν ἀνεπιστήμονα ταλασίας λα-
βοῦσα ἐπιστήμονα ποιήσῃς καὶ διπλασίου σοι
ἀξία γένηται καὶ ὅπόταν ἀνεπιστήμονα ταμιεῖας
καὶ διακονίας παραλαβοῦσα ἐπιστήμονα καὶ πι-
στήν καὶ διακονικὴν ποιησαμένη παντὸς ἀξίαν²²⁵
ἔχησι καὶ ὅπόταν τοὺς μὲν σώφρονάς τε καὶ ὀφελί-
μους τῷ σῷ οἴκῳ ἔξῃ σοι εὑ ποιῆσαι, ἐὰν δέ τις

πονηρὸς φαινηταί, ἔξῆ σοι κολάσαι· τὸ δὲ πάντων 42
ἥδιστον, ἐὰν βελτίων ἐμοῦ φανῆς καὶ ἐμὲ σὸν
230 θεράποντα ποιήσῃ καὶ μὴ δέη σε φοβεῖσθαι, μὴ
προϊσύσης τῆς ἡλικίας ἀτιμοτέρα ἐν τῷ οἴκῳ γένη,
ἀλλὰ πιστεύης, ὅτι πρεσβυτέρα γυγνομένη ὅσφ ἀν
καὶ ἐμοὶ κοινωνὸς καὶ παισὶν οἴκου φύλαξ ἀμείνων
γύνη, τοσούτῳ καὶ τιμιωτέρα ἐν τῷ οἴκῳ ἔσῃ.
235 τὰ γάρ καλά τε κάγαθά ἐγὼ ἔφην ‘οὐ διὰ τὰς 43
ώραιότητας, ἀλλὰ διὰ τὰς ἀρετὰς εἰς τὸν βίον τοὺς
ἀνθρώπους ἐπαύξεται.’ τοιαῦτα μέν, ὡ Σώκρατες,
δοκῶ μεμνῆσθαι αὐτῇ τὰ πρῶτα διαλεχθείς.

* Ή καὶ ἐπέγνως τι, ὡ Ἰσχόμαχε, ἔφην ἐγώ, VIII
ἐκ ταύτων αὐτὴν κεκινημένην μᾶλλον πρὸς τὴν
ἐπιμέλειαν;

Ναὶ μὰ Δλ', ἔφη ὁ Ἰσχόμαχος, καὶ δηχθεῖσάν
5 γε οἶδα αὐτὴν καὶ ἐρυθριάσασαν σφόδρα, ὅτι τῶν
εἰσενεχθέντων τι αἰτήσαντος ἐμοῦ οὐκ εἰχέ μοι
δοῦναι. καὶ ἐγὼ μέντοι ἰδὼν ἀχθεσθεῖσαν αὐτὴν 2
εἰπον, ‘Μηδέν τι’ ἔφην ‘ἀθυμήσης, ὡ γύναι, ὅτι
οὐκ ἔχεις δοῦναι ὃ σε αἰτῶν τυγχάνω. ἔστι μὲν
10 γάρ πενία αὕτη σαφῆς, τὸ δεόμενόν τινος μὴ ἔχειν
χρῆσθαι ἀλυποτέρα δὲ αὕτη 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,
15 ὅπου χρὴ ἔκαστα κεῖσθαι, ὅπως εἰδῆς, ὅπου τε δεῖ
τιθέναι καὶ ὁπόθεν λαμβάνειν. ἔστι δ' οὐδὲν 3
οὔτως, ὡ γύναι, οὐτ' εὐχρηστον οὔτε καλὸν ἀν-
θρώπους ὡς τάξις. καὶ γάρ χορὸς ἐξ ἀνθρώπων
συγκείμενός ἔστιν ἀλλ' ὅταν μὲν ποιῶσιν ὃ τι ἀν-

τύχη ἔκαστος, ταραχή τις φαίνεται καὶ θεᾶσθαι ²⁰
 ἀτερπές, ὅταν δὲ τεταγμένως ποιῶσι καὶ φθέγγων-
 ται, ἔμα οἱ αὐτοὶ οὗτοι καὶ ἀξιοθέατοι δοκοῦσιν
⁴ εἶναι καὶ ἀξιάκουστοι. καὶ στρατιά· γε' ἔφη ἐγώ
 'ὦ γύναι, ἄτακτος μὲν οὖσα ταραχωδέστατον καὶ
 τοὺς μὲν πολεμίους εὐχειρωτότατον, τοῖς δὲ φίλοις ²⁵
 ἀγλευκέστατον ὄρâν καὶ ἀχρηστότατον, ὅνος ὁμοῦ,
 ὅπλίτης, σκευοφόρος, ψιλός, ἵππεύς, ἄμαξα. πῶς
 γὰρ ἀν πορευθείησαν, ἐὰν ἔχοντες οὕτως ἐπικω-
 λύσωσιν ἀλλήλους, ὁ μὲν βαδίζων τὸν τρέχοντα,
 ὁ δὲ τρέχων τὸν ἑστηκότα, η̄ δὲ ἄμαξα τὸν ἵππέα, ³⁰
 ὁ δὲ ὅνος τὴν ἄμαξαν, ὁ δὲ σκευοφόρος τὸν ὅπλι-
⁵ την; εἰ δὲ καὶ μάχεσθαι δέοι, πῶς ἀν οὕτως
 ἔχοντες μαχέσαιντο; οἷς γὰρ ἀνάγκη αὐτῶν τοὺς
 ἐπιόντας φεύγειν, οὗτοι ἴκανοί εἰσι φεύγοντες κα-
 6 ταπατῆσαι τοὺς ὅπλα ἔχοντας. τεταγμένη ³⁵
 στρατιὰ κάλλιστον μὲν ἰδεῖν τοῖς φίλοις, δυσχε-
 ρέστατον δὲ τοῖς πολεμίοις. τίς μὲν γὰρ οὐκ ἀν
 φίλος ἡδέως θεάσαιτο δόπλίτας πολλοὺς ἐν ⁴⁰ τάξει
 πορευομένους, τίς δ' οὐκ ἀν θαυμάσειεν ἵππέας
 κατὰ τάξεις ἐλαύνοντας, τίς δὲ οὐκ ἀν πολέμιος ⁴⁵
 φοβηθείη ἰδὼν διευκρινημένους ὅπλίτας, ἵππέας,
 πελταστάς, τοξότας, σφενδονήτας καὶ τοῖς ἄρχουσι
⁷ τεταγμένως ἐπομένους; ἀλλὰ καὶ πορευομένων ἐν
 τάξει, καν πολλὰ μυριάδες ὥστι, ὁμοίως ὥσπερ
 εἴς ἔκαστος καθ' ἡσυχίαν πάντες πορεύονται· εἰς ⁴⁵
⁸ γὰρ τὸ κενούμενον ἀεὶ οἱ ὅπισθεν ἐπέρχονται. καὶ
 τριήρης δέ τοι η̄ σεσαγμένη ἀνθρώπων διὰ τί ἄλλο
 φοβηρόν ἔστι πολεμίοις η̄ φίλοις ἀξιοθέατον η̄
 ὅτι ταχὺ πλεῖ; διὰ τί δὲ ἄλλο ἄλυποι ἀλλήλοις

ο εἰσὶν οἱ ἐμπλέοντες ἡ διότι ἐν τάξει μὲν κάθηνται,
 ἐν τάξει δὲ προνεύουσιν, ἐν τάξει δ' ἀναπίπτουσιν,
 ἐν τάξει δ' ἐμβαίνουσι καὶ ἐκβαίνουσιν; ἡ δ' ἀταξία ὅμοιόν τι μοι δοκεῖ εἶναι οἰόντερ εἰ γεωργὸς
 ὁμοῦ ἐμβάλοι κριθὰς καὶ πυροὺς καὶ ὅσπρια,
 καὶ κάπειτα ὅπότε δέοι ἡ μάζης ἡ ἄρτου ἡ ὄψου,
 διαλέγειν δέοι αὐτῷ ἀντὶ τοῦ λαβόντα διευκρινη-
 μένοις χρῆσθαι. καὶ σὺ οὖν, ὡ γύναι, εἰ τοῦ μὲν ιο
 ταράχου τούτου μὴ δέοιο, βούλοιο δ' ἀκριβῶς
 διοικεῖν τὰ ὄντα εἰδέναι καὶ τῶν ὄντων εὐπόρως
 λαμβάνουσα ὅτῳ ἀν δέη χρῆσθαι καὶ ἐμοὶ, ἔάν τι
 αὐτῷ, ἐν χάριτι διδόναι, χώραν τε δοκιμασώμεθα
 τὴν προσήκουσαν ἑκάστοις ἔχειν καὶ ἐν ταύτῃ
 θέντες διδάξωμεν τὴν διάκονου λαμβάνειν τε ἐν-
 τεῦθεν καὶ κατατιθέναι πάλιν εἰς ταύτην· καὶ
 οὕτως εἰσόμεθα τά τε σᾶ ὄντα καὶ τὰ μήρη
 γὰρ χώρα αὐτῇ τὸ μὴ ὃν ποθήσει καὶ δεόμενον
 θεραπείας ἔξετάσει ἡ ὄψις καὶ τὸ εἰδέναι, ὅπου
 ἔκαστόν ἔστι, ταχὺ ἐγχειριεῖ, ὥστε μὴ ἀπορεῖν
 χρῆσθαι. καλλίστην δέ ποτε καὶ ἀκριβεστάτην ιι
 ἔδοξα σκευῶν τάξιν ἵδεῖν, ὡ Σώκρατες, εἰσβὰς ἐπὶ
 θέαν εἰς τὸ μέγα πλοῖον τὸ Φοινικικόν. πλεῖστα
 γὰρ σκεύη ἐν σμικροτάτῳ ἀγγείῳ διακεχωρισμένα
 ἔθεασάμην. διὰ πολλῶν μὲν γὰρ δήπον, ἔφη, 12
 ξυλίνων σκευῶν καὶ πλεκτῶν ὅρμίζεται ναῦς καὶ
 ἀνάγεται, διὰ πολλῶν δὲ τῶν κρεμαστῶν καλου-
 μένων πλεῖ, πολλοῖς δὲ μηχανήμασιν ἀνθώπλισται
 πρὸς τὰ πολέμια πλοῖα, πολλὰ δὲ ὄπλα τοῖς
 ἀνδράσι συμπεριάγει, πάντα δὲ σκεύη, ὅσοισπερ
 ἐν οἰκλᾳ χρῶνται ἄνθρωποι, τῇ συσσιτίᾳ ἑκάστη

κομίζει· γέμει δὲ παρὰ πάντα φορτίων ὅσα ναύ-⁸⁰
 13 κληρος κέρδους ἔνεκα ἀγεται. καὶ ὅσα λέγω·
 ἔφη ‘ἐγώ, πάντα οὐκ ἐν πολλῷ τινι μείζονι χώρᾳ
 ἔκειτο ἡ ἐν δεκακλίνῳ στέγῃ συμμέτρῳ. καὶ οὗτῳ
 κείμενα ἔκαστα κατενόησα, ὡς οὔτε ἄλληλα ἐμπο-
 δίζει οὔτε μαστευτοῦ δεῖται οὔτε ἀσυσκεύαστά⁸⁵
 ἔστιν οὔτε δυσλύτως ἔχει, ὥστε διατριβὴν παρέ-
 14 χειν, ὅταν τῷ ταχὺ δέῃ χρῆσθαι. τὸν δὲ τοῦ
 κυβερνήτου διάκονου, ὃς πρωφρεὺς τῆς νεώς καλεῖ-
 ται, οὗτως εὑροι ἐπιστάμενον ἔκαστην τὴν χώραν,
 ὡς καὶ ἀπών ἀν εἴποι, ὅπου ἔκαστα κεῖται καὶ⁹⁰
 ὅπόσα ἔστιν, οὐδὲν ἡττον ἡ ὁ γράμματα ἐπιστά-
 μενος εἴποι ἀν Σωκράτους καὶ ὅπόσα γράμματα
 15 καὶ ὅπου ἔκαστον τέτακται. εἰδον δὲ’ ἔφη ὁ
 ‘Ισχόμαχος ‘καὶ ἔξετάζοντα τοῦτον αὐτὸν ἐν τῇ
 σχολῇ πάντα, ὅπόσοις ἄρα δεῖ ɔν τῷ πλῷ χρῆσθαι.⁹⁵
 θαυμάσας δὲ’ ἔφη ‘τὴν ἐπίσκεψιν αὐτοῦ ἡρόμην
 τί πράττοι. ὁ δὲ εἶπεν ‘Ἐπισκοπῶ’ ἔφη ‘ὦ ξένε,
 εἴ τι συμβαίνει γίγνεσθαι, πῶς κεῖται, ἔφη, τὰ ἐν
 τῇ νηὶ, ἡ εἴ τι ἀποστατεῖ ἡ εἰ δυστραπέλως τι
 16 σύγκειται. οὐ γάρ’ ἔφη ‘ἐγχωρεῖ, ὅταν χειμάζῃ ὁ¹⁰⁰
 θεὸς ἐν τῇ θαλάττῃ, οὔτε μαστεύειν ὅτου ἀν δέῃ
 οὔτε δυστραπέλως ἔχον διδόναι. ἀπειλεῖ γάρ
 θεὸς καὶ κολάζει τοὺς βλάκας. ἐὰν δὲ μόνον μὴ
 ἀπολέσῃ τοὺς μὴ ἀμαρτάνοντας, πάνυ ἀγαπητόν
 ἐὰν δὲ καὶ πάνυ καλῶς ὑπηρετοῦντας σώζῃ, πολλὴ¹⁰⁵
 17 χάρις’ ἔφη ‘τοῖς θεοῖς.’ ἐγὼ οὖν κατιδὼν ταύτην
 τὴν ἀκρίβειαν τῆς κατασκευῆς ἔλεγον τῇ γυναικί,
 ὅτι πάνυ ἀν ἡμῶν εἴη βλακικόν, εἴ οἱ μὲν ἐν τοῖς
 πλοίοις καὶ μικροῖς οὖσι χώρας εὑρίσκουσι καὶ

110 σαλεύοντες ἵσχυρῶς ὅμως σώζουσι τὴν τάξιν καὶ
 ὑπερφοβούμενοι ὅμως εὐρίσκουσι τὸ δέον λαμ-
 βάνειν, ἡμεῖς δὲ καὶ διηρημένων ἐκάστοις θηκῶν
 ἐν τῇ οἰκίᾳ μεγάλων καὶ βεβηκύιας τῆς οἰκίας ἐν
 δαπέδῳ εἰ μὴ εὐρήσομεν καλὴν καὶ εὐεύρετον
 115 χώραν ἐκάστοις αὐτῶν, πῶς οὐκ ἀν πολλὴ ἡμῶν
 ἀσυνεσία εἴη; ὡς μὲν δὴ ἀγαθὸν τετάχθαι σκευῶν 18
 κατασκευὴν καὶ ὡς ῥάδιον χώραν ἐκάστοις αὐτῶν
 εὑρεῖν ἐκ οἰκίᾳ θεῖναι ὡς ἐκάστοις συμφέρει, εἴρη-
 ται· ὡς δὲ καλὸν φαίνεται, ἐπειδὰν ὑποδήματα 19
 120 ἐφεξῆς κένται, κἀν ὅποια ἡ, καλὸν δὲ ἴμάτια κεχω-
 ρισμένα ἰδεῖν, κἀν ὅποια ἡ, καλὸν δὲ στρώματα,
 καλὸν δὲ χαλκία, καλὸν δὲ τὰ ἀμφὶ τραπέζας,
 καλὸν δὲ καὶ ὃ πάντων καταγελάσειν ἀν μάλιστα
 οὐχ ὁ σεμνὸς ἀλλ' ὁ κομψός, ὅτι καὶ χύτρας φημὶ²⁰
 125 εὔρυθμον φαίνεσθαι εὐκρινῶς κειμένας· τὰ δὲ ἄλλα
 ἥδη που ἀπὸ τούτου ἄπαντα καλλίω φαίνεται
 κατὰ κόσμον κείμενα· χορὸς γὰρ σκευῶν ἔκαστα
 φαίνεται, καὶ τὸ μέσον δὲ τούτων καλὸν φαίνεται,
 ἐκποδῶν ἐκάστου κειμένου· ὥσπερ κύκλιος χορὸς
 130 οὐ μόνον αὐτὸς καλὸν θέαμά ἔστιν, ἀλλὰ καὶ τὸ
 μέσον αὐτοῦ καλὸν καὶ καθαρὸν φαίνεται. εἰ δὲ²¹
 ἀληθῆ ταῦτα λέγω, ἔξεστιν' ἔφην ‘ὦ γύναι, καὶ
 πεῖραν λαμβάνειν αὐτῶν οὕτε τι ζημιωθέντας οὕτε
 τι πολλὰ ποιήσαντας. ἀλλὰ μὴν οὐδὲ τοῦτο δεῖ
 135 ἀθυμῆσαι, ὦ γύναι’ ἔφην ἐγὼ ‘ὦς χαλεπὸν εὑρεῖν
 τὸν μαθησόμενόν τε τὰς χώρας καὶ μεμνησόμενον
 καταχωρίζειν ἔκαστα. Ἰσμεν γὰρ δήπου δτὶ μν-²²
 ριοπλάσια ἡμῶν ἄπαντα ἔχει ἡ πᾶσα πόλις, ἀλλ'
 δμως ὅποιον ἀν τῶν οἰκετῶν κελεύσης πριάμενόν

τί σοι ἐξ ἀγορᾶς ἐνεγκεῖν, οὐδεὶς ἀπορήσει, ἀλλὰ ^{ικ}
 πᾶς εἰδὼς φανεῖται ὅποι χρὴ ἐλθόντα λαβεῖν
 ἔκαστα. τούτου μέντοι ἔφην ἐγώ ‘οὐδὲν ἄλλο
 αἴτιόν ἐστιν ἢ ὅτι ἐν χώρᾳ κεῖται τεταγμένη.
^{ικ} 23 ἄνθρωπον δέ γε ξητῶν, καὶ ταῦτα ἐνίστε ἀντιξη-
 τοῦντα, πολλάκις ἂν τις πρότερον πρὶν εὑρεῖν ^{ικ}
 ἀπείποι. καὶ τούτου αὖ οὐδὲν ἄλλο αἴτιόν ἐστιν
 ἢ τὸ μὴ εἶναι τεταγμένον, ὅπου ἔκαστον δεῖ
 ἀναμένειν. περὶ μὲν δὴ τάξεως σκευῶν καὶ
 χρήσεως τοιαῦτα αὐτῇ διαλεχθεὶς δοκῶ μεμνῆ-
 σθαι.’ ^{ικ}

IX Καὶ τί δή; ἢ γυνὴ ἐδόκει σοι, ἔφην ἐγώ, ὡς
 Ἰσχόμαχε, πώς τι ἐπακούειν ὡν σὺ ἐσπούδαζες
 διδάσκων;

Τί δέ, εἰ μὴ ὑπισχνεῖτό γε ἐπιμελήσεσθαι καὶ
 φανερὰ ἢν ἡδομένη ἴσχυρώς, ὥσπερ ἐξ ἀμηχανίας ⁵
 εὐπορίαν τινὰ εὑρηκυῖα, καὶ ἐδεῖτό μου ὡς τάχιστα
 ὑπερ ἔλεγον διατάξαι.

2 Καὶ πώς δή, ἔφην ἐγώ, ὡς Ἰσχόμαχε, διέταξας
 αὐτῇ;

Τί δέ, εἰ μὴ τῆς οἰκίας τὴν δύναμιν ἔδοξε ¹⁰
 μοι πρώτον ἐπιδεῖξαι αὐτῇ. οὐ γὰρ ποικίλμασι
 κεκόσμηται, ὡς Σάκρατες, ἀλλὰ τὰ οἰκήματα φο-
 δόμηται πρὸς αὐτὸν τοῦτο ἐσκεμμένα, ὅπως ἀγγεῖα
 ὡς συμφορώτατα γῆ τοῖς μέλλουσιν ἐν αὐτοῖς ἐσε-
 σθαι, ὥστε αὐτὰ ἔκάλει τὰ πρέποντα ἐνὶ ἐκάστῳ. ¹⁵
 3 ὃ μὲν γὰρ θάλαμος ἐν δύναμις ὡν τὰ πλείστου
 ἔξια καὶ στρώματα καὶ σκεύη παρεκάλει, τὰ δὲ
 ξηρὰ τῶν στεγῶν τὸν σῦτον, τὰ δὲ ψυχεινὰ τὸν
 οἶνον, τὰ δὲ φανὰ ὅσα φάους δεόμενα ἔργα τε καὶ

20 σκεύη ἔστι. καὶ διαιτητήρια δὲ τοῖς ἀνθρώποις 4
 ἐπεδείκνυν αὐτῇ κεκαλλωπισμένα τοῦ μὲν θέρους
 ψυχεινά, τοῦ δὲ χειμῶνος ἀλεεινά. καὶ σίμ-
 πασαν δὲ τὴν οἰκίαν ἐπέδειξα αὐτῇ ὅτι πρὸς
 μεσημβρίαν ἀναπέπταται, ὥστε εὔδηλον εἶναι ὅτι
 25 χειμῶνος μὲν εὐήλιός ἔστι, τοῦ δὲ θέρους εὔσκιος.
 ἔδειξα δὲ καὶ τὴν γυναικωνῖτιν αὐτῇ, θύρᾳ βαλα- 5
 νωτῇ ὡρισμένην ἀπὸ τῆς ἀνδρωνίτιδος, ἵνα μήτε
 ἐκφέρηται ἔνδοθεν ὅ τι μὴ δεῖ, μήτε τεκνοποιῶνται
 οἱ οἰκέται ἄνευ τῆς ἡμετέρας γνώμης. οἱ μὲν γὰρ
 30 χρηστοὶ παιδοποιησάμενοι εὐνούστεροι ὡς ἐπὶ τὸ
 πολύ, οἱ δὲ πονηροὶ συζυγέντες εὐπορώτεροι πρὸς
 τὸ κακουργεῖν γίγνουνται. ἐπεὶ δὲ ταῦτα διήλ- 6
 θομεν, ἔφη, οὕτω δὴ ἥδη κατὰ φυλὰς διεκρίνομεν
 τὰ ἔπιπλα. ἡρχόμεθα δὲ πρῶτον, ἔφη, ἀθροί-
 35 ζοντες οἱς ἀμφὶ θυσίας χρώμεθα. μετὰ ταῦτα
 κόσμον γυναικὸς τὸν εἰς ἑορτὰς διηροῦμεν, ἐσθῆτα
 ἀνδρὸς τὴν εἰς ἑορτὰς καὶ πόλεμον καὶ στρώματα
 ἐν γυναικωνίτιδι, στρώματα ἐν ἀνδρωνίτιδι, ὑπο-
 δήματα γυναικεῖα, ὑποδήματα ἀνδρεῖα. ὅπλων 7
 40 ἄλλη φυλή, ἄλλη ταλασιουργικῶν ὁργάνων, ἄλλη
 σιτοποιικῶν, ἄλλη ὀψοποιικῶν, ἄλλη τῶν ἀμφὶ⁸
 λουτρόν, ἄλλη ἀμφὶ μάκτρας, ἄλλη ἀμφὶ τραπέζας.
 καὶ ταῦτα πάντα διεχωρίσαμεν, οἵς τε ἀεὶ δεῖ
 χρῆσθαι, καὶ τὰ θοινατικά. χωρὶς δὲ καὶ τὰ κατὰ 8
 45 μῆνα δαπανώμενα ἀφείλομεν, δίχα δὲ καὶ τὰ εἰς
 ἐνιαυτὸν ἀπολελογισμένα κατέθεμεν. οὕτω γὰρ
 ἥπτον λανθάνει, δύποις πρὸς τὸ τέλος ἐκβήσεται.
 ἐπεὶ δὲ ἔχωρίσαμεν πάντα κατὰ φυλὰς τὰ ἔπιπλα,
 εἰς τὰς χώρας τὰς προσηκούσας ἔκαστα διηνέγ-

9 κομεν. μετὰ δὲ τοῦτο ὅσοις μὲν τῶν σκευῶν καθ' ⁵⁰
 ἡμέραν χρῶνται οἱ οἰκέται, οἶνον σιτοποικοῖς, ὄψο-
 ποικοῖς, ταλασιουργικοῖς, καὶ εἴ τι ἄλλο τοιοῦτον,
 ταῦτα μὲν αὐτοῖς τοῖς χρωμένοις δείξαντες ὅπου
 δεῖ τιθέναι παρεδώκαμεν καὶ ἐπετάξαμεν σᾶ παρέ-
 10 χειν ὅσοις δ' εἰς ἑορτὰς ἡ ξενοδοκίας χρώμεθα ⁵⁵
 ἡ εἰς τὰς διὰ χρόνου πράξεις, ταῦτα δὲ τῇ ταμίᾳ
 παρεδώκαμεν καὶ δείξαντες τὰς χώρας αὐτῶν καὶ
 ἀπαριθμήσαντες καὶ γραψάμενοι ἔκαστα ἐπομεν
 αὐτῇ διδόναι τούτων ὅτῳ δέοι ἔκαστον, καὶ μεμνή-
 σθαι ὅ τι ἀν τῷ διδῷ, καὶ ἀπολαμβάνουσαν κατα- ⁶⁰
 11 τιθέναι πάλιν ὅθενπερ ἀν ἔκαστα λαμβάνῃ. Τὴν
 δὲ ταμίαν ἐποιησάμεθα ἐπισκεψάμενοι, ἢτις ἡμῖν
 ἐδόκει εἶναι ἐγκρατεστάτη καὶ γαστρὸς καὶ οἴνου
 καὶ ὑπνου καὶ ἀνδρῶν συνουσίας, πρὸς τούτοις
 δὲ ἡ τὸ μνημονικὸν μάλιστα ἐδόκει ἔχειν καὶ τὸ ⁶⁵
 προνοεῖν, μή τι κακὸν λάβῃ παρ' ἡμῶν ἀμελοῦσα,
 καὶ σκοπεῖν, ὅπως χαριζομένη τι ἡμῖν ὑφ' ἡμῶν
 12 ἀντιτιμήσεται. ἐδιδάσκομεν δὲ αὐτὴν καὶ εὐνοϊκῶς
 ἔχειν πρὸς ἡμᾶς, ὅτ' εὐφραινοίμεθα, τῶν εὐφροσυ-
 νῶν μεταδιδόντες καὶ εἴ τι λυπηρὸν εἴη, εἰς ταῦτα τῷ
 παρακαλοῦντες. καὶ τὸ προθυμεῖσθαι δὲ συναύξειν
 τὸν οἰκου ἐπαιδεύομεν αὐτὴν ἐπιγυγιώσκειν αὐτὴν
 ποιοῦντες καὶ τῆς εὐπραγίας αὐτῇ μεταδιδόντες.
 13 καὶ δικαιοσύνην δ' αὐτῇ ἐνεποιοῦμεν τιμιωτέρους
 τιθέντες τοὺς δικαίους τῶν ἀδίκων καὶ ἐπιδεικνύ-
 ουτες πλουσιώτερον καὶ ἐλευθεριώτερον βιοτεύ-
 οντας τῶν ἀδίκων καὶ αὐτὴν δὲ ἐν ταύτῃ τῇ χώρᾳ
 14 κατετάττομεν. ἐπὶ δὲ τούτοις πᾶσιν εἶπον, ἔφη,
 ω Σώκρατες, ἐγὼ τῇ γυναικὶ ὅτι πάντων τούτων

αο οὐδὲν ὅφελος, εἰ μὴ αὐτὴ ἐπιμελήσεται ὅπως
διαμένῃ ἑκάστῳ ἡ τάξις. ἐδίδασκον δὲ αὐτὴν
ὅτι καὶ ἐν ταῖς εὐνομουμέναις πόλεσιν οὐκ ἀρκεῖν
δοκεῖν τοῖς πολίταις, ἣν νόμους καλοὺς γράψωνται,
ἀλλὰ καὶ νομοφύλακας προσαροῦνται, οἵτινες
85 ἐπισκοποῦντες τὸν μὲν ποιοῦντα τὰ νόμιμα ἐπαι-
νοῦσιν, ἥν δέ τις παρὰ τοὺς νόμους ποιῇ, ζημιοῦσι.
νομίσαι σύν ἐκέλευον, ἔφη, τὴν γυναικαὶ καὶ αὐτὴν 15
νομοφύλακα τῶν ἐν τῇ οἰκίᾳ εἶναι καὶ ἔξετάζειν
δέ, ὅταν δόξῃ αὐτῇ, τὰ σκεύη, ὡσπερ ὁ φρούραρχος
90 τὰς φυλακὰς ἔξετάζει, καὶ δοκιμάζειν εἰ καλῶς
ἔκαστον ἔχει, ὡσπερ ἡ βουλὴ Ἰππούς καὶ ἵππέας
δοκιμάζει, καὶ ἐπαινεῖν δὲ καὶ τιμᾶν ὡσπερ βασί-
λισσαν τὸν ἄξιον ἀπὸ τῆς παρούσης δυνάμεως
καὶ λοιδορεῖν καὶ κολάζειν τὸν τούτων δεόμενον.
95 πρὸς δὲ τούτοις ἐδίδασκον αὐτήν, ἔφη, ως οὐκ ἀν 16
ἄχθοιτο δικαίως, εἰ πλείω αὐτῇ πράγματα προσ-
τάττω ἡ τοῦς οἰκέταις περὶ τὰ κτήματα, ἐπιδεικνύ-
ων ὅτι τοῖς μὲν οἰκέταις μέτεστι τῶν δεσποσύνων
χρημάτων τοσούτον, ὅσον φέρειν ἡ θεραπεύειν ἡ
100 φυλάττειν, χρῆσθαι δὲ οὐδενὶ αὐτῶν ἔξεστιν, ὅτῳ
ἄν μη δῷ ὁ κύριος· δεσπότου δὲ ἅπαντά ἐστιν
ὅτι ἄν βουληται ἑκάστῳ χρῆσθαι. ὅτῳ οὖν καὶ 17
σωζομένων μεγίστη δύνησις καὶ φθειρομένων με-
γίστη βλάβη, τούτῳ καὶ τὴν ἐπιμέλειαν μάλιστα
105 προσήκουσαν ἀπέφαινον.

Τί οὖν; ἔφην ἐγώ, ω̄ Ἰσχόμαχε, ταῦτα ἀκού· 18
σεσα ἡ γυνὴ πώς σοι ὑπήκουε;

Τί δέ, ἔφη, εἰ μὴ εἰπέ γέ μοι, ω̄ Σώκρατες,
ὅτι οὐκ ὁρθῶς γυγνάσκοιμι, εἰ οἰδίμην χαλεπά

ἐπιτάπτειν διδάσκων ὅτι ἐπιμελεῖσθαι δεῖ τῶν οἰκητῶν. χαλεπώτερον γάρ ἄν, ἔφη φάναι, εἰ αὐτῇ ἐπέταττον ἀμελεῖν τῶν ἑαυτῆς ἡ εἰ ἐπιμελεῖσθαι 19 δεήσει τῶν οἰκείων ἀγαθῶν. πεφυκέναι γάρ δοκεῖ, ἔφη, ὥσπερ καὶ τέκνων ῥᾶσιν τὸ ἐπιμελεῖσθαι τῇ σώφρονι τῶν ἑαυτῆς ἡ ἀμελεῖν, οὕτω καὶ τῶν κτημάτων, ὅσα ἔδια ὄντα εὐφραίνει, ἥδιον τὸ ἐπιμελεῖσθαι νομίζειν ἔφη εἶναι τῇ σώφρονι τῶν ἑαυτῆς ἡ ἀμελεῖν.

X Καὶ ἐγὼ ἀκούσας, ἔφη ὁ Σωκράτης, ἀποκρίνασθαι τὴν γυναῖκα αὐτῷ ταῦτα, εἶπον, Νή τὴν "Ηραν, ἔφην, ὡς Ἰσχόμαχε, ἀνδρικήν γε ἐπιδεικνύεις τὴν διάνοιαν τῆς γυναικός.

Καὶ ἄλλα τοίνυν, ἔφη ὁ Ἰσχόμαχος, θέλω σοι, πάνυ μεγαλόφρονα αὐτῆς διηγήσασθαι, ἃ μου ἅπαξ ἀκούσασα ταχὺ ἐπείθετο.

Τὰ ποῦα; ἔφην ἐγώ· λέγε· ως ἐμοὶ πολὺ ἥδιον ζώσης ἀρετὴν γυναικὸς καταμανθάνειν ἡ εἰ Ζεῦξις μοι καλὴν εἰκάσας γραφῆ γυναικὰ ἐπεδείκνυεν. 10

2 Ἐντεῦθεν δὴ λέγει ὁ Ἰσχόμαχος, Ἐγὼ τοίνυν, ἔφη, ἰδών ποτε αὐτήν, ὡς Σώκρατες, ἐντετριμμένην πολλῷ μὲν ψιμυθίῳ, ὅπως λευκοτέρα ἔτι δοκοίη εἶναι ἡ ἡν, πολλῇ δ' ἐγχούσῃ, ὅπως ἐρυθροτέρα φαίνοιτο τῆς ἀληθείας, ὑποδήματα δ' ἔχουσαν 15 ὑψηλά, ὅπως μείζων δοκοίη εἶναι ἡ ἐπεφύκει, **3** Ἐπέ μοι' ἔφην 'ὦ γύναι, ποτέρως ἄν με κρίναις ἀξιοφίλητον μᾶλλον εἶναι χρημάτων κοινωνόν, εἴ σοι αὐτὰ τὰ ὄντα ἀποδεικνύοιμι καὶ μήτε κομπάζοιμι, ως πλείω ἔστι μοι τῶν ὄντων, μήτε ἀπο- 20 κρυπτοίμην τι τῶν ὄντων μηδέν, ἡ εἰ πειρώμην

σε ἔξαπατάν λέγων τε, ὡς πλείω ἔστι μοι τῶν
δυτῶν, ἐπιδεικνύς τε ἀργύριον κίβδηλον [δῆλοίην
τε] καὶ ὄρμους ὑποξύλους καὶ πορφυρίδας ἔξι-
τήλους φαίην ἀληθινὰς εἶναι;’ καὶ ὑπολαβούσα 4
εὐθύς, ‘Εὐφήμει’ ἔφη· ‘μὴ γένοιο σὺ τοιοῦτος· οὐ
γάρ ἀν ἔγωγέ σε δυναίμην, εἰ τοιοῦτος εἴης, ἀσπά-
σασθαι ἐκ τῆς ψυχῆς.’ ‘Οὐκοῦν’ ἔφην ἔγω· ‘συνελη-
λύθαμεν, ὡς γύναι, ὡς καὶ τῶν σωμάτων κοινωνή-
σοντες ἀλλήλοις;’ ‘Φασὶν γοῦν’ ἔφη· ‘οἱ ἀνθρώποι.’
‘Ποτέρως ἀν οὐν’ ἔφην ἔγω· ‘τοῦ σώματος αὖ δοκοίην 5
εἶναι ἀξιοφίλητος μᾶλλον κοινωνός, εἴς σοι τὸ σῶμα
πειρώμην παρέχειν τὸ ἐμαυτοῦ ἐπιμελόμενος ὅπως
ὑγιαῖνόν τε καὶ ἔρρωμένον ἔσται καὶ διὰ ταῦτα
35 τῷ ὄντι εὐχρως σοι ἔσομαι, ἢ εἴ σοι μίλτῳ ἀλει-
φόμενος καὶ τοὺς ὁφθαλμοὺς ὑπαλειφόμενος ἀν-
δρεικέλφι ἐπιδεικνύομενί τε ἐμαυτὸν καὶ συνείην
ἔξαπατῶν σε καὶ παρέχων ὄρāν καὶ ἅπτεσθαι
μίλτου ἀντὶ τοῦ ἐμαυτοῦ χρωτός;’ ‘Ἐγὼ μὲν’ ἔφη 6
40 ἐκείνη ‘οὔτ’ ἀν μίλτου ἀπτοίμην ἥδιον ἢ σοῦ οὔτ’
ἀν ἀνδρεικέλου χρῶμα ἥδιον ὄρφην ἢ τὸ σὸν οὔτ’
ἀν τοὺς ὁφθαλμοὺς ὑπαληλιμμένους ἥδιον ὄρφην
τοὺς σοὺς ἢ ὑγιαίνοντας.’ ‘Καὶ ἐμὲ τοίνυν νόμιζε,’ 7
εἰπεῖν ἔφη ὁ Ἰσχόμαχος, ‘ὦ γύναι, μήτε ψυμυθίου
45 μήτε ἐγχούσης χρώματι ἥδεσθαι μᾶλλον ἢ τῷ σῷ,
ἄλλ’ ὥσπερ οἱ θεοὶ ἐποίησαν ἵπποις μὲν ἵππους,
βουσὶ δὲ βοῦς ἥδιστον, προβάτοις δὲ πρόβατα,
οὕτω καὶ οἱ ἀνθρώποι σῶμα καθαρὸν οἴονται
ἥδιστον εἶναι· αἱ δὲ ἀπάται· αὗται τοὺς μὲν ἔξω 8
50 πως δύναιντ’ ἀν ἀνεξελέγκτως ἔξαπατάν, συνόν-
τας δὲ ἀεὶ ἀνάγκη ἀλίσκεσθαι, ἀν ἐπιχειρῶσιν

έξαπατάν ἀλλήλους. ἡ γὰρ ἐξ εὐνῆς ἀλίσκονται
έξαινιστάμενοι πρὸν παρασκευάσασθαι ἡ ὑπὸ ἴδρω-
τος ἐλέγχονται ἡ ὑπὸ δακρύων βασανίζονται ἡ
ὑπὸ λουτροῦ ἀληθινῶς κατωπτεύθησαν.

55

9 Τί οὖν πρὸς θεῶν, ἔφην ἐγώ, πρὸς ταῦτα ἀπε-
κρίνατο;

Τί δέ, ἔφη, εἰ μὴ τοῦ λοιποῦ τοιοῦτον μὲν οὐδὲν
πάποτε ἔτι ἐπραγματεύσατο, καθαρὰν δὲ καὶ πρε-
πόντως ἔχουσαν ἐπειράτο ἑαυτὴν ἐπιδεικνύναν. 6
καὶ ἐμὲ μέντοι ἥρώτα, εἴ τι ἔχοιμι συμβουλεῦσαι,
ώς ἀν τῷ ὅντι καλὴ φαίνοιτο, ἀλλὰ μὴ μάνον
10 δοκοίη. καὶ ἐγὼ μέντοι, ὡς Σάκρατες, ἔφη, συνε-
βούλευον αὐτῇ μὴ δουλικῶς ἀεὶ καθῆσθαι, ἀλλὰ
σὺν τοῖς θεοῖς πειρᾶσθαι δεσποτικῶς πρὸς μὲν 15
τὸν ἵστον προσστᾶσαν ὃ τι μὲν βέλτιον ἄλλου
ἐπίσταιτο ἐπιδιδάξαι, ὃ τι δὲ χεῖρον ἐπιμαθεῖν,
ἐπισκέψασθαι δὲ καὶ τὴν αιτοποιόν, παραστῆναι
δὲ καὶ ἀπομετρούση τῇ ταμίᾳ, περιελθεῖν δὲ ἐπε-
σκοπούμενην καὶ εἰ κατὰ χώραν ἔχει ἦν δεῖ ἔκαστα. 20
ταῦτα γὰρ ἐδόκει μοι ἄμα ἐπιμέλεια εἶναι καὶ
11 περίπατος. ἀγαθὸν δὲ ἔφην εἶναι γυμνάσιον καὶ
τὸ δεῦσαι καὶ μάξαι καὶ ἴμάτια καὶ στρώματα
ἀνασεῖσαι καὶ συνθεῖναι. γυμναζομένην δὲ ἔφην
οὕτως ἀν καὶ ἐσθίειν ἥδιον καὶ ὑγιαίνειν μᾶλλον 25
12 καὶ εὐχροωτέραν φαίνεσθαι τῇ ἀληθείᾳ. καὶ ὅψις
δέ, ὅπόταν ἀνταγωνίζηται διακόνῳ, καθαρωτέρα
οὐσα πρεπόντως τε μᾶλλον ἡμφιεσμένη κινητικὸν
γίγνεται, ἄλλως τε καὶ ὅπόταν τὸ ἐκοῦσαν χαρ-
ζεσθαι προσῆ ἀντὶ τοῦ ἀναγκαζομένην ὑπηρετεῖν. 30
13 αἱ δὲ ἀεὶ καθήμεναι σεμνῶς πρὸς τὰς κεκοσμημένας

καὶ ἐξαπατώσας κρίνεσθαι παρέχουσιν ἔαυτάς.
καὶ νῦν, ἔφη, ὁ Σώκρατες, οὕτως εὐ̄ ἴσθι ἡ γυνή
μου κατεσκευασμένη βιοτεύει ὕσπερ ἐγὼ ἐδίδα-
σκον αὐτὴν καὶ ὕσπερ νῦν σοι λέγω.

Ἐντεῦθεν δ' ἐγὼ εἶπον, Ὡς Ἰσχόμαχε, τὰ μὲν XI
δὴ περὶ τῶν τῆς γυναικὸς ἔργων ἴκανῶς μοι δοκῶ
ἀκηκοέναι τὴν πρώτην καὶ ἄξιά γε πάνυ ἐπαίνου
ἀμφοτέρων ὑμῶν. τὰ δ' αὖ σὰ ἔργα, ἔφην ἐγώ,
ἢδη μοι λέγε, ἵνα σύ τε ἐφ' οἷς εὐδοκιμεῖς διη-
γνησάμενος ἡσθῆς κάγω τὰ τοῦ καλοῦ κάγαθοῦ
ἀνδρὸς ἔργα τελέως διακούσας καὶ καταμαθών,
ἥν δύνωμαι, πολλὴν σοι χάριν εἰδῶ.

Ἄλλα νὴ Δί', ἔφη ὁ Ἰσχόμαχος, καὶ πάνυ 2
ἢδεώς σοι, ὁ Σώκρατες, διηγήσομαι ἀ ἐγὼ ποιῶν
διατελῶ, ἵνα καὶ μεταρρυθμίσῃς με, ἐάν τέ σοι
δοκῶ μὴ καλῶς ποιεῖν.

Ἄλλ' ἐγὼ μὲν δή, ἔφην, πῶς ἀν δικαίως μεταρ- 3
ρυθμίσαιμι ἄνδρα ἀπειργασμένον καλόν τε κάγα-
θόν, καὶ ταῦτα ὧν ἀνὴρ δις ἀδολεσχεῖν τε δοκῶ
καὶ ἀερομετρεῖν καὶ τὸ πάντων δὴ ἀνοητότατον
δοκοῦν εἶναι ἔγκλημα πένης καλοῦμαι. καὶ πάνυ 4
μεντάν, ὁ Ἰσχόμαχε, ἥν ἐν πολλῇ ἀθυμίᾳ τῷ
ἐπικλήματι τούτῳ, εἰ μὴ πρώην ἀπαντήσας τῷ
Νικίου τοῦ ἐπηλύτου ἵππῳ εἶδον πολλοὺς ἀκολου-
θοῦντας αὐτῷ θεατάς, πολὺν δὲ λόγον ἔχόντων
τινῶν περὶ αὐτοῦ ἥκουν· καὶ δῆτα ἡρόμην προσ-
ελθὼν τὸν ἵπποκόμον, εἰ πολλὰ εἴη χρήματα τῷ
ἵππῳ. ὁ δὲ προσβλέψας με ὡς οὐδὲ ὑγιαινούτα 5
τῷ ἐρωτήματι εἶπε ‘Πῶς δὲ ἀν ἵππῳ χρήματα
γένοιτο;’ οὕτω δὴ ἐγὼ ἀνέκυψα ἀκούσας ὅτι ἐστὶν

ἄρα θεμιτὸν καὶ πένητι ἵππῳ ἀγαθῷ γενέσθαι, εἰ
6 τὴν ψυχὴν φύσει ἀγαθὴν ἔχοι. ὡς οὖν θεμιτὸν
καὶ ἐμοὶ ἀγαθῷ ἀνδρὶ γενέσθαι διηγοῦ τελέως τὰ
σὰ ἔργα, ἵνα ὅ τι ἀν δύναμαι ἀκούων καταμαθεῖν 35
πειρῶμαι καὶ ἐγώ σε ἀπὸ τῆς αὔριον ἡμέρας ἀρξά-
μενος μιμεῖσθαι. καὶ γὰρ ἀγαθή ἔστιν, ἔφην ἐγώ,
ἡμέρα ὡς ἀρετῆς ἄρχεσθαι.

7 Σὺ μὲν παίζεις, ἔφη ὁ Ἰσχόμαχος, ὡς Σώκρατες,
ἐγὼ δὲ ὅμως σοι διηγήσομαι ἢ ἐγὼ ὅσον δύναμαι 35
8 πειρῶμαι ἐπιτηδεύων διαπερᾶν τὸν βίον. ἐπεὶ
γὰρ καταμεμαθηκέναι δοκῶ, ὅτι οἱ θεοὶ τοῦς ἀνθρώ-
ποις ἄνευ μὲν τοῦ γυγνώσκειν τε ἢ δεῖ ποιεῖν καὶ
ἐπιμελεῖσθαι ὅπως ταῦτα περαίνηται οὐ θεμιτὸν
ἐποίησαν εὐ πράττειν, φρονίμοις δὲ οὖσι καὶ ἐπι- 40
μελέσι τοῖς μὲν διδόασιν εὐδαιμονεῖν, τοῖς δὲ οὐ,
οὕτω δὴ ἐγὼ ἄρχομαι μὲν τοὺς θεοὺς θεραπεύων,
πειρῶμαι δὲ ποιεῖν, ὡς ἀν θέμις ἢ μοι εὐχομένῳ
καὶ ὑγιείας τυγχάνειν καὶ ρώμης σώματος καὶ
τιμῆς ἐν πόλει καὶ εὐνοίᾳς ἐν φίλοις καὶ ἐν πολέμῳ 45
καλῆς σωτηρίας καὶ 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;’

Καὶ πάνυ γ', ἔφη ὁ Ἰσχόμαχος, μέλει μοι τού- 50
των ὡν ἐρωτᾶς· ἥδū γάρ μοι δοκεῖ, ὡς Σώκρατες,
καὶ θεοὺς μεγαλείας τιμᾶν καὶ φίλους, ἣν τινος
δέωνται, ἐπωφελεῖν καὶ τὴν πόλιν μηδὲν κατ' ἐμὲ
χρήμασιν ἀκόσμητον είναι.

10 Καὶ γὰρ καλά, ἔφην ἐγώ, ὡς Ἰσχόμαχε, ἔστιν 55
ἀ σὺ λέγεις, καὶ δυνατοῦ γε ἴσχυρώς ἀνδρός πῶς

γάρ οὖ; ὅτε πολλοὶ μὲν εἰσὶν ἄνθρωποι οἱ οὐ δύνανται ζῆν ἄνευ τοῦ ἀλλων δεῖσθαι, πολλοὶ δὲ ἀγαπῶσιν ἡν δύνωνται τὰ ἑαυτοῖς ἀρκοῦντα πορίζεσθαι. οἱ δὲ δὴ δυνάμενοι μὴ μόνον τὸν ἑαυτῶν οἰκον διοικεῖν, ἀλλὰ καὶ περιποιεῖν, ὥστε καὶ τὴν πόλιν κοσμεῖν καὶ τὸν φίλους ἐπικουφίζειν, πῶς τούτους οὐχὶ βαθεῖς τε καὶ ἐρρωμένους ἄνδρας χρή νομίσαι; ἀλλὰ γάρ ἐπαινεῖν μέν, ἔφην¹¹ ἐγώ, τοὺς τοιούτους πολλοὶ δυνάμεθα· σὺ δέ μοι λέξον, ὁ Ἰσχόμαχε, ἀφ' ὧνπερ ἥρξω, πῶς ὑγιείας ἐπιμελή; πῶς τῆς τοῦ σώματος ῥώμης; πῶς θέμις εἴναι σοι καὶ ἐκ πολέμου καλῶς σώζεσθαι; τῆς δὲ χρηματίσεως καὶ μετὰ ταῦτα, ἔφην ἐγώ, τῷ ἀρκέσει ἀκούειν.

'Αλλ' ἔστι μέν, ἔφη ὁ Ἰσχόμαχος, ὡς γε ἐμοὶ¹² δοκεῖ, ὁ Σώκρατες, ἀκόλουθα ταῦτα πάντα ἀλλήλων. ἐπεὶ γάρ ἐσθίειν τις τὰ ἵκανὰ ἔχει, ἐκπονοῦντι μὲν ὁρθῶς μᾶλλον δοκεῖ μοι ἡ ὑγιεία παραμένειν, ἐκπονοῦντι δὲ μᾶλλον ἡ ῥώμη προσγύγνεσθαι, ἀσκοῦντι δὲ τὰ τοῦ πολέμου κάλλιον σώζεσθαι, ὁρθῶς δὲ ἐπιμελομένῳ καὶ μὴ καταμαλακιζομένῳ μᾶλλον εἰκὸς τὸν οἰκον αὔξεσθαι.

'Αλλὰ μέχρι μὲν τούτου ἔπομαι, ἔφην ἐγώ, ὁ¹³ Ἰσχόμαχε, δτι ἐκπονοῦντα φῆς καὶ ἐπιμελόμενον καὶ ἀσκοῦντα ἄνθρωπον μᾶλλον τυγχάνειν τῶν ἀγαθῶν, ὅποιψ δὲ πόνῳ χρῆ πρὸς τὴν εὐεξίαν καὶ ῥώμην καὶ δπως ἀσκεῖς τὰ τοῦ πολέμου καὶ δπως ἐπιμελεῖ τοῦ περιουσίαν ποιεῖν ὡς καὶ φίλους ἐπωφελεῖν καὶ πόλιν ἐπισχύειν, ταῦτα ἀν ηδέως, ἔφην ἐγώ, πυθοίμην.

- 14 Ἐγὼ τοίνυν, ἔφη, ὡς Σώκρατες, ὁ Ἰσχόμαχος,
 ἀνίστασθαι μὲν ἐξ εὐνῆς εἴθισμαι ἡνίκ’ ἀν ἔτι
 ἔνδον καταλαμβάνοιμι, εἰ τινα δεόμενος ἵδεν τυγ-
 χάνοιμι. καν μέν τι κατὰ πόλιν δέη πράττειν, ₉₀
 ταῦτα πραγματεύμενος περιπάτῳ τούτῳ χρῶμαι·
 15 ἦν δὲ μηδὲν ἀναγκαῖον γί κατὰ πόλιν, τὸν μὲν
 ἵππον ὁ παῖς προάγει εἰς ἄγρον, ἐγὼ δὲ περι-
 πάτῳ χρῶμαι τῇ εἰς ἄγρὸν ὅδῷ ἵστως ἀμεινον, ὡ
 16 Σώκρατες, ἥ εὶ ἐν τῷ ξυστῷ περιπατοίην. ἐπειδὰν ₉₅
 δὲ ἔλθω εἰς ἄγρον, ἦν τέ μοι φυτεύοντες τυγχάνω-
 σιν ἦν τε νειοποιοῦντες ἦν τε σπείροντες ἦν τε
 καρπὸν προσκομίζοντες, ταῦτα ἐπισκεψάμενος
 ὅπως ἔκαστα γίγνεται μεταρρυθμίζω, ἐὰν ἔχω τι
 17 βέλτιον τοῦ παρόντος. μετὰ δὲ ταῦτα ὡς τὰ ₁₀₀
 πολλὰ ἀναβάς ἐπὶ τὸν ἵππον ἵππασάμην ἵππα-
 σίαν ὡς ἀν ἐγὼ δύνωμαι ὁμοιοτάτην ταῖς ἐν τῷ
 πολέμῳ ἀναγκαίαις ἵππασίαις, οὔτε πλαγίου οὔτε
 κατάντους οὔτε τάφρου οὔτε ὀχετοῦ ἀπεχόμενος,
 ὡς μέντοι δυνατὸν ταῦτα ποιοῦντα ἐπιμέλομαι μὴ ₁₀₅
 18 ἀποχωλεῦσαι τὸν ἵππον. ἐπειδὰν δὲ ταῦτα γένη-
 ται, ὁ παῖς ἔξαλίσας τὸν ἵππον οἴκαδε ἀπάγει,
 ἀμα φέρων ἀπὸ χώρου ἦν τι δεώμεθα εἰς ἄστυ.
 ἐγὼ δὲ τὰ μὲν βάδην τὰ δὲ ἀποδραμῶν οἴκαδε
 ἀπεστλεγγισάμην. είτα δὲ ἀριστῶ, ὡς Σώκρατες, ₁₁₀
 ὅσα μήτε κενὸς μήτε ἄγαν πλήρης διημερεύειν.
 19 Νὴ τὴν Ἡραν, ἔφην ἐγὼ, ὡς Ἰσχόμαχε, ἀρε-
 σκόντως γέ μοι ταῦτα ποιεῖς. τὸ γὰρ ἐν τῷ αὐτῷ
 χρόνῳ συνεσκευασμένως χρῆσθαι τοῖς τε πρὸς τὴν
 ὑγίειαν καὶ τοῖς πρὸς τὴν ῥώμην παρασκευάσμασι ₁₁₅
 καὶ τοῖς εἰς τὸν πόλεμον ἀσκήμασι καὶ ταῖς τοῦ

πλούτου ἐπιμελείαις, ταῦτα πάντα ἀγαστά μοι δοκεῖ εἶναι. καὶ γὰρ ὅτι ὁρθῶς ἐκάστου τούτων ²² ἐπιμελῆ ἵκανά τεκμήρια παρέχῃ· ὑγιαίνοντά τε ¹²⁰ γὰρ καὶ ἔρρωμένον ὡς ἐπὶ τὸ πολὺ σὺν τοῖς θεοῖς σε δρῶμεν καὶ ἐν τοῖς ἱππικωτάτοις τε καὶ πλουσιωτάτοις λεγόμενόν σε ἐπιστάμεθα.

Ταῦτα τούνυν ἐγὼ ποιῶν, ἔφη, ὡς Σώκρατες, ὑπὸ ²¹ πολλῶν πάνυ συκοφαντοῦμαι, σὺ δὲ ἵσως φίου με ¹²⁵ ἔρευν, ὡς ὑπὸ πολλῶν καλδὸς κάγαθὸς κέκλημαι.

Αλλὰ καὶ ἔμελλον δὲ ἐγώ, ἔφην, ὡς Ἰσχόμαχε, ²² τοῦτο ἐρήσεσθαι, εἴ τινα καὶ τούτου ἐπιμέλειαν ποιῆ, ὅπως δύνη λόγον διδόναι καὶ λαμβάνειν, ἦν 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 ἴδια πολλοὺς καὶ τὴν πόλιν ¹³⁵ καταμαυθάνων τινάς, εὖ δὲ ποιοῦντας οὐδένα;

Αλλ᾽ εἰ καὶ ἔρμηνεύειν τοιαῦτα μελετᾶς, τοῦτό ²³ μοι, ἔφην ἐγώ, ἔτι, ὡς Ἰσχόμαχε, δήλωσον.

Οὐδὲν μὲν οὖν, ὡς Σώκρατες, παύομαι, ἔφη, λέγειν μελετῶν. ἦ γὰρ κατηγοροῦντός τινος τῶν οἰκετῶν ἦ ἀπολογουμένου ἀκούσας ἐλέγχειν πειρώμαιι ¹⁴⁰ ἦ μέμφομαι τινα πρὸς τοὺς φίλους ἦ ἐπαινῶ ἦ διαλλάττω τινὰς τῶν ἐπιτηδείων, πειρώμενος διδάσκειν ὡς συμφέρει αὐτοῖς φίλους εἶναι μᾶλλον ἦ πολεμίους. ἐπιτιμῶμέν τινι στρατηγῷ συμπα- ²⁴ ρόντεσ, ἦ ἀπολογούμεθα ὑπέρ του, εἴ τις ἀδίκως αἰτίαν ἔχει, ἦ κατηγοροῦμεν πρὸς ἀλλήλους, εἴ τις

ἀδίκως τιμάται. πολλάκις δὲ καὶ βουλευόμενοι
ἀ μὲν ἀν ἐπιθυμῶμεν πράττειν, ταῦτα ἐπαινοῦμεν,
ἀ δ' ἀν μὴ βουλώμεθα πράττειν, ταῦτα μεμφό-
25 μεθα. ηδη δ', ἔφη, ὁ Σώκρατες, καὶ διειλημμένως ¹⁵
πολλάκις ἐκρίθην ὃ τι χρὴ παθεῖν ή ἀποτύσαι.

'Τπὸ τοῦ, ἔφην ἐγώ, ὁ Ἰσχόμαχε; ἐμὲ γὰρ δὴ
τοῦτο ἐλάγθανεν.

'Τπὸ τῆς γυναικός, ἔφη.

Καὶ πῶς δή, ἔφην ἐγώ, ἀγωνίζῃ;

"Οταν μὲν ἀληθῆ λέγειν συμφέρῃ, πάνυ ἐπιει-
κῶς ὅταν δὲ ψεῦδη, τὸν ἡττω λόγον, ὁ Σώκρατες,
οὐ μὰ τὸν Δλ' οὐ δύναμαι κρείττω ποιεῖν.

Καὶ ἐγὼ εἶπον, "Ισως γάρ, ὁ Ἰσχόμαχε, τὸ
ψεῦδος οὐ δύνασαι ἀληθέες ποιεῖν.

XII 'Αλλὰ γάρ, ἔφην ἐγώ, μὴ σε κατακωλύω, ὁ
Ἰσχόμαχε, ἀπιέναι ηδη βουλόμενον;

Μὰ Δλ', ἔφη, ὁ Σώκρατες· ἐπεὶ οὐκ ἀν ἀπέλ-
θοιμι πρὶν παντάπασιν ή ἀγορὰ λυθῆ.

2 Νη Δλ', ἔφην ἐγώ, φυλάττει γάρ ἵσχυρῶς μὴ ¹⁵
ἀποβάλῃς τὴν ἐπωνυμίαν τὸ ἀνήρ καλὸς κάγαθὸς
κεκλησθαι. νῦν γὰρ πολλῶν σοι ἵσως ὅντων
ἐπιμελεῖας δεομένων, ἐπεὶ συνέθου τοῖς ξένοις,
ἀναμένεις αὐτούς, ἵνα μὴ ψεύσῃ.

'Αλλά τοι, ὁ Σώκρατες, ἔφη ὁ Ἰσχόμαχος, οὐδὲ ²⁰
ἔκεινά μοι ἀμελεῖται, ἀ σὺ λέγεις· ἔχω γὰρ ἐπιτρό-
πους ἐν τοῖς ἀγροῖς.

3 Πότερα δέ, ἐγὼ ἔφην, ὁ Ἰσχόμαχε, ὅταν δεηθῆς
ἐπιτρόπου, καταμαθὼν ἦν που ή ἐπιτροπευτικὸς
ἀνήρ, τοῦτον πειρᾶ ὡνεῖσθαι, ὕσπερ ὅταν τέκτονος
δεηθῆς, καταμαθὼν εὑν οἰδ' ὅτι ἦν που ἴδης τεκ-

τουικόν, τοῦτον πειρᾶ κτᾶσθαι, ἡ αὐτὸς παιδεύεις
τοὺς ἐπιτρόπους;

Αὐτὸς νὴ Δῖ', ἔφη, ω̄ Σώκρατες, πειρῶμαι παι- 4
20 δεύειν. καὶ γάρ ὅστις μέλλει ἀρκέσειν, ὅταν ἐγὼ
ἀπῶ, ἀντ' ἐμοῦ ἐπιμελόμενος, τί αὐτὸν καὶ δεῖ
ἄλλο ἐπίστασθαι ἡ ἅπερ ἐγώ; εἴπερ γὰρ ἵκανός
εἰμι τῶν ἔργων προστατεύειν, κὰν ἄλλον δήπου
δυναίμην διδάξαι ἅπερ αὐτὸς ἐπίσταμαι.

25 Οὐκοῦν εὔνοιαν πρῶτον, ἔφην ἐγώ, δεήσει αὐτὸν 5
ἔχειν σοὶ καὶ τοῖς σοῖς, εἰ μέλλει ἀρκέσειν ἀντὶ²⁰
σού παρών. ἀνευ γὰρ εὐνοίας τί ὄφελος καὶ
ἔποιας τινὸς οὐν ἐπιτρόπου ἐπιστήμης γίγνεται;

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

Καὶ πῶς, ἐγὼ ἔφην, πρὸς τῶν θεῶν εὔνοιαν ᔁχειν 6
σοὶ καὶ τοῖς σοῖς διδάσκεις διτινα ἀν βούλη;

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

Τοῦτο οὖν λέγεις, ἔφην ἐγώ, δτι οἱ ἀπολαύοντες 7
τῶν σῶν ἀγαθῶν εὐνοί σοι γίγνονται καὶ ἀγαθόν
τί σε βούλονται πράττειν;

Τοῦτο γάρ ὅργανον, ω̄ Σώκρατες, εὐνοίας ἄρισ-
40 τον ὄρῳ δν.

*Ην δὲ δὴ εὔνους σοι γένηται, ἔφην, ω̄ Ἰσχό- 8
μαχε, ἡ τούτου ἔνεκα ἵκανὸς ἔσται ἐπιτροπεύειν;
οὐχ ὄρῆς δτι καὶ ἑαυτοῖς εὐνοι πάντες ὅντες ώς
εἰπεῖν ἀνθρωποι, πολλοὶ αὐτῶν εἰσὶν οἱ οὐκ ἐθέ-
ις λουσιν ἐπιμελεῖσθαι, ὅπως αὐτοῖς ἔσται ταῦτα ἀ
βούλονται εἰναί σφισι τὰ ἀγαθά;

- 9 'Αλλὰ ναὶ μὰ Δί', ἔφη δὲ Ἰσχόμαχος, τοιούτους
ὅταν ἐπιτρόπους βούλωμαι καθιστάναι, καὶ ἐπι-
μελεῖσθαι διδάσκω.
- 10 Πῶς, ἔφην ἐγώ, πρὸς τῶν θεῶν; τοῦτο γάρ δὴ 50
ἐγὼ παντάπασιν οὐδὲ διδακτὸν φύμην εἶναι, τὸ ἐπι-
μελῆ ποιῆσαι.
- Οὐδὲ γάρ ἐστιν, ἔφη, ω̄ Σώκρατες, 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, ω̄ Σώκρατες, τοὺς οἴνου ἀκρα-
τεῖς οὐκ ἀν δύναιο ἐπιμελεῖσθαι ποιῆσαι· τὸ γάρ
μεθύειν λήθην ἐμποιεῖ πάντων τῶν πράττειν δεο-
μένων.
- 12 Οἱ οὖν τούτου ἀκρατεῖς μόνοι, ἐγὼ ἔφην, ἀδύνα-
τοι εἰσιν ἐπιμέλεισθαι ἢ καὶ ἄλλοι τινές;
- Ναὶ μὰ Δί, ἔφη δὲ Ἰσχόμαχος, καὶ οὖτε γε τοῦ
ζπνου· οὔτε γάρ ἀν αὐτὸς δύναιτο ὁ καθεύδων τὰ
δέοντα ποιεῖν οὔτε ἄλλους παρέχεσθαι.
- 13 Τί οὖν; ἐγὼ ἔφην, οὗτοι αὖ μόνοι ἀδύνατοι
ἡμῖν ἔσονται ταύτην τὴν ἐπιμέλειαν διδαχθῆναι
ἢ καὶ ἄλλοι τινές πρὸς τούτους;
- Ἐμοιγέ τοι δοκοῦσιν, ἔφη δὲ Ἰσχόμαχος, καὶ οἱ
τῶν ἀφροδισίων δυσέρωτες ἀδύνατοι εἶναι διδαχ-
θῆναι ἄλλου τινὸς μᾶλλον ἐπιμελεῖσθαι ἢ τούτου·
- 14 οὔτε γάρ ἐλπίδα οὔτ' ἐπιμέλειαν ἡδίονα ῥάδιον
εὑρεῖν τῆς τῶν παιδικῶν ἐπιμελείας, οὐδὲ μήν,
ὅταν παρῇ τὸ πρακτέον, τιμωρίαν χαλεπωτέραν
εὐπετέρης ἔστι τοῦ ἀπὸ τῶν ἐρωμένων κωλύεσθαι. 75
νῦφίεμαι οὖν καὶ οὓς ἀν τοιούτους γνῶ ὅντας

μηδ' ἐπιχειρεῖν ἐπιμελητὰς τούτων τινάς καθιστάναι.

Τί δέ, ἔφην ἐγώ, οὕτινες αὐτὸν ἔρωτικῶς ἔχουσι τοῦ 15
κερδαίνειν, ή καὶ οὗτοι ἀδύνατοι εἰσιν εἰς ἐπιμέλειαν τῶν κατ' ἄγρὸν ἔργων παιδεύεσθαι;

Οὐ μὰ Δλ̄, ἔφη ὁ Ἰσχόμαχος, οὐδαμῶς γε, ἀλλὰ καὶ πάνυ εὐάγωγοί, εἰσιν εἰς τὴν τούτων ἐπιμέλειαν· οὐδὲν γάρ ἄλλο δεῖ η δεῖξαι μόνον αὐτοῖς 25 δτι κερδαλέον ἐστὶν η ἐπιμέλεια.

Τοὺς δὲ ἄλλους, ἔφην ἐγώ, εἰ ἐγκρατεῖς τε εἰσιν 16
ῶν σὺ κελεύεις καὶ πρὸς τὸ φιλοκερδεῖς εἶναι μετρίως ἔχουσι, πῶς ἐκδιδάσκεις ών σὺ βούλει ἐπιμελεῖς γίγνεσθαι;

90 ‘Απλῶς, ἔφη, πάνυ, ω Σώκρατες. ὅταν μὲν γάρ ἐπιμελομένους ἴδω, καὶ ἐπαινῶ καὶ τιμᾶν πειρῶμαι αὐτούς, ὅταν δὲ ἀμελοῦντας, λέγειν τε πειρῶμαι καὶ ποιεῖν ὅποια δήξεται αὐτούς.

‘Ιθι, ἐγὼ ἔφην, ω Ἰσχόμαχε, καὶ τόδε μοι πα- 17
95 ρατραπόμενος τοῦ λόγου περὶ τῶν παιδευομένων εἰς τὴν ἐπιμέλειαν δήλωσον περὶ τοῦ παιδεύεσθαι, εἰ οἴόν τέ ἐστιν ἀμελῆ αὐτὸν δυτα ἄλλους ποιεῖν ἐπιμελεῖς.

Οὐ μὰ Δλ̄, ἔφη ὁ Ἰσχόμαχος, οὐδέν γε μᾶλλον 18
100 η ἀμουσον δυτα αὐτὸν ἄλλους μουσικοὺς ποιεῖν.
χαλεπὸν γάρ τοῦ διδασκάλου πονηρῶς τι ὑποδεικνύοντος καλῶς τοῦτο ποιεῖν μαθεῖν καὶ ἀμελεῖν γε ὑποδεικνύοντος τοῦ δεσπότου χαλεπὸν ἐπιμελῆ θεράποντα γενέσθαι. ώς δὲ συντόμως εἰπεῖν, πο- 19
105 νηροῦ μὲν δεσπότου οἰκέτας οὐ δοκῶ χρηστοὺς καταμεμαθηκέναι· χρηστοῦ μέντοι πονηροὺς ἥδη

εῖδον, οὐ μέντοι ἀξημίους γε. τὸν δὲ ἐπιμελητικὸν
βουλόμενον ποιήσασθαί τινας καὶ ἐφορατικὸν δεῖ
εἶναι τῶν ἔργων καὶ ἔξεταστικὸν καὶ χάριν ἐθέ-
λοντα τῶν καλῶς τελουμένων ἀποδιδόναι τῷ αἰτίῳ ¹¹⁰
καὶ δίκην μὴ ὀκνοῦντα τὴν ἀξίαν ἐπιθεῖναι τῷ
ἀμελοῦντι. καλῶς δέ μοι δοκεῖ ἔχειν, ἔφη ὁ
Ἰσχόμαχος, καὶ ἡ τοῦ βαρβάρου λεγομένη ἀπό-
κρισις, ὅτε βασιλεὺς ἄρα ἵππου ἐπιτυχὼν ἀγαθοῦ
παχύναι αὐτὸν ὡς τάχιστα βουλόμενος ἥρετο τῶν ¹¹⁵
δεινῶν τινα ἀμφ' ἵππους δοκούντων εἶναι, τί τά-
χιστα παχύνει ἵππον· τὸν δὲ εἰπεῖν λέγεται, ὅτι
δεσπότου ὄφθαλμός. οὕτω δ', ἔφη, ὁ Σώκρατες,
καὶ τάλλα μοι δοκεῖ δεσπότου ὄφθαλμὸς τὰ καλά
τε κάγαθὰ μάλιστα ἔργαζεσθαι. ¹²⁰

XIII "Οταν δὲ παραστήσῃς τινί, ἔφην ἐγώ, τοῦτο
καὶ πάνυ ἴσχυρώς, ὅτι δεῖ ἐπιμελεῖσθαι ὡν ἀν σὺ
βούλῃ, ἡ ἰκανὸς ἥδη ἔσται δ τοιοῦτος ἐπιτροπεύειν,
ἡ τι καὶ ἄλλο προσμαθητέον αὐτῷ ἔσται, εἰ μέλλει
ἐπίτροπος ἰκανὸς ἔσεσθαι; ⁵

2. Ναὶ μὰ Δλ', ἔφη ὁ Ἰσχόμαχος, ἔτι μέντοι λοι-
πὸν αὐτῷ ἔστι γνῶναι, ὅ τι τε ποιητέον καὶ ὅπότε
καὶ ὅπως, εἰ δὲ μή, τί μᾶλλον ἐπιτρόπου ἄνευ
τούτων ὅφελος ἡ ἱατροῦ ὃς ἐπιμελοῦτο μὲν κάμ-
μοντός τινος πρωΐ τε ἵων καὶ ὄψε, ὅ τι δὲ συμ- ¹⁰
φέρον τῷ κάμνοντι ποιεῖν εἴη, τοῦτο μὴ εἰδείη;

3. Ἐὰν δὲ δὴ καὶ τὰ ἔργα μάθῃ ὡς ἔστιν ἔργαστέα,
ἔτι τινός, ἔφην ἐγώ, προσδεήσεται ἡ ἀποτετελεσ-
μένος ἥδη οὗτός σοι ἔσται ἐπίτροπος;

"Ἀρχεῖν γε, ἔφη, οἶμαι δεῖν αὐτὸν μαθεῖν τῶν ¹⁵
ἔργαζομένων.

"Η οὖν, ἔφην ἐγώ, καὶ σὺ ἀρχεῖν ἵκανοντς εἶναι 4
παιδεύεις τοὺς ἐπιτρόπους;

Πειρῶμαλ γε δή, ἔφη ὁ Ἰσχόμαχος.

²⁰ Καὶ πῶς δή, ἔφην ἐγώ, πρὸς τῶν θεῶν τὸ
ἀρχικοὺς εἶναι ἀνθρώπων παιδεύεις;

Φαύλως, ἔφη, πάνυ, ὡ Σάρκατες, ὅστε ἵσως ἀν
καὶ καταγέλασαις ἀκούων.

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

Οὐκοῦν, ἔφη, ὡ Σάρκατες, τὰ μὲν ἄλλα ξῶα 6
ἐκ δυοῦν τούτοιν τὸ πείθεσθαι μανθάνουσιν, ἕκ τε
τοῦ ὅταν ἀπειθεῖν ἐπιχειρώσῃ κολάζεσθαι καὶ ἐκ
τοῦ ὅταν προθύμως ὑπηρετῶσιν εὐ πάσχειν. οἵ 7
³⁵ τε γοῦν πῶλοι μανθάνουσιν ὑπακούειν τοὺς πωλο-
δάμναις τῷ ὅταν μὲν πείθωνται τῶν ἡδέων τι αὐ-
τοῖς γῆγεσθαι, ὅταν δὲ ἀπειθῶσι πράγματα ἔχειν,
ἔστ' ἀν ὑπηρετήσωσι κατὰ γνώμην τῷ πωλοδάμνῃ
καὶ τὰ κυνίδια δὲ πολὺ τῶν ἀνθρώπων καὶ τῇ 8
⁴⁰ γνώμῃ καὶ τῇ γλώττῃ ὑποδεέστερα ὅντα ὅμως καὶ
περιτρέχειν καὶ κυβιστᾶν καὶ ἄλλα πολλὰ μανθάνει
τῷ αὐτῷ τούτῳ τρόπῳ. ὅταν μὲν γάρ πείθηται,
λαμβάνει τι ὡν δεῖται, ὅταν δὲ ἀμελῆ, κολάζεται.
ἀνθρώπους δὲ ἔστι πιθανωτέρους ποιεῖν καὶ λόγῳ, 9
⁴⁵ ἐπιδεικνύοντα ὡς συμφέρει αὐτοῖς πείθεσθαι, τοὺς
δὲ δούλους καὶ ἡ δοκοῦσα θηριώδης παιδεῖα εἶναι

πάνυ ἔστιν ἐπαγωγὸς πρὸς τὸ πείθεσθαι διδάσκειν· τῇ γὰρ γαστρὶ αὐτῶν ἐπὶ ταῖς ἐπιθυμίαις προσχαριζόμενος ἀν πολλὰ ἀνύτοις παρ' αὐτῶν. αἱ δὲ φιλότιμοι τῶν φύσεων καὶ τῷ ἐπαίνῳ παρο-⁵⁰ ξύνονται. πεινῶσι γὰρ τοῦ ἐπαίνου οὐχ ἥττον ἔνιαι τῶν φύσεων ἢ ἄλλαι τῶν στῶν τε καὶ ποτῶν. ταῦτά τε οὖν, ὅσαπερ αὐτὸς ποιῶν οἷμαι πιθανωτέρους ἀνθρώπους χρῆσθαι, διδάσκω οὖς ἀν ἐπιτρόπους βούλωμαι καταστῆσαι καὶ τάδε συλ-⁵⁵ λαμβάνω αὐτοῖς· ἴμάτιά τε γὰρ ἢ δεῖ παρέχειν ἐμὲ τοῖς ἐργαστήρσι καὶ ὑποδήματα οὐχ ὅμοια πάντα ποιῶ, ἄλλα τὰ μὲν χείρω, τὰ δὲ βελτίω, ἵνα ἢ τὸν κρείττω τοῖς βελτίοσι τιμᾶν, τῷ δὲ χείροιν τὰ ἥττω διδόναι. πάνυ γάρ μοι δοκεῖ,⁶⁰ ἔφη, ὡς Σώκρατες, ἀθυμίᾳ ἐγγίγνεσθαι τοῖς ἀγαθοῖς, ὅταν ὁρῶσι τὰ μὲν ἔργα δὶς αὐτῶν καταπραττόμενα, τῶν δὲ ὅμοιων τυγχάνοντας ἕαυτοῖς τοὺς μήτε πονεῖν μήτε κινδυνεύειν ἐθέλοντας, ὅταν δέη. αὐτός τε οὖν οὐδὲ ὅπως τι οὖν τῶν ἵσων ἀξιῶ τοὺς ἀμελε-⁶⁵ νους τοῖς κακίοσι τυγχάνειν τούς τε ἐπιτρόπους ὅταν μὲν εἰδὼ διαδεδωκότας τοῖς πλείστου ἀξιοῖς τὰ κράτιστα, ἐπαινῶ, ἦν δὲ ἵδω ἢ κολακεύμασί τινα προτιμώμενον ἢ καὶ ἄλλῃ τινὶ ἀνωφελεῖ χάριτι, οὐκ ἀμελῶ ἀλλ' ἐπιπλήττω καὶ πειρῶμαι τὴν διδάσκειν, ὡς Σώκρατες, ὅτι οὐδὲ αὐτῷ σύμφορα ταῦτα ποιεῖ.

XIV “Οταν δέ, ὡς Ἰσχόμαχε, ἔφην ἐγώ, καὶ ἀρχειν ἥδη ἱκανός σοι γένεται ὥστε πειθομένους παρέχεσθαι, ἢ ἀποτετελεσμένου τοῦτον ἥγῆ ἐπίτροπον ἢ ἔτι τινὸς προσδεῖται ὁ ταῦτα ἔχων ἢ σὺ εἴρηκας;

5 Ναὶ μὰ Δέ', ἔφη ὁ Ἰσχόμαχος, τοῦ γε ἀπέχεσ-
θαι τῶν δεσποσύνων καὶ μὴ κλέπτειν. εἰ γάρ ὁ
τοὺς καρποὺς μεταχειριζόμενος τολμώῃ ἀφανίζειν,
ῶστε μὴ λείπειν λυστιτελοῦντας τοῖς ἔργοις, τί ἀν
ὅφελος εἴη τὸ διὰ τῆς τούτου ἐπιμελείας γεωργεῖν;
10 Ἡ καὶ ταύτην οὖν, ἔφην ἐγώ, τὴν δικαιοσύνην 3
σὺ ὑποδύῃ διδάσκειν;

Καὶ πάνυ, ἔφη ὁ Ἰσχόμαχος· οὐ μέντοι γε πάν-
τας ἐξ ἑτοίμου εὑρίσκω ὑπακούοντας τῆς διδασκα-
λίας ταύτης. καίτοι τὰ μὲν καὶ ἐκ τῶν Δράκον-
15 τος νόμων, τὰ δὲ καὶ ἐκ τῶν Σόλωνος πειρῶματι,
ἔφη, λαμβάνων ἐμβιβάζειν εἰς τὴν δικαιοσύνην
τοὺς οἰκέτας. δοκοῦσι γάρ μοι, ἔφη, καὶ οὗτοι οἱ
ἄνδρες θεῖναι πολλοὺς τῶν νόμων ἐπὶ δικαιοσύνης
τῆς τοιαύτης διδασκαλίᾳ. γέγραπται γάρ ζημιοῦσ-
20 θαι ἐπὶ τοῖς κλέμμασι καὶ δεδέσθαι, ἢν τις ἀλῷ
ποιῶν, καὶ θανατοῦσθαι τοὺς ἐγχειροῦντας. δῆλον
οὖν, ἔφη, ὅτι ἔγραφον αὐτὰ βουλόμενοι ἀλυσιτελῆ
ποιῆσαι τοῖς ἀδίκοις τὴν αἰσχροκέρδειαν. ἐγὼ 6
οὖν, ἔφη, καὶ τούτων [προσφέρων] ἔνια καὶ ἄλλα
25 τῶν βασιλικῶν νόμων προσφερόμενος πειρῶματι
δικαίους περὶ τὰ διαχειριζόμενα ἀπεργάζεσθαι
τοὺς οἰκέτας. ἐκεῖνοι μὲν γάρ οἱ νόμοι ζημιάι 7
μόνον εἰσὶ τοῖς ἀμαρτάνοντιν, οἱ δὲ βασιλικοὶ
νόμοι οὐ μόνον ζημιοῦσι τοὺς ἀδικοῦντας, ἀλλὰ
30 καὶ ὡφελοῦσι τοὺς δικαίους· ὕστε ὄρῶντες πλου-
σιωτέρους γιγνομένους τοὺς δικαίους τῶν ἀδικων
πολλοὺς καὶ φιλοκερδεῖς ὅντες εὐ μάλα ἐπιμένουσι
τῷ μὴ ἀδικεῖν. οὓς δ' ἀν αἰσθάνωματι, ἔφη, ὅμως 8
καὶ εὐ πάσχοντας ἔτι ἀδικεῖν πειρωμένους, τούτους

ώς ἀνηκέστους πλεονέκτας ὅντας ἡδη καὶ τῆς χρή-³³
 9 σεως ἀποπαύω. οὓς δ' ἀν αὐ καταμάθω μὴ τῷ
 πλέον ἔχειν μόνον διὰ τὴν δικαιοσύνην ἐπαιρομέ-
 νους δικαίους εἶναι, ἀλλὰ καὶ τοῦ ἐπαινεῖσθαι ἐπι-
 θυμοῦντας ὑπ' ἐμοῦ, τούτοις ὥσπερ ἐλευθέροις ἡδη
 χρῶμαι οὐ μόνον πλουτίζων ἀλλὰ καὶ τιμῶν ὡς ⁴⁰
 ιο καλούς τε κάγαθούς. τούτῳ γάρ μοι δοκεῖ, ἔφη,
 ὡ Σώκρατες, διαφέρειν ἀνὴρ φιλότιμος ἀνδρὸς φι-
 λοκερδοῦς, τῷ ἐθέλειν ἐπαίνου καὶ τιμῆς ἔνεκα καὶ
 πονεῖν ὅπου δεῖ καὶ κινδυνεύειν καὶ αἰσχρῶν κερ-
 δῶν ἀπέχεσθαι.

45

XV 'Αλλὰ μέντοι ἐπειδάνγε ἐμποιήσῃς τινὶ τὸ βούλεσ-
 θαί σοι εἶναι τάγαθά, ἐμποιήσῃς δὲ τῷ αὐτῷ τούτῳ
 τὸ ἐπιμελεῖσθαι ὅπως ταῦτά σοι ἐπιτελῆται, ἔτι δὲ
 πρὸς τούτοις ἐπιστήμην κτήσῃ αὐτῷ, ὡς ἀν ποιού-
 μενα ἔκαστα τῶν ἔργων ὠφελιμώτερα γίγνοιτο, ⁵
 πρὸς δὲ τούτοις ἄρχειν ἴκανὸν αὐτὸν ποιήσῃς, ἐπὶ
 δὲ τούτοις πᾶσιν ἡδηταί σοι τὰ ἐκ τῆς γῆς ὡραῖα
 ἀποδεικνύων ὅτι πλεῖστα ὥσπερ σὺ σαυτῷ, οὐκέτι
 ἐρήσομαι περὶ τούτου, εἰ ἔτι τινὸς δ τοιοῦτος προσ-
 δεῖται· πάνυ γάρ μοι δοκεῖ ἡδη πολλοῦ ἀν ἄξιος ¹⁰
 εἶναι ἐπίτροπος ὧν τοιοῦτος. ἐκεῦνο μέντοι, ἔφην
 ἐγώ, ὡ Ἰσχόμαχε, μὴ ἀπολίπης, δ ἡμῖν ἀργότατα
 ἐπιδεδράμηται τοῦ λόγου.

² Τὸ ποῖον; ἔφη δ Ἰσχόμαχος.

'Ἐλεεξας δήπου, ἔφην ἐγώ, θτι μέγιστον εἴη μαθεῖν ¹⁵
 ὅπως δεῖ ἔξεργάζεσθαι ἔκαστα· εἰ δὲ μή, οὐδὲ τῆς
 ἐπιμελείας ἔφησθα ὄφελος οὐδὲν γίγνεσθαι, εἰ μή
 τις ἐπίσταιτο δεῖ καὶ ὡς δεῖ ποιεῖν.

3. 'Ενταῦθα δὴ εἰπεν δ Ἰσχόμαχος· Τὴν τέχνην με

ω ἥδη, ὡς Σώκρατες, κελεύεις αὐτὴν διδάσκειν τῆς γεωργίας;

Αὗτη γὰρ ἵσως, ἔφην ἐγώ, ἥδη ἐστὶν ἡ ποιοῦσα τοὺς μὲν ἐπισταμένους αὐτὴν πλουσίους, τοὺς δὲ μὴ ἐπισταμένους πολλὰ πονοῦντας ἀπόρως βιο-²⁵ τεύειν.

Νῦν τούνυν, ἔφη, ὡς Σώκρατες, καὶ τὴν φιλαν-⁴ θρωπίαν ταύτης τῆς τέχνης ἀκούσῃ. τὸ γὰρ ὠφε-
λιμωτάτην οὖσαν καὶ ἥδιστην ἐργάζεσθαι καὶ καλλίστην καὶ προσφιλεστάτην θεοῖς τε καὶ ἀν-³⁰
θρώποις ἔτι πρὸς τούτοις καὶ ῥάστην εἶναι μαθεῖν πῶς οὐχὶ γενναῖόν ἐστι; γενναῖα δὲ δήπου καλοῦ-³⁵
μεν καὶ τῶν ζῴων δόπσα καλὰ καὶ μεγάλα καὶ ὠφέλιμα ὅντα πραέα ἐστὶν πρὸς τοὺς ἀνθρώπους.

’Αλλὰ ταῦτα μὲν ἐγώ, ἔφην, ὡς Ἰσχόμαχε, ίκα-⁵
νώς δοκῶ καταμεμαθηκέναι γάρ οὐ εἰπας, καθὰ δεῖ διδάσκειν τὸν ἐπίτροπον· καὶ γάρ γάρ ἔφησθα εἴνοιν σοι ποιεῖν αὐτὸν μαθεῖν δοκῶ καὶ γάρ ἐπιμελῆ καὶ ἀρχικὸν καὶ δίκαιον. ὁ δὲ εἰπας ως δεῖ μαθεῖν δὲν μέλλοντα δρθῶς γεωργίας ἐπιμελεῖσθαι καὶ ἀ-¹⁰
τὸν μέλλοντα δικαιούμενον καὶ δέντε ὅπότε ἔκαστα, ταῦτά μοι δοκοῦμεν, ἔφην ἐγώ, ἀργότερον πως ἐπιδεδραμηκέ-¹⁵
ναι τῷ λόγῳ· ὥσπερ εἰ εἴποις, ὅτι δεῖ γράμματα τὸν ἐπίστασθαι τὸν μέλλοντα δυνήσεσθαι τὰ ὑπαγο-
ρευόμενα γράφειν καὶ τὰ γεγραμμένα ἀναγιγνώσ-²⁰
κειν. ταῦτα γάρ ἐγώ ἀκούσας, ὅτι μὲν δεῖ γράμ-
ματα ἐπίστασθαι ἡκηκόη ἄν, τοῦτο δὲ εἰδὼς οὐδέν τι οἷμαι μᾶλλον ἄν ἐπίσταμην γράμματα.
οὕτω δὲ καὶ νῦν ὅτι μὲν δεῖ ἐπίστασθαι γεωργίαν τὸν μέλλοντα δρθῶς ἐπιμελεῖσθαι αὐτῆς ῥᾳδίως.

πέπεισμαι, τοῦτο μέντοι εἰδὼς οὐδέν τι μᾶλλον ⁵⁰
₉ ἐπίσταμαι ὅπως δεῖ γεωργεῖν. ἀλλ' εἴ μοι αὐτίκα
 μάλα δόξειε γεωργεῖν, ὅμοιος ἂν μοι δοκῶ εἶναι τῷ
 περιόντι ἰατρῷ καὶ ἐπισκοποῦντι τοὺς κάμνοντας,
 εἰδότι δὲ οὐδὲν ὃ τι συμφέρει τοῖς κάμνουσιν. ἵν' ⁵⁵
 οὖν μὴ τοιοῦτος ὡς, ἔφην ἐγώ, δίδασκέ με αὐτὰ τὰ ⁵⁵
₁₀ ἔργα τῆς γεωργίας. ἀλλὰ μήν, ἔφη, ὡς Σώκρατες,
 οὐχ ὥσπερ γε τὰς ἄλλας τέχνας κατατριβῆναι δεῖ
 μανθάνοντας πρὶν ἄξια τῆς τροφῆς ἔργαζεσθαι
 τὸν διδασκόμενον, οὐχ οὕτω καὶ ἡ γεωργία δύσκο-
 λός ἔστι μαθεῖν, ἀλλὰ τὰ μὲν ἴδων ἀν ἔργαζομέ- ⁶⁰
 νους, τὰ δὲ ἀκούσας, εὐθὺς ἀν ἐπίσταιο, ὥστε καὶ
 ἄλλον, εἰ βούλοιο, διδάσκειν. οἴομαι δ', ἔφη, πάνυ
 καὶ λεληθέναι πολλά τε σεαυτὸν ἐπιστάμενον αὐτῆς.
₁₁ καὶ γὰρ δὴ οἱ μὲν ἄλλοι τεχνῦται ἀποκρύπτονται
 πως τὰ ἐπικαιριώτατα ἡς ἔκαστος ἔχει τέχνης, ⁶⁵
 τῶν δὲ γεωργῶν ὁ κάλλιστα μὲν φυτεύων μάλιστ'
 ἀν ἥδοιτο, εἴ τις αὐτὸν θεῷτο, ὁ κάλλιστα δὲ σπεί-
 ρων ὠσαύτως· ὃ τι δὲ ἔροιο τῶν καλῶς πεποιημέ-
 νων, οὐδὲν ὃ τι ἀν σε ἀποκρύψαιτο ὅπως ἐποίησεν.
₁₂ οὕτω καὶ τὰ ἥθη, ὡς Σώκρατες, ἔφη, γενναιοτάτους ⁷⁰
 τοὺς αὐτῆς συνόντας ἡ γεωργία ἔοικε παρέχεσθαι.
₁₃ Ἀλλὰ τὸ μὲν προοίμιον, ἔφην ἐγώ, καλὸν καὶ
 οὐχ οἷον ἀκούσαντα ἀποτρέπεσθαι τοῦ ἔρωτήμα-
 τος· σὺ δέ, δτι εὐπετέστερος ἔστι μαθεῖν, διὰ τοῦτο
 πολὺ μοι μᾶλλον διέξιθι αὐτήν. οὐ γὰρ σοὶ αἰσ- ⁷⁵
 χρὸν τὰ ῥάδια διδάσκειν ἔστιν, ἀλλ' ἐμοὶ πολὺ
 αἰσχιον μὴ ἐπίστασθαι, ἄλλως τε καὶ εἰ χρήσιμα
 XVI ὄντα τυγχάνει. Πρώτον μὲν τοίνυν, ἔφη, ὡς Σώ-
 κρατες, τοῦτο ἐπιδεῖξαι βούλομαι σοι ὡς οὐ χαλε-

πόν ἐστιν ὃ λέγουσι ποικιλώτατον τῆς γεωργίας εἶναι οἱ λόγῳ μὲν ἀκριβέστατα αὐτὴν διεξιόντες, ⁵ ἥκιστα δὲ ἐργαζόμενοι. φασὶ γὰρ τὸν μέλλοντα ¹⁰ ὅρθως γεωργήσειν τὴν φύσιν χρῆναι πρῶτον τῆς γῆς εἰδέναι.

'Ορθῶς γε, ἔφην ἐγώ, ταῦτα λέγοντες. ὃ γὰρ μὴ εἰδώς, ὃ τι δύναται ἡ γῆ φέρειν, οὐδὲ ὃ τι σπεί-¹⁵ ρειν οἴομαι οὐδὲ ὃ τι φυτεύειν δεῖ εἰδεῖν ἄν.

Οὐκοῦν, ἔφη ὁ Ἰσχόμαχος, καὶ ἀλλοτρίας γῆς ⁵ τοῦτο ἔστι γνῶναι ὃ τι τε δύναται φέρειν καὶ ὃ τι μὴ δύναται, ὅρῶντα τοὺς καρποὺς καὶ τὰ δένδρα. ἐπειδὰν μέντοι γνῷ τις, οὐκέτι συμφέρει θεομαχεῖν.¹⁰ οὐ γὰρ ἀν ὅτου δέοιτο αὐτός, τοῦτο σπείρων καὶ φυτεύων μᾶλλον ἀν ἔχοι τὰ ἐπιτήδεια ἡ ὃ τι ἡ γῆ ἦδοιτο φύουσα καὶ τρέφουσα. ἦν δὲ ἄρα δι' ἀργίαν ¹⁵ τῶν ἔχόντων αὐτὴν μὴ ἔχῃ τὴν ἑαυτῆς δύναμιν ἐπι- δεικνύναι, ἔστι καὶ παρὰ γείτονος τόπου πολλάκις ἀληθέστερα περὶ αὐτῆς γνῶναι ἡ παρὰ γείτονος ἀνθρώπου πυθέσθαι. καὶ χερσεύουσα δὲ δύμως ²⁰ ἐπιδείκνυι τὴν αὐτῆς φύσιν· ἡ γὰρ τὰ ἄγρια καλὰ φύουσα δύναται θεραπευομένη καὶ τὰ ἥμερα καλὰ ἐκφέρειν. φύσιν μὲν δὴ γῆς οὔτως καὶ οἱ μὴ ²⁵ πάνυ ἔμπειροι γεωργίας ὅμως δύνανται διαγιγνώσκειν.

'Αλλὰ τοῦτο μέν, ἔφην ἐγώ, ὁ Ἰσχόμαχε, ἵκανως ³⁰ ἥδη μοι δοκῶ ἀποτεθαρρηκέναι, ὡς οὐ δεῖ φοβούμενον, μὴ οὐ γνῶ τῆς γῆς φύσιν, ἀπέχεσθαι γεωργίας. καὶ γὰρ δή, ἔφην, ἀνεμνήσθην τὸ τῶν ἀλιέων, ³⁵ τὸ θαλαττουργοὶ ὄντες καὶ οὕτε καταστήσαντες ἐπὶ θέαν οὐθὲ συχοὶ βαδίζοντες, ἀλλὰ παρατρέ-

χοντες ἄμα τοὺς ἀγρούς, ὅταν ὁρῶσι τοὺς καρποὺς ἐν τῇ γῇ, δῆμος οὐκ ὀκνοῦσιν ἀποφαίνεσθαι περὶ τῆς γῆς, ὅποια τε ἀγαθή ἔστι καὶ ὅποια κακή, ἀλλὰ 35 τὴν μὲν ψέγουσι, τὴν δὲ ἐπαινοῦσι. καὶ πάνυ τοίνυν τοῖς ἐμπείροις γεωργίας ὁρῶ αὐτοὺς τὰ πλεῖστα κατὰ ταῦτα ἀποφαινομένους περὶ τῆς ἀγαθῆς γῆς.

8 Πόθεν οὖν βούλει, ἔφη, ὁ Σώκρατες, ἀρξωμαί 40 σε τῆς γεωργίας ὑπομιμήσκειν; οἰδα γὰρ ὅτι ἐπισταμένῳ σοι πάνυ πολλὰ φράσω ὡς δεῖ γεωργεῖν.

9 Ἐκεῖνό μοι δοκῶ, ἔφην ἐγώ, ὁ Ἰσχόμαχε, πρῶτον ἀν ἡδέως μανθάνειν, φιλοσόφου γὰρ 45 μάλιστά ἔστιν ἀνδρός, ὅπως ἀν ἐγώ, εἰ βουλοίμην, γῆν ἐργαζόμενος πλείστας κριθὰς καὶ πλείστους πυροὺς λαμβάνοιμι.

10 Οὐκοῦν τοῦτο μὲν οἰσθα ὅτι τῷ σπόρῳ νεὸν δεῖ ὑπεργάξεσθαι; 50

11 Οἶδα γάρ, ἔφην ἐγώ.

Εἰ οὖν ἀρχοίμεθα, ἔφη, ἀροῦν τὴν γῆν χειμῶνος;

Ἄλλὰ πηλὸς ἀν εἴη, ἐγώ ἔφην.

Ἄλλὰ τοῦ θέρους σοι δοκεῖ;

Σικληρά, ἔφην ἐγώ, η γῆ ἔσται κινεῖν τῷ ζεύγει. 55

12 Κινδυνεύει ἔαρος, ἔφη, εἶναι τούτου τοῦ ἔργου ἀρκτέον.

Εἰκὸς γάρ, ἔφην ἐγώ, ἔστι μάλιστα χεῖσθαι τὴν 60 γῆν τηνικαῦτα κινουμένην.

Καὶ τὴν πόαν γε ἀναστρεφομένην, ἔφη, ὁ

Σώκρατες, τηνικαῦτα κόπρου μὲν τῇ γῇ ἥδη παρέχειν, καρπὸν δὲ οὔπω καταβαλεῖν ὥστε φύεσθαι. εἰς οἷμαι γὰρ δὴ καὶ τοῦτό σ' ἔτι γυγνώσκειν ὅτι εἰς 13 μέλλει ἀγαθὴ ἡ νεὸς ἔσεσθαι, ὥλης τε δεῖ καθαρὰν αὐτὴν εἶναι καὶ ὀπτὴν ὅτι μάλιστα πρὸς τὸν ἥλιον.

Πάνυ γε, ἔφην ἐγώ, καὶ ταῦτα οὕτως ἡγοῦμαι τῷ χρῆματι ἔχειν.

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

Οἶδα μὲν οὖν, ἔφην, ἀκριβῶς ὅτι οὐδαμῶς ἀν τοῦ μᾶλλον ἡ μὲν ὥλη ἐπιπολάζοι καὶ αὐαίνοιτο ὑπὸ τοῦ καύματος, ἡ δὲ γῆ ὀπτῷτο ὑπὸ τοῦ ἥλιου, ἡ εἴ τις αὐτὴν ἐν μέσῳ τῷ θέρει καὶ ἐν μέσῃ τῇ ἥμέρᾳ κινοίη τῷ ζεύγει.

Εἰ δὲ ἄνθρωποι σκάπτοντες τὴν νεὸν ποιοῖεν, 15 τῷ ἔφη, οὐκ εὑδήλον ὅτι καὶ τούτους δίχα δεῖ ποιεῖν τὴν γῆν καὶ τὴν ὥλην;

Καὶ τὴν μέν γε ὥλην, ἔφην ἐγώ, καταβάλλειν, ὡς αὐαίνηται, ἐπιπολῆς, τὴν δὲ γῆν στρέφειν, ὡς ἡ ὡμὴ αὐτῆς ὀπτάται.

Περὶ μὲν τῆς νεοῦ ὁρᾶς, ἔφη, ὡς Σώκρατες, ὡς XVI^ο ἀμφοτέροις ἡμῖν ταῦτα δοκεῖ.

Δοκεῖ γὰρ οὖν, ἔφην ἐγώ.

Περὶ γε μέντοι τοῦ σπόρου ἄλλο τι, ἔφη, 5 ὡς Σώκρατες, γυγνώσκεις ἡ τὴν ὥραν σπείρειν ἡς πάντες μὲν οἱ πρόσθεν ἄνθρωποι πεῖραν λαβόντες, πάντες δὲ οἱ νῦν λαμβάνοντες, ἐγνώκασι κρατίστην εἶναι; ἐπειδὰν γὰρ ὁ μετοπωριῶδες 2

χρόνος ἔλθη, πάντες που οἱ ἄνθρωποι πρὸς τὸν θεὸν ἀποβλέπουσιν, ὃπότε βρέξας τὴν γῆν ἀφῆσει ^{το} αὐτοὺς σπείρειν.

Ἐγνώκαστι δή γ', ἔφην ἐγώ, ὡς Ἰσχόμαχε, καὶ τὸ μὴ ἐν ξηρῷ σπείρειν ἐκόντες εἶναι πάντες ἄνθρωποι, δῆλον ὅτι πολλαῖς ζημίαις παλαίσαντες οἱ πρὸν κελευσθῆναι ὑπὸ τοῦ θεοῦ σπείραντες. ^{τις}

3 Οὐκοῦν ταῦτα μέν, ἔφη ὁ Ἰσχόμαχος, ὅμογνω-
μονοῦμεν πάντες οἱ ἄνθρωποι.

“Α γὰρ ὁ θεὸς διδάσκει, ἔφην ἐγώ, οὕτω γίγνεται ὅμονοεῖν τὸν οἶνον ἄμα πᾶσι δοκεῖ βέλτιον εἶναι ἐν τῷ χειμῶνι παχέα ἴμάτια φορεῖν, ἢν δύνωνται, καὶ ^{το} πῦρ κάσιν ἄμα πᾶσι δοκεῖ, ἢν ξύλα ἔχωσιν.

4 Ἄλλ' ἐν τῷδε, ἔφη ὁ Ἰσχόμαχος, πολλοὶ ηδη διαφέρονται, ὡς Σώκρατες, περὶ τοῦ σπόρου, πότερον ὁ πρωίμος κράτιστος ἢ ὁ μέσος ἢ ὁ ὀψιμώτατος.

Ἄλλ' ὁ θεός, ἔφην ἐγώ, οὐ τεταγμένως τὸ ἔτος ^{το} ἄγει, ἀλλὰ τὸ μὲν τῷ πρωίμῳ κάλλιστα, τὸ δὲ τῷ μέσῳ, τὸ δὲ τῷ ὀψιμωτάτῳ.

5 Σὺ οὖν, ἔφη, ὡς Σώκρατες, πότερον ἥγη κρείττον εἶναι ἐνὶ τούτων τῶν σπόρων χρῆσθαι ἐκλεξάμενον, ἐάν τε πολὺ ἐάν τε δλίγον σπέρμα σπείρῃ ^{το} τις, ἢ ἀρξάμενον ἀπὸ τοῦ πρωιμωτάτου μέχρι τοῦ ὀψιμωτάτου σπείρειν;

6 Καὶ ἐγὼ εἰπον, Ἐμοὶ μέν, ὡς Ἰσχόμαχε, δοκεῖ κράτιστον εἶναι παντὸς μετέχειν τοῦ σπόρου. πολὺ γὰρ νομίζω κρείττον εἶναι ἀεὶ ἀρκοῦντα σῖτον ^{το} λαμβάνειν ἢ ποτὲ μὲν πάνυ πολὺν ποτὲ δὲ μηδὲ ἵκανόν.

Καὶ τοῦτο τοίνυν σύγε, ἔφη, ὡς Σώκρατες,

διμογνωμονεῖς ἐμοὶ δι μανθάνων τῷ διδάσκοντι, καὶ ταῦτα πρόσθεν ἐμοῦ τὴν γνώμην ἀποφαινόμενος.

Τί γάρ, ἔφην ἐγώ, ἐν τῷ ῥίπτειν τὸ σπέρμα τοικίλη τέχνη ἔνεστι;

Πάντως, ἔφη, ὁ Σώκρατες, ἐπισκεψώμεθα καὶ τοῦτο. ὅτι μὲν γὰρ ἐκ τῆς χειρὸς δεῖ ῥίπτεσθαι τὸ σπέρμα καὶ σύ που οἰσθα, ἔφη.

Καὶ γὰρ ἑώρακα, ἔφην ἐγώ.

‘Ρίπτειν δέ γε, ἔφη, οἱ μὲν ὄμαλῶς δύνανται, οἱ δὲ οὔ.

Οὐκοῦν τοῦτο μέν, ἔφην ἐγώ, ἥδη μελέτης δεῖται, ὥσπερ τοὺς κιθαρισταῖς ἡ χείρ, ὅπως δύνηται ὑπηρετεῖν τῇ γνώμῃ.

Πάνυ μὲν οὖν, ἔφη· ἦν δέ γε ἡ, ἔφη, ἡ γῆ ἡ 8 μὲν λεπτοτέρα, ἡ 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 ἵστον ἀνέκατέρᾳ τῇ γῇ σπέρμα διδοίης ἡ ποτέρᾳ ἀν πλείον.

Τῷ μὲν οὖν, ἔφην, ἔγωγε νομίζω τῷ ἴσχυρο- 9 τέρῳ πλείον ἐπιχειν ὕδωρ καὶ ἀνθρώπῳ τῷ ἴσχυρο- τέρῳ πλείον βάρος, ἐὰν δέη τι φέρειν, ἐπιτιθέναι, καν δέη τρέφεσθαι τινας, τοὺς δυνατωτέρους τρέφειν ἀν τοὺς πλείους προστάξαιμι. εἰ δὲ ἡ ἀσθενής γῇ ἴσχυροτέρα, ἔφην ἐγώ, γίγνεται, ἦν τις πλείονα καρπὸν αὐτῇ ἐμβάλῃ, ὥσπερ τὰ ὑποκύγια, τοῦτο σύ με δίδασκε.

Καὶ ὁ Ἰσχόμαχος γελάσας εἶπεν, Ἀλλὰ παίζεις 10 μὲν σύγε, ἔφη, ὁ Σώκρατες. εὖ γε μέντοι, ἔφη, ἵσθι,

ἢν μὲν ἐμβαλῶν τὸ σπέρμα τῇ γῇ ἔπειτα ἐν φῷ πολλὴν ἔχει τροφὴν ἡ γῆ ἀπὸ τοῦ οὐρανοῦ χλόης τῷ γενομένῃς ἀπὸ τοῦ σπέρματος καταστρέψῃς αὐτὸ πάλιν, τοῦτο γίγνεται σῦτος τῇ γῇ, καὶ ὥσπερ ὑπὸ κόπρου ἵσχυς αὐτῇ ἐγγίγνεται· ἢν μέντοι ἐκτρέφειν ἔξι τῇ γῇ διὰ τέλους τὸ σπέρμα εἰς καρπόν, χαλεπὸν τῇ ἀσθενεῖ γῇ ἐς τέλος πολὺν τοῦ καρπὸν ἐκφέρειν, καὶ σὺν δὲ ἀσθενεῖ χαλεπὸν πολλοὺς ἄδροὺς χοίρους ἐκτρέφειν.

11 Δέγεις σύ, ἔφην ἐγώ, ὡς Ἰσχόμαχε, τῇ ἀσθενεστέρᾳ γῇ μεῖον δεῖν τὸ σπέρμα ἐμβαλεῖν;

Ναὶ μὰ Δία, ἔφη, ὡς Σάκρατες, καὶ σύ γε συνω-^ν μολογεῖς λέγων, ὅτι νομίζεις τοῖς ἀσθενεστέροις πᾶσι μείω προστάττειν πράγματα.

12 Τοὺς δὲ δὴ σκαλέας, ἔφην ἐγώ, ὡς Ἰσχόμαχε, τίνος ἔνεκα ἐμβάλλετε τῷ σίτῳ;

Οἰσθα δήπου, ἔφη, ὅτι ἐν τῷ χειμῶνι πολλὰ^{εἰ} ὕδατα γίγνεται.

Τί γάρ οὖ; ἔφην ἐγώ.

Οὐκοῦν θῶμεν τοῦ σίτου καὶ κατακρυφθῆναι τινα ὑπ’ αὐτῶν ἵλυος ἐπιχυθείσης καὶ ψιλωθῆναι τινας ῥίζας ὑπὸ ρεύματος. καὶ ὅλη δὲ πολλάκις^{εἰ} ὑπὸ τῶν ὕδάτων δήπου συνεξορμᾷ τῷ σίτῳ καὶ παρέχει πυνηγὸν αὐτῷ.

Πάντα, ἔφην ἐγώ, εἰκὸς ταῦτα γίγνεσθαι;

13 Οὐκοῦν δοκεῖ σοι, ἔφη, ἐνταῦθα ἥδη ἐπικουρίας τινὸς δεῖσθαι ὁ σῖτος;

Πάνυ μὲν οὖν, ἔφην ἐγώ.

Τῷ οὖν κατιλυθέντι τί ἀν ποιοῦντες δοκοῦσιν ἄν σοι ἐπικουρῆσαι;

³Επικουφίσαντες, ἔφην ἐγώ, τὴν γῆν.

¹⁰⁰ Τί δέ, ἔφη, τῷ ἐψιλωμένῳ τὰς ρίζας;

³Αντιπροσαμησάμενοι τὴν γῆν ἄν, ἔφην ἐγώ.

Τί γάρ, ἔφη, ἡνὶ ὑλῃ πυνήγ συνεξορμῶσα τῷ ¹⁴
στρφ καὶ διαρπάζουσα τοῦ σίτου τὴν τροφήν,
ῶσπερ οἱ κηφῆνες διαρπάζουσιν ἄχρηστοι ὅντες
¹⁰⁵ τῶν μελιττῶν ἀν ἐκεῖναι ἐργασάμεναι τροφὴν
καταθῶται;

³Εκκόπτειν ἀν νὴ Δία δέοι τὴν ὑλην, ἔφην
ἐγώ, ὕσπερ τοὺς κηφῆνας ἐκ τῶν σμηνῶν ἀφαι-
ρεῖν.

¹¹⁰ Οὐκοῦν, ἔφη, εἰκότως σοι δοκοῦμεν ἐμβαλεῖν ¹⁵
τοὺς σκαλέας;

Πάνυ γε. ἀτάρ ἐνθυμοῦμαι, ἔφην ἐγώ, ὡ
³Ισχόμαχε, οἴον ἐστι τὸ εὑ τὰς εἰκόνας ἐπάγεσθαι.
πάνυ γάρ σύ με ἐξώργισας πρὸς τὴν ὑλην τοὺς
¹¹⁵ κηφῆνας εἰπών, πολὺ μᾶλλον ἡ ὅτε περὶ αὐτῆς
τῆς ὑλης ἔλεγες.

³Ατάρ οὖν, ἔφην ἐγώ, ἐκ τούτου ἄρα θερίζειν XVII
εἰκός. δίδασκε οὖν εἰ τι ἔχεις με καὶ εἰς τοῦτο.

³Ην μή γε φανῆς, ἔφη, καὶ εἰς τοῦτο ταῦτα ἐμοὶ⁵
ἐπιστάμενος. ὅτε μὲν οὖν τέμνειν τὸν σῆτον δεῖ,
οἰσθα.

Τί δ' οὐ μέλλω; ἔφην ἐγώ.

Πότερα οὖν τέμνεις, ἔφη, στὰς ἐνθα πνεῖν ἀνεμος
ἡ ἀντίος;

Οὐκ ἀντίος, ἔφην, ἔγωγε χαλεπὸν γάρ οἷμαι
¹⁰ καὶ τοῖς ὅμμασι καὶ ταῖς χερσὶ γίγνεται ἀντίον
ἀχύρων καὶ ἀθέρων θερίζειν.

Καὶ ἀκροτομοίης δ' ἄν, ἔφη, ἡ παρὰ γῆν τέμνοις;²

* Ήν μὲν βραχὺς ἢ ὁ κάλαμος τοῦ σίτου, ἔγωγ்,
ἔφην, κάτωθεν ἀν τέμνοιμι, ἵνα ἰκανὰ τὰ ἄχυρα
μᾶλλον γίγνηται· ἐὰν δὲ ὑψηλὸς ἢ, νομίζω ὁρθῶς ^{ισ}
ἀν ποιεῦν μεσοτομῶν, ἵνα μήτε οἱ ἀλόδωντες μο-
χθῶσι περιττὸν πόνον μήτε οἱ λικμῶντες ὡν οὐδὲν
προσδέονται. τὸ δὲ ἐν τῇ γῇ λειφθὲν ήγοῦμαι καὶ
κατακαυθὲν συνωφελεῖν ἀν τὴν γῆν καὶ εἰς κόπρον
έμβληθὲν τὴν κόπρον συμπληθύνειν.

3 'Ορᾶς, ἔφη, ὡ Σώκρατες, ώς ἀλίσκῃ ἐπ' αὐτο-
φώρῳ καὶ περὶ θερισμοῦ εἰδὼς ἅπερ ἔγώ;

Κινδυνεύω, ᔁφην ἔγώ, καὶ βούλομαι γε σκέψασ-
θαι εὶ καὶ ἀλοᾶν ἐπίσταμαι.

Οὐκοῦν, ᔁφη, τοῦτο μὲν οἰσθα ὅτι ὑποξυγίφ ^{ισ}
ἀλοῶσι τὸν σῖτον.

4. Τί δ' οὐκ, ᔁφην ἔγώ, οἶδα; καὶ ὑποξύγιά γε
καλούμενα πάντα ὅμοίως, βοῦς, ήμιόνους, ἵππους.

Οὐκοῦν, ᔁφη, ταῦτα μὲν ἡγῆ τοσοῦτο μόνον
εἰδέναι, πατεῖν τὸν σῖτον ἐλαυνόμενα;

Τί γὰρ ἀν ἄλλο, ᔁφην ἔγώ, ὑποξύγια εἰδείη;

5 "Οπως δὲ τὸ δεόμενον κόψουσι καὶ ὅμαλιεῖται ὁ
ἄλοητός, τίνι τοῦτο, ὡ Σώκρατες; ᔁφη.

Δῆλον ὅτι, ᔁφην ἔγώ, τοῖς ἐπαλωσταῖς. στρέ-
φοντες γὰρ καὶ ὑπὸ τοὺς πόδας ὑποβάλλοντες ^{ισ}
τὰ ἄτριπτα ἀεὶ δῆλον ὅτι μάλιστα ὅμαλίζοιεν ἀν
τὸν δῆνον καὶ τάχιστα ἀνύτοιεν.

Ταῦτα μὲν τοίνυν, ᔁφη, οὐδὲν ἐμοῦ λείπει
γιγνώσκων.

6 Οὐκοῦν, ᔁφην ἔγώ, ὡ Ἰσχόμαχε, ἐκ τούτου δὴ ^η
καθαρούμεν τὸν σῖτον λικμῶντες.

Καὶ λέξον γέ μοι, ὡ Σώκρατες, ᔁφη ὁ Ἰσχό-

μαχος, ή οισθα δτι ήν ἐκ του προσηνέμου μέρους τῆς ἄλω ἀρχη, δι' δλης τῆς ἄλω οισεται σοι τὰ ⁴⁵ ἄχυρα ;

’Ανάγκη γάρ, ἔφην ἐγώ.

Ούκοῦν εἰκὸς καὶ ἐπιπίτειν, ἔφη, αὐτὰ ἐπὶ τὸν ⁷ σῖτον.

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

* Ήν δέ τις, ἔφη, λικμᾶ ἐκ τοῦ ὑπηνέμου ἀρχόμενος ;

Δῆλον, ἔφην ἐγώ, δτι εὐθὺς ἐν τῇ ἀχυροδόκῃ ἐσται τὰ ἄχυρα.

⁵⁵ ’Επειδὰν δὲ καθήρης, ἔφη, τὸν σῖτον μέχρι τοῦ 8 ήμίσεος τῆς ἄλω, πότερον εὐθὺς οὗτο κεχυμένου τοῦ σίτου λικμήσεις τὰ ἄχυρα τὰ λοιπὰ ή συνώσας τὸν καθαρὸν πρὸς τὸν πόλον ώς εἰς στενώτατον ;

⁶⁰ Συνώσας νὴ Δλ', ἔφην ἐγώ, τὸν καθαρὸν σῖτον, ἵν' ὑπερφέρηται μοι τὰ ἄχυρα εἰς τὸ κενὸν τῆς ἄλω καὶ μὴ δις ταῦτὰ ἄχυρα δέη λικμᾶν.

Σὺ μὲν δὴ ἄρα, ἔφη, ω Σώκρατες, σῖτόν γε ώς, ἀν τάχιστα καθαρὸς γένοιτο καν ἄλλον δύναιο ⁶⁵ διδάσκειν.

Ταῦτα τοίνυν, ἔφην ἐγώ, ἐλελήθειν ἐμαυτὸν ἐπιστάμενος. καὶ πάλαι ἐννοῶ, εὶ ἄρα λέληθα καὶ χρυσοχοεῖν καὶ αὐλεῖν καὶ ζωγραφεῖν ἐπιστάμενος. ἐδίδαξε γάρ οὔτε ταῦτα με οὐδεὶς οὔτε το γεωργεῖν ὁρῶ δ' ὥσπερ γεωργοῦντας καὶ τὰς ἄλλας τέχνας ἐργαζομένους ἀνθρώπους.

Ούκοῦν, ἔφη ὁ Ἰσχόμαχος, ἐλεγον ἐγώ σοι ¹⁰

πάλαι, ὅτι καὶ ταύτη εἴη γενναιοτάτη ἡ γεωργικὴ τέχνη, ὅτι καὶ φάστη ἐστὶ μαθεῖν.

"Αγε δή, ἔφην ἐγώ, οἶδα, ω̄ Ἰσχόμαχε· τὰ μὲν τις δὴ ἀμφὶ σπόρου ἐπιστάμενος ἄρα ἐλελήθειν ἐμαυτὸν ἐπιστάμενος.

XIX "Εστιν οὖν, ἔφην ἐγώ, τῆς γεωργικῆς τέχνης καὶ ἡ τῶν δένδρων φυτεία;

"Εστι γάρ οὖν, ἔφη ὁ Ἰσχομαχος.

Πῶς ἀν οὖν, ἔφην ἐγώ, τὰ μὲν ἀμφὶ τὸν σπόρου ἐπισταίμην, τὰ δὲ ἀμφὶ τὴν φυτείαν οὐκ ἐπίσταμαι; 5

2 Οὐ γάρ σύ, ἔφη ὁ Ἰσχόμαχος, ἐπίστασαι;

Πῶς; ἐγὼ ἔφην, ὅστις μήτ' ἐν ὅποιᾳ τῇ γῇ δεῖ φυτεύειν οἶδα μήτε ὁπόσον βάθος βόθυνον ὁρύττειν τῷ φυτῷ μήτε ὁπόσον πλάτος, μήτε ὁπόσον μῆκος τὸ φυτὸν ἐμβάλλειν μήτε ὅπως ἀν ἐν τῇ γῇ κεί- 10 μενον τὸ φυτὸν μάλιστ' ἀν βλαστάναι.

3 "Ιθι δή, ἔφη ὁ Ἰσχόμαχος, μάνθανε ὅ τι μὴ ἐπίστασαι. βοθύνους μὲν γάρ οἶους ὁρύττουσι τοὺς φυτοῖς, οἰδ' ὅτι ἑώρακας, ἔφη.

Καὶ πολλάκις ἐγωγέ, ἔφην.

15

"Ηδη τινὰ οὖν αὐτῶν εἰδεις βαθύτερον τριπόδου;

Οὐδὲ μὰ Δί' ἐγωγέ, ἔφην, πενθημιποδίου.

Τί δὲ τὸ πλάτος ἥδη τινὰ τριπόδου πλέον εἰδεις;

4 Οὐδὲ μὰ Δί', ἔφην ἐγώ, διπόδου.

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

Οὐδὲ μὰ Δί', ἔφην, ἐγωγε τριημιποδίου. καὶ γάρ ἐξορύττοιτο ἀν σκαπτόμενα, ἔφην ἐγώ, τὰ φυτά, εἰ λίαν γε οὕτως ἐπιπολῆς πεφυτευμένα εἴη.

5 Οὐκοῦν τοῦτο μέν, ἔφη, ω̄ Σώκρατες, ἵκανώς 25

οἰσθα ὅτι οὕτε βαθύτερον πενθημποδίου ὀρύτουσιν οὕτε βραχύτερον τριημιποδίου.

Ἄναγκη γάρ, ἔφην ἐγώ, τοῦτο ὄρâσθαι οὕτω τις καταφανὲς δν.

30 Τί δέ, ἔφη, ξηροτέραν καὶ ὑγροτέραν γῆν γυγνώ- σκεις δρῶν;

Ξηρὰ μὲν γοῦν μοι δοκεῖ, ἔφην ἐγώ, εἰναι δὲ περὶ τὸν Λυκαβηττὸν καὶ δὴ ταύτη ὁμοία, ὑγρὰ δὲ δὴ ἐν τῷ Φαληρικῷ ἔλει καὶ δὴ ταύτη ὁμοία.

35 Πότερα οὖν, ἔφη, ἐν τῇ ξηρᾷ ἀν βαθὺν ὀρύττοις τῷθρον τῷ φυτῷ δὴ ἐν τῇ ὑγρᾷ;

Ἐν τῇ ξηρᾷ νὴ Δί', ἔφην ἐγώ· ἐπεὶ ἔν γε τῇ ὑγρᾷ ὀρύττων βαθὺν ὕδωρ ἀν εὐρίσκοις καὶ οὐκ ἀν δύναιο ἔτι ἐν ὕδατι φυτεύειν.

40 Καλῶς μοι δοκεῖς, ἔφη, λέγειν. οὐκοῦν ἐπειδὴν ὀρωρυγμένοι ὡσιν οἱ βόθροι, ὅπηνίκα δεῖ τιθέναι ἐν ἑκατέρᾳ τὰ φυτά, ἥδη εἶδες;

Μάλιστα, ἔφην ἐγώ.

8

Σὺ οὖν βουλόμενος ως τάχιστα φῦναι αὐτὰ πότερον ὑποβαλὼν ἀν τῆς γῆς τῆς εἰργασμένης οἰει τὸν βλαστὸν τοῦ κλήματος θάττον χωρεῦν διὰ τῆς μαλακῆς δὴ διὰ τῆς ἀργοῦ εἰς τὸ σκληρόν;

Δῆλον, ἔφην ἐγώ, ὅτι διὰ τῆς εἰργασμένης θάττον ἀν δὴ διὰ τῆς ἀργοῦ βλαστάνοι.

45 Οὐκοῦν ὑποβλητέα ἀν εἴη τῷ φυτῷ γῆ.

Τί δὲ οὐ μέλλει; ἔφην ἐγώ.

9

Πότερα δὲ ὅλον τὸ κλήμα ὄρθὸν τιθεὶς πρὸς τὸν οὐρανὸν βλέπον ἡγῆ μᾶλλον ἀν ῥιζοῦσθαι αὐτὸ δὴ καὶ πλάγιόν τι ὑπὸ τῇ ὑποβεβλημένη γῆ θείης 55 ἄν, ὥστε κεῖσθαι ὥσπερ γάμμα ὑπτιον;

ιδ Οὗτω νὴ Δία· πλείουνες γὰρ ἀν οἱ ὁφθαλμοὶ κατὰ τῆς γῆς εἰεν· ἐκ δὲ τῶν ὁφθαλμῶν καὶ ἄνω ὅρῳ βλαστάνοντα τὰ φυτά· καὶ τοὺς κατὰ τῆς γῆς οὖν ὁφθαλμοὺς ἡγοῦμαι τὸ αὐτὸ τοῦτο ποιεῖν. πολλῶν δὲ φυσμένων βλαστῶν κατὰ τῆς γῆς ταχὺ ἀν καὶ ἵσχυρὸν τὸ φυτὸν ἡγοῦμαι βλαστάνειν.

ii [Κατὰ] ταύτα τοίνυν, ἔφη, καὶ περὶ τούτων γιγνώσκων ἐμοὶ τυγχάνεις. ἐπαμήσαιο. δ' ἀν μόνον, ἔφη, τὴν γῆν ἡ καὶ σάξαις ἀν εὐ μάλα περὶ τὸ φυτόν;

Σάττοιμ' ἀν, ἔφην, νὴ Δλ' ἐγώ. εἰ μὲν γὰρ μὴ σεσαγμένον εἴη, ὑπὸ μὲν τοῦ ὕδατος εὐ οἰδ' ὅτι πηλὸς ἀν γέγνοιτο ἡ ἄσακτος γῆ, ὑπὸ δὲ τοῦ ἥλιου ἔνεργα μέχρι βυθοῦ, ὥστε τὰ φυτὰ κινδυνος ὑπὸ μὲν τοῦ ὕδατος σήπεσθαι μὲν δι' ὑγρότητα, το αὐταίνεσθαι δὲ διὰ ἔνεργοτητα, [ἢ γουν χαυνότητα τῆς γῆς.] θερμαινομένων τῶν ῥιζῶν.

ι2 Καὶ περὶ ἀμπέλων ἄρα σύγε, ἔφη, φυτείας, ὡ Σάκρατες, τὰ αὐτὰ ἐμοὶ πάντα γιγνώσκων τυγχάνεις.

*Η καὶ συκῆν, ἔφην ἐγώ, οὕτως δεῖ φυτεύειν;

Οἶμαι δ', ἔφη ὁ Ἰσχόμαχος, καὶ τάλλα ἀκρόδρυα πάντα. τῶν γὰρ ἐν τῇ τῆς ἀμπέλου φυτείᾳ καλῶς ἔχόντων τί ἀν ἀποδοκιμάσαις εἰς τὰς ἀλλας φυτείας;

ι3 Ἐλαίαν δὲ πῶς, ἔφην ἐγώ, φυτεύσομεν, ὁ Ἰσχόμαχε;

*Ἀποπειρᾶ μου καὶ τοῦτο, ἔφη, μάλιστα πάντων ἐπιστάμενος. ὄρᾶς μὲν γὰρ δὴ ὅτι βαθύτερος ὀρύττεται τῇ ἐλαίᾳ βόθρος· καὶ γὰρ παρὰ τὰς

65

75

80

85

όδοις μάλιστα ὁρύττεται· ὅρᾳς δ' ὅτι πρέμνα πᾶσι τοῖς φυτευτηρίοις πρόσεστιν ὅρᾳς δ', ἔφη, τῶν φυτῶν πηλὸν ταῖς κεφαλαῖς πάσαις ἐπικείμενον καὶ πάντων τῶν φυτῶν ἐστεγασμένον τὸ ἄνω.

90 Ορῶ, ἔφην ἐγώ, ταῦτα πάντα.

14

Καὶ ὅρῶν δή, ἔφη, τί αὐτῶν οὐ γιγνώσκεις; ἡ τὸ ὄστρακον ἀγνοεῖς, ἔφη, ὡς Σώκρατες, πῶς ἀν ἐπὶ τοῦ πηλοῦ ἄνω καταθείης;

Μὰ τὸν Δλ', ἔφην ἐγώ, οὐδὲν ὡν εἰπας, ως Ἰσχό-
95 μαχε, ἀγνοῶ, ἀλλὰ πάλιν ἐννοῶ τί ποτε, ὅτε πάλαι
ἥρου με συλλήβδην εἰ ἐπίσταμαι φυτεύειν, οὐκ
ἔφην. .οὐ γάρ ἐδόκουν ἔχειν ἀν εἰπεῖν οὐδέν, ἡ δεῖ
φυτεύειν ἐπεὶ δέ με καθ' ἐν ἔκαστον ἐπεχείρησας
ἐρωτᾶν, ἀποκρίνομαι σοι, ώς σὺ φήσ, ἅπερ σὺ
100 γιγνώσκεις ὁ δεινὸς λεγόμενος γεωργός. Αρα, 15
ἔφην, ως Ἰσχόμαχε, ἡ ἐρώτησις διδασκαλία
ἐστίν; ἄρτι γάρ δή, ἔφην ἐγώ, καταμανθάνω, ἡ
με ἐπηρώτησας ἔκαστα ἄγων γάρ με δι' ὡν ἐγώ
ἐπίσταμαι, ὅμοια τούτοις ἐπιδεικνὺς ἢ οὐκ ἐνό-
105 μιζον ἐπίστασθαι ἀναπείθεις οἶμαι, ώς καὶ ταῦτα
ἐπίσταμαι.

16 *Αρ' οὖν, ἔφη ὁ Ἰσχόμαχος, καὶ περὶ ἀργυρίου
ἐρωτῶν ἄν σε, πότερον καλὸν ἡ οὕ, δυναίμην ἄν
σε πεῖσαι ώς ἐπίστασαι διαδοκιμάζειν τὰ καλὰ
110 καὶ τὰ κίβδηλα ἀργύρια; καὶ περὶ αὐλητῶν ἄν
δυναίμην ἀναπεῖσαι ώς ἐπίστασαι αὐλεῖν, καὶ περὶ
ζωγράφων καὶ περὶ τῶν ἄλλων τῶν τοιούτων;

*Ισως ἄν, ἔφην ἐγώ, ἐπειδὴ καὶ γεωργεῖν ἀνέ-
πεισάς με ώς ἐπιστήμων εἴην, καίπερ εἰδότα ὅτι
115 οὐδεὶς πώποτε ἐδίδαξέ με ταύτην τὴν τέχνην.

- 17 Οὐκ ἔστι ταῦτ', ἔφη, ὡς Σώκρατες· ἀλλ' ἐγὼ καὶ πάλαι σοι ἔλεγον ὅτι ἡ γεωργία οὕτω φιλάνθρωπός ἔστι καὶ πραεῖα τέχνη, ὥστε καὶ ὁρῶντας καὶ ἀκούοντας ἐπιστήμονας εὐθὺς ἑαυτῆς ποιεῖν.
- 18 πολλὰ δ', ἔφη, καὶ αὐτὴ διδάσκει, ὡς ἂν κάλλιστά ^{ιω} τις αὐτῇ χρῷτο. αὐτίκα ἀμπελος ἀναβαίνουσα μὲν ἐπὶ τὰ δένδρα, ὅταν ἔχῃ τι πλησίον δένδρον, διδάσκει ἵσταναι αὐτήν περιπεταννύουσα δὲ τὰ οἴναρα, ὅταν ἔτι αὐτῇ ἀπαλὸς οἱ βότρυες ὡσι, διδάσκει σκιάζειν τὰ ἡλιούμενα ταύτην τὴν ὄραν ^{ιω}
- 19 ὅταν δὲ καιρὸς ἡ ὑπὸ τοῦ ἡλίου ἦδη γλυκαίνεσθαι τὰς σταφυλάς, φυλλορροοῦσα διδάσκει ἑαυτὴν ψιλοῦν καὶ πεπαίνειν τὴν ὄπώραν, διὰ πολυφορίαν δὲ τοὺς μὲν πέπονας δεικνύουσα βότρυς, τοὺς δὲ ἔτι ὡμοτέρους φέρουσα διδάσκει τρυγᾶν ἑαυτήν, ^{ιω} ὥσπερ τὰ σύκα συκάζουσι, τὸ ὄργῳν ἀεί.
- XX Ἐνταῦθα δὴ ἐγὼ εἶποι, Πῶς οὖν, ὡς Ἰσχόμαχε, εἰ οὕτω γε καὶ ῥάδιά ἔστι 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 περιττὰ ἔχουσιν, οἱ δὲ οὐδὲ τὰ ἀναγκαῖα δύνανται πορίζεσθαι, ἀλλὰ καὶ προσοφείλουσιν;
- 2 Ἐγὼ δὴ σοι λέξω, ὡς Σώκρατες, ἔφη ὁ Ἰσχόμαχος. οὐ γὰρ ἡ ἐπιστήμη οὐδὲ ἡ ἀνεπιστημοσύνη τῶν γεωργῶν ἔστιν ἡ ποιοῦσα τοὺς μὲν εὐπορεῖν, ^{ιω} 3 τοὺς δὲ ἀπόρους εἰναι· οὐδὲ ἀν ἀκούσαις, ἔφη, λόγου οὕτω διαθέοντος, ὅτι διέφθαρται ὁ οἰκος, διότι οὐχ ὁμαλῶς ὁ σπορεὺς ἔσπειρεν οὐδὲ ὅτι οὐκ ὄρθως τοὺς ὄρχους ἐφύτευσεν οὐδὲ ὅτι ἀγιοήσας

ις τις τὴν γῆν φέρουσαν ἀμπέλους ἐν ἀφόρῳ ἐφύ-
τευσεν, οὐδὲ ὅτι ἡγνόησέ τις, ὅτι ἀγαθὸν ἔστι τῷ
σπόρῳ νεὸν προεργάζεσθαι, οὐδὲ ὅτι ἡγνόησέ τις
ώς ἀγαθόν ἔστι τῇ γῇ κόπρον μυγνύναι· ἀλλὰ +
πολὺ μᾶλλον ἔστιν ἀκοῦσαι, ἀνὴρ οὐ λαμβάνει
+ σῦτον ἐκ τοῦ ἀγροῦ· οὐ γὰρ ἐπιμελεῖται ώς αὐτῷ
σπείρηται ἡ ώς κόπρος γίγνηται. οὐδὲ οἶνον ἔχει
ἀνήρ· οὐ γὰρ ἐπιμελεῖται, ώς φυτεύσῃ ἀμπέλους,
οὐδὲ αἱ οὖσαι ὅπως φέρωσιν αὐτῷ. οὐδὲ ἔλαιον
οὐδὲ σῦκα ἔχει ἀνήρ· οὐ γὰρ ἐπιμελεῖται οὐδὲ
ποιεῖ, ὅπως ταῦτα ἔχῃ. τοιαῦτ', ἔφη, ἔστιν, ω 5
Σώκρατες, ἢ διαφέροντες ἀλλήλων οἱ γεωργοὶ
διαφερόντως καὶ πράττουσι πολὺ μᾶλλον ἡ οἱ
δοκοῦντες σοφόν τι εύρηκέναι εἰς τὰ ἔργα. καὶ οἱ 6
στρατηγοὶ ἔστιν ἐν οἷς τῶν στρατηγικῶν ἔργων οὐ
γνώμῃ διαφέροντες ἀλλήλων οἱ μὲν βελτίονες οἱ
δὲ χείρονές εἰσιν, ἀλλὰ σαφῶς ἐπιμελείᾳ. ἢ γὰρ
καὶ οἱ στρατηγοὶ γυγνώσκουσι πάντες καὶ τῶν
ἱδιωτῶν οἱ πλεῖστοι, ταῦτα οἱ μὲν ποιοῦσι τῶν
ἀρχόντων οἱ δ' οὐ. οἶνον καὶ τόδε γιγνώσκουσι 7
35 ἄπαντες, ὅτι διὰ πολεμίας πορευομένους βέλτιόν
ἔστι τεταγμένους πορεύεσθαι οὕτως, ώς ἀν ἄριστα
μάχοιντο, εἰ δέοι. τοῦτο τοίνυν γιγνώσκοντες οἱ
μὲν ποιοῦσιν οὕτως, οἱ δ' οὐ ποιοῦσι. φυλακὰς 8
ἄπαντες ἵσασιν ὅτι βέλτιόν ἔστι καθιστάναι καὶ
40 ἡμερινὰς καὶ νυκτερινὰς πρὸ τοῦ στρατοπέδου.
ἀλλὰ καὶ τούτου οἱ μὲν ἐπιμελοῦνται ώς ἔχῃ
οὕτως, οἱ δ' οὐκ ἐπιμελοῦνται. ὅταν τε αὖ διὰ 9
στενοπόρων ἴωσι που, πάνυ χαλεπὸν εύρεῖν ὅστις
οὐ γιγνώσκει, ὅτι προκαταλαμβάνειν τὰ ἐπίκαιρα

10 κρείττον ἡ μή. ἀλλὰ καὶ τούτου οἱ μὲν ἐπιμελ-₄₅
 οῦνται οὕτω ποιεῖν, οἱ δὲ οὐ. ἀλλὰ καὶ κόπρον
 λέγουσι μὲν πάντες ὅτι ἄριστον εἰς γεωργίαν ἔστι
 καὶ ὄρώσι δὲ αὐτομάτην γυγνομένην ὅμως δὲ καὶ
 ἀκριβοῦντες ὡς γίγνεται, καὶ ῥάδιον ὃν πολλὴν
 ποιεῖν, οἱ μὲν καὶ τούτου ἐπιμελοῦνται ὅπως ἀθροί-₅₀
 11 ζηταὶ, οἱ δὲ παραμελοῦσι. καίτοι ὕδωρ μὲν ἄνωθεν
 ὁ θεὸς παρέχει, τὰ δὲ κοῦλα πάντα τέλματα γίγνε-
 ται, ἡ γῆ δὲ ὑλην παντοίαν παρέχει, καθαίρειν δὲ
 δεῖ τὴν γῆν τὸν μέλλοντα σπείρειν ἀ δὲ ἐκποδῶν
 ἀναιρεῖται, ταῦτα εἴ τις ἐμβάλλοι εἰς τὸ ὕδωρ,₅₅
 ὁ χρόνος ἡδη αὐτὸς ἀν ποιοίη οἰς ἡ γῆ ἡδεται.
 ποία μὲν γὰρ ὕλη, πολα δὲ γῆ ἐν ὕδατι στασίμῳ
 12 οὐ κόπρος γίγνεται; καὶ ὅπόσα δὲ θεραπείας δεῖ-
 ται ἡ γῆ, ὑγροτέρα γε οὖσα πρὸς τὸν σπόρον
 ἡ ἀλμωδεστέρα πρὸς φυτέαν, καὶ ταῦτα γυγνώ-₆₀
 σκουσι μὲν πάντες καὶ ὡς τὸ ὕδωρ ἔξαγεται τά-
 φροις καὶ ὡς ἡ ἀλμη κολάζεται μυγνυμένη πᾶσι
 τοῖς ἀνάλμοις [καὶ] ὑγροῖς τε καὶ ξηροῖς· ἀλλὰ
 13 καὶ τούτων ἐπιμελοῦνται οἱ μέν, οἱ δὲ οὐ. εἰ δέ
 τις παντάπασιν ἀγνὼς εἴη, τι δύναται φέρειν ἡ
 γῆ, καὶ μήτε ἵδεν ἔχοι καρπὸν μηδὲ φυτὸν αὐτῆς
 μήτε ὅτου ἀκοῦσαι τὴν ἀλήθειαν περὶ αὐτῆς ἔχοι,
 οὐ πολὺ μὲν ῥάδιον γῆς πεῖραν λαμβάνειν παντὶ₇₀
 ἀνθρώπῳ ἡ ἔπιπου, πολὺ δὲ ῥάδιον ἡ ἀνθρώπου; οὐ
 γὰρ ἔστιν ὅ τι ἐπὶ ἀπάτῃ δείκνυσιν, ἀλλ’ ἀπλῶς το-
 οῦ τε δύναται καὶ ἂ μὴ σαφηνίζει τε καὶ ἀληθεύει.
 14 δοκεῖ δέ μοι ἡ γῆ καὶ τοὺς κακούς τε κάλγαθούς
 τῷ εὐγνωστα καὶ εὐμαθῆ πάντα παρέχειν ἀριστα
 ἔξετάζειν. οὐ γὰρ ὕσπερ τὰς ἄλλας τέχνας

τις τοῖς μὴ ἐργαζομένοις ἔστι προφασίσασθαι ὅτι οὐκ ἐπίστανται· γῆν δὲ πάντες ἵσασιν ὅτι εὐ πάσχουσα εὐ ποιεῦ ἀλλ' ἡ ἐν γεωργίᾳ ὀργίᾳ ἔστι 15 σαφῆς ψυχῆς κατήγορος κακῆς. ὡς μὲν γὰρ ἀνδύναιτο ἀνθρωπος ζῆν ἄνευ τῶν ἐπιτηδείων, οὐδεὶς τοῦτο αὐτὸς αὐτὸν πείθει· ὁ δὲ μήτε ἄλλην τέχνην 20 χρηματοποιὸν ἐπιστάμενος μήτε γεωργεῖν ἐθέλων φανερὸν ὅτι κλέπτων ἡ ἀρπάζων ἡ προσαυτῶν διαινοεῖται βιοτεύειν ἡ παντάπασιν ἀλόγιστός 25 ἔστι. μέγα δὲ ἔφη διαφέρειν εἰς τὸ λυσιτελέων γεωργίαν καὶ μὴ λυσιτελέων, ὅταν ὅντων ἐργαστήρων καὶ πλεόνων καὶ μειόνων ὁ μὲν ἔχῃ τινὰ ἐπιμέλειαν, ὡς τὴν ὥραν αὐτῷ ἐν τῷ ἔργῳ οἱ ἐργάται ὡσιν, ὁ δὲ μὴ ἐπιμελῆται τούτου. ῥᾳδίως γὰρ ἀνὴρ εἰς παρὰ τοὺς δέκα διαφέρει τῷ ἐν ὥρᾳ 30 ἐργάζεσθαι καὶ ἄλλος γε ἀνὴρ διαφέρει τῷ πρὸ τῆς ὥρας ἀπίεναι. τὸ δὲ δὴ ἔân ῥᾳδιουργεῖν δὶ 35 ὅλης τῆς ἡμέρας τοὺς ἀνθρώπους ῥᾳδίως τὸ ἡμισυ διαφέρει τοῦ ἔργου παντός. ὕσπερ καὶ ἐν ταῖς 40 ὁδοιπορίαις παρὰ στάδια διακόσια ἔστιν ὅτε τοῖς 45 ἑκατὸν σταδίοις διήνεγκαν ἄλλήλων ἀνθρωποι τῷ τάχει, ἀμφότεροι καὶ νέοι ὅντες καὶ ὑγιαίνοντες, ὅταν δὲ μὲν πράττῃ ἐφ' φπερ ὥρμηται βαδίζων, ὁ δὲ ῥαστωνεύῃ τῇ ψυχῇ καὶ παρὰ κρήναις καὶ ὑπὸ σκιαῖς ἀναπαυόμενός τε καὶ θεώμενος καὶ αὔρας 50 θηρεύων μαλακάς. οὕτω δὲ καὶ ἐν τοῖς ἔργοις πολὺ 55 διαφέρουσιν εἰς τὸ ἀνύτειν οἱ πράττοντες ἐφ' φπερ τεταγμένοι εἰσὶ, καὶ οἱ μὴ πράττοντες ἀλλ' εὑρίσκοντες προφάσεις τοῦ μὴ ἐργάζεσθαι καὶ ἐώμενοι ῥᾳδιουργεῖν. τὸ δὲ δὴ καλῶς καὶ τὸ 60

κακῶς ἐργάζεσθαι ή ἐπιμελεῖσθαι, τοῦτο δὴ τοσοῦ^{τοι}
 τον διαφέρει ὅσον η ὄλως ἐργάζεσθαι η ὄλως ἀργὸν
 εἶναι. οἷον ὅταν, σκαπτόντων· να ὑλης καθαρὰν αἱ
 ἄμπελοι γένωνται, οὕτω σκάπτωσιν ὥστε πλείω
 καὶ καλλίω τὴν ὕλην γύγνεσθαι, πῶς οὕτως οὐκ
²¹ ἀργὸν ἀν φήσαις εἶναι; τὰ οὖν συντρίβοντα τοὺς^{τοι}
 οἴκους πολὺ μᾶλλον ταῦτά ἔστιν η αἱ λίαν ἀνε-
 πιστημοσύναι. τὸ γὰρ τὰς μὲν δαπάνας χωρεῖν
 ἐντελεῖς ἐκ τῶν οἴκων, τὰ δὲ ἔργα μὴ τελεῖσθαι
 λυσιτελούντως πρὸς τὴν δαπάνην, ταῦτα οὐκέτι
 δεῖ θαυμάζειν ἐὰν ἀντὶ τῆς περιουσίας ἔνδειαν^{τοι}
²² παρέχηται. τοῖς γε μέντοι ἐπιμελεῖσθαι δυναμέ-
 νοις καὶ συντεταμένως γεωργοῦσιν ἀνυτικωτάτην
 χρημάτισιν ἀπὸ γεωργίας καὶ αὐτὸς ἐπετήδευσε
 καὶ ἐμὲ ἐδίδαξεν ὁ πατήρ. οὐδέποτε γὰρ εἴᾳ
 χῶρον ἔξειργασμένον ὠνεῖσθαι, ἀλλ’ ὅστις η δὶ^{τοι}
 ἀμέλειαν η δὶ’ ἀδυναμίαν τῶν κεκτημένων καὶ
 ἀργὸς καὶ ἀφύτευτος εἴη, τοῦτον ὠνεῖσθαι παρήνει.
²³ τοὺς μὲν γὰρ ἔξειργασμένους ἔφη καὶ πολλοῦ ἀρ-
 γυρίου γήγενεσθαι καὶ ἐπίδοσιν οὐκ ἔχειν· τοὺς δὲ
 μὴ ἔχοντας ἐπίδοσιν οὐδὲ ηδονὰς ὁμοίας ἐνόμιζε^{τοι}
 παρέχειν, ἀλλὰ πᾶν κτῆμα καὶ θρέμμα τὸ ἐπὶ τὸ
 βέλτιον ἵὸν τοῦτο καὶ εὑφραίνειν μάλιστα φέτο.
 οὐδὲν οὖν ἔχει πλείονα ἐπίδοσιν η χῶρος ἔξ ἀργοῦ
²⁴ πάμφορος γυγνόμενος. εὐ γὰρ ἴσθι,. ἔφη, ὡ Σώ-
 κρατεῖς, ὅτι τῆς ἀρχαίας τιμῆς πολλοὺς πολλα-^{τοι}
 πλασίου χώρους ἀξίους ήμεῖς ηδη ἐποιήσαμεν.
 καὶ τοῦτο, ὡ Σώκρατες, ἔφη, οὕτω μὲν πολλοὺς
 ἀξιούς τὸ ἐνθύμημα, οὕτω δὲ καὶ ῥάδιον μαθεῖν,
 ὥστε νυνὶ ἀκούσας σὺ τοῦτο ἐμοὶ ὁμοίως ἐπιστά-

μενος ἄπει, καὶ ἄλλον διδάξεις, ἐὰν βούλη. καὶ ὁ 25
ἔμὸς δὲ πατὴρ οὕτε ἔμαθε παρ' ἄλλου τοῦτο οὕτε
μεριμνῶν ηὔρεν, ἀλλὰ διὰ τὴν φιλογεωργίαν καὶ
φιλοπονίαν ἐπιθυμῆσαι ἔφη τοιούτου χώρου, ὅπως
ἔχοι δ τι ποιοίᾳ ἄμα καὶ ὡφελούμενος ἥδοιτο. ἦν 26
γάρ τοι, ἔφη, ὁ Σώκρατες, φύσει, ὡς ἔμοὶ δοκεῖ,
φιλογεωργότατος Ἀθηναίων ὁ ἔμὸς πατήρ.

Καὶ ἐγὼ μέντοι ἀκούσας τοῦτα ἡρόμην αὐτὸν·
Πότερα δέ, ὁ Ἰσχόμαχε, ὅπόσους ἔξειργάσατο
χώρους ὁ πατὴρ πάντας ἐκέκτητο ἢ καὶ ἀπεδίδοτο,
εἰ πολὺ ἀργύριον εὑρίσκοι;

Καὶ ἀπεδίδοτο νὴ Δί', ἔφη ὁ Ἰσχόμαχος· ἀλλὰ
ἄλλον τοι εὐθὺς ἀντεωνεῖτο, ἀργὸν δέ, διὰ τὴν
φιλεργίαν.

Λέγεις, ἔφην ἐγώ, ὁ Ἰσχόμαχε, τῷ ὅντι φύσει 27
τὸν πατέρα φιλογέωργον εἶναι οὐδὲν ἡττον ἢ οἱ
ἔμποροι φιλόσιτοι εἴσι. καὶ γὰρ οἱ ἔμποροι διὰ
τὸ σφόδρα φιλεῖν τὸν σῖτον, ὅπου ἀν ἀκούσωσι
πλεῖστον εἶναι, ἐκεῖσε πλέουσιν ἐπ' αὐτὸν καὶ
Αἰγαῖον καὶ Εὔξεινον καὶ Σικελικὸν πόντον πε-
ριώντες· ἔπειτα δὲ λαβόντες ὅπόσον δύνανται πλεῦ- 28
στοιν ἄγουσιν αὐτὸν διὰ τῆς θαλάττης, καὶ ταῦτα
εἰς τὸ πλοῖον ἐνθέμενοι, ἐν φπερ αὐτοὶ πλέουσι.
καὶ ὅταν δεηθῶσιν ἀργυρίου, οὐκ εἰκῇ αὐτὸν ὅποι
ἀν τύχωσιν ἀπέβαλον, ἀλλ' ὅπου ἀν ἀκούσωσι
τιμᾶσθαι τε μάλιστα τὸν σῖτον καὶ περὶ πλείστου
αὐτὸν ποιῶνται οἱ ἄνθρωποι, τούτοις αὐτὸν ἄγοντες
παραδιδόσι. καὶ ὁ σὸς δὲ πατὴρ οὕτω πως ἔοικε
φιλογέωργος εἶναι.

Πρὸς ταῦτα δὲ εἰπεν ὁ Ἰσχόμαχος, Σὺ μὲν 29

παίζεις, ἔφη, ω̄ Σώκρατες· ἐγὼ δὲ καὶ φιλοικοδό-^{τος}
μους νομίζω οὐδὲν ἡττον οἴτινες ἀν ἀποδιδῶνται
ἔξοικοδομούντες τὰς οἰκίας, εἰτ' ἄλλας οἰκοδο-
μώσι.

Νὴ Δία, ἐγὼ δέ γέ σοι, ἔφην, ω̄ Ἰσχόμαχε, ἐπο-
μόσας λέγω ή̄ μὴν πιστεύειν σοι, φύσει φιλεῖν^{το}
ταῦτα πάντας, ἀφ' ὧν ἀν ὡφελεῖσθαι νομίζωσιν.

XXI Ἀτὰρ ἐννοῶ γε, ἔφην, ω̄ Ἰσχόμαχε, ώς εὖ τῇ
ὑποθέσει ὅλον τὸν λόγον βοηθοῦντα παρέσχησαν
ὑπέθουν γάρ τὴν γεωργικὴν τέχνην πασῶν εἶναι
εὐμαθεστάτην, καὶ νῦν ἐγὼ ἐκ πάντων ὡν εἴρηκας
τοῦθ' οὕτως ἔχειν παντάπασιν ὑπὸ σοῦ ἀναπέ-
πεισμα.

2 Νὴ Δί, ἔφη ὁ Ἰσχόμαχος, ἀλλὰ τόδε τοι, ω̄
Σώκρατες, τὸ πάσαις κοινὸν ταῦς πράξεσι καὶ
γεωργικῆ καὶ πολιτικῆ καὶ οἰκονομικῆ καὶ πο-
λευτικῆ τὸ ἀρχικὸν εἶναι, τοῦτο δὴ συνομολογῶ^{το}
σοὶ ἐγὼ πολὺ διαφέρειν γνώμη τοὺς ἑτέρους τῶν
3 ἑτέρων οἰλον καὶ ἐν τριήρει, ἔφη, δταν πελαγίζωσι
καὶ δέη περᾶν ἡμερινοὺς πλοῦς ἐλαύνοντας, οἱ μὲν
τῶν κελευστῶν δύνανται τοιαῦτα λέγειν καὶ ποιεῖν,
ώστε ἀκονάν τὰς ψυχὰς τῶν ἀνθρώπων ἐπὶ τῷ
ἐθελοντὰς πονεῖν, οἱ δὲ οὕτως ἀγνώμονές εἰσιν,
ώστε πλεῖον ή̄ ἐν διπλασίῳ χρόνῳ τὸν αὐτὸν
ἀνύτουσι πλοῦν. καὶ οἱ μὲν ἰδροῦντες καὶ ἐπαι-
νοῦντες ἀλλήλους, ὃ τε κελεύων καὶ οἱ πειθόμενοι,
ἐκβαίνουσιν, οἱ δὲ ἀνιδρωτὶ ἥκουσι μισοῦντες τὸν^{τοὺς}
4 ἐπιστάτην καὶ μισούμενοι. καὶ τῶν στρατηγῶν
ταύτη διαφέρουσιν, ἔφη, οἱ ἑτεροι τῶν ἑτέρων οἱ
μὲν γάρ οὕτε πονεῖν ἐθέλοντας οὕτε κινδυνεύειν

παρέχονται, πείθεσθαι τε οὐκ ἀξιοῦντας οὐδὲ ἐθέλοντας ὅσον ἀν μὴ ἀνάγκη ἡ, ἀλλὰ καὶ μεγαλυνομένους ἐπὶ τῷ ἐναντιοῦσθαι τῷ ἄρχοντει οἱ δὲ 5 αὐτοὶ οὗτοι οὐδὲ αἰσχύνεσθαι ἐπισταμένους παρέχουσιν, ἢν τι τῶν αἰσχρῶν συμβαίνῃ. οἱ δὲ αὐθεῖοι καὶ ἀγαθοὶ καὶ ἐπιστήμονες ἄρχοντες τοὺς αὐτοὺς τούτους, πολλάκις δὲ καὶ ἄλλους παραλαμβάνοντες, αἰσχυνομένους τε ἔχουσιν αἰσχρόν τι ποιεῖν καὶ πείθεσθαι οἰομένους βέλτιον εἶναι καὶ ἀγαλλομένους τῷ πείθεσθαι ἔνα ἔκαστον καὶ σύμπαντας, πονεῖν ὅταν δεήσῃ, οὐκ ἀθύμως ποιοῦντας. ἀλλ' ἂσπερ ἴδιώταις ἔστιν οἵς ἐγγίγνε- 6 ται φιλοπονία τις, οὕτω καὶ ὅλῳ τῷ στρατεύματι ὑπὸ τῶν ἀγαθῶν ἄρχοντων ἐγγίγνεται καὶ τὸ φιλοπονεῖν καὶ τὸ φιλοτιμεῖσθαι ὁφθῆναι καλόν τι ποιοῦντας ὑπὸ τοῦ ἄρχοντος. πρὸς δυτινα δὲ 7 ἀν ἄρχοντα διατεθῶσιν οὕτως οἱ ἐπόμενοι, οὗτοι δὴ ἐρρωμένοι γε ἄρχοντες γίγνονται, οὐ μὰ Δί' οὐχ οὖν ἀν αὐτῶν ἄριστα τὸ σῶμα τῶν στρατιωτῶν ἔχωσι καὶ ἀκοντίζωσι καὶ τοξεύωσιν ἄριστα καὶ ὕππον ἄριστον ἔχοντες ὡς ἵππικώτατα ἡ πελταστικώτατα προκινδυνεύωσιν, ἀλλ' οἴς ἀν δύνωνται ἐμποιῆσαι τοῖς στρατιώταις ἀκολουθητέον εἶναι καὶ διὰ πυρὸς καὶ διὰ παντὸς κινδύνου. τούτους 8 δὴ δικαίως ἀν τις καλοίη μεγαλογυώμονας, φῶ ἀν ταῦτὰ γυγνώσκοντες πολλοὶ ἔπωνται, καὶ μεγάλη χειρὶ εἰκότως οὗτος λέγοιτο πορεύεσθαι, οὐδὲ τῇ γυώμῃ πολλαὶ χεῖρες ὑπηρετεῖν ἐθέλωσι, καὶ μέγας τῷ ὄντι οὗτος ἀνήρ, δος ἀν μεγάλα δύνηται γυώμῃ διαπράξασθαι μᾶλλον ἡ ρώμῃ. οὕτω δὲ καὶ ἐν 9

παίζεις, ἔφη, ὡς Σώκρατες· ἐγὼ δὲ καὶ φιλοικοδό-₁
μους νομίζω οὐδὲν ἡττον οἴτινες ἀν ἀποδιδῶνται
ἔξοικοδομοῦντες τὰς οἰκίας, εἰτ' ἄλλας οἰκοδο-
μῶσι.

Νὴ Δία, ἐγὼ δέ γέ σοι, ἔφην, ὡς Ἰσχόμαχε, ἐπο-
μόσας λέγω ἡ μὴν πιστεύειν σοι, φύσει φιλεῖν ₁₇
ταῦτα πάντας, ἀφ' ὧν ἀν ὡφελεῖσθαι νομίζωσιν.

XXI Ἀτὰρ ἐννοῶ γε, ἔφην, ὡς Ἰσχόμαχε, ὡς εὖ τῇ
ὑποθέσει ὅλον τὸν λόγον βοηθοῦντα παρέσχησαι.
ὑπέθου γάρ τὴν γεωργικὴν τέχνην πασῶν εἶναι
εὐμαθεστάτην, καὶ νῦν ἐγὼ ἐκ πάντων ἀν εἰρηκας
τοῦθ' οὕτως ἔχειν παντάπασιν ὑπὸ σοῦ ἀναπέ-₅
πεισμαί.

2 Νὴ Δί,² ἔφη ὁ Ἰσχόμαχος, ἀλλὰ τόδε τοι, ὡς
Σώκρατες, τὸ πάσαις κοινὸν ταῖς πράξεσι καὶ
γεωργικῆ καὶ πολιτικῆ καὶ οἰκονομικῆ καὶ πο-
λευτικῆ τὸ ἀρχικὸν εἶναι, τοῦτο δὴ συνομολογῶ ₁₀
σοὶ 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 ἀκονάν τὰς ψυχὰς τῶν ἀνθρώπων ἐπὶ τὸ ₁₅
ἐθελοντὰς πονεῖν, οἱ δὲ οὕτως ἀγνώμονές εἰσιν,
ώστε πλεῖστον ἡ ἐν διπλασίῳ χρόνῳ τὸν αὐτὸν
ἀνύτουσι πλοῦν. καὶ οἱ μὲν ἰδροῦντες καὶ ἐπαι-
νοῦντες ἀλλήλους, ὅ τε κελεύων καὶ οἱ πειθόμενοι,
ἐκβαίνουσιν, οἱ δὲ ἀνιδρωτὶ ἥκουσι μισοῦντες τὸν ₂₀
4 ἐπιστάτην καὶ μισούμενοι. καὶ τῶν στρατηγῶν
ταύτη διαφέρουσιν, ἔφη, οἱ ἐτεροι τῶν ἐτέρων· οἱ
μὲν γάρ οὕτε πονεῖν ἐθέλοντας οὕτε κινδυνεύειν

παρέχονται, πείθεσθαι τε οὐκ ἀξιούντας οὐδὲ ἔθε-
 25 λοντας ὅσον ἀν μὴ ἀνάγκη ἡ, ἀλλὰ καὶ μεγαλυ-
 νομένους ἐπὶ τῷ ἐναντιοῦσθαι τῷ ἄρχοντι· οἱ δὲ 5
 αὐτοὶ οὗτοι οὐδὲ αἰσχύνεσθαι ἐπισταμένους παρέ-
 χουσιν, ἣν τι τῶν αἰσχρῶν συμβαίνῃ. οἱ δὲ αὐ-
 θεῖοι καὶ ἀγαθοὶ καὶ ἐπιστήμονες ἄρχοντες τοὺς
 30 αὐτοὺς τούτους, πολλάκις δὲ καὶ ἄλλους παρα-
 λαμβάνοντες, αἰσχυνομένους τε ἔχουσιν αἰσχρόν
 τι ποιεῖν καὶ πείθεσθαι οἰομένους βέλτιον εἶναι
 καὶ ἀγαλλομένους τῷ πείθεσθαι ἔνα ἔκαστον καὶ
 σύμπαντας, πονεῖν ὥταν δεήσῃ, οὐκ ἀθύμως πο-
 35 νοῦντας. ἀλλ’ ἀσπερ ἴδιώταις ἔστιν οἷς ἐγγύηνε-
 ται φιλοπονία τις, οὕτω καὶ ὅλφ τῷ στρατεύματι
 ὑπὸ τῶν ἀγαθῶν ἄρχοντων ἐγγύηνεται καὶ τὸ
 φιλοπονεῖν καὶ τὸ φιλοτιμεῖσθαι ὁφθῆναι καλόν
 τι ποιοῦντας ὑπὸ τοῦ ἄρχοντος. πρὸς ὅντινα δὲ 7
 40 ἀν ἄρχοντα διατεθῶσιν οὕτως οἱ ἐπόμενοι, οὗτοι
 δὴ ἐρρωμένοι γε ἄρχοντες γέγονται, οὐ μὰ Δί’
 οὐχ οἱ ἀν αὐτῶν ἄριστα τὸ σῶμα τῶν στρατιωτῶν
 ἔχωσι καὶ ἀκοντίζωσι καὶ τοξεύωσιν ἄριστα καὶ
 ὑππον ἄριστον ἔχοντες ὡς ἵππικώτατα ἡ πελτα-
 45 στικώτατα προκινδυνεύωσιν, ἀλλ’ οἱ ἀν δύνωνται
 ἐμποιῆσαι τοὺς στρατιώτας ἀκολουθητέον εἶναι
 καὶ διὰ πυρὸς καὶ διὰ παντὸς κινδύνου. τούτους 8
 δὴ δικαίως ἀν τις καλοί μεγαλογνώμονας, φὰ ἀν
 ταῦτὰ γνηνώσκοντες πολλοὶ ἔπωνται, καὶ μεγάλη
 50 χειρὶ εἰκότως οὗτος λέγοιτο πορεύεσθαι, οὐ ἀν τῇ
 γνώμῃ πολλαὶ χεῖρες ὑπηρετεῖν ἐθέλωσι, καὶ μέγας
 τῷ ὅντι οὗτος ἀνήρ, ὃς ἀν μεγάλα δύνηται γνώμῃ
 διαπράξασθαι μᾶλλον ἡ ῥώμη. οὕτω δὲ καὶ ἐν ,

τοῖς ἴδιοις ἔργοις, ἀν τε ἐπίτροπος γένος ὁ ἐφεστηκὼς
 ἀν τε καὶ ἐπιστάτης, δῆς ἀν δύνηται προθύμους καὶ⁵⁵
 ἐντεταμένους παρέχεσθαι εἰς τὸ ἔργον καὶ συν-
 εχεῖν, οὐντοι δὴ οἱ ἀνύτοντές εἰσιν ἐπὶ τὰγαθὰ καὶ
 πολλὴν τὴν περιουσίαν ποιοῦντες. τοῦ δὲ δεσπό-
 του ἐπιφανέντος, ὡς Σώκρατες, ἔφη, ἐπὶ τὸ ἔργον,
 ὅστις δύναται καὶ μέγιστα βλάψαι τὸν κακὸν τῶν⁶⁰
 ἔργατῶν καὶ μέγιστα τιμῆσαι τὸν πρόθυμον, εἰ
 μηδὲν ἐπίδηλον ποιήσουσιν οἱ ἔργαται, ἐγὼ μὲν
 αὐτὸν οὐκ ἀν ἀγαίμην, ἀλλ’ ὃν ἀν ἰδόντες κινη-
 θῶσι καὶ μένος ἑκάστῳ ἐμπέσῃ τῶν ἔργατῶν καὶ
 φιλονεικία πρὸς ἀλλήλους καὶ φιλοτιμία κρατι-⁶⁵
 στεύσαι ἑκάστῳ, τοῦτον ἐγὼ φαίην ἀν ἔχειν τι
 ἥθους βασιλικοῦ. καὶ ἔστι τοῦτο μέγιστον, ὡς
 ἐμοὶ δοκεῖ, ἐν παντὶ ἔργῳ, ὅπου τε δι’ ἀνθρώπων
 πράττεται, καὶ ἐν γεωργίᾳ δέ. οὐ μέντοι μὰ Δία
 τοῦτό γε ἔτι ἐγὼ λέγω ἰδόντα μαθεῖν εἶναι οὐδὲ⁷⁰,
 ἅπαξ ἀκούσαντα, ἀλλὰ καὶ παιδείας δεῖν φημι τῷ
 ταῦτα μέλλοντι δυνήσεσθαι καὶ φύσεως ἀγαθῆς
 ὑπάρξαι καὶ τὸ μέγιστον δὴ θεῖον γενέσθαι. οὐ
 γὰρ πάνυ μοι δοκεῖ ὅλον τουτὸν τὸ ἀγαθὸν ἀνθρώ-
 πινον εἶναι, ἀλλὰ θεῖον, τὸ ἐθελόντων ἄρχειν⁷⁵
 σαφῶς δὲ δίδοται τοῖς ἀληθινῶς σωφροσύνη τε-
 τελεσμένοις. τὸ δὲ ἀκόντων τυραννεῖν διδόσαιν, ὡς
 ἐμοὶ δοκεῖ, οὓς ἀν ἥγωνται ἀξίους εἶναι βιοτεύειν
 ὥσπερ ὁ Τάνταλος ἐν "Αἰδου λέγεται τὸν ἀεὶ χρό-
 νον διατρίβειν φοβούμενος μὴ δις ἀποθάνη.⁸⁰

NOTES



N.B. *The References are by Chapter and line, unless otherwise stated.*

ARN. refers to T. K. Arnold's *Greek Grammar*. 2d Edition.
London, 1848.

CLYDE refers to *Greek Syntax* by James Clyde, LL.D. 4th
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Leyden, 1858.

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XENOPHON'S OECONOMICUS

This Treatise comprises two separate dialogues. The first is between Socrates and Kritobulus (c. 1—c. 6). The second is a recapitulation of one which the Philosopher once held by himself with a friend called Ischomachus (c. 7—c. 21). Socrates is the instructor in the former: in the latter he is the listener, while Ischomachus gives him instruction. The subject of discussion is domestic economy or house-keeping, which is made to include agriculture.

CHAPTER I

*Socrates commences by defining in his usual way of interrogation (*μαεντική*) the term *oikonomia*, ‘the art of managing property’. Disquisition on the nature of property, its use and abuse. It depends for efficiency on the merits and faculties of its possessor. If some men lose rather than gain by the use of their property, it is their own fault, because they choose to be the slaves of their bad habits and passions.*

1. § 1. 1. 1. ηκουσα δέ ποτε αὐτῷ] It is probable that the *oikonomikós* (sc. λόγος) or ‘dialogue on the management of a household’ formed originally part of a complete work intended to vindicate the memory of Socrates against his traducers, and especially against the sophist Polycrates, in answer to a treatise by him, which had a certain reputation in the first part of the fourth century B.C., entitled *Κατηγορία Σωκράτους*. This larger work comprised besides the *Oeconomicus* and the *Memorabilia* perhaps the *Symposion* also. This explanation will

account for the abrupt commencement of the dialogue and the employment of *aὐτὸν* to indicate Socrates, the present work being a continuation of the *Memoirs*. Cf. the beginning of the *Αθηναῖων πολιτείᾳ* and of the *Λακεδαιμονίων πολιτείᾳ* and of the *Συμπόσιον*. The *Κύρου παιδεῖα* and the *περὶ ἴππων* form the only exception to Xenophon's rule of beginning his works without any preface. οἰκονομίας, 'the management of a household and estate'.

2. τοιάδε, 'as follows'; *τοιαῦτα* would be 'as aforesaid'. **ἢ Κριτόβουλε]** Critonis filius erat Critobulus, patri similis, simplex et bonus; corporis tamen flore quam acumine ingenii commendatione. Divitiis et forma supra modum gaudebat, cf. Oec. II § 1, Symp. III § 7, IV § 10 sqq., non quo propter ista superbiret, sed plane puer exsultaret et lasciviret. Hinc interdum pueriliter petulans pauperem et deformem Socratem cavillatur: cf. Oecon. II § 3, Symp. IV § 19. Non erat ad philosophiam aptus, neque adeo Crito elicere potuit, ut in interiorem Socratis familiaritatem et disciplinam admitteretur: cf. Plat. in Euthydem. p. 306. Uxorem duxerat Symp. II § 3 quam tamen neglegebat, unde Socrates ad ipsum Oecon. III § 12 ξεστι δὲ δτῷ ἀλάσσοντα διαλέγη η τῇ γυναικὶ; cui ille εἰ δὲ μή, οὐ πολλοῖς γε: et in amorem prior, rem familiarem satis amplam se habere existimans, non curabat. Socrates Oecon. II § 7 δρῶ σε οἰόμενον πλουτεῖν καὶ ἀμελῶς μὲν ἔχοντα πρὸς τὸ οηχανᾶσθαι χρήματα, παιδικοῖς δὲ πράγμασι προσέχοντα τὸν νοῦν, ὥσπερ ἔξον σοι. Non sine causa igitur Aeschines Socratus eum ἐν τῷ Τηλανγῆ notavit ἐπ' ἀμαθίᾳ καὶ ῥυπαρότητι βίου, Athenae. v c. 62 p. 220. Cliniam, Alcibiadis fratrem patruelem, insano amore deperibat. Exclamat Symp. IV § 12 οὐν γάρ ἔγω Κλεινίαν ἡδιον μὲν θεῶμαι η τᾶλλα πάντα τὰ ἐν ἀνθρώποις καλά τυφλὸς δὲ τῶν δλλων ἀπάντων μᾶλλον δεξαίμηρον εἶναι η Κλεινίου ἐνὸς δυτος. Δχθομαι δὲ καὶ νυκτὶ καὶ ὑπνῳ, δτὶ ἐκείνον οὐχ ὄρω, ημέρᾳ δὲ καὶ ηλιψ τὴν μεγίστην χάριν οίδα, δτὶ μοι Κλεινίαν ἀναφαίνοντι, cf. § 21 sqq. Crito igitur de filio sollicitus Socrati ipsum commisit curandum, ibid. § 24, a quo, cum Cliniam exosculatus esset, monetur et reprehenditur Mem. I 8, cf. Symp. IV § 25. Non sine causa eum potissimum de

amicis deligeridis et conciliandis admonet Soctates Mem. II 6, quippe qui facillime a malis amicis corrumperetur: et de re familiari tuenda et augenda cum eo prae ceteris omnibus in *Oeconomico* disserit, quod sibi bona superesse putaret, neque in aliis quaerendis operam esse ponendam: unde Socrates II § 7 (l. 50) οἰκτερώ σε, μή τι ἀνήκεστον κακὸν πάθης καὶ εἰς πολλὴν ἀπορίαν καταστῆς. Ceterum verus ipsius et constans in Socratem amor (Mem. I 2 § 48) cuius fuit cum patre fideiussor (Plato Apol. p. 38) et quem nec morientem deserere sustinuit, Phaed. p. 59. c. g. COBET in *Prosopographia Xenophontea* pp. 58—59.

3. δρά γε] The γε serves to narrow the question: nonne (exclusis ceteris rebus) certe? 'surely this much at least is true?'

Cf. Arist. Av. 1220 αδικεῖς δὲ καὶ νῦν δρά γ' οἰσθα τοῖθ' ὅτι
δικαιότατ' ἀν ληφθέσα πασῶν Ἰριδων
απέδανες εἰ τῆς αξίας ἐτύγχανες;

Xen. Mem. I 5, 4 δρά γε οὐ χρή πάντα ἀνδρά, ἡγησάμενον τὴν ἁγκράτειαν ἀρτῆς εἶναι κρητίδα, ταῦτην πρῶτον ἐν τῇ ψυχῇ κατασκευάσασθαι; where Kühner observes 'Particula γε interrogativo δρά additum indicat orationem vel praetermissis vel enumeratis aliis rebus tandem descendere ad ultimam atque extremam rem, quae tamquam certissima ac firmissima ponitur. Verti potest per nostrum: am Ende, ja gewiss'.

4. χαλκευτική, sc. τέχνη, ars ferraria, 'the smith's art', 'metallurgy'. On the absence of the article see cr. n. in Appendix. η τεκτονική, ars fabrilis s. lignaria, 'carpentry'. Cf. Mem. I 1, 7 τεκτονικὸν η χαλκευτικόν.

6. ξμοιγε δοκεῖ, sc. ἐπιστήμης τινος θνομα εἶναι η οἰκονομία.

§ 2. 1. 7. ξχοιμεν ἀν εἰπεῖν, 'we could tell' (if we would); the potential optative, on which see Goodw. M. T. § 52, 2; Gr. § 226, 2 (b). 8. δ τι ξργον ἐκάστης, sc. ἔστι, 'what the function of each is'. For the singular in partitive apposition to plural noun τεχνῶν, cf. Thueyd. II 87, 5 θαρσοῦντες καὶ κυβερνήται καὶ ναῦται τὸ καθ' ἑαυτὸν ἐκαστος ξπεσθε, Demosth. c. Phil. § 48, p. 54, 59 οἱ δὲ λόγους πλάττοντες ἐκαστος περιεχόμεθα. Cf. G. § 137 Note 2, n. on Xen. Hier. I. 660. 9. δ τι ξργον αὐτῆς ἔστι] On the αὐτῆς ex abundantia additum for the sake of greater clearness, cf. Mem. II 3, 9 θαυμαστά γε λέγεις, εἰ κύνα μέν, εἰ σοι ην ἐπὶ προβλ

ἐπιτήδεος ὡν καὶ τὸν μὲν ποιμένας ἡσάζετο σοι δὲ προσίνυτι ἔχαλέπαινεν, ἀμελήσας δὲ τοῦ δργίζεσθαι ἐπειρῷ εὐ ποιήσας πρᾶνεν αὐτόν, ib. 1, 4, 18, Cyrop. 1 3, 15, Hier. vi 15 l. 513. 10. δοκεῖ γοῦν, 'it seems at any rate', if we cannot assign its proper function to it. 11. οἰκεῖν, 'to govern', 'administer'; almost=διακεῖν. Cf. Mem. 1 1, 7 τὸν μελλοντας οἴκους τε καὶ πόλεις καλῶς οἰκήσειν, 1 2, 64 ῥῆς ἀρετῆς ἢ πόλεις τε καὶ οἴκους εὐ οἰκοῦσι. It is also used reflexively of 'cities administering their own affairs', as in Hell. iv 8, 5, Plato Rep. viii c. 1 p. 543 Δ τῇ μελλοντῃ δικρως οἰκεῖν ('to be perfectly governed') πόλει, v p. 462 D, p. 472 E.

§ 3. 1. 12. καὶ τὸν ἄλλον, 'another's also', as opposed to τὸν ἑαυτοῦ.

For the position of δὲ in the fifth place cf. Hell. vi 4, 17 καὶ τὸν δὲ ἀρχαῖς δὲ τότε καταλειφέντας δικούσθεν ἐκέλευν, δε τε εq. v 9 καὶ τὴν ὑπὸ γαστέρα δὲ ἄγαν κάθαρον, ib. xi 8 ἐπὶ μὲν τοιούτων ἥδη δὲ ἵπαζόμενος ἴππων, where however the reading is doubtful.

εἰ ἐπιτρέποι—εἰ βούλοιτο] an instance of a double conditional clause on which see n. on Hiero ii 10 l. 261. 14. ὥσπερ καὶ τὸν ἑαυτοῦ] the καὶ will be omitted in translating into English. 16. ὅτιπερ, 'in the same way as', 'precisely as': cf. Hier. xi 14 νόμιζε τὸν παῖδας ὅτιπερ τὴν σὴν ψυχὴν. καὶ—γε, et quidem, 'yes and', 'and—too'. The complete construction would be καὶ δὲ οἰκονομικός γ' ἀν ὠσταῖτος δύνατο ἄλλῳ ἐργάζεσθαι, i. e. τὸν ἄλλον οἴκον εὖ οἰκεῖν.

§ 4. 1. 19. Εστιν...τὴν τέχνην ταύτην ἐπισταμένῳ, 'is it possible for an adept in this art?' 20. καὶ δὲ, etiam si, 'even if he himself should possess no property': the καὶ preceding the supposition marks it as the most unfavourable that can well be conceived, in spite of which the consequence is still believed by the speaker to be certain; εἰ καὶ, et si, 'if even' would represent the condition as one of possible occurrence, which yet will not affect the consequence. 'The apodosis is put in the indicative, as simply conditional, while the protasis is marked by the optative as an assumed possibility'. Madv. § 135, Rem. 1 (b). Cf. below viii 15 l. 97. 21. οἰκονομῆτα μισθοφορεῖν, 'to receive wages for managing'. G. § 277,

2. On the use of the accusative for the dative see my note on Hier. II 8 l. 250 *τοῖς ιδεώταις ἔξεστιν ὅπα δὲ βούλωνται πορεύεσθαι μηδὲν φοβουμένους*, and cf. Cyr. II 1, 1 *ἔξεστιν* **ἢ** *ὑμῖν λαβάντας ὄπλα—έμβανεν.* 23. *καὶ πολὺν γε μισθόν,* 'and ample pay too', above l. 16, Hier. VII 8. 24. *φέροι ἄν,* 'he would earn'. See cr. n. *παραλαβών*, 'succeeding to the management of'. Hellen. III 1, 13 *ἀς παρέλαβε· πόλεις διεφύλαττεν αὐτῷ*, Arist. Eccl. 107 *παραλαβεῖν τῆς πόλεως τὰ πράγματα (administrandam suscipere iem p.)*, ib. 466 *παραλαβοῦσας τῆς πόλεως τὰς ἡγεμ.* 25. *τελεῖν ὄσα δεῖ,* 'to do all that is necessary'. *περιουσίαν*, 'a surplus'.

§ 5. 1. 27. *οἶκος δὲ δῆ,* 'ut singulae particulae, sic etiam coniunctae δὲ δῆ ita ponuntur post pronomen aliquod (vel nomen) vel particulam, ut hoc potissimum efferre videantur'. Klotz ad Devar. *de particulis*, p. 383. *ὅπερ οἰκία,* 'precisely the same thing as a dwelling-house', 'the dwelling-house and no more'. 28. *ὅσα τις κέκτηται,* 'all he has acquired', 'all his possessions'. So Schneider, Schenkl, Dindorf, Sauppe with one ms. The common reading *ἐκέκτητο* would mean 'what he once possessed but has now parted with'. 30. *καὶ εἰ μηδέν τῇ αὐτῇ πόλει εἴη τῷ κεκτημένῳ,* 'even if they should not be in the same domicile as the proprietor'. For the dative after *τῇ αὐτῇ* see G. § 186 and cf. Sympos. VIII 35 *κανὸν μὴ ἐν τῇ αὐτῇ πόλει ὃ τῷ ἔραστῃ*, Hor. ars poet. v. 467 *invitum qui servat, idem facit occidenti.*

§ 6. 1. 34. *καὶ πολλούς γε]* See n. on l. 16. *ἴνιοι, sc. κέκτηηται.* 37. *μεντᾶν=μέντοι ἄν.* 38. *τούτου, sc. τοῦ τούς ἔχθροὺς αὔξειν.*

§ 7. 1. 40. *ὅτι,* 'I ask the question, because we decided that a man's house meant all his possessions'. Cf. Cyr. VI 3, 20 *οἱ δὲ Αιγύπτιοι, ἔφη, τῶς εἰσι τεταγμένοι;* *ὅτι εἰπας κτλ.,* ib. IV 5, 11, Plato de rep. I p. 343 A. 42. *γε]* restrictive 'at least'. 43. *εἴ τι, i.q. δ τι, whatever:* so *siquid* for *quidquid* in Latin. 45. *σὺ δ' ξοκας]* the adversative δὲ in replies marks an objection. *τὰ ἔκαστρα ἀφελύμα]* G. § 185. 47. *πάνυ μὲν οὖν,* 'no doubt', 'certainly'. This and *πάνυ γε, καὶ πάνυ γε,* are the common forms used as strong

affirmatives in answer. See n. on Hiero 1 21 l. 122. 84

[γε] These particles when used in continuation of a statement, as here, serve to complete or enforce it; when used by a second speaker in response, they are used in taking exception to or correcting what is said by the previous speaker. Ιημίαν μᾶλλον ή χρήματα, 'a nuisance rather than part of his property'. The word *χρήματα* and not *κτήματα* seems to be used intentionally: the former denotes wealth or property which you can use and enjoy directly, which does you direct service; the latter merely 'possessions'. Cf. Aristot. Rhet. I 5 § 7 τὸ πλουτεῖν ἔστιν ἐν τῷ χρῆσθαι μᾶλλον ή ἐν τῷ κεκτῆσθαι· καὶ γάρ η ἐνέργεια ἔστι τῶν τοιούτων καὶ η χρήσις πλούτος, Isocr. ad Demon. § 28 πειρῶ τὸν πλούτον χρήματα καὶ κτήματα κατασκευάζειν ἔστι δὲ χρήματα μὲν τοῖς ἀπολαύειν ἐπισταμένοις, κτήματα δὲ τοῖς κτᾶσθαι δυναμένοις: Teles ap. Stob. Florileg. Vol. III p. 213 ed. Meineke: διὸ καὶ οἱ ἀρχαῖοι ἐλεγον οὐκ ἀδῶς· ἔφασαν γὰρ ἑκεῖνοι τῶν ἀνθρώπων οὐσίαν μὲν χρήματα ἔχειν οὖς δὲ κτήματα· οὖς μὲν γὰρ χρῆσθαι τοῖς ὑπάρχοντιν οὖς δὲ μόνον κεκτῆσθαι οὐτε ἕαυτοῖς οὐτε ἄλλοις μεταδιδόντας καὶ προϊεμένους.

§ 8. 1. 49. καν δρα γέ τις ἵππον κτλ., 'well and suppose a man buys a horse and does not know how to manage it, but falls off it and gets hurt, is the horse not property to him?' κάν...γε is for καὶ έάν γε, see n. on l. 16. 50. καταπίπτων] Anab. III 2, 19 οἱ ἐφ' ἵππων κρέμανται φοβούμενοι οὐχ ἡμᾶς μόνον ἀλλὰ καὶ τὸ καταπεσεῖν. 52. εἴπερ—γε, quandoquidem, 'since', 'inasmuch as'. τὸ χρήματα ἔστιν ἀγαθόν] On the use of the predicative adjective in the neuter singular, when the subjects, whether masculine, feminine or neuter, express the general notion, see Jelf, Gr. § 381. Cf. Eur. Electr. 1035 μῶρον μὲν αἱ γυναῖκες, Herc. F. 1. 1292 αἱ μεταβολαὶ λυπηρόν, Plat. Parmen. p. 260 Λ ταῦτα δὴ ἀδύνατον ἔφάνη, Sophist. p. 252 ε τὸ γε δύο ἀδύνατον εὑρέθη.

- 3 53. οὐδέ—γε, 'no more', 'and in the same way not'. 54. ὥστε Ιημιοῦσθαι ἐργαζόμενος, 'so as to lose by its cultivation'. 56. μάντοι, 'assuredly'. ἀντὶ τοῦ τρέψειν] G. § 141 note 6, § 262, 1. 57. πεινῆν παρασκευάζει, sc. αὐτόν, *efficit ut inopia victus labore*, 'makes him starve', 'brings him

to want', the object infinitive, G. § 260. Cf. v § 15 l. 70, Plat. de rep. 111 c. 14 p. 405 οἱ ἀμεινον τὸ παρασκευάζειν τὸν βίον αὐτῷ μηδὲν δεῖσθαι νυστάζοντος δικαστοῦ, Xen. de re equestri II 1, 3 ἡνὶ ἐπίστηγραι τὸ πειθῆν παρασκευάζειν μετ' ἔρημιας γίγνεσθαι τῷ πώλῳ, Aristot. Politic. 8 c. 2 p. 1337^b 12 τὰς τοιαύτας τέχνας ὅσαι τὸ σῶμα παρασκευάζουσι χεῖρον διακεῖσθαι βανάύσους καλοῦμεν, Meteor. I c. 3 p. 341^a 19 τὸ γίγνεσθαι τὴν ἀλέαν Ικανή ἔστι παρασκευάζειν καὶ ἡ τοῦ ἥπλου φορὰ μόνον.

§ 9. 1. 59. The repetition of the noun (*προβάτοις*) instead of the use of the pronoun of reference (*αὐτοῖς*) is said by Reisig to be a mark of 'Xenophontea simplicitas'. Cf. below I. 107. 60. οὐδὲ τὸ τρόπωτα κτλ., ne oves quidem ei facultates essent, 'no more would sheep be property to him'. οὐδὲ =ne-quidem in its sense of etiam non; cf. Hier. ll. 315, 374. For the form of the sentence Breitenbach compares Plat. Phaed. p. 68 c: οὐκοῦν καὶ ἡ σωφροσύνη,—ἀρ' οὐ τούτοις μόνοις προσήκει τοῖς μάλιστα τοῦ σώματος δλιγωροῦσι τε καὶ ἐν φιλοσοφίᾳ ἔωσιν;

61. οὐκον̄ ἔμοιγε δοκεῖ, 'no, I do not think they would'. Observe the difference between this οὐκον̄, which is a strong negative, and the οὐκοῦν, *itaque, ergo*, in I. 58, which has no negative force. 62. χρήματα, 'reckon as property'; predicate accusative after ἢγει, G. § 166. In the following sentence οὐ must be taken closely with χρήματα = 'no property'. οὔτως, sc. ταῦτα ἔχει, 'it is as you say', 'just so'. 65. ἅρα, illative, 'then', 'it appears that',

§ 10. 1. 65. ταύτα—δυντα, 'although they are the same', G. § 277, 5. 67. ὡσπερ γε, 'as for instance'. 68. δῖξις λόγου, i.q. δῖξιλόγως, 'in a manner worth mentioning', 'fairly'. 69. ἄχρηστοι λίθοι, 'useless pebbles'. Cf. de redit. IV 45 ἀργυρέτιδος κρατήσαντες τι ἀν μᾶλλον ἡ λίθοις ἔχοιεν χρῆσθαι;

§ 11. 1. 70. εἰ μὴ ἀποδιδοῖτο γε, 'unless indeed he were to sell them'. According to Cobet N. L. p. 647 πωλεῖν = venditare, 'to offer for sale'; ἀποδίσσθαι = vendere, 'to find a pur-

71. χρήματα, sc. εἰσι. 73. αὐτοῖς, ‘themselves’, not = τοῖς αὐλοῖς. 74. δικαιογομένως, ‘consistently’. 75. χωρεῖ, progresses’. 76. μη πωλούμενοι, ‘if they be not sold’. G. § 283, 4. Plutarch and later writers use μη with the participle even where no condition is expressed, but this is contrary to the usage of classical Greek. 77. οὐδὲν χρήσιμο, ‘of no use at all’. G. § 160, 2, note on Hier. ll. 137, 720. Cf. the adverbial use of *nihil* on which see n. to Cic. or. p. Planc. § 71 l. 24, and of the English ‘nought’ for ‘not at all’.

§ 12. 1. 79. ην ἐπίστηται γε πωλεῖν, ‘yes, if he (the owner) know how to sell’. On the omission of the indefinite subject see G. § 134, 3 note 1 (b). 80. πρὸς (i.e. ἀντιλαμβάνων) τοῦτο φ μη ἐπίσταιτο χρῆσθαι, ‘in exchange for something which he did not know how to use’. Cf. Menander ap. Zenob. II 12 (fr. 214 ed. Mein.) εἰς τὸ μεσόγειον ἀναβάντες οἱ ἔμποροι ἐκόμιζον δλας ἀνθ' ὧν τοὺς οικέτας ἐλάμβανον, θθεν καὶ ὁ Κωμικός φησι

Θρᾶξ εὐγενῆς εἶ πρὸς δλας ἡγορασμένος.

The old reading πρὸς τοῦτον δη μη ἐπ. π. ‘to a man who did not know how to make use of it’, though good Greek (see Herod. ix 80, Arist. Ach. 722), does not make good sense. On the assimilated optative ἐπίσταιτο see G. § 235, 1. 81.

¶ οὐδὲ, ne-quidem, ‘not even’. 83. λέγειν ζοικας, videris significare.

§ 13. 1. 85. καὶ σὺ δὲ κτλ., ‘and (not only I but) you also’. These particles are frequently so combined in Xenophon: the καὶ has its proper force as an emphatic copula, and the δὲ marks the person or action to which it is subjoined as second only in importance to the subject of the main clause, and thus occasionally in contrast or antithesis to that subject. They are found occasionally even in the tragic poets, notwithstanding the assertion of critics of the Porsonian school to the contrary. οὕτω συνομολογεῖν] The οὕτω must refer to the clause which immediately follows, viz. ἀφ' ὧν—εἴναι, unless with Cobet p. 57 we insert λέγων before ἀφ' ὧν, and make οὕτω refer to what precedes, ὅτι οὐδὲ τὸ ἀργύριον ἔστι χρήματα. Cobet compares c. 17 § 11 in vindication of the reading which he

suggests. 86. χρίματα εἶναι] The subject to *εἶναι* is the implied antecedent of the relative clause ἀφ' ὧν—τις δύναται. 87. χρῆτο, uteretur. For the omission of οὐτῶ before ωστε cf. below II. 97, 107. ωστε...κάκιον...ἴχοι, ita ut peius se habeat. G. § 75; cf. below xxi 7, of δι αὐτῶν δριστα τὸ σῶμα ἔχωσι, Сир. I 6, 18 ἀναδέχομαι.....τὰ σώματα δριστα ἔχοντας (τοὺς στρατιώτας) παρασκευάσειν, Mem. III 12, 1 Ιδιωτικῶς.....τὸ σῶμα ἔχεις, III 13, 1 τὸ σῶμα κάκιον ἔχοντι. Κάκιον might also be taken as the adjective, cf. Hipp. 7, 3 τὰ σώματα οὐ χειρω ἔχοντες, Сир. II 1, 15 τὰ σώματα οὐδὲν ἡμῶν χειρόνα ἔχετε where however Dindorf would read χειρον. For the attraction of the illative or consecutive clause into the protasis cf. above I. 81, and see Donaldson Gr. p. 594 (d). οἷον, verbi causa, 'say', 'for example'. 88. διδ ταῦτην, 'because of her'. τὸ σῶμα] G. § 160, 1. For the anaphora κάκιον μὲν—κάκιον δέ, see index to Hiero p. 111. 90. ἔτι, 'still', 'any longer'. 91. εἰ μή πέρ γε...φήσομεν, nisi si forte, 'unless indeed we are to say', i.e. it must be so since its not being so implies an absurdity. Cf. c. vii § 17 I. 98, Arist. Nub. 1188 f.

πῶς γάρ; εἰ μή πέρ γ' ἄμα
αὐτὴ γένοιτο ἀν γραῦς τε καὶ νέα γυνή;

and without γε Lysist. 629

οἵσι πιστὸν οὐδὲν εἰ μή περ λύκῳ κεχηρότι.

τὸν ὑστεράμον καλούμενον, 'the so-called henbane', Fr. *jusquiamo*, one of the family of *Solanaceae*, 'nightshade', which contains fifteen kinds, all herbaceous plants; all are poisonous and narcotics. 92. ὁφ' οὖ...παραπλήγες γίγνονται] ὑπὸ is used as after a passive verb to denote the agent. See n. on Hier. ll. 562, 730. The word παραπλήγες (*παραπλήξ*) does not occur elsewhere in Xen. 93. αὐτὸν is pleonastic, but that is no reason why with Cobet we should omit it. Cf. 3, 10 l. 82, 5, 3 l. 14.

§ 14. 1. 94. μὲν δῆ] These particles are of frequent occurrence in closing a statement or dismissing a subject, as in the phrase καὶ ταῦτα μὲν δὴ ταῦτα and ταῦτα μὲν δὴ ταῦτα 'so much then for that', Aeschylus Prom. V. 500. See Ind. to

N.B. *The References are by Chapter and line, unless otherwise stated.*

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XENOPHON'S OECONOMICUS

This Treatise comprises two separate dialogues. The first is between Socrates and Kritobulus (c. 1—c. 6). The second is a recapitulation of one which the Philosopher once held by himself with a friend called Ischomachus (c. 7—c. 21). Socrates is the instructor in the former: in the latter he is the listener, while Ischomachus gives him instruction. The subject of discussion is domestic economy or house-keeping, which is made to include agriculture.

CHAPTER I

*Socrates commences by defining in his usual way of interrogation (μανετική) the term *οἰκονομία*, ‘the art of managing property’. Disquisition on the nature of property, its use and abuse. It depends for efficiency on the merits and faculties of its possessor. If some men lose rather than gain by the use of their property, it is their own fault, because they choose to be the slaves of their bad habits and passions.*

1. § 1. 1. 1. ηκουσα δέ ποτε αὐτῷ] It is probable that the *οἰκονομικός* (sc. λόγος) or ‘dialogue on the management of a household’ formed originally part of a complete work intended to vindicate the memory of Socrates against his traducers, and especially against the sophist Polycrates, in answer to a treatise by him, which had a certain reputation in the first part of the fourth century B.C., entitled *Κατηγορία Σωκράτους*. This larger work comprised besides the *Oeconomicus* and the *Memorabilia* perhaps the *Symposion* also. This explanation will

account for the abrupt commencement of the dialogue and the employment of *αὐτοῦ* to indicate Socrates, the present work being a continuation of the *Memoirs*. Cf. the beginning of the Ἀθηναῖων πολιτεῖαι and of the Λακεδαιμονίων πολιτεῖαι and of the Συγγρόσιον. The Κύρου παιδεῖαι and the τέρι λιπτικῆς form the only exception to Xenophon's rule of beginning his works without any preface. *οἰκονομίας*, 'the management of a household and estate'.

2. *τοιάδε*, 'as follows'; *τοιαῦτα* would be 'as aforesaid'.
ἢ Κριτόβουλε] Critonis filius erat Critobulus, patri similis, simplex et bonus; corporis tamen flore quam acumine ingenii commendatior. Divitiae et forma supra modum gaudebat, cf. Oec. II § 1, Symp. III § 7, IV § 10 sqq., non quo propter ista superbiret, sed plane puer exsultaret et lasciviret. Hinc interdum pueriliter petulans pauperem et deformem Socratem cavillatur: cf. Oecon. II § 3, Symp. IV § 19. Non erat ad philosophiam aptus, neque adeo Crito elicere potuit, ut in interiorem Socratis familiaritatem et disciplinam admitteretur: cf. Plat. in Euthydem. p. 306. Uxorem duxerat Symp. II § 3 quam tamen neglegebatur, unde Socrates ad ipsum Oecon. III § 12 εἴτι δὲ ὅτῳ ἐλάσσονα διαλέγγῃ ἡ τῇ γυναικὶ; cui ille εἰ δὲ μή, οὐ πολλοῖς γέ: et in amorem pronior, rem familiarem satis amplam se habere existimans, non curabat. Socrates Oecon. II § 7 ὁρῶ σε οἱόμενον πλούτειν καὶ ἀμελῶς μὲν ἔχοντα πρὸς τὸ ιηχανᾶσθαι χρήμata, παιδικοῖς δὲ πράγμασι προσέχοντα τὸν νοῦν, ὥσπερ ἔξον σοι. Non sine causa igitur Aeschines Socratus eum ἐν τῷ Τηλανγῇ notavit ἐπ' ἀμαθίᾳ καὶ ῥυταρότητι βίου, Athenae. V c. 62 p. 220. Cliniam, Alcibiadis fratrem patruelem, insano amore deperibat. Exclamat Symp. IV § 12 οὐν γάρ ἐγώ Κλεινίαν ἦδιον μὲν θεῶμαι ἢ τᾶλλα πάντα τὰ ἐν ἀνθρώποις καλά: τυφλὸς δὲ τῶν ἀλλων ἀπάντων μᾶλλον δεξαίμην εἶναι ἢ Κλεινίου ἐνὸς δυτος. Αἰχθομαι δὲ καὶ νυκτὶ καὶ ὑπνῳ, ὅτι ἐκεῖνον οὐχ ὄρω, ημέρᾳ δὲ καὶ ἡλιῳ τὴν μεγίστην χάριν οἴδα, ὅτι μοι Κλεινίαν ἀναφαίνοντι, cf. § 21 sqq. Crito igitur de filio sollicitus Socrati ipsum commisit curandum, ibid. § 24, a quo, cum Cliniam exosculatus esset, monetur et reprehenditur Mem. I 8, cf. Symp. IV § 25. Non sine causa eum potissimum de

amicis deligidis et conciliandis admonet Socrates Mem. II 6, quippe qui facillime a malis amicis corrumperetur: et de re familiari tuenda et augenda cum eo prae ceteris omnibus in *Oeconomico* disserit, quod sibi bona superesse putaret, neque in aliis quaerendis operam esse ponendam: unde Socrates II § 7 (l. 50) οὐκτείρω σε, μή τε ἀνήκεστον κακὸν πάθης καὶ εἰς τολλῆν ἀπορίαν καταστῆ. Ceterum verus ipsius et constans in Socratem amor (Mem. I 2 § 48) cuius fuit cum patre fideiussor (Plato Apol. p. 38) et quem nec morientem deserere sustinuit, Phaed. p. 59. c. a. COSENTI in *Presopographia Xenophontea* pp. 58—59.

3. δρά γε] The γε serves to narrow the question: nonne (exclusis ceteris rebus) certe? 'surely this much at least is true?'

Cf. Arist. Av. 1220 ἀδικεῖς δὲ καὶ νῦν· δρά γ' οἰσθα τοῖσθ' ὅτι
δικαιότατ' ἐν ληφθείσα πασῶν Ἱρίων
ἀπέθανες εἰ τῆς ἀξίας ἐτύγχανες;

Xen. Mem. I 5, 4 δρά γε οὐ χρή πάντα ἄδρα, ἡγησάμενον τὴν ἔγκρατειαν
ἀρτῆς εἶναι κρηπίδα, ταῦτην πρώτον ἐν τῇ ψυχῇ κατασκευάσασθαι; where
Kühner observes 'Particula γε interrogativo δρά additum indicat orationem vel praetermissis vel enumeratis aliis rebus tandem descendere
ad ultimam atque extremam rem, quae tamquam certissima ac firmissima ponitur. Verti potest per nostrum: am Ende, ja gewiss'.

4. χαλκευτική, sc. τέχνη, ars ferraria, 'the smith's art',
'metallurgy'. On the absence of the article see cr. n. in
Appendix. τῇ τεκτονικῇ, ars fabrilis s. lignaria,
'carpentry'. Cf. Mem. I 1, 7 τεκτονικὸν ἡ χαλκευτικόν.

6. ἔμοιγε δοκεῖ, sc. ἐπιστήμης τυπος ἔνομα εἶναι η οἰκονομία.

§ 2. 1. 7. Μῆνειν δὲν εἴπειν, 'we could tell' (if we would);
the potential optative, on which see Goodw. M. T. § 52, 2;
Gr. § 226, 2 (b). 8. δὲ τι ἔργον ἕκαστης, sc. ἔστι, 'what
the function of each is'. For the singular in partitive
apposition to plural noun τεχνῶν, cf. Thucyd. II 87, 5
θαρσοῦντες καὶ κυβερνήται καὶ ταῦται τὸ καθ' ἑαυτὸν ἕκαστος
ἔπεσθε, Demosth. c. Phil. § 48, p. 54, 59 οἱ δὲ λόγους πλάτοντες
ἕκαστος περιερχόμεθα. Cf. G. § 137 Note 2, n. on Xen. Hier.
I. 660. 9. δὲ τι ἔργον αὐτῆς ἔστι] On the αὐτῆς ex
abundanti additum for the sake of greater clearness, cf. Mem.
II 3, 9 θεωμαστά γε λέγεις, εἰ κύνα μέν, εἰ σοι ἡν ἐπὶ προβάτου

ἐπιτήδειος ὡν καὶ τοὺς μὲν ποιμένας ἡσπάζετο σοι δὲ προσίσυντι ἔχαλέπανεν, ἀμελήσας ἀν τοῦ δργίζεσθαι ἐπειρῷ εὐ ποιῆσας πραῦνεω αὐτόν, ib. 1 4, 18, Συγρ. 1 3, 15, Hier. vi 15 l. 513. 10. δοκεῖ γοῦν, ‘it seems at any rate’, if we cannot assign its proper function to it. 11. οἰκεῖν, ‘to govern’, ‘administer’; almost=διοικεῖν. Cf. Mem. 1 1, 7 τοὺς μελλοντας οἴκους τε καὶ πόλεις καλῶς οἰκήσειν, 1 2, 64 τῆς ἀρετῆς ὡς πόλεις τε καὶ οἴκους εὐ οἰκοῦσι. It is also used reflexively of ‘cities administering their own affairs’, as in Hell. iv 8, 5, Plato Rep. viii c. 1 p. 543 Δ τῇ μελλούσῃ ἀκρως οἰκεῖν (‘to be perfectly governed’) πόλει, v p. 462 D, p. 472 E.

