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Precepts of Statecraft

Plutarch

ΠΟΛΙΤΙΚΑ ΠΑΡΑΓΓΕΛΜΑΤΑ

Precepts of Statecraft

With Seven More Essays from the Moralia

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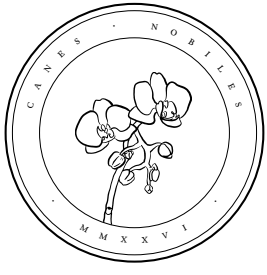
with a word-for-word interlinear English translation

preserving the original word order



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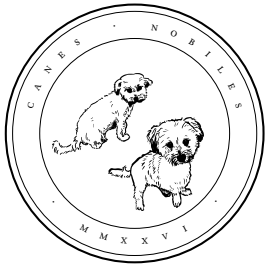

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Words the editor secludes are not printed; words he supplies
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PLUTARCH

ΠΟΛΙΤΙΚΑ ΠΑΡΑΓΓΕΛΜΑΤΑ

Precepts of Statecraft

I · WHY ENTER PUBLIC LIFE

Plutarch answers Menemachus, who has asked for precepts of statecraft with examples. Public life must be entered from judgment and reason, not from vainglory, rivalry, or idleness: those who drift in, like men swept out to sea in a pleasure boat, repent, as Gaius Gracchus, driven in by anger, could not lay his power down. The statesman must then learn the people's character, as wine first yields to the drinker's temper and then changes it: the Athenians quick to anger and pity and fond of a jest, the Carthaginians sullen and harsh, as Cleon, Alcibiades' quail, and Hanno's lion show; and he must know that character and use it, not imitate it as courtiers do kings.

εἰ πρὸς ἄλλο τι χρήσασθαι καλῶς ἐστιν ἔχον, ὦ 1
if to other anything to-use well it-is fitting O
Μενέμαχε, τῷ
Menemachus the(-line)

'οὔτις τοι τὸν μῦθον ὀνόσσεται ὅσσοι Ἀχαιοί,
no-one to-you the speech will-blame as-many-as Achaeans
οὐδὲ πάλιν ἐρέει· ἀτὰρ οὐ τέλος ἵκεο μύθων·'
nor again will-contradict but not the-end you-reached of-speeches

καὶ πρὸς τοὺς προτρεπομένους τῶν φιλοσόφων διδάσκοντας
also to those exhorting of-the philosophers teaching
δὲ μηδὲν μηδ' ὑποτιθεμένους· ὅμοιοι γάρ εἰσι τοῖς τοὺς
but nothing nor advising like for they-are to-those the

λύχνους προμύττουσιν ἔλαιον δὲ μὴ ἐγχέουσιν. ὁρῶν οὖν
lamps snuffing oil but not pouring-in seeing then
σε παρωρμημένον ἀξίως τῆς εὐγενείας ἐν τῇ πατρίδι
you urged worthily of-the noble-birth in the fatherland

‘μύθων τε ῥητῆρ’ ἔμεναι πρηκτῆρά τε ἔργων,’
of-speeches both a-speaker to-be a-doer and of-deeds

ἐπειδὴ χρόνον οὐκ ἔχεις ἀνδρὸς φιλοσόφου βίον ὕπαιθρον
since time not you-have of-a-man philosopher life open-air
ἐν πράξεσι πολιτικαῖς καὶ δημοσίοις ἀγῶσι κατανοῆσαι
in actions political and public contests to-observe
καὶ γενέσθαι παραδειγμάτων ἔργῳ μὴ λόγῳ περαινομένων
and to-become of-examples in-deed not in-word being-accomplished
θεατής, ἀξιοῖς δὲ παραγγέλματα λαβεῖν πολιτικά· τὴν
a-spectator you-think-fit and precepts to-receive political the
μὲν ἄρνησιν οὐδαμῶς ἐμαυτῷ προσήκουσαν εἶναι νομίζω,
indeed refusal in-no-way for-myself fitting to-be I-think
τὸ δ’ ἔργον εὔχομαι καὶ τῆς σῆς ἄξιον σπουδῆς καὶ
the but work I-pray both of-the your worthy earnestness and
τῆς ἐμῆς προθυμίας γενέσθαι· τοῖς δὲ παραδείγμασι
of-the my zeal to-be with-the and examples
ποικιλωτέροις, ὥσπερ ἠξίωσας, ἐχρησάμην.
more-varied as you-asked I-have-used(-them)

2 πρῶτον μὲν οὖν ὑποκείσθω πολιτείᾳ καθάπερ ἔδαφος
first indeed then let-be-laid-down for-statecraft as a-foundation
βέβαιον καὶ ἰσχυρὸν ἡ προαίρεσις ἀρχὴν ἔχουσα κρίσιν καὶ
firm and strong the choice a-beginning having judgment and
λόγον, ἀλλὰ μὴ πτοίαν ὑπὸ δόξης κενῆς ἢ φιλονεικίας τινὸς ἢ
reason but not excitement from glory empty or contentiousness some or
πράξεων ἑτέρων ἀπορίας. ὥσπερ γὰρ οἷς οὐδὲν ἔστιν
of-actions other lack as for those-for-whom nothing is

οἴκοι χρηστόν, ἐν ἀγορᾷ διατρίβουσι, κἂν μὴ δέωνται,
at-home good in the-market-place spend-time even-if not they-need
τὸν πλεῖστον χρόνον· οὕτως ἔνιοι τῷ μηδὲν ἔχειν ἴδιον
the most time so some by-the nothing to-have of-their-own
ἄλλο πράττειν ἄξιον σπουδῆς ἐμβάλλουσιν ἑαυτοὺς εἰς
other to-do worthy of-earnestness throw themselves into
δημόσια πράγματα, τῇ πολιτείᾳ διαγωγῇ χρώμενοι. πολλοὶ
public affairs with-the statecraft as-a-pastime using(-it) many
δ' ἀπὸ τύχης ἁψάμενοι τῶν κοινῶν καὶ ἀναπλησθέντες
and by chance having-touched the public(-affairs) and having-had-their-fill
οὐκέτι ῥᾳδίως ἀπελθεῖν δύνανται, ταὐτὸ τοῖς ἐμβᾶσιν
no-longer easily to-get-away are-able the-same-thing as-those having-embarked
εἰς πλοῖον αἰώρας χάριν εἶτ' ἀποσπασθεῖσιν εἰς πέλαγος
into a-boat of-swinging for-the-sake-of then having-been-swept into the-open-sea
πεπονθότες· ἔξω βλέπουσι ναυτιῶντες καὶ ταραττόμενοι,
having-experienced outside they-look being-seasick and troubled
μένειν δὲ καὶ χρῆσθαι τοῖς παροῦσιν ἀνάγκην ἔχοντες
to-remain but and to-use the present(-things) necessity having

'λευκᾶς καθύπερθε γαλάνας
of-white above calm-seas
εὐπρόσωποι σφᾶς παρήισαν ἔρωτες ναΐας
fair-faced them passed loves of-the-ship
κλαΐδος χαραξιπόντου δαιμονίαν ἐς ὕβριν.'
of-the-bench of-the-sea-cleaving divine into wantonness

οὗτοι καὶ μάλιστα διαβάλλουσι τὸ πρᾶγμα τῷ μετανοεῖν
these also most discredit the thing by-the to-repent
καὶ ἀσχάλλειν, ὅταν ἢ δόξαν ἐλπίσαντες ἀδοξίᾳ
and to-be-vexed whenever either glory having-hoped-for into-disrepute
περιπέσωσιν, ἢ φοβεροὶ προσδοκήσαντες ἑτέροις ἔσεσθαι
they-fall or fearsome expecting to-others to-be

διὰ δύναμιν εἰς πράγματα κινδύνους ἔχοντα καὶ
because-of power into affairs dangers having and
ταραχὰς ἄγωνται. ὁ δ' ὡς μάλιστα προσῆκον ἑαυτῷ καὶ
disturbances they-are-led he but as most belonging to-himself and
κάλλιστον ἔργον ἀπὸ γνώμης καὶ λογισμῷ τὰ κοινὰ
noblest work from judgment and with-reasoning the public(-affairs)
πράσσειν ἀρξάμενος ὑπ' οὐδενὸς ἐκπλήττεται τούτων οὐδ'
to-conduct having-begun by none is-terrified of-these nor
ἀναστρέφεται τὴν γνώμην. οὔτε γὰρ ἐπ' ἐργασίᾳ καὶ
turns-back the purpose neither for upon gain and
χρηματισμῷ προσιτέον τοῖς κοινοῖς, ὡς οἱ περὶ
money-making must-one-approach the public(-affairs) as those about
Στρατοκλέα καὶ Δρομοκλείδην ἐπὶ τὸ χρυσοῦν θέρος,
Stratocles and Dromocleides to the golden harvest
τὸ βῆμα μετὰ παιδιᾶς οὕτως ὀνομάζοντες, ἀλλήλους
the platform in jest so naming one-another
παρεκάλουν· οὔθ' οἷον ἐπιλήπτους ὑπὸ πάθους ἄφνω
summoned nor as-if seized by passion suddenly
γενομένους, ὡς Γάιος Γράκχος ἐπὶ θερμοῖς τοῖς περὶ
having-become as Gaius Gracchus at hot the about
τὸν ἀδελφὸν ἀτυχήμασιν ἀπωτάτω τῶν κοινῶν τὸν
the brother misfortunes farthest from-the public(-affairs) the
βίον θέμενος, εἶθ' ὕβρει τινῶν καὶ λοιδορίᾳ πρὸς αὐτὸν
life having-placed then by-insolence of-some and abuse toward him
ἀναφλεχθεὶς ὑπ' ὀργῆς, ἐνέπεσε τοῖς κοινοῖς· καὶ ταχὺ
inflamed by anger fell-into the public(-affairs) and quickly
μὲν ἐπλήσθη πραγμάτων καὶ δόξης, ζητῶν δὲ παύσασθαι
indeed was-filled with-affairs and glory seeking but to-stop
καὶ δεόμενος μεταβολῆς καὶ ἡσυχίας οὐχ εὗρε καταθέσθαι
and needing change and quiet not found to-lay-down
τὴν δύναμιν αὐτοῦ διὰ μέγεθος ἀλλὰ προαπώλετο· τούς
the power his because-of greatness but perished-first those

τε πρὸς ἅμιλλαν ἢ δόξαν ὥσπερ ὑποκριτὰς εἰς θέατρον
both for rivalry or glory like actors onto a-stage
ἀναπλάττοντας ἑαυτοὺς ἀνάγκη μετανοεῖν, ἢ δουλεύοντας
remodeling themselves necessity(-is) to-repent either serving
ὧν ἄρχειν ἀξιοῦσιν ἢ προσκρούοντας οἷς ἀρέσκειν
those-whom to-rule they-think-fit or offending those-whom to-please
ἐθέλουσιν. ἀλλ᾽ ὥσπερ εἰς φρέαρ οἶμαι τὴν πολιτείαν τοὺς
they-wish but as into a-well I-think the statecraft those
μὲν ἐμπίπτοντας αὐτομάτως καὶ παραλόγως ταράττεσθαι
indeed falling-in of-themselves and unexpectedly to-be-troubled
καὶ μετανοεῖν, τοὺς δὲ καταβαίνοντας ἐκ παρασκευῆς
and to-repent those but going-down from preparation
καὶ λογισμοῦ καθ᾽ ἡσυχίαν χρῆσθαί τε τοῖς πράγμασι
and reasoning in quiet to-use both the affairs
μετρίως καὶ πρὸς μηδὲν δυσκολαίνειν, ἅτε δὴ τὸ
moderately and at nothing to-be-annoyed inasmuch-as indeed the
καλὸν αὐτὸ καὶ μηδὲν ἄλλο τῶν πράξεων ἔχοντας τέλος·
noble itself and nothing other of-the actions having(-as) end
οὕτω δὴ τὴν προαίρεσιν ἀπερείσαντας ἐν ἑαυτοῖς καὶ 3
so indeed the choice having-supported on themselves and
ποιήσαντας ἄτρεπτον καὶ δυσμετάθετον, τρέπεσθαι χρὴ
having-made unturnable and hard-to-change to-turn one-must
πρὸς κατανόησιν τοῦ ἤθους τῶν πολιτῶν, ὃ μάλιστα
to observation of-the character of-the citizens which most
συγκραθὲν ἐκ πάντων ἐπιφαίνεται καὶ ἰσχύει. τὸ μὲν
blended from all appears and prevails the indeed
γὰρ εὐθὺς αὐτὸν ἐπιχειρεῖν ἠθοποιεῖν καὶ μεθαρμόττειν
for at-once himself to-attempt to-form-the-character and to-change
τοῦ δήμου τὴν φύσιν οὐ ῥᾴδιον οὐδ᾽ ἀσφαλές, ἀλλὰ καὶ
of-the people the nature not easy nor safe but also
χρόνου δεόμενον πολλοῦ καὶ μεγάλης δυνάμεως. δεῖ
time needing much and great power one-must

δ', ὥσπερ οἶνος ἐν ἀρχῇ μὲν ὑπὸ τῶν ἠθῶν κρατεῖται
but as wine at beginning indeed by the characters is-mastered
τοῦ πίνοντος ἡσυχῇ δὲ διαθάλπων καὶ κατακεραννύμενος
of-the drinker gently but warming and blending-in
αὐτὸς ἠθοποιεῖ τὸν πίνοντα καὶ μεθίστησιν, οὕτω τὸν
itself forms-the-character-of the drinker and changes(-him) so the
πολιτικόν, ἕως ἂν ἰσχὺν ἀγωγὸν ἐκ δόξης καὶ πίστεως
statesman until — power leading from reputation and trust
κατασκευάσηται, τοῖς ὑποκειμένοις ἤθεσιν εὐάρμοστον εἶναι
he-has-prepared to-the underlying characters well-adjusted to-be
καὶ στοχάζεσθαι τούτων, ἐπιστάμενον οἷς χαίρειν ὁ δῆμος
and to-aim-at these knowing in-which to-delight the people
καὶ ὑφ' ὧν ἄγεσθαι πέφυκεν· οἷον ὁ Ἀθηναίων εὐκίνητός
and by which to-be-led is-naturally-disposed such-as the of-Athenians easily-moved
ἐστι πρὸς ὀργήν, εὐμετάθετος πρὸς ἔλεον, μᾶλλον ὀξέως
is to anger easily-changed to pity rather quickly
ὑπονοεῖν ἢ διδάσκεσθαι καθ' ἡσυχίαν βουλόμενος· ὥσπερ
to-suspect than to-be-instructed in quiet wishing as
τῶν ἀνδρῶν τοῖς ἀδόξοις καὶ ταπεινοῖς βοηθεῖν προθυμότερος,
of-the men the obscure and humble to-help more-eager
οὕτω τῶν λόγων τοὺς παιγνιώδεις καὶ γελοίους ἀσπάζεται
so of-the speeches the playful and laughable it-welcomes
καὶ προτιμᾷ· τοῖς μὲν ἐπαινοῦσιν αὐτὸν μάλιστα χαίρει,
and prefers with-the indeed praising it most it-delights
τοῖς δὲ σκώπτουσιν ἥκιστα δυσχεραίνει· φοβερός ἐστιν
with-the and jeering least is-annoyed fearsome it-is
ἄχρι τῶν ἀρχόντων, εἶτα φιλάνθρωπος ἄχρι τῶν πολεμίων.
up-to the rulers then kindly up-to the enemies
ἕτερον ἦθος τοῦ Καρχηδονίων δήμου, πικρόν, σκυθρωπόν,
another character of-the Carthaginians people bitter sullen
ὑπήκοον τοῖς ἄρχουσι, βαρὺ τοῖς ὑπηκόοις, ἀγεννέστατον

ἐν φόβοις, ἀγριώτατον ἐν ὀργαῖς, ἐπίμονον τοῖς
in fears most-savage in angers persistent in-the(-things)
γνωσθεῖσι, πρὸς παιδιὰν καὶ χάριν ἀνήδυντον καὶ σκληρόν·
decided toward play and grace unsweetened and hard
οὐκ ἂν οὗτοι, Κλέωνος ἀξιοῦντος αὐτούς, ἐπεὶ τέθυκε
not — these Cleon thinking-fit them since he-has-sacrificed
καὶ ξένους ἑστιᾶν μέλλει, τὴν ἐκκλησίαν ὑπερθέσθαι,
and strangers to-entertain is-about the assembly to-postpone
γελάσαντες ἂν καὶ κροτήσαντες ἀνέστησαν· οὐδ' Ἀλκιβιάδην
having-laughed — and having-clapped would-have-risen nor Alcibiades
ὄρτυγος ἐν τῷ λέγειν διαφυγόντος ἐκ τοῦ ἱματίου,
a-quail in the speaking having-escaped from the cloak
φιλοτίμως συνθηρεύσαντες ἀπέδωκαν ἄν· ἀλλὰ καὶ
eagerly having-hunted-together would-have-given-back — but even
ἀπέκτειναν ἄν, ὡς ὑβρίζοντας καὶ τρυφῶντας· ὅπου καὶ
would-have-killed(-them) — as insolent and luxurious since even
Ἄννωνα λέοντι χρώμενον σκευοφόρῳ παρὰ τὰς στρατείας
Hanno a-lion using as-baggage-carrier on the campaigns
αἰτιασάμενοι τυραννικὰ φρονεῖν ἐξήλασαν. οἶμαι δ' ἂν
having-accused tyrannical(-things) to-think they-banished I-think and —
ἔγωγε μηδὲ Θηβαίους ἀποσχέσθαι γραμμάτων πολεμίων
I-at-least not-even Thebans to-have-refrained from-letters of-the-enemy
κυρίους γενομένους, ὡς Ἀθηναῖοι Φιλίππου γραμματοφόρους
masters having-become as Athenians Philip's letter-carriers
λαβόντες ἐπιστολὴν ἐπιγεγραμμένην Ὀλυμπιάδι κομίζοντας
having-taken a-letter addressed to-Olympias carrying
οὐκ ἔλυσαν οὐδ' ἀπεκάλυψαν ἀπόρρητον ἀνδρὸς ἀποδήμου
not unsealed nor uncovered the-secret of-a-man abroad
πρὸς γυναῖκα φιλοφροσύνην· οὐδέ γ' αὖ πάλιν Ἀθηναίους,
to wife affection nor indeed in-turn again Athenians
Ἐπαμεινώνδου πρὸς τὴν κατηγορίαν ἀπολογεῖσθαι μὴ
of-Epaminondas to the accusation to-defend-himself not

θέλοντος ἀλλ᾽ ἀναστάντος ἐκ τοῦ θεάτρου καὶ διὰ τῆς
wishing but having-stood-up from the theater and through the
ἐκκλησίας εἰς τὸ γυμνάσιον ἀπιόντος, εὐκόλως ἐνεγκεῖν τὴν
assembly to the gymnasium departing patiently to-have-borne the
ὑπεροψίαν καὶ τὸ φρόνημα τἀνδρός· πολλοῦ δ᾽ ἂν ἔτι καὶ
disdain and the spirit of-the-man much but — still also
Σπαρτιάτας δεῆσαι τὴν Στρατοκλέους ὕβριν ὑπομεῖναι
Spartans to-have-fallen-short the of-Stratocles insolence to-endure
καὶ βωμολοχίαν, πείσαντος μὲν αὐτοὺς εὐαγγέλια θύειν
and buffoonery having-persuaded indeed them for-good-news to-sacrifice
ὡς νενικηκότας, ἐπεὶ δέ, τῆς ἥττης ἀληθῶς ἀπαγγελθείσης,
as having-won when but the defeat truly having-been-announced
ἠγανάκτουν, ἐρωτῶντος τὸν δῆμον τί ἠδίκηται, τρεῖς
they-were-indignant asking the people what it-has-been-wronged three
ἡμέρας δι᾽ αὐτὸν ἡδέως γεγονώς. οἱ μὲν οὖν αὐλικοὶ
days through him pleasantly having-been the indeed then courtly
κόλακες ὥσπερ ὀρνιθοθῆραι μιμούμενοι τῇ φωνῇ καὶ
flatterers like bird-catchers imitating with-the voice and
συνεξομοιοῦντες ἑαυτοὺς ὑποδύονται μάλιστα καὶ προσάγουσι
making-themselves-like themselves steal-in most and draw-near
δι᾽ ἀπάτης τοῖς βασιλεῦσι· τῷ δὲ πολιτικῷ μιμεῖσθαι
through deceit to-the kings for-the but statesman to-imitate
μὲν οὐ προσήκει τοῦ δήμου τὸν τρόπον, ἐπίστασθαι δὲ
indeed not it-befits of-the people the character to-know but
καὶ χρῆσθαι πρὸς ἕκαστον, οἷς ἁλώσιμός ἐστιν· ἡ γὰρ
and to-use toward each by-what catchable he-is the for
ἄγνοια τῶν ἠθῶν ἀστοχίας φέρει καὶ διαπτώσεις οὐχ
ignorance of-the characters failures brings and slips not
ἥττονας ἐν ταῖς πολιτείαις ἢ ταῖς φιλίαις τῶν βασιλέων.
lesser in the states than in-the friendships of-the kings

Once trusted, the statesman should lead the people gently toward better ways and first reform his own life, since he lives as on a stage: Themistocles gives up his revels, Pericles changes his bearing, while Alcibiades' license ruins his services, and a small fault shows like a mole on a face. Peoples who indulge base demagogues loathe them, and the Spartan ephors have an elder repeat a bad man's motion. Character persuades, but speech is its fellow worker: Pericles' eloquence keeps Athens safe, Nicias' lack of it loses her in Sicily, and a city is led by the ears, never by the belly or the purse.

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τὸ μὲν οὖν τῶν πολιτῶν ἦθος ἰσχύοντα δεῖ καὶ
the indeed then of-the citizens character being-strong one-must and
πιστευόμενον ἤδη πειρᾶσθαι ῥυθμίζειν ἀτρέμα πρὸς
being-trusted already to-try to-bring-into-rhythm quietly toward
τὸ βέλτιον ὑπάγοντα καὶ πράως μεταχειριζόμενον· ἐργώδης
the better leading-on and gently handling laborious
γὰρ ἡ μετάθεσις τῶν πολλῶν. αὐτὸς δ' ὥσπερ ἐν
for the change of-the many yourself but as in
θεάτρῳ τὸ λοιπὸν ἀναπεπταμένῳ βιωσόμενος, ἐξάσκει
a-theater the rest opened-wide about-to-live train
καὶ κατακόσμει τὸν τρόπον· εἰ δὲ μὴ ῥᾴδιον ἀπαλλάξαι
and adorn the character if but not easy to-remove
παντάπασι τῆς ψυχῆς τὴν κακίαν, ὅσα γοῦν ἐπανθεῖ
altogether from-the soul the vice as-many-as at-any-rate blossom
μάλιστα καὶ προπίπτει τῶν ἁμαρτημάτων ἀφαιρῶν καὶ
most and stand-out of-the faults removing and
κολούων. ἀκούεις γάρ, ὅτι καὶ Θεμιστοκλῆς ἅπτεσθαι τῆς
docking you-hear for that even Themistocles to-touch the
πολιτείας διανοούμενος ἀπέστησε τῶν πότων καὶ τῶν
statecraft intending withdrew from-the drinking-bouts and the
κώμων ἑαυτόν, ἀγρυπνῶν δὲ καὶ νήφων καὶ πεφροντικὼς
revels himself staying-awake and and sober and thoughtful

ἔλεγε πρὸς τοὺς συνήθεις, ὡς οὐκ ἐᾷ καθεύδειν αὐτὸν
he-used-to-say to the intimates that not allows to-sleep him
τὸ Μιλτιάδου τρόπαιον· Περικλῆς δὲ καὶ περὶ τὸ σῶμα
the of-Miltiades trophy Pericles and also about the body
καὶ τὴν δίαιταν ἐξήλλαξεν αὑτὸν ἠρέμα βαδίζειν καὶ πράως
and the way-of-life changed himself quietly to-walk and gently
διαλέγεσθαι καὶ τὸ πρόσωπον ἀεὶ συνεστηκὸς ἐπιδείκνυσθαι
to-converse and the face always composed to-show
καὶ τὴν χεῖρα συνέχειν ἐντὸς τῆς περιβολῆς καὶ μίαν
and the hand to-hold-in inside the cloak and one
ὁδὸν πορεύεσθαι τὴν ἐπὶ τὸ βῆμα καὶ τὸ βουλευτήριον.
road to-travel the to the platform and the council-house
οὐ γὰρ εὐμεταχείριστον οὐδὲ ῥᾴδιον ἁλῶναι τὴν σωτήριον
not for easily-handled nor easy to-be-caught the saving
ἅλωσιν ὑπὸ τοῦ τυχόντος ὄχλος, ἀλλ᾽ ἀγαπητόν, εἰ μήτ᾽
catching by the chance-comer a-crowd but welcome if neither
ὄψει μήτε φωνῇ πτυρόμενος ὥσπερ θηρίον ὕποπτον καὶ
at-sight nor at-voice taking-fright like a-beast suspicious and
ποικίλον ἐνδέχοιτο τὴν ἐπιστασίαν. ᾧ τοίνυν οὐδὲ
many-colored it-should-accept the superintendence for-whom then not-even
τούτων ἐπιμελητέον ἐστὶ παρέργως, ἦπου τῶν περὶ
these-things to-be-cared-for is as-a-side-matter surely-then the-things about
τὸν βίον καὶ τὸ ἦθος ἀμελητέον ὅπως ᾖ ψόγου καθαρὰ
the life and the character to-be-neglected so-that it-be of-blame clean
καὶ διαβολῆς ἁπάσης; οὐ γὰρ ὧν λέγουσιν ἐν κοινῷ
and of-slander all not for of-what they-say in common
καὶ πράττουσιν οἱ πολιτευόμενοι μόνον εὐθύνας διδόασιν,
and do those engaging-in-statecraft only accounts give
ἀλλὰ καὶ δεῖπνον αὐτῶν πολυπραγμονεῖται καὶ κοίτη καὶ
but even dinner their is-pried-into and bed and
γάμος καὶ παιδιὰ καὶ σπουδὴ πᾶσα. τί γὰρ δεῖ λέγειν
marriage and play and earnestness all why for one-must to-speak-of

Ἀλκιβιάδην; ὃν περὶ τὰ κοινὰ πάντων ἐνεργότατον
Alcibiades whom about the public(-affairs) of-all most-energetic
ὄντα καὶ στρατηγὸν ἀήττητον ἀπώλεσεν ἡ περὶ τὴν
being and general unconquered destroyed the about the
δίαιταν ἀναγωγία καὶ θρασύτης, καὶ τῶν ἄλλων ἀγαθῶν
way-of-life lawlessness and audacity and of-the other good-things
αὐτοῦ τὴν πόλιν ἀνόνητον ἐποίησε διὰ τὴν πολυτέλειαν
his the city unprofited made because-of the extravagance
καὶ τὴν ἀκολασίαν· ὅπου καὶ Κίμωνος οὗτοι τὸν οἶνον,
and the licentiousness where even of-Cimon these the wine
καὶ Ῥωμαῖοι Σκιπίωνος οὐδὲν ἄλλο ἔχοντες λέγειν τὸν
and Romans of-Scipio nothing other having to-say the
ὕπνον ᾐτιῶντο· Πομπήιον δὲ Μάγνον ἐλοιδόρουν οἱ ἐχθροί,
sleep blamed Pompey but Magnus reviled the enemies
παραφυλάξαντες ἑνὶ δακτύλῳ τὴν κεφαλὴν κνώμενον.
having-watched with-one finger the head scratching
ὡς γὰρ ἐν προσώπῳ φακὸς καὶ ἀκροχορδὼν δυσχεραίνεται
as for on a-face a-mole and a-wart is-resented
μᾶλλον ἢ στίγματα καὶ κολοβότητες καὶ οὐλαὶ τοῦ
more than brands and mutilations and scars of-the
λοιποῦ σώματος, οὕτω τὰ μικρὰ φαίνεται μεγάλα τῶν
rest body so the small-things appear great of-the
ἁμαρτημάτων ἐν ἡγεμονικοῖς καὶ πολιτικοῖς ὁρώμενα βίοις
faults in leaders' and statesmen's seen lives
διὰ δόξαν, ἣν οἱ πολλοὶ περὶ ἀρχῆς καὶ πολιτείας
because-of opinion which the many about rule and statecraft
ἔχουσιν, ὡς πράγματος μεγάλου καὶ καθαρεύειν ἀξίου πάσης
have as of-a-thing great and to-be-pure worthy of-all
ἀτοπίας καὶ πλημμελείας. εἰκότως οὖν Λιούιος Δροῦσος
oddity and false-note fittingly then Livius Drusus
ὁ δημαγωγὸς εὐδοκίμησεν ὅτι, τῆς οἰκίας αὐτοῦ πολλὰ
the demagogue won-repute because of-the house his many

μέρη κάτοπτα τοῖς γειτνιῶσιν ἐχούσης καὶ τῶν τεχνιτῶν
parts overlooked to-the neighbors having and of-the craftsmen
τινος ὑπισχνουμένου ταῦτ' ἀποστρέψειν καὶ μεταθήσειν
a-certain-one promising these-things to-turn-away and to-shift
ἀπὸ πέντε μόνων ταλάντων, 'δέκα' ἔφη 'λαβὼν ὅλην μου
for five only talents ten he-said taking whole my
ποίησον καταφανῆ τὴν οἰκίαν, ἵνα πάντες ὁρῶσιν οἱ
make visible the house so-that all may-see the
πολῖται πῶς διαιτῶμαι·' καὶ γὰρ ἦν ἀνὴρ σώφρων καὶ
citizens how I-live and for he-was a-man temperate and
κόσμιος. ἴσως δὲ ταύτης οὐδὲν ἔδει τῆς καταφανείας
orderly perhaps but of-this nothing was-needed the visibility
αὐτῷ· διορῶσι γὰρ οἱ πολλοὶ καὶ τὰ πάνυ βαθέως
for-him see-through for the many even the-things quite deeply
περιαμπέχεσθαι δοκοῦντα τῶν πολιτευομένων ἤθη καὶ
to-be-wrapped-up seeming of-the statesmen characters and
βουλεύματα καὶ πράξεις καὶ βίους, οὐχ ἧττον ἀπὸ τῶν ἰδίων
plans and actions and lives no less from the private
ἢ τῶν δημοσίων ἐπιτηδευμάτων τὸν μὲν φιλοῦντες καὶ
than the public pursuits the-one indeed loving and
θαυμάζοντες τὸν δὲ δυσχεραίνοντες καὶ καταφρονοῦντες.
admiring the-other but resenting and despising
τί οὖν δή; οὐχὶ καὶ τοῖς ἀσελγῶς καὶ τεθρυμμένως
what then indeed not even to-those licentiously and effeminately
ζῶσιν αἱ πόλεις χρῶνται; καὶ γὰρ αἱ κιττῶσαι
living the cities use and for the pregnant-craving-women
λίθους καὶ οἱ ναυτιῶντες ἁλμυρίδας καὶ τὰ τοιαῦτα
stones and the seasick salt-things and the such
βρώματα διώκουσι πολλάκις, εἶτ' ὀλίγον ὕστερον ἐξέπτυσαν
foods pursue often then a-little later spat-out
καὶ ἀπεστράφησαν· οὕτω καὶ οἱ δῆμοι διὰ τρυφὴν
and turned-away so also the peoples through luxury

καὶ ὕβριν ἢ βελτιόνων ἀπορίᾳ δημαγωγῶν χρῶνται
and insolence or of-better want of-demagogues use
τοῖς ἐπιτυχοῦσι βδελυττόμενοι καὶ καταφρονοῦντες, εἶτα
the chance-ones loathing and despising then
χαίρουσι τοιούτων εἰς αὐτοὺς λεγομένων, οἷα Πλάτων
they-rejoice such-things against themselves being-said such-as Plato
ὁ κωμικὸς τὸν δῆμον αὐτὸν λέγοντα ποιεῖ
the comic-poet the people itself saying makes

‘λαβοῦ, λαβοῦ τῆς χειρὸς ὡς τάχιστά μου,
take take of-the hand as quickly-as-possible my
μέλλω στρατηγὸν χειροτονεῖν Ἀγύρριον·’
I-am-about general to-elect Agyrrhius

καὶ πάλιν αἰτοῦντα λεκάνην καὶ πτερόν, ὅπως ἐμέσῃ,
and again asking-for a-basin and a-feather so-that he-may-vomit
λέγοντα
saying

‘προσίσταταί μου πρὸς τὸ βῆμα Μαντίας’
sickens me at the platform Mantias

καὶ
and

‘βόσκει δυσώδη Κέφαλον, ἐχθίστην νόσον.’
feeds foul-smelling Cephalus most-hateful disease

ὁ δὲ Ῥωμαίων δῆμος, ὑπισχνουμένου τι Κάρβωνος
the but of-Romans people promising something Carbo
καὶ προστιθέντος ὅρκον δή τινα καὶ ἀράν, ἀντώμοσεν
and adding an-oath indeed some and a-curse swore-back

ὁμοῦ μὴ πιστεύειν. ἐν δὲ Λακεδαίμονι τινὸς Δημοσθένους
together not to-trust in and Lacedaemon a-certain Demosthenes
ἀνδρὸς ἀκολάστου γνώμην εἰπόντος ἁρμόζουσαν, ἀπέρριψεν
a-man licentious an-opinion having-spoken fitting rejected
ὁ δῆμος, οἱ δ' Ἔφοροι κληρώσαντες ἕνα τῶν γερόντων
the people the but Ephors having-drawn-lots one of-the elders
ἐκέλευσαν εἰπεῖν τὸν αὐτὸν λόγον ἐκεῖνον, ὥσπερ εἰς
ordered to-speak the same speech that as into
καθαρὸν ἀγγεῖον ἐκ ῥυπαροῦ μετεράσαντες, ὅπως
a-clean vessel from a-dirty having-decanted so-that
εὐπρόσδεκτος γένηται τοῖς πολλοῖς. οὕτω μεγάλην ἔχει
acceptable it-might-become to-the many so great has
ῥοπὴν ἐν πολιτείᾳ πίστις ἤθους καὶ τοὐναντίον.
weight in statecraft trust of-character and the-reverse
5 οὐ μὴν ἀμελητέον γε διὰ τοῦτο τῆς περὶ τὸν λόγον
not however to-be-neglected at-least because-of this of-the about the speech
χάριτος καὶ δυνάμεως ἐν ἀρετῇ θεμένους τὸ σύμπαν,
grace and power in virtue having-placed the whole
ἀλλὰ τὴν ῥητορικὴν νομίσαντας μὴ δημιουργὸν ἀλλά τοι
but the rhetoric having-thought not a-craftsman but surely
συνεργὸν εἶναι πειθοῦς, ἐπανορθωτέον τὸ τοῦ Μενάνδρου
a-fellow-worker to-be of-persuasion one-must-correct the — of-Menander

'τρόπος ἔσθ' ὁ πείθων τοῦ λέγοντος, οὐ λόγος·'
character it-is the persuading of-the speaker not speech

καὶ γὰρ ὁ τρόπος καὶ ὁ λόγος· εἰ μὴ νὴ Δία φήσει τις,
and for the character and the speech if not by Zeus will-say someone
ὡς τὸν κυβερνήτην ἄγειν τὸ πλοῖον οὐ τὸ πηδάλιον, καὶ τὸν
that the helmsman to-steer the boat not the rudder and the
ἱππέα στρέφειν τὸν ἵππον οὐ τὸν χαλινόν, οὕτω πόλιν πείθειν
rider to-turn the horse not the bridle so a-city to-persuade

οὐ λόγῳ, ἀλλὰ τρόπῳ χρωμένην ὥσπερ οἴακι καὶ χαλινῷ
not by-speech but by-character using as a-tiller and a-bridle
τὴν πολιτικὴν ἀρετήν, ὅπερ εὐστροφώτατον ζῷον, ὡς φησι
the political virtue which most-easily-turned creature as says
Πλάτων, οἷον ἐκ πρύμνης ἁπτομένην καὶ κατευθύνουσαν.
Plato as-it-were from stern taking-hold and steering
ὅπου γὰρ οἱ μεγάλοι βασιλεῖς ἐκεῖνοι καὶ διογενεῖς, ὡς
where for the great kings those and Zeus-born as
Ὅμηρός φησιν, ἁλουργίσι καὶ σκήπτροις καὶ δορυφόροις
Homer says with-purple-robes and scepters and spearmen
καὶ θεῶν χρησμοῖς ἐξογκοῦσιν ἑαυτούς, καὶ δουλούμενοι τῇ
and of-gods oracles swell themselves and enslaving by-the
σεμνότητι τοὺς πολλοὺς ὡς κρείττονες, ὅμως ἐβούλοντο
majesty the many as superior nevertheless wished
‘μύθων ῥητῆρες’ εἶναι καὶ οὐκ ἠμέλουν τῆς τοῦ λέγειν χάριτος
of-speeches speakers to-be and not neglected of-the of-the speaking grace

‘οὐδ’ ἀγορέων, ἵνα τ’ ἄνδρες ἀριπρεπέες τελέθουσιν,’
nor of-assemblies where and men very-distinguished become

οὐδὲ Διὸς Βουλαίου μόνον ἔχρῃζον οὐδ’ Ἄρεος Ἐνυαλίου καὶ
nor Zeus of-Counsel only they-needed nor Ares Enyalius and
Στρατίας Ἀθηνᾶς, ἀλλὰ καὶ τὴν Καλλιόπην παρεκάλουν
of-War Athena but also — Calliope summoned

‘ἣ δὴ βασιλεῦσιν ἅμ’ αἰδοίοισιν ὀπηδεῖ,’
who indeed kings together-with reverend attends

πραΰνουσα πειθοῖ καὶ καταδοῦσα τῶν δήμων τὸ αὔθαδες
softening by-persuasion and charming-down of-the peoples the self-will
καὶ βίαιον· ἥ που δυνατὸν ἄνθρωπον ἰδιώτην ἐξ
and violent surely somehow possible a-man private from

ἱματίου καὶ σχήματος δημοτικοῦ πόλιν ἄγειν βουλόμενον
cloak and bearing popular a-city to-lead wishing
ἐξισχῦσαι καὶ κρατῆσαι τῶν πολλῶν, εἰ μὴ λόγον ἔχοι
to-prevail and to-master the many if not speech he-have
συμπείθοντα καὶ προσαγόμενον; οἱ μὲν οὖν τὰ πλοῖα
persuading and winning-over those indeed then the boats
κυβερνῶντες ἑτέροις χρῶνται κελευσταῖς, ὁ δὲ πολιτικὸς
steering other use boatswains the but statesman
ἐν ἑαυτῷ μὲν ὀφείλει τὸν κυβερνῶντα νοῦν ἔχειν ἐν
in himself indeed ought the steering mind to-have in
ἑαυτῷ δὲ τὸν ἐγκελευόμενον λόγον, ὅπως μὴ δέηται
himself but the urging speech so-that not he-may-need
φωνῆς ἀλλοτρίας μηδ' ὥσπερ Ἰφικράτης ὑπὸ τῶν περὶ
voice of-another nor like Iphicrates by those around
Ἀριστοφῶντα καταρρητορευόμενος λέγῃ 'βελτίων μὲν ὁ
Aristophon being-out-orated may-say better indeed the
τῶν ἀντιδίκων ὑποκριτὴς δρᾶμα δὲ τοὐμὸν ἄμεινον,' μηδὲ
of-the opponents actor drama but mine better nor
πολλάκις δέηται τῶν Εὐριπιδείων ἐκείνων
often may-need of-the Euripidean those

'εἴθ' ἦν ἄφωνον σπέρμα δυστήνων βροτῶν·'
would-that were voiceless seed of-wretched mortals

καὶ
and

'φεῦ φεῦ, τὸ μὴ τὰ πράγματ' ἀνθρώποις ἔχειν
alas alas the not the things for-men to-have
φωνήν, ἵν' ἦσαν μηδὲν οἱ δεινοὶ λέγειν.'
a-voice so-that were nothing the clever at-speaking

ταῦτα μὲν γὰρ ἴσως Ἀλκαμένει καὶ Νησιώτῃ καὶ Ἰκτίνῳ
these-things indeed for perhaps to-Alcamenes and to-Nesiotes and to-Ictinus
καὶ πᾶσι τοῖς βαναύσοις καὶ χειρώναξι τὸ δύνασθαι λέγειν
and all the mechanics and handicraftsmen the to-be-able to-speak
ἀπομνυμένοις δοτέον ἀποδιδράσκειν· ὥσπερ Ἀθήνησιν
forswearing must-be-granted to-run-away as at-Athens
ἀρχιτεκτόνων ποτὲ δυεῖν ἐξεταζομένων πρὸς δημόσιον
of-architects once two being-examined for a-public
ἔργον ὁ μὲν αἱμύλος καὶ κομψὸς εἰπεῖν λόγον τινὰ
work the(-one) indeed wily and clever to-speak a-speech some
διελθὼν περὶ τῆς κατασκευῆς μεμελετημένον ἐκίνησε
having-gone-through about the construction rehearsed moved
τὸν δῆμον, ὁ δὲ βελτίων τῇ τέχνῃ λέγειν δ’
the people the(-other) but better in-the craft to-speak but
ἀδύνατος, παρελθὼν εἰς μέσον εἶπεν ‘ἄνδρες Ἀθηναῖοι,
unable having-come-forward into the-middle said men Athenians
ὡς οὗτος εἴρηκεν, ἐγὼ ποιήσω.’ τὴν γὰρ Ἐργάνην οὗτοι
as this-man has-said I will-do the for Ergane these
μόνον θεραπεύουσιν, ὥς φησι Σοφοκλῆς, οἱ ‘παρ’ ἄκμονι
only serve as says Sophocles those by anvil
τυπάδι βαρείᾳ’ καὶ πληγαῖς ὑπακούουσαν ὕλην ἄψυχον
with-hammer heavy and to-blows obeying material soulless
δημιουργοῦντες· ὁ δὲ τῆς Πολιάδος Ἀθηνᾶς καὶ τῆς
crafting the but of-the City-Guardian Athena and of-the
Βουλαίας Θέμιδος
Counsel-Goddess Themis

‘ἥ τ’ ἀνδρῶν ἀγορὰς ἠμὲν λύει ἠδὲ καθίζει’
who both of-men assemblies both dissolves and seats

προφήτης, ἐνὶ χρώμενος ὀργάνῳ τῷ λόγῳ τὰ μὲν
interpreter one using instrument the speech the-things indeed
πλάττων καὶ συναρμόττων, τὰ δ' ἀντιστατοῦντα πρὸς
shaping and fitting-together the-things but resisting to
τὸ ἔργον ὥσπερ ὄζους τινὰς ἐν ξύλῳ καὶ διπλόας ἐν σιδήρῳ
the work like knots some in wood and flaws in iron
μαλάσσων καὶ καταλεαίνων, κοσμεῖ τὴν πόλιν. διὰ
softening and smoothing adorns the city because-of
τοῦτ' ἦν ἡ κατὰ Περικλέα πολιτεία 'λόγῳ μέν' ὥς φησι
this was the under Pericles constitution in-word indeed as says
Θουκυδίδης 'δημοκρατία, ἔργῳ δ' ὑπὸ τοῦ πρώτου ἀνδρὸς
Thucydides a-democracy in-deed but by the first man
ἀρχή' διὰ τὴν τοῦ λόγου δύναμιν. ἐπεὶ καὶ Κίμων ἀγαθὸς
a-rule because-of the of-the speech power since also Cimon good
ἦν καὶ Ἐφιάλτης καὶ Θουκυδίδης, ἀλλ' ἐρωτηθεὶς οὗτος ὑπ'
was and Ephialtes and Thucydides but asked this-one by
Ἀρχιδάμου τοῦ βασιλέως τῶν Σπαρτιατῶν πότερον αὐτὸς ἢ
Archidamus the king of-the Spartans whether he or
Περικλῆς παλαίει βέλτιον 'οὐκ ἂν εἰδείη τις εἶπεν· ὅταν
Pericles wrestles better not would know anyone he-said whenever
γὰρ ἐγὼ καταβάλω παλαίων, ἐκεῖνος λέγων μὴ πεπτωκέναι,
for I throw-down wrestling he speaking not to-have-fallen
νικᾷ καὶ πείθει τοὺς θεωμένους'. τοῦτο δ' οὐκ αὐτῷ μόνον
wins and persuades those watching this but not for-him only
ἐκείνῳ δόξαν ἀλλὰ καὶ τῇ πόλει σωτηρίαν ἔφερε·
to-that-man glory but also for-the city safety brought
πειθομένη γὰρ αὐτῷ τὴν ὑπάρχουσαν εὐδαιμονίαν ἔσῳζε,
being-persuaded for by-him the existing prosperity it-preserved
τῶν δ' ἐκτὸς ἀπείχετο. Νικίας δὲ τὴν αὐτὴν προαίρεσιν
from-the but outside-things it-kept-away Nicias but the same policy
ἔχων, πειθοῦς δὲ τοιαύτης ἐνδεὴς ὢν καὶ καθάπερ
having of-persuasion but of-such lacking being and like

ἀμβλεῖ χαλινῷ τῷ λόγῳ πειρώμενος ἀποστρέφειν τὸν
with-a-blunt bridle with-the speech trying to-turn the
δῆμον, οὐ κατέσχεν οὐδ' ἐκράτησεν, ἀλλ' ᾤχετο βίᾳ
people not restrained nor mastered but went by-force
φερόμενος εἰς Σικελίαν καὶ συνεκτραχηλιζόμενος.
carried to Sicily and being-thrown-headlong-with(-them)
τὸν μὲν οὖν λύκον οὔ φασι τῶν ὤτων κρατεῖν, δῆμον δὲ
the indeed then wolf not they-say by-the ears to-hold a-people but
καὶ πόλιν ἐκ τῶν ὤτων ἄγειν δεῖ μάλιστα, μή, καθάπερ
and a-city by the ears to-lead one-must most not as
ἔνιοι τῶν ἀγυμνάστων περὶ λόγον λαβὰς ἀμούσους καὶ
some of-the untrained in speech holds unmusical and
ἀτέχνους ζητοῦντες ἐν τοῖς πολλοῖς τῆς γαστρὸς ἕλκουσιν
artless seeking in the many by-the belly drag
εὐωχοῦντες ἢ τοῦ βαλλαντίου διδόντες, ἢ πυρρίχας τινὰς
feasting(-them) or by-the purse giving or war-dances some
ἢ μονομάχων θεάματα παρασκευάζοντες ἀεὶ δημαγωγοῦσι,
or of-gladiators spectacles providing always lead-the-people
μᾶλλον δὲ δημοκοποῦσι. δημαγωγία γὰρ ἡ διὰ λόγου
rather but court-the-people demagogy for the through speech
πειθομένων ἐστίν, αἱ δὲ τοιαῦται τιθασεύσεις τῶν ὄχλων
of-those-persuaded is the but such tamings of-the crowds
οὐδὲν ἀλόγων ζῴων ἄγρας καὶ βουκολήσεως διαφέρουσιν.
in-nothing of-irrational animals huntings and cattle-herdings differ

The statesman's speech should be neither showy nor smelling of the lamp but full of character, frankness, and forethought, using maxims, history, and metaphor in season, as Pericles bids the eyesore of the Piraeus be removed and Phocion warns of the war's long race. Jests belong to replies, never prepared, as with Demosthenes and Demades, and excess must be avoided, as Democrates shows. Phocion's brevity makes him the chopper of Demosthenes' speeches. The speaker must also be ready with a rejoinder, as Leo of Byzantium and Pytheas are, and have the voice and breath to speak, as Cato does, a whole day.

6 ὁ μέντοι λόγος ἔστω τοῦ πολιτικοῦ μήτε νεαρὸς καὶ
the however speech let-be of-the statesman neither youthful and
θεατρικός, ὥσπερ πανηγυρίζοντος καὶ στεφανηπλοκοῦντος
theatrical as of-one-holding-festival and weaving-garlands
ἐξ ἁπαλῶν καὶ ἀνθηρῶν ὀνομάτων· μήτ' αὖ πάλιν,
from soft and flowery words nor in-turn again
ὡς ὁ Πυθέας τὸν Δημοσθένους ἔλεγεν, ἐλλυχνίων
as — Pytheas the of-Demosthenes said of-lamp-wicks
ὄζων καὶ σοφιστικῆς περιεργίας ἐνθυμήμασι πικροῖς καὶ
smelling and of-sophistic elaborateness with-enthymemes bitter and
περιόδοις πρὸς κανόνα καὶ διαβήτην ἀπηκριβωμέναις·
periods to rule and compass made-exact
ἀλλ' ὥσπερ οἱ μουσικοὶ τὴν θίξιν ἀξιοῦσι τῶν χορδῶν
but as the musicians the touch think-fit of-the strings
ἠθικὴν καταφαίνεσθαι μὴ κρουστικήν, οὕτω τῷ λόγῳ
with-character to-show not percussive so in-the speech
τοῦ πολιτευομένου καὶ συμβουλεύοντος καὶ ἄρχοντος
of-the one-engaging-in-statecraft and advising and ruling
ἐπιφαινέσθω μὴ δεινότης μηδὲ πανουργία, μηδ' εἰς ἔπαινον
let-appear not cleverness nor knavery nor for praise
αὐτοῦ τιθέσθω τὸ ἑκτικῶς ἢ τεχνικῶς ἢ διαιρετικῶς, ἀλλ'
his let-be-set the habitually or artfully or by-division but

ἤθους ἁπλάστου καὶ φρονήματος ἀληθινοῦ καὶ παρρησίας
of-character unfeigned and of-spirit true and of-frankness
πατρικῆς καὶ προνοίας καὶ συνέσεως κηδομένης ὁ λόγος
paternal and of-forethought and of-understanding caring the speech
ἔστω μεστός, ἐπὶ τῷ καλῷ τὸ κεχαρισμένον ἔχων καὶ
let-be full for the noble the gratifying having and
ἀγωγὸν ἔκ τε σεμνῶν ὀνομάτων καὶ νοημάτων ἰδίων καὶ
attractive from both dignified words and thoughts peculiar and
πιθανῶν. δέχεται δ' ὁ πολιτικὸς λόγος δικανικοῦ μᾶλλον
persuasive admits but the political speech than-the-forensic rather
καὶ γνωμολογίας καὶ ἱστορίας καὶ μύθους καὶ μεταφοράς,
both maxims and history and myths and metaphors
αἷς μάλιστα κινοῦσιν οἱ χρώμενοι μετρίως καὶ κατὰ
by-which most move those using(-them) moderately and at
καιρόν· ὡς ὁ εἰπών ‘μὴ ποιήσητε ἑτερόφθαλμον τὴν
the-right-time as the one-having-said not make one-eyed —
Ἑλλάδα’, καὶ Δημάδης τὰ ναυάγια λέγων πολιτεύεσθαι
Greece and Demades the wrecks saying to-govern
τῆς πόλεως, καὶ Ἀρχίλοχος
of-the city and Archilochus

‘μηδ' ὁ Ταντάλου λίθος
nor the of-Tantalus stone
τῆσδ' ὑπὲρ νήσου κρεμάσθω·’
this over island let-hang

καὶ Περικλῆς τὴν λήμην τοῦ Πειραιῶς ἀφελεῖν κελεύων·
and Pericles the eyesore — of-Piraeus to-remove bidding
καὶ Φωκίων ἐπὶ τῆς Λεωσθένους νίκης καλὸν τὸ στάδιον
and Phocion at the of-Leosthenes victory fine the stade-race
εἶναι, δεδιέναι δὲ τοῦ πολέμου τὸν δόλιχον. καθόλου δ' ὁ
to-be to-fear but of-the war the long-race on-the-whole but the

μὲν ὄγκος καὶ τὸ μέγεθος τῷ πολιτικῷ μᾶλλον ἁρμόττει,
indeed bulk and the greatness to-the statesman rather befits
παράδειγμα δ' οἵ τε Φιλιππικοὶ καὶ τῶν Θουκυδίδου
an-example but the both Philippics and of-the of-Thucydides
δημηγοριῶν ἡ Σθενελαΐδα τοῦ Ἐφόρου καὶ Ἀρχιδάμου τοῦ
public-speeches the of-Sthenelaidas the ephor and of-Archidamus the
βασιλέως ἐν Πλαταιαῖς καὶ Περικλέους ἡ μετὰ τὸν λοιμόν·
king at Plataea and of-Pericles the after the plague
ἐπὶ δὲ τῶν Ἐφόρου καὶ Θεοπόμπου καὶ Ἀναξιμένους
at but the of-Ephorus and of-Theopompus and of-Anaximenes
ῥητορειῶν καὶ περιόδων, ἃς περαίνουσιν ἐξοπλίσαντες
rhetorical-displays and periods which they-round-off having-armed
τὰ στρατεύματα καὶ παρατάξαντες, ἔστιν εἰπεῖν
the armies and having-drawn-up it-is-possible to-say

'οὐδεὶς σιδήρου ταῦτα μωραίνει πέλας.'
no-one of-steel these-things plays-the-fool near

7 οὐ μὴν ἀλλὰ καὶ σκῶμμα καὶ γελοῖον ἔστιν ὅτε γίγνεται
not however but also a-jest and a-joke there-is when becomes
πολιτικοῦ λόγου μέρος, εἰ μὴ πρὸς ὕβριν ἢ βωμολοχίαν, ἀλλὰ
of-political speech part if not for insolence or buffoonery but
χρησίμως ἐπιπλήττοντος ἢ διασύροντος λέγοιτο. μάλιστα δ'
usefully of-one-rebuking or disparaging it-be-said most but
εὐδοκιμεῖ τὰ τοιαῦτα περὶ τὰς ἀμείψεις καὶ τὰς ἀπαντήσεις·
are-well-received the such-things in the replies and the rejoinders
τὸ γὰρ ἐκ παρασκευῆς καὶ κατάρχοντα γελωτοποιοῦντος
the for from preparation and initiating of-a-joker
ἐστι καὶ δόξα κακοηθείας πρόσεστιν, ὡς προσῆν τοῖς
is and reputation of-malice attaches as attached to-the
Κικέρωνος σκώμμασι καὶ τοῖς Κάτωνος τοῦ πρεσβυτέρου καὶ
of-Cicero jests and to-the of-Cato the elder and

Εὐξιθέου τοῦ Ἀριστοτέλους συνήθους· οὗτοι γὰρ ἔσκωπτον
of-Euxitheus the of-Aristotle associate these for jested
ἀρχόμενοι πολλάκις. ἀμυνομένῳ δὲ συγγνώμην ἅμα καὶ
beginning often to-one-defending-himself but pardon at-once and
χάριν ὁ καιρὸς δίδωσι, καθάπερ Δημοσθένει πρὸς τὸν αἰτίαν
favor the occasion gives as to-Demosthenes toward the-one charge
ἔχοντα κλέπτειν χλευάζοντα δ' αὐτοῦ τὰς νυκτογραφίας,
having to-steal mocking but his the night-writings
'οἶδ' ὅτι σε λυπῶ λύχνον καίων·' καὶ πρὸς Δημάδην βοῶντα
I-know that you I-grieve a-lamp burning and to Demades shouting
Δημοσθένης ἐμὲ βούλεται διορθοῦν 'ἢ ὗς τὴν Ἀθηνᾶν,' 'αὕτη
Demosthenes me wishes to-correct the sow — Athena this
μέντοι πέρυσιν ἡ Ἀθηνᾶ μοιχεύουσα ἐλήφθη.' χάριεν δὲ καὶ
however last-year — Athena committing-adultery was-caught graceful and also
τὸ Ξεναινέτου πρὸς τοὺς πολίτας λοιδοροῦντας αὐτὸν ὅτι
the of-Xenaenetus to the citizens reviling him that
στρατηγὸς ὢν πέφευγε, 'μεθ' ὑμῶν γ', ὦ φίλαι κεφαλαί.'
general being he-has-fled with you at-least O dear heads
τὸ δ' ἄγαν φυλακτέον ἐν τῷ γελοίῳ καὶ τὸ λυποῦν
the but excess must-be-guarded-against in the joke and the paining
ἀκαίρως τοὺς ἀκούοντας ἢ τὸν λέγοντα ποιοῦν ἀγεννῆ καὶ
unseasonably those listening or the speaker making ignoble and
ταπεινόν, ὥσπερ τὰ Δημοκράτους· ἀναβαίνων μὲν γὰρ
base like the-things of-Democrates going-up indeed for
εἰς τὴν ἐκκλησίαν ἔφη, καθάπερ ἡ πόλις, μικρὸν ἰσχύειν
into the assembly he-said like the city little to-be-strong
καὶ μέγα φυσᾶν· ἐν δὲ τοῖς Χαιρωνικοῖς παρελθὼν εἰς
and great to-blow in and the after-Chaeronea having-come-forward to
τὸν δῆμον, 'οὐκ ἂν ἐβουλόμην κακῶς οὕτω πεπραγέναι
the people not would I-wish badly so to-have-fared
τὴν πόλιν, ὥστε κἀμοῦ συμβουλεύοντος ὑμᾶς ἀκούειν·' καὶ
the city that even-me advising you to-listen and

γὰρ καὶ τοῦτο μικροῦ κἀκεῖνο μανικοῦ, πολιτικῷ δ'
for both this of-a-petty(-man) and-that of-a-mad(-man) to-a-statesman but
οὐδέτερον ἁρμόττον. Φωκίωνος δὲ καὶ τὴν βραχυλογίαν
neither befitting of-Phocion and also the brevity
ἐθαύμαζον· ὁ γοῦν Πολύευκτος ἀπεφαίνετο ῥήτορα
they-admired — at-any-rate Polyeuctus declared an-orator
μέγιστον εἶναι Δημοσθένην, δεινότατον δ' εἰπεῖν Φωκίωνα·
greatest to-be Demosthenes most-forceful but to-speak Phocion
πλεῖστον γὰρ αὐτοῦ τὸν λόγον ἐν λέξει βραχυτάτῃ νοῦν
most for his the speech in diction briefest sense
περιέχειν. καὶ ὁ Δημοσθένης τῶν ἄλλων καταφρονῶν
to-contain and — Demosthenes the others despising
εἰώθει λέγειν, ἀνισταμένου Φωκίωνος, 'ἡ τῶν ἐμῶν
was-accustomed to-say rising Phocion the of-the my
λόγων κοπὶς ἀνίσταται'.
speeches chopper rises

8 μάλιστα μὲν οὖν ἐσκεμμένῳ πειρῶ καὶ μὴ διακένῳ τῷ
most indeed then with-considered try and not empty the
λόγῳ χρῆσθαι πρὸς τοὺς πολλοὺς μετ' ἀσφαλείας, εἰδὼς
speech to-use toward the many with safety knowing
ὅτι καὶ Περικλῆς ἐκεῖνος εὔχετο πρὸ τοῦ δημηγορεῖν
that even Pericles that-famous prayed before the to-address-the-people
μηδὲ ῥῆμα μηδὲν ἀλλότριον τῶν πραγμάτων ἐπελθεῖν
not-even a-word any foreign to-the matters to-occur
αὐτῷ. δεῖ δ' ὅμως καὶ πρὸς τὰς ἀπαντήσεις τὸν λόγον
to-him one-must but nevertheless also for the rejoinders the speech
εὔστροφον ἔχειν καὶ γεγυμνασμένον· ὀξεῖς γὰρ οἱ καιροὶ
nimble to-have and trained sharp for the occasions
καὶ πολλὰ φέροντες ἐν ταῖς πολιτείαις αἰφνίδια. διὸ καὶ
and many bringing in the states sudden-things wherefore even
Δημοσθένης ἠλαττοῦτο πολλῶν, ὥς φασι, παρὰ τὸν καιρὸν
Demosthenes was-worsted by-many as they-say at the occasion

ἀναδυόμενος καὶ κατοκνῶν· Ἀλκιβιάδην δ' ὁ Θεόφραστος
shrinking-back and hesitating Alcibiades but — Theophrastus
ἱστορεῖ, μὴ μόνον ἃ δεῖ λέγειν ἀλλὰ καὶ ὡς δεῖ
relates not only what one-must to-say but also how one-must
βουλευόμενον, πολλάκις ἐν αὐτῷ τῷ λέγειν ζητοῦντα καὶ
considering often in the-very the speaking seeking and
συντιθέντα τὰς λέξεις ἐνίσχεσθαι καὶ διαπίπτειν. ὁ
composing the words to-be-held-back and to-fail the(-one)
δ' ὑπὸ τῶν πραγμάτων αὐτῶν ἀνιστάμενος καὶ ὑπὸ τῶν
but by the affairs themselves rising and by the
καιρῶν ἐκπλήττει μάλιστα καὶ προσάγεται τοὺς πολλοὺς
occasions astounds most and wins-over the many
καὶ μετατίθησιν· οἷον ὁ Βυζάντιος Λέων ἦκε δή ποτε τοῖς
and changes(-them) such-as the Byzantine Leo came indeed once to-the
Ἀθηναίοις στασιάζουσι διαλεξόμενος· ὀφθεὶς δὲ μικρὸς καὶ
Athenians in-faction about-to-address(-them) seen but small and
γελασθείς 'τί δ" εἶπεν 'εἰ τὴν γυναῖκά μου θεάσαισθε μόλις
laughed-at what then he-said if the wife my you-should-see barely
ἐξικνουμένην πρὸς τὸ γόνυ'; πλείων οὖν ἐγένετο γέλως·
reaching to the knee greater then arose laughter
'ἀλλ' ἡμᾶς' ἔφη 'μικροὺς οὕτως ὄντας, ὅταν διαφερώμεθα
but us he-said small so being whenever we-quarrel
πρὸς ἀλλήλους, ἡ Βυζαντίων πόλις οὐ χωρεῖ.' Πυθέας
with one-another the of-Byzantines city not holds Pytheas
δ' ὁ ῥήτωρ, ὅτε πρὸς τὰς Ἀλεξάνδρου τιμὰς ἀντέλεγεν,
and the orator when against the of-Alexander honors he-spoke-against
εἰπόντος τινός 'οὕτω σὺ νέος ὢν περὶ πραγμάτων
having-said a-certain-one so you young being about matters
τολμᾷς λέγειν τηλικούτων'; 'καὶ μὴν Ἀλέξανδρος' εἶπεν
dare to-speak so-great and indeed Alexander he-said
'ἐμοῦ νεώτερός ἐστιν, ὃν ψηφίζεσθε θεὸν εἶναι.'
than-me younger is whom you-vote god to-be

9 δεῖ δὲ καὶ φωνῆς εὐεξίᾳ καὶ πνεύματος ῥώμῃ
one-must and also of-voice with-good-condition and of-breath with-strength
πρὸς οὐ φαῦλον ἀλλὰ πάμμαχον ἀγῶνα τὸν τῆς
for not trivial but all-out contest the of-the
πολιτείας ἠθληκότα κομίζειν τὸν λόγον, ὡς μὴ πολλάκις
statecraft trained to-bring the speech so-that not often
ἀπαγορεύοντα καὶ σβεννύμενον ὑπερβάλλῃ τις αὐτόν
giving-out and being-quenched may-overpower someone him

‘ἅρπαξ κεκράκτης, κυκλοβόρου φωνὴν ἔχων.’
grasping a-screamer of-a-Cycloborus voice having

Κάτων δέ, περὶ ὧν οὐκ ἤλπιζε πείσειν τῷ
Cato but about which-things not he-hoped to-persuade by-the
προκατέχεσθαι χάρισι καὶ σπουδαῖς τὸν δῆμον ἢ τὴν
being-preoccupied by-favors and zeal the people or the
βουλήν, ἔλεγε τὴν ἡμέραν ὅλην ἀναστὰς καὶ τὸν καιρὸν
senate spoke the day whole having-risen and the occasion
οὕτως ἐξέκρουε. περὶ μὲν οὖν τῆς τοῦ λόγου παρασκευῆς
so knocked-out about indeed then the of-the speech preparation
καὶ χρείας ἱκανὰ ταῦτα τῷ δυναμένῳ τὸ ἀκόλουθον
and use sufficient these-things for-the-one able the consequent
προσεξευρίσκειν.
to-find-out-besides

There are two roads into public life. The quick and brilliant one won glory for Aratus, Alcibiades, Pompey, and Scipio, and still lies open in great lawsuits, embassies to the emperor, the reform of bad customs, and the defense of the weak; attacking a base demagogue wins glory, attacking a good man from envy none, and Solon wins office by reconciling the three parties. On the safe and slow road a young man climbs like ivy on an older leader, as Aristides on Cleisthenes and Laelius on Scipio, and must choose one who loves the noble, not the jealous Marius, who casts off Sulla over the seal of Jugurtha.

εἰσβολαὶ δὲ καὶ ὁδοὶ δύο τῆς πολιτείας εἰσίν, ἡ μὲν 10
entrances and and roads two of-the statecraft are the(-one) indeed
ταχεῖα καὶ λαμπρὰ πρὸς δόξαν οὐ μὴν ἀκίνδυνος, ἡ
fast and brilliant toward glory not however without-danger the(-other)
δὲ πεζοτέρα καὶ βραδυτέρα τὸ δ' ἀσφαλὲς ἔχουσα μᾶλλον.
but more-pedestrian and slower the but safe having more
οἱ μὲν γὰρ εὐθὺς ὥσπερ ἐξ ἄκρας πελαγίου πράξεως
those indeed for at-once as from a-headland of-the-open-sea of-action
ἐπιφανοῦς καὶ μεγάλης ἐχούσης δὲ τόλμαν ἄραντες ἀφῆκαν
conspicuous and great having and daring having-set-sail launched-out
ἐπὶ τὴν πολιτείαν, ἡγούμενοι λέγειν ὀρθῶς τὸν Πίνδαρον ὡς
upon the statecraft thinking to-speak rightly — Pindar that

'ἀρχομένου δ' ἔργου πρόσωπον
beginning and of-work a-face
χρὴ θέμεν τηλαυγές·'
one-must to-set far-shining

καὶ γὰρ δέχονται προθυμότερον οἱ πολλοὶ κόρῳ τινὶ καὶ
and for receive more-eagerly the many with-satiety some and
πλησμονῇ τῶν συνήθων τὸν ἀρχόμενον, ὥσπερ ἀγωνιστὴν
surfeit of-the accustomed the beginner as a-contestant

θεαταί, καὶ τὸν φθόνον ἐκπλήττουσιν αἱ λαμπρὰν ἔχουσαι
spectators and the envy strike-dumb the brilliant having
καὶ ταχεῖαν αὔξησιν ἀρχαὶ καὶ δυνάμεις. οὔτε γὰρ πῦρ φησιν
and quick growth offices and powers neither for fire says
ὁ Ἀρίστων καπνὸν ποιεῖν οὔτε δόξαν φθόνον, ἢν εὐθὺς
— Ariston smoke to-make nor glory envy if at-once
ἐκλάμψῃ καὶ ταχέως, ἀλλὰ τῶν κατὰ μικρὸν αὐξανομένων
it-flash-out and quickly but of-those by little(-steps) growing
καὶ σχολαίως ἄλλον ἀλλαχόθεν ἐπιλαμβάνεσθαι· διὸ
and leisurely one from-another-side to-lay-hold wherefore
πολλοὶ πρὶν ἀνθῆσαι περὶ τὸ βῆμα κατεμαράνθησαν. ὅπου
many before to-bloom about the platform withered-away where
δ', ὥσπερ ἐπὶ τοῦ Λάδα λέγουσιν,
but as in-the-case-of — Ladas they-say

'ὁ ψόφος ἦν ὕσπληγος ἐν οὔασιν,'
the noise was of-the-starting-cord in ears

ἔνθα κἀστεφανοῦτο πρεσβεύων ἢ θριαμβεύων ἢ στρατηγῶν
there and-he-was-crowned being-ambassador or triumphing or being-general
ἐπιφανῶς, οὔθ' οἱ φθονοῦντες οὔθ' οἱ καταφρονοῦντες
conspicuously neither those envying nor those despising
ὁμοίως ἐπὶ τοιούτων ἰσχύουσιν. οὕτω παρῆλθεν εἰς
alike against such-men prevail so came into
δόξαν Ἄρατος, ἀρχὴν ποιησάμενος πολιτείας τὴν
glory Aratus a-beginning having-made of-statecraft the
Νικοκλέους τοῦ τυράννου κατάλυσιν· οὕτως Ἀλκιβιάδης, τὰ
of-Nicocles the tyrant overthrow so Alcibiades the
Μαντινικὰ συστήσας ἐπὶ Λακεδαιμονίους. Πομπήιος δὲ
Mantinean-affairs having-organized against Lacedaemonians Pompey and
καὶ θριαμβεύειν ἠξίου μήπω παριὼν εἰς σύγκλητον· οὐκ
even to-triumph thought-fit not-yet entering into senate not

ἐῶντος δὲ Σύλλα, ‘πλείονες’ ἔφη ‘τὸν ἥλιον ἀνατέλλοντα
allowing but Sulla more he-said the sun rising
προσκυνοῦσιν ἢ δυόμενον·’ καὶ Σύλλας ὑπεῖξε τοῦτ’
worship than setting and Sulla yielded this
ἀκούσας. καὶ Σκιπίωνα δὲ Κορνήλιον οὐκ ἀφ’ ἧς ἔτυχεν
having-heard and Scipio and Cornelius not from which happened
ἀρχῆς ὁ Ῥωμαίων δῆμος ἀγορανομίαν μετερχόμενον
office the of-Romans people the-aedileship seeking
ἐξαίφνης ὕπατον ἀπέδειξε παρὰ τὸν νόμον, ἀλλὰ θαυμάσας
suddenly consul appointed contrary-to the law but having-admired
αὐτοῦ μειρακίου μὲν ὄντος τὴν ἐν Ἰβηρίᾳ μονομαχίαν καὶ
his of-a-youth indeed being the in Iberia single-combat and
νίκην, μικρὸν δ’ ὕστερον τὰ πρὸς Καρχηδόνι χιλιαρχοῦντος
victory little but later the at Carthage as-military-tribune
ἔργα, περὶ ὧν καὶ Κάτων ὁ πρεσβύτερος ἀνεφώνησεν
deeds about which also Cato the elder cried-out

‘οἷος πέπνυται, τοὶ δὲ σκιαὶ ἀίσσουσιν.’
alone he-has-sense they but shadows flit

νῦν οὖν ὅτε τὰ πράγματα τῶν πόλεων οὐκ ἔχει πολέμων
now then when the affairs of-the cities not have of-wars
ἡγεμονίας οὐδὲ τυραννίδων καταλύσεις οὐδὲ συμμαχικὰς
leaderships nor of-tyrannies overthrows nor allied
πράξεις, τίν’ ἄν τις ἀρχὴν ἐπιφανοῦς λάβοι καὶ λαμπρᾶς
actions what would anyone beginning of-conspicuous take and brilliant
πολιτείας; αἱ δίκαι τε λείπονται αἱ δημόσιαι καὶ πρεσβεῖαι
statecraft the lawsuits both remain the public and embassies
πρὸς αὐτοκράτορα ἀνδρὸς διαπύρου καὶ θάρσος ἅμα καὶ
to an-emperor of-a-man ardent and courage at-once and
νοῦν ἔχοντος δεόμεναι. πολλὰ δ’ ἔστι καὶ τῶν παρειμένων
sense having needing many and there-are also of-the neglected

ἐν ταῖς πόλεσι καλῶν ἀναλαμβάνοντα καὶ τῶν ἐξ ἔθους
in the cities fine-things taking-up and of-the from custom
φαύλου παραδυομένων ἐπ᾽ αἰσχύνῃ τινὶ τῆς πόλεως ἢ
bad creeping-in to disgrace some of-the city or
βλάβῃ μεθιστάντα πρὸς αὑτὸν ἐπιστρέφειν. ἤδη δὲ καὶ
harm removing to himself to-turn already and also
δίκη μεγάλη καλῶς δικασθεῖσα καὶ πίστις ἐν συνηγορίᾳ
a-lawsuit great well judged and good-faith in advocacy
πρὸς ἀντίδικον ἰσχυρὸν ὑπὲρ ἀσθενοῦς καὶ παρρησία
against an-opponent strong on-behalf-of a-weak-man and frankness
πρὸς ἡγεμόνα μοχθηρὸν ὑπὲρ τοῦ δικαίου κατέστησεν
toward a-ruler wicked on-behalf-of the just established
ἐνίους εἰς ἀρχὴν πολιτείας ἔνδοξον. οὐκ ὀλίγοι δὲ καὶ δι᾽
some into a-beginning of-statecraft glorious not few and also through
ἔχθρας ηὐξήθησαν, ἐπιχειρήσαντες ἀνθρώποις ἐπίφθονον
enmity were-increased having-attacked men invidious
ἔχουσιν ἀξίωμα καὶ φοβερόν· εὐθὺς γὰρ ἡ τοῦ καταλυθέντος
having dignity and fearsome at-once for the of-the overthrown
ἰσχὺς τῷ κρατήσαντι μετὰ βελτίονος δόξης ὑπάρχει.
strength to-the having-prevailed with better reputation belongs
τὸ μὲν γὰρ ἀνδρὶ χρηστῷ καὶ δι᾽ ἀρετὴν πρωτεύοντι
the indeed for a-man good and through virtue holding-first-place
προσμάχεσθαι κατὰ φθόνον, ὡς Περικλεῖ Σιμμίας, Ἀλκμέων
to-fight-against from envy as to-Pericles Simmias Alcmaeon
δὲ Θεμιστοκλεῖ, Πομπηίῳ δὲ Κλώδιος, Ἐπαμεινώνδᾳ δὲ
and to-Themistocles to-Pompey and Clodius to-Epaminondas and
Μενεκλείδης ὁ ῥήτωρ, οὔτε πρὸς δόξαν καλὸν οὔτ᾽ ἄλλως
Meneclides the orator neither for glory fine nor otherwise
συμφέρον· ὅταν γὰρ ἐξαμαρτόντες οἱ πολλοὶ πρὸς ἄνδρα
advantageous whenever for having-erred the many against a-man
χρηστόν, εἶθ᾽ ὃ γίγνεται ταχέως ἐπ᾽ ὀργῇ μετανοήσωσι,
good then which happens quickly over anger repent

πρὸς τοῦτο τὴν ῥᾴστην ἀπολογίαν δικαιοτάτην νομίζουσιν,
for this the easiest defense most-just they-think
ἐπιτρῖψαι τὸν ἀναπείσαντα καὶ καταρξάμενον.
to-crush the having-persuaded and having-led-the-way
τὸ μέντοι φαῦλον ἄνθρωπον, ἀπονοίᾳ δὲ καὶ δεινότητι
the however a-base man by-recklessness but and cleverness
πεποιημένον ὑφ' αὑτῷ τὴν πόλιν, οἷος ἦν Κλέων Ἀθήνησι
having-made under himself the city such-as was Cleon at-Athens
καὶ Κλεοφῶν, ἐπαναστάντα καθελεῖν καὶ ταπεινῶσαι
and Cleophon having-risen-up-against to-pull-down and to-humble
λαμπρὰν ποιεῖται τὴν πάροδον ὥσπερ δράματος τῆς
brilliant makes the entrance as of-a-drama of-the
πολιτείας. οὐκ ἀγνοῶ δ' ὅτι καὶ βουλήν τινες ἐπαχθῆ
statecraft not I-am-ignorant and that also a-council some oppressive
καὶ ὀλιγαρχικὴν κολούσαντες, ὥσπερ Ἐφιάλτης Ἀθήνησι καὶ
and oligarchic having-docked as Ephialtes at-Athens and
Φορμίων παρ' Ἠλείοις, δύναμιν ἅμα καὶ δόξαν ἔσχον· ἀλλὰ
Phormio among Eleans power at-once and glory got but
μέγας ἀρχομένῳ πολιτείας οὗτος ὁ κίνδυνός ἐστι. διὸ
great for-one-beginning statecraft this the danger is wherefore
καὶ βελτίονα Σόλων ἔλαβεν ἀρχήν, διεστώσης ἐς τρία
also better Solon took a-beginning divided into three
μέρη τῆς πόλεως, τὸ τῶν Διακρίων λεγομένων καὶ τὸ τῶν
parts the city the of-the Diacrii so-called and the of-the
Πεδιέων καὶ τὸ τῶν Παραλίων· οὐδενὶ γὰρ ἐμμίξας ἑαυτόν,
Pediaei and the of-the Parali to-none for having-mixed himself
ἀλλὰ κοινὸς ὢν πᾶσι καὶ πάντα λέγων καὶ πράττων
but common being to-all and all-things saying and doing
πρὸς ὁμόνοιαν ᾑρέθη νομοθέτης ἐπὶ τὰς διαλύσεις καὶ
toward concord he-was-chosen lawgiver for the reconciliations and

κατέστησεν οὕτω τὴν ἀρχήν. ἡ μὲν οὖν ἐπιφανεστέρα
established so the office the indeed then more-conspicuous
πάροδος εἰς τὴν πολιτείαν τοσαύτας ἔχει καὶ τοιαύτας ἀρχάς.
entrance into the statecraft so-many has and such beginnings
11 τὴν δ' ἀσφαλῆ καὶ σχολαίαν εἵλοντο πολλοὶ τῶν
the but safe and leisurely chose many of-the
ἐνδόξων, Ἀριστείδης, Φωκίων, Παμμένης ὁ Θηβαῖος,
illustrious Aristides Phocion Pammenes the Theban
Λεύκολλος ἐν Ῥώμῃ, Κάτων, Ἀγησίλαος ὁ Λακεδαιμόνιος·
Lucullus at Rome Cato Agesilaus the Lacedaemonian
τούτων γὰρ ἕκαστος, ὥσπερ οἱ κιττοὶ τοῖς ἰσχύουσι
of-these for each as the ivies to-the strong
τῶν δένδρων περιπλεκόμενοι συνεξανίστανται, προσδραμὼν
of-the trees twining-around rise-up-together having-run-up
ἀνδρὶ πρεσβυτέρῳ νέος ἔτι καὶ ἄδοξος ἐνδόξῳ, κατὰ
to-a-man older young still and obscure to-an-illustrious by
μικρὸν αἰρόμενος ὑπὸ τῆς περὶ ἐκεῖνον δυνάμεως καὶ
little(-steps) being-raised by the about that-one power and
συναυξανόμενος ἤρεισε καὶ κατερρίζωσεν ἑαυτὸν εἰς τὴν
growing-together propped and rooted himself into the
πολιτείαν. Ἀριστείδην μὲν γὰρ ηὔξησε Κλεισθένης καὶ
statecraft Aristides indeed for increased Cleisthenes and
Φωκίωνα Χαβρίας, Λεύκολλον δὲ Σύλλας Κάτωνα δὲ
Phocion Chabrias Lucullus and Sulla Cato and
Μάξιμος, Ἐπαμεινώνδας δὲ Παμμένη καὶ Λύσανδρος
Maximus Epaminondas and Pammenes and Lysander
Ἀγησίλαον· ἀλλ' οὗτος μὲν ὑπὸ φιλοτιμίας ἀκαίρου καὶ
Agesilaus but this-one indeed from ambition untimely and
ζηλοτυπίας διὰ δόξαν ὑβρίσας ἀπέρριψε ταχὺ τὸν
jealousy because-of glory having-insulted cast-off quickly the
καθηγεμόνα τῶν πρακτέων· οἱ δ' ἄλλοι καλῶς καὶ πολιτικῶς
guide of-the things-to-be-done the but others nobly and statesmanlike

καὶ ἄχρι τέλους ἐθεράπευσαν καὶ συνεπεκόσμησαν ὥσπερ
and until the-end served and helped-adorn as
τὰ πρὸς ἥλιον ὑφιστάμενα σώματα τὸ λαμπρῦνον
the-things toward the-sun placed bodies the-thing brightening
αὐτοὺς πάλιν ἀφ' ἑαυτῶν αὔξοντες καὶ συνεκφωτίζοντες.
them again from themselves increasing and helping-illuminate
οἱ γοῦν Σκιπίωνι βασκαίνοντες ὑποκριτὴν αὐτὸν
those at-any-rate Scipio envying an-actor him
ἀπεφαίνοντο τῶν πράξεων ποιητὴν δὲ Λαίλιον τὸν ἑταῖρον,
declared of-the deeds a-poet but Laelius the companion
ὁ δὲ Λαίλιος ὑπ' οὐδενὸς ἐπήρθη τούτων ἀλλ' ἀεὶ διετέλεσε
— but Laelius by nothing was-elated of-these but always continued
τῇ Σκιπίωνος ἀρετῇ καὶ δόξῃ συμφιλοτιμούμενος.
with-the of-Scipio virtue and glory sharing-ambition
Ἀφράνιος δὲ Πομπηίου φίλος, εἰ καὶ πάνυ ταπεινὸς
Afranius and of-Pompey a-friend though even very humble
ἦν, ὅμως ἐπίδοξος ὢν ὕπατος αἱρεθήσεσθαι, Πομπηίου
was nevertheless expected being consul to-be-chosen Pompey
σπουδάζοντος ἑτέροις, ἀπέστη τῆς φιλοτιμίας εἰπὼν οὐκ
favoring others withdrew from-the ambition saying not
ἂν οὕτω λαμπρὸν αὐτῷ γενέσθαι τὸ τυχεῖν ὑπατείας, ὡς
would so brilliant for-him to-become the to-obtain the-consulship as
ἀνιαρὸν ἅμα καὶ δυσχερές, εἰ Πομπηίου μὴ θέλοντος μηδὲ
painful at-once and disagreeable if Pompey not wishing nor
συμπράττοντος· ἐνιαυτὸν οὖν ἀνασχόμενος μόνον οὔτε τῆς
cooperating a-year then having-waited only neither the
ἀρχῆς ἀπέτυχε καὶ τὴν φιλίαν διετήρησε. τοῖς δ' οὕτω
office missed and the friendship preserved for-those but so
χειραγωγουμένοις ὑφ' ἑτέρων ἐπὶ δόξαν ἅμα συμβαίνει
led-by-the-hand by others to glory at-once it-happens
χαρίζεσθαί τε πολλοῖς, κἄν τι συμβαίνῃ δύσκολον,
to-oblige both many and-if something happen disagreeable

ἧττον ἀπεχθάνεσθαι· διὸ καὶ Φίλιππος Ἀλεξάνδρῳ
less to-be-hated wherefore also Philip to-Alexander
παρήνει κτᾶσθαι φίλους, ἕως ἔξεστι, βασιλεύοντος ἑτέρου
advised to-acquire friends while it-is-possible reigning another
πρὸς χάριν ὁμιλοῦντα καὶ φιλοφρονούμενον.
for favor associating and showing-kindness
12 αἱρεῖσθαι δὲ δεῖ τὸν ἀρχόμενον πολιτείας ἡγεμόνα μὴ
to-choose and must the beginner of-statecraft a-leader not
ἁπλῶς τὸν ἔνδοξον καὶ δυνατόν, ἀλλὰ καὶ τὸν δι᾽
simply the illustrious and powerful but also the-one because-of
ἀρετὴν τοιοῦτον. ὡς γὰρ οὐ πᾶν δένδρον ἐθέλει προσίεσθαι
virtue such as for not every tree is-willing to-admit
καὶ φέρειν περιπλεκομένην τὴν ἄμπελον ἀλλ᾽ ἔνια καταπνίγει
and to-bear twining-around the vine but some choke
καὶ διαφθείρει τὴν αὔξησιν αὐτῆς, οὕτως ἐν ταῖς πόλεσιν
and destroy the growth its so in the cities
οἱ μὴ φιλόκαλοι, φιλότιμοι δὲ καὶ φίλαρχοι μόνον, οὐ
those not loving-the-noble ambitious but and power-loving only not
προΐενται τοῖς νέοις πράξεων ἀφορμάς, ἀλλ᾽ ὥσπερ τροφὴν
give to-the young of-actions opportunities but as food
ἑαυτῶν τὴν δόξαν ἀφαιρουμένους πιέζουσιν ὑπὸ φθόνου καὶ
of-themselves the glory being-robbed-of press-down from envy and
καταμαραίνουσιν· ὡς Μάριος ἐν Λιβύῃ καὶ πάλιν ἐν Γαλατίᾳ
wither(-them) as Marius in Libya and again in Gaul
πολλὰ διὰ Σύλλα κατορθώσας ἐπαύσατο χρώμενος,
many-things through Sulla having-succeeded stopped using(-him)
ἀχθεσθεὶς μὲν αὐτοῦ τῇ αὐξήσει, πρόφασιν δὲ τὴν σφραγῖδα
vexed indeed his at-the growth pretext but the seal
ποιησάμενος ἀπέρριψεν· ὁ γὰρ Σύλλας, ὅτε τῷ Μαρίῳ
having-made cast(-him)-off — for Sulla when — with-Marius
στρατηγοῦντι συνῆν ταμιεύων ἐν Λιβύῃ, πεμφθεὶς ὑπ᾽ αὐτοῦ
being-general was-with being-quaestor in Libya sent by him

πρὸς Βῶκχον ἤγαγεν Ἰογόρθαν αἰχμάλωτον· οἷα δὲ νέος
to Bocchus brought Jugurtha captive as but young
φιλότιμος, ἄρτι δόξης γεγευμένος, οὐκ ἤνεγκε μετρίως τὸ
ambitious just of-glory having-tasted not bore moderately the
εὐτύχημα, γλυψάμενος δ' εἰκόνα τῆς πράξεως ἐν σφραγῖδι
good-fortune having-engraved but an-image of-the deed on a-seal
τὸν Ἰογόρθαν αὐτῷ παραδιδόμενον ἐφόρει· καὶ τοῦτ' ἐγκαλῶν
— Jugurtha to-him being-handed-over wore and this charging
ὁ Μάριος ἀπέρριψεν αὐτόν· ὁ δὲ πρὸς Κάτουλον
— Marius cast-off him the(-one) but to Catulus
καὶ Μέτελλον ἄνδρας ἀγαθοὺς καὶ Μαρίῳ διαφόρους
and Metellus men good and to-Marius hostile
μεταστὰς ταχὺ τὸν Μάριον ἐξήλασε καὶ κατέλυσε τῷ
having-changed-over quickly — Marius drove-out and overthrew in-the
ἐμφυλίῳ πολέμῳ μικροῦ δεήσαντα τὴν Ῥώμην ἀνατρέψαι.
civil war by-little having-lacked — Rome to-overturn
Σύλλας μέντοι καὶ Πομπήιον ἐκ νέου μὲν ἦρεν
Sulla however also Pompey from youth indeed raised
ὑπεξανιστάμενος αὐτῷ καὶ τὴν κεφαλὴν ἀποκαλυπτόμενος
rising-up for-him and the head uncovering
ἐπιόντι, καὶ τοῖς ἄλλοις νέοις πράξεων ἡγεμονικῶν
for-him-approaching and to-the other young of-actions of-command
μεταδιδοὺς ἀφορμάς, ἐνίους δὲ καὶ παροξύνων ἄκοντας,
imparting opportunities some and also spurring-on unwilling
ἐνέπλησε φιλοτιμίας καὶ ζήλου τὰ στρατεύματα· καὶ
filled with-ambition and zeal the armies and
πάντων ἐκράτησε βουλόμενος εἶναι μὴ μόνος ἀλλὰ πρῶτος
all mastered wishing to-be not alone but first
καὶ μέγιστος ἐν πολλοῖς καὶ μεγάλοις. τούτων οὖν
and greatest among many and great to-these then
ἔχεσθαι δεῖ τῶν ἀνδρῶν καὶ τούτοις ἐμφύεσθαι, μή,
to-hold-fast one-must the men and in-these to-grow not

καθάπερ ὁ Αἰσώπου βασιλίσκος ἐπὶ τῶν ὤμων τοῦ ἀετοῦ
like the of-Aesop wren on the shoulders of-the eagle
κομισθεὶς αἰφνίδιον ἐξέπτη καὶ προέφθασεν, οὕτω τὴν
carried suddenly flew-out and got-ahead so the
ἐκείνων δόξαν ὑφαρπάζοντας αὐτοὺς ἀλλὰ παρ᾽ ἐκείνων
of-those glory snatching themselves but from those
ἅμα μετ᾽ εὐνοίας καὶ φιλίας λαμβάνοντας, ὡς οὐδ᾽
at-once with goodwill and friendship receiving as not-even
ἄρξαι καλῶς τοὺς μὴ πρότερον ὀρθῶς δουλεύσαντας, ᾗ
to-rule well those not before rightly having-served as
φησιν ὁ Πλάτων, δυναμένους.
says — Plato being-able

V · FRIENDS

The statesman should neither dismiss his friends, as Cleon does, nor favor them above justice, as Themistocles would. Friends are his living instruments, like a builder's rules and squares: Solon's friends discredit him by buying land before his cancellation of debts, and Agesilaus saves Phoebidas and Sphodrias to Sparta's cost, while Phocion leaves his son-in-law to the court. He should share unenvied honors, as Diomedes chooses Odysseus, refuse base requests gently, as Epaminondas refuses Pelopidas, never harshly as Cato refuses Catulus, and help friends to honest gain, as Themistocles leaves a friend the golden necklace on a corpse after the battle.

13 ἔπεται δὲ τούτοις ἡ περὶ φίλων κρίσις, μήτε τὴν
follows and these-things the about friends judgment neither the
Θεμιστοκλέους ἐπαινοῦσα μήτε τὴν Κλέωνος διάνοιαν. ὁ
of-Themistocles praising nor the of-Cleon intention —
μὲν γὰρ Κλέων, ὅτε πρῶτον ἔγνω τῆς πολιτείας ἅπτεσθαι,
indeed for Cleon when first he-decided the statecraft to-touch
τοὺς φίλους συναγαγὼν εἰς ταὐτὸ διελύσατο τὴν φιλίαν
the friends having-gathered into the-same-place dissolved the friendship

πρὸς αὐτούς, ὡς πολλὰ τῆς ὀρθῆς καὶ δικαίας προαιρέσεως
toward them as many-things of-the right and just purpose
μαλάσσουσαν ἐν τῇ πολιτείᾳ καὶ παράγουσαν· ἄμεινον δ'
softening in the statecraft and perverting better but
ἂν ἐποίησε τὴν φιλοπλουτίαν ἐκβαλὼν τῆς ψυχῆς καὶ τὴν
would he-have-done the love-of-wealth throwing-out of-the soul and the
φιλονεικίαν καὶ φθόνου καὶ κακοηθείας καθήρας αὑτόν· οὐ
contentiousness and of-envy and malice having-purged himself not
γὰρ ἀφίλων αἱ πόλεις ἀνδρῶν καὶ ἀνεταίρων ἀλλὰ χρηστῶν
for friendless the cities men and companionless but good
καὶ σωφρόνων δέονται· νυνὶ δὲ τοὺς μὲν φίλους ἀπήλασεν,
and temperate need now but the indeed friends he-drove-off

'ἑκατὸν δὲ κύκλῳ κεφαλαὶ κολάκων οἰμωξομένων ἐλιχμῶντο'
a-hundred and in-a-circle heads of-flatterers about-to-wail licked

περὶ αὐτόν, ὡς οἱ κωμικοὶ λέγουσι· καὶ τραχὺς ὢν πρὸς
about him as the comic-poets say and harsh being toward
τοὺς ἐπιεικεῖς καὶ βαρὺς αὖθις ὑπέβαλλε τοῖς πολλοῖς
the decent and oppressive in-turn he-submitted to-the many
πρὸς χάριν ἑαυτὸν
for favor himself

'γερονταγωγῶν κἀναμισθαρνεῖν διδούς'
leading-old-men-about and-to-draw-pay-again giving

καὶ τὸ φαυλότατον καὶ τὸ νοσοῦν μάλιστα τοῦ δήμου
and the most-worthless and the sick most of-the people
προσεταιριζόμενος ἐπὶ τοὺς ἀρίστους. ὁ δὲ Θεμιστοκλῆς
making-his-companions against the best — but Themistocles
πάλιν πρὸς τὸν ἀποφηνάμενον, ὡς ἄρξει καλῶς ἴσον
again to the-one declaring that he-will-rule well equal

ἅπασι παρέχων ἑαυτόν, ‘μηδέποτ” εἶπεν ‘εἰς τοιοῦτον
to-all offering himself never he-said onto such
ἐγὼ καθίσαιμι θρόνον, ἐν ᾧ πλέον οὐχ ἕξουσιν οἱ
I may-sit a-throne in which more not will-have the
φίλοι παρ’ ἐμοῦ τῶν μὴ φίλων’, οὐδ’ οὗτος ὀρθῶς τῇ
friends from me than-the not friends nor this-one rightly to-the
φιλίᾳ κατεπαγγελλόμενος τὴν πολιτείαν καὶ τὰ κοινὰ καὶ
friendship pledging the statecraft and the common and
δημόσια ταῖς ἰδίαις χάρισι καὶ σπουδαῖς ὑφιέμενος. καίτοι
public to-the private favors and zeal subordinating and-yet
πρός γε Σιμωνίδην ἀξιοῦντά τι τῶν μὴ δικαίων
to at-least Simonides asking something of-the not just-things
‘οὔτε ποιητής’ ἔφη ‘σπουδαῖός ἐστιν ᾄδων παρὰ μέλος
neither a-poet he-said good is singing against tune
οὔτ’ ἄρχων ἐπιεικὴς παρὰ τὸν νόμον χαριζόμενος’. δεινὸν
nor a-ruler decent against the law gratifying terrible
γὰρ ὡς ἀληθῶς καὶ σχέτλιον, εἰ ναύτας μὲν ἐκλέγεται
for as truly and wretched if sailors indeed chooses
κυβερνήτης καὶ κυβερνήτην ναύκληρος
a-helmsman and a-helmsman a-shipowner

‘εὖ μὲν ἐνὶ πρύμνῃ οἰήιον, εὖ δὲ κεραίην
well indeed in stern tiller well but sail-yard
εἰδότας ἐντείνασθαι ἐπορνυμένου ἀνέμοιο·’
knowing to-stretch rising wind

καί τις ἀρχιτέκτων ὑπουργοὺς καὶ χειροτέχνας, οἳ μὴ
and a-certain master-builder underworkers and handicraftsmen who not
διαφθεροῦσιν αὐτοῦ τοὔργον ἀλλ’ ἄριστα συνεκπονήσουσιν·
will-ruin his the-work but best will-help-finish
ὁ δὲ πολιτικός, ἀριστοτέχνας τις ὢν κατὰ Πίνδαρον καὶ
the but statesman a-best-craftsman one being according-to Pindar and

δημιουργὸς εὐνομίας καὶ δίκης, οὐκ εὐθὺς αἱρήσεται φίλους
craftsman of-good-order and of-justice not at-once will-choose friends
ὁμοιοπαθεῖς καὶ ὑπηρέτας καὶ συνενθουσιῶντας αὐτῷ πρὸς
like-minded and assistants and sharing-the-inspiration with-him toward
τὸ καλόν, ἀλλ᾽ ἄλλους πρὸς ἄλλην ἀεὶ χρείαν κάμπτοντας
the noble but others to other always use bending
αὐτὸν ἀδίκως καὶ βιαίως· οὐδέν τ᾽ ὀφθήσεται διαφέρων
him unjustly and violently in-nothing and he-will-be-seen differing
οἰκοδόμου τινὸς ἢ τέκτονος ἀπειρίᾳ καὶ πλημμελείᾳ
from-a-builder some or carpenter by-inexperience and by-error
γωνίαις χρωμένου καὶ κανόσι καὶ στάθμαις, ὑφ᾽ ὧν
with-squares using and rules and plumb-lines by which
διαστρέφεσθαι τοὔργον ἔμελλεν· ὄργανα γὰρ οἱ φίλοι
to-be-distorted the-work was-bound instruments for the friends
ζῶντα καὶ φρονοῦντα τῶν πολιτικῶν ἀνδρῶν εἰσι, καὶ οὐ
living and thinking of-the political men are and not
δεῖ συνολισθάνειν αὐτοῖς παραβαίνουσιν, ἀλλὰ προσέχειν
one-must to-slip-along with-them transgressing but to-take-heed
ὅπως μηδ᾽ ἀγνοούντων αὐτῶν ἐξαμαρτάνωσι. τοῦτο γὰρ
so-that not-even being-unaware (while)-they may-err this for
καὶ Σόλωνα κατῄσχυνε καὶ διέβαλε πρὸς τοὺς πολίτας·
even Solon disgraced and discredited with the citizens
ἐπεὶ γὰρ ἐν νῷ λαβὼν τὰ ὀφλήματα κουφίσαι καὶ τὴν
when for in mind having-taken the debts to-lighten and the
σεισάχθειαν (τοῦτο δ᾽ ἦν ὑποκόρισμα χρεῶν ἀποκοπῆς)
shaking-off-of-burdens this but was a-euphemism of-debts of-cancellation
εἰσενεγκεῖν ἐκοινώσατο τοῖς φίλοις· οἱ δ᾽ ἔργον ἀδικώτατον
to-introduce communicated to-the friends they but a-deed most-unjust
ἔπραξαν· ἐδανείσαντο γὰρ ὑποφθάσαντες ἀργύριον πολὺ καὶ
did borrowed for anticipating money much and
μετ᾽ ὀλίγον χρόνον εἰς φῶς τοῦ νόμου προαχθέντος οἱ μὲν
after little time into light the law having-been-brought they indeed

ἐφάνησαν οἰκίας τε λαμπρὰς καὶ γῆν συνεωνημένοι πολλὴν
were-seen houses both splendid and land having-bought-up much
ἐξ ὧν ἐδανείσαντο χρημάτων, ὁ δὲ Σόλων αἰτίαν ἔσχε
from which they-borrowed money — but Solon blame had
συναδικεῖν ἠδικημένος. Ἀγησίλαος δὲ περὶ τὰς τῶν
to-share-in-the-wrong having-been-wronged Agesilaus and about the of-the
φίλων σπουδὰς αὐτὸς αὑτοῦ γιγνόμενος ἀσθενέστατος
friends zeals himself than-himself becoming weakest
καὶ ταπεινότατος ὥσπερ ὁ Εὐριπίδου Πήγασος
and humblest like the of-Euripides Pegasus

‘ἔπτηξ’ ὑπείκων μᾶλλον εἰ μᾶλλον θέλοι,’
crouched yielding more if more he-should-wish

καὶ ταῖς ἀτυχίαις προθυμότερον βοηθῶν τοῦ δέοντος
and to-the misfortunes more-eagerly helping than-the needful
ἐδόκει συνεξομοιοῦσθαι ταῖς ἀδικίαις· καὶ γάρ τοι Φοιβίδαν
seemed to-become-like-also to-the injustices and for indeed Phoebidas
κρινόμενον ἔσωσεν ἐπὶ τῷ τὴν Καδμείαν καταλαβεῖν
on-trial he-saved for the — Cadmea to-seize
ἄνευ προστάγματος, φήσας τὰ τοιαῦτα δεῖν αὐτοματίζειν·
without command saying the such-things must to-act-on-one's-own
καὶ Σφοδρίαν ἐπ’ ἔργῳ παρανόμῳ καὶ δεινῷ φεύγοντα
and Sphodrias on a-deed lawless and terrible being-defendant
δίκην (ἐνέβαλε γὰρ εἰς τὴν Ἀττικὴν φίλων ὄντων καὶ
a-suit he-invaded for into — Attica friends being and
συμμάχων) ἀφεθῆναι διεπράξατο, δεήσεσιν ἐρωτικαῖς τοῦ
allies to-be-acquitted he-contrived by-entreaties amorous of-the
παιδὸς μαλαχθείς· καὶ πρός τινα δυνάστην ἐπιστόλιον
boy softened and to a-certain potentate a-little-letter
αὐτοῦ τοιοῦτον φέρεται Νικίαν, εἰ μὲν οὐκ ἀδικεῖ,
his such is-reported Nicias if indeed not he-does-wrong

ἄφες· εἰ δ' ἀδικεῖ, ἐμοὶ ἄφες· πάντως δ' ἄφες'.
release(-him) if but he-does-wrong for-me release(-him) in-any-case but release(-him)
ἀλλὰ Φωκίων οὐδὲ τῷ γαμβρῷ Χαρίκλῳ δίκην ἔχοντι
but Phocion not-even with-the son-in-law Charicles a-suit having
περὶ τῶν Ἁρπαλείων συνεισῆλθεν, ἀλλ' 'ἐγώ σε' φήσας
about the Harpalan-affair entered-court but I you he-said
'ἐπὶ πᾶσι τοῖς δικαίοις ἐποιησάμην κηδεστήν' ᾤχετ' ἀπιών.
for all the just-things made a-son-in-law went departing
καὶ Τιμολέων ὁ Κορίνθιος τὸν ἀδελφὸν ἐπεὶ διδάσκων καὶ
and Timoleon the Corinthian the brother when teaching and
δεόμενος οὐκ ἀπέστησε τῆς τυραννίδος, συνέπραξε τοῖς
entreating not he-detached from-the tyranny cooperated with-those
ἀνελοῦσι. δεῖ γὰρ οὐκ ἄχρι τοῦ βωμοῦ φίλον εἶναι τῷ
having-killed(-him) one-must for not to the altar a-friend to-be to-the
μὴ συνεπιορκεῖν, ὥς ποτε Περικλῆς εἶπεν, ἀλλ' ἄχρι
not to-commit-perjury-with(-him) as once Pericles said but to
παντὸς νόμου καὶ δικαίου καὶ συμφέροντος, ὃ παροφθὲν
all law and justice and advantage which disregarded
εἴς τινα μεγάλην βλάβην ἀναφέρει καὶ κοινήν, ὡς ἀνέφερε
to some great harm leads and common as led
τὸ μὴ δοῦναι δίκην Σφοδρίαν μηδὲ Φοιβίδαν· οὗτοι γὰρ οὐχ
the not to-pay penalty Sphodrias nor Phoebidas these for not
ἥκιστα τὴν Σπάρτην ἐνέβαλον εἰς τὸν Λευκτρικὸν πόλεμον.
least — Sparta threw into the Leuctrian war
ἐπεὶ τοῖς γε μετρίοις ἁμαρτήμασι τῶν φίλων ἐπεμβαίνειν
since to-the at-least moderate faults of-the friends to-trample-on
βαρὺν ὁ πολιτικὸς οὐκ ἀναγκάζει λόγος, ἀλλὰ καὶ
severe the political not compels reason but even
δίδωσιν εἰς ἀσφαλὲς θεμένους τὰ μέγιστα τῶν κοινῶν
grants into safety having-placed the greatest-things of-the public(-affairs)
ἐκ περιουσίας βοηθεῖν τοῖς φίλοις καὶ παρίστασθαι
from abundance to-help the friends and to-stand-by

καὶ συνεκπονεῖν ὑπὲρ αὐτῶν. εἰσὶ δὲ καὶ χάριτες
and to-help-labor on-behalf-of them there-are and also favors
ἀνεπίφθονοι, συλλαβέσθαι πρὸς ἀρχὴν τῷ φίλῳ μᾶλλον,
unenvied to-help toward office the friend rather
ἐγχειρίσαι τινὰ διοίκησιν ἔνδοξον ἢ πρεσβείαν φιλάνθρωπον,
to-entrust some administration glorious or embassy friendly
οἷον ἡγεμόνος τιμὰς ἔχουσαν, ἢ πρὸς πόλιν ὑπὲρ φιλίας
such-as of-a-governor honors having or to a-city for friendship
καὶ ὁμονοίας ἔντευξιν· ἂν δ' ᾖ τις ἐργώδης ἐπιφανὴς
and concord a-petition if but there-be a-certain laborious conspicuous
δὲ καὶ μεγάλη πρᾶξις, αὑτὸν ἐπὶ ταύτην τάξαντα
but and great action oneself to this having-appointed
πρῶτον εἶτα προσελέσθαι τὸν φίλον, ὡς ὁ Διομήδης
first then to-choose-in-addition the friend as — Diomedes

'εἰ μὲν δὴ ἔταρόν γε κελεύετέ μ' αὐτὸν ἑλέσθαι,
if indeed now a-comrade at-least you-bid me myself to-choose
πῶς ἂν ἔπειτ' Ὀδυσῆος ἐγὼ θείοιο λαθοίμην;'
how could then Odysseus I godlike forget

κἀκεῖνος αὖ πάλιν ἀνταποδίδωσιν οἰκείως τὸν ἔπαινον
and-that-one in-turn again renders-back fittingly the praise

'ἵπποι δ' οἵδε, γεραιέ, νεήλυδες, οὓς ἐρεείνεις,
horses and these old-man newly-come which you-ask-about
Θρηίκιοι, τὸν δέ σφιν ἄνακτ' ἀγαθὸς Διομήδης
Thracian the and their lord good Diomedes
ἔκτανε, πὰρ δ' ἑτάρους δυοκαίδεκα πάντας ἀρίστους.'
killed beside and comrades twelve all best

αὕτη γὰρ ἡ πρὸς τοὺς φίλους ὕφεσις οὐχ ἧττον ἐπικοσμεῖ
this for the toward the friends yielding not less adorns
τῶν ἐπαινουμένων τοὺς ἐπαινοῦντας· ἡ δ' αὐθάδεια, φησὶν
than-the praised those praising the but self-will says
ὁ Πλάτων, ἐρημίᾳ σύνοικος. ἔτι τοίνυν ταῖς καλαῖς
— Plato with-solitude a-housemate further then in-the fine
καὶ φιλανθρώποις χάρισι δεῖ τοὺς φίλους συνεισποιεῖν
and kindly favors one-must the friends to-include
καὶ κελεύειν τοὺς εὖ παθόντας ἐκείνους ἐπαινεῖν καὶ
and to-bid those well having-been-treated them to-praise and
ἀγαπᾶν, ὡς αἰτίους ἅμα καὶ συμβούλους γεγενημένους· τὰς
to-love as causes at-once and advisers having-become the
δὲ φαύλας καὶ ἀτόπους ἀξιώσεις ἀποτρίβεσθαι μὴ πικρῶς
but base and odd requests to-rub-off not bitterly
ἀλλὰ πράως, διδάσκοντα καὶ παραμυθούμενον ὡς οὐκ ἄξιαι
but gently teaching and consoling that not worthy
τῆς ἐκείνων ἀρετῆς εἰσι καὶ δόξης. ἄριστα δ' ἀνθρώπων
of-the their virtue they-are and reputation best but of-men
ὁ Ἐπαμεινώνδας, ἀρνησάμενος δεηθέντι τῷ Πελοπίδᾳ τὸν
— Epaminondas having-refused having-asked — to-Pelopidas the
κάπηλον ἐκ τῆς εἱρκτῆς ἀφεῖναι καὶ μετ' ὀλίγον τῆς
tavern-keeper from the prison to-release and after little the
ἐρωμένης δεηθείσης ἀφείς, 'τοιαύτας' ἔφη 'χάριτας, ὦ
mistress having-asked having-released such he-said favors O
Πελοπίδα, λαμβάνειν ἑταιριδίοις οὐ στρατηγοῖς πρέπον ἐστίν.'
Pelopidas to-receive for-courtesans not for-generals fitting is
ὁ δὲ Κάτων βαρέως καὶ αὐθάδως, ἐπεὶ Κάτλος ὁ τιμητής,
— but Cato harshly and self-willedly when Catulus the censor
φίλος ὢν ἐν τοῖς μάλιστα καὶ συνήθης, ἐξῃτεῖτό τινα
a-friend being among the most and intimate begged-off a-certain-one
τῶν κρινομένων ὑπ' αὐτοῦ ταμιεύοντος 'αἰσχρόν ἐστιν' ἔφη
of-those being-tried by him being-quaestor shameful it-is he-said

‘σὲ τὸν ὀφείλοντα τοὺς νέους ἡμᾶς σωφρονίζειν ὑπὸ τῶν
you the-one obliged the young us to-discipline by the
ἡμετέρων ὑπηρετῶν ἐκβάλλεσθαι’. τῷ γὰρ ἔργῳ τὴν χάριν
our servants to-be-thrown-out in-the for deed the favor
ἐξῆν ἀπειπάμενον ἀφελεῖν τοῦ λόγου τὴν τραχύτητα
it-was-possible having-refused to-remove from-the speech the harshness
καὶ πικρίαν, ὡς μηδὲ τῇ πράξει τὸ λυπηρὸν ἑκουσίως
and bitterness so-that not-even in-the action the painful-thing willingly
ἀλλ’ ἀναγκαίως ἐπιφέροντα διὰ τὸν νόμον καὶ τὸ δίκαιον.
but necessarily bringing because-of the law and the just
εἰσὶ δὲ καὶ πρὸς χρηματισμὸν οὐκ ἀγεννεῖς ἐν πολιτείᾳ
there-are and also toward money-making not ignoble in statecraft
τοῖς δεομένοις τῶν φίλων αἱ συλλήψεις· οἷον ὁ
for-those needing of-the friends the assistances such-as —
Θεμιστοκλῆς, μετὰ τὴν μάχην ἰδὼν νεκρὸν στρεπτὰ
Themistocles after the battle having-seen a-corpse collars
χρυσᾶ καὶ μανιάκην περικείμενον αὐτὸς μὲν παρῆλθεν,
golden and necklace wearing himself indeed passed-by
ἐπιστραφεὶς δὲ πρὸς τὸν φίλον ‘ἀνελοῦ ταῦτ” εἶπεν·
having-turned but to the friend take-up these-things he-said
‘οὐ γὰρ καὶ σὺ Θεμιστοκλῆς γέγονας’. δίδωσι γὰρ καὶ
not for also you Themistocles have-become gives for also
τοῦτο πολλάκις τῷ πολιτικῷ τὰ πράγματα πρὸς τοὺς
this often to-the statesman the affairs toward the
φίλους. οὐ γὰρ δὴ Μενέμαχοι πάντες εἰσί· τῷ μὲν
friends not for indeed Menemachuses all are to-the(-one) indeed
οὖν ἐγχείρισον συνηγορίαν ἔμμισθον ὑπὲρ τοῦ δικαίου,
then entrust advocacy paid on-behalf-of the just
τῷ δὲ σύστησον πλούσιον ἐπιμελείας καὶ προστασίας
to-the(-other) but introduce a-rich-man of-care and protection
δεόμενον· ἄλλῳ δ’ εἰς ἐργολαβίαν τινὰ σύμπραξον ἢ
needing with-another and into contract a-certain help or

μίσθωσιν ὠφελείας ἔχουσαν. Ἐπαμεινώνδας δὲ καὶ πλουσίῳ
lease profits having Epaminondas and also to-a-rich
τινὶ προσελθόντα φίλον αἰτεῖν ἐκέλευσε τάλαντον, ὡς
some having-approached friend to-ask bade a-talent as
αὐτοῦ δοῦναι κελεύσαντος· ἐπεὶ δ' ὁ αἰτηθεὶς ἐλθὼν
himself to-give bidding when but the having-been-asked having-come
ἐπυνθάνετο τὴν αἰτίαν, 'ὅτι χρηστός' εἶπεν 'οὗτος ὢν πένης
inquired the reason because good he-said this-man being poor
ἐστί, σὺ δὲ πλουτεῖς πολλὰ τῆς πόλεως νενοσφισμένος'. καὶ
is you but are-rich many-things of-the city having-embezzled and
τὸν Ἀγησίλαον ὁ Ξενοφῶν ἀγάλλεσθαί φησι πλουτίζοντα
— Agesilaus — Xenophon to-exult says enriching
τοὺς φίλους, αὐτὸν ὄντα κρείττονα χρημάτων.
the friends himself being superior to-money

VI · ENEMIES

Every public life breeds enmities. When the Mithridatic war endangers Magnesia, Cretinas offers his rival Hermeias the choice of taking the command while he himself withdraws, or leaving the city to him; Hermeias leaves, sped on with money by Cretinas, who saves the city. Phocion and Cato fight their opponents only in the public contests. No citizen is to be treated as an enemy unless he is a disease of the city, like Catiline; the rest are to be tuned like strings, praised for what they do well, defended against informers, as even Nero once spoke of Thrasea, and rebuked by recalling their fathers. Abuse, as between Demosthenes and Aeschines, shames the speakers; a reply should be brief and turn the taunt back, as Epaminondas, Antalcidas, Phocion, and Crassus turn theirs.

ἐπεὶ δέ 'πάσαις κορυδαλλίσι' κατὰ Σιμωνίδην 'χρὴ λόφον 14
since but on-all larks according-to Simonides must a-crest
ἐγγενέσθαι' καὶ πᾶσα πολιτεία φέρει τινὰς ἔχθρας καὶ
to-grow and every statecraft brings some enmities and

διαφοράς, οὐχ ἥκιστα προσήκει καὶ περὶ τούτων ἐσκέφθαι
differences not least it-befits also about these to-have-considered
τὸν πολιτικόν. οἱ μὲν οὖν πολλοὶ τὸν Θεμιστοκλέα
the statesman the indeed then many — Themistocles
καὶ τὸν Ἀριστείδην ἐπαινοῦσιν ἐπὶ τῶν ὅρων τὴν
and — Aristides praise at the boundaries the
ἔχθραν ἀποτιθεμένους, ὁσάκις ἐπὶ πρεσβείαν ἢ στρατηγίαν
enmity laying-aside whenever on embassy or generalship
ἐξίοιεν, εἶτα πάλιν ἀναλαμβάνοντας. ἐνίοις δὲ καὶ τὸ
they-went-out then again taking-up(-it) to-some and also the
Κρητίνου τοῦ Μάγνητος ὑπερφυῶς ἀρέσκει· Ἑρμείᾳ γὰρ
of-Cretinas the Magnesian exceedingly pleases with-Hermeias for
ἀντιπολιτευόμενος ἀνδρὶ μὲν οὐ δυνατῷ φιλοτίμῳ δὲ καὶ
being-a-political-rival a-man indeed not powerful ambitious but and
λαμπρῷ τὴν ψυχήν, ἐπεὶ κατέσχεν ὁ Μιθριδατικὸς πόλεμος,
brilliant the soul when gripped the Mithridatic war
τὴν πόλιν ὁρῶν κινδυνεύουσαν ἐκέλευσε τὸν Ἑρμείαν
the city seeing endangered he-bade — Hermeias
τὴν ἀρχὴν παραλαβόντα χρῆσθαι τοῖς πράγμασιν, αὐτοῦ
the office taking-over to-manage the affairs himself
μεταστάντος· εἰ δὲ βούλεται στρατηγεῖν ἐκεῖνον, αὐτὸν
having-withdrawn if but he-wishes to-be-general that-one himself
ἐκποδὼν ἀπελθεῖν, ὡς μὴ φιλοτιμούμενοι πρὸς ἀλλήλους
out-of-the-way to-depart so-that not being-ambitious toward one-another
ἀπολέσειαν τὴν πόλιν. ἤρεσεν ἡ πρόκλησις τῷ Ἑρμείᾳ,
they-should-destroy the city pleased the challenge — to-Hermeias
καὶ φήσας ἑαυτοῦ πολεμικώτερον εἶναι τὸν Κρητίναν
and saying than-himself more-warlike to-be — Cretinas
ὑπεξῆλθε μετὰ παίδων καὶ γυναικός. ὁ δὲ Κρητίνας
withdrew with children and wife — but Cretinas
ἐκεῖνόν τε προύπεμψε, τῶν ἰδίων χρημάτων ἐπιδοὺς
that-one both escorted of-the his-own money giving

ὅσα φεύγουσιν ἦν ἢ πολιορκουμένοις χρησιμώτερα,
as-much-as to-exiles was than to-the-besieged more-useful
καὶ τὴν πόλιν ἄριστα στρατηγήσας παρ᾽ οὐδὲν ἐλθοῦσαν
and the city best having-generaled by nothing having-come
ἀπολέσθαι περιεποίησεν ἀνελπίστως. εἰ γὰρ εὐγενὲς καὶ
to-be-destroyed preserved unexpectedly if for noble and
φρονήματος μεγάλου τὸ ἀναφωνῆσαι
of-spirit great the to-cry-out

‘φιλῶ τέκν᾽, ἀλλὰ πατρίδ᾽ ἐμὴν μᾶλλον φιλῶ᾽,
I-love children but fatherland my more I-love

πῶς οὐκ ἐκείνοις γε προχειρότερον εἰπεῖν ἑκάστῳ ‘μισῶ
how not to-those at-least more-ready to-say to-each I-hate
τὸν δεῖνα καὶ βούλομαι ποιῆσαι κακῶς, ἀλλὰ πατρίδ᾽ ἐμὴν
the so-and-so and I-wish to-do ill but fatherland my
μᾶλλον φιλῶ;᾽ τὸ γὰρ μὴ θέλειν διαλυθῆναι πρὸς ἐχθρόν,
more I-love the for not to-wish to-be-reconciled with an-enemy
ὧν ἕνεκα δεῖ καὶ φίλον προέσθαι, δεινῶς ἄγριον
of-which for-the-sake one-must even a-friend to-give-up terribly savage
καὶ θηριῶδες. οὐ μὴν ἀλλὰ βέλτιον οἱ περὶ Φωκίωνα
and beastlike not however but better those around Phocion
καὶ Κάτωνα, μηδ᾽ ὅλως ἔχθραν τινὰ πρὸς πολιτικὰς
and Cato not-even at-all enmity any for political
τιθέμενοι διαφοράς, ἀλλὰ δεινοὶ καὶ ἀπαραίτητοι μόνον ἐν
setting differences but fierce and inexorable only in
τοῖς δημοσίοις ἀγῶσιν ὄντες μὴ προέσθαι τὸ συμφέρον,
the public contests being not to-give-up the advantage
ἐν δὲ τοῖς ἰδίοις ἀμηνίτως καὶ φιλανθρώπως χρώμενοι
in but the private-affairs unresentfully and kindly treating
τοῖς ἐκεῖ διαφερομένοις. δεῖ γὰρ ἐχθρὸν μηδένα πολίτην
those there differing one-must for an-enemy no citizen

νομίζειν, ἂν μή τις, οἷος Ἀριστίων ἢ Νάβις ἢ Κατιλίνας,
to-consider if not someone such-as Aristion or Nabis or Catiline
νόσημα καὶ ἀπόστημα πόλεως ἐγγένηται· τοὺς δ' ἄλλως
a-disease and an-abscess of-a-city arise the but otherwise
ἀπᾴδοντας ὥσπερ ἁρμονικὸν ἐπιτείνοντα καὶ χαλῶντα
out-of-tune as a-harmonist tightening and loosening
πράως εἰς τὸ ἐμμελὲς ἄγειν, μὴ τοῖς ἁμαρτάνουσι σὺν ὀργῇ
gently into the harmonious to-lead not on-those erring with anger
καὶ πρὸς ὕβριν ἐπιφυόμενον, ἀλλ' ὡς Ὅμηρος ἠθικώτερον·
and to insolence growing-onto but as Homer more-courteously

'ὦ πέπον, ἦ τ' ἐφάμην σε περὶ φρένας ἔμμεναι ἄλλων'
O friend surely and I-thought you above in-mind to-be others

καὶ
and

'οἶσθα καὶ ἄλλον μῦθον ἀμείνονα τοῦδε νοῆσαι'
you-know also other speech better than-this to-devise

ἄν τέ τι χρηστὸν εἴπωσιν ἢ πράξωσι, μὴ τιμαῖς
if and something good they-say or do not at-the-honors
ἀχθόμενον αὐτῶν μηδὲ λόγων εὐφήμων ἐπὶ καλοῖς ἔργοις
being-vexed their nor of-words auspicious for fine deeds
φειδόμενον· οὕτω γὰρ ὅ τε ψόγος ὅπου δεῖ πίστιν
sparing so for the both blame where (it)-is-needed credit
ἕξει, καὶ πρὸς τὴν κακίαν διαβαλοῦμεν αὐτοὺς αὔξοντες
will-have and for the vice we-will-discredit them increasing
τὴν ἀρετὴν καὶ ταῦτα παραβάλλοντες ἐκείνοις ὡς ἄξια
the virtue and these-things comparing to-those as worthy
καὶ πρέποντα μᾶλλον. ἐγὼ δὲ καὶ μαρτυρεῖν ἀξιῶ τὰ
and befitting more I and also to-bear-witness think-fit the

δίκαια καὶ τοῖς διαφόροις τὸν πολιτικὸν ἄνδρα καὶ βοηθεῖν
just-things even for-the opponents the statesman man and to-help
κρινομένοις πρὸς τοὺς συκοφάντας καὶ ταῖς διαβολαῖς
those-being-tried against the informers and the slanders
ἀπιστεῖν, ἂν ὦσιν ἀλλότριαι τῆς προαιρέσεως αὐτῶν·
to-disbelieve if they-be foreign to-the purpose their
ὥσπερ ὁ Νέρων ἐκεῖνος ὀλίγον ἔμπροσθεν ἢ κτεῖναι
like — Nero that-famous little before than to-kill
τὸν Θρασέαν μάλιστα μισῶν καὶ φοβούμενος, ὅμως
— Thrasea most hating and fearing nevertheless
ἐγκαλοῦντός τινος ὡς κακῶς κεκριμένου καὶ ἀδίκως,
charging someone as badly having-been-judged and unjustly
‘ἐβουλόμην ἄν’ ἔφη ‘Θρασέαν οὕτως ἐμὲ φιλεῖν, ὡς
I-would-wish — he-said Thrasea so me to-love as
δικαστὴς ἄριστός ἐστιν’. οὐ χεῖρον δὲ καὶ πρὸς ἐπίπληξιν
a-judge best he-is not worse and also for rebuke
ἑτέρων φύσει πονηρῶν μᾶλλον ἁμαρτανόντων ἐχθροῦ
of-others by-nature wicked more erring of-an-enemy
μνησθέντα κομψοτέρου τὸ ἦθος εἰπεῖν ‘ἀλλ’ ἐκεῖνος οὐκ ἂν
mentioning more-refined the character to-say but that-one not would
τοῦτ’ εἶπεν οὐδ’ ἐποίησεν’. ὑπομνηστέον δὲ καὶ πατέρων
this have-said nor done one-must-remind and also of-fathers
ἀγαθῶν ἐνίους, ὅταν ἐξαμαρτάνωσιν· οἷον Ὅμηρος
good some whenever they-err such-as Homer

‘ἦ ὀλίγον οἷ παῖδα ἑοικότα γείνατο Τυδεύς·’
surely little to-himself a-son like begot Tydeus

καὶ πρὸς Σκιπίωνα τὸν Ἀφρικανὸν Ἄππιος ἐν ἀρχαιρεσίαις
and to Scipio — Africanus Appius in elections
διαγωνιζόμενος ‘ἡλίκον ἄν’ εἶπεν ‘ὦ Παῦλε, στενάξειας
contending how-greatly — he-said O Paulus you-would-groan

ὑπὸ γῆς, αἰσθόμενος ὅτι σου τὸν υἱὸν ἐπὶ τιμητικὴν
under earth perceiving that your the son for censorial
ἀρχὴν καταβαίνοντα Φιλόνικος ὁ τελώνης δορυφορεῖ. τὰ
office going-down Philonicus the tax-collector escorts-as-guard the
γὰρ τοιαῦτα νουθετεῖ τοὺς ἁμαρτάνοντας ἅμα καὶ κοσμεῖ
for such-things admonish those erring at-once and adorn
τοὺς νουθετοῦντας. πολιτικῶς δὲ καὶ ὁ Νέστωρ ὁ τοῦ
those admonishing statesmanlike and also — Nestor the —
Σοφοκλέους ἀποκρίνεται λοιδορούμενος ὑπὸ τοῦ Αἴαντος
of-Sophocles answers being-reviled by — Ajax

‘οὐ μέμφομαί σε· δρῶν γὰρ εὖ κακῶς λέγεις’.
not I-blame you doing for well badly you-speak

καὶ Κάτων διενεχθεὶς πρὸς τὸν Πομπήιον ἐν οἷς ἐβιάζετο τὴν
and Cato having-differed with — Pompey in what he-was-forcing the
πόλιν μετὰ Καίσαρος, ἐπεὶ κατέστησαν εἰς πόλεμον, ἐκέλευσε
city with Caesar when they-came into war bade
Πομπηίῳ παραδοῦναι τὴν ἡγεμονίαν, ἐπειπὼν ὅτι τῶν
to-Pompey to-hand-over the command adding that of-the
αὐτῶν ἐστι καὶ ποιεῖν τὰ μεγάλα κακὰ καὶ παύειν. ὁ γὰρ
same-men it-is both to-make the great evils and to-stop the for
μεμιγμένος ἐπαίνῳ ψόγος οὐκ ἔχων ὕβριν ἀλλὰ παρρησίαν,
mixed with-praise blame not having insolence but frankness
οὐδὲ θυμὸν ἀλλὰ δηγμὸν ἐμποιῶν καὶ μετάνοιαν, εὐμενὴς
nor temper but a-sting producing and repentance kindly
φαίνεται καὶ θεραπευτικός· αἱ δὲ λοιδορίαι τοῖς πολιτικοῖς
appears and healing the but abuses to-the statesmen
ἥκιστα πρέπουσιν. ὅρα δὲ τὰ πρὸς Αἰσχίνην ὑπὸ
least befit see but the-things against Aeschines by
Δημοσθένους εἰρημένα καὶ τὰ πρὸς τοῦτον ὑπ’ Αἰσχίνου,
Demosthenes said and the-things against this-one by Aeschines

καὶ πάλιν ἃ πρὸς Δημάδην γέγραφεν Ὑπερείδης, εἰ
and again what against Demades has-written Hypereides whether
Σόλων ἂν εἶπεν ἢ Περικλῆς ἢ Λυκοῦργος ὁ Λακεδαιμόνιος
Solon would have-said or Pericles or Lycurgus the Lacedaemonian
ἢ Πιττακὸς ὁ Λέσβιος. καίτοι γε καὶ Δημοσθένης ἐν
or Pittacus the Lesbian and-yet at-least even Demosthenes in
τῷ δικανικῷ τὸ λοίδορον ἔχει μόνον, οἱ δὲ Φιλιππικοὶ
the forensic the abusive has only the but Philippics
καθαρεύουσι καὶ σκώμματος καὶ βωμολοχίας ἁπάσης·
are-pure both of-jest and of-buffoonery all
τὰ γὰρ τοιαῦτα τῶν ἀκουόντων μᾶλλον αἰσχύνει τοὺς
the for such-things than-the hearers more shame the
λέγοντας, ἔτι δὲ καὶ σύγχυσιν ἀπεργάζεται τῶν πραγμάτων
speakers further but and confusion produce of-the affairs
καὶ διαταράττει τὰ βουλευτήρια καὶ τὰς ἐκκλησίας.
and throw-into-disorder the council-houses and the assemblies
ὅθεν ἄρισθ' ὁ Φωκίων ὑπεκστὰς τῷ λοιδοροῦντι
whence best — Phocion having-stood-aside for-the reviler
καὶ παυσάμενος τοῦ λέγειν, ἐπεὶ μόλις ἐσιώπησεν ὁ
and having-stopped the speaking when barely fell-silent the
ἄνθρωπος, αὖθις παρελθὼν 'οὐκοῦν' ἔφη 'περὶ μὲν τῶν
fellow again coming-forward well-then he-said about indeed the
ἱππέων καὶ τῶν ὁπλιτῶν ἀκηκόατε, λείπεται δέ μοι περὶ
cavalry and the hoplites you-have-heard it-remains and for-me about
τῶν ψιλῶν καὶ πελταστῶν διελθεῖν'. ἀλλ' ἐπεὶ πολλοῖς
the light-troops and peltasts to-go-through but since for-many
γε δυσκάθεκτόν ἐστι τὸ πρᾶγμα καὶ πολλάκις οὐκ
at-least hard-to-restrain is the thing and often not
ἀχρήστως οἱ λοιδοροῦντες ἐπιστομίζονται ταῖς ἀπαντήσεσιν,
uselessly the revilers are-muzzled by-the rejoinders
ἔστω βραχεῖα τῇ λέξει καὶ μὴ θυμὸν ἐμφαίνουσα μηδ'
let-be brief in-the wording and not temper showing nor

ἀκραχολίαν, ἀλλὰ πραότητα μετὰ παιδιᾶς καὶ χάριτος
irascibility but mildness with play and grace
ἁμωσγέπως δάκνουσαν· αἱ δ' ἀντεπιστρέφουσαι μάλιστα
somehow biting the but turning-back most
τοιαῦται. καθάπερ γὰρ τῶν βελῶν ὅσα πρὸς τὸν
such as for of-the missiles as-many-as to the
βαλόντα φέρεται πάλιν ῥώμῃ τινὶ δοκεῖ καὶ στερεότητι
thrower are-borne back by-strength some seem and by-hardness
τοῦ πληγέντος ἀνακρουόμενα τοῦτο πάσχειν· οὕτω τὸ
of-the struck rebounding this to-suffer so the
λεχθὲν ὑπὸ ῥώμης καὶ συνέσεως τοῦ λοιδορηθέντος ἐπὶ τοὺς
said by strength and intelligence of-the reviled upon the
λοιδορήσαντας ἀναστρέφειν ἔοικεν· ὡς τὸ Ἐπαμεινώνδου
revilers to-turn-back seems such-as the of-Epaminondas
πρὸς Καλλίστρατον, ὀνειδίζοντα Θηβαίοις καὶ Ἀργείοις τὴν
to Callistratus reproaching to-Thebans and to-Argives the
Οἰδίποδος πατροκτονίαν καὶ τὴν Ὀρέστου μητροκτονίαν, ὅτι
of-Oedipus parricide and the of-Orestes matricide that
'τοὺς ταῦτα ποιήσαντας ἡμῶν ἐκβαλόντων ὑμεῖς ἐδέξασθε·'
those these-things having-done us having-cast-out you received
καὶ τὸ Ἀνταλκίδου τοῦ Σπαρτιάτου πρὸς τὸν Ἀθηναῖον
and the of-Antalcidas the Spartan to the Athenian
τὸν φήσαντα 'πολλάκις ὑμᾶς ἀπὸ τοῦ Κηφισοῦ ἐδιώξαμεν,'
the saying often you from — Cephisus we-chased
'ἀλλ' ἡμεῖς γ' ὑμᾶς ἀπὸ τοῦ Εὐρώτα οὐδέποτε.'
but we at-least you from — Eurotas never
χαριέντως δὲ καὶ ὁ Φωκίων, τοῦ Δημάδου κεκραγότος
gracefully and also — Phocion — Demades having-shouted
'Ἀθηναῖοί σε ἀποκτενοῦσιν·' 'ἄν γε μανῶσιν' ἔφη 'σὲ
Athenians you will-kill if at-least they-go-mad he-said you
δέ, ἂν σωφρονῶσι.' καὶ Κράσσος ὁ ῥήτωρ, Δομιτίου
but if they-are-sane and Crassus the orator Domitius

πρὸς αὐτὸν εἰπόντος ‘οὐ σὺ μυραίνης ἐν κολυμβήθρᾳ σοι
to him having-said not you a-lamprey in a-pond for-you
τρεφομένης εἶτ’ ἀποθανούσης ἔκλαυσας;’ ἀντηρώτησεν ‘οὐ
being-reared then having-died wept asked-back not
σὺ τρεῖς γυναῖκας ἔθαψας καὶ οὐκ ἐδάκρυσας;’ ταῦτα
you three wives buried and not wept these-things
μὲν οὖν ἔχει τινὰ χρείαν καὶ πρὸς τὸν ἄλλον βίον.
indeed then have some use also for the other life

VII · GREAT TASKS AND SMALL

The good citizen neglects no part of public business: Epaminondas, made telearch in scorn, raises the office, and Plutarch himself oversees the measuring of tiles and the carting of mortar and stones, for his country, not himself. Yet he must not grasp at every office, like Theagenes winning even a funeral feast, or Metiochus, who oversees everything, and like Scipio he should sometimes leave the people longing for him. As a helmsman uses his crew, he shares the work with able men, as Pericles uses Ephialtes and Menippus, and keeps to what he is fit for. Friends may even differ openly on small matters, so that their agreement on great ones is not thought arranged.

πολιτείας δ’ οἱ μὲν εἰς ἅπαν ἐνδύονται μέρος, ὥσπερ 15
of-statecraft and some indeed into every enter part as
ὁ Κάτων, οὐδεμιᾶς ἀξιοῦντες εἰς δύναμιν ἀπολείπεσθαι
— Cato of-none thinking-fit as-far-as possible to-fall-short
φροντίδος οὐδ’ ἐπιμελείας τὸν ἀγαθὸν πολίτην· καὶ
of-thought nor of-care the good citizen and
τὸν Ἐπαμεινώνδαν ἐπαινοῦσιν, ὅτι φθόνῳ καὶ πρὸς
— Epaminondas they-praise because from-envy and in
ὕβριν ἀποδειχθεὶς τελέαρχος ὑπὸ τῶν Θηβαίων οὐκ
insult having-been-appointed telearch by the Thebans not
ἠμέλησεν, ἀλλ’ εἰπὼν ὡς οὐ μόνον ἀρχὴ ἄνδρα δείκνυσιν
he-neglected(-it) but saying that not only office a-man shows

ἀλλὰ καὶ ἀρχὴν ἀνήρ, εἰς μέγα καὶ σεμνὸν ἀξίωμα
but also office a-man into great and dignified rank
προήγαγε τὴν τελεαρχίαν, οὐδὲν οὖσαν πρότερον ἀλλ'
advanced the telearchy nothing being before other
ἢ περὶ τοὺς στενωποὺς ἐκβολῆς κοπρίων καὶ ῥευμάτων
than about the alleys of-removal of-dung and of-streams
ἀποτροπῆς ἐπιμέλειάν τινα. κἀγὼ δ' ἀμέλει παρέχω
of-diversion a-supervision some I-too and doubtless provide
γέλωτα τοῖς παρεπιδημοῦσιν, ὁρώμενος ἐν δημοσίῳ περὶ
laughter to-the visitors being-seen in public about
τὰ τοιαῦτα πολλάκις· ἀλλὰ βοηθεῖ μοι τὸ τοῦ Ἀντισθένους
the such-things often but helps me the — of-Antisthenes
μνημονευόμενον· θαυμάσαντος γάρ τινος, εἰ δι' ἀγορᾶς
remembered having-wondered for someone if through market-place
αὐτὸς φέρει τάριχος, 'ἐμαυτῷ γ" εἶπεν· ἐγὼ δ'
himself carries salt-fish for-myself at-least he-said I and
ἀνάπαλιν πρὸς τοὺς ἐγκαλοῦντας, εἰ κεράμῳ παρέστηκα
conversely to those charging(-me) if by-tile I-have-stood
διαμετρουμένῳ καὶ φυράμασι καὶ λίθοις παρακομιζομένοις,
being-measured and by-mortar and by-stones being-conveyed
οὐκ ἐμαυτῷ γέ φημι ταῦτ' οἰκονομεῖν ἀλλὰ τῇ
not for-myself at-least I-say these-things to-manage but for-the
πατρίδι. καὶ γὰρ εἰς ἄλλα πολλὰ μικρὸς ἄν τις εἴη καὶ
fatherland and for for other many-things petty would one be and
γλίσχρος αὑτῷ διοικῶν καὶ δι' αὐτὸν πραγματευόμενος·
niggardly for-himself managing and because-of himself being-busy
εἰ δὲ δημοσίᾳ καὶ διὰ τὴν πόλιν, οὐκ ἀγεννής, ἀλλὰ
if but publicly and because-of the city not ignoble but
μεῖζον τὸ μέχρι μικρῶν ἐπιμελὲς καὶ πρόθυμον. ἕτεροι δὲ
greater the down-to small-things careful and eager others but
σεμνότερον οἴονται καὶ μεγαλοπρεπέστερον εἶναι τὸ τοῦ
more-dignified think and more-magnificent to-be the —

Περικλέους· ὧν καὶ Κριτόλαός ἐστιν ὁ Περιπατητικὸς
of-Pericles of-whom also Critolaus is the Peripatetic
ἀξιῶν, ὥσπερ ἡ Σαλαμινία ναῦς Ἀθήνησι καὶ ἡ Πάραλος
thinking-fit as — Salaminia ship at-Athens and — Paralus
οὐκ ἐπὶ πᾶν ἔργον ἀλλ' ἐπὶ τὰς ἀναγκαίας καὶ μεγάλας
not for every work but for the necessary and great
κατεσπῶντο πράξεις, οὕτως ἑαυτῷ πρὸς τὰ κυριώτατα
were-launched actions so himself for the most-important
καὶ μέγιστα χρῆσθαι, ὡς ὁ τοῦ κόσμου βασιλεύς,
and greatest to-use as the of-the universe king

'τῶν ἄγαν γὰρ ἅπτεται
of-the excessive for touches
θεός, τὰ μικρὰ δ' εἰς τύχην ἀνεὶς ἐᾷ'
god the small-things but to fortune letting-go allows

κατὰ τὸν Εὐριπίδην. οὐδὲ γὰρ τοῦ Θεαγένους
according-to — Euripides not-even for — of-Theagenes
τὸ φιλότιμον ἄγαν καὶ φιλόνικον ἐπαινοῦμεν, ὃς οὐ
the ambition excessive and contentiousness we-praise who not
μόνον τὴν περίοδον νενικηκὼς ἀλλὰ καὶ πολλοὺς
only the circuit having-won but also many
ἀγῶνας, οὐ παγκρατίῳ μόνον ἀλλὰ καὶ πυγμῇ καὶ
contests not in-the-pancratium only but also in-boxing and
δολίχῳ, τέλος ἡρῷα δειπνῶν ἐπιταφίου τινός, ὥσπερ
in-the-long-race finally hero-feasts dining of-a-funeral some as
εἰώθει, προτεθείσης ἅπασι τῆς μερίδος, ἀναπηδήσας
was-customary having-been-set-before for-all the portion having-leaped-up
διεπαγκρατίασεν, ὡς οὐδένα νικᾶν δέον αὐτοῦ παρόντος·
wrestled-it-out as no-one to-win being-proper himself being-present
ὅθεν ἤθροισε χιλίους καὶ διακοσίους στεφάνους, ὧν
whence he-gathered thousand and two-hundred crowns of-which

συρφετὸν ἄν τις ἡγήσαιτο τοὺς πλείστους. οὐδὲν οὖν
rubbish would one consider the most nothing then
τούτου διαφέρουσιν οἱ πρὸς πᾶσαν ἀποδυόμενοι πολιτικὴν
from-this differ those for every stripping political
πρᾶξιν, ἀλλὰ μεμπτούς τε ταχὺ ποιοῦσιν ἑαυτοὺς τοῖς
action but blameworthy both quickly make themselves to-the
πολλοῖς, ἐπαχθεῖς τε γίγνονται καὶ κατορθοῦντες ἐπίφθονοι,
many hateful and become and succeeding envied
κἂν σφαλῶσιν, ἐπίχαρτοι, καὶ τὸ θαυμαζόμενον αὐτῶν
and-if they-fail objects-of-glee and the admired their
ἐν ἀρχῇ τῆς ἐπιμελείας εἰς χλευασμὸν ὑπονοστεῖ καὶ
at the-beginning of-the care into mockery sinks-back and
γέλωτα. τοιοῦτον τό

‘Μητίοχος μὲν γὰρ στρατηγεῖ, Μητίοχος δὲ τὰς ὁδούς,
Metiochus indeed for is-general Metiochus and the roads
Μητίοχος δ’ ἄρτους ἐπωπᾷ, Μητίοχος δὲ τἄλφιτα,
Metiochus and loaves oversees Metiochus and the-barley
Μητίοχος δὲ πάντ’ ἀκεῖται, Μητίοχος δ’ οἰμώξεται.’
Metiochus and all-things heals Metiochus but will-wail

τῶν Περικλέους οὗτος εἷς ἦν ἑταίρων, τῇ δι’ ἐκεῖνον,
of-the of-Pericles this-man one was companions the through him
ὡς ἔοικε, δυνάμει χρώμενος ἐπιφθόνως καὶ κατακόρως.
as it-seems power using invidiously and to-satiety
δεῖ δέ, ὥς φασιν, ἐρῶντι τῷ δήμῳ τὸν πολιτικὸν
one-must but as they-say as-to-a-lover to-the people the statesman
προσφέρεσθαι καὶ μὴ παρόντος ἑαυτοῦ πόθον ἐναπολείπειν·
to-behave and not being-present himself longing to-leave-behind
ὃ καὶ Σκιπίων ὁ Ἀφρικανὸς ἐποίει πολὺν χρόνον ἐν ἀγρῷ
which also Scipio — Africanus did much time in country

διαιτώμενος, ἅμα καὶ τοῦ φθόνου τὸ βάρος ἀφαιρῶν καὶ
living at-once both of-the envy the weight removing and
διδοὺς ἀναπνοὴν τοῖς πιέζεσθαι δοκοῦσιν ὑπὸ τῆς ἐκείνου
giving breathing-space to-those to-be-oppressed seeming by the his
δόξης. Τιμησίας δ' ὁ Κλαζομένιος τὰ μὲν ἄλλα ἦν
glory Timesias and the Clazomenian the indeed other-things was
περὶ τὴν πόλιν ἀνὴρ ἀγαθός, τῷ δὲ πάντα πράσσειν δι'
about the city a-man good by-the but all-things to-do through
ἑαυτοῦ φθονούμενος ἠγνόει καὶ μισούμενος, ἕως αὐτῷ
himself being-envied was-unaware and being-hated until to-him
συνέβη τι τοιοῦτον· ἔτυχον ἐν ὁδῷ παῖδες ἐκ λάκκου
happened something such happened in a-road boys from a-pit
τινὸς ἀστράγαλον ἐκκόπτοντες, ἐκείνου παριόντος· ὧν
some a-knucklebone knocking-out him passing-by of-whom
οἱ μὲν ἔφασκον μένειν, ὁ δὲ πατάξας 'οὕτως' εἶπεν
the-ones indeed said to-stay the(-other) but striking so he-said
'ἐκκόψαιμι Τιμησίου τὸν ἐγκέφαλον, ὡς οὗτος ἐκκέκοπται'.
may-I-knock-out of-Timesias the brain as this has-been-knocked-out
τοῦθ' ὁ Τιμησίας ἀκούσας καὶ συνεὶς τὸν διήκοντα
this — Timesias having-heard and having-understood the pervading
διὰ πάντων αὑτοῦ φθόνον, ἀναστρέψας ἔφρασε τὸ πρᾶγμα
through all his envy having-turned-back told the thing
τῇ γυναικί, καὶ κελεύσας ἕπεσθαι συνεσκευασμένην
to-the wife and having-bidden(-her) to-follow packed-up
εὐθὺς ἀπὸ τῶν θυρῶν ᾤχετ' ἀπιὼν ἐκ τῆς πόλεως.
at-once from the doors went departing from the city
ἔοικε δὲ καὶ Θεμιστοκλῆς, τοιούτου τινὸς ἀπαντῶντος
seems and also Themistocles such something meeting
αὐτῷ παρὰ τῶν Ἀθηναίων, εἰπεῖν 'τί, ὦ μακάριοι, κοπιᾶτε
him from the Athenians to-say why O blessed-ones are-you-weary
πολλάκις εὖ πάσχοντες;' τῶν δὲ τοιούτων τὰ μὲν
often well being-treated of-the but such-sayings some-things indeed

ὀρθῶς τὰ δ᾽ οὐκ εὖ λέλεκται. τῇ μὲν γὰρ εὐνοίᾳ καὶ
rightly others but not well have-been-said by-the indeed for goodwill and
κηδεμονίᾳ δεῖ μηδενὸς ἀφεστάναι τῶν κοινῶν, ἀλλὰ
solicitude one-must from-none to-stand-apart of-the common-affairs but
πᾶσι προσέχειν καὶ γιγνώσκειν ἕκαστα, μηδ᾽ ὥσπερ ἐν
to-all to-attend and to-know each-thing nor as in
πλοίῳ σκεῦος ἱερὸν ἀποκεῖσθαι τὰς ἐσχάτας περιμένοντα
a-boat a-vessel sacred to-be-stored-away the last awaiting
χρείας τῆς πόλεως καὶ τύχας· ἀλλ᾽ ὡς οἱ κυβερνῆται
needs of-the city and fortunes but as the helmsmen
τὰ μὲν ταῖς χερσὶ δι᾽ αὑτῶν πράττουσι, τὰ δ᾽
some-things indeed with-the hands through themselves do others but
ὀργάνοις ἑτέροις δι᾽ ἑτέρων ἄπωθεν καθήμενοι περιάγουσι
by-instruments other through others from-afar sitting turn-about
καὶ στρέφουσι, χρῶνται δὲ καὶ ναύταις καὶ πρῳρεῦσι καὶ
and turn use and also sailors and bow-officers and
κελευσταῖς, καὶ τούτων ἐνίους ἀνακαλούμενοι πολλάκις
boatswains and of-these some calling-up often
εἰς πρύμναν ἐγχειρίζουσι τὸ πηδάλιον· οὕτω τῷ πολιτικῷ
to stern entrust the rudder so to-the statesman
προσήκει παραχωρεῖν μὲν ἑτέροις ἄρχειν καὶ προσκαλεῖσθαι
it-befits to-give-way indeed to-others to-rule and to-invite(-them)
πρὸς τὸ βῆμα μετ᾽ εὐμενείας καὶ φιλανθρωπίας, κινεῖν δὲ μὴ
to the platform with goodwill and kindness to-move but not
πάντα τὰ τῆς πόλεως τοῖς αὑτοῦ λόγοις καὶ ψηφίσμασιν
all the-things of-the city by-the his-own speeches and decrees
ἢ πράξεσιν, ἀλλ᾽ ἔχοντα πιστοὺς καὶ ἀγαθοὺς ἄνδρας
or actions but having trusty and good men
ἕκαστον ἑκάστῃ χρείᾳ κατὰ τὸ οἰκεῖον προσαρμόττειν·
each to-each need according-to the proper to-fit
ὡς Περικλῆς Μενίππῳ μὲν ἐχρῆτο πρὸς τὰς στρατηγίας,
as Pericles Menippus indeed used for the generalships

δι᾽ Ἐφιάλτου δὲ τὴν ἐξ Ἀρείου πάγου βουλὴν
through Ephialtes and the from of-Ares Hill council
ἐταπείνωσε, διὰ δὲ Χαρίνου τὸ κατὰ Μεγαρέων ἐκύρωσε
humbled through and Charinus the against Megarians ratified
ψήφισμα, Λάμπωνα δὲ Θουρίων οἰκιστὴν ἐξέπεμψεν.
decree Lampon and of-Thurii as-founder sent-out
οὐ γὰρ μόνον, τῆς δυνάμεως εἰς πολλοὺς διανέμεσθαι
not for only the power to many to-be-distributed
δοκούσης, ἧττον ἐνοχλεῖ τῶν φθόνων τὸ μέγεθος, ἀλλὰ
seeming less troubles of-the envies the size but
καὶ τὰ τῶν χρειῶν ἐπιτελεῖται μᾶλλον. ὡς γὰρ ὁ
also the-things of-the needs is-accomplished more as for the
τῆς χειρὸς εἰς τοὺς δακτύλους μερισμὸς οὐκ ἀσθενῆ
of-the hand into the fingers division not weak
πεποίηκεν ἀλλὰ τεχνικὴν καὶ ὀργανικὴν αὐτῆς τὴν χρῆσιν,
has-made but artful and instrumental its the use
οὕτως ὁ πραγμάτων ἑτέροις ἐν πολιτείᾳ μεταδιδοὺς
so the-one of-affairs to-others in statecraft giving-a-share
ἐνεργοτέραν ποιεῖ τῇ κοινωνίᾳ τὴν πρᾶξιν· ὁ δ᾽ ἀπληστίᾳ
more-effective makes by-the partnership the action the but by-insatiability
δόξης ἢ δυνάμεως πᾶσαν αὑτῷ τὴν πόλιν ἀνατιθεὶς καὶ
of-glory or of-power whole to-himself the city assigning and
πρὸς ὃ μὴ πέφυκε μηδ᾽ ἤσκηται προσάγων αὑτόν,
to what not he-is-fitted nor has-been-trained applying himself
ὡς Κλέων πρὸς τὸ στρατηγεῖν Φιλοποίμην δὲ πρὸς τὸ
as Cleon to the generaling Philopoemen and to the

ναυαρχεῖν Ἀννίβας δὲ πρὸς τὸ δημηγορεῖν, οὐκ ἔχει
commanding-a-fleet Hannibal and to the public-speaking not has
παραίτησιν ἁμαρτάνων ἀλλὰ προσακούει τὸ τοῦ Εὐριπίδου
excuse erring but hears-in-addition the — of-Euripides

‘τέκτων γὰρ ὢν ἔπρασσες οὐ ξυλουργικά,’
a-joiner for being you-were-doing not joinery

λέγειν ἀπίθανος ὢν ἐπρέσβευες ἢ ῥᾴθυμος ὢν ὠκονόμεις,
to-speak unpersuasive being you-were-ambassador or easygoing being you-were-steward
ψήφων ἄπειρος ἐταμίευες ἢ γέρων καὶ ἀσθενὴς
of-reckoning inexperienced you-were-treasurer or old and weak
ἐστρατήγεις. Περικλῆς δὲ καὶ πρὸς Κίμωνα διενείματο τὴν
you-were-general Pericles and also with Cimon divided the
δύναμιν, αὐτὸς μὲν ἄρχειν ἐν ἄστει, τὸν δὲ πληρώσαντα
power himself indeed to-rule in town the(-other) but having-manned
τὰς ναῦς τοῖς βαρβάροις πολεμεῖν· ἦν γὰρ ὁ μὲν πρὸς
the ships with-the barbarians to-fight was for the(-one) indeed for
πολιτείαν ὁ δὲ πρὸς πόλεμον εὐφυέστερος. ἐπαινοῦσι
statecraft the(-other) but for war more-gifted they-praise
δὲ καὶ τὸν Ἀναφλύστιον Εὔβουλον, ὅτι πίστιν ἔχων ἐν
and also the Anaphlystian Eubulus because trust having among
τοῖς μάλιστα καὶ δύναμιν οὐδὲν τῶν Ἑλληνικῶν ἔπραξεν
the most and power nothing of-the Greek-affairs he-did
οὐδ’ ἐπὶ στρατηγίαν ἦλθεν, ἀλλ’ ἐπὶ τὰ χρήματα τάξας
nor to generalship came but to the finances having-appointed
ἑαυτὸν ηὔξησε τὰς κοινὰς προσόδους καὶ μεγάλα τὴν πόλιν
himself increased the public revenues and greatly the city
ἀπὸ τούτων ὠφέλησεν. Ἰφικράτης δὲ καὶ μελέτας λόγων
from these benefited Iphicrates but even rehearsals of-speeches
ποιούμενος ἐν οἴκῳ πολλῶν παρόντων, ἐχλευάζετο· καὶ γὰρ εἰ
making at home many being-present was-mocked even for if

λογεὺς ἀγαθὸς ἀλλὰ μὴ φαῦλος ἦν, ἔδει τὴν ἐν τοῖς ὅπλοις
a-speaker good but not poor he-was he-ought the in the arms
δόξαν ἀγαπῶντα τῆς σχολῆς ἐξίστασθαι τοῖς σοφισταῖς.
glory loving from-the school to-stand-aside for-the sophists
ἐπεὶ δὲ παντὶ δήμῳ τὸ κακόηθες καὶ φιλαίτιον ἔνεστι 16
since and in-every people the malicious and fault-finding is-in
πρὸς τοὺς πολιτευομένους καὶ πολλὰ τῶν χρησίμων, ἂν
toward those engaging-in-statecraft and many of-the useful-things if
μὴ στάσιν ἔχῃ μηδ' ἀντιλογίαν, ὑπονοοῦσι πράττεσθαι
not faction it-have nor contradiction they-suspect to-be-done
συνωμοτικῶς, καὶ τοῦτο διαβάλλει μάλιστα τὰς ἑταιρείας
conspiratorially and this discredits most the associations
καὶ φιλίας· ἀληθινὴν μὲν ἔχθραν ἢ διαφορὰν οὐδεμίαν
and friendships real indeed enmity or difference none
ἑαυτοῖς ὑπολειπτέον, ὡς ὁ τῶν Χίων δημαγωγὸς
for-themselves must-be-left as the of-the Chians demagogue
Ὀνομάδημος οὐκ εἴα τῇ στάσει κρατήσας πάντας
Onomademus not allowed by-the faction having-prevailed all
ἐκβάλλειν τοὺς ὑπεναντίους ‘ὅπως’ ἔφη ‘μὴ πρὸς τοὺς
to-expel the opponents so-that he-said not with the
φίλους ἀρξώμεθα διαφέρεσθαι, τῶν ἐχθρῶν παντάπασιν
friends we-begin to-quarrel of-the enemies altogether
ἀπαλλαγέντες'. τοῦτο μὲν γὰρ εὖηθες· ἀλλ' ὅταν ὑπόπτως
having-been-rid this indeed for silly but whenever suspiciously
ἔχωσιν οἱ πολλοὶ πρός τι πρᾶγμα καὶ μέγα καὶ σωτήριον,
are the many toward some measure both great and saving
οὐ δεῖ πάντας ὥσπερ ἀπὸ συντάξεως ἥκοντας τὴν
not one-must all as from arrangement having-come the
αὐτὴν λέγειν γνώμην, ἀλλὰ καὶ δύο καὶ τρεῖς διαστάντας
same to-say opinion but even two and three standing-apart
ἀντιλέγειν ἠρέμα τῶν φίλων, εἶθ' ὥσπερ ἐξελεγχομένους
to-speak-against quietly of-the friends then as being-refuted

μετατίθεσθαι· συνεφέλκονται γὰρ οὕτω τὸν δῆμον, ὑπὸ τοῦ
to-change-sides draw-along for so the people by the
συμφέροντος ἄγεσθαι δόξαντες. ἐν μέντοι τοῖς ἐλάττοσι
advantage to-be-led seeming in however the lesser
καὶ πρὸς μέγα μηδὲν διήκουσιν οὐ χεῖρόν ἐστι καὶ ἀληθῶς
and to great nothing reaching not worse is even truly
ἐᾶν διαφέρεσθαι τοὺς φίλους, ἕκαστον ἰδίῳ λογισμῷ
to-allow to-differ the friends each own reasoning
χρώμενον, ὅπως περὶ τὰ κυριώτατα καὶ μέγιστα φαίνωνται
using so-that about the most-important and greatest they-appear
πρὸς τὸ βέλτιστον οὐκ ἐκ παρασκευῆς ὁμοφρονοῦντες.
for the best not from arrangement agreeing

VIII · UNDER ROMAN RULE

The statesman should accept the offices the people give, toning down the great ones and dignifying the small, and remember in office that he rules a subject city under the proconsuls, with the Roman shoes above his head. The Greeks should be reminded of the amnesty after the Thirty, not of Marathon and Plataea, which only swell the crowd. A friend among the powerful at Rome is useful, as Areius is to Alexandria, but a city must not run to the rulers with every dispute: where a doctor drives a disease out to the surface, the statesman heals the city's quarrels hidden within. In danger he must stand up for it, as Sthenno does before Pompey.

