GREEK SERIES · VOLUME 77

Oeconomicus

Xenophon · Pseudo-Aristotle

ΟΙΚΟΝΟΜΙΚΟΣ · ΣΥΜΠΟΣΙΟΝ

Oeconomicus

With the Symposium, Hunting, Horsemanship,
Ways and Means, and the Peripatetic Economics

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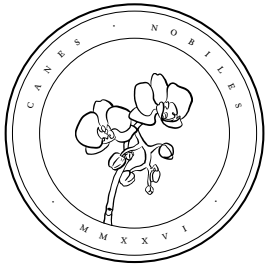
with a word-for-word interlinear English translation

preserving the original word order



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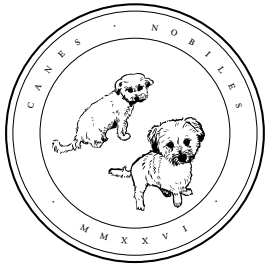

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The Greek text follows Dindorf's Teubner Scripta minora
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Words the editors seclude are printed between their square brackets,
words they supply without marks; † marks a place they hold corrupt.

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XENOPHON

ΟΙΚΟΝΟΜΙΚΟΣ

Oeconomicus

I · WHAT AN ESTATE IS

Socrates and Critobulus agree that household-management is a knowledge, like medicine or carpentry, whose work is to manage one's own house well, or another's for a wage. A house is all a man possesses, but only what benefits him is property: a horse that throws him, land farmed at a loss, and flutes he cannot play are not wealth to him, while friends, and even enemies, are property to the man who can use them. Some men have knowledge and means yet will not work, and some work hard yet ruin their houses. Both, Socrates says, are slaves of mistresses plain to see: idleness, softness, gambling, gluttony, lust, drink, and costly ambition. He calls these worse than any armed enemy.

1 ῏Ηκουσα δέ ποτε αὐτοῦ καὶ περὶ οἰκονομίας τοιάδε
I-heard and once him also about household-management such-things
διαλεγομένου. Εἰπέ μοι, ἔφη, ὦ Κριτόβουλε, ἆρά γε
discussing Tell me he-said O Critobulus then at-least
ἡ οἰκονομία ἐπιστήμης τινὸς ὄνομά ἐστιν, ὥσπερ
the household-management of-knowledge some name is just-as
ἡ ἰατρικὴ καὶ ἡ χαλκευτικὴ καὶ ἡ τεκτονική; ᾿Εμοιγε
the medicine and the smithing and the carpentry To-me-at-least
δοκεῖ, ἔφη ὁ Κριτόβουλος.
it-seems said — Critobulus

2 ῾Η καὶ ὥσπερ τούτων τῶν τεχνῶν ἔχοιμεν ἂν εἰπεῖν ὅ
Truly also just-as of-these the arts we-could — to-say what
τι ἔργον ἑκάστης, οὕτω καὶ τῆς οἰκονομίας δυναίμεθ᾽
ever work of-each so also of-the household-management could-we
ἂν εἰπεῖν ὅ τι ἔργον αὐτῆς ἐστι; Δοκεῖ γοῦν, ἔφη
— to-say what ever work its is It-seems at-any-rate said
ὁ Κριτόβουλος, οἰκονόμου ἀγαθοῦ εἶναι εὖ οἰκεῖν
— Critobulus of-a-household-manager good to-be well to-manage
τὸν ἑαυτοῦ οἶκον.
the his-own house

3 Ἦ καὶ τὸν ἄλλου δὲ οἶκον, ἔφη ὁ Σωκράτης, εἰ
Truly also the of-another and house said — Socrates if
ἐπιτρέποι τις αὐτῷ, οὐκ ἂν δύναιτο, εἰ βούλοιτο, εὖ
should-entrust someone to-him not — he-could if he-wished well
οἰκεῖν, ὥσπερ καὶ τὸν ἑαυτοῦ; ὁ μὲν γὰρ τεκτονικὴν
to-manage just-as also the his-own the-one indeed for carpentry
ἐπιστάμενος ὁμοίως ἂν καὶ ἄλλῳ δύναιτο ἐργάζεσθαι
knowing equally — also for-another could to-work
ὅ τι περ καὶ ἑαυτῷ, καὶ ὁ οἰκονομικός γ' ἂν
what ever just also for-himself and the household-manager at-least —
ὡσαύτως. Ἔμοιγε δοκεῖ, ὦ Σώκρατες.
likewise To-me-at-least it-seems O Socrates

4 Ἔστιν ἄρα, ἔφη ὁ Σωκράτης, τὴν τέχνην ταύτην
It-is-possible then said — Socrates the art this
ἐπισταμένῳ, καὶ εἰ μὴ αὐτὸς τύχοι χρήματα ἔχων,
for-one-knowing even if not himself he-happen money having
τὸν ἄλλου οἶκον οἰκονομοῦντα ὥσπερ καὶ οἰκοδομοῦντα
the of-another house managing just-as also building
μισθοφορεῖν; Νὴ Δία καὶ πολύν γε μισθόν, ἔφη ὁ
to-earn-wages By Zeus and much at-least wage said —
Κριτόβουλος, φέροιτ' ἄν, εἰ δύναιτο οἶκον παραλαβὼν
Critobulus he-would-earn — if he-could a-house taking-over
τελεῖν τε ὅσα δεῖ καὶ περιουσίαν ποιῶν αὔξειν τὸν οἶκον.
to-pay and all-that is-needed and surplus making to-increase the house

5 Οἶκος δὲ δὴ τί δοκεῖ ἡμῖν εἶναι; ἆρα ὅπερ οἰκία,
A-house and indeed what seems to-us to-be then what-very a-dwelling
ἢ καὶ ὅσα τις ἔξω τῆς οἰκίας κέκτηται, πάντα τοῦ
or also as-much-as someone outside the dwelling has-acquired all of-the
οἴκου ταῦτά ἐστιν; Ἐμοὶ γοῦν, ἔφη ὁ Κριτόβουλος,
house these are To-me at-any-rate said — Critobulus

δοκεῖ, καὶ εἰ μηδ' ἐν τῇ αὐτῇ πόλει εἴη τῷ κεκτημένῳ,
it-seems even if not-even in the same city it-be to-the one-possessing
πάντα τοῦ οἴκου εἶναι ὅσα τις κέκτηται.
all of-the house to-be as-much-as someone has-acquired
Οὐκοῦν καὶ ἐχθροὺς κέκτηνταί τινες; Νὴ Δία καὶ πολλούς 6
Therefore also enemies have-acquired some By Zeus and many
γε ἔνιοι. Ἦ καὶ κτήματα αὐτῶν φήσομεν εἶναι τοὺς
at-least some Truly also possessions their shall-we-say to-be the
ἐχθρούς; Γελοῖον μεντἂν εἴη, ἔφη ὁ Κριτόβουλος, εἰ
enemies Laughable however-surely-would it-be said — Critobulus if
ὁ τοὺς ἐχθροὺς αὔξων προσέτι καὶ μισθὸν τούτου φέροι.
the-one the enemies increasing in-addition also wage for-this should-carry
Ὅτι τοι ἡμῖν ἐδόκει οἶκος ἀνδρὸς εἶναι ὅπερ κτῆσις. 7
Because surely to-us it-seemed house of-a-man to-be what-very possession
Νὴ Δί', ἔφη ὁ Κριτόβουλος, ὅ τι γέ τις ἀγαθὸν
By Zeus said — Critobulus what ever at-least someone good
κέκτηται· οὐ μὰ Δί' οὐκ εἴ τι κακόν, τοῦτο κτῆμα
has-acquired not by Zeus not if anything bad this possession
ἐγὼ καλῶ. Σὺ δ' ἔοικας τὰ ἑκάστῳ ὠφέλιμα κτήματα
I call You and seem the to-each beneficial possessions
καλεῖν. Πάνυ μὲν οὖν, ἔφη· τὰ δέ γε βλάπτοντα
to-call Certainly indeed then he-said the-things but at-least harming
ζημίαν ἔγωγε νομίζω μᾶλλον ἢ χρήματα.
loss I-at-least consider rather than property
Κἂν ἄρα γέ τις ἵππον πριάμενος μὴ ἐπίστηται αὐτῷ 8
And-if then at-least someone a-horse having-bought not know-how it
χρῆσθαι, ἀλλὰ καταπίπτων ἀπ' αὐτοῦ κακὰ λαμβάνῃ, οὐ
to-use but falling-off from it evils get not
χρήματα αὐτῷ ἐστιν ὁ ἵππος; Οὔκ, εἴπερ τὰ χρήματά
property to-him is the horse No if-indeed the property
γ' ἐστὶν ἀγαθόν. Οὐδ' ἄρα γε ἡ γῆ ἀνθρώπῳ ἐστὶ
at-least is good Nor then at-least the land to-a-man is

χρήματα, ὅστις οὕτως ἐργάζεται αὐτὴν ὥστε ζημιοῦσθαι
property who so works it so-as to-suffer-loss
ἐργαζόμενος. Οὐδὲ ἡ γῆ μέντοι χρήματά ἐστιν, εἴπερ
working Nor the land however property is if-indeed
ἀντὶ τοῦ τρέφειν πεινῆν παρασκευάζει.
instead-of — to-feed to-hunger prepares

9 Οὐκοῦν καὶ τὰ πρόβατα ὡσαύτως, εἴ τις διὰ τὸ
Therefore also the sheep likewise if someone through the
μὴ ἐπίστασθαι προβάτοις χρῆσθαι ζημιοῖτο, οὐδὲ τὰ
not to-know-how sheep to-use should-suffer-loss not-even the
πρόβατα χρήματα τούτῳ εἴη ἄν; Οὔκουν ἔμοιγε
sheep property to-this-one would-be — Not-then to-me-at-least
δοκεῖ. Σὺ ἄρα, ὡς ἔοικε, τὰ μὲν ὠφελοῦντα χρήματα
it-seems You then as it-seems the-things indeed benefiting property
ἡγεῖ, τὰ δὲ βλάπτοντα οὐ χρήματα. Οὕτω.
consider the-things but harming not property So

10 Ταὐτὰ ἄρα ὄντα τῷ μὲν ἐπισταμένῳ χρῆσθαι αὐτῶν
The-same then being to-the-one indeed knowing-how to-use them
ἑκάστοις χρήματά ἐστι, τῷ δὲ μὴ ἐπισταμένῳ οὐ
to-each property are to-the-one but not knowing-how not
χρήματα· ὥσπερ γε αὐλοὶ τῷ μὲν ἐπισταμένῳ
property just-as at-least flutes to-the-one indeed knowing-how
ἀξίως λόγου αὐλεῖν χρήματά εἰσι, τῷ δὲ μὴ
worthily of-account to-play-the-flute property are to-the-one but not
ἐπισταμένῳ οὐδὲν μᾶλλον ἢ ἄχρηστοι λίθοι, εἰ μὴ
knowing-how nothing more than useless stones if not
ἀποδιδοῖτό γε αὐτούς.
he-sell at-least them

11 Τοῦτ' αὐτὸ φαίνεται ἡμῖν, ἀποδιδομένοις μὲν οἱ αὐλοὶ
This itself appears to-us when-selling indeed the flutes
χρήματα, μὴ ἀποδιδομένοις δὲ ἀλλὰ κεκτημένοις οὔ, τοῖς
property not when-selling and but possessing not to-those

μὴ ἐπισταμένοις αὐτοῖς χρῆσθαι. καὶ ὁμολογουμένως γε,
not knowing-how them to-use and consistently at-least
ὦ Σώκρατες, ὁ λόγος ἡμῖν χωρεῖ, ἐπείπερ εἴρηται
O Socrates the argument for-us proceeds since it-has-been-said
τὰ ὠφελοῦντα χρήματα εἶναι. μὴ πωλούμενοι μὲν γὰρ
the benefiting-things property to-be not being-sold indeed for
οὐ χρήματά εἰσιν οἱ αὐλοί· οὐδὲν γὰρ χρήσιμοί εἰσι·
not property are the flutes nothing for useful are
πωλούμενοι δὲ χρήματα.
being-sold but property
πρὸς ταῦτα δ' ὁ Σωκράτης εἶπεν, Ἢν ἐπίστηταί γε 12
to these and — Socrates said If he-know-how at-least
πωλεῖν. εἰ δὲ πωλοίη αὖ πρὸς τοῦτον ὃς μὴ ἐπίσταιτο
to-sell if and he-should-sell in-turn to this-one who not he-know-how
χρῆσθαι, οὐδὲ πωλούμενοί εἰσι χρήματα κατά γε
to-use not-even being-sold are property according-to at-least
τὸν σὸν λόγον. Λέγειν ἔοικας, ὦ Σώκρατες, ὅτι οὐδὲ τὸ
the your argument To-say you-seem O Socrates that not-even the
ἀργύριόν ἐστι χρήματα, εἰ μή τις ἐπίσταιτο χρῆσθαι αὐτῷ.
silver is property if not someone know-how to-use it
Καὶ σὺ δέ μοι δοκεῖς οὕτω συνομολογεῖν, ἀφ' ὧν τις 13
And you also to-me seem so to-agree from what someone
ὠφελεῖσθαι δύναται, χρήματα εἶναι. εἰ γοῦν τις
to-be-benefited can property to-be if at-any-rate someone
χρῷτο τῷ ἀργυρίῳ ὥστε πριάμενος οἷον ἑταίραν
should-use the silver so-that having-bought for-example a-courtesan
διὰ ταύτην κάκιον μὲν τὸ σῶμα ἔχοι, κάκιον δὲ τὴν
through her worse indeed the body have worse and the
ψυχήν, κάκιον δὲ τὸν οἶκον, πῶς ἂν ἔτι τὸ ἀργύριον
soul worse and the house how — still the silver
αὐτῷ ὠφέλιμον εἴη; Οὐδαμῶς, εἰ μή πέρ γε καὶ τὸν
to-him beneficial would-be In-no-way if not indeed at-least also the

ὑοσκύαμον καλούμενον χρήματα εἶναι φήσομεν, ὑφ᾽ οὗ
henbane so-called property to-be we-shall-say by which
οἱ φαγόντες αὐτὸν παραπλῆγες γίγνονται.
the-ones having-eaten it deranged become

14 Τὸ μὲν δὴ ἀργύριον, εἰ μή τις ἐπίσταιτο αὐτῷ χρῆσθαι,
The indeed indeed silver if not someone know-how it to-use
οὕτω πόρρω ἀπωθείσθω, ὦ Κριτόβουλε, ὥστε μηδὲ
so far let-it-be-thrust-away O Critobulus so-that not-even
χρήματα εἶναι. οἱ δὲ φίλοι, ἤν τις ἐπίστηται αὐτοῖς χρῆσθαι
property to-be the but friends if someone know-how them to-use
ὥστε ὠφελεῖσθαι ἀπ᾽ αὐτῶν, τί φήσομεν αὐτοὺς εἶναι;
so-as to-be-benefited from them what shall-we-say them to-be
Χρήματα νὴ Δί᾽, ἔφη ὁ Κριτόβουλος, καὶ πολύ γε μᾶλλον
Property by Zeus said — Critobulus and much at-least rather
ἢ τοὺς βοῦς, ἢν ὠφελιμώτεροί γε ὦσι τῶν βοῶν.
than the oxen if more-beneficial at-least they-be than-the oxen

15 Καὶ οἱ ἐχθροὶ ἄρα κατά γε τὸν σὸν λόγον χρήματά
And the enemies then according-to at-least the your argument property
εἰσι τῷ δυναμένῳ ἀπὸ τῶν ἐχθρῶν ὠφελεῖσθαι. Ἐμοὶ
are to-the-one being-able from the enemies to-be-benefited To-me
γοῦν δοκεῖ. Οἰκονόμου ἄρα ἐστὶν ἀγαθοῦ καὶ τοῖς
at-any-rate it-seems Of-a-household-manager then it-is good also the
ἐχθροῖς ἐπίστασθαι χρῆσθαι ὥστε ὠφελεῖσθαι ἀπὸ τῶν
enemies to-know-how to-use so-as to-be-benefited from the
ἐχθρῶν. Ἰσχυρότατά γε. Καὶ γὰρ δὴ ὁρᾷς, ἔφη, ὦ
enemies Most-strongly at-least And for indeed you-see he-said O
Κριτόβουλε, ὅσοι μὲν δὴ οἶκοι ἰδιωτῶν ηὐξημένοι
Critobulus how-many indeed indeed houses of-private-men increased
εἰσὶν ἀπὸ πολέμου, ὅσοι δὲ τυράννων.
are from war how-many and of-tyrants

Ἀλλὰ γὰρ τὰ μὲν καλῶς ἔμοιγε δοκεῖ λέγεσθαι, 16
But for the-things indeed well to-me-at-least seem to-be-said
ὦ Σώκρατες, ἔφη ὁ Κριτόβουλος· ἐκεῖνο δ' ἡμῖν τί
O Socrates said — Critobulus that but to-us what
φαίνεται, ὁπόταν ὁρῶμέν τινας ἐπιστήμας μὲν ἔχοντας
appears whenever we-see some knowledges indeed having
καὶ ἀφορμὰς ἀφ' ὧν δύνανται ἐργαζόμενοι αὔξειν τοὺς
and resources from which they-are-able working to-increase the
οἴκους, αἰσθανώμεθα δὲ αὐτοὺς ταῦτα μὴ θέλοντας
houses we-perceive but them these-things not willing
ποιεῖν, καὶ διὰ τοῦτο ὁρῶμεν ἀνωφελεῖς οὔσας αὐτοῖς
to-do and through this we-see unprofitable being to-them
τὰς ἐπιστήμας; ἄλλο τι ἢ τούτοις αὖ οὔτε αἱ
the knowledges else anything than to-these in-turn neither the
ἐπιστῆμαι χρήματά εἰσιν οὔτε τὰ κτήματα;
knowledges property are nor the possessions
Περὶ δούλων μοι, ἔφη ὁ Σωκράτης, ἐπιχειρεῖς, ὦ 17
About slaves to-me said — Socrates you-attempt O
Κριτόβουλε, διαλέγεσθαι; Οὐ μὰ Δί', ἔφη, οὐκ ἔγωγε, ἀλλὰ
Critobulus to-converse Not by Zeus be-said not I-at-least but
καὶ πάνυ εὐπατριδῶν ἐνίων γε δοκούντων εἶναι, οὓς
even very of-the-well-born some at-least seeming to-be whom
ἐγὼ ὁρῶ τοὺς μὲν πολεμικάς, τοὺς δὲ καὶ εἰρηνικὰς
I see the-ones indeed warlike the-others and also peaceful
ἐπιστήμας ἔχοντας, ταύτας δὲ οὐκ ἐθέλοντας ἐργάζεσθαι, ὡς
knowledges having these but not willing to-work as
μὲν ἐγὼ οἶμαι, δι' αὐτὸ τοῦτο ὅτι δεσπότας οὐκ ἔχουσιν.
indeed I think through very this that masters not they-have
Καὶ πῶς ἄν, ἔφη ὁ Σωκράτης, δεσπότας οὐκ ἔχοιεν, 18
And how — said — Socrates masters not would-they-have
εἰ εὐχόμενοι εὐδαιμονεῖν καὶ ποιεῖν βουλόμενοι ἀφ' ὧν
if praying to-prosper and to-do wishing from what

ἔχοιεν ἀγαθὰ ἔπειτα κωλύονται ποιεῖν ταῦτα ὑπὸ τῶν
they-have goods then are-prevented to-do these-things by the
ἀρχόντων; Καὶ τίνες δὴ οὗτοί εἰσιν, ἔφη ὁ Κριτόβουλος,
rulers And who indeed these are said — Critobulus
οἳ ἀφανεῖς ὄντες ἄρχουσιν αὐτῶν;
who invisible being rule them

19 Ἀλλὰ μὰ Δί', ἔφη ὁ Σωκράτης, οὐκ ἀφανεῖς εἰσιν, ἀλλὰ
But by Zeus said — Socrates not invisible are but
καὶ πάνυ φανεροί. καὶ ὅτι πονηρότατοί γέ εἰσιν οὐδὲ
even very visible and that most-wicked at-least they-are not-even
σὲ λανθάνουσιν, εἴπερ πονηρίαν γε νομίζεις ἀργίαν τ'
you they-escape if-indeed wickedness at-least you-consider idleness both
εἶναι καὶ μαλακίαν ψυχῆς καὶ ἀμέλειαν.
to-be and softness of-soul and neglect

20 καὶ ἄλλαι δ' εἰσὶν ἀπατηλαί τινες δέσποιναι προσποιούμεναι
and other and are deceitful some mistresses pretending
ἡδοναὶ εἶναι, κυβεῖαί τε καὶ ἀνωφελεῖς ἀνθρώπων ὁμιλίαι,
pleasures to-be dice-games both and unprofitable of-men associations
αἷ προϊόντος τοῦ χρόνου καὶ αὐτοῖς τοῖς ἐξαπατηθεῖσι
which advancing the time even to-themselves the having-been-deceived
καταφανεῖς γίγνονται ὅτι λῦπαι ἄρα ἦσαν ἡδοναῖς
manifest become that pains then they-were with-pleasures
περιπεπεμμέναι, αἷ διακωλύουσιν αὐτοὺς ἀπὸ τῶν
coated-round which hinder them from the
ὠφελίμων ἔργων κρατοῦσαι.
beneficial works ruling

21 Ἀλλὰ καὶ ἄλλοι, ἔφη, ὦ Σώκρατες, ἐργάζεσθαι μὲν οὐ
But also others he-said O Socrates to-work indeed not
κωλύονται ὑπὸ τούτων, ἀλλὰ καὶ πάνυ σφοδρῶς πρὸς τὸ
are-hindered by these but even very vehemently toward the

ἐργάζεσθαι ἔχουσι καὶ μηχανᾶσθαι προσόδους· ὅμως δὲ
to-work are-disposed and to-contrive revenues nevertheless and
καὶ τοὺς οἴκους κατατρίβουσι καὶ ἀμηχανίαις συνέχονται.
also the houses they-wear-out and by-helplessness are-held-fast
Δοῦλοι γάρ εἰσι καὶ οὗτοι, ἔφη ὁ Σωκράτης, καὶ πάνυ γε 22
Slaves for are also these said — Socrates and very at-least
χαλεπῶν δεσποτῶν, οἱ μὲν λιχνειῶν, οἱ δὲ λαγνειῶν,
of-harsh masters the-ones indeed of-gluttonies the-others and of-lusts
οἱ δὲ οἰνοφλυγιῶν, οἱ δὲ φιλοτιμιῶν τινων μώρων
the-others and of-drunkennesses the-others and of-ambitions some foolish
καὶ δαπανηρῶν, ἃ οὕτω χαλεπῶς ἄρχει τῶν ἀνθρώπων
and costly which so harshly rule the men
ὧν ἂν ἐπικρατήσωσιν, ὥσθ' ἕως μὲν ἂν ὁρῶσιν
whom — they-get-the-mastery-of so-that as-long-as indeed — they-see
ἡβῶντας αὐτοὺς καὶ δυναμένους ἐργάζεσθαι, ἀναγκάζουσι
in-their-prime them and able to-work they-compel
φέρειν ἃ ἂν αὐτοὶ ἐργάσωνται καὶ τελεῖν εἰς τὰς αὐτῶν
to-bring what — themselves they-earn and to-spend on the their-own
ἐπιθυμίας, ἐπειδὰν δὲ αὐτοὺς ἀδυνάτους αἴσθωνται ὄντας
desires when but them unable they-perceive being
ἐργάζεσθαι διὰ τὸ γῆρας, ἀπολείπουσι τούτους κακῶς
to-work through the old-age they-abandon these badly
γηράσκειν, ἄλλοις δ' αὖ πειρῶνται δούλοις χρῆσθαι.
to-grow-old others and in-turn they-try slaves to-use
ἀλλὰ δεῖ, ὦ Κριτόβουλε, πρὸς ταῦτα οὐχ ἧττον 23
but one-must O Critobulus against these not less
διαμάχεσθαι περὶ τῆς ἐλευθερίας ἢ πρὸς τοὺς σὺν ὅπλοις
to-fight-it-out for the freedom than against the with arms
πειρωμένους καταδουλοῦσθαι. πολέμιοι γοῦν ἤδη ὅταν
trying to-enslave enemies at-any-rate already when
καλοὶ κἀγαθοὶ ὄντες καταδουλώσωνταί τινας, πολλοὺς
fine and-good being they-enslave some many

δὴ βελτίους ἠνάγκασαν εἶναι σωφρονίσαντες, καὶ ῥᾷον
indeed better have-compelled to-be having-chastened and more-easily
βιοτεύειν τὸν λοιπὸν χρόνον ἐποίησαν· αἱ δὲ τοιαῦται
to-live the remaining time they-made the but such
δέσποιναι αἰκιζόμεναι τὰ σώματα τῶν ἀνθρώπων καὶ
mistresses torturing the bodies of-the men and
τὰς ψυχὰς καὶ τοὺς οἴκους οὔποτε λήγουσιν, ἔστ' ἂν
the souls and the houses never cease as-long-as —
ἄρχωσιν αὐτῶν.
they-rule them

II · THE POOR MAN AND THE RICH

Critobulus asks for advice on increasing his estate. Socrates reckons his own goods at five minas and Critobulus' at more than a hundred times that, yet calls himself rich and Critobulus poor: Critobulus must sacrifice, entertain strangers, feast the citizens, and pay for horses, choruses, gymnasia, and triremes, or the Athenians will punish him. Socrates owns nothing to practice on, but he promises to show Critobulus the men most skilled in each part of the art. He has noticed that the same occupations leave some men destitute and others rich: the careless lose, and the attentive gain faster, more easily, and with more profit.

1 Ὁ οὖν Κριτόβουλος ἐκ τούτων ὧδέ πως εἶπεν. Ἀλλὰ
— then Critobulus from these thus somehow said But
περὶ μὲν τῶν τοιούτων ἀρκούντως πάνυ μοι δοκῶ τὰ
about indeed the such-things sufficiently very to-me I-seem the-things
λεγόμενα ὑπὸ σοῦ ἀκηκοέναι· αὐτὸς δ' ἐμαυτὸν ἐξετάζων
being-said by you to-have-heard myself but myself examining
δοκῶ μοι εὑρίσκειν ἐπιεικῶς τῶν τοιούτων ἐγκρατῆ ὄντα,
I-seem to-me to-find fairly of-the such-things master being
ὥστ' εἴ μοι συμβουλεύοις ὅ τι ἂν ποιῶν αὔξοιμι τὸν
so-that if me you-should-advise what ever — doing I-might-increase the

οἶκον, οὐκ ἄν μοι δοκῶ ὑπό γε τούτων ὧν σὺ δεσποινῶν
house not — to-me I-seem by at-least these which you mistresses
καλεῖς κωλύεσθαι· ἀλλὰ θαρρῶν συμβούλευε ὅ τι
call to-be-hindered but taking-courage advise what ever
ἔχεις ἀγαθόν· ἢ κατέγνωκας ἡμῶν, ὦ Σώκρατες, ἱκανῶς
you-have good or have-you-judged of-us O Socrates sufficiently
πλουτεῖν καὶ οὐδὲν δοκοῦμέν σοι προσδεῖσθαι χρημάτων;
to-be-rich and nothing we-seem to-you to-need-in-addition of-money
Οὔκουν ἔγωγ', ἔφη ὁ Σωκράτης, εἰ καὶ περὶ ἐμοῦ λέγεις, 2
Not-then I-at-least said — Socrates if also about me you-speak
οὐδέν μοι δοκῶ προσδεῖσθαι χρημάτων, ἀλλ' ἱκανῶς
nothing to-me I-seem to-need-in-addition of-money but sufficiently
πλουτεῖν· σὺ μέντοι, ὦ Κριτόβουλε, πάνυ μοι δοκεῖς
to-be-rich you however O Critobulus very to-me seem
πένεσθαι, καὶ ναὶ μὰ Δί' ἔστιν ὅτε καὶ πάνυ οἰκτείρω σε ἐγώ.
to-be-poor and yes by Zeus there-is when even very pity you I
καὶ ὁ Κριτόβουλος γελάσας εἶπε, Καὶ πόσον ἂν πρὸς 3
and — Critobulus having-laughed said And how-much — by
τῶν θεῶν οἴει, ὦ Σώκρατες, ἔφη, εὑρεῖν τὰ σὰ
the gods do-you-think O Socrates he-said to-fetch the your
κτήματα πωλούμενα, πόσον δὲ τὰ ἐμά; Ἐγὼ μὲν οἶμαι,
possessions being-sold how-much and the mine I indeed think
ἔφη ὁ Σωκράτης, εἰ ἀγαθοῦ ὠνητοῦ ἐπιτύχοιμι, εὑρεῖν
said — Socrates if a-good buyer I-should-meet to-fetch
ἄν μοι σὺν τῇ οἰκίᾳ καὶ τὰ ὄντα πάντα πάνυ ῥᾳδίως
— for-me with the house also the things-being all very easily
πέντε μνᾶς· τὰ μέντοι σὰ ἀκριβῶς οἶδα ὅτι πλέον ἂν
five minas the however yours exactly I-know that more —
εὕροι ἢ ἑκατονταπλασίονα τούτου.
they-would-fetch than a-hundredfold of-this

4 Κᾆτα οὕτως ἐγνωκὼς σὺ μὲν οὐχ ἡγεῖ προσδεῖσθαι
And-then so having-judged you indeed not think to-need-in-addition
χρημάτων, ἐμὲ δὲ οἰκτείρεις ἐπὶ τῇ πενίᾳ; Τὰ μὲν
of-money me but you-pity for the poverty The indeed
γὰρ ἐμά, ἔφη, ἱκανά ἐστιν ἐμοὶ παρέχειν τὰ ἐμοὶ
for mine he-said sufficient are for-me to-provide the-things for-me
ἀρκοῦντα· εἰς δὲ τὸ σὸν σχῆμα ὃ σὺ περιβέβλησαι
sufficing for but the your style which you have-put-around-yourself
καὶ τὴν σὴν δόξαν, οὐδ' εἰ τρὶς ὅσα νῦν κέκτησαι
and the your reputation not-even if thrice as-much-as now you-have-acquired
προσγένοιτό σοι, οὐδ' ὡς ἂν ἱκανά μοι δοκεῖ εἶναί σοι.
should-be-added to-you not-even so — sufficient to-me it-seems to-be for-you
5 Πῶς δὴ τοῦτ'; ἔφη ὁ Κριτόβουλος. ἀπεφήνατο ὁ
How indeed this said — Critobulus declared —
Σωκράτης, Ὅτι πρῶτον μὲν ὁρῶ σοι ἀνάγκην οὖσαν
Socrates That first indeed I-see for-you necessity being
θύειν πολλά τε καὶ μεγάλα, ἢ οὔτε θεοὺς οὔτε ἀνθρώπους
to-sacrifice many both and great or neither gods nor men
οἶμαί σε ἂν ἀνασχέσθαι· ἔπειτα ξένους προσήκει σοι
I-think you — to-endure then guests it-befits you
πολλοὺς δέχεσθαι, καὶ τούτους μεγαλοπρεπῶς· ἔπειτα δὲ
many to-receive and these magnificently then and
πολίτας δειπνίζειν καὶ εὖ ποιεῖν, ἢ ἔρημον συμμάχων εἶναι.
citizens to-feast and well to-treat or bereft of-allies to-be
6 ἔτι δὲ καὶ τὴν πόλιν αἰσθάνομαι τὰ μὲν ἤδη
still and also the city I-perceive the-things indeed already
σοι προστάττουσαν μεγάλα τελεῖν, ἱπποτροφίας τε καὶ
to-you assigning great to-pay horse-breeding both and
χορηγίας καὶ γυμνασιαρχίας καὶ προστατείας, ἢν δὲ
chorus-leadings and gymnasiarchies and patronships if and
δὴ πόλεμος γένηται, οἶδ' ὅτι καὶ τριηραρχίας μισθοὺς
indeed war comes I-know that also trierarchies wages

καὶ εἰσφορὰς τοσαύτας σοι προστάξουσιν ὅσας σὺ οὐ
and war-taxes so-great to-you they-will-assign as-great-as you not
ῥᾳδίως ὑποίσεις. ὅπου δ' ἂν ἐνδεῶς δόξῃς τι τούτων
easily will-bear wherever and — deficiently you-seem any of-these
ποιεῖν, οἶδ' ὅτι σε τιμωρήσονται Ἀθηναῖοι οὐδὲν ἧττον
to-do I-know that you will-punish Athenians nothing less
ἢ εἰ τὰ αὐτῶν λάβοιεν κλέπτοντα.
than if the their-own they-should-catch stealing
πρὸς δὲ τούτοις ὁρῶ σε οἰόμενον πλουτεῖν, καὶ ἀμελῶς 7
besides and these I-see you thinking to-be-rich and carelessly
μὲν ἔχοντα πρὸς τὸ μηχανᾶσθαι χρήματα, παιδικοῖς δὲ
indeed being-disposed toward the to-contrive money to-boyish but
πράγμασι προσέχοντα τὸν νοῦν, ὥσπερ ἐξόν σοι.
matters applying the mind as-if it-being-allowed to-you
ὧν ἕνεκα οἰκτείρω σε μή τι ἀνήκεστον κακὸν πάθῃς
on-which account I-pity you lest some incurable evil you-suffer
καὶ εἰς πολλὴν ἀπορίαν καταστῇς.
and into much helplessness you-fall
καὶ ἐμοὶ μέν, εἴ τι καὶ προσδεηθείην, οἶδ' ὅτι καὶ 8
and to-me indeed if anything also I-should-need-in-addition I-know that also
σὺ γιγνώσκεις ὡς εἰσὶν οἳ καὶ ἐπαρκέσειαν ἂν ὥστε
you know that there-are who also would-help — so-that
πάνυ μικρὰ πορίσαντες κατακλύσειαν ἂν ἀφθονίᾳ τὴν
very small-things providing would-flood — with-abundance the
ἐμὴν δίαιταν· οἱ δὲ σοὶ φίλοι πολὺ ἀρκοῦντα σοῦ
my living the but your friends much sufficient-things than-you
μᾶλλον ἔχοντες τῇ ἑαυτῶν κατασκευῇ ἢ σὺ τῇ σῇ
rather having for-the their-own establishment than you for-the yours
ὅμως ὡς παρὰ σοῦ ὠφελησόμενοι ἀποβλέπουσι.
nevertheless as from you being-about-to-be-benefited look-to

9 καὶ ὁ Κριτόβουλος εἶπεν, Ἐγὼ τούτοις, ὦ Σώκρατες,
and — Critobulus said I to-these O Socrates
οὐκ ἔχω ἀντιλέγειν· ἀλλ᾽ ὥρα σοι προστατεύειν ἐμοῦ,
not have to-object but it-is-time for-you to-be-patron of-me
ὅπως μὴ τῷ ὄντι οἰκτρὸς γένωμαι. ἀκούσας οὖν ὁ
so-that not in-the reality pitiable I-become having-heard then —
Σωκράτης εἶπε, Καὶ οὐ θαυμαστὸν δοκεῖς, ὦ Κριτόβουλε,
Socrates said And not wonderful do-you-seem O Critobulus
τοῦτο σαυτῷ ποιεῖν ὅτι ὀλίγον μὲν πρόσθεν, ὅτε ἐγὼ
this yourself to-do that a-little indeed before when I
ἔφην πλουτεῖν, ἐγέλασας ἐπ᾽ ἐμοὶ ὡς οὐδὲ εἰδότι ὅ τι
said to-be-rich you-laughed at me as not-even knowing what ever
εἴη πλοῦτος, καὶ πρότερον οὐκ ἐπαύσω πρὶν ἐξήλεγξάς
might-be wealth and before not you-stopped until you-refuted
με καὶ ὁμολογεῖν ἐποίησας μηδὲ ἑκατοστὸν μέρος τῶν
me and to-agree you-made not-even a-hundredth part of-the
σῶν κεκτῆσθαι, νῦν δὲ κελεύεις προστατεύειν μέ σου καὶ
yours to-have-acquired now but you-bid to-be-patron me of-you and
ἐπιμελεῖσθαι ὅπως ἂν μὴ παντάπασιν ἀληθῶς πένης γένοιο;
to-take-care that — not altogether truly poor you-become
10 Ὁρῶ γάρ σε, ἔφη, ὦ Σώκρατες, ἔν τι πλουτηρὸν
I-see for you he-said O Socrates one some wealth-making
ἔργον ἐπιστάμενον περιουσίαν ποιεῖν. τὸν οὖν ἀπ᾽ ὀλίγων
work knowing-how surplus to-make the-one then from few-things
περιποιοῦντα ἐλπίζω ἀπὸ πολλῶν γ᾽ ἂν πάνυ ῥᾳδίως
making-a-surplus I-expect from many-things at-least — very easily
πολλὴν περιουσίαν ποιῆσαι.
much surplus to-make
11 Οὔκουν μέμνησαι ἀρτίως ἐν τῷ λόγῳ ὅτε οὐδ᾽ ἀναγρύζειν
Not-then do-you-remember just-now in the argument when not-even to-mutter
μοι ἐξουσίαν ἐποίησας, λέγων ὅτι τῷ μὴ ἐπισταμένῳ
to-me liberty you-made saying that to-the-one not knowing-how

ἵπποις χρῆσθαι οὐκ εἴη χρήματα οἱ ἵπποι οὐδὲ ἡ γῆ οὐδὲ
horses to-use not would-be property the horses nor the land nor
τὰ πρόβατα οὐδὲ ἀργύριον οὐδὲ ἄλλο οὐδὲ ἓν ὅτῳ τις
the sheep nor silver nor other not-even one which someone
μὴ ἐπίσταιτο χρῆσθαι; εἰσὶ μὲν οὖν αἱ πρόσοδοι ἀπὸ τῶν
not know-how to-use are indeed then the revenues from the
τοιούτων· ἐμὲ δὲ πῶς τινὶ τούτων οἴει ἂν ἐπιστηθῆναι
such-things me but how any of-these do-you-think — to-know-how
χρῆσθαι, ᾧ τὴν ἀρχὴν οὐδὲν πώποτ᾽ ἐγένετο τούτων;
to-use to-whom the at-all nothing ever came-to-be of-these
Ἀλλ᾽ ἐδόκει ἡμῖν, καὶ εἰ μὴ χρήματά τις τύχοι ἔχων, 12
But it-seemed to-us also if not property someone happen having
ὅμως εἶναί τις ἐπιστήμη οἰκονομίας. τί οὖν κωλύει
nevertheless to-be some knowledge of-household-management what then hinders
καὶ σὲ ἐπίστασθαι; Ὅπερ νὴ Δία καὶ αὐλεῖν ἂν
also you to-know-how What-very by Zeus also to-play-the-flute —
κωλύσειεν ἄνθρωπον ἐπίστασθαι, εἰ μήτε αὐτὸς πώποτε
would-hinder a-man to-know-how if neither himself ever
κτήσαιτο αὐλοὺς μήτε ἄλλος αὐτῷ παράσχοι ἐν τοῖς αὑτοῦ
should-acquire flutes nor another to-him should-provide in the his-own
μανθάνειν· οὕτω δὴ καὶ ἐμοὶ ἔχει περὶ τῆς οἰκονομίας.
to-learn so indeed also with-me it-is about the household-management
οὔτε γὰρ αὐτὸς ὄργανα χρήματα ἐκεκτήμην, ὥστε μανθάνειν, 13
neither for myself instruments property I-had-acquired so-as to-learn
οὔτε ἄλλος πώποτέ μοι παρέσχε τὰ ἑαυτοῦ διοικεῖν ἀλλ᾽
nor another ever to-me provided the his-own to-manage but
ἢ σὺ νυνὶ ἐθέλεις παρέχειν. οἱ δὲ δήπου τὸ πρῶτον
than you now are-willing to-provide the-ones and surely the first
μανθάνοντες κιθαρίζειν καὶ τὰς λύρας λυμαίνονται· καὶ
learning to-play-the-cithara also the lyres spoil and

ἐγὼ δὴ εἰ ἐπιχειρήσαιμι ἐν τῷ σῷ οἴκῳ μανθάνειν
I indeed if I-should-attempt in the your house to-learn
οἰκονομεῖν, ἴσως ἂν καταλυμηναίμην ἄν σου τὸν οἶκον.
to-manage perhaps — I-would-spoil — your the house
14 πρὸς ταῦτα ὁ Κριτόβουλος εἶπε, Προθύμως γε, ὦ
to this — Critobulus said Eagerly at-least O
Σώκρατες, ἀποφεύγειν μοι πειρᾷ μηδέν με συνωφελῆσαι
Socrates to-escape me you-try nothing me to-help
εἰς τὸ ῥᾷον ὑποφέρειν τὰ ἐμοὶ ἀναγκαῖα πράγματα.
toward the more-easily to-bear the to-me necessary affairs
Οὐ μὰ Δί', ἔφη ὁ Σωκράτης, οὐκ ἔγωγε, ἀλλ' ὅσα
Not by Zeus said — Socrates not I-at-least but as-much-as
ἔχω καὶ πάνυ προθύμως ἐξηγήσομαί σοι.
I-have even very eagerly I-will-explain to-you
15 οἶμαι δ' ἂν καὶ εἰ ἐπὶ πῦρ ἐλθόντος σου καὶ μὴ ὄντος
I-think and — also if for fire having-come you and not being
παρ' ἐμοί, εἰ ἄλλοσε ἡγησάμην ὁπόθεν σοι εἴη λαβεῖν,
at me if elsewhere I-led whence for-you it-might-be to-take
οὐκ ἂν ἐμέμφου μοι, καὶ εἰ ὕδωρ παρ' ἐμοῦ αἰτοῦντί
not — you-would-blame me and if water from me asking
σοι αὐτὸς μὴ ἔχων ἄλλοσε καὶ ἐπὶ τοῦτο ἤγαγον, οἶδ' ὅτι
you myself not having elsewhere also for this I-led I-know that
οὐδ' ἂν τοῦτό μοι ἐμέμφου, καὶ εἰ βουλομένου μουσικὴν
not-even — this me you-would-blame and if wishing music
μαθεῖν σου παρ' ἐμοῦ δείξαιμί σοι πολὺ δεινοτέρους ἐμοῦ
to-learn you from me I-should-show to-you much more-skilled than-I
περὶ μουσικὴν καί σοι χάριν εἰδότας, εἰ ἐθέλοις παρ'
in music and to-you thanks knowing if you-were-willing from
αὐτῶν μανθάνειν, τί ἂν ἔτι μοι ταῦτα ποιοῦντι μέμφοιο;
them to-learn what — still me these-things doing could-you-blame

Οὐδὲν ἂν δικαίως γε, ὦ Σώκρατες. Ἐγὼ τοίνυν 16
Nothing — justly at-least O Socrates I then
σοι δείξω, ὦ Κριτόβουλε, ὅσα νῦν λιπαρεῖς παρ᾽
to-you will-show O Critobulus as-much-as now you-beg from
ἐμοῦ μανθάνειν πολὺ ἄλλους ἐμοῦ δεινοτέρους περὶ
me to-learn much others than-I more-skilled about
ταῦτα. ὁμολογῶ δὲ μεμεληκέναι μοι οἵτινες ἕκαστα
these-things I-agree and to-have-been-a-care to-me who in-each
ἐπιστημονέστατοί εἰσι τῶν ἐν τῇ πόλει.
most-knowing are of-those in the city
καταμαθὼν γάρ ποτε ἀπὸ τῶν αὐτῶν ἔργων τοὺς μὲν πάνυ 17
having-observed for once from the same works the-ones indeed very
ἀπόρους ὄντας, τοὺς δὲ πάνυ πλουσίους, ἀπεθαύμασα,
resourceless being the-others but very rich I-wondered
καὶ ἔδοξέ μοι ἄξιον εἶναι ἐπισκέψεως ὅ τι εἴη τοῦτο.
and it-seemed to-me worth to-be of-inquiry what ever might-be this
καὶ εὗρον ἐπισκοπῶν πάνυ οἰκείως ταῦτα γιγνόμενα.
and I-found inquiring very properly these-things happening
τοὺς μὲν γὰρ εἰκῇ ταῦτα πράττοντας ζημιουμένους 18
the-ones indeed for at-random these-things doing suffering-loss
ἑώρων, τοὺς δὲ γνώμῃ συντεταμένῃ ἐπιμελουμένους
I-saw the-others but with-judgment intent taking-care
καὶ θᾶττον καὶ ῥᾷον καὶ κερδαλεώτερον κατέγνων
both more-quickly and more-easily and more-profitably I-found
πράττοντας. παρ᾽ ὧν ἂν καὶ σὲ οἶμαι, εἰ βούλοιο,
doing from whom — also you I-think if you-wished
μαθόντα, εἴ σοι ὁ θεὸς μὴ ἐναντιοῖτο, πάνυ ἂν δεινὸν
having-learned if you the god not should-oppose very — skilled
χρηματιστὴν γενέσθαι.
money-maker to-become

Socrates offers to show Critobulus houses built well and cheaply, furniture kept in its place, slaves who stay unchained, and farms and horses that pay. Critobulus must watch such men for himself, though he rises early to see the comic actors and has never once invited Socrates to see such work. Much depends on the wife: Critobulus entrusts her with more than anyone and talks with her least, and a wife who errs untaught is her husband's fault. Socrates promises to introduce Aspasia, who knows all this better than he. A good wife counts for as much as her husband: he brings the goods in, and she dispenses most of them.

1 Ἀκούσας ταῦτα ὁ Κριτόβουλος εἶπε, Νῦν τοι, ἔφη,
Having-heard these-things — Critobulus said Now surely he-said
ἐγώ σε οὐκέτι ἀφήσω, ὦ Σώκρατες, πρὶν ἄν μοι ἃ
I you no-longer will-let-go O Socrates before — to-me what
ὑπέσχησαι ἐναντίον τῶν φίλων τουτωνὶ ἀποδείξῃς.
you-have-promised in-the-presence-of the friends these you-demonstrate
Τί οὖν, ἔφη ὁ Σωκράτης, ὦ Κριτόβουλε, ἤν σοι
What then said — Socrates O Critobulus if to-you
ἀποδεικνύω πρῶτον μὲν οἰκίας τοὺς μὲν ἀπὸ πολλοῦ
I-demonstrate first indeed houses the-ones indeed from much
ἀργυρίου ἀχρήστους οἰκοδομοῦντας, τοὺς δὲ ἀπὸ πολὺ
silver useless building the-others but from much
ἐλάττονος πάντα ἐχούσας ὅσα δεῖ, ἢ δόξω ἕν
less all having as-much-as is-needed truly shall-I-seem one
τί σοι τοῦτο τῶν οἰκονομικῶν ἔργων ἐπιδεικνύναι;
some to-you this of-the household works to-show
2 Καὶ πάνυ γ', ἔφη ὁ Κριτόβουλος. Τί δ' ἦν τὸ
And very at-least said — Critobulus What and if the
τούτου ἀκόλουθον μετὰ τοῦτό σοι ἐπιδεικνύω, τοὺς
this following after this to-you I-show the-ones
μὲν πάνυ πολλὰ καὶ παντοῖα κεκτημένους ἔπιπλα, καὶ
indeed very many and various having-acquired furnishings and

τούτοις, ὅταν δέωνται, μὴ ἔχοντας χρῆσθαι μηδὲ εἰδότας
these whenever they-need not being-able to-use nor knowing
εἰ σῶά ἐστιν αὐτοῖς, καὶ διὰ ταῦτα πολλὰ μὲν αὐτοὺς
if safe they-are for-them and through these-things much indeed themselves
ἀνιωμένους, πολλὰ δὲ ἀνιῶντας τοὺς οἰκέτας· τοὺς δὲ
being-vexed much and vexing the servants the-others but
οὐδὲν πλέον ἀλλὰ καὶ μείονα τούτων κεκτημένους ἔχοντας
nothing more but even fewer than-these having-acquired having
εὐθὺς ἕτοιμα, [ὅταν] ὧν ἂν δέωνται, χρῆσθαι.
at-once ready whenever which — they-need to-use

Ἄλλο τι οὖν τούτων ἐστίν, ὦ Σώκρατες, αἴτιον ἢ ὅτι 3
Else anything then of-these is O Socrates cause than that
τοῖς μὲν ὅπου ἔτυχεν ἕκαστον καταβέβληται, τοῖς
for-the-ones indeed where it-chanced each has-been-thrown-down for-the-others
δὲ ἐν χώρᾳ ἕκαστα τεταγμένα κεῖται; Ναὶ μὰ Δί', ἔφη ὁ
and in place each arranged lies Yes by Zeus said —
Σωκράτης· καὶ οὐδ' ἐν χώρᾳ γ' ἐν ᾗ ἔτυχεν, ἀλλ'
Socrates and not-even in place at-least in which it-chanced but
ἔνθα προσήκει, ἕκαστα διατέτακται. Λέγειν τί μοι
where it-befits each has-been-arranged To-say something to-me
δοκεῖς, ἔφη, καὶ τοῦτο, ὁ Κριτόβουλος, τῶν οἰκονομικῶν.
you-seem said also this — Critobulus of-the household-matters

Τί οὖν, ἦν σοι, ἔφη, καὶ οἰκέτας αὖ ἐπιδεικνύω ἔνθα 4
What then if to-you he-said also servants in-turn I-show where
μὲν πάντας ὡς εἰπεῖν δεδεμένους, καὶ τούτους θαμινὰ
indeed all so-to to-say bound and these frequently
ἀποδιδράσκοντας, ἔνθα δὲ λελυμένους, καὶ ἐθέλοντάς τε
running-away where but released and willing both
ἐργάζεσθαι καὶ παραμένειν, οὐ καὶ τοῦτό σοι δόξω
to-work and to-stay not also this to-you shall-I-seem

ἀξιοθέατον τῆς οἰκονομίας ἔργον ἐπιδεικνύναι; Ναὶ μὰ
worth-seeing of-the household-management work to-show Yes by
Δί᾽, ἔφη ὁ Κριτόβουλος, καὶ σφόδρα γε.
Zeus said — Critobulus and exceedingly at-least
5 Ἦν δὲ καὶ παραπλησίους γεωργίας γεωργοῦντας,
If and also similar farms farming
τοὺς μὲν ἀπολωλέναι φάσκοντας ὑπὸ γεωργίας καὶ
the-ones indeed to-be-ruined saying by farming and
ἀποροῦντας, τοὺς δὲ ἀφθόνως καὶ καλῶς πάντα ἔχοντας
being-at-a-loss the-others but abundantly and finely all having
ὅσων δέονται ἀπὸ τῆς γεωργίας; Ναὶ μὰ Δί᾽, ἔφη ὁ
as-much-as they-need from the farming Yes by Zeus said —
Κριτόβουλος. ἴσως γὰρ ἀναλίσκουσιν οὐκ εἰς ἃ δεῖ
Critobulus perhaps for they-spend not on what is-needed
μόνον, ἀλλὰ καὶ εἰς ἃ βλάβην φέρει αὐτῷ καὶ τῷ οἴκῳ.
only but also on what harm brings to-him and to-the house
6 Εἰσὶ μέν τινες ἴσως, ἔφη ὁ Σωκράτης, καὶ τοιοῦτοι.
There-are indeed some perhaps said — Socrates also such
ἀλλ᾽ ἐγὼ οὐ τούτους λέγω, ἀλλ᾽ οἳ οὐδ᾽ εἰς τἀναγκαῖα
but I not these mean but who not-even for the-necessities
ἔχουσι δαπανᾶν, γεωργεῖν φάσκοντες. Καὶ τί ἂν εἴη
have to-spend to-farm saying And what — might-be
τούτου αἴτιον, ὦ Σώκρατες; Ἐγώ σε ἄξω καὶ ἐπὶ
of-this cause O Socrates I you will-lead also to
τούτους, ἔφη ὁ Σωκράτης· σὺ δὲ θεώμενος δήπου
these said — Socrates you and watching surely
καταμαθήσει. Νὴ Δί᾽, ἔφη, ἦν δύνωμαί γε.
will-learn By Zeus be-said if I-can at-least
7 Οὐκοῦν χρὴ θεώμενον σαυτοῦ ἀποπειρᾶσθαι εἰ
Therefore it-is-needful watching yourself to-test if
γνώσει. νῦν δ᾽ ἐγώ σοι σύνοιδα ἐπὶ μὲν κωμῳδῶν
you-will-understand now and I for-you know for indeed of-comic-actors

θέαν καὶ πάνυ πρωὶ ἀνισταμένῳ καὶ πάνυ μακρὰν ὁδὸν
a-viewing both very early getting-up and very long road
βαδίζοντι καὶ ἐμὲ ἀναπείθοντι προθύμως συνθεᾶσθαι· ἐπὶ
walking and me persuading eagerly to-watch-with-you to
δὲ τοιοῦτον οὐδέν με πώποτε ἔργον παρεκάλεσας. Οὐκοῦν
but such nothing me ever work you-summoned Therefore
γελοῖός σοι φαίνομαι εἶναι, ὦ Σώκρατες.
ridiculous to-you I-appear to-be O Socrates
Σαυτῷ δὲ πολὺ νὴ Δί᾽, ἔφη, γελοιότερος. ἦν δὲ καὶ 8
To-yourself but much by Zeus he-said more-ridiculous if and also
ἀφ᾽ ἱππικῆς σοι ἐπιδεικνύω τοὺς μὲν εἰς ἀπορίαν τῶν
from horsemanship to-you I-show the-ones indeed into want of-the
ἐπιτηδείων ἐληλυθότας, τοὺς δὲ διὰ τὴν ἱππικὴν καὶ
necessaries having-come the-others but through the horsemanship even
πάνυ εὐπόρους ὄντας, καὶ ἅμα ἀγαλλομένους ἐπὶ τῷ
very well-off being and at-the-same-time exulting at the
κέρδει; Οὐκοῦν τούτους μὲν καὶ ἐγὼ ὁρῶ καὶ οἶδα ἑκατέρους,
gain Therefore these indeed also I see and know each-of-the-two
καὶ οὐδέν τι μᾶλλον τῶν κερδαινόντων γίγνομαι.
and nothing at-all more of-the gaining-ones I-become
Θεᾷ γὰρ αὐτοὺς ἥπερ τοὺς τραγῳδούς τε καὶ 9
You-view for them just-as the tragedians both and
κωμῳδούς, οὐχ ὅπως ποιητὴς οἶομαι γένῃ, ἀλλ᾽ ὅπως
comedians not that a-poet I-think you-may-become but so-that
ἡσθῇς ἰδών τι ἢ ἀκούσας· καὶ ταῦτα μὲν
you-may-be-pleased having-seen something or having-heard and these-things indeed
ἴσως οὕτως ὀρθῶς ἔχει, οὐ γὰρ ποιητὴς βούλει γενέσθαι,
perhaps so rightly are not for a-poet you-wish to-become
ἱππικῇ δ᾽ ἀναγκαζόμενος χρῆσθαι οὐ μῶρος οἴει
with-horsemanship but being-compelled to-deal not foolish do-you-think
εἶναι εἰ μὴ σκοπεῖς ὅπως μὴ ἰδιώτης ἔσει τούτου τοῦ
to-be if not you-consider that not a-layman you-will-be of-this the

ἔργου, ἄλλως τε καὶ τῶν αὐτῶν ὄντων ἀγαθῶν εἵς τε
work especially both and the same being good for both
τὴν χρῆσιν καὶ κερδαλέων εἰς πώλησιν ὄντων;
the use and profitable for selling being

10 Πωλοδαμνεῖν με κελεύεις, ὦ Σώκρατες; Οὐ μὰ Δί' οὐδέν
To-break-colts me you-bid O Socrates Not by Zeus nothing
τι μᾶλλον ἢ καὶ γεωργοὺς ἐκ παιδίων ὠνούμενον
at-all more than also farmers from children buying
κατασκευάζειν, ἀλλ' εἶναί τινές μοι δοκοῦσιν ἡλικίαι καὶ
to-train but to-be some to-me seem ages both
ἵππων καὶ ἀνθρώπων, αἳ εὐθύς τε χρήσιμοί εἰσι καὶ
of-horses and of-men which at-once both useful are and
ἐπὶ τὸ βέλτιον ἐπιδιδόασιν. ἔχω δ' ἐπιδεῖξαι καὶ γυναιξὶ
toward the better advance I-can and to-show also with-wives
ταῖς γαμεταῖς τοὺς μὲν οὕτω χρωμένους ὥστε συνεργοὺς
the wedded the-ones indeed so treating so-as fellow-workers
ἔχειν αὐτὰς εἰς τὸ συναύξειν τοὺς οἴκους, τοὺς δὲ
to-have them toward the to-increase-together the houses the-others but
ἧ [ὡς] πλεῖστα λυμαίνονται.
how as most they-spoil

11 Καὶ τούτου πότερον χρή, ὦ Σώκρατες, τὸν ἄνδρα
And of-this whether it-is-needful O Socrates the husband
αἰτιᾶσθαι ἢ τὴν γυναῖκα; Πρόβατον μέν, ἔφη ὁ Σωκράτης,
blame or the wife A-sheep indeed said — Socrates
ὡς ἐπὶ τὸ πολὺ ἢν κακῶς ἔχῃ, τὸν νομέα αἰτιώμεθα, καὶ
as for the most if badly it-fare the shepherd we-blame and
ἵππος ὡς ἐπὶ τὸ πολὺ ἢν κακουργῇ, τὸν ἱππέα κακίζομεν·
a-horse as for the most if it-misbehave the rider we-reproach
τῆς δὲ γυναικός, εἰ μὲν διδασκομένη ὑπὸ τοῦ ἀνδρὸς
of-the and wife if indeed being-taught by the husband
τἀγαθὰ κακοποιεῖ, ἴσως δικαίως ἂν ἡ γυνὴ τὴν αἰτίαν
the-good she-does-ill perhaps justly — the wife the blame

ἔχοι· εἰ δὲ μὴ διδάσκων τὰ καλὰ κἀγαθὰ ἀνεπιστήμονι
would-have if but not teaching the fine and-good unknowing
τούτων χρῷτο, ἆρ᾽ οὐ δικαίως ἂν ὁ ἀνὴρ τὴν αἰτίαν ἔχοι;
of-these he-treat then not justly — the husband the blame would-have
πάντως δ᾽, ἔφη, ὦ Κριτόβουλε, φίλοι γάρ ἐσμεν οἱ 12
in-every-way and he-said O Critobulus friends for we-are the-ones
παρόντες, ἀπαληθεῦσαι πρὸς ἡμᾶς. ἔστιν ὅτῳ ἄλλῳ
present to-tell-the-whole-truth to us is-there to-whom other
τῶν σπουδαίων πλείω ἐπιτρέπεις ἢ τῇ γυναικί; Οὐδενί,
of-the serious-things more you-entrust than to-the wife To-no-one
ἔφη. Ἔστι δὲ ὅτῳ ἐλάττονα διαλέγει ἢ τῇ γυναικί;
he-said Is-there and to-whom fewer-things you-converse than with-the wife
Εἰ δὲ μή, οὐ πολλοῖς γε, ἔφη. Ἔγημας δὲ αὐτὴν παῖδα 13
If and not not with-many at-least he-said You-married and her a-child
νέαν μάλιστα καὶ ὡς ἠδύνατο ἐλάχιστα ἑορακυῖαν καὶ
young very and as she-could least having-seen and
ἀκηκουῖαν; Μάλιστα. Οὐκοῦν πολὺ θαυμαστότερον εἴ τι
having-heard Certainly Therefore much more-wonderful if anything
ὧν δεῖ λέγειν ἢ πράττειν ἐπίσταιτο ἢ εἰ ἐξαμαρτάνοι.
of-what is-needed to-say or to-do she-knew than if she-erred
Οἷς δὲ σὺ λέγεις ἀγαθὰς εἶναι γυναῖκας, ὦ 14
Those-to-whom and you say good to-be wives O
Σώκρατες, ἦ αὐτοὶ ταύτας ἐπαίδευσαν; Οὐδὲν οἷον τὸ
Socrates truly themselves these they-trained Nothing like the
ἐπισκοπεῖσθαι. συστήσω δέ σοι ἐγὼ καὶ Ἀσπασίαν, ἥ
to-inquire I-will-introduce and to-you I also Aspasia who
ἐπιστημονέστερον ἐμοῦ σοι ταῦτα πάντα ἐπιδείξει.
more-knowingly than-I to-you these-things all will-show
νομίζω δὲ γυναῖκα κοινωνὸν ἀγαθὴν οἴκου οὖσαν πάνυ 15
I-think and a-wife partner good of-house being very
ἀντίρροπον εἶναι τῷ ἀνδρὶ ἐπὶ τὸ ἀγαθόν. ἔρχεται μὲν
counterbalancing to-be to-the husband for the good come indeed

γὰρ εἰς τὴν οἰκίαν διὰ τῶν τοῦ ἀνδρὸς πράξεων τὰ
for into the house through the of-the husband actions the
κτήματα ὡς ἐπὶ τὸ πολύ, δαπανᾶται δὲ διὰ τῶν
possessions as for the most are-spent and through the
τῆς γυναικὸς ταμιευμάτων τὰ πλεῖστα· καὶ εὖ μὲν
of-the wife dispensings the most and well indeed
τούτων γιγνομένων αὔξονται οἱ οἶκοι, κακῶς δὲ τούτων
these happening increase the houses badly and these
πραττομένων οἱ οἶκοι μειοῦνται.
being-done the houses diminish

16 οἶμαι δέ σοι καὶ τῶν ἄλλων ἐπιστημῶν τοὺς ἀξίως
I-think and to-you also of-the other knowledges the-ones worthily
λόγου ἑκάστην ἐργαζομένους ἔχειν ἂν ἐπιδεῖξαί σοι, εἴ
of-account each working to-have — to-show to-you if
τι προσδεῖσθαι νομίζεις.
anything to-need-in-addition you-think

IV · THE KING'S CARE FOR FARMING

The crafts called mechanical ruin body and mind and leave no leisure for friends or city. Socrates commends instead farming and war, which the Persian king counts among the noblest pursuits: he reviews his troops yearly, rewards the governors whose lands are tilled, and keeps paradises wherever he lives. Cyrus the Younger showed Lysander his park at Sardis and swore he never dined before sweating at war or farming.

1 Ἀλλὰ πάσας μὲν τί σε δεῖ ἐπιδεικνύναι, ὦ Σώκρατες;
But all indeed why you is-it-needful to-show O Socrates
ἔφη ὁ Κριτόβουλος· οὔτε γὰρ κτήσασθαι πασῶν τῶν
said — Critobulus neither for to-acquire of-all the
τεχνῶν ἐργάτας ῥᾴδιον οἵους δεῖ, οὔτε ἔμπειρον γενέσθαι
arts workers easy such-as are-needed nor experienced to-become

αὐτῶν οἷόν τε, ἀλλ᾽ αἳ δοκοῦσι κάλλισται τῶν ἐπιστημῶν
in-them possible — but which seem finest of-the knowledges
καὶ ἐμοὶ πρέποι ἂν μάλιστα ἐπιμελομένῳ, ταύτας μοι καὶ
and for-me would-befit — most taking-care these to-me both
αὐτὰς ἐπιδείκνυε καὶ τοὺς πράττοντας αὐτάς, καὶ αὐτὸς
themselves show and the-ones practicing them and yourself
δὲ ὅ τι δύνασαι συνωφέλει εἰς ταῦτα διδάσκων.
and what ever you-can help toward these-things teaching
Ἀλλὰ καλῶς, ἔφη, λέγεις, ὦ Κριτόβουλε. καὶ γὰρ αἵ γε 2
But well he-said you-speak O Critobulus and for the at-least
βαναυσικαὶ καλούμεναι καὶ ἐπίρρητοί εἰσι, καὶ εἰκότως μέντοι
mechanical so-called both decried are and reasonably however
πάνυ ἀδοξοῦνται πρὸς τῶν πόλεων. καταλυμαίνονται γὰρ
very are-held-in-low-esteem by the cities they-ruin for
τὰ σώματα τῶν τε ἐργαζομένων καὶ τῶν ἐπιμελομένων,
the bodies of-the both working and of-the overseeing
ἀναγκάζουσαι καθῆσθαι καὶ σκιατραφεῖσθαι, ἔνιαι δὲ καὶ
compelling to-sit and to-be-reared-in-shade some and even
πρὸς πῦρ ἡμερεύειν. τῶν δὲ σωμάτων θηλυνομένων καὶ
by fire to-spend-the-day the and bodies being-made-effeminate also
αἱ ψυχαὶ πολὺ ἀρρωστότεραι γίγνονται.
the souls much weaker become
καὶ ἀσχολίας δὲ μάλιστα ἔχουσι καὶ φίλων καὶ πόλεως 3
and leisurelessness and most have also for-friends and for-city
συνεπιμελεῖσθαι αἱ βαναυσικαὶ καλούμεναι. ὥστε οἱ τοιοῦτοι
to-care-with the mechanical so-called so-that the such
δοκοῦσι κακοὶ καὶ φίλοις χρῆσθαι καὶ ταῖς πατρίσιν
seem bad both friends to-treat and for-the fatherlands
ἀλεξητῆρες εἶναι. καὶ ἐν ἐνίαις μὲν τῶν πόλεων, μάλιστα
defenders to-be and in some indeed of-the cities most

δὲ ἐν ταῖς εὐπολέμοις δοκούσαις εἶναι, οὐδ' ἔξεστι
and in the warlike seeming to-be not-even it-is-allowed
τῶν πολιτῶν οὐδενὶ βαναυσικὰς τέχνας ἐργάζεσθαι.
of-the citizens to-anyone mechanical arts to-work

4 Ἡμῖν δὲ δὴ ποίαις συμβουλεύεις, ὦ Σώκρατες, χρῆσθαι;
For-us and indeed what-kind do-you-advise O Socrates to-use
Ἆρα, ἔφη ὁ Σωκράτης, μὴ αἰσχυνθῶμεν τὸν Περσῶν
Then said — Socrates not should-we-be-ashamed the of-the-Persians
βασιλέα μιμήσασθαι; ἐκεῖνον γάρ φασιν ἐν τοῖς καλλίστοις
king to-imitate him for they-say among the finest
τε καὶ ἀναγκαιοτάτοις ἡγούμενον εἶναι ἐπιμελήμασι γεωργίαν
both and most-necessary considering to-be pursuits farming
τε καὶ τὴν πολεμικὴν τέχνην τούτων ἀμφοτέρων ἰσχυρῶς
both and the warlike art of-these both strongly
ἐπιμελεῖσθαι. καὶ ὁ Κριτόβουλος ἀκούσας ταῦτα εἶπε,
to-take-care and — Critobulus having-heard these-things said

5 Καὶ τοῦτο, ἔφη, πιστεύεις, ὦ Σώκρατες, βασιλέα τὸν
And this he-said do-you-believe O Socrates king the
Περσῶν γεωργίας τι συνεπιμελεῖσθαι; Ὧδ' ἄν, ἔφη
of-the-Persians of-farming at-all to-take-care-also Thus — said
ὁ Σωκράτης, ἐπισκοποῦντες, ὦ Κριτόβουλε, ἴσως ἂν
— Socrates considering O Critobulus perhaps —
καταμάθοιμεν εἴ τι συνεπιμελεῖται. τῶν μὲν γὰρ
we-might-learn if at-all he-takes-care-also of-the indeed for
πολεμικῶν ἔργων ὁμολογοῦμεν αὐτὸν ἰσχυρῶς ἐπιμελεῖσθαι,
warlike works we-agree him strongly to-take-care
ὅτι ἐξ ὁπόσωνπερ ἐθνῶν δασμοὺς λαμβάνει τέταχε
that from as-many-ever nations tribute he-takes he-has-assigned
τῷ ἄρχοντι ἑκάστῳ εἰς ὁπόσους δεῖ διδόναι τροφὴν
to-the ruler each to how-many is-needful to-give maintenance
ἱππέας καὶ τοξότας καὶ σφενδονήτας καὶ γερροφόρους,
horsemen and archers and slingers and shield-bearers

οἵτινες τῶν τε ὑπ᾽ αὐτοῦ ἀρχομένων ἱκανοὶ ἔσονται
who of-the both by him ruled sufficient will-be
κρατεῖν καὶ ἢν πολέμιοι ἐπίωσιν,
to-control and if enemies attack
ἀρήξουσι τῇ χώρᾳ, χωρὶς δὲ τούτων φύλακας ἐν ταῖς 6
will-defend the country apart and from-these guards in the
ἀκροπόλεσι τρέφει· καὶ τὴν μὲν τροφὴν τοῖς φρουροῖς
citadels he-maintains and the indeed maintenance to-the garrison-troops
δίδωσιν ὁ ἄρχων ᾧ τοῦτο προστέτακται, βασιλεὺς
gives the ruler to-whom this has-been-assigned the-king
δὲ κατ᾽ ἐνιαυτὸν ἐξέτασιν ποιεῖται τῶν μισθοφόρων καὶ
but every year a-review makes of-the mercenaries and
τῶν ἄλλων οἷς ὡπλίσθαι προστέτακται, καὶ πάντας
of-the others to-whom to-be-armed has-been-assigned and all
ἅμα συνάγων πλὴν τοὺς ἐν ταῖς ἀκροπόλεσιν ἔνθα
at-once assembling except the-ones in the citadels where
δὴ ὁ σύλλογος καλεῖται· καὶ τοὺς μὲν ἀμφὶ τὴν
indeed the muster is-called and the-ones indeed around the
ἑαυτοῦ οἴκησιν αὐτὸς ἐφορᾷ, τοὺς δὲ πρόσω ἀποικοῦντας
his-own residence himself oversees the-ones but far-off dwelling
πιστοὺς πέμπει ἐπισκοπεῖν·
trusted-men he-sends to-inspect
καὶ οἳ μὲν ἂν φαίνωνται τῶν φρουράρχων καὶ 7
and who indeed — appear of-the garrison-commanders and
τῶν χιλιάρχων καὶ τῶν σατραπῶν τὸν ἀριθμὸν τὸν
of-the chiliarchs and of-the satraps the number the
τεταγμένον ἔκπλεων ἔχοντες, καὶ τούτους δοκίμοις ἵπποις
assigned full having and these with-approved horses
τε καὶ ὅπλοις κατεσκευασμένους παρέχωσι, τούτους μὲν
both and arms equipped provide these indeed
τοὺς ἄρχοντας καὶ ταῖς τιμαῖς αὔξει καὶ δώροις
the commanders both with-the honors he-increases and with-gifts

μεγάλοις καταπλουτίζει, οὓς δ' ἂν εὕρῃ τῶν ἀρχόντων
great enriches whom but — he-find of-the commanders
ἢ καταμελοῦντας τῶν φρουρῶν ἢ κατακερδαίνοντας,
either neglecting the garrisons or making-profit-from-them
τούτους χαλεπῶς κολάζει καὶ παύων τῆς ἀρχῆς ἄλλους
these harshly he-punishes and stopping from-the command other
ἐπιμελητὰς καθίστησι. τῶν μὲν δὴ πολεμικῶν ἔργων
overseers he-appoints of-the indeed indeed warlike works
ταῦτα ποιῶν δοκεῖ ἡμῖν ἀναμφιλόγως ἐπιμελεῖσθαι.
these-things doing he-seems to-us indisputably to-take-care

8 ἔτι δὲ ὁπόσην μὲν τῆς χώρας διελαύνων ἐφορᾷ αὐτὸς
still and as-much indeed of-the country riding-through he-oversees himself
καὶ δοκιμάζει, ὁπόσην δὲ μὴ αὐτὸς ἐφορᾷ, πέμπων πιστοὺς
and examines as-much but not himself oversees sending trusted-men
ἐπισκοπεῖται. καὶ οὓς μὲν ἂν αἰσθάνηται τῶν ἀρχόντων
he-inspects and whom indeed — he-perceive of-the commanders
συνοικουμένην τε τὴν χώραν παρεχομένους καὶ ἐνεργὸν
well-peopled both the country providing and worked
οὖσαν τὴν γῆν καὶ πλήρη δένδρων τε ὧν ἑκάστη φέρει
being the land and full of-trees both of-which each bears
καὶ καρπῶν, τούτοις μὲν χώραν τε ἄλλην προστίθησι καὶ
and of-fruits to-these indeed land both other he-adds and
δώροις κοσμεῖ καὶ ἕδραις ἐντίμοις γεραίρει, οἷς δ' ἂν ὁρᾷ
with-gifts adorns and with-seats honorable honors to-whom but — he-see
ἀργόν τε τὴν χώραν οὖσαν καὶ ὀλιγάνθρωπον ἢ διὰ
idle both the country being and underpopulated either through
χαλεπότητα ἢ δι' ὕβριν ἢ δι' ἀμέλειαν, τούτους δὲ
harshness or through insolence or through neglect these and
κολάζων καὶ παύων τῆς ἀρχῆς ἄρχοντας ἄλλους καθίστησι.
punishing and stopping from-the command commanders others he-appoints

ταῦτα ποιῶν δοκεῖ ἧττον ἐπιμελεῖσθαι ὅπως ἡ γῆ ἐνεργὸς 9
these-things doing he-seems less to-take-care that the land worked
ἔσται ὑπὸ τῶν κατοικούντων ἢ ὅπως εὖ φυλάξεται ὑπὸ τῶν
will-be by the inhabitants than that well will-be-guarded by the
φρουρούντων, καὶ εἰσὶ δ' αὐτῷ οἱ ἄρχοντες διατεταγμένοι
garrison-troops and are and for-him the commanders appointed
ἐφ' ἑκάτερον οὐχ οἱ αὐτοί, ἀλλ' οἱ μὲν ἄρχουσι τῶν
for each-of-the-two not the same but the-ones indeed rule the
κατοικούντων τε καὶ τῶν ἐργατῶν, καὶ δασμοὺς ἐκ τούτων
inhabitants both and the workers and tributes from these
ἐκλέγουσιν, οἱ δ' ἄρχουσι τῶν ὡπλισμένων φρουρῶν.
collect the-others but command the armed garrison-troops
κἂν μὲν ὁ φρούραρχος μὴ ἱκανῶς τῇ χώρᾳ ἀρήγῃ, 10
and-if indeed the garrison-commander not sufficiently the country defend
ὁ τῶν ἐνοικούντων ἄρχων καὶ τῶν ἔργων ἐπιμελούμενος
the of-the inhabitants ruler and of-the works taking-care
κατηγορεῖ τοῦ φρουράρχου, ὅτι οὐ δύνανται ἐργάζεσθαι διὰ
accuses the garrison-commander that not they-can to-work through
τὴν ἀφυλαξίαν, ἢν δὲ παρέχοντος τοῦ φρουράρχου εἰρήνην
the lack-of-guard if but providing the garrison-commander peace
τοῖς ἔργοις ὁ ἄρχων ὀλιγάνθρωπόν τε παρέχηται καὶ
for-the works the ruler underpopulated both provide and
ἀργὸν τὴν χώραν, τούτου αὖ κατηγορεῖ ὁ φρούραρχος.
idle the country him in-turn accuses the garrison-commander
καὶ γὰρ σχεδόν τι οἱ κακῶς τὴν χώραν ἐργαζόμενοι 11
and for nearly — those badly the country working
οὔτε τοὺς φρουροὺς τρέφουσιν οὔτε τοὺς δασμοὺς δύνανται
neither the garrison-troops maintain nor the tributes can
ἀποδιδόναι. ὅπου δ' ἂν σατράπης καθιστῆται, οὗτος
to-pay where and — a-satrap be-appointed this-one
ἀμφοτέρων τούτων ἐπιμελεῖται.
both these takes-care-of

12 ἐκ τούτων ὁ Κριτόβουλος εἶπεν, Οὐκοῦν εἰ μὲν δὴ ταῦτα
from these — Critobulus said Therefore if indeed indeed these-things
ποιεῖ βασιλεύς, ὦ Σώκρατες, οὐδὲν ἔμοιγε δοκεῖ ἧττον
does the-king O Socrates nothing to-me-at-least he-seems less
τῶν γεωργικῶν ἔργων ἐπιμελεῖσθαι ἢ τῶν πολεμικῶν.
the agricultural works to-take-care-of than the warlike

13 ἔτι δὲ πρὸς τούτοις, ἔφη ὁ Σωκράτης, ἐν ὁπόσαις τε
still and besides these said — Socrates in how-many both
χώραις ἐνοικεῖ καὶ εἰς ὁπόσας ἐπιστρέφεται, ἐπιμελεῖται
countries he-dwells and to how-many he-turns he-takes-care-of
τούτων ὅπως κῆποί τε ἔσονται οἱ παράδεισοι καλούμενοι
these that gardens both will-be the paradises so-called
πάντων καλῶν τε κἀγαθῶν μεστοὶ ὅσα ἡ γῆ φύειν
of-all fine both and-good full as-much-as the earth to-grow
θέλει, καὶ ἐν τούτοις αὐτὸς τὰ πλεῖστα διατρίβει, ὅταν
is-willing and in these himself the most he-spends-time whenever
μὴ ἡ ὥρα τοῦ ἔτους ἐξείργῃ.
not the season of-the year prevent

14 Νὴ Δί', ἔφη ὁ Κριτόβουλος, ἀνάγκη τοίνυν, ὦ Σώκρατες,
By Zeus said — Critobulus it-is-necessary then O Socrates
ἔνθα γε διατρίβει αὐτός, καὶ ὅπως ὡς κάλλιστα
where at-least he-spends-time himself also that as finest
κατεσκευασμένοι ἔσονται οἱ παράδεισοι ἐπιμελεῖσθαι δένδρεσι
equipped will-be the paradises to-take-care with-trees
καὶ τοῖς ἄλλοις ἅπασι καλοῖς ὅσα ἡ γῆ φύει.
and with-the other all fine-things as-much-as the earth grows

15 Φασὶ δέ τινες, ἔφη ὁ Σωκράτης, ὦ Κριτόβουλε, καὶ
They-say and some said — Socrates O Critobulus also
ὅταν δῶρα διδῷ βασιλεύς, πρῶτον μὲν εἰσκαλεῖν τοὺς
when gifts gives the-king first indeed to-call-in the-ones
πολέμῳ ἀγαθοὺς γεγονότας, ὅτι οὐδὲν ὄφελος πολλὰ
in-war good having-become since no benefit much

ἀροῦν, εἰ μὴ εἶεν οἱ ἀρήξοντες· δεύτερον δὲ
to-plow if not there-should-be the-ones defending second and
τοὺς κατασκευάζοντας τὰς χώρας ἄριστα καὶ ἐνεργοὺς
the-ones equipping the countries best and worked
ποιοῦντας, λέγοντα ὅτι οὐδ' ἂν οἱ ἄλκιμοι δύναιντο ζῆν,
making saying that not-even — the valiant could to-live
εἰ μὴ εἶεν οἱ ἐργαζόμενοι.
if not there-should-be the-ones working

λέγεται δὲ καὶ Κῦρός ποτε, ὅσπερ εὐδοκιμώτατος δὴ 16
it-is-said and also Cyrus once who most-renowned indeed
βασιλεὺς γεγένηται, εἰπεῖν τοῖς ἐπὶ τὰ δῶρα κεκλημένοις
king has-become to-say to-the-ones for the gifts having-been-called
ὅτι αὐτὸς ἂν δικαίως τὰ ἀμφοτέρων δῶρα λαμβάνοι·
that himself — justly the of-both gifts would-take
κατασκευάζειν τε γὰρ ἄριστος εἶναι ἔφη χώραν καὶ
to-equip both for best to-be he-said country and
ἀρήγειν τοῖς κατεσκευασμένοις.
to-defend the equipped

Κῦρος μὲν τοίνυν, ἔφη ὁ Κριτόβουλος, ὦ Σώκρατες, [καὶ] 17
Cyrus indeed then said — Critobulus O Socrates also
ἐπηγάλλετο οὐδὲν ἧττον, εἰ ταῦτα ἔλεγεν, ἐπὶ τῷ χώρας
prided-himself nothing less if these-things he-said on the countries
ἐνεργοὺς ποιεῖν καὶ κατασκευάζειν ἢ ἐπὶ τῷ πολεμικὸς εἶναι.
worked to-make and to-equip than on the warlike to-be

Καὶ ναὶ μὰ Δί', ἔφη ὁ Σωκράτης, Κῦρός γε, εἰ 18
And yes by Zeus said — Socrates Cyrus at-least if
ἐβίωσεν, ἄριστος ἂν δοκεῖ ἄρχων γενέσθαι, καὶ τούτου
he-had-lived best — seems ruler to-have-become and of-this
τεκμήρια ἄλλα τε πολλὰ παρέσχηται καὶ ὁπότε περὶ τῆς
proofs others both many he-has-furnished and when about the
βασιλείας τῷ ἀδελφῷ ἐπορεύετο μαχούμενος, παρὰ
kingship against-the brother he-was-marching to-fight from

μὲν Κύρου οὐδεὶς λέγεται αὐτομολῆσαι πρὸς βασιλέα,
indeed Cyrus no-one is-said to-have-deserted to the-king
παρὰ δὲ βασιλέως πολλαὶ μυριάδες πρὸς Κῦρον.
from but the-king many tens-of-thousands to Cyrus
19 ἐγὼ δὲ καὶ τοῦτο ἡγοῦμαι μέγα τεκμήριον ἄρχοντος
I and also this consider great proof of-a-ruler
ἀρετῆς εἶναι, ᾧ ἂν ἑκόντες πείθωνται καὶ ἐν τοῖς δεινοῖς
virtue to-be whom — willingly they-obey and in the dangers
παραμένειν ἐθέλωσιν. ἐκείνῳ δὲ [καὶ] οἱ φίλοι ζῶντί τε
to-stay-by are-willing to-him and also the friends living both
συνεμάχοντο καὶ ἀποθανόντι συναπέθανον πάντες περὶ
fought-with and having-died died-with all around
τὸν νεκρὸν μαχόμενοι πλὴν Ἀριαίου· Ἀριαῖος δ' ἔτυχεν
the corpse fighting except Ariaeus Ariaeus and happened
ἐπὶ τῷ εὐωνύμῳ κέρατι τεταγμένος.
on the left wing posted
20 οὗτος τοίνυν ὁ Κῦρος λέγεται Λυσάνδρῳ, ὅτε ἦλθεν
this-one then — Cyrus is-said Lysander when he-came
ἄγων αὐτῷ τὰ παρὰ τῶν συμμάχων δῶρα, ἄλλα τε
bringing to-him the from the allies gifts other both
φιλοφρονεῖσθαι, ὡς αὐτὸς ἔφη ὁ Λύσανδρος ξένῳ
to-treat-kindly as himself said — Lysander to-a-guest-friend
ποτέ τινι ἐν Μεγάροις διηγούμενος, καὶ τὸν ἐν Σάρδεσι
once some in Megara narrating and the in Sardis
παράδεισον ἐπιδεικνύναι αὐτὸν ἔφη.
paradise to-show him he-said
21 ἐπεὶ δὲ ἐθαύμαζεν αὐτὸν ὁ Λύσανδρος ὡς καλὰ μὲν τὰ
when and admired it — Lysander how fine indeed the
δένδρα εἴη, δι' ἴσου δὲ [τὰ] πεφυτευμένα, ὀρθοὶ δὲ οἱ
trees were at equal-intervals and the planted-ones straight and the
στίχοι τῶν δένδρων, εὐγώνια δὲ πάντα καλῶς εἴη, ὀσμαὶ δὲ
rows of-the trees well-angled and all finely was scents and

πολλαὶ καὶ ἡδεῖαι συμπαρομαρτοῖεν αὐτοῖς περιπατοῦσι, καὶ
many and sweet accompanied them walking-about also
ταῦτα θαυμάζων εἶπεν, Ἀλλ' ἐγώ τοι, ὦ Κῦρε, πάντα μὲν
these-things admiring said But I surely O Cyrus all indeed
ταῦτα θαυμάζω ἐπὶ τῷ κάλλει, πολὺ δὲ μᾶλλον ἄγαμαι
these-things admire for the beauty much but more I-admire
τοῦ καταμετρήσαντός σοι καὶ διατάξαντος ἕκαστα τούτων.
the-one having-measured for-you and having-arranged each of-these
ἀκούσαντα δὲ ταῦτα τὸν Κῦρον ἡσθῆναί τε καὶ εἰπεῖν, 22
having-heard and these-things — Cyrus to-have-been-pleased both and to-say
Ταῦτα τοίνυν, ὦ Λύσανδρε, ἐγὼ πάντα καὶ διεμέτρησα καὶ
These-things then O Lysander I all both measured and
διέταξα, ἔστι δ' αὐτῶν, φάναι, ἃ καὶ ἐφύτευσα αὐτός.
arranged there-are and of-them to-say which even I-planted myself
καὶ ὁ Λύσανδρος ἔφη, ἀποβλέψας εἰς αὐτὸν καὶ ἰδὼν τῶν 23
and — Lysander said having-looked at him and having-seen of-the
τε ἱματίων τὸ κάλλος ὧν εἶχε καὶ τῆς ὀσμῆς αἰσθόμενος
both cloaks the beauty which he-had and the scent having-perceived
καὶ τῶν στρεπτῶν καὶ τῶν ψελίων τὸ κάλλος καὶ τοῦ
and of-the necklaces and of-the bracelets the beauty and of-the
ἄλλου κόσμου οὗ εἶχεν, εἰπεῖν, Τί λέγεις, φάναι, ὦ Κῦρε;
other adornment which he-had to-say What do-you-say to-say O Cyrus
ἦ γὰρ σὺ ταῖς σαῖς χερσὶ τούτων τι ἐφύτευσας;
truly for you with-the your hands of-these anything planted
καὶ τὸν Κῦρον ἀποκρίνασθαι, Θαυμάζεις τοῦτο, φάναι, 24
and — Cyrus to-answer Do-you-wonder-at this to-say
ὦ Λύσανδρε; ὄμνυμί σοι τὸν Μίθρην, ὅτανπερ ὑγιαίνω,
O Lysander I-swear to-you — by-Mithras whenever I-am-healthy
μηπώποτε δειπνῆσαι πρὶν ἱδρῶσαι ἢ τῶν πολεμικῶν
never to-have-dined before to-sweat either of-the warlike

τι ἢ τῶν γεωργικῶν ἔργων μελετῶν ἢ ἀεὶ ἕν γέ
something or of-the agricultural works practicing or always one at-least
τι φιλοτιμούμενος.
thing striving-for
25 καὶ αὐτὸς μέντοι ἔφη ὁ Λύσανδρος ἀκούσας ταῦτα
and himself however said — Lysander having-heard these-things
δεξιώσασθαί τε αὐτὸν καὶ εἰπεῖν, Δικαίως μοι δοκεῖς, φάναι,
to-greet both him and to-say Justly to-me you-seem to-say
ὦ Κῦρε, εὐδαίμων εἶναι· ἀγαθὸς γὰρ ὢν ἀνὴρ εὐδαιμονεῖς.
O Cyrus happy to-be good for being a-man you-are-happy

V · IN PRAISE OF FARMING

Even the most blessed cannot do without farming, for it gives at once pleasure, increase of the house, and training of the body for all a free man must do. The earth feeds men and their beasts and offers the gods their first-fruits; it hardens the farmer against cold and heat, feeds horse and hound, and teaches him to defend his land, to command willing workers, and to be just, since she repays those who serve her best. Critobulus objects that hail, drought, and disease make farming a gamble; Socrates answers that the gods rule farming no less than war, and the prudent consult them in both.

1 Ταῦτα δέ, ὦ Κριτόβουλε, ἐγὼ διηγοῦμαι, ἔφη ὁ Σωκράτης,
These-things and O Critobulus I narrate said — Socrates
ὅτι τῆς γεωργίας οὐδ' οἱ πάνυ μακάριοι δύνανται
because from-the farming not-even the very blessed can
ἀπέχεσθαι. ἔοικε γὰρ ἡ ἐπιμέλεια αὐτῆς εἶναι ἅμα
to-abstain it-seems for the care of-it to-be at-the-same-time
τε ἡδυπάθειά τις καὶ οἴκου αὔξησις καὶ σωμάτων ἄσκησις
both a-luxury some and of-house increase and of-bodies exercise
εἰς τὸ δύνασθαι ὅσα ἀνδρὶ ἐλευθέρῳ προσήκει.
toward the to-be-able as-much-as for-a-man free befits

πρῶτον μὲν γὰρ ἀφ᾽ ὧν ζῶσιν οἱ ἄνθρωποι, ταῦτα ἡ 2
first indeed for from what live the men these-things the
γῆ φέρει ἐργαζομένοις, καὶ ἀφ᾽ ὧν τοίνυν ἡδυπαθοῦσι,
earth bears to-those-working and from what then they-live-luxuriously
προσεπιφέρει·
it-bears-in-addition
ἔπειτα δὲ ὅσοις κοσμοῦσι βωμοὺς καὶ ἀγάλματα καὶ 3
then and with-whatever they-adorn altars and statues and
οἷς αὐτοὶ κοσμοῦνται, καὶ ταῦτα μετὰ ἡδίστων
with-which themselves are-adorned also these-things with sweetest
ὀσμῶν καὶ θεαμάτων παρέχει· ἔπειτα δὲ ὄψα πολλὰ τὰ
scents and sights it-provides then and relishes many the-ones
μὲν φύει, τὰ δὲ τρέφει· καὶ γὰρ ἡ προβατευτικὴ
indeed it-grows the-others and it-rears and for the sheep-rearing
τέχνη συνῆπται τῇ γεωργίᾳ, ὥστε ἔχειν καὶ θεοὺς
art has-been-joined to-the farming so-as to-be-able both the-gods
ἐξαρέσκεσθαι θύοντας καὶ αὐτοὺς χρῆσθαι.
to-propitiate sacrificing and themselves to-use
παρέχουσα δ᾽ ἀφθονώτατα ἀγαθὰ οὐκ ἐᾷ ταῦτα 4
providing and most-abundantly good-things not it-allows these-things
μετὰ μαλακίας λαμβάνειν, ἀλλὰ ψύχη τε χειμῶνος
with softness to-take but colds both of-winter
καὶ θάλπη θέρους ἐθίζει καρτερεῖν. καὶ τοὺς μὲν
and heats of-summer it-accustoms to-endure and the-ones indeed
αὐτουργοὺς διὰ τῶν χειρῶν γυμνάζουσα ἰσχὺν
working-with-their-own-hands through the hands exercising strength
αὐτοῖς προστίθησι, τοὺς δὲ τῇ ἐπιμελείᾳ γεωργοῦντας
to-them it-adds the-ones and with-the care farming
ἀνδρίζει πρωί τε ἐγείρουσα καὶ πορεύεσθαι σφοδρῶς
it-makes-manly early both rousing and to-go vigorously

ἀναγκάζουσα. καὶ γὰρ ἐν τῷ χώρῳ καὶ ἐν τῷ ἄστει
compelling and for in the country and in the town
ἀεὶ ἐν ὥρᾳ αἱ ἐπικαιριώταται πράξεις εἰσίν.
always in season the most-timely actions are
5 ἔπειτα ἤν τε σὺν ἵππῳ ἀρήγειν τις τῇ πόλει βούληται,
then if both with horse to-defend someone the city wish
τὸν ἵππον ἱκανωτάτη ἡ γεωργία συντρέφειν, ἤν τε πεζῇ,
the horse most-capable the farming to-rear-with if and on-foot
σφοδρὸν τὸ σῶμα παρέχει· θήραις τε ἐπιφιλοπονεῖσθαι
vigorous the body it-provides in-hunts both to-love-toil-besides
συνεπαίρει τι ἡ γῆ καὶ κυσὶν εὐπέτειαν τροφῆς
it-encourages somewhat the land also for-dogs easiness of-food
παρέχουσα καὶ θηρία συμπαρατρέφουσα.
providing and wild-beasts rearing-besides
6 ὠφελούμενοι δὲ καὶ οἱ ἵπποι καὶ αἱ κύνες ἀπὸ τῆς
being-benefited and both the horses and the dogs from the
γεωργίας ἀντωφελοῦσι τὸν χῶρον, ὁ μὲν ἵππος πρωί
farming benefit-in-return the estate the indeed horse early
τε κομίζων τὸν κηδόμενον εἰς τὴν ἐπιμέλειαν καὶ
both carrying the-one caring into the care and
ἐξουσίαν παρέχων ὀψὲ ἀπιέναι, αἱ δὲ κύνες τά τε θηρία
liberty providing late to-go-away the and dogs the both wild-beasts
ἀπερύκουσαι ἀπὸ λύμης καρπῶν καὶ προβάτων καὶ τῇ
warding-off from damage of-crops and of-sheep and to-the
ἐρημίᾳ τὴν ἀσφάλειαν συμπαρέχουσαι.
solitude the safety helping-provide
7 παρορμᾷ δέ τι καὶ εἰς τὸ ἀρήγειν σὺν ὅπλοις τῇ
it-urges and somewhat also to the to-defend with arms the
χώρᾳ καὶ ἡ γῆ τοὺς γεωργοὺς ἐν τῷ μέσῳ τοὺς
country also the land the farmers in the middle the
καρποὺς τρέφουσα τῷ κρατοῦντι λαμβάνειν.
crops rearing for-the-one prevailing to-take

καὶ δραμεῖν δὲ καὶ βαλεῖν καὶ πηδῆσαι τίς ἱκανωτέρους 8
and to-run and and to-throw and to-leap what more-capable
τέχνη γεωργίας παρέχεται; τίς δὲ τοῖς ἐργαζομένοις πλείω
art than-farming renders what and to-the-ones working more
τέχνη ἀντιχαρίζεται; τίς δὲ ἥδιον τὸν ἐπιμελόμενον
art gives-back-in-favor what and more-pleasantly the-one caring
δέχεται, προτείνουσα προσιόντι λαβεῖν ὅ τι χρῄζει;
receives holding-out to-the-one-approaching to-take what ever he-needs
τίς δὲ ξένους ἀφθονώτερον δέχεται; χειμάσαι δὲ πυρὶ 9
what and guests more-abundantly receives to-winter and with-fire
ἀφθόνῳ καὶ θερμοῖς λουτροῖς ποῦ πλείων εὐμάρεια ἢ
abundant and with-warm baths where more ease than
ἐν χώρῳ; ποῦ δὲ ἥδιον θερίσαι ὕδασί τε καὶ
in country where and more-pleasantly to-summer with-waters both and
πνεύμασι καὶ σκιαῖς ἢ κατ᾽ ἀγρόν;
with-breezes and with-shades than in field
τίς δὲ ἄλλη θεοῖς ἀπαρχὰς πρεπωδεστέρας παρέχει 10
what and other to-gods first-fruits more-fitting provides
ἢ ἑορτὰς πληρεστέρας ἀποδεικνύει; τίς δὲ οἰκέταις
or festivals fuller displays what and to-servants
προσφιλεστέρα ἢ γυναικὶ ἡδίων ἢ τέκνοις ποθεινοτέρα
more-dear or to-wife more-pleasant or to-children more-longed-for
ἢ φίλοις εὐχαριστοτέρα;
or to-friends more-gracious
ἐμοὶ μὲν θαυμαστὸν δοκεῖ εἶναι εἴ τις ἐλεύθερος ἄνθρωπος 11
to-me indeed wonderful it-seems to-be if any free man
ἢ κτῆμά τι τούτου ἥδιον κέκτηται ἢ ἐπιμέλειαν
either possession any than-this more-pleasant has-acquired or care
ἡδίω τινὰ ταύτης εὕρηκεν ἢ ὠφελιμωτέραν εἰς τὸν βίον.
more-pleasant some than-this has-found or more-beneficial for the life

12 ἔτι δὲ ἡ γῆ θέλουσα τοὺς δυναμένους καταμανθάνειν
still and the earth willing the-ones able to-learn
καὶ δικαιοσύνην διδάσκει· τοὺς γὰρ ἄριστα θεραπεύοντας
also justice teaches the-ones for best serving
αὐτὴν πλεῖστα ἀγαθὰ ἀντιποιεῖ.
her most goods she-repays

13 ἐὰν δ' ἄρα καὶ ὑπὸ πλήθους ποτὲ στρατευμάτων τῶν
if and then also by multitude ever of-armies of-the
ἔργων στερηθῶσιν οἱ ἐν τῇ γεωργίᾳ ἀναστρεφόμενοι
works they-be-deprived the-ones in the farming engaged
καὶ σφοδρῶς καὶ ἀνδρικῶς παιδευόμενοι, οὗτοι εὖ
and vigorously and manfully trained these well
παρεσκευασμένοι καὶ τὰς ψυχὰς καὶ τὰ σώματα, ἢν
prepared both the souls and the bodies if
μὴ θεὸς ἀποκωλύῃ, δύνανται ἰόντες εἰς τὰς τῶν
not god prevent can going into the of-the-ones
ἀποκωλυόντων λαμβάνειν ἀφ' ὧν θρέψονται. πολλάκις δ'
preventing to-take from what they-will-be-fed often and
ἐν τῷ πολέμῳ καὶ ἀσφαλέστερόν ἐστι σὺν τοῖς ὅπλοις
in the war even safer it-is with the arms
τὴν τροφὴν μαστεύειν ἢ σὺν τοῖς γεωργικοῖς ὀργάνοις.
the food to-seek than with the agricultural implements

14 συμπαιδεύει δὲ καὶ εἰς τὸ ἐπαρκεῖν ἀλλήλοις ἡ γεωργία.
it-trains-together and also toward the to-help one-another the farming
ἐπί τε γὰρ τοὺς πολεμίους σὺν ἀνθρώποις δεῖ
against both for the enemies with men it-is-needful
ἰέναι, τῆς τε γῆς σὺν ἀνθρώποις ἐστὶν ἡ ἐργασία.
to-go of-the and land with men is the working

15 τὸν οὖν μέλλοντα εὖ γεωργήσειν δεῖ τοὺς ἐργαστῆρας
the-one then intending well to-farm it-is-needful the workers
καὶ προθύμους παρασκευάζειν καὶ πείθεσθαι θέλοντας· τὸν
both eager to-prepare and to-obey willing the-one

δὲ ἐπὶ πολεμίους ἄγοντα ταὐτὰ δεῖ μηχανᾶσθαι
and against enemies leading the-same-things it-is-needful to-contrive
δωρούμενόν τε τοῖς ποιοῦσιν ἃ δεῖ ποιεῖν τοὺς
rewarding both the-ones doing what is-needful to-do the
ἀγαθοὺς καὶ κολάζοντα τοὺς ἀτακτοῦντας.
good and punishing the-ones being-disorderly
καὶ παρακελεύεσθαι δὲ πολλάκις οὐδὲν ἧττον δεῖ τοῖς 16
and to-exhort and often nothing less it-is-needful the
ἐργάταις τὸν γεωργὸν ἢ τὸν στρατηγὸν τοῖς στρατιώταις·
workers the farmer than the general the soldiers
καὶ ἐλπίδων δὲ ἀγαθῶν οὐδὲν ἧττον οἱ δοῦλοι τῶν
and of-hopes and good nothing less the slaves than-the
ἐλευθέρων δέονται, ἀλλὰ καὶ μᾶλλον, ὅπως μένειν ἐθέλωσι.
free need but even more so-that to-stay they-be-willing
καλῶς δὲ κἀκεῖνος εἶπεν ὃς ἔφη τὴν γεωργίαν τῶν ἄλλων 17
finely and that-one-too spoke who said the farming of-the other
τεχνῶν μητέρα καὶ τροφὸν εἶναι. εὖ μὲν γὰρ φερομένης
arts mother and nurse to-be well indeed for faring
τῆς γεωργίας ἔρρωνται καὶ αἱ ἄλλαι τέχναι ἅπασαι, ὅπου
the farming flourish also the other arts all where
δ' ἂν ἀναγκασθῇ ἡ γῆ χερσεύειν, ἀποσβέννυνται καὶ αἱ
but — be-compelled the land to-lie-fallow are-extinguished also the
ἄλλαι τέχναι σχεδόν τι καὶ κατὰ γῆν καὶ κατὰ θάλατταν.
other arts nearly — both by land and by sea
Ἀκούσας δὲ ταῦτα ὁ Κριτόβουλος εἶπεν, Ἀλλὰ ταῦτα 18
Having-heard and these-things — Critobulus said But these-things
μὲν ἔμοιγε, ὦ Σώκρατες, καλῶς δοκεῖς λέγειν· ὅτι
indeed to-me-at-least O Socrates well you-seem to-say that
δὲ τῆς γεωργικῆς τὰ πλεῖστά ἐστιν ἀνθρώπῳ ἀδύνατα
but of-the farming the most-things are for-a-man impossible
προνοῆσαι, καὶ γὰρ χάλαζαι καὶ πάχναι ἐνίοτε καὶ αὐχμοὶ
to-foresee and for hailstorms and frosts sometimes and droughts

καὶ ὄμβροι ἐξαίσιοι καὶ ἐρυσῖβαι καὶ ἄλλα πολλάκις
and rains extraordinary and blights and other-things often
τὰ καλῶς ἐγνωσμένα καὶ πεποιημένα ἀφαιροῦνται· καὶ
the-things well planned and done take-away and
πρόβατα δ' ἐνίοτε κάλλιστα τεθραμμένα νόσος ἐλθοῦσα
sheep and sometimes most-finely reared disease having-come
κάκιστα ἀπώλεσεν.
most-wretchedly destroys

19 ἀκούσας δὲ ταῦτα ὁ Σωκράτης εἶπεν, Ἀλλ' ὤμην ἔγωγέ
having-heard and these-things — Socrates said But I-thought I-at-least
σε, ὦ Κριτόβουλε, εἰδέναι ὅτι οἱ θεοὶ οὐδὲν ἧττόν εἰσι κύριοι
you O Critobulus to-know that the gods nothing less are masters
τῶν ἐν τῇ γεωργίᾳ ἔργων ἢ τῶν ἐν τῷ πολέμῳ. καὶ
of-the in the farming works than of-the in the war and
τοὺς μὲν ἐν τῷ πολέμῳ ὁρᾷς οἶμαι πρὸ τῶν πολεμικῶν
the-ones indeed in the war you-see I-think before the warlike
πράξεων ἐξαρεσκευομένους τοῖς θεοῖς καὶ ἐπερωτῶντας
actions propitiating the gods and inquiring
θυσίαις καὶ οἰωνοῖς ὅ τι τε χρὴ ποιεῖν καὶ ὅ τι μή·
by-sacrifices and by-omens what ever both it-is-needful to-do and what ever not
20 περὶ δὲ τῶν γεωργικῶν πράξεων ἧττον οἴει δεῖν
about but the agricultural actions less do-you-think to-be-needful
τοὺς θεοὺς ἱλάσκεσθαι; εὖ γὰρ ἴσθι, ἔφη, ὅτι οἱ σώφρονες
the gods to-propitiate well for know he-said that the prudent
καὶ ὑπὲρ ὑγρῶν καὶ ξηρῶν καρπῶν καὶ βοῶν καὶ ἵππων
also for moist and dry crops and oxen and horses
καὶ προβάτων καὶ ὑπὲρ πάντων γε δὴ τῶν κτημάτων
and sheep and for all at-least indeed the possessions
τοὺς θεοὺς θεραπεύουσιν.
the gods serve

VI · ISCHOMACHUS, CALLED FINE AND GOOD

Socrates sums up their agreement: household-management is the knowledge by which men increase their houses, property is whatever benefits, and farming is the best occupation for a fine and good man, easiest to learn, healthiest, and best for city and friends. To explain why some farmers prosper and others fail, he offers to tell of his talk with Ischomachus, whom all Athens called fine and good. He had sought the men so called, finding that beauty and goodness do not always go together, and decided to learn from Ischomachus what he did to earn the name.