§ 3. 1. 12. καὶ τὸν ἄλλον, ‘another’s also’, as opposed to τὸν ἑαυτοῦ.

For the position of δὲ in the fifth place cf. Hell. vi 4, 17 καὶ τοὺς ἐπ’ ἀρχαῖς δὲ τότε καταλειφθέντας ἀκολουθεῖν ἐκέλευν, de re eq. v 9 καὶ τὴν ὑπὸ γαστέρα δὲ ἄγαν καθαρούς, ib. xi 8 δὲ μὲν τοιούτων ἦν δὲ ἵππαζόμενος ἵππων, where however the reading is doubtful.

εἰ ἐπιτρέποι—εἰ βούλοιτο] an instance of a double conditional clause on which see n. on Hiero ii 10 l. 261. 14. ὅσπερ καὶ τὸν ἑαυτοῦ] the καὶ will be omitted in translating into English. 16. ὅτιπερ, ‘in the same way as’, ‘precisely as’: cf. Hier. xi 14 νόμιζε τοὺς παῖδας ὅτιπερ τὴν σὴν ψυχήν. καὶ —γε, et quidem, ‘yes and’, ‘and—too’. The complete construction would be καὶ ὁ οἰκονομικός γ’ ἀν ὀσαύτως δύναται ἀλλωφ ἐργάζεσθαι, i. e. τὸν ἄλλον οἴκον εὐ οἰκεῖν.

§ 4. 1. 19. Εἰστιν...τὴν τέχνην ταύτην ἐπισταμένῳ, ‘is it possible for an adept in this art?’ 20. καὶ εἰ, etiam si, ‘even if he himself should possess no property’: the καὶ preceding the supposition marks it as the most unfavourable that can well be conceived, in spite of which the consequence is still believed by the speaker to be certain; εἰ καὶ, et si, ‘if even’ would represent the condition as one of possible occurrence, which yet will not affect the consequence. ‘The apodosis is put in the indicative, as simply conditional, while the protasis is marked by the optative as an assumed possibility’. Madv. § 185, Rem. 1 (b). Cf. below viii 15 l. 97. 21. οἰκονομῆσθαι μισθοφορεῖν, ‘to receive wages for managing’. G. § 277,

2. On the use of the accusative for the dative see my note on Hier. II 8 l. 250 *τοῖς ιδιώταις ἔξεστιν ὅποι ἀν βούλωνται πορεύεσθαι μηδὲν φοβουμένους*, and cf. Cyr. II 1, 1 *ἔξεστιν τὸ μὲν λαβάντας ὅπλα—έμβαλεν.* 23. *καὶ πολὺν γε μισθόν,* ‘and ample pay too’, above l. 16, Hier. VII 8. 24. *φέροι ἄν,* ‘he would earn’. See cr. n. *παραλαβών*, ‘succesding to the management of’. Hellen. III 1, 13 *ἀς παρέλαβε· πόλεις διεφύλαττεν αὐτῷ*, Arist. Eccl. 107 *παραλαβεῖν τῆς πόλεως τὰ πράγματα (administrandam suscipere tem p.)*, ib. 466 *παραλαβοῦσαι τῆς πόλεως τὰς ἥριτας.* 25. *τελεῖν ὅσα δεῖ,* ‘to do all that is necessary’. *περιουσίαν*, ‘a surplus’.

§ 5. 1. 27. *οἰκος δὲ δῆ,* ‘ut singulae particulae, sic etiam coniunctae δὲ δῆ ita ponuntur post pronomen aliquod (vel nomen) vel particulam, ut hoc potissimum efferre videantur’. Klotz ad Devar. de *particulis*, p. 383. *ὅπερ οἰκία,* ‘precisely the same thing as a dwelling-house’, ‘the dwelling-house and no more’. 28. *ὅσα τις κέκτηται,* ‘all he has acquired’, ‘all his possessions’. So Schneider, Schenkl, Dindorf, Sauppe with one ms. The common reading *ἐκέκτητο* would mean ‘what he once possessed but has now parted with’. 30. *καὶ εἰ μηδὲν τῇ αὐτῇ πόλει εἴη τῷ κεκτημένῳ,* ‘even if they should not be in the same domicile as the proprietor’. For the dative after *τῇ αὐτῇ* see G. § 186 and cf. Sympos. VIII 35 *καν μὴ ἐν τῇ αὐτῇ πόλει ἦ τῷ ἔραστῃ*, Hor. ars poet. v. 467 *invitum qui servat, idem facit occidenti.*

§ 6. 1. 34. *καὶ πολλούς γε]* See n. on l. 16. 35. *ἔνιοι, sc. κέκτηται.* 37. *μεντῶν=μέντοι ἄν.* 38. *τούτου, sc. τοῦ τούς ἐχθροὺς αὐξεῖν.*

§ 7. 1. 40. *ὅτι,* ‘I ask the question, because we decided that a man’s house meant all his possessions’. Cf. Cyr. VI 3, 20 *οἱ δὲ Αλγύττοι, ἔφη, πῶς εἰσὶ τεταγμένοι;* *ὅτι εἴπας κτλ.,* ib. IV 5, 11, Plato de rep. I p. 343 A. 42. *γε]* restrictive ‘at least’. 43. *εἰ τι, i.q. δ τι, whatever:* so *quidquid* for *quidquid* in Latin. 45. *σὺ δέ ξοικας]* the adversative δέ in replies marks an objection. 46. *τὰ ἐκάστῳ ὠφλιμα]* G. § 185. 47. *πάνυ μὲν οὖν,* ‘no doubt’, ‘certainly’. This and *τάν γε, καὶ τάν γε,* are the common forms used as strong

affirmatives in answer. See n. on Hiero 1 21 l. 122. 86

γε] These particles when used in continuation of a statement, as here, serve to complete or enforce it; when used by a second speaker in response, they are used in taking exception to or correcting what is said by the previous speaker. ξημάν μᾶλλον ἡ χρήματα, 'a nuisance rather than part of his property'. The word *χρήματα* and not *κτήματα* seems to be used intentionally: the former denotes wealth or property which you can use and enjoy directly, which does you direct service; the latter merely 'possessions'. Cf. Aristot. Rhet. 1 5 § 7 τὸ πλουτεῖν ἔστιν ἐν τῷ χρῆσθαι μᾶλλον ἡ ἐν τῷ κεκτῆσθαι· καὶ γὰρ ἡ ἐνέργειά ἔστι τῶν τοιωτῶν καὶ ἡ χρῆσις πλούτος, Isocr. ad Demon. § 28 πειρώ τὸν πλοῦτον χρήματα καὶ κτήματα κατασκευάζειν ἔστι δὲ χρήματα μὲν τοῦς ἀπολαύειν ἐπισταμένοις, κτήματα δὲ τοῖς κτᾶσθαι διναμένοις: Teles ap. Stob. Florileg. Vol. III p. 213 ed. Meineke: διὸ καὶ οἱ ἄρχαῖοι ἐλεγον οὐκ ἀηδῶς· ἔφασαν γὰρ ἐκεῖνοι τῶν ἀθρόπων οὓς μὲν χρήματα ἔχειν οὓς δὲ κτήματα· οὓς μὲν γὰρ χρῆσθαι τοῖς ὑπάρχονσιν οὓς δὲ μόνον κεκτῆσθαι οὐτε ἑαυτοῖς οὔτε ἔλλοις μεταδιδόντας καὶ προϊεμένους.

§ 8. 1. 49. κανὸν ἄρα γέ τις ἕπτον κτλ., 'well and suppose a man buys a horse and does not know how to manage it, but falls off it and gets hurt, is the horse not property to him?' καν...γε is for καὶ ἐάν γε, see n. on l. 16. 50. καταπίπτων] Anab. III 2, 19 οἱ ἐφ' Ἰτων κρέμανται φοβούμενοι οὐχ ἡμᾶς μόνον ἀλλὰ καὶ τὸ καταπεσεῖν. 52. εἴπερ—γε, quandoquidem, 'since', 'inasmuch as'. τὰ χρήματα ἔστιν ἀγαθόν] On the use of the predicative adjective in the neuter singular, when the subjects, whether masculine, feminine or neuter, express the general notion, see Jelf, Gr. § 381. Cf. Eur. Electr. 1035 μῶρον μὲν αἱ γυναῖκες, Hierc. F. 1. 1292 αἱ μεταβολαὶ λυτηρόν, Plat. Parmen. p. 260 Α ταῦτα δὴ ἀδύνατον ἔφάνη, Sophist. p. 252 ε τὰ γε δύο ἀδύνατον εὑρέθη.

- 3 53. οὐδέ—γε, 'no more', 'and in the same way not'. 54. ἀστεῖημιούσθαι ἔργαζόμενος, 'so as to lose by its cultivation'. 56. μέντοι, 'assuredly'. διντὶ τοῦ τρέφεν] G. § 141 note 6, § 262, 1. 57. πενήνη παρασκευάζει, sc. αὐτόν, *efficit ut inopia victus labore*, 'makes him starve', 'brings him

to want', the object infinitive, G. § 260. Cf. v § 15 l. 70, Plat. de rep. 111 c. 14 p. 405 σ αμεινον τὸ παρασκευάζειν τὸν βλον αὐτῷ μηδὲν δεῖσθαι νυστάζοντος δικαστοῦ, Xen. de re equestri π 1, 3 ἦν ἐπίστηται τὸ τεινῆν παρασκευάζειν μετ' ἔρημας γιγνεσθαι τῷ πώλῳ, Aristot. Politic. 8 c. 2 p. 1337^b 12 τὰς τοιαύτας τέχνας δύσι τὸ σῶμα παρασκευάζοντοι χεῖρον διακεῖσθαι βανάνσους καλοῦμεν, Meteor. 1 c. 3 p. 841^a 19 τὸ γιγνεσθαι τὴν ἀλεαν ἴκανή ἔστι παρασκευάζειν καὶ η τοῦ ἡλίου φορὰ μόνον.

§ 9. 1. 59. The repetition of the noun (*προβάτους*) instead of the use of the pronoun of reference (*αὐτοῖς*) is said by Reisig to be a mark of 'Xenophontea simplicitas'. Cf. below l. 107. 60. οὐδὲ τὸ πρόβατα κτλ., ne oves quidem ei facultates essent, 'no more would sheep be property to him'. οὐδὲ =ne-quidem in its sense of *etiam non*; cf. Hier. ll. 815, 374. For the form of the sentence Breitenbach compares Plat. Phaed. p. 69 c: οὐκοῦν καὶ η σωφροσύνη,—ἄρ' οὐ τούτοις μύροις προσήκει τοῖς μάλιστα τοῦ σώματος διλγωροῦσι τε καὶ ἐν φιλοσοφίᾳ ξῶσιν;

61. οὐκοῦν ξμοιγε δοκεῖ, 'no, I do not think they would'. Observe the difference between this οὐκοῦν, which is a strong negative, and the οὐκοῦν, *itaque, ergo*, in l. 58, which has no negative force. 62. *χρήματα*, 'reckon as property'; predicate accusative after *ἡγεῖ*, G. § 166. In the following sentence οὐ must be taken closely with *χρήματα* = 'no property'. οὔτως, sc. ταῦτα ἔχει, 'it is as you say', 'just so'. 65. *ἄρα*, illative, 'then', 'it appears that',

§ 10. 1. 65. ταῦτα—δῆτα, 'although they are the same', G. § 277, 5. 67. ὥσπερ γε, 'as for instance'. 68. δέξιος λόγου, i.q. αἰξιολόγως, 'in a manner worth mentioning', 'fairly'. 69. *ἄχρηστοι λίθοι*, 'useless pebbles'. Cf. de reddit. iv 45 ἀργυρίτιδος κρατήσαντες τι ἀν μᾶλλον η λίθοις ἔχοιεν χρῆσθαι;

§ 11. 1. 70. εἰ μὴ ἀποδιδοῖτο γε, 'unless indeed he were to sell them'. According to Cobet N. L. p. 647 *τωλεῖν=venditare*, 'to offer for sale'; *ἀποδίδοσθαι=vendere*, 'to find a purchaser'.

71. χρήματα, sc. εἰσὶ. 73. αὐτοῖς, 'themselves', not = τοῖς αὐλοῦς. 74. διδούσινενεως, 'consistently'. 75. χωρεῖ, progresses'. 76. μὴ πωλούμενοι, 'if they be not sold'. G. § 283, 4. Plutarch and later writers use μὴ with the participle even where no condition is expressed, but this is contrary to the usage of classical Greek. 77. οὐδέν χρήσιμοι, 'of no use at all'. G. § 160, 2, note on Hier. ll. 187, 720. Cf. the adverbial use of *nihil* on which see n. to Cic. or. p. Planc. § 71 l. 24, and of the English 'nought' for 'not at all'.

§ 12. 1. 79. ην ἐπίστηται γε πωλεῖν, 'yes, if he (the owner) know how to sell'. On the omission of the indefinite subject see G. § 134, 3 note 1 (b). 80. πρὸς (i.e. ἀντιλαμβάνων) τούτῳ φ μὴ ἐπίσταιτο χρῆσθαι, 'in exchange for something which he did not know how to use'. Cf. Menander ap. Zenob. II 12 (fr. 214 ed. Mein.) εἰς τὸ μεσόγειον ἀναβάντες οἱ ἔπιποροι ἔκομιζον ἄλας ἀνθ' ὧν τοὺς οἰκέτας ἐλάμβανον, θθεν καὶ ὁ Κωμικός φησι

Θρᾶξ εὐγενῆς εἶ πρὸς ἄλας ἡγορασμένος.

The old reading πρὸς τούτον δι μὴ ἐπ. π. 'to a man who did not know how to make use of it', though good Greek (see Herod. ix 80, Arist. Ach. 722), does not make good sense. On the assimilated optative ἐπίσταιτο see G. § 235, 1. 81.

ἢ οὐδέ, ne-quidem, 'not even'. 83. λέγεν ξοικας, videris significare.

§ 13. 1. 85. καὶ σὺ δέ κτλ., 'and (not only I but) you also'. These particles are frequently so combined in Xenophon : the καὶ has its proper force as an emphatic copula, and the δέ marks the person or action to which it is subjoined as second only in importance to the subject of the main clause, and thus occasionally in contrast or antithesis to that subject. They are found occasionally even in the tragic poets, notwithstanding the assertion of critics of the Porsonian school to the contrary. οὗτω συνομολογεῖν] The οὗτω must refer to the clause which immediately follows, viz. ἀφ' ὧν—εἰναι, unless with Cobet p. 57 we insert λέγων before ἀφ' ὧν, and make οὗτω refer to what precedes, ὅτι οὐδὲ τὸ ἀργύριον ἔστι χρήματα. Cobet compares c. 17 § 11 in vindication of the reading which he

suggests. 86. χρήματα εἶναι] The subject to εἶναι is the implied antecedent of the relative clause ἀφ' ὧν—τις δύναται. 87. χρῆτο, uteretur. For the omission of οὐτῶ before ὥστε cf. below ll. 97, 107. ὅστε...κάκιον...ἔχοι, ita ut peius se habeat. G. § 75; cf. below xxi 7, οὐτὸν αὐτῶν δριστα τὸ σῶμα ἔχωσι, Cyr. I 6, 18 ἀναδέχομαι.....τὸ σώματα δριστα ἔχοντας (τοὺς στρατιώτας) παρασκευάσειν, Mem. III 12, 1 ἰδιωτικῶς.....τὸ σῶμα ἔχεις, III 13, 1 τὸ σῶμα κάκιον ἔχοντι. Κάκιον might also be taken as the adjective, cf. Hipp. 7, 3 τὰ σώματα οὐ χείρω ἔχοντες, Cyr. II 1, 15 τὰ σώματα οὐδὲν ήμῶν χείρονα ἔχετε where however Dindorf would read χεῖρον. For the attraction of the illative or consecutive clause into the protasis cf. above l. 81, and see Donaldson Gr. p. 594 (*d*). οὖν, *verbi causa*, 'say', 'for example'. 88. οὐδ ταῦτην, 'because of her'. τὸ σῶμα] G. § 160, 1. For the anaphora κάκιον μὲν—κάκιον δέ, see index to Hiero p. 111. 90. ἔτι, 'still', 'any longer'. 91. εἰ μή πέρ γε...φήσομεν, nisi si forte, 'unless indeed we are to say', i.e. it must be so since its not being so implies an absurdity. Cf. c. vii § 17 l. 98, Arist. Nub. 1188 f.

πῶς γάρ; εἰ μή πέρ γ' ἄμα
αὐτὴ γένοιτο ἀν γραῦς τε καὶ νέα γυνή;
and without γε Lysist. 629

οσι πιστὸν οὐδὲν εἰ μή περ λύκῳ κεχηρότι.

τὸν ὑστεράμον καλούμενον, 'the so-called henbane', Fr. *jusquiamo*, one of the family of Solanaceae, 'nightshade', which contains fifteen kinds, all herbaceous plants; all are poisonous and narcotics. 92. ὁφ' οὐ...παραπλῆγες γίγνονται] ὑπό is used as after a passive verb to denote the agent. See n. on Hier. ll. 562, 730. The word παραπλῆγες (παραπλῆξ) does not occur elsewhere in Xen. 93. αὐτὸν is pleonastic, but that is no reason why with Cobet we should omit it. Cf. 3, 10 l. 82, 5, 3 l. 14.

§ 14. 1. 94. μὲν δή] These particles are of frequent occurrence in closing a statement or dismissing a subject, as in the phrase καὶ ταῦτα μὲν δὴ ταῦτα and ταῦτα μὲν δὴ ταῦτα 'so much then for that', Aeschylus Prom. V. 500. See Ind. to

Hiero p. 122. The *μὲν* is usually followed by its correlative *δέ*, so that it is the *δή* which serves to connect with the preceding sentence. 95. οὔτω πάρρω ἀπωθεῖσθω κτλ., ‘let money be put so far away (out of consideration) that it shall not even be (counted as) property’, i.e. ‘let it be excluded from our reckoning’. Breitenbach translates by *argentum... longe abiciat*, taking *ἀπωθεῖσθω* for the middle; I agree with Sturz in taking it as passive. The word is altogether omitted from Dindorf’s *Stephani Thesaurus*. 96. οἱ δὲ φίλοι—τί φήσομεν αὐτοὺς εἶναι;] a very common anacoluthon is that of a period beginning with the nominative and passing afterwards over to another case: to be regular, this sentence should have run thus:—οἱ δὲ φίλοι, τι εἰσὶν οἱ τι δοκοῦσιν ἡμῖν εἶναι; cf. Hiero iv 6 l. 375 ὥσπερ οἱ ἀθληταὶ, οὐχ ὅταν ιδιωτῶν γένωνται κρέττους, τοῦτ’ αὐτοὺς εὑφραίνει, ib. vi 15 l. 514 ὥσπερ ἵππος, εἰ ἀγαθὸς μὲν εἴη φοβερὸς δὲ μὴ ἀνήκεστόν τι ποιήσῃ, χαλεπώς δὲ τις αὐτὸν ἀποκτείνει δὰ τὴν ἀρετήν. 97. ἀπ’ αὐτῶν] see n. on l. 103. 99. χρῆματα, sc. φήσομεν αὐτοὺς εἶναι. καὶ—γε] above l. 16 n. 100. ἦν—γε, *tum certe si*, ‘if only’.

§ 15. 1. 102. καὶ οἱ ἔχθροι γε, ‘and not only so but even enemies’. ἄρα in its illative sense. 103. ἀπὸ τῶν ἔχθρῶν ὠφελεῖσθαι, ‘to derive benefit from one’s enemies’. ‘Τρό could only be used to denote the beneficial agency exerted in a direct manner. Cf. Cyr. i 1, 2 χαλεπώτεραι εἰσιν αἱ ἀγέλαι πᾶσι τοῖς ἀλλοφύλοις ἢ τοῖς δρχονσι τε καὶ ὠφελομένοις ἀπ’ αὐτῶν. Plutarch has a treatise on the subject πῶς δὲ τις ὑπ’ ἔχθρῶν ὠφελοῖτο, in which he refers to the present passage: δοκεῖ μοι κατ’ ἃλλα περὶ ἔχθρῶν τῷ πολιτικῷ διέσκεψθαι προσήκειν καὶ τοῦ Σενοφῶντος ἀκηκοέναι μὴ παρέργως εἰπόντος, ὅτι τοῦ νοῦν ἔχοντός ἐστι καὶ ἀπὸ τῶν ἔχθρῶν ὠφελεῖσθαι. Cf. also de audit. p. 135 ὡς γὰρ Σενοφῶν φησι, τοὺς οἰκονομικοὺς καὶ ἀπὸ τῶν φίλων δινάσθαι καὶ ἀπὸ τῶν ἔχθρῶν, οὕτως κτλ. 106. οἰκονόμους ἔστιν ἀγαθοῦ] gen. of the quality, Jelf § 518, 3. G. § 169, 1. 107. χρῆσθαι ὕστε] on the omission of οὔτως cf. above l. 97. ἀπὸ τῶν ἔχθρῶν] cf. note to l. 59. 109. ισχυρότατό γε, *recte vero, maxime vero*, ‘yes, most decidedly’. On the meaning of *Ισχυρῶς*, which corresponds to

the French *fort*, see n. to Hier. I. 187. I cannot find any other instance of its use in an affirmative reply.

According to Cobet there is here a considerable gap in the text. Socrates should explain in the lost portion how one may derive benefit from one's enemies: it is not only in making war upon them that we may do so. 110. *καὶ γάρ θή, etenim iam, nam etiam iam*, 'for the fact is'; cf. Cyr. vii 5, 11. *ὅσοι μὲν—ὅσοι δέ*] 1. 89. 111. *ἰδιωτῶν*, 'private persons') (*τυράννων*. See n. on Hier. I. 9. ἀπὸ πολέμου] 1. 103 n. 112. *τυράννων*, sc. *οἴκοι*.

5 § 16. 1. 113. *ἀλλὰ γάρ, sed de hac re nihil addas, satis enim etc.*, 'but enough of this, for etc.' τὰ μὲν) ἐκεῖνο δέ. On the use of the article for a demonstrative pronoun, see Jelf § 444 5 a, G. § 143, 1. 114. *ἐκεῖνο* refers to what follows. Cf. Hier. II. 96, 607. 116. *ἀφορᾶς*, 'means to start upon (δρυῶν)', 'resources': hence it is used 'de omnibus rebus quarum ope aliquid efficere licet, ut in Mem. II 7, 11 ἔργων ἀφορᾶς, pecunia ad opus suscipiendum necessaria' 'capital to carry on a business'. KÜHNER ad loc. It is generally used without the article, especially when it follows the verbs διδόναι, λαμβάνειν, παρέχειν. *ἔργαζόμενοι*, absol. 'by exerting themselves'. Cf. Vectig. IV 22 τῷ σώματι ἔργαζεσθαι. 117. *ταῦτα ποιεῖν*, 'to do so', i.e. αἴξειν τοὺς οἴκους. 119. *οὐσιας*] G. § 280. ταῦς ἐπιστήμας 'their attainments', G. § 141 note 2. *ἄλλο τι ἦ]*] G. § 282, 3. See Ind. to Hiero p. 116 s. v.

121. τὰ κτήματα i.q. *αἱ ἀφορᾶι* 1. 116. Translate: 'their talents are not property any more than their goods and chattels', not 'their knowledge is to them neither property nor possession', as if the reading were *κτήματα*.

§ 17. 1. 124. *καὶ πάνυ εὐπατρίδῶν ἐνίων γε*, 'some at least of them reputed to be of quite the highest rank'. At Athens in the olden times the population was divided into the *εὐπατρίδαι*, 'the nobles', the *γεωμέτροι* or bourgeois class and small landed proprietors, and the *δημοτρύγοι* or 'artisans'. *Ἐνίων* is governed by *τερ* to be repeated from the previous sentence. 125. *οὐς—, τοὺς μὲν—τοὺς δέ*] On the parti-

tive apposition instead of a partitive genitive see Index to Hier. p. 111^b and cf. Dem. de cor. p. 248 πόλεις Ἑλληνίδας ἃς μὲν ἀναιρών, εἰς ἃς δὲ τοὺς φυγάδας κατάγων.

126. τοὺς μὲν καὶ πολεμικάς—τοὺς δὲ καὶ εργητικάς] There are so many instances of the use of the cumulative *καὶ* in partitive phrases as ὃ μὲν καὶ—ὅ δὲ καὶ that, although here the first *καὶ* is omitted in B, the Juntine and many subsequent editions, later editors as Breitenbach and Sauppe following Hertlein *Obs. in Hist. gr.* 2, 16, have restored it to the text. Cf. Hell. IV 1, 15 θῆρας αἱ μὲν καὶ ἐν περιεργένοις παραδίσους, αἱ δὲ καὶ ἐν αὐταιπαταμένοις τόποις πάγκαλαι, Xen. Anab. IV 1, 14 τὰ μέν τι καὶ μαχόμενοι τὰ δὲ καὶ ἀναπαύμενοι (where, however, Arnold Hug omits the former *καὶ* and Rehdantz the latter also), Cyrop. I 5, 8; II 2, 17; III 3, 67; V 4, 8; VII 1, 29, de re equestri 1, 12; Oecon. 14, 4.

128. δι' αὐτὸν τούτο ὅτι κτλ., ‘for the simple reason that they have no masters to make them work’.

§ 18. I 130. καὶ πῶς; ‘but, pray, how can they be said to have no masters?’ ‘καὶ πῶς obiciens fere est et contradicentis’, Porson ad Eur. Phoeniss. v. 1373. See n. to Hier. I. 6. 131. εὐχόμενοι... ἔπειτα κωλύονται, ‘in spite of all their wishes to be happy...and their desire to do what they will get good from, they are after all prevented from so doing by their rulers’. ‘Ἐπειτα, tamen, is often so used to mark an antithesis between the participle and the verb. Madv. Gr. Synt. § 175 a.’ 132. [χοιεν] assimilated optative, see above I. 88. 134. καὶ τίνες δή; ‘but, pray, who are these invisible rulers of theirs?’

§ 19. I. 137. καὶ πάνυ φανερόι, ‘very visible indeed’. The *καὶ* is often used to emphasize adverbs of intensity, when prefixed to them, as κάρτα, λίγη, μάλα, μᾶλιστα, σφόδρα, cf. Cyp. I 1, 1 καὶ ταχὺ πάμπαν, Hier. I. 267. καὶ ὅτι πονηρότατοί γ' εἰστε οὐδὲ σὲ λανθάνουσιν, ‘and you do not either fail to perceive that they are the very worst rulers’. The personal for the impersonal construction, which would be ὅτι πονηρότατοί εἰστε οὐδὲ σὲ λανθάνεις: cf. Mem. III 5, 24 λανθάνεις με—ὅτι—λέγεις. 138. εἴπερ.....γε] See n. on I 8 I. 52. πονηρότατον... εἴναι... νομίζεις, ‘believe to be a vice’. Weiske and Schneider would read πονηρά.

- § 20. 1. 141. προσποιούμεναι ἡδοναῖ εἶναι, 'pretending to be goddesses of, queens of, pleasure'. κυβεῖαι, 'dice-playing', 'gambling'. See Guhl and Koner's *Life of the Greeks and Romans*, Eng. Tr. p. 270 f. 142. ἀνωφελεῖς—δημόται, 'frivolous society'. ἀνωφελεῖς in its ordinary Attic sense, 'hurtful', 'prejudicial'. Cf. Mem. II 6, 4 ἀφεκτέον καὶ τούτου ἀνωφελής γάρ ἀν εἴη τῷ χρωμένῳ, Hell. I 7, 27 ἀναμνήσθητε ὡς ἀλγευόντων καὶ ἀνωφελέσ ήδη ἔστι. προϊόντος σ τῷ χρόνῳ, 'in process of time'. 143. αὐτοῖς τοῖς ἔξαπαττοθέσι, 'to their dupes themselves'. καταφανεῖς γίγνονται δὲ] the personal construction again for the impersonal as in I. 137, see G. § 280 note 1. 144. λῦπαι ἄρα ἤσαν, 'after all they are really pains'. This use of *ἄρα* with past tenses and particularly the imperfect of *εἰμι* to express the feeling that the state of the case is different from our antecedent notion of it is very familiar in Aristophanes and Plato. 145. περιπέτεμέναι, from περιπέτεσσω, *crusta obduco*, 'to bake hard all over', hence *decoro*, *speciosum aliquid reddo*, 'to crust or gloss over', Arist. Plut. 159 δύνματι περιπέττουσι τὴν πονηρίαν, Plato legg. x p. 886 ε λόγοισι...ταῦτα εὑ πως ἐσ τὸ πιθανὸν περιπέτεμμέναι. The old reading before Weiske was περιπεπλεγμέναι. διακαλόνουσιν αὐτοὺς ἀπὸ τῶν ὀφελίμων ἔργων, 'prevent them from (engaging in) useful occupations': Сутор. III 3, 51 τὰς ψυχὰς ἀπὸ τῶν αἰσχρῶν κωλύειν. 146. κρατοῦσαι, ubi imperium adeptae sunt. Cicero must have been thinking of this passage when he wrote de off. II 36 *voluptates, blandissimae dominae, maioris partis animos a virtute detorquent et, dolorum cum admoventur faces, praeter modum plerique exterrentur.*

§ 21. 1. 147. ἔργάζεσθαι μὲν κτλ.] The *μὲν* does not correspond to *ἀλλὰ καὶ* but to *διμως δέ*, 'although—yet nevertheless'. 148. καὶ πάντα σφοδρῶς πρὸς τὸ ἔργάζεσθαι ἔχουσι, 'are very earnestly disposed to exert themselves'. Cf. 2, 71. 47 ἀμελῶς ἔχοντα πρὸς τὸ μηχανᾶσθαι χρήματα, 12, 16 πρὸς τὸ φιλοκερδεῖς εἶναι μετρίως ἔχοντας, Hell. VI 4, 5 ἀθύμως ἔχοντας πρὸς τὸ μάχεσθαι, Mem. II 6, 34 εὐνοϊκῶς ἔχεις πρὸς αὐτόν. On the use of *ἔχειν* with adverb see Index to Hiero p.

120^b, and on the emphasizing *καὶ* before *πάντη* n. to l. 137.

149. *μηχανᾶσθαι προσόδους*, 'to contrive (means of raising) an income'. Cf. 2, 7 l. 47 ἀμελῶς ἔχοντα πρὸς τὸ μηχανᾶσθαι χρήματα, Cyp. I 6, 10 *μηχανᾶσθαι προσόδου πόρου*. The plural *πρόσοδοι* is more often used than the singular in this sense.

150. *τοὺς οἰκους κατατρίβουσι*, 'fritter away their (respective) properties', 'squander their substance'. Cf. Hier. xi 6 l. 787 ἀπὸ πολλῶν οἴκων δαπάνας ποιούμενος i.e. e multorum re familiari. 151. *δημητραῖς συνέχονται, inopia premuntur, laborant*, 'are troubled, distressed, for want of means'.

The verb *συνέχειν* is only used in the passive in this sense by classical writers: Herod. vi 12, 5 ἡμὲν γε πρέσσον τὴν μέλλουσαν δουλήτην ὑπομέναι...μᾶλλον ἢ τῇ παρεούσῃ συνέχεσθαι, Plato Theatet. p. 512 Δ ἀνάτοις νοσήμασι συνεχόμενος, Sophist. p. 250 Β πάσῃ συνεχόμεθα ἀπορέᾳ, Arist. Eccles. 1096 ἐνὶ γὰρ ἐννέχεσθαι κρέπτοι ἢ δυοῖν κακοῖν, Thucyd. III 98 ἐπὶ πολὺ τῷ αὐτῷ πόνῳ ἐννεχόμενοι, II 40, 5 τῇ δύψῃ ἀπάντοι ἐννεχόμενοι, Aesch. Prom. V. 659 τοιούσθε πάσας εὐθύροντας διειρασθεὶς ἐννειχόμην, Eur. Heracl. 634 φροντὶς τις ἥλθοι οἰκέοις, ἢ συνεχόμην, Dem. de f. 1. § 177 οἵοις κακοῖς καὶ πράγμασι συνεσχόμην, Isocr. Philip. p. 84 συνέχεσθαι τοῖς κακοῖς τοῖς διὰ τὸν πόλεμον γιγνομένοις.

Xenophon is fond of using plurals of abstract nouns like *ἀμηχανία* in a concrete sense. Thus we find *ἀγνωμοσύναι* Anab. II 5, 6, *δημιύαι* Mem. IV 2, 17, *ἀναγκαι* Anab. IV 5, 15, Mem. I 1, 11, *ἀπορίαι* Ap. III 1, 26, *ἀφορίαι* Vect. IV. 9 dub., *γεωργίαι* Cyp. IV 8, 12, *δουλεῖαι* Cyp. VI 1, 25 dub., *ἐπιμέλειαι* Vect. III 16, Hiero I. 650 l. 715, *ἔρωτες* Mem. I 2, 22, *ἡλικίαι* Hell. VI 1, 5, *θάνατοι* Ven. XII 13, Ages. I. 37, *μεγέθη* Ven. IV 1, *ρώμαι* III 8, 19, *ὑποψίαι* Ap. II 5, 1, *φλυαρίαι* Ap. I 8, 18, *φόβοι* Ap. IV 1, 23. See my n. on Cic. de off. I § 78 l. 3. So Isocrates, the contemporary of Xenophon, uses *ἀλήγειαι* *ἀπορίαι* *δυναμεῖαι* *ἐνδεῖαι* *εὐπορίαι* *πενίαι* *φθόνοι*.

§ 22. L 152. *καὶ οὗτοι*, 'these also', like those mentioned above l. 136. On the partitive apposition *οὗτοι...οἱ μέν...οἱ δέ* see n. on l. 125.

153. *δεσποτῶν* · *inepte hic legitur δεσποτῶν*', says Weiske, 'scripsi igitur δεσποτῶν'. This unfortunate conjecture is adopted by Reisig, Schneider, Dindorf and others. There is plainly, as Breitenbach points out, an opposition between *δούλοι* and *δεσπόται*, as in § 18 l. 130; when the names of these 'masters' have been given as *λιχνεῖαι*, *λαγνεῖαι* etc., they are afterwards, l. 169, referred to as *δεσποταὶ* (*blandissimae dominae* Cic.). It is important also to observe that Philodemus in a passage of his 9th book *περὶ κακῶν καὶ τῶν ἀντικειμένων ἀρετῶν* (ed. Goettling 1830), where he evidently is referring to the present passage

of Χειρόφον, γεωδ δεσπότας. His words are καὶ δεσπότας ἔχειν τινας τὰς κωλυούσας κακίας καὶ πονηροτάτους, ἀργίαν ψυχῆς καὶ ἀμέλειαν καὶ κυβείαν καὶ κακομίλιαν, καὶ τούτους ἐργαζομένους καὶ μηχανωμένους προσόδους, κατατρίβοντας δὲ τοὺς οίκους ἓνεκα τῆς τῶν δεσπότων λαργείας καὶ λιχνείας καὶ οἰσοφλυγίας καὶ φιλοτιμίας, οἵς χρὴ μάχεσθαι μᾶλλον ἢ πολεμίους.

λιχνεῖων (λείχω, 'gluttony', Fr. *gourmandise*. Plato Rep. vii p. 519 B ἐδώδαις τε καὶ τοιούτων ἥδοναις τε καὶ λιχνεῖαις. 154. λαγνεῶν, 'lust'. οἰνοφλυγιῶν (οἶνος, φλύξεω, 'to boil over'), 'drunkenness'. Hesychius οἰνοφλυγίαι· μέθαι· and οὐρόφλυξ· μέθυσος, ὁ κακεπιθυμος οἴνου, οἰνοφερής, πάρωσ. φιλοτιμιῶν τινῶν μᾶρων καὶ δαπανηρῶν, 'foolish and ruinous extravagance', or simply 'objects of ambition'.

Hesychius φιλοτιμία. δωρεά κενοδοξία πλούτος. μεγαλοφροσύνη. Φιλοτιμία seems to mean 'ambitious display', involving 'prodigality'. Cf. Aesch. adv. Ktesiph. § 20 p. 56 τὰς πατρῷας οὐσίας εἰς τὴν πρὸς ὑμᾶς φιλοτιμίαν ἀνηλκότας, Dem. de cor. p. 312, 26 μηδεμιᾶς ὑπολείπεσθαι φιλοτιμίας, *a nulla abesse largitione, quae sit gloriae causa in reip. ducus atque commodum.*

155. ἂ δ οὕτω χαλεπῶς ἄρχει, 'which passions exercise such cruel sway'. The antecedent substantives being all feminine, *āt* should have been used, but a relative in the neuter may be used to refer to a number of inanimate antecedents, even when they are all masculine or feminine. Cyr. I 3, 2 ὅρων αὐτὸν κεκομημένον καὶ ὄφθαλμῶν ὑτογραφῆ καὶ χρώματος ἐντρίψει καὶ κόμαις προσθέτους, ἂ δὴ νόμιμα ἦν ἐν Μῆδοις, Isoer. Panath. 217 quoted by Madv. Gr. Synt. § 97. 156. ὁν ἀν ἐπικρατήσωσιν, 'whomsoever they get into their power'. 157. φέρειν ἂ ἀν αὐτοὶ ἐργάσωνται κτλ., 'to bring (as a tribute) whatever they may gain by their own exertions and to spend it on their own lusts'. Cf. Cyr. VIII 1, 13 πολλὰ τελεῖν...εἰς μεγάλην ἄρχην, Hier. I. 764 εἰς τὸ δέον τελεῖσθαι. See also n. on Hier. I. 648. 160. αἰσθῶνται ὄντας] G. § 280. 161. ἀπολείπουσι τούτους γηράσκειν, 'leave the victim to a miserable dotage'. The infinitive is used to denote the aim, intent of the action, Madv. Gr. Synt. § 148 a. Cf. Anab. v 2, 1 τὸ ημισυ τοῦ στρατεύματος κατέλιπτε φυλάττειν τὸ στρατόπεδον, Plat. Apol. p. 33 B παρέχω ἐμαυτὸν ἐρωτᾶν i.e. copiam facio me interrogandi. 162. ἀλλοις—δούλοις χρῆσθαι, 'to treat others as slaves', 'to make slaves of others'. G. § 166. So

Symp. VIII 3 τοῖς σεμνοτάτοις θεοῖς φίλοις χρώμενος, Mem. II, 12, where Kühner observes that χρῆσθαι τινι πιστῷ φίλῳ is said of one who has a faithful friend, finds a friend faithful, χρῆσθαι τινι ὡς πιστῷ φίλῳ of one who thinks he has a faithful friend, regards him as such.

§ 23. l. 163. πρὸς ταῦτα, i.e. τὰς ἐπιθυμίας, 'against these kind of things'. See above to l. 155: Schneider reads πρὸς ταύτας.

165. σὺν δπλοις, *per arma, ope armorum.*

Σὺν is used of things which belong to or are attached to a person, with which he is furnished, especially in military and naval expressions. Homer Il. V 220 σὺν τεύχεσι πειρηθῆναι i.e. 'in full armour', XI 383; XIII 719 σὺν ἔντεσι δαδαλέουσι μάρνωτο, Od. XI 59 ἔφθης πεζὸς ἐών ή ἐγὼ σὺν νηὶ, III 303 ξὺν ἦντον ἐπὶ πόντον πλαζόμενοι, Hell. IV 8, 23 ἐκέλευσαν σὺν ταῖς δώδεκα ναυσὶν...περιπλεῖν, Hell. VII 1, 43 τὸν βελτίστους σὺν τῷ πλήθει (i.e. adiuvante plebe) ἔξεβαλον, Cyp. VIII 7, 13 ή κτῆσις τῶν πιστῶν ἐστὶν οὐδαμῶς σὺν τῇ βίᾳ ἀλλὰ μᾶλλον σὺν τῇ εὐεργενίᾳ, Oecon. V 13 l. 64 ἀσφαλέστερόν ἐστι σὺν τοῖς δπλοις τὴν τροφὴν μαστεύειν ή σὺν τοῖς γεωργικοῖς ὄργάνοις, l. 67 ἐπὶ τὸν πολεμίον σὺν αἰνθρώποις δεῖ λέαν.

165. καταδουλοῦσθαι, *in servitutem suam redigere.*

πολέμοι μὲν οὖν] Breitenbach takes μὲν οὖν, for which Dindorf would read γοῦν, in the sense of *immo vero*, 'nay rather'. It is better however, I think, to assign here its proper force to μὲν as introducing the clause in contrast to *ai δὲ τοιαῦται δέσποινται κτλ.* and to take οὖν as continuative='as far as that goes'.

166. ήδη, 'ere now'. καλοὶ κάγαθοι] See to vi 12 l. 65.

167. πολλοὶς δή, 'very many'. ήνάγκασαν, cogere solent. G. § 205, 2.

168. σωφρονίσαντες, i.e. διὰ κολάσεως σώφρονας ποιήσαντες, 'by bringing them to their

senses', 'chastening', 'controlling'. Cf. Dem. c. Aristog. I § 93 p. 798 τοὺς πονηροτάτους...τὰς συμφορὰς σωφρονίζειν λέγουσι, Xen. Cyp. III 1, 20 ή τοιαῦτη ήττα σωφρονίζειν ικανή δοκεῖ εἶναι ἀνθρώπους.

ρέπον βιοτείνειν)(κακῶς γηράσκειν, *tranquillius vivere*, 'to lead a calmer life', 'to live in greater comfort'.

169. ai τοιαῦται] G. § 141 (d). 170. αἰκαζόμεναι—οὕποτε λήγουσιν, 'never cease to harass, plague'.

G. § 279, 1. 171. έστ' ἀν δρχωσιν, 'as long as ever they have them in their power'. Mem. I 2, 18 οἴδα κάκεινω σωφροῦντε, έστε Σωκράτει συνήστην, Anab. III 3, 5 έστ' ἐν τῇ πολεμέῃ

μέτε, ΙΙ 1, 19 ἔστε αἱ σκοδαὶ ἡσαν, Συρ. v 4, 7 ἔστε πάντες ἐναντίοις ἥλανον, ἐναντίοις καὶ αὐτὸς ἦγε τὴν στρατιών, ΙΙ 5, 6 ἔστ' ἀν τολεμίου δεῖσωσιν, δε τε εἰ. xi 9 οὐδεὶς ἀπαγορεύει θεώμενος ἔστ' ἀνπερ ἐπιδεικνύηται τὴν λαμπρότητα. Its usual meaning is 'until'.

CHAPTER II

'I have no fear' says Kritobulus 'of being prevented by the seductions of these tyrannical mistresses, as you call them, from increasing my fortune; I wish therefore to learn how I may do it. But perhaps you think I am rich enough already'. 'On the contrary' replies Socrates 'rich as you are, I think you are worse off than myself, who have not a hundredth part of your estate. I have enough to satisfy my wants; whereas, were your fortune thrice as large as it is, you would still not have enough to keep up your position and to satisfy the demands it entails upon you. You are only a consumer, not a producer, and some time or other you may be reduced to helpless poverty, in which case you would not have friends, as I should, to help you out of your difficulty'. Asked by Kritobulus to teach him the art of managing his estate, Socrates replies that he does not know himself the principles of the science of economy, but he advises him to consult provident and thrifty men of business, who have shown enterprise and capacity for improving their own fortunes.

7 § 1. l. 1. ἐκ τούτων, *post haec*, 'after this', 'hereupon'. ἀδέ πως, 'somewhat in this way', 'to this effect'. 2. On ἄλλα in quick answers and objections, like French *mais*, see n. to Hier. l. 42, l. 659.

ἀρκούντως: adv. from pr. part. of ἀρκεῖν. We have several such adverbs in this treatise ἀρεσκόντως XI 19; διαφερόντως XX 5; διεσκεμμένως VII 18; διειλημμένως XI 25; λυσιτελούντως XX 21; συνετκενασμένως XI 19; συντεταμένως, τεταγμένως VIII 3, 6; xVII 4. Others that occur elsewhere in Xen. are ἀπονενομένως, ἀπισταμένως, ἀρρωμένως, ἡδομένως, ἡμελημένως, θαρρούντως, λυσιτελούντως, μεμελετηκότως, πεπλασμένως, πεφυλαγμένως, σεσοφισμένως, ὑψειμένως.

3. δοκῶ—δικηκοῖναι] G. § 134, 3.

4. ἀπεικῶς τῶν τοιεύτων ἐγκρατῆ, ‘tolerably master of’, ‘able to resist such things’.

On ἐγκρατής, *abstinens, non nimis indulgens*, cf. IX 11; XII 16, Mem. I 2, 1 ἀφροδισίων καὶ γαστρὸς ἐγκρατέστατος, ib. § 3 ὕπνου, ἀφροδισίων ἐγκρατῆ εἶναι, Cyr. I 2, 8 διδάσκοντι δὲ καὶ ἐγκρατεῖς εἶναι γαστρὸς καὶ ποτοῦ, IV 1, 14 τῆς μεγίστης ἡδονῆς ἐγκρατῆ εἶναι, de rep. Lac. 2, 14 αἰδημονέστεροι καὶ ὥν δεῖ ἐγκρατέστεροι.

6. δ τι ἀν ποιῶν αὔξοιμ, ‘what I should do to increase’. οὐκ ἀν μοι δοκῶ καλύεσθαι] On ἀν anticipated hyperbolically with δοκῶ οἷμαι and the like see Index to Hiero p. 117^a.

7. ἀν σὺ δεσποινῶν καλεῖς] a double attraction for ἀς σὺ δεσποινᾶς καλεῖς, not for δεσποινῶν ἀς σὺ καλεῖς, i.e. The relative is first attracted into the case of its antecedent *τοιεύτων* and then the predicate accusative into the case of the object accusative. Cf. Plat. Phaedr. p. 247 Ε οὐδὲ η ἔστι που ἐτέρα ἐν ἐτέρῳ οὐσα ὥν ημεῖς νῦν δυτῶν καλοῦμεν.

8. δλλά, ‘then’. Εχεις, sc. συμβουλεύειν, potes. 9. κατγνωκας ημῶν ίκανῶς πλούστειν, ‘have you judged of us that we are rich enough?’ For the genitive and object infinitive after καταγγρώσκα see G. § 173, 2 note. Kritobulus is speaking of himself only, although he employs the plural, but Socrates, as a piece of pleasantry, affects to believe that he is speaking of both: hence he says l. 11 ει καὶ περι ἐμοῦ λέγεις.

καταγγνώσκειν signifies (1) *deprehendere, animadvertere, in aliquo*, ‘to remark, notice’, gen. something to one’s prejudice, as below § 18, l. 124, (2) *existimare de aliquo, sentire*, ‘to judge something of a person’, with gen. of pers. and acc. of thing or gen. pers. and infin., as in Plat. Timaeus p. 19 Δ ἐμαυτοῦ...αὐτὸς καταγνωκα μήποτ’ ἀν δυνατὸς γενέσθαι...ἐγκωμιάσαι, cf. Cyr. VI 1, 37 αὐτὸς ἐμαυτοῦ κατέγνων μὴ ἀν καρτερήσαι, Thuc. III 45, 1 οὐδεὶς πω ἐαυτοῦ καταγνοὺς μὴ περιέσσεσθαι τῷ ἐπιβουλεύματι ἥλθεν εἰ τὸ δεινόν.

10. προσδεσθαι χρημάτων, ‘to have need of additional property’. Cf. Mem. I 2, 1: III 8, 6; Symp. IV 29 ff.; Hier. IV 3.

§ 2. 1. 11. οὐκον οὐδέν] G. § 283, 9. οὐδὲν adv. = *nequaquam*, ‘not at all’, below l. 77. 13. δλλά ίκανῶς πλούστειν. Socrates defines ‘rich’ and ‘poor’ in Mem. IV 2, 37: τοὺς μέν οἷμαι, μὴ ίκανὰ ἔχοντας εἰς δὲ δεῖ τελεῖν πένητας, τοὺς δὲ πλείω τῶν ίκανῶν πλουσίους (καλῶ). 15. Εστιν δτε καὶ πάν

άκτείρω σε ἔγν., ‘there are times when I (poor as I am) heartily pity you’. *ἔστιν ὅτε=ἔβλοτε.*

§ 3. 1. 17. *ἄν...εύρειν*, ‘would fetch’.

For *εὐρίσκειν* in the sense of *reditum praestare, quaestum praebere*, ‘to find a purchaser’, ‘to earn money’, ‘to bring in’, cf. Herod. I 196 οἷς αὕτη εὔροῦσα πολλὸν χρυσίον πρηθεῖται, Xen. Hell. III 4, 24 τὰ χρήματα εὗρε ἐβδομήκοντα τάλαντα, de Vectig. IV 25 δῶν τὸ τέλος εὑρίσκει (ἡ πόλις) τῶν ἀνδραπόδων, Isaenaeus de Cir. her. § 35 οἰκίαν δισχιλίας εὑρίσκουσαν, de Hagn. her. § 49 χωρίον δὲ πλέον οὐκ ἀν εὔροις πεντήκοντα μνᾶν, Polyb. XXXI 7, 12 τοῦ ἀλλιμενίου εὑρίσκοντος ἑκατὸν μυριάδας δραχμῶν. This usage is to be carefully distinguished from the phrase *τοῦ εὑρίσκοντος οὐ εὑρόντος* e.g. in Aesch. c. Timarch. c. 39 p. 117, οὐδὲ τοῦ δέξας ἔκαπτον τῶν κτημάτων ἀπειδότο ἀλλὰ τοῦ ἥδη εὑρίσκοντος ἀπειδότο i.e. τούτου δὲ εὔροις ‘at the price which gets an article for the buyer’, i.e. for what it would fetch, Xen. Mem. II 5, 5 δῶν τις οἰκέτην πονηρὸν πωλῆ καὶ ἀποδιδωτα τοῦ εὑρόντος. This sense of *εὑρίσκω*, except in these kind of phrases, is in Attic almost confined to poetry (*εὑρίσκειν κλέος, δόξαν, δρεπήν* etc.). See Rutherford’s n. to Babrius VI 6.

18. *πωλούμενα*, ‘if offered for sale’. This forms the protasis to *ἄν εύρειν*, G. § 226, 1. 20. *καὶ τὰ ὄντα πάντα, omnino omnia quae mihi sunt*; this is the subject of *εὑρεῖν*. Cobet N. L. p. 571 proposes needlessly to read *τὴν οἰκίαν καὶ τὰ ἔνοντα πάντα*, ‘my house and all its contents’. See cr. app. πέντε μνᾶς] i.e. rather more than £20, a mina being equivalent to £4. 1s. 3d.

‘From this it has been inferred’, says Boeckh, ‘that prices were extraordinarily low at Athens. It is, however, evident that Sokrates and his family could not have lived upon the proceeds of so small a property; for, however miserable his house may have been, it cannot be estimated at less than 3 minas (=300 drachmas), so that even if the furniture is not taken into consideration, the rest of his effects only amounted to 2 minas, and the income from them, according to the ordinary rate of interest, was only 24 drachmas, from which he could not have provided barley for himself and his wife, not to mention the other necessaries of life and the maintenance of his three children’.

‘Shall we then understand the expression ‘purchaser’ (*ἀνητής*) to mean a lessee of his property, and 5 minas to be the annual rent? This way of avoiding the difficulty would be the easiest; but the ancients, as far as I am aware, only use the word ‘to buy’ (*ωνεῖσθαι*) instead of ‘to let’ as applied to the public revenues, the letting of which was a real sale of the dues belonging to the state; for a lease of the land or the whole property (*οἰκος*) of an individual to a tenant, the expression

μισθοῖν is used; and, moreover, a lease of the whole property never occurs, as far as I am aware, except in the case of orphans'.

'In addition to this, the fortune of Kritobulus is valued at more than 500 minas, in the same sense as that of Sokrates is at 5, with the remark that he reduced his means, as he offered munificent sacrifices, entertained guests, feasted and maintained many citizens, kept horses, performed public liturgies, and subjected himself to other expenses besides the maintenance of his wife, things which, with an income of 8½ talents, he would have been undoubtedly able to afford, but not with only a property of that value. We must therefore believe that Xenophon stated the whole property of Sokrates at only 5 minas, but we have equal right to reject as to receive testimony; for the history of the ancient philosophers is so mixed with fables that one seldom treads upon fair ground'.

'But assuming Xenophon's account to be entirely correct, it must be thought that the mother of the young sons maintained herself and her two children either by her labour or out of her dowry, while Lamprokles, his son, supported himself; and that the domestic economy for which Sokrates was so celebrated, consisted in keeping his family at work. He may in that case, indeed, have lived upon his 24 drachmas, together with some additional contributions from his friends; for his necessary expenses were exceedingly small and no one could live as he did. He lived in the strictest sense upon bread and water, except when he was entertained by his friends; and therefore he may have been much rejoiced, as he is said to have been, at barley being sold at the low price of a quarter obolus the choenix: he wore no under garment, and his upper garment was slight, the same for summer and winter; he generally went bare-footed, and his dress-shoes, which he sometimes wore, probably lasted him his whole life. A walk before his house generally served him instead of ὅψον for meat; in short no slave lived so poorly as he did.....and as far as his miserable condition is concerned, the representation of Aristophanes is not only not exaggerated but is faithfully copied after life'. *Public Economy of Athens*, c. xx pp. 109—112, ed. 2. Engl. Transl.

21. τὰ μέντοι σα] the contrasted clause should, to be regular, have begun with *τὴν μὲν ἐμὴν οἰκίαν οἶμαι*. 22. δκρι-
βῶς οἴδα, 'I know exactly'. 23. ἑκατονταπλασίονα τούτου,
'a hundred times as much as this amount', G. § 175 note 1.

§ 4. 1. 24. κάτα οὐτως ἔγνωκάς, i.e. καὶ οὐτως ἔγνωκὼς εἴτα,
cum ita sentias, tamen. See n. to 1 18 l. 132. ἐπὶ τῇ πενήῃ,
'on the ground of my poverty'. 26. ικανά, 'sufficient', i.e.
coming up to the right quantity, from the root *Fik*, whence
come *vicus*, 'the place where people come and go', *olkos*

'house', *villa*=*vicula*, 'country house', *vicinus*, English 'wick', etc. 27. *εἰς τὸ σὸν σχῆμα δὲ σὺ περιβέβλησαι*, 'as for the style of living, which you have adopted'. Cf. Eur. Or. 433 ἐγὼ δὲ τὰλλα μακάριος πέφυκ' ἀνήρ, πλὴν ἐσθι θυγατέρας.

περιβάλλεσθαι med. is (1) *sibi circumdare aliquid*, 'to throw something around oneself', (2) *suum in usum circumdare, sibi adquirere, affectare, potiri*, 'to aim at', 'compass', 'assume', 'appropriate'; Isocr. p. 95 Κ δύναμιν περιβάλλετο καὶ πεζικὴν καὶ ναυτικὴν, p. 47 Ε ἀπαντα περιβάλλοντο τὸν τόπον ὃν νῦν τυγχάνουμεν κατέχοντες, Herod. III 71 ιδίη περιβαλλόμενος ἀντῷ κέρδεα, VIII 8 πολλὰ χρήματα περιβάλλετο, Xen. Cug. I 4, 17 περιβαλλόμενος ὅτῳ τις ἐπιτυγχάνει, where it is a metaphorical expression borrowed from hunting, as in III 8, 23 περιβάλλοντο πολλὴν καὶ πατούσαν λείαν, Apab. VI 3, 8 πρόβατα πολλὰ περιβάλλοντο, i.e. *sibi compararunt, abstulerunt* (Kuehner), Hell. IV. 8, 18 καταδραμόντας ἐκέλευσε περιβαλλόμενος ἀλάνειν ὃ, τι δύναντο, Diod. Sic. XIV 99 τοῦ Θύμβρωνος μετὰ μέρους τῆς δυνάμεως ἐξελόντος καὶ πολλὴν περιβαλλομένου λείαν, Polyb. I 29, 7 πολὺ πλῆθος λείας τῆς τετράποδος περιβάλλοντο, Diod. Sic. XX c. 40 περιβάλλετο ταῖς ἀπίσται μείζονα δυναστείαν, XVIII c. 50 περιβαλλόμενος ταῖς ἀπίσται τῇ τῶν ὅλων ἡγεμονίᾳ, Dem. de cor. § 231 p. 304, 24 τῆς φιλανθρωπίας ἦν τὰ λοιπὰ τῶν πραγμάτων ἐκείνος περιβαλλόμενος ἐπλάττετο i.e. *sibi arrogans*, Isocr. πρὸς Νικοκλέα § 25 p. 20 Δ μεγαλόφρονας νόμιζε μὴ τοὺς μείζω περιβαλλομένους ὡν οἱοί τ' εἰσι κατασχεῖν.

28. *δόξαν*, *existimationem*, 'reputation', 'character'. οὐδὲ εἰ τρὶς ζσα νῦν κέκτησαι προσγένοντό σοι, 'not even if you were to have an addition of three times as much as you now possess'.

29. *οὐδὲ* ὡς, *ne sic quidem*, 'not even in that case'. Ος demonstrative is not used in Attic prose except in the phrases καὶ ὡς, 'even so', and οὐδὲ ὡς or μηδὲ ὡς, 'not even so', and in cases where it is the correlative of ὡς as in Plat. Rep. VII c. 12 p. 530 δ κινδυνεύει, ὡς πρὸς ἀστρονομίαν δημata πέπηγεν, ὡς πρὸς ἑναρμόνιον φορὰν ὥτα παγῆναι, Protag. p. 326 D. *Δν...δοκεῖ εἶναι]* see above § 11. 6.

30. § 5. 1. 31. *πῶς δὴ τοῦτο, sc. Δν γένοιτο.* 32. *ἀπεφήνατο*, sc. τὴν γνώμην, 'gave his opinion': but Cobet and Sauppe are probably right in bracketing the words *ἀπεφ.* δ Σωκράτης as an interpolation.

33. *ἀνάγκην—μεγάλα*, 'an obligation (not indeed defined by law) for you (as a rich man) to offer large sacrifices fre-

quently'. If he failed to do so, he would (1) not have drawn the protection of the Gods to his country; (2) for that reason and because it was customary to distribute the remainder of the victims amongst the people, he would have made himself unpopular.

34. η = εἰ δὲ μή, 'or else'. See below l. 37, Hier. I. 411 n. σὺ ἀν ἀνασχέσθαι, 'would put up with you'. 'Atticis talia non visa sunt κακόφωνα' v. Anab. VII 5, 10 στρατευσαλμην ἀν ἄνευ Ξενοφῶντος (Breitenbach). 36. καὶ τούτους μεγαλοπρεψάς, eosque magnifice, 'and them too in great state'. Cf. Hier. I. 223 with note, Arist. Plut. 546 πιθάκνης πλευρὰν ἐρργυῖαν καὶ ταῦτην, Xen. Anab. II 5, 21 παντάπαις ἀπόρων ἐστὶ καὶ ἀμηχάνων, καὶ τούτων πονηρῶν.

There was a moral obligation on the rich to exercise hospitality towards the citizens of other towns who visited their country, whether on a public mission or solely as private individuals: the title of *πρόξενος* and benefactor of such towns was sometimes conferred, at any rate they got credit with such foreign towns and consequently increased influence in their own country.

37. πολίτας δειπνίζειν καὶ εὖ ποιεῖν, 'to feast and (otherwise) benefit your fellow-citizens'.

'The feasting of the tribes (*έστιασις*) was a species of *λειτουργία* (see below l. 40). It was provided at the expense of particular persons selected from the tribe (*έστιάτορες*), appointed, according to the amount of their property, in some regular succession which is unknown to us (this is φέρειν *έστιάτορα*, Demosth. c. Boeot. de nom. p. 996, 24. The filling of the office is called ἔστιάν τὴν φυλῆν, Dem. c. Mid. p. 565, 10), for no burthen of this description could have been imposed upon a citizen by lot. The banquets, which were provided at this liturgy, were different from the great feastings of the people, the expenses of which were defrayed from the funds of the theoricas. Entertainments at the festivals of the tribes (*φυλετικὰ δεῖπνα*) were introduced for sacred objects only, and for the maintenance of a friendly intercourse between the citizens of the tribe and also from motives agreeably to the spirit of democracy. If we reckon 2000 guests, and the cost of each as at least 2 oboli, the expenses of an *έστιασις* may be estimated at nearly 700 drachmas—about £28. 10s. 0d.' Boeckh *Public Economy of Athens*, p. 465 f.

ἡ ἔρημον συμμάχων εἶναι, 'or else to be destitute of supporters'; supply ἀνάγκη ἐστί: cf. Hier. I. 410 ωσπερ πολέμου δυτος δει ἀναγκάζονται στράτευμα ἔχειν η ἀπολωλέναι. 'When

ἢ in this manner is attached to an impersonal expression denoting necessity or duty with the infinitive, it is also followed by the infinitive (in English we should use the future indicative, *or else will*), although the same governing term cannot be repeated without alteration'. Madvig Gr. Syn. § 186, etc.

§ 6. 1. 39. ηδη, 'now', i.e. in time of peace. μεγάλα τελέν, *sumptus magnos facere*, 'to pay heavy contributions'. 40. ιπποτρόφιας, 'keeping of horses', i.e. for chariot-races and for the processions and religious festivals. Xen. Hipparch. I § 11 διαγκασθήσονται μὲν οἱ νέοι ιπποτροφεῖν διὰ τὰ χρήματα, Isocrat. de big. p. 696 ιπποτροφεῖν δ τῶν εὐδαιμονεστάτων ἔργον ἔστιν, φαῦλος δ' οὐδεὶς ἀν ποιήσειν, Plato Lys. p. 205 σ πλούσιοις τε καὶ ιπποτροφίας.

χορηγίας] At Athens special subscriptions called λειτουργίαι were demanded of the richer citizens for State purposes. The ordinary ones (έγκυλοι) were the γυμνασιαρχία, the χορηγία and the ἑστίασις: these were compulsory on all who possessed property to the amount of not less than three talents; the extraordinary were the τριταρχία and the εἰσφορά. A person was not bound to perform ordinary liturgies at the same time with a trierarchy, and he was allowed an exemption from all liturgies for one year after the trierarchy. On the διρίσσις or compulsory exchange of property, when a person fancied himself too highly rated, see Dict. of Antiqu. s. v. The duties of the χορηγοί, of whom there were ten, one for each tribe, consisted in paying the expenses of instruction and costume for the various choruses at the different religious festivals, for the cyclian dancers and flute-players, those for tragedies and comedies and satirical dramas and for the pyrrhic dance. All expenses connected with the representation of plays fell upon them. See n. on Hiero I. 674.

γυμνασιαρχίας] The office of the γυμνασιαρχοί, of whom also there were ten, one for each tribe, was to maintain and pay those who were training for the celebration of certain festivals, especially the torch-race (*λαμπταδαρχία*, Arist. Pol. v 8) at the Panathenaea, the Bendidea, the Hephaestea and

Promethea. Some consider that their business was to inspect and regulate the several gymnasia or palaestrae which were the centre-points of Greek life, but this is doubtful. See Herm. Pol. Ant. § 152, 3.

41. *προστάτεις*, 'presidencies', certain of which, notably that of the *θεωρίαι*, called *ἀρχιθεωρία*, were very costly affairs. Others consider that the word refers to the charge (*patronum*) of foreign residents at Athens (*μέτοικοι*), each of whom was bound to select some citizen as his *προστάτης*, 'patron' or 'protector', who was responsible for his good conduct and his representative in all private and public transactions. If the *μέτοικος* failed to do so, he was liable to an *ἀπροστασίου δίκη*. ήν δὲ δῆ πόλεμος γένηται, 'and further should there be an outbreak of war'.

42. *τριηραρχίας*] The *τριηραρχία*, an extraordinary *λειτουργία*, was as ancient as the regular constitution of Athens. It was the most costly and most important of all. The generals (*στρατηγοί*) nominated annually from among the wealthiest citizens as many as were required to act as trierarchs, each of whom was compelled to procure the crew, to equip and keep in repair a ship of war and provide for its management, the State always furnishing in addition the empty vessel and the pay and provision of the crew. The duration of the triarchy was limited by law to one year. Its cost could not have been much less than 40 minas. See Boeckh l. c. p. 541 ff.

τριηραρχίας [μισθώσ] Boeckh l. c. p. 579 says: Kritobulus, as mentioned in Xen., had a property of more than 500 minas, which would subject him, in the opinion of Sokrates, to the pay of more than one trierarch, in case a war should break out; that is to say, he would be forced to perform the syntrierarchy, which had been introduced about 12 years before the death of Sokrates and which was in existence when Xen. wrote this passage. The word pay (*μισθὼς*) is used because a trierarch, who did not command his own vessel, made a payment to the other trierarch who served in person, which appears to be in strictness a remuneration for services per-

formed. By *τριηραρχίας μασθός* ‘pay for the sailors’ cannot be meant, because the trierarch was never bound to furnish the pay, and if pay were meant, the expression used must have been *μασθός ναυτῶν*. Sauppe thinks with Cobet that *μασθός* is meaningless in the context, and accordingly encloses the word in brackets, taking *τριηραρχίας* as a generic plural.

εἰσφοράς] The *εἰσφορά* was an extraordinary tax on property, expressly intended to meet the exigencies of war. The first instance of its having been levied was, according to Boeckh, in B.C. 428 (Thucyd. III 19) on occasion of the siege of Mytilene, when, the public treasure being exhausted, 200 talents were thus raised: but this is doubtful, as the passage in Thucydides may mean that the amount before collected had never been so great as 200 talents. All persons who were not completely destitute were subject to this impost, even if they were not capable of performing liturgies. Boeckh l.c. p. 471 ff.

43. *ἴποτεσις, tolerabis*, ‘you will bear the burden of’. Cf. [Demosth.] adv. Neaer. § 42 p. 1859, 7 οὐσία ὡκ̄ ὑπῆρχε Στεφάνῳ οὐδὲ Νεαίρᾳ, ὥστε τὰ καὶ θέμέραν ἀναλώματα δύνασθαι ὑποφέρειν. 44. *ὅπου δέν*, ‘whenever’, ‘on whatever occasion’. *ἴνδως*, ‘inefficiently’. 45. *οὐδὲν ἤττον ἦ, non secius ac.* 46. *λάβοιεν κλέπτοντα*] G. § 279, 2.

- § 7. 1. 46. *πρὸς τούτοις*, ‘in addition to this’, ‘besides this’. The student must remember to distinguish between this and *πρὸς ταῦτα*, ‘for this reason’, ‘therefore’. 47. *ἀμελῶς ἔχοντα πρὸς τὸ μηχανᾶσθαι χρήματα*, ‘being indifferent about making a fortune’. *παιδικοῖς πράγμασι, rebus ludicris, oblectamentis* (Schneider, Zeune, Reisig), *rebus amatoris* (Breitenbach), Fr. *ensantillages*, ‘childish pursuits’. 49. *ὡσπερ ἔξον σοι*, i.e. *ὡσπερ εἰ ἔξειη σοι*, ‘as if you were at liberty to do so’, G. § 278, 2. *οἰκτείρω σε μῆ,* ‘I pity you for fear you should suffer some irreparable disaster’. The notion of solicitude is implied in *οἰκτείρω*, as it sometimes is in *ἐννοοῦμαι, ὑποτείνω* and other similar verbs. Cf. Anab. III 5, 3 *ἡθύμησαν ἐννοούμενοι, μὴ τὰ ἐπιτήδεια...οὐκ ἔχοιεν ὄπόθεν λαμβάνοιεν*, III 1, 5 *ὑποτείνεσας μὴ τι πρὸς τῆς*

πόλεως οἱ ὑπαλτῖον εἴη, Hell. vi 2, Cyr. v 2, 9 ὑποκτεύσας μὴ τὴν θυγατέρα λέγοι. G. § 218, Madv. Gr. Synt. § 124 a.

50. ἀνήκεστον (ἀκέουαι), 'incurable', 'irreparable'.

§ 8. l. 52. εἴ τι καὶ προσδεηθένην, 'if I should want anything besides' what I have, l. 10. 53. ἐπαρκέστεαν] On the preference of the Athenians for the form-endings -ειας, -ειε (-ειεν), -ειαν of the optative mood, see Mr Rutherford's remarks in *The New Phrynicus* p. 429 ff.

τάνν μικρὰ πορ-
σαντες κατακλύσεαν δύν κτλ., 'by a very small contribution they would overwhelm my wants with plenty', 'drown them in a flood of abundance'. 55. πολὺ ἀρκοῦντα σοῦ μᾶλλον κτλ., i.e. ἔχοντες πολὺ μᾶλλον σοῦ ἀρκοῦντα τῇ ἔαντῷ κατασκευῇ η σὸν τῇ σῇ, 'though they have means far more adequate than you to their own style of living', that is, than you have to yours. πολύ, τάνν and similar adverbs are frequently separated from the adjectives or adverbs which they qualify for the sake of greater emphasis. Symp. i 4 οἵμαι οὖν πολὺ ἀν τὴν κατασκευήν μοι λαμπροτέραν φανῆναι, Cyr. vi 4, 8 ἥξειν αὐτῷ σὲ πολὺ Ἀρδστα ἄνδρα πιστότερον καὶ ἀμείνονα, vii 1, 16 οὕτω πολύ μοι δοκῶ ἐν ἀσφαλεστάτῳ εἶναι, Hier. l. 7 οὕτως δυτος σοφοῦ with note. 56.

η σὸν τῇ σῇ] added in explanation of σοῦ μᾶλλον, and for the sake of giving greater clearness to the thought. Breitenbach compares Eur. Heracl. l. 298 οὐκ ἔστι τοῦδε παιοι κάλλιον γέρας η πατρὸς ἔσθλον κάγαθοῦ πεφυκέναι, Plat. Gorg. p. 500 οὐν τὶ δύν μᾶλλον σπουδάσειέ τις—η τοῦτο; 57. ὡς ὠφελησόμενοι] The proper future passive ὠφεληθήσομαι is used by Xen. in Mem. ii 7, 8, iii 3, 15, Cyr. iii 2, 20 where however Hertlein reads ὠφελήσεσθαι.

There are many middle futures, especially those of contract verbs, used in a passive sense: ἀδικήσομαι, αἰσθάνομαι, ἀταλλάξομαι, αἰξήσομαι, εἴρξομαι, εἴφρανοῦμαι, ζημιώσομαι, ἡττήσομαι, καταλείψομαι, κινήσομαι, μαρτυρήσομαι, οἴσομαι, πληρώσομαι, στερήσομαι, συνεπιμελήσομαι, τιμήσομαι, φθονήσομαι, φοβήσομαι, φυλάξομαι etc.

57. ἀποβλέπονται] διποβλέπειν εἰς or πρός τινα is the usual expression where the sense is 'to look to some one with some object' as dependent upon him or expecting help from him. So Plat. Phaedr. p. 239 οὐ πάντα ἀποβλέπων εἰς τὸν

έραστήν, below xvii 2 πάντες πρὸς τὸν θεὸν ἀποβλέπουσιν, ὅπότε βρέξει τὴν γῆν ἀφήσει αὐτὸν σπείρειν, Hell. vi 1, 8 ἡ σὴ πατρὸς εἰς σὲ ἀποβλέπει. Cf. Arist. Pax 635 ἔβλεπεν πρὸς τοὺς λέγοντας, Vesp. 613 ἐς σε βλέψαι καὶ τὸν ταῦλαν, Hesiod opp. 475 οὐ δὲ πρὸς ἄλλους αἴγασει. In the present passage the clause ὡς παρὰ σοῦ ὠφελησόμενος (G. § 277 note 2), ‘in the hope of receiving benefits at your hands’, may be considered as taking the place of the preposition, unless indeed we regard the words as a gloss explanatory of and eventually displacing the original πρὸς σέ.

- § 9. 1. 59. οὐκ ἔχω, *nequeo*. ὥρα, sc. ἔστι. προστατεύειν ἔμου δπῶς μῆ—γένωμαι, ‘to be my protector and guardian, and to mind I do not become pitiable in reality’. This is an object sentence, not a final one. On the use of the subjunctive in object sentences annexed by δπῶς μῆ, instead of the future indicative, see Madvig Gr. Synt. § 123, G. § 217 note 1 and cf. below xi 8, xv 1, Anab. v 6, 21 Σινωπεῖς Τιμασίωνα κελεύονται προστατεῦσαι δπῶς ἐκπλεύσῃ ἡ στρατιά, ‘to use his influence to effect the withdrawal of the troops’.
- 9 63. οὗτοι δὲ λίγη μὲν πρόσθεν... ἐγέλασας... νῦν δὲ κελεύεις κτλ., ‘that, whereas a little while ago you laughed at me, you now desire me etc.’ The antithesis, which is coordinated as a main clause in Greek and Latin, is best expressed as a subordinate clause in English. For such instances of parataxis see below viii § 17 l, 108 and my n. to Cic. or. p. Planc. § 41 l. 32.

65. πρότερον οὐκ ἐπάντω πρίν] In Thucydides and the poets πρίν is used after affirmative as well as after negative sentences; but in Xenophon and the orators it is used only after negative clauses. The indicative is most frequently used by Xen. and by Isocrates, chiefly in οὐ πρότερον ἐπάντω πρίν and similar phrases. In Plato πρίν is dying out before οὐ. The present infinitive occurs with special frequency in Xen. and the present subjunctive and optative are comparatively more common with him. See *American Journal of Philology*, Vol. iv, p. 89–92.

66. μηδὲ ἑκατοστὸν μέρος τῶν σῶν κεκτήσθαι, ‘that I do not possess so much as a hundredth part of your fortune’.

68. δπῶς ἀν μῆ—γένοιο] After verbs like βουλεύομαι, ἐπι-

μελοῦμαι, σκοτῶ, a dependent interrogative sentence with potential optative and *ἄν* of that which may probably take place may be attached by *ὅπως*; see Madv. Gr. Synt. § 137 and cf. Xen. Symp. vii 2 *νῦν γοῦν σκοτῶ ὅπως ἀν δὲ μὲν πᾶς ὅδε δὲ σὸς καὶ ἡ πᾶς ἦδε ὡς βάστα διάγονε, ημεῖς δ' αὖ μάλιστ' ἀν εὐφραινούμεθα θεώμενοι αὐτούς*, Cyr. II 1, 4 *βουλευσόμεθα δπως ἀν ἄριστα ἀγωνιζούμεθα, I 2, 5 ἐπιμέλονται ως ἀν βέλτιστοι εἰεν οἱ πολῖται, I 4, 13; IV 2, 34, VII 5, 78, VIII 1, 14, 47.*

§ 10. 1. 70. *ὅρῳ γάρ*, 'yes, for', 'the reason is that', 'I see, there is one thing about riches or one particular means of getting wealthy that you know, that is, how to create a surplus'. *πλοντηρὸν ἔργον=modus divitias parandi* (Sturz). 72. *ἀπ' ὀλίγων*, 'with a small income'. 'Απὸ is used to denote the cause, source, means; see below I 3, 3; II 1, 25 *ἀπὸ βοσκημάτων πλοντήσεσθαι.* περιποιοῦντα, i.q. περιουσίαν ποιεῦντα. *Ἐλπίζω*, i.q. *νομίζω*, 'I suppose'. 73. *ἄν.. ποιῆσαι]* G. § 211.

§ 11. 1. 74. *οὔκουν μέμνησα...ὅτε*, 'do you not remember ...when', the time of the fact being mentioned rather than the fact itself; as in Hell. VI 4, 5 *ἀναμνησθήσονται σου ὅτε ἔδήσας*, Cyr. I 6, 12 *οὐ γάρ μέμνημαι δτε πρὸς σὲ ἥλθον ἐπ' ἀργύριον*. See Porson's note on Eur. Hec. 112. The reference is to I 9. According to Socrates it is Kritobulus who affirmed of himself all these propositions without allowing Socrates to utter a syllable; whereas really Socrates had made him say what he wished him to say. *οὐδὲ ἀναγρύζειν*, 'not even to open my lips', lit. 'not to mutter so much as *γρῦ*'; 'Αναγρύζειν=γρῦ ἀποκρίνεσθαι'. Arist. Nub. 945 *ἡσ αναγρύξη,* Plut. 17 *ἀποκρινόμενψ τὸ παράπαν οὐδὲ γρῦ* (where the Schol. says *γρῦ*: *τούτεστιν ἡ φωνὴ τῶν χολρῶν*, but Hesychius says that *γρῦ* was properly 'the dirt under the nails', and so any insignificant thing), Dem. de fals. leg. p. 353 *περὶ δὲ τῶν ἀλλων ὧν οὐτος ἀπήγγειλεν οὐδὲ γρῦ*. 76. *οὐκ εἴη]* G. § 243. 77. *οὐδὲ ἀργύριον]* On the absence of the article see n. to I 1, 4. 78. *ἐπίσταται]* G. § 247 note 3. 79. *εἰσὶ μὲν οὖν αἱ πρόσοδοι ἀπὸ τῶν τοιούτων*, 'it is true, indeed, that income is derived from such possessions; but, in my case, how do you

suppose I should know how to use any of them, when I never yet possessed any one of them?' ... 80. ἐπιστηθῆναι] from ἐπίσταμαι: Herod. III 15 εἰ δὲ καὶ ἡ πιστήθη μὴ πολυπραγμονεῖν. 81. τὴν ἀρχὴν οὐδέν, nihil omnino, 'nothing at all': used only with a negative in this sense: cf. VIII 2, 2 τὴν ἀρχὴν μηδὲ ξητεῖν, Cyp. I 2, 3, I 6, 16.

§ 12. 1. 82. ἔδόκει τίμιν] I § 4. καὶ εἰ] n. on I 4 l. 20. 83. εἶναι, 'was possible'. τί—κωλύει καὶ σὲ ἐπίστασθαι; 'what reason is there why you should not have some knowledge of economy', as well as others? Cf. Hier. I. 678. 85. διηρ., 'the very thing' would prevent me, 'which' would prevent, etc. 87. μῆτρε ἀλλος—μανθάνειν, 'and if no one else gave him the opportunity of learning on his flutes'. Cf. below I. 91, de Vect. IV 12 παρέχει (ἡ πόλις) ἐπὶ λοιπελεῖ τῶν ξένων τῷ βουλομένῳ ἐργάζεσθαι ἐν τοῖς μετάλλοις, above I l. 162.

§ 13. 1. 89. δργανα, ὥστε μανθάνειν, 'as an instrument to learn from', as a means of being taught the management of a household. δργανα χρήματα, opes, quibus uterer ut instrumentis, Zeune. 91. ἀλλ ἢ, nisi, 'save only', 'except'.

On ἀλλ ἢ (for ἀλλα ἢ, not ἀλλο or ἀλλα ἢ), which is only used after a negative or quasi-negative in the main construction, see Klotz on Devariūs *de part.* II p. 31, Madvig Synt. § 91 R. 2. 'By the ἀλλα the exception to the negative which has preceded is stated flatly; the ἢ allows the negative statement to revive, subject to this exception alone'. Riddell *Digest of idioms* p. 175. The full form for *nemo alius nisi* is οὐδεὶς ἀλλος ἀλλ ἢ, but very frequently the ἀλλο falls away after the negative, so that the form becomes οὐδεὶς ἀλλ ἢ. Since the full form with οὐδεὶς would be οὐδὲν ἀλλο ἀλλ ἢ, and this might be abridged to οὐδεὶς ἀλλ (ἀλλο) ἢ or οὐδὲν ἀλλ (ἀλλο) ἢ, it is clear that in some passages it must be uncertain whether the correct reading should be ἀλλ ἢ or ἀλλ ἢ. Krüger suggests that ἀλλ ἢ gives prominence to the excepted notion, ἀλλ ἢ merely introduces an exception.

92. δίγνον, utique, 'of course'. 93. κιθαρίζειν—λύρας] The λύρα and κιθάρα were stringed instruments differing both in shape and material, the latter of more complicated construction, the former most likely of Thracian origin. The latter was introduced by the Ionians from Asia into Greece and used at musical competitions, sacrifices and pageants. The musical education of the youth in Greece began with the

lyre; hence in Arist. Vesp. 959 it is said of an uneducated person *κιθαρίζειν οὐκ ἐπισταται*. Together with the flute it was the instrument most commonly used at festive meals. It appears that *κιθαρίζειν* was the word used for playing on any kind of stringed instrument. λυμαίνονται, *corrumpunt*, 'spoil'. καλ= 'at the same time'. 94. ἐν τῷ σῷ οἴκῳ, not 'in your house', but 'with your estate to practise on', as above l. 87. 95. καταλυμητάμην δν, 'I should completely spoil, utterly ruin'. Cf. below vi 5 l. 27, Polyb. v 9, 3 πυρὶ κατελυμήναντο τὰς δροφάς. The first *ἀντ* is intended to give emphasis to *τῶς=fortassis*, 'probably'. σου τὸν οἴκον] The genitive of a pronoun personal, belonging to a subsequent substantive, often serves as a *dativus commodi* or *incommodi*, as well as a possessive genitive. See Buttmann Gr. Gr. § 133 obs. 4, Index to Plat. Meno etc. p. 233 s. v. *Genitivus*, note on Dem. Mid. § 7 c, d.

§ 14. 1. 97. ἀποφεύγειν μοι παρῇ μηδέν με σωνωφελῆσαι, 'you are trying your best to avoid, as far as I am concerned, giving me any assistance'. On the expletive *μοι* see G. § 184, 3 note 6, and cf. n. on Hier. l. 612, Mem. II 10, 1 quoted below in note on III § 4 l. 30. 98. εἰς τὸ ὑπόφραν] cf. IV 1 l. 8, Anab. III 2, 27 αὐται γάρ (αἱ σκηναὶ) συνωφελοῦσιν οὐδὲν εἰς τὸ μάχεσθαι. 100. οὐκ ἔγωγε, sc. ἀποφεύγειν περιρῶμαι. 101. ἔχω, *possum*, sc. ἐξηγεῖσθαι. καὶ πάντα] see on I § 19 l. 137.

§ 15. 1. 102. οἶμαι δ' δν—οὐκ δν ἁμέφου, 'you would not, I fancy, have found fault with me, supposing you had come to me for fire, and I, having none, had directed you to some other place, from which you could get it; or again, if you had come to me for water and, not having any myself, I had taken you to some other place for it as for the fire, I am sure you would not have blamed me for this either'. On the repetition of *ἀντ* in a long apodosis see G. § 212, 2.

εἰ—εἰ!] Cobet brackets the first *εἰ*, Schenkl suspects the genuineness of the second rather. Breitenbach compares a similar form of anacoluthon in Anab. III 2, 35 οὐκ ἀν οὐν θαυμάζομε, εἰ οἱ πολέμοι, ὅσπερ οἱ δειλοὶ κύρε φεύγουσιν, εἰ καὶ οὗτοι ἐπακολευθοῦσιν. A triple *εἰ* is found in Dem. adv. Aristog. I p. 781 εἰ τούτων τις δρεῖται τών γῆτάτω

χρήματα, δέ δέ ήρεντο, εἰ μὲν ἡδαιόντο αἱ τε συνθῆκαι κείμεναι καὶ οἱ τεθίντες δροι ἀστηκότες, τὸν ἀρνούμενον ἥγεισθ' ἀν ἀναιδῆ δῆλον δτι, εἰ δέ ἀνηρημένα τεῦται, τὸν ἄγκαλούντα.

ἔπει τῷρ, *ad ignem petendum*, ‘to fetch fire’. Сутор. I 6, 12 ἥλθοις ἐπ’ ἀργύριον, Anab. VII 6, 2 ἐπὶ τὸ στράτευμα ἤκουσι i.e. *ad exercitum arcessendum*, II 3, 8 ἔλθειν ἐπὶ τὰ ἐπιτήδεια i.e. *ad petenda cibaria*.

103. μὴ δντος, sc. πυρός. παρ'

ἴροι, *apud me*, ‘in my house’. 104. εἶη, *liceret*. οὐκ ἀν ἁμέμφον] G. § 222.

105. αὐτοῦντι σοι—μὴ ἔχον] G. § 184, 3.

106. καὶ ἐπὶ τοῦτο, ‘for this also’, i.e. the water as well as the fire. οὐδέ δὲν τοῦτο μοι ἁμέμφον, ‘you would not have found fault with me for this any more than the other’.

107. βουλομένου—σου—σοι] cf. below VIII 1 l. 6, Anab. II 4, 24 διαβαινόντων ὁ Γλώσσις αὐτοῖς ἐπεφάνη. A genitive absolute is sometimes followed by the subject in a different case; Dissen Dem. de cor. p. 272, ‘duobus membris factis pro uno oppositio nervosior existit’, Madv. § 181 Rem. 6.

108. θενοτέρους περὶ μοντικήν] cf. Plat. Rep. p. 284 σ οὔτε δῆλος τινα τὸν περὶ τὰς πρᾶξις ἐπιστήμονα, below XII 20 τῶν δεινῶν τινα ἀμφ’ ἵππους δοκούντων εἶναι. Elsewhere the simple accusative without any prepos. is used.

109. καὶ σοι

χάριν ἀν εἰδότας εἰ κτλ.=καὶ οἱ σοι χάριν ἀν εἰδεῖσεν εἰ κτλ., ‘and who would be thankful to you, if you would take lessons of them’, G. § 211.

110. τί δὲν ξτι...μέμφοιο; ‘pray, what fault would you have to find with me after that for so doing?’ Cf. I 13 πῶς ἀν ἔτι τὸ ἀργύριον αὐτῷ ὠφέλιμον εἴη; Mem. II 6, 20 εἰ δὲ δῆ καὶ οἱ ἀρετὴν ἀσκοῦντες στασιάζονται περὶ τοῦ πρωτεύειν, ...τίνες ἔτι φίλαι ἔσονται;

112. οὐδὲν δὲν, sc. σοι μεμφούμην.

§ 16. I. 114. πολὺ—θενοτέρους] cf. above § 8 I. 55 n. 115. ταῦτα] the demonstrative for the simple pronoun of reference, cf. VII 33 ἀ δὲν τούτων ἐκάστη εἰσφέρη, οἰδέ τε καὶ σώζει ταῦτα. δμολογῳ μεμεληκέναι μοι, οἵτινες κτλ., ‘I confess that it has been a matter of interest to me to observe, who in the city are most knowing in their several pursuits’. For the acc. after the verbal adjective ἐπιστημονέστατοι cf. Сугр. III 3, 9 ἐπιστήμονες ἦσαν τὰ προσήκοντα τῇ ἑαυτῶν ἐκαστοι ὑπλίσει, Mem. I 2, 19 οὐδὲ ἄλλο οὐδέν, ὃν μάθησις ἔστιν, δ μαθῶν ἀνεπιστήμων ἀν ποτε γένοιτο, Plat. Epin. p. 979 δ ὁ ταῦτ’ ἐπιστήμων Madv. § 31 b.

§ 17. 1. 117. *ἀπὸ τῶν αὐτῶν ἔργων*, ‘with, by means of, the same occupations’; see Hier. I. 611. 119. *ἀπεθαύμασα*, *vehementer demiratus sum*, ‘I wondered greatly’, one of the poetical words used by Xen. 120. *ὅ τι* is probably the adverbial accusative=δι=ὅ τι, though it may also be taken 11 as the subject of εἴη=‘what was (the meaning of) this’. 121. *πάνυ οἰκεῖως*, *omnino naturae convenienter*, ‘quite naturally’.

§ 18. 1. 122. *ταῦτα*, sc. *τὰ ἔργα*. [ημιουρμένους ἑώρων] G. § 279, 2. 123. *γνώμῃ συντεταμένῃ*, ‘with earnest purpose’. *συντεταμένος*, lit. ‘on the stretch’, is perf. part. pass. from *συντελεῖν*. Cf. below xx 22, where also some mss have *συντεταγμένως*, as in this passage some have *συντεταγμένη*. 124. *κατέγνων*, *probe intellexi*, ‘I observed particularly’. Cf. Cyr. VIII 4, 9 ὅτι—οὐχ ἡδομένως πράττοντα μα κατέγνως; The usual construction of *καταγιγνώσκειν* is with the genitive when it mostly signifies ‘to judge of another to his prejudice’, ‘think badly of him’, as in Cyr. vi 1, 36 *αὐτὸς ἐμαυτοῦ κατέγνων μὴ δικαρτερῆσαι*, Thuc. III 45 *καταγνοὺς ἐαυτοῦ μὴ περιέσεσθαι*, but not always, as above § 11. 9 we have *κατέγνωκας ἡμιών* *Ικανῶς πλουτεῖν*. 125. ὁν [δν] the δν, which is subsequently repeated, belongs of course to γενέσθαι. See Index to Hiero p. 117^a l. 10. εἰ βούλοιο, sc. *μαθεῖν*. On the double ει see note above l. 102. 127. *δεινὸν χρηματιστήν*, ‘a shrewd man of business’.

CHAPTER III

Kritobulus still presses Socrates to fulfil his promise of instructing him how to improve his property: whereupon Socrates advises him to study the life and conduct of those who have managed their affairs properly and with success or contrariwise. ‘You will find’ he says ‘some who build bad houses at great cost, others convenient ones at little expense; some who, for want of method and order in their domestic arrangements, cannot use the necessaries which they actually have in abundance, much to their own inconvenience and the annoyance of their household; while others, with the same or even more limited

means, have what they require always ready for use. Some householders cannot keep their slaves: others retain them without using constraint; some complain that they lose by farming, others manage to get from their farming plenty to supply their necessary wants. One man keeps horses and makes it pay: another does so and is ruined by it. One man finds a fellow-helper in his wife in improving his fortunes, another man does not assign to his wife her proper position in his establishment, but treats her as a mere cipher. And I could show you, if you please, the same difference between one man and another in all branches of industry'.

§ 1. 1. 2. οὐκέτι—πρὶν ἀν] οὐκ—πρὶν ἀν would have sufficed: similarly we have οὐ πρότερον πρὶν, οὐ πρόσθεν πρὶν. On πρὶν ἀν see G. § 240, 2. 3. ἡ ὑπέσχησα, sc. ἀποδεικνύαι, 'what you have undertaken to show me'. Cf. Symp. iv 1 οὐκοῦν λοιπὲν ἀν εἴη ἡμῖν ἀκιντος ὑπέσχετο ἀποδεικνύαι, ως πολλοῦ δξιά ἔστιν. Weiske remarks that there were usually present at Socrates' dialogues some who took no part in them, but were merely listeners. 5. τι...ην, quid si, 'what do you say if', 'what if?' 6. ἀποδεικνίω, ostendam, exemplis allatis comprobem. 'Αποδεικνύαι is 'to demonstrate', 'prove'; ἐπιδεικνύαι 'to exhibit', 'give as a specimen'. πρῶτον μὲν should properly have been followed by ἔπειτα δέ. τοὺς μέν] G. § 143, 1. ἀπὸ πολλοῦ ἀργυρίου] II 117, cf. Anab. II 6, 5 ἀπὸ τούτων τῶν χρημάτων συλλέξας στράτευμα, Hier. I. 761 ἀπὸ τῶν ἰδίων κτημάτων δαπανᾶν. 9. ηδόξω ἔν τι—ἐπιδεικνύαι, 'should you think that in this I was giving you one particular specimen of the matters which concern household management?' G. § 166 note 2. ἐν τι=unum, qualecumque sit. So x 21 μηδέν τι=ne unum quidem, qualecumque sit, i.e. prorsus nihil.

§ 2. 1. 11. καὶ πάνυ γε, 'yes, most certainly'. See on I § 7 L 47. τὸ τούτου ἀκόλουθον, 'what is of a piece with this', G. § 180. Cf. Arist. Ach. 438 τάκόλουθα τῶν ἁκών, 'what sorts with the tatters'. 13. ἔπιπλα, supellecilem, 'goods and chattels', 'furniture'. 14. καὶ, et tamen, l. 64. μὴ ἔχοντας, 'unable'. 15. εἰ σᾶ ἔστιν αὐτοῖς,

'whether they have them safe'. The Attic form appears to have been *σῶς* not *σῶος* or *σῷος*, v. Cobet N. L. p. 418. 16. πολλὰ μὲν—πολλὰ δέ] See n. to Hier. I. 193. 18. κεκτημένους, 'though they possess'. έχοντας ἔτοιμα δτων δν δέντραι χρήσθαι, 'having, whatever they require, ready for use'. For the infinitive after *ἔτοιμα* see G. § 261, 1.

§ 3. 1. 20. δλλά τι οὐν—ἢ, 'well, what (else) but?' Cf. below IX § 1 l. 4, Cyr. I 4, 13 τι δέ, ξφη, ει μὴ μαστιγώσας ...ξέ ἀρχῆς χρήσουμαι; 21. δποι έτυχεν, 'wherever it chanced', 'anywhere at random'. 22. ἐν χώρᾳ, *suo loco, destinato loco*, 'in their proper place'. VIII 18 l. 117 χώραν ἑκάστοτες εὑρεῖν, Cyr. IV 5, 87 ἀν δάνυτακτα ὅ, ἀναγκή ταῦτα ἀει πράγματα παρέχειν, ἔτοις ἀν χώραν λαβη. 23.

12 καὶ—γε, 'yes, and', I § 3 l. 16. ἐν χώρᾳ ἐν τῇ έτυχεν κτλ., 'in the first place that chanced, but where it is proper they should be arranged'. 24. έτυχεν, sc. αὐτα or κειμένη. προστίκει, sc. αὐτὰ διατετάχθαι. 26. τι—τῶν οἰκονομικῶν, 'an element in the knowledge of husbandry'.

§ 4. 1. 29. ἕνθα μὲν—ἕνθα δέ, 'at one place'—'at another place'. πάντας οἱς επεῖν=fere omnes, 'all so to speak', 'one might say all', XII 43. G. § 268. 29. καὶ τούτους, eosque, 'and those too', 'albeit they'. See n. to II l. 36. 30. θαμινά, a poetical word, neut. pl. of θαμινός, *creber*, used adverbially=θάμα 'often' (Mem. II 1, 22). It occurs also Mem. III 11, 15 εἰσιθι θαμινὰ i.e. *ventita in domum meam*, Anab. IV 1, 16 θαμινὰ παρήγγειλεν, Cyneg. 3, 7 θαμινὰ σκοποῦσα, de re eq. 10, 7. ἀποδιδράσκοντας, 'trying to abscond'. Mem. II 10, 1 εἰπέ μοι,...ἀν τίς σοι τῶν οἰκετῶν ἀποδρᾶ, ἐπιμελῆ, δπώς ἀνακομησῃ; On the difference between *ἀποδιδράσκειν* and *ἀποφεύγειν* see Anab. I 4, 8. 31. ἐθέλοντάς τε ἐργάζεσθαι for ἐθέλοντας ἐργάζεσθαι τε. Cf. Mem. III 5, 3 προτρέποντας τε ἀρετῆς ἐπιμελεῖσθαι καὶ ἀλκιμοι γενέσθαι, IV 2, 40 ἐξηγεῖτο δ τε ἐνδιμζεν εἰδέναι δειν καὶ ἐπιτηδεύειν for ἀ ἐνδιμζεν εἰδέναι τε δειν καὶ ἐπιτηδεύειν. Cf. below I. 73. 34. καὶ σφόδρα γε, above I § 3 l. 16.

§ 5. 1. 36. ήν—παραπλησίους γεωργίας γεωργοῦντας, sc. ἐπιδεικνύω, 'cultivating similar farms', i.e. farms of a like soil

and with like opportunities. γεωργοῦντας, τοὺς μὲν—τὸν δέ] see note on I § 171. 125. 37. ἀπολωλέναι—ὑπὸ γεωργίας, ‘that they have been ruined by farming’. Τπὸ is very common with the gen. of cause or occasion after a neuter verb with passive meaning, or after expressions like *τραύματα ἔχειν*, *πληγὰς λαβεῖν* which convey a passive notion; see above I 92, below III 59. 41. ἀναλίσκουσιν οὐκ εἰς δὲ δεῖ=εἰς ταῦτα εἰς αἱ; for the omission of the demonstrative and of the preposition which should be repeated before the relative, see Madv. Gr. Synt. § 102, and on the use of *eis* after *ἀναλίσκουσιν* see below I 44. εἰς δὲ βλάβην φέρει=εἰς ταῦτα δὲ βλάβην φέρει. It sometimes happens that a neuter relative, which ought to stand in the nominative (coincident in form with the accusative), passes by attraction into the accusative, dative or genitive, Madv. Synt. § 103 R. 2. 42. αὐτῷ καὶ τῷ οἴκῳ ‘to house and master’. Αὐτός, like *ipse*, is frequently used in this sense. There is no necessity for Cobet’s alteration into *αὐτοῖς*, such transitions from plural to singular being very common. See n. on XII 12 and Index to Hier. p. 114^b s. v. ‘plural’. Cf. de Rep. Lac. v 4 πῶς δὲ τις η̄ ὑπὸ λιχνείας η̄ ολοφλυγίας αὐτὸν η̄ οἴκον διαφθείρει; Mem. III 8, 10 with Kühner’s note.

§ 6. 1. 44. οὐδέ εἰς τάναγκαλα ἔχουσι δαπανᾶν, ‘have not even money for necessary expenditure’.

Cf. Hier. x 8 δαπανᾶν εἰς τούτους, Mem. I 8, 11 πολλὰ δαπανᾶν εἰς βλαβεράς ήδονάς, Cyr. VIII 3, 44 πολλὰ δαπανᾶν εἰς θεοὺς καὶ εἰς φίλους καὶ εἰς ξένους. Ἀμφὶ also is used, as in Λαβ. I 1, 8 ἀμφὶ τὰ στρατεύματα δαπανᾶν, Vectig. IV 8 οἱ ἀνδρες ἀμφὶ δπλα τε καλὰ καὶ ἵππους ἀγαθῶν... βούλουσαι δαπανᾶν. This use of ἔχειν=δύνασθαι is common in the best authors, but generally in the same connexion of ‘paying’: e.g. Plut. Pericl. 22 οὐκ ἔχων ἐκτίσαι, ‘not being able to pay in full’, Cat. mai. 15 (multicam) η̄ν οὐκ ἔχων ἐκέίνος ἀπολύτασθαι καὶ κυδυνεῖν δεθῆναι μόλις ἐπικλήσει τῶν δημάρχων ἀφείθη, Lucian Cronos. 15 καὶ τὸ ἐνοίκιον, οἵτινες δὲν καὶ τοῦτο ὀφείλοντες καταβαλεῖν μὴ ἔχωσι, Diodor. Sic. Tom. II p. 530 ed. Wesseling, ἐνστάντος δὲ τοῦ ὀρισθέντος καὶ μὴ ἔχων ἀποδοῦντας, πάλιν ἔτεκε λὴμερῶν προθεσμίαν, St Matt. xviii. 25 μὴ ἔχοντος αὐτοῦ δποδοῦνται. See F. Field *Otium Norvicense* Part III p. 10.

45. γεωργεῖν φάσκοντες, ‘while professing to farm’. 47. ἐπὶ τούτους, ‘to see these men’.

- § 7. 1. 50. θεάμενον σταυτοῦ ἀποπειρᾶσθαι εἰ γνάστη ‘to make a trial of yourself, whether you will learn, by being a spectator’. 51. ἐγώ σε σύνοιδα—ἀνιστάμενον] ‘when the object of σύνοιδα is not the same person as the subject, the participle and substantive are either in the dative as σύνοιδά σοι εὐ ποιήσαντι, or both in acc., as σύνοιδά σε εὐ ποιήσαντα, or, where an infinitive follows, the subst. in dative and participle in acc., where the dative depends upon σὺν and the acc. on οἶδα’. Jelf § 682, 2, Madv. § 178 Rem. 7. Schneider Breitenbach Schenkl adopt the emendation of Camerarius...ἀνισταμένῳ...βαδίζοντι ἀναπελθοντι against the authority of all the mss: Cobet retains the mss reading with the alteration however of ἐγώ σοι σύνοιδα into ἐγώ σε οἶδα. I have adopted Sauppe’s reading. νῦν δέ, 18 ‘as it is’, ‘at present’. 53. ἐμὲ δναπείθοντα προθύμως συνθεῖσθαι, ‘doing all you can to induce me to go with you to the exhibition’. 54. τούτον, ‘such as I am now speaking of’. 56. φαίνομαι εἶναι, *videor esse*; φαίνομαι ὥν or simply φαίνομαι, *aperte, manifesto, sum*.

§ 8. 1. 59. ἀφ' ἵππικῆς] The words are placed at the head of the bimembral sentence *τοὺς μὲν...τοὺς δὲ* and serve for the regimen of the verbs in either: so that δὰ τὴν ἵππικὴν is probably to be considered an interpolation. 61. καὶ πάνυ] See n. to i § 19 l. 137. 62. ἀγαλλομένους ἐπὶ τῷ κέρδει] Hier. i § 5 l. 26 n. 63. τούτους μέν] On μὲν *solitarium* see n. on Hiero i § 7 l. 36. καὶ ἐγώ, i.e. I as well as yourself. ἑκατέρους, men of either kind. 64. καὶ, ‘and yet’, above l. 14. οὐδέν τι μᾶλλον, ‘not one bit the more’. Cf. below § 10 l. 76, Hier. II § 18 l. 303 with note. So Ter. Andr. i 1, 63 *nil quicquam*. τῶν κερδαινόντων, sc. τις. G. § 169, 1, Madv. § 51 c.

§ 9. 1. 66. θέρ γάρ κτλ., ‘no, for you look at them, as you look at actors’, II l. 70. ἦπερ, *sicuti*, ‘as’, IX l. 7. 67. οἴομαι, like *credo*, is used ironically. 68. ἡσθῆς, *oblecteris*, aor. 1 subj. from ἡδομαι. ταῦτα—οὗτος ὁρθώς ξχει, ‘this is rightly so’. 70. ἵππικῇ διαγκαζόμενος χρῆσθαι, ‘since you are obliged to keep horses’. 71. δπως...ξηῃ] G. § 217. ιδιώτης, *rudis*, ‘unskilled in’: see n. to Hiero.

1. 375. 72. τούτου τοῦ ἔργου, 'this business', sc. ἴππικῆς. 73. ἀγαθῶν εἰς τε τὴν χρήσιν...] trajectio for ἀγαθῶν τε εἰς τὴν χρήσιν: see n. to l. 31.

§ 10. 1. 75. πωλοδαμηνύν (πῶλος, δαμάω), 'to be a colt-breaker'. 76. οὐδέν τι μᾶλλον, i.e. πωλοδαμηνύν σε κελεύω ἐκ παιδίων, *inde a pueris*, 'from boyhood', lit. 'from boys'. Cf. Cyt. II 3, 9, Mem. II 2, 8 ἐκ παιδίου. 77. κατασκευδίσαν, *docere, adsuefacere*, 'to train'; cf. Cyt. VIII 1, 43 οὐς κατεσκεύαζεν εἰς τὸ δουλεῖον. 79. ἐπὶ τὸ βέλτιον ἐπιδιδάσασιν, *in melius proficiunt*, 'keep on improving'. Mem. III 9, 3 ἐπιμελεῖσθαι πολὺ ἐπιδιδόντας, Plat. Protag. p. 318 Λ ἐπὶ τὸ βέλτιον ἐπιδιδόνται, Hier. IX 71. 691. 83. ἦ οἱ πλεῖστοι λυμανονται, sc. τοὺς οἰκους, uxoribus suis ea ratione utuntur, *qua plerique, qui ita faciunt, labem rei familiari contrahunt*, 'treat their wives in a way in which most of them who do so bring ruin on their households'. See cr. n.

14 § 11. 1. 84. τούτου—αἰτιάσθαι] G. § 173, 2. πότερα—ἢ, *utrum—an.* 86. ὡς ἐπὶ τὸ πολὺ, *fere, plerumque*, 'as a rule'. 87. κακῶς ξῆται, *male se habeat*, 'be in ill condition'. 88. ἢν κακουργῇ, 'if he be vicious, do mischief'. Cf. de re eq. VI 5 Εξεστι τῷ ἵππῳ καθ' ὅπτερ' ἀν βούληται τῶν πλαγίων κακουργεῖν. 89. τῆς δὲ γυναικός, *quod attinet ad uxorem*, 'as regards a wife'.

We have a similar loose use of the genitive, placed at the beginning of a construction, for the sake of premising mention of it without any grammatical justification of the genitive, in Plat. Phaedo p. 78 D τί δέ; τῶν πολλῶν καλών, οἷον ἀνθρώπων ἢ ἵππων, ἀρά κατὰ ταῦτα ἔχει; Charmides p. 165 D ἀσάντως δὲ καὶ τῶν ἄλλων τεχνῶν, de rep. V p. 470 A τί δέ; γῆς τε τρήσσεως καὶ οἰκου ἐμπρῆσσεως, ποιον τί τοι δράσουσιν οἱ στρατιώται πρὸς τὸν πολεμίους; p. 576 D ἄλλ' εὐδαιμονίας τε αὐτὸν διθιέστητος, ὥστα τῶς ἡ ἄλλων κρίνεις; Gorg. p. 509 D τί δὲ δῆ τοῦ ἀδικεῖν; πότερον...ἢ καὶ κτλ. See Riddell, p. 126, Madv. § 53 Rem.

διδασκομένη—τάγαθά] G. § 164. τάγαθά by crasis for τὰ ἀγαθά. 90. κακοποιεῖ, *peccat*, i.e. rem familiarem non recte administrat (*Sturz*). Schaefer would read κακοποιοῖ. The mss have κακοποιεῖν. Ἰτως, *projecto*, is here, as often, used to soften a positive assertion. δικαίως ἀν—τὴν αἰτίαν ἔχοι, 'would deserve to bear the blame'. 91.

θιδάσκων, sc. αὐτῆι. εἰ...διεπιστήμονι...χρέωτο, sc. αὐτῇ οὖσῃ, 'if he should find her ignorant'. See n. to Hiero l. 441. τούτων] G. § 180, 1 Note 1.

§ 12. 1. 93. πάντως δ' ...ἀπαληθεύσαι, 'at any rate, under any circumstances, speak the whole truth'. For ἀπαληθεύσαι, the inf. aor. 1 act. (used as an imperative G. § 269, cf. Plat. Cratyl. p. 426 b, Lys. p. 211 b) of ἀπαληθεύειν, H. Estienne reads ἀπαληθεύσαι aor. 1 mid. imper., but it is doubtful whether the middle is used, as stated in Liddell-Scott s. v.

95. Εστιν ὅτῳ δίλλω = ἐστιν ἄλλος τις φ, Madv. § 105 b. τῶν σπουδαίων, 'important matters', partitive gen. after πλεῖστος. G. § 168. 99. εἰ δὲ μή, i.e. 'if it is not true to say that there is no one with whom I have fewer discussions than with my wife, at any rate there are not many', 'few, if any'.

§ 13. 1. 100. νέαν, sc. οὐσαν, cf. above § 11 1. 92. ως ἥδινατο ἔλαχιστα ἐώρακυναν, 'when she had seen as little of the world as possible'. 102. μάλιστα, 'yes, certainly'. Cf. n. to Hiero 1 § 21 l. 122. 103. θαυμαστότερον, sc. ἐστὶ or ἀν εἴη.

§ 14. 1. 106. η̄, interrogative. 107. οὐδὲν οἷον τὸ ἐπισκοπέοθαί, i.e. οὐδὲν τοιοῦτόν εστιν οἷον τὸ ἐπισκοπεῖσθαί, 'there is nothing like looking into it', *praestat, optimum fuerit, considerare, nihil melius est quam*, Fr. *il n'y a rien de tel que d'examiner*, Ital. *non ci è tal cosa, come*. So Plat. Gorg. p. 447 σ οὐδὲν οἷον τὸ αὐτὸν ἔρωτάν, p. 481 b, Demosth. adv. Mid. p. 529, 11 οὐδὲν οἷον ἀκούειν αὐτὸν τοῦ νόμου, Arist. Av. 967 οὐδὲν οἶνα ἐστ' ἀκούσαι τῶν ἐπῶν, Lys. 135 οὐδὲν γὰρ οἷον sc. τούτο. συντήσω...σοι...'Ασπασίαν, 'I will introduce Aspasia to you'.

Συνιστάναι is *consociare, conciliare*, 'to bring together as friends'. Cf. Xen. Symp. IV 63 καὶ πρὸς ἐμὲ ἐπαινῶ τὸν Ἡρακλεότην ξένον, ἐμὲ μὲν ἑρούσας ἐπιθυμεῖν αὐτὸν, συνιέστησάς μοι αὐτόν, Philodemus de vit. et virt. 42, 8 ed. Goettling refers to this passage: προσάπτεν δ' ἐτέρο, ως 'Ασπασίᾳ καὶ Ἰσχομάχῳ Σωκράτης, as the passage is read by Cobet orat. de arte interpretandi p. 102.

108. [Ασπασίαν] Aspasia, the celebrated native of Miletus, who by her beauty and high mental accomplishments

acquired such ascendancy over Pericles, that, after separating from his wife by mutual consent, he attached himself to her for the rest of his life; since the Athenian law forbade marriage between a citizen and a foreign woman. The son whom she bore him was legitimated by a special decree of the people and took his father's name. Aspasia's home was the centre of the literary and philosophical society of Athens, though the story of her having been the teacher of Socrates is doubtful because of the apparent irony of the passages of Xen. and Plato, wherein such statement is found. Gobet *Prosopographia Xen.* p. 78 ff.

ἐπιστημονίας τερον, peritus, 'more knowingly'.

§ 15. l. 110. οὐσαν] G. § 226, 1. ἀντίρροτον, *paris momenti*, 'equivalent to', lit. 'counterpoising', from *ρέπω* which is properly said of the descending scale, whence ἀντίρρητον, 'to balance'. 113. ὡς ἐν τῷ τολύ, § 11 l. 86 n.
l. 114. τούτων, sc. τῶν δαπανημάτων καὶ ταμευμάτων.

§ 16, l. 117, ὁξίως λόγου, i.q. ἀξιολόγως; l. 68. 118. τικαν δν] G. § 211.

CHAPTER IV

Kritobulus expresses a wish that his instruction in the arts and sciences may be limited to those which are best worth cultivating; and Socrates approves of his wish, objecting to the mechanical arts on the ground that they entail sedentary and indoor occupations and therefore enfeeble a man's mind and body, while they divorce a man from attention to the interests of the public and those of his friends. Hence in some states the practice of them is actually interdicted. The only pursuits desirable for Kritobulus are those which the King of Persia justly admires and encourages, viz. agriculture and the art of war.

Digression on the administration of the Persian Empire, on Cyrus the elder, on the qualities which distinguished Cyrus the younger. Anecdote of an interview between that prince and Lysander.

§ 1. 1. 1. ἐπιδεικνύαται] see n. on πὶ 1. 6. 3. ῥάδιον, sc. ἔστι. οὗτος δεῖ, sc. εἶναι οὐ κτήσασθαι. 4. αὐτῶν, sc. τῶν τεχνῶν. οἶόν τε, sc. ἔστι. καὶ ἐμοὶ πρέποι ἀν—ἐπιμελομένῳ, sc. ὅν οὐκ αὐτῶν, ‘and which it would be most suitable for me to engage in’.

For the omission of the relative in the second clause, where the construction differs from that of the first, cf. Anab. III 2, 5 Ἀριαος δὲ τὴν τῆλες ἡθέλομεν βασιλία καθιστάναι, καὶ ἐδώκαμεν καὶ ἐλάβομεν πιστὰ κτλ. for φ ἐδώκαμεν καὶ παρ' οὐ ἐλάβομεν, ib. III 1, 17 with Kühner's note, IV 7, 2, Cyr. III 1, 38, Sympos. VIII 17. On the use of the participle where we use the infinitive, cf. Plat. Phaed. c. 63 p. 114 D τοῦτο πρέπει μοι δοκεῖ οἰομένῳ σύτως ἔχειν, i.e. ‘it becomes me to hold this opinion’, Soph. Oed. T. 316

φεῦ φεῦ φρονεῖν ᾧς δειπὼν ἔνθα μη τέλη
λύει φρονοῦντι,
i.e. ‘where it does not pay to be wise’.

7. αὐτάς, ipsas. καὶ αὐτὸς δέ, ‘and yourself too’. This combination of καὶ and δέ is very common in Xen.: the καὶ serves to connect the clauses and δέ=δη in the sense of adeo. Others regard δέ as the simple conjunction and take καὶ in the sense of ‘also’: see to I 1. 85. 8. συν-
αφλεῖ, sc. ἐμέ: cf. II § 14 I. 98.

§ 2. 1. 11. αἱ γε βαναυσικαὶ καλούμεναι, sc. τέχναι, artes sordidae et sellulariae, ‘the so-called mechanical arts’. In Aristot. Pol. IV 3, 2 ὁ βαναυσικὸς δῆμος is opposed to ὁ γεωργικός.

‘Plerumque eas tantum per τέχνας βαναυσικὰ significantur artes, quae ad ignem exercentur. Quare Vulcanus apud Lucian Iov. confut. p. 121 appellatur βάναυσος τις καὶ πυρίτης τὴν τέχνην, ubi scholiastes bene, ὃ διὸ πυρὸς τεχνίτης ἐργαζόμενος. Etym. Magn. βάναυσος: κυρίως τὰς τεχνίτης διὰ πυρὸς ἐργαζόμενος· βάνος γὰρ η κάμινος εἴρηται· καταβέβηκε δὲ η λέξις εἰς πάντα χειροτέχνην’. REISIG

ἐπίρρητοι, i. q. ἐπιβόητοι, ‘exclaimed against’, ‘infamous’, a word not elsewhere used by Xen. and belonging to later Greek. 12. καὶ εἰκότως μέντοι ἀδοξοῦνται, ‘and besides they are, as they deserve to be, held in disrepute’. καὶ—μέντοι introduces some additional fact that is to be noted, and differs only from καὶ δέ in that the μέντοι is stronger than the δέ, and that the two particles are not necessarily separated by the intervention of other words. Cf. x 63, xi 17, RiddeLL Platonic

idioms p. 174. ἀδοξόνται, see n. on Hier. vii 10 l. 577.
 14. τῶν ἐπιμελομένων, 'overseers', G. § 276, 2. ἀναγκά-
 γουσι] G. § 277, 2. . . 15. καθῆσθαι καὶ σκιαγραφεῖσθαι,
inertem et umbratilem vitam ducere, 'to lead a sedentary and
 indoor life', as opp. to ἐν ἥλιῳ καθαρῷ τεθράφθαι (Plat. Phaedr.
 p. 239 c), intolerance of heat being considered by the Greeks a
 mark of effeminacy. Thus we have in Plato Rep. viii p.
 556 οἱ the πλούσιος ἐσκιαγραφηκώς (intrans.) contrasted with
 the πένης ἥλιωμένος, who bears the heat of the day. Cf. Eur.
 Bacch. 456. 16. πρὸς πῦρ ἡμερεύειν, 'to spend the whole
 day by the fire'. Cf. Arist. Pax 1131 πρὸς πῦρ διέλκειν.

§ 3. 1. 18. ἀσχολίας ἔχονται, 'are subject to lets and hindrances, which prevent them from attending at the same time to the interests of their friends or those of the public'. So ἀγανάκτησις, αἵρια, ἔλεος, φόνος, φόβος ἔχειν are used in the sense of being the subject of indignation, blame, pity, jealousy, fear. See my n. to Plutarch Themist. xxix 2. 19. συνεπι-
 μελεῖσθαι] G. § 261, 1. 20: οἱ τοιοῦτοι, i. e. those who are engaged in such arts. Cf. Hier. ii 15 l. 288. κακοὶ φίλοις χρήσθαι, the order is καὶ φίλοις εἴηνται κακοὶ χρήσθαι, 'bad for friends to deal with', i.e. 'bad friends'. On the use of the infinitive as an accusative of specification, see Madv. Gr. S. § 150 a, G. § 261, 2 and cf. Hier. ii 4, below vi 9 μαθεῖν φάστη, v 18 ἀδύνατα προνοῆσαι, xvi 11 γῆ σκληρὰ κινεῖν, Mem. i 6, 5 χαλεπώτερά πορίσασθαι. 21. ἀλεξητῆρες, repeat κακοὶ. 22. ἐν ἐνίας τῶν πόλεων, especially at Sparta. 23. εὐπο-
 λέμοις δοκούσταις εἶναι] G. § 136 note 3 (b), Madv. § 20 Rem. 2. τῶν πολιτῶν, this of course does not apply to slaves.

16. § 4. 1. 27. ἀρα μή αἰσχυνθῶμεν, *numquid pudeat nos?* 'Αρ' οὐκ like the Latin *nonne* expects an answer in the affirmative, ἀρα μή, like *numne*, in the negative, 'can it be that we should be ashamed?' Cf. Aesch. S. c. Th. 208, Soph. Electr. 446, Antig. 632. The use of the moods after μή is the same as that of indirect questions after μή. τὸν Περσῶν βασιλέα] When a gen. follows βασιλέως, it is generally used with the article, as Anab. ii 4, 4, iii 4, 12, Hell. iii 5, 18, vi. 1, 12,

vii 1, 87, Ages. 1, 6,

30. γεωργίαν] The article is generally omitted with the names of arts and sciences. Cf. below vi 8 l. 88, Anab. i 9, 5, Cyr. i 34, 3, Heind. ad Plat. Soph. § 109, p. 442, Plat. legg. 17 p. 813 c.

31. ισχυρῶς,

'heartily'. See n. to Hier. i 33 l. 187, and cf. below xi 56, xii 5 φυλάττει ἵσχυρῶς.

§ 5. 1. 36. ὡδε, 'in this light', 'in the way which I am going to tell you of', followed by γάρ 'namely'. Cf. Hier. iii 7 l. 381. ἐπισκοποῦντες] G. § 226, 1.

38. τῶν μέν]

There is no δὲ to correspond to the μέν. πολεμικῶν ἔργων,

i 2 τῆς οἰκονομίας ἔργου, Cyr. i 6, 13 στρατηγικὰ ἔργα, Symp. iv 5 ἔργα τοῦ μαστροπού, Mem. iv 2, 5 λατρικὸν ἔργον λαβεῖν (munus medici publici accipere).

40. ὀπόσωντερ

—ἐκάστῳ] cf. Anab. i 1, 6 ὀπόστας εἰχε φυλακάς, παρήγγειλε

τοὺς φρουράρχους ἐκάστοις. 41. εἰς ὀπόστους] cf. above

iii § 6 l. 44. 42. γερροφόρους, troops that used wicker

shields (γέρρα) covered with ox-hide, 'targeteers', 44.

κρατεῖν, 'to keep in subjection'.

§ 6. 1. 45. φυλακάς, custodias, praesidia, 'garrisons' from φύλαξ: so Cobet and Hirschig for the vulgate φύλακας from φύλαξ, custos: φρουροὶ are the soldiers, praesidiarii milites, who compose the garrison under the command of a φρούραρχος.

48. κατ' ἑναντόν, 'year by year'. 49. ὄπλισθαι,

'to be under arms'. Cyrop. viii 6, 15. 51. ἔνθα δ σύλ-

λογος καλεῖται, 'where the so-called muster of forces is'. Cf.

Hell. v 1, 10 ἔνθα ἡ Τριπυργία καλεῖται, i.e. ubi est quae Tri-

puryla dicitur, Soph. Oed. T, 1406 ἔνθα κλῆζεται οὐμὸς Κιθαιρών,

'where is Cithaeron titled to be mine', Plat. Phaed. p.

107 σ τοῦ χρόνου τούτου ἐν φ καλοῦμεν τὸ δῆν i.e. in quo id est

quod 'vivere' vocamus. 52. τοὺς ἀμφὶ τὴν ἑαυτοῦ οἰ-

κησιν, 'the household troops'. 53. πέμπει ἐπισκοπεῖν, 'he

sends to inspect'. G. § 265. Cobet and Hirschig follow

Schneider in reading πέμπω ἐπισκοπεῖ but cf. Anab. v 2, 12

τοὺς ἐπιτηδεῖους ἐπεμψε τούτων ἐπιμεληθῆναι, vii 4, 2 τὴν λεῖαν

ἀπέπεμψε διατίθεσθαι. Ήρακλεῖδην εἰς Πέρινθον, Hell. iii 1, 7

πέμπουσιν οἱ ἔφοροι αὐτὸν στρατεύεσθαι ἐπὶ Καρπα., iii 2, 22.

17 § 7. 1. 55. χιλιάρχων, 'field officers', corresponding to

our 'colonels'. Both these and garrison officers were subject to the *σατραπι*. Darius I. divided his kingdom into 20 satrapies, Herod. III 89. 56. Εκπλεων, predicate adjective, 'complete', 'with their proper complements of men'. G. § 188 Remark. τούτους] to be referred to τὸν ἀριθμὸν 'the number of men'. See n. on § 3 l. 20. δοκίμοις, 'approved', 'excellent'. So Sauppe and most recent editors: the old reading was δοκίμους, used proleptically. 57. παρέχωστ, 'exhibit, represent'. 58. τούτους τοὺς ἀρχοντας must mean, if allowed to stand, 'the satraps in these provinces'. But Cobet considers τοὺς ἀρχοντας and τῶν ἀρχόντων as interpolations. ταῖς τυμαῖς, *notis illis honoribus*, de quibus cf. Cyr. VIII 2, 8 et VIII 6, 11. Weiske. 60. καταμελοῦντας ή κατακερδαλούντας, 'taking no care of them (G. § 171, 2) or making unjust gain out of them'. Cobet N. L. p. 574 would omit φρουραρχῶν, taking καταμελοῦντας absolutely in the sense of *officii negligentes*.

The prep. κατά, as Cobet points out p. 574, in composition frequently adds to the simple verb the notion of neglect of duty or breach of trust. Thus καταχαρίζεσθαι means χαρίζεσθαι *contra officium et fidem, praetor aequum et bonum, contra rem publicam*, as when judges are said καταχαρίζεσθαι τὰ δίκαια. In the same way κατελεῖν is said of one who is merciful to a culprit to the neglect of his duty. Cf. καταβλακεῖν, καταγοητεῖν, καταραθυμεῖν, καταδειλᾶν, καταδροδοκεῖν, καταπροδίδοντα.

61. τούτους] to complete the parallelism of the clauses we should have expected τούτους δὲ to correspond to τούτους μὲν l. 58 as below l. 74, Hier. IX 2 l. 662, but cf. Anab. III 1 § 43 δέποτοι μέν—οὗτοι μέν—όπέτοι δέ—τούτους ὅρῳ κτλ. 62. παύων τῆς ἀρχῆς, 'deposing them from their post', G. § 174. δλλους ἐπιμελητὰς καθίστησι] XII 47; G. § 166. 63. μὲν δῆ] I § 14 l. 94 n. 64. ἀναμφιλόγως, *sine controversia*, 'unquestionably'.

§ 8. 1. 64. ὁπόσην τῆς χώρας, i. q. ὁπόσην χώραν. Cf. Cyr. III 2, 2 πολλὴν τῆς χώρας, Arist. Vesp. 199 πολλοὺς τῶν λιθῶν, Plut. 694 τῆς ἀθρητῆς πολλὴν, Pac. 167 τῆς γῆς πολλὴν, ib. 1196 τῶν λαγύων πολλά. 67. ἐπισκοπέται, 'inspects' not 'gets inspected'. 68. συνοικουμένην,

'thickly peopled'. Cf. Plat. Critia p. 117· Ε τοῦτο πᾶν συκεύειτο ὑπὸ πολλῶν καὶ πυκνῶν οἰκήσεων. 69. ἐνεργόν, *cultam, fruges ferentem*, 'well tilled', 'productive') (ἀργόν. Cf. Cyr. III 2, 19 τι βούλοισ ἀν σοις τὴν νῦν ἀργὸν οὖσαν χώραν ἐνεργὸν γενέσθαι; v 4, 25. 70. καρπῶν, 'cereals'. 71. κοσμεῖ, sc. αὐτούς. 72. ἔδραις ἐντίμοις, 'places of honour', e.g. at the royal banquets. ἀργόν, 'unproductive'. 74. χαλεπότητα, 'harsh treatment of the people'. οὐς μὲν—τούτοις μὲν...οἷς δὲ.....τούτους δέ] see above I. 61 n.

§ 9. 1. 76. ἐπιμελεῖσθαι δπωα...ἔσται] G. § 217. 77. ἐνεργός ἔσται ὑπὸ τῶν κατοικούντων] see n. to I § 13 l. 92. 78. φυλάξει] see n. to II l. 56. 79. ἐφ' ἐκάτερον, 'for either purpose'. 81. τῶν ἐργατῶν, *operarum*, 'labourers'.

§ 10. 1. 83. ὁ φρούραρχος, 'the commander of the garrison'. 84. ὁ τῶν ἐνοικούντων ἄρχων, 'the civil governor', 18 G. § 276, 2. .86. διὰ τὴν ἀφιλαξίαν, 'for their want of proper protection', Hier. vi § 4. 88. ὁ ἄρχων, 'the civil governor'. 89. αὐ, 'in his turn'.

§ 11. 1. 90. σχεδόν τι, *fere*. 92. τοὺς δασμούς (δατέομαι), 'the required tribute'. 93. ἀμφοτέρων τούτων] i.e. the payment of tribute to the king and the payment of troops in the garrisons. 'We infer from this that the satrap is not the same as the officer described as ἄρχων in § 5, and therefore he differs in some respects from the satrap whose duties are specified in Cyr. VIII 6, 1; also that there was in every province an ἄρχων or governor-general, but not in every province a satrap'. Breitenbach.

§ 12. 1. 95. ἐκ τούτων, 'after this', 'hereupon'. 96. μὲν δῆ] See n. to I § 14 l. 94. οὐδὲν ἡττον] III 63, 76 n.

§ 13. 1. 100. εἰς ὅποςας ἐπιστρέφεται, 'whatever places he visits, goes backwards and forwards to'. 102. παράδεισοι] a Persian word, Armenian *pardez*. See on these παράδεισοι A. Gell. N. A. II 10, Plin. N. H. VIII 25, Quint. Curt. VIII 1, 11. 103. δσα ή γῆ φύεν ἔθελε, quae terra sponte gignit, or ἔθελε may here mean simply 'is wont', as in Hier. I. 171. 104. μὴ—ἴεργη, 'does not prevent'.

§ 14. l. 106. ἀνάγκη sc. ἔστι, Buttmann Gr. Gr. § 129, 12.
 107. ἕνθα i.q. ἐποιεῖται. αὐτός, *ipse*, i.e. 'the king', πτ. 42, G.
 § 145, 1. καὶ ἐπιμελεῖσθαι, 'to take care at the same time'.
 ὡς καλλιστα κατεσκευασμένοι δένδρεστ, 'ornamented as beautifully as possible with trees'. For *ως* prefixed to superlatives, like Latin *quam*, to denote the highest possible degree, see Madv. Gr. Synt. § 96. 109. ἐπιμελεῖσθαι] The subject of the infin. is indefinite: see G. § 134, 3 note 1 (a), Buttm. Gr. § 129, 11 *obs.* 6. καλοῖς, 'choice products'.

§ 15. l. 113. εἰσκαλεῖν, *intro vocare e vestibulo*. Cf. Cyr. VIII 3, 1 εἰσκαλέσας πρὸς αὐτὸν τοὺς τὰς ἀρχὰς ἔχοντας, Dem. c. Aph. II p. 887 εἰσκαλέσαντας μάρτυρας, Ar. Vesp. 936. τοὺς—ἀγαθοὺς γεγονότας, 'those who have proved themselves brave'. 114. οὐδὲν ὄφελος, sc. ἔστιν or ἀν εἴη, IV 114. οἱ ἀριζόντες, 'men to defend it'. 'To denote a person as one 'who can, shall, will' do something, the article is usually put to the future participle, both adjectively and substantively: Xen. Anab. II 4, 22 ἡ χώρα πολλὴ καὶ ἀγαθὴ ἦν καὶ ἐνήσαν οἱ ἐργασόμενοι, i.e. 'people to till it', ib. 4, 5 ὁ ηγησόμενος οὐδεὶς ἔσται. Madv. Gr. Synt. § 180 b) Rem. 1. Cf. Soph. Antig. 261 οὐδ' ὁ κωλύσων παρῆν, El. 1197 οὐδ' ὁ κωλύσων
 19 τάρα; 115. κατασκευάζοντας δριστα, 'cultivating best', 'keeping in the best order', cf. Anab. I 9, 19 εἰ τινα ὄρφη δεινὸν δητα οἰκόνομον ἐκ τοῦ δικαίου κατασκευάζοντα ἥσις ἄρχοι χώρας, where Kühner with Hutchinson understands the word to mean 'stocking', 'furnishing with all appliances and laying out'. Cf. above l. 108. 116. ἐνεργούσ] I. 69 n. 117. ἀλκιμοτ, a poetical word. οἱ ἐργαζόμενοι, 'cultivators of the soil', above l. 84.

§ 16. l. 118. Κύρος] Cyrus the younger, well known from Xenophon's *Anabasis*. He did not arrive at the throne (having fallen at the battle of Cunaxa in B.C. 401 in his attempt to oust his brother the king with the help of 10,000 Greeks); therefore βασιλεύς must here be used in the sense of 'prince', enjoying royal honours in the provinces. εἰδοκιμάτως δηγενέρται, 'has shown himself a most glorious prince'. Δη with superlative expresses that the highest stage has been

reached. 119. ἐπὶ τὰ δῶρα, 'for', 'to receive' 'their rewards'. 120. τὰ ἀμφοτέρων δῶρα, 'the prizes awarded to both', i.e. the successful farmers and the valiant soldiers.

§ 17. 1. 124. τοίνυν, 'why then', 'well then'. On μέν *solitarium* see III 63, Hier. 36 I. 543. 125. καὶ ἐπηγάλλετο, 'even prided himself upon it', so far from thinking it beneath him. καὶ=adeo, as in Cyr. vi 1, 45 δὲ νῦν βασιλεῖων καὶ ἐπεχειρησέ ποτε ἔμε καὶ τὸν ἄνδρα διασπάσαι ἀπ' ἄλλήλων. ἐπηγάλλετο is the almost certain correction of H. Estienne for ἐπηγγέλλετο of the mss. οὐδὲν ἤττον] see n. 1. 96. 127. ἐπὶ τῷ πολεμικῷ εἶναι] G. § 136 note 3, § 141 note 6, Madv. § 155.

§ 18. 1. 128. καὶ—γε] see n. to 1. 16. 129. ἐβίωσεν] a very unusual form, belonging to later Greek; the aor. 2 ἐβίω was the form in use in Attic; Cobet would read εἰ ἐπεβίω, 'if he had lived on'. See cr. n. δν δοκεῖ...γενέσθαι, 'he would, I think, have shown himself', G. § 211. On the position of *dv* see n. to Hier. x 3 I. 727. 130. παρέχηται, *praebuit*. Cf. xxi 1. 2. 132. μαχούμενος] G. § 277, 3. αὐτομολῆσαι, 'to desert'. For the fact see Anab. i 9, 29, 134. πρὸς Κύρον, sc. λέγονται αὐτομολῆσαι.

§ 19. 1. 135. δρετῆς, 'merit'. φ ἀν=ξάν τινι ορ ἔὰν αὐτῷ. Cf. xxi 42. 136. παραμένειν] III § 4 I. 31. 138. ἀποθανόντι συναπέθανον, G. § 187.

§ 20. 1. 141. τοίνυν, resumptive. Λυσάνδρῳ...δόλα τε φιλοφρονεῖσθαι, 'showed him other marks of civility'. Cf. Cyr. III 1, 8 ἄλλο μὲν οὐδὲν ἐφιλοφρονήσατο αὐτῷ, εἴπε δὲ κτλ. Madvig § 27 a. Lysander was the great commander who won the battle of Aegospotamos in B.C. 405 against the 20 Athenians. 145. ἐπιδεικνύναι...αὐτόν, 'that he showed him over it in person'.

§ 21. 1. 146. αὐτόν, sc. τὸν παράδεισον. θαύμαζεν αὐτὸν...ώς καλά...τὰ δένδρα εἶη, the more usual construction would be ἐθαύμαζε τὰ δένδρα αὐτοῦ, ώς καλά εἶη. See on xvii 7. 147. δι' ἵσου πεφυτευμένα, 'planted at equal intervals'. Breitenbach retains the reading of the mss τὰ πεφυτευμένα, which he understands of various kinds of plants. But φυτέειν is

applied chiefly to planting trees and vines. 148.
εὐγώνια, 'with regular angles'. *Angulis invicem congruentibus, arboribus in quincuncem directis.* (Brodaeus).

Cic. de Senect. § 59 repeats this story:

Multas ad res perutiles Xenophontis libri sunt, quos legit quaequo studiose, ut facitis. Quam copiose ab eo agri cultura laudatur in eo libro qui est de tuenda re familiari, qui Oeconomicus inscribitur! Atque, ut intellegatis nihil ei tam regale videri quam studium agri colandi, Socrates in eo libro loquitur cum Critobulo Cyrum minorum Persarum regem, praestantem ingento atque imperi gloria, cum Lysander Lacedaemonius, vir summae virtutis, venisset ad eum Sardis eique dona a sociis attulisset, et ceteris in rebus communem erga Lysandrum atque humanum fuisse et ei quendam consuetum agrum diligenter oonstitutum ostendisse. Cum autem admiraretur Lysander et proceritates arborum et directos in quincuncem ordines et humum subactam atque puram et suavitatem odorum quia afflentur ex floribus, tum etiam dixisse mirari se non modo diligentiam sed etiam sollertia eius a quo essent illa dimensa atque discripta; et Cyrus respondisse 'atqui ego ista sum omnia dimensus, mei sunt ordines, mea discriptio; multas etiam istarum arborum mea manu sunt satae'. Tum Lysandrum, intuentem purpuram eius et nitorem corporis ornatumque Persicum multo auro multisque gemmis, dixisse 'recte vero te, Cyre, beatum ferunt, quoniam virtuti tuae fortuna coniuncta est'.

152. Εἰτὲ τῷ κάλλει, 'because of their beauty'. Εἰτὲ with dat. denotes that which is close by us as a suggesting cause, accompaniment, motive or condition. See n. to Hier. i l. 26. πολὺ μᾶλλον ἄγαμαι τοῦ καταμετρήσαντός σου, 'I feel far greater admiration for the man who measured them out for you'.

The usual construction of this verb is as follows:—

- (1) ἀγαπθαῖ τινα τινος 'to admire one for a thing'.
- (2) ἀγαπθαῖ τί τινος 'to admire something in another'.
- (3) ἀγαπθαῖ τινος either thing, as Ar. Av. 1744 ἀγαπαὶ λόγων, or person as in the present passage, Plat. Hipp. mai. p. 100 B καὶ νῆ τὴν Ἡφαῖ ἀγαπαὶ σοῦ.
- (4) ἀγαπθαῖ τινος with gen. participle 'to wonder at one's doing' or with δέι (διότι).
- (5) ἀγαπθαῖ τινι 'to be delighted with a person or thing'. Cyr. II 4, 9 ὅταν τινὶ ἀγαπῶ τῶν στρατιωτῶν.
- (6) ἀγαπθαῖ τι or τινά, XXI 63.

§ 22. l. 156. οὐτε δ' αὐτῶν ἄ, 'and some of them', like Latin *sunt quae eorum*. Madv. Gr. Synt. § 102 b).

§ 23. l. 159. τῆς δομῆς, i.e. τῶν ιματιων. 160. τὸ καλλος, if allowed to stand, must be governed by *ἰδών* to be repeated from previous clause, notwithstanding the interposition of *αἰσθόμενος*. 161. εἰπεῖν—φάναι] On the pleonastic use of *ἔφη*, *φάναι*, *εἶπε*, *εἰπεῖν*, etc. see note on VIII 8, Hier. l. 73.

§ 24. l. 164. δύνυμι τὸν Μίθρην, 'I swear by Mithras'. G. § 158 note 2. Mithras was the Persian Sun-God, Cyr. vii 5, 53, Strab. xv. p. 221 τιμῶσι δὲ καὶ ἡλιον δν καλοῦσι Μίθρην. His worship was established at Rome early during the imperial period, and thence spread extensively. 165. μητρώποτε δεσπήσαι, 'that I never yet sat down to dinner without first putting myself into a perspiration by practising etc.' 167. δν γέ τι φιλοτιμούμενος, 'pursuing some one object of ambition', Herod. III 83, 2 ἄνδρες στασιῶται, δῆλα γὰρ δὴ ὅτι δεῖ ἔνα γέ τινα ἡμέων βασιλέα γενέσθαι. Cf. Hell. I 6, 5 πρὸς ἀ ἐγὼ φιλοτιμοῦμαι.

§ 25. l. 169. δεξιώσασθαι αὐτὸν, 'seized him by the hand'.

CHAPTER V

Socrates continues his eulogy of agriculture, the pursuit of which he says attracts even the wealthiest men. It is a source of pleasure as well as profit, braces and disciplines the mind and body, because it cannot succeed without due exertion, while it makes a man fitter and more ready, because in defence of his own possessions, to protect his country against enemies, whether he serve in the cavalry or the infantry. It gives also facilities for hunting and athletic exercises. No occupation pays better for the labour bestowed upon it, or offers a better return to those engaged in it or a more generous welcome to strangers. The country offers the most comfortable retreat both in winter and in summer, a country life and its occupations is the most delightful of all to a man's family and friends, while it enables a man to

make the most acceptable offerings to the gods. It familiarises a man with the sense of justice, as the highest prizes of the land are given to those who serve it best.

Agriculture also is useful in teaching men the necessity of mutual aid, the agriculturist must have ready and willing labourers, as the general must have ready and willing soldiers: he must encourage his men also and reward or punish them according to their deserts as a general does his soldiers.

Agriculture is well said to be the mother and nurse of all the other arts, for, when it thrives, the other arts prosper.

Kritobulus makes some remarks on the various casualties to which agricultural occupations are exposed, that cannot be foreseen, such as hail, frost, drought, excessive rains, mildew and cattle disease.

In reply Socrates says that in agriculture as in warlike enterprises the gods are the disposers of events and therefore they must first of all be propitiated, in order to secure success.

§ 1. 1. 2. *οἱ πάντι μακάριοι*, ‘the very wealthy’. So *beatus* in Latin is used for *dives*: Juv. Sat. 1, 67 *qui se lautum atque beatum Exiguis tabulis et gemma fecerat uda*. Hor. C. II 21 18, 14 *satis beatus Sabinis*. 4. *ἡδυπάθειά τις*, ‘a luxury’.

5. *εἰς τὸ δύνασθαι κτλ.*, ‘so that they (the bodies) have strength to do all that becomes a free man’. Reisig compares Cato de agricultura Praef. § 4 *ex agricolis et viri fortissimi et milites strenuissimi gignuntur, maximeque pius quaestus stabilissimusque consequitur minimeque invidiosus, minimeque male cogitantes sunt qui in eo studio occupati sunt.*

§ 2. 1. 8. *καὶ—τοίνυν*, ‘and withal’. Cf. x 5, n. to Hier. I 1. 209. *προσεπιφέρει*, ‘it yields in addition’. See n. to XIII 4.

§ 3. 1. 9. *ὅστις κοσμοῦσι βωμούς*, ‘altar decorations’. The mss read *ὅστις*, a few *ὅστα* which Sauppe adopts. 11. *ὅψια*, any articles of food eaten with bread, e.g. meat, fish or vegetables. See n. on Plutarch Themist. 29, 5. 12. *φύει* refers to vegetables: *τρέφει* to animals. ή προβατευτική τάχη, *ars pecuaria*, ‘the art of cattle-breeding’. 13. *συνῆγται*

(συνδιπτω) coniuncta est, cohaeret, np. dum pabula terrae praebet (Sturz). 14. ξειν, posse, indef. subject. See on iv l. 109. ἔμαρτοςκεσθαι, i. q. ιλάσκεσθαι, 'to win the favour of'. Translate: 'so that men have enough to appease the gods by sacrificing to them, as well as for their own use'.

§ 4. 1. 15. παρέχουσα] G. § 277, 5. ἀφθονώτατα, 'most ungrudgingly', G. § 75. It may also be taken as a predicate adjective. 16. μετὰ μαλακίας, 'with remissness', 'languidly')(καρτερίας, Ages. v 2 ἡγεῖτο ἀρχοντι προσήκειν οὐ μαλακίᾳ δὲ λαλὰ καρτερίᾳ τῶν ἰδιωτῶν περιέναι. 17. θεῖα, assuefacit. Cf. Milton Comus v. 764 Impostor, do not charge most innocent Nature, As if she would her children should be riotous With her abundance. She, good cateress, Means her provision only to the good, That live according to her sober laws. 18. διὰ τῶν χειρῶν, 'by their manual labour'. 19. τῇ ἐπιμελείᾳ, 'by their supervision' of the work done by labourers. 20. ἀνδρίζει, fortē reddit. 21. σφοδρῶς, acriter, studiōse, 'actively', 'zealously'. 22. καὶ ἐν τῷ χάρῳ καὶ ἐν τῷ δόστα κτλ., 'in the country as well as in the town the most important operations are always at a fixed and proper time', i.e. cannot be postponed. Cf. xv 65 τὰ ἐπικαιριάτατα ἡς ἔκαστος ξει τέχης. The first καὶ is not to be taken with γάρ, but with the noun: cf. vii 15 l. 88, Meineke on Menander Reliq. p. 343 n. On χάρος see n. to xi l. 108.

§ 5. 1. 23. σὺν ἵππῳ, 'on horseback'. Cf. Cyr. viii 1. 8 ἐφοτων ἐπὶ τὰς θύρας σὺν τοῖς ἵπποις, i.e. equis vecti, n. to l. 164. 24. ἀρήγειν τῇ πόλει, which was the duty of every Athenian citizen, whether in the cavalry or infantry. ἴκανωτάτη, sc. ἐστι. 25. συντρέφειν, insuper alere, i.e. praeter fructus. σφοδρόν, firmum, validum; Hesych. σφοδρόν· ἔντονον, ἰσχυρόν, στιβαρόν. 26. θήραις ἐπιφιλοπονεῖσθαι συνεταρει τι, 'helps to a certain extent to give an additional interest in hunting'. ἐπιφιλοπονεῖσθαι is classed by Sauppe *Lexil. Xen.* among the *dubia et suspecta vocabula*. Schaefer Ind. graec. to Gregorius Corinthius p. 1040 for ἡ γῆ reads τῇ γῇ which he translates: 'ut venationibus operam demus, (agricultura) una cum regionis natura nos aliquantum ($\tau\!l$) pellicit, dum et

canibus facilem victum praebet et feras tamquam parasitantes una alit'. παρατρέφεν, he says, *to feed at the expense of another*, is used of men and animals that are not worth their keep. Plut. Mor. I p. 46 ὅταν δὲ μὴ ὑβρίζωνται, τότε ὑβρίζεσθαι δοκοῦντες, δῆτι μάτην παρατρέφονται (οἱ κόλακες), Thomas Mag. p. 690 τοὺς ἐν ταῖς τῶν πλουσίων τραπέζαις παρατρεφομένους κόλακας, Liban. T. IV p. 828 ὥσπερ κηφῆνες ζώντες, ἐκ τῶν ἀλλοτρίων πόνων παρατρεφόμενοι. 27. εὐπέτειαν, *facilitatem, copiam*, a poetical word, which occurs only once in Xen. Cf. XII 75.

§ 6. 1. 29. ἀπὸ] see n. to Hier. I. 162. 30. ἀντωφελοῦσσι, *viciissim proeunt*, Mem. II 10, 3 αἰσχύνοντο ἄν., εἰ ἀφελούμενος ὑπὸ σοῦ μὴ ἀντωφελοὶν σε. 31. τὸν κηδόμενον, ‘the person interested’, ‘his master’, G. § 276, 2. εἰς τὴν ἐπιμέλειαν, *ad inspectionem operis*. 32. ἔξουσια—ἀπέναι] G. § 261, 1. 33. λύμης, ‘destruction’: another 12 poetical word. 34. τῇ ἐρημίᾳ τὴν ἀσφάλειαν συμπαρέχουσαι, ‘by helping to provide the necessary safety for desert tracts’. On ἐρημίᾳ as opp. to ἀγρὸς see Rutherford on Babrius XII 1.

§ 7. 1. 35. παρορμᾶτι, ‘stimulates in some degree’. The simple infinitive is sometimes used after παρορμᾶν, as in Cyr. VIII 1, 43. 36. σὺν δπλοις, *armatos*. Cf. I 164 n. Anab. III 2, 7 διανοούμεθα σὺν τοῖς δπλοις (*per bellum*) ὡς πεποιήκασι δίκην ἐπιθέαντις αὐτοῖς, Hell. VII 4, 35 μὴ λέσαι σὺν δπλοις (*hostiliter*) εἰς τὴν Ἀρκαδίαν εἰ μὴ τι καλοῖν, Thucyd. V 50, 3 δέος ἦν μὴ ξὺν δπλοις ἐλθωσιν. καὶ η γῆ] the repetition of the καὶ is due perhaps to the collocation of words. The order is δὲ καὶ η γῆ παρορμᾶτι τοὺς γεωργοὺς εἰς τὸ ἀρήγειν τῇ χώρᾳ κτλ. ἐν τῷ μέσῳ, *in medio*, ‘open (unprotected) for the strongest to take’. For the use of the infinitive after the adjective or adverb (ἐν τῷ μέσῳ implying the notion προχείρους) see G. § 261, 2 and cf. above IV 3 I. 20 κακοὶ χρῆσθαι, and below VI 9 I. 40 μαθεῖν βάστη.

§ 8. 1. 38. βαλεῖν, ‘to throw’. 39. γεωργίας] G. § 175, 1. 40. πλεῖστο—ἀντιχαρίζεται, ‘makes greater returns’ for their labour; ‘elegans prosopopoeia’ (*Sturz*).

41. ήδιον—δέχεται, 'welcomes more gladly'. προτείνουσα—λαβεῖν] G. § 265, Madv. § 148 b. 42. δ τι χρῆται, sc. λαβεῖν. 43. ἀφθονώτερον, 'more ungrudgingly'. See n. to l. 15.

§ 9. l. 43. χειμάσται, 'to pass the winter', Ar. Av. 1098 χειμάζω δ' ἐν κοίλοις ἀπροις. πυρὶ] dative of accompaniment, G. § 189, 5. 44. εὐμάρεια, sc. ἔστι, 'facility and convenience'. 45. ἐν χώρῳ, *ruri*, as below xi 18 ἀπὸ χώρου. Sauppe has ἐν χώρῳ τῷ, *in praedio aliquo*. For this sense of χῶρος cf. below xi 108, xx 138, Vectig. iv 50 καὶ οἱ γε χῶροι οὐδὲν ἀν μείον ἀξιοὶ τοῦς κεκτημένους ἐνταῦθα η τοῖς περὶ τὸ ἀστυ. See cr. n. ήδιον, sc. ἔστι. θερέσται, 'to pass the summer'. θέσαστι] above, l. 43. 46. πνεύμαστι, *suavibus auris*, 'soft breezes'. 48. ἀποδεικνύει, *praestat, parat*; cf. vii 39, xv 8.

§ 10. l. 48. προσφιλεστέρα, sc. ἔστι. 50. εὐχαριτώτερα, 'more agreeable', see cr. n.

§ 11. l. 50. ἐμοὶ μέν] see n. to Hier. l. 36. 52. ἐπιμέλειαν, 'pursuit'. ὡφελιμωτέραν εἰς τὸν βίον, 'more conducive to the means of life'. Cf. Mem. ii 2, 5 ὅσα ἀν οἴγται συνιοσειν πρὸς τὸν βίον, 6 ἀγαθὰ πρὸς τὸν βίον, 7, 7 τὰ χρήσιμα πρὸς τὸν βίον, iii 12, 4 παισὶ καλλίους ἀφορμὰς εἰς τὸν βίον καταλείποντι.

§ 12. l. 54. θελουστα, *libenter, benebole*, 'kindly'. Virgil Georg. ii 500 *quos rami fructus, quos ipsa volentia rura sponte tulere sua*. 55. δικαιοσύνην διδάσκα] Cf. xx 14, 15, Aristot. Oec. ii 2 p. 1343^a 26 η δὲ γεωργικὴ μαλιστα (κατὰ φύσιν ἔστιν) δικαία, οὐ γάρ απ' ἀνθρώπων οὕθ' ἐκβότων οὔτ' ἀκέντων. τοὺς—θεραπεύοντας—ἀγαθὰ διντιποιεῖ] x 56, G. § 165.

§ 13. l. 56. έὰν ἄρα—τῶν ἔργων στερηθῶσιν, 'if they should happen to be kept from their occupations'. 58. οἱ ἀναστρεφόμενοι καὶ παιδεύμενοι, 'those who are employed in agriculture and are trained to vigorous and manly exercise'. 60. οὗτοι] on the emphatic repetition of the anaphoric pronoun, see G. § 152 n. 3, Hier. l. 103. τὰς ψυχὰς] accusative

of specification, G. § 160, 1. 62. *εἰς τὰς τῶν ἀποκωλύντων, sc. χώρας.* *ἀφ’ ἣν θρέψονται*, ‘booty on which they will subsist’. 63. *σὺν τοῖς ὅπλοις*] see n. on 1 164. *μαστεύειν*, an Ionic and poetical word for *ξητεῖν*. 65. *συμταῦδειται, condocefacit*, ‘educates at the same time’. The word does not occur elsewhere in Xen. In the Orators it means ‘to teach with others’. See n. on XIII 4.

§ 14. 1. 66. *εἰς τὸ ἐπαρκεῖν ἀλλήλοις*, ‘for giving mutual aid’. Stobaeus has *ἐς τὸ ἀρχεῖν*, Schenkl conjectures *εἰς τὸ ἀρχεῖν ἄλλων*. 67. *σὺν ἀνθρώποις*] n. to 1 l. 164. 68. *ἔργαστα*] vi 38.

§ 15. 1. 69. *τοὺς ἔργαστρας προθύμους παρασκευάζειν*, ‘to make his labourers zealous and ready to obey’. Cf. Mem. III 4, 8 *τὸ μὲν τοὺς ἀρχομένους κατηκούσις τε καὶ εὐπειθεῖς ἑαυτοῖς παρασκευάζειν ἀμφοτέρων* (sc. τῶν οἰκονόμων καὶ τῶν στρατηγῶν) *ἐστὶν ἔργον*. For the meaning of *παρασκευάζειν* see n. to Hier. I. 106. 71. *ἄγοντα*] absolute, as often, without *στρατόν*, ‘leading’ (as a general). *ταύτα=τὰ αὐτά, eadem*. 72. *δωρούμενον τοῖς ποιοῦσιν κτλ.*, ‘making presents to those who act as brave men ought to act’. Mem. ib. *καὶ μὴν καὶ τὸ τοὺς κακοὺς κολάζειν καὶ τοὺς ἀγαθοὺς τιμᾶν ἀμφοτέροις οἷμαι προσῆκειν*.

§ 16. 1. 74. *οὐδὲν ἡττον]* II 45, IV 96. 76. *Ἐλπίδων*, ‘prospects’. 78. *μένειν*, ‘to stay with their masters’. Cf. IV 136 *παραμένειν*.

§ 17. 1. 80. *εὖ φερομένης*, ‘while it goes on well, succeeds’. So Thuc. II 60, 3 *καλῶς φερόμενος*) (*κακοτυχῶν*; ib. V 16, 2 *πλεῖστα τῶν τότε εὖ φερόμενος ἐν στρατηγais*, Xen. Ages. I § 35 *αἴτιον τοῦ κακῶς φέρεσθαι τὰ ἑαυτοῦ*, Hell. III 4, 25. 81. *ἴρρωνται* (*ρώννυμι*), *vigent, florent*, lit. ‘have become strong’. Cf. Jelf Gr. Gr. § 399, 1 b obs. 2, Madv. Gr. Synt. § 112 Rem. 2. 82. *χερσένειν*, ‘to lie waste’. 83. *σχεδόν τι, fere*, ‘almost’.

§ 18. 1. 87. *ὅτι δὲ—προνοήσαι*] See cr. n. Breitenbach quotes two other passages in Xenophon, where the apodosis is to be supplied mentally, viz. Anab. VII 7, 15, Cyr. V 2, 17.

τῆς γεωργικῆς, sc. τέχνης, 'agriculture', partitive genitive after τὰ τλεῖστα, G. § 168. ἐστὶν δυνθρόπῳ ἀδύνατα προνοήσαι, *ab homine provideri non possunt*, 'are beyond man's foresight', the personal for the impersonal construction, see n. to Hier. I. 515 and for the infin. after adjective, G. § 261, 2, Rem. Cf. XII § 13 ἀδύνατοι διδαχθῆναι, § 15 ἀδύνατοι παιδεύεσθαι, Thuc. I 1 τὰ γάρ πρὸ αὐτῶν καὶ τὰ ἔτι παλαιώτερα σαφῶς μὲν εὑρεῖν διὰ χρόνου πλῆθος ἀδύνατα ἦν. 89. δημόσιοι ἔξαλσιοι, *nīmīi, in-temporestivi imberes*, 'excessive rains'. Cf. Hell. v 4, 17 ἀνέμος ἔξαλσιος, Herod. III 26, 3 νότον μέγαν τε καὶ ἔξαλσιον, Plat. Timaeus p. 22 εἰ χείμων ἔξαλσιος η καῦμα, Arist. de mundo c. 6, Lucian Alcyon. c. 4 ἀνέμων ἔξαλσια μεγέθη. ἔρυσιβαι] ἔρυσιβη=robigo, 'the red blight'. 90. τὰ καλῶς ἔγνωσμένα, *bene provisa*, 'what has been excellently devised'. Cf. Vect. IV 37 κατά γε μῆν τὸ δύνατον περαίνοντες τὰ μὲν καλῶς γνωσθέντα καὶ αὐθις ἀνύσαιμεν. 91. ἀφαιροῦνται, *corrumpunt*, 'destroy'. 92. καλλιστα τεθραμμένα, *optime nutrita*, 'when they have been reared with the greatest care' (G. § 75), or, if taken as proleptic predicate (XIII 27, Arnold § 643) G. § 166 note 3, 'when they have been reared to perfection'. 93. ἀπώλεσεν] gnomic aorist, I 167, G. § 205, 2.

24 § 19. 1. 96. κύριοι, 'lords and masters'. 97. τοὺς ἐν τῷ πολέμῳ, sc. δυτας, 'those who are engaged in war'. 99. ἔξαρεσκομένους] see on § 3 I. 14. ἐπερωτῶντας, 'consulting them'. Cf. Mem. I 1, 9 εἰ τις ἐπερωτώη (τοὺς θεοὺς μαντευόμενος), ib. IV 8, 12, Symp. IV 47 πᾶσαι αἱ πόλεις διὰ μαντικῆς ἐπερωτῶσι τοὺς θεούς, Hipparch. IX 9. 100. οἰωνοῖς, 'by means of omens' drawn from birds, G. § 188, 1. μῆ, sc. ποιεῖν.

§ 20. 1. 103. ὑγρῶν καὶ ξηρῶν καρπῶν, 'succulent and dry fruits', i.e. grapes and olives, wheat and other cereals. 104. καὶ ὑπὲρ πάντων γε δῆ, 'aye and with a view to the preservation of all in short that they possess'. On the meaning of ὑπὲρ see n. to Hier. I. 361. 'καὶ—δῆ seriem aliquam claudit cum vi' BUTTMANN, *Ind. Plat. Dial.* IV p. 212. 105. θεραπεύονται, *colunt*, 'do service to', 'worship'.

CHAPTER VI

Kritobulus admits that the advice of Socrates is excellent, not to undertake any work without first propitiating the gods, and begs him to continue the subject. Socrates then recapitulates his preceding conclusions in praise of agriculture, adding some fresh observations to the points on which they are agreed. Kritobulus expresses his desire to learn the way to success in agriculture, which, as Socrates admits, many fail to obtain. Socrates replies that the best way to satisfy him on this point will be to recount a conversation he once held with Ischomachus, who was pronounced by all to be a type of καλοκάγαθα.

§ 1. 1. 2. σὺν τοῖς θεοῖς, *divino auxilio s. beneficio*. The phrases *σὺν τοῖς θεοῖς*, *σὺν θεοῖς*, *σὺν τῷ θεῷ* and *σὺν θεῷ* are common in Xen. Cf. x 65. 3. ὡς—ὅτις] subjectively, ‘because, as you say, they are’, G. § 277 note 2. 4. οὐδὲν γιγτον] see π 45, v 74. 6. ἐνθε...ἀπέλιπες, i.e. by abstraction for ἐντεῦθεν, *ἐνθα ἀπέλιπες*, ‘from where you left off’, i.e. returning to the point at which you left off speaking (Madv. Gr. Synt. § 103 note). So Plato Euthyd. § 41 ὁ θεν τὸ πρότερον ἀπέλιπον, τὸ ἔχον τούτους πειράσματα—διελθεῖν, Phaed. p. 78 β ὁ θεν ἀπέλιπομεν, ἐπανέλθωμεν, Gorg. p. 497 c ὁ θεν...ἀπέλιπες, *ἀποκρίνουν*. 7. τὰ τούτων ἔχόμενα, *quae eo pertinent*, ‘what is connected with this subject’. καὶ νῦν, *nunc quoque*, ‘even now’. 8. μᾶλλον τι διορᾶν, ‘to see somewhat more clearly than before’. 9. ὃ τι χρή ποιοῦντα βιοτεῖναι, ‘what I must do to increase my means of living’, not ‘how I ought to act in life’, although *βιοτεῖναι* may mean either ‘to live’ or to ‘gain a livelihood’. Hesychius *βιοῦν* μὲν τὸ διάγειν, τὸ γῆν, *βιοτεῖναι* δὲ τὸ πορίζειν τὰ πρὸς τὸν βίον. Cyr. iii 2, 25 εἰθισμένοι ἀπὸ πολέμου *βιοτεῖναι*, below xx 15 κλέπτων ἢ προσαυτῶν *βιοτεῖναι*, i 69, xv 24, ix 76, x 84. With regard to the use of the participle see Madv. § 176 b and cf. viii 141, xiii 53.

§ 2. 1. 10. τί οὖν...ἄρα, εἰ κτλ., ‘what say you, then, if?’ πρῶτον μὲν without *ἔπειτα* δὲ or *δεύτερον* δὲ or some equivalent

following is of very common occurrence. ἄρα = *rebus ita comparatis, igitur*, 'under the circumstances', 'then'. 11. διεληθάμεν, *percensuimus*, 'we have gone over'. 12. ήν πως δυνώμεθα may mean 'to try whether we can', so that ἵνα πειράθωμεν may be, as Cobet suggests, only a gloss explanatory of the deliberative ἴάν πως, concerning which see Madvig Gr. Synt. 194 a Rem. 2. οὔτω is explained by συνομολογοῦντες. 13. διεξέναι, sc. λόγῳ, xvi 4.

§ 3. 1. 14. γοῦν. The particle emphasizes the single word, marking that the assertion holds good with respect to it at least, i 10, xiii 35. ὅσπερ καὶ—οὔτω καὶ] In correlative clauses, when complete, the idiom of the Greek language prefers, if it does not require, a καὶ in each. Cf. Mem. i 6, 3, iii 5, 13, Sympos. viii 15, Plat. Phaed. p. 64 c σκέψαι δὴ—ἔὰν ἄρα καὶ σοι ξυνδοκή ἀπερ καὶ ἐμοι, Apolog. c. 8 p. 22 D ταῦτόν μοι ἔδοξαν ἔχειν ἀμάρτημα, ὅπερ καὶ οἱ ποιηταί, καὶ οἱ ἀγαθοὶ δημουργοί. 15. χρημάτων κοινωνήσαντας, quibus pecuniae sunt communes, 'when men are partners in business'. ἀναμφιλόγως διελθεῖν, sc. τὸν λόγον, sine controversia computare rationes, 'to go through their accounts without disagreement'.

§ 4. 1. 18. ἐπιστῆμης] see i §§ 1, 5, 7, 9, iv § 1 ff. 20. 25 ἐφαίνετο sc. οὖσα, 'was seen to be'. The omission of ὁν is the usual practice with φαίνομαι, see Madv. § 177 b, Rem. 1. ἦ] that science 'by means of which', the demonstrative antecedent being omitted. 21. ὅπερ, id quod, 'precisely what', 'identical with'. 24. διπόστοις τις ἐπίστατο χρήσθαι, 'all that a person knew how to use'. For the optative see i 132, G. § 247.

§ 5. 1. 25. οὔτε—τε correspond to each other as the Latin neque—et. οἶόν τε, sc. εἰναι. 26. συναποδοκιμάζειν τὰς πόλεις, sc. δεῖν, ac que ac civitates improbare oportere, 'that we should join with states in condemning'. Sauppe quotes a precisely similar instance of brachylogy through the ellipse of δεῖν in Anab. vii 2, 28 οὐκ ἔφεσθα οἶόν τε εἰναι, δλλὰ εἰς Πέρινθον ἐλθόντας διαβαλνειν εἰς τὴν Ἀσταν. The reading given by Stobaeus is συναπεδοκιμάζομεν which is preferred by

Schneider, Heindorf, Cobet, Hirschig and Schenkl. 28. καταγνῶσαι, *debilitant*, 'enervate', explained by iv 16.

§ 6. 1. 30. ἔφαμεν] There is nothing said about this in iv 2, whence it has been inferred that there is a gap to be supplied there. εἰς τὴν χώραν] see n. to Hier. I. 257, 1. 262. διακαθίσας, 'making them sit apart'. 33. ἀφέμαντος τῆς γῆς, 'giving up the open country'. Cf. I. 85 and see n. to Hiero I. 586.

§ 7. 1. 33. οὕτως, 'in that case'. The γάρ refers to τεκμήριον, IV 38, XIII 56, Madv. § 196 a, Rem. 34. τοὺς—ἀμφὶ γῆν ἔχοντας, *agricultura occupatos*. Anab. VI 4, 1 οἱ πολέμοι εἰχον ἀμφὶ τὰ ἁντάν, VII 2, 16, Hier. I. 64 οἱ μάλα ἀμφὶ θεωρίας ἔχουσιν, where see my note. ἀν ψηφίζεσθαι] G. § 211. The protasis is implied in οὕτως, see n. to Hier. I. 16. 35. μὴ μάχεσθαι, sc. ψηφίζεσθαι ἀν. 36. ὅπερ πεπαῖδενται, 'as they have been brought up to do', VII 6, IX 12, Cug. I 6, 20 σὺ γάρ με εἴθὺς τοῦτο ἐκ παιδίου ἐπαίδενες. καθῆσθαι, *otiosos esse, desidere*, 'to sit still', VII 1, X 10, 13.

§ 8. 1. 37. ἔδοκιμάσαμεν, *disputando effecimus, demonstravimus*, 'we came to the conclusion'. 38. ἀνδρὶ καλῷ καίγαθῳ, 'the true gentleman': see § 15. 'The term καλοκαγάθος implies that combination of breeding (ἀγαθὸς) and culture (καλὸς) which we require in our own aristocracy'. Mahaffy, *Social Life in Greece*, p. 275, ed. 3. ἐργασίαν, 'employment'. See Index s. v. ἐπιστήμην κρατίστην] IV § 4. 'A superlative with a predicative noun, or a superlative standing alone as the predicate, never takes the article in Greek; nor does it stand with a substantive and 'the superlative of eminence' (denoting only a very high degree, and therefore not distinguishing any particular object as belonging to the highest degree of all)'. Madv. § 8, Rem. 3.

§ 9. 1. 40. μαθεῖν—φύστη] G. § 261, 2. Up to the present not a word has been said about its being a science easy to acquire. 43. παρέχεσθαι, *reddere, facere*. See Index. ἡκιστα ἀσχολίαν παρέχειν—συνεπιμελεῖσθαι, 'to be very far

from leaving their thoughts no leisure to attend to the interests of friends and country withal'. Cf. iv l. 19.

§ 10. 1. 47. *τοῖς ἐργαζομένοις*] The mss have *τὸς ἐργαζομένους*, which must depend on *συμπαροξύνειν*. The intermediate clause *ἴξω—τρέφουσα* contains the reason why *ἡ γεωργία συμπαροξύνει κτλ.* φύουσα sc. *fruges*, *τρέφουσα* sc. *pecudes*, cf. v 12. Schneider compares Aristotle Oecon. i 2 p. 1343^b πρὸς δὲ τούτοις καὶ πρὸς ἀνδρίαν συμβάλλεται μεγάλα (*ἡ γεωργία*) οὐ γὰρ ὅπερ αἱ βάναυσοι τὰ σώματα ἀχρεῖα ποιοῦσιν, ἀλλὰ δυνάμενα θυραυλεῖν καὶ πονεῖν, ἔτι δὲ δυνάμενα κινδυνεύειν πρὸς τοὺς πολεμόους μόνων γὰρ τούτων τὰ κτήματα ἔξω τῶν ἐρυμάτων ἔστιν. 48. *διὰ ταῦτα* refers to what precedes as well as what follows. *εὑδοξοτάτη—πρὸς τῶν πόλεων*] πρὸς is used to denote the person from whom some word or opinion proceeds: Xen. Hipparch. i 22 δτι πολύ ἔστι πρὸς τῆς πόλεως εὐδοξότερον κτλ., Thucyd. i 71, 3 ἀδίκον οὔτε πρὸς θεῶν οὔτε πρὸς ἀνθρώπων, Herod. viii 139 γνώμην ἐπιφθονον πρὸς τῶν πλεόνων i.e. *sententiam odio habitam a plerisque*, Xen. Anab. vii 6, 33 ἔχων ἔπαινον πολὺν πρὸς ὑμῶν.

Observe that the agent is expressed (1) usually by *ὑπό*, (2) sometimes by *ἐξ*, indicating the source (xiii 32), (3) by *παρά*, (4) by *πρός* (vi l. 88), (5) by *ἀπό*.

26 49. *βιοτέλη, vitae ratio*, 'mode of life', a late Greek word, occurring once in Polybius. 50. *εὐνουστάτους τῷ κοινῷ*, 'best affected towards the commonwealth'. G. § 185. With this use of *τῷ κοινῷ* cf. Cic. or. in Verr. iii c. 38 *commune Milyadum*.

§ 11. 1. 52. *καλλιστον*, sc. *ἔστι*. 54. *Ἐφησθα καταμαθεῖν*] Madv. § 147. 55. *τῆς γεωργίας*, 'their farming', i 119. 57. *ὡς* for *ὡστε*, to express a natural consequence, 'so that'; cf. Hier. l. 718, Anab. iii 5, 7 ὡς ποταμὸς τοιοῦτος τὸ βάθος, *ὡς μηδὲ τὰ δόρατα ὑπερέχειν πειρωμένοις τοῦ βάθους*. See Madv. § 166 c Rem. 2. 58. *ἄν δοκῶ—ἀκούειν*] see n. on ii 6, iv 129, Madv. § 173, Rem. 1.

§ 12. 1. 61. *τί οὖν...ἢν]* above § 21. 10. 63. *εἶναι—τούτων*] G. § 168 note 2, Madv. § 51 c. 64. *ἐφ' οἷς*, 'in whose

case'. Cf. Plato Thaet. p. 158 δ ὁμοίως ἐφ' ἔκατέροις διῆσχυ-
ριζόμεθα. δ καλέται] καλεῖν ὄνομα is the Greek for 'to
call by a name', like Latin *nomen appellare*: so you may say
καλοῦσι με τὸ ὄνομα καλὸς κάγαθὸς with double accusa-
tive, as in vii 3, l. 19, Mem. II 2, 1; and, as either of the two
object accusatives may become the subject nominative in the
passive, you can either say τὸ ὄνομα καλεῖται καλὸς κά-
γαθός, where τὸ ὄνομα is the subject, or καλεῖται τὸ ὄνομα καλὸς κά-
γαθός, where τὸ ὄνομα is the accusative. 66. πάνυ ἀν—
βουλούμην ἄν] see on II 102. 67. οὕτως, 'as you say'.
οὕτως ad antecedentia referendum, ὡς ut respondeat' (*d'autant plus que*) (Sauppe). Schenkl after Hertlein would read
τοῦτό σου ἀκούειν, comp. I. 58, VII 29, 59, and in l. 66 πάνυ
οὕν for πάνυ ἄν. ὡς, quoniam.

§ 13. 1. 60. ὡς, *quomodo*. 70. ἐπὶ τὴν σκέψιν αὐτοῦ,
'to the consideration of it', not, as Dindorf takes it, *ad invi-
sendum hominem illum*. 72. τὰλλα τὰ τοιάντα, 'everything
else of the kind'. Cf. Dem. Philipp. I c. 3 § 3 p. 42 κατέπτηχε
ταῦτα πόντα where likewise the reference is to persons.
On δ τοιοῦτος see note to XIII 3. 73. ίκανὸς] Breitenbach
reads ίκανῶς after Rost, the MSS have ίκανὸς ίκανῶς. The con-
struction is χρόνος ἐγένετο ίκανὸς περιελθεῖν τε τοῦς ἀγαθοὺς
τέκτονας κτλ. καὶ θεάσασθαι ἔργα τὰ δεδοκιμασμένα αὐτοῖς (for ὑπ'
αὐτῶν) εἶναι καλά, i.e. *opera quae certissimum esset ipsis pulchra
esse*. The dative αὐτοῖς may also be taken for the possessive
genitive, see G. § 184, 3 note 4. In that case τὰ δεδοκι-
μασμένα would mean 'which have been popularly esteemed'.

§ 14. 1. 76. τὸ καλὸς τε κάγαθός] Cf. de rep. Lac. IX 4
ἐπίκλησιν μόνον ἔχει κακὸς εἶναι, Plat. Apol. 23 Λ ὄνομα δὲ
τοῦτο λέγεσθαι σοφὸς εἶναι. 77. τί ποτ' ἔργαζένει τοῦτ'
δῆμοντο καλεῖσθαι, 'what ever they did to have a claim to the
name'. See above n. to l. 64, and for the use of the participle
note to VI 9, VII 12.

§ 15. 1. 79. δτι causal. προσέκειτο, 'was added'. Cf.
Eur. Alc. 1039 ἀλγει προσκείμενον, Isocr. Antid. § 210
ταῦτα ἐκείνοις προσκείσθω τοῖς πρότερον εἰρημένοις. On the

use of *κεῖμαι* for the perf. passive of *τίθημι* see my note to Plutarch Them. xviii § 1 l. 13, and for *πρός* below xiii 4. *τὸ καλός*, 'the word *καλός*', considered in itself as an object; so Plat. Protag. p. 345 *περὶ ἑαυτοῦ λέγει τοῦτο τὸ ἔκών.* 80. *ὅντινα θεοῖμα]* G. § 225. *καλόν*, 'beautiful to look at'.

προσῆγεν] 'veteres dicebant ἔρχομαι, sed ἦτα (brevi post aetate Menandri ὥστι) non ἔρχομην, et εἴμαι non ἐλεύσομαι, deinde ἤλθον et ἀλήθεα in simplici verbo et in compositis omnibus. Praeterea nemo ἔρχον dicebat aut ἀπέρχον, προσέρχον, εἰσέρχον sed constanter omnes ἴδι, ἄπτι, πρόσιθι, εἰσιθι et eodem modo ἰομι, ὡ, ἵεναι λόν, numquam ἔρχομενος aut ἔρχεσθαι aut quicquam eiusmodi. Itaque ἵεναι, ἐξίεναι, κατέναι habent pro re nata aut praesentia aut futuri temporis significacionem et usum, sicuti et participium ἔξιν, ἀπίν, κατών, παρών caet. pro quibus Graeculi ἴδωται dicebant ἐξερχόμενος, et ἐξελευσόμενος et similiter in caeteris ad unum omnibus'. COBET variae lectiones p. 307. The old forms of the imperfect were ἦτα, ὥεισθα, ἦε (before a vowel ὥειν), ὥμεν, ὥτε and ὥστα.

81. εἴ που θεοῖμι. 'to try if haply I might see'. See n. on 12.

82. **προσητηρημένον** (*προσαρτᾶν*), 'having been attached to', 'belonging to'. *τῷ καλῷ*, 'beauty'. *οὐκ ἄρα*

εἶχεν οὕτως, 'it was not so after all, as I expected'. Madv. § 257 c.

84. *τῶν καλῶν τὰς μορφὰς*] G. § 160, 1.

μοχθηρούς, improbos, 'depraved'. 85. *ἀφέμενον*] cf. above 1. 33.

86. *ἐπ' αὐτῶν τινα*] *ἐπί* with persons in the meaning 'towards', 'in quest of', is rare and almost confined to the Iliad.

§ 17. 1. 87. *τὸν Ἰσχόμαχον* 'Erat ille Ischomachus vir praestantissimus, animi dotibus et virtutibus dignissimus, qui a Socrate in exemplar proponeretur illius, qui patris familias munieribus egregie fungeretur, nec boni civis et veri amici officiis deesset. Cf. Oecon. vii et xi. Huic adeo contigit, ut prae ceteris *καλοῦ κάγαθοῦ* cognomine ab omnibus decoraretur, Oec. vi § 17, xi § 20, xii § 2 et merito quidem, ipso Socrate iudice, vi § 12. Erat in eo animus lenis et liberalis, aequi iustique tenax, diligentia insignis, singularis rerum ad rem familiarem pertinentium peritia et sollertia. Cf. omnino c. xi. Quas laudes augebant vera erga Deos pietas et reverentia, cf. Oec. vii § 7, xi § 8, xxi § 12 et alibi; magnopere

etiam ornabant candor et modestia, vii § 3, xi § 2. Quamvis a reipublicae administratione alienus, tamen opibus, quas habebat amplissimas (xi § 20) patriae praesidio et decori esse studebat, xi § 9, cf. vii § 3, neque dicendi imperitus (xi § 23) sycophantarum, quos divitiae in ipsum excitabant, calumnias ipse diluebat, xi § 21 sq. Neque amicis deerat quorum inopiam sublevare amabat xi § 9 sq.' COBET *Prosopographia Xenophontea*, p. 72.

CHAPTER VII

Socrates relates how he first fell in with Ischomachus; and repeats the conversation he held with him on the occasion concerning his occupations and mode of life; how Ischomachus enjoined, as the first step in the formation of a domestic establishment, the acquisition of a virtuous and sensible wife; and how he then described the mode in which he had trained his own, at the time when he espoused her, an inexperienced girl of fourteen, to the duties of her position.

§ 1. 1. 1. τοῦ Διὸς τοῦ ἐλευθερίου] The porch belonging to the temple of Zeus Eleutherios or 'the Releaser' (built by freedmen (*οἱ ἔξελεύθεροι*) according to a statement of Hyperides quoted by Harpocration) being in the forum, was conveniently situated for Socrates to discourse in; thus Plato makes it the scene of the dialogue with Theages. The Scholiast on Aristoph. Plutus v. 1176 identifies the god with Ζεὺς σωτῆρ : ἐν ἀστει Σωτῆρα Δια τιμῶσιν, ἐνθα καὶ Σωτῆρος Διός ἐστιν λερόν τὸν αὐτὸν δὲ ἐνιοι καὶ Ἐλευθέριόν φασιν. 4. κάθησαι] vi 7 l. 36. 5. τὰ πλεῖστα, plerumque, 'in general', G. § 160, 2. οὐ πάνυ σχολάζοντα, 'not sitting quite idle'. See my n. to Plutarch's Them. iv 2 l. 19 on the meaning of οὐ πάνυ.

§ 2. 1. 7. οὐδέ—γε νῦν, *ne nunc quidem*, 'no, nor now either', cf. i 53 n. 8. ἔωπας] G. § 222. συνεθέμην, 'I agreed', 'promised', is usually followed by the fut. inf.

Hence some would read *ἀναμενεῖν* here; but see Madv. § 171, Rem. 2. 12. *τί ποτε πράττων—κέκλησαι*, ‘what it is you do that you are called’. On this use of the participle see Madv. § 176 b, G. § 141 note 7, and cf. vi 77, viii 141, xiii 53. 13. *οὐκ ἔνδον γε διατρίβεις*, ‘you do not pass life indoors’, ‘are not a stay-at-home’. The *γε* serves to call attention to the word it follows without intensifying its meaning. 14. *τοιαύτη*, like that of one who does lead a sedentary life, i.e. you look too healthy for that. *ἴξις*, *habitus*, ‘habit of body’.

- § 3. l. 16. *ἐπὶ τῷ τί κέκλησαι*, ‘at my (question) “what do you do that they call you gentleman”’. See above l. 12, and on the use of the article with a set of connected words
28 Madv. Gr. Synt. § 152. 19. *καλούσι με τοῦτο τὸ δυομα]*
 See n. to vi l. 64. 20. *ὅταν γέ με εἰς ἀντίδοσιν*
καλῶνται τριπαρχίας, ‘whenever they challenge me to an exchange for (a public burden such as) a trierarchy’. There was a law at Athens that if any citizen charged with a *λειτουργία* or *εἰσφορά* could point out a richer person than himself who had been passed over, he might challenge such party either to an exchange of their respective properties or to discharge the disputed liturgy himself. Cf. above ii § 6 l. 39, l. 42, Demosth. c. Mid. c. 23, Wolff Proleg. ad Leptin. p. 123.
 21. *χορηγίας*] See n. to ii 40. 23. *πατρόθεν*, ‘by my father’s name Ischomachus’, or, as others take it, *addito patris nomine*, so that he would be called *Ισχόμαχος Φιλοστράτου*.

In official acts it was the custom to designate a person by his own name and that of his father together with that of his deme, e.g. *Δημοσθένης Δημοσθένους Παιανιεύς*. Cf. Hom. Il. x 68, Thucyd. VII 64, 3 τῶν τριπαρχῶν ἔνα ἔκαστον ἀνεκάλει πατρόθεν τε ἐπονομάζων καὶ αὐτοῖς δονομαστὴ καὶ φυλήν, Herod. IV 1, 7, VIII 90, 6 ἀνέγραφον πατρόθεν τὸν τριπαρχὸν, VI 14, 3 ἐν στήλῃ ἀναγραφῆνα πατρόθεν, Plat. legg. VI c. 2 p. 753 B εἰς πινάκιον γράψαντα τοῦνομα πατρόθεν καὶ φυλῆς καὶ δήμου.

προσκαλούνται, ‘challenge’, ‘summon’. 24. *δ με ἐπήρου*, ‘as regards the question you put to me’, ‘the thing you asked me’, cf. xv 38, Madv. § 195 a. 26. *καὶ αὐτή*, ‘even alone’, without my help.

§ 5. 1. 33. καὶ τῇ] III 46 n. ἐπισταμένην] § 2 I. 12 n., vi 9. 35. ξῆ οὐδὲ πολλῆς ἐπιμελεῖς, 'lived under strict surveillance'. οὐδὲ denotes the agency or cause under the accompaniment or co-operation of which anything is done. On Greek education generally see Mahaffy's *Social Life in Greece*, p. 330 ff., and on the position of women, p. 274 ff. 36. ὅπως—ὅψιστο] not a final, but an object clause after ἐπιμελεῖς, see G. § 217, Madv. § 123. ὡς ἐλάχιστα, 'as little as possible', IV 107, Madv. § 26. 37. ἔροιη, loqueretur, fut. opt. of εἰρω. So Sauppe reads with Cobet. The common reading is ἔροιτο, interrogaret, which, as Cobet observes, 'et forma et significacione ab hoc loco alienum est'. Cf. Cyr. III 1, 14 ἐπεθύμει αὐτοῦ ἀκοῦσαι ὅ τι ποτὲ ἔροιη.

§ 6. 1. 38. ἀγαπητὸν εἶ, 'a thing to be acquiesced in', 'one must be content that'. Dem. c. Timocr. § 95 p. 730, 19. 39. ἔρια παραλαβόντα] Cf. de rep. Lac. I 3 ὥσπερ δὲ οἱ πολλοὶ τῶν τὰς τέχνας ἔχοντων ἔδραῖον εἰσιν, οὕτω καὶ τὰς κόρες οἱ ἄλλοι Ἑλληνες ἡρεμᾶσσας ἔριουργεῖν ἀξιοῦσι. ἀποδεῖξαι, prae-stare, 'to produce', 'make', xv 8. 40. ἔωρακνία ὡς, 'having observed how', xvii 1. ἔργα ταλάστια, pensa lanae, 'the spinning tasks'. διδοται, 'are apportioned'. 41. τὸ διμήνιον—πεπαθευμένη, 'as to what concerns the appetite, having been extremely well brought up' (G. § 160, 1), 'with a well regulated appetite', not, as Brodæus translates, *rei culinariae perita*, 'skilled in matters of cookery', though he is followed by Prof. Mahaffy, *Social Life in Greece* p. 276.

Γαστῆρ means (1) *venter*, 'the belly', (2) *cibus*, 'food' as opposed to 'drink'. Oecon. IX 63 ἔγκρατεστάτη καὶ γαστρὸς καὶ οἴνου, Mem. I 5, 1 ἡπτῶν γαστρὸς ή οἴνου, Cyr. I 2, 8 διδάσκουσι δὲ καὶ ἔγκρατεis εἶναι γαστρὸς καὶ ποτοῦ, ib. ἀπίσταται γαστρὸς ἐνεκα i.e. *cibi capiendi causa*, ib. IV 8, 45 γαστρὸς κρείσσους. (3) *edēndī cupidō*, 'craving for food', 'hunger', 'appetite': Mem. I 6, 8 δουλεὺεν γαστρί, Oecon. XIII 48 τὴν γαστρὶ—προσχαριζόμενος, Mem. II 6, 1 ἤγητηέον δότις, δρχει γαστρὸς τε καὶ φιλοποσίας, Mem. II 1, 4 τούτων (sc. τῶν ἡψῶν) τὰ μὲν γαστρὶ δελεαζόμενα ...ἀλίσκεται, τὰ δὲ ποτῷ ἐνθρεύεται, de rep. Lac. II 1 σίτου...αὐτοῖς γαστέρα μέτρον νομίζουσιν.

42. ὥσπερ] Madv. § 98 b. 43. παθεύμα, 'thing taught', 'point of instruction'. ἀνδρὶ] G. § 184, 3, Madv. § 34.

§ 7. l. 45. *ἄστε]* Madv. § 166, G. § 266, 1. *άπροστίκα]* G. § 153, Madv. § 103. 47. *οὐ πρὶν γε θύνει* G. § 240, 1. In Xen., the Orators and Plato, *πρὶν* with th indic. is used only after negative clauses (except Aesch contr. Timarch. § 64), and never takes a particle except in **29** this one passage. 49. *μανθάνονταν*, sc. *τυγχάνειν* Madv. § 177 b.

§ 8. l. 51. *σοι συνέθει]* XIII 4 n., G. § 187. 52. *ταῦτα ταῦτα, eadem haec.* 53. *καὶ μάλα γε*, 'yes, surely'. Other affirmative forms of answer are *μάλιστα—πάνυ μὲν οὖν—πάνυ γε—ἴστι ταῦτα—ναι—δῆλα δή—ἀληθῆ λέγεις—τι μήν; παντὸς μᾶλλου* Cf. I 47 n. 54. *πολλὰ ὑποσχόμενη πρὸς τοὺς θεοὺς γενέσθα κτλ., testibus diis studiose promittens se futuram etc.*, 'solemnly vowing before heaven to do her duty'. See cr. n.

It is doubtful whether verbs of promising and hoping can be constructed with the aorist as well as the present and future of the infinitive, as Jelf (Gr. Gr. § 405, 3 obs. 3) asserts. In the passages from Xenophon, Anab. I 2, 2 ὑποσχόμενος αὐτοῖς μὴ πρόσθεν παντασθαι Arnold Hug reads παντεσθαι, as also in II 3, 27 he reads πορεύσεσθαι for the vulgate πορεύσασθαι, and in VI 5, 17 δέξεσθαι for δέξασθαι On the other hand we find in Eur. Iph. Taur. 1018 ἐλπίω λαβεῖν, and Herc. F. 746 ἀλπισεν παθεῖν. See Stallbaum on Plat. Rep. II c. 11 p. 363 A, Elmsley on Eur. Med. 750.

54. *οἶαν δεῖ*, sc. *γενέσθαι*, l. 234 n. 55. *εὑδηλος ήν δτι οὐκ ἀμελήσει*. The more usual construction would be *οὐκ ἀμελήσουσα*, see G. § 280 note 1. On the personal for the impersonal construction see I 137, XII 70, n. to Hiero l. 515.

§ 9. l. 57. *τι πρῶτον]* the direct for the indirectly interrogative pronoun *δι* (Madv. § 198 b). Cicero (apud Donatum in Terent. Phorm. II 3, 4) translates: *quid igitur, pro deum immortalium fidem, primum eam docebas?* 58. *ἥρχουν, incipiebas.* 59. *Διν ηδιον—ἀκούοιμι*, 'I should be more pleased to hear', xi 10.

§ 10. l. 61. *τι δέ;*—*ἥρόμην*, i.q. *τι δέ, εἰ μὴ—ἥρόμην*; cf. ix 4. 62. *χειροήθης, mansuetus*, 'used to my hand'. Cf. Dem. Olynth. III § 31 p. 87, 9 *τιθασενοντιν ὑμᾶς χειροήθεις αὐτοῖς ποιοῦντες.* *ἐτετιθόσεντο]* plup. pass., 'she had been tamed'. 'I feel quite at a loss' says Prof. Mahaffy l. c. p. 276,

'to render in English the forcible and affecting expressions of the original. Xen. speaks of the young creature as of a scared wild animal, which only grew tame after some period of confinement and of kind treatment. This is the prose side to the fine writing of the poets about Hymenaeus, and about the joys of the nuptial state'. *ἐτειθάσευτο* is Schaefer's emendation for the vulgate *ἐτιθασένερο*. 63. *ώστε διαλέγεσθαι*, 'so as to carry on a conversation'. See above l. 45, iii 98. 65. *τίνος ποτὲ ἔτεκα*, 'what ever could be the reason that?' 66. [Θοστα] G. § 122 note 1.

§ 11. 1. 67. *μεθ' ὅτου ἀλλού*] Madv. § 105. *ἐκαθεύδομεν* *ἄν*, 'we (either of us) might have lived in wedlock', if we pleased. On the suppression of the protasis see G. § 266, 2 (b). *καὶ σοι*, 'to you as well as to me'. 69. *τίνα*] l. 57. 72. *ώς ἐσκαστιν*, for *ώς ξοικε*, the personal for the impersonal construction, above l. 55. *ἐκ τῶν δυνατῶν*, not *e divitibus*, *potentibus*, as Heiland and Kerst explain it, comparing xi 10, or *ex iis quos poterant*, 'out of those who were possible objects of choice', as it has been rendered, but *pro eo atque licuit*, *quantum in ipsis fuit*, 'according as they could'. Cf. the phrases *ἐκ τῶν ἐνόντων*, *ἐκ τῶν παρόντων*, *ἐκ τῶν ὑπαρχόντων*.

§ 12. 1. 74. *ὅτι βελτιστα*, 'in the best possible manner' (L. 95), or it may be the adjective used proleptically for *ώστε βέλτιστα γενέσθαι*. Cf. n. on iv 7. 75. *συμμάχων*] Cf. Psalm cxxvii 7 'Happy is the man that hath his quiver full of them: they shall not be ashamed when they speak with their enemies in the gate'. 76. *γηροβοσκῶν*] The Greeks had a strong feeling of the duty of children to tend their parents when their powers failed them in old age, in return for their own nursing when children. Cf. Soph. Ajax 567 ff., Eur. Suppl. 918 ff.

§ 13. 1. 77. *νῦν δὲ δῆ*, 'at present, you know, here is a common house and home for us', Madv. § 11 Rem. 1. 78. *εἰς τὸ κοινὸν ἀποφάνω*, 'I produce and put into the common stock (from time to time)'. Dem. adv. Lept. p. 480, 11 *ἐκατὸν τάλαρτ'* *ἀπέφηνεν ἀπὸ τῶν πολεμίων*, ib. 481, 9, c. Aphob. 1

§ 19 p. 819, 16 ἐπτὰ ἔτη τῶν ἀνδραπόδων ἐπιμεληθεὶς ἐνδεκα μνᾶς τοῦ ἐνιαυτοῦ ἀπέφηνε. Cf. Plutarch praeo. coniug. c. XXXIX δεῖ δέ, ὥστε οἱ φυσικοὶ τῶν ὑγρῶν λέγουσι δὲ ὅλων γενέσθαι τὴν κρᾶσιν, οὕτω τῶν γαμούντων καὶ σώματα καὶ χρήματα καὶ φίλους **30** καὶ οἰκείους ἀναμιχθῆναι δι' ἀλλήλων. 79. **κατέθηκας**, 'you put' (once and for all). Cobet reads ἐπηνέγκω, *dotem attulisti*, comparing Lysias xix 14, Aesch. Ctesiph. § 172. 80. **πότερος**—**ήμῶν**] G. § 168. **ἀριθμῷ πλειώ**] G. § 188, note 1. 81. **συμβέβληται**, 'has contributed'. **ἐκείνῳ**, *illud*, referring to what follows, 1 114. **εἰδέναι**, sc. δεῖ. 82. **κοινωνός**, 'partner in household management'.

§ 14. 1. 86. **ἐν σοι**, *penes te*, 'in your power', 'dependent upon you', cf. Cyr. VIII 7, 11 **σὸν** **ἐν ἐμοὶ**. The expression is a poetical one, see Soph. Oed. R. 314, Oed. Col. 247, Philoct. 950, Eur. Med. 228. 87. **ἔργον**, 'duty', 'business'.

§ 15. 1. 88. **καὶ γάρ ἐμοὶ**] The *καὶ* belongs to *ἐμοὶ*. See n. on v 21, Kühner on Mem. II 1, 3. **ἀλλά—τοι**, at *profecto*, at *sane*, 'but surely'; *τοι* expresses a restricted affirmation, generally qualifying a preceding statement. 89. **σωφρόνων ἔστι**, 'it is the part of discreet people, husband as well as wife', G. § 169, 1. 90. **ὅπως—ώς βελτιστα** **ξει**, 'in the way in which they shall be in the best possible state', G. § 217. 91. **ὅτι πλειστα**] above l. 74. **ἐκ τοῦ καλοῦ τε καὶ δικαίου**, 'by fair and just means'. 92. **προσγενήσεται**, *accident*, XIII 4 n.

§ 16. 1. 93. **ὅ τι ἄν ποιοῦστα συναίξουμι**, 'what I might do to assist in adding to our property'. See n. on l. 12, XIII 4. 94. **ἔφυσάν σε δύνασθαι**, 'made you naturally capable of'. Cf. 131, 163. A common meaning with the intransitive tenses, the aor. 2 and pf., as Aeschyl. Prom. V. 395 **ἀμείνων τοὺς πέλας φρεγοῦν** **ἔφυς** **ἡ σαυτόν**, Soph. Phil. 88 **ἔφυν** **γάρ οὐδὲν** **ἐκ τύχης πράσσειν** **κακῆς**, Thuc. III 45 **πεφύκασιν** **ἀμαρτάνειν**, below l. 152.

§ 17. 1. 98. **εἰ μή πέρ γε**] See 1 l. 91 n. 99. **ἐπ'** **ἐλαχίστου δέοις** **ἔργοις** **ἔφεστηκεν**, 'presides over things of very small importance'. The prepos. of the compound verb is often repeated with the substantive in regimen. Cf. 1. 180,

Mem. III 5, 21 ἐφ' οἷς ἐφεστάσι, Hiero ix l. 681 ἀρχοντες ἐφ' ἐκάστῳ μέρει ἐφεστήκασιν.

§ 18. 1. 100. ἔφη φάναι, 'he (Ischomachus) told me that he said to his wife'. 101. πολὺ διεσκεμένως, 'with much judgment', π 2, xi 114. μάλιστα—ὅπως, 'chiefly with the view that'. 102. ζεῦγος, *par*, 'couple'. συντεθεικέναι, *coniunxisse*. Cf. Cic. ap. Colum. lib. xii praef. § 1 sq.: *Xenophon Atheniensis eo libro, qui Oeconomicus inscribitur, prodidit maritale coniugium sic comparatum esse natura, ut non solum iucundissima, verum etiam utilissima vitae societas iniretur; nam primum, quod etiam Cicero ait, ne genus humanum temporis longinquitate occideret, propter hoc mare cum femina esse coniunctum: deinde ut ex hac eadem societate mortalibus adiutoria senectutis nec minus propugnacula praepararentur.*

103. αὐτῷ, 'to itself', viz. the pair, in other words 'to each other'. Cf. I. 154.

§ 19. 1. 104. πρῶτον μὲν γάρ κτλ.] Aristot. *Oecon.* I 3 καὶ ἡ τῶν τέκνων κτῆσις οὐ λειτουργίας ἔνεκεν τῇ φύσει μόνον οὐσα τυγχάνει, ἀλλὰ καὶ ὠφελείας· ἀ γάρ ὁν δυνάμενοι εἰς ἀδυνάτους ποιήσωσι, πάλιν κομίζονται παρὰ δυναμένων ἀδυνατοῦντες ἐν τῷ γήρᾳ. τοῦ μὴ ἐκλιπεῖν] The articular infinitive in the gen. to express the final cause, 'for the sake of', so often employed in the New Testament. Cf. Thuc. I 4 Μίνως τὸ ληστικὸν καθήρει ἐκ τῆς θαλάσσης, τοῦ τὰς προσόδους μᾶλλον λέναι αὐτῷ, II 4, 1; 22, 1; 75, 1, Xen. Cyr. I 3, 9; 6, 40 τοῦ μὴ διαφεύγειν τὸν λάγων σκόπους καθίστησ. 105. κεῖται κτλ., *coniunctum, compositum est*, 'have been brought together'. See n. on vi 79, viii 15. 106. ἔπειτα for ἔπειτα δέ: cf. v 23, Mem. I 4, 11; 7, 2, III 6, 2. The articular infinitive τὸ...κεκτήσθαι is the subject of πορίζεται, G. § 141 note 6, below x 79, xii 59. 108. ἔπειτα δέ] Cicero l.c.: *tum etiam, cum rictus et cultus humanus non, uti feris, in propatulo (ἐν ὑπαίθρῳ) ac silvestribus locis, sed domi sub tecto accurandus erat, necessarium fuit, alterutrum foris et sub dio esse, qui labore et industria compararet, quae tectis reconderentur: si quidem vel rusticari vel navigare vel etiam alio genere negotiari necesse erat, ut aliquas facultates acquireremus.*

§ 20. l. 110. δῆλον δτι, 'assuredly'. Madv. § 193. δε
—τοῦ ἐργασομένου] G. § 172 note 2. τοῖς μελλουσιν κτλ.] xi
26, xii 4. For the construction cf. viii 56. 111. ὁ τ
εἰσφέρωσιν] for δ τι εἰσοδουσιν. G. § 244. εἰς τὸ στεγνόν
'into a covered place', 'shelter'. Cf. Anab. vii 4, 13 ἥδον ἀ
ἴξω αὐλίζεσθαι...η ἐν τοῖς στεγνοῖς i.e. 'under cover'. 112
τοῦ ἐργασομένου] See n. on xv 114. ἐν τῷ ὑπαίθρῳ, *sui
dio*, 'in the open air'. Rutherford *New Phrynicus* p. 321
113. νεαρός, 'the ploughing up of fallow land', a poetica
word. φυτεῖα, *plantatio arborum*, 'the planting of trees'
114. νομαί, 'tending of flocks'. ὑπαίθρια—ἴστιν, 'these
are all employments for the open air', Madv. § 11 Rem. 1
115. τὰ ἐπιτήδεια, 'the necessities of life'.

§ 21. l. 116. ἐπειδάν—εἰσενεχθῆ, 'after they have been
brought in', xi 95, 105. 117. καὶ—δέ] i 85. ἀ—
ἐργα] Madv. § 101 a. 118. δεόμενά έστι] a periphrasis
for δεῖται. Cf. below xii 7, Anab. ii 2, 13 ἡν αὔτη η στρατηγή
οὐδὲν ἄλλο δυναμένη η ἀποδρᾶναι η ἀποφυγεῖν, ii 3, 10 οἱ ησα
ἐκπεπτωκότες, vi 1, 6 ἡν δὲ οὐδὲν τεπονθώσ.

Cicero l. c.: *Cum vero paratae res sub tectum essent conges
tae, alium esse oportuit, qui et illatas custodiret et ea conficeret
opera, quae domi deberent administrari. Nam et fruges cetera
que alimenta terrestria indigebant tecto, et ovium ceterarumque
pecudum fetus atque fructus clauso custodiendi erant, nec minu
reliqua utensilia, quibus aut alitur hominum genus aut etiam
excilitur.* From which it appears that Cicero understood τέκνα
of the young of cattle; but it is clear from § 24 that Xenopho
meant 'children'.