17 φύσει μὲν οὖν ἄρχων ἀεὶ πόλεως ὁ πολιτικὸς ὥσπερ
by-nature indeed then ruler always of-a-city the statesman as
ἡγεμὼν ἐν μελίτταις, καὶ τοῦτο χρὴ διανοούμενον
a-leader among bees and this must bearing-in-mind
ἔχειν τὰ δημόσια διὰ χειρός· ἃς δ' ὀνομάζουσιν
to-have the public(-affairs) in hand which but they-name
ἐξουσίας καὶ χειροτονοῦσιν ἀρχὰς μήτ' ἄγαν διώκειν καὶ
authorities and elect offices neither excessively to-pursue and

πολλάκις, οὐ γὰρ σεμνὸν οὐδὲ δημοτικὸν ἡ φιλαρχία·
often not for dignified nor popular the love-of-office
μήτ' ἀπωθεῖσθαι, τοῦ δήμου κατὰ νόμον διδόντος καὶ
nor to-reject the people according-to law giving and
καλοῦντος· ἀλλὰ κἂν ταπεινότεραι τῆς δόξης ὦσι,
calling but even-if lower than-the reputation they-be
δέχεσθαι καὶ συμφιλοτιμεῖσθαι· δίκαιον γὰρ ὑπὸ τῶν
to-accept and to-share-the-ambition just for by the
μειζόνων κοσμουμένους ἀρχῶν ἀντικοσμεῖν τὰς ἐλάττονας,
greater being-adorned offices to-adorn-in-turn the lesser
καὶ τῶν μὲν βαρυτέρων οἷον στρατηγίας Ἀθήνησι καὶ
and of-the indeed heavier such-as generalship at-Athens and
πρυτανείας ἐν Ῥόδῳ καὶ βοιωταρχίας παρ' ἡμῖν, ὑφίεσθαί
prytany in Rhodes and boeotarchy among us to-relax
τι καὶ παρενδιδόναι μετριάζοντα ταῖς δὲ μικροτέραις
something and to-yield being-moderate to-the but smaller
ἀξίωμα προστιθέναι καὶ ὄγκον, ὅπως μήτε περὶ ταύτας
dignity to-add and weight so-that neither about these
εὐκαταφρόνητοι μήτ' ἐπίφθονοι περὶ ἐκείνας ὦμεν. εἰσιόντα
easily-despised nor envied about those we-be entering
δ' εἰς ἅπασαν ἀρχὴν οὐ μόνον ἐκείνους δεῖ προχειρίζεσθαι
and into every office not only those one-must to-have-ready
τοὺς λογισμούς, οὓς ὁ Περικλῆς αὑτὸν ὑπεμίμνησκεν
the reasonings which — Pericles himself reminded
ἀναλαμβάνων τὴν χλαμύδα 'πρόσεχε, Περίκλεις· ἐλευθέρων
taking-up the cloak take-heed Pericles free-men
ἄρχεις, Ἑλλήνων ἄρχεις, πολιτῶν Ἀθηναίων·' ἀλλὰ κἀκεῖνο
you-rule Greeks you-rule citizens Athenians but and-that
λέγειν πρὸς ἑαυτόν 'ἀρχόμενος ἄρχεις, ὑποτεταγμένης
to-say to oneself ruled you-rule a-subject
πόλεως ἀνθυπάτοις, ἐπιτρόποις Καίσαρος· 'οὐ ταῦτα λόγχη
city to-proconsuls procurators of-Caesar not these-things the-spear

πεδιάς', οὐδ' αἱ παλαιαὶ Σάρδεις οὐδ' ἡ Λυδῶν ἐκείνη
of-the-plain nor the ancient Sardis nor the of-Lydians that
δύναμις·' εὐσταλεστέραν δεῖ τὴν χλαμύδα ποιεῖν, καὶ
power more-modest one-must the cloak to-make and
βλέπειν ἀπὸ τοῦ στρατηγίου πρὸς τὸ βῆμα, καὶ τῷ στεφάνῳ
to-look from the general's-office to the platform and in-the crown
μὴ πολὺ φρονεῖν μηδὲ πιστεύειν, ὁρῶντα τοὺς καλτίους
not much to-pride-oneself nor to-trust seeing the shoes
ἐπάνω τῆς κεφαλῆς· ἀλλὰ μιμεῖσθαι τοὺς ὑποκριτάς, πάθος
above the head but to-imitate the actors passion
μὲν ἴδιον καὶ ἦθος καὶ ἀξίωμα τῷ ἀγῶνι προστιθέντας,
indeed own and character and dignity to-the contest adding
τοῦ δ' ὑποβολέως ἀκούοντας καὶ μὴ παρεκβαίνοντας τοὺς
of-the but prompter hearing and not overstepping the
ῥυθμοὺς καὶ τὰ μέτρα τῆς διδομένης ἐξουσίας ὑπὸ τῶν
rhythms and the meters of-the given authority by the
κρατούντων. ἡ γὰρ ἔκπτωσις οὐ φέρει συριγμὸν οὐδὲ
rulers the for failure not brings hissing nor
χλευασμὸν οὐδὲ κλωγμόν, ἀλλὰ πολλοῖς μὲν ἐπέβη
jeering nor clucking but many indeed came-upon

'δεινὸς κολαστὴς πέλεκυς αὐχένος τομεύς',
terrible punisher an-axe of-neck cutter

ὡς τοῖς περὶ Παρδάλαν τὸν ὑμέτερον ἐκλαθομένοις τῶν
as to-those around Pardalas the your having-forgotten the
ὅρων· ὁ δέ τις ἐκριφεὶς εἰς νῆσον γέγονε κατὰ
boundaries the-other and someone cast-out on an-island has-become according-to
τὸν Σόλωνα
— Solon

‘Φολεγάνδριος ἢ Σικινήτης,
Pholegandrian or Sicinete
ἀντί γ’ Ἀθηναίου πατρίδ’ ἀμειψάμενος.’
instead at-least Athenian fatherland having-exchanged

τὰ μὲν γὰρ μικρὰ παιδία τῶν πατέρων ὁρῶντες
the indeed for small children of-the fathers seeing
ἐπιχειροῦντα τὰς κρηπῖδας ὑποδεῖσθαι καὶ τοὺς στεφάνους
trying the boots to-put-on and the crowns
περιτίθεσθαι μετὰ παιδιᾶς γελῶμεν, οἱ δ’ ἄρχοντες ἐν
to-put-around with play we-laugh the but rulers in
ταῖς πόλεσιν ἀνοήτως τὰ τῶν προγόνων ἔργα καὶ
the cities foolishly the of-the ancestors deeds and
φρονήματα καὶ πράξεις ἀσυμμέτρους τοῖς παροῦσι καιροῖς
spirits and actions disproportionate to-the present times
καὶ πράγμασιν οὔσας μιμεῖσθαι κελεύοντες ἐξαίρουσι τὰ
and affairs being to-imitate bidding excite the
πλήθη, γέλωτά τε ποιοῦντες οὐκέτι γέλωτος ἄξια
multitudes laughter and making no-longer of-laughter worthy-things
πάσχουσιν, ἂν μὴ πάνυ καταφρονηθῶσι. πολλὰ γὰρ
suffer if not quite they-are-despised many for
ἔστιν ἄλλα τῶν πρότερον Ἑλλήνων διεξιόντα τοῖς νῦν
there-are other-things of-the earlier Greeks going-through for-the now
ἠθοποιεῖν καὶ σωφρονίζειν, ὡς Ἀθήνησιν ὑπομιμνήσκοντα
to-form-character and to-make-sensible as at-Athens reminding

μὴ τῶν πολεμικῶν, ἀλλ᾽ οἷόν ἐστι τὸ ψήφισμα τὸ τῆς
not of-the war-deeds but such-as is the decree the of-the
ἀμνηστίας ἐπὶ τοῖς τριάκοντα· καὶ τὸ ζημιῶσαι Φρύνιχον
amnesty after the thirty and the to-fine Phrynichus
τραγῳδίᾳ διδάξαντα τὴν Μιλήτου ἅλωσιν· καὶ ὅτι, Θήβας
for-a-tragedy having-produced the of-Miletus capture and that Thebes
Κασάνδρου κτίζοντος, ἐστεφανηφόρησαν· τὸν δ᾽ ἐν Ἄργει
Cassander founding they-wore-garlands the and in Argos
πυθόμενοι σκυταλισμόν, ἐν ᾧ πεντακοσίους καὶ χιλίους
having-learned clubbing in which five-hundred and thousand
ἀνῃρήκεσαν ἐξ αὐτῶν οἱ Ἀργεῖοι, περιενεγκεῖν καθάρσιον
had-killed out-of themselves the Argives to-carry-around a-purification
περὶ τὴν ἐκκλησίαν ἐκέλευσαν· ἐν δὲ τοῖς Ἁρπαλείοις
round the assembly they-bade in and the Harpalan-affair
τὰς οἰκίας ἐρευνῶντες μόνην τὴν τοῦ γεγαμηκότος
the houses searching only the of-the having-married
νεωστὶ παρῆλθον. ταῦτα γὰρ καὶ νῦν ἔξεστι ζηλοῦντας
recently they-passed-by these-things for also now it-is-possible emulating
ἐξομοιοῦσθαι τοῖς προγόνοις· τὸν δὲ Μαραθῶνα καὶ
to-become-like to-the ancestors — but Marathon and
τὸν Εὐρυμέδοντα καὶ τὰς Πλαταιάς, καὶ ὅσα τῶν
— Eurymedon and — Plataea and as-many-as of-the
παραδειγμάτων οἰδεῖν ποιεῖ καὶ φρυάττεσθαι διακενῆς τοὺς
examples to-swell make and to-prance vainly the
πολλούς, ἀπολιπόντας ἐν ταῖς σχολαῖς τῶν σοφιστῶν.
many having-left in the schools of-the sophists
18 οὐ μόνον δὲ δεῖ παρέχειν αὑτόν τε καὶ τὴν πατρίδα πρὸς
not only and one-must to-present himself both and the fatherland to
τοὺς ἡγεμόνας ἀναίτιον, ἀλλὰ καὶ φίλον ἔχειν ἀεί τινα τῶν
the rulers blameless but also a-friend to-have always some of-the
ἄνω δυνατωτάτων, ὥσπερ ἔρμα τῆς πολιτείας βέβαιον·
up-there most-powerful as a-ballast of-the statecraft firm

αὐτοὶ γάρ εἰσι Ῥωμαῖοι πρὸς τὰς πολιτικὰς σπουδὰς
themselves for are Romans for the political pursuits
προθυμότατοι τοῖς φίλοις· καὶ καρπὸν ἐκ φιλίας ἡγεμονικῆς
most-eager to-the friends and fruit from friendship with-rulers
λαμβάνοντας, οἷον ἔλαβε Πολύβιος καὶ Παναίτιος τῇ
taking such-as took Polybius and Panaetius through-the
Σκιπίωνος εὐνοίᾳ πρὸς αὐτοὺς μεγάλα τὰς πατρίδας
of-Scipio goodwill toward them greatly the fatherlands
ὠφελήσαντες, εἰς εὐδαιμονίαν δημοσίαν ἐξενέγκασθαι καλόν.
having-benefited into prosperity public to-carry-off fine
Ἄρειόν τε Καῖσαρ, ὅτε τὴν Ἀλεξάνδρειαν εἷλε, διὰ χειρὸς
Areius and Caesar when — Alexandria took by hand
ἔχων καὶ μόνῳ προσομιλῶν τῶν συνήθων συνεισήλασεν,
having and alone conversing-with of-the intimates drove-in-with(-him)
εἶτα τοῖς Ἀλεξανδρεῦσι τὰ ἔσχατα προσδοκῶσι καὶ
then to-the Alexandrians the extremes expecting and
δεομένοις ἔφη διαλλάττεσθαι διά τε τὸ μέγεθος
begging he-said to-be-reconciled because-of both the greatness
τῆς πόλεως καὶ διὰ τὸν οἰκιστὴν Ἀλέξανδρον, ‘καὶ
of-the city and because-of the founder Alexander and
τρίτον’ ἔφη ‘τῷ φίλῳ μου τούτῳ χαριζόμενος’. ἆρά γ’
thirdly he-said to-the friend my this gratifying is at-all
ἄξιον τῇ χάριτι ταύτῃ παραβαλεῖν τὰς πολυταλάντους
worthy with-the favor this to-compare the many-talented
ἐπιτροπὰς καὶ διοικήσεις τῶν ἐπαρχιῶν, ἃς διώκοντες οἱ
procuratorships and administrations of-the provinces which pursuing the
πολλοὶ γηράσκουσι πρὸς ἀλλοτρίαις θύραις, τὰ οἴκοι
many grow-old at others' doors the-things at-home
προλιπόντες· ἢ τὸν Εὐριπίδην ἐπανορθωτέον ᾄδοντα καὶ
abandoning or — Euripides one-must-correct singing and
λέγοντα, ὡς εἴπερ ἀγρυπνεῖν χρὴ καὶ φοιτᾶν ἐπ’ αὔλιον
saying that if-indeed to-stay-awake one-must and to-go to court

ἑτέρου καὶ ὑποβάλλειν ἑαυτὸν ἡγεμονικῇ συνηθείᾳ, πατρίδος
of-another and to-submit oneself to-a-ruler's intimacy fatherland
πέρι κάλλιστον ἐπὶ ταῦτα χωρεῖν, τὰ δ' ἄλλα τὰς ἐπὶ
for finest for these-things to-go the but other-things the on
τοῖς ἴσοις καὶ δικαίοις φιλίας ἀσπάζεσθαι καὶ φυλάττειν;
the equal and just friendships to-welcome and to-keep
19 ποιοῦντα μέντοι καὶ παρέχοντα τοῖς κρατοῦσιν εὐπειθῆ
making however and presenting to-the rulers obedient
τὴν πατρίδα δεῖ μὴ προσεκταπεινοῦν, μηδὲ τοῦ σκέλους
the fatherland one-must not to-humble-further nor the leg
δεδεμένου προσυποβάλλειν καὶ τὸν τράχηλον, ὥσπερ
having-been-bound to-submit-also also the neck as
ἔνιοι, καὶ μικρὰ καὶ μείζω φέροντες ἐπὶ τοὺς ἡγεμόνας
some even small and greater-things bringing to the rulers
ἐξονειδίζουσι τὴν δουλείαν, μᾶλλον δ' ὅλως τὴν πολιτείαν
reproach the slavery rather but wholly the statecraft
ἀναιροῦσι, καταπλῆγα καὶ περιδεᾶ καὶ πάντων ἄκυρον
destroy terrified and fearful and of-all powerless
ποιοῦντες. ὥσπερ γὰρ οἱ χωρὶς ἰατροῦ μήτε δειπνεῖν
making(-it) as for those without a-doctor neither to-dine
μήτε λούεσθαι συνεθισθέντες οὐδ' ὅσον ἡ φύσις
nor to-bathe having-become-accustomed not-even as-much-as the nature
δίδωσι χρῶνται τῷ ὑγιαίνειν, οὕτως οἱ παντὶ δόγματι
gives use the health so those to-every decree
καὶ συνεδρίῳ καὶ χάριτι καὶ διοικήσει προσάγοντες
and council and favor and administration applying
ἡγεμονικὴν κρίσιν ἀναγκάζουσιν ἑαυτῶν μᾶλλον ἢ
rulers' judgment compel of-themselves more than
βούλονται δεσπότας εἶναι τοὺς ἡγουμένους. αἰτία δὲ
they-wish masters to-be the rulers cause and
τούτου μάλιστα πλεονεξία καὶ φιλονεικία τῶν πρώτων·
of-this most greed and contentiousness of-the first-men

ἢ γὰρ ἐν οἷς βλάπτουσι τοὺς ἐλάττονας ἐκβιάζονται
either for in which they-harm the lesser they-force
φεύγειν τὴν πόλιν ἢ περὶ ὧν διαφέρονται πρὸς ἀλλήλους
to-flee the city or about what they-differ with one-another
οὐκ ἀξιοῦντες ἐν τοῖς πολίταις ἔχειν ἔλαττον ἐπάγονται
not thinking-fit among the citizens to-have less bring-in
τοὺς κρείττονας· ἐκ τούτου δὲ καὶ βουλὴ καὶ δῆμος καὶ
the stronger from this and both council and people and
δικαστήρια καὶ ἀρχὴ πᾶσα τὴν ἐξουσίαν ἀπόλλυσι.
courts and office every the authority loses
δεῖ δὲ τοὺς μὲν ἰδιώτας ἰσότητι, τοὺς δὲ δυνατοὺς
one-must and the indeed private-citizens by-equality the but powerful
ἀνθυπείξει πραΰνοντα κατέχειν ἐν τῇ πολιτείᾳ καὶ
by-yielding-in-turn softening to-restrain in the statecraft and
διαλύειν τὰ πράγματα, πολιτικήν τινα ποιούμενον αὐτῶν
to-resolve the affairs a-political some making of-them
ὥσπερ νοσημάτων ἀπόρρητον ἰατρείαν, αὐτόν τε μᾶλλον
as of-diseases secret cure himself both rather
ἡττᾶσθαι βουλόμενον ἐν τοῖς πολίταις ἢ νικᾶν ὕβρει
to-be-defeated wishing among the citizens than to-win by-insolence
καὶ καταλύσει τῶν οἴκοι δικαίων, τῶν τ᾽ ἄλλων ἑκάστου
and by-overthrow of-the at-home rights of-the and others each
δεόμενον καὶ διδάσκοντα τὴν φιλονεικίαν ὅσον ἐστὶ κακόν·
asking and teaching the contentiousness how-great is an-evil
νῦν δ᾽ ὅπως μὴ πολίταις καὶ φυλέταις οἴκοι καὶ γείτοσι
now but so-that not to-citizens and to-tribesmen at-home and to-neighbors
καὶ συνάρχουσιν ἀνθυπείξωσι μετὰ τιμῆς καὶ χάριτος,
and to-colleagues they-may-yield with honor and grace
ἐπὶ ῥητόρων θύρας καὶ πραγματικῶν χεῖρας ἐκφέρουσι
to of-orators doors and of-lawyers hands carry-out
σὺν πολλῇ βλάβῃ καὶ αἰσχύνῃ τὰς διαφοράς. οἱ μὲν γὰρ
with much harm and disgrace the differences the indeed for

ἰατροὶ τῶν νοσημάτων ὅσα μὴ δύνανται παντάπασιν
doctors of-the diseases as-many-as not they-can altogether
ἀνελεῖν ἔξω τρέπουσιν εἰς τὴν ἐπιφάνειαν τοῦ σώματος·
to-remove outward turn into the surface of-the body
ὁ δὲ πολιτικός, ἂν μὴ δύνηται τὴν πόλιν ἀπράγμονα
the but statesman if not he-be-able the city untroubled
παντελῶς διαφυλάττειν, ἐν αὐτῇ γε πειράσεται τὸ
entirely to-keep within it at-least will-try the
ταρασσόμενον αὐτῆς καὶ στασιάζον ἀποκρύπτων ἰᾶσθαι καὶ
being-troubled of-it and being-in-faction hiding to-heal and
διοικεῖν, ὡς ἂν ἥκιστα τῶν ἐκτὸς ἰατρῶν καὶ φαρμάκων
to-manage so-that might least of-the outside doctors and drugs
δέοιτο. ἡ μὲν γὰρ προαίρεσις ἔστω τοῦ πολιτικοῦ τῆς
need the indeed for purpose let-be of-the statesman of-the
ἀσφαλείας ἐχομένη καὶ φεύγουσα τὸ ταρακτικὸν τῆς
safety clinging-to and fleeing the disturbing of-the
κενῆς δόξης καὶ μανικόν, ὡς εἴρηται· τῇ μέντοι διαθέσει
empty glory and mad as has-been-said in-the however disposition
φρόνημα καί ‘μένος πολυθαρσὲς ἐνέστω
spirit and might much-daring let-be-in

ἄτρομον, οἷόν τ’ ἄνδρας ἐσέρχεται, οἳ περὶ πάτρης
dauntless such-as — men enters who for fatherland
ἀνδράσι δυσμενέεσσι’
against-men hostile

καὶ πράγμασι δυσκόλοις καὶ καιροῖς ἀντερείδουσι καὶ
and against-affairs difficult and against-times push-back and
διαμάχονται. δεῖ γὰρ οὐ ποιεῖν χειμῶνας αὐτὸν ἀλλὰ μὴ
fight-it-out one-must for not to-make storms himself but not
προλείπειν ἐπιπεσόντων, οὐδὲ κινεῖν τὴν πόλιν ἐπισφαλῶς,
to-abandon having-fallen-upon nor to-shake the city dangerously

σφαλλομένῃ δὲ καὶ κινδυνευούσῃ βοηθεῖν, ὥσπερ ἄγκυραν
staggering but and endangered to-help as an-anchor
ἱερὰν ἀράμενον ἐξ αὐτοῦ τὴν παρρησίαν ἐπὶ τοῖς μεγίστοις·
sacred having-raised from himself the frankness in the greatest-things
οἷα Περγαμηνοὺς ἐπὶ Νέρωνος κατέλαβε πράγματα, καὶ
such-as Pergamenes under Nero seized affairs and
Ῥοδίους ἔναγχος ἐπὶ Δομετιανοῦ, καὶ Θεσσαλοὺς πρότερον
Rhodians lately under Domitian and Thessalians earlier
ἐπὶ τοῦ Σεβαστοῦ Πετραῖον ζῶντα κατακαύσαντας.
under — Augustus Petraeus alive having-burned

‘ἔνθ’ οὐκ ἂν βρίζοντα ἴδοις’
there not would sleeping you-see

οὐδὲ καταπτώσσοντα τὸν ἀληθῶς πολιτικὸν οὐδ’ αἰτιώμενον
nor cowering the truly statesman nor blaming
ἑτέρους αὑτὸν δὲ τῶν δεινῶν ἔξω τιθέμενον, ἀλλὰ καὶ
others himself but of-the dangers outside placing but also
πρεσβεύοντα καὶ πλέοντα καὶ λέγοντα πρῶτον οὐ μόνον
being-ambassador and sailing and speaking first not only

‘ἥκομεν οἱ κτείναντες, ἀπότρεπε λοιγόν, Ἄπολλον·’
we-have-come we having-killed turn-away destruction Apollo

ἀλλά, κἂν τῆς ἁμαρτίας μὴ μετάσχῃ τοῖς πολλοῖς, τοὺς
but even-if in-the error not he-share with-the many the
κινδύνους ὑπὲρ αὐτῶν ἀναδεχόμενον. καὶ γὰρ καλὸν
dangers on-behalf-of them taking-up and for fine
τοῦτο καὶ πρὸς τῷ καλῷ πολλάκις ἑνὸς ἀνδρὸς ἀρετὴ
this and in-addition-to the fine often of-one man virtue
καὶ φρόνημα θαυμασθὲν ἠμαύρωσε τὴν πρὸς πάντας ὀργὴν
and spirit admired dimmed the toward all anger

καὶ διεσκέδασε τὸ φοβερὸν καὶ πικρὸν τῆς ἀπειλῆς· οἷα
and scattered the fearsome and bitter of-the threat such-as
καὶ πρὸς Βοῦλιν ἔοικε καὶ Σπέρχιν τοὺς Σπαρτιάτας
also with Boulis it-seems and Sperchis the Spartans
παθεῖν ὁ Πέρσης, καὶ πρὸς Σθέννωνα Πομπήιος ἔπαθεν,
to-experience the Persian and with Sthenno Pompey experienced
ὅτε, Μαμερτίνους μέλλοντος αὐτοῦ κολάζειν διὰ τὴν
when Mamertines being-about he to-punish for the
ἀπόστασιν, οὐκ ἔφη δίκαια πράξειν αὐτὸν ὁ Σθέννων, εἰ
revolt not he-said just-things to-do him — Sthenno if
πολλοὺς ἀναιτίους ἀπολεῖ δι' ἕνα τὸν αἴτιον· ὁ γὰρ
many innocent he-will-destroy because-of one the guilty the for
ἀποστήσας τὴν πόλιν αὐτὸς εἶναι τοὺς μὲν φίλους
having-caused-to-revolt the city himself to-be the indeed friends
πείσας τοὺς δ' ἐχθροὺς βιασάμενος. οὕτω ταῦτα
having-persuaded the but enemies having-forced so these-things
διέθηκε τὸν Πομπήιον, ὥστε καὶ τὴν πόλιν ἀφεῖναι καὶ τῷ
disposed — Pompey that both the city to-release and —
Σθέννωνι χρήσασθαι φιλανθρώπως. ὁ δὲ Σύλλα ξένος
Sthenno to-treat kindly the but of-Sulla guest-friend
ὁμοίᾳ μὲν ἀρετῇ πρὸς οὐχ ὁμοίαν δὲ χρησάμενος εὐγενῶς
with-like indeed virtue to not like but having-used nobly
ἐτελεύτησεν· ἐπεὶ γὰρ ἑλὼν Πραινεστὸν ὁ Σύλλας
died when for having-taken Praeneste — Sulla
ἔμελλε τοὺς ἄλλους ἅπαντας ἀποσφάττειν ἕνα δ' ἐκεῖνον
was-about the others all to-slaughter one but that-one
ἠφίει διὰ τὴν ξενίαν, εἰπὼν ὡς οὐ βούλεται
was-releasing because-of the guest-friendship saying that not he-wishes
σωτηρίας χάριν εἰδέναι τῷ φονεῖ τῆς πατρίδος, ἀνέμιξεν
for-safety thanks to-owe to-the murderer of-the fatherland he-mixed

ἑαυτὸν καὶ συγκατεκόπη τοῖς πολίταις. τοιούτους μὲν οὖν
himself and was-cut-down-with the citizens such indeed then
καιροὺς ἀπεύχεσθαι δεῖ καὶ τὰ βελτίονα προσδοκᾶν.
times to-pray-away one-must and the better-things to-expect

IX · COLLEAGUES AND OBEDIENCE

Office is sacred, and concord with colleagues is worth more than crowns: Scipio is blamed for leaving his colleague Mummius out of a feast. Plutarch's father teaches him to report an embassy he carried out alone as 'we went' and 'we said,' and Timoleon, Python, and Theopompus give the credit to fortune, the god, and the people. To obey the rulers is the best lesson of civic education: as a leading actor, hired to play, defers to the player of the third parts who wears the crown, the rich and illustrious should honor even a poor magistrate, as the Spartans run to the ephors, and bear a ruler's anger until his term ends. Yet he may act beyond his office when necessity or nobility demands, as Xenophon, Philopoemen, and Epaminondas do.

ἱερὸν δὲ χρῆμα καὶ μέγα πᾶσαν ἀρχὴν οὖσαν καὶ 20
sacred and thing and great every office being and
ἄρχοντα δεῖ μάλιστα τιμᾶν, τιμὴ δ' ἀρχῆς ὁμοφροσύνη
ruler one-must most to-honor honor and of-office concord
καὶ φιλία πρὸς συνάρχοντας πολὺ μᾶλλον ἢ στέφανοι
and friendship toward colleagues much more than crowns
καὶ χλαμὺς περιπόρφυρος. οἱ δὲ τὸ συστρατεύσασθαι
and cloak purple-bordered those but the to-serve-together
καὶ συνεφηβεῦσαι φιλίας ἀρχὴν τιθέμενοι, τὸ δὲ
and to-be-ephebes-together of-friendship a-beginning setting the but
συστρατηγεῖν καὶ συνάρχειν ἔχθρας αἰτίαν λαμβάνοντες,
to-be-fellow-generals and to-hold-office-together of-enmity a-cause taking
ἓν τῶν τριῶν κακῶν οὐ διαπεφεύγασιν· ἢ γὰρ ἴσους
one of-the three evils not have-escaped either for equal
ἡγούμενοι τοὺς συνάρχοντας αὐτοὶ στασιάζουσιν ἢ
thinking the colleagues themselves they-quarrel or

κρείττονας φθονοῦσιν ἢ ταπεινοτέρους καταφρονοῦσι. δεῖ
superior they-envy or lower they-despise one-must
δὲ καὶ θεραπεύειν τὸν κρείττονα καὶ κοσμεῖν τὸν ἧττονα
but both to-court the superior and to-adorn the inferior
καὶ τιμᾶν τὸν ὅμοιον, ἀσπάζεσθαι δὲ καὶ φιλεῖν ἅπαντας,
and to-honor the equal to-welcome and also to-love all
ὡς οὐ διὰ τραπέζης οὐδὲ κώθωνος οὐδ' ἐφ' ἑστίας, ἀλλὰ
as not through table nor drinking-cup nor at hearth but
κοινῇ καὶ δημοσίᾳ ψήφῳ φίλους γεγονότας καὶ τρόπον
by-common and public vote friends having-become and in-a-way
τινὰ πατρῴαν τὴν ἀπὸ τῆς πατρίδος εὔνοιαν ἔχοντας. ὁ
some paternal the from the fatherland goodwill having —
γοῦν Σκιπίων ἤκουσεν ἐν Ῥώμῃ κακῶς, ὅτι φίλους
at-any-rate Scipio was-spoken-of in Rome badly because friends
ἑστιῶν ἐπὶ τῇ καθιερώσει τοῦ Ἡρακλείου τὸν συνάρχοντα
feasting at the dedication — of-Heracleum the colleague
Μόμμιον οὐ παρέλαβε· καὶ γάρ, εἰ τἄλλα μὴ φίλους
Mummius not he-invited and for if in-other-things not friends
ἐνόμιζον ἑαυτούς, ἐν τοῖς γε τοιούτοις ἠξίουν τιμᾶν
they-considered themselves in the at-least such-things they-thought-fit to-honor
καὶ φιλοφρονεῖσθαι διὰ τὴν ἀρχήν.
and to-show-friendliness because-of the office
ὅπου τοίνυν ἀνδρὶ τἄλλα θαυμασίῳ τῷ Σκιπίωνι
where then for-a-man in-other-things admirable — for-Scipio
μικρὸν οὕτω φιλανθρώπευμα παραλειφθὲν ὑπεροψίας ἤνεγκε
small so a-kindness omitted of-arrogance brought
δόξαν, ἦπου κολούων ἄν τις ἀξίωμα συνάρχοντος
reputation surely-then docking would anyone dignity of-a-colleague
ἢ πράξεσιν ἐχούσαις φιλοτιμίαν ἐπηρεάζων ἢ πάντα
or to-actions having ambition spiting or all-things
συλλήβδην ἀνατιθεὶς ἅμα καὶ περιάγων ὑπ' αὐθαδείας εἰς
together assigning at-once and diverting from self-will to

ἑαυτὸν ἐκείνου δ' ἀφαιρούμενος, ἐπιεικὴς ἂν φανείη
himself from-that-one and taking-away decent would appear
καὶ μέτριος; μέμνημαι νέον ἐμαυτὸν ἔτι πρεσβευτὴν μεθ'
and moderate I-remember young myself still as-ambassador with
ἑτέρου πεμφθέντα πρὸς ἀνθύπατον, ἀπολειφθέντος δέ
another sent to a-proconsul having-been-left-behind and
πως ἐκείνου, μόνον ἐντυχόντα καὶ διαπραξάμενον· ὡς οὖν
somehow that-one alone having-met and having-accomplished(-it) when then
ἔμελλον ἐπανελθὼν ἀποπρεσβεύειν, ἀναστὰς ὁ πατὴρ
I-was-about having-returned to-report-the-embassy having-stood-up the father
κατ' ἰδίαν ἐκέλευσε μὴ λέγειν 'ᾠχόμην' ἀλλ' 'ᾠχόμεθα', μηδ'
in private bade not to-say I-went but we-went nor
'εἶπον' ἀλλ' 'εἴπομεν', καὶ τἆλλα συνεφαπτόμενον οὕτω καὶ
I-said but we-said and the-rest associating so and
κοινούμενον ἀπαγγέλλειν. οὐ γὰρ μόνον ἐπιεικὲς τὸ τοιοῦτον
sharing to-report not for only decent the such
καὶ φιλάνθρωπόν ἐστιν, ἀλλὰ καὶ τὸ λυποῦν τὸν φθόνον
and kind is but even the paining the envy
ἀφαιρεῖ τῆς δόξης. ὅθεν οἱ μεγάλοι καὶ δαίμονα καὶ τύχην
removes from-the glory whence the great also a-deity and fortune
τοῖς κατορθώμασι συνεπιγράφουσιν, ὡς Τιμολέων ὁ
to-the successes co-inscribe as Timoleon the-one
τὰς ἐν Σικελίᾳ καταλύσας τυραννίδας Αὐτοματίας ἱερὸν
the in Sicily having-overthrown tyrannies of-Automatia a-shrine
ἱδρύσατο· καὶ Πύθων ἐπὶ τῷ Κότυν ἀποκτεῖναι θαυμαζόμενος
founded and Python for the Cotys to-kill being-admired
καὶ τιμώμενος ὑπὸ τῶν Ἀθηναίων 'ὁ θεός' ἔφη 'ταῦτ'
and being-honored by the Athenians the god he-said these-things
ἔπραξε, τὴν χεῖρα παρ' ἐμοῦ χρησάμενος'. Θεόπομπος δ' ὁ
did the hand from me having-used Theopompus and the
βασιλεὺς τῶν Λακεδαιμονίων πρὸς τὸν εἰπόντα σῴζεσθαι
king of-the Lacedaemonians to the-one having-said to-be-preserved

τὴν Σπάρτην διὰ τοὺς βασιλεῖς ἀρχικοὺς ὄντας ‘μᾶλλον’
— Sparta because-of the kings fit-to-rule being rather
ἔφη ‘διὰ τοὺς πολλοὺς πειθαρχικοὺς ὄντας’.
he-said because-of the many obedient being
21 γίγνεται μὲν οὖν δι’ ἀλλήλων ἀμφότερα ταῦτα. λέγουσι
happens indeed then through one-another both these-things they-say
δ’ οἱ πλεῖστοι καὶ νομίζουσι πολιτικῆς παιδείας ἔργον
and the most and think of-political education (the)-work
εἶναι τὸ καλῶς ἀρχομένους παρασχεῖν· καὶ γὰρ πλέον ἐστὶ
to-be the well being-ruled to-render and for more is
τοῦ ἄρχοντος ἐν ἑκάστῃ πόλει τὸ ἀρχόμενον· καὶ χρόνον
than-the ruler in each city the ruled and a-time
ἕκαστος ἄρχει βραχύν, ἄρχεται δὲ τὸν ἅπαντα χρόνον ἐν
each rules short is-ruled but the whole time in
δημοκρατίᾳ πολιτευόμενος· ὥστε κάλλιστον εἶναι μάθημα
a-democracy engaging-in-statecraft so-that finest to-be lesson
καὶ χρησιμώτατον τὸ πειθαρχεῖν τοῖς ἡγουμένοις, κἂν
and most-useful the to-obey the rulers even-if
ὑποδεέστεροι δυνάμει καὶ δόξῃ τυγχάνωσιν ὄντες. ἄτοπον
inferior in-power and reputation they-happen being strange
γάρ ἐστι τὸν μὲν ἐν τραγῳδίᾳ πρωταγωνιστήν, Θεόδωρον
for it-is the indeed in tragedy protagonist Theodorus
ἢ Πῶλον ὄντα μισθωτὸν τῷ τὰ τρίτα λέγοντι πολλάκις
or Polus being hired to-the the third-parts speaking often
ἕπεσθαι καὶ προσδιαλέγεσθαι ταπεινῶς, ἂν ἐκεῖνος ἔχῃ
to-follow and to-address humbly if that-one have
τὸ διάδημα καὶ τὸ σκῆπτρον· ἐν δὲ πράξεσιν ἀληθιναῖς
the diadem and the scepter in but actions real
καὶ πολιτείᾳ τὸν πλούσιον καὶ ἔνδοξον ὀλιγωρεῖν καὶ
and statecraft the rich and illustrious to-slight and
καταφρονεῖν ἄρχοντος ἰδιώτου καὶ πένητος, ἐνυβρίζοντα
to-despise a-ruler private and poor insulting

καὶ καθαιροῦντα τῷ περὶ αὐτὸν ἀξιώματι τὸ τῆς
and pulling-down by-the about himself dignity the(-dignity) of-the
πόλεως, ἀλλὰ μὴ μᾶλλον αὔξοντα καὶ προστιθέντα τὴν
city but not rather increasing and adding the
ἀπ᾽ αὐτοῦ δόξαν καὶ δύναμιν τῇ ἀρχῇ.
from himself reputation and power to-the office
καθάπερ ἐν Σπάρτῃ τοῖς ἐφόροις οἵ τε βασιλεῖς
as in Sparta for-the ephors the both kings
ὑπεξανίσταντο, καὶ τῶν ἄλλων ὁ κληθεὶς οὐ βάδην ὑπήκουεν
rose-up and of-the others the called not at-a-walk obeyed
ἀλλὰ δρόμῳ καὶ σπουδῇ δι᾽ ἀγορᾶς θέοντες ἐπεδείκνυντο
but at-a-run and with-zeal through market-place running they-displayed
τὴν εὐπείθειαν τοῖς πολίταις, ἀγαλλόμενοι τῷ τιμᾶν τοὺς
the obedience to-the citizens exulting in-the to-honor the
ἄρχοντας· οὐχ ὥσπερ ἔνιοι τῶν ἀπειροκάλων καὶ σολοίκων,
rulers not as some of-the vulgar and boorish
οἷον ἰσχύος ἑαυτῶν καλλωπιζόμενοι περιουσίᾳ, βραβευτὰς
as-it-were of-strength their making-a-show by-abundance umpires
ἐν ἀγῶσι προπηλακίζουσι καὶ χορηγοὺς ἐν Διονυσίοις
in contests insult and choregi at Dionysia
λοιδοροῦσι καὶ στρατηγῶν καὶ γυμνασιάρχων καταγελῶσιν,
revile and generals and gymnasiarchs laugh-at
οὐκ εἰδότες οὐδὲ μανθάνοντες ὅτι τοῦ τιμᾶσθαι τὸ τιμᾶν
not knowing nor learning that than-the to-be-honored the to-honor
πολλάκις ἐστὶν ἐνδοξότερον. ἀνδρὶ γὰρ ἐν πόλει δυναμένῳ
often is more-glorious to-a-man for in a-city being-powerful
μέγα μείζονα φέρει κόσμον ἄρχων δορυφορούμενος ὑπ᾽ αὐτοῦ
greatly greater brings adornment a-ruler being-escorted by him
καὶ προπεμπόμενος ἢ δορυφορῶν καὶ προπέμπων· μᾶλλον
and being-attended or escorting and attending rather
δὲ τοῦτο μὲν ἀηδίαν καὶ φθόνον, ἐκεῖνο δὲ τὴν ἀληθινὴν
but this indeed unpleasantness and envy that but the true

φέρει, τὴν ἀπ᾽ εὐνοίας, δόξαν· ὀφθεὶς δ᾽ ἐπὶ θύραις ποτὲ
brings the from goodwill glory having-been-seen and at doors sometimes
καὶ πρότερος ἀσπασάμενος καὶ λαβὼν ἐν περιπάτῳ μέσον,
and first having-greeted and taking in a-walk the-middle
οὐδὲν ἀφαιρούμενος ἑαυτοῦ, τῇ πόλει κόσμον περιτίθησι.
nothing taking-away from-himself to-the city adornment he-puts-around
22 δημοτικὸν δὲ καὶ βλασφημίαν ἐνεγκεῖν καὶ ὀργὴν ἄρχοντος
popular and also abuse to-bear and anger of-a-ruler
ἢ τὸ τοῦ Διομήδους ὑπειπόντα
or the — of-Diomedes having-said-softly

‘τούτῳ μὲν γὰρ κῦδος ἅμ᾽ ἕψεται’
to-this-one indeed for glory together will-follow

ἢ τὸ τοῦ Δημοσθένους, ὅτι νῦν οὐκ ἔστι Δημοσθένης
or the — of-Demosthenes that now not is Demosthenes
μόνον ἀλλὰ καὶ θεσμοθέτης ἢ χορηγὸς ἢ στεφανηφόρος.
only but also thesmothete or choregus or crown-wearer
ἀναθετέον οὖν τὴν ἄμυναν εἰς τὸν χρόνον· ἢ γὰρ
one-must-postpone then the retaliation to the time either for
ἐπέξιμεν ἀπαλλαγέντι τῆς ἀρχῆς ἢ κερδανοῦμεν
we-will-proceed-against(-him) having-been-released from-the office or we-will-gain
ἐν τῷ περιμένειν τὸ παύσασθαι τῆς ὀργῆς.
in the waiting the to-cease from-the anger
23 σπουδῇ μέντοι καὶ προνοίᾳ περὶ τὰ κοινὰ καὶ φροντίδι
with-zeal however and forethought about the public(-affairs) and with-thought
πρὸς ἅπασαν ἀρχὴν ἀεὶ διαμιλλητέον, ἂν μὲν ὦσι
toward every office always one-must-vie if indeed they-be
χαρίεντες, αὐτὸν ὑφηγούμενον ἃ δεῖ καὶ φράζοντα
gracious oneself suggesting what one-must and pointing-out
καὶ διδόντα χρῆσθαι τοῖς βεβουλευμένοις ὀρθῶς καὶ τὸ
and giving to-use the-things planned rightly and the

κοινὸν εὐδοκιμεῖν ὠφελοῦντα· ἐὰν δ' ἐνῇ τις ἐκείνοις
common to-be-glorified benefiting if but there-be some in-those
ὄκνος ἢ μέλλησις ἢ κακοήθεια πρὸς τὴν πρᾶξιν, οὕτω
hesitation or delay or malice toward the action so
χρὴ παρεῖναι καὶ λέγειν αὐτὸν εἰς τοὺς πολλοὺς καὶ μὴ
one-must to-come-forward and to-speak oneself to the many and not
παραμελεῖν μηδ' ὑφίεσθαι τῶν κοινῶν, ὡς οὐ προσῆκον,
to-neglect nor to-give-up the public(-affairs) as not befitting
ἄρχοντος ἑτέρου, πολυπραγμονεῖν καὶ παραδιοικεῖν. ὁ γὰρ
(while)-ruler (is)-another to-meddle and to-administer-beside the for
νόμος ἀεὶ τῷ τὰ δίκαια πράσσοντι καὶ γιγνώσκοντι τὰ
law always to-the the just-things doing and knowing the
συμφέροντα τὴν πρώτην τάξιν ἐν τῇ πολιτείᾳ δίδωσιν.
advantageous-things the first rank in the statecraft gives
'ἦν δέ τις' φησίν 'ἐν τῷ στρατεύματι Ξενοφῶν, οὔτε
there-was and someone he-says in the army Xenophon neither
στρατηγὸς οὔτε λοχαγός' ἀλλὰ τῷ φρονεῖν τὰ δέοντα
general nor captain but by-the to-think the needful-things
καὶ τολμᾶν αὐτὸν εἰς τὸ ἄρχειν καταστήσας διέσωσε τοὺς
and to-dare himself into the ruling having-set saved the
Ἕλληνας. καὶ τῶν Φιλοποίμενος ἔργων ἐπιφανέστατόν ἐστι
Greeks and of-the of-Philopoemen deeds most-conspicuous is
τό, τοῦ Νάβιδος Μεσσήνην καταλαβόντος οὐκ ἐθέλοντος δὲ
the — Nabis Messene having-seized not being-willing and
τοῦ στρατηγοῦ τῶν Ἀχαιῶν βοηθεῖν ἀλλ' ἀποδειλιῶντος,
the general of-the Achaeans to-help but playing-the-coward
αὐτὸν ὁρμήσαντα μετὰ τῶν προθυμοτάτων ἄνευ δόγματος
himself having-rushed with the most-eager without decree
ἐξελέσθαι τὴν πόλιν. οὐ μὴν διὰ μικρὰ δεῖ καὶ
to-rescue the city not however for small-things one-must and
τὰ τυχόντα καινοτομεῖν, ἀλλ' ἐπὶ τοῖς ἀναγκαίοις ὡς ὁ
the chance-things to-innovate but for the necessary-things as —

Φιλοποίμην, ἢ τοῖς καλοῖς ὡς Ἐπαμεινώνδας, ἐπιβαλὼν
Philopoemen or the noble-things as Epaminondas having-added
τέτταρας μῆνας τῇ βοιωταρχίᾳ παρὰ τὸν νόμον, ἐν οἷς εἰς
four months to-the boeotarchy contrary-to the law in which into
τὴν Λακωνικὴν ἐνέβαλε καὶ τὰ περὶ Μεσσήνην ἔπραξεν·
— *Laconia he-invaded and the-things about Messene did*
ὅπως, κἂν ἀπαντᾷ τις ἐπὶ τούτῳ κατηγορία καὶ μέμψις,
so-that even-if meet some for this accusation and blame
ἀπολογίαν τῆς αἰτίας τὴν ἀνάγκην ἔχωμεν ἢ παραμυθίαν
as-defense of-the charge the necessity we-may-have or as-consolation
τοῦ κινδύνου τὸ μέγεθος τῆς πράξεως καὶ τὸ κάλλος.
of-the danger the greatness of-the action and the beauty

X · YIELDING IN SMALL THINGS

Jason of Thessaly's saying that one must do small wrongs to do great justice is a tyrant's; the statesman should rather yield to the people in small things, joining in their festivals and overlooking their faults as a household does the young, so that his frankness keeps its force for great ones. He must never allow outrage against citizens or the dividing of public money, but may grant harmless pleasures and divert the people's eagerness, as Cato quiets the crowd stirred up by Caesar with distributions to the poor, Demades turns the people from sending triremes against Alexander by telling them the money he holds is set aside for the Pitchers, and Phocion checks a rash campaign by calling up the men of sixty. He should choose partners whose gifts differ from his own, as Diomedes chooses the prudent man for his spying and passes over the brave, and leave avarice behind like rusty iron.

24 Ἰάσονος τοῦ Θεσσαλῶν μονάρχου γνώμην ἀπομνημονεύουσιν,
of-Jason the of-Thessalians monarch a-saying they-record
ἐφ' οἷς ἐβιάζετο καὶ παρηνώχλει τινάς, ἀεὶ λεγομένην,
about what-things he-forced and harassed some always being-said
ὡς ἀναγκαῖον ἀδικεῖν τὰ μικρὰ τοὺς βουλομένους τὰ
that necessary-it-is to-do-wrong in-the small-things those wishing in-the

μεγάλα δικαιοπραγεῖν. τοῦτον μὲν οὖν ἄν τις εὐθὺς
great-things to-do-justice this indeed then would anyone at-once
καὶ καταμάθοι τὸν λόγον ὡς ἔστι δυναστευτικός· ἐκεῖνο δὲ
also understand the saying that it-is tyrannical that but
πολιτικώτερον παράγγελμα, τὸ τὰ μικρὰ τοῖς πολλοῖς
more-political a-precept the the small-things to-the many
προΐεσθαι χαριζόμενον ἐπὶ τῷ τοῖς μείζοσιν ἐνίστασθαι
to-give-up gratifying(-them) for the the greater-things to-oppose
καὶ κωλύειν ἐξαμαρτάνοντας. ὁ γὰρ αὖ περὶ πάντα
and to-prevent erring the for in-turn about all-things
λίαν ἀκριβὴς καὶ σφοδρός, οὐδὲν ὑποχωρῶν οὐδ' ὑπείκων
too strict and vehement in-nothing withdrawing nor yielding
ἀλλὰ τραχὺς ἀεὶ καὶ ἀπαραίτητος, ἀντιφιλονεικεῖν τὸν
but harsh always and inexorable to-contend-in-turn the
δῆμον αὐτῷ καὶ προσδυσκολαίνειν ἐθίζει,
people with-him and to-be-annoyed-further accustoms

'μικρὸν δέον ποδὸς
little needing of-the-sheet
χαλάσαι μεγάλῃ κύματος ἀλκῇ'
to-slacken at-great of-the-wave strength

τὰ μὲν αὐτὸν ἐνδιδόντα καὶ συμπαίζοντα κεχαρισμένως
the-things indeed himself giving-in and joining-the-play graciously
οἷον ἐν θυσίαις καὶ ἀγῶσι καὶ θεάτροις, τὰ δ' ὥσπερ
such-as at sacrifices and contests and theaters the-things but as
ἐν οἰκίᾳ νέων ἁμαρτήματα προσποιούμενον παρορᾶν
in a-house of-young-men faults pretending to-overlook
καὶ παρακούειν, ὅπως ἡ τοῦ νουθετεῖν καὶ παρρησιάζεσθαι
and to-not-hear so-that the of-the to-admonish and to-speak-frankly
δύναμις ὥσπερ φαρμάκου μὴ κατακεχρημένη μηδ' ἔωλος
power as of-a-drug not used-up nor stale

ἀλλ᾽ ἀκμὴν ἔχουσα καὶ πίστιν ἐν τοῖς μείζοσι μᾶλλον
but vigor having and credit in the greater-things more
καθάπτηται καὶ δάκνῃ τοὺς πολλούς. Ἀλέξανδρος μὲν
may-take-hold and bite the many Alexander indeed
γὰρ ἀκούσας τὴν ἀδελφὴν ἐγνωκέναι τινὰ τῶν καλῶν καὶ
for having-heard the sister to-have-known one of-the handsome and
νέων οὐκ ἠγανάκτησεν εἰπών, ὅτι κἀκείνῃ τι δοτέον
young not was-indignant saying that and-to-her something must-be-given
ἀπολαῦσαι τῆς βασιλείας· οὐκ ὀρθῶς τὰ τοιαῦτα συγχωρῶν
to-enjoy of-the kingship not rightly the such-things conceding
οὐδ᾽ ἀξίως ἑαυτοῦ· δεῖ γὰρ ἀρχῆς τὴν κατάλυσιν καὶ ὕβριν
nor worthily of-himself one-must for of-office the dissolution and insolence
ἀπόλαυσιν μὴ νομίζειν. δήμῳ δ᾽ ὕβριν μὲν οὐδεμίαν εἰς
enjoyment not to-consider to-a-people but insolence indeed none against
πολίτας οὐδὲ δήμευσιν ἀλλοτρίων οὐδὲ κοινῶν διανέμησιν ὁ
citizens nor confiscation of-others' nor of-public distribution the
πολιτικὸς ἐφήσει κατὰ δύναμιν, ἀλλὰ πείθων καὶ διδάσκων
statesman will-allow as-far-as possible but persuading and teaching
καὶ δεδιττόμενος διαμαχεῖται ταῖς τοιαύταις ἐπιθυμίαις, οἵας
and frightening will-fight-it-out with-the such desires such-as
οἱ περὶ Κλέωνα βόσκοντες καὶ αὔξοντες πολύν, ὥς φησιν
those around Cleon feeding and increasing a-great as says
ὁ Πλάτων, κηφῆνα τῇ πόλει κεκεντρωμένον ἐνεποίησαν.
— Plato drone to-the city armed-with-a-sting implanted
ἐὰν δ᾽ ἑορτὴν πάτριον οἱ πολλοὶ καὶ θεοῦ τιμὴν πρόφασιν
if but a-festival ancestral the many and of-a-god honor a-pretext
λαβόντες ὁρμήσωσι πρός τινα θέαν ἢ νέμησιν ἐλαφρὰν
taking rush to some spectacle or distribution light
ἢ χάριν τινὰ φιλάνθρωπον ἢ φιλοτιμίαν, ἔστω πρὸς τὰ
or favor some kindly or munificence let-be for the
τοιαῦτα ἡ τῆς ἐλευθερίας ἅμα καὶ τῆς εὐπορίας ἀπόλαυσις
such-things the of-the freedom at-once and of-the prosperity enjoyment

αὐτοῖς. καὶ γὰρ τοῖς Περικλέους πολιτεύμασι καὶ τοῖς
for-them and for in-the of-Pericles political-measures and in-the
Δημητρίου πολλὰ τοιαῦτ᾽ ἔνεστι, καὶ Κίμων ἐκόσμησε τὴν
of-Demetrius many such-things are-in and Cimon adorned the
ἀγορὰν πλατάνων φυτείαις καὶ περιπάτοις· Κάτων δὲ
market-place of-plane-trees with-plantings and walks Cato and
τὸν δῆμον ὑπὸ Καίσαρος ὁρῶν ἐν τοῖς περὶ Κατιλίναν
the people by Caesar seeing in the-affairs about Catiline
διαταρασσόμενον καὶ πρὸς μεταβολὴν τῆς πολιτείας
being-thrown-into-disorder and toward revolution of-the constitution
ἐπισφαλῶς ἔχοντα συνέπεισε τὴν βουλὴν ψηφίσασθαι
dangerously being persuaded the senate to-vote
νεμήσεις τοῖς πένησι, καὶ τοῦτο δοθὲν ἔστησε τὸν θόρυβον
distributions to-the poor and this given stopped the uproar
καὶ κατέπαυσε τὴν ἐπανάστασιν. ὡς γὰρ ἰατρός, ἀφελὼν
and quelled the uprising as for a-doctor having-removed
πολὺ τοῦ διεφθορότος αἵματος, ὀλίγον ἀβλαβοῦς τροφῆς
much of-the corrupted blood a-little of-harmless food
προσήνεγκεν, οὕτως ὁ πολιτικὸς ἀνήρ, μέγα τι τῶν
applied so the political man great something of-the
ἀδόξων ἢ βλαβερῶν παρελόμενος, ἐλαφρᾷ πάλιν χάριτι καὶ
inglorious or harmful-things having-removed with-light again favor and
φιλανθρώπῳ τὸ δυσκολαῖνον καὶ μεμψιμοιροῦν παρηγόρησεν.
kindly the discontented and grumbling soothed
οὐ χεῖρον δὲ καὶ μετάγειν ἐπ᾽ ἄλλα χρειώδη τὸ 25
not worse and also to-divert to other useful-things the
σπουδαζόμενον, ὡς ἐποίησε Δημάδης, ὅτε τὰς προσόδους
being-eagerly-pursued as did Demades when the revenues
εἶχεν ὑφ᾽ ἑαυτῷ τῆς πόλεως· ὡρμημένων γὰρ ἐκπέμπειν
he-had under himself of-the city having-been-eager for to-send-out
τριήρεις βοηθοὺς τοῖς ἀφισταμένοις Ἀλεξάνδρου καὶ
triremes as-helpers to-those revolting from-Alexander and

χρήματα κελευόντων παρέχειν ἐκεῖνον, ‘ἔστιν ὑμῖν’ ἔφη
money bidding to-provide him there-is for-you he-said
‘χρήματα· παρεσκευασάμην γὰρ εἰς τοὺς χόας, ὥσθ’ ἕκαστον
money I-have-prepared for for the pitchers so-that each
ὑμῶν λαβεῖν ἡμιμναῖον· εἰ δ’ εἰς ταῦτα βούλεσθε μᾶλλον,
of-you to-receive a-half-mina if but for these-things you-wish rather
αὐτοὶ καταχρῆσθε τοῖς ἰδίοις.’ καὶ τοῦτον τὸν τρόπον, ὅπως
yourselves use-up the your-own and this the way so-that
μὴ στεροῖντο τῆς διανομῆς, ἀφέντων τὸν ἀπόστολον,
not they-be-deprived of-the distribution having-given-up the expedition
ἔλυσε τὸ πρὸς Ἀλέξανδρον ἔγκλημα τοῦ δήμου. πολλὰ
he-dissolved the against Alexander charge of-the people many
γὰρ ἀπ’ εὐθείας οὐκ ἔστιν ἐξῶσαι τῶν ἀλυσιτελῶν, ἀλλὰ
for from straight not it-is-possible to-push-out of-the unprofitable-things but
δεῖ τινος ἀμωσγέπως καμπῆς καὶ περιαγωγῆς, οἵᾳ
(there-is)-need of-some somehow bending and circling such-as
καὶ Φωκίων ἐχρῆτο κελευόμενος εἰς Βοιωτίαν ἐμβαλεῖν
also Phocion used being-bidden into Boeotia to-invade
παρὰ καιρόν· ἐκήρυξε γὰρ εὐθὺς ἀκολουθεῖν ἀφ’ ἥβης
contrary-to the-right-time he-proclaimed for at-once to-follow from youth
τοὺς μέχρι ἐτῶν ἑξήκοντα· καὶ θορύβου τῶν πρεσβυτέρων
those up-to years sixty and uproar of-the older-men
γενομένου ‘τί δεινόν;’ εἶπεν· ‘ἐγὼ γὰρ ὁ στρατηγὸς
having-arisen what dreadful he-said I for the general
ὀγδοήκοντα γεγονὼς ἔτη μεθ’ ὑμῶν ἔσομαι.’ τούτῳ δὴ τῷ
eighty having-become years with you will-be in-this indeed the
τρόπῳ καὶ πρεσβείας διακοπτέον ἀκαίρους, συγκαταλέγοντα
way also embassies must-be-cut-short untimely enrolling-together
πολλοὺς τῶν ἀνεπιτηδείως ἐχόντων, καὶ κατασκευὰς
many of-those unsuitably being and constructions
ἀχρήστους, κελεύοντα συνεισφέρειν, καὶ δίκας ἀπρεπεῖς,
useless bidding to-contribute-together and lawsuits unseemly

ἀξιοῦντα συμπαρεῖναι καὶ συναποδημεῖν. πρώτους δὲ τοὺς
thinking-fit to-be-present-with and to-go-abroad-with first and those
γράφοντας τὰ τοιαῦτα καὶ παροξύνοντας ἕλκειν δεῖ καὶ
proposing the such-things and urging-on to-drag one-must and
παραλαμβάνειν· ἢ γὰρ ἀναδυόμενοι τὴν πρᾶξιν αὐτοὶ
to-take-along either for shrinking-back the action themselves
διαλύειν δόξουσιν ἢ μεθέξουσι τῶν δυσχερῶν παρόντες.
to-dissolve they-will-seem or they-will-share of-the troubles being-present
ὅπου μέντοι μέγα δεῖ τι περανθῆναι καὶ χρήσιμον 26
where however great must something to-be-accomplished and useful
ἀγῶνος δὲ πολλοῦ καὶ σπουδῆς δεόμενον, ἐνταῦθα πειρῶ
of-struggle and much and zeal needing there try
τῶν φίλων αἱρεῖσθαι τοὺς κρατίστους ἢ τῶν κρατίστων
of-the friends to-choose the best or of-the best
τοὺς πραοτάτους· ἥκιστα γὰρ ἀντιπράξουσιν οὗτοι καὶ
the mildest least for will-oppose these and
μάλιστα συνεργήσουσι, τὸ φρονεῖν ἄνευ τοῦ φιλονεικεῖν
most will-cooperate the to-think without the to-contend
ἔχοντες. οὐ μὴν ἀλλὰ καὶ τῆς ἑαυτοῦ φύσεως ἔμπειρον
having not however but also of-the own nature experienced
ὄντα δεῖ πρὸς ὃ χείρων ἑτέρου πέφυκας αἱρεῖσθαι
being one-must for what worse than-another you-are-by-nature to-choose
τοὺς μᾶλλον δυναμένους ἀντὶ τῶν ὁμοίων, ὡς ὁ Διομήδης
those more being-able instead-of the like as — Diomedes
ἐπὶ τὴν κατασκοπὴν μεθ᾽ ἑαυτοῦ τὸν φρόνιμον εἵλετο, τοὺς
for the spying with himself the prudent-one chose the
ἀνδρείους παρελθών. καὶ γὰρ αἱ πράξεις μᾶλλον ἰσορροποῦσι
brave passing-over and for the actions more balance
καὶ τὸ φιλόνεικον οὐκ ἐγγίγνεται πρὸς ἀλλήλους τοῖς ἀφ᾽
and the contentiousness not arises toward one-another for-those from
ἑτέρων ἀρετῶν καὶ δυνάμεων φιλοτιμουμένοις. λάμβανε
different virtues and abilities seeking-honor take

δὴ καὶ δίκης συνεργὸν καὶ πρεσβείας κοινωνόν, ἂν
indeed also of-a-lawsuit a-co-worker and of-an-embassy a-partner if
λέγειν μὴ δυνατὸς ᾖς, τὸν ῥητορικόν, ὡς Πελοπίδας
to-speak not able you-be the rhetorical as Pelopidas
Ἐπαμεινώνδαν· κἂν ᾖς ἀπίθανος πρὸς ὁμιλίαν τῷ
Epaminondas and-if you-be unpersuasive for association with-the
πλήθει καὶ ὑψηλός, ὡς Καλλικρατίδας, τὸν εὔχαριν καὶ
multitude and lofty as Callicratidas the charming and
θεραπευτικόν· κἂν ἀσθενὴς καὶ δύσεργος τὸ σῶμα, τὸν
obliging and-if weak and incapable in-the body the
φιλόπονον καὶ ῥωμαλέον, ὡς Νικίας Λάμαχον. οὕτω γὰρ
hardworking and strong as Nicias Lamachus so for
ἂν ἦν ὁ Γηρυόνης ζηλωτὸς ἔχων σκέλη πολλὰ καὶ χεῖρας
would be — Geryon enviable having legs many and hands
καὶ ὀφθαλμούς, εἰ πάντα μιᾷ ψυχῇ διώκει. τοῖς δὲ
and eyes if all with-one soul he-managed for-the but
πολιτικοῖς ἔξεστι μὴ σώματα μηδὲ χρήματα μόνον, ἀλλὰ
statesmen it-is-possible not bodies nor money only but
καὶ τύχας καὶ δυνάμεις καὶ ἀρετάς, ἂν ὁμονοῶσιν, εἰς
also fortunes and powers and virtues if they-agree into
μίαν χρείαν συντιθέντας εὐδοκιμεῖν μᾶλλον ἀπ᾽ ἄλλου περὶ
one use combining to-win-repute more from another about
τὴν αὐτὴν πρᾶξιν· οὐχ ὥσπερ οἱ Ἀργοναῦται τὸν Ἡρακλέα
the same action not as the Argonauts — Heracles
καταλιπόντες ἠναγκάζοντο διὰ τῆς γυναικωνίτιδος
having-left-behind were-compelled through the women's-quarters
κατᾳδόμενοι καὶ φαρμακευόμενοι σῴζειν ἑαυτοὺς καὶ
being-charmed and being-drugged to-save themselves and
κλέπτειν τὸ νάκος. χρυσὸν μὲν εἰς ἔνια τῶν ἱερῶν
to-steal the fleece gold indeed into some of-the temples
εἰσιόντες ἔξω καταλείπουσι, σίδηρον δ᾽ ὡς ἁπλῶς εἰπεῖν εἰς
entering outside they-leave iron but as simply to-speak into

οὐδὲν συνεισφέρουσιν. ἐπεὶ δὲ κοινόν ἐστιν ἱερὸν τὸ βῆμα
none they-carry-in since and common is a-shrine the platform
Βουλαίου τε Διὸς καὶ Πολιέως καὶ Θέμιδος καὶ Δίκης,
of-Counsel both of-Zeus and of-the-City-Guardian and of-Themis and of-Justice
αὐτόθεν μὲν ἤδη φιλοπλουτίαν καὶ φιλοχρηματίαν, ὥσπερ
right-there indeed already love-of-wealth and love-of-money as
σίδηρον μεστὸν ἰοῦ καὶ νόσημα τῆς ψυχῆς, ἀποδυσάμενος
iron full of-rust and a-disease of-the soul having-stripped-off
εἰς ἀγορὰς καπήλων ἢ δανειστῶν ἀπόρριψον,
into markets of-tavern-keepers or of-moneylenders throw(-it)-away

‘αὐτὸς δ’ ἀπονόσφι τραπέσθαι’
yourself and away to-turn

τὸν ἀπὸ δημοσίων χρηματιζόμενον ἡγούμενος ἀφ’ ἱερῶν
the-one from public-funds making-money considering from temples
κλέπτειν, ἀπὸ τάφων, ἀπὸ φίλων, ἐκ προδοσίας, ἀπὸ
to-steal from tombs from friends from treason from
ψευδομαρτυρίας, σύμβουλον ἄπιστον εἶναι, δικαστὴν
false-witness a-counselor faithless to-be a-judge
ἐπίορκον, ἄρχοντα δωροδόκον, οὐδεμιᾶς ἁπλῶς καθαρὸν
perjured a-ruler bribe-taking of-no simply clean
ἀδικίας. ὅθεν οὐ δεῖ πολλὰ περὶ τούτων λέγειν.
injustice whence not one-must much about these-things to-say

Ambition, though more pompous than greed, does as much harm in public life, and it is bolder. Plato tells the young they have gold within them, and the statesman should want no painted or bronze honors, as Cato would rather be asked why he has no statue. A small honor, such as Epimenides' branch, Anaxagoras' holiday for the children, the tiara of the seven Persians, or Pittacus' land measured by a javelin's throw, lasts, while Demetrius of Phalerum's three hundred statues are pulled down within his lifetime and Demades' are melted into chamber pots. The goodwill of the citizens is worth having, since trust opens the way to action and shields the good against the envious, as the cities share out the ashes of Menander, who reigned fairly, while the Italians kill Dionysius' children and wife and scatter their ashes on the sea.

27 ἡ δὲ φιλοτιμία, καίπερ οὖσα σοβαρωτέρα τῆς φιλοκερδείας,
the but ambition though being more-pompous than-the love-of-gain
οὐκ ἐλάττονας ἔχει κῆρας ἐν πολιτείᾳ· καὶ γὰρ τὸ
not fewer has banes in statecraft and for the
τολμᾶν αὐτῇ πρόσεστι μᾶλλον· ἐμφύεται γὰρ οὐκ ἀργαῖς
daring to-it belongs more it-grows-in for not in-idle
οὐδὲ ταπειναῖς ἀλλ' ἐρρωμέναις μάλιστα καὶ νεανικαῖς
nor in-humble but in-vigorous most and in-youthful
προαιρέσεσι, καὶ τὸ παρὰ τῶν ὄχλων ῥόθιον πολλάκις
purposes and the from the crowds surge often
συνεξαῖρον αὐτὴν καὶ συνεξωθοῦν τοῖς ἐπαίνοις ἀκατάσχετον
lifting-up-with it and thrusting-out-with with-the praises unrestrainable
ποιεῖ καὶ δυσμεταχείριστον. ὥσπερ οὖν ὁ Πλάτων
makes(-it) and hard-to-manage as then — Plato
ἀκουστέον εἶναι τοῖς νέοις ἔλεγεν ἐκ παίδων εὐθύς, ὡς οὔτε
must-be-heard to-be for-the young said from children at-once that neither
περικεῖσθαι χρυσὸν αὐτοῖς ἔξωθεν οὔτε κεκτῆσθαι θέμις,
to-wear gold for-them outside nor to-possess right
οἰκεῖον ἐν τῇ ψυχῇ συμμεμιγμένον ἔχοντας, αἰνιττόμενος
their-own in the soul mixed-in having hinting

οἶμαι τὴν ἐκ γένους διατείνουσαν εἰς τὰς φύσεις αὐτῶν
I-think the from birth extending into the natures their
ἀρετήν· οὕτω παραμυθώμεθα τὴν φιλοτιμίαν, λέγοντες ἐν
virtue so let-us-console the ambition saying in
ἑαυτοῖς ἔχειν χρυσὸν ἀδιάφθορον καὶ ἀκήρατον καὶ ἄχραντον
themselves to-have gold incorruptible and pure and undefiled
ὑπὸ φθόνου καὶ μώμου τιμήν, ἅμα λογισμῷ καὶ
by envy and fault-finding honor together-with reasoning and
παραθεωρήσει τῶν πεπραγμένων ἡμῖν καὶ πεπολιτευμένων
contemplation of-the things-done by-us and things-done-in-statecraft
αὐξανόμενον· διὸ μὴ δεῖσθαι γραφομένων τιμῶν ἢ
growing wherefore not to-need painted honors or
πλαττομένων ἢ χαλκοτυπουμένων, ἐν αἷς καὶ τὸ εὐδοκιμοῦν
modeled or cast-in-bronze in which also the being-admired
ἀλλότριόν ἐστιν· ἐπαινεῖται γὰρ οὐχ ᾧ γέγονεν
foreign is is-praised for not (the-one)-for-whom it-was-made
ἀλλ' ὑφ' οὗ γέγονεν ὡς ὁ σαλπικτὴς καὶ ὁ δορυφόρος.
but by whom it-was-made as the trumpeter and the spearman
ὁ δὲ Κάτων, ἤδη τότε τῆς Ῥώμης καταπιμπλαμένης
— but Cato already then — Rome being-filled
ἀνδριάντων, οὐκ ἐῶν αὑτοῦ γενέσθαι 'μᾶλλον' ἔφη
with-statues not allowing of-himself to-be-made rather he-said
'βούλομαι πυνθάνεσθαί τινας, διὰ τί μου ἀνδριὰς οὐ
I-wish to-inquire some for what my statue not
κεῖται ἢ διὰ τί κεῖται'. καὶ γὰρ φθόνον ἔχει τὰ τοιαῦτα
stands than for what stands and for envy have the such-things
καὶ νομίζουσιν οἱ πολλοὶ τοῖς μὴ λαβοῦσιν αὐτοὶ χάριν
and think the many to-those not having-received themselves gratitude
ὀφείλειν, τοὺς δὲ λαβόντας αὑτοῖς καὶ βαρεῖς εἶναι,
to-owe those but having-received for-themselves also burdensome to-be
οἷον ἐπὶ μισθῷ τὰς χρείας ἀπαιτοῦντας. ὥσπερ οὖν
as for pay the services demanding as then

ὁ παραπλεύσας τὴν Σύρτιν εἶτ᾽ ἀνατραπεὶς περὶ τὸν
the-one having-sailed-past — Syrtis then capsized about the
πορθμὸν οὐδὲν μέγα πεποίηκεν οὐδὲ σεμνόν, οὕτως ὁ
strait nothing great has-done nor dignified so the-one
τὸ ταμιεῖον φυλαξάμενος καὶ τὸ δημοσιώνιον ἁλοὺς δὲ περὶ
the treasury having-guarded and the public-revenue caught but about
τὴν προεδρίαν ἢ τὸ πρυτανεῖον, ὑψηλῷ μὲν προσέπταικεν
the presidency or the prytaneum on-a-lofty indeed has-struck
ἀκρωτηρίῳ βαπτίζεται δ᾽ ὁμοίως. ἄριστος μὲν οὖν
promontory is-sunk but alike best indeed then
ὁ μηδενὸς δεόμενος τῶν τοιούτων ἀλλὰ φεύγων καὶ
the-one of-nothing needing of-the such-things but fleeing and
παραιτούμενος· ἂν δ᾽ ᾖ μὴ ῥᾴδιον δήμου τινὰ χάριν
declining if but it-be not easy of-a-people some favor
ἀπώσασθαι καὶ φιλοφροσύνην πρὸς τοῦτο ῥυέντος, ὥσπερ
to-reject and kindliness for this having-flowed as
οὐκ ἀργυρίτην οὐδὲ δωρίτην ἀγῶνα πολιτείας ἀγωνιζομένοις
not for-money nor for-gifts a-contest of-statecraft contending
ἀλλ᾽ ἱερὸν ὡς ἀληθῶς καὶ στεφανίτην, ἐπιγραφή τις ἀρκεῖ
but sacred as truly and for-crowns an-inscription some suffices
καὶ πινάκιον καὶ ψήφισμα καὶ θαλλός, ὡς Ἐπιμενίδης
and a-tablet and a-decree and a-branch as Epimenides
ἔλαβεν ἐξ ἀκροπόλεως καθήρας τὴν πόλιν.
received from acropolis having-purified the city
Ἀναξαγόρας δὲ τὰς διδομένας ἀφεὶς τιμὰς ἠτήσατο
Anaxagoras and the given having-let-go honors asked
τὴν ἡμέραν ἐκείνην, καθ᾽ ἣν ἂν τελευτήσῃ, τοὺς παῖδας
the day that on which ever he-should-die the children
ἀφιέναι παίζειν καὶ σχολάζειν ἀπὸ τῶν μαθημάτων. τοῖς
to-release to-play and to-have-leisure from the lessons to-the
δὲ τοὺς Μάγους ἀνελοῦσιν ἑπτὰ Πέρσαις ἔδωκαν αὐτοῖς
and the Magi having-killed seven Persians they-gave to-them

καὶ τοῖς ἀπ᾽ αὐτῶν γενομένοις εἰς τοὔμπροσθεν τὰ σκέλη
and to-those from them born to the-front the legs
συνάπτοντας τῇ κεφαλῇ τὴν τιάραν φέρειν· τοῦτο γὰρ
fastening to-the head the tiara to-wear this for
ἐποιήσαντο σύμβολον, ὡς ἔοικε, χωροῦντες ἐπὶ τὴν πρᾶξιν.
they-made a-token as it-seems going to the action
ἔχει δέ τι καὶ ἡ τοῦ Πιττακοῦ τιμὴ πολιτικόν· ἧς
has and something also the — of-Pittacus honor political of-which
γὰρ ἐκτήσατο χώρας τοῖς πολίταις γῆν ὅσην ἐθέλοι
for he-had-won land for-the citizens land as-much-as he-wished
λαβεῖν κελευσθεὶς ἔλαβε τοσαύτην, ὅσην ἐπῆλθε τὸ
to-take having-been-bidden he-took so-much as reached the
ἀκόντιον αὐτοῦ βαλόντος· ὁ δὲ Ῥωμαῖος Κόκλης, ὅσην
javelin he having-thrown the and Roman Cocles as-much-as
ἡμέρᾳ μιᾷ χωλὸς ὢν περιήροσεν. οὐ γὰρ μισθὸν εἶναι δεῖ
in-day one lame being plowed-round not for a-wage to-be must
τῆς πράξεως ἀλλὰ σύμβολον τὴν τιμήν, ἵνα καὶ διαμένῃ
of-the action but a-token the honor so-that also it-may-endure
πολὺν χρόνον, ὥσπερ ἐκεῖναι διέμειναν. τῶν δὲ Δημητρίου
much time as those endured of-the but of-Demetrius
τοῦ Φαληρέως τριακοσίων ἀνδριάντων οὐδεὶς ἔσχεν ἰὸν
the of-Phalerum three-hundred statues none got rust
οὐδὲ πίνον, ἀλλὰ πάντες ἔτι ζῶντος προανῃρέθησαν· τοὺς
nor patina but all still living were-pulled-down-beforehand the
δὲ Δημάδου κατεχώνευσαν εἰς ἀμίδας· καὶ πολλαὶ τοιαῦτα
but of-Demades they-melted-down into chamber-pots and many such-things
τιμαὶ πεπόνθασιν οὐ μοχθηρίᾳ τοῦ λαβόντος μόνον
honors have-suffered not by-the-wickedness of-the receiver only
ἀλλὰ καὶ μεγέθει τοῦ δοθέντος δυσχερανθεῖσαι. διὸ
but also by-the-greatness of-the given having-been-resented wherefore
κάλλιστον καὶ βεβαιότατον εὐτέλεια τιμῆς φυλακτήριον, αἱ
finest and surest cheapness of-honor a-safeguard the

δὲ μεγάλαι καὶ ὑπέρογκοι καὶ βάρος ἔχουσαι παραπλησίως
but great and excessive and weight having like
τοῖς ἀσυμμέτροις ἀνδριᾶσι ταχὺ περιτρέπονται.
the disproportionate statues quickly are-overturned
28 ὀνομάζω δὲ νῦν τιμάς, ἃς οἱ πολλοὶ κατ' Ἐμπεδοκλέα
I-name and now honors what the many according-to Empedocles

'ᾗ θέμις οὐ καλέουσι, νόμῳ δ' ἐπίφημι καὶ αὐτός.'
as right not they-call by-custom and assent also myself

ἐπεὶ τήν γ' ἀληθινὴν τιμὴν καὶ χάριν ἱδρυμένην ἐν εὐνοίᾳ
since the at-least true honor and favor founded in goodwill
καὶ διαθέσει τῶν μεμνημένων οὐχ ὑπερόψεται πολιτικὸς
and disposition of-those remembering not will-disdain a-political
ἀνήρ, οὐδέ γε δόξαν ἀτιμάσει φεύγων τό 'τοῖς πέλας
man nor at-least glory will-dishonor fleeing the to-the neighbors
ἀνδάνειν', ὡς ἠξίου Δημόκριτος. οὐδὲ γὰρ κυνῶν ἀσπασμὸς
to-please as thought-fit Democritus not-even for of-dogs fawning
οὐδ' ἵππων εὔνοια θηραταῖς καὶ ἱπποτρόφοις ἀπόβλητον,
nor of-horses goodwill to-hunters and to-horse-breeders to-be-thrown-away
ἀλλὰ καὶ χρήσιμον καὶ ἡδὺ συντρόφοις καὶ συνήθεσι
but also useful and pleasant to-reared-together and familiar
ζῴοις τοιαύτην ἐνεργάσασθαι διάθεσιν πρὸς αὑτόν, οἵαν
animals such to-produce disposition toward oneself such-as
ὁ Λυσιμάχου κύων ἐπεδείκνυτο καὶ τῶν Ἀχιλλέως ἵππων
the of-Lysimachus dog showed and of-the of-Achilles horses
ὁ ποιητὴς διηγεῖται περὶ τὸν Πάτροκλον· οἶμαι δ' ἂν
the poet relates about — Patroclus I-think and would
καὶ τὰς μελίττας ἀπαλλάττειν βέλτιον, εἰ τοὺς τρέφοντας
also the bees to-fare better if those rearing
καὶ θεραπεύοντας ἀσπάζεσθαι καὶ προσίεσθαι μᾶλλον
and tending to-greet and to-admit rather

ἢ κεντεῖν καὶ χαλεπαίνειν ἐβούλοντο· νυνὶ δὲ ταύτας
than to-sting and to-be-angry they-wished now but these
μὲν καπνῷ κολάζουσιν, ἵππους δ' ὑβριστὰς καὶ κύνας
indeed with-smoke they-punish horses and unruly and dogs
ἀποστάτας κλοιοῖς καὶ χαλινοῖς ἄγουσιν ἠναγκασμένους·
runaway with-collars and with-bridles they-lead compelled
ἄνθρωπον δ' ἀνθρώπῳ χειροήθη καὶ πρᾶον ἑκουσίως
a-man but to-a-man tame and gentle willingly
οὐδὲν ἀλλ' ἢ πίστις εὐνοίας καὶ καλοκαγαθίας δόξα καὶ
nothing but than trust of-goodwill and of-nobility reputation and
δικαιοσύνης παρίστησιν. ᾗ καὶ Δημοσθένης ὀρθῶς μέγιστον
of-justice makes which also Demosthenes rightly greatest
ἀποφαίνεται πρὸς τοὺς τυράννους φυλακτήριον ἀπιστίαν
declares against the tyrants a-safeguard distrust
ταῖς πόλεσι· τοῦτο γὰρ μάλιστα τῆς ψυχῆς τὸ μέρος, ᾧ
for-the cities this for most of-the soul the part by-which
πιστεύομεν, ἁλώσιμόν ἐστιν. ὥσπερ οὖν τῆς Κασάνδρας
we-trust capturable is as then — Cassandra
ἀδοξούσης ἀνόνητος ἦν ἡ μαντικὴ τοῖς πολίταις
being-without-repute useless was the prophecy to-the citizens

'ἄκραντα γάρ με' φησίν 'ἔθηκε θεσπίζειν θεός,
unfulfilled for me she-says made to-prophesy a-god
καὶ πρὸς παθόντων κἀν κακοῖσι κειμένων
and by sufferers and-in evils lying
σοφὴ κέκλημαι, πρὶν παθεῖν δέ 'μαίνομαι·"
wise I-am-called before to-suffer but I-am-mad

οὕτως ἡ πρὸς Ἀρχύταν πίστις καὶ πρὸς Βάττον εὔνοια
so the toward Archytas trust and toward Battus goodwill
τῶν πολιτῶν μεγάλα τοὺς χρωμένους αὐτοῖς διὰ τὴν
of-the citizens greatly those using them because-of the

δόξαν ὠφέλησε. καὶ τοῦτο μὲν πρῶτον καὶ μέγιστον
glory benefited and this indeed first and greatest
ἔνεστι τῇ δόξῃ τῇ τῶν πολιτικῶν ἀγαθόν, ἡ πάροδον ἐπὶ
is-in the glory the of-the statesmen good the access to
τὰς πράξεις διδοῦσα πίστις· δεύτερον δ' ὅτι πρὸς τοὺς
the actions giving trust second and that against the
βασκάνους καὶ πονηροὺς ὅπλον ἡ παρὰ τῶν πολλῶν
envious and wicked a-weapon the from the many
εὔνοια τοῖς ἀγαθοῖς ἐστιν
goodwill to-the good is

'ὡς ὅτε μήτηρ
as when a-mother
παιδὸς ἐέργει μυῖαν, ὅθ' ἡδέι λέξεται ὕπνῳ,'
from-a-child keeps-off a-fly when in-sweet he-lies sleep

ἀπερύκουσα τὸν φθόνον καὶ πρὸς τὰς δυνάμεις ἐπανισοῦσα
keeping-off the envy and as-to the powers equalizing
τὸν ἀγεννῆ τοῖς εὐπατρίδαις καὶ τὸν πένητα τοῖς πλουσίοις
the low-born with-the nobles and the poor-man with-the rich
καὶ τὸν ἰδιώτην τοῖς ἄρχουσι· καὶ ὅλως, ὅταν ἀλήθεια
and the private-citizen with-the rulers and in-general whenever truth
καὶ ἀρετὴ προσγένηται, φορόν ἐστι πνεῦμα καὶ βέβαιον
and virtue be-added a-favorable it-is wind and steady
ἐπὶ τὴν πολιτείαν. σκόπει δὲ τὴν ἐναντίαν καταμανθάνων
for the statecraft consider and the opposite learning
διάθεσιν ἐν τοῖς παραδείγμασι. τοὺς μὲν γὰρ Διονυσίου
disposition in the examples the indeed for of-Dionysius
παῖδας καὶ τὴν γυναῖκα καταπορνεύσαντες οἱ περὶ τὴν
children and the wife having-prostituted those around —
Ἰταλίαν ἀνεῖλον, εἶτα καύσαντες τὰ σώματα τὴν τέφραν
Italy killed then having-burned the bodies the ashes

κατέσπειραν ἐκ πλοίου κατὰ τῆς θαλάττης. Μενάνδρου δέ
they-scattered from a-boat over the sea Menander and
τινος ἐν Βάκτροις ἐπιεικῶς βασιλεύσαντος εἶτ' ἀποθανόντος
a-certain in Bactria fairly having-reigned then having-died
ἐπὶ στρατοπέδου, τὴν μὲν ἄλλην ἐποιήσαντο κηδείαν
on campaign the indeed other made funeral
κατὰ τὸ κοινὸν αἱ πόλεις, περὶ δὲ τῶν λειψάνων αὐτοῦ
according-to the common-custom the cities about but the remains his
καταστάντες εἰς ἀγῶνα μόλις συνέβησαν, ὥστε νειμάμενοι
having-come into a-contest barely agreed so-that having-divided
μέρος ἴσον τῆς τέφρας ἀπελθεῖν, καὶ γενέσθαι μνημεῖα
a-share equal of-the ashes to-depart and to-become memorials
παρὰ πᾶσι τἀνδρός. αὖθις Ἀκραγαντῖνοι μὲν ἀπαλλαγέντες
among all of-the-man again Acragantines indeed having-been-rid
Φαλάριδος ἐψηφίσαντο μηδένα φορεῖν ἱμάτιον γλαύκινον·
of-Phalaris voted no-one to-wear a-cloak gray-blue
οἱ γὰρ ὑπηρέται τοῦ τυράννου γλαυκίνοις ἐχρῶντο
the for servants of-the tyrant gray-blue used
περιζώμασι. Πέρσαι δ', ὅτι γρυπὸς ἦν ὁ Κῦρος, ἔτι καὶ
girdles Persians and because hook-nosed was — Cyrus still even
νῦν ἐρῶσι τῶν γρυπῶν καὶ καλλίστους ὑπολαμβάνουσιν.
now love the hook-nosed and most-handsome consider(-them)

XII · LARGESS

The love a city bears a man for his virtue is the strongest and most divine. The honors bought with theaters, distributions, and gladiators are a courtesan's flattery, and those who bribe the many make them strong and bold, masters of giving and taking away. A rich man should not be stingy in the customary gifts, but should give them for nothing, on a fitting occasion and for the gods' honor, and drive out the murderous and licentious shows. A poor one need not compete, as Phocion and Lamachus do not. The statesman wins the people by being easy of access, an

unpaid adviser, advocate, and reconciler, and plain in his way of life, for in healthy cities Ismenias contributes, Lichas gives dinners, and Niceratus pays for choruses, while Epaminondas, Aristides, and Lysander govern.

29 οὕτως ἁπάντων ἐρώτων ἰσχυρότατος ἅμα καὶ θειότατός
so of-all loves strongest at-once and divinest
ἐστιν ὁ πόλεσι καὶ δήμοις πρὸς ἕνα δι' ἀρετὴν
is the-one in-cities and peoples toward one-man because-of virtue
ἐγγιγνόμενος· αἱ δ' ἀπὸ θεάτρων ἢ νεμήσεων ἢ μονομάχων
arising the but from theaters or distributions or gladiators
ψευδώνυμοι τιμαὶ καὶ ψευδομάρτυρες ἑταιρικαῖς ἐοίκασι
falsely-named honors and false-witnesses to-courtesans' resemble
κολακείαις ὄχλων, ἀεὶ τῷ διδόντι καὶ χαριζομένῳ
flatteries of-crowds always on-the-one giving and gratifying
προσμειδιώντων ἐφήμερόν τινα καὶ ἀβέβαιον δόξαν. εὖ
smiling ephemeral some and unstable glory well
μὲν οὖν ὁ πρώτως εἰπὼν καταλυθῆναι δῆμον
indeed then the-one first having-said to-have-been-destroyed a-people
ὑπὸ τοῦ πρώτου δεκάσαντος συνεῖδεν, ὅτι τὴν ἰσχὺν
by the first bribing perceived that the strength
ἀποβάλλουσιν οἱ πολλοὶ τοῦ λαμβάνειν ἥττονες γενόμενοι·
cast-off the many of-the to-take weaker having-become
δεῖ δὲ καὶ τοὺς δεκάζοντας οἴεσθαι καταλύειν ἑαυτούς,
one-must and also those bribing to-think to-destroy themselves
ὅταν ἀναλωμάτων μεγάλων ὠνούμενοι τὴν δόξαν ἰσχυροὺς
whenever with-expenditures great buying the glory strong
ποιῶσι καὶ θρασεῖς τοὺς πολλούς, ὡς μέγα τι καὶ
they-make and bold the many as great something both
δοῦναι καὶ ἀφελέσθαι κυρίους ὄντας.
to-give and to-take-away masters being

οὐ μὴν διὰ τοῦτο μικρολογητέον ἐν τοῖς νενομισμένοις 30
not however because-of this must-one-be-stingy in the customary
φιλοτιμήμασι, τῶν πραγμάτων εὐπορίαν παρεχόντων·
munificences the affairs abundance providing
ὡς μᾶλλον οἱ πολλοὶ μὴ μεταδιδόντα τῶν ἰδίων
as more the many not sharing of-the own-things
πλούσιον ἢ πένητα τῶν δημοσίων κλέπτοντα δι' ἔχθους
a-rich-man than a-poor-man the public-funds stealing in hatred
ἔχουσιν, ὑπεροψίαν τοῦτο καὶ περιφρόνησιν αὑτῶν ἐκεῖνο
hold arrogance this and contempt of-themselves that
δ' ἀνάγκην ἡγούμενοι. γιγνέσθωσαν οὖν αἱ μεταδόσεις
but necessity thinking let-be then the gifts
πρῶτον μὲν ἀντὶ μηδενός· οὕτω γὰρ ἐκπλήττουσι καὶ
first indeed in-return-for nothing so for astonish and
χειροῦνται μᾶλλον τοὺς λαμβάνοντας· ἔπειτα σὺν καιρῷ
subdue more those receiving then with occasion
πρόφασιν ἀστείαν καὶ καλὴν ἔχοντι, μετὰ τιμῆς θεοῦ
a-pretext elegant and fine having with honor of-a-god
πάντας ἀγούσης πρὸς εὐσέβειαν· ἐγγίγνεται γὰρ ἅμα
all leading toward piety arises for at-once
τοῖς πολλοῖς ἰσχυρὰ διάθεσις καὶ δόξα τοῦ τὸ δαιμόνιον
in-the many a-strong disposition and belief of-the the divine
εἶναι μέγα καὶ σεμνόν, ὅταν, οὓς αὐτοὶ τιμῶσι
to-be great and majestic whenever those-whom themselves honor
καὶ μεγάλους νομίζουσιν, οὕτως ἀφειδῶς καὶ προθύμως
and great consider so unsparingly and eagerly
περὶ τὸ θεῖον ὁρῶσι φιλοτιμουμένους. ὥσπερ οὖν ὁ
about the divine they-see vying as then —
Πλάτων ἀφεῖλε τῶν παιδευομένων νέων τὴν ἁρμονίαν
Plato took-away from-the being-educated young the mode
τὴν Λύδιον καὶ τὴν ἰαστί, τὴν μὲν τὸ θρηνῶδες καὶ
the Lydian and the Ionian the(-one) indeed the mournful and

φιλοπενθὲς ἡμῶν ἐγείρουσαν τῆς ψυχῆς, τὴν δὲ τὸ
grief-loving of-us rousing of-the soul the(-other) but the
πρὸς ἡδονὰς ὀλισθηρὸν καὶ ἀκόλαστον αὔξουσαν· οὕτω σὺ
toward pleasures slippery and licentious increasing so you
τῶν φιλοτιμιῶν ὅσαι τὸ φονικὸν καὶ θηριῶδες ἢ τὸ
of-the munificences as-many-as the murderous and brutal or the
βωμολόχον καὶ ἀκόλαστον ἐρεθίζουσι καὶ τρέφουσι, μάλιστα
buffoonish and licentious excite and feed most
μὲν ἐξέλαυνε τῆς πόλεως, εἰ δὲ μή, φεῦγε καὶ διαμάχου
indeed drive-out from-the city if but not avoid and fight-it-out
τοῖς πολλοῖς αἰτουμένοις τὰ τοιαῦτα θεάματα· χρηστὰς δὲ
with-the many demanding the such spectacles good but
καὶ σώφρονας ἀεὶ ποιοῦ τῶν ἀναλωμάτων ὑποθέσεις, τὸ
and temperate always make of-the expenditures the-objects the
καλὸν ἢ τὸ ἀναγκαῖον ἐχούσας τέλος ἢ τὸ γοῦν ἡδὺ
noble or the necessary having as-end or the at-any-rate pleasant
καὶ κεχαρισμένον ἄνευ βλάβης καὶ ὕβρεως προσούσης.
and gratifying without harm and insolence being-attached
31 ἂν δ' ᾖ τὰ τῆς οὐσίας μέτρια καὶ κέντρῳ καὶ
if but be the-things of-the property moderate and by-a-center and
διαστήματι περιγραφόμενα πρὸς τὴν χρείαν, οὔτ' ἀγεννὲς
radius circumscribed for the need neither ignoble
οὔτε ταπεινὸν οὐδέν ἐστι πενίαν ὁμολογοῦντα ταῖς τῶν
nor humble anything is poverty admitting to-the of-those
ἐχόντων ἐξίστασθαι φιλοτιμίαις, καὶ μὴ δανειζόμενον
having to-stand-aside munificences and not borrowing
οἰκτρὸν ἅμα καὶ καταγέλαστον εἶναι περὶ τὰς λειτουργίας·
pitiful at-once and laughable to-be about the public-services
οὐ γὰρ λανθάνουσιν ἐξασθενοῦντες ἢ φίλοις ἐνοχλοῦντες
not for they-escape-notice growing-weak or friends troubling
ἢ θωπεύοντες δανειστάς, ὥστε μὴ δόξαν αὐτοῖς μηδ'
or fawning-on moneylenders so-that not glory for-them nor

ἰσχὺν ἀλλὰ μᾶλλον αἰσχύνην καὶ καταφρόνησιν ἀπὸ τῶν
strength but rather shame and contempt from the
τοιούτων ἀναλωμάτων ὑπάρχειν. διὸ χρήσιμον ἀεὶ πρὸς
such expenditures to-come wherefore useful always for
τὰ τοιαῦτα μεμνῆσθαι τοῦ Λαμάχου καὶ τοῦ Φωκίωνος·
the such-things to-remember — Lamachus and — Phocion
οὗτος μὲν γάρ, ἀξιούντων αὐτὸν ἐν θυσίᾳ τῶν Ἀθηναίων
this-one indeed for thinking-fit him at a-sacrifice the Athenians
ἐπιδοῦναι καὶ κροτούντων πολλάκις ‘αἰσχυνοίμην ἄν’ εἶπεν
to-contribute and applauding often I-would-be-ashamed — he-said
‘ὑμῖν μὲν ἐπιδιδοὺς Καλλικλεῖ δὲ τούτῳ μὴ ἀποδιδούς,’
to-you indeed contributing to-Callicles but this-man not repaying
δείξας τὸν δανειστήν. Λάμαχος δ’ ἐν τοῖς τῆς στρατηγίας
pointing-out the moneylender Lamachus and in the of-the generalship
ἀεὶ προσέγραφεν ἀπολογισμοῖς ἀργύριον εἰς κρηπῖδας
always wrote-in accounts money for boots
αὑτῷ καὶ ἱμάτιον· Ἕρμωνι δὲ Θεσσαλοὶ φεύγοντι τὴν
for-himself and a-cloak to-Hermon and Thessalians avoiding the
ἀρχὴν ὑπὸ πενίας ἐψηφίσαντο λάγυνον οἴνου κατὰ μῆνα
office because-of poverty voted a-flask of-wine every month
διδόναι καὶ μέδιμνον ἀλφίτων ἀφ’ ἑκάστης τετράδος.
to-give and a-medimnus of-barley-meal from each fourth-day
οὕτως οὔτ’ ἀγεννές ἐστι πενίαν ὁμολογεῖν, οὔτε λείπονται
so neither ignoble is poverty to-admit nor fall-short
πρὸς δύναμιν ἐν πόλεσι τῶν ἑστιώντων καὶ χορηγούντων
in power in cities of-those giving-feasts and paying-for-choruses
οἱ πένητες, ἂν παρρησίαν ἀπ’ ἀρετῆς καὶ πίστιν ἔχωσι.
the poor if frankness from virtue and credit they-have
δεῖ δὴ μάλιστα κρατεῖν ἑαυτῶν ἐν τοῖς τοιούτοις καὶ
one-must indeed most to-master oneself in the such-things and
μήτ’ εἰς πεδία καταβαίνειν πεζὸν ἱππεῦσι μαχούμενον
neither into plains to-go-down on-foot against-horsemen about-to-fight

μήτ᾽ ἐπὶ στάδια καὶ θυμέλας καὶ τραπέζας πένητα
nor onto stadiums and stages and tables a-poor-man
πλουσίοις ὑπὲρ δόξης καὶ δυναστείας διαγωνιζόμενον· ἀλλ᾽
against-rich-men for glory and dominion contending but
ἀπ᾽ ἀρετῆς καὶ φρονήματος ἀεὶ μετὰ λόγου πειρωμένοις
from virtue and spirit always with reason trying
ἄγειν τὴν πόλιν, οἷς οὐ μόνον τὸ καλὸν καὶ τὸ σεμνὸν
to-lead the city to-whom not only the noble and the majestic
ἀλλὰ καὶ τὸ κεχαρισμένον καὶ ἀγωγὸν ἔνεστι Κροισείων
but also the gracious and attractive is-in than-Croesus'
αἱρετώτερον στατήρων᾽. οὐ γὰρ αὐθάδης οὐδ᾽ ἐπαχθὴς ὁ
more-choiceworthy staters not for self-willed nor offensive the
χρηστὸς οὐδ᾽ αὐθέκαστός ἐστιν ὁ σώφρων ἀνὴρ καί
good-man nor self-assertive is the temperate man and

'στείχει πολίταις ὄμμ᾽ ἔχων ἰδεῖν πικρόν,'
walks to-the-citizens a-face having to-see bitter

ἀλλὰ πρῶτον μὲν εὐπροσήγορος καὶ κοινὸς ὢν πελάσαι
but first indeed affable and common being to-approach
καὶ προσελθεῖν ἅπασιν, οἰκίαν τε παρέχων ἄκλειστον ὡς
and to-come-up-to for-all a-house both offering unlocked as
λιμένα φύξιμον ἀεὶ τοῖς χρῄζουσι, καὶ τὸ κηδεμονικὸν
a-harbor of-refuge always for-those needing and the solicitude
καὶ φιλάνθρωπον οὐ χρείαις οὐδὲ πράξεσι μόνον ἀλλὰ καὶ
and kindness not by-services nor by-actions only but also
τῷ συναλγεῖν πταίουσι καὶ κατορθοῦσι συγχαίρειν
by-the to-grieve-with with-those-stumbling and with-those-succeeding to-rejoice-with
ἐπιδεικνύμενος· οὐδαμῇ δὲ λυπηρὸς οὐδ᾽ ἐνοχλῶν οἰκετῶν
showing in-no-way but painful nor troublesome of-servants
πλήθει περὶ λουτρὸν ἢ καταλήψεσι τόπων ἐν θεάτροις
with-a-crowd about bath or by-seizures of-places in theaters

οὐδὲ τοῖς εἰς τρυφὴν καὶ πολυτέλειαν ἐπιφθόνοις παράσημος·
nor by-the for luxury and extravagance invidious-things marked-out
ἀλλ᾽ ἴσος καὶ ὁμαλὸς ἐσθῆτι καὶ διαίτῃ καὶ τροφαῖς
but equal and level in-clothing and way-of-life and rearing
παίδων καὶ θεραπείᾳ γυναικός, οἷον ὁμοδημεῖν καὶ
of-children and attendance of-wife as-if to-be-one-of-the-people and
συνανθρωπεῖν τοῖς πολλοῖς βουλόμενος. ἔπειτα σύμβουλον
to-share-life with-the many wishing then an-adviser
εὔνουν καὶ συνήγορον ἄμισθον καὶ διαλλακτὴν εὐμενῆ
well-disposed and an-advocate unpaid and a-reconciler kindly
πρὸς γυναῖκας ἀνδρῶν καὶ φίλων πρὸς ἀλλήλους παρέχων
with wives of-husbands and of-friends with one-another offering
ἑαυτὸν οὐ μικρὸν ἡμέρας μέρος ἐπὶ τοῦ βήματος ἢ τοῦ
himself not small of-the-day part on the platform or the
λογείου πολιτευόμενος, εἶτ᾽ ἤδη πάντα τὸν ἄλλον βίον
speaker's-stand engaging-in-statecraft then already all the other life

‘ἕλκων ἐφ᾽ αὑτὸν ὥστε καικίας νέφη’
drawing to himself as the-northeast-wind clouds

τὰς χρείας καὶ τὰς οἰκονομίας πανταχόθεν· ἀλλὰ
the needs and the managements from-everywhere but
δημοσιεύων ἀεὶ ταῖς φροντίσι, καὶ τὴν πολιτείαν βίον καὶ
making-public always the cares and the statecraft a-life and
πρᾶξιν οὐκ ἀσχολίαν ὥσπερ οἱ πολλοὶ καὶ λειτουργίαν
an-activity not an-occupation as the many and a-public-service
ἡγούμενος, πᾶσι τούτοις καὶ τοῖς τοιούτοις ἐπιστρέφει καὶ
considering by-all these-things and the such-things turns and
προσάγεται τοὺς πολλούς, νόθα καὶ κίβδηλα τὰ τῶν ἄλλων
wins-over the many spurious and counterfeit the of-the others
θωπεύματα καὶ δελεάσματα πρὸς τὴν τούτου κηδεμονίαν
flatteries and baits for the his solicitude

καὶ φρόνησιν ὁρῶντας. οἱ μὲν γὰρ Δημητρίου κόλακες οὐκ
and prudence seeing the indeed for of-Demetrius flatterers not
ἠξίουν βασιλεῖς τοὺς ἄλλους προσαγορεύειν, ἀλλὰ τὸν μὲν
thought-fit kings the others to-address but — indeed
Σέλευκον ἐλεφαντάρχην τὸν δὲ Λυσίμαχον γαζοφύλακα
Seleucus elephant-master — but Lysimachus treasure-keeper
τὸν δὲ Πτολεμαῖον ναύαρχον ἐκάλουν, τὸν δ' Ἀγαθοκλέα
— but Ptolemy admiral they-called — and Agathocles
νησιάρχην· οἱ δὲ πολλοί, κἂν ἐν ἀρχῇ τὸν ἀγαθὸν
island-governor the but many even-if at first the good
καὶ φρόνιμον ἀπορρίψωσιν, ὕστερον καταμανθάνοντες τὴν
and prudent cast-off later learning the
ἀλήθειαν αὐτοῦ καὶ τὸ ἦθος τοῦτον ἡγοῦνται μόνον
truth his and the character this-one consider only
πολιτικὸν καὶ δημοτικὸν καὶ ἄρχοντα, τῶν δ' ἄλλων τὸν
statesmanlike and popular and a-ruler of-the but others the(-one)
μὲν χορηγὸν τὸν δ' ἑστιάτορα τὸν δὲ γυμνασίαρχον
indeed a-choregus the(-other) but a-host the(-other) but a-gymnasiarch
καὶ νομίζουσι καὶ καλοῦσιν. εἶθ' ὥσπερ ἐν τοῖς συμποσίοις,
both think and call then as in the symposia
Καλλίου δαπανῶντος ἢ Ἀλκιβιάδου, Σωκράτης ἀκούεται
Callias spending or Alcibiades Socrates is-listened-to
καὶ πρὸς Σωκράτην πάντες ἀποβλέπουσιν, οὕτως ἐν ταῖς
and to Socrates all look so in the
ὑγιαινούσαις πόλεσιν Ἰσμηνίας μὲν ἐπιδίδωσι καὶ δειπνίζει
healthy cities Ismenias indeed contributes and gives-dinners
Λίχας καὶ χορηγεῖ Νικήρατος, Ἐπαμεινώνδας δὲ καὶ
Lichas and pays-for-choruses Niceratus Epaminondas but and
Ἀριστείδης καὶ Λύσανδρος καὶ ἄρχουσι καὶ πολιτεύονται καὶ
Aristides and Lysander both rule and engage-in-statecraft and
στρατηγοῦσι. πρὸς ἃ χρὴ βλέποντα μὴ ταπεινοῦσθαι
are-generals toward what one-must looking not to-be-humbled

μηδ' ἐκπεπλῆχθαι τὴν ἐκ θεάτρων καὶ ὀπτανείων καὶ
nor to-be-dazzled the from theaters and kitchens and
πολυανδρίων προσισταμένην τοῖς ὄχλοις δόξαν, ὡς ὀλίγον
public-halls attaching to-the crowds glory as little
χρόνον ἐπιζῶσαν καὶ τοῖς μονομάχοις καὶ ταῖς σκηναῖς
time surviving and with-the gladiators and the stage-shows
ὁμοῦ συνδιαλυομένην, ἔντιμον δὲ μηδὲν μηδὲ σεμνὸν ἔχουσαν.
together being-dissolved honorable but nothing nor majestic having

XIII · CONCORD

A city thrives in quiet, and though Plutarch wonders at Solon's law disenfranchising the man who joins neither side in faction, the statesman should not sit by unmoved either, but take neither side and help all. Peace now needs no statesman, since war has vanished, and freedom is what the rulers allot; what remains to him is concord, which he should foster by first siding with the party that thinks itself more wronged and then teaching it that those who yield win, since Greece is weak and its prizes are nothing that a proconsul's edict cannot undo. Faction often starts from private quarrels, as at Delphi when Crates' daughter is left at the wedding and at Syracuse from two young men's love affairs, and at Sardis Pardalas' feud with Tyrrhenus nearly caused a revolt; so he must heal private quarrels early, gently, and without slander.

οἱ μὲν οὖν ἔμπειροι θεραπείας καὶ τροφῆς μελιττῶν 32
those indeed then experienced in-the-care and rearing of-bees
τὸν μάλιστα βομβοῦντα τῶν σίμβλων καὶ θορύβου μεστὸν
the most buzzing of-the hives and of-uproar full
τοῦτον εὐθηνεῖν καὶ ὑγιαίνειν νομίζουσιν· ᾧ δὲ τοῦ
this-one to-thrive and to-be-healthy think to-whom but of-the
λογικοῦ καὶ πολιτικοῦ σμήνους ἐπιμέλειαν ἔχειν ὁ θεὸς
rational and political swarm care to-have the god
ἔδωκεν, ἡσυχίᾳ μάλιστα καὶ πραότητι δήμου τεκμαιρόμενος
gave by-quiet most and by-mildness of-a-people judging

εὐδαιμονίαν τὰ μὲν ἄλλα τοῦ Σόλωνος ἀποδέξεται καὶ
prosperity the indeed other-things — of-Solon will-accept and
μιμήσεται κατὰ δύναμιν, ἀπορήσει δὲ καὶ θαυμάσει τί
will-imitate as-far-as possible will-be-puzzled but and will-wonder what
παθὼν ἐκεῖνος ὁ ἀνὴρ ἔγραψεν ἄτιμον εἶναι τὸν ἐν
having-experienced that the man wrote disenfranchised to-be the-one in
στάσει πόλεως μηδετέροις προσθέμενον. οὔτε γὰρ σώματι
faction of-a-city to-neither having-joined neither for to-a-body
νοσοῦντι γίγνεται μεταβολῆς ἀρχὴ πρὸς τὸ ὑγιαίνειν
diseased comes of-change a-beginning toward the being-healthy
ἀπὸ τῶν συννοσούντων μερῶν, ἀλλ' ὅταν ἡ παρὰ τοῖς
from the sharing-the-disease parts but whenever the among the
ἐρρωμένοις ἰσχύσασα κρᾶσις ἐκστήσῃ τὸ παρὰ φύσιν· ἔν
strong having-prevailed temperament drives-out the against nature in
τε δήμῳ στασιάσαντι μὴ δεινὴν μηδ' ὀλέθριον στάσιν
and a-people having-fallen-into-faction not a-terrible nor destructive faction
ἀλλὰ παυσομένην ποτὲ δεῖ τὸ ἀπαθὲς καὶ τὸ ὑγιαῖνον
but about-to-cease sometime must the unaffected and the healthy
ἐγκεκρᾶσθαι πολὺ καὶ παραμένειν καὶ συνοικεῖν· ἐπιρρεῖ
to-be-blended much and to-remain and to-dwell-with flows-in
γὰρ τούτῳ τὸ οἰκεῖον ἐκ τῶν σωφρονούντων καὶ δίεισι
for to-this the akin from those being-sane and passes
διὰ τοῦ νενοσηκότος· αἱ δὲ δι' ὅλων ἀναταραχθεῖσαι
through the diseased the but through (their-)whole thoroughly-disturbed
πόλεις κομιδῇ διεφθάρησαν, ἂν μή τινος ἀνάγκης ἔξωθεν
cities utterly were-destroyed if not some necessity from-outside
τυχοῦσαι καὶ κολάσεως ὑπὸ κακῶν βίᾳ σωφρονήσωσιν.
having-met and correction by evils by-force they-come-to-their-senses
οὐ μὴν ἀναίσθητον οὐδ' ἀνάλγητον ἐν στάσει καθῆσθαι
not however unfeeling nor insensible in faction to-sit
προσήκει τὴν περὶ αὑτὸν ἀταραξίαν ὑμνοῦντα καὶ τὸν
it-befits the about himself imperturbability praising and the

ἀπράγμονα καὶ μακάριον βίον, ἐν ἑτέροις ἐπιτερπόμενον
inactive and blessed life among others delighting
ἀγνωμονοῦσιν· ἀλλ᾽ ἐνταῦθα δεῖ μάλιστα τὸν Θηραμένους
being-unreasonable but there one-must most the of-Theramenes
κόθορνον ὑποδούμενον ἀμφοτέροις ὁμιλεῖν καὶ μηδετέροις
buskin putting-on with-both to-associate and to-neither
προστίθεσθαι· δόξεις γὰρ οὐχὶ τῷ μὴ συναδικεῖν
to-attach-oneself you-will-seem for not by-the not to-share-the-wrong
ἀλλότριος ἀλλὰ τῷ βοηθεῖν κοινὸς εἶναι πάντων· καὶ
alien but by-the to-help common to-be of-all and
τὸ μὴ συνατυχεῖν οὐχ ἕξει φθόνον, ἂν πᾶσι
the not to-share-the-misfortune not will-have envy if to-all
φαίνῃ συναλγῶν ὁμοίως. κράτιστον δὲ προνοεῖν, ὅπως
you-appear grieving-with alike best but to-take-forethought so-that
μηδέποτε στασιάζωσι, καὶ τοῦτο τῆς πολιτικῆς ὥσπερ
never they-fall-into-faction and this of-the political as
τέχνης μέγιστον ἡγεῖσθαι καὶ κάλλιστον. ὅρα γάρ, ὅτι
art greatest to-consider and finest see for that
τῶν μεγίστων ἀγαθῶν ταῖς πόλεσιν, εἰρήνης ἐλευθερίας
of-the greatest goods for-the cities of-peace of-freedom
εὐετηρίας εὐανδρίας ὁμονοίας, πρὸς μὲν εἰρήνην οὐδὲν
of-plenty of-abundance-of-men of-concord for indeed peace nothing
οἱ δῆμοι τῶν πολιτικῶν ἔν γε τῷ παρόντι χρόνῳ
the peoples of-the statesmen in at-least the present time
δέονται· πέφευγε γὰρ ἐξ ἡμῶν καὶ ἠφάνισται πᾶς μὲν
need has-fled for from us and has-vanished every indeed
Ἕλλην πᾶς δὲ βάρβαρος πόλεμος· ἐλευθερίας δ᾽ ὅσον
Greek every and barbarian war of-freedom but as-much-as
οἱ κρατοῦντες νέμουσι τοῖς δήμοις μέτεστι καὶ τὸ πλέον
the rulers allot to-the peoples is-shared and the more
ἴσως οὐκ ἄμεινον· εὐφορίαν δὲ γῆς ἄφθονον εὐμενῆ
perhaps not better fruitfulness and of-land abundant kindly

τε κρᾶσιν ὡρῶν καὶ τίκτειν γυναῖκας ἐοικότα τέκνα
and temperament of-seasons and to-bear women like children
γονεῦσι καὶ σωτηρίαν τοῖς γεννωμένοις εὐχόμενος ὅ
to-the-parents and safety for-those being-born praying the
γε σώφρων αἰτήσεται παρὰ θεῶν τοῖς ἑαυτοῦ πολίταις.
at-least temperate will-ask from gods for-the his-own citizens
λείπεται δὴ τῷ πολιτικῷ μόνον ἐκ τῶν ὑποκειμένων
remains indeed for-the statesman only from the available
ἔργων, ὧ μηδενὸς ἔλαττόν ἐστι τῶν ἀγαθῶν, ὁμόνοιαν
tasks which of-none less is of-the goods concord
ἐμποιεῖν καὶ φιλίαν ἀεὶ τοῖς συνοικοῦσιν, ἔριδας δὲ καὶ
to-produce and friendship always in-those dwelling-together strifes but and
διχοφροσύνας καὶ δυσμένειαν ἐξαιρεῖν ἅπασαν, ὥσπερ ἐν
dissensions and hostility to-remove all as in
φίλων διαφοραῖς, τὸ μᾶλλον οἰόμενον ἀδικεῖσθαι μέρος
of-friends quarrels the more thinking to-be-wronged party
ἐξομιλοῦντα πρότερον καὶ συναδικεῖσθαι δοκοῦντα καὶ
conversing-with first and to-share-in-being-wronged seeming and
συναγανακτεῖν, εἶθ' οὕτως ἐπιχειροῦντα πραΰνειν καὶ
to-share-the-indignation then so trying to-soften and
διδάσκειν ὅτι τῶν βιάζεσθαι καὶ νικᾶν ἐριζόντων οἱ
to-teach that of-those to-force and to-win contending those
παρέντες οὐκ ἐπιεικείᾳ καὶ ἤθει μόνον ἀλλὰ καὶ
having-yielded not in-fairness and in-character only but also
φρονήματι καὶ μεγέθει ψυχῆς διαφέρουσι, καὶ μικρὸν
in-spirit and in-greatness of-soul excel and little
ὑφιέμενοι νικῶσιν ἐν τοῖς καλλίστοις καὶ μεγίστοις· ἔπειτα
giving-way win in the finest and greatest-things then
καὶ καθ' ἕνα καὶ κοινῇ διδάσκοντα καὶ φράζοντα
both by one and in-common teaching and pointing-out
τὴν τῶν Ἑλληνικῶν πραγμάτων ἀσθένειαν, ἧς ἓν
the of-the Greek affairs weakness of-which one

ἀπολαῦσαι ἄμεινόν ἐστι τοῖς εὖ φρονοῦσι, μεθ' ἡσυχίας
to-enjoy better is for-those well thinking with quiet
καὶ ὁμονοίας καταβιῶναι, μηδὲν ἐν μέσῳ τῆς τύχης
and concord to-live-out nothing in the-middle the fortune
ἆθλον ὑπολελοιπυίας. τίς γὰρ ἡγεμονία, τίς δόξα τοῖς
as-prize having-left what for leadership what glory to-the
περιγενομένοις; ποία δύναμις, ἣν μικρὸν ἀνθυπάτου
victors what-kind power which a-small of-a-proconsul
διάταγμα κατέλυσεν ἢ μετέστησεν εἰς ἄλλον, οὐδὲν οὐδ'
edict dissolved or transferred to another nothing not-even
ἂν παραμένῃ σπουδῆς ἄξιον ἔχουσαν;
if it-remain of-zeal worthy having
ἐπεὶ δέ, ὥσπερ ἐμπρησμὸς οὐ πολλάκις ἐκ τόπων
since and as a-conflagration not often from places
ἱερῶν ἄρχεται καὶ δημοσίων, ἀλλὰ λύχνος τις ἐν οἰκίᾳ
sacred begins and public but a-lamp some in a-house
παραμεληθεὶς ἢ συρφετὸς διακαεὶς ἀνῆκε φλόγα πολλὴν
neglected or rubbish burned-through sent-up flame much
καὶ δημοσίαν φθορὰν ἀπεργασαμένην, οὕτως οὐκ ἀεὶ
and public destruction having-worked so not always
στάσιν πόλεως αἱ περὶ τὰ κοινὰ φιλονεικίαι διακάουσιν,
faction of-a-city the about the public(-affairs) contentions kindle
ἀλλὰ πολλάκις ἐκ πραγμάτων καὶ προσκρουμάτων
but often from affairs and offenses
ἰδίων εἰς δημόσιον αἱ διαφοραὶ προελθοῦσαι συνετάραξαν
private into public the differences having-advanced threw-into-confusion
ἅπασαν τὴν πόλιν· οὐδενὸς ἧττον τῷ πολιτικῷ προσήκει
whole the city than-nothing less to-the statesman it-befits
ταῦτ' ἰᾶσθαι καὶ προκαταλαμβάνειν, ὅπως τὰ μὲν
these-things to-heal and to-forestall so-that the-ones indeed
οὐδ' ὅλως ἔσται τὰ δὲ παύσεται ταχέως, τὰ δ'
not-even at-all will-be the-others but will-cease quickly the-others but

οὐ λήψεται μέγεθος οὐδ' ἅψεται τῶν δημοσίων, ἀλλ' ἐν
not will-take size nor will-touch the public(-affairs) but among
αὐτοῖς μενεῖ τοῖς διαφερομένοις, αὐτόν τε προσέχοντα
themselves will-remain the differing himself both attending
καὶ φράζοντα τοῖς ἄλλοις, ὡς ἴδια κοινῶν καὶ
and pointing-out to-the others that private-things of-public and
μικρὰ μεγάλων αἴτια καθίσταται παροφθέντα καὶ μὴ
small-things of-great causes become overlooked and not
τυχόντα θεραπείας ἐν ἀρχῇ μηδὲ παρηγορίας· οἷον
receiving treatment at the-beginning nor soothing such-as
ἐν Δελφοῖς ὁ μέγιστος λέγεται γενέσθαι νεωτερισμὸς
at Delphi the greatest is-said to-have-arisen revolution
ὑπὸ Κράτητος, οὗ μέλλων θυγατέρα γαμεῖν Ὀρσίλαος
by Crates whose about-to daughter to-marry Orsilaus
ὁ Φάλιδος, εἶτα, τοῦ κρατῆρος αὐτομάτως ἐπὶ ταῖς
the of-Phalis then the mixing-bowl spontaneously at the
σπονδαῖς μέσου ῥαγέντος, οἰωνισάμενος καὶ καταλιπὼν
libations in-the-middle having-burst taking-it-as-an-omen and having-left
τὴν νύμφην ἀπῆλθε μετὰ τοῦ πατρός· ὁ δὲ Κράτης
the bride went-away with the father — but Crates
ὀλίγον ὕστερον θύουσιν αὐτοῖς ὑποβαλὼν χρυσίον τι
a-little later sacrificing among-them having-slipped-in gold some
τῶν ἱερῶν κατεκρήμνισε τὸν Ὀρσίλαον καὶ τὸν ἀδελφὸν
of-the sacred-things threw-down-the-cliff — Orsilaus and the brother
ἀκρίτους, καὶ πάλιν τῶν φίλων τινὰς καὶ οἰκείων
untried and again of-the friends some and kinsmen
ἱκετεύοντας ἐν τῷ ἱερῷ τῆς Προναίας ἀνεῖλε· πολλῶν δὲ
supplicating in the temple of-the Pronaea killed many and
τοιούτων γενομένων, ἀποκτείναντες οἱ Δελφοὶ τὸν Κράτητα
such-things having-happened having-killed the Delphians — Crates

καὶ τοὺς συστασιάσαντας ἐκ τῶν χρημάτων ἐναγικῶν
and the fellow-rebels from the money accursed
προσαγορευθέντων τοὺς κάτω ναοὺς ἀνῳκοδόμησαν.
called the lower temples rebuilt
ἐν δὲ Συρακούσαις δυεῖν νεανίσκων συνήθων ὁ μὲν
in and Syracuse two young-men intimate the(-one) indeed
τὸν ἐρώμενον τοῦ ἑτέρου λαβὼν φυλάσσειν διέφθειρεν
the beloved of-the other having-received to-guard seduced
ἀποδημοῦντος, ὁ δ' ἐκείνῳ πάλιν ὥσπερ ἀνταποδιδοὺς
being-abroad the(-other) but to-that-one in-turn as repaying
ὕβριν ἐμοίχευσε τὴν γυναῖκα· τῶν δὲ πρεσβυτέρων
insolence committed-adultery-with the wife of-the but elders
τις εἰς βουλὴν παρελθὼν ἐκέλευσεν ἀμφοτέρους
someone into council having-come-forward bade both
ἐλαύνειν, πρὶν ἀπολαῦσαι καὶ ἀναπλησθῆναι τὴν πόλιν
to-banish before to-enjoy and to-be-filled the city
ἀπ' αὐτῶν τῆς ἔχθρας· οὐ μὴν ἔπεισεν, ἀλλ' ἐκ τούτου
from them of-the enmity not however persuaded but from this
στασιάσαντες ἐπὶ συμφοραῖς μεγάλαις τὴν ἀρίστην
having-fallen-into-faction amid misfortunes great the best
πολιτείαν ἀνέτρεψαν. ἔχεις δὲ δήπου καὶ αὐτὸς οἰκεῖα
constitution they-overturned you-have and surely also yourself domestic
παραδείγματα, τὴν Παρδάλα πρὸς Τυρρηνὸν ἔχθραν, ὡς
examples the of-Pardalas against Tyrrhenus enmity how
ὀλίγου ἐδέησεν ἀνελεῖν τὰς Σάρδεις, ἐξ αἰτιῶν μικρῶν καὶ
little it-lacked to-destroy — Sardis from causes small and
ἰδίων εἰς ἀπόστασιν καὶ πόλεμον ἐμβαλοῦσα. διὸ χρὴ μὴ
private into revolt and war having-thrown(-it) wherefore must not
καταφρονεῖν τὸν πολιτικὸν ὥσπερ ἐν σώματι προσκρουμάτων
to-despise the statesman as in a-body of-offenses
διαδρομὰς ὀξείας ἐχόντων, ἀλλ' ἐπιλαμβάνεσθαι καὶ πιέζειν
spreadings sharp having but to-take-hold and to-press-down

καὶ βοηθεῖν· προσοχῇ γάρ, ὥς φησιν ὁ Κάτων, καὶ τὸ μέγα
and to-help by-attention for as says — Cato both the great
γίγνεται μικρὸν καὶ τὸ μικρὸν εἰς τὸ μηδὲν ἄγεται. μηχανὴ
becomes small and the small to the nothing is-brought a-device
δ' ἐπὶ ταῦτα πειθοῦς οὐκ ἔστι μείζων ἢ τὸ παρέχειν
and for these-things of-persuasion not is greater than the to-present
ἑαυτὸν ἐν ταῖς ἰδίαις διαφοραῖς ἥμερον διαλλακτήν, ἀμήνιτον,
oneself in the private differences gentle a-reconciler unresentful
ἐπὶ τῶν πρώτων αἰτιῶν μένοντα καὶ μηδενὶ προστιθέντα
at the first causes remaining and to-none adding
φιλονεικίαν μηδ' ὀργὴν μηδ' ἄλλο πάθος ἐμποιοῦν
contentiousness nor anger nor other passion producing
τραχύτητα καὶ πικρίαν τοῖς ἀναγκαίοις ἀμφισβητήμασι.
harshness and bitterness to-the necessary disputes
τῶν μὲν γὰρ ἐν ταῖς παλαίστραις διαμαχομένων ἐπισφαίροις
of-those indeed for in the wrestling-schools fighting-it-out with-boxing-gloves
περιδέουσι τὰς χεῖρας, ὅπως εἰς ἀνήκεστον ἡ ἅμιλλα μηδὲν
they-bind-round the hands so-that into incurable the rivalry nothing
ἐκπίπτῃ, μαλακὴν ἔχουσα τὴν πληγὴν καὶ ἄλυπον· ἐν δὲ
may-fall soft having the blow and painless in and
ταῖς κρίσεσι καὶ ταῖς δίκαις πρὸς τοὺς πολίτας ἄμεινόν ἐστι
the trials and the lawsuits against the citizens better is
καθαραῖς καὶ ψιλαῖς ταῖς αἰτίαις χρώμενον ἀγωνίζεσθαι,
with-pure and bare the charges using to-contend
καὶ μὴ καθάπερ βέλη τὰ πράγματα χαράσσοντα καὶ
and not like arrows the matters sharpening and
φαρμάσσοντα ταῖς βλασφημίαις καὶ ταῖς κακοηθείαις
poisoning with-the slanders and the malices
καὶ ταῖς ἀπειλαῖς ἀνήκεστα καὶ μεγάλα καὶ δημόσια
and the threats incurable and great and public
ποιεῖν. ὁ γὰρ οὕτω προσφερόμενος τοῖς καθ' αὑτὸν
to-make the for so behaving toward-those around himself

ὑπηκόους ἕξει καὶ τοὺς ἄλλους· αἱ δὲ περὶ τὰ δημόσια
obedient will-have also the others the but about the public(-affairs)
φιλοτιμίαι, τῶν ἰδίων ὑφαιρουμένων ἀπεχθειῶν, εὐτελεῖς
ambitions of-the private being-removed enmities cheap
γίγνονται καὶ δυσχερὲς οὐδὲν οὐδ' ἀνήκεστον ἐπιφέρουσιν.
become and troublesome nothing nor incurable bring

PLUTARCH

ΕΙ ΠΡΕΣΒΥΤΕΡΩΙ ΠΟΛΙΤΕΥΤΕΟΝ

Whether an Old Man Should Engage in Public Affairs

Plutarch writes to Euphanes, an admirer of Pindar, that old age is no reason to leave public life, which they have long shared; to abandon it at the end would convict the time spent on it as wasted. Tyranny is no fine shroud, whatever was said to Dionysius, but a lawful statesman's glory is one. Ants and bees work to the end, and idleness, cowardice, and softness disgrace an old man sinking into women's housekeeping. Beginning politics in old age is another matter, but the old should not stop: the laws call those over fifty to speak first, and Cato, Pericles, Agesilaus, Simonides, Sophocles, and Polus did their finest work late.

ὅτι μέν, ὦ Εὔφανες, ἐπαινέτης ὢν Πινδάρου πολλάκις 1
that indeed O Euphanes an-admirer being of-Pindar often
ἔχεις διὰ στόματος ὡς εἰρημένον εὖ καὶ πιθανῶς ὑπ᾽
you-have in mouth as said well and persuasively by
αὐτοῦ
him

‘τιθεμένων ἀγώνων πρόφασις
set-up contests a-pretext
ἀρετὰν ἐς αἰπὺν ἔβαλε σκότον,’
virtue into steep throws darkness

οὐκ ἀγνοοῦμεν. ἐπειδὴ δὲ πλείστας αἱ πρὸς τοὺς πολιτικοὺς
not we-are-unaware since but very-many the toward the political
ἀγῶνας ἀποκνήσεις καὶ μαλακίαι προφάσεις ἔχουσαι
contests shrinkings and softnesses pretexts having
τελευταίαν ὥσπερ τήν ‘ἀφ᾽ ἱερᾶς’ ἐπάγουσιν ἡμῖν τὸ
last as the from the-sacred-line bring-on us the
γῆρας, καὶ μάλιστα δὴ τούτῳ τὸ φιλότιμον ἀμβλύνειν
old-age and most indeed by-this the ambition to-blunt
καὶ δυσωπεῖν δοκοῦσαι πείθουσιν εἶναί τινα πρέπουσαν οὐκ
and to-abash seeming they-persuade to-be some fitting not

ἀθλητικῆς μόνον ἀλλὰ καὶ πολιτικῆς περιόδου κατάλυσιν·
of-athletic only but also of-political circuit an-end
οἴομαι δεῖν ἃ πρὸς ἐμαυτὸν ἑκάστοτε λογίζομαι καὶ
I-think one-must what to myself each-time I-reckon also
πρὸς σὲ διελθεῖν περὶ τῆς πρεσβυτικῆς πολιτείας· ὅπως
to you to-go-through about the elderly statecraft so-that
μηδέτερος ἀπολείψει τὴν μακρὰν συνοδίαν μέχρι δεῦρο
neither will-abandon the long companionship until here
κοινῇ προερχομένην μηδὲ τὸν πολιτικὸν βίον ὥσπερ
in-common advancing nor the political life as
ἡλικιώτην καὶ συνήθη φίλον ἀπορρίψας μεταβαλεῖται πρὸς
an-age-mate and familiar friend having-cast-off will-change to
ἄλλον ἀσυνήθη καὶ χρόνον οὐκ ἔχοντα συνήθη γενέσθαι
another unfamiliar and time not having familiar to-become
καὶ οἰκεῖον, ἀλλ' ἐμμενοῦμεν οἷς ἀπ' ἀρχῆς προειλόμεθα,
and akin but we-will-abide by-what from beginning we-chose
ταὐτὸ τοῦ ζῆν καὶ τοῦ καλῶς ζῆν ποιησάμενοι πέρας· εἴ
the-same of-the living and of-the well living having-made (the-)limit if
γε δὴ μὴ μέλλοιμεν ἐν βραχεῖ τῷ λειπομένῳ τὸν πολὺν
at-least indeed not we-should-intend in short the remaining the much
ἐλέγχειν χρόνον, ὡς ἐπ' οὐδενὶ καλῷ μάτην ἀνηλωμένον.
to-convict time as for nothing fine in-vain spent
οὐ γὰρ ἡ τυραννίς, ὥς τις εἶπε Διονυσίῳ, καλὸν
not for the tyranny as someone said to-Dionysius a-fine
ἐντάφιον· ἀλλ' ἐκείνῳ γε τὴν μοναρχίαν μετὰ τῆς
shroud but for-that-one at-least the monarchy with the
ἀδικίας τό γε μὴ παύσασθαι συμφορὰν τελεωτέραν
injustice the at-least not to-have-stopped a-misfortune more-complete
ἐποίησε. καὶ καλῶς Διογένης ὕστερον ἐν Κορίνθῳ τὸν υἱὸν
made and well Diogenes later in Corinth the son
αὐτοῦ θεασάμενος ἰδιώτην ἐκ τυράννου γεγενημένον 'ὡς
his having-seen a-private-man from tyrant become how

ἀναξίως᾽ ἔφη ‘Διονύσιε, σεαυτοῦ πράττεις· οὐ γὰρ ἐνταῦθά
unworthily he-said Dionysius of-yourself you-fare not for here
σε μεθ᾽ ἡμῶν ἔδει ζῆν ἐλευθέρως καὶ ἀδεῶς, ἀλλ᾽ ἐκεῖ
you with us it-was-needful to-live freely and fearlessly but there
τοῖς τυραννείοις ἐγκατῳκοδομημένον ὥσπερ ὁ πατὴρ ἄχρι
in-the tyrant's-palaces walled-in as the father until
γήρως ἐγκαταβιῶσαι.᾽ πολιτεία δὲ δημοκρατικὴ καὶ νόμιμος
old-age to-live-out statecraft but democratic and lawful
ἀνδρὸς εἰθισμένου παρέχειν αὑτὸν οὐχ ἧττον ἀρχόμενον
of-a-man accustomed to-present himself no less being-ruled
ὠφελίμως ἢ ἄρχοντα καλὸν ἐντάφιον ὡς ἀληθῶς τὴν
beneficially than ruling a-fine shroud as truly the
ἀπὸ τοῦ βίου δόξαν τῷ θανάτῳ προστίθησι· τοῦτο γάρ
from the life glory to-the death adds this for

‘ἔσχατον δύεται κατὰ γᾶς’
last sinks under earth

ὥς φησι Σιμωνίδης, πλὴν ὧν προαποθνήσκει τὸ
as says Simonides except of-those-in-whom dies-first the
φιλάνθρωπον καὶ φιλόκαλον καὶ προαπαυδᾷ τῆς τῶν
kindliness and love-of-the-noble and gives-out-first than-the of-the
ἀναγκαίων ἐπιθυμίας ὁ τῶν καλῶν ζῆλος, ὡς τὰ πρακτικὰ
necessities desire the of-the noble-things zeal as the practical
μέρη καὶ θεῖα τῆς ψυχῆς ἐξιτηλότερα τῶν παθητικῶν
parts and divine of-the soul more-perishable than-the passive
καὶ σωματικῶν ἐχούσης· ὅπερ οὐδὲ λέγειν καλὸν οὐδ᾽
and bodily having which not-even to-say fine nor
ἀποδέχεσθαι τῶν λεγόντων, ὡς κερδαίνοντες μόνον οὐ
to-accept from-those saying that making-gain only not
κοπιῶμεν· ἀλλὰ καὶ τὸ τοῦ Θουκυδίδου παράγειν ἐπὶ τὸ
we-grow-weary but even the — of-Thucydides to-divert to the

βέλτιον, μὴ τὸ φιλότιμον ἀγήρων μόνον ἡγουμένους, ἀλλὰ
better not the ambition ageless only considering but
μᾶλλον τὸ κοινωνικὸν καὶ πολιτικόν, ὃ καὶ μύρμηξιν ἄχρι
rather the social and political which even in-ants until
τέλους παραμένει καὶ μελίτταις· οὐδεὶς γὰρ πώποτ' εἶδεν
the-end remains and in-bees no-one for ever saw
ὑπὸ γήρως κηφῆνα γενομένην μέλιτταν, ὥσπερ ἔνιοι τοὺς
by old-age a-drone become a-bee as some the
πολιτικοὺς ἀξιοῦσιν, ὅταν παρακμάσωσιν, οἴκοι σιτουμένους
statesmen think-fit whenever they-pass-their-prime at-home being-fed
καθῆσθαι καὶ ἀποκεῖσθαι, καθάπερ ἰῷ σίδηρον ὑπ'
to-sit and to-be-laid-away like by-rust iron through
ἀργίας τὴν πρακτικὴν ἀρετὴν σβεννυμένην περιορῶντας.
idleness the practical virtue being-quenched looking-on
ὁ γὰρ Κάτων ἔλεγεν, ὅτι πολλὰς ἰδίας ἔχοντι τῷ γήρᾳ
— for Cato said that many own having for-the old-age
κῆρας οὐ δεῖ τὴν ἀπὸ τῆς κακίας ἑκόντας ἐπάγειν
banes not one-must the from the vice willingly to-bring-on
αἰσχύνην· πολλῶν δὲ κακιῶν οὐδεμιᾶς ἧττον ἀπραξία καὶ
disgrace of-many and vices of-none less inactivity and
δειλία καὶ μαλακία καταισχύνουσιν ἄνδρα πρεσβύτην, ἐκ
cowardice and softness disgrace a-man elderly from
πολιτικῶν ἀρχείων καταδυόμενον εἰς οἰκουρίαν γυναικῶν
political offices sinking into housekeeping of-women
ἢ κατ' ἀγρὸν ἐφορῶντα καλαμητρίδας καὶ θεριστάς·
or in country overseeing gleaners and reapers

'ὁ δ' Οἰδίπους ποῦ καὶ τὰ κλεὶν' αἰνίγματα;'
— and Oedipus where and the famous riddles

τὸ μὲν γὰρ ἐν γήρᾳ πολιτείας ἄρχεσθαι καὶ μὴ
the indeed for in old-age statecraft to-begin and not
πρότερον, ὥσπερ Ἐπιμενίδην λέγουσι κατακοιμηθέντα
before as Epimenides they-say having-fallen-asleep
νεανίαν ἐξεγρέσθαι γέροντα μετὰ πεντήκοντα ἔτη· εἶτα
a-youth to-have-awakened an-old-man after fifty years then
τὴν οὕτω μακρὰν καὶ συμβεβιωκυῖαν ἡσυχίαν ἀποθέμενον
the so long and lived-together quiet having-laid-aside
ἐμβαλεῖν ἑαυτὸν εἰς ἀγῶνας καὶ ἀσχολίας, ἀήθη
to-throw oneself into contests and occupations unaccustomed
καὶ ἀγύμναστον ὄντα καὶ μήτε πράγμασιν ἐνωμιληκότα
and untrained being and neither with-affairs having-associated
πολιτικοῖς μήτ' ἀνθρώποις, ἴσως ἂν αἰτιωμένῳ τινὶ
political nor with-men perhaps would to-one-blaming someone
παράσχοι τὸ τῆς Πυθίας εἰπεῖν 'ὄψ' ἦλθες' ἀρχὴν καὶ
allow the of-the Pythia to-say late you-came office and
δημαγωγίαν διζήμενος, καὶ παρ' ὥραν στρατηγίου κόπτεις
leadership seeking and beyond season of-the-general's-office you-knock
θύραν, ὥσπερ τις ἀτεχνότερος ὢν νύκτωρ ἐπίκωμος
the-door as some more-unskilled being by-night a-reveler
ἀφιγμένος, ἢ ξένος οὐ τόπον οὐδὲ χώραν ἀλλὰ βίον,
having-arrived or a-stranger not place nor country but life
οὗ μὴ πεπείρασαι, μεταλλάττων. τὸ γάρ 'πόλις ἄνδρα
which not you-have-tried exchanging the for city a-man
διδάσκει' κατὰ Σιμωνίδην ἀληθές ἐστιν ἐπὶ τῶν ἔτι
teaches according-to Simonides true is for those still
χρόνον ἐχόντων μεταδιδαχθῆναι καὶ μεταμαθεῖν μάθημα,
time having to-be-retaught and to-relearn a-lesson
διὰ πολλῶν ἀγώνων καὶ πραγμάτων μόλις ἐκπονούμενον,
through many contests and affairs barely worked-out
ἄνπερ ἐν καιρῷ φύσεως ἐπιλάβηται καὶ πόνον ἐνεγκεῖν
if-indeed in season a-nature it-take-hold-of both toil to-bear

καὶ δυσημερίαν εὐκόλως δυναμένης. ταῦτα δόξει τις μὴ
and ill-success easily being-able these-things will-seem anyone not
κακῶς λέγεσθαι πρὸς τὸν ἀρχόμενον ἐν γήρᾳ πολιτείας.
badly to-be-said to the-one beginning in old-age statecraft
2 καίτοι τοὐναντίον ὁρῶμεν ὑπὸ τῶν νοῦν ἐχόντων τὰ
and-yet the-opposite we-see by those sense having the
μειράκια καὶ τοὺς νέους ἀποτρεπομένους τοῦ τὰ κοινὰ
lads and the young being-turned-away from-the the public(-affairs)
πράττειν· καὶ μαρτυροῦσιν οἱ νόμοι διὰ τοῦ κήρυκος ἐν
to-do and bear-witness the laws through the herald in
ταῖς ἐκκλησίαις οὐκ Ἀλκιβιάδας οὐδὲ Πυθέας ἀνιστάντες
the assemblies not Alcibiadeses nor Pytheases raising
ἐπὶ τὸ βῆμα πρώτους, ἀλλὰ τοὺς ὑπὲρ πεντήκοντ᾽ ἔτη
to the platform first but those over fifty years
γεγονότας, λέγειν καὶ συμβουλεύειν παρακαλοῦντες· οὐ
having-become to-speak and to-advise summoning not
γὰρ τοσοῦτον ἀήθεια τόλμης καὶ τριβῆς ἔνδεια καὶ
for so-much unfamiliarity of-daring and of-practice lack and
προτρόπαιον ἑκάστῳ στρατιωτῶν ***. ὁ δὲ Κάτων
a-trophy for-each of-soldiers (lacuna) — but Cato
μετ᾽ ὀγδοήκοντ᾽ ἔτη δίκην ἀπολογούμενος ἔφη χαλεπὸν
after eighty years a-suit defending said difficult
εἶναι βεβιωκότα μετ᾽ ἄλλων ἐν ἄλλοις ἀπολογεῖσθαι.
to-be having-lived with others among others to-defend-oneself
Καίσαρος δὲ τοῦ καταλύσαντος Ἀντώνιον οὔτι μικρῷ
of-Caesar and the having-overthrown Antony not-at-all by-a-little
βασιλικώτερα καὶ δημωφελέστερα γενέσθαι πολιτεύματα
more-kingly and more-beneficial-to-the-people to-have-become political-measures
πρὸς τῇ τελευτῇ πάντες ὁμολογοῦσιν· αὐτὸς δὲ τοὺς
toward the end all agree he and the
νέους ἔθεσι καὶ νόμοις αὐστηρῶς σωφρονίζων, ὡς
young by-customs and laws severely disciplining when

ἐθορύβησαν, ‘ἀκούσατ” εἶπε ‘νέοι γέροντος οὗ νέου
they-raised-an-uproar hear he-said young-men an-old-man whom young
γέροντες ἤκουον.’ ἡ δὲ Περικλέους πολιτεία τὸ μέγιστον
old-men listened-to the and of-Pericles statecraft the greatest
ἐν γήρᾳ κράτος ἔσχεν, ὅτε καὶ τὸν πόλεμον ἄρασθαι
in old-age power had when also the war to-undertake
τοὺς Ἀθηναίους ἔπεισε· καὶ προθυμουμένων οὐ κατὰ
the Athenians he-persuaded and being-eager not at
καιρὸν μάχεσθαι πρὸς ἑξακισμυρίους ὁπλίτας, ἐνέστη
the-right-time to-fight against sixty-thousand hoplites he-opposed
καὶ διεκώλυσε, μονονοὺ τὰ ὅπλα τοῦ δήμου καὶ τὰς
and prevented almost the arms of-the people and the
κλεῖς τῶν πυλῶν ἀποσφραγισάμενος.
keys of-the gates having-sealed-up
ἀλλὰ μὴν ἅ γε Ξενοφῶν περὶ Ἀγησιλάου γέγραφεν,
but indeed what at-least Xenophon about Agesilaus has-written
αὐτοῖς ὀνόμασιν ἄξιόν ἐστι παραθέσθαι· ‘ποίας γάρ’
in-the-very words worthy it-is to-set-beside what-kind for
φησί ‘νεότητος οὐ κρεῖττον τὸ ἐκείνου γῆρας ἐφάνη;
he-says of-youth not better the his old-age appeared
τίς μὲν γὰρ τοῖς ἐχθροῖς ἀκμάζων οὕτω φοβερὸς ἦν,
who indeed for to-the enemies in-his-prime so fearsome was
ὡς Ἀγησίλαος τὸ μήκιστον τοῦ αἰῶνος ἔχων; τίνος
as Agesilaus the longest of-the life having whose
δ’ ἐκποδὼν γενομένου μᾶλλον ἥσθησαν οἱ πολέμιοι
and out-of-the-way having-come more were-pleased the enemies
ἢ Ἀγησιλάου, καίπερ γηραιοῦ τελευτήσαντος; τίς δὲ
than Agesilaus though aged having-died who and
συμμάχοις θάρσος παρέσχεν ἢ Ἀγησίλαος, καίπερ ἤδη
to-allies courage provided than Agesilaus though already

πρὸς τῷ τέρματι τοῦ βίου ὤν; τίνα δὲ νέον οἱ φίλοι
at the end of-the life being whom and young the friends
πλέον ἐπόθησαν ἢ Ἀγησίλαον γηραιὸν ἀποθανόντα;'
more missed than Agesilaus aged having-died
3 εἶτ' ἐκείνους μὲν τηλικαῦτα πράττειν ὁ χρόνος οὐκ
then those indeed such-great-things to-do the time not
ἐκώλυεν, ἡμεῖς δ' οἱ νῦν τρυφῶντες ἐν πολιτείαις, μὴ
prevented we but the now living-in-luxury in states not
τυραννίδα μὴ πόλεμόν τινα μὴ πολιορκίαν ἐχούσαις,
tyranny not war any not siege having
ἀπολέμους δ' ἀμίλλας καὶ φιλοτιμίας νόμῳ τὰ πολλὰ
unwarlike but rivalries and ambitions by-law the most-part
καὶ λόγῳ μετὰ δίκης περαινομένας, ἀποδειλιῶμεν; οὐ
and by-speech with justice being-accomplished we-play-the-coward not
μόνον στρατηγῶν τῶν τότε καὶ δημαγωγῶν, ἀλλὰ καὶ
only than-generals of-the then and demagogues but also
ποιητῶν καὶ σοφιστῶν καὶ ὑποκριτῶν ὁμολογοῦντες εἶναι
than-poets and sophists and actors admitting to-be
κακίους· εἴγε Σιμωνίδης μὲν ἐν γήρᾳ χοροῖς ἐνίκα,
worse if-indeed Simonides indeed in old-age with-choruses won
ὡς τοὐπίγραμμα δηλοῖ τοῖς τελευταίοις ἔπεσιν
as the-epigram shows by-the last verses

'ἀμφὶ διδασκαλίῃ δὲ Σιμωνίδῃ ἕσπετο κῦδος
for (choral-)training and to-Simonides followed glory
ὀγδωκονταέτει παιδὶ Λεωπρέπεος.'
eighty-year-old to-the-child of-Leoprepes

Σοφοκλῆς δὲ λέγεται μὲν ὑπὸ παίδων παρανοίας δίκην
Sophocles and is-said indeed by children of-insanity a-suit
φεύγων ἀναγνῶναι τὴν ἐν Οἰδίποδι τῷ ἐπὶ Κολωνῷ
defending to-have-read-aloud the in Oedipus the at Colonus
πάροδον, ἧ ἐστιν ἀρχή
entrance-song of-which is the-beginning

‘εὐίππου, ξένε, τᾶσδε χώρας
of-well-horsed stranger this land
ἵκου τὰ κράτιστα γᾶς ἔπαυλα,
you-have-come-to the best of-earth dwellings
τὸν ἀργῆτα Κολωνόν, ἔνθ’
the gleaming Colonus where
ἁ λίγεια μινύρεται
the clear-voiced warbles
θαμίζουσα μάλιστ’ ἀηδὼν
haunting most nightingale
χλωραῖς ὑπὸ βάσσαις.’
in-green beneath glades

θαυμαστοῦ δὲ τοῦ μέλους φανέντος, ὥσπερ ἐκ θεάτρου
wonderful and the song having-appeared as from a-theater
τοῦ δικαστηρίου προπεμφθῆναι μετὰ κρότου καὶ βοῆς
from-the court to-have-been-escorted with applause and shouting

τῶν παρόντων. τουτὶ δ' ὁμολογουμένως Σοφοκλέους ἐστὶ
of-those present this and admittedly of-Sophocles is
τοὐπιγραμμάτιον
the-little-epigram

'ᾠδὴν Ἡροδότῳ τεῦξεν Σοφοκλῆς ἐτέων ὢν
an-ode for-Herodotus made Sophocles of-years being
πέντ' ἐπὶ πεντήκοντα.'
five upon fifty

Φιλήμονα δὲ τὸν κωμικὸν καὶ Ἄλεξιν ἐπὶ τῆς σκηνῆς
Philemon and the comic-poet and Alexis on the stage
ἀγωνιζομένους καὶ στεφανουμένους ὁ θάνατος κατέλαβε.
competing and being-crowned the death overtook
Πῶλον δὲ τὸν τραγῳδὸν Ἐρατοσθένης καὶ Φιλόχορος
Polus and the tragic-actor Eratosthenes and Philochorus
ἱστοροῦσιν ἑβδομήκοντ' ἔτη γεγενημένον ὀκτὼ τραγῳδίας
record seventy years having-become eight tragedies
ἐν τέτταρσιν ἡμέραις διαγωνίσασθαι μικρὸν ἔμπροσθεν
in four days to-have-performed a-little before
τῆς τελευτῆς.
the end

II · THE PLEASURES OF PUBLIC LIFE

To trade the platform for farming is a fall from royal to humble, like the sacred Paralus carrying Meidias' timber, and to take up market trade is like a free woman given a tavern apron; and to retire into luxury is to paint Heracles in Omphale's saffron robe, as Pompey tells the idle Lucullus. Old age has lost the body's pleasures, but statecraft gives the greatest, those of noble action, in which the gods themselves delight: Nicias forgets to eat at his painting and Archimedes draws on his anointed

body, Epaminondas' sweetest joy was to have won at Leuctra while his parents lived, and Sulla cannot sleep for gladness. Glory must be kept fresh, as the Delian ship is by new timbers, and like a flame it is easier kept than rekindled.