Ἀλλὰ ταῦτα μέν, ἔφη, ὦ Σώκρατες, καλῶς μοι δοκεῖς 1
But these-things indeed he-said O Socrates well to-me you-seem
λέγειν, κελεύων πειρᾶσθαι σὺν τοῖς θεοῖς ἄρχεσθαι παντὸς
to-say bidding to-try with the gods to-begin every
ἔργου, ὡς τῶν θεῶν κυρίων ὄντων οὐδὲν ἧττον τῶν
work since the gods masters being nothing less of-the
εἰρηνικῶν ἢ τῶν πολεμικῶν ἔργων. ταῦτα μὲν οὖν
peaceful than of-the warlike works these-things indeed then
πειρασόμεθα οὕτω ποιεῖν. σὺ δ' ἡμῖν ἔνθεν λέγων περὶ
we-shall-try so to-do you but to-us whence speaking about
τῆς οἰκονομίας ἀπέλιπες, πειρῶ τὰ τούτων ἐχόμενα
the household-management you-left-off try the-things these following
διεκπεραίνειν, ὡς καὶ νῦν μοι δοκῶ ἀκηκοὼς ὅσα
to-go-through since even now to-me I-seem having-heard as-much-as
εἶπες μᾶλλόν τι ἤδη διορᾶν ἢ πρόσθεν ὅ τι
you-said more somewhat already to-see-through than before what ever
χρὴ ποιοῦντα βιοτεύειν.
is-needful doing to-live

Τί οὖν, ἔφη ὁ Σωκράτης, ἆρα, εἰ πρῶτον μὲν 2
What then said — Socrates then if first indeed
ἐπανέλθοιμεν ὅσα [μὲν] ὁμολογοῦντες διεληλύθαμεν,
we-should-go-back-over as-much-as indeed agreeing we-have-gone-through

ἵν᾽ ἤν πως δυνώμεθα πειραθῶμεν οὕτω καὶ τὰ λοιπὰ
so-that if somehow we-may-be-able we-may-try so also the rest
διεξιέναι συνομολογοῦντες;
to-go-through agreeing

3 Ἡδὺ γοῦν ἐστιν, ἔφη ὁ Κριτόβουλος, ὥσπερ καὶ
Pleasant at-any-rate it-is said — Critobulus just-as also
χρημάτων κοινωνήσαντας ἀναμφιλόγως διελθεῖν, οὕτω
money having-shared indisputably to-go-through so
καὶ λόγων κοινωνοῦντας περὶ ὧν ἂν διαλεγώμεθα
also words sharing about what — we-discuss
συνομολογοῦντας διεξιέναι.
agreeing to-go-through

4 Οὐκοῦν, ἔφη ὁ Σωκράτης, ἐπιστήμης μέν τινος ἔδοξεν ἡμῖν
Therefore said — Socrates of-knowledge indeed some it-seemed to-us
ὄνομα εἶναι ἡ οἰκονομία, ἡ δὲ ἐπιστήμη αὕτη ἐφαίνετο
name to-be the household-management the and knowledge this appeared
ᾗ οἴκους δύνανται αὔξειν ἄνθρωποι, οἶκος δ᾽ ἡμῖν
by-which houses are-able to-increase men a-house and to-us
ἐφαίνετο ὅπερ κτῆσις ἡ σύμπασα, κτῆσιν δὲ τοῦτο ἔφαμεν
appeared what-very possession the whole possession and this we-said
εἶναι ὅ τι ἑκάστῳ εἴη ὠφέλιμον εἰς τὸν βίον, ὠφέλιμα
to-be what ever to-each might-be beneficial for the life beneficial
δὲ ὄντα εὑρίσκετο πάντα ὁπόσοις τις ἐπίσταιτο χρῆσθαι.
and being were-found all-things as-many-as someone knew-how to-use

5 πάσας μὲν οὖν τὰς ἐπιστήμας οὔτε μαθεῖν οἷόν τε ἡμῖν
all indeed then the knowledges neither to-learn possible — to-us
ἐδόκει, συναποδοκιμάζειν τε ταῖς πόλεσι τὰς βαναυσικὰς
it-seemed to-join-in-rejecting and with-the cities the mechanical
καλουμένας τέχνας, ὅτι καὶ τὰ σώματα καταλυμαίνεσθαι
so-called arts because both the bodies to-ruin
δοκοῦσι καὶ τὰς ψυχὰς καταγνύουσι.
they-seem and the souls they-break-down

τεκμήριον δὲ σαφέστατον γενέσθαι ἂν τούτου ἔφαμεν, εἰ 6
proof and clearest would-become — of-this we-said if
πολεμίων εἰς τὴν χώραν ἰόντων διακαθίσας τις τοὺς
enemies into the country coming having-seated-apart someone the
γεωργοὺς καὶ τοὺς τεχνίτας χωρὶς ἑκατέρους ἐπερωτῴη
farmers and the craftsmen apart each-group should-ask
πότερα δοκεῖ ἀρήγειν τῇ χώρᾳ ἢ ὑφεμένους τῆς γῆς
whether it-seems to-defend the country or withdrawing-from the land
τὰ τείχη διαφυλάττειν.
the walls to-guard
οὕτω γὰρ ἂν τοὺς μὲν ἀμφὶ γῆν ἔχοντας ᾠόμεθ' 7
thus for — the-ones indeed about land being-occupied we-thought
ἂν ψηφίζεσθαι ἀρήγειν, τοὺς δὲ τεχνίτας μὴ μάχεσθαι,
— to-vote to-defend the-ones but craftsmen not to-fight
ἀλλ' ὅπερ πεπαίδευνται καθῆσθαι μήτε πονοῦντας μήτε
but what-very they-have-been-trained to-sit neither toiling nor
κινδυνεύοντας.
risking
ἐδοκιμάσαμεν δὲ ἀνδρὶ καλῷ τε κἀγαθῷ ἐργασίαν εἶναι 8
we-judged and for-a-man fine both and-good occupation to-be
καὶ ἐπιστήμην κρατίστην γεωργίαν, ἀφ' ἧς τὰ ἐπιτήδεια
and knowledge best farming from which the necessaries
ἄνθρωποι πορίζονται.
men provide
αὕτη γὰρ ἡ ἐργασία μαθεῖν τε ῥᾴστη ἐδόκει εἶναι 9
this for the occupation to-learn both easiest it-seemed to-be
καὶ ἡδίστη ἐργάζεσθαι, καὶ τὰ σώματα κάλλιστά τε
and most-pleasant to-work and the bodies finest both
καὶ εὐρωστότατα παρέχεσθαι, καὶ ταῖς ψυχαῖς ἥκιστα
and most-robust to-render and to-the souls least
ἀσχολίαν παρέχειν φίλων τε καὶ πόλεως συνεπιμελεῖσθαι.
lack-of-leisure to-provide for-friends both and for-city to-care-with

10 συμπαροξύνειν δέ τι ἐδόκει ἡμῖν καὶ εἰς τὸ ἀλκίμους
to-help-sharpen and somewhat it-seemed to-us also toward the valiant
εἶναι ἡ γεωργία ἔξω τῶν ἐρυμάτων τὰ ἐπιτήδεια φύουσά
to-be the farming outside the defenses the necessaries growing
τε καὶ τρέφουσα τοὺς ἐργαζομένους. διὰ ταῦτα δὲ
both and rearing the-ones working through these-things and
καὶ εὐδοξοτάτη εἶναι πρὸς τῶν πόλεων αὕτη ἡ βιοτεία,
also most-reputable to-be with the cities this the way-of-life
ὅτι καὶ πολίτας ἀρίστους καὶ εὐνουστάτους παρέχεσθαι
because both citizens best and most-loyal to-render
δοκεῖ τῷ κοινῷ.
it-seems to-the commonwealth

11 καὶ ὁ Κριτόβουλος, Ὅτι μέν, ὦ Σώκρατες, κάλλιστόν τε
and — Critobulus That indeed O Socrates finest both
καὶ ἄριστον καὶ ἥδιστον ἀπὸ γεωργίας τὸν βίον ποιεῖσθαι
and best and most-pleasant from farming the life to-make
πάνυ μοι δοκῶ πεπεῖσθαι ἱκανῶς· ὅτι δὲ ἔφησθα
very to-me I-seem to-have-been-persuaded sufficiently that but you-said
καταμαθεῖν τὰ αἴτια τῶν τε οὕτω γεωργούντων ὥστε
to-have-learned the causes of-the-ones both so farming as
ἀπὸ τῆς γεωργίας ἀφθόνως ἔχειν ὧν δέονται καὶ τῶν
from the farming abundantly to-have what they-need and of-the-ones
οὕτως ἐργαζομένων ὡς μὴ λυσιτελεῖν αὐτοῖς τὴν γεωργίαν,
so working as not to-profit them the farming
καὶ ταῦτά μοι δοκῶ ἡδέως ἑκάτερα ἀκούειν σου, ὅπως
also these-things to-me I-seem gladly each-of-the-two to-hear from-you so-that
ἃ μὲν ἀγαθά ἐστι ποιῶμεν, ἃ δὲ βλαβερὰ μὴ ποιῶμεν.
what indeed good are we-may-do what but harmful not we-may-do

12 Τί οὖν, ἔφη ὁ Σωκράτης, ὦ Κριτόβουλε, ἤν σοι ἐξ
What then said — Socrates O Critobulus if to-you from
ἀρχῆς διηγήσωμαι ὡς συνεγενόμην ποτὲ ἀνδρί, ὃς ἐμοὶ
beginning I-should-narrate how I-met once a-man who to-me

ἐδόκει εἶναι τῷ ὄντι τούτων τῶν ἀνδρῶν ἐφ᾽ οἷς τοῦτο τὸ
seemed to-be in-the reality of-these the men to whom this the
ὄνομα δικαίως ἐστὶν ὃ καλεῖται καλός τε κἀγαθὸς ἀνήρ;
name justly is which is-called fine both and-good man
Πάνυ ἄν, ἔφη ὁ Κριτόβουλος, βουλοίμην ἂν οὕτως ἀκούειν,
Very — said — Critobulus I-would-wish — so to-hear
ὡς καὶ ἔγωγε ἐρῶ τούτου τοῦ ὀνόματος ἄξιος γενέσθαι.
as also I-at-least love of-this the name worthy to-become
Λέξω τοίνυν σοι, ἔφη ὁ Σωκράτης, ὡς καὶ ἦλθον ἐπὶ τὴν 13
I-will-tell then to-you said — Socrates how even I-came to the
σκέψιν αὐτοῦ. τοὺς μὲν γὰρ ἀγαθοὺς τέκτονας, χαλκέας
inquiry of-it the-ones indeed for good carpenters smiths
ἀγαθούς, ζωγράφους ἀγαθούς, ἀνδριαντοποιούς, καὶ τὰ
good painters good sculptors and the
ἄλλα τὰ τοιαῦτα, πάνυ ὀλίγος μοι χρόνος ἐγένετο
other-things the such very little to-me time was
ἱκανὸς περιελθεῖν τε καὶ θεάσασθαι τὰ δεδοκιμασμένα
sufficient to-go-round both and to-view the approved
καλὰ ἔργα αὐτοῖς εἶναι.
fine works to-them to-be
ὅπως δὲ δὴ καὶ τοὺς ἔχοντας τὸ σεμνὸν ὄνομα τοῦτο 14
that and indeed also the-ones having the august name this
τὸ καλός τε κἀγαθὸς ἐπισκεψαίμην, τί ποτ᾽ ἐργαζόμενοι
the fine both and-good I-might-inquire what ever doing
τοῦτ᾽ ἀξιοῦντο καλεῖσθαι, πάνυ μου ἡ ψυχὴ
this they-were-deemed-worthy to-be-called very my the soul
ἐπεθύμει αὐτῶν τινι συγγενέσθαι.
desired of-them some-one to-meet
καὶ πρῶτον μὲν ὅτι προσέκειτο τὸ καλὸς τῷ ἀγαθῷ, 15
and first indeed because was-attached the fine to-the good
ὅντινα ἴδοιμι καλόν, τούτῳ προσῄειν καὶ ἐπειρώμην
whomever I-saw fine to-this-one I-went-up and I-tried

καταμανθάνειν εἴ που ἴδοιμι προσηρτημένον τῷ καλῷ
to-learn if anywhere I-saw attached to-the fine
τὸ ἀγαθόν.
the good

16 ἀλλ᾽ οὐκ ἄρα εἶχεν οὕτως, ἀλλ᾽ ἐνίους ἐδόκουν καταμανθάνειν
but not then it-was so but some I-seemed to-learn
τῶν καλῶν τὰς μορφὰς πάνυ μοχθηροὺς ὄντας τὰς
of-the fine-ones the shapes very wretched being the
ψυχάς. ἔδοξεν οὖν μοι ἀφέμενον τῆς καλῆς ὄψεως ἐπ᾽
souls it-seemed then to-me letting-go the fine appearance to
αὐτῶν τινα ἐλθεῖν τῶν καλουμένων καλῶν τε κἀγαθῶν.
of-them some-one to-go of-the so-called fine both and-good

17 ἐπεὶ οὖν τὸν Ἰσχόμαχον ἤκουον πρὸς πάντων καὶ ἀνδρῶν
since then — Ischomachus I-heard by all both men
καὶ γυναικῶν καὶ ξένων καὶ ἀστῶν καλόν τε κἀγαθὸν
and women and strangers and townsmen fine both and-good
ἐπονομαζόμενον, ἔδοξέ μοι τούτῳ πειραθῆναι συγγενέσθαι.
being-called it-seemed to-me with-this-one to-try to-meet

VII · THE YOUNG WIFE

Socrates finds Ischomachus at leisure in the colonnade of Zeus and asks how he spends his days; Ischomachus says his wife manages his house. She came to him not yet fifteen, knowing only how to spin and to govern her appetite, so after they sacrificed together he taught her. The god made man and woman a pair for children and for shelter. He gave the woman the indoor work, the care of infants, and more fear, so that she guards what is brought in, and the man the outdoor work and more boldness; the law confirms it. Like the queen bee, she must send out the workers, store what comes in, nurse the sick, and train the servants, and she will grow more honored as she grows older.

Ἰδὼν οὖν ποτε αὐτὸν ἐν τῇ τοῦ Διὸς τοῦ ἐλευθερίου στοᾷ 1
Having-seen then once him in the — of-Zeus the Deliverer colonnade
καθήμενον, ἐπεί μοι ἔδοξε σχολάζειν, προσῆλθον αὐτῷ, καὶ
sitting since to-me he-seemed to-be-at-leisure I-went-up to-him and
παρακαθιζόμενος εἶπον, Τί, ὦ Ἰσχόμαχε, οὐ μάλα εἰωθὼς
sitting-down-beside said Why O Ischomachus not very being-accustomed
σχολάζειν κάθησαι; ἐπεὶ τά γε πλεῖστα ἢ πράττοντά
to-be-at-leisure do-you-sit since the at-least most-times either doing
τι ὁρῶ σε ἢ οὐ πάνυ σχολάζοντα ἐν τῇ ἀγορᾷ.
something I-see you or not very being-at-leisure in the market-place
Οὐδὲ ἂν νῦν γε, ἔφη ὁ Ἰσχόμαχος, ὦ Σώκρατες, 2
Not-even — now at-least said — Ischomachus O Socrates
ἑώρας, εἰ μὴ ξένους τινὰς συνεθέμην ἀναμένειν ἐνθάδε.
you-would-be-seeing if not guests some I-had-agreed to-wait-for here
Ὅταν δὲ μὴ πράττῃς τι τοιοῦτον, πρὸς τῶν θεῶν,
When but not you-do anything such by the gods
ἔφην ἐγώ, ποῦ διατρίβεις καὶ τί ποιεῖς; ἐγὼ γάρ τοι
said I where do-you-spend-time and what do-you-do I for surely
πάνυ βούλομαί σου πυθέσθαι τί ποτε πράττων καλός
very wish from-you to-learn what ever doing fine

τε καὶ ἀγαθὸς κέκλησαι, ἐπεὶ οὐκ ἔνδον γε διατρίβεις
both and-good you-have-been-called since not indoors at-least you-spend-time
οὐδὲ τοιαύτη σου ἡ ἕξις τοῦ σώματος καταφαίνεται.
nor such your the condition of-the body shows

3 καὶ ὁ Ἰσχόμαχος γελάσας ἐπὶ τῷ τί ποιῶν καλὸς κἀγαθὸς
and — Ischomachus having-laughed at the what doing fine and-good
κέκλησαι, καὶ ἡσθείς, ὥς γ' ἐμοὶ ἔδοξεν, εἶπεν, Ἀλλ'
you-have-been-called and pleased as at-least to-me it-seemed said But
εἰ μὲν ὅταν σοι διαλέγωνται περὶ ἐμοῦ τινες καλοῦσί με
if indeed whenever to-you converse about me some they-call me
τοῦτο τὸ ὄνομα οὐκ οἶδα· οὐ γὰρ δὴ ὅταν γέ με εἰς
this the name not I-know not for indeed whenever at-least me to
ἀντίδοσιν καλῶνται τριηραρχίας ἢ χορηγίας, οὐδείς,
exchange-of-property they-summon of-trierarchy or of-chorus-leading anyone
ἔφη, ζητεῖ τὸν καλόν τε κἀγαθόν, ἀλλὰ σαφῶς, ἔφη,
he-said seeks the fine both and-good but plainly he-said
ὀνομάζοντές με Ἰσχόμαχον πατρόθεν προσκαλοῦνται.
naming me Ischomachus by-my-father's-name they-summon
ἐγὼ μὲν τοίνυν, ἔφη, ὦ Σώκρατες, ὅ με ἐπήρου,
I indeed then he-said O Socrates what me you-asked
οὐδαμῶς ἔνδον διατρίβω. καὶ γὰρ δή, ἔφη, τά γε ἐν
in-no-way indoors spend-time and for indeed he-said the-things at-least in
τῇ οἰκίᾳ μου πάνυ καὶ αὐτὴ ἡ γυνή ἐστιν ἱκανὴ διοικεῖν.
the house my very also herself the wife is capable to-manage

4 Ἀλλὰ καὶ τοῦτο, ἔφην, ἔγωγε, ὦ Ἰσχόμαχε, πάνυ ἂν ἡδέως
But also this said I-at-least O Ischomachus very — gladly
σου πυθοίμην πότερα αὐτὸς σὺ ἐπαίδευσας τὴν γυναῖκα
from-you I-would-learn whether yourself you trained the wife
ὥστε εἶναι οἵαν δεῖ ἢ ἐπισταμένην ἔλαβες παρὰ τοῦ
so-as to-be such-as is-needed or knowing you-took-her from the
πατρὸς καὶ τῆς μητρὸς διοικεῖν τὰ προσήκοντα αὐτῇ.
father and the mother to-manage the-things belonging to-her

Καὶ τί ἄν, ἔφη, ὦ Σώκρατες, ἐπισταμένην αὐτὴν 5
And what — he-said O Socrates knowing her
παρέλαβον, ἣ ἔτη μὲν οὔπω πεντεκαίδεκα γεγονυῖα ἦλθε
could-I-have-taken who years indeed not-yet fifteen having-become came
πρὸς ἐμέ, τὸν δ' ἔμπροσθεν χρόνον ἔζη ὑπὸ πολλῆς
to me the and before time she-lived under much
ἐπιμελείας ὅπως ὡς ἐλάχιστα μὲν ὄψοιτο, ἐλάχιστα δ'
care that as least indeed she-might-see least and
ἀκούσοιτο, ἐλάχιστα δ' ἔροιτο;
she-might-hear least and she-might-ask
οὐ γὰρ ἀγαπητόν σοι δοκεῖ εἶναι εἰ μόνον ἦλθεν 6
not for satisfactory to-you does-it-seem to-be if only she-came
ἐπισταμένη ἔρια παραλαβοῦσα ἱμάτιον ἀποδεῖξαι, καὶ
knowing-how wool having-taken a-cloak to-produce and
ἑορακυῖα ὡς ἔργα ταλάσια θεραπαίναις δίδοται; ἐπεὶ τά
having-seen how works of-spinning to-handmaids are-given since the-things
γε ἀμφὶ γαστέρα, ἔφη, πάνυ καλῶς, ὦ Σώκρατες, ἦλθε
at-least about belly he-said very well O Socrates she-came
πεπαιδευμένη· ὅπερ μέγιστον ἔμοιγε δοκεῖ παίδευμα
trained which greatest to-me-at-least seems training
εἶναι καὶ ἀνδρὶ καὶ γυναικί.
to-be both for-man and for-woman
Τὰ δ' ἄλλα, ἔφην ἐγώ, ὦ Ἰσχόμαχε, αὐτὸς ἐπαίδευσας 7
The-things but other said I O Ischomachus yourself did-you-train
τὴν γυναῖκα ὥστε ἱκανὴν εἶναι ὧν προσήκει ἐπιμελεῖσθαι;
the wife so-as capable to-be of-what it-befits to-take-care
Οὐ μὰ Δί, ἔφη ὁ Ἰσχόμαχος,
Not by Zeus said — Ischomachus
οὐ πρίν γε καὶ ἔθυσα καὶ εὐξάμην ἐμέ τε τυγχάνειν 8
not before at-least both I-sacrificed and I-prayed me both to-succeed
διδάσκοντα καὶ ἐκείνην μανθάνουσαν τὰ βέλτιστα
teaching and her learning the best-things

ἀμφοτέροις ἡμῖν. Οὐκοῦν, ἔφην ἐγώ, καὶ ἡ γυνή σοι
for-both us Therefore said I also the wife with-you
συνέθυε καὶ συνηύχετο τὰ αὐτὰ ταῦτα; Καὶ μάλα γ',
sacrificed and prayed the same these-things And very at-least
ἔφη ὁ Ἰσχόμαχος, πολλὰ ὑποσχομένη μὲν πρὸς τοὺς
said — Ischomachus many-things promising indeed before the
θεοὺς γενέσθαι οἵαν δεῖ, καὶ εὔδηλος ἦν ὅτι οὐκ
gods to-become such-as is-needed and quite-clear she-was that not
ἀμελήσει τῶν διδασκομένων.
she-will-neglect the-things being-taught

9 Πρὸς θεῶν, ἔφην ἐγώ, ὦ Ἰσχόμαχε, τί πρῶτον διδάσκειν
By gods said I O Ischomachus what first to-teach
ἤρχου αὐτήν, διηγοῦ μοι· ὡς ἐγὼ ταῦτ' ἂν ἥδιόν
you-began her narrate to-me since I these-things — more-gladly
σου διηγουμένου ἀκούοιμι ἢ εἴ μοι γυμνικὸν ἢ ἱππικὸν
you narrating would-hear than if to-me gymnastic or equestrian
ἀγῶνα τὸν κάλλιστον διηγοῖο.
contest the finest you-were-narrating

10 καὶ ὁ Ἰσχόμαχος ἀπεκρίνατο, Τί δ'; ἔφη, ὦ Σώκρατες,
and — Ischomachus answered What and he-said O Socrates
ἐπεὶ ἤδη μοι χειροήθης ἦν καὶ ἐτετιθάσευτο ὥστε
when already to-me tame she-was and had-been-domesticated so-as
διαλέγεσθαι, ἠρόμην αὐτήν, ἔφη, ὧδέ πως· Εἰπέ μοι, ὦ
to-converse I-asked her he-said thus somehow Tell me O
γύναι, ἆρα ἤδη κατενόησας τίνος ποτὲ ἕνεκα ἐγώ τε
wife then already have-you-understood for-what ever sake I both
σὲ ἔλαβον καὶ οἱ σοὶ γονεῖς ἔδοσάν σε ἐμοί;
you took and the your parents gave you to-me

11 ὅτι μὲν γὰρ οὐκ ἀπορία ἦν μεθ' ὅτου ἄλλου
that indeed for not lack there-was with whom other
ἐκαθεύδομεν ἄν, οἶδ' ὅτι καὶ σοὶ καταφανὲς τοῦτ' ἐστί.
we-would-sleep — I-know that also to-you plain this is

βουλευόμενος δ᾽ ἔγωγε ὑπὲρ ἐμοῦ καὶ οἱ σοὶ γονεῖς ὑπὲρ
planning but I-at-least for myself and the your parents for
σοῦ τίν᾽ ἂν κοινωνὸν βέλτιστον οἴκου τε καὶ τέκνων
you whom — partner best of-house both and of-children
λάβοιμεν, ἐγώ τε σὲ ἐξελεξάμην καὶ οἱ σοὶ γονεῖς, ὡς
we-might-take I both you chose and the your parents as
ἐοίκασιν, ἐκ τῶν δυνατῶν ἐμέ.
they-seem from the possible-ones me
τέκνα μὲν οὖν ἢν θεός ποτε διδῷ ἡμῖν γενέσθαι, τότε 12
children indeed then if god ever grant to-us to-be-born then
βουλευσόμεθα περὶ αὐτῶν ὅπως ὅτι βέλτιστα παιδεύσομεν
we-shall-deliberate about them how as best we-shall-educate
αὐτά· κοινὸν γὰρ ἡμῖν καὶ τοῦτο ἀγαθόν, συμμάχων καὶ
them common for to-us also this good of-allies and
γηροβοσκῶν ὅτι βελτίστων τυγχάνειν·
of-supporters-in-old-age as best to-obtain
νῦν δὲ δὴ οἶκος ἡμῖν ὅδε κοινός ἐστιν. ἐγώ τε γὰρ ὅσα 13
now but indeed house for-us this common is I both for as-much-as
μοι ἔστιν ἅπαντα εἰς τὸ κοινὸν ἀποφαίνω, σύ τε ὅσα
to-me is all into the common declare you both as-much-as
ἠνέγκω πάντα εἰς τὸ κοινὸν κατέθηκας. καὶ οὐ τοῦτο δεῖ
you-brought all into the common have-deposited and not this is-needful
λογίζεσθαι πότερος ἄρα ἀριθμῷ πλείω συμβέβληται ἡμῶν,
to-reckon which-of-two then in-number more has-contributed of-us
ἀλλ᾽ ἐκεῖνο δεῖ εὖ εἰδέναι ὅτι ὁπότερος ἂν ἡμῶν
but that is-needful well to-know that whichever-of-the-two — of-us
βελτίων κοινωνὸς ᾖ, οὗτος τὰ πλείονος ἄξια συμβάλλεται.
better partner be this-one the of-more worth-things contributes
ἀπεκρίνατο δέ μοι, ὦ Σώκρατες, πρὸς ταῦτα ἡ γυνή, 14
answered and me O Socrates to these-things the wife
Τί δ᾽ ἂν ἐγώ σοι, ἔφη, δυναίμην συμπρᾶξαι; τίς δὲ
What and — I to-you she-said could to-help-do what and

ἡ ἐμὴ δύναμις; ἀλλ᾽ ἐν σοὶ πάντα ἐστίν· ἐμὸν δ᾽ ἔφησεν
the my power but in you all is mine but said
ἡ μήτηρ ἔργον εἶναι σωφρονεῖν.
the mother work to-be to-be-temperate

15 Ναὶ μὰ Δί᾽, ἔφην ἐγώ, ὦ γύναι, καὶ γὰρ [καὶ] ἐμοὶ ὁ πατήρ.
Yes by Zeus said I O wife and for also to-me the father
ἀλλὰ σωφρόνων τοί ἐστι καὶ ἀνδρὸς καὶ γυναικὸς οὕτω
but of-the-temperate surely it-is both of-man and of-woman so
ποιεῖν ὅπως τά τε ὄντα ὡς βέλτιστα ἕξει καὶ ἄλλα
to-do that the-things both being as best will-be and others
ὅτι πλεῖστα ἐκ τοῦ καλοῦ τε καὶ δικαίου προσγενήσεται.
as most from the fine both and just will-be-added

16 Καὶ τί δή, ἔφη, ὁρᾷς, ἡ γυνή, ὅ τι ἂν ἐγὼ
And what indeed she-said do-you-see the wife what ever — I
ποιοῦσα συναύξοιμι τὸν οἶκον; Ναὶ μὰ Δί᾽, ἔφην ἐγώ, ἅ
doing might-help-increase the house Yes by Zeus said I what
τε οἱ θεοὶ ἔφυσάν σε δύνασθαι καὶ ὁ νόμος συνεπαινεῖ,
both the gods made you to-be-able and the law approves
ταῦτα πειρῶ ὡς βέλτιστα ποιεῖν.
these-things try as best to-do

17 Καὶ τί δὴ ταῦτά ἐστιν; ἔφη ἐκείνη. Οἶμαι μὲν
And what indeed these-things are she-said she I-think indeed
ἔγωγε, ἔφην, οὐ τὰ ἐλαχίστου ἄξια, εἰ μή πέρ γε
I-at-least said not the-things of-least worth if not indeed at-least
καὶ ἡ ἐν τῷ σμήνει ἡγεμὼν μέλιττα ἐπ᾽ ἐλαχίστου ἀξίοις
also the in the hive leader bee over of-least worth
ἔργοις ἐφέστηκεν.
works is-set

18 ἐμοὶ γάρ τοι, ἔφη φάναι, καὶ οἱ θεοί, ὦ γύναι, δοκοῦσι
to-me for surely he-said to-say also the gods O wife seem
πολὺ διεσκεμμένως μάλιστα τὸ ζεῦγος τοῦτο συντεθεικέναι
much with-deliberation most the pair this to-have-put-together

ὃ καλεῖται θῆλυ καὶ ἄρρεν, ὅπως ὅτι ὠφελιμώτατον
which is-called female and male so-that as most-beneficial
ᾖ αὑτῷ εἰς τὴν κοινωνίαν.
it-be to-itself for the partnership
πρῶτον μὲν γὰρ τοῦ μὴ ἐκλιπεῖν ζῴων γένη τοῦτο 19
first indeed for of-the not to-fail of-living-creatures races this
τὸ ζεῦγος κεῖται μετ᾽ ἀλλήλων τεκνοποιούμενον, ἔπειτα
the pair lies with one-another producing-children then
τὸ γηροβοσκοὺς κεκτῆσθαι ἑαυτοῖς ἐκ τούτου τοῦ
the supporters-in-old-age to-have-acquired for-themselves from this the
ζεύγους τοῖς γοῦν ἀνθρώποις πορίζεται· ἔπειτα δὲ καὶ
pair for-the at-any-rate men is-provided then and also
ἡ δίαιτα τοῖς ἀνθρώποις οὐχ ὥσπερ τοῖς κτήνεσίν
the way-of-living for-the men not as for-the beasts
ἐστιν ἐν ὑπαίθρῳ, ἀλλὰ στεγῶν δεῖται δῆλον ὅτι.
is in open-air but shelters it-needs clear that
δεῖ μέντοι τοῖς μέλλουσιν ἀνθρώποις ἔξειν ὅ τι 20
it-is-needful however for-the intending men to-have what ever
εἰσφέρωσιν εἰς τὸ στεγνὸν τοῦ ἐργασομένου τὰς ἐν
they-may-bring-in into the shelter of-the(-one) going-to-work the in
τῷ ὑπαίθρῳ ἐργασίας. καὶ γὰρ νεατὸς καὶ σπόρος καὶ
the open-air works and for plowing-up and sowing and
φυτεία καὶ νομαὶ ὑπαίθρια ταῦτα πάντα ἔργα ἐστίν·
planting and pasturings in-the-open-air these-things all works are
ἐκ τούτων δὲ τὰ ἐπιτήδεια γίγνεται.
from these and the necessaries come
δεῖ δ᾽ αὖ, ἐπειδὰν ταῦτα εἰσενεχθῇ εἰς τὸ στεγνόν, 21
it-is-needful and in-turn when these-things be-brought-in into the shelter
καὶ τοῦ σώσοντος ταῦτα καὶ τοῦ ἐργασομένου
also of-the(-one) going-to-keep these-things and of-the(-one) going-to-work
δ᾽ ἃ τῶν στεγνῶν ἔργα δεόμενά ἐστι. στεγνῶν δὲ
and which of-the sheltered works needing are of-shelter and

δεῖται καὶ ἡ τῶν νεογνῶν τέκνων παιδοτροφία, στεγνῶν
needs also the of-the newborn children nursing of-shelter
δὲ καὶ αἱ ἐκ τοῦ καρποῦ σιτοποιίαι δέονται· ὡσαύτως
and also the from the grain bread-makings need likewise
δὲ καὶ ἡ τῆς ἐσθῆτος ἐκ τῶν ἐρίων ἐργασία.
and also the of-the clothing from the wool working

22 ἐπεὶ δ' ἀμφότερα ταῦτα καὶ ἔργων καὶ ἐπιμελείας δεῖται
since and both these-things both works and care need
τά τε ἔνδον καὶ τὰ ἔξω, καὶ τὴν φύσιν, φάναι,
the-things both indoors and the-things outdoors also the nature he-said
εὐθὺς παρεσκεύασεν ὁ θεός, ὡς ἐμοὶ δοκεῖ, τὴν μὲν τῆς
at-once prepared the god as to-me it-seems the indeed of-the
γυναικὸς ἐπὶ τὰ ἔνδον ἔργα καὶ ἐπιμελήματα, τὴν δὲ τοῦ
woman for the indoors works and cares the but of-the
ἀνδρὸς ἐπὶ τὰ ἔξω ἔργα καὶ ἐπιμελήματα.
man for the outdoors works and cares

23 ῥίγη μὲν γὰρ καὶ θάλπη καὶ ὁδοιπορίας καὶ στρατείας τοῦ
colds indeed for and heats and journeys and campaigns of-the
ἀνδρὸς τὸ σῶμα καὶ τὴν ψυχὴν μᾶλλον δύνασθαι καρτερεῖν
man the body and the soul more to-be-able to-endure
κατεσκεύασεν· ὥστε τὰ ἔξω ἐπέταξεν αὐτῷ ἔργα· τῇ δὲ
he-made so-that the outdoors he-assigned to-him works for-the but
γυναικὶ ἧττον τὸ σῶμα δυνατὸν πρὸς ταῦτα φύσας τὰ
woman less the body able toward these-things having-made the
ἔνδον ἔργα αὐτῇ, φάναι ἔφη, προστάξαι μοι δοκεῖ ὁ θεός.
indoor works to-her to-say he-said to-have-assigned to-me seems the god

24 εἰδὼς δὲ ὅτι τῇ γυναικὶ καὶ ἐνέφυσε καὶ προσέταξε
knowing and that in-the woman both he-implanted and assigned
τὴν τῶν νεογνῶν τέκνων τροφὴν καὶ τοῦ στέργειν τὰ
the of-the newborn children nurture also of-the to-love the
νεογνὰ βρέφη πλεῖον αὐτῇ ἐδάσατο ἢ τῷ ἀνδρί.
newborn babes more to-her he-apportioned than to-the man

ἐπεὶ δὲ καὶ τὸ φυλάττειν τὰ εἰσενεχθέντα τῇ γυναικὶ 25
since and also the to-guard the-things brought-in to-the woman
προσέταξε, γιγνώσκων ὁ θεὸς ὅτι πρὸς τὸ φυλάττειν οὐ
he-assigned knowing the god that for the to-guard not
κάκιόν ἐστι φοβερὰν εἶναι τὴν ψυχὴν πλεῖον μέρος καὶ τοῦ
worse is fearful to-be the soul greater share also of-the
φόβου ἐδάσατο τῇ γυναικὶ ἢ τῷ ἀνδρί. εἰδὼς δὲ ὅτι καὶ
fear he-apportioned to-the woman than to-the man knowing and that also
ἀρήγειν αὖ δεήσει, ἐάν τις ἀδικῇ, τὸν τὰ ἔξω ἔργα
to-defend in-turn it-will-be-needful if someone do-wrong the-one the outdoor works
ἔχοντα, τούτῳ αὖ πλεῖον μέρος τοῦ θράσους ἐδάσατο.
having to-this-one in-turn greater share of-the boldness he-apportioned
ὅτι δ' ἀμφοτέρους δεῖ καὶ διδόναι καὶ λαμβάνειν, 26
because and both it-is-needful both to-give and to-receive
τὴν μνήμην καὶ τὴν ἐπιμέλειαν εἰς τὸ μέσον ἀμφοτέροις
the memory and the care into the middle for-both
κατέθηκεν. ὥστε οὐκ ἂν ἔχοις διελεῖν πότερα τὸ ἔθνος
he-laid-down so-that not — you-could distinguish whether the race
τὸ θῆλυ ἢ τὸ ἄρρεν τούτων πλεονεκτεῖ.
the female or the male in-these has-the-advantage
καὶ τὸ ἐγκρατεῖς δὲ εἶναι ὧν δεῖ εἰς τὸ μέσον 27
and the self-controlled and to-be in-what is-needful into the middle
ἀμφοτέροις κατέθηκε, καὶ ἐξουσίαν ἐποίησεν ὁ θεὸς
for-both he-laid-down and license made the god
ὁπότερος ἂν ᾖ βελτίων, εἴθ' ὁ ἀνὴρ εἴθ' ἡ γυνή,
whichever-of-the-two — be better whether the man or the woman
τοῦτον καὶ πλεῖον φέρεσθαι τούτου τοῦ ἀγαθοῦ.
this-one also more to-carry-off of-this the good
διὰ δὲ τὸ τὴν φύσιν μὴ πρὸς πάντα ταὐτὰ 28
through and the the nature not for all the-same-things
ἀμφοτέρων εὖ πεφυκέναι, διὰ τοῦτο καὶ δέονται
of-both well to-have-been-endowed through this also they-need

μᾶλλον ἀλλήλων καὶ τὸ ζεῦγος ὠφελιμώτερον ἑαυτῷ
more one-another and the pair more-beneficial to-itself
γεγένηται, ἃ τὸ ἕτερον ἐλλείπεται τὸ ἕτερον δυνάμενον.
has-become in-what the one falls-short the other being-able
29 ταῦτα δέ, ἔφην, δεῖ ἡμᾶς, ὦ γύναι, εἰδότας, ἃ
these-things and said-I it-is-needful us O wife knowing what
ἑκατέρῳ ἡμῶν προστέτακται ὑπὸ τοῦ θεοῦ, πειρᾶσθαι
to-each-of-the-two of-us has-been-assigned by the god to-try
ὅπως ὡς βέλτιστα τὰ προσήκοντα ἑκάτερον ἡμῶν
that as best the-things befitting each of-us
διαπράττεσθαι.
to-accomplish
30 συνεπαινεῖ δέ, ἔφη φάναι, καὶ ὁ νόμος αὐτά, συζευγνὺς
approves and he-said to-say also the law them yoking-together
ἄνδρα καὶ γυναῖκα. καὶ κοινωνοὺς ὥσπερ τῶν τέκνων
man and woman and partners as of-the children
ὁ θεὸς ἐποίησεν, οὕτω καὶ ὁ νόμος τοῦ οἴκου κοινωνοὺς
the god made so also the law of-the house partners
καθίστησι. καὶ καλὰ δὲ εἶναι ὁ νόμος ἀποδείκνυσιν ἃ
appoints and fine and to-be the law declares what
καὶ ὁ θεὸς ἔφυσεν ἑκάτερον μᾶλλον δύνασθαι. τῇ μὲν
also the god made each more to-be-able for-the indeed
γὰρ γυναικὶ κάλλιον ἔνδον μένειν ἢ θυραυλεῖν, τῷ δὲ
for woman finer indoors to-stay than to-live-out-of-doors for-the but
ἀνδρὶ αἴσχιον ἔνδον μένειν ἢ τῶν ἔξω ἐπιμελεῖσθαι.
man more-shameful indoors to-stay than of-the outdoors to-take-care
31 εἰ δέ τις παρ᾽ ἃ ὁ θεὸς ἔφυσε ποιεῖ, ἴσως τι καὶ
if and someone contrary-to what the god made does perhaps somehow also
ἀτακτῶν τοὺς θεοὺς οὐ λήθει καὶ δίκην δίδωσιν ἀμελῶν
being-disorderly the gods not he-escapes and penalty he-pays neglecting
τῶν ἔργων τῶν ἑαυτοῦ ἢ πράττων τὰ τῆς γυναικὸς ἔργα.
the works the his-own or doing the of-the woman works

δοκεῖ δέ μοι, ἔφην, καὶ ἡ τῶν μελιττῶν ἡγεμὼν τοιαῦτα 32
seems and to-me said-I also the of-the bees leader such
ἔργα ὑπὸ τοῦ θεοῦ προστεταγμένα διαπονεῖσθαι. Καὶ
works by the god assigned to-labor-at And
ποῖα δή, ἔφη ἐκείνη, ἔργα ἔχουσα ἡ τῶν μελιττῶν
what-kind indeed said she works having the of-the bees
ἡγεμὼν ἐξομοιοῦται τοῖς ἔργοις οἷς ἐμὲ δεῖ πράττειν;
leader is-like to-the works which me it-is-needful to-do
Ὅτι, ἔφην ἐγώ, ἐκείνη γε ἐν τῷ σμήνει μένουσα οὐκ 33
Because said I she at-least in the hive staying not
ἐᾷ ἀργοὺς τὰς μελίττας εἶναι, ἀλλ᾽ ἃς μὲν δεῖ
allows idle the bees to-be but which indeed it-is-needful
ἔξω ἐργάζεσθαι ἐκπέμπει ἐπὶ τὸ ἔργον, καὶ ἃ ἂν αὐτῶν
outside to-work she-sends-out to the work and what — of-them
ἑκάστη εἰσφέρῃ οἶδέ τε καὶ δέχεται, καὶ σώζει ταῦτα
each bring-in knows both and receives and keeps these-things
ἕστ᾽ ἂν δέῃ χρῆσθαι. ἐπειδὰν δὲ ἡ ὥρα τοῦ χρῆσθαι
until — it-be-needful to-use when and the season of-the to-use
ἥκῃ, διανέμει τὸ δίκαιον ἑκάστῃ.
come she-distributes the just-share to-each
καὶ ἐπὶ τοῖς ἔνδον δ᾽ ἐξυφαινομένοις κηρίοις ἐφέστηκεν, 34
and over the indoors and being-woven-in combs she-is-set
ὡς καλῶς καὶ ταχέως ὑφαίνηται, καὶ τοῦ γιγνομένου
that finely and quickly they-be-woven and of-the coming-into-being
τόκου ἐπιμελεῖται ὡς ἐκτρέφηται· ἐπειδὰν δὲ ἐκτραφῇ
offspring takes-care that it-be-reared-up when and it-be-reared-up
καὶ ἀξιοεργοὶ οἱ νεοττοὶ γένωνται, ἀποικίζει αὐτοὺς
and fit-for-work the young become she-sends-out-as-colonists them
σὺν τῶν ἐπιγόνων τινὶ ἡγεμόνι.
with of-the descendants some leader

35 Ἦ καὶ ἐμὲ οὖν, ἔφη ἡ γυνή, δεήσει ταῦτα ποιεῖν;
Truly also me then said the wife will-it-be-needful these-things to-do
Δεήσει μέντοι σε, ἔφην ἐγώ, ἔνδον τε μένειν καὶ
It-will-be-needful certainly you said I indoors both to-stay and
οἷς μὲν ἂν ἔξω τὸ ἔργον ᾖ τῶν οἰκετῶν, τούτους
to-whom indeed — outdoors the work be of-the servants these
συνεκπέμπειν, οἷς δ' ἂν ἔνδον ἔργον ἐργαστέον,
to-send-out-together by-whom but — indoors work must-be-worked
36 τούτων σοι ἐπιστατητέον, καὶ τά τε εἰσφερόμενα
these you must-oversee and the-things both brought-in
ἀποδεκτέον, καὶ ἃ μὲν ἂν αὐτῶν δέῃ δαπανᾶν, σοὶ
must-receive and what indeed — of-them be-needful to-spend you
διανεμητέον, ἃ δ' ἂν περιττεύειν δέῃ, προνοητέον καὶ
must-distribute what but — to-be-surplus be-needful must-take-forethought and
φυλακτέον ὅπως μὴ ἡ εἰς τὸν ἐνιαυτὸν κειμένη δαπάνη
must-guard that not the for the year laid-up expense
εἰς τὸν μῆνα δαπανᾶται. καὶ ὅταν ἔρια εἰσενεχθῇ σοι,
in the month be-spent and when wool be-brought-in to-you
ἐπιμελητέον ὅπως οἷς δεῖ ἱμάτια γίγνηται. καὶ ὅ γε
must-take-care that for-whom is-needful cloaks come-to-be and the at-least
ξηρὸς σῖτος ὅπως καλῶς ἐδώδιμος γίγνηται ἐπιμελητέον.
dry grain that well edible become must-take-care
37 ἓν μέντοι τῶν σοὶ προσηκόντων, ἔφην ἐγώ, ἐπιμελημάτων
one however of-the to-you belonging said I cares
ἴσως ἀχαριστότερον δόξει εἶναι, ὅτι ὃς ἂν κάμνῃ
perhaps more-thankless will-seem to-be that whoever — be-ill
τῶν οἰκετῶν, τούτων σοι ἐπιμελητέον πάντων ὅπως
of-the servants these you must-take-care-of all that
θεραπεύηται. Νὴ Δί', ἔφη ἡ γυνή, ἐπιχαριτώτατον μὲν
he-be-tended By Zeus said the wife most-gracious indeed

οὖν, ἢν μέλλωσί γε οἱ καλῶς θεραπευθέντες χάριν
then if they-are-going at-least the-ones well tended thanks
εἴσεσθαι καὶ εὐνούστεροι ἢ πρόσθεν ἔσεσθαι.
to-know and more-loyal than before to-be
καὶ ἐγώ, ἔφη ὁ Ἰσχόμαχος, ἀγασθεὶς αὐτῆς τὴν ἀπόκρισιν 38
and I said — Ischomachus having-admired her the answer
εἶπον, Ἆρά γε, ὦ γύναι, διὰ τοιαύτας τινὰς προνοίας
said Then at-least O wife through such some forethoughts
καὶ τῆς ἐν τῷ σμήνει ἡγεμόνος αἱ μέλιτται οὕτω διατίθενται
also of-the in the hive leader the bees so are-disposed
πρὸς αὐτήν, ὥστε ὅταν ἐκείνη ἐκλίπῃ, οὐδεμία οἴεται
toward her that whenever she leave none thinks
τῶν μελιττῶν ἀπολειπτέον εἶναι, ἀλλ' ἕπονται πᾶσαι;
of-the bees she-must-stay-behind to-be but follow all
καὶ ἡ γυνή μοι ἀπεκρίνατο, Θαυμάζοιμ' ἄν, ἔφη, εἰ 39
and the wife to-me answered I-would-wonder — she-said if
μὴ πρὸς σὲ μᾶλλον τείνοι τὰ τοῦ ἡγεμόνος ἔργα ἢ
not toward you rather tended the of-the leader works than
πρὸς ἐμέ. ἡ γὰρ ἐμὴ φυλακὴ τῶν ἔνδον καὶ διανομὴ
toward me the for my guarding of-the indoors-things and distribution
γελοία τις ἂν οἶμαι φαίνοιτο, εἰ μὴ σύγε ἐπιμελοῖο
ridiculous somehow — I-think would-appear if not you-at-least took-care
ὅπως ἔξωθέν τι εἰσφέροιτο.
that from-outside something be-brought-in
Γελοία δ' αὖ, ἔφην ἐγώ, ἡ ἐμὴ εἰσφορὰ φαίνοιτ' ἄν, εἰ 40
Ridiculous and in-turn said I the my bringing-in would-appear — if
μὴ εἴη ὅστις τὰ εἰσενεχθέντα σώζοι. οὐχ ὁρᾷς, ἔφην
not there-were whoever the-things brought-in might-keep not do-you-see said
ἐγώ, οἱ εἰς τὸν τετρημένον πίθον ἀντλεῖν λεγόμενοι
I the-ones into the pierced jar to-draw-water said

ὡς οἰκτείρονται, ὅτι μάτην πονεῖν δοκοῦσι; Νὴ Δί', ἔφη
how they-are-pitied because in-vain to-toil they-seem By Zeus said
ἡ γυνή, καὶ γὰρ τλήμονές εἰσιν, εἰ τοῦτό γε ποιοῦσιν.
the wife and for wretched they-are if this at-least they-do
41 Ἄλλαι δέ τοι, ἔφην ἐγώ, ἴδιαι ἐπιμέλειαι, ὦ γύναι, ἡδεῖαί
Other and surely said I private cares O wife pleasant
σοι γίγνονται, ὁπόταν ἀνεπιστήμονα ταλασίας λαβοῦσα
to-you become whenever unskilled in-spinning having-taken
ἐπιστήμονα ποιήσῃς, καὶ διπλασίου σοι ἀξία γένηται, καὶ
skilled you-make and of-double to-you worth she-become and
ὁπόταν ἀνεπιστήμονα ταμιείας καὶ διακονίας παραλαβοῦσα
whenever unskilled in-housekeeping and in-service having-taken-over
ἐπιστήμονα καὶ πιστὴν καὶ διακονικὴν ποιησαμένη παντὸς
skilled and trustworthy and serviceable having-made of-all
ἀξίαν ἔχῃς, καὶ ὁπόταν τοὺς μὲν σώφρονάς τε καὶ
worth you-have and whenever the-ones indeed temperate both and
ὠφελίμους τῷ σῷ οἴκῳ ἐξῇ σοι εὖ ποιῆσαι, ἐὰν
beneficial to-the your house it-be-allowed for-you well to-treat if
δέ τις πονηρὸς φαίνηται, ἐξῇ σοι κολάσαι·
but someone wicked appear it-be-allowed for-you to-punish
42 τὸ δὲ πάντων ἥδιστον, ἐὰν βελτίων ἐμοῦ φανῇς, καὶ
the and of-all most-pleasant if better than-I you-appear and
ἐμὲ σὸν θεράποντα ποιήσῃ, καὶ μὴ δέῃ σε φοβεῖσθαι
me your servant you-make and not it-be-needful you to-fear
μὴ προϊούσης τῆς ἡλικίας ἀτιμοτέρα ἐν τῷ οἴκῳ γένῃ,
lest advancing the age less-honored in the house you-become
ἀλλὰ πιστεύῃς ὅτι πρεσβυτέρα γιγνομένη ὅσῳ ἂν καὶ
but trust that older becoming by-as-much-as — both
ἐμοὶ κοινωνὸς καὶ παισὶν οἴκου φύλαξ ἀμείνων γίγνῃ,
to-me partner and to-children of-house guardian better you-become
τοσούτῳ καὶ τιμιωτέρα ἐν τῷ οἴκῳ ἔσει.
by-so-much also more-honored in the house you-will-be

τὰ γὰρ καλά τε κἀγαθά, ἐγὼ ἔφην, οὐ διὰ τὰς 43
the for fine both and-good-things I said not through the
ὡραιότητας, ἀλλὰ διὰ τὰς ἀρετὰς εἰς τὸν βίον τοῖς
youthful-beauties but through the virtues into the life for-the
ἀνθρώποις ἐπαύξεται. τοιαῦτα μέν, ὦ Σώκρατες, δοκῶ
men increase such-things indeed O Socrates I-seem
μεμνῆσθαι αὐτῇ τὰ πρῶτα διαλεχθείς.
to-remember with-her the first having-conversed

VIII · THE BEAUTY OF ORDER

When his wife could not find something he asked for, Ischomachus blamed himself for not having shown her where each thing belongs. Nothing is so useful or beautiful as order: a chorus, an army, a trireme are fine to see and work well when ordered and are a confusion otherwise. He describes a great Phoenician merchantman where every piece of gear had its place in a small space, and the mate who knew where everything lay. Even pots look graceful in rows, and a house with storerooms has no excuse for confusion; the whole city's goods can be found because each is kept in its place.

Ἦ καὶ ἐπέγνως τι, ὦ Ἰσχόμαχε, ἔφην ἐγώ, ἐκ 1
Truly also did-you-observe something O Ischomachus said I from
τούτων αὐτὴν κεκινημένην μᾶλλον πρὸς τὴν ἐπιμέλειαν;
these her stirred more toward the care
Ναὶ μὰ Δί᾽, ἔφη ὁ Ἰσχόμαχος, καὶ δηχθεῖσάν γε οἶδα
Yes by Zeus said — Ischomachus and stung at-least I-know
αὐτὴν καὶ ἐρυθριάσασαν σφόδρα ὅτι τῶν εἰσενεχθέντων
her and having-blushed exceedingly because of-the things-brought-in
τι αἰτήσαντος ἐμοῦ οὐκ εἶχέ μοι δοῦναι.
something having-asked I not she-had to-me to-give

2 καὶ ἐγὼ μέντοι ἰδὼν ἀχθεσθεῖσαν αὐτὴν εἶπον, Μηδέν
and I however having-seen distressed her said Not
τι, ἔφην, ἀθυμήσῃς, ὦ γύναι, ὅτι οὐκ ἔχεις δοῦναι ὅ
at-all said-I be-disheartened O wife that not you-have to-give what
σε αἰτῶν τυγχάνω. ἔστι μὲν γὰρ πενία αὕτη σαφής, τὸ
you asking I-happen is indeed for poverty this plain the
δεόμενόν τινος μὴ ἔχειν χρῆσθαι· ἀλυποτέρα δὲ αὕτη
needing something not to-have to-use less-painful but this
ἡ ἔνδεια τὸ ζητοῦντά τι μὴ δύνασθαι λαβεῖν ἢ τὴν
the want the seeking something not to-be-able to-get than —
ἀρχὴν μηδὲ ζητεῖν, εἰδότα ὅτι οὐκ ἔστιν. ἀλλὰ γάρ, ἔφην
at-all not-even to-seek knowing that not it-is but for said
ἐγώ, τούτων οὐ σὺ αἰτία, ἀλλ᾽ ἐγὼ οὐ τάξας σοι
I of-these not you cause but I not having-arranged to-you
παρέδωκα ὅπου χρὴ ἕκαστα κεῖσθαι, ὅπως εἰδῇς
handed-over where it-is-needful each to-lie so-that you-might-know
ὅπου τε δεῖ τιθέναι καὶ ὁπόθεν λαμβάνειν.
where both it-is-needful to-put and whence to-take

3 ἔστι δ᾽ οὐδὲν οὕτως, ὦ γύναι, οὔτ᾽ εὔχρηστον οὔτε
is and nothing so O wife neither serviceable nor
καλὸν ἀνθρώποις ὡς τάξις. καὶ γὰρ χορὸς ἐξ ἀνθρώπων
fine for-men as order and for a-chorus of men
συγκείμενός ἐστιν· ἀλλ᾽ ὅταν μὲν ποιῶσιν ὅ τι ἂν τύχῃ
composed is but whenever indeed they-do what ever — happen
ἕκαστος, ταραχή τις φαίνεται καὶ θεᾶσθαι ἀτερπές, ὅταν
each confusion some appears and to-view unpleasant whenever
δὲ τεταγμένως ποιῶσι καὶ φθέγγωνται, ἅμα οἱ
but in-order they-do and utter at-the-same-time the
αὐτοὶ οὗτοι καὶ ἀξιοθέατοι δοκοῦσιν εἶναι καὶ ἀξιάκουστοι.
same these also worth-seeing they-seem to-be and worth-hearing

καὶ στρατιά γε, ἔφην ἐγώ, ὦ γύναι, ἄτακτος μὲν οὖσα 4
and an-army at-least said I O wife disordered indeed being
ταραχωδέστατον, καὶ τοῖς μὲν πολεμίοις εὐχειρωτότατον,
most-confused and to-the indeed enemies most-easily-mastered
τοῖς δὲ φίλοις ἀηδέστατον ὁρᾶν καὶ ἀχρηστότατον, ὄνος
to-the but friends most-unpleasant to-see and most-useless donkey
ὁμοῦ, ὁπλίτης, σκευοφόρος, ψιλός, ἱππεύς, ἅμαξα. πῶς
together hoplite baggage-carrier light-armed horseman wagon how
γὰρ ἂν πορευθείησαν, ἐὰν ἔχοντες οὕτως ἐπικωλύσωσιν
for — would-they-march if being so they-hinder
ἀλλήλους, ὁ μὲν βαδίζων τὸν τρέχοντα, ὁ δὲ
one-another the-one indeed walking the-one running the-other and
τρέχων τὸν ἑστηκότα, ἡ δὲ ἅμαξα τὸν ἱππέα, ὁ δὲ
running the-one standing the and wagon the horseman the and
ὄνος τὴν ἅμαξαν, ὁ δὲ σκευοφόρος τὸν ὁπλίτην;
donkey the wagon the and baggage-carrier the hoplite
εἰ δὲ καὶ μάχεσθαι δέοι, πῶς ἂν οὕτως ἔχοντες 5
if and also to-fight it-were-needful how — so being
μαχέσαιντο; οἷς γὰρ ἀνάγκη αὐτῶν τοὺς ἐπιόντας φεύγειν,
would-they-fight for-whom for necessity of-them the attacking to-flee
οὗτοι ἱκανοί εἰσι φεύγοντες καταπατῆσαι τοὺς ὅπλα ἔχοντας.
these sufficient are fleeing to-trample the arms having
τεταγμένη δὲ στρατιὰ κάλλιστον μὲν ἰδεῖν τοῖς φίλοις, 6
ordered and army finest indeed to-see for-the friends
δυσχερέστατον δὲ τοῖς πολεμίοις. τίς μὲν γὰρ οὐκ
most-vexing but for-the enemies who indeed for not
ἂν φίλος ἡδέως θεάσαιτο ὁπλίτας πολλοὺς ἐν τάξει
— friend gladly would-view hoplites many in order
πορευομένους, τίς δ᾽ οὐκ ἂν θαυμάσειεν ἱππέας κατὰ τάξεις
marching who and not — would-admire horsemen by ranks
ἐλαύνοντας, τίς δὲ οὐκ ἂν πολέμιος φοβηθείη ἰδὼν
riding who and not — enemy would-be-afraid having-seen

διευκρινημένους ὁπλίτας, ἱππέας, πελταστάς, τοξότας,
distinctly-sorted hoplites horsemen peltasts archers
σφενδονήτας, καὶ τοῖς ἄρχουσι τεταγμένως ἑπομένους;
slingers and the commanders in-order following
7 ἀλλὰ καὶ πορευομένων ἐν τάξει, κἂν πολλαὶ μυριάδες
but also of-them-marching in order even-if many tens-of-thousands
ὦσιν, ὁμοίως ὥσπερ εἷς ἕκαστος καθ' ἡσυχίαν πάντες
they-be likewise as one each in quiet all
πορεύονται· εἰς γὰρ τὸ κενούμενον ἀεὶ ὄπισθεν ἐπέρχονται.
march into for the being-emptied always behind come-up
8 καὶ τριήρης δέ τοι ἡ σεσαγμένη ἀνθρώπων διὰ τί
and a-trireme and surely the packed with-men through what
ἄλλο φοβερόν ἐστι πολεμίοις ἢ φίλοις ἀξιοθέατον ἢ ὅτι
other fearful is to-enemies or to-friends worth-seeing than that
ταχὺ πλεῖ; διὰ τί δὲ ἄλλο ἄλυποι ἀλλήλοις εἰσὶν
swiftly it-sails through what and other untroublesome to-one-another are
οἱ ἐμπλέοντες ἢ διότι ἐν τάξει μὲν κάθηνται, ἐν
the-ones sailing-in than because in order indeed they-sit in
τάξει δὲ προνεύουσιν, ἐν τάξει δ' ἀναπίπτουσιν, ἐν τάξει
order and they-lean-forward in order and they-fall-back in order
δ' ἐμβαίνουσι καὶ ἐκβαίνουσιν;
and they-embark and disembark
9 ἡ δ' ἀταξία ὅμοιόν τί μοι δοκεῖ εἶναι οἷόνπερ
the and disorder like something to-me seems to-be just-such-as
εἰ γεωργὸς ὁμοῦ ἐμβάλοι κριθὰς καὶ πυροὺς καὶ
if a-farmer together should-throw barley and wheat and
ὄσπρια· κἄπειτα ὁπότε δέοι ἢ μάζης ἢ ἄρτου
pulse and-then whenever it-were-needful either barley-cake or bread
ἢ ὄψου, διαλέγειν δέοι αὐτῷ ἀντὶ τοῦ λαβόντα
or relish to-pick-out it-were-needful for-him instead-of the having-taken
διευκρινημένοις χρῆσθαι.
sorted to-use

καὶ σὺ οὖν, ὦ γύναι, εἰ τοῦ μὲν ταράχου τούτου μὴ 10
and you then O wife if the indeed confusion this not
δέοιο, βούλοιο δ' ἀκριβῶς διοικεῖν τὰ ὄντα εἰδέναι
you-should-need you-should-wish and exactly to-manage the things-being to-know
καὶ τῶν ὄντων εὐπόρως λαμβάνουσα ὅτῳ ἂν δέῃ
and of-the things-being easily taking whatever — be-needful
χρῆσθαι, καὶ ἐμοί, ἐάν τι αἰτῶ, ἐν χάριτι διδόναι,
to-use and to-me if something I-ask with grace to-give
χώραν τε δοκιμασώμεθα τὴν προσήκουσαν ἑκάστοις ἔχειν,
place both let-us-select the befitting each to-have
καὶ ἐν ταύτῃ θέντες διδάξωμεν τὴν διάκονον λαμβάνειν
and in this having-put let-us-teach the maidservant to-take
τε ἐντεῦθεν καὶ κατατιθέναι πάλιν εἰς ταύτην· καὶ οὕτως
both thence and to-put-down again into this and so
εἰσόμεθα τά τε σῶα ὄντα καὶ τὰ μή· ἡ γὰρ
we-shall-know the-things both safe being and the-things not the for
χώρα αὐτὴ τὸ μὴ ὂν ποθήσει, καὶ δεόμενον θεραπείας
place itself the not being will-miss and needing attention
ἐξετάσει ἡ ὄψις, καὶ τὸ εἰδέναι ὅπου ἕκαστόν ἐστι,
will-search-out the sight and the to-know where each is
ταχὺ ἐγχειριεῖ, ὥστε μὴ ἀπορεῖν χρῆσθαι.
quickly will-put-into-hand so-as not to-be-at-a-loss to-use
καλλίστην δέ ποτε καὶ ἀκριβεστάτην ἔδοξα σκευῶν 11
finest and once and most-exact I-seemed of-equipment
τάξιν ἰδεῖν, ὦ Σώκρατες, εἰσβὰς ἐπὶ θέαν εἰς
arrangement to-see O Socrates having-gone-aboard for viewing onto
τὸ μέγα πλοῖον τὸ Φοινικικόν. πλεῖστα γὰρ σκεύη ἐν
the great ship the Phoenician most for equipment in
σμικροτάτῳ ἀγγείῳ διακεχωρισμένα ἐθεασάμην.
smallest vessel separated I-viewed

12 διὰ πολλῶν μὲν γὰρ δήπου, ἔφη, ξυλίνων σκευῶν καὶ
through many indeed for surely he-said wooden gear and
πλεκτῶν ὁρμίζεται ναῦς καὶ ἀνάγεται, διὰ πολλῶν δὲ
plaited is-moored a-ship and puts-out through many and
τῶν κρεμαστῶν καλουμένων πλεῖ, πολλοῖς δὲ μηχανήμασιν
the hanging-gear so-called it-sails with-many and engines
ἀνθώπλισται πρὸς τὰ πολέμια πλοῖα, πολλὰ δὲ ὅπλα
it-is-armed against the hostile ships many and arms
τοῖς ἀνδράσι συμπεριάγει, πάντα δὲ σκεύη ὅσοισπερ ἐν
for-the men it-carries-round all and gear as-many-as-ever in
οἰκίᾳ χρῶνται ἄνθρωποι τῇ συσσιτίᾳ ἑκάστῃ κομίζει·
house use men for-the mess each it-conveys
γέμει δὲ παρὰ πάντα φορτίων ὅσα ναύκληρος κέρδους
it-is-full and besides all of-cargoes as-much-as a-shipowner of-gain
ἕνεκα ἄγεται.
for-the-sake-of carries

13 καὶ ὅσα λέγω, ἔφη, ἐγώ, πάντα οὐκ ἐν πολλῷ τινι μείζονι
and as-much-as I-mention he-said I all not in much any greater
χώρᾳ ἔκειτο ἢ ἐν δεκακλίνῳ στέγῃ συμμέτρῳ. καὶ οὕτω
space lay than in a-ten-couch room well-proportioned and so
κείμενα ἕκαστα κατενόησα ὡς οὔτε ἄλληλα ἐμποδίζει οὔτε
lying each I-observed that neither one-another they-impede nor
μαστευτοῦ δεῖται οὔτε ἀσυσκεύαστά ἐστιν οὔτε δυσλύτως ἔχει,
of-a-searcher need nor unpacked are nor hard-to-untie are
ὥστε διατριβὴν παρέχειν, ὅταν τῳ ταχὺ δέῃ χρῆσθαι.
so-as delay to-cause whenever something quickly be-needful to-use

14 τὸν δὲ τοῦ κυβερνήτου διάκονον, ὃς πρῳρεὺς τῆς νεὼς
the and of-the helmsman assistant who bow-officer of-the ship
καλεῖται, οὕτως εὗρον ἐπιστάμενον ἑκάστων τὴν χώραν
is-called so I-found knowing of-each the place
ὡς καὶ ἀπὼν ἂν εἴποι ὅπου ἕκαστα κεῖται καὶ ὁπόσα
that even being-away — he-could-say where each lies and how-many

ἐστὶν οὐδὲν ἧττον ἢ ὁ γράμματα ἐπιστάμενος εἴποι
are nothing less than the-one letters knowing could-say
ἂν Σωκράτους καὶ ὁπόσα γράμματα καὶ ὅπου ἕκαστον
— of-Socrates both how-many letters and where each
τέτακται.
is-arranged
εἶδον δέ, ἔφη ὁ Ἰσχόμαχος, καὶ ἐξετάζοντα τοῦτον αὐτὸν 15
I-saw and said — Ischomachus also examining this-one himself
ἐν τῇ σχολῇ πάντα ὁπόσοις ἄρα δεῖ ἐν τῷ πλοίῳ
in the leisure all-things as-many-as then it-is-needful in the ship
χρῆσθαι. θαυμάσας δέ, ἔφη, τὴν ἐπίσκεψιν αὐτοῦ ἠρόμην
to-use having-wondered and he-said at-the inspection his I-asked
τί πράττοι. ὁ δ' εἶπεν, Ἐπισκοπῶ, ἔφη, ὦ ξένε, εἴ τι
what he-was-doing he and said I-inspect he-said O stranger if anything
συμβαίνοι γίγνεσθαι, πῶς κεῖται, ἔφη, τὰ ἐν τῇ νηί,
happens to-be how lie he-said the-things in the ship
ἢ εἴ τι ἀποστατεῖ ἢ εἰ δυστραπέλως τι σύγκειται.
or if anything is-out-of-place or if awkwardly anything is-stowed
οὐ γάρ, ἔφη, ἐγχωρεῖ ὅταν χειμάζῃ ὁ θεὸς ἐν τῇ θαλάττῃ, 16
not for he-said it-is-possible whenever storms the god on the sea
οὔτε μαστεύειν ὅτου ἂν δέῃ οὔτε δυστραπέλως ἔχον
either to-search-for whatever — be-needful or awkwardly being
διδόναι. ἀπειλεῖ γὰρ ὁ θεὸς καὶ κολάζει τοὺς βλᾶκας.
to-give threatens for the god and punishes the sluggards
ἐὰν δὲ μόνον μὴ ἀπολέσῃ τοὺς μὴ ἁμαρτάνοντας, πάνυ
if and only not he-destroy the-ones not erring very
ἀγαπητόν· ἐὰν δὲ καὶ πάνυ καλῶς ὑπηρετοῦντας σώζῃ,
satisfactory if and also very well serving he-save
πολλὴ χάρις, ἔφη, τοῖς θεοῖς.
much thanks he-said to-the gods

17 ἐγὼ οὖν κατιδὼν ταύτην τὴν ἀκρίβειαν τῆς κατασκευῆς
I then having-observed this the exactness of-the arrangement
ἔλεγον τῇ γυναικὶ ὅτι πάνυ ἂν ἡμῶν εἴη βλακικὸν
was-saying to-the wife that very — of-us it-would-be sluggish
εἰ οἱ μὲν ἐν τοῖς πλοίοις καὶ μικροῖς οὖσι χώρας
if the-ones indeed in the ships even small being places
εὑρίσκουσι, καὶ σαλεύοντες ἰσχυρῶς ὅμως σώζουσι τὴν
find and tossing strongly nevertheless keep the
τάξιν, καὶ ὑπερφοβούμενοι ὅμως εὑρίσκουσι τὸ δέον
order and terribly-afraid nevertheless find the needed-thing
λαμβάνειν, ἡμεῖς δὲ καὶ διῃρημένων ἑκάστοις θηκῶν ἐν
to-take we but also divided for-each storerooms in
τῇ οἰκίᾳ μεγάλων καὶ βεβηκυίας τῆς οἰκίας ἐν δαπέδῳ,
the house great and resting the house on ground
εἰ μὴ εὑρήσομεν καλὴν καὶ εὐεύρετον χώραν ἑκάστοις
if not we-shall-find fine and easy-to-find place for-each
αὐτῶν, πῶς οὐκ ἂν πολλὴ ἡμῶν ἀσυνεσία εἴη;
of-them how not — great our stupidity would-be
18 ὡς μὲν δὴ ἀγαθὸν τετάχθαι σκευῶν κατασκευὴν
how indeed indeed good to-have-been-arranged of-equipment stock
καὶ ὡς ῥᾴδιον χώραν ἑκάστοις αὐτῶν εὑρεῖν ἐν οἰκίᾳ
and how easy place for-each of-them to-find in house
θεῖναι ὡς ἑκάστοις συμφέρει εἴρηται·
to-put as for-each it-suits has-been-said
19 ὡς δὲ καλὸν φαίνεται, ἐπειδὰν ὑποδήματα ἐφεξῆς κέηται,
how and fine it-appears when shoes in-a-row lie
κἂν ὁποῖα ᾖ, καλὸν δὲ ἱμάτια κεχωρισμένα ἰδεῖν,
even-if of-whatever-kind they-be fine and cloaks separated to-see
κἂν ὁποῖα ᾖ, καλὸν δὲ στρώματα, καλὸν δὲ χαλκία,
even-if of-whatever-kind they-be fine and bedclothes fine and bronze-vessels
καλὸν δὲ τὰ ἀμφὶ τραπέζας, καλὸν δὲ καὶ ὃ πάντων
fine and the-things about tables fine and also what of-all

καταγελάσειεν ἂν μάλιστα οὐχ ὁ σεμνὸς ἀλλ᾽ ὁ κομψός,
would-laugh-at — most not the solemn but the witty
ὅτι καὶ χύτρας φημὶ εὔρυθμον φαίνεσθαι εὐκρινῶς κειμένας·
that even pots I-say graceful to-appear distinctly lying
τὰ δὲ ἄλλα ἤδη που ἀπὸ τούτου ἅπαντα καλλίω 20
the and other-things already I-suppose from this all finer
φαίνεται κατὰ κόσμον κείμενα· χορὸς γὰρ σκευῶν ἕκαστα
appear in order lying a-chorus for of-utensils each
φαίνεται, καὶ τὸ μέσον δὲ τούτων καλὸν φαίνεται,
appears and the middle and of-these fine appears
ἐκποδὼν ἑκάστου κειμένου· ὥσπερ καὶ κύκλιος χορὸς
out-of-the-way each lying just-as also a-circular chorus
οὐ μόνον αὐτὸς καλὸν θεαμά ἐστιν, ἀλλὰ καὶ τὸ μέσον
not only itself fine sight is but also the middle
αὐτοῦ καλὸν καὶ καθαρὸν φαίνεται.
of-it fine and clean appears
εἰ δ᾽ ἀληθῆ ταῦτα λέγω, ἔξεστιν, ἔφην, ὦ γύναι, καὶ πεῖραν 21
if and true these-things I-say it-is-possible said-I O wife also trial
λαμβάνειν αὐτῶν οὔτε τι ζημιωθέντας οὔτε τι πολλὰ
to-take of-them neither at-all having-suffered-loss nor at-all much
πονήσαντας. ἀλλὰ μὴν οὐδὲ τοῦτο δεῖ ἀθυμῆσαι,
having-toiled but indeed not-even this it-is-needful to-be-disheartened
ὦ γύναι, ἔφην ἐγώ, ὡς χαλεπὸν εὑρεῖν τὸν μαθησόμενόν
O wife said I that hard to-find the-one going-to-learn
τε τὰς χώρας καὶ μεμνησόμενον καταχωρίζειν ἕκαστα.
both the places and going-to-remember to-put-in-place each
ἴσμεν γὰρ δήπου ὅτι μυριοπλάσια ἡμῶν ἅπαντα ἔχει 22
we-know for surely that ten-thousand-fold than-we all-things has
ἡ πᾶσα πόλις, ἀλλ᾽ ὅμως, ὁποῖον ἂν τῶν οἰκετῶν
the whole city but nevertheless whichever — of-the servants
κελεύσῃς πριάμενόν τί σοι ἐξ ἀγορᾶς ἐνεγκεῖν,
you-bid having-bought something for-you from market to-bring

οὐδεὶς ἀπορήσει, ἀλλὰ πᾶς εἰδὼς φανεῖται ὅποι χρὴ
no-one will-be-at-a-loss but each knowing will-appear where it-is-needful
ἐλθόντα λαβεῖν ἕκαστα. τούτου μέντοι, ἔφην ἐγώ, οὐδὲν
having-gone to-get each-thing of-this however said I nothing
ἄλλο αἴτιόν ἐστιν ἢ ὅτι ἐν χώρᾳ κεῖται τεταγμένῃ.
other cause is than that in place it-lies arranged
23 ἄνθρωπον δέ γε ζητῶν, καὶ ταῦτα ἐνίοτε ἀντιζητοῦντα,
a-man but at-least seeking and this sometimes seeking-in-turn
πολλάκις ἄν τις πρότερον πρὶν εὑρεῖν ἀπείποι. καὶ τούτου
often — someone sooner before to-find would-give-up and of-this
αὖ οὐδὲν ἄλλο αἴτιόν ἐστιν ἢ τὸ μὴ εἶναι τεταγμένον ὅπου
in-turn nothing other cause is than the not to-be arranged where
ἕκαστον δεῖ ἀναμένειν. περὶ μὲν δὴ τάξεως σκευῶν
each it-is-needful to-wait about indeed indeed order of-utensils
καὶ χρήσεως τοιαῦτα αὐτῇ διαλεχθεὶς δοκῶ μεμνῆσθαι.
and use such-things with-her having-conversed I-seem to-remember

IX · SETTING THE HOUSE IN ORDER

Ischomachus showed his wife the rooms, built so that each called for what suited it: the strong chamber for valuables, the dry rooms for grain, the cool for wine, the bright for work; the women's quarters were bolted off from the men's. They sorted the furnishings by tribes and assigned places, giving the daily things to the servants who use them and the rest to a housekeeper chosen for self-control and memory, whom they then taught goodwill and justice. He made his wife the guardian of the house's laws, inspecting everything as a garrison-commander inspects his posts, since the goods are more hers than any servant's. She answered that caring for her own goods was more natural to a sensible woman than neglecting them.

Καὶ τί δή; ἡ γυνὴ ἐδόκει σοι, ἔφην ἐγώ, ὦ Ἰσχόμαχε, 1
And what indeed the wife seemed to-you said I O Ischomachus
πώς τι ὑπακούειν ὧν σὺ ἐσπούδαζες διδάσκων; Τί δέ, εἰ
somehow at-all to-heed what you were-earnest teaching What and if
μὴ ὑπισχνεῖτό γε ἐπιμελήσεσθαι καὶ φανερὰ ἦν ἡδομένη
not she-promised at-least to-take-care and plain she-was being-pleased
ἰσχυρῶς, ὥσπερ ἐξ ἀμηχανίας εὐπορίαν τινὰ εὑρηκυῖα,
strongly as-if from helplessness resource some having-found
καὶ ἐδεῖτό μου ὡς τάχιστα ἥπερ ἔλεγον διατάξαι.
and she-begged me as quickly-as-possible as-very I-was-saying to-arrange
Καὶ πῶς δή, ἔφην ἐγώ, ὦ Ἰσχόμαχε, διέταξας αὐτῇ; Τί 2
And how indeed said I O Ischomachus did-you-arrange for-her What
δέ, εἰ μὴ τῆς οἰκίας τὴν δύναμιν ἔδοξέ μοι πρῶτον ἐπιδεῖξαι
and if not of-the house the capacity it-seemed to-me first to-show
αὐτῇ. οὐ γὰρ ποικίλμασι κεκόσμηται, ὦ Σώκρατες, ἀλλὰ
her not for with-ornaments it-is-adorned O Socrates but
τὰ οἰκήματα ᾠκοδόμηται πρὸς αὐτὸ τοῦτο ἐσκεμμένα ὅπως
the rooms have-been-built for it this considered that

ἀγγεῖα ὡς συμφορώτατα ᾖ τοῖς μέλλουσιν ἐν αὐτοῖς
vessels as most-suitable be for-the-things going in them
ἔσεσθαι, ὥστε αὐτὰ ἐκάλει τὰ πρέποντα ἑνὶ ἑκάστῳ.
to-be so-that themselves called the-things fitting one each
3 ὁ μὲν γὰρ θάλαμος ἐν ὀχυρῷ ὢν τὰ πλείστου ἄξια
the indeed for chamber in secure being the of-most worth
καὶ στρώματα καὶ σκεύη παρεκάλει, τὰ δὲ ξηρὰ τῶν
both bedclothes and utensils summoned the and dry of-the
στεγῶν τὸν σῖτον, τὰ δὲ ψυχεινὰ τὸν οἶνον, τὰ δὲ φανὰ
rooms the grain the and cool the wine the and bright
ὅσα φάους δεόμενα ἔργα τε καὶ σκεύη ἐστί.
as-many-as of-light needing works both and utensils are
4 καὶ διαιτητήρια δὲ τοῖς ἀνθρώποις ἐπεδείκνυον αὐτῇ
and living-rooms and for-the men I-showed her
κεκαλλωπισμένα τοῦ μὲν θέρους ἔχειν ψυχεινά, τοῦ δὲ
embellished in-the indeed summer to-be cool in-the but
χειμῶνος ἀλεεινά. καὶ σύμπασαν δὲ τὴν οἰκίαν ἐπέδειξα
winter warm and the-whole and the house I-showed
αὐτῇ ὅτι πρὸς μεσημβρίαν ἀναπέπταται, ὥστε εὔδηλον
her that toward the-south it-lies-open so-that quite-clear
εἶναι ὅτι χειμῶνος μὲν εὐήλιός ἐστι, τοῦ δὲ θέρους εὔσκιος.
to-be that in-winter indeed sunny it-is in-the but summer shady
5 ἔδειξα δὲ καὶ τὴν γυναικωνῖτιν αὐτῇ, θύρᾳ βαλανωτῇ
I-showed and also the women's-quarters to-her by-a-door bolted
ὡρισμένην ἀπὸ τῆς ἀνδρωνίτιδος, ἵνα μήτε ἐκφέρηται
separated from the men's-quarters so-that neither be-carried-out
ἔνδοθεν ὅ τι μὴ δεῖ, μήτε τεκνοποιῶνται οἱ οἰκέται
from-inside what ever not is-needful nor produce-children the servants
ἄνευ τῆς ἡμετέρας γνώμης. οἱ μὲν γὰρ χρηστοὶ
without the our knowledge the-ones indeed for good
παιδοποιησάμενοι εὐνούστεροι ὡς ἐπὶ τὸ πολύ, οἱ
having-had-children more-loyal as for the most the-ones

δὲ πονηροὶ συζυγέντες εὐπορώτεροι πρὸς τὸ κακουργεῖν
but wicked paired-together better-supplied toward the to-do-mischief
γίγνονται.
become
ἐπεὶ δὲ ταῦτα διήλθομεν, ἔφη, οὕτω δὴ ἤδη κατὰ 6
when and these-things we-went-through he-said so indeed already by
φυλὰς διεκρίνομεν τὰ ἔπιπλα. ἠρχόμεθα δὲ πρῶτον, ἔφη,
tribes we-sorted the furnishings we-began and first he-said
ἀθροίζοντες, οἷς ἀμφὶ θυσίας χρώμεθα. μετὰ ταῦτα
collecting what for sacrifices we-use after these-things
κόσμον γυναικὸς τὸν εἰς ἑορτὰς διηροῦμεν, ἐσθῆτα
adornment of-woman the for festivals we-divided clothing
ἀνδρὸς τὴν εἰς ἑορτὰς καὶ πόλεμον, καὶ στρώματα
of-man the for festivals and war and bedclothes
ἐν γυναικωνίτιδι, στρώματα ἐν ἀνδρωνίτιδι, ὑποδήματα
in women's-quarters bedclothes in men's-quarters shoes
γυναικεῖα, ὑποδήματα ἀνδρεῖα.
women's shoes men's
ὅπλων ἄλλη φυλή, ἄλλη ταλασιουργικῶν ὀργάνων, ἄλλη 7
of-arms another tribe another of-spinning instruments another
σιτοποικῶν, ἄλλη ὀψοποικῶν, ἄλλη τῶν ἀμφὶ λουτρόν,
of-bread-making another of-cooking another of-the about bath
ἄλλη ἀμφὶ μάκτρας, ἄλλη ἀμφὶ τραπέζας. καὶ ταῦτα
another about kneading-troughs another about tables and these-things
πάντα διεχωρίσαμεν, οἷς τε ἀεὶ δεῖ χρῆσθαι, καὶ
all we-separated what both always it-is-needful to-use and
τὰ θοινητικά.
the-things for-feasts
χωρὶς δὲ καὶ τὰ κατὰ μῆνα δαπανώμενα ἀφείλομεν, 8
apart and also the-things by month being-spent we-set-aside
δίχα δὲ καὶ τὰ εἰς ἐνιαυτὸν ἀπολελογισμένα κατέθεμεν.
separately and also the-things for year reckoned-up we-put-down

οὕτω γὰρ ἧττον λανθάνει ὅπως πρὸς τὸ τέλος ἐκβήσεται.
so for less it-escapes-notice how to the end it-will-turn-out
ἐπεὶ δὲ ἐχωρίσαμεν πάντα κατὰ φυλὰς τὰ ἔπιπλα, εἰς
when and we-separated all by tribes the furnishings to
τὰς χώρας τὰς προσηκούσας ἕκαστα διηνέγκαμεν.
the places the befitting each we-carried
9 μετὰ δὲ τοῦτο ὅσοις μὲν τῶν σκευῶν καθ' ἡμέραν
after and this as-many-as indeed of-the utensils by day
χρῶνται οἱ οἰκέται, οἷον σιτοποιικοῖς, ὀψοποιικοῖς,
use the servants for-example for-bread-making for-cooking
ταλασιουργικοῖς, καὶ εἴ τι ἄλλο τοιοῦτο, ταῦτα μὲν
for-spinning and if anything else such these-things indeed
αὐτοῖς τοῖς χρωμένοις δείξαντες ὅπου δεῖ τιθέναι,
to-them the using having-shown where it-is-needful to-put
παρεδώκαμεν καὶ ἐπετάξαμεν σῶα παρέχειν·
we-handed-over and we-ordered safe to-keep
10 ὅσοις δ' εἰς ἑορτὰς ἢ ξενοδοχίας χρώμεθα ἢ
as-many-as but for festivals or entertainments-of-guests we-use or
εἰς τὰς διὰ χρόνου πράξεις, ταῦτα δὲ τῇ
for the at-intervals — occasional-actions these-things and to-the
ταμίᾳ παρεδώκαμεν, καὶ δείξαντες τὰς χώρας αὐτῶν
housekeeper we-handed-over and having-shown the places of-them
καὶ ἀπαριθμήσαντες καὶ γραψάμενοι ἕκαστα, εἴπομεν αὐτῇ
and having-counted and having-listed each we-told her
διδόναι τούτων ὅτῳ δέοι ἕκαστον, καὶ μεμνῆσθαι
to-give of-these to-whom-ever it-was-needful each and to-remember
ὅ τι ἄν τῳ διδῷ, καὶ ἀπολαμβάνουσαν κατατιθέναι
what ever — to-anyone she-give and receiving-back to-put-down
πάλιν ὅθενπερ ἂν ἕκαστα λαμβάνῃ.
again whence-ever — each she-take

Τὴν δὲ ταμίαν ἐποιησάμεθα ἐπισκεψάμενοι ἥτις ἡμῖν 11
The and housekeeper we-made having-considered who to-us
ἐδόκει εἶναι ἐγκρατεστάτη καὶ γαστρὸς καὶ οἴνου καὶ
seemed to-be most-self-controlled both of-belly and of-wine and
ὕπνου καὶ ἀνδρῶν συνουσίας, πρὸς τούτοις δὲ ἥ τὸ
of-sleep and of-men intercourse besides these and who the
μνημονικὸν μάλιστα ἐδόκει ἔχειν καὶ τὸ προνοεῖν μή
memory most seemed to-have and the to-take-forethought lest
τι κακὸν λάβῃ παρ᾽ ἡμῶν ἀμελοῦσα, καὶ σκοπεῖν ὅπως
any evil she-get from us neglecting and to-consider how
χαριζομένη τι ἡμῖν ὑφ᾽ ἡμῶν ἀντιτιμήσεται.
gratifying something to-us by us she-will-be-honored-in-return
ἐδιδάσκομεν δὲ αὐτὴν καὶ εὐνοϊκῶς ἔχειν πρὸς ἡμᾶς, 12
we-taught and her also loyally to-be-disposed toward us
ὅτ᾽ εὐφραινοίμεθα, τῶν εὐφροσυνῶν μεταδιδόντες, καὶ εἴ
when we-rejoiced of-the joys giving-a-share and if
τι λυπηρὸν εἴη, εἰς ταῦτα παρακαλοῦντες. καὶ τὸ
anything grievous there-were to these-things calling-in and the
προθυμεῖσθαι δὲ συναύξειν τὸν οἶκον ἐπαιδεύομεν αὐτήν,
to-be-eager and to-help-increase the house we-trained her
ἐπιγιγνώσκειν αὐτὴν ποιοῦντες καὶ τῆς εὐπραγίας αὐτῇ
to-understand her making and of-the prosperity to-her
μεταδιδόντες.
giving-a-share
καὶ δικαιοσύνην δ᾽ αὐτῇ ἐνεποιοῦμεν, τιμιωτέρους τιθέντες 13
and justice and in-her we-instilled more-honored putting
τοὺς δικαίους τῶν ἀδίκων καὶ ἐπιδεικνύοντες πλουσιώτερον
the just than-the unjust and showing more-richly
καὶ ἐλευθεριώτερον βιοτεύοντας τῶν ἀδίκων· καὶ αὐτὴν
and more-liberally living than-the unjust and her
δὲ ἐν ταύτῃ τῇ χώρᾳ κατετάττομεν.
and in this the place we-stationed

14 ἐπὶ δὲ τούτοις πᾶσιν εἶπον, ἔφη, ὦ Σώκρατες, ἐγὼ τῇ
after and these all I-said he-said O Socrates I to-the
γυναικὶ ὅτι πάντων τούτων οὐδὲν ὄφελος, εἰ μὴ αὐτὴ
wife that of-all these no benefit if not herself
ἐπιμελήσεται ὅπως διαμένῃ ἑκάστῳ ἡ τάξις. ἐδίδασκον δὲ
will-take-care that remain for-each the order I-taught and
αὐτὴν ὅτι καὶ ἐν ταῖς εὐνομουμέναις πόλεσιν οὐκ ἀρκεῖν
her that also in the well-governed cities not to-suffice
δοκεῖ τοῖς πολίταις, ἢν νόμους καλοὺς γράψωνται, ἀλλὰ
seems to-the citizens if laws fine they-write but
καὶ νομοφύλακας προσαιροῦνται, οἵτινες ἐπισκοποῦντες
also guardians-of-the-laws they-choose-in-addition who overseeing
τὸν μὲν ποιοῦντα τὰ νόμιμα ἐπαινοῦσιν, ἢν δέ τις
the-one indeed doing the lawful-things praise if but someone
παρὰ τοὺς νόμους ποιῇ, ζημιοῦσι.
contrary-to the laws act punish

15 νομίσαι οὖν ἐκέλευον, ἔφη, τὴν γυναῖκα καὶ αὐτὴν
to-consider then I-bade he-said the wife also herself
νομοφύλακα τῶν ἐν τῇ οἰκίᾳ εἶναι, καὶ ἐξετάζειν δέ,
guardian-of-the-laws of-the-things in the house to-be and to-examine and
ὅταν δόξῃ αὐτῇ, τὰ σκεύη, ὥσπερ ὁ φρούραρχος τὰς
whenever it-seem-good to-her the utensils as the garrison-commander the
φυλακὰς ἐξετάζει, καὶ δοκιμάζειν εἰ καλῶς ἕκαστον ἔχει,
guards examines and to-test if well each is
ὥσπερ ἡ βουλὴ ἵππους καὶ ἱππέας δοκιμάζει, καὶ ἐπαινεῖν
as the council horses and horsemen tests and to-praise
δὲ καὶ τιμᾶν ὥσπερ βασίλισσαν τὸν ἄξιον ἀπὸ τῆς παρούσης
and and to-honor like a-queen the worthy from the present
δυνάμεως, καὶ λοιδορεῖν καὶ κολάζειν τὸν τούτων δεόμενον.
power and to-rebuke and to-punish the-one these needing

πρὸς δὲ τούτοις ἐδίδασκον αὐτήν, ἔφη, ὡς οὐκ ἂν 16
besides and these I-taught her he-said that not —
ἄχθοιτο δικαίως εἰ πλείω αὐτῇ πράγματα προστάττω
she-would-be-vexed justly if more to-her business I-assign
ἢ τοῖς οἰκέταις περὶ τὰ κτήματα, ἐπιδεικνύων ὅτι τοῖς μὲν
than to-the servants about the possessions showing that to-the indeed
οἰκέταις μέτεστι τῶν δεσποσύνων χρημάτων τοσοῦτον
servants there-is-a-share of-the master's money so-much
ὅσον φέρειν ἢ θεραπεύειν ἢ φυλάττειν, χρῆσθαι δὲ οὐδενὶ
as-much to-carry or to-tend or to-guard to-use but to-none
αὐτῶν ἔξεστιν, ὅτῳ ἂν μὴ δῷ ὁ κύριος· δεσπότου δὲ
of-them it-is-allowed to-whom — not grant the lord of-the-master but
ἅπαντά ἐστιν ᾧ ἂν βούληται ἕκαστα χρῆσθαι.
all is for-what — he-wish each to-use
ὅτῳ οὖν καὶ σωζομένων μεγίστη ὄνησις καὶ φθειρομένων 17
to-whom then both being-kept greatest profit and being-destroyed
μεγίστη βλάβη, τούτῳ καὶ τὴν ἐπιμέλειαν μάλιστα
greatest harm to-this-one also the care most
προσήκουσαν ἀπέφαινον.
befitting I-declared
Τί οὖν; ἔφην ἐγώ, ὦ Ἰσχόμαχε, ταῦτα ἀκούσασα 18
What then said I O Ischomachus these-things having-heard
ἡ γυνή πώς σοι ὑπήκουε; Τί δέ, ἔφη, εἰ μὴ εἶπέ
the wife how you did-she-heed What and he-said if not she-said
γέ μοι, ὦ Σώκρατες, ὅτι οὐκ ὀρθῶς γιγνώσκοιμι,
at-least to-me O Socrates that not rightly I-judged
εἰ οἰοίμην χαλεπὰ ἐπιτάττειν διδάσκων ὅτι ἐπιμελεῖσθαι
if I-thought hard-things to-enjoin teaching that to-take-care
δεῖ τῶν ὄντων. χαλεπώτερον γὰρ ἄν, ἔφη φάναι,
is-needful of-the things-being harder for — he-said she-said

εἰ αὐτῇ ἐπέταττον ἀμελεῖν τῶν ἑαυτῆς ἢ εἰ ἐπιμελεῖσθαι
if her I-enjoined to-neglect the her-own than if to-take-care
δεήσει τῶν οἰκείων ἀγαθῶν.
it-will-be-needful of-the household goods

19 πεφυκέναι γὰρ δοκεῖ, ἔφη, ὥσπερ καὶ τέκνων ῥᾷον τὸ
to-be-natural for it-seems he-said as also of-children more-easily the
ἐπιμελεῖσθαι τῇ σώφρονι τῶν ἑαυτῆς ἢ ἀμελεῖν, οὕτω
to-take-care for-the temperate-woman the her-own than to-neglect so
καὶ τῶν κτημάτων ὅσα ἴδια ὄντα εὐφραίνει ἥδιον
also of-the possessions as-many-as own being delight more-pleasant
τὸ ἐπιμελεῖσθαι νομίζειν ἔφη εἶναι τῇ σώφρονι τῶν
the to-take-care to-consider he-said to-be for-the temperate-woman the
ἑαυτῆς ἢ ἀμελεῖν.
her-own than to-neglect

X · PAINT AND POWDER

Once Ischomachus found his wife made up with white lead and rouge and wearing high shoes. He asked whether she would love him more if he showed her false money and painted his face, and she said she would rather touch his own skin; so, he said, he preferred hers, for such deceits are found out at rising, in sweat, in tears, and in the bath. She asked how she might be truly beautiful, and he advised her to move about the house as its mistress, standing over the loom, kneading, shaking out the bedclothes, and inspecting, for exercise would improve her appetite, health, and color, and a wife who serves willingly outshines any maid.

1 Καὶ ἐγὼ ἀκούσας, ἔφη ὁ Σωκράτης, ἀποκρίνασθαι τὴν
And I having-heard said — Socrates to-have-answered the
γυναῖκα αὐτῷ ταῦτα, εἶπον, Νὴ τὴν Ἥραν, ἔφην, ὦ
wife to-him these-things said By — Hera said-I O
Ἰσχόμαχε, ἀνδρικήν γε ἐπιδεικνύεις τὴν διάνοιαν τῆς
Ischomachus manly at-least you-show the mind of-the

γυναικός. Καὶ ἄλλα τοίνυν, ἔφη ὁ Ἰσχόμαχος, θέλω σοι
wife And other-things then said — Ischomachus I-wish to-you
πάνυ μεγαλόφρονα αὐτῆς διηγήσασθαι, ἅ μου ἅπαξ
very high-minded of-her to-narrate which from-me once
ἀκούσασα ταχὺ ἐπείθετο. Τὰ ποῖα; ἔφην ἐγώ· λέγε· ὡς ἐμοὶ
having-heard quickly she-obeyed The what said I speak since to-me
πολὺ ἥδιον ζώσης ἀρετὴν γυναικὸς καταμανθάνειν ἢ
much more-pleasant of-a-living virtue woman to-learn than
εἰ Ζεῦξίς μοι καλὴν εἰκάσας γραφῇ γυναῖκα ἐπεδείκνυεν.
if Zeuxis to-me fair having-likened in-painting a-woman showed
ἐντεῦθεν δὴ λέγει ὁ Ἰσχόμαχος, Ἐγὼ τοίνυν, ἔφη, 2
thereupon indeed says — Ischomachus I then he-said
ἰδών ποτε αὐτήν, ὦ Σώκρατες, ἐντετριμμένην πολλῷ
having-seen once her O Socrates rubbed-over with-much
μὲν ψιμυθίῳ, ὅπως λευκοτέρα ἔτι δοκοίη εἶναι ἢ
indeed white-lead so-that whiter still she-might-seem to-be than
ἦν, πολλῇ δ' ἐγχούσῃ, ὅπως ἐρυθροτέρα φαίνοιτο
she-was with-much and alkanet so-that redder she-might-appear
τῆς ἀληθείας, ὑποδήματα δ' ἔχουσαν ὑψηλά, ὅπως
than-the truth shoes and having high so-that
μείζων δοκοίη εἶναι ἢ ἐπεφύκει,
taller she-might-seem to-be than she-was-by-nature
εἰπέ μοι, ἔφην, ὦ γύναι, ποτέρως ἄν με κρίναις 3
tell me said-I O wife in-which-way — me would-you-judge
ἀξιοφίλητον μᾶλλον εἶναι χρημάτων κοινωνόν, εἴ σοι
worthy-of-love more to-be of-property partner if to-you
αὐτὰ τὰ ὄντα ἀποδεικνύοιμι, καὶ μήτε κομπάζοιμι ὡς
themselves the things-being I-showed and neither boasted that
πλείω τῶν ὄντων ἔστι μοι, μήτε ἀποκρυπτοίμην τι
more than-the things-being is to-me nor concealed any
τῶν ὄντων μηδέν, ἢ εἰ ἐπειρώμην σε ἐξαπατᾶν λέγων
of-the things-being at-all or if I-tried you to-deceive saying

τε ὡς πλείω ἔστι μοι τῶν ὄντων, ἐπιδεικνύς τε
both that more is to-me than-the things-being showing both
ἀργύριον κίβδηλον καὶ ὅρμους ὑποξύλους, καὶ πορφυρίδας
silver counterfeit and necklaces wooden-cored and purple-cloths
ἐξιτήλους φαίην ἀληθινὰς εἶναι;
fading I-said genuine to-be
4 καὶ ὑπολαβοῦσα εὐθύς, Εὐφήμει, ἔφη· μὴ γένοιο σὺ
and taking-up at-once Hush she-said not may-you-become you
τοιοῦτος· οὐ γὰρ ἂν ἔγωγέ σε δυναίμην, εἰ τοιοῦτος
such not for — I-at-least you could if such
εἶης, ἀσπάσασθαι ἐκ τῆς ψυχῆς. Οὐκοῦν, ἔφην
you-were to-love from the soul Therefore said
ἐγώ, συνεληλύθαμεν, ὦ γύναι, ὡς καὶ τῶν σωμάτων
I we-have-come-together O wife as also of-the bodies
κοινωνήσοντες ἀλλήλοις; Φασὶ γοῦν, ἔφη, οἱ ἄνθρωποι.
going-to-share with-one-another They-say at-any-rate she-said the men
5 Ποτέρως ἂν οὖν, ἔφην ἐγώ, τοῦ σώματος αὖ δοκοίην
In-which-way — then said I of-the body in-turn would-I-seem
εἶναι ἀξιοφίλητος μᾶλλον κοινωνός, εἴ σοι τὸ σῶμα
to-be worthy-of-love rather a-partner if to-you the body
πειρῴμην παρέχειν τὸ ἐμαυτοῦ ἐπιμελόμενος ὅπως ὑγιαῖνόν
I-tried to-present the my-own taking-care that healthy
τε καὶ ἐρρωμένον ἔσται, καὶ διὰ ταῦτα τῷ ὄντι
both and robust it-will-be and through these-things in-the reality
εὔχρως σοι ἔσομαι, ἢ εἴ σοι μίλτῳ ἀλειφόμενος
of-good-complexion to-you I-will-be or if to-you with-vermilion anointing-myself
καὶ τοὺς ὀφθαλμοὺς ὑπαλειφόμενος ἀνδρεικέλῳ ἐπιδεικνύοιμί
and the eyes painting-under with-flesh-color I-showed
τε ἐμαυτὸν καὶ συνείην ἐξαπατῶν σε καὶ παρέχων ὁρᾶν
both myself and I-consorted deceiving you and giving to-see
καὶ ἅπτεσθαι μίλτου ἀντὶ τοῦ ἐμαυτοῦ χρωτός;
and to-touch vermilion instead-of the my-own skin

Ἐγὼ μέν, ἔφη ἐκείνη, οὔτ' ἂν μίλτου ἁπτοίμην ἥδιον 6
I indeed said she neither — vermilion I-would-touch more-gladly
ἢ σοῦ οὔτ' ἂν ἀνδρεικέλου χρῶμα ὁρῴην ἥδιον ἢ
than you nor — flesh-color color I-would-see more-gladly than
τὸ σὸν οὔτ' ἂν τοὺς ὀφθαλμοὺς ὑπαληλιμμένους ἥδιον
the yours nor — the eyes painted more-gladly
ὁρῴην τοὺς σοὺς ἢ ὑγιαίνοντας.
I-would-see the yours than healthy
Καὶ ἐμὲ τοίνυν νόμιζε, εἰπεῖν ἔφη ὁ Ἰσχόμαχος, ὦ γύναι, 7
And me then consider to-have-said said — Ischomachus O wife
μήτε ψιμυθίου μήτε ἐγχούσης χρώματι ἥδεσθαι μᾶλλον ἢ
neither of-white-lead nor of-alkanet in-color to-take-pleasure more than
τῷ σῷ, ἀλλ' ὥσπερ οἱ θεοὶ ἐποίησαν ἵπποις μὲν ἵππους,
in-the yours but as the gods made for-horses indeed horses
βουσὶ δὲ βοῦς ἥδιστον, προβάτοις δὲ πρόβατα, οὕτω καὶ οἱ
for-oxen and oxen most-pleasant for-sheep and sheep so also the
ἄνθρωποι ἀνθρώπου σῶμα καθαρὸν οἴονται ἥδιστον εἶναι·
men of-a-man body pure think most-pleasant to-be
αἱ δ' ἀπάται αὗται τοὺς μὲν ἔξω πως δύναιντ' 8
the but deceptions these the-ones indeed outside somehow might
ἂν ἀνεξελέγκτως ἐξαπατᾶν, συνόντας δὲ ἀεὶ ἀνάγκη
— without-refutation to-deceive living-together but always it-is-necessary
ἁλίσκεσθαι, ἂν ἐπιχειρῶσιν ἐξαπατᾶν ἀλλήλους. ἢ γὰρ
to-be-caught if they-attempt to-deceive one-another either for
ἐξ εὐνῆς ἁλίσκονται ἐξανιστάμενοι πρὶν παρασκευάσασθαι,
out-of bed they-are-caught getting-up before to-get-ready
ἢ ὑπὸ ἱδρῶτος ἐλέγχονται ἢ ὑπὸ δακρύων βασανίζονται
or by sweat they-are-exposed or by tears they-are-tested
ἢ ὑπὸ λουτροῦ ἀληθινῶς κατωπτεύθησαν.
or by bath truly they-were-seen-through

9 Τί οὖν πρὸς θεῶν, ἔφην ἐγώ, πρὸς ταῦτα ἀπεκρίνατο;
What then by gods said I to these-things did-she-answer
Τί δέ, ἔφη, εἰ μὴ τοῦ λοιποῦ τοιοῦτον μὲν οὐδὲν
What and he-said if not of-the rest such indeed nothing
πώποτε ἔτι ἐπραγματεύσατο, καθαρὰν δὲ καὶ πρεπόντως
ever still she-busied-herself-with pure but and fittingly
ἔχουσαν ἐπειρᾶτο ἑαυτὴν ἐπιδεικνύναι. καὶ ἐμὲ μέντοι
being she-tried herself to-show and me however
ἠρώτα εἴ τι ἔχοιμι συμβουλεῦσαι ὡς ἂν τῷ ὄντι
she-asked if anything I-could to-advise how — in-the reality
καλὴ φαίνοιτο, ἀλλὰ μὴ μόνον δοκοίη.
fair she-might-appear but not only seem
10 καὶ ἐγὼ μέντοι, ὦ Σώκρατες, ἔφη, συνεβούλευον αὐτῇ μὴ
and I however O Socrates he-said advised her not
δουλικῶς ἀεὶ καθῆσθαι, ἀλλὰ σὺν τοῖς θεοῖς πειρᾶσθαι
slavishly always to-sit but with the gods to-try
δεσποτικῶς πρὸς μὲν τὸν ἱστὸν προστᾶσαν ὅ τι μὲν
like-a-mistress to indeed the loom having-stood-by what ever indeed
βέλτιον ἄλλου ἐπίσταιτο ἐπιδιδάξαι, ὅ τι δὲ χεῖρον
better than-another she-knew to-teach what ever and worse
ἐπιμαθεῖν· ἐπισκέψασθαι δὲ καὶ σιτοποιόν, παραστῆναι δὲ
to-learn to-inspect and also bread-maker to-stand-beside and
καὶ ἀπομετρούσῃ τῇ ταμίᾳ, περιελθεῖν δ' ἐπισκοπουμένην
also measuring-out the housekeeper to-go-round and inspecting
καὶ εἰ κατὰ χώραν ἔχει ἧ δεῖ ἕκαστα. ταῦτα
also if in place is where it-is-needful each these-things
γὰρ ἐδόκει μοι ἅμα ἐπιμέλειά εἶναι καὶ περίπατος.
for seemed to-me at-the-same-time care to-be and walk
11 ἀγαθὸν δὲ ἔφην εἶναι γυμνάσιον καὶ τὸ δεῦσαι καὶ
good and I-said to-be exercise also the to-moisten and
μάξαι καὶ ἱμάτια καὶ στρώματα ἀνασεῖσαι καὶ συνθεῖναι.
to-knead and cloaks and bedclothes to-shake-out and to-fold

γυμναζομένην δὲ ἔφην οὕτως ἂν καὶ ἐσθίειν ἥδιον καὶ
being-exercised and I-said so — both to-eat more-gladly and
ὑγιαίνειν μᾶλλον καὶ εὐχροωτέραν φαίνεσθαι τῇ ἀληθείᾳ.
to-be-healthy more and of-better-complexion to-appear in-the truth
καὶ ὄψις δὲ ὁπόταν ἀνταγωνίζηται διακόνῳ, 12
and appearance and whenever it-competes with-a-maidservant
καθαρωτέρα οὖσα πρεπόντως τε μᾶλλον ἠμφιεσμένη
purer being fittingly both more clothed
κινητικὸν γίγνεται ἄλλως τε καὶ ὁπόταν τὸ ἑκοῦσαν
exciting becomes especially both and whenever the willing
χαρίζεσθαι προσῇ ἀντὶ τοῦ ἀναγκαζομένην ὑπηρετεῖν.
to-please is-added instead-of the being-compelled to-serve
αἱ δ' ἀεὶ καθήμεναι σεμνῶς πρὸς τὰς κεκοσμημένας 13
the-ones but always sitting solemnly against the adorned
καὶ ἐξαπατώσας κρίνεσθαι παρέχουσιν ἑαυτάς. καὶ
and deceiving-ones to-be-judged offer themselves and
νῦν, ἔφη, ὦ Σώκρατες, οὕτως εὖ ἴσθι ἡ γυνή μου
now he-said O Socrates so well know the wife my
κατεσκευασμένη βιοτεύει ὥσπερ ἐγὼ ἐδίδασκον αὐτὴν καὶ
arranged lives as I was-teaching her and
ὥσπερ νῦν σοι λέγω.
as now to-you I-say

Socrates, mocked as a poor man who measures the air, asks how Ischomachus lives. He serves the gods and works for health, strength, honor in the city, goodwill among friends, safety in war, and wealth honestly increased. He rises early, does his business in town or walks to his farm, inspects the planting and plowing, rides hard over rough ground as in war, runs part of the way home, and eats a moderate lunch. He practices speaking by refuting a servant's accusation or defense, praising and blaming before friends, and pleading before his wife, who often judges him; he cannot make the weaker argument the stronger, and Socrates suggests he cannot make the false true.