§ 22. Cicero l. c.: *Quare cum et operam et diligentiam ea
quae proposuimus, desiderarent nec exigua cura foris acquirerentur,
quae domi custodiri oportaret; iure, ut dixi, natura compa
rata est [opera] mulieris ad domesticam diligentiam, viri autem
ad exercitationem forensem et extraneam.* For the sentiment cf.
Aristot. Oecon. i 3 οὕτω προφονθμηται ὑπὸ τοῦ θέλου ἔκατέρου
φύσις, τοῦ τε ἀνδρὸς καὶ τῆς γυναικός, πρὸς τὴν κοινωνίαν. διείληπ
ται γὰρ τῷ μὴ ἐπὶ ταύτᾳ πάντα χρήσιμον ἔχειν τὴν δύναμιν, ἀλλ' ἐν

μὲν ἐπὶ τάνατοι, εἰς ταῦτὸ δὲ συντείνοντα· τὸ μὲν γὰρ ισχυρότερον τὸ δ' ἀσθενέστερον ἐποίησεν, ὡν τὸ μὲν φυλακτικώτερον ὑ διὰ τὸν φόβον, τὸ δ' ἀμυντικώτερον διὰ τὴν ἀνδρᾶν, καὶ τὸ μὲν πορίζη τὰ ἔξωθεν, τὸ δὲ σώζη τὰ ἔνδον· καὶ πρὸς τὴν ἐργασίαν τὸ μὲν δυνόμενον ἐδράσιον εἶναι πρὸς δὲ τὰς ἔξωθεν θυραύλας ἀσθενές, τὸ δὲ πρὸς μὲν τὰς ἡσυχίας χείρον πρὸς δὲ τὰς κινήσεις ὑγιεινόν· καὶ περὶ τέκνων τὴν μὲν γένεσιν ἔδιον, τὴν δὲ ὠφέλειαν κοινήν· τῶν μὲν γὰρ τὸ θρέψαι, τῶν δὲ τὸ παιδεύσαι ἔστιν.

124. **φάναι**, i. q. **φάναι** ἔφη
l. 132. **εἴθις**, 'from the first, at the moment of birth', Fr. *tout d'abord*. 126. **τὴν—ἔξω**] See cr. n.

§ 23. l. 128. **δύνασθαι**—**κατεσκεύασεν**, 'made it such as to be able'. G. § 265, Madv. § 148. Cic. l. c.: *Itaque viro ca-lores et frigora perpetienda, tum etiam itinera et labores pacis et belli, id est, rusticationis et militarium stipendiorum, deus tribuit; mulieri deinceps, quod omnibus his rebus eam fecerat inhabi-blem, domestica negotia curanda tradidit.* 130. **ἡπτον**
δύνατὸν πρὸς ταῦτα, **minus aptum ad haec.** 131. **φύσας**]
l. 94. 132. **φάναι** ἔφη, Ischomachus told me that he said to her.

§ 24. l. 132. **εἰδὼς δὲ ὅτι κτλ.]** So Socrates Memor. I 4, 7 τὸ δὲ ἐμφύσαι μὲν ἔρωτα τῆς τεκνοποίας, ἐμφύσαι δὲ τὰς γεια-μέναις ἔρωτα τοῦ ἐκτρέφειν, ... καὶ ταῦτα ἔστι μηχανήμασι τινος ξῶα εἴναι βουλευταμένου. 135. **πλεῖον ἐδάστατο**, 'gave her a larger share of affection', aor. from *δαλομαί*, 'to divide', rare in Attic prose.

§ 25. l. 136. **ἐπει** δὲ καὶ κτλ.] Cicero l. c. *et quoniam hunc sexum custodiae et diligentiae assignaverat, idcirco timidiorem (φοβερὸν) reddidit quam virilem; nam metus plurimum confert ad diligentiam custodiendi.* τὰ εἰσενεχθέντα, 'what is brought into the house', § 7, ll. 111, 116, 189, 194, 215, § 8 l. 5. 138. **οὐ κάκιόν ἔστι**, 'it is no bad thing'. The comparative force is dropped, as in ἀμεινόν ἔστι, **βέλτιόν ἔστι**, cf. Hesiod Opp. et d. l. 748 *μηδ' ἐπ' ἀκινήτουσι καθίζειν, οὐ γὰρ ἀμεινον, παῖδα δυναδεκατάνον*, properly *non melius est quam si non facias* h. e. *non conductit*. **φοβεράν**, 'timid', generally applied to that which causes fear. Cf.

32 Cyr. III 3, 19, Soph. O. T. 153. 140. ἀρήγειν δεῖσται κτλ.] Cf. Cic. l. c.: *quod autem necesse erat foris et in aperto victimum quaerentibus nonnunquam iniuriam propulsare, idcirco virum quam mulierem fecit audaciorem. Quia vero partis opibus aequae fuit opus memoria et diligentia, non minorem feminae quam viro earum rerum tribuit possessionem.* Cic. omits § 27 and proceeds with § 28 which he thus renders: *tum etiam, quod simplex natura non omnes res compmode amplecti valebat, idcirco alterum alterius indigere voluit; quoniam quod alteri deest, praesto plerumque est alteri.* Columella adds *Haec in Economico Xenophon [et] deinde Cicero, qui eum latinae consuetudini tradidit, non inutiliter disseruerunt.*

§ 26. 1. 144. εἰς τὸ μέσον κατέθηκεν, *in medio posuit*, i.e. *commune illis dedit*, ‘gave in equal measure’, ‘impartially’. 145. οὐκ ἀν̄ ἴχοις διδεῖν, ‘you could not distinguish’. 146. τούτων πλεονεκτεῖ, ‘has the larger share of them’, i.e. memory and attention.

§ 27. 1. 147. τὸ ἐγκρατεῖς εἶναι ἀν̄ δεῖ, ‘to have self-denying control in matters where they ought to have it’. Cf. II 4, IX 63, XII 86. 149. ὅπότερος ἀν̄ ἢ βελτίων, *utercumque sit robustior animo, abstinentior*, ‘which ever of the two is superior in this virtue’. 150. φέρεσθαι, ‘to receive’. See cr. n. to I 24. τούτου τοῦ ἀγαθοῦ, *boni sive praemii quod ex hac virtute (abstinentia) oritur* (Breitenbach).

§ 28. 1. 151. The order is διὰ τὸ τὴν φύσιν ἀμφοτέρων μὴ εὐ πεφυκέναι πρὸς πάντα ταῦτα. Cf. Hier. III 1. 342 with note. 154. ἔαντῷ] cf. above I. 103. δὲ τὸ ἔτερον ἀλλείπεται κτλ., ‘wherein the one is deficient, the other being strong’. ἢ] G. § 160, 1. For ἀλλείπεσθαι ‘to fail’, ‘to be incapable’, cf. Mem. II 6, 5 πρὸς τὸ μὴ ἀλλείπεσθαι εὐ ποιῶν τοὺς εὑεργετοῦντας αὐτόν, δε re eq. III 8 πολλοὶ γὰρ οὐ διὰ τὸ δύνασθαι ἀλλὰ διὰ τὸ ἀπειροὶ εἶναι τούτων ἀλλείπονται. The second τὸ ἔτερον is in partitive apposition to *ζεῦγος*, in Latin the ablative abs. would have been used.

§ 29. 1. 155. ταῦτα δὲ κτλ.] The order is: ταῦτα δέ, αἱ κατέρῳ ἡ πρ. ὑπὸ τ. θ., εἰδότας ἡμᾶς δὲ τειρᾶσθαι, ὅπως κτλ.

157. περάσθαι ὅπως...διαπράττεσθαι, 'to do our best to fulfil our respective duties, since we know' etc. Commentators explain the *ὅπως* as due to a mixture of two different constructions, πειρᾶσθαι διαπράττεσθαι and πειρᾶσθαι ὅπως διαπραξόμεθα, comparing Hell. vi 2, 32, Cyr. 2, 37; perhaps it is simpler to omit it, as Schneider and Cobet propose.

§ 30. 1. 158. συνεπαινεῖ] 1. 95. 163. ἔφυσεν ἐκά-
τερον δύνασθαι] above 1. 94. 164. κάλλιον, sc. ἐστι.
165. θυραυλεν, *foris agere, sub dio degere*, 'to live out of
doors'.

§ 31. 1. 167. ἔφυσε] 1. 131. ἀτακτῶν, 'violating the
order of things'. 168. τοὺς θεοὺς οὐ ληθεῖ] G. § 279, 4.
δίκην δίδωσιν ἀμελῶν, 'pays the penalty for neglecting'. G.
§ 277, 2.

33 § 32. 1. 170. τοιαῦτα, i.e. such as those named. 171.
καὶ ποῖα—ἴργα ἔχουσα—ἔξομοιοῦται τοῖς ἕργοις, 'but what
duties has she, that she is like mine', for 'what duties are
hers, that they are like mine'. The comparison is slightly
irregular in form: it should have been either ποῖα αὐτῆς ἔργα
ἔξομοιοῦται τοῖς ἔμοις or ποῖα ἔργα ἔχουσα ἔξομοιοῦται ἔμοι. We
frequently find in both Greek and Latin a brachylogy of com-
parison, where the attribute of a person or thing is compared
not with the attribute of another thing but to the thing itself
to which that attribute belongs, as in Cyrop. v 1, 4 ὁμολαν ταῖς
δούλαις (for τῇ τῶν δούλων) εἰλεῖ τὴν ἐσθῆτα. See my n. on
Cic. de off. i § 76 l. 9.

§ 33. 1. 176. & ἀν—εἰσφέρῃ, οὐδε—ταῦτα] G. § 152 note
3. 178. ἐπειδάν—ῆκη] xi 95, 105. 179. τὸ δίκαιον,
sc. μέρος, *demensum cibi*, 'its proper allowance'.

§ 34. 1. 179. καὶ—δέ, i § 3 l. 12 n. ἐπὶ—κηρόις
ἔφεστηκεν] See above l. 99 n. 181. τοῦ γιγνομένου τόκου,
'the rising progeny'. Breitenbach retains the reading of the
mss τὸν γιγνόμενον τόκον, corrected by Estienne, but ἐπι-
μελεῖσθαι is not followed by an accusative except that of the
neuter adjective, as in Mem. ii 9, 4 καὶ τὰ τοιαῦτα πάντα

έπεμελεῖτο, where the accusative is that of specification, cf. Hell. v 4, 4 τὰ ἄλλα *έπεμελεῖτο*. 182. *έκτρέφηται*, *entri-*
atur ad maturitatem. 183. *άξιοεργοί*, ‘fit for work’.

184. *έπιγόνων*, *nepotum*, *subolis*, ‘the young breed’ is the cor-
rection of the mss reading *τῶν έπομένων* ‘those immediately
attendant upon her’, due to H. Estienne. 185. *ήγεμόνι*, ‘as
leader’ of the colony.

§ 35. 1. 186. *δεῖσαι μέντοι σε*, ‘certainly, it will be your
duty’. Columella XII 1, 5: *ea (villica) porro persuasissimum*
habere debet, aut in totum aut certe plurimum domi se morari
oportere: tum quibus aliquid in agro faciendum erit servis, eos
foras emittere: quibus autem in villa quid agendum videbitur,
eos intra parietes continere atque animadvertere, ne diurna
cessando frustrentur opera; quae domum autem inferuntur, dili-
genter inspicere, ne debilitata sint, et ita explorata atque
inviolata recipere; tum separare quae consumenda sunt, et quae
superfieri possunt, custodire, ne sumptus annuis menstruis fiat.
On *μέντοι* see n. to XIII 6. 187. *οἰς μὲν—τούτοις*] G.
§ 162 note 3. 188. *έργαστέον*, sc. *ἡ* G. § 281, 2.

§ 36. 1. 191. *ἄ δν δέῃ*] l. 24 n. *περιττεύειν*, *superesse*,
'to remain over', 'to be laid by'. 192. *ή εἰς τὸν*
ἐνιαυτὸν κειμένη δαπάνη, 'the provision stored up for the year'.
Hesychius *δαπάνη* *τροφή*. Cf. IX 45. 193. *δαπανᾶται*]
subjunctive. 194. *οἰς δεῖ*, sc. *ιματίων* or *γίγνεσθαι*.
195. *ἔγρός σιτός*, 'dried provisions'. *καλῶς ἔδωδικος*,
'in a fit condition for eating'.

34 1. 198. *ἀχαριστότερον*, *minus iucundum*. 199. *τού-*
των πάντων] plural because of the collective force contained in
the relative *ὅς ἄγ*, to which *θεραπεύηται* refers. Cf. XII 64,
XXI 48. Columella I. c.: *tum si quis ex familia coeperit adversa*
valetudine affici, videndum erit, ut is quam commodissime minis-
tretur; nam ex huiusmodi cura nascitur benevolentia nec minus
obsequium. Quin etiam fidelius quam prius servire student qui
convaluerint, cum est aegris adhibita diligentia. 200. *έπι-*
χαριτάτατον, *gratissimum*, ‘most agreeable’, from *έπιχαρις*.
201. *μὲν οὖν, immo vero*, ‘nay rather’, used in replies to state
a thing more correctly, thus partially denying it. Cf. Hier.

l. 721, below xvi 73. It is also used as commonly in assenting to a statement = *utique, profecto*, 'yes indeed', xvi 73. 202. χάριν εἴσεσθαι, 'to feel grateful'. Cf. xi 8.

§ 38. l. 203. ἀγασθεῖς] See n. on iv 152. 205. προ-
νότια, 'instances of forethought'. On the use of abstract substantives in plural, where several cases are implied, see Index to Hiero p. 111*. They are especially common in later Greek. 206. διατίθενται, 'are disposed, affected'. Cf. xxi 40, Sympos. iv 65. 207. ἐκλιπτη, sc. τὸ συμήνος, *deserat alveum*. 208. ἀπολεπτέον εἶναι, *sibi remanendum esse*, 'that they must stay behind'. See my n. to Plutarch Them. xi § 2 l. 16. For a description of this devotion of bees to their leader see Virg. Georg. iv 210 ff.

§ 39. l. 210. πρὸς σὲ τείνοι, *pertineat ad te*, 'concerned you'; cf. Plat. Symp. c. 13 p. 188 D ὅσα τείνει πρὸς θέματα καὶ διέβειαν. 212. γελοῖα τις, *ridicula quaedam*, 'particularly ridiculous'. For this use of *tis* see my note on Plutarch Themist. c. xxii § 2. 213. ὄπως—εἰσφέρουτο] G. § 217, note 1.

§ 40. l. 214. εἰσφορά, 'bringing supplies into the house'. 215. σώζοι] G. § 235, 1. 216. εἰς τὸν τετρημένον πίθον ἀντλεῖν, *in pertusum vas ingerere* (Lucr. iii 937), 'to draw water into a bucket with holes in it', referring to the story of the Danaides. Cf. Arist. Oec. i 6 τὸ κτᾶσθαι δυνατὸν χρῆ εἶναι (τὸν οἰκόνομον) καὶ φυλάπτειν εἰ δὲ μή, οὐδὲν ὅφελος τοῦ κτᾶσθαι· τῷ γὰρ ήθμῷ ἀντλεῖν, τούτ' ἔστι καὶ ὁ λεγόμενος τετρημένος πίθος. 218. καὶ γάρ, 'for in truth'. 219. τοῦτο ποιοῦσιν, 'do so', i.e. ἀντλοῦσιν εἰς τὸν τετρημένον πίθον.

§ 41. l. 221. ἀνεπιστήμονα, sc. τινά. Cf. i 4. 222. διπλασίου ἀξία, 'of twice as much value', cf. 83, 97. 225. παντὸς ἀξίαν, 'of inestimable value', lit. 'worth any amount'. 35 228. πονηρὸς φαίνηται] iii 54.

§ 42. l. 228. τὸ δὲ πάντων ἥδιστον, 'but it will be the greatest pleasure of all, if you are plainly superior to me and

become my mistress', Madv. § 197. 230. ποιήσῃ] ποιεῖν is facere : ποιεῖσθαι, sibi facere v. reddere. 231. προϊόντης τῆς ἡλικίας, provectiori aetate, 'with the advance of years'. Cf. Plat. Phaedr. p. 279 A, above i 162. ἀτιμοτέρα, 'held in less honour'. 232. στῷ] G. § 188, 2. 234. γίγνη, praestes te ipsam, 'manifest yourself', 'prove', x 26.

§ 43. 1. 236. ὠραιότητας, 'good looks', see above 205 n. Breitenbach translates the passage thus: *nam quae honesta bonaque sunt, adaugentur non eo, quod corporis forma perfectior fit ac praestantior, sed inde quod, auctis vitae annis, virtutes hominum simul incrementa capiunt.* Others more correctly take εἰς τὸν βίον in the sense of 'to the benefit of human life', 'good deeds in practical life'. Zeune compares for the sentiment Democritus ap. Stobaeum p. 586 ισχὺς καὶ εὐμορφία πεότητος ἀγάθα, γῆπας δὲ σωφροσύνης ἄνθος. τοῖς ἀνθρώποις] G. § 184, 5. 237. ἐπαύγεται, *incrementa sumunt*, 'gain increase'. The word is only found in this one passage in Xen. 238. μεμνήσθαι διαλεχθεὶς] G. § 280.

CHAPTER VIII

Ischomachus repeats to Socrates the admonitions which he addressed to his wife on the value of order and putting every thing in its own place in a house, and the illustrations he gave her of the beauty of good order in the movements of an army and in those of companies of dancers. He describes to Socrates a visit he once paid to a big Phoenician merchantman which was a model of order and neatness, and the valuable lesson he himself learnt from his inspection of it, which he also communicated to his wife.

§ 1. 1. 1. ἐπέγνως, intellexisti, 'did you observe?', Cyr. VIII 1, 33. 2. ἐκ τούτων, 'after this', or 'in consequence of this', Plutarch Them. xx 2 n. κεκινημένην, excitatam, commotam, below xxii 63, Plato Lysis p. 223 A, Rep. i p. 329 D. 4. δηγθείσαν οἴδα, 'I remember that she was vexed'. Cf. xii 93, Arist. Ach. 1 ὅσα δὴ δέδηγμαὶ τὴν ἐμαυτοῦ καρδίαν. So

in Lat. *mordeo*, Cic. ad Att. xiii 12 *valde me momorderunt epistulae tuae.* b. *αἰτήσαντος ἐμοῦ—μοι]* See on π 102, and cf. below l. 43.

§ 2. 1. 7. *καὶ—μέντοι]* See n. on iv 12, x 63. 8. *εἶπον—ἴψην]* This repetition of the verb of saying is common in Xenophon: Symp. i 15 *καὶ δὲ ἀναστενάξας εἶπε*, Nal μὰ Δλ', *ἔφη,—μεγάλη γε*, Cys. iii 1, 8; v 4, 51, Mem. i 2, 52, i 6, 4, xvii 67. *μηδέποτε τούτῳ* accusative of extent, see n. to πιι 64, x 21. 9. *Ἔστι—πενία αὐτῆς σαφής*, i. q. *τοῦτο ἔστι πενία σαφής* (to be distinguished from *ἡ πενία αὐτη*), ‘this is unmistakeable poverty’. ‘A demonstrative pronoun to which a substantive is attached as predicate-noun by *εἰμί* or an equivalent verb, is apt to assume the gender and number of the substantive (attraction), Thuc. i 1 *κίνησις αὐτη μεγίστη τοῦς Ἑλληνῶν ἐγένετο*'. Madvig § 98. 10. *τό—μη ἔχειν]* the articular infinitive in the nom., exegesis of *αὐτη*. 11. *αὐτη η ἔνδεια*, ‘this want, viz. to look for a thing and not to be able to find it, is not so annoying as not even to think of looking for it at all, because you are sure it does not exist’. Cic. ap. Colum. xii 2, 3: *nam vetus est proverbium, paupertatem certissimam esse, cum alicuius indigeas, uti eo non posse, quia ignoretur, ubi proiectum iaceat quod desideratur; itaque in re familiari laboriosior est neglegentia quam diligentia.* 12. *τὴν ἀρχήν, omnino*, ‘at all’, see on π 81. 14. *ἄλλ' ἔγω σὺ τάξας κτλ.* short for *ἄλλ' ἔγω αἰτίος δος σὺ τάξας σοι παρέδωκα κτλ.* 15. *κεῖσθαι*, ‘to be placed’. In purely classical Greek *κεῖμαι* is the recognised perfect passive of *τίθημι*, *τέθειμαι* being the perfect middle. See above vi 79, vii 105 and my n. on Plut. Themist. c. 18, 1.

§ 3. 1. 18. *τάξις*, ‘order’, ‘arrangement’. Cic. ap. Col. xii 2, 4 *quis enim dubitet nihil esse pulchrius in omni ratione vitae dispositione atque ordine!* *quod etiam ludicris spectaculis licet saepe cognoscere.* 20. *τύχη*, sc. *ποιῶν*. Cf. Anab. ii 2, 17 *ώς ἐτύγχανον ἔκαστοι* (sc. *αὐλιξόμενοι*), *ηὐλίξοντο*, Madv. § 177, Rem. i note 1. 21. *ἀτερπές*, sc. *ἔστι*. Cobet reads *ἀγλευκές*, supposing that the following note of the lexicographer Suidas (or rather Aelius Dionysius, as is

proved by Cobet Mnemos. 10, 67) must refer to the present passage: δύλευκές: τὸ ἀηδὲς Ξενοφῶν εἴρηκεν ἐν τῷ Οἰκουμενῷ. Δοκέῖ δὲ ξενικὸν ὄνομα Σικελικόν· πολὺ γοῦν ἔστι πάλιν παρὰ τῷ Πίνθων, καὶ ἀγλευκέστερον ἀντὶ τοῦ ἀηδέστερον Ξενοφῶν Ιέρων (i. 21). Cicero apud Columellam l.c.: nam ubi chorus canentium non ad certos modos neque numeris praeēuntis magistri consensit, dissonum quiddam ac tumultuosum audientibus canere videtur. At ubi certis numeris ac pedibus, velut facta con spiratione, consensit ac concinuit, ex eiusmodi vocum concordia non solum ipsis canentibus amicum quiddam et dulce resonat, verum etiam spectantes audientesque laetissima voluptate permulcentur.

§ 4. 1. 24. ταραχωδέστατον, 'all confusion'. Cf. Hier. vi 9 πόλεμος φοβερόν, below xii 85, xx 46 κόπρον λέγουσον...ὅτι ἄριστόν ἔστι. So in Latin, Virg. Aen. iv 569. *varium et mutabile semper femina*, Cic. de off. i § 11 *commune animantium omnium est coniunctionis appetitus*. 26. δύλευκέστατον, 'most unpleasing'. So Zeune, Sauppe, Schenkl read for the vulgate ἀκλεέστατον. δρᾶν] G. § 261, 2. Cic. ap. Colum. l. c.: *iam vero in exercitu neque miles neque imperator sine ordine ac dispositione quicquam valet explicare, cum armatus inermem, eques peditem, plaustrum equitem, si sint permisti, confundant*. δροῦν, confuse, 'jumbled together', 'promiscuously'. 28. ἐὰν ἔχοντες οὕτως ἐπικαλύσσωσι ἀλλήλους, 'if by being in this condition they obstruct each other'.

§ 5. 1. 33. οἱς ἀνάγκῃ αὐτῶν κτλ., 'those of them who have to retreat before the enemy's advance', i.e. the θνοι, σκευόφροι, ἄμαξαι, as opp. to οἱ ὅπλα ἔχοντες.

§ 6. 1. 35. τεταγμένη δέ, opp. to 1. 24 ἀτακτος μὲν οὖσα. 36. κάλλιστον, sc. ἔστι. 40. κατὰ τάξεις, centuriatim, 'in companies', not 'in set array' which would be κατὰ τάξιν. 41. θιευκρινημένους, *bene dispositos*, 'arranged in distinct bodies'.

§ 7. 1. 43. πορευομένων—πορεύονται] irregular for πορεύομενοι—πορεύονται. Cf. 1. 6. 44. ὡσπερ εἰς ἔκαστος, 'like one man'. 46. δει οἱ δπισθεν κτλ.] the δει belongs

both to διστήν and to κενούμενον, ‘the gap made from time to time’. See n. to Hier. vii 2 and cf. Hell. ii 1, 5 ἀεὶ ὁ ἀκούων δεδώς μὴ ὄφθει ξχω.

§ 8. 1. 47. σεσαγμένη ἀνθρώπων, ‘laden with men’. For the gen. see G. § 172, and cf. Symp. iv 64 σεσαγμένος πλούτου, Aesch. Agam. 644 πημάτων σεσαγμένος, Pherecr. fr. inc. XIV τὴν γαστέρ—ἀχύρων σεσαγμένος. 50. οἱ ἐμπλέοντες, ‘those who are on board her’, Thuc. iii 77, 2. διότι, *properterea quod*. 51. προνέουσαν—ἀναπίπτουσιν, ‘bend forwards and backwards’, nautical terms. Polyb. i 21, 2. 52. ἐμβαίνουσι, sc. εἰς τὴν ναῦν, ‘embark’.

§ 9. 1. 53. δημοίόν τι—οἶνπερ εἰ, *perinde—ac si*, cf. Cyp. i 4 δημοίον ἔμοιγε δοκεῖ εἶναι, οἶνπερ εἰ τις δεδεμένα ξῶα θηρόψη, ib. 5, 10. See Arn. § 917 c. εἰ...ἐμβάλοι κτλ., ‘if he were to put into his granary barley and wheat and pulse together’. 55. δηότε δέοι] G. § 233. μάξης] μᾶξα (from μάττω ‘to knead’) was a simple dough, made of barley meal (*ἄλφιτα*), which when dry was moistened either with water or with wine and oil and eaten without further cooking. It seems to have been like cold porridge. Bread (*ἄρτος*) made of wheaten flour (*ἄλευρα*) was baked (*πεπεμμένος*). Some kind of bread was so universally considered the staple food that all additions, even meat, were called ὅψον or ‘relish’, just as in Scotland ‘kitchen’ was applied to all kinds of food beyond dry bread. See Prof. Mahaffy, *Old Greek Life*, p. 31. 56. διαλέγειν, ‘to pick out grain by grain’. For the dative αὐτῷ after δέοι cf. above vii 111, Anab. iii 4, 35 δεῖ ἐπισάξαι τὸν ἵππον Πέρση ἀνδρί, Mem. iii 3, 10 εἰ σοι δέοι διδάσκειν, G. § 184, 2 Note 1 διευκρινημένοις, ‘carefully separated’, l. 41.

§ 10. 1. 57. εἰ τοῦ ταράχου τούτου μή δέοι, βούλοιο δ’ ἀκριβῶς διοικεῖν τὰ δυτικά εἰδέναι, si hanc perturbationem non desideras, sed contra scire vis rem recte administrare (Weiske). It is strange that none of the commentators have called attention to the irregularity of the use of *ei* with the optative and the imperative in the apodosis, instead of *ei* with the indic. or *ēi* anticipatory with the subj. 59. τῶν δυτῶν] partitive

gen. after δτφ or its implied antecedent, l. 33, G. § 168. 61. ἐν χάριτι διδόναι, 'to give by way of gratifying me', 'to oblige me by giving'. So Plat. Phaed. p. 115 B, Theocr. v 69 μῆτε ἐμὲ ἐν χάριτι κρίγης, Cyr. iv 2, 11 χάριτος ξεκα, Mem. iv 4, 4, Hell. vi 3, 7 πρὸς χάριν. δοκιμαστόμεθα, exploremus, eligamus. Cf. Menander inc. fab. iii 11 τῆς διὰ βίου δ' ἔνδον καθεδονμένης ἀεὶ Μὴ δοκιμάσασθαι μηδέν, ἀλλ' εἰκῇ λαβεῖν 'Ἄγνώμον' δρυγλην κτλ. 62. τὴν προσήκουσαν ἑκάστοις έχειν=ἡν προσήκει ἔκαστα έχειν (Hiero l. 181) or ὥστε έχειν αὐτῷ (rv 20), the personal for the impersonal construction. See xii 70, Madv. § 165 a) Rem. 65. τὰ μῆ=εἰ τινα μῆ σῶ ἔστι. Hence μῆ is used, not οὐ, see G. § 283, 4. ή χώρα αὐτῇ, 'the place will itself miss (indicate the absence of) anything which is not there'. Cicero apud Columellam l. c.: nam et unum quodque facilius consideratur, cum est assignatum suo loco, et si quid forte abest, ipse vacuus locus admonet, ut quod deest requiratur. Si quid vero curari aut concinnari oportet, facilius intellegitur, cum ordine suo recensetur. 66. δεόμενον θεραπειας, sc. τι; 'anything requiring attention'. 67. τὸ εἰδέναι κτλ., 'the knowledge, where any particular thing is, will quickly put it into our hands, so that we shall not be at a loss for its use'. For the omission of the definite grammatical subject before ἀπορεῖν see Madv. § 157 a. Cf. Aristot. Oecon. i 6 πρὸς εὐχρηστίαν δὲ σκευῶν τὸ Λακωνικὸν χρήσματος χρῆ γάρ ἐν ἔκαστον ἐν τῇ αὐτοῦ χώρᾳ κεῖσθαι· οὕτω γάρ ἀν ἔτοιμον ὁν οὐ δητοῖτο.

§ 11. 1. 70. ἐπὶ θέαν, 'for the purpose of looking over her'. Observe that θέα=spectaculum, θεός=dea. 71. τὸ μέγα πλοῖον τὸ Φοινικικόν, 'the great Phoenician merchantman', probably a well-known vessel performing a regular service between Athens and some foreign port or ports. 72. αἴγγελος, properly 'a vessel', hence any 'receptacle'.

§ 12. 1. 74. σκευῶν, 'the rigging', 'tackling', i.e. everything in the vessel except the shell, divided into ξύλινα, 'the oars', 'rudders', 'masts', 'yards' and κρεμαστά, 'sails', 'ropes', 'anchors': σκεύη πλεκτὰ are 'the ropes'. Hermippus ap. Ath-

naeum Deipnos. I c. 20 p. 29 f. ἐκ δ' Αιγαίπτου τὰ κρεμαστὰ λοτία καὶ βύβλους.

The *κρεμαστά* are specially mentioned in an inscription containing the specifications for the construction of the famous Athenian naval arsenal known by the name of its architect Philon, which was found in April 1883 among some ruins near the shore of the harbour identified as the ancient Zea. The inscription begins thus:—(συνγραφαὶ τῆς σκευοθήκης τῆς λιθίνης τοῦς κρεμαστοῖς σκεύεσιν, i.e. 'specifications for the construction of the stone arsenal for naval tackle and rigging'. The full text of the inscription is given in Vol. III no. 11 of that excellent publication, *The American Journal of Philology*, p. 317 ff.

75. *διάγεται*, 'is put to sea'. διὰ πολλῶν πλεῖ, 'it requires a great deal of suspended tackle too, as they call it, for her to sail along'. 76. *μηχανῆμασιν*, 'engines of war'.

77. *τοῖς ἀνδράσι*, 'with' not 'for the men'. See n. on xiii 4.

79. *συσσιτίq*, 'company taking their meals together', 'mess'.

80. *παρὰ πάντα*, 'besides all this'. Cf. Cyr. I 2, 9 παρὰ τὴν φαρέτραν (ἔχει δεῖ) ἐν κολεῷ κοπίδα. φορτίων (φέρω), 'freight', 'cargo'. G. § 172, 1. 81. *ἄγεται*, *secum vehit*.

§ 13. 1. 82. *πολλῷ μεῖζονι*] G. § 188, 2. 83. ἐν δεκακλίνῳ στέγῃ συμμέτρῳ, 'in a well-proportioned room large enough to hold ten couches'. Cf. Symp. II 18 ἀλλ' ἀρκέσει μοι οἶκος ἐπάκλινος, ὥσπερ καὶ νῦν τῷδε τῷ παιδὶ ἡρκεσε τόδε τὸ οἴκημα ἐνιδρώσαι κτλ., Plutarch Symp. V 5, 2. On the *κλίνη* see Becker *Charicles* p. 136 n. 8, Guhl and Koner, p. 136 Engl. Tr.

84. *օὗτῳ—ώς*, 'in the manner in which', not for *ώστε*. Cf. I. 89 and see Monroe § 267. 85. *μαστευτοῦ*, *qui quaerat, quo quaeque res loco sit reposita*, 'some one to hunt for them', a word of very rare occurrence. Cf. V 64. *ἀσυσκεψόστα*, 'not well-arranged', 'not ready for use', another very rare word.

86. *δυσλύτως ἔχει, difficulter expediti possunt*, 'are difficult to be unpacked', IX 68. *διατριβὴν παρέχειν, remorari*, 'to cause loss of time'. Cf. Cyneg. XIII 2.

§ 14. 1. 88. *διάκονον*, 'mate'. On the duties of the *πρωρεὺς*, also called *πρωράτης*, see Aristoph. Eq. 543 *ἔφασκεν | ἐρέτην χρῆναι πρώτα γενέσθαι πρὸν πηδαλίους ἐπιχειρέεν, | καὶ τὸν | ἐπειδὴν πρωρατεῦσας καὶ τοὺς ἀνέμους διαθρῆσαι | καὶ τὰ κυ- | βερνᾶν αὐτὸν ἁυτῷ*. 89. *ἐκάστην τὴν χώραν*, 'each proper

place'. Schenkl after Stephanus reads ἐκάστων. 90. δέ] cf. l. 84. καὶ διπών, 'even if not on the spot'. ἀντικράτους G. § 226, 1. 92. Σωκράτους ὅπόσα γράμματα, sc. ἔστι, 'how many letters there are in (the word) "Socrates" and in what order each comes'. The same instance is given in the Memor. iv 4, 7 and by Plato Alcib., i p. 113 A.

§ 15. 1. 94. ἐν τῷ σχολῇ, 'during his leisure'. 97. τί πράττοι] G. § 241, 3. εἰπεν—ἴφη] l. 8 n. 98. εἰ τι συμβαίνει γίγνεσθαι, 'if any thing happens', euphemistically for 'go wrong', 'in case of any accident'. So Dem. 551, 15 δι τι ξυμβῆ. HSt and most editors read συμβαίνοι: on the apodosis in the indicative as simply conditional, while the protasis is marked by the optative as an assumed possibility, see Madv. § 135 c R. b). πῶς] the direct interrogative pronominal adverb used for the indirect δπως. 99. διποστατεῖ, 'is missing'. δυστρατέλως σύγκεται, ita situm, ut promi non possit, 'awkwardly placed', 'not handy'. δυστραπέλως is a very uncommon word.

§ 16. 1. 100. οὐκ ἔγχωρει, 'there is no room or time', 'it is not possible'. δταν χειμῶν] Cic. ap. Columellam l. c.: haec eadem ratio praeparationis atque ordinis etiam in navigiis plurimum valet; nam ubi tempestas incessit, et est rite disposita navis, suo quidque ordine locatum armamentum sine trepidatione minister promitt, cum est a gubernatore postulatum. δ θεός, 'the god' who presides over the sea and storms, the genius of the sea subordinated to the power of the gods, τοὺς θεοὺς l. 106. 102. διδόναι, 'to hand out'. 103. τοὺς βλάκας (βλάξ), 'the lazy', 'negligent'. 104. ἀγαπητόν, sc. ἔστι: see n. to vii 38. 105. καὶ πάντα] see n. to i 137. 106. χάρις, sc. ἔστι.

§ 17. 1. 108. πάντα δν τιμῶν δη βλακικόν, 'it would be a stupid thing in us', 'on our part'. The gen. is dependent upon the neuter pronoun understood, of which the following sentence εἰ—λαμβάνειν κτλ. is epexegetic. See Madv. § 53. εἰ οἱ μάν—τιμεῖς δέ] an instance of the co-ordination of contrasted clauses, where with us one of them would be sub-

ordinated and introduced by 'while', 'whereas'. See Madv. § 189. 109. καὶ μικροῦς οὖστ, 'even though small'. χάρας, 'room for their goods', ix 49, Cyr. i 2, 4 εἰς τὰς ἑαυτῶν 39 χάρας ἔκαστοι πάρεστιν. 110. σπαλένοντες ισχυρῶς δύως, 'although violently tossed', xiii 40, Madv. Synt. § 175 e. 111. τὸ δέον λαμβάνειν, *id quod opus est capere*, 'what they want to get'. 112. θηκῶν, 'store-rooms'. 113. βεβηκύλας—ἐν δαπέδῳ, 'placed on a firm foundation'. Cf. Anab. iii 2, 19 ἐπὶ γῆς βεβηκότες which Hesychius explains by βεβαῖως ἐνεστηκότες.

§ 18. l. 116. μὲν δῆ] i 94, iv 63. δύαθόν, sc. ἐστι. τετάχθαι σκεών κατασκευήν, 'that there should be a regular arrangement of articles'. 117. χάραν—θεῖναι=ῶστε θεῖναι, 'a place to put them in', G. § 261, Madv. § 153.

§ 19. l. 119. ὡς καλὸν φαίνεται, 'how fair a sight it is!' 120. κέηται] subj. of κεῖματι. κανὸν ὅποια ἦ, *qualiacumque sint*. κεχωρισμένα, 'sorted', cf. ix 48. 121. στρόματα, *vestem stragulam*, 'bedding'. 122. τὰ διφή τραπέζια, 'table-gear'. 124. ὁ σεμνός, 'your grave man' Κομψός, *lepidus*, 'a wit'. 125. εὐρυθμον, 'graceful'. Cf. i 52. It is the use of this word which it is suggested would tickle the fancy of the ἀνὴρ κομψός.

'The word is significant of the complete rhythm whether of sound or motion, that was so great a characteristic of the Greek ideal (cf. xi 99 μεταρρυθμίζειν). The statement here, that even pots and pans may look fair and graceful when arranged in order, finds certain verification in one of the bas-reliefs at the base of Giotto's Tower. They represent the various trades of Florence, the subject of the one in question being pottery and exhibiting the potter with all his wares set out in the true beauty of perfect order'. (Ruskin.)

εὐκρινῶς, *ordine, distincte*, occurs only this once in Xen.

§ 20. l. 125. τὰ δὲλλα, 'everything else'. 126. διπὸ τούτου, 'because of this', viz. because they are κατὰ κόσμον κειμενα. 127. χορὸς σκεών ἔκαστα φαίνεται, 'each sort looks like a row of vessels', not 'each sort of vessel looks like a chorus' in which case the Greek would require τῶν σκευῶν. 129. ἐκποδῷ ἔκάστου κειμένου, 'when

each kind of vessel is kept clear of it'. κύκλος χορός, a chorus moving in measured circles round an altar in honour of the god, usually Dionysus, i.e. dithyrambic (the dramatic, which were τετράγωνοι i.e. arranged in a square). 131. καθαρόν, *purum*, 'clear to view'. So Liv. i 44 *ut extrinsecus puri aliquid ab humano cultu pateret soli*, xxiv 14, 6 *puro ac patenti campo*.

§ 21. 1. 131. εἰ, 'whether'. 133. πεῖραν λαμβάνειν αὐτῶν, *periculum eorum facere*, 'to make trial of them', xvii 6, Cug. v 5, 35 ἐπειδὰν πεῖραν ἡμῶν λάβης πῶς ἔχομεν πρὸς σέ, de re eq. III 7 ληπτέον πεῖραν ἀπάτων ὅσωντερ καὶ ὁ πόλεμος πεῖραν λαμβάνει. οὔτε τι ζημιωθέντας κτλ., 'without suffering any loss or taking any great trouble at all'. 134. οὐδὲ τοῦτο, *ne hoc quidem*, 'not this either'. See n. II 106, XII 10. 135. χαλεπόν, sc. ἐστι, XII 103. 136. τὸν μαθησόμενον] see n. to IV 114. 137. καταχωρίζειν, *ordine disponere*, *loco suo reponere*, 'to place in position', 'keep separate'. Cug. II 2, 8.

§ 22. 1. 137. μυριοπλάσια ἡμῶν, short for μυριοπλάσια ἡ ἡμετέρα οἰκία ἔχει, 'ten thousand times as much as us', i.e. our house, Madv. § 71, G. § 175, 1 note 1, note to VII 172.

138. ἀπαντά, 'in all'. 139. ὅποιον ἀν, *qualemcumque*.

40 δότοιν ἀν κελεύσῃ] G. § 207, 2. 141. εἰδὼς φανεῖται]

III 56. ὅποι χρῆ ἀλθόντα λαβεῖν, 'to what place he must go to get', Madv. § 176: 'The Greeks often use a participle to denote the manner in which or generally the circumstances under which something takes place, where in other languages this statement of the manner or circumstance is put as the principal proposition, and that which in Greek is the principal proposition becomes the accessory definition (dependent sentence or expression with a preposition)', II 6, VI 9, 77, VII 12.

142. μέντοι adv. *profecto*. 143. κεῖται, sc. ἔκαστα, VI

79, VII 105.

§ 23. 1. 144. ἀντιζητοῦντα, *vicissim et ipsum quaerentem*,

'himself on his part looking for you'. 145. ἀν—ἀπείποι,

sc. γῆτῶν, 'would give up the search'. Cf. Ages. XI 14 οὐκ

ἀπεῖπε μεγάλων ἐφιέμενος. The protasis is contained in the participle, xiii 23. 147. τὸ μὴ εἶναι τεταγμένον] vii 106, viii 10, 67. 148. μὲν δῆ] i 94, iv 63. 149. χρήσεως] the reading *χωρίσεως* has been suggested, and would be much more appropriate, but there is no such word found in the lexicons. θιαλεχθεὶς μεμνήσθαι.] G. § 280.

CHAPTER IX

Ischomachus, in reply to a question by Socrates, says that his wife was highly delighted with his remarks on the value of order and begged him to arrange his own house as it should be. Accordingly he began by showing her the plan and construction of their dwelling-house and the adaptation of its several rooms and apartments to their special purposes; and pointed out how the main front was made to face the south, in order that in winter they might have as much sun as possible, and in summer as little as possible, how the gynaekonitis was separated from the adjoining andronitis, so that communication might be cut off at any time between them, and the female slaves kept in seclusion from the other parts of the house (§ 1—§ 5). They then proceeded to classify the various articles of household property, furniture, men's and women's wardrobes and, after properly arranging them, to put them in their proper places, taking care to keep those required for everyday use separate from those required for state occasions and the stores for monthly consumption apart from those destined for a year (§ 6—§ 8).

Their next task was to commit the ordinary kitchen, larder, bakehouse and workroom utensils to the care of the servants, pointing out where each should be kept, making them answerable for any loss or damage. They then made a list of such as are not used except on particular occasions and these they gave in charge to the stewardess, to be dealt out by her when required (§ 9—§ 10).

A well-qualified stewardess was their last care, one who should be temperate, thoughtful, trustworthy and obliging, and whom they could take into their confidence and inspire with

feelings of loyalty towards themselves and with a desire to promote the general prosperity of the house, by making her acquainted with all its concerns and a partner in all their joys and sorrows, and lastly with a due sense of justice by showing their own appreciation of that virtue in their treatment of others (§ 11—§ 13).

But I warned my wife, added Ischomachus, that she must not allow any undue confidence in our stewardess to interfere with her own habits of personal superintendence, without which they could not be sure of order being kept up. She must consider herself a guardian of the laws, strictly enforcing their observance, signifying approval or disapproval, rewarding or punishing, according to circumstances; or as the commander of a garrison, whose business it is to inspect his sentinels whenever he thinks proper (§ 14—§ 15).

I cautioned her that she must not mind this extra trouble imposed upon her, which was but natural since she was more interested than any servant could possibly be in the security of her husband's property (§ 16—§ 17).

§ 1. 1. 1. καὶ τί δῆ; ‘what, pray, was the result?’, i 134, iii 46. 2. πώς τι ἐπιτάκονειν, ‘to give any kind of heed to’, ix 107. ἀν] G. § 153. ἐπισυνδέεις διδάσκων, studiose diligenterque docebas, ‘tried earnestly to teach her’. 4. τῇ δὲ, εἰ μή, quid (aliud), nisi, ‘what else but?’ See on ii 91. ὑπισχνέστο] mark the tense. γε] xiv 5. 5. φανερός ήν οὐδομένη] G. § 280 n. 1. ισχυρῶς see n. to iv 30, xii 5, xiii 2. ἀσπερ—εὐρηκυνά] G. § 277 n. 3. ἐξ ἀμηχανίας] a frequent use of ἐξ to denote the change from one condition to another: below xx 23, Cyr. i 4, 28 γελάσαι ἐξ τῶν ἐμπροσθεν δακρύων, iii 1, 17 ἐξ ἄφρονος σώφρων γεγένηται, Soph. Oed. R. 454 τυφλὸς ἐξ δεδορκέτος, Thuc. i 120 ἐξ μὲν εἰρήνης πολεμεῖν, ἐκ δὲ πολέμου πάλιν ξυμβῆναι. 7. ἥπερ, quemadmodum, iii 66. διατάξαι, sc. suppellectilem in aeribus, cf. iii 24.

§ 2. 1. 10. τὴν δύναμιν, rationem, commoditatem, capacitatem (Sturz), ‘the capability’, xvi 4. 11. ποικιλμαστι, ‘de-

corations'; according to Becker *Charicles* (Excursus i sc. iii), 'stucco-work' on the cornices and roof. He compares Plat. Rep. vii p. 529 ἐν δροφῇ ποικίλματα. The same thing is meant by ποικιλίαι Mem. iii 8, 10. 12. οἰκήματα, 'rooms'. 13. πρὸς αὐτό τούτῳ ἐσκεμμένα, 'planned with a view to this simply'. Cf. Xen. Hell. iii 3, 8 ἐσκεμμένα λέγειν, Thuc. vii 42 πάντα ἐσκεμμένα ἡτοιμασται, Dem. c. Mid. p. 576 τάχα τοῖνιν ἔρει ὡς ἐσκεμμένα...πάντα λέγω, Erot. p. 1403 οὐδὲ τὰ μετρία ἐσκεμμένα διαμαρτίνεσθαι πέφυκεν. Cf. Aristot. Oecon. i 6 οἰκλαν δὲ πρὸς τε τὰ κτήματα ἀποβλέποντα κατασκευαστέον καὶ πρὸς ὑγείαν καὶ πρὸς εὐημερίαν αὐτῶν. λέγω δὲ κτήματα μέν, οἷον καρποῖς καὶ ἐσθῆτη πολι συμφέρει, καὶ τῶν καρπῶν ποια ἔνησις καὶ ποια ὑγροῖς, καὶ τῶν ἄλλων κτημάτων ποια ἐμψύχοις καὶ ποια ἀψύχοις καὶ δούλοις καὶ ἐλευθέροις καὶ γυναιξὶ καὶ ἀνδράσι καὶ ἔνοισι καὶ δοτοῖς. καὶ πρὸς εὐημερίαν δὲ καὶ πρὸς ὑγείαν δεῖ εἶναι εὔπνουν μὲν τοῦ θέρους, εὐήλιον δὲ τοῦ χειμῶνος. ἀγγεῖα, 'repositories', 'receptacles', 'repositories', viii 72. 14. ὡς συμφορτατα, 'as convenient as possible', iv 107, Madv. § 96. 15. ὥστε αὐτὰ ἐκάλει τὰ πρέποντα ἐνī ἐκάστῳ, ut ipsae (sc. cellae) eas res, quibus una quaeque conservandis idoneae erant, vocarent sive invitarent, i.e. cui loco quale rerum genus conveniret, prima species docebat (Breitenbach).

§ 3. 1. 16. ὁ θάλαμος] not in the Homeric sense of 'store-room', as Schneider takes it, but 'the matrimonial chamber', adjoining the προστάς or παστάς, i.e. the open hall in which the μέσαντος or μέσαντος θύρα was placed. ἐν ὁχυρῷ, in loco tuto, np. *interiore* (Sturz). Cic. ap. Columellam xii 2 § 2: *quod excelsissimum (?) est conclave, pretiosissima vasa et vestem desiderat; quod denique horreum siccum atque aridum, frumentis habetur idoneum; quod frigidum, commodissime vinum custodit; quod bene illustre, fragilem supellectilem atque ea postulat opera, quae multi luminis indigent.* 17. παρεκάλε, ad se vocabat. 19. τὰ φανά, 'the well-lighted portions'. δεόμενα—ἐστι] vii 118.

41 § 4. 1. 20. διαιτητήρια κτλ., *conclavia*, 'dwelling rooms (cf. διαιτας Arist. Ran. 114) furnished' (cf. Hier. xi 767 οἰκλαν ὑπερβαλλούσῃ δαπάνῃ κεκαλλωπισμένην) 'so as to be

cool in summer and sunny in winter'. See or. n. Cf. Mem. III 8, 8 f., where it is said that a house ought to be constructed so as to be ἡδίστη τε ἐνδιαιτᾶσθαι καὶ χρησιμωτάτη, and θέρος μὲν ψυχευή, χειμῶνος δὲ ἀλεεινή. 21. ἐπεδείκνυον] notice the tense: 'I showed her one after another', below l. 23 it is ἐπέδειξα. 24. ἀναπέπταται] perf. pass. from ἀναπεπάντυμι, 'lies open', 'faces'. See Index and n. on Plutarch Them. VIII 2 l. 7, and add to the passages there quoted Xen. Sympos. v 6 ἀναπέπτανται μυκτῆρες, de re eq. i 10 μυκτῆρες οἱ ἀναπεπταμένοι) (τοῖς συμπεπτωκόσι = *angustis*. εὔδηλον] here used in the impersonal construction, above VII 1. 55 in the personal. 25. τοῦ δὲ θέρους εὖσκιος] This is explained by Mem. III 8, 9 ἐν ταῖς πρὸς μεσημβρίαν βλεπούσαις οἰκαις τοῦ μὲν χειμῶνος δὲ ἥλιος εἰς τὰς παστάδας ὑπολάμπει, τοῦ δὲ θέρους ὑπὲρ ἥμιν αὐτῶν καὶ τῶν στεγῶν πορευόμενος σκιὰν παρέχει, and therefore Socrates continues οἰκοδομεῖν δεῖ ὑψηλότερα μὲν τὰ πρὸς μεσημβρίαν, ἵνα δὲ χειμερινὸς ἥλιος μὴ ἀποκλείηται, χθαμαλώτερα δὲ τὰ πρὸς ἀρκτον, ἵνα οἱ ψυχροὶ μὴ ἐμπλητωσῶ ἀνεμοι. ὡς δὲ συνελόντε εἰπεῖν, ὅποι πάσας ὥρας αὐτὸς τε ἀν ἡδίστη καταφεύγοι καὶ τὰ δυντα δσφαλέστατα τιθοῖτο, αὕτη ἡ εἰκτήτως ἡδίστη τε καὶ καλλίστη οἰκησις εἴη· γραφαὶ δὲ καὶ ποικιλαὶ πλείοντας εὐφροσύνας ἀποστεροῦσιν ἡ παρέχουσι.

§ 5. 1. 26. Θύρᾳ βαλανωτῷ, 'fastened with bar and bolt'. The μέσανιος, or μέτανιος, θύρα, was the door connecting the men's and women's apartments (Becker Charicles Excursus i sc. iii) which was *fastened* with a βάλανος or 'bolt-pin', Lat. *pessulus*. This bolt-pin passed through a hole in the wooden bar (*μόχλος*) which was put across the inside of the door and went into a hole (*βαλανοδόκη*) in the door-post, so that the μόχλος could not be stirred till the pin was taken out by means of a hook (*βαλανάγρα*), Arist. Vesp. 200. 27. ἀριστρένην (*όριζειν*), *separatam*. Τὸ κεχωρισθαι ἄνδρας γυναικῶν was an established principle among the Greeks (Herod. v 18). ἵνα μῆτε ἐκφέρηται κτλ.] because the valuables were kept in the women's apartments. On the mood see G. § 216, 2. 29. ἀνεν τῆς ἡμετέρας γνώμης may mean either *nobis insciis* or *nobis invitis*, 'without our knowledge' or 'without our con-

sent': cf. Anab. i 3, 13 ἀνευ τῆς Κύρου γνώμης καὶ μένειν καὶ ἀπιέναι, Hell. vi 5, 4 ἡγούντο, εἰ τοῦτο ἀνευ τῆς σφετέρας γνώμης ἔσαιτο, χαλεπὸν ἔσεσθαι. 30. ὡς ἐπὶ τῷ πολύ, plerumque, iii 86, xi 120. 31. συνγέντες] cf. vii 159. εὐπορώτεροι, maiorem facultatem habent (Sturz), 'have more opportunity', or perhaps 'are more ready'.

§ 6. 1. 32. ἐπειδιήθομεν, *cum perlustrassemus*. 33. οὕτω δῆ, *tum demum*, 'then and not till then'. Cf. below xi 42, xxi 41. κατὰ φύλας διεκρίνομεν, 'we set about classifying'. Cicero apud Colum. cap. 3 § 1: *praeparatis idoneis locis instrumentum et supellectilem distribuere coepimus: ac pri-mum ea secrevimus, quibus ad res divinas uti solemus, posteā mundum muliebrem, qui ad dies festos comparatur, deinde ad bella virilem, item dierum sollemnium ornatum, nec minus cal-ceamenta utriusque sexui convenientia; tum iam seorsum arma ac tela seponebantur et in altera parte instrumenta, quibus ad lanificia utuntur*. Plutarch de curiositate p. 515 ε refers to this passage: ὡς γὰρ Ξενοφῶν λέγει τοῖς οἰκονομικοῖς ίδιον εἶναι τῶν ἀμφὶ θυσίαν σκευῶν, ίδιον τῶν ἀμφὶ δεῖπνα τόπου, ἀλλα-χοῦ κεῖσθαι τὰ γεωργικά, χωρὶς τὰ πρὸς πόλεμον, οὕτω σοι τὰ μέν ἔστιν ἀπὸ φθένουν κακὰ κείμενα, τὰ δὲ ἀπὸ ἥηλοτυπίας, τὰ δὲ ἀπὸ δειλίας, τὰ δὲ ἀπὸ μικρολογίας. 34. ἡρχόμεθα πρῶτον] Cyr. i 5, 5 ἐπειδὲ ὑψέθη τάχιστα, ἡρχετο μὲν πρῶτον ἀπὸ θεῶν. ἀθροίζοντες, colligentes, uno in loco ponentes, cf. xx 50. 36. εἰς ἑορτάς, 'for festivals', v 4. διηροῦμεν, *seponebamus*, cf. viii 112. 37. στρώματα, 'bedding', viii 121,

§ 7. 1. 39. ὅπλων, 'utensils'. 41. σιτοποιικῶν, 'for bread-making', Cyr. vi 2, 31. 42. ἀλλη ἀμφὶ μάκτρας] elliptically for τῶν ἀμφὶ μάκτρας, 'another (of those) for kneading bread'. Cic. ap. Colum.: *post quibus ad cibum comparandum vasis uti solent, constituebantur; inde quae ad lavationem, quae ad exornationem, quae ad mensam quotidianam atque epulationem pertinent, exponebantur*. 43. διεχωρίσα-μεν, 'we divided into two sorts', viii 72. 44. τὰ θοινατικά, 'those suited for festal occasions'.

§ 8. 1. 44. χωρὶς—ἀφείομεν, 'we set apart'. There is a curious mistranslation of this passage by Cic. ap. Columellam

1. c.: *postea ex iis, quibus quotidie utimur, quod menstruum esset, seposuimus, annum quoque in duas partes divisimus sic minus fallit, qui exitus futurus sit.* 45. δέχα καθεύ can only mean *seorsim reposuimus in futuros usus*, 'stored in a separate place', xvi 79. τὰ εἰς ἐνιαυτὸν ἀπολεῖ γηράνια, *quae rei familiaris ratione subducta in annum destinata sunt*, 'those estimated to last for a year'. 47. λανθάνει, ημᾶς, or more generally the person concerned. δῆκος περὶ τὸ τέλος ἐκρήστεται, not *qui exitus futurus sit*, as Cic. translates, but, as Gesner renders it, *quousque sint suffecturae*. πρὸς τέλος, sc. anni. 49. χώρας] above III 22, VIII 1. διηγέγομεν, *huc illuc disposuimus*. See Critical Notes.

- 42 § 9. 1. 51. οἷον, 'for example', 1 88. σιγωτοικό Cic. ap. Colum. xii c. 3 § 2—4 translates the passage that *haec postquam omnia secrevimus, tum suo quaque loco à posuimus; deinde, quibus quotidie servuli utuntur, quae lanificia, quae ad cibaria coquenda et conficienda pertinent, hui ipsius, qui his uti solent, tradidimus et, ubi ea ponerent, demistravimus, et, ut salva essent, praecepimus*. Schneider compares Arist. Oecon. I 6 ἐν μὲν οὖν ταῖς μικραῖς κτήσεσι 'Ἀπτικὸς τρόπος τῆς διαθέσεως τῶν ἐπικαρπιῶν χρήσιμος' ἐν ταῖς μεγδαῖς, διαμερισθέντων καὶ τῶν πρὸς ἐνιαυτὸν καὶ κατὰ μῆνα δαπανωμένων. δομοίς δὲ καὶ περὶ σκευῶν χρήσεως καθ' ἡμέραν καὶ τῶν διλγάκις, ταῦτα παραδοτέον τοῖς ἐφεστῶσι. 52. εἴ τι, 'whatever', 1 43. τοιούτον] G. § 87 no. 53. αὐτοῖς] intensive. 54. σᾶ] III 15, VIII 64 n.

§ 10. 1. 56. διὰ χρόνου, *subinde, raro*, 'at intervals', 'occasionally'. Cyneget. v 3 οἱ ὅμβροι οἱ γιγνόμενοι διὰ χρόνου I cannot agree with Sturz's observation that the phrase might also mean *quae temporis ratio postulat*. Cicero 1. c.: *Qui autem ad dies festos et ad hospitium adventum utimur et ad quidam rara negotia, haec promo tradidimus et loca omnium monetravimus et omnia annumeravimus atque annumerata et exscripsimus, eumque admonuimus ut, quodcumque opus escebet unde daret; et meminisset atque annotaret, quid quando et cui dedisset, et, cum recepisset, ut quidque suo et reponeret.* ταῦτα δέ] When the opposition den-

by *μέν* and *δέ* lies in a relative sentence, and to this a demonstrative reference is annexed *ός—οὗτος*, *μέν* and *δέ* or one of them is often put twice, first with the relative, then with the demonstrative. See Buttmann Excurs. on Demosth. Mid. p. 129, and my n. on Hier. 662, and cf. iv 61. 58. γράψαμενοι ἔκαστα, ‘after making an entry or list of each’. Ages. i 18 τοὺς λαφυροτάλας ἐκέλευσε γραφομένους, διέσον τι πράστρο, τροτεσθαι τὰ χρήματα. 60. ἀπολαμβάνουσαν, ‘when receiving them back’. 61. σθενπερ, ‘to the exact place from which’; the antecedent is omitted, as is usual with relative adverbs of place.

§ 11. 1. 61. τὴν ταμίαν] Cicero ap. Columell. XII c. 1 § 3 in *primis considerandum erit, an a vino, ab escis, a superstitionibus, a somno, a viris remotissima sit, et ut cura eam subeat, quid meminisse, quid in posterum prospicere debeat—et tam malum vitare, quam praemium recte factorum sperare.* 63. ἐγκρατεστάτη γαστρός] II 4, VII 147, XII 86. 66. παρ' ἡμῶν, i.e. indirectly *nostro iussu*, and so different from ὑφ' ἡμῶν, which would imply a direct agency. 67. σκοπεῖν, i.e. τὸ σκοπεῖν governed by *ἔχειν*, cf. VII 136, 147, XV 1, 3. δπως ἀντιτιμήσει] III 71, IV 76, VII 74.

§ 12. 1. 68. εὐνοϊκῶς ἔχειν] See Index s. v. *ἔχειν*. 69. δτ' εὐφραινούμεθα] G. § 233. τῶν εὐφροσυνῶν] G. § 170. 1: on the use of the word itself see my n. to Hier. VII 4. 70. εἰ τι ληπτηρὸν εἴη, εἰς ταῦτα παρακαλοῦντες, *in societatem tristitiaē advocantes*. Cf. Xen. Symp. IV 50 ὅταν τι ἀγαθὸν ἔχωσι, παρακαλοῦσι με ἐπὶ ταῦτα, below VII 199. 71. τὸ προθυμεῖσθαι—ἐπαιδεύοντες αὐτῆν] G. § 164. συναίζειν] III 82, VII 93. 72. ἐπιγιγνώσκειν, *cognoscere (res et rationes nostras)*, ‘to be acquainted with our concerns’; VIII 1. 73. τῆς εὐπραγίας μεταδιδόντες] probably by the addition of small luxuries, as they grew richer themselves. Cf. XII § 6. C. W.

§ 13. 1. 74. αὐτῇ ἐνεποιοῦμεν] G. § 187, XV 1, 2. τιμωτέρους τιθέντες] Ionic expression for διὰ πλειονος τιμῆς ἀγορτες, *pluris aestimantes, plus honoris tribuentes*, ‘by making them more honoured’. Cf. VII 234. 76. πλουτώτερον καὶ ἐλευθεριώτερον βιοτεύοντας, ‘living in greater

luxury and style'. Cf. Mem. i 6, 3 χρήματα—κεκτημένους ἐλευθεριώτερόν τε καὶ ἥδιον ποιεῖ ἔγρ. 77. καὶ αὐτὴν δὲ ἐν ταύτῃ τῇ χώρᾳ κατετάπτομεν, atque eam ipsam etiam in hoc loco (iustorum) ponebamus, h. e. ea in conditione ut posset splendide et liberaliter, ut homines honestiores, vivere (Breitenbach). Others take it to mean 'we installed her in this position'. χώρα is found with the same meaning in Anab. v 6, 13 ἐν ἀνδραπόδων χώρᾳ 'in the position of slaves', v 7, 28 ἐν οὐδεμίᾳ χώρᾳ ξενοταὶ, Сир. II 1, 18 ἐν μισθοφόρου χώρᾳ εἶναι.

§ 14. 1. 78. ἐπὶ τούτοις πᾶσιν, 'after all this', 'besides all this'. 80. δῆμος, sc. ἐστιν. 81. διαμένη, duret, 'should last', G. § 217 note 1. 84. νομοφύλακες, 'guardians of the law', officers appointed to watch over the laws and their observance at Sparta and elsewhere, they are mentioned by Plato de legg. vi p. 755 A, p. 770 c, and Aristotle Pol. viii c. 8 extr. p. 1323, vi 14 p. 1298, mentions it as an institution of an aristocratical character. It is doubted whether there were any such officers at Athens: at any rate, if they existed, they must have been an inferior order of functionaries, whose business it was to keep order in the public assemblies. See Hermann, *Political Antiquities*, § 129 note 15. Cicero ap. Colum. XII c. 3 § 10 sq. *Postremo his rebus omnibus constitutis, nihil hanc arbitror distributionem profuturam, nisi, ut iam dixi, villicus saepius et aliquando tamen dominus aut matrona consideraverit animadverteritque, ut ordinatio instituta conservetur.* Quod etiam in bene moratis civitatibus semper est observatum; quarum primoribus atque optimatibus non satis visum est bonas leges habere, nisi custodes earum diligentissimos cives creassent, quos Graeci νομοφύλακες appellant. Horum erat officium, eos, qui legibus parerent, laudibus prosequi nec minus honoribus: eos autem, qui non parerent, poena multare. Comp. also Cic. de legg. III c. 20 § 46 *legum custodiam nullam habemus.* Itaque eae leges sunt, quas apparitores nostri volunt: a librariis petimus, publicis litteris consignatam memoriam publicam nullam habemus. Graeci hoc diligenterius (sc. instituerunt), apud quos νομοφύλακες creantur, nec ei solum litteras—nam id quidem etiam apud maiores nostros erat—, sed etiam

facta hominum observabant ad legesque revocabant, and he recommends that this office should be given to the censors. προσταροῦνται, *insuper creant*, ‘they choose besides’. πρός = *præterea*, ‘in addition’, ‘thereto’, is the only preposition that is used, as an adverb, without its case in Attic prose, mostly in πρὸς δέ, προσέτι, πρὸς δ' ἔτι, also καὶ πρὸς, πρὸς δὲ καὶ, καὶ πρὸς γέ, and sometimes at the end of the sentence.

§ 15. 1. 89. φρούραρχος, ‘commandant of a fortress’, iv 83. 90. φυλακάς] see above iv 45. ἀξερδάει, ‘reviews’, ‘inspects’. δοκιμάζειν εἰ, ‘to try whether’ (G. § 282, 4), better than ‘to signify his approval if’. 91. ὥσπερ ή βουλή κτλ.] Hipparch. i 13 τοὺς γε μὴν δυταὶς ἵππεας ή βουλὴ ἀν̄ μοι δοκεῖ προεικοῦσα ω̄ς τὸ λοιπὸν δεήσει διτλδσια ἵππάζεσθαι καὶ ω̄ς τὸν μὴ δυνάμενον ἵππον ἀκόλουθειν ἀποδοκιμάσει ἐπιτείναι ἀν̄ τρέφειν τε δμεινον καὶ ἐπιμελεῖσθαι μᾶλλον τῶν ἵππων. καὶ τοὺς βιαλούς δ' ἵπποις ἀγαθὸν μοι δοκεῖ εἶναι προρρηθῆναι ὅτι ἀποδοκιμασθήσονται· αὐτῇ γὰρ η̄ ἀπειλῇ πωλεῖν ἀν̄ τοὺς τοιούτους μᾶλλον παρομήσειε καὶ ἵππων σωφρονέστερον, i.e. ‘as for those who are in the cavalry now, the senate would, I think, incite them to keep their horses better and give more heed to them, if they were to give notice that horse exercise will be doubled, and that they will reject horses that cannot keep pace with the others. It seems to me also that it would be a good thing to give notice that restive horses will be rejected: for such a threat would stimulate the owners of such horses to sell them and purchase others with greater judgment’. 93. Δπὸ τῆς παρούσης δυνάμεως, *pro facultatibus*, ‘according to her existing means’. Cf. III 6, vi 55, Hiero xi 761. 94. τούτων, sc. τοῦ λοιδορεῖν καὶ κολάζειν, *vituperio poenaque dignum*.

§ 16. 1. 95. πρὸς τούτοις, ‘in addition to this’, ii 46. οὐκ ἀν̄ ἄχθοιτο δικαίως, εἰ...προστάττω, ‘she would not do right to feel displeased at my imposing on her more trouble’. On the use of εἰ for ὅτι after a verb expressive of indignation see G. § 228, M. T. § 56. 99. τοορύτον ὅσον, *tantum quantum*, ‘only so far as’, ‘no further than’, Cic. de off. 1 § 11 l. 13. θεραπεύειν, *curare*, ‘to keep in order’. 100. οὐδενὶ αὐτῶν] dependent on χρῆσθαι. 101. μὴ δῷ, sc. χρῆσθαι. 102. ὅτι

ἀν βούληται ἐκάστῳ χρῆσθαι, *ita ut ad quodcumque velit una-
quaque re utatur* (Kerst).

§ 17. l. 104. βλάβη, sc. ἔστι, ‘who sustains most damage by their destruction’. μάλιστα προσήκουσαν ἀπέ-
φαινον, ‘showed her that it most properly belongs’, G. § 280.

§ 18. l. 107. ή γυνή πώς τοι ὑπήκουε; ‘was your wife in any degree for obeying you?’ II 1, vi 2, vii 10, xv 6. The old reading was πώς, ‘how was your wife disposed to comply with your wishes?’ 108. τί δὲ εἰ μὴ...γε] above l. 4, l. 10 on which see cr. n. 109. εἰ οἰδόμην χαλεπὰ ἐπιτάττειν, ‘if I ⁴⁴ fancied that I was setting her a disagreeable task’. 111. χαλεπότερον ἄν, sc. ἦν or ἐπέταττον, ‘it would have been (or ‘I should have imposed’) a more disagreeable task’, G. § 222. έφη φάνα, *dixit Ischomachus dixisse uxorem.*

§ 19. l. 113. πεφυκέναι δῆον, ‘that it is naturally easier’. The position of the contrasted words τέκνων and κτημάτων is for the sake of greater emphasis. The grammatical order is as follows:—ωσπερ γάρ τὸ ἐπιμελεῖσθαι τῶν ἑαυτῆς τέκνων δοκεῖ πεφυ-
κέναι δῆον τῇ σώφρονι η ἀμελεῖν, οὕτω καὶ ἐφη νομίζειν τὸ ἐπιμελεῖσ-
θαι τῶν κτημάτων τῶν ἑαυτῆς, δσα ἴδια ὅντα εὐφραίνει, ηδιον εἶναι
τῇ σώφρονι η ἀμελεῖν. On ωσπερ καὶ see n. on l. 14. 116.
ἴδια δόντα, ‘as being her own’.

CHAPTER X

Socrates expresses to Ischomachus his admiration of his young wife's spirit and character, as shown by her replies to her husband, whereupon Ischomachus offers to give him other instances of her unselfishness and nobleness of mind. He tells him what arguments he used to induce her to give up the habit of wearing high-heeled boots in order to appear taller than she really was, and of colouring her face with white-lead and other pigments. She soon, he says, became convinced and willingly gave up the use of factitious dress and painting and other artificial aids to beauty, and then asked him whether he could recommend her any

natural methods of improving her personal appearance, upon which Ischomachus said he advised her not to lead a sedentary indoor life, but, if she wished to preserve her health and good looks, to take active exercise, of which she would find abundance in her walks to and from different parts of the premises, in dusting clothes and carpets and baking bread or pastry. He made her feel that she would more effectually secure her husband's attachment by an active and faithful discharge of her duties as mistress of his household than by affectation of manner and ostentation in dress.

§ 1. 1. 2. εἰπον—[ἔφην] see n. on viii 8. νὴ τὴν "Ἑραν] the same formula in swearing is put into the mouth of a man by Xen. below xi 19, Sympos. iv 45, 54 and very often by Plato e.g. Laches p. 253. 3. ἀνδρικήν] predicative adjective, G. § 142, 3: γε emphasizes the word without intensifying its meaning. 5. καὶ—τοίνυν, 'and withal'; see v 8, Hier. I. 210. 6. δῆλλα μεγαλόφρονα αὐτῆς] partitive genitive, viii 108, n. on Hier. I. 184. μεγαλόφρονα, *animi magni documenta, dum spernit res leves et vanas* (Sturz), 'proofs of high-mindedness'. 6. ἢ, 'in which', G. § 160, 1. 8. τὸ πῶν; i.q. πῶντα ταῦτα ἔστι; The article is used with πῶν proleptically with reference to a definition or explanation to be given. Cf. below xv 2, Arist. Pac. 696 εὐδαιμονεῖ πάσχει δὲ θαυμαστόν. EPM. τὸ τι; Plat. Alcib. I c. 52, p. 130 Α τόδε γε οἷμαι οὐδένα ἢν δῆλλως οἰηθῆναι. Τὸ ποῖον; Phaed. p. 89 c εὐλαβηθώμεν τι πάθος μὴ πάθωμεν. Τὸ ποῖον; ην δ' ἐγώ i.e. ποῖόν ἔστι τοῦτο τὸ πάθος δ' λόγεις; cf. xv 14, Madv. § 11 Rem. 5. 9. καταμαθάνειν, 'to hear of', de rep. Lac. xi 1 εἰ τις βούλεται καταμαθεῖν ὅ τι καὶ εἰς τὰς στρατελας . . . ἐμηχανήσατο, ἔξεστι καὶ τούτων ἀκούειν. 9. η̄ εἰ, 'than (it would have been) if etc.' Zeuxis, the famous Greek painter, of Heraclea, who flourished B.C. 417—400. His master-piece was the picture of Helen, painted for the temple of Hera at Croton. 10. εἰκάσις γραφῆ, 'exhibiting a representation of in a picture'.

§ 2. 1. 11. ἐντεῦθεν, 'thereupon', xi 1. τοίνυν (from τῷ 'wherefore' and νῦν 'then') is used to mark a transition, when a person takes up another quickly and replies to him decidedly.

12. ἐντετριμένην, 'painted'. Breitenbach quotes Aristot. Oecon. I 4 περὶ δὲ κοσμήσεως ὥσπερ οὐδὲ τὰ ἡθη δεῖ δλαζονευομένους δλλήλους πλησίαξεν, οὔτως οὐδὲ τὰ σώματα. On the use of ψιμύθιον=cerussa 'white lead', as a pigment, to whiten the skin of the face, cf. Plin. Nat. Hist. XXXIV 54, Aristoph. Eccl. 878, 929, 1072, Plut. 1064; and of ἄγχουσα=anchusa, 'alkanet', the root of which yields a red dye, Plin. Nat. H. XXII 20, Arist. Lys. 48, Eccl. 929, Thesm. II fr. 6, Alexis ap. Athen. p. 568, Eubul. ibid. p. 557. It appears to have been a custom of Eastern origin.

ἐντρίβειν, *infricare* (*fucum*), *cerussa faciem illinere*, *fucare* 'to rub in (unguents or cosmetics)', 'to paint'. Lucian de hist. conscr. c. 8 p. 11 ὥσπερ εἰ τις (τῷ ἀθλητῷ) φυκίον ἐντρίβει καὶ ψιμύθιον τῷ προσώπῳ, Xen. Cyr. VIII 8, 20 τὸν κοσμῆτα οἱ ὑποχρίσονται ταῦτα καὶ ἐντρίβουσιν αὐτούς. Hence middle (or passive) ἐντρίβεσθαι is *cerussa oblinere* (or *oblini*) *faciem*, 'to paint oneself', 'to be painted'. Athenaeus XII c. 24 p. 523 A δε Iapygibus εἰς τοῦτο τρυφῆς ἀλθον, ὅστε πρῶτος τὸ πρόσωπον ἐντριψάμενος στολὰς ἀσθίνας φορῆσαι, Aristoph. Lys. 149 εἰ γάρ καθοιμεῖ ἔνδον ἐντετριμέναι, Eccl. 732 δπως ἀνὴρ ἐντετριμένην κανηφορῆσαι, Hermippus (*Com. Attic. fragm.* ed. Koch vol. I p. 231, 26) ὥσπερ αἱ κανηφόροι λευκοῖσιν ἀλφίονισιν ἐντετριμένος i.e. *farina conspersus*, Alexis ap. Athenae. XIII p. 568 A (Mein. Fr. Com. III p. 423 l. 18) παιδέρων' ἐντρίβεται, Lucian bis acc. p. 830 A c. 30 οὐκέτι σωφρονοῦσαν οὐδὲ μένουσαν ἐπὶ τοῦ κοσμίου σχῆματος, κοσμουμένην δὲ καὶ τὰς τρίχας εὐθεί-Σουσαν ἐς τὸ ἐταρικὸν καὶ φυκίον ἐντριβούμενην, dialog. deor. XX c. 10 p. 261, 28 (where Pallas is speaking of Venus) καίτοι γε ἔχρην μηδὲ οὕτω κεκαλωτωμένην παρεῖναι μηδὲ τοσαῦτα ἐντετριμένην χράματα καθάπερ ὡς ἀληθῶς ἐταίρων τινά, ἀλλὰ γυμνὸν τὸ κάλλος ἐπιδεικνύειν, de merc. cond. c. 33 p. 692 φύκος ἐντετριμένον καὶ ὑπογευραμμένον τοὺς ὄφθαλμούς.

The pigment or cosmetic itself was called ἐντριμα and the use of it ἐντριψις, see Cyr. I 3, 2 quoted in note on I l. 155, Aelian var. hist. XII 1 διαποικιλμάνοι τὰ πρόσωπα ἐντριψεῖς καὶ φαρμάκοι, Themist. Orat. XIII p. 167 ὥσπερ ἀνὴρ εἰ τις γυναικὸς ἐρασθεῖς καλῆς καὶ γενναιᾶς, φυκίων μὲν ἐπιμελεθεῖ καὶ ἔχουστος καὶ ἐντριμάτων, Clem. Alex. Paedag. III p. 253, 18 (in comparing women with the magnificence of the Egyptian temples, as contrasted with the idol abominations within them) ἦν ἀποκαλύψη τις τὸ καταπέτασμα τοῦ νεα, τὸ φύκος λέγω... τὰ ἐντρίματα,.....ώς ἔνδον εὐρήσων τὸ κάλλος τὸ ἀληθινὸν, μυσάξεται, οἴδ' ἔγω, ib. p. 257, 7 τὰ ἐντρίματα καὶ αἱ βαθαὶ νοσοῦσαν ἐν βάθει τὴν ψυχὴν αἰνίττοστα.

13. πολλῷ μὲν—πολλῇ 86] I 1. 88 n. ψιμύθιῳ] the usual construction is with the accusative. ἔτι, etiam, 'still', yet.

14. ἔγχοστη, orcanète, nom que portent deux plantes de la famille des Borraginées, la Buglosse teignante (*Anchusa tinctoria*) et le Grémil des tainturiers (*Lithospermum tinctorium*). L'une et l'autre renferment dans la portion corticale de la racine un principe colorant. La buglosse fournit une jolie couleur vermeille, peu tenace ; le grémil, un principe colorant d'un blanc rouge. Les dames grecques ou romaines qui se fardaient ne connaissaient pas d'autre rouge que ces deux substances végétales (*Ch. Graux*).

15. τῆς ἀληθεῖας, *quam revera erat*, 'than reality'. 16. μεῖζον, 'taller'. 'Cork was often used for the stronger sole, κάττυμα ; it formed the middle layer ; and women were very partial to such shoes, as they added to their apparent height and yet were not heavy', Becker *Charicles* Exc. II sc. xi, p. 452 ed. 5. Alexis ap. Athenaeum XIII p. 568 τυγχάνει μικρά τις οὖσα· φελλὸς ἐν ταῖς βαυκίσιν ἐγκεκάττυται· μακρά τις, διδβαθρον λεπτὸν φορεῖ. ή ἐπεφύκει, 'than she naturally was'.

§ 3. 1. 17. ποτέρως, *utro modo*, 'in which of the two circumstances?' 18. ἀξιοφιλητον, *amore dignam*, not found elsewhere. 19. αὐτὰ τὰ δυτα, i. q. τὰ ἀληθῶς ὑπάρχοντα (τὰ δοκοῦντα, 'my possessions themselves', i.e. 'what I really possess'). 20. ἀποκρυπτομένη] ἀποκρύπτεσθαι means 'to conceal something that belongs to oneself'. Cf. below xv 11, 12, Mem. II 3, 14, Sympos. I 6 ἀπεκρυπτόμην ὅμας ἔχων πολλὰ καὶ σοφὰ λέγειν. 21. τι—μηδέν] See on III 64. For the transposition of *τι* cf. Plato Sophist. p. 227 B σεμνήτερον δέ τι τὸν διὰ στρατηγικῆς ή φθειριστικῆς δηλοῦντα θηρευτικὴν οὐδὲν τενύμικεν. 23. [δηλοῖην στε], rejected as spurious by most commentators since Stephanus except Weiske who thinks that Xen. may have used δηλεῖν in the sense of *in fraudem illicere*, forgetting that the middle only, δηλεῖσθαι, is used in Greek. 24. ὄρμους ὑποξύλους, 'sham necklaces', lit. 'wooden underneath', i.e. made of wood covered with a coat of gold or some precious metal. The word is used by Aristophanes ap. Etym. M. in the sense of 'spurious, counterfeit'. ἔξτηλος (ξένειν), *facile delebiles*, 'that fade', 'lose their colour') (δευστοποιούς, 'deeply grained', 'fast'. Coloured robes were not unusual among the higher classes of the Greeks in common life at a later period, especially on festive occa-

sions. The ordinary colour worn was white. See Athen. ix p. 374, xii p. 525, Aelian V. H. xii 11, Aristoph. Plut. 533.

25. ἀληθινός, 'genuine'.

§ 4. 1. 26. εὐφήμα, *bona verba, quae so*, 'hush!' as if his words shocked her. μὴ γένοιο σὺ τοιοῦτος, 'may you never behave in such a way', vii 234, G. § 251, 1. 27. ἀσπάσασθαι ἐκ τῆς ψυχῆς, *amare ex imo pectore*, 'to love with all my heart'. Cf. Anab. vii 7, 43 σοὶ ἐκ τῆς ψυχῆς φίλος ἐγενέσθης, i.e. *verus et sincerus amicus*. 29. ὁ—κοινωνήσοντες] G. § 277, 3.

§ 5. 1. 33. ἐπιμελόμενος δπως ξοται] G. § 217. 34. ἄρρωμένοι] xi 63. 35. εὔχρως, 'of a good complexion', Arist. Eq. 1171. μλτῳ, 'with red minium', 'ochre'. 36. τοὺς δφθαλμὸνς ὑπαλειφόμενος] G. § 160, 1. Cf. Arist. Ach. 1029 ὑπάλειψιψον...τώφθαλμώ, Γῆρας fr. 1 δφθαλμόσας. ...ἐπειδὴ ὑπαλειφόμενος παρ' λατρῷ. 36. ἀνδρεικέλῳ, 'a flesh-coloured pigment', Fr. *incarnat*, from ἀνδρεικέλον=τῷ ἀνδρὸς χρώματι ἔκελον. Becker would read μλτῳ ἡ ἀνδρεικέλῳ ἀλειφόμενος καὶ τοὺς δφθαλμὸνς ὑπαλειφόμενος on the ground that ἀνδρεικέλον would not be used for the eyes. 38. παρέχων ὄραν] sc. μλτον, 'presenting to your sight'. G. § 265, cf. i 161.

§ 6. 1. 40. ἥδιον, *libentius*, vi 58, viii 38, xi 10. 43. ὑγιαίνοντας, 'healthy', i.e. in their natural condition.

§ 7. 1. 47. ἥδιστον] see on i 52, viii 125. 48. καθαρόν, *non fucatum*, 'genuine', 'in its natural state': cf. below l. 77, Mem. ii 1, 22 φύει κεκοσμημένην τὸ σῶμα καθαρότητι.

§ 8. 1. 49. τοὺς ξώ) (τοὺς συνόντας, *eos qui foris sunt*, cf. vii 166. 50. ἀνεξέλεγκτος, *ita ut convinci non possint*, 'without being questioned'. 51. ἀλίσκεσθαι, *convinci, reprehendi*, 'to be found out', xviii 21, Cyr. ii 2, 22 τοῦτο ψευδόμενος

46 ἔδλωκα. ἀν for ἔάν. 53. πρὶν παρασκευάσασθαι, 'before they get ready', 'make their toilet'. 55. ἀληθινός κατωπτεύθησαν, *lavando (per lavationem) conspici solent quales revera sunt* 'are wont to be observed in their real and genuine state'. For the gnomic aorist or aorist of habit see above i 167, v 98, below xi 101, xx 159.

§ 9. 1. 58. τοῦ λοιποῦ, sc. χρόνου, ‘for the future’, ‘thenceforward’, cf. Herod. i 189, Arist. Pax 1084, Ran. 586.
 59. ἐπραγματεύσατο, *moliebatur* (Sturz), ‘troubled herself about’, practised. Cf. below xi 91. πρεπόντως ἔχουσαν] ix 68 n. 61. καὶ—μέντοι] iv 12 n. ἔχοιμ, possem
 i 7, ii 8. 62. ὡς ἀν—φαίνοιτο, ‘to cause that she might be seen to be beautiful in reality and not in appearance only’. This may be either a final clause, in which case the optative forms an apodosis to an unexpressed protasis, or merely a relative sentence, ὡς being used for δικαῖος, ‘how’, ‘by what means’. See G. M. T. § 44, 1 Note 3 (b). Cf. xvii 42, Nicostr. ap. Stobae. Florileg. LXXIV 62 τούτοις ὑποθήσομαι ὡς ἀν εὐδαιμόνως διάγοιεν τὸν βλον.

§ 10. 1. 64. μὴ δουλικῶς δὲ καθῆσθαι, ‘not to be ever leading a sedentary life, like a slave’. Οὐ καθῆσθαι cf. above vi 36, vii 2. Cic. ap. Col. XII c. 3 § 8: *denique uno loco quam minime oportebit eam consistere; neque enim sedentaria eius opera est, sed modo ad telam debebit accedere ac, si quid melius sciatur, docere; si minus, addiscere ab eo qui plus intellegat; modo eos, qui cibum familiae conficiunt, invisere: tum etiam culinam et bubilia nec minus praesepia mundanda curare; valetudinaria quoque, vel si vident ab imbecillis, identidem aperire et immunditiis liberare, ut, cum res exegerit, bene ordinata et salubria languentibus praebeantur; promis quoque et cellariis aliquid appendentibus aut metientibus intervenire.*

There is an apposite passage of Nikostratos in Stobaeus Tit. LXXXIV 63 (III p. 66 Mein.): *εἰ γὰρ μάρτιν τι δκῆσαι αὐτὴν καὶ περὶ γυμνασίας ἔχειν ἀναπτεῖσαι, ἐντάθια εύροις ἀν καὶ οὐ πάλαι ἐπεθυμοῦμεν, τὸν κόσμον τῷ σώματι. Τοῦ μὲν γὰρ ὑγιαίνειν οὐδὲν ἔμοιγε δοκεῖ ἄλλο τι περιθῆμα καὶ περιθέματον κρείττον. πόρων δὲ εἴη καὶ τοῦ δεπθῆμα γυνῇ ὑγιαίνοντα καὶ ψυμνύοντα καὶ ὑπὸθαλαμῷ ὑπογραφῆς καὶ ἄλλου χρώματος ἡωραφοῦντος καὶ ἀφανίζοντος τὰς ὄψεις. τὰ γε μὴν γυμνάσαι ἀλλα μὲν ἀν ἔξι γένοντο ἐν περιπάτοις, τὰ δὲ ἔνδον περὶ τὸν ιστόν ιοῦσα εἴροι ἀν τι πονήσαι δυνάμενον ἦ τιθέμενον, καὶ τούτο τὸ κάλλος τὸ διπλὸν τῶν πόνων οὐδὲν δ τι ἡλεγκέ τε καὶ ἐβασάνισεν οὔτε ἴδρως οὔτε δάκρυα.*

65. σὺν τοῖς θεοῖς, *ορε δεοτιμ*, ‘With the help of the gods’, vi 1, xi 120, Cyr. III 1, 15. θεσποτικῶς, ‘like a mistress’.

66. προστάταν (from *προστῆμι*) *adstantem*: προστάταν

would be from *προτοτημη*. 67. ἐπιδιδάξαι, *addere docendo*, ‘to teach besides or after’, i.e. something new. Sturz takes it to mean no more than the simple διδάσκειν.

χαρον, sc. ἐπισταιτο. 68. σιγοποιόν] for the omission of the article Breitenbach compares below l. 77 ὁπόταν ἀνταγωνίηται διακόνῳ. 70. εἰ καὶ χώραν ἔχει τὴν θεῖην ἔκαστα, ‘whether each thing is in the place it should be’. When the relative ought to have before it the same preposition as its antecedent, this preposition is usually dropped, or rather absorbed by attraction. Madv. § 103 Rem. 4. Cf. Mem. II 1, 32 τιμῶμαι παρὰ θεοῖς καὶ παρ' ἀνθρώποις οἷς προσήκει for παρ' οἷς, Conviv. IV 1 ἐν τῷ χρόνῳ, φύματα ἀκούων ἀπορούντων, Cyt. II 4, 11 δ for εἰς δ, Hier. I. 60 n., Anab. IV 5, 22.

§ 11. 1. 72. *ἀγαθὸν γυμνάσιον*, ‘an excellent exercise’, or perhaps ‘a good thing as an exercise’. Cf. de re equ. VII 18 ὅταν ἴκανῶς ἡδη δοκῇ τὸ γυμνάσιον τῷ ἵππῳ ἔχειν, Athenaeus I c. 37 p. 20 f. πολλάκις καταλαμβανόμενος δρχούμενος (Σωκράτης) ξελεγε τοῖς γυναράμοις παντὸς εἴναι μέλους τὴν δρχησιν γυμνάσιον. In this sense the plural is generally found, as Cyt. VIII 8, 12, de re eq. IV 3, de rep. Lac. XII 6. 73. *δεῦσαι*, ‘to moisten’, ‘mix a dry mass with liquid, so as to make it fit to knead (*μάξαι*)’. See above VIII 55. 74. *ἀναστίσαι*, i. q. ἐκτίναξαι, *excutere*. Cf. Arist. Ach. I. 347. συνθεῖναι, ‘to fold’. *γυμναζομένην—ἄν ἐσθίειν*, i. q. ἔφην δτι, εἰ γυμνάζοιτο, ἄν ἐσθίοι. See G. § 211, § 226. 75. *οὕτως* serves to indicate more exactly the relation of the participle to the principal action, Madv. § 175. 76. εἰςχρωτέαν] above I. 35.

§ 12. 1. 76. *καὶ οὐτις δέ—ὑπηρετεῖν*, *corporis vero etiam species, dum modo munditia vestituque elegantiore uxor certet cum proma, allектat virum, praesertim cum laeto animo obsequitur, non autem necessitate coacta servit* (Breitenbach), ‘the look of a wife, too, whenever in comparison with a servant she is more really fair and more becomingly dressed, is something attractive (to a husband), especially whenever the desire also of pleasing him is shown instead of serving him from

compulsion'; lit. 'there is also the doing of his pleasure with a good will, instead of doing only his compulsory service'. 77. *μναγενίγρα* (sc. ή γυνή), certet. 'Magna cum cautione', says Schneider, 'Ischomachus loquitur, dum uxoris animum a timore ζηλοντιας avertere conatur'. For καθαρωτέρα cf. above I. 48, l. 59.

78. *πρεπόντως τι*] 'A single τι for καὶ, by which the second member is joined to the first as an addition, is poetical and very rarely occurs in prose. Thucydides uses τι to connect a new sentence which serves to corroborate, continue or enlarge upon, the preceding one (almost in the manner of καὶ—δε)'. Madv. Gr. Synt. § 185 Rem. 1, Jelf Gr. Gr. § 754, 6. Cf. Anab. I 5, 14, I 9, 5, III 2, 16, VII 6, 3, VII 8, 11.

τῆμφεσμάνη, perf. pass. part. from ἀμφιέννυμι. κινητικόν, 'inciting to love', cf. VIII 24. 79. χαρᾶσθαι, sc. τῷ ἀνδρὶ. 80. προσῆ, accedit, 'is added', XIII 4 note. Cf. Mem. I 2, 10 τῇ βίᾳ πρόσεισιν ἔχθραι καὶ κίνδυνοι. δυντοῦ—ἴππηρεν] G. § 141 note 6, Madv. § 156. Cf. I 56 and see Index I s. v. Infinitive.

§ 13. I. 81. σεμνῶς, 'with an affectation of dignity', 'like fine ladies, in a high and mighty fashion'; cf. Mem. I 2, 24 Ἀλκιβιάδης διὰ κάλλος ὑπὸ πολλῶν καὶ σεμνῶν γυναικῶν θηράμενος, Hell. V 4, 4 γυνάκας τὰς σεμνοτάτας καὶ καλλίστας τὰν ἐν Θήβαις. πρὸς τὰς κεκοσμημένας κρίνεσθαι παρέχουσιν ἑαντάς, 'lend themselves to a comparison with, cause themselves to be estimated by the standard of, women that are decked out for show and appear under false colours'. G. § 265, Madv. Gr. Synt. § 148 b Rem. 1. The infinitive denoting the intent of an action rarely stands in the passive, so that the object of the governing verb is taken as the subject of the infinitive, as here and in Plato Charmides c. v p. 157 b: σκώς μηδεὶς σε πείσει τὴν ἑαυτοῦ κεφαλὴν θεραπεύειν, ὃς ἀν μὴ τὴν ψυχὴν πρώτον παρασχῇ τῇ ἐπωδῇ ὑπὸ σοῦ θεραπευθῆναι. We have several instances of the active inf. with παρέχειν in this sense, Cyr. I 2, 9 παρέχουσι δὲ καὶ τὴν ἡμέραν ἑαυτοὺς τοῖς ἄρχοντις χρῆσθαι, de re eq. vi 16 μὴ παρέχοντος ἵππου δύνασθαι ἀναβαίνειν, Ages. II 23 παρέχων μάχεσθαι Θηβαῖος εἰ βούλοιστο. πρός, secundum, 'by the standard of', cf. Hier.

I. 392. 83. εὐ τοθι, parenthetically, 'be sure'. See n.

to Hiero I. 581. 84. *κατεσκευασμένη, bono et decoro vestitu ornata, non fucata* (Sturz). It might also mean 'behaving herself', as in Cyr. VII 5, 87 ἐπιθυμῶν δὲ Κῦρος ἡδη κατασκευάσασθαι...ὡς βασιλεῖ τὴγέντο πρέπειν.

CHAPTER XI

'Having heard enough of the doings and character of his wife', continues Socrates, 'I wished also to hear something concerning Ischomachus' own doings, that having learnt all about the proceedings and occupations of a model gentleman, I might try to imitate them, as far as a poor man could (§ 1). Ischomachus consented to give me an account of his daily life, begging me to set him right if I thought anything amiss in it (§ 2); I was amused at the idea of a finished gentleman being set right on any point of conduct by myself, at whom men sneer as an idle talker and poverty-stricken, incapable dreamer, though to be sure that poverty is not always a bar to goodness, even in the eyes of an undiscerning public, I had learned not long before from a conversation with the groom of Nikias, which I repeated to Ischomachus (§ 3—§ 6).

He then gave me a general outline of his daily life; how his first care was to pay pious court to the gods and pray for their gracious blessing, without which it were vain to look for prosperity; how, so far as was possible consistently with the exact discharge of his religious duties, he made it the end and aim of his life to preserve bodily health and vigour; to earn the respect of his fellow-citizens and conciliate the goodwill of his friends; to avoid the perils of war without forfeiting his honour, and to increase his fortune, if he could, by honest means (§ 7—§ 8).

I was surprised to hear that he cared for wealth and the troubles that attend on it, but he acknowledged that the reason why he did care for it was that it gave him pleasure to be able to make magnificent offerings to the gods and to contribute to the necessities of his friends and to works of public utility (§ 9).

I admitted that these were doubtless laudable objects of ambition, and then asked for fuller details of his daily mode of life, and wished to know by what method he attained the ends which he represented that he proposed to himself (§ 10—§ 11).

He replied in general terms that there was a mutual connexion between them, since work, painstaking and exercise was necessary for the attainment of all (§ 12).

His answer being too vague to satisfy me, I enquired what particular kind of work, exercise and labour he meant, whereupon he gave me a charming and graphic description of his ordinary out-door occupation (§ 13—§ 18).

On my expressing my admiration of his combination of means and his successful prosecution of his ends, of which such practical proof was seen, he confessed that such course of conduct exposed him to much obloquy, so anticipating my question whether he ever troubled himself, if occasion arose, to justify his conduct. He replied that it was his constant employment to vindicate himself from any suspicion of injustice, and to prove his desire to do good as widely as possible, and generally to promote justice at home and abroad. For which purpose he added that he invariably kept up the habit of speaking and debating, accomplishments which he found of great service in the daily intercourse of life. Sometimes he confessed that he was in the wrong and had to be tried accordingly. ‘By whom?’, I asked. ‘By my own wife’, he humorously replied, ‘to whom I can never make the worse appear the better reason’ (§ 19—§ 25).

§ 1. 1. ἐντεῦθεν, *ibi tum*, ‘thereupon’, x 11.

Servius on Virgil Georg. i 42 says: ‘sane sciendum Xenophontem scriptisse unum librum Oeconomicum, cuius pars ultima agriculturam continet; de qua parte multe ad [suum] hoc opus Virgilius transtulit, sicut etiam de Georgicis Magonis Afri, Catonis, Varronis, Ciceronis quoque libro tertio Oeconomicorum, qui agriculturam continet. Nam primus praecepta habet, quemadmodum debeat materfamilias domi agere; secundus, quemadmodum foris paterfamilias’.

μὲν διὰ] See n. to i 94. 8. τὴν πρότην, sc. δέδον, ‘for a commencement’, ‘to begin with’. G. § 160, 2, Madv.

§ 31 d. Cf. Mem. III 6, 10 οὐκοῦν καὶ περὶ πολέμου συμβουλεύει τὴν γε πρώτην ἐπισχήσομεν, Lucian Piscator c. 39 p. 608 εἰ προσεκύνησα τὴν γε πρώτην. δῖαι—πάνυ κτλ., ‘very creditable to both of you’. On the position of πάνυ see n. to Hier. I 1. 7. 5. ἐφ' οἷς, ‘on what grounds’, xiv 18, 19. Σιηγησάμενος ἡσθῆς] G. § 279, 1. 7. τελέως, ‘fully’, below § 6 l. 29. διακούσας] Hier. I. 583. καταμαθάνειν, τὴν δύνωμα, ‘when, if I can do so, I have succeeded in learning’. The verb καταμαθάνειν is of frequent occurrence in this dialogue. See Index II s. v. 8. χάριν εἶδε, ‘may feel indebted’, vii 202.

§ 2. 1. 9. καὶ πάνυ τίθεως, ‘right gladly’, see on i 137. 10. ποιῶν διατελά] G. § 279, 1. 11. μεταρρυθμίσῃς (μετά, βυθμός), lit. ‘remodel’, hence ‘amend’.

§ 3. 1. 13. πῶς ἀν δικαίως μεταρρυθμίσαιμι, ‘how should I have the right to correct?’ The protasis is contained in δικαίως ‘justly’ (i.e. if I had justice), G. § 226, 2, G. M. T. § 52, 1 p. 111 who quotes Soph. Antig. 240 οὐδ' ἀν δικαίως ἐς κακὸν πέσαιμι τι. 14. ἀπειργασμένον καλόν τε κάγαθόν, *perfecte probum*. Cf. below xiv § 6, Cyp. VIII 1, 35 ἡ θῆρα ἀπὸ τῶν ἵππων ἐνεργοῦσα μάλιστα ἀπειργάζεται, Symp. VIII 35 οὐτω τελέως τοὺς ἐρωμένους ἡγαθοὺς ἀπειργάζονται, Plat. Rep. p. 566 οἱ ἀπειργασμένος τύραννος, ‘a finished tyrant’, Phaedr. p. 272 οἱ τέχνη ἀπειργασμένη. 15. καὶ ταῦτα ἄν, ‘and that too, when I am a person who am thought to be’ etc., Hier. I. 51. 16. δέρομετρεῖν, ‘to measure the air’, hence ‘to lose oneself in idle and vague speculations (μετέωρα) above the comprehension of man’. Cf. the words put into the mouth of Socrates by Aristophanes in the Clouds I. 225:—δέροβατῶ καὶ περιφρονῶ τὸν ἥλιον. It was one of the charges against Socrates, on which he was condemned to death, that he was τὰ μετέωρα φροντιστῆς καὶ τὰ ὑπὸ γῆς ἄπαντα ἀνείγητκῶς καὶ τὸν ἥττω λόγον κρείττω ποιῶν Plat. Apol. p. 18 b, and again ib. p. 19 in Σωκράτης ὁδικεῖ καὶ περιεργάζεται, ἔγτων τὰ τε ὑπὸ γῆς καὶ τὰ ἐπουράνια καὶ τὸν ἥττω λόγον κρείττω ποιῶν. τὸ...δοκοῦν εἶναι κύκλημα] ‘An entire proposition may have a description of its purport, or of its predicate, annexed to it in the form of an apposi-

tion. In an active proposition, this apposition attaches itself to the object; in a passive one, to the subject' (as here πένης) Madvig § 19 Rem. 3; cf. Hiero l. 689. ἀνοητότατον, *inexpressissimum*, not, as Weiske translates it, *gravissimum*.

§ 4. l. 17. καὶ—μέντοι] iv 12, x 63. ἦν δὲ ἐν πολλῷ
δύναμαι, 'I should have been in great despair at this charge': τῷ ἐπικλήματι is in the dative as if the verb σφόδρ' ἀν-
τίθεμον had been used: cf. Anab. vi 2 l. 4 σφόδρ' ηθύμουν τοῖς
γεγενημένοις, Madv. § 44 a l. 25.

τῷ ἐπικλήματι τούτῳ, quod mihi paupertatem obiciunt. Nam
in contumeliam Socrates dicebatur πένης. Maximus Tyrius Diss.
XXXIX ext. πῶς οὐκ αἰσχός καὶ ἀτυμος καὶ δυσγενῆς καὶ ἀδυξος καὶ πένης ὁ
τοῦ λαθεξόν, ὁ σιμός, ὁ προγάστωρ, ὁ κωμῳδούμενος, ὁ εἰς δεσμωτήριον ἤβαλ-
λόμενος καὶ ἀποθήσκων ἐκεῖ, ἔθα καὶ Τιμαγόρας ἀπέθανεν. WEISKE.

19. εἰ μὴ—εὔδον] II l. 106. πρώην, *upper*, 'lately',
^ 'the day before yesterday', probably for πρωτην (sub. ὥραν) acc.
of πρώιος. 20. τοῦ ἐπηλύτου, i.q. ἐπήλυδος, *advenae*, 'the
foreigner'. Cobet Prosopogr. Xenoph. p. 87.

22. καὶ δῆτα, 'and, let me tell you'. Quod accedit per καὶ δῆτα
particulars, non sine graviore adseveratione adiungitur, qua omni dubi-
tationi, quae moveri posse videatur, iam ante occurratur, ut in Arist.
Acharnensibus v. 141:

τοῦτον μετὰ Σιτάλκους ἐπινοι τὸν χρόνον·
καὶ δῆτα φιλαθήμαιος ἦν ὑπερφυῶς,

quod Latine dicas atque adeo, et in Vespis v. 11 sqq.

καὶοι γὰρ ἀρτίως ἐπεστρατεύσατο
Μίδος τις ἐπὶ τὰ βλέφαρα νιστακτής ὕπνος,
καὶ δῆτ' ὄναρ θαυμαστὸν εἶδον ἀρτίως.

Addo Thucydidis lib. vi c. 38 καὶ δῆτα, δ πολλάκις ἐσκεψάμην, τί καὶ
βουλεσθε, ὃ νεώτερος; R. Klotz ad Devar. de particulis II 442.

ἡρόμην...εἰ...εἴη] 127, xv 9. G. § 282, 4.

§ 5. l. 25. τῷ ἐρωτήματι] the causal dative after the
notion of surprise contained in the expression προσβλέψας
με ὡς οὐδὲ ὑγιαίνοντα, 'staring at me as if I were not even
in my right mind to ask such a question'. Cf. above l. 18.
26. οὗτοι δή, *sic demum*, ix 33. ἀνέκυψα, prop. *emersi*,
'I came up out of the water', hence *animum recipi ex despera-*

tione, 'recovered my spirits', 'breathed again'. Cf. Herod. v 91 δις ἔτει τε δι' ἡμέας ἐλευθερωθεῖς ἀνέκυψε. Τοστὶν ἄρα θεμιτόν, 'it is possible, it appears'. Cf. vi 83 and Madv. § 257.

48 27. ἀγαθῷ γενέσθαι] on the conformity of the case of the predicate-noun to that of the definite grammatical subject see G. § 136 Note 3, Madv. § 158 b. Cf. Hiero I. 724. εἰ τὴν ψυχὴν—ἀγαθὴν ἔχου] see n. on i 19. 28. ἀγαθήν] predicate adjective, G. § 142, 3.

§ 6. 1. 28. ὡς θεμιτόν (sub. δν), i.e. νομίζων ὅτι θεμιτόν (i.e. δυνατόν) ἔστι. So Cyr. v 1, 13 ὡς οὐκ ἀνάγκαιον (sc. δν) τὸ κλέπτειν. G. § 277, 6 Note 2 (b). 29. ἀγαθῷ ἀνδρὶ γενέσθαι] above 1. 27. 30. ἵνα—μιμεῖσθαι] The order is ἵνα ἀρξάμενος ἀπὸ τῆς αὔριον ἡμέρας καὶ ἐγώ πειρῶμαι μιμεῖσθαι σε, δ τι ἀν δύνωμαι καταμαθεῖν ἀκούων. Translate: 'in order that I may on my part from and after to-morrow endeavour to follow your example, in whatever I am able to learn from hearing you'. 32. καὶ γὰρ ἀγαθῇ—ὡς ἀρχεῖσθαι, 'for it (to-morrow) is an excellent day for entering upon a course of virtue', or perhaps, as Weiske understands it, *quaerere dies idonea est ad virtutis studium incipiendum*. For ὡς in the sense 'so that'=ώστε, cf. above vi 57, Madv. § 166 b Rem. 2. 'Placet Schneideri opinio', says Breitenbach, 'per ironiam alludere Socratem ad superstitionem vulgarem, quae auspicantibus operibus dies quosdam peculiares dicabat'.

§ 7. 1. 34. μὲν—δ' ὅμως, 'although—yet nevertheless'. 35. δ—ἐπιτηδεύσων, sc. ταῦτα δ, 'those pursuits, studies, in which I endeavour to pass my life'. 36. διαπεράν τὸν βίον, *vitam traducere*.

§ 8. 1. 37. γὰρ which serves to introduce the subject will not be translated in English. Cf. iv 38, xii 56. καταμεμάθηκένας δοκῶ] Madv. § 160. 38. ἀνευ τοῦ γιγνώσκεν] cf. i 56, x 80. 39. δπως ταῦτα περαίνηται, 'that this (sc. δ δεῖ τοιεν, their duty) should be fulfilled'. G. § 217 note 1. For the omission of the article before ἐπιμελεῖσθαι cf. ix 67. οὐ θεμιτόν, *illicitum, nefas*, 'impossible'. 40. φρονίμοις οὖσι, 'if they are prudent'. 41. διδόσασιν εὑδαίμονεν]

Madv. § 146. τοῖς δ' οὐ] οὐ is used before a vowel without the final κ when it stands at the end of a clause and when it is emphatic; cf. Hell. II 2, 2, Cyr. II 3, 8, v 5, 31, VIII 1, 5, Mem. IV 7, 7. 42. οὕτω δή] I. 26 n. ἀρχόματι θεραπεύοντι, 'I begin by worshipping'. ἀρχέσθαι is used with the infinitive when the notion of the dependent verb is only in intention, not in act; with the participle, when the action is already begun. Cf. Cyr. VIII 8, 2 ἀρξόματι διδάσκων ἐκ τῶν θελών, Plat. Sympos. p. 186 B ἀρξόματι δὲ ἀπὸ τῆς λατρικῆς λέγων. 43. ὡς ἀνθέμιτος γέ μοι κτλ.] Weiske translates, *ut poesim, votis et precibus factis, bene valere* and adds 'nempe non tam precibus quam opera hominie talia sunt acquirenda', similarly Leunclavius *conor ut mihi precanti fas sit et valetudinem bonam contingere et corporis robur.*

According to Goodwin M. T. § 44 Note 2 ἀν with the final particles ἃ, διπειρος and διφρα (but not ινα) adds nothing to the sense which can be conveyed in English. Madvig Gr. Synt. § 302 says that it refers to a condition implied either in the protasis or in the apodosis. Thus ὡς ἀν μάθης, ἀκουσον means *ut discas, audi: disces autem si audias*, Soph. Phil. 818 δάσωμεν...εἰηλον αὐτόν, ὡς ἀν εἰς ὑπνον πέσῃ = 'that he may fall asleep', as he will, if we leave him quiet.

46. πλούτου καλῶς αὐξομένου, 'an increase of wealth by honourable means'.

§ 9. 1. 47. μέλει γὰρ δή σοι δπως πλουτής, 'why, do you really care so much to grow rich?' 49. έχης πράγματα ἐπιμελόμενος, *negotia tibi facessas dum ea curas*, 'may have the trouble of taking care of it'. Cf. XIII 37, Cyr. VIII 2, 21

φιλάττοντες πράγματα ἔχουσι, ib. τὰ περιττὰ χρήματα πράγματα ἔχουσιν, where however πράγματα ἔχουσιν may bear a different meaning, see my n. to Hiero I. 526, Cyr. VIII 3, 40 δει πλείονα ἐπιμελούμενον πράγματα ἔχειν. 50. καὶ πάνυ γε, 'most certainly', see n. to I 47. τούτων, sc. χρημάτων. 51. ὡν ἔρωτάς, 'about which you ask'. 52.

μεγαλείως, *magnifice* i.e. *splendido sacrificiorum apparatu.* 53. κατ' ἔμε, 'as far as depends on me'. Cf. [Demosth.]

adv. Polycl. § 59 ίνα μηδὲν ὑμᾶν κατ' ἔμε ἐλλείπηται, Eur. Iph. Aul. 1441 σέσωσμαι κατ' ἔμε δ' εὐκλεῖται. μηδὲν χρήματιν ἀκόσμητον εἶναι, *opum ornamento non carere*, 'should not be in any thing unfurnished with money'.

§ 10. 1. 56. καλ—γε] i 16, iii 23. δυνατοῦ ἰσχυρᾶς, 'highly influential', 'very rich'. For the meaning of δυνατός cf. xvii 9, for ἰσχυρᾶς iv 30 and for the gen. after εἰμι see Madv. § 54 a and cf. above i 10. πῶς γὰρ οὖ; 'how can it not be so?', i.e. 'of course', 'undoubtedly', an emphatic affirmative answer.

49 57. ὅτε, *quandoquidem*, 'seeing that'. Cf.

Arist. Nub. 7 ἀπόλοιο—ώ πόλεμε—ὅτ' οὐδὲ κολάσ' ἔξεστί μοι τοὺς οἰκέτας, Eq. 1121 νῦν οὐκ ἔνι ταῖς κόμαις ὑμῶν ὅτε μ' οὐ φρονεῖν νομίζετε. πολλοὶ μὲν—πολλοὶ δέ] i 88.

58. ἀνευ τοῦ ἀλλων δεῖσθαι, 'without requiring the assistance of, depending on others'. Cf. i. 38.

59. ἀγαπῶσιν ηγ δύνωνται, 'are satisfied if they be able'. Cf. vii 38, viii 104,

Cyr. i 1, 4 ἀγαπώη ἀν ει τοῦ ἁντοῦ ἔθνους ἀρχων διαγένοιτο, iv 3, 16, viii 2, 5 ἀγαπᾷ ην καλ οὔτως Ικανούς αὐτὸν τρέφειν ἐργάτας λαμβάνῃ.

It is also used sometimes but more rarely with ὅτι and with a participle, and also with an accusative of the object, Thuc. vi 36, Anab. v 5, 13 ἡκομεν ἀγαπῶτες ὅτι διεσωσάμεθα, Plato Rep. 475 β ἀγαπάν τιμάμενος, Cyr. iii 3, 38 τοῦτο ἀγαπῶν, Dem. de cor. § 109 τὰ Φιλίππου δῶρα καλ τὴν ξενίαν ἡγάπησα.

τοῦ ἁντοῦ ἀρκοῦντα πορέσθαι, 'to provide themselves with what is sufficient for them', vi 40.

60. οἱ δὲ δῆ—πῶς τούτους] an anacoluthon, cf. on i 96.

61. περιποιεῖν, 'to make to remain over and above', 'have a surplus' of income over expenditure, ii 72.

ώστε, i.e. τοσοῦτο ὠστε, 'money enough to'. 62. ἐπικουφίζειν, *opibus suis sublevare*, 'to relieve'. It occurs in its literal sense in xvii 99.

63. βαθεῖς τε καλ ἐρρωμένους ἄνδρας, 'men of substance and power', 'opulent and strong', ἐρρωμένος part. perf. pass. from ρώννυμι. For this sense of βαθές cf. Tyrtaeus xii 5 οὐδ' ει...

πλούτοιη Μίδεω καλ Κινύρεω βάθειον (where, however, Bergk reads μάλιον=μᾶλλον), Soph. Aiac. 130 ει τινος πλέον η χειρὶ βρίθεις η μακροῦ πλούτου βάθει (where again others read βάρει),

Aelian var. hist. iii 18 ἐν εἰρήνῃ καλ πλούτῳ βαθεῖ, Philostratus vit. Apoll. Tyan. i c. 4 p. 6 πλούτος ὑπὲρ τοὺς ἐκεῖ, τὸ δὲ ἔθνος βαθύ, Callimach. Cer. 114 δᾶλλ' ὅτε τὸν βαθὺν οἰκου ἀνεξήραινον

όδόντες i.e. abundantem.

§ 11. 1. 64. ἀλλὰ γάρ, 'but be that as it may', 'but the truth is', *meets* what has preceded not by a simple opposition but by

going back to a reason for the opposite. The clause with *γάρ* must not be treated as a parenthesis, 1 113. See Monro's *Homer Gr.* p. 254, Riddell *Dig. Plat. id.* § 147 f. p. 174—5. Cf. 1. 113. 65. πολλοὶ θυνάμεθα, 'there are many of us who can pay that compliment to such men'. 66. ἀφ' ἐμπερὶ ήρξω σο. ταῦτα, 'that which you began with'. 67. τῶς θέμις ἔναι σοι κτλ., i.e. τῶς ἐπιμελῆ θέμις εἴναι σοι σώζεσθαι; quomodo curas ut iure tuo sperare possis salvum te esse redditurum (Mosche), 'how do you manage that it shall be possible for you to find an honourable escape even from war?' Cf. *Plat. Gorg.* c. 131 p. 505 D δλλ' οὐδὲ τὸν μύθους φασὶ μεραζὸν θέμις εἴναι καταλείπειν, where likewise *θέμις* is indeclinable. See Buttmann *Gr. Gr.* § 129, 12 obs. 7. The reading *θέμις οἵτις εἴναι*, proposed by H. Estienne and adopted by Schenkl, besides having no ms authority, spoils the sense of the passage. 69. τῆς χρηματίσεως—δικούειν, 'as to the money-making, it will be time enough to hear about that after all this'. The word more commonly used in this sense is *χρηματισμός*. Cf. xx § 22. Schenkl follows Estienne in reading τῆς χρηματίσεως πέρι; the genitive may perhaps be explained in the same way as in III 89.

§ 12. 1. 72. ἀκόλουθα—δλλήλων, 'dependent upon', 'connected with one another'. Cf. III 12. 73. ἵσθιαν—τὸ ἰκανό] G. § 261, 2, Madv. Gr. Synt. § 150 b. 74. ἰκνονῦντι, 'if he works it off'. Cf. Mem. I 2, 4 τὸ δέ, δσα γ' ήδεως ἡ ψυχὴ δέχεται, ταῦτα ἰκανῶς ἐκπονεῖν ἐδοκίμαζε; Cyr. I 2, 16 τὸ ὑγρὸν ἐκπονοῦντες ἀνήλισκον. It might also mean simply 'if he work hard', as in Cyr. VIII 8, 8. 76. δσκοῦντι τὸ τοῦ πολέμου, 'if he practise military exercises'. κάλλιον σώζεσθαι, 'to ensure his safety with greater honour'. 77. μὴ καταμαλακιζομένῳ, si non remissus ignavusque fiat, 'if he do not relax into idle habits'. A word peculiar to late Greek. 78. μᾶλλον, to be taken with αὐξεσθαι, not with εἰκός.

§ 13. 1. 79. μέχρι τούτου ἔπομα, *huc usque mente assequor*, 'so far I follow, understand you'. 82. χρῆ, *uteris*, G. § 98 Note 2, § 188 Note 2. πρὸς τὴν εὐεξίαν, 'with a view to keeping up your constitution'. 84. τοῦ περιουσίαν ποιεῖν,

'securing a surplus'. See n. to XIII 32. ὡς, i.q. ὡστε, to express the result, not purpose. Cf. I. 32, Hiero I. 718, Madv. § 166 Rem. 2. 85. ἐπισχέων, 'to strengthen', 'to add to the resources of'. I do not understand why Sauppe in his *Lexilogus* should class this word among the *dubia et suspecta*. On the use of ἔπι to give a causative meaning to verbs see Rutherford, *The New Phrynicus* p. 216, who instances ἐπιλαυθάνω, ἐπιψηφίζω. ηδέως] above I. 9.

50 § 14. I. 88. εἴθισμα, 'I have been in the habit of', perf. pass. of ἔθισματι (v 17), G. § 104. ηνίκ' ἀν...καταλαμβάνοιμι...ει...τυγχάνοιμι] The order is ηνίκα, ει τυγχάνοιμι δέομενος ἰδεῖν τινα, καταλαμβάνοιμι ἀν ἔτι ἐνδον sc. δυτα, 'at an hour when, if I happened to want to visit anyone, I should be sure to find him still at home'.

This sense of ἰδεῖν, *visere*, is uncommon. 'It does not seem to have any right to be called an Atticism, although Thucydides once uses it IV 125 τὸν Περδίσκαν ηνάγκασαν πρὶν τὸν Βρασίδαν ἰδεῖν προστελθεῖν. So Xen. An. II 4, 15 ηρώτησε τοὺς προφύλακας ποῦ ἀν ἴδοι Πρόξενον, Philem. ap. Stob. Flor. 113, 10 τί ποτ' ἐστιν ἀρα δύοι βούλεται μ' ἰδεῖν; ή καθάπερ οἱ νοσούντες ἀλγοῦντες σφόδρα, τὸν ιατρὸν ἀν ἵδωσιν, οὐκ ἀλγοῦσ' ἔτι'. W. G. Rutherford n. to Babrius XI 9 p. 17.

90. καν] I 49. κατὰ πόλιν] as we say 'in town' or 'in the town', so the Greeks use indifferently *κατὰ πόλιν* and *κατὰ τὴν πόλιν*. See Madv. § 8 d and cf. below I. 108. 91. περιπάτῳ τούτῳ χρώματι, 'I make this (sc. τῷ πραγματεύεσθαι ταῦτα) serve as a walk': *περιπάτῳ* being a predicate noun is without the article, cf. VIII 10.

§ 15. I. 92. ήν μηδὲν ἀναγκαῖον γῆ, 'should I have no business of importance'; cf. Mem. IV 2, 40 οὐκ ἀπελείπετο ἔτι αὐτοῦ, εἰ μή τι ἀναγκαῖον εἴη, Cyp. VI 3, 3 κατὰ τάξιν λέγει, εἰ μή τι ἀναγκαῖον ἀποκωλύοι. 93. ὁ παῖς, 'my servant'. Mem. III 13, 6 ἥττον τοῦ παιδὸς δύνασθαι πονεῖν, where he was before called ἀκόλουθος. προσάγει, *educit*, 'leads' or 'leads in advance of me'. εἰς ἄγρον, 'into the country', v 46, xx 81, above I. 90. 94. ἀμενον κτλ., 'with more benefit than if I were to pace up and down in the arcade'. Such covered colonnades (*κατάστεγοι δρόμοι*) were on the sunny

side of the gymnasium, where athletes exercised in winter, and which served as a walking-place. Cf. Plat. Phaedr. p. 227 Λ εὑρὶς καὶ ἐμῷ πειθόμενος Ἀκουμένη κατὰ τὰς ὁδοὺς ποιῶνται τοὺς περιπάτους φῆσθαι γὰρ δικαιότερος τῶν ἐν τοῖς δρόμοις εἴναι, Cels. de Medicina i 2 *ambulatio melior est sub dio quam in porticu.* The name probably arose from the floor being polished (*ξύω*). See Becker's *Charikles* Excursus to Scene v. p. 308—9 Engl. Tr. ed. 5, 1880. 95. εἰ—περιπατοῦν] the apodosis is implied in the context. See G. M. T. § 95 note 2.

§ 16. l. 95. ἐνεδίνει οὐδὲ, 'after I have arrived'. 'When the aor. subj. depends on ἐπειδὴν 'after that', is referred by the meaning of the particle to a moment of time that precedes the action of the leading verb. In such cases it is to be translated by our Future Perfect when the leading verb is Future; and by our Perfect, when the leading verb denotes a general truth and is translated by the Present'. G. M. T. § 20 note 1. 96. τὴν τέ μοι φυτεύοντες τογχάνωσιν τὴν τε κτλ., 'whether I happen to find them planting trees or working on fallow land or sowing or gathering in the produce, I observe how each of these operations is being carried on and change the method, if I have any improvement to suggest' (lit. if I have anything better than the existing one). On μοι the *dativus ethicus* implying that the person has some peculiar interest in the action, see xviii 44, G. § 184, 3 n. 6. 97. νεοροτοῦντες (*neos*, *novale*, 'new land'), *vervactum facientes*, *agrūm novantes* (Sturz), 'taking the green crop off a field so as to prepare it for sowing corn'. 'Les Grecs laissaient reposer la terre une année sur deux, ne la travaillant cette année-là que pour détruire les mauvaises herbes: c'est ce qui s'appelait *νείδη ποιεῖν*'. CH. GRAUX. Cobet reads *νείδη ποιῶντες*. 98. προσκομίζοντες, 'bringing home', 'harvesting'. Cobet says 'sententia loci et rei natura et dicendi usus συγκομίζοντες requirunt'. 99. μεταρρυθμίζει] cf. above l. 11, l. 14.

§ 17. l. 100. ὡς τὸ πολλά, *plerumque*. Cf. the similar phrases ὡς τὸ πολύ, ὡς ἐπὶ τὸ πολύ, ὡς ἐπὶ πλεῖστον, ὡς ἐπὶ τὸ πλήθος. 101. ἵππασάμην, *equitare soleo*; on the use of the aorist to denote a customary action, cf. x l. 55. ιππα-

σταν] G. § 159. 102. ὡς ἀν δύνωμαι διοιστάτην, 'as nearly resembling as I can', lit., in whatsoever manner I may be able. The relative clause serves as an adverb, the demonstrative antecedent (*τός*) being omitted, so that *ὡς* = 'in the manner in which'. See Monro's *Homeric Grammar* § 267, and comp. III 100. *ταῦς ἐν τῷ πολέμῳ*, 'military'. Cf. below l. 116, Cyt. VIII 8, 27 *ἀνανδροτέρους τὰ εἰς τὸν πόλεμον*, Mem. III 1, 6 *παρασκευαστικὸν τῶν εἰς τὸν πόλεμον*, Cyt. I 2, 10 *μελέτη τῶν πρὸς τὸν πόλεμον*, v 1, 30 *τὰ πρὸς τὸν πόλεμον ἔκπονεῖν*, Mem. III 12, 5 ή *πόλις οὐκ ἀσκεῖ δημοσίᾳ τὰ πρὸς τὸν πόλεμον*.

Cf. de re equestri III 7, 8: ἐπεὶ δὲ πολεμιστήριον ἵππον ὑπεθέμεθα ὠνέσθα, ληπτίον πεῖραν ἀπάντων ὕστωπερ καὶ ὁ πόλεμος πεῖραν λαμβάνει. ἔστι δὲ ταῦτα, τάφρους διαπλῆν, τειχία ὑπερβαίνειν, ἐπ' ὅχθους ἄνορευειν, ἀπ' ὅχθων καθάλλεσθαι· καὶ πρὸς ἀνάρτες δὲ καὶ κατὰ πρανοῦς καὶ πλάγια ἐλαύνοντα πεῖραν λαμβάνειν, i.e. 'when we undertake to purchase a charger, we must try him in all the manoeuvres in which war tries him: these are, jumping across ditches, leaping over walls, springing on to mounds and again down from them; again we must try him in riding up and down steep places and along them'; ib. c. VIII where Xen. gives general rules to the rider for training and exercising his horse: Hipparch. I 18 ὅπων γε μὴν ἐπανοδαποίς χωρίος ἔποιοι οἱ ἵπποι δινήσονται εἶναι, τὸ μὲν πικρά ἔξαγεν μὴ πολέμου ὅποις ἴσως ὅχληρόν συγκαλέσεται δὲ χρή τούτοις ἵππεας συμβουλεύεται αὐτοῖς μελετᾶν, καὶ ὅταν εἰς χώραν ἐλαύνωσι καὶ ὅταν ἀλλούσι ποι., ἐκβιβάζοντας τῶν ὅδων καὶ ταχὺν ἐλαύνοντας ἐν τόποις παντοδαποῖς· τοῦτο γὰρ ὀφελεῖ μὲν παραπλησίως τῷ ἔξαγεν, ὅχλον δὲ οὐχ ὅμοιον παρέχει, i.e. 'moreover to lead out the cavalry frequently, with a view to the riders being able to keep their seat on every sort of ground, may perhaps be inconvenient: but the riders must be called together and advised to exercise themselves, whether they ride into the country or anywhere else, quitting the beaten roads and galloping their horses over ground of all sorts, for this is of the same use as leading them out and does not cause so much trouble'.

103. *πλαγίου, obliqui*, 'alongside a hill'. 104. *ὅχετον*, 'canal'. Dindorf reads *διχθον* 'a bank' or 'hill', proposed by Courier (Hipparch. vi 5 p. 68). 105. *ὡς μέντοι δινατόν κτλ.*, 'as far as is possible, however, I take care not to lame my horse while he is doing so'. Hirschig, followed by Schenkl, reads *ποιῶν* 'while I am doing so'.

ἐπιμέλομαι μὴ ἀποχωλεῦσται] The construction of *ἐπιμελεῖσθαι* or *ἐπιμέλεσθαι* with the simple infinitive or with the accusa-

tive and infinitive (as in Thucyd. vi 54, *οὐδὲ τίνα ἐπεμέλοντο σφῶν αὐτῶν ἐν ταῖς δρχαῖς εἶναι*, Mem. iv 7, 1 *αὐτάρκεις ἐν ταῖς προσηκούσαις πράξεσιν αὐτοὺς εἶναι ἐπεμελεῖσθαι*) is very uncommon. The articular infinitive is generally used in the genitive, as above l. 84, Mem. i 2, § 5 *παρεκάλει ἐπιμελεῖσθαι τοῦ ὡς φρονιμάτατον εἶναι*, ib. III 7, 7 *τῶν ἐπιμελομένων τοῦ τῇ πόλει διαλέγεσθαι*, or very rarely in the accusative, as in de rep. Iac. v 7 *ἀναγκάζοται τὸ ὑπὸ οἴνου μὴ σφάλλεσθαι ἐπιμελεῖσθαι* (where, however, the *τὸ* may perhaps depend on *ἀναγκάζοται*).

- § 18. l. 106. *ἐπειδὴν ταῦτα γένηται*, ‘after this is over’. See n. on l. 95. 107. *Ἐκαλίσας* (*ἐξαλινῶ*), ‘after allowing him to have a roll’. Cf. Arist. Nub. 32 *ἄπαγε τὸν ἵππον ἐξαλίσας οἰκαδε* i.e., as the scholiast explains, *ἔκκυλισθῆναι ποιήσας*, Xen. de re eq. v 3 *εἰδέναι δὲ χρὴ τὸν ἵπποκόδιον καὶ τὸν κημὸν περιτιθέναι τῷ ἵππῳ καὶ δταν ἐπὶ ψῆκιν καὶ δταν ἐπὶ καλίστραν ἔξαγγι*, i.e. ‘the groom should also know how to put the muzzle on his horse, whenever he takes him out whether to be rubbed down or for a roll’. 108. *ἢν τι δεόμεθα*, ‘if we have any need’ (of something). Cf. Cyp. vi 2, 36 *ἢν τι δέωμαι, VIII 2, 18 λόγουσαι πόσα ἔστιν χρήματα, ἢν τι δέωμαι χρῆσθαι*. See Index II s. v. *δεῖσθαι*. 109. *τὸ μὲν βάδην πορευόμενος* or some equivalent participle is to be understood from the following *ἀποδραμών*, ‘sometimes at a walking pace, sometimes running’. Cf. de re equestri x 14 *οὐδὲς βάδην πορεύεται ἀλλὰ θεῖ*, Anab. iv 6, 25 *οἱ μὲν δρόμῳ έθεον, Χειρίσοφος δὲ βάδην ταχὺ ἐφείτετο*, vi 5, 25 *ἐπειθα βάδην καὶ μὴ δρόμῳ διώκειν*. Cf. VIII 29, XVI 82. 110. *ἀπεστλεγγυσάμην*, *sudorem pulveremque soleo detergere strigili*, ‘I am wont to scrape myself clean’. Cf. Arist. Eq. 580 *ἀπεστλεγγυισμένοις*. The *στλεγγίς*, called also *ξύτρα*, Lat. *strigilis*, was an instrument used by the ancients after the bath or gymnastic exercises to scrape and clean the skin. The mode of using the instrument is shown by the beautiful statue of the *Ἀποξυμένος* in the Museo Chiaramonti. See Becker’s *Charikles*, p. 150. *ἀριστῶ*, ‘I take my morning meal’. 111. *ὅσα—διημερεῖν κτλ.*, i. q. *τοσαῦτα ὥστε—διημερεῖν κτλ.*, ‘just enough to get through the day without either an empty or overladen stomach’. On *ὅσα = tantum quantum*, ‘so much and no more than’, see G. M. T. § 93 note 1, Anab. iv 1, 5 *ἐλείπετο τῆς νυκτὸς ὅσαν σκοτάσους διελθῶν*

τὸ πεδίον, VII 3, 22 τὰ κρέα (διέκλα καὶ διερρίπτει) ὅσον μόνον γενόσασθαι ἐαυτῷ καταλιπών, de rep. Laced. XII 4 οὗτε ἀλλήλων οὕτε τῶν ὅπλων πλέον ἡ ὅσον μὴ λυπεῖν ἀλλήλους ἀπέρχονται, de rep. Athen. II 15 (δοκεῖ) ἑκείνους (τοὺς συμμάχους) ἔχειν ὅσον ἕην καὶ ἐργάζεσθαι, in all which passages there is a similar ellipsis of the antecedent. Cf. Horace Sat. I 6, 127 *pransus non avide, quantum interpellet inani ventre diem durare.*

- § 19. l. 112. ἀρεσκόντως μοι] G. § 185. 114. συνεσκευασμένως, *simul, confertim, collectim*, ‘combined’, ‘at once’, from *συνεσκευάζεσθαι, vasa colligere*, ‘to pack up’. See crit. n. and n. to II 2. 115. παρασκευάσμαστ, *apparatu*, ‘arrangements’. 116. τοῖς εἰς τὸν πόλεμον ἀσκήσαστ, 61 τοῖς τοῦ πλούτου ἐπιμελεῖαις, *curatione opum*, ‘cares for the improvement of your fortune’. Vide Index II s. v. ἐπιμέλεια. 117. ἀγαστά, *admirabilia, laude digna*, ‘deserving admiration’.

Anab. I 9, 24 τὸ μὲν τὰ μεγάλα τικάν τοὺς φίλους εὐ ποιοῦντα οὐδὲν θαυμαστόν, τὸ δὲ τῇ ἐπιμελείᾳ περιεῖναν τῶν φίλων..., ταῦτα ἔμοιγε μᾶλλον δοκεῖ ἀγαστά εἶναι, Hell. II 3, 58 ἐκεῖνο κρίνω τοῦ ἀνδρὸς ἀγαστόν, Συρ. VIII 8, 24 ὁ τιμαῖς αὐθῆσας τοὺς ἡμέρους καὶ ἀγαστοὺς ποιῆσας τοὺς εἰς τὰ ὅπλα ἐμβαλοῦντας (εχ corr. Dindorfī pro v. ἀγαθούς), de re equestri XI 9 ἔστιν ὁ μετεῳρέων ἐαυτὸν ἵππος σφέδρα ἡ καλὸν ἡ θαυμαστὸν ἡ ἀγαστὸν ὡς πάντων τῶν ὄρωντων τὰ δημata κατέχει.

- § 20. l. 120. ὡς ἐπὶ τὸ πολύ] III 86, 113. σὺν τοῖς θεοῖς] VI 1, x 65. 121. ἐν τοῖς ἵππικωτάτοις, ‘among the, one of the, best riders’.

Συρ. III 1, 18 ἰσχυρῷ ἡ ἀνθρείφ ἡ ἱππικῷ, VI 2, 4 ἐπεμελεῖτο ὅπως αὐτὸι ἀκαστοι φανοῦνται καὶ εἰσοπλέτασι καὶ ἱππικάτατοι, VII 5, 63 οὐδὲ ἥττον τι ἱππικοὶ (γίγνονται οἱ εἰνοῦχοι), Συμπρ. II 10 ὁρὸς τοὺς ἱππικοὺς βουλομένους γίγνεσθαι οὐ τοὺς εὐπειθεστάτους ἀλλὰ τοὺς θυμοειδεῖς ἵππους κτωμάνους, Hipparch. I 6 ὅπως τάλλα δυνήσονται ποιεῖν ἢ δεῖ τοὺς ἱππικούς, 12 ὡς ἀν ταχὺ ἱππικοὶ γίγνωσται, τ 1 κάκειν γε μήν εἰδίναι ἱππικοῦ ἀνδρός.

- § 21. l. 123. ταῦτα ποιῶν, *haec cum agam*, ‘while’ or ‘though my manner of life is such’. 125. ἐρεῖν ὡς] Madv. § 159 Rem. 3.

- § 22. l. 126. ἀλλὰ καὶ ξυλλον δέ, *sane quidem, sed id etiam ex te quaesiturus eram* (Breitenbach). 127. εἴ τινα καὶ

τεύτου ἐπιμέλεαν ποιῆ, δπως δύη, 'whether you make a study of this also, viz. that you may be able', 'take pains to be able also'. For the construction cf. vii 35. 128. λόγον διδόναι καὶ λαμβάνειν, 'to give an account of your actions and to require an account from others of theirs'. Τν τοι τοτε δέη, sc. λόγον διδόναι, 'if it ever be necessary to give an account to any one'. To make the sentence complete, we must add καὶ ἀπό τινος, sc. λαμβάνειν. 130. οὐ γὰρ δοκεῖ εἰλή, 'why, is this not the very subject that you see me persistently practising, viz. to vindicate myself against any charge of injustice?' 131. διατελεῖν μελετῶν] above l. 9. μελετᾶν, meditari, commentari, 'to practise', 'con over'. ἀπολογεσθαί] peregegetic of αὐτὰ ταῦτα. 134. διδικοῦντας—καταμαρτάνων] cf. ii 17, vi 83. 135. τινάς, sc. διδικοῦντας. Ischomachus is directing his reply to the second part of Socrates' question στις δύη λόγον λαμβάνειν.

§ 23. l. 136. δλλ' ει καὶ ἐρμηνεύειν—μελετᾶς, 'well, explain to me one thing more—whether you practise also putting such sentiments into words'. Cf. Cyr. iv 1, 23 νῦν δὴ οὐδὲ δηλώσεις, ει δληθῆ θλεγει. 138. μὲν οὖν, immo vero. οὐδὲν παύομαι, 'I never leave off at all'; a stronger form of negation than οὐ παύομαι, i 77, ii 12, Mem. iv 4, 10 δ δοκεῖ μοι δίκαια εἶναι οὐδὲν παύομαι ἀποδεικνύμενος, Cyr. i 6, 16 λέγοντες οὐδὲν παύονται οἱ ἀνθρώποι. 140. ἀλέγχειν, erroris convincere, 'to prove him in the wrong', unless it means interrogando verum elicere, 'to cross-examine'. 141. πρὸς τοὺς φίλους, 'before my friends'. Cf. vii 53, Mem. i 2, 31 διαβάλλων πρὸς τοὺς πολλούς. 142. διαλλάττει, 'I try to reconcile'. 143. συμφέρει αὐτοῖς φίλους εἶναι] Examples of this kind with the predicate-noun to *εἶναι* in the accusative, instead of the case of the subject, which is here the dative, are rare. See Madv. § 158, 6.

§ 24. l. 144. ἐπιτιμάμεν τινι] a remarkable asyndeton, cf. xx 38. Others think that there are some words lost here. στρατηγῷ συμπαρόντες, 'when in presence of a general'. 146. αἰτίαν ἔχει=αἰτιᾶται, 'is the subject of a charge'.

52 See above rv 18 with note. 147. βουλευόμενοι, 'when we have deliberations together'.

§ 25. l. 150. ήδη δὲ καὶ διειλημμένως κτλ., *iam vero etiam distincte saepius iudicium de me est factum, quae poena aut multa sufferenda esset*, 'and many a time ere now have I been put on my trial individually on charges involving punishment or fine'. The usual formula in assessing damages or determining punishment, after judgment had been pronounced, is applied in joke also in Symp. v 8 διαφερόντων τὰς ψήφους ἵνα ὡς τάχιστα εἰδῶ ὅ τι με χρὴ παθεῖν ἢ ἀποτίσαι. διειλημμένως (διαλαμβάνω), 'distinctly', not as Weiske takes it *duplici illa formula*, viz. ὅ τι χρὴ παθεῖν ἢ ἀποτίσαι. 152. τοῦ, i. q. τίνος; G. 84, 1. ἐμὲ—τούτῳ ἐλάνθανεν, *hoc me fugiebat*, 'this was unknown to me'. Cf. i 137. 155. πῶς...διγωνίζῃ, *quo modo causam agis?* 'how do you fight against the charge', 'plead your cause?' cf. Plato Euthyphr. p. 3 εἴ δὲ λόγος ἴσως οὐδὲν ἔσται πρᾶγμα, ἄλλο σύ τε καὶ νοῦν ἀγωνιεῖ τὴν δίκην, οἷμα δὲ καὶ ἐμὲ τὴν ἐμῆν. It is generally applied to speaking in a public assembly, as in Mem. iii 7, 4. 156. ἐπιτακώς, *satis bene*, 'fairly', 'tolerably'. 157. τὸν ἥπτε λόγον κτλ., 'I cannot make the weaker argument stronger', 'the worse appear the better reason', as Socrates was often accused of doing. Cf. above l. 16, Arist. Nub. 114 ff., Plato Apolog. p. 23 Τὰ κατὰ πάντων τῶν φιλοσοφούντων πρόχειρα πάντα λέγουσιν, ὅτι τὰ μετέωρα καὶ τὰ ὑπὸ γῆς καὶ θεοὺς μὴ νομίζειν καὶ τὸν ἥπτε λόγον κρείττω ποιεῖν, Aul. Gell. Noct. Att. v 3.

CHAPTER XII

Socrates expresses his fear lest he should be detaining Ischomachus from his business; Ischomachus replies that he trusted his land-stewards to look after his affairs in his absence, and this gives occasion to Socrates to put some questions about land-stewards in general, how Ischomachus procured them. Ischomachus replies that he considers it better for the landlord to train them for himself than purchase them in the market, and

then proceeds to give an account of the qualities necessary to the formation of a good bailiff, viz. goodwill, carefulness, temperance in all things and continence. The master should encourage good conduct by rewards and punish offenders with more or less severity according to their demerits. Above all the master's personal supervision and good example are essential, if he wishes to have careful bailiffs. Anecdote concerning the King of Persia's horse and 'the master's eye' in illustration of this.

§ 1. 1. 1. μή σε κατακωλύω, 'let me not detain you', G. § 253. βουλόμενον] G. § 277, 4. 3. μά Δλα, i. e. οὐ με κατακωλύεις. The particle μά is in itself neither affirmative nor negative, but made so either by some word *val*, or added or implied (as here) from the context. See Kühner on Comm. i 4, 9. 4. πρὶν ἡ ἀγορὰ λυθῇ, 'until the market is quite over'. The time for resorting to the market was the forenoon, which is therefore called πλήθουσα ἀγορά, περὶ πλήθουσαν ἀγοράν, πληθώρη ἀγορᾶς. The end of the market was called ἀγορᾶς διάλυσις. Becker's *Charikles* p. 278. Schenkl after Dindorf reads πρὶν ἄν, but conf. Stallbaum on Plat. Phaed. p. 62 c, G. M. T. § 67, 1, Ridd. Dig. § 68 β p. 141.

. . . § 2. 1. 5. ισχυρῶς] cf. iv 80, xi 56. 6. τὸ—κεκλήσθαι κτλ.] in apposition to τὴν ἐπωνυμίαν, Madv. § 157. Cobet thinks the words are *scioli cuiusdam additamentum*. Cf. de rep. Iac. ix 4 ἐπικλησιν ἔχει κακὸς εἶναι, Plat. Phaed. p. 102 οἱ ἐπωνυμίαι ἔχει σμικρὸς τε καὶ μέγας εἶναι. 7. πολλῶν δυτῶν ἐπιμελεῖς δεορέντων, 'though there are many things, no doubt, requiring attention'. Cobet would read δυτῶν τῶν δεομένων, but this is not necessary. Cf. viii 66, and for the combination with δυτῶν Hell. i 2, 2 διεσπαρμένους δυτας, ii 1, 28 διεσκεδασμένων δυτῶν. 8. σύνεθον τοῖς ξένοις] see viii 8. 9. Ήνα μή φεύσῃ, 'that you may not break your engagement'. 10. ἀλλά τοι, at hercle, atqui, below l. 29, vii 88. οὐδὲ ἔκεινα—ἀμελεῖται, ne illa quidem—negleguntur, 'those many things you speak of are not neglected either'. 11. ἐπιτρόπους, 'bailiffs', 'land-stewards', who were themselves of the servile order, hence ὥνεισθαι l. 15. See Becker's *Charikles* p. 363.

§ 3. l. 13. πότερα—ἢ;] vi 32. 14. ἐπιτροπευτικός,
'qualified for, with the making of, an ἐπίτροπος'. 16.
εὐ οὖθ' διτι] parenthetical like εὐ τοθι x 83.

53 § 4. l. 20. ἀρκέσαν—ἐπιμελόμενος, i. q. ἀρκούντως ἐπι-
μελήσεσθαι. See n. to Hiero l. 591 and Eur. Hel. 1274 οὐκοῦν σὺ
χωρὶς τῆσδε δρῶν ἀρκεῖ τάδε. 21. τί καλ δεῖ; 'what need at all is
there?' On *kai* expletive, preceding and indicating the emphatic
word in relative, interrogative and conditional sentences, see
the remarks of Ridd. p. 168 f, and add the following passages
from Xen., Hell. i 7, 26 τί δὲ καὶ δεδιότες σφόδρα οὗτως ἐπειγεσθε;
de redit. iv 21 πῶς καὶ φωράσειν ἄν τις; Hell. ii 3, 47 τί ποτε καὶ
καλέσαι χρή; 23. καν̄ ἄλλον δυναμην̄, i. q. καὶ ἄλλον
ἄν δυναμην̄, xviii 64. In i 49, xi 90 it stands for καὶ ἔαν.
Columella xi 1, 5: *itaque in Oeconomico Xenophontis, quem M. Cicero Latino sermoni tradidit, vir egregius ille, Ischomachus Atheniensis, rogatus a Socrate, utrumne, si res familiaris desiderasset, mercari villicum, tamquam fabrum, an a se instituere consueverit: 'Ego vero' inquit 'ipse instituo, etenim qui me absente in meum locum substituitur et vicarius meae diligentiae succedit, is ea, quae ego, scire debet'.*

§ 5. l. 25. πρώτον, 'as the first thing'. 26. εἰ μὲλλε,
'if he is to', 'wishes to'. See xiii 4, Hier. 647 and cf. Index II
s. v., de re eq. ii 2 ταῦτα ὑποδειγμata ἔσται τῷ πωλοδάμῳ ὃν δεῖ
ἐπιμεληθῆναι, εἰ μὲλλει τὸν μασθὸν ἀπολήψεσθαι. 27. ἀνευ
γάρ εὐνοιας κτλ.] Columella xi 1, 7: *nec solum an perdidicerit
(villicus) disciplinam ruris, sed an etiam domino fidem ac bene-
volentiam exhibeat, sine quibus nihil prodest villici summa
scientia.* τί δῆλος—γίγνεται; 'what is the good of a
steward's having ever so much knowledge?' Cf. above ix 79,
below xiii 8, xv 76, Cyt. i 6, 18 γεωργοῦ ἀργοῦ οὐδὲν δῆλος, iii
1, 16 δοκεῖ μοι ἀνευ σωφροσύνης οὐδὲν ἀλλης ἀρτῆς οὐδὲν δῆλος
εἶναι, Anab. i 3, 11 ἀνευ τούτων (τῶν ἐπιτηδείων) οὔτε στρατηγοῦ
οὔτε ἰδιώτου δῆλος οὐδέν, Mem. ii 1, 3 τῶν ἀλλων οὐδὲν
δῆλος ἀνευ τῶν τοιούτων μαθημάτων, iii 3, 8 ἀνευ τούτου οὔτε
ἴππων οὔτε ιππέων ἀγαθῶν οὐδὲν δῆλος, Hipparch. i 7 ἀνευ
τούτου οὐδὲν ιππων ἀγαθῶν οὔτε ιππέων ἐπέχων οὔτε δπλων δῆλος
οὐδέν. See Stallbaum on Plato Apol. c. xvi p. 28 b. 28.

ὅτελας τινὸς οὐν, 'of any kind whatever', an indefinite relative emphasized by **οὐν**, which exactly answers to the enclitic **cumque** of Latin pronouns, denoting the completeness of the relation, Clyde § 30 c. Cf. **διτισοῦν**, **όποσοσοῦν**, and the adverbs **διωσοῦν**, **όπωστιοῦν**. The form **δίχοτε** imparts still greater force to this signification. 29. **τὸ εὔνοεν ἄκοντα** See note to XIII 20. Cobet *oratio de arte interpretandi* p. 94 asserts that **εὔνοειν** and **κακονοεῖν** were not used in Attic Greek, but only **εὔνους**, **κακονόυς εἶναι**.

§ 6. 1. 32. **καὶ πῶς;**] i 130. 34. **εὐεργετῶν**] G. § 277, 2. For the sentiment cf. ix § 12. **δταν—διδώσιν**] G. § 207, 2, § 231 note. 35. **δέθοντα**, 'abundance' (ii 54), esp. of the fruits of the earth, Hier. I. 440.

§ 7. 1. 37. **ἀγαθόν—πράττειν**] See Ind. II s. v. **πράττειν**. 39. **τοῦτο γὰρ κτλ.**, 'yes, for I perceive that this is the best instrument for securing goodwill'.

§ 8. 1. 41. **ἡγ δὲ δῆ**, 'well and suppose', i 27. 43. **ἐν-τοῖς εὖνοι πάντες ὄντες,—πολλοὶ αὐτῶν**, 'although all are well affected to themselves, yet there are many of them who etc.'; an instance of partitive apposition, concerning which see n. to i 125, iii 36, vii 28, xiv 30, xvii 14, or it may be explained as a nominative absolute, like iv 5, 37 **κανὰ γὰρ ἡμᾶς ὅτα τὰ παρόντα, πολλὰ αὐτῶν ἔστιν ἀσύντακτα**. See Madv. § 182. **πάντες ὡς εἰπεῖν ἀνθρώποι**, 'all, so to say', 'almost all', iii 29 n., Madv. § 151. 45. **ἐπιμελεῖσθαι, δπως λοτα**] G. § 217. **ταῦτα**] to be taken with **τὰ ἀγαθά**.

46. **σφίστη, sibi**, only used in good Attic prose in reflexive signification, chiefly where there is no emphasis and when it would be the enclitic **μη** in the first person, Hell. v 4, 11 and in about eight other passages of Xen.; combined with **αὐτοῖς** not so often. Observe that in I. 45 where **αὐτοῖς** is used, **σφίσιν** or **αὐτοῖς** might also have been used. The choice between the three pronouns was regulated by distinctness, emphasis and euphony. See Buttmann Gr. Gr. x § 127, 3.

64 § 9. 1. 47. **τοιούτους—ἐπιτρόπους—καθιστάναι**, 'to appoint such men stewards', iv 62.

§ 10. 1. 51. **τὸ ἐπιμελῆ ποιῆσαι**, sc. **τινά**. Heindorf, followed by Cobet and Hirschig, would read **τὸ ἐπιμελῆ εἶναι**, or

else omit the words altogether. 53. οὐδὲ γάρ ἔστω... ἐφεξῆς γε οὕτως οἶν τε κτλ., ‘no more it is; it is not possible to teach all without exception’. 54. οὐδὲ γάρ ταῦτα τὴν γῆν αὐτῶν ἐφεξῆς, Demosth. de reb. Chera. § 56 p. 103, 15 τὴν Ἑλλάδα πᾶσαν ἐφεξῆς οὐτωσὶ ἀρπάζων, Prooem. p. 1447, 5 μὴ τοῖς αἰτίοις ἀλλὰ πᾶσιν ἐφεξῆς δρυγίζεσθαι. 55. οἶν τε, sc. ἔστι. Cf. iv 4.

§ 11. 1. 55. πάντως, ‘by all means’, III 98, XVII 43, Cyr. VIII 3, 27 πάντως τούς τυν δεῖξεν μοι. 56. διασήμηνον, ‘signify’, Anab. II 1, 23 δὲ τι δὲ ποιήσοις οὐ διεσήμηνε. 57. οἴνου ἀκρατεῖς, ‘intemperate in the use of wine’. Cf. Mem. I 2, 2 ἀφροδισιῶν ἀκρατεῖς, Cyr. V 1, 14 τὰ μοχθηρὰ ἀνθρώπια πασῶν, οἷμα, τῶν ἐπιθυμιῶν ἀκρατεῖς εἰσι. 58. ἐπιμελεῖσθαι ποιῆσαι] IX 72, Cyr. III 3, 12 ἐκείνους ἐποιησεν ἔρωτικῶς ἔχειν τοῦ ἥδη ποιεῖν τι, IV 5, 48 μάλα αἰσχύνεσθαι ήμᾶς ἐποιήσατε. Cicero apud Columell. XI 1 § 13: somni et vini sit abstinentissimus, quae utraque sunt inimicissima diligentiae: nam et ebrioso cura officii pariter cum memoria subtrahitur, et somniculosum plurima effugient: quid enim possit aut ipse agere aut cuiquam dormiens imperare? 59. ἁμποιεῖ, sc. τοῖς μεθύοντις. Cf. IX 74, XV 1, 2, XXI 46. τῶν πράττειν δεομένων, ‘that need doing’. The active infinitive for passive, which Dindorf would substitute here, comparing Cyr. II 3, 3 οὐδὲν αὐτοῖς ἀργεῖται τῶν πράττεσθαι δεομένων, de rep. Lac. XIII 7 τῶν δεομένων γίγνεσθαι οὐδὲν ἀπορεῖται. But see Hell. VI 1, 16 οὐδὲ διὰ ταῦτα ἀσχολιαν ἔχει τὸ μὴ πράττειν τὸ δεόμενον sc. πράττειν, Cyneget. II 9 Ινα γέ τῆς ὑλῆς τέμνοντα φράττειν τὰ δεόμενα sc. φράττειν.

§ 12. 1. 61. τούτου, sc. τοῦ οἴγου. 63. καὶ οἱ γε] I 16, III 23, IV 128. τοῦ ὕπνου, sc. ἀκρατεῖς δυτεῖς. 64. αὐτός] referring to οἱ γε τοῦ ὕπνου. On such transitions from the plural to the singular and vice versa see n. to Hier. I. 508, and cf. IX 70, XXI 48. 65. ἀλλοις παρέχεσθαι, sc. ποιοῦντας τὰ δέοντα, ‘to make others attentive to their duties’. Cf. below XIV 2 πειθομένους παρέχεσθαι,

Συρ. I 6, 20, IV 68 σινοικουμένην τὴν χώραν περεχομένους, 88, v 89, vi 48, 50, xv 70, xxi 28, 56.

§ 13. I. 66. ἀδύνατος—δίδαχθῆναι, ‘incapable of being taught’, for ἀδύνατος ἔσται αὐτὸς δίδαχθῆναι, the personal for the impersonal construction, as below I. 80. Madv. 7 b Rem.

3. 67. [ἡμῖν] *dativus ethicus*, see n. to xi 96. 68. πρὸς τούτοις] II 46, IV 99. 69. οἱ τῶν ἀφροδιστῶν δυσέρωτες, qui *amasias* *perdite* *amant*, ‘those who are passionately in love with the objects of their attachment’; τὸ ἀφρόδιτα not *res venereae* but i. q. τὰ παιδικά, *amasiae* vel *amasii*: cf. Mem. I 3, 8 ἀφροδιστῶν τῶν καλῶν. δύσερως, *perdite*, *miserere amans*, ‘love-sick’, a poetical word. Cic. ap. Colum. XI 1 § 14: *tum etiam sit a venereis amoribus aversus; quibus si se dediderit, non aliud quicquam possit cogitare, quam illud quod diligit. Nam vitiis eiusmodi pellectus animus nec prae-mium iucundius, quam fructum libidinis, nec supplicium gravius, quam frustrationem cupiditatis, existimat.* 71. τούτου, sc. τοῦ ἐρᾶν οἱ τῶν ἀφροδιστῶν.

§ 14. I. 72. ἐπιμέλεια, *studium*, ‘pursuit’, ‘employment’. βρέβιον, sc. ἐστι. 74. δταν παρῇ τὸ πρακτέον, ‘whenever business arises’. 75. εὐπετές ἐστιν, sc. εὐρεῖν. εὐπετές is a poetical word, not found elsewhere in Xen. τοῦ καλέσθαι ἀπὸ κτλ., ‘than to be kept away from the object of their love’. Συρ. I 3, 11 πολλάκις με πρὸς τὸν πάπτων ἐπιθυμοῦντα προσδραμεῖν—ἀποκωλύει, III 8, 51 ἀπὸ τῶν αἰσχρῶν κωλῦσαι. 76. θέλεμα...μηδ’ ἐπιχειρεῖν, *quoscumque tales esse animadverto, de his remissius ago, ut ne coner quidem ipsos procuratores constituere* (Leunclavius), *omnino non cogito de his constituendis* (Sturz), ‘I give up, am indifferent to, even attempting to appoint any of them also, whom I observe to be such, as stewards’. On the use of *μή* with the infinitive after verbs of negative meaning, see Madv. § 156 Rem. 3, 4, § 210 R. 1, G. § 283, 6, G. M. T. § 95, 2. τοιούτους, sc. δυσέρωτας τῶν ἀφροδιστῶν. 55 γνῶ ὄντας] G. § 280. 77. ἐπιμελητὰς καθιστάναι] above I. 47.

§ 15. I. 79. τί δέ; ‘again’. ἐρωτικῶς ἔχουσι τοῦ κερδαίνειν, ‘are in love with lucre’. See note to XIII 32.

80. *eis ἐπιμέλειαν παιδεύεσθαι*, ‘to be trained to carefulness’. *Eis* is used of progress along or in a certain route, hence ‘with a view to’. Cf. Mem. II 1, 2 τὸν *eis* τὸ ἄρχειν παιδευόμενον, 17 οἱ *eis* τὴν βασιλικὴν τέχνην παιδευόμενοι, so with ἐπὶ Cyn. XIII 3, περὶ Ἀρο. XXIX, τρὸς Συρ. II 3, 13, Mem. I 2, 1. 81. τῶν κατ’ ἀγρὸν ἔργων, ‘farm-work’, ‘rural occupations’, v. 46. 83. καὶ πάνυ] I 37. εὐάγωγοι, *dociles*, ‘easy to lead’, not found elsewhere in Xen. 84. οὐδὲν δῆλο δεῖ η̄ δεῖξαι] on the omission of the verb of doing with this phrase see Madv. § 215 b Rem. 1. 85. κερδαλέον ἔστιν η̄ ἐπιμέλεια] VIII 24, XX 40.

§ 16. 1. 87. ὅν σὺ κελεύεις, sc. αὐτοὺς ἐγκρατεῖς εἶνας. πρὸς τὸ φιλοκερδέας εἴναι μερόπες ἔχουσι] see n. to I 147. 88. ἐκδιδάσκεις, *edoces*, a poetical word. 90. ἀπλῶς, *sine multa arte, facile* (Sturz), ‘by simple means’. 93. δυοῖς δίζεται, ‘such things as will wound their feelings’. Cf. VIII 4 n.

§ 17. 1. 94. παρατραπόμενος τοῦ λόγου, *digressus a coepio sermone*. 96. περὶ τοῦ παιδεύεσθαι] Schenkl follows Jacobs in omitting these words as the addition of a copyist. But Heiland rightly observes ‘In prioribus de educatione sermo est, quatenus pertinet ad eos qui educantur, in posterioribus, quatenus pertinet ad eum ipsum qui educat’. Leunclavius translates the passage: *Age vero, inquam, Ischomache, non nihil ab hac oratione de eis, qui ad diligentiam instituuntur, deflectens, etiam illud mihi de instituendi ratione declarato.* 97. *εἰ*, ‘whether’, XI 135. αὐτὸν, *ipsum*. The subject of the infinitive is indefinite.

§ 18. 1. 99. οὐδέν γε μᾶλλον κτλ., h. e. οὐδὲν μᾶλλον οὔτε τέ ἔστιν ἀμελῆ αὐτὸν δυτα ἀλλους ποιεῖν ἐπιμελεῖς η̄ οὔτε τέ ἔστιν αὐτὸν δυτα ἀμουσον ἀλλους μουσικοὺς ποιεῖν, ‘no, it is not possible for a man, if he is himself careless, to make others careful, any more than it is possible for a man if he be himself illiterate to make others scholars’. Cf. Mem. III 9, 4 προσερωτώμενος δέ, εἰ τοὺς ἐπισταμένους μὲν ἀ δεῖ πράττειν, ποιῶντας δὲ τάραττα, σοφούς τε καὶ ἐγκρατεῖς εἴναι νομίζου, οὐδέν γε μᾶλλον, ἔφη, η̄

δούφους τε καὶ ἀκρατέis. Ον οὐδὲν μᾶλλον see πι 63, 76 n. and cf. Cyr. vii 1, 6, Plat. Phaed. § 83 p. 137, Phaedr. p. 260 D, Rep. i p. 346 B, Theaet. p. 169 B. 102. ἀμελεῖν ὑποδεικνύοντος, ‘when he sets a pattern of negligence’. Aristot. Oec. i 6 οὐ γὰρ οἶντες, μὴ καλῶς ὑποδεικνύντος, καλῶς μημεῖσθαι οὕτ’ ἐρ τοῖς ἄλλοις οὕτ’ ἐν ἐπιτροπείᾳ, ὡς ἀδύνατον μὴ ἐπιμελῶν δεσποτῶν ἐπιμελεῖς εἴναι τοὺς ἐφεστῶτας. 103. χαλεπόν, βο. ἔστι.

- § 19. l. 104. ὡς συντόμως εἰπεῖν, ‘to speak concisely, briefly’, l. 43. 105. μὲν—μέντοι] μέντοι is used and not δὲ (1) when particular emphasis has to be given to the opposition; (2) where δὲ could not be conveniently used, as in l. 107; (3) in expressing opposition to a clause which is itself introduced by δέ. Ridd. Dig. p. 180. οὐ δοκῶ καταμεμάθηκέναι, ‘I don’t think that I have noticed, observed’. 107. οὐ μέντοι ἀγημένος γε, ‘not, however, without suffering for it’, ‘with impunity’. Leunclavius and Zeune wrongly translate ‘not without detriment to their master’. ἐπιμελητικούς, ‘qualified to be overseers’. The word does not occur elsewhere in Xen. 108. ἐφορατικόν, ‘qualified to supervise and examine their work’. The termination -ικός (G. p. 185, 13), corresponding to our -ive, appears to have been affected by young Athenian fops, see Aristoph. Equit. 1378 sq., who coins several such words in ridicule of the practice. 109. χάριν τῶν καλῶς τελουμένων αἰτοδιδόναι τῷ αἰτίῳ, ‘to bestow some reward on him who is the cause of what is done well’. Cf. Cyr. iv 2, 12 αὐτὸς δυνασθῆται χάριν αὐτοῖς ταύτης τῆς προθυμίας ἀποδούναι, vi 20 for the construction, and for τελεῖν, a rare word in prose in this sense, above i 25 τελεῖν τε ὅστα δεῖ, below xx 113 τὰ ἔργα μὴ τελεῖσθαι λινιστελούντως πρὸς τὴν δαπάνην, Cyr. viii 1, 2 τι ἀν δλλο ἀγαθὸν τελεσθεῖη ὥπδ μὴ πειθομένων, viii 6, 3 οἵτες δλλο τελέσουσιν ὅ τι ἀν δέγ. 111. δίκην τὴν ἀξίαν ἐπιθέναι (sc. τῶν μὴ καλῶς τελουμένων), *poenam interrogare*, ‘to impose the penalty he deserves’. Cf. Anab. v 6, 34 ἡπειλουν αὐτῷ ὅτι, εἰ λήψονται ἀποδιδράσκοντα, τὴν δίκην ἐπιθήσοιεν, Plat. Critias p. 106 B δίκην τὴν πρέπουσαν ἐπιτιθέναι, Legg. ii 662 B δταν ἁκατέρφ τις τὴν δίκην ἐπιτιθῆ.

§ 20. 1. 112. καλῶς ἔχειν] see Index s. v. *ἔχειν*. 113. ὃ τοῦ βαρβάρου διπόκρισις] Aristot. Oecon. i 6 καὶ τὸ τοῦ Πέρσου καὶ τὸ τοῦ Λίβυος ἀπόφθεγμα εὖ ἀν λέγοι· ὁ μὲν γὰρ ἐρωτηθεὶς, τι μάλιστα ἴστον πιάνει, ‘ὅτι τοῦ δεσπότου δῆθαλμός’ ἔφη· ὁ δὲ Λίβυς ἐρωτηθεὶς, πολὺ κόπτρος ἀριστη, ‘τὰ τοῦ δεσπότου ἵχρη’ ἔφη. Aesch. Pers. 165 θύμα γάρ δόμων νομίζω δεσπότου παρονεῖαν. Cf. Cato de agricultura iv (referred to by Plin. N. H. xviii 5, 6, 31) *frons occipitio prior est*, Columell. vi 21, 4 *quocumque domini praesentis oculi frequentes accessere, in ea parte maiorem in modum fructus exuberat*, iv 18, 1 *oculi et vestigia domini res agro saluberrimae*. 114. ἐπιτυχόν, *nactus*, ‘when he had met with’. . . 115. παχῦναι, *pinguem reddere*. ‘The aorist infinitive is here used without preterite meaning, and differs only from the present, as denoting a single transient action’, Madvig § 172 b. 116. δεινῶν—δοκούντων εἶναι] G. § 136 note 3 b, Madv. § 158 b). 117. δτι δεσπότου δῆθαλμός] Of the redundant use of δτι introducing a direct answer in the *oratio recta* we have several other instances in Xen., Anab. i 6, 8 ὁ δὲ ἀπεκρίνατο δτι, οὐδέ εἰ γενομην, σοι γ' ἀν δτι ποτε δόξαιμ for οὐδέ εἰ γένοιτο οὐκ ἀν δόξαι, ii 4, 16 Πρόξενος εἶπεν δτι αὐτός εἶμι δν ἤητές, v 4, 10.

CHAPTER XIII

Ischomachus continues his discourse on the training of a steward. When the steward has obtained sufficient knowledge of his several duties, the time and manner of their performance, he must then be taught how to manage those who work under him. Socrates expresses his surprise at hearing that the difficult art of government can be taught, but Ischomachus professes that he can teach it very easily to his stewards. If the lower animals may be trained to habits of obedience by a regular system of rewards and punishments, a fortiori men may be so trained because we can appeal to their sense of what is for their own interest and advantage, and especially slaves, with whom much may be done by an appeal to their lower appetites and occasionally with some of them to their love of praise. Ischomachus says that he not only

teaches his stewards to employ this method of dealing with those over whom they are set in authority, but also gives them practical help and furthers their efforts in this direction by himself not letting merit go unrewarded.

§ 1. 1. 1. ὅταν παραστήσῃς τινὶ κτλ., ‘when you shall have impressed upon a man, put into his head, ever so earnestly, the fact that he must etc.’ For a similar use of *παριστάναι*: cf. Plato Rep. x c. 4 p. 600 c Προταγόρας καὶ ἄλλοι πολλοὶ δύνανται τοῖς ἐφ’ ἑαυτῶν παριστάναι...οἱ οὐτε οἰκλαν οὐτε πόλιν τὴν αὐτῶν διοικεῖν οὐδὲ τὸ ἔσονται, which Stallbaum translates *aequales suos in eam sententiam adducere ut putent*. For *τοῦτο* followed by the exegetic clause ὅτι κτλ. cf. below xv 7, xviii 10, Hiero l. 99. 2. καὶ πάνυ] i 137.

ἰσχυρῷ] iv 30, xi 56. 3. βούλῃ, sc. αὐτὸν ἐπιμελεῖσθαι. ὁ τοιοῦτος, ‘such a man’, i.e. a man who has been thus impressed, Madv. § 11 Rem. 3. 4. προμαθητέον αὐτῷ ξεται, *addiscendum ei erit*, ‘will have to be learned by him in addition’. The impersonal construction of the verbal in -τέος, G. M. T. § 114, 2.

The prepositions *πρός* and *ὑπὲρ* are to be considered separate and distinct though in compounds. Any verb, whether a compound or not, may receive the addition of either of these prepositions, merely to show that the thing happened in addition to something (*πρός*) or ‘in connexion with’ some one else (*ὑπὲρ τινός*). BUTTMANN Gr. Gr. § 147 Obs. 11. See Index a. v.v.

εἰ μὲλαι—ξεσθαι, ‘if he means’ or ‘is to be’, xii 26 n.

§ 2. 1. 6. μέντοι, ‘yes, indeed, as you suggest’. When *μέντοι* is thus used in an affirmative answer, there is generally a repetition of the verb or other emphatic word. See on xv 16. 8. εἰ Στὶ μῆ, sc. γνώσεται; or rather γνωῇ. τί διδεος, sc. ξεται or δι εἴη. Cf. ix 79, xii 27. διεν τούτων, i. q. ἀνευ τοῦ γνῶναι ταῦτα. 9. ἐπιμελοστο] optative by assimilation; i 132, vi 24, xvi 15. 10. ὁ τι—ποιεῖν, *quid utile factu esset*, ‘what it was to the benefit of his patient to do’, not ‘what to do for the benefit of his patient’. Cf. xv 54. συμφέρους δη=συμφέροι. Cf. Anab. vi 1, 26 τὸ ἐμὲ προκρ-

θῆραι δρχοντα...ούτε ὑμὲν μει δοκεῖ συμφέρον εἶναι κτλ. 11.
τοῦτο] G. § 152 Note 3.

§ 3. I. 12. τὸ ἔργα μάθῃ ὡς ἔστιν ἔργαστα, ‘if he shall have learned with respect to his various works, how they are to be done’. The anticipatory accusative, as in xvi 30, Anab. II 4, 6 τὸν Εὐφράτην ισμεν ὅτι ἀδίνατος διαβῆναι. See n. to Hiero II. 207, 424, 606. 13. ἐπι τινός, ‘anything besides’. προσδεήσεται] II 10, 50, above l. 4 note. *πποτετελεσμένος, omnibus numeris absolutus*, ‘perfect’, ‘thoroughly accomplished’. Cf. XI 14 ἀπειργασμένος. 14. σοὶ dativus ethicus, XI 96, XII 67. See G. § 184, 3 Note 6, Madv. § 38 f.

57 § 4. I. 17. ἀρχειν [ικανός] II 26, G. § 261, 1, Madv. § 149. 19. πειρώματι γε δή, *enior quidem certe*. On the difference between γε δή and γέ τοι see Klotz on Devarius *de graecae linguae particulis* Vol. II p. 339.

20. τὸ ἀρχικὸν εἶναι—παιδεύει] ‘Now and then the article is found with the infinitive after verbs which denote a working upon others in order to move them to action, after which the simple infinitive usually stands, such as teaching, commanding, accustoming, etc. in order to give special prominence to the notion as opposed to others, or as already mentioned; often so that the infinitive is emphatically put foremost in the sentence, almost as if it were ‘as regards the’. Soph. Trach. 545 τὸ δὲ αὐτὸν τὴν ἔννοιαν τῇδε διέπειν; Madv. § 154 b Rem. Cf. XII 29, below l. 32.

22. φαύλως πάντι, i. q. ἀπλῶς, ‘quite easily’. See n. on II 52. 23. ὁκούων=εἰ ἀκούοις, ‘if you were to hear how’.

§ 5. I. 24. οὐ μὲν δή γε, *minime vero*, ‘certainly not’. Cf. Plat. Phaedr. c. 90 p. 259 B οὐ μὲν δὴ πρέπει γε φιλόμουνον μῆδρα τῶν τοιούτων ἀνήκοον εἶναι, Xen. Anab. II 2, 3 οὐ μὲν δὴ αὐτοῦ γε μένειν οἶον τε, III 2, 14 οὐ μὲν δὴ τοῦτο γε ἔρω, where γε serves to call attention to the preceding word (in the present passage ἀξιον καταγέλωτος) as an appropriate one; not as intensifying its meaning but as distinguishing it from others. Cf. also Cyr. V 5, 18, VI 3, 10. 25. γάρ τοι] ‘The enclitic τοι seems properly to express a restricted affirmation, generally qualifying a preceding statement; ‘at least’, ‘yet surely’. It

is especially used where a speaker wishes to imply that he is saying as little as possible'. Monro § 346. 26. οὐδὲν, sc. ἔστι. Madv. § 177 b Rem. 2. 27. δεσποτικὸς διδάσκαν = 'to qualify them for exercising a master's power by teaching them', the accusative of effect, on which cf. v 92 and see Clyde § 63 obs. 2 c, G. § 166 Note 3. On the gen. after δεσποτικὸς see Madv. § 63 c. 28. δεσποτικός, sc. δύναται ποιεῖν.

§ 6. 1. 31. οὐκοῦν, ut igitur incipiam, 'to begin, then'. Cf. xvi 49. τὰ μὲν ἀλλὰ ίψα, answered by ἀνθρώπους δὲ l. 44. 32. ἐκ δυοῖν τούτοιν—ἐκ τε τοῦ] See above and xii 51. We have the expression μανθάνειν ἐκ τίνος also in Cyneget. xiii 2 τοῦ ἀπίστασι τι ἐξ αὐτῶν μαθήσεσθαι. τὸ πείθεσθαι] see n. to l. 20. μανθάνοντα] The occurrence of a plural verb with a plural subject of the neuter gender is a rare exception: see Madv. § 1 a Rem. 1. ἐκ τοῦ—κολάζεσθαι] On the interposition of a clause between the article and the articular infinitive, cf. l. 36, xvii 15, de rep. Lac. i 6 ἀποτάσσων τοῦ ὅπετε βούλουστο ἔκαστοι γυναῖκα δύγεσθαι, ib. viii 2 τῷ δταρ καλῶνται τρέχοντες ἀλλὰ μὴ βαδίζοντες ὑπακοεῖν.

The articular infinitive is used with the genitive after the prepositions *ἀπό*, *ἀπό*, *διά*, *ἐκ*, *εἰς*, *ἐπί*, *μετά*, *περί*, *πρό*, *πρές* with dative and accusative (xiii 47), *ὑπέρ* and the improper prepositions *ἀνεν* (xi 38, 58), *ἐνεκα*, *μέχρι*, *ἔγγυς*, *ἄμα*. Those not found with the articular infinitive are *ἀνά*, *κατά* with genitive, *ὑπέρ* with accusative, *περί* with dative, *παρά* with gen. or dat.; *παρά* followed by accusative is rare. The gen. of comparison occurs frequently with the articular infinitive. Among the verbs frequently combined with the gen. of the art. inf. are *αἰτάσθαι*, *ἐπιψελεῖσθαι* (xi 84), *ἀμελεῖν*, *μετέχειν*, *ἐπιθυμεῖν*, *ἀποστεῖν*, *ἀπαλλάττειν*, *ἀπέχειν*, *διφέστασθαι*. Among the adjectives are *αἴτιος*, *ἄξιος*, *κύριος*. Among the substantives to which it is used as an attribute are *δύναμις*, *ἀδεια*, *ἀπειρία*, *δόξα*, *δύναμις*, *ἔξουσία*, *ἐπιθυμία*, *ἔρως*, *καιρός*, *πρόφασις*, *σημεῖον*, *τεκμήριον*, *φόβος*, *χρόνος*. The dramatic poets, though they vary in their use of the articular infinitive, use it chiefly in the acc. and nom., keeping to the present and aorist tenses and with only a few prepositions and those very sparingly. In prose, Herodotus uses it very rarely in comparison with Thukydides, who was the first writer to appreciate its possibilities. The tenses used are the present and aorist, the perfect once of resulting condition, nearly=present (iv 6). There are few prepositions and the examples increase towards the end of the work. The bulk of Thukydides' is only

six to Herodotus' seven, and yet he uses the articular infinitive more than eight times as often and with great freedom. The genitive and dative are liberally employed. Instead of a sparing use of prepositions he indulges in the construction without stint (fifteen different prepositions) and absolutely riots in the use of *διὰ τὸ*. Present and aorist tenses preponderate, but the perfect is also used, and, which is especially worthy of note, the articular future infinitive and the articular infinitive with *ἄντα*. The tenses in Xen. are mostly the present and aor. and in a few instances the fut. infin. and the infin. with *ἄντα* due to the influence of *oratio obliqua*. Of the cases the nom. and acc. largely predominate. Then comes the gen. which is freely used. See Prof. B. G. Gildersleeve in *American Journal of Philology*, vol. III p. 193—p. 205.

34. *εὐ πάσχειν*, 'to be treated well'. Cf. xx 76 (?).

§ 7. I. 35. *γοῦν*, 'at all events'. This particle, compounded of the argumentative *γέ* and the limitative *οὖν*, has various shades of meaning according to the predominance of the *γέ* or *οὖν* in its compound sense. Here, as frequently, it is used to confirm a general assertion by giving a particular instance of the truth of it. See Kuehner on Xen. Mem. I 6, 2. 36. *τῷ—γίγνεσθαι*] 'The dative articular infinitive is far less common than the genitive: the most important is the dative of cause' (B. G. Gildersleeve l. o.). 37. *τῷ...πράγματα ἔχειν*, 'by getting into trouble'. Cf. xi 49. 38. *Ἐστι' ἀν]* not *quamdiu* 'as long as' as in I 171, but in its usual sense of *donec* 'until'. *κατὰ γνώμην*, 'according to his will'. Cf. xxi 50.

§ 8. I. 39. *καὶ τὰ κυνθία δέ* I 85, iv 7. The diminutive is used in a contemptuous sense, as in Arist. Ach. 542, Pac. 482, Daetal. fr. 12. See n. on Cic. or. p. Planc. § 51 l. 2. *τῇ γνώμῃ*, 'in their intelligence'. G. § 188 note 1. 40. *ὅντα δύως—μανθάνειν*] xvi 22, 31. 41. *περιτρέχειν, in gyrum currere*, 'to run round and round'. *κυβιστᾶν*, 'to gambol', lit. 'to turn heels over head'. Zeune, misled perhaps by Suidas, explains it 'to dive in the water'. 43. *ὅταν ἀμελῆ*, 'whenever they are heedless', 'neglect their duty'.

§ 9. I. 44. *διθράποντος* § 6 answers to *τὰ μὲν ἄλλα γῶν* I. 31. *ἴστη*, 'it is possible', I 19, xi 26. *καὶ λόγῳ*, 'merely by a word'. The *καὶ* indicates that stress is to be laid on the word which it precedes. See Ridd. § 132. 45. *ἐπιθετικό-*

οντα] indefinite subject. Cf. de rep. Ath. II 4 ἐὰν δὲ προσίωσι
(οἱ τολέμαι), ἀναβάτη ἀποτλεῖν (ἔξεστι). τοῖς δούλοις,
'as to slaves', G. § 184, 5. 46. η δοκοῦσσα θηριώδης
πειθέα εἶναι, *ratio qua bestiae coguntur obsequi*, 'the training
which seems fit only for beasts'. 47. πάντις ἔστιν
ἔπαγγός, *valde utilis est, multum confert*, 'is very attractive'.
48. ἐπι, i. q. ἐν. 49. προσχαρίζομενος, *si gratificeris*.
This contains the protasis of the sentence, G. § 226, 1.
Ἐν τολλά ἀνέτοις, 'you may succeed in getting much'. Cobet
would read ἀνέτοις. 50. αἱ φιλότιμοι τῶν φύσεων, 'am-
bitious natures', III 95, Madv. § 50, G. § 168. 51. πεινῶσι
τοὺς ἕταίνουν, 'hunger after praise'. G. § 171, 2, Madv. § 57.
Cf. Cyr. VIII 3, 39 πεινήσας χρημάτων πεπλούτηκας, Symp.
IV 36, Plat. Rep. x c. 7 p. 606 a τὸ πεπεινηκός τοῦ δακρύσαι
τε καὶ ἀποδύρασθαι. Cf. the similar metaphorical use of διψῶ
in Cyr. v 1, 1 οὐτως ἐγώ ὑμῖν διψῶ (*vehementer cupio*) χαρήσθαι,
Plato Rep. p. 562 c πόλις ἐλευθερίας διψήσασα.

§ 10. I. 53. ὅσαπερ αὐτὸς ποιῶν οἴμαι...χρῆσθαι, 'ex-
actly what I do myself in the expectation of finding'. Cf. vi
9, viii 141, Madv. § 176. For this sense of χρῆσθαι cf. III 91.
55. ἐπιτρόπους καταστήσαι] XII 47. καὶ τάδε συλλαμ-
βάνω αὐτοῖς, *insuper hoc quoque adiumenti ipsis a me adfero*,
'I second their efforts in the following ways', Madv. § 27 a.
Cf. Mem. II 3, 18 τὰ χεῖρε, ἂς δὲ θεὸς ἐπὶ τὸ συλλαμβάνειν
ἄλλήλαιν ἐποίησεν, Cyr. VII 5, 49, Arist. Lys. 540 ήμεῖς τι ταῦς
φίλαισι συλλάβωμεν. The γάρ 'namely' is epexegetic of
the demonstrative pronoun τάδε, cf. IV 38, VI 33, Mem. I 6
ἐποίει καὶ τάδε πρὸς τοὺς ἐπιτηδεῖους τὰ μὲν γάρ ἀναγκᾶ συνε-
βούλευε πράττειν κτλ. See Madv. § 196, and for the government
of τάδε and αὐτοῖς see G. § 159, § 193 respectively.

57. ἄργαστήρσι] an un-Attic form for ἄργάταις. 'Xenophon',
says Mr Rutherford in *The New Phrynicus* p. 59, 'was significantly
fond of the forms in -τηρ, e.g. θεραπευτήρ for θεραπευτής in Cyr. VII
5, 65; λυμαντήρ for λυμαντής in Hier. III 8, and ἀρμοστήρ for ἀρμοστής
in Hell. IV 8, 39'. To these may be added ἀλεξητήρ Oec. IV 21, γνω-
στήρ-ἐγνωτής Cyr. VI 2, 39, δοτήρ, ἀποδεκτήρ VIII 1, 9, ἐπιτακτήρ
II 3, 4, μνηστήρ VIII 4, 15, διπτήρ, φραστήρ IV 5, 17.

οὐχ δμοια πάντα] Cf. Aristotle Oecon. I 5 ὥσπερ δὲ καὶ τοῖς

ἀλλός, ὅταν μὴ γίγνηται τοῖς βελτίοις βέλτιον μηδὲ ἄθλα ὡς ἀρετῆς καὶ κακῶν, γίγνονται χείρους, οὕτω καὶ περὶ οἰκέτας. διόπερ δεῖ ποιεῖσθαι σκέψιν, καὶ διανέμειν τε καὶ ἀνιέναι κατ' ἀξίαν ἔκαστα, καὶ τροφὴν καὶ ἐσθῆτα καὶ ἀργαλαὶ καὶ κολάσεις. He goes on to recommend that emancipation should be offered as a reward of merit to a good steward: δίκαιον γὰρ καὶ συμφέρον τὴν ἐλευθερίαν κεῖσθαι ἄθλον. 59. Ήνα δι, ut liceat, 'that I may be able', p. 104. τὸν κρείττων, potiorem. τοῖς βελτίοσι τιμᾶν] cf. Anab. i 9, 14 τούτους δώροις ἔτιμα, Cyneg. i 1 ἐτίμησαν τούτῳ (arte venandi) Χειρῶνα.

§ 11. 1. 61. ἁγγίγνεσθαι τοῖς ἀγαθοῖς] G. § 187, § 193.
 62. δέ αὐτῶν, sua ipsorum opera, xxi 60, Hier. ix 670 τὸ τὰ ἄθλα ἀποδιδόναι δι' αὐτοῦ ποιητέον, Cyt. i 1, 4 τῶν ἀρχὰς δι' ἑαυτῶν κτησαμένων, Mem. i 2, 14 βουλομένω πάντα δι' ἑαυτῶν πράττεσθαι. Reisig compares Aristot. Oecon. i 5 ὄμηλία δὲ πρὸς δοῦλους ὡς μήτε ὑβρίζειν ἔως μήτε ἀνέναι, καὶ τοῖς μὲν ἐλευθεριωτέροις τιμῆς μεταδιδόναι, τοῖς δὲ ἐργάταις τροφῆς πλῆθος. 63. τῶν δομοῶν—ἑαυτοῖς] G. § 186. τοὺς μήτε πονεῖν ἔθελοντας κτλ.] G. § 283, 4.

§ 12. 1. 65. οὐδὲ διπλας τι οὖν, 'not even in any way whatever'. See n. on xii 28, and for meaning of τι cf. iv 37. τῶν ίσων—τοῖς κακοῖσι] G. § 186. 67. δταν εἰδῶ διαδεδωκότας, 'when I know that they have distributed', G. § 280. τοῖς πλείστου ἀξέισι, 'to the most deserving'. 68. κολακέμασί τινα (*servum*) προτιμάμενον (*a villico*), 'winning preference by means of flattery'. G. § 279, 2. Προτιμᾶν in the sense of *praeferre aliis* occurs in de rep. Lac. iv 3 τούτων ἔκαστος ἀνδρας ἔκατὸν καταλέγει, διασαφηνίζων διοικητὰ τοὺς μὲν προτιμᾶς τοὺς δὲ ἀποδοκιμάζει. κολακέμασι] G. § 188, 1. 69. ἀνωφελεῖς χάριτι, 'improper means of favour'. Cf. i 142. 70. οὐκ ἀμελῶ, 'I do not overlook it'. ἐπιπλήγτω, 'I reprimand'; the verb does not occur elsewhere in Xen. 71. οὐδὲ αὐτῷ σύμφορα, *ne sibi ipsi quidem utilia*, 'not even for his own interest'. G. § 185.

CHAPTER XIV

Socrates enquires whether Ischomachus considers that possession of capacity for command alone constitutes a man a perfect steward, or that he requires some further qualification.

To this Ischomachus replies that the steward ought to have no thievish propensities, otherwise the advantages of his good management would be counterbalanced by the loss incurred by his dishonesty.

'And do you undertake to teach honesty amongst other things?' says Socrates.

'Yes', answers Ischomachus, 'borrowing hints from the great legislators of old, I encourage my servants to be honest by rewarding honesty as well as punishing dishonesty. If I find any absolutely incorrigible knaves, I dismiss them from my service'.

§ 1. 1. 2. ὅπτε πειθομένους παρέχεσθαι, 'so as to make them obedient to him'. Cf. Cyrop. i 6, 20, below xxi 24, Index II s. v. παρέχειν. The active and middle forms are used in pretty much the same signification, as is the case with several verbs; see Madv. § 82 d). 3. η] iii 106. διποτελεσμένον, 'thoroughly qualified', xiii 13. ἐπίτροπον] predicate accusative (G. § 166) and therefore without the article. 4. προσθέται] ii 10, xiii 13.

50 § 2. 1. 5. τοῦ γε ἀπέχεσθαι] the articular infinitive in the genitive after προσθέται. 6. τῶν δεσποσύνων, sc. χρημάτων (ix 98), 'his master's property'. Another poetical word. διμεταχειρίζομενος, 'he who has the management of', iv 14 n. 7. διφανίζειν, intervertere, furari, 'to make away with'. 8. λυσιτελούντας (sc. καρπούς) τοῖς ἥργοις, tale lucrum afferentes, quale par est pro impensis et operibus (Breitenbach), ut ratio et fructus opérum et impensarum constet (Schneider). Cf. xx 21 τὰ ἔργα μὴ τελεῖσθαι λυσιτελούντως πρὸς τὴν δαπάνην. τί δύ σφελος εἴη τὸ—γεωργεῖν;] Schneider would read τοῦ γεωργεῖν, and this is the usual construction with σφελος (see

Index II s. v.), but there are other passages in which it is used as a predicative nominative : e.g. Plat. Apol. Socr. p. 36 σένταυθα μὲν οὐκ ἡα οἱ ἔλθων μήτε ιμῖν μήτε ἐμαυτῷ ἔμελλον μηδὲν διφελος εἶναι, Aristoph. Plut. v. 1152 τι δῆτ' ἄν εἴης διφελος ημῶν ἐνθάδ' ὁ; Cyr. vii 5, 80 τι δῆτα ημῶν διφελος καταπράξαι δὲ ἐπεθυμούμεν, Hell. i 1, 35.

§ 3. 1. 11. σὺν ὑποδόῃ διδάσκειν, *tunc docendam suscipis?* ‘do you undertake to teach?’ 12. καὶ πάρου] πι 11 n. οὐ μέντοι γε, *nec vero*. The γε emphasizes the whole clause, not any particular word ; otherwise it would not follow close upon μέντοι : see Klotz ad Devar. de particc. π. p. 704, who quotes Demosth. Phil. i § 49 ἔγω δὲ οἷμαι μὲν ἐκείνον μεθίειν —οὐ μέντοι γε μὰ Δια οὕτω προαιρεῖσθαι πράττειν. Cf. Cyr. πι 8, 18; v 5, 24. 18. ἐξ ἑτοίμου, *facile, prompte, ‘readily’, ‘without hesitation’.* εὑρίσκω ὑπακοίοντας] G. § 280. Cobet would read ἐπακούοντας.

§ 4. 1. 14. τὰ μὲν καὶ ἐκ τῶν Δράκοντος νόμων κτλ.] Cobet (*Prosop. Xenoph.* p. 39) suggests τὰ μὲν ἐκ τῶν Σέλωνος νόμων τὰ δὲ καὶ ἐκ τῶν Δράκοντος, ‘ut significet Ischomachus, se in plenisque mitiorem Solonis rationem sequi, at in nonnullas culpas graviores Draconis severitate animadvertere’. On the relation between the laws of Solon and Dracon cf. Plutarch v. Sol. c. xvii πρῶτον μὲν οὖν τοὺς Σέλωνος νόμους ἀνεῖλε πλὴν τῶν φουκῶν ἀπαντας διὰ τὴν χαλεπότητα καὶ τὸ μεγέθος τῶν ἀπιτιών. Μία γὰρ δλέγουν διὰπασιν ὥριστο τοῦς ἀμαρτάνουσι ήμερά διάνετος, ὅστε καὶ τοὺς ἀργύρας διδόντας ἀποθήσκειν καὶ τοὺς λάχανα κλέψαντας ή διέβραντος (“fruit”) ὅμοιος κολάζεσθαι τοὺς ἵεροσύλους καὶ ἀνδροφόνους. Διὸ Δημάδης ὑπερον εὐδοκίμων εἰπὼν ὅτι δι’ αἰματος, οὐ διὰ μέλανος τοὺς νόμους διὰ Δράκων ἔγραψεν. Cf. Aul. Gell. Noct. Att. xi 18.

16. ἐμβιβάζειν, *facto et exemplo impellere et ducere* (Schneider), ‘to lead them into the path of justice’. Cf. Eur. Herc. Fur. 856 ἐσ τὸ λφστον ἐμβιβάζω σ’ ἔχρος ἀντὶ τοῦ κακοῦ, Demosth. de Fals. Leg. § 100 p. 372, 18 εἰς τοὺς ὑπὲρ τῶν πεπραγμένων λόγους ἐμβιβάζετε (according to the now accepted reading). 18. θεῖναι τολλοὺς τῶν νόμων κτλ., ‘made many of their laws (iv 64) with a view to inculcating such justice’. Observe that θεῖναι νόμον is said of a supreme legislator; θέσθαι νόμον, ‘to give oneself a law’, of a republican legislature. 19. τῆς τοιαύτης, i.e. τῶν οἰκετῶν, l. 10.

§ 5. 1. 19. ζημιοῦσθαι ἐτὶ τοῖς κλέμμαστ, ‘to be punished for acts of theft’. 20. δεδέσθαι] cf. Hell. v 4, 7 εἰπον τὴν θύραν κεκλεῖσθαι, i. e. *occlusam teneri*, vi 2, 15 ἐκήρυξε—τετράσθαι δστις αὐτομολοίη, where, however, Cobet would read τετράσθεσθαι, vi 4, 25. See Madv. § 171 Rem. 1. 21. θανατοῦσθαι, *morti addici*, ‘should be condemned to death’. Cf. Anab. ii 6, 4 ἐθανατώθη ὑπὸ τῶν ἐν Σκάρηγ τελῶν, Cyt. vii 5, 31 εἰ δέ τις ἔξω ληφθεῖη, ὅτι θανατώσοιτο. τοὺς ἐγχειροῦντας, qui *telo se defenderent*, qui *vim afferrent* (Sturz), qui *impetum facere conantur in eum*, quem *spoliare volunt* (Breitenbach). The word may be in opp. to ἡν τις ἀλῷ ποιῶν, and mean ‘those who were guilty of making an attempt’ rather than ‘those guilty of assault’. Hence Weiske, with the approval of Schneider, suggests that we should read δεδέσθαι τοὺς ἐγχειροῦντας καὶ θανατοῦσθαι ἡν τις ἀλῷ ποιῶν. 22. ἕγραφον αὐτά, i. e. τούτους τοὺς νόμους. βουλόμενοι] G. § 277, 2. ἀλιστελῆ ποιῆσαι] G. § 166 Note 1.

§ 6. 1. 24. ἄλλα τῶν βασιλικῶν νόμων, ‘other points in the laws of kings’, or perhaps ‘in the laws of the king of Persia’. See Schomann *de comitiis Atheniensium* p. 304 n. 25. 25. προσφερόμενος, *adhibens*, ‘adopting’. 26. περὶ τὰ διαχειριζόμενα, *in iis quae per eos tractanda sunt*, ‘in respect to what they have the management of’. ἀπεργδεῖσθαι] Cf. Cyt. viii 1, 35 ἀπὸ τῶν ἱππων ἐνεργοὺς αὐτη (sc. ἡ θήρα) μάλιστα ἀπεργάζεται, Symp. viii 35 Δακεδαιμόνοι—τελέως τοὺς ἐρωμένους ἀγαθοὺς ἀπεργάζονται.

§ 7. 1. 27. ζημιαὶ εἰσὶ, i. q. ζημιοῦσιν, but the expression is a strange one. 30. ὠφελοῦσι τοὺς δικαίους] Cf. Cyt. i 2, 3; i 6, 20; viii 1, 39; 6, 11. 32. καὶ φιλοκερδεῖς δύτες] G. § 277, 5. εὖ μάλα, *egregie*, ‘very carefully’, ‘right well’. Cf. xix 64, Anab. vi 1, 1 ἐκλώπευον—εὖ μάλα, Plato Phaed. p. 92 D εὖ μάλα ἔξαπατῶσι, Soph. p. 233 D προσέχειν τὸν νοῦν εὖ μάλα, Euthyd. p. 4 A εὖ μάλα προσβήτης, and in inverted order Theaet. p. 156 A μάλ’ εὖ ἄμονοι, Arist. Lysistr. 144 δεῖ τᾶς γὰρ εἰρδνας μάλ’ εὖ (vulgo αδ). ἐπιμένουσι τῷ μῆ. ἀδικεῖν, ‘continue, persevere, in abstinence

from wrong-doing'. For the articular infinitive in the dative after *ἐπι* cf. iv 126.

§ 8. 1. 33. *ὅμως καὶ εὖ πάσχοντας*] the order is *καὶ εὖ πάσχοντας ὅμως πειρωμένους* *ἔτι ἀδικεῖν*, 'attempting, in spite of their being well treated, to go on acting dishonestly'. On the transposition of *ὅμως* in connexion with *καὶ* and concessive participle see Madv. § 175 e). 34. *τούτους*] G. § 152

60 Note 3. 35. *τῆς χρήσεως ἀποτάνω, tecum amplius versari voto* (Sturz), *ab usu removeo, non amplius iis utor* (Kerst). The former interpretation is the more correct.

§ 9. 1. 36. *τῷ πλέον ἔχαν—ἐπαιρομένους δικαίους εἶναι*, 'are induced to be honest, because honesty pays best', lit. 'by the fact of their being benefited through their honesty'. For the use of the articular inf. with the dative of cause see xiii 36, and for the inf. after *ἐπαλπεσθαι* in the sense of *incitari* cf. Isoor. 84 c, Plat. Phaedr. p. 232 A.

§ 10. 1. 41. *τούτῳ—τῷ θελεῖν*, 'by this, viz. his willingness to work etc.'; the articular infinitive in the dative of respect, epexegetical of *τούτῳ*. Cf. xii 50, Hier. 536.

CHAPTER XV

Socrates requests Ischomachus to give him some practical lessons in agriculture. Ischomachus shows that it is not a difficult art to acquire a knowledge of; he might learn much by his own observation and by hearsay; for those who are employed in it are always ready to communicate their knowledge, unlike handicraftsmen who jealously keep to themselves the most important secrets of their trade. Indeed, one of the good effects of agriculture is the gentleness and courtesy of manners which it produces in those who are engaged in it.

§ 1. 1. 1. *ἄλλα μέντοι—γε*] This combination of particles generally implies that, although from what has gone before it might not be expected, yet such and such a thing is so. *ἴκεδὸν ἐμποιήσῃς*] vii 116, xi 105. *τὸ βούλεσθαι κτλ.*, 'the wish that you may have prosperity', vii 136. 2. *τάγαθός*,

fortunam secundam, Cyr. II 4, 10, VII 2, 2; 4, 14. 3. δέπως τάῦτα [sc. τάγαθά ἐπιτελήσται] G. § 217 Note 1. 4. ἀποστήμην κτήσῃ αὐτῷ, ὡς ἀν—γίγνοντο, ‘have obtained for him practical knowledge as to how each farm operation should be managed to be turned to profitable account’. The order is ὡς ποιούμενα ἔκαστα τῶν ἔργων γίγνοιτ’ ἀν ώφελιμώτερα. For the dative after κτήσῃ cf. Cyr. III 3, 3 ἀπὸ τῶν λοιπῶν κτῶ καὶ σαντῦ καὶ τῷ ἀνδρὶ, δ τι κεκτημένοι κάλλιον τὸν αἰῶνα διάξετε. 6. ἐπὶ τούτοις] IX 78. 7. ηδηταῖ σοι τὰ ἀράτα ἀποδεικνύνων ὅτι πλεῖστα, ‘is delighted at exhibiting to you the fruits of the earth in their due season in as great abundance as possible’. Cf. Anab. V 3, 9 δεκατεύων τὰ ἐκ τοῦ ἀγροῦ ὡραῖα, Symp. VIII 25 ἐπιμελεῖται δέπως αὐτὸς ὅτι πλεῖστα ὡραῖα καρπώσεται. Observe that ὅτι πλεῖστα is the predicate adjective. 8. σὺ σαντῷ] Supply ηδοιο ἀν ἀποδεικνύων. 9. περὶ τούτου, εἰ, ‘about this, namely, whether’. 10. ηδη, without any further qualifications. παλλοῦ δέξιος] VII 225. ἀν εἶναι] G. § 211. The protasis is implied in δε = εἰ εἰ η. 11. ἑκενό] I 114, VII 81. 12. μὴ ἀπολιπῆτε] VI 6. δ ήμὲν ἀργότατα ἐπιδεράμηται τοῦ λόγου, quam in tota oratione levissime percurrimus, ‘that part of our subject which has been treated more cursorily than any other’, With δ τοῦ λόγου cf. VIII 33 οἱς γάρ ἀναγκὴ αὐτῷ φεύγειν.

§ 2. 1. 14. τὸ ποῖον ;] the article denotes that the answer is expected to be a definite one, x 8, Madv. § 11 Rem. 5. 15. δοτι εἴη] G. § 243. 16. δέπως, quomodo, ‘how’. εἰ δὲ μή, ‘otherwise’, used as a stereotyped formula (G. M. T. § 52 n. 2), so that there is no reason for omitting the subsequent clause εἰ μή τις ἐπισταιτο, as Cobet does, pronouncing it a ‘potissimum emblema’, and so, perhaps, it might be considered in an author less negligent of style than Xen. 17. ἐπιμελεῖας δέπειος οὐδέν] IX 79, XIV 8.

§ 3. 1. 19. ἐνταῦθα δή] ‘formula indicans novam iam institui disputationem, cf. Cyr. III 1, 33, V 5, 8’ (Bornemann).
 31 22. γάρ, ‘yes, for’, ‘why’. ἔστιν τῇ ποιοῦσα] XX 10, Cyr. II 4, 25 νόμιζε ήμᾶς τοὺς ἐπιζητοῦντας ἔσεσθαι. 23. πλονούσους] G. § 166 Note 1. τοὺς μὴ ἐπισταμένους] G.

§ 283, 4. 24. πολλὰ πονοῦντας, 'although they labour hard'. ἀπόρως βιωτέαν, *vitam inopem vivere*, I 168, IX 76, I 84.

§ 4. I. 26. τὴν φιλανθρωπίαν—ἀκούσῃ, *audies quam sit benigna erga homines*, i.e. *quam sit facilis cognitū (βάστη μαθεῖν)* (Kerst). 28. ἡδιστην ἐργάζεσθαι] G. § 261, 2. 31. γενναῖα, *generosa*, 'of gentle birth', 'well-bred', 'noble'. Σοκίλαξ γενναῖος Xen. Cyr. I 4, 5, κύων γενναῖος § 21, Plat. Rep. p. 375 A, Aristot. Hist. An. I 1, 32. How γενναῖτης may be predicated of agriculture is seen in XVIII § 10, XIX § 17. 33. πράτα πρὸς τοὺς ἀνθρώπους, *mitia erga homines*. Cf. Plato Rep. p. 375 σ πρὸς τοὺς οἰκεῖους πράους. For declension of πρᾶος see G. § 70 p. 63.