ἆρ' οὖν οὐκ αἰσχρόν ἐστι τῶν ἀπὸ σκηνῆς γερόντων τοὺς 4
is-it then not shameful is than-the from stage old-men those
ἀπὸ τοῦ βήματος ἀγεννεστέρους ὁρᾶσθαι, καὶ τῶν ἱερῶν
from the platform more-ignoble to-be-seen and from-the sacred
ὡς ἀληθῶς ἐξισταμένους ἀγώνων ἀποτίθεσθαι τὸ πολιτικὸν
as truly withdrawing contests to-lay-aside the political
πρόσωπον, οὐκ οἶδ' ὁποῖον ἀντιμεταλαμβάνοντας; καὶ
mask not I-know what-kind taking-in-exchange and
γὰρ τὸ τῆς γεωργίας ἐκ βασιλικοῦ ταπεινόν· ὅπου γὰρ
for the of-the farming from royal humble where for
ὁ Δημοσθένης φησὶν ἀνάξια πάσχειν τὴν Πάραλον,
— Demosthenes says unworthy-things to-suffer — Paralus
ἱερὰν οὖσαν τριήρη, ξύλα καὶ χάρακας καὶ βοσκήματα
sacred being a-trireme timber and stakes and cattle
τῷ Μειδίᾳ παρακομίζουσαν, ἢ που πολιτικὸς ἀνὴρ
— for-Meidias conveying surely I-suppose a-political man
ἀγωνοθεσίας καὶ βοιωταρχίας καὶ τὰς ἐν Ἀμφικτύοσι
presidencies-of-games and boeotarchies and the among Amphictyons
προεδρίας ἀπολιπών, εἶθ' ὁρώμενος ἐν ἀλφίτων καὶ
presidencies having-left then being-seen in of-barley-meal and
στεμφύλων διαμετρήσει καὶ πόκοις προβάτων οὐ παντάπασι
of-olive-cakes measuring and fleeces of-sheep not altogether
δόξει τοῦτο δὴ τὸ καλούμενον 'ἵππου γῆρας' ἐπάγεσθαι,
will-seem this indeed the so-called of-a-horse old-age to-bring-on-himself
μηδενὸς ἀναγκάζοντος; ἐργασίας γε μὴν βαναύσου
no-one compelling labor at-least however mechanical
καὶ ἀγοραίας ἅπτεσθαι μετὰ πολιτείαν ὅμοιόν ἐστι τῷ
and of-the-market to-touch after statecraft like is to-the

γυναικὸς ἐλευθέρας καὶ σώφρονος ἔνδυμα περισπάσαντα
of-a-woman free and temperate garment having-stripped-off
καὶ περίζωμα δόντα συνέχειν ἐπὶ καπηλείου· καὶ γὰρ
and an-apron having-given to-keep in a-tavern and for
τῆς πολιτικῆς ἀρετῆς οὕτως ἀπόλλυται τὸ ἀξίωμα καὶ τὸ
of-the political virtue so is-lost the dignity and the
μέγεθος πρός τινας οἰκονομίας καὶ χρηματισμοὺς ἀγομένης.
greatness to some managements and money-makings being-led
ἂν δ', ὅπερ λοιπόν ἐστι, ῥᾳστώνας καὶ ἀπολαύσεις
if but which remaining is ease and enjoyments
τὰς ἡδυπαθείας καὶ τὰς τρυφὰς ὀνομάζοντες ἐν ταύταις
the luxuries and the delicacies naming in these
μαραινόμενον ἡσυχῇ παρακαλῶσι γηράσκειν τὸν πολιτικόν,
withering quietly they-urge to-grow-old the statesman
οὐκ οἶδα ποτέρᾳ δυεῖν εἰκόνων αἰσχρῶν πρέπειν δόξει
not I-know to-which of-two images shameful to-befit will-seem
μᾶλλον ὁ βίος αὐτοῦ· πότερον ἀφροδίσια ναύταις
more the life his whether an-Aphrodisia-feast for-sailors
ἄγουσι πάντα τὸν λοιπὸν ἤδη χρόνον οὐκ ἐν λιμένι
celebrating all the remaining already time not in harbor
τὴν ναῦν ἔχουσιν ἀλλ' ἔτι πλέουσαν ἀπολείπουσιν· ἢ
the ship having but still sailing leaving(-it) or
καθάπερ ἔνιοι τὸν Ἡρακλέα παίζοντες οὐκ εὖ γράφουσιν
as some — Heracles jesting not well paint
ἐν Ὀμφάλης κροκωτοφόρον ἐνδιδόντα Λυδαῖς θεραπαινίσι
in Omphale's(-house) saffron-robed giving-over to-Lydian maidservants
ῥιπίζειν καὶ παραπλέκειν ἑαυτόν, οὕτω τὸν πολιτικὸν
to-fan and to-plait himself so the statesman
ἐκδύσαντες τὴν λεοντῆν καὶ κατακλίναντες εὐωχήσομεν
having-stripped the lion-skin and having-laid(-him)-down we-shall-feast
ἀεὶ καταψαλλόμενον καὶ καταυλούμενον, οὐδὲ τῇ
always being-harped-to and being-piped-to nor by-the

τοῦ Πομπηίου Μάγνου φωνῇ διατραπέντες τῇ πρὸς
— *of-Pompey Magnus voice having-been-put-to-shame the to*
Λεύκολλον αὐτὸν μὲν εἰς λουτρὰ καὶ δεῖπνα καὶ συνουσίας
Lucullus himself indeed to baths and dinners and gatherings
μεθημερινὰς καὶ πολὺν ἄλυν καὶ κατασκευὰς οἰκοδομημάτων
by-day and much idleness and constructions of-buildings
νεοπρεπεῖς μετὰ τὰς στρατείας καὶ πολιτείας ἀφεικότα,
newfangled after the campaigns and statecraft having-given-himself-up
τῷ δὲ Πομπηίῳ φιλαρχίαν ἐγκαλοῦντα καὶ φιλοτιμίαν
— but to-Pompey love-of-office charging and ambition
παρ᾽ ἡλικίαν· ἔφη γὰρ ὁ Πομπήιος ἀωρότερον εἶναι
beyond age said for — Pompey more-untimely to-be
γέροντι τὸ τρυφᾶν ἢ τὸ ἄρχειν· ἐπεὶ δὲ νοσοῦντι
for-an-old-man the to-live-in-luxury than the to-rule when and to-him-ill
συνέταξε κίχλην ὁ ἰατρός, ἦν δὲ δυσπόριστον καὶ
prescribed a-thrush the doctor it-was and hard-to-get and
παρ᾽ ὥραν, ἔφη δέ τις εἶναι παρὰ Λευκόλλῳ πολλὰς
out-of season said and someone to-be at Lucullus' many
τρεφομένας, οὐκ ἔπεμψεν οὐδ᾽ ἔλαβεν εἰπών ‘οὐκοῦν, εἰ
being-reared not he-sent nor took saying so if
μὴ Λεύκολλος ἐτρύφα, Πομπήιος οὐκ ἂν ἔζησε;’
not Lucullus lived-in-luxury Pompey not would have-lived
καὶ γὰρ εἰ ζητεῖ πάντως ἡ φύσις τὸ ἡδὺ καὶ τὸ χαίρειν, 5
and for if seeks by-all-means the nature the pleasant and the to-rejoice
τὸ μὲν σῶμα τῶν γερόντων ἀπείρηκε πρὸς πάσας, πλὴν
the indeed body of-the old has-given-up toward all except
ὀλίγων τῶν ἀναγκαίων, τὰς ἡδονάς, καὶ οὐχ ‘ἡ Ἀφροδίτη
few the necessary the pleasures and not — Aphrodite
τοῖς γέρουσιν ἄχθεται᾽ μόνον, ὡς Εὐριπίδης φησίν, ἀλλὰ
with-the old is-vexed only as Euripides says but
καὶ τὰς περὶ πόσιν καὶ βρῶσιν ἐπιθυμίας ἀπημβλυμμένας
also the about drink and food desires blunted

τὰ πολλὰ καὶ νωδὰς κατέχοντες μόλις οἷον ἐπιθήγουσι
the most-part and toothless keeping barely as-it-were they-whet
καὶ χαράττουσιν· ἐν δὲ τῇ ψυχῇ παρασκευαστέον ἡδονὰς
and sharpen in but the soul must-be-provided pleasures
οὐκ ἀγεννεῖς οὐδ' ἀνελευθέρους, ὡς Σιμωνίδης ἔλεγε πρὸς
not ignoble nor illiberal as Simonides said to
τοὺς ἐγκαλοῦντας αὐτῷ φιλαργυρίαν, ὅτι τῶν ἄλλων
those charging him avarice that of-the other
ἀπεστερημένος διὰ τὸ γῆρας ἡδονῶν ὑπὸ μιᾶς ἔτι
being-deprived because-of the old-age pleasures by one still
γηροβοσκεῖται τῆς ἀπὸ τοῦ κερδαίνειν. ἀλλ' ἡ πολιτεία
he-is-cared-for-in-age the from the to-make-gain but the statecraft
καλλίστας μὲν ἡδονὰς ἔχει καὶ μεγίστας, αἷς καὶ τοὺς
finest indeed pleasures has and greatest in-which even the
θεοὺς εἰκός ἐστιν ἢ μόναις ἢ μάλιστα χαίρειν· αὗται
gods likely it-is either alone or most to-rejoice these
δ' εἰσίν, ἃς τὸ εὖ ποιεῖν καὶ καλόν τι πράττειν
and are which the well to-do and noble something to-do
ἀναδίδωσιν. εἰ γὰρ Νικίας ὁ ζωγράφος οὕτως ἔχαιρε τοῖς
gives-off if for Nicias the painter so rejoiced in-the
τῆς τέχνης ἔργοις, ὥστε τοὺς οἰκέτας ἐρωτᾶν πολλάκις,
of-the art works that the servants to-ask often
εἰ λέλουται καὶ ἠρίστηκεν· Ἀρχιμήδην δὲ τῇ σανίδι
whether he-has-bathed and has-breakfasted Archimedes and at-the board
προσκείμενον ἀποσπῶντες βίᾳ καὶ ἀποδύοντες ἤλειφον οἱ
intent-upon dragging-away by-force and stripping anointed the
θεράποντες, ὁ δ' ἐπὶ τοῦ σώματος ἀληλιμμένου διέγραφε
servants he but on the body anointed drew
τὰ σχήματα· Κάνος δ' ὁ αὐλητής, ὃν καὶ σὺ γιγνώσκεις,
the figures Canus and the piper whom also you know
ἔλεγεν ἀγνοεῖν τοὺς ἀνθρώπους, ὅσῳ μᾶλλον αὑτὸν
said not-to-know the men how-much more himself

αὐλῶν ἢ ἑτέρους εὐφραίνει· λαμβάνειν γὰρ ἂν μισθὸν
piping than others he-delights to-take for would pay
οὐ διδόναι τοὺς ἀκούειν ἐθέλοντας· ἆρ᾽ οὐκ ἐπινοοῦμεν,
not to-give those to-hear wishing is-it not we-consider
ἡλίκας ἡδονὰς αἱ ἀρεταὶ τοῖς χρωμένοις ἀπὸ τῶν καλῶν
how-great pleasures the virtues to-those using(-them) from the noble
πράξεων καὶ τῶν κοινωνικῶν ἔργων καὶ φιλανθρώπων
actions and the social works and kindly
παρασκευάζουσιν, οὐ κνῶσαι οὐδὲ θρύπτουσαι, ὥσπερ αἱ
provide not scratching nor enervating like the
εἰς σάρκα λεῖαι καὶ προσηνεῖς γινόμεναι κινήσεις; ἀλλ᾽
toward flesh smooth and gentle becoming motions but
αὗται μὲν οἰστρῶδες καὶ ἀβέβαιον καὶ μεμιγμένον σφυγμῷ
these indeed frenzied and unstable and mixed with-throbbing
τὸ γαργαλίζον ἔχουσιν, αἱ δ᾽ ἐπὶ τοῖς καλοῖς ἔργοις,
the titillating have the but at the noble works
οἵων δημιουργὸς ὁ πολιτευόμενος ὀρθῶς ἐστιν, οὐ
of-which a-craftsman the-one engaging-in-statecraft rightly is not
ταῖς Εὐριπίδου χρυσαῖς πτέρυξιν, ἀλλὰ τοῖς Πλατωνικοῖς
with-the of-Euripides golden wings but with-the Platonic
ἐκείνοις καὶ οὐρανίοις πτεροῖς ὅμοια τὴν ψυχὴν μέγεθος
those and heavenly feathers like the soul greatness
καὶ φρόνημα μετὰ γήθους λαμβάνουσαν ἀναφέρουσιν.
and spirit with joy taking bear-up
ὑπομίμνησκε δὲ σεαυτὸν ὧν πολλάκις ἀκήκοας· ὁ 6
remind and yourself of-what often you-have-heard —
μὲν γὰρ Ἐπαμεινώνδας ἐρωτηθεὶς τί ἥδιστον αὐτῷ
indeed for Epaminondas having-been-asked what sweetest to-him
γέγονεν, ἀπεκρίνατο τὸ τοῦ πατρὸς ἔτι ζῶντος καὶ τῆς
has-been answered the of-the father still living and the
μητρὸς νικῆσαι τὴν ἐν Λεύκτροις μάχην. ὁ δὲ Σύλλας,
mother to-have-won the at Leuctra battle — but Sulla

ὅτε τῶν ἐμφυλίων πολέμων τὴν Ἰταλίαν καθήρας
when of-the civil wars — Italy having-cleansed
προσέμιξε τῇ Ῥώμῃ πρῶτον, οὐδὲ μικρὸν ἐν τῇ νυκτὶ
approached — Rome first not-even a-little in the night
κατέδαρθεν, ὑπὸ γήθους καὶ χαρᾶς μεγάλης ὥσπερ
slept from joy and gladness great as
πνεύματος ἀναφερόμενος τὴν ψυχήν· καὶ ταῦτα περὶ
by-a-wind being-borne-up the soul and these-things about
αὑτοῦ γέγραφεν ἐν τοῖς ὑπομνήμασιν. ἄκουσμα μὲν γὰρ
himself he-has-written in the memoirs a-thing-heard indeed for
ἔστω μηδὲν ἥδιον ἐπαίνου κατὰ τὸν Ξενοφῶντα, θέαμα
let-there-be nothing sweeter than-praise according-to — Xenophon a-sight
δὲ καὶ μνημόνευμα καὶ διανόημα τῶν ὄντων οὐδὲν
but and a-memory and a-thought of-the things-that-are nothing
ἔστιν ὃ τοσαύτην φέρει χάριν, ὅσην πράξεων ἰδίων
is which so-much brings delight as-much-as of-actions own
ἐν ἀρχαῖς καὶ πολιτείαις ὥσπερ ἐν τόποις λαμπροῖς καὶ
in offices and statecraft as in places brilliant and
δημοσίοις ἀναθεώρησις. οὐ μὴν ἀλλὰ καὶ χάρις εὐμενὴς
public contemplation not however but also gratitude kindly
συμμαρτυροῦσα τοῖς ἔργοις καὶ συναμιλλώμενος ἔπαινος,
bearing-witness to-the deeds and vying praise
εὐνοίας δικαίας ἡγεμών, οἷόν τι φῶς καὶ γάνωμα τῷ
of-goodwill just leader as-it-were some light and gloss to-the
χαίροντι τῆς ἀρετῆς προστίθησι· καὶ δεῖ μὴ περιορᾶν
rejoicing(-part) of-the virtue adds and one-must not to-overlook
ὥσπερ ἀθλητικὸν στέφανον ἐν γήρᾳ ξηρὰν γενομένην τὴν
like an-athlete's crown in old-age dry having-become the
δόξαν, ἀλλὰ καινὸν ἀεί τι καὶ πρόσφατον ἐπιφέροντα
glory but new always something and fresh adding
τὴν τῶν παλαιῶν χάριν ἐγείρειν καὶ ποιεῖν ἀμείνω καὶ
the of-the old gratitude to-rouse and to-make better and

μόνιμον· ὥσπερ οἱ τεχνῖται, οἷς ἐπέκειτο φροντίζειν
lasting as the craftsmen on-whom it-was-laid to-take-care
σῶον εἶναι τὸ Δηλιακὸν πλοῖον, ἀντὶ τῶν πονούντων
sound to-be the Delian ship instead-of the decaying
ξύλων ἐμβάλλοντες ἄλλα καὶ συμπηγνύντες ἀίδιον ἐκ
timbers putting-in others and fitting-together everlasting from
τῶν τότε χρόνων καὶ ἄφθαρτον ἐδόκουν διαφυλάττειν.
the then times and indestructible seemed to-preserve(-it)
ἔστι δὲ καὶ δόξης καὶ φλογὸς οὐ χαλεπὴ σωτηρία
is and both of-glory and of-flame not difficult preservation
καὶ τήρησις ἀλλὰ μικρῶν ὑπεκκαυμάτων δεομένη,
and keeping but small kindlings needing
κατασβεσθὲν δὲ καὶ ὑποψυχθὲν οὐδέτερον ἄν τις
having-been-extinguished but and having-cooled neither would anyone
ἀπραγμόνως πάλιν ἐξάψειεν. ὡς δὲ Λάμπις ὁ ναύκληρος
without-trouble again kindle as and Lampis the shipowner
ἐρωτηθεὶς πῶς ἐκτήσατο τὸν πλοῦτον ‘οὐ χαλεπῶς’ ἔφη
having-been-asked how he-acquired the wealth not with-difficulty he-said
‘τὸν μέγαν, τὸν δὲ βραχὺν ἐπιπόνως καὶ βραδέως·’ οὕτω τῆς
the great the but small laboriously and slowly so the
πολιτικῆς δόξης καὶ δυνάμεως ἐν ἀρχῇ τυχεῖν οὐ ῥᾴδιόν
political glory and power in beginning to-obtain not easy
ἐστι, τὸ δὲ συναυξῆσαι καὶ διαφυλάξαι μεγάλην γενομένην
is the but to-increase and to-preserve great having-become
ἀπὸ τῶν τυχόντων ἕτοιμον. οὔτε γὰρ φίλος ὅταν γένηται
from the chance-things ready neither for a-friend whenever he-has-become
πολλὰς λειτουργίας ἐπιζητεῖ καὶ μεγάλας, ἵνα μένῃ
many services seeks and great so-that he-may-remain
φίλος, μικροῖς δὲ σημείοις τὸ ἐνδελεχὲς ἀεὶ διαφυλάττει
a-friend by-small but tokens the constancy always preserves
τὴν εὔνοιαν· ἥ τε δήμου φιλία καὶ πίστις οὐκ ἀεὶ
the goodwill the both of-a-people friendship and trust not always

δεομένη χορηγοῦντος οὐδὲ προδικοῦντος οὐδ' ἄρχοντος
needing one-paying-for-choruses nor one-pleading nor one-ruling
αὐτῇ τῇ προθυμίᾳ συνέχεται καὶ τῷ μὴ προαπολείποντι
by-very the eagerness is-held-together and by-the not falling-away-first
μηδ' ἀπαγορεύοντι τῆς ἐπιμελείας καὶ φροντίδος. οὐδὲ γὰρ
nor giving-up of-the care and thought not-even for
αἱ στρατεῖαι παρατάξεις ἀεὶ καὶ μάχας καὶ πολιορκίας
the campaigns pitched-battles always and fights and sieges
ἔχουσιν, ἀλλὰ καὶ θυσίας ἔστιν ὅτε καὶ συνουσίας διὰ μέσου
have but also sacrifices (it)-is when and gatherings in between
καὶ σχολὴν ἄφθονον ἐν παιδιαῖς καὶ φλυαρίαις δέχονται.
and leisure abundant in amusements and in-trifling admit
πόθεν γε δὴ τὴν πολιτείαν φοβητέον, ὡς ἀπαραμύθητον
whence at-least indeed the statecraft must-one-fear as comfortless
καὶ πολύπονον καὶ βαρεῖαν, ὅπου καὶ θέατρα καὶ πομπαὶ καὶ
and laborious and heavy where both theaters and processions and
νεμήσεις καί 'χοροὶ καὶ Μοῖσα καὶ Ἀγλαΐα' καὶ θεοῦ τινος
distributions and choruses and Muse and Aglaia and of-a-god some
ἀεὶ τιμὴ τὰς ὀφρῦς λύουσα παντὸς ἀρχείου καὶ συνεδρίου
always honor the brows unknitting of-every office and council
πολλαπλάσιον τὸ ἐπιτερπὲς καὶ κεχαρισμένον ἀποδίδωσιν;
manifold the delight and gratification gives-back

III · ENVY SPENT

Envy, the worst evil of public life, fights the beginner at the doors of the platform but bears gently with a familiar reputation, since seniority alone is unenvied. To quit once envy has subsided is like a helmsman who sails dangerously through wind and wave and then, in fair weather, seeks to anchor; a long statecraft is rooted like an old tree. Epaminondas warns the Thebans that the Arcadians, who now admire them at their arms, would think them no better than themselves if they saw them munching beans by the fire, and Homer shows Nestor honored at Troy while Peleus

and Laertes, staying at home, are despised. Old age brings caution and quenches contentiousness and the love of glory, as Timotheus answers the orators who put up Chares. To dismiss a long-practiced statecraft is like divorcing a faithful wife.

ὃ τοίνυν μέγιστον κακὸν ἔχουσιν αἱ πολιτεῖαι, τὸν 7
what then greatest evil have the public-lives the
φθόνον, ἥκιστα διερείδεται πρὸς τὸ γῆρας· ‘κύνες γὰρ καὶ
envy least contends against the old-age dogs for even
βαΰζουσιν ὃν ἂν μὴ γινώσκωσι’ καθ’ Ἡράκλειτον, καὶ
bark-at whom ever not they-know according-to Heraclitus and
πρὸς τὸ ἀρχόμενον ὥσπερ ἐν θύραις τοῦ βήματος μάχεται
against the beginning(-one) as at doors of-the platform it-fights
καὶ πάροδον οὐ δίδωσι· τὴν δὲ σύντροφον καὶ συνήθη
and access not gives the but reared-together and familiar
δόξαν οὐκ ἀγρίως οὐδὲ χαλεπῶς ἀλλὰ πράως ἀνέχεται.
glory not savagely nor harshly but gently it-endures
διὸ τὸν φθόνον ἔνιοι τῷ καπνῷ παρεικάζουσι· πολὺς
wherefore the envy some to-the smoke compare much
γὰρ ἐν τοῖς ἀρχομένοις διὰ τὸ φλέγεσθαι προεκπίπτων,
for in those beginning because-of the to-blaze bursting-out-first
ὅταν ἐκλάμψωσιν, ἀφανίζεται. καὶ ταῖς μὲν ἄλλαις
whenever they-shine-out it-vanishes and the indeed other
ὑπεροχαῖς προσμάχονται καὶ διαμφισβητοῦσιν ἀρετῆς
superiorities they-fight-against and dispute of-virtue
καὶ γένους καὶ φιλοτιμίας, ὡς ἀφαιροῦντες αὑτῶν
and of-birth and of-ambition as taking-away from-themselves
ὅσον ἄλλοις ὑφίενται· τὸ δ’ ἀπὸ τοῦ χρόνου πρωτεῖον,
as-much-as to-others they-yield the but from the time precedence
ὃ καλεῖται κυρίως πρεσβεῖον, ἀζηλοτύπητόν ἐστι καὶ
which is-called properly seniority unenvied is and
παραχωρούμενον· οὐδεμιᾷ γὰρ οὕτω τιμῇ συμβέβηκε
conceded to-no for so honor has-it-befallen

τὸν τιμῶντα μᾶλλον ἢ τὸν τιμώμενον κοσμεῖν, ὡς
the honoring more than the honored to-adorn as
τῇ τῶν γερόντων. ἔτι τὴν μὲν ἀπὸ τοῦ πλούτου
to-the of-the old further the indeed from the wealth
δύναμιν ἢ λόγου δεινότητος ἢ σοφίας οὐ πάντες αὑτοῖς
power or of-speech cleverness or of-wisdom not all for-themselves
γενήσεσθαι προσδοκῶσιν, ἐφ' ἣν δὲ προάγει τὸ γῆρας
to-be-going-to-come expect to which but brings the old-age
αἰδῶ καὶ δόξαν οὐδεὶς ἀπελπίζει τῶν πολιτευομένων.
reverence and glory no-one despairs-of of-those engaging-in-statecraft
οὐδὲν οὖν διαφέρει κυβερνήτου πρὸς ἐναντίον κῦμα
nothing then differs from-a-helmsman against contrary wave
καὶ πνεῦμα πλεύσαντος ἐπισφαλῶς, εὐδίας δὲ καὶ
and wind having-sailed dangerously calm but and
εὐαερίας γενομένης ὁρμίσασθαι ζητοῦντος, ὁ τῷ
fair-weather having-come to-anchor seeking the-one with-the
φθόνῳ διαναυμαχήσας πολὺν χρόνον, εἶτα παυσαμένου
envy having-fought-out much time then having-ceased
καὶ στορεσθέντος, ἀνακρουόμενος ἐκ τῆς πολιτείας καὶ
and having-been-calmed backing-water from the statecraft and
προϊέμενος ἅμα ταῖς πράξεσι τὰς κοινωνίας καὶ τὰς
abandoning together-with the actions the partnerships and the
ἑταιρείας. ὅσῳ γὰρ χρόνος γέγονε πλείων, καὶ φίλους
associations the-more for time has-become longer also friends
πλείονας καὶ συναγωνιστὰς πεποίηκεν, οὓς οὔτε συνεξάγειν
more and fellow-contestants has-made whom neither to-lead-out-with
ἑαυτῷ πάντας ἐνδέχεται καθάπερ διδασκάλῳ χορὸν οὔτ'
himself all is-possible like for-a-trainer a-chorus nor
ἐγκαταλείπειν δίκαιον· ἀλλ' ὥσπερ τὰ παλαιὰ δένδρα τὴν
to-leave-behind just but as the old trees the
μακρὰν πολιτείαν οὐ ῥᾴδιόν ἐστιν ἀνασπάσαι πολύρριζον
long statecraft not easy is to-uproot many-rooted

οὖσαν καὶ πράγμασιν ἐμπεπλεγμένην, ἃ πλείονας παρέχει
being and in-affairs entangled which more provide
ταραχὰς καὶ σπαραγμοὺς ἀπερχομένοις ἢ μένουσιν. εἰ δέ
disturbances and wrenchings to-those-leaving than to-those-remaining if but
τι καὶ περίεστι φθόνου λείψανον ἢ φιλονεικίας πρὸς τοὺς
some also survives of-envy remnant or of-contentiousness toward the
γέροντας ἐκ τῶν πολιτικῶν ἀγώνων, κατασβεστέον τοῦτο
old from the political contests must-be-quenched this
τῇ δυνάμει μᾶλλον ἢ δοτέον τὰ νῶτα, γυμνοὺς καὶ
by-the power rather than must-be-given the backs naked and
ἀόπλους ἀπιόντας· οὐ γὰρ οὕτως ἀγωνιζομένοις φθονοῦντες
unarmed departing not for so at-those-contending envying
ὡς ἀπειπαμένοις καταφρονήσαντες ἐπιτίθενται.
as at-those-having-given-up despising they-attack
μαρτυρεῖ δὲ καὶ τὸ λεχθὲν ὑπ᾽ Ἐπαμεινώνδα τοῦ μεγάλου 8
bears-witness and also the said by Epaminondas the great
πρὸς τοὺς Θηβαίους, ὅτε χειμῶνος ὄντος οἱ Ἀρκάδες
to the Thebans when winter being the Arcadians
παρεκάλουν αὐτοὺς ἐν ταῖς οἰκίαις διαιτᾶσθαι παρελθόντας
invited them in the houses to-live having-entered
εἰς τὴν πόλιν· οὐ γὰρ εἴασεν, ἀλλά ‘νῦν μέν’ ἔφη
into the city not for he-allowed but now indeed he-said
‘θαυμάζουσιν ὑμᾶς καὶ θεῶνται πρὸς τὰ ὅπλα γυμναζομένους
they-admire you and watch at the arms exercising
καὶ παλαίοντας· ἂν δὲ πρὸς τῷ πυρὶ καθημένους ὁρῶσι τὸν
and wrestling if but by the fire sitting they-see the
κύαμον κάπτοντας, οὐδὲν αὑτῶν ἡγήσονται διαφέρειν’.
bean munching nothing than-themselves they-will-think to-differ
οὕτω δὴ σεμνόν ἐστι θέαμα πρεσβύτης λέγων τι
so indeed dignified is a-sight an-old-man saying something
καὶ πράττων καὶ τιμώμενος, ὁ δ᾽ ἐν κλίνῃ διημερεύων ἢ
and doing and being-honored the but in bed spending-the-day or

καθήμενος ἐν γωνίᾳ στοᾶς φλυαρῶν καὶ ἀπομυττόμενος
sitting in a-corner of-a-portico babbling and wiping-his-nose
εὐκαταφρόνητος. τοῦτο δ' ἀμέλει καὶ Ὅμηρος διδάσκει
easily-despised this and doubtless also Homer teaches
τοὺς ὀρθῶς ἀκούοντας· ὁ μὲν γὰρ Νέστωρ στρατευόμενος
those rightly listening — indeed for Nestor campaigning
ἐν Τροίᾳ σεμνὸς ἦν καὶ πολυτίμητος, ὁ δὲ Πηλεὺς καὶ ὁ
at Troy dignified was and much-honored — but Peleus and —
Λαέρτης οἰκουροῦντες ἀπερρίφησαν καὶ κατεφρονήθησαν.
Laertes staying-at-home were-cast-off and despised
οὐδὲ γὰρ ἡ τοῦ φρονεῖν ἕξις ὁμοίως παραμένει τοῖς
not-even for the of-the to-think habit alike remains with-those
μεθεῖσιν αὑτούς, ἀλλ' ὑπ' ἀργίας ἐξανιεμένη καὶ ἀναλυομένη
having-let-go themselves but through idleness slackened and dissolved
κατὰ μικρὸν ἀεί τινα ποθεῖ φροντίδος μελέτην, τὸ
by little(-steps) always some longs-for of-thought exercise the
λογιστικὸν καὶ πρακτικὸν ἐγειρούσης καὶ διακαθαιρούσης·
reasoning and practical rousing and thoroughly-cleansing

'λάμπει γὰρ ἐν χρείαισιν, ὥσπερ εὐπρεπὴς χαλκός.'
shines for in uses like comely bronze

οὐ γὰρ τόσον σώματος ἀσθένεια κακὸν πρόσεστι ταῖς
not for so-much of-body weakness evil is-attached to-the
πολιτείαις τῶν παρ' ἡλικίαν ἐπὶ τὸ βῆμα καὶ τὸ στρατήγιον
statecrafts of-those beyond age to the platform and the general's-office
βαδιζόντων, ὅσον ἔχουσιν ἀγαθὸν τὴν εὐλάβειαν καὶ τὴν
going as-much-as they-have good the caution and the
φρόνησιν, καὶ τὸ μὴ φαινόμενον ἀλλὰ τὰ μὲν ἐσφαλμένα
prudence and the not appearing but the indeed having-erred
τὰ δ' ὑπὸ δόξης κενῆς προσπίπτειν πρὸς τὰ κοινὰ καὶ
the but by glory empty to-rush-at toward the public(-affairs) and

συνεφέλκεσθαι τὸν ὄχλον, ὥσπερ θάλατταν ὑπὸ πνευμάτων
to-drag-along the crowd like a-sea by winds
ἐκταραττόμενον, ἀλλὰ πράως τε χρῆσθαι καὶ μετρίως
being-stirred-up but gently both to-deal and moderately
τοῖς ἐντυγχάνουσιν. ὅθεν αἱ πόλεις, ὅταν πταίσωσιν
with-those meeting(-them) whence the cities whenever they-stumble
ἢ φοβηθῶσι, πρεσβυτέρων ποθοῦσιν ἀρχὴν ἀνθρώπων·
or are-afraid of-older long-for rule men
καὶ πολλάκις ἐξ ἀγροῦ κατάγουσαι γέροντα μὴ δεόμενον
and often from country bringing-down an-old-man not needing
μηδὲ βουλόμενον ἠνάγκασαν ὥσπερ οἰάκων ἐφαψάμενον
nor wishing compelled as of-the-tiller having-taken-hold
εἰς ἀσφαλὲς καταστῆσαι τὰ πράγματα, παρωσάμεναί
into safety to-set the affairs having-pushed-aside
τε στρατηγοὺς καὶ δημαγωγοὺς βοᾶν μέγα καὶ λέγειν
both generals and demagogues to-shout loud and to-speak
ἀπνευστὶ καὶ νὴ Δία τοῖς πολεμίοις διαβάντας εὖ
without-breathing and by Zeus with-the enemies having-crossed well
μάχεσθαι δυναμένους· οἷον οἱ ῥήτορες Ἀθήνησι Τιμοθέῳ
to-fight able such-as the orators at-Athens against-Timotheus
καὶ Ἰφικράτει Χάρητα τὸν Θεοχάρους ἐπαποδύοντες
and against-Iphicrates Chares the of-Theochares setting-up-as-rival
ἀκμάζοντα τῷ σώματι καὶ ῥωμαλέον ἠξίουν τοιοῦτον εἶναι
in-his-prime in-the body and strong thought-fit such to-be
τὸν τῶν Ἀθηναίων στρατηγόν, ὁ δὲ Τιμόθεος ‘οὐ μὰ τοὺς
the of-the Athenians general — but Timotheus not by the
θεούς’ εἶπεν ‘ἀλλὰ τοιοῦτον μὲν εἶναι τὸν μέλλοντα τῷ
gods he-said but such indeed to-be the-one about to-the
στρατηγῷ τὰ στρώματα κομίζειν, τὸν δὲ στρατηγόν ‘ἅμα
general the bedding to-carry the but general at-once

πρόσω καὶ ὀπίσω᾽ τῶν πραγμάτων ὁρῶντα καὶ μηδενὶ πάθει
forward and backward of-the affairs seeing and by-no passion
τοὺς περὶ τῶν συμφερόντων λογισμοὺς ἐπιταραττόμενον.᾽
the about the advantageous reasonings disturbed
ὁ γὰρ Σοφοκλῆς ἄσμενος ἔφη τὰ ἀφροδίσια γεγηρακὼς
— for Sophocles gladly said the sex having-grown-old
ἀποπεφευγέναι καθάπερ ἄγριον καὶ λυσσῶντα δεσπότην· ἐν
to-have-escaped as savage and raving master in
δὲ ταῖς πολιτείαις οὐχ ἕνα δεῖ δεσπότην, ἔρωτα παίδων ἢ
but the public-lives not one one-must master love of-boys or
γυναικῶν, ἀποφεύγειν, ἀλλὰ πολλοὺς μανικωτέρους τούτου,
of-women to-escape but many madder than-this
φιλονεικίαν, φιλοδοξίαν, τὴν τοῦ πρῶτον εἶναι καὶ μέγιστον
contentiousness love-of-glory the of-the first to-be and greatest
ἐπιθυμίαν, γονιμώτατον φθόνου νόσημα καὶ ζηλοτυπίας καὶ
desire most-fertile of-envy disease and of-jealousy and
διχοστασίας· ὧν τὰ μὲν ἀνίησι καὶ παραμβλύνει τὰ
of-dissension of-which the-ones indeed relaxes and blunts the-others
δ᾽ ὅλως ἀποσβέννυσι καὶ καταψύχει τὸ γῆρας, οὐ τοσοῦτον
but wholly quenches and cools the old-age not so-much
τῆς πρακτικῆς ὁρμῆς παραιρούμενον, ὅσον τῶν
of-the practical impulse taking-away as-much-as from-the
ἀκρατῶν καὶ διαπύρων ἀπερύκει παθῶν, ὥστε νήφοντα
uncontrolled and fiery keeps-off passions so-that sober
καὶ καθεστηκότα τὸν λογισμὸν ἐπάγειν ταῖς φροντίσιν.
and settled the reasoning to-bring to-the cares
9 οὐ μὴν ἀλλ᾽ ἔστω καὶ δοκείτω διατρεπτικὸς εἶναι λόγος
not however but let-be and let-seem dissuasive to-be speech
πρὸς τὸν ἀρχόμενον ἐν πολιαῖς νεανιεύεσθαι λεγόμενος
toward the-one beginning in gray-hairs to-act-the-youth said
καὶ καθαπτόμενος ἐκ μακρᾶς οἰκουρίας ὥσπερ νοσηλείας
and attacking from long staying-at-home as from-sickness

ἐξανισταμένου καὶ κινουμένου γέροντος ἐπὶ στρατηγίαν ἢ
rising and moving an-old-man for generalship or
πραγματείαν,
business

‘μέν’ ὦ ταλαίπωρ’, ἀτρέμα σοῖς ἐν δεμνίοις·’
stay O wretched-one quietly your in bed

ὁ δὲ τὸν ἐμβεβιωκότα πολιτικαῖς πράξεσι καὶ
the but the-one having-lived-in political actions and
διηγωνισμένον οὐκ ἐῶν ἐπὶ τὴν δᾷδα καὶ τὴν κορωνίδα
having-fought-through not allowing to the torch and the coping
τοῦ βίου προελθεῖν, ἀλλ’ ἀνακαλούμενος καὶ κελεύων ὥσπερ
of-the life to-advance but calling-back and bidding as
ἐξ ὁδοῦ μακρᾶς μεταβαλέσθαι, παντάπασιν ἀγνώμων καὶ
from a-road long to-turn-about altogether unreasonable and
μηδὲν ἐκείνῳ προσεοικώς ἐστιν. ὥσπερ γὰρ ὁ γαμεῖν
in-nothing to-that-one like is as for the-one to-marry
παρασκευαζόμενον γέροντ’ ἐστεφανωμένον καὶ μυριζόμενον
preparing an-old-man crowned and perfumed
ἀποτρέπων καὶ λέγων τὰ πρὸς τὸν Φιλοκτήτην
turning-away and saying the to — Philoctetes

‘τίς δ’ ἄν σε νύμφη, τίς δὲ παρθένος νέα
who and would you a-bride who and a-maiden young
δέξαιτ’ ἄν; εὖ γοῦν ὡς γαμεῖν ἔχεις τάλας’
receive would well at-any-rate as to-marry you-are wretch

οὐκ ἄτοπός ἐστι· καὶ γὰρ αὐτοὶ πολλὰ τοιαῦτα παίζουσιν
not out-of-place is and for themselves many such-things jest
εἰς ἑαυτούς
against themselves

‘γαμῶ γέρων, εὖ οἶδα, καὶ τοῖς γείτοσιν·’
I-marry old well I-know also to-the neighbors

ὁ δὲ τὸν πάλαι συνοικοῦντα καὶ συμβιοῦντα πολὺν
the but the-one long living-with and sharing-life much
χρόνον ἀμέμπτως οἰόμενος δεῖν ἀφεῖναι διὰ τὸ
time blamelessly thinking one-must to-dismiss because-of the
γῆρας τὴν γυναῖκα καὶ ζῆν καθ’ ἑαυτὸν ἢ παλλακίδιον
old-age the wife and to-live by himself or a-concubine
ἀντὶ τῆς γαμετῆς ἐπισπάσασθαι, σκαιότητος ὑπερβολὴν
instead-of the wedded-wife to-draw-in of-boorishness excess
οὐκ ἀπολέλοιπεν· οὕτως ἔχει τινὰ λόγον τὸ προσιόντα
not has-left so has some reason the approaching
δήμῳ πρεσβύτην, ἢ Χλίδωνα τὸν γεωργὸν ἢ Λάμπωνα
a-people an-old-man or Chlidon the farmer or Lampon
τὸν ναύκληρον ἤ τινα τῶν ἐκ τοῦ κήπου φιλοσόφων,
the shipowner or some of-those from the garden philosophers
νουθετῆσαι καὶ κατασχεῖν ἐπὶ τῆς συνήθους ἀπραγμοσύνης·
to-admonish and to-restrain in the accustomed inactivity
ὁ δὲ Φωκίωνος ἢ Κάτωνος ἢ Περικλέους ἐπιλαβόμενος
the(-one) but of-Phocion or Cato or Pericles taking-hold-of
καὶ λέγων ‘ὦ ξέν’ Ἀθηναῖε ἢ Ῥωμαῖε, ἀζαλέῳ γήρᾳ
and saying O stranger Athenian or Roman with-dry old-age
κατανθιδῶν κήδῃ’, γραψάμενος ἀπόλειψιν τῇ
crowned you-are-afflicted having-written-for divorce from-the
πολιτείᾳ καὶ τὰς περὶ τὸ βῆμα καὶ τὸ στρατήγιον
statecraft and the about the platform and the general’s-office

ἀφεὶς διατριβὰς καὶ τὰς φροντίδας εἰς ἀγρὸν ἐπείγου
having-given-up pursuits and the cares to country hasten
σὺν ἀμφιπόλῳ τῇ γεωργίᾳ συνεσόμενος ἢ πρὸς οἰκονομίᾳ
with handmaid the farming to-be-together or for management
τινὶ καὶ λογισμοῖς διαθησόμενος τὸν λοιπὸν χρόνον,
some and accounts going-to-spend the remaining time
ἄδικα πείθει καὶ ἀχάριστα πράττειν τὸν πολιτικόν.
unjust-things persuades and ungracious-things to-do the statesman

IV · COUNSEL OF THE OLD

Ares wants young servants, but Zeus of the Council and the Market wants counsel, forethought, and persuasive speech, which gray hair witnesses: Sparta yokes a council of elders to its kings, Rome's senate is still called the council of elders, and the king of kings prays for ten counselors like Nestor. Seleucus and Philip complain of kingship's toil, yet no one tells an old king to lay down his diadem. As Aesop's fox keeps her sated ticks, a city should keep its old statesmen rather than fill itself with hungry young ones; and the old should govern to teach the young by deeds, as Aristides trains Cimon, Chabrias Phocion, and Sulla Pompey, the old man's caution tempering the young's frenzy as Plato's sober god tempers the mad one.

τί οὖν; φήσαι τις ἄν, οὐκ ἀκούομεν ἐν κωμῳδίᾳ 10
what then would-say someone — not we-hear in comedy
στρατιώτου λέγοντος
a-soldier saying

'λευκή με θρὶξ ἀπόμισθον ἐντεῦθεν ποιεῖ;'
white me hair unpaid from-here makes

πάνυ μὲν οὖν, ὦ ἑταῖρε· τοὺς γὰρ Ἄρεος θεράποντας
very indeed then O comrade the for of-Ares servants
ἡβᾶν πρέπει καὶ ἀκμάζειν, οἷα δή 'πόλεμον
to-be-young befits and to-be-in-their-prime such-as indeed war

πολέμοιό τε μέρμερα ἔργα᾽ διέποντας, ἐν οἷς τοῦ γέροντος
of-war and baneful works conducting in which of-the old-man
κἂν τὸ κράνος ἀποκρύψῃ τὰς πολιάς, ‘ἀλλά τε λάθρῃ
even-if the helmet hide the gray-hairs but and secretly
γυῖα βαρύνεται᾽ καὶ προαπολείπει τῆς προθυμίας ἡ
limbs are-weighed-down and fails-before the eagerness the
δύναμις· τοὺς δὲ τοῦ Βουλαίου καὶ Ἀγοραίου καὶ Πολιέως
strength the but of-the Council and Market and City-Guardian
Διὸς ὑπηρέτας οὐ ποδῶν ἔργα καὶ χειρῶν ἀπαιτοῦμεν,
of-Zeus servants not of-feet works and of-hands we-demand
ἀλλὰ βουλῆς καὶ προνοίας καὶ λόγου, μὴ ῥαχίαν ποιοῦντος
but of-counsel and of-forethought and of-speech not a-surf making
ἐν δήμῳ καὶ ψόφον ἀλλὰ νοῦν ἔχοντος καὶ φροντίδα
in a-people and a-noise but sense having and thought
πεπνυμένην καὶ ἀσφάλειαν· οἷς ἡ γελωμένη πολιὰ καὶ
prudent and safety in-whom the laughed-at gray-hair and
ῥυτὶς ἐμπειρίας μάρτυς ἐπιφαίνεται, καὶ πειθοῦς συνεργὸν
wrinkle of-experience witness appears and of-persuasion a-co-worker

αὐτῷ καὶ δόξαν ἤθους προστίθησι. πειθαρχικὸν γὰρ ἡ
to-him and reputation of-character adds obedient for the
νεότης ἡγεμονικὸν δὲ τὸ γῆρας, καὶ μάλιστα σῴζεται πόλις
youth commanding but the old-age and most is-saved a-city

‘ἔνθα βουλαὶ γερόντων, καὶ νέων ἀνδρῶν ἀριστεύοισιν αἰχμαί·’
where counsels of-old-men and of-young men excel spears

καὶ τό
and the

‘βουλὴν δὲ πρῶτον μεγαθύμων ἷζε γερόντων
council and first of-great-hearted he-seated old-men
Νεστορέῃ παρὰ νηί’
Nestorian beside ship

θαυμαστῶς ἐπαινεῖται. διὸ τὴν μὲν ἐν Λακεδαίμονι
wonderfully is-praised wherefore the indeed in Lacedaemon
παραζευχθεῖσαν ἀριστοκρατίαν τοῖς βασιλεῦσιν ὁ Πύθιος
yoked-beside aristocracy to-the kings the Pythian
‘πρεσβυγενέας’ ὁ δὲ Λυκοῦργος ἄντικρυς ‘γέροντας’
elder-born — but Lycurgus outright old-men
ὠνόμασεν, ἡ δὲ Ῥωμαίων σύγκλητος ἄχρι νῦν ‘γερουσία’
named the and of-Romans senate until now council-of-elders
καλεῖται. καὶ καθάπερ ὁ νόμος τὸ διάδημα καὶ τὸν στέφανον,
is-called and as the law the diadem and the crown
οὕτω τὴν πολιὰν ἡ φύσις ἔντιμον ἡγεμονικοῦ σύμβολον
so the gray-hair the nature honorable of-commanding a-token
ἀξιώματος ἐπιτίθησι· καὶ τό ‘γέρας’ οἶμαι καὶ τό ‘γεραίρειν’
of-dignity puts-on and the privilege I-think and the to-honor
ὄνομα σεμνὸν ἀπὸ τῶν γερόντων γενόμενον διαμένει, οὐχ
a-name dignified from the old-men arisen remains not

ὅτι θερμολουτοῦσι καὶ καθεύδουσι μαλακώτερον, ἀλλ'
because they-bathe-in-hot-water and sleep more-softly but
ὡς βασιλικὴν ἐχόντων τάξιν ἐν ταῖς πόλεσι κατὰ τὴν
as royal having rank in the cities according-to the
φρόνησιν, ἧς καθάπερ ὀψικάρπου φυτοῦ τὸ οἰκεῖον
prudence of-which as of-a-late-fruiting plant the proper
ἀγαθὸν καὶ τέλειον ἐν γήρᾳ μόλις ἡ φύσις ἀποδίδωσι.
good and complete in old-age barely the nature renders
τὸν γοῦν βασιλέα τῶν βασιλέων εὐχόμενον τοῖς θεοῖς
the at-any-rate king of-the kings praying to-the gods

'τοιοῦτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν,'
such ten for-me counselors might-be of-Achaeans

οἷος ἦν ὁ Νέστωρ, οὐδεὶς ἐμέμψατο τῶν 'ἀρηίων' καί
such-as was — Nestor no-one blamed of-the warlike and
'μένεα πνεόντων Ἀχαιῶν', ἀλλὰ συνεχώρουν ἅπαντες οὐκ
might breathing Achaeans but conceded all not
ἐν πολιτείᾳ μόνον ἀλλὰ καὶ ἐν πολέμῳ μεγάλην ἔχειν
in statecraft only but also in war great to-have
ῥοπὴν τὸ γῆρας·
weight the old-age

'σοφὸν γὰρ ἓν βούλευμα τὰς πολλὰς χέρας νικᾷ'
wise for one counsel the many hands conquers

καὶ μία γνώμη λόγον ἔχουσα καὶ πειθὼ τὰ κάλλιστα
and one judgment reason having and persuasion the finest
καὶ μέγιστα διαπράττεται τῶν κοινῶν.
and greatest accomplishes of-the public(-affairs)

ἀλλὰ μὴν ἥ γε βασιλεία, τελεωτάτη πασῶν οὖσα καὶ 11
but indeed the at-least kingship most-complete of-all being and
μεγίστη τῶν πολιτειῶν, πλείστας φροντίδας ἔχει καὶ πόνους
greatest of-the constitutions most cares has and toils
καὶ ἀσχολίας· τὸν γοῦν Σέλευκον ἑκάστοτε λέγειν ἔφασαν,
and occupations the at-any-rate Seleucus each-time to-say they-said
εἰ γνοῖεν οἱ πολλοὶ τὸ γράφειν μόνον ἐπιστολὰς τοσαύτας
if should-know the many the to-write only letters so-many
καὶ ἀναγινώσκειν ὡς ἐργῶδές ἐστιν, ἐρριμμένον οὐκ ἂν
and to-read how laborious it-is thrown-down not would
ἀνελέσθαι διάδημα· τὸν δὲ Φίλιππον ἐν καλῷ χωρίῳ
to-pick-up a-diadem — and Philip in a-fine place
μέλλοντα καταστρατοπεδεύειν, ὡς ἤκουσεν ὅτι χόρτος οὐκ
being-about to-encamp when he-heard that fodder not
ἔστι τοῖς ὑποζυγίοις ‘ὦ Ἡράκλεις’ εἰπεῖν ‘οἷος ἡμῶν ὁ βίος,
is for-the beasts-of-burden O Heracles to-say what-sort our the life
εἰ καὶ πρὸς τὸν τῶν ὄνων καιρὸν ὀφείλομεν ζῆν’. ὥρα τοίνυν
if even for the of-the asses convenience we-must live time then
καὶ βασιλεῖ παραινεῖν πρεσβύτῃ γεγενημένῳ τὸ μὲν διάδημα
also for-a-king to-advise elderly having-become the indeed diadem
καταθέσθαι καὶ τὴν πορφύραν, ἱμάτιον δ’ ἀναλαβόντα καὶ
to-lay-down and the purple a-cloak and having-taken-up and
καμπύλην ἐν ἀγρῷ διατρίβειν, μὴ δοκῇ περίεργα καὶ ἄωρα
a-crook in country to-spend-time lest he-seem superfluous-things and untimely
πράττειν ἐν πολιαῖς βασιλεύων. εἰ δ’ οὐκ ἄξιον ταῦτα
to-do in gray-hairs reigning if but not worthy these-things
λέγειν περὶ Ἀγησιλάου καὶ Νομᾶ καὶ Δαρείου, μηδὲ τῆς
to-say about Agesilaus and Numa and Darius neither from-the
ἐξ Ἀρείου πάγου βουλῆς Σόλωνα μηδὲ τῆς συγκλήτου
from of-Ares Hill council Solon nor from-the senate
Κάτωνα διὰ τὸ γῆρας ἐξάγωμεν, οὐκοῦν μηδὲ Περικλεῖ
Cato because-of the old-age let-us-lead-out so not-even to-Pericles

συμβουλεύωμεν ἐγκαταλιπεῖν τὴν δημοκρατίαν· οὐδὲ γὰρ
let-us-advise to-abandon the democracy not-even for
ἄλλως λόγον ἔχει νέον ὄντα κατασκιρτῆσαι τοῦ βήματος,
otherwise reason has young being to-leap-upon the platform
εἶτ' ἐκχέαντα τὰς μανικὰς ἐκείνας φιλοτιμίας καὶ ὁρμὰς
then having-poured-out the mad those ambitions and impulses
εἰς τὸ δημόσιον, ὅταν ἡ τὸ φρονεῖν ἐπιφέρουσα δι'
into the public whenever the the thinking bringing through
ἐμπειρίαν ἡλικία παραγένηται, προέσθαι καὶ καταλιπεῖν
experience age arrive to-give-up and to-abandon
ὥσπερ γυναῖκα τὴν πολιτείαν καταχρησάμενον.
like a-wife the statecraft having-used(-her)-up

12 ἡ μὲν γὰρ Αἰσώπειος ἀλώπηξ τὸν ἐχῖνον οὐκ εἴα τοὺς
the indeed for Aesopic fox the hedgehog not allowed the
κρότωνας αὐτῆς ἀφαιρεῖν βουλόμενον· 'ἂν γὰρ τούτους'
ticks from-her to-remove wishing if for these
ἔφη 'μεστοὺς ἀπαλλάξῃς, ἕτεροι προσίασι πεινῶντες'·
she-said full you-remove others will-come hungry
τὴν δὲ πολιτείαν ἀεὶ τοὺς γέροντας ἀποβάλλουσαν
the but statecraft always the old-men casting-off
ἀναπίμπλασθαι νέων ἀνάγκη διψώντων δόξης καὶ
to-be-filled with-young necessity(-it-is) thirsting for-glory and
δυνάμεως, νοῦν δὲ πολιτικὸν οὐκ ἐχόντων· πόθεν γάρ,
power sense but political not having whence for
εἰ μηδενὸς ἔσονται μαθηταὶ μηδὲ θεαταὶ πολιτευομένου
if of-none they-will-be pupils nor spectators engaging-in-statecraft
γέροντος; ἢ πλοίων μὲν ἄρχοντας οὐ ποιεῖ γράμματα
old-man or of-boats indeed rulers not makes writings

κυβερνητικά, μὴ πολλάκις γενομένους ἐν πρύμνῃ θεατὰς
on-steering not often having-been in stern spectators
τῶν πρὸς κῦμα καὶ πνεῦμα καὶ νύκτα χειμέριον ἀγώνων,
of-the against wave and wind and night stormy contests

‘ὅτε Τυνδαριδᾶν ἀδελφῶν ἅλιον ναύταν πόθος βάλλει,’
when of-Tyndarid brothers sea sailor longing strikes

πόλιν δὲ μεταχειρίσασθαι καὶ πεῖσαι δῆμον ἢ βουλὴν
a-city but to-manage and to-persuade a-people or council
δύναιτ’ ἂν ὀρθῶς νέος ἀναγνοὺς βίβλον ἢ σχολὴν περὶ
could — rightly a-young-man having-read a-book or a-lecture about
πολιτείας ἐν Λυκείῳ γραψάμενος, ἂν μὴ παρ’ ἡνίαν καὶ
statecraft in Lyceum having-written if not by rein and
παρ’ οἴακα πολλάκις στάς, δημαγωγῶν καὶ στρατηγῶν
by tiller often having-stood of-demagogues and generals
ἀγωνιζομένων ἐμπειρίαις ἅμα καὶ τύχαις συναποκλίνων
contending in-experiences at-once and fortunes leaning-with
ἐπ’ ἀμφότερα, μετὰ κινδύνων καὶ πραγμάτων λάβῃ τὴν
to both-sides with dangers and affairs be-take the
μάθησιν; οὐκ ἔστιν εἰπεῖν· ἀλλ’ εἰ διὰ μηδὲν ἄλλο
learning not it-is-possible to-say but if for nothing other
τῷ γέροντι παιδείας ἕνεκα τῶν νέων καὶ διδασκαλίας
for-the old-man of-education for-the-sake of-the young and of-teaching
πολιτευτέον ἐστίν. ὡς γὰρ οἱ γράμματα καὶ μουσικὴν
to-be-engaged-in-statecraft it-is as for those letters and music
διδάσκοντες, αὐτοὶ προανακρούονται καὶ προαναγινώσκουσιν
teaching themselves strike-up-first and read-aloud-first
ὑφηγούμενοι τοῖς μανθάνουσιν, οὕτως ὁ πολιτικὸς οὐ
leading for-the learners so the statesman not
λέγων μόνον οὐδ’ ὑπαγορεύων ἔξωθεν ἀλλὰ πράττων τὰ
speaking only nor dictating from-outside but doing the

κοινὰ καὶ διοικῶν ἐπευθύνει τὸν νέον, ἔργοις ἅμα
public(-affairs) and administering directs the young by-deeds at-once
καὶ λόγοις πλαττόμενον ἐμψύχως καὶ κατασχηματιζόμενον.
and by-words being-molded vitally and being-shaped
ὁ γὰρ τοῦτον ἀσκηθεὶς τὸν τρόπον οὐκ ἐν παλαίστραις
the for in-this trained the way not in wrestling-schools
καὶ κηρώμασιν ἀκινδύνοις εὐρύθμων σοφιστῶν, ἀλλ' ὡς
and wrestling-floors without-danger of-graceful sophists but as
ἀληθῶς ἐν Ὀλυμπιακοῖς καὶ Πυθικοῖς ἀγῶσιν
truly in Olympic and Pythian contests

'ἄθηλος ἵππῳ πῶλος ὡς ἅμα τρέχει'
unweaned with-a-mare foal as together runs

κατὰ Σιμωνίδην, ὡς Ἀριστείδης Κλεισθένει καὶ Κίμων
according-to Simonides as Aristides with-Cleisthenes and Cimon
Ἀριστείδῃ καὶ Φωκίων Χαβρίᾳ καὶ Κάτων Μαξίμῳ
with-Aristides and Phocion with-Chabrias and Cato with-Maximus
Φαβίῳ καὶ Σύλλᾳ Πομπήιος καὶ Φιλοποίμενι Πολύβιος·
Fabius and with-Sulla Pompey and with-Philopoemen Polybius
νέοι γὰρ ὄντες πρεσβυτέροις ἐπιβάλλοντες, εἶθ' οἷον
young for being to-older-men attaching-themselves then as-it-were
παραβλαστάνοντες καὶ συνεξανιστάμενοι ταῖς ἐκείνων
sprouting-beside and rising-together-with the of-those
πολιτείαις καὶ πράξεσιν, ἐμπειρίαν καὶ συνήθειαν ἐκτῶντο
statecraft and actions experience and familiarity acquired
πρὸς τὰ κοινὰ μετὰ δόξης καὶ δυνάμεως.
for the public(-affairs) with glory and power
13 ὁ μὲν οὖν Ἀκαδημαϊκὸς Αἰσχίνης, σοφιστῶν τινων
the indeed then Academic Aeschines sophists some
λεγόντων ὅτι προσποιεῖται γεγονέναι Καρνεάδου μὴ
saying that he-pretends to-have-been of-Carneades not

γεγονὼς μαθητής, ‘ἀλλὰ τότε γ’ εἶπεν ‘ἐγὼ Καρνεάδου
having-been a-pupil but then at-least he-said I of-Carneades
διήκουον, ὅτε τὴν ῥαχίαν καὶ τὸν ψόφον ἀφεικὼς ὁ λόγος
heard when the surf and the noise having-let-go the speech
αὐτοῦ διὰ τὸ γῆρας εἰς τὸ χρήσιμον συνῆκτο καὶ
his because-of the old-age to the useful had-been-drawn-together and
κοινωνικόν· τῆς δὲ πρεσβυτικῆς πολιτείας οὐ τῷ λόγῳ
social the but elderly statecraft not in-the speech
μόνον ἀλλὰ καὶ ταῖς πράξεσιν ἀπηλλαγμένης πανηγυρισμοῦ
only but also in-the actions freed of-display
καὶ δοξοκοπίας, ὥσπερ τὴν ἶριν λέγουσιν ὅταν παλαιὰ
and of-glory-hunting as the iris they-say whenever old
γενομένη τὸ βρομῶδες ἀποπνεύσῃ καὶ θολερὸν εὐωδέστερον
having-become the rank breathes-off and turbid more-fragrant
τὸ ἀρωματικὸν ἴσχειν, οὕτως οὐδέν ἐστι δόγμα γεροντικὸν
the aromatic to-have so nothing is a-decree of-old-men
οὐδὲ βούλευμα τεταραγμένον ἀλλ’ ἐμβριθῆ πάντα καὶ
nor a-counsel disturbed but weighty all and
καθεστῶτα. διὸ καὶ τῶν νέων ἕνεκα δεῖ, καθάπερ
settled wherefore also of-the young for-the-sake must as
εἴρηται, πολιτεύεσθαι τὸν πρεσβύτην, ἵνα, ὃν τρόπον
has-been-said to-engage-in-statecraft the old-man so-that in-which way
φησὶ Πλάτων ἐπὶ τοῦ μιγνυμένου πρὸς ὕδωρ ἀκράτου,
says Plato in-the-case-of the being-mixed with water unmixed
μαινόμενον θεὸν ἑτέρῳ θεῷ νήφοντι σωφρονίζεσθαι
mad god by-another god sober to-be-sobered
κολαζόμενον, οὕτως εὐλάβεια γεροντικὴ κεραννυμένη πρὸς
being-chastened so caution of-old-men being-blended with
ζέουσαν ἐν δήμῳ νεότητα, βακχεύουσαν ὑπὸ δόξης καὶ
boiling in a-people youth frenzied by glory and
φιλοτιμίας, ἀφαιρῇ τὸ μανικὸν καὶ λίαν ἄκρατον.
ambition may-take-away the mad and too unmixed

Statecraft is not a service that ends when its need is met, like a voyage, but the life of a tame and social animal, to be lived as long as one lives. Infirmity, not age, disqualifies: Arrhidaeus was young and a puppet, Antigonus old and won almost all Asia, Phocion leads the men of sixty at eighty, and Masinissa wins a battle at ninety and eats coarse bread before his tent. Idleness corrupts, as with Attalus and Lucullus, and the statesman's virtues fade unused. Plutarch, long a servant of the Pythian god, will not lay down his crown for age, and his friend, long initiated in the rites of Zeus of the City and the Market, should not give up his.

14 ἄνευ δὲ τούτων ἁμαρτάνουσιν οἱ οἷον τὸ πλεῦσαι
without and these-things err those-who as-it-were the to-sail
καὶ τὸ στρατεύσασθαι, τοιοῦτον ἡγούμενοι καὶ τὸ
and the to-campaign such considering also the
πολιτεύσασθαι πρὸς ἄλλο τι πραττόμενον, εἶτα
to-engage-in-statecraft for other something being-done then
καταλῆγον ἐν τῷ τυχεῖν ἐκείνου· λειτουργία γὰρ οὐκ
ending in the to-obtain that a-public-service for not
ἔστιν ἡ πολιτεία τὴν χρείαν ἔχουσα πέρας, ἀλλὰ βίος
is the statecraft the need having as-limit but a-life
ἡμέρου καὶ πολιτικοῦ καὶ κοινωνικοῦ ζῴου καὶ πεφυκότος
of-a-tame and political and social animal and born
ὅσον χρὴ χρόνον πολιτικῶς καὶ φιλοκάλως καὶ
as-long-as one-must time politically and nobly and
φιλανθρώπως ζῆν. διὸ πολιτεύεσθαι καθῆκόν ἐστιν οὐ
kindly to-live wherefore to-engage-in-statecraft fitting is not
πεπολιτεῦσθαι, καθάπερ ἀληθεύειν οὐκ ἀληθεῦσαι καὶ
to-have-engaged-in-statecraft as to-be-truthful not to-have-been-truthful and
δικαιοπραγεῖν οὐ δικαιοπραγῆσαι καὶ φιλεῖν οὐ φιλῆσαι
to-act-justly not to-have-acted-justly and to-love not to-have-loved
τὴν πατρίδα καὶ τοὺς πολίτας. ἐπὶ ταῦτα γὰρ ἡ
the fatherland and the citizens to these-things for the

φύσις ἄγει, καὶ ταύτας ὑπαγορεύει τὰς φωνὰς τοῖς μὴ
nature leads and these dictates the words to-those not
διεφθορόσι τελείως ὑπ᾽ ἀργίας καὶ μαλακίας· καὶ
corrupted completely by idleness and softness and

‘πολλοῦ σε θνητοῖς ἄξιον τίκτει πατήρ’
of-much you to-mortals worthy begets a-father
καί ‘μή τι παυσώμεσθα δρῶντες εὖ βροτούς.’
and not at-all let-us-cease doing well mortals

οἱ δὲ τὰς ἀρρωστίας προβαλλόμενοι καὶ τὰς ἀδυναμίας 15
those but the infirmities putting-forward and the incapacities
νόσου καὶ πηρώσεως μᾶλλον ἢ γήρως κατηγοροῦσι· καὶ
disease and maiming rather than old-age accuse and
γὰρ νέοι πολλοὶ νοσώδεις καὶ ῥωμαλέοι γέροντες· ὥστε
for young many sickly and robust old-men so-that
δεῖ μὴ τοὺς γέροντας ἀλλὰ τοὺς ἀδυνάτους ἀποτρέπειν,
one-must not the old but the incapable to-turn-away
μηδὲ τοὺς νέους παρακαλεῖν ἀλλὰ τοὺς δυναμένους. καὶ
nor the young to-summon but the capable and
γὰρ καὶ Ἀριδαῖος ἦν νέος γέρων δ᾽ Ἀντίγονος, ἀλλ᾽ ὁ
for also Arrhidaeus was young old but Antigonus but the-one
μὲν ἅπασαν ὀλίγου δεῖν κατεκτήσατο τὴν Ἀσίαν, ὁ δ᾽
indeed whole by-little lacking acquired — Asia the-other but
ὥσπερ ἐπὶ σκηνῆς δορυφόρημα κωφὸν ἦν ὄνομα βασιλέως
as on stage a-bodyguard-figure mute was a-name of-king
καὶ πρόσωπον ὑπὸ τῶν ἀεὶ κρατούντων παροινούμενον.
and a-mask by those always in-power drunkenly-abused
ὥσπερ οὖν ὁ Πρόδικον τὸν σοφιστὴν ἢ Φιλήταν τὸν
as then the-one Prodicus the sophist or Philetas the
ποιητὴν ἀξιῶν πολιτεύεσθαι, νέους μὲν ἰσχνοὺς δὲ
poet thinking-fit to-engage-in-statecraft young indeed thin but

καὶ νοσώδεις καὶ τὰ πολλὰ κλινοπετεῖς δι᾽ ἀρρωστίαν
and sickly and the most-part bedridden through infirmity
ὄντας, ἀβέλτερός ἐστιν· οὕτως ὁ κωλύων ἄρχειν καὶ
being foolish is so the-one preventing to-rule and
στρατηγεῖν τοιούτους γέροντας, οἷος ἦν Φωκίων οἷος ἦν
to-be-general such old-men as was Phocion as was
Μασανάσσης ὁ Λίβυς οἷος Κάτων ὁ Ῥωμαῖος. ὁ μὲν
Masinissa the Libyan as Cato the Roman — indeed
γὰρ Φωκίων, ὡρμημένων πολεμεῖν ἀκαίρως τῶν Ἀθηναίων,
for Phocion having-been-eager to-make-war untimely the Athenians
παρήγγειλε τοὺς ἄχρι ἑξήκοντ᾽ ἐτῶν ἀκολουθεῖν ὅπλα
ordered those up-to sixty years to-follow arms
λαβόντας· ὡς δ᾽ ἠγανάκτουν, ‘οὐδέν᾽ ἔφη ‘δεινόν· ἐγὼ
taking when but they-were-indignant nothing he-said dreadful I
γὰρ ἔσομαι μεθ᾽ ὑμῶν ὁ στρατηγὸς ὑπὲρ ὀγδοήκοντ᾽ ἔτη
for will-be with you the general over eighty years
γεγονώς᾽. Μασανάσσην δ᾽ ἱστορεῖ Πολύβιος ἐνενήκοντα
having-become Masinissa and records Polybius ninety
μὲν ἐτῶν ἀποθανεῖν, τετράετες καταλιπόντα παιδάριον
indeed years to-have-died four-year-old having-left a-little-child
ἐξ αὐτοῦ γεγενημένον, ὀλίγῳ δ᾽ ἔμπροσθεν τῆς τελευτῆς
from himself begotten little but before the end
μάχῃ νικήσαντα μεγάλῃ Καρχηδονίους ὀφθῆναι τῇ
in-battle having-defeated great Carthaginians to-have-been-seen on-the

ὑστεραίᾳ πρὸ τῆς σκηνῆς ῥυπαρὸν ἄρτον ἐσθίοντα, καὶ
next-day before the tent dirty bread eating and
πρὸς τοὺς θαυμάζοντας εἰπεῖν, ὅτι τοῦτο ποιεῖ ***
to those wondering to-have-said that this he-does (lacuna)

‘λάμπει γὰρ ἐν χρείαισιν ὥσπερ εὐπρεπὴς
shines for in uses like comely
χαλκός· χρόνῳ δ’ ἀργῆσαν ἤμυσε στέγος,’
bronze in-time but idle has-collapsed a-roof

ὥς φησι Σοφοκλῆς· ὡς δ’ ἡμεῖς φαμεν, ἐκεῖνο τῆς
as says Sophocles as and we say that of-the
ψυχῆς τὸ γάνωμα καὶ τὸ φέγγος, ᾧ λογιζόμεθα καὶ
soul the gloss and the light by-which we-reason and
μνημονεύομεν καὶ φρονοῦμεν.
remember and think
διὸ καὶ τοὺς βασιλεῖς φασι γίγνεσθαι βελτίονας ἐν τοῖς 16
wherefore also the kings they-say to-become better in the
πολέμοις καὶ ταῖς στρατείαις ἢ σχολὴν ἄγοντας. Ἄτταλον
wars and the campaigns than leisure leading Attalus
γοῦν τὸν Εὐμένους ἀδελφόν, ὑπ’ ἀργίας μακρᾶς καὶ
at-any-rate the of-Eumenes brother by idleness long and
εἰρήνης ἐκλυθέντα κομιδῇ, Φιλοποίμην εἷς τῶν ἑταίρων
peace having-been-unstrung utterly Philopoemen one of-the companions
ἐποίμαινεν ἀτεχνῶς πιαινόμενον· ὥστε καὶ τοὺς Ῥωμαίους
shepherded simply being-fattened so-that even the Romans
παίζοντας ἑκάστοτε διαπυνθάνεσθαι παρὰ τῶν ἐξ Ἀσίας
jesting each-time to-inquire from those from Asia
πλεόντων, εἰ δύναται παρὰ τῷ Φιλοποίμενι βασιλεύς.
sailing whether has-power with — Philopoemen the-king
Λευκόλλου δὲ Ῥωμαίων οὐ πολλοὺς ἄν τις εὕροι
than-Lucullus and of-Romans not many would anyone find

δεινοτέρους στρατηγούς, ὅτε τῷ πράττειν τὸ φρονεῖν
more-formidable generals when with-the doing the thinking
συνεῖχεν· ἐπεὶ δὲ μεθῆκεν ἑαυτὸν εἰς βίον ἄπρακτον
he-held-together when but he-let-go himself into life inactive
καὶ δίαιταν οἰκουρὸν καὶ ἄφροντιν, ὥσπερ οἱ σπόγγοι
and way-of-life stay-at-home and carefree like the sponges
ταῖς γαλήναις ἐννεκρωθεὶς καὶ καταμαρανθείς, εἶτα
in-the calms having-been-deadened and having-withered then
Καλλισθένει τινὶ τῶν ἀπελευθέρων βόσκειν καὶ τιθασεύειν
to-Callisthenes a-certain of-the freedmen to-feed and to-tame
παρέχων τὸ γῆρας, ἐδόκει καταφαρμακεύεσθαι φίλτροις
offering the old-age he-seemed to-be-drugged with-love-potions
ὑπ' αὐτοῦ καὶ γοητεύμασιν, ἄχρι οὗ Μάρκος ὁ ἀδελφὸς
by him and with-charms until which-time Marcus the brother
ἀπελάσας τὸν ἄνθρωπον αὐτὸς ᾠκονόμει καὶ ἐπαιδαγώγει
having-driven-off the fellow himself managed and tutored
τὸν λοιπὸν αὐτοῦ βίον, οὐ πολὺν γενόμενον. ἀλλὰ Δαρεῖος
the remaining his life not long having-become but Darius
ὁ Ξέρξου πατὴρ ἔλεγεν αὐτὸς αὑτοῦ παρὰ τὰ δεινὰ
the of-Xerxes father said himself than-himself amid the dangers
γίγνεσθαι φρονιμώτερος, ὁ δὲ Σκύθης Ἀτέας μηδὲν
to-become more-prudent the and Scythian Ateas in-nothing
οἴεσθαι τῶν ἱπποκόμων διαφέρειν ἑαυτόν, ὅτε σχολάζοι·
to-think from-the grooms to-differ himself when he-had-leisure
Διονύσιος δ' ὁ πρεσβύτερος πρὸς τὸν πυθόμενον εἰ
Dionysius and the elder to the-one having-inquired whether
σχολάζοι 'μηδέποτ" εἶπεν 'ἐμοὶ τοῦτο συμβαίη'. τόξον μὲν
he-had-leisure never he-said to-me this may-happen a-bow indeed
γάρ, ὥς φασιν, ἐπιτεινόμενον ῥήγνυται, ψυχὴ δ' ἀνιεμένη.
for as they-say being-stretched breaks a-soul but being-slackened

καὶ γὰρ ἁρμονικοὶ τὸ κατακούειν ἡρμοσμένου καὶ γεωμέτραι
and for harmonists the to-listen-to the-attuned and geometers
τὸ ἀναλύειν καὶ ἀριθμητικοὶ τὴν ἐν τῷ λογίζεσθαι
the to-analyze and arithmeticians the in the reckoning
συνέχειαν ἐκλιπόντες ἅμα ταῖς ἐνεργείαις ἀμαυροῦσι
continuity having-abandoned together-with the activities dim
ταῖς ἡλικίαις τὰς ἕξεις, καίπερ οὐ πρακτικὰς ἀλλὰ
with-the ages the habits though not practical but
θεωρητικὰς τέχνας ἔχοντες· ἡ δὲ τῶν πολιτικῶν ἕξις,
theoretical arts having the but of-the statesmen habit
εὐβουλία καὶ φρόνησις καὶ δικαιοσύνη, πρὸς δὲ τούτοις
good-counsel and prudence and justice in-addition and to-these
ἐμπειρία στοχαστικὴ καιρῶν καὶ λόγων, πειθοῦς
experience aiming-at of-the-right-times and of-words of-persuasion
δημιουργὸς δύναμις οὖσα, τῷ λέγειν ἀεί τι καὶ
a-craftsman power being by-the to-speak always something and
πράττειν καὶ λογίζεσθαι καὶ δικάζειν συνέχεται· καὶ δεινόν,
to-do and to-reckon and to-judge is-held-together and terrible
εἰ τούτων ἀποδρᾶσα περιόψεται τηλικαύτας ἀρετὰς καὶ
if from-these having-run-away it-will-overlook so-great virtues and
τοσαύτας ἐκρυείσας τῆς ψυχῆς· καὶ γὰρ τὸ φιλάνθρωπον
so-many flowing-out of-the soul and for the kindliness
εἰκός ἐστιν ἀπομαραίνεσθαι καὶ τὸ κοινωνικὸν καὶ τὸ
likely is to-wither and the social and the
εὐχάριστον, ὧν οὐδεμίαν εἶναι δεῖ τελευτὴν οὐδὲ πέρας.
gracious of-which none to-be must end nor limit
εἰ γοῦν πατέρα τὸν Τιθωνὸν εἶχες, ἀθάνατον μὲν ὄντα 17
if at-any-rate as-father — Tithonus you-had immortal indeed being
χρείαν δ' ἔχοντα διὰ γῆρας ἀεὶ πολλῆς ἐπιμελείας,
need but having because-of old-age always of-much care
οὐκ ἂν οἶμαί σε φυγεῖν οὐδ' ἀπείπασθαι τὸ θεραπεύειν
not would I-think you to-flee nor to-refuse the to-tend

καὶ προσαγορεύειν καὶ βοηθεῖν ὡς λελειτουργηκότα
and to-greet and to-help as having-served
πολὺν χρόνον· ἡ δὲ πατρὶς καὶ μητρὶς ὡς Κρῆτες
much time the but fatherland and motherland as Cretans
καλοῦσι, πρεσβύτερα καὶ μείζονα δίκαια γονέων ἔχουσα,
call older and greater rights than-parents having
πολυχρόνιος μέν ἐστιν οὐ μὴν ἀγήρως οὐδ' αὐτάρκης,
long-lived indeed is not however ageless nor self-sufficient
ἀλλ' ἀεὶ πολυωρίας δεομένη καὶ βοηθείας καὶ φροντίδος
but always of-much-attention needing and of-help and of-thought
ἐπισπᾶται καὶ κατέχει τὸν πολιτικόν
draws and holds-back the statesman

'εἱανοῦ ἁπτομένη καί τ' ἐσσύμενον κατερύκει.'
of-the-robe taking-hold and also hastening holds-back

καὶ μὴν οἶσθά με τῷ Πυθίῳ λειτουργοῦντα πολλὰς
and indeed you-know me to-the Pythian serving many
Πυθιάδας· ἀλλ' οὐκ ἂν εἴποις 'ἱκανά σοι, ὦ Πλούταρχε,
Pythiads but not would you-say enough for-you O Plutarch
τέθυται καὶ πεπόμπευται καὶ κεχόρευται, νῦν δ'
have-been-sacrificed and have-been-processioned and have-been-danced now but
ὥρα πρεσβύτερον ὄντα τὸν στέφανον ἀποθέσθαι καὶ τὸ
time older being the crown to-lay-aside and the
χρηστήριον ἀπολιπεῖν διὰ τὸ γῆρας'. οὐκοῦν μηδὲ
oracle to-leave because-of the old-age so not-even
σεαυτὸν οἴου δεῖν, τῶν πολιτικῶν ἱερῶν ἔξαρχον ὄντα
yourself think to-be-obliged of-the political rites leader being
καὶ προφήτην, ἀφεῖναι τὰς τοῦ Πολιέως καὶ Ἀγοραίου
and prophet to-let-go the of-the City and Market
τιμὰς Διός, ἔκπαλαι κατωργιασμένον αὐταῖς.
honors of-Zeus from-of-old initiated in-them

As a singer moves to an easier key, the old statesman should slacken his work to light and fitting tasks, not grasp at every office, embassy, and lawsuit, which the young resent. As Alexander spares old Bucephalus until the battle, he should leave small tasks to younger men and keep himself for great ones, and avoid menial services such as tax sales and journeys to governors. His friend's presidency of the Areopagus council at Athens and his lifelong Amphictyony are dignities that suit his age. He should be called rather than canvass, and speak in assembly sparingly, yet act when the city's safety is at stake, as blind Appius Claudius and the old Solon do.

ἀλλ᾽ ἀφέντες, εἰ βούλει, τὸν ἀποσπῶντα τῆς πολιτείας 18
but having-let-go if you-wish the dragging-away from-the statecraft
λόγον ἐκεῖνο σκοπῶμεν ἤδη καὶ φιλοσοφῶμεν, ὅπως μηδὲν
argument that let-us-consider now and let-us-philosophize so-that nothing
ἀπρεπὲς μηδὲ βαρὺ τῷ γήρᾳ προσάξομεν ἀγώνισμα, πολλὰ
unseemly nor heavy to-the old-age we-shall-apply a-task many
μέρη τῆς πολιτείας ἐχούσης ἁρμόδια καὶ πρόσφορα τοῖς
parts the statecraft having suitable and fitting to-those
τηλικούτοις. ὥσπερ γάρ, εἰ καθῆκον ἦν ᾄδοντας διατελεῖν,
of-such-age as for if fitting it-were singing to-continue
ἔδει, πολλῶν τόνων καὶ τρόπων ὑποκειμένων
it-would-be-needful many tones and modes underlying
φωνῆς, οὓς ἁρμονίας οἱ μουσικοὶ καλοῦσι, μὴ τὸν ὀξὺν
of-voice which harmonies the musicians call not the high
ἅμα καὶ σύντονον διώκειν γέροντας γενομένους, ἀλλ᾽ ἐν ᾧ
at-once and tense to-pursue old having-become but in which
τὸ ῥᾴδιον ἔπεστι μετὰ τοῦ πρέποντος ἤθους· οὕτως, ἐπεὶ
the easy is-present with the befitting character so since
τὸ πράττειν καὶ λέγειν μᾶλλον ἀνθρώποις ἢ κύκνοις τὸ
the to-do and to-speak more for-men than for-swans the
ᾄδειν ἄχρι τελευτῆς κατὰ φύσιν ἔστιν, οὐκ ἀφετέον τὴν
to-sing until the-end according-to nature is not must-be-let-go the

πρᾶξιν ὥσπερ τινὰ λύραν σύντονον ἀλλ᾽ ἀνετέον ἐπὶ τὰ
action as some lyre tense but must-be-slackened to the
κοῦφα καὶ μέτρια καὶ προσῳδὰ πρεσβύταις πολιτεύματα
light and moderate and attuned to-the-old political-tasks
μεθαρμοττομένους. οὐδὲ γὰρ τὰ σώματα παντελῶς ἀκίνητα
changing-the-key not-even for the bodies altogether motionless
καὶ ἀγύμναστα περιορῶμεν, ὅτε μὴ δυνάμεθα σκαφείοις μηδ᾽
and unexercised we-allow(-to-be) when not we-can with-digging-tools nor
ἁλτῆρσι χρῆσθαι μηδὲ δισκεύειν μηδ᾽ ὁπλομαχεῖν
with-jumping-weights to-use nor to-throw-the-discus nor to-fight-in-armor
ὡς καὶ πρότερον, ἀλλ᾽ αἰώραις καὶ περιπάτοις, ἔνιοι δὲ
as also before but with-swings and walks some and
καὶ σφαίρᾳ προσπαλαίοντες ἐλαφρῶς καὶ διαλεγόμενοι
also with-a-ball sparring lightly and conversing
κινοῦσι τὸ πνεῦμα καὶ τὸ θερμὸν ἀναρριπίζουσι· μήτε δὴ
move the breath and the heat fan-up neither indeed
τελέως ἐκπαγέντας ἑαυτοὺς καὶ καταψυχθέντας ἀπραξίᾳ
completely frozen ourselves and chilled by-inactivity
περιίδωμεν μήτ᾽ αὖ πάλιν πᾶσαν ἀρχὴν ἐπαιρόμενοι
let-us-overlook nor in-turn again every office lifting-up
καὶ παντὸς ἐπιδραττόμενοι πολιτεύματος ἀναγκάζωμεν τὸ
and every grasping-at political-task let-us-compel the
γῆρας ἐξελεγχόμενον ἐπὶ τοιαύτας φωνὰς καταφέρεσθαι
old-age being-exposed to such words to-be-brought-down

‘ὦ δεξιὰ χείρ, ὡς ποθεῖς λαβεῖν δόρυ·
O right hand how you-long to-take a-spear
ἐν δ᾽ ἀσθενείᾳ τὸν πόθον διώλεσας.’
in but weakness the longing you-have-destroyed

οὐδὲ γὰρ ἀκμάζων καὶ δυνάμενος ἀνὴρ ἐπαινεῖται, πάντα
not-even for in-his-prime and able a-man is-praised all
συλλήβδην ἀνατιθεὶς ἑαυτῷ τὰ κοινὰ πράγματα καὶ μηδὲν
together assigning to-himself the public affairs and nothing
ἑτέρῳ παριέναι βουλόμενος, ὥσπερ οἱ Στωικοὶ τὸν Δία
to-another to-yield wishing as the Stoics — Zeus
λέγουσιν, εἰς πάντα παρενείρων καὶ πᾶσι καταμιγνὺς
say into all-things threading-himself and with-all mixing
ἑαυτὸν ἀπληστίᾳ δόξης ἢ φθόνῳ τῶν μεταλαμβανόντων
himself from-insatiability of-glory or from-envy of-those sharing
ἁμωσγέπως τιμῆς τινος ἐν τῇ πόλει καὶ δυνάμεως· πρεσβύτῃ
somehow of-honor some in the city and of-power for-an-old-man
δὲ κομιδῇ, κἂν τὸ ἄδοξον ἀφέλῃς, ἐπίπονος καὶ ταλαίπωρος
but quite even-if the inglorious you-remove toilsome and wretched
ἡ πρὸς πᾶν μὲν ἀεὶ κληρωτήριον ἀπαντῶσα φιλαρχία,
the at every indeed always allotment-urn meeting love-of-office
παντὶ δ' ἐφεδρεύουσα δικαστηρίου καιρῷ καὶ συνεδρίου
at-every and lying-in-wait of-a-court occasion and of-a-council
πολυπραγμοσύνη, πᾶσαν δὲ πρεσβείαν καὶ προδικίαν
busybodiness every and embassy and advocacy
ὑφαρπάζουσα φιλοτιμία. καὶ γὰρ ταῦτα πράττειν καὶ μετ'
snatching ambition and for these-things to-do even with
εὐνοίας βαρὺ παρ' ἡλικίαν, συμβαίνει δέ γε τἀναντία·
goodwill heavy beyond age it-happens and at-least the-opposite
μισοῦνται μὲν γὰρ ὑπὸ τῶν νέων, ὡς οὐ προϊέμενοι πράξεων
are-hated indeed for by the young as not giving-up of-actions
αὐτοῖς ἀφορμὰς μηδ' εἰς μέσον ἐῶντες προελθεῖν, ἀδοξεῖ
to-them opportunities nor into the-middle allowing to-come-forward is-in-disrepute
δὲ παρὰ τοῖς ἄλλοις τὸ φιλόπρωτον αὐτῶν καὶ φίλαρχον οὐχ
and among the others the love-of-preeminence their and love-of-office no
ἧττον ἢ τὸ φιλόπλουτον ἑτέρων γερόντων καὶ φιλήδονον.
less than the love-of-wealth of-other old-men and love-of-pleasure

19 ὥσπερ οὖν τὸν Βουκέφαλον ὁ Ἀλέξανδρος πρεσβύτερον
as then — Bucephalus — Alexander older
ὄντα μὴ βουλόμενος πιέζειν ἑτέροις ἐπωχεῖτο πρὸ τῆς
being not wishing to-press on-others rode before the
μάχης ἵπποις, ἐφοδεύων τὴν φάλαγγα καὶ καθιστὰς εἰς τὴν
battle horses inspecting the phalanx and setting(-it) into the
τάξιν, εἶτα δοὺς τὸ σύνθημα καὶ μεταβὰς ἐπ᾽ ἐκεῖνον
order then having-given the password and having-changed onto that-one
εὐθὺς ἐπῆγε τοῖς πολεμίοις καὶ διεκινδύνευεν· οὕτως ὁ
at-once led-against the enemies and ran-the-risk so the
πολιτικός, ἂν ἔχῃ νοῦν, αὐτὸς αὑτὸν ἡνιοχῶν πρεσβύτην
statesman if he-have sense himself himself reining elderly
γενόμενον ἀφέξεται τῶν οὐκ ἀναγκαίων καὶ παρήσει τοῖς
having-become will-abstain from-the not necessary-things and will-allow to-those
ἀκμάζουσι χρῆσθαι πρὸς τὰ μικρότερα τὴν πόλιν, ἐν δὲ τοῖς
in-their-prime to-use for the smaller-things the city in but the
μεγάλοις αὐτὸς ἀγωνιεῖται προθύμως. οἱ μὲν γὰρ ἀθληταὶ
great-things himself will-contend eagerly the indeed for athletes
τὰ σώματα τῶν ἀναγκαίων πόνων ἄθικτα τηροῦσι καὶ
the bodies from-the necessary toils untouched keep and
ἀκέραια πρὸς τοὺς ἀχρήστους· ἡμεῖς δὲ τοὐναντίον, ἐῶντες
unimpaired for the useless we but the-opposite leaving
τὰ μικρὰ καὶ φαῦλα, τοῖς ἀξίοις σπουδῆς φυλάξομεν
the small-things and trivial for-the worthy of-zeal will-keep
ἑαυτούς. ‘νέῳ’ μὲν γὰρ ἴσως ‘ἐπέοικε’ καθ᾽
ourselves for-a-young-man indeed for perhaps befits according-to
Ὅμηρον ‘πάντα’, καὶ δέχονται καὶ ἀγαπῶσι τὸν μὲν
Homer all-things and they-receive and love the(-one) indeed
μικρὰ καὶ πολλὰ πράττοντα δημοτικὸν καὶ φιλόπονον
small-things and many doing popular and industrious
τὸν δὲ λαμπρὰ καὶ σεμνὰ γενναῖον καὶ μεγαλόφρονα
the(-other) but brilliant-things and dignified noble and high-minded

καλοῦντες· ἔστι δ' ὅπου καὶ τὸ φιλόνεικον καὶ παράβολον
calling there-is and where also the contentiousness and recklessness
ὥραν ἔχει τινὰ καὶ χάριν ἐπιπρέπουσαν τοῖς τηλικούτοις.
bloom has some and grace befitting to-those of-such-age
ὁ πρεσβύτης δ' ἀνὴρ ἐν πολιτείᾳ διακονικὰς λειτουργίας
the old but man in statecraft menial services
ὑπομένων, οἷα τελῶν πράσεις καὶ λιμένων ἐπιμελείας
submitting-to such-as of-taxes sales and of-harbors supervisions
καὶ ἀγορᾶς, ἔτι δὲ πρεσβείας καὶ ἀποδημίας πρὸς
and of-market-place further and embassies and journeys to
ἡγεμόνας καὶ δυνάστας ὑποτρέχων, ἐν αἷς ἀναγκαῖον
rulers and potentates running-after in which necessary
οὐδὲν οὐδὲ σεμνὸν ἔνεστιν ἀλλὰ θεραπεία καὶ τὸ πρὸς
nothing nor dignified is-in but courting and the for
χάριν, ἐμοὶ μὲν οἰκτρόν, ὦ φίλε, φαίνεται καὶ ἄζηλον,
favor to-me indeed pitiable O friend appears and unenviable
ἑτέροις δ' ἴσως καὶ ἐπαχθὲς φαίνεται καὶ φορτικόν.
to-others but perhaps also offensive appears and vulgar
οὐδὲ γὰρ ἐν ἀρχαῖς τὸν τηλικοῦτον ὥρα φέρεσθαι, 20
not-even for in offices the such-aged time to-be-borne
πλὴν ὅσαι γε μέγεθός τι κέκτηνται καὶ ἀξίωμα·
except as-many-as at-least greatness some have-acquired and dignity
καθάπερ ἦν σὺ νῦν Ἀθήνησι μεταχειρίζῃ τῆς ἐξ
like that-which you now at-Athens administer of-the from
Ἀρείου πάγου βουλῆς ἐπιστασίαν καὶ νὴ Δία τὸ πρόσχημα
of-Ares Hill council presidency and by Zeus the dignity
τῆς Ἀμφικτυονίας, ἥν σοι διὰ τοῦ βίου παντὸς ἡ
of-the Amphictyony which to-you through the life whole the
πατρὶς ἀνατέθεικε 'πόνον ἡδὺν κάματόν τ' εὐκάματον'
fatherland has-assigned a-toil sweet a-labor and light-laboring
ἔχουσαν. δεῖ δὲ καὶ ταύτας μὴ διώκειν τὰς τιμὰς ἀλλὰ
having one-must but even these not to-pursue the honors but

φεύγοντας ἄρχειν, μηδ' αἰτουμένους ἀλλὰ παραιτουμένους,
fleeing to-hold-office nor asking but begging-off
μηδ' ὡς αὑτοῖς τὸ ἄρχειν λαμβάνοντας ἀλλ' ὡς αὐτοὺς
nor as for-themselves the ruling taking but as themselves
τῷ ἄρχειν ἐπιδιδόντας. οὐ γάρ, ὡς Τιβέριος ὁ Καῖσαρ
to-the ruling giving not for as Tiberius — Caesar
ἔλεγε, τὸ τὴν χεῖρα τῷ ἰατρῷ προτείνειν ὑπὲρ ἑξήκοντ'
said the the hand to-the doctor to-hold-out over sixty
ἔτη γεγονότας αἰσχρόν ἐστιν, ἀλλὰ μᾶλλον τὸ τὴν
years having-become shameful is but rather the the
χεῖρα τῷ δήμῳ προτείνειν ψῆφον αἰτοῦντας ἢ φωνὴν
hand to-the people to-hold-out a-vote asking or a-voice
ἀρχαιρεσιάζουσαν· ἀγεννὲς γὰρ τοῦτο καὶ ταπεινόν· ὡς
electioneering ignoble for this and humble as
τοὐναντίον ἔχει τινὰ σεμνότητα καὶ κόσμον, αἱρουμένης
the-opposite has some dignity and ornament choosing
τῆς πατρίδος καὶ καλούσης καὶ περιμενούσης, κατιόντα
the fatherland and calling and awaiting coming-down
μετὰ τιμῆς καὶ φιλοφροσύνης γεραρὸν ὡς ἀληθῶς καὶ
with honor and kindliness venerable as truly and
περίβλεπτον ἀσπάσασθαι καὶ δεξιώσασθαι τὸ γέρας.
admired to-greet and to-welcome the privilege
21 οὕτω δέ πως καὶ λόγῳ χρηστέον ἐν ἐκκλησίᾳ πρεσβύτην
so and somehow also speech must-be-used in assembly elderly
γενόμενον, μὴ ἐπιπηδῶντα συνεχῶς τῷ βήματι μηδ' ἀεὶ
having-become not leaping-upon continually the platform nor always
δίκην ἀλεκτρυόνος ἀντᾴδοντα τοῖς φθεγγομένοις,
in-the-manner-of a-cock crowing-against those speaking
μηδὲ τῷ συμπλέκεσθαι καὶ διερεθίζειν ἀποχαλινοῦντα τὴν
nor by-the grappling and provoking unbridling the
πρὸς αὐτὸν αἰδῶ τῶν νέων μηδὲ μελέτην ἐμποιοῦντα καὶ
toward him reverence of-the young nor practice producing and

συνήθειαν ἀπειθείας καὶ δυσηκοΐας, ἀλλὰ καὶ παριέντα
habit of-disobedience and of-unwillingness-to-hear but also letting-go
ποτὲ καὶ διδόντα πρὸς δόξαν ἀναχαιτίσαι καὶ θρασύνασθαι,
sometimes and allowing against opinion to-toss-the-head and to-be-bold
μηδὲ παρόντα μηδὲ πολυπραγμονοῦντα, ὅπου μὴ μέγα τὸ
nor being-present nor busying-himself where not great the
κινδυνευόμενόν ἐστι πρὸς σωτηρίαν κοινὴν ἢ τὸ καλὸν καὶ
at-risk is for safety common or the noble and
πρέπον. ἐκεῖ δὲ χρὴ καὶ μηδενὸς καλοῦντος ὠθεῖσθαι
fitting there but one-must even no-one calling to-push-forward
δρόμῳ παρὰ δύναμιν, ἀναθέντα χειραγωγοῖς αὑτὸν ἢ
at-a-run beyond strength having-entrusted to-guides himself or
φοράδην κομιζόμενον, ὥσπερ ἱστοροῦσιν ἐν Ῥώμῃ Κλαύδιον
on-a-litter being-carried as they-record in Rome Claudius
Ἄππιον· ἡττημένων γὰρ ὑπὸ Πύρρου μάχῃ μεγάλῃ,
Appius having-been-worsted for by Pyrrhus in-battle great
πυθόμενος τὴν σύγκλητον ἐνδέχεσθαι λόγους περὶ σπονδῶν
having-learned the senate to-admit proposals about truce
καὶ εἰρήνης οὐκ ἀνασχετὸν ἐποιήσατο, καίπερ ἀμφοτέρας
and peace not endurable he-considered(-it) though both
ἀποβεβληκὼς τὰς ὄψεις, ἀλλ᾽ ἦκε δι᾽ ἀγορᾶς φερόμενος
having-lost the eyes but came through market-place being-carried
πρὸς τὸ βουλευτήριον· εἰσελθὼν δὲ καὶ καταστὰς εἰς
to the council-house having-entered and and having-taken-his-stand in
μέσον ἔφη πρότερον μὲν ἄχθεσθαι τῷ τῶν ὀμμάτων
the-middle he-said before indeed to-be-vexed at-the of-the eyes
στέρεσθαι, νῦν δ᾽ ἂν εὔξασθαι μηδ᾽ ἀκούειν οὕτως αἰσχρὰ
to-be-deprived now but would to-pray not-even to-hear so shameful
καὶ ἀγεννῆ βουλευομένους καὶ πράττοντας ἐκείνους.
and ignoble-things deliberating and doing them

ἐκ δὲ τούτου τὰ μὲν καθαψάμενος αὐτῶν τὰ
from and this some-things indeed attacking them other-things
δὲ διδάξας καὶ παρορμήσας, ἔπεισεν εὐθὺς ἐπὶ τὰ ὅπλα
but teaching and urging he-persuaded at-once to the arms
χωρεῖν καὶ διαγωνίζεσθαι περὶ τῆς Ἰταλίας πρὸς τὸν
to-go and to-fight-it-out for — Italy against —
Πύρρον. ὁ δὲ Σόλων, τῆς Πεισιστράτου δημαγωγίας, ὅτι
Pyrrhus — but Solon the of-Pisistratus demagogy that
τυραννίδος ἦν μηχάνημα, φανερᾶς γενομένης, μηδενὸς
of-tyranny it-was a-device evident having-become no-one
ἀμύνεσθαι μηδὲ κωλύειν τολμῶντος, αὐτὸς ἐξενεγκάμενος
to-ward-off nor to-prevent daring himself having-brought-out
τὰ ὅπλα καὶ πρὸ τῆς οἰκίας θέμενος ἠξίου βοηθεῖν
the arms and before the house having-set(-them) called-on to-help
τοὺς πολίτας· πέμψαντος δὲ τοῦ Πεισιστράτου πρὸς
the citizens having-sent and — Pisistratus to
αὐτὸν καὶ πυνθανομένου τίνι πεποιθὼς ταῦτα πράττει,
him and inquiring in-what trusting these-things he-does
‘τῷ γήρᾳ’ εἶπεν.
in-the old-age he-said

VII · TEACHING THE YOUNG

In other matters the old statesman should let the young speak and act as an umpire, calming quarrels, praising success, and yielding a point so that they grow in confidence, as Nestor praises a young speaker. He should advise them privately and lift them when they fail, as Aristides encourages Cimon and Mnesiphilus Themistocles, an old man consoles Demosthenes, and Euripides tells Timotheus, hissed for his innovations, to take heart. Like the Vestals' three stages of learning, performing, and teaching, the complete statesman ends by training others, as Lycurgus made the young obey every old man and Lysander praised Sparta's old age. He must not envy them, but take on himself the enmities that useful measures bring.

ἀλλὰ τὰ μὲν οὕτως ἀναγκαῖα καὶ τοὺς ἀπεσβηκότας 22
but the-things indeed so necessary even the having-been-quenched
κομιδῇ γέροντας, ἂν μόνον ἐμπνέωσιν, ἐξάπτει καὶ
quite old-men if only they-breathe kindles and
διανίστησιν· ἐν δὲ τοῖς ἄλλοις ποτὲ μέν, ὥσπερ εἴρηται,
rouses in but the other-things sometimes indeed as has-been-said
παραιτούμενος ἐμμελὴς ἔσται τὰ γλίσχρα καὶ διακονικὰ
begging-off harmonious he-will-be the petty-things and menial
καὶ μείζονας ἔχοντα τοῖς πράττουσιν ἀσχολίας ἢ
and greater having for-those doing occupations than
δι᾽ οὓς πράττεται χρείας καὶ ὠφελείας· ἔστι δ᾽ ὅπου
because-of whom are-done uses and benefits there-is and where
περιμένων καλέσαι καὶ ποθῆσαι καὶ μετελθεῖν οἴκοθεν τοὺς
waiting to-call and to-long-for and to-fetch from-home the
πολίτας ἀξιοπιστότερος δεομένοις κάτεισι. τὰ δὲ πλεῖστα
citizens more-credible to-those-asking he-comes-down the but most-things
καὶ παρὼν σιωπῇ τοῖς νεωτέροις λέγειν παρίησιν,
even being-present in-silence to-the younger to-speak he-allows
οἷον βραβεύων φιλοτιμίας πολιτικῆς ἅμιλλαν· ἐὰν δ᾽
as-it-were umpiring of-ambition political a-contest if but
ὑπερβάλλῃ τὸ μέτριον, καθαπτόμενος ἠπίως καὶ μετ᾽
it-exceed the moderate reproving gently and with
εὐμενείας ἀφαιρῶν φιλονεικίας καὶ βλασφημίας καὶ ὀργάς,
goodwill removing contentions and slanders and angers
ἐν δὲ ταῖς γνώμαις τὸν ἁμαρτάνοντα παραμυθούμενος
in and the opinions the-one erring consoling
ἄνευ ψόγου καὶ διδάσκων, ἐπαινῶν δ᾽ ἀφόβως τὸν
without blame and teaching praising and fearlessly the-one
κατορθοῦντα καὶ νικώμενος ἑκουσίως καὶ προϊέμενος τὸ
succeeding and being-defeated willingly and giving-up the
πεῖσαι καὶ περιγενέσθαι πολλάκις ὅπως αὐξάνωνται καὶ
to-persuade and to-prevail often so-that they-may-grow and

θαρσῶσιν, ἐνίοις δὲ καὶ συναναπληρῶν μετ' εὐφημίας τὸ
take-courage for-some and also filling-up with praise the
ἐλλεῖπον, ὡς ὁ Νέστωρ
lacking as — Nestor

'οὔτις τοι τὸν μῦθον ὀνόσσεται ὅσσοι Ἀχαιοί,
no-one to-you the speech will-blame as-many-as Achaeans
οὐδὲ πάλιν ἐρέει· ἀτὰρ οὐ τέλος ἵκεο μύθων.
nor again will-contradict but not the-end you-reached of-speeches
ἦ μὴν καὶ νέος ἐσσί, ἐμὸς δέ κε καὶ πάις εἴης.'
surely indeed also young you-are my and would even son you-might-be

23 τούτου δὲ πολιτικώτερον, μὴ μόνον ἐμφανῶς μηδὲ
than-this and more-statesmanlike not only openly nor
δημοσίᾳ ὀνειδίζων ἄνευ δηγμοῦ σφόδρα κολούοντος καὶ
publicly reproaching without a-sting greatly docking and
ταπεινοῦντος, ἀλλὰ μᾶλλον ἰδίᾳ τοῖς εὖ πεφυκόσι πρὸς
humbling but rather privately to-those well endowed for
πολιτείαν ὑποτιθέμενος καὶ συνεισηγούμενος εὐμενῶς λόγους
statecraft suggesting and introducing-with(-them) kindly speeches
τε χρηστοὺς καὶ πολιτεύματα, συνεξορμῶν πρὸς τὰ καλὰ
both good and political-measures urging-on toward the noble-things
καὶ συνεπιλαμπρύνων τὸ φρόνημα καὶ παρέχων, ὥσπερ οἱ
and helping-brighten the spirit and providing as those
διδάσκοντες ἱππεύειν, ἐν ἀρχῇ χειροήθη καὶ πρᾷον ἐπιβῆναι
teaching to-ride at first tame and gentle to-mount
τὸν δῆμον· εἰ δέ τι σφαλείη, μὴ περιορῶν ἐξαθυμοῦντα
the people if but anything should-fail not overlooking despondent
τὸν νέον, ἀλλ' ἀνιστὰς καὶ παραμυθούμενος, ὡς Ἀριστείδης
the young-man but raising and consoling as Aristides
Κίμωνα καὶ Μνησίφιλος Θεμιστοκλέα, δυσχεραινομένους
Cimon and Mnesiphilus Themistocles disliked

καὶ κακῶς ἀκούοντας ἐν τῇ πόλει τὸ πρῶτον ὡς ἰταμοὺς
and ill spoken-of in the city the first as reckless
καὶ ἀκολάστους, ἐπῆραν καὶ ἀνεθάρρυναν. λέγεται δὲ
and licentious lifted-up and encouraged it-is-said and
καὶ Δημοσθένους ἐκπεσόντος ἐν τῷ δήμῳ καὶ βαρέως
also Demosthenes having-failed in the people and taking-it
φέροντος ἅψασθαι παλαιόν τινα γέροντα τῶν ἀκηκοότων
hard to-have-touched old some old-man of-those having-heard
Περικλέους καὶ εἰπεῖν, ὡς ἐκείνῳ τἀνδρὶ προσεοικὼς τὴν
Pericles and to-have-said that to-that to-the-man resembling in-the
φύσιν οὐ δικαίως αὑτοῦ κατέγνωκεν. οὕτω δὲ καὶ Τιμόθεον
nature not justly himself had-condemned so and also Timotheus
Εὐριπίδης συριττόμενον ἐπὶ τῇ καινοτομίᾳ καὶ παρανομεῖν
Euripides being-hissed for the innovation and to-transgress
εἰς τὴν μουσικὴν δοκοῦντα θαρρεῖν ἐκέλευσεν, ὡς
against the music seeming to-take-courage bade as
ὀλίγου χρόνου τῶν θεάτρων ὑπ᾽ αὐτῷ γενησομένων.
in-little time the theaters under him being-going-to-be
καθόλου δ᾽ ὥσπερ ἐν Ῥώμῃ ταῖς Ἑστιάσι παρθένοις τοῦ 24
on-the-whole and as in Rome for-the Vestal virgins the
χρόνου διώρισται τὸ μὲν μανθάνειν τὸ δὲ δρᾶν τὰ
time has-been-divided the indeed to-learn the but to-perform the
νενομισμένα τὸ δὲ τρίτον ἤδη διδάσκειν, καὶ τῶν ἐν Ἐφέσῳ
customary-things the and third now to-teach and of-those in Ephesus
περὶ τὴν Ἄρτεμιν ὁμοίως ἑκάστην Μελλιέρην τὸ πρῶτον
about — Artemis likewise each Novice the first
εἶθ᾽ Ἱέρην τὸ δὲ τρίτον Παριέρην καλοῦσιν· οὕτως ὁ τελέως
then Priestess the and third Past-Priestess they-call so the completely
πολιτικὸς ἀνὴρ τὰ μὲν πρῶτα μανθάνων ἔτι πολιτεύεται
political man the indeed first-things learning still engages-in-statecraft
καὶ μυούμενος τὰ δ᾽ ἔσχατα διδάσκων καὶ μυσταγωγῶν·
and being-initiated the but last-things teaching and initiating

τὸ μὲν γὰρ ἐπιστατεῖν ἀθλοῦσιν ἑτέροις οὐκ ἔστιν αὐτὸν
the indeed for to-preside for-competing others not is-possible himself
ἀθλεῖν, ὁ δὲ παιδοτριβῶν νέον ἐν πράγμασι κοινοῖς
to-compete the but training a-young-man in affairs common
καὶ δημοσίοις ἀγῶσι καὶ παρασκευάζων τῇ πατρίδι
and public contests and preparing for-the fatherland

‘μύθων τε ῥητῆρ’ ἔμεναι πρηκτῆρά τε ἔργων’
of-speeches both a-speaker to-be a-doer and of-deeds

ἐν οὐ μικρῷ μέρει πολιτείας οὐδὲ φαύλῳ χρήσιμός ἐστιν,
in no small part of-statecraft nor trivial useful is
ἀλλ’ εἰς ὃ μάλιστα καὶ πρῶτον ὁ Λυκοῦργος ἐντείνας
but into which most and first — Lycurgus having-strained
ἑαυτὸν εἴθισε τοὺς νέους παντὶ πρεσβύτῃ καθάπερ
himself accustomed the young to-every old-man as
νομοθέτῃ πειθομένους διατελεῖν. ἐπεὶ πρὸς τί βλέψας ὁ
to-a-lawgiver obeying to-continue since to what having-looked —
Λύσανδρος εἶπεν, ὡς ἐν Λακεδαίμονι κάλλιστα γηρῶσιν;
Lysander said that in Lacedaemon most-finely they-grow-old
ἆρ’ ὅτι γ’ ἀργεῖν ἔξεστι μάλιστα τοῖς πρεσβυτέροις ἐκεῖ
is-it that at-least to-be-idle is-possible most for-the older there
καὶ δανείζειν ἢ κυβεύειν συγκαθεζομένους ἢ πίνειν ἐν ὥρᾳ
and to-lend-money or to-dice sitting-together or to-drink in season
συνάγοντας; οὐκ ἂν εἴποις· ἀλλ’ ὅτι τρόπον τινὰ πάντες
gathering not would you-say but that in-a-way some all
οἱ τηλικοῦτοι τάξιν ἀρχόντων ἤ τινων πατρονόμων ἢ
those of-such-age the-rank of-rulers or of-some guardians or
παιδαγωγῶν ἔχοντες οὐ τὰ κοινὰ μόνον ἐπισκοποῦσιν,
tutors having not the public(-affairs) only oversee
ἀλλὰ καὶ τῶν νέων ἕκαστ’ ἀεὶ περί τε τὰ γυμνάσια
but also of-the young each-thing always about both the gymnasia

καὶ παιδιὰς καὶ διαίτας καταμανθάνουσιν οὐ παρέργως,
and amusements and ways-of-life observe not as-a-side-matter
φοβεροὶ μὲν ὄντες τοῖς ἁμαρτάνουσιν αἰδεστοὶ δὲ τοῖς
fearsome indeed being to-those erring revered but by-the
ἀγαθοῖς καὶ ποθεινοί· θεραπεύουσι γὰρ ἀεὶ καὶ διώκουσιν
good and longed-for court for always and pursue
αὐτοὺς οἱ νέοι, τὸ κόσμιον καὶ τὸ γενναῖον αὔξοντας καὶ
them the young the orderliness and the nobility increasing and
συνεπιγαυροῦντας ἄνευ φθόνου.
helping-to-exalt without envy
τοῦτο γὰρ τὸ πάθος οὐδενὶ χρόνῳ πρέπον ἡλικίας, 25
this for the passion to-no time befitting of-age
ὅμως ἐν νέοις εὐπορεῖ χρηστῶν ὀνομάτων, ἅμιλλα καὶ
nevertheless in young-men abounds-in good names rivalry and
ζῆλος καὶ φιλοτιμία προσαγορευόμενον, ἐν δὲ πρεσβύταις
emulation and ambition being-called in but old-men
παντελῶς ἄωρόν ἐστι καὶ ἄγριον καὶ ἀγεννές. διὸ δεῖ
altogether untimely is and savage and ignoble wherefore must
πορρωτάτω τοῦ φθονεῖν ὄντα τὸν πολιτικὸν γέροντα μὴ
farthest from-the envying being the political old-man not
καθάπερ τὰ βάσκανα γεράνδρυα τῶν παραβλαστανόντων
like the envious old-trees of-the shoots-beside
καὶ ὑποφυομένων σαφῶς ἀφαιρεῖσθαι καὶ κολούειν τὴν
and growing-up-under clearly to-take-away and to-dock the
βλάστην καὶ τὴν αὔξησιν, ἀλλ' εὐμενῶς προσδέχεσθαι καὶ
sprouting and the growth but kindly to-receive and
παρέχειν τοῖς ἀντιλαμβανομένοις καὶ προσπλεκομένοις
to-offer to-those taking-hold and clinging
ἑαυτὸν ὀρθοῦντα καὶ χειραγωγοῦντα καὶ τρέφοντα μὴ
himself straightening and leading-by-the-hand and nurturing not
μόνον ὑφηγήσεσι καὶ συμβουλίαις ἀγαθαῖς, ἀλλὰ καὶ
only by-suggestions and counsels good but also

παραχωρήσεσι πολιτευμάτων τιμὴν ἐχόντων καὶ δόξαν ἤ
by-concessions of-political-measures honor having and glory or
τινας ὑπουργίας ἀβλαβεῖς μὲν ἡδείας δὲ τοῖς πολλοῖς
some services harmless indeed pleasant but to-the many
καὶ πρὸς χάριν ἐσομένας· ὅσα δ' ἐστὶν ἀντίτυπα καὶ
and for favor being-going-to-be as-many-as but are repellent and
προσάντη καὶ καθάπερ τὰ φάρμακα δάκνει παραχρῆμα
uphill and like the drugs bite at-once
καὶ λυπεῖ τὸ δὲ καλὸν καὶ λυσιτελὲς ὕστερον ἀποδίδωσι,
and pain the but noble and profitable later render
μὴ τοὺς νέους ἐπὶ ταῦτα προσάγοντα μηδ' ὑποβάλλοντα
not the young to these-things bringing nor exposing
θορύβοις, ὄχλων ἀγνωμονούντων ἀήθεις ὄντας, ἀλλ'
to-uproars of-crowds unreasonable unaccustomed being but
αὐτὸν ἐκδεχόμενον τὰς ὑπὲρ τῶν συμφερόντων ἀπεχθείας·
himself taking-on the for the advantageous-things enmities
τούτῳ γὰρ εὐνουστέρους τε ποιήσει τοὺς νέους καὶ
by-this for more-well-disposed both he-will-make the young and
προθυμοτέρους ἐν ταῖς ἄλλαις ὑπηρεσίαις.
more-eager in the other services

VIII · STATECRAFT WITHOUT OFFICE

Statecraft is not only holding office and shouting in assembly, any more than philosophy is lecturing from a chair: Socrates philosophized at every moment, even in prison drinking the poison, and the true statesman serves at all times, urging, guiding, and restraining. Aristides and Cato did not always hold office, and Epaminondas, not then a general, saves an army its generals had led into rough country in Thessaly, while an old Spartan's warning recalls Agis from battle. The Spartan ephors consult Menecrates at his chair, Laelius advises Scipio, and Cicero acknowledges Nigidius' help in his consulship. The old Herms, carved without hands and feet, show that age serves by reason, not by the body.

παρὰ πάντα δὲ ταῦτα χρὴ μνημονεύειν, ὡς οὐκ ἔστι 26
beside all and these-things one-must to-remember that not is
πολιτεύεσθαι μόνον τὸ ἄρχειν καὶ πρεσβεύειν καὶ μέγα
to-engage-in-statecraft only the to-hold-office and to-be-ambassador and loudly
βοᾶν ἐν ἐκκλησίᾳ καὶ περὶ τὸ βῆμα βακχεύειν λέγοντας
to-shout in assembly and around the platform to-rave speaking
ἢ γράφοντας, ἃ οἱ πολλοὶ τοῦ πολιτεύεσθαι νομίζουσιν,
or proposing which the many of-the to-engage-in-statecraft think
ὥσπερ ἀμέλει καὶ φιλοσοφεῖν τοὺς ἀπὸ τοῦ δίφρου
as doubtless also to-philosophize those from the chair
διαλεγομένους καὶ σχολὰς ἐπὶ βιβλίοις περαίνοντας· ἡ
lecturing and courses on books completing the
δὲ συνεχὴς ἐν ἔργοις καὶ πράξεσιν ὁρωμένη καθ' ἡμέραν
but continuous in works and actions seen every day
ὁμαλῶς πολιτεία καὶ φιλοσοφία λέληθεν αὐτούς. καὶ γὰρ
evenly statecraft and philosophy has-escaped them and for
τοὺς ἐν ταῖς στοαῖς ἀνακάμπτοντας περιπατεῖν φασιν, ὡς
those in the porticoes turning-back to-walk they-say as
ἔλεγε Δικαίαρχος, οὐκέτι δὲ τοὺς εἰς ἀγρὸν ἢ πρὸς φίλον
said Dicaearchus no-longer but those to country or to a-friend
βαδίζοντας. ὅμοιον δ' ἐστὶ τῷ φιλοσοφεῖν τὸ πολιτεύεσθαι.
walking like and is to-the to-philosophize the to-engage-in-statecraft
Σωκράτης γοῦν οὔτε βάθρα θεὶς οὔτ' εἰς θρόνον
Socrates at-any-rate neither benches having-set nor onto a-chair
καθίσας οὔθ' ὥραν διατριβῆς ἢ περιπάτου τοῖς γνωρίμοις
having-sat nor hour of-lecture or of-walk for-the pupils
τεταγμένην φυλάττων, ἀλλὰ καὶ συμπαίζων, ὅτε τύχοι,
fixed keeping but also joining-in-jest when it-happened
καὶ συμπίνων καὶ συστρατευόμενος ἐνίοις καὶ συναγοράζων,
and drinking-with and campaigning-with some and going-to-market-with
τέλος δὲ καὶ δεδεμένος καὶ πίνων τὸ φάρμακον, ἐφιλοσόφει·
finally and also being-bound and drinking the poison philosophized

πρῶτος ἀποδείξας τὸν βίον ἅπαντι χρόνῳ καὶ μέρει καὶ
first having-shown the life at-every time and part and
πάθεσι καὶ πράγμασιν ἁπλῶς ἅπασι φιλοσοφίαν δεχόμενον.
in-experiences and affairs simply all philosophy admitting
οὕτω δὴ διανοητέον καὶ περὶ πολιτείας, ὡς τοὺς μὲν
so indeed one-must-think also about statecraft that the indeed
ἀνοήτους, οὐδ' ὅταν στρατηγῶσιν ἢ γραμματεύωσιν
foolish not-even when they-are-generals or they-are-secretaries
ἢ δημηγορῶσι, πολιτευομένους ἀλλ' ὀχλοκοποῦντας
or address-the-people engaging-in-statecraft but courting-the-mob
ἢ πανηγυρίζοντας ἢ στασιάζοντας ἢ λειτουργοῦντας
or making-display or making-faction or performing-public-services
ἀναγκαίως· τὸν δὲ κοινωνικὸν καὶ φιλάνθρωπον καὶ
by-compulsion the but social and kindly and
φιλόπολιν καὶ κηδεμονικὸν καὶ πολιτικὸν ἀληθῶς,
city-loving and solicitous and statesmanlike truly
κἂν μηδέποτε τὴν χλαμύδα περίθηται, πολιτευόμενον
even-if never the cloak he-put-on engaging-in-statecraft
ἀεὶ τῷ παρορμᾶν τοὺς δυναμένους, ὑφηγεῖσθαι τοῖς
always by-the to-urge those able to-guide those
δεομένοις, συμπαρεῖναι τοῖς βουλευομένοις, διατρέπειν
needing to-stand-by those deliberating to-turn-back
τοὺς κακοπραγμονοῦντας, ἐπιρρωννύναι τοὺς εὐγνώμονας,
those doing-mischief to-strengthen the right-minded
φανερὸν εἶναι μὴ παρέργως προσέχοντα τοῖς κοινοῖς
evident to-be not as-a-side-matter attending to-the public(-affairs)
μηδ' ὅπου σπουδή τις ἢ παράκλησις διὰ τὸ πρωτεῖον
nor where zeal some or summons because-of the precedence
εἰς τὸ θέατρον βαδίζοντα καὶ τὸ βουλευτήριον, ἄλλως δὲ
to the theater going and the council-house otherwise and
διαγωγῆς χάριν ὡς ἐπὶ θέαν ἢ ἀκρόασιν, ὅταν ἐπέλθῃ,
of-pastime for-the-sake as for a-show or a-recital whenever he-come

παραγιγνόμενον, ἀλλά, κἂν μὴ παραγένηται τῷ σώματι,
being-present but even-if not he-be-present in-the body
παρόντα τῇ γνώμῃ καὶ τῷ πυνθάνεσθαι τὰ μὲν
being-present in-the mind and in-the inquiring the-things indeed
ἀποδεχόμενον τοῖς δὲ δυσκολαίνοντα τῶν πραττομένων.
approving at-the-others but being-displeased of-the things-being-done
οὐδὲ γὰρ Ἀθηναίων Ἀριστείδης οὐδὲ Ῥωμαίων Κάτων 27
not-even for of-Athenians Aristides nor of-Romans Cato
ἦρξε πολλάκις, ἀλλὰ πάντα τὸν αὑτῶν βίον ἐνεργὸν
ruled often but all the their-own life active
ἀεὶ ταῖς πατρίσι παρέσχον. Ἐπαμεινώνδας δὲ πολλὰ
always to-the fatherlands offered Epaminondas and many
μὲν καὶ μεγάλα κατώρθωσε στρατηγῶν, οὐκ ἔλαττον δ'
indeed and great-things accomplished being-general not less but
αὐτοῦ μνημονεύεται μηδὲ στρατηγοῦντος μηδ' ἄρχοντος
of-him is-remembered not-even being-general nor ruling
ἔργον περὶ Θετταλίαν, ὅτε τῶν στρατηγῶν εἰς τόπους
a-deed about Thessaly when the generals into places
χαλεποὺς ἐμβαλόντων τὴν φάλαγγα καὶ θορυβουμένων
difficult having-thrown the phalanx and being-thrown-into-confusion
(ἐπέκειντο γὰρ οἱ πολέμιοι βάλλοντες), ἀνακληθεὶς ἐκ
pressed for the enemies shooting having-been-called-up from
τῶν ὁπλιτῶν πρῶτον μὲν ἔπαυσε θαρρύνας τὸν τοῦ
the hoplites first indeed he-stopped having-encouraged the of-the
στρατεύματος τάραχον καὶ φόβον, ἔπειτα διατάξας καὶ
army confusion and fear then having-ordered and
διαρμοσάμενος τὴν φάλαγγα συγκεχυμένην ἐξήγαγε ῥᾳδίως
having-arranged the phalanx confounded he-led-out easily
καὶ κατέστησεν ἐναντίαν τοῖς πολεμίοις, ὥστ' ἀπελθεῖν
and set(-it) facing the enemies so-that to-depart
ἐκείνους μεταβαλομένους. Ἄγιδος δὲ τοῦ βασιλέως ἐν
them having-changed-their-minds Agis and the king in

Ἀρκαδίᾳ τοῖς πολεμίοις ἐπάγοντος ἤδη τὸ στράτευμα
Arcadia against-the enemies leading already the army
συντεταγμένον εἰς μάχην, τῶν πρεσβυτέρων τις Σπαρτιατῶν
drawn-up for battle of-the older some Spartans
ἐπεβόησεν, ὅτι διανοεῖται κακὸν κακῷ ἰᾶσθαι, δηλῶν τῆς
cried-out that he-intends evil with-evil to-cure showing of-the
ἐξ Ἄργους ἐπαιτίου ἀναχωρήσεως τὴν παροῦσαν ἄκαιρον
from Argos blameworthy retreat the present untimely
προθυμίαν ἀνάληψιν βουλόμενον εἶναι, ὡς ὁ Θουκυδίδης
eagerness recovery wishing to-be as — Thucydides
φησίν· ὁ δ' Ἅγις ἀκούσας ἐπείσθη καὶ ἀνεχώρησε.
says — but Agis having-heard was-persuaded and withdrew
Μενεκράτει δὲ καὶ δίφρος ἔκειτο καθ' ἡμέραν παρὰ
for-Menecrates and also a-chair was-set every day beside
ταῖς θύραις τοῦ ἀρχείου, καὶ πολλάκις ἀνιστάμενοι
the doors of-the magistrates'-hall and often rising
πρὸς αὐτὸν οἱ Ἔφοροι διεπυνθάνοντο καὶ συνεβουλεύοντο
to him the ephors inquired and took-counsel
περὶ τῶν μεγίστων. ἐδόκει γὰρ ἔμφρων ἀνὴρ εἶναι καὶ
about the greatest-things he-seemed for sensible a-man to-be and
συνετὸς ἱστορεῖσθαι· διὸ καὶ παντάπασιν ἤδη τὴν
intelligent to-be-recorded wherefore also altogether already the
τοῦ σώματος ἐξημαυρωμένος δύναμιν καὶ τὰ πολλὰ
of-the body having-lost-the-luster power and the most-part
κλινήρης διημερεύων, μεταπεμπομένων εἰς ἀγορὰν τῶν
bedridden spending-the-day sending-for(-him) to market-place the
Ἐφόρων, ὥρμησε μὲν ἐξαναστὰς βαδίζειν, μόλις δὲ καὶ
ephors he-set-out indeed having-risen to-walk barely but and
χαλεπῶς προερχόμενος, εἶτα παιδαρίοις ἐντυχὼν καθ' ὁδόν,
with-difficulty advancing then little-boys having-met on road
ἠρώτησεν, εἴ τι γινώσκουσιν ἀναγκαιότερον ὂν τοῦ
he-asked whether anything they-know more-compelling being than-the

πείθεσθαι δεσπότῃ· τῶν δὲ φησάντων ‘τὸ μὴ δύνασθαι’,
to-obey a-master they and having-said the not to-be-able
τοῦτο τῆς ὑπουργίας λογισάμενος πέρας ἀνέστρεψεν
this of-the service reckoning the-limit he-turned-back
οἴκαδε. δεῖ γὰρ μὴ προαπολείπειν τὴν προθυμίαν τῆς
homeward one-must for not to-fail-before the eagerness the
δυνάμεως, ἐγκαταλειφθεῖσαν δὲ μὴ βιάζεσθαι. καὶ μὴν
power having-been-abandoned and not to-force and indeed
Γαΐῳ Λαιλίῳ Σκιπίων ἐχρῆτο συμβούλῳ στρατηγῶν ἀεὶ
Gaius Laelius Scipio used as-adviser being-general always
καὶ πολιτευόμενος, ὥστε καὶ λέγειν ἐνίους ὑποκριτὴν
and engaging-in-statecraft so-that even to-say some the-actor
τῶν πράξεων Σκιπίωνα ποιητὴν δὲ τὸν Γάιον εἶναι.
of-the deeds Scipio the-poet but — Gaius to-be
Κικέρων δ’ αὐτὸς ὁμολογεῖ τὰ κάλλιστα καὶ μέγιστα τῶν
Cicero and himself admits the finest and greatest of-the
συμβουλευμάτων, οἷς ὤρθωσεν ὑπατεύων τὴν πατρίδα,
counsels by-which he-set-right being-consul the fatherland
μετὰ Ποπλίου Νιγιδίου τοῦ φιλοσόφου συνθεῖναι.
with Publius Nigidius the philosopher to-have-composed
οὕτω διὰ πολλῶν τρόπων τῆς πολιτείας οὐδὲν ἀποκωλύει 28
so through many ways of-the statecraft nothing prevents
τοὺς γέροντας ὠφελεῖν τὸ κοινὸν ἀπὸ τῶν βελτίστων,
the old to-benefit the common from the best
λόγου καὶ γνώμης καὶ παρρησίας καὶ φροντίδος πιυτῆς,
of-speech and judgment and frankness and of-thought prudent
ὡς δὴ ποιηταὶ λέγουσιν. οὐ γὰρ αἱ χεῖρες ἡμῶν οὐδ’ οἱ
as indeed poets say not for the hands our nor the
πόδες, οὐδ’ ἡ τοῦ σώματος ῥώμη κτῆμα καὶ μέρος ἐστὶ
feet nor the of-the body strength a-possession and part is
τῆς πόλεως μόνον, ἀλλὰ πρῶτον ἡ ψυχὴ καὶ τὰ τῆς
of-the city only but first the soul and the-things of-the

ψυχῆς κάλλη, δικαιοσύνη καὶ σωφροσύνη καὶ φρόνησις·
soul beauties justice and temperance and prudence
ὧν ὀψὲ καὶ βραδέως τὸ οἰκεῖον ἀπολαμβανόντων,
of-which late and slowly the proper-good receiving
ἄτοπόν ἐστι τὴν μὲν οἰκίαν καὶ τὸν ἀγρὸν ἀπολαύειν καὶ
strange is the indeed house and the farm to-enjoy and
τὰ λοιπὰ χρήματα καὶ κτήματα, κοινῇ δὲ τῇ πατρίδι
the rest money and possessions in-common but to-the fatherland
καὶ τοῖς πολίταις μηκέτι χρησίμους εἶναι διὰ τὸν χρόνον,
and to-the citizens no-longer useful to-be because-of the time
οὐ τοσοῦτον τῶν ὑπηρετικῶν παραιρούμενον δυνάμεων,
not so-much from-the serving taking-away powers
ὅσον ταῖς ἡγεμονικαῖς καὶ πολιτικαῖς προστίθησι. διὸ
as-much-as to-the commanding and political it-adds wherefore
καὶ τῶν Ἑρμῶν τοὺς πρεσβυτέρους ἄχειρας καὶ ἄποδας
also of-the Herms the older-ones handless and footless
ἐντεταμένους δὲ τοῖς μορίοις δημιουργοῦσιν, αἰνιττόμενοι τῶν
erect but in-the parts they-make hinting of-the
γερόντων ἐλάχιστα δεῖσθαι διὰ τοῦ σώματος ἐνεργούντων,
old least to-need through the body being-active
ἐὰν τὸν λόγον ἐνεργόν, ὡς προσήκει, καὶ γόνιμον ἔχωσιν.
if the reason active as befits and fertile they-have

PLUTARCH

ΠΩΣ ΑΝ ΤΙΣ ΑΙΣΘΟΙΤΟ ΕΑΥΤΟΥ ΠΡΟΚΟΠΤΟΝΤΟΣ ΕΠ' ΑΡΕΤΗΙ

On Progress in Virtue

Plutarch argues to Sossius Senecio, against those who put all but the perfect sage in one vice, that progress in virtue can be perceived. If vice weighed equally on all who are not perfectly wise, no one advancing in music or letters, or recovering from a disease, could feel the change, and the sage would turn wise overnight without noticing, which is absurd. They set the facts to their doctrines, not the doctrines to the facts, and make Aristides as unjust as Phalaris and Plato as foolish as Meletus. Since vice admits more and less, the first sign of progress is steady, continuous advance, as sailors reckon their course by time and the wind's strength, without halts or relapses.

τίς τῶν λόγων, ὦ Σόσσιε Σενεκίων, σώσει τὴν ἑαυτοῦ 1
what of-the arguments O Sossius Senecio will-preserve the of-oneself
βελτιουμένου πρὸς ἀρετὴν συναίσθησιν, εἰ μηδεμίαν αἱ
being-improved toward virtue awareness if no the
προκοπαὶ ποιοῦσι τῆς ἀφροσύνης ἄνεσιν, ἀλλ' ἴσῳ
advances make of-the folly relaxation but with-equal
σταθμῷ πᾶσιν ἡ κακία περιτιθεμένη
weight on-all the vice laid-around

'μολυβδὶς ὥστε δίκτυον κατέσπασεν;'
a-leaden-weight as a-net dragged-down

οὐδὲ γὰρ ἐν μουσικοῖς τις ἢ γραμματικοῖς ἐπιδιδοὺς
not-even for in music anyone or letters advancing
ἂν γνοίη μηδὲν ἐν τῷ μανθάνειν ἀπαρύτων τῆς περὶ
would know nothing in the learning drawing-off of-the about
ταῦτα ἀμαθίας ἀλλ' ἴσης ἀεὶ τῆς ἀτεχνίας αὐτῷ
these-things ignorance but equal always the unskill to-him
παρούσης, οὐδὲ κάμνοντι θεραπεία μὴ ποιοῦσα ῥᾳστώνην
being-present nor to-one-ill treatment not producing ease

μηδὲ κουφισμὸν ἁμωσγέπως τοῦ νοσήματος ὑπείκοντος καὶ
nor relief somehow of-the disease yielding and
χαλῶντος αἴσθησιν ἂν παρέχοι διαφορᾶς, πρὶν εἰλικρινῆ
slackening perception would provide of-difference before pure
τὴν ἐναντίαν ἕξιν ἐγγενέσθαι παντάπασιν ἀναρρωσθέντος
the opposite condition to-arise altogether having-recovered
τοῦ σώματος. ἀλλ' ὥσπερ ἐν τούτοις οὐ προκόπτουσιν,
the body but as in these not they-advance
ἂν προκόπτοντες ἀνέσει τοῦ βαρύνοντος οἷον ἐπὶ
if advancing by-the-relaxing of-the weighing-down as-it-were on
ζυγοῦ πρὸς τοὐναντίον ἀναφερόμενοι μὴ γιγνώσκωσι τὴν
a-balance to the-opposite being-borne-up not they-recognize the
μεταβολήν, οὕτως ἐν τῷ φιλοσοφεῖν οὔτε προκοπὴν οὔτε
change so in the philosophizing neither progress nor
τινὰ προκοπῆς αἴσθησιν ὑπολεπτέον, εἰ μηδὲν ἡ ψυχὴ
any of-progress perception must-be-supposed if nothing the soul
μεθίησι μηδ' ἀποκαθαίρεται τῆς ἀβελτερίας, ἄχρι δὲ τοῦ
lets-go nor is-cleansed of-the stupidity until but the
λαβεῖν ἄκρατον τὸ ἀγαθὸν καὶ τέλειον ἀκράτῳ τῷ κακῷ
to-take unmixed the good and perfect with-unmixed the evil
χρῆται. καὶ γὰρ ἀκαρὲς χρόνου καὶ ὥρας ἐκ τῆς ὡς ἔνι
it-deals and for in-an-instant of-time and of-hour from the as possible
μάλιστα φαυλότητος εἰς οὐκ ἔχουσαν ὑπερβολὴν ἀρετῆς
most baseness into not having excess of-virtue
διάθεσιν μεταβαλὼν ὁ σοφός, ἧς οὐδ' ἐν χρόνῳ πολλῷ
a-disposition having-changed the wise-man of-which not-even in time much
μέρος ἀφεῖλε κακίας ἅμα πᾶσαν ἐξαίφνης ἐκπέφευγε.
part he-removed of-vice at-once all suddenly has-escaped
καίτοι ἤδη τοὺς ταῦτά γε λέγοντας οἶσθα δήπου πάλιν
and-yet already those these-things at-least saying you-know surely again
πολλὰ παρέχοντας αὑτοῖς πράγματα καὶ μεγάλας ἀπορίας
much providing themselves trouble and great difficulties

περὶ τοῦ διαλεληθότος, ὃς αὐτὸς ἑαυτὸν οὐδέπω
about the having-escaped-notice(-one) who himself himself not-yet
κατείληφε γεγονὼς σοφός, ἀλλ᾽ ἀγνοεῖ καὶμφιδοξεῖ τῷ
has-grasped having-become wise but is-ignorant and-doubts by-the
κατὰ μικρὸν ἐν χρόνῳ πολλῷ τὰ μὲν ἀφαιροῦντι τὰ
by little(-steps) in time much the-things indeed taking-away the-things
δὲ προστιθέντι γιγνομένην τὴν ἐπίδοσιν καθάπερ πορείαν
but adding coming-about the advance as a-journey
τῇ ἀρετῇ λαθεῖν ἀτρέμα προσμίξασαν. εἰ δέ γ᾽
to-the virtue to-escape-notice quietly having-approached if but at-least
εἴη τάχος τοσοῦτον τῆς μεταβολῆς καὶ μέγεθος, ὥστε
there-were speed so-great of-the change and size so-that
τὸν πρωῒ κάκιστον ἑσπέρας γεγονέναι κράτιστον,
the-man in-the-morning worst in-the-evening to-have-become best
ἢ ἂν οὕτω τινὶ συντύχῃ τὰ τῆς μεταβολῆς,
or if so to-someone happen the-things of-the change
καταδαρθόντα φαῦλον ἀνεγρέσθαι σοφὸν καὶ προσειπεῖν ἐκ
having-fallen-asleep base to-awaken wise and to-say from
τῆς ψυχῆς μεθεικότα τὰς χθιζὰς ἀβελτερίας καὶ ἀπάτας
the soul having-let-go the yesterday's stupidities and deceptions

‘ψευδεῖς ὄνειροι, χαίρετ’· οὐδὲν ἦτ᾽ ἄρα᾽,
false dreams farewell nothing you-were after-all

τίς ἂν ἀγνοήσειεν ἑαυτοῦ διαφορὰν ἐν αὑτῷ τοσαύτην
who would be-unaware of-himself difference in himself so-great
γενομένην καὶ φρόνησιν ἀθρόον ἐκλάμψασαν; ἐμοὶ μὲν γὰρ
having-come and prudence all-at-once having-flashed-out to-me indeed for
δοκεῖ μᾶλλον ἄν τις, ὡς ὁ Καινεύς, γενόμενος κατ᾽
it-seems rather would someone as — Caeneus having-become according-to
εὐχὴν ἀνὴρ ἐκ γυναικὸς ἀγνοῆσαι τὴν μετακόσμησιν,
prayer a-man from a-woman be-unaware-of the transformation

ἢ σώφρων καὶ φρόνιμος καὶ ἀνδρεῖος ἐκ δειλοῦ καὶ
than temperate and prudent and brave from cowardly and
ἀνοήτου καὶ ἀκρατοῦς ἀποτελεσθεὶς καὶ μεταβαλὼν εἰς
foolish and incontinent having-been-made and having-changed into
θεῖον ἐκ θηριώδους βίον ἀκαρὲς διαλαθεῖν αὑτόν.
divine from bestial life for-an-instant to-escape-the-notice-of himself
2 ἀλλ' ὀρθῶς μὲν εἴρηται τό
but rightly indeed has-been-said the

'πρὸς στάθμῃ
to the-rule
πέτρον τίθεσθαι, μή τι πρὸς πέτρῳ στάθμην'.
the-stone to-set not at-all to the-stone the-rule

οἱ δὲ μὴ τιθέμενοι τὰ δόγματα πρὸς τοῖς πράγμασιν ἀλλὰ
those but not setting the doctrines to the facts but
τὰ πράγματα πρὸς τὰς ἑαυτῶν ὑποθέσεις ὁμολογεῖν μὴ
the facts to the their-own hypotheses to-agree not
πεφυκότα καταβιαζόμενοι πολλῶν ἀποριῶν ἐμπεπλήκασι
by-nature-fitted forcing with-many difficulties have-filled
τὴν φιλοσοφίαν, μεγίστης δὲ τῆς εἰς μίαν ὁμοῦ κακίαν
the philosophy greatest and the into one together vice
πάντας ἀνθρώπους πλὴν ἑνὸς τοῦ τελείου τιθεμένης,
all men except one the perfect placing
ὑφ' ἧς αἴνιγμα γέγονεν ἡ λεγομένη προκοπή, μικρὸν
by which a-riddle has-become the so-called progress little
ἀπολείπουσα ἀφροσύνης ἐσχάτης, τοὺς δὲ μὴ πάντων ἅμα
falling-short of-folly extreme those but not from-all at-once
παθῶν καὶ νοσημάτων ἀφειμένους ὑπ' αὐτῆς ἔτι τοῖς
passions and diseases released by it still with-those
μηδενὸς ἀπηλλαγμένοις τῶν κακίστων ὁμοίως παρέχουσα
from-none freed of-the worst-things alike rendering

κακοδαιμονοῦντας. οὗτοι μὲν οὖν ἑαυτοὺς ἐλέγχουσιν, ἐν
unhappy these indeed then themselves refute in
μὲν ταῖς σχολαῖς ἴσην ἀδικίαν τὴν Ἀριστείδου τῇ
indeed the schools equal injustice the of-Aristides to-the(-one)
Φαλάριδος τιθέμενοι, καὶ δειλίαν τὴν Βρασίδου τῇ
of-Phalaris placing and cowardice the of-Brasidas to-the(-one)
Δόλωνος, καὶ νὴ Δία τῆς Μελήτου μηδ' ὁτιοῦν
of-Dolon and by Zeus from-the(-one) of-Meletus not in-anything-at-all
τὴν Πλάτωνος ἀγνωμοσύνην διαφέρουσαν, ἐν δὲ τῷ
the of-Plato senselessness differing in but the
βίῳ καὶ τοῖς πράγμασιν ἐκείνους μὲν ἐκτρεπόμενοι καὶ
life and the affairs those indeed turning-away-from and
φεύγοντες ὡς ἀμειλίκτους, τούτοις δ' ὡς ἀξίοις πολλοῦ
fleeing as implacable to-these but as worthy of-much
τὰ μέγιστα καὶ χρώμενοι καὶ πιστεύοντες.
the greatest-things both using and trusting
ἡμεῖς δὲ παντὶ γένει κακοῦ, μάλιστα δὲ τῷ περὶ ψυχὴν 3
we but in-every kind of-evil most and in-the about soul
ἀτάκτῳ καὶ ἀορίστῳ τὸ μᾶλλον καὶ ἧττον προσγιγνόμενον
disorderly and indefinite the more and less occurring
ὁρῶντες (ᾗ καὶ διαφέρουσιν αἱ προκοπαί, καθάπερ
seeing in-which also differ the advances as
σκιᾶς ἀνέσει τῆς μοχθηρίας τοῦ λόγου διαφωτίζοντος
of-a-shadow by-relaxing of-the wickedness the reason illuminating
ἀτρέμα τὴν ψυχὴν καὶ διακαθαίροντος) οὐκ ἄλογον οἰόμεθα
quietly the soul and cleansing not unreasonable think
τὴν συναίσθησιν εἶναι τῆς μεταβολῆς ὥσπερ ἐκ βυθοῦ τινὸς
the awareness to-be of-the change as from a-depth some
ἀναφερομένοις, ἀλλ' ἔχουσαν ἐπιλογισμούς. ὧν σκόπει τὸν
for-those-rising but having reckonings of-which consider the
πρῶτον εὐθύς. εἰ καθάπερ οἱ πρὸς ἀχανὲς θέοντες ἱστίοις
first at-once whether as those over a-vast running with-sails

πέλαγος ἅμα τῷ χρόνῳ πρὸς τὴν τοῦ πνεύματος
sea together-with the time in-relation-to the of-the wind
ῥώμην ἀναμετροῦνται τὸν δρόμον, ὅσον εἰκὸς ἐν τοσούτῳ
strength measure the course how-much likely in so-much
γεγονέναι ὑπὸ τοσαύτης κομιζομένοις δυνάμεως, οὕτως
to-have-been-made by so-great being-carried power so
ἄν τις ἐν φιλοσοφίᾳ τὸ ἐνδελεχὲς καὶ τὸ συνεχὲς τῆς
would someone in philosophy the persistence and the continuity of-the
πορείας καὶ μὴ πολλὰς διὰ μέσου ποιούμενον ἐπιστάσεις, εἶτ᾽
journey and not many in between making halts then
αὖθις ὁρμὰς καὶ ἐπιπηδήσεις, ἀλλὰ λείως καὶ ὁμαλῶς τοῦ
again impulses and leaps but smoothly and evenly the
πρόσθεν ἐπιλαμβανόμενον ἀεὶ καὶ διὸν ἀπταίστως διὰ
ahead taking-hold always and passing without-stumbling through
τοῦ λόγου τεκμήριον ἑαυτῷ ποιήσαιτο προκοπῆς. τὸ γάρ
the reason a-proof for-himself he-might-make of-progress the for

‘εἰ καὶ σμικρὸν ἐπὶ σμικρῷ καταθεῖο
if even small on small you-should-lay-down
καὶ θαμὰ τοῦθ᾽ ἕρδοις’
and often this you-should-do

οὐ πρὸς ἀργυρίου μόνον αὔξησιν εἴρηται καλῶς, ἀλλ᾽
not for of-money only increase has-been-said well but
εἰς ἅπαντα ποιεῖ, μάλιστα δ᾽ εἰς ἀρετῆς ἐπίδοσιν, πολὺ
for all-things it-works most and for of-virtue advance much
καὶ τελεσιουργὸν ἔθος τοῦ λόγου προσλαμβάνοντος· αἱ δ᾽
and perfecting habit the reason taking-in-addition the but
ἀνωμαλίαι καὶ ἀμβλύτητες τῶν φιλοσοφούντων οὐ μόνας
irregularities and dullnesses of-those philosophizing not only
ποιοῦσιν ἐποχὰς ὥσπερ ἐν ὁδῷ τῆς προκοπῆς, ἀλλὰ
make halts as on a-road of-the progress but

καὶ ἀναλύσεις, ἀεὶ τῷ παρείκοντι κατὰ σχολὴν τῆς
also undoings always on-the-one yielding at leisure the
κακίας ἐπιτιθεμένης καὶ πρὸς τοὐναντίον ἀνθυποφερούσης.
vice setting-upon and to the-opposite carrying-back
τοὺς μὲν γὰρ πλάνητας οἱ μαθηματικοὶ στηρίζειν λέγουσι
the indeed for planets the mathematicians to-be-stationary say
παυσαμένης τῆς εἰς τοὔμπροσθεν αὐτῶν πορείας, ἐν δὲ τῷ
having-ceased the to the-forward their journey in but the
φιλοσοφεῖν οὐκ ἔστι ληγούσης διάλειμμα προκοπῆς οὐδὲ
philosophizing not is of-ceasing an-interval of-progress nor
στηριγμός, ἀλλ' ἀεί τινας ἔχουσα κινήσεις ἡ φύσις ὥσπερ
stationing but always some having motions the nature as
ἐπὶ ζυγοῦ ῥέπειν ἐθέλει καὶ κατατείνεσθαι ταῖς βελτίοσιν,
on a-balance to-incline wishes and to-be-drawn-down by-the better
ἢ ταῖς ἐναντίαις πρὸς τὸ χεῖρον οἴχεται φερομένη. ἂν οὖν
or by-the opposite to the worse goes being-borne if then
κατὰ τὸν δοθέντα χρησμὸν ὑπὸ τοῦ θεοῦ 'Κιρραίοις πάντ'
according-to the given oracle by the god to-the-Cirrhaeans all
ἤματα καὶ πάσας νύκτας πολεμεῖν' οὕτω συνίδῃς σεαυτὸν
days and all nights to-make-war so you-perceive yourself
ἡμέρας τε καὶ νύκτωρ ἀεὶ τῇ κακίᾳ διαμεμαχημένον,
by-day both and by-night always with-the vice having-fought-it-out
ἢ μὴ πολλάκις γε τὴν φρουρὰν ἀνεικότα μηδὲ συνεχῶς
or not often at-least the guard having-relaxed nor continually
παρ' αὐτῆς οἱονεὶ κήρυκας ἡδονάς τινας ἢ ῥᾳστώνας
from it as-it-were heralds pleasures some or easings
ἢ ἀσχολίας ἐπὶ σπονδαῖς προσδεδεγμένον, εἰκότως ἂν
or occupations for truce having-admitted reasonably would
εὐθαρσὴς καὶ πρόθυμος βαδίζοις ἐπὶ τὸ λειπόμενον.
confident and eager you-walk to the remaining

Lapses that give way to longer, steadier study are a good sign, and many checks soon after a strong start a bad one, like a reed whose first growth is smooth and later held back by crowded knots. Another sign is to be stung when parted from philosophy, as a lover is from the beloved, not to bear its absence easily. As Hesiod says, the road grows smooth as one advances: Sextius nearly threw himself from a window, and Diogenes in a corner during a festival rallies himself on seeing a mouse feast on his crumbs. A man progressing is not shaken by friends' advice or opponents' mockery, nor envious of those prospering at court or in marriage, and like Solon, Diogenes, Agesilaus, Aristotle, and Zeno he sets virtue against wealth and power.