1 Ἐντεῦθεν δ' ἐγὼ εἶπον, Ὦ Ἰσχόμαχε, τὰ μὲν δὴ
Thereupon and I said O Ischomachus the-things indeed indeed
περὶ τῶν τῆς γυναικὸς ἔργων ἱκανῶς μοι δοκῶ ἀκηκοέναι
about the of-the wife works sufficiently to-me I-seem to-have-heard
τὴν πρώτην, καὶ ἄξιά γε πάνυ ἐπαίνου ἀμφοτέρων ὑμῶν.
the first and worthy at-least very of-praise of-both of-you
τὰ δ' αὖ σὰ ἔργα, ἔφην ἐγώ, ἤδη μοι λέγε, ἵνα
the-things but in-turn your works said I already to-me tell so-that
σύ τε ἐφ' οἷς εὐδοκιμεῖς διηγησάμενος ἡσθῇς, κἀγὼ
you both for what you-are-well-reputed having-narrated may-be-pleased and-I
τὰ τοῦ καλοῦ κἀγαθοῦ ἀνδρὸς ἔργα τελέως διακούσας
the-things of-the fine and-good man works fully having-heard
καὶ καταμαθών, ἢν δύνωμαι, πολλήν σοι χάριν εἰδῶ.
and having-learned if I-can much to-you thanks I-may-know

2 Ἀλλὰ νὴ Δί', ἔφη ὁ Ἰσχόμαχος, καὶ πάνυ ἡδέως σοι, ὦ
But by Zeus said — Ischomachus and very gladly to-you O
Σώκρατες, διηγήσομαι ἃ ἐγὼ ποιῶν διατελῶ, ἵνα καὶ
Socrates I-will-narrate what I doing continue so-that also
μεταρρυθμίσῃς με, ἐάν τί σοι δοκῶ μὴ καλῶς ποιεῖν.
you-may-correct me if anything to-you I-seem not finely to-do

Ἀλλ᾽ ἐγὼ μὲν δή, ἔφην, πῶς ἂν δικαίως μεταρρυθμίσαιμι 3
But I indeed indeed said-I how — justly I-could-correct
ἄνδρα ἀπειργασμένον καλόν τε κἀγαθόν, καὶ ταῦτα ὢν
a-man perfected fine both and-good and that being
ἀνὴρ ὃς ἀδολεσχεῖν τε δοκῶ καὶ ἀερομετρεῖν καὶ τὸ πάντων
a-man who to-babble both I-seem and to-measure-the-air and the of-all
δὴ ἀνοητότατον δοκοῦν εἶναι ἔγκλημα πένης καλοῦμαι.
indeed most-senseless seeming to-be charge poor I-am-called
καὶ πάνυ μεντἄν, ὦ Ἰσχόμαχε, ἦν ἐν πολλῇ ἀθυμίᾳ τῷ 4
and very however-surely O Ischomachus I-was in much despondency at-the
ἐπικλήματι τούτῳ, εἰ μὴ πρώην ἀπαντήσας τῷ
charge this if not the-day-before-yesterday having-met the
Νικίου τοῦ ἐπηλύτου ἵππῳ εἶδον πολλοὺς ἀκολουθοῦντας
of-Nicias the newcomer horse I-saw many following
αὐτῷ θεατάς, πολὺν δὲ λόγον ἐχόντων τινῶν περὶ αὐτοῦ
it spectators much and talk having some about it
ἤκουον· καὶ δῆτα ἠρόμην προσελθὼν τὸν ἱπποκόμον εἰ
I-heard and indeed I-asked having-gone-up-to the groom if
πολλὰ εἴη χρήματα τῷ ἵππῳ.
much were money to-the horse
ὁ δὲ προσβλέψας με ὡς οὐδὲ ὑγιαίνοντα τῷ ἐρωτήματι 5
he and having-looked-at me as not-even being-sane in-the question
εἶπε, Πῶς δ᾽ ἂν ἵππῳ χρήματα γένοιτο; οὕτω δὴ
said How and — to-a-horse money would-come-to-be so indeed
ἐγὼ ἀνέκυψα ἀκούσας ὅτι ἐστὶν ἄρα θεμιτὸν καὶ πένητι
I lifted-my-head having-heard that it-is then allowed even for-a-poor
ἵππῳ ἀγαθῷ γενέσθαι, εἰ τὴν ψυχὴν φύσει ἀγαθὴν ἔχοι.
horse good to-become if the soul by-nature good it-have
ὡς οὖν θεμιτὸν [ὂν] καὶ ἐμοὶ ἀγαθῷ ἀνδρὶ γενέσθαι 6
since then allowed being also for-me good man to-become
διηγοῦ τελέως τὰ σὰ ἔργα, ἵνα ὅ τι ἂν δύνωμαι
narrate fully the your works so-that what ever — I-can

ἀκούων καταμαθεῖν πειρῶμαι καὶ ἐγώ σε ἀπὸ τῆς αὔριον
hearing to-learn I-may-try also I you from the tomorrow
ἡμέρας ἀρξάμενος μιμεῖσθαι. καὶ γὰρ ἀγαθή ἐστιν, ἔφην
day beginning to-imitate and for good is said
ἐγώ, ἡμέρα ὡς ἀρετῆς ἄρχεσθαι.
I a-day for virtue to-begin

7 Σὺ μὲν παίζεις, ἔφη ὁ Ἰσχόμαχος, ὦ Σώκρατες, ἐγὼ δ'
You indeed jest said — Ischomachus O Socrates I but
ὅμως σοι διηγήσομαι ἃ ἐγὼ ὅσον δύναμαι πειρῶμαι
nevertheless to-you will-narrate what I as-far-as I-can try
ἐπιτηδεύων διαπερᾶν τὸν βίον.
pursuing to-pass-through the life

8 ἐπεὶ γὰρ καταμεμαθηκέναι δοκῶ ὅτι οἱ θεοὶ τοῖς ἀνθρώποις
since for to-have-learned I-seem that the gods for-the men
ἄνευ μὲν τοῦ γιγνώσκειν τε ἃ δεῖ ποιεῖν καὶ
without indeed the to-know both what is-needful to-do and
ἐπιμελεῖσθαι ὅπως ταῦτα περαίνηται οὐ θεμιτὸν ἐποίησαν
to-take-care that these-things be-accomplished not allowed made
εὖ πράττειν, φρονίμοις δ' οὖσι καὶ ἐπιμελέσι τοῖς μὲν
well to-fare to-the-prudent but being and careful to-some indeed
διδόασιν εὐδαιμονεῖν, τοῖς δ' οὔ, οὕτω δὴ ἐγὼ ἄρχομαι
they-grant to-prosper to-the-others but not so indeed I begin
μὲν τοὺς θεοὺς θεραπεύων, πειρῶμαι δὲ ποιεῖν ὡς ἂν
indeed the gods serving I-try and to-act so-that —
θέμις ᾖ μοι εὐχομένῳ καὶ ὑγιείας τυγχάνειν καὶ ῥώμης
right be for-me praying both health to-obtain and strength
σώματος καὶ τιμῆς ἐν πόλει καὶ εὐνοίας ἐν φίλοις καὶ
of-body and honor in city and goodwill among friends and
ἐν πολέμῳ καλῆς σωτηρίας καὶ πλούτου καλῶς αὐξομένου.
in war honorable safety and wealth honorably increasing

καὶ ἐγὼ ἀκούσας ταῦτα, Μέλει γὰρ δή σοι, ὦ 9
and I having-heard these-things Is-it-a-care for indeed to-you O
Ἰσχόμαχε, ὅπως πλουτῇς καὶ πολλὰ χρήματα ἔχων πολλὰ
Ischomachus that you-be-rich and much money having many
ἔχῃς πράγματα τούτων ἐπιμελόμενος; Καὶ πάνυ γ',
you-have troubles these taking-care-of And very at-least
ἔφη ὁ Ἰσχόμαχος, μέλει μοι τούτων ὧν ἐρωτᾷς·
said — Ischomachus is-a-care to-me of-these about-which you-ask
ἡδὺ γάρ μοι δοκεῖ, ὦ Σώκρατες, καὶ θεοὺς μεγαλείως
pleasant for to-me it-seems O Socrates both gods magnificently
τιμᾶν καὶ φίλους, ἤν τινος δέωνται, ἐπωφελεῖν καὶ τὴν
to-honor and friends if anything they-need to-help and the
πόλιν μηδὲν κατ' ἐμὲ χρήμασιν ἀκόσμητον εἶναι.
city in-nothing as-far-as-depends-on me with-money unadorned to-be
Καὶ γὰρ καλά, ἔφην ἐγώ, ὦ Ἰσχόμαχε, ἐστὶν ἃ σὺ λέγεις, 10
And for fine said I O Ischomachus are what you say
καὶ δυνατοῦ γε ἰσχυρῶς ἀνδρός· πῶς γὰρ οὔ; ὅτε πολλοὶ
and of-a-powerful at-least strongly man how for not when many
μὲν εἰσὶν ἄνθρωποι οἳ οὐ δύνανται ζῆν ἄνευ τοῦ ἄλλων
indeed are men who not can to-live without the of-others
δεῖσθαι, πολλοὶ δ' ἀγαπῶσιν ἢν δύνωνται τὰ ἑαυτοῖς
to-need many and are-content if they-can the-things for-themselves
ἀρκοῦντα πορίζεσθαι. οἱ δὲ δὴ δυνάμενοι μὴ μόνον τὸν
sufficing to-provide the-ones but indeed being-able not only the
ἑαυτῶν οἶκον διοικεῖν, ἀλλὰ καὶ περιποιεῖν ὥστε καὶ τὴν
their-own house to-manage but also to-make-a-surplus so-as also the
πόλιν κοσμεῖν καὶ τοὺς φίλους ἐπικουφίζειν, πῶς τούτους
city to-adorn and the friends to-relieve how these
οὐχὶ βαθεῖς τε καὶ ἐρρωμένους ἄνδρας χρὴ νομίσαι;
not deep both and robust men is-it-needful to-consider

11 ἀλλὰ γὰρ ἐπαινεῖν μέν, ἔφην ἐγώ, τοὺς τοιούτους πολλοὶ
but for to-praise indeed said I the such many-of-us
δυνάμεθα· σὺ δέ μοι λέξον, ὦ Ἰσχόμαχε, ἀφ' ὧνπερ ἤρξω,
can you but to-me tell O Ischomachus from what-very you-began
πῶς ὑγιείας ἐπιμελεῖ; πῶς τῆς τοῦ σώματος ῥώμης; πῶς
how of-health you-take-care how of-the of-the body strength how
θέμις εἶναί σοι καὶ ἐκ πολέμου καλῶς σώζεσθαι; τῆς δὲ
right to-be for-you even from war honorably to-be-saved of-the and
χρηματίσεως καὶ μετὰ ταῦτα, ἔφην ἐγώ, ἀρκέσει ἀκούειν.
money-making even after these-things said I it-will-suffice to-hear
12 Ἀλλ' ἔστι μέν, ἔφη ὁ Ἰσχόμαχος, ὥς γε ἐμοὶ δοκεῖ,
But they-are indeed said — Ischomachus as at-least to-me it-seems
ὦ Σώκρατες, ἀκόλουθα ταῦτα πάντα ἀλλήλων. ἐπεὶ γὰρ
O Socrates following these-things all one-another since for
ἐσθίειν τις τὰ ἱκανὰ ἔχοι, ἐκπονοῦντι μὲν ὀρθῶς
to-eat someone the sufficient-things has for-one-working-hard indeed rightly
μᾶλλον δοκεῖ μοι ἡ ὑγίεια παραμένειν, ἐκπονοῦντι δὲ
more seems to-me the health to-remain for-one-working-hard and
μᾶλλον ἡ ῥώμη προσγίγνεσθαι, ἀσκοῦντι δὲ τὰ τοῦ
more the strength to-be-added for-one-practicing and the-things of-the
πολέμου κάλλιον σώζεσθαι, ὀρθῶς δὲ ἐπιμελομένῳ καὶ
war more-honorably to-be-saved rightly and for-one-taking-care and
μὴ καταμαλακιζομένῳ μᾶλλον εἰκὸς τὸν οἶκον αὔξεσθαι.
not growing-soft more likely the house to-increase
13 Ἀλλὰ μέχρι μὲν τούτου ἕπομαι, ἔφην ἐγώ, ὦ Ἰσχόμαχε,
But up-to indeed this I-follow said I O Ischomachus
ὅτι ἐκπονοῦντα φὴς καὶ ἐπιμελόμενον καὶ ἀσκοῦντα
that working-hard you-say and taking-care and practicing
ἄνθρωπον μᾶλλον τυγχάνειν τῶν ἀγαθῶν, ὁποίῳ δὲ
a-man more to-obtain the goods with-what-kind but
πόνῳ χρῇ πρὸς τὴν εὐεξίαν καὶ ῥώμην καὶ ὅπως
toil you-use toward the good-condition and strength and how

ἀσκεῖς τὰ τοῦ πολέμου καὶ ὅπως ἐπιμελεῖ τοῦ
you-practice the-things of-the war and how you-take-care of-the
περιουσίαν ποιεῖν ὡς καὶ φίλους ἐπωφελεῖν καὶ πόλιν
surplus to-make so-as both friends to-help and city
ἐπισχύειν, ταῦτα ἂν ἡδέως, ἔφην ἐγώ, πυθοίμην.
to-strengthen these-things — gladly said I I-would-learn
Ἐγὼ τοίνυν, ἔφη, ὦ Σώκρατες, ὁ Ἰσχόμαχος, 14
I then said O Socrates — Ischomachus
ἀνίστασθαι μὲν ἐξ εὐνῆς εἴθισμαι ἡνίκ' ἂν ἔτι
to-get-up indeed from bed I-am-accustomed when — still
ἔνδον καταλαμβάνοιμι, εἴ τινα δεόμενος ἰδεῖν τυγχάνοιμι.
indoors I-might-find if anyone needing to-see I-happen
κἂν μέν τι κατὰ πόλιν δέῃ πράττειν, ταῦτα
and-if indeed anything in town be-needful to-do these-things
πραγματευόμενος περιπάτῳ τούτῳ χρῶμαι·
transacting as-a-walk this I-use
ἢν δὲ μηδὲν ἀναγκαῖον ᾖ κατὰ πόλιν, τὸν μὲν ἵππον 15
if but nothing necessary be in town the indeed horse
ὁ παῖς προάγει εἰς ἀγρόν, ἐγὼ δὲ περιπάτῳ χρῶμαι
the boy leads-ahead to field I but as-a-walk use
τῇ εἰς ἀγρὸν ὁδῷ ἴσως ἄμεινον, ὦ Σώκρατες, ἢ εἰ ἐν
the to field road perhaps better O Socrates than if in
τῷ ξυστῷ περιπατοίην.
the covered-track I-walked
ἐπειδὰν δὲ ἔλθω εἰς ἀγρόν, ἤν τέ μοι φυτεύοντες 16
when and I-come to field if both for-me planting
τυγχάνωσιν ἤν τε νειοποιοῦντες ἤν τε σπείροντες ἤν
they-happen if both fallowing if both sowing if
τε καρπὸν προσκομίζοντες, ταῦτα ἐπισκεψάμενος ὅπως
both crop bringing-in these-things having-inspected how

ἕκαστα γίγνεται, μεταρρυθμίζω, ἐὰν ἔχω τι βέλτιον
each goes I-correct if I-have anything better
τοῦ παρόντος.
than-the present

17 μετὰ δὲ ταῦτα ὡς τὰ πολλὰ ἀναβὰς ἐπὶ τὸν ἵππον
after and these-things as the most-part having-mounted on the horse
ἱππασάμην ἱππασίαν ὡς ἂν ἐγὼ δύνωμαι ὁμοιοτάτην
I-ride riding as — I can most-like
ταῖς ἐν τῷ πολέμῳ ἀναγκαίαις ἱππασίαις, οὔτε πλαγίου
to-the in the war necessary ridings neither slope
οὔτε κατάντους οὔτε τάφρου οὔτε ὀχετοῦ ἀπεχόμενος,
nor steep nor ditch nor channel avoiding
ὡς μέντοι δυνατὸν ταῦτα ποιοῦντα ἐπιμέλομαι μὴ
as-far-as however possible these-things doing I-take-care not
ἀποχωλεῦσαι τὸν ἵππον.
to-lame the horse

18 ἐπειδὰν δὲ ταῦτα γένηται, ὁ παῖς ἐξαλίσας τὸν ἵππον
when and these-things be-done the boy having-rolled the horse
οἴκαδε ἀπάγει, ἅμα φέρων ἀπὸ τοῦ χώρου ἤν τι
homeward leads-away at-the-same-time carrying from the farm if anything
δεώμεθα εἰς ἄστυ. ἐγὼ δὲ τὰ μὲν βάδην τὰ δὲ
we-need for town I and the-way indeed walking the-way and
ἀποδραμὼν οἴκαδε ἀπεστλεγγισάμην. εἶτα δὲ ἀριστῶ, ὦ
having-run-off homeward scrape-myself-down then and I-lunch O
Σώκρατες, ὅσα μήτε κενὸς μήτε ἄγαν πλήρης διημερεύειν.
Socrates as-much-as neither empty nor too full to-pass-the-day

19 Νὴ τὴν Ἥραν, ἔφην ἐγώ, ὦ Ἰσχόμαχε, ἀρεσκόντως
By — Hera said I O Ischomachus pleasingly
γέ μοι ταῦτα ποιεῖς. τὸ γὰρ ἐν τῷ αὐτῷ χρόνῳ
at-least to-me these-things you-do the for in the same time
συνεσκευασμένοις χρῆσθαι τοῖς τε πρὸς τὴν ὑγίειαν καὶ
packed-together to-use the both for the health and

τοῖς πρὸς τὴν ῥώμην παρασκευάσμασι καὶ τοῖς εἰς τὸν
the for the strength preparations and the for the
πόλεμον ἀσκήμασι καὶ ταῖς τοῦ πλούτου ἐπιμελείαις,
war exercises and the of-the wealth cares
ταῦτα πάντα ἀγαστά μοι δοκεῖ εἶναι.
these-things all admirable to-me seem to-be
καὶ γὰρ ὅτι ὀρθῶς ἑκάστου τούτων ἐπιμελεῖ ἱκανὰ τεκμήρια 20
and for that rightly of-each of-these you-take-care sufficient proofs
παρέχει· ὑγιαίνοντά τε γὰρ καὶ ἐρρωμένον ὡς ἐπὶ τὸ
you-furnish healthy both for and robust as for the
πολὺ σὺν τοῖς θεοῖς σε ὁρῶμεν καὶ ἐν τοῖς ἱππικωτάτοις
most with the gods you we-see and among the most-horsemanlike
τε καὶ πλουσιωτάτοις λεγόμενόν σε ἐπιστάμεθα.
both and richest spoken-of you we-know
Ταῦτα τοίνυν ἐγὼ ποιῶν, ἔφη, ὦ Σώκρατες, ὑπὸ πολλῶν 21
These-things then I doing he-said O Socrates by many
πάνυ συκοφαντοῦμαι, σὺ δ' ἴσως ᾤου με ἐρεῖν ὡς ὑπὸ
very am-slandered you but perhaps thought me to-say that by
πολλῶν καλὸς κἀγαθὸς κέκλημαι.
many fine and-good I-have-been-called
Ἀλλὰ καὶ ἔμελλον δὲ ἐγώ, ἔφην, ὦ Ἰσχόμαχε, τοῦτο 22
But also I-was-going and I said O Ischomachus this
ἐρήσεσθαι εἴ τινα καὶ τούτου ἐπιμέλειαν ποιεῖ ὅπως
to-ask if any also of-this care you-make that
δύνῃ λόγον διδόναι καὶ λαμβάνειν, ἤν τινί
you-may-be-able account to-give and to-receive if to-anyone
ποτε δέῃ. Οὐ γὰρ δοκῶ σοι, ἔφη, ὦ Σώκρατες,
ever it-be-needful Not for do-I-seem to-you he-said O Socrates
αὐτὰ ταῦτα διατελεῖν μελετῶν, ἀπολογεῖσθαι μὲν ὅτι
very these-things to-continue practicing to-defend-myself indeed that
οὐδένα ἀδικῶ, εὖ δὲ ποιῶ πολλοὺς ὅσον ἂν δύνωμαι,
no-one I-wrong well and I-do many as-much-as — I-can

κατηγορεῖν δὲ οὐ δοκῶ σοι μελετᾶν ἀνθρώπων,
to-accuse and not do-I-seem to-you to-practice of-men
ἀδικοῦντας μὲν καὶ ἰδίᾳ πολλοὺς καὶ τὴν πόλιν
wronging indeed both privately many and the city
καταμανθάνων τινάς, εὖ δὲ ποιοῦντας οὐδένα;
learning-of some well but doing no-one
23 Ἀλλ᾽ εἰ καὶ ἑρμηνεύειν τοιαῦτα μελετᾷς, τοῦτό μοι, ἔφην ἐγώ,
But if also to-express such-things you-practice this to-me said I
ἔτι, ὦ Ἰσχόμαχε, δήλωσον. Οὐδὲν μὲν οὖν, ὦ Σώκρατες,
further O Ischomachus make-clear Not-at-all indeed then O Socrates
παύομαι, ἔφη, λέγειν μελετῶν. ἢ γὰρ κατηγοροῦντός
I-cease he-said to-speak practicing either for accusing
τινος τῶν οἰκετῶν ἢ ἀπολογουμένου ἀκούσας ἐλέγχειν
someone of-the servants or defending-himself having-heard to-refute
πειρῶμαι ἢ μέμφομαί τινα πρὸς τοὺς φίλους ἢ ἐπαινῶ
I-try or I-blame someone to the friends or I-praise
ἢ διαλλάττω τινὰς τῶν ἐπιτηδείων, πειρώμενος διδάσκειν
or I-reconcile some of-the intimates trying to-teach
ὡς συμφέρει αὐτοῖς φίλους εἶναι μᾶλλον ἢ πολεμίους.
that it-benefits them friends to-be rather than enemies
24 ἐπιτιμῶμέν τινι στρατηγῷ συμπαρόντες, ἢ ἀπολογούμεθα
we-censure some general being-present-together or we-defend
ὑπέρ του, εἴ τις ἀδίκως αἰτίαν ἔχει, ἢ κατηγοροῦμεν
for someone if someone unjustly blame has or we-accuse
πρὸς ἀλλήλους, εἴ τις ἀδίκως τιμᾶται. πολλάκις δὲ καὶ
to one-another if someone unjustly is-honored often and also
βουλευόμενοι ἃ μὲν ἂν ἐπιθυμῶμεν πράττειν, ταῦτα
deliberating what indeed — we-desire to-do these-things
ἐπαινοῦμεν, ἃ δ᾽ ἂν μὴ βουλώμεθα πράττειν, ταῦτα
we-praise what but — not we-wish to-do these-things
μεμφόμεθα.
we-blame

ἤδη δ', ἔφη, ὦ Σώκρατες, καὶ διειλημμένως πολλάκις 25
already and he-said O Socrates also formally often
ἐκρίθην ὅ τι χρὴ παθεῖν ἢ ἀποτῖσαι. Ὑπὸ τοῦ, ἔφην
I-was-judged what ever is-needful to-suffer or to-pay By whom said
ἐγώ, ὦ Ἰσχόμαχε; ἐμὲ γὰρ δὴ τοῦτο ἐλάνθανεν. Ὑπὸ
I O Ischomachus me for indeed this escaped By
τῆς γυναικός, ἔφη. Καὶ πῶς δή, ἔφην ἐγώ, ἀγωνίζει;
the wife he-said And how indeed said I do-you-contend
Ὅταν μὲν ἀληθῆ λέγειν συμφέρῃ, πάνυ ἐπιεικῶς· ὅταν
Whenever indeed true to-speak it-benefit very fairly whenever
δὲ ψευδῆ, τὸν ἥττω λόγον, ὦ Σώκρατες, οὐ μὰ τὸν Δί᾽
but false the weaker argument O Socrates not by — Zeus
οὐ δύναμαι κρείττω ποιεῖν. καὶ ἐγὼ εἶπον, Ἴσως γάρ,
not I-can stronger to-make and I said Perhaps for
ὦ Ἰσχόμαχε, τὸ ψεῦδος οὐ δύνασαι ἀληθὲς ποιεῖν.
O Ischomachus the false not you-can true to-make

Ischomachus trains his own stewards. First they must be well disposed to him and his house, which he wins by sharing his good fortune; then they must be careful, which can be taught, though not to drunkards, sleepers, or men in love, while men greedy for gain are easily taught by showing them that care pays. The rest he praises when careful and stings when careless. A careless master cannot make careful servants, any more than an unmusical one can make musicians; the master must watch, reward, and punish, for, as the barbarian told the king, it is the master's eye that fattens the horse.

1 Ἀλλὰ γάρ, ἔφην ἐγώ, μή σε κατακωλύω, ὦ Ἰσχόμαχε,
But for said I not you am-I-hindering O Ischomachus
ἀπιέναι ἤδη βουλόμενον; Μὰ Δί', ἔφη, ὦ Σώκρατες·
to-go-away already wishing By Zeus he-said O Socrates
ἐπεὶ οὐκ ἂν ἀπέλθοιμι πρὶν παντάπασιν ἡ ἀγορὰ λυθῇ.
since not — I-would-go-away before altogether the market break-up
2 Νὴ Δί', ἔφην ἐγώ, φυλάττει γὰρ ἰσχυρῶς μὴ ἀποβάλῃς
By Zeus said I you-guard for strongly lest you-throw-away
τὴν ἐπωνυμίαν, τὸ ἀνὴρ καλὸς κἀγαθὸς κεκλῆσθαι. νῦν γὰρ
the surname the man fine and-good to-be-called now for
πολλῶν σοι ἴσως ὄντων ἐπιμελείας δεομένων, ἐπεὶ συνέθου
many to-you perhaps being of-care needing since you-agreed
τοῖς ξένοις, ἀναμένεις αὐτούς, ἵνα μὴ ψεύσῃ. Ἀλλά τοι, ὦ
with-the guests you-wait-for them so-that not you-be-false But surely O
Σώκρατες, ἔφη ὁ Ἰσχόμαχος, οὐδ' ἐκεῖνά μοι ἀμελεῖται
Socrates said — Ischomachus not-even those-things to-me are-neglected
ἃ σὺ λέγεις· ἔχω γὰρ ἐπιτρόπους ἐν τοῖς ἀγροῖς.
which you mention I-have for stewards in the fields
3 Πότερα δέ, ἐγὼ ἔφην, ὦ Ἰσχόμαχε, ὅταν δεηθῇς
Whether and I said O Ischomachus whenever you-need
ἐπιτρόπου, καταμαθὼν ἤν που ᾖ ἐπιτροπευτικὸς ἀνήρ,
a-steward having-learned if somewhere be skilled-in-stewardship a-man

τοῦτον πειρᾷ ὠνεῖσθαι, ὥσπερ ὅταν τέκτονος δεηθῇς,
this-one do-you-try to-buy just-as whenever a-carpenter you-need
καταμαθὼν εὖ οἶδ᾽ ὅτι ἤν που ἴδῃς τεκτονικόν,
having-learned well I-know that if somewhere you-see a-skilled-carpenter
τοῦτον πειρᾷ κτᾶσθαι, ἢ αὐτὸς παιδεύεις τοὺς ἐπιτρόπους;
this-one you-try to-acquire or yourself do-you-train the stewards
Αὐτὸς νὴ Δί᾽, ἔφη, ὦ Σώκρατες, πειρῶμαι παιδεύειν. καὶ 4
Myself by Zeus he-said O Socrates I-try to-train and
γὰρ ὅστις μέλλει ἀρκέσειν ὅταν ἐγὼ ἀπῶ ἀντ᾽ ἐμοῦ
for whoever is-going to-suffice whenever I be-away in-place-of me
ἐπιμελούμενος, τί αὐτὸν καὶ δεῖ ἄλλο ἐπίστασθαι ἢ
taking-care what him also is-needful other to-know than
ἅπερ ἐγώ; εἴπερ γὰρ ἱκανός εἰμι τῶν ἔργων προστατεύειν,
what-very I if-indeed for capable I-am the works to-direct
κἂν ἄλλον δήπου δυναίμην διδάξαι ἅπερ αὐτὸς ἐπίσταμαι.
even another surely I-could to-teach what-very myself I-know
Οὐκοῦν εὔνοιαν πρῶτον, ἔφην ἐγώ, δεήσει αὐτὸν 5
Therefore goodwill first said I it-will-be-needful him
ἔχειν σοὶ καὶ τοῖς σοῖς, εἰ μέλλει ἀρκέσειν ἀντὶ σοῦ
to-have for-you and for-the yours if he-is-going to-suffice instead-of you
παρών. ἄνευ γὰρ εὐνοίας τί ὄφελος καὶ ὁποίας
being-present without for goodwill what benefit also of-whatever-kind
τινὸς οὖν ἐπιτρόπου ἐπιστήμης γίγνεται; Οὐδὲν μὰ Δί᾽,
at-all then of-steward knowledge comes-to-be None by Zeus
ἔφη ὁ Ἰσχόμαχος, ἀλλά τοι τὸ εὐνοεῖν ἐμοὶ καὶ τοῖς
said — Ischomachus but surely the to-bear-goodwill to-me and to-the
ἐμοῖς ἐγὼ πρῶτον πειρῶμαι παιδεύειν.
mine I first try to-train
Καὶ πῶς, ἐγὼ ἔφην, πρὸς τῶν θεῶν εὔνοιαν ἔχειν σοὶ 6
And how I said by the gods goodwill to-have for-you
καὶ τοῖς σοῖς διδάσκεις ὅντινα ἂν βούλῃ; Εὐεργετῶν
and for-the yours do-you-teach whomever — you-wish By-benefiting

νὴ Δί', ἔφη ὁ Ἰσχόμαχος, ὅταν τινὸς ἀγαθοῦ οἱ θεοὶ
by Zeus said — Ischomachus whenever of-some good the gods
ἀφθονίαν διδῶσιν ἡμῖν.
abundance grant us

7 Τοῦτο οὖν λέγεις, ἔφην ἐγώ, ὅτι οἱ ἀπολαύοντες τῶν
This then you-mean said I that the-ones enjoying the
σῶν ἀγαθῶν εὖνοί σοι γίγνονται καὶ ἀγαθόν τί
your goods well-disposed to-you become and good something
σε βούλονται πράττειν; Τοῦτο γὰρ ὄργανον, ὦ Σώκρατες,
you they-wish to-fare This for instrument O Socrates
εὐνοίας ἄριστον ὁρῶ ὄν.
of-goodwill best I-see being

8 Ἢν δὲ δὴ εὔνους σοι γένηται, ἔφην, ὦ Ἰσχόμαχε, ἦ
If and indeed well-disposed to-you he-become said-I O Ischomachus truly
τούτου ἕνεκα ἱκανὸς ἔσται ἐπιτροπεύειν; οὐχ ὁρᾷς ὅτι
of-this on-account capable will-he-be to-be-steward not do-you-see that
καὶ ἑαυτοῖς εὖνοι πάντες ὄντες ὡς εἰπεῖν ἄνθρωποι,
also to-themselves well-disposed all being so to-say men
πολλοὶ αὐτῶν εἰσὶν οἳ οὐκ ἐθέλουσιν ἐπιμελεῖσθαι ὅπως
many of-them are who not are-willing to-take-care that
αὐτοῖς ἔσται ταῦτα ἃ βούλονται εἶναί σφισι τὰ ἀγαθά;
for-them will-be these-things which they-wish to-be for-them the goods

9 Ἀλλὰ ναὶ μὰ Δί', ἔφη ὁ Ἰσχόμαχος, τοιούτους ὅταν
But yes by Zeus said — Ischomachus such whenever
ἐπιτρόπους βούλωμαι καθιστάναι, καὶ ἐπιμελεῖσθαι διδάσκω.
stewards I-wish to-appoint also to-take-care I-teach

10 Πῶς, ἔφην ἐγώ, πρὸς τῶν θεῶν; τοῦτο γὰρ δὴ ἐγὼ
How said I by the gods this for indeed I
παντάπασιν οὐ διδακτὸν ᾤμην εἶναι τὸ ἐπιμελῆ ποιῆσαι.
altogether not teachable thought to-be the careful to-make

Οὐδὲ γάρ ἐστιν, ἔφη, ὦ Σώκρατες, ἐφεξῆς γε οὕτως
Not-even for it-is he-said O Socrates in-succession at-least so
οἷόν τε πάντας διδάξαι ἐπιμελεῖς εἶναι.
possible — all to-teach careful to-be
Ποίους μὲν δή, ἐγὼ ἔφην, οἷόν τε; πάντως μοι σαφῶς 11
What-kind indeed indeed I said possible — by-all-means to-me clearly
τούτους διασήμηνον. Πρῶτον μέν, ἔφη, ὦ Σώκρατες, τοὺς
these indicate First indeed he-said O Socrates the-ones
οἴνου ἀκρατεῖς οὐκ ἂν δύναιο ἐπιμελεῖς ποιῆσαι· τὸ γὰρ
of-wine uncontrolled not — you-could careful to-make the for
μεθύειν λήθην ἐμποιεῖ πάντων τῶν πράττειν δεομένων.
to-be-drunk forgetfulness produces of-all the-things to-do needing
Οἱ οὖν τούτου ἀκρατεῖς μόνοι, ἐγὼ ἔφην, ἀδύνατοί 12
The-ones then of-this uncontrolled alone I said unable
εἰσιν ἐπιμελεῖς ἔσεσθαι ἢ καὶ ἄλλοι τινές; Ναὶ μὰ Δί᾽,
are careful to-be or also others some Yes by Zeus
ἔφη ὁ Ἰσχόμαχος, καὶ οἵ γε τοῦ ὕπνου· οὔτε
said — Ischomachus also the-ones at-least of-the sleep neither
γὰρ ἂν αὐτὸς δύναιτο καθεύδων τὰ δέοντα ποιεῖν οὔτε
for — himself could sleeping the needful-things to-do nor
ἄλλους παρέχεσθαι.
others to-render
Τί οὖν; ἐγὼ ἔφην, οὗτοι αὖ μόνοι ἀδύνατοι ἡμῖν 13
What then I said these-ones in-turn alone unable to-us
ἔσονται ταύτην τὴν ἐπιμέλειαν διδαχθῆναι ἢ καὶ ἄλλοι τινὲς
will-be this the care to-be-taught or also others some
πρὸς τούτοις; Ἔμοιγέ τοι δοκοῦσιν, ἔφη ὁ Ἰσχόμαχος,
besides these To-me-at-least surely they-seem said — Ischomachus
καὶ οἱ τῶν ἀφροδισίων δυσέρωτες ἀδύνατοι εἶναι
also the-ones of-the sexual-pleasures desperately-in-love unable to-be
διδαχθῆναι ἄλλου τινὸς μᾶλλον ἐπιμελεῖσθαι ἢ τούτου·
to-be-taught of-another anything rather to-take-care than of-this

14 οὔτε γὰρ ἐλπίδα οὔτ᾽ ἐπιμέλειαν ἡδίονα ῥᾴδιον εὑρεῖν
neither for hope nor care more-pleasant easy to-find
τῆς τῶν παιδικῶν ἐπιμελείας, οὐδὲ μὴν ὅταν παρῇ
than-the of-the beloved-boys care nor indeed whenever be-at-hand
τὸ πρακτέον, τιμωρίαν χαλεπωτέραν εὐπετές ἐστι τοῦ
the thing-to-be-done punishment harsher easy is than-the
ἀπὸ τῶν ἐρωμένων κωλύεσθαι. ὑφίεμαι οὖν καὶ οὓς ἂν
from the beloved to-be-kept-away I-give-up then also whom —
τοιούτους γνῶ ὄντας μηδ᾽ ἐπιχειρεῖν ἐπιμελητὰς τούτων
such I-know being not-even to-attempt overseers of-these
τινὰς καθιστάναι.
any to-appoint

15 Τί δέ, ἔφην ἐγώ, οἵτινες αὖ ἐρωτικῶς ἔχουσι τοῦ
What and said I those-who in-turn amorously are-disposed of-the
κερδαίνειν, ἦ καὶ οὗτοι ἀδύνατοί εἰσιν εἰς ἐπιμέλειαν
to-make-profit truly also these unable are toward care
τῶν κατ᾽ ἀγρὸν ἔργων παιδεύεσθαι; Οὐ μὰ Δί᾽, ἔφη ὁ
of-the in field works to-be-trained Not by Zeus said —
Ἰσχόμαχος, οὐδαμῶς γε, ἀλλὰ καὶ πάνυ εὐάγωγοί εἰσιν
Ischomachus in-no-way at-least but even very easily-led are
εἰς τὴν τούτων ἐπιμέλειαν· οὐδὲν γὰρ ἄλλο δεῖ ἢ
toward the of-these care nothing for else is-needful than
δεῖξαι μόνον αὐτοῖς ὅτι κερδαλέον ἐστὶν ἡ ἐπιμέλεια.
to-show only to-them that profitable is the care

16 Τοὺς δὲ ἄλλους, ἔφην ἐγώ, εἰ ἐγκρατεῖς τε εἴσιν ὧν σὺ
The but others said I if self-controlled both are in-what you
κελεύεις καὶ πρὸς τὸ φιλοκερδεῖς εἶναι μετρίως ἔχουσιν, πῶς
bid and toward the profit-loving to-be moderately are-disposed how
ἐκδιδάσκεις ὧν σὺ βούλει ἐπιμελεῖς γίγνεσθαι; Ἁπλῶς, ἔφη,
do-you-teach in-what you wish careful to-become Simply he-said
πάνυ, ὦ Σώκρατες. ὅταν μὲν γὰρ ἐπιμελουμένους ἴδω, καὶ
very O Socrates whenever indeed for taking-care I-see both

ἐπαινῶ καὶ τιμᾶν πειρῶμαι αὐτούς, ὅταν δὲ ἀμελοῦντας,
I-praise and to-honor I-try them whenever but neglecting
λέγειν τε πειρῶμαι καὶ ποιεῖν ὁποῖα δήξεται αὐτούς.
to-say both I-try and to-do of-the-kind-that will-sting them
Ἴθι, ἐγὼ ἔφην, ὦ Ἰσχόμαχε, καὶ τόδε μοι παρατραπόμενος 17
Come I said O Ischomachus also this to-me turning-aside
τοῦ λόγου περὶ τῶν παιδευομένων εἰς τὴν ἐπιμέλειαν
from-the discussion about the-ones being-trained toward the care
δήλωσον περὶ τοῦ παιδεύεσθαι, εἰ οἷόν τέ ἐστιν ἀμελῆ
make-clear about the to-be-trained whether possible — it-is careless
αὐτὸν ὄντα ἄλλους ποιεῖν ἐπιμελεῖς.
himself being others to-make careful
Οὐ μὰ Δί᾽, ἔφη ὁ Ἰσχόμαχος, οὐδέν γε μᾶλλον ἢ 18
Not by Zeus said — Ischomachus nothing at-least more than
ἄμουσον ὄντα αὐτὸν ἄλλους μουσικοὺς ποιεῖν. χαλεπὸν
unmusical being himself others musical to-make hard
γὰρ τοῦ διδασκάλου πονηρῶς τι ὑποδεικνύοντος καλῶς
for the teacher badly something demonstrating well
τοῦτο ποιεῖν μαθεῖν, καὶ ἀμελεῖν γε ὑποδεικνύοντος τοῦ
this to-do to-learn and to-neglect at-least demonstrating the
δεσπότου χαλεπὸν ἐπιμελῆ θεράποντα γενέσθαι.
master hard careful servant to-become
ὡς δὲ συντόμως εἰπεῖν, πονηροῦ μὲν δεσπότου οἰκέτας 19
as and briefly to-speak of-a-bad indeed master servants
οὐ δοκῶ χρηστοὺς καταμεμαθηκέναι· χρηστοῦ μέντοι
not I-seem good to-have-observed of-a-good however
πονηροὺς ἤδη εἶδον, οὐ μέντοι ἀζημίους γε. τὸν δὲ
bad already I-have-seen not however unpunished at-least the-one and
ἐπιμελητικοὺς βουλόμενον ποιήσασθαί τινας καὶ ἐφορατικὸν
careful wishing to-make some both watchful
δεῖ εἶναι τῶν ἔργων καὶ ἐξεταστικὸν καὶ χάριν θέλοντα
is-needful to-be of-the works and inquiring and thanks willing

τῶν καλῶς τελουμένων ἀποδιδόναι τῷ αἰτίῳ, καὶ
for-the-things well accomplished to-return to-the responsible and
δίκην μὴ ὀκνοῦντα τὴν ἀξίαν ἐπιθεῖναι τῷ ἀμελοῦντι.
penalty not shrinking the deserved to-impose on-the neglecting
20 καλῶς δέ μοι δοκεῖ ἔχειν, ἔφη ὁ Ἰσχόμαχος, καὶ ἡ
well and to-me it-seems to-be said — Ischomachus also the
τοῦ βαρβάρου λεγομένη ἀπόκρισις, ὅτε βασιλεὺς ἄρα
of-the barbarian reported answer when the-king then
ἵππου ἐπιτυχὼν ἀγαθοῦ παχῦναι αὐτὸν ὡς τάχιστα
a-horse having-obtained good to-fatten it as quickly-as-possible
βουλόμενος ἤρετο τῶν δεινῶν τινα ἀμφ᾽ ἵππους δοκούντων
wishing asked of-the skilled someone about horses seeming
εἶναι τί τάχιστα παχύνει ἵππον· τὸν δ᾽ εἰπεῖν λέγεται
to-be what most-quickly fattens a-horse him and to-have-said it-is-said
ὅτι δεσπότου ὀφθαλμός. οὕτω δ᾽, ἔφη, ὦ Σώκρατες,
that master's eye so and he-said O Socrates
καὶ τἄλλα μοι δοκεῖ δεσπότου ὀφθαλμὸς τὰ καλά
also the-other-things to-me it-seems master's eye the fine
τε κἀγαθὰ μάλιστα ἐργάζεσθαι.
both and-good most to-work

Once careful, the steward must know what to do, when, and how, and then he must learn to rule the workers. Ischomachus calls his method so simple that Socrates may laugh, but Socrates thinks a man who can make others fit to rule could make them kings. Animals learn obedience by punishment and reward, colts and puppies alike; men can also be persuaded by argument, slaves are trained through the belly, and ambitious natures through praise. He gives the better workers better clothes and shoes and praises stewards who reward the deserving, for good men lose heart when the idle share their rewards.

Ὅταν δὲ παραστήσῃς τινί, ἔφην ἐγώ, τοῦτο καὶ πάνυ 1
Whenever and you-convince someone said I this even very
ἰσχυρῶς ὅτι δεῖ ἐπιμελεῖσθαι ὧν ἂν σὺ βούλῃ,
strongly that it-is-needful to-take-care of-what — you wish
ἦ ἱκανὸς ἤδη ἔσται ὁ τοιοῦτος ἐπιτροπεύειν, ἤ τι
truly capable already will-be the such to-be-steward or anything
καὶ ἄλλο προσμαθητέον αὐτῷ ἔσται, εἰ μέλλει ἐπίτροπος
also else must-be-learned-besides by-him will-it-be if be-is-going steward
ἱκανὸς ἔσεσθαι;
capable to-be
Ναὶ μὰ Δί', ἔφη ὁ Ἰσχόμαχος, ἔτι μέντοι λοιπὸν αὐτῷ ἐστι 2
Yes by Zeus said — Ischomachus still however remaining for-him it-is
γνῶναι ὅ τι τε ποιητέον καὶ ὁπότε καὶ ὅπως, εἰ δὲ μή,
to-know what ever both must-be-done and when and how if and not
τί μᾶλλον ἐπιτρόπου ἄνευ τούτων ὄφελος ἢ ἰατροῦ ὃς
what more of-a-steward without these benefit than of-a-physician who
ἐπιμελοῖτο μὲν κάμνοντός τινος πρωί τε ἰὼν καὶ ὀψέ, ὅ
should-take-care indeed of-one-being-ill someone early both going and late what
τι δὲ συμφέρον τῷ κάμνοντι ποιεῖν εἴη, τοῦτο μὴ εἰδείη;
ever but beneficial for-the one-being-ill to-do might-be this not he-knew

3 Ἐὰν δὲ δὴ καὶ τὰ ἔργα μάθῃ ὡς ἔστιν ἐργαστέα, ἔτι
If and indeed also the works he-learn how they-are to-be-worked still
τινός, ἔφην ἐγώ, προσδεήσεται, ἢ ἀποτετελεσμένος ἤδη
of-anything said I will-he-need-besides or completed already
οὗτός σοι ἔσται ἐπίτροπος; Ἄρχειν γε, ἔφη, οἶμαι
this-one for-you will-be steward To-rule at-least he-said I-think
δεῖν αὐτὸν μαθεῖν τῶν ἐργαζομένων.
is-needful him to-learn the workers

4 Ἦ οὖν, ἔφην ἐγώ, καὶ σὺ ἄρχειν ἱκανοὺς εἶναι παιδεύεις
Truly then said I also you to-rule capable to-be do-you-train
τοὺς ἐπιτρόπους; Πειρῶμαί γε δή, ἔφη ὁ Ἰσχόμαχος.
the stewards I-try at-least indeed said — Ischomachus
Καὶ πῶς δή, ἔφην ἐγώ, πρὸς τῶν θεῶν τὸ ἀρχικοὺς εἶναι
And how indeed said I by the gods the fit-to-rule to-be
ἀνθρώπων παιδεύεις; Φαύλως, ἔφη, πάνυ, ὦ Σώκρατες,
men do-you-train Simply he-said very O Socrates
ὥστε ἴσως ἂν καὶ καταγελάσαις ἀκούων.
so-that perhaps — even you-would-laugh hearing

5 Οὐ μὲν δὴ ἄξιόν γ', ἔφην ἐγώ, τὸ πρᾶγμα καταγέλωτος,
Not indeed indeed worthy at-least said I the matter of-laughter
ὦ Ἰσχόμαχε. ὅστις γάρ τοι ἀρχικοὺς ἀνθρώπων δύναται
O Ischomachus whoever for surely fit-to-rule men can
ποιεῖν, δῆλον ὅτι οὗτος καὶ δεσποτικοὺς ἀνθρώπων
to-make clear that this-one also masterly men
δύναται διδάσκειν, ὅστις δὲ δεσποτικούς, δύναται ποιεῖν
can to-teach whoever and masterly can to-make
καὶ βασιλικούς. ὥστε οὐ καταγέλωτός μοι δοκεῖ ἄξιος
also kingly so-that not of-laughter to-me he-seems worthy
εἶναι ἀλλ' ἐπαίνου μεγάλου ὁ τοῦτο δυνάμενος ποιεῖν.
to-be but of-praise great the-one this being-able to-do

Οὐκοῦν, ἔφη, ὦ Σώκρατες, τὰ μὲν ἄλλα ζῷα ἐκ 6
Therefore he-said O Socrates the indeed other animals from
δυοῖν τούτοιν τὸ πείθεσθαι μανθάνουσιν, ἔκ τε τοῦ
two these the to-obey learn from both the
ὅταν ἀπειθεῖν ἐπιχειρῶσι κολάζεσθαι καὶ ἐκ τοῦ ὅταν
whenever to-disobey they-attempt to-be-punished and from the whenever
προθύμως ὑπηρετῶσιν εὖ πάσχειν.
eagerly they-serve well to-be-treated
οἵ τε γοῦν πῶλοι μανθάνουσιν ὑπακούειν τοῖς 7
the both at-any-rate colts learn to-obey the
πωλοδάμναις τῷ ὅταν μὲν πείθωνται τῶν ἡδέων
colt-breakers by-the whenever indeed they-obey of-the pleasant-things
τι αὐτοῖς γίγνεσθαι, ὅταν δὲ ἀπειθῶσι πράγματα ἔχειν,
something for-them to-come-about whenever but they-disobey troubles to-have
ἔστ' ἂν ὑπηρετήσωσι κατὰ γνώμην τῷ πωλοδάμνῃ·
until — they-serve according-to judgment to-the colt-breaker
καὶ τὰ κυνίδια δὲ πολὺ τῶν ἀνθρώπων καὶ τῇ γνώμῃ 8
and the puppies and much than-the men both in-the judgment
καὶ τῇ γλώττῃ ὑποδεέστερα ὄντα ὅμως καὶ περιτρέχειν
and in-the tongue inferior being nevertheless both to-run-around
καὶ κυβιστᾶν καὶ ἄλλα πολλὰ μανθάνει τῷ αὐτῷ
and to-tumble and other many-things learn in-the same
τούτῳ τρόπῳ. ὅταν μὲν γὰρ πείθηται, λαμβάνει τι
this way whenever indeed for it-obey it-gets something
ὧν δεῖται, ὅταν δὲ ἀμελῇ, κολάζεται.
of-what it-needs whenever but it-neglect it-is-punished
ἀνθρώπους δ' ἔστι πιθανωτέρους ποιεῖν καὶ λόγῳ, 9
men but it-is-possible more-obedient to-make even by-word
ἐπιδεικνύοντα ὡς συμφέρει αὐτοῖς πείθεσθαι, τοῖς δὲ δούλοις
showing that it-benefits them to-obey for-the but slaves
καὶ ἡ δοκοῦσα θηριώδης παιδεία εἶναι πάνυ ἐστὶν ἐπαγωγὸς
also the seeming beastlike training to-be very is effective

πρὸς τὸ πείθεσθαι διδάσκειν· τῇ γὰρ γαστρὶ αὐτῶν ἐπὶ
toward the to-obey to-teach the for belly their in
ταῖς ἐπιθυμίαις προσχαριζόμενος ἂν πολλὰ ἀνύτοις
their desires gratifying — much you-would-accomplish
παρ᾽ αὐτῶν. αἱ δὲ φιλότιμοι τῶν φύσεων καὶ τῷ ἐπαίνῳ
from them the but ambitious of-the natures also by-the praise
παροξύνονται. πεινῶσι γὰρ τοῦ ἐπαίνου οὐχ ἧττον ἔνιαι
are-spurred hunger for for-the praise not less some
τῶν φύσεων ἢ ἄλλαι τῶν σίτων τε καὶ ποτῶν.
of-the natures than others for-the foods both and drinks
10 ταῦτά τε οὖν, ὅσαπερ αὐτὸς ποιῶν οἶμαι πιθανωτέροις
these-things both then as-many-as-very myself doing I-think more-obedient
ἀνθρώποις χρῆσθαι, διδάσκω οὓς ἂν ἐπιτρόπους βούλωμαι
men to-use I-teach whom — stewards I-wish
καταστῆσαι καὶ τάδε συλλαμβάνω αὐτοῖς· ἱμάτιά τε
to-appoint and these-things I-assist them cloaks both
γὰρ ἃ δεῖ παρέχειν ἐμὲ τοῖς ἐργαστῆρσι καὶ
for which it-is-needful to-provide me to-the workers and
ὑποδήματα οὐχ ὅμοια πάντα ποιῶ, ἀλλὰ τὰ μὲν
shoes not alike all I-make but the-ones indeed
χείρω, τὰ δὲ βελτίω, ἵνα ᾖ τὸν κρείττω τοῖς
worse the-ones and better so-that it-be-possible the better with-the
βελτίοσι τιμᾶν, τῷ δὲ χείρονι τὰ ἥττω διδόναι.
better-things to-honor to-the and worse the inferior-things to-give
11 πάνυ γάρ μοι δοκεῖ, ἔφη, ὦ Σώκρατες, ἀθυμία ἐγγίγνεσθαι
very for to-me it-seems he-said O Socrates despondency to-arise
τοῖς ἀγαθοῖς, ὅταν ὁρῶσι τὰ μὲν ἔργα δι᾽ αὑτῶν
in-the good whenever they-see the indeed works through themselves
καταπραττόμενα, τῶν δὲ ὁμοίων τυγχάνοντας ἑαυτοῖς
accomplished the but same-things obtaining as-themselves
τοὺς μήτε πονεῖν μήτε κινδυνεύειν ἐθέλοντας, ὅταν δέῃ.
the-ones neither to-toil nor to-risk willing whenever it-be-needful

αὐτός τε οὖν οὐδ' ὅπως τι οὖν τῶν ἴσων ἀξιῶ 12
myself both then not-even how at all of-the equal-things I-deem-worthy
τοὺς ἀμείνους τοῖς κακίοσι τυγχάνειν, τούς τε ἐπιτρόπους,
the better as-the worse to-obtain the both stewards
ὅταν μὲν ἴδω διαδεδωκότας τοῖς πλείστου ἀξίοις τὰ
whenever indeed I-see having-distributed to-the of-most worth the
κράτιστα, ἐπαινῶ, ἢν δὲ ἴδω ἢ κολακεύμασί τινα
best-things I-praise if but I-see either by-flatteries someone
προτιμώμενον ἢ καὶ ἄλλῃ τινὶ ἀνωφελεῖ χάριτι, οὐκ
being-preferred or also by-other some unprofitable favor not
ἀμελῶ ἀλλ' ἐπιπλήττω καὶ πειρῶμαι διδάσκειν, ὦ
I-neglect but I-rebuke and I-try to-teach O
Σώκρατες, ὅτι οὐδ' αὑτῷ σύμφορα ταῦτα ποιεῖ.
Socrates that not-even to-himself advantageous these-things he-does

XIV · TEACHING HONESTY

The steward must also keep his hands off his master's goods. Ischomachus teaches justice from the laws of Draco and Solon, which punish theft, and from the king's laws, which also reward the just, so that even the greedy see honesty enrich their fellows. Those who keep stealing though well treated he dismisses as incurable; those who are just for the sake of praise as well as gain he treats as free men, enriching and honoring them, for the ambitious man differs from the greedy one in being willing to toil and risk for praise and to keep from shameful gain.

Ὅταν δέ, ὦ Ἰσχόμαχε, ἔφην ἐγώ, καὶ ἄρχειν ἤδη 1
Whenever and O Ischomachus said I also to-rule already
ἱκανός σοι γένηται ὥστε πειθομένους παρέχεσθαι, ἦ
capable for-you be-become so-as obedient to-render truly

ἀποτετελεσμένον τοῦτον ἡγεῖ ἐπίτροπον, ἢ ἔτι
completed this-one do-you-consider steward or still
τινὸς προσδεῖται ὁ ταῦτα ἔχων ἃ σὺ εἴρηκας;
of-anything needs-besides the-one these-things having which you have-said
2 Ναὶ μὰ Δί᾽, ἔφη ὁ Ἰσχόμαχος, τοῦ τε ἀπέχεσθαι τῶν
Yes by Zeus said — Ischomachus of-the both to-abstain from-the
δεσποσύνων καὶ μὴ κλέπτειν. εἰ γὰρ ὁ τοὺς καρποὺς
master's-property and not to-steal if for the-one the crops
μεταχειριζόμενος τολμῴη ἀφανίζειν ὥστε μὴ λείπειν
handling should-dare to-make-away-with so-as not to-leave
λυσιτελοῦντας τοῖς ἔργοις, τί ἂν ὄφελος εἴη τὸ
profitable-ones for-the works what — benefit would-it-be the
διὰ τῆς τούτου ἐπιμελείας γεωργεῖν;
through the of-this-one care to-farm
3 Ἦ καὶ ταύτην οὖν, ἔφην ἐγώ, τὴν δικαιοσύνην σὺ
Truly also this then said I the justice you
ὑποδύει διδάσκειν; Καὶ πάνυ, ἔφη ὁ Ἰσχόμαχος· οὐ
undertake to-teach And very said — Ischomachus not
μέντοι γε πάντας ἐξ ἑτοίμου εὑρίσκω ὑπακούοντας
however at-least all from readiness I-find obeying
τῆς διδασκαλίας ταύτης.
the teaching this
4 καίτοι τὰ μὲν καὶ ἐκ τῶν Δράκοντος νόμων, τὰ
and-yet the-things indeed also from the of-Draco laws the-things
δὲ καὶ ἐκ τῶν Σόλωνος πειρῶμαι, ἔφη, λαμβάνων
and also from the of-Solon I-try he-said taking
ἐμβιβάζειν εἰς τὴν δικαιοσύνην τοὺς οἰκέτας. δοκοῦσι γάρ
to-lead-into into the justice the servants they-seem for
μοι, ἔφη, καὶ οὗτοι οἱ ἄνδρες θεῖναι πολλοὺς τῶν
to-me he-said also these the men to-have-laid-down many of-the
νόμων ἐπὶ δικαιοσύνης τῆς τοιαύτης διδασκαλίᾳ.
laws for of-justice the such teaching

γέγραπται γὰρ ζημιοῦσθαι ἐπὶ τοῖς κλέμμασι, καὶ 5
it-has-been-written for to-be-fined for the thefts and
δεδέσθαι, ἤν τις ἁλῷ ποιῶν, καὶ θανατοῦσθαι τοὺς
to-be-imprisoned if someone be-caught doing and to-be-put-to-death the-ones
ἐγχειροῦντας. δῆλον οὖν, ἔφη, ὅτι ἔγραφον αὐτὰ βουλόμενοι
attempting clear then he-said that they-wrote them wishing
ἀλυσιτελῆ ποιῆσαι τοῖς ἀδίκοις τὴν αἰσχροκέρδειαν.
unprofitable to-make for-the unjust the base-gain
ἐγὼ οὖν, ἔφη, καὶ τούτων [προσφέρων] ἔνια καὶ ἄλλα 6
I then he-said also of-these bringing-forward some and others
τῶν βασιλικῶν νόμων προφερόμενος πειρῶμαι δικαίους
of-the royal laws producing I-try just
περὶ τὰ διαχειριζόμενα ἀπεργάζεσθαι τοὺς οἰκέτας.
about the-things handled to-render the servants
ἐκεῖνοι μὲν γὰρ οἱ νόμοι ζημίαι μόνον εἰσὶ τοῖς 7
those indeed for the laws penalties only are for-the
ἁμαρτάνουσιν, οἱ δὲ βασιλικοὶ νόμοι οὐ μόνον ζημιοῦσι
erring the but royal laws not only punish
τοὺς ἀδικοῦντας, ἀλλὰ καὶ ὠφελοῦσι τοὺς δικαίους· ὥστε
the wrongdoing but also benefit the just so-that
ὁρῶντες πλουσιωτέρους γιγνομένους τοὺς δικαίους τῶν
seeing richer becoming the just than-the
ἀδίκων πολλοὶ καὶ φιλοκερδεῖς ὄντες εὖ μάλα ἐπιμένουσι
unjust many even profit-loving being well very persist
τῷ μὴ ἀδικεῖν.
in-the not to-do-wrong
οὓς δ' ἂν αἰσθάνωμαι, ἔφη, ὅμως καὶ εὖ πάσχοντας ἔτι 8
whom but — I-perceive he-said nevertheless even well being-treated still
ἀδικεῖν πειρωμένους, τούτους ὡς ἀνηκέστους πλεονέκτας
to-do-wrong trying these as incurable grasping
ὄντας ἤδη καὶ τῆς χρήσεως ἀποπαύω.
being already also from-the employment I-stop

9 οὓς δ' ἂν αὖ καταμάθω μὴ τῷ πλέον ἔχειν μόνον
whom and — in-turn I-learn not by-the more to-have only
διὰ τὴν δικαιοσύνην ἐπαιρομένους δικαίους εἶναι, ἀλλὰ
through the justice being-stirred just to-be but
καὶ τοῦ ἐπαινεῖσθαι ἐπιθυμοῦντας ὑπ' ἐμοῦ, τούτοις ὥσπερ
also the to-be-praised desiring by me these as
ἐλευθέροις ἤδη χρῶμαι, οὐ μόνον πλουτίζων ἀλλὰ καὶ
free-men already I-use not only enriching but also
τιμῶν ὡς καλούς τε κἀγαθούς.
honoring as fine both and-good
10 τούτῳ γάρ μοι δοκεῖ, ἔφη, ὦ Σώκρατες, διαφέρειν ἀνὴρ
in-this for to-me it-seems he-said O Socrates to-differ man
φιλότιμος ἀνδρὸς φιλοκερδοῦς, τῷ ἐθέλειν ἐπαίνου καὶ
ambitious from-a-man profit-loving in-the to-be-willing of-praise and
τιμῆς ἕνεκα καὶ πονεῖν ὅπου δεῖ καὶ κινδυνεύειν
of-honor on-account both to-toil where it-is-needful and to-run-risks
καὶ αἰσχρῶν κερδῶν ἀπέχεσθαι.
and from-shameful gains to-abstain

XV · THE ART OF FARMING

Socrates grants that a steward so trained is worth much, and now asks for the art of farming itself, without which care is useless, like a doctor who visits the sick without knowing what helps them. Ischomachus praises it as the most humane of arts, profitable, pleasant, honored by gods and men, and easiest to learn: farmers hide nothing of their skill and are glad to be watched, and he suspects Socrates already knows much of it without knowing it. Socrates calls this a fine prelude and asks him to go through it, since teaching easy things is no shame but not knowing them is.

Ἀλλὰ μέντοι ἐπειδάν γε ἐμποιήσῃς τινὶ τὸ βούλεσθαί 1
But however when at-least you-instill in-someone the to-wish
σοι εἶναι τἀγαθά, ἐμποιήσῃς δὲ τῷ αὐτῷ τούτῳ
for-you to-be the-goods you-instill and in-the same this-one
ἐπιμελεῖσθαι ὅπως ταῦτά σοι ἐπιτελῆται, ἔτι δὲ πρὸς
to-take-care that these-things for-you be-accomplished still and besides
τούτοις ἐπιστήμην κτήσῃ αὐτῷ, ὡς ἂν ποιούμενα ἕκαστα
these knowledge you-acquire for-him how — done each
τῶν ἔργων ὠφελιμώτερα γίγνοιτο, πρὸς δὲ τούτοις ἄρχειν
of-the works more-beneficial might-become besides and these to-rule
ἱκανὸν αὐτὸν ποιήσῃς, ἐπὶ δὲ τούτοις πᾶσιν ἥδηταί
capable him you-make on and these all he-be-pleased
σοι τὰ ἐκ τῆς γῆς ὡραῖα ἀποδεικνύων ὅτι πλεῖστα
for-you the-things from the land seasonable producing as most
ὥσπερ σὺ σαυτῷ, οὐκέτι ἐρήσομαι περὶ τούτου εἰ ἔτι
as you for-yourself no-longer I-shall-ask about this if still
τινὸς ὁ τοιοῦτος προσδεῖται· πάνυ γάρ μοι δοκεῖ ἤδη
of-anything the such needs-besides very for to-me he-seems already
πολλοῦ ἂν ἄξιος εἶναι ἐπίτροπος ὢν τοιοῦτος. ἐκεῖνο
of-much — worth to-be steward being such that

μέντοι, ἔφην ἐγώ, ὦ Ἰσχόμαχε, μὴ ἀπολίπῃς, ὃ ἡμῖν
however said I O Ischomachus not leave-out which by-us
ἀργότατα ἐπιδεδράμηται τοῦ λόγου.
most-lazily has-been-run-over of-the discussion

2 Τὸ ποῖον; ἔφη ὁ Ἰσχόμαχος. Ἔλεξας δήπου, ἔφην ἐγώ, ὅτι
The what said — Ischomachus You-said surely said I that
μέγιστον εἴη μαθεῖν ὅπως δεῖ ἐξεργάζεσθαι ἕκαστα· εἰ
greatest it-were to-learn how it-is-needful to-work-out each if
δὲ μή, οὐδὲ τῆς ἐπιμελείας ἔφησθα ὄφελος οὐδὲν γίγνεσθαι,
and not not-even of-the care you-said benefit any to-come-about
εἰ μή τις ἐπίσταιτο ἃ δεῖ καὶ ὡς δεῖ ποιεῖν.
if not someone knew what is-needful and how it-is-needful to-do

3 ἐνταῦθα δὴ εἶπεν ὁ Ἰσχόμαχος, Τὴν τέχνην με ἤδη, ὦ
thereupon indeed said — Ischomachus The art me now O
Σώκρατες, κελεύεις αὐτὴν διδάσκειν τῆς γεωργίας; Αὕτη
Socrates you-bid itself to-teach of-the farming This
γὰρ ἴσως, ἔφην ἐγώ, ἤδη ἐστὶν ἡ ποιοῦσα τοὺς μὲν
for perhaps said I now is the-one making the-ones indeed
ἐπισταμένους αὐτὴν πλουσίους, τοὺς δὲ μὴ ἐπισταμένους
knowing it rich the-ones but not knowing
πολλὰ πονοῦντας ἀπόρως βιοτεύειν.
much toiling resourcelessly to-live

4 Νῦν τοίνυν, ἔφη, ὦ Σώκρατες, καὶ τὴν φιλανθρωπίαν
Now then he-said O Socrates also the humanity
ταύτης τῆς τέχνης ἀκούσει. τὸ γὰρ ὠφελιμωτάτην οὖσαν
of-this the art you-will-hear the for most-beneficial being
καὶ ἡδίστην ἐργάζεσθαι καὶ καλλίστην καὶ προσφιλεστάτην
and most-pleasant to-work and finest and most-dear
θεοῖς τε καὶ ἀνθρώποις ἔτι πρὸς τούτοις καὶ ῥᾴστην
to-gods both and to-men still besides these also easiest
εἶναι μαθεῖν πῶς οὐχὶ γενναιόν ἐστι; γενναῖα δὲ δήπου
to-be to-learn how not noble is-it noble and surely

καλοῦμεν καὶ τῶν ζῴων ὁπόσα καλὰ καὶ μεγάλα καὶ
we-call also of-the animals as-many-as fine and great and
ὠφέλιμα ὄντα πραέα ἐστὶ πρὸς τοὺς ἀνθρώπους.
beneficial being gentle are toward the men
Ἀλλὰ ταῦτα μὲν ἐγώ, ἔφην, ὦ Ἰσχόμαχε, ἱκανῶς δοκῶ 5
But these-things indeed I said O Ischomachus sufficiently I-seem
καταμεμαθηκέναι ᾗ εἶπας, καθὰ δεῖ διδάσκειν τὸν
to-have-learned how you-said according-as it-is-needful to-teach the
ἐπίτροπον· καὶ γὰρ ᾗ ἔφησθα εὖνουν σοι ποιεῖν αὐτὸν
steward and for how you-said well-disposed to-you to-make him
μαθεῖν δοκῶ, καὶ ᾗ ἐπιμελῆ καὶ ἀρχικὸν καὶ δίκαιον.
to-learn I-seem and how careful and fit-to-rule and just
ὃ δὲ εἶπας ὡς δεῖ μαθεῖν τὸν μέλλοντα ὀρθῶς 6
what but you-said that it-is-needful to-learn the-one intending rightly
γεωργίας ἐπιμελεῖσθαι καὶ ἃ δεῖ ποιεῖν καὶ ὡς
of-farming to-take-care both what it-is-needful to-do and how
δεῖ καὶ ὁπότε ἕκαστα, ταῦτά μοι δοκοῦμεν, ἔφην
it-is-needful and when each these-things to-me we-seem said
ἐγώ, ἀργότερόν πως ἐπιδεδραμηκέναι τῷ λόγῳ·
I rather-lazily somehow to-have-run-over in-the discussion
ὥσπερ εἰ εἴποις ὅτι δεῖ γράμματα ἐπίστασθαι τὸν 7
as if you-should-say that it-is-needful letters to-know the-one
μέλλοντα δυνήσεσθαι τὰ ὑπαγορευόμενα γράφειν καὶ
intending to-be-able the-things dictated to-write and
τὰ γεγραμμένα ἀναγιγνώσκειν. ταῦτα γὰρ ἐγὼ ἀκούσας,
the-things written to-read these-things for I having-heard
ὅτι μὲν δεῖ γράμματα ἐπίστασθαι ἠκηκόειν ἄν, τοῦτο
that indeed it-is-needful letters to-know would-have-heard — this
δὲ εἰδὼς οὐδέν τι οἶμαι μᾶλλον ἂν ἐπισταίμην γράμματα.
but knowing nothing at-all I-think more — I-would-know letters

8 οὕτω δὲ καὶ νῦν ὅτι μὲν δεῖ ἐπίστασθαι γεωργίαν
so and also now that indeed it-is-needful to-know farming
τὸν μέλλοντα ὀρθῶς ἐπιμελεῖσθαι αὐτῆς ῥᾳδίως
the-one intending rightly to-take-care of-it easily
πέπεισμαι, τοῦτο μέντοι εἰδὼς οὐδέν τι μᾶλλον
I-have-been-persuaded this however knowing nothing at-all more
ἐπίσταμαι ὅπως δεῖ γεωργεῖν.
I-know how it-is-needful to-farm

9 ἀλλ᾽ εἴ μοι αὐτίκα μάλα δόξειε γεωργεῖν, ὅμοιος
but if to-me at-once very it-should-seem-good to-farm like
ἄν μοι δοκῶ εἶναι τῷ περιιόντι ἰατρῷ καὶ ἐπισκοποῦντι
— to-me I-seem to-be to-the going-round physician and inspecting
τοὺς κάμνοντας, εἰδότι δὲ οὐδὲν ὅ τι συμφέρει τοῖς
the sick knowing but nothing what ever benefits the
κάμνουσιν. ἵν᾽ οὖν μὴ τοιοῦτος ὦ, ἔφην ἐγώ, δίδασκέ
sick so-that then not such I-be said I teach
με αὐτὰ τὰ ἔργα τῆς γεωργίας.
me themselves the works of-the farming

10 ἀλλὰ μήν, ἔφη, ὦ Σώκρατες, οὐχ ὥσπερ γε τὰς ἄλλας
but indeed he-said O Socrates not as at-least the other
τέχνας κατατριβῆναι δεῖ μανθάνοντας πρὶν ἄξια
arts to-be-worn-out it-is-needful learners before worthy-things
τῆς τροφῆς ἐργάζεσθαι τὸν διδασκόμενον, οὐχ οὕτω καὶ
of-the keep to-work the-one being-taught not so also
ἡ γεωργία δύσκολός ἐστι μαθεῖν, ἀλλὰ τὰ μὲν ἰδὼν
the farming difficult is to-learn but the-things indeed having-seen
ἂν ἐργαζομένους, τὰ δὲ ἀκούσας, εὐθὺς ἂν ἐπίσταιο,
— working the-things and having-heard at-once — you-would-know
ὥστε καὶ ἄλλον, εἰ βούλοιο, διδάσκειν. οἶομαι δ᾽, ἔφη, πάνυ
so-as even another if you-wished to-teach I-think and he-said very
καὶ λελῆθέναι πολλὰ σεαυτὸν ἐπιστάμενον αὐτῆς.
also to-have-escaped-notice many-things yourself knowing of-it

καὶ γὰρ δὴ οἱ μὲν ἄλλοι τεχνῖται ἀποκρύπτονταί πως τὰ 11
and for indeed the indeed other craftsmen conceal somehow the
ἐπικαιριώτατα ἧς ἕκαστος ἔχει τέχνης, τῶν δὲ γεωργῶν
most-important-things of-which each has art of-the but farmers
ὁ κάλλιστα μὲν φυτεύων μάλιστ' ἂν ἥδοιτο, εἴ
the-one finest indeed planting most — would-be-pleased if
τις αὐτὸν θεῷτο, ὁ κάλλιστα δὲ σπείρων ὡσαύτως·
someone him should-watch the-one finest and sowing likewise
ὅ τι δὲ ἔροιο τῶν καλῶς πεποιημένων, οὐδὲν ὅ
what ever and you-should-ask of-the well done-things nothing what
τι ἄν σε ἀποκρύψαιτο ὅπως ἐποίησεν.
ever — you he-would-conceal how he-did
οὕτω καὶ τὰ ἤθη, ὦ Σώκρατες, ἔφη, γενναιοτάτους 12
so also the characters O Socrates he-said most-noble
τοὺς αὐτῇ συνόντας ἡ γεωργία ἔοικε παρέχεσθαι.
the-ones with-it associating the farming seems to-render
Ἀλλὰ τὸ μὲν προοίμιον, ἔφην ἐγώ, καλὸν καὶ οὐχ οἷον 13
But the indeed prelude said I fine and not such-as
ἀκούσαντα ἀποτρέπεσθαι τοῦ ἐρωτήματος· σὺ δέ, ὅτι
having-heard to-be-turned-away from-the question you but since
εὐπετές ἐστι μαθεῖν, διὰ τοῦτο πολύ μοι μᾶλλον
easy it-is to-learn on-account-of this much to-me more
διέξιθι αὐτήν. οὐ γὰρ σοὶ αἰσχρὸν τὰ ῥᾴδια διδάσκειν
go-through it not for for-you shameful the easy-things to-teach
ἐστίν, ἀλλ' ἐμοὶ πολὺ αἴσχιον μὴ ἐπίστασθαι ἄλλως
is but for-me much more-shameful not to-know especially
τε καὶ εἰ χρήσιμα ὄντα τυγχάνει.
both and if useful being they-happen

The theorists say one must first know the nature of the soil, but anyone can learn what land will bear by looking at its crops and trees, or at the wild growth even of a fallow field; Socrates recalls that fishermen, only hurrying past the fields, judge the land much as farmers do. Questioned step by step, he agrees that fallow should be plowed in spring, when the earth is soft and the weeds turned under feed it without seeding, and worked often in summer, at midday, so that the weeds wither and the soil bakes in the sun.

1 Πρῶτον μὲν τοίνυν, ἔφη, ὦ Σώκρατες, τοῦτο ἐπιδεῖξαι
First indeed then he-said O Socrates this to-show
βούλομαί σοι ὡς οὐ χαλεπόν ἐστιν ὃ λέγουσι
I-wish to-you that not hard it-is what they-say
ποικιλώτατον τῆς γεωργίας εἶναι οἱ λόγῳ μὲν
most-intricate of-the farming to-be the-ones in-word indeed
ἀκριβέστατα αὐτὴν διεξιόντες, ἥκιστα δὲ ἐργαζόμενοι.
most-precisely it going-through least but working

2 φασὶ γὰρ τὸν μέλλοντα ὀρθῶς γεωργήσειν τὴν φύσιν
they-say for the-one intending rightly to-farm the nature
χρῆναι πρῶτον τῆς γῆς εἰδέναι. Ὀρθῶς γε, ἔφην ἐγώ,
to-be-needful first of-the land to-know Rightly at-least said I
ταῦτα λέγοντες. ὁ γὰρ μὴ εἰδὼς ὅ τι δύναται
these-things saying the-one for not knowing what ever can
ἡ γῆ φέρειν, οὐδ' ὅ τι σπείρειν οἶμαι οὐδ' ὅ τι
the land to-bear not-even what ever to-sow I-think nor what ever
φυτεύειν δεῖ εἰδείη ἄν.
to-plant is-needful would-know —

3 Οὐκοῦν, ἔφη ὁ Ἰσχόμαχος, καὶ ἀλλοτρίας γῆς τοῦτο ἔστι
Therefore said — Ischomachus also of-another's land this it-is-possible
γνῶναι ὅ τι τε δύναται φέρειν καὶ ὅ τι μὴ δύναται,
to-know what ever both it-can to-bear and what ever not it-can

ὁρῶντα τοὺς καρποὺς καὶ τὰ δένδρα. ἐπειδὰν μέντοι γνῷ
seeing the crops and the trees when however knows
τις, οὐκέτι συμφέρει θεομαχεῖν. οὐ γὰρ ἂν ὅτου δέοιτο
someone no-longer it-benefits to-fight-against-the-gods not for — of-what he-needs
αὐτὸς τοῦτο σπείρων καὶ φυτεύων μᾶλλον ἂν ἔχοι τὰ
himself this sowing and planting more — he-would-have the
ἐπιτήδεια ἢ ὅ τι ἡ γῆ ἥδοιτο φύουσα καὶ τρέφουσα.
necessaries than what ever the land would-delight growing and rearing
ἢν δ' ἄρα δι' ἀργίαν τῶν ἐχόντων αὐτὴν μὴ 4
if and then through idleness of-the-ones holding it not
ἔχῃ τὴν ἑαυτῆς δύναμιν ἐπιδεικνύναι, ἔστι καὶ παρὰ
it-be-able the its-own power to-show it-is-possible also from
γείτονος τόπου πολλάκις ἀληθέστερα περὶ αὐτῆς γνῶναι
neighboring place often truer-things about it to-know
ἢ παρὰ γείτονος ἀνθρώπου πυθέσθαι.
than from neighboring man to-learn
καὶ χερσεύουσα δὲ ὅμως ἐπιδείκνυσι τὴν αὑτῆς φύσιν· ἡ 5
and lying-fallow and nevertheless it-shows the its-own nature the-one
γὰρ τὰ ἄγρια καλὰ φύουσα δύναται θεραπευομένη καὶ τὰ
for the wild-things fine growing can being-tended also the
ἥμερα καλὰ ἐκφέρειν. φύσιν μὲν δὴ γῆς οὕτω καὶ οἱ
tame-things fine to-bear nature indeed indeed of-land so even the-ones
μὴ πάνυ ἔμπειροι γεωργίας ὅμως δύνανται διαγιγνώσκειν.
not very experienced of-farming nevertheless can to-distinguish
Ἀλλὰ τοῦτο μέν, ἔφην ἐγώ, ὦ Ἰσχόμαχε, ἱκανῶς ἤδη 6
But in-this indeed said I O Ischomachus sufficiently already
μοι δοκῶ ἀποτεθαρρηκέναι ὡς οὐ δεῖ φοβούμενον
to-me I-seem to-have-taken-courage that not it-is-needful fearing
μὴ οὐ γνῶ τῆς γῆς φύσιν ἀπέχεσθαι γεωργίας.
lest not I-know of-the land nature to-abstain from-farming

7 καὶ γὰρ δή, ἔφην, ἀνεμνήσθην τὸ τῶν ἁλιέων, ὅτι
and for indeed said-I I-remembered the of-the fishermen that
θαλαττουργοὶ ὄντες καὶ οὔτε καταστήσαντες ἐπὶ θέαν οὔθ'
sea-workers being and neither having-stopped for viewing nor
ἡσυχῇ βαδίζοντες, ἀλλὰ παρατρέχοντες ἅμα τοὺς
quietly walking but running-past at-the-same-time the
ἀγρούς, ὅταν ὁρῶσι τοὺς καρποὺς ἐν τῇ γῇ, ὅμως οὐκ
fields whenever they-see the crops in the land nevertheless not
ὀκνοῦσιν ἀποφαίνεσθαι περὶ τῆς γῆς ὁποία τε ἀγαθή
they-hesitate to-declare about the land of-what-kind both good
ἐστι καὶ ὁποία κακή, ἀλλὰ τὴν μὲν ψέγουσι, τὴν
it-is and of-what-kind bad but the-one indeed they-blame the-other
δ' ἐπαινοῦσι. καὶ πάνυ τοίνυν τοῖς ἐμπείροις γεωργίας
but they-praise and very then with-the experienced of-farming
ὁρῶ αὐτοὺς τὰ πλεῖστα κατὰ ταὐτὰ ἀποφαινομένους
I-see them for-the most-part by the-same declaring
περὶ τῆς ἀγαθῆς γῆς.
about the good land

8 Πόθεν οὖν βούλει, ἔφη, ὦ Σώκρατες, ἄρξωμαί σε τῆς
Whence then do-you-wish he-said O Socrates should-I-begin you of-the
γεωργίας ὑπομιμνήσκειν; οἶδα γὰρ ὅτι ἐπισταμένῳ σοι
farming to-remind I-know for that knowing to-you
πάνυ πολλὰ φράσω ὡς δεῖ γεωργεῖν.
very many-things I-shall-tell how it-is-needful to-farm

9 Ἐκεῖνό μοι δοκῶ, ἔφην ἐγώ, ὦ Ἰσχόμαχε, πρῶτον ἂν
That to-me I-seem said I O Ischomachus first —
ἡδέως μανθάνειν, φιλοσόφου γὰρ μάλιστά ἐστιν ἀνδρός,
gladly to-learn of-a-philosopher for most it-is man
ὅπως ἂν ἐγώ, εἰ βουλοίμην, γῆν ἐργαζόμενος πλείστας
how — I if I-wished land working most
κριθὰς καὶ πλείστους πυροὺς λαμβάνοιμι.
barley and most wheat might-get

Οὐκοῦν τοῦτο μὲν οἶσθα ὅτι τῷ σπόρῳ νεὸν δεῖ 10
Therefore this indeed you-know that for-the sowing fallow it-is-needful
ὑπεργάζεσθαι;
to-prepare
Οἶδα γάρ, ἔφην ἐγώ. Εἰ οὖν ἀρχοίμεθα, ἔφη, ἀροῦν τὴν 11
I-know for said I If then we-should-begin he-said to-plow the
γῆν χειμῶνος; Ἀλλὰ πηλὸς ἂν εἴη, ἐγὼ ἔφην. Ἀλλὰ
land in-winter But mud — it-would-be I said But
τοῦ θέρους σοι δοκεῖ; Σκληρά, ἔφην ἐγώ, ἡ γῆ ἔσται
the in-summer to-you does-it-seem Hard said I the land will-be
κινεῖν τῷ ζεύγει.
to-move with-the team
Κινδυνεύει ἔαρος, ἔφη, εἶναι τούτου τοῦ ἔργου ἀρκτέον. 12
It-is-likely in-spring he-said to-be of-this the work must-be-begun
Εἰκὸς γάρ, ἔφην ἐγώ, ἐστι μάλιστα χεῖσθαι τὴν γῆν
Likely for said I it-is most to-be-spread the land
τηνικαῦτα κινουμένην. Καὶ τὴν πόαν γε ἀναστρεφομένην,
then being-moved And the grass at-least being-turned-over
ἔφη, ὦ Σώκρατες, τηνικαῦτα κόπρον μὲν τῇ γῇ ἤδη
he-said O Socrates then dung indeed to-the land already
παρέχειν, καρπὸν δ' οὔπω καταβαλεῖν ὥστε φύεσθαι.
to-provide seed but not-yet to-shed so-as to-grow
οἶμαι γὰρ δὴ καὶ τοῦτο ἔστι γιγνώσκειν ὅτι εἰ 13
I-think for indeed also this it-is-possible to-know that if
μέλλει ἀγαθὴ ἡ νεὸς ἔσεσθαι, ὕλης τε δεῖ καθαρὰν
it-is-going good the fallow to-be of-brush both it-is-needful clean
αὐτὴν εἶναι καὶ ὀπτὴν ὅτι μάλιστα πρὸς τοῦ ἡλίου. Πάνυ
it to-be and baked as most by the sun Very
γε, ἔφην ἐγώ, καὶ ταῦτα οὕτως ἡγοῦμαι χρῆναι ἔχειν.
at-least said I also these-things so I-think to-be-needful to-be

14 Ταῦτ᾽ οὖν, ἔφη, σὺ ἄλλως πως νομίζεις μᾶλλον ἂν
These-things then he-said you otherwise somehow do-you-think rather —
γίγνεσθαι ἢ εἰ ἐν τῷ θέρει ὅτι πλειστάκις μεταβάλοι
to-come-about than if in the summer as oftenest should-turn
τις τὴν γῆν; Οἶδα μὲν οὖν, ἔφην, ἀκριβῶς ὅτι οὐδαμῶς
someone the land I-know indeed then said-I exactly that in-no-way
ἂν μᾶλλον ἡ μὲν ὕλη ἐπιπολάζοι καὶ αὐαίνοιτο ὑπὸ
— rather the indeed brush would-come-to-the-top and would-wither by
τοῦ καύματος, ἡ δὲ γῆ ὀπτῷτο ὑπὸ τοῦ ἡλίου, ἢ
the heat the and land would-be-baked by the sun than
εἴ τις αὐτὴν ἐν μέσῳ τῷ θέρει καὶ ἐν μέσῃ τῇ ἡμέρᾳ
if someone it in middle the summer and in middle the day
κινοίη τῷ ζεύγει.
should-move with-the team

15 Εἰ δὲ ἄνθρωποι σκάπτοντες τὴν νεὸν ποιοῖεν, ἔφη,
If and men digging the fallow should-make he-said
οὐκ εὔδηλον ὅτι καὶ τούτους δίχα δεῖ ποιεῖν τὴν
not quite-clear that also these apart it-is-needful to-make the
γῆν καὶ τὴν ὕλην; Καὶ τὴν μέν γε ὕλην, ἔφην
land and the brush And the indeed at-least brush said
ἐγώ, καταβάλλειν, ὡς αὐαίνηται, ἐπιπολῆς, τὴν δὲ γῆν
I to-throw-down so-that it-wither on-the-surface the and land
στρέφειν, ὡς ἡ ὠμὴ αὐτῆς ὀπτᾶται.
to-turn so-that the raw of-it be-baked

All men sow when the god sends the autumn rains, and Socrates prefers to sow early, middle, and late, to be sure of grain every year. Sowing by hand needs practice to scatter evenly; weak land should get less seed, as a weak man a lighter load, and seed turned under as green shoots feeds weak soil like dung. Hoers are sent in after the winter rains to free the grain buried in silt, earth up the bared roots, and cut out the weeds that rob the grain like drones in a hive; Socrates finds the image made him angrier at the weeds.

Περὶ μὲν τῆς νεοῦ ὁρᾷς, ἔφη, ὦ Σώκρατες, ὡς 1
About indeed the fallow you-see he-said O Socrates how
ἀμφοτέροις ἡμῖν ταὐτὰ δοκεῖ. Δοκεῖ γὰρ οὖν, ἔφην
to-both us the-same-things seems It-seems for indeed said
ἐγώ. Περί γε μέντοι τοῦ σπόρου [ὥρας] ἄλλο τι,
I About at-least however the sowing season other anything
ἔφη, ὦ Σώκρατες, γιγνώσκεις ἢ τὴν ὥραν σπείρειν
he-said O Socrates do-you-know than the season to-sow
ἧς πάντες μὲν οἱ πρόσθεν ἄνθρωποι πεῖραν λαβόντες,
of-which all indeed the former men trial having-taken
πάντες δὲ οἱ νῦν λαμβάνοντες, ἐγνώκασι κρατίστην εἶναι;
all and the now taking have-judged best to-be
ἐπειδὰν γὰρ ὁ μετοπωρινὸς χρόνος ἔλθῃ, πάντες που οἱ 2
when for the autumn time comes all surely the
ἄνθρωποι πρὸς τὸν θεὸν ἀποβλέπουσιν, ὁπότε βρέξας
men to the god look when having-rained-on
τὴν γῆν ἀφήσει αὐτοὺς σπείρειν. Ἐγνώκασι δή γ', ἔφην
the land he-will-let them to-sow They-have-judged indeed at-least said
ἐγώ, ὦ Ἰσχόμαχε, καὶ τὸ μὴ ἐν ξηρᾷ σπείρειν ἑκόντες εἶναι
I O Ischomachus also the not in dry to-sow willingly being

πάντες ἄνθρωποι, δῆλον ὅτι πολλαῖς ζημίαις παλαίσαντες
all men clearly that with-many losses having-wrestled
οἱ πρὶν κελευσθῆναι ὑπὸ τοῦ θεοῦ σπείραντες.
the-ones before to-be-bidden by the god having-sown

3 Οὐκοῦν ταῦτα μέν, ἔφη ὁ Ἰσχόμαχος, ὁμογνωμονοῦμεν
Therefore in-these indeed said — Ischomachus we-agree
πάντες οἱ ἄνθρωποι. Ἃ γὰρ ὁ θεὸς διδάσκει, ἔφην ἐγώ,
all the men What for the god teaches said I
οὕτω γίγνεται ὁμονοεῖν· οἷον ἅμα πᾶσι δοκεῖ βέλτιον
so it-comes-about to-be-of-one-mind as at-once to-all it-seems better
εἶναι ἐν τῷ χειμῶνι παχέα ἱμάτια φορεῖν, ἢν δύνωνται,
to-be in the winter thick cloaks to-wear if they-can
καὶ πῦρ κάειν ἅμα πᾶσι δοκεῖ, ἢν ξύλα ἔχωσιν.
and fire to-burn at-once to-all it-seems if wood they-have

4 Ἀλλ' ἐν τῷδε, ἔφη ὁ Ἰσχόμαχος, πολλοὶ ἤδη διαφέρονται, ὦ
But in this said — Ischomachus many already differ O
Σώκρατες, περὶ τοῦ σπόρου, πότερον ὁ πρώιμος κράτιστος
Socrates about the sowing whether the early best
ἢ ὁ μέσος ἢ ὁ ὀψιμώτατος. Ἀλλ' ὁ θεός, ἔφην ἐγώ, οὐ
or the middle or the latest But the god said I not
τεταγμένως τὸ ἔτος ἄγει, ἀλλὰ τὸ μὲν τῷ πρωίμῳ
in-order the year leads but the-one indeed for-the early
κάλλιστα, τὸ δὲ τῷ μέσῳ, τὸ δὲ τῷ ὀψιμωτάτῳ.
finest the-other and for-the middle the-other and for-the latest

5 Σὺ οὖν, ἔφη, ὦ Σώκρατες, πότερον ἡγεῖ κρεῖττον εἶναι
You then he-said O Socrates whether do-you-think better to-be
ἑνὶ τούτων τῶν σπόρων χρῆσθαι ἐκλεξάμενον, ἐάν τε πολὺ
one of-these the sowings to-use having-chosen if both much
ἐάν τε ὀλίγον σπέρμα σπείρῃ τις, ἢ ἀρξάμενον ἀπὸ τοῦ
if and little seed sow someone or having-begun from the
πρωιμωτάτου μέχρι τοῦ ὀψιμωτάτου σπείρειν; καὶ ἐγὼ εἶπον,
earliest to the latest to-sow and I said

Ἐμοὶ μέν, ὦ Ἰσχόμαχε, δοκεῖ κράτιστον εἶναι παντὸς 6
To-me indeed O Ischomachus it-seems best to-be of-all
μετέχειν [τοῦ] σπόρου. πολὺ γὰρ νομίζω κρεῖττον εἶναι ἀεὶ
to-partake the sowing much for I-think better to-be always
ἀρκοῦντα σῖτον λαμβάνειν ἢ ποτὲ μὲν πάνυ πολὺν ποτὲ
sufficient grain to-get than at-times indeed very much at-times
δὲ μηδ' ἱκανόν. Καὶ τοῦτο τοίνυν σύγε, ἔφη, ὦ Σώκρατες,
but not-even enough And this then you-at-least he-said O Socrates
ὁμογνωμονεῖς ἐμοὶ ὁ μανθάνων τῷ διδάσκοντι, καὶ
agree with-me the learner with-the teacher and
ταῦτα πρόσθεν ἐμοῦ τὴν γνώμην ἀποφαινόμενος.
these-things before me the judgment declaring
Τί γάρ, ἔφην ἐγώ, ἐν τῷ ῥίπτειν τὸ σπέρμα ποικίλη τέχνη 7
What for said I in the to-cast the seed intricate art
ἔνεστι; Πάντως, ἔφη, ὦ Σώκρατες, ἐπισκεψώμεθα καὶ τοῦτο.
is-in-it In-every-way he-said O Socrates let-us-consider also this
ὅτι μὲν γὰρ ἐκ τῆς χειρὸς δεῖ ῥίπτεσθαι τὸ σπέρμα
that indeed for from the hand is-needful to-be-cast the seed
καὶ σύ που οἶσθα, ἔφη. Καὶ γὰρ ἑόρακα, ἔφην ἐγώ. Ῥίπτειν
also you surely know he-said And for I-have-seen said I To-cast
δέ γε, ἔφη, οἱ μὲν ὁμαλῶς δύνανται, οἱ δ' οὔ.
and at-least he-said the-ones indeed evenly can the-others but not
Οὐκοῦν τοῦτο μέν, ἔφην ἐγώ, ἤδη μελέτης δεῖται, ὥσπερ
Therefore this indeed said I already of-practice needs as
τοῖς κιθαρισταῖς ἡ χείρ, ὅπως δύνηται ὑπηρετεῖν τῇ γνώμῃ.
for-the cithara-players the hand so-that it-can to-serve the judgment
Πάνυ μὲν οὖν, ἔφη· ἦν δέ γε ᾖ, ἔφη, ἡ γῆ ἡ 8
Very indeed then he-said if and at-least be he-said the land the-one
μὲν λεπτοτέρα, ἡ δὲ παχυτέρα; Τί τοῦτο, ἐγὼ
indeed thinner the-other but thicker What this I
ἔφην, λέγεις; ἆρά γε τὴν μὲν λεπτοτέραν ὅπερ
said do-you-mean then at-least the indeed thinner which-very

ἀσθενεστέραν, τὴν δὲ παχυτέραν ὅπερ ἰσχυροτέραν; Τοῦτ',
weaker the but thicker which-very stronger This
ἔφη, λέγω, καὶ ἐρωτῶ γέ σε πότερον ἴσον ἂν ἑκατέρᾳ
he-said I-mean and I-ask at-least you whether equal — to-each-of-the-two
τῇ γῇ σπέρμα διδοίης ἢ ποτέρᾳ ἂν πλέον.
the land seed you-would-give or to-which-of-the-two — more
9 Τῷ μὲν οἴνῳ, ἔφην, ἔγωγε νομίζω τῷ ἰσχυροτέρῳ
To-the indeed wine said I-at-least I-consider to-the stronger
πλέον ἐπιχεῖν ὕδωρ, καὶ ἀνθρώπῳ τῷ ἰσχυροτέρῳ πλέον
more to-pour-in water and to-man the stronger more
βάρος, ἐὰν δέῃ τι φέρειν, ἐπιτιθέναι, κἂν δέῃ
burden if it-be-needful something to-carry to-put-on and-if it-be-needful
τρέφεσθαί τινας, τοῖς δυνατωτέροις τρέφειν ἂν τοὺς
to-be-fed some to-the more-powerful to-feed — the
πλείους προστάξαιμι. εἰ δὲ ἡ ἀσθενὴς γῆ ἰσχυροτέρα,
more I-would-assign if but the weak land stronger
ἔφην ἐγώ, γίγνεται, ἤν τις πλείονα καρπὸν αὐτῇ
said I becomes if someone more crop into-it
ἐμβάλῃ, ὥσπερ τὰ ὑποζύγια, τοῦτο σύ με δίδασκε.
throw as the beasts-of-burden this you me teach
10 Καὶ ὁ Ἰσχόμαχος γελάσας εἶπεν, Ἀλλὰ παίζεις μὲν
And — Ischomachus having-laughed said But you-jest indeed
σύγε, ἔφη, ὦ Σώκρατες. εὖ γε μέντοι, ἔφη, ἴσθι,
you-at-least he-said O Socrates well at-least however he-said know
ἢν μὲν ἐμβαλὼν τὸ σπέρμα τῇ γῇ ἔπειτα ἐν ᾧ
if indeed having-thrown the seed into-the land then at which
πολλὴν ἔχει τροφὴν ἡ γῆ ἀπὸ τοῦ οὐρανοῦ χλόης
much has nourishment the land from the sky green-shoot
γενομένης ἀπὸ τοῦ σπέρματος καταστρέψῃς αὐτὸ πάλιν,
having-come from the seed you-turn-under it again
τοῦτο γίγνεται σῖτος τῇ γῇ, καὶ ὥσπερ ὑπὸ κόπρου
this becomes food for-the land and as by dung

ἰσχὺς αὐτῇ ἐγγίγνεται· ἢν μέντοι ἐκτρέφειν ἐᾷς τὴν
strength in-it arises if however to-rear-out you-allow the
γῆν διὰ τέλους τὸ σπέρμα εἰς καρπόν, χαλεπὸν τῇ
land through end the seed into crop hard for-the
ἀσθενεῖ γῇ ἐς τέλος πολὺν καρπὸν ἐκφέρειν. καὶ συὶ
weak land to end much crop to-bear and for-a-sow
δὲ ἀσθενεῖ χαλεπὸν πολλοὺς ἁδροὺς χοίρους ἐκτρέφειν.
and weak hard many full-grown piglets to-rear
Λέγεις σύ, ἔφην ἐγώ, ὦ Ἰσχόμαχε, τῇ ἀσθενεστέρᾳ γῇ 11
You-mean you said I O Ischomachus to-the weaker land
μεῖον δεῖν τὸ σπέρμα ἐμβαλεῖν; Ναὶ μὰ Δί᾽, ἔφη, ὦ
less to-be-needful the seed to-throw-in Yes by Zeus he-said O
Σώκρατες, καὶ σύ γε συνομολογεῖς, λέγων ὅτι νομίζεις
Socrates and you at-least agree saying that you-consider
τοῖς ἀσθενεστέροις πᾶσι μείω προστάττειν πράγματα.
for-the weaker all fewer to-assign tasks
Τοὺς δὲ δὴ σκαλέας, ἔφην ἐγώ, ὦ Ἰσχόμαχε, τίνος 12
The and indeed hoers said I O Ischomachus for-what
ἕνεκα ἐμβάλλετε τῷ σίτῳ; Οἶσθα δήπου, ἔφη, ὅτι ἐν τῷ
sake do-you-throw-in to-the grain You-know surely he-said that in the
χειμῶνι πολλὰ ὕδατα γίγνεται. Τί γὰρ οὔκ; ἔφην ἐγώ.
winter many waters come What for not said I
Οὐκοῦν θῶμεν τοῦ σίτου καὶ κατακρυφθῆναί τινα ὑπ᾽
Therefore let-us-suppose of-the grain both to-be-buried some by
αὐτῶν ἰλύος ἐπιχυθείσης καὶ ψιλωθῆναί τινας ῥίζας
them silt having-been-poured-over and to-be-laid-bare some roots
ὑπὸ ῥεύματος. καὶ ὕλη δὲ πολλάκις ὑπὸ τῶν ὑδάτων
by stream and brush and often by the waters
δήπου συνεξορμᾷ τῷ σίτῳ καὶ παρέχει πνιγμὸν αὐτῷ.
surely springs-up-together with-the grain and provides choking to-it
Πάντα, ἔφην ἐγώ, εἰκὸς ταῦτα γίγνεσθαι.
All said I likely these-things to-happen

13 Οὐκοῦν δοκεῖ σοι, ἔφη, ἐνταῦθα ἤδη ἐπικουρίας τινὸς
Therefore does-it-seem to-you he-said here already of-help some
δεῖσθαι ὁ σῖτος; Πάνυ μὲν οὖν, ἔφην ἐγώ. Τῷ οὖν
to-need the grain Very indeed then said I To-the then
κατιλυθέντι τί ἂν ποιοῦντες δοκοῦσιν ἄν σοι ἐπικουρῆσαι;
silted-over what — doing do-they-seem — to-you to-help
Ἐπικουφίσαντες, ἔφην ἐγώ, τὴν γῆν. Τί δέ, ἔφη, τῷ
By-lightening said I the earth What and he-said to-the
ἐψιλωμένῳ τὰς ῥίζας; Ἀντιπροσαμησάμενοι τὴν γῆν ἄν,
laid-bare the roots By-heaping-up-in-return the earth —
ἔφην ἐγώ.
said I

14 Τί γάρ, ἔφη, ἢν ὕλη πνίγῃ συνεξορμῶσα τῷ σίτῳ καὶ
What for he-said if brush choke springing-up-together with-the grain and
διαρπάζουσα τοῦ σίτου τὴν τροφὴν ὥσπερ οἱ κηφῆνες
snatching-away of-the grain the nourishment as the drones
διαρπάζουσιν ἄχρηστοι ὄντες τῶν μελιττῶν ἃ ἂν ἐκεῖναι
snatch-away useless being of-the bees what — they
ἐργασάμεναι τροφὴν καταθῶνται; Ἐκκόπτειν ἂν νὴ Δία
having-worked as-food store-up To-cut-out — by Zeus
δέοι τὴν ὕλην, ἔφην ἐγώ, ὥσπερ τοὺς κηφῆνας
it-would-be-needful the brush said I as the drones
ἐκ τῶν σμηνῶν ἀφαιρεῖν.
from the hives to-remove

15 Οὐκοῦν, ἔφη, εἰκότως σοι δοκοῦμεν ἐμβαλεῖν τοὺς σκαλέας;
Therefore he-said reasonably to-you do-we-seem to-throw-in the hoers
Πάνυ γε. ἀτὰρ ἐνθυμοῦμαι, ἔφην ἐγώ, ὦ Ἰσχόμαχε,
Very at-least but I-reflect said I O Ischomachus
οἷόν ἐστι τὸ εὖ τὰς εἰκόνας ἐπάγεσθαι. πάνυ γὰρ
of-what-sort is the well the images to-bring-in very for

σύ με ἐξώργισας πρὸς τὴν ὕλην τοὺς κηφῆνας εἰπών,
you me angered against the brush the drones mentioning
πολὺ μᾶλλον ἢ ὅτε περὶ αὐτῆς τῆς ὕλης ἔλεγες.
much more than when about itself the brush you-were-speaking

XVIII · REAPING, THRESHING, WINNOWING

Socrates finds that he knows how to reap: with the wind behind him, cutting short stalks low and tall ones halfway, leaving the stubble to burn or add to the dung. He knows that cattle tread out the grain while the threshers keep turning the unthreshed under their feet, and that one winnows from the leeward side, pushing the clean grain to the post so that the chaff falls on the empty part of the floor. He wonders whether he knows goldsmithing, flute-playing, and painting too without knowing it; Ischomachus says this is why farming is the noblest art, the easiest to learn.

Ἀτὰρ οὖν, ἔφην ἐγώ, ἐκ τούτου ἄρα θερίζειν εἰκός. δίδασκε 1
But then said I after this then to-reap likely teach
οὖν εἴ τι ἔχεις με καὶ εἰς τοῦτο. Ἢν μή γε φανῇς,
then if anything you-have me also on this If not at-least you-appear
ἔφη, καὶ εἰς τοῦτο ταὐτὰ ἐμοὶ ἐπιστάμενος. ὅτι μὲν οὖν
he-said also on this the-same-things as-I knowing that indeed then
τέμνειν τὸν σῖτον δεῖ οἶσθα. Τί δ᾽ οὐ μέλλω; ἔφην ἐγώ.
to-cut the grain is-needful you-know What and not am-I-likely said I
Πότερα οὖν τέμνεις, ἔφη, στὰς ἔνθα πνεῖ ἄνεμος ἢ ἀντίος;
Whether then do-you-cut he-said standing where blows wind or facing
Οὐκ ἀντίος, ἔφην, ἔγωγε· χαλεπὸν γὰρ οἶμαι καὶ τοῖς ὄμμασι
Not facing said I-at-least hard for I-think both for-the eyes
καὶ ταῖς χερσὶ γίγνεται ἀντίον ἀχύρων καὶ ἀθέρων θερίζειν.
and for-the hands it-becomes facing chaff and awns to-reap

2 Καὶ ἀκροτομοίης δ' ἄν, ἔφη, ἢ παρὰ γῆν τέμνοις; Ἢν
And would-you-cut-the-tops and — he-said or along ground would-you-cut If
μὲν βραχὺς ᾖ ὁ κάλαμος τοῦ σίτου, ἔγωγ', ἔφην, κάτωθεν
indeed short be the stalk of-the grain I-at-least said from-below
ἂν τέμνοιμι, ἵνα ἱκανὰ τὰ ἄχυρα μᾶλλον γίγνηται· ἐὰν
— I-would-cut so-that sufficient the chaff rather become if
δὲ ὑψηλὸς ᾖ, νομίζω ὀρθῶς ἂν ποιεῖν μεσοτομῶν,
but tall it-be I-think rightly — to-do cutting-in-the-middle
ἵνα μήτε οἱ ἁλοῶντες μοχθῶσι περιττὸν πόνον μήτε
so-that neither the threshers toil superfluous toil nor
οἱ λικμῶντες ὧν οὐδὲν προσδέονται. τὸ δὲ ἐν τῇ γῇ
the winnowers of-what nothing they-need the and in the land
λειφθὲν ἡγοῦμαι καὶ κατακαυθὲν συνωφελεῖν ἂν τὴν γῆν
left I-think both burned-down to-help — the land
καὶ εἰς κόπρον ἐμβληθὲν τὴν κόπρον συμπληθύνειν.
and into dung thrown the dung to-increase

3 Ὁρᾷς, ἔφη, ὦ Σώκρατες, ὡς ἁλίσκει ἐπ' αὐτοφώρῳ καὶ
Do-you-see he-said O Socrates how you-are-caught in the-very-act also
περὶ θερισμοῦ εἰδὼς ἅπερ ἐγώ; Κινδυνεύω, ἔφην ἐγώ, καὶ
about reaping knowing what-very I I-am-likely said I and
βούλομαί γε σκέψασθαι εἰ καὶ ἁλοᾶν ἐπίσταμαι. Οὐκοῦν,
I-wish at-least to-consider if also to-thresh I-know Therefore
ἔφη, τοῦτο μὲν οἶσθα ὅτι ὑποζυγίῳ ἁλοῶσι τὸν σῖτον.
he-said this indeed you-know that with-beast-of-burden they-thresh the grain

4 Τί δ' οὐκ, ἔφην ἐγώ, οἶδα; καὶ ὑποζύγιά γε καλούμενα
What and not said I I-know also beasts-of-burden at-least being-called
πάντα ὁμοίως, βοῦς, ἡμιόνους, ἵππους. Οὐκοῦν, ἔφη, ταῦτα
all alike oxen mules horses Therefore he-said these
μὲν ἡγεῖ τοσοῦτο μόνον εἰδέναι, πατεῖν τὸν σῖτον
indeed do-you-think so-much only to-know to-tread the grain
ἐλαυνόμενα; Τί γὰρ ἂν ἄλλο, ἔφην ἐγώ, ὑποζύγια εἰδείη;
being-driven What for — else said I beasts-of-burden would-know

Ὅπως δὲ τὸ δεόμενον κόψουσι καὶ ὁμαλιεῖται ὁ ἅλοητός, 5
How but the needful they-will-cut and will-be-leveled the threshing
τίνι τοῦτο, ὦ Σώκρατες; ἔφη. Δῆλον ὅτι, ἔφην ἐγώ,
to-whom this O Socrates he-said Clear that said I
τοῖς ἐπαλωσταῖς. στρέφοντες γὰρ καὶ ὑπὸ τοὺς πόδας
to-the threshers-in turning for and under the feet
ὑποβάλλοντες τὰ ἄτριπτα ἀεὶ δῆλον ὅτι μάλιστα
throwing-under the unthreshed always clear that most
ὁμαλίζοιεν ἂν τὸν δῖνον καὶ τάχιστα ἀνύτοιεν. Ταῦτα
they-would-level — the floor and most-quickly would-accomplish These-things
μὲν τοίνυν, ἔφη, οὐδὲν ἐμοῦ λείπει γιγνώσκων.
indeed then he-said in-nothing than-me you-fall-short knowing
Οὐκοῦν, ἔφην ἐγώ, ὦ Ἰσχόμαχε, ἐκ τούτου δὴ 6
Therefore said I O Ischomachus after this indeed
καθαροῦμεν τὸν σῖτον λικμῶντες. Καὶ λέξον γέ μοι, ὦ
we-shall-clean the grain winnowing And tell at-least me O
Σώκρατες, ἔφη ὁ Ἰσχόμαχος, ἦ οἶσθα ὅτι ἢν ἐκ τοῦ
Socrates said — Ischomachus truly you-know that if from the
προσηνέμου μέρους τῆς ἅλω ἄρχῃ, δι' ὅλης τῆς
windward part of-the threshing-floor you-begin through whole the
ἅλω οἴσεταί σοι τὰ ἄχυρα; Ἀνάγκη γάρ, ἔφην ἐγώ.
threshing-floor will-be-carried for-you the chaff Necessity for said I
Οὐκοῦν εἰκὸς καὶ ἐπιπίπτειν, ἔφη, αὐτὰ ἐπὶ τὸν σῖτον. 7
Therefore likely also to-fall he-said they on the grain
Πολὺ γάρ ἐστιν, ἔφην ἐγώ, τὸ ὑπερενεχθῆναι τὰ ἄχυρα
Much for it-is said I the to-be-carried-over the chaff
ὑπὲρ τὸν σῖτον εἰς τὸ κενὸν τῆς ἅλω. Ἢν δέ τις,
over the grain into the empty of-the threshing-floor If but someone
ἔφη, λικμᾷ ἐκ τοῦ ὑπηνέμου ἀρχόμενος; Δῆλον, ἔφην
he-said winnow from the leeward beginning Clear said
ἐγώ, ὅτι εὐθὺς ἐν τῇ ἀχυροδόκῃ ἔσται τὰ ἄχυρα.
I that at-once in the chaff-receiver will-be the chaff

8 Ἐπειδὰν δὲ καθάρῃς, ἔφη, τὸν σῖτον μέχρι [τοῦ] ἡμίσεος τῆς
When and you-clean he-said the grain up-to the half of-the
ἅλω, πότερον εὐθὺς οὕτω κεχυμένου τοῦ σίτου λικμήσεις
threshing-floor whether at-once so spread-out the grain will-you-winnow
τὰ ἄχυρα τὰ λοιπὰ ἢ συνώσας τὸν καθαρὸν πρὸς τὸν
the chaff the rest or having-pushed-together the clean toward the
πόλον ὡς εἰς στενότατον; Συνώσας νὴ Δί, ἔφην ἐγώ,
pole as into narrowest Having-pushed-together by Zeus said I
τὸν καθαρὸν σῖτον, ἵν' ὑπερφέρηταί μοι τὰ ἄχυρα εἰς τὸ
the clean grain so-that be-carried-over for-me the chaff into the
κενὸν τῆς ἅλω, καὶ μὴ δὶς ταὐτὰ ἄχυρα δέῃ λικμᾶν.
empty of-the threshing-floor and not twice the-same chaff it-be-needful to-winnow

9 Σὺ μὲν δὴ ἄρα, ἔφη, ὦ Σώκρατες, σῖτόν γε ὡς ἂν
You indeed indeed then he-said O Socrates grain at-least how —
τάχιστα καθαρὸς γένοιτο κἂν ἄλλον δύναιο διδάσκειν.
most-quickly clean it-might-become even another you-could to-teach
Ταῦτα τοίνυν, ἔφην ἐγώ, ἐλελήθειν ἐμαυτὸν ἐπιστάμενος.
These-things then said I I-had-escaped-notice myself knowing
καὶ πάλαι ἐννοῶ ἄρα εἰ λέληθα καὶ χρυσοχοεῖν καὶ
and long-since I-consider then if I-have-escaped-notice also to-work-gold and
αὐλεῖν καὶ ζωγραφεῖν ἐπιστάμενος. ἐδίδαξε γὰρ οὔτε
to-play-the-flute and to-paint knowing taught for neither
ταῦτά με οὐδεὶς οὔτε γεωργεῖν· ὁρῶ δ' ὥσπερ γεωργοῦντας
these-things me anyone nor to-farm I-see but as farming
καὶ τὰς ἄλλας τέχνας ἐργαζομένους ἀνθρώπους.
also the other arts working men

10 Οὐκοῦν, ἔφη ὁ Ἰσχόμαχος, ἔλεγον ἐγώ σοι πάλαι
Therefore said — Ischomachus I-was-saying I to-you long-ago
ὅτι καὶ ταύτῃ εἴη γενναιοτάτη ἡ γεωργικὴ τέχνη ὅτι
that also in-this-way it-were most-noble the agricultural art that
καὶ ῥᾴστη ἐστὶ μαθεῖν. Ἄγε δή, ἔφην ἐγώ, οἶδα, ὦ
also easiest it-is to-learn Come indeed said I I-know O

Ἰσχόμαχε· τὰ μὲν δὴ ἀμφὶ σπόρον ἐπιστάμενος
Ischomachus the-things indeed indeed about sowing knowing
ἄρα ἐλελήθειν ἐμαυτὸν [ἐπιστάμενος].
then I-had-escaped-notice myself knowing

XIX · PLANTING

Questioned step by step, Socrates finds he knows how to plant: pits no deeper than two and a half feet nor shallower than one and a half, deeper in dry land than wet; worked soil under the cutting, which lies slanting like an upturned gamma so that more eyes root; and the earth packed against rain and sun. Figs and other fruit trees are planted like vines, but the olive takes a deeper pit, clay on its head, and a potsherd. Socrates asks whether questioning is teaching. Ischomachus denies that questions could make him a flute player or a judge of silver: farming is so gentle an art that seeing and hearing teach it, and the vine itself shows how to support, shade, ripen, and harvest it.