§ 5. Socrates is not satisfied to be told that the profession of agriculture is an easy one to learn, but wishes to become a learner himself, and so speaks with some impatience. 35. τί, *qua ratione*. καθὰ=καθ' ἄ, *quomodo*. 36. ἔφησθα—ποιεῖν] G. § 134, 3. The order is δοκῶ μαθεῖν, γέγονθα ποιεῖν αὐτὸν εἴνουν σοι.

§ 6. I. 38. δὲ εἶπας, 'as to what you said'. Cf. Hiero vi 496 n., above VII 24 ὁ μὲν ἐπήρου. 39. τὸν μέλλοντα] VII 111, XII 26. 40. ὡς, 'how'. 41. ἀργότερόν πως ἐπιδεδραμηκέναι] I. 12.

§ 7. I. 42. ὥσπερ εἰ εἴποις, 'just as if you were to say'. 43. τὰ ὑπαγορευόμενα, 'what is being dictated'. The future active is ὑπέρω, the aor. ὑπεῖπον, pf. act. ὑπείρηκα, pf. pass. ὑπείρημαι. See Cob. nov. lect. p. 778. 45. ταῦτα γάρ ἀκούσας—μᾶλλον ἀν ἐπιστατικῆν γράμματα, 'for had I heard you tell me this, I should have heard, it is true, that one must know how to read, but I should not, I fancy, know a bit more how to read, if I did know this'. ταῦτα ἀκούσας=εἰ ταῦτα ἤκουν σα. 46. ἦκηκόδη ἀν] the pluperfect is rare in a conditional sentence (G. M. T. § 49, 2). It implies δλλ' οὐκ ἀκήκοα. εἴδες=εἰ εἰδεῖην, G. § 1. 47. οὐδέν τι—μᾶλλον] III 63, 76. Observe the distinction between εἰδέναι, properly 'to have seen with the eye

of the mind', 'to know for a fact', and *ἐπιστασθαι, scire*, 'to know by practice', 'have skill in', 'understand'. Cf. Dem. 39, 29 τὸν μὲν τῷ ἐτῷ ἀριθμὸν οὐδεὶς οἶδεν ὑμῶν...τὸν δὲ τοῦ δικαίου λόγον πάντες ἐπιστασθε, Plat. Apol. 22 στελευτῶν οὐν ἔτι τοὺς χειροτέχνας ἡν· ἔμαυτῷ γάρ ξυρήθειν οὐδεὶς ἐπισταμένῳ, τούτους δέ γ' οὐδεὶς ὅτι εὐρήσοιμι πολλὰ καὶ καλὰ ἐπισταμένους. γράμματα, 'letters', 'the alphabet', Plat. Protag. p. 325 E.

62 § 8. 1. 49. τὸν μᾶλλοντα—ἐπιφελεῖσθαι] 1. 39. 50.
μέντοι] correlative to μέν 1. 48.

§ 9. 1. 51. εἴ μοι αὐτίκα μᾶλλα δόξει γεωργεῖν, 'if I were to determine forthwith to farm'. 52. ὅμοιος ἀν μοι δοκῶ, sc. εἰναι, the omission of which is remarkable here because of the ἀν which belongs to it. Cf. Mem. i 7, 1 ἐδόκει ἀν ἀμφότερα ταῦτα, Anab. vii 1, 6 ὃς ἀν αὐτῷ δοκεῖ ἀσφαλές, and for the transposition of ἀν II 6, vi 58. τῷ περιόντι λατρῷ καὶ ἐπισκοποῦντι κτλ., 'to the physician who goes his rounds of visits to his patients'. Сугр. VIII 2, 25 ὁπετε τις ἀσθενήσει, ἐπεσκόπει, Mem. III 11, 10. 54. οὐδέν] I 77, XI 137. 55. τοῦτος, i.e. οὗτος ὁ λατρός κτλ. αὐτὰ τὰ ἔργα τῆς γεωργίας, 'the actual business, duties, of farm-work'.

§ 10. 1. 56. ἀλλὰ μήν, *at vero, verum enim vero*, 'well but'.
57. κατατριβήναι μανθάνοντας, *conteri, confici discendo*, 'to be bored to death with learning'. Cf. Mem. III 4, 1 ἐκ καταλόγου στρατευόμενος κατατέτριμαι, *militiae laboribus confessus sum* (Kühner), Mem. IV 7, 5 τὰς αἱρετὰς αὐτῶν (τῶν πλαγήτων τε καὶ ἀσταθμήτων ἀστέρων) ἤητούντας κατατριβεσθαι, Aristoph. Daetal. fr. xvii (221) ὅστις αὐλοῦς καὶ λύρασι κατατέτριμαι χρώμενος, Εἰτά με σκάπτειν κελεύει; where T. Kock remarks 'per ironiam filius improbus se tibiis lyrisque confessum esse dicit, ut alii scilicet laboribus consumuntur, quibus ipse post delicatas istas molestias se imparem esse profitetur'.
58. πρὶν δέξια τῆς τροφῆς ἔργάζεσθαι, 'ere his work is worth his daily bread', Xen. Sympos. vi 10 ἀλλ' οὐ μέντοι γε σωτῆν οἴδα δῆτις τοῦ δείπνου ἔργασματι h. e. quibus cenam mereari. 59. δύσκολος—μαθεῖν] above I. 28. δύσκολοι

means (1) ‘hard to satisfy with food’; hence (2) *difcillis, morosus*, generally ‘hard to please’: of things, *molestus, difcillis*, ‘irksome’, ‘hard’. 60. Ιδων ἀν ἔργα[ομένους—ἀν ἐπίστρατο] on the repetition of *ἀν* in immediate connexion with the verb from which it has been detached see G. § 212, 2, Madv. § 139 b). 61. οἵστε καὶ—διδάσκειν, ‘so as, if you pleased, even to teach another’. The apodosis implies possibility and so is equivalent to διδάσκοις *ἀν*. See G. M. T. § 54, 2 (b). 63. λαληθέναι κτλ., ‘that you know a good deal of it without being aware that you do so’. In the mss and edd. *σέ* is omitted. But, since in *recta oratio* the sentence would run thus πολλὰ τῆς γεωργίας λέληθας σεαυτὸν ἐπιστάμενος, as in xviii 66 ταῦτα—ἔλελήθειν ἐμαυτὸν ἐπιστάμενος, I agree with Cobet in thinking that *σέ* is indispensable.

§ 11. 1. 64. καὶ γάρ δή, ‘for as a matter of fact’. Cf. Xen. Cyr. vii 5, 11. μέν may be translated ‘while’, ‘whereas’. διποκρύπτονται] x 20 note. 65. τὰ ἐπικαιρώτατα, ‘the nicest, most important points, processes of their several arts’. Cf. Cyr. iii 3, 12 where *οἱ ἐπικαίριοι* are ‘men of importance, influence’ (*μέγιστον ἔχετε καιρόν* *οἱ γάρ στρατιώται...* πάντες πρὸς ὑμᾶς βλέπουσι Anab. iii 1, 36), ib. vi 19, vii 5, 71, Hell. iii 3, 11; vi 4, 15. η̄ς ἔκαστος ἔχει τέχνης] Madv. 101 a), G. § 154. 67. θέωτο] opt. pr. from θεᾶσθαι. 68. δ τι [ἴροι] G. § 232, 4, G. M. T. § 60, 1. Translate ‘whatever piece of good work you asked about’. 69. οὐδὲν δ τι δι^ν οι διποκρύψαντο] There is an instance of a similar ellipse of the substantive verb with οὐδὲς στοιχίος without a negative clause following in Anab. iv 8, 20 τὰ μὲν ἄλλα οὐδὲν δ τι καὶ δθαύμασαν.

§ 12. 1. 70. τὰ ἥθη, ‘in their dispositions’. G. § 160, 1. γενναιοτάτους, ‘most noble, generous’. The word *γενναῖος* implies always nobility of character as well as birth; see L. 31. τοὺς αὐτῇ συνόντας, ‘those who are engaged in it’. Arist. Ran. 957 οἰκεῖα πράγμαθ’ οἰς ξύνεσμεν. παρ-ἔχεσθαι] iv 68, vi 43, xiv 2.

§ 13. 1. 73. οὐχ οἶον—διποτρέπεσθαι, i. q. οἱ τοιοῦτοι οἵστε ἀποτρέπεσθαι τινα κτλ., non tale est, quale qui audierit

abstineat ab interrogando, ‘not such as to make one, after hearing it, give up his question’, Arn. § 1238. 74. ὅτι—
 διὰ τοῦτο, quia—*idcirco*. εὐπερές, ‘easy’, a poetical word.
 75. διέξθι] vi 13, 17. αὐτήν, sc. τὴν γεωργίαν. 77.
αλσχιον for *μᾶλλον αλσχρόν*: ‘comparativus significat quod
 potius de aliqua re dicendum est’. Sauppe *lexilog.* p. 27.
 εἰ—τυγχάνει, ‘if, as is the case, they happen to be profitable’.

CHAPTER XVI

‘It is generally supposed’ said Ischomachus ‘by theoretical writers on agriculture, that one of the most difficult problems in it is to understand the special aptitudes of the soil: but the truth is that a practical knowledge of this may be obtained, even by those who are not experts, from common observation of what their neighbours’ land can produce and what not. In planting and sowing the point to be considered is not what a man would want most, but what will grow best in a given soil, for different soils are adapted to different products. This is nature’s law and it is of no use to fight against it. Even if the ground be left waste and uncultivated, its capability may be ascertained by the vegetation which grows spontaneously on it’.

‘Well’ replied Socrates ‘I am satisfied that one need not be deterred from agricultural pursuits by want of experience of the nature of soils, when even fishermen, whose business is on the sea, express their opinions on the crops which catch their eye, as they sail along the shore, and on the nature of the soil on which these grow, as freely and unhesitatingly as those who have practical knowledge of the subject’.

‘You know, I dare say, already a good deal about agriculture, if your theory about knowledge being a reminiscence is true; tell me then what branch of it you wish me to take first’.

Socrates professes his wish to know how the soil must be treated to produce the largest crops of barley and wheat, whereupon Ischomachus proceeds to give an account of the proper methods and seasons of cleansing and cultivating land.

§ 1. 1. 1. πρῶτον μάν] III 6, vi 10. 2. ἐπιδεῖξαι ὡς,
63 'to point out, prove that'. 3. ποικιλάτατον τῆς γεωργίας,
 'the most abstruse, intricate point in husbandry', *quod propter varietatem in agricultura laboriosum videtur* (Bach),
maxime a vulgi notitia remotum (Weiske). So Plat. Symp. p. 182 ε
 ποικίλος νόμος, as opposed to one νοήσας φάδιος, is explained
 by Stallbaum as *dificilis ad intellegendum propterea quod quasi varietate sua deludit*, and he compares Phileb. p. 53 ε where to
 the speaker's request λέγειν σαφέστερον ὅ τι λέγει Socrates replies
 οὐδὲν ποικίλον, *nihil quod difficilem habeat explicatum*. Cf.
 below XVII 42 and Xen. Mem. II 3, 10 οὐδὲν ποικίλον οὐδὲ
 καυδὸν δεῖ ἐπ' αὐτὸν μηχανᾶσθαι, i. e. *nihil exquisiti, s. ad quod perficiendum multiplici arte opus sit* (Sturz). 4. οἱ λόγῳ
 —διεξόντες] VI 13, xv 75. Theophrastus in his περὶ φυτῶν
Istoria tells us who were the writers on agriculture that pre-
 ceded himself. He speaks in his *αἴτια φυσικά* II 4, 12 (ed. I. G.
 Schneider) of one Leophanes (who is also mentioned by Ari-
 stoteles de gener. anim. IV 1) as having written on the different
 varieties of soils. ἀκριβέστατα] G. § 75.

§ 2. 1. 5. φασὶ γάρ κτλ.] the γάρ is epexegetic, intro-
 ducing a relation, which has been pointed at by the preceding
 τοῦτο : cf. XI 37, XIII 56. τὸν μὲλλοντα—γεωργήσαν] VII
 111, xv 43. 8. δρθῶς γε—ταῦτα λέγοντες] the participle
 put in apposition with the subject of a preceding sentence,
 serves to annex a characterizing remark on an action or ex-
 pression of some other person mentioned in that sentence, as
 in Cyr. III 1, 38 ἀπέκτενεν αὐτὸν ὁ ἔμπος πατέρος.—Τι λαβὼν ἀδι-
 κούντα; Madv. § 176 c) Rem. δ μὴ εἰδάνει] G. § 283, 4.
 9. φέρειν, 'to produce', IV 70, v 7. 10. οἰοματα] paren-
 thetically, as in III 67. εἰδεῖη ἄν] G. § 226, 1.

§ 3. 1. 11. οἴκοιν, *iam vero*, 'to begin then', 'well then',
 XIII 31. καὶ ἀλλοτρίας γῆς κτλ., 'it is possible to ascer-
 tain this particular even in another man's ground, what it can
 and what it cannot bear, by observing the fruits and the trees
 on it : when, however, a man has ascertained that, there is no
 further use in fighting against providence; for it is not by
sowing or planting what he wants himself, so much as what

the ground produces and supports of its own accord, that a man can obtain the necessaries of life'. ἀλλοτρίας γῆς, partitive genitive after τοῦτο. See n. to Hier. I. 184, Madv. § 53 and cf. Plat. Apol. p. 17 οὐ μάλιστα αὐτῶν ἔν έθαμμασα, Menex. p. 241 οὐ τοῦτο δὴ ἀξιον ἐπαινεῖν τῶν ἀνδρῶν, Theaet. p. 101 οὐ δ θαυμάζω τοῦ ἐταίρου σοῦ. 12. τοῦτο—δ τι] G. § 148 Note 3. ὁ τι—μή δέναται] Virg. Georg. I 58 'et quid quaeque ferat regio et quid quaeque recuset', IV 109 'nec vero terrae ferre omnes omnia possunt'. μή is used and not οὐ because of the indefinite ὁ τι. 13. δρῶντα, 'by observing'. δένδρα, 'fruit-trees') (ἄλη, *materia*, 'timber'). 14. ἐπειδὴν γνῷ] XI 105, XV 1. οὐκέτι, *tum non*, XX 114. 15. ἄντι may be used twice or even three times with the same verb either to make the condition felt throughout a long sentence or to emphasize certain words in it. Cf. II 102, XV 60. δτον—τοῦτο] G. § 152 Note 3, above v 58. δέοντο is an assimilated optative, I 132, VI 24. σπείρων=εἰ σπείροι, XV 45. 16. η δ τι ή γῆ δέοντο φύουσα, i.e. σπείρων καὶ φυτεύων τοῦτο ὁ τι κτλ., *si serat et plantet, quidquid terra libenter gignat.*

§ 4. I. 17. ην δ' ἄρα, 'but if, as may possibly be the case', v 56. 18. μή ξχη, *non possit*, sc. η γῆ. 19. ξστι καὶ παρδ γέτονος τόπου κτλ., 'it is possible also in many cases to gain a truer notion of it from a neighbouring piece of ground than to learn from a neighbouring proprietor'.

§ 5. I. 21. καὶ—δέ] XIII 39. χερσεύουσα—δμως, 'though it lie waste (v 82)—yet all the same', XIII 40, G. § 277, 5. 22. η τὰ δύρια καλὰ φύουσα κτλ., 'the land, whose wild products are beautiful, may be made by proper care to yield also its cultivated products in beauty'. On the tertiary predicate adjective καλά see G. § 142, 3. Varro R. R. I 19, 7 and Anatolius Geopon. II 10, 2 make the same remark, but Pliny XVII 4 does not agree with them. Similarly Virgil Georg. II 180 says that the presence of the wild olive shows that the soil is good for the cultivated tree. 23. τὰ ημερα are *fruges sativae*, cf. Anab. V 3, 12 ἀλσος ημέρων δένδρων, Cyneg. V 5 δσα η γῆ φέρει (*τοῦ μετοπώρου*), τὰ μὲν ημερα συγκεκόμισται, τὰ δὲ δγρια

γήρα διαλέλυται, Herod. viii 115, Σ δενδρέων τῶν ἡμέρων καὶ τῶν ἀγρίων. 24. μὲν δῆ] i 94. οἱ μὴ ἡμπειροί, sc. δύτες, G. § 283, 5. 25. γεωργίας] G. § 180, 1.

§ 6. 1. 27. τοῦτο—ἀποτεθαρρηκέναι, 'to have gained ample confidence—on this point, that I need not abstain from husbandry for fear of not knowing the quality of the soil'. See Index. τοῦτο μέν] below l. 49. The accusative of demonstrative and relative pronouns is used more freely, where a preposition might have been employed, as in Symp. π 19 τόδε γελάτε, Anab. πι 2, 20 τοῦτο ἀχθεσθε, Cyneg. ix 10 βιασθεῖσαι τοῦτο, Vect. πι 4 ταῦτα τιμώμενοι, πι 10 τοῦτο ἀντιλέγω. See n. to Hier. l. 109, Madv. § 31, G. § 160, 1. Sturz translates *confido me eius rei non imperitum esse.* 29. ἀπέχεσθαι] v 3, xi 104.

§ 7. 1. 30. καὶ γὰρ δῆ] xv 64. ἀνεμνήσθην, 'I am reminded of'. 'The aorist is sometimes used in colloquial language by the poets (especially the dramatists) when a momentary action, which is just taking place, is to be expressed as if it had already happened'. G. M. T. § 19 note 5.

τὸ τῶν ἀλεάων, δτι κτλ., 'the (particular circumstance about) fishermen, viz. that etc.', 'what the fishermen do, how etc.', an instance of the attraction of the subject of the object sentence, as object into the principal sentence; it is in fact equivalent to ἀνεμνήσθην δτι οἱ ἀλεῖται. Madv. § 191. 31. θαλαττουργοί ὄντες—ὅμως, 'though their business is on the sea, yet', above l. 22. The word is used twice by Polybius and once by Lucian and Aleiphron, but is not found elsewhere in Xenophon. Cf. Nov. Test. Apoc. xviii 19 ναῦται καὶ σοι τὴν θάλασσαν ἐργάζονται. καταστήσατε, sc. τὴν ναῦν (Hom. Odyss. xii 185), *inhibita navi*, 'stopping (their vessel)'. Many transitive verbs, especially those which express motion or the contrary are used intransitively, as ἀνάγειν, 'to put to sea', αἴρειν, 'to lift (the hand or foot)', Arist. Plut. 689, where see my note (682), ἀνοιγεῖν, *viam sibi aperire*, 'to get into the open sea', Xen. Hell. i 1, 2; 5, 13, εἰσβάλλειν, 'to invade', ἔλαύνειν, 'to drive' or 'ride', ἐπέχειν, 'to stop', προσέχειν, 'to put in at a place', προσπταλεῖν, 'to fail' etc. 32. ἵπλ θέαν, 'for the purpose of observing', π 102, vii 176.

ἥσυχοι βαδίζοντες, 'sailing leisurely along', the adjective in apposition to the subject, in lieu of an adverb, to denote the relation of the subject to the action. Cf. Cyr. v 3, 55 παρελαύνων τὸν ἵππον εἰς τὸ πρόσθεν ἥσυχος, Anab. vi 5, 11 οἱ μὲν ἥσυχοι πρόηγοι, Madv. § 86 a), Clyde § 22. παρατρέχοντες ἄμα, *interea dum celeriter praeternavigant*, 'all the while, as they scud past'. Cf. viii 29 for the opposition between βαδίζειν and τρέχειν, and for the use of ἄμα with the participle Cyr. iii 3, 59 ἄμα πορευθεντοι παρεκάλουν ἀλλήλους, v 2, 22 ἄμα προτῶν ἐπεσκοπεῖτο, i.e. *inter progrediendum*, Plat. Phaed. p. 76 c εἰ μὴ ἄρα ἔμα γιγνόμενοι λαμβάνομεν, Madv. § 175 b), G. § 277 Note 1,

64 Clyde § 46. 33. τὸν καρπούς, 'the crops', esp. of corn as opp. to wine, Arist. Ecol. 14 στοὰς καρποῦ βακχίου τε νάματος τλήρεις, Nub. 1119 τὸν καρπὸν τε καὶ τὰς ἀμπέλους φυλάξομεν according to the conjectural emendation of Koræas for καρπὸν τεκούσας. 34. ἀποφαίνεσθαι, sc. τὴν γυώμην, 'to express themselves, give their opinion', II 32. 36. καὶ τάνυ τοίνυν κτλ.] the order is: καὶ τοίνυ δρῷ αὐτοὺς πάνυ ἀποφανομένους τὰ πλείστα (plerumque) περὶ τῆς ἀγαθῆς γῆς κατὰ ταῦτα τοῖς καὶ τάνυ ἐμπείροις τῆς γεωργίας. For καὶ...τοίνυ, 'and in fact', cf. v 8, x 5. This is better, I think, than to take καὶ as intensive of πάνυ. 37. τοῖς ἐμπείροις] governed by κατὰ ταῦτα, *eodem modo*, 'in the same manner as': cf. i 31, xviii 8, xix 63. τὰ πλείστα] VII 5.

§ 8. 1. 40. βούλει, ἀρέωμαι] G. § 256. 41. ὑπομνήσκειν, 'to put you in mind of', 'bring to your recollection'. Ischomachus may be referring to Socrates' theory of reminiscence (*ἀνάμνησις*), according to which what is called teaching is the revival of knowledge acquired in a former life but forgotten (Plato Menon. cc. 14—15). οἴδα—γεωργεῖν, 'I am sure that I shall be telling one who knows a great deal already about farming'. Madv. § 176 b). Cf. viii 141, xiii 53.

§ 9. 1. 45. ἡδῶς μανθάνειν] vi 58, xi 10. φιλοσόφου γάρ μάλιστά ἔστιν ἀνδρός, 'philosophi enim est omnia scitu digna accurate et penitus pernoscere (ergo etiam artem oeconomiam)' Breitenbach. On the use of ἀνδρὸς with nouns implying a man's profession see n. to Hier. I. 621.

46. ὅπως ἀν—γῆν ἐργαζόμενος—λαμβάνουμι, ‘how I must till the land to get, if I wished, the greatest amount of barley and wheat’. See n. to viii 141.

§ 10. 1. 49. οὐκοῦν, ‘well then, to begin’, above l. 11, xiii 31. τούτῳ μὲν] iii 63, v 50, xvi 27. τῷ σπόρῳ νεδν δεῖ ὑπεργάξεσθαι, *novalem prius subigere ad sationem*, ‘you must prepare fallow-land for sowing’. Cf. Theophr. Hist. Plant. iii 1, 6 ἐναχοῦ δέ, ἀν μόνον ὑπεργάσωνται (ex em. Steph. pro v. ὑπερτάσσωνται) καὶ κωήσωσιν, εὐθὺς ἀναβλαστάνει τὰ οἰκεῖα τῆς χώρας, ὁσπερ ἐν Κρήτῃ κυπάριστοι, Dionys. Halic. antiq. 10, 17 ὑπεργάξεσθαι ἀρουραὶ *els σκορόν*. In the same sense ὑπό is used in ὑπειπεῖν, *praefari*. The process of preparing a vineyard for planting by loosening the soil with a spade or dibble (*pastinum*) was in Latin called *pastinatio*.

§ 11. 1. 54. ἀλλά] ii 2. πηλὸς ἀν ἄη] because it rains pretty nearly all the winter in Greece. Cf. xvii 85. 55. στοι δοκεῖ; sc. ἀροῦν δεῖν τὴν γῆν. 56. σκληρὸς κινεῖν τῷ λεύγῃ, *durior quam subigi a iumentis possit*, ‘hard to break with the plough’, xiii 11, xv 28, Madv. § 150 a), G. § 261, 2. Cf. Hor. Sat. i 4, 12 *piger scribendi ferre laborem*.

§ 12. 1. 58. κινδυνεῖν ἀνα...ἀρκτέον, ‘it is probable that we must begin’. See Mem..iv 2, 34, and Hier. l. 149, in both of which passages in like manner the connecting particle is omitted. This is the point of Hesiod’s (Opp. 391) agricultural precept *γυμνὸν στερεύειν γυμνὸν δὲ βωτεῖν*, translated by Virgil (Georg. i 299) *nudus ara, sere nudus; hiemps ignava colono*. 60. χεισθαι κτλ., *resolvi, laxari, diffundi*, ‘to be loosened at that season’, so as to make it crumbling (Virgil’s *putris*). Cf. Theophr. C. P. iii 4, 4 ἔπει ή γῆ βορείου μὲν πεπηγμῖα καὶ ξηρά, νορῶν δὲ κεχυμένη καὶ ἔνικμος, Geoponic. v 25, 2 ή τῆς γῆς πλειων διάχυσις. 61. τηνικαῦτα, ‘at that season of the year’. 62. τὴν πόαν ἀναστρεφομένην κτλ., ‘that the green crops, if turned up at that season, will furnish manure to the ground, before they shed (lit. and not yet shed) their seed so as to spring up again’, cf. xvii § 10. Observe the contrast between ἡδη and οὔπω (which by the way is translated in the

Bibl. Pust. as if it were οὐκέτι, in defiance of the plain sense of the passage). For ἀναστρεφομένην cf. Herod. vi 47, 2 ὅπος μέγα ἀνεστραμμένον ἐν τῷ ἥγησει, *ingens mons quaerendis* 65 (*metalli venis*) *susque deque versus*. 64. καρπόν—καταβαλεῖν, 'to shed seed', used also of 'sowing seed', as in Plat. Theaet. p. 149 εἰς πολαρ γῆν ποιον φυτόν τε καὶ σπέρμα καταβλητέον, and metaphorically in Dem. c. Timoer. § 154 p. 748, 18 οὐδὲ σπέρμα δεῖ καταβάλλειν ἐν τῷ πόλει οὐδένα τοιούτων πραγμάτων οὐδὲ εἰ μή τω ἀν ἔκφύοι, 'no man ought ever to sow the seed of such matters in the state, even if there be no probability of its springing up at present' (if sown). The Greeks were aware of the importance of sowing green crops to be buried in the soil for the purpose of manure. Cf. Vanierius, *praedium rusticum* ed. Barbou, lib. i p. 13 *novis ne forte soli prior impetus obsit | messibus, herbosa nimias farragine vires | pubentique faba napoque absumat edaci;* and again *expediendus erit saxis et gramine campus | et filice et iunco : filicem satione fabarum | interimes.* See n. to xvii 75.

§ 13. 1. 65. γάρ δή] xi 47. ἔτι, *praeterea.* εἰ μᾶλλαι—ἴστεσθαι] xiii 4. 66. ὄλης καθαράν, *puram a silva*, 'clear of undergrowth'. Cf. Hell. iv 4, 6 τῶν μαϊφύων καθαράν, Herod. ii 138 γλώσσα καθαρὴ τῶν σημητῶν: G. § 180. 67. ὀπτήν...πρὸς τὸν ἥλιον, 'baked as much as possible in the sun'. Plut. Quaest. gr. 31 p. 298 b οὐ πρὸς τὸν ἀλλὰ πρὸς ἥλιον ὀπτῶσι τὰ κρέα, Diod. Sic. Hist. iii c. 21 κοινῶνται μετέωροι τοῦ κύτεοι πρὸς τὸν ἥλιον, Herod. i 200, ii 92, 4 ταῦτα (τὰ κρίνεα) αἰνίνονται πρὸς ἥλιον, Arist. Vesp. 804 ἐστῶσα πρὸς τὸν ἥλιον. With the whole passage cf. Virg. Georg. ii 259 *his animadversis* (i. e. 'the quality of the soil') *terram multo ante memento excoquere et magnos scrobibus concidere montis, ante supinatas aquiloni ostendere glebas,* and the precept given in Georg. i 65 *glebasque iacentis pulverulenta coquat maturis solibus aestas.* 69. πάνυ γε] i 47. οὕτως—ἴχειν] οὕτως like πολύ, πάνυ, μᾶλλον and other adverbs is frequently separated from the word which it qualifies, see n. to Hier. i. 7 and cf. Soph. Phil. 104, Oed. T. 1444.

§ 14. 1. 72. ἐν τῷ θέρει ὅτι πλαιστάκις, 'as often as possible

- during the summer'. 73. μεταβάλοι, 'turn over'.
 75. ἀν...ἐπιτρολάζοι, *suntino in solo maneret, non radicem denio ageret*, 'would lie on the surface', 'be kept from taking root'.
 αὐλνόιοτο, *exsicetur*, 'be dried up'. 77. ἐν μέσῳ τῷ θερε, 'in midsummer'. G. § 142, 4 Note 4. 78. κινοή τῷ [εύγε] above l. 56.

§ 18. 1. 79. εἰ δὲ ποτέσ] G. M. T. § 53 note 2, 'in case men make fallow land by turning it up with the spade'. The stress is on σκάπτοντες as)(κινοῦντες τῷ ζεύγε. 80. εὖδηλον, sc. ἔστι. καὶ τούτους, i.e. 'those who use the spade as well as those who use the plough'. δίχα ποιεῖν τὴν γῆν καὶ τὴν ὄλην, *terram a fructicetis purgare* (Sturz), 'to separate the soil and the weeds'. 83. ἐπιπολής, 'on the surface'. στρέψων, *vertere* (Hor. Sat. i 1, 28, Virg. Georg. i 147), 'to turn up' by digging or ploughing. η ὥμη αὔτης, partitive gen., *pars eius lutulenta*, 'the part of it which has not been exposed to the action of the sun'. G. § 168.

CHAPTER XVII

Continuation of Socrates' conversation with Ischomachus, on the approved methods and common seasons of sowing. The quantity of seed sown must vary according to the various conditions of soil; some soil, which will not bear too severe a requisition on its strength, will be improved by ploughing the first green crop into it, to serve as manure: if the land be allowed to go on ripening heavy crops, it will soon be impoverished. How to counteract the effects of heavy winter rains.

- § 1. 1. 1. δρᾶς ὡς] vii 40. 2. ἀμφοτέροις ήμεν ταῦτα δοκεῖ, 'we are both of the same opinion'. 3. δοκεῖ γὰρ οὖν, 'yes, indeed, we are of the same opinion', not 'yes, it seems so'. Cf. Cyr. i 6, 22 λέγεις σὺ—; Δέγω γὰρ οὖν, ib. § 25, v 5, 16, Mem. III 3, 2 καὶ ἔστι γε καλόν.—"Ἐστι γὰρ οὖν, ἔφη, iv 6, 14. The οὖν has a restrictive, not a consecutive force. 4. μὲν—μέντοι] x 49, xv 50. ἀλλο πι γιγνόσκεις, *num aliud quid statuis?* 'have you any other opinion?'

π 24, ιχ 109, ιχ 62, 74, Συρ. ι 1, 3 διε ταῦτα ἐνεθυμούμεθα, οὐτως ἐγιγνώσκομεν περὶ αὐτῶν, Αναβ. ιι 5, 8 περὶ μὲν δὴ τῶν θεῶν τε καὶ τῶν δρκῶν οὔτω γιγνώσκω. 5. τὴν ἔραν στείρεων] Sturz, understanding εἴρας ταύτην, translates *tempus quo seminandum est, quo seminari commode potest, esse hoc*, ‘that the proper time for sowing is that which etc.’ But I should prefer to make στείρεων depend upon γιγνώσκεις, ‘that we must sow at the season etc.’, so that the construction is the same as in l. 12, and ll. 59, 79. 6. πάντες οἱ πρόσθεν ἀνθρώποι, sc. δυτες, *omnes qui olim vixerunt, omnes superiorum aetatum homines.* 7. τῆς πέραν λαβόντες, *quam experti,* ‘after making trial of which’. 8. κρατίστην εἶναι, sc. αὐτήν.

Cf. Porson on Eur. Med. 1.734: Graeci cum verba duo, diversos casus regentia, ad idem nomen aequae referantur, ne nomen proprium aut pronomen minus suaviter repetatur, in utrovis regimine semel ponunt, altero omisso. Antiphanes Athenaei VIII p. 339 A δν φν τὸν τὰς χεῖρας οὐκ ἀφέσται, Aristoph. Pollucis VII 108 (fr. inc. 592, ed. Koch) πλὴν εἰ τις πρίντα δέμανος βασκάνιον ἐπικάμινον ἀνδρὸς χαλκέως, Plato Sympos. p. 174 B οἱ (sibi) μὲν γάρ εὐθὺς παῖδα τινα τῶν ἐνδοθεὶς ἀπαντήσαντα ἄγουν. The case of the pronoun is usually determined by the participle. See Stallbaum on Plat. Gorg. p. 492 B, Laches p. 187 A, de legg. III p. 689 A, Phaedr. p. 240 C.

- 66 § 2. 1. 8. ἐπειδῶν—Ωδῇ] xv 1, xvi 14. 9. πού, *opinor, ni fallor*, ‘I presume’, Hier. ι 137, καὶ σύ που οἰσθα, Mem. ιι 3, 2; 5, 15; ιι 2, 31. πρὸς τὸν θεὸν ἀποβλέποντις κτλ., ‘look anxiously to the god for the time when he will send rain upon the earth and leave them free to sow’. ἀποβλέπειν πρὸς or εἰς τινα v. τοις ‘to look away from other objects at one particular person or object’, ‘to look anxiously, wistfully, to’. Cf. ιι 57, Arist. Ach. 32 ἀποβλέπων εἰς τὸν ἀγρόν, Plat. Phaedr. p. 239 B πάντα ἀποβλέπων ἐς τὸν ἔραστήν (οἱ ἀποθαρρεῖν xvi 28). So Arist. Pac. 635 ἔβλεπεν πρὸς τοὺς λέγοντας, Soph. Antig. 522, Aiac. 400, Eur. Iph. Taur. 1056 ὡ φιλταται γωνίκες, εἰς ὑμᾶς βλέπω, Hesiod Opp. 475 οὐ δὲ πρὸς ἄλλους αὐγασέαι, sc. auxili capiendo causa. 10. βρέξας τὴν γῆν, *terra irrigata, pluvia terrae immissa.* βρέχει is sometimes used impersonally for νεῖ, ‘it rains’. ‘Soin très-nécessaire en Grèce’, says Gail, ‘où la terre a été brûlée par

les grandes chaleurs de l'été ; au lieu que chez nous, dès qu'on a recueilli, on laboure et l'on sème'. ἀφήσει (sc. αὐτούς), concessurus sit, 'will allow them'. Cf. Plat. de rep. VII p. 520 θα ἀφίγ τρέπεσθαι δηγ ἔκαστος βούλεται, ν p. 461 в ἀφήσομεν—αὐτοὺς συγγίγνεσθαι γ ἀνέθελωσιν. 11. σπείρειν, 'to begin sowing'.

According to Virgil (G. i 215) spring is the time for sowing beans, lucerne and millet, the end of October for vetches, kidney-beans and lentils, but wheat and spelt should be sown later, after the middle of November. He adds '*multi ante occasum Maiae coepere; sed illos Expectata seges vanis delusit aristis*', i.e. 'many no doubt do begin their sowing before the setting of the Pleiades (November 11), but what has been the consequence? the crop they looked forward to has deceived their hopes with its false ears'. Columella says (xi 2, 80): 'vetus est agricolarum proverbium maturam sationem saepe decipere sole, seram numquam quin mala sit'. There is an English adage 'It is better to sow out of temper than out of season'. Plin. Nat. Hist. XVIII c. 25 § 60 *sementibus tempora plerique praesumunt et ab xi die autumnalis aequinocti fruges serunt, adviente coronae exortu, continuis diebus certo prope imbrum promisso: Xenophon, non antequam deus signum dederit. Hoc Cleero Novembribus imbre fieri interpretatus est, cum sit vera ratio non prius serendi quam folia coeperint decidere. Hoc ipso vergilarum occasu fieri putant aliqui a. d. III id. Novembribus...: sed ille indocilis caeli agriculti hoo signum habeat inter suos vepris, humumque suam adspiciens, cum folia decident, viderit decidua. Sic iudicetur anni temperies, alibi tardius, alibi maturius; ita enim sentitur ut caeli locisque adficit natura, idque in haec ratione praeccellet, quod eadem et in mundo publica est et unicuique loco peculiaris.* 'In Britain', says Adam Dickson, *Husbandry of the Ancients*, Vol. II p. 1 ff., 'we have three seasons of sowing, autumn, spring and summer. We sow wheat and rye in autumn; oats, pease and beans, early in spring; and barley early in summer. Among the Romans there was an autumnal and a vernal seed-time. The former continued from the vernal equinox to the winter-solstice. The latter or trimestrian seed-time was only used in land *ubi sementem maturam facere non possit et cuius crassitudo sit restibilis*, Plin. Nat. H. XVIII c. 17 § 46; *locis praegelidis ac nivosis, ubi aestas est humida et sine vaporibus*, Colum. II c. 9. They were very exact in determining the seasons of sowing according to the situation of the land; Cato says c. XXXIV *ubi quisque locus frigidissimus aquosissimusque erit, ibi primum serito. In calidissimis locis sementem postremum fieri oportet; Col. XI 2, 80 in totum praecepimus, ut quisque naturalis locus frigidus erit, is primus conseratur; ut quisque calidus, novissimus*. It seems to have been the practice with the Romans to delay for some time the sowing of the dry lands, expecting rain, but, if

the rain was long in coming, to sow them, though dry, expecting that the drought and heat would not continue so long as to hurt the seed'.

12. ἐγνώκαστι δή γε...καὶ τὸ μῆ...σπείρειν κτλ., 'yes of course all men have made up their minds (about this and) also that they must not sow, if they can avoid it, in a parched soil'.

δῆ] n. to Hier. I. 213. 13. ξηρῷ, sc. γῇ, *in terra pluvia destituta*, xix 36. ἔκόντες εἶναι] G. § 268 Note, Hier. I. 586.

14. δῆλον δτι, 'obviously', xiii 26. πολλαῖς ζημίαις παλαίσαντες, 'because they had previously heavy losses to struggle with, those of them who sowed before they were bidden by the god to sow'. ζημίαις παλαίσαντες, *cum dannis luctati*.

Cf. Hesiod Opp. 411 αἰεὶ δὲ μιθολογίδες ἀνὴρ ἄτησι παλαίσι, Pind. Nem. VIII 47 Αἰας φόνῳ πάλαισεν, Eur. Rhes. 509 κακῷ δὲ μεριμέρα παλαίσεν, Polyb. II 56, 6 τηλικαύταις παλαίσαται συμφοραῖς, v 56, 2 μέχρις ἂν οὗ τοὺς δμοῖς τάδελφῷ παλαίη συμπτώμασιν.

15. οἱ—σπείραντες] in partitive apposition to πάντες, i 125, xii 43, Cyr. vii 5, 28, G. § 137 Note 2. πρὶν κελευσθῆναι] G. § 274. 'κελεύειν per oraculum deus dicitur, Hell. III 3, 3 τὸν θεὸν τοῦτο κελεύειν φυλάξασθαι, et per exta vii 2, 20 οὐδεμέθα γάρ ἔτι σὲ μᾶλλον ημῶν τοὺς θεοὺς ταῦτα πράττειν κελεύειν' (Breitenbach).

§ 3. 1. 16. ταῦτα μέν] xvi 27, 49. ταῦτα δμογνωμονῦμεν] xvi 27 n. 18. οὕτω, 'usu et multorum damno' (Weiske). γίγνεται δμονοεῖν, sc. πάντας ἀνθρώπους, usu venit ut in iis inter nos consentiamus omnes, 'it happens that we are all of one mind about them'. Cf. Cyr. v 2, 12 εὐχονται πᾶσι θεοῖς γενέσθαι ποτὲ ἐπιδεξασθαι, i.e. contingere aliquando ut se ostendant, 'that they may have a chance of showing', vi 3, 11 λαβεῖν μοι γένοιτο αὐτόν, Anab. i 9, 13.

19. οἷον, 'for example', i 88, ix 51, xx 34. ἄμα πᾶσιν, omnino omnibus. βελτιον] see Index s. v. 20. ιμάτια] the ιμάτιον (*pallium*) was the principal article of the Greek outer dress, as the *toga* was that of the Romans. It consisted of a large square or oblong blanket, fastened on the shoulder by a brooch, and worn usually over the tunic. It was called ἐπιβλημα, ἀναβολή, περιβόλαιον (*περιβλημα*) according to

the different modes in which it was put on. See Rich's *Comp. to the Dict.* p. 469. ην δύνωνται, 'should they have the means', G. § 226, 4.

§ 4. 1. 22. ἐν τῷδε διαφέρονται...πότερον κτλ., *in hac re dissident, utrum etc.*, 'they are divided in opinion concerning sowing on this point, namely, whether the early or mid-season or latest is the best'. [ἢδη] see n. to Hier. l. 202.

24. κράτιστος, sc. ἔστιν. ὄψιμώτατος] an Ionic and poetical word.

'Both ὄψιμος and πρόμυτος' says Mr Rutherford, *N. Phr.* p. 124 'not only afford an admirable illustration of the inconsistency of Xenophon's diction, as ὄψιμοτατος occurs in Hell. v 4, 3 and πρόμυτα in Cyr. VIII 8, 9, but may well be regarded as another proof of the position, that with an Attic basis his diction is really a composite one, being modified, both in vocabulary and syntax, by the other dialects of European and Asiatic Hellas'. The two words are found together in the Epistle of James v 7 ἴδου ὁ γεωργὸς ἔδεκτεται τὸν τίμιον καρπὸν τῆς γῆς, μακροθυμῶν ἐπ' αὐτῷ ἔνος λαβὴ πρόμυτος καὶ ὄψιμον, i.e. 'the early (in Oct., Nov. and Dec.) and the latter (March, April) rain'.

25. οὐ τεταγμένως τὸ ἔτος ἀγει, non ordine eodem et constanti annum moderatur (ita ut semper tantum una quaēdam auctumni pars opportuna sit serendo, Breitenbach), 'does not regulate the year according to fixed rules'; i.e. does not always give us the same kind of weather one year as another.

For this meaning of ἀγει cf. Plat. de legg. x p. 896 εἰ ἀγει...ψυχὴ πάντα τὰ κατ' οὐρανὸν καὶ γῆν καὶ θάλατταν τὰς αὐτής κινήσεσι, p. 898 εἰ ἥλιον εἴπερ ἀγει ψυχὴ, Phaed. p. 94 εἰ οἵας ἀγειν τε ταῦτα (sc. τὰ τοῦ σώματος παθήματα) καὶ δεσπόζειν, Critias p. 109 Σ οὕτως ἀγοντες τὸ θητητὸν ἀπαν ἐκυβέρνων, Xen. Anab. VI 8, 18 ὁ θεὸς Ιώνος ἀγει οὕτως δι τοῦς μεγαληγορήσαται—ταπεινῶσαι βούλεται, Hell. VI 4, 3 ἡδη τὸ δασμόνιον ἦγει, II 4, 19 ὥσπερ ὑπὸ μοίρας τίνος ἀγόμενος.

26. τὸ μὲν τῷ πρωκτῷ κάλλιστα, sc. ἀγει. Schneider is rightly censured by Reisig for supplying 'ἔχον vel simile aliquod' with κάλλιστα.

§ 5. 1. 28. πότερον—ἢ; III 84, XII 13. κρείττον, utilius, potius, XX 45. 29. ἐν τούτων τῶν σπόρων χρήσθαι ἐκλεξάμενον, 'to make choice of and keep to one of these seed-times'. 30. έάν τε—ἴαν τε, sive—sive, XI 96.

31. ἀρέμενον διὸ τοῦ πραιμωτάτου] xi 30, 56. 32.
σωτέραν, 'to go on sowing'.

§ 6. 1. 34. πάντες μετέχειν τοῦ σπόρου, lit. 'to share in the entire period for sowing', i.e. to sow a portion at each period. Zenus compares Didymus in Geopon. II 14, 8 τινὲς, ἀσπερ ἀσφαλέστερον διαισθέμενοι, οὐ κάντα τὸν σπόρον πρώτον πασισσιν, ἀλλὰ καὶ δεύτερον καὶ τρίτον καὶ τέταρτον καιρὸν διαιροῦσι, τὸ ἀδηλον τοῦ μελλοντος φυλαγγόμενοι, i.e. 'some, as though they considered it a safer method, do not sow all their seed early, but make a division into second, third and fourth sowings, to guard against the uncertainty of the future': and, quoted by C—W, Eccles. xi 6: 'In the morning thou shalt sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper or whether they both shall be alike good'. 35. δέ, 'each year'. ἀρκοῦντα σῖτον λαμβάνειν, *idoneam messem percipere*, 'to get a sufficient crop of corn', v 16, xvi 48. 36. πότε μὲν—πότε δέ, *aliquando—aliquando; modo—modo*, 'in one year'—'in another year'. μηδὲ *ἰκανόν*, 'not even sufficient'. 38. καὶ τοῦτο,

37 'in this point also'; cf. above I. 16. 39. δι μανθάνων] G. § 276, 2. καὶ ταῦτα, 'and that too', xi 15. 40. πρόσθεν ἔμοιν, 'before me', Cyr. vii 5, 48 πρόσθεν ἡμέρας. τὴν γνώμην ἀποφανούμενος] II 32, xvi 34.

§ 7. 1. 41. τί γάρ;] a lively way of passing to a new point for consideration, 'what do you say to this?' Cf. Mem. II 6, 2 with Kühner's note, Devar. *de part.* p. 52. 42. ποικιλῆ] xvi 3. 43. πάντως, 'by all means'. 44. μὲν γάρ] See n. to Hier. I. 647. 45. πού] I. 9. 46. καὶ γάρ ἔπεικα, sc. τὸ σπέρμα βιπτόμενον, 'yes, for I have actually seen it done'. 47. δέ γε] I. 47. ὁμαλῶς, *aequaliter*, 'evenly'.

'The main perfection of sowing is to disperse the seeds equally: and that is the reason why drilled corn is preferable for seed, since the plants will have enjoyed more space, air and sunshine, and the grain will be larger, healthier and stronger.....Bread from drilled wheat will be better-tasted than from wheat when raised by random sowing'. W. HADDE, *Essays on Husbandry*, p. 210, ed. 2.

49. ήδη] VIII 126. 50. τοῖς κιθαρισταῖς] see n. to vi 73.
 51. ὑπηρετεῖν τῇ γνώμῃ, 'to do the mind's bidding'.

§ 8. 1. 52. πάνυ μὲν οὖν] a common form of assent, i 47. ηγή, η μὲν—ή δέ] partitive apposition, above l. 15. 53. λεπτότερα, *tenuior, macrior*, 'thinner', 'poorer', 'lighter'. Cf. Thuc. i 2, 5 τὴν Ἀττικὴν λεπτόγεων οὐσαν. παχυτέρα, *pinguior, crassior*, 'richer', 'fatter'. 54. δρά γε] i 3 n. 55. δπερ, 'just the same as'. Schneider compares Theophrastus Hist. Plant. VIII 6 πλείον γάρ η πίειρα καὶ ἀγαθὴ δύναται φέρειν τῆς ὑφάμμου καὶ λεπτῆς. 58. ποτέρᾳ δν πλείον, sc. διδοῖς, 'to which of the two soils you would allow a larger quantity of seed'.

Adam Dickson, in his *Husbandry of the Ancients*, vol. II ch. xxv p. 33 ff., Edinburgh, 1788, tells us that the Romans were very careful in adapting the quantity of seed to the land. We have only one general maxim, and that is to sow less or more, as the land is rich and clean, or poor and foul. The Roman practice differed in one respect greatly from ours; they sowed a smaller quantity upon the light poor lands than upon the rich wet clays; whereas we commonly sow a larger quantity. This difference naturally arises from the different methods of culture used. Our poor light lands are commonly full of weeds; and hence it becomes necessary to sow a large quantity of seed, to prevent the weeds from destroying the crop. But, in the Roman husbandry, this kind of land, being fallowed for every crop, few weeds came up with the seed, and these few were destroyed by the hoe and in weeding; the seed therefore might be sown as thin as the nature of the soil would allow. Were the poor light land in Britain managed after the manner of the Roman husbandry, it would certainly require much less seed than under its present management.

§ 9. 1. 59. νομίζω] Some take this for νομίζω δεῖν, 'I think it proper'; see above l. 5 n., below l. 81, Lobeck *Parerga ad Phrynicum* p. 753 ff.; others in the sense of *soleo*, 'I am accustomed'; whilst others again say that we must supply the indefinite subject before ἐπιχεῖν. τῷ ισχυροτέρῳ πλείον, 'the stronger it is, the more water'. See n. to Hier. l. 441. 60. ἐπιχεῖν, *affundere*, = ἐγχεῖν, cf. Anab. iv 5, 27 πάνυ δέκατος ἦν, εἰ μή τις ὕδωρ ἐπιχέσθι. 62. τρέφειν is to be taken with προστάξαιμι, not with δινατωτέροις, *opulentioribus*. 63. εἰ, 'whether'. 65. ἔσπερ τὰ ὑποξύγα, i.e. ισχυρό-

τερα γιγνεται, οτι τις πλεονα χρητον αντοις εμβαλη.
τοντο συ με διδασκε] observe that emphasis is laid on συ, as
opp. Εγως νομιζω, ‘this is a matter which I must look to you
to explain’.

- § 10. 1. 67. *παῖς μὲν σύγε κτλ.*, ‘you are not in earnest when you say this, yet it is a fact, I can assure you, that etc.’
 68. εὸντι] x 83. 69. *έμβαλων—πειρα] Madv. 175 (a), 181*
Rem. 2. Cf. Cyr. i 3, 11, Hier. l. 566 with note. ἐν φ—
σπέρματος, ‘when the green blade has sprouted from the seed,
during the time that the earth is receiving plenty of nourish-
ment from the rain’. ἐν φ, sc. *χρόνῳ, quo temporis*
spatio, dum, Cyr. ii 2, 21, iii 2, 3, Anab. i 2, 20, ii 2, 15, vii 1,
15. 70. *χλόης, ‘the first light green shoots of plants in*
spring’ : the word does not occur elsewhere in Xen. 71.
καταστρέψῃς αὐτό, sc. τὸ σπέρμα, ‘plough it (the sown plant)
in’ not ‘turn it (the soil) over’. 72. *τοῦτο γίγνεται σῖτος*
τῷ γῇ, ‘this (sc. τὸ σπέρμα) serves for nutriment to the soil’.
 73. *ὑπὸ κόπτου] i 92, iii 37.* μέντοι] correlative to μέν i. 69.
 74. *ἐκτρέφειν τὰς—δια τέλους—εἰς καρπόν, ‘allow it to go on*
nourishing the seed to maturity’. εἰς καρπόν=ώστε
καρπὸν γενέσθαι. 75. *χαλεπόν, sc. ἔστι.* ἐς τέλος,
‘to perfection’. Cf. Theophrastus Hist. Plant. viii 91 where
καρπὸς is called *τελειοτάτη φύσις*, Luc. evang. viii 13.

Pliny tells a curious story about the origin of the operation of ploughing between the rows of corn. In the course of a razzia, which seems to have taken place in spring or early summer, the Salassi easily destroyed the winter-sown crops of their enemies. But the panic and the millet, which were only just coming up, were not susceptible of the same sort of injury. They were therefore ploughed in. As however the crops recovered, and proved unusually abundant, husbandmen adopted the practice of ploughing among their corn, either when the spike was just showing itself, or when it had put forth two or three leaves; probably about the stage which we call ‘spindling’. *Quarterly Review*, vol. 87, p. 164. (*Salassi cum subiectos Alpibus depopularentur agros, panicum miliumque iam excrescens templavere. Postquam resuebat natura, inararunt; at illae messes multiplicatae docuere quod nunc vocant artrare, id est aratrade, ut credo tunc dictum. Hoc fit vel incipiente culmo vel cum tam is ad binā tornave emiserit folia*, Nat. Hist. xviii 20, 49 § 182.) It was a practice very prevalent in Roman agriculture, to sow vetches, beans, and more especially lupines, for the purpose of

ploughing them in when they began to form seeds. Dickson, in his *Husbandry of the Ancients*, vol. I ch. xi, says that in Britain buckwheat, clover, peas and other pulse are sometimes sown to be ploughed in for manure. Beans were commonly used for this purpose by the Greeks; and Theophrastus in his *Historia Plantarum* viii 9, 1 informs us that the farmers in Macedonia and Thessalia ploughed them in when in the flower: τῶν χεδρόπων ('pulse') μάλιστα ἐρέβινθος καρπίζεται τὴν γῆν· δὲ κύαμος καὶ ἄλλως οὐ βαρὺς καὶ ἔπι κοπρίζειν δοκεῖ τὴν γῆν διὰ μανόγητα καὶ εὐσηψίαν. Διὸ καὶ οἱ περὶ Μακεδονίαν καὶ Θεσσαλίαν, ὅταν ἀνθώσι, αναρέπουσι τὰς φρούρας. Cf. Plin. Nat. Hist. xviii 12 § 80, 120 (faba) solum, in quo sata est, laetificat stercore vice; ideo circa Macedoniam Thessalianque, cum florere coepit, vertunt arva, ib. xvii 9, 6, 54. 'Some things', says Varro (i 23, 3), 'are to be sown not so much for the present crop, as for their being beneficial to the crop that follows; because being cut down and left upon the field where they were sown, they make the soil better. Thus, when a field is poor, it is a custom, instead of dunging it, to plough in a crop of lupines, before the pods appear, sometimes a crop of beans before the pods are so far advanced as to render the fruit fit for being gathered'. (*Quaedam etiam serenda non tam propter praesentem fructum quagn in annum proposcidentem, quod ibi subsecuta atque relicta terram faciunt meliorem. Itaque lupinum cum needum siliculam ('pod') cepit et nonnumquam fabalia, si ad silicas non ita pervenit ut fabam legere expediatur, si ager maior est, pro stercore inarare solent.*) Particular directions are given how this operation should be performed. In September the seed was sown, and in May the crop was ploughed in. 'Likewise', says Columella (xi 2, 44) in his Kalendar for the last half of May, 'whoever has sown lupines for manuring his land, must now turn them in with the plough' (*item, qui lupinum stercoandi agri causa sevit, nunc denum aratro subvertit*). So Palladius to the same purpose Lib. vi, Tit. 4 *si quis lupinum stercoandi agri causa seminabit, aratro illum nunc debebit evertre*.

'There is another point of great consequence, though perhaps it be unknown at present, which deserves well to be considered by my ingenuous countrymen. There are many useful succulent annual plants, that draw their nourishment more from the air and influences of the atmosphere than from the earth; and these seem to be intended by Providence for the advantage of poor shallow lands, either as a crop, or a manure, to be ploughed in. Some further verifications of this fact will be of great importance to agriculture. The first hint of this improvement was suggested long ago to mankind by Xenophon and Varro (de re rust. i c. 23, 3), who is still more explicit. So true is it that there are but few things new under the sun. Two years past a German gentleman revived this idea, after it had lain dormant for such a number of centuries; or, to do him justice, perhaps, struck upon it in the same original manner that Xenophon did'. *Essays on Husbandry*, by Rev. Walter Harte, Canon of Windsor, 1770.

76. καλ—84, *sicut et*, xvi 21. 77. ἀδρούς ἐκτρέφειν] this may be the accusative of effect (v 93, xiii 27, G. § 166 Note 3), ‘to suckle till they are well-grown’, as Breitenbach takes it: or it may mean simply ‘to rear a large litter of fine pigs’. The word ἀδρός does not occur elsewhere in Xen.

§ 11. 1. 79. μεῖον] predicate adjective, xvi 22. 81. νομίζεις—προστάττειν] see n. to l. 4. 82. μείω πράγματα, ‘less burdens’, ‘less to do’.

§ 12. 1. 88. τοὺς δὲ δῆ σκαλέας, ‘and what about hoers?’ According to Lewenklaü and Bach the word means not ‘hoers’ but ‘hoes’, *sarcela*. 84. ἐμβάλλετε, *immittitis*. Cf. de red. iv 5 ήν δὲ ἐπὶ πλεον τῶν ἵκανων (ξενγη καὶ ἔργατα εἰς τὸ χωρόν) ἐμβάλλῃ τις, ξημαν λογίζονται, ib. § 39 εἰ μὴ πλεονας ἀθρώπους η δσους αὐτὰ τὰ ἔργα προσαυτοὶ κατ’ ἐνιαυτὸν ἐ μβάλοιμεν. τῷ σίτῳ, *segeti*, xvii 35, xviii 13. 85. δήπου] π 92. 86. θδατα, *imbres*, sed possunt intellegi *torrentes et aquae ex liquefacta nive*, xx 55 (Sturz). 87. τι γάρ οὖ; *quidni?* ‘certainly I know’, in full τι γάρ οὐ μέλλω εἰδέναι; xviii 6: ‘how should I not know?’ So τι μήν; ἀλλὰ τι; πῶς γάρ οὖ; πῶς οὐ μέλλω; see Madv. § 199 Rem. 2. 88. θῶμεν, *ponamus*, *fingamus*, ‘let us suppose the case’, de rep. Ath. πι 8 ἐγὼ μὲν τι θημι τσας τῇ διαγιστας (ἐσορᾶς) ἀγούση πόλει. τοῦ σίτου—τινα, ‘some portion of the corn’, xvi 82. κατακρυφθῆναι, *obtegi*, ‘to be covered up’. 89. ὑπ’ αὐτῶν, sc. τῶν ὑδάτων. 90. ιλός ἐπιχυθείσης, *limo superfuso*. The word ιλός is of singular occurrence in Xen. 91. ψιλωθῆναι ὑπὸ βεβματος, *denudari ab exundatione*, ‘to be laid bare (ψιλός) of earth by a flood’. 92. παρέχει πνιγμὸν αὐτῷ, ‘causes it to be choked’, iv 57, v 25, xxi 4.

§ 13. 1. 94. ἐνταῦθα ἥδη, ‘just at this time’. Cf. Hell. iv 3, 18 κάνταῦθα—ἐστεφάνους ἥδη τὸν Ἀγησίλαον. 95. ἐπικουρίας, *adminiculi*, *remedii*. 97. κατιλυθέντι (sc. σίτῳ), *limo obducto*, ‘deluged with mud’. 98. τι ἄν ποιοῦντες—ἄν ἐπικουρῆσαι;] On the repetition of ἄν see xvi 15 n., and on the 69 use of the participle, xvi 41 n. 99. ἐπικουφίσαντες τὸν

γῆν, 'by lifting up the soil', 'relieving it of its weight of earth'.
 100. τῷ ἐψιλωμένῳ τὸς βίξας, 'to that which has had its roots denuded', l. 89, G. § 160, 1. 101. ἀντιπροσαμητάμενοι τὴν γῆν ἄν (sc. ἐπικουρήσαι δοκοῦσιν), *vicissim novam terram aggerendo*, 'by scraping up fresh earth about it', 'earthing it up afresh', xix 63.

§ 14. 1. 102. τι γάρ, οὖν, 'well and what if?' πι 5, νι 10. πνίγη, sc. τὸν σῖτον. See n. to l. 6. διαρπάζουσα τοῦ σίτου] Cf. Arist. Eq. 1149 ἀττ' ἀν κεκλόδφωσι μου, Vesp. 1369 την αὐλητρίδα τῶν ξυμποτῶν κλέψαντα, Eq. 708 ἔξαρτάσομαι σου τάντερα, Plut. 1139 ὅπότε σκευάριον τοῦ δεσπότου ὑφέλοιο. 103. τὴν τροφήν, 'its proper nutrient', G. § 141 Note 2. Cf. Jethro Tull in his *Horse-hoeing husbandry*, ch. viii p. 117 'Weeds starve the sown plants by robbing them of their provision of food, not of their room (as some authors vainly imagine)'; and again p. 118 'the quantity of nourishment weeds rob the corn of, is not in proportion only to their number and bulk, but to the degrees of heat in their constitution': and in a note he adds 'If we consider the crops they utterly destroy and those they extremely diminish, and that very few crops escape without receiving injury from them, it may be a question whether the mischief weeds do to our corn is not as great as the value of the rent of all the arable lands in England'. In the same page he speaks of wolves being less rapacious than weeds. 105. ἀν—τροφήν καταθῶνται, *si qua...pro nutrimento in futuros usus sibi reposuerint*, G. § 137 Note 4. Cf. Anab. iv 3, 11, Cyp. vii 5, 34 ταῦτα (τὰ ὅπλα) εἰς τὰς ἀκρας κατέθετο, ὡς εἴη ἔτοιμα, viii 2, 15 θησαυροὺς χρυσοῦν ἐν τῷ οἰκῳ καταθέσθαι. 107. νῇ Δίᾳ, ironically, *scilicet*, 'forsooth'.

§ 15. 1. 112. πάνυ γε] xvi 68. 113. οἶόν ἔστι κτλ., *quale sit*, 'what a good thing it is to bring in your illustrations well and aptly'. 114. πάνυ...με ἔξωργισας πρὸς τὴν ὄλην, 'you made me quite angry with the weeds by your mention of the drones'. 115. περὶ αὐτῆς τῆς ὄλης, 'about the weeds only', i.e. without a comparison between them and the drones. See above vii 36.

CHAPTER XVIII

'Our conversation then turned', continues Socrates, 'on the preparation of corn and the usual methods of reaping, threshing and winnowing. The answers which I gave to the questions put to me in my examination by Ischomachus were such as to convince him that my observation and common sense had taught me more than I supposed about these agricultural operations, and I was ultimately forced to confess that farming is an easy thing to learn'.

§ 1. 1. 1. *ἀτάρ οὖν*, 'but, however', 'to pass on'. Οὖν is not illative here but affirms something with respect to other facts, already known. *ἐκ τούτου*, 'after this'. *ἄρα* (from root *ap-* 'to fit') means 'fittingly', 'accordingly', 'in course'. 2. *εἰ—ἔχεις*, sc. *διδάσκειν*, *si quid potes docere*, II 7, I 61. *καὶ εἰς τοῦτο*, 'with regard to this point also', II 27, Hier. I 12. 3. *ἳν μή γε φανῆς ἐπιστάμενος* VIII 141. The apodosis *διδάξω σε* is understood in γέ. *ταῦτα ἔροι*] I 81, xvi 37, xix 74. 4. *ὅτι μὲν οὖν*] The *μὲν* and *οὖν* are not to be taken in combination but separately: *οὖν*, 'to begin then', *μὲν* is simply emphatic. 6. *τί δ' οὐ μελλω*; sc. *εἰδέναι*, 'of course I know', lit. 'how am I not likely to know?' 'how can I but be aware?' See n. on xvii 87. 7. *πότερα...ἢ*] xii 13, xvii 28. *τέμνεις*] gnomic present, G. § 205, 1. *στὰς ἔνθα πνεῖ ἀνέμος*, 'standing on the side, from which the wind is blowing', i.e. *κατὰ ἄνεμον*, 'with your back to the wind': cf. *ἐκ τοῦ προσηγένεμον μέρους* I. 43. *Ἐνθα* is by attraction for *ἔνθεν*. See Madv. § 103 Rem. 2 note 1 (e) on attraction in relative adverbs of place, and cf. vi 6 n. 8. *ἀντίος*, 'facing the wind'. 11. *αχύρων*, not *palearum*, as below l. 45, but *culmorum*, 'stalks'. See xviii 56 n., Index s. v. *ἀθέρων*] from *ἀθήρ*, *spica*, 'the awn' or 'beard of an ear of corn', used in the plural by Lucian Anach. 31 for 'husks'. Translate: 'with the stalks and sharp ears of corn blowing into your face'.

§ 2. 1. 12. δικροτομοίης ἀν κτλ.; 'would you cut it off at the top or shear the stalk close to the ground?' G. § 226, 2 b.

Varro de r. r. I c. 50 describes very clearly three distinct methods of reaping in Italy: *Frumenti tria genera sunt messonis, unum, ut in Umbria, ubi falso secundum terram succidunt stramentum; et manipulum, ut quemque subsecuerunt, ponunt in terra. Ubi eos fecerunt multis, iterum eos percensent ac de singulis escant inter spicas et stramentum; spicas coniciunt in corbem atque in aream mittunt: stramenta relinquunt in segete, unde tollantur in acerum. Altero modo metunt, ut in Piceno, ubi ligneum habent incurvum batillum, in quo sit extrema serrula ferrea: haec cum comprehendit fascem spicarum, desecat et stramento stantia in segete relinquunt, ut postea subsecetur. Tertio modo metitur, ut sub urbe Roma et locis plerisque, ut stramentum medium subsecet, quod manu sinistra summum prehendunt: infra manum stramentum, quod terrae haeret, postea subsecatur. Contra, quod cum spica stramentum haeret, coribus in aream defertur: messas spicas coribus in aream deferre debent.* Similarly Columella de r. r. II 21 *sunt autem metendi genera complura. Multi falcibus vericulatis atque iis vel rostratis vel denticulatis medium culmum secant: multi mergis, alii pectinibus spicam ipsam legunt, idque in rara segete facilissimum, in densa difficillimum est:* and Plin. Nat. Hist. XVIII 30 § 72 *Messis ipsius ratio varia. Galliarum latifundiis valli praegrandes dentibus in margine infestis duabus rotis per segetem impelluntur, iumento in contrarium iuncto; ita de-reptae in vallum cadunt spicae. Stipulae alibi mediae falso preciduntur atque inter duas mergites spica destringitur; alibi ab radice vellunt, quique id faciunt proscindi ab se obiter agrum interpretantur, cum extrahant sucum. Differentia haec: ubi stipula domos congregunt, quam longissimam servant; ubi feni inopia est, stramento paleam querunt.* A conjectural delineation of the machine described in the last passage may be seen in Loudon's *Encyclopaedia of Agriculture*, § 133, ed. 1, 1825.

Sir Anthony Fitzherbert, in his treatise on *Husbandry*, p. 27, ed. 1787, informs us that 'in Somersetshire, about Zelcestre and Martok, they do shere theyr wheate very lowe, and all the wheate strawe that they pouprise to make thacke of, they do not threshe it, but cute off the eares, and bynde it in sheves, and call it Rede; and therewith they thacke theyr houses'.

- 70 14. ικανὰ—μᾶλλον, *magis idonea ad quemlibet usum, cui servire possunt τὰ ἄχυρα*, 'more serviceable for its purpose'. On the transposition of μᾶλλον see n. to xi 78. τὰ δέ χυρά, 'the straw'. 15. νομίζω—ἀν ποιεῖν] G. § 134, 3. The protasis is contained in the participle μεσοτομῶν = εἰ μεσοτο-

μοίην. By **μεσοτομῶν** is meant ‘cutting the stalks at half their height from the ground’. 16. **ἴνα μὴ...μοχθῶσι περιττὸν πόνον κτλ.**, ‘that they may not waste their labour on what they don’t at all require’. G. § 159. **οἱ ἀλοῶντες, ii qui triturant**, ‘the threshers’. Cf. I. 26. 17. **οἱ λικμῶντες**, ‘the winnowers’. 18. **ἢν οὐδὲν προσδέονται** [xi] 137, xv 54. 18. **καὶ—καὶ**, ‘either—or’. 19. **κατακαυθεῖν = εἰ κατακαυθεῖη.** **εἰς κόπρον ἐμβληθὲν τὴν κόπρον συμπληθύνειν**, ‘if thrown on for manure, would help to swell the bulk of the manure’. **συμπληθύνειν** is an unclassical word. Observe that the influence of **ἄν** is extended to this clause from the preceding. Cf. xxi 50. Virg. Georg. i 84 says: *saepe etiam steriles* (from which the corn has been carried and which have therefore nothing but the stubble on them) *incendere profuit agros atque levem stipulam crepitantibus urere flammis*, and he then proceeds to describe the various ways in which this process was supposed to act on the soil, the true one being that it supplied it with manure.

J. Tull, l.c. ch. ix p. 141, says: ‘The custom of burning the stubble on the rich plains about Rome continues to this time; and the chief benefit of it is, that by this means they are prevented from being an encumbrance to the next ploughing, and their ashes become a sort of compost (though a very light one and next to nothing in quantity) or manure to the soil, which is only warmed not burnt’.

§ 3. 1. 21. **ἀλίσκη ἐπ' αὐτοφώρῳ**, lit. *in ipso furto deprehenderis*, ‘are caught in the very act of stealing’, hence, as here, ‘convicted of’. Cf. x 51, Symp. iii 13 **ἐπ' αὐτοφώρῳ εἰλημμαὶ πλουσιώτατος ἀνθρώπων ἄν.** **ἄπερ ἔγα**, sc. *οἶδα*. 23. **κινδυνεύω**, sc. *εἰδέναι*, ‘it seems that I do know’. See n. to xvi 58, Hier. I. 149. 24. **εἰ**, ‘whether’, ix 90. **ἀλοᾶν**, ‘to thresh’, ‘tread out’.

Dodwell, in his *Classical Tour through Greece*, vol. II p. 9, ed. 1819, says: ‘The corn, instead of being threshed, is trodden out by horses. The horse, who is held by a long rope, runs round upon an even rocky spot where the corn is scattered. There are three principal treading-floors at Athens; which are at the temple of Jupiter Olympioe, the temple of Theseus and the Pnyx’.

Dr Davy, in his *Notes and observations on the Ionian islands*, vol. I p. 331, tells us that the corn there is cut about a foot and a half from

the ground, when it is tied together in bundles of sheaves, which are collected in a heap with the heads uppermost and are almost immediately removed to the threshing-floor; and next, the straw is cut close to the ground and, with weeds included, is put apart for forage. The grain is beaten out, commonly in the harvest field by men, horses or mules, on a threshing-floor prepared ex tempore for the purpose, where the ground is firm and dry, and the chaff is separated by winnowing. The instrument employed to keep the straw under the feet of the animals (l. 35) is generally a forked branch of a tree. The winnowing instrument is commonly a broad wooden shovel. The chaff and straw are carefully preserved for the winter fodder of cattle.

25. *ινογύλη*] G. § 88, 1. 26. *άλωσι*] G. § 134, 3
Note 1 (b).

§ 4. l. 27. *τε δέ οὐκ οἶδα;*] Cf. l. 6. καλ—γε] i. 4.
28. *καλούμενα*, sc. *οἶδα*. G. § 280. πάντα δρόσος,
itidem omnia, 'all alike'. Cf. Hier. 520, 538. So in America
and many parts of the European continent oxen, cows and
mules and asses are used where we only use the horse.

On the subject of *tritura* and *ventilatio* Varro's remarks (i c. 52) are worth quoting: *e spicis in aream excuti grana (oportet); quod fit apud alios tumentis iunctis ac tribulo. Id fit e tabula lapidibus aut ferro asperata, quo imposito auriga aut pondere grandi trahitur tumentis iunctis, ut discutiat et spica grana; aut ex assibus dentatis cum orbiculis, quod vocant plostellum poenicum. In eo quis sedeat atque agit, quae trahant, tumenta, ut in Hispania citiore et aliis locis faciunt. Apud alios exteritur grege iumentorum inacto et ibi agitato perticis, quod unguis e spica exterruntur grana. Iis tritis, oportet e terra subiectari vallis aut ventilabris, cum ventus spirat lenis: ita fit, ut, quod levissimum est in eo atque appellatur acus, evannatur foras extra aream ac frumentum quod est ponderosum purum ventiat ad corbem.* Cf. Columella de r. r. II 21 si competit ut in area teratur frumentum, nihil dubium est, quin equis melius quam bubus ea res conficiatur; et si pauca tuga sunt, adicere tribulam et traham possis: quae res utraque culmos facilissime comminuit. *Ipsae autem spicae melius fustibus tunduntur vannisque expurgantur. At ubi paleis immista sunt frumenta, vento separantur. Ad eam rem Favonius habetur eximius, qui lenis aequalisque aestivis mensibus perficit: quem tamen opperiri lenti est agricolae: quia dum expectatur, saeva nos hiems comprehendit. Itaque in area detrita frumenta sic sunt aggeranda, ut omni flatu possint excerni. At si compluribus diebus undique silebit aura, vannis expurgantur, ne post nimiam ventorum segnitatem vasta tempestas irriterit facial totius anni laborem.* Plin. Nat. Hist. XVIII 80 § 72 *Messis ipsa alibi tribulis in area, alibi equarum gressibus exteritur, alibi perticis flagellatur * * * Siliginis et tritici eadem ratio in area hor-*

reque. *Par, quia difficulter excutitur, contenti cum palea sua condit, et stipula tantum et aristis liberatur. Palea plures gentium pro feno utuntur; melior ea, quo tenuior minutiorque et pulvri propior; ideo optima e milio, proxima ex hordeo, pessima ex tritico, praeterquam tumentis opere laborantibus. Culmum, saxosis locis cum inaruit, baculo frangunt substratum animalium; si palea defluit, et culmus teritur.* The varieties of threshing may almost all be identified with some expression in the 27th and 28th verses of Isaiah ch. xxviii.

An interesting account of the Egyptian mode of threshing is given in Sir J. G. Wilkinson's *Manners and Customs of the Ancient Egyptians*, Vol. II p. 428 ff., new ed. by S. Birch, 1878: 'The wheat was cropped a little below the ear with a toothed sickle (Job xxiv 24 'cut off as the tops of the ears of corn') and carried to the threshing-floor in wicker-baskets upon asses or in rope-nets borne on a pole by two men. The threshing-floor was a level circular area near the field, or in the vicinity of the granary, as with the Romans (Colum. I 6, 24), where, when it had been well swept (Matthew iii 12), the ears (*spicae—aristae a gramine defectae*) were deposited, and cattle were driven over it to tread out the grain.

'A certain quantity was first strewed in the centre of the area, and when this had been well triturated by the animals' feet, more was added by means of large wooden forks from the main heap raised around and forming the edge of the threshing-floor; and so on until all the grain was trodden out. This was the process called by the Latins *tritura*, and was generally adopted by ancient as well as by some modern people. Sometimes the cattle were bound together by a piece of wood or a rope fastened to their horns, in order to force them to go round the heap and tread it regularly, the driver following behind them with a stick (Woodcut no. 472, in which fig. 1 represents the steward or owner of the land; fig. 2 throws the ears of wheat into the centre, that the oxen may pass over them and tread out the grain, fig. 3 the driver, fig. 4 brings the wheat to the threshing-floor in baskets carried on asses). The Jews, like the Greeks, bound up the wheat when cut into sheaves, but the Egyptians usually carried it loose to the threshing-floor. The same was done by the Romans, and they either cut down the corn to the roots or culled the ears with a toothed sickle, gathering the straw afterwards (Columell: II 21, 3) or burning it for manure (Virg. Georg. I 84). The modern Egyptians cut the wheat close to the ground and having bound it in sheaves, carry it to a level and cleanly swept area near the field, in the centre of which they collect it in a heap; and then, taking a sufficient quantity, spread it upon the open area and pass over it the *noreg* drawn by two oxen, the difference in the modern and ancient method being that in the former the *noreg* is used and the oxen go round the heap, which is in the centre and not at the circumference of the threshing-floor. Some instances however occur of the heap being in the centre as at the present day, as in cut 475, where fig. 1 rakes up

the ears to the centre, fig. 2 is the driver, figs. 3 winnow with wooden shovels.

The *noreg* is a machine not unlike the Roman *tribulum* (Georg. I 164), described by Varro (de r. r. I 52) as "a frame made rough by stones or pieces of iron, on which the driver or a great weight was placed; and this being drawn by beasts yoked to it pressed out the grain from the ear". While some were employed in collecting the grain and depositing it in the granary, others gathered the long stubble from the field and prepared it as provender to feed the horses and cattle; for which purposes it was used by the Romans as by the modern Egyptians. They probably preferred reaping the corn close to the ear, in order to facilitate the trituration; and afterwards cutting the straw close to the ground, or plucking it up by the roots, they chopped it up for the cattle'.

According to John of Salisbury (I 13 p. 27) the practice was in use in England in his time: *bobus triturantibus, libentius tamen arantibus, obviabitis*. See more on this subject in CHRISTIANI SCHOETTGENII *trituras et fullonias antiquitates* ed. 2, Lipsiae, 1763.

29. τοσοῦτο μόνον—πατεῖν τὸν στότον ἀλυνόμενα, 'thus much only, namely, how to tread the corn, while driven round and round or backwards and forwards on the threshing-floor'.

31. γάρ] xvi 60.

§ 5. I. 32. δπως, 'how', xv 69. τὸ δεόμενον, *id quod indiget tritura*, Cyneg. II 9 φράγτειν τὰ δεόμενα, IX 94, XII 59. κόψουσι (sc. τὰ ὑποξύγια), *terendo excutient*.

The occurrence of a plural verb in combination with a plural subject of the neuter gender is not uncommon in Xen. when reference is made to a total which consists of several distinct parts. Thus in Anab. I 2, 23 and 4, 10 it is used of a palace (*τὰ βασιλεῖα*) as having many rooms, I 5, 1 of a collection of plants in different parts (*εἰ δέ τι καὶ ἄλλο ἐνηνῆλται ή καλάμου, ἀπαντα ήσαν εἰώδη*), I 7, 17 of a number of different kinds of footprints *φανερὰ ήσαν καὶ ἵππων καὶ ἀνθρώπων ἵχνη πολλά*, 20 τῶν ὅπλων πολλά ἦν ἀμαξῶν ἤγοντο, II 2, 15 of a number of cattle grazing in different parts *λέγοντες ὅτι οὐκ εἴπεις εἰσιν, ἀλλ' ὑποξύγια νέμοιντο*, IV 2, 20 ἔνθα τὰ ὅπλα ἔκειντο, ib. 5, 14 τὰ ὑποδήματα *περιεπήγγυντο*, 25 τὰ δὲ κτήνη πάντα χιλιῶν ἔνδον ἐτρέφοντο, because the cattle were the property of different owners, VII 8, 10, Agesil. I 21 ἐπειδέλει καὶ τούτων (τῶν παιδαρίων) δπως συγκομίζοιντό ποι, II 23 ὅτα σφάλματα μετά τούτῳ ἐγένοντο, Cyp. II 8, 9 ὁπτερ τάλλα ζῷα ἐπίστανται τινα μάχην ἔκαστο where the ζῷα are afterwards spoken of as consisting of ὁ βοῦς, ὁ ἵππος, ὁ κύων, ὁ κάπτος, VIII 3, 40. In Oecon. I 156 ἐπικρατήσωσι refers to δεσπόται implied in ἡ. Porson's rule (ad Hec. 1141) that the ancients 'hanc licentiam nusquam usurparabant, nisi ubi de animalibus ageretur' does not hold good in all cases. It

appears to have been used (1) where the notion of plurality or individuality is to be expressed, and (2) where a personal character is attributed to things, so that they are to be represented as agents.

δηλιστεῖαι, aequabitur, aequabiliter fiet, ‘shall be kept level’, l. 86. 33. **ἀλογτός, tritura**, ‘the threshing’, or ‘that which is threshed’. Sturz s. v. quotes the Scholiast to Arist. Thesm. v. 2 ἀλοῶν, περιάγων ὡς ἐν ταῖς ἀλωσιν, μετενήρεκται δὲ—ἀπὸ τῶν τριβόντων καὶ κοπτόντων στάχνας. ὅθεν καὶ παρὰ Ζενοφῶντι ἀλογτὸς τρίμμα λέγεται, but I do not find the latter part of this note in Dindorf's or Dübner's edition of the Scholia. τίνι τούτῳ;] Some supply *τισασιν*, ‘by what do they (the beasts) know this?’ Others *προσήκει*, ‘whose business is this?’ HSt δῆλος, Bach δῶμεν, Zeune ποιοῦσιν ‘by what means do they manage this?’ 34. *τοῖς ἐπαλωσταῖς*, i. q. *τοῖς ἀλοῶσι*, ‘by means of the drivers’. 35. *ὑπὸ τοὺς πόδας*, sc. *τῶν ὑποξυγίων*. *ἐποβδόλλοντες*, sc. *οἱ ἐπαλωσταῖ*. 36. *τὰ ἀτριπτα* *δεῖ*, ‘what is from time to time untrodden’. δῆλον ὅτι] xiii 26, xvii 14. 37. *τὸν δένον*] the emendation of Ruhnken (*ep. cr.* 2, 22, p. 180) for the mss reading *τὸ δεινόν*. By *δένος* is meant a threshing-floor, Lat. *area*, round which the beasts were driven in treading out the corn. Aelian Hist. anim. ii 25 *τῶν σταχύων τριβομένων ἐν τῷ δένῳ*, in 25 *δταν ἀλογτὸς γὰρ καὶ στρέψωνται περὶ τὸν δένον οἱ βθες*. The word was also spelt *δεύος*, as appears from a fragment of Telesilla, quoted by Athenaeus xi c. 32, p. 467 f.: *Τελέσιλλα δὲ ή Ἀργεία καὶ τὴν ἄλω καλεῖ δεύον*, and Archedicus Διαμαρτύνων fr. 1 (Mein, *Com. Gr.* iv p. 435) *δεύον ποτ’ ἥρεν ἀργυροῦν ἐν τῷ σκέτῳ*, where by *δεύον* is meant ‘a circular vessel’. Cobet *Nov. Lect.* p. 592 shews that in the ancient mss and grammarians, particularly in Hesychius, EI is often used for I long. Kerst assigns a different meaning to the word, viz. *trituratio in gyrum actis bobus facta*, quoting Hesiod Opp. 595 *δωωὶ δ' ἐπορύνειν Δημήτερος λεπὸν ἀκτῆν δινέμεν*, Herod. II 14 *ἀποδινήσας τῆσι δολούς τὸν σῖτον*. The threshing-floors of the ancients were not like our own, made of oaken planks and enclosed in a building, but on high open ground, hence the proverb, quoted by Suidas, *ἐν ἀλφι κρύπτει*, for an impossibility. Cf. II Sam. xxv 18,

I Chrón. xxi 18, Isaiah xvii 13, Jeremiah iv 11, li 33; Daniel ii 35, Micah iv 12, 13.

On the construction of a threshing-floor see Geoponica II c. 26 τὴν ἄλω. ἐφ' ὑψηλοῦ τόπου κατασκευάζειν χρή, ἵνα ἔτοιμως τὸν ἀνεμον ὑποδέξῃται. καὶ πρὸ πάντων παραφύλοττεσθαι δεῖ, μῆ κατὰ ἀρεμον τῶν οἰκημάτων ἡ τῶν παραδείσων τάπτει τὴν ἄλω. Οἱ γὰρ ἀνεμοι τὴν ὁχρην (τοντέστι τὰ λεπτὰ τῶν ἀχύρων) ἐπιφέροντες λεληθτώς τοὺς ὄφθαλμοις τῶν ἀνθρώπων διακαίονται τοῖς κόρας. Βλάπτει δὲ τὰ ἄχυρα καὶ τὴν ὄπεραν καὶ μάλιστα τὸς ἀμπέλους. Cato de agri cult. c. 91 ed. Keil 1882: *aream sic facito. locum ubi facies confodito. postea denudo amurca consparcito stinioque combibat. Postea comminutto glebas bene. detinde coaequato et paviculis verberato. postea denudo amurem consparcito stinioque arescat. si ita fecoris, neque formicæ nocebunt neque herbae naescentur*, ib. 129 *aream, ubi frumentum teratur, sic facito. confodiatur minute terra, amurca bene consparcatur et combibat quam plurimum. comminuito terram et cylindro aut pavicula coaequato. ubi coaequata erit, neque formicæ molestæ erunt, et cum pluerit, lutum non erit.* Varro der. r. I 51 ed. I. M. Gesner: *aream esse oportet in agro, sublimiori loco, quam perflare possit ventus. hanc esse modicam pro magnitudine segetis, potissimum rotundam et medium paullo extundam * * * solidâ terra pavilam, maxime si est argilla, ne aestu paenitiosa in rimis eius graha oblitescant et recipiant aquam et ostia aperiant muribus ac formicis. Itaque amurca solent perfundere: ea enim herbarum et formicarum et talparum venenum. Quidam aream ut habeant solidam muniunt lapide aut etiam faciunt partimentum. Nonnulli etiam tegunt areas, ut in Bagiennis, quod ibi saepe id temporis anni oriuntur nimbi, ubi ea relecta et loca calida, prope aream faciendum umbracula, quo succedant homines in aestu tempore meridianio. Columell. II 20, Palladius I 36, VII 1. With these compare Robinson, *Biblical Researches in Palestine*, Vol. II p. 277 'A level spot is selected for the threshing-floors; which are then constructed near each other of a circular form, perhaps 50 feet in diameter, merely by beating down the earth hard. Upon these circles the sheaves are spread out quite thick; and the grain is trodden out by animals. Here were no less than five such floors, all trodden by oxen; cows and younger cattle, arranged in each case five abreast and driven round in a circle or rather in all directions over the floor. By this process the straw is broken up and becomes chaff. It is occasionally turned with a large wooden fork, having two prongs; and when sufficiently trodden, is thrown up with the same fork against the wind, in order to separate the grain, which is then gathered up and winnowed'.*

διέτροιεν, 'finish', 'get done', the threshing. Cf. xx 101, xxi 18, 57.

38. *ταῦτα μέν]* xvii 16.

οὐδὲν ἔμοι λείπει
γιγνώσκων, *non minus scis quam ego*, 'you are not at all behind me in knowledge'.

§ 6. 1. 40. ἐκ τούτου] l. 1, iv 95, viii 2. 41. καθαροῦμεν τὸν εἴτον λικμῶντες, iam videbimus de ratione frumenti pugandi per ventilationem (Zeune). The method of winnowing as applied to beans is explained by Columella de r. r. ii 10, 14: *cum acervus paleis graniisque mixtus in unum fuerit coniectus, paulatim ex eo ventilabis per longius spatium iactetur; quo facto palea, quae levior est, citra decidet: faba, quae longius emittetur, pura eo perveniet, quo ventilator eam iaculabitur.* In reference to corn see the remarks of the same writer

71 quoted at l. 28.

43. η] iii 106.

ἐκ τοῦ προσηγέμον μέρους τῆς ἀλω, 'on that side of the floor which is next the wind', cf. l. 7. 44. ἄρχῃ, sc. λικμᾶν: οἰσται σοι τὰ δίχυρα, 'you will have your chaff carried'. οἰσται is the pass. fut. mid. Cf. Eur. Orest. 434 ψῆφος καθ' ἡμέρα οἰσται τῷδ' ἡμέρᾳ; *sol* the *dativus ethicus*, see xi 96, xii 67, xiii 18. 46. γάρ] xvi 51.

§ 7. 1. 49. πολὺ γάρ ἔστι τὸ ὑπερενεχθῆναι τὰ δίχυρα κτλ.] Sturz Lex. Xen. iii p. 613 says: πολύ ἔστι, magni laboris est, vel multum refert, es gehört viel dazu, es kommt viel darauf an, Leuncl. multum fuerit; Strebaeus longius enim est spatium, quam quo paleae ultra fruges etc.; Camerarius est enim spatium longum, quo supra frumenta paleae ferantur in vacuum areae locum. Schneider supposes that some words have been lost, necessary to complete the sense, and he suggests πολὺ γάρ ἔστι, Εφην ἐγώ, τοῦτο μᾶλλον εἰκὸς η τὸ ὑπερενεχθῆναι. This is quite unnecessary, as the passage is quite intelligible as it stands, whether we translate, 'yes, it is of consequence that the chaff should be carried beyond the corn etc.' (as Liddell and Scott understand it) or ('it probably will fall on the corn) for it is a long distance for the chaff to be carried beyond the corn etc.' Breitenbach renders 'it often happens that the chaff, which the thresher wishes to fall between the mixed heap of chaff and corn and the corn itself, is blown not only on to the corn but over and beyond it to where the floor is empty'. But this seems rather laboured. 51. ἐκ τοῦ ὑπηρέμον, 'on the lee-side'. 53. τῇ δίχυροδόκῃ, 'the proper receptacle for the chaff'. According to Breitenbach, 'some part

of the threshing-floor between the corn to be winnowed and that which had been winnowed, hollowed out or in some way parted off'.

§ 8. l. 55. ἐπειδὰν—καθίρησ] xvi 14, xvii 8. There is no doubt that the true form of the aorist of verbs in -αιρω is invariably -ηρα not -ᾶρα, in Attic, but the mss here all give καθάρησ. See Cobet Nov. Lect. p. 594, Rutherford *New Phrynicus* p. 76. μέχρι τοῦ ἥμισου τῆς ἄλω, *asque ad dimidiam areae partem*. See cr. n. 56. κεχυμένου τοῦ στίου, 'when the corn has been spread out', i.e. is still lying there. εἰθὲς λικμήσας τὰ ἀχυρά τὰ λοιπά; 'will you go on straight winnowing the rest of the unwinnowed grain?' The word ἀχυρα has three meanings : (1) 'the whole stalk', l. 14 ικανὰ τὰ ἀχυρα and § 1. (2) 'the grain before winnowing', as here and below l. 62 μὴ διστριψά τὰ ἀχυρα δέγ λικμᾶ. (3) 'the husks', left after threshing, as l. 54 and l. 61. 57. συνώστις τὸν καθαρόν, 'after making a heap of the clean portion (of the grain) in the centre, so as to occupy as little room as possible'. 58. πρὸς τὸν πόλον] Breitenbach with Portus supposes this to be extrema lineam, oram quae ambit et undequaque terminat aream, quoting Suidas, who explains πόλος by τὸ περιέχον ἄπαν. Cf. Plat. Cratyl. p. 405 D καὶ ἐνταῦθα τὴν ὁμού πόλησιν καὶ πέρι τὸν οὐρανόν, οὐδὲ δὴ πόλους καλοῦσι: where Heindorf compares Arist. Av. 181 δτὶ δὲ πολεῖται τοῦτο καὶ διέρχεται ἀπαγα, διὰ τοῦτο γε καλεῖται νῦν πόλος, on which the Scholiast observes: πόλον γάρ οἱ παλαιοί, οὐχ ὡς οἱ νεώτεροι σημεῖον τε καὶ πέρας ἀπόνος, διλλὰ τὸ περιέχον ἄπαν. Εὑριπίδης Πειρίθω 'καὶ τὸν Ἀτλαντειον φρουρῶν πόλον', ως αὐτοῦ τε περιπολουμένου καὶ δι' αὐτοῦ πάντων ἐρχομένων. Liddell and Scott explain it to mean 'land turned up with the plough': but that would be ἡ πόλος acc. to Hesychius s.v. Schneider with greater probability explains it to mean *palus in media area rotunda defixus circa quem aguntur in gyrum iumenta*, such as is now used in the Crimea. 'Les Tartares ne sont pas dans l'habitude de battre le grain avec des fléaux, mais ils le font foulé par des chevaux. Pour cet effet on choisit, sur un lieu élevé, un emplacement circulaire que l'on arrose après qu'il a été aplani et

*purge des pierres qui pourraient s'y trouver; ensuite on le couvre de paille menue; au milieu de ce cercle on plante un poteau. Aussitôt que la terre est un peu desséchée, on fait foulé la place par des chevaux, auxquels on attache une longe fixée au poteau; ils décrivent de cette manière une ligne spirale, jusqu'à ce que la corde soit entièrement roulée sur le poteau; on ramène les chevaux de la même manière et on répète cette opération jusqu'à ce que l'aire soit bien ferme. Les gerbes destinées à être foulées sont déliées et distribuées en cercle autour du poteau. Un homme conduit deux ou trois chevaux sur ces gerbes, jusqu'à ce que les épis soient foulés et la paille très-menue. On enlève ensuite cette paille pour séparer le grain de la balle; ce qui se fait avec des pelles et en la jetant au vent. Cette même paille sert ensuite à nourrir les bestiaux pendant l'hiver'. From *Voyages entrepris dans les gouvernements méridионаux de l'empire de Russie dans les années 1793 et 1794 par M. le Professeur Pallas, traduits de l'Allemand par MM. Delaboulaye et Tonnelier*, Tome II p. 443. Paris, 1805.*

ὡς ἀστρεύατον, for εἰς ὡς στρεψάται, 'into as narrow compass as possible'. Cf. Cyr. I 6, 26 ὡς ἐν ἔχυρωτάτῃ, Thuc. I 63 ὡς ἐστὶ ἀλάχιστον χωρίον, Dem. de f. leg. p. 423 ὡς μετὰ πλειστης συγγράμμης. 61. οὐ' ὑπερφέρηται κτλ.] see n. to I. 49 and for μοι n. to I. 44. 62. ταῦτά, eadem.

§ 9. I. 63. σὺ μὲν δὴ ἄρα] Observe that μὲν δὴ are to be combined (I 94 note), and that ἄρα bears its usual force *igitur, rebus ita comparatis.* 'Well then, it seems that you etc.' On the anticipatory accusative στὸν see n. to XIII 12, XVI 30, XIX 92. Observe that γέ emphasises στὸν without intensifying its meaning. ὡς ἀν—γένοντο, 'how it may be made', XVI 42. 64. κανὸν ἀλλον δύνατο] for δύνατο ἀν καὶ ἄλλον, XII 23. 66. ἀλεθίθειν φαυτὸν ἐπιστάμενος] XV 63 note. 67. πάλαι ἔννοω, 'I have been musing all this while'. G. § 200 Note 4. 69. ἐδιδαξε—οὐτε ταῦτα με οὐδεὶς οὔτε γεωργεῖν, 'no one ever taught me these arts any more than husbandry'. 70. δρῶ δὲ κτλ.]. He means, 'if observation has taught me agriculture, why should it not also teach me these arts?' καὶ τὰς ἀλλας] for οὐτω καὶ τὰς ἀ., a

not unfrequent omission of the demonstrative antecedent or correlative adverb. Cf. Mem. iv 4, 7 ὥστερ σύ, καὶ ἐγώ δε τὰ αὐτὰ λέγω, ii 2, 2 ὥστερ τὸ ἀνδραποδίζεσθαι τοὺς φίλους ἄδικον εἶναι δοκεῖ, καὶ τὸ ἀχαριστεῖν πρὸς τοὺς φίλους ἄδικόν ἔστι, Apol. § 33 ὥστερ οὐδὲ πρὸς τᾶλλα ἀγαθὰ προσάρτης ἦν, οὐδὲ πρὸς τὸν θάνατον ἐμαλακίσθατο, Symp. vi 4, Cyr. viii 2, 23, Plat. Apol. p. 21 D.

- 72 § 10. 1. 73. πάλαι, 'a little while ago', 'just now.' xv 4. ταῦτη, *hoc nomine, hæc ratione*, 'in this respect', explained by the following ὅτι. Cf. Anab. ii 6, 7 πολεμικὸς δὲ αὖ ταῦτη ἔδικε εἶναι, ὅτι φιλοκύνθινος ἦν, iii 2, 32, Hier. l. 589 with my note, Mem. i 7, 3, iii 5, 2. γενναιοτάτη τέχνη, 'the most gentle art'. See n. on vi 39. 74. ράστη μαθεῖν] II 87, XIII 11. 75. ἀγε δῆ] Hesychius εἰεν' ἀγε δῆ. Suidas: εἰεν—ἀγε δῆ· συγκατάθεσις μὲν τῶν εἰρημένων, συναφὴ δὲ πρὸς τὰ μέλλοντα. τὰ ἄμφι σπόρον, 'sowing etc.' 76. ἐπιστάμενος κτλ., 'although I understood it, yet I never knew that I did understand it', I understood all about sowing, though I never knew it.

CHAPTER XIX

Socrates continues his narrative of the further conversation between himself and Ischomachus on another part of agriculture, viz. that of planting fruit-trees, especially the vine, fig and olive: and tells Kritobulus how he showed by his answers to the questions put to him by Ischomachus that he knew more about the propagation of trees than he at first supposed, though he had never received any regular instruction in the subject, so that questioning in his case was a mode of teaching. But Ischomachus refused his assent to the doctrine that Socrates could learn anything and everything by the same process; for agriculture is not of itself a harsh and repulsive subject, but on the contrary gentle and inviting, whose acquaintance all may make if they will use their eyes and ears and notice and listen to the common sights and sounds of nature. Illustration afforded by the vine, for the culture and management of which we need no other lessons but those given by the plant itself.

§ 1. 1. 1. οὐ τι—τῆς γεωργικῆς τέχνης; ‘does it belong to the art of husbandry?’ III 64 n. 3. γάρ οὖν] xvii 3 n.
 4. τῶς ἀν τὰ μὲν ἐπισταμῆν, τὸ δ’ οὐκ ἐπισταμαι; ‘how is it possible that I should understand all about sowing, without understanding anything about planting trees?’ On the co-ordination of contrasted clauses see n. on II 63.

§ 2. 1. 6. οὐ γάρ σὺ ἐπιστασαι;] xi 47 n. 7. τῶς; sc. ἐπισταμαι or ἐπισταμην ἀν, ‘how should I understand?’ δοτις μήτε—οἷα, quippe qui norim neque etc., ‘one who does not know (when I don’t know) either’, etc. ‘The indefinite relative δοτις is used as a simple relative in relative sentences which single out, in a definite subject, a particular quality or circumstance, as the ground or explanation of what precedes’. Madv. § 105 (d). Cf. xxi 60. ἐν ὅποιᾳ τῇ γῇ, ‘what sort of soil it is in which’, xvi 22, xvii 9. 8. ὀπόσον βάθος] G. § 161. 9. τῷ φυτῷ] see cr. n. 10. ὀπόσον μῆκος (sc. δι) τὸ φυτὸν ἐμβάλλειν, ‘of what length the plant should be when put in’. This is generally taken to mean ‘how deep to put the plant in the ground’. ‘In France plantations of the vine are made by dibbling in cuttings of two feet in length; pressing the earth firmly to their lower end, an essential part of the operation, noticed even by Xenophon (l. 64)’. LOUDON, *Encyclopaedia of Agriculture*, § 407. 10. δῶσ—κείμενον κτλ., ‘in what position it will grow best’. See VIII 15 n., and for the double δι xvii 15, xvii 97.

§ 3. 1. 12. ὅ τι μὴ ἐπιστασαι] G. § 283, 2. 13. βοθύνους] an un-Attic word, = βέθρους. 16. τριπόδου, from τριπέδης, ‘measuring three feet’, *tripedalis*, a word of singular occurrence in Xen., the Attic form of which is τρίποντος, τρίποδος, Herod. III 60. 17. οὐδὲ μὰ Δέ τὴν θημιπόδιον, ‘measuring five half feet’, i.e. 2½ feet deep. 18. τι δὲ τὸ πλάτος; ‘and what about the width?’ The order is ηδη εἰδες τινὰ (βέθρουν) πλέον (ἔχοντα τὸ πλάτος) τριπόδους; ‘did you ever yet see a trench more than three feet in width?’

Florentinus in the Geponica, v c. 12 says that in planting vines the hole should be not less than four feet deep, but he admits that οὐκ ἔστι

φαύλη καὶ ἔως τριῶν ποδῶν βάθους γνομένη φύσεια. With this Columella V 5, 2 agrees: *si ante annum flant (scrobes) quam vinea conseratur, scrobs in altitudinem longitudinemque defassus tripodaneus abunde est; latitudine autem bipedanea; vel, si quaternum pedum spatia inter ordines relicturi sumus, commodius habemus eandem quoquoversus dare menevram scrobibus, non amplius tamen quam in tres pedes altitudinis depressis;* and again III 15, 2 *fossores scrobes non minus altum quam duos pedes et semissimum plantis locis refodit: accubibus in dupondium et dodrantem (i.e. 2½ feet): praecipitibus etiam in tres pedes.* But in XI 2, 28 he says *ad deponendas vites vel non magni incrementi arbores—sucus—in altitudinem deprimi debet dupondio semissicce i.e. 2½ feet: Palladius II 10, 3 quod si scrobes florē placeat, faciemus tribus pedibus altas, duobus semis lata, tribus longas. Ultra tres vero pedes altius fodienda scrobes non sunt, ne laborent frigore sarmenta quae pangimus;* Plin. Nat. Hist. XVII 22, 167 *sulco latitudo palae ('a spade') satis est, scrobibus ternorum pedum in quamque partem; altitudo in quocumque genere tripodalis,* ib. 168 *clivosa altiores scrobes poscunt,* Virg. Georg. II 288.

§ 4. 1. 20. τινά, sc. βόθρον. 22. τριημιτοδίου, from *τριημιτόδιος, sesquipedalis*, 'consisting of one foot and a half'. 23. ἐξορύττοιτο δύ σκαπτόμενα, *inter pastinandum effoderentur* (Leunclavius). 24. εἰ—πεφυτευμένα εἴη, *si consitae fuerint usque adeo in summa soli superficie;* 'if they have been planted so much too near the surface'. G. M. T. § 18, 1 note. The γε emphasizes λαν: it might also belong to εἰ. On the transposition of οὐτῷ see xvi 68.

73 § 5. 1. 26. πενθημιτοδίου] Schneider compares Plin. Nat. Hist. xvii 11, § 16, 80 *eadem mensura Graeci auctores consentiunt non altiores quino semis qui pede esse debere nec latiores duobus pedibus, quoniam in umido solo ad vicina aquae perveriat.* 27. βραχύτερον (sc. βόθρον), 'shallower'. 28. γάρ] xvi 60, xviii 31. Reisig would read *τοῦτο γε*, Breitenbach ὅρασθαι γε, *id oculis certe, si non mente, cernatur necesse est,* on the ground that γε is never used with οὐτῷ when it means ταῦ. γε is omitted in the Aldine. Translate 'since this is so palpably clear', 'too evident not to be seen'.

§ 6. 1. 30. ἔγρατέραν—ὅραν; 'do you know dry and moist soils, when you see them?' 32. γοῦν] vi 14 n. 33. τὸν Δυκαβηττόν] In the north-east of the plain in which Athens

lies, between the rivers Kephisus and Ilissus, a chain of hills, now called Turco-vouni, the highest point of which is 1000 feet, runs towards the city for a distance of five miles and terminates in a remarkable isolated hill, about one mile from the Acropolis, having on its summit a chapel dedicated to St George. This is identified with the ancient Lykabettus. We know from Pseudo-Plato Eryxias 18 that its barrenness was such that its land was considered valueless. At the same time it was noted for its olive-plantations (Statius, Thebais xii 620 *pingui melior Lycabessus oliva*), a combination which appears contradictory, but is explained by the fact that the hill of St George, although having a rocky and barren summit, is surrounded on every side, except that of the city, by plantations of olive-trees. Leake, *Topography of Athens*, ed. 2. ταῦτη, sc. τῇ περὶ τὸν Λυκαβηττὸν γῆ. ἐν τῷ Φαληρικῷ θέει, 'in the low land about Phalerum'. Phalerum (*οἱ Φαληρεῖς*) was one of the two demi into which the whole of maritime Athens was divided, the other being Peiraeus (*οἱ Πειραιεῖς*). It was of the tribe Aeantis and had for its eponymous hero Phalerus, a grandson of Erechtheus. Demetrius, the last of the Attic orators, was born here, hence he is called Phalereus. The plain in the vicinity of which lay Phalerum, south east of the southern Peiraic long wall, which ran along its edge, was adapted to market gardens, being moist, low and easily irrigated from the Kephisus. The Phaleric *ῥάφανος* (ἢ καλοῦσθ τίνεις κράμβην Aristot. H. An. v 19) was much commended. Leake, *Topography of Athens*, Vol. I, p. 397, ed 2.

§ 7. 1. 35. πότερα—ἢ] xvii 28. ξηρῷ, sc. γῆ. 37.
 ἐπει, *siquidem*, 'since', vii 40, xii 3. 38. δρύττων βαθὺν =
 εἰ δρύττοις βαθὺν βόθρον. οὐκ—ἴτι, *non iam*, 'not after
 that', there would be an end of your planting. 40. ἐπεδῶν—
 ὅστιν, 'after they have been dug', xviii 55. 41. διπηνίκα,
 'at what season'. 42. ἐκατέρᾳ, 'in each of the two
 sorts of soil'. This is Weiske's reading for the vulgate *ἐκάτερα*
 which Sauppe retains. Breitenbach proposes to read ὁ πότερα
 for ὁ πηνίκα, 'of what sort the plants should be that you should
 put in each kind of soil'. 43. μάλιστα] iii 102. 'Hic

lacunam statuant omnes atque verisimile est pauca quaedam addidisse Socratem'. (Breitenbach.)

§ 8. 1. 44. ὁς τάχιστα] iv 107. 45. ὑποβαλών, i. q., εἰ ὑποβάλλοις. ἀν—οίε—χωρεῖν] II 6 n. τῆς γῆς τῆς ἀργασμένης] partitive gen., 'some well-prepared earth', soil loosened by working. 46. τὸν βλαστὸν τοῦ κλήματος, 'the shoots of the slip', 'the sprout from the cutting'. χωρεῖν, 'strike'. 47. ἀργοῦ, *incultae*, 'undug', 'unbroken', IV 72, XX 110. εἰς τὸ σκληρόν, *in terram fodiendo non praeparatam*. 'Mosche e precedentibus intellegi iubet verba βαλὼν τὸ κλῆμα' (Sturz). But this is unnecessary. The meaning surely is: 'do you think it would strike sooner, if you put prepared soil under it, through the soft mould than through unbroken soil into the hard ground?'

§ 9. 1. 50. ὑποβλητέα ἀν εἴη τῷ φυτῷ, 'must be put under the plant'. G. § 226, 2 b. 51. τὸ δ' οὐ μέλλει; sc. ὑποβάλλεσθαι, 'of course it must'. Cf. xviii 6. 52. πότερα δὲ δύον τὸ κλῆμα κτλ.; 'and, do you consider it would take root better if you set the whole cutting upright in the ground pointing towards the sky, or, would you lay part of it lengthwise below the surface of the mould, so that it may lie like a reversed Gamma?' 'Mais crois-tu que la bouture prenne mieux racine, plantée en ligne verticale? ou bien, après avoir fléchi horizontalement la partie inférieure, la recouvriras-tu de terre, de manière à décrire un gamma renversé?' (Gail.)

Florentinus (Gepon. v 9, 6) recommends the latter mode: δινατὰν δὲ καὶ δρόπουν φυτεύειν τὸ κλῆμα, βέλτιον δὲ τὸ πλάγιον, πιζούτας γὰρ θερῶν, and so Palladius III 9, 14 cum plantam vel malleolum disponimus, modice humido solo, duabus gemmis supra terram relictis, sarmenta ponemus obliqua et sic facilius comprehendent. On the other hand Columella de r. r. IV 4, 1 prefers the first method, on the ground that *vitis* supina et velut recurvans in alveo deposita, postea cum ablaqueatur (i. e. 'when the soil is loosened round its roots, so as to expose them') *vulneribus* obnoxia est. *Nam dum exaltare fortius orbem ablaqueationis fesser studet, obliquam (πλαγίαν) vitam plerunque sauciat et non numquam praeccidit. Meminerimus ergo usque ad imo scrobie solo rectum admitti quio sarmenntum applicare et ita in summum perducere: again de arbor. c. III § 4 in terram bene pastinatam et stercoratam rectum sarmenntum dägito.*

πρὸς τὸν οὐρανὸν βλέπον, ‘*cacumine caelum spectans*’, Colum. v 9, 3.

R. Bradley, who was professor of botany at Cambridge, observes on this passage that the laying the cuttings of vines lengthwise in the ground is the French way now practised; for they strike root at every joint; and the more joints they have the more roots they get and the stronger shoots they make. Lord Bacon, *Natural History*, Cent. v 426 says: ‘When you would have many new roots of fruit-trees, take a low tree and bow it and lay all his branches aflat upon the ground and cast earth upon them; and every twig will take root. And this is a very profitable experiment for costly trees, (for the boughs will make stock without charge,) such as are apricots, peaches, almonds, cornelians, mulberries, figs, etc. The like is continually practised with vines, roses, musk-roses, &c.’ Vines were planted either in a *vinea* or in an *arbustum*, i.e. a plantation of trees in rows for training the vines on. Of the former there were three kinds; those in which the vines were let to run along the ground, the branches when laden with fruit being supported by little forked sticks; those in which the vines stood like trees without any support; and those in which they were trained on espaliers. When a vineyard was to be made, the ground was either all well dug, or a deep trench was made in which the rows were to be set. The cuttings (*malleoli*) were reared in a nursery (*seminarium*), and when they had struck well, i.e. were *viviradices*, they were planted out in the vineyard in rows from five to seven feet asunder. The ground immediately about the vines was dug once a month, while the plants were young, from March to October, to remove the weeds and grass. The intervals between the rows were sometimes tilled with the plough. T. Keightley, *Notes on the Georgics*, p. 372.

¶ 10. 1. 56. οὕτω νῇ Δίᾳ, ‘in this (i.e. the latter) way, certainly’. οἱ ὀφθαλμοί, *oculi, gemmae*, ‘the eyes’, ‘buds’. 57. καὶ ἄνω, ‘above ground’. On the use of *καὶ* to strengthen both forms of the comparison see n. to xv 15. 59. τὸ αὐτὸ τούτῳ ποιεῖν, *hoc idem facere*, ‘do likewise’, i.e. ‘produce shoots also’. 61. ἀν—ήγουμαι—βλαστάνειν] above 1. 45. Observe that *ταχύ* is here the adverb = *ταχέως*, and *ἰσχυρόν* the predicate adjective to *τὸ φυτόν*.

§ 11. 1. 62. ταύτη—ἴμοι] i 31 n. 63. γυγνώσκων] xvii 4. ἐπαμήσαιο ἀν τὴν γῆν] Xenophon auroit dû dire non seulement qu'il faut fouler la terre, mais encore qu'il faut remuer en peu le jeune plant, afin de faire tomber la terre également de tous les côtés du pied. Sans cette précaution,

il resterait des vuides qui feroient pourrir la racine ; et plus on fouleroit, moins les vuides se rempliroient. (Gail.) γῆν ἐπαμάσθαι, 'to earth up', corresponding to the Latin botanical term *accumulare*, 'to heap up earth round the roots of plants', Plin. H.N. xvii 19, 31 § 139 *ferventibus locis adcumulant aestate radices operiuntque ne solis ardor exurat*, xviii 29, 71 § 295 *opera rustica huius intervalli terram iterare, arbores circumfodere, ubi aestuosa regio poscat, adcumulare*, xix 5, 26 § 83 *confert aliena folia circumobruere, ipsos vero adcumulare*. Cf. Herod. viii 24, 2 φυλλάδα τε ἐπιβαλῶν καὶ γῆν ἐπαμησάμενος, where it means 'heaping up a barrow'. Theophrastus de lapidibus II 28 writing of the λυγκούριον or jacinth, says that the lynx καταρόπτεται καὶ ἐπαμάται γῆν ὅταν οὐρίσῃ.

64. σάρξις ἀν κτλ., 'would you press the earth firmly round the plant?' σάρττειν, *comprimere*, 'to stamp down', 'ram'. In viii 35 the verb bears its usual signification *replere, instruere*, 'to pack', 'load heavily'. See quotation from Loudon I. 9. εὸν μάλα] xiv 32 n. 66. μὲν γάρ] without corresponding δέ; cf. xvii 44. 67. σεσαγμένον εἴη, sc. τὸ φυτόν. ἵπτο τοῦ ὕδατος] I 92, xvii 73. 68.

ἀσακτός, 'not pressed firmly', a very rare word which does not occur again in Xen. 69. κινδυνός, sc. ἐστι. 70. ἵπτο μὲν τοῦ ὕδατος] the sentence is apparently constructed as if ἵπτὸ δὲ τοῦ ἡλίου were to follow, but another μέν having been appended to σήπεσθαι, the corresponding δέ is attached to αναίνεσθαι; unless we are to consider the words as a mere repetition of those in I. 67 due to the carelessness of a copyist, or a gloss on σήπεσθαι which has crept into the text. The use of the double μέν and δέ in IV 61, 74, IX 56 is of a different kind. 71. [τῷγουν κτλ.] see cr. n. 72. θερμαινομένων τῶν βιξῶν, 'there being too much bottom heat'.

§ 12. I. 73. καὶ περὶ ἀμπελῶν ἄρα κτλ.] It is evident that Ischomachus has all along been speaking of the culture of the vine, for 'though the Greeks and Romans planted both timber and ornamental trees, yet they did so only on a very limited scale and near their houses, for the purposes of shade or ornament. They also planted the elm and the poplar for supports

to their vines; and they cultivated osier beds for the purpose of basket-making, but there is no instance on record of their having planted trees with a view of cutting them down either for timber or for fuel. Wood for these purposes they procured from the native forests, to the management of which they paid particular attention'. Brande and Cox, *Dictionary of Science, Literature and Art*, I p. 143. Also, as Schneider remarks, this is implied by the use of *φυτὸν* and *φυτεύειν* which are most frequently used of the vine; just as *φυταλίᾳ* is the term in Homer (Il. vi 195, xii 314, xx 185) for a vine-yard. 74. πάντα, *omnino*, 'in all respects', 'entirely'. γυγάστκων τυγχάνεις] VII 49.

77. ἀκρόδρυα, 'fruit-trees'. So Arrian Indic. c. 38, 6 ταῦτη φοινικές τε πολλοὶ ἐπεφύκεσσαν καὶ δσα ἀλλὰ ἀκρόδρυα ἐν τῇ Ἑλλάδι γῆ φύεται; 39, 2 ἐν αὐτῷ κῆποι τε πολλοὶ καὶ ἀκρόδρυα παντοῖα. The word is strictly used of 'hard-shelled fruits' as nuts, chestnuts, acorns, as we learn from Democritus Geopon. x 74 ὁπώρα λέγεται ἡ χλωδὴ τὸν καρπὸν ἔχουσα, οἷον δωράκινα, μῆλα, ἀπίδια ('pears'), δαμασκηνά, καὶ δσα μὴ ἔχει ἔξωθεν τι ξυλῶδες. Ἀκρόδρυα δὲ καλέσται, δσα ἔξωθεν κέλυφος ἔχει, οἷον ῥοΐδ, πιστάκια, κάστανα, καὶ δσα ξυλώδη τὸν καρπὸν ἔχει ἔξωθεν. Cf. Arist. Hist. An. VIII 28, 4 οὗτ' ἀκρόδρυα οὗτ' ὁπώρα χρόνιος, ib. Probl. XXII p. 606 B, 2, 3 p. 930 B, 25. 78. τῶν καλῶς ἔχοντων] partitive gen. after τι. Zeune's version is 'si enim illa vitium conserendarum ratio probatur, quid de aliarum arborum plantatione improbes?' 79. ἀποδοκιμάζειν means *nolle, impropbare*, 'to object to', 'disapprove of'. Cf. Cyr. VIII 1, 47 τὸ περιελέσθαι αὐτῶν τὰ ὅπλα—ἀπεδοκίμασε. εἰς, 'in respect to': cf. II 27, XVIII 2. τὰς ἀλλας φυτεῖς, 'the other kinds of planting', 'planting in general'. See n. to VII 205, 236.

§ 13. I. 83. ἀποπειρᾶ μου καὶ τοῦτο, *temptas interrogando an hoc quoque te possim docere*, 'in this question too you are but making trial of me'. μάλιστα πάντων, 'perfectly well', lit. 'better than anything else', not 'better than any one else'. On this inclusive use of the superlative see n. to Hier. I. 791.

84. δρῆς μὲν—δρῆς δέ] I 88, III 16. Observe that the em-

phasis falls upon ὁρᾶς, ‘you see with your own eyes’. βαθύ-
τερος] Didymus Geop. ix 6, 4 says of the olive tree δεῖ δὲ τὸ
βάθος ἔχειν τὸν βόθρον τρεῖς ή μῆλα θλαττον τῶν δύο ημισυ πηγῶν.

85. παρὰ τὰς ὁδούς, ‘by the road-sides’; therefore you could
not help seeing it. Cf. Geopon. II 11, 1 καὶ τοὺς ἐλαιώνας δὲ
ὅμοιως (περισκάπτειν προσήκει)· καὶ τὰς βώλους διαλύειν, ὥστε
ἐπεγείρειν τὸν κονιορτόν· ἐμπεσών γάρ οὗτος τῷ καρπῷ θάττον
աὐτὸν πεπαγεῖ. διὰ τοῦτο καὶ αἱ παρὰ τὴν ὁδὸν ἐλαῖαι εὐ-
τραφέστεραι τῷ καρπῷ διὰ τὴν ἐπανισταμένην ἐκ τῶν ὀδεύντων

75 κόνην. 86. πρέμνα πάσι τοῖς φυτευτηρίοις πρόσεστιν] C. and
W. take this to mean ‘stakes are set by every plant’, but the
true meaning is ‘there are stumps or stems to each of the
young plants’.

The present method of raising the olive in Italy is described by the
late Professor Blunt in his *Vestiges of antient manners and customs
discoverable in modern Italy*, p. 215 ‘An old tree is hewn down, and the
“ceppo” or stock is cut into pieces of nearly the size and shape of a
mushroom, and which from that circumstance are called “novoli”;
care at the same time is taken that a small portion of bark shall belong to
each “novolo”. These, after having been dipped in manure, are put into
the earth, soon throw up shoots, are transplanted at the end of one year
and in three years are fit to form an olive yard. This process clears up
satisfactorily, I think, a passage in the Georgics upon which many
comments have been made:

*Quin et caudicibus sectis, mirabile dictu,
truditur e sicco radix oleagina ligno.*

“The stock in slices cut and forth shall shoot
o passing strange! from each dry slice a root”.

*The ancients cultivated the olive in the following manner. They dug
well to the depth of three feet the place intended for the seminarium or
'nursery'; they then took clean healthy branches of their olive trees, about
as thick as could be grasped in the hand, and sawed them into truncheons
or lengths (talesas, truncos) of about 18 inches each, taking care not to injure
the bark, and paring the ends smooth and marking them in order that the
lower end might be put into the ground. This end was then daubed with a
mixture of dung and wood-ashes, and the pieces were set at a depth of four
fingers, i.e. three inches, in the ground. During the first two years the land
was kept constantly hoed, but the plants were not touched; in the third year
all the branches but two were cut off; in the fourth year the weaker of these
two was removed; in the fifth year they were transplanted into the future
olive ground, and set in holes which had been dug the year before. Keight-
ley l. o. p. 361 f., cf. Geopon. IX 11, 4 πολυτρόπως δὲ γίνεται η τῆς ἐλαῖας*

φυτεία Τινὲς μὲν γὰρ ἀπὸ σκυταλῶν ‘truncheons’ φυτεύουσι· λαβόντες γὰρ κλάδους παχυτέρους καὶ καταπίσαντες εἰς μέγεθος πηχυαῖον οὕτω φυτεύουσι. τινὲς δὲ ἀπὸ χάρακῶν φυτεύουσιν οὕτω· καταπίσαντες τοὺς παχυτέρους κλάδους εἰς μέγεθος πηχῶν δύν προεμβάλλουσιν εἰς τὸν πυθμένα τοῦ βόθρου λίθον πλαντήριον, εἴται τὸ φυτὸν ἐπὶ τούτῳ στήσαντες ὅρδὸν προχωντύουσι γῆν. Οἱ δὲ τὰ γενναιότατα τῷν παρ αφύάδων μετὰ τοῦ πρέμνου φυτεύουσιν· οἱ δὲ τὰ μέλλοντα λαμβάνεοθαν φυτά ἐπ’ αὐτοῦ τοῦ στελέχους ἐπὶ δύτα περικαθαρίουσι δρεπάνῳ καὶ περὶ ἐπιτολὴν τοῦ Ἀρκτούρου ἐντιθέασιν εἰς τὸν βόθρον. Ἐτεροι τὰ τρόπατα λεγούμενα φυτεύουσιν οὕτω· σημειωσάμενοι μέλιτῷ πώς κεῖται πρὸς δωντάλῃ καὶ μεσημβρίαν, ἐκπρίζουσιν ἀπὸ τοῦ στελέχους πηχῶν δ’ ή ε’, καὶ ἐμβάλλουσιν εἰς τοὺς βόθρους, πάσαν ἐπικέλειαν ποιούμενοι. Οὗτος ὁ τρόπος τῆς φυτείας ἐπιτενχθεὶς ἡσοποῖεν θάττον καὶ καρποφορεῖ τάχιον. Τινὲς δὲ ἀπὸ πρέμνων φυτεύουσιν οὕτω· συγκόψαντες αὐτὰ τὰ πρέμνα εἰς κορμοὺς μείζονας, ἐντιθέασι τῷ βόθρῳ τὸν κορμὸν ἔχοντας τὸν φλοιὸν ἄνω καὶ προσχώσαντες τῇ γῇ μετὰ κόπρου ἐπὶ παλαιστὴν ἔωσι. Τινὲς δὲ ἐκ τῶν κατὰ γῆς μέρων τοῦ πρέμνου ἐκκόψαντες πελεκήματα μετὰ τοῦ φλοιοῦ τετραπλασιάστα, προεμβάλλουσι λίθον εἰς τὸν πυθμένα τοῦ βόθρου καὶ τούτῳ τῶν πελεκημάτων γ’ ή δ’ ὅρδὰ καὶ χωνιόνουσιν ἐπὶ παλαιστὴν. Τῆς δὲ φυτείας καθ’ οἷον δῆ ποτε τρόπον γινομένης, πριξέσθωσαν τὰ φυτεύμενα πρίνοι. διατηρητόν δὲ ἀκριβῶς τὸν φλοιόν, ἵνα μὴ σπαραχθῇ, καὶ δόξῃ δρεπάνῳ τὴν τομῆν λεωτέον, διασώζοντας ἀκέραιον τὸν φλοιὸν καὶ βολβίτῳ τέφρᾳ μεμιγμένῳ χριστέον τὸ κάτω μέρος τοῦ δρητηκος. δεῖ δὲ φυλάττεσθαι, μὴ κατὰ κορυφὴν τεθῆ ὁ ὅρπηξ· βασανισθεῖν γὰρ τὸ φυτὸν κατὰ κορυφὴν φυτεύοντες· δεῖ δὲ κόπρον ἐμβάλλειν εἰς τὸν βόθρον.

88. πτηλὸν—ἐπικείμενον, ‘that the tops of the plants are all covered with a coating of moist clay’. See Geop. quoted above.

Colum. v 9, 1 speaking of the preparation of a nursery ground for olive-trees says *ramos novellos proceros et nítidos, quos comprehenso manus possit circumvenire, feracissimos, arboribus adimito et ex his quam recentissimas taleas recidito, ita ut ne corticem aut ullam aliam partem, quam qua serra praeciderit, laedas... Taleas deinde sequipedales serra praecidentur alique earum plagae utraque parte false leventur et rubrica notentur, ut sic quemadmodum in arbore steterat ramus, ita pars ima terram et cacumine caelum spectans deponatur.... Sed oportebit talearum capita et tmas partes misto fimo cum cinere oblinere et ita totas eas immergi, ut pruriē terra qualiuor digitis alte superveniat. Sed binis īdīcībus (caudicībus) ex utraque parte humantur: hi sunt de qualibet arbore brevi spatio iuxta eas positi et in summa parte inter se vinculo conexi, ne facile singuli deiciantur. XI 2, 42 hoo eodem mense (February 15th to March 15th) in pastinato seminario novissima positio est olearis taleae, eamque oportet, cum panzeris, fimo et cinere mistis oblinire et superponere muscum, ne sole fundatur. Vanierius, Praedium rusticum v. 50 ff.*

*eruat et brumas sub frigore prima colonus
radicata serat truncis plantaria ramis:
sed caput ante luto velet muscoque virenti,
et vinculis constringat; hiems ne frigore venas
occupet et tota desaeviat arbore pestis.*

89. ἔστεγασμένον τὸ ὅν, 'the part above ground is protected by a covering'.

§ 14. 1. 91. καὶ δρῶν δὴ κτλ.; 'what is it you see in them and don't understand?' 'do you not understand (for instance) how you would place the potsherd on the surface of the clay?' 'The shell over the clay', says Bradley, 'is, I suppose, put there to keep out the wet and ill weather'. For τὸ δστρακον the anticipatory accusative, see n. to xiii 12. 94. ὁν εἶπας, i.e. τούτων ἀ εἰπας. 95. πάλιν ἐννοῶ] in reference to what he said before, xviii 67. πάλαι, iamdudum, 'a little while ago', xix § 1—2. 96. συλλήβδην, 'generally')(καθ' ἐν ἔκαστον. τῆρον με—ει] xi 22, 127. οὐκ ἔφην, negabam, 'I said "No, I did not understand"'; for I did not suppose at the time that I should be able to say anything at all about the proper method of planting'. 97. ἔχειν] xviii 2. ή] xv 35. 98. καθ' ἐν ἔκαστον, quodlibet separatis, 'each particular point'. ἐπεχειρησας, suscepisti. 99. ἀποκρίνομαι σοι ἀπερ σὺ γιγνώσκεις, 'my answers coincide with your own opinions'. 100. ὁ δεινὸς λεγόμενος γεωργός, not 'though you are called the skilful farmer', but, 'you the man who are spoken of as a skilful farmer'. On the position of the predicate adjective between the article and participle see Madv. § 14 a Rem. 1.

§ 15. 1. 100. δρα ἡ ἔρωτησι διδασκαλία ἔστιν; num interrogando doceri potest? 'is questioning a mode of teaching?' The Socratic interrogation is here brought to bear upon Socrates instead of by Socrates. 'Interrogando enim exercetur illa τέχνη μανεντική, de qua ad xvi § 8. Cf. etiam Mem. iv 6, 15 δπότε. δὲ αὐτὸς πι τῷ λόγῳ διεξίοι, διὰ τῶν μάλιστα δμολογουμένων ἐπορεύετο, νομίζων ταύτην τὴν ἀσφάλειαν εἶναι λόγου' (Breitenbach). 102. ή, quemadmodum, l. 97. 103. δγων με δι' ὁν ἐπίσταμαι κτλ., per ea, quae scio, docens alia adhuc mihi ignota, disputans e concessis, 'it is by leading me

on through things which I do understand and pointing out the similarity between them and others which I did not think I understood—that you make me believe that I do really understand these latter as well'. δι' ἐν ἐπίσταμαι is by attraction for διὰ τούτων ἀ-ἐπίσταμαι.

§ 16. l. 108. ἔρωτῶν =εἰ ἔρωτόγην. On the repetition of ἀ- see n. to l. 11. καλόν, sc. ἔστι. 109. διαδοκμά-
ζεν, *explorando dignoscere*, 'to distinguish by testing'.

110. κίβθηλα, 'base', 'counterfeit', x 23. περὶ αὐλή-
τῶν, sc. ἔρωτῶν. 113. ισως δν, sc. δύνατο, 'perhaps
you might succeed in persuading me'. γεωργεῖν—έπι-
στήμεν] G. § 261, 1. δινέπασάς με ὡς—εἴην] G. § 243.
115. ταῦτην τὴν τέχνην, sc. γεωργίαν, which is implied in
γεωργεῖν.

76 § 17. l. 116. οὐκ ἔστι ταῦτα, 'this is impossible'. 117.
καὶ τάλαι σοι θλεγον] xv 59. 118. ὄστε—ποιεῖν] ὄστε
with infin. marks the natural, with indic. the actual conse-
quence. δρῶντας καὶ ἀκούοντας, 'if they have eyes
and ears'. 119. ἐπιστήμονας ἁντῆς] G. § 180, Madv.
§ 63 b.

§ 18. l. 120. ὡς, *quemadmodum*, x 62, xvi 42. 121.
χρῆστο] iii 92. αὐτίκα, 'for instance', when the first
instance that presents itself is urged. See n. to Hier. l. 193.
ἀναβαίνουσα, 'by climbing', G. § 277, 2. 123. διδάσκει
ἰστάναι αὐτήν, 'teaches us to prop it up'. περιπεταν-
νόντα τὸ σέναρα, 'by spreading out its leaves'. 124.
αὐτῇ] vi 73, xvii 50. 125. ἥλιοιμενα ταῦτην τὴν δραν,
'exposed to the rays of the sun at this season'.

§ 19. l. 126. γλυκαίνεσθαι, 'to be sweetened, ripened', an
unclassical word. 127. φυλλορροοῦσα, 'by shedding its
foliage': the word does not occur elsewhere in Xen. δι-
δάσκει, sc. τινά, as l. 125. ἁντῆν ψιλοῦν, *nudare (foliis)*,
'to strip it', xvii 89. 'In some parts of France great part of
the young wood of the vine is cut off before vintage for feed to
cows and to let the sun directly to the fruit'. Loudon, l. c.
§ 407. 128. πεπάγειν τὴν διάραψαν, 'to bring its fruit to

perfection', not, as C.-W., 'that the autumn warmth may mellow it'. See my n. to Plutarch Themist. x 3 l. 26. πολυφορίαν, 'productiveness', a word of very rare occurrence. 129. τοὺς μὲν τοὺς δέ] G. § 143, 1. 130. ὡμοτέρους, immaturiores, 'too unripe' (to be gathered). τρυγάν έαυτήν, vindemiare ipsius fructum, 'to gather her ripe fruit'. 131. συκάζουσι, *ficus decerpunt*. So Arist. Av. 1699, speaking comically of the foreign sophists, οἱ θερίζοντες τε καὶ σπειροῦσι καὶ τρυγῶσι ταῖς γλώτταισι συκάζουσι τε. τὸ δργάν ἀελ, ut quaeque ficus est matura (Zeune), lit. 'that which from time to time swells to ripeness', in partitive apposition to έαυτήν, see n. to 125. δργάν (Sanskrit उर्ज, 'strength', उर्जा, 'juice', 'succulence') is said of plants *quae turgent et ad maturitatem pervenerunt*, Herod. iv 199 πρώτα μὲν γάρ τὰ παραβαλάσσια τῶν καρπῶν δργάν ἀμάσθαι τε καὶ τρυγᾶσθαι and ὁ ἐν τῇ κατύπερτάτῃ τῆς γῆς πεπαντελεῖ τε καὶ δργάν. Hence generally of the 'excitement of lust or any kind of desire', with inf. Aesch. Choeph. 454 τὰ δ' αὐτὸς δργα μαθεῖν, i.e. ἐπιθύμει, Thucyd. II 21, 3 ὡν ἀκροᾶσθαι ὡς ἔκαστος δργητο, and with gen. Agam. v. 223 παρθενιού θ' αἷματος δργάν περιόργως τ' ἐπιθύμει. "Αρτεμισ. From the same root *verg* or *virg* come δργάς 'a fertile piece of land', δργή 'natural disposition', 'impulse', Lat. *virg-a* 'a green twig', *virg-o* 'a maiden'. See Ruhnken on Timaeus p. 193 ed. 2, 1789. On the position of ἀελ, 'each time', after the participle see above VIII 46, XVIII 35 and n. to Hier. 532.

CHAPTER XX

I asked Ischomachus, continues Socrates, 'If, as you say, agriculture be so easily learned, how do you account for the failure of some of those who engage in it?' He replied that the cause of their failure was not so much want of knowledge, as want of carefulness and industry. In commanding an army the secret of success does not depend so much upon knowledge of tactics, as upon foresight and precaution, and so agriculturists, if they wish to thrive, must take pains to carry out in practice the easy lessons, which common observation teaches. 'Husbandry', he,

said, ‘is a very good test of character. The good husbandman will enforce strict punctuality in the hours of labour upon his workmen, and not allow them to be lazy and scamp their work, as such indifference will make a considerable diminution in his annual receipts. My own father, who was devoted to agriculture, used to say that it was a most profitable occupation and, as a proof of it, he practised a very simple device: he would purchase plots of land that were out of order and had been neglected by previous owners and, after improving them by careful culture, resell them at a large profit and buy others. The improvement of such lands was a source of great enjoyment to him, and may be recommended as a wholesome and profitable occupation to others’. ‘Your father’s love of his land’, I replied, ‘must have been something like the love which our corn merchants have for their corn. It does not prevent them from parting with it to those who will give the highest price for it’. Ischomachus took this as a piece of raillery on my part, and said that he thought those who built houses for sale were in the same sense fond of building. To this I replied that I was in earnest in thinking, as he evidently did, that love of lucre is a spring of action with all men.

§ 1. 1. 1. ἐνταῦθα δῆ] xv 19. πῶς; cur? ‘how is it that?’ 2. εἰ—γε, ‘if it be true that’. ράδια μαθεῖν] xviii 74. 4. πράττουσιν ὁμοίως, eadem fortuna utuntur, ‘meet with like success’, ‘fare alike’, xi 40, xii 37. 5. ἀφθόνως] iii 38, vi 56. περιττά, ‘more than they want’. Сур. viii 2, 21 τῶν ἀρκούντων περιττά, Hier. 220 τὰ περιττὰ τῶν ικανῶν. 6. πορ-
[γεσθαι] vi 40, xi 60. 7. προσοφελουσιν, insuper aes alienum contrahunt, ‘run into debt besides’. See n. on xiii 4.

§ 2. 1. 10. τῶν γεωργῶν may be taken either after ἡ ἐπι-
στήμη or as the partitive gen. after τοὺς μέν. ἔστιν ἡ ποιοῦ-
σα] l. 110, xv 22.

§ 3. 1. 12. διαθέοντος, ‘running about’, ‘spreading’. Cf. Сур. vi 2, 13 (of a panic fear) ὡς γῆσθετο φόβον διαθέοντα ἐν τῇ στρατιᾷ, Hell. vi 5, 36 διέθει θέρυβος ἐν τῇ ἐκκλησίᾳ. 13. οὐχ
δομαλῶς—ξυπειρεν] xvii 47. οὐκ ὄρθως τοὺς ὅρχους ἐφύτευσεν

(so. ὁ γεωργός οὐ δὲ φυτεύων), ‘did not plant his rows of trees straight’. 14. ἀγνοήσας—φέρουσαν] G. § 280. But I

should prefer to read τὴν γῆν τὴν φέρουσαν. The τὴν might
77 easily have been lost by lipography after γῆν. 15. ἐν ἀφόρῳ,
in sterili solo, ‘in a soil unsuitable for vines’, an ionism. 16.
τῷ σπόρῳ—προεργάζεσθαι] xvi 49.

§ 4. 1. 19. Εἰστιν ἀκούσαται, *licet audire*, ‘one may hear it said’, i 19, xi 26. ἀνήρ, ‘the man’, contemptuously. See my n. on Plutarch Them. xvi 22. 20. αὐτῷ] G. § 184, 3. 21. σπείρηται (sc. ὁ ἄγρος), ‘may be sown’. γίγνηται, sc. τῷ ἄγρῳ. οὐδέ οἶνον ἔχει] Cicero apud Macrob. ii 10: *qui neque serit vitem, neque quae sata est diligenter colit, oleum, ficus, poma non habet.* 22. ὡς for διώσις is rarely used in object sentences. See Madv. § 123 Rem. 6. 23. αἱ οὖσαι, ‘the vines which he has’.

§ 5. 1. 26. ἀ διαφέροντες] G. § 160, 1. 27. διαφερόντως—
πράττουσι, *diversa fortuna utuntur*, ‘fare differently’, ‘meet with different degrees of success’, cf. 1. 4. ¶ supply δι-
φερόντως πράττουσι, if the text is allowed to stand as it is, but Schneider, Kerst, Dindorf and Schenkl would omit the οἱ before δοκοῦντες. Schenkl thinks there is a gap after πράττουσι, to fill up which he suggests τῷ γάρ ἐπιψελεῖδι διαφέρουσι. Translate: ‘These are the points of difference in farmers which make their success different, much rather than a fancied discovery of some ingenious contrivance for doing their work’, lit. ‘than those fare differently who are reputed to have discovered etc.’ There is some force in the objection raised by Cobet N. L. 595, whom Lincke follows, that διαφέροντως cannot be used in the sense in which διαφέρως is usually employed. But see Mem. iii 8, 5 οὐδὲν διαφερόντως διο-
κρίη μοι ἡ ὅτε σε ἡρώτησα, Ages. i 36 ἐπειθέτο τῷ πόλει οὐδὲν διαφερόντως ἡ κτλ.: of course its ordinary sense is *eximie, insigniter, praeter ceteros*. He writes: διαφερόντως πράττεις est *fortuna et opibus ceteros superare, ditionem esse et fortunatiorem quam ceteros*, et sic demum intelligitur quid sit πολὺ μᾶλλον ἡ οἱ δοκοῦντες σοφόν τι εὑρηκέναι εἰς τὰ ἔργα. Erant enim etiam tunc qui in agricultura novis quibusdam inventis

uterentur, et etiam tune colonus diligens et assiduus e re rustica plus faciebat lucri et διαφερόντως ἐπρασσε quam qui novorum inventorum sollertia non eadem cura et diligentia rei rusticae adhibebant. Itaque pro διαφέροντες ἀλλήλων emendandum esse apparet διαφέροντες ἀλλῶν, non enim agricultorū qui differunt inter se sed qui praestant aliis solebant et solent in re lautiore esse.

§ 6. 1. 28. οἱ στρατηγοὶ—οἱ μὲν, partitive apposition, xix 181. 29. ἔστιν ἐν οἷς τῶν στρατηγικῶν ἔργων, in quibusdam artis imperatoriae muneribus. οὐ γνώμῃ διαφέροντες ἀλλήλων, ‘not because they differ from one another in understanding’. G. § 188 Note 1. 32. τῶν ἰδιωτῶν, ‘private soldiers’. Cf. Anab. v 7, 28 καὶ ἀρχοντα καὶ ἰδιώτην, i 3, 11 οὗτε στρατηγοὶ οὗτε ἰδιώτου, iii 2, 32.

§ 7. 1. 34. οἷον] i 88. 35. βελτιον] xvii 19. 36. οἵτε ὡς ἀν κτλ., ‘in the manner in which they would fight, if fight they must, to the greatest advantage’. Cf. Aesch. Eryxias p. 392 σ ὑπὸ τῶν σμικρῶν τούτων ἀν μᾶλλον δρυγίζουντο οὕτως ὡς ἀν μᾶλιστα χαλεπώτατοι εἶησαν, Mem. i 6, 2 ἥτις οὕτως ὡς οὐδὲ οὐδὲ δοῦλος ὑπὸ δεσπότη διαιτώμενος μείνειε, Cyr. i 1, 2 τοῖς καρποῖς ἔδωσι τοὺς νομέας χρῆσθαι οὕτως δπως ἀν αὐτοὶ βούλωνται.

§ 8. 1. 41. ἐπιμελούνται ὡς ξη] n. to l. 20.

§ 9. 1. 42. ὅταν τε] x 78. διὰ στενοπόρων, sc. χωρίων, per fauces s. angustias, ‘through a narrow defile’. 43. ίωσὶ πον, πάνυ] So Jacobs reads for the vulgate ίωσιν, οὐ πάνυ. Most of the commentators are satisfied with the omission of οὐ. 44. προκαταλαμβάνειν τὰ ἐπίκαιρα, loca opportuna occupare unde facile observari et repelliri possint hostes, ‘to seize commanding positions beforehand’. Cf. Hier. 743. 45. κρείττον, sc. ἔστι.

§ 10. 1. 46. ἀλλὰ καὶ, ‘then, again’. κόπρον λέγουσιν —ὅτι ἔστιν] xviii 63, xix 92. ἄριστον] viii 24, 25. 48. καὶ—δέ] i 85. δρῶσι γνημένην] G. § 280. 49. ἀκριβούντες, i.q. ἀκριβῶς εἰδότες, ‘knowing exactly’. Cf. Cyr. i 8, 16 ἀκριβούντα τὴν δικαιοσύνην, iii 3, 18 οὐ γάρ ἔστι διδάσκαλος οὐδεὶς τούτων κρείσσων τῆς ἀνάγκης, η ἡμᾶς καὶ λιαν ταῦτ’

ἀκριβοῦντις ἐδίδαξε. **ὡς γίγνεται, quo modo,** ‘how it is got’. On the transposition of **ὅμως** with participle see n. to xiv 33. **ἡρότιον δν,** ‘although it is easy’, accusative absolute, not to be taken as dependent upon **ἀκριβούντες**, G. § 278, 2. **πολλὴν ποιεῖν]** See the remarks of Florentinus in Geopon. II 22. 50. **οι μὲν—οι δέ]** See n. to II 63, VIII 108, XIX 4, Madv. § 189. **τούτου—ὅπως ἀθροίζηται]** I. 45. 51. **παραμελοῦσι**, ‘pay no heed to it’.

§ 11. I. 51. **ἄνωθεν δ θεὸς παρέχει**] for **ὁ ἄνω θεὸς παρέχει** **ἄνωθεν**, by a well-known attraction, according to which a relation belonging to the noun, being attracted by the verb, becomes the relation of that verb. So Thuc. V 35 δ ἐκεῖθεν **πόλεμος δεῦρο ἥξει** for δ ἐκεῖ πόλεμος ἥξει ἐκεῖθεν, Theophr. Char. II 4 **ἄρας τι τῶν ἀπὸ τῆς τραπέζης** for **ἄρας τι ἀπὸ τῆς τραπέζης τῶν ἐν τῇ τραπέζῃ δυτῶν.** 52. **τέλματα**, ‘standing pools’. Cf. Arist. Av. 1593 **σμέριον ὕδωρ ἀν εἰχεῖ ἐν τοῖς τέλμασιν.** 53. **ὑλην**, ‘vegetable matter’: v. Index s.v. Cf. Geop. II 24, 2 **ὅταν ἥδη τὸν βώλον κρύπτειν ἀρχηται, σκαλλέσθω, ἵνα ἡ τε ἀγρία ὅλη ἀφανισθῇ καὶ ἀπὸ τῶν ὑδάτων γεγυμνωμέναι ῥίζαι προσχωθῶσι.** 54. **τὸν μελλοντα σπέρειν]** xv 39, 49. **ἀ—ταῦτα**] G. § 152 Note 3. 56. **ἥδη**] when that is done. **αὐτός, ipse.** **ἀν ποιοίη (ταῦτα) οἰς ἡ γῆ ἥδεται**, ‘would produce the material in which the ground delights’.

‘This is a remark’, says Bradley, ‘very well worthy our observation especially when manures are scarce. As for the common notion that weeds will breed weeds, it is an error, unless we suppose that weeds have their seeds ripe when we use them on this occasion; and as for earth being laid in water for a manure, it is much more beneficial to lands than the cleaning of ponds and ditches’.

57. **ἐν ὕδατι στασίμῳ, in stagno.** The word **στάσιμος** does not occur again in Xen.

§ 12. I. 58. **ὅπόστα]** quantitative accusative, XI 108. G. § 160, 1. **Θεραπέας, curationis**, ‘attention’, ‘care’, VIII 65. 59. **ὑγροτέρα γε οὖσα κτλ., quippe quae aequo humidior sit ad sementem**, ‘as being too moist for sowing’. 60. **ἀλμωδεστέρα πρὸς φυτελαν]** Anatolius Geop. II 10, 9 speaks of **τὴν ἀλμυρὰν γῆν** **πρὸς πάντα ἀνεπιτηδεῖως ἔχουσαν, πλὴν τῶν φοινικῶν, οὓς καλ-**

λιστούς καὶ τολυκάρπους φέρει, and Theophrastus de causis pl. II 16, 8 says ἔνια ἀλμώδη τινὰ (χώραν φιλεῖ) καθάπερ ἡ βάφανος, and again II 5, 4 ἐν ταῖς ἀλμυρίσιαις ἡ βάφανος ἀριστη. Cf. also Virg. Georg. II 238 *salsa autem tellus et quae perhibetur amara frugibus infelix.* καὶ ταῦτα—καὶ ὡς κτλ., ‘both this and how water is drained off by means of ditches’. γιγνώσκουσι μὲν κτλ. answers to ἀλλὰ ἐπιμελοῦνται I. 63, ‘although they know, yet etc.’ 62. ἡ ἄλμη κολάζεται κτλ., ‘the saltiness of the soil is tempered, corrected, by mixing it with all kinds of substances free from salt, both moist and dry’. μιγνυμένη] G. § 277, 2.

§ 13. I. 64. εἰ—τις—ἀγνῶς εἴη, *si quis ignoraret*. The object clause τι δύναται κτλ. depends upon this, as if it were *ἀγνοοῦν*. Cobet would alter the text, and substitute *ἀγνοοῦν* on the ground that *ἀγνῶς* means ‘unknown’ not ‘unknowing’: but this is not so, see e.g. Soph. Oed. T. 677, 681, 1086, Plat. de legg. p. 751 D. 66. ἔχοι] xix 97. καρπὸν μηδὲ φυτὸν αὐτῆς, ‘neither fruit nor plant from it’. 67. μήτε ὅτου] Supply *ἔχοι, neque (habeat) ex quo audire possit*. Dindorf and Kerst adopt Schneider’s suggestion *του ἀκούσαι*, Schenkl tacitly substitutes the optative *ἀκούσαι*. 68. οὐ πολὺ...βάρον; sc. ἔστι, nonne multum facilius est? πείραν λαμβάνειν] xvii 6. 70. ἔστιν] G. § 28, 3 Note 1. ἐπὶ ἀπάτῃ] xiv 18. 71. σαφηνῆται τε καὶ ἀληθεύει, i.q. ἀληθῶς σαφηνίζει, ‘shows truly, without disguise’.

§ 14. I. 72. δοκεῖ δέ μοι τὴν γῆν κτλ.] The order of words is: η δὲ γῆ δοκεῖ μοι ἀριστα ἔξετάζειν (‘to show by test’) τοὺς κακούς τε καὶ ἀγαθούς τῷ παρέχειν πάντα εὑγνωστα καὶ εὐμαθῆ. 74. οὐ γάρ ἀσπερ τὰς ἀλλας τέχνας] notandus h. I. usus particularum γάρ cum negatione, sequente δὲ *imo contra*. Sic Cyr. IV 3, 13, Ages. XI (Weiske). Cf. also de redit. 79 IV 6, Sympos. II 17. 75. ἔστι, licet, I. 19. προφασίσασθαι, *causari, excusationis loco afferre*, ‘to allege in excuse’. 76. γῆν δὲ—ἴστασιν ὅτι—εὖ ποιεῖ] see n. to I. 46.

§ 15. I. 77. η ἐν γεωργίᾳ ἀργίᾳ] the happy conjecture of Jacobs (*Additamenta animadv. in Athenaeum* p. 172) suggested by the marginal reading in ms A *ἐνέργεια*, which Sauppe is.

inclined to admit into the text, quoting other instances in Xenophon where the defect of a thing is expressed by the thing itself. 78. κατήγορος, *index, argumentum, 'betrayer'.* 81. χρηματοπούν, *aptam ad rem augendam, quaestuosam, 'money-making', 'lucrative'.* 82. φανερόν, *so. ἔστι.* κλέπτων—βιοτένεν, 'to live (vñ 9) by stealing, robbing or begging'. προσαιτεῖν is 'to ask continually', 'importune', Ach. 452. 83. παντάπασιν ἀλόγιστος, 'a downright fool'. Cyr. i 4, 12 παντάπασι βλάζ τις καὶ ηλίθιος, Isocr. Panath. p 281 *α παντάπασιν ἀνοήτως.*

§ 16. 1. 84. μέγα διαφέρειν, *multum interesse*, 'that it made a great difference'. οὐφη, sc. Ischomachus. εἰς τὸ λαυτελεῖν γεωργίαν κτλ., 'as to agriculture paying or not'. For the omission of the article before μὴ λαυτελεῖν cf. ix 67. 85. ἄργαστήρων, *colonorum mercede conductorum*, a poetical form for ἄργατῶν, xiii 57. 86. καὶ πλεόνων καὶ μείνων, 'more or less in number'. See cr. n. ἔχει ἐπιμέλειαν ως, i.q. ἐπιμελῆται ως; cf. l. 65, vii 36. 87. τὴν ὥραν, *iusto, definito tempore*, 'at the regular time', Herod. II 2, 4. ἐν τῷ ἔργῳ ώστιν, *operi faciendo adsint*, 'may be at their work'. 89. εἰς παρὰ τοὺς δέκα κτλ., 'one man in (compared with) ten makes a difference by being at his work in good time, aye and another makes a difference by leaving off work before his time'. παρὰ τοὺς δέκα] Where parts of a whole are stated in numbers the article is sometimes prefixed to the numeral 'to denote the definiteness of the relation', Madv. § 11 Rem. 6. Cf. l. 94. Schenkl follows Lewenklaü in reading τῷ μὴ...ἀπιέναι against all the mss. The clause καὶ ἀλλος γε—ἀπιέναι has the appearance of not having been written by Xen., it may have been originally a marginal note, which has found its way into the text. Breitenbach says: 'sensus hic est: *Alii enim eo quod in tempore adsunt et aggrediuntur opus, unusquisque decem aliis praestant, alii contra (non solum non in tempore adsunt, sed) adeo abeunt ante statutum tempus*'. Cf. Columell. xi 1, 15 *plurimum enim refert colonos a primo mane opus aggredi nec lentos per otium pigre procedere; siquidem Ischomachus idem ille 'malo' inquit 'unius agilem atque industriam,*

quam decem hominum neglegentem et tardam operam. Quippe plurimum affert mali, si operario tricandi potestas fiat; nam ut in itinere conficiendo saepe dimidio maturius pervenit is qui naviter et sine ullis concessionibus permeabit quam is, qui cum sit una profectus, umbras arborum fonticulorumque amoenitatem vel aurae refrigerationem captavit; sic in agresti negotio dici vix potest, quid navus operarius ignavo et cessatore praestet.

§ 17. 1. 91. ῥᾳδιουργεῖν, ‘to work lazily, listlessly’, Hier. L 653. 92. τὸ ἡμίσυ διαφέρει τοῦ ἔργου παντός, *efficit ut operis totius dimidia tantum pars conficiatur* (Sturz), ‘makes a difference of half in the whole work’. Breitenbach renders the whole passage thus: *id, quod tum perficitur, cum quis sinit operarios per totum diem segnes esse in opere, facile dimidia parte differt a toto opere perficiendo.*

§ 18. 1. 94. παρὰ στάδια διακόσια, ‘in comparison with two hundred stadia’, i.e. 25 miles. ξστιν δτε] II 15. τοῖς ἑκατὸν σταδίοις, i.e. ‘by one half’, G. § 188, 2. For the article see on 1. 89. 95. διῆνεγκαν, *differre solent*. Cf. xi 101. τῷ τάχει] G. § 188 Note 1. 97. πράττῃ (*τοῦτο*) ἐφ' φύτερ κτλ., ‘accomplish the object with a view to which he had started, by persevering in the walk’. Cf. Cyr. VIII 6, 2 ὅπως εἰδεῖν ἐφ' οἷς λασιν, Mem. I 3, 5 ἐπὶ τούτῳ (*ad id asse- quendum*) οὐτῷ παρεσκενασμένος γε. βαδίζων, which Cobet pronounces *inficetum interpretamentum*, is opp. to *ἀναπαυσμένος*. 98. ῥαστωνέη, i. q. ῥαθυμή, ‘is remiss’, a late Greek word. 99. θεώμενος, ‘looking about him’. 100. θηρεύων, *captans, appetens*, ‘courting’, ‘seeking after’. Cf. Cyr. VIII 2, 2 τούτοις ἐπειράτῳ τὴν φιλαν θηρεύειν.

§ 19. 1. 100. ἐν τοῖς ἔργοις, ‘in farm-work’. 102. οἱ μὴ πράττοντες] G. § 283, 4. 104. ἐάμενοι, not ‘allowing themselves’, but ‘left alone to’, ‘allowed’, ‘not interfered with’. Cf. Soph. Trach. 328 η δ' οὖν ἐάσθω.

§ 20. 1. 104. τὸ δὲ δῆ καλῶς κτλ., *strenue et neglegenter opus facere vel curare, hoc tantum inter se discriminis habet*

80 quantum (inter se differunt) prorsus opus facere vel prorsus otiosum esse. See crit. app. 107. οἷον, 'for example', added by Zeune, Schneider, and other edd. to prevent an awkward asyndeton. Some insert γάρ after ὅταν, which from its resemblance to the last three letters of ὅταν might easily have been omitted by a transcriber. ὅταν, σκάπτόντων—σκάπτωσιν ὥστε κτλ., i.e. by not thoroughly eradicating them, but merely loosening the earth with their spades, so that they grow better. On the construction see Madv. § 181 Rem. 4 (b): 'sometimes the double genitive is a participle plural with an indefinite subject of the third person understood (*the people, one*): οὐκ ἔξαιτούμενος, οὐκ Ἀμφικτυνικὰς δίκας ἐπαγόντων, οὐκ ἀπειλούντων, οὐκ ἐπαγγελλομένων, οὐδαμῶς ἐγὼ προδέδωκα τὴν εἰς ὑμᾶς εἴνοιαν (Dem. 18, 322)'. Rem. 6. 'The double-genitive is usually put only where the subject of the participle does not stand in the principal sentence in some other case to which the participle might attach itself. Sometimes, however, although the subject of the participle does so occur, the double-genitive is nevertheless used, in order to give more prominence to the participial sentence as a special circumstance: διαβεβηκότος ἦδη Περικλέους στρατῷ εἰς Εύβοιαν, ἡγγελθῇ αὐτῷ, ὅτι Μέγαρα ἀφέστηκεν (Thuc. I 114)'. Breitenbach compares Cyr. III 3, 54 εἰ δέ τοι, λόγτων (sc. τῶν στρατιώτων) εἰς μάχην σὺν ὄπλοις, δυνήσεται τις—ἄνδρας πολεμικὸς ποιῆσαι. ὅλης καθαραῖ] xvi 65 n.

109. καλλίω, *überiorem*, 'more luxuriant'. οὗτος, 'in that case', is in lieu of the proper protasis; see n. to Hier. I. 16. We must supply τὸν σκάπτοντα or the indefinite subject to εἶναι from σκάπτωσιν, by a common transition from plural to singular (vii 199), unless ἀργόν be taken as neuter with the meaning 'it is an idle affair', in which case the sentence ὅταν σκάπτωσιν—γλύγνεσθαι must be considered the accusative subject.

§ 21. I. 110. τὰ συντρίβοντα—ταῦτα ἔστι, 'these are the things that utterly ruin'. See I. 9. 111. αἱ λίαν διεπιστημοσύναι, 'extreme ignorance'. On the plural of abstract nouns see n. to vii 236. 112. τὸ—τὸς μὲν δαπάνης—δαπάνην, *nam si impensae iustae neque malignius imminutae*

faciendaे sunt e re familiari (ad alendos v. g. et vestiendos servos), *opera vero ita perficiuntur, ut comparato cum impensis lucro non proficiant* (sive nihil reliqui faciant), *non mirandum est* etc. (*Weiske*), ‘the fact that the household expenses are going on undiminished, while the labour done is not sufficiently profitable to balance the outlay’. The following *ταῦτα*, which is the subject of *παρέχηται*, takes up and is epexegetic of the infinitival clause; the latter might also be regarded as the accusative of reference, see n. to XIV 9.

113. ἐντελεῖς, *integros*. Cf. Arist. Eq. 1367 τὸν μισθὸν ἀποδώσω 'ντελῆ ('in full').

114. πρὸς τὴν δαπάνην, *ratione habita sumptuum, quae sumptibus respondeant*, ‘in comparison with’, ‘in proportion to the outgoings’.

116. *παρέχηται*] See Index s. v.

§ 22. I. 117. *συντεταμένως, enixe, strenue*, ‘earnestly’, ‘vigorously’, II 123. *ἀνυτικατάτην, efficacissimam*, ‘most effective’. See n. to VI 39, XVIII 73.

118. *χρημάτισιν*] XI 69. *ἀπὸ γεωργίας*] VI 55. *ἐπετίθενται*, ‘practised’, XII 35.

119. *οὐδέποτε εἴλα* (ἐμέ), *semper (me) verbis dissuadebat*, ‘he always dissuaded me from’.

120. *ξειργασμένον, ex-cultum*, ‘well tilled’.

121. *ἀδυνατίαν, inopiam et inscitiam*, ‘want of means and capacity’.

122. *ἀργός*] IV 72. *ἀφότεντος*, ‘unplanted’: the word does not occur elsewhere in Xen. *εἴη*] G. § 225.

§ 23. I. 123. *πολλοῦ ἀργυρῶν γίγνεσθαι*, ‘cost a large sum of money’, G. § 178.

124. *ἐπίδοσιν οὐχ ἔχειν, augeri non posse*, ‘do not admit of increase’, ‘are not susceptible of improvement’. Cf. Hier. 106.

125. *οὐδὲ, ne—quidem*, ‘also not’, II 106, XII 10.

126. *ἡδονὰς δημολας, aequa magnam voluptatem atque illi agri quos nostro labore fertiles reddidimus*.

126. *πᾶν κτῆμα καὶ θρέμμα*, ‘everything a person has or brings up’, ‘all his possessions and livestock’, XX 126.

τὸ έπι τὸ βθέτιον λόν, ‘which is continually improving’, III 79.

128. *ἔξ αργοῦ*, ‘after lying idle’, IX 5 n.

§ 24. I. 130. The order of the words is *ἥμεῖς ἥδη ἐποιήσαμεν πολλοὺς χώρους ἀξέλους πολλαπλασίου τῆς ἀρχαλας τιμῆς*, ‘I have often now made many a plot of ground worth many times its original value’. For the gen. after *πολλαπλασίου*, see n. to Hier. 71

and cf. π 23, Συγ. v 2, 30 δύναμις τολλατλασίαν ἡς σὺ νῦν ἔχεις.

132. τοῦτο τὸ ἐνθύμημα, 'this device'. Anab. III 5, 12, Hell.

πν 5, 4. πολλοῦ ἄξιον] xv 10. 134. ἀμοὶ δμοῖων]

81 G. § 186. 185. ἀπει, *abibis*, 'you will go away'. Cf. Mem. πν 7, 2 τὴν γῆν...ώς μετρεῖται ἐπιστάμενον ἀπιέραι, where Kühner compares the Latin phrase *victorem discedere*.

§ 25. 1. 137. μεριμνῶν, *solicite meditando*, 'by deep reflection', sc. philosophorum more, Mem. I 1, 14, III 5, 23 τολλὰ μεριμνᾶν, which Kühner renders by *summa diligentia cogitare, perpendere*, IV 4, 6. φιλογεωργίαν, 'love of husbandry', a word that does not occur elsewhere. τοιούτου, i.e. ἀργοῦ καὶ ἀφυτεύτου.

§ 26. 1. 142. καὶ—μέντοι] xi 17. 143. πότερα—
ἰκέτητο, 'did he use to keep possession of?' 144. διε-
δίδοτο] I 70. 145. εἰ—εὑρέσκο, 'if he got a large sum
for them'. G. § 225. 146. δλλά—τοι] VII 88, XII 10.
147. ἀντωνεῖτο (ἀντωνεῖσθαι), *illius loco emebat*, G. § 104.

§ 27. 1. 150. εἶναι, *fuisse*, I. 163. 153. ἐν' αὐτόν,
'in quest of it', II 102, IV 119.

§ 28. 1. 156. καὶ ταῦτα, *et quidem*, 'and that too', XI 45.
158. δποι ἀν τύχωστιν] III 21. The reading of the mss is
ὅπου ἀν τύχωσιν sc. δητες, 'wherever they chance to be'.
III 24. 159. δπέβαλον, *quovis pretio vel minimo
vendere solent*, 'throw away', 'sell too cheap', I 167, v 93.
160. τιμᾶσθαι, *aestimari*, 'is valued'. περὶ τλεστου
αὐτὸν ποιῶνται, supply δποι ἀν, 'wheresoever people think
most of it'. τούτοις refers to δποι, =ἐν οἷς. 163.

82 εἶναι, *fuisse*, I. 150. 167. ἔποικοδομοῦνται, 'when they
finish building'. 168. ἐπομόσται, *iuratus*, 'on my oath'
ἢ τατζων. 169. πιστεύειν σοι, φιλέιν [νομίζειν], *me
credere tibi, omnes mihi videri natura teneri amore earum rerum,
e quibus potent se aliquam utilitatem capere*. See cr. appendix.
170. δφ' ἀν] v 29.

CHAPTER XXI

Socrates reports how he congratulated Ischomachus on his success in establishing the truth of his proposition, viz.—that the art of agriculture is the easiest of all arts to learn.

Ischomachus replied that in every sort of active employment, whether husbandry, politics, economics or war, the quality of aptness for command is that which most discriminates one man from another; and he illustrated this position by the different behaviour and different influence of ship-masters and generals, as they are or are not fit for the exercise of authority. ‘A well-managed crew’, he said, ‘will work with spirit and cheerfulness, if they respect their commander, and reach the shore in half the time that a lazy ill-managed crew take, who hate the commander, who has not succeeded in making them work, as much as he hates them. There is the same difference among generals: some have no aptitude for inspiring their men with courage and a spirit of steady obedience, let alone a sense of shame—they cannot even repress insubordination; while others on the contrary, can not only enforce discipline, but have the power of acting on the feelings of these very same men and disposing them as a body and individually to follow orders with cheerfulness and to be zealous to do their best under their commander’s eye. Personal advantages and distinguished excellence in military exercises are of minor account in comparison with the capacity to exercise such sway as this over willing subordinates.

And so in private business it is essential to success that the principals themselves as well as the officials to whom they entrust the management of their affairs should be able to secure not simply obedience, but cheerful and willing obedience—even attachment—from their dependents and subordinates. If the appearance of a master, armed with full power of reward and punishment, among his slaves is not the signal for renewed exertion and ambition to do their best under his eye, I should not think much of him: but if his presence kindled enthusiasm among his work-people, I should think he had a kinglike nature. The possession of such a capacity for command is the principal thing in agriculture or

in everything else; but to exercise command over willing subjects is no easy matter: it implies a noble nature improved by careful culture; it is a good more than human, granted only to men truly consummated in virtue of character essentially divine. On the other hand to exercise command over unwilling subjects is a torment like that of Tantalus.

§ 1. 1. 1. *ἀτάρ—ψ]* used in breaking off a subject suddenly and passing on to something else. Cf. Arist. Ach. 782 sq. *νῦν γε χοῖρος φαίνεται· ἀτάρ ἐκτραφεῖς γε κύσθος ἔσται*, Vesp. 147 *ἀτάρ οὐκ ἐσερρήσεις γε*, 150 *ἀτάρ ἄθλιος γ' εἰμ' ὡς ἔτερος οὐδεὶς ἀνήρ*, An. 144 *ἀτάρ ἔστι γ' δποιαν λέγετον εὐδαλμων πόλις*, Plut. 571 sq. *ἄλλ' οὐ ψεύδει τούτων γ' οὐδέν—ἀτάρ οὐχ ἥπτον γ' οὐδέν κλαύσει κτλ.*, Aesch. P. V. 1011 *ἀτάρ σφοδρύνει γ' ἀσθενεῖ σφίσματι*, Eur. Hippol. 728 *ἀτάρ κακόν γε χάτερψ γενήσομαι*, 1250, Iph. Taur. 719, Troad. 415 sq. *καὶ πένης μὲν εἴμι ἔγώ, ἀτάρ λέχος γε τῆσδ' ἀν οὐκ ἐκτησάμην.* *τῷ ὑπόθεσει—βοηθοῦντα, 'in support of your proposition'.* See xv § 4 and § 10 sq. 3. *ὑπέθου, hoc tibi argumentum pertractandum proposueras.*

§ 2. 1. 7. *ἄλλα—τοι]* xx 146. *τόδε τοι—τὸ ἀρχικὸν ἔναι, de eo autem, quod omnibus actionibus est commune—nimirum, ut quis regendi peritus sit, assentior sane tibi etc.* Cf. VIII 10 n. 10. *τοῦτο]* xx 58. 81] 1. 41. *συνυμολογῶ τοι]* XIII 4 ff. 11. *τῶν ἐτέρων]* G. § 175, 2.

§ 3. 1. 12. *οἶον]* xx 34. *πελαγῶσι, per altum navigent,* 'are crossing the open sea'. This is the meaning of the verb in later Greek: in classical Greek it is used of a river that has overflowed, 'to form a sea or lake'. 13. *ἡμερινὸς πλοῦς, navigationes intra diei spatium absolvendas*, 'voyages that take a whole day'. The adjective usually employed by Attic writers in this sense is, as Cobet points out, *N. L.* p. 597, *ἡμερήσιος*. For this sense of *πλοῦς* cf. de rep. Ath. II 5 *ἀποπλεύσαι δπόσοις βούλει πλοῦν*, Hell. I 6, 15 *ὑποτεμνόμενος τὸν ἐς Σάμον πλοῦν*, and for the accusative see G. § 159. 14. *θλαῖνοντας, remigantes.* See n. to xvi 31. 14. *τῶν κελευστῶν*, 'the commanders of the rowers', whose business it was to beat the time by voice or signal, to indicate the proper stroke. The

hammer which was used for the purpose was called in Latin *porticulus* (I. Fr. Gronovius *observ.* iv 26). Cf. Silius Ital. Punic. vi 360 ff.:

*mediae stat margine puppis,
qui voce alternos nautarum temperet ictus
et remis dictet sonitum, pariterque relatis
ad numerum plaudat resonantia caerulea tonsis.*

τοιάντα—*Ἐστε ἀκονᾶν*, ‘do and say things to whet etc.’, Cyr. vi 2, 83 ὁ λόγχηρ ἀκονῶν καὶ τὴν ψυχήν τι παρακονᾶ. 16. **ἐθελοντάς**, *voluntarios*, ‘voluntarily’ from *ἐθελοντής*, but l. 23 *ἐθέλοντας* is participle of *ἐθέλω*, meaning *volentes*. On the use of adjectives, which denote inclination, contentment with an action, in apposition to the subject, where we use an adverb to denote the situation and relation of the subject during action see Madv. § 86 a. **ἀγνώμονες**, ‘void of feeling’, or ‘void of sense’. See Buttm. Index to Dem. Mid. p. 170. 17. **πλεστον** ή ἐν διπλασίᾳ χρόνῳ, for ἐν πλεσονι ή ἐν διπλ. Other passages where *πλεσον* and *ξλαττον* are used extra constructionem are quoted by Lobbeck ad Phrynic. p. 410, Åges. II 1 μεῖνον ή ἐν μηνι, Anab. VII 1, 27. Add Cyr. v 3, 28 οὐκ ἀν δύναιο μεῖνον ή ἐν ἔξι ή ἐπτά ἡμέραις ἐλθεῖν πρὸς τὴν ἐμῆν οἰκησιν. 18. **ἀνύτουστ**, sc. οἱ ἀνθρώποι: XVIII 37. 19. οἱ πειθόμενοι, ‘the crew’. 20. **ἐκβαλνοντι**, ‘go ashore’. **ἀνιδρωτί**, *sine sudore, lente*, ‘lazily’. **ἥκουστ**, *appellunt*, ‘arrive’. **μισοῦντες κτλ.**, ‘hating their commanding officer, as much as he hates them’.

- § 4. I. 22. **ταύτῃ**] XVIII 73. 23. **οὗτε—τε**] VI 25.
38 **ἐθελοντας**] see n. to I. 16. 24. **παρέχονται**, sc. *τοὺς στρατιώτας*, Cyr. I 6, 20. **οὐκ ἀξιοῦντας**, ‘thinking it unbecoming’ (*οὐκ ἀξιον*), ‘disdaining’. See n. to Them. VII 2 I. 12, XI 3 I. 26. Cobet thinks that *οὐδὲ ἐθέλοντας* is merely a gloss upon this. 25. **ὅσον ἀν μή, nisi quod**, ‘except in so far as’. **μεγαλυνομένους ἐπὶ κτλ.**, ‘taking a pride in thwarting their commanding officer’s wishes’. Cf. Mem. III 5, 16 οἱ καὶ ἀγδλονται ἐπὶ τῷ καταφρονεῖν τῶν ἀρχόντων, Hier. 298.

- § 5. I. 26. οἱ αὐτοὶ οὗτοι, *hi iidem*, ‘they also’. 27.
αἰσχύνεσθαι ἐπισταμένους, ‘sensible of shame’. 29.

τοσο, 'heaven-born', 'divinely great'. 'Est illud', says Sauppe, 'inter laconicas locutiones: comparant Platonis Menon. 99 d, Aristot. Eth. Nicom. vii 1'. ἐπιστήμονες] superior scientific competence (the special privilege of a professor or an artist) being the only legitimate title to govern. 30. καὶ ἄλλους, πεiores etiam. Eodem significatu Cyr. viii 3, 8 γέρεος (Breitenbach). 31. εἰσχυρόμενος ἔχων] suspected by Cobet, but cf. Cyr. i 6, 22 λέγεις σὺ εἰς τὸ πειθομένους έχειν οὐδὲν εἴναι ἀνυπμάτερος τοῦ φρονιμώτερος δοκεῖ εἴναι τῶν ἀρχομένων. 32. βελτίουν] xvii 19. 33. ἀγαλλομένος τῷ τείθεσθαι ἵνα ἱκαστον κτλ., 'taking delight in showing obedience individually and working all together heartily, whenever there is occasion to work'. 34. οὐκ ἀθύμως, πονgravatim, i. q. προθύμως.

§ 6. 1. 35. Ιστιν οἰς] xx 29. G. § 187. , 37. δημο] i 92, xvii 73. 38. τὸ φιλοτιμεῖσθαι κτλ., 'ambition to be seen by their commanding officer doing some deed of honour'.

§ 7. 1. 40. διατεθώσιν οὗτος, eo animo sint, vii 206. οἱ ἑπόμενοι, 'his followers', 'subordinates'. Cyr. i 6, 26 τοὺς ἐπομένους βελτίους έχειν, vi 3, 27 ἔργον ἔστι τοῖς πρωτοστάταις θαρρέων τοὺς ἐπομένους. οὗτοι δῆ] 1. 10. On the transition from singular to plural see ix 70, xii 64. 41. ἔργομένοι] x 83, xi 63. 42. δριστα τὸ σῶμα τῶν στρατιωτῶν έχωσι, robustiore sint corpore quam ipsi milites, 'are in better bodily condition than their soldiers'. The inclusive use of the superlative, on which see n. to Hieron l. 779 and cf. Hell. v 1, 4 τοῦτο πολλῷ καὶ χρημάτων καὶ κυνδύνων ἀξιολογώτατος ἀνδρὸς ἔργον ἔστιν. On δριστα έχωσι see n. to i 86. 44. ὡς ἴππικότατα, adv. ita ut maxime decet rei equestris peritis simos, 'as the best possible riders'. πελταστικάτα, more optimorum peltastarum. 45. προκινθυνέωσιν, ante alios periculo se obiciant, 'lead to the charge'. 46. δημοήσαι τοὺς στρατιώτας, 'make their soldiers feel', 'inspire them with the conviction, that', etc. Cf. ix 74, xii 59, xv 1, 2, Anab. ii 6, 8 ἵκανδε ήν ἐμποιήσαι τοὺς παρούσων ὡς πειστέον εἴη Κλεδρχψ, 19 αἰδῶ τοῖς στρατιώταις ἐμποιήσαι, vi 5, 17

τὸ δέπετεοναι καὶ τοῖς κακοῖς θάρρος ἐμποιεῖ. 47. διὰ περός] Sypos. iv 16 ἔγώ οὖν μετὰ Κλεωπού καν διὰ πυρὸς λοιῆν, Mem. i 3, 9 καὶ εἰς πῦρ ἀλοιτο: v. Wetstein ad Cor. i 3, 15. The next words καὶ διὰ παρτὸς κινδύνου are of course pronounced by Cobet to be 'insulsum emblema'.

§ 8. 1. 47. τούτους—φῶν] Cf. Cug. i 6, 11 δὲ τι δ' ἀν πρὸς τοῖς εἰρημένοις λαμβάνῃ τις, ταῦτα καὶ τιμὴν νομιοῦσι, III 3, 67 λειτένοντι τάχτας, δτῷ ἐπτυγχάνοντεν. Cobet pronounces the sentiment to be 'ἐνθύμημα ψυχρὸν τάνυ et pravi et sophistici acuminis'. 48. μεγαλογνώμονας, magnanimos, 'men of powerful minds'. φῶν ταῦτα γιγνώσκοντες ἔπονται] See note to i 31 and xvii 6. 49. μεγάλη χειρί, 'with a strong arm'. G. § 188, 5.' Cf. Herod. vii 20 ἐστρατηλάτες χειρὶ μεγάλῃ τλήθεος, i.e. cum ingenti manu s. robore multitudinis, ib. 157, 2 χειρὶ μεγάλῃ συνάγεται, Thuc. iii 96, 2 πολλῇ χειρὶ ἐπεβοήθουν πάντες. 50. λέγοντο] the influence of ἀν in the preceding clause is extended to this. Cf. xviii 20. τῷ γνώμῃ, voluntati. 51. μέγας, sc. ἐστι. 52. ἀνήρ] see or. app. The order is οὐ τος (ἐστι!) τῷ δοτὶ μέγας ἀνήρ, 'he is really a great man'. 52. γνώμῃ—φῶμῃ, 'strength of mind—strength of body'.

§ 9. 1. 53. ἐν τοῖς ιδίοις ἔργοις, in rebus domesticis ad ministrandis. 54. ἀν τε—ἀν τε] xvii 30. ἐπίτροπος—ἐπιστάτης] 'factor—foreman'. ἐπίτροπος videtur esse servus vel libertinus, cuius maxime in agricultura usus esset; ἐπιστάτης vero etiam liber, cuius opera in aliis quoque negotiis versaretur, praefectus operarum quaruncumque (Sturz). Schneider thinks that the ἐπιστάτης held an inferior position to the ἐπίτροπος. 55. ἐντεραμένος, qui summa contentiones opus agunt, 'energetic'. Cf. ii 128. συνεχεῖς, assiduos, 'steady', 'persevering'. 57. οὗτοι δὴ οἱ ἀνέτροντες εἰσιν ἐπὶ τάγαθά, hi vero ad commoda et opes pervenient (Fr. Portus), hi faciunt ad commoda (Zeune), proficiunt in bonis (Leunclavius), par eux la maison prospère (Gail), 'these are the men whose efforts tend to success'. 58. πολλήν] predicate adjective.

§ 10. 1. 59. ἐπιφανέντος ἐπὶ τῷ ἔργον, *si subito se ostendat operariis, ut opus inspiciat.* 60. δύτις] xix 7. 62. μηδὲν ἐπέδηλον, *nihil insigne*, ‘nothing remarkable’, ‘no extraordinary exertion’. 63. αὐτὸν οὐκ ἀν ἀγαίμην] vii 203. ‘Est Charentismus’, says Reisig, ‘more Homeri, qui οὐ φιλέειν dixit pro contemnere’. κινηθῶσιν] viii 3. 64. ἐμπέσῃ] equivalent to the passive of ἐμποιεῖν in the sense in which it is used in 1. 46. Cf. Hell. vii 1, 31 ἐκ τούτων πολὺ μένος καὶ θάρσος τοῖς στρατιώταις φασὶν ἐμπεσεῖν. 65. φιλοτιμία κρατιστεύσαται ἐκάστῳ, ‘ambition in each to excel’. See crit. app.

§ 11. 1. 68. δηπου=ἐν φ., xx 160, ‘wherein’. 69. καὶ ἐν γεωργίᾳ δέ, *et vero etiam in agricultura*, ‘and in agriculture as well as any other pursuit’, viii 46. 69. οὐ—ἔτι, *non etiam, non item*. Hier. I. 96 n., Cyr. I 5, 8 ἐγὼ γάρ κατενθησα ὅτι κτλ....ὅ τι μέντος προσεκτήσαντο...τοῦτ' οὐκέτι δύναμαι δρᾶν, iv 3, 4, vii 5, 76. 70. τοῦτο, sc. τὸ ἐθελόντων ἄρχειν. εἶναι, *licere*, II 83. 71. παιδεῖας δειγνύ τῷ μελλοντι] viii 110, viii 56. τῷ μελλοντι δυνηθεῖσαι] xv 43. 72. φύσεως ἀγαθῆς ὑπάρχει, sc. δεῖν, *bonae indolis esse*, Madv. § 54 b) Rem. 1. 73. καὶ τὸ μέγιστον] xi 16. δῆ] iv 118.

§ 12. 1. 73. οὐ—πάνυ, ‘not at all’, vii 5. 74. δλον, *omnino*, ‘altogether’. 75. τὸ ἐθελόντων ἄρχειν] I. 10 n. 76. σωφρῶς διδοται (sc. τοντὶ τὸ ἀγαθόν, τὸ ἐθελόντων ἄρχειν), *apparet dari, non dubium est quin detur.* 76. τοῖς διλητινῶς σωφροσύνῃ τετελεσμένοις, ‘to those who have been really initiated in the ways of, become votaries of, virtue’. ‘Qui σωφροσύνης tamquam sacris initiati sunt. Cf. Symp. I 10: τοῖς τετελεσμένοις τούτῳ τῷ θεῷ et quem locum ibi affert Herbst., Achill. Tat. I 7 init.: ἦν δέ μοι Κλεινίας ἀνεψιός ἔρωτι τετελεσμένος’ (Breitenbach).

We have no single word in English which will give the full import of *σωφροσύνη*, which means ‘a sound and healthy state of the soul as exhibited in the proper control of the sensual desires’. Neither had the Latin language, as Cicero states in the Tusc. Disp. III § 16 *σωφροσύνη, quam soleo euidem tum temperantiam, tum moderationem appellare, non numquam etiam modestiam, sed haud scio an recte ea virtus frugalitas appellari possit,.....quae reliquas etiam vir-*

πλεονασμός *continet*. Cf. Plato Phaed. c. XIII p. 68 C ἡ σωφροσύνη..., τὸ περὶ τὰς ἐπιθυμίας μὴ ἐποήθεται ἀλλ' ὀλγώσις ἔχει καὶ κοσμίως, τούτους μόνους προσήκει τοῖς μάλιστα τοῦ σώματος ἀλγωροῦσί τε καὶ ἐν φιλοσοφίᾳ ζῶσιν, Symp. p. 196 C εἶναι ὁμολογεῖται σωφροσύνη τὸ κρατεῖν ἥδονῶν καὶ ἐπιθυμιῶν. It is opposed to *ἀκολασία*, 'excessive indulgence in bodily pleasures' (Aristot. Rhet. I 9, 9).

77. *διδόσασιν*, sc. *οἱ θεοί*, which is implied in *θεῖον* I. 73. For the omission of the antecedent correlative pronoun cf. xx 56, 97.

78. *βιοτεύειν*] See Index s. v. 79. *τὸν δὲ χρόνον διατρίβειν*] Cf. Mem. II 1, 15 ἐν ταῖς ὁδοῖς πολὺν χρόνον διατρίβων, Anab. VII 2, 3 διατριβομένου τοῦ χρόνου, 4, 12 ἡμέραι οὐ πολλαὶ διετρίβοντο. 80. *φοβούμενος* μὴ δἰς ἀποθάνῃ, 'fearing a second death', by the fall of the stone impending over his head. *κορυφῆς ὑπερτέλλοντα δειμαίνων πέτρον* Eur. Orest. v. 5, where see Porson's long note on the variations in the ancient tradition of the nature of his punishment.

'The last sentence in the *Oeconomikus* brings to our notice', says Grote, *Plato and the other Companions of Sokrates*, vol. III p. 571, 'a central focus in Xenophon's mind, from which many of his most valuable speculations emanate. "What are the conditions under which subordinates will cheerfully obey their commanders?" was a problem forced upon his thoughts by his own personal experience, as well as by contemporary phenomena in Hellas. He had been elected one of the generals of the ten thousand: a large body of brave warriors from different cities, most of them unknown to him personally, and inviting his authority only because they were in extreme peril, and because no one else took the initiative (*Hist. of Greece*, ch. 70, p. 103 seq.). He discharged his duties admirably; and his ready eloquence was an invaluable accomplishment, distinguishing him from all his colleagues. Nevertheless when the army arrived at the Euxine, out of the reach of urgent peril, he was made to feel the vexations of authority resting upon such precarious basis and perpetually traversed by jealous rivals. Moreover Xenophon, besides his own personal experience, had witnessed violent political changes running extensively through the cities of the Grecian world; first, at the close of the Peloponnesian war—next after the battle of Knidus, again, under Lacedaemonian supremacy, after the peace of Antalkidas, and the subsequent seizure of the citadel of Thebes—lastly, after the Thebans had regained their freedom and humbled the Lacedaemonians by the battle of Leucktra. To Xenophon—partly actor, partly spectator—these political revolutions were matters of anxious interest; especially as he ardently sympathised with Agesilaus, a political partisan interested in most of them, either as conservative or revolutionary. We thus see from the personal history of Xenophon

how his attention came to be peculiarly turned to the difficulty of ensuring steady obedience from subordinates and to the conditions by which such difficulty might be overcome'.

'The sentence from the *Oekonomikus* embodies two texts upon which he has discoursed in two of his most interesting compositions—*Cyropaedia* and *Hieron*. In *Cyropaedia* he explains and exemplifies the divine gift of ruling over cheerful subordinates: in *Hieron* the torment of governing the disaffected and refractory'.

Herr Karl Lincke, however, as is pointed out by Mr C. D. Morris in the *American Journal of Philology*, vol. I p. 181, takes quite a different view to Grote, thinking that these very remarks, in which the historian finds the most characteristic traces of Xenophon's handiwork, betray a writer wholly without military experience. Accordingly he entirely expunges the chapter.

END OF NOTES

APPENDIX ON THE TEXT

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APPENDIX ON THE TEXT

A. General Remarks

MANUSCRIPTS

For the text of the *Oekonomikus* the three principal mss are
(1) a parchment one in the Library at Leipzig in 4to (**L**),
written in the xvth century. It contains the *Hipparchikus*, the
Hieron, the *de re equestris*, the *de rep. Lacedaemoniorum*, besides
the *Oekonomikus*. It is unfortunately incomplete, having a
gap extending from ch. xii. 8 to ch. xix 16¹. Sauppe's collation
of this ms was placed by him at the service of L. Breitenbach
for his edition of 1841. It has corrections in the hand-writing
of the original and also in that of a second scribe.

(2) the codex *Guelferbytanus* (**G**), in the Library of
Wolfenbüttel, a 4to ms written on parchment in the fifteenth
century, though Zeune placed it as early as the eleventh.
Saupe puts it almost on the same level with the former.

(3) one on paper in the Bibliothèque Nationale Paris (**A**),
bearing the press-mark 1643, said to have been written by
Michel Apostolios², at the close of the 15th century. It

¹ I have inadvertently made this omission to apply to the *Hieron* in
the Appendix on the Text to my Edition of that dialogue p. 98 ed. 1883.

² Michel Apostolios, was one of the Greek refugees at Venice after
the fall of Constantinople in 1453, who with Theodore Gaza, John Argyropulos,
Constant Lascaris, John Lascaris, Andronicus and other scholars
enjoyed the patronage of Cardinal Bessarion, the founder of the cele-
brated Biblioteca Marciana. He made a collection of moral precepts,
proverbs and apophthegms, which after his death was published by his
son Aristobulus (Archbishop of Monembasia and one of the principal
collaborateurs of Aldus) under the title of *Iωνία (violarium)*. During
the latter period of his life, when he offended his great patron, he fell
into a state of abject poverty, so that he designated himself as *βαρύτερος*

contains the *Hipparchikus*, the *Hieron*, the *Re eq.*, the *Rep. Lac.*, the *Memorabilia*, the *Symposium*, besides the *Oekonomikus*. It is derived from the same source as **L**, with which it agrees more often than with **G**.

There are other mss in the same Library, but of inferior authority ;—

B 2955, a ms of the xvth century, which contains part of the *Oekonomikus* as far as the words *τὸν λοιπόν* i § 23 : the *Hieron*, the *de Laced. rep.*, a part of the *de Athen. rep.* mixed up with the tract *de redditibus*, a fragment of the *Symposium*, and also of the *de Re equestris*, together with some of Lucian's works, the pseudo-Herodotus' life of Homer, Plutarch *de sollertia animalium*, the two first books of Aristotle's *Nicomachean Ethics*, and a part of the *Imagines* of Philostratus. It is derived from the same source as **G**.

C 1646, containing the *Oekonomikus* only, written at the beginning of the xvith or end of the xvh century.

D 1647, written in the same hand as the preceding and containing the *Oekonomikus* only.

E 425.

Of these **A B C D** were collated by G. Sauppe after J. B. Gail : **E** by Gail only, who professes to give the various readings of all in the first part of the seventh volume of his edition of the entire works of Xenophon.

τῶν τῆς πενήντων, and went to Crete, the home of so many scholars distinguished for their calligraphy in the reproduction of ancient mss. Here he gained a living by teaching and by copying mss, of which we have several with the inscription Μιχαήλος Ἀποστόλιος Βυζάντιος, μετὰ τῆς ἀλεσίν τῆς πατρίδος, πεντά συζών καὶ τῆς βίβλος μισθοῦ ἐν Κρήτῃ ἐγέγραψε. See A. Firmin-Didot's *Alde Manuce* p. 58, p. 575—7. His collection of *παρομιαῖς* was published at Bâle in 1588 but consisted only of extracts from a larger work first published by Heinsius (Leyden 1619) 4to and republished by Pantinus Toletanus, Amsterdam, Elzevir 1653. He is also the joint author of *orationes funeralres duae, in quibus de immortalitate animae exponitur*, ed. Fülleborn, Leipzig, 1793. He died A.D. 1480.

Concerning the ms called by Gail ~~see~~ see the remarks in my edition of the *Hieron* p. 98 to which the reader is referred also for an account of the various editions of the entire works of Xenophon. (Paris 1797—1815).

[A. Kirchhoff Praef. ad *Xen. de rep. Athen.* Berolini, 1881, suspects that the readings which Gail professed to have taken from this ms are merely transcripts, contained in the margin of a copy of H. Stephanus' first edition (1561) in the possession of Gail himself, of corrections in the margin of a copy of the first Juntine edition lent to B. Weiske by its owner, d'Ansse de Villoison, and published by him in the 6th volume of his edition of Xenophon's works (1798—1804) p. 419—p. 422. See his Preface to vol. iv p. viii and cf. Bornemann *Xen. Socr. Apol.* 1824 p. ix.]

Of mss in Italy there is one at Perugia of the xvth century, a specimen of beautiful writing, once the property of the Monastery of St Peter; a second, written in the middle of the xvth century at Cesena; another at Florence, of the xxith century: four in the Biblioteca Marciana at Venice (see, 511, 512); two in the Ambrosian Library at Milan, one written in A.D. 1426, and another also of the xvth century, both brought from Chios in A.D. 1606.

Besides the above-mentioned mss, we have other aids to criticism and a proper construction of the text of the *Oekonomikus* in the readings of Villoison's copy (*Vill.* see above), and those in the handwriting of Petrus Victorius on the margin of the Aldine edition preserved in the Library of Munich (*Vict.*) published by F. Jacobs, as well as those communicated to G. Sauppe from the same source by Chr. Eb. Finckh. John of Stobae (Stobaeus) has in his Ἀνθολόγιον the following extracts: iv 2—3, iv 19, v 1—17, vi 4—5, vi 12—16, vii 43. There are also some quotations preserved by Philodemus in his treatise περὶ κακῶν καὶ τῶν ἀντικειμένων ἀρετῶν καὶ τῶν ἐν οἷς εἰσὶ καὶ περὶ αὐτῶν, edited in Vol. iii of the *Herculanensium voluminum quae supersunt* by C. Rossini, Naples 1827, and subsequently by C. Goettling, Jena 1830, together with the *Oekonomikus* of Aristotle and that of an anonymous author; also by J. A. Hartung, 'Abhandlungen über die Haushaltung und über den Hochmuth und Theophrasts Haushaltung und Characterbilder, griechisch u. deutsch, mit kritischen und erklärenden Anmerkungen', Leipzig 1857.

Only the ninth and tenth books of a larger work on the same subject have been recovered and these in a very mutilated state from the destruction of Herculaneum, the subject of the former being a detailed examination from the point of view of an Epicurean philosopher of the *Oekonomikus* of Xenophon and that of Theophrastus, commonly ascribed to Aristotle. In several passages it confirms the vulgate readings, on which doubt had been thrown by editors, e.g. in Ch. III § 14 it has the reading συστήσω δέ σε τὸ ἔνδικον καὶ Ἀσπασίαν, for which some of the mss of Xen. have συστήσω δέ σε τὸ ἔνδικον καὶ Ἀσπασία.

The passages quoted by Columella *de Re Rustica* from the translation which Cicero tells us he made in his youth are too freely rendered to throw much light on the text.

The services rendered by Henry Estienne (Stephanus) in the improvement of the Text have been much underrated by scholars.

Breitenbach, in his Preface p. xi, says of him, 'quamquam interdum exhibuit quae ex Parisiensibus libris petita esse possunt, multo frequenter tamen dubitari nequit de suo illum coniecturas dedisse, praesertim cum permultis locis editionum lectiones retinuerit, ubi ex illis codicibus meliora depromi poterant'. But further acquaintance with the Paris mss has led Sauppe and more recent critics to an opposite conclusion, just as in the case of the *Editio princeps* of Plutarch's works by the same great scholar Sintenis acknowledged his error of judgment. (See my *Appendix on the Text* in Life of Themistokles, p. 191 f.) Estienne's own conjectural emendations have invariably a π, i.e. πότερον, prefixed to them.

EDITIONS AND COMMENTARIES

A list of the Editions of the entire works of Xenophon is given in the Critical Appendix at the end of the *Hieron*.

There are separate editions of the *Oekonomikus* by:—

Jo. Aug. Bach, Leipzig 1749.

Zeune, Leipzig 1778—1782.

J. G. Schneider, Oxford 1812, Leipzig 1815.

" " 1826

[with the notes of Louis Dindorf].

Guil. Kuster (C. G. Reisig), Lipsiae 1812. 8vo.

E. Kerst, Lipsiae 1840. 8vo.

[containing some conjectural emendations of the veteran scholar Godfrey Hermann].

L. Breitenbach, Gotha 1841 (forming part of the *Bibliotheca Graeca* edited by Jacobs and Rost).

Ch. Graux, Ch. i—xi, with notes in French, Paris 1878.

[Charles Graux was born at Vervins (Aisne) Nov. 23, 1852: died at Paris Jan. 13, 1882. An interesting biographical notice of him is contained in the *American Journal of Philology*, Vol. iii No. 9 p. 117 ff.]

Carl Schenkl, Weidmann, Berlin. [In Vol. ii of the entire works. Schenkl belongs to the destructive school of criticism, and like Lincke is afflicted with the mania of *athetesis*.]

Karl Lincke, *Xenophon's Dialog nepl olkorouolas in seiner ursprünglichen Gestalt*, Jena 1879.

[The object of this edition is to prove that the book as it came from Xenophon has been worked over by some other hand in a very unskilful manner. In his Text Herr Lincke omits nearly a quarter of the whole, including some sections he treats as clumsy *emblemata*, that are quoted by Cicero in the *Cato Maior*, others that are quoted by Columella from Cicero's translation. His theory is that it was never published by Xenophon himself, but was found among his literary remains by the person into whose hands they came and was given to the public after his death. The arguments which he adduces in support of his theory have been satisfactorily refuted by Mr C. D. Morris in an able paper contributed to the *American Journal of Philology* (vol. i pp. 169—186), edited by Prof. Gildersleeve of the John Hopkins University, a publication which deserves the support and gratitude of all scholars. Herr Lincke has recently published an article 'Zur Xenophonkritik' in the German philological journal *Hermes*, xvii 2.]

The text of the present edition is based on that of Gustaf Sauppe in the stereotype edition published by Bernhard Tauchnitz, Leipzig 1866, which is remarkable for its faithful adherence to the mss: wherever I have deviated from it, my reasons have been stated in the Critical Appendix.

Other writings useful for the interpretation of the Text are by

L. Breitenbach, *Quaestionum de Oecon. particula*, Halle 1837.

C. G. Cobet, *Novae Lectiones* p. 568—p. 601, Leyden 1858.

C. G. Cobet, *Prosopographia Xenophontea*, Leyden 1836.

- C. L. G. Francke, *In Oecon. observationes nonnullae*, Bernburg 1829.
- C. L. G. Francke, *De capite xv Oec. commentatio*, ibid. 1831.
- C. L. G. Francke, *De loco Oecon. (4, 5—11) comm.* ib. 1834.
- Hertlein Fr. Car., *Conjecturen zu griech. Prosaikern*, Wertheim 1861.
- R. B. Hirschig, *Emendationis specimen in Xenophontis Anabasi, Oeconomico et Sympasio in Miscellanea Philologica et Paedagogica*, Amsterdam 1850.
- C. J. W. Mosche, *Animadversionum in Oec. specimen*, Frankfurt a. M. 1793.
- G. A. Sauppe, *Appendicula ad Xenophontis editionem stereotypam continens annotationem criticam in scripta minora*, Leipzig 1879.
- G. A. Sauppe, *Lexilogus Xenophontus*, Leipzig 1868.
- C. A. Steger, *Versuch einige Stellen aus Xen. Oec. zu verbessern*, Wetzlar 1830.
- A. Voigtlaender, *Brevis de locis nonnullis in Xen. Oec. disputatio*, Schneeberg 1827.

TRANSLATIONS

The earliest version in Latin was made by Raphael Maffeius Volaterranus 1506; it appears in the first Bâle edition, 1545. The next was by Ioachimus Camerarius, Frankfurt 1578. Then followed those of Strebæus in H. Stephanus' edition 1561, and of Leunclavius 1569.

There are English versions by

G. Herret, London 1534, 1557, 1767.

R. Bradley F.R.S. Professor of Botany, Cambridge (1724 —1732), London 1727.

[An absurdly loose and unscholarlike paraphrase rather than version of the original, abounding in wanton insertions, omissions and falsifications of the text.]

J. S. Watson, London 1857.

[A more scholarlike piece of work than most of the translations in *Bohn's Classical Library*, always excepting Kennedy's Demosthenes.]

A. D. O. Wedderburn—W. G. Collingwood, London
1876.

[Forming vol. I of the *Bibliotheca Pastorum*, with a preface by J. Ruskin. The translators say they have aimed at a rendering suited rather to the general reader than to the student of Greek.]

In addition to the translation accompanying the Text of the entire works of Xenophon by J. B. Gail, there is a separate translation in French by him, Paris 1795, in a volume containing, besides the *Oekonomikus*, the *Apologia Socratis*, the *de Re equestri* and the *Hipparchikus*.

B. Critical Notes

ABBREVIATIONS

Br = Breitenbach	Re = Reisig
Co = Cobet	Sa = G. Sauppe
Di = Louis Dindorf	Schk = Schenkl
Hdf = Heindorf	Schn = Schneider
Hi = R. B. Hirschig	HSt = Stephanus
Ke = Kerst	Sto = Stobaeus
Me = Mehler	We = Weiske
Ze = Zeune	

CHAPTER I

§ 1. 1. 4. χαλκευτική καὶ τῇ τεκτονικῇ] The best mss have χαλκευτικὴ and Α Vict. καὶ τεκτονική: Sauppe therefore omits the article with both words. Br thinks that Xen. wrote first τῇ λατρικῇ καὶ χαλκευτικῇ and added τῇ τεκτονικῇ as an afterthought. The following are some only of the passages which show the irregularity with which the article is expressed and omitted: in Plato Gorg. p. 469 ε καὶ τὰ γέ Ἀθηναῖων νεώρια καὶ τριήρεις καὶ τὰ πλοῦα πάντα [so most mss], Symp. p. 186 ε τῇ τε λατρικῇ...ώσαστως δὲ καὶ γυμναστικῇ καὶ γεωργίᾳ, Phaed. o. 85 p. 85 Λ τῇ τε ἀπόδων καὶ χελιδῶν καὶ ὁ ἔποψ, Cratyl. p. 422 ε ταῖς χερσὶ καὶ κεφαλῇ καὶ τῷ ἄλλῳ σώματι, Rep. p. 545 Λ τὸν φιλόνεικον καὶ διλγαρχικὸν τῷ

καὶ δημοκρατικὸν καὶ τὸν τυραννικόν. See Riddell, *Digest of Platonic idioms*, § 287 γ p. 211.

§ 2. 1. 9. δυνάμεθα] δυναίμεθ' ἀν Vict. HSt Br Di Schn Schenkl with two mss; vulgo δυνάμεθ' ἄν, whence Br thinks it probable that the right reading is δυνάμεθα, and this Sauppe adopts with one ms Ambros. 2. Cf. xix 4 πῶς ἀν—τὰ μὲν...έπι-
σταλμῆν, τὰ δὲ...οὐκ ἐπίσταμαι;

§ 3. 1. 18. αὐτῷ; ή σύκ] Hdf: vulgo αὐτῷ οὐκ.

§ 4. 1. 24. φέροι δν] so Co Ke Mehler in his edition of the *Symposium* p. 82 for φέροιτ' δν, the reading of the majority of the mss: φέροι τὰν Schk with Schn. ‘Qui stipendium aut mercedem accipit sive publice sive privatum dicitur constanter ab omnibus μισθοῖ φέρειν, non φέρεσθαι (cf. Anab. i 8, 21; viii 6, 7); φέρεσθαι μισθοῖ si diceretur Graece, de eo diceretur qui acceptam mercedem secum auferret’. Cobet, *N. L.* p. 568. See Ellendt *lex. Soph.* π p. 901 who quotes Soph. Phil. 117, Electr. 957, Antig. 634, Trach. 462. We have the middle in vii l. 150.

§ 5. 1. 28. κέκτηται] so Schn Di Ke Sa for the vulgate ἐκέκτητο.

§ 6. 1. 39. post φέροι Co 569 quaedam excidisse putat, quibus sequentia responderent. Verius iam alii iudicaverunt, etiam Heindorf. coll. Plat. de Rep. i p. 343 A. ὅτι prioris interrogatioonis causam reddit. (Sauppe.)

§ 7. 1. 48. νομῆω] Me Mnem. 2, 77 and Hirschig Misc. Phil. n. ser. 1, 125 suggest δνομάξω.

§ 8. 1. 51. κακά] κακόν Co: οὐ χρήματα ἔτι αὐτῷ Ε.

§ 11. 1. 74. ὁμολογουμένως] δι' ἁμολογουμένων Co Hi in Misc. Ph. n. s. 1, 125, coll. xix 103, Mem. iv 6, 15.