4 οὐ μὴν ἀλλὰ κἂν ᾖ διαλείμματα γιγνόμενα τοῦ
not however but even-if there-be intervals occurring of-the
φιλοσοφεῖν, τὰ δ' ὕστερα τῶν πρότερον ἑδραιότερα καὶ
philosophizing the but later than-the earlier more-settled and
μακρότερα, σημεῖον οὐ φαῦλόν ἐστιν ἐκθλιβομένης πόνῳ
longer a-sign not trivial it-is being-squeezed-out by-toil
καὶ ἀσκήσει τῆς ῥᾳθυμίας· τὸ δ' ἐναντίον πονηρόν, αἱ
and by-training of-the slackness the but opposite bad the
μετ' οὐ πολὺν χρόνον πολλαὶ καὶ συνεχεῖς ἀνακοπαί, τῆς
after not much time many and continuous checks of-the
προθυμίας οἷον ἀπομαραινομένης. ὡς γὰρ ἡ τοῦ καλάμου
eagerness as-it-were withering as for the of-the reed
βλάστησις, ὁρμὴν ἔχουσα πλείστην ἀπ' ἀρχῆς εἰς μῆκος
sprouting impulse having most from beginning into length
ὁμαλὸν καὶ συνεχές, τὸ πρῶτον ἐν διαστήμασι μεγάλοις
even and continuous the first in intervals great
ὀλίγας λαμβάνουσα προσκρούσεις καὶ ἀντικοπάς, εἶθ' οἷον
few receiving collisions and checks then as-it-were
ὑπ' ἄσθματος ἄνω δι' ἀσθένειαν ἀπαγορεύουσα πολλοῖς
by panting upward through weakness giving-out by-many

ἐνίσχεται καὶ πυκνοῖς τοῖς γόνασι, τοῦ πνεύματος πληγὰς
is-held-back and frequent the knots of-the breath blows
καὶ τρόμους λαμβάνοντος, οὕτως ὅσοι τὸ πρῶτον
and tremors receiving so as-many-as the first
μεγάλαις ἐκδρομαῖς ἐχρήσαντο πρὸς φιλοσοφίαν, εἶτα πολλὰ
with-great sallies used toward philosophy then many
καὶ συνεχῆ προσκρούματα καὶ διασπάσματα λαμβάνουσι
and continuous collisions and distractions receive
μηδενὸς διαφόρου πρὸς τὸ βέλτιον ἐπαισθανόμενοι,
nothing different toward the better perceiving
τελευτῶντες ἐξέκαμον καὶ ἀπηγόρευσαν. ‘τῷ δ’ εὖτε
ending grew-weary and gave-up to-the-one but when
πτερὰ γίγνετο’ δι’ ὠφέλειαν φερομένῳ καὶ διακόπτοντι
wings grew for benefit being-borne and cutting-through
τὰς προφάσεις ὥσπερ ὄχλον ἐμποδὼν ὄντα ῥώμῃ καὶ
the pretexts as a-crowd in-the-way being with-strength and
προθυμίᾳ τῆς ἀνύσεως. καθάπερ οὖν ἔρωτος ἀρχομένου
eagerness of-the accomplishment as then of-love beginning
σημεῖόν ἐστιν οὐ τὸ χαίρειν τῷ καλῷ παρόντι (τοῦτο
a-sign is not the to-rejoice in-the beautiful present this
γὰρ κοινόν) ἀλλὰ τὸ δάκνεσθαι καὶ ἀλγεῖν ἀποσπώμενον,
for common but the to-be-stung and to-be-pained being-torn-away
οὕτως ἄγονται μὲν ὑπὸ φιλοσοφίας πολλοὶ καὶ σφόδρα
so are-drawn indeed by philosophy many and very
γε φιλοτίμως ἀντιλαμβάνεσθαι τοῦ μανθάνειν δοκοῦσιν,
at-least ambitiously to-lay-hold of-the learning they-seem

ἂν δ' ἀπέλθωσιν ὑπὸ πραγμάτων ἄλλων καὶ ἀσχολιῶν,
if but they-go-away by affairs other and occupations
ἐξερρύη τὸ πάθος αὐτῶν ἐκεῖνο, καὶ ῥᾳδίως φέρουσιν.
has-flowed-away the passion their that and easily they-bear(-it)

'ὅτῳ δ' ἔρωτος δῆγμα παιδικῶν'
to-whom but of-love a-bite for-a-darling

πρόσεστι, μέτριος μὲν ἄν σοι φανείη καὶ πρᾶος ἐν
is-present moderate indeed would to-you appear and gentle in
τῷ παρεῖναι καὶ συμφιλοσοφεῖν· ὅταν δ' ἀποσπασθῇ
the being-present and philosophizing-together whenever but he-be-torn-away
καὶ χωρὶς γένηται, θεῷ φλεγόμενον καὶ ἀδημονοῦντα
and apart become behold burning and distressed
καὶ δυσκολαίνοντα πᾶσι πράγμασι καὶ ἀσχολίαις, μνήμῃ
and annoyed at-all affairs and occupations by-memory
δὲ φίλων ὥσπερ ἄλογος ἐλαύνεται πόθῳ τῷ πρὸς
but of-friends as without-reason he-is-driven by-longing the for
φιλοσοφίαν. οὐ γὰρ δεῖ τοῖς λόγοις εὐφραίνεσθαι
philosophy not for one-must in-the discourses to-delight
μὲν παρόντας ὥσπερ τοῖς μύροις, ἀποστάντας δὲ μὴ
indeed being-present as in-the perfumes having-left but not
ζητεῖν μηδ' ἀσχάλλειν, ἀλλὰ πείνῃ τινὶ καὶ δίψῃ πάθος
to-seek nor to-chafe but to-a-hunger some and thirst a-feeling
ὅμοιον ἐν τοῖς ἀποσπασμοῖς πάσχοντας ἔχεσθαι τοῦ
like in the separations experiencing to-hold-fast of-the
προκόπτοντος ἀληθῶς, ἄν τε γάμος ἄν τε πλοῦτος ἄν
progressing truly if both marriage if and wealth if
τε φιλία τις ἄν τε στρατεία προσπεσοῦσα ποιήσῃ τὸν
and friendship some if and campaign having-befallen make the

χωρισμόν. ὅσῳ γὰρ πλέον ἐστὶ τὸ προσειλημμένον ἐκ
separation by-as-much for more is the taken-in from
φιλοσοφίας, τοσούτῳ πλέον ἐνοχλεῖ τὸ ἀπολειπόμενον.
philosophy by-so-much more troubles the being-left-behind
τούτῳ δ' ὁμοῦ τι ταὐτόν ἐστιν ἢ σύνεγγυς τὸ
with-this and nearly somewhat the-same is or near the
πρεσβύτατον δήλωμα προκοπῆς τοῦ Ἡσιόδου, μηκέτι
oldest indication of-progress — of-Hesiod no-longer
προσάντη μηδ' ὄρθιον ἄγαν ἀλλὰ ῥᾳδίαν καὶ λείαν καὶ
uphill nor steep too-much but easy and smooth and
δι' εὐπετείας εἶναι τὴν ὁδόν, οἷον ἐκλεαινομένην τῇ
through easiness to-be the road as-it-were being-smoothed by-the
ἀσκήσει καὶ φῶς ἐν τῷ φιλοσοφεῖν καὶ λαμπρότητα
training and light in the philosophizing and brightness
ποιοῦσαν ἐξ ἀπορίας καὶ πλάνης καὶ μεταμελειῶν, αἷς
making from perplexity and wandering and regrets which
προστυγχάνουσιν οἱ φιλοσοφοῦντες τὸ πρῶτον, ὥσπερ οἱ
encounter those philosophizing the first as those
γῆν ἀπολιπόντες ἣν ἴσασι, μηδέπω δὲ καθορῶντες ἐφ'
land having-left which they-know not-yet but discerning to
ἣν πλέουσι. προέμενοι γὰρ τὰ κοινὰ καὶ συνήθη πρὶν ἢ
which they-sail having-given-up for the common and familiar before than
τὰ βελτίονα γνῶναι καὶ λαβεῖν, ἐν μέσῳ περιφέρονται
the better-things to-know and to-grasp in the-middle are-carried-around
πολλάκις ὑποτρεπόμενοι. καθάπερ φασὶ Σέξτιον τὸν
often turning-back as they-say Sextius the
Ῥωμαῖον ἀφεικότα τὰς ἐν τῇ πόλει τιμὰς καὶ ἀρχὰς
Roman having-given-up the in the city honors and offices
διὰ φιλοσοφίαν, ἐν δὲ τῷ φιλοσοφεῖν αὖ πάλιν
because-of philosophy in but the philosophizing in-turn again
δυσπαθοῦντα καὶ χρώμενον τῷ λόγῳ χαλεπῷ τὸ πρῶτον,
being-distressed and finding the reason hard the first

ὀλίγου δεῆσαι καταβαλεῖν ἑαυτὸν ἔκ τινος διήρους.
by-little to-have-lacked to-throw-down himself from a-certain upper-story
καὶ περὶ Διογένους ὅμοια τοῦ Σινωπέως ἱστοροῦσιν
and about Diogenes similar-things the of-Sinope they-relate
ἀρχομένου φιλοσοφεῖν, ὡς Ἀθηναίοις ἦν ἑορτὴ καὶ δεῖπνα
beginning to-philosophize as for-the-Athenians was a-festival and dinners
δημοτελῆ καὶ θέατρα, καὶ συνουσίας μετ' ἀλλήλων ἔχοντες
public and theaters and gatherings with one-another having
ἐχρῶντο κώμοις καὶ παννυχίσιν, ὁ δ' ἔν τινι γωνίᾳ
they-indulged-in revels and all-night-festivals he but in some corner
συνεσπειραμένος ὡς καθευδήσων ἐνέπιπτεν εἰς λογισμοὺς
curled-up as about-to-sleep fell into reasonings
τρέποντας αὐτὸν οὐκ ἀτρέμα καὶ θραύοντας, ὡς ἀπ' οὐδεμιᾶς
turning him not quietly and shattering(-him) that from no
ἀνάγκης εἰς ἐπίπονον καὶ ἀλλόκοτον ἥκων βίον αὐτὸς
necessity into toilsome and strange having-come life himself
ὑφ' ἑαυτοῦ κάθηται τῶν ἀγαθῶν ἁπάντων ἐστερημένος.
by himself sits of-the good-things all deprived
εἶτα μέντοι μῦν τινα προσερπύσαντα λέγεται περὶ τὰς
then however a-mouse some having-crept-up is-said around the
ψίχας αὐτοῦ τῆς μάζης ἀναστρέφεσθαι, τὸν δ' αὖθις
crumbs his of-the barley-cake to-turn-about he and again
ἀναφέρειν τῷ φρονήματι καὶ λέγειν πρὸς ἑαυτὸν οἷον
to-recover in-the spirit and to-say to himself as-it-were
ἐπιπλήττοντα καὶ κακίζοντα 'τί φῄς, ὦ Διόγενες;
rebuking and reproaching what are-you-saying O Diogenes
τοῦτον μὲν εὐωχεῖ τὰ σὰ λείμματα, σὺ δ' ὁ γενναῖος
this-one indeed feast the your leftovers you but the noble
ὅτι μὴ μεθύεις ἐκεῖ κατακείμενος ἐν ἁπαλοῖς καὶ
because not you-are-drunk there reclining on soft and
ἀνθίνοις στρώμασιν ὀδύρῃ καὶ θρηνεῖς σεαυτόν;' ὅταν
flowery coverlets you-lament and bewail yourself whenever

οὖν οἱ τοιοῦτοι κατασπασμοὶ γένωνται μὴ πολλάκις, αἵ τε
then the such downpullings occur not often the and
πρὸς αὐτοὺς ἐξερείσεις καὶ ἀνακρούσεις τοῦ φρονήματος
toward themselves recoveries and rebounds of-the spirit
ὥσπερ ἐκ τροπῆς ταχεῖαι παρῶσι καὶ διαλύωσι ῥᾳδίως
as from a-rout quick be-present and dissolve easily
τὸν ἄλυν καὶ τὴν ἀδημονίαν, ἔν τινι βεβαίῳ τὴν
the restlessness and the distress in something firm the
προκοπὴν εἶναι δεῖ νομίζειν.
progress to-be one-must to-consider
ἐπεὶ δ' οὐ μόνον ἐξ αὑτῶν τὰ κατασείοντα καὶ 6
since and not only from themselves the-things shaking and
στρέφοντα πρὸς τοὐναντίον ὑπ' ἀσθενείας ἐπιγίγνεται τοῖς
turning to the-opposite through weakness befall those
φιλοσοφοῦσιν, ἀλλὰ καὶ φίλων συμβουλαὶ μετὰ σπουδῆς
philosophizing but also of-friends counsels with earnestness
καὶ διαφόρων ἀντιλήψεις ἐν γέλωτι καὶ παιδιᾷ γιγνόμεναι
and of-opponents attacks in laughter and play occurring
κάμπτουσι καὶ μαλάσσουσιν, ἐνίους δὲ καὶ τέλεον ἤδη
bend and soften some and even completely already
φιλοσοφίας ἐξέσεισαν, οὐ φαῦλον ἄν τι προκοπῆς εἴη
from-philosophy have-shaken-out not trivial would some of-progress be
σημεῖον ἡ πρὸς ταῦτα πραότης ἑκάστου καὶ τὸ μὴ
a-sign the toward these-things gentleness of-each and the not
ταραττόμενον μηδὲ κνιζόμενον ὑπὸ τῶν λεγόντων καὶ
being-disturbed nor being-provoked by those saying and
ὀνομαζόντων ἥλικάς τινας ἐν αὐλαῖς βασιλέων εὐημεροῦντας
naming age-mates some in courts of-kings prospering
ἢ φερνὰς ἐπὶ γάμοις λαμβάνοντας ἢ κατιόντας ὑπὸ
or dowries at marriages receiving or going-down attended-by
πλήθους εἰς ἀγορὰν ἐπ' ἀρχήν τινα ἢ συνηγορίαν. ὁ γὰρ
a-crowd to market-place for office some or advocacy the for

ἀνέκπληκτος ἐν τούτοις καὶ ἄτεγκτος ἤδη δῆλός ἐστιν
undismayed in these-things and unmoved already plain is
εἰλημμένος ἣν προσήκει λαβὴν ὑπὸ φιλοσοφίας. οὐ γὰρ
seized (with)-which befits hold by philosophy not for
οἷόν τε παύσασθαι ζηλοῦντας ἅπερ οἱ πολλοὶ θαυμάζουσιν,
possible (it-is) to-stop emulating what the many admire
οἷς ἂν μὴ τὸ θαυμάζειν ἀρετὴν ἐγγένηται. πρὸς μὲν γὰρ
for-whom ever not the to-admire virtue be-implanted toward indeed for
ἀνθρώπους θρασύνεσθαι καὶ δι' ὀργὴν ἐνίοις παρέστη καὶ
men to-be-bold even through anger to-some has-come and
διὰ παραφροσύνην· ὧν δὲ θαυμάζουσιν ἄνθρωποι
through derangement of-the-things-which but admire men
πραγμάτων οὐκ ἔστιν ἄνευ φρονήματος ἀληθινοῦ καὶ
things not it-is-possible without spirit true and
βεβαίου καταφρονῆσαι. διὸ καὶ ταῦτα παραβάλλοντες
firm to-despise wherefore also these-things comparing
ἐκείνοις ἐπιγαυροῦσιν ἑαυτούς, ὥσπερ ὁ Σόλων
with-those they-exult themselves as — Solon

'ἀλλ' ἡμεῖς αὐτοῖς οὐ διαμειψόμεθα
but we with-them not will-exchange
τῆς ἀρετῆς τὸν πλοῦτον, ἐπεὶ τὸ μὲν ἔμπεδον αἰεί,
of-the virtue the wealth since the indeed steadfast always
χρήματα δ' ἀνθρώπων ἄλλοτε ἄλλος ἔχει'.
money but of-men at-one-time another has

καὶ Διογένης τὴν εἰς Ἀθήνας ἐκ Κορίνθου καὶ πάλιν
and Diogenes the to Athens from Corinth and again
εἰς Κόρινθον ἐξ Ἀθηνῶν μετάβασιν ἑαυτοῦ παρέβαλλε
to Corinth from Athens change of-himself compared
ταῖς βασιλέως ἔαρος μὲν ἐν Σούσοις καὶ χειμῶνος ἐν
to-the of-the-king in-spring indeed in Susa and in-winter in

Βαβυλῶνι, θέρους δ' ἐν Μηδίᾳ διατριβαῖς. καὶ Ἀγησίλαος
Babylon in-summer and in Media sojourns and Agesilaus
περὶ τοῦ μεγάλου βασιλέως 'τί γὰρ ἐμοῦ μείζων ἐκεῖνος,
about the great king why for than-me greater that-one
εἰ μὴ καὶ δικαιότερος;' ὁ δ' Ἀριστοτέλης πρὸς Ἀντίπατρον
if not also more-just — and Aristotle to Antipater
περὶ Ἀλεξάνδρου γράφων ἔφη μὴ μόνον ἐκείνῳ προσήκειν
about Alexander writing said not only for-that-one it-befits
ὅτι πολλῶν κρατεῖ μέγα φρονεῖν, ἀλλ' οὐδὲν ἧττον εἴ
because many he-rules greatly to-think but no less if
τις ὀρθῶς γιγνώσκει περὶ θεῶν. ὁ δὲ Ζήνων ὁρῶν τὸν
someone rightly knows about gods — and Zeno seeing —
Θεόφραστον ἐπὶ τῷ πολλοὺς ἔχειν μαθητὰς θαυμαζόμενον,
Theophrastus for the many having pupils admired
'ὁ 'κείνου μὲν χορός' ἔφη 'μείζων, οὑμὸς δὲ συμφωνότερος'.
the that-one's indeed chorus he-said larger mine but more-harmonious

III · WORDS AND THEIR USE

Beginners seek glory in philosophy, soaring into natural science, tearing at puzzles like puppies, or hoarding maxims as the Greeks, Anacharsis said, use coins only for counting; Plato's lessons, like Antiphanes' frozen words, thaw only in old age. The progressing reader, as Sophocles changed his style, turns to speech that bears on character, and gathers from poems and histories what improves him, as the bee takes honey from flowers. He learns from sights too, as Aeschylus from a silent boxer and Brasidas from a mouse. He uses argument to learn, not to win, as Aristippus sleeps sounder refuted, and speaks without fear of crowds.

ὅταν οὖν οὕτω τὰ τῆς ἀρετῆς πρὸς τὰ ἐκτὸς 7
whenever then so the-things of-the virtue against the outside-things
ἀντιτιθεὶς ὑπεκχέῃς φθόνους καὶ ζηλοτυπίας καὶ τὰ
setting you-pour-off envies and jealousies and the-things

κνίζοντα καὶ ταπεινοῦντα πολλοὺς τῶν ἀρχομένων
provoking and humbling many of-those beginning
φιλοσοφεῖν, μέγα καὶ τοῦτο δήλωμα σεαυτῷ τοῦ προκόπτειν
to-philosophize great also this indication for-yourself of-the progressing
ποιεῖς. οὐκ ἔστι δὲ μικρὸν οὐδ' ἡ περὶ τοὺς λόγους
you-make not is and small nor the about the discourses
μεταβολή. πάντες γὰρ ὡς εἰπεῖν οἱ φιλοσοφεῖν ἀρχόμενοι
change all for so to-speak those to-philosophize beginning
τοὺς πρὸς δόξαν διώκουσι μᾶλλον, οἱ μὲν ὥσπερ ὄρνιθες
the for glory pursue rather some indeed like birds
ἐπὶ τὴν λαμπρότητα τῶν φυσικῶν καὶ τὸ ὕψος ὑπὸ
to the brilliance of-the physical-subjects and the height through
κουφότητος καὶ φιλοτιμίας καταίροντες, οἱ δ' 'ὥσπερ
lightness and ambition alighting the(-others) but like
τὰ σκυλάκια' φησὶν ὁ Πλάτων 'τῷ ἕλκειν καὶ σπαράττειν
the puppies says — Plato in-the to-drag and to-tear
χαίροντες' ἐπὶ τὰς ἔριδας καὶ τὰς ἀπορίας χωροῦσι καὶ
delighting to the disputes and the puzzles go and
τὰ σοφίσματα, οἱ δὲ πλεῖστοι τοῖς διαλεκτικοῖς ἐνδύντες
the sophisms the but most into-the dialectical having-entered
εὐθὺς ἐπισιτίζονται πρὸς σοφιστείαν, ἔνιοι δὲ χρείας καὶ
at-once provision-themselves for sophistry some and maxims and
ἱστορίας ἀναλεγόμενοι περιίασιν, ὥσπερ Ἀνάχαρσις ἔλεγε τῷ
histories collecting go-about as Anacharsis said the
νομίσματι τοὺς Ἕλληνας πρὸς οὐδὲν ἕτερον ἢ τὸ ἀριθμεῖν
coinage the Greeks for nothing other than the to-count
χρωμένους ὁρᾶν, οὕτω τοὺς λόγους παραριθμούμενοι καὶ
using to-see so the discourses counting-over and
παραμετροῦντες, ἄλλο δ' οὐδὲν εἰς ὄνησιν αὑτῶν τιθέμενοι.
measuring-off other but nothing for benefit of-themselves applying

συμβαίνει δὴ τὸ τοῦ Ἀντιφάνους, ὅ τις εἶπεν ἐπὶ τῶν
happens indeed the — of-Antiphanes which someone said about the
Πλάτωνος συνήθων. ὁ γὰρ Ἀντιφάνης ἔλεγε παίζων ἔν
of-Plato associates — for Antiphanes said jesting in
τινι πόλει τὰς φωνὰς εὐθὺς λεγομένας πήγνυσθαι διὰ
a-certain city the words at-once spoken to-freeze because-of
ψῦχος, εἶθ' ὕστερον ἀνιεμένων ἀκούειν θέρους ἃ τοῦ
cold then later thawing to-hear in-summer what in-the
χειμῶνος διελέχθησαν· οὕτω δὴ τῶν ὑπὸ Πλάτωνος
winter they-conversed so indeed of-the-things by Plato
ἔφη νέοις οὖσιν ἔτι λεχθέντων μόλις ὀψὲ τοὺς πολλοὺς
he-said to-young being still said barely late the many
αἰσθάνεσθαι γέροντας γενομένους. καὶ πρὸς ὅλην δὲ τοῦτο
to-perceive old having-become and toward whole and this
τὴν φιλοσοφίαν πεπόνθασιν, ἄχρι οὗ κατάστασιν ἡ
the philosophy they-have-experienced until which-time stability the
κρίσις λαβοῦσα τοῖς ἤθος ἐμποιοῦσι καὶ μέγεθος ἄρξηται
judgment taking to-those character producing and greatness begins
συμφέρεσθαι καὶ ζητεῖν λόγους, ὧν κατὰ τὸν Αἴσωπον
to-accord and to-seek discourses of-which according-to — Aesop
εἴσω μᾶλλον ἢ ἔξω τὰ ἴχνη τέτραπται. ὥσπερ γὰρ ὁ
inward rather than outward the tracks are-turned as for —
Σοφοκλῆς ἔλεγε τὸν Αἰσχύλου διαπεπαιχὼς ὄγκον εἶτα τὸ
Sophocles said the of-Aeschylus having-played-through pomp then the
πικρὸν καὶ κατάτεχνον τῆς αὐτοῦ κατασκευῆς τρίτον ἤδη
harsh and artificial of-the his-own construction third already
τὸ τῆς λέξεως μεταβάλλειν εἶδος, ὅπερ ἠθικώτατόν
the of-the diction to-change form which most-expressive-of-character
ἐστι καὶ βέλτιστον, οὕτως οἱ φιλοσοφοῦντες, ὅταν ἐκ
is and best so those philosophizing whenever from
τῶν πανηγυρικῶν καὶ κατατέχνων εἰς τὸν ἁπτόμενον
the display and artificial to the touching

ἤθους καὶ πάθους λόγον μεταβῶσιν, ἄρχονται τὴν ἀληθῆ
character and passion speech they-pass-over begin the true
προκοπὴν προκόπτειν καὶ ἄτυφον.
progress to-progress and unconceited
8 ὅρα δὴ μὴ μόνον φιλοσόφων συγγράμματα διεξιὼν
see indeed not only of-philosophers writings going-through
καὶ λόγους ἀκούων εἰ μὴ πλέον τοῖς ὀνόμασι μόνοις
and discourses hearing whether not more to-the words alone
προσέχεις ἢ τοῖς πράγμασι μηδὲ μᾶλλον ἐπιπηδᾷς τοῖς
you-attend than to-the matters nor rather you-leap-upon the-ones
τὸ δύσκολον ἔχουσι καὶ περιττὸν ἢ τοῖς τὸ χρήσιμον
the difficult having and over-elaborate than the-ones the useful
καὶ σάρκινον καὶ ὠφέλιμον, ἀλλὰ καὶ ποιήμασιν ὁμιλῶν
and fleshy and beneficial but also with-poems consorting
καὶ ἱστορίᾳ παραφύλαττε σεαυτὸν εἰ μηδέν σε διαφεύγει
and with-history watch yourself whether nothing you escapes
τῶν πρὸς ἐπανόρθωσιν ἤθους ἢ πάθους κουφισμὸν
of-the-things toward correction of-character or of-passion relief
ἐμμελῶς λεγομένων. ὥσπερ γὰρ ἄνθεσιν ὁμιλεῖν ὁ
fittingly being-said as for with-flowers to-consort —
Σιμωνίδης φησὶ τὴν μέλιτταν ‘ξανθὸν μέλι μηδομέναν’, οἱ
Simonides says the bee yellow honey devising the
δ’ ἄλλοι χρόαν αὐτῶν καὶ ὀσμήν, ἕτερον δ’ οὐδὲν ἀγαπῶσιν
but others color their and scent other but nothing love
οὐδὲ λαμβάνουσιν, οὕτως ὁ τῶν ἄλλων ἐν ποιήμασιν ἡδονῆς
nor take so the of-the others in poems of-pleasure
ἕνεκα καὶ παιδιᾶς ἀναστρεφομένων αὐτὸς εὑρίσκων τι
for-the-sake and of-play occupying-themselves himself finding something
καὶ συνάγων σπουδῆς ἄξιον ἔοικεν ἤδη γνωριστικὸς ὑπὸ
and gathering of-earnestness worthy seems already able-to-recognize through
συνηθείας καὶ φιλίας τοῦ καλοῦ καὶ οἰκείου γεγονέναι. τοὺς
familiarity and love of-the noble and akin to-have-become those

μὲν γὰρ Πλάτωνι καὶ Ξενοφῶντι χρωμένους διὰ τὴν
indeed for Plato and Xenophon using because-of the
λέξιν, ἕτερον δὲ μηδὲν ἀλλ' ἢ τὸ καθαρόν τε καὶ Ἀττικὸν
diction other but nothing but than the pure both and Attic
ὥσπερ δρόσον καὶ χνοῦν ἀποδρεπομένους τί ἂν ἄλλο φαίης
as dew and bloom plucking-off what would other you-say
ἢ φαρμάκων τὸ μὲν εὐῶδες καὶ ἀνθηρὸν ἀγαπᾶν, τὸ δ'
than of-drugs the indeed fragrant and flowery to-love the but
ἀνώδυνον καὶ καθαρτικὸν μὴ προσίεσθαι μηδὲ διαγιγνώσκειν;
pain-relieving and purgative not to-accept nor to-discern
ἀλλ' οἵ γε μᾶλλον ἔτι προκόπτοντες οὐκ ἀπὸ
but those at-least more further progressing not from
λόγων μόνον ἀλλὰ καὶ θεαμάτων καὶ πραγμάτων πάντων
discourses only but also from-sights and affairs all
ὠφελεῖσθαι δύνανται καὶ συνάγειν τὸ οἰκεῖον καὶ χρήσιμον,
to-be-benefited are-able and to-gather the akin and useful
οἷα καὶ περὶ Αἰσχύλου λέγουσι καὶ περὶ ἄλλων ὁμοίων.
such-as also about Aeschylus they-say and about others similar
Αἰσχύλος μὲν γὰρ Ἰσθμοῖ θεώμενος ἀγῶνα πυκτῶν, ἐπεὶ
Aeschylus indeed for at-the-Isthmus watching a-contest of-boxers when
πληγέντος τοῦ ἑτέρου τὸ θέατρον ἐξέκραγε, νύξας Ἴωνα
having-been-struck the one the theater cried-out having-nudged Ion
τὸν Χῖον 'ὁρᾷς' ἔφη 'οἷον ἡ ἄσκησίς ἐστιν; ὁ πεπληγὼς
the Chian you-see he-said what the training is the having-been-struck
σιωπᾷ, οἱ δὲ θεώμενοι βοῶσιν'. Βρασίδας δὲ μῦν τινα
is-silent those but watching shout Brasidas and a-mouse some
συλλαβὼν ἐν ἰσχάσι καὶ δηχθεὶς ἀφῆκεν· εἶτα πρὸς
having-caught among dried-figs and having-been-bitten let-go then to
ἑαυτόν 'ὦ Ἡράκλεις' ἔφη, 'ὡς οὐδέν ἐστι μικρὸν οὐδ'
himself O Heracles he-said how nothing is small nor
ἀσθενές, ὃ μὴ ζήσεται τολμῶν ἀμύνεσθαι'. Διογένης δὲ
weak which not will-live daring to-defend-itself Diogenes and

τὸν πίνοντα ταῖς χερσὶ θεασάμενος τῆς πήρας ἐξέβαλε
the-one drinking with-the hands having-seen from-the wallet threw-out
τὸ ποτήριον. οὕτω τὸ προσέχειν καὶ τετάσθαι τὴν ἄσκησιν
the cup so the to-attend and to-be-intent-on the training
αἰσθητικοὺς καὶ δεκτικοὺς ποιεῖ τῶν πρὸς ἀρετὴν
perceptive and receptive makes of-the-things toward virtue
φερόντων ἁπανταχόθεν. γίγνεται δὲ τοῦτο μᾶλλον ἂν τοὺς
bearing from-everywhere happens and this more if the
λόγους ταῖς πράξεσι μιγνύωσι, μὴ μόνον, ὡς Θουκυδίδης
discourses with-the actions they-mix not only as Thucydides
ἔλεγε, ‘μετὰ κινδύνων ποιούμενοι τὰς μελέτας’, ἀλλὰ καὶ
said with dangers making the exercises but also
πρὸς ἡδονὰς καὶ πρὸς ἔριδας καὶ περὶ κρίσεις καὶ συνηγορίας
against pleasures and against disputes and about judgments and advocacies
καὶ ἀρχάς, οἷον ἀπόδειξιν αὑτοῖς τῶν δογμάτων
and offices as-it-were a-demonstration to-themselves of-the doctrines
διδόντες, μᾶλλον δὲ τῷ χρῆσθαι ποιοῦντες τὰ δόγματα.
giving rather but by-the to-use making the doctrines
ὡς τούς γε μανθάνοντας ἔτι καὶ πραγματευομένους
as those at-least learning still and dealing-with
καὶ σκοποῦντας ὃ λαβόντες ἐκ φιλοσοφίας εὐθὺς εἰς
and considering what having-taken from philosophy at-once into
ἀγορὰν ἢ νέων διατριβὴν ἢ βασιλικὸν συμπόσιον
market-place or of-young-men haunt or royal symposium
ἐκκυκλήσουσιν, οὐ μᾶλλον οἴεσθαι χρὴ φιλοσοφεῖν ἢ
they-will-roll-out not rather to-think one-must to-philosophize than
τοὺς τὰ φάρμακα πωλοῦντας ἰατρεύειν· μᾶλλον δ’ ὅλως
those the drugs selling to-practice-medicine rather but wholly
οὐδὲν ὁ τοιοῦτος σοφιστὴς διαφέρει τῆς Ὁμηρικῆς
in-nothing the such sophist differs from-the Homeric

ὄρνιθος, ὅ τι ἂν λάβῃ τοῖς μαθηταῖς ὥσπερ ‘ἀπτῆσι
bird what ever — she-take to-the pupils as to-unfledged
νεοσσοῖς’ προφέρων διὰ τοῦ στόματος.
nestlings bringing through the mouth

‘κακῶς δέ τέ οἱ πέλει αὐτῷ’
badly but and to-him it-goes himself

μηδὲν εἰς ὄνησιν οἰκείαν ἀναδιδόντι μηδὲ καταπέττοντι
nothing for benefit own distributing nor digesting
τῶν λαμβανομένων.
of-the things-taken
ὅθεν ἐπισκοπεῖν ἀναγκαῖον εἰ χρώμεθα τῷ λόγῳ πρὸς 9
whence to-examine necessary whether we-use the speech toward
ἑαυτοὺς μὲν χρηστικῶς, πρὸς ἑτέρους δὲ μὴ δόξης εἰκαίας
ourselves indeed usefully toward others but not of-glory random
ἕνεκα μηδ’ ἐκ φιλοτιμίας, ἀλλὰ μᾶλλον ἀκοῦσαί τι
for-the-sake nor from ambition but rather to-hear something
καὶ διδάξαι βουλόμενοι, μάλιστα δ’ εἰ τὸ φιλόνεικον
and to-teach wishing most but whether the contentious
καὶ δύσερι περὶ τὰς ζητήσεις ὑφεῖται καὶ πεπαύμεθα
and quarrelsome about the inquiries has-been-relaxed and we-have-stopped
τοὺς λόγους ὥσπερ ἱμάντας ἢ σφαίρας ἐπιδούμενοι πρὸς
the discourses as thongs or gloves binding-on against
ἀλλήλους καὶ τῷ πατάξαι καὶ καταβαλεῖν μᾶλλον ἢ
one-another and in-the to-strike and to-throw-down more than
τῷ μαθεῖν τι καὶ διδάξαι χαίροντες· ἡ γὰρ ἐν τούτοις
in-the to-learn something and to-teach delighting the for in these-things
ἐπιείκεια καὶ πραότης καὶ τὸ μὴ μετ’ ἀγῶνος συνίστασθαι
fairness and gentleness and the not with contest to-join
μηδὲ διαλύεσθαι μετ’ ὀργῆς τὰς κοινολογίας μηδ’ οἷον
nor to-break-up with anger the conversations nor as-it-were

ἐφυβρίζειν ἐλέγξαντας ἢ χαλεπαίνειν ἐλεγχθέντας ἱκανῶς
to-insult having-refuted or to-be-angry having-been-refuted sufficiently
προκόπτοντός ἐστιν. ἐδήλωσε δ' Ἀρίστιππος ἔν τινι
of-a-progressing-man is showed and Aristippus in a-certain
λόγῳ κατασοφισθεὶς ὑπ' ἀνθρώπου τόλμαν μὲν ἔχοντος,
argument outwitted by a-fellow daring indeed having
ἄλλως δ' ἀνοήτου καὶ μανικοῦ. χαίροντα γὰρ ὁρῶν αὐτὸν
otherwise but foolish and mad rejoicing for seeing him
καὶ τετυφωμένον 'ἐγὼ μὲν οὖν' εἶπεν 'ὁ ἐλεγχθεὶς ἄπειμι
and puffed-up I indeed then he-said the refuted go-away
σοῦ τοῦ ἐλέγξαντος ἥδιον καθευδήσων'. ἔστι δὲ καὶ
than-you the refuter more-sweetly being-about-to-sleep it-is-possible and also
λέγοντας ἑαυτῶν λαμβάνειν διάπειραν εἰ μήτε πολλῶν
speaking of-ourselves to-take a-test whether neither many
παρὰ προσδοκίαν συνελθόντων ὑπὸ δειλίας ἀναδυόμεθα,
beyond expectation having-assembled from cowardice we-shrink
μήτ' ἐν ὀλίγοις ἀθυμοῦμεν ἀγωνιζόμενοι, μήτε πρὸς
nor among few we-lose-heart contending nor to
δῆμον ἢ πρὸς ἀρχὴν εἰπεῖν δεῆσαν ἐνδείᾳ τῆς περὶ
a-people or to an-official to-speak it-being-needful through-lack of-the about
τὴν λέξιν παρασκευῆς προϊέμεθα τὸν καιρόν, οἷα περὶ
the diction preparation we-let-go the occasion such-as about
Δημοσθένους λέγουσι καὶ Ἀλκιβιάδου.
Demosthenes they-say and Alcibiades
καὶ γὰρ οὗτος νοῆσαι μὲν πράγματα δεινότατος ὢν περὶ δὲ
and for this-one to-conceive indeed matters most-clever being about but
τὴν λέξιν ἀθαρσέστερος ἑαυτὸν διέκρουεν ἐν τοῖς πράγμασι,
the diction rather-timid himself thwarted in the affairs
καὶ πολλάκις ἐν αὐτῷ τῷ λέγειν ζητῶν καὶ διώκων ὄνομα
and often in the-very the to-speak seeking and pursuing a-name
καὶ ῥῆμα διαφεῦγον ἐξέπιπτεν· Ὅμηρος δὲ τὸν πρῶτον οὐ
and a-word escaping he-broke-down Homer and the first not

διηνέχθη τῶν στίχων ἐξενεγκὼν ἄμετρον· τοσοῦτο περιῆν
was-troubled of-the verses having-brought-out unmetrical so-much abounded
αὐτῷ φρονήματος εἰς τὰ λοιπὰ διὰ τὴν δύναμιν. οὐκοῦν
to-him of-spirit for the rest through the power so
μᾶλλον εἰκός ἐστιν, οἷς πρὸς ἀρετὴν καὶ τὸ καλὸν ἡ
more likely it-is for-whom toward virtue and the noble the
ἄμιλλα, τῷ καιρῷ καὶ τοῖς πράγμασι χρῆσθαι τῶν ἐπὶ
rivalry the occasion and the affairs to-use of-the at
ταῖς λέξεσι θορύβων καὶ κρότων ἐλάχιστα φροντίζοντας.
the words uproars and applause least caring

IV · VIRTUE WITHOUT WITNESSES

Actions too must be weighed for use rather than show: the man who cries to his maid that he has stopped being puffed up still looks outward. The progressing man does a kindness, casts a just vote, refuses a bribe, or resists a kiss in silence, his own witness, as full ears of grain bend while empty ones stand up. As he fills, his conceit leaks out, and like an initiate who has seen the sacred things he falls silent and humble, as Menedemus jests that men come to Athens wise and grow into laymen. He also lays his faults open to correction, as Hippocrates published his error about the sutures, while to hear insults unmoved, as Bias and Pyrrho did, marks a state beyond progress, and Pyrrho, in a storm, points to a pig calmly eating, the calm that reason must prepare.

οὐ μόνον δὲ δεῖ τοὺς λόγους ἀλλὰ καὶ τὰς πράξεις 10
not only and one-must the words but also the actions
ἕκαστον ἐπισκοπεῖν εἰ τὸ χρειῶδες τοῦ πανηγυρικοῦ καὶ
each to-examine whether the useful than-the showy and
τοῦ πρὸς ἐπίδειξιν αὐταῖς πλέον ἔνεστι τὸ πρὸς ἀλήθειαν.
the for display in-them more is-present the for truth
εἰ γὰρ ἀληθινὸς ἔρως παιδὸς ἢ γυναικὸς οὐ ζητεῖ μάρτυρας,
if for true love of-a-boy or of-a-woman not seeks witnesses

ἀλλὰ καρποῦται τὸ ἡδὺ κἂν κρύφα κατεργάσηται
but enjoys the pleasant even-if secretly it-accomplish
τὸν πόθον, ἔτι μᾶλλον εἰκός ἐστι τὸν φιλόκαλον καὶ
the longing still more likely it-is the lover-of-the-noble and
φιλόσοφον συνόντα διὰ τῶν πράξεων τῇ ἀρετῇ καὶ
philosopher associating through the actions with-the virtue and
χρώμενον αὐτὸν ἐν ἑαυτῷ σιωπῇ μέγα φρονεῖν, ἐπαινετῶν
using(-it) himself in himself in-silence greatly to-think of-praisers
καὶ ἀκροατῶν μηδὲν δεόμενον. ὥσπερ οὖν ὁ καλῶν
and listeners nothing needing as then the-man calling
ἐκεῖνος οἴκοι τὴν θεραπαινίδα καὶ βοῶν ‘θέασαι, Διονυσία,
that at-home the maidservant and shouting look Dionysia
πέπαυμαι τετυφωμένος’, οὕτως ὁ ποιήσας τι
I-have-ceased being-puffed-up so the-one having-done something
χαρίεν καὶ ἀστεῖον εἶτα τοῦτο διηγούμενος καὶ περιφέρων
graceful and elegant then this relating and carrying-about
ἁπανταχόσε δῆλός ἐστιν ἔξω βλέπων ἔτι καὶ πρὸς δόξαν
everywhere plain is outward looking still and toward glory
ἑλκόμενος, οὔπω δὲ τῆς ἀρετῆς γεγονὼς θεατής, οὐδ’ ὕπαρ
being-drawn not-yet but of-the virtue having-become a-spectator nor waking
ἀλλ’ ὄναρ αὐτῆς ἐν σκιαῖς καὶ εἰδώλοις ῥεμβόμενος,
but in-a-dream of-it among shadows and phantoms roaming
εἶθ’ ὥσπερ ζωγράφημα προτιθεὶς ἐπὶ θέαν τὸ πεπραγμένον.
then as a-painting setting-forth for viewing the thing-done
ἔστιν οὖν τοῦ προκόπτοντος οὐ μόνον δόντα τῷ φίλῳ
it-belongs then to-the progressing-man not only having-given to-the friend
καὶ γνώριμον εὐεργετήσαντα μὴ φράσαι πρὸς ἑτέρους, ἀλλὰ
and an-acquaintance having-benefited not to-tell to others but
καὶ ψῆφον ἐν πολλαῖς θέμενον ἀδίκοις δικαίαν καὶ πρὸς
also a-vote among many having-cast unjust just and against
ἔντευξιν αἰσχρὰν πλουσίου τινὸς ἢ ἄρχοντος ἀπισχυρισάμενον
an-appeal shameful of-a-rich-man some or of-a-ruler having-held-firm

καὶ δωρεὰς ὑπεριδόντα καὶ νὴ Δία διψήσαντα νύκτωρ
and gifts having-disdained and by Zeus having-been-thirsty by-night
καὶ μὴ πιόντα ἢ πρὸς φίλημα καλῆς ἢ καλοῦ
and not having-drunk or against a-kiss of-a-beautiful-girl or of-a-beautiful-boy
διαμαχεσάμενον, ὡς ὁ Ἀγησίλαος, ἐν ἑαυτῷ κατασχεῖν
having-fought-it-out as — Agesilaus within himself to-keep-down
καὶ σιγῆσαι. οὕτω γὰρ αὐτὸς εὐδοκιμῶν παρ' ἑαυτῷ μὴ
and to-be-silent so for himself being-esteemed by himself not
καταφρονῶν ἀλλὰ χαίρων καὶ ἀγαπῶν ὡς ἱκανὸς ὢν μάρτυς
despising but rejoicing and-loving as sufficient being a-witness
ἅμα καὶ θεατὴς τῶν καλῶν δείκνυσι τὸν λόγον ἐντὸς ἤδη
at-once and spectator of-the noble-things he-shows the reason inside already
τρεφόμενον καὶ ῥιζούμενον ἐν ἑαυτῷ καὶ κατὰ Δημόκριτον
being-nourished and taking-root in himself and according-to Democritus
αὐτὸν 'ἐξ ἑαυτοῦ λαμβάνειν τὰς τέρψιας ἐθιζόμενον'. οἱ μὲν
himself from himself to-take the delights being-accustomed the indeed
οὖν γεωργοὶ τῶν σταχύων ἥδιον ὁρῶσι τοὺς κεκλιμένους
then farmers of-the ears-of-grain more-gladly see those bent
καὶ νεύοντας ἐπὶ γῆν, τοὺς δ' ὑπὸ κουφότητος αἰρομένους
and nodding toward earth the but by lightness rising
ἄνω κενοὺς ἡγοῦνται καὶ ἀλαζόνας· οὕτω δὲ καὶ τῶν
upward empty they-consider and impostors so and also of-the
φιλοσοφεῖν βουλομένων νέων οἱ μάλιστα κενοὶ καὶ βάρος
to-philosophize wishing young-men the most empty and weight
οὐκ ἔχοντες θράσος ἔχουσι καὶ σχῆμα καὶ βάδισμα καὶ
not having boldness have and bearing and gait and
πρόσωπον ὑπεροψίας καὶ ὀλιγωρίας μεστὸν ἀφειδούσης
face of-disdain and contempt full unsparing
ἁπάντων, ἀρχόμενοι δὲ πληροῦσθαι καὶ συλλέγειν καρπὸν
of-all beginning but to-be-filled and to-gather fruit
ἀπὸ τῶν λόγων τὸ σοβαρὸν καὶ φλοιῶδες ἀποτίθενται.
from the discourses the pompous and husk-like they-lay-aside

καὶ καθάπερ ἀγγείων κενῶν ὑγρὸν δεχομένων ὁ ἐντὸς
and as of-vessels empty liquid receiving the inside
ἀὴρ ὑπέξεισιν ἐκθλιβόμενος, οὕτως ἀνθρώποις πληρουμένοις
air goes-out being-squeezed-out so in-men being-filled
τῶν ἀληθινῶν ἀγαθῶν ἐνδίδωσιν ὁ τῦφος καὶ γίγνεται τὸ
with-the true goods gives-way the conceit and becomes the
οἴημα μαλακώτερον, καὶ παυόμενοι τοῦ διὰ πώγωνα
self-opinion softer and ceasing from-the because-of beard
καὶ τρίβωνα φρονεῖν μέγα τὴν ἄσκησιν ἐπὶ τὴν ψυχὴν
and cloak to-think greatly the training to the soul
μεταφέρουσι, καὶ τῷ δηκτικῷ καὶ πικρῷ χρῶνται πρὸς
they-transfer and the biting and bitter use toward
ἑαυτοὺς μάλιστα, τοῖς δ' ἄλλοις πραότερον ἐντυγχάνουσι.
themselves most the but others more-gently they-meet
τὸ δὲ φιλοσοφίας ὄνομα καὶ τὴν τοῦ φιλοσοφεῖν δόξαν
the and of-philosophy name and the of-the to-philosophize reputation
οὐχ ἁρπάζουσιν ἑαυτοῖς ὡς πρότερον οὐδὲ προσγράφουσιν,
not they-snatch for-themselves as before nor inscribe
ἀλλὰ καὶ προσαγορευθεὶς ὑφ' ἑτέρου τῇ προσηγορίᾳ
but even being-addressed by another with-the title
ταύτῃ — φθάσας ἂν εὐφυὴς νέος εἴποι μετ' ἐρυθήματος.
this anticipating would a-gifted young-man say with a-blush

'οὔ τίς τοι θεός εἰμι· τί μ' ἀθανάτοισιν ἐίσκεις;'
not some to-you a-god I-am why me to-immortals do-you-liken

‘νέας’ μὲν γὰρ ‘γυναικός’, ὡς Αἰσχύλος φησίν,
of-a-young indeed for woman as Aeschylus says

‘οὔ τι λανθάνει φλέγων
not at-all escapes-notice burning
ὀφθαλμός, ἥτις ἀνδρὸς ἦ γεγευμένη’·
the-eye who of-a-man be having-tasted

νέῳ δ’ ἀνδρὶ γευσαμένῳ προκοπῆς ἀληθοῦς ἐν φιλοσοφίᾳ
to-a-young but man having-tasted of-progress true in philosophy
τὰ Σαπφικὰ ταυτὶ παρέπεται
the Sapphic these-very attend

‘κὰμ μὲν γλῶσσα ἔαγε, λέπτον δ’
down indeed tongue is-broken thin and
αὔτικα χρῷ πῦρ ὑποδέδρομεν’,
at-once on-the-skin fire has-run-under

ἀθόρυβον δ’ ὄψει καὶ πρᾶον ὄμμα, φθεγγομένου δ’ ἂν
undisturbed and you-will-see and gentle the-eye speaking but would
ἀκοῦσαι ποθήσειας. ὥσπερ γὰρ οἱ τελούμενοι κατ’ ἀρχὰς
to-hear you-long as for those being-initiated at the-beginning
μὲν ἐν θορύβῳ καὶ βοῇ συνίασι πρὸς ἀλλήλους ὠθούμενοι,
indeed in uproar and shouting come-together toward one-another jostling
δρωμένων δὲ καὶ δεικνυμένων τῶν ἱερῶν προσέχουσιν
being-performed but and being-shown the sacred-things they-attend
ἤδη μετὰ φόβου καὶ σιωπῆς, οὕτω καὶ φιλοσοφίας
already with fear and silence so also of-philosophy
ἐν ἀρχῇ καὶ περὶ θύρας πολὺν θόρυβον ὄψει καὶ
at the-beginning and about doors much uproar you-will-see and
λαλιὰν καὶ θρασύτητα, ὠθουμένων πρὸς τὴν δόξαν ἐνίων
chatter and boldness pushing toward the glory of-some

ἀγροίκως τε καὶ βιαίως· ὁ δ' ἐντὸς γενόμενος καὶ μέγα
boorishly both and violently the but inside having-come and great
φῶς ἰδών, οἷον ἀνακτόρων ἀνοιγομένων, ἕτερον λαβὼν
light having-seen as-of shrines being-opened another having-taken
σχῆμα καὶ σιωπὴν καὶ θάμβος ὥσπερ θεῷ τῷ λόγῳ
bearing and silence and amazement as to-a-god to-the reason
'ταπεινὸς ξυνέπεται καὶ κεκοσμημένος'. εἰς δὲ τούτους ἔοικε
humble follows and orderly to and these seems
καὶ τὸ Μενεδήμῳ πεπαιγμένον καλῶς λέγεσθαι· καταπλεῖν
also the by-Menedemus jested well to-be-said to-sail-down
γὰρ ἔφη τοὺς πολλοὺς ἐπὶ σχολὴν Ἀθήναζε, σοφοὺς τὸ
for he-said the many to school to-Athens wise the
πρῶτον, εἶτα γίγνεσθαι φιλοσόφους, εἶτα ῥήτορας, τοῦ
first then to-become philosophers then orators of-the
χρόνου δὲ προϊόντος ἰδιώτας, ὅσῳ μᾶλλον ἅπτονται τοῦ
time and advancing laymen by-as-much more they-touch the
λόγου, μᾶλλον τὸ οἴημα καὶ τὸν τῦφον κατατιθεμένους.
reason more the self-opinion and the conceit laying-down
11 τῶν τοίνυν δεομένων ἰατρείας οἱ μὲν ὀδόντα πονοῦντες ἢ
of-those then needing treatment those indeed a-tooth having-pain or
δάκτυλον αὐτόθεν βαδίζουσι παρὰ τοὺς θεραπεύοντας, οἱ
a-finger straightaway walk to those treating(-them) those
δὲ πυρέττοντες οἴκαδε καλοῦσι καὶ δέονται βοηθεῖν, οἱ
but feverish to-the-house call and ask to-help those
δ' εἰς μελαγχολίαν ἢ φρενῖτιν ἢ παρακοπὴν ἥκοντες οὐδὲ
but into melancholy or delirium or derangement having-come not-even
φοιτῶντας ἐνιαχοῦ πρὸς αὐτοὺς ἀνέχονται, ἀλλ' ἐξελαύνουσιν
visiting sometimes to them they-endure but drive-out
ἢ φεύγουσιν, μηδ' ὅτι νοσοῦσιν ὑπὸ τοῦ σφόδρα νοσεῖν
or flee not-even that they-are-ill through the greatly to-be-ill
αἰσθανόμενοι. οὕτω δὴ καὶ τῶν ἁμαρτανόντων ἀνήκεστοι
perceiving so indeed also of-those erring incurable

μέν εἰσιν οἱ πρὸς τοὺς ἐλέγχοντας καὶ νουθετοῦντας
indeed are those toward those reproving and admonishing
ἐχθρῶς καὶ ἀγρίως διατιθέμενοι καὶ χαλεπαίνοντες· οἱ δ'
hostilely and savagely disposed and being-angry those but
ὑπομένοντες καὶ προσιέμενοι πραότερον ἔχουσι. τὸ δ' ἑαυτὸν
enduring and admitting more-gently are the but oneself
ἁμαρτάνοντα παρέχειν τοῖς ἐλέγχουσι καὶ τὸ πάθος λέγειν
erring to-present to-those refuting and the passion to-tell
καὶ τὴν μοχθηρίαν διακαλύπτειν καὶ μὴ χαίρειν λανθάνοντα
and the wickedness to-uncover and not to-rejoice escaping-notice
μηδ' ἀγαπᾶν ἀγνοούμενον ἀλλ' ὁμολογεῖν καὶ δεῖσθαι τοῦ
nor to-be-content being-unknown but to-confess and to-ask of-the
ἁπτομένου καὶ νουθετοῦντος οὐ φαῦλον ἂν εἴη προκοπῆς
one-touching and admonishing not trivial would be of-progress
σημεῖον. ὥς που Διογένης ἔλεγε τῷ σωτηρίας δεομένῳ
a-sign as somewhere Diogenes said for-the-one of-safety needing
ζητεῖν προσήκειν ἢ φίλον σπουδαῖον ἢ διάπυρον ἐχθρόν,
to-seek it-befits either a-friend earnest or a-fiery enemy
ὅπως ἐλεγχόμενος ἢ θεραπευόμενος ἐκφεύγοι τὴν κακίαν.
so-that being-refuted or being-treated he-might-escape the vice
ἄχρι δ' οὗ τις ἐπιδεικνύμενος ῥύπον ἢ κηλῖδα
until and which-time someone displaying dirt or a-stain
χιτῶνος ἢ διερρωγὸς ὑπόδημα καλλωπίζεται πρὸς τοὺς
of-tunic or torn shoe preens-himself toward those
ἐκτὸς ἀτυφίᾳ κενῇ καὶ νὴ Δία σκώπτων αὐτὸς ἑαυτὸν
outside with-unconceit empty and by Zeus mocking himself himself
ὡς μικρὸν ἢ ὡς κυρτὸν οἴεται νεανιεύεσθαι, τὰ δ' ἐντὸς
as small or as hunchbacked he-thinks to-act-the-bold-youth the but inside
αἴσχη τῆς ψυχῆς καὶ τὰ περὶ τὸν βίον ἐλλείμματα
disgraces of-the soul and the-things about the life deficiencies
καὶ μικρολογίας καὶ φιληδονίας καὶ κακοηθείας καὶ
and stinginesses and pleasure-lovings and malices and

φθόνους ὥσπερ ἕλκη περιστέλλων καὶ ἀποκρύπτων οὐδένα
envies like sores wrapping-up and hiding no-one
θιγεῖν οὐδὲ προσιδεῖν ἐᾷ δεδιὼς τὸν ἔλεγχον, ὀλίγον
to-touch nor to-look-at allows fearing the refutation little
αὐτῷ προκοπῆς μέτεστι, μᾶλλον δ' οὐδέν. ἀλλ' ὁ
to-him of-progress belongs rather but nothing but the-one
τούτοις ὁμόσε χωρῶν καὶ μάλιστα μὲν αὐτὸς ἑαυτὸν
with-these to-close-quarters going and most indeed himself himself
ἀλγύνειν ἁμαρτάνοντα καὶ κακίζειν, δεύτερον δὲ παρέχειν
to-pain erring and to-reproach second but to-offer
ἑτέρου νουθετοῦντος ἐγκαρτεροῦντα καὶ καθαιρόμενον
another admonishing persevering and being-cleansed
ὑπὸ τῶν ἐλέγχων καὶ δυνάμενος καὶ βουλόμενος, οὗτος
by the refutations and being-able and wishing this-one
ἀποτριβομένῳ καὶ βδελυττομένῳ τὴν μοχθηρίαν ἀληθῶς
to-one-rubbing-off and loathing the wickedness truly
ἔοικε. δεῖ μὲν γὰρ ἀμέλει καὶ τὸ δοκεῖν εἶναι πονηρὸν
seems one-must indeed for doubtless even the to-seem to-be wicked
αἰδεῖσθαι καὶ φεύγειν· ὁ δὲ τὴν οὐσίαν μᾶλλον τῆς
to-be-ashamed-of and to-flee the-one but the substance rather of-the
μοχθηρίας ἢ τὴν ἀδοξίαν δυσχεραίνων οὐ φεύγει τὸ
wickedness than the disrepute disliking not flees the
κακῶς ἀκοῦσαι καὶ εἰπεῖν ἐπὶ τῷ βελτίων γενέσθαι.
badly to-be-spoken-of and to-speak for the better to-become
χαρίεν γὰρ τὸ τοῦ Διογένους πρός τινα νεανίσκον ὀφθέντα
graceful for the — of-Diogenes to a-certain young-man having-been-seen
μὲν ἐν καπηλείῳ, καταφυγόντα δ' εἰς τὸ καπηλεῖον, 'ὅσῳ'
indeed in a-tavern having-fled but into the tavern the-more
γὰρ εἶπεν 'ἐνδοτέρω φεύγεις, μᾶλλον ἐν τῷ καπηλείῳ
for he-said farther-in you-flee the-more in the tavern
γίγνῃ'. καὶ τῶν φαύλων ἕκαστος ὅσῳ μᾶλλον ἀρνεῖται,
you-are and of-the base each by-as-much more he-denies

τοσούτῳ μᾶλλον ἐνδύεται καὶ καθείργνυσιν εἰς τὴν κακίαν
by-so-much more he-sinks-in and shuts-up into the vice
ἑαυτόν. ἀμέλει τῶν πενομένων οἱ προσποιούμενοι πλουτεῖν
himself doubtless of-the poor those pretending to-be-rich
ἔτι μᾶλλον πένονται διὰ τὴν ἀλαζονείαν· ὁ δὲ προκόπτων
still more are-poor through the imposture the but progressing
ἀληθῶς τὸν Ἱπποκράτη ποιεῖται παράδειγμα, τὸ περὶ τὰς
truly — Hippocrates makes an-example the about the
ῥαφὰς τῆς κεφαλῆς ἀγνοηθὲν αὐτῷ καὶ ἐξαγορεύσαντα καὶ
sutures of-the head unknown to-him and having-declared and
γράψαντα, λογιζόμενος ὅτι δεινόν ἐστιν ἐκεῖνον μέν, ὅπως
having-written reckoning that terrible it-is that-one indeed so-that
ἂν ἕτεροι μὴ τὸ αὐτὸ πάθωσιν, ἑαυτοῦ τὴν ἁμαρτίαν
— others not the same suffer of-himself the error
κατειπεῖν, αὐτὸν δέ τινα μέλλοντα σῴζεσθαι μὴ τολμᾶν
to-denounce oneself but someone being-about to-be-saved not to-dare
ἐλέγχεσθαι μηδ' ὁμολογεῖν τὴν ἀβελτερίαν καὶ ἀμαθίαν. καὶ
to-be-refuted nor to-confess the stupidity and ignorance and
μὴν τά γε Βίαντος καὶ Πύρρωνος οὐ προκοπῆς ἄν
indeed the-things at-least of-Bias and of-Pyrrho not of-progress would
τις ἀλλὰ μείζονος ἕξεως σημεῖα θεῖτο καὶ τελειοτέρας.
anyone but of-greater state signs reckon and more-perfect
ὁ μὲν γὰρ ἠξίου τοὺς συνήθεις οἴεσθαι προκόπτειν
the(-one) indeed for thought-fit the associates to-think to-progress
ὅταν τῶν λοιδορούντων οὕτως ἀκούωσιν ὡς λεγόντων
whenever of-those reviling so they-hear as saying

'ξεῖν', ἐπεὶ οὔτε κακῷ οὔτ' ἄφρονι φωτὶ ἔοικας,
stranger since neither to-base nor to-senseless man you-are-like
οὖλέ τε καὶ μέγα χαῖρε, θεοὶ δέ τοι ὄλβια δοῖεν'.
hail both and greatly rejoice gods and to-you blessings may-give

Πύρρωνα δέ φασι πλέοντα καὶ κινδυνεύοντα χειμῶνος
Pyrrho and they-say sailing and being-in-danger in-a-storm
δελφάκιόν τι δεῖξαι χρώμενον ἀσμένως κριθαῖς
a-little-pig some to-have-shown using gladly barley
παρεγκεχυμέναις, καὶ πρὸς τοὺς ἑταίρους εἰπεῖν ὅτι
poured-out-beside and to the companions to-have-said that
τοιαύτην ἀπάθειαν παρασκευαστέον ἐκ λόγου καὶ
such impassivity must-be-prepared from reason and
φιλοσοφίας τὸν ὑπὸ τῶν προστυγχανόντων ταράττεσθαι
philosophy for-the-one by the things-befalling to-be-disturbed
μὴ βουλόμενον.
not wishing

V · DREAMS AND PASSIONS

Zeno takes it as a sign of progress when one's dreams admit nothing shameful, for Plato saw that the tyrannical soul acts out its lusts in sleep, while a soul trained by reason keeps its order even then, like well-trained horses with slack reins, as Stilpo calmly answers Poseidon in a dream. The passions should be compared with their former selves and with one another: whether they are milder, and whether we feel more shame than fear and more emulation than envy, as vice shifts into more reasonable passions. The chief sign is to turn doctrine into action, as Themistocles is kept awake not merely admiring Miltiades' trophy but emulating it.

12 ὅρα δὴ καὶ τὸ τοῦ Ζήνωνος ὁποῖόν ἐστιν. ἠξίου
see indeed also the — of-Zeno of-what-sort it-is he-thought-fit
γὰρ ἀπὸ τῶν ὀνείρων ἕκαστον αὑτοῦ συναισθάνεσθαι
for from the dreams each of-himself to-be-aware
προκόπτοντος, εἰ μήθ' ἡδόμενον αἰσχρῷ τινι ἑαυτὸν
progressing if neither taking-pleasure in-shameful anything himself
μήτε τι προσιέμενον ἢ πράττοντα τῶν δεινῶν καὶ
nor anything admitting or doing of-the terrible and

ἀτόπων ὁρᾷ κατὰ τοὺς ὕπνους, ἀλλ' οἷον ἐν βυθῷ
odd-things he-sees in the sleep but as in a-depth
γαλήνης ἀκλύστου καταφανεῖ διαλάμπει τῆς ψυχῆς τὸ
of-calm unruffled transparent shines-through of-the soul the
φανταστικὸν καὶ παθητικὸν διακεχυμένον ὑπὸ τοῦ λόγου.
imaginative and emotional dissolved by the reason
τοῦτο δὲ καὶ Πλάτων, ὡς ἔοικε, συνιδὼν πρότερος
this and also Plato as it-seems having-perceived earlier
ἐξεμόρφωσε καὶ διετύπωσε τῆς φύσει τυραννικῆς ψυχῆς
shaped and outlined of-the by-nature tyrannical soul
τὸ φανταστικὸν καὶ ἄλογον οἷα κατὰ τοὺς ὕπνους
the imaginative and irrational such-things-as in the sleep
δρᾷ. 'μητρί τε γὰρ ἐπιχειρεῖ μίγνυσθαι' καὶ πρὸς
it-does with-mother both for it-attempts to-lie and toward
βρώσεις ὁρμᾷ παντοδαπάς, παρανομοῦν καὶ χρώμενον
foods rushes of-all-kinds transgressing and using
ἑαυτοῦ ταῖς ἐπιθυμίαις οἷον λελυμέναις, ἃς μεθ' ἡμέραν
its-own the desires as-if loosed which by day
ὁ νόμος αἰσχύνῃ καὶ φόβῳ καθείργνυσιν. ὥσπερ οὖν τὰ
the law with-shame and fear shuts-up as then the-ones
πεπαιδευμένα καλῶς τῶν ὑποζυγίων, οὐδ' ἂν ἀφῇ τὰς
trained well of-the beasts-of-burden not-even if let-go the
ἡνίας ὁ ἄρχων, ἐπιχειρεῖ παρατρέπεσθαι καὶ ἀπολείπειν
reins the driver attempt to-turn-aside and to-leave
τὴν ὁδόν, ἀλλ' ὥσπερ εἴθισται πρόεισιν ἐν τάξει,
the road but as they-are-accustomed go-forward in order
διαφυλάττοντα τὴν πορείαν ἄπταιστον, οὕτως οἷς ἂν
keeping the course without-stumbling so for-whom ever
εὐπειθὲς τὸ ἄλογον ἤδη καὶ πρᾷον ᾖ γεγονὸς ὑπὸ
obedient the irrational already and gentle be having-become by
τοῦ λόγου καὶ κεκολασμένον, οὔτε καθ' ὕπνους οὔθ' ὑπὸ
the reason and chastened neither in sleep nor by

νόσων ἔτι ῥᾳδίως ἐξυβρίζειν ἢ παρανομεῖν ἐθέλει ταῖς
diseases any-longer easily to-run-riot or to-transgress wishes with-the
ἐπιθυμίαις, ἀλλὰ τηρεῖ καὶ διαμνημονεύει τὸν ἐθισμόν,
desires but keeps and remembers the habituation
ἰσχὺν ἐμποιοῦντα τῇ προσοχῇ καὶ τόνον.
strength producing to-the attention and tension
εἰ γὰρ καὶ τὸ σῶμα τῇ ἀσκήσει τῆς ἀπαθείας ὑπήκοον
if for even the body by-the training of-the impassivity obedient
ἑαυτὸ καὶ τὰ μέρη παρέχειν πέφυκεν, ὡς ὀφθαλμούς τε
itself and the parts to-offer is-disposed so-that eyes both
πρὸς οἶκτον ἴσχεσθαι δακρύων καὶ καρδίαν πηδήματος ἐν
at pity to-be-held-back from-tears and heart from-leaping in
φόβοις, αἰδοῖά τε σωφρόνως ἔχειν ἀτρέμα καὶ μηδὲν
fears private-parts and temperately to-keep quiet and in-nothing
ἐνοχλεῖν παρὰ καλοῖς ἢ καλαῖς, πῶς οὐ μᾶλλον εἰκός
to-trouble beside beautiful-boys or beautiful-girls how not more likely
ἐστι τῆς ψυχῆς τοῦ παθητικοῦ τὴν ἄσκησιν ἐπιλαβομένην
it-is of-the soul of-the emotional-part the training having-taken-hold
οἷον ἐκλεαίνειν καὶ συσχηματίζειν τὰ φαντάσματα καὶ τὰ
as-it-were to-smooth and to-shape the imaginings and the
κινήματα μέχρι τῶν ὕπνων πιέζουσαν; οἷα λέγεται καὶ
motions even-to the sleep pressing such-things-as are-told also
περὶ τοῦ φιλοσόφου Στίλπωνος, ὃς ἰδεῖν ἔδοξε κατὰ τοὺς
about the philosopher Stilpo who to-see seemed in the
ὕπνους ὀργιζόμενον αὐτῷ τὸν Ποσειδῶνα μὴ θύσαντι βοῦν,
sleep angry with-him — Poseidon not having-sacrificed an-ox
ὥσπερ ἔθος ἦν Μεγαρεῦσιν· αὑτὸν δὲ μηδὲν ἐκπλαγέντα ‘τί
as custom was for-Megarians himself but in-no-way dismayed what
λέγεις’ φάναι ‘ὦ Πόσειδον; ὥσπερ παῖς ἥκεις μεμψιμοιρῶν
do-you-say to-have-said O Poseidon like a-child you-come grumbling
ὅτι μὴ δανεισάμενος ἐνέπλησα κνίσης τὴν πόλιν, ἀλλ’ ἀφ’
because not having-borrowed I-filled with-savor the city but from

ὧν εἶχον ἔθυσά σοι μετρίως οἴκοθεν;' καὶ μέντοι δοκεῖν
what I-had I-sacrificed to-you moderately from-home and indeed to-seem
αὐτῷ τὸν Ποσειδῶνα μειδιάσαντα τὴν δεξιὰν προτεῖναι καὶ
to-him — Poseidon having-smiled the right-hand to-hold-out and
εἰπεῖν ὡς ἀφύων φορὰν Μεγαρεῦσι ποιήσει δι' ἐκεῖνον.
to-say that of-small-fry a-haul for-Megarians he-will-make because-of him
οἷς οὖν οὕτως εὐόνειρα καὶ φανὰ καὶ ἄλυπα, φοβερὸν
for-whom then so of-good-dreams and bright and painless fearsome
δὲ μηδὲν ἢ τραχὺ μηδὲ κακόηθες ἢ σκολιὸν ἐκ τῶν ὕπνων
but nothing or harsh nor malicious or crooked from the sleep
ἐπαναφέρεται, ταῦτα τῆς προκοπῆς ἀπαυγασμούς τινας
is-brought-back these-things of-the progress gleams some
εἶναι λέγουσιν, οἵστρους δὲ καὶ πτοίας καὶ φυγὰς ἀγεννεῖς
to-be they-say frenzies but and terrors and flights ignoble
καὶ παιδικὰς περιχαρείας καὶ ὀλοφύρσεις ἐνυπνίων οἰκτρῶν
and childish exultations and wailings of-dreams pitiable
καὶ ἀλλοκότων ῥαχίαις τέ τισι καὶ σάλοις ἐοικέναι, ψυχῆς
and strange to-surfs both some and tossings to-be-like of-a-soul
οὔπω τὸ κοσμοῦν ἐχούσης οἰκεῖον, ἀλλὰ πλαττομένης
not-yet the ordering having own but being-molded
ἔτι δόξαις καὶ νόμοις, ὧν ἀπωτάτω γιγνομένη κατὰ
still by-opinions and laws from-which farthest becoming in
τοὺς ὕπνους αὖθις ἀναλύεται καὶ ἀνελίττεται τοῖς πάθεσι.
the sleep again it-is-dissolved and unrolled by-the passions
ταῦτα μὲν οὖν συνεπισκόπει καὶ αὐτός, εἴτε προκοπῆς
these-things indeed then consider-with(-me) also yourself whether of-progress
ἐστιν εἴτε τινὸς ἕξεως ἤδη βεβαιότητα καὶ κράτος
it-is or of-a-certain state already firmness and power
ἐχούσης ἐπὶ τοῖς λόγοις ἀσάλευτον.
having on the reasons unshaken

13 ἐπεὶ δ' ἡ παντελὴς ἀπάθεια μέγα καὶ θεῖον, ἡ προκοπὴ δ'
since and the complete impassivity great and divine the progress and
ὡς λέγουσιν ἔοικεν ἐνδόσει τινὶ παθῶν καὶ πραότητι, δεῖ
as they-say resembles a-relaxing some of-passions and gentleness one-must
καὶ πρὸς αὐτὰ καὶ πρὸς ἄλληλα τὰ πάθη σκοποῦντας
both against themselves and against one-another the passions examining
κρίνειν τὰς διαφοράς· πρὸς αὐτὰ μέν, εἰ νῦν ἐπιθυμίαις
to-judge the differences against themselves indeed whether now desires
τε χρώμεθα μαλακωτέραις τῶν πάλαι καὶ φόβοις καὶ
both we-have softer than-those formerly and fears and
ὀργαῖς, ταχὺ τῷ λόγῳ τὸ ἐξάπτον αὐτῶν καὶ φλεγμαῖνον
angers quickly by-the reason the kindling of-them and inflaming
ἀφαιροῦντες· πρὸς ἄλληλα δέ, εἰ μᾶλλον αἰσχυνόμεθα
removing against one-another and whether more we-are-ashamed
νῦν ἢ φοβούμεθα καὶ ζηλοῦμεν μᾶλλον ἢ φθονοῦμεν
now than we-fear and we-emulate more than we-envy
καὶ φιλοδοξοῦμεν ἢ φιλοχρηματοῦμεν, καὶ ὅλως εἰ
and we-love-glory than we-love-money and in-general whether
Δωρίοις μᾶλλον ἢ Λυδίοις ὥσπερ οἱ μελῳδοῦντες
in-Dorian more than in-Lydian as those singing
ὑπερβολαῖς ἁμαρτάνομεν, σκληρότεροι περὶ τὴν δίαιταν
in-excesses we-err harsher about the way-of-life
ὄντες ἢ μαλακώτεροι, καὶ βραδύτεροι περὶ τὰς πράξεις
being than softer and slower about the actions
ἢ προπετέστεροι, καὶ θαυμασταὶ παρ' ὃ δεῖ λόγων
than more-precipitate and admirers beyond what one-must of-speeches
καὶ ἀνθρώπων ἢ καταφρονηταί. καθάπερ γὰρ αἱ τῶν
and men than despisers as for the of-the
νόσων εἰς τὰ μὴ κύρια μέρη τοῦ σώματος ἐκτροπαὶ σημεῖόν
diseases into the not vital parts of-the body diversions a-sign
εἰσιν οὐ φαῦλον, οὕτως ἡ κακία τῶν προκοπτόντων
are not trivial so the vice of-the progressing

ἔοικεν εἰς ἐπιεικέστερα πάθη μεθισταμένη κατὰ μικρὸν
seems into more-reasonable passions being-shifted by little(-steps)
ἐξαλείφεσθαι. Φρῦνιν μὲν γὰρ οἱ ἔφοροι ταῖς ἑπτὰ χορδαῖς
to-be-wiped-out Phrynis indeed for the ephors to-the seven strings
δύο παρεντεινάμενον ἠρώτων πότερον τὰς ἄνωθεν ἢ τὰς
two having-added asked whether the from-above or the
κάτωθεν ἐκτεμεῖν αὐτοῖς ἐθέλει παρασχεῖν· ἡμῶν δὲ δεῖται
from-below to-cut-out for-them he-wishes to-allow of-us but need
μέν πως τὰ ἄνω καὶ τὰ κάτω περικοπῆς, εἰ μέλλομεν
indeed somehow the upper and the lower of-trimming if we-are-about
εἰς τὸ μέσον καθίστασθαι καὶ μέτριον· ἡ δὲ προκοπὴ τὰς
into the middle to-settle and moderate the but progress the
ὑπερβολὰς πρότερον καὶ τὰς ὀξύτητας τῶν παθῶν ἀνίησι
excesses first and the sharpnesses of-the passions relaxes

‘πρὸς ἅσπερ οἱ μαργῶντες ἐντονώτατοι’
toward which those raging most-intense

κατὰ Σοφοκλέα.
according-to Sophocles
καὶ μὴν ὅτι τὸ τὰς κρίσεις ἐπὶ τὰ ἔργα μετάγειν καὶ τοὺς 14
and indeed that the the judgments to the works to-transfer and the
λόγους μὴ λόγους ἐᾶν ἀλλὰ πράξεις ποιεῖν μάλιστα τῆς
words not words to-leave but actions to-make most of-the
προκοπῆς ἴδιόν ἐστιν εἴρηται. δήλωμα δ’ αὐτοῦ πρῶτον
progress proper is has-been-said an-indication and of-it first
μὲν ὁ πρὸς τὰ ἐπαινούμενα ζῆλος καὶ τὸ ποιεῖν εἶναι
indeed the toward the praised-things emulation and the to-do to-be
προθύμους ἃ θαυμάζομεν, ἃ δὲ ψέγομεν μὴ ἐθέλειν μηδ’
eager what we-admire what but we-blame not to-wish nor
ὑπομένειν. ἐπεὶ πάντας μὲν Ἀθηναίους εἰκὸς ἦν ἐπαινεῖν
to-endure since all indeed Athenians likely it-was to-praise

τὴν Μιλτιάδου τόλμαν καὶ ἀνδρείαν, Θεμιστοκλῆς δ' εἰπὼν
the of-Miltiades daring and courage Themistocles but having-said
ὡς οὐκ ἐᾷ καθεύδειν αὐτὸν ἀλλ' ἐκ τῶν ὕπνων ἀνίστησι
that not allows to-sleep him but from the sleep raises
τὸ Μιλτιάδου τρόπαιον, οὐκ ἐπαινῶν μόνον οὐδὲ θαυμάζων
the of-Miltiades trophy not praising only nor admiring
καταφανὴς ἦν εὐθὺς ἀλλὰ καὶ ζηλῶν καὶ μιμούμενος.
evident was at-once but also emulating and imitating
σμικρὸν οὖν οἴεσθαι χρὴ προκόπτειν, ἄχρι οὗ τὸ
small then to-think one-must to-progress until which-time the
θαυμάζειν τοὺς κατορθοῦντας ἀργὸν ἔχομεν καὶ ἀκίνητον ἐξ
to-admire those succeeding idle we-have and unmoved from
ἑαυτοῦ πρὸς μίμησιν. οὔτε γὰρ ἔρως σώματος ἐνεργός, εἰ
itself toward imitation neither for love of-a-body active if
μὴ μετὰ ζηλοτυπίας ἔνεστιν, οὔτ' ἔπαινος ἀρετῆς διάπυρος
not with jealousy it-is-present nor praise of-virtue fiery
καὶ δραστήριος ὁ μὴ νύττων μηδὲ κεντρίζων μηδὲ ποιῶν
and effective the-one not pricking nor goading nor producing
ἀντὶ φθόνου ζῆλον ἐπὶ τοῖς καλοῖς, ἀναπληρώσεως
instead-of envy emulation for the noble-things of-fulfillment
ὀρεγόμενον. οὐ γὰρ ὑπὸ τῶν λόγων δεῖ τοῦ φιλοσοφοῦντος
reaching not for by the words must of-the philosopher
μόνον ὥσπερ Ἀλκιβιάδης ἔλεγε τὴν καρδίαν στρέφεσθαι
only as Alcibiades said the heart to-be-turned
καὶ δάκρυα ἐκπίπτειν, ἀλλ' ὅ γε προκόπτων ἀληθῶς,
and tears to-fall but the-one at-least progressing truly
μᾶλλον ἔργοις καὶ πράξεσιν ἀνδρὸς ἀγαθοῦ καὶ τελείου
rather to-works and to-actions of-a-man good and perfect
παραβάλλων ἑαυτόν, ἅμα τῷ συνειδότι τοῦ ἐνδεοῦς
comparing himself together-with the consciousness of-the deficiency

δακνόμενος καὶ δι᾽ ἐλπίδα καὶ πόθον χαίρων καὶ μεστὸς
being-stung and because-of hope and longing rejoicing and full
ὢν ὁρμῆς οὐκ ἠρεμούσης οἷός τ᾽ ἐστὶ κατὰ Σιμωνίδην
being of-impulse not resting able — is according-to Simonides

‘ἄθηλος ἵππῳ πῶλος ὡς ἅμα τρέχειν’,
unweaned with-a-mare foal as alongside to-run

τῷ ἀγαθῷ μονονουχὶ συμφῦναι γλιχόμενος. καὶ γὰρ
with-the good almost to-grow-together longing and for
τοῦτο προκοπῆς ἀληθοῦς ἴδιόν ἐστι πάθος, ὧν ζηλοῦμεν
this of-progress true proper is a-passion of-whom we-emulate
τὰ ἔργα τὴν διάθεσιν φιλεῖν καὶ ἀγαπᾶν καὶ μετ᾽ εὐνοίας
the works the disposition to-love and to-cherish and with goodwill
ἀεὶ τιμὴν εὔφημον ἀποδιδούσης ἐξομοιοῦσθαι. φιλονεικία
always honor auspicious rendering to-become-like contentiousness
δ᾽ ὅτῳ καὶ φθόνος ἐνέστακται πρὸς τοὺς κρείττονας,
but in-whom also envy has-been-instilled toward the superior
οὗτος ἴστω δόξης τινὸς ἢ δυνάμεως ζηλοτυπίᾳ
this-one let-him-know of-reputation some or of-power by-jealousy
κνιζόμενος, ἀρετὴν δὲ μὴ τιμῶν μηδὲ θαυμάζων.
being-provoked virtue but not honoring nor admiring

VI · LOVING THE GOOD

Progress shows when we love the good man not only in prosperity but in exile, prison, poverty, and condemnation, as Aristides, Anaxagoras, Socrates, and Phocion suffered, and when before any action we ask what Plato, Epaminondas, Lycurgus, or Agesilaus would have done, as if before a mirror. A further sign is to face a good man without blushing or hiding, as Alexander wanted nothing but Homer's praise, and to wish one's dead father or teacher could see one's life. Finally, the progressing man counts no fault small, as one nearing wealth grudges every small expense, and builds his life like a temple, testing each stone against reason's rule.

15 ὅταν οὖν οὕτως ἀρχώμεθα τῶν ἀγαθῶν ἐρᾶν, ὥστε μὴ
whenever then so we-begin the good to-love so-that not
μόνον κατὰ Πλάτωνα μακάριον μὲν αὐτὸν ἡγεῖσθαι
only according-to Plato blessed indeed himself to-consider
τὸν σώφρονα, ‘μακάριον δὲ τὸν ξυνήκοον τῶν ἐκ τοῦ
the temperate blessed but the fellow-hearer of-the from the
σωφρονοῦντος στόματος ἰόντων λόγων’, ἀλλὰ καὶ σχῆμα
temperate mouth going words but also bearing
καὶ βάδισμα καὶ βλέμμα καὶ μειδίαμα θαυμάζοντες αὐτοῦ
and gait and look and smile admiring his
καὶ ἀγαπῶντες οἷον συναρμόττειν καὶ συγκολλᾶν ἑαυτοὺς
and loving as-it-were to-fit-together and to-glue ourselves
ὦμεν πρόθυμοι, τότε χρὴ νομίζειν ἀληθῶς προκόπτειν.
we-be eager then one-must to-think truly to-progress
ἔτι δὲ μᾶλλον, ἂν μὴ μόνον εὐημεροῦντας τοὺς ἀγαθοὺς
still and more if not only prospering the good
θαυμάζωμεν, ἀλλ’ ὥσπερ οἱ ἐρῶντες καὶ τραυλότητας
we-admire but as the lovers even lispings
ἀσπάζονται τῶν ἐν ὥρᾳ καὶ ὠχρότητας, τῆς δὲ Πανθείας
welcome of-those in bloom and palenesses — and of-Panthea
καὶ δάκρυα καὶ κατήφεια πενθούσης ἄρα καὶ κεκακωμένης
even tears and dejection grieving after-all and ill-used
ἐξέπληξε τὸν Ἀράσπην, οὕτως ἡμεῖς μήτε φυγὴν
struck-with-amazement — Araspes so we neither exile
Ἀριστείδου μήθ’ εἱργμὸν Ἀναξαγόρου μήτε πενίαν
of-Aristides nor imprisonment of-Anaxagoras nor poverty
Σωκράτους ἢ Φωκίωνος καταδίκην ὑποδειμαίνωμεν, ἀλλὰ
of-Socrates or of-Phocion condemnation should-shrink-from but

καὶ μετὰ τούτων ἀξιέραστον ἡγούμενοι τὴν ἀρετὴν ὁμόσε
even with these lovable considering the virtue to-close-quarters
χωρῶμεν αὐτῇ, τὸ Εὐριπίδειον ἐφ' ἑκάστῳ φθεγγόμενοι
we-go with-it the Euripidean at each uttering

'φεῦ, τοῖσι γενναίοισιν ὡς ἅπαν καλόν'.
ah to-the noble how all-things fine

τὸν γὰρ ἄχρι τοῦ καὶ τὰ φαινόμενα δεινὰ μὴ
the for up-to the(-point) even the appearing terrible-things not
δυσχεραίνειν ἀλλὰ θαυμάζειν καὶ ζηλοῦν ἐνθουσιασμὸν οὐκ
to-dislike but to-admire and to-emulate enthusiasm not
ἂν ἔτι γε τῶν καλῶν οὐδεὶς ἀποτρέψειεν. ἤδη δὲ
would still at-least from-the noble-things anyone turn-away already and
τοῖς τοιούτοις παρέπεται τὸ βαδίζοντας ἐπὶ πράξεις τινὰς ἢ
to-the such attends the going to actions some or
λαβόντας ἀρχὴν ἢ χρησαμένους τύχῃ τίθεσθαι πρὸ ὀφθαλμῶν
having-received office or having-met-with fortune to-set before eyes
τοὺς ὄντας ἀγαθοὺς ἢ γενομένους, καὶ διανοεῖσθαι 'τί δ' ἂν
the being good or having-been and to-consider what and would
ἔπραξεν ἐν τούτῳ Πλάτων, τί δ' ἂν εἶπεν Ἐπαμεινώνδας,
have-done in this Plato what and would have-said Epaminondas
ποῖος δ' ἂν ὤφθη Λυκοῦργος ἢ Ἀγησίλαος', οἷον
what-sort and would have-appeared Lycurgus or Agesilaus as-it-were
πρὸς ἔσοπτρα κοσμοῦντας ἑαυτοὺς καὶ μεταρρυθμίζοντας
before mirrors adorning themselves and reshaping
ἢ φωνῆς ἀγεννεστέρας αὑτῶν ἐπιλαμβανομένους ἢ πρός
or voice more-ignoble of-themselves checking or against
τι πάθος ἀντιβαίνοντας. οἱ μὲν γὰρ ἐκμεμαθηκότες τὰ
some passion standing-against those indeed for having-learned-by-heart the
τῶν Ἰδαίων ὀνόματα δακτύλων χρῶνται πρὸς τοὺς φόβους
of-the Idaean names dactyls use against the fears

αὐτοῖς ὡς ἀλεξικάκοις, ἀτρέμα καταλέγοντες ἕκαστον· ἡ δὲ
them as averters-of-evil quietly reciting each the but
τῶν ἀγαθῶν ἀνδρῶν ἐπίνοια καὶ μνήμη ταχὺ παρισταμένη
of-the good men conception and memory quickly coming-to-mind
καὶ διαλαμβάνουσα τοὺς προκόπτοντας ἐν πᾶσι πάθεσι καὶ
and holding those progressing in all passions and
ἀπορίαις ἁπάσαις, ὀρθούς τε καὶ ἀπτῶτας διαφυλάσσει. ὅθεν
perplexities all upright both and unfallen keeps whence
ἔστω σοι καὶ τοῦτο σημεῖον τοῦ πρὸς ἀρετὴν ἐπιδιδόντος.
let-be to-you also this a-sign of-the toward virtue advancing
16 πρὸς δὲ τούτῳ τὸ μηκέτι ταράττεσθαι σφόδρα μηδ'
in-addition and to-this the no-longer to-be-disturbed greatly nor
ἐρυθριᾶν μηδὲ κατακρύπτειν ἢ μετασχηματίζειν τι
to-blush nor to-hide or to-change something
τῶν καθ' ἑαυτόν, ἀνδρὸς ἐνδόξου καὶ σώφρονος
of-the-things about oneself a-man illustrious and temperate
ἐξαπίνης ἐπιφανέντος, ἀλλὰ θαρρεῖν ὁμόσε χωροῦντα
suddenly having-appeared but to-take-courage to-close-quarters going
τοῖς τοιούτοις ἔχει τοῦ συνειδότος τινὰ βεβαίωσιν.
with-the such has of-the conscience some confirmation
Ἀλέξανδρος μὲν γὰρ ὡς ἔοικεν ἄγγελον ἰδὼν περιχαρῆ
Alexander indeed for as it-seems a-messenger having-seen overjoyed
προσθέοντα καὶ τὴν δεξιὰν προτείνοντα 'τί μοι μέλλεις'
running-up and the right-hand holding-out what to-me are-you-about
εἶπεν 'ὦ τᾶν ἀπαγγελεῖν; ἢ ὅτι Ὅμηρος ἀναβεβίωκεν;'
he-said O good-sir to-announce or that Homer has-come-back-to-life
οὐδενὸς αὐτῷ τὰ πράγματα πλὴν ὑστεροφημίας ἐνδεῖν
of-nothing for-him the affairs except fame-after-death to-lack
οἰόμενος. νέῳ δ' ἀνδρὶ βελτιουμένῳ τὸ ἦθος οὐδενὸς
thinking in-a-young but man being-improved the character for-nothing
ἔρως ἐμφύεται μᾶλλον ἢ καλοῖς κἀγαθοῖς ἀνδράσιν
love grows-in rather than to-noble and-good men

ἐγκαλλωπίσασθαι καὶ παρασχεῖν οἰκίαν αὑτοῦ καταφανῆ,
to-pride-oneself and to-present house of-himself visible
τράπεζαν γυναῖκα, παιδιὰν σπουδήν, λόγους λεγομένους
table wife play earnestness words being-spoken
ἢ γραφομένους, ὥστε καὶ δάκνεσθαι πατρὸς τεθνεῶτος
or being-written so-that even to-be-stung a-father dead
ἢ καθηγητοῦ μεμνημένον οὐκ ἐπιδόντος αὐτὸν ἐν διαθέσει
or a-teacher remembering not having-seen him in disposition
τοιαύτῃ, καὶ μηδὲν ἂν οὕτως εὔξασθαι παρὰ τῶν θεῶν,
such and nothing would so to-pray from the gods
ὡς ἐκείνους ἀναβιώσαντας αὐτῷ γενέσθαι τοῦ βίου
as those having-come-to-life-again for-him to-become of-the life
καὶ τῶν πράξεων θεατάς. ὥσπερ αὖ τοὐναντίον οἱ
and the actions spectators as in-turn the-opposite those
καταμελήσαντες ἑαυτῶν καὶ διαφθαρέντες οὐδ' ἐν ὕπνῳ
having-neglected themselves and corrupted not-even in sleep
τοὺς προσήκοντας ἀτρέμα καὶ ἀδεῶς ὁρῶσιν.
the kinsmen calmly and fearlessly see
ἔτι τοίνυν πρόσλαβε τοῖς εἰρημένοις σημεῖον οὐ μικρόν, 17
further then add to-the things-said a-sign not small
εἰ βούλει, τὸ μηδὲν ἔτι μικρὸν ἡγεῖσθαι τῶν
if you-wish the nothing any-longer small to-consider of-the
ἐξαμαρτανομένων ἀλλ' ἐξευλαβεῖσθαι καὶ προσέχειν ἅπασιν.
errors but to-be-on-guard and to-attend to-all
ὥσπερ γὰρ οἱ τὸ πλουτήσειν ἀπεγνωκότες ἐν οὐδενὶ
as for those the to-be-going-to-be-rich having-despaired-of in nothing
τίθενται τὰ μικρὰ δαπανήματα, μηδὲν οἰόμενοι ποιήσειν
set the small expenses nothing thinking to-be-going-to-make
μέγα τὸ μικρῷ τινι προστιθέμενον, ἡ δ' ἐλπὶς ἐγγυτέρω
great the to-small something added the but hope nearer
τοῦ τέλους βαδίζουσα τῷ πλούτῳ συναύξει τὴν
the goal walking with-the wealth increases the

φιλοπλουτίαν, οὕτως ἐν τοῖς πρὸς ἀρετὴν πράγμασιν ὁ
love-of-wealth so in the toward virtue affairs the-one
μὴ πολλὰ συγχωρῶν τῷ 'τί γὰρ τὸ παρὰ τοῦτο;' καὶ 'νῦν
not many conceding to-the what for the beyond this and now
μὲν οὕτως αὖθις δὲ βέλτιον', ἀλλὰ προσέχων ἑκάστῳ κἂν
indeed so later but better but attending to-each and-if
εἰς τὸ σμικρότατον ἡ κακία ποτὲ τῶν ἁμαρτημάτων ἐνδῦσα
into the smallest the vice ever of-the errors slipping
συγγνώμην πορίζηται δυσανασχετῶν καὶ δυσκολαίνων,
pardon procure being-vexed and annoyed
δῆλός ἐστιν ἤδη τι καθαρὸν κτώμενος ἑαυτῷ καὶ
plain is already something pure acquiring for-himself and
οὐδ' ὁπωσοῦν ἀξιῶν ῥυπαίνεσθαι, τὸ δὲ μηδὲν οἴεσθαι
not-even in-any-way-at-all thinking-fit to-be-soiled the and nothing to-think
κατ' αἰσχύνην μέγα μηδ' ἔχειν εὐχερεῖς ποιεῖ καὶ ὀλιγώρους
in disgrace great nor to-have easygoing makes and careless
πρὸς τὰ μικρά. καὶ γὰρ αἱμασιάν τινα καὶ θριγκὸν
toward the small-things and for a-dry-wall some and coping
οἰκοδομοῦσιν οὐ διαφέρει ξύλον τὸ τυχὸν ἢ λίθον ὑποβαλεῖν
to-(those)-building not it-matters wood the chance or stone to-put-under
χυδαῖον ἢ στήλην ὑποθεῖναι παραπεσοῦσαν ἀπὸ μνήματος,
common or a-slab to-put-under fallen from a-monument
οἷα ποιοῦσιν οἱ φαῦλοι, πᾶσαν ἐργασίαν καὶ πρᾶξιν ὡς
such-as do the base every work and action as
ἔτυχε συμφοροῦντες εἰς ταὐτὸ καὶ σωρεύοντες· ἀλλ'
it-happened throwing-together into the-same-place and heaping-up but

οἵ γε προκόπτοντες, οἷς ἤδη, καθάπερ ἱεροῦ τινος
those at-least progressing for-whom already as of-a-sacred some
οἰκοδομήματος καὶ βασιλικοῦ τοῦ βίου
building and royal of-the life

‘κεκρότηται χρυσέα κρηπίς’,
has-been-hammered golden foundation

οὐδὲν εἰκῇ προσίενται τῶν γιγνομένων, ἀλλ’ οἷον
nothing at-random admit of-the things-happening but as-it-were
ἀπὸ στάθμης τοῦ λόγου προσάγουσι καὶ προσαρμόττουσιν
from a-rule of-the reason apply and fit
ἕκαστον. ὑπὲρ οὗ τὸν Πολύκλειτον οἰόμεθα λέγειν ὡς
each about which — Polyclitus we-think to-say that
ἔστι χαλεπώτατον τὸ ἔργον οἷς ἂν εἰς ὄνυχα ὁ πηλὸς
is hardest the work for-whom ever to the-nail the clay
ἀφίκηται.
arrives

PLUTARCH

ΠΕΡΙ ΑΟΡΓΗΣΙΑΣ

On the Control of Anger

Sulla, back in Rome after a year, finds his friend Fundanus, once violent and fiery, grown gentle by reason, and asks how he treated his temper. Fundanus, recalling Musonius, answers that reason must stay in the soul like healthy food, not pass through it like hellebore, since anger shuts out advice from outside as a burning house is filled with smoke and noise; help against it must be stored in advance, like provisions against a siege. Each angry outburst opposed hardens the soul against the next, as the Thebans learned they could beat the Spartans, and anger can start from a jest, as Helen's taunt to Electra and Callisthenes' refusal of Alexander's cup show.

ΣΥΛΛΑΣ καλῶς μοι δοκοῦσιν, ὦ Φουνδάνε, ποιεῖν οἱ ζωγράφοι 1
well to-me seem O Fundanus to-do the painters
διὰ χρόνου τὰ ἔργα πρὶν ἢ συντελεῖν ἐπισκοποῦντες·
after an-interval the works before than to-finish examining
ὅτι τὴν ὄψιν αὐτῶν ἀφιστάντες τῇ πολλάκις κρίσει
because the sight their withdrawing by-the frequent judgment
ποιοῦσι καινὴν καὶ μᾶλλον ἁπτομένην τῆς παρὰ μικρὸν
they-make new and more touching of-the by little
διαφορᾶς, ἣν ἀποκρύπτει τὸ συνεχὲς καὶ τὸ σύνηθες. ἐπεὶ
difference which hides the continuity and the familiarity since
τοίνυν οὐκ ἔστιν αὐτὸν αὑτῷ διὰ χρόνου προσελθεῖν
then not it-is-possible oneself to-oneself after an-interval to-approach
χωρὶς γενόμενον καὶ διαστήσαντα τῆς συνεχείας τὴν
apart having-become and having-interrupted of-the continuity the
αἴσθησιν, ἀλλὰ τοῦτ' ἐστὶ τὸ μάλιστα ποιοῦν ἕκαστον
perception but this is the most making each
αὑτοῦ φαυλότερον κριτὴν ἢ ἑτέρων· δεύτερον ἂν εἴη
of-himself a-worse judge than of-others second would be
τὸ τοὺς φίλους ἐφορᾶν διὰ χρόνου καὶ παρέχειν ὁμοίως
the the friends to-observe after an-interval and to-offer likewise
ἐκείνοις ἑαυτόν, οὐκ εἰ γέρων γέγονε ταχὺ καὶ τὸ
to-those oneself not whether old one-has-become quickly and the

σῶμα βέλτιον ἢ χεῖρον ἔσχηκεν, ἀλλὰ καὶ τὸν τρόπον
body better or worse has-got but also the manner
καὶ τὸ ἦθος ἐπισκοπεῖν, εἴ τι χρηστὸν ὁ χρόνος
and the character to-examine whether anything good the time
προστέθεικεν ἢ τῶν φαύλων ἀφῄρηκεν. ἐγὼ γοῦν ἐνιαυτῷ
has-added or of-the bad-things has-taken-away I at-any-rate in-a-year
μὲν ἀφιγμένος εἰς Ῥώμην δευτέρῳ, συνὼν δέ σοι μῆνα
indeed having-arrived at Rome second being-with and you month
τουτονὶ πέμπτον, τὸ μὲν ἐξ ὑπαρχόντων δι' εὐφυΐαν
this fifth the indeed from existing through good-nature
ἀγαθῶν ἐπίδοσιν γεγονέναι τοσαύτην καὶ αὔξησιν οὐ
good-qualities advance to-have-come-about so-great and increase not
πάνυ θαυμαστὸν ἡγοῦμαι· τὸ δὲ σφοδρὸν ἐκεῖνο καὶ διάπυρον
very wonderful I-consider the but violent that and fiery
πρὸς ὀργὴν ὁρῶντί μοι πρᾶον οὕτω καὶ χειρόηθες τῷ
toward anger seeing to-me gentle so and tame by-the
λογισμῷ γεγενημένον ἐπέρχεται πρὸς τὸν θυμὸν εἰπεῖν
reasoning having-become it-comes-to-mind regarding the temper to-say

'ὦ πόποι, ἦ μάλα δὴ μαλακώτερος'
oh alas surely very indeed softer

αὕτη δ' ἡ μαλακότης οὐκ ἀργίαν οὐδ' ἔκλυσιν, ἀλλ'
this but the softness not idleness nor slackness but
ὥσπερ ἡ κατειργασμένη γῆ λειότητα καὶ βάθος ἐνεργὸν
as the worked earth smoothness and depth active
ἐπὶ τὰς πράξεις ἔσχηκεν ἀντὶ τῆς φορᾶς ἐκείνης καὶ τῆς
for the actions has-got instead-of the impetuosity that and the
ὀξύτητος. διὸ καὶ δῆλόν ἐστιν οὐ παρακμῇ τινι δι'
sharpness wherefore also plain it-is not by-decline some through
ἡλικίαν τὸ θυμοειδὲς οὐδ' αὐτομάτως ἀπομαραινόμενον,
age the spirited-part nor spontaneously withering

ἀλλ᾽ ὑπὸ λόγων τινῶν χρηστῶν θεραπευόμενον. καίτοι
but by reasonings some good being-treated and-yet
(τὸ γὰρ ἀληθὲς εἰρήσεται πρὸς σέ) ταῦθ᾽ ἡμῖν Ἔρως
the for truth shall-be-said to you these-things to-us Eros
ὁ ἑταῖρος ἀπαγγέλλων ὕποπτος ἦν τὰ μὴ προσόντα
the companion reporting suspected was the-things not present
πρέποντα δὲ προσεῖναι τοῖς καλοῖς κἀγαθοῖς δι᾽ εὔνοιαν
fitting but to-be-present to-the noble and-good through goodwill
ἐπιμαρτυρεῖν· καίπερ, ὡς οἶσθα, οὐδαμῇ πιθανὸς ὢν τῷ
to-attest though as you-know in-no-way persuasive being in-the
πρὸς χάριν ὑφίεσθαι τοῦ δοκοῦντος. ἀλλὰ νῦν ἐκεῖνός
for favor to-give-way of-the seeming but now that-one
τε τῶν ψευδομαρτυριῶν ἀφεῖται, καὶ σύ, τῆς ὁδοιπορίας
both of-the false-witnessings is-acquitted and you the journey
σχολὴν διδούσης, δίελθ᾽ ἡμῖν ὥσπερ ἰατρείαν τινὰ σεαυτοῦ,
leisure giving go-through for-us as treatment some of-yourself
ᾗ χρησάμενος οὕτως εὐήνιον καὶ ἁπλοῦν καὶ τῷ λόγῳ
which having-used so tractable and simple and to-the reason
πρᾶον καὶ ὑπήκοον ἐποιήσω τὸν θυμόν. εἶτ᾽ οὐ σκοπεῖς, ὦ
gentle and obedient you-made the temper then not you-consider O
προθυμότατε Σύλλα, μὴ καὶ αὐτὸς εὐνοίᾳ καὶ φιλίᾳ
most-eager Sulla lest also yourself through-goodwill and friendship
τῇ πρὸς ἡμᾶς παρορᾷς τι τῶν ἡμετέρων; Ἔρωτι
the toward us you-overlook something of-the our-affairs to-Eros
μὲν γὰρ οὐδ᾽ αὐτῷ πολλάκις ἔχοντι κατὰ χώραν ἐν
indeed for not-even himself often keeping in place in
τῇ Ὁμηρικῇ πείσῃ μένοντα τὸν θυμόν, ἀλλὰ τραχύτερον
the Homeric obedience remaining the temper but harsher
ὑπὸ μισοπονηρίας, εἰκός ἐστι πραοτέρους ἡμᾶς φανῆναι,
from hatred-of-wickedness likely it-is gentler us to-appear
καθάπερ ἐν διαγραμμάτων μεταβολαῖς νῆταί τινες πρὸς
as in of-scales changes netes some with-respect-to

ἑτέρας νήτας τάξιν ὑπάτων λαμβάνουσιν. οὐδέτερα τούτων
other netes the-rank of-hypatai take neither of-these
ἔστιν, ὦ Φουνδάνε· ποίει δ' ὡς λέγω, χαριζόμενος ἡμῖν.
is O Fundanus do but as I-say gratifying us

2 ΦΟΥΝΔΑΝΟΣ καὶ μὴν ὧν γε μεμνήμεθα Μουσωνίου
and indeed of-the-things at-least we-remember of-Musonius
καλῶν ἕν ἐστιν, ὦ Σύλλα, τὸ δεῖν ἀεὶ θεραπευομένους
fine-sayings one is O Sulla the one-must always being-treated
βιοῦν τοὺς σῴζεσθαι μέλλοντας. οὐ γὰρ ὡς ἐλλέβορον,
to-live those to-be-saved being-about not for like hellebore
οἶμαι, δεῖ θεραπεύσαντα συνεκφέρειν τῷ νοσήματι τὸν
I-think one-must having-treated to-carry-out-with the disease the
λόγον, ἀλλ' ἐμμένοντα τῇ ψυχῇ συνέχειν τὰς κρίσεις καὶ
reason but remaining in-the soul to-hold-together the judgments and
φυλάσσειν. φαρμάκοις γὰρ οὐκ ἔοικεν ἀλλὰ σιτίοις ὑγιεινοῖς
to-guard to-drugs for not it-is-like but to-foods healthy
ἡ δύναμις αὐτοῦ, μεθ' ὑγιείας ἕξιν ἐμποιοῦσα χρηστὴν οἷς
the power its with health a-state producing good in-whom
ἂν γένηται συνήθης· αἱ δὲ πρὸς ἀκμάζοντα τὰ πάθη καὶ
ever it-become familiar the but toward at-their-height the passions and
οἰδοῦντα παραινέσεις καὶ νουθεσίαι σχολῇ μὲν ἀνύτουσι καὶ
swelling exhortations and admonitions slowly indeed accomplish and
μόλις, οὐδὲν δὲ τῶν ὀσφραντῶν διαφέρουσιν, ἃ τοὺς
barely in-nothing but from-the smelling-salts differ which the
ἐπιληπτικοὺς ἐγείροντα καταπίπτοντας οὐκ ἀπαλλάττει τοῦ
epileptics rousing falling-down not rid of-the
νοσήματος. ὅμως δὲ τὰ μὲν ἄλλα καὶ παρ' ὃν ἀκμάζει
disease nevertheless and the indeed other-things even during which at-its-height

καιρὸν ἀμωσγέπως ὑπείκει καὶ παρίησι βοηθοῦντα λόγον
season somehow yield and admit helping reason
ἔξωθεν εἰς τὴν ψυχήν, ὁ δὲ θυμὸς οὐχ ᾗ φησιν ὁ Μελάνθιος
from-outside into the soul the but temper not as says — Melanthius

‘τὰ δεινὰ πράσσει τὰς φρένας μετοικίσας,’
the terrible-things does the mind having-moved-out

ἀλλ’ ἐξοικίσας τελείως καὶ ἀποκλείσας, ὥσπερ οἱ
but having-driven-out completely and having-shut-out like those
συνεμπιπράντες ἑαυτοὺς ταῖς οἰκίαις, πάντα ταραχῆς καὶ
burning-with themselves with-the houses all of-confusion and
καπνοῦ καὶ ψόφου μεστὰ ποιεῖ τὰ ἐντός, ὥστε μήτ’
of-smoke and of-noise full makes the-things inside so-that neither
ἰδεῖν μήτ’ ἀκοῦσαι τῶν ὠφελούντων. διὸ καὶ μᾶλλον ἐν
to-see nor to-hear the helping-things wherefore also more in
χειμῶνι καὶ πελάγει ναῦς ἔρημος ἀναλήψεται κυβερνήτην
storm and open-sea a-ship deserted will-take-on a-helmsman
ἔξωθεν ἢ προσδέξεται λόγον ἀλλότριον ἄνθρωπος ἐν
from-outside than will-admit reason from-another a-man in
θυμῷ καὶ ὀργῇ σαλεύων, ἂν μὴ παρεσκευασμένον ἔχῃ τὸν
temper and anger tossing if not prepared he-have the
οἰκεῖον λογισμόν. ἀλλ’ ὥσπερ οἱ πολιορκίαν προσδεχόμενοι
own reasoning but as those a-siege expecting
συνάγουσι καὶ παρατίθενται τἀπιτήδεια τὰς ἔξωθεν
gather and store-up the-necessaries the from-outside
ἐλπίδας ἀπεγνωκότες, οὕτω μάλιστα δεῖ τὰ πρὸς τὸν
hopes having-despaired-of so most one-must the against the
θυμὸν βοηθήματα πόρρωθεν λαμβάνοντας ἐκ φιλοσοφίας
temper helps from-afar taking from philosophy
κατακομίζειν εἰς τὴν ψυχήν, ὡς, ὅταν ὁ τῆς χρείας ἀφίκηται
to-bring-down into the soul as when the of-the need arrives

καιρός, μὴ ῥᾳδίως παρεισάγειν δυνησομένους· οὐδὲ γὰρ
time not easily to-bring-in being-going-to-be-able not-even for
ἀκούει τῶν ἐκτὸς ἡ ψυχὴ διὰ τὸν θόρυβον, ἐὰν μὴ
hears the outside-things the soul because-of the uproar if not
καθάπερ κελευστὴν ἔνδοθεν ἔχῃ τὸν αὑτῆς λόγον ὀξέως
as a-boatswain from-within it-have the its-own reason sharply
δεχόμενον καὶ συνιέντα τῶν παραγγελλομένων ἕκαστον·
receiving and understanding of-the commands each
ἀκούσασα δὲ τῶν μὲν ἠρέμα καὶ πράως λεγομένων
having-heard but the indeed quietly and gently said
καταφρονεῖ, πρὸς δὲ τοὺς ἐνισταμένους τραχύτερον
it-despises toward but those opposing more-harshly
ἐρεθίζεται. καὶ γὰρ ὑπερήφανος καὶ αὐθάδης καὶ ὅλως ὑφ᾽
it-is-provoked and for arrogant and self-willed and altogether by
ἑτέρου ὁ θυμὸς δυσκίνητος ὤν, ὥσπερ ὀχυρὰ τυραννὶς ἐξ
another the temper hard-to-move being as a-strong tyranny from
ἑαυτῆς ἔχειν ὀφείλει σύνοικον καὶ συγγενὲς τὸ καταλῦον.
itself to-have ought a-housemate and kin the destroying(-thing)
3 ἡ μὲν οὖν συνέχεια τῆς ὀργῆς καὶ τὸ προσκρούειν πολλάκις
the indeed then continuity of-the anger and the to-collide often
ἕξιν ἐμποιεῖ πονηρὰν τῇ ψυχῇ, ἣν ὀργιλότητα καλοῦσιν,
a-state produces bad in-the soul which irascibility they-call
εἰς ἀκραχολίαν καὶ πικρίαν καὶ δυσκολίαν τελευτῶσαν,
into hot-temper and bitterness and peevishness ending
ὅταν ἑλκώδης καὶ μικρόλυπος ὁ θυμὸς γένηται καὶ
whenever ulcerous and easily-hurt the temper becomes and
φιλαίτιος ὑπὸ τῶν τυχόντων ὡς σίδηρος ἀσθενὴς καὶ
fault-finding by the chance-things like iron weak and
λεπτὸς ἀναχαρασσόμενος· ἡ δὲ παραχρῆμα ταῖς ὀργαῖς
thin being-scratched the but at-once with-the angers
ἐνισταμένη καὶ πιέζουσα κρίσις οὐ τὸ παρὸν ἰᾶται μόνον,
opposing and pressing judgment not the present heals only

ἀλλὰ καὶ πρὸς τὸ λοιπὸν εὔτονον ποιεῖ καὶ δυσπαθῆ τὴν
but also for the future well-strung makes and hard-to-affect the
ψυχήν. ἐμοὶ γοῦν συνέβη δὶς ἢ τρὶς ἐνστάντι πρὸς
soul to-me at-any-rate it-happened twice or thrice having-opposed against
ὀργὴν τὸ τῶν Θηβαίων παθεῖν, οἳ τὸ πρῶτον ὠσάμενοι
anger the of-the Thebans to-experience who the first having-repulsed
Λακεδαιμονίους ἀηττήτους εἶναι δοκοῦντας, οὐδεμίαν
Lacedaemonians unconquered to-be seeming in-no
ὕστερον ἡττήθησαν ὑπ᾽ αὐτῶν μάχην· φρόνημα γὰρ ἔσχον
later were-defeated by them battle spirit for they-had
ὡς κρατεῖν ἔστι τῷ λογισμῷ. ἑώρων δ᾽ οὐ μόνον
that to-master it-is-possible by-the reasoning I-saw and not only
ψυχροῦ κατασκεδαννυμένου λήγουσαν ὀργὴν ὡς Ἀριστοτέλης
cold being-poured-over ceasing anger as Aristotle
ἱστόρησεν, ἀλλὰ καὶ φόβου προσαχθέντος ἀποσβεννυμένην·
recorded but also fear having-been-applied being-quenched
καὶ νή Δία χαρᾶς ἐπιγενομένης ἄφνω καθ᾽ Ὅμηρον
and by Zeus joy having-supervened suddenly according-to Homer
‘ἰάνθη’ καὶ διεχύθη πολλοῖς ὁ θυμός. ὥστε μοι παρίστατο
was-warmed and was-melted for-many the temper so-that to-me it-occurred
μὴ παντελῶς ἀβοήθητον εἶναι τοῖς γε βουλομένοις τὸ
not altogether helpless to-be for-those at-least wishing the
πάθος. οὐδὲ γὰρ ἀρχὰς ἔχει μεγάλας ἀεὶ καὶ ἰσχυράς,
passion not-even for beginnings has great always and strong
ἀλλὰ καὶ σκῶμμα καὶ παιδιὰ καὶ τὸ γελάσαι τινὰ καὶ τὸ
but also a-jest and play and the to-laugh someone and the

διανεῦσαι καὶ πολλὰ τοιαῦτα πολλοὺς εἰς ὀργὴν καθίστησιν,
to-nod and many such-things many into anger set
ὥσπερ ἡ Ἑλένη τὴν ἀδελφιδῆν προσαγορεύσασα
as — Helen the niece having-addressed

‘παρθένε μακρὸν δὴ μῆκος Ἠλέκτρα χρόνου’
maiden long indeed length Electra of-time

παρώξυνεν εἰπεῖν
provoked to-say

‘ὀψέ γε φρονεῖς εὖ, τότε λιποῦσ’ αἰσχρῶς δόμους·’
late at-least you-think well then having-left shamefully the-house

καὶ τὸν Ἀλέξανδρον ὁ Καλλισθένης εἰπών, τῆς μεγάλης
and — Alexander — Callisthenes having-said of-the great
κύλικος περιφερομένης, ‘οὐ βούλομαι πιὼν Ἀλεξάνδρου
cup being-passed-round not I-wish having-drunk Alexander’s
Ἀσκληπιοῦ δεῖσθαι.’
of-Asclepius to-need

II · THE FACE OF ANGER

Anger caught early, like a flame in hare’s fur or rubbish, is easily checked, and the man who notices his temper smoldering often stops it by silence and neglect, as a fire is starved of fuel. Homer shows Achilles grieved at once by a word but angered slowly at Agamemnon, inflamed by many words, and Socrates, feeling himself provoked, softens his voice and smiles. The angry man should not shout or strike but keep still, flee, or hide, as at the onset of epilepsy, for we are angry with enemies, friends, children, gods, beasts, and even things, as Thamyris, Pandarus, and Xerxes are. Fundanus began his cure by watching anger in others and its distorted face, as Gracchus’ piper calms his voice and Athena throws away the pipes on seeing her cheeks in a river.

καθάπερ οὖν τὴν φλόγα θριξὶ λαγῴαις ἀναπτομένην καὶ 4
as then the flame in-hairs hare's catching and
θρυαλλίσι καὶ συρφετῷ ῥᾴδιόν ἐστιν ἐπισχεῖν· ἐὰν δ'
in-wicks and rubbish easy it-is to-check if but
ἐπιλάβηται τῶν στερεῶν καὶ βάθος ἐχόντων, ταχὺ διέφθειρε
it-take-hold-of the solid-things and depth having quickly destroyed
καὶ συνεῖλεν 'ὑψηλὸν ἡβάσασα τεκτόνων πόνον' ὥς φησιν
and brought-down lofty having-grown-up of-carpenters toil as says
Αἰσχύλος· οὕτως ὁ τῷ θυμῷ προσέχων ἐν ἀρχῇ καὶ
Aeschylus so the-one to-the temper attending at the-beginning and
κατὰ μικρὸν ἔκ τινος λαλιᾶς καὶ βωμολοχίας συρφετώδους
by little from some chatter and buffoonery rubbishy
ὁρῶν καπνίζοντα καὶ διακαόμενον οὐ μεγάλης δεῖται
seeing(-it) smoking and catching-fire not great needs
πραγματείας, ἀλλὰ πολλάκις αὐτῷ τῷ σιωπῆσαι καὶ
trouble but often very by-the to-be-silent and
καταμελῆσαι κατέπαυσε. καὶ γὰρ τὸ πῦρ ὁ μὴ παρασχὼν
to-disregard stopped(-it) and for the fire the-one not having-provided
ὕλην ἔσβεσε, καὶ ὀργὴν ὁ μὴ θρέψας ἐν ἀρχῇ καὶ
fuel quenched and anger the-one not having-fed at the-beginning and
μὴ φυσήσας ἑαυτὸν ἐφυλάξατο καὶ καθεῖλεν. οὐκ ἤρεσκεν
not having-fanned himself guarded-against and destroyed not pleased
οὖν μοι, καίπερ ἄλλα χρήσιμα λέγων καὶ παραινῶν ὁ
then me though other useful-things saying and advising —
Ἱερώνυμος, ἐν οἷς οὔ φησι γιγνομένης ἀλλὰ γεγενημένης
Hieronymus in what not he-says arising but having-arisen
καὶ οὔσης αἴσθησιν ὀργῆς εἶναι διὰ τὸ τάχος. οὐδὲν
and existing perception of-anger to-be because-of the speed nothing
γὰρ οὕτω τῶν παθῶν συλλεγόμενον καὶ διακινούμενον
for so of-the passions being-gathered and being-stirred-up
ἔχει τὴν γένεσιν ἐμφανῆ καὶ τὴν αὔξησιν· ὡς δὴ καὶ
has the origin manifest and the growth as indeed also

Ὅμηρος ἐμπείρως διδάσκει, λυπηθέντα μὲν εὐθὺς ἐξαίφνης
Homer expertly teaches grieved indeed at-once suddenly
ποιῶν τὸν Ἀχιλλέα τοῦ λόγου προσπεσόντος, ἐν οἷς λέγει
making — Achilles the word having-befallen in which he-says

‘ὣς φάτο· τὸν δ’ ἄχεος νεφέλη ἐκάλυψε μέλαινα·’
so he-spoke him and of-grief a-cloud covered black

θυμούμενον δὲ βραδέως τῷ Ἀγαμέμνονι καὶ διὰ λόγων
angered but slowly — with-Agamemnon and through words
πολλῶν ἐκκαόμενον· οὗς εἴ τις ὑφεῖλεν αὐτῶν ἐν
many being-inflamed which if anyone had-removed of-them at
ἀρχῇ καὶ διεκώλυσεν, οὐκ ἂν ἔσχεν αὔξησιν ἡ διαφορὰ
the-beginning and prevented not would have-had growth the quarrel
τηλικαύτην καὶ μέγεθος. ὅθεν ὁ Σωκράτης ὁσάκις αἴσθοιτο
such and greatness whence — Socrates as-often-as he-perceived
κινουμένου τραχύτερον αὑτοῦ πρός τινα τῶν φίλων,
being-moved more-harshly himself toward one of-the friends

‘πρὸ χείματος ὥστ’ ἀνὰ ποντίαν ἄκραν στελλόμενος’
before storm as by sea headland reefing

ἐνεδίδου τε τῇ φωνῇ καὶ διεμειδία τῷ προσώπῳ καὶ
he-relaxed both the voice and smiled with-the face and
τὸ βλέμμα πραότερον παρεῖχε, τῷ ῥέπειν ἐπὶ θάτερα
the look gentler offered by-the to-incline to the-other-side
καὶ πρὸς τοὐναντίον ἀντικινεῖσθαι τῷ πάθει διαφυλάττων
and toward the-opposite to-be-moved-counter to-the passion keeping
ἑαυτὸν ἀπτῶτα καὶ ἀήττητον.
himself unfallen and unconquered

ἔστι γάρ τις, ὦ ἑταῖρε, πρώτη καθάπερ τυράννου 5
there-is for a-certain O comrade first as of-a-tyrant
κατάλυσις τοῦ θυμοῦ, μὴ πείθεσθαι μηδ' ὑπακούειν
overthrow of-the temper not to-obey nor to-hearken
προστάττοντος αὐτοῦ μέγα βοᾶν καὶ δεινὸν βλέπειν
commanding it loudly to-shout and fiercely to-look
καὶ κόπτειν ἑαυτόν, ἀλλ' ἡσυχάζειν καὶ μὴ συνεπιτείνειν
and to-beat oneself but to-keep-quiet and not to-intensify
ὥσπερ νόσημα ῥιπτασμῷ καὶ διαβοήσει τὸ πάθος. αἱ
like a-disease by-tossing and by-shouting the passion the
μὲν γὰρ ἐρωτικαὶ πράξεις, οἷον ἐπικωμάσαι καὶ ᾆσαι
indeed for amorous doings such-as to-go-serenading and to-sing
καὶ στεφανῶσαι θύραν, ἔχουσιν ἁμωσγέπως κουφισμὸν
and to-garland a-door have somehow relief
οὐκ ἄχαριν οὐδ' ἄμουσον·
not graceless nor unmusical

'ἐλθὼν δ' οὐκ ἐβόησα τίς ἢ τίνος, ἀλλ' ἐφίλησα
having-come and not I-shouted who or whose but I-kissed
τὴν φλιήν. εἰ τοῦτ' ἔστ' ἀδίκημ', ἀδικῶ.'
the doorpost if this is a-wrong I-do-wrong

αἵ τε τοῖς πενθοῦσιν ἐφέσεις τοῦ ἀποκλαῦσαι καὶ
the and for-those mourning allowings of-the to-weep and
ἀποδύρασθαι πολύ τι τῆς λύπης ἅμα τῷ δακρύῳ
to-lament much some of-the grief together-with the tear
συνεξάγουσιν· ὁ δὲ θυμὸς ἐκριπίζεται μᾶλλον οἷς πράττουσι
carry-out the but temper is-fanned more by-what they-do
καὶ λέγουσιν οἱ ἐν αὐτῷ καθεστῶτες. ἀτρεμεῖν οὖν κράτιστον
and say those in it being to-be-still then best
ἢ φεύγειν καὶ ἀποκρύπτειν καὶ καθορμίζειν ἑαυτὸν εἰς
or to-flee and to-hide and to-bring-into-harbor oneself into

ἡσυχίαν, ὥσπερ ἐπιληψίας ἀρχομένης συναισθανομένους, ἵνα
quiet as of-epilepsy beginning perceiving so-that
μὴ πέσωμεν μᾶλλον δ' ἐπιπέσωμεν· ἐπιπίπτομεν δέ γε
not we-fall rather but fall-upon(-others) we-fall-upon and at-least
τοῖς φίλοις μάλιστά τε καὶ πλειστάκις. οὐ γὰρ πάντων
upon-the friends most both and most-often not for all
ἐρῶμεν οὐδὲ πᾶσι φθονοῦμεν οὐδὲ πάντας φοβούμεθα, θυμῷ
we-love nor all we-envy nor all we-fear to-temper
δ' ἄθικτον οὐδὲν οὐδ' ἀνεπιχείρητον· ἀλλ' ὀργιζόμεθα καὶ
but untouched nothing nor unassailed but we-are-angry also
πολεμίοις καὶ φίλοις καὶ τέκνοις καὶ γονεῦσι καὶ θεοῖς
with-enemies and with-friends and with-children and with-parents and with-gods
νὴ Δία καὶ θηρίοις καὶ ἀψύχοις σκεύεσιν, ὡς ὁ Θάμυρις
by Zeus and with-beasts and with-lifeless utensils as — Thamyris

'ῥηγνὺς χρυσόδετον κέρας,
breaking gold-bound horn
ῥηγνὺς ἁρμονίαν χορδοτόνου λύρας·'
breaking harmony of-string-stretched lyre

καὶ ὁ Πάνδαρος αὑτῷ καταρώμενος, εἰ μὴ τὰ τόξα
and — Pandarus on-himself cursing if not the bow
καταπρήσειε 'χερσὶ διακλάσσας'. ὁ δὲ Ξέρξης καὶ τῇ
be-burn with-hands having-broken — and Xerxes also on-the
θαλάττῃ στίγματα καὶ πληγὰς ἐνέβαλλε καὶ πρὸς τὸ ὄρος
sea brands and blows inflicted and to the mountain
ἐξέπεμπεν ἐπιστολάς 'Ἄθω δαιμόνιε οὐρανόμηκες, μὴ ποιεῖν
sent-out letters Athos divine heaven-high not to-make
ἐν ἐμοῖς ἔργοις λίθους μεγάλους καὶ δυσκατεργάστους·
in my works stones great and hard-to-work
εἰ δὲ μή, τεμὼν ῥίψω σ' εἰς θάλασσαν.' πολλὰ γάρ
if but not having-cut I-will-throw you into sea many for

ἐστι τοῦ θυμοῦ φοβερά, πολλὰ δὲ καὶ γελοῖα· διὸ καὶ
are of-the temper fearsome many but also laughable wherefore both
μισεῖται καὶ καταφρονεῖται μάλιστα τῶν παθῶν. ἀμφότερα
is-hated and is-despised most of-the passions both
δ' ἐσκέφθαι χρήσιμον.
and to-have-considered useful
ἐγὼ γοῦν, εἰ μὲν ὀρθῶς οὐκ οἶδα, ταύτην δὲ τῆς 6
I at-any-rate whether indeed rightly not I-know this but of-the
ἰατρείας ἀρχὴν ποιησάμενος, ὥσπερ οἱ Λάκωνες ἐν τοῖς
treatment beginning having-made as the Laconians in the
εἵλωσι τὸ μεθύειν οἷόν ἐστι, κατεμάνθανον τὴν ὀργὴν ἐν
helots the being-drunk what it-is learned the anger in
ἑτέροις. καὶ πρῶτον μέν, ᾗ φησιν Ἱπποκράτης χαλεπωτάτην
others and first indeed as says Hippocrates hardest
εἶναι νόσον ἐν ᾗ τοῦ νοσοῦντος ἀνομοιότατον αὑτῷ
to-be disease in which of-the sick-man most-unlike to-himself
γίνεται τὸ πρόσωπον, οὕτως ὁρῶν ὑπ' ὀργῆς ἐξισταμένους
becomes the face so seeing by anger beside-themselves
μάλιστα καὶ μεταβάλλοντας ὄψιν χρόαν βάδισμα φωνήν,
most and changing appearance color gait voice
οἷον εἰκόνα τοῦ πάθους ἀπεματτόμην ἐμαυτῷ πάνυ
as-it-were an-image of-the passion I-took-an-impression for-myself very
δυσχεραίνων, εἰ φοβερὸς οὕτω καὶ παρακεκινηκὼς ὁρῶμαί
disliking if fearsome so and deranged I-am-seen
ποτε τοῖς φίλοις καὶ τῇ γυναικὶ καὶ τοῖς θυγατρίοις, οὐ
ever to-the friends and to-the wife and to-the little-daughters not
μόνον ἰδεῖν ἄγριος καὶ ἀσυνήθης ἀλλὰ καὶ φωνὴν ἀπηνῆ καὶ
only to-see savage and unfamiliar but also voice harsh and
τραχεῖαν ἀφιείς· ὥσπερ ἑτέροις τῶν συνήθων ἐνετύγχανον,
rough letting-out as in-others of-the intimates I-came-upon
οὐκ ἦθος οὐ μορφὴν οὐ λόγου χάριν οὐ τὸ πιθανὸν καὶ
not character not form not of-speech grace not the persuasive and

προσηνὲς ἐν ὁμιλίᾳ δυναμένοις ὑπ᾽ ὀργῆς διαφυλάττειν.
gentle in company able by anger to-preserve
Γαΐῳ μὲν οὖν Γράκχῳ τῷ ῥήτορι καὶ τὸν τρόπον
to-Gaius indeed then Gracchus the orator and the manner
ὄντι χαλεπῷ καὶ περιπαθέστερον λέγοντι διηρμοσμένον
being harsh and more-passionately speaking having-been-fitted
ἦν συρίγγιον, ᾧ τὴν φωνὴν οἱ ἁρμονικοὶ σχέδην ἐπ᾽
was a-pitch-pipe with-which the voice the harmonists gradually to
ἀμφότερα διὰ τῶν τόνων ἄγουσι· καὶ τοῦτ᾽ ἔχων οἰκέτης
both-directions through the tones lead and this having a-servant
αὐτοῦ λέγοντος ὄπισθεν ἑστὼς ἐνεδίδου τόνον ἐπιεικῆ καὶ
him speaking behind standing gave a-tone reasonable and
πρᾶον, ᾧ τὴν κραυγὴν ἀνεκαλεῖτο καὶ τὸ τραχὺ καὶ
gentle by-which the shouting he-recalled and the harsh and
τὸ θυμικὸν ἀφῄρει τῆς φωνῆς, ὥσπερ ὁ τῶν βουκόλων
the angry took-away from-the voice as the of-the herdsmen

‘κηρόπλαστος ὀτοβεῖ
wax-molded sounds
δόναξ ἀχέτας ὑπνοδόταν νόμον’
reed shrill sleep-giving strain

ἐπιθέλγων καὶ καθιστὰς τὴν ὀργὴν τοῦ ῥήτορος. ἐμοὶ δ᾽
soothing and calming the anger of-the orator for-me but
εἴ τις ἐμμελὴς καὶ κομψὸς ἀκόλουθος ἦν, οὐκ ἂν ἠχθόμην
if some tuneful and refined attendant were not would I-be-vexed
αὐτοῦ προσφέροντος ἐπὶ ταῖς ὀργαῖς ἔσοπτρον, ὥσπερ
him bringing in the angers a-mirror as
ἐνίοις προσφέρουσι λουσαμένοις ἐπ᾽ οὐδενὶ χρησίμῳ. τὸ
to-some they-bring having-bathed for no useful-purpose the
δ᾽ αὑτὸν ἰδεῖν παρὰ φύσιν ἔχοντα καὶ συντεταραγμένον
but oneself to-see contrary-to nature being and thrown-into-confusion

οὐ μικρόν ἐστιν εἰς διαβολὴν τοῦ πάθους. καὶ γὰρ καὶ
not small is for discrediting of-the passion and for also
τὴν Ἀθηνᾶν λέγουσιν οἱ παίζοντες αὐλοῦσαν ὑπὸ τοῦ
— Athena they-say those jesting piping by the
σατύρου νουθετεῖσθαι καὶ μὴ προσέχειν·
satyr to-be-admonished and not to-heed

‘οὔ τοι πρέπει τὸ σχῆμα· τοὺς αὐλοὺς μέθες
not surely befits the look the pipes let-go
καὶ θῶπλα λάζευ καὶ γνάθους εὐθημόνει.’
and the-arms take and jaws set-in-order

θεασαμένην δὲ τοῦ προσώπου τὴν ὄψιν ἐν ποταμῷ τινι
having-seen and of-the face the appearance in a-river some
δυσχεραῖναι καὶ προέσθαι τοὺς αὐλούς· καίτοι παραμυθίαν
to-be-displeased and to-throw-away the pipes and-yet consolation
ἡ τέχνη τῆς ἀμορφίας ἔχει τὴν εὐμέλειαν. καὶ ὁ
the art for-the ugliness has the tunefulness and —
Μαρσύας, ὡς ἔοικε, φορβειᾷ τινι καὶ περιστομίοις
Marsyas as it-seems with-a-mouth-band some and lip-pieces
τοῦ πνεύματος τὸ ῥαγδαῖον ἐγκαθεῖρξε καὶ τοῦ προσώπου
of-the breath the violence shut-in and of-the face
κατεκόσμησε καὶ ἀπέκρυψε τὴν ἀνωμαλίαν,
adorned and hid the unevenness

‘χρυσῷ δ’ αἰγλήεντι συνήρμοσεν ἀμφιδασείας
with-gold and gleaming fitted shaggy
κόρσας, καὶ στόμα λάβρον ὀπισθοδέτοισιν ἱμᾶσιν.’
temples and mouth greedy with-back-bound thongs

ἡ δ' ὀργὴ φυσῶσα καὶ διατείνουσα τὸ πρόσωπον
the but anger puffing and distending the face
ἀπρεπῶς, ἔτι μᾶλλον αἰσχρὰν ἀφίησι καὶ ἀτερπῆ φωνήν
unseemly still more shameful lets-out and unpleasing voice

'κινοῦσα χορδὰς τὰς ἀκινήτους φρενῶν.'
moving strings the unmoved of-the-mind

τὴν μὲν γὰρ θάλασσαν, ὅταν ἐκταραχθεῖσα τοῖς πνεύμασι
the indeed for sea whenever stirred-up by-the winds
τὰ βρύα καὶ τὸ φῦκος ἀναβάλλῃ, καθαίρεσθαι λέγουσιν· ἃ
the seaweed and the wrack it-throws-up to-be-cleansed they-say what
δ' ὁ θυμὸς ἐκβράσσει τῆς ψυχῆς περιτρεπομένης ἀκόλαστα
but the temper boils-out of-the soul being-overturned licentious
καὶ πικρὰ καὶ σπερμολόγα ῥήματα, τοὺς λέγοντας πρώτους
and bitter and babbling words those saying first
καταρρυπαίνει καὶ καταπίμπλησιν ἀδοξίας, ὡς ἀεὶ μὲν
befouls and fills with-disrepute as always indeed
ἔχοντας ἐν αὐτοῖς ταῦτα καὶ πλήρεις ὄντας ὑπὸ δὲ τῆς
having in themselves these-things and full being by but the
ὀργῆς ἀνακαλυπτομένους. διὸ κουφοτάτου πράγματος,
anger being-uncovered wherefore of-the-lightest thing
ὥς φησιν ὁ Πλάτων, λόγου βαρυτάτην ζημίαν τίνουσιν,
as says — Plato of-speech heaviest penalty pay
ἐχθροὶ καὶ κακολόγοι καὶ κακοήθεις δοκοῦντες εἶναι.
hostile and slanderous and malicious seeming to-be

In anger, as in fever, the tongue should stay soft, for nothing reveals as much as temper, and Sappho advises guarding the barking tongue. Anger is not manly or noble but a sign of weakness, which is why women, the sick, the old, and the unfortunate are most irascible, and it rises from the soul's pain like a swelling from a blow. Fundanus collects instead the gentle sayings of kings: Antigonus asks soldiers reviling him to move farther from his tent, Philip rewards a slanderer and wins his praise, Magas spares Philemon, Ptolemy bears a grammarian's jest about his birth, while Alexander became harsher than his nature toward Callisthenes and Cleitus.

ταῦτ᾽ οὖν ὁρῶντί μοι καὶ παραφυλάττοντι συμβαίνει 7
these-things then seeing me and watching it-happens
τίθεσθαι καὶ διαμνημονεύειν ἐπιεικῶς πρὸς ἐμαυτόν, ὡς
to-set-down and to-remember fairly to myself that
ἀγαθὸν μέν ἐστιν ἐν πυρετῷ κρεῖττον δ᾽ ἐν ὀργῇ τὴν
good indeed is in fever better but in anger the
γλῶτταν ἀπαλὴν ἔχειν καὶ λείαν. ἡ μὲν γὰρ τῶν
tongue soft to-have and smooth the indeed for of-those
πυρεττόντων ἐὰν μὴ κατὰ φύσιν ἔχῃ, σημεῖόν ἐστι
feverish if not according-to nature it-be a-sign is
πονηρὸν οὐκ αἴτιον· ἡ δὲ τῶν θυμουμένων τραχεῖα καὶ
bad not a-cause the but of-those angered rough and
ῥυπαρὰ γενομένη καὶ ῥυεῖσα πρὸς λόγους ἀτόπους ἔχθρας
foul having-become and having-flowed to words odd of-enmity
ἀνηκέστου δημιουργὸν ὕβριν ἐκφέρει καὶ δυσμενείας ὑπούλου
incurable a-craftsman insolence brings-out and of-hostility festering
κατήγορον. οὐδὲν γὰρ ὁ ἄκρατος ἀκόλαστον οὕτω καὶ
an-accuser nothing for the unmixed-wine licentious so and
δυσχερές, ὡς ὁ θυμός, ἀναδείκνυσι· κἀκεῖνα μὲν γέλωτι καὶ
offensive as the temper reveals and-those indeed in-laughter and
παιδιᾷ μέλει, ταῦτα δὲ χολῇ κέκραται· καὶ παρὰ πότον
play are-a-concern these but with-bile are-mixed and at drinking

μὲν ὁ σιωπῶν ἐπαχθὴς τοῖς συνοῦσι καὶ φορτικός, ἐν
indeed the-one being-silent tiresome to-those being-together and vulgar in
ὀργῇ δὲ σεμνότερον οὐδὲν ἡσυχίας, ὡς ἡ Σαπφὼ παραινεῖ
anger but more-dignified nothing than-quiet as — Sappho advises

‘σκιδναμένας ἐν στήθεσιν ὄργας
spreading in breasts anger
πεφυλάχθαι γλῶσσαν μαψυλάκαν.’
to-guard tongue idly-barking

8 οὐ ταῦτα δὲ μόνον ἐπιλογίζεσθαι δίδωσι τὸ προσέχειν
not these-things but only to-consider gives the to-attend
αὑτοῖς ἁλισκομένοις ὑπ’ ὀργῆς, ἀλλὰ καὶ τὴν ἄλλην τοῦ
to-themselves being-caught by anger but also the other of-the
θυμοῦ κατανοεῖν φύσιν, ὡς οὐκ εὐγενὴς οὐδ’ ἀνδρώδης
temper to-understand nature that not noble nor manly
οὐδ’ ἔχουσα φρόνημα καὶ μέγεθός ἐστιν, ἀλλὰ δοκεῖ
nor having spirit and greatness it-is but it-seems
τοῖς πολλοῖς τὸ ταρακτικὸν αὐτοῦ πρακτικὸν καὶ τὸ
to-the many the disturbing its active and the
ἀπειλητικὸν εὐθαρσὲς εἶναι καὶ τὸ ἀπειθὲς ἰσχυρόν. ἔνιοι
threatening confident to-be and the disobedient strong some
δὲ καὶ τὴν ὠμότητα μεγαλουργίαν καὶ τὸ δυσπαραίτητον
and also the cruelty grandeur and the implacable
εὐτονίαν καὶ μισοπονηρίαν τὸ δύσκολον οὐκ ὀρθῶς τίθενται·
firmness and hatred-of-evil the peevish not rightly set
τὰ γὰρ ἔργα καὶ τὰ κινήματα καὶ τὰ σχήματα μικρότητα
the for deeds and the motions and the bearings littleness
πολλὴν καὶ ἀσθένειαν κατηγορεῖ, οὐ μόνον ἐν οἷς
much and weakness accuse not only in which
παιδάρια σπαράττουσι καὶ πρὸς γύναια διαπικραίνονται
little-slaves they-rend and against women they-are-embittered

καὶ κύνας καὶ ἵππους καὶ ἡμιόνους οἴονται δεῖν
and dogs and horses and mules they-think one-must
κολάζειν, ὡς Κτησιφῶν ὁ παγκρατιαστὴς ἀντιλακτίσαι
to-punish as Ctesiphon the pancratiast to-kick-back
τὴν ἡμίονον ἀξιῶν, ἀλλὰ καὶ περὶ τὰς τυραννικὰς
the mule thinking-fit but also about the tyrannical
μιαιφονίας τῷ πικρῷ τὸ μικρόψυχον αὐτῶν καὶ τῷ
bloodshed in-the bitter the small-souled their and in-the
δρῶντι τὸ πεπονθὸς ἐνορώμενον ἔοικε τοῖς δήγμασι τῶν
doing the suffering seen resembles the bites of-the
ἑρπετῶν, ὅταν διακαῆ καὶ περιώδυνα γένηται, τὴν
reptiles whenever it-burn-through and very-painful become the
φλεγμονὴν ἀπερειδομένων σφοδρὰν τοῖς λελυπηκόσιν.
inflammation discharging violent on-those having-pained(-them)
ὡς γὰρ οἴδημα μεγάλης ἐστὶν ἐν σαρκὶ πληγῆς πάθος,
as for swelling of-great is in flesh blow an-affection
οὕτως ἐν ταῖς μαλακωτάταις ψυχαῖς ἡ πρὸς τὸ
so in the softest souls the toward the
λυπῆσαι ἔνδοσις ἐκφέρει μείζονα θυμὸν ἀπὸ μείζονος
to-pain giving-way brings-out greater temper from greater
ἀσθενείας. διὸ καὶ γυναῖκες ἀνδρῶν ὀργιλώτεραι, καὶ
weakness wherefore also women than-men more-irascible and
νοσοῦντες ὑγιαινόντων καὶ γέροντες ἀκμαζόντων καὶ κακῶς
the-sick than-the-healthy and old than-those-in-prime and badly
πράττοντες εὐτυχούντων· ὀργιλώτατος γὰρ ὁ φιλάργυρος
faring than-the-fortunate most-irascible for the miser
πρὸς τὸν οἰκονόμον, ὁ γαστρίμαργος πρὸς τὸν ὀψοποιὸν
toward the steward the glutton toward the cook
ὁ ζηλότυπος πρὸς τὸ γύναιον ὁ κενόδοξος κακῶς ἀκούσας·
the jealous toward the wife the vain ill having-heard
χαλεπώτατοι δ' ‘ἄγαν φιλοτιμίαν μνώμενοι ἐν πόλεσιν
harshest but excessive ambition courting in cities

ἄνδρες ἢ στάσιν, ἄλγος ἐμφανές' κατὰ Πίνδαρον. οὕτως
men or faction a-pain manifest according-to Pindar so
ἐκ τοῦ λυπουμένου μάλιστα τῆς ψυχῆς καὶ πάσχοντος
from the being-pained most of-the soul and suffering
ἀνίσταται μάλιστα δι' ἀσθένειαν ὁ θυμός, οὐχὶ νεύροις, ὥς
rises most through weakness the temper not to-sinews as
τις εἶπε, τῆς ψυχῆς ἐοικώς, ἀλλ' ἐπιτάμασι καὶ σπάσμασιν
someone said of-the soul like but to-strainings and convulsions
ἐν ταῖς ἀμυντικαῖς ὁρμαῖς σφοδρότερον ἐξανισταμένης.
in the defensive impulses more-violently rising-up

9 τὰ μὲν οὖν φαῦλα παραδείγματα τὴν θέαν οὐκ εὔχαριν
the indeed then base examples the spectacle not graceful
ἀλλ' ἀναγκαίαν μόνον εἶχε· τοὺς δ' ἠπίως καὶ λείως
but necessary only had those but gently and smoothly
ὁμιλοῦντας ὀργαῖς κάλλιστα μὲν ἀκούσματα κάλλιστα δὲ
dealing with-angers finest indeed things-heard finest and
θεάματα ποιούμενος, ἄρχομαι καταφρονεῖν τῶν λεγόντων·
sights making I-begin to-despise those saying

'ἄνδρ' ἠδίκησας· ἄνδρ' ἀνεκτέον τόδε;'
a-man you-have-wronged a-man must-one-endure this

καὶ
and

'βαῖνε λάξ, ἐπὶ τραχήλου βαῖνε, καὶ πέλα χθονί,'
tread with-heel on neck tread and press to-the-ground

καὶ τἄλλα παροξυντικά, δι' ὧν ἔνιοι τὸν θυμὸν ἐκ τῆς
and the-other inciting-things through which some the temper from the
γυναικωνίτιδος εἰς τὴν ἀνδρωνῖτιν οὐκ εὖ μετοικίζουσιν. ἡ
women's-quarters into the men's-quarters not well move the

γὰρ ἀνδρεία κατὰ τἄλλα τῇ δικαιοσύνῃ συμφερομένη
for courage in the-other-things with-the justice agreeing
περὶ μόνης μοι δοκεῖ διαμάχεσθαι τῆς πραότητος, ὡς
about alone to-me seems to-fight-it-out the gentleness as
αὐτῇ μᾶλλον προσηκούσης. ἀνθρώπων μὲν γὰρ κρατῆσαι
to-itself more belonging men indeed for to-master
καὶ χείροσι βελτιόνων ὑπῆρξε, τὸ δ' ἐν ψυχῇ στῆσαι
even worse-men than-better-men has-been-possible the but in soul to-set
κατὰ θυμοῦ τρόπαιον ('ᾧ χαλεπὸν εἶναι διαμάχεσθαι'
against temper a-trophy with-which difficult to-be to-fight
φησὶν Ἡράκλειτος· 'ὅ τι γὰρ ἂν θέλῃ, ψυχῆς
says Heraclitus what -ever for ever it-wish at-the-price-of-soul
ὠνεῖται') μεγάλης ἐστὶ καὶ νικητικῆς ἰσχύος, ὥσπερ νεῦρα
buys of-great is and victorious strength as sinews
καὶ τόνους ἀληθῶς ἐπὶ τὰ πάθη τὰς κρίσεις ἐχούσης.
and tensions truly against the passions the judgments having
διὸ καὶ συνάγειν ἀεὶ πειρῶμαι καὶ ἀναγιγνώσκειν
wherefore also to-collect always I-try and to-read
οὐ ταῦτα δὴ μόνον τὰ τῶν φιλοσόφων, οὓς φασι
not these-things indeed only the-things of-the philosophers whom say
χολὴν οὐκ ἔχειν οἱ νοῦν οὐκ ἔχοντες, ἀλλὰ μᾶλλον τὰ
bile not to-have those sense not having but rather the-things
τῶν βασιλέων καὶ τυράννων· οἷον Ἀντιγόνου τὸ πρὸς
of-the kings and tyrants such-as of-Antigonus the to
τοὺς στρατιώτας τοὺς παρὰ τὴν σκηνὴν λοιδοροῦντας
the soldiers those beside the tent reviling
αὐτὸν ὡς οὐκ ἀκούοντα· τὴν βακτηρίαν γὰρ ὑποβαλὼν
him as not hearing the staff for having-thrust-out
ἔξω 'παπαῖ' εἶπεν 'οὐ πορρωτέρω ποι τραπόμενοι
outside dear-me he-said not farther somewhere having-turned

κακῶς ἐρεῖθ' ἡμᾶς;' Ἀρκαδίωνος δὲ τοῦ Ἀχαιοῦ τὸν
ill will-you-speak us Arcadion and the Achaean —
Φίλιππον ἀεὶ κακῶς λέγοντος καὶ φεύγειν παραινοῦντος
Philip always ill speaking-of and to-flee advising

'εἰσόκε τοὺς ἀφίκηται οἳ οὐκ ἴσασι Φίλιππον'
until those he-arrive-at who not know Philip

εἶτά πως ἐν Μακεδονίᾳ φανέντος, ᾤοντο δεῖν οἱ φίλοι
then somehow in Macedonia having-appeared thought one-must the friends
κολάσαι καὶ μὴ περιδεῖν· ὁ δὲ Φίλιππος ἐντυχὼν αὐτῷ
to-punish(-him) and not to-overlook(-it) — but Philip having-met him
φιλανθρώπως καὶ ξένια καὶ δῶρα πέμψας ἐκέλευσεν
kindly and guest-gifts and gifts having-sent bade
ὕστερον πυνθάνεσθαι, τίνας λόγους ἀπαγγέλλοι πρὸς τοὺς
afterward to-inquire what words he-reported to the
Ἕλληνας· ὡς δὲ πάντες ἐμαρτύρουν ἐπαινέτην αὐτοῦ
Greeks as but all testified a-praiser of-him
γεγονέναι τὸν ἄνδρα θαυμάσιον, 'ἐγὼ τοίνυν' ἔφη 'βελτίων
to-have-become the man wonderful I then he-said a-better
ἰατρὸς ὑμῶν.' ἐν Ὀλυμπίοις δὲ βλασφημίας περὶ αὐτοῦ
doctor than-you at Olympia and slander about him
γενομένης καί τινων λεγόντων, ὡς οἰμῶξαι προσήκει τοὺς
having-arisen and some saying that to-wail it-befits the
Ἕλληνας, ὅτι εὖ πάσχοντες ὑπὸ τοῦ Φιλίππου κακῶς
Greeks because well being-treated by — Philip ill
αὐτὸν λέγουσι· 'τί οὖν' ἔφη 'ποιήσουσιν, ἂν κακῶς πάθωσι;'
him they-speak-of what then he-said will-they-do if ill they-be-treated
καλὰ δὲ καὶ Πεισιστράτου τὰ πρὸς Θρασύβουλον καὶ
fine and also of-Pisistratus the-things toward Thrasybulus and

Πορσήνα τὰ πρὸς Μούκιον καὶ Μάγα τὰ πρὸς
of-Porsena the-things toward Mucius and of-Magas the-things toward
Φιλήμονα· δημοσίᾳ γὰρ ὑπ᾽ αὐτοῦ κωμῳδηθεὶς ἐν θεάτρῳ
Philemon publicly for by him lampooned in theater

‘παρὰ τοῦ βασιλέως γράμματθ᾽ ἥκει σοι, Μάγα.
from the king a-letter has-come for-you Magas
Μάγα κακόδαιμον, γράμματ᾽ οὐκ ἐπίστασαι·᾽
Magas wretch letters not you-know

λαβὼν ὑπὸ χειμῶνος εἰς Παραιτόνιον ἐξενεχθέντα,
having-caught by storm to Paraetonium carried-out
στρατιώτην μὲν ἐκέλευσε γυμνῇ τῇ μαχαίρᾳ θιγεῖν τοῦ
a-soldier indeed he-bade with-naked the sword to-touch the
τραχήλου μόνου εἶτα κοσμίως ἀπελθεῖν· ἀστραγάλους δὲ καὶ
neck only then decently to-depart knucklebones but and
σφαῖραν ὡς παιδαρίῳ νοῦν οὐκ ἔχοντι προσπέμψας ἀφῆκε.
a-ball as to-a-little-boy sense not having having-sent-besides he-released
Πτολεμαῖος δὲ γραμματικὸν εἰς ἀμαθίαν ἐπισκώπτων
Ptolemy and a-grammarian for ignorance jesting
ἠρώτησε τίς ὁ τοῦ Πηλέως πατὴρ ἦν· κἀκεῖνος ‘ἂν σὺ
asked who the — of-Peleus father was and-he if you
πρότερον εἴπῃς᾽ ἔφη ‘τίς ὁ τοῦ Λάγου·᾽ τὸ δὲ σκῶμμα τῆς
first say said who the — of-Lagus the and jest of-the
δυσγενείας ἥπτετο τοῦ βασιλέως, καὶ πάντες ἠγανάκτησαν
low-birth touched of-the king and all were-indignant
ὡς οὐκ ἐπιτήδειον ὄντα φέρειν· καὶ ὁ Πτολεμαῖος ‘εἰ
as not fitting being to-bear(-it) and — Ptolemy if
μὴ τὸ φέρειν᾽ ἔφη ‘σκωπτόμενον, οὐδὲ τὸ σκώπτειν
not the to-bear he-said being-jested nor the to-jest
βασιλικόν ἐστιν.᾽ Ἀλέξανδρος δὲ πικρότερος αὑτοῦ
kingly is Alexander and harsher than-himself

γέγονεν ἐν τοῖς περὶ Καλλισθένη καὶ Κλεῖτον. ᾗ
became in the-affairs about Callisthenes and Cleitus by-which
καὶ Πῶρος ἁλοὺς παρεκάλει χρήσασθαι βασιλικῶς αὐτῷ·
also Porus captured urged to-treat kingly him
καὶ πυθομένου ‘μή τι πλέον;’ ‘ἐν τῷ βασιλικῶς’ ἔφη
and having-inquired not anything more in the kingly he-said
‘πάντ’ ἔνεστι.’ διὸ καὶ τῶν θεῶν τὸν βασιλέα ‘μειλίχιον’
all-things is-contained wherefore also of-the gods the king gracious
Ἀθηναῖοι δέ ‘μαιμάκτην’ οἶμαι καλοῦσι· τὸ δὲ κολαστικὸν
Athenians and boisterous I-think call the but punitive
ἐρινυῶδες καὶ δαιμονικόν, οὐ θεῖον οὐδ’ ὀλύμπιον.
fury-like and demonic not divine nor Olympian

IV · PUNISHMENT DEFERRED

Anger can destroy but never rebuild, and it is useless even for revenge, spending itself in threats like children falling before the goal; the Spartans calm it with pipes before battle, Agathocles laughs off mockery, and Antigonus, mocked for his ugliness, answers with a jest, then takes the city and sells the mockers. Fundanus trains himself on his servants, finding that forbearance improves them more than temper, and that a punishment heard out, delayed, and fitted to the fault removes anger's pretext, as Phocion told the Athenians that if Alexander was dead today he would be dead tomorrow. Punishment should be taken with reason, neither in the heat of pleasure, as the Etruscans flog servants to the pipe, nor slackly abandoned.