Ἔστιν οὖν, ἔφην ἐγώ, τῆς γεωργικῆς τέχνης καὶ ἡ 1
Is then said I of-the agricultural art also the
τῶν δένδρων φυτεία; Ἔστι γὰρ οὖν, ἔφη ὁ Ἰσχόμαχος.
of-the trees planting It-is for indeed said — Ischomachus
Πῶς ἂν οὖν, ἔφην ἐγώ, τὰ μὲν ἀμφὶ τὸν σπόρον
How — then said I the-things indeed about the sowing
ἐπισταίμην, τὰ δ' ἀμφὶ τὴν φυτείαν οὐκ ἐπίσταμαι;
should-I-know the-things but about the planting not I-know
Οὐ γὰρ σύ, ἔφη ὁ Ἰσχόμαχος, ἐπίστασαι; Πῶς; ἐγὼ ἔφην, 2
Not for you said — Ischomachus know How I said
ὅστις μήτ' ἐν ὁποίᾳ τῇ γῇ δεῖ φυτεύειν οἶδα μήτε
who neither in what-kind the land it-is-needful to-plant I-know nor
ὁπόσον βάθος ὀρύττειν τὸ φυτὸν μήτε ὁπόσον πλάτος
how-much depth to-dig the plant nor how-much breadth

μήτε ὁπόσον μῆκος τὸ φυτὸν ἐμβάλλειν μήτε ὅπως ἂν
nor how-much length the plant to-put-in nor how —
ἐν τῇ γῇ κείμενον τὸ φυτὸν μάλιστ' ἂν βλαστάνοι.
in the land lying the plant most — would-sprout

3 Ἴθι δή, ἔφη ὁ Ἰσχόμαχος, μάνθανε ὅ τι μὴ ἐπίστασαι.
Come indeed said — Ischomachus learn what ever not you-know
βοθύνους μὲν γὰρ οἵους ὀρύττουσι τοῖς φυτοῖς οἶδ' ὅτι
trenches indeed for such-as they-dig for-the plants I-know that
ἑόρακας, ἔφη. Καὶ πολλάκις ἔγωγ', ἔφην. Ἤδη τινὰ οὖν
you-have-seen he-said And often I-at-least said-I Already any then
αὐτῶν εἶδες βαθύτερον τριπόδου; Οὐδὲ μὰ Δί' ἔγωγ',
of-them did-you-see deeper than-three-feet Not-even by Zeus I-at-least
ἔφην, πενθημιποδίου. Τί δὲ τὸ πλάτος ἤδη τινὰ
said than-two-and-a-half-feet What and the breadth already any
τριπόδου πλέον εἶδες; Οὐδὲ μὰ Δί', ἔφην ἐγώ, διπόδου.
than-three-feet more did-you-see Not-even by Zeus said I than-two-feet

4 Ἴθι δή, ἔφη, καὶ τόδε ἀπόκριναί μοι, ἤδη τινὰ εἶδες
Come indeed he-said also this answer me already any did-you-see
τὸ βάθος ἐλάττονα ποδιαίου; Οὐδὲ μὰ Δί', ἔφην, ἔγωγε
the depth less than-a-foot Not-even by Zeus said I-at-least
τριημιποδίου. καὶ γὰρ ἐξορύττοιτο ἂν σκαπτόμενα, ἔφην
than-a-foot-and-a-half and for would-be-dug-up — being-hoed said
ἐγώ, τὰ φυτά, εἰ λίαν γε οὕτως ἐπιπολῆς πεφυτευμένα
I the plants if too at-least so on-the-surface planted
εἴη.
they-were

5 Οὐκοῦν τοῦτο μέν, ἔφη, ὦ Σώκρατες, ἱκανῶς οἶσθα
Therefore this indeed he-said O Socrates sufficiently you-know
ὅτι οὔτε βαθύτερον πενθημιποδίου ὀρύττουσιν οὔτε
that neither deeper than-two-and-a-half-feet they-dig nor

βραχύτερον τριημιποδίου. Ἀνάγκη γάρ, ἔφην ἐγώ, τοῦτο
shallower than-a-foot-and-a-half Necessity for said I this
ὁρᾶσθαι, οὕτω γε καταφανὲς ὄν.
to-be-seen so at-least manifest being
Τί δέ, ἔφη, ξηροτέραν καὶ ὑγροτέραν γῆν γιγνώσκεις 6
What and he-said drier and moister land do-you-recognize
ὁρῶν; Ξηρὰ μὲν γοῦν μοι δοκεῖ, ἔφην ἐγώ, εἶναι
seeing Dry indeed at-any-rate to-me seems said I to-be
ἡ περὶ τὸν Λυκαβηττὸν καὶ ἡ ταύτῃ ὁμοία, ὑγρὰ
the-one about — Lycabettus and the-one to-this like moist
δὲ ἡ ἐν τῷ Φαληρικῷ ἕλει καὶ ἡ ταύτῃ ὁμοία.
but the-one in the Phaleric marsh and the-one to-this like
Πότερα οὖν, ἔφη, ἐν τῇ ξηρᾷ ἂν βαθὺν ὀρύττοις βόθρον 7
Whether then he-said in the dry — deep would-you-dig hole
τῷ φυτῷ ἢ ἐν τῇ ὑγρᾷ; Ἐν τῇ ξηρᾷ νὴ Δί, ἔφην ἐγώ·
for-the plant or in the moist In the dry by Zeus said I
ἐπεὶ ἔν γε τῇ ὑγρᾷ ὀρύττων βαθύν, ὕδωρ ἂν εὑρίσκοις
since in at-least the moist digging deep water — you-would-find
καὶ οὐκ ἂν δύναιο ἔτι ἐν ὕδατι φυτεύειν. Καλῶς μοι δοκεῖς,
and not — you-could still in water to-plant Well to-me you-seem
ἔφη, λέγειν. οὐκοῦν ἐπειδὰν ὀρωρυγμένοι ὦσιν οἱ βόθροι,
he-said to-speak therefore when dug be the holes
ὁπηνίκα δεῖ τιθέναι ἑκάτερα τὰ φυτὰ ἤδη εἶδες;
when it-is-needful to-put each-kind the plants already did-you-see
Μάλιστα, ἔφην ἐγώ. Σὺ οὖν βουλόμενος ὡς τάχιστα 8
Certainly said I You then wishing as quickly-as-possible
φῦναι αὐτὰ πότερον ὑποβαλὼν ἂν τῆς γῆς τῆς εἰργασμένης
to-grow them whether putting-under — of-the earth the worked
οἴει τὸν βλαστὸν τοῦ κλήματος θᾶττον χωρεῖν διὰ
do-you-think the shoot of-the cutting more-quickly to-advance through
τῆς μαλακῆς ἢ διὰ τῆς ἀργοῦ εἰς τὸ σκληρόν; Δῆλον,
the soft or through the unworked into the hard Clear

ἔφην ἐγώ, ὅτι διὰ τῆς εἰργασμένης θᾶττον ἂν ἢ
said I that through the worked more-quickly — than
διὰ τῆς ἀργοῦ βλαστάνοι.
through the unworked it-would-sprout

9 Οὐκοῦν ὑποβλητέα ἂν εἴη τῷ φυτῷ γῆ. Τί δ' οὐ
Therefore must-be-put-under — would-be for-the plant earth What and not
μέλλει; ἔφην ἐγώ. Πότερα δὲ ὅλον τὸ κλῆμα ὀρθὸν τιθεὶς
is-it-likely said I Whether and whole the cutting upright setting
πρὸς τὸν οὐρανὸν βλέπον ἡγεῖ μᾶλλον ἂν ῥιζοῦσθαι
toward the sky looking do-you-think rather — to-take-root
αὐτὸ ἢ καὶ πλάγιόν τι ὑπὸ τῇ ὑποβεβλημένῃ γῇ
it or also slanting somewhat under the put-under earth
θείης ἄν, ὥστε κεῖσθαι ὥσπερ γάμμα ὕπτιον;
would-you-place — so-as to-lie like gamma upturned

10 Οὕτω νὴ Δία· πλείονες γὰρ ἂν οἱ ὀφθαλμοὶ κατὰ γῆς
So by Zeus more for — the eyes under earth
εἶεν· ἐκ δὲ τῶν ὀφθαλμῶν καὶ ἄνω ὁρῷ βλαστάνοντα
would-be from and the eyes also upward I-see sprouting
τὰ φυτά. καὶ τοὺς κατὰ τῆς γῆς οὖν ὀφθαλμοὺς ἡγοῦμαι
the plants and the under the earth then eyes I-think
τὸ αὐτὸ τοῦτο ποιεῖν. πολλῶν δὲ φυομένων βλαστῶν κατὰ
the same this to-do many and growing shoots under
τῆς γῆς ταχὺ ἂν καὶ ἰσχυρὸν τὸ φυτὸν ἡγοῦμαι βλαστάνειν.
the earth quickly — and strong the plant I-think to-sprout

11 Ταὐτὰ τοίνυν, ἔφη, καὶ περὶ τούτων γιγνώσκων ἐμοὶ
The-same-things then he-said also about these judging as-I
τυγχάνεις. ἐπαμήσαιο δ' ἂν μόνον, ἔφη, τὴν γῆν, ἢ
you-happen would-you-heap-up and — only he-said the earth or
καὶ σάξαις ἂν εὖ μάλα περὶ τὸ φυτόν; Σάττοιμ'
also would-you-pack — well very around the plant I-would-pack
ἄν, ἔφην, νὴ Δί' ἐγώ. εἰ [μὲν] γὰρ μὴ σεσαγμένον εἴη,
— said by Zeus I if indeed for not packed it-were

ὑπὸ μὲν τοῦ ὕδατος εὖ οἶδ' ὅτι πηλὸς ἂν γίγνοιτο ἡ
by indeed the water well I-know that mud — would-become the
ἄσακτος γῆ, ὑπὸ δὲ τοῦ ἡλίου ξηρὰ μέχρι βυθοῦ, ὥστε
unpacked earth by and the sun dry to bottom so-that
τὰ φυτὰ κίνδυνος ὑπὸ μὲν τοῦ ὕδατος σήπεσθαι μὲν
the plants danger by indeed the water to-rot indeed
δι' ὑγρότητα, αὐαίνεσθαι δὲ διὰ ξηρότητα, [ἤγουν
through moisture to-wither and through dryness or-rather
χαυνότητα τῆς γῆς,] θερμαινομένων τῶν ῥιζῶν.
looseness of-the earth being-heated the roots
Καὶ περὶ ἀμπέλων ἄρα σύγε, ἔφη, φυτείας, ὦ 12
And about vines then you-at-least he-said planting O
Σώκρατες, τὰ αὐτὰ ἐμοὶ πάντα γιγνώσκων τυγχάνεις.
Socrates the same as-I all judging you-happen
Ἦ καὶ συκῆν, ἔφην ἐγώ, οὕτω δεῖ φυτεύειν; Οἶμαι
Truly also a-fig said I so is-it-needful to-plant I-think
δ', ἔφη ὁ Ἰσχόμαχος, καὶ τἄλλα ἀκρόδρυα πάντα. τῶν
and he-said — Ischomachus also the-other fruit-trees all of-the
γὰρ ἐν τῇ τῆς ἀμπέλου φυτείᾳ καλῶς ἐχόντων τί ἂν
for in the of-the vine planting well being what —
ἀποδοκιμάσαις εἰς τὰς ἄλλας φυτείας;
would-you-reject for the other plantings
Ἐλαίαν δὲ πῶς, ἔφην ἐγώ, φυτεύσομεν, ὦ Ἰσχόμαχε; 13
Olive and how said I shall-we-plant O Ischomachus
Ἀποπειρᾷ μου καὶ τοῦτο, ἔφη, μάλιστα πάντων ἐπιστάμενος.
You-test me also this he-said most of-all knowing
ὁρᾷς μὲν γὰρ δὴ ὅτι βαθύτερος ὀρύττεται τῇ ἐλαίᾳ
you-see indeed for indeed that deeper is-dug for-the olive
βόθρος· καὶ γὰρ παρὰ τὰς ὁδοὺς μάλιστα ὀρύττεται·
hole and for along the roads most it-is-dug
ὁρᾷς δ' ὅτι πρέμνα πᾶσι τοῖς φυτευτηρίοις πρόσεστιν·
you-see and that stumps to-all the plantings are-attached

ὁρᾷς δ', ἔφη, τῶν φυτῶν πηλὸν ταῖς κεφαλαῖς πάσαις
you-see and he-said of-the plants clay on-the heads all
ἐπικείμενον καὶ πάντων τῶν φυτῶν ἐστεγασμένον τὸ ἄνω.
lying-upon and of-all the plants covered the top
14 Ὁρῶ, ἔφην ἐγώ, ταῦτα πάντα. Καὶ ὁρῶν δή, ἔφη, τί
I-see said I these-things all And seeing indeed he-said what
αὐτῶν οὐ γιγνώσκεις; ἢ τὸ ὄστρακον ἀγνοεῖς, ἔφη, ὦ
of-them not do-you-know or the potsherd are-you-ignorant he-said O
Σώκρατες, πῶς ἂν ἐπὶ τοῦ πηλοῦ ἄνω καταθείης; Μὰ τὸν
Socrates how — on the clay above you-would-put By —
Δί', ἔφην ἐγώ, οὐδὲν ὧν εἶπας, ὦ Ἰσχόμαχε, ἀγνοῶ,
Zeus said I nothing of-what you-said O Ischomachus I-am-ignorant-of
ἀλλὰ πάλιν ἐννοῶ τί ποτε, ὅτε πάλαι ἤρου με συλλήβδην
but again I-reflect why ever when long-ago you-asked me summarily
εἰ ἐπίσταμαι φυτεύειν, οὐκ ἔφην. οὐ γὰρ ἐδόκουν ἔχειν
if I-know-how to-plant no I-said not for I-thought to-have
ἂν εἰπεῖν οὐδὲν ᾗ δεῖ φυτεύειν· ἐπεὶ δέ με καθ'
— to-say anything how it-is-needful to-plant since but me by
ἓν ἕκαστον ἐπεχείρησας ἐρωτᾶν, ἀποκρίνομαί σοι, ὡς σὺ
one each you-attempted to-ask I-answer you as you
φῂς, ἅπερ σὺ γιγνώσκεις ὁ δεινὸς λεγόμενος γεωργός.
say what-very you know the skilled reputed farmer
15 Ἆρα, ἔφην, ὦ Ἰσχόμαχε, ἡ ἐρώτησις διδασκαλία ἐστίν;
Then said-I O Ischomachus the questioning teaching is
ἄρτι γὰρ δή, ἔφην ἐγώ, καταμανθάνω ᾗ με ἐπηρώτησας
just-now for indeed said I I-understand how me you-questioned
ἕκαστα· ἄγων γάρ με δι' ὧν ἐγὼ ἐπίσταμαι, ὅμοια
each-thing leading for me through what I know like-things
τούτοις ἐπιδεικνὺς ἃ οὐκ ἐνόμιζον ἐπίστασθαι ἀναπείθεις
to-these showing which not I-thought to-know you-persuade
οἶμαι ὡς καὶ ταῦτα ἐπίσταμαι.
I-think that also these-things I-know

Ἆρ᾽ οὖν, ἔφη ὁ Ἰσχόμαχος, καὶ περὶ ἀργυρίου ἐρωτῶν 16
Then so said — Ischomachus also about silver asking
ἄν σε, πότερον καλὸν ἢ οὔ, δυναίμην ἄν σε πεῖσαι
— you whether fine or not could-I — you to-persuade
ὡς ἐπίστασαι διαδοκιμάζειν τὰ καλὰ καὶ τὰ κίβδηλα
that you-know-how to-distinguish the good and the counterfeit
ἀργύρια; καὶ περὶ αὐλητῶν ἂν δυναίμην ἀναπεῖσαι ὡς
silver-coins and about flute-players — could-I to-persuade that
ἐπίστασαι αὐλεῖν, καὶ περὶ ζωγράφων καὶ περὶ τῶν
you-know-how to-play-the-flute and about painters and about the
ἄλλων τῶν τοιούτων; Ἴσως ἄν, ἔφην ἐγώ, ἐπειδὴ καὶ
others the such Perhaps — said I since also
γεωργεῖν ἀνέπεισάς με ὡς ἐπιστήμων εἴην, καίπερ εἰδότα
to-farm you-persuaded me that knowing I-was although knowing
ὅτι οὐδεὶς πώποτε ἐδίδαξέ με ταύτην τὴν τέχνην.
that no-one ever taught me this the art
Οὐκ ἔστι ταῦτ᾽, ἔφη, ὦ Σώκρατες· ἀλλ᾽ ἐγὼ καὶ πάλαι 17
Not is these-things he-said O Socrates but I also long-ago
σοι ἔλεγον ὅτι ἡ γεωργία οὕτω φιλάνθρωπός ἐστι
to-you was-saying that the farming so humane is
καὶ πραεῖα τέχνη ὥστε καὶ ὁρῶντας καὶ ἀκούοντας
and gentle art so-as even seeing and hearing
ἐπιστήμονας εὐθὺς ἑαυτῆς ποιεῖν.
knowing at-once of-itself to-make
πολλὰ δ᾽, ἔφη, καὶ αὐτὴ διδάσκει ὡς ἂν κάλλιστά τις 18
many-things and he-said also itself teaches how — finest someone
αὐτῇ χρῷτο. αὐτίκα ἄμπελος ἀναβαίνουσα μὲν ἐπὶ τὰ
it might-use for-instance a-vine climbing indeed on the
δένδρα, ὅταν ἔχῃ τι πλησίον δένδρον, διδάσκει ἱστάναι
trees whenever it-has any near tree teaches to-set-up
αὑτήν· περιπετεννύουσα δὲ τὰ οἴναρα, ὅταν ἔτι αὐτῇ
itself spreading-out and the vine-leaves whenever still for-it

ἁπαλοὶ οἱ βότρυες ὦσι, διδάσκει σκιάζειν τὰ ἡλιούμενα
tender the clusters are it-teaches to-shade the-things sunned
ταύτην τὴν ὥραν·
this the season

19 ὅταν δὲ καιρὸς ᾖ ὑπὸ τοῦ ἡλίου ἤδη γλυκαίνεσθαι
whenever and time be by the sun already to-be-sweetened
τὰς σταφυλάς, φυλλορροοῦσα διδάσκει ἑαυτὴν ψιλοῦν καὶ
the grapes shedding-leaves it-teaches itself to-strip and
πεπαίνειν τὴν ὀπώραν, διὰ πολυφορίαν δὲ τοὺς μὲν
to-ripen the fruit through abundant-bearing and the-ones indeed
πέπονας δεικνύουσα βότρυς, τοὺς δὲ ἔτι ὠμοτέρους
ripe showing clusters the-others and still rawer
φέρουσα, διδάσκει τρυγᾶν ἑαυτήν, ὥσπερ τὰ σῦκα
bearing it-teaches to-gather itself as the figs
συκάζουσι, τὸ ὀργῶν ἀεί.
they-gather the swelling always

XX · WHY FARMERS FAIL

If farming is so easy, why do some farmers prosper and others fall into debt? Not from ignorance, says Ischomachus, but from neglect: everyone knows that dung and drainage help the land, as every general knows to march in order and post guards, but only some take care to do it. The land shows plainly who is idle, and a man who lets his workers slack loses half the work, as a walker who loiters by springs falls far behind. His father bought neglected land, improved it, and sold it. Socrates compares him to grain merchants who carry grain wherever it fetches most. Ischomachus says that builders who sell their houses love building just as much, and Socrates agrees that all men love whatever they think profits them.

Ἐνταῦθα δὴ ἐγὼ εἶπον, Πῶς οὖν, ὦ Ἰσχόμαχε, εἰ οὕτω 1
There indeed I said How then O Ischomachus if so
γε καὶ ῥᾴδιά ἐστι μαθεῖν τὰ περὶ τὴν γεωργίαν καὶ
at-least also easy it-is to-learn the-things about the farming and
πάντες ὁμοίως ἴσασιν ἃ δεῖ ποιεῖν, οὐχὶ καὶ πάντες
all alike know what it-is-needful to-do not also all
πράττουσιν ὁμοίως, ἀλλ᾽ οἱ μὲν αὐτῶν ἀφθόνως τε
fare alike but the-ones indeed of-them abundantly both
ζῶσι καὶ περιττὰ ἔχουσιν, οἱ δ᾽ οὐδὲ τὰ ἀναγκαῖα
live and surplus have the-others but not-even the necessaries
δύνανται πορίζεσθαι, ἀλλὰ καὶ προσοφείλουσιν;
can to-provide but even owe-in-addition
Ἐγὼ δή σοι λέξω, ὦ Σώκρατες, ἔφη ὁ Ἰσχόμαχος. οὐ 2
I indeed to-you will-tell O Socrates said — Ischomachus not
γὰρ ἡ ἐπιστήμη οὐδ᾽ ἡ ἀνεπιστημοσύνη τῶν γεωργῶν ἐστιν
for the knowledge nor the lack-of-knowledge of-the farmers is
ἡ ποιοῦσα τοὺς μὲν εὐπορεῖν, τοὺς δὲ ἀπόρους εἶναι·
the-thing making the-ones indeed to-prosper the-others but resourceless to-be

3 οὐδ' ἂν ἀκούσαις, ἔφη, λόγου οὕτω διαθέοντος ὅτι
nor — you-would-hear he-said talk so running-about that
διέφθαρται ὁ οἶκος, διότι οὐχ ὁμαλῶς ὁ σπορεὺς
has-been-ruined the house because not evenly the sower
ἔσπειρεν, οὐδ' ὅτι οὐκ ὀρθῶς τοὺς ὄρχους ἐφύτευσεν,
sowed nor that not rightly the rows he-planted
οὐδ' ὅτι ἀγνοήσας τις τὴν γῆν φέρουσαν ἀμπέλους
nor that not-knowing someone the land bearing vines
ἐν ἀφόρῳ ἐφύτευσεν, οὐδ' ὅτι ἠγνόησέ τις ὅτι ἀγαθόν
in barren he-planted nor that was-ignorant someone that good
ἐστι τῷ σπόρῳ νεὸν προεργάζεσθαι, οὐδ' ὅτι ἠγνόησέ
it-is for-the sowing fallow to-prepare nor that was-ignorant
τις ὡς ἀγαθόν ἐστι τῇ γῇ κόπρον μιγνύναι·
someone that good it-is for-the land dung to-mix
4 ἀλλὰ πολὺ μᾶλλον ἔστιν ἀκοῦσαι, ἀνὴρ οὐ λαμβάνει
but much rather it-is-possible to-hear the-man not gets
σῖτον ἐκ τοῦ ἀγροῦ· οὐ γὰρ ἐπιμελεῖται ὡς αὐτῷ
grain from the field not for he-takes-care that for-him
σπείρηται ἢ ὡς κόπρος γίγνηται. οὐδ' οἶνον ἔχει ἀνήρ·
it-be-sown or that dung come-to-be nor wine has the-man
οὐ γὰρ ἐπιμελεῖται ὡς φυτεύσῃ ἀμπέλους οὐδὲ αἱ οὖσαι
not for he-takes-care that he-plant vines nor the existing
ὅπως φέρωσιν αὐτῷ. οὐδὲ ἔλαιον οὐδὲ σῦκα ἔχει ἀνήρ·
that they-bear for-him nor oil nor figs has the-man
οὐ γὰρ ἐπιμελεῖται οὐδὲ ποιεῖ ὅπως ταῦτα ἔχῃ.
not for he-takes-care nor does that these-things he-have
5 τοιαῦτ', ἔφη, ἐστίν, ὦ Σώκρατες, ἃ διαφέροντες
such-things he-said are O Socrates in-which differing
ἀλλήλων οἱ γεωργοὶ διαφερόντως καὶ πράττουσι πολὺ
from-one-another the farmers differently also fare much

μᾶλλον ἢ [οἱ] δοκοῦντες σοφόν τι εὑρηκέναι εἰς
more than the-ones seeming clever something to-have-found for
τὰ ἔργα.
the works
καὶ οἱ στρατηγοὶ ἔστιν ἐν οἷς τῶν στρατηγικῶν ἔργων οὐ 6
and the generals it-is in which of-the generalship works not
γνώμῃ διαφέροντες ἀλλήλων οἱ μὲν βελτίονες οἱ
in-judgment differing from-one-another the-ones indeed better the-others
δὲ χείρονές εἰσιν, ἀλλὰ σαφῶς ἐπιμελείᾳ. ἃ γὰρ καὶ οἱ
but worse are but clearly in-care what for also the
στρατηγοὶ γιγνώσκουσι πάντες καὶ τῶν ἰδιωτῶν οἱ πλεῖστοι,
generals know all and of-the private-men the most
ταῦτα οἱ μὲν ποιοῦσι τῶν ἀρχόντων οἱ δ' οὔ.
these-things the-ones indeed do of-the commanders the-others but not
οἷον καὶ τόδε γιγνώσκουσιν ἅπαντες ὅτι διὰ πολεμίας 7
for-example also this know all that through hostile-country
πορευομένους βέλτιόν ἐστι τεταγμένους πορεύεσθαι οὕτως
marching better it-is in-order to-march so
ὡς ἂν ἄριστα μάχοιντο, εἰ δέοι. τοῦτο τοίνυν
as — best they-might-fight if it-were-needful this then
γιγνώσκοντες οἱ μὲν ποιοῦσιν οὕτως οἱ δ' οὐ ποιοῦσι.
knowing the-ones indeed do so the-others but not do
φυλακὰς ἅπαντες ἴσασιν ὅτι βέλτιόν ἐστι καθιστάναι καὶ 8
guards all know that better it-is to-post both
ἡμερινὰς καὶ νυκτερινὰς πρὸ τοῦ στρατοπέδου. ἀλλὰ καὶ
by-day and by-night before the camp but also
τούτου οἱ μὲν ἐπιμελοῦνται ὡς ἔχῃ οὕτως, οἱ δ'
of-this the-ones indeed take-care that it-be so the-others but
οὐκ ἐπιμελοῦνται.
not take-care

9 ὅταν τε αὖ διὰ στενοπόρων ἴωσιν, πάνυ χαλεπὸν
whenever and in-turn through narrow-passes they-go very hard
εὑρεῖν ὅστις οὐ γιγνώσκει ὅτι προκαταλαμβάνειν τὰ
to-find whoever not knows that to-seize-beforehand the
ἐπίκαιρα κρεῖττον ἢ μή. ἀλλὰ καὶ τούτου οἱ μὲν
commanding-points better than not but also of-this the-ones indeed
ἐπιμελοῦνται οὕτω ποιεῖν, οἱ δ' οὔ.
take-care so to-do the-others but not
10 ἀλλὰ καὶ κόπρον λέγουσι μὲν πάντες ὅτι ἄριστον εἰς
but also dung say indeed all that best for
γεωργίαν ἐστὶ καὶ ὁρῶσι δὲ αὐτομάτην γιγνομένην·
farming it-is and they-see and spontaneous coming-to-be
ὅμως δὲ καὶ ἀκριβοῦντες ὡς γίγνεται, καὶ ῥᾴδιον ὂν
nevertheless but also understanding-exactly how it-comes-to-be and easy being
πολλὴν ποιεῖν, οἱ μὲν καὶ τούτου ἐπιμελοῦνται ὅπως
much to-make the-ones indeed also of-this take-care that
ἀθροίζηται, οἱ δὲ παραμελοῦσι.
it-be-collected the-others but neglect
11 καίτοι ὕδωρ μὲν ὁ ἄνω θεὸς παρέχει, τὰ δὲ κοῖλα πάντα
and-yet water indeed the above god provides the and hollows all
τέλματα γίγνεται, ἡ γῆ δὲ ὕλην παντοίαν παρέχει· καθαίρειν
pools become the earth and brush of-every-kind provides to-clean
δὲ δεῖ τὴν γῆν τὸν μέλλοντα σπείρειν· ἃ δ' ἐκποδὼν
and it-is-needful the land the-one intending to-sow what and out-of-the-way
ἀναιρεῖται, ταῦτα εἴ τις ἐμβάλλοι εἰς τὸ ὕδωρ, ὁ χρόνος
is-taken-up these-things if someone should-throw into the water the time
ἤδη αὐτὸς ἂν ποιοίη οἷς ἡ γῆ ἥδεται. ποία μὲν γὰρ
already itself — would-make what the land delights-in what-kind indeed for
ὕλη, ποία δὲ γῆ ἐν ὕδατι στασίμῳ οὐ κόπρος γίγνεται;
brush what-kind and earth in water standing not dung becomes

καὶ ὁπόσα δὲ θεραπείας δεῖται ἡ γῆ, ὑγροτέρα τε 12
and as-many-as and care needs the land wetter both
οὖσα πρὸς τὸν σπόρον ἢ ἁλμωδεστέρα πρὸς φυτείαν,
being for the sowing or saltier for planting
καὶ ταῦτα γιγνώσκουσι μὲν πάντες καὶ ὡς τὸ ὕδωρ
also these-things know indeed all and how the water
ἐξάγεται τάφροις καὶ ὡς ἡ ἅλμη κολάζεται μιγνυμένη
is-drawn-off with-ditches and how the salt is-corrected being-mixed
πᾶσι τοῖς ἀνάλμοις [καὶ] ὑγροῖς τε καὶ ξηροῖς· ἀλλὰ
with-all the non-salty and moist both and dry but
καὶ τούτων ἐπιμελοῦνται οἱ μὲν οἱ δ' οὔ.
also of-these take-care the-ones indeed the-others but not
εἰ δέ τις παντάπασιν ἀγνὼς εἴη τί δύναται φέρειν 13
if and someone altogether ignorant were what can to-bear
ἡ γῆ, καὶ μήτε ἰδεῖν ἔχοι καρπὸν μηδὲ φυτὸν αὐτῆς,
the land and neither to-see could crop nor plant of-it
μήτε ὅτου ἀκούσαι τὴν ἀλήθειαν περὶ αὐτῆς ἔχοι, οὐ
nor from-whom to-hear the truth about it could not
πολὺ μὲν ῥᾷον γῆς πεῖραν λαμβάνειν παντὶ ἀνθρώπῳ
much indeed easier of-land trial to-take for-every man
ἢ ἵππου, πολὺ δὲ ῥᾷον ἢ ἀνθρώπου; οὐ γὰρ ἔστιν
than of-a-horse much and easier than of-a-man not for there-is
ὅ τι ἐπὶ ἀπάτῃ δείκνυσιν, ἀλλ' ἁπλῶς ἅ τε δύναται
what ever for deceit it-shows but simply what both it-can
καὶ ἃ μὴ σαφηνίζει τε καὶ ἀληθεύει.
and what not it-makes-plain both and tells-the-truth
δοκεῖ δέ μοι ἡ γῆ καὶ τοὺς κακούς τε κἀγαθοὺς τῷ 14
seems and to-me the land also the bad both and-good by-the
εὔγνωστα καὶ εὐμαθῆ πάντα παρέχειν ἄριστα ἐξετάζειν.
easily-known and easily-learned all to-render best to-test
οὐ γὰρ ὥσπερ τὰς ἄλλας τέχνας τοῖς μὴ ἐργαζομένοις
not for as the other arts for-the not working

ἔστι προφασίσασθαι ὅτι οὐκ ἐπίστανται· γῆν δὲ πάντες
it-is-possible to-plead-as-excuse that not they-know land but all
οἴδασιν ὅτι εὖ πάσχουσα εὖ ποιεῖ·
know that well treated well does
15 ἀλλ' ἡ ἐν γεωργίᾳ ἐστὶ σαφὴς ψυχῆς κατήγορος
but the-(land) in farming is clear of-soul accuser
κακῆς. ὡς μὲν γὰρ ἂν δύναιτο ἄνθρωπος ζῆν ἄνευ τῶν
bad that indeed for — could a-man to-live without the
ἐπιτηδείων οὐδεὶς τοῦτο αὐτὸς αὑτὸν πείθει· ὁ δὲ μήτε
necessaries no-one this himself himself persuades the-one but neither
ἄλλην τέχνην χρηματοποιὸν ἐπιστάμενος μήτε γεωργεῖν
other art money-making knowing nor to-farm
ἐθέλων φανερὸν ὅτι κλέπτων ἢ ἁρπάζων ἢ προσαιτῶν
willing clear that stealing or plundering or begging
διανοεῖται βιοτεύειν, ἢ παντάπασιν ἀλόγιστός ἐστι.
intends to-live or altogether irrational is
16 μέγα δὲ ἔφη διαφέρειν εἰς τὸ λυσιτελεῖν γεωργίαν καὶ
greatly and he-said to-differ toward the to-profit farming and
μὴ λυσιτελεῖν, ὅταν ὄντων ἐργαστήρων καὶ πλεόνων ὁ
not to-profit when there-being workers even more the-one
μὲν ἔχῃ τινὰ ἐπιμέλειαν ὡς τὴν ὥραν αὐτῷ ἐν τῷ ἔργῳ οἱ
indeed have some care that the season for-him at the work the
ἐργάται ὦσιν, ὁ δὲ μὴ ἐπιμελῆται τούτου. ῥᾳδίως γὰρ
workers be the-other but not take-care of-this easily for
ἀνὴρ εἷς παρὰ τοὺς δέκα διαφέρει τῷ ἐν ὥρᾳ ἐργάζεσθαι,
man one compared-to the ten differs in-the in season to-work
καὶ ἄλλος γε ἀνὴρ διαφέρει τῷ πρὸ τῆς ὥρας ἀπιέναι.
and another at-least man differs in-the before the season to-go-away
17 τὸ δὲ δὴ ἐᾶν ῥᾳδιουργεῖν δι' ὅλης τῆς ἡμέρας τοὺς
the and indeed to-allow to-take-it-easy through whole the day the
ἀνθρώπους ῥᾳδίως τὸ ἥμισυ διαφέρει τοῦ ἔργου παντός.
men easily the half differs of-the work all

ὥσπερ καὶ ἐν ταῖς ὁδοιπορίαις παρὰ στάδια διακόσια ἔστιν 18
as also in the journeys over stades two-hundred it-is
ὅτε τοῖς ἑκατὸν σταδίοις διήνεγκαν ἀλλήλων ἄνθρωποι
when by-the hundred stades differed from-one-another men
τῷ τάχει, ἀμφότεροι καὶ νέοι ὄντες καὶ ὑγιαίνοντες, ὅταν
in-the speed both also young being and healthy whenever
ὁ μὲν πράττῃ ἐφ' ᾧπερ ὥρμηται, βαδίζων, ὁ δὲ
the-one indeed do for which-very he-has-set-out walking the-other but
ῥᾳστωνεύῃ τῇ ψυχῇ καὶ παρὰ κρήναις καὶ ὑπὸ σκιαῖς
take-it-easy in-the soul and beside springs and under shades
ἀναπαυόμενός τε καὶ θεώμενος καὶ αὔρας θηρεύων μαλακάς.
resting both and sightseeing and breezes hunting soft
οὕτω δὲ καὶ ἐν τοῖς ἔργοις πολὺ διαφέρουσιν εἰς τὸ 19
so and also in the works much differ toward the
ἀνύτειν οἱ πράττοντες ἐφ' ᾧπερ τεταγμένοι εἰσί,
to-accomplish the-ones doing for which-very appointed they-are
καὶ οἱ μὴ πράττοντες ἀλλ' εὑρίσκοντες προφάσεις τοῦ
and the-ones not doing but finding excuses for-the
μὴ ἐργάζεσθαι καὶ ἐώμενοι ῥᾳδιουργεῖν.
not to-work and being-allowed to-take-it-easy
τὸ δὲ δὴ [καὶ τὸ] καλῶς ἐργάζεσθαι ἢ κακῶς ἐπιμελεῖσθαι, 20
the and indeed also the well to-work or badly to-take-care
τοῦτο δὴ τοσοῦτον διαφέρει ὅσον ἢ ὅλως ἐργάζεσθαι ἢ
this indeed so-much differs as-much-as either wholly to-work or
ὅλως ἀργὸν εἶναι. ὅταν σκαπτόντων, ἵνα ὕλης καθαραὶ αἱ
wholly idle to-be whenever digging so-that of-brush clean the
ἄμπελοι γένωνται, οὕτω σκάπτωσιν ὥστε πλείω καὶ καλλίω
vines become so they-dig that more and finer
τὴν ὕλην γίγνεσθαι, πῶς οὕτως οὐκ ἀργὸν ἂν φήσαις εἶναι;
the brush to-become how so not idle — would-you-say to-be

21 τὰ οὖν συντρίβοντα τοὺς οἴκους πολὺ μᾶλλον ταῦτά
the-things then wearing-out the houses much rather these
ἐστιν ἢ αἱ λίαν ἀνεπιστημοσύναι. τὸ γὰρ τὰς μὲν δαπάνας
are than the excessive ignorances the for the indeed expenses
χωρεῖν ἐντελεῖς ἐκ τῶν οἴκων, τὰ δὲ ἔργα μὴ τελεῖσθαι
to-go full from the houses the but works not to-be-accomplished
λυσιτελούντως πρὸς τὴν δαπάνην, ταῦτα οὐκέτι δεῖ
profitably toward the expense these-things no-longer it-is-needful
θαυμάζειν ἐὰν ἀντὶ τῆς περιουσίας ἔνδειαν παρέχηται.
to-wonder-at if instead-of the surplus want they-produce
22 τοῖς γε μέντοι ἐπιμελεῖσθαι δυναμένοις καὶ συντεταμένως
for-the at-least however to-take-care able and intently
γεωργοῦσιν ἀνυτικωτάτην χρημάτισιν ἀπὸ γεωργίας καὶ
farming most-effective money-making from farming both
αὐτὸς ἐπετήδευσε καὶ ἐμὲ ἐδίδαξεν ὁ πατήρ. οὐδέποτε
himself practiced and me taught the father never
γὰρ εἴα χῶρον ἐξειργασμένον ὠνεῖσθαι, ἀλλ᾽ ὅστις
for he-allowed estate worked-out to-buy but whatever
ἢ δι᾽ ἀμέλειαν ἢ δι᾽ ἀδυναμίαν τῶν κεκτημένων
either through neglect or through inability of-the owners
καὶ ἀργὸς καὶ ἀφύτευτος εἴη, τοῦτον ὠνεῖσθαι παρῄνει.
both idle and unplanted were this to-buy he-advised
23 τοὺς μὲν γὰρ ἐξειργασμένους ἔφη καὶ πολλοῦ ἀργυρίου
the-ones indeed for worked-out he-said both of-much silver
γίγνεσθαι καὶ ἐπίδοσιν οὐκ ἔχειν· τοὺς δὲ μὴ ἔχοντας
to-be and increase not to-have the-ones and not having
ἐπίδοσιν οὐδὲ ἡδονὰς ὁμοίας ἐνόμιζε παρέχειν, ἀλλὰ
increase not-even pleasures similar he-thought to-provide but
πᾶν κτῆμα καὶ θρέμμα τὸ ἐπὶ τὸ βέλτιον ἰὸν τοῦτο
every possession and creature the toward the better going this

καὶ εὐφραίνειν μάλιστα ᾤετο. οὐδὲν οὖν ἔχει πλείονα
also to-gladden most he-thought nothing then has more
ἐπίδοσιν ἢ χῶρος ἐξ ἀργοῦ πάμφορος γιγνόμενος.
increase than estate from idle all-bearing becoming
εὖ γὰρ ἴσθι, ἔφη, ὦ Σώκρατες, ὅτι τῆς ἀρχαίας 24
well for know he-said O Socrates that than-the original
τιμῆς πολλοὺς πολλαπλασίου χώρους ἀξίους ἡμεῖς ἤδη
value many many-times estates worth we already
ἐποιήσαμεν. καὶ τοῦτο, ὦ Σώκρατες, ἔφη, οὕτω μὲν
made and this O Socrates he-said so indeed
πολλοῦ ἄξιον τὸ ἐνθύμημα, οὕτω δὲ ῥᾴδιον καὶ μαθεῖν,
much worth the thought so and easy even to-learn
ὥστε νυνὶ ἀκούσας σὺ τοῦτο ἐμοὶ ὁμοίως ἐπιστάμενος
so-that now having-heard you this to-me alike knowing
ἄπει, καὶ ἄλλον διδάξεις, ἐὰν βούλῃ.
you-will-go-away and another will-teach if you-wish
καὶ ὁ ἐμὸς δὲ πατὴρ οὔτε ἔμαθε παρ᾽ ἄλλου τοῦτο 25
and the my and father neither learned from another this
οὔτε μεριμνῶν εὗρεν, ἀλλὰ διὰ τὴν φιλογεωργίαν καὶ
nor pondering found but through the love-of-farming and
φιλοπονίαν ἐπιθυμῆσαι ἔφη τοιούτου χώρου ὅπως ἔχοι
love-of-toil to-have-desired he-said such estate so-that he-might-have
ὅ τι ποιοῖ ἅμα καὶ ὠφελούμενος ἥδοιτο.
what ever he-might-do at-the-same-time and being-benefited might-be-pleased
ἦν γάρ τοι, ἔφη, ὦ Σώκρατες, φύσει, ὡς ἐμοὶ δοκεῖ, 26
he-was for surely he-said O Socrates by-nature as to-me it-seems
φιλογεωργότατος Ἀθηναίων ὁ ἐμὸς πατήρ. καὶ ἐγὼ
most-farm-loving of-Athenians the my father and I
μέντοι ἀκούσας τοῦτο, ἠρόμην αὐτόν, Πότερα δέ, ὦ
however having-heard this asked him Whether and O
Ἰσχόμαχε, ὁπόσους ἐξειργάσατο χώρους ὁ πατὴρ πάντας
Ischomachus as-many-as worked-out estates the father all

ἐκέκτητο, ἢ καὶ ἀπεδίδοτο, εἰ πολὺ ἀργύριον εὑρίσκοι;
had-he-kept or also did-he-sell if much silver he-found
Καὶ ἀπεδίδοτο νὴ Δί᾽, ἔφη ὁ Ἰσχόμαχος· ἀλλὰ ἄλλον
Also he-sold by Zeus said — Ischomachus but another
τοι εὐθὺς ἀντεωνεῖτο, ἀργὸν δέ, διὰ τὴν φιλεργίαν.
surely at-once he-bought-in-return idle and through the love-of-work
27 Λέγεις, ἔφην ἐγώ, ὦ Ἰσχόμαχε, τῷ ὄντι φύσει τὸν πατέρα
You-say said I O Ischomachus in-the reality by-nature the father
φιλογέωργον εἶναι οὐδὲν ἧττον ἢ οἱ ἔμποροι φιλόσιτοί
farm-loving to-be nothing less than the merchants grain-loving
εἰσι. καὶ γὰρ οἱ ἔμποροι διὰ τὸ σφόδρα φιλεῖν τὸν σῖτον,
are and for the merchants through the exceedingly to-love the grain
ὅπου ἂν ἀκούσωσι πλεῖστον εἶναι, ἐκεῖσε πλέουσιν ἐπ᾽ αὐτὸν
wherever — they-hear most to-be thither they-sail for it
καὶ Αἰγαῖον καὶ Εὔξεινον καὶ Σικελικὸν πόντον περῶντες·
both Aegean and Euxine and Sicilian sea crossing
28 ἔπειτα δὲ λαβόντες ὁπόσον δύνανται πλεῖστον ἄγουσιν
then and having-taken as-much-as they-can most they-carry
αὐτὸν διὰ τῆς θαλάττης, καὶ ταῦτα εἰς τὸ πλοῖον
it over the sea and these-things into the ship
ἐνθέμενοι ἐν ᾧπερ αὐτοὶ πλέουσι. καὶ ὅταν δεηθῶσιν
having-put in which-very themselves sail and whenever they-need
ἀργυρίου, οὐκ εἰκῇ αὐτὸν ὅπου ἂν τύχωσιν ἀπέβαλον,
silver not at-random it where — they-happen they-threw-away
ἀλλ᾽ ὅπου ἂν ἀκούσωσι τιμᾶσθαί τε μάλιστα τὸν σῖτον
but where — they-hear to-be-valued both most the grain
καὶ περὶ πλείστου αὐτὸν ποιῶνται οἱ ἄνθρωποι, τούτοις
and of most it make the men to-these
αὐτὸν ἄγοντες παραδιδόασι. καὶ ὁ σὸς δὲ πατὴρ οὕτω
it bringing they-hand-over and the your and father so
πως ἔοικε φιλογέωργος εἶναι.
somehow seems farm-loving to-be

πρὸς ταῦτα δὲ εἶπεν ὁ Ἰσχόμαχος, Σὺ μὲν παίζεις, ἔφη, 29
to these and said — Ischomachus You indeed jest he-said
ὦ Σώκρατες· ἐγὼ δὲ καὶ φιλοικοδόμους νομίζω οὐδὲν ἧττον
O Socrates I but also house-loving think nothing less
οἵτινες ἂν ἀποδιδῶνται ἐξοικοδομοῦντες τὰς οἰκίας, εἶτ' ἄλλας
whoever — sell having-built-up the houses then others
οἰκοδομῶσι. Νὴ Δία, ἐγὼ δέ γέ σοι, ἔφην, ὦ Ἰσχόμαχε,
build By Zeus I and at-least to-you said-I O Ischomachus
ἐπομόσας λέγω ἢ μὴν πιστεύειν σοι φύσει [νομίζειν]
having-sworn say truly indeed to-believe you by-nature to-think
φιλεῖν ταῦτα πάντας ἀφ' ὧν ἂν ὠφελεῖσθαι νομίζωσιν.
to-love these-things all from which — to-be-benefited they-think

XXI · THE ART OF COMMAND

Socrates says that the whole argument has proved farming the easiest art to learn. Ischomachus adds that what all occupations share, in farming, politics, household, and war, is the power to command. Some boatswains make their rowers sweat gladly while others take twice as long, and some generals lead men who will neither toil nor obey, while others make the same men proud to obey and ready to follow through fire. A master whose presence stirs every worker has something kingly. This cannot be learned at a glance or by hearing it once. It needs education, a good nature, and a touch of the divine, for ruling willing men is divine, while tyranny over the unwilling is given to those who deserve to live like Tantalus, always fearing a second death.

Ἀτὰρ ἐννοῶ γε, ἔφην, ὦ Ἰσχόμαχε, ὡς εὖ τῇ ὑποθέσει 1
But I-reflect at-least said-I O Ischomachus how well to-the hypothesis
ὅλον τὸν λόγον βοηθοῦντα παρέσχησαι. ὑπέθου γὰρ τὴν
whole the argument helping you-have-made you-proposed for the
γεωργικὴν τέχνην πασῶν εἶναι εὐμαθεστάτην, καὶ νῦν ἐγὼ
agricultural art of-all to-be easiest-to-learn and now I

ἐκ πάντων ὧν εἴρηκας τοῦθ' οὕτως ἔχειν παντάπασιν
from all which you-have-said this so to-be altogether
ὑπὸ σοῦ ἀναπέπεισμαι.
by you have-been-persuaded

2 Νὴ Δί', ἔφη ὁ Ἰσχόμαχος, ἀλλὰ τόδε τοι, ὦ Σώκρατες,
By Zeus said — Ischomachus but this surely O Socrates
τὸ πάσαις κοινὸν ταῖς πράξεσι καὶ γεωργικῇ καὶ πολιτικῇ
the to-all common the activities both agricultural and political
καὶ οἰκονομικῇ καὶ πολεμικῇ τὸ ἀρχικὸν εἶναι, τοῦτο
and household and military the fit-to-rule to-be this
δὴ συνομολογῶ σοὶ ἐγὼ πολὺ διαφέρειν γνώμῃ τοὺς
indeed I-agree with-you I much to-differ in-judgment the
ἑτέρους τῶν ἑτέρων·
some from-the others

3 οἷον καὶ ἐν τριήρει, ἔφη, ὅταν πελαγίζωσι, καὶ
for-example also in a-trireme he-said whenever they-are-on-the-open-sea and
δέῃ περᾶν ἡμερινοὺς πλοῦς ἐλαύνοντας, οἱ μὲν
it-be-needful to-cross by-day voyages rowing the-ones indeed
τῶν κελευστῶν δύνανται τοιαῦτα λέγειν καὶ ποιεῖν ὥστε
of-the boatswains can such-things to-say and to-do so-as
ἀκονᾶν τὰς ψυχὰς τῶν ἀνθρώπων ἐπὶ τὸ ἐθελοντὰς
to-whet the souls of-the men for the willingly
πονεῖν, οἱ δὲ οὕτως ἀγνώμονές εἰσιν ὥστε πλεῖον ἢ
to-toil the-others but so senseless are so-as more than
ἐν διπλασίῳ χρόνῳ τὸν αὐτὸν ἀνύτουσι πλοῦν. καὶ οἱ
in double time the same accomplish voyage and the-ones
μὲν ἱδροῦντες καὶ ἐπαινοῦντες ἀλλήλους, ὅ τε κελεύων
indeed sweating and praising one-another the both commander
καὶ οἱ πειθόμενοι, ἐκβαίνουσιν, οἱ δὲ ἀνιδρωτὶ
and the-ones obeying disembark the-others but without-sweat
ἥκουσι, μισοῦντες τὸν ἐπιστάτην καὶ μισούμενοι.
arrive hating the overseer and being-hated

καὶ τῶν στρατηγῶν ταύτῃ διαφέρουσιν, ἔφη, οἱ ἕτεροι τῶν 4
and of-the generals in-this differ he-said the some from-the
ἑτέρων· οἱ μὲν γὰρ οὔτε πονεῖν ἐθέλοντας οὔτε κινδυνεύειν
others the-ones indeed for neither to-toil willing nor to-run-risks
παρέχονται, πείθεσθαί τε οὐκ ἀξιοῦντας οὐδ' ἐθέλοντας
render to-obey and not deeming-it-right nor willing
ὅσον ἂν μὴ ἀνάγκη ᾖ, ἀλλὰ καὶ μεγαλυνομένους ἐπὶ τῷ
as-far-as — not necessity be but even priding-themselves on the
ἐναντιοῦσθαι τῷ ἄρχοντι· οἱ δὲ αὐτοὶ οὗτοι οὐδ' αἰσχύνεσθαι
to-oppose the commander the and same these not-even to-feel-shame
ἐπισταμένους παρέχουσιν, ἤν τι τῶν αἰσχρῶν συμβαίνῃ.
knowing-how render if anything of-the shameful-things happen
οἱ δ' αὖ θεῖοι καὶ ἀγαθοὶ καὶ ἐπιστήμονες 5
the-ones but in-turn divine and good and knowing
ἄρχοντες τοὺς αὐτοὺς τούτους, πολλάκις δὲ καὶ ἄλλους
commanders the same these often and also others
παραλαμβάνοντες, αἰσχυνομένους τε ἔχουσιν αἰσχρόν
taking-over ashamed both they-have shameful
τι ποιεῖν καὶ πείθεσθαι οἰομένους βέλτιον εἶναι, καὶ
anything to-do and to-obey thinking better to-be and
ἀγαλλομένους τῷ πείθεσθαι ἕνα ἕκαστον καὶ σύμπαντας,
exulting in-the to-obey one each and all-together
πονεῖν ὅταν δεήσῃ, οὐκ ἀθύμως πονοῦντας.
to-toil whenever it-be-needful not despondently toiling
ἀλλ' ὥσπερ ἰδιώταις ἔστιν οἷς ἐγγίγνεται ἐθελοπονία 6
but as in-private-men there-are in-whom arises willingness-to-toil
τις, οὕτω καὶ ὅλῳ τῷ στρατεύματι ὑπὸ τῶν ἀγαθῶν
some so also in-whole the army by the good
ἀρχόντων ἐγγίγνεται καὶ τὸ φιλοπονεῖν καὶ τὸ φιλοτιμεῖσθαι
commanders arises both the to-love-toil and the to-be-ambitious
ὀφθῆναι καλόν τι ποιοῦντας ὑπὸ τοῦ ἄρχοντος.
to-be-seen fine something doing by the commander

7 πρὸς ὅντινα δ' ἂν ἄρχοντα διατεθῶσιν οὕτως οἱ ἑπόμενοι,
toward whatever and — commander be-disposed so the followers
οὗτοι δὴ ἐρρωμένοι γε ἄρχοντες γίγνονται, οὐ μὰ Δί' οὐχ
these indeed strong at-least commanders become not by Zeus not
οἳ ἂν αὐτῶν ἄριστα τὸ σῶμα τῶν στρατιωτῶν ἔχωσι καὶ
who — of-them best the body of-the soldiers have and
ἀκοντίζωσι καὶ τοξεύωσιν ἄριστα καὶ ἵππον ἄριστον ἔχοντες
throw-javelins and shoot-arrows best and horse best having
ὡς ἱππικώτατα ἢ πελταστικώτατα προκινδυνεύωσιν, ἀλλ'
as most-horsemanlike or most-like-peltasts run-risks-in-front but
οἳ ἂν δύνωνται ἐμποιῆσαι τοῖς στρατιώταις ἀκολουθητέον
who — can to-instill in-the soldiers must-follow
εἶναι καὶ διὰ πυρὸς καὶ διὰ παντὸς κινδύνου.
to-be both through fire and through every danger

8 τούτους δὴ δικαίως ἄν τις καλοίη μεγαλογνώμονας, ᾧ
these indeed justly — someone would-call high-minded whom
ἂν ταῦτα γιγνώσκοντες πολλοὶ ἕπωνται, καὶ μεγάλῃ χειρὶ
— these-things knowing many follow and with-great hand
εἰκότως οὗτος λέγοιτο πορεύεσθαι οὗ ἂν τῇ γνώμῃ πολλαὶ
reasonably this-one might-be-said to-march whose — to-the judgment many
χεῖρες ὑπηρετεῖν ἐθέλωσι, καὶ μέγας τῷ ὄντι οὗτος ἀνὴρ ὃς
hands to-serve are-willing and great in-the reality this-one man who
ἂν μεγάλα δύνηται γνώμῃ διαπράξασθαι μᾶλλον ἢ ῥώμῃ.
— great-things can by-judgment to-accomplish rather than by-strength

9 οὕτω δὲ καὶ ἐν τοῖς ἰδίοις ἔργοις, ἄν τε ἐπίτροπος ᾖ
so and also in the private works if both steward be
ὁ ἐφεστηκὼς ἄν τε καὶ ἐπιστάτης, ὃς ἂν δύνηται
the-one set-over if both also overseer who — can
προθύμους καὶ ἐντεταμένους παρέχεσθαι εἰς τὸ ἔργον καὶ
eager and intent to-render for the work and

συνεχεῖς, οὗτοι δὴ οἱ ἀνύτοντές εἰσιν ἐπὶ τἀγαθὰ
continuous these indeed the-ones accomplishing are toward the-good-things
καὶ πολλὴν τὴν περιουσίαν ποιοῦντες.
and much the surplus making
τοῦ δὲ δεσπότου ἐπιφανέντος, ὦ Σώκρατες, ἔφη, ἐπὶ τὸ 10
of-the and master appearing O Socrates he-said at the
ἔργον, ὅστις δύναται καὶ μέγιστα βλάψαι τὸν κακὸν τῶν
work who can both greatest-things to-harm the bad of-the
ἐργατῶν καὶ μέγιστα τιμῆσαι τὸν πρόθυμον, εἰ μηδὲν
workers and greatest to-honor the eager if nothing
ἐπίδηλον ποιήσουσιν οἱ ἐργάται, ἐγὼ μὲν αὐτὸν οὐκ ἂν
conspicuous will-do the workers I indeed him not —
ἀγαίμην, ἀλλ᾽ ὃν ἂν ἰδόντες κινηθῶσι καὶ μένος ἑκάστῳ
would-admire but whom — having-seen they-be-stirred and spirit to-each
ἐμπέσῃ τῶν ἐργατῶν καὶ φιλονεικία πρὸς ἀλλήλους καὶ
fall-upon of-the workers and rivalry toward one-another and
φιλοτιμία κρατίστη οὖσα ἑκάστῳ, τοῦτον ἐγὼ φαίην ἂν
ambition strongest being in-each this-one I would-say —
ἔχειν τι ἤθους βασιλικοῦ.
to-have something of-character kingly
καὶ ἔστι τοῦτο μέγιστον, ὡς ἐμοὶ δοκεῖ, ἐν παντὶ ἔργῳ ὅπου 11
and is this greatest as to-me it-seems in every work where
τι δι᾽ ἀνθρώπων πράττεται, καὶ ἐν γεωργίᾳ δέ. οὐ
anything through men is-done and in farming too not
μέντοι μὰ Δία τοῦτό γε ἔτι ἐγὼ λέγω, ἰδόντα μαθεῖν
however by Zeus this at-least any-longer I say having-seen to-learn
εἶναι, οὐδὲ ἅπαξ ἀκούσαντα, ἀλλὰ καὶ παιδείας δεῖν
to-be nor once having-heard but also of-education to-be-needful
φημι τῷ ταῦτα μέλλοντι δυνήσεσθαι καὶ φύσεως
I-say for-the-one these-things intending to-be-able and of-nature
ἀγαθῆς ὑπάρξαι, καὶ τὸ μέγιστον δὴ θεῖον γενέσθαι.
good to-be-present and the greatest indeed divine to-become

12 οὐ γὰρ πάνυ μοι δοκεῖ ὅλον τουτὶ τὸ ἀγαθὸν ἀνθρώπινον
not for very to-me seems whole this the good human
εἶναι ἀλλὰ θεῖον, τὸ ἐθελόντων ἄρχειν· σαφῶς †φείδονται
to-be but divine the of-willing-men to-rule clearly they-spare
τοῖς ἀληθινῶς σωφροσύνῃ τετελεσμένοις. τὸ δὲ ἀκόντων
to-the truly in-self-control perfected the but of-unwilling-men
τυραννεῖν διδόασιν, ὡς ἐμοὶ δοκεῖ, οὓς ἂν ἡγῶνται ἀξίους
to-be-tyrant they-give as to-me it-seems whom — they-consider worthy
εἶναι βιοτεύειν ὥσπερ ὁ Τάνταλος ἐν Ἅιδου λέγεται τὸν
to-be to-live as — Tantalus in Hades is-said the
ἀεὶ χρόνον διατρίβειν φοβούμενος μὴ δὶς ἀποθάνῃ.
always time to-spend fearing lest twice he-die

XENOPHON

ΣΥΜΠΟΣΙΟΝ

Symposium

I · CALLIAS' FEAST

At the Great Panathenaea, Callias, son of Hipponicus, who loves the boy Autolycus, victor in the pancration, has brought him to the horse race. Afterward, seeing Socrates, Critobulus, Hermogenes, Antisthenes, and Charmides together, Callias presses them to dine with him at Piraeus. Socrates complains that Callias always mocks them, since he has paid sophists for wisdom, and Callias promises to show them he is worth hearing. Autolycus' beauty draws every eye, like a light in the dark, and silences the company. Philip the jester arrives uninvited and tries his jokes. When nobody laughs, he covers his face and weeps, until the guests promise to laugh and Critobulus bursts out laughing at his lament.

Ἀλλ' ἐμοὶ δοκεῖ τῶν καλῶν κἀγαθῶν ἀνδρῶν ἔργα οὐ 1
But to-me it-seems of-the fine and-good men deeds not
μόνον τὰ μετὰ σπουδῆς πραττόμενα ἀξιομνημόνευτα
only the-things with seriousness done memorable
εἶναι, ἀλλὰ καὶ τὰ ἐν ταῖς παιδιαῖς. οἷς δὲ
to-be but also the-things in the amusements at-which and
παραγενόμενος ταῦτα γιγνώσκω δηλῶσαι βούλομαι.
having-been-present these-things I-know to-make-clear I-wish
ἦν μὲν γὰρ Παναθηναίων τῶν μεγάλων ἱπποδρομία, 2
there-was indeed for of-the-Panathenaea the great horse-race
Καλλίας δὲ ὁ Ἱππονίκου ἐρῶν ἐτύγχανεν Αὐτολύκου
Callias and the son-of-Hipponicus loving happened Autolycus
παιδὸς ὄντος, καὶ νενικηκότα αὐτὸν παγκράτιον ἥκεν
a-boy being and having-won him the-pancration he-came
ἄγων ἐπὶ τὴν θέαν. ὡς δὲ ἡ ἱπποδρομία ἔληξεν, ἔχων
bringing to the spectacle when and the horse-race ended having
τόν τε Αὐτόλυκον καὶ τὸν πατέρα αὐτοῦ ἀπῄει εἰς
the both Autolycus and the father his he-went-away to
τὴν ἐν Πειραιεῖ οἰκίαν· συνείπετο δὲ αὐτῷ καὶ Νικήρατος.
the in Piraeus house followed and him also Niceratus

3 ἰδὼν δὲ ὁμοῦ ὄντας Σωκράτην τε καὶ Κριτόβουλον
having-seen and together being Socrates both and Critobulus
καὶ Ἑρμογένην καὶ Ἀντισθένην καὶ Χαρμίδην, τοῖς
and Hermogenes and Antisthenes and Charmides to-the-ones
μὲν ἀμφ᾽ Αὐτόλυκον ἡγεῖσθαί τινα ἔταξεν, αὐτὸς δὲ
indeed about Autolycus to-lead-the-way someone he-ordered himself but
προσῆλθε τοῖς ἀμφὶ Σωκράτην, καὶ εἶπεν,
went-up to-the-ones about Socrates and said
4 Εἰς καλόν γε ὑμῖν συντετύχηκα· ἑστιᾶν γὰρ μέλλω
At fine-time at-least with-you I-have-met to-feast for I-am-about
Αὐτόλυκον καὶ τὸν πατέρα αὐτοῦ. οἶμαι οὖν πολὺ
Autolycus and the father his I-think then much
ἂν τὴν κατασκευήν μοι λαμπροτέραν φανῆναι εἰ
— the arrangement for-me more-brilliant to-appear if
ἀνδράσιν ἐκκεκαθαρμένοις τὰς ψυχὰς ὥσπερ ὑμῖν ὁ
with-men cleansed the souls like you the
ἀνδρὼν κεκοσμημένος εἴη μᾶλλον ἢ εἰ στρατηγοῖς καὶ
dining-room adorned were rather than if with-generals and
ἱππάρχοις καὶ σπουδαρχίαις.
cavalry-commanders and office-seekers
5 καὶ ὁ Σωκράτης εἶπεν, Ἀεὶ σὺ ἐπισκώπτεις ἡμᾶς
and — Socrates said Always you mock us
καταφρονῶν, ὅτι σὺ μὲν Πρωταγόρᾳ τε πολὺ ἀργύριον
despising that you indeed to-Protagoras both much silver
δέδωκας ἐπὶ σοφίᾳ καὶ Γοργίᾳ καὶ Προδίκῳ καὶ ἄλλοις
have-given for wisdom and to-Gorgias and to-Prodicus and to-others
πολλοῖς, ἡμᾶς δ᾽ ὁρᾷς αὐτουργούς τινας τῆς φιλοσοφίας
many us but you-see self-taught-workers some of-the philosophy
ὄντας.
being

καὶ ὁ Καλλίας, Καὶ πρόσθεν μέν γε, ἔφη, ἀπεκρυπτόμην 6
and — Callias And before indeed at-least he-said I-concealed
ὑμᾶς ἔχων πολλὰ καὶ σοφὰ λέγειν, νῦν δέ, ἐὰν παρ᾽ ἐμοὶ
from-you having many and wise-things to-say now but if at me
ἦτε, ἐπιδείξω ὑμῖν ἐμαυτὸν πάνυ πολλῆς σπουδῆς ἄξιον ὄντα.
you-be I-will-show you myself very much seriousness worth being
οἱ οὖν ἀμφὶ τὸν Σωκράτην πρῶτον μὲν ὥσπερ εἰκὸς 7
the-ones then about — Socrates first indeed as likely
ἦν ἐπαινοῦντες τὴν κλῆσιν οὐχ ὑπισχνοῦντο συνδειπνήσειν·
it-was praising the invitation not promised to-dine-with-him
ὡς δὲ πάνυ ἀχθόμενος φανερὸς ἦν, εἰ μὴ ἕψοιντο,
when but very annoyed plain he-was if not they-should-follow
συνηκολούθησαν. ἔπειτα δὲ αὐτῷ οἱ μὲν γυμνασάμενοι
they-accompanied then and him the-ones indeed having-exercised
καὶ χρισάμενοι, οἱ δὲ καὶ λουσάμενοι παρῆλθον.
and anointed the-others but also having-bathed came-in
Αὐτόλυκος μὲν οὖν παρὰ τὸν πατέρα ἐκαθέζετο, οἱ δ᾽ 8
Autolycus indeed then beside the father sat the but
ἄλλοι ὥσπερ εἰκὸς κατεκλίθησαν. εὐθὺς μὲν οὖν ἐννοήσας
others as likely reclined at-once indeed then having-noticed
τις τὰ γιγνόμενα ἡγήσατ᾽ ἂν φύσει βασιλικόν
someone the-things happening would-have-thought — by-nature kingly
τι τὸ κάλλος εἶναι, ἄλλως τε καὶ ἢν μετ᾽ αἰδοῦς καὶ
something the beauty to-be especially both and if with modesty and
σωφροσύνης καθάπερ Αὐτόλυκος τότε κεκτῆταί τις αὐτό.
temperance as Autolycus then possess someone it
πρῶτον μὲν γὰρ ὥσπερ ὅταν φέγγος τι ἐν νυκτὶ 9
first indeed for as whenever light some in night
φανῇ, πάντων προσάγεται τὰ ὄμματα, οὕτω καὶ τότε
appear of-all are-drawn the eyes so also then
τοῦ Αὐτολύκου τὸ κάλλος πάντων εἵλκε τὰς ὄψεις πρὸς
— of-Autolycus the beauty of-all drew the sights toward

αὐτόν· ἔπειτα τῶν ὁρώντων οὐδεὶς οὐκ ἔπασχέ τι
him then of-the-ones seeing no-one not was-affected somewhat
τὴν ψυχὴν ὑπ᾽ ἐκείνου. οἱ μέν γε σιωπηρότεροι
the soul by him the-ones indeed at-least more-silent
ἐγίγνοντο, οἱ δὲ καὶ ἐσχηματίζοντό πως.
became the-others but also struck-attitudes somehow
10 πάντες μὲν οὖν οἱ ἐκ θεῶν του κατεχόμενοι ἀξιοθέατοι
all indeed then the-ones by gods some possessed worth-seeing
δοκοῦσιν εἶναι· ἀλλ᾽ οἱ μὲν ἐξ ἄλλων πρὸς τὸ γοργότεροί
seem to-be but the-ones indeed from others toward the fiercer
τε ὁρᾶσθαι καὶ φοβερώτερον φθέγγεσθαι καὶ σφοδρότεροι
both to-be-seen and more-fearfully to-speak and more-vehement
εἶναι φέρονται, οἱ δ᾽ ὑπὸ τοῦ σώφρονος ἔρωτος ἔνθεοι
to-be are-carried the-ones but by the temperate love inspired
τά τε ὄμματα φιλοφρονεστέρως ἔχουσι καὶ τὴν φωνὴν
the both eyes more-kindly have and the voice
πραοτέραν ποιοῦνται καὶ τὰ σχήματα εἰς τὸ ἐλευθεριώτατον
gentler make and the bearings to the most-liberal
ἄγουσιν. ἃ δὴ καὶ Καλλίας τότε διὰ τὸν ἔρωτα
lead which indeed also Callias then through the love
πράττων ἀξιοθέατος ἦν τοῖς τετελεσμένοις τούτῳ τῷ θεῷ.
doing worth-seeing was to-the initiated to-this the god
11 ἐκεῖνοι μὲν οὖν σιωπῇ ἐδείπνουν, ὥσπερ τοῦτο
they indeed then in-silence dined as-if this
ἐπιτεταγμένον αὐτοῖς ὑπὸ κρείττονός τινος. Φίλιππος δ᾽ ὁ
having-been-enjoined on-them by stronger someone Philip and the
γελωτοποιὸς κρούσας τὴν θύραν εἶπε τῷ ὑπακούσαντι
jester having-knocked-at the door told the-one answering
εἰσαγγεῖλαι ὅστις τε εἴη καὶ διότι κατάγεσθαι βούλοιτο·
to-announce who both he-was and why to-be-received he-wished
συνεσκευασμένος δὲ παρεῖναι ἔφη πάντα τὰ ἐπιτήδεια ὥστε
equipped and to-be-present he-said with-all the necessaries so-as

δειπνεῖν τἀλλότρια, καὶ τὸν παῖδα δὲ ἔφη πάνυ πιέζεσθαι
to-dine-on others'-food and the boy and he-said very to-be-oppressed
διά τε τὸ φέρειν μηδὲν καὶ διὰ τὸ ἀνάριστον εἶναι.
because-of both the to-carry nothing and because-of the without-lunch to-be
ὁ οὖν Καλλίας ἀκούσας ταῦτα εἶπεν, Ἀλλὰ μέντοι, ὦ 12
— then Callias having-heard these-things said But however O
ἄνδρες, αἰσχρὸν στέγης γε φθονῆσαι· εἰσίτω οὖν.
men shameful shelter at-least to-begrudge let-him-come-in then
καὶ ἅμα ἀπέβλεψεν εἰς τὸν Αὐτόλυκον, δῆλον ὅτι
and at-the-same-time he-looked at — Autolycus clear that
ἐπισκοπῶν τί ἐκείνῳ δόξειε τὸ σκῶμμα εἶναι.
watching what to-him seemed the jest to-be
ὁ δὲ στὰς ἐπὶ τῷ ἀνδρῶνι ἔνθα τὸ δεῖπνον ἦν εἶπεν, 13
he and having-stood at the dining-room where the dinner was said
Ὅτι μὲν γελωτοποιός εἰμι ἴστε πάντες· ἥκω δὲ
That indeed a-jester I-am you-know all I-have-come and
προθύμως νομίσας γελοιότερον εἶναι τὸ ἄκλητον ἢ τὸ
eagerly having-thought more-laughable to-be the uninvited than the
κεκλημένον ἐλθεῖν ἐπὶ τὸ δεῖπνον. Κατακλίνου τοίνυν, ἔφη
invited to-come to the dinner Recline then said
ὁ Καλλίας. καὶ γὰρ οἱ παρόντες σπουδῆς μέν, ὡς ὁρᾷς,
— Callias and for the present-ones of-seriousness indeed as you-see
μεστοί, γέλωτος δὲ ἴσως ἐνδεέστεροι.
full of-laughter but perhaps more-lacking
δειπνούντων δὲ αὐτῶν ὁ Φίλιππος γελοῖόν τι εὐθὺς 14
dining and them — Philip laughable something at-once
ἐπεχείρει λέγειν, ἵνα δὴ ἐπιτελοίη ὥνπερ ἕνεκα
attempted to-say so-that indeed he-might-fulfill the-things-very for-the-sake-of
ἐκαλεῖτο ἑκάστοτε ἐπὶ τὰ δεῖπνα. ὡς δ' οὐκ ἐκίνησε
he-was-invited each-time to the dinners when and not he-raised
γέλωτα, τότε μὲν ἀχθεσθεὶς φανερὸς ἐγένετο. αὖθις δ'
laughter then indeed annoyed plain he-became again and

ὀλίγον ὕστερον ἄλλο τι γελοῖον ἐβούλετο λέγειν.
little later other something laughable he-wished to-say
ὡς δὲ οὐδὲ τότε ἐγέλασαν ἐπ᾽ αὐτῷ, ἐν τῷ μεταξὺ
when and not-even then they-laughed at him in the meantime
παυσάμενος τοῦ δείπνου συγκαλυψάμενος κατέκειτο.
having-stopped from-the dinner having-covered-himself he-lay
15 καὶ ὁ Καλλίας, Τί τοῦτ᾽, ἔφη, ὦ Φίλιππε; ἀλλ᾽ ἢ ὀδύνη σε
and — Callias What is-this he-said O Philip but or pain you
εἴληφε; καὶ ὃς ἀναστενάξας εἶπε, Ναὶ μὰ Δί᾽, ἔφη, ὦ Καλλία,
has-seized and he having-groaned said Yes by Zeus he-said O Callias
μεγάλη γε· ἐπεὶ γὰρ γέλως ἐξ ἀνθρώπων ἀπόλωλεν,
great at-least since for laughter from men has-perished
ἔρρει τὰ ἐμὰ πράγματα. πρόσθεν μὲν γὰρ τούτου ἕνεκα
gone the my affairs before indeed for of-this for-the-sake
ἐκαλούμην ἐπὶ τὰ δεῖπνα ἵνα εὐφραίνοιντο οἱ συνόντες δι᾽
I-was-invited to the dinners so-that might-be-gladdened the companions through
ἐμὲ γελῶντες· νῦν δὲ τίνος ἕνεκα καὶ καλεῖ μέ τις; οὔτε
me laughing now but of-what for-the-sake also invites me someone neither
γὰρ ἔγωγε σπουδάσαι ἂν δυναίμην μᾶλλον ἢπερ ἀθάνατος
for I-at-least to-be-serious — could more than immortal
γενέσθαι, οὔτε μὴν ὡς ἀντικληθησόμενος καλεῖ μέ τις,
to-become nor indeed as going-to-be-invited-in-return invites me someone
ἐπεὶ πάντες ἴσασιν ὅτι ἀρχὴν οὐδὲ νομίζεται εἰς τὴν ἐμὴν
since all know that at-all not-even is-customary into the my
οἰκίαν δεῖπνον εἰσφέρεσθαι. καὶ ἅμα λέγων ταῦτα
house dinner to-be-brought-in and at-the-same-time saying these-things
ἀπεμύττετό τε καὶ τῇ φωνῇ σαφῶς κλαίειν ἐφαίνετο.
he-wiped-his-nose both and with-the voice plainly to-weep appeared
16 πάντες μὲν οὖν παρεμυθοῦντό τε αὐτὸν ὡς αὖθις
all indeed then consoled both him as again
γελασόμενοι καὶ δειπνεῖν ἐκέλευον, Κριτόβουλος δὲ καὶ
going-to-laugh and to-dine they-bade Critobulus but also

ἐξεκάγχασεν ἐπὶ τῷ οἰκτισμῷ αὐτοῦ. ὁ δ' ὡς ᾔσθετο τοῦ
burst-out-laughing at the lamentation his he and when he-perceived the
γέλωτος, ἀνεκαλύψατό τε καὶ τῇ ψυχῇ παρακελευσάμενος
laughter uncovered both and the soul having-exhorted
θαρρεῖν, ὅτι ἔσονται συμβολαί, πάλιν ἐδείπνει.
to-take-heart that there-will-be contributions again dined

II · THE DANCERS

After dinner a Syracusan brings in his troupe, a flute-girl, a dancing-girl, and a boy who plays the lyre and dances. Socrates praises the feast but refuses perfume: a man should smell of gentlemanly conduct, which, Theognis says, is learned from good company. Watching the girl juggle hoops, he says a woman's nature is no worse than a man's; Antisthenes asks why then he does not train Xanthippe, the most difficult of wives, and Socrates answers that a man who can bear her can bear anyone. When she somersaults among swords, he says courage can be taught. He praises the boy's dancing as exercise for the whole body and means to learn it; Philip parodies the dance, and Socrates asks for wine in small cups, like gentle rain.

Ὡς δ' ἀφῃρέθησαν αἱ τράπεζαι καὶ ἔσπεισαν καὶ 1
When and were-removed the tables and they-poured-libations and
ἐπαιάνισαν, ἔρχεται αὐτοῖς ἐπὶ κῶμον Συρακόσιός τις
sang-the-paean comes to-them for revel Syracusan a-certain
ἄνθρωπος, ἔχων τε αὐλητρίδα ἀγαθὴν καὶ ὀρχηστρίδα
man having both flute-girl good and dancing-girl
τῶν τὰ θαύματα δυναμένων ποιεῖν, καὶ παῖδα πάνυ
of-the-ones the wonders able to-do and a-boy very
γε ὡραῖον καὶ πάνυ καλῶς κιθαρίζοντα καὶ ὀρχούμενον.
at-least in-his-bloom and very finely playing-the-cithara and dancing
ταῦτα δὲ καὶ ἐπιδεικνὺς ὡς ἐν θαύματι ἀργύριον ἐλάμβανεν.
these-things and also exhibiting as in a-show silver he-took

2 ἐπεὶ δὲ αὐτοῖς ἡ αὐλητρὶς μὲν ηὔλησεν, ὁ δὲ παῖς
when and for-them the flute-girl indeed played-the-flute the and boy
ἐκιθάρισε, καὶ ἐδόκουν μάλα ἀμφότεροι ἱκανῶς εὐφραίνειν,
played-the-cithara and they-seemed very both sufficiently to-delight
εἶπεν ὁ Σωκράτης, Νὴ Δί᾽, ὦ Καλλία, τελέως ἡμᾶς
said — Socrates By Zeus O Callias perfectly us
ἑστιᾷς. οὐ γὰρ μόνον δεῖπνον ἄμεμπτον παρέθηκας, ἀλλὰ
you-feast not for only dinner blameless you-set-before-us but
καὶ θεάματα καὶ ἀκροάματα ἥδιστα παρέχεις.
also sights and sounds most-pleasant you-provide
3 καὶ ὃς ἔφη, Τί οὖν εἰ καὶ μύρον τις ἡμῖν ἐνέγκαι, ἵνα
and he said What then if also perfume someone for-us should-bring so-that
καὶ εὐωδίᾳ ἑστιώμεθα; Μηδαμῶς, ἔφη ὁ Σωκράτης.
also with-fragrance we-may-feast No-way said — Socrates
ὥσπερ γάρ τοι ἐσθὴς ἄλλη μὲν γυναικί, ἄλλη δὲ ἀνδρὶ
as for surely clothing other indeed for-a-woman other but for-a-man
καλή, οὕτω καὶ ὀσμὴ ἄλλη μὲν ἀνδρί, ἄλλη δὲ γυναικὶ
fine so also scent other indeed for-a-man other but for-a-woman
πρέπει. καὶ γὰρ ἀνδρὸς μὲν δήπου ἕνεκα ἀνὴρ οὐδεὶς
befits and for of-a-man indeed surely for-the-sake man no-one
μύρῳ χρίεται. αἱ μέντοι γυναῖκες ἄλλως τε καὶ ἢν
with-perfume anoints-himself the however women especially both and if
νύμφαι τύχωσιν οὖσαι, ὥσπερ ἡ Νικηράτου τοῦδε καὶ
brides they-happen being as the of-Niceratus here and
ἡ Κριτοβούλου, μύρου μὲν τί καὶ προσδέονται;
the of-Critobulus of-perfume indeed why also do-they-need
4 αὐταὶ γὰρ τούτου ὄζουσιν· ἐλαίου δὲ τοῦ ἐν γυμνασίοις
themselves for of-this smell of-olive-oil but the in gymnasia
ὀσμὴ καὶ παροῦσα ἡδίων ἢ μύρου γυναιξὶ καὶ ἀποῦσα
scent both present more-pleasant than of-perfume to-women and absent
ποθεινοτέρα. καὶ γὰρ δὴ μύρῳ μὲν ὁ ἀλειψάμενος
more-longed-for and for indeed with-perfume indeed the-one anointed

καὶ δοῦλος καὶ ἐλεύθερος εὐθὺς ἅπας ὅμοιον ὄζει· αἱ δ' ἀπὸ
both slave and free at-once every-one alike smells the but from
τῶν ἐλευθερίων μόχθων ὀσμαὶ ἐπιτηδευμάτων τε πρῶτον
the free toils scents of-pursuits both first
καὶ χρόνου δέονται, εἰ μέλλουσιν ἡδεῖαί τε καὶ ἐλευθέριοι
and of-time need if they-are-to pleasant both and free
ἔσεσθαι. καὶ ὁ Λύκων εἶπεν, Οὐκοῦν νέοις μὲν ἂν εἴη
to-be and — Lycon said Therefore for-young-men indeed — would-be
ταῦτα· ἡμᾶς δὲ τοὺς μηκέτι γυμναζομένους τίνος ὄζειν
these-things us but the-ones no-longer exercising of-what to-smell
δεήσει; Καλοκἀγαθίας νὴ Δί', ἔφη ὁ Σωκράτης. Καὶ
will-it-be-needful Of-nobility by Zeus said — Socrates And
πόθεν ἄν τις τοῦτο τὸ χρῖσμα λάβοι; Οὐ μὰ Δί', ἔφη, οὐ
whence — someone this the ointment might-get Not by Zeus he-said not
παρὰ τῶν μυροπωλῶν. Ἀλλὰ πόθεν δή; Ὁ μὲν Θέογνις ἔφη,
from the perfume-sellers But whence indeed — indeed Theognis he-said

Ἐσθλῶν μὲν γὰρ ἀπ' ἐσθλὰ διδάξεαι· ἢν δὲ κακοῖσι
Of-good-men indeed for from good-things you-will-learn if but with-the-bad
συμμίσγῃς, ἀπολεῖς καὶ τὸν ἐόντα νόον.
you-mingle you-will-lose even the existing mind

καὶ ὁ Λύκων εἶπεν, Ἀκούεις ταῦτα, ὦ υἱέ; Ναὶ μὰ 5
and — Lycon said Do-you-hear these-things O son Yes by
Δί', ἔφη ὁ Σωκράτης, καὶ χρῆταί γε. ἐπεὶ γοῦν
Zeus said — Socrates and he-uses-them at-least since at-any-rate
νικηφόρος ἐβούλετο τοῦ παγκρατίου γενέσθαι, σὺν σοὶ
victorious he-wished in-the pancration to-become with you
σκεψάμενος *** αὖ, ὅς ἂν δοκῇ αὐτῷ ἱκανώτατος
having-considered (lacuna) in-turn whoever — may-seem to-him most-capable
εἶναι εἰς τὸ ταῦτα ἐπιτηδεῦσαι, τούτῳ συνέσται.
to-be for the these-things to-pursue with-this-one he-will-associate

6 ἐνταῦθα δὴ πολλοὶ ἐφθέγξαντο· καὶ ὁ μέν τις
there indeed many spoke-out and the-one indeed someone
αὐτῶν εἶπε, Ποῦ οὖν εὑρήσει τούτου διδάσκαλον; ὁ
of-them said Where then will-he-find of-this a-teacher the-other
δέ τις ὡς οὐδὲ διδακτὸν τοῦτο εἴη, ἕτερος δέ τις
and someone that not-even teachable this might-be another and someone
ὡς εἴπερ τι καὶ ἄλλο καὶ τοῦτο μαθητόν.
that if-indeed anything also else also this learnable
7 ὁ δὲ Σωκράτης ἔφη, Τοῦτο μὲν ἐπειδὴ ἀμφίλογόν
— and Socrates said This indeed since disputable
ἐστιν, εἰς αὖθις ἀποθώμεθα· νυνὶ δὲ τὰ προκείμενα
it-is for later let-us-put-off now but the-things before-us
ἀποτελῶμεν. ὁρῶ γὰρ ἔγωγε τήνδε τὴν ὀρχηστρίδα
let-us-accomplish I-see for I-at-least this the dancing-girl
ἐφεστηκυῖαν καὶ τροχούς τινα αὐτῇ προσφέροντα.
standing-by and hoops someone to-her bringing
8 ἐκ τούτου δὴ ηὔλει μὲν αὐτῇ ἡ ἑτέρα, παρεστηκὼς
after this indeed played-the-flute indeed for-her the other standing-beside
δέ τις τῇ ὀρχηστρίδι ἀνεδίδου τοὺς τροχοὺς μέχρι
and someone the dancing-girl handed-up the hoops up-to
δώδεκα. ἡ δὲ λαμβάνουσα ἅμα τε ὠρχεῖτο καὶ
twelve she and taking at-the-same-time both danced and
ἀνερρίπτει δινουμένους συντεκμαιρομένη ὅσον ἔδει
threw-up whirling judging-together how-much it-was-needful
ῥιπτεῖν ὕψος ὡς ἐν ῥυθμῷ δέχεσθαι αὐτούς.
to-throw height so-as in rhythm to-catch them
9 καὶ ὁ Σωκράτης εἶπεν, Ἐν πολλοῖς μέν, ὦ ἄνδρες,
and — Socrates said In many indeed O men
καὶ ἄλλοις δῆλον καὶ ἐν οἷς δ' ἡ παῖς ποιεῖ ὅτι ἡ
also others clear and in what and the girl does that the
γυναικεία φύσις οὐδὲν χείρων τῆς τοῦ ἀνδρὸς οὖσα
female nature nothing worse than-the of-the man being

τυγχάνει, γνώμης δὲ καὶ ἰσχύος δεῖται. ὥστε εἴ τις
happens of-judgment but and of-strength needs so-that if anyone
ὑμῶν γυναῖκα ἔχει, θαρρῶν διδασκέτω ὅ τι βούλοιτ'
of-you a-wife has taking-courage let-him-teach what ever he-would-wish
ἂν αὐτῇ ἐπισταμένῃ χρῆσθαι.
— her knowing to-use
καὶ ὁ Ἀντισθένης, Πῶς οὖν, ἔφη, ὦ Σώκρατες, οὕτω 10
and — Antisthenes How then he-said O Socrates so
γιγνώσκων οὐ καὶ σὺ παιδεύεις Ξανθίππην, ἀλλὰ χρῇ
judging not also you train Xanthippe but you-use
γυναικὶ τῶν οὐσῶν, οἶμαι δὲ καὶ τῶν γεγενημένων καὶ
a-wife of-those being I-think and also of-those having-been and
τῶν ἐσομένων χαλεπωτάτῃ; Ὅτι, ἔφη, ὁρῶ καὶ τοὺς
of-those going-to-be most-difficult Because he-said I-see also the-ones
ἱππικοὺς βουλομένους γενέσθαι οὐ τοὺς εὐπειθεστάτους
horsemen wishing to-become not the most-obedient
ἀλλὰ τοὺς θυμοειδεῖς ἵππους κτωμένους. νομίζουσι γάρ,
but the spirited horses acquiring they-think for
ἢν τοὺς τοιούτους δύνωνται κατέχειν, ῥᾳδίως τοῖς γε
if the such they-can to-hold-in easily the at-least
ἄλλοις ἵπποις χρήσεσθαι. κἀγὼ δὴ βουλόμενος ἀνθρώποις
other horses they-will-use and-I indeed wishing men
χρῆσθαι καὶ ὁμιλεῖν ταύτην κέκτημαι, εὖ εἰδὼς ὅτι
to-use and to-associate-with her have-acquired well knowing that
εἰ ταύτην ὑποίσω, ῥᾳδίως τοῖς γε ἄλλοις ἅπασιν
if her I-shall-bear easily the at-least other all
ἀνθρώποις συνέσομαι. καὶ οὗτος μὲν δὴ ὁ λόγος οὐκ
men I-shall-be-with and this indeed indeed the speech not
ἄπο τοῦ σκοποῦ ἔδοξεν εἰρῆσθαι.
off the mark seemed to-have-been-spoken

11 μετὰ δὲ τοῦτο κύκλος εἰσηνέχθη περίμεστος ξιφῶν ὀρθῶν. εἰς
after and this a-hoop was-brought-in full of-swords upright into
οὖν ταῦτα ἡ ὀρχηστρὶς ἐκυβίστα τε καὶ ἐξεκυβίστα ὑπὲρ
then these the dancing-girl turned-somersaults both and somersaulted-out over
αὐτῶν. ὥστε οἱ μὲν θεώμενοι ἐφοβοῦντο μή τι πάθῃ,
them so-that the-ones indeed watching feared lest anything she-suffer
ἡ δὲ θαρρούντως τε καὶ ἀσφαλῶς ταῦτα διεπράττετο.
she but boldly both and safely these-things accomplished
12 καὶ ὁ Σωκράτης καλέσας τὸν Ἀντισθένην εἶπεν, Οὔτοι
and — Socrates having-called — Antisthenes said Not-surely
τούς γε θεωμένους τάδε ἀντιλέξειν ἔτι οἴομαι ὡς
the at-least watching these-things to-object still I-think that
οὐχὶ καὶ ἡ ἀνδρεία διδακτόν, ὁπότε αὕτη καίπερ γυνὴ
not also the courage teachable when she although a-woman
οὖσα οὕτω τολμηρῶς εἰς τὰ ξίφη ἴεται.
being so daringly into the swords rushes
13 καὶ ὁ Ἀντισθένης εἶπεν, Ἆρ᾽ οὖν καὶ τῷδε τῷ Συρακοσίῳ
and — Antisthenes said Then so also for-this the Syracusan
κράτιστον ἐπιδείξαντι τῇ πόλει τὴν ὀρχηστρίδα εἰπεῖν,
best having-exhibited to-the city the dancing-girl to-say
ἐὰν διδῶσιν αὐτῷ Ἀθηναῖοι χρήματα, ποιήσειν πάντας
if give him Athenians money he-will-make all
Ἀθηναίους τολμᾶν ὁμόσε ταῖς λόγχαις ἰέναι;
Athenians to-dare to-close-quarters with-the spears to-go
14 καὶ ὁ Φίλιππος, Νὴ Δί᾽, ἔφη, καὶ μὴν ἔγωγε ἡδέως ἂν
and — Philip By Zeus he-said and indeed I-at-least gladly —
θεώμην Πείσανδρον τὸν δημηγόρον μανθάνοντα κυβιστᾶν
would-watch Peisander the demagogue learning to-somersault
εἰς τὰς μαχαίρας, ὃς νῦν διὰ τὸ μὴ δύνασθαι λόγχαις
into the knives who now through the not to-be-able spears
ἀντιβλέπειν οὐδὲ συστρατεύεσθαι ἐθέλει.
to-look-at not-even to-serve-on-campaign is-willing

ἐκ τούτου ὁ παῖς ὠρχήσατο. καὶ ὁ Σωκράτης εἶπεν, 15
after this the boy danced and — Socrates said
Εἴδετ', ἔφη, ὡς καλὸς ὁ παῖς ὢν ὅμως σὺν τοῖς σχήμασιν
Did-you-see he-said how fine the boy being nevertheless with the figures
ἔτι καλλίων φαίνεται ἢ ὅταν ἡσυχίαν ἔχῃ; καὶ ὁ
still finer appears than whenever quiet he-have and —
Χαρμίδης εἶπεν, Ἐπαινοῦντι ἔοικας τὸν ὀρχηστοδιδάσκαλον.
Charmides said Praising you-seem the dancing-master
Ναὶ μὰ τὸν Δί', ἔφη ὁ Σωκράτης· καὶ γὰρ ἄλλο τι 16
Yes by — Zeus said — Socrates and for other something
προσενενόησα, ὅτι οὐδὲν ἀργὸν τοῦ σώματος ἐν τῇ
I-noticed that nothing idle of-the body in the
ὀρχήσει ἦν, ἀλλ' ἅμα καὶ τράχηλος καὶ σκέλη καὶ
dance was but at-the-same-time both neck and legs and
χεῖρες ἐγυμνάζοντο, ὥσπερ χρὴ ὀρχεῖσθαι τὸν μέλλοντα
hands were-exercised as is-needful to-dance the-one intending
εὐφορώτερον τὸ σῶμα ἕξειν. καὶ ἐγὼ μέν, ἔφη, πάνυ
more-agile the body to-have and I indeed he-said very
ἂν ἡδέως, ὦ Συρακόσιε, μάθοιμι τὰ σχήματα παρὰ σοῦ.
— gladly O Syracusan would-learn the figures from you
καὶ ὅς, Τί οὖν χρήσει αὐτοῖς; ἔφη. Ὀρχήσομαι νὴ Δία. 17
and he What then will-you-use them he-said I-will-dance by Zeus
ἐνταῦθα δὴ ἐγέλασαν ἅπαντες. καὶ ὁ Σωκράτης μάλα
then indeed laughed all and — Socrates very
ἐσπουδακότι τῷ προσώπῳ, Γελᾶτε, ἔφη, ἐπ' ἐμοί;
serious with-the face Do-you-laugh he-said at me
πότερον ἐπὶ τούτῳ εἰ βούλομαι γυμναζόμενος μᾶλλον
whether at this if I-wish exercising more
ὑγιαίνειν ἢ εἰ ἥδιον ἐσθίειν καὶ καθεύδειν ἢ εἰ
to-be-healthy or if more-pleasantly to-eat and to-sleep or if
τοιούτων γυμνασίων ἐπιθυμῶ, μὴ ὥσπερ οἱ δολιχοδρόμοι
such exercises I-desire not as the long-distance-runners

τὰ σκέλη μὲν παχύνονται, τοὺς ὤμους δὲ λεπτύνονται,
the legs indeed grow-thick the shoulders but grow-thin
μηδ' ὥσπερ οἱ πύκται τοὺς μὲν ὤμους παχύνονται, τὰ
nor as the boxers the indeed shoulders grow-thick the
δὲ σκέλη λεπτύνονται, ἀλλὰ παντὶ διαπονῶν τῷ σώματι
but legs grow-thin but with-all exercising the body
πᾶν ἰσόρροπον ποιεῖν;
all balanced to-make

18 ἢ ἐπ' ἐκείνῳ γελᾶτε ὅτι οὐ δεήσει με συγγυμναστὴν
or at that do-you-laugh that not it-will-be-needful me a-fellow-exerciser
ζητεῖν, οὐδ' ἐν ὄχλῳ πρεσβύτην ὄντα ἀποδύεσθαι, ἀλλ'
to-seek nor in crowd old being to-strip but
ἀρκέσει μοι οἶκος ἑπτάκλινος, ὥσπερ καὶ νῦν τῷδε τῷ
will-suffice for-me a-room seven-couched as also now for-this the
παιδὶ ἤρκεσε τόδε τὸ οἴκημα ἐνιδρῶσαι, καὶ χειμῶνος μὲν
boy sufficed this the room to-sweat-in and in-winter indeed
ἐν στέγῃ γυμνάσομαι, ὅταν δὲ ἄγαν καῦμα ᾖ, ἐν σκιᾷ;
under roof I-shall-exercise whenever but too-great heat be in shade

19 ἢ τόδε γελᾶτε, εἰ μείζω τοῦ καιροῦ τὴν γαστέρα
or this do-you-laugh-at if greater than-the due the belly
ἔχων μετριωτέραν βούλομαι ποιῆσαι αὐτήν; ἢ οὐκ
having more-moderate I-wish to-make it or not
ἴστε ὅτι ἔναγχος ἕωθεν Χαρμίδης οὑτοσὶ κατέλαβέ
do-you-know that lately at-dawn Charmides here caught
με ὀρχούμενον; Ναὶ μὰ τὸν Δί', ἔφη ὁ Χαρμίδης· καὶ
me dancing Yes by — Zeus said — Charmides and
τὸ μέν γε πρῶτον ἐξεπλάγην καὶ ἔδεισα μὴ μαίνοιο·
the indeed at-least first I-was-astounded and I-feared lest you-were-mad
ἐπεὶ δέ σου ἤκουσα ὅμοια οἷς νῦν λέγεις, καὶ αὐτὸς
when but from-you I-heard like-things to-what now you-say also myself

ἐλθὼν οἴκαδε ὠρχούμην μὲν οὖ, οὐ γὰρ πώποτε τοῦτ'
having-gone homeward I-danced indeed not not for ever this
ἔμαθον, ἐχειρονόμουν δέ· ταῦτα γὰρ ἠπιστάμην.
I-learned I-gestured but these-things for I-knew
Νὴ Δί', ἔφη ὁ Φίλιππος, καὶ γὰρ οὖν οὕτω τὰ σκέλη τοῖς 20
By Zeus said — Philip and for then so the legs to-the
ὤμοις φαίνει ἰσοφόρα ἔχειν ὥστε δοκεῖς ἐμοί, κἂν εἰ τοῖς
shoulders you-appear equal-in-weight to-have that you-seem to-me even if to-the
ἀγορανόμοις ἀφιστῷης ὥσπερ ἄρτους τὰ κάτω πρὸς
market-officials you-were-weighed like loaves the lower-parts against
τὰ ἄνω, ἀζήμιος ἂν γενέσθαι. καὶ ὁ Καλλίας εἶπεν, Ὦ
the upper-parts unpunished — to-be and — Callias said O
Σώκρατες, ἐμὲ μὲν παρακάλει, ὅταν μέλλῃς μανθάνειν
Socrates me indeed call whenever you-are-about to-learn
ὀρχεῖσθαι, ἵνα σοι ἀντιστοιχῶ τε καὶ συμμανθάνω.
to-dance so-that with-you I-may-stand-opposite both and learn-with-you
Ἄγε δή, ἔφη ὁ Φίλιππος, καὶ ἐμοὶ αὐλησάτω, ἵνα καὶ 21
Come indeed said — Philip also for-me let-her-play-the-flute so-that also
ἐγὼ ὀρχήσωμαι. ἐπειδὴ δ' ἀνέστη, διῆλθε μιμούμενος
I may-dance when and he-stood-up he-went-through imitating
τήν τε τοῦ παιδὸς καὶ τὴν τῆς παιδὸς ὄρχησιν.
the both of-the boy and the of-the girl dance
καὶ πρῶτον μὲν ὅτι ἐπῄνεσαν ὡς ὁ παῖς σὺν τοῖς σχήμασιν 22
and first indeed because they-praised that the boy with the figures
ἔτι καλλίων ἐφαίνετο, ἀνταπέδειξεν ὅ τι κινοίη τοῦ
still finer appeared he-showed-in-reply what ever he-moved of-the
σώματος ἅπαν τῆς φύσεως γελοιότερον· ὅτι δ' ἡ παῖς εἰς
body all than-the nature more-ridiculous because and the girl to
τοὔπισθεν καμπτομένη τροχοὺς ἐμιμεῖτο, ἐκεῖνος ταῦτα εἰς
the-back bending hoops imitated he these-things to
τὸ ἔμπροσθεν ἐπικύπτων μιμεῖσθαι τροχοὺς ἐπειρᾶτο. τέλος
the front bending-forward to-imitate hoops tried at-last

δ᾽ ὅτι τὸν παῖδ᾽ ἐπῄνουν ὡς ἐν τῇ ὀρχήσει ἅπαν τὸ σῶμα
and because the boy they-praised that in the dance all the body
γυμνάζοι, κελεύσας τὴν αὐλητρίδα θάττονα ῥυθμὸν ἐπάγειν
he-exercised having-ordered the flute-girl a-quicker rhythm to-strike-up
ἴει ἅμα πάντα καὶ σκέλη καὶ χεῖρας καὶ κεφαλήν.
he-threw at-the-same-time everything both legs and hands and head
23 ἐπειδὴ δὲ ἀπειρήκει, κατακλινόμενος εἶπε, Τεκμήριον, ὦ
when and he-had-given-out lying-down he-said Proof O
ἄνδρες, ὅτι καλῶς γυμνάζει καὶ τὰ ἐμὰ ὀρχήματα. ἐγὼ
men that finely exercise also the my dances I
γοῦν διψῶ· καὶ ὁ παῖς ἐγχεάτω μοι τὴν μεγάλην
at-any-rate am-thirsty and the boy let-him-pour me the great
φιάλην. Νὴ Δί᾽, ἔφη ὁ Καλλίας, καὶ ἡμῖν γε, ἐπεὶ καὶ
bowl By Zeus said — Callias also for-us at-least since also
ἡμεῖς διψῶμεν ἐπὶ σοὶ γελῶντες.
we are-thirsty at you laughing
24 ὁ δ᾽ αὖ Σωκράτης εἶπεν, Ἀλλὰ πίνειν μέν, ὦ ἄνδρες, καὶ
— and in-turn Socrates said But to-drink indeed O men also
ἐμοὶ πάνυ δοκεῖ· τῷ γὰρ ὄντι ὁ οἶνος ἄρδων τὰς ψυχὰς
to-me very it-seems in-the for reality the wine watering the souls
τὰς μὲν λύπας ὥσπερ ὁ μανδραγόρας τοὺς ἀνθρώπους
the indeed griefs like the mandrake the men
κοιμίζει, τὰς δὲ φιλοφροσύνας ὥσπερ ἔλαιον φλόγα ἐγείρει.
lulls the but friendly-feelings like oil flame rouses
25 δοκεῖ μέντοι μοι καὶ τὰ τῶν ἀνδρῶν συμπόσια ταὐτὰ
it-seems however to-me also the of-the men drinking-parties the-same-things
πάσχειν ἅπερ καὶ τὰ τῶν ἐν γῇ φυομένων. καὶ γὰρ
to-suffer which-very also the of-the in earth growing-things and for
ἐκεῖνα, ὅταν μὲν ὁ θεὸς αὐτὰ ἄγαν ἀθρόως ποτίζῃ,
those whenever indeed the god them too in-a-mass waters
οὐ δύναται ὀρθοῦσθαι οὐδὲ ταῖς αὔραις διαπνεῖσθαι·
not they-can to-stand-upright nor by-the breezes to-be-breathed-through

ὅταν δ᾽ ὅσῳ ἥδεται τοσοῦτο πίνῃ, καὶ μάλα ὀρθά
whenever but as-much-as it-delights-in so-much it-drink also very upright
τε αὔξεται καὶ θάλλοντα ἀφικνεῖται εἰς τὴν καρπογονίαν.
both grows and flourishing arrives at the fruit-bearing
οὕτω δὲ καὶ ἡμεῖς ἢν μὲν ἀθρόον τὸ ποτὸν ἐγχεώμεθα, 26
so and also we if indeed in-a-mass the drink we-pour-in
ταχὺ ἡμῖν καὶ τὰ σώματα καὶ αἱ γνῶμαι σφαλοῦνται,
quickly for-us both the bodies and the minds will-fall
καὶ οὐδὲ ἀναπνεῖν, μὴ ὅτι λέγειν τι δυνησόμεθα·
and not-even to-breathe not to-speak-of to-say anything we-shall-be-able
ἢν δὲ ἡμῖν οἱ παῖδες μικραῖς κύλιξι πυκνὰ ἐπιψακάζωσιν,
if but for-us the boys with-small cups frequently sprinkle
ἵνα καὶ ἐγὼ ἐν Γοργιείοις ῥήμασιν εἴπω, οὕτως οὐ
so-that also I in Gorgian phrases may-speak so not
βιαζόμενοι ὑπὸ τοῦ οἴνου μεθύειν ἀλλ᾽ ἀναπειθόμενοι
being-forced by the wine to-be-drunk but being-persuaded
πρὸς τὸ παιγνιωδέστερον ἀφιξόμεθα.
to the more-playful we-shall-arrive
ἐδόκει μὲν δὴ ταῦτα πᾶσι· προσέθηκε δὲ ὁ Φίλιππος 27
it-seemed indeed indeed these-things to-all added and — Philip
ὡς χρὴ τοὺς οἰνοχόους μιμεῖσθαι τοὺς ἀγαθοὺς
that it-is-needful the wine-pourers to-imitate the good
ἁρματηλάτας, θᾶττον περιελαύνοντας τὰς κύλικας. οἱ
chariot-drivers more-quickly driving-round the cups the
μὲν δὴ οἰνοχόοι οὕτως ἐποίουν.
indeed indeed wine-pourers so did

As the boy sings to the lyre, Charmides says that youth and music together lull grief and rouse desire. Socrates proposes that they benefit or gladden each other rather than only be entertained, and recalls Callias' promise to show his wisdom; Callias agrees if each says what good thing he knows. In turn they name their pride: Callias, that he makes men better by justice; Niceratus, that he knows Homer by heart; Critobulus, his beauty; Antisthenes, his wealth, though he has not an obol; Charmides, his poverty; Socrates, the art of a procurer; and Philip, making men laugh. Lycon prides himself on his son, and the blushing Autolycus on his father, so Callias calls Lycon the richest of men. Hermogenes names the virtue and power of his friends.