§ 12. 1. 80. γ' πωλεῖν] γ' φ' πωλεῖν Me. πρὸς τοῦτο Co Sauppe, ut postulante sententia; πρὸς τοῦτον vulgo.

§ 13. 1. 85. δφ' ὥν] λέγων δφ' ὥν Co. 86. Pro δ γοῦν Hertleinius vult εἰ δ' οὖν. 87. οὔτω ante χρῆτο praeter necessitatem inseri vult Co in quo consentientem habet Schenkelium. 93. αὐτόν delet Cobetus.

§ 15. 1. 112. post h. v. complura excidisse videntur Cobeto.

§ 16. 1. 113. τὰ μέν] ταῦτα μέν Hi Mis. 1, 125, 2, 83.

§ 17. l. 128. ὅτι δεσπότας οὐκ ἔχουσιν] so Sa after Schäfer; the mss have ἔχοιν, whence Hdf suggests τὸ δεσπότας οὐκ ἔχειν.

§ 20. l. 145. περιπεπεμέναι] so Sa and recent edd. after Weiske for the vulgate περιπεπλεγμέναι. ‘O talpa caecior Zeuni’, exclaims Reisig, ‘qui cum utereris codice Guelferbytano, qui suppeditat elegantissimum illud περιπεπεμέναι, nihil vidisti et retinuisti περιπεπλεγμέναι’.

§ 22. l. 155. ἀ—ἀρχει] ατ—ἀρχοντι Hi Philol. 5, 314.

CHAPTER II

§ 3. l. 20. μοι τὴν οἰκίαν καὶ τὰ δυτα] μου σύν τῷ οἰκίᾳ τὰ δυτα Coraës, μου τὴν οἰκίαν καὶ τὰ ἐνόντα Me, μοι τὴν οἰκίαν καὶ τὰ ἐνόντα Cobetus. 28. ἑκατονταπλασίον] ἑκατονταπλάσια Hertlein.

§ 6. l. 32. [ἀπεφήνατο δὲ Σωκράτης] iure suspecta: neque enim ἀποφαίνεσθαι (censere, sententiam dicere) prorsus idem est quod ἀποκρίνεσθαι. Talia omissa 4, 11, 12 (Sauppe). Di mutare vult in ἀπεκρίνατο. 39. μεγάλα τελεῖν del. Co p. 572 ‘quod non significet id quod loci sententia postulet’. 41. προστατελας] προστατιας Di. 42. μισθούς, quod ad syntrierarchiae officia referri demonstrat Boeckhius (*pol. Econ.* p. 579), etiam Hermanno *Ant. gr.* 1, 162, 1 suspectum, Cobetus delet, ego seclusi nisi καὶ praeponendum esset (Sauppe).

§ 9. l. 63. ὀλίγῳ πρόσθιν] vulgo ὀλίγον, but the mss have ὀλίγῳ, which Sa restores to the text, comparing Hell. 1, 5, 15 ὀλίγῳ ὕστερον: on the other hand in Conv. 1, 14 ὀλίγον ὕστερον is the reading of the mss.

§ 15. l. 109. ἀν εἰδότας Sa Hdf Co.

CHAPTER III

§ 2. l. 15. σᾶ] Sa retains σᾶ the reading of the mss: there is no doubt that the true Attic form was always a monosyllable, σᾶς not σῶς, and this is well attested in verse, where the monosyllabic form is required by the exigencies of the

mestre, e.g. in Arist. Lysistr. 488, Soph. Oed. Col. 1210. 20. ἀλλὰ τί οὖν] 'nisi οὐν̄ adesset, pro ἀλλὰ τί scripsissem ἀλλο τι' (Weiske). 21. ὅποι Sa : ὅποι libri. 22. τεταγμένα libri : τεταγμένη Co 'neque enim ἐν χώρᾳ significat id quod locus requirit neque tetagmētū convenit rei, de qua dicitur. Est cuiusque rei η χώρᾳ τεταγμένη. Satis haec stabiliet vel unus locus ex hoc ipso libro VIII 22 (l. 143) ἐν χώρᾳ κεῖται τεταγμένη'.

§ 5. 1. 42. αὐτῷ καὶ τῷ οἴκῳ libri; αὐτοῖς τε καὶ τῷ οἴκῳ Co Schk.

§ 7. 1. 51. ἔγώ σε σύνοιδα Sa : ἔγώ σοι σύνοιδα libri : ἔγώ σε οἶδα Co. τραγῳδῶν τε καὶ κωμῳδῶν θέαν G. Sauppe Quaest. 4, 12 ubi contra Hermannum Charicr. I, 321 comoedias primo mane celebratas intellegentem disputare dixit H. Sauppium Act. soc. litt. Lips. phil. 1855, 20. κωμῳδῶν τε καὶ τραγῳδῶν Co.

§ 8. 1. 59. δφ' ἵππικῆς libri ; ὑφ' ἵππικῆς Co.

§ 10. 1. 79. χρήσιμαι] so Sa with the mss (except A which has χρήσιμοι), referring to Lobeck Aiac. p. 252, Poppe and Krüger on Thuc. vii 72, 2 where in all but one inferior ms the reading is χρήσιμαι. Sa says 'variat apud Xenophontem forma, ut aliorum: ἐλευθέριος, ἔρημος; rariora βιάτα, ἐθελούσια, ἐνιαυσια, ἡσυχατα, θαυμασια, παγκάλη, προσθετή; dubia ἀργή, ἐξιτήλη'. 83. ή οι πλεῖστοι λυμανοῦνται] so Sa with the mss except G, which has πλεῖστα, and this reading Schk adopts, omitting οι; ή ως πλεῖστα λυμανοῦνται HSt Zeune We Schn Di; ή ως πλεῖστα λυμανοῦνται Reisig; ή αἱ πλεῖσται λυμανοῦνται Baeumlein 169.

§ 12. 1. 93. πάντως—ἀπαλήθευσαι] ἀπαλήθευσαι ν. ἀπαλήθευσον HSt; Hdf and Baeumlein read πάντως σὲ δεῖ ἀπαλήθευσαι. Sa writes: 'Apud Xenophontem, quam infinitivi pro imperativo positi exempla aut dubia sint, ut hoc, aut singularia ut Anab. v 3, 13, nisi quod Platoni tribuitur etiam Xenophonti concedas, scribendum πάντως δεῖ, ἔφη'.

§ 15. 1. 109. Javaronius on Philodemus in Hercul. Volum. III proposes to read γυναικά κοινωνόν, ἀγαθὴν οὖσαν, οἴκου πάνυ ἀντίρροτον ἐπὶ τὸ ἀγαθὸν εἶναι τῷ ἀνδρὶ, which he translates mulierem commune, si bona sit, domus libramentum fore, ut bene sit viro. 115. τούτων πραγμάτων οἱ οἰκοι omittit Philo-

demus de vit. et virt. 42, 17, delet Hirschig Philol. 5, 296, Mehler Conv. p. 48. Ordinem autem verborum loci a Philodemi editribus italis mutatum tuiti sunt Goettlingius p. 189 et Hartungius p. 24 (*Sauppe*).

§ 16. l. 116. alterum *σοι* del. Mehler, prius contra Weiskum tuebatur Heindorfius coll. Arist. Eqq. 781, Plat. Tim. 26. Similia eodem casu prominis repetito Anab. vi 6, 20, Cyrop. iv 5, 29; vi 4, 7. Dubium infra x 4 (*Sauppe*).

CHAPTER IV

§ 1. l. 5. καὶ ἐμοὶ καὶ ὡν ἐμοι Heindorfius, κάμοι Hirschig. 7. ἐπιδέκνει] ἐπιδέκνυ Dind. Hirschig.

§ 2. l. 11. αἱ γε] γε om. Stob. Floril. LXI 5. ἐπίρρητοι τε] ἐπίρρητοι Stob. Post hanc sententiam quaedam excidisse credunt notante Saupio. Vide ann. ad vi § 6. 14. καὶ—τὰς ψυχὰς ἀναγκάζονται Stobaeus.

§ 3. l. 19. αἱ βαναντικαὶ καλούμεναι suspectum Schenkelio: τέχναι add. Hirschig. 20. ὥστε εἰκότως σοι δοκοῦσι κακοὶ ἀν καὶ Stobaeus.

§ 5. l. 34. βασιλέα τῶν Περσῶν libri, ut antea plurimi. Addito vero genitivo non solet βασιλεύς articulo carere, vide ann. Anab. II 4, 4, Hist. gr. VII 1, 37, δ Περσῶν βασιλεύς, Anab. III 4, 12; Hist. gr. III 4, 25, I 2, 19: βασιλεύς δ Περσῶν Anab. III 4, 8, Hist. gr. VI 1, 12, Ages. I 6; δ τῆς Ἀστας β. Hist. gr. III 5, 13 (*Sauppe*). βασιλέα τὸν Περσῶν cum Saupio item Hirschigius, qui flagitari ait hunc verborum sensum *idque Persarum regem*. 40. δασμούς add. HSt: om. libri.

§ 6. l. 45. φυλακάς Schenkelius auctore Cobeto: φύλακας sa vulgo. V. Ind. s. v. 50. Pro ἀκροπόλεσι Hirschig legi iubet ε cod. G πόλεσι; comparato enim loco cum Cyr. VIII 6 apparet in ditione τῶν χιλιάρχων esse τὴν χώραν, in ditione τῶν φρουράρχων esse τὰς πόλεις. 51. καὶ uncis inclusit Schenkelius auctore Schneidero. 53. πέμπται ἐπισκοπεύ] πέμπτων ἐπισκοπεῖ post Schneiderum Cobetus et Hirschig coll. § 8 l. 66: vulgatae lectionis Schenkelium non paenitet.

§ 7. l. 56. δοκίμως post Brodaeum sa; δοκίμους codd. 57. παρέχωστ] παρέχοντες sc. φαίνωνται Hirschig. 58.

τοὺς ἄρχοντας et l. 60 τὸν ἄρχονταν del. Hirschig Co. 60.
 φρουρούντων] sic dedi pro vulgato φροντίζων quod de-
 lendum putat Co; φροντίζω Schaefer. 61. τούτους] τού-
 τους δὲ Hirschigius.

§ 8. l. 65. alterum αὐτός addidi cum Camerario et
 Schaefero; Kerstio contra αὐτός satis iam 'latere videtur in
 adiecto verbo διελαύνων'. 67. ἐπισκοπέται] activam
 formam ἐπισκοπεῖ restitui iubet Hirschig.

§ 10. l. 89. ἀργόν] οὔταν addi iubet Hirschig.

§ 11. l. 91. τρέφουσιν] τρέφειν Hirschig.

§ 14. l. 108. κάλλιστα] vulgo κάλλιστοι quod defendit
 Bachius. 109. verba δένδρεσι—φύει delet Hirschig.

§ 15. l. 113. πολέμῳ] Hirschig mavult ἐν πολέμῳ; idem v.
 112 βασιλεὺς sine articulo et πρώτους. 115. δευτέρους
 Hirschig. 116. λέγοντα del. Co. 117. ἐργαζόμενοι]
 ἐργασόμενοι frusta Hirschig.

§ 18. l. 129. ἔβλωσεν] ἐπεβίω, si vita ei longior obtigisset,
 Cobetus, Hirschig; sed Grashofius hunc ipsum locum testem
 citat elocutionis in *Oeconomico* a consuetudine Xenophontea
 recedentia ac paene Lucianeae. (Sauppe.) 132. παρὰ μὲν
 Κύρου vulgo: παρὰ μὲν γάρ Κύρου Cobetus.

§ 19. l. 139. Verba Ἀριαῖος...τεταγμένος ut adscripta
 ex Anab. i 9, 31 delent Heindorf, Schaeferus etiam πλὴν Ἀριαῖον
 in suspicionem vocavit. Nitschius (*in commentatione de Xen.*
hist. graec. compositione Berolini 1871 p. 22 sq.) sectiones inde
 a duodecimta usque ad finem huius capituli omnes ab inter-
 polatore videntur adiectae esse, cui ita adsentitur Schenkelius ut
 sectionem XVIII fere totam, XIX totam, denique verba quae
 initio sectionis XX leguntur, ab interpolatore profecta esse
 statuat, Xenophontem autem haec fere scripsisse: καὶ μὴν καὶ
 Κύρος ὁ Δαρεῖος, ὃς γε εἰ ἐπεβίω ἀριστος ἂν δοκεῖ ἄρχων γενέσθαι,
 λέγεται Λυσάνδρῳ κτλ....Kerstio contra iudice, sicut Ludovico
 Dindorfio, sana omnia sunt.

§ 21. l. 147. δῆ susp. Schenkelius. πεφυτευμένα] τὰ
 πεφυτευμένα Sa Schenkl, τὰ tamen uncis inclusio. 150.
 καὶ ταῦτα θαυμάζων incl. Schneiderus. 151. ταῦτα ad-
 didit HSt.

§ 23. l. 160. τὸ κάλλος del. Cobetus; post κάλλος, vel

εἰχεν, ἀγάμενος excidisse statuunt Zenne et Schneider. Verba hunc in modum digessit Hirschig: *Ιδῶν τῶν θ' ἱματίων τὸ κάλλος καὶ τῶν στρεπτῶν καὶ τῶν ψελλίων καὶ τοῦ ἀλλού κόσμου οὐ εἶχε καὶ τῆς δοσμῆς αἰσθόμενος.*

§ 24. l. 167. ἐν Steph.: *οὖν vulgo; ὡν codd.* ‘Nota est plurimis exemplis Attica locutio εἰς γέ τις, ἐν γέ τι (Cyr. v 5, 89), ἐξ ἐνός γέ του τρόπου, ἐνι γέ τῷ τρόπῳ, μιᾷ γέ τῷ τέχνῃ (Arist. Thesm. 430), ἑνα γέ τινα τρόπον, et quod planissime idem est ἀμωσγέπως’ (Cobet). 170. *εὐδαιμων εἶναι] symmetriae causa εὐδαιμονεῖν reponi vult* Hirschigius.

CHAPTER V

§ 2. l. 8. προσεπιφέρει Stobaeus, προσεπιφέρει or προσέτι φέρει MSS.

§ 3. l. 9. *ὅσοις* post Schneiderum Schenkelius: *οἰς* Hdf, *ὅσοι* plerique codd., *ὅσα* cum tribus codd. Sa Br. 14. θεούς Co Sa, cf. § 19; *θεοῖς* codd.

§ 4. l. 15. ταγαθά Cobetus coll. Hell. II 2, 2, IV 1, 15; αγαθά Sauppius cum libris.

§ 5. l. 27. ή γῆ Sa Schk cum Stobaeo: *τῇ γῇ* codd.

§ 8. l. 38. βαλεῖν libri: *βαδίσαι* Hertlein Coni. I, 8: *βάδην* λέναι coni. Schenkelius coll. XI § 18 (l. 109). 40. τέχνῃ del. Heindorfius.

§ 9. l. 45. *ἐν χώρῳ* The mss vary between *ἐν χώρῳ τῷ* and *τῷ* or *τῷ*: *ἐν χώρῳ τῷ* Sauppe h. e. in *praedio aliquo*: but the correct reading seems to be *ἐν χώρῳ in agro*, the article having been originally added as a gloss by a copyist, who did not know that *ἐν χώρῳ* might be used as well as *ἐν τῷ χώρῳ*, and having subsequently crept into the text. Heiland conjectures *οὐ πολὺ πλείων εὐμάρεια η ἐν χώρῳ τῷ*;

§ 10. l. 50. *εὐχαριτωτέρα*, the conjectural reading of Hertlein 1, 9 for *εὐχαριστοτέρα*, which Sauppe retains. See n. to Hiero IX 4 l. 676 and cf. below VII 200.

§ 12. l. 54. *Θέλουσα*] Some mss have *Θέουσα* which Cobet Var. L. p. 9, Nov. L. p. 579, thinks must have arisen from ΘΟΥΣΑ i.e. *θεός οὐσα*, the reading in Stobaeus. If this

be the correct reading, observe the propriety in the use of *θεραπεύοντας*, which means both ‘worshipping’ and ‘cultivating’.

§ 13. 1. 62. *διποκωλυσάντων*] Heind. suggests *κολουόντων*; Schenkl *ἀποστερησάντων*.

§ 18. 1. 87. *ὅτι δὲ τῆς γεωργικῆς—προνοῆσαι*] Reisig and Schneider suppose that there is a *lacuna* in the ms after *προνοῆσαι*. Breitenbach suggests *περὶ τούτου οὕπω τις ἔλεξας*; Schenkl *τούτου θαυμάζω σε ἀμνημονῆσαι*. On the other hand, Schaefer Gregor. Cor. p. 1056 observes: ‘Fortasse rectius dicas Critobuli orationem a Socrate, cuius pietas vel non absolutam corrigerem properaret, interruptam esse. Hoc si placet, locum sic interpunge: *ὅτι δὲ τῆς γεωργικῆς—προνοῆσαι* (καὶ γὰρ χάλαξαι—ἀπώλεσεν)’—’Ακούσας κτλ.

§ 19. 1. 99. *ἔξαρεσκομένους τὸν θεούς*] vulgatum *ἔξαρεσκενομένους* corr. Cobetus: *ἔξαρέσκεσθαι* est Ιλάσκεσθαι; *ἔξαρεσκενεσθαι* est φιλοφρονεῖσθαι.

CHAPTER VI

§ 2. 1. 23. *συνομολογοῦντες* del. Co.

§ 6. 1. 33. *ἀφεμένους*] So Cobet for the mss reading *ἀφεμένους* which Sauppe retains. ‘Sectiones vi et vii inepto positas esse loco iam Breitenbachius intellexit, qui eas olim in capite iv post sectionem ii collocatas fuisse coniecit atque inde ἔφαμεν et φόμεθα insertis a librariis huc translatas esse. Mihi in capite v ante sectionem xiii haec videntur excidisse συμπαρόξυνει δέ τι καὶ ἐσ τὸ ἀλκίμους εἶναι ἡ γεωργία ἔξω τῶν ἐρυμάτων... τοὺς ἐργαζομένους. τεκμήριον δὲ σαφέστατον γένοιτο ἀν τούτου, εἰ πολεμῶν—διαφυλάττειν. οὕτω γὰρ ἀν τοὺς μὲν ἀμφὶ γῆν ἔχοντας εὗροι ψηφιζομένους ἀρήγειν...κινδυνεύοντας. Quae huc per errorem translata ab interpolatore male sunt reficta’ (Schenkl).

§ 10. 1. 47. *τοὺς ἐργαζομένους* cum Cobeto Schenkelius: *τοὺς ἐργαζομένους* Sa cum libris. 48. *εὐδοξοτάτη* Di Sa Schk auctore F. Haase: *libri ἐνδοξοτάτη*.

§ 11. 1. 58. *ταῦτ’ ἄν* Sa cum Schaefero ad Greg. Cor. p. 1063, ut est vii 58. Cf. xvi 45, Cyr. viii 7, 25. *Libri ταῦτά μοι.*

§ 13. l. 72. ἀγαθούς ante ἀνδριαντοποιούς de meo dedi
contra libros: v. n. ad iv 65.

CHAPTER VII

§ 5. l. 36. ὡς del. Cobetus. 37. ἔροιη Sauppius
auctore Cobeto: ἔροιτο libri.

§ 8. l. 52. ταῦτα ταῦτα Sa post Heindorfium; αὐτὰ
ταῦτα libri. 53. ὑποσχομένη] Schenkl writes ‘locus
sine dubio lacuna corruptus, id quod intellexit Heind., qui
scribendum esse coniecit: πολλὰ μὲν εὐχομένη πρὸς τὸν θεόν,
πολλὰ δὲ ὑπισχυομένη γενέσθαι. Mihi Xenophon haec videtur
scripsisse: πολλὰ μὲν εὐχομένη πρὸς τὸν θεόν, πολλὰ δ’ ὑπισχυομένη ἐμοὶ γενήσεσθαι’. Sauppe says ‘γενήσεσθαι cum Bis-
shopio Ann. An. 23 scripsissem, si omnis loci ratio certior
esset’. G. Hermann reads ὑπισχυομένη ἢ μὴν γενέσθαι and
this is approved by Heiland. 55. ἀμελήσει] malim
ἀμελήσοιται.

§ 12. l. 77. οἶκος vulgo: δοῖος Hirschig.

§ 13. l. 79. ἡνέγκω vulgo: ἐπηνέγκω coni. Cob. var. lect.
p. 204.

§ 19. l. 104. τοῦ μὴ Ze Lobeck Heind., τὸ μὴ aut τῷ μὴ
libri: illud de consilio, hoc de effectu dici monet Saup-
pius.

§ 20. l. 111. εἰσφέρωσιν libri: malit εἰσοισουσιν Saup-
pius utpote non praecedente negatione.

§ 22. l. 126. τὴν—ἴξω omitted in the mss: HSt filled up
the gap, adding however unnecessarily ἔργα καὶ ἐπιμελήματα
after ἤξω.

§ 29. l. 157. ὅπως ὡς βέλτιστα libri: δῆπος βέλτιστα
scribi vult Cob. p. 585 ionica ratione (v. Hell. vi 8, 9). Infinitivi
autem cum ὅπως coniuncti exempla vel rara vel incerta, v.
Bornemann Cyr. iv 2, 37, Dind. ib. et Hell. vi 2, 32 (Sauppe).

§ 30. l. 159. αὐτά] malim αὐτός. 161. τοῦ οἴκου om.
libri.

§ 37. l. 198. ἀχαριστότερον libri: ἀχαριτώτερον Cobetus
ἀχάριτα illepidā esse monet Sauppius.

CHAPTER VIII

§ 10. l. 66. δεόμενον libri: τὸ δεδμενὸν Hi Heiland Schk.

§ 11. l. 71. verba εἰς τὸ μέγα πλοῖον τὸ Φοινικικόν corrupta esse censem Schenkelius: idem e conjectura proponit εἰς τὸ μέγα πλοῖον τῶν Φοινικικῶν.

§ 15. l. 95. πλῷ Cobet Hirschig: πλοῖῳ vulgo Sa. 99.
¶ prius del. Heindorfius.

§ 17. l. 113. βεβηκυλας vulgo: πεπηγυία; Courier de re eq. 12, 4. 114. εὶ et 115 verba πῶς—εἴη ut additamentum scioli del. Cob., contra quem monet G. A. Sauppe esse structuram verborum haud raram, ut est Cyr. iv 2, 46.

§ 19. l. 124. φημ̄ pro librorum scriptura φησ̄i habet Sauppius, cum Halensi Iacobisio: eodem notante Hermannus (*Hist. phil. Plat.* p. 650) haec comparata cum Plat. Hipp. mai. 298 εἰ videri dicit ad apophthegma quoddam Socratis pertinere ab adversariis derisum. Idemque in libello acad. Marburg, 1841 p. viii docet, idem hunc locum ostendere quod Mem. iii 8, 6 et Conv. 54 pulchritudinem Socratem Xenophontem vel minimarum in verum concinnitate et convenientia ad quotidianum usum ponere.

§ 20. l. 126. δπὸ τούτου vulgo: δπὸ ταύτου Hertleinius.

CHAPTER IX

§ 1. l. 2. ἐπακούειν libri: ὑπακούειν post Dind. Sauppius et Schenkelius coll. § 18 l. 107.

§ 2. l. 10. τὴν δύναμιν θοξεῖ γε post δύναμιν addit Co coll. ix 1 l. 4 et Aristoph. quinque locis ubi γε legitur. Idem restitui vult etiam x l. 58. 15. ἐν Sauppius post Dind.: vulgo εἶναι: Heind. ἐνεῖναι e coni.

§ 3. l. 18. στεγῶν] στεγνῶν Pollux i 80 et HSt. 21. ἐπεδείκνυον libri: ἐπεδείκνυν Di. 23. ψυχειά] ἔχειν v. εἶναι ante ψυχειά illatum non est in libris. Videtur autem

habitationis ornamentum in ipso potissimum frigore aestivo et calore hiberno cerni. Baeuml. 171. (Sauppe.)

§ 4. l. 25. εὐήλιος] εὔειλος Cob. coll. Dawesio *Misc. Crit.* p. 272; sed cf. cyneg. iv 6, v 9 ubi προσήλιος legitur, non πρόσειλος.

§ 5. 1. 26. θύρα βαλανωτῆ] Sauppe Di auctore G. Hermanno nisi quod hic βαλανωτῷ scribit: θύραν βαλανεῖψ codd.

§ 6. 1. 33. ἡθη del. Cob. coll. xi § 8.

§ 8. l. 49. διηγέγκαμεν] So Breitenbach Sauppe and others with the majority of mss: two mss read διηγέγκαμεν. Veitch *Gr. Verbs* p. 593 is not quite correct when he says 'a doubt may arise whether Breitenbach has done well in disturbing the received reading διηγέγκαμεν for -ομεν of some mss. No doubt Xen. is not shy of a Poetic form, but in this very treatise he uses διηγέγκαν xx l. 95, so ἡγεγκαν Hell. iv 1, 27 εἰσ- ii 1, 5: v 1, 21, ἐπ- vi 5, 36, προ- viii 2, 5; Cyr. vii 1, 1, and Isocrates though using 1 pers. διηγέγκον 18, 18—the only certain instance of 2 Aor. we know in classic prose—seems to do so merely to avoid hiatus -εγκον ὅτι, for before a consonant he has εἰσήγεγκα τῶν 17, 41, and 1 pl. ἡγέγκαμεν 15, 5, δι- 12, 53. 19, 17, διηγ- καν 8, 25. 10, 4, 22, 55, εἰσ- 19, 36, ἔξ- 5, 54, etc.'

§ 10. l. 55. ξενοδοκία Cobetus qui hanc unice genuinam esse formam ait in omnibus vocabulis ex δέχομαι compositis, in quibus primitiva verbi significatio servata sit *capiendi, accipiendi* et *recipiendi*, ut in ἀχυροδόκη in Oecon. xviii 7. In ceteris χ ponitur, ut in ἀποδοχή, διαδοχή, διάδοχος aliisque quae non sunt perinde antiqua: ξενοδοχία Sa vulgo.

§ 13. l. 75. ἐπιδεικνύοντες libri: ἐπιδεικνύντες Di.

§ 14. l. 81. διαμένη libri: διαμένει Di, διαμενεῖ Sauppe. Vide G. § 217 note 1.

§ 16. l. 102. ὁ πτὸν βούληται ἐκάστῳ χρῆσθαι] This is Kerst's conjectural emendation of the mss reading φὸν βούληται ἐκαστα, which is retained by Sauppe: ὡς ἀν βούληται, ἐκάστῳ HSt. Cf. Anab. iv 8, 11 τοῖς περιττοῖς χρήσονται ὅτι ἀν βούλωνται; Mem. iv 3, 10 ὥστε χρῆσθαι αὐτοῖς ὅτι ἀν βούλωνται.

§ 18. l. 107. πώς Di Sa: πῶς libri.

§ 19. l. 114. ρᾶον om. libri: add. HSt.

CHAPTER X

§ 2. 1. 14. ἐγχώση] ἀγχούση HSt, quam formam magis atticam esse docet Dind. in St Thes.

§ 3. 1. 21. τι delet Cobetus, ex σε ortum suspicatur Hertleinius. Usitatius quidem οὐδέν τι. Pronomen ab adiectivo similiter separatum Anab. v 6, 11, Hell. iv 1, 10. Cf. Plat. Soph. 227 b (*Saupe*). πειρόμην Heindorius, Madvigius; ἐπειρώμην cum libris Sauppius. Cf. l. 33.

§ 8. 1. 50. ἀνεξάλεγκτως] cum Bekkeri *Anecdot.* 400 e Xenophonte allatum sit ἀνέγκλήτως, Bornemannus Comm. II 8, 5 id h. l. a grammatico repertum fuisse suspicatur (*Saupe*). 55. δληθινῶς, ut ineptissime additum, suspectum Schneidero delet Cobetus.

§ 10. 1. 66. προστάσαν Schn Kerst; libri προστάσαν. 68. τὴν ante σιτοποιόν add. Schneiderus, improbante Sauppio: τὸ σιτοποιόν G unde G. Hermannus τὸ σιτοπαιεῖν, Heiland p. 94 τὸ σιτοποιεῖν scriendum coniciebat.

CHAPTER XI

§ 1. 1. 4. ὑμῶν] ἡμῶν Heiland *NJbb* 1844, 97: τὰμφοτέρων ὑμῶν coni. Schenkelius.

§ 4. 1. 20. τοῦ ἐπηλέντος et forma et sententia laborat. Requiritur nomen patris veluti Epigenis (*Corp. Inscr.* i 213), Epilyci (Plut. Pericl. 36), Nicerati quod Cobetus p. 589 postulat coll. Comm. 115, 2. Cum Ischomacho cum aliis ditissimum hominem Niciam componunt tum Athenaeus 12, 537 c. Cogitabant Hermannus et Heilandus de equo ab aliquo advena empto. (*Saupe*). τολλοὺς μέν vult Hirschig: sed particulae in anaphora ad τολὺς omissae exempla citat Sauppius Cyr. iv 3, 21, Anab. v 6, 9.

§ 9. 1. 53. κατ' ἔμ] τὸ κατ' ἔμ Weiske Co al.

§ 11. 1. 68. θέμας εἶναι] θέμας οἵτις εἶναι frustra HSt obsequente Schenkelio; τοῦ ante θέμας inseruit Mosche Animadv. p. 31. 69. περὶ post χρηματίσεως A in mg., om. cet.

§ 13. l. 85. πόλιν ἐπισχέαν vitiosum, locum interpolatum, et veterem lacunam male sciolo expletam dicit Cobetus: πόλιν ἐπικοσμεῖν vel κοσμεῖν Hertlein coll. 9, 10. Hinc iam liquet cur inter dubia et suspecta verba retulerit Sauppius.

§ 15. l. 94. ἀμείνον] ἀμείνον Heindorf, quem vide ad Plat. Phaedr. p. 227 A.

§ 16. l. 97. νεωτοιοῦντες] νειδην ποιοῦντες Cobetus, cui videtur peperisse vitium scriptura vetus ΝΕΙΟΠΤΟΙΟΥΝΤΕΣ, in qua tenuem lineolam scribae non satis animadverterint. 98. προσκομίζοντες] συγκομίζοντες, ut verbum usitatius in tali re, requirit Cobetus: εἰσκομίζοντες coni. Schenkelius.

§ 17. l. 104. ὁχετοῦ δχθου Courier (*de re equestri* vi 5 p. 68). 105. ποιοῦντα] ποιῶν Hirschig contra codd.

§ 18. l. 108. ἀπὸ χώρου] ἀπὸ τοῦ χώρου Schenkelius cum duobus codd. ΙΙ Ι. Cf. ad v 45. 109. post οἰκαδε excidisse ἐλθὼν opinatur Schenkelius.

§ 19. l. 114. συνεσκευασμένως plerique libri: συνεσκευασμένοις aptis Schenkl cum G Ald. Stephan. II Schneider al.

§ 20. 122. λεγόμενον vulgo; καταλεγόμενον, quod unum pro ἀριθμούμενον dici potest, Cob. p. 590, Mehler Conviv. p. 105.

§ 22. l. 131. διὰ τέλους μελετῶν Cobetus, cui reliquiam male mulcata videntur esse ut de vera lectione restituenda desperandum sit. (*Sauppe.*) 133. verba οὐ δοκῶ σοι μελετῶν uncis inclusit Schenkelius post Schneiderum.

§ 24. l. 144. excidisse quaedam ab initio huius sectionis iam inde a Weiskio vv. dd. senserunt. Non esse hoc unum Oeconomici asyndeton etiam Sauppius intellexit.

CHAPTER XII

§ 1. l. 4. πρὶν λυθῆ]] πρὶν ἀν λυθῆ Di Hertlein.

§ 2. l. 6. τὸ—κεκλήσθαι seclusit Cobetus. 7. δυτῶν τῶν δεομένων Cobetus; sed cf. Mem. III 9, 11 oīs ὑπάρχει τι ἐπιδεόμενον μελετᾶς et vide Lexicon s. v. δέομαι et εἶναι.

§ 4. l. 21. ἐπιμελόμενος] libri ἐπιμελούμενος, quam formam nunc minus probatam retainendam censuit Sauppius.

§ 10. 1. 52. τὸ ἐπιμελή ποιῆσαι] aut τὸ ἐπιμελῆ εἶναι Heindorfius scribendum censet aut haec verba expungi.

§ 11. 1. 58. ἐπιμελεῖσθαι omnium librorum tuentur Sauppius et Breitenbachius: vulgo ἐπιμελεῖσθαι. 59. πράττειν] πράττεισθαι: Di.

§ 12. 1. 62. ἐπιμέλεισθαι Di Cob. pro vulgato ἐπιμελεῖσθαι, quod δινατός εἰμι, οἷς τ' εἰμι simm. futurum respuant, et praesens postulent vel aoristum. ἐπιμελεῖσθαι Sauppius. 64. δὲ καθέδων em. Cobetus: vulgo καθεύδων.

§ 14. 1. 74. παρῷ Schneiderus: libri παρεῖη.

CHAPTER XIII

§ 1. 1. 1. δταν δέ Castal. Sauppius; δταν libri.

§ 2. 1. 8. δνευ τούτων del. Cobetus.

§ 10. 1. 53. ταῦτα τε οὖν—διδάσκω, Weiskius: ταῦτα τε οὖν διδάσκων libri; τε uncis secl. Hertleinus Sauppius; ταῦτα τε Baumelein (ZAW 1842, 171).

§ 12. 1. 67. εἰδεῖ] ίδω post Dindorfium Schenkelius.

CHAPTER XIV

§ 2. 1. 5. τοῦ γε Hdf Co Sa Schk: τοῦ τε libri, quod si retinueris, duas res diversas esse oportebit τὸ τε ἀπέχεσθαι τῶν δεσποτών καὶ τὸ μὴ κλέπτειν. 9. τὸ—γεωργεῖν] τοῦ—γεωργεῖν frustra malebat Schneiderus.

§ 3. 1. 13. ὑπακούοντας] ἐπακούοντας Cobetus, contra quem Buechenschuetz hos locos contulit, Cyr. viii 1, 18, Hell. v 1, 30.

§ 4. 1. 18. ἐπὶ δικαιοσύνης τῆς τοιαύτης διδασκαλίᾳ ex Heindorfi em. Di Sa: vulgo ἐπὶ δικαιοσύνῃ τῆς τοιαύτης διδασκαλίας.

§ 6. 1. 24. προσφέρων uncis seclusit Sauppius cum Dindorfio et Heindorfio; προσφερόμενος, eo servato, damnant Hermannus al.

§ 7. 1. 32. ἐπιμένουσι vulgo: ἐμμένουσι requirunt Cobetus et Mehlerus.

§ 8. I. 35. χρήσεως libri: χειρίσεως Koraës; κτήσεως Beisig.

§ 9. I. 39. ὀσπερ] δσαπερ Vict. Hertlein coll. Cyr. i 5, 12 νυκτὶ μὲν ὁσαπερ οἱ ἄλλοι ἡμέρᾳ δύναισθ' ἀν χρῆσθαι.

CHAPTER XV

§ 1. I. 3. τὸ ἐπιμελεῖσθαι post Heindorium Schenkelius contra libros, qui habent ἐπιμελεῖσθαι. 4. κτήση sine ulla controversia corruptum dicit Cobetus: sententiam enim postulare *impertiveris* aut huiusmodi quid, et ridicule quod quis alteri dederit, id illi κτήσασθαι dici: sed quid tandem in ΚΤΗΣΗΙ lateat adhuc frustra se querere; ἐμποιήσης R. Schneider; ἐνεργάση Hertlein. Nescio an κτήσηται αὐτὸς scriendum pro κτήσῃ αὐτῷ. 7. ἥδηται, primus Hermannus ad Draconem p. xxvii pro eo quod in libris est ἥδη τε: idem ἐπεδάν δὲ τούτους πᾶσι scribi vult.

§ 2. I. 17. εἰ μή τις—ποιεῖν ut putidissimum emblema delet Cobetus.

§ 3. Vulgatum sectionum 3—9 ordinem contra Ernestium, Schneiderum, Reisigium, apud quos hic ordo est: 1. 2. 5. 6. 7. 8. 9. 3. 4 tuitus est C. L. G. Frankius in libello de cap. xv Oec. Xen. Bernb. 1831 edito, ante eum Moschius, post Bornemannus Miscell. Cr. 2, 1, 140 sqq. al. (Sauppe.)

§ 4. I. 31. verba γενναῖα—ἀνθρώπους ab interpolatore adiecta esse statuit Schenkelius; in sectionem duodecimam post παρέχεσθαι transferri voluit Schneiderus.

§ 5. I. 35. ὅτις δεῖν Frankius: verba autem haec usque ad δικαιον ut spuria seclusit Schenkelius.

§ 10. I. 59. οὐχ οὔτω] οὔτω Cob.

§ 13. I. 74. εὐπερές emendatio est Wyttenbachi (Plutarch. de ser. num. vind. p. 45). Libri εὐπερές.

CHAPTER XVI

§ 6. I. 30. τὸ τῶν ἀλιέων vulgo: τοὺς ἀλιέας Vict. Vill. Cob.

§ 12. I. 58. κινδυνεῖα] κινδυνεύει ἀρά Schn. Cob. 60. χεισθαι] σχεῖσθαι C D: σχάσθαι Hdf.

§ 13. I. 65. τοῦτό σ' ἔτι γιγνόσκειν, Sauppius Schenkelius auctore Hauptio Philol. i 650; τοῦτό σε Di; τοῦτό σε, ἐφη, Voigtlaenderus: τοῦτο ἔστι libri. 67. πρὸς τὸν ἄλιον Schn Di Cob.

CHAPTER XVII

§ 4. I. 25. δὲλλ' ὁ θεός] libri καὶ ὁ θεός.

§ 6. I. 34. τοῦ σπόρου vulgo: σπόρου Di.

CHAPTER XVIII

§ 1. I. 7. τέμνεις] τεμεῖς Co.

§ 5. I. 34. ἐπαλωσταῖς Schenkelius cum Lobeckio Phrynic. 254; ἐπαλωσταις librorum tuetur Sauppius. 37. τὸν δίνον] em. cl. Ruhnkeni pro vulgato τὸ δεινόν.

§ 8. I. 55. καθήρης Hdf Schn Co: καθάρης Sa cum libris. 58. στενώτατον Sa Schenkl; στενότατον HSt Di.

§ 9. I. 66. ἐλελήθεν] Corrige ἐλελήθη, quod habet Sa. 67. ἐννοῶ, εἰ ἄρα Cobetus: ἐννοῶ ἄρα, εἰ Sa vulgo.

§ 10. I. 75. verba διε δή—ἐμαυτὸν ἐπιστάμενος ab interpolatore Schenkelius opinatur esse profecta.

CHAPTER XIX

§ 1. I. 5. οὐκέτι ἐπισταματικοὶ Hertleinii.

§ 2. I. 8. βέθυνον δρύπτειν τῷ φυτῷ] βόθυνον om. in libris de meo addidi: βόθρον R. Schneider Quaest. p. 25. 9. τῷ φυτῷ cum Reisiglio Schenkelius; τῷ φυτῷ Sa cum libris. 10. ἐμβάλλειν Sa cum Dindorfio: ἐμβαλεῖν libri.

§ 4. I. 21. ποδιατὸν Sa cum tribus codd.; διποδιατὸν vulgo.

§ 7. I. 41. ὀπηγίκα δεῖ τιθέναι ἐν ἑκατέρᾳ τῷ φυτῷ Schenkelius: ὀπότερα δεῖ τιθέναι ἐν ἑκ. τῷ φ. Breitenbachius: ὀπηγίκα δεῖ τ. ἑκάτερα τῷ φ. Sa vulgo.

§ 8. I. 45. ὑποβαλάν] ἐπιβαλών scribendum putant Schenkelius et mox, I. 50 ἐπιβλητέα.

§ 10. I. 60. κατά post βλαστῶν Schneiderus addidit.

§ 11. 1. 62. κατὰ ταῦτά] κατά del. Schneiderus al. 71.
[ῆγον χανότητα τῆς γῆς] om. Sa, uncis secl. Schenkelius.

§ 13. 1. 84. ὅρᾶς μὲν γὰρ δή Sauppius duce H. Stephano: ὅρᾶς μὲν γὰρ ἀν libri. De ἀν et δή saepissime confusis vide Martinum Schanz disserentem in *Rheinisches Museum* xxxvi 2.

§ 16. 1. 110. περὶ αὐλητῶν ἀν δυναμην Schenkelius duce Dindorfio: περὶ αὐλητῶν δὴ δυναμην ἀν Heindorfius, quod ἀν non repetito tuetur Sauppius: μὴν δυναμην ἀν πεῖσαι σε Baumeleinius *ZAW* 1842, p. 172.

§ 18. 1. 123. αὐτῆν cum Λ Sa Schk; αὐτήν cett. codd.

§ 19. 1. 129. δαικνύοντα] δεικνύσα Di.

CHAPTER XX

§ 2. 1. 8. θή σοι] δή σοι γε **ΑΚΔΛ.**

§ 3. 1. 13. ὁ σπορεύς] susp. Schenkelius, ipse ὁμαλῶς τις coniecit.

§ 4. 1. 19. ἀντίρ Di Sa Schk: ἀντίρ libri.

§ 5. 1. 27. οἱ δοκοῦντες] οἱ incl. Dind. Kerst. Schenkelius, cui post πράττουσι excidisse videntur haec fere τῇ γὰρ ἐπιμελεῖα διαφέρουσι.

§ 9. 1. 43. ιωσὶ πον, πάνυ scripsi e coni.: libri ιωσιν, οὐ πάνυ: ιωσι, πάνυ Sauppius duce HSt.

§ 10. 1. 51. ὁ ἀνωθεν θεὸς Bornemann ad Conv. vi 7; ὁ ἀνω θεὸς Sauppius cum libris; ἀνωθεν ὁ θεὸς Schneiderus; θεὸς ἀνωθεν Iacobsius add. Anim. in Athen. p. 349.

§ 12. 1. 58. ὄποστα] ὄπεστης em. HSt. 63. καὶ ὑγροῖς τε] καὶ deleri vult Schneidero iubente Iacobsius; uncis secluserunt Sauppius et Schenkelius.

§ 13. 1. 65. ἀγνώς ἔη] ἀγνοοῖη frustra Cobetus: vide not. exeg.

§ 14. 1. 74. post τέχνας lacunam significavit Schenkelius, cui videtur excidisse tale quid (ῳσπερ τοῖς τὰς ἀλλας τέχνας) μὴ ἐπιτηδεύονται. 76. verba γῆν δὲ—ποιεῖ secludebat Heindorfius, qui lacunam notavit post ἐπισταται ratus verba ὅπως ἀποβήσεται vel similia excidisse. 77. εὐ ποιεῖ in ἀντευποιεῖ mutandum censem Cobetus coll. v § 12 l. 58.

§ 15. l. 77. ἀλλ' ή τὸν γεωργίαν δργία] Jacobsii conjecturam, quam probant Cobetus, Kerstius, Mehlerus, Sauppius, Schenkelius in textum admisi: libri ήτον γεωργίαν praeter duos qui exhibent ἀλλ' ή γεωργίαν quod recepit Sa, allatis ex Xen. aliis exemplis rei pro eiusdem defectu positae: δύναμις An. 1 6, 7, φυλακήν 8, 1.

§ 16. l. 86. verba καὶ μείόνων add. Hertleinius Coni. 1 11, coll. Cyr. VIII 1, 4.

§ 18. l. 97. ἐφ' φπερ] ἐφ' δπερ HSt Schenkl. βαδί-
[ων, ut inficetum interpretamentum, expungit Cobetus; Buech-
senschuetzius opposito ἀναπανόμενος tuetur.

§ 20. l. 104. τὸ δὲ δὴ καλῶς καὶ τὸ κακῶς ἐργάζεσθαι η̄ ἐπιμελεῖσθαι mutato paullulum ordine ipse de meo dedi: libri τὸ δὲ δὴ καὶ τὸ καλῶς ἐργάζεσθαι η̄ κακῶς ἐπιμελεῖσθαι: Sauppius Schneiderum secutus καὶ τὸ δεlet ante καλῶς. 107. οἶον ante ὅταν addidit post Zeunium Schenkelius. 109. οὗτοι libri: τοῦτο Schenkelius auctore Schneidero.

§ 21. l. 110. συντριβοντα] ἐπιτριβοντα Cobetus.

§ 22. l. 117. συντεταμένων HSt: συντεταγμένοις libri.
ἀνυτικωτάτην Cobetus.

§ 28. l. 158. ὅπου post Dindorfium Sauppius: ὅπου Schenkelius cum libris.

§ 29. l. 167. οἰκοδομῶσι Voigtländer; οἰκοδομοῦσι libri.
νομῆσεν seclusit duce Bremio Sauppius. 170. ἀφ' ὧν HSt;
νφ' vel ἐφ' ὧν libri.

CHAPTER XXI

§ 3. l. 13. ἡμερινούς HSt Sauppius Schenkelius: ἡμερη-
σίους Cobetus: ἡμερίους libri.

§ 4. l. 24. οὐδὲ θθλοντα interpretamentum Cobetus statuit
esse praecedentium οὐκ ἀξιούντα.

§ 5. l. 31. ἔχοντα: frustra παρέχοντα Cobetus. 34.
πονεῖν delet Cobetus.

§ 7. l. 40. οὐτοις HSt: οὐτω libri. 42. τῶν στρατιω-
τῶν susp. Schenkelio. 47. διὰ παντὸς κινδύνου del. Cobetus.

§ 8. l. 49. ταῦτα HSt: ταῦτα libri. 50. εἰκότως] εἰ-
κότως αὖ Cobetus. 52. ἀνήρ cum libris Sauppius: ἀνήρ

Schenkelius post Mehlerum; ἀντὶ eīη Cobetus, ‘quae potuisse scribi quis neget’ (*Sauppius*).

§ 10. l. 65. κρατίστῃ οὐσα ἐκάστῳ suspecta tamen in textum admisit Sauppius: κρατιστοῦσαι Vict. et libri Parisini ex quibus **A**, addito in margine dubitationis signo, unde κρατιστεῖσαι Heindorfius; ἐκάστῳ in παρ' αὐτῷ mutavit censor ed. Schn. Lipsiensis: κράτος δοῦσα Seumiūs.

§ 12. l. 76. σαφῶς δὲ διδόται habet Sauppius Stephani et Leunclavi coniecturam, idem Aemili Porti emendationem ceteris praestare statuit τὸ γὰρ ἐθελούτων ἀρχεῖν σαφῶς οἱ θεοὶ τοῖς ἀληθῶς σωφρ. τετελεσμένοις, τὸ δὲ ἀκόντων κτλ.; τὸ ἐθελόντων ἀρχεῖν σοφῶς. πειθούται δὲ κτλ. coni. Baumeleinius 173.



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 ἀλυτήρ Ionicum. In legibus
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 mentorum. Xenophon autem
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A

COMPLETE LEXICAL INDEX

TO THE

***OECONOMICUS* OF XENOPHON**

Y

The references are by *Chapter* and *Line* (except where the *Sections* are expressly quoted). Where the reference is to a note in the Critical Appendix, *cr.* follows the number.

) (means 'as opposed to' or 'as distinguished from'.

The numbers affixed to words (as by G. Sauppe in his *Lexilogus Xenophonteus*) denote respectively:—

¹ words not found in Xen., but ascribed to him by ancient writers or else found in some mss

² doubtful and suspected words

³ words that occur only once in Xen.

⁴ words found only once in Xen., and seldom, if ever, in other writers

⁵ Ionic words

⁶ Doric and Laconian words

⁷ poetical words

⁸ unclassical words

A

'Ἄγαθός, ἡ, ὁν 'good' (perhaps from the same root as ἀγαμαι, and so 'worthy of admiration'), 'excellent'. I. of persons: 1. 'noble', hence 'brave': iv 113 d. τολέμω γενέσθαι [cf. Hell. i 7, 30, Ven. xiii 18, d. εἰς τόλεμον Anab. i 9, 14, ii 5, 19, iii 2, 11, iv 1, 26], v 73. 2. 'excellent in its kind', good in reference to ability or office: xxi 72 ἀγαθή φύσις, vi 70 d. τέκτων, 71 d. γυγράφος, 71 d. χαλκέν, ii 19 d. ἀνητής, xi 32 d. ἡμέρα, xiii 61, xx 72 τὸν κακούς τε κάγαδον ἔξετάξειν, vi 82 προσητημένον τῷ καλῷ τῷ d., i.e. the word 'ἀγαθός', xxi 29 ol d. ἄρχοντες, 37. II. of things: 1. 'good in relation to something else', 'serviceable': x 72 ἀγαθὸν γυμνάσιον, xvi 35 d. γῆ (κακή), 39, 66 d. νεός, xii 114 d. ἵππος, iii 73. 2. of outward circumstances: ἀγαθὸν (ἐστι), 'tis a good thing to do so and so', viii 116, xx 16, 18. 3. δγαθόν, τό, 'a blessing', 'benefit': vii 150 πλεῖστον φέρεσθαι τοῦ-

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ἀθύμος, *gravatim, ‘without heart or spirit’* (προθύμως: **xxi** 34

αἰκίζεσθαι, *foede perdere, ‘to*

mar’, ‘maltreat’: **i** 170 *αἱ τοιαῦται δέσποιναι (pravae cupiditates) αἰκιζόμεναι τὰ σώματα καὶ τὰς ψυχὰς καὶ τοὺς οἰκους οὐποτε λήγουσιν αἰσθάνεσθαι, sensibus percipere*, ‘to notice by the senses’: **iv** 159 *αἰσθάνεσθαι τῆς δομῆς.* c. acc. et partic.: *intelligere*, ‘to notice’, ‘observe’: **i** 117 *αἰσθανόμεθα αὐτὸς ταῦτα μὴ θέλοντας ποιεῖν, π 38 *τὴν πόλιν αἰσθάνομας—προστάτουσαν, xiv* 33 *οὐδὲ μὲν αἰσθάνωμαι αἰδικέν πειρώμένους**

αἰσχίον (αἰσχρός))(κάλλιον: **vii** 165, **xv** 77

αἰσχροκέρδεια, *as, η, turpis lucri cupiditas, ‘base covetousness’*: **xiv** 23

αἰσχρός, *ά, ον, turpis, ‘base’, ‘disgraceful’*: **xxi** 28 *ἥν τι τῶν αἰσχρῶν συμβαίνη, 31 αἰσχρός τι ποιεῖν, xiv* 44 *αἰσχρῶν κερδῶν ἀπέχεσθαι, xv* 75 *οὐ σοι αἰσχρὸν τὰ βάθια διδάσκειν ἔστιν, δλλ’ ἐμοὶ αἰσχίον μὴ ἐπισταθαι αἰσχύνεσθαι, pudore affici*, ‘to be ashamed’: **iv** 27 *ἅρα μὴ αἰσχυνθῶμεν τὸν Περσῶν βασιλέα μιρήσασθαι; xxii 27, 31*

αἰτεῖν, *petere, orare, ‘to ask for’*: **viii** 6 τῶν εἰσενεχθέντων τι αἰτήσαντος ἐμοῦ αἴτια, *η, culpa, ‘blame’*: **την αἰτιαν ἔχειν, crimen habere, reprehendi**, ‘to bear the blame’: *δικαῖως ἀν τὴν αἰτιαν ἔχοι iii* 90, 93, **xi** 146 αἰτιάσθαι τινά τινος, ‘to accuse one of, blame for a thing’: **iii** 85

αῖτος, *α, or, auctor, ‘being the cause’*, ‘responsible

for', c. gen. rei: VIII 14, XII 110 χάριν τῷ καλῷ τελουμένων ἀποδιδόναι τῷ αἰτίῳ. τὸ αἴτιον, *causa*, 'the cause': III 20, 46, VIII 143, VI 54 τὰ αἴτια

ἀκολουθέναι, *sequi*, 'to follow': c. dat. XI 20 ἵππῳ πολλοὶς ἀκολουθοῦντας θεατάς. ἀκολουθήτον³, *sequendum est* sc. διευκολύνειν XII 46

ἀκόλουθος, *or*, c. gen. 'consequent upon': III 11 τὸ τούτον ἀκόλουθον, *quod ex hoc sequitur*, XI 72 ἀκόλουθα ἀλληλῶν (Madv. Gr. Synt. § 37, Rem. 1)

ἀκονᾶν, *acuere*, 'to sharpen', met. *incitare*, 'to provoke': XXI 15 ἀκονᾶν τὰς ψυχὰς ἐπὶ τὸ ἐθελοντὰ πορεῖαν, *iaculari*, 'to throw a javelin': XXI 43

hear of': XI 70 τῆς χρηματίσεως... ἀκούειν, where see note. also c. acc. XV 26 τὴν φιλανθρωπίαν ταύτης τῆς τεχνῆς ἀκούσῃ. 4. c. acc. partie., to denote the state of the person, 'to hear that': VI 88 τὸν Ἰσχόμαχον ἡκουον τρόπον πάντων καλὸν κάγαδον ἐπονομαζόμενον. 5. c. infin.: XII 152 ὅπου ἀντί τοῦ ἀκούσωσι πλείστον εἶναι, 160. 6. seq. δις: XI 26, XV 45 ταῦτα ἀκούσας, σὺ δὲ ἐπίστασθαι γράμματα ἡκηκόν ἔν

ἀκρατῆς, *és, impotens, intemperans*, 'intemperate in the use of': τοῦς οὖν αἱ XII 57, 61) (ἐγκρατῆς

ἀκριβεῖα τῆς κατασκευῆς *exacta rerum collocandarum diligentia* VIII 107

ἀκριβῆς, *és, accuratus*, 'precise': VIII 69 ἀκριβεστάτην σκεψῶν τάξιν

ἀκριβοῦντος, *ώς, accurate tenere quomodo*, 'to know exactly how': XX 49

ἀκριβῶς, *diligenter*, 'to a nicety': II 22 αἱ οἰδα, VIII 58, XVI 74, λόγῳ ἀκριβεστατα διεξιόντες XVI 4

ἀκρόδρυον³, *τό*, PL. XIX 77 συκᾶς φυτεύειν καὶ τὰλλα ἀκρόδρυα (*arbores fructiferas*, 'fruit-trees')

ἀκρόπολις, *εως, ἡ, arx*, 'the citadel': II 45 φυλακᾶς ἐν ταῖς ἀ τρέφει

ἀκροτομεῖν³, *cultus in summa parte prope aristas praecidere* (ταρά γῆν τέμνειν XVIII 12

ἄκων, *ουσα, or, invitatus*, 'constrained': ἀκόντων τυραννεύειν) (ἐθελόντων ἄρχειν XXI 77

- ἀλεεινός, ἡ, ὀν, *calidus*, ‘warm’) (ψυχεινός: ιχ 22. Cf. Mem. ΙΙΙ 8, 9
- ἀλεῖφειν, *linere*, ‘to anoint’, ‘plaster’: PASS. ΙΧ 35 μῆλτῳ ἀλειφόμενος
- ἀλεξητήρ⁷, ἥρος, δ, *defensor*: ταῖς πατρίσιαις ἀλεξητῆρες qui quocumque modo iuvant patriam ΙV 21. See n. to ΣΧΙΙ 57
- ἀληθεία, ας, ἡ, *veritas, verum*, ‘truth’: ΙΧ 67. ‘reality’: ΙΧ 15 ἐρυθρόπερ τῆς ἀ. i.e. *quam revera erat* [cf. Mem. ΙΙ 1, 22 ὀρθοτέρα τῆς φύσεως, i.e. *quam natura erat*], ΙΧ 76 τῇ ἀληθείᾳ, *vere*, ‘in reality’
- ἀληθείαν, *verum loqui*, ‘to speak the truth’: ΙΧ 71 ἀ δύναται σαφηνίζει καὶ ἀληθεῖει
- ἀληθής, ἔς, *verus*, ‘true’: ΙΧ 160 τὸ ψεῦδος ἀληθὴς ποιεῖν, 156 ἀληθῆ λέγειν, ΣΧΙ 20 ἀληθεστερα περὶ τῆς γῆς γνῶναι
- ἀληθινός, ἡ, ὄν, ‘genuine’) (κιβδήλος: ΙΧ 25. ἀληθινώς, *vere*, ‘truly’, ‘really’: ΣΧΙ 76 τοῖς ἀ. σωφροσύνῃ τετελεσμένοις, ΙΧ 55 ἀ. κατωπτεύθησαν, i.e. *ut sunt natura aliens*², ἔως, ὁ (ἀλ), *piscator, nauia*, ‘a fisherman’, ‘seaman’: ΣΧΙ 30
- ἀλισκεθαί, *fraudis convinci*: ΙΧ 51. *deprehendi*, ‘to be caught’, ‘detected’: o. partic. ΣΧΙ 21 ἀλισκη ἐπ’ αὐτοφόρῳ εἰδώς, ΣΧΙ 20 οὐ τις ἀλφῷ ποιῶν
- ἀλκιμος⁷, η, ον, *fortis*, ‘strong in battle’: VI 45. ΙV 117 οἱ ἀλκιμοι, ‘the military class’ [from the root *alk-* seen in Lat. *ulcisci*, which is connected with *ark-*]
- ἀλλα, in quick answers and objections: ΙΙ 2, ΙΧ 126, ΣΧΙ 54, ΣΧΙ 67. with imperatives *agedum* ΣΧΙ 135; ἀλλὰ γάρ Ι 113, ΣΧΙ 13, ΣΧΙ 64, ΣΧΙ 1; ἀλλ’ ἡ, *nisi*, ‘except’ ΙΙ 91; ἀλλὰ καὶ ΣΧΙ 77, ΣΧΙ 46; ἀλλὰ καὶ—δέ ΣΧΙ 126; ἀλλὰ μέντοι—γε, *at vero* ΣΧΙ 1; ἀλλὰ—μὲν δή ΣΧΙ 13; ἀλλὰ μήν, *porro*, *quoniam* ΣΧΙ 134, ΣΧΙ 56; ἀλλὰ νὴ Δία ΣΧΙ 9; ἀλλὰ τι οὖν αἴτιον—ἡ ΙΙ 20; ἀλλὰ—τοι, ‘but surely’ ΙV 151, ΣΧΙ 88, ΣΧΙ 10, 29, ΣΧΙ 147, ΣΧΙ 7 ἀλλήλων, *inter se*, ‘of one another’: ΣΧΙ 105 κεῖται μετ’ ἀλλήλων, 153 δέονται ἀ., ΣΧΙ 72, Ι 52, ΣΧΙ 49 ἀλυτοι ἀλλήλοις, ΣΧΙ 29 ἐπικελύσωσιν ἀλλήλους, ΣΧΙ 146 κατηγορούμεν πρὸς ἀλλήλους
- ἄλλος, η, ο, *alius*, as Adj.: ΙΧ 90 ἀλλος ἀνήρ, 147 ἀ. χωρος, 168 ἀ. οικλα. as Pron.: ΣΧΙ 84 καν ἀλλον δύναο διδάσκειν, ΙΧ 52 εἰ τι ἀ. τοιοῦτον, ΣΧΙ 4 τι ἀλλο, ΣΧΙ 31, Ι 119 ἀλλο τι ἡ, ΣΧΙ 21 τι ἀλλο ἡ; 71 ἀλλον τινος, ΣΧΙ 69, οὐδέν ἀλλο ἡ ΣΧΙ 142, 146, ΣΧΙ 84.
- ἄλλα, *alio* ΣΧΙ 91; τὰ ἀλλα, *cetera* 44, ΣΧΙ 119, ΣΧΙ 77. omitted ΙΙ 20
- ἄλλοτε, *alio*, ‘elsewhither’, ‘to some one else’: ΙΙ 103
- ἄλλοτρος, α, ον, *alienus*, ‘belonging to another’: ΣΧΙ 11 ἀ. γῆς τούτῳ ἔστι γνῶναι
- ἄλλως, *aliter*, ‘otherwise’: ΣΧΙ 70 ἀλλως πως, ‘in some other way’. ἀλλως τε καὶ, ‘both otherwise and so’, i.e. ‘especially’, ‘above all’: ΙΧ 79, ΣΧΙ 77
- ἄλμη⁷, ἡ, *salsugo*, ‘saltiness’.

xx 62. [Cf. Psalm cvi 34
ἔθετο γῆν καρποφόρον εἰς
ἀλμῆν] Ἀλμάδης, *es*, *saleus*, ‘salt’,
‘saltish’: xx 60 γῆ ἀλμω-
δεστέρα πρὸς φυτεῖαν, i.e.
‘too salt for planting in’
ἀλοῦν, *triturare*, ‘to thresh’: xlviii 16, 24, 26
ἀλόγυστος, *or*, *rationis expers*,
‘irrational’: xx 83
ἀλογτός³, *ò*, *tritura*: xviii 33
ubi ἀλοατός restitui vult
Lobeck ad Phrynic. p. 204
Ἄλντος, *ov*, *non molestus*, ‘not
troublesome’: viii 49 ἀλν-
ποι ἀλλήλοις, viii 11 ἀλν-
ποτέρα, ‘less annoying’
ἄλυστιτελῆς, *és*, *inutilis*, *noxius*,
‘unprofitable’, ‘injurious’: xiv 22 ἀλνσιτελῆ ποιῆσαι
τοὺς ἀδίκους τὴν αἰσχροκέ-
ρδειαν
ἄλυστιτελῶς, *cum* *damno*, ‘un-
profitably’: xiv 22
ἄλως, ἄλω, *ñ*, *area*, ‘a thresh-
ing-floor’: xviii 44, 50, 56,
61
ἄμα, *simul*, ‘at the same time’:
xi 108, ἄμα *πάντες*, *omnino*
οπτεις xvii 19, ἄμα—καὶ—
καὶ, *et*—*et* xx 139, ἄμα *τε*
καὶ v 4. c. particípio:
xvi 33 *παρατρέχοντες* ἄμα
τοὺς ἄγρους
ἄμαξα, *η*, *ñ*, *plaustrum*, ‘a
heavy wagon’: viii 27, 30,
31 (ubi de impedimentis
dicitur)
ἄμαρτάνειν, *peccare*, *errare*,
‘to blunder’, ‘go wrong’:
viii 104 τοὺς μὴ ἄμαρτά-
νοντας (in navī), xiv 27
ζῆμια τοῖς ἄμαρτάνοντι
ἀμείνων, *ov*, *meliior*, ‘better’:
vii 233 οἴκου φύλαξ ἀ-, xiii
65 οὐκ ἀξιῶ τοὺς ἀ- τοῖς κα-
κίοις τῶν ζεων τυγχάνειν.

ἀμεινον, neut. as adverb,
melius, ‘better’: xi 94
ἀμελεῖα, *as*, *ñ*, *incuria*, *neg-
legentia*, ‘want of care’,
‘indifference’: i 140, iv 74
δι’ ἀμέλειαν, xx 120
ἀμελεῖν, c. gen., *neglegere*: vii
55 οὐκ ἀμελήσει τῶν διδασκο-
μένων, 167, ix 112 ἀ τῶν
ἐαυτῆς, 115. absol., *non
curare quod debeas*, ‘to
neglect one’s duty’: ταῦτα
ἀμελοῦσα ix 66, xii 92, 102,
112, xiii 70, κυνίδια ὅταν μὲν
τελθηται—ὅταν δὲ ἀμελῆ
xiii 43. 2. *neglegere*,
impunitum relinquere, ‘to
overlook’: οὐκ ἀμελῶ ἀλλ’
ἐπιτηλήτω xiii 70. PASS.
οὐδ’ ἔκειδ μοι ἀμελεῖται
(*negleguntur*) xii 10
ἀμελῆς, *és*, *neglegens*, ‘heed-
less’ || ἐπιμελῆs xii 97.
ἀμελῶς ἔχειν i. q. ἀμελεῖν,
‘to be indifferent’: ἀμελῶς
ἔχοντα πρὸς τὸ μηχανᾶσθαι
χρήματα ii 47
ἀμηχανία, *ñ*, *summa omnium
rerum inopia*, ‘want of
means’: ἀμηχανίας συνέ-
χονται i 161, ἐξ ἀμηχανίας
(ex consili inopia, ‘after
helplessness’) εὐπορίας εὐ-
ροῦσα ix 5
ἀμουσος³, *ov*, *inelegans*, ‘illite-
rate’, ‘unrefined’)(μουσικός
xii 100
ἀμπελος, *ov*, *ñ*, *vitis*, ‘a vine’:
xix 73, 121, xx 15, 22,
107
ἀμφί (an instance of Xeno-
phon’s fondness for Ionic
forms and words, since *τερ*
alone is found in good Attic
prose), *prope*, ‘about’, ‘at’:
iv 52 τοὺς ἀμφὶ τὴν οἰκησιν,
ix 35 οἱς ἀμφὶ θυσίας (in
sacrificiis) χρώμεθα, 42 δρυα-

τὰ ἀ. μάκτραι, VII 41 τὰ ἀ. γαστέρα, IX 42 τὰ ἀ. λογρόν. VIII 122 τὰ ἀμφὶ τραπέζας, quae pertinent ad mensas, XVIII 76 τὰ ἀμφὶ (τὸν) στόρον, ratio sementis facienda, XIX 4, XII 116 δευτέρης ἀμφὶ ἵππους. ἀμφὶ τι ἔχειν = περὶ τι εἶναι, 'to be occupied with a thing', τοὺς ἀμφὶ γῆν ἔχοντας, i.e. γεωργοῦντας VI 34

ἀμφιεννύναι, circumdare, 'to put round or on': pf. part. pass.: ἡμιεισμένη, amicta, 'dressed' x 78

ἀμφότερος, α, ον, uterque, 'each of two', 'both of two') (ἐκάτερος, uter, 'each one of two': XX 91 ἀμφότεροι, VII 152 τὴν φύσιν ἀμφοτέρων, XI 4 ἀ. ὑμῶν, VII 143 ἀμφότεροις δεῖ διδόναι καλλαμβάνειν, 148 εἰς τὸ μέσον ἀμφοτέροις κατέθηκε

ἄν (postpositive), with secondary tenses of indicative in apodosis II 106, XI 19. with participle in apodosis II 109. with infinitive II 125, III 118, VI 29, XV 10, XVI 71, XVIII 15. with οἷμαι δοκῶ anticipated hyperbolically and separated from the infinitive II 6, 29, IV 129, VI 58, XV 52, XIX 46, 62. detached from the verb and repeated in a long apodosis II 102, XV 60, XVI 15, XVII 97, XIX 11, 108. with τίσως II 95. with πάντα VI 66. with τίς XVII 97. not repeated in second clause XXI 50. with relative and temporal words followed by the subjunctive, making them indefinite I 156, II 44, III 18, XI 148, XXI

39, 45, 48, 52. ἄνγις VII 7
ἄν=έάν, prepositive x 51.
ἄν τε—ἄν τε, sive—sive
XXI 54

ἀναβαλνειν, ascendere, 'to mount': ἀναβὰς ἐπὶ τὸν ἵππον XI 101, ἀμπελος ἀναβαλνονσα ('climbing') ἐπὶ τὰ δένδρα, i.e. ἀναδενδράς XIX 121

ἀνάγεσθαι, solvere, provehi e portu in mare, 'to put to sea': VIII 75

ἀναγιγνώσκειν, legere, 'to read', 'recite': XV 44

ἀναγκάζειν, cogere, 'to force', 'compel': PASS. x 80 ἀναγκαζομένην ὑπηρετεῖν
ἀναγκαῖος, α, ον, necessarius, 'compulsory': ταῦς ἐν πολέμῳ ἀναγκαῖαις ἵππασις XI 103, ἦν μηδὲν ἀναγκαῖον (nihil negoti) § 92. τὰ ἀναγκαῖα, vitae necessitates in victu et cultu, 'bare necessities', 'needs', such as food, sleep, etc. III 45, XX 6, τὰ ἐμοὶ ἀ. πράγματα, in vita quotidiana necessario obeunda II 98

ἀνάγκη, ης, ḡ, 'necessity': ἀ (ἐστι) ο. inf., 'it is necessary that': II 33, VIII 33, X 51. seq. δτως: IV 106 ἀ. δτως ἔσονται

ἀναγρύζειν³, hiscere, 'to mutter': II 75 οὐδὲ ἀναγρύζειν (ne γρύ quidem mutire) μοι ἔξονταν ἐποίησας

ἀνατρέψειν, removere, tollere, 'to remove', 'take away': PASS. XVIII 54 ἀ ἐκποδῶν ἀναιρεῖται

ἀνακύπτειν, caput extollere, fig. animum recuperare et erigere, 'to breathe again': XI 26, [Cf. Josephus de bello Iudaico VI 8, 5 ἀνακύψαν -

*τες ἐκ τοῦ δέους, cum ad se
rediissent ex metu]*
ἀναλίσκειν, εἰς τι, ‘to spend
money upon a thing’: **III**
41
ἀναλμός³, or: τὰ ἀναλμα, *qui-
bus nulla salsa inest* **xx 63**
ἀναμένειν, c. acc. pers., *expec-
tare, opperiri*, ‘to await’,
‘wait for’: **VII 8, VIII 148,**
XII 9
ἀναμιμνήσκεσθαι, ‘to recall to
mind’: **xvi 7 ἀνεμνήσθην**
(*memini*) τὸ τῶν ἀλέων
ἀναμφιλόγως, *haud dubie*, ‘un-
questionably’: **IV 64, sine
controversia**, ‘without dis-
pute’: **VI 15 ubi in seqq. est
συνομολογοῦντας διεξέ-
ναι**
ἀναπέθειν, *aliis persuadere ut
credant*: **xix 105, 111, 113**
ἀνέπεισάς με γεωργεῖν, **III 53**
ἀναπετανύναι: **IX 24** *ἀναπέ-
ταται* (*ἡ οἰκλα*), *aperta est*,
i.e. *aditum habet*, ‘lies
open’. *Jelf Gr. Gr.* § 399
Obs. 2: ‘A completed action
implies and is the founda-
tion of the permanent state
which naturally follows such
completion: hence we often
translate a Perfect by a
Present’
ἀναπίπτειν, a nautical word,
remo adducto se supinare,
‘to throw oneself back in
rowing’) (*προνέειν* **VIII 51**
ἀναστέλλειν, *excutere*, ‘to shake
out’: **x 74** *ἱμάτια καὶ στρώ-
ματα ἀναστέλλαι*
ἀναστρέψθαι—**1. inverti**,
‘to be turned up by dig-
ging’: **xvi 62 τὴν πόδαν ἀνα-
στρεφομένην.** **2. ver-
sari**, ‘to be engaged in’: **v**
**58 οἱ ἐν τῇ γεωργίᾳ ἀνα-
στρεφόμενοι**

ἀνδρείκελον, τό (*χρῶμα*), *color
qui vivi hominis similitudi-
nem gerit, purpurissum*, ‘a
flesh-coloured pigment’: **x
36, 41**
ἀνδρέος, α, ον, virilis, ‘be-
longing to a man’: **IX 39**
ἀνοδήματα ἀνδρεῖα
ἀνδριαντοπούς, οὐ, δ, *statua-
rius*, ‘a sculptor’: **VI 72**
ἀνδρίζειν, c. acc., *fortem red-
dere*, ‘to make a man of’:
v 20
ἀνδρικός, ἡ, ὁν, virilis, ‘mas-
culine’, ‘manly’: **x 3 ἀν-
δρική διάνοια.** **ἀνδρικῶς**,
viriliter, ‘like a man’: **v 59**
ἀπαιδεύμενοι
ἀνδρωνῖτις, ιδος, ἡ, ea aedium
pars quam occupant viri,
‘the men’s apartments in a
house’: **IX 27**
ἀνέμος, ον, δ, ventus, ‘wind’:
XVIII 7 στὰς ἔνθα πνεῖ ἄ.
ἀνέγδελέγκτως³, *ita ut convinci
non possit*, ‘so as not to be
found out’: **x 50**
**ἀνεπιστημοσύνη, ης, ἡ, insci-
tia**, ‘want of knowledge’: **xx 9, 111 al λιαν ἀνεπιστη-
μοσύναι**
ἀνεπιστήμων, ον, indoctus,
‘ignorant’: **c. gen. III 92,**
VII 221, 223
ἀνευ, sine, absque, ‘without’:
**XII 27 τι ἐπιτρόπου ἄ. τοῦτων
ὄφελος**; **c. inf. nisi : XII
38 ἄ. τοῦ γιγρώσκειν δὲ δεῖ
ποιεῖν, 58 οὐ δύνανται ἔην ἄ.
τοῦ ἀλλων δεῖσθαι**
ἀνέχεσθαι τινα, *tolerare ali-
quem*, ‘to put up with’:
II 34 οὐκ ἄ σε ἀνασχέσθαι
ἀνήκεστος, ον, ‘incurable’: **II
50 ἄ. κακόν.** ‘incorrig-
ible’: **XIV 35 ἄ. πλεονέκται**
ἀνήρ, ἀνδρός, δ, vir—**1. ‘a
man’, emphatically: XII 29,**

- xxi** 51 μέγας ἀ. **2.**)(‘a woman’: **ix** 64 ἐγκρατεστάτη ἀνδρῶν συνουσίας. **3.** ‘a man’, ‘a husband’)(his wife: **vii** 89, 126, 135, 140, 165.
4. joined with a title or profession: **xvi** 46 φίλοσόφου ἀνδρός. **5.** ‘a man’, ‘any man’: **i** 40 οἶκος ἀνδρός, **xi** 15 ὡν ἀ. δι αδόλεσχεῖ δοκῶ. **6.** ἀνήρ (ὁ ἀνήρ), used for αὐτός, ἔκεινος: **xx** 19, 22, 24
ἀνθοπλίζειν, ‘to arm against’: **PASS.** **viii** 76 παῦν ἀνθώπιτσται πρὸς τὰ πολέμα πλοῖα
ἀνθρώπινος, η, ον, *humanus*, ‘suited to man’: **xxi** 74 τὸ ἐθελόντων ἄρχειν οὐκ ἀρθρώπτινον ἀγαθὸν ἀλλὰ θεῖον, *non ab hominibus proficiscitur sed a diis hominum virtuti conceditur* (Sturz)
ἀνθρώπος, ον, δ, *homo*, ‘man’.
1. as an individual: **xvi** 21 γείτονος ἀ., **xvii** 60 ἀ. τῷ λοχυροτέρῳ, **xx** 68 παντὶ ἀ.
2. generically: **ἀνθρωποι**, *homines*, ‘mankind’, ‘the world’: **vi** 20, **xiii** 21, 26, 27, 44, 54, **xvi** 79, **xviii** 71, **xx** 95, πάντες ἀ. **xviii** 13, 6 πάντες οἱ πρόσθεν ἀ., 8, 17. οἱ ἀνθρωποι)(τὰ κτήην **vii** 107, 108, **xiii** 39, **xv** 33.)(τὰ ἵψα **xx** 92, 161.)(οἱ θεοὶ **ii** 34, **i** 48, **xi** 37, **xv** 29
ἀνιάν, *molestiam exhibere*, ‘to trouble’, ‘vex’: **iii** 16 πολλὰ μὲν αὐτοὺς ἀνιωμένους, πολλὰ δὲ ἀνιώντας τοὺς οἰκέτας
ἀνιδρωτή, *sine sudore, lente, without toil*, ‘lazily’: **xxi** 20
ἀνιστασθαι, *surgere e lecto*,
- ‘to rise from bed’: **iii** 52, **xi** 88 ἀ. ἐξ εὐνῆς
ἀνόητος, ον, *ineptus, absurdus, silly*: τὸ πάντων ἀνηρτάτον ἔγκλημα **xi** 16
ἀνταγωνίζεσθαι, *componi*, ‘to be pitted against’: **x** 77
ἀντί, c. gen., ‘in the place of’: **x** 39, 80, **xii** 21, 26
ἀντίδοσις, ον, η: **vii** 20. Cf. **II** 39
ἀντιγρεψειν, *vicissim s. et ipsum querere*: **viii** 144
ἀντιλέγειν, *contra dicere*, ‘to gainsay’, ‘contradict’: c. dat. **ii** 59 οὐκ ἔχω τούτοις ἀντίος, *la, lov, adversus*, ‘opposite’, ‘facing’: **xviii** 8.
ἀντίον, *e regione, adversus*, ‘right against’: **xviii** 10 ἀ. σχύρων θερζεῖν
ἀντιποιεῖν τινα ἀγαθόν: **v** 56
ἀντιπροσαράσθαι, *novam terram aggerere, accumulare*: **xvii** 101 ἀντιπροσαμησάμενοι τὴν γῆν
ἀντίρροπος, ον, c. dat. (**Madv. § 37**): **iii** 110. [Cf. Hell. v 1, 36]
ἀντιτιμᾶν, *vicissim ornare praemio*: **PASS.** **ix** 68 ἀντιτιμήσεται, ‘she shall be repaid with some token of honour’
ἀντιχαρίζεσθαι τι τινι, *vicissim gratificari*, ‘to give gladly in turn’: **v** 40
ἀντλεῖν els τὸν τετρημένον πλοθον, *haurire in dolium perforatum* **vii** 216
ἀντωνεῖσθαι, ‘to buy instead’: **xi** 147 ἀλλον (χῶρον) ἀντεωνεῖτο
ἀνταφελεῖν, ‘to benefit in turn’: **v** 30 ὠφελούμενοι ἀνταφελοῦσι τὸν χῶρον, *agro, ex quo fructum cuperant, vicissim prosumt*

ἀνύτειν, *perficere opus quodcumque*, ‘to finish’, ‘complete’, ‘effect’: c. acc. xxi 18 τὸν αὐτὸν ἀνύτοντι πλοῦν. abs. xxi 101 διαφέρουσι εἰς τὸ ἀνύτειν οἱ πράτοντες κτλ., xviii 37, xxi 57 οἱ ἀνύτοντες (qui faciunt ad) ἐπὶ τάγαθά. ἀνύτειν τι παρὰ τινος, *efficere, impetrare*, ‘to get’, ‘proeure’: xxi 49 (ubi ἀνύτοντος postulat Cobetus) ἀνυτικός, ἡ, ὁ, *efficax*, ‘effe-
tual’: xx 117 ἀνυτικωτά-
την χρημάτων, *rationem*
*quaestum plurimum conse-
quendi*
ἄνω, ‘above ground’ (κατὰ τῆς γῆς: xix 58 ἀνώ βλαστά-
νει τὰ φυτά, 93. c. art.:
xix 89 τῶν φυτῶν τὸ ἄνω,
i. e. *summas partes*)
ἄνωθεν, *desuper*, ὁ ἄνωθεν
θεὸς = ὁ ἄνω θεὸς ἄνωθεν xx
51
ἀνωφελής, ἔτι, *inutilis*, ‘use-
less’: i 119. 2. *pernicio-
sus*, ‘harmful’, ‘improper’: i 142, xiii 69
ἀξιάκοντος, *or, audiū dignus*,
'worth hearing': viii 23
ἀξιοργός³, ὁν, *laborando ido-
neus* vii 183, ubi ἀξιουργοί¹
scripsit G. Sauppe
ἀξιωθάτος, *or, spectatu dignus*,
'well worth seeing':
iii 32, viii 22, 48
ἀξιος, *ia, ion, dignus*, ‘worthy’:
ἀ. καταγέλωτος xiii 24, 29,
ἴδοξε μοι δξιον ἐπισκέψεως ii
120, τολλοῦ ἀξιος xv 10, xx
132, ἀ. ἐπανον xi 3, xiii 30,
τολλακτασιον ἀ. xx 130, τὰ
πλειονος δξια vii 88, δπλα-
σιον δξιος 222, τὰ πλειστου
ἀξια ix 17, τὰ ἐλαχιστου
ἀξια vii 97, 99, xiii 67, ἀ.

παντος (*quoris pretio dignus*)
vii 225, ἀξια τῆς τροφῆς
ἐργάζεσθαι xv 58. abs.
‘worthy’, ‘meritorious’: ix
93. ‘meet’, ‘due’: δικην
d. xii 111; c. inf. δξιος
βιοτειν xxi 78
ἀξιον, ‘to think worthy, fit’:
c. acc. pers. et inf. xiii 65.
οὐδὲ ἀξιοῦντας, *noletes*,
‘resolving not’, ‘refusing’:
xxi 24. PASS. ‘to be
thought worthy’: vi 77 τι...
τοῦτον ἀξιοῦντο καλεῖσθαι
δξιοφλητος⁴, *or, amore dig-
nus*, ‘worth loving’: x 18,
32
ἀξιω λόγου, i. q. ἀξιολόγως,
*laudabiliter, egregie, proba-
biliter*: i 68, iii 117
ἀπάγειν, *abducere*, ‘to lead
away’: xi 107 δ πᾶς τὸν
ἴππον οἰκαδε ἀπάγει
ἀπαληθεύειν², not ἀπαληθεύ-
εσθαι, *verum proferre*, ‘to
speak the whole truth’: iii
95
ἀπαλός, ἡ, ὁν, *tener, recens*,
'tender', 'fresh': xix 121
ὅταν ἔτι ἀπαλοι οι βέτρυες
ων
ἀπαντᾶν, *in via incidere in
aliquem*, ‘to encounter any
person or thing’: xi 19
ἀπαντήσας τῷ Νικίῳ ἵππῳ
ἀπαξ, *semel*, ‘once for all’: x
7, xxi 71
ἀπαριθμεῖν, *diligenter annume-
rate*, ‘to count over’, ‘take
an inventory of’: ix 58
ἀπαρχα³ (ἀπαρχή), *primitiae
frugum*, ‘first-fruits’: v 47
ἄπας, ἄπασα, ἄπαν (*ἅπα, πᾶς*).
PL. *omnes simul, cuncti*, ‘all
together’: xx 35 τόδε γέγρα-
σκουσιν ἄπαντες, 39 d. *Ισα-
σιν*, v 82 al ἄλλαι τέχναι d.,
iv 109 τοὺς ἄλλοις ἄπασι

καλοῖς, VIII 137 μυριοπλάσια
ἡμῶν ἀπαντα ἔχει ἡ πόλις
ἀπάτη, η, ἡ, *fraus*, ‘deceit’:
xx 70 ἐπὶ ἀπάτῃ, ‘with
a view to deceive’, x 49
ἀπάται, ‘modes of deceiv-
ing’
ἀπατηλός, ἡ, ὁν, *fallax*, x 140
ἀπειθεῖν, *non parere*, ‘to be
disobedient’ (πειθεσθαι:
xiii 33 δταν δ. ἐπιχειρώσι,
37 τῷ ὅταν ἀπειθῶσι πράγ-
ματα ἔχειν (τοὺς τώλους)
ἀπειλέν, *minari*, ‘to threaten’:
VIII 102 ἀπειλεῖ θεός καὶ
κολάζει τοὺς βλάκας
ἀπέντα, *abesse*, ‘to be away’:
VIII 90 καὶ ἀπών ἀν εἰποι,
xii 20 δταν ἑγὼ ἀπώ
ἀπειπεῖν, with or without par-
ticipial, *re desperata desi-
nere*, ‘to give over’: VIII
146
ἀπεργάσθαι, with object
and predicate accusative,
efficere, ‘to make so and so’:
xix 26. PASS. ἀπεργα-
μένος, ‘perfect’: xi 14
ἀπερύκεν^{5,7} τι ἀπὸ τούς, *arcere*
aliquid ab aliquo, ‘to keep
a thing off from’: v 33
ἀπέρχεσθαι, *abire*, ‘to go
away’: xii 3 οὐκ ἀν ἀπέλ-
θομι τρίν, *non prius abido*
quam
ἀπέχεσθαι, *abstinere*, *contingere*
se: c. gen. ‘to abstain from’:
v 3, xi 104, xiv 6, xvi 29
ἀπέντα, *abire*, *discedere*: v 32,
xii 2, xx 91, 134 ἐπιστάμενος
ἄπει
ἀπλῶς, *simpliciter*: xii 90.
‘in good faith’ (ἐπὶ ἀπάτῃ
xx 70
ἀπό, of Place, ‘away from’: xii 75
ἀπὸ τῶν ἔρωμένων κωλύεσθαι,
denoting the ‘means’, ‘in-
strumentality’, by which a

thing is done: δτ' ὀδίγων
II 72, ἀπὸ τῶν αὐτῶν ἔργων
II 117, χρημάτισι ἀπὸ γεωρ-
γίας xx 118, ἀπὸ τῆς παρού-
σης δυνάμεως (*pro ea quidem*
coopia quaes adsit) IX 93, ἀπὸ
πολλοῦ ἀργυρίου οἰκαδομεῖν
III 6, ἀπὸ τῆς γεωργίας ἔχειν
ὢν δέονται νι 55, ἀφ' ἡς τὰ
ἐπιτήδεια πορίζονται 39, ὠφε-
λουμενοι ἀπὸ τῆς γεωργίας
ν 29, ἀφ' ὢν ὥρεψονται 62,
ἀφ' ὢν ὠφελεῖσθαι x 170,
ἀφ' Ιππικῆς εἰς ἀπορίαν ἐλη-
λυθότας III 60, ἀπὸ τούτου,
‘because of this’ VIII 126
ἀποβιβλλεῖν, *mittere*, ‘to for-
feit’: XII 6 φυλάττει μὴ
ἀποβιβλλεῖ τὴν ἐπωνυμίαν.
vili pretio vendere, *pricere*,
‘to sell too cheap’: x 159
ἀποβιβλέπειν εἰς τινα, *intueri*
aliquem: IV 157. d. εἰς or
πρὸς τινα, *expectare ab ali-
quo*, ‘to look wistfully to
some one for some object’:
XVII 10. absol. π 57 ὡς
παρὰ σοι ὠφελησάμενοι ἀπο-
βιβλέπονται
ἀποδεικνύναι—ἐπιδεικνύναι III
6 [qui locus ostendere potest,
per exiguum saepe discriminem
esse. Nullum esse conten-
dit Kerst p. 69. V. Kuehner
Comm. II 1, 21, G. Sauppe],
IV 1, v 49. *ostendere*, *mon-
strarē* x 19. *argumentis*
demonstrare III 4, 6. c. inf.
legibus constituere, ‘to or-
dain a thing to be’: VII
163. *praestare*, ‘to pro-
duce’: v 48, VII 39, XV 8
ἀποβικτέον⁸ (ἀποδέχεσθαι, ‘to
receive from another’), *re-
cipere oportet*: VII 190 τὰ
εἰσφερόμενα δ.
ἀποδίδοναι, *dare cui par est*
dari, ‘to give in the proper

quarter', 'to pay what is due': δασμόν ἵν 92, χάρην κτι 109. **ἀποδίδοσθαι**, *vendere*, 'to sell': οἴτινες ἀν ἀποδίδωνται τὰς οἰκλας κτι 166, εἰ μὴ ἀποδιδούτο κτι 70, ἀπεδιδούτο κτι 144, 146
ἀποδιδράσκειν, *aufugere*, 'to run off', 'abscond': ιii 30
ἀποδοκυμάζειν, *repudiare, nolle*, 'to reject as unfit': xix 79
ἀποθαρρένειν: xvi 28. [The ἀπό has the same meaning which it has in ἀποκαραδοκία Rom. viii 19, ep. Phil. i 20, ἀποθαυμάζειν, ἀποτρέχειν (Ar. Nub. 1005), ἀποχωλεύειν, viz. a strengthening of the verbal conception]
ἀποθαυμάζειν, *demirari*, 'to marvel much': ii 119
ἀποθήνασκειν, *mori*, 'to die': iv 138 ἀποθανόντι συναπέθανον, κτι 80 φοβούμενος μὴ δις ἀποθάνη (de Tantalo)
ἀποικεῖν, *procul abesse*, 'to live far off': iv 53 (ubi opp. τοὺς ἀμφὶ τὴν αὐτοῦ οἰκησον)
ἀποικίζειν³, *coloniam deducere*: vii 183 (ubi de duce apium dicitur)
ἀποκρίνεσθαι, *respondere*, 'to reply': xix 99 ἀποκρίνομαι σοι ἀπέρ σὸν γιγνώσκεις, vii 61, 209 ἀπεκρίνατο, iv 163 ἀποκρίνασθαι. c. acc. cogn. xix 20 τόδε ἀπόκριναί μοι, κτι 1 ἀποκρίνασθαι αὐτῷ ταῦτα
ἀπόκρισις, *eos*, ή, *responsum*, 'a reply': xii 113 καλῶς δοκεῖ ἔχειν ή τοῦ βαρβάρου λεγομένη ἀπόκρισις
ἀποκρύπτεσθαι, 'to conceal': c. acc. x 20, xv 64. c. dupl. acc. *celare aliquem aliquid*, 'to keep a thing back from another': xv 69

ἀποκωλύειν, *impedire*, 'to hinder': v 61 ήν μὴ θεός ἀποκωλύη, 62 τῶν ἀ. sc. γεωργεῖν (ubi κωλυόντων habet Stobaeus)
ἀπολαμβάνειν, 'to take back': ix 60
ἀπολαύειν, *frui*, 'to have the enjoyment, benefit of': xii 86 οἱ ἀπολαύοντες τῶν σῶν ἀγαθῶν
ἀπολεῖτειν, *omittere*, 'to pass over': xv 12. *subsistere in disputando*, 'to leave off speaking': vi 6 ἐνθεν λέγων ἀπέλιπες. with inf. of intent, 'to leave', 'forsake': i 161 ἀπολεῖ πουσι τούτους κακῶς γηράσκειν. PASS.
ἀπολείπεσθαι, 'to stay behind': vii 208 ἀπολειπτέον³ εἶναι, *sibi remanendum esse*
ἀπολλύειν, *pessum dare*, 'to destroy utterly': v 93 πρόβατα νόσος ἀπώλεσεν, viii 104 ἐὰν μόνον μὴ ἀπολέσῃ τοὺς μὴ ἀμαρτάνοντας, πάνυ ἀγαπήσον
ἀπολογεῖσθαι: xi 140, 145 ἀπολογούμεθα ὑπέρ τον, 'we speak in behalf of some one'. seq. δτι, 'to allege in defence that': xi 130
ἀπολογίζεσθαι, *rationes reddere*: ix 45 τὰ εἰς ἐνιαυτὸν ἀπολελογισμένα, 'the estimates for a year'
ἀπομετρέν, *dimetiri*, 'to measure out': x 69 παραστῆναι ἀπομετρούση τῇ ταμίᾳ
ἀποπαίνειν (τοὺς δούλους), τῆς χρήσεως, 'to dismiss them from service': xiv 35
ἀποπειρᾶσθαι el., 'to try whether': iii 50. *specimen, periculum facere*: xix 83 ἀποπειρᾶ μον τοῦτο

ἀπορέν, *nescire quid sit faciendum*, ‘to be puzzled’: VIII 140. c. inf. ‘to be at a loss how to’: VIII 68 d. *χρῆσθαι*. *destitui rebus ad vitam necessariis*, ‘to be in want’: III 38

ἀπορία, *as, ἡ, inopia*: II 51, III 60, VII 66 οὐκ ἀπορίᾳ ἦν *ἀπόρος*, *or, inops*, ‘poor’, ‘needy’) (τλούστος II 118. *ἀπόρους εἶναι*) (εὐτοείν *xx 11.* ADV. *ἀπόρως βιοτείνειν*: *xx 24*

ἀποβαίνεσθαι, *extingui, obsolescere*, ‘to be put out’, ‘fall into disuse’: V 83

ἀποστατεῖν, *desiderari*, ‘to be missing’: VIII 99

ἀποστλεγγίζεσθαι³, *strigili uti*: XI 110 ἀπεστλεγγισθάμην *ἀποτελεῖν*, *οmnibus numeris absolutus*, ‘perfect’: XIII 13, XIV 3

ἀποτίνειν, *solvere, mulctam dare*: XII 151 ὅ τι χρή παθεῖν ἢ ἀποτίσαι (*solemnis formula*)

ἀποτρέπεσθαι, *a proposito desistere*, ‘to desist from’: XV 73 *ἀποτρέπεσθαι τοῦ ἐρώτημάτος, quaestionem positam non perseQUI*

ἀποτρέχειν, *currentem abire*, ‘to go away at a running pace’: XII 109 τὰ μὲν βάδην, τὰ δὲ ἀποδραμὼν οἰκαδε *ἀποβαίνειν εἰς τὸ κοινόν, in medium proferre*: VII 78. with participle, *argumentis demonstrare*, ‘to shew’, ‘prove’: IX 105

ἀποβαίνεσθαι τὴν γνώμην, *sententiam suam ostendere vel pronuntiare*, ‘to set forth one’s own views’: XVII 40. Abs. ‘to declare one’s opinion’: II 32, XVI 84, 88

ἀποφεύγειν μοι, *elabi mihi*, ‘to run away from me’: II 97

ἀποχωλεύειν (χωλός), *claudum reddere*, ‘to make quite lame’: XI 106

ἀπτεσθαι, *corpore attingere*, ‘to be in contact with’: X 38, 40 d. *μήτρον*

ἀποθεσθαι, *abdicere, non admittere, repudiare*, ‘to reject’, ‘put out of consideration’: I 95 τὸ ἄργυρον οὐτω περρω *ἀπωθείσθω* ὥστε μηδὲ *χρῆματα εἶναι*

ἀρα, illative, *rebus ita comparatis, igitur*, ‘so then’: I 102, VI 10, XI 26, XVIII 1. with past tenses to express surprise I 144, also with present XI 26. μὲν δὴ ἀρα, *igitur, ut video* XVIII 63. οὐκ ἀρα with imperfect VI 83. ἀρα, ‘namely’

VII 80, VIII 95, XII 114. τι οὖν—ἀρα εἰ VI 10. ἕδη ἀρα, *si forte* V 56, XVI 17. d ἀρα XVIII 67.

ἀρα, *num*: VII 64, XIX 100. *ἀρα γε* I 3, VII 204, XVII 54. *ἀρα μή, num vero*, where there is plainly a negative meaning IV 27. *ἀρ* οὖν XIX 107

ἀργύλα, *ἡ, desidia*, ‘laziness’: I 139, XVI 17, XX 77 dub.

ἀργός, *οὐν, otiosus, segnis, ‘idle’, ‘lazy’*: VII 174 οὐκ ἔρ ἀργόν τὰς μελίττας εἶναι, XX 106 ή δῶς ἐργάζεσθαι ή δῶς ἀργὸν εἶναι, 110. De opibus, ‘yielding no return’, ‘unemployed’: VII 174. *iners, incultus, ‘unproductive’, ‘untilled’*: ἀργὸς χώρα IV 72, 89, XX 122, 147, διὰ τῆς ἀργοῦ (γῆς) XIX 47, 49. ADV. *ἀργότερον* XX 41, ἀργότατα ΥΣ

ἀργύριον, τό, *argentum*, ‘silver’, ‘money’: II 77, x 23
ά. κίβδηλος, xix 107 ἀ. κα-
λόν, xx 123 πολλοῦ ἀ. γίγ-
νεσθαι, 145 εἰ πολὺ ἀργύ-
ριον εὑρίσκοι. ἀργύρια,
‘pieces of silver’: xix 110
τὰ καλὰ καὶ τὰ κίβδηλα ἀ.
ἀρεσκόντως³, ο. dat., ‘agree-
ably’: xi 112 ἀ. μοι
ἀρετή, ἡ, ἡ, ‘superiority’,
‘excellence’: x 9 ἀ. γυναικός,
vii 236 ἀρετάς
ἀργεῖν⁷, *inviuriam propul-
sare*: absol. vi 35, vii 140,
οἱ ἀρήξορτες iv 114. ο.
dat., *opem ferre*, ‘to aid’,
‘succour’: ἀ. τῇ χώρᾳ iv 44,
83, vi 32, v 24 ἀ. τῇ πόλει, iv
123 ἀ. τῷ κατεσκευασμένῳ
ἀριθμός, οὐ, ὁ, *numeris*, ‘num-
ber’: iv 55 τὸν ἀ. τὸν τεταγ-
μένον ἐκπλεων ἔχοντες, vii
80 ἀριθμῷ πλείω, ‘numer-
ically more’
ἀριστά, *optime*: v 55, ix 36,
73, xxi 42, 43
ἀριστᾶν, *prandere*, ‘to take the
morning meal’: xi 110
ἀριστός, η, ον, *optimus*, *max-
ime idoneus*, ‘best’, ‘fittest’:
vi 49 πολτὰς ἀριστούς, xii
39 εἴνοις δρυανὸν ἀριστον,
xxi 44 ἵππον ἀ., xx 47 ἀρι-
στον εἰς γεωργίαν (de fimo).
ο. inf. iv 122 ἀ. κατασκευάζειν
τὴν χώραν. ἀριστόν (ἔστι),
‘it is best’: ο. inf. vi 52
ἀρκεῖν, *valere*, *satis esse*: ix 82
οὐκ ἀρκεῖ ἡν̄ νόμους καλοὺς
γράψανται. ο. parti-
cipio: ἀρκέσειν ἐπιμελόμε-
νος xii 20. ο. inf. ἀρκέ-
σει ἀκούειν μετὰ ταῦτα, ‘I
shall be content to hear’ xi
70. ἀρκοῦντα (*satis lar-
gum*) σῖτον xvii 35, τὰ ἐμοὶ
ἀ. II 27, ἀρκοῦντα ἔχοντες

τῇ ἑαυτῶν κατασκευῇ 55, τὰ
ἑαυτοῖς ἀρκοῦντα xi 59.
ἀρκούντως (*satis*) ἀκηκοέναι
πι 2
ἀρκτίον³ (ἀρχεσθαι), *incipien-
dum est*: xvi 59 ἀ. τοῦ ἔργου
δροῦν, *arare*, ‘to plough’: iv
114 πολλὰ ἀροῦν, *multum
agri colere*, xvi 52
ἀρπάζειν, abs., ‘to steal’, ‘to
be a robber’: xx 82 κλέπ-
των ἡ ἀρπάζων
ἄρρην, ὁ, ἡ (later Att. for ἄρ-
σην), *masculus*, ‘male’: vii
102 θῆλυν καὶ ἄρρεν (ζεῦ-
γος), 146 τὸ θέντος τὸ θῆλυν ἡ
τὸ ἀ.
ἄρρωστος, ον, *infirmus*, ‘weak’,
‘feeble’: iv 17 αἱ ψυχαὶ ἀρ-
ρωστότεραι γίγνονται
ἄρτι, *iam nunc*, ‘just now’:
xix 102
ἄρτιον³, *modo*, *paulo ante*: ii 74
ἄρτος, ον, ὁ, *panis ex tritico
factus*, ‘a loaf of wheaten
bread’: viii 55
ἄρχαῖος, ο, ον, *prior*, ‘prime’,
‘original’: xx 130 χώρους
ἀξίους πολλαπλασίου τῆς ἀρ-
χαῖας τιμῆς
ἄρχαν, *praesesse*, ‘to govern’:
xix 1, xv 6. ο. gen. xxi
75 ἐθελόντων ἀ., xix 15
ἄρχειν τῶν ἐργαζομένων.
de cupiditatibus: i 135,
156, 172. οἱ ἀρχοτες,
‘officers’: iv 41, 47, 58, 68,
75, 79, 84, 87, xx 34, xxi
29, ἐναντιοῦσθαι τῷ ἀρχοντι
26, 39, 40
ἄρχεσθαι, *incipere*, ‘to begin’:
xviii 44. ο. inf. vii 58,
xvi 40, 52. ο. partic. ix
34, xi 42, ἀπὸ τῆς αὔριον
ἡμέρας ἀρξάμενος 31, ἀφ'
ῶντερ ἥρξω, *unde incepisti*
66, xvii 31, ἀρχεσθαι πρῶ-
τον ix 34. ο. gen. vi 3

ἀρχεσθαι παντὸς ἔργου, κι
33 ἀρέτη ἀ.
ἀρχή, ἡ, η, *initium*: ἐξ ἀρχῆς
vi 62. *imperium reguli*:
iv 62. τὴν ἀρχήν, in ne-
gative clause, *omnino, plane,*
'at all': ii 81, viii 12
ἀρχικός, ἡ, ὁν, *ad regendum*
aptus, 'fit to govern': xv 38,
xxi 10. c. gen. κιπi 21,
25 ἀρχικούς ἀνθρώπων
ἀστικός⁴, ον (*σάττω*), *non*
compressus, 'not rammed
down': xix 68
ἀσθενής, ἐς: ἀσθενῆς γῆ, 'a
poor soil': xvii 55, 68, 75,
79, συν ἀ. 76
ἀσκέν, *exercere*, 'to practise':
c. acc. obj. xi 76 ἀσκοῦν-
τι τὰ τοῦ πολέμου, 83.
2. abs. 'to train': xi 60
ἐκπονοῦντα καὶ ἀσκοῦντα
ἀσκητή, *atros, τό*, *exercitium*,
'an exercise': xi 116 τοῖς εἰς
τὸν πολέμου ἄ.
ἀσκητής, εως, η, *exercitatio*,
'training': v 5 σωμάτων
ἀσκητής
ἀσπάζεσθαι, *colere, amare*, 'to
cling fondly to': x 27 ἀ. ἐκ
τῆς ψυχῆς
ἀστός, οῦ, ὁ, *civis*: vi 89
ἀστυ, εος, τό, *urbis*, 'city': xi
108 ἀπὸ χώρων εἰς ἀστυ, i.e.
Athenas, v 22 ἐν τῷ ἀστρῳ
καὶ ἐν τῷ ἀστεί
δουνεστα³, ας, η, *inscitiae*: viii
116
ἀσυσκεναστος⁴, ον, *inconditus*,
'not arranged': viii 85
ἀσφάλεια, ας, η, *securitas*: v 34
ἀσφαλής, ἐς: ἀσφαλέστερον
ἔστι c. inf., 'it is safer':
v 64
ἀσχολία, ας, η, *negotium*,
'want of leisure': c. inf.
ἀσχολίαν παρέχειν (*impe-
dimento esse*, 'to hinder')

φίλων τε καὶ πόλεως συνεπι-
μελεῖσθαι vi 43, ἀσχολίας
ἔχοντι (*impedituntur*) φίλων
καὶ πόλεως συνεπιμελεῖσθαι
iv 18
ἀτακτέν, *tunus suum non recte*
obire, 'to be disorderly': v
73. 'to act against the
law of nature' vii 167
ἄτακτος, ον, 'undisciplined':
d. στρατία, *exercitus inordi-
natius*, 'an army not in battle
order' viii 24
ἄταξια, ας, η, *inconditus rerum*
ordo, 'disorderliness': viii
53
ἄταρ, at xvii 112, ἄταρ οὐν
xviii 1, ἄταρ—γε xxi 1
ἀτερής³, ἐς, *initucundus*, 'un-
pleasing': viii 21
ἄτριπτος³, ον, 'untrodden':
xviii 36 τὰ ἄτριπτα
αὖ, *viciissim*, 'in turn': i 162,
iv 89, vii 141. *etiam,*
similiter, 'also', 'in like
manner': iii 28. in ques-
tions: xii 66
ἀναίνεσθαι⁷, *exarescere*:
xvi 75, 88, xix 71
ἀνδεν, *tibia canere*, 'to play
on the flute': i 68, ii 85,
xviii 68, xix 111
ἀνλητής, οῦ, ὁ, *tibicen*, 'a flute-
player': xix 110
ἀνλές, οῦ, ὁ, *tibia*: i 67, ii 87
αὔξεν, *augere*, 'to aggrandise':
a. τὸν οἶκον i 25, 117, ii 6,
iv 58 τὰς τιμαῖς αὔξεται,
v 20 οἶκον αὔξεται, i 38
τοὺς ἔχθροὺς αὔξεται (*hos-
tium commoda promovens*).
PASS. αὔξεσθαι, *augeri*: iii
115 αὔξεσται οἱ οἶκοι
αὔξησις, εως, η, *incrementum*,
'increase', 'growth': v 4
οἶκον αὔξησις
αὔρα, ας, η, *aura*, 'a breeze':
xx 99 αὔρας θηρεύων μάλακός

αὔριον, *cras*, ‘to-morrow’: xi
31 τῆς αὔμερας
αὐτίκα, *illoco, statim*, ‘on the spot’, ‘straightway’: xv
51 εἰ μοι δόξεις αὐτὸν μάλα γεωργεῖν, i.e. non edocto.
exempli causa: xix 121
αὐτόματος, οὐ, οὐ, ‘of oneself’: xx 48 κόπρος αὐτομάτη γίγνεται
αὐτομολέων, *transfugere*, ‘to desert’: iv 182 αὐτομολήσας πρὸς βασιλέα
αὐτός, intensive pronoun, *ipse*: i 143, iv 8, vi 86, vii 29, viii 66, 94, 130, ix 13, 53, xii 19, 64, 100, xiii 71, xv 55, xx 70 αὐτός αὐτὸν πειθεῖ, 157, xix 120, 123, xx 56. *solus*, ‘alone’: vii 26, xvii 115. used to distinguish a person from his surroundings or adjuncts, *ipse*, i.e. *dominus, domus possessor*, ‘the head of a household’ (οἶκος iii 42, ix 80, or of a school i 1; a king iv 107. αὐτῆς added *ex abundanti* i 9, αὐτοῖς v 19, αὐτῷ xix 53. δ ἀντός, *idem* xvii 2, xviii 62, xxi 17. c. dat. i 31, vii 52, xvi 37, xviii 3, xix 63, 74, xxi 49. τὸ αὐτὸν τοῦτο xix 59, τῷ αὐτῷ τούτῳ τρόπῳ xiii 42, xv 2; οἱ αὐτοὶ οὐνοι, *hi iisdem* xxi 26, 30
αὐτουργός, οὐ, δ, *agricola qui sine servis opus facit*, ‘one who tills his land himself’ without slaves: v 18 τοὺς αὐτουργούς (τοὺς τῷ ἐπιμελεῖᾳ γεωργοῦντας
αὐτοφώρος, οὐ (φώρ): ἐπ’ αὐτοφώρῳ ἀλισκεσθαι, ‘to be caught in the act’: xviii 21

αὐχμός³, οὐ, δ, *siccitas, drought*: v 89
ἀφαιρεῖν χωρίς, i.q. διαχωρίζειν, ‘to separate’: ix 45. *eicere, to exclude*: ἀ. τοὺς κηφῆνας ἐκ τῶν σμηνῶν xvii 108. MED. ἀφαιρεῖσθαι, *corrumpere*, ‘to spoil’, ‘do away with’: v 91
ἀφανής, ἐσ, ‘invisible’: i 136
ἀφανίζειν, *intervertere*, ‘to make away with’: xiv 7 ἀ. τοὺς καρπούς
ἀφθονία, οὐ, *copia, abundance*: ii 54, xii 35 ἀ. τινὸς ἄγαθοῦ
ἀφθονος, οὐ, *copiosus, plentiful*: v 5 παρέχουσα ἀφθονώτατα τάγαθά, 44 πυρὶ ἀφθόνῳ
ἀφθονώσ, *large, ungrudgingly*: iii 38 ἀ. πάντα ἔχειν, vi 56 ἀ. ἔχειν ὡν δέονται, xx 5 ἀ. ζῆν, v 43 τις ξένους ἀφθονώτερον δέχεται;
ἀφίειν, *abire permittere eum, cuius opera non amplius egemus re confecta*: iii 2 οὐκέτι σε ἀφήσω πρὸς ἀνάποδεξης. ἀφίειναι τινα c. inf., *facultatem concedere*, *sinere*, ‘to let’, ‘permit’: xvii 10 ὅποτε θέος βρέκει τὴν γῆν ἀφήσει αὐτοὺς σκεπειν. MED. ἀφίεσθαι, c. gen., ‘to give up’: vi 33, 85 (cf. my n. to Hier. l. 586, Cobet Nov. Lect. p. 642)
ἀφορμή, ἥσ, ἥ, ‘means to begin upon’, ‘start’, ‘resources’: i 116
ἀφορος⁵, οὐ, *sterilis*: xx 15 ἐν ἀφόρῳ sc. γῇ
‘Αφροδίσιος, ἴα, οὐ, *venereus*: xii 70 τῶν ἀφροδισιῶν δυσέρωτες
ἀφυλαξία, οὐ, ἥ, ‘want of proper protection’: iv 86

ἀφύτευτος³, οὐ, *non consitus*, ‘not planted’: xx 122
ἄχαρις, ἄχαρι, ‘unpleasant’: ἀχαριστότερον ἐπιμέλημα, *minus grata curatio* vii 198
ἄχθεται, moleste ferre, gravari, ‘to be vexed’: ix 95
 οὐκ ἀν ἄχθοιτο δικαῖος εἰ, viii 7 ἰδών αὐτὴν ἄχθεσθεῖσαν
ἄχριστος, or, inutilis, ‘useless’, ‘unservicable’: i 69
 ἀ. λίθοι, iii 7 οἰκλας ἄχριστον οἰκοδομῶντας, xvii 104 οἱ κηφῆνες ἀ. δύντες, viii 26 ἄχριστατον
ἄχυροδόκη⁴, ἡ, *locus ubi palea residet*, ‘a place to receive chaff’: xviii 53
ἄχυρον, οὐ, τὸ, palea, acus, ‘the husk of grain after threshing’: xviii 45, 54, 61. ‘the grain before winnowing’: xviii 57, 62. *cultus*, ‘the whole stalk’: xviii 11 ἀντίον ἄχυρων καὶ ἀθέρων θερίζειν, 14, 57

B

Βάδην, *pedetentim, lento gradu*, ‘at a slow pace’) (δρόμῳ xi 109
βαδίζειν, lente incedere, ‘to go at a walking pace’) (τρέχειν: viii 29, xvi 32. *iter facere*, ‘to go’: iii 53, xx 97. *de nautis*: xvi 32
βάθος, eos, τὸ, altitudo, ‘depth’: xix 8 ὅπέσσον β. βόθυνον δρύτειν, 21 τὸ β. ἐλάττονα ποδιάλου
βαθύς, εῖαι, ὑ, altus, ‘deep’) (βραχύς: xix 16 βαθύτερον τριπόδου, 26, 35, 84.
 2. *potens, dives, opulent*, ‘rich’: xi 63 βαθεῖς ἀνδρας

βαλνειν, ‘to step’: viii 113 βεβηκυλας τῆς οἰκλας ἐν δαπέδῳ βαλανωτός¹, ἡ, ὅν, ‘fastened with a βάλανος, *pessulus*', ‘bolt-pin’: ix 26 βαλανωτή θύρᾳ βαναστικός, ἡ, ὅν: iv 11 αἱ β. τέχναι, *artes illiberales et sellulariae*, vi 26
βάρβαρος) (“Ελλην: xii 113 βάρος, eos, τὸ, *onus, ‘load’*: xvii 61 β. πλεῖον ἐπιτιθέναι βασανίζεσθαι, *convinci*: x 54 ὑπὸ δακρύων βασανίζονται, ‘are convicted’ (of being painted) ‘by tears’ (washing off the cosmetic)
βασιλεῖα, as, ἡ, regnum, ‘a kingdom’: iv 131 περὶ τῆς β. μαχούμενος βασιλεὺς, ἡώ, ὁ, *rex Persarum*: iv 17, 96, 133. iv 27 scribendum βασιλέα τὸν Περσῶν putat Sauppius pro τὸν Περσῶν β.
βασιλικός, ἡ, ὅν, regno administrando aptus, ‘fit to be a king’: xiii 28. *regem decens*, ‘kingly’, ‘princely’: xxi 67 ἥθος βασιλικὸν. οἱ βασιλικοὶ νόμοι, *leges Persicae*: xiv 25, 28
βασιλισσα⁵, η, ἡ, the late form for βασιλίς or βασιλεία, *regina*, ‘a queen’: ix 92. [See Ellendt on Arrian ii 128]
βελτιών(έστι) sine vi comparativa, ut in illo Hesiodi opp. 748 μηδ' ἐπ' ἀκανήτοις καθίζειν, οὐ γὰρ ἄμεινον, ταῦτα δυωδεκατάιον, propriæ ‘non melius est quam si non facias’, h. e. *non conductis*. Buttm. Ind. ad Plat. Men. p. 207: xvii 19, xx 35, xxi 32
βελτιστος, η, ον, ὀρέτας,

'best': VII 49, 70, 76.
ὅτι βέλτιστα, quam optime,
 'in the best possible man-
 ner': VII 74, 90, &c. 95,
 157

βελτίων, οὐος, melior, 'better'
)(*χειρῶν* I 167, VII 82,
 148, XI 100, XIII 58, 59.
βέλτιον)(*χειρὸν* X 66, XIII 58.
ἐπὶ τῷ βέλτιον λέναι, 'to
improve': XX 126 ἡλικίᾳ εἰ
ἐπὶ τῷ β. ἐπιδόδασιν, XX 30

βίος, οὐ, ὁ, vita, 'life': XI 36
διαπερᾶν τὸν β. 2. *victus,*
 'livelihood': V 52, VI 23, VII
 236. *τὸν β. ποιεῖσθαι, 'to*

make one's living' IV 53
βιοτέλη⁸, ἡ, vitae genus, 'a
mode of life': VI 49
βιοτένειν, vivere, 'to live': I
 169, IX 76, X 84, XXI 78.
victum sibi quaerere, 'to get
a living': VI 9, XV 24, XX 82

βιοῦν, vivere, 'to live': el
ἔβιωσε, si diutius superstes
fuisseit IV 129 dub. cr.
βλαφέρος, ἀ, ὅν, noxius,
'hurtful') *ἀγαθός: VI 59*

βλάβη, η, ἡ, damnum, 'da-
mage, 'hurt': III 40 ἀν-
λίσκουσιν eis ἢ βλάβην
φέρει αὐτῷ, IX 104) *(δυνησις*

βλακικός³, ἡ, ὁ, stolidus, so-
cors, 'like a βλάξ', 'stupid':

VIII 108
βλάξ, βλακός, ὁ, ἡ, stupidus,
'a doilt', 'sluggard': VIII
103 θέσις κολάζει τοὺς βλά-
κας i.e. pigros, negligentes

βλάπτειν, laedere, punire, 'to
harm', 'punish') *(τιμῆσαι*

XXI 60, τὰ βλάπτοντα)(
τὰ ὠφέλιμα I 47, 63

βλαστάνειν, germinare, 'to
sprout', 'shoot': XIX 10

ὄπως κείμενον τὸ φυτὸν μά-

λιστ' ἄν βλαστάνοι, 49,

58, 61

βλαστός, ὁ, germen, 'a sprout',
'shoot': XIX 46, 60

βλέπειν, de rebus inanimatis,
spectare, 'to face', 'turn

to': XIX 53 πρὸς τὸν οὐρανὸν

βλέπειν

βοηθεῖν, iuvare, defendere, 'to
support': XXI 2 τὴν ὑποθέσει

ὅλον τὸν λόγον βοηθοῦντα

παρέσχησαι, disputationem

tuam ita instituisti ut, quod

antea posuisti, maxime con-

firmaretur

βόρρος, ὁ, fovea, scrobs, puteus,
'a hole', 'pit dug in the

ground': XIX 36, 41, 85

βόθυνος², οὐ, ὁ, i.q. βόθησος XIX

8, 14

βότρυς, οὐος, ὁ, uva, racemus,

'a bunch of grapes': XIX

124 οἱ βότρυνες, 129 τοὺς

βότρυνες

βούλεσθαι, 'to have in
thought', 'to will, wish':

ο. inf. III 69, XI 149, XII 2,

33, XIII 55, XV 1, 62, XVI 46.

with interrogative subjunc-

tive: XVI 40 πόθεν βούλει

ἄρξωμαι; 'where would you

have me begin from?'

βούλεύεσθαι, inter se consul-

teare, 'to confer': XI 147.

ο. περί: VII 73 βούλευσό-

μεθα περὶ τέκνων ὅπως παι-

δεύσμενες. secum delibe-

reare, 'to take counsel with

oneself': VII 68 βούλευσό-

μενος ὑπὲρ ἔμοι

βούλη, ἥς, ἡ, 'the Council of

500 at Athens': IX 91

βούς, βόος, ὁ, ἡ, bos, 'an ox':

PL. I 100 τοὺς βοῦς, 101

τῶν βοῶν, 'cattle', 'kine',

V 104, x 47 οἱ θεοὶ ἐποίησαν

βοοῖς βοῦς ἦδαστον, XVIII

28 ubi inter υποζύγια re-

feruntur

βραχύς, εῖα, ὁ, brevis, 'short'

)(μακρός: xviii 13 ηὐ βράχὺς ὁ κάλαμος γῆ. brevis, 'shallow') (βαθύς: xix 26
βρέφος, εος, τό, infans, 'a newborn babe': vii 135 τὰ νεογέννητα βρέφη
βρέχειν, pluvia irrigare, pluere, 'to rain', 'send rain': xvii 10 ὅπότε (ὁ θεός) βρέξεις τὴν γῆν ἀφήσει αὐτὸς στέρεων
βυθός⁷, οῦ, ὁ, ima pars, fundus fossae: xix 69 μέχρι βυθοῦ
βωμός, οῦ, ὁ (βαῖνω), ara, 'an altar raised on a base': v 9 δοσὶς κοσμοῦσι βωμούσι.

Γ

Γαμεῖν, uxorem ducere, 'to take to wife': iii 100 ἔγημας αὐτὴν παῖδα νέαν
γαμετή, ἥς, ḡ, nupta, 'a wedded wife': iii 80 γυναιξὶ ταῖς γαμεταῖς
γάμμα ὑπτίου: xix 55 ubi Schol. Cod. Guelf. Γάμμα ὑπτίου, οῶν τοῦτο τὸ σημεῖον L
γάρ, in elliptical sentences, where 'I believe it', 'no wonder', 'yes indeed', or the like is implied: ii 70, iii 66, xii 39, xvi 60, xviii 46, 49, xix 28. in abrupt questions: xi 47, xvii 41, xix 6. in replies = 'yes': ii 26, 70, xi 159, xii 39, xvi 51, xvii 18, xviii 46, xix 28. epexegetic, prefacing a statement which has been pointed at by a preceding demonstrative pronoun: iv 38, xi 37, xiii 56, xvi 5. to introduce a mere explanation: vi 33 τεκμήριον δέ—γάρ.

γάρ δή: xi 47, 152, xii 50, xvi 64, xix 102. γάρ οὖν, to confirm the statement of a previous speaker: xvii 3, xix 3. γάρ τοι: vii 12, 100, xiii 25, xx 140
γαστήρ, ἔρος, ḡ, venter, 'the belly': vii 41 τὰ ἀμφὶ γαστέρα πεπαιδεύμενη, ix 63 ἐγκρατεστάτη γαστρός, xiii 48 τῇ γ. προσχαριζόμενος
γέ ^{γέ} emphasizes words without intensifying their meaning: iv 128, x 3, xiv 5, xviii 68, xxi 41. καλ...γε...γε: i 102. γε δή: v 105, xiii 19. γε—μέντοι: xvii 4, 68, xx 116. δέ γε: i 47, xvii 47, 52 (see under δέ). δή—γε: xiii 24, xvii 12. ἐπει—γε: vii 41. ὥσπερ γε: xv 57
γείτων, ὁ, ḡ, vicinus, 'neighbouring': xvi 20 γ. ἀθρώπον, xvi 19 γ. τόπου
γελᾶν, ridere, 'to laugh': ii 16, xvii 67 γελάσσας εἰπε. c. ἐπὶ et dat. ii 64 ἐγέλασσας ἐπ' ἐμοί, vii 16
γελοῖος, a, ov, ridiculous, 'laughable', 'an object of laughter': iii 58, vii 214 γελοῖα ἀνὴρ γελή εἰσφορὰ φανούτ' ἄν, iii 56 γελοιότερος
γέμειν, refertum esse, 'to be laden': viii 80 γέμει φορτιών (of a ship)
γενναῖος, a, ov, generosus, 'high-born', 'high-minded', implies always nobility of character, as well as birth: xv 31, xviii 73 de agricultura quia facile discitur et utilis est, xv 70 τὰ θηθή γενναῖοτάτους, de iis qui libenter alios docent, qui nil celant. of animals:

'of a good stock', 'well-bred': xv 31 γενναῖα καλούμεν τῶν ἔφων δύσσα καλὰ καὶ ὡφέλιμα θντα πράεα ἔστι πρὸς τοὺς ἀνθρώπους
 γένος, εος, τό, genus, 'race',
 'stock': vii 105 ἔφων γένη γεράρειν, honore officere, 'to honour': ix 72 (τούτους) ἔδραις ἐντίμους γεράρει γερροφόροι, scutati Persarum, 'Persian targeteers': iv 42 γεωργεῖν, rei rusticae operam dare, 'to be a georgos': iii 45 γεωργεῖν φάσκοντες, xiv 9 διὰ τῆς τούτου ἐπιμελείας γ., xv 51 οὐδέν τι μᾶλλον ἐπισταμαι δῆτας δεῖ γ., ν 69 τὸν μέλλοντα εὐ γεωργήσειν, xvi 6, 42 ἐπισταμένῳ ως δεῖ γ., xv 52 εἰ μοι δέξεις γ., xix 113 γεωργεῖν ἐπιστήμων, xviii 70 ὕσπερ γεωργοῦντας καὶ τὰς ἀλλας τέχνας ἐργαζομένους, xx 81 ὁ μὴ γένθελων, ν 65 τῶν ὑπὸ γεωργούντων ὥστε ἀπὸ τῆς γεωργίας ἀφθόνως ἔχειν ὧν δέονται, ν 20 τὸν τῇ ἐπιμελείᾳ γεωργοῦντας) (τὸν αὐτουργούς, xx 117 τοὺς συντεταμένους γεωργοῦσιν. colere, 'to till', 'cultivate': iii 36 παραπλησίους γεωργίας γεωργοῦντες γεωργία, as, ἡ, agricultura, 'agriculture', 'farming': iv 30 ἐν τοῖς καλλιστοῖς τε καὶ ἀναγκαιοτάτοις ἐπιμελήμασιν γεωργίαν τε καὶ τὴν πολεμικὴν τέχνην ἔναι ἡγεῖτο βασιλεὺς ὁ Περσῶν, ν 25 τὸν ἵππον ἱκανωτάτη ἡ γ. συντρέψειν, 37 δραμέν καὶ βαλεῖν καὶ πηδῆσαι τὶς ἱκανωτέρους τέχνη γεωργίας παρέχεται; 79 τῶν δὲλων τεχνῶν μῆτηρ καὶ τροφός, ν 38 ἀνδρὶ καλῷ

τε κἀγαθῷ ἐργασίᾳ καὶ ἐπιστήμῃ κρατίστη, 40 μαθεῖν ἥστη καὶ ἡδιστη ἐργάζεσθαι, 42 τὰ σώματα καλλιστά τε καὶ εὐρωστότατα παρέχεται, 43 τὰς ψυχὰς ἀσχολίαν ἦκιστα παρέχει, ν 66 συμπαιδεύει εἰς τὸ ἐπαρκεῖν ἄλληλοις ἡ γ., ν 46 συμπαροξύνει εἰς τὸ ἀλκιμούς εἶναι ἡ γ., xv 22 ἡ γ. ποιεῖ τοὺς ἐπισταμένους αὐτὴν πλουσίους τοὺς δὲ μὴ ἐπισταμένους ἀπόρως βιοτεύειν, ν 50 πολίτας παρέχεται εὐνουστάτους τῷ κοινῷ, ν 70 γενναιοτάτους, 27—30 ὀφελομάτάτη — ἡδιστη — καλλιστη — προσφιλεστάτη θεοῖς τε καὶ ἀνθρώποις — ἥστη μαθεῖν, ν 59 ἡ γ. οὐ δύσκολός ἐστι μαθεῖν, xix 117 ἡ γ. οὔτω φλάνγηρωπός ἐστι καὶ πραεῖα τέχνη ὥστε καὶ ὀρῶντας καὶ ἀκούοντας ἐπιστήμονας εὐδόξη ἔαυτῆς ποιεῖν, xv 49 δεῖ ἐπισταθεὶ γεωργίαν τὸν μέλλοντα ὅρθων ἐπιμελεῖσθαι αὐτῆς, xx 2 τὰ περὶ τὴν γ. ῥάδια ἐστι μαθεῖν, 47 κόπρος ἄριστον ἐστιν εἰς γ., 84 μέγα διαφέρει εἰς τὸ λυστελεῖν γ. καὶ μή, iii 39 ἀφθόνως πάντα ἔχοντας ἀπὸ τῆς γ., ν 28 ὀφελούμενοι οἱ ἵπποι καὶ αἱ κύνες ἀπὸ τῆς γ. ἀτωφελούσι τὸν χῶρον, iii 37 ἀπολωλέναι ὑπὸ τῆς γ., ν 80 εὐ φερομένης τῆς γ. ἔρωνται καὶ αἱ ἄλλαι τέχναι, 2 τῆς γ. οὐδὲ οἱ πάνυ μακάριοι δύνανται ἀπέχεσθαι, xv 56 τὰ ἔργα τῆς γεωργίας, 21 ἡ τέχνη τῆς γ., xvii 3 ποικιλότατον τῆς γεωργίας, 25 οἱ πάνυ ἔμπειροι γ., 37 τοὺς ἐμπειρούς γ., xx 118 ἀνυτικὴν χρημάτισιν ἀπὸ γεωργίας, ν 13 ἡ προβατευτικὴ τέχνη συνήπτει

τῇ γ., 58 τῶν ἐν τῇ γ. ἔργων, 96 οἱ ἐν τῇ γ. ἀναστρεφόμενοι, xx 77 ἡ ἐν γεωργίᾳ ἀργία, xxi 69 ἔστι τοῦτο μέγιστον ἐν γ. PL. 'farms': III 36 παρατηλησίους γεωργίας γεωργούντες. [Cf. Plat. legg. VII c. 13 p. 806 ε γεωργίαι εκδεδομέναι δούλοις, Ioscor. Aerop. c. 32 p. 146 in τοῖς μὲν γεωργίαις ἐπὶ μετρίαις μοσθώσοι παραδίδοντες]

γεωργικός, ἡ, ὁ, *ad agriculturam pertinens*, 'of' or 'for tillage', 'agricultural': v 101 αἱ γ. τράξεις, iv 97 τῶν γ. ἔργων, 166, v 66 σὺν τοῖς γ. δργάνοις, xviii 73 ταῦτη γενναιοτάτη ἡ γεωργικὴ τέχνη διτὶ φάστη ἔστι μαθεῖν, xix 1 ἔστι τῆς γεωργικῆς τέχνης καὶ ἡ τῶν δένδρων φυτεία, xxii 3 ὑπέθου τὴν γ. τέχνην πασῶν εἰναι εὐμαθεστάτην. γεωργική, ἡ (sc. τέχνη), *as* *agrum colendi*, 'farming', 'agriculture': v 87 τῆς γεωργικῆς τὰ πλεῖστά ἔστιν ἀνθρώπῳ ἀδύνατα προνοῆσαι, xxi 9

γεωργός, οῦ, ὁ, *agricola*, 'a husbandman', 'small land-owner': viii 53, v 75 παρακελεύεσθαι δεῖ τοῖς ἔργάταις τὸν γ., vi 31 διακαθίσας τοὺς γεωργούς καὶ τοὺς τεχνίτας χωρίς, xv 64 οἱ μὲν ἄλλοι τεχνίται—τῶν δὲ γεωργῶν, xix 100 ὁ δεινὸς λεγόμενος γεωργός, III 76 γεωργούς ἐκ παιδίων ὀνούμενον κατασκευάζειν i.e. *ad agriculturam instituere*, xv 66 τῶν γεωργῶν ὁ κάλλιστα φυτεύων μάλιστ' ἀν ηδοιστο εἰ τις αὐτὸν θεώτο

γῆ, γῆς, ἡ, *terra*, 'land') (sea: γ 84 καὶ κατὰ γῆν καὶ κατὰ

θάλατταν. *regio*, 'a land', 'country': xx 85 διὰ τῆς πολεμίας (sc. γῆς) πορευομένους. 'the earth or ground as tilled'; 'land', 'soil': i 54 οὐδὲ ἡ γῆ οὐδὲ τὰ πρόβατα, 77, iv 103 δοτα ἡ γῆ φύειν ἐθέλει, 110, v 7 ἀφ' ὧν ξῶσιν, ταῦτα ἡ γῆ φέρει, 27 θύραις ἐπιφιλοτονεῖσθαι συνεπακρεῖ τι ἡ γῆ, 36 παρορμᾶεις τὸ ἀρήγειν σὺν ὅπλοις ἡ γῆ, xix 68 πηλὸς ἀν γίγνοντο ἡ ἀσπικτος γῆ, xvi 76 ὀπτώτο ὃν ὑπὸ τοῦ ἡλίου, xvi 9 διτὶ δύναται ἡ γῆ φέρειν, 12, xx 65, xvi 16 διτὶ γ. ἡδεται φύουσα καὶ τρέφουσα, xx 56 οἱς ἡ γ. ἡδεται, 57 πολα γῆ ἐν ὕδατι στασίμῳ οὐ κόπρος γίγνεται; 58 ὀπέστα θεραπείας δεῖται ἡ γ., xvi 18 ἦν μὴ ἔχη (ἡ γῆ) τὴν ἐαυτῆς δύναμιν ἐπιδεικνύναι, 21 χερσένουσσος δύμως ἐπιδείκνυστην αὐτῆς φύσιν, 22 ἡ τὰ δύγρα καλλὰ φύουσα δύναται καὶ τὰ ἥμερα καλλὰ ἐκφέρειν, 56 σκληρὰ ἡ γῆ ἔσται κινεῖν τῷ δύνεις, xvii 53 γῆ λεπτοτέρα—παχυτέρα—ἀδιθενεστέρα—ισχυροτέρα, 64, 78, xix 69 ξηρὰ μέχρι βυθοῦ, 80 ξηροτέρα καὶ ὑγροτέρα, 64 ἡ ἀσθενῆς γ., 75, 70 ἐν ὧ πολλὴν ἔχει τροφὴν ἡ γῆ ἀπὸ τοῦ οὐρανοῦ, xx 53 ἡ γῆ ὅλην παντοταν παρέχει, 56 οἱς ἡ γῆ ἡδεται, 58 ὀπέστα θεραπείας δεῖται ἡ γῆ ὑγροτέρα οὐρα γῆ ἀλιμιδεστέρα, 72 ἡ γῆ τοὺς κακούς τε κάγαθοὺς ἐξετάζει, 77 γῆ εὑ πάσχουσα εὗ ποιεῖ, 54 καθαίρειν δεῖ τὴν γῆν, xvii 73 ἦν ἔψις τὴν γῆν ἐκτρέφειν τὸ σπέρμα, 99 ἐπικουφίσαντες τὴν γῆν, 101 ἀντιπροσαμησάμενοι, xix 63 ἐπαμήσαο ὡς

τὴν γῆραν, καὶ 15 τὴν γ. φέρουσαν ἀμπέλους, καὶ 52 ἀροῦν τὴν γῆν, ι 54 γῆν ἐργάζεσθαι, καὶ 47, ιν 69 παρέχεσθαι ἔνεργον οὐσαν τὴν γ., 77, νι 34 τὸν ἀμφὶ γῆν ἔχοντας, καὶ 60 εἰκὸς μάλιστα χεισθαι τὴν γ. τηρικαῦτα (sc. ἄρρως) κυνουμένην, 73 μεταβάλλειν τὴν γ., 81 δίχα ποιεῖν τὴν γῆν καὶ τὴν Γῆν, 82 τὴν γῆν στρέφειν ὡς η ὥμη αὐτῆς διπάτται, 85 ἀποφαινεσθαι περὶ τῆς γῆς ὅποια ἀγαθή ἔστι καὶ δύοια κακή, 6 τὴν φύσιν τῆς γῆς, 24 φύσιν γῆς, 39 τῆς ἀγαθῆς γῆς, καὶ 10 ὅπότε βρέξεις τὴν γ. (ὸ θεός), καὶ 7 τὰ ἐν τῆς γ. ὠραῖα, καὶ 45 τῆς γῆς τῆς εἰργασμένης, 48, 57 κατὰ τῆς γῆς, 58, 47 διὰ τῆς μαλακῆς (sc. γῆς), 47 διὰ τῆς ἀργοῦ, 49, καὶ 68 γῆς πεύρων λαμβάνειν, 18 τῇ γῇ κόπρον μυρύναι ἀγαθὸν ἔστι, καὶ 69 ἐμβαλῶν τὸ στέρμα τῇ γῇ, 72 σῖτος τῇ γῇ, 79 τῇ αὐθενεστέρᾳ γῇ μείον δεῖ τὸ στέρμα ἐμβαλεῖν, καὶ 18 τὸ ἐν τῇ γῇ λειψθὲν συνωφελεῖν ἀντὶ τὴν γῆν ἤγοιμαι, καὶ 34 τοὺς καρποὺς ἐν τῇ γῇ, 62 κόπρον τῇ γ. παρέχειν, καὶ 7 ἐν ὅποιᾳ τῇ γῇ δεῖ φυτεύειν, 37 ἐν τῇ ἔτρῳ, ἐν τῷ ὑγρῷ, 54 ὑπὸ τῇ υποβεβλημένῃ γῇ γῆρας, γῆρας, τό, *senectus*, 'old age': ι 161 γηρασκειν, *senescere*, 'to grow old': ι 161 ἀποδείπουσι τούτους κακῶς γ. γηροβοσκός', δρ, *senectutis auctor*, 'nourishing in old age': ιι 76 γηροβοσκῶν ὅπι βελτίστων τυγχάνειν, 107 γηροβοσκούς κεκτῆσθαι εαυτοὺς

γένεσθαι, 'to come into being':—I. 1. of persons, *nasci*, 'to be born': ιιι 72, 181 τοῦ γιγνομένου τόκου ἐπιμελέσται, 34 ἐτη οὔπω πεντετελέκα γεγονισία. 2. of things, *oriri*, *effici*, 'to be produced'; of events, *fieri*, 'to be done', 'to take place': ιιι 15 εὗ τούτων γιγνομένων, ιι 29, ιι 99, καὶ 92, καὶ 48. II. 1. with Predicate Noun, *fieri*, 'to become': ι 143 καταφανεῖς γίγνονται ὅτι, ιι 17, ιι 127 δευτὸν χρηματιστήριον γενέσθαι, ιι 67 ὅπως ποιητής γένη, 70, νι 68, καὶ 153, 183, 223, 231, καὶ 32, καὶ 78, καὶ 27, καὶ 37, 89, 104, καὶ 5, καὶ 72, καὶ 14, 64, καὶ 52. 2. with Adv. ιι 121 τάνοικεις γιγνόμενα, ιι 115 εὗ τούτων γιγνομένων. with Gen. denoting the class to which a man belongs, *esse ex numero*: ιιι 64 τῶν κερδαίωντων γίγνομαι. with Gen. of price: καὶ 123 πολλοῦ ἀργυρίου γίγνεσθαι, *magnō emi*. [Cf. Arist. Eq. 662 *al trichides ei γενοιαθ'* ἐκατὸν τούβλου.] *praestare se ipsum*, 'to manifest oneself': ιι 113 τοῦ πολέμου ἀγαθούς γεγονέτας, 119 εὐδοκιμώτατος βασιλεὺς γεγένηται, 129, νι 54, 284, καὶ 26. c. dat. νι 195, 221, καὶ 37. c. infin. et dat. καὶ 18 γίγνεται (ἡμῶν) δμοοεῖν, *accidit ut consentiamus*

γεγνώσκειν:—I. 1. *perspicere*, 'to perceive': in past tenses, *posse*, 'to know': καὶ 30 ὑγροτέραν καὶ ἔηροτέραν γῆρας γιγνώσκεις δρῶν; 91 τι

αὐτῶν οὐ γιγνώσκεις; ΙΙΙ 51 σαυτοῦ διπειρᾶσθαι εἰ γνώση, κΒΙ 11 ἀλλοτρίας γῆς τούτο γνῶναι, 14, 19 ἔστι παρὰ γείτονος τόπου ἀληθέστερα περὶ αὐτῆς (τῆς γῆς) γνῶναι, 65, κΒ 34. 2. seq. claus. rel. ΙΙ 52 γιγνώσκεις ως εἰδὼν οὐ ἐπαρκέσειαν ἦν, κΒ 7 γνῶναι δι τοιητέον, κΒ 34. with partic. κΒ 76 οὐδὲ ἀν ταυτούς γνῶντας. ΙΙ. *statuere, sentire*, ‘to judge’, ‘think’: ΙΙ 109 οὐκ δρόσις γιγνώσκοιμι εἰ οἰούμην, κΒ 5 τι περὶ τινος, 7 ἡς περὶ παθήσατες ἐγνώκασι κράτιστην εἶναι, 12, ΙΙ 24 οὕτως ἐγνώκως, κΒ 63 γ. τὰ αὐτά τινι περὶ τυνος, *in eadem cum aliquo sententia esse de aliqua re*, 74. with δεῖν understood (?): κΒ 5. PASS. ν 90 τὰ καλῶς ἐγνωμένα, *bene cogitata γλυκαίνεσθαι*⁸, *dulcem reddi*, ‘to be sweetened’: κΒ 126 ὅταν καρδὶς ἡ ὑπὸ τοῦ ἥλιου γλυκαίνεσθαι τὰς σταφύλας

γλῶττα, ης, ἡ, *lingua*, ‘a tongue’, ‘speech’: κΒ 40 τὰ κυνίδια τῶν ἀνθρώπων καὶ τῇ γνώμῃ καὶ τῇ γλώττῃ ὑποδεέστερα δάκτυλον

γνώμη:—1. *facultas cognoscendi, mens*, ‘the mind’, ‘understanding’: κΒ 40 τὰ κυνίδια τῶν ἀνθρώπων καὶ τῇ γνώμῃ καὶ τῇ γλώττῃ ὑποδεέστερα, κΒ 30 οὐ γνώμη διαφέροντες ἀλλήλων ἀλλ’ ἐπιμελεῖς, κΒ 11, 52 γνώμη μᾶλλον ἡ φύση. 2. *id quo animus fert, arbitrium, voluntas*, ‘one’s mind’, ‘will’, ‘fancy’: κΒ 38 κατὰ γνώμην,

κΒ 50 δπωτ δύνηται ἡ χεὶρ ὑπηρετεῖν τὴν γνώμην, κΒ 50, ΙΙ 29 ἀνευ τῆς ἡμετέρας γνώμης. 3. *sententia*, ‘judgment’, ‘opinion’: κΒ 40 τὴν γ. ἀποφανόμενος γονίν (γε, οὐ), *certe quidem, saltem*, ‘at any rate’: Ι 10, 30, VI 14, VII 107, Ι 30. in quoting an example, *verbi causa*, ‘at all events’: κΒ 35, κΒ 38 γράμμα, *atos, τὸ littera*, ‘a written character’: κΒ 92 Σωκράτους ὄπόσα γ. PL. *elementa*, ‘the alphabet’: κΒ 91, κΒ 42, 47 γράμματα ἐπίστασθαι γράφειν, *scribere*, ‘to write’: ΙΙ 44 τὰ ὑπαγορευόμενα γ. PASS. 44 τὰ γεγραμμένα ἀναγιγνώσκειν. MED. γράφεσθαι, *perscribere*, ‘to note down’: ΙΙ 58 γραψάμενοι ἔκαστα. γ. νόμον, *tabere legem, statuere*: κΒ 22 ἔγραφον αὐτῷ (sc. τοῖς νόμοις). MED. *scribi tabere*: ΙΙ 83 ἡν νόμους καλοῦς γράψωνται. PASS. *statui*, ‘to be ordained’: κΒ 19 γεγραπται (sc. ἐν τοῖς νόμοις) ζημιοῦσθαι ἡν τις ἀλλ’ γραφή, ης, ἡ, *pictura*, ‘painting’: Ι 10 εἰκόσιας γραφῆς καλὴ γυναικα γυμνάζειν, *exercere*, ‘to exercise’: ν 18. PASS. ‘to take exercise’: Ι 74 γυμνασιαρχία, η, *praefectura gymnasiorum*, ‘office of gymnasiarch’: Ι 40 γυμνάστον, ον, τὸ, *ratio corporis exercendi*, ‘a bodily exercise’: Ι 72 ἀγαθὸν γ. γυμνικός, η, άν: VII 59 γ. ή πτεπικὸν ἀγῶνα, λυδικὸν ία δυν

nudi certabant, 'a gymnas-tic contest'

γυναικεῖος, *a, or, muliebris*, 'belonging to women': **ix** 39 ὑποδήματα γυναικεῖα
γυναικωνῖτις, *ιδος, η*, 'the women's apartments in a house': **ix** 26, 38

γυνή, γυναικός, *η, femina*, 'a woman') ('man': **ix** 100 κόσμον γυναικός, **vii** 88 ἀνδρῶν καὶ γυναικῶν, **iii** 80 γυναιξὶ τῶις γαμεταῖς. υποτορ, 'a wife', 'spouse': **vii** 51 οὐκοῦν ἡ γ. σοι συνέθενε; **84**, **ix** 1, 107, **x** 83 ἡ γ. μου, **vii** 149 εἰθ' ὁ ἀνὴρ εἰθ' ἡ γ., **ix** 88 νομοφύλαξ τῶν ἐν τῇ οἰκίᾳ, **vii** 30 πότερα ἐπαίδευσας τὴν γ.; **160** ὁ νόμος συζευγών ἀνδραὶ καὶ γυναικά, **iii** 85 τούτου πότερα χρῆ τὸν ἀνδραὶ αἰτιᾶσθαι ἡ τὴν γυναικά; **89**, **90**, **109** κοινίζω γυναικὰ ἀγαθὴν κοινωνὸν οἴκου οἴνοιν πάνω ἀντιρροτονεῖναι τῷ ἀνδρὶ ἐπὶ τὸ ἀγαθόν, **114** δαπανᾶται διὰ τῶν τῆς γ. ταμευμάτων τὰ πλεῖστα, **vii** 125 τὴν φύσιν τὴν τῆς γυναικὸς παρεκείσασεν ὁ θεός ἐπὶ τὰ ἔνδον ἔργα, **130**, **ix** 36 κόσμον γυναικός, **x** 3 ἀνδρικὴ ἡ διάνοια τῆς γ., **9** ἀρετὴ γ., **xii** 2 τῶν τῆς γ. ἔργων, **154** ἐκρίθην ὑπὸ τῆς γ., **iii** 96 ἔστιν ὅτῳ ἀλλῷ τῶν σπουδαίων πλειων ἐπιτρέπεις ἡ τῇ γυναικὶ; **98** ἔστιν ὅτῳ ἐλάττονα διαλέγει ἡ τῇ γ.; **v** 49 τίς (τέχνη) γυναικὶ ἥδιων τῆς γεωργίας; **vii** 43 μέγιστον παιδεύει καὶ ἀνδρὶ καὶ γ., **134** τῇ γ. ἐνέψυσε τὴν τῶν τέκνων τροφήν, **137** τὸ φύλαττεν τὰ εἰσενεχθέντα τῇ γ. προσέταξε, **140** πλεῖστον μέρος τοῦ φύβου ἐδάσσατο τῇ

γυναικὶ ἡ τῷ ἀνδρὶ, **164** τῇ γ. κάλλιον ἔνδον μένειν, **ix** 79, **iii** 105 οἱ λέγεις ἀγαθᾶς εἶναι γυναικας. ὁ γόναι, *ma femme*: **vii** 64, 88, 156, 220, **viii** 8, 135, **x** 17, 44

Δ

Δαίσθαι⁵⁷, *tribuere*, 'to apportion': **vii** 135, 139 ἐδάσσατο πλείον μέρος τῇ γυναικὶ δάκρυν, *mordere*, 'to vex': **xii** 93 ὅποια δήξεται αὐτούς. PASS. **viii** 5 δηχθεῖσαν οἰδα αὐτήν

δάκρυον, *ou, τό, lacrima*, 'a tear': **x** 54 ὑπὸ δακρύων βασανίζονται

δαπανᾶν *εἰς τι, sumptus facere in aliquid*, 'to spend upon any thing': **iii** 45 *εἰς τάναγκαῖα δαπανᾶν*. 'to expend', 'use up': **vii** 190 ἀμὲν ἀν αὐτῶν (sc. τῶν εἰσφερομένων) δέη δαπανᾶν, *σοι διανεμητέον*. PASS. **vii** 193, **iii** 113 δαπανᾶται... τὰ πλεῖστα, **x** 45 τὰ κατὰ μῆνα δαπανώμενα, 'the monthly expenditure'

δαπάνη, *η, η, pecunia in sumptus*, 'money for spending': **vii** 193 φιλακτόν δῆπω μῆτη ἡ *εἰς ἐνιαυτὸν κευμένη δαπάνη εἰς τὸν μῆνα δαπανᾶται*, **xx** 112 τὸ τὰς δαπάνας ('expenses') (*τὰς προσόδους Άρες. viii 8*) χωρεῖν ἐντελεῖς ἐκ τῶν οἰκων, τὰ δὲ ἔργα μῆτελέσθαι λυστελούντως πρὸς τὴν δαπάνην ('cost', 'outlay'), ταῦτα ἀντὶ τῆς περιουσίας ἔνδειαν παρέχεται

δαπανηρός, *ά, ον, sumptuosus*, 'expensive': **i** 155 φιλοτιμίαι δαπανηραί

δάπεδον⁶, οὐ, τὸ, *solum*, ‘the ground’: VIII 114 τῆς οἰκλας ἐν δαπέδῳ βεβηκίας
δασμός^{6,7}, οὐδὲ δαστόθαι), ‘tribute’: IV 92 τοὺς δ. ἀποδιδόντας, 40 ἐξ ἔθνῶν δασμοὺς λαμβάνει, 81 ἐκ τούτων δασμοὺς ἐκλέγοντας
δέ, position of in fifth place: I 12. in apodosis after οὐτος: IV 75, IX 56. δέ γε, ‘aye but’, when assent is expressed but some new consideration or some demur or reservation is intended (Cobet N. L. p. 485, Porson ad Eur. Orest. v. 1234): I 47, XVII 47, 52, XX 169. δέ δή: I 27, VI 75, VII 77, XI 60, XII 41, XIII 12, XVII 83. δέ—τοι: VII 219, VIII 47. V. s. μέν
δεῖ, oportet, decet, ‘one must’, ‘one ought’: c. acc. pers. et inf. IV 1, XVI 80, VII 141 δεήσει, 185, 230, XII 25, XVII 107, XXI 12 ὅταν δέηγε περᾶν, 34 πονεῖν ὅταν δεήσῃ. c. dat. pers. et inf.: VIII 56 (cf. Xen. Anab. III 4, 85, Mem. III 3, 10, Soph. Oed. C. 721, Eur. Hipp. 942, Plato Rep. x p. 608c, Phileb. p. 38 B, Dem. de fals. leg. 885). 2. absol. where accusative may be supplied: IX 113, XVII 61, VIII 52, XI 90, 129, XVIII 62, XX 87. II. c. gen. rei, *opus est*, ‘there is need of’: V 77, VII 115, VIII 55. c. gen. rei et dat. pers.: VII 110, XXI 71 παιδεῖας δεῖν φῆμι τῷ ταῦτα μέλλοντι δυνήσεσθαι. τὸ δέον λαμβάνειν, i. q. *opus est sumpto*: VIII 111. ellipsis of in clause after οἴδη τε δοκεῖν VI 25, after

γιγνώσκειν καὶ π. 5. δέον, οὐτος, τό, officium, ‘duty’: XII 65 τὰ δέοντα ποιέιν δεκτύναται, monstrare, ‘to point out’: II 108, IX 26, 53, 57, XII 129, XII 70. seq. δτι: XII 85
δεῖν, in vincula conicere, ‘to put in bonds’: PASS. III 29 δεδεμένους (λελυμένους, XIV 20 δεδέσθαι, vincitum teneri [cf. Kühner. ad Mem. I 2, 49]
δεινός, ή, ον, neut. periculosis, ‘dangerous’: IV 136 ἐν τοῖς δεινοῖς, in periculis. peritus, ‘able’, ‘clever’: II 127 δεινὸς χρηματιστής, XIX 100 δ. γεωργός, XII 116 τῶν δ. ἀμφ' ἵππους δοκούντων εἶναι, II 108 δεινοτέρους ἐμοῦ περὶ μουσικήν, 115, 117
δεῖνος, δ, v. s. δῖνος
δειπνέιν, cenare, ‘to dine’: IV 165 est Cyri dictum se μητρώποτε δειπνῆσαι πρὸ θρώναι
δειπνίζειν, cena excipere, ‘to entertain at dinner’: II 37
δεῖσθαι:—1. absol. *egere*, *indigere*, ‘to be in need’: III 14, XVIII 32 δπω κόψουσι τὸ δεόμενον, quod indiget tritura. c. gen. rei: III 19 ὅτων ἀν δέωνται, VI 56, VII 110, 118, VIII 66 δεόμενον θεραπεῖας, IX 19 δσα φάους δέομενά ἔστι, VII 118 ἀ τῶν στεγνῶν ἔργα δέομενά ἔστι, 158, VIII 10, 67, IX 94 λοιδορεῶν καὶ κολάζειν τὸν τούτων δεόμενον, XI 53, XII 8, 13, XIII 43 λαμβάνει τι ὡν δεῖται, XVI 15, XVII 49, 95, XX 158 ὅταν δεηθ ὁσιν ἄργυρον. with τι, δ τι, οὐδέν, etc., quantitative accusatives omitting the gen.: V 77 ἦν τι δεώμενον.

xi 108, xx 58 ὁπόσα θερα-
πελας δεῖται η γῆ. c. inf.
xi 89 δεόμενος λεῖν, xii
59 τὰ πράγτεων δεόμενα.
2. *rogare, petere, 'to ask'*,
'beg of a person': c. gen.
pers. et inf. ix 6 ἐδειτό
μου διατάξαι

δέκα, *decem*, 'ten': xx 89 ἀνήρ
εἰς παρὰ τὸν δέκα

δεκάδιλον³, or: viii 83 δ.
στέγη, *conclave quod decem
lectos capit*

δενδρον, ου, τὸ (τὸ ἀπὸ βίζης
μονοστέλεχες, πολύκλαδον,
δζισόν, οὐκ εὔπολυτον, οὐον
ἔλαλα, συκῆ, ἀμπελος) Theophr.
hist. plant. i 3, 1), *arbor*, 'a
tree': xix 122. δένδρα,
'fruit-trees': xvii 18, iv 70
χώραν πλήρη δένδρων, 147
δ. δ' ίσον πεφυτευμένα, xix
2 η τῶν δένδρων φυτεία, iv
109 παράδεισοι κατεσκευασ-
μένοι δένδρεσι

δεξιοῦθναι, 'to greet with the
right hand', 'welcome': iv
169

δεσποινα, η, ἡ, *domina*, 'mis-
tress': i 141 ἀπαγηλαὶ δ.,
169, ii 7

δεσπόσινος⁷, or, *herilis*, 'be-
longing to the master': xiv
6 τῶν δεσποσίνων ἀπέχε-
σθαι, ix 98 τοὺς οἰκέταις μέτ-
εστι τῶν δ. χρημάτων

δεσπότης, ον, δ., *dominus*,
'master', 'lord', 'proprie-
tor': ix 101, xxi 58, xii 103,
119 δεσπότου δόθαλμός,
105 πονηροῦ δεσπότου οἰκέ-
τας, i 153 δοῦλοι χαλεπῶν
δεσπότων (sc. volupatum),
129

δεσποτικός, η, ὁν, *qui heri
officio fungi potest*, 'fit to be
the master': xiii 27

δεσποτικῶς, *ut heram* *decet*,

'as becomes a mistress')(
δουλικῶς: x 65

δεύειν, *madefacere*, 'to mix a
dry mass with liquid': x 73

δεῦσαι καὶ μάξαι

δέχεσθαι, *accipere*, 'to take':

vii 177 dux apum δέχεται
καὶ σώζει quae foras im-
portata fuerint ab apibus.
'to welcome', 'receive hos-
pitably': ii 36, v 41 τίς ήδον
τὸν ἐπιμελόμενον δέχεται;

δή, 'in fact', strengthening
superlatives: iv 118, xxi 73.

pronominal words, 'just',
'exactly': xx 105 τοῦτο δή,

xxi 40 οὗτοι δή, 47. with
other particles: xv 19 ἐν-
ταῦθα δή, τυν vero, iv 51

ἐνθα δή, x 11 ἐπεθέν δή,
xx 1, ix 33 οὗτω δή, xi 26,

42. with interrogatives:
ii 31 πῶ δή; ix 8 καὶ πῶς
δή; vii 96 καὶ τι δή; ix 1,

xiii 20, i 134 καὶ τίνες δή;
δή ἄρα: xviii 63. δή ήδη:

ix 83, where δή belongs to
the preceding word οὗτω
and δή to the whole clause,
v. Klotz ad Devar. p. 420.

δή γε (rare): xvii 12.

δηπου, *utique*, *scilicet*, *opi-*

nor, 'surely': ii 92, xv 15,
31, xvii 85, 91. V.s. δέ,
καὶ, μέν, οὐ

[δηλεῖν², *in fraudem illicere*,
decipere, x 23 dub.]

δηλον (ἐστιν) δτι (δηλοντι),

scilicet, 'manifestly', 'clear-
ly', used parenthetically:

vii 110, xiii 26, xvii 14,
xviii 34, 36, 53, xix 48

δηλον, *narrare*, *explicare*, 'to
explain, point out': xi 135

δηλωσον el μελετᾶς τοιάντα
ἔρμηνειν, xii 96 δηλωσον
τερι τοῦ παιδεύεσθαι

δῆτα, 'certainly': xi 22 καὶ δῆτα

διά, c. gen. *per*, ‘through’:
 xx 156 διὰ τῆς θαλάσσης,
 xxi 4 διὰ πυρός. διὰ τέ-
 λους, ‘throughout’: xvii 74,
 xx 91 δι’ ὅλης τῆς ἡμέ-
 ras. ‘by means of’: v
 18, viii 73, xiii 62 δι’ αὐτῶν,
sua ipsorum opera, xxi 68.
 of intervals of space or
 time: iv 147 δι’ ἵσον, *a-e-
 quali spatio*, ix 56 διὰ χρό-
 νου, *raro*. cum accus.
propter, ‘because of’: i 88,
 118, 128 δι’ αὐτὸ τοῦτο, 161
 ἀδύνάτους ἐργάζεσθαι διὰ τὸ
 γῆρας, iii 15 δ. ταῦτα, x 34,
 vi 48 δ. ταῦτα—ὅτι, vii 152,
 205, 235, xiv 37 πλέον ἔχειν
 διὰ τὴν δικαιοσύνην, xvi 17
 δι’ ἀργύρων, xx 137, 148,
 viii 47 διὰ τὸ ἄλλο; vii
 235

διαγιγνώσκειν, *discernere, di-
 iudicare*, ‘to know one from
 another’: xvi 25

διαδίδονται, *distribuere*, ‘to dis-
 tribute’: xiii 67 διαδέδω-
 κότας τοῖς πλείστου ἀξιοῖς
 τὰ κράτιστα

διαδοκιμᾶν⁴, *explorando di-
 gnoscere*, ‘to distinguish by
 testing’: xix 109 δ. τὰ καλὰ
 καὶ τὰ κιβδηλὰ ἀργύρων

διαθεῖν, *percurrere*, met. ‘to
 be current’, ‘to spread’: xix
 12 τοῦ λόγου οὐτῷ δια-
 θέοντος

διαιρέν, *distinguere loco, seor-
 sim constituere*: ix 36 κόσ-
 μον γυναικὸς τὸν εἰς ἑορτὰς
 διηροῦμεν. PASS. viii

112 διηρημένων ἐκάστοις
 θηκῶν. *distinguere mente*,
 ‘to determine’, ‘decide’: vii
 145 οὐκ ἀν ἔχοις διελεῖν
 πότερα κτλ.

διαιτα, ης, ἡ, *cultus victusque*,
 ‘mode of life’: vii 108 η

διαιτα τοῖς ἀνθρώποις οὐχ
 ὥσπερ τοῖς κτήνεσιν ἔστιν ἐν
 ὑπαίθρῳ, II 54 κατακλύσειαν
 ἀφθονίᾳ τὴν ἐμὴν δ.

διαιτητήριον⁴, ου, τό, ‘dwell-
 ing-room’: ix 20

διακαθίζειν⁸, ‘to make to sit
 apart’: vi 30 διακαθίσας
 τοὺς γεωργοὺς καὶ τοὺς τεχνί-
 τας χωρὶς

διακονία³, άσ, ἡ, *ministerium*,
munus cibi ministrandi, ‘at-
 tendance’: vii 224

διακονικός³, ἡ, ὁν, *ad minis-
 trandum idoneus*, ‘good at
 service’: vii 225

διάκονος, ον, ἡ, *ancilla*, ‘a wait-
 ing-maid’, cf. Arist. Eccl.
 1116, Dem. c. Timocr. § 197
διάκονον, εἴ τις ἔχοιτο,
 ταῦτην ἐνεχυράζειν, viii 63,
 x 77.. ὁ, *de proreta
 gubernatoris ministro*: viii
 88

διακόσιοι, αι, α, *ducenti*, ‘two
 hundred’: xx 94 παρὰ στά-
 dia δ. διαφέρει τοῖς ἑκατὸν
 σταδίοις

διακονεῖν, *ad finem usque au-
 dire*, ‘to hear out, to the
 end’: xi 7

διακρίνειν, *separare*, ‘to sort’:
 ix 33 κατὰ φυλὰς διεκρίνο-
 μεν τὰ ἔπιπλα

διακωλύειν τινα ἀπὸ των, *pro-
 hibere, avocare aliquem a re
 bona*: i 145

διαλέγειν, *secernere res con-
 fusas*, ‘to pick out’: viii
 56. MED. *disserrere*, ‘to
 converse’: i 2, 123, iii 98,
 vi 16, vii 18, 238 διαλεχθεῖς.
 viii 149

διαλλάττειν, *amicitiam recon-
 ciliare*, ‘to reconcile one to
 another’: xi 148

διαμάχεσθαι, *contendere*, ‘to
 struggle’: i 164

- διαμένειν**, *durare*, ‘to last’, ‘to be permanent’: ix 81
- διαμετρεῖν**, *dimetiri*: iv 156
- διανέμειν**, *partiri*, ‘to appportion’: vii 179 δ. τὸ δίκαιον ἐκάστη
- διανεμητέον⁴** σοι, *distribui eum cuique necesse est a te*, ‘you must distribute’: vii 191
- διάνοια**, *as*, ή, *animus*, *sensus*, ‘mind’, ‘sentiment’: x 3 ἀνδρικὴν ἐπιδεικνύεις τὴν δ. τῆς γυναικός
- διανομή⁵**, η, ή, *distributio*: vii 212
- διατερᾶν**, *traducere*, ‘to pass through’: xi 36 δ. τὸν βίον
- διατονεῖσθαι**, *summo studio elaborare*, ‘to take great pains about’: vii 171 δ. ἔργα
- διατράπτεσθαι**, *peragere*, ‘to execute’: vii 158 δ. τὰ προσήκοντα, xxi 53 διατράξασθαι μεγάλα
- διατράψειν**, *diripere*, ‘to rob’: xvii 102 ὅλη διατράξουσα τοῦ σίτου τὴν τροφήν, 104
- διασημαλένειν**, *indicare*: xii 56
- διατάσσειν**, *disponere*, ‘to arrange’: ix 7 διατάξαι, 8, iv 79, 153, 156. PASS.
- iii 24 ἐν χώρᾳ, ἐνθα προσήκει, ἔκαστα διατέτακται διατελέν, *persistere*, ‘to continue’: xi 131 μελετῶν δ., xi 9 ἀ ποιῶν διατελῶ διατίθεσθαι οὕτω πρότινα, ita affici, *eo animo esse erga aliquem*: vii 206, xxi 40
- διατρίβειν** χρόνον, *terere tempus*, ‘to spend time’: xxii 79 τὸν ἀεὶ χρόνον διατρίβειν. 2. abs. *commorari*, ‘to pass away time’: iv 104, 107, vii 11 τοῦ διατρίβεις; 25 οὐδαμῶς ἐνδον διατρίβω
- διαφέρειν**, *huc illuc reponere*, *disponere*: ix 49 εἰς τὰς χώρας τὰς προσηκούστας ἔκαστα (τὰ ἔπιτλα) διηγέγκομεν. *differre, discrepane*, ‘to be different from’: xx 30 οὐ γνώμη διαφέροντες ἀλλήλων ἀλλ’ ἐπιμελεῖσθαι, 89, 90, xxi 11, 22, xx 26, 101 ἐν τοῖς ἔργοις διαφέροντιν εἰς τὸ ἀνύτειν, 95 τοῦ ἑκατὸν σταδίους διῆγεγκαν ἀλλήλων τῷ τάχει. IMPERS. *interest, refert*, ‘it makes a difference’: xx 84 μέγα διαφέρει εἰς τὸ λυτιτελεῖν γεωργίαν, 93. *praestare*, ‘to excel’: c. gen. xiv 42
- διαφέρεσθαι**, *dissentire*, ‘to be at variance’: xvii 22 ἐν τῷδε διαφέρονται περὶ τοῦ σπόρου
- διαφέρόντως**, *diverse*, ‘differently’: xx 27 δ. πράττονται, *diversam fortunam experientur*. See however note ad l.
- διαφθίρειν**, *pessum dare*, ‘to ruin’: PASS. xx 12 διέφθαρται ὁ οἶκος
- διαφύλαττειν**, *diligenter custodire*, ‘to guard carefully’: vi 33 τὰ τέχη δ.
- διαχειρίζειν**, *in manibus habere*, ‘to have in hand’, ‘manage’: PASS. xiv 26 δικαιόνται περὶ τὰ διαχειρίζομενα
- διαχωρίζειν⁶**, *seorsim collocare*, *euo loco reponere*, ‘to separate’, ‘sort’: viii 72, ix 43
- διδάκτος**, η, ὁν, *qui doceri potest*, ‘that can be taught’: xii 50 τοῦτο...οὐ διδάκτον φυγῇ εἶναι, i.e. *sub doctrinam cadere*
- διδασκαλία**, *as*, ή, *disciplina*, ‘teaching’, ‘instruction’: xx 101 ἡρά η ἐρώτησις δι-

- δασκαλία** ἔστιν; xiv 13
 ὑπακούοντας τῆς δ. ταῦτης
διδάσκαλος, οὐ, δ., *magister*,
praeceptor, ‘a master’,
‘teacher’: xii 102 τοῦ δ.
 πονηρῶς τι ὑποδεικνύοντος
διδάσκειν, ‘to teach’: vii 48,
 ix 3, xiv 11, xv 20, 36, 62,
 xviii 29, xix 120. c. dupl.
 acc. vii 58, xii 24, xv 56,
 xviii 69, xix 115, xx 119.
 c. acc. pers. et inf. ix 68, x
 84, xii 33, 49, xiii 53, xix
 128, 130. seq. ὅτι: ix 81.
 seq. ὡς: ix 95, xi 142, xiii
 71, xviii 65. seq. εἰ:
 xviii 66. de deo per na-
 turam docente: xviii 18, v
 55, xviii 65, xix 120, 127.
 xviii 2 διδασκέ με εἰς τοῦτο,
 iv 8. xiii 27 διδάσκειν
(*docendo efficere*) τινας δε-
σποτικούς
- διδάσκεσθαι**, *doceri*, ‘to be taught’: viii 55 οὐκ ἀμελή-
 σει τῶν διδασκομένων.
 c. acc. iii 89 διδασκομένη
 ὑπὸ τοῦ ἀνδρὸς τάγαθά, xv 59
 τὸν διδασκόμενον (τὴν
 γεωργίαν), xii 67 ταῦτην τὴν
 ἐπιμέλειαν διδαχθῆναι.
 c. inf. xii 70 διδαχθῆναι
...ἐπιμελεῖσθαι
- διδόναι**, *tribuere*: iv 41, 112,
 vii 40, 66, 143, viii 7 δοῦ-
 ναι, ix 59, xii 35, xxi 77.
concedere, ‘to grant’, ‘al-
 low’: ix 101, xi 41, 128
 λόγον δ. καὶ λαμβάνειν.
PASS. διδόται, *tribuitur*, xxi
 76
- διελημμένως**⁴ (διαλαμβάνειν),
diserte, ‘distinctly’: xi 150
διεκτεράνειν, *absolvere*, *ora-
 tione persequi*, ‘to go
 through’: vi 7
- διελαύνειν**, ‘to ride through’:
 xv 65
- διεξέναι**, *disscribere*, *explicare*,
‘to go through a subject in
detail’: vi 13, 17, xv 75
διέξιθι, xvi 4
- διέρχεσθαι**, *perlustrare*, ‘to
go over’, ‘survey’: ix 32.
percensere, ‘to recount in
full’: vi 11 δσα ὁμολογοῦντες
διεληλύθαμεν. **διελθεῖν**,
rationes computare, ‘to go
through accounts’: vi 15
- διεστεκμένως**⁸ (διασκοτεῖν),
considerate, ‘prudently’: vii
101
- διευκρινημένος** (διευκρινεῖν, *bene
disponere*), ‘carefully ar-
ranged’: viii 41, 56
- διηγεῖσθαι**, ‘to narrate’: c. dat.
 pers. iv 144, vi 62, vii 58,
 xi 35. c. acc. rei: v 1,
 vii 59, 60, xi 6. c. rel.
 cl. vii 58. c. acc. rei et
dat. pers. x 5, xi 10
- διημερεύειν**, *diem exigere*, ‘to
pass the day’: xi 111
- δικαῖος**, α, οὐ, *iustus*: ix 75,
 xiv 30, 31, 37, xv 38,
 xix 26 δ. *τέρπι τι*, ‘just in
any matter’, vii 179 τὰ δι-
καιον (μέρος), ‘his proper
share’, vii 91 ἐκ τοῦ δι-
καιον, *iure*, ‘according to
right’. **δικαίωσις**, *merito*,
‘deservedly’: ii 112, iii 90,
 iv 120, 169, ix 96, xi 13,
 xxi 48
- δικαιοσύνη**, η, ἡ, ‘justice’: v
 55, ix 74, xiv 10, 16
- δίκη**, η, ἡ: xii 111 δίκην ἐπι-
 τιθέναι, *poenam irrogare*, vii
 168 δ. διδόναι, *poenas dare*
- δίνος**, οὐ, δ., *area*, ‘a threshing-
 floor’, so called from its
 circular form, coni. Buhn-
 keni xviii 37
- διοικεῖν**, *administrare*, ‘to man-
 age’: xi 61 δ. *οἰκος*, viii 10
 τὰ θυτα, π 81 τὰ θαυτά,

vii 20 δ. τὰ ἐπ̄ τῇ οἰκλῃ, 32
 δ. τὰ προσήκοντα αὐτῇ
διορᾶν, *perepicere*, ‘to see
 clearly’: vi 8
δότι = δτι, *quia*, ‘because’:
 viii 50, xx 13
διπλάσιος, *la, ior, duplus*,
 ‘twice as much’: vii 222
διπλασίου ἀξία duplo pluri-
ris, xx 117 **πλείων ἢ ἐν δι-**
πλασίῳ χρήμψ
διπόδης⁴, *es, bipedalis*, ‘two
 feet in measure’: xix 19.
 xix 21 **διποδιατον**² olim
 legebatur ubi nunc ποδιατον
δίς, *bis*, ‘twice’: xviii 62 δίς
 τὴν ὑλην, **separare terram a**
ἄποθανεν
δίχα, *seorsim*, ‘separately’:
 ix 45 δίχα καταθεῖναι, xvi
 79 δίχα ποιεῖν τὴν γῆν καὶ
 τὴν ὑλην, **separare terram a**
frutetis
δοκεῖν, *videri*, ‘to appear’,
 ‘seem’: c. dat. ii 14, 39, 62,
 82, iii 78, iv 169, v 50, vi
 25, 41, 45, 63, vii 101, 217,
 ix 1, x 13, 71, xi 12, xii 69,
 xvii 2, 18, 19, 97, 110, xxi
 74 [*ἐλαντι δοκεῖ ποτ δοκεῖται* is the usual order].
 without *ἐλαντι* x 52. **δο-**
κεῖν)(*φανεσθαι*: x 62
 (Thuc. i 122). **δοκῶ κα-**
ταμεμαθηκέναι, *videor mihi*,
puto me, animadvertisse,
 ‘methinks I have observed’:
 vi 7, 83, viii 70, 149, xi
 37, 105, xv 35, xix 97,
 xv 41 **δοκοῦμεν ἀργύτερον**
ἐπιδερματηκέναι. **δοκῶ**
μοι: ii 2, 4, 6, 12, xvi
 44. **μοι δοκῶ**: vi 53, 58.
putari, existimari, ‘to be
 thought so and so’: i 40,
 125, ii 82, iv 23, vi 19,
 viii 22, x 31, xi 15, 17.
 impers. **δοκεῖ μοι**, (a) *proto*,

sentio, ‘it seems to me’,
 ‘I think’: i 6, 105, xii 119.
ἔμοιγε δοκεῖ, mea quidem sen-
tentia: ii 10, 82, vi 25, vii
 17, xvii 2, 27. (b) **placet**
s. lubet mihi, ‘it seems good
 to me’, ‘it is my pleasure’:
 xv 51, vi 32, 85, ix 10, 89,
 xv 52
δοκυάζειν, *explorare*: iv 65.
 δ. *el*, ‘to examine whe-
 ther’: ix 90. **disputando**
efficere, ‘to make out, prove’:
 vi 87. MED. **δοκιμά-**
ζεσθαι, *explorare, eligere*,
 ‘to prove for oneself,
 choose’: viii 61. PASS.
 vii 74 **τὰ δεδοκιμασμένα**
 καλὰ εἶναι
δόκιμος, *ov, probatus, eximius*,
 ‘assayed’, ‘tested’, hence
 ‘approved’, ‘excellent’: iv
 56
δόξα, *ης, ἡ, existimatio*, ‘repu-
 tation’: ii 28 *τὴν σήν δόξαν*
 (*opinionem de te*)
δοντικῶς³, *more servorum*, i.e.
segniter, ‘like a slave’: x 64
δοῦλος, *ον, ὁ, servus*, ‘a slave’
)(*δλεύθερος*: v 16, 77, xiii
 46. met. *amori et volup-*
tatibus parens, ‘a slave to
 some passion or pleasure’:
 i 152, 162
δραμεῖν: v. s. *τρέχειν*
δύναμις, *εως, ἡ, facultas*,
 ‘power’, ‘means’: vii 86,
 ix 93 **ἀπὸ τῆς παρούσης δ.**,
 ‘according to the means you
 possess’. **commoditas**,
 ‘capability’: ix 10 *τῆς οἰ-*
κλας τὴν δ. ‘productive
 power’: xvii 18 *ἥν μη ἔχη*
(ἢ γῆ) τὴν ἑαντῆς δ. ἐπι-
δεικνύναι
δύνασθαι, *posse*, ‘to be able,
 capable’: c. inf. i 86, 108,
 vii 128, x 27, 50, xi 59, 61,

65, 102, xiii 30, xviii 65,
xix 39, xx 65, xxi 55, xi 160
δύνασαι, xv 43 δυνήσε-
σθαι, xxi 72, xi 35 δοσον
δύναμαι, 132 δοσον ἀν δύ-
νωμαι, xv 8 δ τι δύνασαι.
with superl. preceded by
ώς: iii 100 ως ήδύνατο
ἔλαχιστα, xi 102 ως ἀν δύ-
νωμαι ὁμοιοπάτην. abs.
(ubi supplendum ποιέιν v.
simile quid) *praestare posse*,
'to be strong enough to do':
v 5 δ. δσα ἀνδρὶ ἐλευθέρῳ
προσῆκει, vii 94 ἀ ol θεοι
ἔφυσαν σε δ., 164, 155 ἀ τὸ
ἔτερον ἐλείπεται, τὸ ἔτερον
δυνάμενον, xx 71 ἀ τε δύ-
ναται καὶ ἀ μὴ σαφηνίζειν

δυνατός, ἡ, ὄν, *validus*,
'strong': vii 130 τὸ σῶμα
(τῆς γυναικός) ἥπτον δυνα-
τὸν πρὸς ταῦτα. *potens*,
'powerful', 'influential': xi
56 δυνατοῦ *ἰσχυρῶς* ἀνδρός.
c. infin. xvii 62 τοῦ δυνα-
τωτέρους τρέφειν. *quod*
fieri potest, 'possible': xi
105 ως δυνατόν, vii 72 ἐκ τῶν
δυνατῶν

δύντερως⁷, *ωτος*, ὁ, ἡ, *perdite a-
mans*: xii 70 ol δυσέρωτες
τῶν ἀφροδισιῶν, *insano rei
venereae amore capti*, 'pas-
sionately given to sexual
pleasure'

δύνκολος, *ov*, *molestus*, *mul-
tis difficultatibus impeditus*,
'troublesome': xv 59 δ. μα-
θέων

δυσλύτως⁴ ἔχειν, *difficulter
solvi posse*, 'to be in a con-
dition difficult to disen-
tangle': viii 86 de rebus
sine ordine repositis

δυστραπέλως⁵, *inconcinne*,
'awkwardly': viii 99 δ. συγ-
κέισθαι, 102

δυσχερής, ἔς (*χειρ*), *gravis*,
molestus, 'vexatious': viii
36 δυσχερέστατον τοῖς
πολεμίοις (ἴδειν)
δωρεῖσθαι, *dono ornare*, 'to
make a present': c. dat.
pers. v 72
δώρων, *τό*, *donum*, 'a gift': iv
59, 71, 112, 121

E

Ἐάν, ἦν, ἀν. Of the three
forms Xen. uses ἔάν, ἦν
indifferently, ἀν generally
when the preceding word
ends in a vowel, very sel-
dom when it ends in a con-
sonant. Dindorf rejects ἔν
altogether, as destitute of
ms authority: viii 141, 227,
viii 60, 103, xi 11, 99, xvii
61, xviii 13 ἦν μέν—ἔάν
δέ, xx 115, 135 ἔάν βοληγ.
ἔάν ἄρα, *si forte*: v 56.
ἔάν πως, 'whether per-
chance', 'to try whether':
vi 12. ἔάν τε—ἔάν τε,
sive—sive: xvii 30

ἔᾶν, *sinere*, 'to suffer', 'per-
mit', 'let alone': xx 91.
οὐδὲ ἔᾶ, *vetat*, v 15, vii
174, xx 119 οὐδέποτε εἴλα,
verbis semper dissuadebat.
PASS. ἔώμενοι ῥάδιουργεῖν,
qui non prohibentur otarii,
xx 91. [Cf. Eur. Iph. A.
331 τὸν ἔμδον ὅλκειν οἰκον οὐκ
ἔσομαι; Thuc. i 142, 3
μελετῆσαι ἔασθμενοι, Isocr.
4, 97 οὐ μὴν εἰλάθησαν—
διαναυμαχεῖν]

ἔαρ, *τό*, *ver*, 'spring': xvi 58
ἔαρος, *vere*
ἑαυτοῦ, ἡ, *sui ipsius*, 'of him-
self', or 'herself': i 14 τὸν
ἑαυτοῦ οἰκον, ix 115.

- 117 τῶν ἔαυτῆς, **vii** 167
τῶν ἔργων τῶν ἔαυτοῦ, **xix**
119 ἐπιστήμονας ἔαυτῆς
ποιεῖν, **vii** 154 τὸ ζεῦγος
ῳφελιμώτερος ἔαυτῷ γεγέν-
ηται, **x** 60 ἔαυτήν, **xix** 127,
130, **x** 84 ἔαυτάς, **x** 61
τὸν ἔαυτῶν οἶκον, **x** 59 τὰ
ἔαυτοῖς ἀρκοῦντα πορίζε-
σθαι, **xiii** 63
- ἔγγιγνεσθαι, c. dat. *inesse*, ‘to
be in’: **xiii** 61, **xxi** 35,
ἔγγιγνεσθαι τινὶ ὅτο τύποι,
excitari in aliquo ab aliqua
re: **xvii** 78, **xxi** 37
- ἔγειρεν, *excitare e somno*, ‘to
arouse’: **v** 20
- ἔγκλημα, *atros*, *τό*, ‘charge’,
‘complaint’, ‘reproach’: **x**
17
- ἔγκρατής, *ές*, c. gen. *rei*, *po-*
tens, *absūlēns*, *non nimis*
indulgens, ‘temperate in the
use of, not a slave to’: **ii** 5
τῶν τοιούτων (sc. δεσποινῶν
h. e. *malarum cupiditatum*)
ἔγκρατή δύτα, **vii** 147 ἔγ-
κρατεῖς δύ δεῖ, **xii** 86, **ix**
63 ἔγκρατεστάτη γαστρὸς
καὶ οὐνο καὶ ὑπνου
- ἔγχειρεν, *impetum facere*, *ag-*
gredi, ‘to assail’: **xiv** 21
ubi de *conando* sunt qui
intellegant
- ἔγχειρ[ε]ν, *porrigere, in manus*
tradere, ‘to put into one’s
hands’: **viii** 68 τὸ εἰδέναι,
ὅπου ἔκαστον ἔστι, ταχὺ ἔγ-
χειρεῖ, *reddet facile in-*
venitu
- ἔγχωντα², *ης*, *ἡ*, *anchusa*, ‘al-
kanet’: **x** 14, 45. The true
Attic form is said to be
ἀγχοντα
- ἔγχωρεν, *permittere*, ‘to give
time or room to do’.
impers. ἔγχωρεῖ, *licet*, ‘it
is possible’, ‘there is time’:
- viii 100 οὐκ ἔγχωρεῖ μα-
στεύειν
- ἔγώ, *ego*, ‘I’: **xix** 116, **xx** 8
ἔγώ δή σοι λέξω, **xvii** 87,
xviii 1 ἔφηρ ἔγώ, **xix** 94,
102, 113, **xxi** 4, 11, *passim*
- ἔδαστο: v. s. *δαίεσθαι*
- ἔδοσαν, *dederunt* (*διδόναι*):
vii 66
- ἔδρα, *as*, *ἡ*, *locus sedendi hono-*
rificus. ἔδραι ἔντιμοι,
‘places of honour’: **iv** 72
- ἔδωδιμος³, *ον*, *esculentus*, ‘good
to eat’: **vii** 196
- ἔθελεν s. θελεῖν, *velle, libenter*
facere, ‘to be willing’: **iii**
31 ἔθέλοντας ἔργάζεσθαι,
ν 70 πελεσθαι ἔθέλοντας,
78 ἐπίδων ἀγαθῶ δέονται...
ὄπως μένειν ἔθέλωσι, **xxi**
51. used especially of
alacrity and determination
in a soldier: **iv** 137 φάσι...
ἐν τοῖς δεινοῖς παραμένειν
ἔθέλωσι, **xiii** 64, **xxi** 23
οὐτε πονεῖν ἔθελοντας οὐτε
κινδυνεύειν. οὐν ἔθελειν,
‘to be reluctant’, not ‘to re-
fuse’: **xx** 81 ὁ μὴ γεωργεῖν
ἔθέλων, **xxi** 75 ἔθελόντων
δρχειν, ν 54 ἡ γῆ θέλοντα
(libenter) δικαιοσύνη διδό-
κει. de rebus inanimatis:
iv 103 δοτα ἡ γῆ φύειν ἔθέ-
λει, where it is used in the
sense of δύνασθαι or εἰω-
θέναι
- ἔθελοντής, *οὐ*, *δ*, *voluntarius*,
‘a volunteer’: **xxi** 16
- [ἔθελοπονία⁴, *as*, *ἡ*, *studium*
laboris, ‘love of work’: **xxi**
36, marginal reading for
φιλοτονία]
- ἔθελεν, *assuefacere*, ‘to accus-
tom’: c. inf. **v** 17. *PASS.*
ἔθισμαι, *consuevi*, ‘I
have been used to’: **xi**
88

ἔθω, pf. part. εἰωθώς, *solutus*, ‘accustomed’: viii 4
 εἰ, si, with present ind. in protasis, opt. in apodosis: viii 108. indic. in apod. viii 97. with indic. fut. in protasis, opt. in apod. xxi 61. with fut. in apod. xii 26. with infin. in apod., opt. in prot. xv 17. with opt. in protasis, ἀν with opt. in apod. iv 117, vii 59. indic. pres. in apod. i 80. imper. in apod. viii 61. with opt. of oblique statement in apod. ix 109. with secondary tenses of the indicative in protasis: ii 103, 104, ix 112, x 9, xi 19

εἰ, introducing a statement of fact, to be rendered by a causal particle after a verb of indignation (ἄχθεσθαι): ix 96. εἰ, ‘in hopes of’: vi 81. εἰ—εἰ, in same clause: ii 102, 103. εἰ, in indirect questions, ‘whether’: iii 50 ἀποτειράσθαι εἰ, viii 131 πεῖραν λαμβάνειν εἰ, x 61 ἡρώτα εἰ, xi 22 ἥρδην εἰ, 127, xv 9, xix 96, xi 135 δήλωσον εἰ μελετᾶς, xii 97, xvii 63 δίδασκε εἰ, ix 90 δοκιμάζειν εἰ, xviii 24 σκέψασθαι εἰ, 67 ἐννοῶ εἰ, iii 15 εἰδέναι εἰ, vii 18. εἰ—γε: xx 2. εἰ δὲ μή, alioqui, ‘else’: xiii 8, xv 16. εἰ καὶ—καὶ εἰ: i 19, ii 82. εἰ μή, nisi, c. ind. fut. viii 114, ix 80. c. opt. iv 117. εἰ μή πέρ γε: i 91, vii 98. εἰπερ—γε: i 52, 138. εἴτε—εἴτε, εἰνε—εἰνε: vii 149. εἰ τις points to a definite as well

as indefinite person: i 43, ix 52

εἰδέναι, *vidisse, nosse*, ‘to know’: c. acc. iii 63 τούτους ὄρῳ καὶ οἴδα, xv 46, 50 τοῦτο εἰδώς, viii 65 εἰσβεθα τά τε σᾶ δύτα καὶ τὰ μή, xvi 6 τὴν φύσιν τῆς γῆς εἰδέναι. c. inf. ‘to know how’: viii 59. c. acc. et participio: viii 5 δηχθείσαν οἴδα αὐτήν, xiii 67. seq. claus. rel. xx 3 ἵσασιν ἂ δεῖ ποιεῖν, xiii 10 εἰ... ὅ τι συμφέρον..εἴη, τοῦτο μή εἰδείη, xix 8 ἐν ὄτοις τῇ γῇ δεῖ φυτεύειν οὐκ οἴδα, xv 54 εἰδότι οὐδὲν ὅ τι συμφέρει, xvi 9 οὐ μή εἰδὼς ὅ τι δύναται ηγῆ φέρειν, ii 64 οὐδὲ εἰδότι ὅ τι εἴη πλούτος, viii 67 τὸ εἰδέναι ὅπου ἔκαστον ἔστι. seq. ὅτι: xx 39 ἀπαντεῖς ἵσασιν δτι βέλτιον ἔστι, xvi 49 οἴσθα ὅτι, xvii 45, xviii 43, xix 25, xx 129 εν ἵσθι ὅτι (*mihi crede, profecto*), xix 114 εἰδότα δτι οὐδεὶς ἔδιδαξε με, v 95 ψην σὲ εἰδέναι ὅτι. without ὅτι: v 102, x 83, xvii 68. οἰδ’ ὅτι used parenthetically: ii 41, 45, 52, 106, vii 67, xii 16, xix 14, 67. with proleptic accusative: xx 76 γῆν πάντες ἵσασιν ὅτι κτλ. (where the mss read οἴδασι). εἰδέναι χάρη, *gratiam habere*, ‘to feel grateful’: xi 8, ii 109 σοι χάρην εἰδότας, vii 202 εἰσεσθαι χάρην εἰκάζειν γραφῆ, *exprimere pingendo*, ‘to make a picture of’: x 10

εἰκῆ, *temere, inconsulto*, ‘without plan or purpose’ (γνώμη συντεταμένη: ii 122,

xx 158 οὐκ εἰκῇ ἀπέβαλον
αὐτὸν (τὸν σῖτον) ὅποι ἀν τύ-
χωσιν
εἰκός, *verisimile, credibile,*
'likely', 'probable': c. inf.
sub. ἔστι: xvi 60, xvii 93,
xviii 47
εἰκότως, *iure, merito,* 'with
reason': iv 12, xvii 110,
xxi 50
εἰκών, *ὄνος, ἡ, similitudo, 'a
simile': xvii 113 τὰς εἰκόνας*
ἐπάγεσθαι
εἶναι, *esse*, in participial
periphrases, where a
permanent quality is predi-
cated of the subject: vii 118
ἀ δεόμενά ἔστι, ix 19, viii 19
συγκείμενός ἔστι, xii 7 δυτῶν
δεομένων. [This combina-
tion of a present participle
with a participle is ex-
tremely rare, says Porson on
Eur. Hec. v. 362, who quotes
an instance from Homer Il.
xix 80 and Arist. Ran. 733.
Mr W. J. Alexander has
written an able paper con-
taining a wide range of
examples of participial
periphrases in Attic
Prose in the *American
Journal of Philology* Vol. iv
p. 291—308. The only case
he quotes from Thucydides,
the Orators and Plato of a
participle combined with a
participle is that of the
thoroughly adjectivized participle
διαφέρων (Aesch. c. Ktesiph. 162, Isocrates
Areopag. 45). He adduces
many instances of the other
adjectivized participles,
συμφέρων, πρέπων, προσ-
ήκων, δμολογούμενος
with the finite copular verb.
In Plat. de legg. p. 918 △

we find εἴη ἀν δεόμενα but in
p. 768 e, which Mr Alexander
adduces as an instance,
Stallbaum reads δεόμενα ἔτι
for δεόμενά ἔστι.] εἶναι, in
an emphatic position, con-
taining the predicate within
itself and ceasing to be
purely copular, *revera esse*:
iii 95, 98, viii 13, x 14 ὅπως
λευκοτέρα δοκοῦ εἶναι ἡ ἡν,
22, xix 116 οὐκ ἔστι ταῦτα,
xx 70. εἰστιν οἱ: ii 53.
ἔστιν οἱ = εἰνοι: xx 29, xxi
35. ἔστιν ἡ = εἰνια: iv
156, xi 55. λότιν ὅτε,
interdum: ii 15, xx 94.
εἶναι with partitive gen-
itive, 'to be one of': i 29,
32, vi 63, xix 1. with
gen. to denote 'part', 'duty':
i 11, vii 89, xvi 46, xix 78.
with ἐν to signify state,
condition: xi 18 ἡν ἐν
πολλῇ ἀθυμίᾳ, xx 87 εἶναι
ἐν τῷ ἔργῳ, 'to be engaged
in one's work'. number:
iv 29 ἐν τοῖς καλ-
λίστοις ἐπιμελήμασιν εἶναι.
xvii 13 ἑκόντες εἶναι, '(not)
if they can help it'. ἔστι,
licet, 'it is possible', 'one
may': i 19 (c. dat. et acc.),
xiii 44, xvi 12, 19, xix 116,
xx 19, 75. ἦ, liceat: xiii
57. εἴη, licet: ii 104
c. dat. εἶναι, licere: ii
83, xxi 70. PART. ὁν
omitted after adjectives xi
27; after τυγχάνειν iii 24,
xx 159. ράδιον ὁν: acc.
abs. xx 49. τῷ δντι, re-
vera, 'in reality': ii 60, vi
33, x 35, 62, xx 149, xxi 52.
τῷ δντα, quae quis possidet,
res familiaris, 'a man's pos-
sessions': ii 21, vii 90, viii
59, x 19, 20, 21. □ 23

οὐδὲ (ἐπιμελεῖται) ὅπως αἱ
οὐσίαι (δημητελοὶ) φέρωσιν
αὐτῷ

εἰπεῖν, dicere, 'to say': xix 94
οὐδὲν ὡν εἰπας, *iubere,*
'to order': xx 1 ἑγώ εἰπον,
ix 78 εἰπον τῇ γυναικὶ ὅτι,
vi 8 οἵσα εἴπεις, ix 108
εἴπει μοι ὅτι, xix 94 εἰπας,
ix 58 εἴπομεν, vii 64 εἰπέ
μοι, x 16. *ὡς εἰτεῖν, ut
ita dicam, 'so to say', 'speaking
generally':* iii 29, xii
44. *ὡς συντόμως εἰπεῖν,
ut breviter dicam, 'to speak
concisely':* xii 104
εἴπερ, 'if really': xii 22
εἰρήνη, η, ἡ, pax, otium, 'peace':
iv 87 εἰρήνην παρέχοντος
τοῦ φρουράρχου τοῖς ἔργοις
*εἰρηνικός³, ἡ, ὁν, ad pacem
spectans, 'peaceful':* i 126
*εἰρηνικὰς ἐπιστήμας (pacis
artes) ἔχοντας, vi 4 τῶν εἰ-
ρηνικῶν (quae in pace sus-
cipiuntur) ἔργων*
εἴρηται, v. s. ἔρειν
*εἰς:—I. local, in, for ἐπὶ or
πρὸς, 'against', of hostile
action: vi 30 (cf. Thuc. iv
95, 2 χωρήσατε ἐς αὐτούς).
'into', with verbs expressing
Rest: xx 157 εἰς τὸ
πλοῖον ἐνθέμενοι, vii 144 εἰς
τὸ μέσον κατέθηκεν.
to express Object, Purpose:
vi 45, ix 36 κόσμον τὸν εἰς
ἔργας, 55, vii 236, xx 47,
xii 56; with articular in-
finitive: v 5. *quod atti-
net ad, 'as regards':* ii 27,
iv 8, v 53, vi 23, xviii 2, 3,
xix 79, xx 101. with
articular infinitive: xx 85.
with δαπάνη, ἀναλογεῖν:
iii 41, 44, vii 193, cf. iv
41. II. temporal: vii
192 ἡ εἰς ἐνιαυτὸν κεμένη*

δαπάνη, ix 45. III. to
express end or limit: xvii
74 ἐκτρέψειν τὸ σπέρμα εἰς
καρπόν, xii 80 εἰς ἐπιμελεῖαν
παιδεύειθαι, 96

εἰς μία, ἕν, unus, 'a single one'
(from ἕν for σέμις, as μία is
for σεμίδα, cf. Lat. *sem-el,*
sim-plex, sin-gulus for *sem-
gulus*): xx 89 ἀνὴρ εἰς ταρὰ
τοὺς δέκα, vii 196 ἐν τῶν σοι
προσηκόντων, xvii 29 ἐν
τούτων τῶν σπόρων χρῆσθαι.
Ἐν τι: ii 70, iii 9, iv 167
*εἰσβαίνειν, concendere, 'to
embark':* viii 70 εἰσβὰς
εἰς τὸ πλοῖον

*εἰσκαλεῖν, intro vocare, 'to in-
vite indoors':* iv 118

εἰσφέρειν, inferre domum: vii
111, 177, 213, 215. PASS.
vii 218 ὅπως ἔξωθέν τι εἰσ-
φέροιτο, 189 τὰ εἰσφερό-
μενα, 116 εἰσενεχθῆντα, 194,
136 τὰ εἰσενεχθέντα, 215,
viii 6

*εἰσφορδ, ἄσ, ἡ, illatio rerum in
domum quae fit a patrefami-
lias, 'a carrying in of sup-
plies':* vii 214. *collatio
civium in aerarium, 'pro-
perty tax':* ii 42

εἴτε, deinde, 'then', 'next':
xi 110. before participle,
to mark antithesis between
the participle and finite
verb: ii 24 καὶ τα (καὶ εἴτα),
'and then', 'and yet'

εἰωθάς: v.s. έθω

*ἐκ:—I. 1. of Place, e, ex,
'from', 'out of':* xi 69 ἐκ
πολέμου καλῶς σώζεσθαι,
xviii 43 ἦν ἐκ τοῦ προσηρέ-
μον μέρους ἀρχῆν, 51 ἐκ τοῦ
ἰκτημένου ἀρχόμενος, xx 112
τὸ τὰς δαπάνας χωρεῖν
ἐντελεῖς ἐκ τῶν ὅκων.
2. ἀστάσασθαι ἐκ τῆς ψυχῆς

(*sincere, ex animo, vere*):
 x 28. (Cf. II. ix 343, Cic.
 de nat. deor. ii 168; Lucre.
 iii 914, Terent. Eun. 175.)
 II. of Time, *inde a*, ‘from
 the time of’: III 76 ἐκ ται-
 δίων. ἐκ τούτου = μετά
 τοῦτο, ‘after this’: VIII 1,
 40, II 1 ἐκ τούτων, IV 95,
 VIII 2. *post*, ‘after’, of a
 former state: IX 5 ἐξ ἀμη-
 χανίας εὐπορεία τινα εὐρήκια
 i.e. *post confusionem*, XX
 129 χῶρος ἐξ ἀργοῦ πάμ-
 φορος γεγνόμενος. III. of
 Origin: of the ultimate
 cause, VIII 2, XX 14.
 of the Instrument by
 which: XIII 32. ‘from’,
 ‘according to’: XXI 5 ἐκ
 τάντων ὡν ἔργης ἀναπέ-
 τεισμοι. in adverbial
 phrases: VII 72 ἐκ τῶν δυ-
 νατῶν, *pro virili parte*, 91
 ἐκ τοῦ καλοῦ τε καὶ δικαίου,
honeste et iuste, XIV 13 ἐξ
 ἔτοιμου, *prompte*

Έκαστος, η, or, *quisque*, ‘each’:
 XV 65, VII 179, IX 102 δε-
 σπότος ἄπαντα ἔστι ὅτι ἀν
 βούληται ἐκάστῳ χρῆσθαι,
 III 21 ἐκαστα διατέτακται,
 X 60, VIII 137 καταχωρίζειν
 ἐκαστα, 141 λαβεῖν ἐκα-
 στα, IX 58, XI 99, XV 16
 ἐξεργάζεσθαι ἐκαστα, VIII
 127 χορὸς σκευῶν ἐκαστα
 φαίνεται, XII 102. c. art.
 IV 40 τῷ ἀρχοντὶ ἐ., VIII 79
 τῇ συστητὶ ἐ. c. gen.
 subst. XV 5 ἐκαστα τῶν ἔρ-
 γων, XXI 64 ἐκάστῳ τῶν
 ἔργατῶν, IV 153 διατάξαντος
 ἐκαστα τούτων, IX 59 τούτων
 ἐκαστον, XI 118. *eis*
Έκαστος, *unus quisque*, ‘each
 by himself’: VIII 45, IX 15,
 XXI 83 *ἴνα* ἐκαστον καὶ

σύμπαντας, XIX 98 καθ' ἐ-
 ἕκαστον, ‘each singly’,
 ‘one by one’

Ἐκάτερος, α, ον, *uter*, ‘either of
 two’: III 63 τούτους ἐ. οίδα,
 IV 79, VI 32, 58 ταῦτα ἐκά-
 τερα, VII 163, XIX 42.
 c. art. XVII 58 ἐ. τῇ γῇ.
 c. gen. subst. VII 156, 158
 ἐκάτερον ἥμων

Ἐκατόν, *centum*, ‘a hundred’:
 XX 95 ἐ. σταδίοις

Ἐκατονπλαστῶν², ον, *centu-
 plus*, ‘a hundred times as
 much’: with gen. II 23
 πλέον ἀν εὗροι ἢ ἐκατον-
 πλαστονα τούτου

Ἐκατοστός, ή, άν: II 66 ἐκα-
 τοστὸν μέρος, *centesima
 pars*, ‘the hundredth part’

Ἐκβαίνειν, *ex navi egredi*, ‘to
 disembark’: VIII 52, IX 47,
 XXI 20. *de eventu*, ‘to
 turn out’: IX 47 δῆμος πρὸς
 τὸ τέλος ἐκβήσεται

Ἐκδιδάσκειν⁷, *edocere*, ‘to
 teach thoroughly’: XII 88
 πῶς ἐκδιδάσκεις τοὺς ἀλ-
 λους ὡν σὺ βούλει ἐπιμελεῖς
 γίγνεσθαι;

Ἐκεῖνος, η, ο, *ille*, in reference
 to what follows: I 114, VII
 81, XII 11, XV 11, XVI 44

Ἐκεῖσε, *illuc*, ‘to that place’:
 XX 158 ἐ. πλέοντις ἐπ' αὐτὸν
 (sc. τὸν στόν)

Ἐκκόπτειν τὴν ὄλην, *excidere
 herbas inutiles*, ‘to root up
 the weeds’: XVII 107

Ἐκλέγειν, *redigere, exigere, vec-
 tigalia*, ‘to levy taxes’ or
 ‘tribute’: IV 82 δασμοὺς ἐκ
 τούτων ἐκλέγονται. [Cf.
 Demosth. adv. Timoth. § 49
 p. 1199, 5 τὰ χρήματα ἄπαντα
 ἐξέλεξε as ἐκ τῶν συμάχων,
 c. Phil. I § 34, *de fals. leg.*
 § 293 p. 435, 87 *εἰκοσι*

- ἔξελεξε δραχμὰς παρ' ἑκάστου, Thuc. viii 44, 3 χρήματα ἔξελεξαν παρὰ τῶν [Ροδίων]
 ἐκλέγεσθαι, *sibi eligere*, ‘to pick out, choose, for oneself’: vii 71, xvii 29 ἐκλεξάμενον
 ἐκλεῖπειν, *migrare, alveum deserere*: vii 207. *intrans.*
deficere, ‘to fail’: vii 104
 ἐκπέμπειν, *emittere*, ‘to send forth from’: vii 176
 ἐκπλεως, *ων*, *integer*, ‘complete’ of number: iv 56
 ἐκποδῶν, ‘out of the way’: viii 129 κεῖσθαι ἐ., ‘to be placed aside’: xx 54 ἐ. ἀναιρεῖται
 ἐκπονεῖν, *laborando digerere cibos et corpore exercendo*, ‘to work off’, ‘digest by labour’: xi 74, 75, 80
 ἐκτρέφειν, ‘to rear to maturity’: xvii 7, 74. PASS. vii 182 τοῦ τόκου ἐπιμελεῖται ὡς ἐκτρέφηται, 183 ἐπειδὰν ἐκτραφῆ
 ἐκφέρειν, ‘to carry out of’: PASS. ix 28 ἵνα μὴ ἐκφέρηται (*per furtum*) ἔνδοθεν ὅπει μὴ δεῖ. *edere fructus, to bear fruit*: xvi 24, xvii 76
 ἐκών, *oūsa, δν, lubens, sponte, willing*: iv 136, x 79 ἐκούσαν χαρίζεσθαι. ἐκόντες εἰναι, ‘so far as will goes’ (always in a negative clause): xvii 13
 ἐλαῖα, *a, ή, oliva arbor*, ‘the olive-tree’: xix 81, 85
 ἐλαιον, *ou, τό, oleum, olivum, olive-oil*: xx 23 οὐδὲ έχει
 ἐλάττων, *ou, minor, less*: iii 8 ἐλάττονος ἄργυρου, 98 ἐλάττονα διαλέγει, xix 21
 (βόθρον) ἐλάττονα ποδιάν. ἐλάχιστος, *minimus*: viii 36, 37
 ἐλαύναι, *agere*, ‘to drive’: PASS. xviii 30 ἐλαυνόμενα (de iumentis). *remigare*, ‘to row’: xxi 14 ἡμερινὸς πλοῦς ἐλαύνοντας. *equitare*, ‘to ride’: viii 40 ἵππεας κατὰ τάξεις ἐλαύνοντας
 ἐλέγχειν, *erroris v. mendacii convincere, redarguere, refutare*, ‘to prove a person in the wrong’: xi 140. PASS. ἐλέγχεσθαι, *deprehendi, detegi*, ‘to be detected’: x 54 ὥποι ἰδρότοις ἐλέγχονται, se cerussa fucassee
 ἐλευθερία, *as, ή, libertas, freedom*: i 164 διαμάχεσθαι τερπὶ τῆς ἐλευθερίας
 ἐλευθέρος, *ou*: vii 1 Ζεὺς ὁ ἐλευθέρος
 ἐλευθερώς, *liberaliter, honeste, ut hominem ingenuum decet*: ix 76 πλουσιώτερον καὶ ἐλευθεριώτερον βιοτεύοντας
 ἐλεύθερος, *a, ou, liber, free*: v 6 δόσα ἀνδρὶ ἐ. προσήκει, 51 ἐ. ἀνθρώπος
 ὘λλείπεσθαι *o. acc., deesse, efficiere non posse*, ‘to fail to do’, ‘to be wanting’: vii 154 dub.
 θόος, *eos, τό, locus paludosus, low-lying ground* (from root *sel*, seen in ἀλ-*s*, *in-sul-a*, etc.): xix 34 ἐν τῷ Φαληρικῷ ἔλει
 θωτίω = γομίζω, ‘I think’, ‘expect’: ii 72
 θπτίς, *lhos, ή, spes, hope*: xii 72. PL. ἐλπίδες, ‘hopes’, ‘prospects’: v 76 ἐλπίδων ἀγαθῶν οἱ δούλοι δέονται
 ἐμαυτοῦ, *ής, mei ipsius, of myself*: x 39 τοῦ ἐμαυτοῦ

- χρῶτος, 32 τὸ σῶμα τὸ ἐμαυ-
τοῦ, xviii 66, 76 ἐλελήθειν
ἐμαυτόν
- ἐμβαίνειν, *concedere navem*,
'to embark': viii 52
- ἐμβάλλειν, *inicere, immittere*,
'to throw in, put in': viii
54 εἰ γεωργὸς δμοῦ ἐμβάλοι
κραβᾶς καὶ πυρός, xvii 69,
79 ἐμβαλεῖν σπέρμα τῇ
γῇ, 65 καρπὸν, xix 10 τὸ
φυτόν, *plantam demittere in*
terram, xvii 83 ἐ. τοὺς σκα-
λέας τῷ στρῷ, 'to set the
sarclers to work on the
corn', 110. PASS. xviii
20 εἰς κόπρον ἐμβληθέν
- ἐμβαζεῖν, met. *impellere*, 'to
lead into', 'put in the way
of': xiv 16 πειρῶμαι ἐμβι-
βάζειν τοὺς οἰκέτας εἰς τὴν
δικαιοσύνην
- ἐμός, ἡ ὁν, *meus*: vii 86 ἐ.
Ἐργον, xx 141 ὁ ἐ. πατήρ, xii
30 ἐμοὶ καὶ τοῖς ἐμοῖς, *mihi*
et familiae meae, 'to me and
mine'
- ἐμπειρός, *ov.* *peritus*, 'with
skill in him', 'acquainted
with': c. gen. xvi 25 οἱ μὴ
πάνυ ἐμπειροὶ γεωργίας, 37,
iv 4 ἐμπειρον γενέσθαι
τεχών
- ἐμπίπτειν, *incessere*, of pas-
sions, frames of mind: xxi
64 μένος ἕκαστῳ ἐμπέσῃ
- ἐμπλεῖν³, *vehī nave*: abs. viii
50 οἱ ἐμπλέοντες
- ἐμποδίζειν, *impedire*, 'to be in
the way of': viii 84 ἀλληλα
ἐμποδίζει
- ἐμποιεῖν τῇ τινι, 'to produce,
create a state of mind in
another': ix 74, xii 59, xv
1, 2. followed by infinitive:
xxi 46 ἐμποιῆσαι
τοῖς στρατιώταις ἀκολουθη-
τέον εἶναι
- ἐμπορός, *ov.* *δ.* *mercator, insti-*
tor, 'a merchant': xx 150,
151
- ἐμπροσθεν, *ante*, 'before': vii
35 τὸν ἐ. χρόνον
- ἐμφύειν, *inserere, innasci iu-*
bere, 'to implant': vii 133
ἐνέφυσε (ὁ θεός) τῇ γυναικὶ
τὴν τῶν νεογυνῶν τέκνων τρο-
φήν
- ἐν:—I. of place, *in*, 'in':
viii 14, 16, iv 103, ix 16,
xviii 18, xix 10, 42, xx 157,
xxi 12. *inter*, 'among':
xi 45 εὐνόλας ἐν φίλοις, iv 29
ἐν τοῖς καλλίστοις ἐπιμελή-
μασιν. *penes*, 'in one's
hands': vii 86 ἐν σοὶ τάντα
ἔστιν, 'every thing is in
your power'. 'in respect
to': xvii 22 ἐν τῷδε διαφέ-
ρονται. II. of the in-
strument or means:
per, 'by means of', ii 87
ἐν τοῖς αὐτοῦ (αὐλοῖς) μανθά-
νειν, 'to learn on his own
flute'. III. of time,
'during': viii 94 ἐν τῇ σχο-
λῇ, 95 ἐν τῷ πλῷ, xvii 19
ἐν τῷ χειμῶνι, 85, xi 46 ἐν
τολέμῳ. *ἐν φ., dum,*
'whilst': xvii 69, xi 113 ἐν
τῷ αὐτῷ χρόνῳ, xxi 17
- ἐναντίον, *coram*, 'in the pre-
sence of': iii 3. c. gen. ἐ.
τῶν φίλων
- ἐναντιούσθαι, *adversari*, 'to op-
pose': iii 126 εἰ σοὶ ὁ θεός
μὴ ἐναντιούτο. *non pa-*
rere, 'to refuse to obey':
xxi 26
- ἔνδεια, *as*, *ἡ*, *penuria, egestas*,
'need', 'poverty': xxi 115
ἀντὶ τῆς περιουσίας ἔνδειαν
παρέχηται. *inopia*, 'want',
'lack': viii 11 ἀλυποτέρα
αὕτη ἡ ἐ. τὸ δεόμενόν τυκος
μὴ ἔχειν χρήσθαι.