10 ὥσπερ οὖν ἐπὶ τοῦ Φιλίππου τις εἶπε κατασκάψαντος
as then about — Philip someone said having-razed
Ὄλυνθον ‘ἀλλ’ οὐκ ἂν ἀνοικίσαι γε πόλιν ἐκεῖνος δύναιτο
Olynthus but not would to-refound at-least a-city that-one be-able
τηλικαύτην,’ οὕτως ἔστιν εἰπεῖν πρὸς τὸν θυμὸν ‘ἀνατρέψαι
so-great so it-is-possible to-say to the temper to-overturn
μὲν δύνασαι καὶ διαφθεῖραι καὶ καταβαλεῖν, ἀναστῆσαι δὲ
indeed you-can and to-destroy and to-throw-down to-raise-up but

καὶ σῷσαι καὶ φείσασθαι καὶ καρτερῆσαι πραότητός ἐστι καὶ
and to-save and to-spare and to-endure of-gentleness is and
συγγνώμης καὶ μετριοπαθείας, καὶ Καμίλλου καὶ Μετέλλου
of-forgiveness and of-moderation-in-passion and of-Camillus and of-Metellus
καὶ Ἀριστείδου καὶ Σωκράτους· τὸ δ' ἐμφῦναι καὶ δακεῖν
and of-Aristides and of-Socrates the but to-fasten-on and to-bite
μυρμηκῶδες καὶ μυῶδες. οὐ μὴν ἀλλὰ καὶ πρὸς ἄμυναν
ant-like and mouse-like not however but even for revenge
ἅμα σκοπῶν τὸν δι' ὀργῆς τρόπον ἄπρακτον εὑρίσκω
at-once considering the through anger way ineffective I-find
τὰ πολλά, δήγμασι χειλῶν καὶ πρίσεσιν ὀδόντων καὶ κεναῖς
the most-part by-bitings of-lips and gnashings of-teeth and empty
ἐπιδρομαῖς καὶ βλασφημίαις ἀπειλὰς ἀνοήτους ἐχούσαις
sallies and slanders threats foolish having
καταναλισκόμενον, εἶθ' ὥσπερ ἐν τοῖς δρόμοις τὰ παιδία τῷ
being-used-up then as in the races the children by-the
μὴ κρατεῖν ἑαυτῶν προκαταπίπτοντα τοῦ τέλους ἐφ' ὃ
not to-master themselves falling-down-before the goal to which
σπεύδει γελοίως. ὅθεν οὐ φαύλως ὁ Ῥόδιος πρὸς ὑπηρέτην
they-basten ridiculously whence not badly the Rhodian to a-servant
τοῦ Ῥωμαίων στρατηγοῦ βοῶντα καὶ θρασυνόμενον 'οὐ
of-the of-Romans general shouting and being-bold not

μέλει μοι τί σὺ λέγεις ἀλλὰ τί τῆνος σιγῇ.' καὶ τὸν
it-concerns me what you say but what that-one in-silence and —
Νεοπτόλεμον ὁ Σοφοκλῆς καὶ τὸν Εὐρύπυλον ὁπλίσας
Neoptolemus — Sophocles and — Eurypylus having-armed

'ἐκόμπασ' ἀλοιδόρητα'
boasted without-reviling

φησίν
he-says

'ἐρρηξάτην ἐς κύκλα χαλκέων ὅπλων.'
they-dashed into circles of-bronze arms

τὸν μὲν γὰρ σίδηρον ἔνιοι τῶν βαρβάρων φαρμάσσουσιν, ἡ
the indeed for iron some of-the barbarians poison the
δ' ἀνδρεία χολῆς οὐ δεῖται· βέβαπται γὰρ ὑπὸ τοῦ λόγου·
but courage of-bile not needs has-been-dipped for by the reason
τὸ δὲ θυμικὸν καὶ μανικὸν εὐπερίθραυστόν ἐστι καὶ σαθρόν.
the but angry and mad easily-shattered is and rotten
ἀφαιροῦσι γοῦν αὐλοῖς τὸν θυμὸν οἱ Λακεδαιμόνιοι τῶν
take-away at-any-rate by-pipes the temper the Lacedaemonians of-those
μαχομένων, καὶ Μούσαις πρὸ πολέμου θύουσιν ὅπως ὁ
fighting and to-Muses before war sacrifice so-that the
λόγος ἐμμένῃ· καὶ τρεψάμενοι τοὺς πολεμίους οὐ διώκουσιν,
reason may-remain and having-routed the enemies not they-pursue
ἀλλ' ἀνακαλοῦνται τὸν θυμόν, ὥσπερ τὰ σύμμετρα τῶν
but they-call-back the temper as the well-proportioned of-the
ἐγχειριδίων εὐανακόμιστον ὄντα καὶ ῥᾴδιον. ὀργὴ δὲ
daggers easy-to-draw-back being and easy anger and
μυρίους προανεῖλε τῆς ἀμύνης, ὡς Κῦρον καὶ Πελοπίδαν
countless killed-before the revenge as Cyrus and Pelopidas

τὸν Θηβαῖον. Ἀγαθοκλῆς δὲ πράως ἔφερε λοιδορούμενος
the Theban Agathocles but gently bore being-reviled
ὑπὸ τῶν πολιορκουμένων· καί τινος εἰπόντος ‘κεραμεῦ,
by the besieged and someone having-said potter
πόθεν ἀποδώσεις τοῖς ξένοις τὸν μισθόν;’ ἐπιγελάσας
whence will-you-pay to-the mercenaries the wage having-laughed
‘αἴκα ταύταν ἐξέλω.’ καὶ τὸν Ἀντίγονον ἀπὸ τοῦ τείχους
if this I-take and — Antigonus from the wall
τινὲς εἰς ἀμορφίαν ἔσκωπτον· ὁ δὲ πρὸς αὐτοὺς ‘καὶ
some for ugliness mocked he but to them and
μὴν ἐδόκουν εὐπρόσωπος εἶναι.’ λαβὼν δὲ τὴν πόλιν
indeed I-thought handsome to-be having-taken and the city
ἐπίπρασκε τοὺς σκώπτοντας, μαρτυράμενος ὅτι πρὸς τοὺς
he-sold those mocking protesting that to the
δεσπότας ἕξει τὸν λόγον, ἂν πάλιν αὐτὸν λοιδορῶσιν.
masters he-will-have the account if again him they-revile
ὁρῶ δὲ καὶ κυνηγοὺς σφαλλομένους ὑπ’ ὀργῆς μεγάλα
I-see and also hunters failing through anger greatly
καὶ ῥήτορας. Ἀριστοτέλης δ’ ἱστορεῖ Σατύρου τοὺς
and orators Aristotle and records of-Satyrus the
φίλους ἐμφράξαι τὰ ὦτα κηρῷ δίκην ἔχοντος, ὅπως
friends to-have-stopped the ears with-wax a-suit having so-that
μὴ συγχέῃ τὸ πρᾶγμα διὰ θυμὸν ὑπὸ τῶν ἐχθρῶν
not he-confuse the matter because-of temper by the enemies
λοιδορούμενος. αὐτοὺς δ’ ἡμᾶς οὐ πολλάκις ἐκφεύγει τὸ
being-reviled ourselves and us not often escapes the
κολάσαι πλημμελήσαντα δοῦλον; ἀποδιδράσκουσι γὰρ τὰς
to-punish having-erred slave run-away for the
ἀπειλὰς καὶ τοὺς λόγους δείσαντες. ὅπερ οὖν αἱ τίτθαι
threats and the words having-feared what then the nurses
πρὸς τὰ παιδία λέγουσι ‘μὴ κλαῖε καὶ λήψῃ,’ τοῦτο
to the children say do-not cry and you-will-get this

πρὸς τὸν θυμὸν οὐκ ἀχρήστως λεκτέον ‘μὴ σπεῦδε μηδὲ
to the temper not uselessly must-be-said do-not hasten nor
βόα μηδ’ ἐπείγου, καὶ μᾶλλον ἃ θέλεις γενήσεται καὶ
shout nor press and rather what you-wish will-happen and
βέλτιον.’ καὶ γὰρ παῖδ’ ἰδὼν πατὴρ ἐπιχειροῦντά τι
better and for a-son having-seen a-father trying something
σιδηρίῳ διελεῖν ἢ τεμεῖν, αὐτὸς λαβὼν τὸ σιδήριον
with-a-knife to-divide or to-cut himself having-taken the knife
ἐποίησε· καὶ τοῦ θυμοῦ τὴν τιμωρίαν παρελόμενος αὐτὸς
did(-it) and from-the temper the vengeance having-taken-away himself
ἀσφαλῶς καὶ ἀβλαβῶς καὶ ὠφελίμως ἐκόλασε τὸν ἄξιον
safely and harmlessly and usefully punished the deserving
οὐχ ἑαυτὸν ὥσπερ ὁ θυμούμενος ἀντ’ ἐκείνου πολλάκις.
not himself as the angered instead-of that-one often
11 πάντων δὲ τῶν παθῶν ἐθισμοῦ δεομένων, οἷον δαμάζοντος
all and the passions habituation needing as-it-were taming
καὶ καταθλοῦντος ἀσκήσει τὸ ἄλογον καὶ δυσπειθές, οὐ
and subduing by-training the irrational and disobedient not
πρὸς ἄλλο μᾶλλον ἔστιν ἐγγυμνάσασθαι τοῖς οἰκέταις
for other rather it-is-possible to-exercise-oneself on-the servants
ἢ πρὸς τὸν θυμόν. οὔτε γὰρ φθόνος οὔτε φόβος οὔτε
than for the temper neither for envy nor fear nor
φιλοτιμία τις ἐγγίγνεται πρὸς αὐτούς· ὀργαὶ δὲ συνεχεῖς
ambition any arises toward them angers but continuous
πολλὰ ποιοῦσαι προσκρούματα καὶ σφάλματα διὰ τὴν
many making collisions and slips through the
ἐξουσίαν ὥσπερ ἐν ὀλισθηρῷ χωρίῳ, μηδενὸς ἐνισταμένου
license as in a-slippery place no-one opposing
μηδὲ κωλύοντος, ὑποφέρουσιν. οὐ γὰρ ἔστιν ἀναμάρτητον
nor preventing carry-(us)-away not for it-is-possible without-error
ἐν πάθει τὸ ἀνυπεύθυνον κατασχεῖν, μὴ πολλῇ τὴν ἐξουσίαν
in passion the unaccountable to-hold not much the license

ἐμπεριλαβόντα πραότητι μηδὲ πολλὰς ὑπομείναντα φωνὰς
encompassing with-gentleness nor many having-endured words
γυναικὸς καὶ φίλων ἐγκαλούντων ἀτονίαν καὶ ῥᾳθυμίαν.
of-wife and of-friends charging slackness and easygoingness
οἷς μάλιστα παρωξυνόμην καὶ αὐτὸς ἐπὶ τοὺς οἰκέτας
by-which most I-was-provoked also myself against the servants
ὡς τῷ μὴ κολάζεσθαι διαφθειρομένους. ὀψὲ μέντοι
as by-the not to-be-punished being-corrupted late however
συνεῖδον, ὅτι πρῶτον μὲν ἐκείνους ἀνεξικακίᾳ χείρονας
I-perceived that first indeed them by-forbearance worse
ποιεῖν βέλτιόν ἐστιν ἢ πικρίᾳ καὶ θυμῷ διαστρέφειν
to-make better is than by-bitterness and by-temper to-distort
ἑαυτὸν εἰς ἑτέρων ἐπανόρθωσιν· ἔπειτα πολλοὺς ὁρῶν
oneself for of-others correction then many seeing
αὐτῷ τῷ μὴ κολάζεσθαι πολλάκις αἰδουμένους κακοὺς
by-the-very the not to-be-punished often being-ashamed bad
εἶναι καὶ μεταβολῆς ἀρχὴν τὴν συγγνώμην μᾶλλον ἢ τὴν
to-be and of-change a-beginning the forgiveness rather than the
τιμωρίαν λαμβάνοντας, καὶ νὴ Δία δουλεύοντας ἑτέροις ἀπὸ
vengeance taking and by Zeus serving others from
νεύματος καὶ σιωπῇ καὶ προθυμότερον ἢ μετὰ πληγῶν
a-nod and in-silence and more-eagerly than with blows
καὶ στιγμάτων ἑτέροις, ἐπειθόμην ἡγεμονικώτερον εἶναι
and brands others I-was-persuaded more-fit-to-rule to-be
τοῦ θυμοῦ τὸν λογισμόν. οὐ γάρ, ὡς ὁ ποιητὴς εἶπεν
than-the temper the reasoning not for as the poet said

‘ἵνα γὰρ δέος, ἔνθα καὶ αἰδώς·’
where for fear there also shame

ἀλλὰ τοὐναντίον αἰδουμένοις ὁ σωφρονίζων ἐγγίγνεται
but the-opposite in-those-ashamed the chastening arises
φόβος. ἡ δὲ συνεχὴς πληγὴ καὶ ἀπαραίτητος οὐ μετάνοιαν
fear the but continuous beating and inexorable not repentance
ἐμποιεῖ τοῦ κακουργεῖν ἀλλὰ τοῦ λανθάνειν πρόνοιαν
produces of-the doing-evil but of-the escaping-notice forethought
μᾶλλον. τρίτον ἀεὶ μνημονεύων καὶ διανοούμενος πρὸς
rather third always remembering and considering to
ἐμαυτόν, ὡς οὔθ' ὁ τοξεύειν ἡμᾶς διδάξας ἐκώλυσε
myself that neither the-one to-shoot us having-taught prevented
βάλλειν ἀλλὰ μὴ διαμαρτάνειν, οὔτε τῷ κολάζειν ἐμποδὼν
to-throw but not to-miss nor to-the punishing a-hindrance
ἔσται τὸ διδάσκειν εὐκαίρως τοῦτο ποιεῖν καὶ μετρίως καὶ
will-be the teaching seasonably this to-do and moderately and
ὠφελίμως καὶ πρεπόντως· πειρῶμαι τὴν ὀργὴν ἀφαιρεῖν
usefully and fittingly I-try the anger to-remove
μάλιστα τῷ μὴ παραιρεῖσθαι τῶν κολαζομένων τὴν
most by-the not to-take-away from-those being-punished the
δικαιολογίαν ἀλλ' ἀκούειν. ὅ τε γὰρ χρόνος ἐμποιεῖ τῷ
plea but to-hear the both for time produces in-the
πάθει διατριβὴν καὶ μέλλησιν ἐκλύουσαν ἥ τε κρίσις
passion delay and deferral dissolving the and judgment
εὑρίσκει καὶ τρόπον πρέποντα καὶ μέγεθος ἁρμόττον
finds both a-manner fitting and a-size suiting
κολάσεως· ἔτι δ' οὐχ ὑπολείπεται πρόφασις τῷ
of-punishment further and not is-left a-pretext to-the-one
διδόντι δίκην ἀντιτείνειν πρὸς τὴν ἐπανόρθωσιν, ἂν μὴ
paying penalty to-resist against the correction if not
κατ' ὀργὴν ἀλλ' ἐξελεγχθεὶς κολάζηται· τό τ' αἴσχιστον
in anger but having-been-convicted he-be-punished the and most-shameful
οὐ πρόσεστι, φαίνεσθαι δικαιότερα τοῦ δεσπότου λέγοντα
not is-attached to-appear juster than-the master speaking

τὸν οἰκέτην. ὥσπερ οὖν ὁ Φωκίων μετὰ τὴν Ἀλεξάνδρου
the servant as then — Phocion after the of-Alexander
τελευτὴν οὐκ ἐῶν προεξανίστασθαι τοὺς Ἀθηναίους οὐδὲ
death not allowing to-rise-up-prematurely the Athenians nor
ταχὺ πιστεύειν, ‘εἰ σήμερον’ εἶπεν ‘ἄνδρες Ἀθηναῖοι τέθνηκε,
quickly to-believe if today he-said men Athenians he-is-dead
καὶ αὔριον ἔσται καὶ εἰς τρίτην τεθνηκώς·’ οὕτως οἶμαι
also tomorrow he-will-be and on the-third-day dead so I-think
δεῖν ὑποβάλλειν ἑαυτῷ τὸν σπεύδοντα δι’ ὀργὴν ἐπὶ
one-must to-suggest to-himself the-one hastening through anger to
τὴν τιμωρίαν, ‘εἰ σήμερον οὗτος ἠδίκηκε, καὶ αὔριον
the vengeance if today this-man has-done-wrong also tomorrow
ἔσται καὶ εἰς τρίτην ἠδικηκώς·’ καὶ δεινὸν οὐδέν,
he-will-be and on the-third-day having-done-wrong and terrible nothing
εἰ δώσει δίκην βράδιον, ἀλλ’ εἰ ταχὺ παθὼν ἀεὶ
if he-will-pay penalty more-slowly but if quickly having-suffered always
φανεῖται μὴ ἀδικῶν· ὅπερ ἤδη συμβέβηκε πολλάκις.
he-will-appear not doing-wrong which already has-happened often
τίς γὰρ ἡμῶν οὕτω δεινός ἐστιν, ὥστε μαστιγοῦν
who for of-us so terrible is so-that to-flog
καὶ κολάζειν δοῦλον, ὅτι πέμπτην ἢ δεκάτην ἡμέραν
and to-punish a-slave because on-the-fifth or tenth day
προσέκαυσε τοὖψον ἢ κατέβαλε τὴν τράπεζαν ἢ βράδιον
he-burned the-relish or overturned the table or more-slowly
ὑπήκουσε; καὶ μὴν ταῦτ’ ἐστὶν ἐφ’ οἷς εὐθὺς γενομένοις
obeyed and indeed these-things are at which at-once having-happened
καὶ προσφάτοις οὖσι ταραττόμεθα καὶ πικρῶς καὶ
and fresh being we-are-disturbed and bitterly and
ἀπαραιτήτως ἔχομεν. ὡς γὰρ δι’ ὁμίχλης τὰ σώματα,
inexorably we-are as for through mist the bodies
καὶ δι’ ὀργῆς τὰ πράγματα μείζονα φαίνεται. διὸ δεῖ
also through anger the affairs larger appear wherefore one-must

ταχὺ συμμνημονεύειν τῶν ὁμοίων, καὶ τοῦ πάθους ἔξωθεν
quickly to-recall the similar-things and of-the passion outside
ὄντας ἀνυπόπτως, ἂν καθαρῷ τῷ λογισμῷ καὶ καθεστῶτι
being without-suspicion if with-pure the reasoning and settled
φαίνηται μοχθηρόν, ἐπιστραφῆναι, καὶ μὴ προέσθαι τότε μηδ'
it-appear wicked to-turn-to(-it) and not to-let-go then nor
ἀφεῖναι τὴν κόλασιν ὥσπερ σιτίον ἀνορέκτους γεγονότας.
to-remit the punishment like food without-appetite having-become
οὐδὲν γὰρ οὕτως αἴτιόν ἐστι τοῦ παρούσης ὀργῆς κολάζειν,
nothing for so cause is of-the being-present anger to-punish
ὡς τὸ παυσαμένης μὴ κολάζειν ἀλλ' ἐκλελύσθαι, καὶ ταὐτὸ
as the having-ceased not to-punish but to-be-slackened and the-same
πεπονθέναι τοῖς ἀργοῖς κωπηλάταις, οἳ γαλήνης ὁρμοῦσιν
to-have-experienced with-the lazy rowers who in-calm anchor
εἶτα κινδυνεύουσιν ἀνέμῳ πλέοντες. καὶ γὰρ ἡμεῖς τοῦ
then run-risk with-wind sailing and for we of-the
λογισμοῦ κατεγνωκότες ἀτονίαν καὶ μαλακίαν ἐν τῷ κολάζειν,
reasoning having-condemned slackness and softness in the punishing
σπεύδομεν παρόντι τῷ θυμῷ καθάπερ πνεύματι παραβόλως.
we-hasten present the temper as wind recklessly
τροφῇ μὲν γὰρ ὁ πεινῶν κατὰ φύσιν χρῆται
food indeed for the-one hungry according-to nature uses
τιμωρίᾳ δ' ὁ μὴ πεινῶν μηδὲ διψῶν αὐτῆς, μηδ'
vengeance but the-one not hungering nor thirsting for-it nor
ὥσπερ ὄψου πρὸς τὸ κολάσαι τοῦ θυμοῦ δεόμενος, ἀλλ'
as of-relish for the to-punish the temper needing but
ὅταν πορρωτάτω τοῦ ὀρέγεσθαι γένηται προσάγων τὸν
whenever farthest from-the desiring he-become bringing the
λογισμὸν ἀναγκαίως. οὐ γάρ, ὡς Ἀριστοτέλης ἱστορεῖ κατ'
reasoning by-necessity not for as Aristotle records in
αὐτὸν ἐν Τυρρηνίᾳ μαστιγοῦσθαι τοὺς οἰκέτας πρὸς αὐλόν,
his-time in Etruria to-be-flogged the servants to the-pipe

οὕτω πρὸς ἡδονὴν δεῖ καθάπερ ἀπολαύσματος ὀρέξει
so for pleasure one-must as of-an-enjoyment by-desire
τῆς τιμωρίας ἐμφορεῖσθαι καὶ χαίρειν κολάζοντας εἶτα
with-the vengeance to-be-sated and to-rejoice punishing then
μετανοεῖν· ὧν τὸ μὲν θηριῶδες τὸ δὲ γυναικῶδες· ἀλλὰ
to-repent of-which the indeed bestial the but womanish but
καὶ λύπης καὶ ἡδονῆς χωρὶς ἐν τῷ τοῦ λογισμοῦ χρόνῳ
also of-grief and of-pleasure apart in the of-the reasoning time
τὴν δίκην κομίζεσθαι μὴ ὑπολείποντας τῷ θυμῷ πρόφασιν.
the penalty to-exact not leaving to-the temper a-pretext

V · CONTEMPT AND SIMPLICITY

Most anger springs from the belief that one is despised or neglected, so the offense should be put down to ignorance, necessity, passion, or misfortune, as Agamemnon refers the taking of Briseis to Ate, and one should, like Diogenes, refuse to feel mocked. Small angers grow from self-love and softness, like a wasps' nest; the best provision against them is a simple way of life content with what is at hand. Arcesilaus smiles when bread is forgotten at his dinner, Socrates calms Euthydemus when Xanthippe overturns the table, and Seneca tells Nero that a costly tent has proved him poor, since he could not replace it, and when it is lost in a shipwreck Nero, remembering, bears it more calmly. Neither marriage nor friendship is bearable with anger, while without it even drunkenness is light.

αὕτη μὲν οὖν ἴσως οὐκ ὀργῆς ἰατρεία φανεῖται, διάκρουσις δὲ 12
this indeed then perhaps not of-anger a-cure will-appear a-warding-off but
καὶ φυλακὴ τῶν ἐν ὀργῇ τινος ἁμαρτημάτων. καίτοι καὶ
and guarding-against of-the in anger of-someone faults and-yet even
σπληνὸς οἴδημα σύμπτωμα μέν ἐστι πυρετοῦ πραϋνόμενον δὲ
of-the-spleen swelling a-symptom indeed is of-fever being-soothed but
κουφίζει τὸν πυρετόν, ὥς φησιν Ἱερώνυμος. ἀλλ' αὐτῆς γε
lightens the fever as says Hieronymus but of-the-very at-least

τῆς ὀργῆς ἀναθεωρῶν τὴν γένεσιν ἄλλους ὑπ᾽ ἄλλων αἰτιῶν
the anger reviewing the origin others by other causes
ἐμπίπτοντας εἰς αὐτὴν ἑώρων, οἷς ἐπιεικῶς ἅπασι δόξα
falling into it I-saw in-whom fairly all a-belief
τοῦ καταφρονεῖσθαι καὶ ἀμελεῖσθαι παραγίγνεται. διὸ καὶ
of-the being-despised and being-neglected is-present wherefore also
τοῖς παραιτουμένοις ὀργὴν δεῖ βοηθεῖν πορρωτάτω τὴν
for-those deprecating anger one-must to-help farthest the
πρᾶξιν ὀλιγωρίας ἀπάγοντας καὶ θρασύτητος, εἰς ἄγνοιαν
action from-contempt leading-away and from-boldness into ignorance
ἢ ἀνάγκην ἢ πάθος ἢ δυστυχίαν τιθεμένους· ὡς Σοφοκλῆς
or necessity or passion or misfortune placing(-it) as Sophocles

‘ἀλλ᾽ οὐ γάρ, ὦ ’ναξ, οὐδ᾽ ὅς ἂν βλάστῃ μένει
but not for O lord not-even which ever grows remains
νοῦς τοῖς κακῶς πράξασιν, ἀλλ᾽ ἐξίσταται.’
mind to-those badly faring but is-displaced

καὶ τῆς Βρισηΐδος τὴν ἀφαίρεσιν εἰς τὴν Ἄτην ἀναφέρων
and — of-Briseis the taking-away to — Ate referring
ὁ Ἀγαμέμνων, ὅμως
— Agamemnon nevertheless

‘ἂψ ἐθέλει ἀρέσαι, δόμεναί τ᾽ ἀπερείσι᾽ ἄποινα.’
back wishes to-make-amends to-give and boundless ransom

καὶ γὰρ τὸ δεῖσθαι τοῦ μὴ καταφρονοῦντός ἐστι, καὶ
and for the to-entreat of-one not despising is and
ταπεινὸς φανεὶς ὁ ἀδικήσας ἔλυσε τὴν τῆς
humble having-appeared the-one having-done-wrong dissolved the of-the
ὀλιγωρίας δόξαν. οὐ δεῖ δὲ ταῦτα περιμένειν τὸν
contempt belief not one-must but these-things to-wait-for the

ὀργιζόμενον, ἀλλὰ τὸ τοῦ Διογένους ‘οὗτοί σου καταγελῶσιν
angered but the — of-Diogenes these-men you mock
ὦ Διόγενες·’ ‘ἐγὼ δ’ οὐ καταγελῶμαι’ λαμβάνειν ἐν
O Diogenes I but not am-mocked to-take in
ἑαυτῷ, καὶ καταφρονεῖσθαι μὴ νομίζειν ἀλλὰ μᾶλλον
himself and to-be-despised not to-think but rather
ἐκείνου καταφρονεῖν, ὡς δι’ ἀσθένειαν ἢ πλημμέλειαν
that-one to-despise as through weakness or error
ἢ προπέτειαν ἢ ῥᾳθυμίαν ἢ ἀνελευθερίαν ἢ γῆρας ἢ
or rashness or carelessness or illiberality or old-age or
νεότητα πλημμελοῦντος. οἰκέταις δὲ καὶ φίλοις ἀφετέον
youth erring to-servants and and to-friends must-be-remitted
τὸ τοιοῦτο παντάπασιν. οὐ γὰρ ὡς ἀδυνάτων οὐδ’ ὡς
the such altogether not for as incapable nor as
ἀπράκτων, ἀλλὰ δι’ ἐπιείκειαν ἢ δι’ εὔνοιαν οἱ
ineffective but through fairness or through goodwill the-ones
μὲν ὡς χρηστῶν οἱ δ’ ὡς φιλούντων καταφρονοῦσι·
indeed as good the-others but as loving despise
νυνὶ δ’ οὐ μόνον πρὸς γυναῖκα καὶ δούλους καὶ φίλους
now but not only toward wife and slaves and friends
ὡς καταφρονούμενοι τραχέως ἔχομεν, ἀλλὰ καὶ πανδοκεῦσι
as being-despised harshly we-are but also with-innkeepers
καὶ ναύταις καὶ ὀρεωκόμοις μεθύουσι πολλάκις ὑπ’
and sailors and muleteers drunken often through
ὀργῆς συμπίπτομεν οἰόμενοι καταφρονεῖσθαι, καὶ κυσὶν
anger we-clash thinking to-be-despised and with-dogs
ὑλακτοῦσι καὶ ὄνοις ἐμβάλλουσι χαλεπαίνομεν· ὡς ἐκεῖνος
barking and with-asses jostling we-are-angry as that
ὁ βουλόμενος τύπτειν τὸν ὀνηλάτην, εἶτ’ ἀνακραγόντος
the-man wishing to-beat the ass-driver then having-cried-out

ὅτι ‘Ἀθηναῖός εἰμι,’ ‘σὺ δὲ μὲν οὐκ εἶ Ἀθηναῖος’ τὸν
that an-Athenian I-am you but indeed not are an-Athenian the
ὄνον λέγων ἔτυπτε καὶ πολλὰς ἐνεφόρει πληγάς.
ass saying he-beat and many inflicted blows
13 καὶ μὴν τάς γε συνεχεῖς καὶ πυκνὰς καὶ κατὰ μικρὸν
and indeed the at-least continuous and frequent and by little
ἐν τῇ ψυχῇ συλλεγομένας ὀργὰς μάλιστα φιλαυτία καὶ
in the soul gathered angers most self-love and
δυσκολία μετὰ τρυφῆς καὶ μαλακίας οἷον σμῆνος ἢ
peevishness with luxury and softness like a-swarm or
σφηκιὰν ἡμῖν ἐντίκτουσι. διὸ μεῖζον οὐδὲν εὐκολίας
a-wasps'-nest in-us breed wherefore greater nothing than-good-temper
καὶ ἀφελείας ἐφόδιον εἰς πραότητα πρὸς οἰκέτας καὶ
and simplicity a-provision for gentleness toward servants and
γυναῖκα καὶ φίλους τῷ δυναμένῳ συμφέρεσθαι τοῖς
wife and friends for-the(-one) being-able to-agree with-the
παροῦσι καὶ μὴ δεομένῳ πολλῶν καὶ περιττῶν·
present-things and not needing many and superfluous-things

‘ὁ δ’ οὔτ’ ἄγαν ὀπτοῖσιν οὔθ’ ἑφθοῖς ἄγαν,
he but neither too roasted nor boiled too
οὔθ’ ἧττον οὔτε μᾶλλον οὔτε διὰ μέσου
nor less nor more nor in between
ἠρτυμένοισι χαίρων ὥστ’ ἐπαινέσαι,’
seasoned rejoicing so-as to-praise

χιόνος δὲ μὴ παρούσης οὐκ ἂν πιών, οὐδ’ ἄρτον ἐξ
snow and not being-present not would having-drunk nor bread from
ἀγορᾶς φαγὼν οὐδ’ ὄψου γευσάμενος ἐν λιτοῖς ἢ κεραμεοῖς
market having-eaten nor relish having-tasted in plain or earthenware
σκεύεσιν, οὐδὲ κοιμηθεὶς ἐπὶ στρωμνῆς μὴ οἰδούσης μηδ’
vessels nor having-slept on a-bed not swelling nor

ὥσπερ θαλάττης διὰ βάθους κεκινημένης, ῥάβδοις δὲ
like a-sea through depth stirred with-rods and
καὶ πληγαῖς τοὺς περὶ τράπεζαν ὑπηρέτας ἐπιταχύνων
and blows the about table servants hurrying
μετὰ δρόμου καὶ βοῆς καὶ ἱδρῶτος, ὥσπερ φλεγμοναῖς
with running and shouting and sweat as to-inflammations
καταπλάσματα κομίζοντας, ἀσθενεῖ καὶ φιλαιτίῳ καὶ
poultices bringing to-weak and fault-finding and
μεμψιμοίρῳ δουλεύων διαίτῃ, καθάπερ ὑπὸ βηχὸς ἐνδελεχοῦς
grumbling being-a-slave way-of-life as by a-cough continual
προσκρουμάτων πολλῶν ἔλαθεν ἑλκώδη καὶ καταρροϊκὴν
of-offenses many he-escaped-notice an-ulcerous and catarrhal
διάθεσιν περὶ τὸ θυμοειδὲς ἀπεργασάμενος. ἐθιστέον
condition about the spirited-part having-produced one-must-accustom
οὖν τὸ σῶμα δι᾽ εὐτελείας πρὸς εὐκολίαν αὔταρκες
then the body through cheapness to good-temper self-sufficient
ἑαυτῷ γιγνόμενον· οἱ γὰρ ὀλίγων δεόμενοι πολλῶν οὐκ
for-itself becoming those for few needing many not
ἀποτυγχάνουσι. καὶ δεινὸν οὐδὲν ἀρξαμένους ἀπὸ τῆς
miss and terrible nothing having-begun from the
τροφῆς σιωπῇ χρήσασθαι τοῖς παρατυγχάνουσι, καὶ
food in-silence to-use the-things at-hand and
μὴ πολλὰ χολουμένους καὶ δυσκολαίνοντας ἀτερπέστατον
not much being-bilious and being-peevish most-unpleasant
ὄψον ἐμβαλεῖν ἑαυτοῖς καὶ φίλοις τὴν ὀργήν·
relish to-throw-in for-themselves and for-friends the anger

‘δόρπου δ᾽ οὐκ ἄν πως ἀχαρίστερον ἄλλο γένοιτο·’
than-a-supper and not would at-all more-unpleasant other become

διὰ πρόσκαυσιν ἢ καπνὸν ἢ ἁλῶν ἔνδειαν ἢ ψυχρότερον
because-of burning or smoke or of-salt lack or colder
ἄρτον οἰκετῶν τυπτομένων καὶ λοιδορουμένης γυναικός.
bread servants being-beaten and railing a-wife
Ἀρκεσιλάου δὲ μετὰ ξένων τινῶν ἑστιῶντος τοὺς φίλους
Arcesilaus and with strangers some entertaining the friends
παρετέθη τὸ δεῖπνον, ἄρτοι δ' οὐκ ἦσαν ἀμελησάντων
was-set-out the dinner breads but not were having-neglected
πρίασθαι τῶν παίδων. ἐφ' ᾧ τίς οὐκ ἂν ἡμῶν διέστησε
to-buy the slaves at which who not would of-us have-split
τοὺς τοίχους κεκραγώς; ὁ δὲ μειδιάσας 'οἷόν ἐστιν' ἔφη
the walls having-shouted he but having-smiled what-sort it-is he-said
'τὸ συμποτικὸν εἶναι τὸν σοφόν.' τοῦ δὲ Σωκράτους ἐκ
the convivial to-be the wise-man — and Socrates from
παλαίστρας παραλαβόντος τὸν Εὐθύδημον, ἡ Ξανθίππη
wrestling-school having-brought — Euthydemus — Xanthippe
μετ' ὀργῆς ἐπιστᾶσα καὶ λοιδορηθεῖσα τέλος ἀνέτρεψε
with anger having-come-up and having-reviled finally overturned
τὴν τράπεζαν, ὁ δ' Εὐθύδημος ἐξαναστὰς ἀπῄει περίλυπος
the table — but Euthydemus having-risen went-off very-grieved
γενόμενος· καὶ ὁ Σωκράτης 'παρὰ σοὶ δ" εἶπεν 'οὐ
having-become and — Socrates at your but he-said not
πρῴην ὄρνις τις εἰσπτᾶσα ταὐτὸ τοῦτ' ἐποίησεν, ἡμεῖς
the-other-day a-hen some having-flown-in the-same this did we
δ' οὐκ ἠγανακτήσαμεν'; δεῖ γὰρ σὺν εὐκολίᾳ καὶ γέλωτι
but not were-vexed one-must for with good-temper and laughter
καὶ φιλοφροσύνῃ τοὺς φίλους δέχεσθαι, μὴ τὰς ὀφρῦς
and kindliness the friends to-receive not the brows
συνάγοντας μηδὲ φρίκην καὶ τρόμον ἐμβάλλοντας τοῖς
drawing-together nor shuddering and trembling throwing into-those
ὑπηρετοῦσιν. ἐθιστέον δὲ καὶ σκεύεσιν εὐκόλως ὁμιλεῖν
serving one-must-accustom and also to-utensils easily to-deal

ἅπασι καὶ μὴ τῷδε μᾶλλον ἢ τῷδε χρῆσθαι· καθάπερ
all and not this rather than that to-use as
ἔνιοι πολλῶν παρόντων ἓν ἐξελόμενοι κανθάριον, ὡς
some many being-present one picking-out a-cup as
Μάριον ἱστοροῦσιν, ἢ ῥυτὸν οὐκ ἂν ἑτέρῳ πίοιεν.
Marius they-record or a-drinking-horn not would from-another drink
οὕτω δὲ καὶ πρὸς ληκύθους ἔχουσιν καὶ πρὸς στλεγγίδας,
so and also toward oil-flasks they-are and toward strigils
ἀγαπῶντες ἐκ πασῶν μίαν· εἶθ' ὅταν συντριβῇ τι τούτων
liking from all one then whenever be-broken any of-these
ἢ ἀπόληται, βαρέως φέρουσι καὶ κολάζουσι. ἀφεκτέον οὖν
or be-lost heavily bear and punish must-abstain then
τῷ πρὸς ὀργὴν φαύλως ἔχοντι τῶν σπανίων καὶ περιττῶν,
the toward anger badly being from-the rare and superfluous
οἷον ἐκπωμάτων καὶ σφραγίδων καὶ λίθων πολυτελῶν·
such-as of-drinking-cups and seals and stones costly
ἐξίστησι γὰρ ἀπολλύμενα μᾶλλον τῶν εὐπορίστων καὶ
they-unhinge(-one) for being-lost more than-the easily-got and
συνήθων. διὸ καὶ τοῦ Νέρωνος ὀκτάγωνόν τινα σκηνὴν
accustomed wherefore also — Nero an-octagonal certain tent
ὑπερφυὲς κάλλει καὶ πολυτελείᾳ θέαμα κατασκευάσαντος,
extraordinary in-beauty and costliness a-sight having-built
'ἤλεγξας' ἔφη ὁ Σενέκας 'πένητα σεαυτόν· ἐὰν γὰρ
you-have-proved said — Seneca poor yourself if for
ταύτην ἀπολέσῃς, ἑτέραν οὐ κτήσῃ τοιαύτην.' καὶ
this you-lose another not you-will-acquire such and
μέντοι καὶ συνέπεσε τοῦ πλοίου καταδύντος ἀπολέσθαι τὴν
indeed also it-happened the ship having-sunk to-be-lost the
σκηνήν· ὁ δὲ Νέρων ἀναμνησθεὶς τοῦ Σενέκα μετριώτερον
tent — but Nero having-remembered — Seneca more-moderately
ἤνεγκεν. ἡ δὲ πρὸς τὰ πράγματ' εὐκολία καὶ πρὸς οἰκέτας
bore(-it) the but toward the things good-temper also toward servants

εὔκολον ποιεῖ καὶ πρᾶον· εἰ δὲ πρὸς οἰκέτας, δῆλον ὅτι
good-tempered makes and gentle if but toward servants plain that
καὶ πρὸς φίλους καὶ πρὸς ἀρχομένους. ὁρῶμεν δὲ καὶ
also toward friends and toward subjects we-see and also
δούλους νεωνήτους περὶ τοῦ πριαμένου πυνθανομένους, οὐκ
slaves newly-bought about the buyer inquiring not
εἰ δεισιδαίμων οὐδ' εἰ φθονερὸς ἀλλ' εἰ θυμώδης·
whether superstitious nor whether envious but whether passionate
καὶ ὅλως σὺν ὀργῇ μηδὲ σωφροσύνην ἄνδρας γυναικῶν
and in-general with anger neither temperance husbands of-wives
μηδ' ἔρωτα γυναῖκας ἀνδρῶν ὑπομένειν δυναμένας μηδὲ
nor love wives of-husbands to-endure being-able nor
συνήθειαν ἀλλήλων φίλους. οὕτως οὔτε γάμος οὔτε φιλία
intimacy of-one-another friends so neither marriage nor friendship
μετ' ὀργῆς ἀνεκτόν, ἀλλὰ χωρὶς ὀργῆς καὶ μέθη κοῦφόν
with anger endurable but without anger even drunkenness light
ἐστιν· ὁ γὰρ τοῦ θεοῦ νάρθηξ ἱκανὸς κολαστὴς τοῦ
is the for of-the god fennel-wand sufficient punisher of-the
μεθύοντος, ἂν μὴ προσγενόμενος ὁ θυμὸς ὠμηστὴν καὶ
drunken-man if not having-been-added the temper raw-eater and
μαινόλην ἀντὶ λυαίου καὶ χορείου ποιήσῃ τὸν ἄκρατον.
raving instead-of releaser and dancer make the unmixed-wine
καὶ τὴν μανίαν αὐτὴν καθ' αὑτὴν ἡ Ἀντίκυρα θεραπεύει,
and the madness itself by itself — Anticyra treats
μιχθεῖσα δ' ὀργῇ τραγῳδίας ποιεῖ καὶ μύθους.
mixed but with-anger tragedies makes and tales

Anger must have no place in jest, debate, judgment, teaching, good fortune, or misfortune, while good temper wins over others, as Euclides, threatened by his brother, swears to persuade him. Called hatred of wickedness, anger is a mixture of grief, pleasure, and insolence, worse than envy, and leaves brands and fetters in a passionate man's house. Fundanus, who trusts too readily, guards against disappointment by Anaxagoras' saying, 'I knew that I begot a mortal,' by examining himself before blaming others, and by not prying into every small matter. Last, he vowed to spend some days, then months, without anger, and found the gentle temper pleasanter to its owner than to anyone around him.

δεῖ δὲ μήτε παίζοντας αὐτῇ διδόναι τόπον, ἔχθραν 14
one-must and neither jesting to-it to-give place enmity
γὰρ ἐπάγει τῇ φιλοφροσύνῃ· μήτε κοινολογουμένους,
for it-brings-in to-the friendliness nor conversing
φιλονεικίαν γὰρ ἐκ φιλολογίας ἀπεργάζεται· μήτε
contentiousness for from love-of-discussion it-produces nor
δικάζοντας, ὕβριν γὰρ τῇ ἐξουσίᾳ προστίθησι· μήτε
judging insolence for to-the authority it-adds nor
παιδεύοντας, ἀθυμίαν γὰρ ἐμποιεῖ καὶ μισολογίαν· μήτ᾽
teaching despondency for it-produces and hatred-of-learning nor
εὐτυχοῦντας, αὔξει γὰρ τὸν φθόνον· μήτε δυστυχοῦντας,
being-fortunate it-increases for the envy nor being-unfortunate

ἀφαιρεῖ γὰρ τὸν ἔλεον, ὅταν δυσκολαίνωσι καὶ μάχωνται
it-takes-away for the pity whenever they-are-peevish and fight
τοῖς συναχθομένοις· ὡς ὁ Πρίαμος
with-those sharing-the-grief as — Priam

‘ἔρρετε, λωβητῆρες, ἐλεγχέες· οὔ νυ καὶ ὑμῖν
begone you-outrageous base-ones not now also for-you
ἔστι γόος, ὅτι μ’ ἤλθετε κηδήσοντες;’
is lamentation that me you-came being-going-to-trouble

ἡ δ’ εὐκολία τοῖς μὲν βοηθεῖ τὰ δ’ ἐπικοσμεῖ τὰ
the but good-temper the-ones indeed helps the-others but adorns the-others
δὲ συνηδύνει, περιγίγνεται δὲ τῇ πραότητι καὶ θυμοῦ
but sweetens prevails and by-the gentleness both over-anger
καὶ δυσκολίας ἁπάσης· ὥσπερ Εὐκλείδης, τοῦ ἀδελφοῦ
and over-peevishness all as Euclides the brother
πρὸς αὐτὸν ἐκ διαφορᾶς εἰπόντος ‘ἀπολοίμην, εἰ μή
to him from a-quarrel having-said may-I-perish if not
σε τιμωρησαίμην·’ ‘ἐγὼ δέ’ φήσας ‘ἀπολοίμην, εἰ μή
you I-avenge-myself-on I but having-said may-I-perish if not
σε πείσαιμι’ διέτρεψε παραχρῆμα καὶ μετέθηκε. Πολέμων
you I-persuade turned(-him) at-once and changed(-him) Polemo
δέ, λοιδοροῦντος αὐτὸν ἀνθρώπου φιλολίθου καὶ περὶ
and reviling him a-fellow stone-loving and about
σφραγίδια πολυτελῆ νοσοῦντος, ἀπεκρίνατο μὲν οὐδὲν τῶν
seals costly sick-with-passion answered indeed nothing of-the
σφραγιδίων δ’ ἑνὶ προσεῖχε τὸν νοῦν καὶ κατεμάνθανεν·
seals but to-one applied the mind and studied(-it)
ἡσθεὶς οὖν ὁ ἄνθρωπος ‘μὴ οὕτως’ εἶπεν ‘ὦ Πολέμων,
pleased then the fellow not so he-said O Polemo
ἀλλ’ ὑπ’ αὐγὰς θεῶ, καὶ πολύ σοι βέλτιον φανεῖται.’
but under the-light-rays look and much to-you better it-will-appear

ὁ δ' Ἀρίστιππος, ὀργῆς αὐτῷ πρὸς Αἰσχίνην γενομένης
— and Aristippus anger to-him with Aeschines having-arisen
καί τινος εἰπόντος 'ὦ Ἀρίστιππε, ποῦ ὑμῶν ἡ φιλία;'
and someone having-said O Aristippus where of-you the friendship
'καθεύδει' φησίν 'ἐγὼ δ' αὐτὴν ἐγερῶ·' καὶ τῷ Αἰσχίνῃ
it-sleeps he-says I but it I-will-awaken and — to-Aeschines
προσελθὼν εἶπεν 'οὕτω σοι δοκῶ παντάπασιν ἀτυχής
having-approached he-said so to-you do-I-seem altogether unfortunate
τις εἶναι καὶ ἀνήκεστος, ὥστε μὴ νουθεσίας τυχεῖν;' ὁ δ'
one to-be and incurable so-that not admonition to-obtain — and
Αἰσχίνης 'οὐδέν' ἔφη 'θαυμαστόν, εἰ πρὸς πάντα μου
Aeschines nothing he-said wonderful if in all-things from-me
τῇ φύσει διαφέρων κἀνταῦθα τὸ δέον πρότερος συνεῖδες.'
by-the nature differing here-too the needful first you-perceived

'καὶ γὰρ κάπρον φριξαύχεν' οὐ μόνον γυνή,
and for a-boar bristling-necked not only a-woman
παῖς δ' ἂν νεογνὸς χειρὶ προσκνήθων νέᾳ
a-child and would newborn with-hand scratching young
κλίναι παλαιστοῦ παντὸς εὐμαρέστερον.'
lay-low than-a-wrestler any more-easily

ἀλλ' ἡμεῖς ἀγριαίνοντα τιθασεύομεν ζῷα καὶ πραΰνομεν,
but we raging we-tame animals and soothe
λυκιδεῖς καὶ σκύμνους λεόντων ἐν ταῖς ἀγκάλαις
wolf-cubs and whelps of-lions in the arms
περιφέροντες, εἶτα τέκνα καὶ φίλους καὶ συνήθεις ἐκβάλλομεν
carrying-about then children and friends and intimates we-throw-out
ὑπ' ὀργῆς· οἰκέταις δὲ καὶ πολίταις τὸν θυμὸν ὥσπερ
through anger on-servants and and on-citizens the temper like
θηρίον ἐφίεμεν· οὐ καλῶς ὑποκοριζόμενοι μισοπονηρίαν, ἀλλ'
a-beast we-let-loose not well calling-it-by-pet-name hatred-of-wickedness but

ὥσπερ, οἶμαι, τῶν ἄλλων παθῶν τῆς ψυχῆς καὶ νοσημάτων
as I-think of-the other passions of-the soul and diseases
τὸ μὲν πρόνοιαν τὸ δ' ἐλευθεριότητα τὸ δ'
the(-one) indeed forethought the-other but liberality the-other but
εὐσέβειαν καλοῦντες οὐδενὸς ἀπαλλαγῆναι δυνάμεθα.
piety calling of-none to-be-rid we-are-able
καίτοι, καθάπερ ὁ Ζήνων ἔλεγε τὸ σπέρμα σύμμιγμα καὶ
and-yet as — Zeno said the seed a-mixture and
κέρασμα τῶν τῆς ψυχῆς δυνάμεων ὑπάρχειν ἀπεσπασμένον,
blend of-the of-the soul powers to-be drawn-off
οὕτως ἔοικε τῶν παθῶν πανσπερμία τις ὁ θυμὸς εἶναι·
so seems of-the passions a-seed-mixture some the temper to-be
καὶ γὰρ λύπης ἀπέσπασται καὶ ἡδονῆς καὶ ὕβρεως·
and for from-grief has-been-drawn and from-pleasure and from-insolence
καὶ φθόνου μὲν ἔχει τὴν ἐπιχαιρεκακίαν, φθόνου δὲ
and of-envy indeed it-has the malicious-joy than-envy but
καὶ χείρων ἐστίν· ἀγωνίζεται γὰρ οὐχὶ μὴ παθεῖν αὐτὸς
even worse it-is it-strives for not not to-suffer itself
ἀλλὰ παθεῖν κακῶς ἐπιτρίψας ἕτερον· ἐπιθυμίας δ' αὐτῷ
but to-suffer badly having-destroyed another of-desire but in-it
τὸ ἀτερπέστατον ἐμπέφυκεν, εἴ γε δὴ τοῦ λυπεῖν
the most-unpleasant has-grown-in if at-least indeed of-the to-pain
ἕτερον ὄρεξίς ἐστι. διὸ τῶν μὲν ἀσώτων ταῖς οἰκίαις
another a-craving it-is wherefore of-the indeed profligate to-the houses
προσιόντες αὐλητρίδος ἀκούομεν ἑωθινῆς, καί 'πηλόν'
approaching a-flute-girl we-hear at-dawn and mud
ὥς τις εἶπεν 'οἴνου καὶ σπαράγματα στεφάνων' καὶ
as someone said of-wine and fragments of-garlands and
κραιπαλῶντας ὁρῶμεν ἐπὶ θύραις ἀκολούθους· τὰ δὲ τῶν
hung-over we-see at the-doors attendants the but of-the

πικρῶν ἐκκαλύμματα καὶ δυσκόλων ἐν τοῖς προσώποις
bitter disclosures and peevish on the faces
τῶν οἰκετῶν ὄψει καὶ τοῖς στίγμασι καὶ ταῖς πέδαις·
of-the servants you-will-see and on-the brands and on-the fetters

‘ἀεὶ δ’ ἀοιδῶν μοῦνος ἐν στέγαις
always and of-songs alone in houses
ὀργίλου ἀνδρός
of-a-passionate man
κωκυτὸς ἐμπέπτωκε,’
wailing has-fallen

μαστιγουμένων ἔνδον οἰκονόμων καὶ στρεβλουμένων
being-flogged inside stewards and being-racked
θεραπαινίδων, ὥστε τοῦ θυμοῦ τὰς λύπας ἐν ταῖς
maidservants so-that of-the temper the pains in the
ἐπιθυμίαις καὶ ταῖς ἡδοναῖς οἰκτίρειν ὁρῶντας.
desires and the pleasures to-pity seeing
οὐ μὴν ἀλλ’ ὅσοις γε συμβαίνει διὰ μισοπονηρίαν 16
not however but for-as-many-as at-least it-happens through hatred-of-wickedness
ἀληθῶς ἁλίσκεσθαι πολλάκις ὑπ’ ὀργῆς, τὸ ἄγαν ἀφαιρετέον
truly to-be-caught often by anger the excess must-be-removed
αὐτῆς καὶ τὸ ἄκρατον ἅμα τῇ σφοδρᾷ πίστει περὶ τῶν
of-it and the unmixed together-with the vehement trust about those
συνόντων. αὕτη γὰρ αὔξει μάλιστα τῶν αἰτιῶν τὸν θυμόν,
associating this for increases most of-the causes the temper
ὅταν ἢ χρηστὸς ὑποληφθεὶς ἀναφανῇ μοχθηρὸς ἢ φιλεῖν
whenever either good supposed he-turn-out wicked or to-love
δόξας ἐν διαφορᾷ τινι καὶ μέμψει γένηται. τὸ δ’ ἐμὸν
seeming in a-quarrel some and blame he-be the and my
ἦθος οἶσθα δήπουθεν ἡλίκαις ῥοπαῖς φέρεται πρὸς
character you-know surely with-what-great inclinations it-is-borne to

εὔνοιαν ἀνθρώπων καὶ πίστιν· ὥσπερ οὖν οἱ κατὰ κενοῦ
goodwill of-men and trust as then those on empty
βαίνοντες, ὅσῳ μᾶλλον ἐπερείδω τῷ φιλεῖν ἐμαυτόν,
treading by-as-much more I-lean on-the to-love myself
ἁμαρτάνω μᾶλλον καὶ σφαλλόμενος ἀνιῶμαι· καὶ τοῦ
I-err the-more and failing I-am-grieved and from-the
μὲν φιλεῖν ἀπαρύσαι τὸ ἐμπαθὲς ἄγαν καὶ πρόθυμον οὐκ
indeed to-love to-draw-off the passionate excessive and eager not
ἂν ἔτι δυνηθείην τοῦ δὲ πιστεύειν σφόδρα χρησαίμην ἂν
would still I-be-able from-the but to-trust vehemently I-might-use —
ἴσως χαλινῷ τῇ Πλάτωνος εὐλαβείᾳ. καὶ γὰρ Ἑλίκωνα τὸν
perhaps as-a-bridle the of-Plato caution and for Helicon the
μαθηματικὸν οὕτως ἐπαινεῖν φησιν, ὡς φύσει εὐμετάβολον
mathematician so to-praise he-says as by-nature changeable
ζῷον, καὶ τοὺς τεθραμμένους ἐν τῇ πόλει καλῶς δεδιέναι, μὴ
animal and those reared in the city well to-fear lest
ἄνθρωποι καὶ σπέρματα ἀνθρώπων ὄντες ἐκφήνωσί που
men and seeds of-men being reveal somewhere
τῆς φύσεως τὴν ἀσθένειαν. ὁ δὲ Σοφοκλῆς λέγων ὅτι
of-the nature the weakness — and Sophocles saying that

‘τὰ πλεῖστα φωρῶν αἰσχρὰ φωράσεις βροτῶν’
the most detecting shameful-things you-will-detect of-mortals

ἄγαν ἔοικεν ἡμῖν ἐπεμβαίνειν καὶ κολούειν. οὐ μὴν ἀλλὰ
excessively seems on-us to-trample-on and to-dock not however but
τὸ δύσκολον τοῦτο τῆς κρίσεως καὶ φιλαίτιον εὐκολωτέρους
the peevish this of-the judgment and fault-finding more-good-tempered
ποιεῖ ταῖς ὀργαῖς· ἐκστατικὸν γάρ ἐστι τὸ ἄφνω καὶ
makes in-the angers distracting for is the sudden and
ἀπροσδόκητον· δεῖ δ’, ὥς που καὶ Παναίτιος ἔφη,
unexpected one-must and as somewhere also Panaetius said

χρῆσθαι τῷ Ἀναξαγόρᾳ, καὶ καθάπερ ἐκεῖνος ἐπὶ τῇ
to-use — Anaxagoras and as that-one at the
τελευτῇ τοῦ παιδὸς εἶπεν ‘ᾔδειν ὅτι θνητὸν ἐγέννησα,’ τοῦτο
death of-the son said I-knew that mortal I-begot this
τοῖς παροξύνουσιν ἕκαστον ἐπιφωνεῖν ἁμαρτήμασιν ‘ᾔδειν
to-the provoking each to-utter faults I-knew
ὅτι σοφὸν οὐκ ἐπριάμην δοῦλον’ ‘ᾔδειν ὅτι ἀπαθῆ τὸν φίλον
that wise not I-bought a-slave I-knew that impassive the friend
οὐκ ἐκτησάμην’ ‘ᾔδειν ὅτι τὴν γυναῖκα γυναῖκ’ εἶχον.’ ἂν δὲ
not I-acquired I-knew that the wife a-woman I-had if and
κἀκεῖνό τις ἐπιφθεγγόμενος ἀεὶ τὸ τοῦ Πλάτωνος ‘μήπου
and-that someone uttering always the — of-Plato surely-not
ἄρ’ ἐγὼ τοιοῦτος;’ ἔξωθεν εἴσω τὸν λογισμὸν ἀναστρέφῃ καὶ
then I such from-outside inward the reasoning turn and
παρεμβάλλῃ ταῖς μέμψεσι τὴν εὐλάβειαν, οὐ πολλῇ χρήσεται
insert into-the blamings the caution not much will-use
μισοπονηρίᾳ πρὸς ἑτέρους πολλῆς ὁρῶν ἑαυτὸν συγγνώμης
hatred-of-wickedness toward others much seeing himself of-forgiveness
δεόμενον. νῦν δ’ ἕκαστος ἡμῶν ὀργιζόμενος καὶ κολάζων
needing now but each of-us being-angry and punishing
Ἀριστείδου φωνὰς ἐπιφέρει καὶ Κάτωνος ‘μὴ κλέπτε’ ‘μὴ
of-Aristides words brings-on and of-Cato not steal not
ψεύδου,’ ‘διὰ τί ῥᾳθυμεῖς;’ καὶ ὃ δὴ πάντων αἴσχιστόν
lie through what are-you-lazy and what indeed of-all most-shameful
ἐστιν, ὀργιζομένοις ἐπιτιμῶμεν μετ’ ὀργῆς καὶ τὰ διὰ
is those-angry we-rebuke with anger and the-things through
θυμὸν ἡμαρτημένα θυμῷ κολάζομεν, οὐχ ὥσπερ οἱ ἰατροί
temper done-wrong by-temper we-punish not as the doctors

‘πικρῷ πικρὰν κλύζουσι φαρμάκῳ χολήν,’
with-bitter bitter wash-out drug bile

ἀλλὰ μᾶλλον ἐπιτείνοντες καὶ προσεκταράττοντες. ὅταν οὖν
but rather intensifying and further-disturbing whenever then
ἐν τούτοις γένωμαι τοῖς ἐπιλογισμοῖς, ἅμα τι πειρῶμαι
in these I-become the reflections at-once something I-try
καὶ τοῦ πολυπράγμονος ἀφαιρεῖν. τὸ γὰρ ἐξακριβοῦν
also of-the meddlesome to-take-away the for to-scrutinize
ἅπαντα καὶ φωρᾶν καὶ πᾶσαν ἕλκειν εἰς μέσον ἀσχολίαν
all-things and to-detect and every to-drag into the-middle occupation
οἰκέτου καὶ πρᾶξιν φίλου καὶ διατριβὴν υἱοῦ καὶ
of-a-servant and action of-a-friend and pastime of-a-son and
ψιθυρισμὸν γυναικός, ὀργὰς φέρει πολλὰς καὶ συνεχεῖς
whispering of-a-wife angers brings many and continuous
καὶ καθημερινάς, ὧν δυσκολία τρόπου καὶ χαλεπότης
and daily of-which peevishness of-manner and harshness
τὸ κεφάλαιόν ἐστι. ὁ μὲν οὖν θεός, ὡς Εὐριπίδης φησί,
the sum is the indeed then god as Euripides says

‘τῶν ἄγαν ἅπτεται,
of-the excessive touches
τὰ μικρὰ δ’ εἰς τύχην ἀφεὶς ἐᾷ·’
the small-things but to fortune letting-go allows

ἐγὼ δὲ τῇ τύχῃ μὲν οὐδὲν οἶμαι δεῖν ἐπιτρέπειν οὐδὲ
I but to-the fortune indeed nothing I-think one-must to-entrust nor
παρορᾶν τὸν νοῦν ἔχοντα, πιστεύειν δὲ καὶ χρῆσθαι
to-overlook the-one sense having to-trust but and to-use
τὰ μὲν γυναικὶ τὰ δ’ οἰκέταις τὰ δὲ φίλοις οἷον
some-things indeed to-wife others but to-servants others but to-friends as
ἄρχοντ’ ἐπιτρόποις τισὶ καὶ λογισταῖς καὶ διοικηταῖς,
a-ruler to-stewards some and to-auditors and to-administrators
αὐτὸν ἐπὶ τῶν κυριωτάτων ὄντα τῷ λογισμῷ καὶ
himself over the most-important being with-the reasoning and

μεγίστων. ὡς γὰρ τὰ λεπτὰ γράμματα τὴν ὄψιν, οὕτω τὰ
greatest as for the fine letters the sight so the
μικρὰ πράγματα μᾶλλον ἐντείνοντα νύττει καὶ ταράττει
small affairs more straining pricks and disturbs
τὴν ὀργήν, ἔθος πονηρὸν ἐπὶ τὰ μείζονα λαμβάνουσαν.
the anger habit bad toward the greater-things taking
ἐπὶ πᾶσι τοίνυν τὸ μὲν τοῦ Ἐμπεδοκλέους μέγα καὶ θεῖον
upon all(-this) then the indeed — of-Empedocles great and divine
ἡγούμην, τὸ ‘νηστεῦσαι κακότητος’· ἐπῄνουν δὲ κἀκείνας ὡς
I-considered the to-fast from-evil I-praised and also-those as
οὐκ ἀχαρίστους οὐδ’ ἀφιλοσόφους τὰς ἐν εὐχαῖς ὁμολογίας,
not ungracious nor unphilosophical the in prayers vows
ὁμιλίας ἀφροδισίων ἐνιαυτὸν ἁγνεῦσαι καὶ οἴνου, τιμῶντας
of-intercourse of-sex a-year to-be-pure and of-wine honoring
ἐγκρατείᾳ τὸν θεόν· ἢ ψευδολογίας πάλιν ἀπέχεσθαι χρόνον
with-abstinence the god or from-falsehood again to-abstain a-time
ὡρισμένον, αὑτοῖς προσέχοντας πῶς ἀληθεύσομεν ἔν τε
fixed to-themselves attending how we-shall-speak-truth in both
παιδιᾷ καὶ μετὰ σπουδῆς ἁπάσης. εἶτα ταύταις τὴν ἐμαυτοῦ
play and with earnestness all then with-these the of-myself
παρέβαλλον εὐχὴν ὡς οὐχ ἧττον θεοφιλῆ καὶ ἱεράν· ἡμέρας
I-compared vow as no less god-beloved and holy days
πρῶτον ὀλίγας ἀοργήτους ἔγνων οἷον ἀμεθύστους καὶ
first few without-anger I-resolved as-if without-drunkenness and
ἀοίνους διαγαγεῖν ὥσπερ νηφάλια καὶ μελίσπονδα θύων·
without-wine to-spend as wineless and honey-libations sacrificing
εἶτα μῆν’ ἕνα καὶ δύο πειρώμενος ἐμαυτοῦ κατὰ μικρόν,
then a-month one and two trying myself by little(-steps)
οὕτω τῷ χρόνῳ προύβαινον εἰς τὸ πρόσθεν τῆς ἀνεξικακίας,
so in-the time I-advanced to the forward of-the forbearance
ἐγκρατῶς προσέχων καὶ διαφυλάττων μετ’ εὐφημίας
continently attending and guarding with auspicious-silence

ἵλεων καὶ ἀμήνιτον ἐμαυτόν, ἁγνεύοντα καὶ λόγων πονηρῶν
gracious and unresentful myself being-pure both of-words wicked
καὶ πράξεων ἀτόπων καὶ πάθους ἐφ᾽ ἡδονῇ μικρᾷ καὶ
and of-deeds odd and of-passion for pleasure small and
ἀχαρίστῳ ταραχάς τε μεγάλας καὶ μεταμέλειαν αἰσχίστην
ungracious disturbances both great and repentance most-shameful
φέροντος. ὅθεν, οἶμαι, καὶ θεοῦ τι συλλαμβάνοντος,
bringing whence I-think also a-god somewhat helping
ἐσαφήνιζεν ἡ πεῖρα τὴν κρίσιν ἐκείνην, ὅτι τὸ ἵλεων τοῦτο
made-clear the trial the judgment that that the gracious this
καὶ πρᾶον καὶ φιλάνθρωπον οὐδενὶ τῶν συνόντων εὐμενές
and gentle and humane to-none of-those associating kindly
ἐστιν οὕτω καὶ φίλον καὶ ἄλυπον ὡς αὐτοῖς τοῖς ἔχουσιν.
is so also dear and painless as to-themselves those having(-it)

PLUTARCH

ΠΕΡΙ ΕΥΘΥΜΙΑΣ

On Tranquility of Mind

Plutarch sends Paccius, who has asked about tranquility, the notes he made for himself, since Eros must sail at once for Rome. Neither a patrician shoe nor a diadem cures gout or headache, and reason must be trained in advance to calm the passions, as dogs are soothed by a familiar voice. The rule of the man who said one must not do much would sell tranquility for idleness: women at home are not more tranquil than men, and Laertes and Achilles waste away unoccupied. Tranquility is defined by the noble and the shameful, not by the number of affairs, and no one life is free of pain, as Menander shows; changing lives only carries the sickness along, like seasick passengers changing ships.

Πλούταρχος Πακκίῳ εὖ πράττειν. 1

Plutarch to-Paccius well to-fare

ὀψέ σου τὴν ἐπιστολὴν ἐκομισάμην, ἐν ᾗ παρεκάλεις περὶ

late your the letter I-received in which you-urged about

εὐθυμίας σοί τι γραφῆναι καὶ περὶ τῶν ἐν Τιμαίῳ

tranquility for-you something to-be-written and about the-things in Timaeus

δεομένων ἐπιμελεστέρας ἐξηγήσεως. ἅμα δέ πως τὸν

needing more-careful explanation at-once and somehow the

ἑταῖρον ἡμῶν Ἔρωτα κατελάμβανεν αἰτία τοῦ πλεῖν εὐθὺς

companion our Eros held a-reason for-the to-sail at-once

εἰς Ῥώμην, παρὰ Φουνδάνου τοῦ κρατίστου γράμματα

to Rome from Fundanus the most-excellent a-letter

δεδεγμένον, οἷος ἐκεῖνος, ἐπιταχύνοντα. μήτε δὲ χρόνον

having-received such-as that-one urging-haste neither but time

ἔχων, ὡς προῃρούμην, γενέσθαι πρὸς οἷς ἐβούλου

having as I-preferred to-be for the-things-which you-wished

μήθ' ὑπομένων κεναῖς παντάπασι τὸν ἄνδρα χερσὶν ὀφθῆναί

nor enduring empty altogether the man with-hands to-be-seen

σοι παρ' ἡμῶν ἀφιγμένον, ἀνελεξάμην περὶ εὐθυμίας ἐκ

by-you from us having-come I-gathered about tranquility from

τῶν ὑπομνημάτων ὧν ἐμαυτῷ πεποιημένος ἐτύγχανον·
the notes which for-myself having-made I-happened
ἡγούμενος καὶ σὲ τὸν λόγον τοῦτον οὐκ ἀκροάσεως ἕνεκα
thinking also you the discourse this not of-hearing for-the-sake
θηρωμένης καλλιγραφίαν ἀλλὰ χρείας βιωτικῆς ἐπιζητεῖν,
hunting fine-writing but of-use for-living to-seek
καὶ συνηδόμενος, ὅτι καὶ φιλίας ἔχων ἡγεμονικὰς καὶ
and rejoicing-with(-you) that both friendships having with-rulers and
δόξαν οὐδενὸς ἐλάττονα τῶν ἐν ἀγορᾷ λεγόντων τὸ
repute to-none inferior of-those in market-place speaking the
τοῦ τραγικοῦ Μέροπος οὐ πέπονθας, οὐδ' ὡς ἐκεῖνον,
of-the tragic Merops not you-have-experienced nor as that-one

'εὐδαιμονίζων ὄχλος ἐξέπληξέ σε'
deeming-happy the-crowd has-dazzled you

τῶν φυσικῶν παθῶν· ἀλλὰ πολλάκις ἀκηκοὼς μνημονεύεις
of-the natural passions but often having-heard you-remember
ὡς οὔτε ποδάγρας ἀπαλλάττει πατρίκιος οὔτε δακτύλιος
that neither from-gout rids a-patrician-shoe nor a-ring
πολυτελ�ὴς παρωνυχίας οὔτε διάδημα κεφαλαλγίας. πόθεν
costly from-whitlow nor a-diadem from-headache whence
γε δὴ πρὸς ἀλυπίαν ψυχῆς καὶ βίον ἀκύμονα χρημάτων
at-least indeed for painlessness of-soul and life waveless of-money
ὄφελος ἢ δόξης ἢ δυνάμεως ἐν αὐλαῖς, ἂν μὴ τὸ χρώμενον
benefit or of-repute or of-power in courts if not the using
εὐχάριστον ᾖ τοῖς ἔχουσι καὶ τὸ τῶν ἀπόντων μὴ
grateful be to-those having(-them) and the of-the absent-things not
δεόμενον ἀεὶ παρακολουθῇ; τί δὲ τοῦτ' ἐστὶν ἄλλο
needing always attend what and this is other
ἢ λόγος εἰθισμένος καὶ μεμελετηκὼς τοῦ παθητικοῦ καὶ
than reason accustomed and having-practiced the emotional and

ἀλόγου τῆς ψυχῆς ἐξισταμένου πολλάκις ἐπιλαμβάνεσθαι
irrational of-the soul getting-out-of-hand often to-check
ταχὺ καὶ μὴ περιορᾶν ἀπορρέον καὶ καταφερόμενον ὑπὸ
quickly and not to-overlook flowing-away and being-swept-down by
τῶν παρόντων; ὥσπερ οὖν ὁ Ξενοφῶν παρήνει τῶν θεῶν
the present-things as then — Xenophon advised the gods
εὐτυχοῦντας μάλιστα μεμνῆσθαι καὶ τιμᾶν, ὅπως, ὅταν
faring-well most to-remember and to-honor so-that whenever
ἐν χρείᾳ γενώμεθα, θαρροῦντες αὐτοὺς παρακαλῶμεν ὡς
in need we-are confidently them we-may-summon as
εὐμενεῖς ὄντας ἤδη καὶ φίλους· οὕτω καὶ τῶν λόγων, ὅσοι
kindly being already and friends so also of-the reasonings as-many-as
πρὸς τὰ πάθη βοηθοῦσι, δεῖ πρὸ τῶν παθῶν ἐπιμέλεσθαι
against the passions help one-must before the passions to-take-care-of
τοὺς νοῦν ἔχοντας, ἵν' ἐκ πολλοῦ παρεσκευασμένοι
those sense having so-that from long being-prepared
μᾶλλον ὠφελῶσιν· ὡς γὰρ οἱ χαλεποὶ κύνες πρὸς πᾶσαν
more they-may-benefit as for the savage dogs at every
ἐκταραττόμενοι βοὴν ὑπὸ μόνης καταπραΰνονται τῆς
being-disturbed cry by alone are-soothed the
συνήθους, οὕτω καὶ τὰ πάθη τὰ τῆς ψυχῆς διαγριαινόμενα
accustomed so also the passions the of-the soul growing-savage
καταπαῦσαι ῥᾳδίως οὐκ ἔστιν, ἂν μὴ λόγοι παρόντες
to-calm easily not it-is-possible if not reasonings present
οἰκεῖοι καὶ συνήθεις ἐπιλαμβάνωνται τῶν ταραττομένων.
own and accustomed take-hold-of the being-disturbed
ὁ μὲν οὖν εἰπὼν ὅτι 'δεῖ τὸν εὐθυμεῖσθαι μέλλοντα 2
the(-one) indeed then having-said that must the to-be-tranquil being-about
μὴ πολλὰ πρήσσειν μήτε ἰδίᾳ μήτε ξυνῇ', πρῶτον μὲν
not many-things to-do neither privately nor publicly first indeed

ἡμῖν πολυτελῆ τὴν εὐθυμίαν καθίστησι, γιγνομένην ὤνιον
for-us costly the tranquility makes becoming for-sale
ἀπραξίας· οἷον ἀρρώστῳ παραινῶν ἑκάστῳ
for-inactivity as to-a-sick-man advising to-each

‘μέν’, ὦ ταλαίπωρ’, ἀτρέμα σοῖς ἐν δεμνίοις.’
stay O wretched-one quietly your in bed

καίτοι κακὸν μὲν ἀναισθησίας σώματι φάρμακον ἀπονίᾳ·
and-yet bad indeed of-insensibility for-the-body a-drug for-painlessness
οὐδὲν δὲ βελτίων ψυχῆς ἰατρὸς ὁ ῥᾳθυμίᾳ καὶ
nothing but better of-the-soul a-doctor the-one by-easygoingness and
μαλακίᾳ καὶ προδοσίᾳ φίλων καὶ οἰκείων καὶ πατρίδος
softness and by-betrayal of-friends and of-kinsmen and of-fatherland
ἐξαιρῶν τὸ ταραχῶδες αὐτῆς καὶ λυπηρόν. ἔπειτα καὶ
removing the troubled of-it and painful then also
ψεῦδός ἐστι τὸ εὐθυμεῖν τοὺς μὴ πολλὰ πράσσοντας·
false is the to-be-tranquil those not many-things doing
ἔδει γὰρ εὐθυμοτέρας εἶναι γυναῖκας ἀνδρῶν οἰκουρίᾳ
it-ought for more-tranquil to-be women than-men with-housekeeping
τὰ πολλὰ συνούσας· νυνὶ δ’ ὁ μὲν βορέας
the most-part being-occupied now but the indeed north-wind

‘διὰ παρθενικῆς ἁπαλόχροος οὐ διάησιν’
through of-a-maiden soft-skinned not blows-through

ὥς φησιν Ἡσίοδος, λῦπαι δὲ καὶ ταραχαὶ καὶ κακοθυμίαι
as says Hesiod griefs but and disturbances and despondencies
διὰ ζηλοτυπίας καὶ δεισιδαιμονίας καὶ φιλοτιμίας καὶ
through jealousy and superstition and ambition and
κενῶν δοξῶν, ὅσας οὐκ ἂν εἴποι τις, εἰς τὴν
empty opinions as-many-as not would say anyone into the

γυναικωνῖτιν ὑπορρέουσιν· ὁ δὲ Λαέρτης εἴκοσιν ἔτη καθ᾽
women's-quarters flow-in — and Laertes twenty years by
αὑτὸν ἐν ἀγρῷ διαιτώμενος
himself in country living

ʻγρηὶ σὺν ἀμφιπόλῳ, ἥ οἱ βρῶσίν τε πόσιν τε᾽
an-old-woman with handmaid who for-him food both drink and

παρετίθει, τὴν μὲν πατρίδα καὶ τὸν οἶκον καὶ τὴν
set-beside the indeed fatherland and the house and the
βασιλείαν ἔφυγε, τὴν δὲ λύπην μετ᾽ ἀπραξίας καὶ κατηφείας
kingship he-fled the but grief with inactivity and dejection
ἀεὶ συνοικοῦσαν εἶχεν. ἐνίους δὲ καὶ τὸ μὴ πράσσειν
always dwelling-with(-him) he-had some and also the not to-act
αὐτὸ πολλάκις εἰς ἀθυμίαν καθίστησιν, ὡς τοῦτον·
itself often into despondency sets as this-one

ʻαὐτὰρ ὁ μήνιε νηυσὶ παρήμενος ὠκυπόροισι
but he raged by-the-ships sitting swift-going
Διογενὴς Πηλέως υἱός, πόδας ὠκὺς Ἀχιλλεύς·
Zeus-born of-Peleus son in-feet swift Achilles
οὔτε ποτ᾽ εἰς ἀγορὴν πωλέσκετο κυδιάνειραν,
neither ever to assembly he-would-go glorifying-men
οὔτε ποτ᾽ ἐς πόλεμον, ἀλλὰ φθινύθεσκε φίλον κῆρ
nor ever to war but he-wasted-away dear heart
αὖθι μένων, ποθέεσκε δ᾽ ἀυτήν τε πτόλεμόν τε.᾽
there remaining he-longed and for-war-cry both battle and

καὶ λέγει περιπαθῶν ἐπὶ τούτῳ καὶ ἀσχάλλων αὐτός
and he-says being-deeply-moved at this and chafing himself

‘ἀλλ’ ἧμαι παρὰ νηυσὶν ἐτώσιον ἄχθος ἀρούρης.’
but I-sit beside the-ships a-useless burden of-the-earth

ὅθεν οὐδ’ Ἐπίκουρος οἴεται δεῖν ἡσυχάζειν, ἀλλὰ
whence not-even Epicurus thinks one-must to-be-quiet but
τῇ φύσει χρῆσθαι πολιτευομένους καὶ πράσσοντας τὰ
by-the nature to-be-guided engaging-in-statecraft and doing the
κοινὰ τοὺς φιλοτίμους καὶ φιλοδόξους, ὡς μᾶλλον ὑπ’
public(-affairs) the ambitious and glory-loving as more by
ἀπραγμοσύνης ταράττεσθαι καὶ κακοῦσθαι πεφυκότας, ἂν
inactivity to-be-disturbed and to-be-harmed being-by-nature if
ὧν ὀρέγονται μὴ τυγχάνωσιν. ἀλλ’ ἐκεῖνος μὲν ἄτοπος
what they-desire not they-obtain but that-one indeed odd
οὐ τοὺς δυναμένους τὰ κοινὰ πράσσειν προτρεπόμενος
not those able the public(-affairs) to-do urging
ἀλλὰ τοὺς ἡσυχίαν ἄγειν μὴ δυναμένους. δεῖ δὲ μὴ
but those quiet to-keep not able one-must but not
πλήθει μηδ’ ὀλιγότητι πραγμάτων, ἀλλὰ τῷ καλῷ καὶ
by-multitude nor by-fewness of-affairs but by-the noble and
τῷ αἰσχρῷ τὸ εὔθυμον ὁρίζειν καὶ τὸ δύσθυμον· τῶν
the shameful the tranquil to-define and the despondent of-the
γὰρ καλῶν ἡ παράλειψις οὐχ ἧττον ἢ τῶν φαύλων
for noble-things the omission no less than of-the base
ἡ πρᾶξις ἀνιαρόν ἐστι καὶ ταραχῶδες, ὡς εἴρηται.
the doing painful is and disturbing as has-been-said

τοὺς μὲν γὰρ ἀφωρισμένως ἕνα βίον ἄλυπον νομίζοντας, 3
those indeed for exclusively one life painless thinking
ὡς ἔνιοι τὸν τῶν γεωργῶν ἢ τὸν τῶν ἠθέων ἢ τὸν
as some the of-the farmers or the of-the bachelors or the
τῶν βασιλέων, ἱκανῶς ὁ Μένανδρος ὑπομιμήσκει λέγων
of-the kings sufficiently — Menander reminds saying

‘ᾤμην ἐγὼ τοὺς πλουσίους, ὦ Φανία,
I-thought I the rich O Phanias
οἷς μὴ τὸ δανείζεσθαι πρόσεστιν, οὐ στένειν
for-whom not the borrowing is-present not to-groan
τὰς νύκτας οὐδὲ στρεφομένους ἄνω κάτω
the nights nor turning up down
οἴμοι λέγειν, ἡδὺν δὲ καὶ πρᾴόν τινα
alas-me to-say sweet but and gentle some
ὕπνον καθεύδειν·’
sleep to-sleep

εἶτα προσδιελθών, ὡς καὶ τοὺς πλουσίους ἑώρα ταὐτὰ
then having-gone-on-to-tell how also the rich he-saw the-same-things
πάσχοντας τοῖς πένησιν,
suffering as-the poor

‘ἆρ’ ἐστί φησί συγγενές τι λύπη καὶ βίος;
(is-it) is says akin something grief and life
τρυφερῷ βίῳ σύνεστιν, ἐνδόξῳ βίῳ
with-luxurious life it-keeps-company with-glorious life
πάρεστιν, ἀπόρῳ συγκαταγηράσκει βίῳ.’
it-is-present with-needy it-grows-old-together life

ἀλλ᾽ ὥσπερ οἱ δειλοὶ καὶ ναυτιῶντες ἐν τῷ πλεῖν, εἶτα
but as the cowards and seasick in the sailing then
ῥᾷον οἰόμενοι διάξειν, ἐὰν εἰς γαῦλον ἐξ ἀκάτου
more-easily thinking to-get-through if into a-merchantman from a-skiff
καὶ πάλιν ἐὰν εἰς τριήρη μεταβῶσιν, οὐδὲν περαίνουσι,
and again if into a-trireme they-change nothing they-accomplish
τὴν χολὴν καὶ τὴν δειλίαν συμμεταφέροντες ἑαυτοῖς·
the bile and the cowardice carrying-along with-themselves
οὕτως αἱ τῶν βίων ἀντιμεταλήψεις οὐκ ἐξαιροῦσι τῆς
so the of-the lives exchanges not remove from-the
ψυχῆς τὰ λυποῦντα καὶ ταράττοντα· ταῦτα δ᾽ ἐστὶν
soul the paining and disturbing-things these but are
ἀπειρία πραγμάτων, ἀλογιστία, τὸ μὴ δύνασθαι μηδ᾽
inexperience of-affairs unreasonableness the not to-be-able nor
ἐπίστασθαι χρῆσθαι τοῖς παροῦσιν ὀρθῶς· ταῦτα καὶ
to-know-how to-use the present-things rightly these both
πλουσίους χειμάζει καὶ πένητας, ταῦτα καὶ γεγαμηκότας
rich storm-toss and poor these both married
ἀνιᾷ καὶ ἀγάμους· διὰ ταῦτα φεύγουσι τὴν ἀγορὰν
vex and unmarried because-of these they-flee the market-place
εἶτα τὴν ἡσυχίαν οὐ φέρουσι, διὰ ταῦτα προαγωγὰς
then the quiet not they-bear because-of these promotions
ἐν αὐλαῖς διώκουσι, καὶ παρελθόντες εὐθὺς βαρύνονται.
in courts they-pursue and having-entered at-once are-weighed-down

‘δυσάρεστον οἱ νοσοῦντες ἀπορίας ὕπο.’
hard-to-please the sick helplessness from

καὶ γὰρ ἡ γυνὴ λυπεῖ καὶ τὸν ἰατρὸν αἰτιῶνται καὶ
and for the wife vexes and the doctor they-blame and
δυσχεραίνουσι τὸ κλινίδιον,
dislike the little-bed

‘φίλων δ’ ὅ τ’ ἐλθὼν λυπρὸς ὅ τ’ ἀπιὼν βαρύς’
of-friends and the-one both having-come grievous the-one and departing burdensome

ὡς ὁ Ἴων φησίν. εἶτα τῆς νόσου διαλυθείσης καὶ
as — Ion says then the disease having-been-dissolved and
κράσεως ἑτέρας ἐγγενομένης, ἦλθεν ἡ ὑγίεια φίλα πάντα
temperament another having-arisen came the health dear all-things
ποιοῦσα καὶ προσηνῆ. ὁ γὰρ ἐχθὲς ᾠὰ καὶ ἀμύλια καὶ
making and pleasant the for yesterday eggs and cakes and
σητάνειον ἄρτον διαπτύων, τήμερον αὐτόπυρον ἐπ’ ἐλαίαις
fine-wheat bread spitting-out today whole-meal-bread with olives
ἢ καρδαμίδι σιτεῖται προσφιλῶς καὶ προθύμως.
or cress eats gladly and eagerly

II · USING WHAT FALLS

Reason brings ease to any life: Alexander weeps at the infinite worlds, while Crates spends his life laughing with a wallet and a cloak, and Diogenes, being sold, mocks the herald. Life is like Plato's game of dice, in which the throw is not ours but the use of what falls is, and the wise take something useful from the harshest things, as bees take honey from thyme. Diogenes turns exile into philosophy and Zeno, losing his ship, thanks fortune for driving him to the Porch. The misfortunes of the illustrious console us, as Agis, whose wife Alcibiades seduced, was still the greatest of the Greeks, and Stilpo, whose daughter was licentious, shows Metrocles that her fault is no misfortune of his.

4 τοιαύτην ὁ λογισμὸς εὐκολίαν καὶ μεταβολὴν ἐγγενόμενος
such the reasoning ease and change having-arisen
ποιεῖ πρὸς ἕκαστον βίον. Ἀλέξανδρος Ἀναξάρχου περὶ
produces toward each life Alexander from-Anaxarchus about
κόσμων ἀπειρίας ἀκούων ἐδάκρυε, καὶ τῶν φίλων
of-worlds infinity hearing wept and the friends
ἐρωτώντων ὅ τι πέπονθεν, ‘οὐκ ἄξιον’ ἔφη ‘δακρύειν,
asking what -ever he-had-experienced not worthy he-said to-weep
εἰ κόσμων ὄντων ἀπείρων ἑνὸς οὐδέπω κύριοι γεγόναμεν;’
if of-worlds being infinite of-one not-yet masters we-have-become
Κράτης δὲ πήραν ἔχων καὶ τρίβωνα παίζων καὶ γελῶν
Crates and a-wallet having and a-cloak jesting and laughing
ὥσπερ ἐν ἑορτῇ τὸν βίον διετέλεσε. καὶ μὴν καὶ τὸν
as at a-festival the life spent and indeed also —
Ἀγαμέμνονα τὸ πολλῶν βασιλεύειν ἐλύπει,
Agamemnon the over-many to-reign grieved

‘γνώσεαι Ἀτρείδην Ἀγαμέμνονα, τὸν περὶ πάντων
you-will-know Atreus'-son Agamemnon whom beyond all
Ζεὺς ἐνέηκε πόνοισι διαμπερές.’
Zeus has-cast-into toils continually

Διογένης δὲ πωλούμενος ἔσκωπτε τὸν κήρυκα κατακείμενος·
Diogenes but being-sold mocked the herald lying-down
ἀναστῆναι δ’ οὐκ ἐβούλετο κελεύοντος, ἀλλὰ παίζων καὶ
to-stand-up and not he-wished bidding but jesting and
καταγελῶν ἔλεγεν ‘εἰ δ’ ἰχθῦν ἐπίπρασκες;’ καὶ Σωκράτης
laughing he-said if but a-fish you-were-selling and Socrates
μὲν ἐν δεσμωτηρίῳ φιλοσοφῶν διελέγετο τοῖς ἑταίροις·
indeed in prison philosophizing conversed with-the companions
ὁ δὲ Φαέθων ἀναβὰς εἰς τὸν οὐρανὸν ἔκλαιεν, εἰ μηδεὶς
— but Phaethon having-gone-up into the heaven wept if no-one

αὐτῷ τοὺς τοῦ πατρὸς ἵππους καὶ τὸ ἅρμα παραδίδωσιν.
to-him the of-the father horses and the chariot hands-over
ὥσπερ οὖν τὸ ὑπόδημα τῷ ποδὶ συνδιαστρέφεται καὶ οὐ
as then the shoe with-the foot is-twisted-with and not
τοὐναντίον, οὕτω τοὺς βίους αἱ διαθέσεις συνεξομοιοῦσιν
the-opposite so the lives the dispositions make-like
αὑταῖς. οὐ γὰρ ἡ συνήθεια ποιεῖ τοῖς ἑλομένοις τὸν
to-themselves not for the habit makes for-those having-chosen the
ἄριστον βίον ἡδὺν ὥς τις εἶπεν, ἀλλὰ τὸ φρονεῖν ἅμα
best life pleasant as someone said but the to-be-wise at-once
τὸν αὐτὸν βίον ποιεῖ καὶ ἄριστον καὶ ἥδιστον. διὸ τὴν
the same life makes both best and pleasantest wherefore the
πηγὴν τῆς εὐθυμίας ἐν αὐτοῖς οὖσαν ἡμῖν ἐκκαθαίρωμεν,
spring of-the tranquility in ourselves being for-us let-us-cleanse-out
ἵνα καὶ τὰ ἐκτὸς ὡς οἰκεῖα καὶ φίλα μὴ χαλεπῶς
so-that also the outside-things as own and friendly not harshly
χρωμένοις συμφέρηται·
to-those-using(-them) may-agree

‘τοῖς πράγμασιν γὰρ οὐχὶ θυμοῦσθαι χρεών·
with-the affairs for not to-be-angry it-is-right
μέλει γὰρ αὐτοῖς οὐδέν· ἀλλ’ οὐντυγχάνων
care for to-them nothing but the-one-meeting(-them)
τὰ πράγματ’ ὀρθῶς ἂν τιθῇ, πράσσει καλῶς.’
the affairs rightly if he-set fares well

κυβείᾳ γὰρ ὁ Πλάτων τὸν βίον ἀπείκασεν, ἐν ᾧ καὶ 5
to-dice-playing for — Plato the life likened in which both
βάλλειν δεῖ τὰ πρόσφορα, καὶ βαλόντα χρῆσθαι καλῶς
to-throw one-must the suitable-things and having-thrown to-use well
τοῖς πεσοῦσι. τούτων δὲ τὸ μὲν βάλλειν οὐκ ἐφ’ ἡμῖν, τὸ δὲ
the-things having-fallen of-these but the indeed to-throw not in us the but

προσηκόντως δέχεσθαι τὰ γιγνόμενα παρὰ τῆς τύχης καὶ
fittingly to-receive the-things coming from the fortune and
νέμειν ἑκάστῳ τόπον, ἐν ᾧ καὶ τὸ οἰκεῖον ὠφελήσει μάλιστα
to-assign to-each a-place in which both the own will-benefit most
καὶ τὸ ἀβούλητον ἥκιστα λυπήσει τοὺς ἐπιτυγχάνοντας,
and the unwanted least will-pain those encountering(-it)
ἡμέτερον ἔργον ἐστίν, ἂν εὖ φρονῶμεν. τοὺς μὲν γὰρ
our work is if well we-think the indeed for
ἀτέχνους καὶ ἀνοήτους περὶ τὸν βίον, ὥσπερ τοὺς νοσώδεις
unskilled and foolish about the life as the sickly
τοῖς σώμασι μήτε καῦμα φέρειν μήτε κρύος δυναμένους
in-the bodies neither heat to-bear nor cold able
ἐξίστησι μὲν εὐτυχία συστέλλει δὲ δυστυχία· ταράττονται
unsettles indeed good-fortune contracts but misfortune they-are-disturbed
δ' ὑπ' ἀμφοτέρων, μᾶλλον δ' ὑφ' αὑτῶν ἐν ἀμφοτέροις καὶ
and by both rather but by themselves in both and
οὐχ ἧττον ἐν τοῖς λεγομένοις ἀγαθοῖς. Θεόδωρος μὲν γὰρ
no less in the so-called goods Theodorus indeed for
ὁ κληθεὶς ἄθεος ἔλεγε, τῇ δεξιᾷ τοὺς λόγους ὀρέγοντος
the called atheist said with-the right-hand the discourses holding-out
αὐτοῦ, τῇ ἀριστερᾷ δέχεσθαι τοὺς ἀκροωμένους· οἱ
him with-the left to-receive those listening those
δ' ἀπαίδευτοι πολλάκις τὴν τύχην δεξιὰν παρισταμένην
but uneducated often the fortune on-the-right standing-by
ἐπαριστέρως λαμβάνοντες ἀσχημονοῦσιν· οἱ δὲ φρόνιμοι,
awkwardly-on-the-left taking behave-unseemly those but sensible
καθάπερ ταῖς μελίτταις φέρει μέλι τὸ δριμύτατον καὶ
as for-the bees brings honey the sharpest and
ξηρότατον ὁ θύμος, οὕτως ἀπὸ τῶν δυσχερεστάτων πολλάκις
driest the thyme so from the most-difficult often
πραγμάτων οἰκεῖόν τι καὶ χρήσιμον αὑτοῖς λαμβάνουσι.
affairs proper something and useful for-themselves they-take

τοῦτ᾽ οὖν δεῖ πρῶτον ἀσκεῖν καὶ μελετᾶν, ὥσπερ ὁ 6
this then one-must first to-practice and to-study as the-one
τῆς κυνὸς ἁμαρτὼν τῷ λίθῳ καὶ τὴν μητρυιὰν πατάξας
of-the dog having-missed with-the stone and the stepmother having-struck
‘οὐδ᾽ οὕτως᾽ ἔφη ‘κακῶς·’ ἔξεστι γὰρ μεθιστάναι τὴν
not-even so he-said badly it-is-possible for to-transfer the
τύχην ἐκ τῶν ἀβουλήτων. ἐφυγαδεύθη Διογένης, οὐδ᾽
fortune from the unwanted-things was-exiled Diogenes not-even
οὕτω κακῶς· ἤρξατο γὰρ φιλοσοφεῖν μετὰ τὴν φυγήν.
so badly he-began for to-philosophize after the exile
Ζήνωνι τῷ Κιτιεῖ μία ναῦς περιῆν φορτηγός· πυθόμενος
to-Zeno the of-Citium one ship remained a-merchantman having-learned
δὲ ταύτην αὐτόφορτον ἀπολωλέναι συγκλυσθεῖσαν ‘εὖγ᾽”
and this with-its-cargo to-have-been-lost swamped well-done
εἶπεν ‘ὦ τύχη ποιεῖς, εἰς τὸν τρίβωνα καὶ τὴν στοὰν
he-said O fortune you-do to the cloak and the portico
συνελαύνουσ᾽ ἡμᾶς.’ τί οὖν κωλύει μιμεῖσθαι τούτους; ἀρχὴν
driving-together us what then prevents to-imitate these office
παραγγέλλων διήμαρτες; ἐν ἀγρῷ διάξεις ἐπιμελόμενος
canvassing you-failed in country you-will-live taking-care-of
τῶν ἰδίων. ἀλλὰ φιλίαν μνώμενος ἡγεμόνος ἀπώσθης;
the own-affairs but friendship courting of-a-ruler you-were-rebuffed
ἀκινδύνως καὶ ἀπραγμόνως βιώσῃ. πάλιν ἐν πράγμασιν
without-danger and without-trouble you-will-live again in affairs
ἀσχολίας ἔχουσι καὶ φροντίδας γέγονας;
occupations having and cares you-have-become

‘οὐδὲ θερμὸν ὕδωρ τοσόνδε τέγξει μαλθακὰ γυῖα᾽
not-even hot water so-much will-soften soft limbs

κατὰ Πίνδαρον, ὡς δόξα ποιεῖ καὶ τὸ τιμᾶσθαι μετά
according-to Pindar as glory makes and the to-be-honored with
τινος δυνάμεως
some power

'πόνον ἡδὺν κάματόν τ' εὐκάματον.'
a-toil sweet a-labor and light-laboring

ἀλλά τις ἀπήντησεν ἐκ διαβολῆς ἢ φθόνου δυσημερία
but some has-met-you from slander or envy ill-luck
καὶ σκορακισμός; ἐπὶ τὰς Μούσας οὔριον τὸ πνεῦμα
and rebuff to the Muses fair the wind
καὶ τὴν Ἀκαδήμειαν, ὥσπερ Πλάτωνι χειμασθέντι περὶ
and — Academy as for-Plato storm-tossed about
τὴν Διονυσίου φιλίαν. διὸ καὶ τοῦτο πρὸς εὐθυμίαν
the of-Dionysius friendship wherefore also this toward tranquility
μέγα, τὸ τοὺς ἐνδόξους ἀποθεωρεῖν, εἰ μηδὲν ὑπὸ
great the the illustrious to-observe whether nothing from
τῶν αὐτῶν πεπόνθασιν. οἷον ἀπαιδία τὸ λυποῦν ἐστι;
the same-things they-have-suffered such-as childlessness the paining is
τοὺς Ῥωμαίων ὅρα βασιλεῖς, ὧν οὐδεὶς υἱῷ τὴν
the of-Romans see kings of-whom none to-a-son the
ἀρχὴν ἀπέλιπε. πενίᾳ δυσφορεῖς παρούσῃ; καὶ τίς ἂν
rule left by-poverty you-are-distressed present and who would
ἐβούλου μᾶλλον εἶναι Βοιωτῶν ἢ Ἐπαμεινώνδας; τίς δὲ
you-wish rather to-be of-Boeotians than Epaminondas who and

Ῥωμαίων ἢ Φαβρίκιος; ἀλλὰ διέφθαρταί σου τὸ γύναιον;
of-Romans than Fabricius but has-been-seduced your the wife
οὐκ ἀνέγνωκας οὖν τοὐπίγραμμα τὸ ἐν Δελφοῖς
not you-have-read then the-epigram the at Delphi

‘ὑγρᾶς καὶ τραφερᾶς βασιλεὺς Ἀγίς μ’ ἀνέθηκεν·’
of-wet and dry king Agis me dedicated

οὐδ’ ἀκήκοας, ὅτι τούτου τὴν γυναῖκα Τιμαίαν Ἀλκιβιάδης
nor you-have-heard that of-this-one the wife Timaea Alcibiades
διέφθειρε, καὶ τὸ γεννηθὲν Ἀλκιβιάδην ἐκάλει ψιθυρίζουσα
seduced and the born Alcibiades she-called whispering
πρὸς τὰς θεραπαινίδας; ἀλλὰ τοῦτ’ Ἄγιν οὐκ ἐκώλυσεν
to the maidservants but this Agis not prevented
ἐνδοξότατον Ἑλλήνων εἶναι καὶ μέγιστον· ὥσπερ οὐδὲ
most-illustrious of-Greeks to-be and greatest as not-even
Στίλπωνα τῶν κατ’ αὐτὸν φιλοσόφων ἱλαρώτατα ζῆν
Stilpo of-the in his-time philosophers most-cheerfully to-live
ἀκόλαστος οὖσ’ ἡ θυγάτηρ· ἀλλὰ καὶ Μητροκλέους
licentious being the daughter but even Metrocles
ὀνειδίσαντος ‘ἐμὸν οὖν’ ἔφη ‘ἁμάρτημα τοῦτ’ ἐστὶν ἢ ἐκείνης;’
having-reproached mine then he-said fault this is or hers
εἰπόντος δὲ τοῦ Μητροκλέους ‘ἐκείνης μὲν ἁμάρτημα σὸν
having-said and — Metrocles hers indeed fault yours
δ’ ἀτύχημα·’ ‘πῶς λέγεις;’ εἶπεν ‘οὐχὶ τὰ ἁμαρτήματα καὶ
but misfortune how do-you-say he-said not the faults also
διαπτώματ’ ἐστί;’ ‘πάνυ μὲν οὖν’ ἔφη. ‘τὰ δὲ διαπτώματ’
slips are very indeed then he-said the but slips
οὐχ ὧν διαπτώματα καὶ ἀποτεύγματα;’ συνωμολόγησε
not of-those-whose slips also failures agreed
καὶ ὁ Μητροκλῆς. ‘τὰ δ’ ἀποτεύγματ’ οὐχ ὧν
also — Metrocles the but failures not of-those-whose

ἀποτεύγματα καὶ ἀτυχήματα;᾽ πράῳ λόγῳ καὶ φιλοσόφῳ
failures also misfortunes by-gentle argument and philosophical
κενὸν ἀποδείξας ὕλαγμα τὴν τοῦ κυνικοῦ βλασφημίαν.
empty having-shown barking the of-the cynic slander

III · OTHERS' FAULTS, OUR GOODS

Many are troubled by the vices of enemies, neighbors, and assistants, as Paccius seems to be; but he should use such men as they are, like a doctor's crooked forceps, and not be embittered with them, since what vexes is often self-love rather than hatred of wickedness. The mind should not dwell on its troubles, as cupping glasses draw the worst blood, or be like the Chian merchant who drinks sour wine while selling good; Aristippus, losing one farm, rejoices in the three left. We should count our common goods, life, health, peace, the sun, and the freedom to speak and be silent, and value them before they are lost.

7 τοὺς δὲ πολλοὺς οὐ μόνον τὰ τῶν φίλων καὶ οἰκείων ἀλλὰ
the but many not only the-things of-the friends and kinsmen but
καὶ τὰ τῶν ἐχθρῶν ἀνιᾷ καὶ παροξύνει κακά. βλασφημίαι
also the-things of-the enemies vex and provoke evils slanders
γὰρ καὶ ὀργαὶ καὶ φθόνοι καὶ κακοήθειαι καὶ ζηλοτυπίαι μετὰ
for and angers and envies and malices and jealousies with
δυσμενείας αὐτῶν μέν εἰσι τῶν ἐχόντων κῆρες, ἐνοχλοῦσι δὲ
hostility of-them indeed are of-those having(-them) banes trouble but
καὶ παροξύνουσι τοὺς ἀνοήτους· ὥσπερ ἀμέλει καὶ γειτόνων
also provoke the foolish as doubtless also of-neighbors
ἀκραχολίαι καὶ συνήθων δυσκολίαι καὶ τῶν περὶ τὰς πράξεις
irascibilities and of-intimates peevishnesses and of-those about the affairs

ὑπουργῶν μοχθηρίαι τινές. ὑφ᾽ ὧν οὐχ ἥκιστά μοι δοκεῖς
assistants wickednesses some by which not least to-me you-seem
καὶ αὐτὸς ἐπιταραττόμενος, ὥσπερ οἱ Σοφοκλέους ἰατροὶ
also yourself being-disturbed as the of-Sophocles doctors

‘πικρὰν χολὴν κλύζουσι φαρμάκῳ πικρῷ,’
bitter bile wash-out with-drug bitter

οὕτως ἀντιχαλεπαίνειν καὶ συνεκπικραίνεσθαι τοῖς ἐκείνων
so to-be-angry-in-return and to-be-embittered-with with-the of-those
πάθεσι καὶ νοσήμασιν, οὐκ εὐλόγως. ἃ γὰρ πράττεις
passions and diseases not reasonably what for you-do
πράγματα πεπιστευμένος, οὐχ ἁπλοῖς ἤθεσιν οὐδὲ χρηστοῖς
affairs having-been-entrusted not by-simple characters nor good
ὥσπερ εὐφυέσιν ὀργάνοις ἀλλὰ καρχάροις τὰ πολλὰ καὶ
as by-well-made instruments but by-jagged the most-part and
σκολιοῖς διακονεῖται. τὸ μὲν οὖν ἀπευθύνειν ταῦτα μὴ
crooked is-served the indeed then to-straighten these-things not
νόμιζε σὸν ἔργον εἶναι μηδ᾽ ἄλλως ῥᾴδιον· ἂν δ᾽ ὡς τοιούτοις
think your work to-be nor otherwise easy if but as such
αὐτοῖς πεφυκόσι χρώμενος, ὥσπερ ἰατρὸς ὀδοντάγραις καὶ
them being-by-nature using(-them) as a-doctor with-tooth-forceps and
ἀγκτῆρσιν, ἥπιος φαίνῃ καὶ μέτριος ἐκ τῶν ἐνδεχομένων,
clamps gentle you-appear and moderate from the possible
εὐφρανῇ τῇ σῇ διαθέσει μᾶλλον ἢ λυπήσῃ ταῖς
you-will-rejoice in-the your disposition rather than you-will-be-pained by-the
ἑτέρων ἀηδίαις καὶ μοχθηρίαις· καὶ ὥσπερ κύνας ἂν
of-others unpleasantnesses and wickednesses and as dogs if
ὑλακτῶσι, τὸ προσῆκον αὐτοῖς ἐκείνους οἰόμενος περαίνειν,
they-bark the befitting to-them those thinking to-accomplish
ἐπιλήσῃ πολλὰ λυπηρὰ συνάγων, ὥσπερ εἰς χωρίον
you-will-forget many painful-things collecting as into a-place

κοῖλον καὶ ταπεινὸν ἐπιρρέοντα, τὴν μικροψυχίαν ταύτην
hollow and low flowing-in the small-mindedness this
καὶ τὴν ἀσθένειαν, ἀλλοτρίων ἀναπιμπλαμένην κακῶν.
and the weakness with-others' being-filled evils
ὅπου γὰρ ἔνιοι τῶν φιλοσόφων καὶ τὸν ἔλεον ψέγουσι
where for some of-the philosophers even the pity blame
πρὸς ἀτυχοῦντας ἀνθρώπους γιγνόμενον, ὡς καλοῦ τοῦ
toward unfortunate men arising as fine the
βοηθεῖν οὐ τοῦ συναλγεῖν καὶ συνενδιδόναι τοῖς πλησίον
to-help not the to-grieve-with and to-give-way-with to-the neighbors
ὄντος· ὃ δὲ μεῖζόν ἐστιν, οὐδ' αὐτῶν ἁμαρτανόντων καὶ
being what but greater is not-even themselves erring and
διακειμένων φαύλως τὸ ἦθος αἰσθανομένους ἀθυμεῖν καὶ
disposed badly the character perceiving to-be-despondent and
δυσφορεῖν ἐῶσιν, ἀλλὰ θεραπεύειν ἄνευ λύπης τὴν κακίαν
to-be-distressed they-allow but to-treat without grief the vice
ᾗ δεῖ· σκόπει πῶς οὐκ ἄλογόν ἐστι περιορᾶν αὑτούς,
as one-must consider how not unreasonable it-is to-overlook ourselves
ὅτι μὴ πάντες εἰσὶν οἱ χρώμενοι καὶ προσιόντες ἡμῖν
because not all are those dealing-with and approaching us
ἐπιεικεῖς καὶ χαρίεντες, ἀχθομένους καὶ δυσκολαίνοντας.
decent and gracious being-vexed and being-peevish
ἀλλ' ὅρα, φίλε Πάκκιε, μὴ λανθάνομεν ἑαυτοὺς οὐ τὸ
but see dear Paccius lest we-escape-the-notice-of ourselves not the
καθόλου τῆς μοχθηρίας τῶν ἐντυγχανόντων ἀλλὰ τὸ πρὸς
general of-the wickedness of-those meeting(-us) but the toward
ἡμᾶς ὑπὸ φιλαυτίας τινὸς οὐ μισοπονηρίας προβαλλόμενοι
us from self-love some not hatred-of-wickedness putting-forward
καὶ δεδοικότες. αἱ γὰρ σφοδραὶ περὶ τὰ πράγματα πτοῖαι
and fearing the for violent about the affairs flutterings
καὶ παρ' ἀξίαν ἐφέσεις καὶ διώξεις ἢ πάλιν ἀποστροφαὶ
and beyond worth desires and pursuits or again aversions

καὶ διαβολαὶ τὰς πρὸς ἀνθρώπους ἐγγεννῶσιν ὑποψίας
and slanders the toward men engender suspicions
καὶ δυσκολίας, ὑφ' ὧν τὰ μὲν ἀποστερεῖσθαι τοῖς
and peevishnesses by which the-ones indeed to-be-deprived-of to-the-others
δὲ περιπίπτειν δοκοῦμεν. ὁ δὲ τοῖς πράγμασιν ἐθισθεὶς
but to-fall-into we-seem the-one but to-the affairs accustomed
ἐλαφρῶς συμπεριφέρεσθαι καὶ μετρίως εὐκολώτατος
lightly to-go-along and moderately most-good-tempered
ἀνθρώποις ὁμιλεῖν γίγνεται καὶ πραότατος.
with-men to-associate becomes and gentlest
ὅθεν ἐκεῖνον αὖθις τὸν περὶ τῶν πραγμάτων λόγον 8
whence that again the about the affairs argument
ἀναλάβωμεν. ὡς γὰρ ἐν τῷ πυρέττειν πικρὰ πάντα
let-us-take-up as for in the being-feverish bitter all-things
καὶ ἀηδῆ φαίνεται γευομένοις, ἀλλ' ὅταν ἴδωμεν
and unpleasant appear to-those-tasting but whenever we-see
ἑτέρους ταὐτὰ προσφερομένους καὶ μὴ δυσχεραίνοντας,
others the-same-things taking and not disliking
οὐκέτι τὸ σιτίον οὐδὲ τὸ ποτὸν ἀλλ' αὑτοὺς αἰτιώμεθα
no-longer the food nor the drink but ourselves we-blame
καὶ τὴν νόσον· οὕτω καὶ τοῖς πράγμασι παυσόμεθα
and the disease so also the affairs we-shall-cease
μεμφόμενοι καὶ δυσχεραίνοντες, ἂν ἑτέρους ταὐτὰ
blaming and disliking if others the-same-things
προσδεχομένους ἀλύπως καὶ ἱλαρῶς ὁρῶμεν. ἀγαθὸν
receiving painlessly and cheerfully we-see good
τοίνυν ἐν τοῖς ἀβουλήτοις συμπτώμασι πρὸς εὐθυμίαν καὶ
then in the unwanted occurrences for tranquility also
τὸ μὴ παρορᾶν ὅσα προσφιλῆ καὶ ἀστεῖα πάρεστιν
the not to-overlook as-many-as pleasant and elegant are-present
ἡμῖν, ἀλλὰ μιγνύντας ἐξαμαυροῦν τὰ χείρονα τοῖς
to-us but mixing to-obscure the worse with-the

βελτίοσι. νῦν δὲ τὰς μὲν ὄψεις ὑπὸ τῶν ἄγαν λαμπρῶν
better now but the indeed eyes by the too bright
τιτρωσκομένας ἀποστρέφοντες, ταῖς ἀνθηραῖς καὶ ποώδεσι
being-wounded turning-away with-the flowery and grassy
χρόαις παρηγοροῦμεν· τὴν δὲ διάνοιαν ἐντείνομεν εἰς
colors we-soothe the but mind we-strain to
τὰ λυπηρὰ καὶ προσβιαζόμεθα τοῖς τῶν ἀνιαρῶν
the painful-things and force(-it) in-the of-the distressing
ἐνδιατρίβειν ἀναλογισμοῖς, μονονοὺ βίᾳ τῶν βελτιόνων
to-dwell reckonings almost by-force from-the better
ἀποσπάσαντες. καίτοι τό γε πρὸς τὸν πολυπράγμονα
having-torn(-it)-away and-yet the at-least to the busybody
λελεγμένον οὐκ ἀηδῶς δεῦρ' ἔστι μετενεγκεῖν
said not unpleasantly hither is-possible to-transfer

'τί τἀλλότριον, ἄνθρωπε βασκανώτατε,
why the-other's man most-malicious
κακὸν ὀξυδορκεῖς, τὸ δ' ἴδιον παραβλέπεις;'
evil you-see-sharply the but own you-overlook

τί τὸ σεαυτοῦ κακόν, ὦ μακάριε, λίαν καταβλέπεις καὶ
why the of-yourself evil O blessed-one too-much you-look-down-at and
ποιεῖς ἐναργὲς ἀεὶ καὶ πρόσφατον ἀγαθοῖς δὲ παροῦσιν
make vivid always and fresh to-goods but present
οὐ προσάγεις τὴν διάνοιαν, ἀλλ' ὥσπερ αἱ σικύαι τὸ
not you-bring the mind but as the cupping-glasses the
χείριστον ἐκ τῆς σαρκὸς ἕλκουσιν, οὕτω τὰ κάκιστα τῶν
worst from the flesh draw so the worst of-the
ἰδίων συνάγεις ἐπὶ σαυτόν, οὐδέν τι τοῦ Χίου βελτίων
own-things you-gather to yourself in-nothing at-all than-the Chian better
γενόμενος ὃς πολὺν καὶ χρηστὸν οἶνον ἑτέροις πιπράσκων
having-become who much and good wine to-others selling

ἑαυτῷ πρὸς τὸ ἄριστον ὀξίνην ἐζήτει διαγευόμενος, οἰκέτης
for-himself for the breakfast sour-wine sought tasting a-servant
δέ τις ἐρωτηθεὶς ὑφ' ἑτέρου τί ποιοῦντα τὸν δεσπότην
and a-certain having-been-asked by another what doing the master
καταλέλοιπεν 'ἀγαθῶν' ἔφη 'παρόντων, κακὸν ζητοῦντα;'
he-had-left goods he-said being-present evil seeking
καὶ γὰρ οἱ πολλοὶ τὰ χρηστὰ καὶ πότιμα τῶν ἰδίων
and for the many the good and drinkable of-the own-things
ὑπερβαίνοντες ἐπὶ τὰ μοχθηρὰ καὶ δυσχερῆ τρέχουσιν.
passing-over to the wicked and troublesome run
ὁ δ' Ἀρίστιππος οὐ τοιοῦτος, ἀλλ' ἀγαθὸς ὥσπερ ἐπὶ
— but Aristippus not such but good as on
ζυγοῦ πρὸς τὰ βελτίονα τῶν ὑποκειμένων ἐξαναφέρειν
a-balance toward the better of-the underlying-things to-bring-up
καὶ ἀνακουφίζειν αὑτόν· χωρίον γοῦν ἀπολέσας καλὸν
and to-lighten himself an-estate at-any-rate having-lost fine
ἠρώτησεν ἕνα τῶν πάνυ προσποιουμένων συνάχθεσθαι καὶ
asked one of-those very pretending to-share-the-grief and
συναγανακτεῖν 'οὐχὶ σοὶ μὲν χωρίδιον ἓν ἔστιν, ἐμοὶ δὲ
to-share-the-indignation not to-you indeed small-plot one is to-me but
τρεῖς ἀγροὶ καταλείπονται;' συνομολογήσαντος δ' ἐκείνου,
three farms are-left having-agreed and that-one
'τί οὖν' εἶπεν 'οὐ σοὶ μᾶλλον ἡμεῖς συναχθόμεθα;' μανικὸν
why then he-said not with-you rather we share-the-grief mad
γάρ ἐστι τοῖς ἀπολλυμένοις ἀνιᾶσθαι μὴ χαίρειν δὲ τοῖς
for it-is at-the lost-things to-be-vexed not to-rejoice but in-the
σῳζομένοις, ἀλλ' ὥσπερ τὰ μικρὰ παιδάρια, ἀπὸ πολλῶν
saved-things but as the small little-children from many
παιγνίων ἂν ἕν τις ἀφέληταί τι, καὶ τὰ λοιπὰ πάντα
toys if one someone take-away at-all also the rest all
προσρίψαντα κλαίει καὶ βοᾷ, τὸν αὐτὸν τρόπον ἡμᾶς
having-thrown-away weeps and shouts the same way us

περὶ ἓν ὀχληθέντας ὑπὸ τῆς τύχης, καὶ τἄλλα πάντα
about one being-troubled by the fortune also the-other-things all
ποιεῖν ἀνόνητα ἑαυτοῖς ὀδυρομένους καὶ δυσφοροῦντας.
to-make useless for-ourselves lamenting and being-distressed
9 καὶ τί, φήσαι τις ἄν, ἔχομεν; τί δ' οὐκ ἔχομεν;
and what would-say someone — we-have what but not we-have
ὁ μὲν δόξαν ὁ δ' οἶκον ὁ δὲ γάμον, τῷ δὲ
the-one indeed glory the-other but a-house the-other but marriage to-one but
φίλος ἀγαθὸς ἔστιν. Ἀντίπατρος δ' ὁ Ταρσεὺς πρὸς τῷ
a-friend good is Antipater and the Tarsian at the
τελευτᾶν ἀναλογιζόμενος ὧν ἔτυχεν ἀγαθῶν, οὐδὲ
dying reckoning-up of-the-things he-had-obtained goods not-even
τὴν εὔπλοιαν παρέλιπε τὴν ἐκ Κιλικίας αὐτῷ γενομένην
the fair-voyage omitted the from Cilicia for-him having-happened
εἰς Ἀθήνας. δεῖ δὲ καὶ τὰ κοινὰ μὴ παροραῖν ἀλλ'
to Athens one-must and also the common-things not to-overlook but
ἔν τινι λόγῳ τίθεσθαι καὶ χαίρειν, ὅτι ζῶμεν ὑγιαίνομεν
in some account to-set and to-rejoice that we-live we-are-healthy
τὸν ἥλιον ὁρῶμεν· οὔτε πόλεμος οὔτε στάσις ἔστιν· ἀλλὰ
the sun we-see neither war nor faction is but
καὶ ἡ γῆ παρέχει γεωργεῖν καὶ θάλασσα πλεῖν ἀδεῶς
also the earth allows to-farm and sea to-sail fearlessly
τοῖς βουλομένοις· καὶ λέγειν ἔξεστι καὶ πράττειν καὶ
to-those wishing and to-speak is-possible and to-act and
σιωπᾶν καὶ σχολάζειν. εὐθυμήσομεν δὲ τούτοις μᾶλλον
to-be-silent and to-have-leisure we-shall-be-tranquil and in-these more
παροῦσιν, ἂν μὴ παρόντων αὐτῶν φαντασίαν λαμβάνωμεν·
being-present if not being-present them an-image we-take
ἀναμιμνήσκοντες αὑτοὺς πολλάκις, ὡς ποθεινόν ἐστιν
reminding ourselves often how longed-for is
ὑγίεια νοσοῦσι καὶ πολεμουμένοις εἰρήνη, καὶ κτήσασθαι
health to-the-sick and to-those-at-war peace and to-acquire

δόξαν ἐν πόλει τηλικαύτῃ καὶ φίλους ἀγνῶτι καὶ ξένῳ·
glory in a-city so-great and friends for-an-unknown and stranger
καὶ τὸ στέρεσθαι γενομένων ὡς ἀνιαρόν.
and the to-be-deprived of-things-had how painful
οὐ γὰρ τότε γίγνεται μέγα καὶ τίμιον ἕκαστον ἡμῖν, ὅταν
not for then becomes great and precious each-thing to-us whenever
ἀπόληται, σῳζόμενον δὲ τὸ μηδέν ἐστιν· οὐδενὶ γὰρ ἀξίαν τὸ
it-be-lost being-preserved but the nothing is to-nothing for worth the
μὴ εἶναι προστίθησιν. οὐδὲ δεῖ κτᾶσθαι μὲν ὡς μεγάλα
not to-be adds nor one-must to-acquire indeed as great-things
καὶ τρέμειν ἀεὶ δεδιότας ὡς ὑπὲρ μεγάλων μὴ στερηθῶμεν,
and to-tremble always fearing as for great-things lest we-be-deprived
ἔχοντας δὲ παρορᾶν καὶ καταφρονεῖν ὡς μηδενὸς ἀξίων·
having but to-overlook and to-despise as of-nothing worthy
ἀλλὰ χρῆσθαι μάλιστα ἐπὶ τῷ χαίρειν καὶ ἀπολαύειν αὐτῶν,
but to-use most for the rejoicing and enjoying them
ἵνα καὶ τὰς ἀποβολάς, ἂν συντυγχάνωσι, πραότερον
so-that also the losses if they-happen more-gently
φέρωμεν. οἱ δὲ πολλοὶ ποιήματα μέν, ὡς ἔλεγεν Ἀρκεσίλαος,
we-may-bear the but many poems indeed as said Arcesilaus
ἀλλότρια καὶ γραφὰς καὶ ἀνδριάντας οἴονται δεῖν ἀκριβῶς
others' and paintings and statues think one-must accurately
καὶ κατὰ μέρος ἕκαστον ἐπιπορευόμενοι τῇ διανοίᾳ καὶ
and by part each going-through with-the mind and
τῇ ὄψει θεωρεῖν, τὸν δ' ἑαυτῶν βίον ἔχοντα πολλὰς
with-the sight to-contemplate the but own life having many
οὐκ ἀτερπεῖς ἀναθεωρήσεις ἐῶσιν, ἔξω βλέποντες ἀεὶ καὶ
not unpleasant contemplations they-leave outside looking always and
θαυμάζοντες ἀλλοτρίας δόξας καὶ τύχας, ὥσπερ μοιχοὶ τὰς
admiring others' glories and fortunes as adulterers the
ἑτέρων γυναῖκας αὑτῶν δὲ καὶ τῶν ἰδίων καταφρονοῦντες.
of-others wives of-themselves but and of-the own-things despising

We should compare ourselves with those below us, not with those above, as the man in bonds envies the one set loose and kings almost envy the gods' thunder; the Thasian poet cares nothing for Gyges' gold, while a Galatian or Bithynian weeps because he is not yet consul. Whoever is better off than ten thousand others should hymn his fortune, and should look past the man in the litter to those who carry him. Socrates shows a friend how cheap the city is in barley and olives, and Pittacus' wife overturns his table before guests. Much of our trouble comes from aiming beyond our powers, as Dionysius resents Philoxenus' poetry and Megabyzus is silenced by Apelles.

καίτοι καὶ τοῦτο μέγα πρὸς εὐθυμίαν ἐστί, τὸ μάλιστα
and-yet also this great for tranquility is the most
μὲν αὑτὸν ἐπισκοπεῖν καὶ τὰ καθ' αὑτόν, εἰ δὲ
indeed oneself to-examine and the-things concerning oneself if but
μή, τοὺς ὑποδεεστέρους ἀποθεωρεῖν καὶ μή, καθάπερ οἱ
not the inferior to-observe and not as the
πολλοί, πρὸς τοὺς ὑπερέχοντας ἀντιπαρεξάγουσιν. οἷον
many against those excelling they-compare(-themselves) such-as
εὐθύς, οἱ δεδεμένοι εὐδαιμονίζουσι τοὺς λελυμένους, ἐκεῖνοι
at-once the bound deem-happy the freed those
δὲ τοὺς ἐλευθέρους οἱ δ' ἐλεύθεροι τοὺς πολίτας, οὗτοι
but the free the but free the citizens these
δὲ πάλιν αὖ τοὺς πλουσίους, οἱ δὲ πλούσιοι τοὺς
but again in-turn the rich the but rich the
σατράπας οἱ δὲ σατράπαι τοὺς βασιλεῖς, οἱ δὲ βασιλεῖς
satraps the but satraps the kings the but kings
τοὺς θεούς, μονονοὺ βροντᾶν καὶ ἀστράπτειν θέλοντες. εἶθ'
the gods almost to-thunder and to-lighten wishing then

οὕτως ἀεὶ τῶν ὑπὲρ ἑαυτοὺς ἐνδεεῖς ὄντες οὐδέποτε
so always of-the-things above themselves lacking being never
τοῖς καθ᾽ ἑαυτοὺς χάριν ἔχουσιν.
for-the-things according-to themselves thanks they-have

‘οὔ μοι τὰ Γύγεω τοῦ πολυχρύσου μέλει·’
not to-me the-things of-Gyges the rich-in-gold are-a-care

καί
and

‘οὐδ᾽ εἷλέ πώ με ζῆλος, οὐδ᾽ ἀγαίομαι
nor seized ever me envy nor do-I-begrudge
θεῶν ἔργα, μεγάλης δ᾽ οὐκ ἐρέω τυραννίδος·
of-gods works great but not I-desire tyranny
ἀπόπροθεν γάρ ἐστιν ὀφθαλμῶν ἐμῶν.’
far-away for it-is from-eyes my

Θάσιος γὰρ ἦν ἐκεῖνος· ἄλλος δέ τις Χῖος, ἄλλος δὲ
a-Thasian for was that-one another and someone a-Chian another but
Γαλάτης ἢ Βιθυνὸς οὐκ ἀγαπῶν, εἴ τινος μερίδος ἦν
a-Galatian or a-Bithynian not content if of-some part he-was
ἢ δόξαν ἢ δύναμιν ἐν τοῖς ἑαυτοῦ πολίταις εἴληχεν,
or glory or power among the his-own citizens has-obtained
ἀλλὰ κλαίων ὅτι μὴ φορεῖ πατρικίους· ἐὰν δὲ καὶ
but weeping because not he-wears patrician-shoes if but even
φορῇ, ὅτι μηδέπω στρατηγεῖ Ῥωμαίων· ἐὰν δὲ καὶ
he-wear because not-yet he-is-praetor of-Romans if but even
στρατηγῇ, ὅτι μὴ ὑπατεύει· καὶ ὑπατεύων, ὅτι μὴ
he-be-praetor because not he-is-consul and being-consul because not
πρῶτος ἀλλ᾽ ὕστερος ἀνηγορεύθη. τοῦτο δ᾽ ἐστὶ τί ἄλλο
first but later he-was-proclaimed this and is what other

ἢ συλλέγοντα προφάσεις ἀχαριστίας ἐπὶ τὴν τύχην
than collecting pretexts of-ingratitude against the fortune
αὐτὸν ὑφ᾽ αὑτοῦ κολάζεσθαι καὶ διδόναι δίκην; ἀλλ᾽ ὅ
himself by himself to-be-punished and to-pay penalty but the-one
γε νοῦν ἔχων σωτήρια φρονοῦντα τοῦ ἡλίου μυριάδας
at-least sense having saving-things thinking the sun myriads
ἀνθρώπων ἐφορῶντος
of-men overseeing

‘εὐρυεδοῦς ὅσοι καρπὸν αἰνύμεθα χθονός,’
of-the-wide-seated as-many-as fruit we-take of-earth

οὐκ εἴ τινων ἧττον ἔνδοξός ἐστι καὶ πλούσιος, ὀδυρόμενος
not if than-some less illustrious he-is and rich lamenting
κάθηται καὶ ταπεινούμενος, ἀλλ᾽ ὅτι μυρίων μυριάκις
sits and humbled but because than-myriads ten-thousandfold
ἐν τοσούτοις εὐσχημονέστερον ζῇ καὶ βέλτιον, ὑμνῶν τὸν
in so-many more-decently he-lives and better hymning the
ἑαυτοῦ δαίμονα καὶ τὸν βίον ὁδῷ πρόεισιν. ἐν Ὀλυμπίᾳ
his-own fortune and the life on-the-road he-proceeds at Olympia
μὲν γὰρ οὐκ ἔστι νικᾶν ἐκλεγόμενον ἀντιπάλους· ἐν δὲ
indeed for not it-is-possible to-win choosing opponents in but
τῷ βίῳ τὰ πράγματα δίδωσι περιόντα πολλῶν μέγα φρονεῖν,
the life the affairs allow surpassing many greatly to-think
καὶ ζηλωτὸν εἶναι μᾶλλον ἢ ζηλοῦν ἑτέρους· ἄν γε δὴ
and enviable to-be rather than to-envy others if at-least indeed
μὴ τοῦ Βριάρεω μηδὲ τοῦ Ἡρακλέους ποιήσῃς σεαυτὸν
not — of-Briareus nor — of-Heracles you-make yourself
ἀνταγωνιστήν. ὅταν οὖν πάνυ θαυμάσῃς ὡς κρείττονα
a-rival whenever then very you-admire as superior
τὸν ἐν τῷ φορείῳ κομιζόμενον, ὑποκύψας θέασαι καὶ τοὺς
the-man in the litter being-carried stooping look-at also those

βαστάζοντας· καὶ ὅταν διαβαίνοντα τὴν σχεδίαν μακαρίσῃς
carrying(-him) and whenever crossing the raft you-deem-blessed
τὸν Ξέρξην ἐκεῖνον, ὡς ὁ Ἑλλησπόντιος, ἴδε καὶ τοὺς ὑπὸ
— Xerxes that as the Hellespontian see also those under
μάστιξι διορύττοντας τὸν Ἄθω καὶ τοὺς περικοπτομένους
whips digging-through — Athos and those cut-off
ὦτα καὶ ῥῖνας ἐπὶ τῷ διαλυθῆναι τὴν γέφυραν ὑπὸ τοῦ
ears and noses for the to-have-been-broken the bridge by the
κλύδωνος, ἅμα καὶ τὴν ἐκείνων ἀποθεωρῶν διάνοιαν ὅτι
surge at-once also the of-those observing mind that
τὸν σὸν βίον καὶ τὰ σὰ πράγματα μακαρίζουσιν.
the your life and the your affairs they-deem-blessed
ὁ Σωκράτης ἀκούσας τινὸς τῶν φίλων λέγοντος ὡς
— Socrates having-heard one of-the friends saying that
πολυτελὴς ἡ πόλις ‘μνᾶς ὁ Χῖος οἶνος, ἡ πορφύρα τριῶν
expensive the city a-mina the Chian wine the purple three
μνῶν, τοῦ μέλιτος ἡ κοτύλη πέντε δραχμῶν·’ λαβὼν
minae of-the honey the half-pint five drachmae having-taken
αὐτὸν προσήγαγε τοῖς ἀλφίτοις ‘ὀβολοῦ τὸ ἡμίεκτον, εὐτελὴς
him he-led to-the barley-meals an-obol the half-peck cheap
ἡ πόλις·’ εἶτα ταῖς ἐλαίαις ‘δυεῖν χαλκοῖν ἡ χοῖνιξ, εὐτελὴς
the city then to-the olives two coppers the quart cheap
ἡ πόλις·’ εἶτα ταῖς ἐξωμίσι ‘δέκα δραχμῶν, εὐτελὴς ἡ
the city then to-the sleeveless-tunics ten drachmae cheap the
πόλις.’ οὐκοῦν καὶ ἡμεῖς, ὅταν ἀκούσωμεν ἑτέρου λέγοντος,
city so also we whenever we-bear another saying
ὡς μικρὰ τὰ καθ’ ἡμᾶς πράγματα καὶ λυπρὰ δεινῶς,
that small the concerning us affairs and wretched terribly
μὴ ὑπατευόντων μηδ’ ἐπιτροπευόντων, ἔξεστιν εἰπεῖν
not being-consuls nor being-procurators it-is-possible to-say

‘λαμπρὰ τὰ καθ’ ἡμᾶς πράγματα καὶ ζηλωτὸς ἡμῶν ὁ
brilliant the concerning us affairs and enviable our the
βίος, οὐ προσαιτοῦμεν οὐκ ἀχθοφοροῦμεν οὐ κολακεύομεν.’
life not we-beg not we-carry-burdens not we-flatter
11 οὐ μὴν ἀλλ’ ἐπεὶ πρὸς ἑτέρους μᾶλλον ἢ πρὸς
not however but since with-reference-to others rather than with-reference-to
αὑτοὺς ὑπ’ ἀβελτερίας εἰθίσμεθα ζῆν, καὶ πολὺ τὸ
ourselves through stupidity we-are-accustomed to-live and much the
δύσζηλον ἡ φύσις ἔχουσα καὶ τὸ βάσκανον, οὐ χαίρει
jealous the nature having and the malicious not rejoices
τοσοῦτον τοῖς ἰδίοις, ὅσον ἀνιᾶται τοῖς ἀλλοτρίοις
so-much in-the own-things as-much-as it-is-pained at-the others’
ἀγαθοῖς· μὴ μόνον ὅρα τὰ λαμπρὰ καὶ τὰ περιβόητα τῶν
goods not only see the brilliant and the far-famed-things of-those
ζηλουμένων ὑπὸ σοῦ καὶ θαυμαζομένων, ἀλλ’ ἀνακαλύψας
envied by you and admired but having-uncovered
καὶ διαστείλας ὥσπερ ἀνθηρὸν παραπέτασμα τὴν δόξαν
and having-drawn-apart as a-flowery curtain the glory
αὐτῶν καὶ τὴν ἐπιφάνειαν, ἐντὸς γενοῦ καὶ κατόψει
their and the conspicuousness inside get and you-will-see
πολλὰ δυσχερῆ καὶ πολλὰς ἀηδίας ἐνούσας αὐτοῖς.
many troublesome-things and many unpleasantnesses being-in them
ὁ γοῦν Πιττακὸς ἐκεῖνος, οὗ μέγα μὲν ἀνδρείας
— at-any-rate Pittacus that-famous whose great indeed of-courage
μέγα δὲ σοφίας καὶ δικαιοσύνης κλέος, εἱστία ξένους·
great and of-wisdom and justice fame was-entertaining strangers
ἐπελθοῦσα δ’ ἡ γυνὴ μετ’ ὀργῆς ἀνέτρεψε τὴν τράπεζαν·
having-come-in but the wife with anger overturned the table

τῶν δὲ ξένων διατραπέντων ‘ἑκάστῳ τι’ ἔφη ‘ἡμῶν
the and strangers being-embarrassed to-each something he-said of-us
κακὸν ἔστιν· ᾧ δὲ τοὐμόν, ἄριστα πράττει.’
evil is to-whom and mine best fares

‘οὗτος μακάριος ἐν ἀγορᾷ νομίζεται,
this-man blessed in market-place is-considered
ἐπὰν δ’ ἀνοίξῃ τὴν θύραν, τρισάθλιος·
when but he-open the door thrice-wretched
γυνὴ κρατεῖ πάντων, ἐπιτάσσει, μάχετ’ ἀεί.
the-wife rules over-all commands quarrels always
ἀπὸ πλειόνων ὀδυνᾶτ’, ἐγὼ δ’ ἀπ’ οὐδενός.’
from more he-is-pained I but from none

τοιαῦτα πολλὰ καὶ πλούτῳ καὶ δόξῃ καὶ βασιλείᾳ
such many-things both to-wealth and to-glory and to-kingship
πρόσεστιν ἄδηλα τοῖς πολλοῖς· ἐπιπροσθεῖ γὰρ ὁ τῦφος.
are-attached unseen by-the many screens for the conceit

‘ὦ μάκαρ Ἀτρείδη, μοιρηγενές, ὀλβιόδαιμον·’
O blessed son-of-Atreus born-to-good-fate fortunate

ἔξωθεν οὗτος ὁ μακαρισμός, ὅπλων καὶ ἵππων καὶ
from-outside this the blessing of-arms and of-horses and
στρατιᾶς περικεχυμένης· αἱ δὲ τῶν παθῶν φωναὶ πρὸς
of-army poured-around the but of-the passions voices against
τὴν κενὴν δόξαν ἔνδοθεν ἀντιμαρτυροῦσι
the empty glory from-within bear-witness

‘Ζεύς με μέγα Κρονίδης ἄτῃ ἐνέδησε βαρείῃ.’
Zeus me greatly son-of-Cronus in-ruin has-bound heavy

καὶ
and

‘ζηλῶ σε, γέρον,
I-envy you old-man
ζηλῶ δ’ ἀνδρῶν ὃς ἀκίνδυνον
I-envy and of-men whoever free-from-danger
βίον ἐξεπέρασ’ ἀγνώς, ἀκλεής.’
life has-passed-through unknown inglorious

ἔξεστιν οὖν καὶ τούτοις τοῖς ἐπιλογισμοῖς ἀπαρύτειν τοῦ
it-is-possible then also by-these the reflections to-draw-off from-the
πρὸς τὴν τύχην μεμψιμοίρου καὶ διὰ τὸ θαυμάζειν τὰ
toward the fortune grumbling and through the admiring the-things
τῶν πλησίον ἐκταπεινοῦντος τὰ οἰκεῖα καὶ καταβάλλοντος.
of-the neighbors humbling the own-things and throwing(-them)-down
12 οὐχ ἥκιστα τοίνυν εὐθυμίαν κολούει τὸ μὴ συμμέτροις
not least then tranquility docks the not proportioned
χρῆσθαι πρὸς τὴν ὑποκειμένην δύναμιν ὁρμαῖς ὥσπερ ἱστίοις,
to-use for the underlying power impulses as sails
ἀλλὰ μειζόνων ἐφιεμένους ταῖς ἐλπίσιν εἶτ’ ἀποτυγχάνοντας
but greater-things aiming-at with-the hopes then failing

αἰτιᾶσθαι δαίμονα καὶ τύχην ἀλλὰ μὴ τὴν αὑτῶν ἀβελτερίαν.
to-blame deity and fortune but not the own stupidity
οὐδὲ γὰρ ὁ τοξεύειν τῷ ἀρότρῳ βουλόμενος καὶ
not-even for the-one to-shoot with-the plow wishing and
τῷ βοΐ τὸν λαγωὸν κυνηγετεῖν δυστυχής ἐστιν οὐδ' ὁ
with-the ox the hare to-hunt unfortunate is nor the-one
γρίφοις καὶ σαγήναις ἐλάφους μὴ λαμβάνων οὐδ' οἷς
with-fish-baskets and seines deer not catching nor to-whom
δαίμων οὐκ ἐναντιοῦται μοχθηρός, ἀλλ' ἀβελτερία καὶ
deity not opposes wicked but stupidity and
μωρία τοῖς ἀδυνάτοις ἐπιχειροῦσα. αἴτιον δ' ἡ φιλαυτία
folly the impossible-things attempting a-cause and the self-love
μάλιστα, φιλοπρώτους ποιοῦσα καὶ φιλονίκους ἐν πᾶσι καὶ
most loving-first-place making and contentious in all-things and
πάντων ἐπιδραττομένους ἀπλήστως. οὐ γὰρ πλούσιοι μόνον
all-things grasping-at insatiably not for rich only
ὁμοῦ καὶ λόγιοι καὶ ἰσχυροὶ καὶ συμποτικοὶ καὶ ἡδεῖς εἶναι
together and learned and strong and convivial and pleasant to-be
καὶ φίλοι βασιλέων καὶ πόλεων ἄρχοντες ἀξιοῦσιν, ἀλλ'
and friends of-kings and of-cities rulers they-think-fit but
εἰ μὴ καὶ κύνας ἕξουσι πρωτεύοντας ἀρετῇ καὶ ἵππους
if not also dogs they-will-have excelling in-quality and horses
καὶ ὄρτυγας καὶ ἀλεκτρυόνας ἀθυμοῦσι. Διονύσιος ὁ
and quails and cocks they-are-despondent Dionysius the
πρεσβύτερος οὐκ ἠγάπα μέγιστος ὢν τῶν τότε τυράννων,
elder not was-content greatest being of-the then tyrants
ἀλλ' ὅτι Φιλοξένου τοῦ ποιητοῦ μὴ βέλτιον ᾖδε μηδὲ
but because than-Philoxenus the poet not better he-sang nor
περιῆν ἐν τῷ διαλέγεσθαι Πλάτωνος, ὀργισθεὶς καὶ
prevailed in the arguing over-Plato having-been-angered and
παροξυνθεὶς τὸν μὲν εἰς τὰς λατομίας ἐνέβαλε τὸν δ' ἀπέδοτο
having-been-provoked the-one indeed into the quarries he-threw the-other but

ἀπέδοτο πέμψας εἰς Αἴγιναν. οὐ τοιοῦτος δ' ὁ Ἀλέξανδρος,
sold having-sent to Aegina not such but — Alexander
ἀλλ' ἐπεὶ Κρίσων ὁ σταδιοδρόμος ἁμιλλώμενος αὐτῷ
but when Crison the runner racing with-him
περὶ τάχους ἔδοξεν ἑκὼν παρεῖναι, σφόδρα διηγανάκτησεν.
about speed seemed willingly to-let-him-win greatly was-indignant
εὖ δὲ καὶ ὁ ποιητικὸς Ἀχιλλεὺς ὑπειπών

'τοῖος ἐὼν οἷος οὔ τις Ἀχαιῶν χαλκοχιτώνων'
such being as not any of-Achaeans bronze-clad

ἐπήνεγκεν
added

'ἐν πολέμῳ· ἀγορῇ δέ τ' ἀμείνονές εἰσι καὶ ἄλλοι.'
in war in-assembly and — better are also others

Μεγάβυζον δὲ τὸν Πέρσην εἰς τὸ ζωγραφεῖον ἀναβάντα
Megabyzus and the Persian into the studio having-gone-up
τὸ Ἀπελλοῦ καὶ λαλεῖν ἐπιχειρήσαντα περὶ τῆς τέχνης
the of-Apelles and to-chatter having-attempted about the art
ἐπεστόμισεν ὁ Ἀπελλῆς εἰπών 'ἕως μὲν ἡσυχίαν ἦγες,
muzzled — Apelles saying while indeed quiet you-kept
ἐδόκεις τις εἶναι διὰ τὰ χρυσία καὶ τὴν πορφύραν,
you-seemed someone to-be because-of the gold-ornaments and the purple
νυνὶ δὲ καὶ ταυτὶ τὰ τρίβοντα τὴν ὦχραν παιδάρια
now but even these the grinding the ochre little-boys
καταγελᾷ σου φλυαροῦντος.' ἀλλ' ἔνιοι τοὺς μὲν Στωικοὺς
laugh-at you babbling but some the indeed Stoics
οἴονται παίζειν, ὅταν ἀκούσωσι τὸν σοφὸν παρ' αὐτοῖς
think to-jest whenever they-hear the wise-man among them

μὴ μόνον φρόνιμον καὶ δίκαιον καὶ ἀνδρεῖον, ἀλλὰ καὶ
not only prudent and just and brave but also
ῥήτορα καὶ ποιητὴν καὶ στρατηγὸν καὶ πλούσιον καὶ
orator and poet and general and rich and
βασιλέα προσαγορευόμενον· αὑτοὺς δὲ πάντων ἀξιοῦσι
king being-called themselves but all think-fit
τούτων, κἂν μὴ τυγχάνωσιν, ἀνιῶνται. καίτοι καὶ τῶν
of-these and-if not they-obtain they-are-vexed and-yet even of-the
θεῶν ἄλλος ἄλλην ἔχων δύναμιν, ὁ μὲν ἐνυάλιος
gods one another having power the(-one) indeed warlike
ὁ δὲ μαντεῖος ὁ δὲ κερδῷος ἐπονομάζεται· καὶ
the(-other) but oracular the(-other) but gainful is-surnamed and
τὴν Ἀφροδίτην ὁ Ζεύς, ὡς οὐ μετὸν αὐτῇ πολεμικῶν
— Aphrodite — Zeus as not belonging to-her of-warlike
ἔργων, ἐπὶ γάμους ἀποστέλλει καὶ θαλάμους.
works to marriages sends and bedchambers

V · EACH TO HIS OWN

Some goods cannot be had together: training in speech and study needs leisure and quiet, while political power and the friendship of kings come only with business. So one should obey the Pythian inscription, know oneself, and follow the one life one is fitted for, as the horse is for the chariot and the dog for the boar, and not, like a man vexed that he is not at once a lion and a Maltese lapdog, want to be Plato and Euphorion together. Strato is untroubled that Menedemus has more pupils; yet men envy not only their fellow craftsmen, as in Hesiod, but every kind of man. The jars of good and evil lie in the soul, not on Zeus' floor: the foolish neglect present goods for the future and let the past flow away, like the ass in the painting of Hades eating the rope-maker's rope.