1 Ἐκ δὲ τούτου συνηρμοσμένῃ τῇ λύρᾳ πρὸς τὸν αὐλὸν
After and this with-tuned the lyre to the flute
ἐκιθάρισεν ὁ παῖς καὶ ᾖσεν. ἔνθα δὴ ἐπῄνεσαν μὲν
played-the-cithara the boy and sang there indeed praised indeed
ἅπαντες· ὁ δὲ Χαρμίδης καὶ εἶπεν, Ἀλλ' ἐμοὶ μὲν δοκεῖ,
all — but Charmides also said But to-me indeed it-seems
ὦ ἄνδρες, ὥσπερ Σωκράτης ἔφη τὸν οἶνον, οὕτω καὶ αὕτη
O men as Socrates said the wine so also this
ἡ κρᾶσις τῶν τε παίδων τῆς ὥρας καὶ τῶν φθόγγων
the blending of-the both children's the bloom and of-the notes
τὰς μὲν λύπας κοιμίζειν, τὴν δ' ἀφροδίτην ἐγείρειν.
the indeed griefs to-lull the but desire to-rouse

2 ἐκ τούτου δὲ πάλιν εἶπεν ὁ Σωκράτης, Οὗτοι μὲν δή,
after this and again said — Socrates These indeed indeed
ὦ ἄνδρες, ἱκανοὶ τέρπειν ἡμᾶς φαίνονται· ἡμεῖς δὲ τούτων
O men capable to-delight us appear we but than-these
οἶδ' ὅτι πολὺ βελτίονες οἰόμεθα εἶναι· οὐκ αἰσχρὸν οὖν εἰ
I-know that much better think to-be not shameful then if
μήδ' ἐπιχειρήσομεν συνόντες ὠφελεῖν τι ἢ εὐφραίνειν
not-even we-shall-attempt being-together to-benefit somewhat or to-gladden

ἀλλήλους; ἐντεῦθεν εἶπον πολλοί, Σὺ τοίνυν ἡμῖν ἐξηγοῦ
one-another thereupon said many You then for-us explain
ποίων λόγων ἁπτόμενοι μάλιστ' ἂν ταῦτα ποιοῖμεν.
what-kind of-talks taking-up most — these-things we-might-do
Ἐγὼ μὲν τοίνυν, ἔφη, ἥδιστ' ἂν ἀπολάβοιμι παρὰ 3
I indeed then he-said most-gladly — would-receive from
Καλλίου τὴν ὑπόσχεσιν. ἔφη γὰρ δήπου, εἰ συνδειπνοῖμεν,
Callias the promise he-said for surely if we-dined-together
ἐπιδείξειν τὴν αὑτοῦ σοφίαν. Καὶ ἐπιδείξω γε, ἔφη,
to-exhibit the his-own wisdom And I-will-exhibit at-least he-said
ἐὰν καὶ ὑμεῖς ἅπαντες εἰς μέσον φέρητε ὅ τι ἕκαστος
if also you all into middle bring what ever each
ἐπίστασθε ἀγαθόν. Ἀλλ' οὐδείς σοι, ἔφη, ἀντιλέγει τὸ μὴ οὐ
you-know good But no-one to-you he-said objects the not not
λέξειν ὅ τι ἕκαστος ἡγεῖται πλείστου ἄξιον ἐπίστασθαι.
to-tell what ever each considers of-most worth to-know
Ἐγὼ μὲν τοίνυν, ἔφη, λέγω ὑμῖν ἐφ' ᾧ μέγιστον 4
I indeed then he-said tell you on which most
φρονῶ. ἀνθρώπους γὰρ οἶμαι ἱκανὸς εἶναι βελτίους
I-pride-myself men for I-think capable to-be better
ποιεῖν. καὶ ὁ Ἀντισθένης εἶπε, Πότερον τέχνην τινὰ
to-make and — Antisthenes said Whether art some
βαναυσικὴν ἢ καλοκἀγαθίαν διδάσκων; Εἰ καλοκἀγαθία
mechanical or nobility teaching If nobility
ἐστὶν ἡ δικαιοσύνη. Νὴ Δί', ἔφη ὁ Ἀντισθένης, ἥ γε
is the justice By Zeus said — Antisthenes the at-least
ἀναμφιλογωτάτη· ἐπείτοι ἀνδρεία μὲν καὶ σοφία ἔστιν
most-indisputable since courage indeed and wisdom there-is
ὅτε βλαβερὰ καὶ φίλοις καὶ πόλει δοκεῖ εἶναι, ἡ δὲ
when harmful both to-friends and to-city seems to-be the but
δικαιοσύνη οὐδὲ καθ' ἓν συμμίγνυται τῇ ἀδικίᾳ.
justice not-even in one-respect mingles with-the injustice

5 Ἐπειδὰν τοίνυν καὶ ἡμῶν ἕκαστος εἴπῃ ὅ τι ὠφέλιμον
When then also of-us each say what ever beneficial
ἔχει, τότε κἀγὼ οὐ φθονήσω εἰπεῖν τὴν τέχνην δι᾽ ἧς
he-has then also-I not will-grudge to-tell the art through which
τοῦτο ἀπεργάζομαι. ἀλλὰ σὺ αὖ, ἔφη, λέγε, ὦ Νικήρατε,
this I-accomplish but you in-turn he-said tell O Niceratus
ἐπὶ ποίᾳ ἐπιστήμῃ μέγα φρονεῖς. καὶ ὃς εἶπεν,
on what-kind-of knowledge greatly you-pride-yourself and he said
Ὁ πατὴρ ὁ ἐπιμελούμενος ὅπως ἀνὴρ ἀγαθὸς γενοίμην,
The father the taking-care that a-man good I-might-become
ἠνάγκασέ με πάντα τὰ Ὁμήρου ἔπη μαθεῖν· καὶ νῦν δυναίμην
compelled me all the of-Homer verses to-learn and now I-could
ἂν Ἰλιάδα ὅλην καὶ Ὀδύσσειαν ἀπὸ στόματος εἰπεῖν.
— Iliad whole and Odyssey from mouth to-recite
6 Ἐκεῖνο δ᾽, ἔφη ὁ Ἀντισθένης, λέληθέ σε ὅτι καὶ οἱ
That and said — Antisthenes has-escaped you that also the
ῥαψῳδοὶ πάντες ἐπίστανται ταῦτα τὰ ἔπη; Καὶ πῶς
rhapsodes all know these the verses And how
ἄν, ἔφη, λελήθοι ἀκροώμενόν γε αὐτῶν ὀλίγου ἀν᾽
— he-said would-it-escape hearing at-least them nearly on
ἑκάστην ἡμέραν; Οἶσθά τι οὖν ἔθνος, ἔφη, ἠλιθιώτερον
each day Do-you-know any then race he-said sillier
ῥαψῳδῶν; Οὐ μὰ τὸν Δί᾽, ἔφη ὁ Νικήρατος, οὔκουν
than-rhapsodes Not by — Zeus said — Niceratus not-then
ἔμοιγε δοκεῖ. Δῆλον γάρ, ἔφη ὁ Σωκράτης, ὅτι τὰς
to-me-at-least it-seems Clear for said — Socrates that the
ὑπονοίας οὐκ ἐπίστανται. σὺ δὲ Στησιμβρότῳ τε καὶ
underlying-meanings not they-know you but to-Stesimbrotus both and
Ἀναξιμάνδρῳ καὶ ἄλλοις πολλοῖς πολὺ δέδωκας ἀργύριον,
to-Anaximander and to-others many much have-given silver
ὥστε οὐδέν σε τῶν πολλοῦ ἀξίων λέληθε.
so-that nothing you of-the of-much worth-things has-escaped

τί γὰρ σύ, ἔφη, ὦ Κριτόβουλε, ἐπὶ τίνι μέγιστον 7
what for you he-said O Critobulus on what most
φρονεῖς; Ἐπὶ κάλλει, ἔφη. Ἦ οὖν καὶ σύ, ἔφη
do-you-pride-yourself On beauty he-said Truly then also you he-said
ὁ Σωκράτης, ἔξεις λέγειν ὅτι τῷ σῷ κάλλει ἱκανὸς
— Socrates will-be-able to-say that by-the your beauty capable
εἶ βελτίους ἡμᾶς ποιεῖν; Εἰ δὲ μή, δῆλόν γε ὅτι
you-are better us to-make If and not clear at-least that
φαῦλος φανοῦμαι.
worthless I-shall-appear

Τί γὰρ σύ, εἶπεν, ἐπὶ τίνι μέγα φρονεῖς, ὦ 8
What for you he-said on what greatly do-you-pride-yourself O
Ἀντίσθενες; Ἐπὶ πλούτῳ, ἔφη. ὁ μὲν δὴ Ἑρμογένης
Antisthenes On wealth he-said — indeed indeed Hermogenes
ἀνήρετο εἰ πολὺ εἴη αὐτῷ ἀργύριον. ὁ δὲ ἀπώμοσε μηδὲ
asked if much were to-him silver he and swore-off not-even
ὀβολόν. Ἀλλὰ γῆν πολλὴν κέκτησαι; Ἴσως ἄν, ἔφη,
an-obol But land much you-have-acquired Perhaps — he-said
Αὐτολύκῳ τούτῳ ἱκανὴ γένοιτο ἐγκονίσασθαι.
for-Autolycus this sufficient it-might-be to-sand-himself
Ἀκουστέον ἂν εἴη καὶ σοῦ. τί γὰρ σύ, ἔφη, ὦ 9
Must-be-heard — it-would-be also you what for you he-said O
Χαρμίδη, ἐπὶ τίνι μέγα φρονεῖς; Ἐγὼ αὖ, ἔφη,
Charmides on what greatly do-you-pride-yourself I in-turn he-said
ἐπὶ πενίᾳ μέγα φρονῶ. Νὴ Δί', ἔφη ὁ Σωκράτης, ἐπ'
on poverty greatly pride-myself By Zeus said — Socrates on
εὐχαρίτῳ γε πράγματι. Τοῦτο γὰρ δὴ ἥκιστα μὲν
a-gracious at-least thing This for indeed least indeed
ἐπίφθονον, ἥκιστα δὲ περιμάχητον, καὶ ἀφύλακτον ὂν
envied least and fought-over and unguarded being
σώζεται καὶ ἀμελούμενον ἰσχυρότερον γίγνεται.
is-kept-safe and neglected stronger becomes

10 Σὺ δὲ δή, ἔφη ὁ Καλλίας, ἐπὶ τίνι μέγα φρονεῖς, ὦ
You and indeed said — Callias on what greatly do-you-pride-yourself O
Σώκρατες; καὶ ὃς μάλα σεμνῶς ἀνασπάσας τὸ πρόσωπον
Socrates and he very solemnly drawing-up the face
Ἐπὶ μαστροπείᾳ εἶπεν. ἐπεὶ δὲ ἐγέλασαν ἐπ᾽ αὐτῷ, Ὑμεῖς
On pandering he-said when and they-laughed at him You
μὲν γελᾶτε, ἔφη, ἐγὼ δὲ οἶδ᾽ ὅτι καὶ πάνυ ἂν πολλὰ
indeed laugh he-said I but know that even very — much
χρήματα λαμβάνοιμι, εἰ βουλοίμην χρῆσθαι τῇ τέχνῃ.
money I-could-get if I-wished to-use the art

11 Σύ γε μὴν δῆλον, ἔφη ὁ Λύκων πρὸς τὸν Φίλιππον,
You at-least indeed clear said — Lycon to — Philip
ὅτι ἐπὶ τῷ γελωτοποιεῖν μέγα φρονεῖς. Δικαιότερόν
that on the to-make-laughter greatly you-pride-yourself More-justly
γ᾽, ἔφη, οἶομαι ἢ Καλλιππίδης ὁ ὑποκριτής, ὃς
at-least he-said I-think than Callippides the actor who
ὑπερσεμνύνεται ὅτι δύναται πολλοὺς κλαίοντας καθίζειν.
is-overly-proud that he-can many weeping to-seat

12 Οὐκοῦν καὶ σύ, ἔφη ὁ Ἀντισθένης, λέξεις, ὦ Λύκων, ἐπὶ
Therefore also you he-said — Antisthenes will-tell O Lycon on
τίνι μέγα φρονεῖς; καὶ ὃς ἔφη, Οὐ γὰρ ἅπαντες ἴστε,
what greatly you-pride-yourself and he said Not for all know
ἔφη, ὅτι ἐπὶ τούτῳ τῷ υἱεῖ; Οὗτός γε μήν, ἔφη τις,
he-said that on this the son This-one at-least indeed said someone
δῆλον ὅτι ἐπὶ τῷ νικηφόρος εἶναι. καὶ ὁ Αὐτόλυκος
clear that on the victorious to-be and — Autolycus
ἀνερυθριάσας εἶπε, Μὰ Δί᾽ οὐκ ἔγωγε.
having-blushed said By Zeus not I-at-least

13 ἐπεὶ δὲ ἅπαντες ἡσθέντες ὅτι ἤκουσαν αὐτοῦ φωνήσαντος
when and all pleased that they-heard him speaking
προσέβλεψαν, ἤρετό τις αὐτόν, Ἀλλ᾽ ἐπὶ τῷ μήν, ὦ
looked-at-him asked someone him But on what then O

Αὐτόλυκε; ὁ δ᾽ εἶπεν, Ἐπὶ τῷ πατρί, καὶ ἅμα ἐνεκλίθη
Autolycus he and said On the father and at-the-same-time leaned-on
αὐτῷ. καὶ ὁ Καλλίας ἰδών, Ἆρ᾽ οἶσθα, ἔφη, ὦ Λύκων,
him and — Callias having-seen Then do-you-know he-said O Lycon
ὅτι πλουσιώτατος εἶ ἀνθρώπων; Μὰ Δί᾽, ἔφη, τοῦτο
that richest you-are of-men By Zeus he-said this
μέντοι ἐγὼ οὐκ οἶδα. Ἀλλὰ λανθάνει σε ὅτι οὐκ ἂν δέξαιο
however I not know But it-escapes you that not — would-you-accept
τὰ βασιλέως χρήματα ἀντὶ τοῦ υἱοῦ; Ἐπ᾽ αὐτοφώρῳ
the of-the-king money instead-of the son In the-very-act
εἴλημμαι, ἔφη, πλουσιώτατος, ὡς ἔοικεν, ἀνθρώπων ὤν.
I-have-been-caught he-said richest as it-seems of-men being
Σὺ δέ, ἔφη ὁ Νικήρατος, ὦ Ἑρμόγενες, ἐπὶ τίνι μάλιστα 14
You and said — Niceratus O Hermogenes on what most
ἀγάλλει; καὶ ὅς, Ἐπὶ φίλων, ἔφη, ἀρετῇ καὶ δυνάμει,
do-you-exult and he On of-friends he-said virtue and power
καὶ ὅτι τοιοῦτοι ὄντες ἐμοῦ ἐπιμέλονται. ἐνταῦθα τοίνυν
and that such being of-me they-take-care then then
πάντες προσέβλεψαν αὐτῷ, καὶ πολλοὶ ἅμα ἤροντο εἰ καὶ
all looked-at him and many at-once asked if also
σφίσι δηλώσει αὐτούς. ὁ δὲ εἶπεν ὅτι οὐ φθονήσει.
to-them he-will-make-known them he and said that not he-will-grudge

Socrates asks each man to prove his claim. Callias says he makes men just by giving them money, and Antisthenes disputes it. Niceratus offers Homer's wisdom on management, generalship, and chariot-driving, and is teased about onions. Critobulus would not trade his beauty for the Persian king's empire, loves Cleinias above all, and is to meet Socrates in a beauty contest; Socrates tells how Critobulus' father entrusted him to Socrates to cure him. Charmides says poverty has freed him from thieves, informers, and levies; Antisthenes, that wealth lies in the soul. Hermogenes names the gods as his friends, and Philip and the Syracusan defend their trades. Socrates says the good procurer makes men pleasing to many, calls Antisthenes a go-between who could make cities friends, and Antisthenes is appeased.

1 Ἐκ τούτου ἔλεξεν ὁ Σωκράτης, Οὐκοῦν λοιπὸν ἂν εἴη
After this spoke — Socrates Therefore remaining — would-be
ἡμῖν ἃ ἕκαστος ὑπέσχετο ἀποδεικνύναι ὡς πολλοῦ ἄξιά
for-us what each promised to-show how of-much worth
ἐστιν. Ἀκούοιτ' ἄν, ἔφη ὁ Καλλίας, ἐμοῦ πρῶτον. ἐγὼ
it-is You-may-hear — said — Callias me first I
γὰρ ἐν τῷ χρόνῳ ᾧ ὑμῶν ἀκούω ἀπορούντων τί τὸ
for in the time in-which you I-hear being-at-a-loss what the
δίκαιον, ἐν τούτῳ δικαιοτέρους τοὺς ἀνθρώπους ποιῶ. καὶ
just in this more-just the men I-make and
ὁ Σωκράτης, Πῶς, ὦ λῷστε; ἔφη. Διδοὺς νὴ Δί' ἀργύριον.
— Socrates How O best-of-men he-said By-giving by Zeus silver
2 καὶ ὁ Ἀντισθένης ἐπαναστὰς μάλα ἐλεγκτικῶς αὐτὸν
and — Antisthenes standing-up very cross-examiningly him
ἐπήρετο, Οἱ δὲ ἄνθρωποι, ὦ Καλλία, πότερον ἐν ταῖς
asked The and men O Callias whether in the
ψυχαῖς ἢ ἐν τῷ βαλαντίῳ τὸ δίκαιόν σοι δοκοῦσιν ἔχειν;
souls or in the purse the just to-you seem to-have
Ἐν ταῖς ψυχαῖς, ἔφη. Κἄπειτα σὺ εἰς τὸ βαλάντιον
In the souls he-said And-then you into the purse

διδοὺς ἀργύριον τὰς ψυχὰς δικαιοτέρας ποιεῖς; Μάλιστα.
giving silver the souls more-just make Certainly
Πῶς; Ὅτι διὰ τὸ εἰδέναι ὡς ἔστιν ὅτου πριάμενοι τὰ
How Because through the to-know that there-is wherewith having-bought the
ἐπιτήδεια ἕξουσιν οὐκ ἐθέλουσι κακουργοῦντες κινδυνεύειν.
necessaries they-will-have not they-are-willing doing-wrong to-run-risks
Ἦ καί σοι, ἔφη, ἀποδιδόασιν ὅ τι ἂν λάβωσι; Μὰ τὸν 3
Truly also to-you he-said do-they-repay what ever — they-take By —
Δί᾽, ἔφη, οὐ μὲν δή. Τί δέ, ἀντὶ τοῦ ἀργυρίου χάριτας;
Zeus he-said not indeed indeed What and instead-of the silver thanks
Οὐ μὰ τὸν Δί᾽, ἔφη, οὐδὲ τοῦτο, ἀλλ᾽ ἔνιοι καὶ ἐχθιόνως
Not by — Zeus he-said not-even this but some even more-hostilely
ἔχουσιν ἢ πρὶν λαβεῖν. Θαυμαστά γ᾽, ἔφη ὁ Ἀντισθένης
are-disposed than before to-take Wonderful at-least said — Antisthenes
ἅμα εἰσβλέπων ὡς ἐλέγχων αὐτόν, εἰ πρὸς μὲν τοὺς
at-the-same-time looking-at-him as refuting him if toward indeed the
ἄλλους δύνασαι δικαίους ποιεῖν αὐτούς, πρὸς δὲ σαυτὸν οὔ.
others you-can just to-make them toward but yourself not
Καὶ τί τοῦτ᾽, ἔφη ὁ Καλλίας, θαυμαστόν; οὐ καὶ 4
And what this said — Callias wonderful not also
τέκτονάς τε καὶ οἰκοδόμους πολλοὺς ὁρᾷς οἳ ἄλλοις
carpenters both and housebuilders many do-you-see who for-others
μὲν πολλοῖς ποιοῦσιν οἰκίας, ἑαυτοῖς δὲ οὐ δύνανται
indeed many make houses for-themselves but not can
ποιῆσαι, ἀλλ᾽ ἐν μισθωταῖς οἰκοῦσι; καὶ ἀνάσχου μέντοι,
to-make but in rented-houses live and bear-it however
ὦ σοφιστά, ἐλεγχόμενος.
O sophist being-refuted

Νὴ Δί᾽, ἔφη ὁ Σωκράτης, ἀνεχέσθω μέντοι· ἐπεὶ καὶ
By Zeus said — Socrates let-him-bear-it however since also
οἱ μάντεις λέγονται δήπου ἄλλοις μὲν προαγορεύειν τὸ
the seers are-said surely for-others indeed to-foretell the
μέλλον, ἑαυτοῖς δὲ μὴ προορᾶν τὸ ἐπιόν.
future for-themselves but not to-foresee the coming

6 οὗτος μὲν δὴ ὁ λόγος ἐνταῦθα ἔληξεν. ἐκ τούτου
this indeed indeed the talk there ended after this
δὲ ὁ Νικήρατος, Ἀκούοιτ᾽ ἄν, ἔφη, καὶ ἐμοῦ ἃ
and — Niceratus You-may-hear — he-said also me in-what
ἔσεσθε βελτίονες, ἢν ἐμοὶ συνῆτε. ἴστε γὰρ δήπου ὅτι
you-will-be better if with-me you-associate you-know for surely that
Ὅμηρος ὁ σοφώτατος πεποίηκε σχεδὸν περὶ πάντων τῶν
Homer the wisest has-composed nearly about all the
ἀνθρωπίνων. ὅστις ἂν οὖν ὑμῶν βούληται ἢ οἰκονομικὸς
human-things whoever — then of-you wishes either household-skilled
ἢ δημηγορικὸς ἢ στρατηγικὸς γενέσθαι ἢ ὅμοιος
or skilled-in-public-speaking or skilled-in-generalship to-become or like
Ἀχιλλεῖ ἢ Αἴαντι ἢ Νέστορι ἢ Ὀδυσσεῖ, ἐμὲ θεραπευέτω.
to-Achilles or to-Ajax or to-Nestor or to-Odysseus me let-him-court
ἐγὼ γὰρ ταῦτα πάντα ἐπίσταμαι. Ἦ καὶ βασιλεύειν,
I for these-things all know Truly also to-be-king
ἔφη ὁ Ἀντισθένης, ἐπίστασαι, ὅτι οἶσθα ἐπαινέσαντα
said — Antisthenes do-you-know since you-know having-praised
αὐτὸν τὸν Ἀγαμέμνονα ὡς βασιλεύς τε εἴη ἀγαθὸς
him — Agamemnon that king both he-was good

κρατερός τ᾽ αἰχμητής; Καὶ ναὶ μὰ Δί᾽, ἔφη, ἔγωγε ὅτι
mighty both spearman And yes by Zeus he-said I-at-least that
ἁρματηλατοῦντα δεῖ ἐγγὺς μὲν τῆς στήλης κάμψαι,
chariot-driving it-is-needful near indeed the post to-turn

αὐτὸν δὲ κλινθῆναι ἐυξέστου ἐπὶ δίφρου
himself and to-lean well-polished on chariot
ἦκ᾽ ἐπ᾽ ἀριστερὰ τοῖιν, ἀτὰρ τὸν δεξιὸν ἵππον
slightly to left of-the-two but the right horse
κένσαι ὁμοκλήσαντ᾽ εἶξαί τέ οἱ ἡνία χερσί.
to-goad having-shouted to-yield both to-him reins with-hands

καὶ πρὸς τούτοις γε ἄλλο οἶδα, καὶ ὑμῖν αὐτίκα μάλ᾽ 7
and besides these at-least another-thing I-know also for-you at-once very
ἔξεστι πειρᾶσθαι. εἶπε γάρ που Ὅμηρος Ἐπὶ δὲ κρόμυον
it-is-possible to-test said for somewhere Homer On and onion
ποτῷ ὄψον. ἐὰν οὖν ἐνέγκῃ τις κρόμμυον, αὐτίκα μάλα
for-drink relish if then bring someone an-onion at-once very
τοῦτό γε ὠφεληµένοι ἔσεσθε· ἥδιον γὰρ πιεῖσθε.
in-this at-least benefited you-will-be more-pleasantly for you-will-drink
καὶ ὁ Χαρμίδης εἶπεν, Ὦ ἄνδρες, ὁ Νικήρατος κρομμύων 8
and — Charmides said O men — Niceratus of-onions
ὄζων ἐπιθυμεῖ οἴκαδε ἐλθεῖν, ἵν᾽ ἡ γυνὴ αὐτοῦ πιστεύῃ
smelling desires homeward to-go so-that the wife his may-believe
μὴ διανοηθῆναι μηδένα ἂν φιλῆσαι αὐτόν. Νὴ Δί᾽, ἔφη ὁ
not to-have-thought anyone — to-kiss him By Zeus said —
Σωκράτης, ἀλλ᾽ ἄλλην που δόξαν γελοίαν κίνδυνος ἡμῖν
Socrates but other somehow reputation ridiculous danger for-us
προσλαβεῖν. ὄψον μὲν γὰρ δὴ ὄντως ἔοικεν εἶναι, ὡς
to-incur relish indeed for indeed really it-seems to-be since
κρόμμυόν γε οὐ μόνον σῖτον ἀλλὰ καὶ ποτὸν ἡδύνει.
onion at-least not only food but also drink sweetens

εἰ δὲ δὴ τοῦτο καὶ μετὰ δεῖπνον τρωξόμεθα, ὅπως μὴ
if but indeed this even after dinner we-shall-munch see-that not
φήσῃ τις ἡμᾶς πρὸς Καλλίαν ἐλθόντας ἡδυπαθεῖν.
say someone us to Callias having-come to-live-luxuriously

9 Μηδαμῶς, ἔφη, ὦ Σώκρατες. εἰς μὲν γὰρ μάχην
By-no-means he-said O Socrates into indeed for battle
ὁρμωμένῳ καλῶς ἔχει κρόμμυον ὑποτρώγειν, ὥσπερ ἔνιοι
setting-out well it-is an-onion to-nibble as some
τοὺς ἀλεκτρυόνας σκόροδα σιτίσαντες συμβάλλουσιν· ἡμεῖς
the cocks garlic having-fed set-to-fight we
δὲ ἴσως βουλευόμεθα ὅπως φιλήσομέν τινα μᾶλλον ἢ
but perhaps are-planning how we-shall-kiss someone rather than
μαχούμεθα.
we-shall-fight

10 καὶ οὗτος μὲν δὴ ὁ λόγος οὕτω πως ἐπαύσατο. ὁ
and this indeed indeed the talk so somehow stopped —
δὲ Κριτόβουλος, Οὐκοῦν αὖ ἐγὼ λέξω, ἔφη, ἐξ ὧν ἐπὶ
and Critobulus Therefore in-turn I shall-tell he-said from what on
τῷ κάλλει μέγα φρονῶ. Λέγε, ἔφασαν. Εἰ μὲν τοίνυν
the beauty greatly I-pride-myself Speak they-said If indeed then
μὴ καλός εἰμι, ὡς οἴομαι, ὑμεῖς ἂν δικαίως ἀπάτης δίκην
not fine I-am as I-think you — justly of-deceit penalty
ὑπέχοιτε· οὐδενὸς γὰρ ὁρκίζοντος ἀεὶ ὀμνύοντες καλόν
would-undergo no-one for putting-on-oath always swearing fine
μέ φατε εἶναι. κἀγὼ μέντοι πιστεύω. καλοὺς γὰρ καὶ
me you-say to-be and-I however believe fine for and
ἀγαθοὺς ὑμᾶς ἄνδρας νομίζω.
good you men I-consider

11 εἰ δ' εἰμί τε τῷ ὄντι καλὸς καὶ ὑμεῖς τὰ αὐτὰ πρὸς
if but I-am both in-the reality fine and you the same-things toward
ἐμὲ πάσχετε οἷάπερ ἐγὼ πρὸς τὸν ἐμοὶ δοκοῦντα καλὸν
me feel such-as-very I toward the to-me seeming fine

εἶναι, ὄμνυμι πάντας θεοὺς μὴ ἑλέσθαι ἂν τὴν βασιλέως
to-be I-swear-by all gods not to-choose — the of-the-king
ἀρχὴν ἀντὶ τοῦ καλὸς εἶναι.
rule instead-of the fine to-be
νῦν γὰρ ἐγὼ Κλεινίαν ἥδιον μὲν θεῶμαι ἢ τἄλλα 12
now for I Cleinias more-gladly indeed view than the-other
πάντα τὰ ἐν ἀνθρώποις καλά· τυφλὸς δὲ τῶν ἄλλων
all the among men fine-things blind and to-the others
ἁπάντων μᾶλλον δεξαίμην ἂν εἶναι ἢ ἐκείνου καὶ ἑνὸς
all rather I-would-accept — to-be than of-that-one even one
ὄντος· ἄχθομαι δὲ καὶ νυκτὶ καὶ ὕπνῳ, ὅτι ἐκεῖνον οὐχ
being I-am-vexed and both with-night and with-sleep that him not
ὁρῶ, ἡμέρᾳ δὲ καὶ ἡλίῳ τὴν μεγίστην χάριν οἶδα, ὅτι
I-see to-the-day but and to-the-sun the greatest thanks I-know that
μοι Κλεινίαν ἀναφαίνουσιν.
for-me Cleinias they-reveal
ἄξιόν γε μὴν ἡμῖν τοῖς καλοῖς καὶ ἐπὶ τοῖσδε μέγα 13
worthy at-least indeed for-us the fine also on these-things greatly
φρονεῖν, ὅτι τὸν μὲν ἰσχυρὸν πονοῦντα δεῖ κτᾶσθαι
to-pride-ourselves that the indeed strong toiling it-is-needful to-acquire
τἀγαθὰ καὶ τὸν ἀνδρεῖον κινδυνεύοντα, τὸν δέ γε
the-goods and the brave risking the and at-least
σοφὸν λέγοντα· ὁ δὲ καλὸς καὶ ἡσυχίαν ἔχων πάντ' ἂν
wise speaking the but fine even quiet keeping all-things —
διαπράξαιτο.
would-accomplish
ἐγὼ γοῦν καίπερ εἰδὼς ὅτι χρήματα ἡδὺ κτῆμα 14
I at-any-rate although knowing that money pleasant possession
ἥδιον μὲν ἂν Κλεινίᾳ τὰ ὄντα διδοίην ἢ ἕτερα
more-gladly indeed — to-Cleinias the things-being would-give than other-things
παρ' ἄλλου λαμβάνοιμι, ἥδιον δ' ἂν δουλεύοιμι ἢ
from another would-receive more-gladly and — I-would-be-a-slave than

ἐλεύθερος εἴην, εἴ μου Κλεινίας ἄρχειν ἐθέλοι. καὶ
free would-be if me Cleinias to-rule would-wish and
γὰρ πονοίην ἂν ῥᾷον ἐκείνῳ ἢ ἀναπαυοίμην, καὶ
for would-toil — more-easily for-him than would-rest and
κινδυνεύοιμ' ἂν πρὸ ἐκείνου ἥδιον ἢ ἀκίνδυνος ζῴην.
would-run-risks — before him more-gladly than without-danger would-live
15 ὥστε εἰ σύ, ὦ Καλλία, μέγα φρονεῖς ὅτι δικαιοτέρους
so-that if you O Callias greatly pride-yourself that more-just
δύνασαι ποιεῖν, ἐγὼ πρὸς πᾶσαν ἀρετὴν δικαιότερος
you-can to-make I to all virtue more-just
σοῦ εἰμι ἄγειν ἀνθρώπους. διὰ γὰρ τὸ ἐμπνεῖν
than-you am to-lead men through for the to-inspire
τι ἡμᾶς τοὺς καλοὺς τοῖς ἐρωτικοῖς ἐλευθεριωτέρους
somewhat we the fine into-the lovers more-liberal
μὲν αὐτοὺς ποιοῦμεν εἰς χρήματα, φιλοπονωτέρους
indeed them we-make toward money more-toil-loving
δὲ καὶ φιλοκαλωτέρους ἐν τοῖς κινδύνοις, καὶ μὴν
and and more-nobility-loving in the dangers and indeed
αἰδημονεστέρους τε καὶ ἐγκρατεστέρους, οἵ γε καὶ
more-modest both and more-self-controlled who at-least also
ὧν δέονται μάλιστα ταῦτ' αἰσχύνονται.
of-what they-need most these-things are-ashamed-of
16 μαίνονται δὲ καὶ οἱ μὴ τοὺς καλοὺς στρατηγοὺς
are-mad and also the-ones not the fine generals
αἱρούμενοι. ἐγὼ γοῦν μετὰ Κλεινίου κἂν διὰ πυρὸς
choosing I at-any-rate with Cleinias even through fire
ἰοίην· οἶδα δ' ὅτι καὶ ὑμεῖς μετ' ἐμοῦ. ὥστε μηκέτι ἀπόρει,
would-go I-know and that also you with me so-that no-longer be-at-a-loss
ὦ Σώκρατες, εἴ τι τοὐμὸν κάλλος ἀνθρώπους ὠφελήσει.
O Socrates if at-all my beauty men will-benefit

ἀλλ᾽ οὐδὲ μέντοι ταύτῃ γε ἀτιμαστέον τὸ κάλλος 17
but not-even however in-this at-least must-be-dishonored the beauty
ὡς ταχὺ παρακμάζον, ἐπεὶ ὥσπερ γε παῖς γίγνεται
as quickly passing-its-prime since as at-least a-boy becomes
καλός, οὕτω καὶ μειράκιον καὶ ἀνὴρ καὶ πρεσβύτης.
fine so also a-youth and a-man and an-old-man
τεκμήριον δέ· θαλλοφόρους γὰρ τῇ Ἀθηνᾷ τοὺς καλοὺς
proof and olive-shoot-bearers for — for-Athena the fine
γέροντας ἐκλέγονται, ὡς συμπαρομαρτοῦντος πάσῃ ἡλικίᾳ
old-men they-choose as accompanying every age
τοῦ κάλλους.
the beauty
εἰ δὲ ἡδὺ τὸ παρ᾽ ἑκόντων διαπράττεσθαι ὧν τις 18
if and pleasant the from willing-ones to-accomplish what someone
δέοιτο, εὖ οἶδ᾽ ὅτι καὶ νυνὶ θᾶττον ἂν ἐγὼ καὶ σιωπῶν
needs well I-know that also now more-quickly — I even being-silent
πείσαιμι τὸν παῖδα τόνδε καὶ τὴν παῖδα φιλῆσαί με ἢ
would-persuade the boy this and the girl to-kiss me than
σύ, ὦ Σώκρατες, εἰ καὶ πάνυ πολλὰ καὶ σοφὰ λέγοις.
you O Socrates if even very many and wise-things you-were-saying
Τί τοῦτο; ἔφη ὁ Σωκράτης· ὡς γὰρ καὶ ἐμοῦ καλλίων ὢν 19
What this said — Socrates as for even than-I finer being
ταῦτα κομπάζεις. Νὴ Δί᾽, ἔφη ὁ Κριτόβουλος, ἢ πάντων
these-things you-boast By Zeus said — Critobulus or of-all
Σειληνῶν τῶν ἐν τοῖς σατυρικοῖς αἴσχιστος ἂν εἴην.
Sileni the in the satyr-plays ugliest — I-would-be
[ὁ δὲ Σωκράτης καὶ ἐτύγχανε προσεμφερὴς τούτοις ὤν.]
— and Socrates also happened like these being
Ἄγε νυν, ἔφη ὁ Σωκράτης, ὅπως μεμνήσει 20
Come now said — Socrates see-that you-will-remember
διακριθῆναι περὶ τοῦ κάλλους, ἐπειδὰν οἱ προκείμενοι
to-have-the-contest-judged about the beauty when the proposed

λόγοι περιέλθωσι. κρινάτω δ' ἡμᾶς μὴ Ἀλέξανδρος ὁ
speeches go-round let-judge and us not Alexander the
Πριάμου, ἀλλ' αὐτοὶ οὗτοι οὕσπερ σὺ οἴει ἐπιθυμεῖν σε
son-of-Priam but themselves these whom-very you think to-desire you
φιλῆσαι.
to-kiss

21 Κλεινίᾳ δ', ἔφη, ὦ Σώκρατες, οὐκ ἂν ἐπιτρέψαις; καὶ ὃς
To-Cleinias and he-said O Socrates not — would-you-entrust-it and he
εἶπεν, Οὐ γὰρ αὖ παύσει σὺ Κλεινίου μεμνημένος; Ἢν
said Not for in-turn will-you-stop you of-Cleinias being-mindful If
δὲ μὴ ὀνομάζω, ἧττόν τί με οἴει μεμνῆσθαι αὐτοῦ;
and not I-name-him less at-all me do-you-think to-remember him
οὐκ οἶσθα ὅτι οὕτω σαφὲς ἔχω εἴδωλον αὐτοῦ ἐν τῇ ψυχῇ
not you-know that so clear I-have image of-him in the soul
ὡς εἰ πλαστικὸς ἢ ζωγραφικὸς ἦν, οὐδὲν ἂν ἧττον ἐκ τοῦ
that if a-sculptor or a-painter I-were nothing — less from the
εἰδώλου ἢ πρὸς αὐτὸν ὁρῶν ὅμοιον αὐτῷ ἀπειργασάμην;
image than toward him looking like to-him would-I-have-worked-out

22 καὶ ὁ Σωκράτης ὑπέλαβε, Τί δῆτα οὕτως ὅμοιον
and — Socrates took-up-the-word Why then so like
εἴδωλον ἔχων πράγματά μοι παρέχεις ἄγεις τε αὐτὸν
image having trouble to-me you-give you-lead and him
ὅπου ὄψει; Ὅτι, ὦ Σώκρατες, ἡ μὲν αὐτοῦ ὄψις
where you-will-see-him Because O Socrates the indeed his sight
εὐφραίνειν δύναται, ἡ δὲ τοῦ εἰδώλου τέρψιν μὲν οὐ
to-gladden can the but of-the image delight indeed not
παρέχει, πόθον δὲ ἐμποιεῖ.
provides longing but it-produces

23 καὶ ὁ Ἑρμογένης εἶπεν, Ἀλλ' ἐγώ, ὦ Σώκρατες, οὐδὲ
and — Hermogenes said But I O Socrates not-even
πρὸς σοῦ ποιῶ τὸ περιδεῖν Κριτόβουλον οὕτως ὑπὸ τοῦ
worthy-of you think-it the to-overlook Critobulus so by the

ἔρωτος ἐκπλαγέντα. Δοκεῖς γάρ, ἔφη ὁ Σωκράτης, ἐξ
love driven-out-of-his-senses You-think for said — Socrates since
οὗ ἐμοὶ σύνεστιν οὕτω διατεθῆναι αὐτόν; Ἀλλὰ
which-time me is-with so to-have-been-disposed him But
πότε μήν; Οὐχ ὁρᾷς ὅτι τούτῳ μὲν παρὰ τὰ ὦτα
when then Not do-you-see that for-this-one indeed by the ears
ἄρτι ἴουλος καθέρπει, Κλεινίᾳ δὲ πρὸς τὸ ὄπισθεν
just-now down creeps-down for-Cleinias but toward the back
ἤδη ἀναβαίνει; οὗτος οὖν συμφοιτῶν εἰς ταὐτὰ
already climbs this-one then going-to-school-with-him to the-same
διδασκαλεῖα ἐκείνῳ τότε ἰσχυρῶς προσεκαύθη.
schools him then strongly was-set-on-fire
ἃ δὴ αἰσθόμενος ὁ πατὴρ παρέδωκέ μοι αὐτόν, 24
which indeed having-perceived the father handed-over to-me him
εἴ τι δυναίμην ὠφελῆσαι. καὶ μέντοι πολὺ βέλτιον
if at-all I-could to-benefit-him and however much better
ἤδη ἔχει. πρόσθεν μὲν γὰρ ὥσπερ οἱ τὰς Γοργόνας
already he-is before indeed for like the-ones the Gorgons
θεώμενοι λιθίνως ἔβλεπε πρὸς αὐτὸν καὶ οὐδαμοῦ ἀπήει
gazing stonily he-looked at him and nowhere went-away
ἀπ᾽ αὐτοῦ· νῦν δὲ εἶδον αὐτὸν καὶ σκαρδαμύξαντα.
from him now but I-saw him even blinking
καίτοι νὴ τοὺς θεούς, ὦ ἄνδρες, δοκεῖ μοί γ᾽, ἔφη, 25
and-yet by the gods O men it-seems to-me at-least he-said
ὡς ἐν ἡμῖν αὐτοῖς εἰρῆσθαι, οὗτος καὶ πεφιληκέναι τὸν
as among us ourselves to-be-said this-one even to-have-kissed —
Κλεινίαν· οὗ ἔρωτος οὐδέν ἐστι δεινότερον ὑπέκκαυμα.
Cleinias than-which of-love nothing is more-terrible kindling
καὶ γὰρ ἄπληστον καὶ ἐλπίδας τινὰς γλυκείας παρέχει.
and for insatiable and hopes some sweet it-provides

26 [ἴσως δὲ καὶ διὰ τὸ μόνον πάντων ἔργων τὸ τοῖς στόμασι
perhaps and also through the alone of-all acts the with-the mouths
συμψαύειν ὁμώνυμον εἶναι τῷ ταῖς ψυχαῖς φιλεῖσθαι
to-touch same-named to-be with-the with-the souls to-be-loved
ἐντιμότερόν ἐστιν.] οὗ ἕνεκα ἀφεκτέον ἐγώ φημι
more-honored it-is for-which sake one-must-abstain I say
εἶναι φιλημάτων ὡραίων τῷ σωφρονεῖν δυνησομένῳ.
to-be from-kisses of-the-youthful for-the-one to-be-temperate going-to-be-able
27 καὶ ὁ Χαρμίδης εἶπεν, Ἀλλὰ τί δή ποτε, ὦ Σώκρατες,
and — Charmides said But why indeed ever O Socrates
ἡμᾶς μὲν οὕτω τοὺς φίλους μορμολύττει ἀπὸ τῶν καλῶν,
us indeed so the friends you-frighten from the fine-ones
αὐτὸν δέ σε, ἔφη, ἐγὼ εἶδον ναὶ μὰ τὸν Ἀπόλλω, ὅτε
yourself but you he-said I saw yes by — Apollo when
παρὰ τῷ γραμματιστῇ ἐν τῷ αὐτῷ βιβλίῳ ἀμφότεροι
beside the schoolmaster in the same book both
ἐμαστεύετέ τι, τὴν κεφαλὴν πρὸς τῇ κεφαλῇ καὶ τὸν
you-were-searching-for something the head against the head and the
ὦμον γυμνὸν πρὸς γυμνῷ τῷ Κριτοβούλου ὤμῳ ἔχοντα.
shoulder bare against bare the of-Critobulus shoulder having
28 καὶ ὁ Σωκράτης, Φεῦ, ἔφη, ταῦτ᾽ ἄρα, ἔφη, ἐγὼ ὥσπερ
and — Socrates Alas he-said this then he-said I as
ὑπὸ θηρίου τινὸς δεδηγμένος τόν τε ὦμον πλεῖον ἢ
by wild-beast some bitten the both shoulder more than
πέντε ἡμέρας ὤδαξον καὶ ἐν τῇ καρδίᾳ ὥσπερ κνῆσμά
five days I-smarted and in the heart as itching
τι ἐδόκουν ἔχειν. ἀλλὰ νῦν τοί σοι, ἔφη, ὦ Κριτόβουλε,
some I-seemed to-have but now surely to-you he-said O Critobulus
ἐναντίον τοσούτων μαρτύρων προαγορεύω μὴ ἅπτεσθαί
in-the-presence-of so-many witnesses I-forbid not to-touch

μου πρὶν ἂν τὸ γένειον τῇ κεφαλῇ ὁμοίως κομήσῃς. καὶ
me before — the chin with-the head alike you-grow-hair and
οὗτοι μὲν δὴ οὕτως ἀναμὶξ ἔσκωψάν τε καὶ ἐσπούδασαν.
these indeed indeed so mixed-up jested both and were-serious
ὁ δὲ Καλλίας, Σὸν μέρος, ἔφη, λέγειν, ὦ Χαρμίδη, διότι ἐπὶ 29
— and Callias Your part he-said to-speak O Charmides why on
πενίᾳ μέγα φρονεῖς. Οὐκοῦν τόδε μέν, ἔφη, ὁμολογεῖται,
poverty greatly you-pride-yourself Therefore this indeed he-said is-agreed
κρεῖττον εἶναι θαρρεῖν ἢ φοβεῖσθαι καὶ ἐλεύθερον εἶναι
better to-be to-be-confident than to-fear and free to-be
μᾶλλον ἢ δουλεύειν καὶ θεραπεύεσθαι μᾶλλον ἢ θεραπεύειν
rather than to-be-a-slave and to-be-served rather than to-serve
καὶ πιστεύεσθαι ὑπὸ τῆς πατρίδος μᾶλλον ἢ ἀπιστεῖσθαι.
and to-be-trusted by the fatherland rather than to-be-distrusted
ἐγὼ τοίνυν ἐν τῇδε τῇ πόλει ὅτε μὲν πλούσιος ἦν πρῶτον 30
I then in this the city when indeed rich I-was first
μὲν ἐφοβούμην μή τίς μου τὴν οἰκίαν διορύξας καὶ
indeed I-feared lest someone my the house having-dug-through both
τὰ χρήματα λάβοι καὶ αὐτόν τί με κακὸν ἐργάσαιτο·
the money should-take and myself some me evil should-do
ἔπειτα δὲ καὶ τοὺς συκοφάντας ἐθεράπευον, εἰδὼς ὅτι
then and also the informers I-courted knowing that
παθεῖν μᾶλλον κακῶς ἱκανὸς εἴην ἢ ποιῆσαι ἐκείνους. καὶ
to-suffer rather harm capable I-was than to-do-it to-them and
γὰρ δὴ καὶ προσετάττετο μὲν ἀεί τί μοι δαπανᾶν
for indeed also it-was-ordered indeed always something on-me to-spend
ὑπὸ τῆς πόλεως, ἀποδημῆσαι δὲ οὐδαμοῦ ἐξῆν.
by the city to-go-abroad and nowhere it-was-allowed
νῦν δ' ἐπειδὴ τῶν ὑπερορίων στέρομαι καὶ τὰ ἔγγαια 31
now but since of-the across-the-border-properties I-am-deprived and the home-lands
οὐ καρποῦμαι καὶ τὰ ἐκ τῆς οἰκίας πέπραται, ἡδέως
not I-reap and the-things from the house have-been-sold pleasantly

μὲν καθεύδω ἐκτεταμένος, πιστὸς δὲ τῇ πόλει γεγένημαι,
indeed I-sleep stretched-out trusted and by-the city I-have-become
οὐκέτι δὲ ἀπειλοῦμαι, ἀλλ᾽ ἤδη ἀπειλῶ ἄλλοις, ὡς ἐλευθέρῳ
no-longer and I-am-threatened but already I-threaten others as for-a-free-man
τε ἔξεστί μοι καὶ ἀποδημεῖν καὶ ἐπιδημεῖν· ὑπανίστανται
both it-is-allowed for-me both to-go-abroad and to-stay-at-home rise
δέ μοι ἤδη καὶ θάκων καὶ ὁδῶν ἐξίστανται οἱ πλούσιοι.
and for-me already also from-seats and from-roads stand-aside the rich
32 καὶ εἰμὶ νῦν μὲν τυράννῳ ἐοικώς, τότε δὲ σαφῶς δοῦλος
and I-am now indeed to-a-tyrant like then but clearly a-slave
ἦν· καὶ τότε μὲν ἐγὼ φόρον ἀπέφερον τῷ δήμῳ, νῦν δὲ
I-was and then indeed I tribute paid to-the people now but
ἡ πόλις τέλος φέρουσα τρέφει με. ἀλλὰ καὶ Σωκράτει,
the city tax paying maintains me but also with-Socrates
ὅτε μὲν πλούσιος ἦν, ἐλοιδόρουν με ὅτι συνῆν, νῦν δ᾽
when indeed rich I-was they-reviled me that I-associated now but
ἐπεὶ πένης γεγένημαι, οὐκέτι οὐδὲν μέλει οὐδενί. καὶ
since poor I-have-become no-longer at-all it-is-a-concern to-anyone and
μὴν ὅτε μέν γε πολλὰ εἶχον, ἀεί τι ἀπέβαλλον
indeed when indeed at-least many-things I-had always something I-lost
ἢ ὑπὸ τῆς πόλεως ἢ ὑπὸ τῆς τύχης· νῦν δὲ ἀποβάλλω
either by the city or by the fortune now but I-lose
μὲν οὐδέν, οὐδὲ γὰρ ἔχω, ἀεὶ δέ τι λήψεσθαι ἐλπίζω.
indeed nothing nor for I-have always but something to-get I-hope
33 Οὐκοῦν, ἔφη ὁ Καλλίας, καὶ εὔχει μηδέποτε πλουτεῖν, καὶ
Therefore said — Callias also you-pray never to-be-rich and
ἐάν τι ὄναρ ἀγαθὸν ἴδῃς, τοῖς ἀποτροπαίοις θύεις; Μὰ Δία
if any dream good you-see to-the averting-gods you-sacrifice By Zeus
τοῦτο μέντοι, ἔφη, ἐγὼ οὐ ποιῶ, ἀλλὰ μάλα φιλοκινδύνως
this however he-said I not do but very venturesomely
ὑπομένω, ἤν ποθέν τι ἐλπίζω λήψεσθαι.
I-wait if from-somewhere something I-hope to-get

Ἀλλ᾽ ἄγε δή, ἔφη ὁ Σωκράτης, σὺ αὖ λέγε ἡμῖν, ὦ 34
But come indeed said — Socrates you in-turn tell us O
Ἀντίσθενες, πῶς οὕτω βραχέα ἔχων μέγα φρονεῖς ἐπὶ
Antisthenes how so little having greatly you-pride-yourself on
πλούτῳ. Ὅτι νομίζω, ὦ ἄνδρες, τοὺς ἀνθρώπους οὐκ ἐν τῷ
wealth Because I-think O men the men not in the
οἴκῳ τὸν πλοῦτον καὶ τὴν πενίαν ἔχειν ἀλλ᾽ ἐν ταῖς ψυχαῖς.
house the wealth and the poverty to-have but in the souls
ὁρῶ γὰρ πολλοὺς μὲν ἰδιώτας, οἳ πάνυ πολλὰ ἔχοντες 35
I-see for many indeed private-men who very much having
χρήματα οὕτω πένεσθαι ἡγοῦνται ὥστε πάντα μὲν πόνον,
money so to-be-poor think that every indeed toil
πάντα δὲ κίνδυνον ὑποδύονται, ἐφ᾽ ᾧ πλείονα κτήσονται,
every and danger they-undergo on which more they-will-acquire
οἶδα δὲ καὶ ἀδελφούς, οἳ τὰ ἴσα λαχόντες ὁ μὲν
I-know and also brothers who the equal-shares having-received the-one indeed
αὐτῶν τἀρκοῦντα ἔχει καὶ περιττεύοντα τῆς δαπάνης,
of-them sufficient has and surplus of-the expense
ὁ δὲ τοῦ παντὸς ἐνδεῖται·
the-other but of-the all is-in-want
αἰσθάνομαι δὲ καὶ τυράννους τινάς, οἳ οὕτω πεινῶσι 36
I-perceive and also tyrants some who so hunger
χρημάτων ὥστε ποιοῦσι πολὺ δεινότερα τῶν
for-money that they-do much more-terrible-things than-the
ἀπορωτάτων· δι᾽ ἔνδειαν μὲν γὰρ δήπου οἱ
most-destitute through want indeed for surely the-ones
μὲν κλέπτουσιν, οἱ δὲ τοιχωρυχοῦσιν, οἱ δὲ
indeed steal the-others and break-into-houses the-others and
ἀνδραποδίζονται· τύραννοι δ᾽ εἰσί τινες οἳ ὅλους μὲν
kidnap tyrants but are some who whole indeed

οἴκους ἀναιροῦσιν, ἀθρόους δ' ἀποκτείνουσι, πολλάκις δὲ
households destroy wholesale and kill often and
καὶ ὅλας πόλεις χρημάτων ἕνεκα ἐξανδραποδίζονται.
also whole cities for-money's sake enslave

37 τούτους μὲν οὖν ἔγωγε καὶ πάνυ οἰκτείρω τῆς ἄγαν
these indeed then I-at-least even very pity for-the too
χαλεπῆς νόσου. ὅμοια γάρ μοι δοκοῦσι πάσχειν ὥσπερ
grievous disease like-things for to-me they-seem to-suffer as
εἴ τις [πολλὰ ἔχων καὶ] πολλὰ ἐσθίων μηδέποτε
if someone much having and much eating never
ἐμπίπλαιτο. ἐγὼ δὲ οὕτω μὲν πολλὰ ἔχω ὡς μόλις
be-filled I but so indeed much have that hardly
αὐτὰ καὶ ἐγὼ αὐτὸς εὑρίσκω· ὅμως δὲ περίεστί μοι
them even I myself find nevertheless but there-is-left-over for-me
καὶ ἐσθίοντι ἄχρι τοῦ μὴ πεινῆν ἀφικέσθαι καὶ πίνοντι
both eating up-to the not to-be-hungry to-arrive and drinking
μέχρι τοῦ μὴ διψῆν καὶ ἀμφιέννυσθαι ὥστε ἔξω μὲν
up-to the not to-be-thirsty and to-be-clothed so-that outside indeed
μηδὲν μᾶλλον Καλλίου τούτου τοῦ πλουσιωτάτου ῥιγῶν·
not-at-all more than-Callias this the richest being-cold

38 ἐπειδάν γε μὴν ἐν τῇ οἰκίᾳ γένωμαι, πάνυ μὲν
when at-least indeed in the house I-am very indeed
ἀλεεινοὶ χιτῶνες οἱ τοῖχοί μοι δοκοῦσιν εἶναι, πάνυ δὲ
warm tunics the walls to-me seem to-be very and
παχεῖαι ἐφεστρίδες οἱ ὄροφοι, στρωμνήν γε μὴν οὕτως
thick cloaks the roofs bedding at-least indeed so
ἀρκοῦσαν ἔχω ὥστ' ἔργον μέ γ' ἐστὶ καὶ ἀνεγεῖραι. ἢν
sufficient I-have that work me at-least it-is even to-rouse if
δέ ποτε καὶ ἀφροδισιάσαι τὸ σῶμά μου δεηθῇ, οὕτω μοι
and ever also to-have-sex the body my need so for-me

τὸ παρὸν ἀρκεῖ ὥστε αἷς ἂν προσέλθω ὑπερασπάζονταί
the present suffices that whom — I-approach embrace-warmly
με διὰ τὸ μηδένα ἄλλον αὐταῖς ἐθέλειν προσιέναι.
me through the no-one other to-them to-be-willing to-approach
καὶ πάντα τοίνυν ταῦτα οὕτως ἡδέα μοι δοκεῖ εἶναι 39
and all then these-things so pleasant to-me seem to-be
ὡς μᾶλλον μὲν ἥδεσθαι ποιῶν ἕκαστα αὐτῶν οὐκ ἂν
that more indeed to-be-pleased doing each of-them not —
εὐξαίμην, ἧττον δέ· οὕτω μοι δοκεῖ ἔνια αὐτῶν ἡδίω
I-would-pray less but so to-me seem some of-them more-pleasant
εἶναι τοῦ συμφέροντος.
to-be than-the advantageous
πλείστου δ' ἄξιον κτῆμα ἐν τῷ ἐμῷ πλούτῳ λογίζομαι 40
of-most and worth possession in the my wealth I-reckon
εἶναι ἐκεῖνο ὅτι εἴ μού τις καὶ τὰ νῦν ὄντα
to-be that that if from-me someone even the-things now being
παρέλοιτο, οὐδὲν οὕτως ὁρῶ φαῦλον ἔργον ὁποῖον οὐκ
should-take-away nothing so I-see mean work which not
ἀρκοῦσαν ἂν τροφὴν ἐμοὶ παρέχοι.
sufficient — food to-me would-provide
καὶ γὰρ ὅταν ἡδυπαθῆσαι βουληθῶ, οὐκ ἐκ τῆς ἀγορᾶς 41
and for whenever to-indulge I-wish not from the market
τὰ τίμια ὠνοῦμαι, πολυτελῆ γὰρ γίγνεται, ἀλλ' ἐκ
the costly-things I-buy expensive for they-become but from
τῆς ψυχῆς ταμιεύομαι. καὶ πολὺ πλεῖον διαφέρει πρὸς
the soul I-dispense and much more makes-a-difference toward
ἡδονήν, ὅταν ἀναμείνας τὸ δεηθῆναι προσφέρωμαι ἢ
pleasure whenever having-waited-for the to-need I-take-food than
ὅταν τινὶ τῶν τιμίων χρῶμαι, ὥσπερ καὶ νῦν τῷδε
whenever any of-the costly-things I-use as also now this
τῷ Θασίῳ οἴνῳ ἐντυχὼν οὐ διψῶν πίνω αὐτόν.
the Thasian wine having-come-upon not being-thirsty I-drink it

42 ἀλλὰ μὴν καὶ πολὺ δικαιοτέρους γε εἰκὸς εἶναι τοὺς
but indeed also much more-just at-least likely to-be the-ones
εὐτέλειαν μᾶλλον ἢ πολυχρηματίαν σκοποῦντας. οἷς
frugality rather than wealth looking-to to-whom
γὰρ μάλιστα τὰ παρόντα ἀρκεῖ ἥκιστα τῶν ἀλλοτρίων
for most the-things present suffice least for-the others'-things
ὀρέγονται.
reach

43 ἄξιον δ' ἐννοῆσαι ὡς καὶ ἐλευθερίους ὁ τοιοῦτος πλοῦτος
worth and to-consider how also liberal the such wealth
παρέχεται. Σωκράτης τε γὰρ οὗτος παρ' οὗ ἐγὼ
renders Socrates both for this from whom I
τοῦτον ἐκτησάμην οὔτ' ἀριθμῷ οὔτε σταθμῷ ἐπήρκει μοι,
this acquired neither by-number nor by-weight supplied me
ἀλλ' ὁπόσον ἐδυνάμην φέρεσθαι, τοσοῦτόν μοι παρεδίδου·
but as-much-as I-could to-carry so-much to-me he-handed-over
ἐγώ τε νῦν οὐδενὶ φθονῶ, ἀλλὰ πᾶσι τοῖς φίλοις καὶ
I both now to-no-one begrudge but to-all the friends both
ἐπιδεικνύω τὴν ἀφθονίαν καὶ μεταδίδωμι τῷ βουλομένῳ
I-display the abundance and I-share with-the one-wishing
τοῦ ἐν τῇ ἐμῇ ψυχῇ πλούτου.
of-the in the my soul wealth

44 καὶ μὴν καὶ τὸ ἁβρότατόν γε κτῆμα τὴν σχολὴν ἀεὶ
and indeed also the most-delicate at-least possession the leisure always
ὁρᾶτέ μοι παροῦσαν, ὥστε καὶ θεᾶσθαι τὰ ἀξιοθέατα
you-see for-me being-present so-as both to-view the-things worth-seeing
καὶ ἀκούειν τὰ ἀξιάκουστα καὶ ὃ πλείστου ἐγὼ
and to-hear the-things worth-hearing and what most I
τιμῶμαι, Σωκράτει σχολάζων συνδιημερεύειν. καὶ οὗτος
value with-Socrates being-at-leisure to-spend-the-day-with and this-one
δὲ οὐ τοὺς πλεῖστον ἀριθμοῦντας χρυσίον θαυμάζει, ἀλλ'
and not the-ones most counting gold admires but

οἳ ἂν αὐτῷ ἀρέσκωσι τούτοις συνὼν διατελεῖ. οὗτος
who — him please with-these associating be-continues this-one
μὲν οὖν οὕτως εἶπεν.
indeed then so spoke
ὁ δὲ Καλλίας, Νὴ τὴν Ἥραν, ἔφη, τά τε ἄλλα ζηλῶ 45
— and Callias By — Hera he-said the both other-things I-envy
σε τοῦ πλούτου καὶ ὅτι οὔτε ἡ πόλις σοι ἐπιτάττουσα
you for-the wealth and that neither the city you ordering
ὡς δούλῳ χρῆται οὔτε οἱ ἄνθρωποι, ἢν μὴ δανείσῃς,
as a-slave uses nor the men if not you-lend
ὀργίζονται. Ἀλλὰ μὰ Δί, ἔφη ὁ Νικήρατος, μὴ ζήλου·
are-angry But by Zeus said — Niceratus not envy-him
ἐγὼ γὰρ ἥξω παρ᾽ αὐτοῦ δανεισόμενος τὸ μηδενὸς
I for shall-come from him to-borrow the of-nothing
προσδεῖσθαι· οὕτω πεπαιδευμένος ὑπὸ Ὁμήρου ἀριθμεῖν
to-need-besides so having-been-trained by Homer to-count

ἕπτ᾽ ἀπύρους τρίποδας, δέκα δὲ χρυσοῖο τάλαντα,
seven unfired tripods ten and of-gold talents
αἴθωνας δὲ λέβητας ἐείκοσι, δώδεκα δ᾽ ἵππους,
gleaming and cauldrons twenty twelve and horses

σταθμῷ καὶ ἀριθμῷ ὡς πλείστου πλούτου ἐπιθυμῶν οὐ
by-weight and by-number as most wealth desiring not
παύομαι· ἐξ ὧν ἴσως καὶ φιλοχρηματώτερός τισι δοκῶ
I-stop from which perhaps also more-money-loving to-some I-seem
εἶναι. ἔνθα δὴ ἀνεγέλασαν ἅπαντες, νομίζοντες τὰ
to-be there indeed laughed-aloud all thinking the-things
ὄντα εἰρηκέναι αὐτόν.
being to-have-said him

46 ἐκ τούτου εἶπέ τις, Σὸν ἔργον, ὦ Ἑρμόγενες, λέγειν τε
after this said someone Your work O Hermogenes to-tell both
τοὺς φίλους οἵτινές εἰσι καὶ ἐπιδεικνύναι ὡς μέγα τε
the friends who they-are and to-show that greatly both
δύνανται καὶ σοῦ ἐπιμέλονται, ἵνα δοκῇς δικαίως
they-are-powerful and of-you take-care so-that you-may-seem justly
ἐπ᾽ αὐτοῖς μέγα φρονεῖν.
on them greatly to-pride-yourself

47 Οὐκοῦν ὡς μὲν καὶ Ἕλληνες καὶ βάρβαροι τοὺς θεοὺς
Therefore that indeed both Greeks and barbarians the gods
ἡγοῦνται πάντα εἰδέναι τά τε ὄντα καὶ τὰ
believe all-things to-know the-things both being and the-things
μέλλοντα εὔδηλον. πᾶσαι γοῦν αἱ πόλεις καὶ πάντα
going-to-be quite-clear all at-any-rate the cities and all
τὰ ἔθνη διὰ μαντικῆς ἐπερωτῶσι τοὺς θεοὺς τί τε
the nations through divination ask the gods what both
χρὴ καὶ τί οὐ χρὴ ποιεῖν. καὶ μὴν ὅτι νομίζομέν
is-needful and what not is-needful to-do and indeed that we-believe
γε δύνασθαι αὐτοὺς καὶ εὖ καὶ κακῶς ποιεῖν καὶ τοῦτο
at-least to-be-able them both well and badly to-do and this
σαφές. πάντες γοῦν αἰτοῦνται τοὺς θεοὺς τὰ μὲν
clear all at-any-rate ask the gods the indeed
φαῦλα ἀποτρέπειν, τἀγαθὰ δὲ διδόναι.
bad-things to-avert the-good-things but to-give

48 οὗτοι τοίνυν οἱ πάντα μὲν εἰδότες πάντα δὲ δυνάμενοι θεοὶ
these then the all indeed knowing all and being-able gods
οὕτω μοι φίλοι εἰσὶν ὥστε διὰ τὸ ἐπιμελεῖσθαί μου οὔποτε
so to-me friends are that through the to-take-care of-me never
λήθω αὐτοὺς οὔτε νυκτὸς οὔθ᾽ ἡμέρας οὔθ᾽ ὅποι ἂν ὁρμῶμαι
I-escape them either by-night or by-day or whither — I-set-out
οὔθ᾽ ὅ τι ἂν μέλλω πράττειν. διὰ δὲ τὸ προειδέναι καὶ
or what ever — I-am-about to-do through and the to-foreknow also

ὅ τι ἐξ ἑκάστου ἀποβήσεται σημαίνουσί μοι πέμποντες
what ever from each will-result they-signify to-me sending
ἀγγέλους φήμας καὶ ἐνύπνια καὶ οἰωνοὺς ἅ τε δεῖ καὶ
messengers voices and dreams and omens what both is-needful and
ἃ οὐ χρὴ ποιεῖν, οἷς ἐγὼ ὅταν μὲν πείθωμαι, οὐδέποτέ
what not is-needful to-do whom I whenever indeed I-obey never
μοι μεταμέλει· ἤδη δέ ποτε καὶ ἀπιστήσας ἐκολάσθην.
to-me it-is-regretted already but once also having-disobeyed I-was-punished
καὶ ὁ Σωκράτης εἶπεν, Ἀλλὰ τούτων μὲν οὐδὲν ἄπιστον. 49
and — Socrates said But of-these indeed nothing incredible
ἐκεῖνο μέντοι ἔγωγε ἡδέως ἂν πυθοίμην, πῶς αὐτοὺς
that however I-at-least gladly — would-learn how them
θεραπεύων οὕτω φίλους ἔχεις. Ναὶ μὰ τὸν Δί᾽, ἔφη ὁ
serving so friends you-have Yes by — Zeus said —
Ἑρμογένης, καὶ μάλα εὐτελῶς. ἐπαινῶ τε γὰρ αὐτοὺς
Hermogenes and very cheaply I-praise both for them
οὐδὲν δαπανῶν, ὧν τε διδόασιν ἀεὶ αὖ παρέχομαι,
nothing spending of-what both they-give always in-turn I-offer
εὐφημῶ τε ὅσα ἂν δύνωμαι καὶ ἐφ᾽ οἷς ἂν αὐτοὺς
I-speak-well and as-much-as — I-can and in what — them
μάρτυρας ποιήσωμαι ἑκὼν οὐδὲν ψεύδομαι. Νὴ Δί᾽, ἔφη,
witnesses I-make willingly nothing I-lie By Zeus said
ὁ Σωκράτης εἰ ἄρα τοιοῦτος ὢν φίλους αὐτοὺς ἔχεις,
— Socrates if then such being friends them you-have
καὶ οἱ θεοί, ὡς ἔοικε, καλοκἀγαθίᾳ ἥδονται.
also the gods as it-seems in-nobility delight
οὗτος μὲν δὴ ὁ λόγος οὕτως ἐσπουδαιολογήθη. ἐπειδὴ 50
this indeed indeed the talk so was-spoken-in-earnest when
δὲ εἰς τὸν Φίλιππον ἦκον, ἠρώτων αὐτὸν τί ὁρῶν
and to — Philip they-came they-asked him what seeing
ἐν τῇ γελωτοποιᾷ μέγα ἐπ᾽ αὐτῇ φρονοίη. Οὐ γὰρ
in the jesting greatly on it he-prided-himself Not for

ἄξιον, ἔφη, ὁπότε γε πάντες εἰδότες ὅτι γελωτοποιός
worthy he-said when at-least all knowing that a-jester
εἰμι, ὅταν μέν τι ἀγαθὸν ἔχωσι, παρακαλοῦσί με ἐπὶ
I-am whenever indeed any good they-have invite me to
ταῦτα προθύμως, ὅταν δὲ κακόν τι λάβωσι, φεύγουσιν
these-things eagerly whenever but bad any they-get flee
ἀμεταστρεπτί, φοβούμενοι μὴ καὶ ἄκοντες γελάσωσι;
without-turning-round fearing lest even unwilling they-laugh

51 καὶ ὁ Νικήρατος εἶπε, Νὴ Δία, σὺ τοίνυν δικαίως
and — Niceratus said By Zeus you then justly
μέγα φρονεῖς. ἐμοὶ γὰρ αὖ τῶν φίλων οἱ μὲν
greatly pride-yourself for-me for in-turn of-the friends the-ones indeed
εὖ πράττοντες ἐκποδὼν ἀπέρχονται, οἳ δ' ἂν κακόν τι
well faring out-of-the-way go-off who but — bad any
λάβωσι, γενεαλογοῦσι τὴν συγγένειαν καὶ οὐδέποτέ μου
get trace-out the kinship and never from-me
ἀπολείπονται.
depart

52 Εἶεν· σὺ δὲ δή, ἔφη ὁ Χαρμίδης, ὦ Συρακόσιε, ἐπὶ τῷ
Well you and indeed said — Charmides O Syracusan on what
μέγα φρονεῖς; ἢ δῆλον ὅτι ἐπὶ τῷ παιδί; Μὰ τὸν Δί',
greatly pride-yourself or clear that on the boy By — Zeus
ἔφη, οὐ μὲν δή· ἀλλὰ καὶ δέδοικα περὶ αὐτοῦ ἰσχυρῶς.
he-said not indeed indeed but even I-fear about him strongly
αἰσθάνομαι γάρ τινας ἐπιβουλεύοντας διαφθεῖραι αὐτόν.
I-perceive for some plotting to-corrupt him

53 καὶ ὁ Σωκράτης ἀκούσας, Ἡράκλεις, ἔφη, τί τοσοῦτον
and — Socrates having-heard Heracles he-said what so-great
νομίζοντες ἠδικῆσθαι ὑπὸ τοῦ σοῦ παιδὸς ὥστε
thinking to-have-been-wronged by the your boy so-as
ἀποκτεῖναι αὐτὸν βούλεσθαι; Ἀλλ' οὔτοι, ἔφη, ἀποκτεῖναι
to-kill him to-wish But not-surely he-said to-kill

βούλονται, ἀλλὰ πεῖσαι αὐτὸν συγκαθεύδειν αὐτοῖς. Σὺ
they-wish but to-persuade him to-sleep-with them You
δ', ὡς ἔοικας, εἰ τοῦτο γένοιτο, νομίζεις ἂν διαφθαρῆναι
and as it-seems if this should-happen think — to-be-corrupted
αὐτόν; Ναὶ μὰ Δί', ἔφη, παντάπασί γε.
him Yes by Zeus he-said altogether at-least
Οὐδ' αὐτὸς ἄρ', ἔφη, συγκαθεύδεις αὐτῷ; Νὴ Δί' ὅλας 54
Not-even yourself then he-said sleep-with him By Zeus whole
γε καὶ πάσας τὰς νύκτας. Νὴ τὴν Ἥραν, ἔφη ὁ
at-least and all the nights By — Hera said —
Σωκράτης, εὐτύχημά γέ σου μέγα τὸ τὸν χρῶτα
Socrates good-fortune at-least your great the the skin
τοιοῦτον φῦναι ἔχοντα ὥστε μόνον μὴ διαφθείρειν
such to-have-grown having so-as only not to-corrupt
τοὺς συγκαθεύδοντας. ὥστε σοί γε εἰ μὴ ἐπ' ἄλλῳ
the-ones sleeping-with-you so-that for-you at-least if not on another
ἀλλ' ἐπὶ τῷ χρωτὶ ἄξιον μέγα φρονεῖν.
but on the skin worth greatly to-pride-yourself
Ἀλλὰ μὰ Δί', ἔφη, οὐκ ἐπὶ τούτῳ μέγα φρονῶ. Ἀλλ' 55
But by Zeus he-said not on this greatly I-pride-myself But
ἐπὶ τῷ μήν; Ἐπὶ νὴ Δία τοῖς ἄφροσιν. οὗτοι γὰρ τὰ ἐμὰ
on what then On by Zeus the senseless these for the my
νευρόσπαστα θεώμενοι τρέφουσί με. Ταῦτα γάρ, ἔφη ὁ
puppets watching maintain me This for said —
Φίλιππος, καὶ πρῴην ἐγώ σου ἤκουον εὐχομένου
Philip also the-day-before-yesterday I you heard praying
πρὸς τοὺς θεοὺς ὅπου ἂν ᾖς διδόναι καρποῦ μὲν
to the gods wherever — you-are to-give of-crop indeed
ἀφθονίαν, φρενῶν δὲ ἀφορίαν.
abundance of-wits but barrenness

56 Εἶεν, ἔφη ὁ Καλλίας· σὺ δὲ δή, ὦ Σώκρατες, τί ἔχεις
Well said — Callias you and indeed O Socrates what do-you-have
εἰπεῖν ὡς ἄξιόν σοί ἐστι μέγα φρονεῖν ἐφ' ᾧ εἶπας
to-say that worthy for-you it-is greatly to-pride-yourself on which you-said
οὕτως ἀδόξῳ οὔσῃ τέχνῃ; καὶ ὃς εἶπεν, Ὁμολογησώμεθα
so disreputable being art and he said Let-us-agree
πρῶτον ποῖά ἐστιν ἔργα τοῦ μαστροποῦ· καὶ ὅσα ἂν
first what-kind are works of-the pander and as-many-as —
ἐρωτῶ, μὴ ὀκνεῖτε ἀποκρίνεσθαι, ἵνα εἰδῶμεν ὅσα
I-ask not shrink to-answer so-that we-may-know as-many-as
ἂν συνομολογῶμεν. καὶ ὑμῖν οὕτω δοκεῖ; ἔφη. Πάνυ
— we-agree and to-you so does-it-seem he-said Certainly
μὲν οὖν, ἔφασαν. ὡς δ' ἅπαξ εἶπον Πάνυ μὲν οὖν,
indeed then they-said when and once they-had-said Certainly indeed then
τοῦτο πάντες ἐκ τοῦ λοιποῦ ἀπεκρίναντο.
this all from the rest answered

57 Οὐκοῦν ἀγαθοῦ μέν, ἔφη, ὑμῖν δοκεῖ μαστροποῦ ἔργον
Therefore of-a-good indeed he-said to-you seems pander work
εἶναι ἥν ἂν ἢ ὃν ἂν μαστροπεύῃ ἀρέσκοντα τοῦτον
to-be whom-ever — or whomever — he-pander pleasing this-one
ἀποδεικνύναι οἷς ἂν συνῇ; Πάνυ μὲν οὖν, ἔφασαν.
to-render to-whom — he-associate Certainly indeed then they-said
Οὐκοῦν ἓν μέν τί ἐστιν εἰς τὸ ἀρέσκειν ἐκ τοῦ πρέπουσαν
Therefore one indeed thing is toward the to-please from the fitting
ἔχειν σχέσιν καὶ τριχῶν καὶ ἐσθῆτος; Πάνυ μὲν οὖν, ἔφασαν.
to-have form both of-hair and of-clothing Certainly indeed then they-said

58 Οὐκοῦν καὶ τόδε ἐπιστάμεθα ὅτι ἔστιν ἀνθρώπῳ τοῖς
Therefore also this we-know that it-is-possible for-a-man with-the
αὐτοῖς ὄμμασι καὶ φιλικῶς καὶ ἐχθρῶς πρός τινας βλέπειν;
same eyes both amicably and hostilely toward some to-look
Πάνυ μὲν οὖν. Τί δέ, τῇ αὐτῇ φωνῇ ἔστι καὶ
Certainly indeed then What and with-the same voice is-it-possible both

αἰδημόνως καὶ θρασέως φθέγγεσθαι; Πάνυ μὲν οὖν. Τί
modestly and boldly to-speak Certainly indeed then What
δέ, λόγοι οὐκ εἰσὶ μέν τινες ἀπεχθανόμενοι, εἰσὶ δέ τινες
and words not are indeed some making-enemies are but some
οἳ πρὸς φιλίαν ἄγουσι; Πάνυ μὲν οὖν.
which toward friendship lead Certainly indeed then
Οὐκοῦν τούτων ὁ ἀγαθὸς μαστροπὸς τὰ συμφέροντα 59
Therefore of-these the good pander the-things advantageous
εἰς τὸ ἀρέσκειν διδάσκοι ἄν; Πάνυ μὲν οὖν. Ἀμείνων δ'
toward the to-please would-teach — Certainly indeed then Better and
ἂν εἴη, ἔφη, ὁ ἑνὶ δυνάμενος ἀρεστοὺς ποιεῖν ἢ ὅστις
— would-be he-said the-one to-one being-able pleasing to-make or whoever
καὶ πολλοῖς; ἐνταῦθα μέντοι ἐσχίσθησαν, καὶ οἱ μὲν
also to-many here however they-were-divided and the-ones indeed
εἶπον Δῆλον ὅτι ὅστις πλείστοις, οἱ δὲ Πάνυ μὲν οὖν.
said Clear that whoever to-most the-others but Certainly indeed then
ὁ δ' εἰπὼν ὅτι καὶ τοῦτο ὁμολογεῖται ἔφη, εἰ δέ τις 60
he and having-said that also this is-agreed said if and someone
καὶ ὅλῃ τῇ πόλει ἀρέσκοντας δύναιτο ἀποδεικνύναι, οὐχ
also to-whole the city pleasing could to-render not
οὗτος παντελῶς ἂν ἤδη ἀγαθὸς μαστροπὸς εἴη; Σαφῶς
this-one completely — already good pander would-be Clearly
γε νὴ Δία, πάντες εἶπον. Οὐκοῦν εἴ τις τοιούτους
at-least by Zeus all said Therefore if someone such
δύναιτο ἐξεργάζεσθαι ὧν προστατοίη, δικαίως ἂν μέγα
could to-produce whom he-should-direct justly — greatly
φρονοίη ἐπὶ τῇ τέχνῃ καὶ δικαίως ἂν πολὺν μισθὸν
would-be-pride-himself on the art and justly — much wage
λαμβάνοι;
would-get

61 ἐπεὶ δὲ καὶ ταῦτα πάντες συνωμολόγουν, Τοιοῦτος μέντοι,
when and also these-things all agreed Such however
ἔφη, μοι δοκεῖ Ἀντισθένης εἶναι οὗτος. καὶ ὁ Ἀντισθένης,
he-said to-me seems Antisthenes to-be this-one and — Antisthenes
Ἐμοί, ἔφη, παραδίδως, ὦ Σώκρατες, τὴν τέχνην; Ναὶ
To-me he-said do-you-hand-over O Socrates the art Yes
μὰ Δί᾽, ἔφη. ὁρῶ γάρ σε καὶ τὴν ἀκόλουθον ταύτης
by Zeus he-said I-see for you also the following of-this
πάνυ ἐξειργασμένον. Τίνα ταύτην; Τὴν προαγωγείαν, ἔφη.
very having-worked-out What this The procuring he-said
62 καὶ ὃς μάλα ἀχθεσθεὶς ἐπήρετο, Καὶ τί μοι σύνοισθα,
and he very vexed asked And what me are-you-conscious-of
ὦ Σώκρατες, τοιοῦτον εἰργασμένῳ; Οἶδα μέν, ἔφη, σε
O Socrates such having-done I-know indeed he-said you
Καλλίαν τουτονὶ προαγωγεύσαντα τῷ σοφῷ Προδίκῳ,
Callias this having-procured to-the wise Prodicus
ὅτε ἑώρας τοῦτον μὲν φιλοσοφίας ἐρῶντα, ἐκεῖνον δὲ
when you-saw this-one indeed of-philosophy enamored that-one but
χρημάτων δεόμενον· οἶδα δέ σε Ἱππίᾳ τῷ Ἠλείῳ, παρ᾽
of-money needing I-know and you to-Hippias the Elean from
οὗ οὗτος καὶ τὸ μνημονικὸν ἔμαθεν· ἀφ᾽ οὗ δὴ καὶ
whom this-one also the mnemonics learned from which indeed also
ἐρωτικώτερος γεγένηται διὰ τὸ ὅ τι ἂν καλὸν ἴδῃ
more-amorous he-has-become through the what ever — fine he-may-see
μηδέποτε ἐπιλανθάνεσθαι.
never to-forget
63 ἔναγχος δὲ δήπου καὶ πρὸς ἐμὲ ἐπαινῶν τὸν Ἡρακλεώτην
lately and surely also to me praising the Heracleote
ξένον ἐπεί με ἐποίησας ἐπιθυμεῖν αὐτοῦ, συνέστησάς μοι
stranger since me you-made to-desire him you-introduced to-me
αὐτόν. καὶ χάριν μέντοι σοι ἔχω· πάνυ γὰρ καλὸς
him and thanks however to-you I-have very for fine

κἀγαθὸς δοκεῖ μοι εἶναι. Αἰσχύλον δὲ τὸν Φλειάσιον πρὸς
and-good he-seems to-me to-be Aeschylus and the Phliasian to
ἐμὲ ἐπαινῶν καὶ ἐμὲ πρὸς ἐκεῖνον οὐχ οὕτω διέθηκας
me praising and me to him not so did-you-dispose
ὥστε διὰ τοὺς σοὺς λόγους ἐρῶντες ἐκυνοδρομοῦμεν
so-that through the your words in-love we-ran-like-hounds
ἀλλήλους ζητοῦντες;
one-another seeking
ταῦτα οὖν ὁρῶν δυνάμενόν σε ποιεῖν ἀγαθὸν νομίζω 64
these-things then seeing able you to-do good I-consider
προαγωγὸν εἶναι. ὁ γὰρ οἷός τε ὢν γιγνώσκειν τε
procurer to-be the-one for able — being to-recognize both
τοὺς ὠφελίμους αὑτοῖς καὶ τούτους δυνάμενος ποιεῖν
the-ones beneficial to-themselves and these being-able to-make
ἐπιθυμεῖν ἀλλήλων, οὗτος ἄν μοι δοκεῖ καὶ πόλεις
to-desire one-another this-one — to-me seems also cities
δύνασθαι φίλας ποιεῖν καὶ γάμους ἐπιτηδείους συνάγειν,
to-be-able friends to-make and marriages suitable to-bring-together
καὶ πολλοῦ ἂν ἄξιος εἶναι καὶ πόλεσι καὶ φίλοις καὶ
and of-much — worth to-be both for-cities and for-friends and
συμμάχοις κεκτῆσθαι. σὺ δὲ ὡς κακῶς ἀκούσας ὅτι
for-allies to-have-acquired you but as badly having-heard because
ἀγαθόν σε ἔφην προαγωγὸν εἶναι, ὠργίσθης. Ἀλλὰ μὰ
good you I-said procurer to-be became-angry But by
Δί', ἔφη, οὐ νῦν. ἐὰν γὰρ ταῦτα δύνωμαι, σεσαγμένος
Zeus he-said not now if for these-things I-can laden
δὴ παντάπασι πλούτου τὴν ψυχὴν ἔσομαι. καὶ αὕτη
indeed altogether with-wealth the soul I-shall-be and this
μὲν δὴ ἡ περίοδος τῶν λόγων ἀπετελέσθη.
indeed indeed the round of-the speeches was-completed

Callias asks Critobulus whether he will compete with Socrates in beauty, and Critobulus accepts. Socrates argues by questioning that beauty lies in fitness for use: his bulging eyes see sideways, his snub nose catches smells from every side, his thick lips give a softer kiss, and the Naiads bear Sileni more like him than like Critobulus. Critobulus calls for a secret vote, and while the boy and the girl carry it up, Socrates has the lamp brought to Critobulus and sets kisses as the prize. Every vote goes to Critobulus, and Socrates complains that Critobulus' money, unlike Callias', corrupts judges.

1 Ὁ δὲ Καλλίας ἔφη, Σὺ δὲ δή, ὦ Κριτόβουλε, εἰς τὸν
— and Callias said You and indeed O Critobulus into the
περὶ τοῦ κάλλους ἀγῶνα πρὸς Σωκράτην οὐκ ἀνθίστασαι;
about the beauty contest against Socrates not set-yourself
Νὴ Δί᾽, ἔφη ὁ Σωκράτης, ἴσως γὰρ εὐδοκιμοῦντα τὸν
By Zeus said — Socrates perhaps for well-reputed the
μαστροπὸν παρὰ τοῖς κριταῖς ὁρᾷ.
pander with the judges he-sees

2 Ἀλλ᾽ ὅμως, ἔφη ὁ Κριτόβουλος, οὐκ ἀναδύομαι· ἀλλὰ
But nevertheless said — Critobulus not I-shrink-back but
δίδασκε, εἴ τι ἔχεις σοφόν, ὡς καλλίων εἶ ἐμοῦ. μόνον,
teach if anything you-have clever how finer you-are than-I only
ἔφη, τὸν λαμπτῆρα ἐγγὺς προσενεγκάτω. Εἰς ἀνάκρισιν
he-said the lamp near let-him-bring To preliminary-hearing
τοίνυν σε, ἔφη, πρῶτον τῆς δίκης καλοῦμαι· ἀλλ᾽ ἀποκρίνου.
then you he-said first of-the case I-summon but answer

3 Σὺ δέ γε ἐρώτα. Πότερον οὖν ἐν ἀνθρώπῳ μόνον
You and at-least ask Whether then in man only
νομίζεις τὸ καλὸν εἶναι ἢ καὶ ἐν ἄλλῳ τινί; Ἐγὼ μὲν ναὶ
do-you-think the beautiful to-be or also in other something I indeed yes

μὰ Δί', ἔφη, καὶ ἐν ἵπποις καὶ βοῖ καὶ ἐν ἀψύχοις πολλοῖς.
by Zeus he-said also in horse and ox and in lifeless-things many
οἶδα γοῦν οὖσαν καὶ ἀσπίδα καλὴν καὶ ξίφος καὶ δόρυ.
I-know at-any-rate being both shield beautiful and sword and spear
Καὶ πῶς, ἔφη, οἷόν τε ταῦτα μηδὲν ὅμοια ὄντα ἀλλήλοις 4
And how he-said possible — these-things nothing alike being to-one-another
πάντα καλὰ εἶναι; Ἢν νὴ Δί', ἔφη, πρὸς τὰ ἔργα ὧν
all beautiful to-be If by Zeus he-said for the works for-which
ἕνεκα ἕκαστα κτώμεθα εὖ εἰργασμένα ᾖ ἢ εὖ πεφυκότα
sake each we-acquire well made they-be or well formed
πρὸς ἃ ἂν δεώμεθα, καὶ ταῦτ', ἔφη ὁ Κριτόβουλος, καλά.
for what — we-need also these-things said — Critobulus beautiful
Οἶσθα οὖν, ἔφη, ὀφθαλμῶν τίνος ἕνεκα δεόμεθα; Δῆλον, 5
Do-you-know then he-said of-eyes for-what sake we-need Clear
ἔφη, ὅτι τοῦ ὁρᾶν. Οὕτω μὲν τοίνυν ἤδη οἱ ἐμοὶ ὀφθαλμοὶ
he-said that of-the to-see So indeed then already the my eyes
καλλίονες ἂν τῶν σῶν εἴησαν. Πῶς δή; Ὅτι οἱ μὲν
finer — than-the yours would-be How indeed Because the indeed
σοὶ τὸ κατ' εὐθὺ μόνον ὁρῶσιν, οἱ δὲ ἐμοὶ καὶ τὸ ἐκ
yours the straight ahead only see the but mine also the from
πλαγίου διὰ τὸ ἐπιπόλαιοι εἶναι. Λέγεις σύ, ἔφη, καρκίνον
side through the prominent to-be You-mean you he-said a-crab
εὐοφθαλμότατον εἶναι τῶν ζῴων; Πάντως δήπου, ἔφη· ἐπεὶ
with-finest-eyes to-be of-the animals Altogether surely he-said since
καὶ πρὸς ἰσχὺν τοὺς ὀφθαλμοὺς ἄριστα πεφυκότας ἔχει.
also for strength the eyes best formed it-has
Εἶεν, ἔφη, τῶν δὲ ῥινῶν ποτέρα καλλίων, ἡ σὴ ἢ ἡ ἐμή; 6
Well he-said of-the and noses which finer the yours or the mine
Ἐγὼ μέν, ἔφη, οἶμαι τὴν ἐμήν, εἴπερ γε τοῦ ὀσφραίνεσθαι
I indeed he-said think the mine if-indeed at-least of-the to-smell
ἕνεκεν ἐποίησαν ἡμῖν ῥῖνας οἱ θεοί. οἱ μὲν γὰρ σοὶ
sake made for-us noses the gods the indeed for your

μυκτῆρες εἰς γῆν ὁρῶσιν, οἱ δὲ ἐμοὶ ἀναπέπτανται, ὥστε
nostrils toward earth look the but mine are-spread-open so-as
τὰς πάντοθεν ὀσμὰς προσδέχεσθαι. τὸ δὲ δὴ σιμὸν τῆς
the from-all-sides scents to-receive the and indeed snub of-the
ῥινὸς πῶς τοῦ ὀρθοῦ κάλλιον; Ὅτι, ἔφη, οὐκ ἀντιφράττει,
nose how than-the straight finer Because he-said not it-blocks
ἀλλ' ἐᾷ εὐθὺς τὰς ὄψεις ὁρᾶν ἃ ἂν βούλωνται· ἡ δὲ
but allows at-once the eyes to-see what — they-wish the but
ὑψηλὴ ῥὶς ὥσπερ ἐπηρεάζουσα διατετείχικε τὰ ὄμματα.
high nose as-if insulting has-walled-off the eyes

7 Τοῦ γε μὴν στόματος, ἔφη ὁ Κριτόβουλος, ὑφίεμαι. εἰ
Of-the at-least indeed mouth said — Critobulus I-concede if
γὰρ τοῦ ἀποδάκνειν ἕνεκα πεποίηται, πολὺ ἂν σὺ μεῖζον
for for-the to-bite-off sake it-has-been-made much — you larger
ἢ ἐγὼ ἀποδάκοις. διὰ δὲ τὸ παχέα ἔχειν τὰ χείλη οὐκ
than I would-bite-off through and the thick to-have the lips not
οἴει καὶ μαλακώτερόν σου ἔχειν τὸ φίλημα; Ἔοικα,
do-you-think also softer than-yours to-have the kiss I-seem
ἔφη, ἐγὼ κατὰ τὸν σὸν λόγον καὶ τῶν ὄνων αἴσχιον
he-said I according-to the your argument even than-the donkeys uglier
τὸ στόμα ἔχειν. ἐκεῖνο δὲ οὐδὲν τεκμήριον λογίζει ὡς
the mouth to-have that and no proof do-you-reckon that
ἐγὼ σοῦ καλλίων εἰμί, ὅτι καὶ Ναΐδες θεαὶ οὖσαι
I than-you finer am that even Naiads goddesses being
τοὺς Σειληνοὺς ἐμοὶ ὁμοιοτέρους τίκτουσιν ἢ σοί;
the Sileni to-me more-like bear than to-you

8 καὶ ὁ Κριτόβουλος, Οὐκέτι, ἔφη, ἔχω πρὸς σὲ
and — Critobulus No-longer he-said I-am-able against you
ἀντιλέγειν, ἀλλὰ διαφερόντων, ἔφη, τὰς ψήφους, ἵνα ὡς
to-argue but let-them-carry-round he-said the ballots so-that as
τάχιστα εἰδῶ ὅτι με χρὴ παθεῖν ἢ ἀποτῖσαι.
quickly-as-possible I-may-know what me it-is-needful to-suffer or to-pay

μόνον, ἔφη, κρυφῇ φερόντων· δέδοικα γὰρ τὸν σὸν καὶ
only he-said secretly let-them-carry I-fear for the your and
Ἀντισθένους πλοῦτον μή με καταδυναστεύσῃ.
of-Antisthenes wealth lest me it-overpower
ἡ μὲν δὴ παῖς καὶ ὁ παῖς κρύφα ἀνέφερον. 9
the indeed indeed girl and the boy secretly brought-up-the-votes
ὁ δὲ Σωκράτης ἐν τούτῳ διέπραττε τόν τε λύχνον
— but Socrates in this managed the both lamp
ἀντιπροσενεγκεῖν τῷ Κριτοβούλῳ, ὡς μὴ ἐξαπατηθείησαν
to-bring-opposite — to-Critobulus so-that not might-be-deceived
οἱ κριταί, καὶ τῷ νικήσαντι μὴ ταινίας ἀλλὰ φιλήματα
the judges and for-the victor not ribbons but kisses
ἀναδήματα παρὰ τῶν κριτῶν γενέσθαι.
wreaths from the judges to-be
ἐπεὶ δὲ ἐξέπεσον αἱ ψῆφοι καὶ ἐγένοντο πᾶσαι σὺν 10
when and fell-out the ballots and were all with
Κριτοβούλῳ, Παπαῖ, ἔφη ὁ Σωκράτης, οὐχ ὅμοιον ἔοικε
Critobulus Oh-dear said — Socrates not like seems
τὸ σὸν ἀργύριον, ὦ Κριτόβουλε, τῷ Καλλίου εἶναι. τὸ
the your silver O Critobulus to-the of-Callias to-be the
μὲν γὰρ τούτου δικαιοτέρους ποιεῖ, τὸ δὲ σὸν ὥσπερ τὸ
indeed for his more-just makes the but yours as the
πλεῖστον διαφθείρειν ἱκανόν ἐστι καὶ δικαστὰς καὶ κριτάς.
most to-corrupt capable is both jurors and judges

Some guests urge Critobulus to claim his prize of kisses, and others jest, but Hermogenes alone keeps silent; asked to define drunken insult, he calls it vexing one's companions over wine, and is told he vexes them now by saying nothing. He offers to talk to the flute like an actor reciting tetrameters, and Antisthenes says hissing would suit anyone he refutes. The Syracusan, jealous that the guests ignore his show, asks whether Socrates is the Thinker and how many flea's feet away from him he stands. Antisthenes says the man is bent on abuse, Socrates forbids Philip to liken him to anyone, and the drunken insult is quenched.

1 Ἐκ δὲ τούτου οἱ μὲν τὰ νικητήρια φιλήματα
After and this the-ones indeed the victory-prize kisses
ἀπολαμβάνειν τὸν Κριτόβουλον ἐκέλευον, οἱ δὲ τὸν
to-receive — Critobulus bade the-others and the
κύριον πείθειν, οἱ δὲ καὶ ἄλλα ἔσκωπτον. ὁ δὲ
guardian to-persuade the-others and also other-things jested — but
Ἑρμογένης κἀνταῦθα ἐσιώπα. καὶ ὁ Σωκράτης ὀνομάσας
Hermogenes here-too was-silent and — Socrates naming
αὐτόν, Ἔχοις ἄν, ἔφη, ὦ Ἑρμόγενες, εἰπεῖν ἡμῖν τί
him Could-you — he-said O Hermogenes to-tell us what
ἐστὶ παροινία; καὶ ὃς ἀπεκρίνατο, Εἰ μὲν ὅ τι ἐστὶν
is drunken-insult and he answered If indeed what ever it-is
ἐρωτᾷς, οὐκ οἶδα· τὸ μέντοι μοι δοκοῦν εἴποιμ' ἄν.
you-ask not I-know the however to-me seeming I-would-tell —
2 Ἀλλὰ δοκεῖ τοῦτ', ἔφη. Τὸ τοίνυν παρ' οἶνον λυπεῖν
But it-seems-good this he-said The then over wine to-vex
τοὺς συνόντας, τοῦτ' ἐγὼ κρίνω παροινίαν. Οἶσθ'
the companions this I judge drunken-insult Do-you-know
οὖν, ἔφη, ὅτι καὶ σὺ νῦν ἡμᾶς λυπεῖς σιωπῶν; Ἦ καὶ
then he-said that also you now us vex being-silent Truly even
ὅταν λέγητ'; ἔφη. Οὔκ, ἀλλ' ὅταν διαλίπωμεν. Ἦ οὖν
whenever you-speak he-said No but whenever we-pause Truly then

λέληθέ σε ὅτι μεταξὺ τοῦ ὑμᾶς λέγειν οὐδ' ἂν τρίχα,
has-it-escaped you that between the you to-speak not-even — a-hair
μὴ ὅτι λόγον ἄν τις παρείρειε;
not to-speak-of a-word — someone could-insert
καὶ ὁ Σωκράτης, Ὦ Καλλία, ἔχοις ἄν τι, ἔφη, ἀνδρὶ 3
and — Socrates O Callias could-you — at-all he-said a-man
ἐλεγχομένῳ βοηθῆσαι; Ἔγωγ', ἔφη. ὅταν γὰρ ὁ αὐλὸς
being-refuted to-help I-at-least he-said whenever for the flute
φθέγγηται, παντάπασι σιωπῶμεν. καὶ ὁ Ἑρμογένης, Ἦ
sounds altogether we-are-silent and — Hermogenes Truly
οὖν βούλεσθε, ἔφη, ὥσπερ Νικόστρατος ὁ ὑποκριτὴς
then do-you-wish he-said as Nicostratus the actor
τετράμετρα πρὸς τὸν αὐλὸν κατέλεγεν, οὕτω καὶ ὑπὸ
tetrameters to the flute recited so also to
τὸν αὐλὸν ὑμῖν διαλέγωμαι;
the flute to-you I-may-converse
καὶ ὁ Σωκράτης, Πρὸς τῶν θεῶν, ἔφη, Ἑρμόγενες, 4
and — Socrates By the gods he-said Hermogenes
οὕτω ποίει. οἶμαι γάρ, ὥσπερ ἡ ᾠδὴ ἡδίων πρὸς τὸν
so do I-think for as the song more-pleasant to the
αὐλόν, οὕτω καὶ τοὺς σοὺς λόγους ἡδύνεσθαι ἄν τι
flute so also the your words to-be-sweetened — somewhat
ὑπὸ τῶν φθόγγων, ἄλλως τε καὶ εἰ μορφάζοις ὥσπερ
by the notes especially both and if you-gestured like
ἡ αὐλητρὶς καὶ σὺ πρὸς τὰ λεγόμενα.
the flute-girl also you to the-things being-said
καὶ ὁ Καλλίας ἔφη, Ὅταν οὖν ὁ Ἀντισθένης ὅδ' ἐλέγχῃ 5
and — Callias said Whenever then — Antisthenes here refutes
τινὰ ἐν τῷ συμποσίῳ, τί ἔσται τὸ αὔλημα; καὶ ὁ
someone in the drinking-party what will-be the flute-tune and —

Ἀντισθένης εἶπε, Τῷ μὲν ἐλεγχομένῳ οἶμαι ἄν, ἔφη,
Antisthenes said For-the indeed being-refuted I-think — he-said
πρέπειν συριγμόν.
to-befit hissing

6 Τοιούτων δὲ λόγων ὄντων ὡς ἑώρα ὁ Συρακόσιος
Such and words being when saw the Syracusan
τῶν μὲν αὑτοῦ ἐπιδειγμάτων ἀμελοῦντας, ἀλλήλοις δὲ
the indeed his-own exhibitions neglecting one-another but
ἡδομένους, φθονῶν τῷ Σωκράτει εἶπεν, Ἆρα σύ, ὦ
enjoying envying — Socrates he-said Then you O
Σώκρατες, ὁ φροντιστὴς ἐπικαλούμενος; Οὐκοῦν κάλλιον,
Socrates the thinker so-called Therefore finer
ἔφη, ἢ εἰ ἀφρόντιστος ἐκαλούμην. Εἰ μή γε ἐδόκεις
he-said than if thoughtless I-were-called If not at-least you-seemed
τῶν μετεώρων φροντιστὴς εἶναι.
of-the things-aloft thinker to-be

7 Οἶσθα οὖν, ἔφη ὁ Σωκράτης, μετεωρότερόν τι
Do-you-know then said — Socrates higher something
τῶν θεῶν; Ἀλλ' οὐ μὰ Δί', ἔφη, οὐ τούτων σε λέγουσιν
than-the gods But not by Zeus he-said not of-these you they-say
ἐπιμελεῖσθαι, ἀλλὰ τῶν ἀνωφελεστάτων. Οὐκοῦν καὶ
to-care but of-the most-useless Therefore even
οὕτως ἄν, ἔφη, θεῶν ἐπιμελοίμην· ἄνωθεν μέν γε
so — he-said of-gods I-would-care from-above indeed at-least
ὕοντες ὠφελοῦσιν, ἄνωθεν δὲ φῶς παρέχουσιν. εἰ δὲ
raining they-benefit from-above and light they-provide if and
ψυχρὰ λέγω, σὺ αἴτιος, ἔφη, πράγματά μοι παρέχων.
frigid-things I-say you responsible he-said trouble to-me giving

8 Ταῦτα μέν, ἔφη, ἔα· ἀλλ' εἰπέ μοι πόσους ψύλλης πόδας
These-things indeed he-said let-be but tell me how-many flea's feet
ἐμοῦ ἀπέχεις. ταῦτα γάρ σέ φασι γεωμετρεῖν. καὶ ὁ
from-me you-are-distant these-things for you they-say to-measure and —

Ἀντισθένης εἶπε, σὺ μέντοι δεινὸς εἶ, ὦ Φίλιππε, εἰκάζειν·
Antisthenes said you however clever are O Philip at-likening
οὐ δοκεῖ σοι ὁ ἀνὴρ οὗτος λοιδορεῖσθαι βουλομένῳ
not does-it-seem to-you the man this to-revile wishing
ἐοικέναι; Ναὶ μὰ τὸν Δί᾽, ἔφη, καὶ ἄλλοις γε πολλοῖς.
to-be-like Yes by — Zeus he-said and to-others at-least many
Ἀλλ᾽ ὅμως, ἔφη ὁ Σωκράτης, σὺ αὐτὸν μὴ εἴκαζε, 9
But nevertheless said — Socrates you him not liken
ἵνα μὴ καὶ σὺ λοιδορουμένῳ ἐοίκῃς. Ἀλλ᾽ εἴπερ γέ
so-that not also you one-reviling be-like But if-indeed at-least
τοι τοῖς πᾶσι καλοῖς καὶ τοῖς βελτίστοις εἰκάζω αὐτόν,
surely to-the all fine and to-the best I-liken him
ἐπαινοῦντι μᾶλλον ἢ λοιδορουμένῳ δικαίως ἂν εἰκάζοι
one-praising rather than one-reviling justly — would-liken
μέ τις. Καὶ νῦν σύγε λοιδορουμένῳ ἔοικας, εἰ πάντ᾽
me someone And now you-at-least one-reviling you-are-like if all-things
αὐτοῦ βελτίω φῂς εἶναι.
than-him better you-say to-be
Ἀλλὰ βούλει πονηροτέροις εἰκάζω αὐτόν; Μηδὲ 10
But do-you-wish more-wicked-ones I-liken him Not-even
πονηροτέροις. Ἀλλὰ μηδενί; Μηδενὶ μηδὲν τοῦτον εἴκαζε.
more-wicked-ones But to-no-one To-no-one in-anything him liken
Ἀλλ᾽ οὐ μέντοι γε σιωπῶν οἶδα ὅπως ἄξια τοῦ δείπνου
But not however at-least being-silent I-know how worthy-things of-the dinner
ἐργάσομαι. Καὶ ῥᾳδίως γ᾽, ἂν ἃ μὴ δεῖ λέγειν, ἔφη,
I-shall-perform And easily at-least if what not is-needful to-say he-said
σιωπᾷς. αὕτη μὲν δὴ ἡ παροινία οὕτω κατεσβέσθη.
you-keep-silent this indeed indeed the drunken-insult so was-quenched

Some guests urge Philip to liken the Syracusan, others stop him, and to quiet the uproar Socrates leads a song. When a potter's wheel is brought in for the dancing-girl's tricks, he tells the Syracusan that somersaulting into knives is a display of danger unsuited to a drinking party, and that writing and reading on a spinning wheel or contortions give less pleasure than beautiful young people at rest. If wonders are wanted, the world is full of them, such as why a lamp gives light while bronze only reflects it, and why oil feeds a flame while water quenches it. He asks for a dance of the Graces, Seasons, and Nymphs instead, and the Syracusan promises one.

1 Ἐκ τούτου δὲ τῶν ἄλλων οἱ μὲν ἐκέλευον εἰκάζειν, οἱ
After this and of-the others the-ones indeed bade to-liken the-others
δὲ ἐκώλυον. θορύβου δὲ ὄντος ὁ Σωκράτης αὖ πάλιν εἶπεν,
but prevented uproar and being — Socrates in-turn again said
Ἆρα ἐπειδὴ πάντες ἐπιθυμοῦμεν λέγειν, νῦν ἂν μάλιστα καὶ
Then since all we-desire to-speak now — most also
ἅμα ᾄσαιμεν; καὶ εὐθὺς τοῦτ' εἰπὼν ἦρχεν ᾠδῆς.
at-the-same-time might-we-sing and at-once this having-said began a-song
2 ἐπεὶ δ' ᾖσεν, εἰσεφέρετο τῇ ὀρχηστρίδι τροχὸς τῶν
when and he-had-sung was-brought-in for-the dancing-girl wheel of-the
κεραμικῶν, ἐφ' οὗ ἔμελλε θαυματουργήσειν. ἔνθα δὴ
potters on which she-was-going to-work-wonders there indeed
εἶπεν ὁ Σωκράτης, Ὦ Συρακόσιε, κινδυνεύω ἐγώ, ὥσπερ
said — Socrates O Syracusan I-am-likely I as
σὺ λέγεις, τῷ ὄντι φροντιστὴς εἶναι· νῦν γοῦν σκοπῶ
you say in-the reality a-thinker to-be now at-any-rate I-consider
ὅπως ἂν ὁ μὲν παῖς ὅδε ὁ σὸς καὶ ἡ παῖς ἥδε ὡς
how — the indeed boy this the yours and the girl this as

ῥᾷστα διάγοιεν, ἡμεῖς δ' ἂν μάλιστα ἂν εὐφραινοίμεθα
most-easily might-pass-the-time we and — most — might-be-gladdened
θεώμενοι αὐτούς· ὅπερ εὖ οἶδα ὅτι καὶ σὺ βούλει.
watching them which-very well I-know that also you wish
δοκεῖ οὖν μοι τὸ μὲν εἰς μαχαίρας κυβιστᾶν κινδύνου 3
it-seems then to-me the indeed into knives to-somersault of-danger
ἐπίδειγμα εἶναι, ὃ συμποσίῳ οὐδὲν προσήκει. καὶ
display to-be which for-a-drinking-party nothing befits and
μὴν τό γε ἐπὶ τοῦ τροχοῦ ἅμα περιδινουμένου
indeed the at-least on the wheel at-the-same-time whirling-round
γράφειν τε καὶ ἀναγιγνώσκειν θαῦμα μὲν ἴσως τί
to-write both and to-read wonder indeed perhaps some
ἐστιν, ἡδονὴν δὲ οὐδὲ ταῦτα δύναμαι γνῶναι τίν' ἂν
is pleasure but not-even these-things I-can to-know what —
παράσχοι. οὐδὲ μὴν τό γε διαστρέφοντας τὰ σώματα
it-could-provide nor indeed the at-least twisting the bodies
καὶ τροχοὺς μιμουμένους ἥδιον ἢ ἡσυχίαν ἔχοντας
and hoops imitating more-pleasant than quiet keeping
τοὺς καλοὺς καὶ ὡραίους θεωρεῖν.
the beautiful and in-their-bloom to-watch
καὶ γὰρ δὴ οὐδὲ πάνυ τι σπάνιον τό γε θαυμασίοις 4
and for indeed not-even very at-all rare the at-least wonders
ἐντυχεῖν, εἴ τις τούτου δεῖται, ἀλλ' ἔξεστιν αὐτίκα μάλα
to-come-upon if anyone of-this needs but it-is-possible at-once very
τὰ παρόντα θαυμάζειν, τί ποτε ὁ μὲν λύχνος διὰ
the-things present to-wonder-at why ever the indeed lamp through
τὸ λαμπρὰν φλόγα ἔχειν φῶς παρέχει, τὸ δὲ χαλκεῖον
the bright flame to-have light provides the but bronze-vessel
λαμπρὸν ὂν φῶς μὲν οὐ ποιεῖ, ἐν αὑτῷ δὲ ἄλλα
bright being light indeed not makes in itself but other-things
ἐμφαινόμενα παρέχεται· καὶ πῶς τὸ μὲν ἔλαιον ὑγρὸν
reflected displays and how the indeed oil liquid

ὂν αὔξει τὴν φλόγα, τὸ δὲ ὕδωρ, ὅτι ὑγρόν ἐστι,
being increases the flame the but water because liquid it-is
κατασβέννυσι τὸ πῦρ. ἀλλὰ γὰρ καὶ ταῦτα μὲν οὐκ
quenches the fire but for also these-things indeed not
εἰς ταὐτὸν τῷ οἴνῳ ἐπισπεύδει·
to the-same with-the wine urges-on
εἰ δὲ ὀρχοῖντο πρὸς τὸν αὐλὸν σχήματα ἐν οἷς Χάριτές
if but they-should-dance to the flute figures in which Graces
τε καὶ Ὧραι καὶ Νύμφαι γράφονται, πολὺ ἂν οἶμαι
both and Seasons and Nymphs are-painted much — I-think
αὐτούς τε ῥᾷον διάγειν καὶ τὸ συμπόσιον πολὺ
them both more-easily to-pass-the-time and the drinking-party much
ἐπιχαριτώτερον εἶναι. ὁ οὖν Συρακόσιος, Ἀλλὰ ναὶ μὰ
more-charming to-be the then Syracusan But yes by
τὸν Δί᾽, ἔφη, ὦ Σώκρατες, καλῶς τε λέγεις καὶ ἐγὼ
— Zeus he-said O Socrates well both you-speak and I
εἰσάξω θεάματα ἐφ᾽ οἷς ὑμεῖς εὐφρανεῖσθε.
will-bring-in spectacles at which you will-be-gladdened

Socrates turns the talk to Eros, a god as old as the eternal gods, whom every guest serves: he himself is always in love, Charmides has lovers, Critobulus, still loved, already loves others, Niceratus loves his wife, Hermogenes nobility, Antisthenes Socrates, and Callias Autolycus. Whether Aphrodite is one or two, Common and Heavenly, he does not know, but the love of the soul is better than the love of the body, which cloys and fades while friendship grows with time. Zeus, Ganymede, and the heroes from Achilles and Patroclus to Orestes and Pylades prove it, and Pausanias was wrong to praise an army of lovers. He urges Callias to learn what made Themistocles, Pericles, and Solon great, and when Callias asks whether he means to pander him to the city, Socrates answers that only real virtue wins lasting glory.