- ἐνδεῶς**, *parce ita ut nonnulla possint desiderari, paucis sumptibus*, ‘defectively’, ‘insufficiently’: II 44
- ἐνδοθέν**, *e loco interiore, domo foras*, ‘from within’: IX 28
- ἐνδον** i. q. *στόκοι, domi*, ‘in the house’, ‘indoors’: VII 13, 25, 165, 166, 186, 188, XI 89. of a beehive: VII 180
- ἐνδοξός**, *οὐ, clarus*, ‘held in honour’: VI 48 **ἐνδοξοτάτη πρὸς τῶν πόλεων** v.l. pro **ἐνδοξοτάτην**
- ἐνεῖναι**, *inesser, téxhnē ἐνεστίν* ἐν τῷ δίπτευν XVII 41. **τὰ ἐνόντα**, ‘the contents of a house’, ‘property’, v.l. pro **τὰ δυτα**: II 21. Cf. Plat. Rep. VI c. 4, p. 488 c χρώμενος τοὺς ἐνοῦστι, i.e. opibus
- ἐνέκα**, *gratia, causa*, ‘for the sake of’: II 49 ὡν ἔ., VII 63, XVII 84 *τίνος* ἔ., XII 42 *τούτου* ἔ., XIV 43 *ἐπαλνού καὶ τιμῆς* ἔ.
- ἐνεργός**, *br, cultus, fruges ferens*, ‘productive’) (ἀργός: IV 69 ἔ. γῆ, 77, 116, 126
- ἐνθα, ubi**: IV 107. for **ἐνθεν, unde**: XVIII 7. **ἐνθα μέν — ἐνθα δέ, hic — illic, apud alios — apud alios**: III 29
- ἐνθάδε, hic**, ‘here’: VII 9
- ἐνθεν** for **ἐνθα**: VI 6
- ἐνθυμεῖσθαι**, *secum reputare*, ‘to muse’, ‘consider well’: XVII 112
- ἐνθύμημα**, *atros, τό, sollerter excogitatum*, ‘a device’: XX 132
- ἐνιαυτός**, *οὐ, ὁ, annus*, ‘the space of a year’, ‘a twelvemonth’: VII 192, IV 48 *καὶ ἐνιαυτόν, quotannis*, ‘yearly’
- ἴνιοι, αἱ, αἱ, nonnulli, etc.**, ‘some’: IV 15 ἔ. τέχναι, VI 83 **ἐντούς**. c. gen. XIII 52 **ἐνταῖς τῶν φύσεων**, XIV 24 **τούτων ἐνταῖς τῶν πόλεων**
- ἐντοτε = ἔστιν δτε**, *interdum*, ‘sometimes’: V 89, VIII 144
- ἐννοεῖν**, *cogitare, reputare*, ‘to consider’, ‘reflect’: XXI 1 **ἐννοοῦ ὡς εὖ...παρέσχοσαι**, XVIII 67 **ἐννοοῦ εἰ λέληθα ἐπιστάμενος**, ‘I am thinking whether, etc.’
- ἐνοικεῖν**, *inhabitare*, ‘to dwell in’: IV 100 **ἐν ὀπόσαις χώραις ἐνοικεῖν**, 84 **οἱ ἐνοικοῦντες, incolae**) (οἱ φρουροί
- ἐνταῦθα δή** XV 19, ἔ. ηδη XVII 94
- ἐντελής, ἔς, integer**, ‘complete’, ‘full’: XX 113 **τὰς δαπάνας — ἐντελεῖς**
- ἐντεταμένος** (*ἐντείνω*), *intentus*, ‘on the stretch’, ‘eager’: XXXI 56 **προθύμους καὶ ἐντεταμένους εἰς τὸ ἔργον**
- ἐντεῦθεν**, *ibi tum*, ‘thereupon’: X 11, XI 1
- ἐντίθεσθαι**, *imponere navi*, ‘to put on board’: XX 157 **σῖτον εἰς τὸ πλόον ἐνθέμενοι**
- ἐντιμος**, *οὐ, honorificus*, ‘honorable’: IV 72 ἔ. **ἔδραις γεράρειν**
- ἐντρίβειν**, *infriicare fucum, se fuso collinere*, ‘to rub in cosmetics’: PASS. ‘to be painted’: X 12 **ἐντετριμένην ψυμθίῳ**
- ἐξάγεσθαι**, *derivari*, ‘to be drawn off’: XX 61 **ὡς τὸ σῶδωρ ἐξάγεται τάφοις**
- ἐξαριστός**, *ιον (αἵσα), nimius, intempestivus*, ‘abnormal’, ‘extraordinary’: V 89 **ἐξαστοις ὄμβροι**
- ἐξαλίνδειν**, ‘to give (a horse)

a roll': **κι** 107 ἔξαλιτσας (*e volutabro*) τὸν ἵππον οἰκαδε
ἀπάγει
έξαμαρτάνειν, *imprudenter age*, 'to make mistakes':
πι 104
έξανιστασθαι, *surgere*, 'to get up': **χ** 53 ἔξανιστάμενοι
ἔξ εὐηῆς
έξαπατάνειν, *decipere*, 'to deceive completely', 'to take in': **χ**
22, 38, 50, 52, 82 τὰς ἔξα-
πατάσσας. *PASS.* *illuci*:
ι 143 τοῖς ἔξαπατηθεῖσι
έξαρέσκεσθαι, *placare*, 'to ap-
pease': **ν** 14 ἐ θεούς, 99
έξειναι, *ἔξεστιν*, *licet*, 'it is
in one's power': **ιν** 24, **χι**
132 ἐ. *πεῖραν λαμβάνειν*,
ιχ 100. ὅπόταν ἔξ ἦ σοι,
'whenever you have the
means', **χι** 227, 228.
ιι 49 ώπτερ ἔξειν σοι, *quasi
tibi liceat*
έξεργαν³, *prohibere*, 'to bar,
prevent': **ιν** 104
έξελέγχειν, *erroris convincere*,
'to prove a person in the
wrong': **ιι** 65 ἔξήλεγξάς
με
έξεργάζεσθαι, *efficere*: **χι** 16
ὅπως δεῖ ἐ. *έκαστα*, **χι** 143
ἐ. *χώρους*, *excolere fundos
ita ut nihil desideretur*.
έξειργασμένος, *excultus*, 'fully
worked', 'well tilled': **χι**
120 *χώρον* ἔξειργασμένον,
123
έξετάζειν, *explorare*, 'to exa-
mine', 'inspect': **ιι** 4, **χι**
94, **ιχ** 88, 90. *indicare*,
patefacere, 'to prove by
test': **χι** 74, **χι** 67 δέδμενον
θεραπειας ἔξετάσει ἡ ὁψίς
έξετασις, *ewa*, *η*, *recensus*, 'a
review': **ιν** 48 ἔξετασιν
ποιεῖται τῶν μισθοφόρων
έξεταστικός, *η*, *δν*, *idoneus ad*

explorandum, 'competent to
inspect': **χι** 109
έξηστοθαι, *docere*, 'to explain':
ιι 101 ἔξηγήσομαί σοι
έξις, *ewa*, *η*, *habitus*: **χι** 14
ἔξις τοῦ σώματος, 'a state
of body'
έξιτλος³, *or*, *fugiens*, 'fading',
'losing colour': **χ** 24 πορφυ-
ρίδας ἔξιτλος. [See cr.
note on **πι** § 10 l. 79]
έξικοδομεῖν⁸, 'to finish build-
ing': **χι** 167
έξιμοιοῦσθαι, *similitudinem
referre*, 'to become like':
χι 172
έξιργέειν, *irritare*, 'to en-
rage': **χιχι** 114 ἔξιργισάς
με πρὸς τὴν ψλην
έξιρύττειν, *effodere*, 'to dig
up': *PASS.* **χιχι** 24 ἔξιρύτ-
τοιτο ἀν σκαπτόμενα
έξιοντα, *η*, *facultas*, *copia*,
'power to do', 'leave, per-
mission': c. infin. **ιι** 75 οὐδὲ
ἀναγύνειν μοι ἔξιονταν
ἐποίησας, **ν** 32 ἔξιονταν
παρέχων ὁψὲ ἀπίεναι, **χι**
148
έξιφαλνειν³, *pertexere*, 'to
finish weaving': **χι** 180
(*de favis apum*)
έξιω, *foris*, *non domi*: **χι** 175.
τὰ ἔξω ἔργα, 'outdoor oc-
cupations': **χι** 126, 129,
141, 187 τῶν ἐ. ἐπιμελεῖσθαι.
οἱ ἔξω, *alieni*, 'strangers') (i
οἱ δὲ συνόντες: **χ** 49. as
prep. c. gen. **νι** 46 ἔξω
τῶν ἐρυμάτων, 'outside the
walls'
έξιθεν, *extrinsecus*, 'from out-
side (the house)': **χι** 213
έξικέναι (*είκειν*), *videri*, 'to
seem': **ν** 3 έοικε, **χι** 71, **χι**
162, **χι** 72 ως ἐοίκασι
έξορτή, *ἡ*, *η*, *dies festus*, 'a
holiday': **χι** 36 κόσμον τὸν

*els ἔορτάς, v 47 ἡ γεωργία
ἔορτάς πληρεστέρας ἀποδει-
κνεῖ (quam ulla alia ars). [It is calculated that a space
of time equivalent to two
whole months was given up
at Athens to holidays.
The Scholia on Arist. Vesp.
v. 661, where the annual
pay of 600 dikasts is said
to amount to 150 talents,
says: *els i' μῆνας λογίζεται
τὸν ἐνιαυτόν, ως τῶν β' els
ἔορτάς προχωρούντων ἐκά-
στῳ γὰρ τριώβολον τοῦ μηνὸς
ιε' τοῦ μηνὸς τάλαντα ἑποιεῖ]*]
ἐπαγάλλεσθαι, *gloriari, ho-
nori ducere sibi, to pride
oneself on': iv 125 ἐπη-
γάλλετο ἐπὶ τῷ χώρας ἐνερ-
γούς ποιεῖν
ἐπάγεσθαι, *applicare, uti, to
apply': xvii 113 εὐ τὸς el-
κόνας ἐ.*
ἐπαγωγός, *dn, 'attractive': xiii
47 ἐ. πρὸς τὸ πειθεσθαι διδά-
σκειν***

ἐπαινεῖν, *laudare, 'to praise':
xi 64, xii 91, xiii 68.
(μέμφεσθαι, xi 141, 148.
(ψέγειν, xvi 86. *prae-
mio officere, 'to reward'*)
(ξημοῦν: ix 85. *laudando
incitare, ix 92, xxi 18.
PASS. xiv 98 τοῦ ἐπαινε-
σθαι ἐπιθυμοῦντας ὑπ' ἐμοῦ*
ἐπαινος, *ou, ὁ, laus, 'praise':
xi 3, xiv 48 ἐπαίνου καὶ
τιμῆς ἔνεκα, xiii 61 πεινῶσι
τοῦ ἐ., 50 τῷ ἐ. παροξύνον-
ται**

ἐπαίρεσθαι, incitari, 'to be in-
duced': with inf. and dat.
of the cause: xiv 87
ἐπακούειν, *auscultare, 'to give
ear to': ix 2 ἡ γυνὴ ἔδικει
σοι ἐπακούειν τι ὡν σὺ ἐσπού-
δαξες διδάσκων*

ἐπαλωστής, *oū, δ, triturator,
'one who threshes with
oxen': xviii 34
ἐπαμάσθαι, *accumulare, 'to
heap up': xix 63 ἐπαμή-
σαι δὲ τὴν γῆν;**

[from root *am* same as *em* in
Lat. *em-ere, ex-im-ere, ex-em-
plum, pra-em-ium, s-um-ere*
(from *sus-im-ere*), *vind-em-ia*;
the primary meaning is 'to
take as in Odyss. ix 247
γάλα ἐν ταλάροις αμησάμενος,
v 488 εἰνὴν ἐπαμήσατο, II.
xxiv 165 τὴν ῥά (κόπρος) κυ-
λινδόμενος καταμήσατο, He-
siод Theog. 590 (speaking of
drones in a hive) ἀλλότριον κά-
ματον σφετέρην ἐς γαστέρ' ἀμών-
ται.]

**ἐπανέρχεσθαι, repetere brevi-
ter, 'to recapitulate': vi 11
ἐπαρκεῖν, *iuvare, 'to assist':
ii 53 ἐπαρκέσειν δι,
v 66 ἐπαρκεῖν δλῆλοις,
μιτιο se iuvare***

ἐπαιξέσθαι, *adaugeri, 'to
grow', 'increase': vii 237
ἐπει: *=temporal, cum, post-
quam, 'when': c. ind. vii 62
ἐ. ἦδη χειροήθης ἦν, vi 87
ἐ. ἤκουον, xi 36. causal,
siquidem, 'since': xii 3, 8,
xix 37, 98. *ἐπει-γε:*
vii 41 [cf. Hier. vii 3,
Schömann ad Plutarch. Ag.
x 3 p. 128]. *ἐπειτερ,*
'seeing that': i 75**

ἐπειδάν, postquam: with aor.
subj. i 159, vii 116, 182,
xi 95, 105, xv 1, xvi 14,
xvii 8, xviii 55, xix 41.
with pr. subj. vii 178 ἐ. ἦκη,
viii 120 ἐ. κέηται, xv 7 ἐ.
ἡδηται. with perf. subj.
xix 40 ἐ. δρωρυγμένοι ἀστιν οἱ
βάθροι

ἐπειτα (*ἐπι*, *εἰτα*):—1. of
mere sequence, deinde,
'thereupon'; 'then': xx 155.

- πρώτον μέν—ἔπειτα δέ:** v
 9. πρώτον μέν—ἔπειτα: ii 35, v 23, vii 106. 2.
 with a finite verb after
 a participle: xvii 69.
 sometimes to mark an an-
 tithesis between the partici-
 ple and verb, 'and then', 'for
 all that', 'and yet': i 132
 ποιεῖν βουλόμενοι—ἔπειτα
 κωλύονται
- ἐπερέσθαι**, aor. 2 of ἐπείρεσθαι,
 'to ask besides': vii 24 ὅ μ'
 ἐπήρουν
- ἐπέρχεσθαι**, *supervenire*, 'to
 come into another's place':
 viii 46 εἰς τὸ κενούμενον δεῖ
 ἐπέρχονται
- ἐπερωτᾶν**, *interrogare*, 'to ask':
 vi 32. c. dupl. acc. xix
 102. *consulere deos*, v 99
 τοὺς θεοὺς ἐπερωτῶντας
 θυσίαις καὶ οἰωνοῖς (per exta
 et auspicia)
- ἐπεσθαι**, *ducem sequi*: vii 208,
 viii 43, xxi 49. Hinc ol
 ἐπόμενοι sunt milites: xxi
 40. *mente assequi*, 'to
 follow': xi 79 (where some
 understand *assentiri*)
- ἐπηλύνηται²**, οὐ, ὁ, *advena*, 'a
 stranger': xi 20. See crit.
 App.
- ἐπι**—A. c. accus. I. of
 Place, *ad*, 'to': iii 47 ἀξω
 σὲ ἐπὶ τούτους, vi 69, 86,
 iv 79, xx 126 ἐπὶ τὸ βελτίου
 λέναι, iii 79 ἐπὶ τὸ β. ἐπι-
 δοδάσιν, 110 ἀντίρρων ἐπὶ
 τὸ ἄγαθν. in hostile sense,
 'against': v 67 ἐ. τοὺς πολε-
 μιοὺς λέναι, 71. 'on to':
 xix 122. II. *ad*, *propo-*
ter, 'for', 'for the purpose
 of', 'with a view to': iii 51
 ἐπὶ θέα�, viii 70, xvi 32,
 ii 102 ἐπὶ πῦρ (*ad ignem
 petendum*) ἐλθόντος σου, 106,
- iv 119 τοῖς ἐπὶ τὰ. δῶρα
 κεκλημένοις, vii 176, xx 153
 πλέουσιν ἐπὶ σῖτον. B.
 c. gen. *super*, 'upon': xix
 92 τὸ δοτρακον ἐ. τοῦ πη-
 λοῦ ἀνα καταθέναι. C.
 c. dat. to denote the
 purpose, object, mo-
 tive: xiv 18, xx 70, 97,
 101. the occasion or
 cause: ii 25 ἐμὲ οἰκτείρεις
 ἐ. τὴν πενία, xiv 19 ἡμιοῦσθαι
 ἐπὶ τοῖς κλέμμασι, xv 152
 θαυμάζω ταῦτα ἐπὶ τῷ κάλ-
 λει, xi 5 ἐφ' οἷς εὐδοκιμεῖς,
 iii 62 ἐπὶ τωι ἀγάλλεοναι,
 iv 126 ἐ. τῷ ποιεῖν ἐπαγάλ-
 λεσθαι, xxi 25 μεγαλυομέ-
 νοις ἐ. τῷ ἐναντιοῦσθαι.
 'over', 'in command of':
 iv 140 ἐπὶ τῷ εἰνωνῷ
 κέρατι τεταγμένος, xx 102.
 in, 'in the case of': vi
 64 καλέν ὄνομα ἐπὶ των,
 'to apply a name to any
 person', xiii 48. See n. in
 Add. *praeter*, 'besides',
 'in addition to': ix 78,
 xv 6
- [ἐπιβιοῦν¹, 'to live over',
 'survive': aor. 2 ἐπεβίω,
 coni. Cobeti, Hirschig, Mehleri iv 129 ubi vulgo
 ἐβίωσεν]
- ἐπιγιγνώσκειν**, *animadvertere*,
 'to observe, notice': ix 72.
 c. acc. et particip. viii 1
- ἐπιγονος³**, ον: vii 184 οἱ ἐπι-
 γονοι, *suboles*, 'a breed (of
 bees)'
- ἐπιδεικνύμηται** (ἐπιτρέχω),
oratione percursum est: xv
 13
- ἐπιδεικνύειν** or **ἐπιδεικνύναι**:—
 1. *ostendere*, *indicare*, 'to
 shew', 'point out': xix 104.
 c. acc. rei et dat. pers. iii 10,
 33, 109, 118, iv 7, ix 10 τῆς

οἰκλας τὴν δύναμιν ἐπιδεῖξαι
αὐτῇ, 20 διαιτητήρια ἐπε-
δεῖκνυον αὐτῇ κεκαλλωπισ-
μένα, χ 10, 35. seq. δι: ΙΧ
22 τὴν οἰκλαν σύμπασαν ἐπέ-
δεῖξα αὐτῇ ὅτι ἀναπέπταται.
2. *exhibere*, 'to exhibit': χ
60 καθαρὰν καὶ πρεπόντως
ἔχουσαν ἑαντῆριν ἐπιδεικνύναι,
3 ἀνδρικὴν ἐπιδεικνύεις
τὴν διάνοιαν τῆς γυναικός,
unless we are to understand
οὐσαν, in which case it will
fall under 3, χVI 18 τὴν ἑα-
τῆς δύναμιν ἐ., 22. 3.
exponere, docere, 'to prove',
'shew': c. acc. et partic. III
80 ἔχω ἐπιδεῖξαι τὸν μὲν οὐ-
τῷ χρωμένους, ΙΧ 75 τὸν δι-
καίους ἐπιδεικνύοντες πλου-
σιώτερον βιοτεοντας, III 12
τῇ δ' ἦν τὸ τούτου ἀκλονθόν
σοι ἐπιδεικνύων τὸν πολλὰ
κεκτημένους—ἀνιωμένους, 28,
59. seq. δι: ΙΧ 97 ἐπι-
δεικνύων ὅτι—χρῆσθαι οὐδὲν
αὐτῶν ἔξεστιν. seq. ὡς:
χIII 45 ἐπιδεικνύοντα ὡς
συμφέρει αὐτοῖς πείθεσθαι,
χVI 2 τοῦτο ἐπιδεῖξαι—ώς
οὐ χαλεπόν ἔστιν
ἐπίδηλος³, οὐ, *insignis*, 're-
markable', 'distinguished':
χXI 62 εἰ μηδὲν ἐποίησουσιν
ἐπιδιάσκειν, *addocere*, 'to
teach besides': χ 67
ἐπιδιδόναι, *proficere, incre-
menta capere*, 'to advance',
'make progress': III 79 ἐπὶ
τὸ βελτιον ἐπιδιδόσιν
ἐπιδοσις, εως, ἡ, *incrementum,*
profectus: χX 124 ἐπιδοσιν
οὐκ ἔχειν, 'not to admit of
improvement', 125, 128
ἐπιεικῶς, *sic satis, commode,*
'fairly', 'tolerably': II 4 ἐ.
ἔγκρατῃ τῶν τοιούτων, χI 156
τάνυ ἐπιεικῶς. [Demosth.

c. Dionys. § 9 ἐπιεικῶς
ἔντυμον κατέλιπον τὸν σῖτον,
Plat. Phaed. p. 80 ο ἐπιει-
κῶς συχρόν χρόνον, Crito
p. 43 in ἐπιεικῶς πάλαι]
ἐπειναι, *invadere*, 'to attack':
IV 44 ἦν πολέμου ἐπιλωτιν,
VIII 34 τὸν ἐπιλοντας
ἐπιθυμεῖν (θυμός), *cupere*, 'to
set one's heart upon a
thing', 'to wish for': o.
gen. rei: χX 138 ἐπιθυμητή-
σαι τοιούτου χωρίου, χIV 38
τοῦ ἐπαινεῖσθαι ἐπιθυμοῦντας.
c. inf. VI 25 ἀ ἀ ἐπιθυ-
μεῖν πράττειν
ἐπιθυμία, *las*, ἡ, *appetitio,*
cupiditas, 'appetite', 'de-
sire': χIII 48 τῇ γαστρὶ¹
αὐτῶν ἐπὶ ταῖς ἐπιθυμίαις
προσχαριζόμενος, I 159 τελεῖν
εἰς τὰς αὐτῶν ἐ.
ἐπικαρίος, ον, *summi momenti*,
'vital': V 22 al ἐπικαριώ-
ταται πράξεις, 'the most
critical operations', χV 65
τὰ ἐπικαριώτατα τῆς τέχ-
νης, 'the most important
particulars of their art'
ἐπικαρος, ον, *opportunus*, 'ad-
vanturous': χX 44 προκα-
ταρμβάνειν τὰ ἐπικαρια
ἐπικεῖσθαι, *superiacere, im-
positum esse*, 'to be laid on':
χIX 88 πῆλον ταῖς κεφαλαῖς
ἐπικείμενον
ἐπικλημα², *atos*, τό (ἐπι, κα-
λέν), *crimen*, 'charge': χI
19
ἐπικουρεῖν, *sublevare, mederi*,
'to succour', 'come to the
relief of': χVII 98 ἐπικου-
ρῆσαι τῷ κατιλθέντι σῖτῳ
ἐπικουρία, ἡ, *adminiculum, ful-
crum, remedium*, 'succour',
'relief': χVII 94
ἐπικουφίζειν γῆν, *allevare so-
lum*, 'to lift up the soil':

xvii 99. *opibus suis sublevare*, 'to relieve': xi 62
τοὺς φίλους ἐπικουφίζειν
ἐπικρατεῖν, *sibi subicere*, 'to become master of': i 156
ῶν ἀνὴρ ἐπικρατήσωσιν (sc. *voluptates*)
ἐπικωλύειν, *impedire*, 'to be in the way of': viii 28
ἔναντι ἐπικωλύσωσιν ἀλλήλους
ἐπιμαθάνειν, *addiscere*, 'to learn besides': x 67
ἐπιμέλεια, *as, ἡ*:—1. 'superintendence', 'surveillance': v 19 *τοὺς τῷ ἐπιμελεῖᾳ γεωργοῦντας* i.e. *per alios*, viii 3, x 71, xii 8, 67 *ταῦτην τὴν ἐπιμελεῖαν διδαχθῆναι* i.e. *vilici scientiam*, xiv 9, xv 16, v 3, 31. 2. 'care bestowed on a thing', 'attention paid to it', 'diligence': xii 78, 85 *κερδάλεον ἔστιν ἡ ἐπιμέλεια*, vii 122, xii 8, xx 31 *στρατηγοῦ οὐ γνώμη διαφέροντες ἀλλήλων ἀλλὰ ἐπιμελεῖᾳ* (*sedula cura*). c. gen. v 3 *ἡ ἐπιμέλεια τῆς γεωργίας*, xii 80 *ἐπιμέλειαν τῶν κατ' ἀγρὸν ἔργων*, xi 117 *ταῖς τοῦ πλούτου ἐπιμελεῖαις*. with *ὅπως*: viii 35 *ἴην ὑπὸ πολλῆς ἐπιμελείας* (*parentum*) *ὅπως ἐλάχιστα ὄφοιτο*, xi 127 *εἰ τινα τούτου ἐπιμέλειαν ποιῇ ὅπως δύνη*. with *ὡς*: xx 87 *ὅταν ὁ μὲν ἔχει τινὰ ἐπιμέλειαν* (*aliquam curam gerat*) *ὡς—στιν.* *studium quod tractamus*, 'pursuit', 'industry': v 52 *ἐπιμέλειαν ἥδια ταῦτης*, vii 219 *ἄλλαι τίσαι ἐπιμέλειας* (*munera, partes in administratione*) *ἥδεια σαι γίγνονται*

ἐπιμελεῖσθαι, *curam adhibere*, 'to take care': with the simple infinitive: xi 105
ἐπιμέλομαι μὴ ἀποχωλεύσαι τὸν ἵππον, sedulo facio ne equum claudum efficiam, where see note. c. gen. et infin. xx 45 *τούτου ἐπιμελοῦνται οὗτα παιεῖν*. *absol.* 'to be careful': ii 123, ix 4 *ὑποτιχεῖτο ἐπιμελήσεσθαι*, xi 80, xiii 48 *ἐπιμελεῖσθαι διάσκω*, xx 116 *τοῖς ἐπιμελεῖσθαι δυναμένοις*, xii 58, 62, 91, xx 105, 116. with gen. of articular infinitive (G. M. T. § 92, 1, note 5): xi 84. with gen. of subst. iv 6, 32, 64, 85, 97, 101, vii 46, 166, ix 110, 112, 116, xi 49, 67, 99, 119, xii 71, xiii 2, 9, xv 89, 49, xx 88. followed by object clause with *ὅπως* and future: iv 76, 109, x 33, xii 45. with *ὅπως* and subjunctive: vii 194, 195, ix 80, xi 39, xv 3, xx 24. with *ὅπως* and opt. vii 213. with *ἄν* and opt. ii 68. with gen. and subj. with *ὡς*: vii 182, xx 20, 22, 41 *τούτου ἐπιμελοῦνται ὡς ἔχει οὕτως*. with *ὅπως*: iv 101, xx 50 *τούτου ἐπιμελοῦνται ὡς ἀθροίζηται*. [Editors are not agreed whether *ἐπιμέλεισθαι* or *ἐπιμελεῖσθαι* is the proper form. Cobet, Dindorf and Francke are of opinion that the former only was used by Xen., but they have left the contracted form unchanged in several passages. I read *ἐπιμελεῖσθαι* ii 68, ix 112, 116, xii 59 but *ἐπιμελόμενος* iv 6, 14, v 41, x 33,

- xi 49, 77, 80, xii 21, 91,
ἐπιμέλομαι xi 105, xii 62,
192]
- ἐπιμέλημα, *atros, τό, res quam quis curat*, ‘an industry’, ‘a care’: iv 30, vii 125, 197
- ἐπιμελής, ἐς, *sedulus, industrius*, ‘careful’, ‘attentive’ (ἀμελής: xi 40, xii 51, 54, 98, 108, xv 37. with gen. xii 89)
- ἐπιμελητέον δπως—γίγνηται, *danda est opera ut sit*, vii 194, 196. with gen. and δπως: vii 199
- ἐπιμελητής, οὐ, i. q. ἐπιτρόπος, *curator*, ‘officer in charge’, ‘manager’: xii 77. *praefectus urbis*, ‘warden’: iv 62
- ἐπιμελητικός³, ἡ, δν, *ad curam idoneus*, ‘fitted for care of, managing’: xii 107
- ἐπιμένειν, i. q. ἐμμένειν, *constantem esse, perseverare*, ‘to continue, persevere in’: xiv 32 ἐπιμένουσι τῷ μὴ ἀδικεῖν
- ἐπιπίπτειν, *incidere*, ‘to fall upon’: xviii 47 *εἰκὼν τὰ δύνατα ἐπιπίπτειν ἐπὶ τὸν σῖτον*
- ἐπιπλα, τά (τὰ ἐξ ἐπιπολῆς σκεύη), *vasa, supellex*, ‘furniture’, ‘utensils’, ‘moveable property’: iii 18, ix 34, 48
- ἐπιπλήττειν³, *obtiungere*, ‘to chastise’, ‘reprove’: xiii 70
- ἐπιπολάζειν, *in superficie manere, radicem non agere denudo*, ‘to lie on the surface’: xvii 75 of weeds
- ἐπιπολῆς, adv. gen. of ἐπιπολή, *in superficie*, ‘on the surface’: xvii 83, xix 24
- ἐπιφρητός³, ον, i. q. ἐπιβότης, *injamus*, ‘denounced’: iv 11
- ἐπίσκεψις, εως, ἡ, *inspectio*, ‘inspection’: viii 96. *consideratio*, ‘reflection’: ii 120
- ἐπισκοπέων, *inspicere*, ‘to examine’: ii 121, iv 53, viii 97, ix 85 *νομοφύλακας ὅτινες ἐπισκοποῦντες τὸν ποιοῦντα τὰ νόμιμα ἐπαινοῦσιν*. ‘to consider’: iv 36. ἐπισκοπεῖν τοὺς κάμυντας, *invicare aegrotantes*, ‘to visit the sick’, *de medico* xv 53. ἐπισκοπέσθαι i. q. ἐπισκοπεῖν, ‘to inspect’, ‘observe’: iv 67, x 68, xi 98 *ταῦτα ἐπισκεψάμενος ὡς ἔκαστα γίγνεται*. *considerare, disquirere*, ‘to consider’: iii 107, xviii 43 ἐπισκεψώμεθα τοῦτο, vi 76 ἐπισκεψάμην, ix 62. Hirschig would replace the middle by the active form of the present in iii 107, iv 67
- ἐπιστασθαι, *scire, peritum esse*, ‘to know’, ‘understand’, ‘be acquainted with’: ii 84, xv 61 *εὐθὺς δὲ ἐπισταῖο*. *cum acc.* i 15, 20, ii 71, viii 91, xii 24, xv 23, 42, xviii 4, 67, 76, xix 5, 13, 84, 105, xx 81. c. infin. ‘to know how to’, ‘to be able to’: i 79, 81, 94, 96, 107, ii 77, 78, 86, vi 24, vii 31, x 67, xviii 24, 68, xix 96, 109, xxi 27, ii 80 *ἐπιστηθῆναι*. seq. cl. rel. xv 17 *εἰ μὴ τις ἐπισταιτο ἢ δεῖ καὶ ὡς δεῖ ποιεῖν*, 51. c. participio: xi 122
- ἐπιστάτης, ον, δ, *praefectus quicumque*, ‘an overseer’: xxi 55. *governator*, ‘a pilot’: xxi 21
- ἐπιστατητέον³ (ἐπιστατεῖν) *σοι τούτῳ, praeceſſe eis operari*

te, 'you must preside over them': vii 189
ἐπιστήμη, *ης, ἡ, scientia, cognitionis, peritia, 'science', 'knowledge', 'skill'*: ii 83
ἔτι τις οἰκονομάς, vi 18, 38, xv 4 ἐπειδὰν ἐπιστήμην κτήσῃ αὐτῷ, ὡς...ώφελιμότερα ἀν γέγοντο, xii 28 ἐπιτρόπου ἔτι.
PL. artes, disciplinae, 'the arts', 'sciences': i 115, 119, iii 117 ἐπιστήμας ἐργάζεσθαι, iv 5, vi 25
ἐπιστημονέστερον, adv. comp. of ἐπιστημόνως, *peritus*, 'more knowingly': iii 108
ἐπιστήμων, *ov, sciens, peritus*, 'knowing', 'wise': xxxi 29
ἔρχοντες. with object accusative: ii 116 ἔκαστα ἐπιστημονέστατος (G. § 158 note 3, Madv. § 81 b). with infinitive: xix 114. with gen. vii 222, 224, xix 119
ἐπιστρέφεσθαι, 'to go backwards and forwards to': iv 100 *eis ὅπος* (*χώρας*) ἐπιστρέφεται
ἐπιστρέψειν, *robur addere, validiorēm reddere*: xi 85. [Cf. συνεπισχύειν, 'to help to strengthen', Mem. ii 4, 6]
ἐπιστάττειν, *imponere, mandare*, 'to enjoin': vii 130 *τὰ ἔξω* ἐπέταξεν αὐτῷ ἔργα, ix 110, 112. c. dat. pers. et inf. *iubere*, 'to order' to do: ix 54
ἐπιτελεῖσθαι, *perfici, absolvī*, 'to be fulfilled, realised': xv 3
ἐπιτῆδεος, *a, ov, commodus, quo opus est*, 'useful', 'necessary'. *τὰ ἐπιτῆδεα, omnia ad vitam necessaria*,

commeatus, 'the necessities of life': vi 39, vii 115, xvi 16, xx 79. *οἱ ἐπιτῆδεοι, amici, necessarii*, 'one's friends': xi 142

ἐπιτηδεύειν, *vitae institutum sectari, studere rei*, 'to practise a thing', 'make it one's business': c. acc. xi 36, xx 118

ἐπιτιθέναι, *imponere*, 'to impose', 'inflict': xii 111 δικην τὴν ἀξίαν ἐπιθέναι τῷ ἀμελοῦντι, xviii 61 τῷ ισχυροτέρῳ πλεῖον βάρος ἔτι.

ἐπιτιμᾶν, c. dat. *reprehendere*, 'to censure': xi 144

ἐπιτρέπειν *τῳ τι, aliquid alterius fidei et curae permettere, tradere*, 'to commit, entrust to another's care': i 13, iii 96

ἐπιτρέχειν, *oratione percurrere, leviter tractare*, 'to run over', 'treat lightly of a subject': xv 41 ἐπιτεδραμηκέναι. *PASS. xv 13*

ἐπιδεδράμηται

ἐπιτροπεύειν, *vilici munus administrare*, 'to be a land steward': xii 42, xiii 3

ἐπιτροπευικός⁴, *ἡ, ὁ, aptus ad subeundum munus vilici*, 'fit for the office of steward': xii 14

ἐπίτροπος, *ov, ὁ, vilicus*, 'a steward', 'factor': xii 11, 14, 20, 28, xiii 5, 8, 14, 18, 55, 66, xiv 3, xv 11, 36, xxi 54

ἐπιτυγχάνειν, *nancisci*, 'to meet with': c. gen. ii 20, xii 114 ἵππον ἐπιτυχών ἀγαθοῦ

ἐπιφαίνεσθαι, *subito se ostendere, supervenire*, 'to appear suddenly': xxi 59 τοῦ δεσπότου ἐπιφανέντος ἐπὶ τῷ

ἔργον, i. e. *operariis ut inspiciat opus*
 ἐπιφιλοπονεῖσθαι² θήρας, *venationi studiose vacare*, 'to devote one's energies to hunting': v 26 (where Dindorf reads θήρας τέ τι φιλοτονεῖσθαι)
 ἐπίχαρις, δ., ἡ, *gratus, iucundus*, 'pleasing', 'agreeable': vii 200 ἐπίχαριτώτατον
 ἐπιχείν, *affundere*, 'to add to by pouring': xvii 60 ἐ. ὕδωρ οἴνῳ. PASS. xvii 89 *λίνος ἐπίχυθεισης, limo superfluo*
 ἐπιχειρεῖν, *suscipere*, 'to undertake' without any idea of effort: ii 94, xix 98. *conari*, 'to attempt': x 51
 ἐπομένων, *interponere iuriandum*: abs. xx 169 λέγω ἐπομόσας ('upon oath'). Cf. Her. viii 5, 3, Xen. An. vii 8, 2 *εἰπεν ἐπομέσας*
 ἐπονομάζειν³, *cognominare*, 'to call by a name': PASS. vii 89 καλὸν κάγαθὸν ἐπονομάζει μεν ον
 ἐπωνυμία, *las, ἡ, cognomen, surname*: xii 6 ἐπωνυμίαν...τὸ κεκλήσθαι
 ἐπωφελεῖν, *adiuvare*, 'to aid': xi 53, 85 φίλους ἦν τενος δέωνται έ.
 ἔραν, *amare*: PASS. xii 75 οἱ ἔρωμενοι, *amasii*. *vehementer cupere*, 'to long': c. inf. vi 67 ἐρῶ ἄξιος γενέσθαι
 ἔργατης:—I. *laborare*, 'to work', 'labour': xvii 105. of husbandry, *opus rusticum facere*: i 116, 147, 157, iii 31, iv 86, vii 175, xv 60, xx 90, 103, 105. οἱ ἔργαζόμενοι, *operae rusticæ*, 'labourers': iv 117,

vi 47, xiii 15. c. acc. ἐ. γῆν, *colere*, 'to till': i 54, iv 90, xvi 47. *εργάσθαι* in pass. signification: xix 45 *εργασμένη γῆ*. II. *tractare, exercere*, 'to work at', 'practise': c. acc. i 16, 127, iii 118, iv 14, 24, v 40, vi 41, vii 112, xv 28 *ἄξια τῆς τροφῆς ἐ.*, xvi 5, xviii 71, xx 75. *facere*, 'to do', 'perform': vi 77, vii 18 τοῦ ἔργασσομένου ἔργα. *efficere ut fiat*, 'to cause': xii 120
ἔργασία, as, ἡ, labor, occupatio, employment: vi 38 *ἔργασίαν εἶναι κρατίστην γεωργίαν*, 40 ἐ. ἡδίστη ἔργάσθαι, vii 112 τοῦ ἔργασσομένου τὰς ἐν τῷ ὑπαίθρῳ ἔργασίας. *elaboratio, confessio, a working at*, 'making': vii 121 η τῆς ἐσθῆτος ἐκ τῶν ἔρων ἔργασία. *cultura*, 'a working' (of the ground): v 68 τῆς γῆς η ἔργασία
ἔργαστέον, opus faciendum est, 'work must be done': vii 188 οἱ ἀν [ἔργον] ἐνδον ἔργαστέον η
ἔργαστέος, a, or, faciendus: xiii 12 ἐὰν τὰ ἔργα μάθῃ ὡς ἔστιν ἔργαστέα
ἔργαστήρ, ἥπος, δ, operarius, 'a labourer', 'workman' in husbandry: v 69, xiii 57, xx 85
ἔργατης, οὐ, δ, servus opus rusticum faciens, 'a labourer in the fields': iv 81, v 75, xx 88, xxi 61. *qui opus facit, qui artem exercet*, 'a practitioner of an art': iv 3 πασῶν τῶν τεχνῶν ἔργατας
ἔργον, τό, res in qua tractanda versatur alicuius etiūdium.

'an occupation', 'employment', 'a work of industry', 'labour':—*a. especially agricultural: viii 85 ὁ τῶν ἔργων ἐπιμελούμενος, 97 τῶν γεωργικῶν ἐ. ἐπιμελεῖσθαι,* 166, *v* 58, *xv* 56 τὰ ἐ. τῆς γεωργίας, *xii* 23 τῶν ἐ. προστατεύειν, *viii* 57 ἐὰν ὑπὸ στρατευμάτων τῶν ἔργων στερηθῶσιν, 96 θεοὶ κύριοι εἰσι τῶν ἐν τῇ γεωργίᾳ ἔργων, *vii* 187, 114 ὑπαίθρια ἔργα, *xii* 81 ἐπιμέλεια τῶν κατ' ἀγρὸν ἔργων, 109 ἐφορατικὸν τῶν ἔργων, *xiii* 62, *xv* 5, *xx* 28. τὰ ἔργα = 'the labour employed': *xiv* 8. b. of women's work: *vii* 125 τὰ ἔνδον ἔργα, 40 ἔργα ταλάσια, 169 τὰ τῆς γυναικὸς ἔργα, 188, *xii* 2. c. of other occupations: *xii* 4, *i* 146 τὰ ὠφέλιμα ἔργα, *ii* 70 πλουτηρὸν ἐ., *iii* 9 ἐν τι τῶν οἰκονομικῶν ἔργων, 32 τῆς οἰκονομίας, 72 ιδιώτης τούτου τοῦ ἔργου (sc. ἴτικής), *xii* 19 ἔργα φάσους δεόμενα, *vi* 4 τῶν εἰρηνικῶν ἔργων, *xv* 38 ἔργων τολεμικῶν. work of bees: *vii* 99, 170, 171. ἐν τῷ ἔργῳ εἶναι 'to be at one's work': *xx* 87. *opus ab artifice elaboratum*, 'a work' in the sense of 'that which is wrought': *vi* 74 τὰ δεδοκιμασμένα καλά αὐτοῖς ἔργα εἶναι. *timus, officium*, 'proper work', 'business', 'function': *i* 8, 9. 'a task': *iii* 55, *xv* 93 τὸ ημισυ διαφέρει τοῦ ἔργου παντός.

ἔρειν (*εἵρειν*), *dicturum esse*: *xii* 25. fut. opt. *vii* 37

ἔροιη ex em. Cobeti, *xxi* 4 *εἴρηκας*. *ἔρηται, dispuntando effectum est*, 'it has been proved': *i* 75

ἔροθαι, inf. aor. 2 of *ἔρομαι, interrogare*, 'to ask': c. acc. pers. *vii* 63, *xii* 22, *xii* 115, *xx* 142 *ἡρμηνεία αὐτόν*. *interrogare de aliqua re*, 'to ask concerning a thing': *xv* 68 ὅτι ἔροιο τῶν καλῶν πεποιημένων, *xii* 127 *ἡμελλον τοῦτο ἐρήσεσθαι εἰ* ('whether'), *xv* 9 οὐκέτι ἐρήσομαι περὶ τούτου εἰ, *xix* 95 ὅτε ἥρον με εἰ. In *vii* 37 the old reading *ἔροιτο* has been rejected in favour of *ἔροιν* fut. opt. of *ἔρειν*

ἔρημια, *ἡ, solitus*, 'loneliness': *v* 34, where, however, it may mean *pascuum desertum, locus defensoribus destitutus*, 'a lonely spot'

ἔρημος, *or, destitutus*, 'wanting', 'without': *ii* 37 *ἔρημος συμμάχων*

ἔριον, *τό, lana*, 'wool': *vii* 39 *ἔρια παραλαβοῦσα, 121 ἡ τῆς ἐσθῆτος ἐν τῷ ἔριων ἔργασια, 193 ὅταν ᔾρια εἰσενεχθῆ, 194.* The plural only is used by Xen.

ἔρμηνειν, *iusta oratione persequi, oratione declarare*, 'to put into words', 'give utterance to': *xii* 135

ἔροιη (ab *εἵρω logorū*): *vii* 37 pro vulgato *ἔροιτο* ex em. Cobeti

ἔρρωσθαι, perf. pass. of *ῥώνυμι, valere*, 'to be strong', 'to flourish': *v* 80 *εὖ φερομένης τῆς γεωργίας ἔρρωνται καὶ αἱ ἀλλαὶ τέχναι.*

ἔρρωμένος, *η, or, valens, robustus*, 'sturdy', 'vigorous':

Σ 34 ὅπως τὸ σῶμα ὑγιανὸν τε καὶ ἐρρωμένον ἔσται, Σ 63 βαθεῖς τε καὶ ἐρρωμένους ἀνδρας, 120, Σ 41 ἐρρωμένοι ἀρχοντες. This is the only participle in Greek which is so thoroughly adjectivised as to admit of being compared, the comp. being ἐρρωμένεστερος, the superl. ἐρρωμένεστατος

έρυθριάν², erubescere, 'to blush': VIII 4 δηχθείσαν καὶ ἐρυθριάσασαν

[from the root *Rudh* 'to be red', seen in Skt. *rōhitas*, *rudhriā* ('blood'), Lat. *rūf-us*, *raud-us* (*rod-us*, *rud-us*), *russ-us* (from *rudhi-tus*), *rub-ilus*, *rub-ēre*, *rub-er*, *rōb-īgō* or *rāb-īgō*. Germ. 'roth', Eng. 'red', Icel. 'raudur'.]

έρυθρός, ἄ, ὅν, *ruber*, 'red': Ι 14 ὅπως ἐρυθροτέρα φανούστο τῆς ἀληθείας

έρυμα, ατος, τό, *castellum*, *locus munitus*, 'a fortified place': VI 46 ἔξω τῶν ἐρυμάτων

έρωτιβη³, ης, ḡ, *robigo*, 'mildew', 'the red blight': V 89 αὐχυοι καὶ ἐρυσιβαι

έρχεσθαι, *ire*, *venire*, 'to go, come': note on tenses of, VI 80, VIII 141 ὅποι χρή ἐλθόντα λαβεῖσ, VI 86 ἐλθεῖν ἐπί ('after') τινα, II 102 ἐπί τινος ('to fetch') ἐλθόντος, VI 69 ἡλθον ἐπὶ τὴν σκέψιν (*aggressus sum*), VII 35 ἡλθε πρὸς ἐμέ (*nuptia in domum mariti*), III 61 εἰς ἀπολαν ἐληλυθότας (*re-dactor*). of things sent or taken: III 110 ἐρχεται εἰς τὴν οἰκλαν τὰ κτήματα, i.e. *importanter*

έρωτάν, *interrogare*, 'to ask':

c. acc. pers. Σ 99, Σ 61 ἐμὲ ήρώτα...ει ('whether'), Σ 107 περὶ ἀργυρίου ἐρωτῶν σε. 2. 'to ask about': XI 51 τούτων ὡν ἐρωτᾶς

έρωτημα, ατος, τό, *interrogatio*, 'a question': XI 25, XV 73

έρωτησις, εως, ḡ, 'a questioning': Σ 101

έρωτικῶς (έρωτικός, ḡ, br, *ad amorem propensus*, 'amorous'): XII 79 ἐχοντι τοῦ κερδανειν, i.e. φιλοκερδεῖς εἰσι, 'are passionately fond of the pursuit of gain'

έσθης, ḡtos, ḡ, *vestis*, 'dress, apparel': VII 121 ἐσθῆτος ἐργασία, IX 36 ἐσθῆτα ἀνδρὸς τὴν εἰς ἐστράς

έσθειν, *esse*, 'to eat': Ι 75 ἐ. ἥδον, XI 73 ἐπει ἐσθειν τις τὰ ικανὰ ἔχει

έσκεψιμόν (σκέπτεσθαι), *de-liberatus*, 'studied', 'calculated', 'planned': IX 13

έστε, *usque dum*, of time up to which, 'until': έστρ' ἀν with subj. VII 177, XIII 38. rarely employed with durative tenses, *quandiu*, *quoad*, 'so long as': I 171

έστραιρα, ας, ḡ, *amica*, 'a concubine') (γαμετή, 'a married woman': I 87 ἐστραραν τριμένος

έπερος, ἕρα, *erou*, *alter*, 'one of two': VII 154 ἀ τὸ ἐπέρον ἐλλείπεται τὸ ἐπέρον δυνάμενον, XXI 11 πολὺ διαφέρειν τοῦς ἐπέρους ('the one set') τῶν ἐπέρων, 22

έτερθδεστρο, *mansuefacta erat*, 'she had been tamed', plup. pass. from *τιθασενειν*: VII 62

έπι:—1. temporal, with Present, *ad hoc*, 'yet'.

'still': **xix** 129. with
Fut. *iam, diutius*, 'yet',
'longer': **i** 89 πῶς ἀν ἔτι—
ἀφέλιμον εἴη; **ii** 110, **x** 59,
xiv 34. 2. of degree,
porro, *insuper*, 'still', 'fur-
ther', 'moreover': **xvi** 64,
ii 38 ἔτι δέ, **iv** 64, **v** 53 ἔτι
δὲ πρὸς τούτους. *praeterea*,
'besides this': **xv** 8, 30 ἔτι
πρὸς τούτους καὶ, **xiii** 18 ἔτι
προσδεῖσθαι, **xiv** 4, **xv** 9.
to strengthen comparatives,
etiam, 'still': **x** 18 λευκοτέρα
ἔτι. οὐδέ—ἔτι, *non item*,
non iam, 'not also', 'not
after that': **xix** 39, **xxi** 70

ἔτοιμος, οὐ, ο. inf. *paratus*,
qui in promptu est, 'ready',
'at hand': **iii** 18 ἔτοιμα
χρῆσθαι, *prompta ad usum*.
ἔξ ἔτοιμον, *statim, prompte*,
'off-hand', 'unhesitatingly':
xiv 13

ἔτος, οὐς, τό, *annus*, 'the year',
as a natural epoch: **vii** 34
ἔτη οὐκω πεντεκαίδεκα γε-
γονία, **xvii** 25 δὸς θεός οὐ
τεταγμένως τὸ ἔτος ἀγει
(*annos ducit*)

εὖ, *bene*, 'well': **vii** 152 εὖ πε-
φυκέναι, **xi** 40 εὖ πράττειν,
132 εὖ ποιῶ πολλούς, 135,
ii 37, **xiii** 34 εὖ πάσχειν,
xiv 34. εὖ μάλα, *egregie*,
'right well': **xiv** 32, **xix** 64

εὐάγωγος³, οὐ, *docilis*, 'easy to
lead', 'tractable': **xii** 83 καὶ
πάντας εὐάγωγοι εἰς ἐπιμέ-
λειαν (ἱδόντας παίδενεσθαι
εὐγνωμότος³, οὐ, *facilis cognitū*,
'easy of discernment': **xx**
73

εὐγάνωτος³, οὐ, *angulos habens*
ad amissim factos, 'with
regular angles': **iv** 148

εὐδαιμονεῖν, *felicem esse, flo-
rere*, 'to be well off, happy':

i 181, **iv** 171 ἀγαθὸς ὁν ἀνήρ
εὐδαιμονεῖς, **xi** 41

εὐδαιμων, οὐ, gen. *ovos, felix,*
beatus, 'blest', 'happy': **iv**
170 δικαῖος εὐ. εἰλ
εῦδηλος, οὐ, *satis manifestus*,
'abundantly clear': impers.
constr. **xvi** 80 εὖδηλον ὅτι,
ix 24 (where, however, *τὴν*
οἰκλαν may be understood).
pers. constr. **vii** 55 εὖδηλος
ἡν (ἢ γυνὴ) ὅτι οὐκ ἀμελήσει
εὐδοκιμεῖν, *bene audire, laude*
florere, 'to be well spoken of,
famous, distinguished': **xi**
5 ἐφ' οἷς εὖδοκιμεῖς

εὐδοκιμος, οὐ, *spectatus, insignis*, 'famous': **iv** 119 Κῦ-
ρος εὐδοκιμώτατος βασι-
λεὺς

εὐδόξος, οὐ, *probatus*, 'honour-
ed': **vi** 48 εὐδοξοτάτη πρὸς
τῶν πόλεων

[εὔελος, οὐ: **ix** 25, coni. Cobeti
pro vulgato εὐήλιος]

εὐεξία, άσ, ή, *bonus habitus*, 'a
good state of health': **xi** 82
εὐεξίαν καὶ ρώμην

εὐεργετεῖν, *beneficium esse*, 'to
shew kindness': **xii** 34

εὐέργειος⁴ χώρα, *locus ex-*
peditus, in quo omnia sic
disposita sunt ut facile
reperiri possint, 'a place
where it is easy to find
things': **viii** 114

εὐήλιος², οὐ, *apricus*, 'sunny':
ix 25 εὐήλιος οἰκλα

εὐθύς, *illicio*, 'forthwith': **x** 26,
xviii 53, 56, **xix** 119, **xx** 147
ἄλλον χώρον εὐθύς ἀντεωρ-
εῖτο. *statim ab initio*,
'from the first', 'at once':
iii 79, **vii** 123 τὴν φύσιν
εὐθύς παρεσκεύασεν δὸς
εὐκρινῶς³, *ordine, distincte*,
'in good order', 'not con-
fusedly': **viii** 125

εὐμαθής, ἐσ, qui facile discitur, 'easy to learn': xx 78, xxi 4 τέχνην πασῶν εὐμαθεστάτην εὐμάρεα³, ας, ἡ, *facilitas cum commoditate coniuncta*, 'facility, convenience': v 44 χειμάσαι—θερμοῖς λοντροῖς, τοῦ πλειων εὐμάρεια; Cf. Plat. Lys. p. 204 δ εὐμάρεια ήμιν ἔστιν ολεσθαι, *facile nobis accidit ut putemus*, 'tis easy to fancy'
 εὐνοῶν τινι, *bene velle alicui*, 'to wish any one well': xii 30 τὸ εὐνοεῖν ἐμοὶ (domino) καὶ τοῖς ἐμοῖς πειρώμαι ταυδεύειν (τὸν ἐπίτροπον)
 εὐνοια, ἡ, *benevolentia*, 'good-feeling': xi 45 εὐνοιας ἐν φίλοις, xii 25 εὐνοιαν ἔχειν σοι δεῖσαι (τὸν ἐπίτροπον). ἀνευ γάρ εὐνοιας τι διφελος ἐπιστήμης γλγνεται; 39 εὐνοιας δργανον ἀριστον
 εὐνοῦκῶς ἔχειν πρός τινα, *bene-volo animo esse erga aliquem*, 'to be well disposed towards a person': ix 68
 εὐνομεσθαι, *bonis legibus uti*, 'to be well regulated', 'have a good constitution': ix 82 ἐν ταῖς εὐνομουμέναις πελεσιω
 εὐνοιος, ον, *benevolus, favens*, 'well disposed', 'a well-wisher': xii 41, vi 50 πολιτας—εὐνουστάτους παρέχεσθαι τῷ κοινῷ, vii 202 εὐνούστεροι ἡ πρόσθεν sc. servi dominis, ix 30, xii 37, 43 ἁυτοῖς εὐνοι πάντες—διθρωποι
 εὐπατρίδης, ον, ὁ, *bono loco natus*, 'of noble family': i 125 καὶ πάντις εὐπατριδῶν δοκούντων είναι εὐπέτεια^{3,7}, ἡ, *facilitas et copia*,

'easiness of procuring': v 27 εὐπέτειαν τροφῆς εὐπετής⁷, ἐσ, *faciliis*, 'easy': xii 75 εὐπετές ἐστι μαθεῖν εὐτόλεμος, ον, *bellicosus*, 'successful in war': iv 2, 3 εὐτορεῖν, *opibus abundare*, 'to be well off', 'to thrive')(ἀπόρους εἶναι: xx 10 εὐτορία, ἡ, *facilitas*, 'freedom from embarrassment', 'solution of difficulties') (ἀμηχανία: ix 5 εὐτρόπος, ον, *opulentus*, 'well off': iii 61. *expeditus*, 'full of resources': ix 31 εὐτορώτεροι γιγνονται (*maiorem facultatem habent*) πρὸς τὸ κακουργεῖν εὐτόρως, *facile*, 'readily': viii 59 εὐτραγία⁸, ἡ, *fortuna prospera*, 'well-doing', 'success': ix 73 τῆς εὐτραγίας αὐτῇ μεταδιδόντες εὐρίσκειν, *invenire*, 'to find': viii 111, 145, xix 38, xx 43. c. partic. *deprehendere*, 'to find that': ii 120 εὐρον ἐπισκοπῶν καὶ πάντις οἰκείως ταῦτα γιγνόμενα. PASS. vi 23 ὠφέλιμα δύτα ηύρισκετο. *comperire*, *ex-cogitare*, 'to find out', 'devise': v 53 ἐπιμελεῖαν ἡδιώηρηκεν, ix 6, xx 28 σοφόν τι εὑρκέναι, 103 εὐρίσκοντες προφάσεις. *lucrari*, *lucrum facere*, 'to gain', 'earn', 'procure': xx 145. *de rerum venditarum pretio*, *quaestum praebere*, *ven-di*, 'to fetch', 'earn money': ii 17 πέσον ἄν ολει εὐρεῖν τὰ σὰ κτήματα πωλούμενα; 20 εὐρύθμος, ον, *numerous, concinnus, harmonious*; *grace-*

ful': VIII 125 καὶ χότρας φημί εὖρυθμον φαίνεσθαι εὔκρι-
νώς κειμένας
εὐρωστος, *oν, robustus*, 'strong':
 vi 42 τὰ σώματα εὐρωστό-
 τατα παρέχεονται
εὐστικος², *oν, opacus*, 'well-
 shaded': ix 25 ε. okla
εὐφημεῖν, *bona verba dicere*:
 x 26 εὐφήμει, *bona verba*,
 quiesco, 'hush!' 'say not
 so'
εὐφράνειν, oblectare, 'to cheer',
 'delight': ix 116, xx 127.
 PASS. εὐφράνεσθαι: ix 69
εὐφροσύνη, ἡ, laetitia, 'delight',
 'joy': ix 69 τῶν εὐφροσύ-
 νων μεταδόντες
εὐχαρις², *oν, ἡ, gratiosus, gratus*,
 'winning', 'agreeable': v 50
 τίς (τέχνη) φίλοις εὐχαρε-
 τωτέρα; ετ.
εὐχέρωτος, *oν, qui facile vinci
 potest*, 'easy to be overcome':
 VIII 25 τοῖς πολεμίοις εὐχει-
 ρωτότατον
εὐχεισθαι, *precari*, 'to pray':
 xi 43. c. inf. vii 48 εὐ-
 χόμενοι εὐδαιμονεῖν
εὐχρηστος, *oν, utilis*, 'service-
 able': VIII 17
εὐχρως, *oν, = εὐχροος, bene
 coloratus*, 'fresh-looking',
 'of healthy complexion':
 Η μιτρα ἀλειφόμενος x 35.
εὐχρωτέραν φαίνεσθαι: x
 76
εὐώνυμος, *oν, sinister*, 'left':
 iv 140 ἐπὶ τῷ εὐωνύμῳ κέ-
 ρατι
ἔφεξης, *ordine*, 'in order', 'in
 a row', 'one after another':
 VIII 120 ἐπειδὴν ὑποδήματα
 ἔφεξης κέπται, XII 53 ἔφε-
 ξης πάτερ, *omnes omniō*,
 ad unum omnes, 'all in suc-
 ce ssion'
ἔφισταναι, *praeficere*, perf.

ἔφεστηκα, *praesum, praefec-
 tus sum*, 'I am set over'.
 ὁ ἔφεστηκώς, *praefectus*,
 'the person in authority',
 'the officer in command':
 XXI 54. of the queen-bee:
 VII 99 ἐπ' Ἑργασις ἔφεστη-
 κεν, VII 180 ἐπὶ κηροῖς
 ἔφεστηκεν
ἔφορᾶν, i.q. ἐπισκοπεῖν, *in-
 spicere*, 'to overlook': iv 51
 τοὺς ἄμφι τὴν ἐαυτῷ οἰκησιν
 αὐτὸς ἔφορᾶ
ἔφορατικός, *ἡ, ὁ*, *ad inspic-
 endum aptus*, 'qualified to
 overlook': XII 108 τὸν δεσ-
 πότηρ ἔφορατικὸν δεῖ εἴναι
 τῶν Ἑργασιών
ἔχειν—A. *Transl.* I. *habere*,
tenere, possidere, 'to have',
 'to possess' as property:
 XVII 16, XX 5 περιττὰ ἔχον-
 ται, Ζ 129 δεσπότας οὐκ
 ἔχουσιν, Η 105 ὅδωρ μῆτρ
 ἔχωρ, Η 8, 18, VI 56 ἀφθό-
 νως ἔχειν ὃν δέονται, XI 73,
 XII 11, XIV 37, XVII 18, XVIII
 70, XIX 122, XX 21, 24, XXX
 44. of mental or bodily
 habits: IX 65 τὸ μηνιμοικὸν
 ἔχειν καὶ τὸ προνοεῖν, XI 49
 πολλὰ ἔχης πράγματα, XIII
 37, XII 26 εἴνοις ἔχειν,
 XX 86 Ε. ἔπιμέλειαν, XXI 66
 Ε. τι θήσους βασιλικῶν, XIV 4.
 cum substant. ita ut verbi
 respondentis vim habeat,
 ἔχειν aliar, 'to be the
 subject of blame': III 91,
 93, XI 146. 'to have in
 itself', 'admit of', 'involve':
 IV 18 ἀσχολίας ἔχονται, XX
 124 ἐπίδοσιν οὐκ ἔχειν, 125,
 128. *habere, scire*, 'to
 have mentally', 'to know',
 'understand': II 8 συμβο-
 λευε ὅ τι ἔχεις ἀγαθόν, 101
 οὐσα ἔχω ἔπιττομα, XI 99

ἔδει ἔχω τι βέλτιον, xv 65
 ἵς ἔκαστος ἔχει τέχνης.
 with predic. acc. ‘to keep
 so and so’: xxi 31 τούτους
 αἰσχυνομένους ἔχοντες.
 [Of. Сир. vii 2, 11 δυνήσομαι
 αὐτὸς πειθομένος ἔχειν.]
 II. *gestare*, ‘to wear’: iv
 161 τοῦ κόσμου οὐ εἶχεν.
 III. c. infin. *posse*, *habere*,
 ‘to have means or power
 to do’, ‘to be able’: i 7
 ἔχομεν ἀνεπεῖν, ii 59 οὐκ
 ἔχω ἀντιλέγειν, iii 14 τού-
 τοις (τοῖς ἐπίκλοις) μὴ ἔχον-
 τας χρῆσθαι, 45, iii 80 ἔχω
 ἐπιδεῖξαι, 118, viii 145 οὐκ ἀν-
 ἔχοις διελεῖν, viii 6 οὐκ εἶχέ
 μοι δοῦναι, 6 οὐκ ἔχεις δού-
 ναι, 9, 10, x 61 εἰ τι ἔχοιμι
 συμβούλευσαι, xvi 18, xviii
 2, xix 97, xx 66, 67.
 with predicate adjective:
 xi 27 εἰ τὴν ψυχὴν
 φύσει ἀγαθὴν ἔχοι. B.
 Intrans. se *habere* v. *ge-*
rere, *versari*, ‘to hold one-
 self’, i.e. ‘to keep so and
 so’: vi 34 τοὺς ἄμφι γῆν
 ἔχοντας, x 70 κατὰ χώραν
 ἔχει. 2. with adverbs
 of manner, *esse*, ‘to be’ or
 ‘to be circumstanced so and
 so’: ii 47 ἔχειν ἀμελῶς, xxi
 42 ἀρστα τὸ σῶμα, vii 90
 ὡς βέλτιστα, viii 86 δυσλύ-
 τως, 102 δυστραπέλως, xii
 79 ἐρωτικῶς τύπος, ix 68 εὐ-
 νοϊκῶς, i 88 κάκιον, 89, iii 87
 κακῶς, ix 90 καλῶς, xii 122,
 88 μετρίως, iii 69 δρθῶς, vi
 83 οὕτως, ii 88 οὕτω καὶ ἐμοὶ
 ἔχει, viii 28, 32, xvi 68,
 xvii 69, xx 42, xxi 5, x 59
 πρεπόντως, i 147 σφοδρῶς
 πρός τι. MED. ἔχεσθαι,
 proximum esse, proxime se-
 qui, pertinere ad, ‘to come

next to’; ‘to pertain to’:
 vi 7 τὰ τούτων ἔχομενα
 ἔώρας, v. s. ὁδὸν: viii 8
 ἔως, quamdiu, ‘as long as’,
 with ἀν and subj.: i 157 ἔως
 ἀν ὥρασιν

Z

Ζεῦγος, τό, *boves* v. *equi iugales*,
 ‘a yoke of beasts’: xvi 56,
 77. 2. *par*, *coniugium*,
 ‘a married couple’: vii 102,
 105, 107, 153

Ζεῦξις: x 9

Ζεύς, ὁ, ‘Zeus’: viii 1 ἐν τῇ τοῦ
 Διεδὸς τοῦ Ἐλευθερίου στοῷ
 καθήμενον

ζημία, as, ἡ, *damnum*, *detrimentum*,
 ‘loss’, ‘damage’: i 47
 τὰ βλάπτοντα ζημιὰν νομίω
 μᾶλλον ἡ χρῆματα, xvii 14
 πολλαῖς ζημιάις παλασσα-
 τες. *pœna*, ‘punishment’:
 xiv 27 οἱ νόμοι ζημιάι εἰσι
 τοῖς ἀμαρτάνοντι

ζημιόν, *damno afficere*. PASS.
detimentum accipere, ‘to
 suffer loss’: i 54, 59 εἰ τις
 ζημιοῦτο διὰ τὸ μὴ ἐπιστα-
 σθαι προβάτους χρῆσθαι, ii
 122, viii 138 οὐτε τι ζημι-
 ωθέντας. *punire*, ‘to
 punish’: ix 85 ἢ τις παρὰ
 τοὺς νόμους ποιῆι, ζημιοῦσι,
 xiv 29 οἱ νόμοι ζημιοῦσι τοὺς
 ἀδικοῦντας. PASS.
 xiv 19 ζημιοῦσθαι ἐπὶ τοῖς
 κλέμμασιν

ζῆν (ζάω), *vivere*, ‘to live’: iv
 117. ‘to be living’: x 8
 ἐμοὶ ηδιον ζώσης ἀρετὴν
 γυναικὸς καταμανθάνειν ἡ εἰ
 Ζεῦξις εἰκάστας γραφῆ ἐπεδεικ-
 νειν. II. = *βιοῦν*, ‘to
 pass one’s life’: vii 35 Εἰς
 ὑπὸ πολλῆς ἐπιμελεῖας, xxi 6
 ἀφθόνως ζῶσι, xx 79 ζῆν

· δνευ τῶν ἔπιτηδειῶν. with
ἀπό, *victum quaerere*, ‘to
live, subsist by’: v 6 ἀφ'
δν ἔστι. Cf. Arist. Lys.
625, Pad. 850

ζητεῖν, *quaerere*, ‘to seek for’:
viii 10 δητοῦντα μηδύ-
νασθαι λαβεῖν, 144 ἀνθρω-
πον ζητῶν — πρὸς εὐρεῖν.
interrogando perquirere, ‘to
enquire for’: vii 21

ἰωγράφειν³, *pingere*, ‘to paint
from life’, ‘to limn’: xviii
68 ζωγραφεῖν ἐπιστάμενος
ἰωγράφος, ὁ, *pictor*, ‘a painter’:
vi 70 ζωγράφους ἀγαθούς,
xix 112

ἴρον, οὐ, τό, *animal*, ‘a living
being’: vii 105 ζῷων γένη,
xiii 31 τὰ μὲν ἀλλὰ ζῷα—
ἀνθρώπους δέ, xv 32 τῶν
ζῷων ὅποσα ... πράκτα ἔστι
πρὸς τοὺς ἀνθρώπους

H

· Ή, disjunctive, ‘or’: i 28,
iii 68, 85, 103, iv 60.
ἢ—ἢ, *aut—aut*, ‘either—or’:
iv 74, vii 5, xi 140. in the
sense of *el* δὲ μή, *aliоquin*,
‘or else’, ‘otherwise’: ii 34,
37. [Cf. Dem. de Chers. § 4,
§ 24, Andoc. de myst. p. 5, 33,
Xen. Anab. i 4, 16, Symp.
iv 19, Mem. i 7, 2, Thuc. i
78, 3, v 63, 3, Plat. Phaedr.
p. 237 c.] ἢ εἰ—ἢ εἰ,
vel si—vel si, *utrum—an*:
viii 99. πότερον—ἢ: v.s.
πότερον. ἢ, comparative,
 quam, ‘than’: iv 98,
 127, v 75, 96, vi 4, viii 83,
 xxi 17 πλεῖον ἢ ἐπιδιλασίω
χρόνῳ, i 119 ἀλλο τι ἢ.
ἀλλ’ ἢ: v.s. ἀλλά. ἢ,
confirmative, *sane*, pro-

fecto, ‘really’, ‘verily’,
‘in truth’: xx 170 ἢ μῆν
ἢ, interrogative, *nē*:
i 7, 12, iii 9, 106, vii 184,
xii 42, 80, xiv 3, xviii
43. ἢ—ἢ: i 12, xiii 3.
ἢ γάρ; *itane vero?* ‘is it
true that?’ iv 162.

ἢ (dat. sing. of relative pro-
noun ὃ, cf. *ταῦτη*), *qua* (sc.
via), *ea ratione qua*: iii 83.
quemadmodum, ‘how’, ‘as’:
xv 35 ἢ εἶπας, 36 ἢ ἐφῆσθα,
37, xix 97 ἢ δεῖ φυτεύειν,
102 ἢ με ἐπηρώτησας

ἢ βάν, *in flore aetatis esse*, ‘to
be at one’s full powers’: i
157 ἢ βάντας καὶ δυναμένους
ἐργάζεσθαι

ἢ γενέσθαι, *viam praeire*, ‘to lead
the way’: ii 103 εἰ ἀλλοσε
ἢ γησάμην. 2. *ducere*,
‘to hold’, ‘believe’: c. inf.
ii 24, iv 134, xvii 28, xviii
18, 29, xix 53, 61, xxi 78.
with attributive word added:
xix 3 ἢ ἀποτελεσμένους τοῦ-

τοῦ ἢ γῇ ἐπίτροπον;
ἢ γενών, ὄνος, ὁ, *dux, princeps*,
‘leader’, ‘chief’: vii 169,
174 ἡ ἐν τῷ σμήνει ἢ γεμών
μελιττα, ‘the queen bee’
[cf. Cug. v 1, 24 βασιλεὺς
ἔμοιγε δοκεῖς σὺ φύσει πεφυ-
κέναι οὐδὲν ἤττον ἡ ὁ ἐν τῷ
σμήνει φύσμενος τῶν μελιττῶν
ἢ γεμών, Hell. iii 2, 28
ώσπερ ὑπὸ ἐσμοῦ μελιττῶν
ἢ γεμών], vii 210 τὰ τοῦ
ἢ γεμώνος ἔργα

[ἢ γονυν², *sive*: xix 71 cr.]

ἢ δεσθαι, fut. ἢ σθήσομαι, aor.
ἢ σθην, *delectari*, ‘to take
delight’: ix 5 ἢ δομένη
ἰσχυρῶς, xv 66 μάλιστ’ ἀν
ἢ δοιτο, vii 17 ἢ σθεῖς.
c. part. iii 68 δπως ἢ σθῆς
ἰδών, xi 6 ἵνα διηγησάμενος

ἡσθῆται, xv 7 ἡδηταις ἀποδεικνύων, xvi 16 ὁ τι ἡ γῆ
ἥδοιτο φύουσα καὶ τρέφουσα,
i.e. facile et sine labore ferre
et nutritre posset, 139 ἀκούσαται
ἡδεῖαι ἡσθῆναι. c. dat.
x 45, xx 56 οἰς ἡ γῆ ἡδεῖαι
ἡδέως, adv. libenter, 'gladly',
'with pleasure': v 41 ἡ δέχεσθαι, vi 58 ἡ ἀκούειν, viii
59, xi 10 ἡ διηγέσθαι, viii
38 ἡ θεᾶσθαι, xvi 45 ἡ μαρθάνειν, viii 29, xi 86 ἡ πυθούμην ἄν.
ἥδιον (libentius) ὄραν: x 41

ἥδη, iam, in ref. to the immediate past or the immediate future:—1. 'already':
vii 62 ἐπει ἡδη χειροίθης
ἥν, xiv 2 δτων ἡ γένηται, vi
8 μᾶλλον τι ἡδη ἡ προσθεν.
aliquando, 'ere now': i 166,
vii 64 ἄρα ἡδη κατενόησας;
xi 150, xii 106 ἡδη εἶδον,
xix 16, 20, 42 ἡδη εἶδες;
2. 'forthwith', 'at once':
xii 2, xiv 35 τούτους ἡ. τῆς
χρήσεως ἀποτάνω, 39, xv 22,
xvii 22, 49. beginning
and extending onwards from
the present, 'henceforth':
viii 126 ἡ. ἀπὸ τούτου, xiii
3, 18, xv 10

ἥδονή, ἥς, ἡ, voluptas, 'enjoyment': xx 125 ἡδονὰς παρέχειν, i 144 λῦπαι ἡδοναῖς
περιπτεμέναι

ἥδυπθεία, ἡ, voluptas honesta,
'luxury': v 4 ἡ ἐπιμέλεια
αὐτῆς (sc. τῆς γεωργίας) ἔκκειν
εἴναι ἡδυπάθειά τις
ἥδυπθείν (ἡδύς, πάσχω),
voluptatem percipere, 'to
enjoy oneself': v 8
ἥδης, εία, ὑ, comp. ἡδίων, su-
perl. ἡδιστος, suavis, iucundus,
'sweet', 'pleasant':
iv 149 ὅμοια ἡδεῖαι, v 49

τις τέχη γυναικὶ ἡδίων;
51 κτῆμα ἡδιον, 52 ἐπιμέ-
λειαν ἡδίων, 10 ἡδιστων
ὅμοιων καὶ θεαμάτων. c.
inf. vi 40 ἐργασία ἡδιστη
ἐργάζεσθαι, iucundissima
tractatu, xv 28, vii 228 τὸ
πάντων ἡδιστον. ἡδύ

ἐστι, placet: vi 14, xi 51.
ἥδιον (sc. ἐστι): v 45.
τὰ ἡδεα, 'enjoyments': xiii
36 τῶν ἡδέων τι

ἥθος (ἦθω), eos, rō, morum quae-
dam proprietas, 'character':
xxi 67 ἔχειν τι ἡθούς βασι-
λικού, xv 70 τὰ ἡθη γενναιο-
τάτους

ἥκειν, adesse, 'to have come':
vii 179 ἐπειδὴν ἡ ὥρα ἡκη,
xxi 20 ἀνιδρωτὶ ἥκουσι

ἥκιστα, adv., τινίτιμε, 'least':
xvi 5 ἡ ἐργαζόμενοι

ἥλικα, as, ἡ, aetas, 'age',
'time of life': v 78 ἥλικιαι
τινες καὶ ἵππων καὶ ἀνθρώπων

ἥλιος, ου, ὁ, sol, 'the sun':
xvi 68 (νεὸν) ὀπτήν πρὸς τὸν
ἥλιον, xix 126 ὑπὸ τοῦ
ἥλιου γλυκανεσθαι, xvi 76
ὅπτῳ ύπὸ τοῦ ἡ.

ἥλιονθαι³, sole aduri, 'to be
sunned': xix 125 σκιάζειν
ἥλιονμενα (οἰναρα)

ἥμέρα, as, ἡ, dies, 'day': xi 32
ἀγαθὴ ἐστιν ἡμέρα ως ὀρεῆς
ἄρχεσθαι, 31 ἀπὸ τῆς αὔριον
ἡμέρας, xx 92 δι' ὅλης τῆς
ἡμέρας (per totum diem),
xvii 77 ἐμέση τῇ ἡ.

ἥμερεν, diem solidum trans-
igere, 'to spend the whole
day': iv 16

ἥμερινός, ἡ, ὁν, diurnus, 'by
day': xx 40 φυλακὰς ἡμε-
ρινάς, xxi 18 cr. p. ἡμε-
ρινὸς πλοῦς, navigatio quae
intra diei spatium abrol-
venda est.

ἡμερος, α, στ, *statis*, *domes-*
ticus, 'cultivated', 'not wild'
)(ἡμερος, *silvestris*: xvi 23
 τὰ ἡμερα, *fruges sativae*
 ἡμένος, ου, ο, *mulus*, 'a mule':
 xviii 28 βοῦς, ἡμιόνος,
λιπτους
 ἡμισυς, εια, υ, *dimidius, semis*,
 'half'. τὸ ἡμισυν is used
 substantively: xviii 56 μέ-
 χοι τοῦ ἡμισεος τῆς ἀλω,
 xx 92
 ἡμφισμένη, *amicta*: v.s. ἀμ-
 φιέννυμι
 ην, i. q. έάν, *si*, 'if so be that',
 always with conjunctive:
 i 79, xvi 17 ἢν ἀρα.
 ἢν τε—ἢν τε, *sive—sive*,
 'whether—or': v 23, xi
 96
 ἡνίκα, *quum, quando*, 'at the
 hour when': xi 88 ἡνίκ' ἀν
 ἔνδον καταλαμβάνοιμ
 ὑπερ, dat. of ὥσπερ, *quemad-*
modum, 'just as': iii 66,
 ix 7
 Ἡρα, *as, ή*, the Lat. *Iuno*:
 x 2 νῇ τὴν Ἡραν, xi
 112
 ἡσυχος, ον, *lentus*, 'slow,
 quiet': xvi 32 ἡσυχοι ('lei-
 surely') βαδίζοντες ubi v.l.
 ἡσυχῆ. Cf. Anab. iv 8, 11,
 Cyr. v 3, 55
 ἡττων, *minor, vilior*, 'worse',
 'inferior': xi 157 ἡττων
 λόγος, xiii 69 τὰ ἡττων ὑπο-
 δήματα. ἡττον, *minus*,
 'less': iv 76, v 101, vii 130
 ἡττον δυνατόν, ix 47 ἡττον
 λαυθάνει, xiii 51 οὐχ ἡττον
 ή, iv 125 οὐδὲν ἡττον, xx
 166. οὐδὲν ἡττον ή, *nihilo minus quam*, 'not a
 whit less than', 'just as
 much as': ii 45, iv 96, 125,
 v 74, 96, vi 4, viii 91, xx
 150. ο. gen. v 77 οὐδὲν

ἡττον οι δοῦλαι τῶν ἔλευ-
 θέρων

Θ

Θάλαμος, ου, ο, *cubiculum ubi*
torus genialis erat: ix 16
 Θάλαττα, η, ή, *mare*, 'the
 sea': viii 101 ἐν τῇ θ., v 84
 καὶ κατὰ γῆν καὶ κατὰ θ.
 Θαλαττουργός³, οι, ο, *mare ex-*
ercens, qui victimum quaerit
in mari: xvi 31
 Θάλπος, ους, τό, *aestus*, 'heat':
 θάλπη θέρους)(ψύχη χει-
 μώνος v 17
 Θαμιά⁷, *crebro*, 'often', 'fre-
 quently': iii 30 οἰκέτας θ.
 ἀποδιόρσοκυτας
 Θανατούσθαι, *morti addici*, 'to
 be condemned to death':
 xiv 21
 Θαρρεῖν, *bono animo esse*: ii 8
 θαρρῶν συμβούλευε i.e. *sine*
metu, 'confidently'
 Θαττον (comp. of *ταχύς*), *ce-*
lerius, 'with more despatch':
 ii 124, xix 46
 Θαυμάζειν, *mirari*, 'to wonder':
 vii 209 θαυμάζοιμ' ἀν ει μή,
mirum ni. *suspicere*, 'to
 regard with wonder': c. acc.
 iv 163, viii 96. followed
 by relat. adv. iv 146 ἐθαύ-
 μαζεύν αὐτὸν (*τὸν παράδει-*
σον) ως καλὰ τὰ δένδρα εἴη.
 with obj. acc. and partcp.
 viii 39
 Θαυμαστός, ή, άν, *mirus*, 'won-
 derful', 'marvellous': iii
 103 θαυμαστότερον (sc.
 έστι) εἰ τι ἐπίσταιτο, v 50
 θαυμαστὸν δοκεῖ εἶναι εἰ
 τις, ii 61 οὐ θαυμαστὸν
 τοῦτο—στι
 Θέα, *as, ή*, *speculatio*, 'a view':
 iii 51 ἐπὶ θέαν, *ad spectan-*
dum, viii 70, xvi 32

Θέαμα, *atros, τό, spectaculum*, 'a sight', 'show': VIII 130 καλὸν θέαμα, v 11 ἡδοστων θεαμάτων

Θέασθαι, *spectare*, 'to view', 'behold': III 48, 66, VIII 20, 73. cum *admiratio* *spectare*: VI 74, VIII 38 τις οὐκ ἀνήδεως θέασαί το δηλίτας πορευομένους; abs. XX 99

Θεατής, οὐ, δ, *spectator*, 'a spectator': XII 21

Θεός, α, or, *divinus, dei similis*, 'more than human': XXI 29 οἱ θ. ἀρχοντες, 73, 75) (δηθρώπινος

Θέμας, ή, *fas*, 'law as established by custom': XI 43. i.q. δυνατόν, 'possible': XI 68. Hinc

Θεμιτός, ή, δν, *fas, licitum*: XI 39 οἱ θεοὶ οὐδὲ θεμιτὸν ἐποιήσαν εὑ πράττειν, 27 ἐστι θεμιτὸν ('it is possible') καὶ πένητι ἵππῳ ἀγαθῷ γενέσθαι, 28

Θεομαχεῖν³, *deo repugnare, in-vita natura aliquid agere velle*, 'to resist divine necessity': XVI 14 οὐκέτι συμφέρει θεομαχεῖν, with reference to the laws of soil and climate which must be attended to in agriculture. Cf. Eur. Iph. A. 1409, Bacch. 45, 325, 1255, Act. Apost. XXIII 9

Θεός, οὐ, δ, *deus*, 'god', 'the deity': VII 124, 137, 157, 161, 163, 167, 170. οἱ θεοὶ (οἱ ἀνθρωποι: II 84, VII 168, XI 46, XI 3, XV 29. without the article: V 14, XI 52. of special gods: VII 72, VIII 100 ὅταν χειμάζῃ δ θεός (i.e. Zeus), 103, XVII 10, 15, 18, 25, XX 52. πρὸς τῶν θεῶν, *per deos*, 'in heaven's

name': VII 10, 57 πρὸς θεῶν, X 56. σὸν τοὺς θεοῦς, *ope deorum*, 'by the will, favour of the gods': VI 2, X 65, XI 120

Θεράπαινα, η, ή, *ancilla*, 'handmaid': VII 40

Θεραπεῖα, α, ή, *curatio, cultus*, 'attention', 'care': VIII 67 (de supellectile resarcienda), XX 58 (de terra colenda)

Θεραπένεια (θεοῖς), *colere (deos)*, *venerari*, 'to do service to', 'worship' (the gods): V 105, XI 42. 2. *colere (terram)*, 'to till' (the ground): V 55. PASS. XVI 23. 3. *curare*, 'to take care of': IX 99 θ. τὰ δεσπόσινα χρήματα, *curare aegrotos*, 'to tend', 'wait upon' (the sick): VII 200, 201

Θεράπων, οντος, δ, *servus*, 'a servant': Ischomachus ad uxorem VII 229 ἔτιν ἐμὲ σὸν θεράποντα ποιήσῃ, XII 104 ἐτιμελῆ θ.

Θερζεῖν, *metere, messem facere*, 'to reap': XVIII 1, 11. *aestatem traducere*, 'to pass the summer': V 45 θερσαῖ. Cf. Anab. III 5, 15

Θερισμός⁴, οὐ, δ, *messis*, 'reaping': XVIII 22

Θερμάνεσθαι, *calefieri*, 'to be heated': XX 72

Θερμός, ή, δν, *calidus*, 'hot': V 44 θ. λοντροῖς

Θέρος, *eos, τό, aestas*, 'summer': IX 21 τοῦ θέρους, XVI 55, 72 ἐν τῷ θέρει, V 17 θάλπη θέρους

Θήκη, η, ή (τιθημι), *cella, conditorium*, 'a store-room': VIII 112

Θηλύνεσθαι⁵, *effeminari*, 'to be made womanish', 'enervated': IV 16

θῆλυς, εια, ν, *muliebris*, ‘female’: vii 102 θῆλυν καὶ δρρεν (*ζεῦγος*), 146 τὸ ἔθνος τὸ θ. ἡ τὸ δρρεν
 θήρα, ας, ἡ, *venatio*, ‘hunting’: v 26 θήραις ἐπιφιλοτονεῖσθαι
 θηρένειν, *captare*, *aucupari*, ‘to hunt after’, ‘to watch for’: xx 100 αὐτὰς θηρεύων καλακάς
 θηρόν, ου, τό, *fera*, ‘a wild animal’, such as are hunted: v 28, 33
 θηριώδης, ες, *belluinus*, ‘fit for wild beasts’: xiii 46 θηριώδης παιδεῖα, *ratio qua bestiae coguntur obsequi*, sc. alliciendo cibis et puniendo
 θουατικός², ἡ, ὁ, *ad solemnibus epulas pertinens*: ix 44 τὰ θ., ‘used on festive occasions’
 θράσος, εος, τό, *audacia*, ‘courage’: vii 142
 θρέμμα, ατος, τό, *omne animal quod alitur*, ‘a nursing’, ‘creature’: xx 126
 θύειν, *sacrificare*, ‘to sacrifice’: v 14, xi 2, ii 33 θύειν πολλά τε καὶ μεγάλα, 48 ἔθυσα
 θύρα, ας, ἡ, *ianua*, ‘a door’: ix 26 θύρα μέσανδος
 θυραυλεῖν³, *foris agere*, ‘to live out of doors’ (*ἐνδον μένειν*: vii 165)
 θυσία, ας, ἡ, PL. ‘offerings’: v 99 θυσίαις καὶ οἰωνοῖς

I

Ιατρικός, ἡ, ὅν: i 4 ἡ *Iatrica* καὶ ἡ (sc. *τέχνη*), *ars medica*, ‘surgery’, ‘medicine’
 Ιατρός, οῦ, ὁ, *medicus*, ‘a physician’: xiii 8, xv 53

ἰδεῖν (*εἶδον*), *videre*, ‘to see’: iii 68 ιδῶν τι η ἀκούσας, vi 80 δυτικαὶ ίδομι καλόν, τούτῳ προσήειν, vii 1, x 12, xii 106, xxi 98. with double acc. xi 20, iii 91, xiii 68, xix 16. *visere*, ‘to visit’, ‘call on’: xi 88, 89 *εἰ τινα δέδμενος ίδειν τυγχάνοις*
 ίδιος, adv. (dat. fem. of *ιδιός*), *privatum, per se*, ‘privately’ (δημοσίᾳ: xi 134)
 ίδιος, α, ον, *proprius*, *suum*, ‘one’s own’: vii 220 ἀλλα ίδιαι ἐπιμέλειαι, *ad te s. ad tuum officium pertinentes*, ix 116, xxi 54
 ίδιωτης, ον, ὁ, *homo privatus*, ‘one in a private station’) (τέραννος: i 111. *miles gregarius*, ‘a private soldier’) (στρατηγός: xx 33, xxi 35. c. gen. rei, *ruidis, imperitus*, ‘unpractised, unskilled in’: iii 71 ιδιώτης τούτου τοῦ ἔργου. Cf. Hier. 1. 376 n., Plat. *Protag.* p. 345 Λατρικῆς ίδιώται
 ίδροῦν, *sudare*, ‘to sweat’: iv 166 πρὸς ίδρωσατ, xxi 18 ίδροῦντες
 ίδρως, ωτος, ὁ, *sudor*, ‘sweat’: x 53
 λέναι, *ire, venire*, ‘to go’, ‘come’: v 67, xiii 10 ιών, xx 125 ἐπὶ τῷ βέλτιον λόν, v 62 λόντες εἰς τὰς—χώρας (hostiliter), vi 80, xx 48 ὅταν διὰ στενοτρόπων λωσι.
 ίθι, *agedum*, a form of transition before an imperative: xii 94, xix 12 τοι δή, 20
 ίκανός, ἡ, ὅν, of persons, *idoneus, qui potest*, ‘competent’, ‘capable’: c. inf. iv 43, v 39, vii 26, 45, viii 34, xii 22, 42, xiii 5, 17, xiv 2, xv 6. of things,

- 'enough': II 29. c. inf. II 26, v 24 *ἰκανωτάτη*. *idoneus*, 'sufficient for the purpose': VI 73, XI 119 l. *τεκμήρια*, XVIII 14 l. *τὰ ἄχυρα μᾶλλον γίγνηται* (where, however, Sturz takes *ἴκανη μᾶλλον as=ἴκανώτερα, plures paleae*)
- ἴκανως*, *satis*, *plane*, *ita ut par est*, 'enough', 'perfectly', 'adequately': II 9, 18 l. *πλουτεῖν*, IV 83 *ἴκανώς ἀρήγη*, VI 54 l. *πεπεισθαι*, XI 2 l. *ἀκηκόειν*, XV 35 l. *καταμεισθῆκεναι*, XVI 28 l. *ἀποτεθαρρέουναι*, XXI 25 l. *ἴκανώς οἶσθα*
- ἱλάσκεσθαι*, *placare*, *proprietum sibi reddere*, 'to appease', 'make propitious': V 102 τοῖς θεοῖς l.
- Ὕδως*³, *ὑός*, *ἡ*, *limus*, 'mud', 'slime': XVIII 89
- ἱμάτιον*, *οὐ*, *τό*, 'de *pallio* raro legitur apud Xenophonem' (Sturz), VII 39 *ἔρια παραλαβούσα* l. *ἀποδέξα*. τὰ *ἱμάτια*, *vestes*, 'clothes': IV 158 τῶν *ἱματίων τὸ κάλλος*, VII 194, X 73, XIII 56, XVIII 20 *παχέα* *ἱμάτια*
- ἴνα*, final conjunction, *ut*, 'that', 'in order that': VI 12, XI 11, 30, XII 9, XV 54, XVIII 14, 16, 61, XX 107
- ἱππόλεσθαι*, *equitare*, *equitando se exercere*, 'to take horse exercise': XI 101 *ἱππασάμην* *ἱππασιαν*. ὁμοιοτάτην ταῦς ἐν τῷ πολέμῳ ἀναγκαῖας *ἱππασιας*
- ἱππασία*, *as*, *ἡ*, *equitatio s. decursio equestris*, 'riding', 'horse exercise': XI 101
- ἱππεύς*, *ἐώς*, *ὁ*, *eques*, 'a rider': IV 88, VIII 27, 30, 41, IX 91 *ἱππικός*, *ἥ*, *ὄν*, *equester*, 'of horsemen': VII 60 l. *ἄγωνα*. II. *rei equestris peritus*, 'skilled in riding') (ἀφιππιώσ: XI 121 ἐν τοῖς *ἱππικωτάτοις λεγόμενον*. *ἱππικώτατα*, adv., *ita ut decet rei equestris peritisissimos*: XXI 44. *ἡ* *ἱππική*, *res equestris*, 'riding', 'horsemanship': III 59 *ἀφ' ιππικῆς εἰς ἀποίαν ἐληλυθότας*, 61 διὰ τὴν l. *εὐόροις δύτας*, 70 *ἱππικῇ χρῆσθαι*
- ἱπποκόμος*, *οὐ*, *ὁ*, *equorum curator*, *equiso*, 'a groom': XI 23
- ἱππος*, *οὐ*, *ὁ*, *equus*, 'a horse': I 49, II 76, III 78, V 24, 30, 104, IX 91, XI 20, 25, 27, 92, 106, XII 117, III 73 *ἄγαθος* l., XII 114, 116, V 23 σὺν *ἱππῳ* *ἀρήγειν τῇ πόλει*. *οἱ Ιπποι*, *equorum genus*: V 29, X 46, XII 116, XVIII 28, II 76 *ἱπποις χρῆσθαι*, 77
- ἱπποτροφίᾳ*³, *as*, *ἡ*, *sumptus in equis alendis*, 'a keeping of horses' for the service of the state: II 40
- ἱστασι*, *sciunt*: XX 76, V. S. *εἰδέναι*
- ἴσος*, *η*, *οὐ*, *aequus*, 'equal': XIII 65 τῶν *ἴσων τυγχάνειν*. *δι* *ἴσον*, *aequo intervallo*, 'at equal distance': IV 147
- ἱστάναι*, *sistere*, *statuere*, *erigere*, 'to set upright', 'support': XIX 123 *ἄμπελος ἀναβαίνοντα... διδάσκει* *ἱστάναι* *αὐτήν*. PASS. VIII 30 δι τρέχων τὸν *ἐστηκότα*, XVIII 7 στὰς ἔνθα πνεῖ ἀνεμος
- ἱστός*, *οὐ*, *ὁ* (*ἱστάναι*), 'the web-beam', hence *tela*, 'the web': X 66 *πρὸς τὸν ιστὸν προσστᾶσαν*
- ἰσχυρός*, *ἥ*, *ὄν*, *robustus*, vali-

dus, 'strong') (ἀσθενής: xvii 60 ἀνθρώπῳ τῷ ίσχυροτέρῳ πλείω βάρος ἐπιτιθέναι. of a plant: xix 61 ίσχυρὸν τὸ φυτόν ἄν ηγοῦμαι βλαστάνειν. of wine: xviii 59 τῷ οἴνῳ τῷ ίσχυροτέρῳ πλείων ἐπιχειών ὑδωρ. of soil: xviii 56 ἄρα τὴν πάχυτέραν γῆν (λέγεις) ὅπερ ίσχυροτέραν; i.e. cui plus sementis credi potest, 64

Ισχυρῶς, *vehementer, valde, 'very much', 'mightily'*: c. verb. iv 31 ίσχυρῶς ἐπιμελεῖσθαι, 39, xiii 2 ίσχυρῶς τινὶ παριστάναι, xii 5 φύλαττει ίσχυρῶς, vii 110 σαλεύειν ίσχυρῶς, ix 5 ἡδομένη ίσχυρῶς. c. adj. xi 56 δινατοῦ ίσχυρῶς. ίσχυρότατα γε in affirmative reply, *maxime vero, 'most certainly'*: i 109

Ισχύς, *vis, ἥ, robur, vis, 'bodily strength'*: v 19. of soil: xviii 72 ίσχὺς αὐτῷ (sc. τῇ γῇ) ἐγγίγνεται **Ισως**, *projecto, used to soften a positive assertion*: iii 69, 90, vii 167, 197, xi 124, 159, xv 22. **Ισως**, with ἀν and opt., *fortassis, 'probably'*: ii 95, iv 37. with verb not expressed: xix 113

K

Κάγκα, i. q. καὶ ἔγώ: xi 6 κάειν, *accendere, 'to kindle'*: xvii 21 πῦρ κ. **καθά** (καθ' ἄ), *quomodo, 'just as'*: xv 85 **καθαίρειν**, *purgare, 'to clean'*: xx 53 καθαίρειν τὴν γῆν. *purgare ventilando, 'to se-*

parate the chaff from the grain

: xviii 41 καθαροῦ· μεν τὸν σῖτον λικμῶντες, 55 ἐπειδὰν καθήρης τὸν σῖτον

καθαρός, *ā, ὄν, de loco, purus, expeditus, vacuus a rebus prospectum aut progressum impedientibus, 'clear'*, 'open': viii 131. of corn: xviii 58 τὸν καθαρὸν (σῖτον), i.e. ventilatione purgatum. c. gen. 'clear from': xvi 65 ὕλης καθαρὰν γῆν, xx 107. *non fucatus, 'genuine'*: x 48 σῶμα καθαρὸν, 77 δύψις καθαρωτέρα

καθένδαν μετά των, *dormire cum aliquo, de coniugio, 'to cohabit'*: vii 67

καθησθαί, *sedere, 'to sit'*: vii 2, 4, viii 50. 'to lead a sedentary life': iv 15, vi 36; x 64, 81

καθιστάναι, *collocare, 'to set', 'station'*: xx 38 φυλακᾶς κ. ἡμερῶς καὶ νυκτερινᾶς. *constituere, creare, 'to appoint'*: vii 162. PASS. iv 93. with two acc., predicate and obj. iv 62, 76, xi 47, 77, xiii 55. *intransitively*: xvi 31 καταστήσαντες ἐπὶ θέαν, *inhibita navi* [cf. Anab. i 8, 16 ἐπιστήσας sc. τὸν ίππον]. PASS. aor. 2, 'to be brought into a certain state': ii 50 μῆτις πολλῆν ἀποβλαν καταστῆσ (redigaris)

καὶ—**A.** copulative, *et, and*, joining single words and sentences to others preceding: xii 30 ἐμοὶ καὶ τοῖς ἐμοῖς, i 4, iii 42 αὐτῷ καὶ τῷ οἴκῳ, 91 τὰ καλὰ κάγαθά, iv 42, i 155 μώρων καὶ δα-

πανηρῶν, 170 τὰ σώματα καὶ τὰς ψυχὰς καὶ τοὺς οἰκους, II 28 τὸ σὸν σχῆμα καὶ τὴν σῆν δόξαν, I 149 ἐργάζεσθαι καὶ μηχανᾶσθαι, II 37, 50, 65, 67, III 53, IV 15, II 102 ἐπὶ πῦρ ἀλθέντων σου καὶ μὴ δυτος (sc. πυρὸς) παρ' ἔμοι, v 90, xx 48. ‘and’, in the sense of ‘and yet’: III 14, 64. to add epithets after πολέσ: III 18 πολλὰ καὶ παντοῖα, IV 149 δύματα πολλαὶ καὶ ἡδεῖαι, XIV 32 πολλοί καὶ φλοκερέστερες. repetition of *καὶ* in same clause due to collocation of words: v 85. *καὶ οὐτος*, *hic idem*, *et hic quidem*, ‘and this too’; used to emphasize some quality or fact in reference to what precedes: II 36, III 29. *καὶ ταῦτα*, *idque*, *et quidem*, *imprimis*, *praesertim*, ‘and that too’, ‘withal’, ‘all the while’, with the participle when it stands in an adversative relation: VIII 144, XI 15, XVII 39, XX 156. II. *καὶ—καὶ*, *cum—tum*, *qua—qua*, ‘not only’, ‘but also’, ‘as well as’, where clauses of a different nature or parallel to each other are to be connected (*cum de duabus rebus unum aut duo de una praedicantur communiter*): II 42, IV 6, 11, 58, 107, 155, V 70, 84, 103, VI 27, 49, VII 43, 48, 89, 122, 233, VIII 92, 112, IX 17, XII 91, 108, XIII 39, XIV 42, XVIII 18, XX 2, 39, 118, 121, 123, XXI 47. *τε καὶ*, where two notions are in close connexion: I 141, II 33, IV 14, 29, 81, 102, 152,

VI 38 καλός τε κάγαθός, 65, XI 125, VII 44, 47, VII 70 οἰκους τε καὶ τέκνων, 91 ἐκ τοῦ καλοῦ τε καὶ δικαλοῦ, 122 τὰ τε ἔνδον καὶ τὰ ξένα, 133, XII 19 ἔργα τε καὶ σκεύη, XI 63 βαβεῖς τε καὶ ἔρρυμένους, XV 29 θεοῖς τε καὶ ἀνθρώποις, XX 63 ὑγροῖς τε καὶ ἔποις, 72 τοὺς κακούς τε κάγαθούς. *τε—καὶ—καὶ*: I 189, IV 158, V 45, VII 177. *τε—καὶ—καὶ—καὶ*: II 40. *ἄλλως τε καὶ*, *cum alias*, *tum praesertim*, ‘especially’: X 79, XV 77. *ἄμα—καὶ*: X 71. *ἄμα τε—καὶ*: V 4. *ἄμα—καὶ—καὶ*: VIII 22. *καν*, *et si*, ‘and if’: I 49, IV 83, XI 90, XVII 62. *κάπετα* (*καὶ ἔπειτα*): VIII 55. *καὶ—ye*, *et certe*, *et adeo*, ‘and what's more’, in replies ‘yes and’: I 16, 23, 34, 49, 74, 99, 102, 152, III 23, 34, IV 128 (interpositis septem vocabulis), VII 195, VIII 4, 23, XII 63, 102, X 13, 56, XVI 62, XVII 57, 80, XVIII 23, 27, 42, XX 90. *καὶ—δέ*, *et vero*, *insuper etiam*, ‘and further’, ‘nay more’, ‘and indeed’ (according to Krüger *καὶ* is ‘also’ and *δέ* ‘and’, but with Hartung the reverse): I 85, 140, IV 7, 79, V 38, 74, 77, 91, VII 117, 147, 162, 179, VIII 128, IX 20, 22, 71, 74, 76, 88, 92, X 61, 63, 76, XIII 39, XVI 21, XVII 76, 90, XVIII 12, XX 48, 58, 136, 162, XXI 69. *καὶ—δέ τοι*: VIII 47. III. *καὶ*, prefixed to interrogatives like the English ‘and’, which we use when stopping a speaker with an abrupt urgent question.

καὶ τίς ι 134, ιι 46, ου 33, 92, 96, ιχ 1; *καὶ πόσον* η 171; *καὶ πόσον* η 16; *καὶ πῶς* ι 130, ιχ 8, ιι 155, ου 32, ουη 20. in affirmative replies: *καὶ τάν γε* ιι 11, ιι 50; *καὶ μάλα γε* η 53; *καὶ σφόδρα γε* ιι 34. *καὶ—δή*, where a thing, on which special emphasis is laid, is subjoined, 'and in particular': η 93, ιι 16, ουη 91. *καὶ—γε δή*: η 104. *καὶ δῆτα, ac pro-fecto*, 'and let me tell you': ιι 22 [cf. Arist. Av. 511, 1670, Ran. 52, Eccl. 378, 385]. *καὶ—μέντοι, et vero*: ιv 12, 168, ουη 7, ιχ 61, 63, ιι 17, ιι 142 [cf. Arist. Ach. 1025, Ran. 165, Ves. 746]. *καὶ τούνων*, 'and withhold': η 8, ιχ 5, 43, ουη 36, ουη 38.

B. as an adverb, influencing and emphasizing single words or clauses which it precedes, *etiam, vel, adeo*, 'also', 'even', 'in fact', 'especially': ι 12, 21, 28, 33, 38, 58, 91, 144, 147, 152, η 52, 84, 88, ιι 17, 26, 28, 31, 47, 116, ιv 16, 125, η 10, 78, ιv 7, 45, 67, 69, ουη 51, 185, ιχ 29, ιι 27, 69, ιι 27, 62, ουη 45, ουη 23, ουη 45, ουη 70, ουη 76, 83, ιι 126. *ἄλλα καὶ*: η 6, 46, ουη 71, etc.; *ἄλλα καὶ δέ* ιι 126; *οὖν καὶ* ουη 70, ιι 36. *καὶ πάλαι, iampridem*: ουη 117. *ουη 90 καὶ διπών*, 'even in his absence'. *εἰ καὶ*: ιι 136. *καὶ εἰ*: ι 20, η 82. *καὶ εἰ—καὶ εἰ, sive—sive*: η 102. *καὶ εἰ μή*: ι 20, 30, η 82.

οὖν καὶ: ουη 12. *καὶ—καὶ ἐάν, etiam si*, 'even if': ι 49, ουη 44, 120. ουη 34 *ὅμως καὶ εὖ πάσχον-* *τες ἔτι ἀδικεῖν πειρωμένους*. ουη 30 *ἔτι πρὸς τούτους καὶ καὶ νῦν, nunc quoque*, 'even now', 'as it is': η 7. *καὶ for οὖν καὶ*: ουη 70 [cf. Matth. vi 10, Acts η 51, v.s. οὖν]. *δὲ καὶ, and also*: ιv 118, η 35 (?), 66, 78, ιi 47, ουη 108, 120, ουη 32, 123, ιχ 26, 44, ιχ 68, 69, ιi 147, ουη 48, ιχ 133. *οὖν δὲ καὶ*: ουη 48, ιi 100, ουη 53. *ώσαντος δὲ καὶ*: ουη 121. *καὶ, 'at all'*, expletive after interrogatives: ουη 21 *τι αὐτὸν καὶ δεῖ άλλο ἐπιστραθαι*; usually after interrogatives it has the force of *praeterea*, Porson ad Eur. Phoen. 1573. *καὶ*, cumulative in each of double-membered or correlative clauses: *οἱ μὲν καὶ —οἱ δὲ καὶ* ι 126, ουη 15, ουη 73, ουη 57; *ώσπερ καὶ —οὖν καὶ* ιi 15, ιχ 114 [cf. Mem. ι 6, 3, ιι 5, 13, Anab. η 1, 22, and other examples quoted by Stallbaum on Plato Apol. p. 22 D]. in antecedent and relative clause: ι 14. *καὶ*, to emphasize adverbs of intensity: *καὶ πάλαι σοι θελεγον* ουη 116; *καὶ τάν* ι 124, 137, 148, 152, η 15 *καὶ τάντας οἰκτείρω*, 101, ουη 53 (?), 61, ουη 105, ιi 9, ουη 83, ουη 2. in replies: ουη 12, ουη 36. *καὶ—καὶ δέ*: ουη 23 *καὶ δυνα-* *μην*, ουη 64 *καὶ άλλος δύ-* *ναιο διδάσκεω*. *καὶ γάρ, etenim*, 'for in fact', where

the *kai* relates to the whole sentence: iv 10, 90, v 12, 88, 218, viii 18, xi 32, 55, 118, xii 20, xv 36, xvii 46, xix 85, xx 151. where *kai* belongs to the word following γάρ: v 21, viii 88. [Cf. Soph. Trach. 92, Eur. Heracl. 886, 998, Ion 1277, 1535, El. 77, Hec. 1241, Or. 763, Iph. Taur. 1087.] *kai* γάρ δῆ, 'for of a surety': i 110, vii 25, xv 64, xvi 30. *καίτερ*, *quamvis*, 'although', 'albeit': o. partic. xix 114 *καίτερ εἰδέτα*. *καίτοι*, *quamquam*, *atqui*, 'and yet', 'however': xx 51

καιρός, οὐ, δ, *opportunitas*, 'the proper season': xix 126 ὅταν κ. ἦ

κακίσιων, *vituperare tamquam improbum*, 'to lay the blame on', 'find fault with': iii 88

κακοποιῶν, *peccare, male rem administrare*, 'to manage one's affairs badly': iii 90

κακός, ή, ὁν, *vilis*, *inutilis*, 'bad of its kind', 'good for nothing': of soil xvi 35; of labourers xxi 60 τὸν κακὸν τῶν ἐργατῶν, xiii 66 τῶν ἵσων τοὺς ἀμέλεινους τοὺς κακίσι τυγχάνειν, xx 78 ψυχῆς κατήγορος κακῆς. c. inf. vii 138 πρὸς τὸ φυλάττειν οὐ κάκιόν ἔστι φοβερὸν εἶναι τὴν ψυχὴν [cf. de re eq. viii 8 οὐ κακὸν χατῆς ἐπιλαμβάνεσθαι]. *κακὰ λαμβάνειν*, 'to sustain harm': i 51.

κακουργῶν, *malefacere, malitiose agere*, 'to do mischief': of slaves ix 32; of horses iii 88, cf. Hipparch. i 15 δὰ τὴν τοῦ ἵππου κακουρ-

γίαν ἀχρηστος καὶ ὁ ἴππεις καθίσταται

κακῶς, *misere*, 'wretchedly': i 161 κακῶς γηράσκειν. *κακῶς ἔχειν*, *male affectum esse*, 'to be in ill condition': iii 85, i 88 εἰ κάκιον μὲν τὸ σῶμα ἔχοι, κάκιον δὲ τὴν ψυχὴν, v 92 κάκιστα ἀπώλεσεν

κάλαμος, ου, δ, i.q. *καλάμη*, *culmus*, *calamus*, *stipula*, 'the stalk of wheat': xviii 13 ὁ κάλαμος τοῦ στροφού

καλεῖν, *ad se venire iubere*, 'to invite', 'call': PASS. iv 119 τοῖς ἐπὶ τὰ δῶρα κεκλημένοις, de inanimatis ix 15 τὰ οἰκήματα αὐτὰ ἐκάλει τὰ πρέποντα ἐνὶ ἑάστῳ. *nominare*, 'to call by name', 'to call': xv 31, xxi 48 τούτους δύν τις καλοὶ μεγαλογράμονας. PASS. iv 102, xi 17 πέντης καλούμαται, vii 13, 17 καλὸς κάγαθὸς κέκλησαι, xi 125, xii 6 τὸν κακῆσθαι, iv 51 καλεῖται for ὁ καλούμενός ἔστι, εσσε qui vocatur. vii 19 καλεῖν δονιά τινα, vi 64 τοῦτο καλεῖσθαι (τὸ δονομα), 77. MED. 'to challenge': vii 20 δοταν με εἰς ἀντίδοσιν καλῶνται τριηραρχίας

καλλός, ους, τό, *pulchritudo*, 'beauty': iv 158 τῶν ἱματίων τὸ κ., 160 τῶν ψελίων τὸ κ.

καλλωπίζειν, *exquisite ornare*, 'to embellish': ix 20 δαιτητήρια τοῖς ἀνθρώποις (in usum hominum) κεκαλλωπισμένα

καλός, ή, ὁν, *pulcher*, 'fair', 'beautiful', of objects perceived by the senses: i 82 ως ἂν τῷ ὄντι καλὴ φαίνεται,

10 καλὴν γυναικα, VIII 130
 καλὸν θέαμα, 181, vi 80,
 86 τῆς καλῆς δύσεως, 84 τῶν
 καλῶν τὰς μορφάς, xv 82
 τῶν ἴώνων ὅποια καλά, vi 74
 καλὰ ἔργα, IV 109 ἀνδρεός
 καὶ τοῦ ἄλλους ἄπαισι καλοῖς
 ὅσα ἡ γῆ φέτε, 102, xvi 23
 γῆ ἡ τὰ ἀγρία καλὰ φύουσα,
 VIII 36 τεταγμένη στρατιά
 καλλιστοῖς ἰδεῖ, 69 καλ-
 λιστηριοῖς σκευῶν τάξιν, 129
 καλὸν θέαμα, VII 60 ἀγῶνα
 τὸν καλλιστοῖς. τὸ κα-
 λόν, *corporis pulchritudo*,
 ‘physical beauty’: vi 82
 εἰς τοὺς ἰδοιμι προσηργημένους
 τῷ καλῷ τὸ ἀγαθὸν, vi 43
 τὰ σώματα καλλιστα παρ-
 ἔχεσθαι. 2. in reference
 to use, ‘serviceable’, ‘fair’,
 ‘good’: VIII 114 καλὴν καὶ
 εὐεύρετον χώραν.
 in the
 mala: xx 109 ὥλην πλειω
 καὶ καλλιώ, ‘more rank’,
 ‘luxuriant’. II. of a
 perfected inner nature,
 manifesting itself outwardly,
pulcher, *honestus*, *deco-
 rus*, ‘beautiful’, ‘excellent’:
 —a. of physical char-
 acteristics: v 92 πρόβατα
 καλλιστα τεθραμμένα, xix
 109 καλὸν (‘genuine’) ἀρ-
 γύρων) (κίβδηλον. b. in
 an ethical sense, *honestus*,
decorus, ‘excellent’, ‘noble’,
 ‘beautiful’, as an aesthetic
 designation of what is mor-
 rally good, but in this sense
 applied to things only: iv
 29 ἐν τοῖς καλλιστοῖς ἐπι-
 μελήμασιν, 5 καλλισταί
 τῶν ἐπιστημῶν, xv 29 καλ-
 λιστην τέχην, xi 46 ἐν πο-
 λέμῳ καλῆς σωτηρίας, 55
 καλά ἔστιν ἢ σὺ λέγεις, VII
 162, xxi 39 καλὸν τι ποιοῦν-

ται, xv 72 καλὸν προσίμιον.
 καλὸν ἔστι c. inf. =πρέπει:
 VII 164 τῇ γυναικὶ κάλλισον
 ἔνδον μένειν, vi 52 κάλλι-
 στόν τε καὶ ἀριστον καὶ
 ἡδιστον ἀπὸ γεωργίας τὸν
 βίον ποιεῖσθαι. of persons
 only in the phrase καλὸς
 κάγαθός, ‘a man he ought
 to be’, ‘apt and competent
 in outward matters’, ‘up-
 right and to be relied on
 in sentiment’, ‘a man of
 honour’. The καλοὶ καὶ
 κάγαθοι originally were the
 optimates, the men of good
 family, education and man-
 ners, ‘the cultured’ (the
 mass of the people: vi 88
 ἀνδρὶ καλῷ τε κάγαθῷ, 64
 τοῦτο τὸ δυομα δ καλεῖται
 καλὸς τε κάγαθὸς ἀνῆρ,
 xii 6, vi 76 τὸ σεμνὸν δυομα
 τοῦτο τὸ καλόν τε κάγαθός,
 86, 89 τὸν καλόν τε κάγα-
 θόν, VIII 13 τὶ ποτε πράττων κ.
 κ. κέλησαι, 17, 22, xi 14 ἀνδρα
 ἀπειργασμένον καλόν τε κ.,
 6 τὰ τοῦ καλοῦ κ. ἀνδρὸς ἔρ-
 γα, 125, i 166 πολέμωι καλοὶ
 κ. applied to qualities
 and actions, etc.: III 91 δι-
 δάσκων τὰ καλὰ κάγαθά,
 VII 235 τὰ καλά τε κ. (*no-
 notes et commoda*) διὰ τὰς
 ἀρετὰς ἐπαύξεται, xii 119
 δεσπότου ὄφθαλμος τὰ καλά
 τε κ. μάλιστα ἔργαζεται, IV
 102 παράδεισοι πάντων κα-
 λῶν τε κάγαθῶν μεστοί
 καλῶς, *pulchre*, *praeclare*, ‘fine-
 ly’, ‘beautifully’: IV 108
 παράδεισοι καλλιστα κατε-
 σκευασμένοι, 148. *bene*,
recte, ‘well’, ‘rightly’: IV 10
 κ. λέγειν, V 86, VI 1, xix 40,
 78 κ. εἶπεν, V 90 τὰ κ. ἔγρω-
 σμένα καὶ τεκοιημένα, xiv 60,

vii 181 κ. ὑφαίνηται, 195 κ. ἔβδομος, 201 κ. θεραπευθέντες, xi 12 μὴ κ. ποιεῖν, xii 102)(πονηρῶς, xi 75 ἡ ρώμη δοκεῖ κάλλιοι σώζεσθαι, xv 66 ὁ κάλλιστα φυτεύων—σπείρων, xvii 26, xix 120, xii 122 καλῶς δοκεῖ ἔχειν ἡ ἀπόκρισις. *praeclare*, ‘finely’: iii 38 πάντα ἔχοντας ἀρδόνων καὶ καλῶς, ‘in abundance and excellence’. *honeste*, ‘honourably’: vii 46 πλούτου καλῶς αὐξομένου, xi 68 ἐκ πολέμου κ. σώζεσθαι
κάμνειν, *aegrotare*, ‘to be sick’: viii 198, xiii 9, xv 53 κατέπειτα, i.q. καὶ ἔπειτα: viii 55
καρπός, οὐδὲ ὁ, *fructus satorum et fruges*, ‘fruit’, ‘corn’: xx 66 καρπὸν μηδὲ φυτόν, iv 70 γῆν τλήρη δένδρων τε καὶ καρπῶν, v 33, 37, xiv 7 ὁ τοὺς κ. μεταχειρίζομενος, xvi 13 τοὺς κ. καὶ τὰ δένδρα, 38, xvii 76 καρπὸν ἐκφέρειν, vii 120 al. ἐκ τοῦ καρποῦ σιτοποιαῖ, xi 98 κ. προσκομίζοντες. *semen*, ‘seed corn’: xvii 65 τὴν τις πλειόνα καρπὸν αὐτῷ (sc. τῇ γῇ) ἐμβάλῃ. ‘seed’ generally: xvi 64 καρπὸν οὕπω καταβαλεῖν (‘to shed’) ώστε φύεσθαι. ‘produce of trees and fields’: v 103 καρπὸν ὑγροὶ καὶ ξηροὶ καρτερεῖν, *tolerare*, *perferre*, ‘to bear’, ‘endure’: v 17 ψύχη καὶ θάλπη καρτερεῖν, vii 129
κατά:—A. 1. with the Accusative, of motion over and of place indefinitely: v 84 κατὰ γῆν καὶ κατὰ θάλατταν, 46 κατ’ ὅρον

(*route*), xi 81, xi 90 κατὰ πόλιν, 92. 2. distributively, of a whole divided into parts: viii 40 κατὰ τάξεις, ix 83 κατὰ φυλὰς διεκρίνομεν τὰ ἔπιπλα, 48. of numbers, by so many at a time: xii 14 καθ’ ἓν ἕκαστον, *singulatim*. of parts of time: iv 48 κατ’ ἑναυτόν, *quotannis*, 50 καθ’ ἡμέραν, *cotidie*, ‘daily’, ix 44 κατὰ μῆνα (unless it means here *menstruo spatio*, *intra mensem*, ‘in a month’). 3. of fitness or conformity to a thing: i 82, 102 κατὰ τὸ σὸν λόγον, xii 38 κ. γνώμην. *quod attinet ad*, ‘in relation to’, ‘as far as concerns’: xi 53 κατ’ ἔμε (usually τὸ κατ’ ἔμε), ‘as far as depends upon me’. 4. with abst. Substantive as a periphrasis for Adverb: viii 46 καθ’ ἡσυχίαν=ἡσύχως, 127 κατὰ κόσμον. B. with Gen. to indicate position, *deorsum*, *sub*, ‘down into’, ‘down below’: xix 57 κατὰ τῆς γῆς, 58, 60. special meaning of in composition: iv 60 note κέφτα (καὶ εἴτα), in an eager appeal: ii 24 καταβάλλειν, *confuse proicere*, ‘to throw, pitch down’: iii 21 ὅποι ἔτυχεν καταβέβληται)(ἐν χώρᾳ τεταγμένα κεῖται, xvi 81 τὴν ὄλην καταβάλλειν (*erutum proicere*), ‘to let fall’, ‘shed’, ‘drop’: xvi 64 καρπὸν καταβαλεῖν
καταγελάν, *ridere cum contemptus notione*, ‘to laugh scornfully’: viii 123 ὃ καταγελάσειεν ἦν δ κομψός.

χπι 23 ἵστος ἄπ καὶ κατα-
γελάσαις ἀκούων
κατάγελος⁷, ὥτος, ὁ, *irrisio, ludibrium*, ‘mockery’: χπι
24 ἀξιον καταγέλωτος
καταγγυώσκαν, *cognoscere, animadvertere*, ‘to remark’, ‘discover’: c. partic. ‘to judge something of a person’: πι 124 θάττον κατέγ-
νων πράττοτας. c. gen. et inf. πι 9 κατέγνωκας
ημῶν ἱκανῶς πλουτεῖν
καταγγύειν, *debilitare*, ‘to weaken’, ‘enervate’: νι 28
τὰς ψυχᾶς καταγγύοντο
καταδούλοῦσθαι, *in servitatem suam redigere*, ‘to make a slave to oneself’: ι 165,
166
κατακάειν, *comburere*, ‘to burn up’: PASS. χπι 19 τὸ ἐν γῇ
λειφθὲν κατακαύθεν
[κατακείσθαι, *reponi*, ‘to lie stored up’: κατακείμενα,
vulgata lectio χπι 84 pro
qua κείμενα cum Kerstio
et Saippio recepi]
κατακερδάνειν⁴, *malis artibus rem suam augere*, ‘to make gain of a thing wrongly’: ιι 61
κατακλύειν, *diluere, copia et ubertate implere*, ‘to cause to overflow’, ‘deluge’: πι
54 κατακλύσειαν ἀν ἀφ-
θονίᾳ τὴν ἔμπν̄ διάταν
κατακρύπτειν, *obtegere*, ‘to cover over’, ‘bury’: PASS.
χπι 88 θῶμεν τοῦ στον κα-
τακρυφῆναι τινα ὑπ’ αὐ-
τῶν (sc. τῶν ὑδάτων)
κατακωλύειν, *detinere, morari*, ‘to detain’, ‘keep back’: χπι 1
καταλαμβάνειν, *offendere*, ‘to come upon’, ‘find’: xi 89
[καταλέγειν, ‘to reckon in the

list of’: PASS. καταλεγό-
μενον σονι. Cobeti et Meh-
leri xi 122, pro v. λεγόμε-
νον]

καταλυμαίνεσθαι⁴, *perdere, corrumpere, deteriorem red-
dere*, ‘to spoil’, ‘ruin’: πι
95 καταλυμητάμην ἀν
τόν σον οἴκον, iv 18 αἱ βανα-
σικαὶ τέχναι καταλυμαί-
νονται τὰ σώματα, vi 27.
[Cf. Polyb. v 9, 3 πυρὶ κα-
τελυμήναντο τὰς ὁροφάς,
tecta flammis absumperunt]
καταμαλακίζεσθαι⁸, *remissum ignavimque fieri*, ‘to become lax, effeminate’: xi 77

καταμανθάνειν, *discreere*, ‘to learn thoroughly’: νι 54, νι
54, xi 7, 30 ὅ τι ἀν δύνωμαι
ἀκούων καταμαθέειν, χπι 14,
16 καταμανθάνοντοις ὑπ-
ακούειν, ‘how to obey’: ν. l.
for μανθάνοντι, xv 35 κα-
ταμεμαθηκέναι ὃ εἶπας,
χπι 102 ἀρτὶ καταμανθά-
νω ὃ με ἐπηρώτησας ἔκα-
στα. *intelligere, animad-
aptere, to examine*, ‘observe well’: πι 48 θεώ-
μενος καταμαθήσῃ (*an ta-
les sint*), x 9. with εἰ
(‘whether’) iv 37, χπι 14
καταμαθών ἦν πον ὃ ἐπι-
τροπετικὸς ἀνήρ. with
ὅτι or ὃ xi 37. c. acc. ‘to have learnt, to be aware of’: χπι
106 πονηροῦ δεσπότου οἰ-
κέτας οὐ δοκῶ χρηστὸς κα-
ταμεμαθηκέναι. c. acc.
et partic. πι 117, νι 83, xi
134, χπι 36

καταμελεῖν, *neglegere, indili-
gentem esse*, ‘to pay no heed
to’: c. gen. iv 60 καταμε-
λοῦντας τῶν φρουρούντων
καταμετρεῖν⁸, *dimitiri*, ‘to
measure’ geometrically: iv

- 152 τοῦ καταμετρήσαντός σοι καὶ διατάξαντος ἔκαστα τούτων, ubi *sol* est *dativus ethicus*. [Cf. Polyb. xi 41, 4 τὰ μέρη τῆς οἰκημῆς εἰπε μετρήσαντο γραμμαῖς]
- κατανοεῖν, *repudare*, ‘to consider’: viii 64 ἀρεὶς ἡδη κατενθῆσας;
- κατάντης, *es, declivis*, ‘steep’: xi 104 οὐτὲ πλαγίου οὐτὲ κατάντους ἀπεχθμένος
- καταπατεῖν, *concilcare, proterere*, ‘to trample under foot’: καταπατῆσαι viii 34
- καταπίπτειν, *decidere*, ‘to fall down’: i 50 κ. ἀφ’ ἵππου
- καταπλούστεῖν, *locupletare*, ‘to enrich’: iv 59
- καταπράττειν, *perficere*, ‘to execute’: xiii 60 τὰ ἔργα δι’ αὐτῶν καταπραττόμενα
- κατασκευάζειν, *exornare, instruere*, ‘to equip, furnish fully’: iv 115 τοὺς κατασκευάζοντας τὰς χώρας ἄριστα καὶ ἐνέργοις ποιούντας, 121 κατασκευάζειν χώραν καὶ ἀργίγειν τοὺς κατεσκευασμένους, 126. Cf. Anab. i 9, 19 κατασκευάζοντα ἡς ἄρχοι χώρας. PASS. iv 57 Ἰπποις καὶ ὅπλοις κατεσκευασμένοις, x 84 ἡ γυνὴ μου οὕτω κατεσκευασμένη (*sic comparata, vestita*), iv 108 παράδεισοι ὡς κάλλιστα κατεσκευασμένοι.
- reddere, *efficere*, ‘to make so and so’: c. inf. viii 128 τὸ σῶμα κατεσκεύασεν καρτερεῖν. c. acc. iii 77 γεωργούς ἐκ παιδίων κατασκευάζειν
- κατασκενή, ἡς, ἡ, *apparatus, instrumentum, supplex*, ‘equipment’, ‘outfit’: in navi,
- viii 107 κατιδῶν ταύτην τὴν ἀκρίβειαν τῆς κατασκευῆς, 117 κατασκευὴν σκεύων.
2. *status, vitae conditio*, ‘position and means’: π II δροῦντα ἔχοντες τῇ έαυτῶν κατασκευῆς
- καταστρέψειν, *inarare*, ‘to plough in’, not, as Liddell-Scott render it, *aratrio vertere*, ‘to turn the soil’: xvii 71 ἡν καταστρέψης αὐτῷ (sc. τὸ σπέρμα) πάλιν
- κατατάττειν, *ordinare*, ‘to appoint’: ix 78 note
- κατατίθεναι, ‘to put or lay down’: xix 98 πῶς ἀν τὸ δοτρακον ἐπὶ τοῦ πηλοῦ ἀνω καταθεῖης; reponere, ‘to replace’: viii 64 κατατίθεναι πάλιν εἰς ταύτην (sc. τὴν χώραν), ix 60, 46 δίχα κατέθεμεν [acc. to Liddell-Scott, ‘we put down as paid’ in our accounts]. tradere in usum, ‘to put down for common use’: vii 79 εἰς τὸ κοινὸν κατέθηκας. MED. reponere, ‘to lay up in store’: xvii 106 ἀν ἐκένται (ἀρες) ἔργασάμεναι τροφὴν καταθῶνται
- κατατρίβειν, *conterere*, ‘to waste’: i 150 κατατρίβουσι τοὺς οἰκους. PASS. c. participio: xv 57 κατατριβήναι μανθάνοντας i.e. conteri discendo. See n.adl. καταφανεῖσθαι, *apparere*, ‘to appear plainly’: vii 14 τοι αὐτή σου ἡ ἔξις καταφανεῖται (sc. εἶναι)
- καταφανῆς, ἑς, *perspicuous, manifestus*, ‘evident’, ‘manifest’, ‘clear’: i 144 καταφανεῖς γλγνονται δτι, viii 68 δτι οὐκ ἀπορεῖ ἦν—σοι καταφανὲς τοῦτ’ ἔστι, xxx 29

ἀνίγητη τοῦτο δρᾶσθαι σύτῳ
 κ. ἵστηται
 καταχωρίζειν, *ordine disponere*,
 ‘to place in position’: VIII
 137 κ. ἔκστα, *suo quantumque
 rem loco disponere*
 κατηγορεῖν, *accusare*, ‘to ac-
 cuse’: c. gen. IV 85, 89, XI
 133, 139 κατηγοροῦντός
 τινος τῶν οἰκετῶν, 146 κατ-
 ηγοροῦμεν πρὸς ἀλλήλους,
*inter nos accusationes insti-
 tuimus*, ‘we bring charges
 before one another, amongst
 ourselves’ (*not* ‘against one
 another’)
κατήγορος, *ov.*, δ., *index, pro-
 ditor*, ‘ betrayer’: XX 78.
 [Cf. Aesch. S. c. Th. 439 τῶν
 τοι ματάων ἀνδράων φρονη-
 μάτων ή γλώσσος’ ἀληθῆς γλί-
 γηται κατήγορος]
 κατιδεῖν, *videre, observare*, ‘to
 observe’, ‘to see’, ‘behold’:
 VIII 106 κατιδὼν τὴν ἀκρί-
 βειαν
 κατιλύειν⁴, *limo obducere*, ‘to
 cover with mud’: PASS. XVII
 97 τῷ κατιλυθέντι (στρῶ)
 κατοικεῖν, *habitare*, ‘to in-
 habit’: IV 77, 81 ol. κατοι-
 κοῦντες, ‘the inhabitants’
 κατοπτρεύειν, *conspicere*, ‘to
 spy out’: PASS. *oculis prodi*,
 ‘to be observed’: X 55 ὑπὸ⁵
 λουτροῦ ἀληθινῶς κατωπ-
 τεύθησαν, qui cerussa et
 minio faciem ornarunt
 κάτωθεν, *ab imo*, ‘from be-
 low’, ‘beneath’, for κάτω:
 XVIII 14
 καῦμα, *atos, τό, solis aestus*,
 ‘scorching heat’ of the sun:
 XVI 76
 κεῖσθαι, *iacere*, ‘to lie’: VII
 105 τοῦτο τὸ ξεῦγος κεῖται
 μετ’ ἀλλήλων. used for
 p. pass. of τίθημι, ‘to be

laid up’, ‘to be in store’:
 III 22, VI 79, VII 192, VIII
 15, 83, 99, 127, 143, XIX 10,
 55. ἐπειδὰν—κέηται: VIII
 120
 κελεύειν, *iubere*, ‘to bid’: PASS.
 XVII 15 πρὶν κελευσθῆναι
 ὑπὸ τοῦ θεοῦ. *suadere*, ‘to
 advise’: II 67, III 75 πωλο-
 δαμεῖν με κελεύεις: VI 2,
 IX 87, XV 20. ὁ κελεύων
 i. q. ὁ κελευστής: XXI 19
 κελευστής, *οὐ, ὁ, qui remigibus
 celeusma canit vel assa voce
 vel portisculo s. malleo*, ‘the
 man who by his voice or by
 signs gives the time to the
 rowers’: XXI 14
 κενός, ή, *ov.*, of things, *vacuus*,
 ‘empty’, ‘void’: XVIII 50
 εἰς τὸ κενὸν τῆς ἀλω, 61.
 of persons, where the gen.
 is to be mentally supplied:
 XI 111 ἀριστῶ ὅσα μήτε κε-
 νὸς (i.e. of food) μήτε ἄγαν
 πλήρης διημερεύειν
 κενούσθαι⁶, *vacuum relinqui*,
 ‘to be left empty’: VIII 46
 εἰς τὸ κενούμενον ἀει ἐπέρ-
 χονται
 κέρας, *atos, τό, cornu*, ‘the
 wing’ of an army: IV 140
 ἐπὶ τῷ εὐωνύμῳ κ. τεταγμέ-
 νος
 κερδαίνειν, *lucrari, quaestum
 facere*, ‘to make money’:
 III 64 ol. κερδαίνοντες, XII
 79 ἐρωτικῶς ἔχουσι τοῦ κερ-
 δαίνειν
 κερδαλέος, έα, *τόν, lucrosus*,
 ‘gainful’: XII 85, III 78 τῶν
 κερδαλέων εἰς πώλησιν.
 κερδαλεώτερον, adv., *maiore
 cum lucro*, ‘more profitably’:
 II 124
 κέρδος, *eos, τό, lucrum*, ‘gain’:
 III 62 ἀγαλλομένους ἐπὶ τῷ
 κ., VIII 81 κέρδους ἔνεκα,

XIV 44 αἰσχρῶν κερδῶν ἀπέχεσθαι
κεφαλή, ἡς, ἥ, *caput, pars summa, 'the head', 'top': xix 87*
ἀρέσ τῶν φυτῶν πηλὸν ταῖς κεφαλαῖς πάσαις ἐπικείμενον

κεχυμένου: ν.β. χεῖν.

κτηστθαι = φροντίζειν, *eum gerere, 'to be concerned', 'care for': v 31*
δικηδόμενος

κῆπος³, ου, ὁ, *hortus, 'a garden', 'plantation': iv 101*
κῆποι...οἱ παράδεισοι καλούμενοι

κηρόν, ου, τό, *favus, 'a honey-comb': vii 180* ἐπὶ τοῖς ἔνδον ἔξυπανομένοις κηροῖς ἐφεστηκε

κηφῆν, ἥνος, ὁ, *fucus, 'a drone bee': xviii 104, 108* τοὺς κ.
ἐκ τῶν σμηνῶν ἀφαιρεῖν, 115
κίβδηλος, ον, *adulterinus, of coin, 'base', 'spurious') (καλός: i 23, xix 110*

κιθαρίζειν, *cithara s. lyra canere, 'to play on the cithara or lyre': ii 93* οἱ τὸ πρώτον μανθάνοντες κιθαρίζειν καὶ τὰς λύρας λυμανοῦται

κιθαριστής, οῦ, ὁ, *qui lyram ita pulsat ut non simul canat voce, 'one who plays on the lyre': xvii 50* τοῖς κιθαρίσταις ἡ χειρ δεῖται μελέτης κινδυνεύειν, *periculum subire, 'to face danger': vi 36* μήτε πονοῦντας μήτε κ., *xiii 64* μήτε πονεῖν μήτε κινδυνεύειν ἐθέλοντας, *xiv 44, xxi 23.* κινδυνεύειν, impers., as an affirmative answer to modify an assertion where no real doubt is implied, *videtur, 'it is probably the case that': xvi*

58, but κινδυνεύειν is also used personally: *xviii 23* δρᾶς ὡς ἀλλαγὴ—εἰδὼς ἀπερ ἐγώ; κινδυνεύω, ἔφη ἐγώ, i.e. *novi propemodum, 'it seems like it'*; *'I probably do know'*

κινέσθαι, *moveare, subigere aratro, 'to stir', 'to break up with the plough': xvi 56, 77*

κ. τῷ ζεύγει. *PASS. XVI*

56 τὴν γῆν κινουμένην.

κινεσθαι, *incitari, 'to be excited': xxi 63* δὲ ἀδύντες κινηθῶσι. *κεκινη-*

μένος πρὸς τι, incitatus ad

aliquid faciendum: viii 2

κινητικός, ἡ, δν, *movendi vim habens, 'apt to incite': x*

78

κλέμμα³, *atros, τό, furtum, 'a theft': xiv 20* γημούσθαι ἐπὶ τοῖς κ.

κλέπτειν, *furari, 'to steal':*

xiv 6, xx 82. de peculatu πιθα

κλῆμα, *atros, τό (κλάω, frango), palmes, succulus vitis, 'a slip', 'cutting of a vine': xix 46, 52*

κοιλος, η, ον, *cavus, depresso, 'hollow', 'lying low': xx 52* τὰ καῖλα πάτα τέλματα γίγνεται

κοινός, ἡ, δν, *communis, 'common', 'shared in common': vii 75* κ. ἀγαθῶν, 77 κ. οἰκος, 78 ἐτὸ κοινὸν ἀποφαλὼ ἀπαντα, 79 ἐτὸ κ. κατέθηκας, *xxi 8* τὸ πάσαις κ. ταῖς πράξεσι. *τὸ κοινόν, commune, res publica, 'the state': vi 50*

κοινωνεῖν, *participem esse, 'to have a share in', 'to take part in': vi 15* χρημάτων κοινωνήσαντας, 16 λόγων κοινωνοῦντας i.e. διαρ-

tantes. c. gen. rei et dat. pers. x 29 τῶν σωμάτων κοινωνήσοντες ἀλλήλους
κοινωνός, οὐ, δ, *particeps, censors*, ‘a partner’, ‘helpmate’, ‘associate’: c. gen. iii 110 κοινωνὸν οἰκου, vii 70, 161, 160 κοινωνὸς τέκνων, x 18 χρημάτων κ., 31 τοῦ σώματος κ. c. gen. rei et dat. pers. vii 233. absol. vii 82

κολάζειν, *re aliqua admixta temperare et emendare*, ‘to temper’, ‘correct’: xx 62 ή ἀλητὴ κολάζεται μυρμένη πᾶσι τοῖς ἀνάλογοις. *castigare, punire emendandi gratia*, ‘to check’, ‘correct’, ‘punish’: iv 61, v 73, ix 94, viii 103 ὁ θεὸς κολάζει τοὺς βλάκας, sc. tempestate. PASS. xiii 33, 43

κολάκευμα⁸, *atros, τό, blandimentum*, ‘a piece of flattery’: xiii 68 κολακεύμασι προτιμώμενον

κομίζειν, *vehere*, ‘to carry’: de equo v 31, de nave viii 80

κομπάζειν, *gloriarī*, ‘to boast’: x 19 εἰ μὴ κομπάζοιμι ὡς πλεῖον ἔστι μοι
κομψός³, ή, δ, *scitus, facetus*, ‘clever’, ‘witty’ (not as Fr. Portus takes it, *qui, etsi non est gravis, tamen gravitatem sibi arrogat*, i.e. ‘affected’): viii 124

κόπτρος, οὐ, ή, *stīmus*, ‘dung’, ‘manure’: xvii 62 ή πόδα ἀναστρεφομένη κόπτρον τῇ γῇ παρέχει, xvii 73 ὥσπερ ὑπὸ κόπτρου λογχὸς τῇ γῇ ἐγγίγεται, xviii 19 stipulam ait in agro relictam εἰς κόπτρον ἐμβληθὲν τὴν κόπτρον συμπληθύνειν, xx 18 τῇ γῇ

κόπτρον μιγνύναι, 21 ὡς κόπτρος γίγνηται (sc. τῷ διγρῷ), 47 κόπτρος δριστον εἰς γεωργίαν ἔστι, 57 γῇ ἐν ὕδατι στασίμῳ κόπτρος γίγνεται

κόπτειν, *commiuere, contere*, ‘to thresh’, ‘pound’: xviii 32 ὅπως τὸ δεδμενὸν κόψουσι (de iumentis triturantibus)

κοσμεῖν, *ornare*, ‘to deck’, ‘adorn’, ‘dress out’: xi 62 τὴν πόλιν κοσμεῖν, v 9 (de ariis et simulacris deorum). PASS. v 10 οἴς αὐτοὶ κοσμοῦνται, x 81 τὰς κεκοσμημένας (‘decked out for show’), ix 12 οὐ ποικίλμασι κεκόσμηται η οἰκλα. ‘to honour’: iv 71 δώροις κοσμεῖ

κόσμος, οὐ, δ, *ordo*, ‘order’: viii 127 κατὰ κόσμον, ‘in order’. *mundus mulierbris*, Fr. *parure*, ‘dress’ esp. of women, ‘finery’, ‘ornament’: iv 161, ix 36 κόσμος γυναικὸς τὸν εἰς ἐόρτας

κρατεῖν, *continere aliquem in officio*, ‘to rule’, ‘control’: iv 44 κρατεῖν τῶν ὑπ' αὐτοῦ ἀρχομένων. *dominari*, ‘to master’, ‘get the upper hand’: i 146 (de voluptatum imperio). δ κρατῶν, *victor*, ‘the conqueror’: v 37

κρατιστεύειν, *ceteris omnibus praestare*, ‘to be best’ (κράτιστος), ‘to excel’: xxi 65 φιλοτιμίᾳ κρατιστεῖσαι κράτιστος, η, οὐ, *optimus*, ‘best’: xvii 24 κ. σπόρος, vi 89 κ. ἐπιστήμη, xiii 68 τὰ κ. κράτιστόν ἔστι, *optimum est*, c. inf. xvii 34 κράττων, οὐ, γεν. αὐτος, *meliōr*,

praestantior, 'better': xi 158
 $\tauὸν \eta\pi\tauω λόγον κρείττω$
 $\pi\tauο\epsilon\iota\pi$, xiii 59 $\tauὸν κρείττω$
 $\tauω \text{ (έργαστηρα)}$)(χειρω.
 κρείττον ἔστι , c. inf. *praesi-*
stat, 'it is better': xvii 28,
 35, xx 45. V. s. v. *βέλτιον*

*κρεμαστός*⁷, ή, ὀν, *suspensus*,
pensilis, 'hung up', 'hang-
 ing': viii 75 *κρεμαστὰ*
σκεύη, 'the rigging of a ship'
)(ξύλινα σκεύη
 $\kappa\pi\thetaή$, ης, ή, *hordeum*, 'barley',
 mostly in pl.: viii 54 *κρι-*
θὰς καὶ πυρούς, xvi 47 *πλεί-*
στας καὶ πυρούς

[From root *Ghers*, 'to stick up',
 'to be stiff', seen in *χέρσ-ος*,
horr-ere (*hors-ere*), *hirs-utus*,
 Germ. *Gerste*]

κρίνειν, c. inf. *iudicare*, *sta-*
tuere, 'to decide', 'to judge
 that a thing is so and so':
 x 17. PASS. with *πρὸς*
τινα, *comparari*, 'to be
 judged by comparison with',
 'by the standard of': x 82
πρὸς τὰς ἔξαπατώσας κρί-
νεσθαι ταρέχοντας ἄναρδος.
κρίνεσθαι, *de iis quorum*
causa a iudicibus cognosci-
tur, 'to be brought to trial':
 xi 151 *ἐκριθῆν ὅ τι χρή*
ταθεῖν η ἀποτίσαι

κτᾶσθαι, *parare sibi*, *acqui-*
rere, 'to get', 'procure': ii
 86, iii 18, iv 2, xii 17.
 c. dat. *comparare alicui*
aliquid, 'to procure for an-
other': xv 4 dub. *κεκτή-*
σθαι, *possidere*, *habere*, 'to
 have acquired', 'to possess
 as property': i 28, 32, 33,
 43, 72, vii 106, ii 89 *ἐκεκ-*
τήμην, iii 18, v 52, xx
 144. c. dat. vii 106 *γηρο-*
βοσκοὺς κεκτήσθαι ἄναρτοις.
 ο *κεκτημένος*, *dominus*, 'the

owner', 'proprietor': i 81,
 xx 121

κτῆμα, *atos*, *τό*, *possessio*, 'a
 commodity', some material
 or sensible object, external
 to man and capable of serv-
 ing some useful purpose: i
 43 *ὅ τι τις ἀγαθὸν κέκτηται*,
τοῦτο κτῆμα καλῶ, v 51,
 ix 115 *τῶν κ. δσα ἵδια διτα*
εὐφραίνει, xx 126 *πᾶν κτῆμα*
καὶ θρέμμα. *κτῆματα* =
 τὰ ἐκάστω φέλιμα: i 35,
 45, 121. 'property, real
 or personal': ii 18, iii 112,
 v 105, ix 97

κτήνη, *εων*, *τά* (κτᾶσθαι),
pecus, 'cattle' *κτήνεσιν*)(
ἀνθρώποις: vii 109 *διαιτα*
τοῖς κτήνεσιν ἔστιν ἐν ὑπ-
αἰθρῷ

κτῆσις, *εωτ*, ή, *id quod quis*
possidet, 'property', 'pos-
 sessions': i 40 *κτῆσις ή*
σύμπασα i. q. *oīkos*, vi 21,
 23 κ. = τὸ ἐκάστω φέλιμον
εἰς τὸν βίον

κυβελία, *as*, ή, *aleae s. tessera-*
rum lusus, 'dice-playing':
 i 141 *ubi κυβελίαι* referuntur
 inter ἀπατηλὰς δεσποτίας
κυβερνήτης, *ou*, ο, *governator*,
 'a helmsman', 'pilot': viii
 88

κυβιστᾶν, *se rotare*, *rotari*,
 'to turn heels over head':
 xiii 41 τὰ κυνίδια περιτρέχειν
 καὶ κυβιστᾶν μανθάνει,
 where see n.

*κύκλιος*⁸, *a*, *ov*, *orbicularis*,
 'circular': viii 129 *κύκλιος*
χορὸς (*orbis saltatorius* Cic.)

καλὸς θέαμά ἔστι

*κυνίδιον*⁹, *ou*, *τό*, *catulus*, 'a

little dog': xiii 39

κύριος, *ou*, ο, *qui auctorita-*

tem habet, *dominus*, *posse-*

sor, 'he who has the natu-

τῷ authority over or right to', 'the owner': πλ. 100 χρῆσθαι δὲ οὐδενὶ αὐτῶν (sc. τῶν κτημάτων) ἔξεστι, ὅτῳ ὁν μὴ δῶ ὁ κύριος (sc. τῶν κτημάτων), v. 96 οἱ θεοὶ κύριοι εἰσὶ τῶν ἐν τῇ γεωργίᾳ ἥρων, vi. 3 τῶν θεῶν κυρίων ὄντων τῶν πολεμικῶν ἥρων κύων, κυνός, ἀ, ἡ, *canis*, 'a dog' or 'bitch': v. 27 κυσὶν εὐπέτειαν τροφῆς παρέχουσα, 29 αἱ κύρες, 82. [Spanhemius ad Callim. hymn. in Dian. 102 recte statuisse videtur et Atticos et Iones genus femininum adhibere, ubi de animalibus in universum loquuntur. (Sturz)] κωλύειν, prohibere, impedire, 'to hinder', 'let': πλ. 84 τί κωλύει σὲ ἐρίστασθαι; quid obstat quo minus scias? quidni scias? 'what reason is there why you should not know?' PASS. κωλύεσθαι ἀπὸ τυροῦ, arceri ab aliqua re, 'to be debarred from' anything: xii. 75 ἀπὸ τῶν ἑρωμένων κωλύεσθαι, o. inf. i. 132, 148 κωμῳδός, οὐ, ὁ, *comicus*, 'an actor of comedy': πλ. 52 ἐπὶ κωμῳδῶν θέαν

Δ

Δαγνεῖλα, as, ἡ, *salacitas, libido immodica*, 'lewdness': i. 154 δοῦλοι λαγνεῖῶν λαμβάνειν, corresponds to our word 'to take', in all its various senses, primarily, prehendere manu, 'to seize', hence figuratively *capere*, secum auferre, v. 62, viii. 16 δπον δεῖ τιθέναι καὶ ὀπόθεν λαμβάνειν, ix. 61, viii. 60,

63 λαμβάνειν ἐντεῦθεν, 141 δποι χρῆ ἐλθόντα λαβεῖν ἔκαστα, xiv. 16, xx. 155 λαβόντες ὅποντον διώναται πλείστον (σίτον), viii. 56 λαβόντα διεκρινημένοις χρῆσθαι ('to take and use'), where λαβών is used pleonastically, see Ellendt Lex. Soph. s.v. *nancisci, incidere in aliquem*, 'to get', 'come upon': vii. 221. deprehendere, *invenire*, 'to find': viii. 12 ἤγροντά τι λαβεῖν, 141. *in facinore deprehendere*, 'to catch', 'detect': ii. 46 εἰ λάβοιέν σε κλέπτοντα. accipere, assequi quod cupimus, 'to receive', 'get possession of a thing desired': iv. 40 ἐξ ὄποσωπερ ἐθνῶν δασμοὺς λαμβάνει, 120, xiii. 43 λαμβάνει (τὰ κυνίδα) τι ὡν δεῖται, vii. 143 διδόναι καὶ λ. percipere, 'receive as produce': v. 16 ἡ γῆ τάγαθὰ οὐκ ἐφ μετὰ μαλακίας λαμβάνειν, 38, xvi. 48 ὅπως ἀν πλείστας κριθᾶς καὶ πλείστους πυροὺς λαμβάνοιμι, xvii. 36 ἀρκοῦντα σίτον λαμβάνειν, xi. 128 λόγον διδύναι καὶ λ., xx. 19 [cf. Arist. Nub. 1123 λαμβάνω οὗτ' οἶνον εἴτ' ἀλλ' οὐδέν εἰ τοῦ χωρίου, Δν. 111, Ran. 1240]. 'to receive as a thing in any way communicated': i. 51 καὶ δηλαμβάνειν, 'to take harm', ix. 66 [cf. Arist. Nub. 1310]. *in matrimonium accipere*, 'to take to wife': vii. 31 τὴν γυναῖκα ἔλαβες παρὰ τοῦ πατρός, 65. λαμβάνειν πείραν τυροῦ, *periculum, experimentum facere*, 'to make trial of': viii. 133 ἔξεστι

πέρας λαμβάνειν αὐτῶν,
xvii 6 τὴν ὥραν ἡς πάντες οἱ
πρόσθεν πείραν λαβόντες,
xx 68 γῆς πείραν λ. ῥῶν ἢ
ἴππου

λανθάνειν, c. acc. pers., *latere aliquem*, 'to escape a person's observation': xi 152 δὲ τοῦτο ἐλάνθανεν. with personal for impersonal construction, followed by a relative clause: i 137 ὅτι πονηρότατοι εἰσὶ οὐδέ σε λανθάνουσιν. with reflexive pronoun and participle, *ignoro, non animadverto*, 'to do or suffer unconsciously': xv 63 οὐδαὶ λεληθέναι σὲ (ex em. mea) σεαυτὸν ἐπιστάμενον, xviii 66, 76 ταῦτα ἐλελήθειν ἐμαυτὸν ἐπιστάμενος, 67 λέληθα ἐπιστάμενος

λέγειν, dicere, 'to say', 'speak', 'utter': abs. x 8 λέγει. with obj. acc. iii 26, 103, xii 11 ἀ σὺ λέγεις, x 11 λέγει, iv 161 τί λέγεις; (*admirantis*), 10 καλῶς λέγεις (*recte dicens*), v 86, vi 2, xii 92 λέγειν τε καὶ ποιεῖν, xxi 14, xvi 18 δρῆσις λέγοντες, xviii 42 λέξον μοι. λέγει followed by *ἔφη* pleonastically: x 8. λέγειν (*disserrere*) περὶ τίνος: vi 6. with ὡς, ὅτι: ii 75, 116, xv 16 ἔλεξας ὅτι, xi 66 λέξον πῶς, xviii 78. o. acc. prolept. xx 47. c. acc. et inf. iii 105. *dicere*, 'to have in mind when speaking', 'to mean': i 83, iii 44, xii 36, xvii 54, 57, 78. PASS. iv 118 λέγεται, 182, 141, xxi 79. καλῶς λέγεσθαι (*recte disputatione ponit*): i 113.

ρεκτίσθειν: viii 216 οἱ οἴς τὸ τετρημένον πίθον ἀντλεῖν λεγόμενοι, xii 113 ἡ τοῦ βαρύπορου λεγομένη ἀπόκροις, xix 100 ὁ δευτὺς λεγόμενος γεωργός. *recesserit*, 'to be reckoned': xi 123 ἐν τοῖς ἴστικωτάτοις λεγόμενοι, ubi potius cum Cobeto scribendum censeo καταλεγόμενοι

λείπειν, reliquum facere, 'to leave remaining': xiv 8 μὴ λείπειν καρπούς λυστελουντας τοὺς ἔργους. PASS. xviii 18 τὸ ἐν τῷ γῇ λειφθέν, sc. *residua stipulae*. λείπεσθαι, *inferiorē esse*, *cedere*, 'to be inferior to', 'come short of': o. gen. et partep. xix 38 οὐδὲν ἀμοῦ λείπει γυρώσκω ταῦτα, *non minus scis quam ego*

λεπτός, ḥ, ὄν, *tenuis*, 'thin', 'poor': xvii 58 λεπτοτέρα γῆ) (*παχυτέρα*

λευκός, ḥ, ὄν, *albus*, 'white', 'pale': x 18 ὅπως λευκοτέρα ἔτι δοκοὶ εἶναι ἢ ἡμέρα

λήγειν, c. particip., *desinere, desistere*, 'to leave off doing': i 171 αἰκιζόμενας οὐποτε λήγοντειν

λήθαιν, *latere*, i. q. λανθάνειν, c. particip. vii 168 τὸς θεούς οὐ λήθει ἀπακτῶν

λήθη, ḥ, ḥ, *oblivio*, 'forgetfulness': xii 59 λήθην ἐμποιεῖν

λαν, *nimis*, 'too much': xix 24 λ. ἐπιπολῆς. c. art. *nimius*, 'excessive': xx 111 αἱ λιαν ἀνεπιστημοσύναι

λικμᾶν, *ventilare*, 'to winnow': xviii 41 τὸν σῖτον λικμᾶντες, 51, 57 λικμήσεις τὰ ἀχύρα, 62, 17 οἱ λικμῶντες 'the winnowers'

λιπαρεῖν, *studiose cupere*, ‘to be eager’, ‘importunate’: c. inf. π 114 δστ λιπαρεῖς παρ’ ἐμοῦ μανθάνειν
 λιχνέλα, *as, η* (λίχνος, λείχω), *aviditas cibi et potionis*, ‘greediness in meat and drink’: 153 δοῦλοι λιχνεῖων λογίσεσθαι, *reputare, perpendere*, ‘to take into account’, ‘consider’: c. acc. rei vii 80 λόγος, *ou, δ, oratio*, ‘statement’, ‘exposition’, ‘dis-course’: π 74, xi 21 πολὺν λόγον ἔχότων περὶ αὐτοῦ, xii 95 παρατραβήνεος τοῦ λ., xiii 44 ἀνθρώπους πιθανωτέρους ποιεῖν λόγῳ, xxi 3 τῇ ὑποθέσει τὸν λ. βοηθοῦντα παρέσχησαι, i 82 κατὰ γε τὸν σὸν λόγον, 102. *id de quo disputatur*: xi 157 τὸν ἥπτω λόγον κρείττω ποιεῖν. *ratio*, ‘an account’, ‘a report of what one has done’: xi 128 λόγον διδόναι καὶ λαμβάνειν, i.e. *rationem reddere et ab aliis reddi sibi iubere*. *mox* est ἀπολογεῖσθαι et κατηγορεῖν. [Cf. Plat. Prot. p. 336 c, Demosth. de Cherson. § 47 τὸν τῶν χρημάτων λόγον παρὰ τούτων λαβεῖν]

λοιδορεῖν, *obiurgare, reprehendere*, ‘to rebuke’, ‘abuse’: ix 94 λοιδορεῖν καὶ κολάζειν τὸν τούτων δέδρενος λοιπός, *η, ον, reliquias*, ‘remaining’: vi 18 τὰ λ. διεξιέναι, xviii 57 τὰ ἄχυρα τὰ λ. c. inf. xiii 6 ἔτι λοιπὸν αὐτῷ ἔστι γράνα, ‘it remains for him to know’. τοῦ λοιποῦ (sc. χρόνον), *postero tempore, postea*, ‘for the future’, ‘thenceforward’, ‘thereafter’: x 58, a partitive

gen. denoting the time within the limits of which a thing occurs. i 168 τὸν λοιπὸν χρόνον. [Accusativus τὸ λοιπόν significat perpetuitatem: contra genitivus τοῦ λοιποῦ, *postero tempore*, dicitur de re quae variis temporis posteri vestigiis fit. ΚΥΕΗΝΕΙ ad Anab. ii 2, 5]

λουτρόν, *οὐ, τό, lavatio*, ‘a washing’, ‘bathing’: ix 42 τὰ ἀμφὶ λουτρόν, x 55 ὑπὸ λουτροῦ ἀληθινῶς κατωτεύθησαν, v 44 θερμοῖς λουτροῖς λένεν, *solvere, ut catenis vinctos, to loose*, ‘release’ as from bonds: pass. iii 30 λελυμένους. *dissolve, to dissolve*, ‘to break up’): καθίζειν: pass. xii 4 πρὶν η ἀγορὰ λυθῆ

Δυκαβηττός, *οὐ, δ, Lycabettus, mons Atticae*: xix 33 λυμαλνεσθαι (λύμη), *corrum-pere, to spoil*, ‘damage’: with acc. as usual in Xen. who does not use the dative: ii 93 μανθάνοντες κιθαρίζειν καὶ τὰς λύρας λυμαλίονται, iii 83 τοὺς οἰκους λυμαλνεσθαί) (συναύξειν. [Cf. Dem. κατὰ Στεφ. α' § 27 δούλου λελυμασμένου τὰ τῶν δεσποτῶν]

λύμη^{5,7}, *η, η, detrimentum, damage*, ‘mischief’: v 33 αἱ κύνες τὰ θηρία ἀπερύκουσαι ἀπὸ λύμης καρπῶν καὶ πρόβατων

λύπη, *ης, η, dolor, pain*) (ήδονή: i 144 λύπαι ήδοναῖς περιπετεμέναι λυπηρός, *ά, ον, molestus, painful*: ix 70 εἴ τι λυπηρὸν εἴη εἰς τῶντα παρακαλοῦντες

λύρα, *as, ἡ, lyra*, 'a lyre': II 93
τὰς λύρας λυμαίνονται

Δύστανδρος: IV 141, 143, 146,
168

λυσιτελεῖν (λύειν, τέλος), *pro-*
desse, conducere, 'to in-
demnify for expenses in-
curred': c. dat. VI 57 *ως μὴ*
λυσιτελεῖν αὐτοῖς τὴν γεωρ-
γίαν, XX 84 μέγα διαφέρει *εἰς*
τὸ λ. γεωργίαν καὶ μὴ λ.,
XIX 8 τοὺς καρποὺς μὴ λει-
πειν λυσιτελοῦντας τοὺς
ἔργους

λυσιτελούντως, *utiliter*, 'pro-
fitably': XX 114 τὸ τὰ ἔργα
μὴ τελεῖσθαι λ. πρὸς τὴν δα-
πάνην, *ita ut fructum capias*.
Cf. ἀλυσιτελῆς

M

Μᾶ Δία, *per Iovem*, 'by Zeus':
negative because of context
XII 3. *ναὶ μὰ Δία*, affir-
mantis vehementius: XII
63, XIX 5. *οὐ μὰ Δία*,
negantis in responsione:
I 124, XII 29, 82, 99, XXI 69
μάζα, *ης, ἡ* (*μάττειν* 'to
knead'), *panis hordeaceus*,
'barley bread'. (ἄρτος,
'wheaten bread'): VIII 55 *ἡ*
μάζης *ἡ* *ἄρτου*

μακάριος, *la, ior, beatus*: V 2
οἱ μακάριοι admodum opu-
lenti, 'the rich and better
educated'

μακρός, *ā, ōv, longus*, 'long',
'far': III 53 μακρὰν ὅδον
βαδίζοντα

μάκτρα³, *as, ἡ* (*μάττειν*), *vas*
in quo farina subigi solet,
'a kneading-trough': IX 42
μάλα, *valde*, 'very': *εὖ μάλα*
egregie, 'right well': XIX 12.
c. *καὶ* in responsione, v. s.

καὶ, VII 4 οὐ μάλα. αὐ-
τίκα μάλα=Fr. *tout à*
l'heure: XV 52. μᾶλλον,
magis, 'rather': XIX 53,
πολὺ μ. I 99, IV 152, V 78,
XV 75, XX 19, 27, II 55 σοῦ
μᾶλλον, XI 143 μᾶλλον *ἢ*,
VI 8, XII 99 οὐδὲν μᾶλλον,
nihil magis, III 64 οὐδὲν τι
μᾶλλον, 76, XV 47, 50, XIII
8 τι μᾶλλον *ἢ*; δῆτι μᾶ-
λιστα XVI 67; III 100 *παῖδα*
νέων μάλιστα ('extremely
young'), XVIII 36, XIX 11
ὅπως μ. ἀν βλαστάνοι τὸ φυ-
τόν, 83, XX 127, VIII 128 μ.
πάντων, *plerumque*, 'for the
most part': XIX 16. in
respondendo simpliciter af-
firmat, *maxime, recte*, 'cer-
tainly', 'assuredly': III 102,
XIX 43

μαλακία, *as, ἡ* (*μαλακός*),
mollities, ignavia, 'softness',
'weakness') (*καρπείᾳ*: I 139
μαλακία ψυχῆς, V 16 μετὰ
μαλακίας
μαλακός, *ἡ, ὁν, mollis*, 'soft
to the touch': XIX 47 διὰ τῆς
μαλακῆς (sc. γῆς). *mitis*,
'gentle': XX 100 αἴρας θη-
ρεύων μαλακάς
μανθάνειν, *discere*, 'to learn':
XIII 32 μανθάνειν τι ἐκ
τίνος, II 88 μανθάνειν (*καρ-*
έχειν ἀλλῳ) ἐν τοῖς αὐτοῦ
αὐλοῖς, XII 12 μάνθανε δὲ τι
μὴ ἐπίστασαι, XV 57 καταρι-
βῆναι μανθάνοντας, XVI 45,
XX 137 οὔτε ἐμαθε παρ' ἀλ-
λοι τοῦτο, II 94 ἐν τῷ σῷ
οἰκῷ μ., 107 (*didicisse* i.e.
scire) μονακήγ μαθεῖν παρ'
ἐμοῦ, 126, VI 25 πάσας τὰς ἐπι-
στήμας μαθεῖν, VII 49, XV 15
μαθεῖν δῆτι δεῖ, VI 41, XV
30, XVIII 74 φάστη μαθεῖν, XX-
2, XX 60 δύσκολος μ., *τὰ εὐκέ-*

τές μ., VIII 136 τὸν μαθησό-
μενον, XVI 45, XIII 12 ἐὰν τὰ
ἔργα μάθῃ ὡς ἔστιν ἔργαστέα.
c. inf. 15 ἄρχειν οἷμαι δεῖν αὐ-
τὸν μαθεῖν τῶν ἔργαξομένων,
XII 102, XIII 35, 41, XV 37
μαστεύειν⁵, *quarerere*, 'to look
for', 'search after': VIII 101
μαστεύειν ὅτου ἀδέη, v 64
τὴν τροφὴν μαστεύειν
μαστευτής⁴, οὐ, ὁ, *inquisitor*,
'one who searches for': VIII
85 μαστευτοῦ δέηται
μάτην, *frustra*, 'in vain': VII
217 μ. πονεῖν
μάττειν, *pincere*, *farinam subi-
gere*, 'to knead dough': X
73 τὸ δεῦσαι καὶ μάξαι
μάχεσθαι, *pugnare*, *praelium
committere*, 'to fight' of
armies: VIII 32, 33 πώς ἀν-
οῦτως ἔχοντες μαχέσαιντο;
XX 36 ὡς ἀν δριστα μαχοιν-
το. c. dat. pers. 'to fight
against': IV 132 τῷ ἀδελφῷ
μαχούμενος (*cum fratre
pugnaturus*)
μεγαλέως, *magnifice*, 'splen-
didly': XI 52 θεόν μ. τιμᾶν,
i.e. *splendidis et largis sac-
rificiis*
μεγαλογυώμων, ον, *magnani-
tus*, 'with lofty sentiments',
'high-minded': XXI 48
μεγαλοπρεπῶς, *magnifice*, 'as
befits a great man': II 36
μεγαλόφρων, ονος, ὁ, ἡ, *magn-
animus*, 'noble-spirited',
'high-minded': X 5
μεγαλύνεσθαι, *gloriari in ali-
qua re*, 'to boast of a thing':
XXI 25 μεγαλυνομένους
ἐπὶ τῷ ἐναντιούσθαι τῷ ἄρ-
χοντι
μεγάλως, *magnopere*, 'greatly'.
μέγιστα, *maxime*, 'very
much': XXI 60 μέγιστα βλά-
ψαι καὶ μέγιστα τιμῆσαι, 61

Μέγαρα, τά, 'Megara', a city
on the Saronic Gulf: IV 144
μέγας, μεγάλη, μέγα, *magnus*,
'great': XXI 52 μέγας ἀνήρ,
XXI 49 μεγάλη χειρί, II 38
πολλὰ τε καὶ μ. θνεῖν, 39 με-
γάλα τελεῖν, IV 59 δώροις
μεγάλοις. VIII 82 μείζονι
χώρᾳ. *procerus*, 'tall': X
16 μείζων δοκοί εἰναι ή
ἐπεφύκει. *gravis*, *magni
momenti*, 'important': VII
42, XV 15, XXI 52 μεγάλα
διαπράξασθαι, 67, 73 τὸ μέ-
γιστον δῆ
μεθύειν, *ebrium* v. *temulentum
esse*, 'to be drunk with
wine': XII 59 τὸ μ. ληθην
ἐμποιεῖ
μειοῦσθαι, *deteriorem reddi*,
'to become smaller or
worse') (αὐξεσθαι: IV 116
μείων, ον, *minor*, 'smaller':
XVII 79 μ. τὸ σπέρμα ἐμβαλεῖν.
μείονα, *pauciora*, 'fewer',
'less': III 17 οὐδὲν πλέον
ἄλλα μείονα τούτων κεκτη-
μένους, XX 86 ἔργαστηρων καὶ
πλεόνων καὶ μειόνων dub.
μελεῖ, *curae est*, 'it is an object
of care': c. dat. pers. et
gen. rei, XI 50 μέλει μοι τοῦ-
των. c. ὅπως: 47 μέλει
σοι ὅπως πλουτῆς: με-
μεληκέναι impersonaliter
cum dativo dicitur; person-
aliter, ut *praesens*, non
item, II 115 μεμεληκέναι
μοι non me neglexisse
μελετᾶν, *meditari*, *commentari*,
'to profess', 'practise': c.
acc. rei, IV 165 τῶν πολεμι-
κῶν τι η τῶν γεωργικῶν ἔργων
μελετῶν. c. infin. 'to
practise doing a thing': XI
39 λέγειν μελετῶν, 136,
139, 151 αὐτὰ ταῦτα διατε-
λεῖν μελετῶν, ἀκολαγείσθαι

κτλ., 183 κατηγορεῖν μελετᾶν

μελέτη, ης, ḡ, *meditatio*, ‘practicē’: xvii 49 τοῦτο μελέτης δεῖται

μέλιττα, ης, ḡ, *apis*, ‘a bee’: vix 98 ἡ ἐν τῷ σμήνει ἡγεμῶν μέλιττα, 170, 172, τὸς μ. 175, 206, 207, xvii 105 οἱ κηφῆνες δαρπάζουσι τῶν μελιττῶν τροφήν

μέλλειν, *meditari, cogitare*, ‘to be on the point of’, ‘to be about to’: xi 126 ἔμελλον τοῦτο ἐρήσεσθαι, ix 14. *velle, spectare, propositum habere*, ‘to intend’, ‘mean’: xii 26 *el μέλλειν αρκέσειν* (sequente in apodosi necessitatis significacione), *el μέλλει εἴσεσθαι* xiii 4, vii 201, xvi 65, vii 110 τοῦς μέλλουσιν ξειν, xv 43 τὸν μέλλοντα δυνήσεσθαι, xxii 72, v 69 τὸν μέλλοντα εὖ γεωργήσειν, xvi 5 τὸν μέλλοντα ὄρθω γεωργήσειν. o. inf. praesent. τὸν μέλλοντα — ἐπιμελεῖσθαι xv 39, 49, xx 54 τὸν μέλλοντα πετέσειν.

It often stands without its infinitive, when the verb immediately precedes or follows: xviii 6 τὶ δ' οὐ μέλλω (sc. εἰδέναι); *quidni norim?* xix 51 τὶ δ' οὐ μέλλει ὑπόβαλλεσθαι; ‘(of course it must be put underneath)’ μέμνημαι, v. s. *μιμνήσκειν* μέμφεσθαι, *reprehendere, vituperare*, ‘to upbraid’, ‘find fault with’: c. acc. xi 141 ἡ μέμφομαι τίνα πρὸς τοὺς φίλους ἡ ἐπαυνῶ, 149. c. dat. pers. et acc. rei, ‘to impute as blameworthy’, *vitiis vertere, obicere aliquid alicui*: ii 104, 106,

111 οὐδὲ τοῦτο ἔμέμφον μοι

μέν, a weak form of μήν (not, as is sometimes supposed, connected with εἰς as its neuter, for εἰς comes from ένς for σέμεν and therefore έν is for σεμ (not μέν), and μία for σεμία: cf. Lat. *sem-el, sim-plex, sin-gulus = sem-gulus*, but) from the pronominal stem *ām*, seen in Lat. *ego-met*, and in the superlative forms, as πρόμοις, *pri-mu-s, sum-nu-s = sup-nu-s, opti-mu-s* etc.

A. I. used absolutely or determinatively without correlative δέ, ‘certainly’, ‘surely’, ‘indeed’: xiii 24 οὐ μὲν δή (in answer to a question), πάνυ μὲν οὖν xvii 52, 96

II. followed by δέ in the correlative clause:—1. to mark opposition, as xix 32 ξηρὰ μέν—ὑγρὰ δέ, iii 65, 94, π 63, 122, iii 114 etc. 2. where the clauses contain different matter without being opposed, as π 32 πρώτον μέν—ἴκειτα δέ, iii 29 ἔνθα μέν—ἔνθα δέ, xvii 86 ποτὲ μέν—ποτὲ δέ, iv 22, most frequently with the article used pronominally: xi 109 τὰ μὲν βάδην, τὰ δὲ ἀποδραμῶν, i 152, iii 6, 37, 59, xvi 35, xix 129, xx 50. 3. with the principal word repeated (*anaphora*): i 88 κάκιον μέν—κάκιον δέ, iii 16 πολλὰ μέν—πολλὰ δέ, vii 86 ἐλάχιστα μέν—ἐλάχιστα δέ, x 18, xi 57, xx 68. Sometimes μέν is omitted as in xv 1. 4. where one of the correlative clauses is inde-

pendent, the other takes the participle or some other dependent form: vii 54. 5. where one of the two opposed clauses is really subordinate to the other (*parataxis*): ii 63, viii 108, xix 4, xx 50. 6. where equivalent particles take the place of δέ, as ἀλλά xx 61; μέντοι ii 22, ix 49, xii 105, xv 50, xvii 4, 68, 73. 7. with ὅμως added to δέ, to give emphasis to the opposition: xi 34. sometimes answered in anacoluthon by a copulative particle: vii 54. 8. where the antithetical clause is implied mentally but not expressed: xviii 3 δέ μὲν οὐ τέμεν τὸν σῖτον δεῖ οἰσθα, xii 57 πρῶτον μέν. This μέν *solitarium* is used to emphasize assertions made by a person concerning himself, as opposed to others: v 50 ἔμοι μὲν θαυμαστὸν δοκεῖ, viii 38, xviii 63, xxi 62. with the demonstrative pron. τούτους μὲν iii 63, xvi 27, 49, xvii 16, 49, xviii 25, 29, 38. with interrogatives: xii 55 πολὺς μὲν δή; with proper names, as Κῦπος μέν iv 124. 9. double μέν followed by double δέ: iv 74, ix 56; the second δέ is dropped iv 61.

B. μέν before other particles:—1. where each particle retains its own separate force; μέν γάρ, with omission of δέ clause xvii 44, xix 66. ἀλλὰ—μὲν δή xi 13, σὺ μὲν δή xviii 63. to express positive certainty on the part of the speaker

or writer, οὐ μὲν δή γε, *nequaquam, minime vero*: xiii 24. μὲν δή, continuative, 'to wind up a series of facts, closing a statement': i 94, iv 63, viii 116, 148, xi 1, xvi 24, xviii 75. See Kuehner on Xen. Mem. i 2, 62. μὲν οὖν vi 5, xviii 4

III. where the combination of particles causes a corresponding change of sense: μέν—γε: v.s. γε. μὲν οὖν in replies, as a strong affirmation (*imo, imo vero*), 'yes indeed': xi 137, xvii 52. or in conceding more than was asked, so as to correct a statement, 'nay rather': vii 201, xvi 74. 1. μέντοι, with the force of a conjunction, *tamen, vero*, 'but however', 'yet': xi 105, xvi 14. οὐ μέντοι—γε xii 107, xiv 12, xvii 68, xxi 69. εὖ γε μέντοι xx 116. 2. as an adverb in strong protestations: γελοῖον μεντᾶν (μέντοι ἀν) εἰη i 37, ii 13. or in eager or positive assent: i 56, xiii 6, vii 185 δή—δεήσει ταῦτα ποιεῖν; Δεήσει μέντοι. καὶ—μέντοι, atque adeo: v.s. καὶ

μένειν, *manere*, 'to stay': vii 186 ἔνδον μ., 174 ἐν τῷ σμήνει μένοντα. non aufugere, 'to stay where one is', 'not to run away': v 78 ἐλπίδων ἀγαθῶν οἱ δοῦλοι δέονται, δπως μένειν ἐθέλωσι
μένος⁵, eos, τό, ardor animi et impetus, 'spirit', 'determination': xxi 64 μένος

ἐκάστῳ ἐμπέσῃ τῶν ἔργα-
τῶν
μεντᾶν = μέντοι ἄν: ι 37,
xi 17
μεριμνᾶν, *summa diligentia perpendere*, ‘to give one’s mind to a question as of philosophy’, ‘to study a thing deeply’: xx 137 οὕτε μεριμνῶν πῆρεν
μέρος, *eos, τό, pars, ‘share’, ‘part’* (*the whole*: vii 139 πλεῖον μέρος τοῦ φόβου, 142, xviii 43 ἐκ τοῦ προσηγένεμον μ. τῆς ἀλλα
μεσημβρία, *as, ἡ, meridies, ‘the south’*: ix 24 πρὸς μεσημβρίαν ἀναπέπταται (ἡ οἰκία)
μέσος, *η, ov, medius, ‘in the middle’, ‘intermediate’*: of time, xvii 24 σπόρος ὁ πρώιμος ἡ ὁ μέσος ἡ ὁ δψιμώτατος, xvi 77 ἐν μέσῳ τῷ θέρει (*in midsummer*), *ib.* ἐν μέσῃ τῇ ἡμέρᾳ (late Greek for μεσημβρίᾳ, Rutherford, *New Phrynicus* p. 126). τὸ μέσον, *medium, ‘the space between’*: viii 128 τὸ μ. τούτων καλὸν φαίνεται, 131. ἐν τῷ μέσῳ, *in medio, publice, ‘in publico’, ‘open to all’*: v 36 ἐν τῷ μέσῳ τοὺς καρποὺς τρέφουσα i.e. *aggressivo patientes*, vii 144 τὴν ἐπιμέλειαν εἰς τὸ μέσον (*in commune, aequalem*) ἀμφοτέρους κατέθηκεν, 147 τὸ ἐγκρατεῖς εἶναι εἰς τὸ μέσον κατέθηκε
μεσοτομεῖν³, *strumentum medium subsecare* (Varro): xviii 16 νομίσω δρθῶς ἀν ποιεῖν μεσοτομῶν, i.e. ita metens, *ut partem culmi medianam in agro relinquam*

μεστός, *ἡ, ὁ, refertus, ‘filled’*: c. gen. iv 103
μετά:—A. c. gen. *cum*, ‘with’, implying a closer connexion than σύν: vii 67 μεθ' ὅτου ἐκαθεύδομεν ἄν, 105 κεῖται μετ' ἀλλήλων, v 10 μετά ηδίστων δομῶν. as a periodis for adverb: viii 80 μετ' ἀσφαλεῖας for ἀσφαλῶς, v 16 μετὰ μαλακλας for μαλακῶς. B. c. acc., of Sequence in order of Time, ‘after’, ‘next to’: iii 12 μετὰ τοῦτο, xi 69 μετὰ ταῦτα, 100 μετὰ δὲ ταῦτα

μεταβάλλειν, *invertere arando, novare*, ‘to turn over the soil’: xvi 78 εἰ ἐν τῷ θέρει δι τοι πλειστάκις μεταβάλλοις τὴν γῆν. Cf. Verg. Georg. iii 161 *campum fractis invertere glebis*

μεταδιδόναι, *communicare, impetrare*, ‘to give part of’, ‘give a share in’: c. gen. rei ix 69 τῶν εὐφροσυνῶν μεταδιδόντες. c. gen. rei et dat. pers. ix 73 τῆς εὐπραγίας αὐτῆς μεταδιδόντες

μεταρρυθμίζειν, *aliter formare, hinc corrigerere, meliora docere*, ‘to remodel’, hence ‘to reform’, ‘amend’: xi 99 μεταρρυθμίζω ἐπὶ ἔχω τι βέλτιον τοῦ παρόντος, 11 ἵνα μεταρρυθμίσῃς με, 13 πῶς ἂν δικαίως μεταρρυθμίσαι-μι ἄνδρα ἀπειργασμένον κα-λόν τε κάγαδον;

μεταχειρίζεσθαι, *in manibus habere, administrare*, ‘to have in hand’, ‘to have the management of’, Fr. *mainer*: xxv 7 ὁ τοὺς καρποὺς μεταχειρίζεις μενος

μέτεστι μοι τίνος, particeps sum alicuius rei, 'I have a share in a thing': c. gen. rei **ix 98 τοῖς οἰκέταις μέτεστι τῶν δεσποτοῦντων χρημάτων**

μετέχειν, partem habere, uti, 'to take part in', 'use': xvii 34 πατός μετέχειν τοῦ σπόρου

μετοπωρινός³, ἡ, ὁν, autumnalis, 'autumnal': xvii 8 ὁ μετοπωριὸς χρόνος μετρίως, modice, 'moderately', 'in due measure': xii 88 πρὸς τὸ φλοκερδεῖς εἶναι μετρίως ἔχουσι, 'are moderate'

μέχρι et μέχρις, usque ad, tenus, 'even to', 'as far as':—1. of place: xviii 55 μέχρι τοῦ ἡμίσεος τῆς ἀλω, xix 69 μ. βυθοῦ, 'to the very bottom'. 2. of measure or degree: xi 79 μέχρι τούτου (hactenus, 'so far') ἔπομαι, δτι. 3. of time: xvii 31 ἀρξάμενον ἀπὸ τοῦ πρωματών μέχρι τοῦ δύψιμωτάτου στείρειν

μή, 'not', the negative of will and thought, as οὐ is the neg. of fact and statement; μή rejects, οὐ denies; μή is relative, οὐ absolute; μή subjective, οὐ objective.
L. s.