13 τινὰ γὰρ οὐδὲ συνυπάρχειν ἀλλὰ μᾶλλον ὑπεναντιοῦσθαι
some for not-even to-coexist but rather to-be-opposed
πέφυκεν ἀλλήλοις τῶν σπουδαζομένων, οἷον ἄσκησις
are-by-nature to-one-another of-the-things pursued such-as training
λόγων καὶ μαθημάτων ἀνάληψις ἀπραγμοσύνης δεῖται
of-speech and studies acquisition inactivity needs
καὶ σχολῆς· δυνάμεις δὲ πολιτικαὶ καὶ φιλίαι βασιλέων
and leisure powers but political and friendships of-kings
οὐκ ἄνευ πραγμάτων οὐδ' ἀσχολιῶν περιγίγνονται. καὶ
not without affairs nor occupations come-about and
μὴν 'οἶνοί τε καὶ σαρκῶν ἐμφορήσεις σῶμα μὲν ἰσχυρὸν
indeed wines both and of-meats surfeits body indeed strong
ποιοῦσι καὶ ῥωμαλέον, ψυχὴν δ' ἀσθενῆ' καὶ χρημάτων
make and robust soul but weak and of-money
ἐπιμέλεια μὲν συνεχὴς καὶ τήρησις αὔξει πλοῦτον,
care indeed continual and keeping increases wealth
ὑπεροψία δὲ καὶ περιφρόνησις μέγα πρὸς φιλοσοφίαν
disdain but and contempt great for philosophy
ἐφόδιον. ὅθεν οὐ πάντα πάντων ἐστίν, ἀλλὰ δεῖ τῷ
a-provision whence not all-things of-all are but one-must to-the
Πυθικῷ γράμματι πειθόμενον αὑτὸν καταμαθεῖν· εἶτα
Pythian inscription obeying oneself to-learn then

χρῆσθαι πρὸς ἓν ὃ πέφυκε, καὶ μὴ πρὸς ἄλλον
to-use for one-thing which one-is-fitted-for and not to other
ἄλλοτε βίου ζῆλον ἔλκειν καὶ παραβιάζεσθαι τὴν φύσιν·
at-other-times of-life emulation to-drag and to-force the nature

‘ἐν ἅρμασιν ἵππος, ἐν δ’ ἀρότρῳ βοῦς,
in chariots a-horse in and plow an-ox
παρὰ ναῦν δ’ ἰθύει τάχιστα δελφίς,
beside a-ship and darts swiftest a-dolphin
κάπρῳ δὲ βουλεύοντα φόνον
for-a-boar and plotting slaughter
κύνα χρὴ τλάθυμον ἐξευρεῖν.’
a-dog one-must enduring to-find

ὁ δ’ ἀσχάλλων καὶ λυπούμενος ὅτι μὴ καὶ λέων
the-one but chafing and grieving because not also a-lion
ἐστίν
he-is

‘ὀρεσίτροφος ἀλκὶ πεποιθώς’
mountain-bred in-strength trusting

ἅμα καὶ κυνίδιον Μελιταῖον ἐν κόλπῳ χήρας γυναικὸς
at-once also a-little-dog Maltese in the-lap of-a-widowed woman
τιθηνούμενον, ἀπόπληκτός ἐστι. τούτου δ’ οὐδὲν βελτίων
being-nursed crazy is than-this but in-nothing better
ὁ βουλόμενος ἅμα μὲν Ἐμπεδοκλῆς ἢ Πλάτων ἢ
the-one wishing at-once indeed Empedocles or Plato or
Δημόκριτος εἶναι περὶ κόσμου γράφων καὶ τῆς τῶν
Democritus to-be about the-universe writing and of-the of-the
ὄντων ἀληθείας, ἅμα δὲ πλουσίᾳ γραΐ συγκαθεύδειν ὡς
beings truth at-once and with-a-rich old-woman to-sleep as

Εὐφορίων, ἢ ἰὼν ἐπὶ κῶμον Ἀλεξάνδρῳ συμπίνειν ὡς Μήδιος·
Euphorion or going to a-revel with-Alexander to-drink as Medius
ἀγανακτῶν δὲ καὶ λυπούμενος, εἰ μὴ θαυμάζεται διὰ πλοῦτον
being-vexed and and grieving if not he-is-admired for wealth
ὡς Ἰσμηνίας καὶ δι' ἀρετὴν ὡς Ἐπαμεινώνδας. οὐδὲ γὰρ οἱ
as Ismenias and for virtue as Epaminondas not-even for the
δρομεῖς, ὅτι μὴ τοὺς τῶν παλαιστῶν φέρονται στεφάνους,
runners because not the of-the wrestlers they-carry-off crowns
ἀθυμοῦσιν ἀλλὰ τοῖς αὑτῶν ἀγάλλονται καὶ χαίρουσι·
are-despondent but in-the their-own exult and rejoice
'Σπάρταν ἔλαχες, ταύταν κόσμει.' καὶ γὰρ ὁ Σόλων
Sparta you-have-been-allotted this adorn and for — Solon

'ἀλλ' ἡμεῖς αὐτοῖς οὐ διαμειψόμεθα
but we with-them not will-exchange
τῆς ἀρετῆς τὸν πλοῦτον· ἐπεὶ τὸ μὲν ἔμπεδον αἰεί,
of-the virtue the wealth since the indeed steadfast always
χρήματα δ' ἀνθρώπων ἄλλοτε ἄλλος ἔχει.'
money but of-men at-one-time another has

καὶ Στράτων ὁ φυσικός, ἀκούσας ὅτι πολλαπλασίους ἔχει
and Strato the physicist having-heard that many-times-more has
Μενέδημος μαθητάς, 'τί οὖν' ἔφη 'θαυμαστόν, εἰ πλείονές
Menedemus pupils what then he-said wonderful if more
εἰσιν οἱ λούεσθαι θέλοντες τῶν ἀλείφεσθαι βουλομένων;'
are those to-bathe wishing than-those to-be-anointed wishing
Ἀριστοτέλης δὲ πρὸς Ἀντίπατρον γράφων 'οὐκ Ἀλεξάνδρῳ
Aristotle and to Antipater writing not for-Alexander
μόνον' ἔφη 'προσήκει μέγα φρονεῖν, ὅτι κρατεῖ πολλῶν
only he-said it-befits greatly to-think because he-rules many
ἀνθρώπων, ἀλλ' οὐχ ἧττον οἷς ὑπάρχει περὶ θεῶν
men but no less for-those-to-whom it-belongs about gods

ἃ δεῖ δοξάζειν.’ τοὺς γὰρ οὕτω τὰ οἰκεῖα σεμνύνοντας
what one-must to-believe those for so the own-things exalting
οὐκ ἐνοχλήσει τὰ τῶν πλησίον. νῦν δὲ τὴν ἄμπελον
not will-trouble the-things of-the neighbors now but the vine
σῦκα φέρειν οὐκ ἀξιοῦμεν οὐδὲ τὴν ἐλαίαν βότρυς· αὐτοὶ δ’
figs to-bear not we-think-fit nor the olive grapes ourselves but
ἑαυτούς, ἐὰν μὴ καὶ τὰ τῶν πλουσίων ἅμα καὶ τὰ
ourselves if not also the-things of-the rich at-once and the-things
τῶν λογίων καὶ τὰ τῶν στρατευομένων καὶ τὰ τῶν
of-the learned and the-things of-those campaigning and the-things of-those
φιλοσοφούντων καὶ τὰ τῶν κολακευόντων καὶ τὰ
philosophizing and the-things of-those flattering and the-things
τῶν παρρησιαζομένων καὶ τὰ τῶν φειδομένων καὶ τὰ
of-those speaking-frankly and the-things of-those saving and the-things
τῶν δαπανώντων ἔχωμεν προτερήματα, συκοφαντοῦμεν
of-those spending we-have advantages we-calumniate
καὶ ἀχαριστοῦμεν αὑτοῖς καὶ καταφρονοῦμεν ὡς ἐνδεῶς
and are-ungrateful to-ourselves and despise as needily
καὶ εὐτελῶς βιούντων. πρὸς δὲ τούτῳ καὶ τὴν φύσιν
and cheaply living in-addition and to-this also the nature
ὁρῶμεν ὑπομιμνήσκουσαν ἡμᾶς. ὡς γὰρ τῶν θηρίων ἑτέροις
we-see reminding us as for of-the beasts for-some
ἀφ’ ἑτέρων παρεσκεύασε τὴν τροφὴν εἶναι καὶ οὐ πάντα
from others it-provided the food to-be and not all
σαρκοφαγεῖν ἢ σπερμολογεῖν ἢ ῥιζωρυχεῖν ἐποίησεν, οὕτω
to-eat-flesh or to-pick-seeds or to-dig-roots it-made so
τοῖς ἀνθρώποις ποικίλας πρὸς τὸν βίον ἀφορμὰς ἔδωκε,
to-the men varied for the life resources it-gave

‘μηλοβότᾳ τ’ ἀρότᾳ τ’ ὀρνιχολόχῳ τε’
for-shepherd both for-plowman and for-fowler and

καὶ ὃν πόντος τρέφει. δεῖ δὲ τὸ πρόσφορον ἑαυτοῖς
and whom the-sea nourishes one-must but the suitable for-themselves
ἑλομένους καὶ διαπονοῦντας ἐᾶν τὰ τῶν ἄλλων, καὶ
having-chosen and working-at to-allow the-things of-the others and
μὴ τὸν Ἡσίοδον ἐλέγχειν ἐνδεέστερον εἰπόντα
not — Hesiod to-convict more-deficiently having-spoken

‘καὶ κεραμεὺς κεραμεῖ κοτέει καὶ τέκτονι τέκτων.’
both potter with-potter is-angry and with-carpenter carpenter

οὐ γὰρ μόνον τοὺς ὁμοτέχνους καὶ τοὺς ὁμοτρόπους
not for only the fellow-craftsmen and those of-like-life
ζηλοῦντες, ἀλλὰ καὶ λογίους πλούσιοι καὶ πλουσίους
emulating but also learned-men the-rich and rich-men
ἔνδοξοι καὶ δικολόγοι σοφιστάς, καὶ ναὶ μὰ Δία
the-illustrious and advocates sophists and yes by Zeus
κωμῳδοὺς εὐημεροῦντας ἐν θεάτροις καὶ ὀρχηστὰς καὶ
comic-actors prospering in theaters and dancers and
θεράποντας ἐν αὐλαῖς βασιλέων ἐλεύθεροι καὶ εὐπατρίδαι
servants in courts of-kings free-men and nobles
κατατεθαμβημένοι καὶ μακαρίζοντες, οὐ μετρίως λυποῦσιν
astounded and deeming-happy not moderately pain
αὑτοὺς καὶ ταράττουσιν.
themselves and disturb

14 ὅτι δ’ ἕκαστος ἐν ἑαυτῷ τὰ τῆς εὐθυμίας καὶ τῆς δυσθυμίας
that and each in himself the of-the tranquility and of-the despondency
ἔχει ταμιεῖα, καὶ τοὺς τῶν ἀγαθῶν καὶ κακῶν πίθους οὐκ
has storehouses and the of-the good and evil jars not
‘ἐν Διὸς οὔδει’ κατακειμένους ἀλλ’ ἐν τῇ ψυχῇ κειμένους,
on Zeus’ floor lying but in the soul lying
αἱ διαφοραὶ τῶν παθῶν δηλοῦσιν. οἱ μὲν γὰρ ἀνόητοι καὶ
the differences of-the passions show the indeed for foolish even

παρόντα τὰ χρηστὰ παρορῶσι καὶ ἀμελοῦσιν ὑπὸ τοῦ
present the good-things overlook and neglect through the
συντετάσθαι πρὸς τὸ μέλλον ἀεὶ ταῖς φροντίσιν, οἱ δὲ
being-strained toward the future always with-the cares those but
φρόνιμοι καὶ τὰ μηκέτ᾽ ὄντα τῷ μνημονεύειν ἐναργῶς
sensible even the-things no-longer being by-the remembering vividly
ὄντα ποιοῦσιν ἑαυτοῖς· τὸ γὰρ παρὸν τῷ ἐλαχίστῳ τοῦ
being make for-themselves the for present for-the least of-the
χρόνου μορίῳ θιγεῖν παρασχὸν εἶτα τὴν αἴσθησιν ἐκφυγόν,
time part to-touch having-allowed then the perception having-escaped
οὐκέτι δοκεῖ πρὸς ἡμᾶς οὐδ᾽ ἡμέτερον εἶναι τοῖς ἀνοήτοις·
no-longer seems with-respect-to us nor ours to-be to-the foolish
ἀλλ᾽ ὥσπερ ὁ ἐν Ἅιδου ζωγραφούμενος σχοινοστρόφος
but as the-one in Hades painted rope-twister
ὄνῳ τινὶ παρίησιν ἐπιβοσκομένῳ καταναλίσκειν τὸ
to-an-ass some allows grazing to-consume the
πλεκόμενον, οὕτω τῶν πολλῶν ἀναίσθητος καὶ ἀχάριστος
being-plaited so of-the many insensible and ungrateful
ὑπολαμβάνουσα λήθη καὶ κατανεμομένη πρᾶξίν τε
taking-up forgetfulness and devouring action both
πᾶσαν ἀφανίζουσα καὶ κατόρθωμα καὶ σχολὴν ἐπίχαριν
all obliterating and success and leisure pleasant
καὶ συμπεριφορὰν καὶ ἀπόλαυσιν, οὐκ ἐᾷ τὸν βίον ἕνα
and companionship and enjoyment not allows the life one
γενέσθαι, συμπλεκομένων τοῖς παροῦσι τῶν παρῳχημένων·
to-become being-woven-together with-the present of-the past
ἀλλ᾽ ὥσπερ ἕτερον τὸν ἐχθὲς ὄντα τοῦ σήμερον καὶ τὸν
but as other the yesterday being from-the today and the
αὔριον ὁμοίως οὐ τὸν αὐτὸν τῷ σήμερον διαιροῦσα, πᾶν
tomorrow likewise not the same with-the today dividing all
τὸ γιγνόμενον εὐθὺς εἰς τὸ ἀγένητον τῷ ἀμνημονεύτῳ
the happening at-once into the not-having-happened by-the unremembering

καθίστησιν. οἱ μὲν γὰρ ἐν ταῖς σχολαῖς τὰς αὐξήσεις
sets those indeed for in the schools the increases
ἀναιροῦντες ὡς τῆς οὐσίας ἐνδελεχῶς ῥεούσης, λόγῳ
abolishing as of-the substance continuously flowing in-argument
ποιοῦσιν ἡμῶν ἕκαστον ἄλλον ἑαυτοῦ καὶ ἄλλον· οἱ
make of-us each other than-himself and other those
δὲ τῇ μνήμῃ τὰ πρότερον μὴ στέγοντες μηδ'
but by-the memory the-things before not holding nor
ἀναλαμβάνοντες ἀλλ' ὑπεκρεῖν ἐῶντες, ἔργῳ ποιοῦσιν
taking-up but to-flow-away allowing in-deed make
ἑαυτοὺς καθ' ἡμέραν ἀποδεεῖς καὶ κενοὺς καὶ τῆς αὔριον
themselves by day lacking and empty and on-the tomorrow
ἐκκρεμαμένους, ὡς τῶν πέρυσι καὶ πρῴην καὶ χθὲς
hanging as of-the-things last-year and the-other-day and yesterday
οὐ πρὸς αὐτοὺς ὄντων οὐδ' ὅλως αὐτοῖς γενομένων.
not with-respect-to them being nor at-all to-them having-happened

VI · THE HARMONY OF LIFE

The mind slips off the pleasant and clings to unpleasant memories, like flies on a scratched mirror or beetles at Olynthus, but it should set the bright colors forward and press down the dark, since good and bad are mixed in every life, as the high and low notes of a harmony, or Empedocles' paired fates. Fear of loss weakens pleasure, so we should say with Anaxagoras, 'I knew I had begotten a mortal,' and expect fortune's reversals: Aemilius, who knew his command would be given back, triumphs while Perseus laments. Most of what pains us is opinion, and fortune, as Stilpo tells Demetrius, cannot take the good man's virtue.

15 καὶ τοῦτ' οὖν τὴν εὐθυμίαν ἐπιταράσσει· κἀκεῖνο μᾶλλον,
and this then the tranquility disturbs and-that more
ὅταν, ὥσπερ αἱ μυῖαι τῶν λείων τόπων ἐν τοῖς
whenever as the flies from-the smooth places in the

κατόπτροις ἀπολισθάνουσι ταῖς δὲ τραχύτησι προσέχονται
mirrors slip-off to-the but roughnesses cling
καὶ ταῖς ἀμυχαῖς, οὕτως ἄνθρωποι τῶν ἱλαρῶν καὶ
and to-the scratches so men from-the cheerful and
προσηνῶν ἀπορρέοντες ἐμπλέκωνται ταῖς τῶν ἀηδῶν
pleasant flowing-away are-entangled in-the of-the unpleasant
ἀναμνήσεσι· μᾶλλον δ' ὥσπερ ἐν Ὀλύνθῳ τοὺς κανθάρους
recollections rather but as in Olynthus the beetles
λέγουσιν, εἴς τι χωρίον ἐμβάλλοντας ὃ καλεῖται
they-say into a-certain place falling which is-called
'κανθαρώλεθρον', ἐκβῆναι μὴ δυναμένους ἀλλ' ἐκεῖ
beetle-death to-get-out not being-able but there
στρεφομένους καὶ κυκλοῦντας ἐναποθνήσκειν, οὕτως εἰς
turning and circling to-die-in so into
τὴν τῶν κακῶν μνήμην ὑπορρυέντες ἀνενεγκεῖν μὴ θέλωσι
the of-the evils memory having-slipped to-recover not they-wish
μηδ' ἀναπνεῦσαι. δεῖ δ' ὥσπερ ἐν πινακίῳ χρωμάτων
nor to-breathe-again one-must but as in a-tablet of-colors
ἐν τῇ ψυχῇ τῶν πραγμάτων τὰ φαιδρὰ καὶ λαμπρὰ
in the soul of-the affairs the bright and brilliant
προβάλλοντας, ἀποκρύπτειν τὰ σκυθρωπὰ καὶ πιέζειν·
putting-forward to-hide the gloomy and to-press-down
ἐξαλεῖψαι γὰρ οὐκ ἔστι παντάπασιν οὐδ' ἀπαλλαγῆναι.
to-wipe-out for not it-is-possible altogether nor to-be-rid
'παλίντονος γὰρ ἁρμονίη κόσμου, ὅκωσπερ λύρης καὶ
back-stretched for harmony of-the-world as of-lyre and
τόξου·' καὶ τῶν ἀνθρωπίνων καθαρὸν οὐδὲν οὐδ' ἀμιγές.
of-bow and of-the human-things pure nothing nor unmixed
ἀλλ' ὥσπερ ἐν μουσικῇ βαρεῖς φθόγγοι καὶ ὀξεῖς ἐν δὲ
but as in music low notes and high in and
γραμματικῇ φωνήεντα καὶ ἄφωνα γράμματα, μουσικὸς
grammar vowels and mute letters a-musician

δὲ καὶ γραμματικὸς οὐχ ὁ θάτερα δυσχεραίνων καὶ
but and grammarian not the-one the-other disliking and
ὑποφεύγων ἀλλ' ὁ πᾶσι χρῆσθαι καὶ μιγνύναι πρὸς
avoiding but the-one all to-use and to-mix for
τὸ οἰκεῖον ἐπιστάμενος· οὕτω καὶ τῶν πραγμάτων
the fitting knowing-how so also of-the affairs
ἀντιστοιχίας ἐχόντων (ἐπεὶ κατὰ τὸν Εὐριπίδην·
correspondences having since according-to — Euripides

'οὐκ ἂν γένοιτο χωρὶς ἐσθλὰ καὶ κακά,
not would come-to-be apart good-things and bad-things
ἀλλ' ἔστι τις σύγκρασις, ὥστ' ἔχειν καλῶς'),
but there-is a-certain blending so-as to-be well

οὐ δεῖ τοῖς ἑτέροις ἐξαθυμεῖν οὐδ' ἀπαγορεύειν· ἀλλ'
not one-must at-the others to-lose-heart nor to-give-up but
ὥσπερ ἁρμονικοὺς ἀμβλύνοντας ἀεὶ τοῖς κρείττοσι τὰ
as harmonists blunting always with-the better the
φαῦλα καὶ τὰ χείρονα τοῖς χρηστοῖς ἐμπεριλαμβάνοντας,
bad and the worse with-the good encompassing
ἐμμελὲς τὸ τοῦ βίου μῖγμα ποιεῖν καὶ οἰκεῖον αὐτοῖς.
harmonious the of-the life mixture to-make and own for-themselves
οὐ γάρ, ὡς ὁ Μένανδρός φησιν,
not for as — Menander says

'ἅπαντι δαίμων ἀνδρὶ συμπαραστατεῖ
to-every deity man stands-by
εὐθὺς γενομένῳ, μυσταγωγὸς τοῦ βίου
at-once born a-guide of-the life
ἀγαθός,'
good

ἀλλὰ μᾶλλον, ὡς Ἐμπεδοκλῆς, δυο τινες ἕκαστον ἡμῶν
but rather as Empedocles two some each of-us
γιγνόμενον παραλαμβάνουσι καὶ κατάρχονται μοῖραι καὶ
being-born receive and initiate fates and
δαίμονες·
deities

‘ἔνθ’ ἦσαν Χθονίη τε καὶ Ἠλιόπη ταναῶπις,
there were Chthonie both and Heliope far-seeing
Δῆρίς θ’ αἱματόεσσα καὶ Ἁρμονίη θεμερῶπις,
Deris and bloody and Harmonia grave-eyed
Καλλιστώ τ’ Αἴσχρη τε Θόωσά τε Δηναίη τε,
Callisto and Aischre and Thoosa and Denaie and
Νημερτής τ’ ἐρόεσσα μελάγκαρπός τ’ Ἀσάφεια.’
Nemertes and lovely dark-fruited and Asapheia

ὥστε τούτων ἑκάστου σπέρματα τῶν παθῶν ἀνακεκραμένα 16
so-that of-these each seeds of-the passions mixed
δεδεγμένης ἡμῶν τῆς γενέσεως καὶ διὰ τοῦτο πολλὴν
having-received our the birth and because-of this much
ἀνωμαλίαν ἐχούσης, εὔχεται μὲν ὁ νοῦν ἔχων τὰ
unevenness having prays indeed the-one sense having the
βελτίονα προσδοκᾷ δὲ καὶ θάτερα, χρῆται δ’ ἀμφοτέροις
better-things expects but also the-other-things uses and both
τὸ ἄγαν ἀφαιρῶν. οὐ γὰρ μόνον ‘ὁ τῆς αὔριον ἥκιστα
the excess removing not for only the-one of-the tomorrow least
δεόμενος’ ὥς φησιν Ἐπίκουρος ‘ἥδιστα πρόσεισι πρὸς τὴν
needing as says Epicurus most-pleasantly approaches to the
αὔριον·’ ἀλλὰ καὶ πλοῦτος εὐφραίνει καὶ δόξα καὶ δύναμις
tomorrow but also wealth gladdens and glory and power
καὶ ἀρχή, καὶ μάλιστα τοὺς ἥκιστα τἀναντία ταρβοῦντας.
and office and most those least the-opposites dreading

ἡ γὰρ σφοδρὰ περὶ ἕκαστον ἐπιθυμία σφοδρότατον φόβον
the for violent about each desire most-violent fear
ἐμποιοῦσα τοῦ μὴ παραμένειν, ἀσθενῆ τὴν χάριν ποιεῖ καὶ
producing of-the not to-remain weak the pleasure makes and
ἀβέβαιον ὥσπερ φλόγα καταπνεομένην. ᾧ δὲ δίδωσι
unstable as a-flame blown-on to-whom but grants
πρὸς τὴν τύχην ἀδεῶς καὶ ἀτρόμως εἰπεῖν ὁ λογισμός
toward the fortune fearlessly and undauntedly to-say the reasoning

‘ἡδὺ μὲν ἄν τι φέρῃς, ὀλίγον δ’ ἄχος ἂν ἀπολείπῃς,’
sweet indeed if something you-bring small but grief if you-leave

τοῦτον ἥδιστα ποιεῖ χρῆσθαι τοῖς παροῦσι τὸ θαρραλέον
this-one most-pleasantly makes to-use the present the confidence
καὶ μὴ δεδιὸς αὐτῶν τὴν ἀποβολὴν ὡς ἀφόρητον.
and not fearing their the loss as unbearable
ἔξεστι γὰρ τὴν Ἀναξαγόρου διάθεσιν, ἀφ’ ἧς ἐπὶ τῇ
it-is-possible for the of-Anaxagoras disposition from which at the
τελευτῇ τοῦ παιδὸς ἀνεφώνησεν ‘ᾔδειν θνητὸν γεννήσας’,
death of-the son he-cried-out I-knew mortal having-begotten
μὴ θαυμάζοντας μόνον ἀλλὰ καὶ μιμουμένους ἐπιλέγειν
not admiring only but also imitating to-say-over
ἑκάστῳ τῶν τυχηρῶν ‘οἶδα τὸν πλοῦτον ἐφήμερον ἔχων
to-each of-the fortune’s-things I-know the wealth ephemeral having
καὶ οὐ βέβαιον·’ ‘οἶδα τὴν ἀρχὴν ἀφελέσθαι δυναμένους
and not firm I-know the office to-take-away able
τοὺς δεδωκότας·’ ‘οἶδα τὴν γυναῖκα χρηστὴν γυναῖκα δ’
those having-given I-know the wife good a-woman but
οὖσαν· καὶ τὸν φίλον ἄνθρωπον ὄντα, φύσει εὐμετάβολον
being and the friend a-man being by-nature changeable
ζῷον’ ὡς ὁ Πλάτων εἶπεν. αἱ γὰρ τοιαῦται παρασκευαὶ
animal as — Plato said the for such preparations

καὶ διαθέσεις, ἐάν τι συμβῇ τῶν ἀβουλήτων μὲν οὐκ
and dispositions if anything happen of-the unwanted indeed not
ἀπροσδοκήτων δέ, μὴ δεχόμεναι τό ‘οὐκ ἂν ᾠμην’ καὶ
unexpected but not admitting the not would I-have-thought and
τό ‘ἄλλ’ ἤλπιζον’ καὶ τό ‘ταῦτ’ οὐ προσεδόκων,’ οἷον
the other-things I-hoped and the these-things not I-expected as-it-were
πηδήματα καρδίας καὶ σφυγμοὺς ἀφαιροῦσι καὶ ταχὺ
leapings of-heart and throbbings remove and quickly
πάλιν τὸ μανιῶδες καὶ ταραττόμενον ἱδρύουσιν. ὁ μὲν οὖν
again the frantic and disturbed settle — indeed then
Καρνεάδης ἐπὶ πραγμάτων μεγάλων ὑπεμίμνησκεν, ὅτι πᾶν
Carneades in affairs great reminded that all
καὶ ὅλον ἐστὶν εἰς λύπην καὶ ἀθυμίαν τὸ ἀπροσδόκητον.
and whole is for grief and despondency the unexpected
ἡ γὰρ Μακεδόνων βασιλεία τῆς Ῥωμαίων ἡγεμονίας
the for of-Macedonians kingdom than-the of-Romans empire
πολλοστημόριον ἦν· ἀλλὰ Περσεὺς μὲν ἀποβαλὼν
a-small-fraction was but Perseus indeed having-lost
Μακεδονίαν αὐτός τε κατεθρήνει τὸν ἑαυτοῦ δαίμονα
Macedonia himself both lamented the his-own fortune
καὶ πᾶσιν ἐδόκει δυστυχέστατος ἀνθρώπων γεγονέναι καὶ
and to-all seemed most-unfortunate of-men to-have-become and
βαρυποτμότατος· ὁ δὲ τούτου κρατήσας Αἰμίλιος ἑτέρῳ
most-ill-fated the but this-one having-conquered Aemilius to-another
παραδιδοὺς τὴν ὁμοῦ τι γῆς καὶ θαλάττης ἄρχουσαν
handing-over the together almost of-land and of-sea ruling
δύναμιν ἐστεφανοῦτο καὶ ἔθυεν, εὐδαιμονιζόμενος εἰκότως.
power was-crowned and sacrificed being-deemed-happy reasonably
οὗτος μὲν γὰρ ᾔδει λαμβάνων ἀρχὴν ἀποδοθησομένην,
this-one indeed for knew receiving an-office to-be-given-back
ἐκεῖνος δ’ ἀπέβαλε μὴ προσδοκήσας. εὖ δὲ καὶ ὁ
that-one but lost not having-expected well and also the

ποιητὴς οἷόν ἐστι τὸ παρὰ προσδοκίαν ἐδίδαξεν· ὁ γὰρ
poet what is the beyond expectation taught — for
Ὀδυσσεὺς τοῦ μὲν κυνὸς θανόντος ἐξεδάκρυσε, τῇ δὲ
Odysseus the indeed dog having-died wept for-the but
γυναικὶ κλαιούσῃ παρακαθήμενος οὐδὲν ἔπαθε τοιοῦτον·
wife weeping sitting-beside nothing experienced such
ἐνταῦθα μὲν γὰρ ἀφῖκτο τῷ λογισμῷ τὸ πάθος
there indeed for he-had-come with-the reasoning the passion
ὑποχείριον ἔχων καὶ προκατειλημμένον, εἰς δ' ἐκεῖνο μὴ
under-control having and anticipated into but that not
προσδοκήσας ἀλλ' ἐξαίφνης διὰ τὸ παράδοξον ἐνέπεσε.
having-expected but suddenly through the unexpected he-fell
17 καθόλου δ' ἐπεὶ τῶν ἀβουλήτων τὰ μὲν φύσει τὸ
in-general and since of-the unwanted-things the-ones indeed by-nature the
λυποῦν καὶ βαρῦνον ἐπιφέρει, τὰ δὲ πλεῖστα δόξῃ
paining and burdensome bring the but most by-opinion
δυσχεραίνειν ἐθιζόμεθα καὶ μανθάνομεν, οὐκ ἄχρηστόν ἐστι
to-dislike we-are-accustomed and learn not useless it-is
πρὸς ταῦτα μὲν ἔχειν ἀεὶ τὸ τοῦ Μενάνδρου πρόχειρον
against these-things indeed to-have always the — of-Menander ready-to-hand

'οὐδὲν πέπονθας δεινὸν ἂν μὴ προσποιῇ·'
nothing you-have-suffered terrible if not you-pretend

τί γὰρ πρὸς σέ ἐστι, φησίν, ἂν μήτε σαρκὸς ἅπτηται
what for to you is he-says if neither flesh it-touches
μήτε ψυχῆς, οἷόν ἐστι δυσγένεια πατρὸς ἢ μοιχεία
nor soul such-as is low-birth of-a-father or adultery
γυναικὸς ἢ στεφάνου τινὸς ἢ προεδρίας ἀφαίρεσις, ὧν
of-a-wife or of-a-crown some or of-a-front-seat removal of-which
οὐ κωλύεται καὶ μὴ παρόντων ἄνθρωπος καὶ τὸ σῶμα
not is-prevented even not present a-man both the body

βέλτιστα διακείμενον ἔχειν καὶ τὴν ψυχήν; πρὸς δὲ τὰ
best disposed to-have and the soul for but the-things
φύσει δοκοῦντα λυπεῖν, οἷα νόσοι καὶ πόνοι καὶ θάνατοι
by-nature seeming to-pain such-as diseases and toils and deaths
φίλων καὶ τέκνων, ἐκεῖνο τὸ Εὐριπίδειον
of-friends and of-children that the Euripidean

‘οἴμοι· τί δ’ οἴμοι; θνητά τοι πεπόνθαμεν.’
alas-me why and alas-me mortal-things surely we-have-suffered

οὐδεὶς γὰρ οὕτω τοῦ παθητικοῦ καταφερομένου καὶ
no for so the emotional-part being-swept-down and
ὀλισθάνοντος ἀντιλαμβάνεται λόγος, ὡς ὁ τῆς κοινῆς
slipping lays-hold-of reasoning as the-one the common
καὶ φυσικῆς ἀνάμνησιν ποιῶν ἀνάγκης, ᾗ διὰ τὸ
and natural recollection making of-necessity by-which because-of the
σῶμα μεμιγμένος ὁ ἄνθρωπος μόνην ταύτην τῇ τύχῃ
body mixed the man only this to-the fortune
λαβὴν δίδωσιν, ἐν δὲ τοῖς κυριωτάτοις καὶ μεγίστοις
a-hold gives in but the most-important and greatest
ἀσφαλὴς ἕστηκεν. ὁ Δημήτριος τὴν Μεγαρέων πόλιν
secure he-stands — Demetrius the of-Megarians city
καταλαβὼν ἠρώτησε τὸν Στίλπωνα, μή τι τῶν ἐκείνου
having-taken asked — Stilpo whether anything of-the his
διήρπασται· καὶ ὁ Στίλπων ἔφη μηδέν’ ἰδεῖν ‘τἀμά’
has-been-plundered and — Stilpo said no-one to-have-seen mine

φέροντα. καὶ τοίνυν τῆς τύχης πάντα τἄλλα λεηλατούσης
carrying and then the fortune all the-other-things plundering
καὶ περιαιρουμένης, ἔχομέν τι τοιοῦτον ἐν ἑαυτοῖς
and stripping-away we-have something such in ourselves

'οἷόν κ' οὔτε φέροιεν Ἀχαιοὶ οὔτ' ἂν ἄγοιεν.'
such-as — neither could-carry Achaeans nor would lead-away

ὅθεν οὐ δεῖ παντάπασιν ἐκταπεινοῦν οὐδὲ καταβάλλειν
whence not one-must altogether to-humble nor to-throw-down
τὴν φύσιν, ὡς μηδὲν ἰσχυρὸν μηδὲ μόνιμον μηδ' ὑπὲρ τὴν
the nature as nothing strong nor lasting nor above the
τύχην ἔχουσαν· ἀλλὰ τοὐναντίον εἰδότας, ὅτι μικρόν ἐστι
fortune having but the-opposite knowing that small is
μέρος τοῦ ἀνθρώπου τὸ σαθρὸν καὶ τὸ ἐπίκηρον, ὃ δέχεται
part of-the man the rotten and the perishable which receives
τὴν τύχην, τῆς δὲ βελτίονος μερίδος αὐτοὶ κρατοῦμεν, ἐν ᾗ
the fortune of-the but better portion ourselves we-are-masters in which
τὰ μέγιστα τῶν ἀγαθῶν ἱδρυθέντα, δόξαι τε χρηστοὶ καὶ
the greatest of-the goods founded opinions both good and
μαθήματα καὶ λόγοι τελευτῶντες εἰς ἀρετήν, ἀναφαίρετον
studies and reasonings ending in virtue inalienable
ἔχουσι τὴν οὐσίαν καὶ ἀδιάφθορον, ἀηττήτους πρὸς τὸ
have the substance and indestructible unconquerable toward the
μέλλον εἶναι καὶ θαρραλέους, πρὸς τὴν τύχην λέγοντας, ἃ
future to-be and confident toward the fortune saying what
Σωκράτης δοκῶν πρὸς τοὺς κατηγόρους λέγειν πρὸς τοὺς
Socrates seeming to the accusers to-speak to the
δικαστὰς ἔλεγεν, ὡς ἀποκτεῖναι μὲν Ἄνυτος καὶ Μέλητος
judges said that to-kill indeed Anytus and Meletus
δύνανται, βλάψαι δ' οὐ δύνανται. καὶ γὰρ ἡ τύχη δύναται
can to-harm but not they-can and for the fortune can

νόσῳ περιβαλεῖν, ἀφελέσθαι χρήματα, διαβαλεῖν πρὸς
with-disease to-surround to-take-away money to-slander to
δῆμον ἢ τύραννον· κακὸν δὲ καὶ δειλὸν καὶ ταπεινόφρονα
people or tyrant bad but and cowardly and mean-spirited
καὶ ἀγεννῆ καὶ φθονερὸν οὐ δύναται ποιῆσαι τὸν ἀγαθὸν
and ignoble and envious not can to-make the good
καὶ ἀνδρώδη καὶ μεγαλόψυχον καὶ γενναῖον καὶ ἐλευθέριον
and manly and great-souled and noble and liberal
οὐδὲ παρελέσθαι τὴν διάθεσιν, ἧς ἀεὶ παρούσης, πλέον
nor to-take-away the disposition which always being-present more
ἢ κυβερνήτου πρὸς θάλατταν ὄφελός ἐστι πρὸς τὸν βίον.
than of-a-helmsman toward sea use is toward the life
κυβερνήτῃ γὰρ οὔτε κῦμα πραῦναι τραχὺ καὶ πνεῦμα
to-a-helmsman for neither a-wave to-calm rough and wind
δυνατόν ἐστιν, οὔθ' ὅποι βούλεται δεομένῳ λιμένος τυχεῖν
possible is nor wherever he-wishes needing harbor to-reach
οὔτε θαρραλέως καὶ ἀτρόμως ὑπομεῖναι τὸ συμβαῖνον ἀλλ'
nor confidently and undauntedly to-endure the happening but
ἕως οὐκ ἀπέγνωκε τῇ τέχνῃ χρώμενος 'φεύγει μέγα
while not he-has-despaired with-the art using he-flees great
λαῖφος ὑποστολίσας,' ἕως 'ἐνέρτερον ἱστὸν ἐρεβώδεος ἐκ
sail having-furled until lower mast dark from
θαλάσσης ὑπέρσχῃ', τρέμων κάθηται καὶ παλλόμενος. ἡ δὲ
sea lifts trembling he-sits and quivering the but
τοῦ φρονίμου διάθεσις τοῖς τε σωματικοῖς παρέχει γαλήνην,
of-the sensible-man disposition to-the both bodily-things provides calm
ἐπὶ πλεῖστον ἐκλύουσα τὰς τῶν νόσων κατασκευὰς ἐγκρατείᾳ
for most dissolving the of-the diseases predispositions by-continence
καὶ διαίτῃ σώφρονι καὶ μετρίοις πόνοις· κἄν τις ἔξωθεν
and by-diet temperate and by-moderate toils and-if any from-outside
ἀρχὴ πάθους ὥσπερ διαδρομὴ γένηται σπιλάδος, 'εὐσταλεῖ
beginning of-suffering as a-rush happen of-a-squall with-trim

καὶ κούφῃ κεραίᾳ παρήνεγκεν᾽ ὥς φησιν Ἀσκληπιάδης·
and light yard-arm he-passed-by as says Asclepiades
παραλόγου δέ τινος καὶ μεγάλου καταλαβόντος καὶ
unexpected but some and great having-overtaken and
κρατήσαντος, ἐγγὺς ὁ λιμὴν καὶ πάρεστιν ἀπονήξασθαι
having-prevailed near the harbor and it-is-possible to-swim-away
τοῦ σώματος ὥσπερ ἐφολκίου μὴ στέγοντος.
from-the body as from-a-boat not keeping-out-water

VII · A CLEAN CONSCIENCE

Fear of death makes the foolish cling to the body like Odysseus to the fig tree over Charybdis, but one who knows the soul's nature can live gladly and depart without fear, having forestalled fortune by reason. We should practice imagining disease, toil, and exile, and though, as Menander says, no one can say 'I will not suffer this,' one can say 'I will not lie or cheat,' since remorse wounds like a sore in the flesh, while noble actions leave a lasting fragrance. As Diogenes says, every day is a festival for the good: the universe is a temple into which man is initiated at birth, and life should be lived in joy.

18 τὸν μὲν γὰρ ἀνόητον ὁ τοῦ θανάτου φόβος οὐχ
the indeed for foolish the of-the death fear not
ὁ τοῦ ζῆν πόθος ἐκκρέμασθαι τοῦ σώματος ποιεῖ,
the of-the living longing to-hang from-the body makes
περιπεπλεγμένον ὥσπερ τὸν Ὀδυσσέα τῷ ἐρινεῷ, δεδοικότα
clinging as — Odysseus to-the fig-tree fearing
τὴν Χάρυβδιν ὑποκειμένην
— Charybdis lying-beneath

'ἔνθ᾽ οὔτε μίμνειν ἄνεμος οὔτε πλεῖν ἐᾷ,'
where neither to-stay the-wind nor to-sail allows

καὶ πρὸς ταῦτα δυσαρέστως καὶ πρὸς ἐκεῖνα περιδεῶς
and toward these-things discontentedly and toward those fearfully
ἔχοντα. ὁ δὲ τὴν τῆς ψυχῆς φύσιν ἁμωσγέπως ἐπινοῶν
being the but the of-the soul nature somehow conceiving
καὶ τὴν εἰς τὸ βέλτιον αὐτῆς ἢ μηδὲν κάκιον ἐν τῇ
and the to the better its or in-nothing worse at the
τελευτῇ μεταβολὴν ἐπιλογιζόμενος, οὐ μικρὸν ἔχει τῆς
death change reckoning not small has of-the
πρὸς τὸν βίον εὐθυμίας ἐφόδιον τὴν πρὸς τὸν θάνατον
toward the life tranquility a-provision the toward the death
ἀφοβίαν. ᾧ γὰρ ἔξεστι τῆς μὲν ἀρεστῆς καὶ οἰκείας
fearlessness for-whom for it-is-possible the indeed pleasing and own
μερίδος ἐπικρατούσης ἡδέως ζῆν, τῶν δ' ἀλλοτρίων καὶ
portion prevailing pleasantly to-live the but alien and
παρὰ φύσιν ὑπερβαλλόντων ἀδεῶς ἀπελθεῖν εἰπόντα
contrary-to nature exceeding fearlessly to-depart having-said

'λύσει μ' ὁ δαίμων αὐτός, ὅταν ἐγὼ θέλω·'
will-release me the deity himself whenever I wish

τί ἂν τούτῳ χαλεπὸν ἢ δύσκολον ἢ ταραχῶδες ἐμπίπτον
what — to-this hard or troublesome or disturbing befalling
ἐπινοήσαιμεν; ὁ γὰρ εἰπών 'προκατείλημμαί σ', ὦ τύχη,
might-we-conceive the for having-said I-have-forestalled you O fortune
καὶ πᾶσαν τὴν σὴν ἀφῄρημαι παρείσδυσιν' οὐ μοχλοῖς
and every the your I-have-taken-away entry not by-bars
οὐδὲ κλεισὶν οὐδὲ τείχεσιν ἐθάρρυνεν ἑαυτόν, ἀλλὰ δόγμασι
nor by-keys nor by-walls encouraged himself but by-doctrines
καὶ λόγοις ὧν πᾶσι μέτεστι τοῖς βουλομένοις. καὶ δεῖ
and reasonings in-which all share those wishing and one-must
μηδὲν ἀπογιγνώσκειν μηδ' ἀπιστεῖν τῶν οὕτω λεγομένων,
nothing to-despair-of nor to-disbelieve of-the-things so said

ἀλλὰ θαυμάζοντα καὶ ζηλοῦντα καὶ συνενθουσιῶντα πεῖραν
but admiring and emulating and sharing-the-enthusiasm a-trial
ἅμα λαμβάνειν ἑαυτοῦ καὶ κατανόησιν ἐν τοῖς ἐλάττοσι
at-once to-take of-oneself and observation in the lesser-things
πρὸς τὰ μείζονα, μὴ φεύγοντα μηδ' ἀπωθοῦντα τῆς ψυχῆς
for the greater not fleeing nor thrusting-away from-the soul
τὴν ἐπιμέλειαν αὐτῶν μηδὲ διαδιδράσκοντ' εἰς τό 'τάχα
the care of-them nor running-off into the perhaps
δ' οὐδὲν ἔσται δυσχερέστερον.' ἀτονίαν γὰρ ἐμποιεῖ καὶ
but nothing will-be more-troublesome slackness for produces and
μαλακίαν ἀγύμναστον ἡ περὶ τὸ ῥᾷστον ἀεὶ διατρίβουσα
softness untrained the about the easiest always lingering
καὶ πρὸς τὸ ἥδιστον ἐκ τῶν ἀβουλήτων ἀναχωροῦσα
and to the pleasantest from the unwanted retreating
γλυκυθυμία τῆς ψυχῆς. ἡ δὲ καὶ νόσου καὶ πόνου καὶ φυγῆς
sweetness of-the soul the but even of-disease and toil and exile
μελετῶσα φαντασίαν ὑφίστασθαι καὶ προσβιαζομένη τῷ
practicing image to-face and forcing with-the
λογισμῷ πρὸς ἕκαστον εὑρήσει πολὺ τὸ κατεψευσμένον
reasoning toward each will-find much the false
καὶ διάκενον καὶ σαθρὸν ἐν τοῖς δοκοῦσι χαλεποῖς καὶ
and empty and rotten in the seeming hard and
φοβεροῖς, ὡς ὁ καθ' ἕκαστον ἀποδείκνυσι λόγος.
fearsome-things as the in each-case demonstrates reasoning
19 καίτοι πολλοὶ καὶ τὸ τοῦ Μενάνδρου πεφρίκασιν
and-yet many also the — of-Menander shudder-at

'οὐκ ἔστιν εἰπεῖν ζῶντα Τοῦτ' οὐ πείσομαι,'
not it-is-possible to-say living This not I-will-suffer

ἀγνοοῦντες ὅσον ἐστὶ πρὸς ἀλυπίαν ἀγαθὸν τὸ μελετᾶν
not-knowing how-great is for painlessness a-good the to-practice
καὶ δύνασθαι πρὸς τὴν τύχην ἀνεῳγόσι τοῖς ὄμμασιν
and to-be-able toward the fortune opened with-the eyes
ἀντιβλέπειν, καὶ μὴ ποιεῖν ἐν αὑτῷ τὰς φαντασίας
to-look-in-the-face and not to-make in oneself the images
ἀτρίπτους καὶ ἁπαλὰς ὥσπερ ἐνσκιατραφούμενον πολλαῖς
unworn and tender as reared-in-the-shade by-many
ἐλπίσιν ὑπεικούσαις ἀεὶ καὶ πρὸς μηδὲν ἀντιτεινούσαις.
hopes yielding always and to nothing resisting
ἐκεῖνο μέντοι καὶ πρὸς τὸν Μένανδρον ἔχομεν εἰπεῖν
that however also to — Menander we-have to-say

‘οὐκ ἔστιν εἰπεῖν ζῶντα Τοῦτ’ οὐ πείσομαι,’
not it-is-possible to-say living This not I-will-suffer

ἀλλ’ ἔστιν εἰπεῖν ζῶντα ‘τοῦτ’ οὐ ποιήσω, οὐ ψεύσομαι,
but it-is-possible to-say living this not I-will-do not I-will-lie
οὐ ῥᾳδιουργήσω, οὐκ ἀποστερήσω, οὐκ ἐπιβουλεύσω.’
not I-will-be-a-rogue not I-will-defraud not I-will-plot
τοῦτο γὰρ ἐφ’ ἡμῖν κείμενον οὐ μικρὸν ἀλλὰ μέγα πρὸς
this for in us lying not small but great for
εὐθυμίαν πάρεστιν. ὥσπερ αὖ τοὐναντίον
tranquility is-present as in-turn the-opposite

‘ἡ σύνεσις, ὅτι σύνοιδα δεί’ εἰργασμένος,’
the consciousness that I-know-myself terrible-things having-done

οἷον ἕλκος ἐν σαρκὶ τῇ ψυχῇ τὴν μεταμέλειαν
like a-wound in flesh in-the soul the repentance
αἱμάσσουσαν ἀεὶ καὶ νύσσουσαν ἐναπολείπει. τὰς μὲν
bleeding always and pricking leaves-behind the indeed

γὰρ ἄλλας ἀναιρεῖ λύπας ὁ λόγος, τὴν δὲ μετάνοιαν
for other removes griefs the reason the but remorse
αὐτὸς ἐνεργάζεται δακνομένης σὺν αἰσχύνῃ τῆς ψυχῆς καὶ
itself produces being-stung with shame the soul and
κολαζομένης ὑφ' αὑτῆς. ὡς γὰρ οἱ ῥιγοῦντες ἠπιάλοις καὶ
being-punished by itself as for those shivering with-agues and
πυρετοῖς διακαόμενοι τῶν ταὐτὰ πασχόντων ἔξωθεν
with-fevers being-burned than-those the-same suffering from-outside
ὑπὸ καύματος ἢ κρύους μᾶλλον ἐνοχλοῦνται καὶ κάκιον
by heat or cold more are-troubled and worse
ἔχουσιν, οὕτως ἐλαφροτέρας ἔχει τὰ τυχηρὰ τὰς λύπας
are so lighter has the fortune's-things the griefs
ὥσπερ ἔξωθεν ἐπιφερομένας· τὸ δέ

'οὔ τις ἐμοὶ τῶν ἄλλος ἐπαίτιος, ἀλλ' ἐγὼ αὐτός'
not any to-me of-these other to-blame but I myself

ἐπιθρηνούμενον τοῖς ἁμαρτανομένοις ἔνδοθεν ἐξ αὐτοῦ,
lamented over-the faults from-within from itself
βαρύτερον ποιεῖ τῷ αἰσχρῷ τὸ ἀλγεινόν. ὅθεν οὔτ' οἰκία
heavier makes with-the shameful the painful whence neither a-house
πολυτελὴς οὔτε χρυσίου πλῆθος οὔτ' ἀξίωμα γένους οὔτε
costly nor of-gold quantity nor dignity of-birth nor
μέγεθος ἀρχῆς οὐ λόγου χάρις οὐ δεινότης εὐδίαν παρέχει
greatness of-office not of-speech grace not cleverness fair-weather provides
βίῳ καὶ γαλήνην τοσαύτην, ὅσην ψυχὴ καθαρεύουσα
to-life and calm so-great as-much-as a-soul pure
πραγμάτων καὶ βουλευμάτων πονηρῶν καὶ τὴν τοῦ
of-deeds and of-designs wicked and the of-the
βίου πηγὴν τὸ ἦθος ἀτάραχον ἔχουσα καὶ ἀμίαντον·
life spring the character untroubled having and undefiled

ἀφ᾽ ἧς αἱ καλαὶ πράξεις ῥέουσαι καὶ τὴν ἐνέργειαν
from which the noble actions flowing both the activity
ἐνθουσιώδη καὶ ἱλαρὰν μετὰ τοῦ μέγα φρονεῖν ἔχουσι
inspired and cheerful with the greatly to-think have
καὶ τὴν μνήμην ἡδίονα καὶ βεβαιοτέραν τῆς Πινδαρικῆς
and the memory sweeter and more-secure than-the Pindaric
γηροτρόφου ἐλπίδος. οὐ γάρ ‘αἱ μὲν λιβανωτρίδες’ ὡς
old-age-nursing hope not for the indeed incense-boxes as
ἔλεγε Καρνεάδης ‘κἂν ἀποκενωθῶσι, τὴν εὐωδίαν ἐπὶ
said Carneades even-if they-be-emptied the fragrance for
πολὺν χρόνον ἀναφέρουσιν·’ ἐν δὲ τῇ ψυχῇ τοῦ νοῦν
much time keep-giving-off in but the soul of-the sense
ἔχοντος αἱ καλαὶ πράξεις οὐκ ἀεὶ κεχαρισμένην καὶ
having the noble actions not always pleasing and
πρόσφατον ἐναπολείπουσι τὴν ἐπίνοιαν, ὑφ᾽ ἧς τὸ χαῖρον
fresh leave-behind the thought by which the rejoicing
ἄρδεται καὶ τέθηλε καὶ καταφρονεῖ τῶν ὀδυρομένων
is-watered and blooms and despises those lamenting
καὶ λοιδορούντων τὸν βίον, ὥς τινα κακῶν χώραν ἢ
and reviling the life as some of-evils place or
φυγαδικὸν τόπον ἐνταῦθα ταῖς ψυχαῖς ἀποδεδειγμένον.
exiles’ spot here for-the souls appointed
ἄγαμαι δὲ καὶ τοῦ Διογένους, ὃς τὸν ἐν Λακεδαίμονι 20
I-admire and also — Diogenes who the in Lacedaemon
ξένον ὁρῶν παρασκευαζόμενον εἰς ἑορτήν τινα καὶ
stranger seeing preparing for festival a-certain and
φιλοτιμούμενον ‘ἀνὴρ δ” εἶπεν ‘ἀγαθὸς οὐ πᾶσαν ἡμέραν
being-ambitious a-man and he-said good not every day
ἑορτὴν ἡγεῖται;’ καὶ πάνυ γε λαμπράν, εἰ σωφρονοῦμεν.
a-festival considers and very at-least brilliant if we-are-sensible
ἱερὸν γὰρ ἁγιώτατον ὁ κόσμος ἐστὶ καὶ θεοπρεπέστατον·
a-temple for most-holy the universe is and most-befitting-a-god

εἰς δὲ τοῦτον ὁ ἄνθρωπος εἰσάγεται διὰ τῆς γενέσεως οὐ
into and this the man is-introduced through the birth not
χειροκμήτων οὐδ' ἀκινήτων ἀγαλμάτων θεατής, ἀλλ' οἷα
of-hand-made nor of-motionless statues a-spectator but such-as
νοῦς θεῖος αἰσθητὰ νοητῶν μιμήματα, φησὶν ὁ Πλάτων,
mind divine sensible of-intelligible imitations says — Plato
ἔμφυτον ἀρχὴν ζωῆς ἔχοντα καὶ κινήσεως ἔφηνεν, ἥλιον καὶ
innate beginning of-life having and of-motion has-revealed sun and
σελήνην καὶ ἄστρα καὶ ποταμοὺς νέον ὕδωρ ἐξιέντας ἀεὶ
moon and stars and rivers new water sending-forth always
καὶ γῆν φυτοῖς τε καὶ ζῴοις τροφὰς ἀναπέμπουσαν. ὧν
and earth for-plants both and for-animals foods sending-up of-which
τὸν βίον μύησιν ὄντα καὶ τελετὴν τελειοτάτην εὐθυμίας
the life an-initiation being and rite most-perfect of-tranquility
δεῖ μεστὸν εἶναι καὶ γήθους· οὐχ ὥσπερ οἱ πολλοὶ
one-must full to-be and of-joy not as the many
Κρόνια καὶ Διάσια καὶ Παναθήναια καὶ τοιαύτας ἄλλας
Cronia and Diasia and Panathenaea and such other
ἡμέρας περιμένουσιν, ἵν' ἡσθῶσι καὶ ἀναπέμψωσιν
days wait-for so-that they-may-be-pleased and send-up
ὠνητὸν γέλωτα, μίμοις καὶ ὀρχησταῖς μισθοὺς τελέσαντες.
bought laughter to-mimes and dancers wages having-paid
εἶτ' ἐκεῖ μὲν εὔφημοι καθήμεθα κοσμίως· οὐδεὶς γὰρ
then there indeed in-reverent-silence we-sit decorously no-one for
ὀδύρεται μυούμενος οὐδὲ θρηνεῖ Πύθια θεώμενος ἢ
laments being-initiated nor bewails Pythian-games watching or
πίνων ἐν Κρονίοις· ἃς δ' ὁ θεὸς ἡμῖν ἑορτὰς χορηγεῖ
drinking at Cronia which but the god for-us festivals provides
καὶ μυσταγωγεῖ καταισχύνουσιν, ἐν ὀδυρμοῖς τὰ πολλὰ καὶ
and initiates-into they-disgrace in lamentations the most-part and
βαρυθυμίαις καὶ μερίμναις ἐπιπόνοις διατρίβοντες. καὶ τῶν
heaviness and cares toilsome spending and of-the

μὲν ὀργάνων χαίρουσι τοῖς ἐπιτερπὲς ἠχοῦσι καὶ τῶν
indeed instruments they-rejoice in-the(-ones) pleasantly sounding and of-the
ὀρνέων τοῖς ᾄδουσι, καὶ τὰ παίζοντα καὶ σκιρτῶντα
birds in-the(-ones) singing and the-things playing and leaping
τῶν ζώων ἡδέως ὁρῶσι, καὶ τοὐναντίον ὠρυομένοις
of-the animals pleasantly they-see and the-opposite at-the-howling
καὶ βρυχομένοις καὶ σκυθρωπάζουσιν ἀνιῶνται· τὸν δ'
and roaring and scowling are-vexed the but
ἑαυτῶν βίον ἀμειδῆ καὶ κατηφῆ καὶ τοῖς ἀτερπεστάτοις
own life unsmiling and downcast and by-the most-unpleasant
καὶ πάθεσι καὶ πράγμασι καὶ φροντίσι μηδὲν πέρας
both passions and affairs and cares no limit
ἐχούσαις πιεζόμενον ἀεὶ καὶ συνθλιβόμενον ὁρῶντες, οὐχ
having pressed always and squeezed seeing not
ὅπως αὐτοὶ μὲν ἑαυτοῖς ἀναπνοήν τινα καὶ ῥᾳστώνην
that themselves indeed for-themselves a-breathing-space some and relief
πορίζουσί ποθεν, ἀλλ' οὐδ' ἑτέρων παρακαλούντων
they-provide from-somewhere but not-even others exhorting
προσδέχονται λόγον, ᾧ χρώμενοι καὶ τοῖς παροῦσιν
do-they-admit reasoning which using also with-the present-things
ἀμέμπτως συνοίσονται καὶ τῶν γεγονότων εὐχαρίστως
blamelessly they-will-bear-with and of-the past gratefully
μνημονεύσουσι, καὶ πρὸς τὸ λοιπὸν ἴλεων τὴν ἐλπίδα καὶ
they-will-remember and toward the future gracious the hope and
φαιδρὰν ἔχοντες ἀδεῶς καὶ ἀνυπόπτως προσάξουσιν.
bright having fearlessly and unsuspiciously they-will-approach

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PLUTARCH

ΠΩΣ ΑΝ ΤΙΣ ΔΙΑΚΡΙΝΕΙΕ ΤΟΝ ΚΟΛΑΚΑ ΤΟΥ ΦΙΛΟΥ

How to Tell a Flatterer from a Friend

I · WHY THE FLATTERER IS DANGEROUS

Plutarch writes to Antiochus Philopappus that self-love, which blinds each man as his own first flatterer, gives the flatterer his opening, and that flattery offends the Delphic 'Know yourself.' Like woodworms in soft wood, flatterers attach themselves to ambitious and decent characters and great houses, overturning even kingdoms, and like lice they leave when fortune fails. A friend must be tested before he is needed, like a coin, not after the harm is done. Since friendship itself is pleasant and praise in season is friendly, the difficulty is to tell the two apart, for the dangerous flatterer is not the parasite at table, like Melanthius or the 'Ladder Women' of Cyprus.

τῷ σφόδρα φιλεῖν ἑαυτόν, ὦ Ἀντίοχε Φιλόπαππε, 1
to-the-one exceedingly to-love himself O Antiochus Philopappus
φάσκοντι συγγνώμην μὲν ἅπαντας ὁ Πλάτων διδόναι φησί,
declaring pardon indeed all — Plato to-grant says
κακίαν δὲ σὺν πολλαῖς ἄλλαις ἐγγίγνεσθαι μεγίστην, ὑφ'
a-vice but with many others to-arise greatest by
ἧς οὐκ ἔστιν αὑτοῦ κριτὴν δίκαιον οὐδ' ἀδέκαστον εἶναι·
which not is-possible of-himself a-judge just nor unbribed to-be
'τυφλοῦται γὰρ τὸ φιλοῦν περὶ τὸ φιλούμενον', ἂν μή τις
is-blinded for the loving about the loved if not someone
μαθὼν ἐθισθῇ τὰ καλὰ τιμᾶν καὶ διώκειν μᾶλλον ἢ
having-learned be-accustomed the noble-things to-honor and to-pursue rather than
τὰ συγγενῆ καὶ οἰκεῖα. τοῦτο τῷ κόλακι πολλὴν μεταξὺ
the akin and own-things this to-the flatterer much in-between
τῆς φιλίας εὐρυχωρίαν δίδωσιν, ὁρμητήριον ἐφ' ἡμᾶς
the friendship room gives a-base against us
εὐφυὲς ἔχοντι τὴν φιλαυτίαν, δι' ἣν αὐτὸς αὑτοῦ κόλαξ
well-situated having the self-love through which himself of-himself a-flatterer
ἕκαστος ὢν πρῶτος καὶ μέγιστος οὐ χαλεπῶς προσίεται
each being first and greatest not with-difficulty admits
τὸν ἔξωθεν ὧν οἴεται καὶ βούλεται μάρτυν ἅμ'
the from-outside of-what he-thinks and wishes a-witness together-with

αὐτῷ καὶ βεβαιωτὴν προσγιγνόμενον. ὁ γὰρ λοιδορούμενος
himself and confirmer joining the for reviled
φιλοκόλαξ σφόδρα φίλαυτός ἐστι, δι᾽ εὔνοιαν ἑαυτῷ πάντα
flatterer-lover greatly self-loving is through goodwill to-himself all-things
μὲν ὑπάρχειν βουλόμενος πάντα δ᾽ οἰόμενος ὧν ἡ μὲν
indeed to-belong wishing all-things but thinking of-which the indeed
βούλησις οὐκ ἄτοπος ἡ δ᾽ οἴησις ἐπισφαλὴς καὶ δεομένη
wish not odd the but conceit dangerous and needing
πολλῆς εὐλαβείας. εἰ δὲ δὴ θεῖον ἡ ἀλήθεια καὶ ‘πάντων
much caution if and indeed divine the truth and of-all
μὲν ἀγαθῶν θεοῖς πάντων δ᾽ ἀνθρώποις᾽ ἀρχὴ κατὰ
indeed goods for-gods of-all and for-men a-beginning according-to
Πλάτωνα, κινδυνεύει θεοῖς ἐχθρὸς ὁ κόλαξ εἶναι, τῷ δὲ
Plato runs-the-risk to-gods hateful the flatterer to-be to-the but
Πυθίῳ διαφερόντως. ἀντιτάττεται γὰρ ἀεὶ πρὸς τὸ ‘γνῶθι
Pythian especially he-is-arrayed-against for always against the know
σαυτόν᾽, ἀπάτην ἑκάστῳ πρὸς ἑαυτὸν ἐμποιῶν καὶ ἄγνοιαν
yourself deception in-each toward himself producing and ignorance
ἑαυτοῦ καὶ τῶν περὶ αὐτὸν ἀγαθῶν καὶ κακῶν, τὰ μὲν
of-himself and of-the about himself goods and evils the-ones indeed
ἐλλιπῆ καὶ ἀτελῆ τὰ δ᾽ ὅλως ἀνεπανόρθωτα ποιῶν.
deficient and incomplete the-others but wholly incorrigible making
2 εἰ μὲν οὖν, ὡς τὰ πλεῖστα τῶν ἄλλων κακῶν, ὁ κόλαξ
if indeed then as the most of-the other evils the flatterer
ἥπτετο μόνον ἢ μάλιστα τῶν ἀγεννῶν καὶ φαύλων, οὐκ
touched only or most of-the ignoble and base not
ἂν ἦν οὕτω δεινὸν οὐδὲ δυσφύλακτον· ἐπεὶ δ᾽ ὥσπερ οἱ
would be so terrible nor hard-to-guard-against since but as the
θρῖπες ἐνδύονται μάλιστα τοῖς ἁπαλοῖς καὶ γλυκέσι ξύλοις,
woodworms enter most the soft and sweet woods
οὕτω τὰ φιλότιμα τῶν ἠθῶν καὶ χρηστὰ καὶ ἐπιεικῆ τὸν
so the ambitious of-the characters and good and decent the

κόλακα δέχεται καὶ τρέφει προσφυόμενον, ἔτι δ' ὥσπερ
flatterer receive and nourish clinging further and as
ὁ Σιμωνίδης τὴν 'ἱπποτροφίαν' φησίν 'οὐ Ζακύνθῳ ὀπαδεῖν
— Simonides the horse-breeding says not Zacynthus to-attend
ἀλλ' ἀρούραισι πυροφόροις', οὕτω τὴν κολακείαν ὁρῶμεν
but fields wheat-bearing so the flattery we-see
οὐ πένησιν οὐδ' ἀδόξοις οὐδ' ἀδυνάτοις ἀκολουθοῦσαν, ἀλλ'
not the-poor nor obscure nor powerless following but
οἴκων τε καὶ πραγμάτων μεγάλων ὀλίσθημα καὶ νόσημα
of-houses both and of-affairs great a-stumbling and disease
γιγνομένην, πολλάκις δὲ καὶ βασιλείας καὶ ἡγεμονίας
becoming often and even kingdoms and empires
ἀνατρέπουσαν· οὐ μικρὸν ἔργον ἐστὶν οὐδὲ φαύλης δεόμενον
overturning not small a-task it-is nor trivial needing
προνοίας ἡ περὶ αὐτὴν ἐπίσκεψις, ὡς ἂν μάλιστα
forethought the about it inspection so-that may most
περίφωρος οὖσα μὴ βλάπτῃ μηδὲ διαβάλλῃ τὴν φιλίαν.
detected being not it-harm nor discredit the friendship
οἱ μὲν γὰρ φθεῖρες ἀπίασιν ἀπὸ τῶν τελευτώντων καὶ
the indeed for lice depart from those dying and
ἀπολείπουσι τὰ σώματα σβεννυμένου τοῦ αἵματος ἐξ
leave the bodies being-quenched the blood from
οὗ τρέφονται, τοὺς δὲ κόλακας οὐδ' ὅλως ἰδεῖν ἔστι
which they-are-fed the but flatterers not-even at-all to-see is-possible
πράγμασι ξηροῖς καὶ κατεψυγμένοις προσιόντας, ἀλλὰ
to-affairs dry and chilled approaching but
ταῖς δόξαις καὶ ταῖς δυνάμεσιν ἐπιτίθενται καὶ αὔξονται,
the reputations and the powers they-fasten-on and increase
ταχὺ δ' ἐν ταῖς μεταβολαῖς ὑπορρέουσιν. ἀλλὰ τὴν τότε
quickly but in the changes they-slip-away but the then

πεῖραν οὐ δεῖ περιμένειν ἀνωφελῆ, μᾶλλον δὲ βλαβερὰν
trial not one-must to-await useless rather but harmful
καὶ οὐκ ἀκίνδυνον οὖσαν.
and not without-danger being
χαλεπὴ γὰρ ἐν καιρῷ δεομένῳ φίλων ἡ τῶν μὴ φίλων
hard for at a-time needing friends the of-those not friends
αἴσθησις, ἀντικαταλλαγὴν οὐκ ἔχουσα χρηστοῦ καὶ βεβαίου
perception exchange not having of-a-good and firm
πρὸς ἀβέβαιον καὶ κίβδηλον. ἀλλ' ὥσπερ νόμισμα δεῖ
for an-unstable and counterfeit but as a-coin one-must
τὸν φίλον ἔχειν πρὸ τῆς χρείας δεδοκιμασμένον, μὴ
the friend to-have before the need tested not
ὑπὸ τῆς χρείας ἐλεγχόμενον. οὐ γὰρ δεῖ βλαβέντας
by the need being-proved not for one-must having-been-harmed
αἰσθέσθαι, ἀλλ' ὅπως μὴ βλαβῶμεν ἐμπειρίαν λαβεῖν καὶ
to-perceive but so-that not we-be-harmed experience to-take and
κατανόησιν τοῦ κόλακος· εἰ δὲ μή, ταὐτὸ πεισόμεθα τοῖς
understanding of-the flatterer if but not the-same we-will-suffer as-those
αἰσθανομένοις τῷ προγεγεῦσθαι τῶν θανασίμων φαρμάκων
perceiving by-the having-tasted-first of-the deadly drugs
εἰς τὴν κρίσιν ἀπολλύντες ἑαυτοὺς καὶ διαφθείροντες. οὔτε
for the testing destroying themselves and ruining neither
γὰρ δὴ τούτους ἐπαινοῦμεν οὔθ' ὅσοι τὸν φίλον εἰς τὸ
for indeed these we-praise nor as-many-as the friend in the
καλὸν τιθέμενοι καὶ ὠφέλιμον οἴονται τοὺς κεχαρισμένως
noble placing and beneficial think those pleasantly
ὁμιλοῦντας εὐθὺς ἔχειν ἐπ' αὐτοφώρῳ κόλακας εἰλημμένους.
associating at-once to-have in the-act flatterers caught
οὐδὲ γὰρ ἀηδὴς ὁ φίλος οὐδ' ἄκρατος, οὐδὲ τῷ πικρῷ
not-even for unpleasant the friend nor unmixed nor by-the bitter

σεμνὸν ἡ φιλία καὶ αὐστηρῷ, ἀλλ' αὐτὸ δὴ τοῦτο τὸ
majestic the friendship and austere but itself indeed this the
καλὸν καὶ τὸ σεμνὸν αὐτῆς ἡδὺ καὶ ποθούμενόν ἐστι,
noble and the majestic of-it sweet and longed-for is

'πὰρ δ' αὐτῇ Χάριτές τε καὶ Ἵμερος οἰκί' ἔθεντο',
beside and her Graces both and Desire homes set

καὶ οὐ δυστυχοῦντι μόνον
and not to-the-unfortunate only

'εἰς ὄμματ' εὔνου φωτὸς ἐμβλέψαι γλυκύ'
into eyes of-a-kindly man to-look sweet

κατ' Εὐριπίδην, ἀλλ' οὐδὲν ἧττον τοῖς ἀγαθοῖς ἡδονὴν
according-to Euripides but no less to-the goods pleasure
ἐπιφέρουσα καὶ χάριν ἢ τῶν κακῶν ἀφαιροῦσα τὰς
bringing and grace than from-the evils removing the
λύπας καὶ τὰς ἀπορίας παρέπεται. καὶ καθάπερ ὁ Εὔηνος
griefs and the perplexities it-attends and as — Evenus
εἶπε, τῶν ἡδυσμάτων τὸ πῦρ εἶναι κράτιστον, οὕτω τῷ
said of-the seasonings the fire to-be best so with-the
βίῳ μίξας τὴν φιλίαν ὁ θεὸς ἅπαντα φαιδρὰ καὶ
life having-mixed the friendship the god all-things bright and
γλυκέα καὶ προσφιλῆ ταύτης παρούσης καὶ συναπολαυούσης
sweet and dear this being-present and sharing-the-enjoyment
ἐποίησεν. ἐπεὶ πῶς ἂν ὁ κόλαξ ὑπεδύετο ταῖς ἡδοναῖς,
made since how would the flatterer slip-into the pleasures
εἰ τὴν φιλίαν ἑώρα τὸ ἡδὺ μηδαμοῦ προσιεμένην; οὐκ
if the friendship he-saw the pleasant nowhere admitting not
ἔστιν εἰπεῖν. ἀλλ' ὥσπερ τὰ ψευδόχρυσα καὶ τὰ κίβδηλα
it-is-possible to-say but as the false-gold-things and the counterfeits

τὴν λαμπρότητα τοῦ χρυσοῦ καὶ τὸ γάνωμα μιμεῖται μόνον,
the brilliance of-the gold and the gloss imitate only
οὕτως ἔοικεν ὁ κόλαξ τοῦ φίλου τὸ ἡδὺ καὶ κεχαρισμένον
so seems the flatterer of-the friend the pleasant and gracious
ἐκμιμούμενος ἀεὶ παρέχειν ἱλαρὸν καὶ ἀνθηρὸν καὶ πρὸς
imitating always to-offer cheerful and blooming and toward
μηδὲν ἀντιβαίνοντα μηδ' ὑπεναντιούμενον ἑαυτόν. ὅθεν
nothing resisting nor opposing himself whence
οὐδὲ τοὺς ἐπαινοῦντας εὐθὺς ὡς κολακεύοντας ἁπλῶς
not-even those praising at-once as flattering simply
ὑφορατέον· ἔπαινος γὰρ οὐχ ἧττον ἐν καιρῷ ψόγου
one-must-suspect praise for no less at the-right-time than-blame
φιλίᾳ προσήκει, μᾶλλον δὲ τὸ μὲν δύσκολον ὅλως καὶ
to-friendship belongs rather but the indeed peevish wholly and
μεμψίμοιρον ἄφιλον καὶ ἀνομίλητον, τῆς δ' ἀφθόνως καὶ
fault-finding unfriendly and unsociable of-the but ungrudgingly and
προθύμως τὸν ἐπὶ τοῖς καλοῖς ἀποδιδούσης ἔπαινον εὐνοίας
eagerly the for the noble-things rendering praise of-goodwill
καὶ τὸ νουθετοῦν αὖθις καὶ παρρησιαζόμενον ἐλαφρῶς
also the admonishing in-turn and speaking-frankly lightly
καὶ ἀλύπως ὑπομένομεν, πιστεύοντες καὶ ἀγαπῶντες ὡς
and painlessly we-endure trusting and loving as
ἀναγκαίως ψέγοντα τὸν ἡδέως ἐπαινοῦντα.
necessarily blaming the-one gladly praising

3 χαλεπὸν οὖν φαίη τις ἄν ἐστι διακρῖναι τὸν κόλακα
hard then would-say someone — it-is to-distinguish the flatterer
καὶ τὸν φίλον, εἰ μήθ' ἡδονῇ μήτ' ἐπαίνῳ διαφέρουσι·
and the friend if neither by-pleasure nor by-praise they-differ
καὶ γὰρ ἐν ὑπουργίαις καὶ διακονίαις πολλάκις ἰδεῖν ἐστι
and for in services and attendances often to-see is-possible
τὴν φιλίαν ὑπὸ τῆς κολακείας παρατρεχομένην. τί δ'
the friendship by the flattery being-outrun what and

οὐ μέλλει, φήσομεν, ἂν τὸν ἀληθινὸν κόλακα καὶ μετὰ
not it-is-likely we-shall-say if the genuine flatterer and with
δεινότητος καὶ τέχνης ἁπτόμενον τοῦ πράγματος διώκωμεν,
cleverness and art handling the matter we-pursue
ἀλλὰ μή, καθάπερ οἱ πολλοί, τοὺς αὐτοληκύθους τούτους
but not as the many the own-oil-flask-carriers these
λεγομένους καὶ τραπεζέας καὶ μετὰ τὸ κατὰ χειρὸς
so-called and table-men and after the on hands
ὕδωρ ἀκουομένους ὥς τις εἶπε κόλακας νομίζωμεν,
water heard as someone said flatterers we-consider
ὧν ἐν μιᾷ λοπάδι καὶ κύλικι μετὰ βωμολοχίας καὶ
of-whom in one dish and cup with buffoonery and
βδελυρίας ἡ ἀνελευθερία γίγνεται κατάδηλος; οὐ γὰρ
loathsomeness the illiberality becomes evident not for
δήπου Μελάνθιον ἔδει τὸν Ἀλεξάνδρου τοῦ Φεραίου
surely Melanthius it-was-needful the of-Alexander the of-Pherae
παράσιτον ἐξελέγχειν, ὃς τοῖς ἐρωτῶσι πῶς Ἀλέξανδρος
parasite to-expose who to-those asking how Alexander
ἐσφάγη ‘διὰ τῆς πλευρᾶς’ ἔλεγεν ‘εἰς τὴν γαστέρα τὴν
was-slain through the side said into the belly the
ἐμήν’, οὐδὲ τοὺς ἀμφὶ πλουσίαν τράπεζαν ἐγκυκλουμένους,
mine nor those around a-rich table circling
οὓς οὐ πῦρ οὐ σίδαρος οὐδὲ χαλκὸς εἴργει μὴ φοιτᾶν
whom not fire not iron nor bronze keeps-back not to-come
ἐπὶ δεῖπνον, οὐδὲ τὰς ἐν Κύπρῳ κολακίδας, ἐπειδὴ
to dinner nor the in Cyprus flatteresses when
διέβησαν εἰς Συρίαν, κλιμακίδας προσαγορευθείσας, ὅτι
they-crossed to Syria ladder-women called because
ταῖς γυναιξὶ τῶν βασιλέων ἀναβαίνειν ἐπὶ τὰς ἁμάξας
for-the wives of-the kings to-mount onto the carriages
δι’ αὑτῶν ὑποκατακλινόμεναι παρεῖχον.
by themselves stooping-down they-enabled(-them)

The flatterer to be guarded against does not seem to flatter: he is sober, busy, shares in actions and secrets, and acts friendship as a tragedy, not a satyr play. He is mixed into friendship like weed seeds of the same size as wheat, which no sieve separates, and to tear him away risks throwing out the friend with him. Since friendship rests on pleasure, service, and likeness of pursuits and characters, the flatterer offers all three, and even imitates frankness with a little harmless bitterness, as a cook uses sharp sauces. Like the beasts that take the color of the ground beneath them he is hard to detect, settling beside his victim in the same pastimes and praising what he loves.

4 τίνα οὖν δεῖ φυλάττεσθαι; τὸν μὴ δοκοῦντα μηδ'
whom then one-must to-guard-against the-one not seeming nor
ὁμολογοῦντα κολακεύειν, ὃν οὐκ ἔστι λαβεῖν περὶ
admitting to-flatter whom not is-possible to-catch about
τοὐπτανεῖον, οὐδ' ἁλίσκεται σκιὰν καταμετρῶν ἐπὶ δεῖπνον,
the-kitchen nor is-caught a-shadow measuring for dinner
οὐδ' ἔρριπται μεθυσθεὶς ὅπως ἔτυχεν, ἀλλὰ νήφει τὰ
nor is-thrown-down drunk as it-happened but is-sober the
πολλὰ καὶ πολυπραγμονεῖ καὶ πράξεων μετέχειν οἴεται
most-part and busies-himself and in-actions to-share thinks
δεῖν καὶ λόγων ἀπορρήτων βούλεται κοινωνὸς εἶναι, καὶ
one-must and in-speeches secret wishes a-partner to-be and
ὅλως τραγικός ἐστιν οὐ σατυρικὸς φιλίας ὑποκριτὴς οὐδὲ
in-general tragic he-is not satyric of-friendship an-actor nor
κωμικός. ὡς γὰρ ὁ Πλάτων φησίν 'ἐσχάτης ἀδικίας εἶναι
comic as for — Plato says of-utmost injustice to-be
δοκεῖν δίκαιον μὴ ὄντα', καὶ κολακείαν ἡγητέον χαλεπὴν
to-seem just not being and flattery must-be-considered hard
τὴν λανθάνουσαν οὐ τὴν ὁμολογοῦσαν, οὐδὲ τὴν παίζουσαν
the escaping-notice not the admitting nor the jesting

ἀλλὰ τὴν σπουδάζουσαν· αὕτη γὰρ ἀναπίμπλησι καὶ τὴν
but the earnest this for infects also the
ἀληθινὴν φιλίαν ἀπιστίας, συνεμπίπτουσαν αὐτῇ πολλάκις,
true friendship with-distrust falling-in-together with-it often
ἂν μὴ προσέχωμεν. ὁ μὲν οὖν Γωβρύης εἰς σκοτεινὸν
if not we-attend the indeed then Gobryas into a-dark
οἴκημα τῷ μάγῳ φεύγοντι συνεισπεσὼν καὶ γενόμενος
room with-the magus fleeing having-burst-in-together and being
ἐν διαπάλαις ἐπιστάντα καὶ διαποροῦντα τὸν Δαρεῖον
in grapplings standing-over and being-at-a-loss — Darius
ἐκέλευσεν ὠθεῖν καὶ δι' ἀμφοτέρων· ἡμεῖς δέ, εἰ μηδαμῇ
bade to-thrust even through both we but if in-no-way
μηδαμῶς ἐπαινοῦμεν τὸ 'ἐρρέτω φίλος σὺν ἐχθρῷ', διὰ
not-at-all we-praise the perish the-friend with the-enemy through
πολλῶν ὁμοιοτήτων τὸν κόλακα τῷ φίλῳ συμπεπλεγμένον
many likenesses the flatterer with-the friend entwined
ἀποσπάσαι ζητοῦντες ὀφείλομεν εὖ μάλα φοβεῖσθαι μή πως
to-tear-away seeking we-ought very much to-fear lest somehow
ἢ τῷ κακῷ τὸ χρήσιμον συνεκβάλωμεν ἢ φειδόμενοι
either with-the bad the useful we-throw-out-together or sparing
τοῦ οἰκείου τῷ βλάπτοντι περιπέσωμεν. ὥσπερ γὰρ οἶμαι
the own into-the harmful(-one) we-fall-into as for I-think
τῶν ἀγρίων σπερμάτων ὅσα καὶ σχῆμα καὶ μέγεθος
of-the wild seeds as-many-as both shape and size
παραπλήσιον ἔχοντα τῷ πυρῷ συμμέμικται χαλεπὴν ἔχει
similar having to-the wheat are-mixed-in hard has
τὴν ἀποκάθαρσιν (ἢ γὰρ οὐ διεκπίπτει τῶν στενοτέρων
the cleansing either for not falls-through the narrower
πόρων ἢ συνεκπίπτει διὰ τῶν ἀραιῶν), οὕτως ἡ κολακεία
holes or falls-through-with through the loose so the flattery

τῆς φιλίας εἰς πᾶν πάθος καὶ πᾶν κίνημα καὶ χρείαν
of-the friendship into every passion and every motion and use
καὶ συνήθειαν ἑαυτὴν καταμιγνύουσα δυσχώριστός ἐστιν.
and familiarity itself mixing hard-to-separate is
ὅτι μέντοι γε πάντων ἥδιστόν ἐστιν ἡ φιλία καὶ οὐδὲν
that however at-least of-all sweetest is the friendship and nothing
ἄλλο μᾶλλον εὐφραίνει, διὰ τοῦτο καὶ ὁ κόλαξ ἡδοναῖς
else more gladdens because-of this also the flatterer by-pleasures
ὑπάγεται καὶ περὶ ἡδονάς ἐστιν. ὅτι δ' ἡ χάρις καὶ ἡ χρεία
leads-on and about pleasures is that and the grace and the use
τῇ φιλίᾳ παρέπεται (καθ' ὃ δὴ καὶ λέγεται πυρὸς καὶ
the friendship attend according-to which indeed also is-said than-fire and
ὕδατος ὁ φίλος ἀναγκαιότερος εἶναι), διὰ τοῦτ' ἐμβάλλων
water the friend more-necessary to-be because-of this throwing
εἰς τὰς ὑπουργίας ἑαυτὸν ὁ κόλαξ ἁμιλλᾶται σπουδαστικὸς
into the services himself the flatterer vies zealous
ἀεὶ φαίνεσθαι καὶ ἄοκνος καὶ πρόθυμος. ἐπεὶ δὲ τὸ μάλιστα
always to-appear and tireless and eager since and the most
φιλίας ἀρχὴν συνέχον ὁμοιότης ἐστὶν ἐπιτηδευμάτων
of-friendship a-beginning holding-together likeness is of-pursuits
καὶ ἠθῶν, καὶ ὅλως τὸ χαίρειν τε τοῖς αὐτοῖς καὶ τὸ
and characters and in-general the to-rejoice both in-the same-things and the
ταὐτὰ φεύγειν πρῶτον εἰς ταὐτὸ συνάγει καὶ συνίστησι
same-things to-shun first into the-same brings-together and unites
διὰ τῆς ὁμοιοπαθείας, τοῦτο κατιδὼν ὁ κόλαξ αὑτὸν
through the like-feeling this having-perceived the flatterer himself
ὥσπερ ὕλην τινὰ ῥυθμίζει καὶ σχηματίζει, περιαρμόσαι καὶ
like material some shapes and forms to-adapt and

περιπλάσαι ζητῶν οἷς ἂν ἐπιχειρῇ διὰ μιμήσεως, ὑγρὸς ὢν
to-mold-round seeking whom ever he-sets-upon through imitation supple being
μεταβάλλεσθαι καὶ πιθανὸς ἐπὶ τὰς ἐξομοιώσεις, ὥστ᾽ εἰπεῖν
to-change and plausible for the assimilations so-that to-say

‘οὐ παῖς Ἀχιλλέως, ἀλλ᾽ ἐκεῖνος αὐτὸς εἶ’.
not the-son of-Achilles but that-one himself you-are

ὃ δὲ πάντων ἐστὶν αὐτοῦ πανουργότατον, αἰσθανόμενος τὴν
what but of-all is his most-knavish perceiving the
παρρησίαν καὶ λεγομένην καὶ δοκοῦσαν ἰδίαν εἶναι φωνὴν
frankness both being-said and seeming peculiar to-be voice
ὥσπερ τινὸς ζῴου τῆς φιλίας, τὸ δ᾽ ἀπαρρησίαστον
as of-some living-creature of-the friendship the but frankless
ἄφιλον καὶ ἀγεννές, οὐδὲ ταύτην ἀμίμητον ἀπολέλοιπεν,
unfriendly and ignoble not-even this unimitated he-has-left
ἀλλ᾽ ὥσπερ οἱ δεινοὶ τῶν ὀψοποιῶν τοῖς πικροῖς
but as the clever of-the cooks with-the bitter
χυμοῖς καὶ αὐστηροῖς ἡδύσμασι χρῶνται, τῶν γλυκέων
juices and harsh seasonings use of-the sweet
ἀφαιροῦντες τὸ πλήσμιον, οὕτως οἱ κόλακες οὐκ ἀληθινὴν
removing the cloying so the flatterers not true
οὐδ᾽ ὠφέλιμον ἀλλ᾽ οἷον ἐπιλλώπτουσαν ἐξ ὀφρύος καὶ
nor beneficial but as-it-were winking from the-brow and
γαργαλίζουσαν ἀτεχνῶς παρρησίαν προσφέρουσιν. ἔστι μὲν
tickling simply frankness offer is indeed
οὖν διὰ ταῦτα δυσφώρατος ὁ ἀνήρ, ὥσπερ τῶν θηρίων
then because-of these-things hard-to-detect the man as of-the beasts
ὅσα πεφυκότα τὴν χρόαν τρέπεσθαι συναφομοιοῦται
as-many-as by-nature the color to-change are-assimilated
τοῖς ὑποκειμένοις χρώμασι καὶ χωρίοις· ἐπεὶ δ᾽ ἐκεῖνος
to-the underlying colors and places since but that-one

ἐξαπατᾷ τε καὶ περικαλύπτεται ταῖς ὁμοιότησιν, ἡμέτερον
deceives both and covers-himself with-the likenesses our
ἔργον ἐστὶ ταῖς διαφοραῖς ἀνακαλύπτειν καὶ ἀπογυμνοῦν
work is by-the differences to-uncover and to-strip
αὐτὸν ‘ἀλλοτρίοις χρώμασι καὶ σχήμασιν’, ἢ φησιν ὁ
him in-others' colors and figures as says —
Πλάτων, ‘χήτει οἰκείων κοσμούμενον’.
Plato for-lack of-own being-adorned

6 εὐθὺς οὖν ἀπὸ τῆς ἀρχῆς σκοπῶμεν. ἀρχὴν δὲ φιλίας
at-once then from the beginning let-us-consider beginning and of-friendship
ἔφαμεν εἶναι τοῖς πλείστοις τὴν ταὐτὰ μὲν ἐπιεικῶς
we-said to-be for-the most the the-same-things indeed fairly
ἀσπαζομένην ἔθη καὶ ἤθη τοῖς δ’ αὐτοῖς χαίρουσαν
welcoming customs and characters in-the and same rejoicing
ἐπιτηδεύμασι καὶ πράγμασι καὶ διατριβαῖς ὁμοιοπαθῆ
pursuits and affairs and pastimes like-feeling
διάθεσιν καὶ φύσιν, ἐφ’ ἧς καὶ ταῦτ’ εἴρηται
disposition and nature for which also these-things have-been-said

‘γέρων γέροντι γλῶσσαν ἡδίστην ἔχει,
old-man to-old-man tongue sweetest has
παῖς παιδί, καὶ γυναικὶ πρόσφορον γυνή,
child to-child and to-woman suited woman
νοσῶν τ’ ἀνὴρ νοσοῦντι, καὶ δυσπραξίᾳ
sick and man to-sick and by-misfortune
ληφθεὶς ἐπῳδός ἐστι τῷ πειρωμένῳ’.
caught a-charmer is to-the-one having-experienced

εἰδὼς οὖν ὁ κόλαξ ὅτι τὸ χαίρειν τοῖς ὁμοίοις καὶ τὸ χρῆσθαι
knowing then the flatterer that the to-rejoice in-the like and the to-associate
καὶ ἀγαπᾶν ἔμφυτόν ἐστι, ταύτῃ πρῶτον ἐπιχειρεῖ πλησιάζειν
and to-love innate is by-this first he-attempts to-approach

ἑκάστῳ καὶ παρασκηνοῦν, ὥσπερ ἔν τισι νομαῖς τοῖς αὐτοῖς
each and to-encamp-beside as in some pastures with-the same
ἐπιτηδεύμασι καὶ διατριβαῖς περὶ ταὐτὰ καὶ σπουδαῖς
pursuits and pastimes about the-same-things and zeal
καὶ διαίταις ἀτρέμα παραβάλλων καὶ προσαναχρωννύμενος,
and ways-of-life quietly placing-himself-beside and coloring-himself-over
ἄχρι οὗ λαβὴν παραδῷ καὶ ψαύοντι τιθασὸς γένηται
until which-time a-hold he-give and to-the-toucher tame he-become
καὶ συνήθης, ψέγων μὲν οἷς ἐκεῖνον αἰσθάνεται πράγμασι
and familiar blaming indeed at-which that-one he-perceives affairs
καὶ βίοις καὶ ἀνθρώποις ἀχθόμενον, ἐπαινέτης δὲ τῶν
and lives and men vexed a-praiser but of-the
ἀρεσκόντων οὐ μέτριος ἀλλ' ὥσθ' ὑπερβάλλειν σὺν ἐκπλήξει
pleasing-things not moderate but so-as to-exceed with amazement
καὶ θαύματι φαινόμενος, βεβαιῶν δὲ τὸ φιλοῦν καὶ τὸ
and wonder appearing confirming and the loving and the
μισοῦν ὡς κρίσει μᾶλλον ἢ πάθει γιγνόμενον.
hating as by-judgment rather than by-passion arising

III · THE CHANGING MIRROR

The first test is constancy: a friend keeps one character, while the flatterer, like water poured from vessel to vessel, takes the shape of whoever holds him, hunter with the hunter, bearded philosopher with the studious, drinker with the rich. Dionysius' court filled with geometers' dust when Plato arrived and with revels when he fell out with Plato, and Alcibiades changed his life in Athens, Sparta, Thrace, and with Tissaphernes, while Epaminondas, Agesilaus, and Plato stayed the same everywhere. A friend imitates only the best; the flatterer copies faults, like a bad painter rendering wrinkles and moles, even pretending to be half blind beside the half blind or confiding secret griefs over their own wives and children.

7 πῶς οὖν ἐλέγχεται καὶ τίσιν ἁλίσκεται διαφοραῖς, οὐκ ὢν
how then is-he-exposed and by-what is-he-caught differences not being
ὅμοιος οὐδὲ γιγνόμενος ἀλλὰ μιμούμενος ὅμοιον; πρῶτον
like nor becoming but imitating like first
μὲν ὁρᾶν δεῖ τὴν ὁμαλότητα τῆς προαιρέσεως καὶ τὸ
indeed to-see one-must the evenness of-the purpose and the
ἐνδελεχές, εἰ χαίρει τε τοῖς αὐτοῖς ἀεὶ καὶ ταὐτὰ
constancy whether he-rejoices both in-the same-things always and the-same-things
ἐπαινεῖ καὶ πρὸς ἓν ἀπευθύνει καὶ καθίστησι παράδειγμα
praises and to one directs and sets-up as-a-pattern
τὸν ἑαυτοῦ βίον, ὥσπερ ἐλευθέρῳ φιλίας ὁμοιοτρόπου καὶ
the his-own life as for-a-free of-friendship of-like-manners and
συνηθείας ἐραστῇ προσήκει. τοιοῦτος γὰρ ὁ φίλος. ὁ δὲ
of-intimacy lover befits such for the friend the but
κόλαξ ἅτε δὴ μίαν ἑστίαν ἤθους οὐκ ἔχων μόνιμον
flatterer inasmuch-as indeed one hearth of-character not having fixed
οὐδ' ἑαυτῷ βίον ζῶν αἱρετόν, ἀλλ' ἑτέρῳ καὶ πρὸς
nor for-himself a-life living chosen but for-another and toward
ἕτερον πλάττων καὶ προσαρμόττων ἑαυτόν, οὐχ ἁπλοῦς
another molding and fitting himself not simple
οὐδ' εἷς ἀλλὰ παντοδαπός ἐστι καὶ ποικίλος, εἰς ἄλλον
nor one but of-every-sort is and many-colored to another
ἐξ ἄλλου τόπον ὥσπερ τὸ μετερώμενον ὕδωρ
from another place as the poured-from-one-vessel-to-another water
περιρρέων ἀεὶ καὶ συσχηματιζόμενος τοῖς ὑποδεχομένοις.
flowing-around always and taking-the-shape to-the receiving-vessels
ὁ μὲν γὰρ πίθηκος, ὡς ἔοικε· μιμεῖσθαι τὸν ἄνθρωπον
the indeed for ape as it-seems to-imitate the man
ἐπιχειρῶν ἁλίσκεται συγκινούμενος καὶ συνορχούμενος, ὁ
attempting is-caught moving-with and dancing-with the
δὲ κόλαξ αὐτὸς ἑτέρους ἐπάγεται καὶ παλεύει, μιμούμενος
but flatterer himself others leads-on and decoys imitating

οὐχ ὁμοίως ἅπαντας ἀλλὰ τῷ μὲν συνορχούμενος
not alike all but with-the indeed dancing-with
καὶ συνᾴδων, τῷ δὲ συμπαλαίων καὶ συγκονιόμενος·
and singing-with with-the but wrestling-with and getting-dusty-with
θηρατικοῦ δὲ καὶ κυνηγετικοῦ λαβόμενος μονονοὺ τὰ
of-a-hunter and and of-a-huntsman having-got-hold almost the-words
τῆς Φαίδρας ἀναβοῶν ἕπεται
— of-Phaedra crying-out he-follows

‘πρὸς θεῶν ἔραμαι κυσὶ θωΰξαι
by gods I-long to-the-hounds to-halloo
βαλίαις ἐλάφοις ἐγχριπτόμενος’,
on-dappled deer pressing-close

καὶ οὐδὲν αὐτῷ πρᾶγμα πρὸς τὸ θηρίον, ἀλλ’ αὐτὸν
and nothing to-him concern for the beast but himself
ἐκσαγηνεύει καὶ περιβάλλεται τὸν κυνηγόν. ἂν δὲ θηρεύῃ
he-nets and encircles the huntsman if but he-hunt
φιλόλογον καὶ φιλομαθῆ νέον, αὖθις ἐν βιβλίοις ἐστὶ
a-literary and learning-loving young-man again among books he-is
καὶ πώγων ποδήρης καθεῖται καὶ τριβωνοφορία τὸ χρῆμα
and a-beard foot-long is-let-down and cloak-wearing the thing
καὶ ἀδιαφορία, καὶ διὰ στόματος οἵ τε ἀριθμοὶ καὶ
and indifference and through mouth the both numbers and
τὰ ὀρθογώνια τρίγωνα Πλάτωνος. εἴ τε ῥᾳθυμός τις
the right-angled triangles of-Plato if and easygoing some
ἐμπέπαικεν αὖθις καὶ φιλοπότης καὶ πλούσιος,
has-fallen-in-with again also bibulous and rich

‘αὐτὰρ ὁ γυμνώθη ῥακέων πολύμητις Ὀδυσσεύς’,
but he stripped-off his-rags wily Odysseus

ἔρριπται μὲν ὁ τρίβων, κατακείρεται δ' ὁ πώγων ὥσπερ
is-thrown-off indeed the cloak is-shorn and the beard like
ἄκαρπον θέρος, ψυκτῆρες δὲ καὶ φιάλαι καὶ γέλωτες ἐν
fruitless harvest wine-coolers and and bowls and laughter in
περιπάτοις καὶ σκώμματα πρὸς τοὺς φιλοσοφοῦντας. ὥσπερ
walks and jests toward the philosophers as
ἐν Συρακούσαις φασίν, ὁπηνίκα Πλάτων ἀφίκετο, καὶ
in Syracuse they-say when Plato arrived and
Διονύσιον ζῆλος ἔσχε περιμανὴς φιλοσοφίας, τὰ βασίλεια
Dionysius zeal seized mad of-philosophy the palace
κονιορτοῦ γέμειν ὑπὸ πλήθους τῶν γεωμετρούντων·
with-dust to-be-full from the-crowd of-those doing-geometry
ἐπεὶ δὲ προσέκρουσε Πλάτων, καὶ Διονύσιος ἐκπεσὼν
when but fell-afoul Plato and Dionysius having-fallen
φιλοσοφίας πάλιν εἰς πότους καὶ γύναια καὶ τὸ ληρεῖν
from-philosophy again into drinking-bouts and women and the babbling
καὶ ἀκολασταίνειν ἦκε φερόμενος, ἀθρόως ἅπαντας ὥσπερ
and being-licentious came being-borne all-at-once all as
ἐν Κίρκης μεταμορφωθέντας ἀμουσία καὶ λήθη καὶ
in Circe's transformed boorishness and forgetfulness and
εὐήθεια κατέσχε. μαρτυρεῖ δὲ καὶ τὰ τῶν μεγάλων
silliness seized bear-witness and also the of-the great
ἔργα κολάκων καὶ τὰ τῶν δημαγωγῶν, ὧν
deeds flatterers and the-things of-the demagogues of-whom
ὁ μέγιστος Ἀλκιβιάδης, Ἀθήνησι μὲν σκώπτων καὶ
the greatest Alcibiades at-Athens indeed jesting and
ἱπποτροφῶν καὶ μετ' εὐτραπελίας ζῶν καὶ χάριτος, ἐν
breeding-horses and with wit living and grace in
δὲ Λακεδαίμονι κειρόμενος ἐν χρῷ καὶ τριβωνοφορῶν
but Lacedaemon shaven to the-skin and wearing-the-cloak
καὶ ψυχρολουτῶν, ἐν δὲ Θρᾴκῃ πολεμῶν καὶ πίνων,
and bathing-in-cold-water in and Thrace warring and drinking

ἐπεὶ δὲ πρὸς Τισσαφέρνην ἀφίκετο, τρυφῇ καὶ ἁβρότητι
when but to Tissaphernes he-came with-luxury and delicacy
καὶ ἀλαζονείᾳ χρώμενος, ἐδημαγώγει καὶ καθωμίλει τῷ
and pretension using he-courted-the-people and won-over by-the
συναφομοιοῦν καὶ συνοικειοῦν ἑαυτὸν ἅπασιν. οὐ μὴν
assimilating and making-familiar himself to-all not however
τοιοῦτος Ἐπαμεινώνδας οὐδ' Ἀγησίλαος, ἀλλὰ πλείστοις
such Epaminondas nor Agesilaus but with-very-many
ὁμιλήσαντες ἀνθρώποις καὶ πόλεσι καὶ βίοις τὸ προσῆκον
having-associated men and cities and lives the fitting
ἦθος αὑτοῖς πανταχοῦ καὶ στολῇ καὶ διαίτῃ καὶ λόγῳ
character for-themselves everywhere both in-dress and way-of-life and speech
καὶ βίῳ διεφύλαττον. οὕτω καὶ Πλάτων ἐν Συρακούσαις
and life they-preserved so also Plato in Syracuse
οἷος ἐν Ἀκαδημείᾳ, καὶ πρὸς Διονύσιον οἷος πρὸς Δίωνα.
such-as in Academy and toward Dionysius such-as toward Dion
τὰς δὲ τοῦ κόλακος ὥσπερ πολύποδος τροπὰς ῥᾷστα 8
the but of-the flatterer as of-an-octopus changes most-easily
φωράσειεν ἄν τις αὐτὸς ἐπὶ πολλὰ δοκῶν τρέπεσθαι,
would-detect — anyone himself to many-things seeming to-turn
καὶ ψέγων μὲν ὃν ἐπῄνει πρότερον βίον, οἷς δ'
and blaming indeed which he-praised before life to-what-things but
ἤχθετο πράγμασιν ἢ διαίταις ἢ λόγοις ὡς ἀρέσκοντας
he-was-vexed affairs or ways-of-life or words as pleasing
ἐξαίφνης προσιέμενος. ὄψεται γὰρ αὐτὸν οὐδαμοῦ βέβαιον
suddenly accepting he-will-see for him nowhere constant
οὐδ' ἴδιον οὐδ' οἰκείῳ πάθει φιλοῦντα καὶ μισοῦντα καὶ
nor peculiar nor by-own feeling loving and hating and
χαίροντα καὶ λυπούμενον, ἀλλὰ δίκην κατόπτρου παθῶν
rejoicing and grieving but in-the-manner of-a-mirror of-passions
ὀθνείων καὶ βίων καὶ κινημάτων εἰκόνας ἀναδεχόμενον.
foreign and lives and movements images receiving

τοιοῦτος γὰρ οἷος, εἰ ψέγοις τινὰ τῶν φίλων πρὸς αὐτόν,
such for as(-to-be) if you-blame one of-the friends to him
εἰπεῖν ‘βραδέως πεφώρακας τὸν ἄνθρωπον· ἐμοὶ μὲν γὰρ
to-say slowly you-have-detected the man to-me indeed for
οὐδὲ πρότερον ἤρεσκεν’. ἂν δ’ αὖ πάλιν ἐπαινῇς
not-even before he-was-pleasing if but in-turn again you-praise
μεταβαλόμενος, νὴ Δία φήσει συνήδεσθαι καὶ χάριν ἔχειν
having-changed by Zeus he-will-say to-rejoice-with(-you) and gratitude to-have
αὐτὸς ὑπὲρ τοῦ ἀνθρώπου καὶ πιστεύειν. ἂν δὲ βίον
himself on-behalf-of the man and to-trust if but life
ἀλλακτέον ἕτερον εἴπῃς, οἷον εἰς ἀπραγμοσύνην καὶ ἡσυχίαν
must-be-changed another you-say such-as to inactivity and quiet
ἐκ πολιτείας μεταβαλόμενος, ‘πάλαι γ’ ἐχρῆν’ φησί
from statecraft having-changed long-ago at-least it-was-needful he-says
‘θορύβων ἡμᾶς ἀπηλλάχθαι καὶ φθόνων’. ἂν δὲ πάλιν ὁρμᾶν
from-uproars us to-have-been-freed and from-envies if but again to-rush
δοκῇς ἐπὶ τὸ πράττειν καὶ λέγειν, ὑπεφώνησεν ‘ἄξια
you-seem to the acting and speaking he-chimed-in worthy-things
σαυτοῦ φρονεῖς· ἡ δ’ ἀπραγμοσύνη γλυκὺ μέν, ἀλλ’ ἄδοξον
of-yourself you-think the but inactivity sweet indeed but inglorious
καὶ ταπεινόν’. εὐθὺς οὖν λέγειν χρὴ πρὸς τὸν τοιοῦτον
and mean at-once then to-say one-must to the such

‘ἀλλοῖός μοι, ξεῖνε, φάνης νέον ἠὲ πάροιθεν’,
different to-me stranger you-appeared now than before

οὐ δέομαι φίλου συμμεθισταμένου καὶ συνεπινεύοντος (ἡ
not I-need a-friend shifting-with(-me) and nodding-assent the
γὰρ σκιὰ ταῦτα ποιεῖ μᾶλλον), ἀλλὰ συναληθεύοντος
for shadow these-things does rather but speaking-the-truth-with(-me)
καὶ συνεπικρίνοντος.
and judging-with(-me)

Εἷς μὲν οὖν τῶν ἐλέγχων τρόπος τοιοῦτός ἐστιν·
one indeed then of-the tests way such is
ἑτέραν δὲ δεῖ ταῖς ὁμοιώσεσι τοιαύτην παραφυλάττειν 9
another but one-must in-the likenesses such to-watch-for
διαφοράν. ὁ μὲν ἀληθὴς φίλος οὔτε μιμητής ἐστι πάντων
difference the indeed true friend neither an-imitator is of-all
οὔτ' ἐπαινέτης πρόθυμος, ἀλλὰ τῶν ἀρίστων μόνων·
nor a-praiser eager but of-the best only

'οὐ γὰρ συνέχθειν ἀλλὰ συμφιλεῖν ἔφυ'
not for to-join-in-hating but to-join-in-loving he-was-born

κατὰ τὸν Σοφοκλέα, καὶ νὴ Δία συγκατορθοῦν καὶ
according-to — Sophocles and by Zeus to-join-in-succeeding and
συμφιλοκαλεῖν, οὐ συναμαρτάνειν οὐδὲ συρῥᾳδιουργεῖν, ἂν
to-join-in-loving-the-noble not to-join-in-erring nor to-join-in-rascality if
μή τις οἷον ὀφθαλμίας ἀπορροὴ καὶ ἀνάχρωσις ἄκοντα
not some as-it-were of-ophthalmia a-discharge and staining unwilling
δι' ὁμιλίαν καὶ συνήθειαν ἀναπλήσῃ φαυλότητος ἢ
through association and intimacy fill-up with-baseness or
πλημμελείας τινός. ὥς που καὶ Πλάτωνος ἀπομιμεῖσθαί
fault some as somewhere also of-Plato to-mimic
φασι τοὺς συνήθεις τὸ ἐπίκυρτον, Ἀριστοτέλους δὲ τὸν
they-say the associates the stoop of-Aristotle and the
τραυλισμόν, Ἀλεξάνδρου δὲ τοῦ βασιλέως τὴν ἔγκλισιν τοῦ
lisp of-Alexander and the king the inclination of-the
τραχήλου καὶ τὴν ἐν τῷ διαλέγεσθαι τραχύτητα τῆς φωνῆς·
neck and the in the conversing roughness of-the voice
τὰ γὰρ πολλὰ λανθάνουσιν ἔνιοι καὶ ἀπὸ τῶν ἠθῶν καὶ
the for most-things escape-notice some even from the characters and
ἀπὸ τῶν βίων ἀναλαμβάνοντες. ὁ δὲ κόλαξ ἀτεχνῶς τὸ τοῦ
from the lives taking-up the but flatterer simply the of-the

χαμαιλέοντος πέπονθεν. ἐκεῖνός τε γὰρ ἁπάσῃ χρόᾳ πλὴν
chameleon has-experienced that-one both for to-every color except
τοῦ λευκοῦ συναφομοιοῦται, καὶ ὁ κόλαξ ἐν τοῖς ἀξίοις
the white assimilates-itself and the flatterer in the worthy
σπουδῆς ὅμοιον ἑαυτὸν ἐξαδυνατῶν παρέχειν οὐδὲν ἀπολείπει
of-zeal like himself being-quite-unable to-present nothing leaves
τῶν αἰσχρῶν ἀμίμητον, ἀλλ' ὥσπερ οἱ φαῦλοι ζωγράφοι τῶν
of-the shameful unimitated but as the base painters the
καλῶν ἐφικνεῖσθαι μὴ δυνάμενοι δι' ἀσθένειαν ἐν ῥυτίσι καὶ
beauties to-reach not being-able through weakness in wrinkles and
φακοῖς καὶ οὐλαῖς τὰς ὁμοιότητας ἀναφέρουσιν, οὕτως ἐκεῖνος
moles and scars the likenesses bring-back so that-one
ἀκρασίας γίγνεται μιμητής, δεισιδαιμονίας ἀκροχολίας,
of-incontinence becomes an-imitator of-superstition of-irascibility
πικρίας πρὸς οἰκέτας, ἀπιστίας πρὸς οἰκείους καὶ συγγενεῖς.
of-bitterness toward servants of-distrust toward kinsmen and relatives
φύσει τε γὰρ ἀφ' ἑαυτοῦ πρὸς τὰ χείρονα κατάντης ἐστί, καὶ
by-nature both for from himself toward the worse downhill he-is and
δοκεῖ πορρωτάτω τοῦ ψέγειν τὸ αἰσχρὸν εἶναι μιμούμενος.
seems farthest from-the blaming the shameful to-be imitating
ὕποπτοι γὰρ οἱ τὰ βελτίω ζηλοῦντες καὶ δοκοῦντες
suspect for those the better-things emulating and seeming
ἄχθεσθαι καὶ δυσκολαίνειν τοῖς ἁμαρτήμασι τῶν φίλων· ὃ
to-be-vexed and to-be-annoyed at-the errors of-the friends which
δὴ καὶ Διονυσίῳ Δίωνα καὶ Σάμιον Φιλίππῳ καὶ Κλεομένη
indeed also to-Dionysius Dion and Samius to-Philip and Cleomenes
Πτολεμαίῳ διέβαλε καὶ ἀπώλεσεν. ὁ δὲ βουλόμενος εἶναι καὶ
to-Ptolemy discredited and destroyed the but wishing to-be and
δοκεῖν ὁμοίως ἡδὺς ἅμα καὶ πιστὸς τοῖς χείροσι μᾶλλον
to-seem alike pleasant at-once and faithful in-the worse-things rather
ὑποκρίνεται χαίρειν, ὡς ὑπὸ τοῦ σφόδρα φιλεῖν οὐδὲ τὰ
pretends to-rejoice as through the greatly to-love not-even the

φαῦλα δυσχεραίνων, ἀλλὰ συμπαθὴς πᾶσι καὶ συμφυὴς
base-things disliking but sympathetic to-all and kindred
γιγνόμενος. ὅθεν οὐδὲ τῶν ἀβουλήτων καὶ τυχηρῶν
becoming whence not-even of-the unwanted and fortune's-things
ἀμοιρεῖν ἀξιοῦσιν, ἀλλὰ καὶ νοσεῖν ὅμοια προσποιοῦνται,
to-be-without-share they-think-fit but also to-be-ill similarly they-pretend
κολακεύοντες τοὺς νοσώδεις, καὶ μήτε βλέπειν ὀξὺ μήτ'
flattering the sickly and neither to-see sharply nor
ἀκούειν, ἂν ὑποτύφλοις ἢ ὑποκώφοις συνῶσιν, ὥσπερ οἱ
to-hear if with-half-blind or half-deaf they-associate as the
Διονυσίου κόλακες ἀμβλυωποῦντες ἐμπίπτοντες ἀλλήλοις καὶ
of-Dionysius flatterers dim-sighted falling-upon one-another and
τὰς παροψίδας ἐν τῷ δειπνεῖν καταβάλλοντες. ἔνιοι δὲ καὶ
the side-dishes at the dining knocking-down some and even
μᾶλλον ἁπτόμενοι τῶν παθῶν ἐνδοτέρω ποιοῦσιν ἑαυτούς,
more touching the passions further-in make themselves
καὶ καταμιγνύουσιν ἄχρι τῶν ἀπορρήτων τὰς ὁμοιοπαθείας.
and mix-in even-to the secrets the fellow-feelings
αἰσθόμενοι γὰρ ἢ περὶ γάμον δυστυχοῦντας ἢ πρὸς υἱοὺς
having-perceived for either about marriage unfortunate or toward sons
ἢ πρὸς οἰκείους ὑπόπτως ἔχοντας αὐτοὶ σφῶν αὐτῶν
or toward kinsmen suspiciously being themselves of-themselves themselves
ἀφειδοῦσι καὶ ἀποδύρονται περὶ τέκνων ἰδίων ἢ γυναικὸς ἢ
not-sparing and lament about children own or wife or
συγγενῶν ἢ οἰκείων, αἰτίας τινὰς ἀπορρήτους ἐξαγορεύοντες.
relatives or kinsmen charges some secret divulging
ἡ γὰρ ὁμοιότης συμπαθεστέρους ποιεῖ, καὶ μᾶλλον ὥσπερ
the for likeness more-sympathetic makes and more as
ὅμηρα δεδεγμένοι προΐενταί τι τῶν ἀπορρήτων αὐτοῖς,
hostages having-received they-let-go some of-the secrets to-them
προέμενοι δὲ χρῶνται καὶ δεδίασιν ἐγκαταλιπεῖν τὴν
having-let-go and they-use(-them) and fear to-abandon the

πίστιν. ἐγὼ δ' οἶδά τινα συνεκβαλόντα γαμετήν, ὡς
trust I and know someone having-cast-out-with(-him) a-wife when
ὁ φίλος ἀπεπέμψατο τὴν ἑαυτοῦ· κρύφα δὲ φοιτῶν πρὸς
the friend sent-away the his-own secretly but visiting to
αὐτὴν καὶ διαπεμπόμενος ἐφωράθη, συναισθομένης τῆς τοῦ
her and sending-messages he-was-detected having-perceived the of-the
φίλου γυναικός. οὕτως ἄπειρος ἦν κόλακος ὁ νομίζων τὰ
friend wife so inexperienced was of-a-flatterer the-one thinking the
ἰαμβεῖα ταυτὶ τῷ καρκίνῳ μᾶλλον ἢ τῷ κόλακι προσήκειν
iambics these to-the crab rather than to-the flatterer to-belong

'γαστὴρ ὅλον τὸ σῶμα, πανταχῆ βλέπων
a-belly whole the body everywhere seeing
ὀφθαλμός, ἕρπον τοῖς ὀδοῦσι θηρίον'·
an-eye creeping with-the teeth beast

παρασίτου γὰρ ὁ τοιοῦτος εἰκονισμός ἐστι
of-a-parasite for the such a-portrait is

'τῶν περὶ τάγηνον καὶ μετ' ἄριστον φίλων',
of-those about frying-pan and after breakfast friends

ὡς Εὔπολίς φησιν.
as Eupolis says

Even when he imitates a virtue, the flatterer lets his patron win, conceding the good things and claiming to exceed him only in the bad: if the patron is superstitious he is god-possessed, and if the patron rides well he himself is nothing beside the hippocentaur. Pleasure, too, is shared by friend and flatterer, and they differ in its end: the flatterer seeks pleasure for its own sake, while the friend, like a doctor who uses saffron or hellebore as needed, aims at the good, praising, as in 'Teucer, dear head,' or rebuking, as in 'You are senseless, Menelaus,' and at times joins deed to word, as Menedemus shuts out his friend Asclepiades' profligate son and Arcesilaus forbids Bato his school.

οὐ μὴν ἀλλὰ ταῦτα μὲν εἰς τὸν οἰκεῖον ἀναθώμεθα τοῦ 10
not however but these-things indeed to the proper let-us-postpone of-the
λόγου τόπον· ἐκεῖνο δὲ μὴ παρῶμεν ἐν ταῖς μιμήσεσι τὸ
discourse place that but not let-us-pass-over in the imitations the
σόφισμα τοῦ κόλακος, ὅτι κἂν τῶν καλῶν τι μιμῆται
trick of-the flatterer that even-if of-the fine-things something he-imitate
τοῦ κολακευομένου, διαφυλάττει τὴν ὑπεροχὴν ἐκείνῳ.
of-the flattered he-keeps the superiority for-that-one
τοῖς μὲν γὰρ ἀληθῶς φίλοις οὔτε ζῆλος οὐδείς ἐστι
for-the indeed for truly friends neither emulation any is
πρὸς ἀλλήλους οὔτε φθόνος, ἀλλὰ κἂν ἴσον ἔχωσιν ἐν τῷ
toward one-another nor envy but even-if equal they-have in the
κατορθοῦν κἂν ἔλαττον, ἀνεπαχθῶς καὶ μετρίως φέρουσιν.
succeeding even-if less without-offense and moderately they-bear
ὁ δὲ κόλαξ ἀεὶ μνημονεύων τοῦ τὰ δεύτερα λέγειν
the but flatterer always remembering the the second-parts to-say
ὑφίεται τῇ ὁμοιότητι τῆς ἰσότητος, ἡττᾶσθαι πανταχοῦ
submits in-the likeness of-the equality to-be-defeated everywhere
καὶ ἀπολείπεσθαι πλὴν τῶν φαύλων ὁμολογῶν. ἐν δὲ
and to-fall-behind except the base-things admitting in but

τοῖς φαύλοις οὐ παρίησι τὸ πρωτεῖον, ἀλλά φησιν, ἂν
the base-things not he-yields the first-place but says if
ἐκεῖνος ᾖ δύσκολος, αὑτὸν εἶναι μελαγχολικόν· ἂν ἐκεῖνος
that-one be peevish himself to-be melancholic if that-one
δεισιδαίμων, αὑτὸν θεοφόρητον· ἐρᾶν ἐκεῖνον, μαίνεσθαι
superstitious himself god-possessed to-be-in-love that-one to-be-mad
δ' αὑτόν. 'ἀκαίρως' φησίν 'ἐγέλας, ἐγὼ δ' ἐξέθνησκον ὑπὸ
but himself unseasonably he-says you-laughed I but was-dying from
τοῦ γέλωτος'. ἀλλ' ἔν γε τοῖς χρηστοῖς τοὐναντίον. αὐτός
the laughter but in at-least the good-things the-opposite himself
φησι ταχέως τρέχειν, ἵπτασθαι δ' ἐκεῖνον· αὐτὸς ἱππεύειν
he-says quickly to-run to-fly but that-one himself to-ride
ἐπιεικῶς, 'ἀλλὰ τί πρὸς τὸν ἱπποκένταυρον τοῦτον;
fairly but what compared-to the hippocentaur this
εὐφυής εἰμι ποιητὴς καὶ στίχον οὐ φαυλότατον γράφω,
well-gifted I-am a-poet and a-verse not most-trivial I-write

'βροντᾶν δ' οὐκ ἐμὸν ἀλλὰ Διός."
to-thunder but not mine but of-Zeus

ἅμα γὰρ αὐτοῦ δοκεῖ καὶ τὴν προαίρεσιν ἀποφαίνειν
at-once for of-him he-seems also the purpose to-show
καλὴν μιμούμενος καὶ τὴν δύναμιν ἀνέφικτον ἡττώμενος.
fine imitating and the power unattainable being-defeated
ἐν μὲν οὖν ταῖς ἐξομοιώσεσι τοιαῦταί τινές εἰσιν αἱ τοῦ
in indeed then the assimilations such some are the of-the
κόλακος διαφοραὶ πρὸς τὸν φίλον.
flatterer differences toward the friend
11 ἐπεὶ δ' ὥσπερ εἴρηται καὶ τὸ τῆς ἡδονῆς κοινόν ἐστι
since and as has-been-said also the of-the pleasure common is
(χαίρει γὰρ οὐχ ἧττον τοῖς φίλοις ὁ χρηστὸς ἢ τοῖς
rejoices for no less in-the friends the good-man than in-the

κόλαξιν ὁ φαῦλος), φέρε καὶ τοῦτο διορίσωμεν. ἔστι δὲ
flatterers the base-man come-now also this let-us-define is and
διορισμὸς ἡ πρὸς τὸ τέλος ἀναφορὰ τῆς ἡδονῆς. σκόπει
the-definition the toward the end reference of-the pleasure consider
δ' οὕτως. ἔνεστι μέν που τῷ μύρῳ τὸ εὐῶδες, ἔνεστι
and thus there-is-in indeed somehow in-the perfume the fragrance there-is-in
δ' ἐν ἀντιδότῳ. διαφέρει δ' ὅτι τοῦτο μὲν πρὸς ἡδονὴν
and in an-antidote it-differs but in-that this indeed for pleasure
καὶ πρὸς οὐδὲν ἕτερον γέγονεν, ἐκεῖ δὲ τὸ καθαῖρον ἢ τὸ
and for nothing other was-made there but the purging or the
θερμαῖνον ἢ τὸ σαρκοῦν τῆς δυνάμεως ἄλλως εὐῶδές ἐστι.
warming or the flesh-forming of-the power incidentally fragrant is
πάλιν οἱ γραφεῖς ἀνθηρὰ χρώματα καὶ βάμματα μιγνύουσιν,
again the painters bright colors and dyes mix
ἔστι δὲ καὶ τῶν ἰατρικῶν φαρμάκων ἔνια τὴν ὄψιν
there-are and also of-the medical drugs some the look
ἀνθηρὰ καὶ τὴν χρόαν οὐκ ἀπάνθρωπον ἔχοντα. τί τοίνυν
bright and the color not unpleasing having what then
διαφέρει; ἦ δῆλον ὅτι τῷ τέλει τῆς χρείας διακρινοῦμεν.
differs surely plain that by-the end of-the use we-shall-distinguish
οὐκοῦν ὁμοίως αἱ μὲν τῶν φίλων χάριτες ἐπὶ καλῷ τινι
so likewise the indeed of-the friends favors for fine something
καὶ ὠφελίμῳ τὸ εὐφραῖνον ὥσπερ ἐπανθοῦν ἔχουσιν, ἔστι δ'
and beneficial the gladdening as-it-were blooming-upon have it-is and
ὅτε καὶ παιδιᾷ καὶ τραπέζῃ καὶ οἴνῳ καὶ νὴ Δία γέλωτι
when also with-play and with-table and with-wine and by Zeus with-laughter

καὶ φλυάρῳ πρὸς ἀλλήλους οἷον ἡδύσμασιν ἐχρήσαντο
and with-trifling toward one-another as with-seasonings they-used
τῶν καλῶν καὶ σπουδαίων. πρὸς ὃ δὴ καὶ λέλεκται τό
of-the fine and serious-things for which indeed also has-been-said the

‘μύθοισιν τέρποντο πρὸς ἀλλήλους ἐνέποντες’
with-tales they-delighted to one-another telling

καὶ τὸ
and the

‘οὐδέ κεν ἄλλο
nor would other
ἄμμε διέκρινεν φιλέοντέ τε τερπομένω τε’
us have-parted loving both delighting and

τοῦ δὲ κόλακος τοῦτ’ ἔργον ἐστὶ καὶ τέλος, ἀεί τινα παιδιὰν
of-the but flatterer this the-work is and end always some play
ἢ πρᾶξιν ἢ λόγον ἐφ’ ἡδονῇ καὶ πρὸς ἡδονὴν ὀψοποιεῖν καὶ
or action or speech for pleasure and toward pleasure to-cook and
καρυκεύειν. συνελόντι δ’ εἰπεῖν ὁ μὲν ἵν’ ἡδὺς ᾖ
to-season to-one-summing-up but to-say the-one indeed so-that pleasant he-be
πάντα δεῖν οἴεται ποιεῖν, ὁ δ’ ἀεὶ ποιῶν ἃ δεῖ
all-things one-must thinks to-do the-other but always doing what one-must
πολλάκις μὲν ἡδὺς πολλάκις δ’ ἀηδής ἐστιν, οὐ τοῦτο
often indeed pleasant often but unpleasant is not this
βουλόμενος, εἰ δὲ βέλτιον εἴη, μηδὲ τοῦτο φεύγων. ὥσπερ
wishing if but better it-be not-even this fleeing as
γὰρ ἰατρός, ἂν συμφέρῃ, κρόκον ἢ νάρδον ἐπέβαλε καὶ νὴ
for a-doctor if it-help saffron or nard put-on and by

Δία πολλάκις ἔλουσε προσηνῶς καὶ ἔθρεψε φιλανθρώπως,
Zeus often bathed(-him) gently and fed(-him) kindly
ἔστι δ' ὅπου ταῦτ' ἐάσας καστόριον ἐνέσεισεν
there-is but where these-things having-let-go castor shook-in

'ἢ πόλιον βαρύοσμον ὃ δὴ ῥίγιστον ὄδωδεν'
or polium heavy-smelling which indeed most-horribly smells

ἤ τινα ἐλλέβορον ἐκπιεῖν τρίψας ἠνάγκασεν, οὔτ' ἐνταῦθα
or some hellebore to-drink-up having-ground compelled neither here
τὸ ἀηδὲς οὔτ' ἐκεῖ τὸ ἡδὺ ποιούμενος τέλος ἀλλ' ἐφ' ἓν
the unpleasant nor there the pleasant making end but to one-thing
δι' ἀμφοτέρων ἐπὶ τὸ συμφέρον ἄγων τὸν θεραπευόμενον,
through both to the advantageous leading the being-treated
οὕτως ὁ φίλος ἔστι μὲν ὅτε σὺν ἐπαίνῳ καὶ χάριτι
so the friend is indeed when with praise and grace
μεγαλύνων καὶ εὐφραίνων ἄγει πρὸς τὸ καλόν, ὥσπερ οὗτος
exalting and gladdening he-leads to the noble as this-one

'Τεῦκρε, φίλη κεφαλή, Τελαμώνιε, κοίρανε λαῶν,
Teucer dear head son-of-Telamon ruler of-peoples
βάλλ' οὕτω'
shoot so

καὶ 'πῶς ἂν ἔπειτ' Ὀδυσῆος ἐγὼ θείοιο λαθοίμην;'
and how could then of-Odysseus I of-godlike forget

ὅπου δ' αὖ πάλιν ἐπιστροφῆς δεῖται, λόγῳ δήκτῃ
where but in-turn again of-correction there-is-need with-speech biting
καὶ παρρησίᾳ κηδεμονικῇ καθαπτόμενος
and frankness caring attacking

'ἀφραίνεις, Μενέλαε διοτρεφές, οὐδέ τί σε χρή
you-are-senseless Menelaus Zeus-nurtured nor at-all you (is)-need
ταύτης ἀφροσύνης'.
of-this of-folly

ἔστι δ' ὅπου καὶ τὸ ἔργον ἅμα τῷ λόγῳ συνῆψεν, ὡς
there-is and where also the deed together-with the word he-joined as
Μενέδημος Ἀσκληπιάδου τοῦ φίλου τὸν υἱὸν ἄσωτον ὄντα
Menedemus of-Asclepiades the friend the son profligate being
καὶ ἄτακτον ἀποκλείων καὶ μὴ προσαγορεύων ἐσωφρόνισε,
and disorderly shutting-out and not addressing brought-to-his-senses
καὶ Βάτωνι τὴν σχολὴν ἀπεῖπεν Ἀρκεσίλαος, ὅτε πρὸς
and to-Bato the school forbade Arcesilaus when against
Κλεάνθην στίχον ἐποίησεν ἐν κωμῳδίᾳ, πείσαντος δὲ
Cleanthes a-verse he-made in comedy having-persuaded and
τὸν Κλεάνθην καὶ μεταμελομένου διηλλάγη. δεῖ γὰρ
— Cleanthes and repenting he-was-reconciled one-must for
ὠφελοῦντα λυπεῖν τὸν φίλον, οὐ δεῖ δὲ λυποῦντα τὴν
benefiting to-pain the friend not one-must but paining the
φιλίαν ἀναιρεῖν, ἀλλ' ὡς φαρμάκῳ τῷ δάκνοντι χρῆσθαι,
friendship to-destroy but as a-drug the biting to-use
σῴζοντι καὶ φυλάττοντι τὸ θεραπευόμενον. ὅθεν ὥσπερ
saving and preserving the treated whence as
ἁρμονικὸς ὁ φίλος τῇ πρὸς τὸ καλὸν καὶ συμφέρον
a-musician the friend by-the toward the noble and advantageous
μεταβολῇ τὰ μὲν ἐνδιδοὺς ἃ δ' ἐπιτείνων
change some-things indeed relaxing other-things but tightening

πολλάκις μὲν ἡδὺς ἀεὶ δ' ὠφέλιμός ἐστι. ὁ δὲ κόλαξ ἀφ'
often indeed pleasant always but beneficial is the but flatterer from
ἑνὸς διαγράμματος ἀεὶ τὸ ἡδὺ καὶ τὸ πρὸς χάριν εἰωθὼς
one scale always the pleasant and the for favor accustomed
ὑποκρέκειν οὔτ' ἔργον οἶδεν ἀντιτεῖνον οὔτε ῥῆμα λυποῦν,
to-strum neither a-deed knows resisting nor a-word paining
ἀλλὰ μόνῳ παρέπεται τῷ βουλομένῳ, συνᾴδων ἀεὶ καὶ
but only follows the wishing singing-with always and
συμφθεγγόμενος. ὥσπερ οὖν τὸν Ἀγησίλαον ὁ Ξενοφῶν
sounding-with as then — Agesilaus — Xenophon
ἡδέως ἐπαινεῖσθαί φησιν ὑπὸ τῶν καὶ ψέγειν ἐθελόντων,
gladly to-be-praised says by those also to-blame willing
οὕτω δεῖ τὸ εὐφραῖνον καὶ χαριζόμενον ἡγεῖσθαι φιλικόν,
so one-must the gladdening and gratifying to-consider friendly
ἂν καὶ λυπεῖν ποτε δύνηται καὶ ἀντιτείνειν, τὴν δὲ συνεχῆ
if also to-pain sometimes it-can and to-resist the but continuous
ταῖς ἡδοναῖς καὶ τὸ πρὸς χάριν ἔχουσαν ἄκρατον ἀεὶ καὶ
with-the pleasures and the for favor having unmixed always and
ἄδηκτον ὁμιλίαν ὑπονοεῖν, καὶ νὴ Δία τὸ τοῦ Λάκωνος ἔχειν
unbiting company to-suspect and by Zeus the of-the Laconian to-have
πρόχειρον, ὃς ἐπαινουμένου Χαρίλλου τοῦ βασιλέως 'πῶς
ready-to-hand who being-praised Charillus the king how
οὗτος' ἔφη 'χρηστός, ὃς οὐδὲ τοῖς πονηροῖς πικρός ἐστι;'
this-man he-said good who not-even to-the wicked harsh is

The flatterer holds the ambitious man by the ears with praise, so one should watch whether the deed or the man is praised: whether he praises us absent, whether his words hold steady, and above all whether we ourselves feel no shame at what is praised. The worst flattery reaches the character, giving the virtues' names to the vices, as Thucydides describes words changing their meaning in faction: profligacy is called liberality, the irascible brave, as Plato's lover calls the snub-nosed charming. Such praise ruined the Sicilian Greeks, destroyed Egypt, and nearly overturned Rome's customs. The subtler flatterer praises indirectly, reporting others' praise or inventing slight charges in order to refute them.

12 τοῖς μὲν οὖν ταύροις τὸν οἶστρον ἐνδύεσθαι παρὰ τὸ οὖς
for-the indeed then bulls the gadfly to-enter beside the ear
λέγουσι, καὶ τοῖς κυσὶ τὸν κρότωνα· τῶν δὲ φιλοτίμων ὁ
they-say and for-the dogs the tick of-the but ambitious the
κόλαξ τὰ ὦτα κατέχων τοῖς ἐπαίνοις καὶ προσπεφυκὼς
flatterer the ears holding with-the praises and clinging
δυσαπότριπτός ἐστιν. ὅθεν ἐνταῦθα δεῖ μάλιστα τὴν
hard-to-rub-off is whence here one-must most the
κρίσιν ἔχειν ἐγρηγορυῖαν καὶ παραφυλάττουσαν πότερον
judgment to-have awake and watching whether
τοῦ πράγματος ἢ τοῦ ἀνδρὸς ὁ ἔπαινός ἐστιν. ἔστι
of-the deed or of-the man the praise is it-is
δὲ τοῦ πράγματος, ἂν ἀπόντας μᾶλλον ἢ παρόντας
and of-the deed if absent rather than present
ἐπαινῶσιν, ἂν καὶ αὐτοὶ ταὐτὰ βουλόμενοι καὶ
they-praise if also themselves the-same-things wishing and
ζηλοῦντες μὴ μόνους ἡμᾶς ἀλλὰ πάντας ἐπὶ τοῖς ὁμοίοις
emulating not only us but all for the like-things
ἐπαινῶσιν, ἂν μὴ νῦν μὲν ταῦτα νῦν δὲ τἀναντία
they-praise if not now indeed these-things now but the-opposite

πράττοντες καὶ λέγοντες φαίνωνται· τὸ δὲ μέγιστον, ἂν
doing and saying they-appear the but greatest if
αὐτοὶ γιγνώσκωμεν ἑαυτοὺς μὴ μεταμελομένους ἐφ' οἷς
ourselves we-know ourselves not repenting for what
ἐπαινούμεθα μηδ' αἰσχυνομένους μηδὲ μᾶλλον ἡμῖν τἀναντία
we-are-praised nor ashamed nor rather by-us the-opposite
τούτων πεπρᾶχθαι καὶ λελέχθαι βουλομένους. ἡ γὰρ
of-these to-have-been-done and to-have-been-said wishing the for
οἴκοθεν κρίσις ἀντιμαρτυροῦσα καὶ μὴ προσδεχομένη τὸν
from-home judgment bearing-counter-witness and not admitting the
ἔπαινον ἀπαθής ἐστι καὶ ἄθικτος καὶ ὑπὸ τοῦ κολακεύοντος
praise unaffected is and untouched and by the flatterer
ἀνάλωτος. ἀλλ' οὐκ οἶδ' ὅπως οἱ πολλοὶ τὰς μὲν ἐπὶ
uncapturable but not I-know how the many the indeed at
τοῖς ἀτυχήμασι παρηγορίας οὐχ ὑπομένουσιν, ἀλλὰ μᾶλλον
the misfortunes consolations not endure but rather
ὑπὸ τῶν συνεπιθρηνούντων ἄγονται καὶ συνοδυρομένων·
by those lamenting-with are-led and mourning-with
ὅταν δ' ἁμαρτάνωσι καὶ πλημμελῶσιν, ὁ μὲν ἐλέγχῳ
whenever but they-err and blunder the-one indeed by-refutation
καὶ ψόγῳ δηγμὸν ἐμποιῶν καὶ μετάνοιαν ἐχθρὸς δοκεῖ καὶ
and by-blame a-sting producing and repentance an-enemy seems and
κατήγορος, τὸν δ' ἐπαινοῦντα καὶ κατευλογοῦντα τὰ
accuser the(-other) but praising and lauding the
πεπραγμένα ἀσπάζονται καὶ νομίζουσιν εὔνουν καὶ φίλον.
things-done they-welcome and consider well-disposed and a-friend
ὅσοι μὲν οὖν ἢ πρᾶξιν ἢ λόγον ἢ σπουδάσαντος ὁτιοῦν
as-many-as indeed then either an-action or a-speech or of-(one)-in-earnest anything
ἢ σκώψαντος εὐχερῶς ἐπαινοῦσι καὶ συνεπικροτοῦσιν, εἰς
or of-(one)-jesting readily praise and applaud for
τὸ παρόν εἰσιν οὗτοι καὶ τὰ ὑπὸ χεῖρα βλαβεροὶ μόνον·
the present are these and the-things at hand harmful only

ὅσοι δὲ πρὸς τὸ ἦθος ἐξικνοῦνται τοῖς ἐπαίνοις καὶ νὴ
as-many-as but to the character reach with-the praises and by
Δία τοῦ τρόπου τῇ κολακείᾳ θιγγάνουσι, ταὐτὸ ποιοῦσι
Zeus of-the manner with-the flattery touch the-same do
τῶν οἰκετῶν τοῖς μὴ ἀπὸ τοῦ σωροῦ κλέπτουσιν ἀλλ' ἀπὸ
of-the servants as-those-who not from the heap steal but from
τοῦ σπέρματος· σπέρμα γὰρ τῶν πράξεων οὖσαν τὴν διάθεσιν
the seed seed for of-the actions being the disposition
καὶ τὸ ἦθος ἀρχὴν καὶ πηγὴν τοῦ βίου διαστρέφουσι,
and the character a-beginning and spring of-the life they-pervert
τὰ τῆς ἀρετῆς ὀνόματα τῇ κακίᾳ περιτιθέντες. ἐν μὲν
the of-the virtue names to-the vice putting-around(-them) in indeed
γὰρ ταῖς στάσεσι καὶ τοῖς πολέμοις ὁ Θουκυδίδης φησὶν
for the factions and the wars — Thucydides says
ὅτι 'τὴν εἰωθυῖαν ἀξίωσιν τῶν ὀνομάτων ἐς τὰ ἔργα
that the accustomed valuation of-the names to the deeds
ἀντήλλαξαν τῇ δικαιώσει. τόλμα μὲν γὰρ ἀλόγιστος
they-changed by-the justification daring indeed for unreasoning
ἀνδρεία φιλέταιρος ἐνομίσθη, μέλλησις δὲ προμηθὴς δειλία
courage loyal-to-comrades was-considered delay but prudent cowardice
εὐπρεπής, τὸ δὲ σῶφρον τοῦ ἀνάνδρου πρόσχημα, καὶ
specious the and temperate of-the unmanly a-cloak and
τὸ πρὸς ἅπαν συνετὸν ἐπὶ πᾶν ἀργόν'. ἐν δὲ ταῖς
the toward all-things intelligent for everything idle in and the
κολακείαις ὁρᾶν χρὴ καὶ παραφυλάττειν ἀσωτίαν μὲν
flatteries to-see one-must and to-watch-for profligacy indeed
ἐλευθεριότητα καλουμένην καὶ δειλίαν ἀσφάλειαν, ἐμπληξίαν
liberality being-called and cowardice safety impulsiveness
δ' ὀξύτητα, μικρολογίαν δὲ σωφροσύνην, τὸν δ' ἐρωτικὸν
and quickness stinginess and temperance the and amorous

φιλοσυνήθη καὶ φιλόστοργον, ἀνδρεῖον δὲ τὸν ὀργίλον καὶ
sociable and affectionate brave and the irascible and
ὑπερήφανον, φιλάνθρωπον δὲ τὸν εὐτελῆ καὶ ταπεινόν.
arrogant kindly and the mean and humble
ὥς που καὶ Πλάτων φησὶ τὸν ἐραστὴν κόλακα τῶν
as somewhere also Plato says the lover a-flatterer of-the
ἐρωμένων ὄντα τὸν μὲν σιμὸν καλεῖν ἐπίχαριν, τὸν δὲ
beloved being the-one indeed snub-nosed to-call charming the-other but
γρυπὸν βασιλικόν, μέλανας δ' ἀνδρικούς, λευκοὺς δὲ θεῶν
hook-nosed kingly dark and manly fair and of-gods
παῖδας· τὸ δὲ μελίχρουν ὅλως ἐραστοῦ ποίημα εἶναι
children the and honey-colored altogether of-a-lover an-invention to-be
ὑποκοριζομένου καὶ εὐκόλως φέροντος τὴν ὠχρότητα. καίτοι
calling-it-by-pet-name and easily bearing the pallor and-yet
καλὸς μὲν εἶναι πεισθεὶς ὁ αἰσχρὸς ἢ μέγας ὁ μικρὸς
beautiful indeed to-be persuaded the ugly or tall the short
οὔτε χρόνον πολὺν τῇ ἀπάτῃ σύνεστι καὶ βλάπτεται
neither time long with-the deception is-associated and is-harmed
βλάβην ἐλαφρὰν καὶ οὐκ ἀνήκεστον. ὁ δὲ ταῖς κακίαις
with-harm light and not incurable the but to-the vices
ἐθίζων ἔπαινος ὡς ἀρεταῖς μὴ ἀχθόμενον ἀλλὰ χαίροντα
accustoming praise as to-virtues not being-vexed but rejoicing
χρῆσθαι, καὶ τὸ αἰδεῖσθαι τῶν ἁμαρτανομένων ἀφαιρῶν,
to-use(-them) and the to-be-ashamed of-the faults removing
οὗτος ἐπέτριψε Σικελιώτας, τὴν Διονυσίου καὶ Φαλάριδος
this ruined the-Siceliots the of-Dionysius and of-Phalaris
ὠμότητα μισοπονηρίαν προσαγορεύων, οὗτος Αἴγυπτον
cruelty hatred-of-wickedness calling this Egypt
ἀπώλεσε, τὴν Πτολεμαίου θηλύτητα καὶ θεοληψίαν καὶ
destroyed the of-Ptolemy effeminacy and religious-frenzy and
ὀλολυγμοὺς καὶ τυμπάνων ἐγχαράξεις εὐσέβειαν ὀνομάζων
ululations and of-drums beatings piety naming

καὶ θεῶν λατρείαν, οὗτος τὰ Ῥωμαίων ἤθη τηνικαῦτα
and of-gods worship this the of-Romans customs at-that-time
παρ᾽ οὐδὲν ἦλθεν ἀνατρέψαι καὶ ἀνελεῖν, τὰς Ἀντωνίου
by nothing came to-overturn and to-destroy the of-Antony
τρυφὰς καὶ ἀκολασίας καὶ πανηγυρισμοὺς ἱλαρὰ πράγματα
luxuries and licentiousnesses and festivals cheerful affairs
καὶ φιλάνθρωπα χρωμένης ἀφθόνως αὐτῷ δυνάμεως καὶ
and kindly using unsparingly him power and
τύχης ὑποκοριζόμενος. Πτολεμαίῳ δὲ τί περιῆψεν ἄλλο
fortune calling-them-by-pet-names to-Ptolemy and what attached other
φορβειὰν καὶ αὐλούς, τί δὲ Νέρωνι τραγικὴν ἐπήξατο
a-mouth-band and pipes what and for-Nero a-tragic fixed
σκηνὴν καὶ προσωπεῖα καὶ κοθόρνους περιέθηκεν; οὐχ ὁ
stage and masks and buskins put-around not the
τῶν κολακευόντων ἔπαινος; οἱ δὲ πολλοὶ τῶν βασιλέων οὐκ
of-the flatterers praise the but many of-the kings not
Ἀπόλλωνες μὲν ἂν μινυρίσωσι, Διόνυσοι δ᾽ ἂν μεθυσθῶσιν,
Apollos indeed if they-hum Dionysuses and if they-get-drunk
Ἡρακλεῖς δ᾽ ἂν παλαίσωσι προσαγορευόμενοι καὶ χαίροντες
Heracleses and if they-wrestle being-called and rejoicing
εἰς ἅπασαν αἰσχύνην ὑπὸ τῆς κολακείας ἐξάγονται;
into every disgrace by the flattery are-led-out
13 διὸ φυλακτέον ἐστὶ μάλιστα τὸν κόλακα περὶ τοὺς
wherefore must-be-guarded-against it-is most the flatterer about the
ἐπαίνους. ὅπερ οὐδ᾽ αὐτὸν ἐκεῖνον λέληθεν, ἀλλὰ δεινὸς
praises which not-even him that-one has-escaped but clever
ὢν φυλάττεσθαι τὸ ὕποπτον, ἂν μὲν εὐπαρύφου τινὸς ἢ
being to-guard-against the suspicious if indeed of-a-fop some or
ἀγροίκου λάβηται φορίνην παχεῖαν φέροντος, ὅλῳ τῷ
of-a-rustic he-take-hold a-jerkin thick wearing whole with-the
μυκτῆρι χρῆται, καθάπερ ὁ Στρουθίας ἐμπεριπατῶν τῷ
nostril he-uses as — Struthias walking-over —

Βίαντι καὶ κατορχούμενος τῆς ἀναισθησίας αὐτοῦ τοῖς
Bias and dancing-over of-the insensibility of-him with-the
ἐπαίνοις
praises

‘Ἀλεξάνδρου πλέον
than-Alexander more
τοῦ βασιλέως πέπωκας’
the king you-have-drunk

καί
and

‘γελῶ τὸ πρὸς τὸν Κύπριον ἐννοούμενος’.
I-laugh the(-affair) with the Cyprian thinking

τοὺς δὲ κομψοτέρους ὁρῶν ἐνταῦθα μάλιστα προσέχοντας
the but more-refined seeing here most attending
αὐτῷ καὶ φυλαττομένους τὸ χωρίον τοῦτο καὶ τὸν τόπον
to-him and guarding the spot this and the place
οὐκ ἀπ’ εὐθείας ἐπάγει τὸν ἔπαινον, ἀλλ’ ἀπαγαγὼν
not from straight leads-on the praise but having-drawn-off
πόρρω κυκλοῦται καί
far circles-round and

‘πρόσεισιν, οἷον ἀψοφητὶ θρέμματος’
approaches as noiselessly of-a-creature

ἐπιψαύων καὶ ἀποπειρώμενος. νῦν μὲν γὰρ ἑτέρων περὶ
touching and making-trial now indeed for of-others about
αὐτοῦ τινων ἐπαίνους ἀπαγγέλλει, καθάπερ οἱ ῥήτορες,
him some praises reports as the orators

ἀλλοτρίῳ προσχρώμενος προσώπῳ, ξένοις λέγων ἢ
another's using-also a-mask to-strangers saying or
πρεσβυτέροις ἐν ἀγορᾷ μάλ' ἡδέως παραγενέσθαι πολλὰ
older-men in market-place very pleasantly to-have-been-present many
κἀγαθὰ μεμνημένοις αὐτοῦ καὶ θαυμάζουσι· νῦν δ' αὖ
good-things remembering of-him and admiring now but in-turn
πάλιν αἰτίας ἐλαφρὰς καὶ ψευδεῖς πλασάμενος καὶ συνθεὶς
again charges light and false having-fabricated and composed
ἐπ' αὐτόν, ὡς ἀκηκοὼς ἑτέρων ἀφῖκται μετὰ σπουδῆς,
against him as having-heard from-others he-has-come with zeal
πυνθανόμενος ποῦ τοῦτ' εἶπεν ἢ ποῦ τοῦτ' ἔπραξεν.
inquiring where this he-said or where this he-did
ἀρνουμένου δ', ὡς εἰκός, αὐτόθεν ἑλὼν ἐμβέβληκεν εἰς
denying and as likely on-the-spot taking he-has-thrown into
τοὺς ἐπαίνους τὸν ἄνθρωπον 'ἐγὼ δ' ἐθαύμαζον εἰ σὺ
the praises the man I but was-wondering if you
κακῶς τινα τῶν συνήθων εἶπας ὁ μηδὲ τοὺς ἐχθροὺς
badly someone of-the intimates spoke-of the-one not-even the enemies
πεφυκώς, εἰ σὺ τοῖς ἀλλοτρίοις ἐπεχείρησας ὁ τοσαῦτα
being-disposed-to if you the others' attempted the-one so-many
τῶν ἰδίων δωρούμενος'.
of-the own giving

VI · PRAISE BY INDIRECTION

Flatterers also praise by blaming the opposite virtues, calling temperance boorishness among profligates and justice want of daring among the greedy and, among idlers, statecraft toilsome meddling and ambition fruitless vainglory; or they disparage themselves to exalt their patrons. A man who disdains praise they consult as an oracle; Mithridates' companions offered themselves for his surgery. Silent flattery yields a seat or the platform to the rich and falls silent before them, while Apelles tells Megabyzus that the boys grinding colors, awed by his silence, laugh at his talk

of painting, and Solon names obscure men happier than Croesus. Flatterers call the rich man orator, poet, painter, and runner, as Crison lets Alexander outrun him, while the horse, Carneades says, throws a king like anyone else.