Ὁ μὲν δὴ Συρακόσιος ἐξελθὼν συνεκροτεῖτο· ὁ δὲ 1
The indeed indeed Syracusan having-gone-out was-getting-it-up — and
Σωκράτης πάλιν αὖ καινοῦ λόγου κατῆρχεν. Ἆρ', ἔφη,
Socrates again in-turn of-a-new talk began Then he-said
ὦ ἄνδρες, εἰκὸς ἡμᾶς παρόντος δαίμονος μεγάλου καὶ
O men is-it-likely us being-present a-deity great and
τῷ μὲν χρόνῳ ἰσήλικος τοῖς ἀειγενέσι θεοῖς, τῇ δὲ
in-the indeed time equal-in-age to-the ever-born gods in-the but
μορφῇ νεωτάτου, καὶ μεγέθει μὲν πάντα ἐπέχοντος, ψυχῇ
form youngest and in-greatness indeed all-things occupying in-soul
δὲ ἀνθρώπου ἱδρυμένου, Ἔρωτος, μὴ ἀμνημονῆσαι, ἄλλως
but of-man established Love not to-be-unmindful especially
τε καὶ ἐπειδὴ πάντες ἐσμὲν τοῦ θεοῦ τούτου θιασῶται;
both and since all we-are of-the god this worshipers
Ἐγώ τε γὰρ οὐκ ἔχω χρόνον εἰπεῖν ἐν ᾧ οὐκ 2
I both for not have time to-say in which not
ἐρῶν τινος διατελῶ, Χαρμίδην δὲ τόνδε οἶδα πολλοὺς
loving someone I-continue Charmides and here I-know many
μὲν ἐραστὰς κτησάμενον, ἔστι δὲ ὧν καὶ αὐτὸν
indeed lovers having-acquired there-are and whom even himself

ἐπιθυμήσαντα· Κριτόβουλός γε μὴν καὶ νῦν ἐρώμενος
having-desired Critobulus at-least indeed even now beloved
ὢν ἤδη ἄλλων ἐπιθυμεῖ.
being already others desires

3 ἀλλὰ μὴν καὶ ὁ Νικήρατος, ὡς ἐγὼ ἀκούω, ἐρῶν τῆς
but indeed also — Niceratus as I hear loving the
γυναικὸς ἀντερᾶται. Ἑρμογένη γε μὴν τίς ἡμῶν οὐκ
wife is-loved-in-return Hermogenes at-least indeed who of-us not
οἶδεν ὡς, ὅ τι πότ' ἐστὶν ἡ καλοκἀγαθία, τῷ ταύτης
knows that what ever ever is the nobility in-the of-this
ἔρωτι κατατήκεται; οὐχ ὁρᾶτε ὡς σπουδαῖαι μὲν αὐτοῦ αἱ
love he-melts-away not do-you-see how serious indeed his the
ὀφρύες, ἀτρεμὲς δὲ τὸ ὄμμα, μέτριοι δὲ οἱ λόγοι, πραεῖα
brows steady and the eye moderate and the words gentle
δὲ ἡ φωνή, ἱλαρὸν δὲ τὸ ἦθος; τοῖς δὲ σεμνοτάτοις θεοῖς
and the voice cheerful and the character with-the and most-august gods
φίλοις χρώμενος οὐδὲν ἡμᾶς τοὺς ἀνθρώπους ὑπερορᾷ;
as-friends dealing nothing us the men he-looks-down-on

4 σὺ δὲ μόνος, ὦ Ἀντίσθενες, οὐδενὸς ἐρᾷς; Ναὶ μὰ
you but alone O Antisthenes no-one love Yes by
τοὺς θεούς, εἶπεν ἐκεῖνος, καὶ σφόδρα γε σοῦ. καὶ ὁ
the gods said he and exceedingly at-least you and —
Σωκράτης ἐπισκώψας ὡς δὴ θρυπτόμενος εἶπε, Μὴ νῦν
Socrates jesting as indeed being-coy said Not now
μοι ἐν τῷ παρόντι ὄχλον πάρεχε·
to-me in the present trouble give

5 ὡς γὰρ ὁρᾷς, ἄλλα πράττω. καὶ ὁ Ἀντισθένης ἔλεξεν,
as for you-see other-things I-am-doing and — Antisthenes spoke
Ὡς σαφῶς μέντοι σὺ μαστροπὲ σαυτοῦ ἀεὶ τοιαῦτα
How plainly however you pander of-yourself always such-things

ποιεῖς· τοτὲ μὲν τὸ δαιμόνιον προφασιζόμενος οὐ
you-do at-one-time indeed the divine-sign pleading not
διαλέγει μοι, τοτὲ δ' ἄλλου του ἐφιέμενος.
you-converse with-me at-another and other some aiming-at
καὶ ὁ Σωκράτης ἔφη, Πρὸς τῶν θεῶν, ὦ Ἀντίσθενες, 6
and — Socrates said By the gods O Antisthenes
μόνον μὴ συγκόψῃς με· τὴν δ' ἄλλην χαλεπότητα ἐγώ
only not beat me the but other harshness I
σου καὶ φέρω καὶ οἴσω φιλικῶς. ἀλλὰ γάρ, ἔφη, τὸν
your both bear and will-bear kindly but for he-said the
μὲν σὸν ἔρωτα κρύπτωμεν, ἐπειδὴ καὶ ἔστιν οὐ ψυχῆς
indeed your love let-us-hide since also it-is not of-soul
ἀλλ' εὐμορφίας τῆς ἐμῆς.
but of-good-looks the mine
ὅτι γε μὴν σύ, ὦ Καλλία, ἐρᾷς Αὐτολύκου πᾶσα μὲν 7
that at-least indeed you O Callias love Autolycus all indeed
ἡ πόλις οἶδε, πολλοὺς δ' οἶμαι καὶ τῶν ξένων. τούτου
the city knows many and I-think also of-the strangers of-this
δ' αἴτιον τὸ πατέρων τε ὀνομαστῶν ἀμφοτέρους ὑμᾶς
and cause the of-fathers both renowned both you
εἶναι καὶ αὐτοὺς ἐπιφανεῖς.
to-be and yourselves conspicuous
ἀεὶ μὲν οὖν ἔγωγε ἠγάμην τὴν σὴν φύσιν, νῦν δὲ 8
always indeed then I-at-least admired the your nature now but
καὶ πολὺ μᾶλλον, ἐπεὶ ὁρῶ σε ἐρῶντα οὐχ ἁβρότητι
also much more since I-see you loving not in-luxury
χλιδαινομένου οὐδὲ μαλακίᾳ θρυπτομένου, ἀλλὰ πᾶσιν
one-pampered nor in-softness one-coy but to-all
ἐπιδεικνυμένου ῥώμην τε καὶ καρτερίαν καὶ ἀνδρείαν καὶ
displaying strength both and endurance and courage and

σωφροσύνην. τὸ δὲ τοιούτων ἐπιθυμεῖν τεκμήριόν ἐστι
temperance the and such-things to-desire proof is
καὶ τῆς τοῦ ἐραστοῦ φύσεως.
also of-the of-the lover nature
9 εἰ μὲν οὖν μία ἐστὶν Ἀφροδίτη ἢ δίτταί, Οὐρανία τε καὶ
if indeed then one is Aphrodite or two Heavenly both and
Πάνδημος, οὐκ οἶδα· καὶ γὰρ Ζεὺς ὁ αὐτὸς δοκῶν εἶναι
Common not I-know and for Zeus the same seeming to-be
πολλὰς ἐπωνυμίας ἔχει· ὅτι γε μέντοι χωρὶς ἑκατέρᾳ
many surnames has that at-least however apart for-each
βωμοί τε καὶ ναοί εἰσι καὶ θυσίαι τῇ μὲν Πανδήμῳ
altars both and temples are and sacrifices to-the indeed Common
ῥᾳδιουργότεραι, τῇ δὲ Οὐρανίᾳ ἁγνότεραι, οἶδα.
more-careless to-the but Heavenly purer I-know
10 εἰκάσαις δ' ἂν καὶ τοὺς ἔρωτας τὴν μὲν Πάνδημον
you-might-guess and — also the loves the indeed Common
τῶν σωμάτων ἐπιπέμπειν, τὴν δ' Οὐρανίαν τῆς ψυχῆς
of-the bodies to-send the but Heavenly of-the soul
τε καὶ τῆς φιλίας καὶ τῶν καλῶν ἔργων. ὑφ' οὗ δὴ
both and of-the friendship and of-the fine deeds by which indeed
καὶ σύ, ὦ Καλλία, κατέχεσθαι μοι δοκεῖς ἔρωτος.
also you O Callias to-be-possessed to-me you-seem love
11 τεκμαίρομαι δὲ τῇ τοῦ ἐρωμένου καλοκἀγαθίᾳ καὶ ὅτι
I-judge and by-the of-the beloved nobility and that
σε ὁρῶ τὸν πατέρα αὐτοῦ παραλαμβάνοντα εἰς τὰς πρὸς
you I-see the father his taking-along to the with
τοῦτον συνουσίας. οὐδὲν γὰρ τούτων ἐστὶν ἀπόκρυφον
him meetings nothing for of-these is hidden
πατρὸς τῷ καλῷ τε κἀγαθῷ ἐραστῇ.
from-father for-the fine both and-good lover

καὶ ὁ Ἑρμογένης εἶπε, Νὴ τὴν Ἥραν, ἔφη, ὦ Σώκρατες, 12
and — Hermogenes said By — Hera he-said O Socrates
ἄλλα τέ σου πολλὰ ἄγαμαι καὶ ὅτι νῦν ἅμα
other-things both of-you many I-admire and that now at-the-same-time
χαριζόμενος Καλλίᾳ καὶ παιδεύεις αὐτὸν οἷόνπερ χρὴ
gratifying Callias also you-educate him such-as-very he-ought
εἶναι. Νὴ Δί᾽, ἔφη, ὅπως δὲ καὶ ἔτι μᾶλλον εὐφραίνηται,
to-be By Zeus he-said that and also still more he-may-be-gladdened
βούλομαι αὐτῷ μαρτυρῆσαι ὡς καὶ πολὺ κρείττων ἐστὶν
I-wish to-him to-testify that also much stronger is
ὁ τῆς ψυχῆς ἢ ὁ τοῦ σώματος ἔρως.
the of-the soul than the of-the body love
ὅτι μὲν γὰρ δὴ ἄνευ φιλίας συνουσία οὐδεμία ἀξιόλογος 13
that indeed for indeed without friendship association none worth-mention
πάντες ἐπιστάμεθα. φιλεῖν γε μὴν τῶν μὲν τὸ
all know to-love at-least indeed of-the-ones indeed the
ἦθος ἀγαμένων ἀνάγκη ἡδεῖα καὶ ἐθελουσία καλεῖται·
character admiring necessity sweet and voluntary is-called
τῶν δὲ τοῦ σώματος ἐπιθυμούντων πολλοὶ μὲν τοὺς
of-the-ones but the body desiring many indeed the
τρόπους μέμφονται καὶ μισοῦσι τῶν ἐρωμένων·
ways blame and hate of-the beloveds
ἢν δὲ καὶ ἀμφότερα στέρξωσι, τὸ μὲν τῆς ὥρας ἄνθος ταχὺ 14
if and also both they-cherish the indeed of-the bloom flower quickly
δήπου παρακμάζει, ἀπολείποντος δὲ τούτου ἀνάγκη καὶ τὴν
surely passes-its-prime departing and this necessity also the
φιλίαν συναπομαραίνεσθαι, ἡ δὲ ψυχὴ ὅσονπερ ἂν χρόνον
friendship to-wither-with-it the but soul as-much-as-very — time
ἴῃ ἐπὶ τὸ φρονιμώτερον καὶ ἀξιεραστοτέρα γίγνεται.
it-go toward the more-prudent also more-lovable becomes

15 καὶ μὴν ἐν μὲν τῇ τῆς μορφῆς χρήσει ἔνεστί τις καὶ
and indeed in indeed the of-the form use there-is-in-it some also
κόρος, ὥστε ἅπερ καὶ πρὸς τὰ σιτία διὰ πλησμονήν,
satiety so-that what-very also toward the foods through surfeit
ταῦτα ἀνάγκη καὶ πρὸς τὰ παιδικὰ πάσχειν· ἡ δὲ τῆς
these-things necessity also toward the beloved-boys to-feel the but of-the
ψυχῆς φιλία διὰ τὸ ἁγνὴ εἶναι καὶ ἀκορεστοτέρα ἐστίν,
soul friendship through the pure to-be also more-insatiable is
οὐ μέντοι, ὥς γ᾽ ἄν τις οἰηθείη, διὰ τοῦτο καὶ
not however as at-least — someone might-think through this also
ἀνεπαφροδιτοτέρα, ἀλλὰ σαφῶς καὶ ἀποτελεῖται ἡ εὐχὴ ἐν
less-charming but clearly also is-fulfilled the prayer in
ᾗ αἰτούμεθα τὴν θεὸν ἐπαφρόδιτα καὶ ἔπη καὶ ἔργα διδόναι.
which we-ask the goddess charming both words and deeds to-grant
16 ὡς μὲν γὰρ ἄγαταί τε καὶ φιλεῖ τὸν ἐρώμενον θάλλουσα
that indeed for admires both and loves the beloved blooming
μορφῇ τε ἐλευθερίᾳ καὶ ἤθει αἰδήμονί τε καὶ γενναίῳ
with-form both liberal and with-character modest both and noble
ψυχὴ εὐθὺς ἐν τοῖς ἥλιξιν ἡγεμονική τε ἅμα καὶ
a-soul at-once among the age-mates leading both at-the-same-time and
φιλόφρων οὖσα οὐδὲν ἐπιδεῖται λόγου· ὅτι δὲ εἰκὸς καὶ
kindly being nothing needs of-argument that but likely also
ὑπὸ τῶν παιδικῶν τὸν τοιοῦτον ἐραστὴν ἀντιφιλεῖσθαι,
by the beloved the such lover to-be-loved-in-return
καὶ τοῦτο διδάξω.
also this I-will-teach
17 πρῶτον μὲν γὰρ τίς μισεῖν δύναιτ᾽ ἂν ὑφ᾽ οὗ εἰδείη καλός
first indeed for who to-hate could — by whom he-knew fine
τε καὶ ἀγαθὸς νομιζόμενος; ἔπειτα δὲ ὁρῴη αὐτὸν τὰ τοῦ
both and good being-considered then and he-saw him the of-the
παιδὸς καλὰ μᾶλλον ἢ τὰ ἑαυτοῦ ἡδέα σπουδάζοντα;
boy fine-things more than the his-own pleasures pursuing

πρὸς δὲ τούτοις πιστεύοι μήτ᾽ ἂν παρά τι ποιήσῃ μήτ᾽ ἂν
besides and these he-trusted neither if amiss anything he-do nor if
καμὼν ἀμορφότερος γένηται, μειωθῆναι ἂν τὴν φιλίαν;
having-fallen-ill uglier he-become to-be-diminished — the friendship
οἷς γε μὴν κοινὸν τὸ φιλεῖσθαι, πῶς οὐκ ἀνάγκη 18
for-whom at-least indeed common the to-be-loved how not necessity
τούτους ἡδέως μὲν προσορᾶν ἀλλήλους, εὐνοϊκῶς δὲ
these pleasantly indeed to-look-at one-another kindly and
διαλέγεσθαι, πιστεύειν δὲ καὶ πιστεύεσθαι, καὶ προνοεῖν
to-converse to-trust and also to-be-trusted and to-take-thought-for
μὲν ἀλλήλων, συνήδεσθαι δ᾽ ἐπὶ ταῖς καλαῖς πράξεσι,
indeed one-another to-rejoice-together and at the fine actions
συνάχθεσθαι δὲ ἤν τι σφάλμα προσπίπτῃ, τότε δ᾽
to-grieve-together and if any stumble befall then and
εὐφραινομένους διατελεῖν ὅταν ὑγιαίνοντες συνῶσιν,
being-gladdened to-continue whenever being-healthy they-are-together
ἢν δὲ κάμῃ ὁπότερος οὖν, πολὺ συνεχεστέραν τὴν
if and fall-ill either-of-the-two then much more-continuous the
συνουσίαν ἔχειν, καὶ ἀπόντων ἔτι μᾶλλον ἢ παρόντων
companionship to-have and being-absent still more than being-present
ἐπιμελεῖσθαι; οὐ ταῦτα πάντα ἐπαφρόδιτα; διά γέ
to-care-for not these-things all charming through at-least
τοι τὰ τοιαῦτα ἔργα ἅμα ἐρῶντες τῆς φιλίας καὶ
surely the such deeds at-the-same-time loving the friendship and
χρώμενοι αὐτῇ εἰς γῆρας διατελοῦσι.
using it into old-age they-continue
τὸν δὲ ἐκ τοῦ σώματος κρεμάμενον διὰ τί 19
the-one but from the body hanging through what
ἀντιφιλήσειεν ἂν ὁ παῖς; πότερον ὅτι ἑαυτῷ μὲν
would-love-in-return — the boy whether because to-himself indeed
νέμει ὧν ἐπιθυμεῖ, τῷ δὲ παιδὶ τὰ ἐπονειδιστότατα; ἢ
he-allots what he-desires to-the but boy the most-reproachful-things or

διότι ἃ σπεύδει πράττειν παρὰ τῶν παιδικῶν, εἴργει
because what he-is-eager to-do from the beloved he-keeps-away
μάλιστα τοὺς οἰκείους ἀπὸ τούτων;
most the kinsmen from these
20 καὶ μὴν ὅτι γε οὐ βιάζεται, ἀλλὰ πείθει, διὰ τοῦτο
and indeed that at-least not he-forces but persuades through this
μᾶλλον μισητέος. ὁ μὲν γὰρ βιαζόμενος ἑαυτὸν πονηρὸν
rather to-be-hated the-one indeed for forcing himself wicked
ἀποδεικνύει, ὁ δὲ πείθων τὴν τοῦ ἀναπειθομένου ψυχὴν
shows the-one but persuading the of-the one-being-persuaded soul
διαφθείρει.
corrupts
21 ἀλλὰ μὴν καὶ ὁ χρημάτων γε ἀπεμπολῶν τὴν ὥραν τί
but indeed also the-one for-money at-least selling the bloom why
μᾶλλον στέρξει τὸν πριάμενον ἢ ὁ ἐν ἀγορᾷ πωλῶν
more will-be-cherish the-one having-bought than the-one in market selling
καὶ ἀποδιδόμενος; οὐ μὴν ὅτι γε ὡραῖος ἀώρῳ,
and handing-over not indeed because at-least in-bloom with-one-past-bloom
οὐδὲ ὅτι γε καλὸς οὐκέτι καλῷ καὶ ἐρῶντι οὐκ
nor because at-least fine with-no-longer fine and loving with-not
ἐρῶν ὁμιλεῖ, φιλήσει αὐτόν. οὐδὲ γὰρ ὁ παῖς τῷ ἀνδρὶ
loving he-associates he-will-love him not-even for the boy with-the man
ὥσπερ γυνὴ κοινωνεῖ τῶν ἐν τοῖς ἀφροδισίοις εὐφροσυνῶν,
as a-woman shares of-the in the sexual-pleasures delights
ἀλλὰ νήφων μεθύοντα ὑπὸ τῆς ἀφροδίτης θεᾶται.
but sober drunk by the passion he-watches
22 ἐξ ὧν οὐδὲν θαυμαστὸν εἰ καὶ τὸ ὑπερορᾶν ἐγγίγνεται
from which nothing wonderful if also the to-look-down arises
αὐτῷ τοῦ ἐραστοῦ. καὶ σκοπῶν δ᾽ ἄν τις εὕροι ἐκ
in-him for-the lover and considering and — someone would-find from
μὲν τῶν διὰ τοὺς τρόπους φιλουμένων οὐδὲν χαλεπὸν
indeed the-ones through the characters being-loved nothing harsh

γεγενημένον, ἐκ δὲ τῆς ἀναιδοῦς ὁμιλίας πολλὰ ἤδη
having-come-about from but the shameless association many-things already
καὶ ἀνόσια πεπραγμένα.
even unholy having-been-done
ὡς δὲ καὶ ἀνελεύθερος ἡ συνουσία τῷ τὸ σῶμα μᾶλλον 23
that and also illiberal the association for-the-one the body rather
ἢ τῷ τὴν ψυχὴν ἀγαπῶντι, νῦν τοῦτο δηλώσω. ὁ
than for-the-one the soul loving now this I-will-make-clear the-one
μὲν γὰρ παιδεύων λέγειν τε ἃ δεῖ καὶ πράττειν δικαίως
indeed for teaching to-say both what is-needful and to-do justly
ἂν ὥσπερ Χείρων καὶ Φοῖνιξ ὑπ᾽ Ἀχιλλέως τιμῷτο, ὁ
— as Chiron and Phoenix by Achilles would-be-honored the-one
δὲ τοῦ σώματος ὀρεγόμενος εἰκότως ἂν ὥσπερ πτωχὸς
but the body reaching-for reasonably — as a-beggar
περιέποιτο. ἀεὶ γάρ τοι προσαιτῶν καὶ προσδεόμενος
would-be-treated always for surely begging and needing
ἢ φιλήματος ἢ ἄλλου τινὸς ψηλαφήματος παρακολουθεῖ.
either a-kiss or other some fondling he-follows-about
εἰ δὲ λαμυρώτερον λέγω, μὴ θαυμάζετε· ὅ τε γὰρ οἶνος 24
if and more-wantonly I-speak not wonder the both for wine
συνεπαίρει καὶ ὁ ἀεὶ σύνοικος ἐμοὶ ἔρως κεντρίζει εἰς
urges-on and the always dwelling-with me love goads against
τὸν ἀντίπαλον ἔρωτα αὐτῷ παρρησιάζεσθαι.
the opposing love to-it to-speak-freely
καὶ γὰρ δὴ δοκεῖ μοι ὁ μὲν τῷ εἴδει τὸν νοῦν 25
and for indeed it-seems to-me the-one indeed to-the form the mind
προσέχων μεμισθωμένῳ χῶρον ἐοικέναι. οὐ γὰρ ὅπως
applying one-having-leased estate to-resemble not for that
πλείονος ἄξιος γένηται ἐπιμελεῖται, ἀλλ᾽ ὅπως αὐτὸς
of-more worth it-become he-takes-care but that himself
ὅτι πλεῖστα ὡραῖα καρπώσεται. ὁ δὲ τῆς φιλίας
as most seasonable-fruits he-will-reap the-one but the friendship

ἐφιέμενος μᾶλλον ἔοικε τῷ τὸν οἰκεῖον ἀγρὸν κεκτημένῳ·
aiming-at rather resembles the-one the own field having-acquired
πάντοθεν γοῦν φέρων ὅ τι ἂν δύνηται πλείονος
from-everywhere at-any-rate bringing what ever — he-can of-more
ἄξιον ποιεῖ τὸν ἐρώμενον.
worth makes the beloved

26 καὶ μὴν καὶ τῶν παιδικῶν ὃς μὲν ἂν εἰδῇ ὅτι ὁ τοῦ
and indeed also of-the beloveds who indeed — knows that the-one the
εἴδους ἐπαρκῶν ἄρξει τοῦ ἐραστοῦ, εἰκὸς αὐτὸν τἄλλα
beauty supplying will-rule the lover likely him the-other-things
ῥᾳδιουργεῖν· ὃς δ' ἂν γιγνώσκῃ ὅτι ἂν μὴ καλὸς κἀγαθὸς
to-be-careless who but — knows that if not fine and-good
ᾖ, οὐ καθέξει τὴν φιλίαν, τοῦτον προσήκει μᾶλλον
he-be not he-will-keep the friendship this-one befits rather
ἀρετῆς ἐπιμελεῖσθαι.
of-virtue to-take-care

27 μέγιστον δ' ἀγαθὸν τῷ ὀρεγομένῳ ἐκ παιδικῶν φίλον
greatest and good for-the-one striving from beloved friend
ἀγαθὸν ποιήσασθαι, ὅτι ἀνάγκη καὶ αὐτὸν ἀσκεῖν ἀρετήν.
good to-make that necessity also himself to-practice virtue
οὐ γὰρ οἷόν τε πονηρὰ αὐτὸν ποιοῦντα ἀγαθὸν τὸν
not for possible — wicked-things himself doing good the
συνόντα ἀποδεῖξαι, οὐδέ γε ἀναισχυντίαν καὶ ἀκρασίαν
companion to-render nor at-least shamelessness and incontinence
παρεχόμενον ἐγκρατῆ καὶ αἰδούμενον τὸν ἐρώμενον ποιῆσαι.
displaying self-controlled and modest the beloved to-make

28 ἐπιθυμῶ δέ σοι, ἔφη, ὦ Καλλία, καὶ μυθολογῆσαι ὡς οὐ
I-desire and to-you he-said O Callias also to-tell-a-myth that not
μόνον ἄνθρωποι ἀλλὰ καὶ θεοὶ καὶ ἥρωες τὴν τῆς ψυχῆς
only men but also gods and heroes the of-the soul
φιλίαν περὶ πλείονος ἢ τὴν τοῦ σώματος χρῆσιν ποιοῦνται.
friendship of more than the of-the body use make

Ζεύς τε γὰρ ὅσων μὲν θνητῶν οὐσῶν μορφῆς ἠράσθη, 29
Zeus both for as-many indeed mortal being for-form he-loved
συγγενόμενος εἴα αὐτὰς θνητὰς εἶναι· ὅσων δὲ ψυχαῖς
having-lain-with he-allowed them mortal to-be as-many but for-souls
ἀγαθαῖς ἀγασθείη, ἀθανάτους τούτους ἐποίει· ὧν
good he-admired immortal these he-made of-whom
Ἡρακλῆς μὲν καὶ Διόσκουροί εἰσι, λέγονται δὲ καὶ ἄλλοι·
Heracles indeed and the-Dioscuri are are-said and also others
καὶ ἐγὼ δέ φημι καὶ Γανυμήδην οὐ σώματος ἀλλὰ ψυχῆς 30
and I and say also Ganymede not of-body but of-soul
ἕνεκα ὑπὸ Διὸς εἰς Ὄλυμπον ἀνενεχθῆναι. μαρτυρεῖ
for-the-sake by Zeus to Olympus to-have-been-carried-up testifies
δὲ καὶ τοὔνομα αὐτοῦ· ἔστι μὲν γὰρ δήπου καὶ Ὁμήρῳ,
and also the-name his is indeed for surely also in-Homer

γάνυται δέ τ᾽ ἀκούων.
rejoices and — hearing

τοῦτο δὲ φράζει ὅτι ἥδεται δέ τ᾽ ἀκούων. ἔστι δὲ καὶ
this and declares that he-is-pleased and — hearing is and also
ἄλλοθί που,
elsewhere somewhere

πυκινὰ φρεσὶ μήδεα εἰδώς.
shrewd in-mind counsels knowing

τοῦτο δ᾽ αὖ λέγει σοφὰ φρεσὶ βουλεύματα εἰδώς. ἐξ
this and in-turn says wise in-mind plans knowing from
οὖν συναμφοτέρων τούτων οὐχ ἡδυσώματος ὀνομασθεὶς ὁ
then both these not sweet-bodied named —
Γανυμήδης ἀλλ᾽ ἡδυγνώμων ἐν θεοῖς τετίμηται.
Ganymede but sweet-minded among gods has-been-honored

31 ἀλλὰ μήν, ὦ Νικήρατε, καὶ Ἀχιλλεὺς Ὁμήρῳ πεποίηται
but indeed O Niceratus also Achilles by-Homer has-been-represented
οὐχ ὡς παιδικοῖς Πατρόκλῳ ἀλλ' ὡς ἑταίρῳ ἀποθανόντι
not as for-beloved Patroclus but as for-comrade having-died
ἐκπρεπέστατα τιμωρῆσαι. καὶ Ὀρέστης δὲ καὶ Πυλάδης
most-signally to-take-vengeance and Orestes also and Pylades
καὶ Θησεὺς καὶ Πειρίθους καὶ ἄλλοι δὲ πολλοὶ τῶν
and Theseus and Peirithous and others and many of-the
ἡμιθέων οἱ ἄριστοι ὑμνοῦνται οὐ διὰ τὸ συγκαθεύδειν
demigods the best are-celebrated not through the to-sleep-together
ἀλλὰ διὰ τὸ ἄγασθαι ἀλλήλους τὰ μέγιστα καὶ κάλλιστα
but through the to-admire one-another the greatest and finest
κοινῇ διαπεπρᾶχθαι.
in-common to-have-accomplished

32 τί δέ, τὰ νῦν καλὰ ἔργα οὐ πάντ' ἂν εὕροι τις
what and the now fine deeds not all — would-find someone
ἕνεκα ἐπαίνου ὑπὸ τῶν καὶ πονεῖν καὶ κινδυνεύειν
for-the-sake of-praise by the-ones both to-toil and to-run-risks
ἐθελόντων πραττόμενα μᾶλλον ἢ ὑπὸ τῶν ἐθιζομένων
willing done rather than by the-ones accustomed
ἡδονὴν ἀντ' εὐκλείας αἱρεῖσθαι; καίτοι Παυσανίας γε ὁ
pleasure instead-of glory to-choose and-yet Pausanias at-least the
Ἀγάθωνος τοῦ ποιητοῦ ἐραστὴς ἀπολογούμενος ὑπὲρ τῶν
of-Agathon the poet lover making-a-defense for the-ones
ἀκρασίᾳ συγκυλινδουμένων εἴρηκεν ὡς καὶ στράτευμα
in-incontinence wallowing has-said that also army
ἀλκιμώτατον ἂν γένοιτο ἐκ παιδικῶν τε καὶ ἐραστῶν.
most-valiant — would-be from beloveds both and lovers

33 τούτους γὰρ ἂν ἔφη οἴεσθαι μάλιστα αἰδεῖσθαι ἀλλήλους
these for — he-said he-thought most to-be-ashamed one-another
ἀπολείπειν, θαυμαστὰ λέγων, εἴ γε οἱ ψόγου τε
to-desert wonderful-things saying if at-least the-ones of-blame both

ἀφροντιστεῖν καὶ ἀναισχυντεῖν πρὸς ἀλλήλους ἐθιζόμενοι
to-be-heedless and to-be-shameless toward one-another accustomed
οὗτοι μάλιστα αἰσχυνοῦνται αἰσχρόν τι ποιεῖν.
these most will-be-ashamed shameful anything to-do
καὶ μαρτύρια δὲ ἐπήγετο ὡς ταῦτα ἐγνωκότες εἶεν καὶ 34
and evidence and he-brought-in that these-things having-recognized were both
Θηβαῖοι καὶ Ἠλεῖοι· συγκαθεύδοντας γοῦν αὐτοῖς ὅμως
Thebans and Eleans sleeping-with at-any-rate them nevertheless
παρατάττεσθαι ἔφη τὰ παιδικὰ εἰς τὸν ἀγῶνα, οὐδὲν τοῦτο
to-be-drawn-up-beside he-said the beloveds into the contest nothing this
σημεῖον λέγων ὅμοιον. ἐκείνοις μὲν γὰρ ταῦτα νόμιμα,
sign saying alike for-those indeed for these-things lawful
ἡμῖν δ' ἐπονείδιστα. δοκοῦσι δ' ἔμοιγε οἱ μὲν
for-us but reproachful they-seem and to-me-at-least the-ones indeed
παραταττόμενοι ἀπιστοῦσιν ἐοικέναι μὴ χωρὶς γενόμενοι
drawing-up-beside to-distrust to-be-like lest apart having-become
οἱ ἐρώμενοι οὐκ ἀποτελῶσι τὰ τῶν ἀγαθῶν ἀνδρῶν ἔργα.
the beloveds not they-accomplish the of-the good men deeds
Λακεδαιμόνιοι δὲ οἱ νομίζοντες, ἐὰν καὶ ὀρεχθῇ τις 35
Lacedaemonians but the-ones thinking if even reach-for someone
σώματος, μηδενὸς ἂν ἔτι καλοῦ κἀγαθοῦ τοῦτον τυχεῖν,
body nothing — any-longer fine and-good this-one to-attain
οὕτω τελέως τοὺς ἐρωμένους ἀγαθοὺς ἀπεργάζονται ὡς
so perfectly the beloveds good produce that
καὶ μετὰ ξένων κἂν μὴ ἐν τῇ αὐτῇ πόλει ταχθῶσι τῷ
even with strangers even-if not in the same city they-be-posted with-the
ἐραστῇ, ὁμοίως αἰδοῦνται τοὺς παρόντας ἀπολείπειν. θεὰν
lover alike are-ashamed the present-ones to-desert goddess
γὰρ οὐ τὴν Ἀναίδειαν ἀλλὰ τὴν Αἰδῶ νομίζουσι.
for not — Shamelessness but — Modesty they-hold

36 δοκοῦμεν δ᾽ ἄν μοι πάντες ὁμόλογοι γενέσθαι περὶ ὧν
we-seem and — to-me all agreed to-become about what
λέγω, εἰ ὧδε ἐπισκοποῖμεν, τῷ ποτέρως παιδὶ φιληθέντι
I-say if thus we-should-consider to-the in-which-way boy loved
μᾶλλον ἄν τις πιστεύσειεν ἢ χρήματα ἢ τέκνα ἢ
more — someone would-trust either money or children or
χάριτας παρακατατίθεσθαι. ἐγὼ μὲν γὰρ οἶμαι καὶ αὐτὸν
favors to-deposit I indeed for think even himself
τὸν τῷ εἴδει τοῦ ἐρωμένου χρώμενον μᾶλλον ἂν ταῦτα
the-one the form of-the beloved using rather — these-things
πάντα τῷ τὴν ψυχὴν ἐρασμίῳ πιστεῦσαι.
all to-the-one the soul lovely to-entrust

37 σοί γε μήν, ὦ Καλλία, δοκεῖ μοι ἄξιον εἶναι καὶ θεοῖς
for-you at-least indeed O Callias it-seems to-me worthy to-be also to-gods
χάριν εἰδέναι ὅτι σοι Αὐτολύκου ἔρωτα ἐνέβαλον. ὡς μὲν
thanks to-know that in-you of-Autolycus love they-cast that indeed
γὰρ φιλότιμός ἐστιν εὔδηλον, ὃς τοῦ κηρυχθῆναι ἕνεκα νικῶν
for ambitious he-is quite-clear who for-the to-be-proclaimed sake winning
παγκράτιον πολλοὺς μὲν πόνους, πολλὰ δ᾽ ἄλγη ἀνέχεται.
the-pancration many indeed toils many and pains endures

38 εἰ δὲ οἴοιτο μὴ μόνον ἑαυτὸν καὶ τὸν πατέρα κοσμήσειν,
if and he-should-think not only himself and the father to-adorn
ἀλλ᾽ ἱκανὸς γενήσεσθαι δι᾽ ἀνδραγαθίαν καὶ φίλους εὖ
but capable to-become through manly-virtue both friends well
ποιεῖν καὶ τὴν πατρίδα αὔξειν τρόπαια τῶν πολεμίων
to-treat and the fatherland to-increase trophies of-the enemies
ἱστάμενος, καὶ διὰ ταῦτα περίβλεπτός τε καὶ ὀνομαστὸς
setting-up and through these-things admired both and renowned
ἔσεσθαι καὶ ἐν Ἕλλησι καὶ ἐν βαρβάροις, πῶς οὐκ
to-be both among Greeks and among barbarians how not

οἴει αὐτόν, ὅντιν᾽ ἡγοῖτο εἰς ταῦτα συνεργὸν εἶναι
do-you-think him whomever he-considered for these-things fellow-worker to-be
κράτιστον, τοῦτον ταῖς μεγίσταις ἂν τιμαῖς περιέπειν;
best this-one with-the greatest — honors to-treat
εἰ οὖν βούλει τούτῳ ἀρέσκειν, σκεπτέον μέν σοι 39
if then you-wish this-one to-please must-be-considered indeed by-you
ποῖα ἐπιστάμενος Θεμιστοκλῆς ἱκανὸς ἐγένετο τὴν
what-kind-of-things knowing Themistocles capable became —
Ἑλλάδα ἐλευθεροῦν, σκεπτέον δὲ ποῖά ποτε
Greece to-free must-be-considered and what-kind-of-things ever
εἰδὼς Περικλῆς κράτιστος ἐδόκει τῇ πατρίδι σύμβουλος
knowing Pericles best seemed to-the fatherland adviser
εἶναι, ἀθρητέον δὲ καὶ πῶς ποτε Σόλων φιλοσοφήσας
to-be must-be-observed and also how ever Solon having-philosophized
νόμους κρατίστους τῇ πόλει κατέθηκεν, ἐρευνητέον
laws best for-the city laid-down must-be-searched
δὲ καὶ ποῖα Λακεδαιμόνιοι ἀσκοῦντες κράτιστοι
and also what-kind-of-things Lacedaemonians practicing best
δοκοῦσιν ἡγεμόνες εἶναι· πρόξενοι δὲ καὶ κατάγονται ἀεὶ
seem leaders to-be proxenoi and also lodge always
παρὰ σοὶ οἱ κράτιστοι αὐτῶν.
with you the best of-them
ὡς μὲν οὖν σοι ἡ πόλις ταχὺ ἂν ἐπιτρέψειεν αὑτήν, εἰ 40
that indeed then to-you the city quickly — would-entrust itself if
βούλει, εὖ ἴσθι. τὰ μέγιστα γάρ σοι ὑπάρχει· εὐπατρίδης
you-wish well know the greatest-things for for-you are-present well-born
εἶ, ἱερεὺς θεῶν τῶν ἀπ᾽ Ἐρεχθέως, οἳ καὶ ἐπὶ τὸν
you-are priest of-gods the from Erechtheus who also against the
βάρβαρον σὺν Ἰάκχῳ ἐστράτευσαν, καὶ νῦν ἐν τῇ ἑορτῇ
barbarian with Iacchus campaigned and now in the festival
ἱεροπρεπέστατος δοκεῖς εἶναι τῶν προγεγενημένων, καὶ
most-befitting-a-priest you-seem to-be of-the ones-born-before and

σῶμα ἀξιοπρεπέστατον μὲν ἰδεῖν τῆς πόλεως ἔχεις,
a-body most-dignified indeed to-see of-the city you-have
ἱκανὸν δὲ μόχθους ὑποφέρειν.
capable and toils to-bear

41 εἰ δ' ὑμῖν δοκῶ σπουδαιολογῆσαι μᾶλλον ἢ παρὰ πότον
if and to-you I-seem to-have-talked-seriously more than at drinking
πρέπει, μηδὲ τοῦτο θαυμάζετε. ἀγαθῶν γὰρ φύσει καὶ
befits not-even this wonder of-good for by-nature and
τῆς ἀρετῆς φιλοτίμως ἐφιεμένων ἀεί ποτε τῇ πόλει
the virtue ambitiously aiming-at always ever with-the city
συνεραστὴς ὢν διατελῶ.
fellow-lover being I-continue

42 οἱ μὲν δὴ ἄλλοι περὶ τῶν ῥηθέντων διελέγοντο, ὁ
the indeed indeed others about the-things spoken conversed —
δ' Αὐτόλυκος κατεθεᾶτο τὸν Καλλίαν. καὶ ὁ Καλλίας δὲ
but Autolycus gazed-at — Callias and — Callias and
παρορῶν εἰς ἐκεῖνον εἶπεν, Οὐκοῦν σύ με, ὦ Σώκρατες,
glancing-aside at him said Therefore you me O Socrates
μαστροπεύσεις πρὸς τὴν πόλιν, ὅπως πράττω τὰ
will-pander to the city so-that I-may-practice the
πολιτικὰ καὶ ἀεὶ ἀρεστὸς ὢ αὐτῇ;
political-affairs and always pleasing I-be to-it

43 Ναὶ μὰ Δί', ἔφη, ἢν ὁρῶσί γέ σε μὴ τῷ δοκεῖν
Yes by Zeus he-said if they-see at-least you not in-the seeming
ἀλλὰ τῷ ὄντι ἀρετῆς ἐπιμελούμενον. ἡ μὲν γὰρ ψευδὴς
but in-the reality of-virtue taking-care the indeed for false
δόξα ταχὺ ἐλέγχεται ὑπὸ τῆς πείρας· ἡ δ' ἀληθὴς
reputation quickly is-refuted by the experience the but true
ἀνδραγαθία, ἢν μὴ θεὸς βλάπτῃ, ἀεὶ ἐν ταῖς πράξεσι
manly-virtue if not god harm always in the actions
λαμπροτέραν τὴν εὔκλειαν συμπαρέχεται.
brighter the glory provides

Autolycus leaves with his father, and the Syracusan stages his mime: Ariadne, dressed as a bride, waits in her chamber, Dionysus enters to the Bacchic flute, and the two embrace and kiss and swear their love so truly that the company is moved. At the end the unmarried guests swear to marry and the married ride home to their wives, and Socrates and the rest go to walk with Lycon and his son. So ended the banquet.

Οὗτος μὲν δὴ ὁ λόγος ἐνταῦθα ἔληξεν. Αὐτόλυκος 1
This indeed indeed the talk there ended Autolycus
δέ, ἤδη γὰρ ὥρα ἦν αὐτῷ, ἐξανίστατο εἰς περίπατον·
and already for time it-was for-him rose-up for walk
καὶ ὁ Λύκων ὁ πατὴρ αὐτῷ συνεξιὼν ἐπιστραφεὶς
and — Lycon the father with-him going-out-with-him having-turned-round
εἶπε, Νὴ τὴν Ἥραν, ὦ Σώκρατες, καλός γε κἀγαθὸς
said By — Hera O Socrates fine at-least and-good
δοκεῖς μοι ἄνθρωπος εἶναι.
you-seem to-me a-man to-be

Ἐκ δὲ τούτου πρῶτον μὲν θρόνος τις ἔνδον κατετέθη, 2
After and this first indeed throne a-certain inside was-set-down
ἔπειτα δὲ ὁ Συρακόσιος εἰσελθὼν εἶπεν, Ὦ ἄνδρες,
then and the Syracusan having-come-in said O men
Ἀριάδνη εἴσεισιν εἰς τὸν ἑαυτῆς τε καὶ Διονύσου θάλαμον·
Ariadne will-enter into the her-own both and of-Dionysus chamber
μετὰ δὲ τοῦθ' ἥξει Διόνυσος ὑποπεπωκὼς παρὰ θεοῖς
after and this will-come Dionysus having-drunk-a-little among gods
καὶ εἴσεισι πρὸς αὐτήν, ἔπειτα παιξοῦνται πρὸς ἀλλήλους.
and will-go-in to her then they-will-play with one-another

ἐκ τούτου πρῶτον μὲν ἡ Ἀριάδνη ὡς νύμφη κεκοσμημένη 3
after this first indeed — Ariadne as a-bride adorned
παρῆλθε καὶ ἐκαθέζετο ἐπὶ τοῦ θρόνου. οὔπω δὲ φαινομένου
came-forward and sat on the throne not-yet and appearing

τοῦ Διονύσου ηὐλεῖτο ὁ βακχεῖος ῥυθμός. ἔνθα
— *Dionysus was-played-on-the-flute the Bacchic rhythm there*
δὴ ἠγάσθησαν τὸν ὀρχηστοδιδάσκαλον. εὐθὺς μὲν γὰρ
indeed they-admired the dancing-master at-once indeed for
ἡ Ἀριάδνη ἀκούσασα τοιοῦτόν τι ἐποίησεν ὡς πᾶς
— *Ariadne having-heard such something did that every-one*
ἂν ἔγνω ὅτι ἀσμένη ἤκουσε· καὶ ὑπήντησε μὲν
— *would-have-known that gladly she-heard and went-to-meet indeed*
οὔ οὐδὲ ἀνέστη, δήλη δ' ἦν μόλις ἠρεμοῦσα.
not nor stood-up clear but she-was hardly keeping-still
4 ἐπεί γε μὴν κατεῖδεν αὐτὴν ὁ Διόνυσος, ἐπιχορεύσας
when at-least indeed saw her — Dionysus dancing-up
ὥσπερ ἂν εἴ τις φιλικώτατα ἐκαθέζετο ἐπὶ τῶν
as — if someone most-lovingly sat on the
γονάτων, καὶ περιλαβὼν ἐφίλησεν αὐτήν. ἡ δ' αἰδουμένῃ
knees and having-embraced kissed her she and one-ashamed
μὲν ἐῴκει, ὅμως δὲ φιλικῶς ἀντιπεριελάμβανεν. οἱ δὲ
indeed resembled nevertheless but lovingly embraced-in-return the and
συμπόται ὁρῶντες ἅμα μὲν ἐκρότουν, ἅμα
fellow-drinkers seeing at-the-same-time indeed clapped at-the-same-time
δὲ ἐβόων αὖθις.
and shouted encore
5 ὡς δὲ ὁ Διόνυσος ἀνιστάμενος συνανέστησε μεθ' ἑαυτοῦ
when and — Dionysus rising made-rise-with-him with himself
τὴν Ἀριάδνην, ἐκ τούτου δὴ φιλούντων τε καὶ
— *Ariadne after this indeed kissing both and*
ἀσπαζομένων ἀλλήλους σχήματα παρῆν θεάσασθαι. οἱ
embracing one-another figures it-was-possible to-view the-ones
δ' ὁρῶντες ὄντως καλὸν μὲν τὸν Διόνυσον, ὡραίαν δὲ
and seeing really fine indeed — Dionysus in-her-bloom and

τὴν Ἀριάδνην, οὐ σκώπτοντας δὲ ἀλλ' ἀληθινῶς τοῖς
— Ariadne not jesting and but truly with-the
στόμασι φιλοῦντας, πάντες ἀνεπτερωμένοι ἐθεῶντο.
mouths kissing all aroused watched
καὶ γὰρ ἤκουον τοῦ Διονύσου μὲν ἐπερωτῶντος αὐτὴν 6
and for they-heard — Dionysus indeed asking her
εἰ φιλεῖ αὐτόν, τῆς δ' οὕτως ἐπομνυούσης ὥστε μὴ
if she-loves him her and so swearing that not
μόνον τὸν Διόνυσον ἀλλὰ καὶ τοὺς παρόντας ἅπαντας
only — Dionysus but also the-ones present all
συνομόσαι ἂν ἦ μὴν τὸν παῖδα καὶ τὴν παῖδα ὑπ'
to-swear-with-her — truly indeed the boy and the girl by
ἀλλήλων φιλεῖσθαι. ἐῴκεσαν γὰρ οὐ δεδιδαγμένοις τὰ
one-another to-be-loved they-seemed for not having-been-taught the
σχήματα ἀλλ' ἐφειμένοις πράττειν ἃ πάλαι ἐπεθύμουν.
figures but let-loose to-do what long-ago they-desired
τέλος δὲ οἱ συμπόται ἰδόντες περιβεβληκότας τε ἀλλήλους 7
at-last and the fellow-drinkers having-seen embraced both one-another
καὶ ὡς εἰς εὐνὴν ἀπιόντας, οἱ μὲν ἄγαμοι γαμεῖν
and as to bed going-away the-ones indeed unmarried to-marry
ἐπώμνυσαν, οἱ δὲ γεγαμηκότες ἀναβάντες ἐπὶ τοὺς
swore the-others and married having-mounted on the
ἵππους ἀπήλαυνον πρὸς τὰς ἑαυτῶν γυναῖκας, ὅπως τούτων
horses rode-off to the their-own wives so-that these
τύχοιεν. Σωκράτης δὲ καὶ τῶν ἄλλων οἱ ὑπομείναντες
they-might-obtain Socrates and and of-the others the-ones having-stayed
πρὸς Λύκωνα καὶ τὸν υἱὸν σὺν Καλλίᾳ περιπατήσοντες
to Lycon and the son with Callias to-walk
ἀπῆλθον. αὕτη τοῦ τότε συμποσίου κατάλυσις ἐγένετο.
went-away this of-the then drinking-party breaking-up came-to-be

XENOPHON

ΚΥΝΗΓΕΤΙΚΟΣ

On Hunting

Hunting and hounds were the invention of Apollo and Artemis, who gave them to Chiron for his justice. His pupils were many, Cephalus, Asclepius, Melanion, Nestor, Amphiaraus, Peleus, Telamon, Meleager, Theseus, Hippolytus, Palamedes, Odysseus, Menestheus, Diomedes, Castor, Polydeuces, Machaon, Podalirius, Antilochus, Aeneas, and Achilles, each honored by the gods. The author tells what each won by virtue first learned in the hunt, and urges the young not to despise hunting or any other education, since from it they become good in war and in all that concerns fine thought, speech, and action.

Τὸ μὲν εὕρημα θεῶν, Ἀπόλλωνος καὶ Ἀρτέμιδος, ἄγραι 1
The indeed discovery of-gods of-Apollo and of-Artemis hunts
καὶ κύνες· ἔδοσαν δὲ καὶ ἐτίμησαν τούτῳ Χείρωνα διὰ
and dogs they-gave and and honored with-this Chiron for
δικαιότητα.
justice

ὁ δὲ λαβὼν ἐχάρη τῷ δώρῳ καὶ ἐχρῆτο· καὶ ἐγένοντο 2
he and having-received rejoiced in-the gift and used-it and became
αὐτῷ μαθηταὶ κυνηγεσίων τε καὶ ἑτέρων καλῶν Κέφαλος,
of-him pupils of-hunts both and of-other fine-things Cephalus
Ἀσκληπιός, Μελανίων, Νέστωρ, Ἀμφιάραος, Πηλεύς,
Asclepius Melanion Nestor Amphiaraus Peleus
Τελαμών, Μελέαγρος, Θησεύς, Ἱππόλυτος, Παλαμήδης,
Telamon Meleager Theseus Hippolytus Palamedes
Ὀδυσσεύς, Μενεσθεύς, Διομήδης, Κάστωρ, Πολυδεύκης,
Odysseus Menestheus Diomedes Castor Polydeuces
Μαχάων, Ποδαλείριος, Ἀντίλοχος, Αἰνείας, Ἀχιλλεύς, ὧν
Machaon Podalirius Antilochus Aeneas Achilles of-whom
κατὰ χρόνον ἕκαστος ὑπὸ θεῶν ἐτιμήθη.
in time each by gods was-honored

3 θαυμαζέτω δὲ μηδεὶς ὅτι οἱ πολλοὶ αὐτῶν ἀρέσκοντες
let-wonder and no-one that the many of-them pleasing
θεοῖς ὅμως ἐτελεύτησαν· τοῦτο μὲν γὰρ ἡ φύσις· ἀλλ᾽
the-gods nevertheless died this indeed for the nature but
οἱ ἔπαινοι αὐτῶν μεγάλοι ἐγένοντο· μηδὲ ὅτι οὐ καὶ αἱ
the praises of-them great became nor that not also the
αὐταὶ ἡλικίαι· ὁ γὰρ Χείρωνος βίος πᾶσιν ἐξήρκει. Ζεὺς
same ages the for of-Chiron life to-all sufficed Zeus
γὰρ καὶ Χείρων ἀδελφοὶ πατρὸς μὲν τοῦ αὐτοῦ, μητρὸς
for and Chiron brothers of-father indeed the same of-mother
δὲ ὁ μὲν Ῥέας, ὁ δὲ Ναΐδος νύμφης·
but the-one indeed of-Rhea the-other and of-Nais nymph

4 ὥστε ἐγεγόνει μὲν πρότερος τούτων, ἐτελεύτησε δὲ
so-that he-had-been-born indeed earlier than-these he-died but
ὕστερον ἢ [ὡς] Ἀχιλλέα ἐπαίδευσεν.
later than as Achilles he-educated

5 ἐκ δὲ τῆς ἐπιμελείας τῆς τῶν κυνῶν καὶ κυνηγεσίων
from and the care the of-the dogs and of-hunts
καὶ ἐκ τῆς ἄλλης παιδείας πολὺ διενεγκόντες κατὰ τὴν
and from the other education much excelling in the
ἀρετὴν ἐθαυμάσθησαν.
virtue they-were-admired

6 Κέφαλος μὲν καὶ ὑπὸ θεᾶς ἡρπάσθη, Ἀσκληπιὸς δὲ μειζόνων
Cephalus indeed even by goddess was-carried-off Asclepius and greater-things
ἔτυχεν, ἀνιστάναι μὲν τεθνεῶτας, νοσοῦντας δὲ ἰᾶσθαι· διὰ
obtained to-raise-up indeed the-dead the-sick and to-heal through
δὲ ταῦτα θεὸς ὡς παρ᾽ ἀνθρώποις ἀείμνηστον κλέος ἔχει.
and these-things god as among men ever-remembered fame he-has

7 Μελανίων δὲ τοσοῦτον ὑπερέσχε φιλοπονίᾳ ὥστε ὧν αὐτῷ
Melanion and so-much excelled in-love-of-toil that for-which to-him
ἀντερασταὶ ἐγένοντο οἱ ἄριστοι τῶν τότε μεγίστων γάμων
rivals became the best of-the then greatest marriage

μόνος ἔτυχεν Ἀταλάντης. Νέστορος δὲ προδιελήλυθεν ἡ
alone he-obtained Atalanta's Of-Nestor and has-gone-before the
ἀρετὴ τῶν Ἑλλήνων τὰς ἀκοάς, ὥστε εἰδόσιν ἂν λέγοιμι.
virtue of-the Greeks the ears so-that to-knowing-ones — I-would-speak
Ἀμφιάραος δὲ ὅτε ἐπὶ Θήβας ἐστράτευσε πλεῖστον 8
Amphiaraus and when against Thebes he-campaigned most
κτησάμενος ἔπαινον ἔτυχε παρὰ θεῶν ἀεὶ ζῶν τιμᾶσθαι.
having-acquired praise obtained from gods ever living to-be-honored
Πηλεὺς δ' ἐπιθυμίαν παρέσχε καὶ θεοῖς δοῦναί τε
Peleus and desire aroused even in-the-gods to-give both
Θέτιν αὐτῷ καὶ τὸν γάμον παρὰ Χείρωνι ὑμνῆσαι.
Thetis to-him and the marriage at Chiron's to-hymn
Τελαμὼν δὲ τοσοῦτος ἐγένετο ὥστε ἐκ μὲν πόλεως τῆς 9
Telamon and so-great became that from indeed city the
μεγίστης ἦν αὐτὸς ἐβούλετο γῆμαι Περίβοιαν τὴν Ἀλκάθου·
greatest whom himself he-wished to-marry Periboea the of-Alcathous
ὅτε δὲ ὁ πρῶτος τῶν Ἑλλήνων ἐδίδου τὰ ἀριστεῖα
when and the first of-the Greeks gave the prizes-of-valor
Ἡρακλῆς ὁ Διός, ἑλὼν Τροίαν, Ἡσιόνην αὐτῷ ἔδωκεν.
Heracles the son-of-Zeus having-taken Troy Hesione to-him gave
Μελέαγρος δὲ τὰς μὲν τιμὰς ἃς ἔλαβε φανεραί· 10
Meleager and the indeed honors which he-received manifest
πατρὸς δ' ἐν γήρᾳ ἐπιλανθανομένου τῆς θεοῦ οὐχ αὑτοῦ
father's but in old-age forgetting the goddess not his-own
αἰτίαις ἐδυστύχησε. Θησεὺς δὲ τοὺς μὲν τῆς Ἑλλάδος
by-faults was-unfortunate Theseus and the indeed — of-Greece
ἐχθροὺς πάσης μόνος ἀπώλεσε· τὴν δ' αὑτοῦ πατρίδα
enemies all alone destroyed the and his-own fatherland
πολλῷ μείζω ποιήσας ἔτι καὶ νῦν θαυμάζεται.
much greater having-made still even now is-admired

11 Ἱππόλυτος δὲ ὑπὸ μὲν τῆς Ἀρτέμιδος ἐτιμᾶτο καὶ
Hippolytus and by indeed — Artemis was-honored and
ἐν λόγοις ἦν, σωφροσύνῃ δὲ καὶ ὁσιότητι μακαρισθεὶς
in words was in-self-control and and holiness blessed
ἐτελεύτησε. Παλαμήδης δὲ ἕως μὲν ἦν πολὺ τῶν ἐφ᾽
he-died Palamedes and as-long-as indeed he-was much the in
ἑαυτοῦ ὑπερέσχε σοφίᾳ, ἀποθανὼν δὲ ἀδίκως τοσαύτης
his-own-time excelled in-wisdom having-died but unjustly such-great
ἔτυχε τιμωρίας ὑπὸ θεῶν ὅσης οὐδεὶς ἄλλος ἀνθρώπων.
obtained vengeance from gods as-great-as no-one other of-men
ἐτελεύτησε δὲ οὐχ ὑφ᾽ ὧν οἴονταί τινες· οὐ γὰρ ἂν
he-died and not by whom think some not for —
ἦν ὁ μὲν σχεδόν τι ἄριστος, ὁ δὲ
he-would-have-been the-one indeed nearly — best the-other and
ὅμοιος ἀγαθοῖς· κακοὶ δὲ ἔπραξαν τὸ ἔργον.
like to-the-good bad but did the deed

12 Μενεσθεὺς δὲ ἐκ τῆς ἐπιμελείας τῆς [ἐκ] τῶν κυνηγεσίων
Menestheus and from the care the from the hunts
τοσοῦτον ὑπερέβαλε φιλοπονίᾳ ὥστε ὁμολογεῖν τοὺς τῶν
so-much surpassed in-love-of-toil that to-agree the of-the
Ἑλλήνων πρώτους ὑστέρους εἶναι τὰ εἰς τὸν πόλεμον
Greeks first inferior to-be in-the-things for the war
ἐκείνου πλὴν Νέστορος· καὶ οὗτος οὐ προέχειν λέγεται,
to-him except Nestor and this-one not to-excel is-said
ἀλλὰ ἐρίζειν.
but to-rival

13 Ὀδυσσεὺς δὲ καὶ Διομήδης λαμπροὶ μὲν καὶ καθ᾽ ἕν
Odysseus and and Diomedes brilliant indeed even in one
ἕκαστον, τὸ δὲ ὅλον αἴτιοι Τροίαν ἁλῶναι. Κάστωρ δὲ καὶ
each in-the and whole causes Troy to-be-taken Castor and and

Πολυδεύκης ὅσα ἐπεδείξαντο ἐν τῇ Ἑλλάδι τῶν παρὰ
Polydeuces as-much-as they-displayed in — Greece of-the-things from
Χείρωνος διὰ τὸ ἀξίωμα τὸ ἐκ τούτων ἀθάνατοί εἰσι.
Chiron through the repute the from these immortal are
Μαχάων δὲ καὶ Ποδαλείριος παιδευθέντες τὰ αὐτὰ πάντα 14
Machaon and and Podalirius having-been-educated the same all
ἐγένοντο καὶ τέχνας καὶ λόγους καὶ πολέμους ἀγαθοί.
became both in-arts and in-words and in-wars good
Ἀντίλοχος δὲ τοῦ πατρὸς ὑπεραποθανὼν τοσαύτης ἔτυχεν
Antilochus and for-the father having-died-in-defense such-great obtained
εὐκλείας ὥστε μόνος φιλοπάτωρ παρὰ τοῖς Ἕλλησιν
glory that alone father-loving among the Greeks
ἀναγορευθῆναι.
to-be-proclaimed
Αἰνείας δὲ σώσας μὲν τοὺς πατρῴους καὶ μητρῴους 15
Aeneas and having-saved indeed the paternal and maternal
θεούς, σώσας δὲ καὶ αὐτὸν τὸν πατέρα, δόξαν εὐσεβείας
gods having-saved and also himself the father reputation of-piety
ἐξηνέγκατο ὥστε καὶ οἱ πολέμιοι μόνῳ ἐκείνῳ ὧν
won so-that even the enemies alone to-that-one of-whom
ἐκράτησαν ἐν Τροίᾳ ἔδοσαν μὴ συληθῆναι.
they-conquered at Troy granted not to-be-despoiled
Ἀχιλλεὺς δ' ἐν ταύτῃ τῇ παιδείᾳ τραφεὶς οὕτω καλὰ 16
Achilles and in this the education reared so fine
καὶ μεγάλα μνημεῖα παρέδωκεν ὥστε οὔτε λέγων οὔτε
and great memorials handed-down that neither speaking nor
ἀκούων περὶ ἐκείνου οὐδεὶς ἀπαγορεύει.
hearing about him anyone grows-weary
οὗτοι τοιοῦτοι ἐγένοντο ἐκ τῆς ἐπιμελείας τῆς παρὰ 17
these such became from the care the from
Χείρωνος, ὧν οἱ μὲν ἀγαθοὶ ἔτι καὶ νῦν ἐρῶσιν, οἱ
Chiron of-whom the indeed good still even now love the

δὲ κακοὶ φθονοῦσιν, ὥστ᾽ ἐν μὲν τῇ Ἑλλάδι εἴ τῳ
but bad envy so-that in indeed — Greece if to-anyone
συμφοραὶ ἐγίγνοντο ἢ πόλει ἢ βασιλεῖ, ἐλύοντο αὐτούς·
misfortunes came either to-city or to-king they-resolved them
εἰ δὲ πρὸς τοὺς βαρβάρους πάντας πάσῃ τῇ Ἑλλάδι
if and against the barbarians all to-all — Greece
νεῖκος ἢ πόλεμος, διὰ τούτους οἱ Ἕλληνες ἐκράτουν,
strife or war through these the Greeks prevailed
ὥστε ἀνίκητον τὴν Ἑλλάδα παρασχεῖν.
so-as unconquered — Greece to-render

18 Ἐγὼ μὲν οὖν παραινῶ τοῖς νέοις μὴ καταφρονεῖν
I indeed then exhort the young not to-despise
κυνηγεσίων μηδὲ τῆς ἄλλης παιδείας· ἐκ τούτων γὰρ
hunts nor the other education from these for
γίγνονται τὰ εἰς τὸν πόλεμον ἀγαθοί, εἴς τε τὰ ἄλλα
they-become in-the-things for the war good for both the other-things
ἐξ ὧν ἀνάγκη καλῶς νοεῖν καὶ λέγειν καὶ πράττειν.
from which necessity well to-think and to-speak and to-act

II · THE NETS AND THE NET-KEEPER

A young man should take up hunting as he leaves boyhood: one with means as his property allows, one without with all the eagerness his power allows. The author will name each piece of gear and the skill it needs. The net-keeper must be keen on the work, a Greek speaker, about twenty years old, light, strong, and spirited. The author gives the threads, sizes, and meshes of the purse-nets, the road nets, and the long nets, all of fine Phasian or Carthaginian flax, the stakes that hold them, and the calfskin bag and billhooks that go with them.

πρῶτον μὲν οὖν χρὴ ἐλθεῖν ἐπὶ τὸ ἐπιτήδευμα τὸ τῶν 1
first indeed then it-is-needful to-come to the pursuit the of-the
κυνηγεσίων τὸν ἤδη ἐκ παιδὸς ἀλλάττοντα τὴν ἡλικίαν,
hunts the-one already from boyhood changing the age
εἶτα δὲ καὶ ἐπὶ τὰ ἄλλα παιδεύματα, τὸν μὲν ἔχοντα
then and also to the other studies the-one indeed having
σκεψάμενον τὴν οὐσίαν· ᾧ μὲν ἔστιν ἱκανή, ἀξίως τῆς
having-considered the property for-whom indeed it-is sufficient worthily of-the
αὐτοῦ ὠφελείας, ᾧ δὲ μὴ ἔστιν, ἀλλ᾽ οὖν τήν γε
his-own benefit for-whom but not it-is but then the at-least
προθυμίαν παρεχέσθω μηδὲν ἐλλείπων τῆς ἑαυτοῦ δυνάμεως.
eagerness let-him-show nothing falling-short of-the his-own power
ὅσα δὲ καὶ οἷα δεῖ παρεσκευασμένον ἐλθεῖν ἐπ᾽ 2
as-many and also of-what-kind it-is-needful prepared to-come to
αὐτὸ φράσω καὶ αὐτὰ καὶ τὴν ἐπιστήμην ἑκάστου, ἵνα
it I-will-tell both themselves and the knowledge of-each so-that
προειδὼς ἐγχειρῇ τῷ ἔργῳ. καὶ μηδεὶς αὐτὰ φαῦλα
knowing-beforehand he-may-set-hand to-the work and no-one them mean
νομισάτω εἶναι· ἄνευ γὰρ δὴ τούτων οὐκ ἂν εἴη πρᾶξις.
let-think to-be without for indeed these not — would-be action

3 χρὴ δὲ τὸν μὲν ἀρκυωρὸν εἶναι ἐπιθυμοῦντα τοῦ
it-is-needful and the indeed net-keeper to-be desiring the
ἔργου καὶ τὴν φωνὴν Ἕλληνα, τὴν δὲ ἡλικίαν περὶ ἔτη
work and the speech Greek the and age about years
εἴκοσι, τὸ δὲ εἶδος ἐλαφρόν, ἰσχυρόν, ψυχὴν δὲ ἱκανόν,
twenty the and build light strong in-spirit and capable
ἵνα τῶν πόνων τούτοις κρατῶν χαίρῃ τῷ ἔργῳ.
so-that the toils by-these mastering he-may-rejoice in-the work
4 τὰς δὲ ἄρκυς Φασιανοῦ ἢ Καρχηδονίου λεπτοῦ λίνου
the and purse-nets of-Phasian or of-Carthaginian fine flax
καὶ τὰ ἐνόδια καὶ τὰ δίκτυα. ἔστωσαν δὲ αἱ μὲν ἄρκυς
and the road-nets and the long-nets let-be and the indeed purse-nets
ἐννεάλινοι [ἐκ τριῶν τόνων, ἕκαστος δὲ τόνος ἐκ τριῶν
nine-threaded of three strands each and strand of three
λίνων], τὸ δὲ μέγεθος πεντασπίθαμοι, διπάλαιστοι δὲ
threads the and size five-spans two-palms and
τοὺς βρόχους, ὑφείσθωσαν δὲ οἱ περίδρομοι ἀνάμματοι,
the meshes let-be-fitted and the running-cords unknotted
5 ἵνα εὔτροχοι ὦσι, τὰ δὲ ἐνόδια δωδεκάλινα, τὰ
so-that easy-running they-be the and road-nets twelve-threaded the
δὲ δίκτυα ἑκκαιδεκάλινα, τὸ δὲ μέγεθος τὰ μὲν
and long-nets sixteen-threaded the and size the indeed
ἐνόδια διώρυγα, τετρώρυγα, πεντώρυγα, τὰ δὲ δίκτυα
road-nets two-fathoms four-fathoms five-fathoms the and long-nets
δεκώρυγα, εἰκοσώρυγα, τριακοντώρυγα· ἐὰν δὲ ᾖ μείζω,
ten-fathoms twenty-fathoms thirty-fathoms if and they-be bigger
δυσμεταχείριστα ἔσται· ἀμφότερα δὲ τριακονθάμματα,
unwieldy they-will-be both and thirty-knotted
καὶ τῶν βρόχων τὸ διάστημα ἴσον ταῖς ἄρκυσιν.
and of-the meshes the interval equal to-the purse-nets

ἐν δὲ τοῖς ἀκρωλενίοις τὰ μὲν ἐνόδια ἐχέτω μαστούς, 6
at and the arm-ends the indeed road-nets let-have nooses
τὰ δὲ δίκτυα δακτυλίους, τοὺς δὲ περιδρόμους ἀπὸ
the and long-nets rings the and running-cords from
στροφείων.
twisted-ropes
αἱ δὲ σχαλίδες τῶν μὲν ἀρκύων τὸ μῆκος δέκα παλαιστῶν, 7
the and poles of-the indeed purse-nets the length of-ten palms
ἔστωσαν δὲ καὶ ἐλάττους· αἱ μὲν ἄνισοι αὐτῶν ἐν τοῖς
let-them-be and also shorter the indeed unequal of-them in the
ἑτεροκλινέσι τῶν χωρίων, ἵν' ἴσα τὰ ὕψη ἐξαίρωσιν,
sloping of-the places so-that equal the heights they-raise
ἐν δὲ τοῖς ὁμαλέσιν αἱ ἴσαι· αὗται δ' εὐπερίσπαστοι,
in and the level the equal these and easily-drawn-off
τὰ ἄκρα καὶ αὗται λεῖαι· τῶν δὲ ἐνοδίων διπλάσιαι,
at-the tips and these smooth of-the and road-nets double
αἱ δὲ τῶν δικτύων τὸ μὲν μέγεθος πεντασπίθαμοι, δικρᾶ
the and of-the long-nets the indeed size five-spans forks
ἔχουσαι μικρά, τὰ ἐντμήματα μὴ βαθέα· εὐπαγεῖς δὲ
having small the notches not deep firm-set and
πᾶσαι καὶ μὴ ἀσύμμετροι τὰ πάχη πρὸς τὰ μήκη.
all and not disproportioned the thicknesses to the lengths
τῷ δὲ πλήθει τῶν σχαλίδων οἷόν τέ ἐστι χρῆσθαι πρὸς 8
in-the and number of-the poles possible — it-is to-use for
τὰ δίκτυα πολλῷ καὶ ὀλίγῳ· ἐλάττονι μέν, ἂν σφόδρα
the long-nets many and few fewer indeed if strongly
τείνηται ἐν τῇ στάσει· πλέονι δ', ἂν ἡσυχῇ.
it-be-stretched in the setting more but if gently

9 ἔστω δὲ καὶ ἐν ὅτῳ ἔσονται αἱ ἄρκυς καὶ τὰ δίκτυα
let-there-be and also in which will-be the purse-nets and the long-nets
ἐν ἑκατέροις κυνοῦχος μόσχειος καὶ τὰ δρέπανα, ἵνα
in each-kind dog-skin-bag of-calfskin and the bill-hooks so-that
ᾖ τῆς ὕλης τέμνοντα φράττειν τὰ δεόμενα.
it-be-possible of-the wood cutting to-fence the-places needing

III · THE KINDS OF HOUNDS

There are two breeds of hounds, the Castorian, named for Castor, who kept them, and the fox-breed, born of dogs and foxes. Most are faulty: small, hook-nosed, gray-eyed, ugly, stiff, weak, hairless, ill-proportioned, spiritless, or poor of nose or foot. Hounds track in many ways, some silently and some with ears or tail moving. The bad ones bark wildly around the tracks, run ahead of the others' finds, welcome false scents and boast, leave the line at any cry, and cannot leave the beaten paths. Some are faulty by nature and some are badly trained.

1 Τὰ δὲ γένη τῶν κυνῶν ἐστι διττά, αἱ μὲν καστόριαι,
The and breeds of-the dogs are two the indeed Castorian
αἱ δὲ ἀλωπεκίδες. ἔχουσι δ' αἱ μὲν καστόριαι
the-others and fox-dogs have and the indeed Castorian
τὴν ἐπωνυμίαν ταύτην ὅτι Κάστωρ ἡσθεὶς τῷ ἔργῳ
the name this because Castor delighted in-the work
μάλιστα αὐτὰς διεφύλαξεν· αἱ δ' ἀλωπεκίδες διότι ἐκ
most them preserved the and fox-dogs because from
κυνῶν τε καὶ ἀλωπέκων ἐγένοντο· ἐν πολλῷ δὲ χρόνῳ
dogs both and foxes they-were-born in much and time
συγκέκραται αὐτῶν ἡ φύσις.
has-been-blended their the nature

χείρους δὲ καὶ πλείους αἱ τοιαίδε, μικραί, γρυπαί, 2
worse and and more-numerous the following small hook-nosed
χαροποί, μυωποί, αἰσχραί, σκληραί, ἀσθενεῖς, ψιλαί,
gray-eyed blinking ugly stiff weak hairless
ὑψηλαί, ἀσύμμετροι, ἄψυχοι, ἄρρινες, οὐκ εὔποδες.
tall disproportioned spiritless noseless not well-footed
αἱ μὲν οὖν μικραὶ πολλάκις ἐκ τῶν κυνηγεσίων 3
the indeed then small often from the hunts
ἀποστεροῦνται τῆς ἐργασίας διὰ τὸ μικρόν· αἱ δὲ γρυπαὶ
are-deprived of-the work through the smallness the and hook-nosed
ἄστομοι καὶ διὰ τοῦτο οὐ κατέχουσι τὸν λαγῶ· μυωποὶ
without-mouth and through this not hold-fast the hare blinking
δὲ καὶ χαροποὶ χείρω τὰ ὄμματα ἔχουσιν, ἄμορφοι δὲ
and and gray-eyed worse the eyes have shapeless and
καὶ αἰσχραὶ ὁρᾶσθαι· αἱ δὲ σκληραὶ τὰ εἴδη χαλεπῶς
and ugly to-be-seen the and stiff the forms with-difficulty
ἀπὸ τῶν κυνηγεσίων ἀπαλλάττουσι· πονεῖν δὲ ἀδύνατοι αἱ
from the hunts get-off to-toil and unable the
ἀσθενεῖς καὶ αἱ ψιλαί· καὶ αἱ ὑψηλαὶ μὲν καὶ ἀσύμμετροι
weak and the hairless and the tall indeed and disproportioned
ἀσύντακτα ἔχουσαι τὰ σώματα βαρέως διαφοιτῶσιν· αἱ
uncompacted having the bodies heavily roam-about the
ἄψυχοι δὲ λείπουσι τὰ ἔργα, καὶ ἀφίστανται τὸν ἥλιον
spiritless and leave the works and withdraw-from the sun
ὑπὸ τὰς σκιὰς καὶ κατακλίνονται· αἱ δὲ ἄρρινοι μόλις
under the shades and lie-down the and noseless hardly
καὶ ὀλιγάκις αἰσθάνονται τοῦ λαγῶ· αἱ δὲ ἄποδες οὐδ'
and seldom perceive the hare the and footless not-even
ἐὰν ὦσιν εὔψυχοι τοὺς πόνους δύνανται ἀνέχεσθαι, ἀλλ'
if they-be spirited the toils can to-endure but
ἀπαγορεύουσι διὰ τὸ ἄλγος τῶν ποδῶν.
give-up through the pain of-the feet

4 Εἰσὶ δὲ καὶ τῆς ἰχνεύσεως πολλοὶ τρόποι ἐκ τῶν αὐτῶν
There-are and also of-the tracking many ways from the same
κυνῶν· αἱ μὲν γὰρ ἐπειδὰν λάβωσι τὰ ἴχνη, πορεύονται
dogs the-ones indeed for when they-take the tracks go
ἀσήμως ὥστε μὴ γιγνώσκεσθαι ὅτι ἰχνεύουσιν, αἱ δὲ τὰ
without-sign so-as not to-be-known that they-track the-others and the
ὦτα μόνον διακινοῦσι, τὴν δὲ οὐρὰν ἡσυχῇ ἔχουσιν, αἱ δὲ
ears only move the but tail quietly hold the-others and
τὰ ὦτα μὲν ἀκίνητα ἔχουσιν, ἄκρᾳ δὲ τῇ οὐρᾷ σείουσιν.
the ears indeed unmoved hold with-the-tip but the tail shake
5 ἄλλαι δὲ συνάγουσι τὰ ὦτα καὶ ἐπισκυθρωπάσασαι διὰ
others and draw-together the ears and scowling through
τοῦ ἴχνους σχάσασαι τὴν οὐρὰν καὶ φράξασαι διατρέχουσι·
the track having-dropped the tail and drawing-in run-through
πολλαὶ δὲ τούτων μὲν οὐδὲν ποιοῦσι, μανικῶς δὲ
many and of-these indeed nothing do madly but
περιφερόμεναι ὑλακτοῦσι περὶ τὰ ἴχνη, ὅτε εἰσπίπτουσιν
rushing-about bark around the tracks when they-fall-upon
εἰς αὐτά, ἀφρόνως καταπατοῦσαι τὰς αἰσθήσεις.
on them senselessly trampling-down the scents
6 εἰσὶ δ' αἳ κύκλοις πολλοῖς χρώμεναι καὶ πλάνοις
there-are and which with-circles many using and with-wanderings
ὑπολαμβάνουσαι ἐκ τοῦ πρόσθεν τὰ ἴχνη παραλείπουσι
taking-up from the ahead the tracks miss
τὸν λαγῶ, ὁσάκις δ' ἐπιτρέχουσι τὰ ἴχνη, εἰκάζουσι,
the hare as-often-as and they-run-onto the tracks they-guess
προορώμεναι δὲ τὸν λαγῶ ἀτρεμοῦσι καὶ οὐκ ἐπέρχονται
foreseeing and the hare keep-still and not advance
πρὶν ἴδωσιν ὑποκινοῦντα.
until they-see stirring

ὅσαι δὲ τὰ τῶν ἄλλων κυνῶν εὑρήματα ἐν ταῖς 7
as-many-as and the of-the other dogs finds in the
ἰχνείαις καὶ μεταδρομαῖς προθέουσι θαμινὰ σκοποῦσαι,
trackings and pursuits run-ahead often watching
ἑαυταῖς ἀπίστως ἔχουσι· θρασεῖαι δ' αἳ οὐκ ἐῶσι
to-themselves distrustfully are rash and which not allow
τῶν συνεργῶν τὰς σοφὰς εἰς τὸ πρόσθεν προϊέναι, ἀλλ'
of-the fellow-workers the clever to the front to-go-forward but
ἀνείργουσι θορυβοῦσαι· αἱ δὲ ἀσπαζόμεναι τὰ ψευδῆ
hold-back making-an-uproar the-others and welcoming the false-scents
καὶ ὑπερλαμπρυνόμεναι ἐφ' ὅτῳ ἂν τύχωσι προάγουσι
and showing-off-greatly at whatever — they-happen lead-on
συνειδυῖαι ἑαυταῖς ὅτι ἐξαπατῶσιν· αἱ δ' οὐκ εἰδυῖαι τὸ
knowing-in themselves that they-deceive the-others but not knowing the
αὐτὸ ποιοῦσι ταύταις· φαῦλαι δὲ αἳ οὐκ ἀπαλλαττόμεναι
same do as-these bad and which not getting-off
ἐκ τῶν τριμμῶν τὰ ὀρθὰ οὐ γιγνώσκουσαι.
from the beaten-paths the right not knowing

ὅσαι δὲ τῶν κυνῶν τὰ ἴχνη τὰ μὲν εὐναῖα ἀγνοοῦσι, τὰ 8
as-many-as and of-the dogs the tracks the indeed of-the-lair do-not-know the
δὲ δρομαῖα ταχὺ διατρέχουσιν, οὐκ εἰσὶ γνήσιαι· διώκουσι
but of-the-run quickly run-through not are true-bred they-pursue
δὲ αἱ μὲν ἀρχόμεναι σφόδρα, διὰ δὲ μαλακίαν
and the-ones indeed beginning vigorously through but softness
ἀνιᾶσιν, αἱ δὲ ὑποθέουσιν, εἶτα ἁμαρτάνουσιν, ἕτεραι
they-slacken the-others and run-under then go-wrong others
δὲ ἀνοήτως ἐμπίπτουσαι εἰς τὰς ὁδοὺς ἁμαρτάνουσι τὸ
and senselessly falling into the roads go-wrong the
ἀνήκουστον πολὺ ἔχουσαι.
disobedience much having

9 πολλαὶ δὲ τὰ διώγματα ἀφιεῖσαι ἐπανέρχονται διὰ τὸ
many and the pursuits letting-go return through the
μισόθηρον, πολλαὶ δὲ διὰ τὸ φιλάνθρωπον· αἱ δ᾽
hatred-of-game many and through the love-of-man the-others and
ἐκ τῶν ἰχνῶν κεκλαγγυῖαι ἐξαπατᾶν πειρῶνται ἀληθῆ
from the tracks giving-tongue to-deceive try true
τὰ ψευδῆ ποιούμεναι.
the false making

10 εἰσὶ δ᾽ αἳ τοῦτο μὲν οὐ ποιοῦσι, μεταξὺ δὲ θέουσαι
there-are and which this indeed not do between but running
ἄν ποθεν ἀκούσωσι κραυγῆς, καταλείπουσαι τὰ αὑτῶν
if from-somewhere they-hear a-cry leaving the their-own
ἔργα ἀπρονοήτως ἐπὶ τοῦτο φέρονται· μεταθέουσι γὰρ αἱ
works heedlessly to this rush they-chase for the-ones
μὲν ἀσαφῶς, αἱ δὲ πολὺ ὑπολαμβάνουσαι, δοξάζουσαι
indeed indistinctly the-others and much taking-up guessing
δὲ ἕτεραι· αἱ δὲ πεπλασμένως, φθονερῶς δὲ ἄλλαι
and others the-others and feigningly enviously and others
ἐκκυνοῦσι παρὰ τὸ ἴχνος διὰ τέλους συμπαραφερόμεναι.
bark-out along the track through end rushing-along

11 τὰ μὲν οὖν πλεῖστα τούτων φύσει ἔχουσαι, τὰ δὲ
the indeed then most of-these by-nature having the-others and
ἠγμέναι ἀνεπιστημόνως δύσχρηστοί εἰσιν· αἱ τοιαῦται μὲν
trained unskillfully hard-to-use are the such indeed
οὖν κύνες ἀποτρέψειαν ἂν τοὺς ἐπιθυμοῦντας κυνηγεσίων.
then dogs would-turn-away — the-ones desiring hunts
οἵας δὲ δεῖ εἶναι τοῦ αὐτοῦ γένους τά τε εἴδη
of-what-kind but it-is-needful to-be of-the same breed the both forms
καὶ τὰ ἄλλα φράσω.
and the other-things I-will-tell

IV · THE GOOD HOUND

The good hound is large, with a light, snub, sinewy head, black bright eyes, long thin ears, a long neck, a broad chest, short straight forelegs and much longer hind legs, a long straight tail, and a coat not wholly red, black, or white. Such hounds track with their heads low, wagging their tails and circling toward the lairs, show their joy as they near the hare, and follow it in full cry. They should be spirited, keen-nosed, sound of foot, and well-haired. They should be taken often to the mountains and less to the tilled fields, and over rough ground to harden their feet: in summer until midday, in winter all day, in autumn outside midday, and in spring before evening.

Πρῶτον μὲν οὖν χρὴ εἶναι μεγάλας, εἶτα ἐχούσας 1
First indeed then it-is-needful to-be large then having
τὰς κεφαλὰς ἐλαφράς, σιμάς, ἀρθρώδεις, ἰνώδη τὰ
the heads light snub well-jointed sinewy the-parts
κάτωθεν τῶν μετώπων, ὄμματα μετέωρα, μέλανα, λαμπρά,
below the foreheads eyes prominent black bright
μέτωπα μεγάλα καὶ πλατέα, τὰς διακρίσεις βαθείας, ὦτα
foreheads large and broad the divisions deep ears
μακρά, λεπτά, ψιλὰ ὄπισθεν, τραχήλους μακρούς, ὑγρούς,
long thin bare behind necks long supple
περιφερεῖς, στήθη πλατέα, μὴ ἄσαρκα, ἀπὸ τῶν ὤμων τὰς
rounded chests broad not fleshless from the shoulders the
ὠμοπλάτας διεστώσας μικρόν, σκέλη τὰ πρόσθια μικρά,
shoulder-blades standing-apart a-little legs the front short
ὀρθά, στρογγύλα, στιφρά, τοὺς ἀγκῶνας ὀρθούς, πλευρὰς
straight round firm the elbows straight ribs
μὴ ἐπίπαν βαθείας, ἀλλ᾽ εἰς τὸ πλάγιον παρηκούσας,
not altogether deep but to the side extending
ὀσφῦς σαρκώδεις, τὰ μεγέθη μεταξὺ μακρῶν καὶ βραχέων,
loins fleshy the sizes between long and short

μήτε ὑγρὰς λίαν μήτε σκληράς, λαγόνας μεταξὺ μεγάλων
neither supple too nor stiff flanks between large
καὶ μικρῶν, ἰσχία στρογγύλα, ὄπισθεν σαρκώδη, ἄνωθεν δὲ
and small hips round behind fleshy above and
μὴ συνδεδεμένα, ἔνδοθεν δὲ προσεσταλμένα, τὰ κάτωθεν
not tied-together inside and drawn-in the-parts below
τῶν κενεώνων λαγαρὰ καὶ αὐτοὺς τοὺς κενεῶνας, οὐρὰς
the hollows lank and themselves the hollows tails
μακράς, ὀρθάς, λιγυράς, μηριαίας σκληράς, ὑποκώλια
long straight slender thighs hard lower-legs
μακρά, περιφερῆ, εὐπαγῆ, σκέλη πολὺ μείζω τὰ ὄπισθεν
long round well-knit legs much bigger the hind
τῶν ἔμπροσθεν, καὶ ἐπίρρικνα, πόδας περιφερεῖς.
than-the fore and lean feet round

2 καὶ ἐὰν ὦσι τοιαῦται αἱ κύνες, ἔσονται ἰσχυραὶ τὰ εἴδη,
and if they-be such the dogs they-will-be strong the forms
ἐλαφραί, σύμμετροι, ποδώκεις, καὶ ἀπὸ τῶν προσώπων
light well-proportioned swift-footed and from the faces
φαιδραὶ καὶ εὔστομοι.
cheerful and good-mouthed

3 ἰχνευέτωσαν δ' ἐκ τῶν τριμμῶν ταχὺ ἀπαλλαττόμεναι,
let-them-track and from the beaten-paths quickly getting-off
τιθεῖσαι τὰς κεφαλὰς ἐπὶ γῆν λεχρίας, ἐμμειδιῶσαι μὲν
putting the heads to ground slanting smiling indeed
πρὸς τὰ ἴχνη, ἐπικαταβάλλουσαι δὲ τὰ ὦτα, τὰ μὲν
toward the tracks letting-fall and the ears the indeed
ὄμματα πυκνὰ διακινοῦσαι, ταῖς δὲ οὐραῖς διασαίνουσαι,
eyes often moving with-the and tails fawning
κύκλους πολλοὺς πρὸς τὰς εὐνὰς προΐτωσαν ὁμοῦ διὰ
circles many toward the lairs let-them-go-forward together through
τοῦ ἴχνους ἅπασαι.
the track all

ὅταν δὲ περὶ αὐτὸν ὦσι τὸν λαγῶ, δῆλον ποιείτωσαν 4
whenever and around itself they-be the hare clear let-them-make-it
τῷ κυνηγέτῃ θᾶττον φοιτῶσαι μᾶλλον, γνωρίζουσαι ἀπὸ
to-the hunter more-quickly ranging more recognizing from
τοῦ θυμοῦ, ἀπὸ τῆς κεφαλῆς, ἀπὸ τῶν ὀμμάτων, ἀπὸ τῆς
the spirit from the head from the eyes from the
μεταλλάξεως τῶν σχημάτων, καὶ ἀπὸ τῶν ἀναβλεμμάτων
change of-the postures and from the lookings-up
καὶ ἐμβλεμμάτων τῶν ἐπὶ τὰς καθέδρας τοῦ λαγῶ, καὶ
and lookings-in the at the forms of-the hare and
ἀπὸ τῶν εἰς τὸ πρόσθεν καὶ ὄπισθεν καὶ εἰς τὸ πλάγιον
from the to the front and back and to the side
διαρριμμάτων, καὶ ἀπὸ τοῦ ἀληθῶς ἤδη αἰωρεῖσθαι τὴν
castings and from the truly already to-be-in-suspense the
ψυχὴν καὶ ὑπερχαίρειν ὅτι τοῦ λαγῶ ἐγγύς εἰσι.
soul and to-rejoice-exceedingly that to-the hare near they-are
διωκέτωσαν δὲ ἐρρωμένως καὶ μὴ ἐπανιεῖσαι σὺν πολλῇ 5
let-them-pursue and vigorously and not slackening with much
κλαγγῇ καὶ ὑλαγμῷ, συνεκπερῶσαι μετὰ τοῦ λαγῶ πάντῃ·
crying and barking going-out-with with the hare everywhere
μεταθείτωσαν δὲ ταχὺ καὶ λαμπρῶς, πυκνὰ μεταφερόμεναι
let-them-follow and quickly and brilliantly often shifting
καὶ ἐπανακλαγγάνουσαι δικαίως· πρὸς δὲ τὸν κυνηγέτην
and giving-tongue-again justly to and the hunter
μὴ ἐπανίτωσαν λιποῦσαι τὰ ἴχνη.
not let-them-return having-left the tracks
μετὰ δὲ τοῦ εἴδους καὶ τοῦ ἔργου τούτου εὔψυχοι 6
with and the form and the work this spirited
ἔστωσαν καὶ εὔποδες καὶ εὔρινες καὶ εὔτριχες. εὔψυχοι
let-them-be and good-footed and keen-nosed and good-haired spirited
μὲν οὖν ἔσονται, ἐὰν μὴ λίπωσι τὰ κυνηγέσια ὅταν ᾖ
indeed then they-will-be if not they-leave the hunts whenever it-be

πνίγη· εὔρινες δέ, ἐὰν τοῦ λαγῶ ὀσφραίνωνται ἐν τόποις
stifling-heat keen-nosed and if the hare they-smell in places
ψιλοῖς, ξηροῖς, προσηλίοις τοῦ ἄστρου ἐπιόντος· εὔποδες
bare dry sunny the star advancing good-footed
δέ, ἐὰν τῇ αὐτῇ ὥρᾳ μὴ καταρρηγνύωνται αὐτῶν οἱ
and if in-the same season not are-broken-down their the
πόδες τὰ ὄρη θεουσῶν· εὔτριχες δέ, ἐὰν ἔχωσι λεπτὴν
feet the mountains running good-haired and if they-have fine
καὶ πυκνὴν καὶ μαλακὴν τὴν τρίχα.
and thick and soft the hair

7 τὰ δὲ χρώματα οὐ χρὴ εἶναι τῶν κυνῶν οὔτε πυρρὰ
the and colors not it-is-needful to-be of-the dogs either red
οὔτε μέλανα οὔτε λευκὰ παντελῶς· ἔστι γὰρ οὐ γενναῖον
or black or white altogether it-is for not noble
τοῦτο, ἀλλ᾽ ἁπλοῦν καὶ θηριῶδες.
this but simple and beastly

8 αἱ μὲν οὖν πυρραὶ ἔχουσαι ἔστωσαν λευκὴν τρίχα
the indeed then red having let-them-be white hair
ἐπανθοῦσαν περὶ τὰ πρόσωπα καὶ αἱ μέλαιναι, αἱ δὲ
blooming about the faces and the black the and
λευκαὶ πυρράν· ἐπὶ δὲ ταῖς μηριαίαις ἄκραις τρίχας
white red on and the thighs at-the-tips hairs
ὀρθάς, βαθείας, καὶ ἐπὶ ταῖς ὀσφύσι καὶ ταῖς οὐραῖς
straight deep and on the loins and the tails
κάτω, ἄνωθεν δὲ μετρίας.
below above and moderate

9 Ἄγειν δὲ ἄμεινον τὰς κύνας εἰς τὰ ὄρη πολλάκις, τὰ
To-take and better the dogs into the mountains often the
δὲ ἔργα ἧττον· τὰ μὲν γὰρ ὄρη οἷόν τέ ἐστι καὶ
but tilled-fields less the indeed for mountains possible — it-is both

ἰχνεύειν καὶ μεταθεῖν καθαρῶς, τὰ δὲ ἔργα οὐδέτερα
to-track and to-follow cleanly the but tilled-fields neither
διὰ τοὺς τριμμούς.
through the beaten-paths
ἔστι δὲ καὶ ἄνευ τοῦ εὑρίσκειν τὸν λαγῶ ἀγαθὸν ἄγειν 10
it-is and also without the finding the hare good to-take
τὰς κύνας εἰς τὰ τραχέα· καὶ γὰρ εὔποδες γίγνονται καὶ
the dogs into the rough-places and for good-footed they-become and
τὰ σώματα διαπονοῦσαι ἐν τόποις τοιούτοις ὠφελοῦνται.
the bodies working-hard in places such are-benefited
ἀγέσθωσαν δὲ θέρους μὲν μέχρι μεσημβρίας, χειμῶνος 11
let-them-be-taken and in-summer indeed up-to midday in-winter
δὲ δι᾽ ἡμέρας, μετοπώρου δ᾽ ἔξω μεσημβρίας, ἐντὸς
and through the-day in-autumn and outside midday within
δ᾽ ἑσπέρας τὸ ἔαρ. ταῦτα γὰρ μέτρια.
and evening the spring these-things for moderate

V · THE HARE AND ITS TRACKS

The hare's tracks run long in winter and short in summer, and frost, dew, rain, south wind, and the full moon spoil the scent. The author describes where the hare lies in each season and how it runs and doubles, its two kinds, and its build, so fast and delightful to watch that a man would forget whatever he loves. Hunters must spare the season's crops and streams.