A. in independent sentences, in expressions of will or wish, command, entreaty, warning. 1. with imperat. pres. implying a continued prohibition. 2. with subj. implying a specific prohibition and warning, with 2 pers. of the aor.: viii 8 μηδέν τι ἀθυμήσης. 3. with optative to express

a wish that a thing may not happen: x 26 μὴ γένοιο σὺ τούτον

B. in dependent clauses.

1. with the final conjunctions **ἴνα, ὡς, δτως**: ii 50 δπως μὴ οἰκτρὸς γένωμαι, vi 60 δπως—μὴ ποιῶμεν, vii 192, ix 28 ἵνα μὴ ἐκφέρηται ἔνδοθεν δ τι μὴ δεῖ, xviii 16, 62 ἵνα μὴ δις ταῦτα ἄκυρα δέη λικμᾶν. after δπως and ὡς with future indicative or optative: ii 68 ἐπιμελεῖσθαι δπως ἀν—μὴ—πένητ γένοιο, iii 71 εἰ μὴ σκοκεῖς δπως μὴ ἰδιώτης ἔσῃ τούτου, x 62 ὡς ἀν τῷ δυτὶ καλὴ φανούσι δλλὰ μὴ μένην δοκοῖη.
2. in the protasis of conditional sentences, after εἰ, ἐάν, ἢν, ἀν and temporal conjunctions used conditionally as ἐπειδάν, δταν: i 20 καὶ εἰ μὴ αὐτὸς τύχοι χρήματα ἔχων, i 30, i 49 κάν—μη ἐπίστηγατ, i 70 εἰ μὴ ἀποδίδοτο, i 84, 94, ii 82, 86, 105, 126, iii 71, 91, iv 114, v 61, vii 8, 210, 212, 230, viii 58, 103, 114, ix 4, 108, xiii 8, xvi 18, xviii 3, xix 66, iv 104 δταν μὴ ἡ ὥρα τοῦ ἔτους ἔξειργη, i 118 ὀπέταν αἰσθανώμεθα μὴ θελοντας ποιεῖν.
3. in relative clauses when they imply a condition or generality: i 81 εἰ πωλοῦ ἀν πρὸς τούτο ω μὴ ἐπίσταιτο χρῆσθαι, ii 78 οὐδὲ ἀλλο οὐδὲν δτψ μὴ τις ἐπίσταιτο χρῆσθαι, iv 66 δπδσην μὴ αὐτὸς ἐφορᾶ, v 100 δ τι τε χρὴ ποιεῖν καὶ δ τι μή, ix 101 δτψ ἀν μὴ δῷ ὁ κύριος, xi 111 δσα μὴ διημερέειν, 148 δ ἀν μὴ βούλωμεθα πράττειν, xiii

11, xxii 25, xvi 12 δ τι δύναται
ἢ γῆ φέρει καὶ δ τι μή, xix
7 πῶς (ἐπίσταμαι), ὅστις μὴ
οἶδα; 12 μάνθανε δ τι μὴ ἐπί-
στασαι. 4. a. with the
Infin. always, except after
verbs of saying and
thinking (*oratio obliqua*):
(x 43 ἐμὲ νῦμζε μὴ ἡδεσθαι
because of the imperative,
cf. xix 12) vi 55 ψηφίζεσθαι
μὴ ἀρήγειν, x 64 συνεβούλευεν
αὐτῷ μὴ καθῆσθαι, xi 53, 60,
105, xii 111 δεῖ εἶναι—μὴ
ἔκνοῦντα. after ὥστε or ὡς
(except when the Inf. repre-
sents Indic. or Opt. as in
oratio obliqua): i 96 τὸ ἀρ-
γύριον οὐτω πόρρω ἀπωθεῖσθω
ὥστε μηδὲ χρήμata εἶναι,
viii 68 ἐγχειρεῖ ἔκαστον ὥστε
μὴ ἀπορεῖν χρῆσθαι, xiv 8
ἀφανίζειν ὥστε μὴ λείπειν.
Always with the articular
infinitive: i 59 διὰ τὸ
μὴ ἐπίστασθαι, viii 147
τὸ μὴ εἶναι τεταγμένον.
b. after verbs of negative
result signifying to refuse,
forbid, deny, oppose,
hinder, deprive: ii 97
ἀποφεύγειν μοι πειρᾶ μη-
δὲν με συναφεῖσαι, xii 77
ὑφίειμι μηδὲ' ἐπιχειρεῖν.
c. after verbs of saying
and thinking (*oratio obli-
qua*) οὐ is the regular nega-
tive; but in verbs meaning
'to swear', 'pledge', 'be-
lieve' etc. the neg. is μή:
iv 165 δύναμι μητώποτε δει-
πνῆσαι. 5. with the par-
ticiple when it can be
resolved into a conditional
clause: i 72 μὴ ἀποδιδομένοις,
76 μὴ πωλούμενοι οὐ χρή-
ματά εἰσι, xi 77. when the
participle is used in a ge-

neric or characteristic sense
with the article: viii 65 τά
τε σᾶ δυτα καὶ τὰ μή, 66
τὸ μὴ δύ, xvi 8 δ μὴ εἰδώς,
xx 75 τοῦ μὴ ἐργαζομένοις,
81, 102, 124, i 66 τῷ μὴ
ἐπισταμένῳ, 69, 73, ii 76,
xv 24 τοὺς μὴ ἐπισταμένους.
and similarly with adjectives
when the members of
a class are indefinite: xvi
24 οἱ μὴ πάνι ἔμπειροι γεωρ-
γίας, 'all who are inexperi-
enced in agriculture'. 6.
after verbs expressing fear,
apprehension, anxiety,
mostly with aor. subj.: xxi
80 φοβούμενος μὴ δἰς ἀποθά-
ρη, xvi 29 φοβούμενον μὴ
οὐ γνῶ, vii 232 φοβεῖσθαι
μὴ γένη, ix 66 τὸ προνοεῖν
μὴ τι κακὸν λάβῃ, xii 6
φυλάττει μὴ ἀποβάλγε τὴν
ἔπωνυμίαν, ii 50 οἰκτείρω σε
μὴ πάθῃ

C. in QUESTIONS: in di-
rect questions with subj.
where the answer antici-
pated or expected is not
clearly negative as with the
Indic.: xii 1 μή σε κατακω-
λών; 'am I detaining you?'
'I hope I am not detaining
you':—with ἀρά when a
plainly negative answer is
expected: iv 27 ἀρά μὴ αἰσ-
χυθῶμεν;
μηδέ, as a conjunction, nec,
'nor': xx 66 εἰ μήτε λείειν
ἔχοι καρπὸν μηδὲ φυτὸν αὐ-
τῆς, 80. as an adverb,
ne—quidem, 'noteven', 'also
not': i 96, ii 66 μηδὲ ἔκα-
τοτὸν μέρος, i 31 εἰ μηδ'
ἐν τῇ αὐτῷ πόλει εἴη, viii 12
μὴ δύνασθαι λαβεῖν η τὴν
ἀρχὴν μηδὲ ξητεῖν, iii 77,
xvii 36

μηδείς, μηδεμά, μηδέν, *nullus*, ‘none’: χι 52 ἡν μηδὲν ἀν-
αγκαῖον ὥ κατὰ πόλιν. μηδέν,
as an adverb, *nihil*, i.e. *non*,
‘not at all’: π 97 μηδέν με
συνωφελῆσαι, ψχι 8 μηδέν
τι ἀδύμησης, χι 53 τὴν πόλιν
μηδέν κατ’ ἐμὲ χρήμασιν
ἀκόσμητον εἶναι. [So in Engl.
‘nothing’ is used adverbially:
Shakesp. All’s Well iii
7, 41 *it nothing steads us*,
Hen. IV. A. v 1, 38 *you
were nothing so strong and
fortunate as I*]

μῆκος, *eos*, *tō*, *longitudo*,
‘length’ (*spatium*, *tractus*,
Zeune): χιχ 9 ὁ πόσον μῆ-
κος τὸ φυτὸν ἐμβάλλειν
μήν, *vero*, *sane*, ‘verily’, ‘in
sooth’, used to strengthen
asseverations. ἀλλὰ μήν,
verum enim vero, ‘yet truly’:
ψχι 134 ἀλλὰ μήν οὐδὲ
τοῦτο δεῖ ἀδύμησαι, χι 56.
οὐδὲ μήν, *neque vero*, ‘nor
indeed’: χιχ 73. See note
on Hier. l. 178

μήν, *μηρός*, *δ.* *mensis*, ‘a month’:
ψχι 192 ὅπως μῇ ἡ εἰς τὸν
ἐνιαυτὸν κειμένη δαπάνη εἰς
τὸν μῆνα δαπανᾶται, χι 45
τὰ κατὰ μῆνα δαπανώμενα
μητῷστε, ‘never yet’: iv
165

μήτε—μήτε, *neque—neque*,
‘neither—nor’: ii 86 μήτε
αὐτός—μήτε ἄλλος, vi 37
μήτε πονοῦντας μήτε κινδυ-
νεύοντας, χ 20 εἰ μήτε κομ-
πάζουμι—μήτε ἀποκρυπτολ-
μην τι τῶν δυτῶν μηδέν, χι
111 μήτε κενὸς μήτε ἀγαν-
πλήρης, ψχι 16 μήτε οἱ
ἄλοώντες—μήτε οἱ λικμῶν-
τες, χιχ 7 μήτε—μήτε—
μήτε—μήτε—μήτε, χι 66
εἰ τις—μήτε ίδειν ἔχοι καρ-

πὸν μηδὲ φυτὸν αὐτῆς μήτε
ὅτου ἀκοῦσαι τὴν ἀλήθειαν
περὶ αὐτῆς ἔχοι

μήτηρ, *έρος*, *(ρός)*, *ἡ*, *mater*,
‘mother’: ψχι 36, 86 ἡ μή-
τηρ, ‘my mother’: met. v
79 ὅς ἔφη τὴν γεωργίαν τῶν
ἄλλων τεχνῶν μητέρα (*cau-
sat et originem*) καὶ τροφὸν
εἶναι

μηχανᾶσθαι, *moliri*, *excogitare*,
‘to contrive’, ‘devise’: i
149 μηχανᾶσθαι προσδόους,
π 48 μ. χρήματα (*rationes
pecuniae parandae*) in v 72

μηχάνημα, *tō=τὸ μεμηχανη-
μένον*, *machina bellica*, ‘an
engine of war’: ψχι 76 πολ-
λοῖς μηχανήμασιν (ναῦις)
ἀνθώπουσι πρὸς τὰ πολέμα
πλοῖα

μιγνύναι, *miscere*, ‘to mingle’:
xx 18 μιγνύναι κόπτον τὴν
γῆν, ‘to manure the land’.
PASS. xx 62 ἡ ἀλμη μιγνυ-
μένη τοῖς ἀνάλυοις

Μίθρης, *οὐ*, *ὁ*, the Persian
Sun-god: iv 165 δμνυμι σα
τὸν Μίθρην

μικρός, *ἀ*, *ὄν* (ορ σμικρός), *par-
vus*, ‘small’, ‘little’ in point
of size: ψχι 72 ἐν σμικρο-
τάτῳ ἀγγείῳ, 109 πλάσιοις μ.
2. ‘little’ in quantity, *rau-
cus*, π 53 πάνυ μικρὰ πο-
ρόσαντες

μιλτός, *οὐ*, *ἡ*, *minium*, ‘red
lead’: χ 35 μιλτῷ ἀλειφόμε-
νος, χ 39 ἀπτεσθαι μιλτου, 40
μιμεῖσθαι, *imitari*, ‘to take
after’, ‘imitate’: χι 32 ἵνα
πειρῶμαι σε μιμεῖσθαι, iv
28 τὸν Περσῶν βασιλέα μι-
μήσασθαι (in agricultura)
[μιμνήσκομαι] **μιμνῆσθαι**,
recordari, *meminisse*, ‘to re-
member’, ‘bear in mind’:
πχ 59 μεμνῆσθαι δ τι ἀν τῷ

διδῷ. ο. inf. praeſ. viii 136
 τὸν μεμνησόμενον καταχω-
 ρίζειν ἀπαντά. c. particip.
 vii 238 τοιαῦτα δοκῶ μεμ-
 νῆσθαι διαλεχθεῖς, viii 149
 τοιαῦτα διαλεχθεῖς δοκῶ μεμ-
 νῆσθαι. followed by a
 relative particle: ii 74 οὐκ-
 οιν μέμνησαι δτε;
 μισέν, *aversari*, ‘to hate’:
 xxi 20. PASS. *invisum
 esse*, ‘to be hated’: xxi 21
μισθοφορεῖν, *pro mercede ope-
 ram suam locare*, ‘to re-
 ceive wages’, ‘serve for
 hire’: i 22 τὸν ἄλλον οἰκον
 οἰκονομοῦντα μισθοφορεῖν
μισθοφόρος, *ov.*, *mercede con-
 ductus*, ‘serving for hire’.
 οἱ μισθοφόροι, *milites
 mercenarii*, ‘mercenaries’:
 iv 48 ἔξτασιν ποιεῖται τῶν
 μισθοφόρων
μνήμη, η, ἡ, *memoria*, *vis
 reminiscendi*, ‘memory’, as
 a power of the mind: vii
 143 τὴν μνήμην εἰς τὸ μέσον
 ἀμφοτέρους (sc. man and wo-
 man) κατέθηκεν (ὁ θεός)
μνημονικός, ἡ, ὁν, *memoria
 valens*, ‘for memory’: τὸ
 μνημονικόν = μνήμη, ix 65
 ἢ τὸ μν. μάλιστα ἐδόκει ἔχειν
μόνος, η, *ov.*, *solus*, ‘alone’:
 xii 61. adv. *μόνον*, *tan-
 tum*, *non nisi*, *nil nisi*, ‘only’,
 ‘nothing but’, ‘merely’:
 vii 39 εἰ μόνον ον ἥλθεν ἐπιστα-
 μένη λιατὸν ἀποδεῖξαι, viii
 103 ἐάν μόνοι μὴ ἀπολέσῃ
 τοὺς μὴ ἀμαρτάνοντας, ἀγα-
 πητόν, x 62, xi 60 μὴ μ. ἀλ-
 λὰ καὶ, xiv 28, 36
μορφή, ἡς, ἡ, *forma*, *species
 oris*, ‘the outward form’: vi
 84 ἐνίouς τῶν καλῶν τὰς μορ-
 φὰς πάνυ μοχθηροὺς ὤντας
 τὰς ψυχάς

μουσικός, ἡ, ὁν, *artium liber-
 alium studio excultus*, ‘a
 scholar’: xii 100 ἀμουσον
 ὅντα αὐτὸν ἄλλους μουσι-
 κοὺς ποιεῖν. **μουσική** (sc.
 τέχνη), ἡ, *musica*, ‘music’:
 ii 107 μουσικὴν μαθεῖν, 108
 δεινοτέρους ἐμοῦ περὶ μ.
μοχθεῖν, *labores et aerumnas
 perpeti, laborare*, ‘to be dis-
 tressed with labour’, ‘to la-
 bour’ (principally confined
 to the poets, though Thucy-
 dides uses it twice i 70, 5,
 ii 39, 3, and Xenophon several
 times Mem. ii 1, 17, Anab.
 vi 6, 31, Ven. xii 15): xviii
 16 ἵνα μὴ μοχθώσι περιπτόν
 πόνον
μοχθηρός, ἡ, ὁν:—1. *aerumnous*, ‘wretched’. 2. *pravus*,
turpis, ‘morally bad’: vi 84
 μοχθηροὺς ὤντας τὰς ψυχάς
 (καλούς)
μυριάς, *ádos*, ἡ, *decem milia*,
 ‘a number of 10,000’: iv
 134 πολλαὶ μ., viii 44
μυριοπλάσιος⁸, *ov.*: viii 137
 μυριοπλάσια (*millies plura,
 infinito plura*) ἡμῶν ἔχει ἡ
 πᾶσα πόλις. Cf. ii 23 ἐκα-
 τονπλασίονα τούτου

N

Ναλ, *nae*, ‘yea’, ‘verily’: *ναλ
 μδ*, in oaths, ‘yea by’; *ναλ
 μὰ Δία*, π 14, xii 47. in
 affirmative replies: iii 23,
 xii 63, xiii 6, xiv 5, xvii 80,
 v. s. **μά**
ναύκληρος, *ov.*, ὁ, *dominus
 navis qui naviculariam facit*.
 ‘a ship-owner’, ‘ship-mas-
 ter’, who generally acted
 himself as skipper: viii 80
 φορτίων δοα ναύκληρος κέρ-
 δους ἔνεκα δηγεται

ναῦς, ἡ, *navis*, 'a ship': VIII
 75 ὄρμέσεται ναῦς καὶ ἀνάγε-
 ται, 88 πρῷπερ τῆς νεώς,
 98 πῶς κείται τὰ ἐν τῇ νηλ
 νεατός⁴, οὐ, δ, *arvorum renovatio*,
novalis aratio, 'the ploughing
 up of fallow land': VII
 113 ρεατὸς καὶ στόρος καὶ
 φυτεία
 νειστοιεν⁴, *vervactum facere*:
 XI 97, where see note
 νεκρός, οὐ, ὁ, *cadaver*, 'a
 corpse': IV 139 περὶ τὸν ν.
 μαχόμενον
 νεογόνος, ὁν (*νεόγονος*), *recens*
natus, 'newly born': VII
 119 ἡ τῶν νεογόνων τέκνων
 παιδοτροφία, 134
 νέος, οὐ, ἡ, i.q. νείσος, *novale*,
 'land ploughed up anew
 after being left fallow': XVII 66
 εἰ μέλλει ἀγαθὴ ἡ ν. ἔστσθαι,
 49 τῷ σπέρῳ νεὸν ὑπεργά-
 γεσθαι, XX 17 τῷ σπέρῳ νεὸν
 προεργάξεσθαι, XVI 79 εἰ
 σκάπτοντες τὴν ν. ποιέειν,
 XVII 1 περὶ τῆς νεοῦ
 νέος, νέα, νέον, *iunvenis*, 'young':
 XX 96 νέοι δυτεῖς καὶ ὑγια-
 νοῦτες, III 100 παῖδα νέαν
 μάλιστα
 νεοττός³, οὐ, δ, *pullus*, 'the
 young of any animal': VII
 183 οἱ νεοττοί, 'young bees'
 νή, *per*, a particle of strong
 affirmation, usually in the
 phrase νὴ Δία ορ νὴ τὸν
 Δία, *profecto, haud dubie*:
 XIX 37, 55, 66, XX 146, 169.
scilicet: XII 5, 19, 34, XVII
 107 in answering questions.
recte, ita est ut dicis: III 49,
 XX 169. νὴ τὴν Ἡμαρ x 2,
 XI 112 (generally a woman's
 oath)

Niklas, οὐ, ὁ: XI 20
 νομεύς, ἡς, δ, a generic term
 for 'one who tends cattle'

(Philo Iud. de agricult. § 11
 χρὴ δὲ ὥσπερ αἴπολον ἦ
 βουκόλον ἢ ποιμένα ἢ κοινῶς
 νομέα τὸν ἡμέτερον ἄρχεων
 νοῦν): III 86 πρόβατον ἦν
 κακῶς ἔχη, τὸν νομέα αἴτιώ-
 μεθα
 νομή, ἡς, ἡ, *pastio*, 'res pecua-
 ria', 'a grazing of cattle':
 VII 114 σπόρος καὶ φυτεία καὶ
 νομαλ ὑπαίθρια ἔργα ἔστιν
 νομίζειν, with predicate acc.
 'to regard', 'consider as':
 XX 165 φιλοκοδόμους νομίζω
 οἵτινες ἀν ἀποδιδόνται τὰς οἰκι-
 σις, XI 64 τούτους βαθεῖς δυ-
 δρας χρὴ νομίσαι, IX 87
 νομίσαι ἐκέλευνον τὴν γυ-
 ναῖκα νομοφύλακα τῶν ἐν τῇ
 οἰκίᾳ εἶναι. c. inf. existi-
 mare, *putare*, 'to consider',
 'think': IX 116, X 48 νό-
 μιζε ἐμὲ ἔδεσθαι, XVIII 15
 νομίζω δρῶς ἀν ποιεῖν, XIX
 104, XX 171 φιλεῖν ταῦτα ἀφ'
 ὧν ἀν ὠφελεῖσθαι νομίζω-
 σιν. fas, *aequum*, *rec-
 tum putare*, 'to think proper'
 (?): XVII 59 (where see
 note), 81
 νόμιμος, ἡ, or (*νέμω, νόμος*),
iustus, legibus consentaneus,
usu receptus, 'right', 'con-
 formable to law or usage':
 IX 85 τὸν ποιοῦντα τὰ νόμι-
 μα (*leges*) (τὸν παρὰ τὸν
 νόμους ποιοῦντα
 νόμος, οὐ, ὁ, *mos et instituta*
civitatis, 'usage and all that
 becomes law thereby': IX
 86 ἦν τις παρὰ τὸν νόμους
 ποιῆ, VI 95 ὁ οἱ θεοὶ ἐψυσάν
 σε δύνασθαι καὶ ὁ νόμος συνε-
 παινεῖ, 159 συνεπαινεῖ καὶ ὁ
 νόμος αὐτά (sc. & προστέτακ-
 ται ὑπὸ τοῦ θεοῦ), XIV 14 τὰ
 μὲν καὶ ἐκ τῶν Δράκοντος νό-
 μων, τὰ δὲ καὶ ἐκ τῶν Σόλω-

νος λαμβάνων, 18 θεῖναι πολλοὺς τῶν νόμων ἐπὶ δικαιοσύνης δίδασκαλίᾳ δοκοῦσι, ΙΙ 83 οὐκ ἀρκεῖν δοκεῖ..., ήν νόμους καλοὺς γράψωται, ΙΧV 25 ἀλλὰ τῶν βασικῶν νόμων, 27 ἔκεινοι οἱ νόμοι ζῆμιαι εἰσὶ τοῖς ἀμαρτάνουσι— 29 οἱ βασιλικοὶ νόμοι οἱ ὀφελοῦσι τοὺς δικαλούς

νομοφύλακς, ακος, ὁ, *legum custos*, ‘a guardian of the laws’: ΙX 84 where see note, ib. 88 γυναῖκα—*νομοφύλακα τῶν ἐν τῇ οἰκίᾳ νόσος*, οὐ, ἡ, *morbis*, ‘disease’: 92 πρόβατα νόσος ἀπώλεσεν

νυκτερινός, ἡ, ὁν, *nocturnus*, ‘nightly’: XX 40 φυλακὰς νυκτερινάς

νῦν, *nunc*, ‘now’, ‘at the present time’: νῦν δέ (*nunc autem*) (τότε III 51, VII 77,) (πρόσθεν VI 8. οἱ νῦν (sc. ἀνθρώποι), *homines huius aetatis*, ‘men of the present day’: XVII 7. καὶ νῦν, *nunc quoque*, ‘in this case also’. νῦν ἀκούσας ἀπει XX 134

ὑγρᾶ, 80 ξηροτέραν καὶ ὑγροτέραν γῆν, 69 γῆ ξηρὰ μέχρι βυθοῦ, VII 195 ὁ ξηρὸς σῖτος δπως καλὸς ἐδώδιμος γίγνηται ἐπιμελητέον, XX 63 ὑγροῖς τε καὶ ξηροῖς, V 103 ὑπὲρ ὑγρῶν καὶ ξηρῶν καρπῶν

*ξηρότης*³, ητος, ἡ, *siccitas*, ‘dryness’: XIX 71 ανανεσθαι διὰ ξηρότητα, ‘for want of moisture’

ξύλον, ον, τό, *lignum*, ‘wood’: XVII 21 ἡν ξύλα ἔχωσιν sc. igni faciendo

*ξυστός*³, οὐ, ὁ (ξένιον), *xystum*, ‘a covered gallery or colonnade, where athletes exercised in winter’: XI 95. Cf. Vitruv. V 11, 4 *haec autem porticus ξυστὸς apud Graecos vocatur, quod athletae per hiberna tempora in tectis stadiis exercentur; VI 10, 5 ξυστός est graeca appellatio porticus ampla latitudine, in qua athletae per hiberna tempora exercentur*

O

*Ξενοδοκία*⁸, ας, ἡ, *hospitum exceptio*, ‘the entertainment of strangers’: IX 55, ubi contra praecepta veterum grammaticorum vulgo ξενοδοχία scribitur

ξένος, ον, δ, *peregrinus*, ‘a stranger’ (αστος: VI 89, VII 8

ξηρός, ἄ, ὁν, *siccus*, *aridus*, ‘dry’: XVII 13 μὴ σπειρειν ἐν ξηρᾷ (sc. γῆ i.e. in terra pluvia destituta), XIX 32 ξηρὰ ἡ περὶ τὸν Λυκαβηττόν, 35, 37 ἐν τῇ ξηρᾷ (ἐν τῇ

‘O, ἡ, τό, originally an anaphoric pronoun (Monro’s Homeric Grammar § 248)

I. The Substantival Article:

Survivals of its old usage in Attic Greek (Xen.), as a demonstrative: XII 117 τὸν δ’ εἰπεῖν λέγεται, I 114 τὰ μέν, i. q. ταῦτα μέν, followed by ἔκεινο δέ. with μέν and δέ in all its cases, ὁ μέν, ‘the one’—ο δέ, ‘the other’: XX 97, in relation to a subject previously men-

tioned (partitive apposition): XVII 52 ή μέν (*γῆ*) —ή δέ, 54 τὴν μέν —τὴν δέ, XVI 36 τὴν μέν (*γῆν*) ψέγουσι τὴν δ' ἐπαιροῦσι, XVII 26 τὸ μέν —τὸ δέ, οἱ μέν —οἱ δέ, 'some' —'others': I 153, IV 80, XVII 47, XX 4, 30, 33, 37, 45, 50, 64, XXXI 18 οἱ μέν τῶν κελευστῶν —οἱ δέ, 18, 22, ι 126 τοὺς μέν πολεμικάς, τοὺς δὲ καὶ εἰρηνικὰς ἐπιστήμας ἔχοντας, III 6, 21, 81, τοὺς μέν —τοὺς δέ III 12, 36, ι 126, XIX 129, XX 10, ιII 21 τοὺς μέν —τοὺς δέ, XI 109 τὰ μὲν βάθητα δὲ δὲ ἀποδραμών, ν 12 τὰ μὲν φύει τὰ δὲ τρέφει, XXXI 58 τὰ μὲν χείρω τὰ δὲ βελτίω, XIV 14 τὰ μὲν καὶ ἐκ τῶν Δράκοντος νόμων τὰ δὲ καὶ ἐκ τῶν Σόλωνος, XI 109, XV 60 τὰ μὲν λόγων, τὰ δὲ ἀκούσας. the partitive τὰ μέν without corresponding τὰ δέ: II 39

II. The Attributive Article:

denoting individual objects conceived as definite either from their nature or from the context or by reference to a circle of ideas assumed to be familiar: I 53 ή γῆ, 57, ν 7, ι 83 τὸ ἄργυριον, 143 προϊόντος τοῦ χρόνου, III 111 ἔρχεται εἰς τὴν οἰκίαν, νI 30 εἰς τὴν χώραν λόντων, VII 6 ἐν τῇ ἀγορᾷ, XX 12 ὁ οἶκος, VII 234 ἐν τῷ οἴκῳ, VIII 63 τὴν διάκονον, Ι 66 τὸν λεπόντον, τοῦ θέρους —τοῦ χειμῶνος IX 21, XVI 55 (but χειμῶνος —τοῦ

θέρους IX 25, XVI 52, ἔαρος 58), 72 ἐν τῷ θέρετι, XVII 19 ἐν τῷ χειμῶνι, 85, XVI 67 διπτὴν πρὸς τὸν ἥλιον; [nearly always omitted with βασιλεὺς when the Persian king is meant: IV 34, 96, 112, 133;] VII 192 ὁ ἐπιαυτός, XVII 25 τὸ ἔτος, VII 192 ὁ μῆν, XVII 44 ή χείρ, 50, ν 22 ἐν τῷ χώρῳ —ἐν τῷ ἅστει, but ἀπὸ τοῦ χώρου εἰς ἀστυ XI 108, VII 112 ἐν τῷ ὑπαίθρῳ, but ἐν ὑπαίθρῳ VII 109, IV 58 ταῖς τιμαῖς, honoribus consuetis, VII 216 εἰς τὸν τετρημένον πίθον ἀντλεῖν. In local designations the article is occasionally omitted, when they are governed by prepositions: XI 93 εἰς ἀγρόν, 94, 96, ν 46 κατ' ἀγρόν, XI 108 εἰς ἀστυ, 90 κατὰ πόλιν, 92, ν 45 ἐν χώρῳ To denote the whole of a class—

- In plural: ι 58 τὰ πρόβατα, 100 τοὺς βοῦς, 102 οἱ ἔχθροι, III 66 τοὺς τραγῳδούς τε καὶ κωμῳδούς, ν 73 τοὺς ἀγάθους, 'the brave', 77 οὐδὲν ἡττοῦ οἱ δοῦλοι τῶν ἐλευθέρων, 102 οἱ σώφρονες, VI 31 τοὺς γεωργούς —τοὺς τεχνίτας, VII 121 τῆς ἐσθῆτος, VIII 25 τοὺς πολεμίοις —τοῦ φίλοις, 103 τοὺς βαᾶκας, IX 75 τοὺς δικαίους, Χ 49 οἱ ἀνθρώποι, XX 151 οἱ Ευποροι, XVII 104 οἱ κυφῆρες, 83 τοὺς σκαλέας, 111, 65 τὰ ὑποζύγια
- In singular: VIII 124 ὁ σεμνός —ὁ κομψός, 'the grave man' —'the face-

tious man', III 84 τὸν ἄνδρα—τὴν γυναῖκα, VII 128, 140, VI 75 τὸν γεωργόν—τὸν στρατηγὸν, VIII 30 ἡ ἄμαξα—τὸν ἴππεα, 31 ὁ σκευοφόρος—τὸν ὄπλιτην, XX 18 ὁ σπορεύς, XVII 25 τὸ ἔτος, XX 55 τὸ ὕδωρ, 56 ὁ χόδος

With abstract and other words, where however the use is fluctuating: VIII 52 ἡ ἀτάξια, but τάξις, 'orderliness' 18, XII 85 ἡ ἐπικέλεια, XIV 23 τὴν αἰσχροκέρδημα, XIX 101 ἡ ἐρώτησις

With names of arts and sciences, trades and industries: I 3 ἡ οἰκονομία, III 32, I 4 ἡ ἱατρική καὶ χαλκευτική καὶ ἡ τεκτονική, III 89 τῆς γεωργίας, v 2 (but γεωργίαν in 30, vi 39)

With cardinal Numerals where a division is made: XX 89 ἥδης ἀνήρ εἰς παρὰ τοὺς δέκα διαφέρει, 94 παρὰ στάδια διακόσια—τοὺς ἑκατὸν σταδίοις

The Article makes a noun of any word or set of words to which it is prefixed:—

I. Adjectives: I 45 τὰ ἑκάστῳ ὠφέλιμα, III 27 τῶν οἰκονομικῶν, 111 τὸ ἀγαθόν, 114 τὰ πλείστα, IV 186 ἐν τοῖς δεινοῖς, VII 49 τὰ βέλτιστα, 72 ἐκ τῶν δωατῶν, 78 τὸ κοινόν, 79, 144 τὸ μέσον, 83 τὰ πλείστους ἀξια, 179 τὸ δικαιον, 91 ἐκ τοῦ καλοῦ τε καὶ δικαίου, 116 τὸ στεγνόν, 117 τῶν στεγνῶν, VIII 128 τὸ μέσον, IX 44, 65 τὸ μητηρικόν, XI 121 ἐν τοῖς ἵππικωτάτοις, XII 57 τοὺς οἴνου ἀκρατεῖς, 120 τὰ καλά τε κάγαθά, XIII 65 τῶν ἰσων,

67 τοῖς πλείστου ἀξιοῖς, XIV 30, XV 76 τὰ ῥάδια, XVI 16 τὰ ἐπιτήδεια, XX 79, 44 τὰ ἐπίκαιρα, 52 τὰ κοῖλα, 63 πᾶσι τοῖς ἀνδλιοις

2. Participles: I 31 τῷ κεκτημένῳ ('the possessor'), XX 121, I 47 τὰ βλάπτοντα, 63, 65 τῷ ἐπισταμένῳ, II 75, I 75 τὰ ὀφελοῦντα, 164 τοὺς σὺν δπλοῖς πειρωμένους καταδυνοῦσθαι, II 8 τὰ λεγόμενα ὑπὸ σοῦ, 21 τὰ ἐνόντα, 27 τὰ ἐμοὶ ἀρκοῦντα, 71 τὸν δὲ δλίγων περιποιοῦντα, III 64 τῶν κερδαινόντων, 117 τοὺς ἀξίους λόγου ἑκάστην τῶν διλῶν ἐπιστημῶν ἐργαζομένους, IV 28 ἐν ταῖς εἰπολέμοις δοκούσαις εἶναι, 43 τῶν ὑπὸ αὐτοῦ ἀρχομένων, 52 τοὺς πρόσω πάποικοῦντας, 77 ὑπὸ τῶν καταικούντων, 84 τῶν ἐνοικούντων, 90, 113, 114 οἱ ἀρήξοντες, 117, 119, 122, 152, V 37 τῷ κρατοῦντι, 55, 58, 73, 90, VI 7 τὰ τούτων ἔχομενα, 34 τοὺς ἀμφὶ γῆν ἔχοντας, 74 τὰ δεδοκιμασμένα καλὰ ἔργα αὐτοῖς εἶναι, VIII 32 τὰ προτηκόντα αὐτῷ, 56, 158, 110 τοὺς μέλλουσιν ἀνθρώποις ἔξειν, 127 τοῦ ἐργασμένου, 127 τοῦ σώσοντος, 189 τὰ εἰσφερόμενα, 215 τὰ εἰσενεγχέντα, VIII 5, 29 δὲ βαΐζον—τὸν τρέχοντα, 46 τὸ κενούμενον, 59 τὰ δυντα ('possessions'), 91 ὁ γράμματα ἐπιστάμενος, 111 τὸ δεῦρο λαμβάνειν, IX 14, 15, 44, 46, XII 64 ὁ καθεύδον, 70, 74 τὸ πρακτέον, 75, XIII 63, XIV 6, 81, XV 59 τὸν διδασκόμενον, XVII 15 οἱ πρὸς κελευθῆναι ὑπὸ θεοῦ σπείρατες, 39 ὁ μανθάνων τῷ διδάσκοντι, XIX 125 τὰ ἡγιούμενα, 131 τὸ δργῶν, XX 116,

xxi 19 δ τε κελεύωτα καὶ οἱ πειθόμενοι, 40 οἱ ἐπόμενοι, 54 ὁ ἔφεστηκώς, 56, 71, 76, xvi 8 ὁ μὴ εἰδὼς

3. Adverbs and Adjectives used adverbially: vii 123 τὰ ἔνδον καὶ τὰ ἔξω, 166 τῶν ἔξω, 238 τὰ πρώτα, iii 113 ω̄ ἐπὶ τὸ πολὺ, ix 30, xvi 37 τὰ πλείστα, xvii 7 οἱ πρόσθεν—οἱ νῦν, xix 89 τὸ ἀνώ, xxi 111 αἱ λιαν ἀνεπιστημοσύναι, xxi 79 τὸν αἱ τὸν χρόνον

4. a Preposition with its case: ii 117 ἐπιστημοέστατοι τῶν ἐν τῷ πόλει, ix 50 τοὺς ἐν ταῖς ἀκροπόλεσι, 52 τοὺς ἀμφὶ τὴν ἑαυτοῦ οἰκησιν, 145 τὸν ἐν Σάρδεσι παράδεισον, v 97 τοὺς ἐν τῷ πολέμῳ, vii 25 τὰ ἐν τῇ οἰκίᾳ, ix 88, vii 41 τὰ ἀμφὶ γαστέρα, xviii 75 τὰ ἀμφὶ σπόρου, xix 4, 5 τὰ ἀμφὶ τὴν φυτείαν, xx 3 τὰ περὶ τὴν γεωργίαν, vii 120 αἱ ἐκ τοῦ καρποῦ σιτοποιαὶ, 205 τῆς ἐν τῷ σμήνει ἡγεμόνος, viii 122 τὰ ἀμφὶ τραπέζας, 98 τὰ ἐν τῇ νηὶ, ix 56 τὰς διὰ χρόνου πράξεις, xi 1 τὰ περὶ τῶν τῆς γυναικὸς ἔργων, xii 81 τῶν κατ' ἄγρον ἔργων

b. with the Infinitive.

a. as Subject in the Nominate: ix 67 τὸ προνοεῖν—καὶ—σκοτεῖν, iii 107 οὐδὲν οἷον τὸ ἐπισκοπεῖσθαι, vii 105 τὸ γηροβοσκοῦς κεκτῆσθαι, viii 10 ἔστι πεντα αὐτῇ—τὸ δεδμενὸν τινας μὴ ἔχειν χρῆσθαι, 11, 67 τὸ εἰλέναι διπού ἔκαστον ἔστι ταχὺ ἐγχειρεῖ, ix 114 βῆσθαι τὸ ἐπιμελεῖσθαι η ἀμελεῖν, 116, x 80 ὅπταν τὸ ἔκουσαν χαρίζεσθαι προσῆγεται τοῦ ἀναγκαζομένην ὑπηρε-

τέν, xi 118, xii 59 τὸ μεθίειν λῆθην ἐμποιεῖ, xiv 9 τὸ ἀν διφέλος εἰλη τὸ—γεωργεῖν; xv 26, xx 91 τὸ ἐᾶν ῥαδιουργεῖν—τὸ ἤμασιν διαφέρει τοῦ ἔργου παντός, 104 τὸ καλῶς ἐργάζεσθαι —τοῦτο διαφέρει, 112, xxi 38 ἐγγίγνεται τὸ φιλοποιεῖν καὶ τὸ φιλοτιμεῖσθαι

b. in the Accusative, as Subject of the Inf.: x 73 ἀγαθὸν ἔφη εἶναι τὸ δεῦσαι. as Object: vii 136 τὸ ἐγκρατεῖς εἶναι εἰς τὸ μέσον κατέθηκε, 106 τὸ φυλάττειν—προσέταξε, 147, ix 65 η τὸ μητημονικόν καὶ τὸ προνοεῖν ἔδικει ἔχειν, 71 τὸ προθυμεῖσθαι ἐπαιδεύομεν, xii 30 τὸ εύνοεῖν ...πειρώματα παιδεύειν, xiii 21, xii 51 τοῦτο οὐ διδακτὸν φημην εἶναι τὸ ἐπιμελῆ ποιῆσαι, xiii 32 τὸ πειθεῖσθαι μανθάνουσιν, xv 1 ἐπειδὰν ἐμποιήσῃς τινας τὸ βούλεσθαι, xvii 13 ἐγνώκασι τὸ μὴ ἐν ξηρᾷ σπελεῖν, xxi 77 τὸ ἀκόντων τυραννεῖν διδοσσιν. with the Prepositions διά, ἐπὶ and πρὸς (of 'goal' and 'object'), εἰς ('in reference to'): i 59 διὰ τὸ μὴ ἐπιστασθαι, vii 15, xx 152 διὰ τὸ σφόδρα φιλεῖν τὸν σίτον, i 149 πρὸς τὸ ἐργάζεσθαι, ii 48 πρὸς τὸ μηχανᾶσθαι, 137 πρὸς τὸ φυλάττειν, ix 31 εὐπορώτεροι πρὸς τὸ κακουργεῖν, xii 87 μετρίως ἔχουσι πρὸς τὸ φιλοκερδεῖς εἶναι, xiii 47 ἐπαγωγὸς πρὸς τὸ πειθεῖσθαι, xxi 15 ακονάν τὰς ψυχὰς τῶν ἀνθρώπων ἐπὶ τὸ ἐβελούτας πονεῖν, v 35 εἰς τὸ ἀρήγειν, 66 εἰς τὸ ἐπαρκεῖν, xx 84 μέγα διαφέρει εἰς τὸ λυσιτελεῖν γεωργίαν καὶ μὴ λυσιτελεῖν, 101 διαφέρουσιν εἰς τὸ ἀντεῖν

c. with the objective Genitive after substantives, verbs, adjectives and adverbs, and with the prepositions ἀπί, ἐπί, ἀνεύ; and to denote the aim or purpose: xi 84 δπως ἐπιμελεῖ τοῦ περιουσίαν ποιέν, xx 103 προφάσεις τοῦ μη ἐργάζεσθαι, xiv 5 τοῦ ἀπέχεσθαι τῶν δεσποούνων (δεῖται), 38 τοῦ ἀπαινέσθαι ἐπιθυμοῦντας, viii 134 τοῦ στέργειν—πλεῖον, xii 79 ἐρωτικῶς ἔχοντι τοῦ κερδανειν, i 57 ἀντὶ τοῦ τρέψεων, viii 66 ἀντὶ τοῦ λαβῆντα χρήσθαι, xi 38 ἀνεύ τοῦ γιγνώσκειν, 58 οὐ δύνανται ζῆν ἀνεύ τοῦ ἀλλων δεῖσθαι, xiii 33 ἐκ τοῦ ὅταν ἀπειθεῖν ἐπιχειρώσονται κολάσθαι καὶ ἐκ τοῦ ὅταν προθύμως ὑπηρετώσιν εὗ τάσχειν, xii 75 τιμωρίαν χαλεπτέραν τοῦ ἀπὸ τῶν ἐρωμένων κωλύεσθαι, vii 104 τοῦ μη ἐκλιπεῖν ζώνην γένην

d. with the Dative after verbs, adjectives, and with the prepositions ἐν and ἐπί, and as expressing the means or cause: iv 125 ἐπηγάλλετο ἐπὶ τῷ χώρας ἐνεργούσι ποιέν, xxi 26 μεγαλονομένους ἐπὶ τῷ ἐναντιούσθαι, xiv 32 ἐπιμένουσι τῷ μὴ ἀδικεῖν, xviii 41 ἐν τῷ βίπτειν τὸ σπέρμα ποικίλη τέχνη ἐνεστι, xxi 33 ἀγαλλομένους τῷ τείθεσθαι, xiii 35 οἱ πώλοι μανθάνουσιν ὑπακούειν τῷ ὅταν μὲν πειθωνται τῶν ἡδέων τι αὐτοῖς γίγνεσθαι, ὅταν δὲ ἀπειθῶσι πράγματα ἔχειν, xiv 37 τῷ πλέον ἔχειν ἐπιφορμένους, xiv 43 τούτῳ διαφέρει—τῷ ἐθέλειν, xx 73 ἡ γῆ τοὺς κακούς τε κάγαθούς τῷ

εὑγγωστα πάντα παρέχειν ἁξετάζει, 89 διαφέρει τῷ ἐν ὥρᾳ ἐργάζεσθαι

The Article where in English the Possessive Pronoun is used: i 88 κάκιον ἔχοι τὸ σῶμα—τὴν ψυχήν—τὸν οἶκον, 120 τούτοις οὔτε αἱ ἐπιστῆμαι χρήματά εἰσιν οὔτε τὰ κτήματα, ix 97, iii 42 αὐτῷ καὶ τῷ οἴκῳ, iv 21 τὰς πατρίσιν, 131 τῷ ἀδελφῷ, v 60, vi 84 τῶν καλῶν τὰς μορφάς, xvii 100 ἐψιλωμένω τὰς φίξας, xix 123 ἡ ἀμτελος περιπεταννόνυσα τὰ οἴναρα, v 57, xx 119 ἐμὲ ἐδίδαξεν ὁ πατήρ, 144, vii 3, 51 ἐπαιδεύσας τὴν γυναῖκα (but iv 162 τὰς σαῖς χεροῖ, ‘with your own hands’, x 32 τὸ σῶμα τὸ ἐμαυτοῦ, because of the emphasis)

The Article is in the neuter gender, before any word or expression which is itself made the object of thought: vi 75 τοὺς ἔχοντας τὸ σεμνὸν δνομα τούτο τὸ ‘καλός τε κάγαθός’, vi 80 τὸ ‘καλός’ προσέκειτο τῷ ‘ἀγαθῷ’. Similarly before whole clauses, especially when interrogative (Madv. § 15 b, Rem. 1): vii 16 γελάσας ἐπὶ τῷ τι ποιῶν—κέκλησαι;

The Article put once only when two or more terms are so closely joined as to form but one notion (Madv. § 16 b): iv 115 τοὺς κατασκευάζοντας τὰς χώρας καὶ ἐνεργούσι τοιούντας, x 73 τὸ δεῦσαι καὶ μάζαι καὶ ἀνασεῖσαι, i 149 πρὸς τὸ ἐργάζεσθαι καὶ μηχανᾶσθαι. and after ἡ: ix 114 ἥπον τὸ ἐπιμελεῖσθαι ἡ ὄμμελειν

The Article sometimes omitted in rapid enumeration of a series of even definite substantives: ν 103 ὑπέρ ὑγρῶν καὶ ξηρῶν καρτῶν καὶ βωῶν καὶ ἵππων καὶ πρόβατων, VII 113 γεατὸς καὶ σπόρους καὶ φυτελα καὶ νομαί, 127 μίγη καὶ θάλπη καὶ δδαιτορίας καὶ στρατελας, VIII 27 ὄνος ὄμοι, ὀπλίτης, σκευοφόρος, ψιλός, ἴππεύς, ἄμαξα, 41, 54 κριθάς καὶ πυροὺς καὶ δεσμία, IV 19 καὶ φίλων καὶ τύλεως, VI 44 (but IV 21 καὶ φίλων καὶ ταῖς πατρίοις, III 42 αὐτῷ καὶ τῷ οἴκῳ, XVIII 10 καὶ τοῖς δημοσίαις καὶ ταῖς χεροῖς). and frequently with names of relationship, as in English, 'house and home', 'kith and kin', 'man and wife': VII 43 καὶ ἀνδρὶ καὶ γυναικὶ, 89, 160 (but III 84 τὸν ὄνδρα—τὴν γυναίκα, VII 140 τὴν γυναικὶ—τῷ ἀνδρὶ), VII 70 οἴκου τε καὶ τέκνων (but 81 τοῦ πατρὸς καὶ τῆς μητρὸς).

A Superlative (or other adjective), with a Predicative noun never takes the article: VI 89 ἀνδρὶ καλῷ τε κάγαθῷ ἐργασίαν εἶναι καὶ ἐπιστήμην κρατιστην γεωργίαν ἔδοκιμάσαμεν

The Article distinguishes the Subject from the Predicate: I 120 τούτους οὐτε αἱ ἐπιστήμαις χρήματα εἰσοι ποτε τὰ κτήματα

Position of the Article. The Article in the predicative position, i.e. with substantives, to which an adjective is added as an apposition (outside of the article) and belonging to

the predicate, when the substantive is assumed as given and some property of it is described: IV 88 ἡ διγάνθρωπον παρέχηται τὴν χώρας, V 15 παρέχουσα ἀφονώτατα τάγαθά, 26 σφοδρὸν τὸ σώμα παρέχει, 69 τοὺς ἐργαστήρας προθύμους παρασκευάζειν, X 3 ἀνδρικὴν ἐπιδεικνύεις τὴν διάρουαν τῆς γυναικός, XI 27 εἰ τὴν ψυχὴν φύει ἀγαθὴν ἔχοι, XVI 22, 23, XVII 79 μεῖον τὸ σπέρμα ἐμβαλεῖν, XIX 7 ἐν ὅποιᾳ τῇ γῇ δεῖ φυτεύειν, 61 ἰσχυρὸν τὸ φυτὸν ἥγουμαι βλαστάνειν, XV 7 τὰ ὠραῖα ἀποδεικνύων δτι πλείστα, XX 113, XXI 58 πολλὴν τὴν περιουσίαν ποιοῦντες. The above are what are called Oblique Predicates, and may be sometimes conveniently rendered in English by 'a' or 'an'.

The Article in the attributive position, 1. when adjectives and adjectival phrases are placed between it and the noun: I 45 τὰ ἔκαστω ὀφείλιμα κτήματα, III 117 τῶν ἀλλων ἐπιστημῶν, IV 29 ἐν τοῖς καλλίστοις ἐπιμελήμασιν, V 22 αἱ ἐπικαιρώταται πράξεις, VII 192 ἡ εἰς τὸν ἐμιαντὸν κειμένη δαπάνη. 2. more rarely after the definite noun, when it is repeated with the attributive, in which case the latter sometimes serves as a nearer specification: IV 55 τὸν ἀριθμὸν τὸν τεταγμένον, VII 146 τὸ ἔθνος τὸ θῆλυν ἢ τὸ ἄρρεν, VIII 71 τὸ μέγα πλοῖον τὸ Φαινικικόν, IX 49 τὰς χώρας τὰς προσ-

ηκούσας, xvii 59 τῷ οἴκῳ τῷ
ἰσχυροτέρῳ, xix 45 τῆς γῆς τῆς
εἰργασμένης. 3. where the
object is first placed as an
undefined notion and the
attributive follows as an ex-
planation: iii 80 γνωστὸν
ταῖς γαμεταῖς, vi 21 κῆσις ἡ
σύμπασα, vii 60 ἀγῶνα τὸν
κάλλιστον, viii 62 χώραν τὴν
προσήκουσαν ἑκάστοις, 47 κρί-
της ἡ σεσαγμένη, x 36 κόσ-
μον τὸν εἰς ἔορτάς, xvii 60
ἀνθρώπῳ τῷ ισχυροτέρῳ

The Predicate may occur
inside an attributive phrase:
iv 23 ἐν ταῖς εἰπολέμοις
δοκούσαις εἶναι, i 91 τὸν νό-
σκύαμον καλούμενον, iv 11
αἱ βαναυσικαὶ καλούμεναι
(τέχναι), 102 οἱ παράδεισοι
καλούμενοι, vi 26, viii 75 τῶν
κρεμαστῶν καλούμενων, xix
100 ὁ δεινὸς λεγόμενος γεωρ-
γός, xii 113 ἡ τοῦ βαρβάρου
λεγομένη ἀπόκρισις, 115 τῶν
δεινῶν δοκούντων εἶναι

With nouns in regi-
men:—(1) genitive in the
middle (most common): iv
84 ὁ τῶν ἐνοικούντων ἄρχοντ,
vii 121 ἡ τῆς ἐσθῆτος ἐκ τῶν
ἔριων ἐργαστὰ, iii 112 διὸ
τῶν τοῦ ἀνδρὸς πράξεων, vii
172 ἡ τῶν μελιττῶν ἥγεμον,
210 τὰ τοῦ ἥγεμονος ἐργα.
(2) genitives followed by the
substantive (less common):
iv 158 τῶν ἰματίων τὸ κάλλος,
vii 128 τὸν ἀνδρὸς τὸ σῶμα,
ix 10 τῆς οἰκλας τὴν δύναμιν

The Article with Pro-
nouns:—The Predicative
position is used by demon-
stratives ὅδε, οὗτος, ἐκεῖ-
νος, when they are joined
attributively to nouns: iv
58 τούτους τοὺς ἄρχοντας,

vii 107 ἐκ τούτου τοῦ δεύ-
γος, ix 77 ἐν ταύτῃ τῇ
χώρᾳ, x 49 αἱ ἀπάται αὐταῖ,
xii 45 ταῦτα τὰ ἀγαθά, 119
τάλλα τὰ καλά τε κάγαθά-
by αὐτός, ἴψε, ‘self’: xv 55
αὐτὰ τὰ ἐργα τῆς γεωργίας,
xvii 115 ὅτε περὶ αὐτῆς τῆς
ὑλῆς ἐλεγεις, xvii 58 ἐκατέ-
ρᾳ τῇ γῇ, xx 56 ὁ χρόνος
αὐτὸς ἀ ποιη, 92 δι’ ὅλης
τῆς ἡμέρας, xxi 3 ὁλον τὸν
λόγον, 36 ὁλφ τῷ στρατεύ-
ματι, xix 52 δλον τὸ κλῆμα,
xx 93 τοῦ ἐργον παντός,
xvii 17 πάντες οἱ ἀνθρώποι,
iv 3 πασῶν τῶν τεχνῶν, 109
τοῦ ἄλλοις ἄπασι, ix 23
σύμπασαν τὴν οἰκλαν

The Attributive position
is used by (a) τοιοῦτος: xiii
8, xv 9, iv 20 οἱ τοιοῦτοι,
ii 2 περὶ τῶν τοιούτων, xi 64,
vi 72 τάλλα τὰ τοιαύτα, xix
112 τῶν ἀλλων τῶν τοιούτων.

(b) possessive adjective
pronouns when used defi-
nitely, as in Italian: xx 141
ὁ ἐμὸς πατέρ, 162 ὁ σὸς πα-
τέρ, i 82 κατὰ τὸν σὸν λόγον,
ii 17 τὰ σὰ κτήματα, x 42
τοὺς δόθαλμοὺς τοὺς σώις,
vii 71 οἱ σοὶ γονεῖς, x 41, 45.

(c) reflexives: i 11, xi 60
τὸν ἑαυτοῦ οἰκον, iv 52 τὴν
ἑαυτοῦ οἰκησιν, ii 55 τῇ ἑα-
τῶν κατασκεψῃ, x 32 τὸ σῶ-
μα τὸ ἑμαυτοῦ, 39 τοῦ ἑμαυ-
τοῦ χρότος, xvi 21 τὴν αὐτῆς
φύσιν, ix 117 ἀμελεῖν τῶν ἑα-
τῆς.

(d) Sometimes with
the interrogative adjective
pronouns when the question
regards something which
has been already mentioned,
cf. French *lequel*: x 8 τὰ
ποῖα; xv 14 τὸ ποῖον; (e)
with αὐτός, τοιοῖσιν idem:

ι 65 ταῦτα δύτα, ΧΙΧ 74
 τὰ αὐτὰ ἐμοὶ γιγνώσκω, 59
 τὸ αὐτὸ τοῦτο, ΞΙ 17 τὸν
 αὐτὸν ἀντούσαι πλούτην, ΨΙΙ
 22, ΞΙ 27 οἱ αὐτοὶ οὗτοι.
 (f) with *τὰς*: VI 21 κτῆσις
 η σύμπασα, ΨΙΙ 138 ἡ πᾶσα
 πόλις, ‘the entire com-
 munity’
 οἵδε, ἥδε, τόδε, *hic, haec, hoc*,
 ‘this’: ΞΧ 34 τόδε γιγνώ-
 σκουσα πάντες ὅτι κτλ., ΞΙΙ
 7 τόδε τὸ πάσαις κοινὸν ταῖς
 πράξεσι τὸ ἀρχικόν εἶναι,
 τούτῳ δὴ συνομολογῶ σοι
 δἴοιτορία, *as, ἢ, iter*, ‘a jour-
 ney’: ΨΙΙ 127 δίοιτορίας
 καὶ στρατελας, ΞΧ 94
 δόδος, οὖ, ἥ, *via*, ‘a road’,
 ‘highway’: ΞΙΧ 86 παρὰ τὰς
 δόδοις, *iter*, ‘a journey’:
 ΞΙ 94 τῇ εἰς ἄγρῳ ὁ δῷφ
 δθεντέρ, *ex quo ipso loco*, ‘from
 which very place’: ΙΧ 61
 κατατιθέναι πάλιν δθενπερ
 ἀν ἔκστα λαμβάνη
 οἴδα: v.s. εἰδέναι
 οἰεσθαι, *putare, opinari*, ‘to
 think’, ‘suppose’: Π 34,
 ΞV 62, ΞVI 65 οἴμαι καὶ
 τοῦτῷ σε γιγνώσκω, ΙI 17 πό-
 σον ἀν οἴει εὑρέν; ΣΩ, ΞΙΧ
 46, ΙII 71 οὖ μῶρος οἴει εἴ-
 ναι; ΨΙI 207 οὐδεμία οἴεται
 ἀπολειπτέον εἶναι, Ξ 48, Υ
 95 φύη σε εἰδέναι, ΞΙI 51
 τοῦτο οὖ διδακτὸν φύην εἶναι,
 ΞI 124 σὺ δ' Ισως φῶν με
 ἔρειν, ΞΧ 127 τοῦτο εὐφρά-
 νειν μάλιστα φέτο, Π 47
 ὅρῳ σε οἴομενον πλουτεῖν,
 ΙX 109 εἰ οἴομην, ΞΙI 32.
 οἴμαι, *opinor, ut puto*, ‘I
 should think’, ‘I take it’,
 used parenthetically to ex-
 press full persuasion mo-
 destly and to avoid bluntness
 of assertion: V 98, ΨΙI 97

οἴμαι μὲν ἔγωγε, 212 γε-
 λοῖα τις ἀν οἴμαι φαινούτο,
 ΞV 47, ΞVIII 9, ΞΙI 77. Σο
 οἴομαι is used III 67, ΞVI
 10

οἴκαδε, adv. *domum*, ‘home’,
 ‘homewards’: XI 107 ὁ παῖς
 τὸ ἵππον οἴκαδε ἀπάγει
 οἴκειν, trans. *administrare*,
 ‘to manage’, ‘direct’: I
 11 εἰς οἴκειν τὸν ἑαυτοῦ
 οἴκον, 14

οἴκειος, a, or, *proprius, non*
alienus, ‘one's own’, ‘pri-
 vate’: IX 113 ἐπιμελεῖσθαι
 τῶν οἰκείων ἀγαθῶν
 οἴκειως, *natura convenienter*,
 ‘naturally’: II 121 εὐρὼν
 πάνυ οἰκεῖως ταῦτα γιγνό-
 μενα

οἴκετης, ou, ὁ, *servus*, ‘a house-
 slave’: III 20 οἰκέτας—δε-
 δεμένους, VII 187 οἰς ἀν ἔξω
 τὸ ἔργον ὥ τῶν οἰ., 198 ὁς
 ἀν κάμνη τῶν οἰκετῶν, ΨΙI
 139 οἴοιον ἀν τῶν οἰ. κελεύ-
 σης ἐνεγκείν, ΞI 105 πονηροῦ
 δεσπότου οἰκέτας, ΞIV 27
 δικαίους ἀπεργάζεοθα τοὺς
 οἰκέτας, III 16 πολλὰ ἀνιώ-
 τας τοὺς οἰκέτας, where the
 word may be extended to
 mean ‘family, women and
 children’

οἴκημα, *atros, τό, conclave*, ‘a
 chamber’: IX 12 τὰ οἰκή-
 ματα φύοδομηται πρὸς αὐτὸν
 τοῦτο ἐσκεμμένα

οἴκησις, *eos, ἥ, habitaculum*,
domicilium, ‘a house’,
 ‘dwelling’: IV 52 τοὺς ἀμφὶ^{τὴν} ἑαυτοῦ οἰκησιν

οἰκία, *las, ἥ, domus*, ‘a house’,
 ‘dwelling-place’: I 28 οἰκία
 καὶ ὅσα τις ἔξω τῆς οἰκίας
 κέκτηται, ΨΙI 113 βεβηκυλας
 τῆς οἰ. ἐν δακέδῳ, ΙX 10 τῆς
 οἰκίας τὴν δύναμιν, II 20

τὴν οἰκίαν καὶ τὰ διντα πάντα, ΙΙΙ 111 ἔρχεται εἰς τὴν οἰκίαν τὰ κτήματα, ΙΧ 23 σύμπασαν τὴν οἰκίαν ἐπέδειξα ὅτι πρὸς μεσημβρίαν ἀνατέπταται, ΙΧ 7 οἰκλας ἀχρήστους οἰκοδομοῦντας

οἰκοδομεῖν, *aedificare, exstruere*, ‘to build a house’: Ι 21 οἰκοδομοῦντα μισθοφορεῖν, ΙΧ 7 οἰκλας ἀχρήστους οἰκοδομοῦντας, Ξ 167. PASS. ΙΧ 12 τὰ οἰκήματα φύκοδημηταὶ

οἰκονομεῖν, *administrare*, ‘to manage’: Ι 21 τὸν ἄλλον οἴκον οἰκονομοῦντα μισθοφορεῖν

οἰκονομία, *las, ḡ, rerum domesticarum administratio*, ‘the management of a household’: Ι 3 ἀρά γε ἡ οἰκονομία ἐπιστήμης των δυομάς ἔστιν; Ι 8, ΙΙ 32 τῆς οἰκονομίας ἔργων, Ι 19 ἡ οἰκονομία ποιητική τέχνη, ΝΙ 18 ἐπιστήμης τυνού δυομάς ἡ οἰκονομία ἡ οἴκους δύνανται αὔξεν ἀνθρώποι, ΙΙ 83

οἰκονομικός, *ἡ, ὁν, rei familiaris administrandae peritus*, ‘practised in the management of a household’: Ι 16 ὁ οἰκονομικός in suo genere idem est, qui suo in genere ὁ τεκτονικής ἐπιστάμενος.

2. in re pos. ad rei familiaris administrationem pertinens, ‘concerning the duties of domestic life’: ΙΙΙ 9 ἐν τι τῶν οἰκονομικῶν ἔργων, 27 λέγειν τέ μοι δοκεῖς καὶ τοῦτο τῶν οἰκονομικῶν. fem. *rei familiaris administratio*, ‘domestic economy’: ΞΙ 9 πάσαις ταῖς πράξεσι καὶ πολιτικῇ καὶ οἰκονομικῇ οἰκονόμος, *οὐ, δὲ, rei familiaris*

administrator, ‘one who manages a household’: Ι 10 δοκεῖ οἰκονόμον ἀγαθοῦ εἶναι εὖ οἰκεῖν τὸν ἑαυτοῦ οἴκον, 106 οἰκονόμου ἐστὶν ἀγαθοῦ τοῖς ἔχθροῖς ἐπίστασθαι χρῆσθαι

οἶκος, *ou, ὁ, res familiaris, ‘estate’, ‘property’, ‘house and goods’*: Ι 11 εὖ οἰκεῖ τὸν οἴκον, 21 τὸν δλον οἰκονομοῦντα, 24 οἰ. παραλαβὼν αὔξειν τὸν οἰ., 28 οἶκος explicatur verbis οἰκλα καὶ δοτα τις ἔξω τῆς οἰκλας κέκτηται, et 81 dicuntur πάντα τοῦ οἴκου εἶναι δοτα τις κέκτηται, et 40, VI 20 οἶκος idem dicitur quod κτῆσις ἡ σύμπασα, ΙΙΙ 42 ἀ βλαβὴν φέρει αὐτῷ καὶ τῷ οἴκῳ, VII 77 οἶκος ἡμῖν δύει κοινός ἔστιν, Ξ 12 διέφθαρται ὁ οἶκος, ΙΙ 94 ἐν τῷ σῷ οἴκῳ μανθάνειν οἰκονομεῖν, Ι 150 τοὺς οἴκους κατατρίβουσι, Ξ 110 τὰ συντρίβοντα τοὺς οἰ., 112 τὰς δαπάνας χωρεῖν ἐντελεῖς ἐκ τῶν οἴκων

οἰκτέρειν, *commiserari*, ‘to pity’: ΙΙ 50 οἰκτείρω σε μή τι ἀνήκεστον κακὸν πάθης, 15 καὶ πάνυ οἰκτείρω σε, 25 ἐμὲ οἰκτείρεις ἐπὶ τῷ πεντα. PASS. VII 217 οἰκτείρονται ὅτι μάτην πονεῖν δοκοῦσι

οἰκτρός, *ἀ, δν, miserandus*, ‘an object of pity’: ΙΙ 60 δπως μὴ οἰκτρὸς γένωμαι ad paupertatem redactus

οἴμαι: ν. s. οἰεσθαι
οἴναρον³, *ou, τό, folium vitiis, pampinus*, ‘a vine leaf or tendril’: ΞΙΧ 124 ἀμπελος περιπεταννόνουσα τὰ οἴναρα
οἶνος, *οὐ, ὁ, vinum, ‘wine’*: ΙΧ 18 τὰ ψυχεινά (τῶν στεγῶν παρεκάλει) τὸν οἶνον, 63 ἐγκρατεστάτη οἶνον, ΙΧ 57

τοὺς οἶνου ἀκρατεῖς, **xx** 21
οὐδὲ οἶνον ἔχει ἀνήρ, **xvii** 59
τῷ οἴνῳ τῷ ισχυροτέρῳ
οἰνοφλυγία⁸, *las, η, vinolentia,*
'drunkenness': **i** 154 δοῦλοι
οἰνοφλυγίῶν
olov, velut, verbi gratia, 'as',
'as for example': **i** 87, **ix**
51, **xvii** 19, **xx** 34, 107, **xxi**
12
olos, ola, olov, qualis, 'such
as': vii 30 ὥστ' εἶναι (τοι-
αύτην) οἰλαν δεῖ (εἶναι), 53
ὑποσχομένη γενέσθαι οἰλαν
δεῖ. **III** 107 οὐδὲν οἶνον.
(nihil melius est quam) τὸ
ἔπισκοπεῖσθαι. **xv** 73 τὸ
προοίμιον οὐκ (ἐστιν) οἶνον
ἀκούσαντα ἀποτρέπεσθαι τοῦ
ἔρωτήματος γινόμενον
ὥστε, see Madv. § 166 c) and
cf. Soph. Oed. T. 1296
θέαμα τοιούτον οἶνον καὶ
στυγοῦντ' ἐποικίσαι. in
indirect questions: **xvii**
112 ἐνθυμοῦμαι οἶλον ἐστι
τὸ εὖ τὰς εἰκόνας ἐπάγεσθαι,
xix 13 βοθύνους οἶνος δρύτ-
τουσιν, ἔώρακας
οἶλος τε, c. inf. *eiusmodi qui,*
qui potest: **xii** 53 οὐδὲ γάρ
ἐστιν οἶλον τε πάντας διδάξαι
ἐπιμελεῖς εἶναι, **iv** 4 οὐτε ἐμ-
πειρον γενέσθαι αὐτῶν οἶλον
τε
οἶστερ, οἴλαπερ, οἴλοντερ: **viii**
53 ὁμοῖον τι οἴλον περ
οἰωνός, οὖ, ὁ, *augurium, 'an*
omen': v 100 τοὺς θεοὺς
ἐπερωτῶντας θυσίας καὶ οι-
ωνοῖς
οἰκεῖν, *dubitare, non audere,*
'to scruple', 'hesitate':
xvi 84 οὐκ δικνοῦσιν ἀπο-
φανεσθαι περὶ τῆς γῆς.
recusare, nolle, 'to object',
'to be reluctant': **xii** 111
δίκην μὴ δικνοῦντα τὴν

ἀξίαν ἐπιθεῖναι τῷ ἀμε-
λοῦντι
δλιγάνθρωπος, *ον, a paucis*
habitus, 'thinly peopled':
iv 73 ἀργὸν τὴν χώραν καὶ
δλιγάνθρωπον ὄρα, **88**
δλιγάνθρωπόν τε παρέχη-
ται καὶ ἀργὸν τὴν χώραν
δλιγός, *η, ον, paucus, exiguis,*
'few', 'little': **ii** 72 ἀπ'
δλιγών περιποιοῦντα, **xvii**
30 δ. σπέρμα, **vi** 78 δλιγός
χρόνος, **ii** 68 δλιγώ (paulo)
πρόσθειν ubi vulgo δλιγόν
δλος, *η, ον, totus, 'whole':* **xix**
52 ὅλον τὸ κλῆμα, **xx** 92 δ.
δ. τῆς ἡμέρας, **xviii** 44 δι' δ.
τῆς ἄλω, **xxi** 3 ὅλον τὸν
λόγον, 36 δλιψ τῷ στρατεύμα-
τι, 75 ὅλον τοὐτὸν ἀγαθόν
δλως, *proteus, omnino, 'whol-*
*ly', 'altogether': **xx** 106
ὅλως ἐργάζεσθαι η δλως
ἀργὸν εἶναι
δμαλίζειν⁹, *aequabiliter tun-*
dere et terere, 'to keep even
and level': **xviii** 36 ὁμαλί-
ζοιεν ἀν τὸν δῖνον. **PASS.**
xviii 32 ὅτως ὁμαλιεῖται
(fut. mid. as pass.) ὁ ἀλο-*
τότος, ut tritura aequabiliter
fiat
δμαλῶς, *aequabiliter, 'evenly':*
xvii 47 ὁμαλῶς βίττειν τὸ
σπέρμα, **xx** 13 οὐχ ὁμαλῶς
ὁ σπορεὺς ἐσπειρεν
δμβρος, *ον, ὁ, imber, 'a shower',*
'storm': v 89 δμβροι ἔξα-
σιοι
δμιλία, *as, η, consuetudo,*
'intercourse', 'companionship': **i** 142 ἀνωφελεῖς ἀν-
θρώπων ὁμιλίαι
δμμα, *atos, τό, oculus, 'the*
eye' (not common in prose):
xviii 10 χαλεπὸν τοῖς δμ-
μασι γίγνεται ἀντίον ἀθέρων
θερίζειν

δέμνναι, *iurare*, 'to swear by':
iv 164 δέμνυμι σοι τὸν
Μίθρην

δέμογνωμονέν, *consentire*, 'to
be of one mind': xvii 16
ταῦτα δέμογνωμονοῦμεν
πάντες i.e. in his consenti-
tus. c. dat. pers. xvii
39 τοῦτο δέμογνωμονεῖς
ἐμοι

δέμοιος, a, or, *similis*, *par*,
'like', 'resembling': xv 52
δέμοιος τῷ περιόντι λατρῷ,
viii 53 δέμοιόν τι ολόνπερ,
xix 33 ἡ ταῦτη δύοια γῆ,
104 δύοια τούτοις ἐπιδεικνύ,
xiii 63 τῶν δέμοιων τυγχά-
νοντας ἑαυτοῖς, *eadem* quae
ipsi praemia consequenter,
xi 103 ἵπτασιαν δέμοιοτά-
την ταῖς ἐν τῷ πολέμῳ ἵπτα-
σιας

δέμοιως, *similiter*, *aequo*, 'in
like manner', 'equally':
i 15 δέμοιως δτιπερ, viii 44
δέμοιως ὄστερ, xviii 28 πάν-
τα δέμοιως, xx 3, 4 πρά-
τουσιν-δ. c. dat. xx 134
ἐμοὶ δέμοιως (*aequo ac ego*)
ἐπιστάμενος

δέμολογέν, *concedere*, 'to agree
to', 'grant': ii 66 ὁ. με
ἐποίησας, vi 11 δσα δέμολο-
γοῦντες διεληλύθαιεν

δέμολογουμένως, *consentanea
ratione*, 'consistently': i
74 ὁ δέλογος ἡμῖν χωρεῖ

δέμονοεν, *consentire*, 'to be of
one mind': xvii 19 δέ θεός
διδάσκει οὐτῷ γίγνεται ο μο-
νος εἰν

δέμον, *una*, *confuse*, 'together',
'promiscuously': viii 26
δνος δέμον, δπλίτης, σκευο-
φόρος, 54 ει γεωργός δ. ἐμβά-
λοι κριθὰς κατ πυρούς

δέμως, *tamen*, 'nevertheless',
'still', 'yet': ii 83 καὶ εἰ

μή—δμως, xx 48; in the
apodosis with finite verb,
where the protasis is con-
tained in the participle,
which it follows: ii 57, viii
110 σαλεόντες δμως σώ-
ζουσι τὴν τάξιν, xiii 40, xvi
21 χερσένουσα δμως ἐπιδεικ-
νυσι τὴν αὐτῆς φύσιν;—with
ων omitted xvi 25 οι μη
πάνυ ἔμπειροι (όντες) γε-
ωργλας δμως δύνανται διαγι-
γνώσκειν (cf. Soph. Oed. T.
1326), 34. Sometimes it
precedes the participle as
xiv 33 οὺς ἀλ αἰσθάνωμαι
δμως καὶ εῦ πάσχοντας
ἔτι διδικεῖν πειρωμένους, xx
49

δένησις, *ewa*, η (όντημι), *uti-
litas*, *fructus*, 'profit')(
βλάβη: ix 103 σωζομένων
μεγίστη δησις

δένομα, *atos*, *τό*, *nomēn*, 'name':
i 1 ἄρα γε η οικονομία ἐπιστή-
μης τίνος δνομά ἔστιν; vi 4,
vi 64 ἐφ' οἰς τοῦτο τὸ δνομα
δικαίως ἔστιν, δ καλέσται καλός
τε κάγαθὸς ἀνήρ, vi 75 τεδε
ἔχοντας τὸ σεμνὸν δνομα
τοῦτο τὸ καλός τε κάγαθός,
vii 19 καλοῦσι με τοῦτο τὸ
δνομα

δένος, *ou*, δ, *asinus*, 'an ass':
viii 26 δνος δμοῦ, δπλίτης,
σκευοφόρος

δηντι: v. δ. είναι

δηπηνίκα, *quando*, 'at what
precise time': xix 41 δηη-
νίκα δεῖ τιθέναι τὰ φυτά,
ἡδη εἰδεῖς;

δηπισθεν, *pone*, 'behind', 'in
the rear': viii 46 εἰς τὸ
κενούμενον ἀεὶ οἱ δ. πορεύον-
ται

δηπλίζεσθαι, *armari*, 'to arm
oneself': iv 49 οἰς προστέ-
τακται ώπλισθαι (αποταί

adesse), 82 τῶν ὡπλισμένων φρουρῶν δπλίτης, οὐ, ὁ, pedes gravis armaturae, 'a heavy-armed foot-soldier': VIII 27 ὥπλιτης, σκευοφόρος, ψιλός, 32, 38 ὥπλιτας πολλοὺς ἐν τάξει πορευομένους, 41 ὥπλιτας, ἵππεας δπλον, οὐ, τὸ, pl. δπλα, quae-libet instrumenta, 'any kind of tools or implements': VIII 77 πολλὰ ὥπλα τοῖς ἀνδράσι (ἢ ταῦς) συμπεριάγει. esp. arma bellica, 'implements of war': VIII 35 τοὺς ὥπλα ἔχοντας, IX 39 δπλων ἀλλη φυλή, I 164, v 35 σὺν ὥπλοις (ope armorum, hostiliter), v 64 σὺν τοῖς ὥπλοις τὴν τροφὴν μαστεύειν δπόθεν, unde, 'from what place': II 103 εἰ δλλοσε ἡγησάμην ὥπόθεν σοι εἰ λαβεῖν, VIII 16 ὅπου δεῖ τιθέναι καὶ ὥπόθεν λαμβάνειν δποιο, quo, 'whither', 'to what place': VIII 141 ὅποι χρή ἐλθόντα λαβεῖν ἔκαστα, II 21 ὅποι ἔτυχεν καταβέβληται δπολος, ola, οὖν, as relative, qualis, 'of what sort': VIII 120, 121 ὑποδήματα, ιμάτια καν̄ ὅποια ἦ, VIII 139 ὁποῖον ἀ (qualemcumque) τῶν οἰκετῶν κελεύσῃς—οὐδεὶς ἀπορήσει, XII 28 ὁποιας τινος οὖν ἐπιστήμης, i.e. 'of any kind soever', XI 82 ὁποιοις χρόνῳ χρῆ ἡδέως ἀνπυθομην, XIX 7 ἐν ὁ. τῇ γῇ δεῖ φυτεύειν οὐδα. in indirect questions: XII 93 ποιεῖν ὁποῖα δῆξεται αὐτούς, XVI 35 ἀποφαίνεσθαι περι τῆς γῆς ὁποῖα τε ἀγαθή ἔστι καὶ ὁποια κακή δπόσος, η, οὐ, of Quantity,

quantus, 'as much as': IV 64 ὁπόσην τῆς χώρας, XX 155 σῖτον ὁπόσον δύναται πλεῖστον. 2. in indirect questions: XIX 8 οὐδα ὁπόσον βάθος δρύπτει δεῖ οὔτε ὁ. πλάτος, οὔτε ὁ. μῆκος τὸ φυτὸν ἐμβάλλειν. Of Number, quotquot, 'as many as': IV 40 ἐξ ὁπόσων περ ἐθνῶν δασμοὺς λαμβάνει, ἐκάστηψ, vi 24 πάντα ὁπόσοις τις ἐπίσταιτο χρῆσθαι, VIII 95 πάντα ὁπόσοις δεῖ χρῆσθαι, XV 32 γενναῖα καλούμεν τῶν ζώων ὁπόσα... πράεια ἔστι πρὸς ἀνθρώπους, XX 143 ὁ. ἐξεργάσατο χώρους. 2. in indirect questions: IV 41 τέταχε εἰς ὁπόσους δεῖ διδόναι τροφήν, VIII 91 καὶ ἀπὸν ἀν εἴκος ὁπόσα ἔκαστά ἔστι, IV 99 ἐν ὁπόσαις χώραις ἐνοικεῖ καὶ εἰς ὁπόσας ἐπιστρέφεται, XX 58 ὁπόσα θεραπείας δέται ἡ γῆ, γεγνώσκουσι

δπόταν (δπότε ἀν), quando, quotiens, 'whensoever', 'as often as': with the subjunctive after a principal tense, VII 221, x 77, 79 δπότε, quo tempore, 'at the time when': IV 131 ὁπότε ἐπορεύετο μαχούμενος. in indir. questions: quando, 'when': XIII 7 γνῶναι δ τι τε ποιητέον καὶ ὁπότε καὶ διώσ, XV 40 μαθεῖν δ δεῖ ποιεῖν καὶ ὁπότε ἔκαστα, XVII 9 πρὸς τὸν θεὸν ἀποβλέπουσιν ὁπότε βρέξει τὴν γῆν δπότερος, a, or, uter, 'which of two': VII 82 ὁπότερος ἀν (uter cumque) ήμῶν βελτίων κοινωνὸς ἦ, 149 δποιο, ubi, 'where', 'in what place': IX 53 ὁποιον δεῖ

τιθέναι, **viii** 15 ὅπον χρῆ
ἔκστατο κεῖσθαι αριδ quos:
xv 152, 159 ὅπον ἀκούσω-
σιν τιμᾶσθαι μάλιστα τὸν σῖ-
τον, τούτοις παραδίδοσι (cf.
Soph. Aiac. 1060, Antig. 318,
Phil. 454). *ubi, quando,*
'when': **v** 82, **ii** 44 ὅπον δ'
ἀν ἐγδεῶς δόξεις τι ποιεῖν, **xiv**
44 ποιεῖν ὅπον δεῖ, **xxi** 68
ἐν παντὶ ἔργῳ, ὅπον τι δὲ
ἀνθρώπων πράττεται (where,
however, ὅπον may=ἐν ώ)
ὅπτάν, *coquere*, 'to bake',
'harden': **xvi** 76 οὐδαμῶς
ἀμάλλοις ἡ γῆ ὅπτη φτονεῖ
τοῦ ἥλιου, **84** ὡς ἡ ὄψη αὐτῆς
(sc. τῆς γῆς) ὅπτάται. Cf.
Lucr. v 592 *terram sol ex-*
coquit, Vergil Georg. II
260 *terram multo ante me-*
mento excoquere

ὅπτός, ἡ, ὁν, for ὅπτητός,
coctus, 'baked': **xvii** 67
ὅπτην ὅτι μάλιστα πρὸς τὸν
ἥλιον

ὅπωρα, *as, ἡ, fructus*, 'fruit':
Hesychius **ὅπωρα**: *κυρίως η*
σταφυλή: **xix** 128(ἡ ἅμπελος)
διδάσκει ἑαυτὴν ψιλοῦν καὶ πε-
πάνειν τὴν ὅπωρα

[Cf. Soph. Trach. 700 γλαυκῆς
ὅπωρας ὥστε πίονος ποτοῦ χυ-
θάντος εἰς γῆν *Baxylas* ἀπ' ἀμπέ-
λου, Thyeat. vi 8 (Dind. fr. 239)
δεῖη δὲ πάσα τέμνεται βλαστού-
μένη καλῶς ὅπωρα]

ὅπως, relative adv. *quo-*
modo pacto, 'how': like ὡς
with superlatives, ὅπως
βέλτιστα v.l. **vii** 157. in
indirect questions: **ix** 47
ηττον λανθάνεις ὅπως ἐκβή-
σται, **xv** 51, 69 οὐδὲν ἂν σε
ἀποκρύψαιτο ὅπως ἐποίησεν,
xiii 7 γνῶναι ὅ τι ποιητέον
καὶ ὅπως, **xv** 51 οὐδέν τι
μᾶλλον ἐπίσταμαι ὅπως δεῖ
γεωργεῖν, **xvi** 46 πανθάνειν

ὅπως ἀν λαμβάνοιμι, **xix** 10
οὐδὲ οἶτα ὅπως κείμενον ἀν
βλαστάνοι. ὅπως in object
clauses with fut. indic.: **iii**
71 εἰ μὴ σκοπεῖς ὅπως ιδιώ-
της ἔσῃ, **iv** 77, 78, 101,
107, **vii** 74, 195, **ix** 67, **x** 33,
xii 45, **xviii** 32. with fut.
opt. **vii** 36 ὑπὸ πολλῆς ἐπι-
μελείας ὅπως ὡς ἐλαχιστα
δύοιστο. with subj. **xii** 39,
xx 50. with opt. and ἀν:
ii 69 ἐπιμελεῖσθαι ὅπως—ἀν
γένοιο. with infinitive:
vii 157 πειρᾶσθαι ὅπως ὡς
βέλτιστα τὰ προστικοτά δια-
πράττεσθαι dub.
as final conjunction,
ut, 'in order that': **ii** 60
ὅπως μὴ οἰκτρὸς γένωμαι, **iii**
67 οὐχ ὅπως ποιητής γένη,
vi 59, 75 δ. ἐπισκεψαμην, **x**
13, **xii** 14, **xviii** 50, **xx** 138 ὅ.
ἔχοι δ τι ποιοῖη. οὐδὲ
ὅπως τι οὖν, *nullo pacto*, 'in
no way whatever': **xiii** 65
ὅράν (from root *ver*, *vor*,
whence come *oúp-os* 'watch-
man', Lat. *ver-eri*, *ver-
e-cundus*), *videre*, 'to see',
'behold': **xvii** 46 ἐώρακα,
xix 119 ὁρῶντας καὶ ἀκού-
οντας, **vii** 37 ὅπως ὡς ἐλάχ-
ιστα δύοιστο, **x** 41 οὐκ
ἀνδρεικέλου χρῶμα ἥδιον
ὁρῷην ἀν, **38** παρέχων δ.
μιλτον, **xvi** 18. PASS.
xix 28. with double
acc. **ii** 5 πράττοντά τι ὁρῶ
σε, **v** 98, **xiii** 62, **xiv** 80,
xviii 70, **xix** 87, **xx** 48.
PASS. **xxi** 38 ὁ φθῆναι καλὸν
τι ποιοῦντας. *intelligere*,
percepere, 'to observe', 'to
perceive mentally': c. acc.
partic. **ii** 33 ὁρῶ σοι ἀνάγκην
οὔσαν, **47** ὁρῶ σε οἰδεαν
τηλουτεῖν, **xii** 41 τούτο ὕργανον

eūvolas ὁρῶ διν. seq. claus.
rel. xix 18. seq. ὅτι: xii
43 οὐχ ὁρᾶσθαι; xix 84, 86.
seq. ως: xviii 21
δργᾶν³, *turgere, maturum esse,*
'to swell', 'to be ripe': xix
181 τὸ δργᾶν δέλ
δργανον, ου, τὸ (from root *verg*
seen in ἐρό-ειν for ἐρό-ειν from
ἔργ-ειν, 'to work'), *instrumentum rei familiaris*, 'an
instrument', 'implement':
ix 40 ταλαιουργικῶν δργά-
νων, v 64 δσφαλέστερον ἔστι
σὺν τοῖς ὅπλοις τὴν τροφὴν
μαστεύειν ἢ σὺν τοῖς γεωργι-
κοῖς δργάνοις. 2. *de*
rebus, hominibus quibus ad
aliquid perficiendum utimur,
'an instrument', 'means':
ii 89 οὐτε δργανα χρήματα
ἐκεκτήμην ὥστε μαγθάνειν,
xii 89 δργανον εὐνολας δρι-
στον
δρθός, ἡ, ὀν, *erectus, rectus, non*
curvus, 'upright', 'straight':
xix 52 τὸ κλῆμα δρθὸν τιθεῖται
πρὸς τὸν αύρανδον βλέπον ()
πλάγιον, iv 147 δρθοὶ οἱ
στήχοι τῶν δενδρῶν
δρθώς, *recte, vere, 'properly',*
'rightly', 'truly': iii 69
ταῦτα λειωσ οὐτως δρθώς
ἔχει, i.e. *quae si facis, for-*
tasse non es reprehendendus,
xi 74 ἐκπονοῦντε δ., 118 δ.
τούτων ἐπιμελῆ, xv 49, xviii
15 νομίζω δ. ἀν ποιεῖν, xx 14
οὐκ δρθῶς τοὺς δρχοὺς ἐφύ-
ευσειν, xvi 5 τὸν μελλοντα δρ-
θῶς γεωργήσειν. Absolute
ponitur ita ut verbum ex
antece. repeti oporteat: xvi
8 δρθῶς γε ταῦτα λέγοντες,
sc. φαστι

δργειν, *disterminare, secernere,*
'to divide', 'separate from':
PASS. ix 27 τὴν γνωμικῶν

τιν θύρᾳ ὡρισμένην ἀπὸ τῆς
ἀνδρωνίτιδος
δρμᾶσθαι, *initium facere*, 'to
make a start': xx 97 διαν
πράττῃ ἐφ' ὧπερ ὡρμηται
βαδίζων
δρμίζεσθαι, *in portum duci*, 'to
be brought into harbour':
viii 74 δὰ πολλῶν σκευῶν
δρμιζεται ναῦς
δρμος, ου, ὁ (from root *sver*
seen in ερ-ειν, *ser-ere, de-ser-*
ere, ex-ser-ere, ser-series, ser-
mo, ser-tum, prae-ser-tim,
'swar-m' etc.), *monile*, 'a
necklace': x 24 δρμους
ἴποιούλους
δρύττειν (from root *rugh*),
fodere, 'to dig': xix 18 βο-
θύνους ολους δρύττουσι τοῖς
φυτοῖς, 8 βθύνον δρύττειν
dub., 25 οὐ βαθύτερον πενθη-
μποδὸν δρύττουσι, 35 δ.
βθόρον, 38. PASS. xix 84
βαθύτερος δρύττεται τῷ
ἔλατα βθόρος
δρχος³ (from root *ergh*, *orgh*,
'to enclose', whence ἐρχ-
ατᾶσθαι, δρχ-ατος, 'a gar-
den', our 'oroh-ard'), ὁ, *se-*
ries plantarum, 'a row of
fruit-trees': xx 14 οὐκ δρθῶς
τοῦς δρχοὺς ἐφίτενειν
δς, η, ɔ, qui, quae, quod, 'who',
'which' (indefinite rel.
δς δν, quicunque, 'whoever',
'whichever': xxi 50, 52, 55).
used in any kind of relative
clause (Monro Hom. Gr. §
266) to denote either a par-
ticular fact, or a charac-
teristic fact defining, as π
27 τὸ σὸν σχῆμα δ σὸν τερβέ-
βλησαι; or a constant or
characteristic fact, vii
102 τὸ ξεῦγος τοῦτο δ κα-
λεῖται θῆλυ καὶ δρρει, viii
88 τὸν τοῦ κυβερνήτου διάκο-

ὅν δις πρωφεὺς τῆς νεώς καλεῖται; or a definition of a class, ιπ 44 οὐ τούτους λέγω δλλ' οἰσθ' εἰς τάναγκαῖα ἔχοντος δαπανᾶν, ιν 54, ηι 117. [If the Relative refers to an indefinite number of individuals falling under a common description, δοτις 'who being any one', 'whoever' is generally used.]

The relative clause commonly follows the clause containing the antecedent, whether noun or personal or demonstrative or correlative pronoun, the latter being either expressed, as ιι 80 ἐμὲ φ' οὐδὲν ἔγενετο, ι 81, 91, 185, ιι 8, 78 οὐδὲ δλλο οὐδὲ ἐν δτψ τις μὴ ἐπίσταιτο χρῆσθαι, ηι 20, ιι 57, ιη 44, ιη 2, ηη 171 ταῦτα δφ' ὧν ἀν φωλεῖσθαι νομίζωσιν, ι 156 τῶν ἀνθρώπων ὡν ἀν ἐπικρατήσωσιν, ιη 18 ἔχοντας ἔτοιμα ὡν ἀν δέωνται χρῆσθαι; or more commonly omitted as in ι 86, ιι 53, η 79, ηι 28, ηη 9, 19 δταν ποιῶσιν δ τι ἀν τύχη, ηι 156 εἰδότας δ προστέαται, ι 158 ἀναγκάζουσι φέρειν δ ἀν αὐτοὶ ἐργάσωνται, ιη 104 διαρπάζουσιν δ ἀν τροφὴν καταθῶται, ηη 56 δ χρόνος αὐτὸς ἀν ποιοὶ οἰς ή γῆ θδεται, ηη 43 χαλεπὸν εύρειν δστις οὐ γιγνώσκει, 67 εἰ τις μὴ ἔχοι δτον ἀκούσαι ἔχοι, 139 ὅπως ἔχοι δ τι ποιοὶ, η 42 προτείνουσα λαβεῖν δ τι χρήζει, ηη 215 εἰ μὴ εἰη δστις—σώζοι, ηη 166 φιλοικοδόμους νομίζω οἵτινες δ πιειδῶται τὰς οἰκλας, ηι 56 ἀφδόνως ἔχειν ὧν δέονται, ηη 117 τοῦ ἐργασομένου δ τῶν στεγνῶν

ἔργα δεδμενά ἔστι, 147 τὸ ἐγκρατεῖς εἶναι ὡν δεῖ, 156, 163, 176. ιι 55 καλά ἔστιν δ σύ λέγεις, ιη 17 περιττὸν πόνον ὡν οὐδὲν προσδέονται, ιη 8, 59, 100, 102, ιη 12 μάνθανε δ τι μὴ ἐπίστασαι. But it is placed first, if prominence is to be given to it: ιι 3 πρὶν ἀν δ ὑπέσχησαι ἀποδείξης, ηη 94 δ οἱ θεοὶ ἔφισάν σε δίνασθαι, ταῦτα πειρώ ὡς βλέποτα ποιεῖν, 176 δ ἀν ἔκαστη εἰσφέρῃ, σώζει ταῦτα, 187, 188, ιη 33, ιη 66, ιι 30, 148 δ ἀν ἐπιθυμῶμεν πράτειν, ταῦτα ἐπαιροῦμεν, ιη 36, ηη 54, 120 δστις ἀργὸς εἰη (χώρος), τούτον ὄντασθαι παρῆνει, ηη 175 δι δεῖ ἔξω ἐργάζεσθαι, ἐκπέμπει, 194 ὅπως οἰς δεῖ λματια γίγνηται, ι 5 ἐφ' οἰς εἰδοκιμεῖς διηγησάμενος, ιη 8 δ τι δύνασαι, συνωφέλει, ιη 15 δτον δέοιτο αὐτός, τούτο σπείρων, ηι 80 δντινα ἰδοιμι καλόν, τούτῳ προσήγειν, ιη 102 δτψ σωζομένων μεγίστη δνητσις, τούτῳ τὴν ἐπιμέλειαν μαλισταπροσήκουσανἀπέφαινον, ιη 68 δ τι ἔροι, οὐδὲν δ τι δν σε ἀποκρύψαιτο. Sometimes a singular relative is used where the antecedent is plural, when one of the number is specified: ηη 198 δι δν κάμην τῶν οἰκετῶν, τούτων σοι ἐπιμελητέον, ιη 39 πρὸς δντινα δν διατεθῶσιν οὔτως, οὔτοι ἔρωμένοι δρχοντες γίγνονται

After collective Nouns, the rel. is often put in the plur. in the gender implied in the noun: ι 155 φιλοικοδόμων—δ—δρχει. The Relative is sometimes followed by a partitive genitive: ιη 61

οὐς ἀν αἰσθάνηται τῶν ἀρχέντων, VII 187 οἰς ὁν ἔξω τὸ ἔργον ὃ τῶν οἰκετῶν, 198, VIII 33 οἰς ἀνάγκη αὐτῶν φεύγειν, XV 12 δ τοῦ λόγου, XXI 42 οἰν αὐτῶν ἄριστα ἔχων. sometimes by a pronoun in partitive apposition, I 125 οὐς ὥρων τοὺς μέν—τοὺς δέ

The Neuter of the rel. pr. is used absolutely: VIII 124 καλὸν δ πάντων καταγελάσσειν ἀν—ό κομψὸς δτο κτλ.; sometimes as a conjunction meaning *quod attinet ad*, ‘in respect that’: VII 26 δ μ' ἐπῆρου, XV 38 δ δὲ εἴτας

Ἐστιν οἱ treated as a single word, XXI 35 ἰδώτωις ἔστω οἰς, IV 156 ἔστι δ' αὐτῶν δ ἐφέτευσα, XX 29 ἔστιν έν οἰς τῶν στρατηγικῶν ἔργων

In double relative clauses οἱ need not be construed with second clause or any clause after the first, though the subject be changed: IV 5 αὶ δοκοῦσι κάλλισται καὶ μολ πρέποι ἀν ἐπιμελομένω

δς ἀν is sometimes to be resolved into έν τις as IV 185 τεκμήριον ἀρχοντος ἀρετῆς τιν, φ ἀν ἔκόντες πείθωνται

The Rel. sometimes refers to the whole of a previous sentence to which it serves as a connecting link: II 49 ὡν ἔνεκα, 125 παρ' ὡν μαβόντα

By the law of Attraction the rel. pr., when required by its governing verb to stand in the acc., is so attracted by the oblique case (gen. or dat.) of the preceding noun or pronoun as to assume this case itself: IV 70 δένδρων ὡν ἔκάστη (χώρα) φέρει, 159 τῶνιματιών ὡν εἰχε,

161, VII 173 ἔξομοιοῦται τοῖς ἔργοις οἰς ἐμὲ δεῖ πράττειν, IX 2 ἐπακούειν τι ὡν σὺ ἐσπούδαζες διδάσκων (an instance of the omission of the attracting word, with which cf. Soph.Oed.T.862, Phil.1227).

An inverse attraction takes place when the antecedent is attracted into the construction of the relative clause and assumes the case in which its governing verb requires the relative to stand, so that the noun is incorporated into the rel. clause: XVI 65 ἡς ἔκαστος ἔχει τέχης, II 7 ὡν σὺ δεσποινῶν καλεῖς, III 96 ἔστιν ὅτῳ ἀλλω πλειω ἐπιτρέπεις ἢ τῷ γυναικί, VII 66 οὐν ἀπορὰ ἦν μεθ' δτον ἀλλον ἐκαθεύδομεν δν where observe that the indefinite relative is used as a simple relative with ἔστω after a negative or quasi-negative. The neuter relative, which should stand in the nom., is sometimes attracted into the acc., taking the preposition belonging to the omitted demonstrative antecedent: III 41 διαλίσκουσιν οὐν οἰς δ δεῖ μόνον ἀλλα καὶ οἰς δ βλάβην φέρει. The preposition before the rel. is sometimes absorbed by attraction; X 70 κατὰ χώραν ἦν δεῖ

Oblique cases of οἱ:—ἢ, qua, ‘where’: III 83 ὃς οἰ πλείστοι λυμαίνονται, XV 35 ὃ εἴτας, 36 ὃ ἐφησθα εἴνουν τοιεῦν, 37 ὃ ἐπιμελῆ, IX 7 ὃπερ ἔλεγον, XXI 103 ὃ με ἐπηρώτησας, 97 εἰπεῖν ὃ δεῖ φυτεύειν
οσμή, ἥς, ἢ (θέτειν), odor, ‘a

smell', 'e'en': iv 159 τῆς δ. αἰσθέμενος, 149 δομαὶ πολλὰ καὶ ἡδῖαι, v 10 μετὰ ἡδίστων δομῶν
ὅσος, οὐ, *quantus*, 'as great as', 'as much as':—I. with its correlative *τοσοῦτος* preceding: II 43 εἰσφορὰς τοσαντάς δοσας οὐ βαδίως ἔτοσεις, xx 105 τοσοῦτον διαφέρει δοσον. in plural, *quotquot*, *quicunque*, 'as many as': i 25 τελεῖν δοσα δεῖ, 32 πάντα δοσα τις κέκτηται, 110, ii 28, 101, 113 δοσα λιταρεῖς παρ' ἐμοῦ μανθάνειν, δλλους ἐμοῦ δεινοτέρους περὶ ταῦτα, iv 103 πάντων δοσα η γῆ φύει ἔθελει, ν 5 εἰς τὸ δύνασθαι δοσα ἀνδρὶ ἐλευθέρῳ προσήκει, 9 δοσις κοσμοῦς βωμούς, vi 11, vii 78, ix 19, 50 δοσις τῶν σκευῶν, 116 τῶν κτημάτων δοσα θία δυτα εὐφραίνει. with *οὗτος* (only in plural) instead of correlative: i 28 δοσα τις ἔξω τῆς οἰκλας κέκτηται πάντα τοῦ οἰκου ταῦτα ἔστιν, ix 50 δοσις τῶν σκευῶν χρώνται, ταῦτα δειξαντες, 55 δοσις εἰς ἕσπρας χρώμεθα, ταῦτα δὲ τῇ ταμίᾳ παρεδώκαμεν. δοσον ν.
ὅστις, *quantum*, 'as much as': xi 35 δοσοὶ δύναμαι πειρώμαι. c. inf. adverbially, *tantum quantum*, *non magis quam modo*, 'so much and no further than', 'so much as is enough for': xi 111 ἀριστῶ δοσα (=τοσαῦτα ὥστε) μήτε κενὸς μήτε ἀγαν πλήρης διημερεύειν, ix 99 τοὺς οικέτας μέτεστι τῶν δεσποσύνων χρημάτων δοσι φέρειν ή θεραπεύειν, for δοσον μόνον
 [Cf. Arist. Nub. 434 δοσοὶ ἰμαντῷ στρεψιθησαι, Thuc. i 111, iv 16]

δοσον μή, *quantum*, *quatenus non*, *nisi quod*, 'so far as not': 'except so far as': xxi 25 δοσον ἀν μὴ ἀνάγκη γ. δοσφ — τοσοῦτῳ, *quanto* — tanto: vii 232

δτοστερ, PL. 'even so great as', 'just as many as', 'no more than': with *οὗτος* for correlative, xiii 53 ταῦτα δοσα περ ποιῶν οἶμαι πιθανωτέροις ἀνθρώποις χρῆσθαι, viii 78 πάντα σκεύη δοσιστερ χρώνται

δστερ, ήπερ, δπερ, *qui quidem*, 'the very person who', 'the very thing which': iv 118 Κύρος δστερ εἰδοκιμώτατος δη βασιλεὺς γεγένηται, xx 97 πράττη ἐφ' φτερ ὄρμηται, vi 36 δπερ πεπαλδευνται, xii 22, 24 ἀπερ, xviii 22, xi 66 λέξον αφ' ὧν περ ἡρξω πῶς ἐπιμελῆ; δπερ, i. q. ταῦτα δ, id ipsut quod, i 27 ἀρα οἶκος (ἐστιν) δπερ οἰκία; 40 οἶκος ἐδόκει εἶναι δπερ κτῆσις, ii 85, xvii 55 ἀρα τὴν λεπτοτέραν γῆν λέγεις δπερ ἀσθενεστέρα;

δστριον, οὐ, τό, *legumen*, 'pulse': viii 54 κριθὰς καὶ πυρὸς καὶ δστρια

δστις:—I. *ut qui*, *quippe qui*, referring to a definite object, when some general notion is implied: vi 22, 80 ὅντινα θίουμι καλόν, x 67 δ τι βελτιον ἀλλου ἐπίστατο, ἐπιδιδάξαι, xx 167, xix 7 πῶς (ἐπίσταμαι) δστις μὴ ἐν ὅποιᾳ τῇ γῇ δεῖ φυτεύειν οἴδα; ix 84, xx 67, 120, xxi 60 τοῦ δεσπότου ἐπιφανέντος δστις δύναται βλάψαι i. o. 'one who can'. II. in indirect questions: ii 64 οὐδὲν εἰδότι δ τι εἰη τίλοιτο,

ix 63, xiii 10 δ τι συμφέρον εἶη, τοῦτο μὴ εἰδεῖη, xx 43, xv 54 εἰδότι οὐδὲν δ τι συμφέρει, xvi 12, v 100 ἐπερωτῶντας τοὺς θεοὺς δ τι χρή τοιεῖ καὶ δ τι μή, vi 9, xi 151 ἔκριθη δ τι χρή παθεῖν ἢ ἀποίσαι, xvi 9 ὁ μὴ εἰδώς δ τι δύναται ἢ γῆ φέρειν, vii 67 ἀπόρια ἣν μεθ' ὅτους ἄλλους ἐκαθεύδομεν ἀν, ii 120 ἔδοξε μοι δέξιον εἶναι ἐπισκέψεως δ τι εἴη τοῦτο, 5 εἰ μοι συμβουλεύοις δ τι ἀν τοιῶν αἴσιμι τὸν ὄλκον. followed by subjunctive without neg. in preceding clause: vii 111 τοῖς μέλλουσιν ἔξειν δ τι εἰσφέρωσιν. (See Shilleto on Dem. de f. leg. § 235 cr. n.) The verb 'to be' is often omitted in the relative clause: i 8 εἰπεῖν δ τι ἔργον αὐτῆς, xiii 7 γνῶναι δ τι ποιητέον

ὅστιστερ, always in neuter, 'the same thing as', 'precisely what': i 16 ὡμολως ἀν καὶ ἀλλως δύνατο ἔργάσεσθαι ὅτι περ καὶ ἔαντρ (= $\tau\delta$ αὐτὸ δ)

ὅστρακον, *ou, τὸ, testa quae ex figurina terra conficitur*, 'an earthen vessel': xix 92

ὅταν, i.q. δέ τι, si quando, quotiens, 'as often as', 'whenever', when the relative clause expresses something conceived as a possible contingency, present or future, in general propositions with the pr. conj.: iii 14 τούτοις δταν δέωνται μὴ ἔχοντας χρῆσθαι, vii 18, 20, viii 19, xi 156, 157, xii 13, 74, xiii 1, 36, 37, 42, 64 ὅταν δέη, xix 124, xx 42. **ὅταντερ** ὑγιαίνω: vi 65

ὅτι, rel. adv.:—**A. temporal**, *quando, quum*, 'when', correlative to ποτέ or τότε, with ind. impf. or aor. to denote single events: ii 64 δίλγον πρόσθεν, δτε ἔφη πλούτεων ἐγέλασας, iv 141, xii 114, xvii 115, xix 95 δτε πάλαι ἦρου με. after μέμνημαι: ii 74 οὐκον μέμνησαι δτε; 'do you not remember the time when?' **ἴστιν δτε, aliquando**, 'there are times when', 'sometimes': ii 15. **2. c. opt.** to mark repetition of events, 'as often as', 'whenever': ix 69 δτ' εὐφραινούμεθα, τῶν εὐφροσυνῶν μεταδιδόντες. **B. in causal sense** =ἐπειδή, quandoquidem, quoniam, quia, 'whereas', 'seeing that', 'inasmuch as': xi 57 πῶ γάρ οθ; δτε πολλοὶ εἰσὶν οἱ οὐ δύνανται ἕην δνειν τοὺς ἄλλους δεῖσθαι

ὅ τι, the acc. neut. of **ὅστις**, used abs. as a conjunction, 'for what', 'wherefore': ii 120 ἔδοξε μοι δέξιον εἶναι ἐπισκέψεως δ τι εἴη τοῦτο. with superlative adverbs: xvi 65 δτι μάλιστα, 'as much as possible', vii 74 δτι βέλτιστα, 91 δτι πλείστα, xi 30 δ τι ἀν δύνωμαι καταμαθεῖν, xv 8, xvi 70 δτι πλειστάκις. and adjectives: vii 103 δτι ὀφελιμώτατον. δ τι used adverbially yields the Conjunction which is used as declarative, *quod*, 'that', in objective clauses after verbs:—**1. of saying**: i 83 λέγειν—δτι οὐδὲ ἔστι, ii 75 λέγων δτι οὐκ εἴη, iv 116, 120, xx 47 κόπρον λέγου-

σιν ὅτι ἀριστόν ἐστιν εἰς γεωργίαν, ιχ 109 εἰπέ μοι ὅτι οὐδὲ δρῶς γιγνώσκουμι, ιχ 79, 98, 110, χι 130, χικ 117, χιπ 71, χιν 15, χικ 12 λόγου διαθέντος ὅτι, 75 προφαστοσθαι ὅτι, χι 117 τὸν δὲ εἰπεῖν—ὅτι δεσπότου δόθαλμὸς (παχύνει ἵππον) [the clause with ὅτι is primarily equivalent to an accusative of the reason].

2. of perceiving, hearing, or knowing: χι 43 οὐχ ὄρᾶς ὅτι; χι 84, 86, ρ 95 ὥμηρ σε εἰδέναι ὅτι, χι 66 ὅτι οὐκ ἀπορία ἦν—καὶ σοι καταφανὲς τοῦτον ὅτι, ι 137 ὅτι πονηρότατοι εἰσιν οὐδὲ σὲ λαυθάνουσι, ιι 22 οἴδα ὅτι, 52, 106, χι 74, 31, 65 οἴμαι σε γιγνώσκειν ὅτι κτλ., χι 55, χιπ 137, χι 23, ρ 26, ρ 77 γῆρας πάντες λασσοῦν ὅτι εὖ ποιεῖ, 16, 35, 39, 44, χιπ 2, χιν 21, ρ 45, ρ 80 οὐκ εὐδηλόν (ἐστω) ὅτι, ρ 82 φανερὸν ὅτι. used parenthetically: ρ 102 εὖ τοθεὶ ὅτι, ι 137.

3. of thinking, believing: ρ 51 ὅτι καλλιστόν (ἐστι)—πάνι μοι δοκῶ πεπείσθαι, χι 48.

4. of rejoicing, wondering, lamenting, wherein Latin the acc. and inf. would be used: ιι 63 οὐ θαυμαστὸν δοκεῖς ποιεῖν ὅτι—κελεύεις.

B. causal, quod, quia, ‘for that’, ‘because’: ι 128 δι’ αὐτὸν τοῦτο ὅτι δεσπότας οὐκ ἔχουσιν, ρ 27, 49 διὰ ταῦτα—ὅτι, ρ 74 ὅτι—διὰ τοῦτο, χι 47 τριήρης—διὰ τὸ ἄλλο φοβερὸν ἐστι—ἢ ὅτι ταχὺ πλεῖ; 143 τούτου οὐδὲν ἄλλο αἴτιον ἢ ὅτι... κεῖται, χιπ 73 ταῦτη—ὅτι,

ιι 39, 85, 113, ρ 2, vi 27, ιι 32. ὅτι introduces the reply to the question introduced by πῶς; ρ 173. ὅτι used elliptically in reply, ‘the reason why I asked is that’: ι 40. ὅτι, quod ad hoc attinet quod, quod, ‘as to what’: vi 54 ὅτι ἔφηθα καταμαθεῖν—καὶ ταῦτ’ αὐτὸν μοι δοκῶ ἡδέως ἀκούειν σου. Cf. ρ 38 n., ρ 24 n.

ὅτου, for οὐτινος, gen. s. of ὅστις: ρ 67, ρ 67

ὅτῳ, for ὡτινε, dat. s. of ὅστις: ρ 95, χι 59, 100, 102

ὅτῳν, for ὡντινων, gen. pl. of ὅστις: a very rare form, found in Anab. ρ 6, 24 στάντια ἔχοντες ὅτων ὄνοσθε. See Krüger Gr. 25, 9, 1

οὐ, non, ‘not’: the absolute, objective negative Particle:—I. of single words.

Verbs: ιι 24 οὐκ ἤγει προσδεῖσθαι, χι 44 οὐκ ἐθέλουσιν ‘decline’, ‘refuse’, χι 105 οὐ δοκῶ—καταμεμαθηκέναι, χι 116 οὐκ ἔστι ταῦτα ‘this is impossible’, ρ 59 οὐκ ἔχω ‘I am unable’.

Participles: ι 127 οὐκ ἐθέλοντας ‘unwilling’, χι 24 οὐκ ἀξιωντας ‘disdaining’. **Adjectives**: ρ 39 οὐ θεμιτὸν ‘impossible’, χι 51 οὐ διδακτὸν ‘unteachable’.

Adverbs: ρ 4 οὐ μάλα, ρ 82 οὐκ ἐν πολλῷ τινι μελῖσσαι χώρᾳ for ἐν οὐ πολλῷ μελῖσσαι, 180 οὐ μόνον δλλὰ καὶ, χι 51 οὐχ ἡγούν, ρ 29, 40, χι 34 οὐδὲ ἀδύνως, ρ 5 οὐ πάνυ, χι 73, ρ 65 οὐ πρότερον. II. of the whole Sentence:—I. often alone,

sometimes with the ellipse of a definite verb: i 52, 136, 148, iii 99 εἰ δὲ μή (τῷ διαλέγομαι ἐλάττονα ἢ τῷ γυναικί), οὐ πολλοῖς γε (sc. διαλέγομαι), xi 56 πῶς γάρ οὗ; (sc. καλά ἔστω ἢ σὺ λέγεις). 2. with indic. of direct statement: i 76 μὴ πωλούμενοι οὐ χρήματα εἰσιν, 65, iii 41, 44, 67, 69, viii 97, 109, 174, viii 6, 14, ix 11, 82, xi 160, xiii 57, 70, xv 73, xix 104, xx 69, 158. 3. with opt. and ἀν: vii 145 οὐκ ἀνέχοις διελεῖν, ii 104 οὐκ ἀνέμεφους μοι, x 27 οὐ γάρ ἀν δυνατηρ, xiii 58, xix 39 οὐκ ἀν δύναοι, xvi 15 οὐ γάρ ἀν μᾶλλον ἀνέχοις τὰ ἐπιτήδεια, xxi 62 οὐκ ἀν ἀγαλμην, xvi 8 δ μὴ εἰδὼς οὐκ εἰδεῖν ἀν. 4. in dependent clauses, with δτι or ως after a verb of saying, perceiving, showing: ii 75 λέγων δτι οὐκ εἶη, vii 66 δτι οὐκ ἀπορία ἦν, καταφανές τοῦτό ἔστι, ix 109 εἴπει μοι δτι οὐκ δρθῶς γιγνώσκωμι, 95 ἐδίδασκον δτι οὐκ ἀδχθατο δικαίως, xvi 2 ἐπιδεῖξαι —ών οὐ γαλεπὸν ἔστι, 28. 5. in causal sentences: i 128 διὰ τοῦτο δτι δεσπότας οὐκέχουσιν, viii 8 μηδέν τι ἀθυμῆσῃς δτι οὐκέχεις δοῦναι; and in the relative combination οὐδεὶς δτις οὐ, xx 43 πάνυ γαλεπὸν εὑρεῖν δτις οὐ γιγνώσκει. 6. with infinitive in indirect statement: xx 124 ἐφη οὐκέχειν. 7. in questions where ordinarily a positive answer is expected: i 50 Σ. οὐ χρήματα αὐτῷ θετὸν διπτος; K. οὐκ, εἰπερ τὰ χρήματα γ'

ἔστιν ἀγαθόν, π 61, iii 31, 70, 92, xi 130, xii 43 οὐχ ὅρᾶς δτι; xix 6, 51, xx 58, 68, 109. so with opt. and ἀν: viii 37 τις οὐκ ἀν φίλος ἡδέως θεάσατο; 115 πῶς οὐκ ἀν πολλῇ ἡμῶν ἀσυνεστά εἶη; B. Position:—sometimes at the end of a clause for the sake of emphasis, especially in μέν—δέ clauses: i 71 ἀποδιδομένους μὲν οἱ ἀδλοὶ χρήματα, μὴ ἀποδιδομένους δὲ οὐ. with δ μέν—ο δέ: xi 41 οἱ θεοὶ τοῖς μὲν διδάσσω εὐδαιμονεῖν, τοῖς δ' οὐ, xx 34 ταῦτα οἱ μὲν παιοῦσι—οἱ δ' οὐ, 45, 64. C. Accumulation:—where a compound Negative follows οὐ in the same clause, the Negative is not cancelled but continued and strengthened: xix 97 οὐκ ἐδόκουν ἔχειν ἀνείπειν οὐδέν. when a confirmative particle accompanies the first οὐ, the negative is repeated with emphasis: i 43 οὐ μὰ Δἴ οὐκ, 124, ii 100, vii 47, xi 158, xxi 41, iii 76 οὐ μὰ Δἴ οὐδέν τι μᾶλλον, xix 99, 82 οὐ μὰ Δἴ οὐδαμῶς γε. οὐ in combination with other particles: vii 20 οὐ γάρ δή, xiii 24 οὐ μὲν δή, xii 107 οὐ μέρτοι, xxi 69, xiv 12 οὐ μέρτοι γε, 'not however' οὐδαμῶς, nequaquam, 'in no wise': vii 24 οὐδαμῶς ἔνδον διατρίβω, xvi 74. in answers: i 91 πῶς ἀν—ώφελον εἶη; οὐδαμῶς, xii 82 οὐ μὰ Δἴ οὐδαμῶς γε οὐδέ, A. as Conjunction, neque, nec, 'and not', 'nor', connecting two whole

clauses, whereas οὐτε connects parts only: with a simple negative preceding, when it must be translated 'or': π 77, VII 14 οὐκ ἔνδον διατρίβεις οὐδὲ τοιάτη σου ή ἔξις τοῦ σώματος καταφανεῖται, XVI 10, XXI 24, XX 21, 28 οὐδὲ ἔλαιον οὐδὲ σῦκα ἔχει 'nor has he oil or figs', 24.

B. as Adverb, *ne...quidem*, 'not even': I 81, 83, II 64, 74, III 44, V 2, XI 24 ως οὐδ' ὑγιανόντα, II 28 οὐδ' εἰ, 29 οὐδ' ως, *ne sic quidem*, 'not even in this case', IV 24, XX 6, XXI 27, οὐδὲ ξν, XIII 65 οὐδ' ὅπως τι οὖν. 'not either', 'also not': II 106 οὐδ' ἀν τοῦτο μοι ἐμέμυθον, IV 116, VIII 134, XII 10 οὐδ' ἐκεῖνά μοι ἀμελέται, XV 16, XVI 9, XX 125 τοὺς μὴ ἔχοντας ἐπίδοσιν (χώρους) οὐδὲ ηδονὰς δυμάς ἐνόμιζε παρέχειν. V. Ridgell *Dig.* § 141. καὶ οὐδέ, 'and not even' III 23. οὐδὲ γάρ, at the beginning of a sentence, the negative equivalent of *καὶ γάρ*: οὐδὲ γάρ ἔστιν οὖν τε, 'no, it is not possible' XII 53. οὐδὲ—γε, the negative equivalent of *καὶ—γε*, 'no, nor': I 53, VII 7 οὐδ' ἀν γε νῦν ἐώρας, XIX 17. οὐδὲ—μέντοι, I 56 a stronger form for οὐδὲ—γε. οὐδὲ μήν, *neque vero* XII 73.

οὐδείς, οὐδεμία, οὐδέν:—I. as an Adjective, *nullus*, 'no', 'not any', 'none') (*τις*: III 54 τοιούτον οὐδὲν ἔργον, IV 114 οὐδὲν δῆλος, XV 17. II. as a Substantive: VIII 140 οὐδεὶς ἀπορήσει, VII 21, VIII 146, XVIII 69, XIX 115, XX 79, XII 84 οὐδὲν ἄλλο, III 17

οὐδὲν πλέον, XX 128 οὐδὲν ἔχει πλείστα ἐπίδοσιν, XV 69 οὐδὲν δ τι ἂν σε ἀποκρύψειο (the omission of ἔστι without a negative following is singular). with partitive gen.: II 81 οὐδὲν τοῖσιν, IV 23 τῶν τολιτῶν οὐδενὶ, IX 100 χρῆσθαι οὐδενὶ αὐτῶν (τῶν χρημάτων) ἔξεστιν. Neut. οὐδέν as adverb, *nihil*, *nulla ratione*, 'naught', 'not at all'; I 77 οὐδὲν χρήσιμοι εἰσι, II 10, 12, XI 137 οὐδὲν πανομαί, XV 54 εἰδότε οὐδέν, XVIII 17 οὐδὲν προσδέονται. οὐδέν τι μᾶλλον, XII 99. οὐδέν τι μᾶλλον, *nihil magis*, 'not a whit the more': III 64, 76, XV 47. οὐδέν ἡττον, *nihilo minus*, 'not a whit the less': II 45, IV 96, 125, V 74, 77, VI 4, VIII 91, XII 150, 166.

οὐδέποτε, *ne utquam quidem*, *numquam*, 'not even ever', 'never': usually in Attic with the present or fut., rarely the past, as in XX 119 οὐδέποτε εἴλα. See Kühner on Mem. IV 6, 1, Lobeck on *Phrynicus* p. 457.

οὐκέτι, *iam non*, 'not now', 'no more', 'no further': III οὐκέτι σε ἀφήσω πρὶν ἀν αποδείξης, XV 8 ἐπειδὰν...ποιήσῃς, οὐκέτι ἐρήσομαι, XVI 14 ἐπειδὰν μέντοι γνῷ τις, οὐκέτι συμφέρει θεομαχεῖν, XX 114 ταῦτα οὐκέτι δεῖ θαυμάζειν.

οὐκούν:—I. in direct negation, *non ergo*, *igitur non*, *non sane*, *nequaquam*, 'not therefore', 'so not', 'certainly not': I 61, II 11.

II. in interrogations, *non ergo?* *non igitur?* 'not

then?' 'and so not?': II 74
 $\sigma\tilde{\nu}\kappa\sigma\nu\mu\epsilon\mu\eta\sigma\omega\delta\tau\epsilon$; οὐκοῦν, *iam vero, itaque, ergo, sane*, 'therefore', 'well then', 'accordingly': III 50, 56, 68, 103, IV 95, XII 25, XIII 31, XVI 11, 16, XVII 49, 88, XVIII 40, 47, 72, XIX 50. *iam igitur, ut incipiam*, 'well then', 'to begin them': VI 18, XVIII 25, XIX 25, 40. 2. interrogatively, *nonne igitur? nonne ergo? 'not then?'*: I 33, 58, VII 51 οὐκοῦν καὶ ἡ γυνή τοι συνέθεε; I 28, XVI 49, XVII 94, 110 οὐκοῦν εἰκότως σοι δοκοῦμεν ἐμβαλεῖν τὸν σκαλέας; XVIII 29, XIX 40 οὖν, *ergo, idcirco, sic igitur, porro, 'certainly, then', 'so then'*: in reference to what precedes, whether (1) continuative or (2) inferential:—I. I 165, II 1, 61, 79, III 5, VI 85, 87, 91, VIII 57, 105, I 81, 56, XII 61, XVI 40, 52, 71, XVII 28, XVIII 7, XIX 1, 4, 16, 35, 44. In interrogative forms it is used to express deduction from what has preceded, with an objection implied, or to elicit further information: *τι οὖν?*; III 20, 28, VI 10, 61, XII 66, πῶς οὖν; XX 1. 2. I 70, II 83, III 5, XII 36, 76, XIII 53, XIV 21, XIV 10 $\bar{\eta}$ —οὖν; οὖν is omitted XVI 58. It makes relative pronouns or adverbs indefinite, like Lat. *cumque*: XII 28 ὅπολας τινὸς οὖν ἐπιστῆμης, XIII 65 οὐδ' ὅπως τι οὖν.

In combination with other particles: *ἀτροφούν* XVIII 1. γάρ οὖν, in replies, *sane*,

*certe, 'yes', 'certainly': XVII 2 δοκεῖ γάρ οὖν, XIX 3 ἔστι; 'Εστι γάρ οὖν. γοῦν (γε, οὖν), used to confirm an assertion by giving the grounds for it, I 86; or a particular instance of the truth of it, XIII 35. in answers, like the simple γε, to mark that the question is only partially answered, 'at all events', 'at least': I 105 ἐμοὶ γοῦν δοκεῖ, VI 14 ηδὲ γοῦν ἔστιν, X 30 φασι γοῦν οἱ ἀνθρώποι. μὲν οὖν, 'so then', as a strengthened form of οὖν: II 79, VII 72. in replies expressing strong affirmation: I 47, XVII 52, 96 πάντα μὲν οὖν, XI 138 οὗτος, *numquam*, 'never': I 171 οὕτος λήγουσιν*

[οὗτος is very rarely found in Attic Greek, only once in Plato, Phaedr. p. 245 C οὗτος λήγη κινόμενον, not once in Thucydides or the Orators, several times in Aeschylus, but not once in the other Dramatists.]

οὔτω, *nondum*, 'not yet': VII 34 ἔτη οὐ πω πεντεκαΐδεκα γεγονοῦν, XVI 64 καρπὸν οὐ πω καταβαλεῖν
 ούπανός, οὐ, ὁ (same as *Vár-una*, 'the canopy', 'environing', from the Skt. root *Var* 'to cover' v. s. *όρα*), *aer, caelum*, 'the dome of heaven', 'the sky': XII 53 τὸ κλῆμα ὄρθδν τιθεῖς πρὸς τὸν οὐρανὸν βλέπον, XVIII 69 ἐν φωλλὴν ἔχει τροφὴν ἡ γῆ ἀπὸ τοῦ οὐρανοῦ
 οὔτε...οὔτε, *neque...neque*, 'neither...nor', connect two or more corresponding negative expressions into a whole: I 120 οὔτε αἱ ἐπιστῆμαι οὔτε τὰ χρήματα, II

84 οὔτε θεούς οὕτ' ἀνθρώπους, 89 οὔτε αὐτὸς οὔτε ἄλλος, xii 64, iv 2, 91, viii 16 ἔστι δ' οὐδὲν οὕτως οὕτ' εὐχρηστον οὕτε καλὸν ὡς τάξις, 84, 100, 183, x 40, xi 103, xii 72, οὕτε ἐλπίδα οὕτ' ἐπιμέλειαν, xvii 31 οὔτε καταστήσαντες οὕτ' ἥσυχοι βαθίζοντες, xviii 69, xix 26 οὔτε βαθύτερον οὔτε βραχύτερον, xx 136 οὕτε ἔμαθε—οὔτε μερικῶν ηὔρεν, xxi 23. οὔτε—τε, neque—et, ‘both not—and’: vi 25 οὔτε μαθεῖν οἶνον τε ἥμιν ἔδοκε εἶναι συναπτοκιμάζομέν τε οὗτος, αὕτη, τοῦτο, hic, haec, hoc, ‘this’: sometimes strengthened by the demonstrative -ι, xxi 74 δλορ τούτῃ τὸ δγαθῆν. When used as an Adjective, its substantive takes the Article: iv 140 οὗτος δ Κύρος, vi 20, 40 αὕτη ή ἑργασία, 64, 75 τοῦτο τὸ δνομα, vii 150 τούτου τοῦ δγαθοῦ, iii 72 τούτου τοῦ ἑργου, viii 106 ταύτην τὴν ἀκρίβειαν, xix 125, xi 19 τῷ ἐπικληματι τούτῳ, x 49 al ἀπάραι αὐται, xii 45 ταύτα τὰ δγαθά, i 6 τούτων τῶν τεχνῶν; except when the noun with which it agrees stands as its predicate, as i 43 οὐδεὶς τι κακόν, τοῦτο κτῆμα καλῶ, xxi 52. When οὗτος is attached to a substantive as predicate noun by εἰμι or a verb of ‘naming’, ‘considering as’, it most frequently assumes the gender of the substantive: viii 10 ἔστι πενία αὕτη σαφής, τὸ δεδμένον τινος μὴ ἔχειν χρῆσθαι. τοῦτο followed by an expla-

natory clause: viii 10, 11, xii 50 τοῦτο—τὸ ἐπιμελῆ ποιῆσαι, xiii 1 τοῦτο—ὅτι δεῖ ἐπιμελεῖσθαι, 32, xviii 73, xvi 27, 49, xxi 70. by a participle vi 2. referring to a whole sentence, i 37 εἰ ο τοὺς ἔχθροὺς αἴξων καὶ μοσθὼν τούτου φέροι (sc. τοῦ τοὺς ἔχθροὺς αἴξειν). τοῦτο οταῦτα ποιεῖ, like Latin id facere, used vicariously: i 117, ii 110. οὗτος redundant: i 162, xxi 7 τὸδε τοῦ—τοῦτο δῆ. οὗτος simply as antecedent to δεῖ, is qui: xxi 51 μέγας οὗτος δι ἀνδρηται, i 80 εἰ πωλοίη πρὸς τοῦτο φῇ μη ἐπιστατο χρῆσθαι, vi 20 ή ἐπιστήμη αὐτῇ ἐφαίνετο ή οἰκους δίναγ-ται αἴξειν οι ἀνθρωποι, 22 τοῦτο...δ τι, vii 156, xx 170 φύσει φιλούονται ταῦτα ἀφ' ὧν ἀν ἀφελεῖσθαι νομίζωσι, xxi 66. as plural antecedent to the indefinite relative; xxi 47 τούτους δικαίως ἀν τις καλοίη μεγαλογνώμονας, φ ἀν πολλοὶ ἐπωνται, 57. When the relative clause with omitted antecedent precedes the leading clause, the latter is referred back by οὗτος with emphasis to its implied antecedent (Madv. Synt. § 100 c, G. § 152 Note 3): i 27, ii 115, iv 5, 58 οἱ μὲν ἀν φαίνωνται—τούτους αἴξει, 61, 101, v 7, 10, vi 80, vii 82, 150, 177, xi 147, xiv 33, xvi 15 διον δέοντο αὐτός, τοῦτο σκείρων, xx 122, xxi 63, 122. frequently plural antecedent to indefinite relative, viii 199 δι ἀν κάμη, τοῦτων

σοι ἐπιμελητέον πάντων, ιχ
'Ο εἴ τι λυτηρὸν εἴη, εἰς ταῦ
τα παρακαλῶντες, χρι 39
πρὸς δυτικὰ διν...οὗτοι, 55
δι ἀν δύνηται—οὗτοι δή,
χρι 161 ὅκου ἀν—τούτοις.
[More rarely and where
there is no emphasis αὐτός:
ι 9 τῆς οἰκονομίας διωδεύθει
εἰπεῖν δι τι ἔργον αὐτής ἐσ
τι;] With μέν—μέν—δέ—
δέ, ιχ 74 οὖς μέν—τούτοις
μέν—οὺς δέ—τούτοις δέ.
οὗτος as object with an ad
jective in apposition, where
we use an adverb, 'herein'
or the like (Madv. Synt. §
100 a): ιι 61 οἱ θαυμασ
τὸν δοκεῖς τοῦτο σαυτῷ ποι
εῖν, ρρι 9 ἡ δόξων ἐν τι
σοι τοῦτο τῶν οἰκονομικῶν
ἔργων ἐπιδεικνύναι; 26, 32.
καὶ οὗτος, to heighten the
force of a previous word,
'and this too': ιι 36 ξένους
πολλοὺς δέχεσθαι καὶ τού
τοὺς μεγαλοπρεψώς, ρρι 29.
Adverbial usages: διδ
τοῦτο or ταῦτα, 'for this
reason', referring to a pre
vious statement: ιι 118, ρρι
15, ιι 48 διὰ ταῦτα—ὅτι
idcirco quia, ιι 128 δ' αὐτὸ^ν
τοῦτο δι 'for this simple
reason that', ρρι 151 διὰ τὸ
μὴ πεφυκέναι, διὰ τοῦτο.
ἐκ τούτων, 'thereupon' ιι 1.
πρὸς τούτοις, 'in addition
to this', 'besides': ιι 46, ιχ
99. καὶ ταῦτα, *idque*,
'and that too', when a
circumstance is added to
heighten the force of what
has been said: ρρι 144,
χρι 15, ρρι 39, ρρι 156.
ταῦτῃ, *hoc nomine*, 'herein':
χρι 22, followed by δι τι ρρι 18
73

οὗτος, *ita, sic, hoc modo*, 'in
this way', 'so', 'thus':—

1. correlative to ὡς or
ὡσπερ, *sic...ut*: ρρι 17 ἔστι
δ' οὐδὲν οὗτος εὐχρηστός ὡς
τάξις, ρρι 84 οὗτος κείμενα
ὡς οὐκ ἀλληλα ἐμποδίζει, 89
οὗτος ἐπιστάμενος ὡς καὶ
ἀπὸν δι εἴκοι, ρρι 36 οὗτος,
ὡς ἀν δριστα μάχοντο εἰ δέοι,
χρι 84 οὗτος βιοτεύει ὡσπερ
ἔγω ἐδίδασκον αὐτήν καὶ ὡσ
περ νῦν σοι λέγω. to
ὅπως: ρρι 89 οὗτος ποιεῖ
ὅπως τὰ δυτα ὡς βέλτιστα
ἔξει. to ὡσπερ: ρρι 16 ὡσ
περ χρημάτων κοινωνίσατας
ἀναμφιλόγους διελθεῖν, οὗτος
καὶ λόγων κοινωνούντας...δι
εξένει, ι 8, ρρι 161, ρρι 116, ρ
47, ρρι 36, ρρι 48 ὡσπερ—
οὗτος δέ καὶ, ρρι 100, ιι 12
ὡσπερ καὶ—οὗτος καὶ, ρρι
59 οὐχ ὡσπερ—οὐχ οὗτος.
Rel. pronoun for ὡς: ρρι
18 ἀ δὲ θεὸς διδάσκει, οὗτος
γίγνεται διμονεῖν. without
the ὡσπερ ρρι 53, ρρι 48, 70;
οὗτος δέ ρρι 118. οὗτος
omitted before ὡς: ιι 43
πειρῶμαι ποιεῖν ὡς ἀν θέμα
η μοι, 102. οὗτος omitted
before ὡσπερ ι 4, 14, 21, ρρι
108, ρρι 129, ρρι 15, ρρι 39,
ρρι 65, 104, ρρι 130, ρρι
74, ρρι 79. οὗτος some
times omitted before the καὶ
which assumes in addition
to its proper meaning the
relation which οὗτος would
have expressed: ρρι 70
δρῶ δ' ὡσπερ γεωργοῦντας,
καὶ τὰς ἄλλας τέχνας ἐργα
ζομένους

[Cf. Thuc. ιι 93, 3 ἀς δὲ δοξεῖ
αὐτοῖς, καὶ ἔχοντις εὐθύνη, ρρι 8, 7
ὡς δὲ δοξεῖ αὐτοῖς ταῦτα, καὶ
διεβίβασον ἐς τὴν ἥπον, ρρι 43, 1
ὡς ἐπενθεῖ, καὶ τὴν ἐπιχείρησιν

ἐποιεῖτο, 60, 8; VIII 1, 5 ἡς ἔδοξεν
αὐτοῖς, καὶ ἐποίουν ταῦτα, 8, 3 ὡς
δὲ ἔδοξεν αὐτοῖς, καὶ διεκόμισαν,
27, 5 ὡς δὲ ἐπειοῦ, καὶ ἔδρασε
ταῦτα Herod. I 79, 3 ὡς δὲ οἱ
ταῦτα ἔδοξε, καὶ ἐποίει, VII 128,
2, VIII 64 ὡς δὲ σφι ἔδοξε, καὶ
ἐποίουν ταῦτα, Matth. VI 10 γε-
νηθῆτε τὸ θελημά σου ὡς ἐν οὐ-
ρανῷ καὶ ἐπὶ γῆς.]

2. followed by ὥστε: III
81 οὕτω χρωμένους, ὥστε
συνεργούσις ἔχειν αὐτάς, VI 55,
VII 206 οὕτω διαιτίθενται
πρὸς αὐτήν, ὥστε οὐδεμίᾳ οἴ-
εται, XXI 117 οὕτω φιλάν-
θρωπός ἐστιν ὥστε ποιεῖν, XXIX
117 ἡ γεωργία οὕτω φιλάν-
θρωπός ἐστι τέχνῃ ὥστε καὶ
ὅρωντας ἐπιστήμονας ἔαντης
ποιεῖν, XX 109 δταὶ οὕτω
σκάπτωσιν ὥστε πλειώ τὴν
ὑπῆρχον γήρεσθαι, I33 οὕτω
ῥάδιον μαθεῖν ὥστε...ἐπιστά-
μενος ἀπει, XXI 16 οὕτως
ἀγνώμονές εἰσιν ὥστε...ἀνύ-
τουσι.

omitted before
ὥστε: I 107 τοὺς ἐχθροὺς
χρῆσθαι ὥστε ὠφελεῖσθαι ἀπ'
αυτῶν, V 14, VII 45, 63 ἐπεὶ
ἐτετίθασεντο ὥστε διαλέγε-
σθαι, VIII 68, IX 24, XIV 2,
XXI 55, 69

3. οὕτω or οὕτω δῆ, ita, tum, tum demum, 'so', 'in such circumstances': II
88, XI 26, 42. 'then', in
a podosis after a protasis introduced by a temporal
particle: IX 33 ἐπεὶ δὲ ταῦ-
τα διέλθομεν, οὕτω δὴ ἡδη
διεκρίνομεν (where the im-
mediate occurrence of the
subsequent event is marked
by ἡδη), XI 42 ἐπεὶ γάρ
καταμεμαθηκέναι δοκῶ ὅτι...
οὕτω δὴ ἄρχομαι. esp.
after participles as a cor-
roborating word: X 75 γυμ-
ναζομένην ἔφην οὕτως ἀν-

έσθιειν ἡδιον (Madv. Synt.
§ 175 a)

[In this meaning it corresponds
to the German so. Cf. Joh.
IV 6 κακοπικώς ἐκ τῆς ἀδωνο-
πίας ἴκαδέστη οὕτως, which is
wrongly translated 'sat thus'
or 'sat as he was', Act. Apost.
XX 11 ἀναβάτες δὲ καὶ κλάσσας ἀρτού
καὶ γευσάμενος οὕτως ἐκῆλθε.]

οὕτω in lieu of protatas,
tum, si haec ita fiunt, 'in
this case': VI 3 οὕτως γάρ δη
τοὺς ἀμφὶ γῆν ἔχοντας φύμεδ'
ἄν Ψηφίζεσθαι ἀρίγεων, VIII
65, IX 47 οὕτω γάρ ητον
λανθάνει, XX 109 δταὶ οὕτω
σκάπτωσιν, πῶς οὕτως οὐκ
ἀργὸν ἀν φῆσαι είναι;

4. οὕτως in reference to
a preceding statement or
circumstance: II 24 οὕτως
(sc. ut dixisti) ἔγνωκάς, XX
42 τούτου ἐπιμελοῦνται ὡς
ἔχη οὕτως (sc. τὸ φιλακάς
καταστῆται), VIII 28 ἔχοντες
οὕτως (sc. ἀτάκτως), II 88
οὕτω δὴ καὶ ἐμοὶ ἔχει, III 69
ταῦτα οὕτως ὅρθως ἔχει, VIII
32 πῶς ἀν οὕτως ἔχοντες
μαχέσαντο; XX 38 οἱ μὲν
ποιοῦσιν οὕτως, XXI 40 διαιτε-
θῶσιν οὕτως (sc. ὡς τὰ τὸ φι-
λοπονεῦν αὐτοῖς ἔγγιγνεσθαι),
XVI 69 ταῦτα οὕτως ηγοῦμαι
χρῆσαι ἔχειν (where observe
the transposition of οὕτως),
VI 5 ταῦτα πειρασόμεθα οὕτω
ποιεῖν (sc. ὡς τῶν θεῶν κυ-
ρίων ὄντων), XVI 24 φύσιν μὲν
δὴ γῆς οὕτως—δύνανται δια-
γιγνώσκειν, XXIX 76 ἡ καὶ
συκῆν οὕτως δεῖ φυτεύειν;
XX 162 καὶ δ σὸς πατήρ οὕ-
τω τῶς ἔοικε φιλογέωργος
εἶναι, XXX 5 τοῦθ' οὕτως ἔχειν
(sc. τὴν γεωργικὴν εἶναι εὐ-
μαθεστάτην) ἀναπέκειν μα-

In answers, οὗτω, ita, 'yes', 'as you say': xix 56 οὗτω νῆ Δία

5. of degree, tanto opere, adeo, 'so much', 'so very': xix 24 λιαν οὗτως ἐπιτολῆς, 28 οὗτω γε καταφανὲς ὅν, xx 2 οὗτω γε ἥδινά ἔστι μαθεῖν

6. sic, 'off-hand', 'at once', 'without more ado': xix 53 οὐδὲ γάρ ἔστιν ἐφεξῆς με οὗτως οἴον τε πάντας διδάξαι ἐπιμελεῖς εἶναι, xviii 56 πότερον εὐθὺς οὗτω κεχυμένου τοῦ στού λικητῆσις ἡ συνώσας τὸν καθαρόν; (?)

ὅφελος, τό, indecl. noun, *utile*, *id quod conduit*, 'good', 'advantage': c. gen. ix 79 πάντων τούτων οὐδὲν δφελος (έστιν) el μὴ αὐτὴν ἐπιμελήσεται, xv 17 el δὲ μή, οὐδὲ τῆς ἐπιμελείας ἐφησθαί δφελος οὐδὲν γίγνεσθαι, xii 27 ἀνευ εὖνολας τι δφελος ἐπιστήμης γίγνεται; xiii 9 τι ἐπιτρόπου ἀνευ τούτων δφελος; o. inf. iv 14 οὐδὲν δφελος πολλὰ ἄρον. with particular infin. in the nom. xiv 9 τι ἀ δφελος εἴη τὸ διὰ τῆς τούτου ἐπιμελείας γεωργεῖν; where Schneider proposes to read τοῦ γεωργεῖν, but see n. ad l.

δφοβαλμός, οῦ, ὁ, *oculus*, 'the eye': x 36 τοὺς δ. ὑπαλειφθμένος. 'the eye' of a master or ruler: xii 118,

119 δεσπότου δφθαλμὸς τὰ καλὰ τε κάγαδα ἐργάζεται.

2. 'the eye' or 'bud' of a plant: xix 56, 57, 59 δφθηναι: xxi 38, v.s. δρᾶν

δχετός, οῦ, ὁ, *canalis*, *alveus*, 'a sluice', 'water-course':

xi 104 οὗτε τάφρου οὗτε δχετοῦ ἀπεχόμενος

δχυρός, ἀ, ὁ, *munitus*, *tutus*, 'strong', 'secure': ix 16 ἐν δχυρῷ, *in loco tuto*

δψι, *vesperi*, 'late in the day': v 82 πρωτε κομίζων καὶ ἔχουσταν παρέχων δψὶ ἀπιέναι, xiii 10 πρωτε τε λύτραν καὶ δψὲ

δψικός^{5,7}, οὐ, *serotinus*, 'late in the season': xvii 24 πότερον ὁ πρωτικός σπέρματος κράτιστος...η ὁ δψικώτατος, 31 ἀρξάμενον ἀπὸ τοῦ πρωματάτου μέχρι τοῦ δψικωτάτου σπειρεν, 26 πρωτικό—μέσψι—δψικωτάτῳ

δψις, εως, ἡ, *species oris*, 'appearance', 'looks': vi 86 ἀφέμενον τῆς καλῆς δψιεως, x 76 δψις...καθαρωτέρα οὖσα ...κινητικὸν γίγνεται

2. *adspexit*, 'sight', 'glance', 'look': viii 67 δέδμενον θεραπελας ἔξερδου ἡ δψις

δψον, οὐ, τό, *obsonium*, *quid quid pani additur, ut legumina, olera*, 'anything eaten with bread as a relish, such as vegetables': v 11 δψα πολλὰ τὰ μὲν φνει τὰ δὲ τρέφει, viii 55 μάζης ἡ δρον ἡ δψον

[Cf. Сур. I 2, 8 φέρονται οἰκόθεν στοὺς μὲν ἄρτους, δψον δὲ κάρδακον, Aristoph. *Amphiar.* fr. 23 (ed. T. Koch) φακῆρον θύσιον δψων, Philemon *Philosoph.* (Mein. Fr. Com. Gr. IV 29) εἰς ἄρτος, δψον ιογάς, ἐπιτιτῶν θύση. 'What is eat by way of relish to dry bread is called Kitchen in Scotland, as cheese, dried fish, or the like, relishing morsels'. Sir W. Scott's *Pirate*, ch. xi n.]

δψοποιικός, ἡ, ὁ, *coquinarius*, 'culinary': ix 41 δψοποιι-

ικῶν δργάνων, 51 δύο ποι-
ικοῖς σκεύεσιν

II

Παιδεία, *as*, *ἡ*, *disciplina*,
'training': *xiii* 46 ἡ δοκούσα
θηρώδης π. εἶναι
παιδεύειν, *instituere*, *docere*,
'to teach', 'instruct': *c.*
acc. *xii* 17. *c. dupl. acc.*
ix 71 τὸ προθυμεῖσθαι ἐπαι-
δεύομεν αὐτὴν συναύξειν τὸν
οἰκον., *xiii* 21. *c. acc.*
εἰ inf. *xiii* 17 ἡ ἀρχεῖν Ικα-
νοὺς εἶναι παιδεύεις τοὺς
ἐπιτρόπους; with ὥστε,
vii 45 αὐτὸς ἐπαίδευσας
τὴν γυναῖκα ὥστε Ικανὴν εί-
ναι; *PASS.* *xii* 80 ἀδύ-
νατος παιδεύεσθαι, *v* 59
ἀδρκῶς παιδεύθμενοι, *xii*
95 τῶν παιδεύομένων *eis*
τὴν ἐπιμέλειαν. *vi* 36
ὅπερ πεπαίδευνται (*didici-
erunt*), *vii* 42 τὰ ἀμφὶ γα-
στέρᾳ πεπαίδευμένη
παιδεύμα, *atros*, *τό*, *id quod*
doctetur, *disciplina*, 'what
is taught': *vii* 43 μέγιστον
παιδεύμα, 'most impor-
tant lesson'

παιδικός, *ἡ*, *ὄν*, *puerilis*: τὰ
παιδικὰ πράγματα, *res am-
atoriae*, 'love-affairs': *vii* 48
παιδικοῖς πράγμασιν προσ-
έχοντα τὸν νοῦν

παιδίον, *ou*, *τό*, *puerulus*, 'a
little child': *iii* 77 γεωργοῦς
ἐκ παιδίων ὀνομένον lit.
'from children' i.e. 'from
childhood'
παιδοποιεῖσθαι, *liberos pro-
creare*, 'to beget children':
ix 80 παιδοποιησάμενοι
παιδοτροφία³, *as*, *ἡ*, *liberorum
educatio*, 'rearing of child-

ren', *vii* 119 ἡ τῶν νεογνῶν
τέκνων π.

παῖσαν, *tocari*, 'to jest', 'joke':
xi 34, *xvii* 67, *xx* 165

παῖς, *ὁ*, *puer*, *servus*, 'a ser-
vant', O. E. 'knave', Fr.
'garçon': *xi* 93 τὸν Ἰππον ὁ
π. προδύει εἰς ἀγρόν, 107

παῖς, *ἡ*, *puella*, 'a girl':
iii 100 ἔγγυμας αὐτὴν παῖδα
γένεαν μάλιστα:

πάλαι, *dudum*, *paulo ante*,
'just now': *xviii* 72 θελεγον
ἔγω σοι πάλαι, *xix* 95 ὅτε
πάλαι ἦρου με. *c. praes.*
xviii 67 πάλαι εἴννοι

παλαίειν, *luctari*, *conflictari*,
c. dat. 'to wrestle with':
met. *xvii* 14 πολλαῖς ἤγμαις
παλαίσαντες

πάλιν, *rursus*, 'back': *ix* 61
ἀπολαμβάνουσαν κατατίθεναι
πάλιν, *reponere suo loco*,
xix 95 π. ἐννοῶ

πάμφορος, *ον*, *omnium ferax*,
'all-productive': *xx* 128

χῶρος ἐξ ἄργου π. γιγνόμενος

παντάπασιν, *prorsus*, *plane*,
'altogether', 'quite': with
adj. *xx* 65 π. ἀγρώς, 83 π.
ἀλόγιστος. with verbs:
xii 4 τρὸν παντάπασιν ἡ
ἀγορὰ λυθῆ, *xxi* 5 π. ἀναπέ-
τεισμαι, *xii* 51 π. οὐ διδακτὸν
φίμην εἶναι

παντόδος, *ολα*, *οῖον*, *varius*,
omnis generis, 'of all sorts
or kinds', 'manifold': *iii*
13 πάντα πολλὰ καὶ παντοῖα
ἐπιτλα, *xx* 53 ἡ γῆ ἡληρ
παντοῖαν παρέχει

πάντως, *omni modo*, 'by all
means', Germ. *nur*; *c. im-
per.* *iii* 93 πάντως ἀπαλη-
θεύσαι πρὸς ἡμᾶς, *xii* 55 π.
μοι σαφῶς τούτους διασήμη-
νον, *xvii* 43 πάντως ἐπι-
σκεψώμεθα

πάνυ, *omnino*, *plane*, 'quite', 'entirely':—

1. with Verbs: vi 66 πάνυ ἀν βούλομην ἀν, vii 12 π. βούλομαι σου πιθέσθαι, ii 14 πάνυ μοι δοκεῖ πένεσθαι, vi 53 πάνυ μοι δοκῶ ('I quite think') πεπείσθαι ικανῶς, xiii 60 πάνυ μοι δοκεῖ ἀθυρία ἐγγίγνεσθαι, xv 10 πάνυ μοι δοκεῖ πολλοῦ ἀν δέξιος εἶναι, 62, vi 78 πάνυ μοι ἡ ψυχὴ ἐπειδύμει, xi 124 π. συκοφαντοῦμαι, xvii 114 π. με ἔξωργασας.

emphasized by καὶ: π 15 καὶ πάνυ οἰκτείρω σε, xvi 36 καὶ πάνυ τοιν τοῖς ἐμπειρούς γεωργίας ὅρῳ αὐτῷς κατὰ ταῦτα ἀποφαινομένους

2. with Adjectives, *valde*, 'very': ii 52 πάνυ μικρά, 118 πάνυ ἀπόρους—πάνυ πλουσίους, 126 πάνυ δεινὸν χρηματιστήρη, iii 18 πάνυ πολλά, xvii 36, vi 73 π. δλίγος, 84 π. μοχθηρούς, x 6 ἀλλὰ π. μεγαλόφρονα, v 2 οἱ πάνυ μεκάροι, vii 26 πάνυ καὶ αὐτῇ ἡ γυνὴ ἐστιν Ικανή, viii 104 πάνυ ἀγαπητόν, 108 πάνυ ἀνήμων εἰη βλακικόν, xi 3 ἀξια πάνυ ἐπαίνου, i 124 καὶ πάνυ εὐπατριδῶν, iii 61 καὶ πάνυ εὐτόρους. often in opposed clauses: i 137 οὐκ ἀφανεῖς ἀλλὰ καὶ πάνυ φανεροί

3. with Adverbs: ii 21 πάνυ ἥρδιώς, 121 πάνυ ολκείως, vii 41 π. καλῶς, xiii 22 φαίλως πάνυ. i 148 καὶ πάνυ σφοδρῶς, ii 101 καὶ πάνυ προθύμως

4. οὐ πάνυ, *omnino non*, 'not at all': xxi 74. non *omnino*, 'not quite': vii 5

οὐ πάνυ σχολάζοντα. See n. ad l.

5. in answers, *omnino*, certe, 'yes by all means', 'certainly': καὶ πάνυ xiv 12; πάνυ γε xvi 69, xvii 112; καὶ πάνυ γε iii 11, xi 50; πάνυ μὲν οὖν xvii 52, 96

παρά:—A. with genitive, 'coming or proceeding from': iv 132 παρὰ Κύρου αὐτομολῆσαι πρὸς βασιλέα. with verbs of asking, receiving, obtaining etc.: ii 105 ὑδωρ παρ' ἐμοῦ ἀλιοῦτι σοι, iv 142 τὰ πῶν συμμάχων δῶρα, xiii 49 ἀν πολλὰ αὐτοῖς παρ' αὐτῶν, ix 66 μὴ τι κακὸν λάβῃ παρ' ἡμῶν. with pass. verbs: ii 57 παρὰ σοῦ ὠφελησθεντος. with verbs of learning: xvi 19 ἔστι παρὰ γένετος τόπου ἀληθέστερα περὶ αὐτῆς (τῆς γῆς) γρῶναι ἡ παρὰ γείτονος ἀνθρώπου πυθέσθαι, xx 136 ἔμαθε παρ' ἀλλον τοῦτο

B. with dative, *iuxta*, 'by the side of', 'near': xx 98 παρὰ κρήναις ἀναπαυόμενος. *apud*, Gr. *chez*, 'at one's house': ii 103 μὴ δυτος παρ' ἐμοὶ (sc. πυρός)

C. with accusative, *iuxta*, 'close by': xviii 12 παρὰ γῆν τέμενι (ἀκροτομεῖν), xix 85 π. τὰς οδούς. *praeter*, 'besides', 'in addition to': viii 80 γέμει παρὰ πάντα φορτίων

[Cf. Plat. Phaedr. p. 235 C αἰσθάνομαι παρὰ ταῦτα ἀν ἔγειρειν ἔτερα μὴ χίρω, δο λεγ. VII 788 Β ἔτερα παρὰ τὰς τονομοθέτους ξυιβουλᾶς παραγένεται, Arist. Nub. 699 οὐκ ἔστι παρὰ ταῦτα ἄλλα]

contra, 'contrary to', 'against': vii 167 *εἰ τις παρ'* ἀ δ θεός ἔφυσε ποιεῖ, i.e. 'contrary to nature'. *ad*, 'to', 'in comparison with': xx 89 *ἀντὴρ εἰς παρὰ τὸν δέκα*, 93 ἐν ταῖς ὁδοιπορίαις παρὰ στάδια διακόσια ('in every two hundred') τοῖς ἑκατὸν σταδίοις διήνεγκαν ἀλλήλων τῷ τάχει

παράδεισος, *ou*, ὁ, *ager consaeptus*, 'a park', 'pleasure-ground', an Oriental word introduced by Xen.: iv 101 κῆποι, οἱ παράδεισοι καλούμενοι, πάντων καλῶν τε κάγαθῶν μεστοί, ὅσα ἡ γῆ φύει θελεῖ, 108 οἱ παράδεισοι κάλλιστα κατεσκευασμένοι δένδρεσι, 145 τὸν ἐν Σάρδει π.

παραδίδοναι, *committere utendum, tradere*, 'to hand over', 'deliver' to another: viii 14 σοι παρέδωκα (ταῦτα) οὐ τάξας ὅπου χρὴ ἔκαστα κεῖσθαι, ix 56 ταῦτα τῷ ταμίᾳ παρεδώκαμεν. as a purchase to the buyer: xx 161 ὅπου ἀν ἀκούσωστι μάλιστα τιμᾶσθαι τὸν σῖτον, τούτοις αὐτὸν παραδιδόσιν

παραίνεν, *admonere, commonefacere*, 'to advise', 'recommend': xx 122 τοῦτον (τὸν χωρὸν) ὠνεῖσθαι παρήγνει παρακαθίσθαι, *assidere*, 'to sit down beside': vii 3 παρακαθίζειμενος

παρακαλεῖν, *arcessere, advo-care*, 'to call in', 'invite': ix 70 εἴ τι λυπηρὸν εἶη, εἰς ταῦτα παρακαλοῦντες i.e. ad societatem tristitiae ad-vocantes

2. *hortari, incitare*, 'to call to', 'encourage': iii 55

ἐπὶ τοιούτοις οὐδὲν ἔργον παρεκάλεσας

3. *requirere, desiderare*, 'to demand', 'require': ix 17 ὁ θάλαμος ἐν δχυρῷ ὥν τὰ πλείστου ἄξια σκεύη παρεκάλει

παρακελεύεσθαι, *cohortando ex-citare*, 'to encourage': v 74 παρακελεύεσθαι δεῖ τοῖς ἐρύταις τὸν γεωργὸν οὐδὲν γίγνονται ἢ τὸν στρατηγὸν τοὺς στρατιώτας

παραλαμβάνεν, *accipere ab aliquo*, 'to receive from another': vii 39 ἔρια παραλαβοῦσα λιμάτιον ἀποδεῖαι, 223 ἀνεπιστήμονα ταμιευάς παραλαβοῦσα. *suscipere administrandum*, 'to take upon oneself': i 24 οἰκον παραλαβών, xxi 30 οἱ δὲ θεοὶ ἀρχοντες τοὺς αὐτὸς τούτους παραλαμβάνοντες

2. *in matrimonium accipere*, 'to take to oneself a wife': vii 34 καὶ τι ἀν ἐπιστημένην αὐτὴν παρέλαβον; *παραμεῖν*, *neglegere*, 'to pay no heed to': xx 51 οἱ μὲν τούτου ἐπιμελοῦνται οἱ δὲ παραμελοῦσι

παραμένειν, *manere, 'to con-tinue'*: xi 74 ἐκπονοῦντι δοκεῖ μοι ἡ ὑγεία π. πομ abire, 'to remain faithful': iii 30 οἰκέτας ἐθέλοντας ἐργάζεσθαι καὶ παραμένειν, hence the name Παρμένων, 'Faithful'.

2. 'to stand one's ground': iv 186 ἐν τοῖς δεινοῖς παραμένειν

*παραπλῆξ*³, ἥγος, ὁ, ἡ, *mente captus, vesanus*, 'deranged': i 98 ὑφ' οὐ φαγόντες αὐτὸν (sc. νόσκιαμον) παραπλῆ-

γες γίγνονταις

παραπλήσιος, *la, ion, similis*,

'coming near', 'nearly resembling': III 36 παραπλησίους γεωργίας γεωργοῦντες

παρασκευάζειν, *facere, reddere*, 'to make or render so and so': with object acc. and predicate adj. v 70 τούς ἐργαστῆρας προθύμους π., VII 125 ὁ θεὸς τὴν τῆς γυναικός φύσιν ἐπὶ τὰ ἔνδον ἔργα παρεσκευάσεν (*aplatam reddidit ad*, 'qualified for'). *efficere*, 'to cause': c. inf. I 57 ἀντὶ τοῦ τρέψειν πεινῆν παρασκευάζειν. 2. MED. **παρασκευάζεσθαι**, *ornare se*, 'to dress': x 53 ἔξαντασάμενοι ἐξ εὐνῆς πρὶν παρασκευάσασθαι. PASS. *accingi*, 'to be prepared', 'equipt': v 60 εἰν παρεσκευασμένοι καὶ τὰς ψυχὰς καὶ τὰ σώματα

παρασκευασμα⁴, *atros, τό, apparatus, instrumentum*: XI 115 τοῖς πρὸς τὴν ὑγίειαν καὶ τοῖς πρὸς τὴν φύμην παρασκευασμασι, 'means and appliances for promoting health and vigour'

[**παρατρέπειν**, *deflectere*: hinc MED.]

παρατρέπεσθαι, *digredi*, 'to deviate', 'depart from': XIII 94 παρατραπόμενος τοῦ λόγου

παρατρέχειν, *praetercurrere*, *celeriter praeternavigare*, 'to sail rapidly past': XVI 32 παρατρέχοντες τοὺς ἄγρους

παρένται:—1. of persons, *adesse*, 'to be present': XII 27 εἰ μέλλει ἀρκέσειν ἀντὶ σοῦ παρών. 2. of things, *praesto esse*, 'to be ready at hand': XII 74 ὅταν παρῇ τὸ

πρακτέον, IX 93 διὸ τῆς παρούσης δυνάμεως ('with the means at command'). τὸ παρόν, *quod suppetit*, *quod quis habet*, 'existing': xi 100 μεταρρυθμίζω ἐὰν βέλτιον ἔχω τοῦ παρόντος

παρέχειν, *suppeditare*, 'to furnish', 'supply': v 10 ταῦτα μετὸ ηδίστων δομῶν παρέχει (ή γῆ), 15 παρέχοντα ἀφονώτατα τάγαθά, 27 κυσίν εὐπέτειαν τροφῆς παρέχοντα, XIII 56 ἡμάτια ἢ δεῖ παρέχειν τοῖς ἐργαστήραις, XVI 63 π. κόπτον τῷ γῇ, XX 53 ἡ γῆ ὑλην παντοταν παρέχει. *praebere*, 'to exhibit': XX 73 εὑγνωστα καὶ εὐμαθῆ πάντα παρέχειν. of incorporeal things: *praestare*, *efficere*, *causam esse*, 'to afford', 'cause', 'occasion', 'grant', 'give': IV 87 παρέχοντος τοῦ φρουράρχου εἰρηνῆς, v 32 ἔξουσια παρέχων ὅψὲ ἀπιέναι, VI 44 ἀσχολιαν παρέχειν, VIII 86 διατριβὴν παρέχειν, XVII 91 παρέχει πνιγμὸν αὐτῷ (τῷ σίτῳ), XX 125 ἡδονᾶς π. *praebere*, 'to present', 'offer for a particular purpose': X 33 τὸ σῶμα π. τὸ ἐμαυτοῦ. c. inf. *copiam facere*, *praebere* (Pers. Sat. II 28 *stolidam praebet tibi vellere barbam*), 'to give up oneself', 'place oneself at the disposal of another': II 87 εἰ μῆτε αὐτὸς κτήσαιτο αὐλοὺς μῆτε ἄλλος αὐτῷ παράσχοι μανθάνειν, 91 οὐτε ἄλλος πώποτέ μοι πάρεσχε τὰ ἑαυτοῦ διοικεῖν ἀλλ' ἡ σὺ νυνὶ έθέλεις παρέχειν, x 38 παρέχων δρᾶν καὶ ἄπτεσθαι μιλτου, 82 κρίνεσθαι παρέ-

χούσιν ἀντάς. *reddere*, ‘to exhibit that which has been made so and so’, hence ‘to make’, ‘render’: iv 57 οἱ ἀντούσις κατεσκευασμένους παρέχωσι, v 26 σφοδρὸν τὸ σῶμα παρέχει, ix 54 ταῦτα ἐπετάξαμεν σᾶ π. MED. iv 68 οὐς ἀν αἰσθάνηται συνοικουμένη τὴν χώραν παρεχομένους, 88 ἦν ὁ ἄρχων διεγινθρωπον παρέχηται τὴν χώραν, v 39 δραμεῖν καὶ πηδῆσαι τίς λικαντέρουστέχητη γεωργίας παρέχεται; vi 43 αὐτῇ ἡ ἔργασια τὰ σώματα κάλλιστα παρέχεσθαι ἐδόκει, 50 πολίτας εὐκονιστάτους παρέχεσθαι τῷ κοινῷ, xiv 2 πειθομένους παρέχεσθαι, xv 71 γενναιοτάτους παρέχεσθαι, xxi 24 οὗτε ποιεῖν ἐθέλοντας οὔτε κινδυνεύειν παρέχονται, 56 προθύμους καὶ ἐντεταμένους π., xii 65 οὔτε ἀν αὐτὸς δύνατο ὁ καθεύδων τὰ δέοντα ποιεῖν οὔτε ἀλλοις παρέχεσθαι, xxi 2 τῇ ὑποθέσει δῶν τὸν λόγον βοηθοῦντα παρέσχησαι. MED. of incorporeal things, ‘to cause’: xx 116 ἐὰν αὐτὶ τῆς περιουσίας ἔνδειαν παρέχηται. *afferre*, ‘to bring forward as a proof’: iv 130 τεκμήρια παρέσχηται, xi 119 λικανὰ τεκμήρια παρέχουνται, proponere, persuadere, ‘to set before the mind’, ‘bring home to a person’: xiii 1 ὅταν παραστήσῃς τοὺς τοῦτο ὅτι δεῖ. PASS. παρίστασθαι, *adstare*, ‘to stand by’: x 68 παραστῆναι ἀπομετροῦσῃ τῇ ταμίᾳ

παροξύνειν, *stimulare*, ‘to spur on’, ‘urge’: PASS. xiii 50 αἱ φιλότιμοι τῶν φύσεων καὶ τῷ ἔταινε παροξύνονται, sc. ut praecepta faciant παρορμᾶν, *incitare*, ‘to arouse’, ‘excite’: v 35 παρορμᾶτι εἰς τὸ ἀργεῖν τῇ χώρᾳ ἡ γῆ πᾶς, πᾶσα, πᾶν, I. *omnis*, quisque, quivis, ‘each’, ‘every’: sine subst. viii 141 πᾶς εἰδὼς φανεῖται, viii 225 παντὸς (neut.) ἀξιαν. c. subst. vi 3 ἀρχεσθαι παντὸς ἔργου, xx 68 παντὸς ἀνθρώπων, xxi 47 παντὸς κινύδου, 68 ἐν παντὶ ἔργῳ II. plur. *omnes*, *omnia*, *quotquot sunt*, *cuncti*, ‘all’: xx 3 π. ὁμόιος ἵστοι, 47, 61, xii 54, xx 170 πάντας, xx 171, 21 ἄμα πᾶσι δοκεῖ, i 29, 31 ὅσα τις κέκτηται πάντα τοῦ οἴκου ἔστι, iv 147 δι’ ἵσου πάντα πεφυτευμένα, 151 πάντα ταῦτα θυμάζω, vii 86 ἐν σοὶ πάντα ἔστιν, 199 τούτων σοι ἐπιμελητέον πάντων, 228 τὸ πάντων ἥδιστον, xi 117, 16 τὸ πάντων ἀνοητότατον Ἑγκλημα, 80 παρὰ πάντα, 81, xxi 4 πάντων ὡν εἰρηκας, viii 123, xix 83 πάντων μάλιστα (*omnium maxime, potissimum*) [see Kühner n. to Mem. iv 5, 1 and cf. Thuc. iv 52, 2 τὰς ἀλλας πόλεις καὶ πάντων μάλιστα τὴν “Ἄγταδρον”], ix 78 ἐπὶ τούτοις πᾶσιν, 79. πάντα adv. *omnipino*, ‘in every respect’, ‘entirely’. c. subst. viii 78 πάντα σκεύη ὅσοισπερ ἐν οἰκίᾳ χρώνται, vii 114 ταῦτα πάντα ἔργα, vi 88 πρὸς πάντων καὶ ἀνδρῶν καὶ γυναικῶν, xxi 3 τὴν γεωργικὴν

τέχνην πασῶν εἶναι εὐμά-
θεστάτην, xv 7 ἐπὶ τούτοις
πᾶσιν, xx 144 πότερα ὄπό-
σους ἔξειργάσατο χώρους,
πάντας ἑκέκτητο;

III. c. artic. *omnis, totus, universus*, 'all', 'the whole'
(to a part : xviii 34 παντὸς τοῦ στόρου, xix 93 τὸ ημετοῦ ἔργου παντός, xvii 6 πάντες οἱ πρόσθετοι, ix 48 πάντα τὰ ἔπιπλα, xvii 9 πάντες οἱ ἀνθρώποι, xx 32 οἱ στρατηγοὶ πάντες, 52 τὰ κοῖλα π., II 21 τὴν οἰκίαν καὶ τὰ δύντα πάντα, IV 3 πασῶν τῶν τεχνῶν ἔργατα, v 104 ὑπὲρ πάντων τῶν κτημάτων, xix 89 π. τῶν φυτῶν, 86 πάσι τοῖς φυτευτήριοι, 88 ταῖς κεφαλαῖς πάσαις, xxi 8 πάσαις ταῖς πράξεσι, vi 24 πάσας τὰς ἐπιστήμας. between the article and substantive it denotes totality: viii 138 ἡ πᾶσα πόλις

πάσχειν, *pati, experiri mala v. bona*: εὐ πάσχειν *beneficiis affici*, 'to receive benefits': xiv 34 ὄμως καὶ εὐ πάσχοντας ἔτι ἀδικεῖν πειρωμένους, xxi 34 εὐ πάσχειν 'to be rewarded' (κολάζεσθαι, xx 26 γῆν πάντες ἴσασι ὅτι εὐ πάσχοντα εὐ ποιεῖ i. e. diligenter culta. 2. xi 151 ὁ τι χρὴ παθεῖν i.e. what punishment he must suffer

πατέειν, *conculcare, conterere*, 'to tread under foot', 'trample on': xviii 30 ὑποβύγια—πατεῖν τὸν σῖτον ἐλαυνόμενα

[Cf. Ar. Ach. 282 ἵνα μήποτε πα-
τῶσιν ἔτι τας ἔμας ἀμπελους;
Theocr. Id. xv 52 ἀνερ φίλε, μῆ
με πατήσῃς.]

πατέρ, πατρός, ὁ, *pater*, 'a father': vii 88 καὶ γάρ ἐμοὶ ὁ (*meus*) πατέρ (Ἐφῆσεν), xx 119 ἐμὲ ἐδίδαξεν ὁ (*meus*) π., 150 λέγεις φύσει τὸν (*tuum*) πατέρα φιλογέωργον εἶναι, 144, vii 31 Ἐλαβες τὴν γυναῖκα παρὰ τοῦ ('her') πα-
τρὸς καὶ τῆς μητρός. with poss. pron. xx 136, 141 ὁ ἐμὸς π., 162 ὁ σὸς π.

πατρὶς, ἴδος, ἡ, *patria*, 'one's fatherland', 'country': iv 21 ταῖς πατρίσιαις ἀλεξη-
τῆρες

πατρόθεν³, *patris nomine addi-
to*, 'by one's father's name':
vii 23 ὑνομάζοντές με 'Ισχ-
μαχον πατρόθεν προσκα-
λοῦνται. See n. ad l.

παύειν, *facere ut desinat ali-
quis v. aliquid*, 'to cause
any one or anything to
cease': c. acc. pers. et gen.
rei a qua desistit aliquis,
abrogare imperium, 'to de-
pose from command': iv
62, 75 τούτους παύων τῆς
ἀρχῆς

[Of. Cyr. viii 6, 7 τούτους παύ-
σαν τῆς ἀρχῆς. Her. I 123, 8 'Αρ-
τυάρεα παύσας τὴν βασιληήν,
Thuc. viii 39, 2 Αστύοχον παύ-
σιν τῆς ναναρχίας.]

MED. **παύεσθαι**, *finem fa-
cere, desistere*, 'to leave off',
'cease': a. c. particípio:
xi 138 οὐδὲν παύομαι λέγεων
μελετῶν. b. absolute: ii
65 πρότερον οὐκ ἐπαύσω
πρὶν ἐξήλεγχέδις με

πάχνη, ης, ἡ (for πάγ-η from root *Pag* 'to make fast', whence πῆγ-νυμι, πῆγ-ος, πάγ-η 'a noose', παγ-ις 'a trap', *pang-ere, com-pag-es, pro-pag-o, pag-in-a, pag-us*),
pruīna, 'hoar frost', 'rime':
v 88 χδλαζει καὶ πάχνατ

[Cf. Philippid. IV 475 (2) δι' ὃν
ἀπέκαυσεν ή πάχη τὰς αμπέ-
λους.]

ταχύνειν, *pinguem reddere*, ‘to
fatten’: xii 117 τὶ ταχιστα
ταχύνει ἐπτον;

ταχύς, *ταχεία*, *ταχύ*, *crassus*,
‘thick’, ‘coarse’)(λεπτός:
xvii 20 ἐν τῷ χειμῶνι τα-
χέα ἰμάτια φορεῖν. *pin-
guis*, ‘heavy’, of soil: xvii
53, 55 γῆ ταχυτέρα)(
λεπτότερά

πεζή: v.b. πεζός

πεζός, ḥ, ὁν, *pedester*, *pedes*,
‘on foot’, ‘walking’: ad.v.
πεζῆ: v 25 ἦν τε σὸν ἵππῳ ἀρή-
γειν τις τῇ πόλει βούληται
ἢν τε πεζῆ (cum peditibus
Zeune, Sturz)

[Cf. Thuc. I 109, 3 διαβόν εἰλε
τὴν ἡγον πεζῆ, IV 24, 3 τὸ Ρήγουν
—πεζῆ τε καὶ ναυσὶ ἐπιφούντες
ῥάβινος χειρωσάσθαι, Xen. Anab.
V 6, 1 αὐτε πεζῆ εἴτε κατὰ θά-
λατταν, Hier. VIII 9, l. 652, Dem.
Olynth. III § 2 καὶ πεζῆ καὶ
ναυμαχοῦντες.]

πεθερεν, *fidem facere*, *persua-
dere*, ‘to make a person be-
lieve’, ‘to persuade’: xix
109 ἀρ’ οὖν δυραιμην ἂν σε
πεῖσασι ὡς ἔπιστασι; xx 80
ὡς ἀν δύνατο τὴν ἄνευ τῶν
ἐπιτηδείων, οὐδεὶς τοῦτο αὐτὸς
αὐτὸν πελθει i.e. ‘believes’

[Cf. Plat. Epist. VII p. 341 A ἔνιοι
πειθόντων αὐτοῖς ὡς ἴκανος
ἀκρούστες εἰσι τὸ ὅλον, ἐπειδάν
τις ἔαντον πεῖσας δύνασθαι, δε
Pac. § 3 πεπεικώς ἐμαυτὸν ἀν-
δρηγα, Aesch. p. 138, 42 ἀπερ αὐ-
τοὶ σφᾶς αὐτοὺς οὐκ ἔπεισαν,
ὑμάς ἀξιόστοι πεῖσα, Xen. Hell.
I 8, 10 ἐπὶ τὸς ἔκεινου θύρας φοιταν
οὐκ ηδυνάμην ἐμαυτὸν πεῖσα,
Thuc. VI 33 πεῖθων ἐμαυ-
τὸν σφάσσεστορ πι ἔτρου εἰδὼς
λέγειν:—especially in the phrase
ὡς ἐμαυτὸν πείθω, Plat. Gorg.
p. 453 A, Dem. de f. leg. p.
373 A, § 103, c. Aristocr. § 19, a.

Timoct. § 6, Aesch. c. Timarch.
§ 46, Isocr. Philipp. § 22.]

PASS. parere, obedire, ‘to lis-
ten to’, ‘obey’: iv 136 μέγα¹
τεκμήριον ἀρχούτος ἀρετῆς
ἔστιν, φᾶν ἐκόπτες τείθων-
ται, v 70, xxi 24 πειθεσθαι
θέλοντας, x 7, xiii 32 τὰ ἡψα
τὸ πειθεσθαι μανθάνοντιν,
36 ὅταν πειθωνται)(ὅταν
τειθωστι, 36, 42, 45, xxi 19 ὅ
τε κελεύων καὶ οἱ πειθεμε-
νοι i.e. *nautae*, ‘the crew’.
the post-Homeric pf. pass.
πέπεισματι, *persuasum ha-
beo*, ‘I believe’: vi 53 ὅτι
καλλιστον (ἐστι)... πάνυ μα-
δοκῶ πεπεισθαι λκανῶ, xv
50 ὅτι δεῖ ἐπίστασθαι γεωρ-
γιαν, ῥᾳδῶς πέπεισματι

πεινήν, *esurire*, ‘to be hungry’:
i 57 terra non recte culta
ἀντὶ τοῦ τρέφει πεινήν πα-
ρασκεύαζε i.e. *inopiam vic-
tus facit*. 2. met. *veh-
menter appetere*, ‘to crave
after’, ‘hunger for’: xiii 51

πεινῶσι τοῦ ἐπανον
πέπειρα, as, ḥ, *experiencia*, ‘a
trial’, ‘essay’: πειραν λαμ-
βάνειν c. gen. *periculum fa-
cere*, *expiri*, ‘to make
trial or proof of’: xvii 6 τὴν
ἄρων ἡς οἱ τρόσθεν πειραν
λαβόντες, xx 68 ῥῶν γῆς

πειραν λαμβάνειν ἡ ἱππου,
viii 133 εἰ ἀληθῆ λέγω,
ξέστι πειραν λαμβάνειν
αὐτῶν

[Cf. Plat. Theag. p. 129 D πε-
ιραν δ' ξέστι νυν λαβεῖν τοῦ ση-
μειου εἰ ἀρα τι λέγει.]

πειράσθαι, c. inf. *conari*, *stu-
dere*, ‘to try’, ‘attempt to
do’: xi 36 ἀ ἐπιτηδεύω πει-
ρῶματι διατερᾶν τὸν βίον, 43,
xi 140 ἐλέγχειν πειρῶματι
xii 19 αὐτὸς πειρῶματι τοι-

δεύειν τοὺς ἐπιτρόπους, 30 τὸ εὐνοεῖν ἐμοὶ παιδεύειν, 91 τιμᾶν πειρῶμαι αὐτούς, 92 λέγειν π. ὅποια δῆσται αὐτούς, ΧΙΠ 19, 70 π. διδάσκειν, ΧΙV 15 πειρῶμαι ἐμβιβάζειν τοὺς οἰκέτας εἰς τὴν δικαιοσύνην, 25 π. δικαίους ἀπεργάζεσθαι, II 97 ἀποφεύγειν μοι πειρᾶ, ΧΙI 15 πειρᾶ ὠνεῖσθαι τοῦτον, 17 πειρᾶ κτᾶσθαι, I 162 ἀλλοι πειρῶνται δούλοις χρῆσθαι, VII 81 ἐπειρῶμην καταμαθάνειν, X 60 καθαρὰν ἐπειράτον αὐτὴν ἐπιδεικνύειν, VI 5 ταῦτα πειράσμεθα τοιεῖν, VI 7 πειρῶ διεκτεράνειν, VII 95 πειρῶ τοιεῖν, XI 31 ἵνα πειρῶματ σε μιμεῖσθαι, X 21 εἰ πειρώμην σε ἔξαπατάν, 33 εἰ σοι τὸ σῶμα π. παρέχειν, VI 2 σὺν τοῖς θεοῖς πειρᾶσθαι ἀρχεσθαι παυτὸς ἔργου, X 65 π. ἐπιδιδάξαι, VI 12 ἵνα πειρῶμεν τὸ λοιπὰ διείσειν, 90 ἐδόξει μοι τούτῳ πειραθῆναι συγγενέσθαι, XI 142 πειρώμενος διδάσκειν, I 164 σὺν δηλοῖς πειρωμένοις καταδουλώσθαι, VII 157 πειρᾶσθαι ὅπως διαπράττεοθαι dub. see π.

πελαγῆειν⁸ (i.q. ἐν τῷ πελάγει πλεῖν Συρ. VI 1, 16), *per altum navigare*, 'to cross the sea': XXI 12 ἐν τριήρει ὅταν πελαγῆσωσι
πελταστής, οὐ, δ., *cetratus*, 'a targeteer': VIII 42 πελταστάς, τοξότας, σφενδονήτας
πελταστικός, ἡ, ὁν, *hinc* adv.
πελταστικώτατα, *mores peritis simorum peltastarum*, 'in the best targeteer style': XXI 44
πέμπειν, *mittere*, 'to send'

but without the idea of detachment: IV 53 πιστούς πέμπει ἐπισκοπεῖν, 66 πέμπων πιστούς ἐπισκοπεῖται πένεσθαι, *inopem, pauperem esse*, 'to be poor, needy') (πλούτειν: II 14 πάν μα δοκεῖς πένεσθαι (iocose de eo qui non tantum habet quantum ad sumtus sufficit)

πένης, ητος, δ., *inops, pauper*, 'a poor man', prop. 'one who has to work for his daily bread') (πλούσιος (Arist. Plut. 552): II 65 κελεύεις με ἐπιμελέσθαι ὄπως ἂν μὴ παντάπασιν ἀληθῶς πένης γένοιο, XI 17 ἀνοητότατον ἔγκλημα, πένης καλοῦμαι. Iocose Socrates nominat πένητα Ιππον qui non habet χρήματα XI 27.

πενθημικόδιος, ια, ιον, *mensuram habens quinque semipedum*, 'measuring 2½ feet': XIX 17, 26 βαθύτερον πενθημικοδίου

πεντλα, λας, η, *paupertas*, 'poverty', 'need': VIII 10 ἔστι πεντλα αὐτῇ σαφῆς, τὸ δεμενὸν τίνος μὴ ἔχειν χρῆσθαι' ἀλυποτέρα δὲ αὐτῇ ἡ ἔνδεια τὸ ἤγρωντά τι μὴ δύνασθαι λαβεῖν

πέντε, *quinq̄ue*, 'five': II 21 οἵμαι εὐρεῖν ἄν μον τὴν οἰκλαν καὶ τὰ δυτικά πάντα πέντε μῆνας

πεντεκαδέκα, *quindecim*, 'fifteen': VII 34 ἐτη οὔπω π.

γεγονūia⁹
πεπαίνειν, *maturitatem adiuvare*, XIX 128 *vitis* διδάσκει ἔαυτὴν ψιλοῦν καὶ τὴν ὄπωραν πεπαίνειν, i.e. 'to bring its fruit to perfection'

πέπτων³, ονος, ον, comp. πεπα-

τερος, *mitis*, *maturus*, ‘mellow’, ‘ripe’: *xix* 129 *τοὺς μὲν πέπονας βότρυς*, *τοὺς δὲ ἔτι ώμοτέρους*

περαίνειν, *conficere*, *absolvere*, ‘to bring to an end’, ‘accomplish’: *PASS.* *xi* 39 γιγνώσκειν ἀ δεῖ ποιεῖν καὶ ἐπιμελεῖσθαι δύως ταῦτα περαίνηται

περᾶν, i.q. *ἀνάτειν* v. *τελεῖν*, *finire*, *conficere*: ‘to accomplish’: *xxi* 13 *περᾶν πλοῦς ἡμερούς*. Steger would read here *περάναι* from *περαίνειν*, the word usually employed in this sense, but *περᾶν* perhaps may be taken in its usual sense *traicere*, ‘to cross’, ‘traverse’, as in *xx* 154 *Σικελικὸν πόντον περῶντες*

περί. A. with GENITIVE. 1. with verbs denoting care, *de*, ‘about’, ‘for’, ‘on account of’: *v* 101 *περὶ τῶν γεωργικῶν πρᾶξεων τοὺς θεοὺς ἀλάσκεσθαι*. 2. with verbs of speaking, hearing, knowing, thinking, *circa*, *de*, ‘about’, ‘concerning’: *i* 1 *περὶ οἰκονομίας τοιάδε διαλεγομένου*, *vii* 19, *viii* 148, *vi* 16, *6 λέγων περὶ τῆς οἰκονομίας*, *ii* 2 *περὶ τῶν τοιούτων ἀρκούντων μοι δοκῶ τὰ λεγόμενα ὑπὸ σοῦ ἀκηκόεναι*, *88 οὕτως ἐμοὶ ἔχει τῆς οἰκονομίας περὶ*, *xi* 2 *περὶ τῶν τῆς γυναικὸς ἔργων δοκῶ μοι ἰκανῶς ἀκηκόεναι*, *22 πολὺν λόγον ἔχοντων περὶ αὐτοῦ*, *xviiii* 116 ὅτε *περὶ αὐτῆς τῆς ὥλης ἔλεγες*, *x* 9 *οὐκέτι ἔρήσομαι π. τούτου*, *xvi* 34 *ἀπόφανεσθαι περὶ τῆς γῆς*, *38*, *xvii* 1 *περὶ τῆς νεοῦ—ἡμῖν ταῦτα δοκεῖ, 4 περὶ τοῦ σπόρου ἄλλο τι*

γιγνώσκεις, *xix* 62, 73, 22 διαφέρονται περὶ τοῦ σπόρου, *xvi* 20 ἀληθέστερα περὶ αὐτῆς γνῶναι, *xviii* 22 περὶ θερισμοῦ εἰδὼς ἄπειρ ἔγω, *xix* 107

περὶ ἀργυρίου ἐρωτῶ σέ, *ii* 110 περὶ αὐλητῶν (σὲ) ἀναπέισαι ὡς, *xx* 67 ἀκούσας τὴν ἀλήθειαν περὶ αὐτῆς. περὶ

supposed to be omitted in *xi* 69 τῆς χρηματίσεως—ἀκούειν

B. with ACCUSATIVE *circa*, ‘around’: *ii* 138 περὶ τὸν νεκρὸν μαχόμενοι. to denote circumstances connected with: *xx* 2 μαθεῖν τὰ περὶ τὴν γεωργίαν. ‘in respect to’, ‘in regard to’: *ii* 108 πολὺ δεινοτέρους ἐμοῦ περὶ μουσικήν, *115*, *ix* 97 πλειωντῇ προστάτῳ πρᾶγματα περὶ τὰ κτήματα

περιβάλλεσθαι, *sibi circumdare*, *affectare*, ‘to aim at’, ‘compass’: *ii* 27 τὸ σὸν σχῆμα δ σὺ περιβέβλησαι where see my note

[Raphel ad *Act. xxviii* 20 et *Phil. ii* 7 *veritatem speciem qua tu indutus es*, sc. *metaphora ducta a vestimentis. Sturz]*

περιρχεσθαι, *circumire*, *obire*, ‘to go round’, ‘to go about’: *vi* 73 περιελθεῖν τε (in urbe) καὶ θεάσσονται τὰ ἔργα (*artificium*), *x* 69 περιελθεῖν ἐπισκοπούμενην

περιέναι, *circumire*, ‘to go about’: *xv* 53 δόμοις τῷ περιειντι *Ιατρῷ* καὶ ἐπισκοποῦντι τοὺς κάμνοντας, ‘paying his round of visits’

περιουσία, *as*, *ἡ* (*περὶ, εἶναι*), *id quod super est, abundantia rerum, copia*, ‘that which is over and above necessary expenses’, ‘surplus’, ‘plenty’: *xx* 115 ταῦτα οὐκέτι δεῖ θαυ-

μάζειν ἔλιν ἀντὶ τῆς τεριουσίας ἔνδειαν παρέχηται, Ι 25
 τεριουσίαν ποιῶν αὔξειν τὸν οἰκον, ΙΙ 71, 73 πολλήν π.
 ποιῆσαι, ΙΙ 84 ὅπως ἐπιμελεῖται τοῦ τ. ποιεῖν, ΙΙΙ 58 πολλήν
 τὴν π. ποιούντες
 περιπατεῖν, *obambulare*, 'to walk up and down', 'stroll about': ΙV 150 ὡς δύσμαι πολλαὶ συμπαραμόρτοις αὐτοῖς περιπατοῦσι, ΙΙ 95 δμεινον ἥ εἰ ἐν τῷ ξυστῷ περιπατοῦν
 περίπατος, οὐ, δ., *deambulatio*, 'a walk': ΙX 72 ἄμα ἐπιμέλεια καὶ περίπατος, ΙΙ 91 περιπάτῳ τούτῳ χρώμαι ('this serves me for a walk'), 93 περιπάτῳ χρώμαι τῇ εἰς ἀγρὸν δόδῳ
 περιπετανύειν, *extendere*, 'to spread out': ΙXIX 123 ἄμπελος περιπετανύουσα τὰ ολυμπα
 περιπέττειν, *oberustare*, 'to bake hard all over': hence *obtegere*, *decorare*, *speciosum aliquid reddere*, 'to crust' or 'cover over', 'to deck out': Ι 145 λῦται ἡδοναὶ περιπετεμμέναι, where the old reading was περιπελεγμέναι περιποιεῖν=περιουσίαν ποιεῖν, 'to save up', 'to lay by': ΙI 72 τὸν ἀπὸ δλίγων περιποιοῦντα ἀλπίζω ἀπὸ πολλῶν γάρ ἡ φάδιος πολλήν περιουσίαν ποιῆσαι, ΙΙ 61 μὴ μόνον τὸν ἑαυτῶν οἰκον διοικεῖ ἀλλὰ καὶ περιποιεῖν ὥστε τὴν πόδιν κοσμεῖν ('to have over and above enough to adorn')
 περιτρέχειν, *in gyrum currere*, *circumcursare*, 'to run round and round': ΙXIII 41 τὰ κυνίδα περιτρέχειν καὶ κυβι-

στᾶν μανθάνει. (Videtur fusisse species exercitationis et ars canum. Sturz.)

περιττεῖν, *superesse*, *redundare*, 'to remain over', 'to be more than enough': VII 191 ἀ ἀν περιττεῖν δέη περιττός, ἥ, ὅν, *redundans*, *superfluous*, 'more than sufficient': ΙX 5 ἀφθόνως ξῶσι καὶ περιττὰ ἔχουσι. 2. *plus quam opus est*, *supervacaneus*, 'superfluous', 'more than is necessary': ΙXVII 17 μοχθεῖν περιττὸν πόνον

Πέρσης, οὐ, δ., *Persa*, 'a Persian': ΙV 27 τὸν Περωνίαν βασιλέα, 35 βασιλέα τῶν Πέρσων

πέφυκε: ν. s. φύειν πηδᾶν, *salire*, 'to leap', 'to jump': V 38 δραμεῖν καὶ βαλεῖν καὶ πηδῆσαι πηλός, οὖ, ὁ, *lutum*, *coenum*, 'mud', 'mire': ΙXVI 54 πηλὸς ἀν εἴη (ἥ γῆ), ΙXIX 68 πηλὸς ἀν γλυροῦ ἡ ἀστος γῆ, 88 πηλὸν ἐπικειμενον ταῖς κεφαλαῖς τῶν φυτῶν, 92 πῶ ἀν τὸ δστρακον ἐπὶ τοῦ πηλοῦ ἀν καταθείης; πιθανός, ἥ, ὅν, *obsequens*, 'obedient', 'docile': ΙXIII 44 ἀνθρώπους ἔστι πιθανωτέρους ποιεῖν καὶ λόγῳ, etiam oratione reddi possunt obedientiores

πίθος, οὐ, ὁ, *dolium*, *vas tinarium*, 'jar', 'cask': VII 216 εἰς τὸν τετρημένον πίθον ἀντλεῖν, proverb of labour spent in vain, cf. Philet. φίλαυλος (Mein. fr. com. gr. ΙΙI 299) εἰς τὸν πίθον φέροντι τὸν τετρημένον, Zenobius Proverb. Cent. ΙI 6: λέγεται οὗτος ὁ πίθος ἐν "Αἰδον

εἶναι οὐδέποτε πληρούμενος· πάσχανσι δὲ περὶ αὐτὸν αἱ τῶν ἀμυήτων ψυχαῖ· καὶ κόραι δέ, ἃς Δαναΐδας λέγουσιν, πληροῦσαι ἐν κατεαγόδιοι ἀγγεῖοις ὕδωρ πρὸς αὐτὸν φέρουσι τετρημένοι

πιστεύειν, *credere, existimare, to believe*: ‘think’: iv 34 τούτῳ πιστεύεις βασιλέα τῶν Περσῶν γεωργίας τι ἐπιμελεῖσθαι; xx 169 ἐπομόσας λέγα ἡ μῆν πιστεύειν σοι φιλεῖν πάντας τάῦτα. εἰποῦ ὅτι, vii 232 ἔαν πιστεύῃς ὅτι τιμωτέρα ἔσῃ

πιστός, ἡ, ὁν, *fidus*, ‘trusty’: iv 53 πιστοὺς πέμπει ἐπισκοπεῖν τοὺς πρόσω πτοικοῦντας, 66 πέμπων πιστοὺς ἐπισκοπεῖται

πλάγιος, α, ον, *obliquus*, ‘slanting’)(δρθές: xix 54 πότεροι διογοὶ τὸ κλῆμα δρθὸν θεῖης ἀνὴ καὶ πλάγιον τι ὥστε κείσθαι ωσπερ γάμια ὑπτίου; xi 103 οὔτε πλαγίου οὔτε κατάντους ἀπεχόμενος

πλάτος, εος, τό, *latitudo*, ‘width’: xix 9 δύσσον πλάτος βθυνον δρύπτειν δεῖ, 18 τὸ πλάτος ἡδη τιὰ (βθύρον) τριπόδου πλέον εἰδεῖς;

πλέιν, *navigare*, ‘to sail’, ‘to go by sea’: xx 153 οἱ ἔμποροι πλέουσιν ἐπὶ τὸν σῖτον, 157 τὸ πλοῖον ἐν φέρειν αὐτοὺς πλέουσι. 2. of ships: viii 49 τριήρης φοβερόν ἔστι τοῖς πολεμοῖς διεταχύ πλεῖ, 76 ναῦς διὰ πολλῶν τῶν κρεμαστῶν καλουμένων πλεῖ

πλειστάκις, *quam saepissime*, ‘as often as possible’: xvi 72 ὅπι πλειστάκις

πλεῖστος, η, ον, *superl. adj. of πολὺς, plurimus, per-* multus, ‘most’, ‘very much’: ix 16 τὰ πλειστον ἀξια (*maximi pretii*, ‘most valuable’) στρώματα, xiii 67 τοῖς πλειστον ἀξιοῖς, xvi 45 πλειστας κριθᾶς καὶ πλειστον πυρούς, v 66 π. ἀγαθὰ ἀπικούει, vii 91 ἀλλα ὅτι π., viii 71 π. σκεύη, xv 7 τὰ ἐκ τῆς γῆς ὠραῖα ἀποδεικνύων διπλεῖστα (‘as many as possible’)

2. with the article, ‘the greatest number’: iii 83, xx 33 τῶν ἰδιωτῶν οἱ πλεῖστοι, iii 114 δαπανᾶται τὰ πλεῖστα, v 87 τῆς γεωργικῆς τὰ πλεῖστα

II. special usages: xx 155 σῖτον ὄπόσον δύνανται πλεῖστοι, ‘the greatest quantity that they possibly can’

[Cf. Herod. vi 44 ὅσας διν πλεῖστας δύναντο καταστρέφεσθαι.]

III. with prepositions: xx 161 ὅπου ἀν περὶ πλειστον την τιμῶνται (τὸν σῖτον) i.e. *maximi faciunt*, ‘reckon it for, i.e. worth, most’

IV. adverbial usages: τὰ πλειστα = τὸ πλεῖστον, *plerumque*, ‘for the most part’: iv 104, vii 5, xvi 38

πλέων v. πλέων, πλεῖον v. πλέον, *maior, plus*, ‘more’, ‘greater’: v 44 πλέων εὐμάρεια, xvii 64 πλείονα καρπόν, xx 108 ὥστε πλείω τὴν ὑλην γίγνεσθαι, 128 πλείονα ἐπίδοσιν, vii 139 πλείον μέρος, xvii 60 πλείον ὕδωρ, 61 πλείον βάρος, ix 96 πλείω πράγματα, xx 86 ἐργαστήρων καὶ

πλεόνων καὶ μείνων. with the substantive understood: ΙΙ 20, 22 πλεῖω ἐστὶ μοι τῶν δύντων, ΙΙΙ 96 ἔστιν δῆμῳ πλεῖω ἐπιτέρπεις ἡ τῇ γυναικὶ; ν 40 τίς τοῖς ἑργάζομένοις πλεῖω τέχνη ἀντιχαρίζεται; ΙV 81 ἀριθμῷ πλεῖω ξυμβέβηται

2. with the article: XVII 63 τοῖς δυνατωτέροις τρέφειν ἀν τοὺς πλείους ('the greater number') προστάξαι

Π. peculiar usages of neuter:—1. as a noun: II 22 πλέον ἀν εὐροὶ ἡ ἐκαγονπλασίον τούτου, ΙΙI 17 οὐδὲν πλέον ἀλλὰ καὶ μελονακεκτημένους, ΙV 155 πλείον φέρεσθαι τούτου τοῦ ἀγαθοῦ, 133 τοῦ στέργειν τὰ βρέφη πλείον ('a greater share, higher degree, of parental fondness')

[Cf. Soph. O. T. 1189 τίς ὁνὴρ πλέον τᾶς εὐδαμονίας φέρει.]

2. as an adverb: extra constr. XXI 17 πλεῖον ἡ ἐν διπλασίᾳ χρόνῳ for ἐν πλείονι ἡ ἐν δ. χ. See note ad l. πλεκτός³, ἡ, ὁν, intortus, 'plaited', 'twisted': VIII 74 διὰ ξυλίνων σκενῶν καὶ πλεκτῶν ('ropes') ὄρμιζεται ναῦς πλεονεκτεῖν, plus habere quam alter, plus aequo habere, 'to have more' than another or than one's due: VII 146 οὐκ ἀν ἔχοις διελεῖν πότερα τὸ θῆλυ ἡ τὸ ἀρρεν τούτων πλεονεκτεῖ, i.e. 'has a larger share of these' πλεονέκτης, ον, ὁ, qui plus aequo habere cupit, alieni appetens, 'a greedy, grasping man': XIV 35 ἀνήκεστους πλεονέκτας

πλήρης, ες, plenus, referuntur, 'full': c. gen. IV 69 γῆ πλήρη δένδρων καὶ καρπῶν. 2. absol. frequens, 'full of people': 'well attended': ν 48 τίς ἀλλη τέχνη ἐσπέρα πληρεστέρας ἀποδεικνύει (τῆς γεωργίας); according to Sturz, rerum copia abundantiores, but cf. Arist. Ecol. 95 εἰ πλήρης τόχαι δ δῆμος ὁν, Xen. Ath. Rep. II 17 ἐν πλήρει τῷ δῆμῳ, Isocr. de pace p. 175 c ἐπειδὰ πλήρεις ἡ τὸ θέατρο, Andoc. xv 10 ἡ βουλὴ ἐπειδὴ ἦν πλήρης. It might also mean perfectiores, quibus ad iustum magnitudinem nihil deest, 'more complete', 'perfect': cf. Herod. VIII 122 ἐπερώτεος τὸν θεὸν εἰ λελάβηκε πλήρεια καὶ ἀρεστὰ τὰ ἀκροθίνια, Dem. c. Aristog. I § 21 φέροντα τὴν σωτηρίας φοράν πλήρη τὴν πατρίδι, Xen. Anab. VII 5, 5 φέρων πλήρη τὸ μασθόν. 3. satiates, 'satisfied': XI 111 μήτε κενὸς μήτε ἄγαν πλήρης. Cf. Eubulus Dolon fr. I (Mein. fr. com. gr. III 220) κεχότασμαι μὲν οὐ κακῶς ἀλλ' εἰμὶ πλήρης

πληστὸν = πέλας, prope, 'near': XIX 122 ἀμπελος—σταν ἔχη τι πλησίον δέρδρον

πλοῖον, ον, τό, navis, imprimis oneraria, a ship or vessel in a general sense; when) (ναῦς, 'a merchant-man': XX 157 ταῦτα εἰς τὸ π. ἐνθέμενοι, VIII 71 τὸ μέγα πλοῖον τὸ Φοινικόν, VIII 77 ναῦς πολλοῖς μηχανήμασιν αἰσθάπτεται τρός τὰ πολέμα πλοῖα,

109 ἐν τοῖς πλοίοις καὶ μικροῦσ οὐσι

πλοῦς, πλοῦ, ὁ, *navigatio*, ‘a ‘sailing’, ‘voyage’: viii 95 ἐν τῷ πλῷ, ‘during the voyage’, xxi 17 τὸν αὐτὸν ἀνύτοντις πλοῦν, xxi 18 ὅταν δέη περάν ήμερινούς πλοῦς ἐλαύνοντας, περάναι α περαύνειν sunt qui legendum putent

πλούσιος, *la, ior, dives*, ‘rich’: ii 118 τοὺς μὲν πάνυ ἀπόρους τοὺς δὲ πάνυ πλούσιους, xiv 30 ορῶντες πλούσιωτέρους γεγονένους τοὺς δικαλούς τῶν ἀδικων, xi 121 ἐν τοῖς πλούσιωτάτοις. adv. ix 76 πλούσιώτερον (*opulentius*) καὶ ἐλευθεριώτερον βιοτεύοντας

πλούτεν, *divitem esse*, ‘to be rich’: ii 9, 18 *Ικανῶς πλούτειν* dicitur is qui pro sua conditione satis habet, 47, 63, xi 50 μέλει σοι σᾶς πλούτης;

πλούτηρός, ἡ, ὁν, ‘enriching’: Pollux 3, 110 πλούτοιον χρῆμα καὶ πλούτηρόν, καὶ τὸ χρηματοποιόν. ii 70 ὅρῳ σε ἐν τι πλούτηρὸν ἔργον ἐπιστάμενον, τὸ περιουσίαν ποιεῖν, i.e. *rationem divitias comparandi*

πλούτιζεν, *ditare, locupletare*, ‘to enrich’: xiv 40 οὐ μόνον πλούτιζων ἀλλὰ καὶ τιμῶν τοὺς οἰκέτας

πλούτος, οὐ, ὁ (from the root *Ple* ‘to fill’, seen in πιμπλῆμι, πλήρης, πλέος, πλεῖων, πλημυρίς, πλήθεων, Lat. *ple-nus*, *ple-rusque*, *plu-rimi*, L MEYER, *Vergl. Gramm.* I p. 605), *divitiae*, ‘riches’: x 46 πλούτου καλῶς αὐξομένου, 116

ταῖς τοῦ πλούτου ἐπιμελεῖαις

πνέειν, *spirare*, ‘to blow’: xix

7 στὰς ἔνθα πνεῖ ἄνεμος πνέυμα, *atmos*, τό, *aura suavis*, a breeze’: v 46 θερσοι ὕδαστε καὶ πνεύμασι

πνύγειν, *suffocare*, ‘to choke’: xvii 102 ἦν ὑλὴ πνίγη τὸν σῖτον (probably from the root *spnig*, *spring* whence σφίγγειν)

πνυγμός³, οὐ, ὁ, *suffocatio*, ‘a choking’: xvii 92 ὑλὴ συνεξομῆτρῷ σῖτω καὶ παρέχει πνιγμὸν αὐτῷ

πόνα, *as, ἡ, herba, gramen*, ‘grass’, ‘any plant that bears its leaves and seed from the root’

[τὸ ἀπὸ βίζης φυλλοφόρον προίον σταύλεχεις, οὐ δὲ κανὺς σπερμόφόρος, οἶον δὲ σῖτος καὶ τὰ λάχανα Theophrastus hist. plant. I 8, 1]:

xvi 62 (*elkds*) τὴν πόναν ἀνατρεφομένην κόπτον τῇ γῇ παρέχειν

ποδιαῖος⁴, α, ον (*πούς*), *mensuram unius pedis habens*, ‘measuring a foot’: (*βάθυνον*) τὸ βάθος ἐλάττονα ποδιαῖον dub.

ποθεῖν, *desiderare*, ‘to miss’, (probably from the root *bhadh* ‘to be in pain’, ‘to suffer’, whence ἔ-παθ-ον, *πάσχω* (*παθ-σκω*), πένθος, πῆμα): viii 66 ἡ χώρα αὐτὴ τὸ μῆ διν ποθήσει, sc. quae ibi reponenda sunt

ποθενός, ἡ, ὁν, *exoptatus*, *gratus*, ‘longed for’: v 49 οἰκέταις προσφιλεστέρα ἡ γυναικὶ ἥδων ἡ τέκνοις ποθενοτέρα

πόθεν; unde? ‘from where?’; ‘from what point?’: xvi 40

πόθεν βοῦλει δρξωμαι σε
ὑπομημάσκειν;

ποιεῖν—*A. efficere ut existat aliquid*, ‘to cause something to exist’:

I. of material things, *fabricari*, ‘to make’, ‘to manufacture’: **xiii** 58 *Ιματία καὶ ὑποδήματα οὐχ ὄμοια πάντα ποιῶ*. ‘to create’: **xvi** 79 *εἰς σκάπτοντες τὴν νέον ποιοῖσεν*. ‘to produce’: **i** 25, **ii** 71, **xi** 84, **xxi** 58 *περιουσίαν ποιεῖν* [Cf. Arist. *Prosc.* 1322 *κριθάς ποιεῖν πολλάς, οἰνόν τε πολύν*, Dem. *Adv.* Phaen. § 20 *ἐπειδὰν ποιῆς σίτου μεδίμνους πλεῖον ἢ χιλίους*, *ib.* § 81 *πολὺν καὶ σίτον καὶ οἶνον ποιοῦντες*]

2. ‘to make’, ‘create’, ‘bring into existence’: **x** 46 *οἱ θεοὶ ἐποίησαν Ἰπποὺς μὲν Ἰππούς βουσὶ δὲ βοῦς ἥδιστον*

3. *constituere, sancire legibus*, ‘to ordain’: **xi** 39 *οἱ θεοὶ οὐ θεωτὸν ἐποίησαν εὖ πράττειν*

II. of immaterial things, *efficere statum, auctorem esse alicuius rei*, c. *infin. auctorem esse ut fiat aliquid, efficere ut, ‘to cause’, ‘bring about that’*: **ii** 66 *διολογεῖν με ἐποίησας* i.e. ‘made me confess’, **ix** 72 *ἐπιγιγνώσκεν αὐτὴν ποιοῦντες*, **xii** 58 *τοὺς οἴνου ἀκρατεῖς οὐκ ἀν δύναιο ἐπιμελεῖσθαι ποιῆσαι*, **xx** 10 *οὐκ ἐπιστήμη ἔστιν ἡ ποιοῦσα τοὺς μὲν εὐπορεῖν τοὺς δὲ ἀπόρους εἶναι.* So also when followed by a relative clause like Lat. *facere ut*: **xx** 25 *οὐκ ἐπιμελεῖται οὐδὲ ποιεῖ δῆτας ταῦτα ἔχει.*

2. MED. *sibi comparare*,

‘to procure for oneself’, ‘to gain’: **vi** 53 *ἀπὸ γεωργίας τὸν βίον ποιεῖσθαι*

[Cf. Thuc. I 5 τὸν πλεῖστον τοῦ βίου ἐπεῦθεν ἐποιοῦντο. Aristot. *περὶ ζῴων* *ἰστ.* 9, 2, 1 *ἀπὸ τῶν αὐτῶν ποιεῖται τὴν ζωὴν*]

constituere, ‘to appoint’: **ix** 62 *τὴν ταμίαν ἐποιησάμεθα ἐπισκεψαμένη ἦτις ἐδόκει εἶναι ἐγκρατεστάτη γαστρός*

3. with nouns peripherastically for the verb from which the noun is derived: **x** 127 *εἰς τινα τούτου ἐπιμέλειαν ποιῆι*

III. with a double acc. to denote an effect or change produced, with an Adj. as predic., *reddere aliquem aliquid*, ‘to make so and so’: **vii** 222 *ὅταν ἀνεπιστήμονα ταλασσὰς ἐπιστήμονα ποιήσῃς*, **xiii** 25 *ἄρχικος ἀνθρώπων ποιεῖν*, **28** *δεσποτικὸς ποιεῖν*, **xi** 158 *τὸν ἥττω λόγον κρέπτω ποιεῖν*, **160** *τὸ φεῦδος ἀληθὲς ποιεῖν*, **xii** 98 *ἄλλους ποιεῖν ἐπιμελεῖσθαι*, **xiii** 44 *ἀνθρώπους πιθανωτέρους ποιεῖν*, **xv** 36 *εἴνουσσα ποιεῖν αὐτόν*, **xv** 116 *τὰς χώρας ἐνεργούς ποιοῦντας*, **126**, **xx** 130 *πολλοὺς χώρους πολλαπλασίου ἀξίους* ἥδη *ἐποιήσαμεν.* with a Subst. **vii** 161 *κοινωνὸς τέκνων ἐποίησεν* (*ἀνδρὰ καὶ γυναῖκα*). MED. **vii** 230 *ἔαν ἐμὲ σὸν θεράποντα ποιήσῃ*, **xiii** 225 *ἐπιστήμονα καὶ πιστήν καὶ διακονικὴν ποιησαμένη*, **xii** 108 *ἐπιμελητικοὺς ποιήσασθαι τινας*

IV. MED. *putare, existimare*, ‘to make’ i.e. ‘to hold’, ‘to deem’, ‘to consider a thing as’

[Cf. Shakesp. *Meas.* v 51 make not impossible that which but seems unlike, *All's well* v 8, 5 make it natural rebellion, done i' the blaze of youth, *Wint.* I 2, 388 make me not sighted like the basilisk, *Cor.* I 1, 79 your virtue is to make him worthy, whose offence subdues him]:

xx 161 δπον δν περὶ πλείστου αύτὸν (sc. τὸν σῖτον) ποιώνται οἱ δυνθρητοί, i.e. plurimi faciant, 'value most highly'

B. *agere*, 'todo') (πάσχειν: e. acc. I 131 ποιεῖν βουλδμενοι ἀφ' ὧν ἔχουσιν ἀγαθόν, xx 88 ταῦτα οἱ μὲν ποιοῦσι οἱ δ' οὐ, II 110, VII 90, XI 113, 123, XII 102, XIII 30 ὁ τοῦτο δυνάμενος ποιεῖν, VII 11 ποὺ διατρίβεις κατὰ ποιεῖς; v 72, XI 38, XX 3 ἡ δὲ ποιεῖν, XII 65 τὰ δέοντα ποιεῖν, VI 59 δπως ἀ μὲν ἀγαθά ἐστι ποιῶμεν, ἀ δὲ βλαβερά μὴ ποιῶμεν, II 62 θαυμαστὸν τοῦτο ποιεῖν, ὅτι...ἔγελασας, VII 167 παρ' ἀ δθεὸς ἔφυσε ποιεῖν, IX 86 ἦν τις παρὰ τοὺς νόμους ποιῶν, VII 96 ταῦτα ὡς βέλτιστα ποιεῖν, VIII 19 ποιῶσιν δι τὸν τίχην, IX 85 τὸν ποιοῦντα τὰ νόμιμα, XI 10 ἀ ποιῶν διατελῶ, XIII 53 διαπερ ποιῶν πιθανωτέρους χρώματι, XX 139 δπως ἔχοι δι τι ποιοῦν, XXI 39 διθῆναι καλόν τι ποιοῦντας, 14 τοιαῦτα λέγεναι καὶ π., 32 αἰσχρόν τι ποιεῖν. τι ποιῶν, quo pacto, qua arte, 'by what means': II 6 δι τὸν ποιῶν αἰξομε τὸν οἰκον, VII 16, XVII 97, VII 93 δι τὸν ποιοῦσα συναίξομε τὸν οἰκον. so ταῦτα ποιῶν, hoc modo, hac arte, 'by these means': IV 63

2. c. dupl. acc. *afficere*,

tractare, 'to do something to another': VII 227 τὸς σωφρονας εὐ ποιῆσαι, XI 132, 135, XX 77 εὐ πάσχοντα (η γῆ) εὐ ποιεῖ i.e. *gratiam quasi refert*

3. with an adverb: νῦ ταῦτα οὐτω ποιεῖν, VII 89 οὐτως ποιεῖν, XX 38 οἱ μὲν ποιοῦσιν οὐτως οἱ δ' οὐ, 46, VIII 21 ὅταν τεταγμένως ποιῶσι, XI 12 ἔντι σο δοκῶ μὴ καλῶς ποιεῖν, XV 69, δπως ἐποιησεν, XVIII 16 ὄρθῶ ποιεῖν. PASS. v 91 τὰ καλῶς ἔγνωσμένα κατεποιημένα. XIII 7 δ τι ποιητέον (*facere oportet*) καὶ ὄπτε καὶ δπως

4. used vicariously for other verbs to spare the repetition of them like Lat. *facere* (see my n. on Cie. de off. I § 4 l. 18): 'to do so' i.e. act according to what is said before: I 117 ταῦτα μὴ θελοντας ποιεῖν (sc. αἴξειν τὸν οἰκους), 133, VII 219 τλήμονές είσιν εἰ τοῦτό γε ποιοῦσιν (sc. μάτην πονοῦσιν), II 110, XI 105, XIX 59 τὸ αὐτὸ τοῦτο ποιεῖν (sc. εξ αὐτῶν βλαστάνειν τὰ φυτά) ποιητής, οὐ, δι, 'a maker', i.e. a writer of metrical composition: III 66 θεῷ...τὸν τραγῳδόν, οὐχ δπως ποιητής γένης οὐ γάρ ποιητής βούλει γείσομαι

ποικίλμα³, atos, τό, opus arte variegatum, 'ornamental work': IX 11 οὐ ποικίλμασι κεκόσμηται (η οἰκα) where see n.

ποικίλος, η, σν, prop. *versicolor*, 'many-coloured' hence *multiplex*, 'manifold': also *abstrusus*, *perplexus*, *difficilis*, 'abstruse', 'difficult'.