ἕτεροι τοίνυν, ὥσπερ οἱ ζωγράφοι τὰ φωτεινὰ καὶ 14
others then as the painters the luminous and
λαμπρὰ τοῖς σκιεροῖς καὶ σκοτεινοῖς ἐπιτείνουσιν ἐγγὺς
bright-things by-the shadowy and dark heighten near
παρατιθεμένοις, οὕτω τῷ ψέγειν τἀναντία καὶ λοιδορεῖν
placed-beside so by-the blaming the-opposites and reviling
ἢ διασύρειν καὶ καταγελᾶν λανθάνουσι τὰ προσόντα κακὰ
or disparaging and ridiculing escape-notice the present vices
τοῖς κολακευομένοις ἐπαινοῦντες καὶ τρέφοντες. σωφροσύνην
in-those being-flattered praising and fostering temperance
τε γὰρ ὡς ἀγροικίαν ψέγουσιν ἐν ἀσώτοις, κἀν
both for as boorishness they-blame among profligates and-among
πλεονέκταις καὶ κακούργοις καὶ πλουτοῦσιν ἀπὸ πραγμάτων
the-greedy and evildoers and those-growing-rich from deeds
αἰσχρῶν καὶ πονηρῶν αὐτάρκειάν τε καὶ δικαιοσύνην ὡς
shameful and wicked self-sufficiency both and justice as
ἀτολμίαν καὶ ἀρρωστίαν πρὸς τὸ πράττειν· ὅταν δὲ
want-of-daring and weakness toward the acting whenever but
ῥᾳθύμοις σχολασταῖς καὶ τὰ μέσα φεύγουσι τῶν πόλεων
with-easygoing idlers and the middle fleeing of-the cities
ὁμιλῶσιν, οὐκ αἰσχύνονται πολιτείαν μὲν ἀλλοτριοπραγίαν
they-associate not are-ashamed statecraft indeed meddling
ἐπίπονον, φιλοτιμίαν δὲ κενοδοξίαν ἄκαρπον ὀνομάζοντες.
toilsome ambition but vainglory fruitless naming
ἤδη δὲ καὶ ῥήτορος ἔστιν ὅτε κολακεία διασύρει
already and also of-an-orator there-is when flattery disparages
φιλόσοφον, καὶ παρὰ γυναιξὶν ἀκολάστοις εὐδοκιμοῦσιν οἱ
a-philosopher and among women licentious are-esteemed those

τὰς μονολεχεῖς καὶ φιλάνδρους ἀναφροδίτους καὶ ἀγροίκους
the one-man and husband-loving loveless and boorish
ἀποκαλοῦντες. ὑπερβάλλει δὲ μοχθηρίᾳ τὸ μηδ' ἑαυτῶν
calling exceeds and in-wickedness the not-even from-themselves
ἀπέχεσθαι τοὺς κόλακας. ὡς γὰρ οἱ παλαισταὶ τὸ σῶμα
to-abstain the flatterers as for the wrestlers the body
ποιοῦσι ταπεινόν, ὅπως ἑτέρους καταβάλωσιν, οὕτω τῷ
make low so-that others they-may-throw so by-the
ψέγειν ἑαυτοὺς εἰς τὸ θαυμάζειν τοὺς πλησίον ὑπορρέουσιν.
blaming themselves into the admiring the neighbors they-slip
'ἀνδράποδόν εἰμι δειλὸν ἐν θαλάσσῃ, πρὸς τοὺς πόνους
a-slave I-am cowardly at sea toward the toils
ἀπαγορεύω, μαίνομαι κακῶς ἀκούσας ὑπ' ὀργῆς· ἀλλὰ τούτῳ'
I-give-up I-rage badly hearing from anger but to-this-one
φησίν 'οὐδέν ἐστι δεινόν, οὐδὲν πονηρόν, ἀλλ' ἴδιος ἄνθρωπος,
he-says nothing is terrible nothing wicked but peculiar a-man
πάντα πράως φέρει, πάντ' ἀλύπως.' ἂν δ' ᾖ τις
all-things gently bears all-things painlessly if but there-be someone
οἰόμενος πολὺν ἔχειν νοῦν καὶ βουλόμενος αὐστηρὸς εἶναι καὶ
thinking much to-have sense and wishing austere to-be and
αὐθέκαστος ὑπὸ δή τινος ὀρθότητος ἀεὶ προβάλληται τό
self-assertive from indeed some rightness always put-forward the

'Τυδείδη, μήτ' ἄρ με μάλ' αἴνεε μήτε τι νείκει',
son-of-Tydeus neither then me too-much praise nor at-all blame

οὐ ταύτῃ πρόσεισιν ὁ τεχνίτης κόλαξ, ἀλλ' ἔστι τις
not this-way approaches the artful flatterer but there-is some
ἑτέρα μηχανὴ πρὸς τὸν τοιοῦτον. ἥκει γὰρ αὐτῷ
other device for the such he-comes for to-him
περὶ πραγμάτων ἰδίων ὡς δὴ φρονήσει περισσοτέρῳ
about affairs own as indeed in-wisdom superior

συμβουλευσόμενος, καί φησι μᾶλλον μὲν ἑτέρους ἔχειν
about-to-take-counsel and he-says rather indeed others to-have
συνήθεις, ἐνοχλεῖν δ' ἀναγκαίως ἐκείνῳ· 'ποῖ γὰρ
intimates to-trouble but necessarily that-one where for
καταφύγωμεν οἱ γνώμης δεόμενοι, τίνι δὲ πιστεύσωμεν;'
may-we-take-refuge we of-counsel needing whom and may-we-trust
εἶτ' ἀκούσας ὅ τι ἂν εἴπῃ, χρησμὸν εἰληφέναι φήσας
then having-heard what ever — he-say an-oracle to-have-received saying
οὐ γνώμην ἄπεισιν. ἂν δὲ καὶ λόγων τινὸς ἐμπειρίας ὁρᾷ
not an-opinion he-departs if but also of-letters some experience he-sees
μεταποιούμενον, ἔδωκέ τι τῶν αὑτῷ γεγραμμένων,
laying-claim he-gave something of-the by-himself written
ἀναγνῶναι καὶ διορθῶσαι κελεύσας. Μιθριδάτῃ δὲ τῷ
to-read and to-correct bidding to-Mithridates and the
βασιλεῖ φιλιατροῦντι καὶ τεμεῖν ἔνιοι καὶ καῦσαι παρέσχον
king fond-of-medicine and to-cut some and to-burn offered
αὑτοὺς τῶν ἑταίρων, ἔργῳ κολακεύοντες οὐ λόγῳ·
themselves of-the companions by-deed flattering not by-word
μαρτυρεῖσθαι γὰρ ἐμπειρίαν ἐδόκει πιστευόμενος ὑπ' αὐτῶν.
to-be-attested for experience he-seemed being-trusted by them

'πολλαὶ μορφαὶ τῶν δαιμονίων',
many forms of-the deities

τὸ δὲ γένος τοῦτο τῶν ἀρνουμένων ἐπαίνων πανουργοτέρας
the but kind this of-the denying praises more-knavish
δεόμενον εὐλαβείας ἐλεγκτέον ἐπίτηδες ἀτόπους ἐκτάττοντα
needing caution must-be-exposed on-purpose odd setting-forth
συμβουλίας καὶ ὑποθήκας, καὶ διορθώσεις ποιούμενον
counsels and suggestions and corrections making
ἀλόγους. πρὸς μηδὲν γὰρ ἀντιλέγων, ἀλλὰ πᾶσι
unreasonable to nothing for objecting but to-all

συνεπινεύων καὶ δεχόμενος πάντα καὶ βοῶν παρ᾽ ἕκαστον
nodding-assent and accepting all-things and crying at each
ὡς εὖ καὶ καλῶς, γίγνεται καταφανής
how well and finely he-becomes evident

‘σύνθημ᾽ ἐρωτῶν, ἄλλο μαστεύων χρέος’,
a-password asking another seeking need

ἐπαινέσαι καὶ συνεπιτυφῶσαι βουλόμενος.
to-praise and to-help-puff-up wishing
ἔτι τοίνυν ὥσπερ ἔνιοι τὴν ζωγραφίαν σιωπῶσαν
further then as some the painting silent
ἀπεφήναντο ποιητικήν, οὕτως ἔστι τις κολακείας
declared poetry so there-is a-certain of-flattery
σιωπώσης ἔπαινος. ὥσπερ γὰρ οἱ θηρεύοντες ἂν μὴ τοῦτο
silent praise as for those hunting if not this
ποιεῖν ἀλλ᾽ ὁδοιπορεῖν ἢ νέμειν ἢ γεωργεῖν δοκῶσι, μᾶλλον
to-do but to-walk or to-graze or to-farm they-seem more
τὰ θηρευόμενα λανθάνουσιν, οὕτως οἱ κόλακες ἅπτονται
the hunted escape-notice so the flatterers lay-hold
μάλιστα τοῖς ἐπαίνοις, ὅταν ἐπαινεῖν μὴ δοκῶσιν ἀλλ᾽
most with-the praises whenever to-praise not they-seem but
ἕτερόν τι πράττειν. ὁ γὰρ ἔδρας εἴκων καὶ κλισίας
other something to-do the for seat yielding and couch
ἐπιόντι καὶ λέγων πρὸς δῆμον ἢ βουλὴν ἂν αἴσθηταί
to-one-approaching and speaking to people or council if he-perceive
τινα τῶν πλουσίων βουλόμενον εἰπεῖν, ἀποσιωπῶν μεταξὺ
one of-the rich wishing to-speak falling-silent in-between
καὶ παραδιδοὺς τὸ βῆμα καὶ τὸν λόγον ἐνδείκνυται σιωπῶν
and handing-over the platform and the speech shows being-silent
μᾶλλον τοῦ βοῶντος ὅτι κρείττονα νομίζει καὶ διαφέροντα
more than-the shouting that superior he-considers and excelling

τῷ φρονεῖν ἐκεῖνον. ὅθεν ὁρᾶν ἔστιν αὐτοὺς ἕδρας τε τὰς
in-the thinking that-one whence to-see it-is-possible them seats both the
πρώτας ἐν ἀκροάσεσι καὶ θεάτροις καταλαμβάνοντας, οὐχ
first at lectures and theaters taking not
ὅτι τούτων ἀξιοῦσιν αὑτούς, ἀλλ' ὅπως ὑπεξιστάμενοι
because of-these-things they-think-worthy themselves but so-that withdrawing
τοῖς πλουσίοις κολακεύωσι· καὶ λόγου κατάρχοντας ἐν
for-the rich they-may-flatter and speech beginning in
συνόδοις καὶ συνεδρίοις, εἶτα παραχωροῦντας ὡς κρείττοσι
meetings and councils then giving-way as to-superiors
καὶ μετατιθεμένους ῥᾷστα πρὸς τοὐναντίον, ἄνπερ ᾖ
and changing most-easily to the-opposite if-ever be
δυνατὸς ἢ πλούσιος ἢ ἔνδοξος ὁ ἀντιλέγων.
powerful or rich or illustrious the opponent
ᾧ καὶ μάλιστα δεῖ τὰς τοιαύτας ὑποκατακλίσεις καὶ
by-which also most one-must the such stooping-under and
ἀναχωρήσεις ἐξελέγχειν, οὐκ ἐμπειρίαις οὐδ' ἀρεταῖς οὐδ'
withdrawals to-expose not to-experiences nor to-virtues nor
ἡλικίαις ὑφιεμένων ἀλλὰ πλούτοις καὶ δόξαις. Ἀπελλῆς
to-ages submitting but to-wealth and reputations Apelles
μὲν γὰρ ὁ ζωγράφος, Μεγαβύζου παρακαθίσαντος αὐτῷ
indeed for the painter Megabyzus having-sat-beside him
καὶ περὶ γραμμῆς τι καὶ σκιᾶς βουλομένου λαλεῖν,
and about line something and shadow wishing to-chatter
'ὁρᾷς' ἔφη 'τὰ παιδάρια ταυτὶ τὰ τὴν μηλίδα τρίβοντα;
you-see he-said the little-boys these the the ochre grinding
πάνυ σοι προσεῖχε τὸν νοῦν σιωπῶντι, καὶ τὴν πορφύραν
very you they-attended the mind being-silent and the purple
ἐθαύμαζε καὶ τὰ χρυσία· νῦν δέ σου καταγελᾷ περὶ ὧν
admired and the gold-ornaments now but you they-laugh-at about what
οὐ μεμάθηκας ἀρξαμένου λαλεῖν.' καὶ Σόλων, Κροίσου περὶ
not you-have-learned having-begun to-chatter and Solon Croesus about

εὐδαιμονίας πυνθανομένου, Τέλλον τινὰ τῶν οὐκ ἐπιφανῶν
happiness inquiring Tellus a-certain of-the not conspicuous
Ἀθήνησι καὶ Κλέοβιν καὶ Βίτωνα ἀπέφηνεν εὐποτμοτέρους.
at-Athens and Cleobis and Biton declared more-fortunate
οἱ δὲ κόλακες τοὺς βασιλεῖς καὶ πλουσίους καὶ ἄρχοντας
the but flatterers the kings and rich and rulers
οὐκ ὀλβίους μόνον καὶ μακαρίους ἀλλὰ καὶ φρονήσει καὶ
not prosperous only and blessed but also in-wisdom and
τέχνῃ καὶ ἀρετῇ πάσῃ πρωτεύοντας ἀναγορεύουσιν.
in-art and in-virtue all excelling proclaim
16 εἶτα τῶν μὲν Στωϊκῶν οὐδ' ἀκούειν ἔνιοι ὑπομένουσι
then of-the indeed Stoics not-even to-hear some endure
τὸν σοφὸν ὁμοῦ πλούσιον καλὸν εὐγενῆ βασιλέα
the wise-man at-once rich handsome noble king
προσαγορευόντων, οἱ δὲ κόλακες τὸν πλούσιον ὁμοῦ καὶ
calling the but flatterers the rich-man at-once also
ῥήτορα καὶ ποιητήν, ἂν δὲ βούληται, καὶ ζωγράφον
orator and poet if and he-wish also painter
καὶ αὐλητὴν ἀποφαίνουσι καὶ ποδώκη καὶ ῥωμαλέον,
and piper declare and swift-footed and strong
ὑποπίπτοντες ἐν τῷ παλαίειν καὶ ἀπολειπόμενοι θεόντων,
falling-under in the wrestling and falling-behind running
ὥσπερ Κρίσων ὁ Ἱμεραῖος ἀπελείφθη διαθέων πρὸς
as Crison the Himeraean fell-behind running-a-race against
Ἀλέξανδρον, ὁ δ' αἰσθόμενος ἠγανάκτησε. Καρνεάδης δ'
Alexander he but having-perceived was-indignant Carneades and
ἔλεγε ὅτι πλουσίων καὶ βασιλέων παῖδες ἱππεύειν μόνον, ἄλλο
said that of-the-rich and of-kings sons to-ride only other
δ' οὐδὲν εὖ καὶ καλῶς μανθάνουσι· κολακεύει γὰρ αὐτοὺς ἐν
but nothing well and finely learn flatters for them in
ταῖς διατριβαῖς ὁ διδάσκαλος ἐπαινῶν καὶ ὁ προσπαλαίων
the exercises the teacher praising and the wrestling-partner

ὑποκατακλινόμενος, ὁ δ' ἵππος, οὐκ εἰδὼς οὐδὲ φροντίζων
stooping-under the but horse not knowing nor caring
ὅστις ἰδιώτης ἢ ἄρχων ἢ πλούσιος ἢ πένης, ἐκτραχηλίζει
who private-man or ruler or rich or poor throws-headlong
τοὺς μὴ δυναμένους ὀχεῖσθαι. εὐήθη τοίνυν καὶ ἀβέλτερα
those not able to-ride silly then and stupid
τὰ τοῦ Βίωνος 'εἰ τὸν ἀγρὸν ἔμελλεν ἐγκωμιάζων
the-things — of-Bion if the field he-were-going praising
εὔφορον ποιεῖν καὶ εὔκαρπον, εἶτ' οὐκ ἂν ἁμαρτάνειν ἐδόκει
fertile to-make and fruitful then not would to-err he-seemed
τοῦτο μὴ ποιῶν μᾶλλον ἢ σκάπτων καὶ πράγματα ἔχων;
this not doing rather than digging and trouble having
οὐ τοίνυν οὐδ' ἄνθρωπος ἄτοπος ἂν ἐπαίνων εἴη, εἰ τοῖς
not then not-even a-man odd would praising be if to-those
ἐπαινουμένοις ὠφέλιμός ἐστι καὶ πάμφορος'. ὁ μὲν γὰρ
being-praised beneficial he-is and all-bearing the indeed for
ἀγρὸς οὐ γίγνεται χείρων ἐπαινούμενος, ἄνθρωπον δὲ τυφοῦσι
field not becomes worse being-praised a-man but puff-up
καὶ ἀπολλύουσιν οἱ ψευδῶς καὶ παρ' ἀξίαν ἐπαινοῦντες.
and destroy those falsely and beyond worth praising

VII · FALSE FRANKNESS

The flatterer ought to leave the friend's frankness untouched, as Patroclus took Achilles' armor but not his spear; instead he imitates it, and it proves a hollow club like that of Menander's False Heracles, or a pillow that gives way. He is harsh to servants and relatives to win a name for hatred of wickedness, but silent on real faults while attacking small and outward ones, like a trainer who allows drunkenness but scolds over an oil flask, as the friends of Ptolemy disputed over a word while he beat the drum. Others use frankness for pleasure, as Agis the Argive, protesting a buffoon's rich gifts, turns the rebuke into likening Alexander to Heracles and Dionysus, sons of Zeus who also delighted in such men, and a senator 'boldly' charges Tiberius with neglecting himself for the people.

17 ταῦτα μὲν οὖν ἀπόχρη περὶ τούτων· ἐφεξῆς δὲ τὸ τῆς
these-things indeed then suffice about these next and the of-the
παρρησίας ἴδωμεν. ἔδει μὲν γάρ, ὡς ὁ Πάτροκλος
frankness let-us-see it-was-needful indeed for as — Patroclus
τοῦ Ἀχιλλέως τὰ ὅπλα περιβαλλόμενος καὶ τοὺς ἵππους
— of-Achilles the arms putting-on and the horses
ἐξελαύνων ἐπὶ τὴν μάχην μόνης οὐκ ἐτόλμησε τῆς
driving-out to the battle alone not dared the
Πηλιάδος θιγεῖν ἀλλ᾽ ἀφῆκεν, οὕτω τὸν κόλακα τοῖς
Pelian-spear to-touch but let(-it)-be so the flatterer with-the
τοῦ φίλου σκευοποιούμενον καὶ ἀναπλαττόμενον ἐπισήμοις
of-the friend equipping-himself and molding-himself marks
καὶ συμβόλοις μόνην τὴν παρρησίαν ὥσπερ ἐξαίρετον
and tokens only the frankness as a-special
βάσταγμα φιλίας
burden of-friendship

‘βριθὺ μέγα στιβαρόν’
heavy great stout

καταλείπειν ἄθικτον καὶ ἀμίμητον. ἐπεὶ δὲ φεύγοντες
to-leave untouched and unimitated since but fleeing
τὸν ἐν γέλωτι καὶ ἀκράτῳ καὶ σκώμμασι καὶ παιδιαῖς
the in laughter and unmixed-wine and jests and play
ἔλεγχον εἰς ὀφρῦν αἴρουσιν ἤδη τὸ πρᾶγμα καὶ
refutation into brow they-raise already the matter and
κολακεύουσιν ἐσκυθρωπακότες καὶ ψόγον τινὰ καὶ
they-flatter scowling and blame some and
νουθεσίαν παραμιγνύουσι, φέρε μηδὲ τοῦτο παραλίπωμεν
admonition they-mix-in come-now not-even this let-us-leave
ἀβασάνιστον. οἶμαι δέ, ὥσπερ ἐν κωμῳδίᾳ Μενάνδρου
untested I-think and as in comedy of-Menander

Ψευδηρακλῆς πρόσεισι ῥόπαλον οὐ στιβαρὸν κομίζων οὐδ'
a-False-Heracles approaches a-club not stout carrying nor
ἰσχυρὸν ἀλλὰ χαῦνόν τι πλάσμα καὶ διάκενον, οὕτω τὴν
strong but hollow some fabrication and empty so the
τοῦ κόλακος παρρησίαν φανεῖσθαι πειρωμένοις μαλακὴν
of-the flatterer frankness will-appear to-those-trying(-it) soft
καὶ ἀβαρῆ καὶ τόνον οὐκ ἔχουσαν, ἀλλὰ ταὐτὰ τοῖς
and weightless and tension not having but the-same-things as-the
τῶν γυναικῶν προσκεφαλαίοις δρῶσαν, ἃ δοκοῦντα ταῖς
of-the women pillows doing which seeming to-the
κεφαλαῖς ἀντερείδειν καὶ ἀντέχειν ἐνδίδωσι καὶ ὑπείκει
heads to-resist and to-hold-up give-way and yield
μᾶλλον· ὥσπερ ἡ κίβδηλος αὕτη παρρησία κενὸν ἔχουσα
rather as the counterfeit this frankness empty having
καὶ ψευδῆ καὶ ὕπουλον ὄγκον ἐξήρθη καὶ ᾤδησεν, ἵνα
and false and festering swelling rises and swells so-that
συσταλεῖσα καὶ συμπεσοῦσα δέξηται καὶ συνεπισπάσηται
having-contracted and collapsed it-may-receive and drag-down-with-it
τὸν καταφερόμενον εἰς αὐτήν. ἡ μὲν γὰρ ἀληθὴς καὶ
the-one sinking into it the indeed for true and
φιλικὴ παρρησία τοῖς ἁμαρτανομένοις ἐπιφύεται, σωτήριον
friendly frankness to-the faults clings saving
ἔχουσα καὶ κηδεμονικὸν τὸ λυποῦν, ὥσπερ τὸ μέλι τὰ
having and caring the paining like the honey the-things
ἡλκωμένα δάκνουσα καὶ καθαίρουσα, τἄλλα δ'
ulcerated stinging and cleansing in-the-other-things but
ὠφέλιμος οὖσα καὶ γλυκεῖα, περὶ ἧς ἴδιος ἔσται λόγος.
beneficial being and sweet about which separate will-be a-discourse
ὁ δὲ κόλαξ πρῶτον μὲν ἐνδείκνυται τὸ πικρὸς εἶναι
the but flatterer first indeed displays the bitter to-be
καὶ περισπερχὴς καὶ ἀπαραίτητος ἐν τοῖς πρὸς ἑτέρους
and vehement and inexorable in the-things toward others

(οἰκέταις γὰρ αὐτοῦ χαλεπός ἐστι καὶ συγγενῶν καὶ
to-servants for his harsh he-is and of-relatives and
οἰκείων ἐπεμβῆναι δεινὸς ἁμαρτήμασι καὶ μηδένα θαυμάσαι
kinsmen to-trample-on clever on-faults and no-one to-admire
μηδὲ σεμνῦναι τῶν ἐκτὸς ἀλλ᾽ ὑπερορᾶν, ἀσυγγνώμων
nor to-exalt of-those outside but to-disdain unforgiving
δὲ καὶ διάβολος ἐν τῷ πρὸς ὀργὴν ἑτέρους παροξύνειν,
and and slanderous in the toward anger others to-provoke
θηρώμενος μισοπονηρίας δόξαν, ὡς οὐκ ἂν ἑκὼν
hunting of-hatred-of-wickedness a-reputation as not would willingly
ὑφέμενος παρρησίας αὐτοῖς οὐδὲ ποιήσας οὐδὲν οὐδ᾽
having-given-up frankness for-them nor having-done anything nor
εἰπὼν πρὸς χάριν), ἔπειτα δὲ τῶν μὲν ἀληθινῶν καὶ
having-said for favor then and the indeed true and
μεγάλων ἁμαρτημάτων οὐδὲν εἰδέναι προσποιούμενος οὐδὲ
great faults nothing to-know pretending nor
γιγνώσκειν, πρὸς δὲ τὰ μικρὰ καὶ τὰ ἐκτὸς ἐλλείμματα
to-recognize at and the small-things and the outward shortcomings
δεινὸς ᾖξαι καὶ μετὰ τόνου καθάψασθαι καὶ σφοδρότητος,
terrible to-dart and with intensity to-attack and vehemence
ἂν σκεῦος ἀμελῶς ἴδῃ κείμενον, ἂν οἰκοῦντα φαύλως, ἂν
if a-utensil carelessly he-see lying if living poorly if
ὀλιγωροῦντα κουρᾶς ἢ ἀμπεχόνης ἢ κυνός τινος ἢ ἵππου
neglecting haircut or cloak or a-dog some or a-horse
μὴ κατ᾽ ἀξίαν ἐπιμελόμενον· γονέων δὲ ὀλιγωρία καὶ
not according-to worth caring-for of-parents but neglect and
παίδων ἀμέλεια καὶ ἀτιμία γαμετῆς καὶ πρὸς οἰκείους
of-children carelessness and dishonor of-a-wife and toward kinsmen
ὑπεροψία καὶ χρημάτων ὄλεθρος οὐδέν ἐστι πρὸς αὐτόν,
disdain and of-money ruin nothing is to him
ἀλλ᾽ ἄφωνος ἐν τούτοις καὶ ἄτολμος, ὥσπερ ἀθλητὴν
but voiceless in these-things and undaring as an-athlete

ἀλείπτης ἐῶν μεθύειν καὶ ἀκολασταίνειν, εἶτα περὶ
a-trainer allowing to-be-drunk and to-be-licentious then about
ληκύθου χαλεπὸς ὢν καὶ στλεγγίδος, ἢ γραμματικὸς
an-oil-flask harsh being and a-strigil or a-schoolmaster
ἐπιπλήττων παιδὶ περὶ δέλτου καὶ γραφείου, σολοικίζοντος
rebuking a-boy about tablet and pen committing-solecisms
δὲ καὶ βαρβαρίζοντος οὐ δοκῶν ἀκούειν.
but and speaking-barbarously not seeming to-hear
τοιοῦτος γὰρ ὁ κόλαξ, οἷος ῥήτορος φαύλου καὶ
such for the flatterer as of-an-orator poor and
καταγελάστου μηδὲν εἰπεῖν πρὸς τὸν λόγον, ἀλλὰ περὶ τῆς
ridiculous nothing to-say about the speech but about the
φωνῆς αἰτιᾶσθαι καὶ χαλεπῶς ἐγκαλεῖν ὅτι τὴν ἀρτηρίαν
voice to-find-fault and harshly to-accuse that the windpipe
διαφθείρει ψυχροποτῶν, καὶ σύγγραμμα κελευσθεὶς ἄθλιον
he-ruins drinking-cold and a-composition bidden wretched
διελθεῖν αἰτιᾶσθαι τὸ χαρτίον ὡς δασὺ καὶ τὸν γραφέα
to-go-through to-blame the paper as rough and the scribe
μιαρὸν καὶ ὀλίγωρον ἀποκαλεῖν. οὕτω δὲ καὶ Πτολεμαίῳ
foul and careless to-call so and also with-Ptolemy
φιλομαθεῖν δοκοῦντι περὶ γλώττης καὶ στιχιδίου μαχόμενοι
to-love-learning seeming about a-word and a-little-verse fighting
καὶ ἱστορίας μέχρι μέσων νυκτῶν ἀπέτεινον· ὠμότητι
and a-story until middle nights they-prolonged with-cruelty
δὲ χρωμένου καὶ ὕβρει καὶ τυμπανίζοντος καὶ τελοῦντος
but using and insolence and beating-the-drum and celebrating-rites
οὐδεὶς ἐνέστη τῶν τοσούτων. ὥσπερ οὖν εἴ τις ἀνθρώπου
no-one opposed of-the so-many as then if someone of-a-man
φύματα καὶ σύριγγας ἔχοντος ἰατρικῷ σμιλίῳ τὰς τρίχας
tumors and fistulas having with-a-surgical scalpel the hairs

τέμνοι καὶ τοὺς ὄνυχας, οὕτως οἱ κόλακες τὴν παρρησίαν
should-cut and the nails so the flatterers the frankness
πρὸς τὰ μὴ λυπούμενα μέρη μηδ' ἀλγοῦντα προσφέρουσιν.
to the not hurting parts nor aching apply
18 ἔτι δὲ τούτων ἕτεροι πανουργότεροι καὶ πρὸς ἡδονὴν
further and than-these others more-knavish also for pleasure
χρῶνται τῷ παρρησιάζεσθαι καὶ ψέγειν. καθάπερ Ἄγις
use the speaking-frankly and blaming as Agis
ὁ Ἀργεῖος, Ἀλεξάνδρου γελωτοποιῷ τινι μεγάλας δωρεὰς
the Argive Alexander to-a-buffoon some great gifts
διδόντος, ὑπὸ φθόνου καὶ λύπης ἐξέκραγεν 'ὦ τῆς πολλῆς
giving from envy and grief cried-out oh of-the great
ἀτοπίας', ἐπιστρέψαντος δὲ τοῦ βασιλέως πρὸς αὐτὸν ὀργῇ
absurdity having-turned and the king to him in-anger
καί 'τί δὴ σὺ λέγεις;' εἰπόντος 'ὁμολογῶ' φησὶν 'ἄχθεσθαι
and what indeed you say having-said I-confess he-says to-be-vexed
καὶ ἀγανακτεῖν, ὁρῶν ὑμᾶς τοὺς ἐκ Διὸς γεγονότας ἅπαντας
and to-be-indignant seeing you those from Zeus born all
ὁμοίως κόλαξιν ἀνθρώποις καὶ καταγελάστοις χαίροντας·
alike in-flatterers men and ridiculous rejoicing
καὶ γὰρ Ἡρακλῆς Κέρκωψί τισι, καὶ Σειληνοῖς ὁ Διόνυσος
and for Heracles in-Cercopes some and in-Sileni — Dionysus
ἐτέρπετο, καὶ παρὰ σοὶ τοιούτους ἰδεῖν ἔστιν εὐδοκιμοῦντας'.
delighted and with you such to-see is-possible being-esteemed
Τιβερίου δὲ Καίσαρος εἰς τὴν σύγκλητόν ποτε παρελθόντος
Tiberius but Caesar into the senate once having-come
εἷς τῶν κολάκων ἀναστὰς ἔφη δεῖν ἐλευθέρους ὄντας
one of-the flatterers having-risen said one-must free being
παρρησιάζεσθαι καὶ μηδὲν ὑποστέλλεσθαι μηδ' ἀποσιωπᾶν
to-speak-frankly and nothing to-hold-back nor to-keep-silent
τῶν συμφερόντων· ἀνατείνας δὲ πάντας οὕτως, γενομένης
of-the advantageous-things having-roused and all so having-come

αὐτῷ σιωπῆς καὶ τοῦ Τιβερίου προσέχοντος, ‘ἄκουσον’
for-him silence and — Tiberius attending hear
ἔφη ‘Καῖσαρ ἅ σοι πάντες ἐγκαλοῦμεν, οὐδεὶς δὲ τολμᾷ
he-said Caesar what to-you all we-charge no-one but dares
φανερῶς λέγειν. ἀμελεῖς σεαυτοῦ καὶ προΐεσαι τὸ σῶμα καὶ
openly to-say you-neglect yourself and give-up the body and
κατατρύχεις ἀεὶ φροντίσι καὶ πόνοις ὑπὲρ ἡμῶν, οὔτε
wear-out always with-cares and toils on-behalf-of us neither
μεθ’ ἡμέραν οὔτε νυκτὸς ἀναπαυόμενος’. πολλὰ δ’ αὐτοῦ
by day nor by-night resting many and he
τοιαῦτα συνείροντος, εἰπεῖν φασι τὸν ῥήτορα Κάσσιον
such-things stringing-together to-have-said they-say the orator Cassius
Σεῦηρον ‘αὕτη τοῦτον ἡ παρρησία τὸν ἄνθρωπον ἀποκτενεῖ’.
Severus this this the frankness the man will-kill

VIII · FLATTERING THE PASSIONS

Worse is the frankness that accuses men of the opposite faults, calling a miser profligate or bidding a cruel ruler drop his clemency, and that inflames quarrels with brothers, parents, and wives or, in a lover's jealous quarrel with his mistress, accuses the lover of harshness, as Antony's friends reproach him on behalf of the Egyptian woman; it is like wine mixed with hemlock. The flatterer sits by the irrational part of the soul, tickling each passion like a swelling: you are angry, punish; you desire, buy; you fear, let us flee. In meetings and services the friend is simple, while the flatterer runs up, apologizes with oaths, and wants every task for himself.

καὶ ταυτὶ μὲν ἐλάττονά ἐστιν. ἐκεῖνα δ’ ἤδη χαλεπὰ 19
and these indeed lesser are those but already hard
καὶ λυμαινόμενα τοὺς ἀνοήτους, ὅταν εἰς τἀναντία
and harming the foolish whenever of the-opposite
πάθη καὶ νοσήματα κατηγορῶσιν (ὥσπερ Ἱμέριος ὁ
passions and diseases they-accuse as Himerius the

κόλαξ τῶν πλουσίων τινὰ τὸν ἀνελευθερώτατον καὶ
flatterer of-the rich a-certain-one the most-illiberal and
φιλαργυρώτατον Ἀθήνησιν ὡς ἄσωτον ἐλοιδόρει καὶ ἀμελῆ
most-avaricious at-Athens as profligate reviled and careless
καὶ πεινήσοντα κακῶς μετὰ τῶν τέκνων) ἢ τοὺς ἀσώτους
and going-to-starve badly with the children or the profligate
αὖ πάλιν καὶ πολυτελεῖς εἰς μικρολογίαν καὶ ῥυπαρίαν
in-turn again and extravagant for stinginess and sordidness
ὀνειδίζωσιν (ὥσπερ Νέρωνα Τίτος Πετρώνιος) ἢ τοὺς
they-reproach as Nero Titus Petronius or those
ὠμῶς καὶ ἀγρίως προσφερομένους ἄρχοντας ὑπηκόοις
cruelly and savagely behaving rulers toward-subjects
ἀποθέσθαι κελεύωσι τὴν πολλὴν ἐπιείκειαν καὶ τὸν ἄκαιρον
to-lay-aside they-bid the much clemency and the untimely
ἔλεον καὶ ἀσύμφορον. ὅμοιος δὲ τούτοις καὶ ὁ τὸν
pity and inexpedient like and to-these also the-one the
εὐήθη καὶ βλᾶκα καὶ ἀβέλτερον ὡς δεινόν τινα καὶ
simple and dullard and stupid as clever someone and
πανοῦργον καὶ φυλάττεσθαι καὶ δεδιέναι προσποιούμενος,
knavish and to-guard-against and to-fear pretending
καὶ ὁ τοῦ βασκάνου δὲ καὶ τῷ κακολογεῖν ἀεὶ καὶ
and the of-the malicious and and in-the speaking-ill always and
ψέγειν χαίροντος, ἄν ποτε προαχθεὶς ἐπαινέσῃ τινὰ τῶν
blaming rejoicing if ever being-led-on he-praise one of-the
ἐνδόξων, καθαπτόμενος καὶ ἀντιλέγων ὡς νόσημα τοῦτ'
illustrious attacking and contradicting as a-disease this
ἔχοντος, ἀνθρώπους ἐπαινεῖν καὶ μηδενὸς ἀξίους.
having men to-praise and of-nothing worthy
'τίς γὰρ οὗτός ἐστιν ἢ τί λαμπρὸν εἴρηκεν ἢ πεποίηκε;'
who for this-one is or what brilliant has-he-said or has-done
μάλιστα δὲ περὶ τοὺς ἔρωτας τοῖς κολακευομένοις
most and about the loves to-the flattered

ἐπιτίθενται καὶ προσεκκάουσιν. ἀδελφοῖς μὲν γὰρ
they-attack and inflame-further with-brothers indeed for
ὁρῶντες διαφερομένους ἢ γονέων ὑπερφρονοῦντας ἢ πρὸς
seeing quarreling or of-parents disdainful or toward
γυναῖκας αὐτῶν ὑπεροπτικῶς ἔχοντας οὔτε νουθετοῦσιν
wives their disdainfully being neither admonish
οὔτ' ἐγκαλοῦσιν, ἀλλὰ καὶ προσεπιτείνουσι τὰς ὀργάς.
nor accuse but even intensify the angers
'οὐ γὰρ αἰσθάνῃ σαυτοῦ' καὶ 'σὺ τούτων αἴτιος, ἀεὶ
not for you-perceive yourself and you of-these the-cause always
θεραπευτικῶς προσφερόμενος καὶ ταπεινῶς.' ἂν δὲ
obsequiously behaving and humbly if but
πρὸς ἑταίραν ἢ μοιχεύτριαν ἐρωμένην κνησμός τις ἐξ
toward a-courtesan or an-adulteress loved an-irritation some from
ὀργῆς καὶ ζηλοτυπίας ἐγγένηται, πάρεστιν εὐθὺς μετὰ
anger and jealousy arise is-present at-once with
παρρησίας λαμπρᾶς ἡ κολακεία, πῦρ ἐπὶ πῦρ εἰσφέρουσα
frankness brilliant the flattery fire on fire bringing
καὶ δικαιολογουμένη καὶ κατηγοροῦσα τοῦ ἐρῶντος ὡς
and pleading and accusing the lover as
ἀνέραστα πολλὰ καὶ σκληρὰ καὶ νεμεσητὰ ποιοῦντος·
loveless-things many and harsh and blameworthy doing

'ὦ δυσχάριστε, τῶν πυκνῶν φιλημάτων.'
O ungrateful for-the frequent kisses

οὕτως Ἀντώνιον οἱ φίλοι τῆς Αἰγυπτίας ἐρῶντα καὶ καόμενον
so Antony the friends the Egyptian loving and burning
ἀνέπειθον ὡς ὑπ' ἐκείνης ἐρῷτο, καὶ λοιδοροῦντες ἐκάλουν
persuaded that by her he-was-loved and reviling(-him) called(-him)
ἀπαθῆ καὶ ὑπερήφανον. 'ἡ μὲν γὰρ γυνὴ καταλιποῦσα
unfeeling and arrogant the indeed for woman having-left

βασιλείαν τοσαύτην καὶ διατριβὰς εὐδαίμονας φθείρεται
a-kingdom so-great and pastimes happy is-wasting-away
μετὰ σοῦ στρατευομένη, σχῆμα παλλακίδος ἔχουσα·
with you campaigning the-bearing of-a-concubine having

‘σοὶ δέ τις ἐν στήθεσσιν ἀκήλητος νόος ἐστί’
to-you but some in breasts unbewitchable mind is

καὶ περιορᾷς αὐτὴν ἀνιωμένην.’ ὁ δ’ ἡδέως ἐλεγχόμενος
and you-overlook her grieving the and gladly being-convicted
ὡς ἀδικῶν καὶ τοῖς κατηγοροῦσι χαίρων ὡς οὐδὲ
as doing-wrong and in-the accusers rejoicing as not-even
τοῖς ἐπαινοῦσιν ἐλάνθανε τῷ νουθετεῖν δοκοῦντι
in-the praisers escaped-notice by-the to-admonish seeming
προσδιαστρεφόμενος. ἔοικε γὰρ ἡ τοιαύτη παρρησία
being-further-perverted it-is-like for the such frankness
τοῖς τῶν ἀκολάστων δήγμασι γυναικῶν, ἐγείρουσα καὶ
to-the of-the licentious bitings women rousing and
γαργαλίζουσα τῷ δοκοῦντι λυπεῖν τὸ ἡδόμενον. καὶ καθάπερ
tickling by-the seeming to-pain the being-pleased and as
τὸν ἄκρατον ἄλλως βοηθοῦντα πρὸς τὸ κώνειον ἂν ἐμμίξωσι
the unmixed-wine otherwise helping against the hemlock if they-mix-in
προσεμβαλόντες αὐτῷ, κομιδῇ ποιοῦσι τὴν τοῦ φαρμάκου
having-thrown-in with-it utterly they-make the of-the drug
δύναμιν ἀβοήθητον, ὀξέως ἀναφερομένην ἐπὶ τὴν καρδίαν
power irremediable sharply being-carried to the heart
ὑπὸ θερμότητος, οὕτω τὴν παρρησίαν ἐπιστάμενοι μέγα
by heat so the frankness knowing great
βοήθημα πρὸς τὴν κολακείαν οὖσαν οἱ πονηροὶ δι’ αὐτῆς
a-help against the flattery being the wicked by itself
κολακεύουσι τῆς παρρησίας. ὅθεν οὐδ’ ὁ Βίας ἀπεκρίνατο
flatter the frankness whence not-even — Bias answered

καλῶς τῷ πυθομένῳ τί τῶν ζῴων χαλεπώτατόν ἐστιν,
well to-the-one having-asked which of-the animals most-troublesome is
ἀποκρινάμενος ὅτι τῶν μὲν ἀγρίων ὁ τύραννος, τῶν δ'
having-answered that of-the indeed wild the tyrant of-the but
ἡμέρων ὁ κόλαξ. ἀληθέστερον γὰρ ἦν εἰπεῖν ὅτι τῶν
tame the flatterer more-truly for it-was to-say that of-the
κολάκων ἥμεροι μέν εἰσιν οἱ περὶ τὸ βαλανεῖον καὶ περὶ
flatterers tame indeed are those about the bath and about
τὴν τράπεζαν, ὁ δ' εἰς τὰ δωμάτια καὶ τὴν γυναικωνῖτιν
the table the but into the chambers and the women's-quarters
ἐκτείνων ὥσπερ πλεκτάνας τὸ πολύπραγμον καὶ διάβολον
extending as tentacles the meddlesomeness and slander
καὶ κακόηθες ἄγριος καὶ θηριώδης καὶ δυσμεταχείριστος.
and malice wild and beastlike and hard-to-handle
εἷς δέ τις ἔοικε τρόπος εἶναι φυλακῆς τὸ γιγνώσκειν 20
one and some seems way to-be of-guarding the to-know
καὶ μνημονεύειν ἀεὶ ὅτι τῆς ψυχῆς τὸ μὲν ἀληθινὸν καὶ
and to-remember always that the soul the indeed true and
φιλόκαλον καὶ λογικὸν ἐχούσης, τὸ δ' ἄλογον καὶ φιλοψευδὲς
noble-loving and rational having the but irrational and falsehood-loving
καὶ παθητικόν, ὁ μὲν φίλος ἀεὶ τῷ κρείττονι πάρεστι
and emotional the indeed friend always with-the better is-present
σύμβουλος καὶ συνήγορος, ὥσπερ ἰατρὸς τὸ ὑγιαῖνον
adviser and advocate as a-doctor the healthy
αὔξων καὶ διαφυλάττων, ὁ δὲ κόλαξ τῷ παθητικῷ
increasing and preserving the but flatterer by-the emotional
καὶ ἀλόγῳ παρακάθηται, καὶ τοῦτο κνᾷ καὶ γαργαλίζει
and irrational sits and this scratches and tickles
καὶ ἀναπείθει, καὶ ἀφίστησι τοῦ λογισμοῦ, μηχανώμενος
and persuades and draws-away from-the reasoning contriving
αὐτῷ πονηράς τινας ἡδυπαθείας. ὥσπερ οὖν τῶν σιτίων
for-it wicked some luxuries as then of-the foods

ἔστιν ἃ μήθ' αἵματι προσφύεται μήτε πνεύματι, μηδὲ
there-are which neither to-blood cling nor to-breath nor
νεύροις τινὰ τόνον ἢ μυελοῖς προστίθησιν, ἀλλ' αἰδοῖα
to-sinews any tone or to-marrow add but the-private-parts
παρακινεῖ καὶ κοιλίαν ἐγείρει καὶ σάρκα ποιεῖ σαθρὰν καὶ
excite and the-belly rouse and flesh make rotten and
ὕπουλον, οὕτως ὁ τοῦ κόλακος λόγος οὐδὲν τῷ φρονοῦντι
festering so the of-the flatterer speech nothing to-the thinking
καὶ λογιζομένῳ προστίθησιν, ἀλλ' ἡδονήν τινα τιθασεύων
and reasoning adds but pleasure some nursing
ἔρωτος ἢ θυμὸν ἐντείνων ἀνόητον ἢ διερεθίζων φθόνον
of-love or temper straining foolish or provoking envy
ἢ φρονήματος ὄγκον ἐμποιῶν ἐπαχθῆ καὶ κενὸν ἢ λύπῃ
or of-pride swelling producing offensive and empty or in-grief
συνεπιθρηνῶν ἢ τὸ κακόηθες καὶ ἀνελεύθερον καὶ ἄπιστον
mourning-with or the malicious and illiberal and distrustful
ἀεί τισι διαβολαῖς καὶ προαισθήσεσι δριμὺ καὶ ψοφοδεὲς
always by-some slanders and forebodings sharp and timorous
ποιῶν καὶ ὕποπτον οὐ διαφεύξεται τοὺς προσέχοντας.
making and suspicious not will-escape those attending
ἀεὶ γὰρ ὑφορμεῖ τινι πάθει καὶ τοῦτο πιαίνει, καὶ
always for he-lies-in-wait-by some passion and this fattens and
πάρεστι βουβῶνος δίκην ἑκάστοτε τοῖς ὑπούλοις καὶ
is-present of-a-bubo in-the-manner each-time to-the festering and
φλεγμαίνουσι τῆς ψυχῆς ἐπιγιγνόμενος. 'ὀργίζῃ; κόλασον.
inflamed of-the soul attaching you-are-angry punish
ἐπιθυμεῖς; ὤνησαι. φοβῇ; φύγωμεν. ὑπονοεῖς; πίστευσον.'
you-desire buy you-fear let-us-flee you-suspect believe
ἂν δὲ περὶ ταῦτα δυσφώρατος ᾖ τὰ πάθη, διὰ
if but about these-things hard-to-detect he-be the passions because-of
σφοδρότητα καὶ μέγεθος ἐκκρουομένου τοῦ λογισμοῦ, περὶ
violence and size being-knocked-out the reasoning about

τὰ μικρὰ λαβὴν παρέξει μᾶλλον, ὅμοιος ὤν. καὶ γὰρ
the small-things a-hold he-will-give rather alike being and for
ἐν ὑποψίᾳ κραιπάλης τινὸς ἢ πλησμονῆς γενόμενον καὶ
in suspicion of-a-hangover some or of-surfeit having-become and
διστάζοντα περὶ λουτροῦ καὶ τροφῆς ὁ μὲν φίλος ἐφέξει,
hesitating about bath and food the indeed friend will-check
φυλάττεσθαι καὶ προσέχειν παραινῶν, ὁ δὲ κόλαξ εἰς
to-guard and to-attend advising the but flatterer to
τὸ βαλανεῖον ἕλκει, καὶ κελεύει νεαρόν τι παρατιθέναι
the bath drags and bids new something to-set-before
καὶ μὴ κακοῦν ἀνατάσει τὸ σῶμα. καὶ πρὸς ὁδὸν ἢ
and not to-harm by-abstinence the body and for road or
πλοῦν ἤ τινα πρᾶξιν ὁρῶν ἀπομαλακιζόμενον οὐ φήσει
voyage or some action seeing going-soft not he-will-say
κατεπείγειν τὸν καιρόν, ἀλλὰ ταὐτὸ ποιήσειν ὑπερθεμένους
to-press the occasion but the-same will-do having-postponed
ἢ πέμψαντας ἕτερον. ἂν δ' ὑπεσχημένος ἀργύριον οἰκείῳ
or having-sent another if but having-promised money to-a-kinsman
τινὶ δανείσειν ἢ ἐπιδώσειν μεταμέληται μὲν αἰδῆται δέ,
some to-lend or to-give he-regret indeed be-ashamed but
τῇ χείρονι ῥοπῇ προστιθεὶς ἑαυτὸν ὁ κόλαξ ἐπέρρωσε
to-the worse inclination adding himself the flatterer strengthened
τὴν εἰς τὸ βαλλάντιον γνώμην καὶ τὸ δυσωπούμενον
the toward the purse opinion and the being-abashed
ἐξέκοψεν, ὡς ἀναλίσκοντα πολλὰ καὶ πολλοῖς ἀρκεῖν
cut-out as spending much and to-many to-suffice
ὀφείλοντα φείδεσθαι κελεύων. ὅθεν εἰ μὴ λανθάνομεν
obliged to-spare bidding whence if not we-escape-the-notice-of
ἑαυτοὺς ἐπιθυμοῦντες ἀναισχυντοῦντες ἀποδειλιῶντες, ὁ
ourselves desiring being-shameless playing-the-coward the
κόλαξ ἡμᾶς οὐ λήσεται. ἔστι γὰρ συνηγορῶν ἀεὶ
flatterer us not will-escape-notice is for advocating always

τούτοις τοῖς πάθεσι καὶ περὶ τὰς τούτων ἐκβάσεις
these the passions and about the of-these outbreaks
παρρησιαζόμενος. ταῦτα μὲν οὖν ἱκανὰ περὶ τούτων.
speaking-frankly these-things indeed then sufficient about these-things
21 ἐπὶ δὲ τὰς χρείας καὶ τὰς ὑπουργίας ἴωμεν ἤδη· καὶ γὰρ
to and the uses and the services let-us-go now and for
ἐν ταύταις πολλὴν ἀπεργάζεται σύγχυσιν καὶ ἀσάφειαν ὁ
in these much produces confusion and obscurity the
κόλαξ τῆς πρὸς τὸν φίλον διαφορᾶς, ἄοκνος δοκῶν εἶναι
flatterer of-the toward the friend difference unhesitating seeming to-be
καὶ πρόθυμος ἐν πᾶσι καὶ ἀπροφάσιστος. ὁ μὲν γὰρ
and eager in all-things and unexcusing the indeed for
τοῦ φίλου τρόπος ὥσπερ ὁ τῆς ἀληθείας μῦθος ἁπλοῦς
of-the friend manner as the of-the truth word simple
ἐστι κατ' Εὐριπίδην καὶ ἀφελὴς καὶ ἄπλαστος, ὁ δὲ
is according-to Euripides and plain and unaffected the but
τοῦ κόλακος ὄντως
of-the flatterer really

'νοσῶν ἐν αὑτῷ φαρμάκων δεῖται σοφῶν'
sick in itself of-drugs needs clever

καὶ πολλῶν νὴ Δία καὶ περιττῶν. ὥσπερ οὖν ἐν ταῖς
and of-many by Zeus and superfluous as then in the
ἀπαντήσεσιν ὁ μὲν φίλος ἔστιν ὅτε μήτ' εἰπὼν
meetings the indeed friend there-is when neither having-spoken
μήτ' ἀκούσας μηδὲν ἀλλὰ προσβλέψας καὶ μειδιάσας
nor having-heard anything but having-looked and having-smiled
τὸ εὐμενὲς καὶ τὸ οἰκεῖον ἔνδοθεν δοὺς ταῖς ὄψεσι
the kindly and the intimate from-within having-given by-the eyes
καὶ δεξάμενος παρῆλθεν, ὁ δὲ κόλαξ τρέχει καταδιώκει
and having-received passed-by the but flatterer runs pursues

δεξιοῦται πόρρωθεν, ἂν προσαγορευθῇ πρότερον ὀφθείς,
greets from-afar if he-be-addressed first having-been-seen
ἀπολογεῖται μετὰ μαρτύρων καὶ ὅρκων πολλάκις, οὕτως ἐν
he-apologizes with witnesses and oaths often so in
ταῖς πράξεσι πολλὰ παραλείπουσιν οἱ φίλοι τῶν μικρῶν,
the actions many-things leave-aside the friends of-the small-things
οὐκ ἐξακριβοῦντες οὐδὲ πολυπραγμονοῦντες οὐδέν, οὐδ'
not scrutinizing nor busying-themselves-about anything nor
ἑαυτοὺς εἰς πᾶσαν ὑπουργίαν ἐμβάλλοντες. ἀλλ' ἐκεῖνος
themselves into every service throwing but that-one
ἐνταῦθα συνεχὴς καὶ ἐνδελεχὴς καὶ ἄτρυτος, οὐ διδοὺς
there continuous and persistent and unwearied not giving
ἑτέρῳ τόπον οὐδὲ χώραν διακονίας, ἀλλὰ βουλόμενος
to-another place nor room of-service but wishing
κελεύεσθαι, κἂν μὴ κελευσθῇ, δακνόμενος, μᾶλλον δ'
to-be-bidden and-if not be-be-bidden being-stung rather but
ὅλως ἐξαθυμῶν καὶ ποτνιώμενος.
wholly losing-heart and lamenting

IX · PROMISES AND SERVICES

The friend promises what he can and helps only after he has advised, while the flatterer says 'speak what you think,' wanting to be a chorus or an applauding theater for a tragic actor, and, silent until his patron speaks, claims he was just about to say it himself. The friend's kindness is often hidden, as a doctor treats unnoticed: Arcesilaus slips money under the sick Apelles' pillow, and Lacydes hides a ring to save Cephisocrates and tells no one. The flatterer's service is a painting overwrought with color, full of sweat and running about and told at tiresome length, while the friend, like the Spartans who gave up one day's breakfast, theirs and their beasts', to send the Smyrnaeans grain, says little of what he has done.

22 ἔστι μὲν οὖν καὶ ταῦτα δηλώματα τοῖς νοῦν ἔχουσιν
are indeed then also these-things indications to-those sense having
οὐκ ἀληθινῆς φιλίας οὐδὲ σώφρονος ἀλλ' ἑταιρούσης καὶ
not of-true friendship nor temperate but of-courtesan-like and
περιπλεκομένης ἑτοιμότερον τῶν δεομένων. οὐ μὴν
embracing more-readily than-the needful(-things) not however
ἀλλὰ δεῖ πρῶτον ἐν ταῖς ἐπαγγελίαις σκοπεῖν τὴν
but one-must first in the promises to-consider the
διαφοράν. εὖ γὰρ εἴρηται καὶ τοῖς πρὸ ἡμῶν φίλου
difference well for it-has-been-said also by-those before us of-a-friend
μὲν ἐκείνην εἶναι τὴν ἐπαγγελίαν
indeed that to-be the promise

'εἰ δύναμαι τελέσαι γε καὶ εἰ τετελεσμένον ἐστί',
if I-can accomplish at-least and if accomplishable it-is

κόλακος δὲ ταύτην
of-a-flatterer but this

'αὖδα ὅ τι φρονέεις'.
speak what -ever you-think

καὶ γὰρ οἱ κωμικοὶ τοιούτους εἰσάγουσιν
and for the comic-poets such bring-on

‘ἐμέ, Νικόμαχε, πρὸς τὸν στρατιώτην τάξατε,
me Nicomachus against the soldier station
ἂν μὴ ποιήσω πέπονα μαστιγῶν ὅλον,
if not I-make soft by-flogging whole
ἂν μὴ ποιήσω σπογγιᾶς μαλακώτερον
if not I-make than-a-sponge softer
τὸ πρόσωπον’.
the face

ἔπειτα τῶν μὲν φίλων οὐδεὶς γίγνεται συνεργός, εἰ μὴ
then of-the indeed friends no-one becomes a-co-worker if not
γεγένηται σύμβουλος πρότερον, ἀλλ’ ὅταν δοκιμάσῃ καὶ
he-has-become adviser first but when he-has-tested and
συγκαταστήσῃ τὴν πρᾶξιν εἰς τὸ πρέπον ἢ τὸ συμφέρον·
helped-set the action to the fitting or the advantageous
ὁ δὲ κόλαξ, κἂν ἀποδῷ τις αὐτῷ τὸ συνδοκιμάσαι καὶ
the but flatterer even-if allow anyone him the to-help-test and
συναποφήνασθαι περὶ τοῦ πράγματος, οὐ μόνον ὑπείκειν
to-help-declare about the matter not only to-yield
καὶ χαρίζεσθαι βουλόμενος, ἀλλὰ καὶ δεδιὼς ὑποψίαν
and to-gratify wishing but also fearing suspicion
ὀκνοῦντος παρέχειν καὶ φεύγοντος τὸ ἔργον, ἐνδίδωσι
of-one-hesitating to-give and fleeing the work gives-in

καὶ συνεξορμᾷ τὴν ἐπιθυμίαν. οὐδεὶς γάρ ἐστι ῥᾳδίως
and urges-on-with the desire no-one for is easily
πλούσιος οὐδὲ βασιλεὺς οἷος εἰπεῖν
rich nor king such-as to-say

‘ἐμοὶ γὰρ εἴη πτωχός, εἰ δὲ βούλεται,
for-me for let-him-be a-beggar if but he-wishes
πτωχοῦ κακίων, ὅστις ὢν εὔνους ἐμοί
than-a-beggar worse whoever being well-disposed to-me
φόβον παρελθὼν τἀπὸ καρδίας ἐρεῖ’,
fear having-passed-by the-things-from heart will-speak

ἀλλ’ ὥσπερ οἱ τραγῳδοὶ χοροῦ δέονται φίλων συνᾳδόντων
but as the tragedians of-a-chorus need of-friends singing-with(-them)
ἢ θεάτρου συνεπικροτοῦντος. ὅθεν ἡ μὲν τραγικὴ Μερόπη
or of-a-theater applauding-with(-them) whence the indeed tragic Merope
παραινεῖ
advises

‘φίλους δὲ τοὺς μὲν μὴ χαλῶντας ἐν λόγοις
friends but the-ones indeed not relaxing in words
κέκτησο, τοὺς δὲ πρὸς χάριν σὺν ἡδονῇ
possess the-others but for favor with pleasure
τῇ σῇ πονηροὺς κλῆθρον εἰργέτω στέγης’,
the your wicked a-bolt let-it-keep-out of-the-house

οἱ δὲ τοὐναντίον δρῶσι, τοὺς μὲν μὴ χαλῶντας ἐν λόγοις
they but the-opposite do the-ones indeed not relaxing in words
ἀλλ’ ἀντιβαίνοντας ὑπὲρ τοῦ συμφέροντος ἀφοσιοῦνται,
but resisting for the advantage they-shun
τοὺς δὲ πρὸς χάριν πονηροὺς καὶ ἀνελευθέρους καὶ γόητας
the-ones but for favor wicked and illiberal and cheats

οὐ μόνον κλῄθρων καὶ στέγης ἐντὸς ἀλλὰ καὶ παθῶν
not only of-bolts and of-house inside but also of-passions
καὶ πραγμάτων ἀπορρήτων λαμβάνουσιν. ὧν ὁ μὲν
and affairs secret they-receive of-whom the indeed
ἁπλούστερος οὐκ οἴεται δεῖν οὐδ' ἀξιοῖ σύμβουλος εἶναι
simpler not thinks one-must nor thinks-fit adviser to-be
πραγμάτων τηλικούτων ἀλλ' ὑπουργὸς καὶ διάκονος, ὁ
of-affairs so-great but assistant and servant the
δὲ πανουργότερος ἔστη μὲν ἐν τῷ συνδιαπορεῖν καὶ τὰς
but more-knavish stood indeed in the joining-in-perplexity and the
ὀφρῦς συνάγειν καὶ συνδιανεύειν τῷ προσώπῳ, λέγει
brows to-draw-together and to-nod-with with-the face he-says
δ' οὐδέν· ἂν δ' ἐκεῖνος εἴπῃ τὸ φαινόμενον, 'ὦ Ἡράκλεις,
but nothing if but that-one say the seeming-best O Heracles
ἔφθης με' φησί 'μικρὸν εἰπών, ἐγὼ γὰρ αὐτὸ τοῦτο
you-anticipated me he-says a-little saying I for itself this
λέγειν ἔμελλον'. ὡς γὰρ οἱ μαθηματικοὶ τὰς ἐπιφανείας καὶ
to-say was-about as for the mathematicians the surfaces and
τὰς γραμμὰς λέγουσι μήτε κάμπτεσθαι μήτε διατείνεσθαι
the lines say neither to-be-bent nor to-be-stretched
μήτε κινεῖσθαι καθ' ἑαυτάς, νοητὰς καὶ ἀσωμάτους οὔσας,
nor to-be-moved by themselves intelligible and incorporeal being
συγκάμπτεσθαι δὲ καὶ συνδιατείνεσθαι καὶ συμμεθίστασθαι
to-be-bent-with but and to-be-stretched-with and to-change-with
τοῖς σώμασιν ὧν πέρατά εἰσιν, οὕτω τὸν κόλακα
with-the bodies of-which limits they-are so the flatterer
φωράσεις ἀεὶ συνεπιφάσκοντα καὶ συναποφαινόμενον καὶ
you-will-detect always assenting and declaring-with and
συνηδόμενον νὴ Δία καὶ συνοργιζόμενον, ὥστε παντελῶς
rejoicing-with by Zeus and being-angry-with so-that altogether
ἔν γε τούτοις εὐφώρατον εἶναι τὴν διαφοράν.
in at-least these-things easy-to-detect to-be the difference

ἔτι δὲ μᾶλλον ἐν τῷ τρόπῳ τῆς ὑπουργίας. ἡ
further and more in the manner of-the service the
μὲν γὰρ παρὰ τοῦ φίλου χάρις ὥσπερ ζῷον ἐν
indeed for from the friend favor as an-animal in
βάθει τὰς κυριωτάτας ἔχει δυνάμεις, ἐπιδεικτικὸν δὲ καὶ
depth the most-vital has powers showy but and
πανηγυρικὸν οὐδὲν ἔπεστιν ἀλλὰ πολλάκις, ὥσπερ ἰατρὸς
festive nothing is-on-the-surface but often as a-doctor
λαθὼν ἐθεράπευσε, καὶ φίλος ὠφέλησεν ἐντυχὼν ἢ
unnoticed treated also a-friend helped having-interceded or
διαλυσάμενος, ἀγνοοῦντος ἐπιμεληθείς. τοιοῦτος Ἀρκεσίλαος
having-settled(-it) him-not-knowing having-taken-care such Arcesilaus
περί τε τἄλλα καὶ νοσοῦντος Ἀπελλοῦ τοῦ Χίου τὴν
about both other-things and being-ill of-Apelles of-the Chian the
πενίαν καταμαθὼν ἐπανῆλθεν αὖθις ἔχων εἴκοσι δραχμάς,
poverty having-learned came-back again having twenty drachmas
καὶ καθίσας πλησίον ‘ἐνταῦθα μέν’ εἶπεν ‘οὐδὲν ἢ τὰ
and having-sat near here indeed he-said nothing than the
Ἐμπεδοκλέους στοιχεῖα ταυτί
of-Empedocles elements these-here

‘πῦρ καὶ ὕδωρ καὶ γαῖα καὶ αἰθέρος ἤπιον ὕψος’.
fire and water and earth and of-ether gentle height

ἀλλ’ οὐδὲ κατάκεισαι σὺ δεξιῶς’, ἅμα δὲ διακινῶν τὸ
but not-even you-lie you comfortably at-once and moving the
προσκεφάλαιον αὐτοῦ, λαθὼν ὑπέβαλε τὸ κερμάτιον. ὡς
pillow his unnoticed slipped-under the little-coin when
οὖν ἡ διακονοῦσα πρεσβῦτις εὗρε καὶ θαυμάσασα τῷ
then the attending old-woman found(-it) and having-wondered —
Ἀπελλῇ προσήγγειλε, γελάσας ἐκεῖνος ‘Ἀρκεσιλάου’ εἶπε
to-Apelles reported having-laughed he of-Arcesilaus said

‘τοῦτο τὸ κλέμμα’. καὶ μὴν ἐοικότα γε τέκνα φύεται
this the theft and indeed like at-least children are-born
γονεῦσιν ἐν φιλοσοφίᾳ. Λακύδης γοῦν ὁ Ἀρκεσιλάου
to-parents in philosophy Lacydes at-any-rate the of-Arcesilaus
γνώριμος ἀπ’ εἰσαγγελίας φεύγοντι δίκην Κηφισοκράτει
pupil from impeachment being-defendant a-suit by-Cephisocrates
μετὰ τῶν ἄλλων φίλων παρειστήκει. τοῦ δὲ κατηγόρου
with the other friends stood-by the and accuser
τὸν δακτύλιον αἰτήσαντος, ὁ μὲν ἡσυχῇ παρακαθῆκεν,
the ring having-asked-for the(-one) indeed quietly dropped-beside
αἰσθόμενος δ’ ὁ Λακύδης ἐπέβη τῷ ποδὶ καὶ
having-perceived but — Lacydes stepped-on(-it) with-the foot and
ἐπέκρυψεν· ἦν γὰρ ὁ ἔλεγχος ἐν ἐκείνῳ. μετὰ δὲ τὴν
hid(-it) was for the proof in that after and the
ἀπόφασιν τοῦ Κηφισοκράτους δεξιουμένου τοὺς δικαστὰς
acquittal — of-Cephisocrates greeting the jurors
εἷς τις ὡς ἔοικεν ἑωρακὼς τὸ γενόμενον ἐκέλευσε Λακύδῃ
one someone as it-seems having-seen the happening bade to-Lacydes
χάριν ἔχειν καὶ τὸ πρᾶγμα διηγήσατο, τοῦ Λακύδου
thanks to-have and the matter related — of-Lacydes
πρὸς μηδένα φράσαντος. οὕτως οἶμαι καὶ τοὺς θεοὺς
to no-one having-told so I-think also the gods
εὐεργετεῖν τὰ πολλὰ λανθάνοντας, αὐτῷ τῷ χαρίζεσθαι
to-benefit the most-part unnoticed by-the-very the gratifying
καὶ εὖ ποιεῖν φύσιν ἔχοντας ἥδεσθαι. τὸ δὲ τοῦ κόλακος
and well doing nature having to-be-pleased the but of-the flatterer
ἔργον οὐδὲν ἔχει δίκαιον οὐδ’ ἀληθινὸν οὐδ’ ἁπλοῦν
work nothing has just nor true nor simple
οὐδ’ ἐλευθέριον, ἀλλ’ ἱδρῶτα καὶ κραυγὴν καὶ διαδρομὴν
nor liberal but sweat and shouting and running-about
καὶ σύντασιν προσώπου ποιοῦσαν ἔμφασιν καὶ δόκησιν
and straining of-face making appearance and seeming

ἐπιπόνου χρείας καὶ κατεσπευσμένης, ὥσπερ ζωγράφημα
of-laborious service and hurried as a-painting
περίεργον ἀναιδέσι φαρμάκοις καὶ κεκλασμέναις στολίσι
overwrought with-shameless colors and broken folds
καὶ ῥυτίσι καὶ γωνίαις ἐναργείας φαντασίαν ἐπαγόμενον.
and wrinkles and angles of-vividness an-impression bringing-on
ἔστι δὲ καὶ διηγούμενος ἐπαχθὴς ὡς ἔπραξε πλάνας τινὰς
he-is and also relating tiresome how he-underwent wanderings some
ἐπ᾽ αὐτῷ καὶ φροντίδας, εἶτ᾽ ἀπεχθείας πρὸς ἑτέρους εἶτα
for him and cares then enmities toward others then
πράγματα μυρία καὶ μεγάλα πάθη διεξιών, ὥστ᾽ εἰπεῖν
affairs countless and great sufferings going-through so-that to-say
οὐκ ἄξια ταῦτ᾽ ἐκείνων· πᾶσα μὲν γὰρ ὀνειδιζομένη χάρις
not worth these-things of-those all indeed for reproached favor
ἐπαχθὴς καὶ ἄχαρις καὶ οὐκ ἀνεκτή, ταῖς δὲ τῶν κολάκων
tiresome and graceless and not endurable in-the but of-the flatterers
οὐχ ὕστερον ἀλλὰ πραττομέναις ἔνεστιν εὐθὺς τὸ ἐπονείδιστον
not later but being-done is-present at-once the reproachful
καὶ δυσωποῦν. ὁ δὲ φίλος, ἂν εἰπεῖν δεήσῃ τὸ πρᾶγμα,
and abashing the but friend if to-tell it-be-needful the matter
μετρίως ἀπήγγειλε, περὶ αὑτοῦ δ᾽ εἶπεν οὐδέν. ᾗ δὴ καὶ
moderately reported about himself and said nothing in-which indeed also
Λακεδαιμόνιοι Σμυρναίοις δεομένοις σῖτον πέμψαντες, ὡς
Lacedaemonians to-Smyrnaeans asking grain having-sent when
ἐθαύμαζον ἐκεῖνοι τὴν χάριν, ‘οὐδὲν᾽ ἔφασαν ‘μέγα· μίαν γὰρ
wondered-at they the favor nothing they-said great one for
ἡμέραν ψηφισάμενοι τὸ ἄριστον ἀφελεῖν ἑαυτῶν καὶ τῶν
day having-voted the breakfast to-take-away from-ourselves and from-the
ὑποζυγίων ταῦτ᾽ ἠθροίσαμεν᾽. οὐ γὰρ μόνον ἐλευθέριος ἡ
beasts-of-burden these-things we-collected not for only liberal the

τοιαύτη χάρις, ἀλλὰ καὶ τοῖς λαμβάνουσιν ἡδίων, ὅτι
such favor but also to-those receiving pleasanter because
τοὺς ὠφελοῦντας οὐ μεγάλα βλάπτεσθαι νομίζουσιν.
those benefiting not greatly to-be-harmed they-think

X · SHAMEFUL SERVICES

The flatterer is best known by the kind of service he gives: the friend helps in the just and refuses the shameful, as Phocion tells Antipater that he cannot have him as both friend and flatterer, and the Spartans accept terms harmful but not shameful. The flatterer shirks toil and danger but is tireless in base services, like the ape that cannot guard or plow and so offers itself for laughter, arranging mistresses, drinking bills, and the casting out of a wife. A friend wants his friend to have many friends, but the flatterer drives the others away with slander, as Medius teaches Alexander's flatterers to bite, so that Callisthenes, Parmenio, and Philotas are destroyed.

οὐ τοίνυν μάλιστα τῷ περὶ τὰς ὑπουργίας ἐπαχθεῖ τοῦ 23
not then most by-the about the services offensiveness of-the
κόλακος οὐδὲ τῇ περὶ τὰς ἐπαγγελίας εὐχερείᾳ γνοίη
flatterer nor by-the about the promises readiness know
τις ἂν τὴν φύσιν, ἀλλὰ μᾶλλον ἐν τῷ καλῷ τῆς
anyone would the nature but rather in the nobility of-the
χρείας ἢ αἰσχρῷ καὶ διαφέροντι πρὸς ἡδονὴν ἢ ὠφέλειαν.
service or baseness and differing toward pleasure or benefit
ὁ μὲν γὰρ φίλος οὐχ, ὥσπερ ἀπεφαίνετο Γοργίας, αὐτῷ
the indeed for friend not as declared Gorgias for-himself

μὲν ἀξιώσει τὰ δίκαια τὸν φίλον ὑπουργεῖν, ἐκείνῳ δ'
indeed will-think-fit the just-things the friend to-render for-that-one but
αὐτὸς ὑπηρετήσει πολλὰ καὶ τῶν μὴ δικαίων·
himself will-serve many even of-the not just-things

'συσσωφρονεῖν γάρ, οὐχὶ συννοσεῖν ἔφυ.'
to-be-temperate-with for not to-be-sick-with he-was-born

μᾶλλον οὖν κἀκεῖνον ἀποτρέψει τῶν μὴ προσηκόντων·
rather then also-that-one he-will-turn-away from-the not befitting
ἂν δὲ μὴ πείθῃ, καλὸν τὸ Φωκίωνος πρὸς Ἀντίπατρον,
if but not he-persuade fine the of-Phocion to Antipater
'οὐ δύνασαί μοι καὶ φίλῳ χρῆσθαι καὶ κόλακι', τουτέστι
not you-can me both as-friend use and as-flatterer that-is
καὶ φίλῳ καὶ μὴ φίλῳ. συνεργεῖν γὰρ δεῖ τῷ φίλῳ
both as-friend and not as-friend to-cooperate for one-must with-the friend
μὴ συμπανουργεῖν, καὶ συμβουλεύειν μὴ συνεπιβουλεύειν,
not to-share-knavery and to-advise not to-plot-with
καὶ συμμαρτυρεῖν μὴ συνεξαπατᾶν, καὶ συνατυχεῖν νὴ Δία
and to-bear-witness-with not to-deceive-with and to-share-misfortune by Zeus
μὴ συναδικεῖν. οὐδὲ γὰρ τὸ συνειδέναι τοῖς φίλοις τὰ
not to-share-wrongdoing not-even for the to-be-privy for-the friends the
αἰσχρά, πόθεν γε δὴ τὸ συμπράττειν καὶ συνασχημονεῖν
shameful-things whence at-least indeed the to-help-do and to-share-disgrace
αἱρετόν ἐστιν; ὥσπερ οὖν Λακεδαιμόνιοι μάχῃ κρατηθέντες
choiceworthy is as then Lacedaemonians in-battle having-been-beaten
ὑπ' Ἀντιπάτρου καὶ ποιούμενοι διαλύσεις ἠξίουν ὅ τι
by Antipater and making terms thought-fit what -ever
βούλεται ζημιῶδες, αἰσχρὸν δὲ μηδὲν ἐπιτάττειν αὐτοῖς,
he-wishes harmful shameful but nothing to-impose on-them
οὕτως ὁ φίλος, ἄν τις ἢ δαπάνην ἢ κίνδυνον ἢ πόνον
so the friend if some either expense or danger or toil

ἔχουσα χρεία καταλαμβάνῃ, πρῶτος ἀξιῶν καλεῖσθαι καὶ
having need overtake first thinking-fit to-be-called and
μετέχειν ἀπροφασίστως καὶ προθύμως, ὅπου δὲ πρόσεστιν
to-take-part without-excuse and eagerly where but is-attached
αἰσχύνη, μόνον ἐᾶν καὶ φείδεσθαι παραιτούμενος. ἀλλ'
shame only to-let(-him)-be and to-spare(-him) begging-off but
ἥ γε κολακεία τοὐναντίον ἐν μὲν ταῖς ἐπιπόνοις καὶ
the at-least flattery the-opposite in indeed the toilsome and
κινδυνώδεσιν ὑπουργίαις ἀπαγορεύει, κἂν διαπειρώμενος
dangerous services gives-up and-if testing
κρούσῃς, σαθρὸν ἔκ τινος προφάσεως ὑπηχεῖ καὶ ἀγεννές·
you-strike unsound from some pretext it-rings and ignoble
ἐν δὲ ταῖς αἰσχραῖς καὶ ταπειναῖς καὶ ἀδόξοις διακονίαις
in but the shameful and humble and inglorious services
ἀπόχρησαι πάτησον, οὐδὲν ἡγεῖται δεινὸν οὐδ' ὑβριστικόν.
use-me-up trample-me nothing it-considers terrible nor insulting
ὁρᾷς τὸν πίθηκον; οὐ δύναται τὴν οἰκίαν φυλάττειν ὡς ὁ
you-see the ape not it-can the house to-guard as the
κύων, οὐδὲ βαστάζειν ὡς ὁ ἵππος, οὐδ' ἀροῦν τὴν γῆν ὡς οἱ
dog nor to-carry as the horse nor to-plow the land as the
βόες· ὕβριν οὖν φέρει καὶ βωμολοχίαν καὶ παιδιὰς ἀνέχεται,
oxen insult therefore it-bears and buffoonery and jests endures
γέλωτος ὄργανον ἐμπαρέχων ἑαυτόν. οὕτω δὴ καὶ ὁ
of-laughter an-instrument offering itself so indeed also the
κόλαξ οὐ συνειπεῖν οὐ συνεισενεγκεῖν οὐ συναγωνίσασθαι
flatterer not to-speak-with not to-contribute not to-contend-with
δυνάμενος, πόνου τε καὶ σπουδῆς ἁπάσης ἀπολειπόμενος,
being-able of-toil both and of-earnestness all falling-short
ἐν ταῖς ὑπὸ μάλης πράξεσιν ἀπροφάσιστός ἐστι, καὶ
in the under the-armpit doings unexcusing is and
πιστὸς ἔρωτος ὑπηρέτης καὶ περὶ λύσιν πόρνης ἀκριβὴς
faithful of-love a-servant and about release of-a-harlot exact

καὶ πότου δαπάνης ἐκκαθῆραι λογισμὸν οὐκ ἀμελής,
and of-drinking of-expenditure to-clear-up an-account not careless
οὐδὲ ῥᾴθυμος ἐν δείπνων παρασκευαῖς, θεραπευτικὸς δὲ
nor slack in of-dinners preparations obsequious and
παλλακίδων, πρὸς δὲ κηδεστὰς ἀποθρασύνεσθαι κελευσθεὶς
of-concubines toward but in-laws to-be-insolent bidden
καὶ συνεκβαλεῖν γαμετὴν ἄτεγκτος καὶ ἀδυσώπητος. ὥστε
and to-help-cast-out a-wife inflexible and unabashable so-that
μηδὲ ταύτῃ δυσφώρατον εἶναι τὸν ἄνδρα· προσταττόμενος
not-even in-this hard-to-detect to-be the man being-ordered
γὰρ ὅ τι βούλει τῶν ἀδόξων καὶ μὴ καλῶν ἕτοιμος
for what -ever you-wish of-the inglorious and not fine ready
ἀφειδεῖν ἑαυτοῦ, τῷ προστάττοντι χαριζόμενος.
not-to-spare himself to-the commanding gratifying
24 οὐχ ἥκιστα δ' ἄν τις αὐτὸν ἐν τῇ πρὸς τοὺς ἄλλους
not least and would anyone him in the toward the other
φίλους διαθέσει καταμάθοι πολὺ τοῦ φίλου διαφέροντα.
friends disposition learn much from-the friend differing
τῷ μὲν γὰρ ἥδιστόν ἐστι μετὰ πολλῶν φιλεῖν καὶ
to-the(-one) indeed for most-pleasant it-is with many to-love and
φιλεῖσθαι, καὶ τοῦτο πράττων ἀεὶ διατελεῖ περὶ τὸν φίλον
to-be-loved and this doing always continues about the friend
ὅπως πολύφιλος καὶ πολυτίμητος ἔσται· κοινὰ γὰρ τὰ
so-that rich-in-friends and much-honored he-will-be common for the-things
φίλων ἡγούμενος οὐδὲν οὕτως οἴεται δεῖν κοινὸν ὡς τοὺς
of-friends considering nothing so thinks one-must common as the
φίλους ὑπάρχειν· ὁ δὲ ψευδὴς καὶ νόθος καὶ ὑπόχαλκος
friends to-be the but false and spurious and alloyed
ὤν, ἅτε δὴ μάλιστα γιγνώσκων ἑαυτὸν ἀδικοῦντα τὴν
being inasmuch-as indeed most knowing himself wronging the
φιλίαν ὥσπερ νόμισμα παράσημον ὑπ' αὐτοῦ γενομένην,
friendship as a-coin counterfeit by him having-become

ἔστι μὲν καὶ φύσει φθονερός, ἀλλὰ τῷ φθόνῳ χρῆται
is indeed also by-nature envious but the envy uses
πρὸς τοὺς ὁμοίους, διαμιλλώμενος ὑπερβαλέσθαι βωμολοχίᾳ
toward the like vying to-surpass in-buffoonery
καὶ σπερμολογίᾳ, τὸν δὲ κρείττονα τρέμει καὶ δέδοικεν,
and in-babbling the but superior he-trembles-at and fears
οὐ μὰ Δία ‘παρὰ Λύδιον ἅρμα πεζὸς οἰχνεύων’, ἀλλὰ
not by Zeus beside a-Lydian chariot on-foot plodding but
‘παρὰ χρυσὸν ἐφθόν’, ὥς φησι Σιμωνίδης, ‘ἀκήρατον οὐδὲ
beside gold refined as says Simonides pure nor
μόλυβδον ἔχων’. ὅταν οὖν ἐλαφρὸς ὢν καὶ ἐπίτηκτος καὶ
lead having whenever then light being and plated and
ἀπατηλὸς ἐγγύθεν ἀντεξετάζηται πρὸς ἀληθινὴν καὶ ἐμβριθῆ
deceptive from-near he-be-tested against true and weighty
φιλίαν καὶ σφυρήλατον, οὐκ ἀναφέρων ἀλλ’ ἐξελεγχόμενος
friendship and hammered not bearing-up but being-exposed
ταὐτὸ ποιεῖ τῷ ζωγραφήσαντι τοὺς ἀλεκτρυόνας ἀθλίως.
the-same does as-the-one having-painted the cocks wretchedly
ἐκεῖνός τε γὰρ ἐκέλευε τὸν παῖδα τοὺς ἀληθινοὺς ἀλεκτρυόνας
that-one both for bade the boy the real cocks
ἀποσοβεῖν ἀπωτάτω τοῦ πίνακος, οὗτός τε τοὺς ἀληθινοὺς
to-shoo-away farthest from-the picture this-one and the real
ἀποσοβεῖ φίλους καὶ οὐκ ἐᾷ πλησιάζειν· ἂν δὲ μὴ δύνηται,
shoos-away friends and not allows to-come-near if but not he-be-able
φανερῶς μὲν ὑποσαίνει καὶ περιέπει καὶ τέθηπεν ὡς
openly indeed fawns and courts and is-amazed as
ἀμείνονας, λάθρᾳ δ’ ὑφίησί τινας καὶ ὑποσπείρει διαβολάς.
better secretly but lets-drop some and sows slanders
κρυφίου δὲ λόγου κνήσαντος ἕλκος, κἂν μὴ παντελῶς
of-secret and of-speech having-scratched a-sore even-if not completely
εὐθὺς ἐργάσηται, τὸ τοῦ Μηδίου φυλάττει μεμνημένος. ἦν
at-once he-accomplish the — of-Medius he-keeps remembering was

δ᾽ ὁ Μήδιος τοῦ περὶ τὸν Ἀλέξανδρον χοροῦ τῶν κολάκων
and — Medius of-the around — Alexander chorus of-the flatterers
οἷον ἔξαρχος καὶ σοφιστὴς κορυφαῖος ἐπὶ τοὺς ἀρίστους
as-it-were leader and sophist chief against the best
συντεταγμένος. ἐκέλευεν οὖν θαρροῦντας ἅπτεσθαι καὶ
arrayed bade then being-bold to-attack and
δάκνειν ταῖς διαβολαῖς, διδάσκων ὅτι, κἂν θεραπεύσῃ τὸ
to-bite with-the slanders teaching that even-if he-heal the
ἕλκος ὁ δεδηγμένος, ἡ οὐλὴ μενεῖ τῆς διαβολῆς. ταύταις
sore the bitten-one the scar will-remain of-the slander by-these
μέντοι ταῖς οὐλαῖς, μᾶλλον δὲ γαγγραίναις καὶ καρκινώμασι
however the scars rather but gangrenes and cancers
διαβρωθεὶς Ἀλέξανδρος ἀπώλεσε καὶ Καλλισθένη καὶ
eaten-through Alexander destroyed both Callisthenes and
Παρμενίωνα καὶ Φιλώταν· Ἄγνωσι δὲ καὶ Βαγώαις
Parmenio and Philotas to-Hagnons and and Bagoases
καὶ Ἀγησίαις καὶ Δημητρίοις ἀφειδῶς ἐνέδωκεν ἑαυτὸν
and Agesiases and Demetriuses unsparingly he-gave-up himself
ὑποσκελίζεσθαι, προσκυνούμενον καὶ καταστολιζόμενον καὶ
to-be-tripped-up being-worshiped and being-dressed-up and
ἀναπλαττόμενον ὑπ᾽ αὐτῶν ὥσπερ ἄγαλμα βαρβαρικόν.
being-remolded by them like a-statue barbaric
οὕτω μεγάλην ἔχει τὸ πρὸς χάριν δύναμιν, καὶ μεγίστην ὡς
so great has the for favor power and greatest as
ἔοικεν ἐν τοῖς μεγίστοις εἶναι δοκοῦσι· τὸ γὰρ οἴεσθαι τὰ
it-seems among those greatest to-be seeming the for to-think the
κάλλιστα μετὰ τοῦ βούλεσθαι πίστιν ἅμα τῷ κόλακι καὶ
noblest-things with the to-wish confidence at-once to-the flatterer and
θάρσος δίδωσι. τῶν μὲν γὰρ τόπων τὰ ὑψηλὰ δυσπρόσοδα
boldness gives of-the indeed for places the high-ones hard-of-access
καὶ δυσέφικτα γίγνεται τοῖς ἐπιβουλεύουσι, τὸ δ᾽ ἐν ψυχῇ
and hard-to-reach become to-those plotting the but in a-soul

νοῦν οὐκ ἐχούσῃ δι᾽ εὐτυχίαν ἢ δι᾽ εὐφυΐαν ὕψος καὶ
sense not having through good-fortune or through good-nature height and
φρόνημα τοῖς μικροῖς καὶ ταπεινοῖς μάλιστα βάσιμόν ἐστιν.
pride for-the small and humble most accessible is

XI · HOW TO SPEAK FRANKLY

Self-love must be cut away, since we who know our many faults need a friend who refutes, not one who praises, as Alexander doubted his divinity in sleep and love. Frankness must be tempered with character, or those blamed for everything will flee into the flatterer's shade, and one vice is not cured by its opposite, flattery by rudeness. Frankness must also be free of self-love: Agamemnon resents Achilles' frankness, which seems personal, but yields to Odysseus', and Achilles lets Patroclus rebuke him. No less friendly is it for one who seems neglected himself to speak up for others neglected, as Plato tells Dionysius of the neglected Aeschines and wins his embrace.

ὅθεν ἀρχόμενοί τε τοῦ λόγου παρεκελευσάμεθα καὶ νῦν 25
whence beginning both the discourse we-urged and now
παρακελευόμεθα τὸ φίλαυτον ἐκκόπτειν ἑαυτῶν καὶ τὴν
we-urge the self-love to-cut-out of-ourselves and the
οἴησιν· αὕτη γὰρ ἡμᾶς προκολακεύουσα μαλακωτέρους
conceit this for us flattering-first softer
ποιεῖ τοῖς θυραίοις κόλαξιν, ὡς ἑτοίμους ὄντας. ἂν δὲ
makes for-the outside flatterers as ready being if but
πειθόμενοι τῷ θεῷ καὶ τὸ ‘γνῶθι σαυτὸν’ ὡς ἑκάστῳ τοῦ
obeying the god also the know yourself as for-each of-the
παντὸς ἄξιόν ἐστι μαθόντες ἅμα καὶ φύσιν καὶ τροφὴν
all worthy it-is having-learned at-once both nature and nurture
καὶ παίδευσιν ἑαυτῶν ἀναθεωρῶμεν ἐλλείμματα μυρία τοῦ
and education of-ourselves we-review deficiencies countless of-the
καλοῦ καὶ πολὺ τὸ φαύλως καὶ εἰκῇ συμμεμιγμένον
noble and much the basely and randomly mixed-in

ἔχουσαν ἐν πράξεσιν ἐν λόγοις ἐν πάθεσιν, οὐ πάνυ ῥᾳδίως
having in actions in words in passions not very easily
ἐμπεριπατεῖν τοῖς κόλαξιν ἑαυτοὺς παρέξομεν. Ἀλέξανδρος
to-walk-over to-the flatterers ourselves we-will-offer Alexander
μὲν γὰρ ἀπιστεῖν ἔφη τοῖς θεὸν αὐτὸν ἀναγορεύουσιν ἐν
indeed for to-disbelieve said those god him proclaiming in
τῷ καθεύδειν μάλιστα καὶ ἀφροδισιάζειν, ὡς ἀγεννέστερος
the sleeping most and having-sex as more-ignoble
περὶ ταῦτα καὶ παθητικώτερος αὐτοῦ γιγνόμενος· ἡμεῖς
about these-things and more-passive than-himself becoming we
δὲ πολλὰ πολλαχοῦ τῶν ἰδίων αἰσχρὰ καὶ λυπηρὰ
but many-things in-many-places of-the own shameful and painful
καὶ ἀτελῆ καὶ ἡμαρτημένα καθορῶντες ἀεὶ φωράσομεν
and incomplete and wrongly-done seeing-clearly always we-shall-detect
ἑαυτοὺς οὐκ ἐπαινοῦντος φίλου καὶ κατευλογοῦντος
ourselves not of-a-praising friend and lauding
δεομένους, ἀλλ' ἐλέγχοντος καὶ παρρησιαζομένου καὶ
needing but of-a-refuting and speaking-frankly and
ψέγοντος ἡμᾶς νὴ Δία κακῶς πράττοντας.
blaming us by Zeus badly acting
ὀλίγοι μὲν γὰρ ἐκ πολλῶν εἰσιν οἱ παρρησιάζεσθαι
few indeed for out-of many are those to-speak-frankly
μᾶλλον ἢ χαρίζεσθαι τοῖς φίλοις τολμῶντες· ἐν δὲ τοῖς
rather than to-gratify the friends daring among and the
ὀλίγοις αὖθις οὐ ῥᾳδίως ἂν εὕροις ἐπισταμένους τοῦτο
few again not easily would you-find knowing-how this
ποιεῖν, ἀλλ' οἰομένους, ἂν λοιδορῶσι καὶ ψέγωσι, παρρησίᾳ
to-do but thinking if they-revile and blame frankness
χρῆσθαι. καίτοι καθάπερ ἄλλῳ τινὶ φαρμάκῳ, καὶ τῷ
to-use and-yet as with-other some drug also with-the
παρρησιάζεσθαι μὴ τυχόντι καιροῦ τὸ λυπεῖν ἀχρήστως καὶ
speaking-frankly not having-hit the-right-time the to-pain uselessly and

ταράττειν περίεστι καὶ ποιεῖν τρόπον τινὰ μετ᾽ ἀλγηδόνος
to-disturb results and to-do in-a-way some with pain
ὃ ποιεῖ μεθ᾽ ἡδονῆς τὸ κολακεύειν. βλάπτονται γὰρ οὐκ
what does with pleasure the flattering are-harmed for not
ἐπαινούμενοι μόνον ἀκαίρως ἀλλὰ καὶ ψεγόμενοι· καὶ τοῦτο
being-praised only untimely but also being-blamed and this
μάλιστα τοῖς κόλαξιν εὐλήπτους καὶ πλαγίους παραδίδωσιν,
most to-the flatterers easy-to-catch and slanting hands-over
ἀπὸ τῶν σφόδρα προσάντων καὶ ἀντιτύπων ὥσπερ ἐπὶ τὰ
from the very steep and resistant as to the
κοῖλα καὶ μαλακὰ δίκην ὕδατος ἀπολισθάνοντας. διὸ
hollow and soft in-the-manner of-water slipping-away wherefore
δεῖ τὴν παρρησίαν ἤθει κεκρᾶσθαι καὶ λόγον ἔχειν
one-must the frankness with-character to-be-blended and reason to-have
ἀφαιροῦντα τὸ ἄγαν καὶ τὸ ἄκρατον αὐτῆς ὥσπερ φωτός,
removing the excess and the unmixed of-it as of-light
ἵνα μὴ ταραττόμενοι μηδ᾽ ἀλγοῦντες ὑπὸ τῶν ἅπαντα
so-that not being-disturbed nor being-pained by those all-things
μεμφομένων καὶ πᾶσιν ἐγκαλούντων καταφεύγωσιν εἰς τὴν
blaming and all accusing they-flee into the
τοῦ κόλακος σκιάν, καὶ πρὸς τὸ μὴ λυποῦν ἀποστρέφωνται.
of-the flatterer shade and to the not paining turn-away
πᾶσαν μὲν γάρ, ὦ Φιλόπαππε, κακίαν φευκτέον ἐστὶ
all indeed for O Philopappus vice must-be-fled is
δι᾽ ἀρετῆς, οὐχὶ διὰ τῆς ἐναντίας κακίας, ὥσπερ ἔνιοι
through virtue not through the opposite vice as some
δοκοῦσιν αἰσχυντηλίαν μὲν ἀναισχυντίᾳ φεύγειν ἀγροικίαν δὲ
think bashfulness indeed by-shamelessness to-flee boorishness and
βωμολοχίᾳ, δειλίας δὲ καὶ μαλακίας ἀπωτάτω τίθεσθαι τὸν
by-buffoonery of-cowardice and and of-softness farthest to-set the
τρόπον ἂν ἔγγιστα φαίνωνται λαμυρίας καὶ θρασύτητος. ἔνιοι
manner if nearest they-appear to-wantonness and boldness some

δὲ καὶ δεισιδαιμονίας ἀθεότητα καὶ πανουργίαν ἀβελτερίας
and also of-superstition atheism and knavery of-stupidity
ἀπολόγημα ποιοῦνται, καθάπερ ξύλον τὸ ἦθος ἐκ καμπῆς
a-defense make as wood the character from bending
εἰς τοὐναντίον ἀπειρίᾳ τοῦ κατορθοῦν διαστρέφοντες.
to the-opposite through-inexperience of-the setting-straight distorting
αἰσχίστη δὲ κολακείας ἄρνησις ἀνωφελῶς λυπηρὸν εἶναι,
most-shameful and of-flattery denial uselessly painful to-be
καὶ κομιδῇ τινος ἀμούσου καὶ ἀτέχνου πρὸς εὔνοιαν ὁμιλίας
and quite of-some unmusical and artless toward goodwill company
ἀηδίᾳ καὶ χαλεπότητι φεύγειν τὸ ἀγεννὲς ἐν φιλίᾳ καὶ
by-unpleasantness and harshness to-flee the ignoble in friendship and
ταπεινόν, ὥσπερ ἀπελεύθερον ἐν κωμῳδίᾳ τὴν κατηγορίαν
humble as a-freedman in comedy the accusation
ἰσηγορίας ἀπόλαυσιν ἡγούμενον. ἐπεὶ τοίνυν αἰσχρὸν μέν
of-free-speech the-enjoyment considering since then shameful indeed
ἐστι κολακείᾳ περιπεσεῖν διώκοντα τὸ πρὸς χάριν, αἰσχρὸν
it-is into-flattery to-fall pursuing the for favor shameful
δὲ φεύγοντα κολακείαν παρρησίας ἀμετρίᾳ διαφθεῖραι
and fleeing flattery of-frankness by-immoderation to-destroy
τὸ φιλικὸν καὶ κηδεμονικόν, δεῖ δὲ μηδέτερον παθεῖν
the friendly and caring one-must and neither to-suffer
ἀλλ᾽ ὥσπερ ἄλλῳ τινὶ καὶ τῇ παρρησίᾳ τὸ καλὸν
but as with-other something also with-the frankness the fine
ἐκ τοῦ μετρίου λαβεῖν, αὐτὸς ἔοικεν ὁ λόγος ὁ τὸ
from the moderate to-take itself seems the discourse the the
ἐφεξῆς ἀπαιτῶν ἐπιτιθέναι τὴν κορωνίδα τῷ συγγράμματι.
next demanding to-put the finishing-touch on-the composition
26 ὥσπερ οὖν κῆράς τινας ἐπούσας τῇ παρρησίᾳ πλείονας
as then banes some being-on the frankness many
ὁρῶντες πρῶτον ἀφαιρῶμεν αὐτῆς τὴν φιλαυτίαν, εὖ
seeing first let-us-remove from-it the self-love very

μάλα φυλαττόμενοι μὴ διά τι τῶν ἰδίων οἷον
much guarding not because-of something of-the own such-as
ἀδικούμενοι καὶ ἀλγοῦντες ἐξονειδίζειν δοκῶμεν. οὔτε γὰρ
being-wronged and being-pained to-reproach we-seem neither for
ὑπ᾽ εὐνοίας ἀλλ᾽ ὑπ᾽ ὀργῆς οἴονται γίγνεσθαι τὸν ὑπὲρ
from goodwill but from anger they-think to-come the on-behalf-of
αὐτοῦ τοῦ λέγοντος γιγνόμενον λόγον, οὔτε νουθεσίαν ἀλλὰ
himself of-the speaker arising speech nor admonition but
μέμψιν εἶναι. φιλικὸν γὰρ ἡ παρρησία καὶ σεμνόν, ἡ δὲ
blame to-be friendly for the frankness and dignified the but
μέμψις καὶ φίλαυτον καὶ μικρολόγον. ὅθεν αἰδοῦνται τοὺς
blame both self-loving and petty whence they-respect those
παρρησιαζομένους καὶ θαυμάζουσι, τοῖς δὲ μεμφομένοις
speaking-frankly and admire those but blaming
ἀντεγκαλοῦσι καὶ καταφρονοῦσιν. ὥσπερ ὁ Ἀγαμέμνων τὸν
they-countercharge and despise as — Agamemnon —
Ἀχιλλέα παρρησιάζεσθαι δοκοῦντα μετρίως οὐχ ὑπέμεινε,
Achilles to-speak-frankly seeming moderately not endured
τοῦ δ᾽ Ὀδυσσέως καθαπτομένου πικρῶς καὶ λέγοντος
— and Odysseus attacking bitterly and saying

‘οὐλόμεν’, αἴθ᾽ ὤφελλες ἀεικελίου στρατοῦ ἄλλου
accursed would-that you-ought-to of-an-unseemly army another
σημαίνειν’
to-command

εἴκει καὶ καρτερεῖ, τῷ κηδεμονικῷ τοῦ λόγου καὶ νοῦν
yields and endures by-the caring of-the speech and sense
ἔχοντι συστελλόμενος. οὗτος μὲν γὰρ οὐκ ἔχων ἰδίας
having being-humbled this-one indeed for not having own
πρόφασιν ὀργῆς ἐπαρρησιάζετο πρὸς αὐτὸν ὑπὲρ τῆς
pretext of-anger spoke-frankly to him on-behalf-of —

Ἑλλάδος, ἐκεῖνος δὲ δι᾽ αὐτὸν ἐδόκει μάλιστα
Greece that-one but on-account-of himself seemed most
χαλεπαίνειν. αὐτός γε μὴν ὁ Ἀχιλλεύς, καίπερ οὐ
to-be-angry himself at-least indeed — Achilles though not
γλυκύθυμος ὢν οὐδ᾽ ἀγανόφρων ἀλλά
sweet-tempered being nor gentle-minded but

‘δεινὸς ἀνήρ, οἷος καὶ ἀναίτιον αἰτιάασθαι’
a-terrible man such-as even the-innocent to-blame

παρεῖχε τῷ Πατρόκλῳ σιωπῇ καταφέρειν αὐτοῦ πολλὰ
allowed — to-Patroclus in-silence to-heap-on him many
τοιαῦτα
such-things

‘νηλεές, οὐκ ἄρα σοί γε πατὴρ ἦν ἱππότα Πηλεὺς
pitiless not then to-you at-least father was horseman Peleus
οὐδὲ Θέτις μήτηρ· γλαυκὴ δέ σε τίκτε θάλασσα
nor Thetis mother gray but you bore sea
πέτραι τ᾽ ἠλίβατοι, ὅτι τοι νόος ἐστὶν ἀπηνής’
rocks and sheer because your mind is harsh

ὥσπερ γὰρ Ὑπερείδης ὁ ῥήτωρ ἠξίου σκοπεῖν Ἀθηναίους
as for Hypereides the orator thought-fit to-consider Athenians
μὴ μόνον εἰ πικρός ἐστιν, ἀλλ᾽ εἰ προῖκα πικρός,
not only whether bitter he-is but whether for-free bitter
οὕτως ἡ τοῦ φίλου νουθεσία καθαρεύουσα παντὸς ἰδίου
so the of-the friend admonition pure of-all private
πάθους αἰδεστόν ἐστι καὶ σεμνὸν καὶ ἀναντίβλεπτον. ἐὰν
passion respected is and dignified and not-to-be-faced if
δὲ δὴ καὶ φανερὸς ᾖ τις ἐν τῷ παρρησιάζεσθαι τὰ μὲν
but indeed also manifest be someone in the speaking-frankly the indeed

εἰς αὐτὸν ἁμαρτήματα τοῦ φίλου κομιδῇ προϊέμενος καὶ
toward himself faults of-the friend completely letting-go and
ἀπολείπων, ἄλλας δέ τινας αὐτοῦ πλημμελείας ἐλέγχων καὶ
leaving other but some his errors refuting and
δάκνων ἐφ' ἑτέροις καὶ μὴ φειδόμενος, ἄμαχος ὁ τόνος τῆς
biting for others and not sparing irresistible the tension of-the
παρρησίας οὗτός ἐστι καὶ τῇ γλυκύτητι τοῦ νουθετοῦντος
frankness this is and by-the sweetness of-the admonisher
ἐπιτείνων τὸ πικρὸν καὶ αὐστηρὸν τῆς νουθεσίας. ὅθεν εὖ
heightening the bitter and harsh of-the admonition whence well
μὲν εἴρηται τὸ δεῖν ἐν ταῖς ὀργαῖς καὶ ταῖς διαφοραῖς
indeed it-has-been-said the one-must in the angers and the differences
ταῖς πρὸς τοὺς φίλους μάλιστα πράττειν τι καὶ σκοπεῖν
the toward the friends most to-do something and to-consider
τῶν ἐκείνοις συμφερόντων ἢ πρεπόντων, οὐχ ἧττον δὲ
of-the for-those advantageous or befitting no less and
τούτου φιλικόν ἐστι τὸ παρορᾶσθαι καὶ ἀμελεῖσθαι δοκοῦντας
than-this friendly is the to-be-overlooked and to-be-neglected seeming
αὐτοὺς ὑπὲρ ἄλλων ἀμελουμένων παρρησιάζεσθαι καὶ
themselves on-behalf-of others neglected to-speak-frankly and
ὑπομιμνήσκειν. ὡς Πλάτων ἐν ταῖς πρὸς Διονύσιον ὑποψίαις
to-remind as Plato in the toward Dionysius suspicions
καὶ διαφοραῖς ᾐτήσατο καιρὸν ἐντυχίας· εἶθ' ὁ μὲν ἔδωκεν,
and differences asked a-time of-interview then he indeed granted
οἰόμενος ὑπὲρ αὐτοῦ τι ἔχειν μέμψασθαι τὸν Πλάτωνα
thinking on-behalf-of himself something to-have to-blame — Plato
καὶ διελθεῖν, ὁ δὲ Πλάτων οὕτω πως διελέχθη πρὸς αὐτόν.
and to-go-through — but Plato so somehow conversed with him
'εἴ τινα αἴσθοιο, Διονύσιε, δυσμενῆ πεπλευκότα εἰς
if someone you-perceived Dionysius hostile having-sailed to
Σικελίαν, κακόν τί σε ποιῆσαι βουλόμενον οὐκ ἔχοντα

δὲ καιρόν, ἆρ᾽ ἂν ἐάσειας αὐτὸν ἐκπλεῦσαι καὶ περιΐδοις
but opportunity is-it would you-allow him to-sail-out and overlook
ἀθῷον ἀπαλλαγέντα;᾽ ‘πολλοῦ δέω᾽ εἶπεν ὁ Διονύσιος
unpunished having-departed far I-am-from said — Dionysius
‘ὦ Πλάτων· δεῖ γὰρ οὐ τὰ ἔργα τῶν ἐχθρῶν μόνον
O Plato one-must for not the deeds of-the enemies only
ἀλλὰ καὶ τὴν προαίρεσιν μισεῖν καὶ κολάζειν.᾽ ‘εἰ τοίνυν᾽
but also the purpose to-hate and to-punish if then
εἶπεν ὁ Πλάτων ‘ἐπ᾽ εὐνοίᾳ τις ἀφιγμένος τῇ σῇ
said — Plato from goodwill someone having-come for-the your
δεῦρο βούλεται μὲν ἀγαθοῦ τινος αἴτιός σοι γενέσθαι,
here wishes indeed good something a-cause to-you to-become
σὺ δὲ καιρὸν οὐ παρέχεις, ἄξιόν ἐστι τοῦτον ἀχαρίστως
you but opportunity not provide worthy is-it this-one ungratefully
προέσθαι καὶ ὀλιγώρως;᾽ ἐρωτήσαντος δὲ τοῦ Διονυσίου
to-cast-off and neglectfully having-asked but — Dionysius
τίς ἐστιν οὗτος, ‘Αἰσχίνης᾽ εἶπεν ‘ἀνὴρ τῷ τε ἤθει παρ᾽
who is this-one Aeschines he-said a-man in-the both character beside
ὁντινοῦν τῶν Σωκράτους ἑταίρων ἐπιεικὴς καὶ τῷ λόγῳ
anyone of-the of-Socrates companions decent and in-the speech
δυνατὸς ἐπανορθοῦν οἷς συνείη· πλεύσας δὲ δεῦρο
able to-correct those-with-whom he-associates having-sailed but here
πολλὴν θάλατταν, ὡς συγγένοιτό σοι διὰ φιλοσοφίας,
much sea so-that he-might-associate with-you through philosophy
ἠμέληται᾽. ταῦθ᾽ οὕτως ἐκίνησε τὸν Διονύσιον, ὥστε τὰς
he-has-been-neglected these-things so moved — Dionysius so-that the
μὲν χεῖρας τῷ Πλάτωνι εὐθὺς περιβαλεῖν καὶ κατασπάζεσθαι,
indeed arms — to-Plato at-once to-throw-around and to-embrace
τὴν εὐμένειαν καὶ τὴν μεγαλοφροσύνην ἀγάμενον, τοῦ δ᾽
the goodwill and the magnanimity admiring — and
Αἰσχίνου καλῶς καὶ μεγαλοπρεπῶς ἐπιμεληθῆναι.
Aeschines finely and magnificently to-take-care-of

Frankness must be cleared of insolence and jest: the harper checks Philip gracefully, while Epicharmus jeers at Hiero for killing his intimates and Antiphon names to Dionysius the bronze of the tyrant-slayers' statues, a jibe that costs him his life, as Timagenes' jests at table cost him Caesar's friendship; comedy's buffoonery spoiled its frankness. Frankness does not belong at the wine, where it brings a cloud on fair weather. Many dare not correct a friend in prosperity, when he needs it most, but trample him when he falls; but misfortune wants consolation, not lectures, like a sick man who cannot bear to be told his illness is his own fault, as Crates consoles the exiled Demetrius at Thebes.

δεύτερον τοίνυν ὥσπερ ἐκκαθαίροντες ὕβριν ἅπασαν καὶ 27
second then as cleansing-out insolence all and
γέλωτα καὶ σκῶμμα καὶ βωμολοχίαν ἡδύσματα πονηρὰ
laughter and jest and buffoonery seasonings wicked
τῆς παρρησίας ἀφαιρῶμεν. ὥσπερ γὰρ ἰατροῦ σάρκα
of-the frankness let-us-remove as for of-a-doctor flesh
τέμνοντος εὐρυθμίαν τινὰ δεῖ καὶ καθαριότητα τοῖς ἔργοις
cutting a-gracefulness some must also neatness to-the works
ἐπιτρέχειν, ὀρχηστικὴν δὲ καὶ παράβολον καὶ περιτρέχουσαν
to-run-over dancer-like but and reckless and running-around
ὑγρότητα καὶ περιεργίαν ἀπεῖναι τῆς χειρός, οὕτως
suppleness and over-elaboration to-be-absent from-the hand so
ἡ παρρησία δέχεται τὸ ἐπιδέξιον καὶ τὸ ἀστεῖον, ἂν ἡ
the frankness admits the dexterous and the elegant if the
χάρις τὴν σεμνότητα σῴζῃ, θρασύτης δὲ καὶ βδελυρία καὶ
grace the dignity preserve boldness but and loathsomeness and
ὕβρις προσοῦσα πάνυ διαφθείρει καὶ ἀπόλλυσιν. ὅθεν ὁ
insolence attached utterly ruins and destroys(-it) whence the
μὲν ψάλτης οὐκ ἀπιθάνως οὐδ' ἀμούσως ἐπεστόμισε τὸν
indeed harper not unpersuasively nor unmusically muzzled —

Φίλιππον ἐπιχειροῦντα περὶ κρουμάτων διαφέρεσθαι πρὸς
Philip attempting about notes to-dispute with
αὐτόν, εἰπὼν ‘μὴ γένοιτό σοι οὕτως ὦ βασιλεῦ κακῶς,
him having-said not may-it-happen to-you so O king badly
ἵν’ ἐμοῦ ταῦτα σὺ βέλτιον εἰδῇς’. Ἐπίχαρμος δ’ οὐκ
that than-me these-things you better know Epicharmus but not
ὀρθῶς, τοῦ Ἱέρωνος ἀνελόντος ἐνίους τῶν συνήθων καὶ
rightly — Hiero having-killed some of-the intimates and
μεθ’ ἡμέρας ὀλίγας καλέσαντος ἐπὶ δεῖπνον αὐτόν, ‘ἀλλὰ
after days few having-invited to dinner him but
πρῴην’ ἔφη ‘θύων τοὺς φίλους οὐκ ἐκάλεσας’. κακῶς δὲ
the-other-day he-said sacrificing the friends not you-invited(-me) badly and
καὶ Ἀντιφῶν, παρὰ Διονυσίῳ ζητήσεως οὔσης καὶ λόγου
also Antiphon at Dionysius’ a-question being and discussion
‘ποῖος χαλκὸς ἄριστος’, ‘ἐκεῖνος’ εἶπεν, ‘ἐξ οὗ Ἀθήνησι
what-kind bronze best that-one he-said from which at-Athens
κατεσκεύασαν τὰς Ἁρμοδίου καὶ Ἀριστογείτονος εἰκόνας’.
they-made the of-Harmodius and of-Aristogeiton statues
οὔτε γὰρ ὠφελεῖ τούτων τὸ λυπηρὸν καὶ πικρόν, οὔτε
neither for benefits of-these the painful and bitter nor
τέρπει τὸ βωμολόχον καὶ παιδιῶδες, ἀλλ’ ἔστι κακοηθείᾳ
delights the buffoonish and childish but it-is with-malice
καὶ ὕβρει μεμιγμένης ἀκρασίας μετ’ ἔχθρας τὸ
and with-insolence of-mixed incontinence with enmity the
τοιοῦτον εἶδος, ᾧ χρώμενοι προσαπολλύουσιν αὐτούς,
such kind which using they-destroy-besides themselves
τὴν περὶ τὸ φρέαρ ὄρχησιν ἀτεχνῶς ὀρχούμενοι. καὶ γὰρ
the about the well dance simply dancing and for
Ἀντιφῶν ἀπέθανεν ὑπὸ Διονυσίου καὶ Τιμαγένης ἐξέπεσε
Antiphon was-put-to-death by Dionysius and Timagenes fell-out-of
τῆς Καίσαρος φιλίας, ἐλευθέρᾳ μὲν οὐδέποτε φωνῇ
the of-Caesar friendship free indeed never voice

χρησάμενος, ἐν δὲ τοῖς συμποσίοις καὶ τοῖς περιπάτοις
having-used in but the symposia and the walks
ἑκάστοτε πρὸς οὐδ' ἡντινοῦν σπουδὴν
each-time for not any serious-purpose

'ἀλλ' ὅ τι οἱ εἴσαιτο γελοίιον Ἀργείοισιν'
but what -ever to-him seemed laughable to-the-Argives

αἰτίαν φιλίας ὥσπερ σόφισμα λοιδορίας προφερόμενος.
the-cause of-friendship as a-pretext of-abuse putting-forward
ἐπεὶ καὶ τοῖς κωμικοῖς πολλὰ πρὸς τὸ θέατρον αὐστηρὰ
since also by-the comic-poets many-things to the theater austere
καὶ πολιτικὰ πεποίητο· συμμεμιγμένον δὲ τὸ γελοῖον
and political had-been-composed mixed-in but the laughable
αὐτοῖς καὶ βωμολόχον, ὥσπερ σιτίοις ὑπότριμμα μοχθηρόν,
for-them and buffoonish as to-foods a-sauce bad
ἐξίτηλον ἐποίει τὴν παρρησίαν καὶ ἄχρηστον, ὥστε περιῆν
faded made the frankness and useless so-that resulted
κακοηθείας δόξα καὶ βδελυρίας τοῖς λέγουσι, χρήσιμον
of-malice reputation and of-loathsomeness for-those speaking useful
δὲ τοῖς ἀκούουσιν οὐδὲν ἀπὸ τῶν λεγομένων. ἄλλως μὲν
but to-those hearing nothing from the-things said otherwise indeed
οὖν προσοιστέον ἐστὶ καὶ παιδιὰν καὶ γέλωτα τοῖς φίλοις·
then must-be-offered is both play and laughter to-the friends
ἡ δὲ παρρησία σπουδὴν ἐχέτω καὶ ἦθος. ἂν δ' ὑπὲρ
the but frankness earnestness let-it-have and character if but about
μειζόνων ᾖ, καὶ πάθει καὶ σχήματι καὶ τόνῳ φωνῆς ὁ
greater-things it-be both with-feeling and gesture and tension of-voice the
λόγος ἀξιόπιστος ἔστω καὶ κινητικός. ὁ δὲ καιρὸς ἐν παντὶ
speech credible let-be and moving the but occasion in every-case
μὲν παρεθεὶς μεγάλα βλάπτει, μάλιστα δὲ τῆς παρρησίας
indeed neglected greatly harms most but of-the frankness

διαφθείρει τὸ χρήσιμον. ὅτι μὲν οὖν ἐν οἴνῳ καὶ μέθῃ
destroys the usefulness that indeed then in wine and drunkenness
τὸ τοιοῦτο φυλακτέον, εὔδηλόν ἐστιν. εὐδίᾳ γὰρ
the such must-be-guarded-against plain is on-fair-weather for
ἐπάγει νέφος ὁ κινῶν ἐν παιδιᾷ καὶ φιλοφροσύνῃ
brings a-cloud the-one stirring in play and friendliness
λόγον ὀφρῦν ἀνασπῶντα καὶ συνιστάντα τὸ πρόσωπον,
speech the-brow raising and contracting the face
ὥσπερ ἀντιταττόμενον τῷ Λυαίῳ θεῷ καὶ ‘λύοντι τὸ τῶν
as opposing the Releaser god and loosing the of-the
δυσφόρων σκύνιον μεριμνῶν’ κατὰ Πίνδαρον. ἔχει δὲ
grievous scowl of-cares according-to Pindar has and
καὶ κίνδυνον ἡ ἀκαιρία μέγαν. ἀκροσφαλεῖς γάρ εἰσιν
also danger the untimeliness great precarious for are
αἱ ψυχαὶ πρὸς ὀργὴν διὰ τὸν οἶνον, καὶ πολλάκις ἡ
the souls toward anger because-of the wine and often the
μέθη παραλαβοῦσα τὴν παρρησίαν ἔχθραν ἐποίησε. καὶ
drunkenness taking-over the frankness enmity made and
ὅλως οὐκ ἔστι γενναῖον οὐδὲ θαρραλέον ἀλλ’ ἄνανδρον
in-general not it-is noble nor bold but unmanly
ἐν τῷ νήφειν ἀπαρρησιάστου τὸ παρρησιάζεσθαι παρὰ
in the being-sober of-the-unfrank the speaking-frankly at
τράπεζαν ὥσπερ οἱ δειλοὶ κύνες. οὐδὲν οὖν δεῖ περὶ
table like the cowardly dogs nothing then one-must about
τούτων λέγοντα μηκύνειν.
these-things speaking to-prolong

28 ἐπεὶ δὲ πολλοὶ τοὺς φίλους εὖ φερομένους ἐν τοῖς
since but many the friends well faring in the
πράγμασιν οὔτ’ ἀξιοῦσιν οὔτε τολμῶσι ῥυθμίζειν, ἀλλ’
affairs neither think-fit nor dare to-correct but
ὅλως ἀπρόσιτον καὶ ἀνέφικτον ἡγοῦνται νουθεσίᾳ τὸ
altogether unapproachable and unattainable consider for-admonition the

εὐτυχοῦν εἶναι, σφαλλομένοις δὲ καὶ πταίουσιν ἐπιτίθενται
prosperous to-be on-those-failing but and stumbling they-attack
καὶ πατοῦσιν ὑπὸ χεῖρα καὶ ταπεινοὺς γεγενημένους,
and trample under hand and humbled having-become
ὥσπερ ῥεῦμα κεκρατημένον παρὰ φύσιν τὴν παρρησίαν
as a-stream held-back contrary-to nature the frankness
ἀθρόως ἐφιέντες αὐτοῖς καὶ ἀπολαύοντες ἄσμενοι τῆς
all-at-once letting-loose on-them and enjoying gladly the
μεταβολῆς διὰ τὴν πρόσθεν ὑπεροψίαν ἐκείνων αὐτῶν
change because-of the previous arrogance of-those their-own
δ' ἀσθένειαν, οὐ χεῖρόν ἐστι καὶ περὶ τούτων διελθεῖν
but weakness not worse is also about these-things to-go-through
καὶ ἀποκρίνασθαι τῷ Εὐριπίδῃ λέγοντι
and to-answer — to-Euripides saying

'ὅταν δ' ὁ δαίμων εὖ διδῷ, τί δεῖ φίλων;'
whenever but the deity well grant what need of-friends

ὅτι δεῖ μάλιστα παρρησιαζομένων φίλων τοῖς
that there-is-need most of-frank friends for-the
εὐτυχοῦσι καὶ τὸ ἄγαν ὑφιέντων τοῦ φρονήματος. ὀλίγοι
prosperous and the excess lowering of-the pride few
γάρ εἰσιν οἷς μετὰ τοῦ εὐτυχεῖν παραγίγνεται τὸ
for are in-whom with the prospering comes the
φρονεῖν· οἱ δὲ πολλοὶ φρενῶν ἐπεισάκτων δέονται καὶ
thinking-wisely the but many minds brought-in need and
λογισμῶν πιεζόντων ἔξωθεν αὐτοὺς ὑπὸ τῆς τύχης
reasonings pressing from-outside them by the fortune
φυσωμένους καὶ σαλευομένους. ὅταν δ' ὁ δαίμων
puffed-up and tossed whenever but the deity
καταβάλῃ καὶ περιέλῃ τὸν ὄγκον, αὐτοῖς τοῖς πράγμασιν
throw-down and take-away the swelling in-the-very the affairs

ἔνεστι τὸ νουθετοῦν καὶ μετάνοιαν ἐμποιοῦν. ὅθεν οὐδὲν
is-present the admonishing and repentance producing whence no
ἔργον τότε παρρησίας φιλικῆς οὐδὲ λόγων βάρος ἐχόντων
work then of-frankness friendly nor words weight having
καὶ δηγμόν, ἀλλ' ὡς ἀληθῶς ἐν ταῖς τοιαύταις μεταβολαῖς
and sting but as truly in the such changes

'εἰς ὄμματ' εὔνου φωτὸς ἐμβλέψαι γλυκύ'
into eyes of-a-kindly man to-look sweet

παρηγοροῦντος καὶ παραθαρρύνοντος, ὥσπερ τοῦ Κλεάρχου
consoling and encouraging as — of-Clearchus
τὸ πρόσωπον ὁ Ξενοφῶν ἐν ταῖς μάχαις καὶ παρὰ τὰ δεινά
the face — Xenophon in the battles and amid the dangers
φησιν ὁρώμενον εὐμενὲς καὶ φιλάνθρωπον εὐθαρσεστέρους
says being-seen kindly and humane more-confident
ποιεῖν τοὺς κινδυνεύοντας. ὁ δὲ παρρησίαν καὶ δηγμὸν
to-make those running-risk the but frankness and sting
ἀνθρώπῳ δυστυχοῦντι προσάγων ὥσπερ ὀξυδορκικὸν
to-a-man unfortunate applying as a-sharp-sighting-salve
ὄμματι ταρασσομένῳ καὶ φλεγμαίνοντι, θεραπεύει μὲν οὐδὲν
to-an-eye troubled and inflamed heals indeed nothing
οὐδ' ἀφαιρεῖ τοῦ λυποῦντος, ὀργὴν δὲ τῇ λύπῃ προστίθησι
nor removes of-the paining anger but to-the grief adds
καὶ παροξύνει τὸν ἀνιώμενον. αὐτίκα γοῦν ὑγιαίνων μέν
and provokes the distressed for-instance at-any-rate being-healthy indeed
τις οὐ χαλεπός ἐστιν οὐδ' ἄγριος παντάπασιν ἀνδρὶ φίλῳ
someone not harsh is nor savage at-all with-a-man friend
ψέγοντι μὲν συνουσίας καὶ πότους αὐτοῦ ψέγοντι δ' ἀργίαν
blaming indeed gatherings and drinkings his blaming and idleness
καὶ ἀγυμνασίαν καὶ λουτρὰ συνεχῆ καὶ πλησμονὰς ἀκαίρους·
and lack-of-exercise and baths continual and surfeits untimely

νοσοῦντι δ᾽ οὐκ ἀνεκτὸν ἀλλὰ μείζων νόσος ἀκούειν ὅτι
being-sick but not endurable but greater disease to-hear that
ταῦτά σοι γέγονεν ἐξ ἀκρασίας καὶ μαλακίας καὶ δι᾽
these-things to-you have-come from incontinence and softness and because-of
ὄψα καὶ γυναῖκας. ὦ τῆς ἀκαιρίας, ἄνθρωπε· διαθήκην
relishes and women oh the untimeliness man a-will
γράφω καὶ παρασκευάζεταί μοι καστόριον ἢ σκαμώνιον ὑπὸ
I-write and is-being-prepared for-me castor or scammony by
τῶν ἰατρῶν, σὺ δὲ νουθετεῖς καὶ φιλοσοφεῖς. οὕτω τοίνυν καὶ
the doctors you but admonish and philosophize so then also
τὰ πράγματα τῶν δυστυχούντων οὐ παρρησίαν ἐνδέχεται
the affairs of-the unfortunate not frankness admit
καὶ γνωμολογίαν, ἀλλ᾽ ἐπιεικείας δεῖται καὶ βοηθείας.
and maxim-mongering but gentleness need and help
καὶ γὰρ αἱ τίτθαι τοῖς παιδίοις πεσοῦσιν οὐ λοιδορησόμεναι
and for the nurses to-the children having-fallen not going-to-scold
προστρέχουσιν, ἀλλ᾽ ἤγειραν καὶ περιέπλυναν καὶ
run-up but raised and washed and
κατέστειλαν, εἶθ᾽ οὕτως ἐπιπλήττουσι καὶ κολάζουσι.
settled(-them) then so rebuke and punish
λέγεται δὲ καὶ Δημήτριος ὁ Φαληρεὺς ὅτε τῆς πατρίδος
it-is-said and also Demetrius the of-Phalerum when from-the fatherland
ἐξέπεσε καὶ περὶ Θήβας ἀδοξῶν καὶ ταπεινὰ πράττων
he-was-exiled and about Thebes without-repute and humbly faring
διῆγεν, οὐχ ἡδέως ἰδεῖν προσιόντα Κράτητα, παρρησίαν
lived not gladly to-see approaching Crates frankness
κυνικὴν καὶ λόγους τραχεῖς προσδεχόμενος· ἐντυχόντος
cynical and words harsh expecting having-met
δὲ πράως αὐτῷ τοῦ Κράτητος καὶ διαλεχθέντος περὶ
but gently him — Crates and having-conversed about
φυγῆς ὡς οὐδὲν ἔχοι κακὸν οὐδ᾽ ἄξιον φέρειν βαρέως
exile that nothing it-had bad nor worthy to-bear heavily

πραγμάτων σφαλερῶν καὶ ἀβεβαίων ἀπηλλαγμένον, ἅμα
of-affairs slippery and unstable freed at-once
δὲ θαρρεῖν ἑαυτῷ καὶ τῇ διαθέσει παρακαλοῦντος,
and to-take-courage in-himself and in-the disposition urging
ἡδίων γενόμενος καὶ ἀναθαρρήσας πρὸς τοὺς φίλους
more-cheerful having-become and having-taken-courage to the friends
εἶπε ‘φεῦ τῶν πράξεων ἐκείνων καὶ ἀσχολιῶν δι’ ἃς
he-said alas of-the actions those and occupations because-of which
ἄνδρα τοιοῦτον οὐκ ἔγνωμεν’.
a-man such not we-knew

‘λυπουμένῳ γὰρ μῦθος εὐμενὴς φίλων,
to-one-grieving for speech kindly of-friends
ἄγαν δὲ μωραίνοντι νουθετήματα.’
too-much and to-one-playing-the-fool admonitions

οὗτος ὁ τρόπος τῶν γενναίων φίλων· οἱ δ’ ἀγεννεῖς καὶ
this the manner of-the noble friends the but ignoble and
ταπεινοὶ τῶν εὐτυχούντων κόλακες, ‘ὥσπερ τὰ ῥήγματα
humble of-the prosperous flatterers like the ruptures
καὶ τὰ σπάσματά’ φησι Δημοσθένης ‘ὅταν τι κακὸν τὸ
and the sprains says Demosthenes whenever some evil the
σῶμα λάβῃ τότε κινεῖσθαι’, καὶ οὗτοι ταῖς μεταβολαῖς
body take then to-be-moved also these on-the changes
ἐπιφύονται, καθάπερ ἡδόμενοι καὶ ἀπολαύοντες. καὶ γὰρ
attach as being-pleased and enjoying(-it) and for

ἂν δέηταί τινος ὑπομνήσεως ἐν οἷς δι' αὐτὸν ἔπταισε
if he-needs some reminding in which because-of himself he-stumbled
βουλευσάμενος κακῶς, ἱκανόν ἐστι τό
having-deliberated badly sufficient is the

'οὔ τι καθ' ἡμέτερόν γε νόον· μάλα γάρ τοι ἔγωγε
not at-all according-to our at-least mind very for surely I-for-my-part
πόλλ' ἀπεμυθεόμην'
much dissuaded

XIII · OCCASIONS FOR FRANKNESS

Frankness is needed to check pleasure, anger, or insolence, and to curb avarice or carelessness, as Solon warns Croesus, Socrates draws tears from Alcibiades, and Plato and Speusippus write to Dion at his height; while Perseus' companions, who fawned on him in his prosperity, rebuke him bitterly after Pydna until he stabs them. Occasions offer themselves in a question or a story, as Demaratus answers Philip's question about Greek concord by pointing to Philip's own quarrel with his wife and son, and Diogenes calls himself a spy on Philip's folly. When others have reviled a man, a friend should repel them and then admonish him privately; some more subtly blame others for the same fault, as Ammonius has his own son beaten for some pupils' breakfast.

ἐν τίσιν οὖν σφοδρὸν εἶναι δεῖ τὸν φίλον καὶ πότε 29
in what-things then vehement to-be must the friend and when
τῷ τόνῳ χρῆσθαι τῆς παρρησίας; ὅταν ἡδονῆς ἢ ὀργῆς
the tension to-use of-the frankness whenever pleasure or anger
ἢ ὕβρεως ἐπιλαβέσθαι φερομένης οἱ καιροὶ παρακαλῶσιν
or insolence to-check being-carried the occasions summon
ἢ κολοῦσαι φιλαργυρίαν ἢ ἀπροσεξίαν ἀνασχεῖν ἀνόητον.
or to-dock avarice or carelessness to-restrain foolish

οὕτως ἐπαρρησιάζετο Σόλων πρὸς Κροῖσον ὑπ᾽ εὐτυχίας
so spoke-frankly Solon to Croesus by good-fortune
ἀβεβαίου διεφθορότα καὶ τρυφῶντα, τὸ τέλος ὁρᾶν
unstable corrupted and living-in-luxury the end to-see
κελεύσας· οὕτω Σωκράτης Ἀλκιβιάδην ἐκόλουε, καὶ
having-bidden so Socrates Alcibiades docked and
δάκρυον ἐξῆγεν ἀληθινὸν ἐξελεγχομένου καὶ τὴν καρδίαν
a-tear drew-out true of-one-being-refuted and the heart
ἔστρεφε. τοιαῦτα τὰ Κύρου πρὸς Κυαξάρην καὶ τὰ
turned such the-things of-Cyrus to Cyaxares and the-things
πρὸς Δίωνα Πλάτωνος, ὅτε λαμπρότατος ἦν καὶ πάντας
to Dion of-Plato when most-brilliant he-was and all
εἰς ἑαυτὸν ἀνθρώπους ἐπέστρεφε διὰ τὸ κάλλος τῶν
toward himself men turned because-of the beauty of-the
πράξεων καὶ τὸ μέγεθος, παρακελευομένου φυλάττεσθαι
deeds and the greatness urging to-guard-against
καὶ δεδιέναι τὴν ‘αὐθάδειαν, ὡς ἐρημίᾳ ξύνοικον’. ἔγραφε
and to-fear the self-will as with-solitude a-housemate wrote
δὲ καὶ Σπεύσιππος αὐτῷ μὴ μέγα φρονεῖν εἰ πολὺς
and also Speusippus to-him not greatly to-think if much
αὐτοῦ λόγος ἐστὶν ἐν παιδαρίοις καὶ γυναίοις, ἀλλ᾽
of-him talk is among little-boys and little-women but
ὁρᾶν ὅπως ὁσιότητι καὶ δικαιοσύνῃ καὶ νόμοις ἀρίστοις
to-see how with-holiness and justice and laws best
κοσμήσας Σικελίαν ‘εὐκλεᾶ θήσει’ τὴν Ἀκαδήμειαν.
having-adorned Sicily glorious he-will-make — Academy
Εὔκτος δὲ καὶ Εὐλαῖος, ἑταῖροι Περσέως, εὐτυχοῦντι μὲν
Euctus and and Eulaeus companions of-Perseus to-him-prospering indeed
ἀεὶ πρὸς χάριν ὁμιλοῦντες καὶ συνεπινεύοντες ὥσπερ οἱ
always for favor associating and nodding-assent as the
λοιποὶ παρηκολούθουν· ἐπεὶ δὲ Ῥωμαίοις συμβαλὼν περὶ
rest followed when but with-Romans having-engaged about

Πύδναν ἔπταισε καὶ ἔφυγε, προσπεσόντες ἐπετίμων πικρῶς
Pydna he-stumbled and fled falling-upon(-him) they-rebuked bitterly
καὶ ἀνεμίμνησκον ὧν ἐξήμαρτεν ἢ παρεῖδεν, ἕκαστον
and reminded of-what he-had-erred or overlooked each
ἐξονειδίζοντες, ἄχρι οὗ διαλγήσας ὁ ἄνθρωπος ὑπὸ
reproaching until which-time pained-through the man by
λύπης καὶ ὀργῆς ἀμφοτέρους τῷ ξιφιδίῳ παίων ἀνεῖλεν.
grief and anger both with-the dagger striking killed
ὁ μὲν οὖν κοινὸς οὕτω προωρίσθω καιρός· οὓς δὲ 30
the indeed then common so let-be-defined occasion those-which but
παρέχουσιν αὐτοὶ πολλάκις οὐ χρὴ προΐεσθαι τὸν
offer themselves often not one-must to-let-go the-one
κηδόμενον φίλων ἀλλὰ χρῆσθαι· καὶ γὰρ ἐρώτησις ἐνίοις
caring for-friends but to-use(-them) and for a-question to-some
καὶ διήγησις καὶ ψόγος ὁμοίων ἐφ' ἑτέροις ἢ ἔπαινος ὥσπερ
and a-narrative and blame of-like-things in others or praise as
ἐνδόσιμον εἰς παρρησίαν ἐστίν. οἷον ἐλθεῖν Δημάρατον
a-keynote for frankness is such-as to-have-come Demaratus
εἰς Μακεδονίαν λέγουσι καθ' ὃν χρόνον ἐν διαφορᾷ πρὸς
to Macedonia they-say at which time in quarrel with
τὴν γυναῖκα καὶ τὸν υἱὸν ὁ Φίλιππος ἦν· ἀσπασαμένου
the wife and the son — Philip was having-greeted
δ' αὐτὸν τοῦ Φιλίππου καὶ πυθομένου πῶς πρὸς ἀλλήλους
and him — Philip and having-inquired how toward one-another
ἔχουσιν ὁμονοίας οἱ Ἕλληνες, εἰπεῖν τὸν Δημάρατον
are of-concord the Greeks to-have-said — Demaratus
εὔνουν ὄντα καὶ συνήθη 'πάνυ γοῦν ὦ Φίλιππε
well-disposed being and intimate very at-any-rate O Philip
καλόν ἐστί σοι πυνθάνεσθαι μὲν περὶ τῆς Ἀθηναίων καὶ
fine it-is for-you to-inquire indeed about the of-Athenians and
Πελοποννησίων ὁμοφροσύνης, τὴν δ' οἰκίαν περιορᾶν τὴν
of-Peloponnesians concord the but house to-overlook the

σεαυτοῦ τοσαύτης στάσεως καὶ διχονοίας γέμουσαν. εὖ
your-own so-much faction and discord full well
δὲ καὶ Διογένης, ὃς ἐπεὶ παρελθὼν εἰς τὸ τοῦ Φιλίππου
and also Diogenes who when having-come into the — of-Philip
στρατόπεδον, ὅτε τοῖς Ἕλλησιν ἐβάδιζε μαχούμενος,
camp when against-the Greeks he-was-marching about-to-fight
ἀνήχθη πρὸς αὐτόν, ὁ δ' ἀγνοῶν ἠρώτησεν εἰ
was-brought to him he but not-knowing(-him) asked whether
κατάσκοπός ἐστι, 'πάνυ μὲν οὖν' ἔφη 'κατάσκοπος ὦ
a-spy he-is very indeed then he-said a-spy O
Φίλιππε τῆς ἀβουλίας σου καὶ τῆς ἀνοίας, δι' ἣν οὐδενὸς
Philip of-the folly your and of-the senselessness through which no-one
ἀναγκάζοντος ἔρχῃ περὶ τῆς βασιλείας καὶ τοῦ σώματος
compelling you-come for the kingdom and the body
ὥρᾳ μιᾷ διακυβεύσων'. τοῦτο μὲν οὖν ἴσως σφοδρότερον·
in-hour one about-to-dice this indeed then perhaps more-vehement
31 ἕτερος δὲ καιρός ἐστι νουθεσίας ὅταν ὑπ' ἄλλων
another but occasion is of-admonition whenever by others
λοιδορηθέντες ἐφ' οἷς ἁμαρτάνουσι ταπεινοί τε γένωνται
having-been-reviled for what they-err humble both they-become
καὶ συσταλῶσιν. ᾧ χρῷτ' ἂν ἐμμελῶς ὁ χαρίεις τοὺς
and are-contracted which might-use — fittingly the graceful-man the
μὲν λοιδοροῦντας ἀνακόπτων καὶ διακρουόμενος, ἰδίᾳ δ'
indeed revilers checking and repelling privately but
αὐτὸς ἁπτόμενος τοῦ φίλου καὶ ὑπομιμνήσκων ὡς εἰ διὰ
himself touching the friend and reminding that if for
μηδὲν ἄλλο προσεκτέον αὐτῷ, ὅπως γε μὴ θρασεῖς ὦσιν
nothing other one-must-attend for-him so-that at-least not bold be
οἱ ἐχθροί. 'ποῦ γὰρ ἔστι τούτοις τὸ στόμα διᾶραι,
the enemies where for is-it-possible for-these the mouth to-open
τί δὲ προσειπεῖν, ἂν ἀφῇς ταῦτα καὶ ῥίψῃς ἐφ' οἷς
what and to-say if you-let-go these-things and cast-off for which

κακῶς ἀκούεις;’ γίγνεται γὰρ οὕτω τὸ μὲν λυπηρὸν τοῦ
ill you-are-spoken-of becomes for so the indeed painful of-the
λοιδοροῦντος, τὸ δ’ ὠφέλιμον τοῦ νουθετοῦντος. ἔνιοι δὲ
reviler the but beneficial of-the admonisher some and
κομψότερον, ἄλλους ψέγοντες, ἐπιστρέφουσι τοὺς συνήθεις·
more-subtly others blaming turn the intimates
κατηγοροῦσι γὰρ ἑτέρων ἃ πράττοντας ἐκείνους ἴσασιν. ὁ
they-accuse for others what doing those they-know the
δ’ ἡμέτερος καθηγητὴς Ἀμμώνιος ἐν δειλινῇ διατριβῇ τῶν
and our teacher Ammonius at an-afternoon lecture of-the
γνωρίμων τινὰς αἰσθόμενος ἠριστηκότας οὐχ ἁπλοῦν ἄριστον
pupils some having-perceived having-breakfasted not simple breakfast
ἐκέλευσεν ἰδίῳ παιδὶ πληγὰς ἐμβαλεῖν τὸν ἀπελεύθερον,
bade his-own to-child blows to-give the freedman
ἐπειπὼν ὅτι χωρὶς ὄξους ἀριστᾶν οὐ δύναται. καὶ ἅμα πρὸς
having-added that without vinegar to-breakfast not he-can and at-once at
ἡμᾶς ἀπέβλεψεν, ὥστε τῶν ἐνόχων ἅψασθαι τὴν ἐπιτίμησιν.
us looked so-that of-the guilty to-touch the rebuke

XIV · IN PRIVATE, AMONG EQUALS

Frankness should not be used before many, as Plato tells Socrates, for a pupil Pythagoras rebuked in public hanged himself, and Cleitus' public rebuke of Alexander and Aristomenes' of Ptolemy proved fatal. It should come from one whose own life gives it weight, as Plato admonished Speusippus and Xenocrates Polemo by their lives. A base man should include himself in the blame, as Socrates refuted the young as fellow seekers and Phoenix confesses his own anger. Mixing in praise softens rebuke, as Homer's heroes recall a man's own fame, but comparing him with others provokes him, unless they are his parents, as Agamemnon recalls Tydeus to Diomedes.

32 ἔτι τοίνυν εὐλαβητέον ἐστὶν ἐν πολλοῖς παρρησίᾳ
further then must-one-beware is among many frankness
χρῆσθαι πρὸς φίλον, ἐνθυμούμενον τὸ τοῦ Πλάτωνος. ἐπεὶ
to-use toward a-friend bearing-in-mind the — of-Plato when
γὰρ ὁ Σωκράτης ἥψατό τινος τῶν συνήθων σφοδρότερον
for — Socrates attacked one of-the intimates more-vehemently
ἐπὶ ταῖς τραπέζαις διαλεγόμενος, ‘οὐκ ἄμεινον ἦν’ ὁ
at the tables conversing not better was-it —
Πλάτων ἔφη ‘ἰδίᾳ ταῦτα λελέχθαι;’ καὶ ὁ Σωκράτης ‘σὺ
Plato said privately these-things to-have-been-said and — Socrates you
δ’ οὐκ ἄμεινον’ εἶπεν ‘ἐποίησας ἂν ἰδίᾳ πρὸς ἐμὲ τοῦτ’
but not better he-said would-have-done — privately to me this
εἰπών;’ Πυθαγόρου δὲ τραχύτερον ἐν πολλοῖς γνωρίμῳ
having-said Pythagoras and more-harshly among many to-a-pupil
προσενεχθέντος ἀπάγξασθαι τὸ μειράκιον λέγουσιν, ἐκ
having-treated to-have-hanged-himself the lad they-say from
τούτου δὲ μηδέποτε τὸν Πυθαγόραν αὖθις ἄλλου παρόντος
this and never — Pythagoras again another being-present
ἄλλον νουθετῆσαι. δεῖ γὰρ ὡς νοσήματος οὐκ εὐπρεποῦς
another to-admonish one-must for as of-a-disease not seemly
τῆς ἁμαρτίας τὴν νουθέτησιν καὶ ἀνακάλυψιν ἀπόρρητον
of-the fault the admonition and uncovering secret
εἶναι καὶ μὴ πανηγυρικὴν μηδ’ ἐπιδεικτικὴν μηδὲ μάρτυρας
to-be and not festive nor showy nor witnesses
καὶ θεατὰς συνάγουσαν. οὐ γὰρ φιλικὸν ἀλλὰ σοφιστικὸν
and spectators gathering not for friendly but sophistic
ἀλλοτρίοις ἐνευδοκιμεῖν σφάλμασι, καλλωπιζόμενον πρὸς τοὺς
in-others’ to-win-repute faults showing-off before those
παρόντας, ὥσπερ οἱ χειρουργοῦντες ἐν τοῖς θεάτροις ἰατροὶ
present like those operating in the theaters doctors
πρὸς ἐργολαβίαν. ἄνευ δὲ τῆς ὕβρεως, ἣν οὐδεμιᾷ θεραπείᾳ
for business-getting without and the insolence which to-no treatment

προσεῖναι δίκαιόν ἐστι, καὶ τὸ τῆς κακίας σκεπτέον
to-be-attached just is also the of-the vice must-be-considered
φιλόνεικον καὶ αὔθαδες. οὐ γὰρ ἁπλῶς ‘νουθετούμενος ἔρως
contentious and self-willed not for simply being-admonished love
μᾶλλον πιέζει’ κατ’ Εὐριπίδην, ἀλλ’ ἂν νουθετῇ τις
more presses according-to Euripides but if admonish someone
ἐν πολλοῖς καὶ μὴ φειδόμενος, πᾶν νόσημα καὶ πᾶν πάθος
among many and not sparing every disease and every passion
εἰς τὸ ἀναίσχυντον καθίστησιν. ὥσπερ οὖν ὁ Πλάτων τοὺς
into the shameless sets as then — Plato those
παρασκευάζοντας ἐν τοῖς νέοις αἰσχύνην γέροντας αὐτοὺς
instilling in the young shame old-men themselves
ἀξιοῖ πρῶτον αἰσχύνεσθαι τοὺς νέους, οὕτω τῶν φίλων
thinks-fit first to-be-ashamed-before the young so of-the friends
ἡ δυσωπουμένη παρρησία δυσωπεῖ μάλιστα, καὶ τὸ μετ’
the being-abashed frankness abashes most and the with
εὐλαβείας ἀτρέμα προσιέναι καὶ ἅπτεσθαι τοῦ ἁμαρτάνοντος
caution quietly to-approach and to-touch the erring
ὑπερείπει καὶ διεργάζεται τὴν κακίαν ἀναπιμπλαμένην
undermines and works-through the vice being-filled
τοῦ αἰδεῖσθαι τὸ αἰδούμενον. ὅθεν ἄριστα μὲν ἔχει τό
with-the respecting the respectful whence best indeed is the

‘ἄγχι σχὼν κεφαλήν, ἵνα μὴ πευθοίαθ’ οἱ ἄλλοι,’
near holding head so-that not may-hear the others

ἥκιστα δὲ πρέπει γαμετῆς ἀκουούσης ἄνδρα καὶ παίδων ἐν
least and befits a-wife hearing a-husband and of-children in
ὄψει πατέρα καὶ ἐραστὴν ἐρωμένου παρόντος ἢ γνωρίμων
sight a-father and a-lover the-beloved being-present or pupils
διδάσκαλον ἀποκαλύπτειν· ἐξίστανται γὰρ ὑπὸ λύπης
a-teacher to-expose are-beside-themselves for with grief

καὶ ὀργῆς ἐλεγχόμενοι παρ᾽ οἷς εὐδοκιμεῖν ἀξιοῦσιν. οἶμαι
and anger being-refuted before whom to-be-esteemed they-think-fit I-think
δὲ καὶ Κλεῖτος οὐχ οὕτω παρώξυνε διὰ τὸν οἶνον, ὡς
and also Cleitus not so provoked because-of the wine as
ὅτι πολλῶν παρόντων ἐδόκει κολούειν Ἀλέξανδρον. καὶ
because many being-present he-seemed to-dock Alexander and
Ἀριστομένης ὁ Πτολεμαίου καθηγητὴς ὅτι νυστάζοντα
Aristomenes the of-Ptolemy tutor because dozing
πρεσβείας παρούσης ἐπάταξεν ἐξεγείρων, λαβήν τινα
an-embassy being-present he-struck waking(-him) a-hold some
παρέσχε τοῖς κόλαξι, προσποιουμένοις ἀγανακτεῖν ὑπὲρ
gave to-the flatterers pretending to-be-indignant on-behalf-of
τοῦ βασιλέως καὶ λέγουσιν ‘εἰ τοσαῦτα κοπιῶν καὶ ἀγρυπνῶν
the king and saying if so-much toiling and staying-awake
κατηνέχθης, ἰδίᾳ σε νουθετεῖν ὀφείλομεν, οὐκ ἐναντίον
you-were-overcome privately you to-admonish we-ought not in-the-presence-of
ἀνθρώπων τοσούτων προσφέρειν τὰς χεῖρας’. ὁ δὲ
men so-many to-lay the hands the but
φαρμάκου κύλικα πέμψας ἐκέλευσεν ἐκπιεῖν τὸν ἄνθρωπον.
of-poison a-cup having-sent bade to-drink-up the man
Ἀριστοφάνης δὲ καὶ τὸν Κλέωνα τοῦτ᾽ ἐγκαλεῖν φησιν ὅτι
Aristophanes and also — Cleon this to-charge says that

‘ξένων παρόντων τὴν πόλιν κακῶς λέγει’
strangers being-present the city badly be-speaks-of

καὶ παροξύνει τοὺς Ἀθηναίους. διὸ δεῖ φυλάττεσθαι
and provokes the Athenians wherefore one-must to-guard-against
καὶ τοῦτο μετὰ τῶν ἄλλων τοὺς μὴ παρεπιδείκνυσθαι μηδὲ
also this with the others those not to-make-display nor
δημαγωγεῖν ἀλλ᾽ ὀνησιφόρως καὶ θεραπευτικῶς χρῆσθαι
to-court-the-people but beneficially and therapeutically to-use

τῇ παρρησίᾳ βουλομένους. καὶ μὴν ὅπερ ὁ Θουκυδίδης
the frankness wishing and indeed what — Thucydides
τοὺς Κορινθίους λέγοντας περὶ αὑτῶν πεποίηκεν, ὡς ‘ἄξιοί
the Corinthians saying about themselves has-made that worthy
εἰσιν ἑτέροις ‘ἐπενεγκεῖν ψόγον’, οὐ κακῶς εἰρημένον,
they-are on-others to-bring blame not badly said
ἔδει παρεῖναι τοῖς παρρησιαζομένοις. Λύσανδρος μὲν
it-ought to-be-present to-those speaking-frankly Lysander indeed
γὰρ ὡς ἔοικε πρὸς τὸν ἐκ Μεγάρων ἐν τοῖς συμμάχοις
for as it-seems to the from Megara among the allies
παρρησιαζόμενον ὑπὲρ τῆς Ἑλλάδος ἔφη τοὺς λόγους
speaking-frankly on-behalf-of — Greece said the words
αὐτοῦ πόλεως δεῖσθαι· παρρησία δὲ παντὸς ἀνδρὸς ἤθους
his of-a-city to-need frankness and of-every man of-character
ἴσως δεῖται, καὶ τοῦτ’ ἀληθέστατόν ἐστιν ἐπὶ τῶν
perhaps needs and this most-truly is in-the-case-of those
ἑτέρους νουθετούντων καὶ σωφρονιζόντων λεγόμενον. ὁ
others admonishing and chastening said —
γοῦν Πλάτων ἔλεγε νουθετεῖν τῷ βίῳ τὸν Σπεύσιππον,
at-any-rate Plato said to-admonish by-the life — Speusippus
ὥσπερ ἀμέλει καὶ Πολέμωνα Ξενοκράτης ὀφθεὶς μόνον
as doubtless also Polemo Xenocrates having-been-seen only
ἐν τῇ διατριβῇ καὶ ἀποβλέψας πρὸς αὐτὸν ἐτρέψατο καὶ
in the school and having-looked at him turned and
μετέθηκεν. ἐλαφροῦ δὲ καὶ φαύλου τὸ ἦθος ἀνθρώπου
changed of-a-light but and base the character man
λόγῳ παρρησίας ἁπτομένῳ περίεστι προσακοῦσαι τό
with-speech of-frankness touching results to-hear-in-addition the

‘ἄλλων ἰατρὸς αὐτὸς ἕλκεσιν βρύων’
of-others a-doctor himself with-sores teeming

33 οὐ μὴν ἀλλ' ἐπεὶ φαύλους γε ὄντας αὐτοὺς ἑτέροις τε
not however but since base at-least being themselves with-others and
τοιούτοις ὁμιλοῦντας ἐξάγει τὰ πράγματα πολλάκις εἰς τὸ
such associating draws-out the affairs often to the
νουθετεῖν, ἐπιεικέστατος ἂν εἴη τρόπος ὁ συνεμπλέκων
admonishing most-reasonable would be way the entwining
καὶ συμπεριλαμβάνων ἁμηγέπη τῷ ἐγκλήματι τὸν
and including somehow in-the charge the
παρρησιαζόμενον· ἐφ' ᾧ λέλεκται καὶ τό
one-speaking-frankly for which has-been-said also the

'Τυδείδη, τί παθόντε λελάσμεθα θούριδος ἀλκῆς;'
son-of-Tydeus what having-suffered have-we-forgotten of-impetuous of-strength

καὶ τό
and the

'νῦν δ' οὐδ' ἑνὸς ἄξιοι εἰμέν
now but not-even of-one worthy we-are
Ἕκτορος.'
of-Hector

καὶ ὁ Σωκράτης οὕτως ἀτρέμα τοὺς νέους ἤλεγχεν, ὡς
and — Socrates so quietly the young refuted as
μηδ' αὐτὸς ἀπηλλαγμένος ἀμαθίας, ἀλλὰ μετ' ἐκείνων
not-even himself freed of-ignorance but with them
οἰόμενος δεῖν ἀρετῆς ἐπιμέλεσθαι καὶ ζητεῖν τἀληθές.
thinking one-must virtue to-care-for and to-seek the-truth
καὶ γὰρ εὔνοιαν καὶ πίστιν ἔχουσιν οἱ ταὐτὰ μὲν
and for goodwill and trust have those the-same-things indeed
ἁμαρτάνειν, ἐπανορθοῦσθαι δὲ τοὺς φίλους ὥσπερ αὑτοὺς
to-err to-correct but the friends as themselves

δοκοῦντες. ὁ δὲ σεμνύνων ἑαυτὸν ἐν τῷ κολούειν ἕτερον,
seeming the but exalting himself in the docking another
ὡς δή τις εἰλικρινὴς καὶ ἀπαθής, ἂν μὴ πολὺ καθ'
as indeed someone pure and impassive if not much in
ἡλικίαν ᾖ προήκων μηδ' ἔχων ἀρετῆς ὁμολογούμενον
age he-be advanced nor having of-virtue acknowledged
ἀξίωμα καὶ δόξης, ἐπαχθὴς φανεὶς καὶ βαρὺς οὐδὲν
dignity and of-reputation offensive having-appeared and heavy nothing
ὠφέλησεν. ὅθεν οὐχ ἁπλῶς ὁ Φοῖνιξ ἐνέβαλε τὰ περὶ
benefited whence not simply — Phoenix brought-in the-things about
αὑτὸν ἀτυχήματα, δι' ὀργὴν ἐπιχειρήσαντος ἀνελεῖν τὸν
himself misfortunes through anger having-attempted to-kill the
πατέρα καὶ ταχὺ μεταγνόντος,
father and quickly having-repented

'ὡς μὴ πατροφόνος μετ' Ἀχαιοῖσιν καλεοίμην,'
so-that not parricide among Achaeans I-be-called

ἵνα μὴ δοκῇ νουθετεῖν ἐκεῖνον ὡς αὐτὸς ἀπαθὴς ὢν
so-that not he-seem to-admonish that-one as himself impassive being
ὑπ' ὀργῆς καὶ ἀναμάρτητος. ἐνδύεται γὰρ ἠθικῶς τὰ
by anger and faultless enters for character-wise the
τοιαῦτα, καὶ μᾶλλον εἴκουσι τοῖς ὁμοιοπαθεῖν ἀλλὰ
such-things and more they-yield to-those to-feel-alike but
μὴ περιφρονεῖν δοκοῦσιν. ἐπεὶ δ' οὔτε φῶς λαμπρὸν
not to-disdain seeming since but neither light bright
ὄμματι φλεγμαίνοντι προσοιστέον, οὔτ' ἐμπαθὴς ψυχὴ
to-an-eye inflamed must-be-applied nor passionate soul
παρρησίαν ἀναδέχεται καὶ νουθεσίαν ἄκρατον, ἐν τοῖς
frankness admits and admonition unmixed among the

χρησιμωτάτοις ἐστὶ τῶν βοηθημάτων ὁ παραμιγνύμενος
most-useful is of-the helps the mixed-in
ἐλαφρὸς ἔπαινος, ὥσπερ ἐν τούτοις
light praise as in these

‘ὑμεῖς δ’ οὐκέτι καλὰ μεθίετε θούριδος ἀλκῆς
you but no-longer finely let-go of-impetuous of-strength
πάντες ἄριστοι ἐόντες ἀνὰ στρατόν. οὐδ’ ἂν ἔγωγε
all best being through army not-even — I
ἀνδρὶ μαχεσσαίμην ὅστις πολέμοιο μεθείη
with-a-man would-fight whoever from-war should-hold-back
λυγρὸς ἐών· ὑμῖν δὲ νεμεσσῶμαι περὶ κῆρι’
wretched being with-you but I-am-indignant in heart

καί
and

‘Πάνδαρε, ποῦ τοι τόξον ἰδὲ πτερόεντες ὀιστοί
Pandarus where your bow and winged arrows
καὶ κλέος, ᾧ οὔ τίς τοι ἐρίζεται ἐνθάδε γ’ ἀνήρ;’
and fame in-which not anyone with-you vies here at-least man

σφόδρα δ’ ἐμφανῶς ἀνακαλεῖται καὶ τὰ τοιαῦτα τοὺς
very and plainly calls-back also the such-things those
ὑποφερομένους
slipping

‘ὁ δ’ Οἰδίπους ποῦ καὶ τὰ κλεί’ αἰνίγματα;’
— and Oedipus where and the famous riddles

καί
and

‘ὁ πολλὰ δὴ τλὰς Ἡρακλῆς λέγει τάδε;’
the much indeed having-endured Heracles says these-things

οὐ γὰρ μόνον ἀνίησι τοῦ ψόγου τὸ τραχὺ καὶ κολαστικόν,
not for only relaxes of-the blame the harsh and punitive
ἀλλὰ καὶ ζῆλον ἐμποιεῖ πρὸς ἑαυτὸν αἰδουμένῳ τὰ
but also emulation produces toward himself for-one-ashamed-of the
αἰσχρὰ τῇ τῶν καλῶν ὑπομνήσει καὶ παράδειγμα
shameful-things by-the of-the noble reminder and an-example
ποιουμένῳ τῶν βελτιόνων ἑαυτόν. ὅταν δ’ ἑτέρους οἷον
making of-the better himself whenever but others such-as
ἥλικας ἢ πολίτας ἢ συγγενεῖς παραβάλλωμεν, ἄχθεται καὶ
age-mates or citizens or relatives we-compare is-vexed and
διαγριαίνεται τὸ φιλόνεικον τῆς κακίας, καὶ τοῦτο πολλάκις
grows-savage the contentious of-the vice and this often
εἴωθεν ὑποφωνεῖν μετ’ ὀργῆς ‘τί οὖν οὐκ ἄπει πρὸς
is-accustomed to-mutter with anger why then not do-you-go-away to
τοὺς ἐμοῦ κρείττονας, ἐμοὶ δὲ μὴ παρέχεις πράγματα;’
those than-me better me but not give trouble

φυλακτέον οὖν ἑτέρους ἐπαινεῖν παρρησιαζόμενον πρὸς
one-must-guard-against then others to-praise speaking-frankly to
ἑτέρους, ἂν μὴ νὴ Δία γονεῖς ὦσιν. ὡς Ἀγαμέμνων
others if not by Zeus parents they-be as Agamemnon

‘ἦ ὀλίγον οἱ παῖδα ἐοικότα γείνατο Τυδεύς,’
surely little to-him a-son like begot Tydeus

καὶ ὁ ἐν τοῖς Σκυρίοις Ὀδυσσεύς
and the in the Scyrians Odysseus

‘σὺ δ’, ὦ τὸ λαμπρὸν φῶς καταισχύνων γένους,
you and O the brilliant light disgracing of-the-race
ξαίνεις, ἀρίστου πατρὸς Ἑλλήνων γεγώς;’
you-card-wool of-best of-father of-Greeks born

XV · MEASURE AND HEALING

A man admonished should not retort but bear it, since if the friend errs later, this gives him the right to admonish in turn. Frankness should be saved for great faults, not spent on trifles, as Philotimus tells a man with an abscessed liver not to talk about his finger, and paired with praise of what a friend does well, as iron is tempered after heating. Faults should be put down to milder causes, as Hector blames Paris’ anger, not cowardice. To prevent a fault, however, one may frighten a man with the reproach of its opposite, as Odysseus in Sophocles accuses Achilles of fear. Like doctors who foment the wound they cut, the friend should end with kind words, never leaving the pain behind.