Τὰ δὲ ἴχνη τοῦ λαγῶ τοῦ μὲν χειμῶνος μακρά ἐστι διὰ τὸ 1
The and tracks of-the hare in-the indeed winter long are through the
μῆκος τῶν νυκτῶν· τοῦ δὲ θέρους βραχέα διὰ τὸ ἐναντίον.
length of-the nights in-the but summer short through the opposite
χειμῶνος μὲν οὖν πρωὶ οὐκ ὄζει αὐτῶν, ὅταν πάχνη ᾖ ἢ
in-winter indeed then early not it-smells of-them whenever hoarfrost be or

παγετός· ἡ μὲν γὰρ πάχνη τῇ αὑτῆς ἰσχύι ἀντισπάσασα
frost the indeed for hoarfrost by-the its-own strength having-drawn-back
τὸ θερμὸν ἔχει ἐν αὑτῇ, ὁ δὲ παγετὸς ἐπιπήξας.
the warmth holds in itself the and frost having-frozen-it
2 καὶ αἱ κύνες μαλκιῶσαι τὰς ῥῖνας οὐ δύνανται αἰσθάνεσθαι,
and the dogs numbed the noses not can to-perceive
ὅταν ᾖ τοιαῦτα, πρὶν ἂν ὁ ἥλιος διαλύσῃ αὐτὰ ἢ
whenever be such-things before — the sun dissolve them or
προϊοῦσα ἡ ἡμέρα· τότε δὲ καὶ αἱ κύνες ὀσφραίνονται
advancing the day then but both the dogs smell
καὶ αὐτὰ ἐπαναφερόμενα ὄζει.
and they brought-back-up smell
3 ἀφανίζει δὲ καὶ ἡ πολλὴ δρόσος καταφέρουσα αὐτά,
makes-disappear and also the much dew bearing-down them
καὶ οἱ ὄμβροι οἱ γιγνόμενοι διὰ χρόνου ὀσμὰς ἄγοντες
and the rains the coming at intervals smells bringing
τῆς γῆς ποιοῦσι δύσοσμον, ἕως ἂν ψυχθῇ· χείρω δὲ καὶ
of-the earth make bad-smelling until — it-dry worse and also
τὰ νότια ποιεῖ· ὑγραίνοντα γὰρ διαχεῖ· τὰ δὲ βόρεια,
the south-winds make moistening for they-diffuse the but north-winds
ἐὰν ᾖ ἄλυτα, συνίστησι καὶ σώζει.
if they-be undissolved condense and preserve
4 οἱ δὲ ὑετοὶ κατακλύζουσι καὶ αἱ ψακάδες, καὶ ἡ
the and showers wash-away and the drizzles and the
σελήνη ἀμαυροῖ τῷ θερμῷ, μάλιστα δὲ ὅταν ᾖ
moon dims with-the warmth most and whenever it-be
πανσέληνος· καὶ μανότατα τότε· χαίροντες γὰρ τῷ
full-moon and most-scattered then rejoicing for in-the
φέγγει ἐπαναρριπτοῦντες μακρὰ διαιροῦσιν ἀντιπαίζοντες·
light throwing-themselves-up long-stretches they-separate playing-together
ταραχώδη δὲ ὅταν ἀλώπεκες προδιεξέλθωσι γίγνεται.
confused and whenever foxes have-passed-through-before it-becomes

τὸ δὲ ἔαρ κεκραμένον τῇ ὥρᾳ καλῶς παρέχει τὰ ἴχνη 5
the and spring blended with-the season finely renders the tracks
λαμπρά, πλὴν εἴ τι ἡ γῆ ἐξανθοῦσα βλάπτει τὰς κύνας,
bright except if anything the earth blossoming harms the dogs
εἰς τὸ αὐτὸ συμμιγνύουσα τῶν ἀνθῶν τὰς ὀσμάς. λεπτὰ δὲ
into the same mixing of-the flowers the scents faint but
καὶ ἀσαφῆ τοῦ θέρους· διάπυρος γὰρ οὖσα ἡ γῆ ἀφανίζει
and indistinct in-the summer red-hot for being the earth makes-disappear
τὸ θερμὸν ὃ ἔχουσιν· ἔστι γὰρ λεπτόν· καὶ αἱ κύνες ἧττον
the warmth which they-have it-is for faint and the dogs less
ὀσφραίνονται τότε διὰ τὸ ἐκλελύσθαι τὰ σώματα. τοῦ
smell then through the to-have-been-relaxed the bodies in-the
δὲ μετοπώρου καθαρά· ὅσα γὰρ ἡ γῆ φέρει, τὰ μὲν
but autumn clean as-many-as for the earth bears the indeed
ἥμερα συγκεκόμισται, τὰ δὲ ἄγρια γήρᾳ διαλέλυται· ὥστε
cultivated has-been-gathered-in the and wild by-age has-decayed so-that
οὐ παραλυποῦσι τῶν καρπῶν αἱ ὀσμαὶ εἰς ταὐτὰ φερόμεναι.
not annoy of-the crops the scents into the-same being-borne
ἔστι δὲ τοῦ χειμῶνος καὶ τοῦ θέρους καὶ τοῦ μετοπώρου 6
are and in-the winter and in-the summer and in-the autumn
τὰ ἴχνη ὀρθὰ ἐπὶ τὸ πολύ, τοῦ δ' ἦρος συμπεπλεγμένα·
the tracks straight for the most-part in-the but spring intertwined
τὸ γὰρ θηρίον συνδυάζεται μὲν ἀεί, μάλιστα δὲ ταύτην
the for beast pairs indeed always most but this
τὴν ὥραν· ὥστε διὰ τοῦτο ἐξ ἀνάγκης μετ' ἀλλήλων
the season so-that through this of necessity with one-another
πλανώμενοι τοιαῦτα ποιοῦσιν.
wandering such-things they-make
ὄζει δὲ τῶν ἰχνῶν ἐπὶ πλείω χρόνον τῶν εὐναίων 7
it-smells and of-the tracks for longer time the lair-ones
ἢ τῶν δρομαίων· τὰ μὲν γὰρ εὐναῖα ποιῶν ὁ λαγῶς
than the running-ones the indeed for lair-tracks making the hare

πορεύεται ἐφιστάμενος, τὰ δὲ δρομαῖα ταχύ· ἡ γῆ οὖν
goes stopping the but running-tracks quickly the earth then
τῶν μὲν πυκνοῦται, τῶν δὲ οὐ πίμπλαται. ἐν δὲ τοῖς
by-the indeed is-packed by-the but not is-filled in and the
ὑλώδεσι μᾶλλον ἢ ἐν τοῖς ψιλοῖς ὄζει· διατρέχων γὰρ
wooded more than in the bare it-smells running-through for
καὶ ἀνακαθίζων ἅπτεται πολλῶν.
and sitting-up it-touches many-things

8 κατακλίνονται δ' εἰς ἃ ἡ γῆ φύει ἢ ἔχει ἐφ' ἑαυτῆς
they-lie-down and in what the earth grows or has on itself
ὑπὸ παντί, ἐπ' αὐτῶν, ἐν αὐτοῖς, παρ' αὐτά, ἄποθεν
under everything on them in them beside them far-off
πολύ, μικρόν, μεταξὺ τούτων· ὁτὲ δὲ καὶ ἐν τῇ
much little between these sometimes and even in the
θαλάττῃ διαρριπτῶν ἐπὶ τὸ δυνατὸν καὶ ἐν ὕδατι, ἐάν
sea leaping-across to the possible and in water if
τι ᾖ ὑπερέχον ἢ ἐμπεφυκὸς ἐν τούτῳ.
anything be projecting or grown-in in this

9 ὁ μὲν οὖν εὐναῖος ποιούμενος εὐνὴν ἐπὶ τὸ πολὺ ὅταν
the indeed then lair-hare making lair for the most-part whenever
μὲν ᾖ ψύχη, ἐν εὐδιεινοῖς, ὅταν δὲ καύματα, ἐν παλισκίοις,
indeed it-be cold in sunny-spots whenever but heats in shady-spots
τὸ δὲ ἔαρ καὶ τὸ φθινόπωρον ἐν προσηλίοις· οἱ δὲ δρομαῖοι
the and spring and the autumn in sunny-places the but running-ones
οὐχ οὕτω διὰ τὸ ὑπὸ τῶν κυνῶν ἔμπληκτοι γίγνεσθαι.
not so through the by the dogs frightened to-become

10 κατακλίνεται δὲ ὑποθεὶς τὰ ὑποκώλια ὑπὸ τὰς
it-lies-down and having-put-under the lower-legs under the
λαγόνας, τὰ δὲ πρόσθεν σκέλη τὰ πλεῖστα συνθεὶς
flanks the and front legs the most-part having-put-together
καὶ ἐκτείνας, ἐπ' ἄκρους δὲ τοὺς πόδας τὴν γένυν
and having-stretched-out on tips and the feet the jaw

καταθείς, τὰ δὲ ὦτα ἐπιπετάσας ἐπὶ τὰς ὠμοπλάτας,
having-laid-down the and ears having-spread-over on the shoulder-blades
εἶτα δὲ ὑποστέγει τὰ ὑγρά· ἔχει δὲ καὶ τὴν τρίχα
then and it-shelters-under the moist-parts it-has and also the hair
στεγανήν· πυκνὴ γὰρ καὶ μαλακή.
waterproof thick for and soft
καὶ ὅταν μὲν ἐγρηγόρῃ, καταμύει τὰ βλέφαρα, ὅταν 11
and whenever indeed it-be-awake it-closes the eyelids whenever
δὲ καθεύδῃ, τὰ μὲν βλέφαρα ἀναπέπταται ἀκίνητα, οἱ
but it-sleep the indeed eyelids are-open unmoved the
δὲ ὀφθαλμοὶ ἀτρέμας ἔχουσι· τοὺς δὲ μυκτῆρας, ὅταν
and eyes steady are the and nostrils whenever
μὲν εὕδῃ, κινεῖ πυκνά, ὅταν δὲ μή, ἧττον.
indeed it-sleep it-moves rapidly whenever but not less
ὅταν δὲ ἡ γῆ βρύῃ, μᾶλλον τὰ ἔργα ἢ τὰ ὄρη 12
whenever and the earth teem more the tilled-fields than the mountains
ἔχουσιν. ὑπομένει δὲ πανταχοῦ ἰχνευόμενος, ἐὰν μήτι
they-have it-stays and everywhere being-tracked if not-at-all
περίφοβος τῆς νυκτὸς γένηται· παθὼν δὲ τοῦτο ὑποκινεῖ.
terrified in-the night it-become having-suffered and this it-moves-off
πολύγονον δ’ ἐστὶν οὕτως ὥστε τὰ μὲν τέτοκε, τὰ 13
prolific and it-is so that the-ones indeed it-has-borne the-ones
δὲ τίκτει, τὰ δὲ κύει. τῶν δὲ μικρῶν λαγίων
and it-bears the-ones and it-is-pregnant-with of-the and little leverets
ὄζει μᾶλλον ἢ τῶν μεγάλων· ἔτι γὰρ ὑγρομελῆ ὄντα
smell more than of-the large still for supple-limbed being
ἐπισύρεται ὅλα ἐπὶ τῆς γῆς.
they-are-dragged whole on the earth

14 τὰ μὲν οὖν λίαν νεογνὰ οἱ φιλοκυνηγέται ἀφιᾶσι τῇ θεῷ·
the indeed then very newborn the hunting-lovers release to-the goddess
οἱ δὲ ἤδη ἔτειοι τάχιστα θέουσι τὸν πρῶτον δρόμον,
the-ones but already yearlings most-quickly run the first run
τοὺς δ' ἄλλους οὐκέτι· εἰσὶ γὰρ ἐλαφροί, ἀδύνατοι δέ.
the but others no-longer they-are for light weak but
15 λαμβάνειν δὲ τοῦ λαγῶ τὰ ἴχνη ὑπάγοντα τὰς κύνας ἐκ
to-take and of-the hare the tracks leading-on the dogs from
τῶν ἔργων ἄνωθεν· ὅσοι δὲ μὴ ἔρχονται αὐτῶν εἰς
the tilled-fields from-above as-many-as and not come of-them into
τὰ ἐργάσιμα, τοὺς λειμῶνας, τὰς νάπας, τὰ ῥεῖθρα, τοὺς
the tilled-lands the meadows the glens the streams the
λίθους, τὰ ὑλώδη· καὶ ἐὰν ὑποκινῇ, μὴ ἀναβοᾶν, ἵνα μὴ
stones the wooded-places and if it-move-off not to-shout-out so-that not
αἱ κύνες ἔκφρονες γιγνόμεναι χαλεπῶς τὰ ἴχνη γνωρίζωσιν.
the dogs frantic becoming with-difficulty the tracks recognize
16 εὑρισκόμενοι δὲ ὑπ' αὐτῶν καὶ διωκόμενοι ἔστιν ὅτε
being-found and by them and pursued it-is when
διαβαίνουσι τὰ ῥεύματα, καὶ ὑποκάμπτουσι, καὶ καταδύονται
they-cross the streams and double-back and sink
εἰς φάραγγας καὶ εἰς εἰλυούς· πεφόβηνται γὰρ οὐ μόνον
into ravines and into holes they-are-afraid for not only-of
τὰς κύνας ἀλλὰ καὶ τοὺς ἀετούς· ὑπερβάλλοντες γὰρ τὰ
the dogs but also the eagles crossing for the
σιμὰ καὶ τὰ ψιλὰ ἀναρπάζονται ἕως ἂν ὦσιν ἔτειοι·
rises and the bare-places they-are-snatched-up until — they-be yearlings
17 τοὺς δὲ μείζους ἐπιτρέχουσαι αἱ κύνες ἀφαιροῦνται.
the but bigger running-down the dogs carry-off
ποδωκέστατοι μὲν οὖν εἰσιν οἱ ὄρειοι, οἱ πεδινοὶ δὲ ἧττον,
swiftest indeed then are the mountain-ones the plain-ones and less
βραδύτατοι δὲ οἱ ἕλειοι· οἱ δ' ἐπὶ πάντας τοὺς τόπους
slowest and the marsh-ones the-ones and over all the places

πλανῆται χαλεποὶ πρὸς τοὺς δρόμους· τὰ γὰρ σύντομα
wanderers hard for the runs the for short-cuts
ἴσασι· θέουσι γὰρ μάλιστα μὲν τὰ ἀνάντη ἢ τὰ ὁμαλά,
they-know they-run for most indeed the uphill or the level
τὰ δὲ ἀνόμοια ἀνομοίως, τὰ δὲ κατάντη ἥκιστα. διωκόμενοι 18
the and uneven unevenly the and downhill least being-pursued
δέ εἰσι κατάδηλοι μάλιστα μὲν διὰ γῆς κεκινημένης,
and they-are conspicuous most indeed through earth moved
ἐὰν ἔχωσιν ἔνιον ἐρύθημα, καὶ διὰ καλάμης διὰ τὴν
if they-have some redness and through stubble through the
ἀνταύγειαν· κατάδηλοι δὲ καὶ ἐν τοῖς τριμμοῖς καὶ ἐν ταῖς
reflection conspicuous and also in the beaten-paths and in the
ὁδοῖς, ἐὰν ὦσιν ἰσόπεδοι· τὸ γὰρ φανὸν τὸ ἐν αὐτοῖς ἐνὸν
roads if they-be level the for bright the in them being
ἀντιλάμπει· ἄδηλοι δέ, ὅταν τοὺς λίθους, τὰ ὄρη,
shines-back inconspicuous but whenever to-the stones the mountains
τὰ φέλλια, τὰ δασέα ἀποχωρῶσι, διὰ τὴν ὁμόχροιαν.
the stony-ground the thickets they-retreat through the same-color
προλαμβάνοντες δὲ τὰς κύνας ἐφίστανται καὶ ἀνακαθίζοντες 19
getting-ahead and of-the dogs they-stop and sitting-up
ἐπαίρουσιν αὑτοὺς καὶ ἐπακούουσιν εἴ που πλησίον κλαγγὴ
raise themselves and listen if somewhere near cry
ἢ ψόφος τῶν κυνῶν· καὶ ὅθεν ἂν ἀκούσωσιν, ἀποτρέπονται.
or noise of-the dogs and whence — they-hear they-turn-away
ὁτὲ δὲ καὶ οὐκ ἀκούσαντες ἀλλὰ δόξαντες ἢ 20
sometimes and even not having-heard but having-imagined or
πεισθέντες ὑφ' αὑτῶν παρὰ τὰ αὐτά, διὰ τῶν
being-persuaded by themselves beside the same-places through the
αὐτῶν, ἐπαλλάττοντες ἅλματα, ἐμποιοῦντες ἴχνεσιν ἴχνη,
same interchanging leaps making on-tracks tracks
ἀποχωροῦσι.
they-retreat

21 καί εἰσι μακροδρομώτατοι μὲν οἱ ἐκ τῶν ψιλῶν
and are longest-running indeed the-ones from the bare-places
εὑρισκόμενοι διὰ τὸ καταφανές, βραχυδρομώτατοι δὲ
being-found through the visibility shortest-running but
οἱ ἐκ τῶν δασέων· ἐμποδὼν γὰρ τὸ σκοτεινόν.
the-ones from the thickets in-the-way for the darkness

22 δύο δὲ καὶ τὰ γένη ἐστὶν αὐτῶν· οἱ μὲν γὰρ μεγάλοι
two and also the breeds are of-them the-ones indeed for large
ἐπίπερκνοι καὶ τὸ λευκὸν τὸ ἐν τῷ μετώπῳ μέγα ἔχουσιν,
darkish and the white the on the forehead large have
οἱ δ' ἐλάττους ἐπίξανθοι μικρὸν τὸ λευκὸν ἔχοντες.
the-ones but smaller yellowish small the white having

23 τὴν δὲ οὐρὰν οἱ μὲν κύκλῳ περιποίκιλον, οἱ δὲ
the and tail the-ones indeed in-a-circle variegated the-ones and
παράσειρον, καὶ τὰ ὄμματα οἱ μὲν ὑποχαροποί,
with-a-stripe-on-the-side and the eyes the-ones indeed gray-eyed
οἱ δ' ὑπόγλαυκοι· καὶ τὰ μέλανα τὰ περὶ τὰ ἄκρα
the-ones and bluish and the black the about the tips-of-the
ὦτα οἱ μὲν ἐπὶ πολύ, οἱ δὲ ἐπὶ μικρόν.
ears the-ones indeed over much the-ones and over little

24 ἔχουσι δὲ αὐτῶν αἱ πολλαὶ τῶν νήσων τοὺς ἐλάττους, αἵ τ'
have and of-them the many of-the islands the smaller the both
ἔρημοι καὶ οἰκούμεναι· τὸ δὲ πλῆθος πλείους ἐν αὐταῖς ἢ ἐν
desert and inhabited the and number more on them than on
ταῖς ἠπείροις· οὐ γάρ εἰσιν οὔτ' ἀλώπεκες ἐν ταῖς πολλαῖς
the mainlands not for there-are either foxes on the many
αὐτῶν, αἵτινες καὶ αὐτοὺς καὶ τὰ τέκνα ἐπιοῦσαι ἀναιροῦνται,
of-them which both them and the young attacking destroy
οὔτε ἀετοί· τὰ μεγάλα γὰρ ὄρη ἔχουσι μᾶλλον ἢ τὰ
or eagles the great for mountains they-have rather than the
μικρά· ἐλάττω δ' ἐπὶ τὸ πολὺ τὰ ἐν ταῖς νήσοις.
small smaller and for the most-part the-ones on the islands

κυνηγέται δὲ εἰς μὲν τὰς ἐρήμους ὀλιγάκις ἀφικνοῦνται, 25
hunters and into indeed the desert seldom come
ἐν δὲ ταῖς οἰκουμέναις ὀλίγοι ὄντες καὶ οὐ φιλόθηροι οἱ
in and the inhabited few being and not game-loving the
πολλοί· εἰς δὲ τὰς ἱερὰς τῶν νήσων οὐδὲ διαβιβάζειν
many into and the sacred of-the islands not-even to-take-across
οἷόν τε κύνας. ὅταν οὖν τῶν τε ὑπαρχόντων ὀλίγους
possible — dogs whenever then of-the both existing few
ἐκθηρῶνται καὶ τῶν ἐπιγιγνομένων, ἀνάγκη ἀφθόνους εἶναι.
are-hunted-out and of-the ones-born-after necessity abundant to-be
βλέπει δὲ οὐκ ὀξὺ διὰ πολλά· τά τε γὰρ ὄμματα ἔχει ἔξω 26
it-sees and not sharp for many-reasons the both for eyes it-has outside
καὶ τὰ βλέφαρα ἐλλείποντα καὶ οὐκ ἔχοντα προβολὴν ταῖς
and the eyelids falling-short and not having protection against-the
αὐγαῖς· ἡ ὄψις οὖν διὰ ταῦτα ἀμαυρά, ἐσκεδασμένη.
rays the sight then through these-things dim scattered
ἅμα δὲ τούτοις καὶ ἐν ὕπνῳ ὂν τὰ πολλὰ τὸ 27
at-the-same-time and with-these also in sleep being the most-part the
θηρίον οὐκ ὠφελεῖται πρὸς τὸ ὁρᾶν. καὶ ἡ ποδωκία
beast not is-benefited toward the to-see and the swiftness
πρὸς τὸ ἀμβλυωπεῖν αὐτῷ πολὺ συμβάλλεται· ταχὺ γὰρ
toward the to-be-dim-sighted for-it much contributes quickly for
ἑκάστου παραφέρει τὴν ὄψιν πρὶν νοῆσαι ὅ τι ἐστί.
of-each it-carries-past the sight before to-perceive what ever it-is
καὶ οἱ φόβοι τῶν κυνῶν, ὅταν διώκωνται, ἑπόμενοι μετὰ 28
and the fears of-the dogs whenever they-are-pursued following with
τούτων συνεξαιροῦνται τὸ προνοεῖσθαι. ὥστε διὰ ταῦτα
these take-away-together the to-take-forethought so-that through these-things
προσπίπτων λανθάνει πρὸς πολλὰ καὶ εἰς τὰς ἄρκυς
falling-upon-things it-is-unaware toward many-things and into the purse-nets
ἐμπίπτων.
falling

29 εἰ δ' ἔφευγεν ὄρθιον, ὀλιγάκις ἂν ἔπασχε τὸ τοιοῦτον·
if and it-fled straight seldom — it-would-suffer the such
νῦν δὲ περιβάλλων καὶ ἀγαπῶν τοὺς τόπους ἐν οἷς
now but circling and loving the places in which
ἐγένετο καὶ ἐτράφη ἁλίσκεται. κατὰ πόδας δὲ οὐ πολλάκις
it-was-born and was-reared it-is-caught at heels and not often
ὑπὸ τῶν κυνῶν διὰ τὸ τάχος κρατεῖται· ὅσοι δὲ
by the dogs through the speed it-is-overcome as-many-as and
ἁλίσκονται, παρὰ φύσιν τοῦ σώματος, τύχῃ δὲ χρώμενοι·
are-caught contrary-to nature of-the body fortune but using
οὐδὲν γὰρ τῶν ὄντων ἰσομέγεθες τούτῳ ὅμοιόν ἐστι
nothing for of-the things-being equal-in-size to-this like is
πρὸς δρόμον· σύγκειται γὰρ ἐκ τοιούτων τὸ σῶμα.
for running it-is-composed for of such the body
30 ἔχει γὰρ κεφαλὴν κούφην, μικράν, κατωφερῆ, στενὴν ἐκ
it-has for head light small sloping narrow from
τοῦ πρόσθεν, [ὦτα ὑψηλά,] τράχηλον λεπτόν, περιφερῆ,
the front ears high neck slender round
οὐ σκληρόν, μῆκος ἱκανόν, ὠμοπλάτας ὀρθάς, ἀσυνδέτους
not stiff length sufficient shoulder-blades straight unconnected
ἄνωθεν, σκέλη τὰ ἐπ' αὐτῶν ἐλαφρά, σύγκωλα, στῆθος οὐ
above legs the on them light compact chest not
βαρύτονον, πλευρὰς ἐλαφράς, συμμέτρους, ὀσφὺν περιφερῆ,
heavy ribs light well-proportioned loin round
κωλῆν σαρκώδη, λαγόνας ὑγράς, λαπαρὰς ἱκανῶς, ἰσχία
haunch fleshy flanks supple lank sufficiently hips
στρογγύλα, πλήρη κύκλῳ, ἄνωθεν δὲ ὡς χρὴ διεστῶτα,
round full in-a-circle above and as is-needful standing-apart
μηροὺς μακρούς, εὐπαγεῖς, ἔξωθεν μὲν ἐπιτεταμένους,
thighs long well-knit outside indeed tensed
ἔνδοθεν δὲ οὐκ ὀγκώδεις, ὑποκώλια μακρά, στιφρά, πόδας
inside but not bulky lower-legs long firm feet

τοὺς πρόσθεν ἄκρως ὑγρούς, στενούς, ὀρθούς, τοὺς δὲ
the front extremely supple narrow straight the but
ὄπισθεν στερεούς, πλατεῖς, πάντας δὲ οὐδενὸς τραχέος
hind solid broad all and of-nothing rough
φροντίζοντας, σκέλη τὰ ὄπισθεν μείζω πολὺ τῶν ἔμπροσθεν
taking-heed legs the hind bigger much than-the front
καὶ ἐγκεκλιμένα μικρὸν ἔξω, τρίχωμα βραχύ, κοῦφον.
and inclined a-little outward coat short light
ἔστιν οὖν ἀδύνατον μὴ οὐκ εἶναι ἐκ τοιούτων συνηρμοσμένον 31
it-is then impossible not not to-be from such-things fitted
ἰσχυρόν, ὑγρόν, ὑπερέλαφρον. τεκμήριον δὲ ὡς ἐλαφρόν
strong supple extremely-light proof and that light
ἐστιν· ὅταν ἀτρέμα διαπορεύηται, πηδᾷ, βαδίζοντα δὲ
it-is whenever quietly it-goes-along it-leaps walking and
οὐδεὶς ἑόρακεν οὐδ' ὄψεται, τιθεὶς εἰς τὸ ἐπέκεινα τῶν
no-one has-seen nor will-see putting into the beyond of-the
ἔμπροσθεν ποδῶν τοὺς ὄπισθεν καὶ ἔξω [καὶ] θεῖ οὕτω.
front feet the hind and outside and it-runs so
δῆλον δὲ τοῦτο ἐν χιόνι. οὐρὰν δὲ οὐκ ἐπιτηδείαν ἔχει 32
clear and this in snow tail and not suitable it-has
πρὸς δρόμον· ἐπευθύνειν γὰρ οὐχ ἱκανὴ τὸ σῶμα διὰ
for running to-steer for not sufficient the body through
τὴν βραχύτητα· ἀλλὰ τῷ ὠτί ἑκατέρῳ τοῦτο ποιεῖ,
the shortness but with-the ear each this it-does
καὶ ὅταν ἁλίσκηται ὑπὸ τῶν κυνῶν, καταβάλλων [γὰρ]
also whenever it-is-being-caught by the dogs letting-fall for
καὶ παραβάλλων τὸ ἕτερον οὖς πλάγιον, ὁποτέρᾳ ἂν
and putting-aside the other ear slanting on-whichever-side —
λυπῆται, ἀπερειδόμενος [διὸ] δὴ εἰς τοῦτο ὑποστρέφεται
it-be-pressed leaning-on therefore indeed toward this it-turns
ταχύ, ἐν μικρῷ πολὺ καταλιπὼν τὸ ἐπιφερόμενον.
quickly in short-space much leaving-behind the pursuer

33 οὕτω δὲ ἐπίχαρί ἐστι τὸ θηρίον ὥστε οὐδεὶς ὅστις
so and charming is the beast that no-one who
οὐκ ἂν ἰδὼν ἰχνευόμενον, εὑρισκόμενον, μεταθεόμενον,
not — having-seen being-tracked being-found being-pursued
ἁλισκόμενον, ἐπιλάθοιτ' ἂν εἴ του ἐρῴη.
being-caught would-forget — if anyone he-loved

34 Ἐν δὲ τοῖς ἔργοις κυνηγετοῦντα ἀπέχεσθαι ὧν ὧραι
In and the tilled-fields hunting to-abstain from-what seasons
φέρουσι καὶ τὰ νάματα καὶ τὰ ῥεῖθρα ἐᾶν. τὸ γὰρ
bear and the springs and the streams to-let-be the for
ἅπτεσθαι τούτων αἰσχρὸν καὶ κακόν, καὶ ἵνα μὴ τῷ
to-touch these shameful and bad and so-that not to-the
νόμῳ ἐναντίοι ὦσιν οἱ ἰδόντες. καὶ ὅταν ἀναγρία
law opposed be the-ones having-seen and whenever closed-season
ἐμπίπτῃ, ἀναλύειν χρὴ τὰ περὶ κυνηγέσιον πάντα.
fall-in to-take-down it-is-needful the-things about hunt all

The hounds' gear is collars, leashes, and girths. Hounds are not to be taken out when they are off their food or in a strong wind, and are not to be trained on foxes. The net-keeper sets the nets at dawn by the runs, hollows, and streams where the hare flees, weighted with a stone so they do not give, and the hunter, dressed lightly, comes up with his hounds, prays to Apollo and Artemis the Huntress, and slips them one by one. The author follows the whole hunt: the hounds working the trail, the hare started and doubling, the cries of encouragement by name, and the patience needed when the trail is lost. Late in the day the hunter searches out the tired hare until it is run down or driven into the nets. Then the nets are taken up and the hounds rubbed down, and in summer the party waits out the midday heat before going home.

Κυνῶν δὲ κόσμος δέραια, ἱμάντες, στελμονίαι· ἔστω δὲ τὰ 1
Of-dogs and equipment collars leashes girths let-be and the
μὲν δέραια μαλακά, πλατέα, ἵνα μὴ θραύῃ τὰς τρίχας
indeed collars soft broad so-that not it-break the hairs
τῶν κυνῶν, οἱ δὲ ἱμάντες ἔχοντες ἀγκύλας τῇ χειρί,
of-the dogs the and leashes having loops for-the hand
ἄλλο δὲ μηδέν· οὐ γὰρ καλῶς τηροῦσι τὰς κύνας οἱ ἐξ
other and nothing not for well keep the dogs the-ones from
αὐτῶν εἰργασμένοι τὰ δέραια· αἱ δὲ στελμονίαι πλατεῖς
them made the collars the and girths broad
τοὺς ἱμάντας, ἵνα μὴ τρίβωσι τὰς λαγόνας αὐτῶν·
the straps so-that not they-rub the flanks of-them
ἐγκατερραμμέναι δὲ ἐγκεντρίδες, ἵνα τὰ γένη φυλάττωσιν.
sewn-in and spikes so-that the breeds they-guard
ἐξάγειν δὲ αὐτὰς οὐ χρὴ ἐπὶ τὰ κυνηγέσια ὅταν 2
to-lead-out and them not it-is-needful to the hunts whenever
μὴ τὰ προσφερόμενα δέχωνται ἡδέως· τεκμήριον δὲ
not the-things offered they-take gladly proof and

τοῦτο ὅτι οὐκ ἔρρωνται· μηδὲ ὅταν ἄνεμος πνέῃ μέγας·
this that not they-are-strong nor whenever wind blow strong
διαρπάζει γὰρ τὰ ἴχνη καὶ οὐ δύνανται ὀσφραίνεσθαι
it-snatches-away for the tracks and not they-can to-smell
οὐδὲ αἱ ἄρκυς ἑστάναι οὐδὲ τὰ δίκτυα.
nor the purse-nets to-stand nor the long-nets

3 ὅταν δὲ τούτων μηδέτερον κωλύῃ, ἄγειν διὰ τρίτης
whenever and of-these neither hinder to-take-out through third
ἡμέρας. τὰς δὲ ἀλώπεκας μὴ ἐθίζειν τὰς κύνας διώκειν·
day the and foxes not to-accustom the dogs to-pursue
διαφθορὰ γὰρ μεγίστη καὶ ἐν τῷ δέοντι οὔποτε πάρεισιν.
ruin for greatest and in the need never they-are-present

4 εἰς δὲ τὰ κυνηγέσια μεταβάλλοντα ἄγειν, ἵνα ὦσιν
to and the hunting-grounds changing to-take so-that they-be
ἔμπειροι τῶν κυνηγεσίων, αὐτὸς δὲ τῆς χώρας. ἐξιέναι
experienced of-the hunting-grounds himself and of-the country to-go-out
δὲ πρωί, ἵνα τῆς ἰχνεύσεως μὴ ἀποστερῶνται, ὡς οἱ
and early so-that of-the tracking not they-be-deprived since the-ones
ὀψιζόμενοι ἀφαιροῦνται τὰς μὲν κύνας τοῦ εὑρεῖν τὸν
being-late deprive the indeed dogs of-the to-find the
λαγῶ, αὑτοὺς δὲ τῆς ὠφελείας· οὐ γὰρ ἐπιμένει τοῦ
hare themselves and of-the benefit not for remains of-the
ἴχνους ἡ φύσις λεπτὴ οὖσα πᾶσαν ὥραν.
track the nature light being every hour

5 Τὴν δὲ στολὴν ὁ ἀρκυωρὸς ἐξίτω ἔχων ἐπὶ θήραν μὴ
The and dress the net-keeper let-go-out having for hunting not
ἔχουσαν βάρος. τὰς δὲ ἄρκυς ἱστάτω ἀμφὶ δρόμους,
having weight the and purse-nets let-him-set around runs
[ὁδοὺς] τραχείας, σιμάς, λαγαράς, σκοτεινάς, ῥοῦς,
roads rough hollow narrow dark streams
χαράδρας, χειμάρρους ἀενάους·
ravines torrents ever-flowing

εἰς ταῦτα γὰρ μάλιστα φεύγει· εἰς ὅσα δὲ ἄλλα ἄπειρον 6
into these for most it-flees into as-many-as and others endless
εἰπεῖν· τούτων δὲ παρόδους, διόδους, καταφανεῖς, λεπτάς,
to-say of-these and side-passages passages visible narrow-ones
εἰς ὄρθρον καὶ μὴ πρωί, ἵνα ἐὰν ᾖ πλησίον τὸ ἀρκυστάσιον
at dawn and not early so-that if be near the net-setting
τῶν ζητησίμων, μὴ φοβῆται ἀκούων ὁμοῦ τὸν ψόφον.
to-the places-searched not it-be-frightened hearing at-hand the noise
ἐὰν δὲ ᾖ ἀπ᾽ ἀλλήλων πολύ, ἧττον κωλύει πρωὶ
if and they-be from one-another much less it-hinders early
καθαρὰς ποιουμένους τὰς ἀρκυστασίας, ἵνα αὐτῶν μηδὲν 7
clean making the net-settings so-that on-them nothing
ἀντέχηται. πηγνύειν δὲ τὰς σχαλίδας ὑπτίας, ὅπως
catch to-fix and the poles slanting so-that
ἂν ἐπαγόμεναι ἔχωσι τὸ σύντονον· ἐπὶ δὲ ἄκρας
— drawn-on they-may-have the tension on and the-tips
ἴσους τοὺς βρόχους ἐπιβαλλέτω καὶ ὁμοίως ἀντερειδέτω,
equal the meshes let-him-throw and alike let-him-prop
ἐπαίρων εἰς μέσον τὸν κεκρύφαλον.
raising to middle the bag
εἰς δὲ τὸν περίδρομον ἐναπτέτω λίθον μακρὸν καὶ μέγαν, 8
to and the running-cord let-him-fasten stone long and big
ἵνα ἡ ἄρκυς, ὅταν ἔχῃ τὸν λαγῶ, μὴ ἀντιτείνῃ·
so-that the purse-net whenever it-have the hare not pull-against
στοιχιζέτω δὲ μακρά, ὑψηλά, ὅπως ἂν μὴ ὑπερπηδᾷ· ἐν
let-him-set-in-line and long high so-that — not it-jump-over in
δὲ ταῖς ἰχνείαις μὴ ὑπερβάλλεσθαι· ἔστι γὰρ θηρατικὸν
and the trackings not to-put-off it-is for hunter-like
μὲν φιλόπονον δὲ τὸ ἐκ παντὸς τρόπου ἑλεῖν ταχύ.
indeed toil-loving and the by every means to-take quickly

9 τὰ δὲ δίκτυα τεινέτω ἐν ἀπέδοις, ἐμβαλλέτω δὲ τὰ
the and long-nets let-him-stretch in level-places let-him-put and the
ἐνόδια εἰς τὰς ὁδούς, καὶ ἐκ τῶν τριμμῶν εἰς τὰ
road-nets into the roads and from the beaten-paths into the
συμφέροντα, καθάπτων τοὺς περιδρόμους ἐπὶ τὴν γῆν,
suitable-places fastening the running-cords to the ground
τὰ ἀκρωλένια συνάγων, πηγνύων τὰς σχαλίδας μεταξὺ
the arm-ends drawing-together fixing the poles between
τῶν σαρδονίων, ἐπὶ ἄκρας ἐπιβάλλων τοὺς ἐπιδρόμους
the edge-ropes on the-tips throwing-on the running-cords
καὶ παράδρομα συμφράττων.
and side-passages fencing-off
10 φυλαττέτω δὲ ἐκπεριών· ἐὰν δὲ ἐκκλίνῃ στοῖχος ἢ
let-him-guard and going-round if and slant line or
ἄρκυς, ἀνιστάτω· διωκόμενον δὲ τὸν λαγῶ εἰς τὰς ἄρκυς
purse-net let-him-set-it-up being-pursued and the hare into the purse-nets
εἰς τὸ πρόσθεν προϊέσθω, καὶ ἐπιθέων μὲν ἐκβοάτω·
to the front let-him-let-go-forward and running-on indeed let-him-shout-at
ἐμπεπτωκότος δὲ τὴν ὀργὴν τῶν κυνῶν παυέτω, μὴ
it-having-fallen-in but the rage of-the dogs let-him-stop not
ἁπτόμενος ἀλλὰ παραμυθούμενος· καὶ δηλούτω τῷ
touching but soothing and let-him-make-clear to-the
κυνηγέτῃ ὅτι ἑάλωκεν ἀναβοήσας ἢ ὅτι παραδεδράμηκε
hunter that it-has-been-caught having-shouted or that it-has-run-past
παρὰ τάδε ἢ τάδε ἢ ὅτι οὐχ ἑόρακεν ἢ οὐ κατεῖδε.
by here or here or that not he-has-seen or not saw
11 Τὸν δὲ κυνηγέτην ἔχοντα ἐξιέναι ἠμελημένην ἑλαφρὰν
The and hunter having to-go-out careless light
ἐσθῆτα ἐπὶ τὸ κυνηγέσιον καὶ ὑπόδεσιν, ἐν δὲ τῇ
clothing to the hunt and footwear in and the
χειρὶ ῥόπαλον, τὸν δὲ ἀρκυωρὸν ἕπεσθαι· πρὸς δὲ τὸ
hand club the and net-keeper to-follow to and the

κυνηγέσιον σιγῇ προσιέναι, ἵνα μὴ ὁ λαγῶς, ἐάν που
hunting-ground in-silence to-approach so-that not the hare if anywhere
ᾖ πλησίον, ὑποκινῇ ἀκούων τῆς φωνῆς.
it-be near move-off hearing the voice
δήσαντα δ' ἐκ τῆς ὕλης τὰς κύνας ἑκάστην χωρίς, ὅπως ἂν 12
having-tied and from the wood the dogs each apart so-that —
εὔλυτοι ὦσιν, ἱστάναι τὰς ἄρκυς καὶ τὰ δίκτυα, ὡς εἴρηται.
easy-to-loose they-be to-set the purse-nets and the long-nets as has-been-said
μετὰ δὲ τοῦτο τὸν μὲν ἀρκυωρὸν εἶναι ἐν φυλακῇ· αὐτὸν δὲ
after and this the indeed net-keeper to-be on guard himself but
τὰς κύνας λαβόντα ἰέναι πρὸς τὴν ὑπαγωγὴν τοῦ κυνηγεσίου.
the dogs having-taken to-go to the drawing of-the hunting-ground
καὶ εὐξάμενον τῷ Ἀπόλλωνι καὶ τῇ Ἀρτέμιδι τῇ Ἀγροτέρᾳ 13
and having-prayed — to-Apollo and — to-Artemis the Huntress
μεταδοῦναι τῆς θήρας λῦσαι μίαν κύνα ἥτις ἂν ᾖ σοφωτάτη
to-give-a-share of-the game to-loose one dog which — be cleverest
ἰχνεύειν, ἐὰν μὲν ᾖ χειμών, ἅμ' ἡλίῳ ἀνέχοντι· ἐὰν δὲ
to-track if indeed it-be winter together with-sun rising if but
θέρος, πρὸ ἡμέρας· τὰς δὲ ἄλλας ὥρας μεταξὺ τούτων.
summer before day the and other seasons between these
ἐπειδὰν δὲ ἡ κύων λάβῃ τὸ ἴχνος ὀρθὸν ἐκ τῶν 14
when and the dog take the track straight from the
ἐπηλλαγμένων, παραλῦσαι καὶ ἑτέραν· περαινομένου δὲ
intertwined to-loose-besides also another being-carried-on and
τοῦ ἴχνους διαλιπόντα μὴ πολὺ καὶ τὰς ἄλλας ἀφιέναι
the track having-left-an-interval not much also the others to-let-go
κατὰ μίαν, καὶ ἕπεσθαι μὴ ἐγκείμενον, ὀνομαστὶ ἑκάστην
one by-one and to-follow not pressing by-name each
προσαγορεύοντα, μὴ πολλά, ἵνα μὴ παροξύνωνται πρὸ
addressing not much so-that not they-be-excited before
τοῦ καιροῦ.
the time

15 αἱ δ᾽ ὑπὸ χαρᾶς καὶ μένους προΐασιν ἐξίλλουσαι τὰ
they and from joy and spirit go-forward unwinding the
ἴχνη, ὡς πέφυκε, διπλᾶ, τριπλᾶ, προφορούμεναι παρὰ
tracks as it-is-by-nature double triple running-forward beside
τὰ αὐτά, διὰ τῶν αὐτῶν ἐπηλλαγμένα, περιφερῆ,
the same-places through the same intertwined round
ὀρθά, καμπύλα, πυκνά, μανά, γνώριμα, ἄγνωστα,
straight bent close sparse known unknown
ἑαυτὰς παραθέουσαι, ταχὺ ταῖς οὐραῖς διασείουσαι, καὶ
themselves running-past quickly with-the tails shaking and
ἐπικλίνουσαι τὰ ὦτα, καὶ ἀστράπτουσαι τοῖς ὄμμασιν.
laying-down the ears and flashing with-the eyes
16 ἐπειδὰν δὲ περὶ τὸν λαγῶ ὦσι, δῆλον ποιήσουσι
when and around the hare they-are clear they-will-make-it
τῷ κυνηγέτῃ σὺν ταῖς οὐραῖς τὰ σώματα ὅλα
to-the hunter with the tails the bodies whole
συνεπικραδαίνουσαι, πολεμικῶς ἐπιφερόμεναι, φιλονείκως
quivering-together warlike rushing-on emulously
παραθέουσαι, συντρέχουσαι φιλοπόνως, συνιστάμεναι ταχύ,
running-past running-together toil-lovingly standing-together quickly
διιστάμεναι, πάλιν ἐπιφερόμεναι· τελευτῶσαι δὲ ἀφίξονται
standing-apart again rushing-on finally and they-will-arrive
πρὸς τὴν εὐνὴν τοῦ λαγῶ, καὶ ἐπιδραμοῦνται ἐπ᾽ αὐτόν.
at the lair of-the hare and will-run-at on it
17 ὁ δ᾽ ἐξαίφνης ἀνάξας ἐφ᾽ αὑτὸν ὑλαγμὸν ποιήσει
it and suddenly starting-up upon itself barking will-make
τῶν κυνῶν καὶ κλαγγὴν φεύγων. ἐμβοώντων δὲ αὐτῷ
of-the dogs and crying fleeing let-them-shout and at-it
διωκομένῳ, ἰὼ κύνες, ἰὼ κακῶς, σαφῶς γε ὦ κύνες,
being-pursued io dogs io badly plainly at-least O dogs
καλῶς γε ὦ κύνες. καὶ κυνοδρομεῖν περιελίξαντα ὃ
well at-least O dogs and to-run-with-the-dogs having-wrapped what

ἀμπέχεται περὶ τὴν χεῖρα καὶ τὸ ῥόπαλον ἀναλαβόντα
he-wears around the hand and the club having-taken-up
κατὰ τὸν λαγῶ, καὶ μὴ ὑπαντᾶν·
after the hare and not to-meet-it
ἄπορον γάρ. ὁ δὲ ὑποχωρῶν ταχὺ ἐκλείπων τὴν ὄψιν 18
hopeless for it and retiring quickly leaving the sight
πάλιν περιβάλλει ὅθεν εὑρίσκεται ἐπὶ τὸ πολύ. ἀναβοᾶν
again circles-round whence it-is-found for the most-part to-shout
δ' ἐκεῖνον μέν, αὐτῷ παῖς, αὐτῷ παῖς, παῖ δή, παῖ
and to-that-one indeed at-him boy at-him boy boy indeed boy
δή· ὁ δὲ ἐάν τε ἑαλωκὼς ᾖ ἐάν τε μὴ δηλούτω.
indeed he but if both caught it-be if and not let-him-make-clear
καὶ ἐὰν μὲν ἑαλωκὼς ᾖ ἐν τῷ πρώτῳ δρόμῳ, 19
and if indeed caught it-be in the first run
ἀνακαλεσάμενον τὰς κύνας ζητεῖν ἄλλον· ἐὰν δὲ μή,
having-called-back the dogs to-seek another if but not
κυνοδρομεῖν ὡς τάχιστα καὶ μὴ ἀφιέναι, ἀλλ'
to-run-with-the-dogs as quickly-as-possible and not to-let-go but
ἐκπερᾶν φιλοπόνως. καὶ ἐὰν πάλιν ἀπαντῶσι διώκουσαι
to-press-on toil-lovingly and if again they-meet-it pursuing
αὐτόν, ἀναβοᾶν, εὖ γε εὖ γε ὦ κύνες, ἕπεσθε
it to-shout well at-least well at-least O dogs follow
ὦ κύνες· ἐὰν δὲ πολὺ προειληφυῖαι ὦσι καὶ μὴ
O dogs if and much having-got-ahead they-be and not
οἷός τ' ᾖ κυνοδρομῶν ἐπιγίγνεσθαι αὐταῖς, ἀλλὰ
able — he-be running-with-the-dogs to-come-up-with them but
διημαρτηκὼς ᾖ τῶν δρόμων, ἢ καὶ πλησίον που
having-missed he-be the runs or even near somewhere
φοιτώσας ἢ ἐπιβοώσας ἢ ἐχομένας τῶν ἰχνῶν μὴ δύνηται
ranging or giving-tongue or holding-to the tracks not he-be-able

ἰδεῖν, πυνθάνεσθαι παραθέοντα ἅμα ὅτῳ ἂν
to-see to-inquire running-past at-the-same-time of-whomever —
προσπελάζῃ ἀναβοῶντα, ἦ κατεῖδες ὠὴ τὰς κύνας;
he-approach shouting truly did-you-see ho the dogs
20 ἐπειδὰν δὲ πύθηται ἤδη, ἐὰν μὲν ἐν τῷ ἴχνει ὦσι,
when and he-learn already if indeed in the track they-be
προστάντα ἐγκελεύειν, τοὔνομα μεταβάλλοντα ἑκάστης
standing-by to-cheer-on the-name changing of-each
τῆς κυνός, ὁποσαχῇ οἷόν τ' ἂν ᾖ τοὺς τόνους τῆς
the dog in-as-many-ways-as possible — — it-be the tones of-the
φωνῆς ποιούμενον, ὀξύ, βαρύ, μικρόν, μέγα· πρὸς δὲ τοῖς
voice making high deep small great besides and the
ἄλλοις κελεύμασιν, ἐὰν ὦσιν ἐν ὄρει αἱ μεταδρομαί,
other cheers if they-be on mountain the pursuits
ἐπικελεύειν τόδε, εὖ κύνες, εὖ ὦ κύνες. ἐὰν δὲ μὴ πρὸς
to-cheer-on this well dogs well O dogs if but not at
αὐτοῖς ὦσι τοῖς ἴχνεσιν, ἀλλ' ὑπερβάλλωσι, καλεῖν αὐτάς,
themselves they-be the tracks but overshoot to-call them
οὐ πάλιν οὐ πάλιν ὦ κύνες.
not back not back O dogs
21 ἐπειδὰν δὲ προστῶσι τοῖς ἴχνεσι, περιάγειν αὐτὰς κύκλους
when and they-stand-by the tracks to-lead-round them circles
πολλοὺς καὶ πυκνοὺς ποιούμενον· ὅπου δ' ἂν ᾖ αὐταῖς
many and close making where and — be for-them
ἀμαυρὸν τὸ ἴχνος, σημεῖον θέσθαι στοῖχον ἑαυτῷ, καὶ ἀπὸ
faint the track mark to-put a-stake for-himself and from
τούτου συνείρειν μέχρι ἂν σαφῶς γνωρίσωσιν ἐγκελεύοντα
this to-join-on until — clearly they-recognize cheering-on
καὶ θωπεύοντα.
and coaxing

αἱ δ' ἐπειδὰν λαμπρὰ ᾖ τὰ ἴχνη ἐπιρριπτοῦσαι, 22
they and when clear be the tracks pouncing-on
παραπηδῶσαι, κοινωνοῦσαι, ὑπολαμβάνουσαι,
leaping-aside sharing taking-up
ἐνσημαινόμεναι, ὅρους τιθέμεναι ἑαυταῖς γνωρίμους,
signaling boundaries setting for-themselves known
ταχὺ μεταθεύσονται· ὅταν δὲ οὕτω διὰ τοῦ ἴχνους
quickly will-follow whenever and so through the track
πυκνῶς διάττωσι, μὴ κατέχοντα κυνοδρομεῖν, ἵνα μὴ
densely they-dart not holding-back to-run-with-the-dogs so-that not
ὑπὸ φιλοτιμίας ὑπερβάλλωσι τὰ ἴχνη.
through ambition they-overshoot the tracks
ἐπειδὰν δὲ περὶ τὸν λαγῶ ὦσι καὶ τοῦτο ἐπιδεικνύωνται 23
when and around the hare they-are and this they-show
σαφῶς τῷ κυνηγέτῃ, προσέχειν, ὅπως ἂν μὴ ὑποκινῇ εἰς τὸ
plainly to-the hunter to-take-heed that — not it-move-off to the
πρόσθεν πεφοβημένος τὰς κύνας, αἱ δὲ διαρριπτοῦσαι
front having-been-frightened-of the dogs they and tossing
τὰς οὐρὰς καὶ ἑαυταῖς ἐμπίπτουσαι καὶ πολλὰ
the tails and themselves falling-against and many-times
ὑπερπηδῶσαι καὶ ἐπανακλαγγάνουσαι, ἐπαναίρουσαι τὰς
leaping-over and giving-tongue-again raising the
κεφαλάς, εἰσβλέπουσαι εἰς τὸν κυνηγέτην, ἐπιγνωρίζουσαι
heads looking at the hunter recognizing
ἀληθῆ εἶναι ἤδη ταῦτα, ὑφ' αὐτῶν ἀναστήσουσι τὸν
true to-be already these-things by themselves will-rouse the
λαγῶ καὶ ἐπίασι κεκλαγγυῖαι.
hare and will-go-after giving-tongue
ἐὰν δὲ εἰς τὰς ἄρκυς ἐμπίπτῃ ἢ ἔξω ἢ ἐντὸς παρενεχθῇ, 24
if and into the purse-nets it-fall or outside or inside be-carried-past
καθ' ἓν ἕκαστον τούτων ὁ ἀρκυωρὸς γεγωνείτω. καὶ ἐὰν
by one each of-these the net-keeper let-him-call-out and if

μὲν ᾖ ἑαλωκώς, ἕτερον ἐπιζητεῖν· ἐὰν δὲ μή, μεταθεῖν
indeed it-be caught another to-seek if but not to-follow
χρώμενον τοῖς αὐτοῖς ἐγκελεύμασιν.
using the same cheers

25 ἐπειδὰν δὲ μεταθέουσαι αἱ κύνες ἤδη ὑπόκοποι ὦσι καὶ
when and following the dogs already tired be and
ᾖ ὀψὲ ἤδη τῆς ἡμέρας, τότε δεῖ τὸν κυνηγέτην
it-be late already of-the day then it-is-needful the hunter
τὸν λαγῶ ἀπειρηκότα ζητεῖν, μὴ παραλείποντα μηδὲν
the hare given-out to-seek not passing-by anything
ὧν ἡ γῆ ἀνίησιν ἢ ἔχει ἐφ' ἑαυτῆς, τὰς ἀναστροφὰς
of-what the earth sends-up or has on itself the turnings
ποιούμενον πυκνάς, ὅπως ἂν μὴ παραλειφθῇ· κατακλίνεται
making frequent so-that — not it-be-passed-over it-lies-down
γὰρ ἐν μικρῷ τὸ θηρίον καὶ οὐκ ἀνίσταται ὑπὸ
for in small-space the beast and not gets-up from
κόπου καὶ φόβου· τὰς κύνας ἐπαγόμενον, ἐγκελεύοντα,
fatigue and fear the dogs leading-on cheering-on
παραμυθούμενον τὴν φιλάνθρωπον πολλά, τὴν αὐθάδη
soothing the kindly much the willful
ὀλίγα, τὴν μέσην μέτρια, ἕως ἂν ἢ ἀποκτείνῃ αὐτὸν
little the middle moderately until — either be-kill it
κατὰ πόδας ἢ εἰς τὰς ἄρκυς ἐμβάλῃ.
at heels or into the purse-nets drive

26 μετὰ δὲ ταῦτα ἀνελόντα τὰς ἄρκυς καὶ τὰ δίκτυα
after and these-things having-taken-up the purse-nets and the long-nets
ἀνατρίψαντα τὰς κύνας ἀπιέναι ἐκ τοῦ κυνηγεσίου,
having-rubbed-down the dogs to-go-away from the hunting-ground
ἐπιμείναντα, ἐὰν ᾖ θερινὴ μεσημβρία, ὅπως ἂν τῶν
having-waited if it-be summer midday so-that — of-the
κυνῶν οἱ πόδες μὴ καίωνται ἐν τῇ πορείᾳ.
dogs the feet not be-burned on the way

Bitches are bred after being rested from the winter's hunting, so that they whelp a strong litter toward spring, the best season for growth. They go to good sires, and when near their time are hunted only now and then. The puppies stay with their own mothers and, until a year old, get only milk and the food they will live on. The author lists short names easy to call, such as Psyche, Thymos, Porpax, Phylax, and Heba, and tells how young hounds are entered on the hare, fed at the nets so they return when they stray, and fed by the master himself.

Σκυλακεύειν δὲ αὐτὰς ἐπανιέντα τῶν πόνων τοῦ 1
To-breed and them relieving from-the toils of-the
χειμῶνος, ἵνα ἔχουσαι τὴν ἡσυχίαν πρὸς τὸ ἔαρ
winter so-that having the rest toward the spring
ἐπάγωνται φύσιν γενναίαν· ἡ γὰρ ὥρα πρὸς τὰς αὐξήσεις
they-may-bring-on nature noble the for season for the growths
τῶν κυνῶν κρατίστη αὕτη· εἰσὶ δὲ τετταρεσκαίδεκα
of-the dogs best this are and fourteen
ἡμέραι ἐν αἷς ἡ ἀνάγκη αὕτη ἔχει.
days in which the compulsion this holds
ἄγειν δὲ καταπαυομένας, ἵνα θᾶττον ἐγκύμονες 2
to-take and when-they-stop so-that more-quickly pregnant
γίγνωνται, πρὸς κύνας ἀγαθούς· ἐπειδὰν δὲ ὦσιν ἐπίφοροι,
they-become to dogs good when and they-be near-their-time
μὴ ἐξάγειν ἐπὶ κυνηγέσιον ἐνδελεχῶς, ἀλλὰ διαλείπειν,
not to-take-out to hunting continually but to-leave-intervals
ἵνα μὴ φιλοπονίᾳ διαφθείρωσι. κύουσιν ἑξήκονθ' ἡμέρας.
so-that not by-love-of-toil they-miscarry they-carry sixty days
ἐπειδὰν δὲ γένηται τὰ σκυλάκια, ὑπὸ τῇ τεκούσῃ ἐᾶν 3
when and be-born the puppies under the mother to-leave-them
καὶ μὴ ὑποβάλλειν ὑφ' ἑτέραν κύνα· αἱ γὰρ θεραπεῖαι
and not to-put-under under another dog the for nursings

αἱ ἀλλότριαι οὐκ εἰσὶν αὔξιμοι· τὸ δὲ τῶν μητέρων καὶ
the foreign not are growth-giving the but of-the mothers both
τὸ γάλα ἀγαθὸν καὶ τὸ πνεῦμα καὶ αἱ περιβολαὶ φίλαι.
the milk good and the breath and the embraces dear
4 ἐπειδὰν δὲ ἤδη πλανᾶται τὰ σκυλάκια, διδόναι γάλα
when and already wander the puppies to-give milk
μέχρι ἐνιαυτοῦ καὶ οἷς μέλλει τὸν ἅπαντα χρόνον
up-to a-year and what is-going the whole time
βιώσεσθαι, ἄλλο δὲ μηδέν· αἱ γὰρ βαρεῖαι πλησμοναὶ τῶν
to-live-on other and nothing the for heavy surfeits of-the
σκυλακίων διαστρέφουσι σκέλη, σώμασι νόσους ἐμποιοῦσι,
puppies twist legs in-bodies diseases produce
καὶ τὰ ἐντὸς ἄδικα γίγνεται.
and the inner-parts wrong become
5 τὰ δ' ὀνόματ' αὐταῖς τίθεσθαι βραχέα, ἵνα εὐανάκλητα
the and names for-them to-give short so-that easy-to-call
ᾖ. εἶναι δὲ χρὴ τοιάδε, Ψυχή, Θυμός, Πόρπαξ,
they-be to-be and it-is-needful such Psyche Thymos Porpax
Στύραξ, Λογχή, Λόχος, Φρουρά, Φύλαξ, Τάξις, Ξίφων,
Styrax Lonche Lochos Phroura Phylax Taxis Xiphon
Φόναξ, Φλέγων, Ἀλκή, Τεύχων, Ὑλεύς, Μήδας, Πόρθων,
Phonax Phlegon Alke Teuchon Hyleus Medas Porthon
Σπέρχων, Ὀργή, Βρέμων, Ὕβρις, Θάλλων, Ῥώμη, Ἀνθεύς,
Sperchon Orge Bremon Hybris Thallon Rhome Antheus
Ἥβα, Γηθεύς, Χαρά, Λεύσσων, Αὐγώ, Πολύς, Βία, Στίχων,
Heba Getheus Chara Leusson Augo Polys Bia Stichon
Σπουδή, Βρύας, Οἰνάς, Στερρός, Κραύγη, Καίνων, Τύρβας,
Spoude Bryas Oinas Sterros Krauge Kainon Tyrbas
Σθένων, Αἰθήρ, Ἀκτίς, Αἰχμή, Νόης, Γνώμη, Στίβων, Ὁρμή.
Sthenon Aither Aktis Aichme Noes Gnome Stibon Horme

ἄγειν δὲ τὰς σκύλακας ἐπὶ τὸ κυνηγέσιον, τὰς μὲν 6
to-take and the puppies to the hunting the indeed
θηλείας ὀκταμήνους, τοὺς δὲ ἄρρενας δεκαμήνους· πρὸς
females at-eight-months the and males at-ten-months to
δὲ τὰ ἴχνη τὰ εὐναῖα μὴ λύειν, ἀλλ᾽ ἔχοντα ὑφημμένας
and the tracks the of-the-lair not to-loose but holding fastened
μακροῖς ἱμᾶσιν ἀκολουθεῖν ταῖς κυσὶν ἰχνευούσαις, ἐῶντα
with-long leashes to-follow the dogs tracking allowing
αὐτὰς διατρέχειν τὰ ἴχνη.
them to-run-through the tracks
καὶ ἐπειδὰν ὁ λαγῶς εὑρίσκηται, ἐὰν μὲν καλαὶ ὦσι 7
and when the hare is-found if indeed fine they-be
πρὸς τὸν δρόμον τὰ εἴδη, μὴ ἀνιέναι εὐθύς· ἐπειδὰν
for the running the forms not to-let-go at-once when
δὲ προλάβῃ ὁ λαγῶς τῷ δρόμῳ ὥστε μὴ ἐφορᾶν ἔτι
but get-ahead the hare in-the run so-as not to-see still
αὐτόν, τὰς σκύλακας ἰέναι.
it the puppies to-let-go
ἐὰν γὰρ ὁμόθεν καλὰς τὰ εἴδη οὔσας καὶ εὐψύχους 8
if for from-close-quarters fine the forms being and spirited
πρὸς τὸν δρόμον ἐπιλύῃ, ὁρῶσαι τὸν λαγῶ ἐντεινόμεναι
for the running he-loose seeing the hare straining
ῥήγνυνται, οὔπω ἔχουσαι συνεστῶτα τὰ σώματα·
they-burst not-yet having compact the bodies
διαφυλάττειν οὖν δεῖ τοῦτο τὸν κυνηγέτην.
to-guard-against then it-is-needful this the hunter
ἐὰν δὲ αἰσχίους ὦσι πρὸς τὸν δρόμον, οὐδὲν κωλύει ἰέναι· 9
if but uglier they-be for the running nothing hinders to-let-go
εὐθὺς γὰρ δὴ ἀνέλπιστοι οὖσαι τοῦ ἑλεῖν οὐ πείσονται
at-once for indeed without-hope being of-the to-catch not they-will-suffer

τοῦτο. τὰ δὲ δρομαῖα τῶν ἰχνῶν, ἕως ἂν ἕλωσι, μεταθεῖν
this the and running-tracks of-the tracks until — they-catch to-follow
ἐᾶν· ἁλισκομένου δὲ τοῦ λαγῶ διδόναι αὐταῖς ἀναρρηγνύναι.
to-allow being-caught and the hare to-give them to-tear-up
10 ἐπειδὰν δὲ μηκέτι θέλωσι προσμένειν ταῖς ἄρκυσιν, ἀλλ'
when and no-longer they-wish to-stay-by the purse-nets but
ἀποσκεδαννύωνται, ἀναλαμβάνειν, ἕως ἂν ἐθισθῶσιν
scatter to-take-them-up until — they-be-accustomed
εὑρίσκειν προσθέουσαι τὸν λαγῶ, μὴ οὐκ ἐν κόσμῳ ἀεὶ
to-find running-to the hare lest not in order always
τοῦτον ζητοῦσαι τελευτῶσαι γίγνωνται ἔκκυνοι, πονηρὸν
it seeking at-last they-become riotous bad
μάθημα.
lesson
11 πρὸς δὲ ταῖς ἄρκυσι διδόναι τὰ σιτία αὐταῖς, ἕως ἂν
at and the purse-nets to-give the food to-them until —
νέαι ὦσιν, ὅταν ἀναιρῶνται, ἵν' ἐὰν πλανηθῶσιν ἐν
young they-be whenever they-are-taken-up so-that if they-wander in
τῷ κυνηγεσίῳ δι' ἀπειρίαν, πρὸς τοῦτο ἐπανιοῦσαι
the hunting through inexperience to this returning
σώζωνται. ἀφεθήσονται δὲ τούτου ὅταν ἤδη τῷ θηρίῳ
they-may-be-saved they-will-be-released and from-this whenever already the beast
ἔχωσι πολεμίως, ἐπιμέλειαν δὲ ποιήσονται τούτου μᾶλλον
they-are hostile care and they-will-take of-this rather
ἢ ἐκείνου φροντίζειν.
than of-that to-think
12 χρὴ δὲ καὶ ὡς τὰ πολλὰ διδόναι τὰ ἐπιτήδεια ταῖς
it-is-needful and also as the most-part to-give the necessaries to-the
κυσὶν αὐτόν· ὅταν μὲν γὰρ μὴ ἐνδεεῖς ὦσι, τούτου
dogs himself whenever indeed for not in-want they-be of-this

τὸν αἴτιον οὐκ ἴσασιν, ὅταν δὲ ἐπιθυμοῦσαι λάβωσι, τὸν
the cause not they-know whenever but desiring they-get the
διδόντα στέργουσιν.
giver they-love

VIII · HUNTING IN THE SNOW

When snow covers the ground the hare is easily tracked, though dark patches, a south wind, sun, fresh snowfall, or a strong wind spoil the tracks. The hunter leaves the hounds at home, since snow burns their noses, and goes out with a companion and long-nets. He follows the tracks through the hare's circles to a shady or steep place, rounds it without coming close, nets it in, and starts the hare. If it breaks out he follows, and it soon gives out in the deep snow, with snow balled on its hairy feet.

Ἰχνεύεσθαι δὲ τοὺς λαγῶς ὅταν νίφῃ ὁ θεὸς ὥστε 1
To-be-tracked and the hares whenever snows the god so-as
ἠφανίσθαι τὴν γῆν· εἰ δ' ἐνέσται μελάγχιμα,
to-have-been-hidden the earth if and there-will-be-in-it dark-patches
δυσζήτητος ἔσται. ἔστι δέ, ὅταν μὲν ἐπινεφῇ καὶ ᾖ
hard-to-find it-will-be is and whenever indeed it-be-cloudy and it-be
βόρειον, τὰ ἴχνη ἔξω πολὺν χρόνον δῆλα· οὐ γὰρ ταχὺ
north-windy the tracks outside for-long time plain not for quickly
συντήκεται· ἐὰν δὲ νότιόν τε ᾖ καὶ ἥλιος ἐπιλάμπῃ,
melt if but southerly both it-be and sun shine
ὀλίγον χρόνον· ταχὺ γὰρ διαχεῖται· ὅταν δ' ἐπινίφῃ
little time quickly for they-melt whenever and it-snow-on
συνεχῶς, οὐδὲν δεῖ· ἐπικαλύπτει γάρ· οὐδ' ἐὰν πνεῦμα
continuously not-at-all it-is-needful it-covers for nor if wind
ᾖ μέγα· συμφοροῦν γὰρ τὴν χιόνα ἀφανίζει.
be great sweeping-together for the snow it-makes-disappear

2 κύνας μὲν οὖν οὐδὲν δεῖ ἔχοντα ἐξιέναι ἐπὶ τὴν
dogs indeed then not-at-all it-is-needful having to-go-out for the
θήραν ταύτην· ἡ γὰρ χιὼν καίει τῶν κυνῶν τὰς ῥῖνας,
hunting this the for snow burns of-the dogs the noses
τοὺς πόδας, τὴν ὀσμὴν τοῦ λαγῶ ἀφανίζει διὰ τὸ
the feet the scent of-the hare it-makes-disappear through the
ὑπέρπαγες· λαβόντα δὲ τὰ δίκτυα μετ᾽ ἄλλου ἐλθόντα
hard-frozen having-taken but the long-nets with another having-come
πρὸς τὰ ὄρη παριέναι ἀπὸ τῶν ἔργων, καὶ ἐπειδὰν
to the mountains to-go-past from the tilled-fields and when
λάβῃ τὰ ἴχνη, πορεύεσθαι κατὰ ταῦτα.
he-take the tracks to-go along these

3 ἐὰν δ᾽ ἐπιλλαγμένα ᾖ, ἐκ τῶν αὐτῶν πάλιν εἰς τὸ αὐτὸ
if and intertwined they-be from the same again to the same
ἥκοντα κύκλους ποιούμενον ἐκπεριέναι τὰ τοιαῦτα ζητοῦντα
coming circles making to-go-round the such seeking
ὅποι ἔξεισι. πολλὰ δὲ πλανᾶται ὁ λαγῶς ἀπορούμενος
whither it-will-go-out much and wanders the hare being-at-a-loss
ὅπου κατακλιθῇ, ἅμα δὲ καὶ εἴθισται τεχνάζειν
where it-may-lie-down at-the-same-time and also it-is-accustomed to-use-tricks
τῇ βαδίσει διὰ τὸ διώκεσθαι ἀεὶ ἀπὸ τῶν τοιούτων.
in-the walking through the to-be-pursued always from the such

4 ἐπειδὰν δὲ φανῇ τὸ ἴχνος, προϊέναι εἰς τὸ πρόσθεν.
when and appear the track to-go-forward to the front
ἄξει δὲ ἢ πρὸς σύσκιον τόπον ἢ πρὸς ἀπόκρημνον·
it-will-lead and either to shady place or to steep
τὰ γὰρ πνεύματα ὑπερφορεῖ τὴν χιόνα ὑπὲρ τῶν τοιούτων.
the for winds carry-over the snow over the such
παραλείπεται οὖν εὐνάσιμα πολλά· ζητεῖ δὲ τοῦτο.
is-left then lairs many it-seeks and this

ἐπειδὰν δὲ τὰ ἴχνη πρὸς τοιαῦτα φέρῃ, μὴ προσιέναι 5
when and the tracks to such-places carry not to-approach
ἐγγύς, ἵνα μὴ ὑποκινῇ, ἀλλὰ κύκλῳ ἐκπεριιέναι· ἐλπὶς
near so-that not it-move-off but in-a-circle to-go-round hope
γὰρ αὐτοῦ εἶναι. δῆλον δ' ἔσται· τὰ γὰρ ἴχνη ἀπὸ τῶν
for there to-be clear and it-will-be the for tracks from the
τοιούτων οὐδαμοῦ περάσει.
such nowhere will-pass
ἐπειδὰν δὲ ᾖ σαφὲς ὅτι αὐτοῦ ἐστιν, ἐᾶν· μενεῖ 6
when and it-be plain that there it-is to-let-it-be it-will-stay
γάρ· ἕτερον δὲ ζητεῖν πρὶν τὰ ἴχνη ἄδηλα γενέσθαι, τῆς
for another and to-seek before the tracks indistinct to-become of-the
ὥρας ἐνθυμούμενον, ὅπως ἂν καὶ ἑτέρους εὑρίσκῃ, ἔσται
season considering so-that — also others he-find will-be
ἡ λειπομένη ἱκανὴ περιστήσασθαι.
the remainder sufficient to-surround
ἥκοντος δὲ τούτου περιτείνειν αὐτῶν ἑκάστῳ τὰ δίκτυα τὸν 7
having-come and this to-stretch-round them each the long-nets the
αὐτὸν τρόπον ὅνπερ ἐν τοῖς μελαγχίμοις, περιλαμβάνοντα
same way which-very in the dark-patches enclosing
ἐντὸς πρὸς ὅτῳ ἂν ᾖ, καὶ ἐπειδὰν ἑστηκότα ᾖ,
inside at whatever — it-be and when standing they-be
προσελθόντα κινεῖν.
having-approached to-rouse
ἐὰν δὲ ἐκκυλισθῇ ἐκ τῶν δικτύων, μεταθεῖν κατὰ τὰ 8
if and it-roll-out from the long-nets to-follow along the
ἴχνη· ὁ δὲ ἀφίξεται πρὸς ἕτερα τοιαῦτα χωρία, ἐὰν μὴ
tracks it and will-arrive at other such places if not
ἄρα ἐν αὐτῇ τῇ χιόνι πιέσῃ ἑαυτόν. σκεψάμενον οὖν
then in itself the snow it-squeeze itself having-considered then
δεῖ ὅπου ἂν ᾖ περιίστασθαι. ἐὰν δὲ μὴ ὑπομένῃ,
it-is-needful where — it-be to-surround if and not it-stay

μεταθεῖν· ἁλώσεται γὰρ καὶ ἄνευ τῶν δικτύων· ταχὺ γὰρ
to-follow it-will-be-caught for even without the long-nets quickly for
ἀπαγορεύει διὰ τὸ βάθος τῆς χιόνος καὶ διὰ τὸ κάτωθεν
it-gives-out through the depth of-the snow and through the below
τῶν ποδῶν λασίων ὄντων προσέχεσθαι αὐτῷ ὄγκον πολύν.
of-the feet hairy being to-stick to-it mass much

IX · DEER AND THE FOOT-TRAP

For fawns and deer the hounds should be Indian. In spring the hunter watches the hinds bed down their newborn fawns, goes to a fawn and takes it up; its cry brings the hind running at him, and then he uses hounds and javelins. Older fawns graze with the herd, which shields them, until one is cut off and caught on the second or third run. Grown deer are taken in foot-traps of yew, ring, noose, and log, buried on their paths; the hounds follow the dragged log. A trapped stag is speared from a distance, and in summer deer are run down even without traps.

1 Ἐπὶ δὲ τοὺς νεβροὺς καὶ τὰς ἐλάφους κύνας εἶναι
For and the fawns and the deer dogs to-be
Ἰνδικάς· εἰσὶ γὰρ ἰσχυραί, μεγάλαι, ποδώκεις, οὐκ
Indian they-are for strong large swift-footed not
ἄψυχοι· ἔχουσαι δὲ ταῦτα ἱκαναὶ γίγνονται πονεῖν.
spiritless having and these-qualities capable they-become to-toil
τοὺς μὲν οὖν νεογνοὺς τῶν νεβρῶν τοῦ ἦρος θηρᾶν·
the indeed then newborn of-the fawns in-the spring to-hunt
ταύτην γὰρ τὴν ὥραν γίγνονται.
this for the season they-are-born
2 κατασκέψασθαι δὲ πρότερον προελθόντα εἰς τὰς ὀργάδας,
to-reconnoiter and first having-gone-ahead into the meadows
οὗ εἰσιν ἔλαφοι πλεῖσται· ὅπου δ' ἂν ὦσιν, ἔχοντα τὸν
where are deer most where and — they-be having the

κυναγωγὸν τὰς κύνας καὶ ἀκόντια πρὸ ἡμέρας ἐλθόντα
dog-handler the dogs and javelins before day having-come
εἰς τὸν τόπον τοῦτον τὰς μὲν κύνας δῆσαι ἄποθεν ἐκ
to the place this the indeed dogs to-tie far-off from
τῆς ὕλης, ὅπως μή, ἂν ἴδωσι τὰς ἐλάφους, ὑλακτῶσιν,
the wood so-that not if they-see the deer they-bark
αὐτὸν δὲ σκοπιωρεῖσθαι.
himself but to-keep-watch
ἅμα δὲ τῇ ἡμέρᾳ ὄψεται ἀγούσας τοὺς νεβροὺς 3
at-the-same-time and with-the day he-will-see leading the fawns
πρὸς τὸν τόπον οὗ ἂν μέλλῃ ἑκάστη τὸν ἑαυτῆς εὐνάσειν.
to the place where — is-going each the her-own to-bed-down
κατακλίνασαι δὲ καὶ γάλα δοῦσαι καὶ διασκεψάμεναι
having-laid-down and and milk having-given and having-looked-around
μὴ ὁρῶνται ὑπό τινος, φυλάττει τὸν ἑαυτῆς ἑκάστη
lest they-be-seen by someone guards the her-own each
ἀπελθοῦσα εἰς τὸ ἀντιπέρας.
having-gone-away to the opposite-side
ἰδόντα δὲ ταῦτα τὰς μὲν κύνας λῦσαι, αὐτὸν δὲ 4
having-seen and these-things the indeed dogs to-loose himself but
λαβόντα ἀκόντια προϊέναι ἐπὶ τὸν νεβρὸν τὸν πρῶτον,
having-taken javelins to-go-forward to the fawn the first
ὅπου εἶδεν εὐνασθέντα, τῶν τόπων ἐνθυμούμενον, ὅπως
where he-saw bedded-down of-the places considering that
μὴ διαμαρτήσεται· πολὺ γὰρ ἀλλοιοῦνται τῇ ὄψει
not he-will-miss-it much for they-change in-the appearance
ἐγγὺς προσιόντι ἢ οἷοι πόρρωθεν ἔδοξαν εἶναι.
near to-one-approaching than such-as from-afar they-seemed to-be
ἐπειδὰν δὲ ἴδῃ αὐτόν, προσιέναι ἐγγύς. ὁ δ’ ἔξει 5
when and he-see it to-approach near it and will-keep
ἀτρέμα πιέσας ὡς ἐπὶ γῆν, καὶ ἐάσει ἀνελέσθαι, ἐὰν
still having-pressed as to ground and will-allow to-take-it-up if

μὴ ἐφυσμένος ᾖ, βοῶν μέγα. τούτου δὲ γενομένου οὐ
not drenched it-be crying loud this and having-happened not
μενεῖ· ταχὺ γὰρ τὸ ὑγρὸν ὃ ἔχει ἐν ἑαυτῷ ὑπὸ τοῦ
it-will-stay quickly for the moisture which it-has in itself by the
ψυχροῦ συνιστάμενον ποιεῖ ἀποχωρεῖν αὐτόν.
cold condensing makes to-retreat it
6 ἁλώσεται δὲ ὑπὸ τῶν κυνῶν σὺν πόνῳ διωκόμενος·
it-will-be-caught and by the dogs with toil being-pursued
λαβόντα δὲ δοῦναι τῷ ἀρκυωρῷ· ὁ δὲ βοήσεται· ἡ
having-taken and to-give to-the net-keeper it and will-cry-out the
δ' ἔλαφος τὰ μὲν ἰδοῦσα, τὰ δ' ἀκούσασα,
and deer the-things indeed having-seen the-things and having-heard
ἐπιδραμεῖται τῷ ἔχοντι αὐτὸν ζητοῦσα ἀφελέσθαι.
will-run-at the-one holding it seeking to-take-it-away
7 ἐν δὲ τούτῳ τῷ καιρῷ ἐγκελεύειν ταῖς κυσὶ καὶ χρῆσθαι
in and this the moment to-cheer-on the dogs and to-use
τοῖς ἀκοντίοις. κρατήσαντα δὲ τούτου πορεύεσθαι καὶ ἐπὶ
the javelins having-mastered and this to-go also to
τοὺς ἄλλους, καὶ τῷ αὐτῷ εἴδει πρὸς αὐτοὺς χρῆσθαι τῆς
the others and the same form toward them to-use of-the
θήρας. καὶ οἱ μὲν νέοι τῶν νεβρῶν οὕτως ἁλίσκονται·
hunting and the indeed young of-the fawns so are-caught
8 οἱ δὲ ἤδη μεγάλοι χαλεπῶς· νέμονται γὰρ μετὰ τῶν
the-ones but already big with-difficulty they-graze for with the
μητέρων καὶ ἑτέρων ἐλάφων· καὶ ἀποχωροῦσιν, ὅταν
mothers and other deer and retreat whenever
διώκωνται, ἐν μέσαις, ὁτὲ δὲ πρόσθεν, ἐν δὲ τῷ
they-be-pursued in the-middle sometimes and in-front in but the
ὄπισθεν ὀλιγάκις.
rear seldom

αἱ δ᾽ ἔλαφοι τὰς κύνας ὑπὲρ αὐτῶν ἀμυνόμεναι 9
the and deer the dogs on-behalf-of them defending
καταπατοῦσιν· ὥστ᾽ οὐκ εὐάλωτοί εἰσιν, ἐὰν μὴ προσμίξας
trample so-that not easily-caught they-are if not having-closed
τις εὐθὺς διασκεδάσῃ αὐτὰς ἀπ᾽ ἀλλήλων, ὥστε
someone at-once scatter them from one-another so-that
μονωθῆναί τινα αὐτῶν.
to-be-isolated some of-them
βιασθεῖσαι δὲ τοῦτο, τὸν μὲν πρῶτον δρόμον αἱ κύνες 10
having-been-forced and this the indeed first run the dogs
ἀπολείπονται· ἥ τε γὰρ ἀπουσία τῶν ἐλάφων ποιεῖ
are-left-behind the both for absence of-the deer makes
αὐτὸν περίφοβον, τό τε τάχος οὐδενὶ ἐοικός ἐστι τῶν
it terrified the both speed to-nothing like is of-the
τηλικούτων νεβρῶν· δευτέρῳ δὲ καὶ τρίτῳ δρόμῳ ταχὺ
of-that-age fawns in-second but also in-third run quickly
ἁλίσκονται· τὰ γὰρ σώματα αὐτῶν διὰ τὸ ἔτι νεαρὰ
they-are-caught the for bodies of-them through the still young
εἶναι τῷ πόνῳ οὐ δύνανται ἀντέχειν.
to-be the toil not can to-withstand
ἵστανται δὲ καὶ ποδοστράβαι ταῖς ἐλάφοις ἐν τοῖς ὄρεσι 11
are-set and also foot-traps for-the deer in the mountains
περὶ τοὺς λειμῶνας καὶ τὰ ῥεῖθρα καὶ τὰς νάπας ἐν
around the meadows and the streams and the glens in
ταῖς διόδοις καὶ τοῖς ἔργοις πρὸς ὅ τι ἂν προσίῃ.
the passages and the tilled-fields toward what ever — it-approaches
χρὴ δὲ εἶναι τὰς ποδοστράβας σμίλακος πεπλεγμένας, 12
it-is-needful and to-be the foot-traps of-yew plaited
μὴ περιφλοίους, ἵνα μὴ σήπωνται, τὰς δὲ στεφάνας
not with-bark-on so-that not they-rot the and rings
εὐκύκλους ἐχούσας, καὶ τοὺς ἥλους ἐναλλὰξ σιδηροῦς τε
well-rounded having and the nails alternately of-iron both

καὶ ξυλίνους ἐγκαταπεπλεγμένους ἐν τῷ πλοκάμῳ· μείζους
and of-wood plaited-in in the plaiting larger
δὲ τοὺς σιδηροῦς, ὅπως ἂν οἱ μὲν ξύλινοι ὑπείκωσι τῷ
and the iron so-that — the indeed wooden give-way to-the
ποδί, οἱ δὲ πιέζωσι.
foot the but press

13 τὸν δὲ βρόχον τῆς σειρίδος τὸν ἐπὶ τὴν στεφάνην
the and noose of-the cord the on the ring
ἐπιτεθησόμενον πεπλεγμένον σπάρτου καὶ αὐτὴν τὴν
to-be-put plaited of-broom and itself the
σειρίδα· ἔστι γὰρ ἀσηπτότατον τοῦτο. ὁ δὲ βρόχος
cord it-is for least-rotting this the and noose
αὐτὸς ἔστω στιφρὸς καὶ ἡ σειρίς· τὸ δὲ ξύλον
itself let-be firm and the cord the and log
τὸ ἐξαπτόμενον ἔστω μὲν δρυὸς ἢ πρίνου, μέγεθος
the attached let-be indeed of-oak or of-holm-oak size
τρισπίθαμον, περίφλοιον, πάχος παλαιστῆς.
three-spans with-bark-on thickness of-a-palm

14 ἱστάναι δὲ τὰς ποδοστράβας διελόντα τῆς γῆς βάθος
to-set and the foot-traps having-dug-out of-the earth depth
πενταπάλαιστον, περιφερὲς δὲ τοῦτο, καὶ ἄνωθεν ἴσον
five-palms round and this and above equal
ταῖς στεφάναις τῶν ποδοστραβῶν, εἰς δὲ τὸ κάτω
to-the rings of-the foot-traps to and the bottom
ἀμειβόμενον στενότητι· διελεῖν δὲ καὶ τῇ σειρίδι καὶ
changing in-narrowness to-dig-out and also for-the cord and
τῷ ξύλῳ τῆς γῆς ὅσον ἵζεσθαι ἀμφοῖν.
for-the log of-the earth as-much-as to-settle for-both

15 ποιήσαντα δὲ ταῦτα ἐπὶ μὲν τὸ βάθος τὴν ποδοστράβην
having-done and these-things on indeed the depth the foot-trap
ἐπιθεῖναι κατωτέρω ἰσόπεδον, περὶ δὲ τὴν στεφάνην τὸν
to-put lower level around and the ring the

βρόχον τῆς σειρίδος· καὶ αὐτὴν καὶ τὸ ξύλον καθέντα
noose of-the cord and itself and the log having-let-down
εἰς τὴν χώραν τὴν ἑκατέρου· τῇ στεφάνῃ ἐπιθεῖναι
into the place the of-each on-the ring to-put
δοκίδας ἀτρακτυλίδος μὴ ὑπερτεινούσας εἰς τὸ ἔξω, ἐπὶ
rods of-thistle not stretching-beyond to the outside on
δὲ τούτων πέταλα λεπτά, ὧν ἂν ἡ ὥρα ᾖ.
and these leaves thin of-whatever — the season be
μετὰ δὲ τοῦτο τῆς γῆς ἐπιβαλεῖν ἐπ᾽ αὐτὰ πρῶτον μὲν 16
after and this of-the earth to-throw on them first indeed
τὴν ἐπιπολῆς ἐξαιρεθεῖσαν ἐκ τῶν ὀρυγμάτων, ἄνωθεν δὲ
the surface taken-out from the diggings above and
[ταῦτα] γῆς στερεᾶς τῆς ἄποθεν, ἵνα ᾖ τῇ ἐλάφῳ
these of-earth solid the from-far-off so-that it-be to-the deer
ὅτι μάλιστα ἄδηλος ἡ στάσις· τὴν δὲ περιοῦσαν τῆς
as most invisible the setting the and remaining of-the
γῆς ἀποφέρειν πόρρω ἀπὸ τῆς ποδοστράβης· ἐὰν γὰρ
earth to-carry-away far from the foot-trap if for
ὀσφραίνηται νεωστὶ κεκινημένης, δυσωπεῖται·
it-smell freshly moved it-shies
ταχὺ δὲ ποιεῖ τοῦτο. ἐπισκοπεῖν δὲ ἔχοντα τὰς κύνας τὰς 17
quickly and it-does this to-inspect and having the dogs the-ones
μὲν ἐν τοῖς ὄρεσιν ἑστώσας, μάλιστα μὲν ἕωθεν, χρὴ
indeed in the mountains set most indeed at-dawn it-is-needful
δὲ καὶ τῆς ἄλλης ἡμέρας, ἐν δὲ τοῖς ἔργοις πρωί. ἐν μὲν
and also of-the rest day in and the tilled-fields early in indeed
γὰρ τοῖς ὄρεσιν οὐ μόνον τῆς νυκτὸς ἁλίσκονται ἀλλὰ
for the mountains not only by-the night they-are-caught but
καὶ μεθ᾽ ἡμέραν διὰ τὴν ἐρημίαν· ἐν δὲ τοῖς ἔργοις τῆς
also by day through the solitude in but the tilled-fields by-the
νυκτὸς διὰ τὸ μεθ᾽ ἡμέραν πεφοβῆσθαι τοὺς ἀνθρώπους.
night through the by day to-have-feared the men

18 ἐπειδὰν δὲ εὕρῃ ἀνεστραμμένην τὴν ποδοστράβην, μεταθεῖν
when and he-find turned-over the foot-trap to-follow
ἐπιλύσαντα τὰς κύνας καὶ ἐπικελεύσαντα κατὰ τὸν ὁλκὸν
having-loosed the dogs and having-cheered-on along the trail
τοῦ ξύλου, σκοπούμενον ὅπου ἂν φέρηται. ἔσται δὲ οὐκ
of-the log watching where — it-be-carried it-will-be and not
ἄδηλον ἐπὶ τὸ πολύ· οἵ τε γὰρ λίθοι ἔσονται κεκινημένοι
unclear for the most-part the both for stones will-be moved
τά τ᾽ ἐπισύρματα τοῦ ξύλου καταφανῆ ἐν τοῖς ἔργοις·
the and furrows of-the log plain in the tilled-fields
ἐὰν δὲ τραχεῖς τόπους διαπερᾷ, αἱ πέτραι ἕξουσι τὸν
if and rough places it-cross the rocks will-have the
φλοιὸν τοῦ ξύλου ἀφηρπασμένον, καὶ κατὰ τοῦτο ῥᾴους
bark of-the log torn-off and by this easier
αἱ μεταδρομαὶ ἔσονται.
the pursuits will-be

19 ἐὰν μὲν οὖν τοῦ προσθίου ποδὸς ἁλῷ, ταχὺ
if indeed then by-the fore foot it-be-caught quickly
ληφθήσεται· ἐν γὰρ τῷ δρόμῳ πᾶν τὸ σῶμα τύπτει
it-will-be-taken in for the run whole the body it-strikes
καὶ τὸ πρόσωπον· ἐὰν δὲ τοῦ ὄπισθεν, ἐφελκόμενον τὸ
and the face if but by-the hind being-dragged the
ξύλον ἐμποδὼν ὅλῳ ἐστὶ τῷ σώματι, ἐνίοτε δὲ καὶ
log in-the-way for-whole is the body sometimes and also
εἰς δικρόας τῆς ὕλης ἐμπίπτει φερόμενον, καὶ ἐὰν μὴ
into forkings of-the wood it-falls being-carried and if not
ἀπορρήξῃ τὴν σειρίδα, καταλαμβάνεται αὐτοῦ.
it-break the cord it-is-overtaken there

20 χρὴ δ᾽, ἐὰν οὕτως ἕλῃ ἢ περιγενόμενος πόνῳ,
it-is-needful and if so he-take-it or having-overcome by-toil
ἐὰν μὲν ᾖ ἄρρην, μὴ προσιέναι ἐγγύς· τοῖς γὰρ
if indeed it-be male not to-approach near with-the for

κέρασι παίει καὶ τοῖς ποσίν· ἄποθεν οὖν ἀκοντίζειν.
horns it-strikes and with-the feet from-far-off then to-throw-javelins
ἁλίσκονται δὲ καὶ ἄνευ ποδοστράβης διωκόμεναι, ὅταν ᾖ
are-caught and also without foot-trap being-pursued whenever be
ἡ ὥρα θερινή· ἀπαγορεύουσι γὰρ σφόδρα, ὥστε ἑστῶσαι
the season summer they-give-out for exceedingly so-that standing
ἀκοντίζονται· ῥιπτοῦσι δὲ καὶ εἰς τὴν θάλατταν, ἐὰν
they-are-speared they-throw-themselves and also into the sea if
κατέχωνται, καὶ εἰς τὰ ὕδατα ἀπορούμεναι· ὁτὲ δὲ
they-be-hemmed-in and into the waters being-at-a-loss sometimes and
διὰ δύσπνοιαν πίπτουσι.
through shortness-of-breath they-fall

X · THE WILD BOAR

For the boar one needs Indian, Cretan, Locrian, and Laconian hounds, purse-nets, javelins, boar-spears, and foot-traps. A Laconian hound tracks the boar to its lair, nets are set in its runs, and the hounds are loosed. The author teaches the hunter's stance with the boar-spear, left hand and left foot forward, and warns that a man thrown down must lie flat, gripping the brushwood, until a companion draws the beast off. The tusks are hot enough to singe a hound's coat. A sow is taken the same way, and boars also by nets at the crossings, in summer heat, and with foot-traps. The young are hard to take, since the parents fight for them.

Πρὸς δὲ τὸν ὗν τὸν ἄγριον κεκτῆσθαι κύνας Ἰνδικάς, 1
For and the boar the wild to-have-acquired dogs Indian
Κρητικάς, Λοκρίδας, Λακαίνας, ἄρκυς, ἀκόντια, προβόλια,
Cretan Locrian Laconian purse-nets javelins boar-spears
ποδοστράβας. πρῶτον μὲν οὖν χρὴ εἶναι τὰς κύνας
foot-traps first indeed then it-is-needful to-be the dogs

ἐκ τούτου τοῦ γένους μὴ τὰς ἐπιτυχούσας, ἵνα ἕτοιμοι
from this the breed not the chance-ones so-that ready
ὦσι πολεμεῖν τῷ θηρίῳ.
they-be to-fight the beast

2 αἱ δὲ ἄρκυς λίνων μὲν τῶν αὐτῶν ὥνπερ αἱ τῶν
the and purse-nets of-threads indeed the same of-which-very the of-the
λαγῶν, ἔστωσαν δὲ πεντεκαιτετταρακοντάλινοι ἐκ τριῶν
hares let-be but forty-five-threaded of three
τόνων, ἕκαστος δὲ τόνος ἐκ πεντεκαίδεκα λίνων, ἀπὸ δὲ
strands each and strand of fifteen threads from and
τοῦ κορυφαίου τὸ μέγεθος δεχάμματοι, τὸ δὲ βάθος τῶν
the top the size ten-meshed the and depth of-the
βρόχων πυγόνος· οἱ δὲ περίδρομοι ἡμιόλιοι τοῦ τῶν ἀρκύων
meshes of-a-cubit the and running-cords half-again the of-the purse-nets
πάχους· ἐπ᾽ ἄκροις δὲ δακτυλίους ἐχέτωσαν, ὑφείσθωσαν
thickness at tips and rings let-them-have let-them-be-run
δ᾽ ὑπὸ τοὺς βρόχους, τὸ δὲ ἄκρον αὐτῶν ἐκπεράτω
and under the meshes the and end of-them let-pass
ἔξω διὰ τῶν δακτυλίων· ἱκανοὶ δὲ πεντεκαίδεκα.
outside through the rings sufficient and fifteen

3 τὰ δ᾽ ἀκόντια ἔστω παντοδαπά, ἔχοντα τὰς λόγχας
the and javelins let-be of-every-kind having the blades
εὐπλατεῖς καὶ ξυρήκεις, ῥάβδους δὲ στιφράς. τὰ δὲ
broad and razor-sharp shafts and firm the and
προβόλια, πρῶτον μὲν λόγχας ἔχοντα τὸ μὲν μέγεθος
boar-spears first indeed blades having the indeed size
πενταπαλαίστους, κατὰ δὲ μέσον τὸν αὐλὸν κνώδοντας
five-palms at and middle the socket teeth
ἀποκεχαλκευμένους, στιφρούς, καὶ τὰς ῥάβδους κρανείας
forged-on firm and the shafts of-cornel
δορατοπαχεῖς. αἱ δὲ ποδοστράβαι ὅμοιαι ταῖς τῶν
spear-thick the and foot-traps like the of-the

ἐλάφων. συγκυνηγέται δ' ἔστωσαν· τὸ γὰρ θηρίον μόλις
deer fellow-hunters and let-there-be the for beast hardly
καὶ ὑπὸ πολλῶν ἁλίσκεται. ὅπως δὲ δεῖ τούτων
even by many is-caught how and it-is-needful of-these
ἑκάστῳ χρῆσθαι πρὸς θήραν διδάξω.
each to-use for hunting I-will-teach
πρῶτον μὲν οὖν χρὴ ἐλθόντας οὗ ἂν οἴωνται εἶναι 4
first indeed then it-is-needful having-come where — they-think it-to-be
ὑπάγειν τὸ κυνηγέσιον, λύσαντας μίαν τῶν κυνῶν τῶν
to-draw the hunting-ground having-loosed one of-the dogs of-the
Λακαινῶν, τὰς δ' ἄλλας ἔχοντας δεδεμένας, συμπεριιέναι
Laconian the and others having bound to-go-round-with
τῇ κυνί.
the dog
ἐπειδὰν δὲ λάβῃ αὐτοῦ τὰ ἴχνη, ἕπεσθαι ἑξῆς τῇ ἰχνεύσει, 5
when and it-take its the tracks to-follow in-order the tracking
ἡγουμένῃ ἀκολουθίᾳ. ἔσται δὲ καὶ τοῖς κυνηγέταις πολλὰ
leading train will-be and also for-the hunters many-things
δῆλα αὐτοῦ, ἐν μὲν τοῖς μαλακοῖς τῶν χωρίων τὰ ἴχνη,
clear of-it in indeed the soft of-the places the tracks
ἐν δὲ τοῖς λασίοις τῆς ὕλης κλάσματα· ὅπου δ' ἂν
in and the thick of-the wood breakages where and —
δένδρα ᾖ, πληγαὶ τῶν ὀδόντων.
trees be strokes of-the tusks
ἡ δὲ κύων ἐπὶ τὸ πολὺ ἀφίξεται τόπον ὑλώδη ἰχνεύουσα. 6
the and dog for the most-part will-arrive-at a-place wooded tracking
κατακλίνεται γὰρ τὸ θηρίον ὡς ἐπὶ τὸ πολὺ εἰς τοιαῦτα·
lies-down for the beast as for the most-part in such-places
τοῦ μὲν γὰρ χειμῶνός ἐστιν ἀλεεινά, τοῦ δὲ θέρους
in-the indeed for winter they-are warm in-the but summer
ψυχεινά. ἐπειδὰν δ' ἀφίκηται ἐπὶ τὴν εὐνήν, ὑλακτεῖ·
cool when and it-arrive at the lair it-barks

7 ὁ δ᾽ οὐκ ἀνίσταται ὡς τὰ πολλά. λαβόντα οὖν τὴν κύνα καὶ
it and not gets-up as the most-part having-taken then the dog also
ταύτην μετὰ τῶν ἄλλων δῆσαι ἄποθεν ἀπὸ τῆς εὐνῆς πολὺ
this-one with the others to-tie far-off from the lair much
καὶ εἰς τοὺς ὅρμους ἐμβάλλεσθαι τὰς ἄρκυς, ἐπιβάλλοντα
and into the runs to-put the purse-nets throwing-on
τοὺς βρόχους ἐπὶ ἀποσχαλιδώματα τῆς ὕλης δικρᾶ· τῆς δὲ
the meshes on forked-stakes of-the wood forked of-the and
ἄρκυος αὐτῆς μακρὸν προήκοντα κόλπον ποιεῖν, ἀντηρίδας
purse-net itself long projecting fold to-make props
ἔνδοθεν ἑκατέρωθεν ὑφιστάντα κλῶνας, ὅπως ἂν εἰς τὸν
inside on-each-side setting-under branches so-that — into the
κόλπον διὰ τῶν βρόχων αἱ αὐγαὶ τοῦ φέγγους ὡς μάλιστα
fold through the meshes the rays of-the light as most
ἐνέχωσιν, ἵνα προσθέοντι ὡς φανότατον ᾖ τὸ ἔσω·
may-shine so-that to-the-one-running-at as brightest be the inside
καὶ τὸν περίδρομον ἐξάπτειν ἀπὸ δένδρου ἰσχυροῦ, καὶ μὴ
and the running-cord to-fasten from tree strong and not
ἐκ ῥάχου· συνέχονται γὰρ ἐν τοῖς ψιλοῖς αἱ ῥᾶχοι. ὑπὲρ
from bush they-are-held for in the bare-places the bushes over
δὲ ἑκάστης ἐμφράττειν τῇ ὕλῃ καὶ τὰ δύσορμα, ἵνα
and each to-block with-the wood and the bad-approaches so-that
εἰς τὰς ἄρκυς ποιῆται τὸν δρόμον [καὶ] μὴ ἐξαλλάττων.
into the purse-nets it-make the run and not swerving
8 ἐπειδὰν δὲ στῶσιν, ἐλθόντας πρὸς τὰς κύνας λῦσαι
when and they-stand having-gone to the dogs to-loose
ἁπάσας καὶ λαβόντας τὰ ἀκόντια καὶ τὰ προβόλια
all and having-taken the javelins and the boar-spears
προϊέναι. ἐγκελεύειν δὲ ταῖς κυσὶν ἕνα τὸν ἐμπειρότατον,
to-go-forward to-cheer-on and the dogs one the most-experienced
τοὺς δ᾽ ἄλλους ἕπεσθαι κοσμίως ἀπολείποντας ἀπ᾽
the and others to-follow orderly leaving from

ἀλλήλων πολύ, ὅπως ἂν ᾖ αὐτῷ ἱκανὴ διαδρομή· ἐὰν
one-another much so-that — be for-it sufficient run-through if
γὰρ ὑποχωρῶν ἐμπέσῃ εἰς πυκνούς, κίνδυνος πληγῆναι·
for retreating it-fall into close-ranks danger to-be-struck
ᾧ γὰρ ἂν προσπέσῃ, εἰς τοῦτον τὴν ὀργὴν κατέθετο.
on-whom for — it-fall on this-one the rage it-vents
ἐπειδὰν δ' αἱ κύνες ἐγγὺς ὦσι τῆς εὐνῆς, ἐπεισίασι· 9
when and the dogs near be of-the lair they-will-attack
θορυβούμενος δ' ἐξαναστήσεται, καὶ ἥτις ἂν τῶν κυνῶν
being-disturbed and it-will-rise-up and whichever — of-the dogs
προσφέρηται αὐτῷ πρὸς τὸ πρόσωπον, ἀναρρίψει· θέων
come-at it to the face it-will-toss running
δ' ἐμπεσεῖται· ἐὰν δὲ μή, μεταθεῖν ἀνάγκη. καὶ ἐὰν μὲν
and it-will-fall-in if but not to-pursue necessity and if indeed
ᾖ τὸ χωρίον καταφερὲς ἐν ᾧ ἂν ἔχῃ αὐτὸν ἡ ἄρκυς,
be the place sloping in which — hold it the purse-net
ταχὺ ἐξαναστήσεται· ἐὰν δὲ ἄπεδον, εὐθὺς ἑστήξεται περὶ
quickly it-will-rise-up if but level at-once it-will-stand around
αὐτὸν ἔχων.
itself holding
ἐν τούτῳ δὲ τῷ καιρῷ αἱ μὲν κύνες προσκείσονται· αὐτοὺς 10
in this and the moment the indeed dogs will-press-on themselves
δὲ χρὴ φυλαττομένους αὐτὸν ἀκοντίζειν, καὶ λίθοις
but it-is-needful guarding-themselves it to-spear and with-stones
βάλλειν, περισταμένους ὄπισθεν καὶ πολὺ ἄποθεν, ἕως ἂν
to-pelt standing-around behind and much far-off until —
κατατείνῃ προωθῶν αὐτὸν τῆς ἄρκυος τὸν περίδρομον. εἶτα
it-stretch-taut pushing-forward itself of-the purse-net the running-cord then
ὅστις ἂν ᾖ τῶν παρόντων ἐμπειρότατος καὶ ἐγκρατέστατος
whoever — be of-the present most-experienced and strongest
προσελθόντα ἐκ τοῦ πρόσθεν τῷ προβολίῳ παίειν.
having-approached from the front with-the boar-spear to-strike

11 ἐὰν δὲ μὴ βούληται ἀκοντιζόμενος καὶ βαλλόμενος
if and not it-wish being-speared and pelted
κατατεῖναι τὸν περίδρομον, ἀλλ᾽ ἐπανιεὶς ἔχῃ πρὸς τὸν
to-stretch-taut the running-cord but slackening it-hold toward the
προσιόντα περιδρομὴν ποιούμενος, ἀνάγκη, ὅταν οὕτως
one-approaching turning-round making necessity whenever so
ἔχῃ, λαβόντα τὸ προβόλιον προσιέναι, ἔχεσθαι δ᾽ αὐτοῦ
it-be having-taken the boar-spear to-approach to-hold and it
τῇ μὲν χειρὶ τῇ ἀριστερᾷ πρόσθεν, τῇ δ᾽ ἑτέρᾳ
with-the indeed hand the left in-front with-the and other
ὄπισθεν· κατορθοῖ γὰρ ἡ μὲν ἀριστερὰ αὐτό, ἡ δὲ δεξιὰ
behind guides for the indeed left it the and right
ἐπεμβάλλει· ἔμπροσθεν δὲ ὁ ποὺς ὁ μὲν ἀριστερὸς
drives-in in-front and the foot the indeed left
ἑπέσθω τῇ χειρὶ τῇ ὁμωνύμῳ· ὁ δὲ δεξιὸς τῇ ἑτέρᾳ.
let-follow the hand the of-same-name the and right the other
12 προσιόντα δὲ προβάλλεσθαι τὸ προβόλιον, μὴ πολλῷ μείζω
approaching and to-put-forward the boar-spear not much larger
διαβάντα ἢ ἐν πάλῃ, ἐπιστρέφοντα τὰς πλευρὰς τὰς
having-stridden than in wrestling turning the side the
εὐωνύμους ἐπὶ τὴν χεῖρα τὴν εὐώνυμον· εἶτα εἰσβλέποντα
left toward the hand the left then looking
εἰς τὸ ὄμμα τοῦ θηρίου ἐνθυμούμενον τὴν κίνησιν τὴν ἀπὸ
into the eye of-the beast considering the movement the from
τῆς κεφαλῆς τῆς ἐκείνου. προσφέρειν δὲ τὸ προβόλιον
the head the of-it to-bring and the boar-spear
φυλαττόμενον μὴ ἐκκρούσῃ ἐκ τῶν χειρῶν τῇ κεφαλῇ
guarding lest it-knock-out from the hands with-the head
ἐκνεύσας· τῇ γὰρ ῥύμῃ τῆς ἐκκρούσεως ἕπεται.
having-swerved with-the for force of-the knocking-out it-follows

παθόντα δὲ τοῦτο πίπτειν δεῖ ἐπὶ στόμα καὶ ἔχεσθαι 13
having-suffered and this to-fall it-is-needful on face and to-hold-on
τῆς ὕλης κάτωθεν· τὸ γὰρ θηρίον ἐὰν μὲν οὕτως ἔχοντι
to-the wood below the for beast if indeed so being
προσπέσῃ, διὰ τὴν σιμότητα τῶν ὀδόντων τὸ σῶμα οὐ
it-fall-on through the upturn of-the tusks the body not
δύναται ὑπολαβεῖν· ἐὰν δὲ μετεώρῳ, ἀνάγκη πληγῆναι.
can to-get-under if but raised necessity to-be-struck
πειρᾶται μὲν οὖν μετεωρίζειν· ἐὰν δὲ μὴ δύνηται, ἀμφιβὰς
it-tries indeed then to-raise if but not it-can standing-over
πατεῖ.
it-tramples
ἀπαλλαγὴ δὲ τούτων μία ἐστὶ μόνη, ὅταν ἐν τῇ ἀνάγκῃ 14
deliverance and from-these one is only whenever in the necessity
ταύτῃ ἔχηται, προσελθόντα ἐγγὺς τῶν συγκυνηγετῶν ἕνα
this he-be-held having-approached near of-the fellow-hunters one
ἔχοντα προβόλιον ἐρεθίζειν ὡς ἀφήσοντα· ἀφιέναι δὲ οὐ
having boar-spear to-provoke as about-to-throw to-throw but not
χρή, μὴ τύχῃ τοῦ πεπτωκότος.
it-is-needful lest it-hit the fallen-one
ὅταν δὲ ἴδῃ τοῦτο, καταλιπὼν ὃν ἂν ἔχῃ ὑφ' αὑτῷ ἐπὶ 15
whenever and it-see this leaving whom — it-has under itself on
τὸν ἐρεθίζοντα ὑπ' ὀργῆς καὶ θυμοῦ ἐπιστρέψει. τὸν δὲ ταχὺ
the provoker from rage and fury it-will-turn the-one and quickly
ἀναπηδᾶν, τὸ δὲ προβόλιον μεμνῆσθαι ἔχοντα ἀνίστασθαι·
to-leap-up the and boar-spear to-remember holding to-get-up
οὐ γὰρ καλὴ ἡ σωτηρία ἄλλως ἢ κρατήσαντι.
not for fine the safety otherwise than for-one-having-prevailed
προσφέρειν δὲ πάλιν τὸν αὐτὸν τρόπον καὶ προτεῖναι 16
to-bring and again the same way and to-thrust
ἐντὸς τῆς ὠμοπλάτης ᾗ ἡ σφαγὴ καὶ ἀντερείσαντα
inside the shoulder-blade where the throat and having-braced

ἔχειν ἐρρωμένως· ὁ δ᾽ ὑπὸ τοῦ μένους πρόεισι, καὶ εἰ μὴ
to-hold vigorously it and by the fury advances and if not
κωλύοιεν οἱ κνώδοντες τῆς λόγχης, ἀφίκοιτ᾽ ἂν διὰ τῆς
should-stop the teeth of-the blade it-would-come — through the
ῥάβδου προωθῶν αὐτὸν πρὸς τὸν τὸ προβόλιον ἔχοντα.
shaft pushing-forward itself toward the-one the boar-spear holding
17 οὕτω δὲ πολλὴ ἡ δύναμίς ἐστιν αὐτοῦ ὥστε καὶ ἃ οὐκ
so and great the power is of-it that even what not
ἂν οἴοιτό τις πρόσεστιν αὐτῷ· τεθνεῶτος γὰρ εὐθὺς
— would-think anyone is-attached to-it having-died for at-once
ἐάν τις ἐπὶ τὸν ὀδόντα ἐπιθῇ τρίχας, συντρέχουσιν·
if someone on the tusk put hairs they-shrivel
οὕτως εἰσὶ θερμοί· ζῶντι δὲ διάπυροι, ὅταν ἐρεθίζηται·
so are hot to-it-living and red-hot whenever it-is-provoked
οὐ γὰρ ἂν τῶν κυνῶν ἁμαρτάνων τῇ πληγῇ τοῦ
not for — of-the dogs missing with-the stroke of-the
σώματος ἄκρα τὰ τριχώματα περιεπίμπρα.
body the-tips the coats it-would-set-on-fire
18 ὁ μὲν οὖν ἄρρην τοσαῦτα καὶ ἔτι πλείω πράγματα
the indeed then male so-many and still more troubles
παρασχὼν ἁλίσκεται.
having-caused is-caught
Ἐὰν δὲ θήλεια ᾖ ἡ ἐμπεσοῦσα, ἐπιθέοντα παίειν
If but female be the-one having-fallen-in running-at to-strike
φυλαττόμενον μὴ ὠσθεὶς πέσῃ· παθόντα δὲ τοῦτο
guarding lest having-been-pushed he-fall having-suffered and this
πατεῖσθαι ἀνάγκη καὶ δάκνεσθαι. ἑκόντα οὖν οὐ χρὴ
to-be-trampled necessity and to-be-bitten willingly then not it-is-needful
ὑποπίπτειν· ἐὰν δ᾽ ἄκων ἔλθῃ εἰς τοῦτο, διαναστάσεις
to-fall-under if but unwilling he-come to this risings

γίγνονται αἱ αὐταὶ ὥσπερ ἐπὶ τοῦ ἄρρενος· ἐξαναστάντα
come-about the same as for the male having-risen
δὲ δεῖ παίειν τῷ προβολίῳ, ἕως ἂν ἀποκτείνῃ.
and it-is-needful to-strike with-the boar-spear until — he-kill
Ἁλίσκονται δὲ καὶ ὧδε. ἵστανται μὲν αὐτοῖς αἱ ἄρκυς 19
They-are-caught and also thus are-set indeed for-them the purse-nets
ἐπὶ τὰς διαβάσεις τῶν ναπῶν εἰς τοὺς δρυμούς, τὰ ἄγκη,
at the crossings of-the glens into the thickets the dells
τὰ τραχέα, ᾗ εἰσβολαί εἰσιν εἰς τὰς ὀργάδας καὶ τὰ
the rough-places where entrances are into the meadows and the
ἕλη καὶ τὰ ὕδατα. ὁ δὲ τεταγμένος ἔχων τὸ προβόλιον
marshes and the waters the and posted-one having the boar-spear
φυλάττει τὰς ἄρκυς. οἱ δὲ τὰς κύνας ἐπάγουσι τοὺς
guards the purse-nets the-others and the dogs bring-to the
τόπους ζητοῦντες τοὺς καλλίστους·
places seeking the best
ἐπειδὰν δὲ εὑρεθῇ, διώκεται. ἐὰν οὖν εἰς τὴν ἄρκυν 20
when and it-be-found it-is-pursued if then into the purse-net
ἐμπίπτῃ, τὸν ἀρκυωρὸν ἀναλαβόντα τὸ προβόλιον
it-fall the net-keeper having-taken-up the boar-spear
προσιέναι καὶ χρῆσθαι ὡς εἴρηκα· ἐὰν δὲ μὴ ἐμπέσῃ,
to-approach and to-use as I-have-said if but not it-fall-in
μεταθεῖν. ἁλίσκεται δὲ καὶ ὅταν ᾖ πνίγη διωκόμενος
to-pursue it-is-caught and also whenever it-be stifling-heat being-pursued
ὑπὸ τῶν κυνῶν· τὸ γὰρ θηρίον καίπερ ὑπερβάλλον
by the dogs the for beast although surpassing
δυνάμει ἀπαγορεύει ὑπέρασθμον γιγνόμενον.
in-power gives-out panting-hard becoming
ἀποθνήσκουσι δὲ κύνες πολλαὶ ἐν τῇ τοιαύτῃ θήρᾳ, 21
die and dogs many in the such hunting
καὶ αὐτοὶ οἱ κυνηγέται κινδυνεύουσιν. ὅταν δ' ἐν
and themselves the hunters run-risks whenever and in

ταῖς μεταδρομαῖς ἀπειρηκότι ἀναγκάζωνται προσιέναι τὰ
the pursuits to-it-exhausted they-be-compelled to-approach the
προβόλια ἢ ἐν ὕδατι ὄντι ἢ ἀφεστῶτι πρὸς ἀποκρήμνῳ
boar-spears or in water being or standing-off at a-cliff
ἢ ἐκ δασέος μὴ θέλοντι ἐξιέναι, οὐ γὰρ κωλύει αὐτὸν
or from thicket not willing to-come-out not for hinders it
οὔτε ἄρκυς οὔτε ἄλλο οὐδὲν φέρεσθαι ὁμόσε τῷ
either purse-net or other anything to-rush to-close-quarters on-the
πλησιάζοντι, ὅμως μέντοι προσιτέον, ὅταν ἔχῃ οὕτως,
one-approaching nevertheless however one-must-approach whenever it-be so
καὶ ἐπιδεικτέον τὴν εὐψυχίαν, δι᾽ ἣν εἵλοντο ἐκπονεῖν
and one-must-show the courage through which they-chose to-work-out
τὴν ἐπιθυμίαν ταύτην.
the desire this

22 χρηστέον δὲ τῷ προβολίῳ καὶ ταῖς προβολαῖς τοῦ
one-must-use and the boar-spear and the postures of-the
σώματος ὡς εἴρηται· εἰ γάρ τι καὶ πάσχοι, οὐκ
body as has-been-said if for anything even he-should-suffer not
ἂν διά γε τὸ [μὴ] ὀρθῶς ποιεῖν πάσχοι.
— through at-least the not rightly to-do he-would-suffer
ἵστανται δὲ αἱ ποδοστράβαι αὐτοῖς ὥσπερ τοῖς ἐλάφοις
are-set and the foot-traps for-them as for-the deer
ἐν τοῖς αὐτοῖς τόποις, καὶ ἐπισκέψεις αἱ αὐταὶ καὶ
in the same places and inspections the same and
μεταδρομαὶ καὶ αἱ πρόσοδοι καὶ αἱ χρεῖαι τοῦ προβολίου.
pursuits and the approaches and the uses of-the boar-spear

23 τὰ δὲ νεογενῆ αὐτῶν ὅταν ἁλίσκηται, χαλεπῶς τοῦτο
the and newborn of-them whenever they-are-caught with-difficulty this
πάσχει· οὔτε γὰρ μονοῦται, ἕως ἂν μικρὰ ᾖ, ὅταν
suffer neither for they-are-left-alone until — small they-be whenever
τε αἱ κύνες εὕρωσιν ἢ προΐδῃ τι, ταχὺ εἰς τὴν ὕλην
and the dogs find or it-foresee anything quickly into the wood

ἀφανίζεται· ἔπονταί τε ἐπὶ τὸ πολὺ ὧν ἂν ὦσιν
it-vanishes they-follow and for the most-part of-whom — they-are
ἄμφω, χαλεποὶ ὄντες τότε καὶ μᾶλλον μαχόμενοι ὑπὲρ
both fierce being then and more fighting for
ἐκείνων ἢ ὑπὲρ αὐτῶν.
those than for themselves

XI · LIONS, LEOPARDS, AND BEARS

Lions, leopards, lynxes, panthers, bears, and other such beasts are taken in foreign lands, on Pangaeus and Cittus above Macedonia, on Mysian Olympus, on Pindus, on Nysa beyond Syria, and on other mountains that can rear them. In the mountains they are caught with aconite mixed into the food each likes, by the water and wherever else they come. When they come down into the plain at night, horsemen cut them off, at some risk to themselves. Some are taken in deep pits with a pillar of earth left in the middle, where a goat is tied at nightfall; hearing it, the beast circles the fence around the pit, finds no way in, leaps over, and is caught.

Λέοντες δέ, παρδάλεις, λύγκες, πάνθηρες, ἄρκτοι καὶ τἆλλα 1
Lions and leopards lynxes panthers bears and the-other
ὅσα ἐστὶ τοιαῦτα θηρία, ἁλίσκεται ἐν ξέναις χώραις
as-many-as are such beasts are-caught in foreign countries
περὶ τὸ Πάγγαιον ὄρος καὶ τὸν Κιττὸν τὸν ὑπὲρ τῆς
about — Pangaeus mountain and — Cittus the above —
Μακεδονίας, τὰ δ' ἐν τῷ Ὀλύμπῳ τῷ Μυσίῳ καὶ ἐν
Macedonia the-ones and on — Olympus the Mysian and on
Πινδῷ, τὰ δ' ἐν τῇ Νύσῃ τῇ ὑπὲρ τῆς Συρίας, καὶ πρὸς
Pindus the-ones and on — Nysa the above — Syria and on
τοῖς ἄλλοις ὄρεσιν ὅσα οἷά τ' ἐστὶ τρέφειν τοιαῦτα.
the other mountains as-many-as able — are to-rear such

2 ἁλίσκεται δὲ τὰ μὲν ἐν τοῖς ὄρεσι φαρμάκῳ διὰ
they-are-caught and the-ones indeed in the mountains with-poison through
δυσχωρίαν ἀκονιτικῷ. παραβάλλουσι δὲ τοῦτο οἱ
rough-ground with-aconite put-out and this the-ones
θηρώμενοι, συμμιγνύντες εἰς τὸ αὐτὸ ὅτῳ ἂν ἕκαστον
hunting mixing into the same with-whatever — each
χαίρῃ περὶ τὰ ὕδατα καὶ πρὸς ὅ τι ἂν ἄλλο προσίῃ.
delight about the waters and toward what ever — else it-approach
3 τὰ δὲ αὐτῶν καταβαίνοντα εἰς τὸ πεδίον τῆς νυκτὸς
the-ones and of-them coming-down into the plain by-the night
ἀποκλεισθέντα μετὰ ἵππων καὶ ὅπλων ἁλίσκεται εἰς
cut-off with horses and arms are-caught into
κίνδυνον καθιστάντα τοὺς αἱροῦντας.
danger putting the takers
4 ἔστι δὲ οἷς αὐτῶν καὶ ὀρύγματα ποιοῦσι περιφερῆ
there-are and for-which of-them also pits they-make round
μεγάλα βαθέα, ἐν μέσῳ λείποντες κίονα τῆς γῆς. ἐπὶ δὲ
large deep in middle leaving pillar of-the earth on and
τοῦτον εἰς νύκτα ἐπέθεσαν δήσαντες αἶγα, καὶ ἔφραξαν
this toward night they-put having-tied a-goat and they-fenced
κύκλῳ τὸ ὄρυγμα ὕλῃ ὥστε μὴ προορᾶν, εἴσοδον οὐ
in-a-circle the pit with-wood so-that not to-see-ahead entrance not
λείποντες. τὰ δὲ ἀκούοντα τῆς φωνῆς ἐν τῇ νυκτὶ κύκλῳ
leaving they and hearing the voice in the night in-a-circle
τὸν φραγμὸν περιθέουσι, καὶ ἐπειδὰν μὴ εὑρίσκῃ δίοδον,
the fence run-round and when not it-find passage
ὑπερπηδᾷ καὶ ἁλίσκεται.
it-leaps-over and is-caught

XII · WHAT HUNTING GIVES

Those who love hunting gain health, sharper sight and hearing, a later old age, and above all training for war: they march armed over rough roads, sleep hard, and keep their posts. The ancestors, seeing this, let hunters cross the crops, since hunting makes the young temperate and just. Against critics who say it ruins the household, the author answers that men useful to the city save their own homes too. Chiron's pupils won their virtue through hunting, and if men knew that Virtue watches them unseen they would rush to her toils.