'intricate': xvi 3 οὐ χαλεπόν
ἐστιν δὲ λέγουσι ποικιλά
τατὸν τῆς γεωργίας εἶναι (ac-
cording to others 'diversi-
fied'), xvii 42 ἐν τῷ βίπτειν
τὸ σκέρμα ποικίλη τέχνη
ἔνεστι
ποῖος, αἰ, οὐ, *qualis?* 'of what
kind?' γν 25 ποῖας (τέχ-
ναις) συμβουλεύεις ἡμῖν χρήσ-
θαι; With the art. when
the question implies a noun
which is defined by the art.
or the context: x 8 τὰ ποῖα;
xv 14 τὸ ποῖον;
πολεμικός, ἡ, ὄν, *bellicus*, 'of
war': iv 30 γεωργίαν τε καὶ
τὴν πολεμικὴν τέχνην, v 98
πρὸ τῶν πολεμικῶν πρά-
ξεων, iv 35, 68, 98, 166, vi 4
πολεμικῶν ἔργων, xxii 5 πα-
σαις πράξεσι...καὶ πολιτικῆ
καὶ οἰκονομικῆ καὶ πολε-
μικῆ, i 126 τοὺς μὲν καὶ
πολεμικὰς τοὺς δὲ καὶ εἰρη-
νικὰς ἐπιστημάς ἔχοντας

2. *bellicosus*, 'warlike': iv
127 ἐπηγάλλετο ἐπὶ τῷ πο-
λεμικὸς εἶναι
πολέμιος, *ia*, *ioν*, *hostilis*, 'of
an enemy': η πολεμία (sc.
χώρα), *hosticum*, 'an enemy's
country': xx 35 δὰ πολε-
μιας πορευομένους

[Cf. Arist. Vesp. 1163 ἐς τὴν πο-
λεμίαν αποβιβάζων τὸν πόδα.]
as Subst. *hostis*, 'an enemy':
viii 40 τίς οὐκ μὲν πολέμιος
φοβηθείη; iv 44 ἦν πολέ-
μιοι ἐπίστιν, v 67 ἐπὶ τοὺς
π. σὺν ἀνθρώποις δεῖ λέναι, 71
τὸν ἐπὶ π. ἄγοντα, vi 30 πο-
λεμίων εἰς τὴν χώραν λόγτων,
viii 25 τῶν π. εὐχειρωτάτων,
37 δυσχερέστατον τοὺς π., 48
φοβερὸν πολεμίοις

2. *de privata inimicitia*,
'a (personal) enemy': xi 44

συμφέρει αὐτοῖς φίλους εἰναὶ
μᾶλλον ἢ πολεμίους
πόλεμος, οὐ, δὲ, *bellum*, 'war':
ii 41 ἦν π. γένηται, ix 37 ἐσ-
θῆτα ἀνδρὸς τὴν εἰς πόλε-
μον, xi 68 ἐκ πολέμου κα-
λῶς σώζεσθαι, 76, 83 δικαίω-
σικεῖς τὰ τοῦ πολέμου, iv
113 τοὺς πολέμιψ ἀγαθούς
(*strenuus*, 'gallant') γεγονό-
τας, xi 45 ἐν πολέμῳ καλῆς
σωτηρίας, v 63, xi 102 ἐν τῷ
πολέμῳ ('in time of war'),
v 97 τοὺς ἐν τῷ π., τῶν ἐν τῷ
π. ἔργων, 116 τοῖς εἰς τὸν π.
ἀστήματι

πόλις, πόλεως, ἡ, *urbis*, *civitas*,
respublica, 'a city', 'the
state': iv 22 ἐν ἑνεταῖς τῶν
πόλεων, vi 49 εὐδόξοτάτη
πρὸς τῶν πόλεων, viii 137
μυριοπλάσια ἡμῶν ἀπάντα
ἔχει ἡ πᾶσα π., iv 19 φίλων
καὶ πόλεως συνεπιμελεῖσθαι,
ii 39 τὴν π. αἰσθάνομα σοι
προστάττουσαν μεγάλα τελεῖ,
xi 53 ἡδὺ μοι δοκεῖ τὴν π.
μηδὲν κατ' ἔμει κρήμασιν
ἄκβομητον εἶναι, 62 τὴν π.
κοσμεῖν, 85 φίλους ἐπωφελεῖν
καὶ πόλιν ἐπισχέναι, 90, 92
κατὰ πόλιν ('in town')

[Cf. Cyr. I 4, 17 ἐκ πόλεως, 5, 9
καὶ ἕντοῖς καὶ πόλει, II 1, 1 εἰς
πόλιν (v. l. Πέρσας), Vect. III 10
ἐν πόλει.]

ii 116 ἐπιστημονέστατοι τῶν
ἐν τῇ π. i.e. *civium*, vi 26
συναποδοκιμάζειν ταῖς π. τὰς
βαναυσικὰς τέχνας, ix 82 ἐν
ταῖς εὐνομούμεναις π.
πολίτης, οὐ, δὲ, *civis*, 'a citizen':
ii 37 πολίτας δειπνίζειν,
vi 50 π. δρόστους παρέχεσθαι,
iv 24 τῶν πολιτῶν οὐδενὶ
πολιτικός, ἡ, ὄν, *civilis*, *ad
rempublicam pertinens*, 'be-
longing to the state', 'po-

litical': **xxi** 9 τὸ πάσαις κονοῦν ταῖς πράξεσι καὶ γεωργικῆ καὶ οἰκονομικῆ καὶ πολιτικῆ
πολλάκις, *saepe*, 'many a time': **v** 63, 74, 90, **viii** 145, **x** 147, **xvii** 90, **xxi** 30
πολλαπλάσιος, *a.* or, *multo maior*, 'many times as much': c. gen. **xx** 130 τῆς ἀρχαίας τιμῆς πολλαπλασίου χώρους ἀξίους, i. e. *multo pluris*
πόλος³, *ou*, δέ (from the root *Kvel*, 'to turn', 'revolve', hence πελ 'to move about', 'to be', seen in πέλ-ει, περιπλόμενος, ἀμφι-πόλος, αἴπόλος (*alγ-πόλος*), βου-κόλος (*βουκόλος*), πωλ-είσθαι, ἐμπολή, πάλω, *Lat. col-onus, ac-cola, in-cola, cul-tus, cultura*). To the same root *Kvel* belong τελ-θεῖ, περιτέλ-εσθαι, ἀν-τολή, ἐν-τέλλομαι **DEO MEYER**, *Vergl. Gramm.* 1 p. 709 foll.). **xviii** 58 συνώσας τὸν καθαρὸν σίτον πρὸς τὸν πόλον ὡς εἰς στενώτατον, not in *extremam areas partem*, as if πόλος meant 'a field', but 'towards the centre' (*Sturz*); 'a pole set up in the centre of the threshing-floor, to which the cattle were fastened by a rope reaching to the circumference. As they moved round it, the rope coiled itself about the pole, until they were brought up at the centre; then their heads were turned in the opposite direction until the cord was unwound', c. c. **FELTON**, *Greece, ancient and modern*, I p. 321
πολύς, **πολλή**, **πολύ** (from root *Pol* 'to fill', connected

with *Ple*, seen in Lat. *manipul-us*, *po-pul-us*, Germ. *voll*, *viel*, Engl. *full*, L. **MEYER** l. c. p. 714), *multus*, 'much', 'many,' 'great in quantity or amount' (δόλιος: **xvii** 30 ἔαν τε δόλιον ἔάν τε πολὺ στέρμα σπείρη, **viii** 105, **x** 8 πολλὴ χάρις, **xx** 123 πολλοῦ ἄργυρίου, **i** 28 πολὺν μισθόν, **xvii** 36 σῶτον ποτὲ μὲν πάντα πολὺν ποτὲ δὲ μηδὲ *Ικανόν*, **75** πολὺν καρπὸν ἑκφέρειν, **xvii** 69 ἐν φοιλλὴν ἔχει τροφὴν ἢ γῆ, **xx** 145 πολὺν ἀργύριον, **x** 1 πολλοὶ ἀνθρώποι, **xxi** 51 πολλαὶ χεῖρες, **viii** 44 πυράδες, **x** 23, 48 πολλὰ χρήματα, **xvii** 85 π. ὕδατα, **x** 49 π. πρίγματα, **viii** 73 πολλῶν ξυλίνων σκευῶν, **75** πολλῶν τῶν κρεμαστῶν καλουμένων, **viii** 76 πολλοῖς μηχανῆμασιν, **xvii** 77 πολλοὺς ὁδρούς χοίρους ἐκτρέφειν, **xx** 130 π. χώρους, **III** 13 πάντα πολλὰ καὶ παντοῦ ἔκπτα, **viii** 77 πολλὰ ὅπλα. Used substantively: **xvii** 22 ἐν τῷδε πολλοῖ διαφέρονται, **xxi** 49, **x** 125 ὑπὸ πολλῶν καλὸς κάγαθὸς κέκλημαι, **124** ὑπὸ πολλῶν συκοφαντοῦμαι, **xii** 7 πολλῶν ὅντων ἔκψελειας δεομένων, **x** 132 εὗ ποιῶ πολλούς, **135**, **xiii** 49 ἀν πολλὰ ἀνύτοις παρ' αὐτῶν, **xvi** 42. 2. Of degree, 'much', 'great': **x** 115 πολλὴ ἀσυνεσία. 3. Of value or worth: **xv** 10 πολλοῦ ἀξιού, **xx** 132 πολλοῦ ἀξιού ἐνθύμημα

II. Special usages:
 partit. c. gen. **xii** 44 πολλοὶ αὐτῶν, **xiii** 88 πολλοὺς τῶν νόμων, **xv** 63 πολλὰ ἐπιστα-

μενον αὐτῆς (sc. τῆς γεωργίας). 2. joined with another adj. xiii 41 ἄλλα πολλά μανθάνει

III. Adverbial usages: neut. πολύ, with comparatives to add to their comparative force; *multum*, *multo*, 'a great deal', 'by far': ii 108 πολὺ δεινοτέρους, iv 7 π. ἀρρωστότεραι, x 8 π. ἥδιαν, xiii 39 π. ὑποδεέστερα, xvii 35 π. κρείττον, i 99, ii 55 (where observe the Hyperbaton, two words intervening between πολύ and μᾶλλον), xx 111, xvii 115 π. μᾶλλον, xx 68 π. βᾶν. With a compar. verb: xxi 11 πολὺ διαφέρειν. Similarly πολλῷ, *multo*, 'by far': viii 82 πολλῷ μείζονι χώρᾳ. ὡς ἐπὶ τὸ πολὺ, *plerumque*, *maximam partem*, 'for the most part': iii 86, 113, xi 120. So πολλά, qualifying verbs, *multum*, *magnopere*, *saepe*: iii 16 πολλὰ ἀκινητάνους—πολλὰ ἀκινητάς, vii 53 πολλὰ ὑποσχομένη πολυφορία, *as*, ή, *fertilitas*, 'productiveness': xix 128 δὰ πολυφορίαν τοὺς μὲν πέπονας δεικνύουσα βότρυς πονεῖν (from root *Pen*, 'to trouble oneself', whence πέν-εσθαι, πένης, πεν-χρός, πεν-έστης, πον-ηρός), *laborare*, 'to work hard', 'toil': vii 217 μάτην πονεῖν, xiv 44 πονεῖν ὅπου δεῖ, vi 87 μήτε πονοῦντας μήτε κινδυνεύοντας, xxi 23 οὔτε πονεῖν ἐθέλοντας οὔτε κινδυνεύειν, 34 οὐκ ἀθύμως πονοῦντας δταν δειγση πονεῖν πονηρία, *as*, ή, *improbitas*,

pravitas, 'vice', 'wickedness': εἰπερ πονηρίαν νομίζεις ἀργίλας τ' εἶναι καὶ μαλακίαν ψυχῆς καὶ ἀμέλειαν πονηρός, ἄ, ὁν, 1. 'oppressed by toil'. 2. 'toilsome'. 3. *malus*, *improbus*, 'bad', 'worthless': vii 228 ἔαν τις π. φαύγηται, κολάσαι, xii 104 πονηροῦ δεσπότου ολέτας οὐ δοκῶ χρηστοὺς καταπεμαθηκέναι, 106, i 137 ὅτι πονηρότατοι εἰσὶ οὐδέ σε λαυθάνονται. πονηρώς, *male*, 'badly': xii 101 τοῦ διδασκάλου π. τι ὑποδεικνύοντος πόνος, ον, ἄ, *labor*, 'toil', 'labour': xi 82 ὁποίω πόνῳ χρῆ πρὸς τὴν εὐέξιαν πορεύεσθαι, *pergere*, *iter facere*, 'to go', 'travel': v 21 πορεύεσθαι σφοδρῶς (*acriter pergers*, *festinare*). 'to march': viii 45 καθ' ἡσυχίαν πορεύονται, iv 131 ὅποτε τῷ ἀδελφῷ ἐπορεύετο μαχούμενος, viii 28 τὼς ὁ πορευθείησαν; xxi 50 μεγάλῃ χειρὶ πορεύεσθαι, viii 39, 43 ἐπ τάξει πορευομένους πορίζειν (from root *Por* 'to go', whence ἔμ-πορ-ος, ὁδοι-πόρος, πορ-θμός, πορ-εύεσθαι, Lat. *por-ta*, *pon-tus*, *op-por-tunus*, 'ready to start', *por-tare*), *afferre*, *suppeditare*, 'to bring', 'supply': ii 53 πάνυ μικρὰ πορίζαντες. PASS. vii 108 τὸ γηροβοσκούς κεκτήσθαι...τοὺς ἀνθρώπους πορίζεται (which Lewenklaū wrongly translates by *facultas conceditur*, Sturz by *licet*, Liddell-Scott by 'it is in one's power', whereas the subject is the articular inf. τὸ κεκτῆσθαι). MED. *sibi*

comparare, ‘to provide oneself with’: vi 40 ἀφ' ἡσ τὰ ἐπιτήδεια πορίζονται, xi 60 τὰ ἑαυτοῦ ἀρκοῦντα π., xx 6 τὰ ἀναγκαῖα π.

πόρρω, i.q. πρόσω, *longe*, ‘far away’: i 95 πόρρω ἀπώθεσθω

πορφύρης, *l̄dos, ἥ, vestis purpurea*, ‘a purple garment’: x 24 πόρφυρίδας ἔξετήλους

πόσος, *η, ον, quantus*, ‘how much’: ii 16 πόσον διερεῖν τὰ σὰ κτήματα οἱει;

ποτὲ, *aliquando, oīm, once*, ‘whilom’: i 1 ἤκουσά ποτε αὐτὸν. 2. in Correlat. clauses ποτὲ μέν—ποτὲ δέ, *modo—modo*, ‘at one time’, ‘at another time’: xvii 36 ποτὲ μὲν πάνυ πολύν, ποτὲ δὲ μηδὲ λικανόν. 3. in Questions, intensive like Lat. *tandem*, ‘ever’: vi 77 τι ποτ’ ἐργαζόμενοι;

πότερος, *α, ον, uter*, ‘whether of the two’: vii 80 πότερος ἀριθμῷ πλείω συμβέβληται, xvii 58 ποτέρᾳ γῇδι δι πλείον (*σπέρμα διδοῦση*)

II. NEUT. πότερον—ἢ, in a disjunctive question, *utrum—an*, ‘whether’—‘or’. (a) direct, xvii 28, xviii 56; (b) indirect, xvii 23, xix 108. So pl. πότερα—ἢ, in a disjunctive question (a) direct, ii 84, iii 84, 145, xi 13, xix 35, xx 143; (b) indirect, vi 32, vii 29

ποτέρος, *utro modo*, ‘in which of two ways’: x 17 π. ἢ, in a disjunctive indirect question, 31 in a disj. direct question

ποτόν, *ον, τό*, neut. of verbal adj. ποτός, *potio, potus*,

‘drink’: xiii 53 σίτων τε καὶ ποτῶν ‘meat and drink’ που, *alicubi, aliquo*, ‘anywhere’: xx 48 δταν διὰ στενοπόρων λωτί που. II. *ni fallor, opinor*, ‘anywise’, ‘possibly’, ‘I suppose’: viii 126 τὰ δλλα ἥδη ποναπτούτου καλλιώ φαίνεται, 46 καὶ σύ που οἰσθα. to limit the meaning of single words xvii 9 πάντες που οι ἀθρωποι (*fere Sturz*) ποῦ; *ubi?* ‘where?’ vii 11 ποῦ διατρίβεις;

ποδός, *δι, pes*, ‘a foot’: xviii 35 ὕπδι τοὺς πόδας (*iumentorum*) ὑποβάλλοντες τὰ ἀτριπτα

πράγμα, *ατο, τό, res*, ‘a matter’, ‘affair’: ii 48 παιδικῆς π. προσέχοντα τὸν νοῦν, 98 τὰ ἐμοὶ ἀναγκαῖα π., xiii 24 τὸ π. οὐκ ἀξιον καταγέλωτος. PLUR. *negotia*, ‘business’: ix 96 πλείω αὐτῇ πράγματα προστάττω, xvii 82 τοῖς ἀσθενεστέροις μειώ προστάττειν π. 2. *res molestae*, ‘troublesome business’: xi 49 δῆπεις πολλὰ π. ἔχεις τούτων (*τῶν χρημάτων*) ἐπιμελομένος, xiii 37 δταν ἀπειδῶσι π. ἔχειν, *puniri*, ‘to get into trouble’

πραγματεύεσθαι, *ο. acc. rei, negotia gerere*, ‘to transact business’: xi 91 ταῦτα πραγματεύομενος. *conari, moliri*, ‘to take in hand’, ‘trouble oneself about’: x 59 τοιοῦτον οὐδὲν πώποτε ἔτι ἐπραγματεύσατο (*facere audebat Sturz*)

πρακτέος, verb. adj. of πράττειν, ‘to be done’: xii 74 δταν παρῇ τὸ πρακτέον i.e. est quod agas

πρᾶξις, *ews*, ἡ, *res gerenda v. gesta*, ‘a transaction’, ‘affair’, ‘concern’, ‘achievement’: v 22 αἱ ἐπικαιρώταται πράξεις, III 112 ἔρχεται εἰς τὴν οἰκλα διὰ τῶν τοῦ ἀνδρὸς πράξεων τὰ κτήματα, v 101 γεωργικῶν π., 98 τῶν πολεμικῶν π., IX 56 τὰς διὰ χρόνου π., XXI 8 τὸ πάσας κοινὸν ταῖς π. καὶ γεωργικῇ καὶ πολιτικῇ καὶ οἰκονομικῇ καὶ πολεμικῇ

πράος, *πραέια*, *πραῦ*, *mītis*, *maneuver*, ‘gentle’, ‘tame’: XII 117 ἡ γεωργία φιλάνθρωπός ἐστι καὶ πραέια τέχνη, XV 33 (ζῷα) πραέα πρὸς τοὺς ἀνθρώπους

πράττειν [from the root *Prák* ‘to accomplish’: πράστειν = πρακτεῖν, as ἀλλάσσειν ‘to alter’, from ἀλλάξ-*jein*, is from the root ἀλλάξ- ‘of a different kind’; is connected with πέρα ‘further’, as if περακ-*jein*, whence περάνειν].

facere, *perficere*, *exsequi*, ‘to do’, ‘accomplish’) (λέγειν: III 98 τι ὡν δεῖ λέγειν ἡ πράττειν, VII 5 πράττοντά τι, 10 ὅταν μὴ πράττης τι τοιοῦτον, VIII 96 ἡρόμην τι πράττοι, XI 90 καν δέῃ τι πράττειν, XI 148 ἐν ἐπιθυμωμεν πράττειν, 149, XX 97 ὅταν πράττῃ ἐφ ὑπέρ ὥρμηται βαδίζων, 101 οἱ πράττοντες ἐφ ὑπέρ τεταγμένοι εἰσι, 4 πράττοντες (ἀ δεῖ ποεῖν), II 122 τοὺς εἰκῆ ταῦτα πράττοντας. τι πράττων; qua ratione? VII 13 τι ποτε πράττων ἀγαθὸς κέκλησαι; Absol. ‘to act’: II 125 θάττοντας καὶ κερδαλεώτερον πράττοντας. PASS. XXI 69 ἐν παντὶ ἔργῳ, ὅπου τι δι’ ἀνθρώπων πράττεται, III 115

κακῶς τούτων πραττομέρων (ἐν τούτων γιγνομένω). 2 curare, ‘to be busy with’, ‘manage’: 5 ἡ πράττοντά τι ἡ οὐ πάνυ σχολάζοντα, 173, VII 168 πράττων τὰ τῆς γυναικὸς ἔργα. II. *artem exercere*, ‘to practise an art’: IV 7 τοὺς πράττοντας αὐτάς (sc. τὰς ἐπιστήμας). III. de rerum statu in quibus quis versatur, ‘to do’, ‘fare so and so’: XX 4 πράττουσιν ὁμοίως, 27 διαφερότως πράττουσι, diversam (meliorē?) fortunam experiuntur. εἴ πράττειν, bona fortuna uti, ‘to do well’, ‘to succeed’: XI 40. with neut. Adj. XII 88 ἀγαθὸν τι σε βούλονται πράττειν ‘wish you success’

[Cf. Arist. Ecclius. 108 ὥστε ἀγαθὸν τι πράξαι τὴν πόλιν, quo resp. aliqua prospera fortuna utatur. Plut. 841 χρηστόν τι πράττων]

πρέμοντος³, ον, τὸ, *caudex*, ‘the stem’, ‘stock’ of a tree: XII 86 πρέμνα πᾶσι τοῖς φυτευτηρίοις πρόσεστι πρέπειν, *convenire*, ‘to suit’: o. dat. IX 15 αὐτὰ (τὰ οἰκήματα) ἐκδειν τὰ πρέποντα ἐντὸνται i.e. convenientia sibi arcessebant πρεπόντως, *decenter*, ‘becomingly’: X 59 π. ἔχοντας, 78 π. ἡμιεισμένη πρεπώδης, εις, *conveniens*, *decentis*, ‘fit’, ‘suitable’: V 47 ἀταρχὰς πρεπωδεστέρας πρέσβυτος, .ewi, ὁ, *senex*, ‘an old man’: VII 232 πρεσβυτέρα, *senior*, ‘older’ πρίασθαι, *emere*, ‘to buy’, serves as the aor. of ὠνεισθαι (ώνησασθαι) not being used

Cob. Nov. L. p. 157): ι 49
 ἵππον πριάμενος, 87 πρά-
 μενος οἷον ἔταιρας, VIII 139
 πριάμενόν τι σοι ἐξ ἀγορᾶς
 ἐνεγκεν
πρίν, *Conjunction, antequam*, 'before that', 'ere':—
 I. 1. with inf. aor. after a positive clause: VIII 145 πρό-
 τερον ἀν πρὶν εὐρέιν ἀπειτοι,
 Χ 53 ἀλλόκονται...πρὶν πα-
 ρασκενδασθαι, XVII 15 οἱ
 πρὶν κελευσθῆναι ὑπὸ τῷ
 θεοῦ σπειραρτε. 2. after
 a negative clause: IV 166
 μητρώποτε δειπνήσαι πρὶν
 ἰδρῶσαι. II. with a finite
 verb:—1. with indic. aor.
 after a negative clause: II
 65 πρότερον οὐκ ἐπάνω πρὶν
 ἐξῆλεγκτας με, VII 47 οὐκ (ἐπ-
 αἰδενούσα αὐτὴν) πρὶν γε ἔβινσα.
 2. with ἀν and aor. subj.
 only after negatives and
 quasi-negatives—the principal
 verb being an emphatic
 future or some equivalent of
 the future and the event
 conditional, so that πρὶν ἀν
 = ἐστιν ἀν or ἡν μή: III 2
 οὐκέτι σε ἀφήσω πρὶν ἀν
 ἀποδεῖξης μοι. With the
 simple πρὶν (rare): XII 4
 οὐκ ἀν ἀπέλθοιμι πρὶν ἡ
 ἀγορὰ λυθῇ
πρό, Prep., with Gen.:—I.
 local, *pro*, *ante*, 'before',
 'in front of': XX 40 πρὸ τοῦ
 στρατοπέδου. II. tempo-
 ral: v 98 πρὸ τῶν πολε-
 μικῶν πράξεων, XX 90 πρὸ^{τῆς}
 ὥρας
προάγειν, *educere*, 'to lead for-
 ward': XI 93 τὸν ἵππον ὁ παῖς
 προάγει εἰς ἀγρὸν (anteme?)
προβατευτικός⁸, ή, ον, *ad pec-
 cudes pertinens*, 'of or for
 cattle': v 13 ἡ προβατευ-

τική τέχνη, *pecuaria*, 'cattle-
 breeding'
πρόβατον, τό(προβατευ), *ovis*,
 'a sheep'; PL. πρόβατα, *pe-
 cuius domesticum omne genus*,
 'flocks and herds' usually
 in Att. 'sheep' (Anab. III 5,
 9 πρόβατα καὶ ἀλαζαναὶ
 βοῦς καὶ δροῦς): III 86 πρό-
 βατον ἡν κακῶς ἔχη, τὸν
 νομέα αἰτιώμεθα, I 58 τὰ π.,
 εἴ τις ζημιοῦτο διὰ τὸ μὴ ἐπί-
 στασθαι προβάτοις χρῆσθαι,
 οὐδὲ τὰ π. χρήματα τούτω
 εἶη ἄν; II 77 οὐδὲ ἡ γῆ οὐδὲ
 τὰ π., ν 34 τὰ θηρία ἀπέρ-
 κουσαι ἀπὸ λύμης προβά-
 των, 104 ὑπὲρ βοῶν καὶ ἵπ-
 πων καὶ π. τοὺς θεοὺς θερ-
 πεύοντας, 91 πρόβατα κάλ-
 λιστα τεθραμμένα νόσος απώ-
 λεσεν, Χ 47 οἱ θεοὶ ἐποίησαν
 βουσι μὲν βοῦς, προβάτοις
 δὲ πρόβατα ηδίστοι
προεργάζεσθαι³ νεδή τῷ σπό-
 ρῳ, *ante subigere, exercere*
novalem semantis causa i.e.
 ut sementem facere possit,
 'to prepare a field for sow-
 ing': XX 17
προθυμεῖσθαι, c. inf. *studere*,
contendere, 'to be eager,
 zealous to do a thing': IX
 71 τὸ προθυμεῖσθαι συνα-
 ξειν τὸν οἶκον
πρόθυμος, ον, *alacer, impiger*,
 'eager', 'zealous': ν 70 δεῖ
 τοὺς ἐργαστῆρας προθύμους
 παρασκενάζειν, XXI 61 μέγιστα
 τιμῆσαι τὸν π., 55 π. καὶ ἐντε-
 ταμένους παρέχεσθαι
προθύμως, *alacriter, studiose*,
 'eagerly', 'zealously': XIII
 84 δταν π. ὑπηρετῶσιν, ΙΙ
 96 π. ἀποφεύγειν μοι πειρᾶ,
 III 54 ἐμὲ ἀναπτίθεστα π.
 συνθεάσθαι (sc. *ludos*),
 libenter, 'willingly', 'glad-

ly': II 101 π. ἐξηγήσομαι σοι

προιέναι, *procedere*, 'to advance': I 142 προιέντος τοῦ χρόνου, VII 231 προιένσης τῆς ἡλικίας (cf. Plat. Soph. p. 234 D, Rep. VI 498 B)

προκαταλαμβάνειν, *ante capere, occupare*, 'to seize beforehand', 'preoccupy': XX 44 π. τὰ ἔπικαρα

προκινδυνεύειν, *ante alios periculis obviām ire*, 'to stand the brunt of battle': XXI 45 οἱ ἄνθρωποι προκινδυνεύωσιν

προνεύειν², *procumbere* (Verg. Aen. v 197 *certamine summo procumbunt*), 'to bend forward': VIII 51 οἱ ἐπιλέοντες ἐν τάξει προνεύοντες (*in remos incumbunt*), ἐν τάξει δὲ ἀναπίπτουσιν

προνοεῖν, *prospicere, praevidere*, 'to foresee': V 88 τῆς γεωργικῆς τὰ πλεῖστά ἔστιν ἀδύνατα προνοῆσαι. *cavere ne*, 'to take care that ... not': IX 66 τὸ προνοεῖν μή τι κακὸν λάβῃ (cf. Cyp. I 6, 24 προνοεῖν πειρώμενον ὡς μή σφαλλῶνται)

προνοητέον³, *providere oportet*, 'one must take care that': VII 191 δὲ ἀν περιττεύειν δέη, π. ὅπως μή—δαπανᾶται πρόνοια, *as, ἵ*, *provida cura*, 'care for', 'attention', 'consideration': VII 205 διὰ τοιῶντας τινας προνοιας i.e. 'thoughtful acts'

[Cf. Thuc. II 89, 6 τούτων ἔξω τὴν πρόνοιαν, Andoc. *demyst.* § 58 προνοίᾳ τῶν συγγενῶν καὶ φίλων προνοιᾳ δὲ τῆς πόλεως, Eur. Alc. 1080 τῆς θανούστης πρόνοιαν ἔχειν, Isocr. 7, 81, 82 περὶ τὸν ίδιον βίου τοσαῦτην ἐπωῆσαντο πρό-

νοιαν ἀλλήλων δισηνπερ χρή τοὺς ἐν φρονοῦντας.]

προοίμιον (πρό, οἶμος 'a road', Att. *φροίμων*, cf. *φροῦδος* from πρὸ δόδον, *φρονός* from προ-ορός), *exordium*, 'an introduction', 'beginning': XV 72 τὸ προοίμιον καλοῦ i.e. quae primo exposuisti de agricultura

πρός, *cum gen. ionice passivis additum*: IV 12 ἀδοξῶνται πρὸς τῶν πόλεων, VI 88 πρὸς τάντων ἐπονομαζόμενον. so with Adj. VI 48 ἐνδοξοτάτη πρὸς τῶν πόλεων αὕτη η βιοτελα i.e. *existimatione civitatum*. in forms of protestation, *per*, 'by' lit. 'before': πρὸς τῶν θεῶν, *per deos*, II 17, VII 10, XII 32, 50, XIII 20, πρὸς θεῶν VII 57. B. c. dat. *praeter, insuper*, 'in addition to': XII 68 ἀλλοι τινες πρὸς τούτους. πρὸς τούτους δέ, *praeterea*, 'besides': II 46, IX 64, πρὸς δέ τούτους 95, XV 6, έτι δέ πρὸς τούτους XV 3. C. c. acc. I. *versus, ad*, 'towards', 'to': IV 132 παρὰ Κύρου αὐτομολῆσαι π. βασιλέα, 134, VII 35 ηλθε π. ἐμέ, XVIII 58 συνώσας τὸν καθαρὸν (*σύτον*) πρὸς τὸν πόλον ὡς εἰς στενάτας, VII 210 πρὸς σε τείνον τὰ ἔργα. with verbs implying previous motion, *ad, iuxta, at, by*: X 65 π. τὸν λοτὸν προσστάσαν. 2. with verbs of seeing, looking etc. 'towards': IX 23 πρὸς μεσημβρίαν ἀναπέπταται, XII 52 πρὸς τὸν οὐρανὸν βλέπον, IV 16 πρὸς πύρ ήμερεύειν, XVI 67 ὥπτην πρὸς τὸν ηλιον.

[Cf. Hellen. v 1, 9, Men. ἐν Ὀργῇ II (Mein. IV 179) πρὸς τὴν σε-

λήνην 'by moonlight', Plat. Sophist. p. 220 Ι πρὸς πυρὸς φῶς, Arist. Nub. 632, πρὸς τὸ φῶς, Fr. LXX (827 Koch), Alex. Ὑποβολ. I (Mein. III 495) πρὸς τὸ τηλικούτῳ φῶς, Timokles Φαλοῦ. I (Mein. III p. 611) τῶν πρὸς εὖλην ἰχθύων ὀπτημένων, Men. fr. 236 ἀλεανῆ πρὸς τὸ πῦρ καθημένην, Luc. Evangel. XXII 56 καθημένουν πρὸς τὸ φῶς, Mar. XIV 54 θερμανόμενος πρὸς τὸ φῶς.]

3. in hostile sense, *adversus, contra, 'against'*: i 163 πρὸς ταῦτα διαμάχεσθαι, xvii 114 ἐξώργισάς με πρὸς τὴν ὑλην. 4. with verbs of speaking or addressing oneself to: i 79 πρὸς ταῦτα εἶπεν, II 96, III 95 ἀταληθεύσαι π. ἡμᾶς, VII 83 ἀτεκρίνατο μοι πρὸς ταῦτα, x 56, xx 164. 5. *apud, 'before'*, 'in presence of': xi 140 μέμφοματιν πρὸς τοὺς φίλους, 145 κατηγορούμεν πρὸς ἄλλήλους, VII 53 ὑποσχομένη πρὸς τοὺς θεοὺς i.e. *testibus dis.* II. of Relation between two objects:—1. 'in reference to', 'in consequence of', πρὸς ταῦτα 'therefore'. 2. 'in reference to' or 'for a purpose': i 148 πρὸς τὸ ἐργάζεσθαι τάνυν σφοδρῶς ἔχουσι, VII 151 διὰ τὰ τὴν φύσιν ἀμφοτέρων μὴ πρὸς τάντα ταῦτα εὐ πεφυκέναι, 130 ἥττον δυνατὸν π. ταῦτα, XI 115 τῶν π. τὴν δύμην παρασκευόμενα, XII 87 πρὸς τὸ φίλοκερδεῖς εἴναι μετρίως ἔχοντιν, IX 12 τὰ οἰκήματα ψκοδύμηται πρὸς αὐτὸν τοῦτο ἐσκεμμένα δύτις κτλ., XV 33 τῶν ἔψιν δύστια πραέστι πρὸς τοὺς ἀνθρώπους, XXI 39 πρὸς ὄντινα ἀν οὕτω διατεθῶσιν, 65 φιλονεικία πρὸς ἄλλήλους, XX 59

ὑγροτέρα πρὸς τὸν σπόρον—ἀλμωδεστέρα πρὸς φυτειαν, VII 187 πρὸς τὸ φυλάττειν φοβεράν, XIII 47 ἐπαγωγὸς πρὸς τὸ πείθεσθαι, XI 82 δύποιφ πόνω φρῆ πρὸς τὴν εὐέξιαν. 3. *pro, pro ratione, 'in proportion or relation to', 'in comparison of'*: XX 114 τὰ ἔργα μὴ τελεῖσθαι λαστιχεούντως πρὸς τὴν δαπάνην, X 81 πρὸς τὰς κεκοσμημένας κρίνεσθαι:—hence 'in exchange for': I 80 εἰ πωλοῦη πρὸς τούτο

πρὸς, in composition with a verb has the general meaning of 'additionally', qualifying the whole sentence rather than the verb, the meaning of which is not affected by it. See προσαρέσθαι, προσγίγνεσθαι, προσδέσθαι, προσεπιφέρειν, προσμανθάνειν, προσοφέλειν, προσχαρίζεσθαι προσαρέσθαι, *insuper creare, 'to choose besides'*: IX 84 οὐκ ἀρκεῖν δοκεῖ... η... ἀλλὰ καὶ νομοφύλακας προσαιροῦνται

προσαυτεῖν, *mendicare, 'to go a-begging'*: XX 82 κλέπτων ἡ ἀρτάζων ἡ προσαιτῶν βιοτένειν

προσαρτᾶν³, *aptare, adiungere, 'to fasten', 'attach to'*: PASS. VI 82 εἰ που ἴδοιμι προσηρτημένον (coniunctum) τῷ καλῷ τὸ ἀγαθόν

προσβλέπειν, *intueri, 'to look at'*: XI 24 προσβλέψας μὲν οὐδὲ ὑγιαίνοντα

προσγίγνεσθαι, *accedere, 'to be added', 'to be in addition'*: II 28 εἰ τρίς δσα νῦν κέκτησαι προσγένοιτο σοι, VII 92 ὅπως τὰ διὰλλα ὅπει

πλεῖστα προσγενήσεται;, κι 75 ἐκπονοῦντι μᾶλλον ἡ βώμη προσγίγνεσθαι δοκεῖ προσδεῖσθαι, *insuper egere*, ‘to require besides’: c. gen. II 24 π. χρημάτων, ΧΙΙ 13 ἔτι τινὸς προσδεήσεται; ΧΙV 4 ἔτη τινὸς προσδεῖται; with neut. Adj. II 10, 12, 25 οὐδὲν π. χρημάτων, 50 εἰ τι καὶ προσδεηθεῖται, ΗΙ 118, ΧΙV 17 ὥν οὐδὲν προσδέονται

προσέναι, *adesse, adiunctum esse*, ‘to be attached to’, ‘belong to’: ΙΧ 86 πρέμνα τοῖς φυτευτηρίοις προσεστί. *insuper esse*, ‘to be in addition’ (Soph. Phil. 352): Ι 80 ὅπταν τὸ ἐκοῦσαν χαρίζεσθαι προσῆ, where however the verb may mean simply *ad sit*, ‘is at hand’, cf. Soph. Ai. 517, Ant. 716, Phil. 129, Trach. 250.

προσεπιφέρειν⁸, *insuper ferre*, ‘to produce besides’: ΙV 8 ἀφ’ ὧν ἡδυταβούσι, προσεπιφέρει ἡ γῆ i.e. *praeter necessaria fert*

προσέρχεσθαι, *accedere, adire aliquem*, ‘to go to’: c. dat. VII 3 προσῆλθον αὐτῷ. abs. XI 22 ἡδύμην προσελθὼν τὸν ἱπποκόμον

προσέτι, *praeterea*, ‘over and above’: I 38 εἰ ὁ τοὺς ἔχθροὺς αἴσια προσέτι καὶ μισθὸν τούτου φέροι

προσέχειν τὸν γοῦν, *apitum admoveare ad aliquid*, ‘to turn one’s thoughts to’ a thing: c. dat. II 48 παιδικοῖς πράγμασι προσέχοντα τὸν νούν

προσήκειν, *pertinere*, ‘to belong to’, ‘concern’: c. dat. II 35, IX 103 τούτῳ τὴν ἐπι-

μέλειαν μᾶλιστα προσήκουσαν. ἀπέφανον, γε δσα ἐλεύθερον ἀνδρὶ προσήκει, VIII 62 χώραν τὴν προσήκουσαν ἑκάστοις ἔχειν (for ἡ προσήκει ἑκάστοις ἔχειν, the personal for the impers. construction), IX 49 χώρας τὰς προσηκούσας, VII 32 διουκεῖν τὰ προσήκοντα αὐτῷ, 158 ὡς βέλτιστα τὰ προσήκοντα διαπράττεσθαι, 197 ἐν τῶν σοι προσηκόντων προστίνεμος³, οὐ (ἀνεμος), *vento expositus*, ‘to windward’ (ἢ ὑπήνεμος: XVIII 43 ἐκ τοῦ προσηνέμου μέρους, ea parte arcæ supra frumentum, ubi ventus maxime afflare potest (Zeune))

προσθεῖν:—A. as P. r. p. c. gen. of Time, *ante*, ‘before’: XVII 40 πρόσθεν ἐμοῦ τὴν γνώμην ἀποφανόμενος. B. as Adv. *antea*, ‘formerly’, ‘erat’: II 63 δλγψ π., VI 9 ἦδη μᾶλλον τι ἡ πρόσθετη, VII 202. C. art. XVII 6 οἱ πρόσθεν ἀνθρώποι (priores) (οἱ νῦν

προσιέναι, *appropiātare*, ‘to approach’: VI 80 διντινὰ ἴδιαι καλόν, τούτῳ προσήγειν, V 40 προτείνοντα προσιέντι λαβεῖν

προσιστασθαι, *intrans. ad-stare*, ‘to stand by’ or ‘near’: X 66 πρὸς τὸν ιστὸν προσιστάσαν

προσκαλεῖσθαι, *in ius vocare*, ‘to summon into court’: VII 23 δινομάζοντές με Ἰσχυραχον πατρόθεν προσκαλοῦνται

προσκεῖσθαι, *additum esse*, ‘to be added to’: VI 79 ὅτι προσέκειτο τὸ καλὸς τῷ ἄγαθῳ

[Cf. Soph. fr. 89. Eur. Alc. 1039
 ἄλγος ἄλγες προσκείμενον,
 Plat. Crat. 393 D εἰ πρόσκειται
 τι γράμμα ή ἀφίηνται, 394 B.]

προσκομίζειν, *advehere, importare*, ‘to bring home’: xi 98 καρπὸν προσκομίζοντες (where Cobet suggests συγκομίζοντες as the technical term for ‘gathering in’)

προσμαθάνειν⁴, *insuper discere*, ‘to learn besides’: xiii 4 ή τι καὶ ἄλλο προσμαθητέον αὐτῷ (*addiscendum ei*)

πρόσοδος, *ou, ἡ*, PLUR. *reditus, proventus*, ‘the returns’, ‘revenue’, ‘income’: ii 79 εἰσὶν αἱ π. ἀπὸ τῶν τοιούτων, i 150 μηχανᾶσθαι προσόδους

προσφελεῖν, *insuper v. ultro aet alienum contrahere*, ‘to run into debt besides’: xx 7 οὐδὲ τὰ ἀναγκαῖα δίνονται πορίζεσθαι ἀλλὰ καὶ προσφείλονται

προποιεῖσθαι, *simulare*, ‘to pretend to be what you are not really’: i 41 δέσποιναι προσποιούμεναι ἥδοναι εἶναι i. e. *speciem voluptatum prae se ferentes*

προστατέλα, *as, ἡ*, i.q. προστασία, *patrocinium*: ii 41 χορηγίας καὶ γυμνασιαρχίας καὶ προστατελας, *operum publicorum curationes, praefecturas (Portus), patrocinia inquilinorum* (Lewenklaü, Zeune)

προστατένειν, *praeesse*, ‘to be at the head of’: c. gen. xii 23 προστατένειν τῶν ἔργων, ‘to be manager of the business’. *procuratorem fieri*, ‘to be bailiff to a person’: ii 59 ὥρα σοι προστατεύειν

ἔμοι, *meam rem familiarem administrare*, 67

προστάττειν, *imperare, assignare*, ‘to prescribe’, ‘enjoin’, ‘appoint to one’: c. dat. pers. et acc. rei, ii 43 εἰσφόρας σοι προστάξουσιν, vii 132 τὴν γυναικὶ τὰ ἔνδον ἔργα προστάξαι, 133 τὴν γυναικὶ προσέταξε τὴν τῶν νεογυνῶν τέκνων τροφήν, 137 τὸ φυλάττειν τὰ εἰσενεχθέντα τὴν γυναικὶ προσέταξε, ix 96 εἰπέλειν αὐτῇ πράγματα προστάττω, xvii 82 τοῖς ἀσθενεστέροις πάσι μείω προστάττειν πράγματα. c. inf. xvii 63 τοῖς δυνατωτέροις τρέφειν ἀν τοὺς πλέον προστάξαιμι. c. dat. pers. et inf. i 39 τὴν πόλιν σοι προστάττοντας μεγάλα τελεῖν. pass. iv 47 φ τοῦτο προστέτακται, vii 156 ἀ προστέτακται ὑπὸ τοῦ θεοῦ, 170 ἔργα ὑπὸ τοῦ θεοῦ προστεταγμένα. c. inf. iv 49 οἷς ὀπλισθαι προστέτακται

προστίθεναι, *addere, insuper tribuere*, ‘to add’, ‘give in addition’: v 19 ἵσχεν αὐτῷς προστίθησι, iv 70 τούτοις χώραν ἀλλην προστίθησι προσφέρεσθαι, *adhibere*, ‘to use’, ‘apply’: xiv 25 ἀλλα τῶν βασιλικῶν νόμων προσφερόμενος

προσφιλῆς, ἐς, *gratus, acceptus*, ‘pleasing’, ‘agreeable’: v 48 τις (τέχνη) οἰκέταις προσφιλεστέρα; xv 29 τὴν τέχνην (τῆς γεωργίας) προσφιλεστάτην θεοῖς τε καὶ ἀθώοις

προσχαρίζεσθαι³, *insuper obsequi, satisfacere*, ‘to gratify besides’: c. dat. pers. xxi 42

τῇ γαστρὶ αὐτῶν (sc. servorum) ἐπὶ ταῖς ἐπιθυμίαις προσχαριζόμενος πρόσω, procul, 'far off': iv 53 τοὺς πρόσω ἀποκούντας προτείνειν, porrigeere, ostentare, 'to hold out', 'offer': v 40 προτείνουσα προσιὼντι λαβεῖν δι τι χρήσει πρότερον, adv. prius, ante, 'before': ii 65, viii 145 πρότερον πρὸν εὑρεῖν προτιμᾶν, praeferre aliis, 'to prefer one to another': PASS. xiii 68 ήν ίδω κολακέμασι τυα (servum) προτιμώμενον (a vilico) προφασίσθαι, causari, 'to allege as an excuse': xx 75 οὐκ ἔστι προφασίσθαι δι οὐκ ἐπίσταται (τὴν γῆν ἐργάζεσθαι) πρόφατος, εἰς, ἡ, praetextus, 'that which is alleged in excuse': xx 103 εὐρίσκοντες προφάσεις (causas comminiscentes) τοῦ μὴ ἐργάζεσθαι πρόφητην, nuper, 'lately': xi 19 πρωΐ, primo mane, 'early in the morning': iii 52 π. ἀναστάμενος, v 20 π. ἐγέρουσα, 31, xiii 10 π. ἤντι καὶ δύε πρώτος, οὐ, praecox, 'early': xvii 24 πρώτιος σπόρος (δύμας, 26, 31 ἀρέαμενος ἀπὸ τοῦ πρωτιμωτάτου (σπόρου) πρωφέτης, εἰς, δ, proreta (Plaut. Rud. iv 3, 75 si tu proreta ēsti navi es, ego gubernator ero), 'the look-out man at the prow', 'the under-pilot': viii 88 τὸν τοῦ κυβερνήτου δίάκονον δι πρωφεὺς τῆς νεώς καλεῖται πρώτος, η, ον, primus, 'first', superl. of πρότερος: xi 3 τὴν πρώτην (sc. ὥραν), primo

loco, 'at first', 'at present'. primum, ante omnia, 'in the first place': xii 25, 30, 57 πρώτον, xvi 1, 6, iv 112 πρώτον μέν—δεύτερον δέ, ii 32 πρώτον μέν—ἔπειτα δέ, v 6, vii 104 π. μέν—ἔπειτα. without ἔπειτα or ἔπειτα δὲ following: iii 6, vi 10, 79, xvi 1. τὸ πρώτον, primum, 'for the first time': ii 92 οἱ τὸ π. μανθάνοντες, vii 238 αὐτῷ τὰ πρώτα διαλεχθεῖς πνάνεσθαι, quaerere, 'to learn by inquiry': c. gen. vii 12 βούλομαι σου πυθέσθαι, 29, xi 85 τούτο τέλον δι ηδέως σου πυθοίμην, xv 21 ἔστι παρὰ γείτονος τόπου ἀληθέστερη ἢ παρὰ γείτονος ἀνθρώπου πυθέσθαι πῦρ, πυρός, τό, ignis, 'fire': ii 102 ἐπὶ π. ἐλθόντος σου, xvii 21 πῦρ κάειν. xxi 46 ἐμποῆσαι τοῖς στρατιώταις ἀκολουθήσειν εἶναι καὶ διὰ πυρὸς καὶ διὰ παττὸς κινδύνου, a proverbial expression on which cf. Mem. i 3, 9, Conv. iv 18 μετὰ Κλεινίου καὶ διὰ πυρὸς λοιην. The words διὰ παττὸς κινδύνου have the appearance of being a gloss πυρός, οὐ, δ, triticum, 'wheat': pl. viii 54, xvi 48 κριθὰς καὶ πυρός πωλεῖν, venditare, venale habere, vendere, 'to offer for sale', 'to sell': i 80 ήν ἐπιστητησαι πωλεῖν, ει δὲ πωλοί πρός ('in exchange for') τούτο, φ μὴ ἐπιστατο χρῆσθαι, οὐδὲ πωλούμενοι εἰσι χρήματα, i 76 μὴ πωλούμενοι οὐ χρήματά εἰσιν οἱ αὐλοί, πωλούμενοι δὲ χρήματα, 81, π 18

πώλησις⁴, εως, ἡ, *venditio*, ‘a selling’, ‘sale’ (the usual Attic word is πρᾶσις): ΗΙ 74 κερδαλέων εἰς πώλησιν δντων

πωλοδαμνεῖν (i. q. πωλεῖνειν de re eq. Η 1), *pullos equinos domare*, ‘to break in colts’: ΗΙ 75

πωλοδάμνης, ου, ὁ, *pullorum equinorum domitor*, ‘a colt-breaker’: ΗΙΙ 38 οἱ πώλοι μανθάνουσιν ὑπακοένειν τοῖς πωλοδάμναις

πώτοτε, *ad huc utquam*, ‘ever yet’: c. neg. Η 81 φούδεν π. γέγενετο τοίνων, 90, ΗΙ 55, Χ 58 οὐδὲν π. ἔτι τοιότον ἐπραγματεύσατο, ΙΧ 115 οὐδὲν π. ἔθιδαξε με. with cond. clause implying negation Η 86 εἰ μὴ π. κτήσαιτο πώς; *qui? quo modo?* ‘how?’ ‘in what way?’ Η 31 πῶς δὴ τούτο; ΙΧ 63 πῶς τούτους οὐχὶ χρη νομίσαι βαθεῖς ἀνδρας; ΗΙ 81 πῶς οὐχὶ γενναιόν ἔστι... τὸ... ράστην εἶναι μαθεῖν; ΙΧ 7, ΗΙ 108 πῶς οὕτως οὐκ ἀργὸν φῆσαις ἀνεῖναι; cur, ‘how is it that?’ ‘why?’ ΗΙ 1. πῶς γάρ οὖ; *quidni?* ‘how can it but be?’ ‘it must be’: ΙΧ 56

πῶς, *quodammodo*, ‘in a measure’, ‘at all’: ΙΧ 2 ἡ γυνὴ ἐδόκει σοι πῶς τι ἐπακούειν; 107, ΗΙ 4 ἀργότερον πῶς, 65. with other modal adverbs: ΗΙ 1 ὡδέ πῶς (*sic fere*, ‘somehow thus’). with verbs: ΗΙ 162 οὕτω πῶς φιλογένωρος ξουκεί εἶναι, Χ 50 τοὺς ἔξω

πῶς δύνανται’ ἀν ἔξαπατᾶν. after hypothetical particles, *si qua, si forte*, ‘if perchance’: ΗΙ 12 ἢν πῶς δυνάμεθα

P

‘Ράδιος, α, ον, *facilis*, ‘easy’: ΗΙV 76 τὰ δ. διδάσκειν. c. inf. ΗΙ 2 ράδιο δέστι μαθεῖν τὰ περὶ τὴν γεωργιαν, ΗΙV 2 οἱ ράδιοι (έστι) κτήσασθαι, ΗΙV 116, ΗΙI 72 δ. εὑρεῖν, ΗΙV 133. ράδιως, *facile*, ‘easily’: ΗΙ 21, 43, 73, ΗΙV 49, ΗΙV 88, 92, comp. ράφων, ον. c. dat. et inf. ΗΙV 68 ράφων (*facilius est*) γῆς πειραν λαμβάνειν παντὶ ἀνθρώπῳ ἢ ἵππον, ΗΙ 114. adv. ΗΙ 168 ράφων βιοτείνειν, *faciliorem vitam degere*, 98. ράφτος, η, ον, *facillimus*, ‘easiest’, ΗΙ 41, ΗΙV 30, ΗΙV 74 ράφστη μαθεῖν

ράδιονγενήν, *neglegenter in aliquo negotio obeundo versari*, ‘to take things easily’: ΗΙV 91 ἔαν ράδιονγενήν διδλῆς τῆς ἡμέρας τοὺς ἀνθρώπους, 104 ἐώμενοι δ.

ράστωνεύειν⁵, *otiose agere*, ‘to be idle’, ‘listless’: ΗΙV 98

ράστωνεύγ τῷ ψυχῇ ρένμα, ατος, τό, *impetus fluminis*, ‘a flood’: ΗΙV 90 ψυλοθῆναι τινας ρίζας ὑπὸ ρένματος i.e. ab exundatione

ρένγος, εος, τό, *frigus*, ‘cold’: ΗΙV 126 ρίγη καὶ θάλπη καρπερεῖν ρίζα, η, *radix*, ‘a root’: ΗΙV 89, 100 ἐψιλωμένω τὰς δ., ΗΙI 72 θερμαινομένων τῶν δ. ριζοῦσθαι⁶, *radices agere*, ‘to

take root': xix 53 τὸ κλῆμα ... ἡγῆ μᾶλλον ἀν δ. βίπτειν, *iacere*, 'to throw', 'cast': xvii 41 βίπτειν τὸ σπέρμα, 47 δ. ὄμαλῶς. PASS. 44 ἐκ τῆς χειρὸς δεῖ βίπτεσθαι τὸ σπέρμα [from root *Vrip* 'to throw', formed from *verp*, whence Goth. *vairp-an*, Germ. *werf-en*]

φώμη, η, ἡ, *robur, vires*, 'bodily strength', 'vigour': xi 75 ἐκπονοῦντες ἡ δ. προσγήγεται, 44 τυγχάνειν φώμης σώματος, 67 ἡώς ἐπιμελὴ τῆς τοῦ σώματος δ.; 75, 82 τὴν εὐεξίαν καὶ δ.; 115 τοῖς πρὸς τὴν δ. παρασκευάσματος, xxii 53 γνώμη μᾶλλον ἡ φώμη φύννυμι, *roboreare*, 'to strengthen': in p. p. *φρωσθαί, viribus pollere*, hence *vigere, florere*, 'to flourish': v 81 εὑφερομένη τῆς γεωργίας ἐρωνταὶ καὶ αἱ ὅλαι τέχναι ἀπασαὶ. v.8. ἐρρωμένος [from root *Rōs*, 'to grow strong', for φώμην, as φώμη is for φώσ-μη, cf. ἐρρωστος IV 17]

Σ

Σᾶ, v. s. σῶς σαλεύειν³, *agitari, iactari*, 'to rock', 'toss' at sea: viii 110 σαλεύοντες *Ισχυρῶς ἐν πτολοΐς*

Σάρδεις, *ewn*, 'Sardes', the ancient Capital of the kingdom of Lydia between Mount Tmolus and the River Hermus: iv 145 τὸν ἐν Σάρδεσι παράδεισον

σατράπης, *ou*, δ., *praefectus provinciae*, 'satrap', 'governor of a province': iv 55, 93

σάττειν:—1. *replere, instruere*, 'to pack', 'load heavily': viii 35 τριήρης σεσαγμένη (*referta*) ἀνθρώπων. 2. *comprimere*, 'to stamp down', 'press tight': xix 65 σάττας ἀν (τὴν γῆν) περὶ τὸ φυτόν; σάττοιμι ἀν—εἰ γάρ μή σεσαγμένον εἶναι [from root *Sag* 'to fasten', as if *sax-jein*, whence O. H. G. *ságati*, 'he fastens'. Goth. *sak-an* 'to close in fight', *sáy-η* ('a pack'), *say-μα* ('a wrap', Arist. *Vesp.* 1142), *σάκτας* ('a knapsack', 'bag' Ar. Pl. 881). Lat. *sag-um* 'a cloak', *sag-inā, sag-az, prae-sag-ire*, Meyer Ic. p. 886]

σαντοῦ, *tui ipsius*, 'of yourself': σαντῷ, *tibi ipsi*, ii 62, iii 58, xv 8

σαφηνίζειν, *declarare*, 'to make clear', 'indicate': xx 71 ἀπλῶς δ τε δύναται καὶ δ μὴ σαφηνίζει

σαφῆς, ἔς, *manifestus, minime dubius*, 'clear', 'unmistakeable': viii 10 σαφῆς πενία cui certo paupertatis nomen convenit, xx 78 σ. κατήγορος, vi 29 τεκμήριον σαφέστατον

σαφῶς, *luculenter*, 'unmistakably', 'plainly': vii 22, xii 56, xx 31, xxi 76 τοντὶ τὸ ἀγαθὸν—σαφῶς δίδοται τοῖς τετελεσμένοις h. e. *apparet dari*

σεμνός, ἡ, δν (for σεβ-νός from root *Seb*, 'to fear', 'honour', whence σεβ-εσθαι, σέβ-as, εὐ-σεβ-ής, etc.), *augustus, venerandus*, 'noble', 'honoured': viii 76 τὸ σεμνὸν δραματὸν καλός τε κάγαθός. 2. *gravis, serius*, 'grave', 'solemn': viii 122 δ καταγελάστειν ἀν οὐχ ὁ σεμκός ἀλλ' ὁ κομψός

σεμνῶς, *gravitate affectata, with an affected dignity*: x 81 γυναικες καθήμεναι σ. [Cf. Arist. Nub. 40 σεμνήν, τρυφώσαν]

σεσαγμένον: v.s. σάττειν σήπεσθαι, *putrescere*, 'to rot': xix 70 τὰ φυτὰ—πῦρ τοῦ ὕδατος σήπεσθαι δι' ὑγρότητα

Σικελίκος πόντος, *Siculum mare*, properly the sea on the E. and S.E. of Sicily, sometimes applied to the whole of the sea between the Peloponnesus and Sicily, called the *Ionium or Adriaticum mare*.

σιτοποια⁴, *as, η, panis confectio*, 'bread-making': vii 120 αἱ τοῦ καρποῦ σιτοποιαί

σιτοποικός, *ἥ, δν, ad panem conficiendum pertinens*, 'for bread-making': ix 41 σιτοποιικῶν ὄργανων, 51 σιτοποιικοῖς σκεύεσιν

σιτοποιός, *οὐ, η, a baking-woman*: x 68

σίτος, *οὐ, δ, fruges*, 'corn', including κριθαί as well as κυρπό: vii 195 δ ἔηρὸς σ., xvii 94 ἐπικουρίας τίνος δεῖται δ σ. (κατιλυθεὶς), xx 160 ὅπου τιμάται μαλιστα δ σίτος, ix 18 τὰ ἔηρα τῷ στεγῶν τὸν σ. παρεκάλει, xvii 35 ἀρκοῦντα σ. λαμβάνειν, xx 20, xviii 88 τοῦ σ. τινά, xviii 4 τέμνειν τὸν σ., 26 ἀλοῦν, 30 πατεῖν, 48, 50, 55 καθαίρειν, 58, 60, 64 καθαρὸν σ., xx 152 φιλεῖν, 103 ὑλη συνεξόρμωστα τῷ σ., xviii 83 ἐμβάλλειν τῷ σίτῳ τοῦ σκαλέας, xviii 13 δ κάλαμος τοῦ σ., 56 κεχυμένου τοῦ σ. PL. σίτα: xiii 52 τῷ σίτῳ τε καὶ ποτῷ

(πεινῶσι). *pabulum, alimentum rei inanimaee*, 'nourishment': xvii 72 τοῦτο γίγνεται σίτος τῷ γῇ σκαλέος, ἡσι, δ, *sarritor*, 'a scroller', 'a hand-hoe'; according to others *sarculum*, 'a hoe': xvii 83 τοῦς σκαλέας τίνος ἔνεκα ἐμβάλλετε τῷ σίτῳ; 111

σκάπτειν, *fodere*, 'to dig' for cultivation: xvi 79 εἰ σκάπτοντες τὴν νεδύ ποιοῦν, xx 107 ὅταν σκαπτόντων ... οὕτω σκάπτωσιν, ὥστε πλεῖλα τὴν ὑλην γίγνεσθαι. 'to dig about', 'cultivate by digging': PASS. xix 23 ἐξορύπτοντο ἀν σκαπτόμενα τὰ φυτά h.e. inter pastinandum effoderentur

[from root *Skabh*, 'to dig', 'hoe', whence *σκάψος*, *σκάψη*, *σκάψις*, Lat. *scab-ere*, *scab-er*, *scab-ies*, Goth. *skab-pan*, 'to shear']

σκέπτεσθαι, *considerare*, 'to think of beforehand', *ἐσκεμμένος*, *consultus*, 'with consideration': ix 13 τὰ οἰκοδομήματα ... φκοδημηται τρὸς αὐτὸν τοῦτο ἐσκεμμένα (hoc ipso consilio, 'planned') δύως

[from root *Spēk*, 'to look', 'spy', *σκεπ* (from *στεκ*) only in mid. and pass. forms; hence Lat. *con-spic-io*, *spec-trum*, *spec-ulum*, *spec-imēn*, *spec-ies*, Germ. *spähen*]

σκεῦος, *εος, τό, vas*, 'a vessel'; PL. *σκεῦη*, *vasa*, *supellec*, 'house-gear', 'utensils', 'chattels': viii 72 πλείστα σ. ἐν σμικροτάτῳ ἀγγείῳ, 78 πάντα σκεύη ὅσοισκερ ἐν οικᾳ χρώνται ἀνθρωποι, 116 σκευῶν κατασκευή, 127 χορὸς σκευῶν, 148 περ-

τάξεως σκευών, ιχ 89
instrumenta, ‘implements’,
 ιχ 17 τὰ πλείστου ἁξια στρώ-
 ματα καὶ σ., 50 δσις τῶν σ.
 χρῶνται, οὐον σιτοποικοῖς,
 δύσποικοῖς, ταλαιποργυκοῖς.
artamenta navis, ‘a ship’s
 gear’, ‘naval stores’: VIII
 70 ἀκριβεστάτην σκευών
 τάξις, 74 διὰ πολλῶν ἔνδινων
 σ. καὶ πλεκτῶν ὅρμιζεται ναῦς
 ...διὰ πολλῶν δὲ κρεμαστῶν
σκευοφόρος, οὐ, ὁ, *calo, lixa*,
 ‘a camp-follower’, ‘sutler’,
 who carried the baggage
 and shield of the πλίτης:
 VIII 27, 31

σκέψις, *eius*, ἡ, *consideratio*,
quaestio, ‘an inquiry’: VI
 69 ἥλθον ἐτὶ τὴν σκέψιν
 αὐτοῦ. Cf. Plat. *legg.* IX p.
 855 εἰ λόντα εἰς τὴν τῶν λεχ-
 θέτων σκέψιν ἰκανήν, Rep.
 vii p. 510 D οὐ ἀν ἐτὶ σκέψιν
 ὄρμιζωσι

σκιάζειν⁹, *contra solis aestum*
tunire, ‘to shade’: XIX 125
 (ἀμπελος) περιπετανύνοντα τὰ
 οὖναρα διδάσκει σκιάζειν τὰ
 ἡλιούμενα
σκιατραφεῖσθαι⁸, *umbratilem*
vitam ducere, ‘to keep in
 the shade’, shunning heat
 and labour: IV 15 καθῆσθαι
 καὶ σκ.

σκληρός, ἀ, ὀν, *durus*, ‘hard’:
 XVI 56 σκληρὰ ἔσται ἡ γῆ
 κινέin, XIX 47 χωρέin εἰς τὸ σ.
 (de palmite)

σκοπεῖν, *providere*, *id agere*,
 ‘to look out’, ‘take heed’:
 III 71 εἰ μὴ σκοπεῖς ὅπως
 μὴ ἱδιώτης ἔσῃ, IX 67 σκο-
 πεῖν ὅπως ἀντιτιμάσται
σμῆνος, *eos*, τό, i.q. σίμβλος,
alveare, ‘a hive’: VII 98 ἡ
 ἐν τῷ σ. ἡγεμῶν μέλισσα,
 174, 205

σοφός, ἡ, ὁν, ‘cleverly de-
 vised’: XX 28 σοφόν τι εὑ-
 ρηκέναι ἐs τὰ ἔργα, i.e. ali-
 quod artificium quod valeat
*ad rectius descendam et exer-
 cendam agriculturam* (Sturz)
σπερεῖν, *semen spargere*, ‘to
 sow’: abs. XI 97 φυτεύοντες
 —σπειρούτες, XV 67 ὁ κάλ-
 λιστα φυτεύων—ο κάλλιστα σ.,
 XVII 13 ἐν ἔργῳ 15, XX 13 οὐχ
 ὁμαλῶς ὁ σπορεὺς ἐσπειρε.
 e. acc. *serere, seminare*, ‘to
 sow seed’: XVI 9 ὁ τι σπει-
 ρειν δεῖ—δ τι φυτεύειν, 15
 ὅτου δεύτερον αὐτός, σπειρωτ,
 XVII 30 ἐάν τε ὁλίγον ἐάν τε
 πολὺ σπέρμα σπειρηγ. II.
conserere, colere, ‘to sow a
 field’: XX 53. PASS. XX 21
 οὐ γὰρ ἐτιμελεῖται ὡς αὐτῷ
 σπειρηται (ὁ ἀγρός)

σπέρμα, *atros*, τό, *semen*, ‘that
 which is sown’, ‘seed’:
 XVII 30, 71 χλόης γενομένης
 ἀπὸ τοῦ σπέρματος, 74 ἡν
 ἐκτρέφειν ἐφει τὴν γῆν τὸ σ.
 εἰς καρπόν, 58 πότερον ἵσον ἀν
 ἐκατέρᾳ τῇ γῇ σ. διδοῖς ἀν;
 69 ἐμβαλὼν τὸ σ. τῇ γῇ, 78
 τῇ ἀσθενεστέρᾳ γῇ μείον τὸ
 σ. ἐμβαλεῖν

σπορεύς⁸, έωs, ὁ, ‘a sower’:
 XX 13

σπόρος, ον, ὁ, *sementis* (*satio*
 includes ‘planting’), VII 113
σπόρος καὶ φυτεῖα, XVI 49,
 XX 17 τῷ σπόρῳ νεδύ δεῖ
 ὑπεργάξεθαι, XVIII 4, 23 ὁ
 πρώιμος (*σπόρος*), ὁ μέσος,
 ὁ δύμιντας, 24, 29 ἐν τού-
 των τῶν σ., 84 παντὸς μετέχειν
 τοῦ σ., XX 59 γῇ ὑγροτέρᾳ
 πρὸς τὸν σ., XVIII 76, XIX 4 τὰ
 ἀμφὶ σ. *ratio facienda se-*
mentis

σπουδάζειν, *studiose agere*, ‘to
 be zealous’, ‘earnest’: c.

partic. **ix** 2 ἀ σὺ ἐσποιόνδατες διδάσκων, quae studiose diligenterque docebas (Sturz)

σπουδαῖος, *ala*, *aīoν*, *studio dignus*, ‘weighty’, ‘important’: πι 96 ἔστιν ὅτῳ δλλῷ τῶν σπουδαίων πλείω ἐπιτρέπεις ἡ τῇ γυναικί;

στάσιμος³, *or* (root ΣΤΑ, *Ιστημι*), *stans*, ‘stagnant’: **xx** 57 ἐν ὑδάτῃ στασίμῳ

σταφυλή³, *ῆς*, *ἡ*, *i. q.* *βότρυς*, *υνα*, ‘a bunch of grapes’: **xix** 127 γλυκαλινεσθι τὰς σ.

στεγάζειν, *tegere*, ‘to cover’: **PASS.** **xix** 89 τὸ ἄνω πάντων τὰς φυτῶν ἐστεγασμένον

στέγη, *ης*, *ἡ*, *conclave*, ‘a room’, ‘chamber’: **viii** 83 ἐν δεκακλίνῳ στέγῃ συμμέτρῳ, **vii** 110 ἡ διαιτα τοῖς ἀνθρώποις στεγῶν δεῖται, **ix** 18 τὰ ἔκρη τῶν στεγῶν τὸν σῖτον (παρεκάλει)

στεγός, *η*, *óv*, *contr.* from **στεγανός**, ‘water-tight’: as subst. **στεγόν**, *tō*, *tectum*, ‘a covered place’: **vii** 110 ἡ διαιτα τοῖς ἀνθρώποις στεγῶν δεῖται (*v. l. pro στεγῶν*), **111**, **116**, *elīs tō σ.*, **118** ἀ τῶν σ. Ἐργα δεδμενά ἔστιν

στενόπορος, *ov*, *PL.* *τὰ στενόπορα*, *angustiae*, ‘defiles’, **xx** 43 ὅταν διὰ ατενοπόρων ἦστι

στενός, *η*, *óv*, *angustus*, ‘narrow’: **xviii** 58 συνώσας τὸν καθαρὸν (*σῖτον*) ὡς *elīs στενώτατον*

στέργειν, de mutuo parentum et liberorum amore, a natura indito, ‘to love as a parent’: **vii** 134 τὸν στέργειν τὰ νεογνά βρέφη

στερεῖν, *privare*, ‘to bereave’: **PASS.** **v** 53 ἐν στερηθῶσιν

τῶν ἔργων, si ab operis suis arceantur

στίχος, *ou*, *ð*, *ordo*, *series*, ‘a row’: **iv** 148 ὅρθοι οἱ στίχοι τῶν δένδρων

[from root *Stigh*, ‘to step’, whence *στείχ-ειν*, *στοίχ-ος*, *στοίχ-ειον*; Lat. *ve-stig-iūm*, *fa-stig-iūm*, Goth. *steig-an*, Germ. *steig-en*]

στοά, *ās*, *ἡ*, *porticus*, ‘covered colonnade’, ‘piazza’: **vii** 1 ἐν τῇ τοῦ Διὸς τοῦ ἐλευθεροῦ σ. i.e. the colonnade or cloister attached to the Temple of Zeus

στράτευμα, *atros*, *tō*, *exercitus*, ‘an army’: **xxi** 36 ὅλη τῷ στρατεύματι, **v** 57 ὑπὸ πλήθους στρατευμάτων

στρατηγικός, *ἡ*, *bv*, *imperatorius*, ‘of a general’: **xx** 28 ἔστιν ἐοὶ τῶν σ. ἔργων

στρατηγός, *oū*, *ð*, *imperator*: **v** 75 παρακελεύσθαι δεῖ τὸν σ. τοῖς στρατιώταις, **xi** 44 ἐπιτιμώμεν τινι στρατηγῷ συμπαρούστε. οἱ στρατηγοί, ‘generals’, as a class: **xx** 28, 32, **xxi** 21

στρατιά, *ās*, *ἡ*, *exercitus*, *agmen*, ‘an army’: **viii** 23, 35 τεταγμένη σ.

στρατιώτης, *ov*, *ð*, *miles gregarius*, ‘a soldier’: **v** 76, **xxi** 42 ἐμποῆσαι τοῖς σ.

στρεπτός, *oū*, *ð*, *torques*, ‘a collar of twisted or linked metal’: **iv** 160 τῶν στρεπτῶν τὸ κάλλος

στρέφειν, *invertere*, ‘to turn up’ by digging or ploughing: **xvi** 83 τὴν γῆν στρέφειν. ‘to turn over’: **xviii** 34 στρέφοντες... (τὸν σῖτον)

στρῶμα, *atros*, *tō*, *PL. vestis stragula*, ‘a covering’, ‘co-

- verlet', 'overlay', 'rug', 'mattress': VIII 121, x 73
 λιάτια—στρώματα, ix 17
 τὰ πλείστου ἄξια σ. καὶ σκεῖη, 37 ἐσθῆτα, σ. ἐν γυναικωντιδι...σ. ἐν ἀνδρωντιδι...ποδῆματα
- σύ tu, 'thou': IV 162 ἡ γάρ σὺ ταῖς σαῖς χερσὶν ἐφύπευσας; VI 5, x 26 μὴ γένουσι σὺ τοιῶτος, VII 29 πότερα αὐτὸς σὺ ἐπαιδεύσας, VIII 14 τούτων οὐ σὺ αἰτίᾳ ἀλλ' ἔγώ, x 8 ὥσπερ σὺ σαυτῷ, XI 11 44 δι' δῆλης τῆς ἀλλα οἰστεῖαι σοι τὰ ἀχυρά, XIX 99 ἀποκρίνομαι σοι, ὡς σὺ φήσῃς, ἀπέρ σὺ γυνώσκεις, III 116 οἷμαι δέ σοι —ἔχεις ἀν̄ ἐπιδείξαι σοι. σύγε, XIX 73
- συγγίγνεσθαι, una esse, convenire, 'to be in company with', 'to meet': VI 62 συνεγενόμην ποτε ἀνδρί, 78 αὐτῶντινι συγγενέσθαι, 90
- σύγκεισθαι, as pf. pass. of συντίθημι (see n. on Plutarch. Themist. xviii 1, 13), compositum esse, constare, 'to consist', 'to be composed': c. ἐκ, VIII 19 χορὸς ἐξ ἀνθρώπων συγκειμενὸς ἐστιν
- συζευγνύναι, copulare de coniugio, 'to unite in marriage': VII 159 νύμος—συζευγνὺς ἀνδρα καὶ γυναικα qui in eodem capite ζεῦγος nomi- nantur. PASS. IX 31 οἰκέται πονηροὶ συζευγέντες nisi h. l. significantur consuetudine et familiaritate iuncti (Sturz)
- συκᾶν³, *ficus decerpere*, 'to gather ripe figs': XIX 131 ὥσπερ τὰ σύκα συκάζουσι συκῆ³, ἦς, ἡ, *ficus arbor*, 'a
- fig-tree': XIX 76 συκῆν φυτένειν
- σύκον, ον, τό, *ficus fructus*, 'a fig', the fruit of the συκῆ: XIX 131 τὰ σ. συκάζουσι, XX 24 οὐδὲ ἔλαιον οὐδὲ σύκα ἔχεις συκοφαντεῖσθαι, 'to be falsely accused': XI 124 ὑπὸ πολλῶν συκοφαντοῦμαι
- συλλαμβάνειν, adiuvare, 'to take part with', 'assist': c. acc. rei et dat. pers. XIII 55 τάδε συλλαμβάνω αὐτοῖς ut fiant ἐπιτροποί συλλήβδην³ (συλλαμβάνειν), summatim, omnino, 'in sum', 'in short': XIX 96 ηρου με σ.
- σύλλογος, ον, δ (σύν, λέγω), conventus, 'a muster': IV 51 ένθα δὴ δ σύλλογος καλεῖται, not *conventus indicitur* (Sturz) but ubi est *conventus qui vocatur*. See n. ad 1.
- συμβάλνειν, contingere, 'to happen': XXI 98 ηρ τι τῶν αἰσχρῶν συμβαίνη. euphemistically VIII 98 εἴ τι συμβαίνει γίγρεσθαι, 'if any thing happens', i.e. goes wrong
- συμβάλλεσθαι, conferre, 'to contribute': VII 80 πλείω συμβέβληται, 83 οὗτος τὰ πλείστους ἄξια συμβάλλεται συμβουλεύειν, consilium dare, 'to counsel', 'advise': c. dat. pers. et inf. IV 25 ἡμῖν πολαῖς τέχναις συμβούλευεις χρῆσθαι; X 63 συνεβούλευον αὐτῇ μὴ καθῆσθαι δουλικῶς. c. dat. pers. et claus. rel. II 5 εἰ μοι συμβούλεύοις δ τι ἀν τοιῶν αἴξοιμι τὸν οἶκον, 8 συμβούλευε δ τι ἔχεις ἀγαθόν, X 61

εἰ τι ἔχοιμι συμβουλεῦσαι
ώς ἐν—φαίνοιτο

συμμάχεσθαι, *una pugnare*,
'to fight along with', 'on
the side of': **iv** 137 ἥπατε
συνεμάχοντο Συρο

σύμμαχος, *ou, ὁ* (*σύν, μάχεσθαι*),
adiutor, socius, 'an ally',
'adherent', 'helpmate': **ii**
37 ἑρημον **συμμάχων** εἰναι,
vii 75 **συμμάχων** καὶ γηρο-
βοσκῶν ὅτι βελτίστων τυγχά-
νειν, as subst. 'an ally':
iv 142 τὰ παρὰ τῶν σ. δῶρα
σύμμετρος, *ou, mediocris, non*
magnus, 'of moderate size':
viii 83 ἐν δεκακλίνῳ στέγῃ
συμμέτρῳ

συμπατεῖνειν³, *praeterea do-
cere*, 'to educate at the
same time': **v** 65 **συμπατεί-**
δεῖνει δὲ καὶ *els* τὸ ἐπακρεῖν
ἀλληλοις ἡ γεωργία

συμπατρέφειν³, *simul nu-
trire*, 'to keep at the same
time': **v** 28 ἡ γῆ κυνιν εὐπέ-
τειαν τροφῆς παρέχουσα καὶ
θηρία **συμπατρέφουσα**

συμπατεῖναι, *una adesse*, 'to
be present at the same
time': **xii** 44 ἐπιτιμώμεν τῷ
στρατηγῷ **συμπαρόντες**

συμπατέχειν, *simul praestare*,
'to help to procure': **viii** 33 *al*
κύνεις...τῇ ἑρημᾳ τὴν ἀσφά-
λειαν **συμπατέχουσαι**

συμπαρομαρτεῖν, *una sequi,*
comitari, 'to accompany':
iv 149 ὡς δσμαὶ **συμπαρο-**
μαρτοῖν αὐτοῖς περιπατοῦσι

συμπαρεξύειν⁸, *simul exci-
tare*, 'to help to provoke':
vi 45 **συμπαροξύειν** *els*
τὸ ἀλκίμους εἰναι

[**συμπαρομῆ**², **v. l.** pro **παρ-**
ορμῇ **v** 35]

σύμπτας, **σύμπᾶσα**, **σύμπᾶν**,
universus, totus, 'all to-

gether': **vi** 21 **κτῆσις** ἡ σύμ-
πασα, **ix** 23 **σύμπασαν**
τὴν οἰκίαν, **xxi** 33 ἡ **ἔκασ-**
τον καὶ **σύμπαντας**

συμπεριάγειν, *una vehere*, 'to
carry about along with': **viii**
78 **πολλὰ δόπλα τοῖς ἀνδρῶσι**
συμπεριάγεις (*ναῦς*)

συμπληθύνειν⁸, *simul augere*,
'to help to augment': **xviii**
20 **τὴν κότρον** **συμπληθύ-**
νεῖν

συμπτάττειν, *sua opera ope-
rat* *alterius adiuvare*, 'to
co-operate with': c. acc. rei
et dat. pers. **vii** 85 τί δὲ ἀν
έγω σοι δυνατμην **συμπτά-**
ται;

συμφέραν, *conferre, prodesse*,
'to be of use', 'serviceable':
xv 54 δ τι **συμφέρει** τοῖς
κάμνουσιν. *impers.* **xi**
156 ὅταν ἀληθῆ λέγειν συμ-
φέρη, **xvi** 14 ἐπειδὰν γνῶ
τις naturam soli, οὐκέτι συμ-
φέρει θεομαχεῖν *pr.* ut
serat sementem, cuius solum
non sit patiens, **xi** 143 **συμ-**
φέρει αὐτοῖς φίλους εἰναι,
xiii 45. **II. congruere,**
aptum esse, 'to fit', 'suit':
viii 118 **χώραν**—θεῖναι ὡς
ἐκδστοις **συμφέρει**. (Cf.
Cyr. **viii** 4, 21, 22, Arist.
Ran. 1549)

συμφέρον, *τό*, *utile*, 'use',
'profit': **xiii** 10 δ τι **συμ-**
φέρον τῷ κάμνοντι ποιεῖν
εἴη=συμφέροι

σύμφορος, *ou, utilis, commo-*
dis, 'useful', 'suitable',
'convenient': **xiii** 71 οὐδ'
αὐτῷ σύμφορα ταῦτα ποιεῖ,
ix 13 ὅπως ἀγγεία ὡς συμ-
φορώτατα ἡ τοῖς μέλλουσιν
ἐν αὐτοῖς ἔσεσθαι

σύν, *cum, una cum*, 'along
with', 'together with': **vii**

184. 2. with collateral notion of aid, instrumentality: *σὺν τοῖς θεοῖς* vi 2, x 65, xi 120, v 63 τῆς γῆς σὸν ἀνθρώπους ἔστιν ἡ ἐργασία. 3. to give prominence to some accessory circumstance, *instructus*, 'furnished with': i 164, v 36 σὸν ὅπλους 'in armour', v 64 σὸν τοῖς ὅπλοις, v 23 σὸν ὕπαψιν. (Cf. Cic. de nat. deor. ii 2 § 6 *duo iuvenes cum equis albis*, with Prof. J. B. Mayor's note)

συνάγειν, *convocare*, 'to bring together', 'gather together': iv 50 πάντας ἄμα συνάγων *συναποδοκιμάζειν*⁴, *una improbare*, 'to join in reprobating': c. dat. vi 26 σ. τὰς πόλεις τὰς βαναυσικὰς τέχνας. *συναποθνήσκειν*, *comptori*, 'to die with one': c. dat. iv 138 ἀποθανόντι της συναπέθανον *συνάπτειν*, *coniungere*, 'to unite': p. pass. *συνῆφθαι*, *coniunctum esse*, *cohaerere*, 'to be allied to': v 18 ἡ προβατευτικὴ τέχνη συνήπται τῷ γεωργῷ, np. dum pabula terrae præbet *συναύξειν*, *una augere*, 'to help to increase': iii 82 συναύξειν τοὺς ὄλκους, vii 93 ὁ τι ἀν παιοῦσα συναύξειμε τὸν ὄλκον, ix 71 *συνειδέναν*, *scire de aliquo*, 'to know of one another': iii 51 σύνοιδες σε... ἀνιστάμενοι *συνεῖναι*, *versari cum aliquo*, 'to live with': x 37 εἰ σοι συνείην (as your wife). ἔξαπατῶν σε, 50 ποὺς ἔξω (τοὺς συνέντας. 2. *versari in aliqua re*, 'to be engaged in': xv 71 τοὺς αὐτῷ (τῷ γεωργῷ) συνόντας. (Cf.

Ar. Ran. οἰκεῖα πράγματος οἰς ξύνεσμεν)

συνεκτέμπειν, *simul emittere*, 'to send out together': vii 88 οἰς ἀνέξω ὑπὸ ἔργον, τούτους συνεκτέμπειν βε. in agrum

συνεξορμᾶν, *una prorumpere*, 'to shoot up along with': xvii 91 ὅλη συνεξορμῆτῷ στρόφῃ, 103 ἦν ὅλη πνίγγι συνεξορμῶσα τῷ στρόφῳ

συνεπαίνειν, *comprobare*, 'to agree to', 'approve': vii 95 ὁ οἱ θεοὶ ἐφυσάσι σε δίνασθαι καὶ δέ νόμος συνεπαίνει

συνεπάρειν, *una cum aliis excitare*, 'to join in urging': v 27 θύραις ἐπιφιλοκονεύσθαι συνεπάρει η γῆ

συνεπιμελεῖσθαι, *simul curare*, 'to attend to at the same time': c. gen. iv 19, vi 44 φίλων καὶ πόλεων σ., vi 35 γεωργylas τι σ. abd. 37 εἴ τι συνεπιμελεῖται

συνεργός, ὁ, *adjutor, operis socius*: iii 81 γνωμὴ χρωμένου ὥστε συνεργούς ἔχειν *συνέρχεσθαι*, *coire, convenire unam in domum, societatem inire*, 'to be united together', 'to enter into partnership': x 28 συνεληλύθαμεν ὡς τὸν σωμάτων κοινωνησορτες

*συνσκευασμένως*⁴ (*συσκευάζεσθαι*), *simul, confertim, jointly*: xi 114

*συνέχεσθαι*⁵, *una precari*, 'to join in prayer': vii 51 συνέθειε καὶ συνηύχετό σοι ταῦτα ταῦτα

συνέχοσθαι, *premi, affici, laborare*, 'to be constrained', 'distressed': i 151 ἀμηχανίαις συνέχονται

συνεχής, *és, assiduus in labore,*

'persevering': *xxi* 56 προθύμους εἰς τὸ ἔργον καὶ συνεχεῖς συνθεᾶσθαι, *una spectare*, 'to be spectators together': *iii* 54
 συνθεῖν³, *una sacrificare*, 'to join in sacrificing': *vii* 51' ἡ γυνή σοι συνέθυε συνιστάναι τινά τινι, *conciliare*, 'to introduce one to another': *iii* 107 συντήσσω σοι Ἀσπασίαν συνοικεῖσθαι, *celebrem esse*, 'to be thickly peopled': *iv* 68 συνοικουμένην χώραν *ἐ* δηλγάνθρωπον συνομολογεῖν, *assentiri*, 'to agree with': *i* 85, *vi* 13, 17, *xvii* 80. 'to concede', c. dat. pers. et acc. rei seq. infin., *xxi* 10 τοῦτο συνομολογῶσιν σοι...διαφέρειν τοὺς ἑτέρους τῶν ἑτέρων συντείνειν, *intendere*, 'to strain to the utmost': *ii* 125 γνώμῃ συντεταμένη 'with earnest purpose'. συντεταμένως, *enixe*, *studiose*, 'in good earnest': *xx* 117 τοὺς σ. γεωργοῦσιν with v. l. συντεταγμένως συντιθέναι, *coponere*, 'to put together', 'fold': *x* 73 ιμάτια καὶ στρώματα ἀναστέναι καὶ συνθεῖναι *suo loco coniungere*, 'to unite' (as in wedlock): *vii* 101 τὸ ξένογο τοῦτο συντεθεικέναι. MED. συντίθεσθαι, *constitutere cum aliquo*, 'to make an appointment with any one': c. infin. *vii* 8 ξένους τινας συνεθέμην ἀναμένειν ἐνθάδε, *xii* 8 ἐπει συνέθου τοὺς ξένους συντρόμως (σύν, τέμνειν), *breviter*, *paucis*, 'concisely':

xii 104 ὡς συντρόμως εἰτεῖν συντρέφειν, *insuper alere*, 'to maintain besides': v 25 τὸν ἵππον ἴκανωτάτη ἡ γεωργία σ. συντρίβειν, *imminuere*, *deterimento afficere*, 'to smash', 'ruin': *xx* 110 τὰ συντρίβοντα τοὺς οἰκους ταῦτα ἐστὶ συναθεῖν³, *in utrum cogere*, *coacervare*, 'to garner up', 'compress': *xviii* 57 συνώσας τὸν καθαρὸν (στον) πρὸς τὸν πόλον ὡς εἰς στενώτατον συνωφελεῖν, *adiware*, *prodesse*, 'to help to benefit': *xviii* 19 τὸ ἐν τῷ γῇ λειφθὲν σ. ἀν τὴν γῆν, *iv* 8 δι τούς συνωφέλει διδάσκων, *ii* 98 μηδέν με συνωφελῆσαι εἰς τὸ ὑποφέρειν σύς, συός, *scrofa*, *sus*, 'a sow': *xvii* 76 συντάσθενει χαλεπὸν πολλοὺς ἀδρούς χολρούς ἐκτρέψειν συστιτία³, *as*, ἡ, *societas eorum qui una convivantur*, 'a public mess': *viii* 79 ταῦς πάντα σκεύη..τῷ σ. ἐκάστηρ κομίζει σφεῖς, σφῶν, σφίσι, reflexive-pronoun, *xii* 46 ταῖτα ἀ βούλονται εἶναι σφίσι (sibi). τὰ ἄγαθά σφενδονήτης, *ou*, δ, *funditor*, 'a slinger': *iv* 42 τοξότας καὶ σφενδονήτας, *viii* 42 σφόδρα, *valde*, *admodum*, 'very', 'exceedingly': c. verb. *viii* 5 ἐρυθρισσασαν σ. *admodum*, *omnino*, in affirm. answers: *iii* 34 καὶ μὰ Δία καὶ σφόδρα γε σφοδρός, ἀ, δν, *firmus*, *validus*, 'strong', 'robust': v 25 ἡ γεωργία σ. τὸ σῶμα παρέχει σφοδρῶς, *acriter*, *studiose*, 'actively', 'vigorously': *viii* 2 καὶ πάνυ σ. ἔχουσι τρεῖς τὸ

έργαζεσθαι, v 21 πορεύεσθαι σ., v 59 σ. καὶ ἀνδρικῶς παιδεύμενοι
σχεδόν, *fere*, to soften a positive assertion: iv 90, v 83
 σχεδὸν τι
σχῆμα, *atros*, *tō*, ‘fashion’, ‘style’: ii 27 *εἰς* τὸ σὸν σ. δὲ περιβέβλησαι, acc. to Zeune and Sturz *vestitum*, ‘dress’, but see n. ad l.
σχολάζειν, *desidere*, *nullis omnino negotiis occupari*, ‘to be at leisure’, ‘have nothing to do’: viii 2, 4 οὐ μάλα εἰωθὼς σ., 6 ή πράγτοντά τι ή οὐ πάνυ σχολὰ δύοντα
σχολή, *ἡς*, *ἡ*, *otium*, ‘leisure’, ‘ease’: viii 94 ἐν τῇ σχολῇ, *per otium* ‘at his leisure’
 σώλειν:—1. of persons, *salvum praestare*, *non perire pati*, ‘to keep alive’, ‘to preserve’
)(ἀπολλύναι: viii 105 ἔλαν καὶ πάνυ καλῶς ὑπηρετοῦντας σώζῃ, πολλὴ χάρις. PASS.
σώζεσθαι, *salvum evadere*, ‘to be saved’) (ἀπολέσθαι: xi 68 ἐκ τοῦ πολέμου καλῶς σ., xi 77 ἀσκοῦντα τὰ τοῦ πολέμου κάλλιον σ. (δοκεῖ ηρώη)
 2. of things, *conservare*, *tueri*, ‘to keep safe’: vii 117 δεῖ τοῦ σώσοντος τὰ εἰσενεχθέντα, 215, vii 176 ἀδὲν ἔκαστη (τῶν μελιττῶν) εἰσφέρη (*εἰς* τὸ σμῆνος), σώζει. *integrum servare*, ‘to keep unchanged’: viii 110 σώζοντα τὴν τάξιν. PASS. ix 103 σωζόμενων μεγίστη δύνησις, φθειρομένων μεγίστη βλάβη
Σωκράτης, *ous*, *ὁ*, viii 92 εἶποι ἀν Σωκράτους ὁπόσα γράμματα
σῶμα, *atros*, *τό*, *corpus*, ‘body’: i 88 *εἰς* διὰ ταῦτην (sc. τὴν

έταιρα) κάκιον ἔχοι τὸ σ. καὶ τὴν ψυχὴν, 32 τὸ σ. παρέχειν (coniuix coniungi) ὑγιαίνον τε καὶ ἐρρωμένον, 48 σ. καθαρόν, ἡδιστον, iv 16 τῶν σ. θηλυτομένων, vii 128 τοῦ ἀδρὸς τὸ σ. καὶ τὴν ψυχὴν, 14 η ἔξι τοῦ σ., x 31 τοῦ σ. κουμόνος, xi 67 τῆς τοῦ σ. ράμψης, x 29 τῶν σ. κουμωνήσοντες ἀλλήλοις, i 170 αἰκιζόμεναι τὰ σ. (de voluptibus), vi 27 τὰ σ. καταλυμαίνεσθαι, 42 τὰ σ. κάλλιστα παρέχεσθαι σῶς, οὐ, η, neut. σῶν, of things, *salvus*, ‘safe’, ‘whole’: iii 15 μηδὲ εἰδότας εἰ σῶς ἐστίν, viii 65 εἰσήμεθα τὰ τε σᾶντα καὶ τὰ μή, ix 54 ἐπετάξαμεν τάστα σῶς παρέχειν σωτηρία, *las*, *ἡ*, *salus*, ‘safety’, ‘deliverance’: xi 46 ἐπολέμῳ καλῆς σ.

σωφρονέν, *prudenter*, *temperate vivere*, ‘to be discreet, modest’: vii 87 ἐμὸν ἔφησεν η μήτηρ ἔργον εἴναι σωφρονεῖν, quod male vertit Sturzius *prudenter temperateque res administrare*

[Nägelbach *die nachhomeriche Theologie* p. 269 compares a saying of the Pythagorean Phintys ap. Stobaeum 74, 61: γνωκός δὲ μάλιστα ἀρέτα σωφροσύνα, which he subsequently defines as τὸ περὶ τὰν ενναν ἦμεν ἀδιάφθορον καὶ ἀμικτὸν θυραῖον ἄδρος: and Lysis 1 10 φην τὴν ἐμαυτοῦ γνωτικὰ πανών σωφρονεστάτην εἴναι τῶν ἐν τῷ πόλει]

σωφρονίειν, *castigare*, *emendare*, ‘to sober’, ‘to recall one to his senses’: i 168 πολλοὺς βελτίους ἡράγκασαν εἴναι σωφρονίσαντες

σωφροσύνη, *ἡ*, *ἡ*:—1. ‘sober-mindedness’, ‘good sense’, ‘sound judgment’. 2.

'self-control': xxi 76 τῶς ἀληθινῶς σωφροσύνῃ τετελεσμένοις i.e. *eis qui revera prudentiae sacris initiati sunt*
 σώφρων, ὁ, ἡ (σῶς, φρήν), *sanae mentis*, 'sober-minded': ix 115 ῥᾶσιν τὸ ἐπιμελεῖσθαι τὴν σώφρονι τῶν ἔαυτῆς τέκνων ἡ ἀμελεῖν, ν 103 οἱ σ. ὑπὲρ πάντων τῶν κτημάτων τοὺς θεοὺς θεραπεύουσι, viii 89 σωφρόνων ἐστὶν οὗτος ποιῶν δῆπος τὰ δυτικὰ ὡς βέλτιστα ἔξει. 2. *continens, temperans, 'steady'*: vii 226 *servos σώφρορας* καὶ ᾧ φελμούς τῷ οἰκῳ

T

ταλασία, *as, ἡ, lanifidum, 'wool-spinning'*: vii 221
 ἀνεπιστήμονα ταλασίας
 ταλάστως⁴, *a, or, ad lanam*
v. lanificium pertinens, 'of wool or wool-spinning': viii 40 ἔργα ταλάστα (pensa lanae) θεραπαλναι δύοται
 ταλασιοργικός, *ἡ, δν, ad lanificium pertinens*: ix 40 ταλασιοργικῶν δργάνων, 52
 σκεύεσιν τ.
 ταμία, *as, ἡ, promta, quae curam penitus habet, 'a house-keeper'*: ix 56 δοις εἰς ἔορτὰ χρώμεθα, τῇ ταμίᾳ παρεδώκαμεν, 62 τὴν τ. ἐποιησάμεθα, 69 παραστῆναι ἀπομετρούσῃ τῇ τ.
 ταμεία⁵, *as, ἡ, manus promae, penti procuratio, 'the duty of a housekeeper'*: vii 218
 ἀνεπιστήμονα ταμείας
 ταμένημα⁶, *atros, τό, dispensatio, 'economical management'*: iii 118 δαπανᾶται

διὰ τῶν τῆς γυναικός τ. τὸ πλεῖστα
 Τάνταλος, *οὐ, δ, Tantalus*: xxi 79 Τ. ἐν Ἀιδου λέγεται τὸν δει χρόνον διατρίβειν φοβούμενος μὴ δις ἀποδάνη τάξις, *ewa, ἡ, ordo, 'order'*, 'regular disposition': viii 110 nautae σώζονται τὴν τάξιν, 38 ἐν τάξεις (*ordine servato*), 48, 50, 51, 52, ix 81 δῆτας διαμένη ἐκάστη ἡ τ.
 2. i. q. τάγμα, *centuria, turma, 'a company', 'squadron'*: viii 40 ἵππεας κατὰ τάξεις ἐλαύνοντας. 3. generally 'arrangement', 'regularity': viii 18 ἔστω οὐδὲν οὕτως εὐχρηστος ὡς τάξις (*terrum dispositarum*), 148 περὶ τάξεως σκευῶν ταροχή, *ἡς, ἡ, perturbatio, tumultus, 'disorder'*. 'confusion': viii 20 ταραχὴ in choro est cum ποιοῦσιν ὅ τι ὀν τύχῃ ἔκαστος
 ταραχός, *οὐ, δ, i. q. ταραχή*: viii 58 εἰ τοῦ ταράχου τούτου μὴ δέοι
 ταραχώδης, *es, tumultuarious, 'full of confusion'*: viii 23 στρατὶ ἄτακτος οὐσα ταραχώδεστατον
 τάττειν, *ordine ponere, 'to place in order'*. PASS. viii 116 ὡς ἀγαθὸν τετάχθαι σκευῶν κατασκευῆν. *instruere aciem, 'to draw up in order of battle'*, 'marshal', 'array': viii 35 τεταγμένη στρατὶ καλλιστον ἰδεύ, xx 36 διὰ πολεμίας τεταγμένους πορεύεσθαι. τεταγμένως, *bono constanti ordine, e legibus chorū, 'in orderly fashion'*, 'regularly': viii 21, 43, xvii 25 ὁ θεὸς οὐ τ. τὸ ἔτος ἔγει i.e. certis et ordinis

natis temporibus (Bach).
2. *collocari in acie*, ‘to be stationed’: iv 40 ἐπὶ τῷ εὐωνύμῳ κέρατι τεταγμένος.
II. *constituere ad aliquid gerendum*, ‘to appoint to any service’: xx 102 οἱ πράττοντες ἐφ’ φύτετα γαμένοι εἰσι. ‘to order’, ‘prescribe’, ‘fix’: viii 14 οὐ τάξις ὅπου χρή ἔκαστα κεῖθεν, iii 22 ἐν χώρᾳ ἔκαστα τεταγμένα κείται i.e. certo quodam loco et certo ordine, viii 92 Σωκράτος ὅποια γράμματα καὶ ὅποια ἔκαστον τέτακται. **III.** *statuere, definire*, ‘to appoint’, ‘ordain’: iv 40 τέταχε (v. Cob. N. L. 599) τῷ δρόσοντι ἔκαστῳ εἰς ὀπόσους δεῖ διδόναι τροφήν. p. pass. part. ‘fixed’, ‘prescribed’: iv 56 τὸν ἀριθμὸν τὸν τεταγμένον, viii 143 ἐν χώρᾳ κείται τεταγμένη, 147 τὸ μῆνα τεταγμένον ὅπου ἔκαστον δεῖ ἀναμένειν
ταῦτά, i. q. τὰ αὐτά, *eadem*: ε 65, v 71
ταύτῃ, *hoc nomine*: xviii 73, xxi 22
τάφρος, οὐ, ἡ, *fossa*, ‘a dyke’: xi 104 οὗτε τάφρον οὕτε δόχετοῦ ἀπεχόμενος, xx 61 τὸ ὑδωρ ἔξαγεται τάφροις
τάχος, *eos*, τό, *celeritas*, ‘quickness’, ‘speed’: xx 95 διήνεγκαν ἀλλήλων τῷ τάχει, 68 τ. ἐγχειρεῖ, x 7 τ. ἐπείθετο, xix 60, vii 181 ὡς ταχέως ὑφαίνηται. xix 46 θάττος, *ocius*; xii 116 τάχιστα, *celerrime*, ‘most speedily’: xviii 37, ix 6 ὡς τά-

χιστα, ‘as soon as possible’
τε—τε, que—et, ‘both—and’: x 22. a single τε without καὶ rare in prose: x 78 καθαρωτέρα σύστα πρεπόττως τε μᾶλλον ἡμίφεσμένη. to connect a new sentence: xx 42. τε irregularly placed: iii 31, 73. ἀν τε—ἀν τε, *sive—sive*: xxi 54. ἀν τε—ἔάν τε: xvii 30. ἦν τε—ῆν τε: xi 96
τε...καὶ connect two notions more intimately than καὶ—καὶ so as to form one whole, especially when they succeed each other immediately. The second notion is generally the more important. See exx. under καὶ.
οὔτε—τε, neque—et, ‘not only not—but’: vi 26, xxi 24
τείνειν πρός τινα, *pertinere, spectare ad aliquem*, ‘to concern any one’: vii 210 πρός σε τείνει τὰ τοῦ ἡγεμόνος ἔργα. The intransitive use of τείνειν and its compounds is frequent in reference to geographical position
τεῖχος, eos, τό, ‘a wall’: pl. *moenia, oppidum munitum*, ‘a fortified city’: vi 33 τὰ τ. διαφυλάττειν
τεκμήριον, οὐ, τό, *signum certum, argumentum*, ‘a sure sign’ or ‘token’: iv 135 μέγα τ. δρόσοντος ἀρετῆς φῶν (= ἔάν τινι) ἐκόντες ἔκπωνται, vi 29 τ. σαφέστατον γενέσθαι ἀν τούτου ἔφαμεν εἰ. **II.** *documentum*, ‘a positive proof’: xi 119 διτι δρόσων τούτων ἐπιμελῆ, ἵκανά τ. παρέχῃ, vii 130 Κύρος δριστος δρχω—καὶ τούτου τ. πολλὰ παρέσ-

χηραι. with γάρ in the following clause: vi 29
τέκνον, οὐ, τό, proles, ‘an offspring’: PL. *liberi*, ‘children’: v 49 τὸς (τέχνη) τέκνοις ποθειστέρα (τῆς γεωργίας); VII 70 κοινώνοις οἶκοι τε καὶ τέκνων, 119 νεογνῶν τ. παιδοφροφία, 184

τεκνοποιεῖσθαι, *liberos procreare*, ‘to breed children’: τούτῳ τὸ ζεῦγος κείται μετ’ ἀλλήλων τεκνοποιούμενον, ix 28 ἵνα μὴ τεκνοποιῶνται οἱ οἰκέται ἀνεύ τῆς ἡμετέρας γυνώμης
τεκτονικός, ἡ, *br, artis fabrilis peritus*, ‘skilled in carpenter’s work’: XII 16. **τεκτονική,** ἡ, ἡ (τέχνη), *ars fabrii* v. *tignaria*, ‘carpentry’: I 4, 14 δ. τ. ἐπιστάμενος

τέκτων, ονος, ὁ, faber, ‘a carpenter’: XII 15 δταν τέκτονος δεηθής, VI 71 τέκτονας, χαλκέας
τελεῖν, facere, perficere, ‘to fulfil’, ‘execute’: I 25 τελεῖν δσα δεῖ. PASS. XII 110 χάριν τῶν καλῶν τελουμένων, XX 113 τὰ ἔργα μὴ τελεῖν σθαί λυσιτελούντως πρὸς τὴν δατάνην. II. *suntputus facere, pendere*, ‘to pay as tax’: II 39 τὴν πόλων σοι προστάτουσαν μεγάλα τ. *impendere*, ‘to lay out’, ‘spend’: I 159 τελεῖν (ταῦτα) εἰς τὰς αὐτῶν ἐπιθυμίας. III. *initiare*, ‘to initiate’: XXI 75 τοῖς ἀληθινῶς σωφροσύνῃ τετελεσμένοις. (Lincke thinks the expression is a reminiscence of Plato’s δ περὶ τάγαθα μετὰ σωφροσύνης ἀποτελούμενος Symp. 188 δ)

τελέως, perfecte, ‘thoroughly’: XI 7 τ. διακούσας καὶ καταμαθών, 29 διηγοῦ τ. τὰ σὰ ἔργα

τέλμα³, *atmos, τό, palus*, ‘a pool’, ‘pond’: XX 52 τὰ κοῦλα πάντα τέλματα γλυνεται

τέλος, eos, τό, effectus, ‘the fulfilment’, ‘completion’ of anything: XVII 74 διὰ τέλος, *perpetuo*, ‘throughout’, XVII 75 ἐς τέλος, *tandem*, ‘in the end’, ‘at last’, according to others *ad maturitatem*, ‘to perfection’: [cf. LUC. VIII 13 οὐ τελεσθοῦσιν non maturescunt]
τέμνειν, resecare, metere, ‘to cut off’: XVIII 4 τ. τὸν φίτον, 7, 12 παρὰ γῆν ἀν τέμνοις; 14 κάτωθεν ἀν τέμνοιμε

τεταγμένως: v.s. τάσσειν
τέχνη, η, ἢ = ἡ ἀκριβῆς ἐπιστήμη τοῦ πράγματος, ars, scientia, peritia, ‘an art’, ‘craft’: XV 65 τὰ ἐπικαιρώτατα ἡς ἔκαστος ἔχει τέχνης, I 3 applied to λαρυκή, χαλκευτική and τεκτονική, 7 τούτων τῶν τ. ὅ τι ἔργον ἔκάστης, 19 τοις ὀλκονομική, IV 3 πασῶν τῶν τ. ἐργάτας subsequently spoken of as ἐπιστημῶν, 13 ἡ προβατευτική τ., V 80 ἡ γεωργία τῶν ἀλλῶν τ. μῆτηρ καὶ τρόφος, 81 εὖ φερομένης γεωργίας ἔρρωνται αἱ ἄλλαι τ., 83 ἀποσβέννυνται αἱ ἄλλαι τ., VI 27, XV 57, XVIII 71, XIX 115, XX 81 τέχνην χρηματοκούν, IV 30 ἡ πολεμική τ., XX 20 τὴν τ. τῆς γεωργίας, XVII 41 ποικιλή τ., XVIII 73 ἡ γεωργική τ., IV 11 αἱ βαναυσικαὶ (τέχναι) καλούμεναι *artes illiberales* s. *sordidae*

τεχνίτης, ου, ὁ, ορίσει, ‘all

artisan', 'craftsman': vi 31 *τοὺς γεωργοὺς καὶ τοὺς τ.,* 35 *τοὺς τ. Ψηφίζεσθαι μὴ μάχεσθαι,* xv 64 οἱ ἄλλοι ('practitioners of some art')—*τῶν δὲ γεωργῶν*
τηγνικαῦτα, tunc, 'at that particular time': xvi 61, 63
τιθασεύειν, mansuetacere, cicurare, 'to tame', 'domesticate': PASS. vii 62 ἐπει...
ἔτετιθάσευτο ὥστε διαλέγεσθαι, i.e. when her shyness had been overcome
τιθέναι:—A. in local sense. *ponere, reponere, 'to put', 'place':* VIII 15, ix 52 δόπου δεῖ τιθέναι, 62 ἐν ταύτῃ (τῇ χώρᾳ) θέντες, 118 χώραν —θένται. 2. *plantare, 'to set', 'plant':* xix 41 ὀπηνίκα δεῖ τ. τὰ φυτά, 52 τὸ κλήμα ὄρθρον τιθεῖς η̄ καὶ πλάγιον τιθεῖς ἄν. II. τ. νόμους, *scribere leges, 'to lay down laws'* (of a supreme legislator): xiv 18 δοκοῦσσιν αὐτοὶ (Δράκων καὶ Σέλων) θείναι πολλοὺς τῶν νόμων. B. 'to put in a certain state', hence *ponere, 'assume':* o. inf. xvii 87 πολλὰ ἵδατα γλυκεῖαι—θῶμεν τοῦ σίτου κατακρυφθῆναι τίνα ὑπ' αὐτῶν. 'to regard as': ix 74 τιμωτέρους τιθέντες (*pluris aestimantes*) δικαίους τῶν ἀδίκων, an Ionic expression
τιμᾶν, colere, honore prosequi, 'to pay honour to', 'worship': xi 52 θεοὺς μεγαλεῖς τιμᾶν, xiv 40 τιμῶν (τούτους) ὡς καλούς τε κάγαθούς. 2. *praemio officere, 'to reward':* ix 92 τιμᾶν—τὸν δέξιον, xii 91, xiii 59 τὸν κρείττων τοῖς βελτίσσι

τιμᾶν, xx 161 μέγιστα τιμῆσαι τὸν πρόθυμον. *aestimare, 'to value', 'prize':* PASS. xx 160 ὅπου ἀν δικοσωσι τιμᾶσθαι μάλιστα τὸν σῖτον (*maximi aestimari*)
τιμῆ, ἡ, ἄ, honor: xi 45 τυγχάνειν τιμῆς ἔν πόλει. PL. honores, 'tokens of worth', 'honours': iv 58 τούτους τὸν ἀρχοντας ταῖς τιμαῖς αἰχεῖ.
II. of things: aestimatio, pretium, 'the worth', 'value': xx 130 τῆς ἀρχαῖας τιμῆς πολλαπλασιου αἰχείου χώρου
τίμιος, a, or, honoratus, 'held in honour': vii 234 τιμιωτέρα ἔστι, ix 74 τιμιωτέρους τιθέντες
τιμωρεύεσθαι, punire, 'to punish': ii 45 τιμωρήσονται σε 'Αθηναῖοι
τιμωρία, a, ἡ, poena, 'retribution', 'punishment': xii 74 τ. χαλεπωτέραν
τις, τινός, indefinite pronoun used either substantively or as an adjective:—I. as a substantive, 'one', 'a person': vi 78 αὐτῷ τινι συγγενέσθαι, vii 10 τι τοιούτον, xi 145 ἀπολογούμεθα ὑπέρ του, εἰ τις ἀδίκως αἰτιαί ἔχει, xi 89 εἰ τινα δεβμερος ιδεῖν τυγχάνοιμι, ix 60 δὲ τὸν τῷ διδῷ, xii 62 ἄλλα τινες. sometimes τις is omitted, as where the infinitive is predicated generally and αὐτός is used referring to the implied subject: i 20, 79 ἦν ἐπιστηγαὶ (sc. τις), xii 52 τὸ ἐπιμελῆ ποιῆσαι sc. τινα, xx 109(?). with part. gen.: x 20, xx 77 τούτων τινας, xix 16 ἥδη τινὰ αὐτῶν εἶδες βαθύτερον; viii 6

τῶν εἰσενεχθέντων τι, ΗΙ 26
λέγειν τι τῶν οἰκονομικῶν,
ΧΧΙ 66 ἔχει τι ηθούς βασιλι-
κοῦ

[Cf. Thuc. IV 8, 5 τοῖς Ἀθηναῖοις
ἐνέπεσε τι γέλωτος, 130, 1 ἦν τι
καὶ στασιασμὸν ἐν τῇ πόλει, VII
69, 3 φὲ ὑπῆρχε λαμπρότητός τι.]

II. as an adjective, with
adverbial force, to limit or
soften the effect of a word.
like Lat. *quidam*: VIII 20
ταραχὴ τις, 53 δροινόν *τι* (*fere simile*), VII 212 γελολα *τις*.
with Numerals and Adjectives implying number, size,
etc.: II 70 ἔν τι πλοντηρὸν
ἔργον, III 9 ἔν τι τῶν οἰκονο-
μικῶν ἔργων, IV 167 ἐν γέ τι
φιλοτιμούμενος. with Pro-
nominal words: VII 205 δὰ
τοιάντας τινὰς προνοίας.
Neuter *τι* adverbially with
Verbs: 'somewhat', 'in
any degree', 'at all': IV 37
εἴ τι συνεπιμελεῖται, V 35
παρορμᾶτι, VII 167, XIII 65
οὐδὲ δύτως τι οὖν ἀξώ. with
Adj. or other Adv.: XIX 54
πλάγιόν τι, V 83 σχεδόν τι,
VI 8 μᾶλλον τι, III 64 οὐδὲν
τι μᾶλλον, XV 47, 50, VIII 8
μηδέν τι ἀθμήσης, IX 20 μὴ
ἀποκρυπτοίμην τι μηδέν.
τις; *τίνος*; interrog.
pron. *quis?* *quae?* 'who?'
'which?' *τι*; *quid?*
'what?' 'which?': VII 84,
VIII 37, 39, XVIII 33 *τίνι*
τούτῳ (sc. θασί); III 20 *τι*
τούτῳ αἵτιον ἔστιν ἢ for *τι*
ἄλλο; VII 33 *τι ἐπισταμένην*
αὐτῆν παρελαβον; II 110,
VII 92 *τι ὄρας ὅ τι ποιοῦσα*;
XIX 91 *τι αὐτῶν οὐ γιγνώ-*
σκεις; 2. as predicate:
VII 96 καὶ *τι δὴ ταῦτ' ἔστιν*;
I 115 ἐκείνο ἡμῖν *τι φαίνε-*

ται; XVII 54 *τι τοῦτο λέγεις*;
of a masculine or fem. sub-
ject: I 27 *οἶκος τι δοκεῖ*
εἶναι; *τι γάρ*; *quid enim?*
quidni? 'why not?' 'how
else?' 'of course': XVII 41.
τι δέ; *quid vero?* *iam vero*,
'then, again', 'in passing
on to a new point': VII 61,
79, XIX 18. *τις οὖ;* *quidni*
vero? affirmantis: XVII 87,
XVIII 6 *τι δ'* οὐ μέλλω (sc.
εἰδεῖν); XIX 51 *τι δ'* οὐ
μέλλει (sc. ὑποβάλλεσθαι);
XVIII 27 *τι δ'* οὐκ οἰδα;
τι δέ, *εἰ μή*; *quid aliud*
nisi? 'what else but?' IX
4 *τι δέ*, *εἰ μή ὑπισχνεῖτο*,
10, 108, x 58. *καὶ τι*
δή; VIII 151. *τι ἦν*; *quid*
εἰ? 'what if ?' III 28. *τι*
δὲ ἦν; 11. *τι γάρ ἦν*; XVII
102. *τι οὖν*; IX 106. *τι οὖν*
ἄρα εἰ; VI 10. *τι οὖν ἦν*;
III 5, VI 61. *τι ποτε*; XIX 95.
II. *τις* for *δοτητι* in indirect
questions; the verb some-
times in the indic. as if
the question were direct:
VII 58 *τι πρῶτον διδάσκειν*
ἥρχον αὐτήν, διηγοῦ μοι, 65
ἄρα κατενόησας τίνος ἔνεκα
—*ελαβον*; 69 *βουλευόμενος*
τίνι ἀν λάβοιμεν
τιτραίνειν 8. *τιτράν*³, *pertur-
nare*, 'to bore': VII 216
εἰς τὸν τετρημένον πίθον
ἀπτλεῖν
τλήμων, *ονος*, *δ*, *ἢ*, *miser*,
'wretched': VII 218
τοι, the enclitic particle used
to express restricted affir-
mation, *utique*, *profecto*,
'assuredly', 'let me tell
you', 'yet surely': III 1 *νῦν*
τοι. 2. in combination
with other particles: *δλλά*
—*τοι*: IV 151, VII 88, XXI 10.

29, xx 147, xxi 6. γάρ—
 τοι: vii 12, 100, xiii 25.
 γέ τοι: vii 69. δέ τοι: vii
 219, viii 47. τοίνυν, igitur,
 'therefore', 'accordingly': at the beginning of a
 speech, referring to something present to the mind of
 the speaker and hearer: ii
 113, iv 106, 124, 155, x 11,
 xi 87 ἐγώ τοίνυν, vii 23
 ἐγώ μὲν τ., xv 26 νῦν τ., xvi
 1 πρῶτον μὲν τ., xviii 66.
 adeo, praeterea: καὶ τοίνυν,
 'and withal': v 8, x 5, xvi
 36, xviii 38.

τοιόσδε, ἀδε, ὑδε, huiuscemodi,
 'such as this', in reference to something following: i 2
 τοιάδε δαλεγομένου

τοιούτος, αὐτη, οὗτος οἱ οὐτοι,
 talis, 'such': in ref. to something which precedes: viii
 149 τοιαῦτα διαλεχθεῖς δοκῶ
 μεμνήσθαι, xx 25, x 26 μὴ
 γένοιο σὺ τ., οὐ γάρ ὡς σε
 διωματηρ, εἰ τοιούτος εἴης,
 ἀσπάσασθα, xvii 55, vii 14
 τοιαῦτη σου ἡ ἔξις, iii 54
 τοιούτον οὐδέν, x 58, vii 10
 τι τ., ix 52 εἰ τι ἀλλο τ., iii
 43 εἰσ τινες τοιούτοι, vii
 270 τ. Ἐργα, xii 76 οὖς ἀν
 τοιούτους γνῶ βντας. with
 article vi 72, xiii 3, xv 11 δ
 τ., iv 20 οἱ τ. (sc. οἱ ἐργαζ
 μενοι τὰς βαναυσικὰς τέχνας),
 ii 2 περὶ τῶν τ., 79, vi 72
 τᾶλλα τὰ τ.

τόκος, ον, ὁ, foetus, suboles,
 'progeny': vii 182 dux
 apum τοῦ γιγνομένου τ. ἐπι
 μελεῖται ως ἐκτρέψηται
 τολμᾶν, audere, 'to have the
 hardihood', 'dare to': xiv 7
 εἰ τοὺς καρποὺς τολμῷ
 ἀφανίζειν sagittare, 'to use the

bow': xxi 43 οἱ ἀν τοξεύω
 σιν δριστα

τοξότης, ον, δ, sagittarius,
 'a bowman', 'archer': iv
 42 τοξότας καὶ σφενδον
 ήτας, viii 42

τόπος, ον, δ, locus, regio, 'place',
 'district': xvi 8 παρὰ γειτο
 νοι τ. γνῶναι

τοσοῦτος, αὐτη, οὗτος οἱ οὐτοι,
 tantus, 'so great': ii 43 εἰσ
 φορὰς τοσαύτας δος οὐ
 φρδλως ὑποίσεις. II. neut.
 εἰς Subst. ix 99 τοῖς οἰκέταις
 μέτεστι...τοσούτον δον φυ
 λάττειν, i.e. tantum quantum,
 'only so much', 'no further
 than': xviii 29 τοσούτο
 μνον εἰδέναι, πατεῖν τὸν σι
 τον

[Cf. Dem. c. Phil. i § 13 δεσμεῖς
 θμῶν τοσούτον, Xen. Anab. i 3,
 15, II 1, 9, III 1, 45, Thuc. III 52
 ἥματων τ. μανον, IV 110, 3]

III. as Adverb: xx 105
 τοσούτον διαφέρει δοσον
 αέque—ac. vii 234 δοφ—
 τοσούτῳ quanto—tanto
 τραγῳδός³, ον, δ, tragicus, 'a
 tragic actor': iii 52 εἰπι τρα
 γῳδῶν τε καὶ κωμῳδῶν θέαν,
 66 θεῷ αὐτοῦς ὑπερ τοὺς τ. τε
 καὶ κωμῳδῶν

τράπεζα, ης, ἡ, mensa, 'a dining
 table': viii 122 τὰ διμφ
 τραπέζας, 'the appointment
 of tables', ix 42

τρέφειν, alere, nutritre, 'to
 rear and keep': pass. v 92
 τρόβατα κάλλιστα τεθραμ
 μένα. MET. i 56 εἶτερ
 ἀντὶ τοῦ τρέφειν τεινή πα
 ρασκεύαζει, vi 46 ἡ γεωργία
 τρέφουσα τοὺς ἐργαζομέ
 νους. iv 46 φυλακὰς τρέ
 φει pro ἔχει [cf. Arist.
 Vesp. 109 ψῆφων—αγιαλὸν
 ἐνδον τρέφει]. 2. of the

earth, 'to breed', 'to produce': v 12 ἡ γῆ δύψα τὰ μὲν φύει τὰ δὲ τρέφει, xvii 16, v 37 ἡ γῆ ἐν μέσῳ τοὺς καρπούς τρέφουσα. II. *sustentare*, 'to sustain', 'support': PASS. xvii 62 καν δέη τρέφεσθαι τινας, v 62 λαμβάνειν ἀφ' ὧν θρέψονται τρέχειν, *currere*, 'to run'): βαλέειν: viii 29, 30 ὁ τὸν ἑστηκότα, v 38 δραμεῖν καὶ βαλεῖν καὶ πηδῆσαι, 'running, jumping, and throwing the spear', which were typically light games, as boxing and the pankration were typically heavy. The pentathlon stood between both. Dr C. Waldstein on the *Influence of Athletic Games upon Greek Art*, p. 13

τριημπόδιος, οὐ, *sesquipedalis*, 'consisting of 1½ feet': xix 22 βόθυνον τὸ βάθος ἐλάτονα τριημιποδίου, 27 βραχύτερον τριημιποδίου τριπαράχλα, ἡ, *instructio tritemium de suis sumptibus*, the most important of the extraordinary λειτουργίαι: ii 42

τριηρής (*travis*), εօς, ἡ, *triremis*, 'a galley with three banks of oars': viii 47 τρ. σεσαγμένη αὐθρώπων

τριπόδιος³, οὐ, ὁ, *tripedalis*, 'three feet in measure': xix 16 βόθυνον βαθύτερον τριπόδου, 18 τὸ πλάτος τριπόδου πλέον

τρίς, *ter*, 'thrice': ii 29 τρίς ὄσα (*triplo plura quam*) κέκτηται

τρόπος, οὐ, ὁ, *modus*, 'manner', 'fashion': xiii 42 τῷ αὐτῷ τούτῳ τρόπῳ

τροφή, ἥς, ἡ, *alimentum*, 'nourishment', 'food': v 27 κυνὸν εὐτέτειαν τροφὴς παρέχοντα, xvii 105 ἀλέργασμέναι (αἱ μέλιτται) τροφὴν καταθένται, 69 ἐν φοιλῆι ἔχει τροφὴν ἀπὸ τοῦ οὐρανοῦ ἡ γῆ, 103 Ὡη διαρπάζοντα τοῦ σίτου τὴν τ. *victus*, 'provisions': v 64 σὺν τοῖς δηπλοῖς τὴν τ. μαστίνεω, xv 58 ἀξια τῆς τροφῆς ἐργάζεσθαι. *commeatus et stipendia militum*, 'the pay and provisions of soldiers', iv 41, 46. II. 'nurture', 'rearing': viii 183 τὴν τῶν νεογυνῶν τέκνων τ.

τροφός, οὐ, ἡ, *nutrix*, *altrix*, 'a nurse': v 79 τὴν γεωργίαν τῶν ἀλλων τεχνῶν μητέρα καὶ τροφόν

τρυγᾶν³, *vindemiare*, 'to gather fruit off': xix 130 ἡ διπλελος διδάσκει τρυγᾶν ἐαυτήν τυγχάνειν, *consequi*, 'to meet with', 'gain', 'get': e. gen. vii 76 γηροβοσκῶν τ., xi 44 ἕγειλας τ. καὶ τιμῆς, xiii 63 τῶν ὄμοιων τυγχάνοντας, 65 τῶν λων τ. B. 'to happen', 'to befall': imper. iii 24 ἐν χώρᾳ ἐν τῇ τυχῃ, 'in any chance place', 21 διποικιλητον τυχεν ἐκαστον καταβέβληται, xx 159 οὐδὲ εἰκῇ αὐτὸν δύο ἀν τύχωσιν ἀπέβαλον, viii 19 δια τοιῶσι δτι ἀν τύχῃ ἔκαστος. II. with partcp. of another verb, so that the two form one finite verb: i 20, ii 82 καὶ εἰ μή τύχοι χρήματα ἔχων, iv 140 ἐτυχεν τεταγμένος, vii 48 ἐμὲ τυγχάνειν διδάσκοντα καὶ ἐκείνην μαρθάνονταν, viii 9 δ σε αἰτῶν τυγχάνω ('which I ask you

just now'), **xi** 96 ἡν φυτεύοντες τυγχάνωσι, **xix** 74 τὰ αὐτὰ ἐμοὶ γιγνώσκων τυγχάνεις, **xi** 89 εἰ τινα δεδμενος ιδεῖν τυγχάνοι μι, **xv** 78 χρήσιμα δοντα τυγχάνει τυραννεῖν, 'to exercise despotic authority over': c. gen. **xxi** 77 ἀκόντων τυραννεῖν, ou, δ, 'a despot': **i** 112 δσαι οἴκοι τυράννων ηνξημένοι εἰσιν ἀπὸ πολέμου

Τ

"Υβρις, εως, ḥ, *iniuria contumeliosa*, 'wanton insolence': **iv** 74 χώραν διγάνθρωπον ḥ διὰ χαλεπότητα ḥ δι' ὑβριν (τῶν ἀρχόντων) ὕγιανειν, *bene valere, sano esse corpore*, 'to be sound, in health': **iv** 165 σταυπερ ὕγιανων, **x** 75 γυμναδομένην ḫ. μᾶλλον, **xi** 119 ὕγιανοντα καὶ ἔρρωμένον, **x** 34 δπων τὸ σῶμα ὕγιανον ἔσται, **xx** 96 νέοιντες καὶ ὕγιανοντες, **x** 43 τοὺς δφθαλμὸνς ὕγιανοντας i.e. 'in their normal state')(ὑπαληλιμένους. 2. *sana mente esse*, 'to be sound of mind': **xi** 24 προσβλέψας με ὡς οὐδὲ ὕγιανοντα τῷ ἐρωτῆματι ὕγεια, *as, ḥ, salus, valetudo (prospera)*, 'health', 'soundness of body': **xi** 44 ὕγειας τυγχάνειν, 66 πῶς ὕγειας ἐπιμελῆ; 75 ἐκπονοῦντι δοκεῖ ḥ ὕγεια παραμένειν, **xix** 114 τοὺς πρὸς τὴν ḫ. παρασκευάσμασι ὕγρος, δ, ὄν, *umidus*, 'moist') (ἔηρος: **v** 103 ḫ. καρπών, such as olives and grapes:

xx 62 πᾶσι τοῖς ἀνάλογοις ὕγροῖς τε καὶ ξηροῖς, **xix** 30 ὕγροτέραν καὶ ἔηροτέραν γῆν, 33, 36, 38 ἐν τῇ ἔηρᾳ—ἐν τῇ ḫ., **xx** 59 γῆ ὕγροτέρα πρὸς τὸν σπόρον, sc. *luteola*

[from root *Ug* 'to be wet', whence come Lat. *u-mor* (for *ug-mor*), *u-mere*, *u-vens*, *u-vidus*, *u-dus*, *u-ligo*.]

ὑγρότης, τητος, ḥ, *humiditas*, 'wet', 'moisture': **xix** 70 κίνδυνος τὰ φυτὰ σήπεσθαι δι' ὕγροτητα

ὕδωρ, ὕδατος, τό, *aqua*, 'water': **xx** 61 τὸ ḫ. ἐξάγεται τάφροις, **ii** 104 ḫ. παρ' ἐμοὺ αἰτοῦντι, **xx** 55 ἐμβάλλειν *els* τὸ ḫ., **xvii** 59 τῷ οἰνῳ τῷ ἰσχυροτέρῳ πλεῖον ἐπιχεῖν ḫ., **xix** 38 ἐν τῷ ὕγρῳ δρύττων βαθὺν ὕδωρ ἀν εύρισκους, 70 ὑπὸ τοῦ ḫ. σήπεσθαι, 39 ἐν ὕδατι φυτεύειν, **xx** 57 ἐν ḫ. στασίμῳ. *PL. perennes aquae, 'streams'*: **v** 45 ὕδατι καὶ πνεύμασι καὶ σκιάις θερπεῖαι (cf. Soph. Oed. C. 1599 ḫντῶν ὕδατων). *caelestis aqua, pluvia, 'rain'*: **xvii** 86 ἐν τῷ χειμῶνι πολλὰ ḫ. γίγνεται

ὕλη, ἡς, ḥ, *frutetum, herbae inutilis, omniōque omnia quae impediunt quo minus recte e terra fruges protrudi possint*, 'undergrowth', 'bushes', 'weeds': **xvi** 75 ḥ ὕλη ἐπιπολάζοι ἀν καὶ αὐλοιστο ὑπὸ τοῦ καύματος, **xvi** 66 ὕλης δεῖ καθαρὰν (τὴν νεὸν) εἶναι, 80 δίχα ποιεῖν τὴν γῆν καὶ τὴν ḫ., 90 τὴν ḫ. καταβάλλειν, 82 ὕλη συνεξορμᾷ τῷ στίω, 102, 114 ἐξώργισάς με πρὸς τὴν ḫ., **xx** 53 ḥ γῆ ḫ. παντοῖαν παρέχει, 109 ὕστε καλλιω τὴν ḫ. γύγεσθαι,

107 ἵνα ὥλης καθαρὰι αἱ δυ-
πέλοι γένουται
νοσκύμος⁸, οὐ, δ, altercum,
'henbane': i 91 τὸν ὑ. ὑφ' οὐ
οἱ φαγόντες αὐτὸν παραπλῆ-
γες γίγνονται
ὑπαγορεύειν³, dictare, praetire
verbis, 'to dictate': PASS.
xv 43 τὰ ὑπαγορευόμενα
γράφειν
ὑπαίθριος, or, subdialis, 'in
the open air': vii 114 ὑ.
ἔργα
ὑπαίθρος, ον, i. q. ὑπαίθριος:
vii 109 ἐν ὑπαίθρῳ sub dio
'in the open air', 112 ἐν
τῷ ὑ.

ὑπακοέντων, morem gerere, ra-
re, 'to comply with', 'obey':
c. dat. pers. ix 107 ταῦτα
ἀκούσασας η γυνή πώς σοι
ὑπήκουε; xiii 35 ὁ. τοῖς
πωλοδάμναις. c. gen. rei,
praebere aurem patientem,
'to give ear to': xiv 13 ὑπ-
ακούντας τῇ διδακταλας
ὑπαλείφειν, illinere. MED. ὑπ-
αλείφεσθαι, se illinere,
'to anoint oneself': x 36 τοὺς
δόθαλμοὺς ὑπαλειφόμενος.
PASS. 42 τοὺς δόθαλμοὺς
ὑπαληιμμένους

ὑπάρχειν, esse ab initio, 'to
be to begin with': xxi 73
φύσεως ἀγαθῆς ὑπάρξαι, 'to
be of a good natural dispo-
sition', but commentators
differ in their interpretation
of this passage. Breitenbach
renders it opus esse bona
indole, quae ei sit innata,
making both παιδεῖα and
ὑπάρξαι depend upon δεῖν,
as if there were a mixture
of two constructions

ὑπέρ:—A. c.gen.super, 'above';
pro, 'in behalf of': vii 68
βούλευθμένος ὑπέρ ἐμοῦ, xi

145 ἀπολογούμεθα ὑπέρ του.
B. c.acc.supra, ultra, 'over',
'beyond': xviii 49 ὑπερενεχ-
θῆναι τὰ ἀχυρά ὑπέρ τὸν
σῖτον
ὑπεργάζεσθαι, arando parare,
'to prepare by ploughing':
xvi 49 τῷ σπόρῳ νέννεν
ὑπεργάζεσθαι
ὑπερφέρειν: PASS. superferri,
'to be carried over or be-
yond': PASS. xviii 49 πολύ
ἔστι τὸ ὑπερενεχθῆναι τὰ
ἀχυρά ὑπέρ τὸν σῖτον, 61 ὡς
ὑπερφέρηται τὰ ἀχυρά εἰς
τὸ κενὸν τῆς ἀλώ
ὑπερφοβεῖσθαι, in summo metu
versari, 'to be in a great
fright': viii 111 ὑπερφοβού-
μενοι mari in tempestate
ὑπήνεμος, ον, vento non ex-
positus, 'sheltered from the
wind') (προσήνεμος: xviii 51
ην τις λικαῦ ἐτοῦ ὑπηνέ-
μον (μέρους τῆς ἀλώ) ἀρχό-
μενος

ὑπηρετεῖν, abedire, officio sa-
tisfacere, 'to do service',
'serve': x 80 ἀναγκαζούμενην
ὑ., xiii 38 δταν προθύμως
ὑπηρετῶσιν) (ἀπειθῶσι,
viii 105 καὶ πάντα καλῶς ὑπη-
ρετοῦντας i.e. in nave gu-
bernanda. c.dat. inservire,
obsequi, obtemperare, 'to
minister to', 'serve', 'obey':
xiii 38 ἔστι δν (οἱ πῶλοι)
ὑπηρετήσωσι κατὰ γνώμην
τῷ πωλοδάμνῃ, xviii 50 δπως
δύνηται (η χειρ) ὑπηρετεῖν
τῇ γνώμῃ (where Sturz com-
pares Ter. Eun. iv 5, 3 post-
quam surrexi, neque pes
neque mens si uim officium
facit), xxi 56 μεγάλῃ χειρὶ
τορεύεσθαι οὗτος δν λέγοιτο,
οὐ δν τῇ γνώμῃ πολλαὶ χειρες
ὑπηρετεῖν ἔθέλωσι

ὑπισχνεῖσθαι, *policeri*, ‘to undertake’, ‘promise’: πι 3 πρὸς ἀ δ ὑπέσχησαι ἀποδεῖξης, VII 53 πολλὰ ὑποσχόμενη—γενέσθαι οἷαν δεῖ, IX 4 ὑπισχνεῖτο ἐπιμελεῖσθαι **ὑπνος**, οὐ, ὁ, *somnus*, ‘sleep’: IX 63 ἔγκρατεστάτη ὑπνοῦ **ὑπό**:—A. c. gen. *a*, *ab*, to denote the agent ‘under whose hand’, ‘by or through whom’ anything takes place; with pass. verbs: IV 78 φυλάξεται ὑπὸ τῶν φρουρούντων, V 57, VII 156 ἀ προστέτακται ὑπὸ τοῦ θεοῦ, κ 53 ὑπὸ ιδρώτος ἐλέγχονται, XI 152 ὑπὸ τοῦ (ἐκρίθης);, II 3 τὰ λεγόμενα ὑπὸ σου, 7 ὑπὸ τούτων κωλύεσθαι, XIV 38 ἐπανεῖσθαι ὑπ’ ἐμοῦ, XVII 75 αἰδανούστο ὑ. τοῦ καθαροῦ, XVIII 15 κελευσθῆναι ὑ. τοῦ θεοῦ, 89 ψιλωθῆναι ὑ. ρεύματος, XXI 37, XVII 73 ὥσπερ ὑ. κόπρου λεχθὲντος, 91 ὑλὴ ὑπὸ τῶν ὑδάτων συνέχομά τῷ σιτῷ, XIX 67 ὑ. τοῦ ὕδατος πηλὸς ἄν γίγνοιτο ἡ δασκατος γῆ. So with Adj.: IV 77 ἡ γῆ ἐνεργὸς ἐσται ὑ. τῶν κατοικούντων. To denote the accompanying circumstances, ‘under the influence of’: VII 36 ἔξη ὑπὸ πολλῆς ἐπιμελείας (parentum) δόπως ὡς ἐλάχιστα δύοισι. B. c. dat. *sub*, ‘under’: XIX 54 ὑπὸ τῇ γῇ θείῃς ἀν., XX ὑπὸ σκιαῖς ἀναταυμένος. C. c. acc. to denote motion under: XVIII 35 ὑπὸ.

τοῦ πόδας (iumentorum) ὑποβδλλοντες τὰ ἀτριπτα (tritanda). In composition it denotes the ground on which anything is based, the preliminary step to an action; see ὑπεργάξεσθαι, ὑποδεικνύειν, ὑπαγορεύειν, ὑποτίθεσθαι. Cf. Arist. *Vesp.* 55 δλγ' ἀτθ' ὑπειπών, ‘after some few preliminary words’, Xen. *Symp.* IV 9 εἰς μάχην ὀρμωμένῳ καλῶς ἔχει κρόμμιον ὑποτρψγειν, ‘to begin by eating’, Eur. *El.* 1036 τοῦδ' ὑπόντος, ‘with this condition to begin with’

ὑποβιδλλειν, *subicere*, *supponere*, ‘to put under’: XVIII 35 ὑποβιδλλοντες ὑπὸ τοῦ πόδας τὰ ἀτριπτα, XIX 54 ὑπὸ τῇ ὑποβεβλημένῃ γῇ θείῃς ἀν (τὸ κλῆμα), 50 ὑποβλητεα⁸ ἀν εἰτη τῷ φυτῷ γῇ, 45 ὑποβαλὼν τῇ γῆς (sureulis)

[Cf. Сур. в 5, 7 τῶν Μηδικῶν πόλεων ὑποβαλεῖν ἐκέλευσεν αὐτῷ, Еуб. *Progr.* I (III 247 Mein.) κάτω μὲν ὑποβαλεῖτε τῶν Μιλησίων ἁρίων]

ὑποδεικνύειν, *exemplio docere*: XII 101 τοῦ διαδασκάλου πονηρῶς τι ὑποδεικνύοντος. *exemplum praebere*, ‘to set a pattern’, ‘example’: c. inf. 103 ἀμελεῖν ὑποδεικνύοντος τοῦ δεσπότου, *cum dominus negligentiae exemplum praebet*

ὑπόδημα, *atros*, τό (ὑποδεῖν), *calceus*, ‘a shoe’: VIII 119 ἐπειδάν ὑπόδηματα ἐφεξῆς κέρται, IX 38 ὑ. γυναικέα, ὑ. ἀνδρεῖα, X 15 ὑ. ἔχουσαν ὑψηλά, XIII 57 ὑ. οὐχ ὅμοια τάντα παιώ

ὑποδύεσθαι, *suscipere, insti-tuere*, 'to undertake': c. infin. xvii 11 τὴν δικαιοσύνην ὑποδύη διδάσκειν; ὑποζύγιον, οὐ, τό, *iumentum*, 'a beast of burden': xviii 25 ὑποζύγιψ ἀλώσι, τὸν σίτον, 27 οἰσθα ὑποζύγια καλούμενα πάντα ὄμολως, βοῦς, ἡμένους, ἵπους, 31 ὑπόθεσις, *eas, η, proposition*, 'proposition': xxi 2 εὖ τῇ ὑποθέσει τὸν λόγον βοηθοῦντα παρέσχησα

ὑπολαμβάνειν, *excipere sermonem*, 'to take up the discourse and answer': x 25 ὑπολαβοῦσα ἔφη, 'said in reply'

ὑπομηνήσκειν, *commonefacerē*, 'remind one of': c. acc. pers. et gen. rei xvi 41 ἀρξωμαὶ σε τῆς γεωργίας ὑπόξυλος⁸, οὐ (ὑπό, ξύλον), *subligneus, adulterinus*: x 24 ὅρμους ὑποξύλους, 'necklaces of gilded wood'

ὑποτίθεσθαι, *ponere ad disputandum*, 'to propose as a subject of discussion': xxi 3 ὑπέθουν τὴν γεωργικὴν τέχνην εἶναι εὐμαθεστάτην ὑποφέρειν, *sustinere*, 'to endure', 'submit to': ii 43 εἰσφορὰς ὅσας οὐ διδίως ὑποισεῖς, 98 ἢπον ὑ. τὰ ἀναγκαῖα πράγματα

ὑπτιος, *la, iou, inversus, re-supinus*, 'reversed', 'turned upside down': xix 55 κείσθαι ὥσπερ Γάμμα ὑπτιον

ὑφαίνειν, *texere, construere*, 'to weave', 'to construct': PASS. vii 181 ἐπὶ τοὺς ἔχυφαινομένους κηρύσσεις—ῶς καλῶς καταταχέως ὑφαίνηται

ὑφέσθαι, *cedere, non sustinere*, 'to give up', 'give way': a.

inf. xii 76 ὑφίεμαι—μηδ' ἐπιχειρεῖν. vi 33 legebatur ὑφεμένους τῆς γῆς, i.e. agro hostibus ad diripiendum relictō, ubi nunc ἀφεμένους ὑφῆλος, η, ον, *altus*, 'high': x 15 ὑποδηματα ἔχουσαν ὑψηλά ('high-heeled') δης μειζων δοκοίη, xviii 15 ἐπὶ ὑ. ὃ ὁ κάλαμος τοῦ σίτου

Φ

Φαγεῖν, *comedere*, 'to eat': aor. 2 of ἐσθίειν : i 93 οἱ φαγόντες

φαίνεσθαι, *videri*, 'to appear': c. inf. iii 56 γελοῦσι σοι φανομαι εἶναι. with inf. omitted: x 14 δης ἐρυθρότέρα φαίνοιτο τῆς ἀληθείας, i 70 τοῦτο φαίνεται ήμῶν, 114 ἐκείνῳ τι φ., vii 212 γελοία τις ἀν φαίνοιτο, viii 21, 119, 125. c. particio. iv 54 φαίνωνται ἔχοντες, viii 141 εἰδὼς φανείται, 'will be seen to know', xviii 3 ἣν φανῆς ἐπιστάμενος, with part. ὁν om. vi 20 ἡ ἐπιστήμη αὐτῇ ἐφαίνετο ὃ, 228, 229, x 62 ὡς ἀν τῷ δητι καλὴ φαίνοιτο, ἀλλὰ μη μόνον δοκοίη, 76

Φαληρικός⁹, η, ον, 'of Phalerus': xix 34 ὑγρὰ η ἐν τῷ Φαληρικῷ θέει (γῆ)

φάναι, *dicere*, 'to say': x 30 φασι γοῦν οἱ ἀνθρώποι, iv 111 φασὶ τινες, iv 28 φασὶν ον dit. c. acc. et inf. ii 64, iv 145, v 79, x 74, vi 54 ἔφησθα καταμαθεῖσι, xv 17, 36, i 92 φήσομεν, 98, vii 86 ἔφησεν, iv 168, ix 117, x 44 εἰπεῖν ἔφη, vii 100 φάναι ἔφη, νε δια-

isse narrabat, 132, 159, ix 111, vi 22 ἔφαμεν, 30, x 25 φαίην, xx 110 φήσαις. In repeating dialogues, preceding the subject: ἔφην ἐγώ, vii 173, viii 1, x 31, xvi 51 (53 ἐγώ ἔφην), ii 100 ἔφη ὁ Σωκράτης, iii 5, 28, 34, 40, 43, 47, 86, iv 2, vii 33, 47, 185, 200 ἔφη ἡ γυνή, x 39 ἔφη ἐκεῖνη. φημι, φησί, ἔφην, ἔφη, φάναι are sometimes inserted pleonastically when the sentence has been introduced by λέγει or εἰπε: xvii 67 δὲ Ἰσχομάχος εἶπεν, παλίσις μὲν σύ γε, ἔφη εὖ γε μέντοι, ἔφη, τοθι. “Ischomachus said; ‘you are joking’, quoth he”: iii 1 ἀκούσας ταῦτα εἶπε, Νῦν τοι, ἔφη, ιν 157 τὸν Κύρου εἰπεῖν ‘ταῦτα τοίνυν’ φάναι ‘ἔφύτευσα’, 161 δὲ Λύσανδρος ἔφη εἰπεῖν, ‘τί λέγεις’, φάναι, ‘ὦ Κύρε;’ vii 61, viii 97 ὁ δὲ εἶπεν ‘Ἐπισκοπῶ’, ἔφη, x 3. B. contendere, ‘to affirm’. οὐ φημι, nego, ‘I say No’: xix 97 δὲ πρού με εἰ ἐπίσταμαι φυτεύειν, οὐκ ἔφην (sc. ἐπίστασθαι). φανερός, ἀ, ὄν, *lucidus*, ‘light’: ix 19 τὰ φαγὰ (*lucidae aedium partes*) παρεκάλει δσα φάous δεδμενά ἔστι φάos⁵, eos, τό, *lumen*, ‘light’: ix 19 φάous δεδμενα φάσκειν, *dicere*, ‘to allege’: iii 37 τοὺς μὲν ἀπόλωλέναι φάσκοντας ὑπὸ γεωργίας. ‘to profess’: 45 γεωργεῖν φάσκοντες φαύλως, *facile*, ‘simply’: xiii

22 πῶς—παιδεύεις; Φαύλως, ἔφη, πάνυ φέρειν, *ferre, gestare*, ‘to carry’. II. *afferre*, ‘to bring’, ‘fetch’: viii 140 πράμενόν τι ἐξ ἀγορᾶς ἔνεγκειν, ix 99, xi 108 φέρων ἀπὸ χώρου εἰς δστυ. MED. *afferre secum*, ‘to bring with one’: vii 79 δσα ἡρέγκω (dotem), πάντα εἰς τὸ κοινὸν κατέθηκας [Cf. Eur. Androm. 1282 μηδὲ εἰ ζαπλούτους οἰσεται φερνάς δόμοις] 2. ‘to bring’, ‘cause’: iii 42 εἰς ἀ (i.e. εἰς ἐκείνα ἀ) βλάψην φέρει αὐτῷ. 3. *pendere, solvere*, ‘to pay as a tribute’: i 158 φέρειν ἀ ἀντὸν ἐργάσωται, ‘to pay whatever they earn by working’. III. *ferre fructum*, ‘to bear’, ‘yield’, as produce: iv 70 δένδρων ὡν ἐκάστη (γῆ) φέρει, ν 7 ἀφ' ἀντὶς, ταῦτα ἡ γῆ φ. ἐργαζομένοις, xvi 9, 12, xx 15 ἀγνοήσας τὴν γῆν φέρουσαν ἀμπέλους, 65, xix 130 ἀμπέλος ὠμοτέρους φέρουσα βότρυς, xx 23 αἱ ἀμπέλοι ὅπως φέρωσιν αὐτῷ. IV. *sibi ferre ut mercedem, capere, potiri*, ‘to receive’, ‘earn’: i 24 μισθὸν φέροι ἀν (the old reading was φέροιτο, see or. n.). MED. *reportare, consequi*, ‘to win for oneself’, ‘gain’: vii 150 πλείον φ. τούτου τοῦ ἀγαθοῦ, sc. plura temperantiae comoda. PASS. *impetu ferri*, ‘to be borne along’, ‘carried away’: xviii 44 δι' ὀλης τῆς ἀλω οἰσεται (pass. fut. med.) σοι τὰ ἄχυρα. 2. *procedere, succedere*, ‘to

turn out', 'prosper': v 80
εὐ φερομένης τῆς γεωργίας

[The weak aorist of the indicative is used by preference over the strong, especially in the third plural: but we have διηνέγκομεν IX 49: the infinitive of the strong aorist, ἐνεγκεῖν VIII 140; the ind. aor. med. is uniformly of the a formation: VII 79 ἡνέγκω]

φεύγειν, *fugere*, 'to flee'; 'run away': VIII 34 φεύγοντες καταπατήσαι τοὺς ὄπλα ἔχοντας

φθέγγεσθαι, *sorum edere*, 'to utter a sound': VIII 21 ὅταν τεταγμένως ποιῶσι καὶ φθέγγωνται (of the recitative of the chorus)

φθείρειν, *perdere, corrumpere*, 'to ruin', 'destroy': ix 103 στρψ σωζομένων μεγιστὴ δημόσιος καὶ φθειρομένων μεγιστὴ βλάβη

φιλανθρωπία, *as, ἡ*, not 'philanthropy' in our sense of the word, i.e. love to man as such, 'love of mankind', but 'neighbourly love', an exhibition of that feeling of justice which accords to a man that to which he is especially entitled, whether as a friend or benefactor who has a personal claim, or a fellow-citizen who has a political claim, or a helpless and needy fellow-man having a divine claim to help, 'humanity'. See the observation of Dr F. Field in his *Otium Norvicense* on Acts xxviii 2, Tit. iii 4. Such φιλανθρωπία was a marked trait in the Athenian character in contrast to that of other Greek nations, as is shown by Nägelsbach

nachhomeriche Theologie p. 261, who quotes in illustration Soph. O. C. 258 ff., Isocr. 4, 29, 41, 43; 14, 17; 15, 20; 15, 299; 18, 22; Dem. Timocr. 51: xv 26 τὴν φιλανθρωπίαν ταύτης τῆς τέχνης (sc. γεωργίας) ἀκούσῃ

φιλάνθρωπος, *οὐ, benignus, neighbourly*, 'humane': xix 117 ἡ γεωργία οὐτώ φ. ἔστι τέχνη, ὥστε ἐπιστήμονας εὐθὺς ἑαυτῆς ποιεῦν

φιλέιν, εὐπειρε, optare, 'to love', 'like', 'approve': xx 152 σφόδρα φ. τὸν σῖτον, 170 φιλεῖν ταῦτα ἀφ' ὃν ἀν ὠφελεῖσθαι νομίζωσιν

φιλεργία³, *as, ἡ, laboris studium*, 'love of work', 'thrift': xx 148

φιλογεωργία⁴, *as, ἡ, agriculturae studium*, 'fondness for agriculture': xx 137

φιλογέωργος, *οὐ, agriculturae studiosus*, 'fond of farming': xx 150 φύσει φ., 163, xx 141 φύσει φιλογεωργότατος Αθηναίων

φιλοικόδομος³, *domorum existuendarum studiosus*, 'fond of building': xx 165

φιλοκερδής, *ἐσ, lucri avidus*, 'greedy of gain': xiv 42 ἀνδρὸς φ., xii 87 πρὸς τὸ φιλοκερδεῖς ἔναι μετρίως ἔχουσιν, xiv 32

φιλονεκία, *as, ἡ, studium inter se certandi*, 'eager rivalry': xxi 65 φ. πρὸς ἀλλήλους

φιλοπονεῖν, 'to love labour': xxi 38 ἐγγίγνεται τῷ στρατεύματι τὸ φ.

φιλοπονία, *as, ἡ, amor laboris*, 'industry', 'love of work': xx 137, xxi 36 ἰδιώταις ἔστιν οἱς ἐγγίγνεται φ. τις

φίλος, *η*, *ον*, *amicus*, as subst.
 ‘a friend’: I 96 οἱ φίλοι—τὶ
 φίστομεν αὐτὸς εἶναι—χρή-
 ματα ἡ οὐ χρήματα; III 94
 φίλοι οἱ γάρ ἔσμεν οἱ παρόντες,
 ΓV 19 φίλων καὶ πλέων συν-
 επιμελεῖσθαι, XI 52, 84 φί-
 λους ἐπωφελεῖν, 62 τοὺς φ.
 ἐπικουφίζειν

φιλόστοτος³, *ον*, *frumentario*
negotio quaestum faciens,
 ‘fond of corn’, ‘busy about
 corn’: XX 51 οἱ ἔμποροι φι-
 λόσιτοι εἰσι

φιλόσοφος, *ον*, *sapientiae v.*
discendi studiosus, ‘loving
 knowledge’: XVI 45 φιλο-
 σόφου ἀνδρός

φιλοτιμεῖσθαι, *honoris causa*
studiosae facere, ‘to be am-
 bitious’: with neut. adj. IV
 167 ἐν γέ τι φιλοτιμού-
 μενος. c. inf. ‘to strive
 emulously’: XXI 38 τὸ φι-
 λοτιμεῖσθαι διφῆναι καλόν
 τα ποιῶντας

φιλοτιμία, *as*, *ἡ*, *gloriae cupi-
 ditas*, ‘ambition’: PLUR. I
 154 δοῦλοι φιλοτιμῶν μώ-
 ρων καὶ δαπανηρῶν. c. inf.
 ‘emulous desire’: XXI 65 φι-
 λοτιμία κρατιστέσσαι

φιλότυμος, *ον*, *laudis cupidus*,
 ‘covetous of distinction’,
 ‘ambitious’: XIV 42 ἀνὴρ φ.,
 XIII 49 αἱ φιλότυμοι τῶν
 φύσεων

φιλοφρονεῖσθαι *τινὶ τι*, i. q.
 χαρίζεσθαι, *benigne exci-
 pere, amore et benevolen-
 tiā significare*, ‘to shew a
 favour to’: IV 143 Κύρος λέ-
 γεται Λυσάνδρῳ δλλα τε φι-
 λοφρονεῖσθαι καὶ [cf. Plat.
 de legg. XI c. 13 p. 935 τοὺς
 θυμῷ φιλοφρονουμένους]

φοβεῖσθαι, *timere*, ‘to fear’:
 VII 230 φ. μὴ—ἀτιμοτέρα

γένη, VIII 41 τὶς οὐκ ἀν φο-
 βηθεῖη λόγων; XVI 29 φο-
 βούμενον μὴ οὐ γνῶ τῆς
 γῆς φύσιν, XXI 80 φοβού-
 μενος μὴ δἰς ἀποθάνη

φοβερός, *ά*, *δύ*, *timorem incu-
 tiens*, ‘fearful’, i.e. ‘formid-
 able’: VIII 48 τριήρης φοβε-
 ρόν (ἔστι) τοῖς πολεμοῖς. 2.
timidus, ‘fearful’, i.e. ‘feel-
 ing fear’, ‘timorous’: VII
 138 φοβερὰ τὴν ψυχὴν

φόβος, *ον*, *δ*, *metus*, *timiditas*,
 ‘fear’, ‘timidity’: VII 139
 πλείον μέρος τοῦ φ. ἐδάσατο
 (ὁ θεὸς) τὴν γυναικί

Φοινικικός, *ἡ*, *ον*, *Phoenicius*,
 ‘of Phoenicia’: VIII 71 τὸ
 μέγα πλοῖον τὸ Φ. ubi libri
 φωνικῶν exhibitant

φορεῖν, *gestare*, ‘to wear’: XVII
 20 παχέα ἱμάτια φ.

φορτίον, *ον*, *rō*, *opus*, ‘a ship’s
 freight’, PL. ‘wares’, ‘pack-
 ages’, Fr. *les ballots*: VIII
 80 ναῦς γέμει φορτίων

φράζειν, *docere*, ‘to tell’, ‘de-
 clare’: with rel. clause XVI
 42 ἐπισταμένω σοι πάνν
 πολλὰ φράσω ὡς δεῖ γεωρ-
 γεῖν

φρόνιμος, *ον*, *prudens*, ‘practi-
 cally wise’, ‘sensible’: XI
 40 φρονίμοις καὶ ἐπιψελέσι
 i.e. τοῖς γιγνώσκουσιν ἢ δεῖ
 ποιεῖν

φρούραρχος, *ον*, *ό*, *praefectus
 praesidiū*, ‘commander of a
 garrison’: IV 54, 83, 87, 89,
 IX 89

φρουρεῖν, *in praesidiis esse*: IV
 60, 78 διπτω (ἢ γῆ) εὖ φυλά-
 ξεται ὑπὸ τῶν φρουρούντων
 i.e. ‘the watch’, ‘guard’

φρουρός, *ον*, *δ*, *custos*, PL. *mi-
 lites praesidiarii*, ‘the gar-
 rison’: IV 46 τὴν τροφὴν
 τοῖς φ. διδωσιν ὁ ἀρχων, 82

τῶν ὡπλισμένων φ., IV 91
τοὺς φ. τρέφουσιν
φύειν:—1. *gignere de terra*, ‘to produce’, ‘yield’: IV 103 δσα
ἡ γῆ φ. ἔθέλει, ν 12 δψα τὰ
μὲν φύει τὰ δὲ τρέφει, VI 47,
XVI 17, 23 τὰ δγρια καὶ
φύουσα. 2. *natura tribuere, esse iubere*, ‘to form
by nature’: VII 167 παρ’ ἀ
δὸ θεός ἔφυσε, 131 τὸ σώμα
ἥττον δυνατὸν προς ταῦτα
φύσας. c. inf. VII 94 ἀ
οἱ θεοὶ ἔφυσάν σε δύνασθαι,
163. B. PASS. *provenire, nasci*, ‘to grow’, ‘spring up’,
of vegetation: XVI 64 καρκὼν
οὐπω καταβαλεῖν ὥστε φύεσ-
θαι, XVII 60 πολλῶν φυομέ-
νων βλαστῶν, XIX 44 βουλό-
μενος ως τάχιστα φύναι αὐτά
(sc. τὰ φύτα). *natura insi-
tum esse*, ‘to be implanted
by nature’, ‘to be so and so
by nature’, ‘to happen natu-
rally’. c. inf. IX 113 πε-
φυκέναι δοκεῖ τέκνων ῥάον
τὸ ἐπιμελεῖσθαι τῇ σώφρονι
ἢ ἀμελεῖν, IX 16 μείζων ἢ
ἐπεφύκει. *esse*, ‘to be’:
VII 151 διὰ τὸ τὴν φύσιν ἀμ-
φοτέρων μὴ...πεφυκέναι
φύλακαν, ἡς, ἡ, *custodia, con-
servatio*, ‘safe-guarding’: VII
211 φ. τῶν ἔνδον. φύλα-
καν, *praesidia oppidis im-
posita et in arce collocata: praesidiarii milites non φύ-
λακεις sed φρουροὶ appellantur*: IV 45 φύλακας ἐν ταῖς
ἀκροπόλεσι τρέφει, XX 38 φυ-
λακας καθιστάναι
φύλαξ, ἄκος, ὁ, *custos*, ‘guardian’:
VII 233 οἴκον φ. de muliere
φύλαττειν, *custodire*, ‘to safe-
guard’, ‘to keep one’s eye
on’: VII 136 φ. τὰ εἰσενεχ-
θέντα. PASS. IV 78 δπως (ἡ

γῆ) εὖ φυλάξεται: ὑπὸ τῶν
φρουρούντων. MED. *cavere*,
‘to be on one’s guard’: XII
5 φυλάττει λοχυρώς μὴ
ἀποβάλης, VII 192 φύλακ-
τέον (*cavendum*) δπως μὴ...
δαπανᾶται

[Cf. Xen. Mem. I 2, 87 φυλάτ-
τον δπως μὴ τὰς βοῦς ἐλάττους
ποιῆσθ, Plut. Arophth. Lac. p.
231 C οὐ φυλάξῃ συνεχώς γελοά-
σων δπως μὴ γελοίος γένη]

φυλή, ἡς, ἡ, *classis, ordo, genus*,
‘a distinct set’: IX 39 δπλων
δλλη φ., δλλη ταλασιουργικῶν
ὄργανων, 32 κατὰ φυλὰς
(per classes) διεκρίνομεν τὰ
ἐπιπλα, 48 ἔχωρισαμεν πάν-
τα κατὰ φ. τὰ ἐπιπλα

φυλλορροεῖν³, *folia amittere*,
‘to shed the leaves’: XIX 127
vitis φυλλορροεῖσα διδάσ-
κει ἑαυτὴν ψιλοῦν

φύσις, εῶς, ἡ, *natura*, ‘nature’,
‘the natural powers’, ‘con-
stitution’: VII 125 τὴν φ.
τῆς γυναικὸς παρεσκεύασεν δ
θεὸς ἐπὶ τὰ ἔνδον ἔργα, 151
διὰ τὸ τὴν φ. μὴ πρὸς πάντα
ταῦτα εὖ πεφυκέναι, XI 28 εἰ
μὴ ψυχὴν φύσει ἀγαθὴν ἔχοι,
XVI 6 τὴν φ. τῆς γῆς εἰδέναι,
22 ἐπιδεικνυσιν (ἢ γῆ) τὴν
αὐτῆς φ., 24 φ. γῆς διαγιγ-
νώσκειν, 29. ‘natural
bent’, ‘character’: XXI 72
φύσεως ἀγαθῆς ὑπάρξαι,
bona indole esse. PL. OF
several persons: XIII 50 αἱ
φύλαττικοι τῶν φύσεων, 51
ἔναις τῶν φ.

[Cf. Mem. IV 1, 2, Plato Rep. IV
p. 424 A τὰς ἀγαθὰς φύσεις, 3 αἱ
ἄρισται φ., Soph. Oed. T. 674 αἱ
τοιανταφ., Isocr. 64 B, Plat. Rep.
VII p. 519 Ο ταῖς βελτίστας φ., p.
424 A φ. χρησταί, V p. 456 B τὰ
ἐπιτρέψατα τὰ αὐτὰ ἀποδέον-
ταις αὐταῖς φύσεσι]

φύσει, 'naturally': xx 140,
149, 170

φυτεία, *as*, *ἡ*, *plantatio*, 'a planting', esp. of vine and fruit trees: vii 113 *σπόρος καὶ φυτεία*, xix 2 ἡ τῶν δένδρων φ., 5 τὰ ἀμφὶ τὴν φ., 23 περὶ ἀμπέλων φ., 78 ἐν τῇ τῆς ἀμπέλου φ., 79 τὰς ἀλλας φ., xx 60 γῆ ἀλμωδεστέρα πρὸς φ. (according to Liddell-Scott 'the growth of a plant': cp. Theophr. *Hist. plant.* i 1, 3)

φυτεύειν, *plantare, serere*, 'to plant': abs. xi 96 φυτεύοντες—*νειοποιοῦντες*—*σπειροῦντες*, xv 66 κάλλιστα φυτεύων, xix 7 ἐν ὅποιᾳ τῇ γῇ δεῖ φ., 39 ἐν ὕδατι φ., 90, 98, xx 15 ἐν ἀφρῷ ἐφύτευσεν (ἀμπέλου). with acc. of the thing planted: ἔστιν αὐτῶν (τῶν δένδρων) ἡ ἐφύτευσα αὐτός, 162, xix 76, συκῆν φ., 81 ἐλαῖαν πῶς φυτεύσομεν; xx 14 οὐκ ὅρθως τοὺς δρυκούς ἐφύτευσεν, 22 ὡς φυτεύσῃ ἀμπέλους, xvi 10 ὅ τι φ. δεῖ. PASS. iv 147 δένδρα δί τοις πεφυτευμένα, xix 24 φυτὰ ἐπιπολῆς πεφυτευμένα

φυτευτήριον³, *οὐ, τό*, *planta quae adhuc est in seminario, viviradix*: xix 87 πρέμνα πᾶσι τοῖς φ. πρόσεστιν φυτόν, οὐ, τό, *planta, imprimis arboris*, 'a plant', esp. 'a garden plant', or 'tree': xx 66 μήτε καρπὸν μήτε φ., xix 55 ὅπως ἀν ἐν τῇ γῇ κείμενον βλαστάνοι τὸ φ., 42 τιθέναι ἐν τῇ γῇ τὰ φ., 65 τὴν γῆν σάξαις ἀν περὶ τὸ φ., 9 ὅπόσον βάθος βόθυνον ὁρύττειν τῷ φ., 36, 50 ὑποβλητέα τῷ φ. γῆ, 23 ἔξορύττοιτο ἀν τὰ

φ., 42 ὁπηνίκα δεῖ τιθέναι ἐν ἑκατέρᾳ (τῇ γῇ) τὰ φ., 58 ἄνω ὥρῳ βλαστάνοντα τὰ φ., 69 τὰ φ. κίνδυνος ὑπὸ τοῦ ὕδατος σήπεσθαι, 87 τῶν φ. πηλὸν ταῖς κεφαλαῖς ἐπικείμενον καὶ πάντων τῶν φ. ἐστεγασμένον τὸ ἄρω, 14 βοθύνουσας οἵους ὁρύττουσι τοῖς φ.

X

χαλαζα, *ης, ἡ*, *grando*, 'hail', 'a hailstorm': v 88 χάλαζαι καὶ πάχναι καὶ ὅμροι ἔξαστοι
χαλεπός, *ἥ, ὃν*:—I. of things, *difficilis, gravis*, 'hard to deal with': xvi 2 οὐ χαλεπόν ἔστω δ λέγουσι τῆς γεωργίας ποικιλάτατον εἴναι 'annoying': ix 99 χαλεπὰ ἐπιτάττειν. c. inf. χαλεπόν (sc. ἔστιν, *difficile est*): viii 135 χ. ευρεῖν, xvii 76: cum dat. εἰνιφ.: xviii 9 χαλεπὸν γίγνεται καὶ τοῖς ὅμραις καὶ ταῖς χεροὶ ἀντίον ἀχύρων θερίζειν, ix 111 χαλεπώτερον ἀν (ἥν) εἰ ἐπέταττον ἀμελεῖν. II. of persons, *durus, vacus, harsh*, 'severe': i 153 δῶλοι χαλεπῶν δεσποτῶν. Also of things xii 74 τιμωρῶν χαλεπωτέραν. ADV. χαλεπώς, 'harshly', 'severely': i 155 χ. δρχει τῶν ἀθρώπων, iv 61 χ. κολάζει χαλεπότης, *ητος, ἡ*, *morum asperitas*, 'harshness': iv 74 **χαλκέυς**, *εως, ὁ, faber ferrarius*, 'a worker in metal' (τέκτων: vi 71 χαλκέας ἀγαθούς, ἀγαθούς τέκτονας
χαλκευτική, *ης, ἡ*, *arts ferraria*, 'the smith's art': i 4 χ. καὶ τεκτονική

χαλκίον, *ou, τό, vas aeneum*, ‘a copper vessel’: VIII 22 **χαλκία**

χαρίζεσθαι *tui, gratificari alicui*, ‘to oblige another’, ‘gratify’: x 79 ἐκούσταν χ. [άναγκαζομένην ὑπηρετεῖν]. II. c. acc. rei et dat. pers. ‘to give gladly’: ix 67 **χαριζόμένη τι ήμιν**

[Cf. Arist. Theom. 937 χάρισαί τί μοι. Τί σοι χαρίσωμαι; Eq. 54 τῷ δεσπότῃ Φαθλανών κεχάριστα ει τούτῳ, Plat. Rep. I 351 ο καὶ τόδε μοι χάρισαι]

χάρις, *itos, ἡ, gratia*, ‘sense of favour received’, ‘thankfulness’: VIII 106 πολλὴ χάρις (sc. ἔστι) τοῖς θεοῖς, XII 109 χάριν ἀποδίδοντα τῶν καλῶν τελουμένων, VII 202 ἡν μέλλωσι χ. εἰσεσθαι, i.e. ‘to acknowledge a sense of favour’, ‘feel grateful’: II 109 σοι χ. εἰδότας. II. *beneficium*, ‘a favour’, ‘kindness’: XIII 70 κολακεύμασι ἡ δλλη τινὶ ἀνωφελεῖ χάριτι προτιμώμενον. III. special usage: VIII 61 ἐμοι, ἔαν τι αἰτῶ, ἐν χάριτι διδόναι, ita ut *satisfacias mihi, gratificandi studio*, ‘for my gratification’

χαυνότης², *ητος, ἡ, laxitas, ‘porousness’, ‘sponginess’*: XIX 71 *ανανεσθαι δὰ χαυνότητα τῆς γῆς* [cf. Theophr. caus. pl. III 4, 1 ἅμφω ταῦτα γῆν ποιεῖ μανῆν καὶ χαύνην] **χειμάζειν**, *hibernare, hiemem transigere*, ‘to winter’, ‘pass the winter’: v 45 **χειμάσαι την πυρὶ ἀφθόνῳ καὶ θερμοῖς λουτροῖς**—ἐν χώρῳ. 2. *tempestatem ciere*, ‘to raise a storm’: VIII 100 ὅταν χειμάζῃ ὁ θεὸς ἐν τῇ θαλάσσῃ

χειμών, *ώνος, ὁ, hiemps*, ‘winter’: v 16 ψύχη χειμώνος, IX 4, 22. τοῦ χ., *hieme*, ‘in winter’: XVI 52 χειμώνος, XVII 20, 85 ἐν τῷ χ.

χείν³, *resolvere* (Verg. Georg. I 44), *laxare*, ‘to loosen’: PASS. ‘to become friable’: XVI 60 ἔπος ἀρκτέον (arare), εἰκὼς γάρ μάλιστα χεῖσθαι τὴν γῆν τηνικαῦτα κινούμενην [cf. Theophrast. caus. pl. III 4, 4 γῆ κεχυμένη καὶ ἐνικμός]. 2. *diffundere*, ‘to scatter’: PASS. XVIII 56. οὕτω κεχυμένον τοῦ στού χείρ, *χειρός, ἡ, manus*, ‘the hand’: XVII 50 ὥσπερ κιθαριστᾶς ἡ χείρ, δύπις δύνηται ὑπηρετεῖν τῇ γυώμῃ, 44 ἐκ τῆς χ. δεῖ φίπτεσθαι τὸ σπέρμα, XXI 50 οὐ ἀν τῇ γυώμῃ πολλαὶ χείρες ὑπηρετεῖν ἐθέλωσι, v 18 τοὺς αὐτονυγόδες δὰ τῶν χειρῶν γυμνάζουσα, i.e. manibus suis, IV 162 ταῖς σαῖς χερσὶν τούτων τι ἐφύτευσας; XVIII 9 χαλεπῶν ταῖς χ. γίγρεται ἀντίον ἀχύρων θερίκεων. II. *manus, vis*, ‘a number’, ‘band’, esp. of soldiers: not found in this sense elsewhere in Xen., once only in Thucydides, rarely in the tragic poets, but common in Herodotus and later writers: XXI 49 μεγάλη χειρὶ πορεύεσθαι

χειροΐθης, *ες, manusetus, ‘tame’*: VII 62 ἐπει δῆ μοι χ. ἦν, i.e. when his bride had lost her bashfulness and coyness, which her husband compares with the shyness of a wild animal **χείρων, ὁ, ἡ, peior, ‘worse’, ‘inferior’**: XIII 60 τὸν κρείτω τοῖς βελτίσσι τιμᾶν, τῷ

- χείροντι** τὰ ἥπτω διδόναι. of things, *vilior*, ‘inferior’: xiii 58 ὑποδήματα **χείρω** (βελτίω. ADV. **χείρον**, *peius*, ‘worse’: x 67 ὅτι χ. ἀλλού ἐπίστατο, ἐπιδεῖν **χεροεύειν**, *incultum esse*, ‘to lie waste’: v 82, xvi 22 γῆ **χερσεύοντος** σώμας ἐπιδείκνυστην αὐτῆς φύσιν **χωλαρχος**, οὐ, ὁ, *mille milibus praefectus*, ‘the commander of a thousand men’: iv 55
- χλόης**, ης, ἡ, *seges in herba*, ‘young green corn’: xvii 70 χ. γενομένης ἀπὸ τοῦ σπέρματος
- χοῖρος**, οὐ, ὁ, *porcus*, ‘a porker’: xvii 77 ἀδροὺς χ. ἔκτρεφειν
- χορηγία**, *las*, ἡ, *tunus choragi*, ‘the office of a **χορηγός**’: ii 40, vii 21
- χορός**, οὐ, ὁ, *chorus, coetus canentium et saltantium*, ‘a band of dancers and singers’: viii 18 χ. ἔξ ἀνθρώπων συγκέλμενος, 29 κύκλιος χ. 2. *ordo*, ‘a row’: viii 127 χ. σκευῶν
- χρή**, *oportet*, ‘it behoves’: v 100 δ τι χ. ποιεῦν καὶ δ τι μή, vi 9 δ τι χ. ποιῶντα βιοτεύειν, xi 64 χ. νομίσαι, xvi 6 φασὶ τὴν φύσιν χρῆναι εἰδέναι τῆς γῆς, 70 ταῦτα οὕτως ἥγοναι χρῆναι ἔχειν
- χρῆστιν**, ⁷, *velle, cupere*, ‘to wish’, ‘desire’: v 41 προτείνουσα προσιώντι λαβεῖν ὁ τι **χρῆζει**
- χρῆμα**, *atōs, τό, res quam quis habet sibi utilēm*, ‘a thing that one uses or needs’: hence **χρῆματα**, ‘property’, ‘goods’, ‘gear’, ‘chattels’, ‘money’: i 20, 48, 51, 52, 53, 56, 60, 63 τὰ ὀφελοῦντα **χρῆματα** ἡγεῖ, τὰ δὲ βλάπτοντα οὐ **χρῆματα**, 66, 67, 68, 71, 75, 76, 78, 82, 84, 86, 92, 96, 103, 120, xi 23, 48, ii 10, 25 προσδεῖσθαι **χρημάτων**, vi 15 **χρημάτων** κοινωνήσαντας, xi 54 **χρήμασιν** ἀκόσμητον, ii 48 μηχανᾶσθαι **χρῆματα** **χρημάτισις**, εως, ἡ, *quaestus*, ‘money-making’: xi 69, xx 118 ἀντικατάτην **χρημάτισιν** ἀπὸ γεωργίας **χρηματιστής**, οὐ, ὁ, *rei familiaris augendae peritus*, ‘a business man’: ii 127 δεινὸν χ.
- χρηματοποιός**³, ὁν, *aptus ad rem augendam, quaestuosus, lucrative*: xx 81 τέχνη χ. **χρῆσθαι**, *uti*, ‘to use’ for a purpose: i 50 μὴ ἐπίστηται αὐτῷ (τῷ Ἰππῷ) χ. (‘to ride’, ‘manage’, *Sympos.* ii 10), 59, 65, 81, 84, 87 εἰ τις χρῶτο τῷ ἀργυρῷ, 95, 97 τοῖς φλοισ, 107 τοῖς ἐχθροῖς, ii 76, iii 14 τούτοις (τοῖς ἐπίπλοις) μὴ ἔχοντας **χρῆσθαι**, 19 ἔτοιμα χ. (*parata ad usum*), iii 70 Ἰππικῇ χ., v 14 ἔχειν χ., ix 35 ἐπιτηλα ols ἀμφὶ θυσίας χρώμεθα, 50 ὅσσιστῶν σκευῶν καθ’ ἡμέραν χρῶνται, 53 αὐτοῖς τοῖς χρωμένοις, xi 82 ὄποιω πόνω χρῆ πρὸς τὴν ῥώμην, 114 χ. τοῖς πρὸς τὴν ὑγείαν παρασκενάσμασι. II. of external things, *exercere artem*, ‘to practise’, ‘follow a trade’: iv 25 πολαῖς συμβουλεύεις (τέχναις) **χρῆσθαι**; xix 121 ἡ γεωργία οὕτω πραεῖά ἔστι τέχνη ὥστε καὶ αὐτὴ διδοσκει ὡς ἀν κάλλιστά τις αὐτῇ χρῶτο. ² with neut. Adj. as Adv. *uti*

ad aliquid, ιχ 102 δ τι δν
βούληται ἔκαστῳ χρῆσθαι,
i.e. ητινα χρειαν χ. (cf.
Plat. legg. ix 868 b, Xen.
Mem. iv 3, 10). III. 1.
c. dat. with Adv. of manner
'to treat so and so': iii 81.
2. c. dupl. dat. sine ως, 'to
treat a person or thing so
and so', 'regard him or it
as such': i 162 ἀλλοι πει-
ρῶνται δούλους χρῆσθαι (cf.
Mem. ii 1, 12; 6, 26, Thuc.
ii 15, 2 μᾶς πόλει ταύτῃ
χρῆσθαι, Xen. Hier. v § 3
l. 430), xi 91 περιπάτῳ τούτῳ
χρῶμαι, 94 περιπάτῳ χρῶ-
μαι τῇ εἰς ἀγρὸν ὁδῷ. 3.
ωσπερ: xvii 39 τούτοις ωσπερ
ἔλευθέροις χρῶμαι. experiri,
'to experience': iii
92 εἰ ἀνεπιστήμονι τούτων
(τῶν καλῶν κάγαθῶν) χρώτο
(τῇ γυναικὶ), 'if he should
find her ignorant', xiii 54
οἷμα πιθανωτέροις αὐθόρους
χρῆσθαι

[Cf. Anab. viii 2, 25 ὑπισχρού-
μενος ἐμὲ σοι φίλῳ χρῆσθαι,
ii 5, 11 τὴν βασιλείαν δύναμιν ἦ
Κύρος πολεμίᾳ ἐχρῆτο, Hier.
v 4 ἐνδεεστέροις οὖσι ταπεινωτέροις
αὐτοῖς οἰσται χρῆσθαι]

b. uti, familiariter uti, con-
suescere, 'to be intimate
with': iv 11 κακοὶ φίλοις
χρῆσθαι, ad amicorum
usum inepti

χρήσιμος, η, ον, *utilis*, 'useful',
'serviceable': iii 79 ἡλικιαι
εὐθὺς χρήσιμαι, xv 77, i 77
οὐδὲν χρήσιμοι, ad nullam
rem utiles

[Cf. Mem. ii 7, 7, iii 9, 15
χρήσιμον οὐδέν, Anab. ii 5, 23
οὐσα χρήσιμοι ἔστι]

χρῆσις, εως, ἡ, *usus*, 'use':
iii 73 ἀγαθῶν εἰς τὴν χρῆ-

σιν καὶ κερδαλέων εἰς πώ-
λησιν, viii 149 τάξεως σκευ-
ῶν καὶ χ., xiv 85 τούτους
(τοὺς οικέτας) τῆς χρῆσεως
ἀποτελούν, where see n.

χρηστός, ή, ὁ, *bonus*, *probus*,
'good', 'trusty': ix 30 οἱ
οικέται (οἱ πονηροί, xii
105 πονηροῦ δεσπότου οικέτας
οὐ δοκῶ χρηστοὺς κατα-
μεμάθηκεναι, χρηστοῦ μέντοι
πονηροῦς ἡδη εἶδον

χρόνος, ον, ὁ, *tempus*, 'time':
xx 56 ὁ χ. αὐτὸς ἀν ποιη-
σις ή γῆ ἡδεται. 2. 'a
certain definite portion of
time': vi 74 δλγος μοι
χρόνος ἐγένετο περιελθεῖν,
xvii 8 ὁ μετοπωριδος χ., vii
35 τὸν ἔμπροσθεν χ., i 168
βιοτεύειν τὸν λοιπὸν χ., xxii
79 τὸν ἀει χ., ix 56 τὰς διὰ
χρόνου πράξεις, quae sub-
inde, raro fiunt, 'occasional'

χρυσοσεῖν³, *aurum fundere*,
vasculariam artem exercere,
'to follow the trade of gold-
smith': xviii 68

χρώμα, *atros*, *tibi*, *color*, 'colour
of the surface', 'complexion': x 41 ἀνδρεικέλου χ., 45
ἐγχούσης χρώματι

χρώς, χρωτός, ὁ, *cutis*, 'the
skin': x 39 ἀπτεσθαι μιλτου
ἄπτι τοῦ χ.

χύτρα, *as*, η, *olla*, 'an earthen
pot': viii 124 χύτρας...εύ-
κρινῶς κειμένας

χώρα, *as*, η, *locus*, 'a place':
iii 23 ἐν χώρᾳ ἐν ἦ ἐτυχεν,
x 70 κατὰ χ. ἡν δεῖ. 2.
suis cuiusque rei locus,
'one's place', 'the proper
place': viii 66 ἡ χ. αὐτῇ τὸ
μὴ διν ποθήσει, iii 22 ἐν χώ-
ρᾳ τεταγμένα, viii 143 ἐν χ.
τεταγμένῃ, 117 χώραν ἐκάσ-

τοῖς εὐρεῖν...θεῖναι, 61 χώραν τὴν προσήκουσαν ἐκάστοις ἔχειν, 89 ἐπιστάμενον ἐκάστην τὴν χ., 114 καλὴν καὶ εὐεύρετον χ. ἐκάστοις, 136 τὸν μαθησόμενον τὰς χ., ιχ 49 εἰς τὰς χ. τὰς προστηκόντας ἐκαστα διηρέγκομεν, 57 δεξαντες τὰς χ. τῶν σκευῶν, 109 οἱ ἐν τοῖς πλοίοις χώρας εὐρίσκουσι. ΜΕΤ. ‘position’, ‘station’: ιχ 77 αὐτὴν (sc. τὴν ταμιαν) ἐν ταύτῃ τῇ χ. κατετάττομεν. ΙΙ. *regio*, ‘a land’, ‘country’: ιχ 71, 84, 89, 90, 100. omitted *eis* τὰ τῶν ἀποκαλυπντῶν.

χώρα, ‘one’s country’: ιχ 30 πολεμών εἰς τὴν χ. λόντων, ιχ 65 ὅπερην τῆς χώρας ἐφορέαντος. 2. *ager*, ‘landed property’, ‘an estate’: ιχ 122 κατασκευάζειν χώραν, 126 χώρας ἐνεργοὺς ποιεῖν χωρεῖν, *ire*, ‘to go’, ‘make way’: ιχ 46 τὸν βλαστὸν χ. διὰ τῆς μαλακῆς. [Cf. Anab. ιχ 2, 29 τὰ τοξεύματα ἐχώρει διὰ τῶν ἀσπιδῶν.] ΙΙ. *procedere, progredi*, ‘to progress’, ‘go on and on’, ‘gain ground’: ιχ 112 τὰς δαπάνας χωρεῖν ἐπτέλεις ἐκ τῶν οἰκων, ιχ 74 δρολογουμένως οἱ λόγος ημῶν χωρεῖ

χωρίζειν, *secernere, in classes suas distribuere*, ‘to set apart’, ‘sort’: ιχ 48 ἐπειλέκτη χωρίσαμεν πάντα κατὰ φυλὰς τὰ ἐπιτηλα. PASS. ιχ 120 καλὸν ίμάτια κεχωρισμένα λδεῖν

χωρίς, *Adv. seorsum, separatim, singulatim*, ‘apart’, ‘separately’, ‘asunder’: ιχ 30, ιχ 44. 2. *Prep. c. gen. praeter*, ‘besides’, ‘without reckoning’: ιχ 45 χ. τούτων

χώρος^{7,8}, οὐ, ὁ, *agēt, praedium*, ‘a landed estate’: ν 45 ἐν χώρῳ, ιχ 138, ν 30 οἱ ἵπποι ἀντωφελοῦσι τὸν χ., ιχ 120 χώρον ἐξειργασμένον ὄντες θαλ., 128 χ. ἐξ ἀργοῦ πάμφορος γιγνόμενος, 138 ἐπιθυμῆσαι τοιούτου χ., 130 πολλοὺς χ., 143 ὅποσους ἐξειργάσαστο χ. 2. *agri, rus*, ‘the country’: ν 21 καὶ ἐν τῷ χώρῳ (*ruri*) καὶ ἐν τῷ ἀστεῖ, ιχ 108 ἀπὸ χώρου εἰς ἀστυ

Ψ

Ψέγειν, *reprehendere*, ‘to find fault with’: ιχ 36 τὴν μὲν (*γῆν*) ψέγουσι τὴν δ’ ἐπαινοῦσι

Ψελιον, οὐ, τό, *armilla*, ‘an armlet’ for men, consisting of three or four massive coils of gold or bronze, generally worn by the Medes and Persians: Herod. ιχ 20, 22, ιχ 80, 2 Sam. ι 10: ιχ 160 τῶν στρεπτῶν καὶ τῶν ψ. Ψεύδεσθαι, *fidem fallere, promissa non servare*, ‘to play false’, ‘break an engagement’: ιχ 9 ἐπειλούσθεντοις ξένοις ἀναμένεις αὐτούς, ιχα μὴ ψεύσην

Ψευδῆς, *ēs, vanus, falsus*, ‘false’, ‘untrue’: ιχ 157 ἀληθῆ—ψευδῆ λέγειν

Ψεῦδος, *eos, τό*, *mendacium*, ‘a falsehood’, ‘lie’: ιχ 160 τὸ ψ. οὐ δύναται ἀληθὲς ποιεῖν

Ψηφίζεσθαι, *suffragiis decernere*, ‘to vote for’: c. inf. ιχ 35

Ψιλός, ή, ὁ, *leviter armatus*, ‘without heavy armour’: ιχ 27

Ψιλοῦν, *denudare*, ‘to strip’,

'lay bare': ΧΙΧ 127 *vitis*
 φυλλορροοῦσα διδάσκει ἐαυτὴν
 ψιλοὺν foliis. PASS. ΧVII
 89 θῶμεν ψιλωθῆναι τινας
 βίξας ὑπὸ βένυματος, 100 τῷ
 (στρφ) ἐψιλωμένῳ τὰς
 βίξας

ψυμύθιον, οὐ, τό, *cerussa*, 'white
 lead' used as a cosmetic to
 whiten the skin of the face:
 Χ 13 ἐντετριμμένην πολλῷ ψ.,
 45 ψιμυθίον χρώματι ἡδεσ-
 θαι

ψυχεινός, ἡ, δν, *frigidus*, 'cool':
 ΙΧ 18 τὰ ψ. (τῶν στεγῶν
 παρεκάλει) τὸν οἶνον, 20 διαι-
 τητήρια—τοῦ μὲν θέρους ψ.,
 τοῦ δὲ χειμῶνος ἀλεεινά

ψυχή, ἡ, ἡ, *animus*, 'the soul',
 'spirit': Ι 89 κάκιον ἔχειν
 τὴν ψ., Ξ 78 ἡ ἐν γεωργίᾳ
 ἄργιλα ἔστι σαφῆς ψυχῆς
 κατήγορος κακῆς, Ι 139 μα-
 λακία ψυχῆς, Ι 27 ἀπά-
 σαθαι ἐκ τῆς ψ., ΙΧ 28 εἰ τὴν
 ψ. φύσει ἀγαθὴν ἔχοι, VI 78
 πάνω μου ἡ ψ. ἐπεκύμει peri-
 phrastically for ἔγώ: Ξ 98
 διαστωνεύειν τῇ ψ., VII 128
 τοῦ ἀνδρὸς τὸ σῶμα καὶ τὴν
 ψ., 139 φοβερὰ τὴν ψ., IV 17
 αἱ ψ. ἀρρωστότεραι γίγνονται,
 I 170 αἰκιζόμεναι τὰς ψ. (de
 voluptatibus), V 60 εἰ παρε-
 σκευασμένοι καὶ τὰς ψ. καὶ τὰ
 σώματα, VI 28 αἱ βανανοικαὶ¹
 τέχναι τὰς ψ. καταγνύονται, VI
 43 τὰς ψ. ἀσχολιαὶ παρέχειν
 ψῦχος, εος, τό, *frigus*, 'cold':
 PL. *frigora*, 'cold weather':
 V 16 ψύχῃ τε χειμῶνος καὶ
 θάλπῃ θέρους καρτερεῖν

Ω

*Ωδε, sic, hunc in modum,
 'thus', 'in this wise': II 1

ωδέ τως εἶπεν, VII 63 ἥρδυπη
 αἴτον ωδέ τως. followed
 by γάρ: IV 36

ωμός, ἡ, δν, *immaturus*, 'un-
 ripe': ΧΙΧ 130 τοὺς μὲν πέ-
 τονας δεικνύοντα βότρυς, τοὺς
 δὲ ἔτι ωμοτέροις. 2.

στιδις, *incoctus*, 'unbaked':
 ΧVI 84 τὴν γῆν στρέφειν ως ἡ
 ωμὴ αὐτῆς ὀπτάται

ἀνεῖσθαι, εμερε, 'to buy': III
 77 γεωργούς ἐκ παιδίων ὠνού-
 μενον κατασκευάζειν, ΧΙ 15
 ω. ἐπίτροπον, Ξ 120 χῶρον
 ἔξειργασμένον ω.

ῶνητης³, οὐ, ὁ, *emperor*, 'pur-
 chaser': II 20 εἰ ἀγαθοῦ
 ωνητοῦ ἐπετέχοιμι

ώρα, ας, ἡ, *pars v. tempus anni*,
 'a part of the year', 'a
 season': IV 104 ὅταν μὴ ἡ
 ώρα τοῦ ἔτους ἔξειργη, ΧVII 5,
 ΧΙΧ 125 τὰ ἡλιούμενα ταῦτην
 τὴν ω. B. *tempus opportu-
 num*, 'the right, fitting
 time': VII 178 η ω. τοῦ χρῆ-
 σθαι. 2. II 59 ώρα (ἔστι)
 σοι προστατεύειν ἐμοῦ, 'tis
 time for you to take charge
 of me'. 3. adverbial
 usage: Ξ 87 τὴν ώραν
 suo, *stato tempore*, 'at the
 proper season'. V 22, Ξ
 89 ἐν ωρᾳ, 'in due time',
 90 πρὸ τῆς ώρας

ώρανος, α, ον, *maturus*, 'timely':
 PL. Ξ 7 τὰ ἐκ τῆς γῆς ώραῖα,
fructus hornos, 'the fruits
 of the season'

ώραιότης⁴, ητος, ἡ, *pulchri-
 tudo*, 'the bloom of youth',
 'beauty': VII 236 τὰ καλά τε
 κάγαδά οὐ διὰ τὰς ώραις ἐπά-
 τας ἀλλὰ διὰ τὰς ἀρετὰς ἐπά-
 ται

ώρισμένην: v.s. ὁρίζειν
 ως:—A. a. Demonstr. Adv.
 of manner, from ὡς, = ὅντως,

sic, ‘thus’: II 29 οὐδέν ἔστι, *ne sic quidem*, ‘not even so’. A. b. Relative *ut*, ‘as’, preceded by demonstr. *Adv.* as Correlative, VIII 89 οὗτως ἐπιστάμενος, *ώς καὶ ἀπών ἀν* εἴποι, XX 36 πορεύεσθαι οὕτως *ώς ἀν δριστα μάχουντο* εἰ δέοι, without Correl., VIII 118 *ώς ἐκάστοις συμφέρει*, XI 43 πειρῶμαι τοιὲν *ώς ἀν θέμις γά μοι εὐχομένῳ* ὑγιεῖας τυγχάνειν. II. with Adverbial clauses:—parenthetically, to qualify a general statement: I 128 *ώς μὲν ἔγω σίμαι*, XIX 99 *ώς σὺ φήσῃ*, XX 140 *ώς ἐμοὶ δοκεῖ*, XXI 67, 77, XI 71 *ώς γε ἐμοὶ δοκεῖ*. III. limitative with Adverbs:—a. with Superl. *quam*: IV 107 *ώς καλλιστα quam pulcherrime*, ‘as beautifully as can be’, VII 95 *ώς βελτιστα*, IX 6 *ώς τάχιστα*, 14 *ώς συμφορώτατα*, XII 115, XIX 44 *ώς τάχιστα*, XXI 44 *ώς λιπικώτατα*. b. in the phrases *ώς ἐπὶ τὸ πολύ* III 86, 88, 113, IX 30, XI 120, 100 *ώς τὰ πολλά*. 2. so with Superl. Adjectives: VII 36 δῆπεις *ώς ἐλάχιστα δύσιτο*, 103. Cf. III 100 *ώς ἡδύνατο ἐλάχιστα ἐώρακύιαν*, XI 102 *ώς ἀν δύνωμαι δύοιστά την*. sometimes separated from the Adj. by a Prepos. XVIII 58 *ώς ἐστενώτατον* for *εἰς ὃς στενώτατον*. B. *ώς* as Conjunction:—I. Declarative in Objective sentences = *ὅτι*, *quod*, ‘that’, where the acc. and inf. might be used instead: X 19 εἰ κομπάζομι *ώς πλειώ* ἐστί μοι τῶν ὄντων, XI 125 *φου με ἔρειν* *ώς -κέκλημαι*,

XIII 45 ἐπιδεικνύοντα *ώς συμφέρει*, XV 38, XVII 1, XIX 105, XX 78, XVI 2 ἐπιδεῖξαι *ώς οὐ χαλεπόν ἔστιν*. II. Final, ‘that’, ‘in order that’: VII 180, XVI 83. 2. c. inf. to limit an assertion which is too general or extensive: III 29, XII 43 πάντες *ώς εἰπεῖν, ut ita dicam*, ‘so to say’, 104 *ώς συντόμως εἰπεῖν*, ‘to be brief’. III. Consecutive for *ώστε* c. inf. to mark, effect, result, with purpose, ‘so that’: VI 57 τῶν οὖτως ἐργαζομένων *ώς μὴ λυσιτελεῖν αὐτοῖς τὴν γεωργίαν*, XI 84 ἐπιμελεῖ τοῦ περιουσίαν τοιὲν *ώς φλοιος ἐπωφελεῖν*, 33 ἀγαθή ἔστιν ἡμέρᾳ *ώς ἀρετῆς ἀρχεσθαι* (unless we refer this to II 2) *ad initium recte agendi faciendum*. IV. Causal, *quia*, *quippe*, *quandoquidem*, ‘as’, ‘since’, ‘inasmuch as’: VI 7, 67, VII 58, X 8. V. Modal for *ὅτις*, *ut*, *quomodo*, *quemadmodum*, ‘how’: VI 69 λέξω *ώς ἥλθον* ἐπὶ τὴν σκέψιν αὐτῷ, VII 40 ἐώρακύνα *ώς ἔργα δίδοσαι*, 215 οὐχ ὄφρας *ώς...οἰκτείρονται*, VIII 116 *ώς ἀγαθὸν τετάχθαι* —*εἰρηται*, 117, X 62, XIII 12, XV 4 ἐπιστήμηται *ώς ἀν ποιούμενα ὠφελιμώτερα γίγνεται*, 17 εἰ μή τις ἐπίσταιτο... *ώς δεῖ τοιὲν*, XVI 42, XVIII 21, 63, XIX 120 διδάσκει *ώς ἀν κάλιστά τις αὐτῇ χρήστο* (*ώς ἀν* with optative is always ποδαλ, not final), 49 ἀκριβούντες *ώς γίγνεται*, 61. in Object clauses after verbs of caring for with Subj. XX 22 οὐκ ἐπιμελεῖται *ώς φυτεύσῃ* *ἀμπέλους*, 41, 87

ἔχειν ἐπιμέλειαν ὡς ὁσιν.
 C. before Participles to mark the mental attitude of the subject of the Verb : Η 57 ὡς παρὰ σοῦ ὀφελησθεῖνοι ἀποβλέπουσι, Ι 29 συνεληλύθαιεν ὡς τῶν σωμάτων κοινωνήσορτες, ΧIV 40 τιμῶν ὡς καλούς τε κάγαθούς.
 2. in the case of the Object, with participles put absolutely in the Gen. VI 3 ἀρχεσθαι παντὸς ἔργου ὡς τῶν θεῶν κυρίων διντων. or the Acc. XI 28 ὡς θεμιτὸν (sc. δν) καὶ ἐμοὶ ἀγαθῷ ἀνδρὶ γενέσθαι, διηγοῦν τὰ σὰ ἔργα ὠσαύτως (ὡς, αὐτῶς), eodem modo, itidem, 'in like manner': I 17, 58 καὶ τὰ πρόβατα ὠσαύτως...οὐδὲ τὰ πρόβατα χρῆματα τούτῳ ἀνείη, XV 68, VII 119 ὡς δὲ καὶ ὥσπερ, quemadmodum, 'like as', 'just as', with Correlative: VI 14 ὥσπερ καὶ χρημάτων κοινωνήσαντας οὕτω καὶ λόγων κοινωνύτων, VIII 44 ὄμοιως ὥσπερ, Ι 83 οὕτως ἡ γυνὴ βιοτείνει ὥσπερ ἐδίδασκον αὐτήν, I 7 ὥσπερ τούτων τῶν τεχνῶν, οὕτω καὶ τῆς οἰκονομίας, Ι 46, XI 35, XX 98 ὥσπερ καὶ—οὕτω δὲ καὶ, XV 57 οὐχ ὡς οὐχ οὕτω, VIII 44 ὄμοιως ὥσπερ. demonstrative anteecedent omitted: I 4, 14, 21 τὸν ἄλλον οἴκον οἰκονομοῦντα ὥσπερ καὶ οἰκοδομοῦντα μισθοφορεῖν, VII 109 ἡ διάτα τοῖς ἀνθρώποις οὐχ ὥσπερ τοῖς κτήνεσιν ἔστιν ἐν ὑπαίθρῳ, XV 8, XVII 65, 72 ὥσπερ ὑπὸ κόπρου λογίδεις αὐτῇ ἐγγίγνεται, XX 15, 74, XVIII 70 ὥσπερ γεωργοῦντας καὶ τὰς ἄλλας τέχνας ἐργαζομένους

(see under οὔτως). with the Verb expressed: XVII 104 διαρπάζουσα ὥσπερ οἱ κηφῆτες διαρπάζουσιν, 108, XIX 55, XXI 79, VI 14. ὥσπερ γε, veluti, 'as for example': with Participles 'as if': II 49 ὥσπερ ἐξόντοι, IX 4 φανερὰ ἦν ηδομένη ὥσπερ ἐξ ἀμηχανίας εὐπορίαν εὐρηκύια. ὥσπερ εἰ, tamquam, 'just as if': XV 42 ὥσπερ εἰ εἶποις

ὥστε, Conjunction expressing a possible, natural, or actual Consequence, ita ut, 'so as to', 'for to':—I. 1. c. acc. et inf., οὔτως in preceding clause: I 54 οὔτως ἐργάζεται ὥστε γημοῦσθαι, 95 τὸ ἀργύριον ουτω πόρων ἀπωθεῖσθω ὥστε μηδὲ χρήματα εἶναι, see under οὔτως. with a quasi-pronominal Adj. of quality instead of οὔτως preceding: XXI 15 τοιάντα λέγειν ὥστε ἀκούντας ψυχάς. 2. without correlative in preceding clause: I 97 χρῆσθαι τοῖς φίλοις ὥστε ὀφελεῖσθαι ἀπ' αὐτῶν, 107, II 89 δργανα ὥστε μανθάνειν, III 81, V 13, VII 45, 63 ἐτετιθάσευτο ὥστε διαλέγεσθαι, VIII 68 ταχὺ ἐγχειρεῖ ὥστε μὴ ἀπορεῖν χρῆσθαι, 86 οὔτε δυσλιτώς ἔχει ὥστε διατριβὴν παρέχειν, XI 61 περιποιεῖν ὥστε τὴν πόλιν κορμέν, XII 2 δρχειν ίκανός, ὥστε πειθομένους παρέχεσθαι, 8 ἀφανίζειν ὥστε μὴ λείπειν, XV 61 εὐθὺς ἀνέπισταιο ὥστε καὶ ἄλλον διδάσκειν, XVI 64 (εἰκὼς τὴν πόλιν) καρπὸν οὕπω καταβαλεῖν ὥστε φύεσθαι, XIX 55. II. c. indic. το εκρέει τὸ

actual consequence emphatically, 'so as that' (cf. Anab. II 2, 17) :—1. with correlative in pr. clause: I 155 ἀ οὕτω χαλεπῶς ἄρχει ὥστε ἀναγκάσουσι φέρειν, VII 206 οὕτω διατίθενται—ὥστε—οὐδεμίᾳ οἰται, XXI 16 οὕτως ἀγνώμονές εἰσιν ὥστε—ἀνύποστι, XIII 22 φαιλός, ὥστε λως ἀν καταγελάσαις ἀκούνων, XIX 69, XX 135 οὕτω ράδιον τοῦτο μαθεῖν, ὥστε—άπει. 2. at the beginning of a sentence to mark a strong conclusion, *quocirca*, *itaque*, 'and so', 'therefore', 'accordingly': IV 20, IX 15, XIII 29. 3. with the Optative instead of indicative to express a supposed consequence, where there is another optative preceding: I 86 εἰ τις οὕτω χρήστοι τῷ ἀργυρῷ ὥστε—κάκιον τὸ σῶμα ἔχοι. with the Potential optative and ἀν: II 53 εἰσὶν οἱ ἐπαρκέσειαν ἀν (ἐμοὶ) ὥστε κατακλύσειαν ἀν ἀφθονίᾳ τὴν ἐμῆν διαιταν ὡφελεῖν, *prodesse*, 'to be of use', or 'service': absol. I 62 τὰ ὡφελοῦντα (*utilia*) χρήματα ηγεῖ, 75. c. acc. pers. *iuvare*, *adiuvare*, 'to benefit': XIV 30 οἱ βασιλικοὶ

νόμοις ὡφελοῦσι τοὺς δικαιους. PASS. *utilitatem percipere*, 'to derive profit' or 'advantage': I 85 χρήματα ἀφ' ὧν τις ὡφελεῖσθαι δύναται, 97 χρῆσθαι φίλοις ὥστε ὡ. ἀπ' αὐτῶν, 103, 108 ἀπὸ τῶν ἔχθρῶν ὡ., XX 139, ν 28 ὡφελούμενοι ἀπὸ τῆς γεωργίας, XXI 171 φιλοῦσι ταῦτα ἀφ' ὧν ἀν ὡφελεῖσθαι νομίζωσιν, II 57 ὡς παρὰ σοῦ ὡφελησθμενοι ἀποβλέπουσιν

ἀφέλιμος, *oī*, *utilis*, 'serviceable', 'profitable': I 45 τὰ ἐκάστῳ ὡφέλιμα κτήματα καλεῖς, 89 πῶς ἀν τὸ ἀργυρίον αὐτῷ ὡφέλιμον εἴη; ν 22 κτήσιν τοῦτο ἔφαμεν εἶναι δι τι ἐκάστῳ εἴη ὡφέλιμον εἰς τὸν βίον,... ὡφέλιμα δὲ δυτὰ ηρίσκετο πάντα ὀπέσσια τις ἐπίσταιτο χρῆσθαι, ν 53 ἐπιμέλειαν ὡφέλιμωτέραν εἰς τὸν βίον, VII 103 ὅτι ὡφελιμώτατον ὦν αὐτῷ εἰς τὴν κοινωνίαν, 153 τὸ ἕνυγος ὡφελιμώτερον ἑαυτῷ γεγένηται, 226 τοὺς ὡ. τῷ σῷ οἰκῷ, I 145 αἱ (ἡδοναὶ) διακωλύουσιν αὐτοὺς ἀπὸ τῶν ὡ. ἔργων, XX 5 ὡς ποιούμενα ἔκστατα τῶν ἔργων ὡφελιμώτερα ἀν γίγνοιτο, 26, 93

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