34 ἥκιστα δὲ προσήκει νουθετούμενον ἀντινουθετεῖν καὶ
least and it-befits being-admonished to-admonish-back and
παρρησίᾳ παρρησίαν ἀντεκφέρειν· ταχὺ γὰρ ἐκκάει καὶ
against-frankness frankness to-bring-out-in-return quickly for it-inflames and

ποιεῖ διαφοράν, καὶ ὅλως οὐκ ἀντιπαρρησιαζομένου δόξειεν
makes a-quarrel and in-general not of-one-retorting-frankly would-seem
ἂν ἀλλὰ παρρησίαν μὴ φέροντος ὁ τοιοῦτος ὠθισμὸς
— but frankness not bearing the such jostling
εἶναι. βέλτιον οὖν ὑπομένειν τὸν νουθετεῖν δοκοῦντα φίλον·
to-be better then to-endure the to-admonish seeming friend
ἂν γὰρ ὕστερον αὐτὸς ἁμαρτάνῃ καὶ δέηται νουθεσίας,
if for later himself he-err and need admonition
αὐτὸ τοῦτο τῇ παρρησίᾳ τρόπον τινὰ παρρησίαν δίδωσιν.
itself this to-the frankness in-a-way some frankness gives
ὑπομιμνησκόμενος γὰρ ἄνευ μνησικακίας ὅτι τοὺς φίλους
being-reminded for without rancor that the friends
καὶ αὐτὸς εἰώθει μὴ περιορᾶν ἁμαρτάνοντας ἀλλ'
also himself was-accustomed not to-overlook erring but
ἐξελέγχειν καὶ διδάσκειν, μᾶλλον ἐνδώσει καὶ παραδέξεται
to-refute and to-teach more he-will-yield and will-accept
τὴν ἐπανόρθωσιν, ὡς οὖσαν εὐνοίας καὶ χάριτος οὐ
the correction as being of-goodwill and of-favor not
μέμψεως ἀνταπόδοσιν οὐδ' ὀργῆς.
of-blame a-repayment nor of-anger
ἔτι τοίνυν ὁ μὲν Θουκυδίδης φησίν 'ὅστις ἐπὶ μεγίστοις 35
further then — indeed Thucydides says whoever for greatest-things
τὸ ἐπίφθονον λαμβάνει, ὀρθῶς βουλεύεται'· τῷ δὲ φίλῳ
the envy takes rightly counsels for-the and friend
προσήκει τὸ ἐκ τοῦ νουθετεῖν ἐπαχθὲς ὑπὲρ μεγάλων
it-befits the from the admonishing odium for great-things
ἀναδέχεσθαι καὶ σφόδρα διαφερόντων. ἂν δ' ἐπὶ πᾶσι καὶ
to-take-on and very important if but at all-things and
πρὸς πάντα δυσκολαίνῃ καὶ μὴ φιλικῶς ἀλλὰ παιδαγωγικῶς
toward all he-be-peevish and not friendly but pedagogically
προσφέρηται τοῖς συνήθεσιν, ἀμβλὺς ἐν τοῖς μεγίστοις
he-behave toward-the intimates blunt in the greatest-things

νουθετῶν ἔσται καὶ ἄπρακτος, ὥσπερ ἰατρὸς δριμὺ
admonishing he-will-be and ineffective as a-doctor a-sharp
φάρμακον ἢ πικρὸν ἀναγκαῖον δὲ καὶ πολυτελὲς εἰς πολλὰ
drug or bitter necessary but and costly for many
καὶ μικρὰ καὶ οὐκ ἀναγκαῖα διελὼν τῇ παρρησίᾳ
and small and not necessary having-divided with-the frankness
κατακεχρημένος. αὐτὸς μὲν οὖν σφόδρα φυλάξεται τὸ
having-used-up himself indeed then greatly will-guard-against the
συνεχὲς καὶ φιλαίτιον· ἑτέρου δὲ μικρολογουμένου περὶ πάντα
continual and fault-finding another and being-petty about everything
καὶ παρασυκοφαντοῦντος ὥσπερ ἐνδόσιμον ἕξει πρὸς τὰ
and making-false-charges as a-keynote he-will-have for the
μείζονα τῶν ἁμαρτημάτων. καὶ γὰρ ἰατρὸς Φιλότιμος ἐμπύου
greater of-the faults and for a-doctor Philotimus abscessed
τὸ ἧπαρ ἀνθρώπου δείξαντος αὐτῷ τὸν δάκτυλον ἡλκωμένον
the liver of-a-man having-shown to-him the finger ulcerated
‘οὐκ ἔστι σοι’ εἶπεν ‘ὦ τᾶν περὶ παρωνυχίας ὁ λόγος’.
not is for-you he-said O good-sir about whitlow the discussion
οὐκοῦν καὶ τῷ φίλῳ δίδωσιν ὁ καιρὸς εἰπεῖν πρὸς τὸν ἐπὶ
so also to-the friend gives the occasion to-say to the-one for
μικροῖς καὶ μηδενὸς ἀξίοις ἐγκαλοῦντα ‘τί παιδιὰς καὶ πότους
small-things and of-nothing worthy charging why play and drinking
καὶ φλυάρους λέγομεν; οὗτος, ὦ τᾶν, ἀποπεμψάσθω τὴν
and trifles do-we-speak-of this-man O good-sir let-him-send-away the
ἑταίραν ἢ παυσάσθω κυβεύων, καὶ τἄλλα θαυμαστὸς
mistress or let-him-stop dicing and in-the-other-things wonderful
ἡμῖν ἄνθρωπός ἐστιν’. ὁ γὰρ εἰς τὰ μικρὰ συγγνώμην
to-us man is the for for the small-things pardon
λαβὼν οὐκ ἀηδῶς εἰς τὰ μείζονα τῷ φίλῳ παρρησίαν
having-received not unpleasantly for the greater-things to-the friend frankness
δίδωσιν· ὁ δ’ ἐγκείμενος ἀεὶ καὶ πανταχοῦ πικρὸς καὶ
gives the but pressing always and everywhere bitter and

ἀτερπὴς καὶ πάντα γιγνώσκων καὶ πολυπραγμονῶν οὐδὲ
unpleasant and all-things knowing and meddling not-even
παισὶν ἀνεκτὸς οὐδ' ἀδελφοῖς, ἀλλὰ καὶ δούλοις ἀφόρητος.
to-children endurable nor to-brothers but even to-slaves unbearable
ἐπεὶ δ' οὔτε τῷ γήρᾳ πάντα πρόσεστι κακὰ κατ' 36
since but neither to-the old-age all are-attached evils according-to
Εὐριπίδην οὔτε τῇ τῶν φίλων ἀβελτερίᾳ, δεῖ μὴ μόνον
Euripides nor to-the of-the friends stupidity one-must not only
ἁμαρτάνοντας ἀλλὰ καὶ κατορθοῦντας ἐπιτηρεῖν τοὺς
erring but also succeeding to-watch the
φίλους, καὶ νὴ Δία προθύμως ἐπαινεῖν τὸ πρῶτον· εἶθ'
friends and by Zeus eagerly to-praise the first then
ὥσπερ ὁ σίδηρος πυκνοῦται τῇ περιψύξει καὶ δέχεται τὴν
as the iron is-condensed by-the cooling and receives the
στόμωσιν ἀνεθεὶς πρῶτον ὑπὸ θερμότητος καὶ μαλακὸς
temper slackened first by heat and soft
γενόμενος, οὕτω τοῖς φίλοις διακεχυμένοις καὶ θερμοῖς οὖσιν
having-become so to-the friends relaxed and warm being
ὑπὸ τῶν ἐπαίνων ὥσπερ βαφὴν ἀτρέμα τὴν παρρησίαν
by the praises as a-dipping quietly the frankness
ἐπάγειν. δίδωσι γὰρ ὁ καιρὸς εἰπεῖν ἆρ' ἄξιον ἐκεῖνα
to-apply gives for the occasion to-say is-it worthy those-things
τούτοις παραβάλλειν; ὁρᾷς τὸ καλὸν οἵους καρποὺς
with-these to-compare you-see the noble what-sort fruits
ἀποδίδωσι; ταῦτ' ἀπαιτοῦμεν οἱ φίλοι, ταῦτ' ἐστὶν
it-yields these-things we-demand the friends these-things are
οἰκεῖα, πρὸς ταῦτα πέφυκας· ἐκεῖνα δ' ἀποδιοπομπητέον
proper to these-things you-are-born those-things but must-be-sent-away

'εἰς ὄρος ἢ ἐς κῦμα πολυφλοίσβοιο θαλάσσης.'
to mountain or into wave of-loud-roaring sea

ὡς γὰρ ἰατρὸς εὐγνώμων βούλοιτ᾽ ἂν ὕπνῳ καὶ τροφῇ
as for a-doctor sensible would-wish — by-sleep and by-food
μᾶλλον ἢ καστορίῳ καὶ σκαμωνίῳ τὸ νόσημα λῦσαι τοῦ
rather than by-castor and by-scammony the disease to-dissolve of-the
κάμνοντος, οὕτω καὶ φίλος ἐπιεικὴς καὶ πατὴρ χρηστὸς
patient so also a-friend reasonable and father good
καὶ διδάσκαλος ἐπαίνῳ μᾶλλον ἢ ψόγῳ χαίρει πρὸς
and teacher by-praise rather than by-blame rejoices for
ἐπανόρθωσιν ἤθους χρώμενος. οὐδὲν γὰρ ἄλλο ποιεῖ τὸν
correction of-character using nothing for else makes the
παρρησιαζόμενον ἥκιστα λυπεῖν καὶ μάλιστα θεραπεύειν
one-speaking-frankly least to-pain and most to-heal
ἢ τὸ φειδόμενον ὀργῆς ἐν ἤθει καὶ μετ᾽ εὐνοίας
than the sparing anger with character and with goodwill
προσφέρεσθαι τοῖς ἁμαρτάνουσιν. ὅθεν οὔτ᾽ ἀρνουμένους
to-behave toward-those erring whence neither denying
δεῖ πικρῶς ἐξελέγχειν οὔτε κωλύειν ἀπολογουμένους,
one-must bitterly to-refute nor to-prevent defending-themselves
ἀλλὰ καὶ προφάσεις εὐσχήμονας ἁμωσγέπως συνεκπορίζειν
but even pretexts seemly somehow to-help-provide
καὶ τῆς χείρονος αἰτίας ἀφισταμένοις αὐτοὺς ἐνδιδόναι
and from-the worse cause withdrawing them to-grant
μετριωτέραν, ὡς ὁ Ἕκτωρ

a-more-moderate as — Hector

‘δαιμόνι᾽, οὐ μὲν καλὰ χόλον τόνδ᾽ ἔνθεο θυμῷ᾽
strange-one not indeed finely anger this you-put in-heart

πρὸς τὸν ἀδελφόν, ὡς οὐκ ἀπόδρασιν οὐδὲ δειλίαν οὖσαν
to the brother as not a-running-away nor cowardice being
ἀλλ᾽ ὀργὴν τὴν ἐκ τῆς μάχης ἀναχώρησιν αὐτοῦ. καὶ
but anger the from the battle withdrawal his and
πρὸς τὸν Ἀγαμέμνονα ὁ Νέστωρ
to — Agamemnon — Nestor

‘σὺ δὲ σῷ μεγαλήτορι θυμῷ
you but to-your great-hearted spirit
εἴξας.’
having-yielded

ἠθικώτερον γὰρ οἶμαι τοῦ ‘ἠδίκησας’ καὶ ‘ἠσχημόνησας’
more-courteous for I-think than-the you-did-wrong and you-behaved-shamefully
τὸ ‘οὐκ ἐπέστησας’ καὶ ‘ἠγνόησας’, καὶ τὸ ‘μὴ φιλονείκει
the not you-attended and you-were-unaware and the do-not quarrel
πρὸς τὸν ἀδελφὸν’ ἢ τὸ ‘μὴ φθόνει τῷ ἀδελφῷ’, καὶ
with the brother than the do-not envy the brother and
τὸ ‘φύγε τὴν γυναῖκα διαφθείρουσαν’ ἢ τὸ ‘παῦσαι τὴν
the flee the woman ruining(-you) than the cease the
γυναῖκα διαφθείρων’· τοιοῦτον γὰρ ἡ θεραπευτικὴ παρρησία
woman ruining such for the healing frankness
ζητεῖ τρόπον, ἡ δὲ πρακτικὴ τὸν ἐναντίον. ὅταν γὰρ
seeks manner the but practical the opposite whenever for
ἢ μέλλοντας ἁμαρτάνειν ἐκκροῦσαι δεήσῃ πρὸς ὁρμήν
either being-about to-err to-knock-back it-be-needful against impulse
τινα βίαιον ἐνισταμένους ἐξ ἐναντίας φερομένην ἢ πρὸς
some violent setting-themselves from opposite borne or toward
τὰ καλὰ μαλακῶς καὶ ἀπροθύμως ἔχοντας ἐντεῖναι
the noble-things softly and unwillingly being to-stretch
καὶ παρορμῆσαι θελήσωμεν, εἰς αἰτίας δεῖ περιφέρειν
and to-spur-on we-wish to causes one-must to-refer

ἀτόπους καὶ μὴ πρεπούσας τὸ γιγνόμενον. ὡς ὁ παρὰ
odd and not befitting the happening as the in
Σοφοκλεῖ τὸν Ἀχιλλέα παροξύνων Ὀδυσσεὺς οὔ φησιν
Sophocles — Achilles provoking Odysseus not says
ὀργίζεσθαι διὰ τὸ δεῖπνον, ἀλλ'
to-be-angry because-of the dinner but

'ἤδη φησί τὰ Τροίας εἰσορῶν ἑδώλια
already he-says the of-Troy seeing seats
δέδοικας,'
you-fear

καὶ πρὸς ταῦτα πάλιν τοῦ Ἀχιλλέως διαγανακτοῦντος
and at these-things again — Achilles being-indignant
καὶ ἀποπλεῖν λέγοντος
and to-sail-away saying

'ἐγῷδ' ὃ φεύγεις, οὐ τὸ μὴ κλύειν κακῶς,
I-know what you-flee not the not to-bear ill
ἀλλ' ἐγγὺς Ἕκτωρ ἐστί· οὐ μένειν καλόν.'
but near Hector is not to-remain fine

τὸν μὲν οὖν θυμοειδῆ καὶ ἀνδρώδη δειλίας δόξῃ,
the indeed then spirited and manly of-cowardice with-reputation
τὸν δὲ σώφρονα καὶ κόσμιον ἀκολασίας, τὸν δ'
the but temperate and orderly of-licentiousness the but
ἐλευθέριον καὶ μεγαλοπρεπῆ μικρολογίας καὶ φιλαργυρίας
liberal and magnificent of-pettiness and of-avarice
δεδιττόμενοι παρορμῶσι πρὸς τὰ καλὰ καὶ τῶν
frightening they-urge to the noble-things and from-the
αἰσχρῶν ἀπελαύνουσι, μέτριοι μὲν ἐν τοῖς ἀνηκέστοις
shameful drive-away moderate indeed in the incurable-things

ἐξεταζόμενοι καὶ τὸ λυπούμενον καὶ τὸ συναλγοῦν πλέον
being-tested and the grieving and the sympathizing more
ἐν τῷ παρρησιάζεσθαι τοῦ ψέγοντος ἔχοντες, ἐν δὲ ταῖς
in the speaking-frankly than-the blaming having in but the
κωλύσεσι τῶν ἁμαρτανομένων καὶ πρὸς τὰ πάθη διαμάχαις
preventions of-the errors and toward the passions fights
σφοδροὶ καὶ ἀπαραίτητοι καὶ συνεχεῖς ὄντες· οὗτος γὰρ
vehement and inexorable and continual being this for
ὁ καιρὸς εὐνοίας ἀθρύπτου καὶ παρρησίας ἀληθινῆς
the occasion of-goodwill unspoiled and of-frankness true
ἐστι. τῷ δὲ ψέγειν τὰ πραχθέντα καὶ τοὺς ἐχθροὺς
is with-the but blaming the things-done also the enemies
κατ᾽ ἀλλήλων ὁρῶμεν χρωμένους, ὥσπερ Διογένης ἔλεγεν
against one-another we-see using as Diogenes said
ὅτι τῷ μέλλοντι σώζεσθαι δεῖ φίλους ἀγαθοὺς ἢ
that for-the-one about to-be-saved one-must friends good or
διαπύρους ἐχθροὺς ὑπάρχειν· οἱ μὲν γὰρ διδάσκουσιν,
fiery enemies to-have the(-ones) indeed for teach
οἱ δ᾽ ἐλέγχουσι. βέλτιον δὲ τὰς ἁμαρτίας φυλάττεσθαι
the(-others) but refute better and the errors to-guard-against
τοῖς συμβουλεύουσι πειθόμενον ἢ μετανοεῖν ἁμαρτάνοντα
to-those advising obeying than to-repent erring
διὰ τοὺς κακῶς λέγοντας. καὶ διὰ τοῦτο δεῖ καὶ
because-of those badly speaking and because-of this one-must also
περὶ τὴν παρρησίαν φιλοτεχνεῖν, ὅσῳ μέγιστόν ἐστι καὶ
about the frankness to-practice-the-art by-as-much greatest is and
κράτιστον ἐν φιλίᾳ φάρμακον, εὐστοχίας τε καιροῦ
strongest in friendship a-drug of-accuracy both of-the-right-time
μάλιστα καὶ κράσεως μέτρον ἐχούσης ἀεὶ δεομένη.
most and of-blending measure having always needing

37 ἐπεὶ τοίνυν, ὥσπερ εἴρηται, πολλάκις ἡ παρρησία
since then as has-been-said often the frankness
τῷ θεραπευομένῳ λυπηρὰ πέφυκε, δεῖ μιμεῖσθαι
to-the one-being-treated painful is-by-nature one-must to-imitate
τοὺς ἰατρούς· οὔτε γὰρ ἐκεῖνοι τέμνοντες ἐν τῷ πονεῖν
the doctors neither for they cutting in the toiling
καὶ ἀλγεῖν καταλείπουσι τὸ πεπονθός, ἀλλ' ἐνέβρεξαν
and aching leave the affected-part but moisten
προσηνῶς καὶ κατῄόνησαν, οὔθ' οἱ νουθετοῦντες ἀστείως
gently and foment nor those admonishing elegantly
τὸ πικρὸν καὶ δηκτικὸν προσβαλόντες ἀποτρέχουσιν,
the bitter and biting having-applied run-off
ἀλλ' ὁμιλίαις ἑτέραις καὶ λόγοις ἐπιεικέσιν ἐκπραΰνουσι
but by-conversations other and words kind soothe
καὶ διαχέουσιν, ὥσπερ οἱ λιθοξόοι τὰ πληγέντα καὶ
and relax as the stone-cutters the struck and
περικοπέντα τῶν ἀγαλμάτων ἐπιλεαίνοντες καὶ γανοῦντες.
chipped of-the statues smoothing and polishing
ὁ δὲ πληγεὶς μὲν τῇ παρρησίᾳ καὶ χαραχθείς, ἀφεθεὶς δὲ
the but struck indeed by-the frankness and scored let-go but
τραχὺς καὶ οἰδῶν καὶ ἀνώμαλος ὑπ' ὀργῆς δυσανάκλητος
rough and swollen and uneven by anger hard-to-recall
αὖθίς ἐστι καὶ δυσπαρηγόρητος. διὸ καὶ τοῦτο δεῖ
again is and hard-to-console wherefore also this one-must
παραφυλάττειν ἐν τοῖς μάλιστα τοὺς νουθετοῦντας καὶ
to-watch among the most those admonishing and
μὴ προαπολείπειν, μηδὲ ποιεῖσθαι πέρας ὁμιλίας καὶ
not to-leave-off-first nor to-make the-end of-conversation and
συνουσίας τὸ λυποῦν καὶ παροξῦνον τοὺς συνήθεις.
company the paining and provoking the intimates

PLUTARCH

ΓΑΜΙΚΑ ΠΑΡΑΓΓΕΛΜΑΤΑ

Advice to Bride and Groom

Plutarch sends the bride and groom, newly joined by the priestess of Demeter, a set of brief precepts drawn from the philosophy they have heard, praying that Aphrodite and the Muses make their household harmonious; the ancients set Hermes beside Aphrodite, since marriage needs reason, persuasion, and grace. Solon bids the bride nibble a quince, and in Boeotia the bride is crowned with asparagus, sweet fruit from thorns. Quarrels must be avoided at the start, while the joints are new, and love kindled by youth must take hold of character. A wife who drugs her husband with love charms, like Circe, rules a fool; the temperate wife, unlike the moon, is seen most beside her husband and hidden in his absence, and puts on modesty, not off, with her tunic, against Herodotus.

Πλούταρχος Πολλιανῷ καὶ Εὐρυδίκῃ εὖ πράττειν. 0

Plutarch to-Pollianus and to-Eurydice well to-fare

μετὰ τὸν πάτριον θεσμόν, ὃν ὑμῖν ἡ τῆς Δήμητρος ἱέρεια

after the ancestral rite which for-you the — of-Demeter priestess

συνειργνυμένοις ἐφήρμοσεν, οἶμαι καὶ τὸν λόγον ὁμοῦ

being-joined fitted I-think also the discourse together

συνεφαπτόμενον ὑμῶν καὶ συνυμεναιοῦντα χρήσιμον ἄν

laying-hold-of you and joining-in-the-wedding-song useful would

τι ποιῆσαι καὶ τῷ νόμῳ προσῳδόν. ἐν μὲν γὰρ τοῖς

something to-make and to-the custom harmonious in indeed for the

μουσικοῖς ἕνα τῶν αὐλητικῶν νόμων ἱππόθορον ἐκάλουν,

musical-matters one of-the flute strains horse-mounting they-called

μέλος τι τοῖς ἵπποις ὁρμῆς ἐπεγερτικὸν ὡς ἔοικεν ἐνδιδόντα

a-tune some in-the horses of-impulse rousing as it-seems inspiring

πρὸς τὰς ὀχείας· φιλοσοφίᾳ δὲ πολλῶν λόγων καὶ καλῶν

for the matings in-philosophy but many discourses and fine

ἐνόντων, οὐδενὸς ἧττον ἄξιος σπουδῆς ὁ γαμήλιός ἐστιν

being-in none less worthy of-zeal the nuptial is

οὗτος, ᾧ κατᾴδουσα τοὺς ἐπὶ βίου κοινωνίᾳ συνιόντας εἰς

this by-which charming those for life's partnership coming into

ταὐτὸ πράους τε παρέχει καὶ χειροήθεις ἀλλήλοις. ὧν οὖν
the-same gentle both she-makes and tame to-one-another of-what then
ἀκηκόατε πολλάκις ἐν φιλοσοφίᾳ παρατρεφόμενοι κεφάλαια
you-have-heard often in philosophy being-reared-together main-points
συντάξας ἔν τισιν ὁμοιότησι βραχείαις, ὡς εὐμνημόνευτα
having-arranged in some likenesses brief so-that easy-to-remember
μᾶλλον εἴη, κοινὸν ἀμφοτέροις πέμπω δῶρον, εὐχόμενος
more it-may-be common to-both I-send a-gift praying
τῇ Ἀφροδίτῃ τὰς Μούσας παρεῖναι καὶ συνεργεῖν, ὡς μήτε
— with-Aphrodite the Muses to-be-present and to-cooperate since neither
λύραν τινὰ μήτε κιθάραν μᾶλλον αὐταῖς ἢ τὴν περὶ γάμον
a-lyre any nor a-cithara more for-them than the about marriage
καὶ οἶκον ἐμμέλειαν ἡρμοσμένην παρέχειν διὰ λόγου καὶ
and household harmony attuned to-provide through reason and
ἁρμονίας καὶ φιλοσοφίας προσῆκον. καὶ γὰρ οἱ παλαιοὶ
harmony and philosophy fitting and for the ancients
τῇ Ἀφροδίτῃ τὸν Ἑρμῆν συγκαθίδρυσαν, ὡς τῆς περὶ τὸν
— with-Aphrodite — Hermes enshrined-together as of-the about the
γάμον ἡδονῆς μάλιστα λόγου δεομένης, τήν τε Πειθὼ καὶ
marriage pleasure most reason needing — both Persuasion and
τὰς Χάριτας, ἵνα πείθοντες διαπράττωνται παρ᾽ ἀλλήλων
the Graces so-that persuading they-may-accomplish from one-another
ἃ βούλονται, μὴ μαχόμενοι μηδὲ φιλονεικοῦντες.
what they-wish not fighting nor contending

1 ὁ Σόλων ἐκέλευε τὴν νύμφην τῷ νυμφίῳ συγκατακλίνεσθαι
— Solon bade the bride with-the bridegroom to-lie-down
μήλου κυδωνίου κατατραγοῦσαν, αἰνιττόμενος ὡς ἔοικεν
of-an-apple quince having-nibbled hinting as it-seems
ὅτι δεῖ τὴν ἀπὸ στόματος καὶ φωνῆς χάριν εὐάρμοστον
that one-must the from mouth and voice grace harmonious
εἶναι πρῶτον καὶ ἡδεῖαν.
to-be first and sweet

ἐν Βοιωτίᾳ τὴν νύμφην κατακαλύψαντες ἀσφαραγωνιᾷ 2
in Boeotia the bride having-veiled with-asparagus
στεφανοῦσιν· ἐκείνη τε γὰρ ἥδιστον ἐκ τραχυτάτης ἀκάνθης
they-crown that both for sweetest from most-prickly thorn
καρπὸν ἀναδίδωσιν, ἥ τε νύμφη τῷ μὴ φυγόντι μηδὲ
fruit yields the and bride to-the-one not having-fled nor
δυσχεράναντι τὴν πρώτην χαλεπότητα καὶ ἀηδίαν αὐτῆς
having-been-annoyed-at the first harshness and unpleasantness of-her
ἥμερον καὶ γλυκεῖαν παρέξει συμβίωσιν. οἱ δὲ τὰς πρώτας
tame and sweet will-provide a-life-together those but the first
τῶν παρθένων διαφορὰς μὴ ὑπομείναντες οὐδὲν ἀπολείπουσι
of-the maidens quarrels not having-endured nothing fall-short
τῶν διὰ τὸν ὄμφακα τὴν σταφυλὴν ἑτέροις προϊέμενων.
of-those because-of the unripe-grape the cluster to-others giving-up
πολλαὶ δὲ καὶ τῶν νεογάμων δυσχεράνασαι διὰ τὰ
many and also of-the newly-wed having-been-annoyed because-of the
πρῶτα τοὺς νυμφίους ὅμοιον ἔπαθον πάθος τοῖς τὴν μὲν
first-things the bridegrooms like experienced experience to-those the indeed
πληγὴν τῆς μελίττης ὑπομείνασι, τὸ δὲ κηρίον προεμένοις.
sting of-the bee having-endured the but honeycomb having-given-up
ἐν ἀρχῇ μάλιστα δεῖ τὰς διαφορὰς καὶ τὰς προσκρούσεις 3
in beginning most must the differences and the clashes
φυλάττεσθαι τοὺς γεγαμηκότας, ὁρῶντας ὅτι καὶ τὰ
to-guard-against those having-married seeing that also the
συναρμοσθέντα τῶν σκευῶν κατ' ἀρχὰς μὲν ὑπὸ τῆς
fitted-together of-the vessels at first indeed by the
τυχούσης ῥᾳδίως διασπᾶται προφάσεως, χρόνῳ δὲ τῶν
chance easily are-pulled-apart pretext in-time but the
ἁρμῶν σύμπηξιν λαβόντων μόλις ὑπὸ πυρὸς καὶ σιδήρου
joints firmness having-taken barely by fire and iron
διαλύεται.
are-dissolved

4 ὥσπερ τὸ πῦρ ἐξάπτεται μὲν εὐχερῶς ἐν ἀχύροις καὶ
as the fire is-kindled indeed easily in chaff and
θρυαλλίδι καὶ θριξὶ λαγῴαις, σβέννυται δὲ τάχιον ἂν
wick and hairs of-hare is-quenched but more-quickly if
μή τινος ἑτέρου δυναμένου στέγειν ἅμα καὶ τρέφειν
not some other able to-retain at-once and to-nourish
ἐπιλάβηται, οὕτω τὸν ἀπὸ σώματος καὶ ὥρας ὀξὺν ἔρωτα
it-take-hold-of so the from body and youth sharp love
τῶν νεογάμων ἀναφλεγόμενον δεῖ μὴ διαρκῆ μηδὲ
of-the newly-wed blazing-up one-must not lasting nor
βέβαιον νομίζειν, ἂν μὴ περὶ τὸ ἦθος ἱδρυθεὶς καὶ τοῦ
firm to-consider if not about the character established and of-the
φρονοῦντος ἁψάμενος ἔμψυχον λάβῃ διάθεσιν.
thinking-part having-touched living it-take disposition

5 ἡ διὰ τῶν φαρμάκων θήρα ταχὺ μὲν αἱρεῖ καὶ λαμβάνει
the through the drugs fishing quickly indeed catches and takes
ῥᾳδίως τὸν ἰχθύν, ἄβρωτον δὲ ποιεῖ καὶ φαῦλον· οὕτως
easily the fish inedible but makes(-it) and poor so
αἱ φίλτρα τινὰ καὶ γοητείας ἐπιτεχνώμεναι τοῖς
the-women love-charms some and spells contriving against-the
ἀνδράσι καὶ χειρούμεναι δι' ἡδονῆς αὐτοὺς ἐμπλήκτοις
husbands and mastering through pleasure them with-stupefied
καὶ ἀνοήτοις καὶ διεφθαρμένοις συμβιοῦσιν. οὐδὲ γὰρ τὴν
and foolish and ruined live not-even for —
Κίρκην ὤνησαν οἱ καταφαρμακευθέντες, οὐδ' ἐχρήσατο
Circe benefited those drugged nor did-she-use
πρὸς οὐδὲν αὐτοῖς ὑσὶ καὶ ὄνοις γενομένοις, τὸν δ'
for anything them swine and asses having-become — but
Ὀδυσσέα νοῦν ἔχοντα καὶ συνόντα φρονίμως ὑπερηγάπησεν.
Odysseus sense having and associating prudently she-loved-exceedingly

αἱ βουλόμεναι μᾶλλον ἀνοήτων κρατεῖν ἀνδρῶν ἢ 6
the-women wishing rather foolish to-rule husbands than
φρονίμων ἀκούειν ἐοίκασι τοῖς ἐν ὁδῷ βουλομένοις μᾶλλον
sensible to-obey are-like to-those on a-road wishing rather
ὁδηγεῖν τυφλοὺς ἢ τοῖς γιγνώσκουσιν ἀκολουθεῖν καὶ
to-lead the-blind than those knowing to-follow and
βλέπουσι.
seeing
τὴν Πασιφάην ἀπιστοῦσι βοὸς ἐρασθῆναι βασιλεῖ συνοῦσαν, 7
— Pasiphae they-disbelieve an-ox to-have-loved with-a-king living
ἐνίας ὁρῶσαι τοὺς μὲν αὐστηροὺς καὶ σώφρονας
some seeing the indeed austere and temperate
βαρυνομένας, τοῖς δ' ἐξ ἀκρασίας καὶ φιληδονίας
oppressed with-those but from incontinence and love-of-pleasure
κεκραμένοις ὥσπερ κυσὶν ἢ τράγοις ἥδιον συνούσας.
mixed as with-dogs or he-goats more-pleasantly living-with
οἱ τοῖς ἵπποις ἐφάλλεσθαι μὴ δυνάμενοι δι' ἀσθένειαν 8
those the horses to-leap-onto not being-able through weakness
ἢ μαλακίαν αὐτοὺς ἐκείνους ὀκλάζειν καὶ ὑποπίπτειν
or softness them those to-kneel and to-crouch
διδάσκουσιν· οὕτως ἔνιοι τῶν λαβόντων εὐγενεῖς ἢ
teach so some of-those having-taken noble or
πλουσίας γυναῖκας οὐχ ἑαυτοὺς ποιοῦσι βελτίους ἀλλ'
rich wives not themselves make better but
ἐκείνας περικολούουσιν, ὡς μᾶλλον ἄρξοντες ταπεινῶν
those trim-down as more about-to-rule humble
γενομένων. δεῖ δ' ὥσπερ ἵππου τὸ μέγεθος φυλάττοντα
having-become one-must but as of-a-horse the stature preserving
καὶ τὸ ἀξίωμα τῆς γυναικὸς χρῆσθαι τῷ χαλινῷ.
and the dignity of-the wife to-use the bridle

9 τὴν σελήνην, ὅταν ἀποστῇ τοῦ ἡλίου, περιφανῆ καὶ
the moon whenever it-stands-away-from the sun conspicuous and
λαμπρὰν ὁρῶμεν, ἀφανίζεται δὲ καὶ κρύπτεται πλησίον
bright we-see it-vanishes but and is-hidden near
γενομένη· τὴν δὲ σώφρονα γυναῖκα δεῖ τοὐναντίον ὁρᾶσθαι
having-come the but temperate wife must the-opposite to-be-seen
μάλιστα μετὰ τοῦ ἀνδρὸς οὖσαν, οἰκουρεῖν δὲ καὶ
most with the husband being to-keep-at-home but and
κρύπτεσθαι μὴ παρόντος.
to-be-hidden not being-present

10 οὐκ ὀρθῶς Ἡρόδοτος εἶπεν ὅτι ἡ γυνὴ ἅμα τῷ
not rightly Herodotus said that the woman together-with the
χιτῶνι ἐκδύεται καὶ τὴν αἰδῶ· τοὐναντίον γὰρ ἡ σώφρων
tunic puts-off also the modesty the-opposite for the temperate
ἀντενδύεται τὴν αἰδῶ, καὶ τοῦ μάλιστα φιλεῖν τῷ
puts-on-instead the modesty and of-the most to-love by-the
μάλιστα αἰδεῖσθαι συμβόλῳ χρῶνται πρὸς ἀλλήλους.
most to-be-modest as-a-token they-use toward one-another

II · ONE HOUSEHOLD

Every action in the house should be done with the agreement of both, but show the husband's leadership; persuasion, like the sun in the fable that outdoes the north wind, achieves more than force. Cato's expulsion of a senator who kissed his wife before their daughter was perhaps too severe, but if kissing before others is shameful, quarreling before them is more so. A wife, like a mirror, should reflect her husband's moods; husbands who shun their wives' company teach them to seek pleasures elsewhere; a wife should not rage at a husband's lapse with a courtesan or maid, since he spares her his excess, and should accept her husband's gods and friends and shut the door on foreign rites. All property should be called the husband's, and small daily clashes, like hidden fevers, do more harm than great ones.

ὥσπερ ἂν φθόγγοι δύο σύμφωνοι ληφθῶσι, τοῦ βαρυτέρου 11
as if notes two concordant be-taken of-the lower
γίγνεται τὸ μέλος, οὕτω πᾶσα πρᾶξις ἐν οἰκίᾳ σωφρονούσῃ
becomes the melody so every action in a-house temperate
πράττεται μὲν ὑπ᾽ ἀμφοτέρων ὁμονοούντων, ἐπιφαίνει δὲ
is-done indeed by both agreeing displays but
τὴν τοῦ ἀνδρὸς ἡγεμονίαν καὶ προαίρεσιν.
the of-the husband leadership and purpose
ὁ ἥλιος τὸν βορέαν ἐνίκησεν. ὁ γὰρ ἄνθρωπος τοῦ μὲν 12
the sun the north-wind defeated the for man the indeed
ἀνέμου βιαζομένου τὸ ἱμάτιον ἀφελέσθαι καὶ λαμπρὸν
wind forcing the cloak to-take-away and brightly
καταπνέοντος μᾶλλον ἔσφιγγε καὶ συνεῖχε τὴν περιβολήν·
blowing-down more drew-tight and held-together the wrap
τοῦ δ᾽ ἡλίου μετὰ τὸ πνεῦμα θερμοῦ γενομένου θαλπόμενος
the but sun after the wind hot having-become being-warmed
εἶτα καυματιζόμενος καὶ τὸν χιτῶνα τῷ ἱματίῳ
then being-scorched also the tunic with-the cloak
προσαπεδύσατο. τοῦτο ποιοῦσιν αἱ πλεῖσται γυναῖκες·
took-off-besides this do the most wives
ἀφαιρουμένοις τοῖς ἀνδράσι βίᾳ τὴν τρυφὴν καὶ
taking-away against-the husbands by-force the luxury and
τὴν πολυτέλειαν διαμάχονται καὶ χαλεπαίνουσιν· ἂν δὲ
the extravagance they-fight and are-angry if but
πείθωνται μετὰ λόγου, πράως ἀποτίθενται καὶ μετριάζουσιν.
they-be-persuaded with reason gently they-lay-aside and are-moderate
ὁ Κάτων ἐξέβαλε τῆς βουλῆς τὸν φιλήσαντα τὴν 13
— Cato expelled from-the senate the-one having-kissed the
ἑαυτοῦ γυναῖκα τῆς θυγατρὸς παρούσης. τοῦτο μὲν οὖν
his-own wife the daughter being-present this indeed then
ἴσως σφοδρότερον· εἰ δ᾽ αἰσχρόν ἐστιν, ὥσπερ ἐστίν,
perhaps more-severe if but shameful it-is as it-is

ἑτέρων παρόντων ἀσπάζεσθαι καὶ φιλεῖν καὶ περιβάλλειν
others being-present to-embrace and to-kiss and to-hug
ἀλλήλους, πῶς οὐκ αἴσχιον ἑτέρων παρόντων λοιδορεῖσθαι
one-another how not more-shameful others being-present to-revile
καὶ διαφέρεσθαι πρὸς ἀλλήλους, καὶ τὰς μὲν ἐντεύξεις
and to-quarrel with one-another and the indeed intimacies
καὶ φιλοφροσύνας ἀπορρήτους πρὸς τὴν γυναῖκα ποιεῖσθαι,
and affections secret with the wife to-make
νουθεσίᾳ δὲ καὶ μέμψει καὶ παρρησίᾳ χρῆσθαι φανερᾷ
admonition but and blame and frankness to-use open
καὶ ἀναπεπταμένῃ;
and unrestrained
14 ὥσπερ ἐσόπτρου κατεσκευασμένου χρυσῷ καὶ λίθοις
as of-a-mirror adorned with-gold and stones
ὄφελος οὐδέν ἐστιν, εἰ μὴ δείκνυσι τὴν μορφὴν ὁμοίαν,
use none is if not it-shows the form like
οὕτως οὐδὲ πλουσίας γαμετῆς ὄνησις, εἰ μὴ παρέχει
so not-even of-a-rich wife profit if not she-makes
τὸν βίον ὅμοιον τῷ ἀνδρὶ καὶ σύμφωνον τὸ ἦθος. εἰ
the life like to-the husband and harmonious the character if
χαίροντος μὲν εἰκόνα σκυθρωπὴν ἀποδίδωσι τὸ ἔσοπτρον,
rejoicing indeed an-image sullen gives-back the mirror
ἀχθομένου δὲ καὶ σκυθρωπάζοντος ἱλαρὰν καὶ σεσηρυῖαν,
being-vexed but and scowling cheerful and grinning
ἡμαρτημένον ἐστὶ καὶ φαῦλον. οὐκοῦν καὶ γυνὴ φαῦλος καὶ
faulty is and poor so also a-wife poor and
ἄκαιρος ἡ παίζειν μὲν ὡρμημένου καὶ φιλοφρονεῖσθαι
untimely the-one to-play indeed being-eager and to-show-affection
τοῦ ἀνδρὸς ἐσκυθρωπακυῖα, σπουδάζοντος δὲ παίζουσα καὶ
the husband scowling being-serious but playing and
γελῶσα· τὸ μὲν γὰρ ἀηδίας, τὸ δ' ὀλιγωρίας.
laughing the(-one) indeed for of-unpleasantness the(-other) but of-contempt

δεῖ δέ, ὥσπερ οἱ γεωμέτραι λέγουσι τὰς γραμμὰς καὶ
must and as the geometers say the lines and
τὰς ἐπιφανείας οὐ κινεῖσθαι καθ' ἑαυτὰς ἀλλὰ συγκινεῖσθαι
the surfaces not to-move by themselves but to-move-with
τοῖς σώμασιν, οὕτω τὴν γυναῖκα μηδὲν ἴδιον πάθος ἔχειν,
the bodies so the wife no own feeling to-have
ἀλλὰ κοινωνεῖν τῷ ἀνδρὶ καὶ σπουδῆς καὶ παιδιᾶς καὶ
but to-share with-the husband both of-earnestness and of-play and
συννοίας καὶ γέλωτος.
of-thoughtfulness and laughter
οἱ τὰς γυναῖκας μὴ ἡδέως βλέποντες ἐσθιούσας μετ' 15
those the wives not gladly seeing eating with
αὐτῶν διδάσκουσιν ἐμπίπλασθαι μόνας γενομένας. οὕτως
them teach to-gorge alone having-become so
οἱ μὴ συνόντες ἱλαρῶς ταῖς γυναιξὶ μηδὲ παιδιᾶς
those not associating cheerfully with-the wives nor of-play
κοινωνοῦντες αὐταῖς καὶ γέλωτος ἰδίας ἡδονὰς χωρὶς
sharing with-them and of-laughter own pleasures apart-from
αὐτῶν ζητεῖν διδάσκουσιν.
them to-seek teach
τοῖς τῶν Περσῶν βασιλεῦσιν αἱ γνήσιαι γυναῖκες 16
to-the of-the Persians kings the legitimate wives
παρακάθηνται δειπνοῦσι καὶ συνεστιῶνται· βουλόμενοι δὲ
sit-beside dining and feast-with(-them) wishing but
παίζειν καὶ μεθύσκεσθαι ταύτας μὲν ἀποπέμπουσι, τὰς δὲ
to-play and to-get-drunk these indeed they-send-away the but
μουσουργοὺς καὶ παλλακίδας καλοῦσιν, ὀρθῶς τοῦτό γ'
music-girls and concubines call rightly this at-least
αὐτὸ ποιοῦντες, ὅτι τὸ συνακολασταίνειν καὶ παροινεῖν οὐ
itself doing because the to-share-licentiousness and to-be-drunken not
μεταδιδόασι ταῖς γαμεταῖς. ἂν οὖν ἰδιώτης ἀνήρ, ἀκρατὴς

δὲ περὶ τὰς ἡδονὰς καὶ ἀνάγωγος, ἐξαμάρτῃ τι πρὸς
and about the pleasures and ill-bred err somewhat with
ἑταίραν ἢ θεραπαινίδα, δεῖ τὴν γαμετὴν μὴ ἀγανακτεῖν μηδὲ
a-courtesan or a-maidservant must the wife not to-be-indignant nor
χαλεπαίνειν, λογιζομένην ὅτι παροινίας καὶ ἀκολασίας
to-be-angry reasoning that of-drunken-violence and licentiousness
καὶ ὕβρεως αἰδούμενος αὐτὴν ἑτέρᾳ μεταδίδωσιν.
and insolence respecting her with-another he-shares

17 οἱ φιλόμουσοι τῶν βασιλέων πολλοὺς μουσικοὺς ποιοῦσιν,
the music-loving of-the kings many musicians make
οἱ φιλόλογοι λογίους, οἱ φιλαθληταὶ γυμναστικούς.
the literature-loving learned-men the athletics-loving athletes
οὕτως ἀνὴρ φιλοσώματος καλλωπίστριαν γυναῖκα ποιεῖ,
so a-husband body-loving a-cosmetic-loving wife makes
φιλήδονος ἑταιρικὴν καὶ ἀκόλαστον, φιλάγαθος καὶ
pleasure-loving courtesan-like and licentious good-loving and
φιλόκαλος σώφρονα καὶ κοσμίαν.
noble-loving temperate and orderly

18 Λάκαινα παιδίσκη, πυνθανομένου τινὸς εἰ ἤδη ἀνδρὶ
a-Spartan young-woman inquiring someone whether already to-a-husband
προσελήλυθεν ‘οὐκ ἔγωγ’ εἶπεν ‘ἀλλ’ ἐμοὶ ἐκεῖνος’. οὗτος
she-had-made-advances not I she-said but to-me he this
ὁ τρόπος, οἶμαι, τῆς οἰκοδεσποίνης, μήτε φεύγειν μήτε
the manner I-think of-the mistress-of-the-house neither to-flee nor
δυσχεραίνειν τὰ τοιαῦτα τοῦ ἀνδρὸς ἀρχομένου μήτ’ αὐτὴν
to-dislike the such-things the husband beginning nor herself
κατάρχεσθαι· τὸ μὲν γὰρ ἑταιρικὸν καὶ ἰταμόν, τὸ δ’
to-begin the indeed for courtesan-like and forward the but
ὑπερήφανον καὶ ἀφιλόστοργον.
arrogant and unloving

ἰδίους οὐ δεῖ φίλους κτᾶσθαι τὴν γυναῖκα, κοινοῖς δὲ 19
own not must friends to-acquire the wife common but
χρῆσθαι τοῖς τοῦ ἀνδρός· οἱ δὲ θεοὶ φίλοι πρῶτοι καὶ
to-use those of-the husband the and gods friends first and
μέγιστοι. διὸ καὶ θεοὺς οὓς ὁ ἀνὴρ νομίζει σέβεσθαι
greatest wherefore also gods whom the husband believes to-revere
τῇ γαμετῇ καὶ γιγνώσκειν μόνους προσήκει, περιέργοις
for-the wife and to-know alone befits against-curious
δὲ θρησκείαις καὶ ξέναις δεισιδαιμονίαις ἀποκεκλεῖσθαι τὴν
but rites and foreign superstitions to-be-shut the
αὔλειον. οὐδενὶ γὰρ θεῶν ἱερὰ κλεπτόμενα καὶ λανθάνοντα
outer-door to-none for of-gods rites being-stolen and escaping-notice
δρᾶται κεχαρισμένως ὑπὸ γυναικός.
are-performed acceptably by a-woman
ὁ Πλάτων φησὶν εὐδαίμονα καὶ μακαρίαν εἶναι πόλιν, 20
— Plato says happy and blessed to-be a-city
ἐν ᾗ ‘τὸ ἐμὸν καὶ τὸ οὐκ ἐμὸν’ ἥκιστα φθεγγομένων
in which the mine and the not mine least uttering
ἀκούουσι διὰ τὸ κοινοῖς ὡς ἔνι μάλιστα χρῆσθαι
they-hear because-of the in-common as is-possible most to-use
τοῖς ἀξίοις σπουδῆς τοὺς πολίτας. πολὺ δὲ μᾶλλον
the worthy(-things) of-zeal the citizens much but more
ἐκ γάμου δεῖ τὴν τοιαύτην φωνὴν ἀνῃρῆσθαι. πλὴν
from marriage one-must the such word to-have-been-removed except
ὥσπερ οἱ ἰατροὶ λέγουσι τὰς τῶν εὐωνύμων πληγὰς τὴν
as the doctors say the of-the left-side blows the
αἴσθησιν ἐν τοῖς δεξιοῖς ἀναφέρειν, οὕτω τὴν γυναῖκα
sensation in the right-side to-report so the wife
τοῖς τοῦ ἀνδρὸς συμπαθεῖν καλὸν καὶ τὸν ἄνδρα
with-the-things of-the husband to-sympathize fine and the husband
τοῖς τῆς γυναικός, ἵν’ ὥσπερ οἱ δεσμοὶ κατὰ
with-the-things of-the wife so-that as the knots by

τὴν ἐπάλλαξιν ἰσχὺν δι᾽ ἀλλήλων λαμβάνουσιν, οὕτως
the interweaving strength through one-another take so
ἑκατέρου τὴν εὔνοιαν ἀντίστροφον ἀποδιδόντος ἡ κοινωνία
each the goodwill reciprocal rendering the partnership
σῴζηται δι᾽ ἀμφοῖν. καὶ γὰρ ἡ φύσις μίγνυσι διὰ
may-be-preserved through both and for the nature mixes through
τῶν σωμάτων ἡμᾶς, ἵν᾽ ἐξ ἑκατέρων μέρος λαβοῦσα
the bodies us so-that from each part having-taken
καὶ συγχέασα κοινὸν ἀμφοτέροις ἀποδῷ τὸ γεννώμενον,
and having-blended common to-both she-may-render the offspring
ὥστε μηδέτερον διορίσαι μηδὲ διακρῖναι τὸ ἴδιον ἢ τὸ
so-that neither to-distinguish nor to-separate the own or the
ἀλλότριον. τοιαύτη τοίνυν καὶ χρημάτων κοινωνία προσήκει
other's such then also of-property partnership befits
μάλιστα τοῖς γαμοῦσιν εἰς μίαν οὐσίαν πάντα καταχεαμένοις
most those marrying into one substance all-things having-poured
καὶ ἀναμίξασι μὴ τὸ μέρος ἴδιον καὶ τὸ μέρος ἀλλότριον
and having-mixed not the part own and the part other's
ἀλλὰ πᾶν ἴδιον ἡγεῖσθαι καὶ μηδὲν ἀλλότριον. ὥσπερ
but all own to-consider and nothing other's as
γὰρ τὸ κρᾶμα καίτοι ὕδατος μετέχον πλείονος οἶνον
for the mixture although of-water partaking more wine
καλοῦμεν, οὕτω τὴν οὐσίαν δεῖ καὶ τὸν οἶκον τοῦ
we-call so the property one-must and the house of-the
ἀνδρὸς λέγεσθαι, κἂν ἡ γυνὴ πλείονα συμβάλληται.
husband to-be-called even-if the wife more contribute

21 φιλόπλουτος ἡ Ἑλένη, φιλήδονος ὁ Πάρις· φρόνιμος ὁ
wealth-loving — Helen pleasure-loving — Paris prudent —
Ὀδυσσεύς, σώφρων ἡ Πηνελόπη. διὰ τοῦτο μακάριος
Odysseus temperate — Penelope because-of this blessed

γάμος ὁ τούτων καὶ ζηλωτός, ὁ δ' ἐκείνων Ἰλιάδα
marriage the of-these and enviable the but of-those an-Iliad
κακῶν Ἕλλησι καὶ βαρβάροις ἐποίησεν.
of-evils for-Greeks and for-barbarians made
ὁ Ῥωμαῖος ὑπὸ τῶν φίλων νουθετούμενος ὅτι σώφρονα 22
the Roman by the friends being-admonished because temperate
γυναῖκα καὶ πλουσίαν καὶ ὡραίαν ἀπεπέμψατο, τὸν
a-wife and rich and beautiful he-had-divorced the
κάλτιον αὐτοῖς προτείνας 'καὶ γὰρ οὗτος' ἔφη 'καλὸς ἰδεῖν
shoe to-them holding-out and for this he-said handsome to-see
καὶ καινός, ἀλλ' οὐδεὶς οἶδεν ὅπου με θλίβει'. δεῖ τοίνυν
and new but no-one knows where me it-pinches must then
μὴ προικὶ μηδὲ γένει μηδὲ κάλλει τὴν γυναῖκα πιστεύειν,
not in-dowry nor in-birth nor in-beauty the wife to-trust
ἀλλ' ἐν οἷς ἅπτεται μάλιστα τοῦ ἀνδρός, ὁμιλίᾳ τε
but in what she-touches most the husband in-conversation both
καὶ ἤθει καὶ συμπεριφορᾷ, ταῦτα μὴ σκληρὰ μηδ'
and character and companionship these-things not hard nor
ἀνιῶντα καθ' ἡμέραν ἀλλ' εὐάρμοστα καὶ ἄλυπα καὶ
vexing by day but harmonious and painless and
προσφιλῆ παρέχειν. ὥσπερ γὰρ οἱ ἰατροὶ τοὺς ἐξ αἰτιῶν
dear to-provide as for the doctors the from causes
ἀδήλων καὶ κατὰ μικρὸν συλλεγομένων γεννωμένους
unseen and by little(-steps) gathered arising
πυρετοὺς μᾶλλον δεδοίκασιν ἢ τοὺς ἐμφανεῖς καὶ μεγάλας
fevers more fear than those evident and great
προφάσεις ἔχοντας, οὕτω τὰ λανθάνοντα τοὺς πολλοὺς
causes having so the escaping-notice the many
μικρὰ καὶ συνεχῆ καὶ καθημερινὰ προσκρούματα γυναικὸς
small and continual and daily clashes of-wife
καὶ ἀνδρὸς μᾶλλον διίστησι καὶ λυμαίνεται τὴν συμβίωσιν.
and husband more separate and ruin the life-together

Olympias, meeting the Thessalian woman accused of bewitching Philip, finds her charms in herself, and a wife's best charms are her character and virtue; one should not marry by the eyes or by the fingers. Socrates' advice on mirrors applies to the wife, and Lysander refuses the tyrant's costly gowns for his daughters, since ornament is what makes a woman orderly. The gall is thrown aside at Hera's wedding sacrifice, and a wife should be graceful as well as temperate. Theano will not have even her arm public, and Phidias' Aphrodite treads on a tortoise. The husband should rule his wife as the soul rules the body, all things should be held in common, and a bride, warned like those at Leptis of a mother-in-law's jealousy, should win her husband's goodwill without lessening his mother's.

23 ὁ βασιλεὺς Φίλιππος ἤρα Θεσσαλῆς γυναικὸς αἰτίαν ἐχούσης
the king Philip loved a-Thessalian woman a-charge having
καταφαρμακεύειν αὐτόν. ἐσπούδασεν οὖν ἡ Ὀλυμπιὰς λαβεῖν
to-bewitch him was-eager then — Olympias to-get
τὴν ἄνθρωπον ὑποχείριον. ὡς δ' εἰς ὄψιν ἐλθοῦσα τό τ'
the woman into-her-power when but into sight having-come the both
εἶδος εὐπρεπὴς ἐφάνη καὶ διελέχθη πρὸς αὐτὴν οὐκ
appearance comely she-appeared and conversed with her not
ἀγεννῶς οὐδ' ἀσυνέτως, 'χαιρέτωσαν' εἶπεν ἡ Ὀλυμπιάς 'αἱ
ignobly nor unintelligently away-with said — Olympias the
διαβολαί· σὺ γὰρ ἐν σεαυτῇ τὰ φάρμακα ἔχεις'. ἄμαχον οὖν
slanders you for in yourself the charms have irresistible then
τι γίγνεται πρᾶγμα γαμετὴ γυνὴ καὶ νόμιμος, ἂν ἐν αὑτῇ
some becomes thing a-wedded wife and lawful if in herself
πάντα θεμένη, καὶ προῖκα καὶ γένος καὶ φάρμακα καὶ τὸν
all-things having-placed both dowry and birth and charms and the
κεστὸν αὐτόν, ἤθει καὶ ἀρετῇ κατεργάσηται τὴν εὔνοιαν.
girdle itself by-character and virtue she-win the goodwill

πάλιν ἡ Ὀλυμπιάς, αὐλικοῦ τινος νεανίσκου γήμαντος 24
again — Olympias a-courtier some young-man having-married
εὐπρεπῆ γυναῖκα κακῶς ἀκούουσαν, ‘οὗτος’ εἶπεν ‘οὐκ
a-comely wife ill spoken-of this-man she-said not
ἔχει λογισμόν· οὐ γὰρ ἂν τοῖς ὀφθαλμοῖς ἔγημε’.
has reason not for would with-the eyes have-married
δεῖ δὲ μὴ τοῖς ὄμμασι γαμεῖν μηδὲ τοῖς δακτύλοις,
one-must but not with-the eyes to-marry nor with-the fingers
ὥσπερ ἔνιοι ψηφίσαντες πόσα φέρουσαν λαμβάνουσιν,
as some having-reckoned how-much bringing they-take
οὐ κρίναντες πῶς συμβιωσομένην.
not having-judged how going-to-live-with(-them)
ὁ Σωκράτης ἐκέλευε τῶν ἐσοπτριζομένων νεανίσκων 25
— Socrates bade of-the looking-in-mirrors young-men
τοὺς μὲν αἰσχροὺς ἐπανορθοῦσθαι τῇ ἀρετῇ, τοὺς δὲ
the indeed ugly to-set-right by-the virtue the but
καλοὺς μὴ καταισχύνειν τῇ κακίᾳ τὸ εἶδος. καλὸν
handsome not to-disgrace with-the vice the appearance fine
οὖν καὶ τὴν οἰκοδέσποιναν, ὅταν ἐν ταῖς χερσὶν ἔχῃ
then also the mistress-of-the-house whenever in the hands she-hold
τὸ ἔσοπτρον, αὐτὴν ἐν ἑαυτῇ διαλαλεῖν, τὴν μὲν αἰσχράν
the mirror herself in herself to-talk the indeed ugly
‘τί οὖν, ἂν μὴ σώφρων γένωμαι;’ τὴν δὲ καλήν ‘τί οὖν,
what then if not temperate I-become the but beautiful what then
ἂν καὶ σώφρων γένωμαι;’ τῇ γὰρ αἰσχρᾷ σεμνότερον
if also temperate I-become for-the for ugly more-dignified
εἰ φιλεῖται διὰ τὸ ἦθος ἢ τὸ κάλλος.
if she-is-loved for the character than the beauty
ταῖς Λυσάνδρου θυγατράσιν ὁ τύραννος ὁ Σικελικὸς 26
to-the of-Lysander daughters the tyrant the Sicilian
ἱμάτια καὶ πλόκια τῶν πολυτελῶν ἔπεμψεν· ὁ δὲ
cloaks and necklaces of-the costly sent — but

Λύσανδρος οὐκ ἔλαβεν εἰπών ‘ταῦτα τὰ κόσμια καταισχυνεῖ
Lysander not took saying these the ornaments will-disgrace
μου μᾶλλον ἢ κοσμήσει τὰς θυγατέρας’. πρότερος δὲ
my rather than will-adorn the daughters earlier and
Λυσάνδρου Σοφοκλῆς τοῦτ’ εἶπεν
than-Lysander Sophocles this said

‘οὐ κόσμος, οὔκ, ὦ τλῆμον, ἀλλ’ ἀκοσμία
not ornament not O wretch but unornament
φαίνοιτ’ ἂν εἶναι σῶν τε μαργότης φρενῶν.’
would-appear — to-be your and madness of-mind

‘κόσμος γάρ ἐστιν’, ὡς ἔλεγε Κράτης, ‘τὸ κοσμοῦν’·
ornament for is as said Crates the adorning
κοσμεῖ δὲ τὸ κοσμιωτέραν τὴν γυναῖκα ποιοῦν. ποιεῖ δὲ
adorns and the more-orderly the wife making makes but
τοιαύτην οὔτε χρυσὸς οὔτε σμάραγδος οὔτε κόκκος, ἀλλ’
such neither gold nor emerald nor scarlet but
ὅσα σεμνότητος εὐταξίας αἰδοῦς ἔμφασιν περιτίθησιν.
whatever of-dignity of-orderliness of-modesty impression puts-around
27 οἱ τῇ γαμηλίᾳ θύοντες Ἥρᾳ τὴν χολὴν οὐ συγκαθαγίζουσι
those to-the nuptial sacrificing Hera the gall not burn-together
τοῖς ἄλλοις ἱεροῖς, ἀλλ’ ἐξελόντες ἔρριψαν παρὰ τὸν
with-the other offerings but having-taken-out threw beside the
βωμόν, αἰνιττομένου τοῦ νομοθέτου τὸ μηδέποτε δεῖν
altar hinting the lawgiver the never one-must
χολὴν μηδ’ ὀργὴν γάμῳ παρεῖναι. δεῖ γὰρ εἶναι τῆς
gall nor anger in-marriage to-be-present one-must for to-be of-the
οἰκοδεσποίνης ὥσπερ οἴνου τὸ αὐστηρὸν ὠφέλιμον καὶ
mistress-of-the-house as of-wine the tartness beneficial and
ἡδύ, μὴ πικρὸν ὥσπερ ἀλόης μηδὲ φαρμακῶδες.
pleasant not bitter like of-aloes nor drug-like

ὁ Πλάτων τῷ Ξενοκράτει βαρυτέρῳ τὸ ἦθος ὄντι 28
— *Plato — to-Xenocrates heavier the character being*
τἄλλα δὲ καλῷ κἀγαθῷ παρεκελεύετο θύειν ταῖς
in-other-things but noble and-good urged to-sacrifice to-the
Χάρισιν. οἶμαι δὴ καὶ τῇ σώφρονι μάλιστα δεῖν πρὸς
Graces I-think indeed also for-the temperate most one-must toward
τὸν ἄνδρα χαρίτων, ἵν', ὡς ἔλεγε Μητρόδωρος, ἡδέως
the husband of-graces so-that as said Metrodorus pleasantly
συνοικῇ καὶ 'μὴ ὀργιζομένη ὅτι σωφρονεῖ'. δεῖ
she-may-live-with(-him) and not being-angry because she-is-temperate one-must
γὰρ μήτε τὴν εὐτελῆ καθαριότητος ἀμελεῖν μήτε τὴν
for neither the frugal of-cleanliness to-neglect nor the
φίλανδρον φιλοφροσύνης· ποιεῖ γὰρ ἡ χαλεπότης ἀηδῆ
husband-loving of-affection makes for the harshness unpleasant
τὴν εὐταξίαν τῆς γυναικός, ὥσπερ ἡ ῥυπαρία τὴν ἀφέλειαν.
the orderliness of-the wife as the dirtiness the simplicity
ἡ φοβουμένη γελάσαι πρὸς τὸν ἄνδρα καὶ παῖξαί 29
the-woman fearing to-laugh toward the husband and to-jest
τι, μὴ φανῇ θρασεῖα καὶ ἀκόλαστος, οὐδὲν διαφέρει
at-all lest she-appear bold and licentious in-nothing differs
τῆς ἵνα μὴ δοκῇ μυρίζεσθαι τὴν κεφαλὴν μηδ'
from-the-woman so-that not she-seem to-perfume the head not
ἀλειφομένης, καὶ ἵνα μὴ φυκοῦσθαι τὸ πρόσωπον μηδὲ
anointing and so-that not to-paint the face not-even
νιπτομένης. ὁρῶμεν δὲ καὶ ποιητὰς καὶ ῥήτορας, ὅσοι
washing we-see and also poets and orators as-many-as
φεύγουσι τὸ περὶ τὴν λέξιν ὀχλικὸν καὶ ἀνελεύθερον καὶ
flee the in the diction vulgar and illiberal and
κακόζηλον, τοῖς πράγμασι καὶ ταῖς οἰκονομίαις καὶ τοῖς
affected by-the matters and the arrangements and by-the
ἤθεσιν ἄγειν καὶ κινεῖν τὸν ἀκροατὴν φιλοτεχνοῦντας.
characters to-lead and to-move the hearer striving-artfully

διὸ δεῖ καὶ τὴν οἰκοδέσποιναν ὅτι πᾶν τὸ περιττὸν
wherefore must also the mistress-of-the-house because all the superfluous
καὶ ἑταιρικὸν καὶ πανηγυρικόν, εὖ ποιοῦσα, φεύγει καὶ
and courtesan-like and showy well doing she-flees and
παραιτεῖται, μᾶλλον φιλοτεχνεῖν ἐν ταῖς ἠθικαῖς καὶ
declines rather to-strive-artfully in the ethical and
βιωτικαῖς χάρισι πρὸς τὸν ἄνδρα, τῷ καλῷ μεθ' ἡδονῆς
everyday graces toward the husband with-the noble with pleasure
συνεθίζουσαν αὐτόν. ἂν δ' ἄρα φύσει τις αὐστηρὰ καὶ
accustoming him if but then by-nature some austere and
ἄκρατος γένηται καὶ ἀνήδυντος, εὐγνωμονεῖν δεῖ τὸν
unmixed be and unsweetened to-be-considerate must the
ἄνδρα, καὶ καθάπερ ὁ Φωκίων, τοῦ Ἀντιπάτρου πρᾶξιν
husband and as — Phocion — Antipater an-action
αὐτῷ προστάττοντος οὐ καλὴν οὐδὲ πρέπουσαν, εἶπεν 'οὐ
on-him imposing not fine nor fitting said not
δύνασαί μοι καὶ φίλῳ χρῆσθαι καὶ κόλακι', οὕτω λογίζεσθαι
you-can me both as-friend to-use and as-flatterer so to-reason
περὶ τῆς σώφρονος καὶ αὐστηρᾶς γυναικὸς 'οὐ δύναμαι
about the temperate and austere wife not I-can
τῇ αὐτῇ καὶ ὡς γαμετῇ καὶ ὡς ἑταίρᾳ συνεῖναι'.
with-the same-woman both as with-a-wife and as with-a-courtesan to-live
30 ταῖς Αἰγυπτίαις ὑποδήμασι χρῆσθαι πάτριον οὐκ ἦν, ὅπως
for-the Egyptian-women shoes to-use ancestral not was so-that
ἐν οἴκῳ διημερεύωσι. τῶν δὲ πλείστων γυναικῶν ἂν
at home they-might-spend-the-day of-the but most women if
ὑποδήματα διάχρυσα περιέλῃς καὶ ψέλλια καὶ περισκελίδας
shoes gilded you-take-away and bracelets and anklets
καὶ πορφύραν καὶ μαργαρίτας, ἔνδον μένουσιν.
and purple and pearls inside they-stay

ἡ Θεανὼ παρέφηνε τὴν χεῖρα περιβαλλομένη τὸ ἱμάτιον. 31
— Theano showed the hand putting-on the cloak
εἰπόντος δέ τινος ‘καλὸς ὁ πῆχυς’, ‘ἀλλ’ οὐ δημόσιος’ ἔφη.
having-said and someone beautiful the arm but not public she-said
δεῖ δὲ μὴ μόνον τὸν πῆχυν ἀλλὰ μηδὲ τὸν λόγον δημόσιον
one-must and not only the arm but not-even the speech public
εἶναι τῆς σώφρονος, καὶ τὴν φωνὴν ὡς ἀπογύμνωσιν
to-be of-the temperate-woman and the voice as an-exposure
αἰδεῖσθαι καὶ φυλάσσεσθαι πρὸς τοὺς ἐκτός· ἐνορᾶται
to-be-ashamed-of and to-guard before those outside is-seen-in
γὰρ αὐτῇ καὶ πάθος καὶ ἦθος καὶ διάθεσις λαλούσης.
for in-it both feeling and character and disposition of-her-talking
τὴν Ἠλείων ὁ Φειδίας Ἀφροδίτην ἐποίησε χελώνην 32
the of-Eleans — Phidias Aphrodite made a-tortoise
πατοῦσαν, οἰκουρίας σύμβολον ταῖς γυναιξὶ καὶ σιωπῆς.
treading of-staying-at-home a-token for-the women and of-silence
δεῖ γὰρ ἢ πρὸς τὸν ἄνδρα λαλεῖν ἢ διὰ τοῦ
one-must for either to the husband to-talk or through the
ἀνδρός, μὴ δυσχεραίνουσαν εἰ δι’ ἀλλοτρίας γλώσσης
husband not being-displeased if through another’s tongue
ὥσπερ αὐλητὴς φθέγγεται σεμνότερον.
as a-piper she-utters more-dignified
οἱ πλούσιοι καὶ οἱ βασιλεῖς τιμῶντες τοὺς φιλοσόφους 33
the rich and the kings honoring the philosophers
αὑτούς τε κοσμοῦσι κἀκείνους, οἱ δὲ φιλόσοφοι τοὺς
themselves both adorn and-those the but philosophers the
πλουσίους θεραπεύοντες οὐκ ἐκείνους ποιοῦσιν ἐνδόξους
rich courting not those make illustrious
ἀλλ’ αὑτοὺς ἀδοξοτέρους. τοῦτο συμβαίνει καὶ περὶ
but themselves more-inglorious this happens also about
τὰς γυναῖκας. ὑποτάττουσαι μὲν γὰρ ἑαυτὰς τοῖς
the wives subordinating indeed for themselves to-the

ἀνδράσιν ἐπαινοῦνται, κρατεῖν δὲ βουλόμεναι μᾶλλον τῶν
husbands they-are-praised to-rule but wishing more than-the
κρατουμένων ἀσχημονοῦσι. κρατεῖν δὲ τὸν ἄνδρα τῆς
ruled behave-disgracefully to-rule but the husband of-the
γυναικὸς οὐχ ὡς δεσπότην κτήματος ἀλλ' ὡς ψυχὴν
wife not as a-master of-property but as a-soul
σώματος, συμπαθοῦντα καὶ συμπεφυκότα τῇ εὐνοίᾳ
of-a-body sympathizing and grown-together by-the goodwill
δίκαιόν ἐστιν. ὥσπερ οὖν σώματος ἔστι κήδεσθαι μὴ
just it-is as then of-a-body it-is-possible to-care not
δουλεύοντα ταῖς ἡδοναῖς αὐτοῦ καὶ ταῖς ἐπιθυμίαις, οὕτω
being-a-slave to-the pleasures its and the desires so
γυναικὸς ἄρχειν εὐφραίνοντα καὶ χαριζόμενον.
of-a-wife to-rule gladdening and gratifying

34 τῶν σωμάτων οἱ φιλόσοφοι τὰ μὲν ἐκ διεστώτων
of-the bodies the philosophers the-ones indeed from separate
λέγουσιν εἶναι καθάπερ στόλον καὶ στρατόπεδον, τὰ δ'
say to-be as a-fleet and an-army the-others but
ἐκ συναπτομένων ὡς οἰκίαν καὶ ναῦν, τὰ δ' ἡνωμένα
from joined as a-house and a-ship the-others but united
καὶ συμφυᾶ καθάπερ ἐστὶ τῶν ζῴων ἕκαστον. σχεδὸν οὖν
and grown-together as is of-the animals each nearly then
καὶ γάμος ὁ μὲν τῶν ἐρώντων ἡνωμένος καὶ συμφυής
also marriage the-one indeed of-those loving united and grown-together
ἐστιν, ὁ δὲ τῶν διὰ προῖκας ἢ τέκνα γαμούντων
is the-other but of-those for dowries or children marrying
ἐκ συναπτομένων, ὁ δὲ τῶν οὐ συγκαθευδόντων
from joined the-other but of-those not sleeping-together
ἐκ διεστώτων, οὓς συνοικεῖν ἄν τις ἀλλήλοις οὐ
from separate whom to-cohabit — one with-one-another not
συμβιοῦν νομίσειε. δεῖ δέ, ὥσπερ οἱ φυσικοὶ τῶν
to-share-life would-consider one-must and as the natural-philosophers of-the

ὑγρῶν λέγουσι δι᾽ ὅλων γενέσθαι τὴν κρᾶσιν, οὕτω
liquids say through wholes to-arise the blending so
τῶν γαμούντων καὶ σώματα καὶ χρήματα καὶ φίλους
of-those marrying both bodies and money and friends
καὶ οἰκείους ἀναμιχθῆναι δι᾽ ἀλλήλων. καὶ γὰρ ὁ
and kinsmen to-be-mixed through one-another and for the
Ῥωμαῖος νομοθέτης ἐκώλυσε δῶρα διδόναι καὶ λαμβάνειν
Roman lawgiver forbade gifts to-give and to-take
παρ᾽ ἀλλήλων τοὺς γεγαμηκότας, οὐχ ἵνα μηδενὸς
from one-another those married not so-that of-nothing
μεταλαμβάνωσιν, ἀλλ᾽ ἵνα πάντα κοινὰ νομίζωσιν.
they-may-partake but so-that all-things common they-may-consider
ἐν Λέπτει τῆς Λιβύης πόλει πάτριόν ἐστι τῇ μετὰ τὸν 35
in Leptis — of-Libya city ancestral it-is on-the after the
γάμον ἡμέρᾳ τὴν νύμφην πρὸς τὴν τοῦ νυμφίου μητέρα
wedding day the bride to the of-the bridegroom mother
πέμψασαν αἰτεῖσθαι χύτραν· ἡ δ᾽ οὐ δίδωσιν οὐδέ φησιν
having-sent to-ask a-pot she but not gives nor says
ἔχειν, ὅπως ἀπ᾽ ἀρχῆς ἐπισταμένη τὸ τῆς ἑκυρᾶς
to-have so-that from the-beginning knowing the of-the mother-in-law
μητρυιῶδες, ἂν ὕστερόν τι συμβαίνῃ τραχύτερον, μὴ
stepmotherliness if later something happen harsher not
ἀγανακτῇ μηδὲ δυσκολαίνῃ. τοῦτο δεῖ γιγνώσκουσαν τὴν
she-be-indignant nor be-annoyed this must knowing the
γυναῖκα θεραπεύειν τὴν πρόφασιν· ἔστι δὲ ζηλοτυπία τῆς
wife to-treat the cause it-is and jealousy of-the
μητρὸς ὑπὲρ εὐνοίας πρὸς αὐτήν. θεραπεία δὲ μία τοῦ
mother on-behalf-of goodwill toward her cure and one of-the
πάθους ἰδίᾳ μὲν εὔνοιαν τῷ ἀνδρὶ ποιεῖν πρὸς ἑαυτήν,
passion privately indeed goodwill in-the husband to-make toward herself
τὴν δὲ τῆς μητρὸς μὴ περισπᾶν μηδ᾽ ἐλαττοῦν.
the but of-the mother not to-divert nor to-lessen

A wife should honor her husband's parents above her own, and meet his anger with silence or soothing words, as Cyrus' Greeks met the enemy's shouts. Quarrels should be ended in bed, as Hera says in Homer, and never begun there. The ears should be shut to the women who stir jealousy, and a jealous wife should ask herself whom her quarrels please most. The husband owes fidelity too, for Gorgias, Melanthius jibes, could not bring concord to himself, his wife, and a maid, and one who upsets his wife for a brief pleasure is like a man who will not give up the perfume that maddens a cat. The husband should respect his wife most, since the bedchamber teaches her.

36 τοὺς υἱοὺς δοκοῦσι μᾶλλον ἀγαπᾶν αἱ μητέρες ὡς
the sons seem more to-love the mothers as
δυναμένους αὐταῖς βοηθεῖν, οἱ δὲ πατέρες τὰς θυγατέρας
able to-them to-help the but fathers the daughters
ὡς δεομένας αὐτῶν βοηθούντων· ἴσως δὲ καὶ τιμῇ τῇ πρὸς
as needing them helping perhaps but also by-honor the toward
ἀλλήλους ὁ ἕτερος τὸ μᾶλλον οἰκεῖον τῷ ἑτέρῳ βούλεται
one-another the one the more akin to-the other wishes
μᾶλλον ἀσπαζόμενος καὶ ἀγαπῶν φανερὸς εἶναι. καὶ τοῦτο
more welcoming and loving evident to-be and this
μὲν ἴσως ἀδιάφορόν ἐστιν, ἐκεῖνο δ' ἀστεῖον, ἂν ἡ γυνὴ
indeed perhaps indifferent is that but elegant if the wife
μᾶλλον ἀποκλίνασα τῇ τιμῇ πρὸς τοὺς γονεῖς τοῦ ἀνδρὸς
more inclining in-the honor toward the parents of-the husband
ἢ τοὺς ἑαυτῆς βλέπηται, κἄν τι λυπῆται, πρὸς
than the her-own be-seen and-if something she-be-grieved to
ἐκείνους ἀναφέρουσα, τοὺς δ' ἑαυτῆς λανθάνουσα. ποιεῖ γὰρ
those referring the but her-own escaping-notice makes for
τὸ πιστεύειν δοκεῖν πιστεύεσθαι, καὶ τὸ φιλεῖν φιλεῖσθαι.
the to-trust to-seem to-be-trusted and the to-love to-be-loved

τοῖς περὶ τὸν Κῦρον Ἕλλησι παρήγγειλαν οἱ στρατηγοὶ 37
to-the around — Cyrus Greeks ordered the generals
τοὺς πολεμίους, ἂν μὲν βοῶντες ἐπίωσι, δέχεσθαι μετὰ
the enemies if indeed shouting they-attack to-receive with
σιωπῆς, ἂν δ' ἐκεῖνοι σιωπῶσιν, αὐτοὺς μετὰ βοῆς
silence if but they be-silent them with shouting
ἀντεξελαύνειν. αἱ δὲ νοῦν ἔχουσαι γυναῖκες ἐν ταῖς ὀργαῖς
to-ride-against the but sense having wives in the angers
τῶν ἀνδρῶν κεκραγότων μὲν ἡσυχάζουσι, σιωπῶντας δὲ
of-the husbands shouting indeed keep-quiet being-silent but
προσλαλοῦσαι καὶ παραμυθούμεναι καταπραΰνουσιν.
talking-to and consoling soothe(-them)
ὀρθῶς ὁ Εὐριπίδης αἰτιᾶται τοὺς τῇ λύρᾳ χρωμένους 38
rightly — Euripides blames those the lyre using
παρ' οἶνον· ἔδει γὰρ ἐπὶ τὰς ὀργὰς καὶ τὰ πένθη
over wine one-ought for for the angers and the griefs
μᾶλλον τὴν μουσικὴν παρακαλεῖν ἢ προσεκλύειν τοὺς
rather the music to-summon than to-relax-further those
ἐν ταῖς ἡδοναῖς ὄντας. νομίζετε οὖν ὑμεῖς ἁμαρτάνειν
in the pleasures being consider then you to-err
τοὺς ἡδονῆς ἕνεκα συγκαθεύδοντας ἀλλήλοις, ὅταν δ'
those of-pleasure for-the-sake sleeping-with one-another whenever but
ἐν ὀργῇ τινι γένωνται καὶ διαφορᾷ, χωρὶς ἀναπαυομένους
in anger some they-be and quarrel apart resting
καὶ μὴ τότε μάλιστα τὴν Ἀφροδίτην παρακαλοῦντας,
and not then most — Aphrodite summoning

ἰατρὸν οὖσαν τῶν τοιούτων ἀρίστην. ὥς που καὶ ὁ
a-doctor being of-the such best as somewhere also the
ποιητὴς διδάσκει, τὴν Ἥραν ποιῶν λέγουσαν
poet teaches — Hera making saying

‘καί σφ’ ἄκριτα νείκεα λύσω
and them unending quarrels I-will-resolve
εἰς εὐνὴν ἀνέσασα ὁμωθῆναι φιλότητι’
to bed having-sent to-be-united in-love

39 ἀεὶ μὲν δεῖ καὶ πανταχοῦ φεύγειν τὸ προσκρούειν τῷ
always indeed one-must and everywhere to-flee the to-collide with-the
ἀνδρὶ τὴν γυναῖκα καὶ τῇ γυναικὶ τὸν ἄνδρα, μάλιστα
husband the wife and with-the wife the husband most
δὲ φυλάττεσθαι τοῦτο ποιεῖν ἐν τῷ συναναπαύεσθαι καὶ
but to-guard-against this to-do in the resting-together and
συγκαθεύδειν. ἡ μὲν γὰρ ὠδίνουσα καὶ δυσφοροῦσα
sleeping-together the-woman indeed for in-labor and being-distressed
πρὸς τοὺς κατακλίνοντας αὐτὴν ἔλεγε ‘πῶς δ’ ἂν ἡ κλίνη
to those putting-to-bed her said how but would the bed
ταῦτα θεραπεύσειεν οἷς ἐπὶ τῆς κλίνης περιέπεσον;’
these-things cure in-which on the bed I-fell
ἃς δ’ ἡ κλίνη γεννᾷ διαφορὰς καὶ λοιδορίας καὶ ὀργάς,
which but the bed begets quarrels and revilings and angers
οὐ ῥᾴδιόν ἐστιν ἐν ἄλλῳ τόπῳ καὶ χρόνῳ διαλυθῆναι.
not easy it-is in another place and time to-be-dissolved
40 ἡ Ἑρμιόνη δοκεῖ τι λέγειν ἀληθὲς λέγουσα
— Hermione seems something to-say true saying

‘κακῶν γυναικῶν εἴσοδοί μ’ ἀπώλεσαν’
of-bad women visits me destroyed

τοῦτο δ᾽ οὐχ ἁπλῶς γιγνόμενόν ἐστιν, ἀλλ᾽ ὅταν αἱ
this but not simply happening is but whenever the
πρὸς τοὺς ἄνδρας διαφοραὶ καὶ ζηλοτυπίαι ταῖς τοιαύταις
toward the husbands quarrels and jealousies to-the such
γυναιξὶ μὴ τὰς θύρας μόνον ἀλλὰ καὶ τὰς ἀκοὰς ἀνοίγωσι.
women not the doors only but also the ears open
τότ᾽ οὖν δεῖ μάλιστα τὴν νοῦν ἔχουσαν ἀποκλείειν τὰ
then then one-must most the sense having to-shut the
ὦτα καὶ φυλάττεσθαι τὸν ψιθυρισμόν, ἵνα μὴ πῦρ ἐπὶ
ears and to-guard-against the whispering so-that not fire on
πῦρ γένηται, καὶ πρόχειρον ἔχειν τὸ τοῦ Φιλίππου. λέγεται
fire be and ready-to-hand to-have the — of-Philip it-is-said
γὰρ ἐκεῖνος ὑπὸ τῶν φίλων παροξυνόμενος ἐπὶ τοὺς
for that-one by the friends being-provoked against the
Ἕλληνας ὡς εὖ πάσχοντας καὶ κακῶς αὐτὸν λέγοντας
Greeks as well being-treated and ill him speaking
εἰπεῖν ‘τί οὖν, ἂν καὶ κακῶς ποιῶμεν αὐτούς;’ ὅταν
to-have-said what then if also ill we-treat them whenever
οὖν αἱ διαβάλλουσαι λέγωσιν ὅτι ‘λυπεῖ σε φιλοῦσαν ὁ
then the slandering-women say that pains you loving the
ἀνὴρ καὶ σωφρονοῦσαν’, ‘τί οὖν’, ἂν φαίης, ‘ἂν καὶ
husband and being-temperate what then would you-say if also
μισεῖν αὐτὸν ἄρξωμαι καὶ ἀδικεῖν;’
to-hate him I-begin and to-wrong
ὁ τὸν δραπέτην ἰδὼν διὰ χρόνου καὶ διώκων, ὡς 41
the-man the runaway having-seen after time and pursuing when
κατέφυγε φθάσας εἰς μυλῶνα, ‘ποῦ δ᾽ ἂν᾽ ἔφη ‘σὲ μᾶλλον
he-fled having-anticipated into a-mill where else — he-said you rather
εὑρεῖν ἐβουλήθην ἢ ἐνταῦθα;’ γυνὴ τοίνυν διὰ ζηλοτυπίαν
to-find would-I-wish than here a-wife then because-of jealousy
ἀπόλειψιν γράφουσα καὶ χαλεπῶς ἔχουσα λεγέτω πρὸς
divorce writing and harshly being let-her-say to

ἑαυτὴν ‘ποῦ δ’ ἂν ἡ ζηλοῦσά με μᾶλλον ἡσθείη θεασαμένη
herself where else would the jealous-woman me more be-pleased having-seen
καὶ τί ποιοῦσαν ἢ λυπουμένην καὶ στασιάζουσαν πρὸς τὸν
and what doing than grieving and quarreling with the
ἄνδρα καὶ τὸν οἶκον αὐτὸν καὶ τὸν θάλαμον προϊεμένην;’
husband and the house itself and the bedchamber giving-up
42 Ἀθηναῖοι τρεῖς ἀρότους ἱεροὺς ἄγουσι, πρῶτον ἐπὶ Σκίρῳ,
Athenians three plowings sacred keep first at Scirum
τοῦ παλαιοτάτου τῶν σπόρων ὑπόμνημα, δεύτερον ἐν τῇ
of-the most-ancient of-the sowings a-reminder second in the
Ῥαρίᾳ, τρίτον ὑπὸ πόλιν τὸν καλούμενον Βουζύγιον.
Rharian third below the-acropolis the so-called Buzygian
τούτων δὲ πάντων ἱερώτατός ἐστιν ὁ γαμήλιος σπόρος
of-these but all most-sacred is the nuptial sowing
καὶ ἄροτος ἐπὶ παίδων τεκνώσει. καλῶς τὴν Ἀφροδίτην
and plowing for of-children begetting finely — Aphrodite
ὁ Σοφοκλῆς ‘εὔκαρπον Κυθέρειαν’ προσηγόρευσε. διὸ
— Sophocles fruitful Cytherea addressed wherefore
δεῖ μάλιστα τούτῳ χρῆσθαι μετ’ εὐλαβείας τὸν ἄνδρα
one-must most this to-use with caution the husband
καὶ τὴν γυναῖκα, τῶν ἀνιέρων καὶ παρανόμων πρὸς
and the wife from-the unholy and unlawful with
ἑτέρους ἁγνεύοντας ὁμιλιῶν, καὶ μὴ σπείροντας ἐξ ὧν
others keeping-pure intercourses and not sowing from which
οὐδὲν αὐτοῖς φύεσθαι θέλουσιν ἀλλὰ κἂν γένηται καρπὸς
nothing for-them to-grow they-wish but even-if there-be fruit
αἰσχύνονται καὶ ἀποκρύπτουσι.
they-are-ashamed and hide(-it)
43 Γοργίου τοῦ ῥήτορος ἀναγνόντος ἐν Ὀλυμπίᾳ λόγον περὶ
Gorgias the orator having-read at Olympia a-speech about
ὁμονοίας τοῖς Ἕλλησιν ὁ Μελάνθιος ‘οὗτος ἡμῖν’ ἔφη
concord to-the Greeks — Melanthius this-man to-us said

‘συμβουλεύει περὶ ὁμονοίας, ὃς αὑτὸν καὶ τὴν γυναῖκα καὶ
advises about concord who himself and the wife and
τὴν θεράπαιναν ἰδίᾳ τρεῖς ὄντας ὁμονοεῖν οὐ πέπεικεν’.
the maidservant privately three being to-agree not has-persuaded
ἦν γὰρ ὡς ἔοικέ τις ἔρως τοῦ Γοργίου καὶ ζηλοτυπία
there-was for as it-seems some love — of-Gorgias and jealousy
τῆς γυναικὸς πρὸς τὸ θεραπαινίδιον. εὖ τοίνυν ἡρμοσμένον
of-the wife toward the little-maidservant well then attuned
τὸν οἶκον εἶναι δεῖ τῷ μέλλοντι ἁρμόζεσθαι πόλιν
the house to-be must for-the-one about to-attune a-city
καὶ ἀγορὰν καὶ φίλους· μᾶλλον γὰρ ἔοικε τὰ τῶν
and market-place and friends rather for seem the-things of-the
γυναικῶν ἢ τὰ πρὸς γυναῖκας ἁμαρτήματα λανθάνειν
wives than the-things toward wives faults to-escape-notice
τοὺς πολλούς.
the many
εἰ καθάπερ τὸν αἴλουρον ὀσμῇ μύρων ἐκταράττεσθαι 44
if as the cat by-smell of-perfumes to-be-disturbed
καὶ μαίνεσθαι λέγουσιν, οὕτω τὰς γυναῖκας ἀγριαίνειν
and to-go-mad they-say so the wives to-grow-savage
καὶ παραφρονεῖν ὑπὸ μύρων συνέβαινε, δεινὸν ἦν
and to-be-deranged by perfumes it-happened terrible it-would-be
μὴ ἀπέχεσθαι μύρου τοὺς ἄνδρας, ἀλλὰ δι’ ἡδονὴν
not to-abstain from-perfume the husbands but because-of pleasure
αὑτῶν βραχεῖαν οὕτω κακουμένας περιορᾶν. ἐπεὶ τοίνυν
their brief so being-harmed to-overlook since then
ταῦτα πάσχουσιν οὐ μυριζομένων τῶν ἀνδρῶν ἀλλὰ
these-things they-suffer not perfuming the husbands but
συγγιγνομένων ἑτέραις, ἄδικόν ἐστιν ἡδονῆς ἕνεκα
having-intercourse with-other-women unjust it-is of-pleasure for-the-sake
μικρᾶς ἐπὶ τοσοῦτο λυπεῖν καὶ συνταράττειν τὰς γυναῖκας
small to such-a-degree to-pain and to-disturb the wives

καὶ μή, καθάπερ ταῖς μελίτταις (ὅτι δοκοῦσι δυσχεραίνειν
and not as to-the bees because they-seem to-dislike
καὶ μάχεσθαι τοῖς μετὰ γυναικῶν γενομένοις), ἁγνοὺς καὶ
and to-fight those with women having-been pure and
καθαρεύοντας ἑτέρων συνουσίας προσιέναι ταῖς γυναιξίν.
clean of-other-women intercourse to-approach to-the wives
45 οἱ προσιόντες ἐλέφασιν ἐσθῆτα λαμπρὰν οὐ λαμβάνουσιν,
those approaching elephants clothing bright not put-on
οὐδὲ φοινικίδας οἱ ταύροις· διαγριαίνεται γὰρ ὑπὸ τῶν
nor crimson those bulls are-made-savage for by the
χρωμάτων τούτων μάλιστα τὰ ζῷα· τὰς δὲ τίγρεις φασὶ
colors these most the animals the and tigers they-say
περιτυμπανιζομένας ἐκμαίνεσθαι παντάπασι καὶ διασπᾶν
being-drummed-around to-go-mad altogether and to-tear
ἑαυτάς. ἐπεὶ τοίνυν καὶ τῶν ἀνδρῶν οἱ μὲν ἐσθῆτας
themselves since then also of-the husbands some indeed clothes
κοκκίνας καὶ πορφυρᾶς ὁρῶντες δυσανασχετοῦσιν, οἱ
scarlet and purple seeing are-annoyed the(-others)
δὲ κυμβάλοις καὶ τυμπάνοις ἄχθονται, τί δεινὸν ἀπέχεσθαι
but with-cymbals and drums are-vexed what terrible to-abstain
τούτων τὰς γυναῖκας καὶ μὴ ταράττειν μηδὲ παροξύνειν τοὺς
from-these the wives and not to-disturb nor to-provoke the
ἄνδρας, ἀλλὰ συνεῖναι μετ' εὐσταθείας καὶ πραότητος;
husbands but to-live-with(-them) with steadiness and gentleness
46 γυνή τις πρὸς τὸν Φίλιππον ἄκουσαν ἑφελκόμενον αὐτὴν
a-woman some to — Philip unwilling dragging her
'ἄφες μ" εἶπε· 'πᾶσα γυνὴ τοῦ λύχνου ἀρθέντος
let-go me she-said every woman the lamp having-been-taken-away
ἡ αὐτή ἐστι.' τοῦτο πρὸς τοὺς μοιχικοὺς καὶ ἀκολάστους
the same is this to the adulterous and licentious
εἴρηται καλῶς, τὴν δὲ γαμετὴν δεῖ μάλιστα τοῦ φωτὸς
has-been-said well the but wife must most the light

ἀρθέντος εἶναι μὴ τὴν αὐτὴν ταῖς τυχούσαις γυναιξίν,
having-been-taken-away to-be not the same as-the chance women
ἀλλὰ φαίνεσθαι τοῦ σώματος μὴ βλεπομένου τὸ σῶφρον
but to-appear the body not being-seen the temperate
αὐτῆς καὶ ἴδιον τῷ ἀνδρὶ καὶ τεταγμένον καὶ φιλόστοργον.
her and own for-the husband and orderly and affectionate
ὁ Πλάτων τοῖς πρεσβύταις μᾶλλον παρῄνει αἰσχύνεσθαι 47
— Plato to-the old-men rather advised to-feel-shame-before
τοὺς νέους, ἵνα κἀκεῖνοι πρὸς αὐτοὺς αἰδημόνως ἔχωσιν·
the young so-that also-they toward them respectfully may-be
‘ὅπου’ γὰρ ‘ἀναισχυντοῦσι γέροντες’, οὐδεμίαν αἰδῶ τοῖς
where for are-shameless old-men no shame for-the
νέοις οὐδ’ εὐλάβειαν ἐγγίγνεσθαι. τούτου δεῖ μεμνημένον
young nor caution to-arise this must remembering
τὸν ἄνδρα μηδένα μᾶλλον αἰδεῖσθαι τῆς γυναικός, ὡς
the husband no-one more to-respect than-the wife as
τὸν θάλαμον αὐτῇ διδασκαλεῖον εὐταξίας ἢ ἀκολασίας
the bedchamber for-her a-school of-orderliness or of-licentiousness
γενησόμενον. ὁ δὲ τῶν αὐτῶν ἡδονῶν αὐτὸς μὲν
going-to-be the but the same pleasures himself indeed
ἀπολαύων ἐκείνην δ’ ἀποτρέπων οὐδὲν διαφέρει τοῦ
enjoying her but turning-away in-nothing differs from-the-one
κελεύοντος διαμάχεσθαι τὴν γυναῖκα πρὸς τοὺς πολεμίους,
bidding to-fight-it-out the wife against the enemies
οἷς αὐτὸς ἑαυτὸν παρέδωκε.
to-whom himself himself has-surrendered

Eurydice should remember what Timoxena wrote to Aristylla on the love of finery, and Pollianus should not expect his wife to give up extravagance while he enjoys gilded cups and painted rooms. Now of an age to study philosophy, he should share with her what he learns, being to her father, mother, and brother, and her guide and teacher; a wife who studies geometry and Plato will not dance or believe in spells, and will laugh at the women whom Aglaonice, knowing when the moon would be eclipsed, persuaded that she drew it down. Eurydice should keep the sayings she learned as a girl, and wear the ornaments of Theano and Cornelia, which cost nothing, for Sappho's rich woman has no share in the roses of Pieria, so Eurydice may be prouder still if she shares the Muses' fruits as well.

48 περὶ δὲ φιλοκοσμίας σὺ μέν, ὦ Εὐρυδίκη, τὰ πρὸς
about and love-of-finery you indeed O Eurydice the-things to
Ἀρίστυλλαν ὑπὸ Τιμοξένας γεγραμμένα ἀναγνοῦσα πειρῶ
Aristylla by Timoxena written having-read try
διαμνημονεύειν· σὺ δέ, ὦ Πολλιανέ, μὴ νόμιζε περιεργίας
to-remember you and O Pollianus not think from-over-elaboration
ἀφέξεσθαι τὴν γυναῖκα καὶ πολυτελείας, ἂν ὁρᾷ σε μὴ
will-abstain the wife and from-extravagance if she-see you not
καταφρονοῦντα τούτων ἐν ἑτέροις, ἀλλὰ καὶ χαίροντα
despising these-things in others but even rejoicing
χρυσώσεσιν ἐκπωμάτων καὶ γραφαῖς οἰκηματίων καὶ
in-gildings of-drinking-cups and paintings of-rooms and
χλίδωσιν ἡμιόνων καὶ ἵππων περιδεραίοις. οὐ γὰρ ἔστιν
trappings of-mules and of-horses necklaces not for is-it-possible
ἐξελάσαι τῆς γυναικωνίτιδος ἐν μέσῃ τῇ ἀνδρωνίτιδι
to-drive-out from-the women's-quarters in the-middle-of the men's-quarters
τὴν πολυτέλειαν ἀναστρεφομένην.
the extravagance turning-about

Καὶ σὺ μὲν ὥραν ἔχων ἤδη φιλοσοφεῖν τοῖς μετ'
and you indeed season having already to-philosophize with-the with
ἀποδείξεως καὶ κατασκευῆς λεγομένοις ἐπικόσμει τὸ
demonstration and construction spoken-things adorn the
ἦθος, ἐντυγχάνων καὶ πλησιάζων τοῖς ὠφελοῦσι· τῇ
character meeting and associating-with those benefiting for-the
δὲ γυναικὶ πανταχόθεν τὸ χρήσιμον συνάγων ὥσπερ
and wife from-everywhere the useful gathering as
αἱ μέλιτται καὶ φέρων αὐτὸς ἐν σεαυτῷ μεταδίδου καὶ
the bees and carrying yourself in yourself share and
προσδιαλέγου, φίλους αὐτῇ ποιῶν καὶ συνήθεις τῶν λόγων
converse-with friends to-her making and familiar of-the discourses
τοὺς ἀρίστους. πατὴρ μὲν γάρ 'ἐσσι' αὐτῇ 'καὶ πότνια
the best father indeed for you-are to-her and lady
μήτηρ ἠδὲ κασίγνητος'· οὐχ ἧττον δὲ σεμνὸν ἀκοῦσαι
mother and brother no less but dignified to-hear
γαμετῆς λεγούσης 'ἄνερ, 'ἀτὰρ σύ μοί ἐσσι' καθηγητὴς καὶ
a-wife saying husband but you to-me are guide and
φιλόσοφος καὶ διδάσκαλος τῶν καλλίστων καὶ θειοτάτων'.
philosopher and teacher of-the finest and most-divine-things
τὰ δὲ τοιαῦτα μαθήματα πρῶτον ἀφίστησι τῶν ἀτόπων
the and such studies first draw-away from-the odd-things
τὰς γυναῖκας· αἰσχυνθήσεται γὰρ ὀρχεῖσθαι γυνὴ γεωμετρεῖν
the wives will-be-ashamed for to-dance a-wife to-do-geometry
μανθάνουσα, καὶ φαρμάκων ἐπῳδὰς οὐ προσδέξεται τοῖς
learning and of-drugs incantations not will-accept by-the
Πλάτωνος ἐπᾳδομένη λόγοις καὶ τοῖς Ξενοφῶντος.
of-Plato charmed discourses and by-the of-Xenophon
ἂν δέ τις ἐπαγγέλληται καθαιρεῖν τὴν σελήνην,
if but someone promise to-draw-down the moon
γελάσεται τὴν ἀμαθίαν καὶ τὴν ἀβελτερίαν τῶν ταῦτα
she-will-laugh-at the ignorance and the stupidity of-the these-things

πειθομένων γυναικῶν, ἀστρολογίας μὴ ἀνηκόως ἔχουσα καὶ
believing women of-astronomy not unhearing being and
περὶ Ἀγλαονίκης ἀκηκουῖα τῆς Ἡγήτορος τοῦ Θεσσαλοῦ
about Aglaonice having-heard — of-Hegetor the Thessalian
θυγατρὸς ὅτι τῶν ἐκλειπτικῶν ἔμπειρος οὖσα πανσελήνων
daughter that of-the eclipsing experienced being full-moons
καὶ προειδυῖα τὸν χρόνον, ἐν ᾧ συμβαίνει τὴν σελήνην
and knowing-beforehand the time in which it-happens the moon
ὑπὸ τῆς σκιᾶς ἁλίσκεσθαι, παρεκρούετο καὶ συνέπειθε τὰς
by the shadow to-be-caught she-deceived and persuaded the
γυναῖκας ὡς αὐτὴ καθαιροῦσα τὴν σελήνην. παιδίον μὲν γὰρ
women that she drawing-down the moon a-child indeed for
οὐδεμία ποτὲ γυνὴ λέγεται ποιῆσαι δίχα κοινωνίας ἀνδρός,
no ever woman is-said to-make without partnership of-a-man
τὰ δ' ἄμορφα κυήματα καὶ σαρκοειδῆ καὶ σύστασιν ἐν
the but shapeless conceptions and flesh-like and consistency in
ἑαυτοῖς ἐκ διαφθορᾶς λαμβάνοντα μύλας καλοῦσι. τοῦτο δὴ
themselves from corruption taking moles they-call this indeed
φυλακτέον ἐν ταῖς ψυχαῖς γίγνεσθαι τῶν γυναικῶν. ἂν
must-be-guarded-against in the souls to-arise of-the women if
γὰρ λόγων χρηστῶν σπέρματα μὴ δέχωνται μηδὲ κοινωνῶσι
for of-words good seeds not they-receive nor share
παιδείας τοῖς ἀνδράσιν, αὐταὶ καθ' αὑτὰς ἄτοπα πολλὰ
education with-the husbands they by themselves odd many
καὶ φαῦλα βουλεύματα καὶ πάθη κυοῦσι. σὺ δ' ὦ Εὐρυδίκη
and base designs and passions conceive you but O Eurydice
μάλιστα πειρῶ τοῖς τῶν σοφῶν καὶ ἀγαθῶν ἀποφθέγμασιν
most try with-the of-the wise and good sayings
ὁμιλεῖν καὶ διὰ στόματος ἀεὶ τὰς φωνὰς ἔχειν ἐκείνας ὧν
to-associate and through mouth always the words to-have those which
καὶ παρθένος οὖσα παρ' ἡμῖν ἀνελάμβανες, ὅπως εὐφραίνῃς
also maiden being with us you-took-up so-that you-may-gladden

μὲν τὸν ἄνδρα, θαυμάζῃ δ' ὑπὸ τῶν ἄλλων γυναικῶν,
indeed the husband be-admired and by the other women
οὕτω κοσμουμένη περιττῶς καὶ σεμνῶς ἀπὸ μηδενός.
so adorned remarkably and with-dignity from nothing
τοὺς μὲν γὰρ τῆσδε τῆς πλουσίας μαργαρίτας καὶ τὰ
the indeed for of-this the rich-woman pearls and the-things
τῆσδε τῆς ξένης σηρικὰ λαβεῖν οὐκ ἔστιν οὐδὲ
of-this the foreign-woman silks to-take not is-possible nor
περιθέσθαι μὴ πολλοῦ πριαμένην, τὰ δὲ Θεανοῦς κόσμια
to-put-on not much having-bought the but of-Theano ornaments
καὶ Κλεοβουλίνης καὶ Γοργοῦς τῆς Λεωνίδου γυναικὸς
and of-Cleobulina and of-Gorgo the of-Leonidas wife
καὶ Τιμοκλείας τῆς Θεαγένους ἀδελφῆς καὶ Κλαυδίας
and of-Timocleia the of-Theagenes sister and of-Claudia
τῆς παλαιᾶς καὶ Κορνηλίας τῆς Σκιπίωνος καὶ ὅσαι
the ancient and of-Cornelia — of-Scipio and as-many-as
ἐγένοντο θαυμασταὶ καὶ περιβόητοι, ταῦτα δ' ἔξεστι
became admirable and renowned these but it-is-possible
περικειμένην προῖκα καὶ κοσμουμένην αὐτοῖς ἐνδόξως ἅμα
wearing for-free and being-adorned with-them gloriously at-once
βιοῦν καὶ μακαρίως. εἰ γὰρ ἡ Σαπφὼ διὰ τὴν ἐν
to-live and blessedly if for — Sappho because-of the in

τοῖς μέλεσι καλλιγραφίαν ἐφρόνει τηλικοῦτον ὥστε γράψαι
the songs fine-writing thought so-great so-as to-write
πρός τινα πλουσίαν
to a-certain rich-woman

‘κατθάνοισα δὲ κείσεαι, οὐδέ τις μναμοσύνα σέθεν
having-died and you-will-lie nor any remembrance of-you
ἔσεται· οὐ γὰρ πεδέχεις ῥόδων
will-be not for you-share-in roses
τῶν ἐκ Πιερίας’,
of-those from Pieria

πῶς οὐχί σοι μᾶλλον ἐξέσται μέγα φρονεῖν ἐφ’ ἑαυτῇ
how not to-you more will-it-be-possible greatly to-think on yourself
καὶ λαμπρόν, ἂν μὴ τῶν ῥόδων ἀλλὰ καὶ τῶν καρπῶν
and brilliantly if not of-the roses but also of-the fruits
μετέχῃς, ὧν αἱ Μοῦσαι φέρουσι καὶ χαρίζονται τοῖς
you-share which the Muses bear and grant to-those
παιδείαν καὶ φιλοσοφίαν θαυμάζουσιν;
education and philosophy admiring

PLUTARCH

ΠΑΡΑΜΥΘΗΤΙΚΟΣ ΕΙΣ ΤΗΝ ΓΥΝΑΙΚΑ

Consolation to His Wife

Plutarch writes to his wife after the death of their small daughter, which he learned of at Tanagra from his granddaughter, since the messenger she sent seems to have missed him on the road to Athens; he thinks the burial already done, and whatever awaits his word will be done without excess or superstition. He asks her to keep both him and herself within measure, for he feels the loss. The girl, born after four sons and given her mother's name, was gentle and loving, and bade her nurse feed other babies and even her toys. Her memory should not be banished, as Clymene hates the bow of her lost child, but kept for its pleasure. Visitors report that Plutarch's wife kept her dress and the funeral simple, and immoderate wailing is as shameful as immoderate pleasure.

Πλούταρχος τῇ γυναικὶ εὖ πράττειν. 1
Plutarch to-the wife well to-fare

ὃν ἔπεμψας ἀπαγγελοῦντα περὶ τῆς τοῦ παιδίου τελευτῆς,
whom you-sent to-announce about the of-the little-child death

ἔοικε διημαρτηκέναι καθ' ὁδὸν εἰς Ἀθήνας πορευόμενος· ἐγὼ
seems to-have-missed on the-road to Athens journeying I

δ' εἰς Τάναγραν ἐλθὼν ἐπυθόμην παρὰ τῆς θυγατριδῆς.
but to Tanagra having-come learned from the granddaughter

τὰ μὲν οὖν περὶ τὴν ταφὴν ἤδη νομίζω γεγονέναι·
the-things indeed then about the burial already I-think to-have-happened

γεγονότα δ' ἐχέτω ὥς σοι μέλλει καὶ νῦν ἀλυπότατα καὶ
having-happened and let-them-be as for-you is-going and now most-painlessly and

πρὸς τὸ λοιπὸν ἥξειν. εἰ δέ τι βουλομένη μὴ πεποίηκας
for the rest to-be if but anything wishing not you-have-done

ἀλλὰ μένεις τὴν ἐμὴν γνώμην, οἶει δὲ κουφότερον
but you-await the my judgment you-think and more-lightly

οἴσειν γενομένου· καὶ τοῦτ' ἔσται δίχα πάσης
you-will-bear having-been-done even this will-be apart-from all

περιεργίας καὶ δεισιδαιμονίας, ὧν ἥκιστά σοί μέτεστι.
over-elaboration and superstition of-which least to-you belongs

2 μόνον, ὦ γύναι, τήρει κἀμὲ τῷ πάθει καὶ σεαυτὴν ἐπὶ
only O wife keep both-me in-the suffering and yourself in
τοῦ καθεστῶτος. ἐγὼ γὰρ αὐτὸς μὲν οἶδα καὶ ὁρίζω
the settled-state I for myself indeed know and define
τὸ συμβεβηκὸς ἡλίκον ἐστίν· ἂν δέ σε τῷ δυσφορεῖν
the having-happened how-great it-is if but you in-the being-distressed
ὑπερβάλλουσαν εὕρω, τοῦτό μοι μᾶλλον ἐνοχλήσει τοῦ
exceeding I-find this to-me more will-trouble than-the
γεγονότος. καίτοι οὐδ' αὐτὸς 'ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης'
having-happened and-yet not myself from oak nor from rock
ἐγενόμην· οἶσθα δὲ καὶ αὐτή, τοσούτων μοι παιδίων
was-I-born you-know and also yourself so-many to-me of-little-children
ἀνατροφῆς κοινωνήσασα, πάντων ἐκτεθραμμένων οἴκοι
of-the-rearing having-shared all having-been-brought-up at-home
δι' αὐτῶν ἡμῶν· τούτου δέ, ὅτι καὶ σοὶ ποθούσῃ
through very ourselves of-this and that also to-you longing
θυγάτηρ μετὰ τέσσαρας υἱοὺς ἐγεννήθη κἀμοὶ τὸ σὸν
a-daughter after four sons was-born and-to-me the your
ὄνομα θέσθαι ποθούμενον ἐν αὐτῇ παρέσχεν, ἀγαπητοῦ
name to-give longed-for in her furnished dear
διαφερόντως μοι γενομένου. πρόσεστι δὲ καὶ δριμύτης
especially to-me having-become is-attached and also a-poignancy
ἰδία τις τῷ πρὸς τὰ τηλικαῦτα φιλοστόργῳ, καὶ τὸ
peculiar a-certain to-the toward the of-such-an-age affection and the
εὐφραῖνον αὐτῶν καθαρόν ἐστι καὶ πάσης ἀμιγὲς ὀργῆς καὶ
cheering of-them pure is and with-all unmixed anger and
μέμψεως. αὕτη δὲ καὶ φύσει θαυμαστὴν ἔσχεν εὐκολίαν
reproach she and also by-nature wonderful had good-temper
καὶ πραότητα, καὶ τὸ ἀντιφιλοῦν καὶ χαριζόμενον αὐτῆς
and gentleness and the loving-in-return and gratifying of-her
ἡδονὴν ἅμα καὶ κατανόησιν τοῦ φιλανθρώπου παρεῖχεν·
pleasure at-once and perception of-the kindliness furnished

οὐ γὰρ μόνον βρέφεσιν ἄλλοις ἀλλὰ καὶ σκεύεσιν, οἷς
not for only to-babies other but also to-utensils in-which
ἐτέρπετο, καὶ παιγνίοις ἐκέλευε τὴν τίτθην διδόναι καὶ
she-delighted and to-toys she-bid the nurse to-give and
προσφέρειν τὸν μαστὸν καὶ προσεκαλεῖτο καθάπερ πρὸς
to-offer the breast and she-invited as-if to
τράπεζαν ἰδίαν ὑπὸ φιλανθρωπίας, ὧνπερ ἐγίγνωσκε
table her-own from kindliness the-things-which she-knew
καὶ εἶχε τὰ ἥδιστα κοινουμένη τοῖς εὐφραίνουσιν αὐτήν.
and had the sweetest sharing with-the-ones cheering her
ἀλλ᾽ οὐχ ὁρῶ, γύναι, διὰ τί ταῦτα καὶ τὰ τοιαῦτα 3
but not I-see wife on-account-of what these-things and the such-things
ζώσης μὲν ἔτερπεν ἡμᾶς νυνὶ δ᾽ ἀνιάσει καὶ συνταράξει,
living indeed delighted us now but will-grieve and will-confound
λαμβάνοντας ἐπίνοιαν αὐτῶν. ἀλλὰ καὶ δέδια πάλιν,
taking thought of-them but also I-fear again
μὴ συνεκβάλωμεν τῷ λυποῦντι τὴν μνήμην, ὥσπερ ἡ
lest we-cast-out-with the paining the memory as —
Κλυμένη λέγουσα
Clymene saying

‘μισῶ δ᾽ εὐάγκαλον
I-hate and well-curved
τόξον κρανείας, γυμνάσια δ᾽ οἴχετ”
bow of-cornel exercises and are-gone

ἀεὶ φεύγουσα καὶ τρέμουσα τὴν ὑπόμνησιν τοῦ παιδός,
always fleeing and trembling-at the reminder of-the child
ὅτι συμπαροῦσαν λύπην εἶχεν· πᾶν γὰρ ἡ φύσις φεύγει
because accompanying grief it-had all for the nature flees
τὸ δυσχεραινόμενον. δεῖ γάρ, ὥσπερ αὐτὴ πάντων ἥδιστον
the being-disliked must for as she of-all sweetest

ἡμῖν ἄσπασμα καὶ θέαμα καὶ ἄκουσμα παρεῖχεν ἑαυτήν,
to-us embrace and sight and hearing furnished herself
οὕτω καὶ τὴν ἐπίνοιαν αὐτῆς ἐνδιαιτᾶσθαι καὶ συμβιοῦν
so also the thought of-her to-dwell-in and to-live-with
ἡμῖν πλέον ἔχουσαν, μᾶλλον δὲ πολλαπλάσιον, τὸ εὐφραῖνον
us more having more but many-times-over the cheering
ἢ τὸ λυποῦν· εἴπερ ἄρα τι τῶν λόγων, οὓς πολλάκις
than the paining if-indeed then any of-the words which often
εἰρήκαμεν πρὸς ἑτέρους, εἰκός ἐστι καὶ ἡμῖν ὄφελος
we-have-spoken to others likely is also to-us benefit
ἐν καιρῷ γενέσθαι, καὶ μὴ καθῆσθαι μηδ' ἐγκεκλεῖσθαι
in season to-become and not to-sit nor to-be-shut-in
πολλαπλασίας ταῖς ἡδοναῖς ἐκείναις λύπας ἀντιδιδόντας.
many-times-over for-the pleasures those griefs giving-in-return
4 καὶ τοῦτο λέγουσιν οἱ παραγενόμενοι καὶ θαυμάζοντες,
and this say those having-been-present and wondering
ὡς οὐδ' ἱμάτιον ἤλλαξας οὐδὲ σαυτῇ τινα προσήγαγες
that not-even cloak you-changed nor on-yourself any brought
ἢ θεραπαινίσιν ἀτημέλειαν· οὐδ' ἦν παρασκευὴ πολυτελείας
or on-maidservants neglect nor was preparation of-extravagance
πανηγυρικῆς περὶ τὴν ταφήν, ἀλλ' ἐπράττετο κοσμίως
festal about the burial but was-done decorously
πάντα καὶ σιωπῇ μετὰ τῶν ἀναγκαίων. ἐγὼ δὲ τοῦτο μὲν
all-things and in-silence with the necessary-ones I but this indeed
οὐκ ἐθαύμαζον, εἰ μηδέποτε καλλωπισαμένη περὶ θέατρον
not wondered-at if never having-adorned-yourself for theater
ἢ πομπὴν ἀλλὰ καὶ πρὸς ἡδονὰς ἄχρηστον ἡγησαμένη τὴν
or procession but even for pleasures useless having-thought the
πολυτέλειαν, ἐν τοῖς σκυθρωποῖς διεφύλαξας τὸ ἀφελὲς
extravagance in the gloomy-things you-preserved the simple
καὶ λιτόν. οὐ γάρ 'ἐν βακχεύμασι' δεῖ μόνον τὴν σώφρονα
and plain not for in bacchic-revels must only the chaste-woman

μένειν ἀδιάφθορον, ἀλλὰ μηδὲν οἴεσθαι ἧττον τὸν ἐν
to-remain uncorrupted but nothing to-think less the in
πένθεσι σάλον καὶ τὸ κίνημα τοῦ πάθους ἐγκρατείας δεῖσθαι
mournings tossing and the movement of-the suffering of-self-control to-need
διαμαχομένης οὐ πρὸς τὸ φιλόστοργον, ὡς οἱ πολλοὶ
contending not against the affection as the many
νομίζουσιν, ἀλλὰ πρὸς τὸ ἀκόλαστον τῆς ψυχῆς. τῷ μὲν
think but against the intemperate of-the soul to-the indeed
γὰρ φιλοστόργῳ χαριζόμεθα τὸ ποθεῖν καὶ τὸ τιμᾶν καὶ
for affection we-grant the longing and the honoring and
τὸ μεμνῆσθαι τῶν ἀπογενομένων, ἡ δὲ θρήνων ἄπληστος
the remembering of-the departed the but for-laments insatiable
ἐπιθυμία καὶ πρὸς ὀλοφύρσεις ἐξάγουσα καὶ κοπετοὺς
desire and to wailings leading-out and beatings-of-the-breast
αἰσχρὰ μὲν οὐχ ἧττον τῆς περὶ τὰς ἡδονὰς ἀκρασίας,
shameful indeed no less than-the about the pleasures incontinence
λόγῳ δὲ συγγνώμης ἔτυχεν, ὅτι τὸ λυπηρὸν αὐτῆς καὶ
by-reason but of-pardon has-met because the painful of-it and
πικρὸν ἀντὶ τοῦ τερπνοῦ τῷ αἰσχρῷ πρόσεστι.
bitter instead-of the pleasant to-the shameful is-attached
τί γὰρ ἀλογώτερον ἢ τὸ γέλωτος μὲν ὑπερβολὰς καὶ
what for more-irrational than the of-laughter indeed excesses and
περιχαρείας ἀφαιρεῖν, τοῖς δὲ κλαυθμῶν καὶ ὀδυρμῶν
of-overjoy to-take-away to-the but of-weepings and of-lamentations
ῥεύμασιν ἐκ μιᾶς πηγῆς φερομένων εἰς ἅπαν ἐφιέναι; καὶ
streams from one source being-carried to all to-give-rein and
περὶ μύρου μὲν ἐνίους καὶ πορφύρας διαμάχεσθαι ταῖς
about perfume indeed some and purple to-contend with-the
γυναιξί, κουρὰς δὲ συγχωρεῖν πενθίμους καὶ βαφὰς
wives cuttings-of-the-hair but to-allow mournful and dyeings
ἐσθῆτος μελαίνας καὶ καθίσεις ἀμόρφους καὶ κατακλίσεις
of-clothing black and sittings unseemly and lyings-down

ἐπιπόνους; καί, ὃ δὴ πάντων ἐστὶ χαλεπώτατον, ἂν
toilsome and what indeed of-all is most-difficult if
οἰκέτας ἢ θεραπαινίδας κολάζωσιν ἀμέτρως καὶ ἀδίκως,
servants or maidservants they-punish beyond-measure and unjustly
ἐνίστασθαι καὶ κωλύειν αὐτάς, ὑφ' ἑαυτῶν δ' ὠμῶς
to-oppose and to-hinder them by themselves but cruelly
κολαζομένας καὶ πικρῶς περιορᾶν ἐν πάθεσι καὶ τύχαις
being-punished and bitterly to-overlook in sufferings and misfortunes
ῥᾳστώνης καὶ φιλανθρωπίας δεομέναις;
of-ease and of-kindliness needing

II · GRIEF AT THE DOOR

Their marriage has needed no struggle over simplicity, for which she is admired, and she showed composure when their eldest son and the fine Chaeron died, so that strangers thought the news false; she nursed that child herself and bore the cutting of her nipple. Many mothers treat their children as toys and then pour out an empty grief, which, as in Aesop's fable, comes only to those who invite it, so it must be fought at the door, without mourning dress, shorn hair, or neglect of the body, and without bad women's lamentations, which bring fire on fire. She should think back to before the child was born, and count the two years between as a gift.

5 ἀλλ' ἡμῖν γε, γύναι, πρὸς ἀλλήλους οὔτ' ἐκείνης ἐδέησε
but to-us at-least wife toward each-other neither of-that was-there-need
τῆς μάχης οὔτε ταύτης οἶμαι δεήσειν. εὐτελείᾳ μὲν γὰρ
the battle nor of-this I-think will-there-be-need by-frugality indeed for
τῇ περὶ τὸ σῶμα καὶ ἀθρυψίᾳ τῇ περὶ δίαιταν οὐδείς
the about the body and by-freedom-from-luxury the about way-of-life no-one
ἐστι τῶν φιλοσόφων, ὃν οὐκ ἐξέπληξας ἐν ὁμιλίᾳ καὶ
is of-the philosophers whom not you-astounded in company and
συνηθείᾳ γενόμενον ἡμῖν· οὐδὲ τῶν πολιτῶν, ᾧ μὴ θέαμα
intimacy having-become with-us nor of-the citizens to-whom not a-spectacle

παρέχεις ἐν ἱεροῖς καὶ θυσίαις καὶ θεάτροις τὴν σεαυτῆς
you-furnish in temples and sacrifices and theaters the of-yourself
ἀφέλειαν. ἤδη δὲ καὶ περὶ τὰ τοιαῦτα πολλὴν εὐστάθειαν
simplicity already and also about the such-things much steadfastness
ἐπεδείξω, τὸ πρεσβύτατον τῶν τέκνων ἀποβαλοῦσα· καὶ
you-showed the eldest of-the children having-lost and
πάλιν, ἐκείνου τοῦ καλοῦ Χαίρωνος ἡμᾶς προλιπόντος.
again that the fine Chaeron us having-left-behind
μέμνημαι γὰρ ἀπὸ θαλάσσης ξένους μοι συνοδεύσαντας,
I-remember for from the-sea strangers with-me having-journeyed
ἀπηγγελμένης τῆς τοῦ παιδίου τελευτῆς, καὶ συνελθόντας
having-been-announced the of-the little-child death and having-come-together
ἅμα τοῖς ἄλλοις ἐς τὴν οἰκίαν· ἐπεὶ δὲ πολλὴν κατάστασιν
along-with the others into the house when and much composure
ἑώρων καὶ ἡσυχίαν, ὡς ὕστερον διηγοῦντο καὶ πρὸς ἑτέρους,
they-saw and quiet as later they-related also to others
ᾠοντο μηδὲν εἶναι δεινὸν ἀλλὰ κενὸν ἄλλως ἐξενηνέχθαι
they-thought nothing to-be terrible but empty idly to-have-been-put-out
λόγον· οὕτω σωφρόνως κατεκόσμησας τὸν οἶκον ἐν καιρῷ
a-report so temperately you-ordered the house at a-time
πολλὴν ἀκοσμίας ἐξουσίαν διδόντι, καίτοι τῷ σεαυτῆς
much of-disorder license giving and-yet with-the of-yourself
ἐκεῖνον μαστῷ ἐξέθρεψας καὶ τομῆς ἠνέσχου τῆς θηλῆς
that-one breast you-nursed and cutting endured the nipple
περίθλασιν λαβούσης· γενναῖα γὰρ ταῦτα καὶ φιλόστοργα.
a-bruise having-taken noble for these-things and loving
τὰς δὲ πολλὰς ὁρῶμεν μητέρας, ὅταν ὑπ᾽ ἄλλων 6
the but many we-see mothers whenever by others
τὰ παιδία καθαρθῇ καὶ γανωθῇ, καθάπερ παίγνια
the little-children have-been-cleaned and made-bright as-if playthings
λαμβανούσας εἰς χεῖρας, εἶτ᾽ ἀποθανόντων ἐκχεομένας
taking into hands then having-died pouring-themselves-out

εἰς κενὸν καὶ ἀχάριστον πένθος, οὐχ ὑπ᾽ εὐνοίας (εὐλόγιστον
into empty and thankless grief not by goodwill well-reasoned
γὰρ εὔνοια καὶ καλόν)· ἀλλὰ μικρῷ τῷ φυσικῷ πάθει πολὺ
for goodwill and fine but to-small the natural suffering much
συγκεραννύμενον τὸ πρὸς κενὴν δόξαν ἄγρια ποιεῖ καὶ
being-mixed-in the toward empty opinion savage makes and
μανικὰ καὶ δυσεξίλαστα τὰ πένθη. καὶ τοῦτο φαίνεται μὴ
frenzied and hard-to-appease the griefs and this appears not
λαθεῖν Αἴσωπον· ἔφη γὰρ οὗτος ὅτι, τοῦ Διὸς τὰς τιμὰς
to-have-escaped Aesop said for he that — Zeus the honors
διανέμοντος τοῖς θεοῖς, ἦτει καὶ τὸ Πένθος. ἔδωκεν οὖν αὐτῷ,
distributing to-the gods asked also the Grief he-gave then to-him
παρὰ τοῖς αἱρουμένοις δὲ μόνοις καὶ θέλουσιν. ἐν ἀρχῇ
among those choosing but alone and willing in beginning
μὲν οὖν οὕτω τοῦτο γιγνόμενόν ἐστιν· αὐτὸς γὰρ ἕκαστος
indeed then so this happening is himself for each
εἰσάγει τὸ πένθος ἐφ᾽ ἑαυτόν. ὅταν δ᾽ ἱδρυθῇ χρόνῳ καὶ
brings-in the grief upon himself whenever but it-is-settled by-time and
γένηται σύντροφον καὶ σύνοικον, οὐδὲ πάνυ βουλομένων
becomes reared-with and housemate not-even very wishing
ἀπαλλάττεται. διὸ δεῖ μάχεσθαι περὶ θύρας αὐτῷ καὶ
it-departs wherefore one-must to-fight at the-doors with-it and
μὴ προσίεσθαι, φρουρὰν δι᾽ ἐσθῆτος ἢ κουρᾶς ἤ τινος
not to-admit a-garrison through clothing or cutting-of-hair or of-some
ἄλλου τῶν τοιούτων, ἃ καθ᾽ ἡμέραν ἀπαντῶντα καὶ
other of-the such-things which per day meeting and
δυσωποῦντα μικρὰν καὶ στενὴν καὶ ἀνέξοδον καὶ ἀμείλικτον
putting-to-shame small and narrow and without-outlet and implacable
καὶ ψοφοδεῆ ποιεῖ τὴν διάνοιαν, ὡς οὔτε γέλωτος αὐτῇ
and timid makes the mind so-that neither of-laughter for-it

μετὸν οὔτε φωτὸς οὔτε φιλανθρώπου τραπέζης,
(there-being)-a-share nor of-light nor of-friendly table
τοιαῦτα περικειμένῃ καὶ μεταχειριζομένῃ διὰ τὸ πένθος.
such-things wearing-round and handling because-of the grief
ἀμέλειαι δὲ σώματος ἕπονται τῷ κακῷ τούτῳ καὶ διαβολαὶ
neglects and of-the-body follow the evil this and aversions
πρὸς ἄλειμμα καὶ λουτρὸν καὶ τὴν ἄλλην δίαιταν· ὧν πᾶν
to anointing and bath and the other way-of-life of-which all
τοὐναντίον ἔδει, τὴν ψυχὴν πονοῦσαν αὐτὴν βοηθεῖσθαι
the-contrary was-needful the soul suffering itself to-be-helped
διὰ τοῦ σώματος ἐρρωμένου. πολὺ γὰρ ἀμβλύνεται καὶ
through the body being-strong much for is-blunted and
χαλᾶται τοῦ λυποῦντος, ὥσπερ ἐν εὐδίᾳ κῦμα, τῇ
is-relaxed of-the paining as in fair-weather a-wave by-the
γαλήνῃ τοῦ σώματος διαχεομένου. ἐὰν δ' αὐχμὸς ἐγγένηται
calm of-the body being-diffused if but dryness arise-in
καὶ τραχύτης ἐκ φαύλης διαίτης, καὶ μηδὲν εὐμενὲς μηδὲ
and roughness from base way-of-life and nothing kindly nor
χρηστὸν ἀναπέμπῃ τὸ σῶμα τῇ ψυχῇ πλὴν ὀδύνας καὶ
useful send-up the body to-the soul except pangs and
λύπας, ὥσπερ τινὰς πικρὰς καὶ δυσχερεῖς ἀναθυμιάσεις,
griefs as some bitter and unpleasant exhalations
οὐδὲ βουλομένοις ἔτι ῥᾳδίως ἀναλαβεῖν ἔστι.
not-even to-those-wishing any-longer easily to-recover is-it-possible
τοιαῦτα λαμβάνει πάθη τὴν ψυχὴν οὕτω κακωθεῖσαν.
such take sufferings the soul thus maltreated
καὶ μήν, ὅ γε μέγιστον ἐν τούτῳ καὶ φοβερώτατόν 7
and indeed what at-least greatest in this and most-fearful
ἐστιν, οὐκ ἂν φοβηθείην 'κακῶν γυναικῶν εἰσόδους'
is not would I-fear of-bad women entrances
καὶ φωνὰς καὶ συνεπιθρηνήσεις, αἳ ἐκτρίβουσι καὶ
and cries and joinings-in-lamentation which rub-up and

παραθήγουσι τὴν λύπην, οὔθ' ὑπ' ἄλλων οὔτ' αὐτὴν ἐφ'
sharpen the grief neither by others nor itself by
ἑαυτῆς ἐῶσαι μαρανθῆναι. γιγνώσκω γὰρ ποίους ἔναγχος
itself allowing to-wither I-know for what-kind lately
ἀγῶνας ἠγωνίσω, τῇ Θέωνος ἀδελφῇ βοηθοῦσα καὶ
contests you-contested to-the of-Theon sister helping and
μαχομένη ταῖς μετ' ὀλοφυρμῶν καὶ ἀλαλαγμῶν ἔξωθεν
fighting the-women with lamentations and wailings from-outside
ἐπιούσαις, ὥσπερ ἀτεχνῶς πῦρ ἐπὶ πῦρ φερούσαις. τὰς μὲν
coming-on as simply fire upon fire bringing the indeed
γὰρ οἰκίας τῶν φίλων ὅταν καομένας ἴδωσι σβεννύουσιν
for houses of-the friends whenever burning they-see they-quench
ὡς ἔχει τάχους ἕκαστος ἢ δυνάμεως, ταῖς δὲ ψυχαῖς
as one-has of-speed each or of-power to-the but souls
φλεγομέναις αὐτοὶ προσφέρουσιν ὑπεκκαύματα. καὶ τῷ
inflamed themselves they-bring tinder and to-the
μὲν ὀφθαλμιῶντι τὰς χεῖρας οὐκ ἐῶσι προσάγειν τὸν
indeed having-sore-eyes the hands not they-allow to-put-to the
βουλόμενον οὐδ' ἅπτονται τοῦ φλεγμαίνοντος· ὁ δὲ πενθῶν
wishing nor do-they-touch the inflamed the but mourning
κάθηται παντὶ τῷ προστυχόντι παρέχων ὥσπερ ῥεῦμα κινεῖν
sits to-every the one-chancing-upon furnishing as a-stream to-move
καὶ διαγριαίνειν τὸ πάθος, ἐκ μικροῦ τοῦ γαργαλίζοντος καὶ
and to-make-savage the suffering from small of-the tickling and
κινοῦντος εἰς πολλὴν καὶ δυσχερῆ κάκωσιν ἀναξαινόμενον.
moving into much and grievous ill-treatment being-scratched-open
ταῦτα μὲν οὖν οἶδ' ὅτι φυλάξῃ.
these-things indeed then I-know that you-will-guard-against
8 πειρῶ δὲ τῇ ἐπινοίᾳ μεταφέρουσα σεαυτὴν ἀποκαθιστάναι
try but with-the thought carrying yourself to-restore
πολλάκις εἰς ἐκεῖνον τὸν χρόνον, ἐν ᾧ, μηδέπω τοῦ
often to that the time in which not-yet the

παιδίου τούτου γεγονότος, μηδὲν ἔγκλημα πρὸς τὴν τύχην
little-child this having-been-born no complaint against the fortune
εἴχομεν· εἶτα τὸν νῦν καιρὸν τοῦτον ἐκείνῳ συνάπτειν, ὡς
we-had then the now season this to-that to-join as
ὁμοίων πάλιν τῶν περὶ ἡμᾶς γεγονότων. ἐπεὶ τὴν γένεσιν,
like again the-things about us having-become since the birth
ὦ γύναι, τοῦ τέκνου δυσχεραίνειν δόξομεν, ἀμεμπτότερα
O wife of-the child to-be-displeased-with we-shall-seem more-blameless
ποιοῦντες αὐτοῖς τὰ πρὶν ἐκείνην γενέσθαι πράγματα.
making for-ourselves the-things before that to-happen affairs
τὴν δ' ἐν μέσῳ διετίαν ἐξαιρεῖν μὲν οὐ δεῖ τῆς μνήμης,
the but in middle two-years to-take-out indeed not one-must of-the memory
ὡς δὲ χάριν καὶ ἀπόλαυσιν παρασχοῦσαν ἐν ἡδονῇ τίθεσθαι·
as but favor and enjoyment having-furnished in pleasure to-place
καὶ μὴ τὸ μικρὸν ἀγαθὸν μέγα νομίζειν κακόν· μηδ' ὅτι τὸ
and not the small good great to-think evil nor because the
ἐλπιζόμενον οὐ προσέθηκεν ἡ τύχη, καὶ περὶ τοῦ δοθέντος
being-hoped-for not added the fortune also about the given
ἀχαριστεῖν. ἀεὶ μὲν γὰρ ἡ περὶ τὸ θεῖον εὐφημία καὶ
to-be-ungrateful always indeed for the about the divine reverent-speech and
τὸ πρὸς τὴν τύχην ἵλεων καὶ ἀμεμφὲς καλὸν καὶ ἡδὺν
the toward the fortune gracious and uncomplaining fine and sweet
ἀποδίδωσι καρπόν· ἐν δὲ τοῖς τοιούτοις ὁ μάλιστα τῆς
renders fruit in but the such-things he most of-the
μνήμης τῶν ἀγαθῶν ἀπαρυτόμενος καὶ τοῦ βίου πρὸς τὰ
memory of-the goods drawing-off and of-the life toward the
φωτεινὰ καὶ λαμπρὰ μεταστρέφων καὶ μεταφέρων ἐκ τῶν
bright-things and shining turning-around and carrying-over from the
σκοτεινῶν καὶ ταρακτικῶν τὴν διάνοιαν, ἢ παντάπασιν
dark and disturbing the mind either altogether
ἔσβεσε τὸ λυποῦν ἢ τῇ πρὸς τοὐναντίον μίξει μικρὸν
quenched the paining or by-the toward the-contrary mixing small

καὶ ἀμαυρὸν ἐποίησεν. ὥσπερ γὰρ τὸ μύρον ἀεὶ μὲν
and faint made as for the perfume always indeed
εὐφραίνει τὴν ὄσφρησιν πρὸς δὲ τὰ δυσώδη φάρμακόν
cheers the smell toward but the ill-smelling-things a-remedy
ἐστιν, οὕτως ἡ ἐπίνοια τῶν ἀγαθῶν ἐν τοῖς κακοῖς καὶ
is so the thought of-the goods in the evils also
βοηθήματος ἀναγκαίου παρέχεται χρείαν τοῖς μὴ φεύγουσι
of-help necessary furnishes use to-those not fleeing
τὸ μεμνῆσθαι τῶν χρηστῶν μηδὲ πάντα καὶ πάντως
the remembering of-the good-things nor all-things and in-every-way
μεμφομένοις τὴν τύχην. ὅπερ ἡμῖν παθεῖν οὐ προσήκει
blaming the fortune which to-us to-suffer not befits
συκοφαντοῦσι τὸν ἑαυτῶν βίον, εἰ μίαν ἔσχηκεν ὥσπερ
slandering the of-ourselves life if one has as
βιβλίον ἀλοιφὴν ἐν πᾶσι καθαροῖς καὶ ἀκεραίοις τοῖς ἄλλοις.
a-book smudge in all clean and undamaged the others

III · THE SOUL RELEASED

Happiness rests on right reasoning, not fortune, and she should not count the visitors' tears but remember that others envy her children, house, and life, unlike critics who pick out Homer's faulty lines and ignore the rest. Timoxena lost only small things that she knew, and is now past pain. Their ancestral teaching and the mysteries of Dionysus, which they share, hold the soul imperishable: like a captured bird, a soul long in the body grows tame to this life, while one released quickly, as the old customs show in forbidding libations and laments for infants, passes to a better and more divine lot. They should keep the outward rites as the laws command, and their inner selves pure.

9 ὅτι μὲν γὰρ ἐξ ὀρθῶν ἐπιλογισμῶν εἰς εὐσταθῆ διάθεσιν
that indeed for from right reckonings into steadfast disposition
τελευτώντων ἤρτηται τὸ μακάριον, αἱ δ' ἀπὸ τῆς τύχης
ending depends the blessedness the and from the fortune

τροπαὶ μεγάλας ἀποκλίσεις οὐ ποιοῦσιν οὐδ' ἐπιφέρουσι
turns great declines not make nor bring-on
συγχυτικὰς ὀλισθήσεις τοῦ βίου, πολλάκις ἀκήκοας. εἰ δὲ
confounding slips of-the life often you-have-heard if but
δεῖ καὶ ἡμᾶς, καθάπερ οἱ πολλοί, τοῖς ἔξωθεν κυβερνᾶσθαι
must also we as the many by-the outside to-be-steered
πράγμασι καὶ τὰ παρὰ τῆς τύχης ἀπαριθμεῖν καὶ κριταῖς
affairs and the-things from the fortune to-count-up and as-judges
χρῆσθαι πρὸς εὐδαιμονίαν τοῖς ἐπιτυχοῦσιν ἀνθρώποις,
to-use for happiness the chancing men
μὴ σκόπει τὰ νῦν δάκρυα καὶ τὰς ἐπιθρηνήσεις τῶν
not consider the present tears and the joinings-in-lamentation of-those
εἰσιόντων, ἔθει τινὶ φαύλῳ περαινομένας πρὸς ἕκαστον,
coming-in by-custom a-certain base being-performed toward each
ἀλλ' ἐννόει μᾶλλον ὡς ζηλουμένη διατελεῖς ὑπὸ τούτων
but reflect rather how being-envied you-continue by these
ἐπὶ τέκνοις καὶ οἴκῳ καὶ βίῳ. καὶ δεινόν ἐστιν ἑτέρους
on-account-of children and house and life and terrible it-is others
μὲν ἡδέως ἂν ἑλέσθαι τὴν σὴν τύχην καὶ τούτου προσόντος
indeed gladly would choose the your fortune even this being-added
ἐφ' ᾧ νῦν ἀνιώμεθα, σὲ δ' ἐγκαλεῖν καὶ δυσφορεῖν
at which now we-are-grieved you but to-complain and to-be-distressed
παρούσης, καὶ μηδ' ἀπ' αὐτοῦ τοῦ δάκνοντος αἰσθάνεσθαι
being-present and not-even from itself the biting to-perceive
πηλίκας ἔχει τὰ σῳζόμενα χάριτας ἡμῖν· ἀλλ' ὥσπερ
how-great has the-things being-preserved graces for-us but as
οἱ τοὺς ἀκεφάλους καὶ μειούρους Ὁμήρου στίχους
those the headless and docked-tailed of-Homer verses
ἐκλέγοντες τὰ δὲ πολλὰ καὶ μεγάλα τῶν πεποιημένων
picking-out the but many and great of-the having-been-composed-things
ὑπέρευ παρορῶντες, οὕτως ἐξακριβοῦν καὶ συκοφαντεῖν
excellently overlooking so to-scrutinize and to-slander

τοῦ βίου τὰ φαῦλα, τοῖς δὲ χρηστοῖς ἀνάρθρως καὶ
of-the life the base-things to-the but good-things indistinctly and
συγκεχυμένως ἐπιβάλλουσαν ὅμοιόν τι τοῖς ἀνελευθέροις
confusedly applying-yourself like something to-the illiberal
καὶ φιλαργύροις πάσχειν, οἳ πολλὰ συνάγοντες οὐ χρῶνται
and money-loving to-suffer who many-things gathering not use
παροῦσιν ἀλλὰ θρηνοῦσι καὶ δυσφοροῦσιν ἀπολομένων.
present but lament and are-distressed having-perished
εἰ δ' ἐκείνης ἔχεις οἶκτον ἀγάμου καὶ ἄπαιδος οἰχομένης,
if but for-that-one you-have pity unmarried and childless gone
αὖθις ἔχεις ἐπ' ἄλλοις ἡδίω σεαυτὴν ποιεῖν, μηδενὸς
again you-have on others more-pleasant yourself to-make of-none
τούτων ἀτελῆ μηδ' ἄμοιρον γενομένην· οὐ γάρ ἐστι ταῦτα
of-these unfulfilled nor portionless having-become not for are these-things
μεγάλα μὲν τοῖς στερομένοις ἀγαθὰ μικρὰ δὲ τοῖς
great indeed to-those being-deprived goods small but to-those
ἔχουσιν. ἐκείνη δ' εἰς τὸ ἄλυπον ἥκουσα λυπεῖν ἡμᾶς οὐ
having that-one and into the painless having-come to-grieve us not
δεῖται· τί γὰρ ἡμῖν ἀπ' ἐκείνης κακόν, εἰ μηδὲν ἐκείνῃ
needs what for to-us from that-one evil if nothing to-that-one
νῦν ἔστι λυπηρόν; καὶ γὰρ αἱ τῶν μεγάλων στερήσεις
now is painful and for the of-the great deprivations
ἀποβάλλουσι τὸ λυποῦν εἰς τὸ μὴ δεῖσθαι περιγενόμεναι.
cast-away the paining into the not needing having-come-round
Τιμοξένα δ' ἡ σὴ μικρῶν μὲν ἐστέρηται, μικρὰ
Timoxena and the your of-small-things indeed has-been-deprived small-things
γὰρ ἔγνω καὶ μικροῖς ἔχαιρε· ὧν δ' οὔτ' αἴσθησιν
for she-knew and in-small-things rejoiced of-what but neither perception
ἔσχεν οὔτ' ἔλαβεν ἐπίνοιαν, πῶς ἂν στέρεσθαι λέγοιτο;
she-had nor took thought how would to-be-deprived be-said

καὶ μὴν ἃ τῶν ἄλλων ἀκούεις, οἳ πείθουσι πολλοὺς 10
and indeed the-things of-the others you-hear who persuade many
λέγοντες ὡς οὐδὲν οὐδαμῇ τῷ διαλυθέντι κακὸν οὐδὲ
saying that nothing nowhere to-the dissolved evil nor
λυπηρόν ἐστιν, οἶδ' ὅτι κωλύει σε πιστεύειν ὁ πάτριος
painful is I-know that prevents you to-believe the ancestral
λόγος καὶ τὰ μυστικὰ σύμβολα τῶν περὶ τὸν Διόνυσον
account and the mystic tokens of-the about — Dionysus
ὀργιασμῶν, ἃ σύνισμεν ἀλλήλοις οἱ κοινωνοῦντες. ὡς
rites which we-are-privy-to with-one-another we sharing as
οὖν ἄφθαρτον οὖσαν τὴν ψυχὴν διανοοῦ ταὐτὸ ταῖς
then imperishable being the soul consider the-same-thing as-the
ἁλισκομέναις ὄρνισι πάσχειν· ἂν μὲν γὰρ πολὺν ἐντραφῇ
being-caught birds to-suffer if indeed for long be-nourished
τῷ σώματι χρόνον καὶ γένηται τῷ βίῳ τούτῳ τιθασὸς ὑπὸ
in-the body time and become to-the life this tame by
πραγμάτων πολλῶν καὶ μακρᾶς συνηθείας, αὖθις καταίρουσα
affairs many and long habituation again putting-in
πάλιν ἐνδύεται καὶ οὐκ ἀνίησιν οὐδὲ λήγει τοῖς ἐνταῦθα
again it-enters and not lets-go nor ceases with-the here
συμπλεκομένη πάθεσι καὶ τύχαις διὰ τῶν γενέσεων. μὴ γὰρ
becoming-entangled sufferings and fortunes through the births not for
οἴου λοιδορεῖσθαι καὶ κακῶς ἀκούειν τὸ γῆρας διὰ τὴν
think to-be-reviled and badly to-hear the old-age because-of the
ῥυσότητα καὶ τὴν πολιὰν καὶ τὴν ἀσθένειαν τοῦ σώματος·
wrinkling and the grayness and the weakness of-the body
ἀλλὰ τοῦτ' αὐτοῦ τὸ χαλεπώτατόν ἐστιν, ὅτι τὴν ψυχὴν
but this of-it the most-difficult is that the soul
ἔωλόν τε ποιεῖ ταῖς μνήμαις τῶν ἐκεῖ καὶ λιπαρῆ
stale both it-makes with-the memories of-the-things there and clinging
περὶ ταῦτα καὶ κάμπτει καὶ πιέζει, τὸν σχηματισμόν, ὃν
about these-things and bends and presses the shaping which

ἔσχεν ὑπὸ τοῦ σώματος ἐν τῷ πεπονθέναι, διαφυλάττουσαν.
it-had from the body in the to-have-suffered keeping-safe
ἡ δὲ ληφθεῖσα μὲν ∗∗∗ ὑπὸ κρειττόνων ἔχεται, καθάπερ
she but being-taken indeed (lacuna) by the-stronger is-held as-if
ἐκ καμπῆς ὑγρᾶς καὶ μαλθακῆς ἀναχαιτίσασα πρὸς ὃ
from a-bending pliant and soft springing-back toward what
πέφυκεν. ὥσπερ γὰρ τὸ πῦρ, ἄν τις ἀποσβέσας εὐθὺς
it-is-by-nature as for the fire if someone having-quenched at-once
ἐξάπτῃ, πάλιν ἀναρριπίζεται καὶ ἀναλαμβάνει ταχέως ∗∗∗
kindle again is-fanned-up and recovers quickly (lacuna)

‘ὅπως ὤκιστα πύλας Ἀΐδαο περῆσαι,’
as most-swiftly the-gates of-Hades to-pass

πρὶν ἔρωτα πολὺν ἐγγενέσθαι τῶν αὐτόθι πραγμάτων καὶ
before love much to-arise-in of-the there affairs and
μαλαχθῆναι πρὸς τὸ σῶμα καὶ συντακῆναι καθάπερ ὑπὸ
to-be-softened toward the body and to-be-melted-together as-if by
φαρμάκων.
drugs

11 τοῖς δὲ πατρίοις καὶ παλαιοῖς ἔθεσι καὶ νόμοις ἐμφαίνεται
in-the but ancestral and ancient customs and laws is-shown
μᾶλλον ἡ περὶ τούτων ἀλήθεια. τοῖς γὰρ αὐτῶν νηπίοις
rather the about these-things truth to-the for of-them infants
ἀποθανοῦσιν οὔτε χοὰς ἐπιφέρουσιν, οὔτ’ ἄλλα δρῶσι περὶ
having-died neither libations they-bring nor others they-do about
αὐτὰ οἷ’ εἰκὸς ὑπὲρ θανόντων ποιεῖν τοὺς ἄλλους·
them such-as is-fitting on-behalf-of the-dead to-do the others
οὐ γὰρ μέτεστι γῆς οὐδὲν οὐδὲ τῶν περὶ γῆν
not for there-is-share of-earth nothing nor of-the-things about earth
αὐτοῖς. οὐδ’ αὐτοῦ περὶ ταφὰς καὶ μνήματα καὶ προθέσεις
to-them nor there about burials and tombs and layings-out

νεκρῶν φιλοχωροῦσι καὶ παρακάθηνται τοῖς σώμασιν· οὐ
of-corpses they-linger and sit-beside the bodies not
γὰρ ἐῶσι θρηνεῖν οἱ νόμοι τοὺς τηλικούτους, ὡς οὐχ
for allow to-lament the laws those of-such-an-age as not
ὅσιον εἰς βελτίονα καὶ θειοτέραν μοῖραν ἅμα καὶ χώραν
holy into a-better and more-divine lot at-once and place
μεθεστηκότας ***. ἐπεὶ δὲ τὸ ἀπιστεῖν χαλεπώτερόν
having-passed-over (lacuna) since and the to-disbelieve more-difficult
ἐστιν αὐτοῖς ἢ τὸ πιστεύειν, τὰ μὲν ἐκτὸς οὕτως
is for-them than the to-believe the-things indeed outside so
ὡς οἱ νόμοι προστάττουσιν ἔχωμεν, τὰ δ' ἐντὸς ἔτι
as the laws command let-us-keep the-things but inside still
μᾶλλον ἀμίαντα καὶ καθαρὰ καὶ σώφρονα.
more undefiled and pure and temperate