Περὶ μὲν αὐτῶν τῶν πράξεων τῶν ἐν τοῖς κυνηγεσίοις 1
About indeed themselves the actions the in the hunts
εἴρηται. ὠφελήσονται δ' οἱ ἐπιθυμήσαντες τούτου τοῦ
it-has-been-said will-be-benefited and the-ones having-desired this the
ἔργου πολλά· ὑγίειάν τε γὰρ τοῖς σώμασι παρασκευάσουσι
work much health both for for-the bodies they-will-provide
καὶ ὁρᾶν καὶ ἀκούειν μᾶλλον, γηράσκειν δὲ ἧττον· τὰ
and to-see and to-hear more to-grow-old and less the-things
δὲ πρὸς τὸν πόλεμον μάλιστα παιδεύει.
and for the war most it-trains
πρῶτον μὲν τὰ ὅπλα ὅταν ἔχοντες πορεύωνται ὁδοὺς 2
first indeed the arms whenever having they-march roads
χαλεπάς, οὐκ ἀπεροῦσιν· ἀνέξονται γὰρ τοὺς πόνους διὰ
hard not they-will-give-out they-will-bear for the toils through
τὸ εἰθίσθαι μετὰ τούτων αἱρεῖν τὰ θηρία. ἔπειτα
the to-have-been-accustomed with these to-take the beasts then
εὐνάζεσθαί τε σκληρῶς δυνατοὶ ἔσονται καὶ φύλακες εἶναι
to-sleep both hard able they-will-be and guards to-be
ἀγαθοὶ τοῦ ἐπιταττομένου.
good of-the post-assigned

3 ἐν δὲ ταῖς προσόδοις ταῖς πρὸς τοὺς πολεμίους ἅμα οἷοί
in and the advances the against the enemies at-once able
τε ἔσονται ἐπιέναι καὶ τὰ παραγγελλόμενα ποιεῖν διὰ
— they-will-be to-attack and the-things commanded to-do through
τὸ οὕτω καὶ αὐτοὶ αἱρεῖν τὰς ἄγρας. τεταγμένοι δὲ ἐν τῷ
the so also themselves to-take the game posted and in the
πρόσθεν οὐ λείψουσι τὰς τάξεις διὰ τὸ καρτερεῖν δύνασθαι.
front not they-will-leave the ranks through the to-endure to-be-able
4 ἐν φυγῇ δὲ τῶν πολεμίων ὀρθῶς καὶ ἀσφαλῶς
in flight and of-the enemies rightly and safely
διώξονται τοὺς ἐναντίους ἐν παντὶ χωρίῳ διὰ συνήθειαν.
they-will-pursue the opponents in every place through familiarity
δυστυχήσαντος δὲ οἰκείου στρατοπέδου ἐν χωρίοις ὑλώδεσι
having-been-unfortunate and their-own army in places wooded
καὶ ἀποκρήμνοις ἢ ἄλλοις χαλεποῖς οἷοί τ᾽ ἔσονται καὶ
and steep or other difficult able — they-will-be both
αὐτοὶ σώζεσθαι μὴ αἰσχρῶς καὶ ἑτέρους σώζειν· ἡ γὰρ
themselves to-be-saved not shamefully and others to-save the for
συνήθεια τοῦ ἔργου παρέξει αὐτοῖς πλέον τι εἰδέναι.
familiarity of-the work will-provide them more something to-know
5 καὶ ἤδη τινὲς τῶν τοιούτων πολλοῦ ὄχλου συμμάχων
and already some of-the such of-a-great crowd of-allies
τρεφθέντος τῇ αὐτῶν εὐεξίᾳ καὶ θράσει διὰ δυσχωρίαν
having-been-routed by-the their-own good-condition and boldness through rough-ground
ἁμαρτόντας τοὺς πολεμίους νενικηκότας ἀναμαχόμενοι
having-erred the enemies having-conquered fighting-again
ἐτρέψαντο· ἀεὶ γὰρ ἔστι τοῖς τὰ σώματα καὶ τὰς
they-routed always for it-is for-the-ones the bodies and the
ψυχὰς εὖ ἔχουσιν ἐγγὺς εἶναι τοῦ εὐτυχῆσαι.
souls well having near to-be of-the to-succeed

εἰδότες δὲ καὶ οἱ πρόγονοι ἡμῶν ὅτι ἐντεῦθεν εὐτύχουν 6
knowing and also the ancestors our that from-this they-succeeded
πρὸς τοὺς πολεμίους, ἐπιμέλειαν τῶν νέων ἐποιήσαντο·
against the enemies care of-the young they-made
σπανίζοντες γὰρ καρπῶν τὸ ἐξ ἀρχῆς ἐνόμισαν
being-short for of-crops the from beginning they-made-it-custom
ὅμως τοὺς κυνηγέτας μὴ κωλύειν [διὰ] τὸ μηδὲν τῶν
nevertheless the hunters not to-hinder through the nothing of-the
ἐπὶ τῇ γῇ φυομένων ἀγρεύειν·
on the land growing to-hunt
πρὸς δὲ τούτῳ μὴ νυκτερεύειν ἐντὸς πολλῶν σταδίων, 7
besides and this not to-hunt-by-night within many stades
ἵνα μὴ ἀφαιροῖντο τὰς θήρας αὐτῶν οἱ ἔχοντες
so-that not they-might-take-away the game their the-ones having
ταύτην τὴν τέχνην. ἑώρων γὰρ ὅτι τῶν νεωτέρων ἡ ἡδονὴ
this the art they-saw for that of-the younger the pleasure
μόνη αὕτη πλεῖστα ἀγαθὰ παρασκευάζει. σώφρονάς τε
alone this most goods provides temperate both
γὰρ ποιεῖ καὶ δικαίους διὰ τὸ ἐν τῇ ἀληθείᾳ παιδεύεσθαι
for it-makes and just through the in the truth to-be-trained
[τά τε τοῦ πολέμου διὰ τῶν τοιούτων εὐτυχοῦντες 8
the-things both of-the war through the such succeeding
ᾐσθάνοντο·] τῶν τε ἄλλων εἴ τι βούλονται ἐπιτηδεύειν
they-perceived of-the both other if anything they-wish to-pursue
καλῶν οὐδενὸς ἀποστερεῖ ὥσπερ ἕτεραι κακαὶ ἡδοναί, ἃς
fine-things of-nothing it-deprives as other bad pleasures which
οὐ χρὴ μανθάνειν. ἐκ τῶν τοιούτων οὖν στρατιῶταί
not it-is-needful to-learn from the such then soldiers
τε ἀγαθοὶ καὶ στρατηγοὶ γίγνονται.
both good and generals become

9 ὧν γὰρ οἱ πόνοι τὰ μὲν αἰσχρὰ καὶ ὑβριστικὰ ἐκ τῆς
whose for the toils the indeed shameful and insolent-things from the
ψυχῆς καὶ τοῦ σώματος ἀφαιροῦνται, ἐπιθυμίαν δ' ἀρετῆς
soul and the body take-away desire but of-virtue
ἐνηύξησαν, οὗτοι δ' ἄριστοι· οὐ γὰρ ἂν περιίδοιεν
increased these and best not for — they-would-overlook
οὔτε τὴν πόλιν τὴν ἑαυτῶν ἀδικουμένην οὔτε τὴν χώραν
either the city the their-own being-wronged or the country
πάσχουσαν κακῶς.
suffering badly

10 Λέγουσι δέ τινες ὡς οὐ χρὴ ἐρᾶν κυνηγεσίων, ἵνα
Say and some that not it-is-needful to-love hunts so-that
μὴ τῶν οἰκείων ἀμελῶσιν, οὐκ εἰδότες ὅτι οἱ
not the domestic-affairs they-neglect not knowing that the-ones
τὰς πόλεις καὶ τοὺς φίλους εὖ ποιοῦντες πάντες τῶν
the cities and the friends well doing all of-the
οἰκείων ἐπιμελέστεροί εἰσιν.
domestic-affairs more-careful are

11 εἰ οὖν οἱ φιλοκυνηγέται παρασκευάζουσιν αὐτοὺς τῇ
if then the hunting-lovers prepare themselves for-the
πατρίδι χρησίμους εἶναι εἰς τὰ μέγιστα, οὐδ' ἂν τὰ
fatherland useful to-be for the greatest-things not-even — the
ἴδια πρόοιντο· σὺν γὰρ τῇ πόλει καὶ σώζεται καὶ
private-things they-would-give-up with for the city both is-saved and
ἀπόλλυται τὰ οἰκεῖα ἑκάστου· ὥστε πρὸς τοῖς αὐτῶν καὶ
perishes the household of-each so-that besides the their-own also
τὰ τῶν ἄλλων ἰδιωτῶν οἱ τοιοῦτοι σώζουσι.
the-things of-the other private-men the such save

12 πολλοὶ δὲ ὑπὸ φθόνου ἀλόγιστοι τῶν ταῦτα λεγόντων
many but from envy irrational of-the-ones these-things saying
αἱροῦνται διὰ τὴν αὐτῶν κακίαν ἀπολέσθαι μᾶλλον ἢ
choose through the their-own vice to-perish rather than

ἑτέρων ἀρετῇ σώζεσθαι· αἱ γὰρ ἡδοναὶ αἱ πολλαὶ καὶ
by-others' virtue to-be-saved the for pleasures the many and
κακαί· ὧν ἡττώμενοi ἢ λέγειν ἢ πράττειν ἐπαίρονται
bad by-which being-overcome either to-say or to-do they-are-excited
τὰ χείρω.
the worse-things
εἶτα ἐκ μὲν τῶν ματαίων λόγων ἔχθρας ἀναιροῦνται, 13
then from indeed the vain words enmities they-take-up
ἐκ δὲ τῶν κακῶν ἔργων νόσους καὶ ζημίας καὶ θανάτους
from and the bad deeds diseases and losses and deaths
καὶ αὐτῶν καὶ παίδων καὶ φίλων, ἀναισθήτως μὲν
both of-themselves and of-children and of-friends insensible indeed
τῶν κακῶν ἔχοντες, τῶν δὲ ἡδονῶν πλέον τῶν ἄλλων
of-the evils being of-the but pleasures more than-the others
αἰσθανόμενοι, οἷς τίς ἂν χρήσαιτο εἰς πόλεως σωτηρίαν;
perceiving whom who — would-use for city's safety
τούτων μέντοι τῶν κακῶν οὐδεὶς ὅστις οὐκ ἀφέξεται 14
of-these however the evils no-one who not will-abstain
ἐρασθεὶς ὧν ἐγὼ παραινῶ· παίδευσις γὰρ καλὴ διδάσκει
having-come-to-love what I recommend education for fine teaches
χρῆσθαι νόμοις καὶ λέγειν περὶ τῶν δικαίων καὶ ἀκούειν.
to-use laws and to-speak about the just-things and to-hear
οἱ μὲν οὖν παρασχόντες αὑτοὺς ἐπὶ τὸ ἀεί τι 15
the-ones indeed then having-offered themselves for the always something
μοχθεῖν τε καὶ διδάσκεσθαι αὑτοῖς μὲν μαθήσεις καὶ
to-toil both and to-be-taught for-themselves indeed lessons and
μελέτας ἐπιπόνους ἔχουσι, σωτηρίαν δὲ ταῖς ἑαυτῶν
exercises toilsome they-have safety but for-the their-own
πόλεσιν· οἱ δὲ μὴ θέλοντες διὰ τὸ ἐπίπονον διδάσκεσθαι,
cities the-ones but not willing through the toilsome to-be-taught
ἀλλὰ ἐν ἡδοναῖς ἀκαίροις διάγειν, φύσει οὗτοι κάκιστοι.
but in pleasures untimely to-pass-life by-nature these worst

16 οὔτε γὰρ νόμοις οὔτε λόγοις ἀγαθοῖς πείθονται· οὐ γὰρ
neither for laws nor words good they-obey not for
εὑρίσκουσι διὰ τὸ μὴ πονεῖν οἷον χρὴ τὸν ἀγαθὸν
they-find through the not to-toil what-kind it-is-needful the good
εἶναι· ὥστε οὔτε θεοσεβεῖς δύνανται εἶναι οὔτε σοφοί· τῷ δὲ
to-be so-that neither god-fearing they-can to-be nor wise to-the and
ἀπαιδεύτῳ χρώμενοι πολλὰ ἐπιτιμῶσι τοῖς πεπαιδευμένοις.
uneducated using much they-censure the educated
17 διὰ μὲν οὖν τούτων οὐδὲν ἂν καλῶς ἔχοι· διὰ δὲ τῶν
through indeed then these nothing — would-be well through but the
ἀμεινόνων ἅπασαι αἱ ὠφέλειαι τοῖς ἀνθρώποις εὕρηνται·
better all the benefits for-the men have-been-found
ἀμείνους οὖν οἱ θέλοντες πονεῖν.
better then the-ones willing to-toil
18 καὶ τοῦτο ἐπιδέδεικται μεγάλῳ παραδείγματι· τῶν γὰρ
and this has-been-shown by-great example of-the for
παλαιοτέρων οἱ παρὰ Χείρωνι ὧν ἐπεμνήσθην νέοι
older-men the-ones with Chiron whom I-mentioned young
ὄντες ἀρξάμενοι ἀπὸ τῶν κυνηγεσίων πολλὰ καὶ καλὰ
being having-begun from the hunts many and fine-things
ἔμαθον· ἐξ ὧν ἐγένετο αὐτοῖς μεγάλη ἀρετὴ δι᾽ ἣν καὶ
learned from which came-to-be to-them great virtue through which also
νῦν θαυμάζονται· ἧς ὅτι μὲν ἐρῶσι πάντες εὔδηλον, ὅτι δὲ
now they-are-admired which that indeed love all quite-clear that but
διὰ πόνων ἔστι τυχεῖν αὐτῆς, οἱ πολλοὶ ἀφίστανται.
through toils it-is-possible to-attain it the many stand-aloof
19 τὸ μὲν γὰρ κατεργάσασθαι αὐτὴν ἄδηλον, οἱ δὲ πόνοι οἱ
the indeed for to-accomplish it unclear the but toils the
ἐν αὐτῇ ἐνόντες φανεροί. ἴσως μὲν οὖν, εἰ ἦν τὸ σῶμα
in it being visible perhaps indeed then if was the body
αὐτῆς δῆλον, ἧττον ἂν ἠμέλουν οἱ ἄνθρωποι ἀρετῆς,
her visible less — would-neglect the men virtue

εἰδότες ὅτι ὥσπερ αὐτοῖς ἐκείνη ἐμφανής ἐστιν, οὕτω καὶ
knowing that as to-them she visible is so also
αὐτοὶ ὑπ᾽ ἐκείνης ὁρῶνται.
themselves by her are-seen
ὅταν μὲν γάρ τις ὁρᾶται ὑπὸ τοῦ ἐρωμένου, ἅπας 20
whenever indeed for someone is-seen by the beloved every-one
ἑαυτοῦ ἐστι βελτίων καὶ οὔτε λέγει οὔτε ποιεῖ αἰσχρὰ
than-himself is better and neither says nor does shameful-things
οὐδὲ κακά, ἵνα μὴ ὀφθῇ ὑπ᾽ ἐκείνου.
nor bad so-that not be-be-seen by him
ὑπὸ δὲ τῆς ἀρετῆς οὐκ οἰόμενοι ἐπισκοπεῖσθαι πολλὰ 21
by but the virtue not thinking to-be-watched many
κακὰ καὶ αἰσχρὰ ἐναντίον ποιοῦσιν, ὅτι αὐτὴν ἐκεῖνοι
bad and shameful-things before-her they-do because her they
οὐχ ὁρῶσιν· ἡ δὲ πανταχοῦ πάρεστι διὰ τὸ εἶναι
not see she but everywhere is-present through the to-be
ἀθάνατος καὶ τιμᾷ τοὺς περὶ αὐτὴν ἀγαθούς, τοὺς δὲ
immortal and honors the about her good the but
κακοὺς ἀτιμάζει. εἰ οὖν εἰδεῖεν τοῦτο ὅτι θεᾶται αὐτούς,
bad dishonors if then they-knew this that she-watches them
ἵεντο ἂν ἐπὶ τοὺς πόνους καὶ τὰς παιδεύσεις αἷς
they-would-rush — to the toils and the trainings by-which
ἁλίσκεται μόλις, καὶ κατεργάζοιντο ἂν αὐτήν.
she-is-caught hardly and would-accomplish — her

XIII · AGAINST THE SOPHISTS

The author is amazed that the so-called sophists claim to lead the young to virtue and lead them the other way, for he has never seen a man made good by them, nor do their writings teach it: they write of empty things, deceive with their words, and hunt the rich and young for pay, while philosophers make friends of all. He has written plainly so that his work makes men wise and good rather than skilled in words. Men who seek advantage in the city practice conquering their friends, hunters the common enemies, going to harm no man and for no gain; the gods delight in the work, and its men and women, Atalanta and Procris among them, have been good.

1 θαυμάζω δὲ τῶν σοφιστῶν καλουμένων ὅτι φασὶ μὲν
I-wonder and at-the sophists so-called that they-say indeed
ἐπ᾽ ἀρετὴν ἄγειν οἱ πολλοὶ τοὺς νέους, ἄγουσι δ᾽ ἐπὶ
to virtue to-lead the many the young they-lead but to
τοὐναντίον· οὔτε γὰρ ἄνδρα που ἑοράκαμεν ὄντιν᾽
the-opposite neither for man anywhere we-have-seen whom
οἱ νῦν σοφισταὶ ἀγαθὸν ἐποίησαν, οὔτε γράμματα
the present sophists good made nor writings
παρέχονται ἐξ ὧν χρὴ ἀγαθοὺς γίγνεσθαι,
they-furnish from which it-is-needful good to-become
2 ἀλλὰ περὶ μὲν τῶν ματαίων πολλὰ αὐτοῖς γέγραπται
but about indeed the vain-things much by-them has-been-written
ἀφ᾽ ὧν τοῖς νέοις αἱ μὲν ἡδοναὶ κεναί, ἀρετὴ δ᾽ οὐκ
from which for-the young the indeed pleasures empty virtue but not
ἔνι· διατριβὴν δ᾽ ἄλλως παρέχει τοῖς ἐλπίσασί τι
is-in-it pastime and idly it-provides for-the-ones having-hoped something
ἐξ αὐτῶν μαθήσεσθαι μάτην καὶ ἑτέρων κωλύει
from them to-learn in-vain and from-other-things it-keeps
χρησίμων καὶ διδάσκει κακά.
useful and teaches bad-things

μέμφομαι οὖν αὐτοῖς τὰ μὲν μεγάλα μειζόνως· περὶ 3
I-blame then them the indeed great-things more-greatly about
δὲ ὧν γράφουσιν ὅτι τὰ μὲν ῥήματα αὐτοῖς
and the-things-which they-write that the indeed phrases by-them
ἐζήτηται, γνῶμαι δὲ ὀρθῶς ἔχουσαι αἷς ἂν παιδεύοιντο
have-been-sought maxims but rightly being by-which — might-be-educated
οἱ νεώτεροι ἐπ᾽ ἀρετὴν οὐδαμοῦ.
the younger to virtue nowhere
ἐγὼ δὲ ἰδιώτης μέν εἰμι, οἶδα δὲ ὅτι κράτιστον μέν ἐστι 4
I but layman indeed am I-know but that best indeed it-is
παρὰ αὐτῆς τῆς φύσεως τὸ ἀγαθὸν διδάσκεσθαι, δεύτερον
from itself the nature the good to-be-taught second
δὲ παρὰ τῶν ἀληθῶς ἀγαθόν τι ἐπισταμένων μᾶλλον
and from the-ones truly good something knowing rather
ἢ ὑπὸ τῶν ἐξαπατᾶν τέχνην ἐχόντων.
than by the-ones to-deceive art having
ἴσως οὖν τοῖς μὲν ὀνόμασιν οὐ σεσοφισμένως λέγω· οὐδὲ 5
perhaps then in-the indeed words not sophistically I-speak nor
γὰρ ζητῶ τοῦτο· ὧν δὲ δέονται εἰς ἀρετὴν οἱ καλῶς
for I-seek this what but they-need for virtue the-ones finely
πεπαιδευμένοι ὀρθῶς ἐγνωσμένα ζητῶ λέγειν· ὀνόματα
educated rightly known-things I-seek to-say words
μὲν γὰρ οὐκ ἂν παιδεύσειαν, γνῶμαι δέ, εἰ καλῶς ἔχοιεν.
indeed for not — would-educate maxims but if well they-were
ψέγουσι δὲ καὶ ἄλλοι πολλοὶ τοὺς νῦν σοφιστὰς καὶ 6
blame and also others many the present sophists and
οὐ τοὺς φιλοσόφους, ὅτι ἐν τοῖς ὀνόμασι σοφίζονται καὶ
not the philosophers that in the words they-are-clever and
οὐκ ἐν τοῖς νοήμασιν. οὐ λανθάνει δέ με ὅτι καλῶς καὶ
not in the thoughts not escapes and me that finely and

ἑξῆς γεγράφθαι· ῥᾴδιον γὰρ ἔσται αὐτοῖς ταχὺ μὴ
in-order to-have-been-written easy for it-will-be for-them quickly not
ὀρθῶς μέμψασθαι·
rightly to-blame

7 καίτοι γέγραπταί γε οὕτως, ἵνα ὀρθῶς ἔχῃ, καὶ
and-yet it-has-been-written at-least so so-that rightly it-be and
μὴ σοφιστικοὺς ποιῇ ἀλλὰ σοφοὺς καὶ ἀγαθούς· οὐ γὰρ
not sophistical it-make but wise and good not for
δοκεῖν αὐτὰ βούλομαι μᾶλλον ἢ εἶναι χρήσιμα, ἵνα
to-seem them I-wish rather than to-be useful so-that
ἀνεξέλεγκτα ᾖ εἰς ἀεί.
irrefutable they-be for ever

8 οἱ σοφισταὶ δ' ἐπὶ τῷ ἐξαπατᾶν λέγουσι καὶ γράφουσιν
the sophists but for the to-deceive speak and write
ἐπὶ τῷ ἑαυτῶν κέρδει καὶ οὐδένα οὐδὲν ὠφελοῦσιν·
for the their-own gain and no-one in-anything benefit
οὐδὲ γὰρ σοφὸς αὐτῶν ἐγένετο οὐδεὶς οὐδ' ἔστιν, ἀλλὰ
nor for wise of-them became anyone nor is but
καὶ ἀρκεῖ ἑκάστῳ σοφιστὴν κληθῆναι, ὅ ἐστιν ὄνειδος
even it-suffices for-each sophist to-be-called which is a-reproach
παρά γε [τοῖς] εὖ φρονοῦσι.
among at-least the well thinking

9 τὰ μὲν οὖν τῶν σοφιστῶν παραγγέλματα παραινῶ
the indeed then of-the sophists precepts I-advise
φυλάττεσθαι, τὰ δὲ τῶν φιλοσόφων ἐνθυμήματα μὴ
to-guard-against the but of-the philosophers thoughts not
ἀτιμάζειν· οἱ μὲν γὰρ σοφισταὶ πλουσίους καὶ νέους
to-dishonor the indeed for sophists rich and young
θηρῶνται, οἱ δὲ φιλόσοφοι πᾶσι κοινοὶ καὶ φίλοι· τύχας
hunt the but philosophers to-all common and friends fortunes
δὲ ἀνδρῶν οὔτε τιμῶσιν οὔτε ἀτιμάζουσι.
and of-men neither honor nor dishonor

Μὴ ζηλοῦν δὲ μηδὲ τοὺς ἐπὶ τὰς πλεονεξίας εἰκῇ 10
Not to-emulate and not-even the-ones for the advantages at-random
ἰόντας, μήτ' ἐπὶ τὰς ἰδίας μήτ' ἐπὶ τὰς δημοσίας,
going neither for the private nor for the public
ἐνθυμηθέντα ὅτι οἱ μὲν ἄριστοι αὐτῶν γιγνώσκονται μὲν
having-considered that the indeed best of-them are-known indeed
ἐπὶ τὰ βελτίω ἐπίπονοί τ' εἰσίν, οἱ δὲ κακοὶ πάσχουσί
for the better-things toilsome and are the but bad suffer
τε κακῶς καὶ γιγνώσκονται ἐπὶ τὰ χείρω.
both badly and are-known for the worse-things
τάς τε γὰρ τῶν ἰδιωτῶν οὐσίας ἀφαιρούμενοι καὶ τὰ 11
the both for of-the private-men property taking-away and the-things
τῆς πόλεως εἰς τὰς κοινὰς σωτηρίας ἀνωφελέστεροί
of-the city for the common safeties more-useless
εἰσι τῶν ἰδιωτῶν, τά τε σώματα πρὸς τὸν πόλεμον
are than-the private-men the both bodies for the war
κάκιστα καὶ αἴσχιστα ἔχουσι πονεῖν οὐ δυνάμενοι. οἱ
worst and most-shamefully have to-toil not being-able the
δὲ κυνηγέται εἰς τὸ κοινὸν τοῖς πολίταις καὶ τὰ σώματα
but hunters for the common to-the citizens both the bodies
καὶ τὰ κτήματα καλῶς ἔχοντα παρέχουσιν.
and the possessions well being provide
ἔρχονται δὲ οἱ μὲν ἐπὶ τὰ θηρία, οἱ δ' ἐπὶ 12
go and the-ones indeed against the beasts the-ones but against
τοὺς φίλους. καὶ οἱ μὲν ἐπὶ τοὺς φίλους ἰόντες
the friends and the-ones indeed against the friends going
δύσκλειαν ἔχουσι παρὰ πᾶσιν, οἱ δὲ κυνηγέται ἐπὶ τὰ
ill-repute have among all the but hunters against the
θηρία ἰόντες εὔκλειαν· ἑλόντες μὲν γὰρ πολέμια νικῶσι,
beasts going good-repute having-taken indeed for enemies they-conquer
μὴ ἑλόντες δὲ πρῶτον μὲν ὅτι πάσης τῆς πόλεως
not having-taken but first indeed because of-all the city

ἐχθροῖς ἐπιχειροῦσιν ἔπαινον ἔσχον, ἔπειτα ὅτι οὔτ᾽ ἐπ᾽
enemies they-attack praise they-had then because neither for
ἀνδρὸς βλάβῃ οὔτε φιλοκερδείᾳ ἔρχονται.
man's harm nor from-love-of-gain they-go

13 ἔπειτα ἐξ αὐτοῦ τοῦ ἐπιχειρήματος βελτίους γίγνονται
then from itself the undertaking better they-become
πρὸς πολλὰ καὶ σοφώτεροι δι᾽ οὗ διδάξομεν. ἐὰν
for many-things and wiser through which we-will-teach if
γὰρ μὴ πόνοις καὶ ἐνθυμήμασι καὶ ἐπιμελείαις πολλαῖς
for not by-toils and thoughts and cares many
ὑπερβάλλωνται, οὐκ ἂν ἕλοιεν ἄγρας.
they-excel not — they-would-take game

14 τὰ γὰρ ἀντίπαλα αὐτῶν ὑπὲρ τῆς ψυχῆς ἀγωνιζόμενα
the for opponents of-them for the life contending
καὶ ἐν τῇ αὑτῶν οἰκήσει ἐν ἰσχύι πολλῇ ἐστιν· ὥστε
and in the their-own dwelling in strength much is so-that
τῷ κυνηγέτῃ μάτην οἱ πόνοι γίγνονται, ἐὰν μὴ μείζονι
for-the hunter in-vain the toils become if not by-greater
φιλοπονίᾳ καὶ πολλῇ συνέσει κρατήσῃ αὐτῶν.
love-of-toil and much intelligence he-master them

15 οἱ μὲν οὖν κατὰ πόλιν βουλόμενοι πλεονεκτεῖν μελετῶσι
the-ones indeed then in city wishing to-get-advantage practice
νικᾶν φίλους, οἱ δὲ κυνηγέται κοινοὺς ἐχθρούς· καὶ τοὺς
to-conquer friends the but hunters common enemies and the-ones
μὲν ἡ μελέτη αὕτη ποιεῖ πρὸς τοὺς ἄλλους πολεμίους
indeed the practice this makes toward the other enemies
ἀμείνους, τοὺς δὲ πολὺ χείρους· καὶ τοῖς μὲν ἡ ἄγρα
better the-others but much worse and for-the-ones indeed the hunting
μετὰ σωφροσύνης, τοῖς δὲ μετὰ αἰσχροῦ θράσους.
with temperance for-the-others but with shameful boldness

κακοηθείας δὲ καὶ αἰσχροκερδείας οἱ μὲν δύνανται 16
malice but and base-gain the-ones indeed can
καταφρονεῖν, οἱ δ' οὐ δύνανται· φωνὴν δὲ οἱ μὲν
to-despise the-others but not can voice and the-ones indeed
εὐεπῆ ἱᾶσιν, οἱ δ' αἰσχράν· πρὸς δὲ τὰ θεῖα τοῖς
well-spoken send-forth the-others but shameful toward and the divine for-the-ones
μὲν οὐδὲν ἐμποδὼν ἀσεβεῖν, οἱ δ' εὐσεβέστατοι.
indeed nothing in-the-way to-be-impious the-others but most-pious
λόγοι γὰρ παλαιοὶ κατέχουσιν ὡς καὶ θεοὶ τούτῳ τῷ ἔργῳ 17
stories for ancient prevail that also gods in-this the work
χαίρουσι καὶ πράττοντες καὶ ὁρῶντες· ὥστε ὑπάρχειν
rejoice both doing and watching so-that to-be-the-case
ἐνθυμουμένους τούτων θεοφιλεῖς τ' εἶναι καὶ εὐσεβεῖς
considering these-things god-loved both to-be and pious
τοὺς νέους τοὺς ποιοῦντας ἃ ἐγὼ παραινῶ, οἰομένους
the young the-ones doing what I advise thinking
ὑπὸ θεῶν του ὁρᾶσθαι ταῦτα. οὗτοι δ' ἂν εἶεν καὶ
by gods some to-be-seen these-things these and — would-be both
τοκεῦσιν ἀγαθοὶ καὶ πάσῃ τῇ ἑαυτῶν πόλει καὶ ἑνὶ
to-parents good and to-all the their-own city and to-one
ἑκάστῳ τῶν πολιτῶν καὶ φίλων.
each of-the citizens and friends
οὐ μόνον δὲ ὅσοι ἄνδρες κυνηγεσίων ἠράσθησαν ἐγένοντο 18
not only and as-many-as men hunts loved became
ἀγαθοί, ἀλλὰ καὶ [αἵ] γυναῖκες αἷς ἔδωκεν ἡ θεὸς
good but also the women to-whom gave the goddess
ταῦτα [Ἄρτεμις], Ἀταλάντη καὶ Πρόκρις καὶ εἴ τις ἄλλη.
these-things Artemis Atalanta and Procris and if any other

XENOPHON

ΠΕΡΙ ΙΠΠΙΚΗΣ

On Horsemanship

I · CHOOSING A COLT

Having ridden for many years, the author writes for his younger friends how to deal with horses, keeping what agrees with Simon, who wrote before him, and adding what Simon left out. A buyer of an unbroken colt must judge its body, since its spirit is not yet shown. He begins with the feet, thick, high hoofs that ring like a cymbal, and climbs through the pasterns, shanks, knees, chest, neck, head, nostrils, back, loins, and haunches. A colt with the longest shanks at birth grows tallest.

Ἐπειδὴ διὰ τὸ συμβῆναι ἡμῖν πολὺν χρόνον ἱππεύειν 1
Since through the to-have-happened to-us long time to-ride
οἰόμεθα ἔμπειροι ἱππικῆς γεγενῆσθαι, βουλόμεθα καὶ τοῖς
we-think experienced in-horsemanship to-have-become we-wish also to-the
νεωτέροις τῶν φίλων δηλῶσαι ᾗ ἂν νομίζομεν αὐτοὺς
younger of-the friends to-make-clear how — we-think them
ὀρθότατα ἵπποις προσφέρεσθαι. συνέγραψε μὲν οὖν καὶ
most-rightly with-horses to-deal wrote indeed then also
Σίμων περὶ ἱππικῆς, ὃς καὶ τὸν κατὰ τὸ Ἐλευσίνιον
Simon about horsemanship who also the near the Eleusinium
Ἀθήνησιν ἵππον χαλκοῦν ἀνέθηκε καὶ ἐν τῷ βάθρῳ
at-Athens horse bronze dedicated and on the pedestal
τὰ ἑαυτοῦ ἔργα ἐξετύπωσεν· ἡμεῖς γε μέντοι ὅσοις
the his-own works carved we at-least however as-many-as
συνετύχομεν ταὐτὰ γνόντες ἐκείνῳ, οὐκ ἐξαλείφομεν
we-happened the-same-things having-judged with-him not we-erase
ἐκ τῶν ἡμετέρων, ἀλλὰ πολὺ ἥδιον παραδώσομεν αὐτὰ
from the ours but much more-gladly will-hand-down them
τοῖς φίλοις, νομίζοντες ἀξιοπιστότεροι εἶναι, ὅτι κἀκεῖνος
to-the friends thinking more-trustworthy to-be because also-he
κατὰ ταὐτὰ ἡμῖν ἔγνω ἱππικὸς ὤν· καὶ ὅσα δὴ
in the-same-way as-we judged horseman being and as-much-as indeed
παρέλιπεν, ἡμεῖς πειρασόμεθα δηλῶσαι.
he-left-out we will-try to-make-clear

Πρῶτον δὲ γράψομεν ὡς ἄν τις ἥκιστα ἐξαπατῷτο
First and we-shall-write how — someone least might-be-deceived
ἐν ἱππωνίᾳ. τοῦ μὲν τοίνυν ἔτι ἀδαμάστου πώλου δῆλον
in horse-buying of-the indeed then still unbroken colt clear
ὅτι τὸ σῶμα δεῖ δοκιμάζειν· τῆς γὰρ ψυχῆς οὐ πάνυ
that the body it-is-needful to-test of-the for soul not very
σαφῆ τεκμήρια παρέχεται ὁ μήπω ἀναβαινόμενος.
clear proofs furnishes the not-yet being-mounted
2 τοῦ γε μὴν σώματος πρῶτόν φαμεν χρῆναι τοὺς
of-the at-least indeed body first we-say to-be-needful the
πόδας σκοπεῖν. ὥσπερ γὰρ οἰκίας οὐδὲν ὄφελος ἂν εἴη,
feet to-examine as for of-a-house no benefit — would-be
εἰ τὰ ἄνω πάνυ καλὰ ἔχοι, μὴ ὑποκειμένων οἵων
if the upper-parts very fine it-had not underlying such-as
δεῖ θεμελίων, οὕτω καὶ ἵππου πολεμιστηρίου οὐδὲν ἂν
are-needed foundations so also of-a-horse for-war no —
ὄφελος εἴη, οὐδ' εἰ τἆλλα πάντα ἀγαθὰ ἔχοι, κακόπους
benefit would-be not-even if the-other all good it-had bad-footed
δ' εἴη· οὐδενὶ γὰρ ἂν δύναιτο τῶν ἀγαθῶν χρῆσθαι.
but it-were in-nothing for — could of-the goods to-use
3 πόδας δ' ἄν τις δοκιμάζοι πρῶτον μὲν τοὺς ὄνυχας
feet and — someone would-test first indeed the hoofs
σκοπῶν· οἱ γὰρ παχεῖς πολὺ τῶν λεπτῶν διαφέρουσιν εἰς
examining the for thick much than-the thin excel for
εὐποδίαν· ἔπειτα οὐδὲ τοῦτο δεῖ λανθάνειν, πότερον αἱ
sound-footedness then not-even this is-needful to-escape-notice whether the
ὁπλαί εἰσιν ὑψηλαὶ [ἢ ταπειναὶ] καὶ ἔμπροσθεν καὶ ὄπισθεν
hoofs are high or low both in-front and behind
ἢ χαμηλαί. αἱ μὲν γὰρ ὑψηλαὶ πόρρω ἀπὸ τοῦ δαπέδου
or flat the indeed for high far from the ground
ἔχουσι τὴν χελιδόνα καλουμένην, αἱ δὲ ταπειναὶ ὁμοίως
have the frog so-called the but low alike

βαίνουσι τῷ τε ἰσχυροτάτῳ καὶ τῷ μαλακωτάτῳ τοῦ
tread with-the both strongest and with-the softest of-the
ποδός, ὥσπερ οἱ βλαισοὶ τῶν ἀνθρώπων· καὶ τῷ ψόφῳ
foot as the bandy-legged of-the men and by-the sound
δέ φησι Σίμων δήλους εἶναι τοὺς εὔποδας, καλῶς λέγων·
and says Simon plain to-be the sound-footed well speaking
ὥσπερ γὰρ κύμβαλον ψοφεῖ πρὸς τῷ δαπέδῳ ἡ κοίλη ὁπλή.
as for cymbal rings against the ground the hollow hoof
ἐπεὶ δὲ ἠρξάμεθα ἐντεῦθεν, ταύτῃ καὶ ἀναβησόμεθα πρὸς 4
since and we-began from-here in-this-way also we-shall-climb to
τὸ ἄλλο σῶμα. δεῖ τοίνυν καὶ τὰ ἀνωτέρω μὲν
the other body it-is-needful then also the higher indeed
τῶν ὁπλῶν κατωτέρω δὲ τῶν κυνηπόδων ὀστᾶ μήτε
than-the hoofs lower and than-the fetlocks bones neither
ἄγαν ὀρθὰ εἶναι ὥσπερ αἰγός· ἀντιτυπώτερα γὰρ ὄντα
too upright to-be like of-a-goat more-unyielding for being
κόπτει τε τὸν ἀναβάτην καὶ παραπίμπραται μᾶλλον τὰ
they-jolt both the rider and are-inflamed more the
τοιαῦτα σκέλη· οὐδὲ μὴν ἄγαν ταπεινὰ τὰ ὀστᾶ δεῖ
such legs nor indeed too low the bones it-is-needful
εἶναι· ψιλοῖντο γὰρ ἂν καὶ ἑλκοῖντο οἱ κυνήποδες εἴτ᾽
to-be would-be-bared for — and would-be-galled the fetlocks whether
ἐν βώλοις εἴτ᾽ ἐν λίθοις ἐλαύνοιτο ὁ ἵππος.
on clods or on stones be-ridden the horse
τῶν γε μὴν κνημῶν τὰ ὀστᾶ παχέα χρὴ εἶναι· 5
of-the at-least indeed shanks the bones thick it-is-needful to-be
ταῦτα γάρ ἐστι στήριγγες τοῦ σώματος· οὐ μέντοι
these for are props of-the body not however
φλεψί γε οὐδὲ σαρξὶ παχέα· εἰ δὲ μή, ὅταν ἐν
with-veins at-least nor with-flesh thick if and not whenever on
σκληροῖς ἐλαύνηται, ἀνάγκη αἵματος ταῦτα πληροῦσθαι
hard-ground it-be-ridden necessity with-blood these to-be-filled

καὶ κρισσοὺς γίγνεσθαι, καὶ παχύνεσθαι μὲν τὰ σκέλη,
and swellings to-come and to-thicken indeed the legs
ἀφίστασθαι δὲ τὸ δέρμα. χαλῶντος δὲ τούτου πολλάκις
to-stand-off and the skin slackening and this often
καὶ ἡ περόνη ἀποστᾶσα χωλὸν ἀπέδειξε τὸν ἵππον.
also the bone having-stood-off lame makes the horse
6 τά γε μὴν γόνατα ἢν βαδίζων ὁ πῶλος ὑγρῶς κάμπτῃ,
the at-least indeed knees if walking the colt flexibly bend
εἰκάζοις ἂν καὶ ἱππεύοντα ὑγρὰ ἔξειν τὰ σκέλη· πάντες
you-might-guess — also riding supple to-have the legs all
γὰρ προϊόντος τοῦ χρόνου ὑγροτέρως κάμπτουσιν ἐν τοῖς
for advancing the time more-flexibly bend in the
γόνασι. τὰ δὲ ὑγρὰ δικαίως εὐδοκιμεῖ· ἀπταιστότερον γὰρ
knees the and supple justly are-esteemed less-stumbling for
καὶ ἀκοπώτερον τὸν ἵππον τῶν σκληρῶν σκελῶν παρέχει.
and less-tiring the horse than-the stiff legs render
7 μηροί γε μέντοι οἱ ὑπὸ ταῖς ὠμοπλάταις ἢν παχεῖς
thighs at-least however the under the shoulder-blades if thick
ὦσιν, ἰσχυρότεροί τε καὶ εὐπρεπέστεροι ὥσπερ ἀνδρὸς
they-be stronger both and more-handsome as of-a-man
φαίνονται. καὶ μὴν στέρνα πλατύτερα ὄντα καὶ πρὸς
appear and indeed chest broader being both for
κάλλος καὶ πρὸς ἰσχὺν καὶ πρὸς τὸ μὴ ἐπαλλὰξ ἀλλὰ
beauty and for strength and for the not crosswise but
διὰ πολλοῦ τὰ σκέλη φέρειν εὐφυέστερα.
through much the legs to-carry better-formed
8 ἀπό γε μὴν τοῦ στέρνου ὁ μὲν αὐχὴν αὐτοῦ μὴ ὥσπερ
from at-least indeed the chest the indeed neck his not as
κάπρου προπετὴς πεφύκοι, ἀλλ' ὥσπερ ἀλεκτρυόνος ὀρθὸς
of-a-boar forward-falling may-grow but as of-a-cock upright
πρὸς τὴν κορυφὴν ἥκοι, λαγαρὸς δὲ εἴη τὰ κατὰ τὴν
to the crown may-come lank and may-be the-parts at the

συγκαμπήν, ἡ δὲ κεφαλὴ ὀστώδης οὖσα μικρὰν σιαγόνα
bend the and head bony being small jaw
ἔχοι. οὕτως ὁ μὲν τράχηλος πρὸ τοῦ ἀναβάτου ἂν εἴη,
may-have so the indeed neck before the rider — would-be
τὸ δὲ ὄμμα τὰ πρὸ τῶν ποδῶν ὁρᾴη. καὶ βιάζεσθαι
the and eye the-things before the feet would-see and to-force-his-way
δὲ ἥκιστ' ἂν δύναιτο ὁ τοιοῦτον σχῆμα ἔχων καὶ εἰ πάνυ
and least — could the such shape having even if very
θυμοειδὴς εἴη· οὐ γὰρ ἐγκάμπτοντες ἀλλ' ἐκτείνοντες τὸν
spirited he-were not for bending but stretching the
τράχηλον καὶ τὴν κεφαλὴν βιάζεσθαι οἱ ἵπποι ἐπιχειροῦσι.
neck and the head to-force-their-way the horses attempt
σκοπεῖν δὲ χρὴ καὶ εἰ ἀμφότεραι μαλακαὶ αἱ γνάθοι ἢ 9
to-examine and it-is-needful also if both soft the jaws or
σκληραί, ἢ ἡ ἑτέρα. ἑτερόγναθοι γὰρ ὡς τὰ πολλὰ
hard or the one hard-mouthed-on-one-side for as the most-part
οἱ μὴ ὁμοίας τὰς γνάθους ἔχοντες γίγνονται. καὶ μὴν
the-ones not alike the jaws having become and indeed
τὸ ἐξόφθαλμον εἶναι ἐγρηγορὸς μᾶλλον φαίνεται τοῦ
the prominent-eyed to-be wide-awake more appears than-the
κοιλοφθάλμου, καὶ ἐπὶ πλέον δ' ἂν ὁ τοιοῦτος ὁρᾴη.
hollow-eyed and over more and — the such would-see
καὶ μυκτῆρές γε οἱ ἀναπεπταμένοι τῶν συμπεπτωκότων 10
and nostrils at-least the open than-the collapsed
εὐπνοώτεροί τε ἅμα εἰσὶ καὶ γοργότερον τὸν ἵππον
better-breathing both at-the-same-time are and fiercer the horse
ἀποδεικνύουσι. καὶ γὰρ ὅταν ὀργίζηται ἵππος ἵππῳ ἢ
render and for whenever is-angry horse at-horse or
ἐν ἱππασίᾳ θυμῶται, εὐρύνει μᾶλλον τοὺς μυκτῆρας.
in riding is-spirited it-widens more the nostrils

11 καὶ μὴν κορυφὴ μὲν μείζων, ὦτα δὲ μικρότερα
and indeed crown indeed larger ears and smaller
ἱππωδεστέραν τὴν κεφαλὴν ἀποφαίνει. ἡ δ' αὖ ὑψηλὴ
more-horselike the head makes the and in-turn high
ἀκρωμία τῷ τε ἀναβάτῃ ἀσφαλεστέραν τὴν ἕδραν καὶ
withers for-the both rider safer the seat and
τοῖς ὤμοις [καὶ τῷ σώματι] ἰσχυροτέραν τὴν πρόσφυσιν
to-the shoulders and to-the body stronger the attachment
παρέχεται. ῥάχις γε μὴν ἡ διπλῆ τῆς ἁπλῆς καὶ
provides back at-least indeed the double than-the single both
ἐγκαθῆσθαι μαλακωτέρα καὶ ἰδεῖν ἡδίων.
to-sit-on softer and to-see more-pleasant

12 καὶ πλευρὰ δὲ ἡ βαθυτέρα καὶ πρὸς τὴν γαστέρα
and side and the deeper and toward the belly
ὀγκωδεστέρα ἅμα εὐεδρότερόν τε καὶ ἰσχυρότερον
more-rounded at-the-same-time better-for-sitting both and stronger
καὶ εὐχιλότερον ὡς ἐπὶ πολὺ τὸν ἵππον παρέχεται. ὀσφῦς
and easier-to-feed as for most the horse renders loin
γε μὴν ὅσῳ ἂν πλατυτέρα τε καὶ βραχυτέρα
at-least indeed by-as-much-as — broader both and shorter
ᾖ, τοσούτῳ ῥᾷον μὲν ὁ ἵππος τὰ πρόσθεν αἴρεται,
it-be by-so-much more-easily indeed the horse the fore-parts lifts
ῥᾷον δὲ τὰ ὄπισθεν προσάγεται· καὶ ὁ κενεὼν δὲ
more-easily and the hind brings-up and the flank and
οὕτω μικρότατος φαίνεται, ὅσπερ μέγας ὢν μέρος μέν
so smallest appears which-very large being part indeed
τι καὶ αἰσχύνει, μέρος δέ τι καὶ ἀσθενέστερον καὶ
some also disfigures part and some both weaker and
δυσφορώτερον αὐτὸν τὸν ἵππον παρέχεται.
harder-to-carry itself the horse renders

τά γε μὴν ἰσχία πλατέα εἶναι [μὲν] χρὴ καὶ εὔσαρκα, 13
the at-least indeed haunches broad to-be indeed it-is-needful and well-fleshed
ἵνα ἀκόλουθα ᾖ ταῖς πλευραῖς καὶ τοῖς στέρνοις· ἢν
so-that matching they-be to-the sides and to-the chest if
δὲ πάντα στερεὰ ᾖ, κουφότερα ἂν τὰ πρὸς τὸν δρόμον
and all firm be lighter — the-things for the running
εἴη καὶ ὀξύτερον μᾶλλον ἂν τὸν ἵππον παρέχοιτο.
would-be and quicker more — the horse it-would-render
μηρούς γε μὴν τοὺς ὑπὸ τῇ οὐρᾷ ἢν ἅμα 14
thighs at-least indeed the under the tail if at-the-same-time
πλατείᾳ τῇ γραμμῇ διωρισμένους ἔχῃ, οὕτω καὶ τὰ
with-broad the line separated he-have so also the
ὄπισθεν σκέλη διὰ πολλοῦ ὑποθήσει. τοῦτο δὲ ποιῶν
hind legs through much he-will-put-under this and doing
ἅμα γοργοτέραν τε καὶ ἰσχυροτέραν ἕξει τὴν
at-the-same-time fiercer both and stronger he-will-have the
ὑπόβασίν τε καὶ ἱππασίαν καὶ ἅπαντα βελτίω ἔσται
stepping-under both and riding and all better will-be
ἑαυτῶν. τεκμήραιο δ' ἂν καὶ ἀπ' ἀνθρώπων· ὅταν γάρ
than-themselves you-might-judge and — also from men whenever for
τι ἀπὸ τῆς γῆς ἄρασθαι βούλωνται, διαβαίνοντες
something from the ground to-lift they-wish straddling
πάντες μᾶλλον ἢ συμβεβηκότες ἐπιχειροῦσιν αἴρεσθαι.
all rather than with-feet-together attempt to-lift
τούς γε μὴν ὄρχεις δεῖ μὴ μεγάλους τὸν ἵππον 15
the at-least indeed testicles it-is-needful not large the horse
ἔχειν, ὃ οὐκ ἔστι πώλου κατιδεῖν. περί γε μὴν
to-have which not is-possible of-a-colt to-observe about at-least indeed
τῶν κάτωθεν ἀστραγάλων ἢ κνημῶν καὶ κυνηπόδων καὶ
the lower hocks or shanks and fetlocks and
ὁπλῶν τὰ αὐτὰ λέγομεν ἅπερ περὶ τῶν ἔμπροσθεν.
hoofs the same we-say which-very about the front

16 Γράψαι δὲ βούλομαι καὶ ἐξ ὧν ἂν περὶ μεγέθους ἥκιστα
To-write and I-wish also from what — about size least
ἀποτυγχάνοι τις. ὅτου γὰρ ἂν ὦσιν αἱ κνῆμαι εὐθὺς
might-miss someone whose for — be the shanks at-once
γιγνομένου ὑψηλόταται, οὗτος μέγιστος γίγνεται. προϊόντος
at-birth tallest this-one largest becomes advancing
γὰρ τοῦ χρόνου πάντων τῶν τετραπόδων αἱ μὲν κνῆμαι
for the time of-all the four-footed-animals the indeed shanks
εἰς μέγεθος οὐ μάλα αὔξονται, πρὸς δὲ ταύτας ὡς ἂν
into size not very grow toward but these as —
συμμέτρως ἔχῃ συναύξεται καὶ τὸ ἄλλο σῶμα.
proportionately it-be grows-with also the other body
17 εἶδος μὲν δὴ πώλου οὕτω δοκιμάζοντες μάλιστ' ἂν
form indeed indeed of-a-colt so testing most —
ἡμῖν δοκοῦσι τυγχάνειν εὔποδος καὶ ἰσχυροῦ καὶ εὐσάρκου
to-us they-seem to-obtain sound-footed and strong and well-fleshed
καὶ εὐσχήμονος καὶ εὐμεγέθους. εἰ δέ τινες αὐξανόμενοι
and well-shaped and of-good-size if but some growing
μεταβάλλουσιν, ὅμως οὕτω θαρροῦντες δοκιμάζοιμεν·
change nevertheless so being-confident we-would-test
πολλῷ γὰρ πλείονες εὐχρόαστοι ἐξ αἰσχρῶν ἢ ἐκ
much for more good-colored from ugly than from
τοιούτων αἰσχροὶ γίγνονται.
such ugly become

II · BREAKING THE COLT

The author does not write on breaking colts, since the horsemen of the cities are men of means, the young with their own fitness to tend and the older with house, friends, and public affairs. One should put the colt out to a breaker as a boy is apprenticed, with a written account of what it must know. But the owner sees that it is gentle, tame, and fond of men: it should suffer hunger, thirst, and flies alone and get relief from men, be stroked where it likes, and be led through crowds and gently shown what it fears.

Ὅπως γε μὴν δεῖ πωλεύειν δοκεῖ ἡμῖν μὴ 1
How at-least indeed it-is-needful to-break-colts it-seems to-us not
γραπτέον εἶναι. τάττονται μὲν γὰρ δὴ ἐν ταῖς πόλεσιν
to-be-written to-be are-assigned indeed for indeed in the cities
ἱππεύειν οἱ τοῖς χρήμασί τε ἱκανώτατοι καὶ
to-serve-as-horsemen the-ones with-the money both most-capable and
τῆς πόλεως οὐκ ἐλάχιστον μετέχοντες· πολὺ δὲ κρεῖττον
of-the city not least sharing much but better
τοῦ πωλοδάμνην εἶναι τῷ μὲν νέῳ εὐεξίας τε
than-the colt-breaker to-be for-the indeed young of-good-condition both
ἐπιμελεῖσθαι τῆς ἑαυτοῦ καὶ ἱππικῆς ἢ ἐπισταμένῳ ἤδη
to-take-care the his-own and of-horsemanship or knowing already
ἱππάζεσθαι μελετᾶν· τῷ δὲ πρεσβυτέρῳ τοῦ τε οἴκου
to-ride to-practice for-the but older of-the both house
καὶ τῶν φίλων καὶ τῶν πολιτικῶν καὶ τῶν πολεμικῶν
and of-the friends and of-the political and of-the military
μᾶλλον ἢ ἀμφὶ πώλευσιν διατρίβειν.
rather than about colt-breaking to-spend-time
ὁ μὲν δὴ ὥσπερ ἐγὼ γιγνώσκων περὶ πωλείας 2
the-one indeed indeed as I judging about colt-breaking
δῆλον ὅτι ἐκδώσει τὸν πῶλον. χρὴ μέντοι ὥσπερ
clear that will-put-out the colt it-is-needful however as

τὸν παῖδα ὅταν ἐπὶ τέχνην ἐκδῷ, συγγραψάμενον ἃ
the child whenever to art he-put-out having-written-down what
δεήσει ἐπιστάμενον ἀποδοῦναι οὕτως ἐκδιδόναι. ταῦτα
it-will-be-needful knowing to-return so to-put-out these
γὰρ ὑποδείγματα ἔσται τῷ πωλοδάμνῃ ὧν δεῖ
for models will-be for-the colt-breaker of-what it-is-needful
ἐπιμεληθῆναι, εἰ μέλλει τὸν μισθὸν ἀπολήψεσθαι.
to-take-care if he-is-going the wage to-receive

3 ὅπως μέντοι πρᾷός τε καὶ χειροήθης καὶ φιλάνθρωπος
that however gentle both and tame and man-loving
ὁ πῶλος ἐκδιδῶται τῷ πωλοδάμνῃ ἐπιμελητέον. τὸ γὰρ
the colt be-put-out to-the colt-breaker one-must-take-care the for
τοιοῦτον οἴκοι τε τὰ πλεῖστα καὶ διὰ τοῦ ἱπποκόμου
such at-home both the most-part and through the groom
ἀποτελεῖται, ἢν ἐπίστηται τὸ μὲν πεινῆν καὶ διψῆν
is-accomplished if he-know the indeed to-be-hungry and to-be-thirsty
καὶ μυωπίζεσθαι παρασκευάζειν μετ᾽ ἐρημίας γίγνεσθαι
and to-be-stung-by-flies to-arrange with solitude to-happen
τῷ πώλῳ, τὸ δὲ φαγεῖν καὶ πιεῖν καὶ τῶν λυπούντων
to-the colt the but to-eat and to-drink and from-the vexing-things
ἀπαλλάττεσθαι δι᾽ ἀνθρώπων. τούτων γὰρ γιγνομένων
to-be-freed through men these for happening
ἀνάγκη μὴ μόνον φιλεῖσθαι ἀλλὰ καὶ ποθεῖσθαι ὑπὸ
necessity not only to-be-loved but also to-be-longed-for by
πώλων ἀνθρώπους.
colts men

4 καὶ ἅπτεσθαι δὲ χρὴ ὧν ψηλαφωμένων ὁ ἵππος
and to-touch and it-is-needful which being-stroked the horse
μάλιστα ἥδεται· ταῦτα δ᾽ ἐστὶ τά τε λασιώτατα καὶ
most is-pleased these and are the both hairiest and

οἷς αὐτὸς ἥκιστα δύναται ὁ ἵππος, ἤν τι λυπῇ
to-which himself least can the horse if anything vex
αὐτόν, ἐπικουρεῖν.
him to-help
προστετάχθω δὲ τῷ ἱπποκόμῳ καὶ τὸ δι᾽ ὄχλου 5
let-it-be-assigned and to-the groom also the through crowd
διάγειν, καὶ παντοδαπαῖς μὲν ὄψεσι παντοδαποῖς δὲ
to-lead and to-various indeed sights to-various and
ψόφοις πλησιάζειν. τούτων δὲ ὁπόσα ἂν ὁ πῶλος
sounds to-bring-near of-these and as-many-as — the colt
φοβῆται, οὐ χαλεπαίνοντα δεῖ ἀλλὰ πραΰνοντα
be-afraid-of not being-harsh it-is-needful but soothing
διδάσκειν ὅτι οὐ δεινά ἐστι. καὶ περὶ μὲν πωλείας ἀρκεῖν
to-teach that not terrible they-are and about indeed colt-breaking to-suffice
μοι δοκεῖ τῷ ἰδιώτῃ εἰπεῖν τοσαῦτα πράττειν.
to-me it-seems for-the layman to-say so-much to-do

III · BUYING A TRAINED HORSE

A man buying a trained horse should learn its age, how it takes the bit, the headstall, and the rider, and whether it will leave other horses and pass standing ones without bolting. He should find out whether it pulls up and turns readily and obeys when roused by a blow, since a disobedient horse can do a traitor's work. He should try it over ditches, walls, and banks, uphill, downhill, and sideways, not rejecting a horse that merely lacks practice, and beware one timid, vicious, or ticklish. The best horse is sound, gentle, swift, enduring, and obedient.

Ὅταν γε μὴν ἱππαζόμενον ὠνῆταί τις, ὑπομνήματα 1
Whenever at-least indeed a-ridden-horse buy someone notes
γράψομεν ἃ δεῖ καταμανθάνειν τὸν μέλλοντα μὴ
we-shall-write which it-is-needful to-learn the-one intending not

ἐξαπατᾶσθαι ἐν ἱππωνίᾳ. πρῶτον μὲν τοίνυν μὴ λαθέτω
to-be-deceived in horse-buying first indeed then not let-escape
αὐτὸν τίς ἡ ἡλικία· ὁ γὰρ μηκέτι ἔχων γνώμονας
him what the age the-one for no-longer having marks
οὔτ' ἐλπίσιν εὐφραίνει οὔτε ὁμοίως εὐαπάλλακτος γίγνεται.
neither with-hopes gladdens nor likewise easy-to-get-rid-of becomes
2 ὁπότε δὲ ἡ νεότης σαφής, δεῖ αὖ μὴ λαθεῖν πῶς μὲν
when and the youth clear it-is-needful in-turn not to-escape how indeed
εἰς τὸ στόμα δέχεται τὸν χαλινόν, πῶς δὲ περὶ τὰ ὦτα τὴν
into the mouth he-takes the bit how and about the ears the
κορυφαίαν. ταῦτα δ' ἥκιστ' ἂν λανθάνοι, εἰ ὁρῶντος μὲν
headstall these-things and least — would-escape if seeing indeed
τοῦ ὠνουμένου ἐμβάλλοιτο ὁ χαλινός, ὁρῶντος δ' ἐξαιροῖτο.
the buyer be-put-in the bit seeing and be-taken-out
3 ἔπειτα δὲ προσέχειν δεῖ τὸν νοῦν πῶς ἐπὶ τὸν
then and to-apply it-is-needful the mind how on the
νῶτον δέχεται τὸν ἀναβάτην. πολλοὶ γὰρ ἵπποι χαλεπῶς
back he-takes the rider many for horses reluctantly
προσίενται ἃ πρόδηλα αὐτοῖς ἐστιν ὅτι προσέμενοι
admit what clear to-them is that having-admitted
πονεῖν ἀναγκασθήσονται.
to-toil they-will-be-compelled
4 σκεπτέον δὲ καὶ τόδε εἰ ἀναβαθεὶς ἐθέλει ἀφ' ἵππων
one-must-consider and also this if mounted he-is-willing from horses
ἀποχωρεῖν ἢ εἰ παρ' ἑστηκότας ἱππεύων μὴ ἐκφέρει πρὸς
to-go-away or if past standing-ones riding not he-bolts toward
τούτους. εἰσὶ δὲ καὶ οἳ διὰ κακὴν ἀγωγὴν πρὸς τὰς
these there-are and also who through bad training toward the
οἴκαδε ἀφόδους φεύγουσιν ἐκ τῶν ἱππασιῶν.
homeward departures flee from the ridings

τούς γε μὴν ἑτερογνάθους μηνύει μὲν καὶ ἡ πέδη 5
the at-least indeed one-sided-mouthed reveals indeed also the fetter
καλουμένη ἱππασία, πολὺ δὲ μᾶλλον καὶ τὸ μεταβάλλεσθαι
so-called riding much but more also the to-change
τὴν ἱππασίαν. πολλοὶ γὰρ οὐκ ἐγχειροῦσιν ἐκφέρειν, ἢν μὴ
the riding many for not attempt to-bolt if not
ἅμα συμβῇ ἥ τε ἄδικος γνάθος καὶ ἡ πρὸς οἶκον
at-the-same-time coincide the both wrong jaw and the toward home
ἐκφορά. δεῖ γε μὴν εἰδέναι καὶ εἰ ἀφεθεὶς εἰς τάχος
bolting it-is-needful at-least indeed to-know also if let-go into speed
ἀναλαμβάνεται ἐν βραχεῖ καὶ εἰ ἀποστρέφεσθαι ἐθέλει.
he-is-pulled-up in short-space and if to-turn-round he-is-willing
ἀγαθὸν δὲ μὴ ἄπειρον εἶναι εἰ καὶ πληγῇ ἐγερθεὶς ἐθέλει 6
good and not inexperienced to-be if also by-a-blow roused he-is-willing
ὁμοίως πείθεσθαι. ἄχρηστον μὲν γὰρ δήπου καὶ οἰκέτης καὶ
likewise to-obey useless indeed for surely both servant and
στράτευμα ἀπειθές· ἵππος δὲ ἀπειθὴς οὐ μόνον ἄχρηστος
army disobedient a-horse but disobedient not only useless
ἀλλὰ πολλάκις καὶ ὅσαπερ προδότης διαπράττεται.
but often also as-much-as-very a-traitor accomplishes
ἐπεὶ δὲ πολεμιστήριον ἵππον ὑπεθέμεθα ὠνεῖσθαι, ληπτέον 7
since and a-war horse we-supposed to-buy one-must-take
πεῖραν ἁπάντων ὅσωνπερ καὶ ὁ πόλεμος πεῖραν
trial of-all as-many-as-very also the war trial
λαμβάνει. ἔστι δὲ ταῦτα, τάφρους διαπηδᾶν, τειχία
takes is and these-things ditches to-leap-across walls
ὑπερβαίνειν, ἐπ᾽ ὄχθους ἀνορούειν, ἀπ᾽ ὄχθων καθάλλεσθαι·
to-climb-over onto banks to-spring-up from banks to-jump-down
καὶ πρὸς ἄναντες δὲ καὶ κατὰ πρανοῦς καὶ πλάγια
and toward uphill and and down slope and sideways

ἐλαύνοντα πεῖραν λαμβάνειν. πάντα γὰρ ταῦτα καὶ τὴν
riding trial to-take all for these-things both the
ψυχὴν εἰ καρτερὰ καὶ τὸ σῶμα εἰ ὑγιὲς βασανίζει.
soul if enduring and the body if sound tests
8 οὐ μέντοι τὸν μὴ καλῶς πάνυ ταῦτα ποιοῦντα
not however the-one not finely very these-things doing
ἀποδοκιμαστέον. πολλοὶ γὰρ οὐ διὰ τὸ μὴ δύνασθαι
must-be-rejected many for not through the not to-be-able
ἀλλὰ διὰ τὸ ἄπειροι εἶναι τούτων ἐλλείπονται. μαθόντες
but through the inexperienced to-be in-these fall-short having-learned
δὲ καὶ ἐθισθέντες καὶ μελετήσαντες καλῶς ἂν ταῦτα
but and having-been-accustomed and having-practiced finely — these-things
πάντα ποιοῖεν, εἴ γ' ἄλλως ὑγιεῖς καὶ μὴ κακοὶ εἶεν.
all would-do if at-least otherwise sound and not bad they-were
9 τούς γε μέντοι ὑπόπτας φύσει φυλακτέον. οἱ γὰρ
the at-least however suspicious by-nature one-must-guard-against the for
ὑπέρφοβοι βλάπτειν μὲν τοὺς πολεμίους ἀφ' ἑαυτῶν οὐκ
over-fearful to-harm indeed the enemies from themselves not
ἐῶσι, τὸν δὲ ἀναβάτην ἔσφηλάν τε πολλάκις καὶ εἰς τὰ
allow the but rider tripped both often and into the
χαλεπώτατα ἐνέβαλον.
hardest-things threw
10 δεῖ δὲ καὶ εἴ τινα χαλεπότητα ἔχοι ὁ ἵππος,
it-is-needful and also if any viciousness have the horse
καταμανθάνειν, εἴτε πρὸς ἵππους εἴτε πρὸς ἀνθρώπους,
to-learn whether toward horses or toward men
καὶ εἰ δυσγάργαλίς γε εἴη· πάντα γὰρ ταῦτα χαλεπὰ
and if ticklish at-least he-be all for these-things troublesome
τοῖς κεκτημένοις γίγνεται.
for-the owners become

τὰς δέ γε τῶν χαλινώσεων καὶ ἀναβάσεων ἀποκωλύσεις 11
the and at-least of-the bridlings and mountings hindrances
καὶ τἆλλα δινεύματα πολὺ ἂν ἔτι μᾶλλον καταμάθοι
and the-other whirlings much — still more would-learn
τις, εἰ πεπονηκότος ἤδη τοῦ ἵππου πάλιν πειρῷτο
someone if having-toiled already the horse again he-tried
ποιεῖν ταῦτα ὅσαπερ πρὶν ἄρξασθαι ἱππεύειν. ὅσοι
to-do these-things as-much-as-very before to-begin to-ride as-many-as
δ' ἂν πεπονηκότες ἐθέλωσι πάλιν πόνους ὑποδύεσθαι,
and — having-toiled are-willing again toils to-undertake
ἱκανὰ τεκμήρια παρέχονται ταῦτα ψυχῆς καρτερᾶς.
sufficient proofs furnish these of-soul enduring
ὡς δὲ συνελόντι εἰπεῖν, ὅστις εὖπους μὲν εἴη, πρᾷος 12
to and in-sum to-say whoever sound-footed indeed were gentle
δέ, ἀρκούντως δὲ ποδώκης, ἐθέλοι δὲ καὶ δύναιτο
and sufficiently and swift-footed were-willing and also could
πόνους ὑποφέρειν, πείθοιτο δὲ μάλιστα, οὗτος ἂν εἰκότως
toils to-bear obeyed and most this-one — reasonably
ἀλυπότατός τ' εἴη καὶ σωτηριώτατος τῷ ἀμβάτῃ
least-troublesome both would-be and safest for-the rider
ἐν τοῖς πολεμικοῖς. οἱ δὲ ἢ διὰ βλακείαν ἐλάσεως
in the wars the-ones but either through sluggishness of-driving
πολλῆς δεόμενοι ἢ διὰ τὸ ὑπέρθυμοι εἶναι πολλῆς
much needing or through the over-spirited to-be of-much
θωπείας τε καὶ πραγματείας ἀσχολίαν μὲν ταῖς χερσὶ
coaxing both and trouble occupation indeed to-the hands
τοῦ ἀναβάτου παρέχουσιν, ἀθυμίαν δ' ἐν τοῖς κινδύνοις.
of-the rider provide despondency and in the dangers

The stall should be where the master sees the horse most often, and the stable so secure that its grain can no more be stolen than the master's own; then, too, he sees at once when the horse leaves its feed, an early sign of illness. The stall should slope to stay dry and be paved with hoof-sized stones. Outside, the groom should tie the horse on a bed of fist-sized round stones edged with iron, which harden the hoofs, and the horse's mouth should be kept soft.

1 Ὅταν γε μὴν ἀγασθεὶς ἵππον πρίηταί τις καὶ οἴκαδε
Whenever at-least indeed admiring a-horse buy someone and homeward
ἀγάγηται, καλὸν μὲν ἐν τοιούτῳ τῆς οἰκίας τὸν σταθμὸν
lead-him fine indeed in such of-the house the stall
εἶναι ὅπου πλειστάκις ὁ δεσπότης ὄψεται τὸν ἵππον· ἀγαθὸν
to-be where most-often the master will-see the horse good
δ' οὕτω κατεσκευάσθαι τὸν ἱππῶνα ὥστε μηδὲν μᾶλλον οἷόν
and so to-have-been-arranged the stable so-that no more possible
τ' εἶναι τὸν τοῦ ἵππου σῖτον κλαπῆναι ἐκ τῆς φάτνης ἢ τὸν
— to-be the of-the horse grain to-be-stolen from the manger than the
τοῦ δεσπότου ἐκ τοῦ ταμιείου. ὁ δὲ τούτου ἀμελῶν ἐμοὶ
of-the master from the storeroom the-one and this neglecting to-me
μὲν ἑαυτοῦ δοκεῖ ἀμελεῖν· δῆλον γὰρ ὅτι ἐν τοῖς κινδύνοις
indeed himself seems to-neglect clear for that in the dangers
τὸ αὑτοῦ σῶμα τῷ ἵππῳ ὁ δεσπότης παρακατατίθεται.
the his-own body to-the horse the master entrusts

2 ἔστι δὲ οὐ μόνον τοῦ μὴ κλέπτεσθαι ἕνεκα τὸν σῖτον
is and not only for-the not to-be-stolen sake the grain
ἀγαθὸς ὁ ἐχυρὸς ἱππών, ἀλλ' ὅτι καὶ ὅταν πῃ
good the secure stable but because also whenever somehow
ἐκκομίζῃ τὸν σῖτον ὁ ἵππος φανερὸν γίγνεται. τούτου δ'
throw-out the grain the horse plain it-becomes this and
ἄν τις αἰσθόμενος γιγνώσκοι ὅτι ἢ τὸ σῶμα ὑπεραιμοῦν
— someone having-perceived would-know that either the body overfull-of-blood

δεῖται θεραπείας ἢ κόπου ἐνόντος δεῖται ἀναπαύσεως ἢ
needs treatment or fatigue being-in-it needs rest or
κριθίασις ἢ ἄλλη τις ἀρρωστία ὑποδύεται. ἔστι δ' ὥσπερ
barley-surfeit or other some sickness steals-in is and as
ἀνθρώπῳ, οὕτω καὶ ἵππῳ ἀρχόμενα πάντα εὐιατότερα
for-man so also for-horse beginning all-things more-curable
ἢ ἐπειδὰν ἐνσκιρρωθῇ τε καὶ ἐξαμαρτηθῇ τὰ νοσήματα.
than when have-hardened both and been-misbandled the diseases
ὥσπερ δὲ τῷ ἵππῳ σίτου τε καὶ γυμνασίων ἐπιμελητέον, 3
as and for-the horse of-grain both and exercises one-must-take-care
ὅπως ἂν τὸ σῶμα ἰσχύῃ, οὕτω καὶ τοὺς πόδας ἀσκητέον.
that — the body be-strong so also the feet one-must-train
τὰ μὲν τοίνυν ὑγρά τε καὶ λεῖα τῶν σταθμῶν λυμαίνεται
the indeed then wet both and smooth of-the stalls ruin
καὶ ταῖς εὐφυέσιν ὁπλαῖς. δεῖ δέ, ὡς μὲν μὴ ᾖ
even the well-formed hoofs it-is-needful but that indeed not they-be
ὑγρά, εἶναι ἀπόρρυτα, ὡς δὲ μὴ λεῖα, λίθους ἔχοντα
wet to-be sloping that and not smooth stones having
κατορωρυγμένους προσαλλήλους παραπλησίους ὁπλαῖς
buried-in against-one-another like to-hoofs
τὸ μέγεθος. τὰ γὰρ τοιαῦτα σταθμὰ καὶ ἐφεστηκότων
in-the size the for such stalls also of-standing-ones
ἅμα στερεοῖ τοὺς πόδας.
at-the-same-time harden the feet
ἔπειτά γε μὴν τῷ ἱπποκόμῳ ἐξακτέον μὲν τὸν 4
then at-least indeed by-the groom must-be-led-out indeed the
ἵππον ὅπου ψήξει, μεταδετέον δὲ μετὰ τὸ ἄριστον
horse where he-will-rub-down must-be-tied-elsewhere and after the lunch
ἀπὸ τῆς φάτνης, ἵν' ἥδιον ἐπὶ τὸ δεῖπνον ἴῃ. ὧδε
from the manger so-that more-gladly to the dinner he-go thus
δ' ἂν αὖ ὁ ἔξω σταθμὸς βέλτιστος εἴη καὶ τοὺς
and — in-turn the outside stall best would-be and the

πόδας κρατύνοι, εἰ λίθων στρογγύλων ἀμφιδόχμων ὅσον
feet would-strengthen if of-stones round fist-sized about
μναιαίων ἁμάξας τέτταρας καὶ πέντε χύδην καταβάλλοι,
a-mina's-weight cart-loads four and five in-a-heap he-should-throw-down
περιχειλώσας σιδήρῳ, ὡς ἂν μὴ σκεδαννύωνται· ἐπὶ γὰρ
having-edged with-iron so-that — not they-be-scattered on for
τούτων ἑστηκὼς ὥσπερ ἐν ὁδῷ λιθώδει ἀεὶ ἂν μέρος
these standing as on road stony always — part
τι τῆς ἡμέρας πορεύοιτο.
some of-the day he-would-walk
ἀνάγκη δὲ καὶ ψηχόμενον καὶ μυωπιζόμενον κεχρῆσθαι
it-is-necessary and both being-rubbed-down and being-stung-by-flies to-use
ταῖς ὁπλαῖς καθάπερ ὅταν βαδίζῃ. καὶ τὰς χελιδόνας δὲ
the hoofs just-as whenever he-walk and the frogs and
τῶν ποδῶν οἱ οὕτω κεχυμένοι λίθοι στερεοῦσιν. ὡς δὲ περὶ
of-the feet the so spread stones harden as and about
τῶν ὁπλῶν ὅπως καρτεραὶ ἔσονται, οὕτω καὶ περὶ τῶν
the hoofs that strong they-will-be so also about the
στομάτων ὅπως μαλακὰ ἔσται ἐπιμελεῖσθαι δεῖ. τὰ δ'
mouths that soft it-will-be to-take-care it-is-needful the and
αὐτὰ ἀνθρώπου τε σάρκα καὶ ἵππου στόμα ἁπαλύνει.
same-things of-man both flesh and of-horse mouth softens

The groom should not knot the manger halter where the headstall goes, should carry the dung and litter out daily, muzzle the horse whenever he leads it unbridled, and tie it above the head. He cleans from the head and mane down, brushing the dust out against the lie of the hair but the back with his hands alone; he washes head, forelock, tail, and mane, which the gods gave the horse for defense and for splendor, but not the legs, and does not overclean the belly.

Ἱππικοῦ δὲ ἀνδρὸς ἡμῖν δοκεῖ εἶναι καὶ τὸν ἱπποκόμον 1
Of-a-horse-skilled and man to-us it-seems to-be also the groom
πεπαιδεῦσθαι ἃ δεῖ περὶ τὸν ἵππον πράττειν.
to-have-been-trained in-what it-is-needful about the horse to-do
πρῶτον μὲν τοίνυν τῆς ἐπιφατνιδίας φορβειᾶς ἐπίστασθαι
first indeed then of-the manger halter to-know
αὐτὸν δεῖ μήποτε τὸ ἄμμα ποιεῖσθαι ἔνθαπερ ἡ
him it-is-needful never the knot to-make where the
κορυφαία περιτίθεται. πολλάκις γὰρ κνῶν ὁ ἵππος ἐπὶ
headstall is-put-around often for rubbing the horse on
τῇ φάτνῃ τὴν κεφαλήν, εἰ μὴ ἀσινὴς ἡ φορβειὰ περὶ τὰ
the manger the head if not harmless the halter about the
ὦτα ἔσται, πολλάκις ἂν ἕλκη ποιοίη. ἑλκουμένων γε
ears will-be often — sores it-would-make being-sore at-least
μὴν τούτων ἀνάγκη τὸν ἵππον καὶ περὶ τὸ χαλινοῦσθαι
indeed these necessity the horse both about the to-be-bridled
καὶ περὶ τὸ ψήχεσθαι δυσκολώτερον εἶναι.
and about the to-be-rubbed-down more-difficult to-be
ἀγαθὸν δὲ καὶ τὸ τετάχθαι τῷ ἱπποκόμῳ καθ' 2
good and also the to-have-been-ordered for-the groom by
ἡμέραν τὴν κόπρον καὶ τὰ ὑποστρώματα τοῦ ἵππου
day the dung and the litter of-the horse

ἐκφέρειν εἰς ἓν χωρίον. τοῦτο γὰρ ποιῶν αὐτός τ᾽ ἂν
to-carry-out into one place this for doing himself both —
ῥᾷστα ἀπαλλάττοι καὶ ἅμα τὸν ἵππον ὠφελοίη.
most-easily would-be-rid-of-it and at-the-same-time the horse would-benefit
3 εἰδέναι δὲ χρὴ τὸν ἱπποκόμον καὶ τὸν κημὸν
to-know and it-is-needful the groom also the muzzle
περιτιθέναι τῷ ἵππῳ, καὶ ὅταν ἐπὶ ψῆξιν καὶ ὅταν
to-put-on on-the horse both whenever for rubbing-down and whenever
ἐπὶ καλίστραν ἐξάγῃ. καὶ ἀεὶ δὲ ὅποι ἂν ἀχαλίνωτον
to rolling-place he-lead-out and always and wherever — unbridled
ἄγῃ κημοῦν δεῖ. ὁ γὰρ κημὸς ἀναπνεῖν μὲν οὐ
he-lead to-muzzle it-is-needful the for muzzle to-breathe indeed not
κωλύει, δάκνειν δὲ οὐκ ἐᾷ· καὶ τὸ ἐπιβουλεύειν δὲ
hinders to-bite but not allows and the to-plot-mischief and
περικείμενος μᾶλλον ἐξαιρεῖ τῶν ἵππων.
being-put-on more takes-away of-the horses
4 καὶ μὴν δεσμεύειν τὸν ἵππον ἄνωθεν τῆς κεφαλῆς δεῖ.
and indeed to-tie the horse above the head it-is-needful
πάντα γὰρ ὁπόσα ἂν δύσκολ᾽ ᾖ περὶ τὸ πρόσωπον ὁ
all for as-many-as — troublesome be about the face the
ἵππος ἐκνεύειν πέφυκεν ἄνω. ἐκνεύων γε μὴν οὕτω
horse to-toss is-wont upward tossing at-least indeed so
δεδεμένος χαλᾷ μᾶλλον ἢ διασπᾷ τὰ δεσμά.
tied he-slackens rather than breaks the bonds
5 ἐπειδὰν δὲ ψήχῃ, ἄρχεσθαι μὲν ἀπὸ τῆς κεφαλῆς καὶ
when and he-rub-down to-begin indeed from the head and
τῆς χαίτης· μὴ γὰρ καθαρῶν τῶν ἄνω ὄντων μάταιον
the mane not for clean the upper being vain
τὰ κάτω καθαίρειν. ἔπειτα δὲ κατὰ μὲν τὸ ἄλλο σῶμα
the lower to-clean then and over indeed the other body
πᾶσι τοῖς τῆς καθάρσεως ὀργάνοις ἀνιστάντα δεῖ τὴν
with-all the of-the cleaning instruments raising it-is-needful the

τρίχα σοβεῖν τὴν κόνιν οὐ κατὰ φύσιν τῆς τριχός· τῶν
hair to-brush-off the dust not along nature of-the hair of-the
δ' ἐν τῇ ῥάχει τριχῶν ἄλλῳ μὲν ὀργάνῳ οὐδενὶ δεῖ
but on the back hairs with-other indeed instrument none it-is-needful
ἅπτεσθαι, ταῖς δὲ χερσὶ τρίβειν καὶ ἁπαλύνειν ἥπερ φύσει
to-touch with-the but hands to-rub and to-smooth as-very by-nature
κέκλινται· ἥκιστα γὰρ ἂν βλάπτοι τὴν ἕδραν τοῦ ἵππου.
they-lie least for — it-would-harm the seat of-the horse
ὕδατι δὲ καταπλύνειν τὴν κεφαλὴν χρή· ὀστώδης 6
with-water and to-wash the head it-is-needful bony
γὰρ οὖσα, εἰ σιδήρῳ ἢ ξύλῳ καθαίροιτο, λυποῖ ἂν
for being if with-iron or with-wood it-were-cleaned it-would-vex —
τὸν ἵππον. καὶ τὸ προκόμιον δὲ χρὴ βρέχειν· καὶ γὰρ
the horse and the forelock and it-is-needful to-wet and for
αὗται εὐμήκεις οὖσαι αἱ τρίχες ὁρᾶν μὲν οὐ κωλύουσι τὸν
these long being the hairs to-see indeed not hinder the
ἵππον, ἀποσοβοῦσι δὲ ἀπὸ τῶν ὀφθαλμῶν τὰ λυποῦντα.
horse they-brush-off but from the eyes the vexing-things
καὶ τοὺς θεοὺς δὲ οἴεσθαι χρὴ δεδωκέναι ταύτας τὰς
and the gods and to-think it-is-needful to-have-given these the
τρίχας ἵππῳ ἀντὶ τῶν μεγάλων ὤτων ἃ ὄνοις τε
hairs to-horse instead-of the large ears which to-donkeys both
καὶ ἡμιόνοις ἔδοσαν ἀλεξητήρια πρὸ τῶν ὀμμάτων.
and to-mules they-gave as-defenses before the eyes
καὶ οὐρὰν δὲ καὶ χαίτην πλύνειν χρή, ἐπείπερ 7
and tail and and mane to-wash it-is-needful since
αὔξειν δεῖ τὰς τρίχας, τὰς μὲν ἐν τῇ οὐρᾷ,
to-make-grow it-is-needful the hairs the indeed in the tail
ὅπως ἐπὶ πλεῖστον ἐξικνούμενος ἀποσοβῆται ὁ ἵππος τὰ
so-that to most reaching may-brush-off the horse the

λυποῦντα, τὰς δὲ ἐν τῷ τραχήλῳ, ὅπως τῷ ἀμβάτῃ
vexing-things the and on the neck so-that for-the rider
ὡς ἀφθονωτάτη ἀντίληψις ᾖ.
as most-abundant hold be

8 δέδοται δὲ παρὰ θεῶν καὶ ἀγλαΐας ἕνεκα ἵππῳ χαίτη
has-been-given and by gods also of-splendor for-the-sake to-horse mane
καὶ προκόμιόν τε καὶ οὐρά. τεκμήριον δέ· αἱ γὰρ ἀγελαῖαι
and forelock both and tail proof and the for herd-mares
τῶν ἵππων οὐχ ὁμοίως ὑπομένουσι τοὺς ὄνους ἐπὶ τῇ
of-the horses not alike submit-to the donkeys for the
ὀχείᾳ ἕως ἂν κομῶσιν· οὗ ἕνεκα καὶ ἀποκείρουσι
covering while — they-have-long-hair for-which sake also they-shear
πρὸς τὴν ὀχείαν τὰς ἵππους ἅπαντες οἱ ὀνοβατοῦντες.
for the covering the mares all the mule-breeders

9 τήν γε μὴν τῶν σκελῶν κατάπλυσιν ἀφαιροῦμεν·
the at-least indeed of-the legs washing we-take-away
ὠφελεῖ μὲν γὰρ οὐδέν, βλάπτει δὲ τὰς ὁπλὰς ἡ καθ'
it-benefits indeed for nothing it-harms but the hoofs the on
ἑκάστην ἡμέραν βρέξις. καὶ τὴν ὑπὸ γαστέρα δὲ ἄγαν
each day wetting and the under belly and too-much
κάθαρσιν μειοῦν χρή· αὕτη γὰρ λυπεῖ μὲν μάλιστα
cleaning to-reduce it-is-needful this for vexes indeed most
τὸν ἵππον, ὅσῳ δ' ἂν καθαρώτερα ταῦτα γένηται,
the horse as-much-as and — cleaner these-parts become
τοσούτῳ πλείονα τὰ λυποῦντα ἀθροίζει ὑπὸ τὴν γαστέρα·
by-so-much more the vexing-things it-collects under the belly

10 ἢν δὲ καὶ πάνυ διαπονήσηταί τις ταῦτα, οὐ φθάνει
if and even very work-hard someone at-these-things not it-is-quick
τε ἐξαγόμενος ὁ ἵππος καὶ εὐθὺς ὅμοιός ἐστι τοῖς
both being-led-out the horse and at-once like is to-the

ἀκαθάρτοις. ταῦτα μὲν οὖν ἐᾶν χρή· ἀρκεῖ δὲ καὶ
uncleaned these-things indeed then to-let-be it-is-needful suffices and also
ἡ τῶν σκελῶν ψῆξις αὐταῖς ταῖς χερσὶ γιγνομένη.
the of-the legs rubbing-down by-themselves the hands done

VI · GROOMING AND BRIDLING

The groom should clean the horse's legs facing the opposite way to it, squatting outside the leg by the shoulder, since facing the same way exposes his face to knee and hoof. He approaches from the side, never at face or tail, and leads it beside him. He bridles from the left, never leads by the rein, sets the bit at the right distance, and learns to give the master a leg up. He never handles the horse in anger and calms a shy horse gently, not with blows. The rider, though, should learn to mount without the horse crouching for him.

Δηλώσομεν δὲ καὶ τοῦτο ὡς ἂν ἀβλαβέστατα μέν τις 1
We-will-show and also this how — most-harmlessly indeed someone
ἑαυτῷ, τῷ δ' ἵππῳ ὠφελιμώτατα ψήχοι. ἦν μὲν
for-himself for-the and horse most-beneficially might-rub-down if indeed
γὰρ εἰς τὸ αὐτὸ βλέπων τῷ ἵππῳ καθαίρῃ, κίνδυνος
for to the same looking as-the horse be-clean danger
καὶ τῷ γόνατι καὶ τῇ ὁπλῇ ἐς τὸ πρόσωπον πληγῆναι·
both by-the knee and by-the hoof in the face to-be-struck
ἢν δὲ ἀντία τῷ ἵππῳ ὁρῶν καὶ ἔξω τοῦ σκέλους, ὅταν 2
if but opposite to-the horse looking and outside of-the leg whenever
καθαίρῃ, κατὰ τὴν ὠμοπλάτην καθίζων ἀποτρίβῃ, οὕτω
he-clean by the shoulder-blade sitting he-rub-off so
πάθοι μὲν ἂν οὐδέν, δύναιτο δ' ἂν καὶ τὴν χελιδόνα
he-would-suffer indeed — nothing he-could and — also the frog

τοῦ ἵππου θεραπεύειν ἀναπτύσσων τὴν ὁπλήν. ὡς δ'
of-the horse to-tend lifting the hoof as and
αὕτως καὶ τὰ ὄπισθεν σκέλη καθαιρέτω.
likewise also the hind legs let-him-clean

3 εἰδέναι δὲ χρὴ τὸν περὶ τὸν ἵππον ὅτι καὶ ταῦτα καὶ
to-know and it-is-needful the-one about the horse that both these-things and
τἄλλα πάντα ὅσα πράττειν δεῖ ὡς ἥκιστα χρὴ
the-other all as-many-as to-do it-is-needful as least it-is-needful
κατὰ τὸ πρόσωπόν τε καὶ οὐρὰν ποιήσοντα προσιέναι· ἢν
by the face both and tail being-about-to-do to-approach if
γὰρ ἐπιχειρῇ ἀδικεῖν, κατ' ἀμφότερα ταῦτα κρείττων ὁ ἵππος
for he-attempt to-do-harm by both these stronger the horse
ἀνθρώπου. ἐκ πλαγίου δ' ἄν τις προσιὼν ἀβλαβέστατα
than-a-man from side but — someone approaching most-harmlessly
μὲν ἑαυτῷ, πλεῖστα δ' ἂν ἵππῳ δύναιτο χρῆσθαι.
indeed for-himself most and — for-the-horse could to-use

4 ἐπειδάν γε μὴν ἄγειν δέῃ τὸν ἵππον, τὴν μὲν
when at-least indeed to-lead it-be-needful the horse the indeed
ὄπισθεν ἀγωγὴν διὰ τάδε οὐκ ἐπαινοῦμεν ὅτι τῷ
behind leading for these-reasons not we-approve because for-the
μὲν ἄγοντι οὕτως ἥκιστα ἔστι φυλάξασθαι, τῷ δὲ ἵππῳ
indeed leader so least it-is to-guard-himself for-the but horse
οὕτω μάλιστα ἔξεστι ποιῆσαι ὅ τι ἂν βούληται.
so most it-is-possible to-do what ever — he-wish

5 τὸ δ' αὖ ἔμπροσθεν μακρῷ τῷ ἀγωγεῖ προϊόντα
the and in-turn in-front with-long the leading-rein going-before
διδάσκειν ὑφηγεῖσθαι τὸν ἵππον διὰ τάδε αὖ ψέγομεν.
to-teach to-follow the horse for these-reasons in-turn we-blame
ἔξεστι μὲν γὰρ τῷ ἵππῳ καθ' ὁπότερ' ἂν βούληται
it-is-possible indeed for for-the horse by whichever-of-the-two — he-wish

τῶν πλαγίων κακουργεῖν, ἔξεστι δὲ ἀναστρεφόμενον
of-the sides to-do-mischief it-is-possible and turning-round
ἀντίον γίγνεσθαι τῷ ἄγοντι.
opposite to-become to-the leader
ἀθρόοι δὲ δὴ ἵπποι πῶς ἄν ποτε ἀλλήλων δύναιντο 6
in-a-body and indeed horses how — ever one-another could
ἀπέχεσθαι οὕτως ἀγόμενοι; ἐκ πλαγίου δὲ ἵππος ἐθισθεὶς
to-keep-away-from so being-led from side but a-horse accustomed
παράγεσθαι ἥκιστα μὲν ἂν καὶ ἵππους καὶ ἀνθρώπους
to-be-led least indeed — both horses and men
δύναιτ' ἂν κακουργεῖν, κάλλιστα δ' ἂν παρεσκευασμένος
could — to-harm finest and — prepared
τῷ ἀναβάτῃ εἴη καὶ εἴ ποτε ἐν τάχει ἀναβῆναι δεήσειεν.
for-the rider would-be also if ever in speed to-mount it-were-needful
ἵνα δὲ ὁ ἱπποκόμος καὶ τὸν χαλινὸν ὀρθῶς ἐμβάλῃ, 7
so-that and the groom also the bit rightly put-in
πρῶτον μὲν προσίτω κατὰ τὰ ἀριστερὰ τοῦ ἵππου·
first indeed let-him-approach on the left of-the horse
ἔπειτα τὰς μὲν ἡνίας περιβαλὼν περὶ τὴν κεφαλὴν
then the indeed reins having-thrown around the head
καταθέτω ἐπὶ τῇ ἀκρωμίᾳ, τὴν δὲ κορυφαίαν τῇ δεξιᾷ
let-him-lay on the withers the and headstall with-the right
αἱρέτω, τὸ δὲ στόμιον τῇ ἀριστερᾷ προσφερέτω.
let-him-take the and mouthpiece with-the left let-him-bring
κἂν μὲν δέχηται, δῆλον ὅτι περιτιθέναι δεῖ τὸν 8
and-if indeed he-take-it clear that to-put-on it-is-needful the
κεκρύφαλον· ἐὰν δὲ μὴ ὑποχάσκῃ, ἔχοντα δεῖ πρὸς
head-piece if but not he-open holding it-is-needful against
τοῖς ὀδοῦσι τὸν χαλινὸν τὸν μέγαν δάκτυλον τῆς ἀριστερᾶς
the teeth the bit the great finger of-the left
χειρὸς εἴσω τῆς γνάθου τῷ ἵππῳ ποιῆσαι. οἱ γὰρ πολλοὶ
hand inside the jaw of-the horse to-make the for many

τούτου γιγνομένου χαλῶσι τὸ στόμα. ἢν δὲ μηδ' οὕτω
this happening slacken the mouth if and not-even so
δέχηται, πιεσάτω τὸ χεῖλος περὶ τῷ κυνόδοντι· καὶ πάνυ
he-take-it let-him-press the lip about the canine-tooth and very
τινὲς ὀλίγοι οὐ δέχονται τοῦτο πάσχοντες.
some few not take-it this suffering

9 δεδιδάχθω δὲ καὶ τάδε ὁ ἱπποκόμος, πρῶτον μὲν
let-be-taught and also these-things the groom first indeed
μήποτε ἄγειν τῆς ἡνίας τὸν ἵππον· τοῦτο γὰρ ἑτερογνάθους
never to-lead by-the rein the horse this for one-sided-mouthed
ποιεῖ· ἔπειτα δὲ ὅσον δεῖ ἀπέχειν τὸν χαλινὸν
makes then and how-much it-is-needful to-be-distant the bit
τῶν γνάθων. ὁ μὲν γὰρ ἄγαν πρὸς αὐταῖς τυλοῖ
from-the jaws the-one indeed for too toward them calluses
τὸ στόμα, ὥστε μὴ εὐαίσθητον εἶναι, ὁ δὲ ἄγαν εἰς
the mouth so-that not sensitive to-be the-one but too to
ἄκρον τὸ στόμα καθιέμενος ἐξουσίαν παρέχει συνδάκνοντι
tip the mouth let-down license gives biting-on
τὸ στόμιον μὴ πείθεσθαι.
the mouthpiece not to-obey

10 χρὴ δὲ τὸν ἵππον μὴ κατὰ τοιάδε παρωξύνθαι,
it-is-needful and the horse not in such-ways to-have-been-excited
εἴ τι δεῖ πονεῖν. οὕτω γὰρ δὴ μέγα ἐστὶ τὸ
if anything it-is-needful to-toil so for indeed great is the
λαμβάνειν ἐθέλειν τὸν ἵππον τὸν χαλινόν, ὡς ὁ μὴ
to-take to-be-willing the horse the bit that the-one not
δεχόμενος παντάπασιν ἄχρηστος.
taking altogether useless

11 ἢν δὲ μὴ μόνον ὅταν πονεῖν μέλλῃ χαλινῶται, ἀλλὰ
if and not only whenever to-toil he-is-about he-be-bridled but
καὶ ὅταν ἐπὶ τὸν σῖτον καὶ ὅταν ἐξ ἱππασίας εἰς
also whenever to the grain and whenever from riding to

οἶκον ἀπάγηται, οὐδὲν ἂν εἴη θαυμαστὸν εἰ ἁρπάζοι
home he-be-led-away nothing — would-be wonderful if he-snatched
τὸν χαλινὸν αὐτόματος προτεινόμενον.
the bit of-itself held-out
ἀγαθὸν δὲ τὸν ἱπποκόμον καὶ ἀναβάλλειν ἐπίστασθαι 12
good and the groom also to-put-up to-know
τὸν Περσικὸν τρόπον, ὅπως αὐτός τε ὁ δεσπότης, ἤν
the Persian way so-that himself both the master if
ποτε ἀρρωστήσῃ ἢ πρεσβύτερος γένηται, ἔχῃ τὸν
ever he-fall-ill or older become he-may-have the-one
εὐπετῶς ἀναβιβάζοντα, καὶ ἄλλῳ ἤν τινι βούληται
easily helping-mount and for-another if anyone he-wish
τὸν ἀναβαλοῦντα ἐπιχαρίσηται.
the-one going-to-put-up he-may-oblige-with
τὸ δὲ μήποτε σὺν ὀργῇ τῷ ἵππῳ προσφέρεσθαι, ἓν τοῦτο καὶ 13
the and never with anger the horse to-deal-with one this both
δίδαγμα καὶ ἔθισμα πρὸς ἵππον ἄριστον. ἀπρονόητον γὰρ
precept and habit toward horse best unforeseeing for
ἡ ὀργή, ὥστε πολλάκις ἐξεργάζεται ὧν μεταμέλειν ἀνάγκη.
the anger so-that often it-accomplishes what to-regret is-necessary
καὶ ὅταν δὲ ὑποπτεύσας τι ὁ ἵππος μὴ θέλῃ πρὸς 14
and whenever and having-suspected something the horse not wish toward
τοῦτο προσιέναι, διδάσκειν δεῖ ὅτι οὐ δεινά ἐστι, μάλιστα
this to-approach to-teach it-is-needful that not terrible it-is most
μὲν οὖν ἵππῳ εὐκαρδίῳ· εἰ δὲ μή, ἁπτόμενον αὐτὸν τοῦ
indeed then for-horse stout-hearted if and not touching himself the
δεινοῦ δοκοῦντος εἶναι καὶ τὸν ἵππον πρᾴως προσάγοντα.
terrible seeming to-be and the horse gently bringing-up

15 οἱ δὲ πληγαῖς ἀναγκάζοντες ἔτι πλείω φόβον παρέχουσιν·
the-ones and with-blows compelling still more fear provide
οἴονται γὰρ οἱ ἵπποι, ὅταν τι χαλεπὸν πάσχωσιν ἐν
think for the horses whenever anything harsh they-suffer in
τῷ τοιούτῳ, καὶ τούτου τὰ ὑποπτευόμενα αἴτια εἶναι.
the such also of-this the suspected-things causes to-be
16 ἐπειδάν γε μὴν ὁ ἱπποκόμος τὸν ἵππον παραδιδῷ τῷ
when at-least indeed the groom the horse hand-over to-the
ἀναβάτῃ, τὸ μὲν ἐπίστασθαι ὑποβιβάζεσθαι τὸν ἵππον,
rider the indeed to-know to-make-crouch the horse
ὥστε εὐπετὲς εἶναι ἀναβῆναι, οὐ μεμφόμεθα· τόν γε μέντοι
so-as easy to-be to-mount not we-blame the at-least however
ἱππέα νομίζομεν χρῆναι μελετᾶν καὶ μὴ παρέχοντος
horseman we-think it-to-be-needful to-practice even not presenting
ἵππου δύνασθαι ἀναβαίνειν. ἄλλοτε μὲν γὰρ ἀλλοῖος
horse to-be-able to-mount at-one-time indeed for of-another-kind
ἵππος παραπίπτει, ἄλλοτε δ' ἄλλως ὁ αὐτὸς ὑπηρετεῖ.
horse falls-to-one at-another and otherwise the same serves

The rider holds the lead rein in his left hand and the reins with the mane in his right, so as not to jerk the mouth while mounting or vaulting, and practices mounting from the right too. He sits as if standing with legs apart, thighs gripping, lower leg loose, and body supple. He starts at a walk, then trots and breaks into a canter leading with the left, and rides the oblong fetter so the horse turns on both sides. He collects it in turns without leaning, practices bursts and halts, and dismounts where it works.

Ὅταν γε μὴν παραδέξηται τὸν ἵππον ὡς ἀναβησόμενος, 1
Whenever at-least indeed he-take-over the horse as going-to-mount
νῦν αὖ γράψομεν ὅσα ποιῶν ὁ ἱππεὺς καὶ
now in-turn we-shall-write as-many-things-as doing the horseman both
ἑαυτῷ καὶ τῷ ἵππῳ ὠφελιμώτατος ἂν ἐν τῇ ἱππικῇ
to-himself and to-the horse most-beneficial — in the horsemanship
εἴη. πρῶτον μὲν τοίνυν τὸν ῥυταγωγέα χρὴ ἐκ τῆς
might-be first indeed then the leading-rein it-is-needful from the
ὑποχαλινιδίας ἢ ἐκ τοῦ ψαλίου ἠρτημένον εὐτρεπῆ εἰς
chin-strap or from the noseband hanging ready into
τὴν ἀριστερὰν χεῖρα λαβεῖν, καὶ οὕτω χαλαρὸν ὡς μήτ'
the left hand to-take and so slack that neither
ἂν ἀνιμῶν τῶν τριχῶν παρὰ τὰ ὦτα λαβόμενος μέλλῃ
if hauling-up by-the hair by the ears having-taken-hold he-be-about
ἀναβήσεσθαι μήτε ἂν ἀπὸ δόρατος ἀναπηδᾷ, σπᾶν τὸν
to-mount nor if from spear he-leap-up to-pull the
ἵππον. τῇ δεξιᾷ δὲ τὰς ἡνίας παρὰ τὴν ἀκρωμίαν
horse with-the right and the reins by the withers
λαμβανέτω ὁμοῦ τῇ χαίτῃ, ὅπως μηδὲ καθ' ἕνα τρόπον
let-him-take together with-the mane so-that not-even in one way
ἀναβαίνων σπάσῃ τῷ χαλινῷ τὸ στόμα τοῦ ἵππου.
mounting he-pull with-the bit the mouth of-the horse

2 ἐπειδὰν δὲ ἀνακουφίσῃ ἑαυτὸν εἰς τὴν ἀνάβασιν, τῇ
when and he-lift himself for the mounting with-the
μὲν ἀριστερᾷ ἀνιμάτω τὸ σῶμα, τὴν δὲ δεξιὰν ἐντεινων
indeed left let-him-haul-up the body the but right stretching-out
συνεπαιρέτω ἑαυτόν· οὕτω γὰρ ἀναβαίνων οὐδὲ ὄπισθεν
let-him-raise-with himself so for mounting not-even from-behind
αἰσχρὰν θέαν παρέξει· συγκεκαμμένῳ δὲ τῷ σκέλει, καὶ
ugly sight he-will-present with-bent and the leg and
μηδὲ τὸ γόνυ ἐπὶ τὴν ῥάχιν τοῦ ἵππου τιθέτω, ἀλλ᾽
not-even the knee on the spine of-the horse let-him-put but
ὑπερβησάτω ἐπὶ τὰς δεξιὰς πλευρὰς τὴν κνήμην. ὅταν δὲ
let-him-carry-over to the right ribs the shank when and
περιενέγκῃ τὸν πόδα, τότε καὶ τὼ γλουτὼ καθεθέτω
he-bring-round the foot then also the-two buttocks let-him-set-down
ἐπὶ τὸν ἵππον.
on the horse

3 ἢν δὲ τύχῃ ὁ ἱππεὺς τῇ μὲν ἀριστερᾷ ἄγων τὸν
if and happen the horseman with-the indeed left leading the
ἵππον, τῇ δὲ δεξιᾷ τὸ δόρυ ἔχων, ἀγαθὸν μὲν ἡμῖν
horse with-the but right the spear holding good indeed to-us
δοκεῖ εἶναι τὸ καὶ ἐκ τῶν δεξιῶν μελετῆσαι ἀναπηδᾶν.
it-seems to-be the also from the right to-practice to-leap-up
μαθεῖν δ᾽ οὐδὲν δεῖ ἄλλο ἢ ἃ μὲν τότε τοῖς
to-learn and nothing it-is-needful else than what indeed then with-the
δεξιοῖς τοῦ σώματος ἐποίει τοῖς ἀριστεροῖς ποιεῖν, ἃ
right of-the body he-did with-the left to-do what
δὲ τότε τοῖς ἀριστεροῖς τοῖς δεξιοῖς.
but then with-the left with-the right

τούτου δ' ἕνεκα καὶ ταύτην ἐπαινοῦμεν τὴν ἀνάβασιν, ὅτι 4
of-this and for-the-sake also this we-approve the mounting that
ἅμα τε ἀναβεβηκὼς ἂν εἴη καὶ κατεσκευασμένος πάντα,
at-once both mounted — he-would-be and prepared in-all
εἴ τι δέοι ἐξαίφνης πρὸς πολεμίους ἀγωνίζεσθαι.
if anything it-were-needful suddenly against enemies to-contend
ἐπειδάν γε μὴν καθίζηται ἐάν τε ἐπὶ ψιλοῦ ἐάν τε ἐπὶ τοῦ 5
when at-least indeed he-be-seated if both on bare-back if and on the
ἐφιππίου, οὐ τὴν ὥσπερ ἐπὶ τοῦ δίφρου ἕδραν ἐπαινοῦμεν,
saddle-cloth not the as on the chair seat we-approve
ἀλλὰ τὴν ὥσπερ ὀρθὸς ἂν διαβεβηκὼς εἴη τοῖν
but the as-if upright — astride he-were with-the-two
σκελοῖν. τοῖν τε γὰρ μηροῖν οὕτως ἂν ἔχοιτο μᾶλλον
legs with-the-two both for thighs so — he-would-cling more
τοῦ ἵππου, καὶ ὀρθὸς ὢν ἐρρωμενεστέρως ἂν δύναιτο καὶ
the horse and upright being more-vigorously — he-could both
ἀκοντίσαι καὶ πατάξαι ἀπὸ τοῦ ἵππου, εἰ δέοι.
to-hurl-javelins and to-strike from the horse if it-were-needful
χρὴ δὲ καὶ χαλαρὰν ἀπὸ τοῦ γόνατος ἀφεῖσθαι 6
it-is-needful and also slack from the knee to-have-been-let-hang
τὴν κνήμην σὺν τῷ ποδί. σκληρὸν μὲν γὰρ ἔχων τὸ
the shank with the foot stiff indeed for having the
σκέλος εἰ προσκόψειέ τῳ, προσκεκλασμένος ἂν
leg if he-should-knock against-anything broken —
εἴη· ὑγρὰ δὲ οὖσα ἡ κνήμη, εἴ τι καὶ προσπίπτοι
it-would-be supple but being the shank if anything even should-strike-against
αὐτῇ, ὑπείκοι ἂν καὶ τὸν μηρὸν οὐδὲν μετακινοίη.
it it-would-yield — and the thigh nothing would-disturb
δεῖ δὲ τὸν ἱππέα καὶ τὸ ἄνωθεν τῶν ἑαυτοῦ ἰσχίων 7
it-is-needful and the horseman also the above the his-own hips
σῶμα ὡς ὑγρότατον ἐθίζειν εἶναι. οὕτω γὰρ ἂν ποιεῖν
body as most-supple to-accustom to-be so for — to-do

τέ τι μᾶλλον δύναιτο, καὶ εἰ ἕλκοι τις αὐτὸν
both something more he-could and if should-pull someone him
ἢ ὠθοίη, ἧττον ἂν σφάλλοιτο.
or push less — he-would-be-unseated

8 ἐπειδάν γε μὴν καθίζηται, πρῶτον μὲν ἠρεμεῖν δεῖ
when at-least indeed he-be-seated first indeed to-be-quiet it-is-needful
διδάσκειν τὸν ἵππον, ἕως ἂν καὶ ὑποσπάσηται, ἤν τι
to-teach the horse until — also he-draw-up if anything
δέηται, καὶ ἡνίας ἰσώσηται, καὶ δόρυ λάβῃ ὡς ἂν
he-need and reins he-make-even and spear take as —
εὐφορώτατον εἴη. ἔπειτα δὲ ἐχέτω τὸν ἀριστερὸν
handiest it-may-be then and let-him-hold the left
βραχίονα πρὸς ταῖς πλευραῖς· οὕτω γὰρ εὐσταλέστατός
arm against the ribs so for neatest
τε ὁ ἱππεὺς ἔσται καὶ ἡ χεὶρ ἐγκρατεστάτη.
both the horseman will-be and the hand most-in-control

9 ἡνίας γε μὴν ἐπαινοῦμεν ὁποῖαι ἴσαι τέ εἰσι καὶ μὴ
reins at-least indeed we-approve such-as equal both are and not
ἀσθενεῖς μηδὲ ὀλισθηραὶ μηδὲ παχεῖαι, ἵνα καὶ τὸ δόρυ
weak nor slippery nor thick so-that also the spear
ὅταν δέῃ δέχεσθαι ἡ χεὶρ δύνηται.
whenever it-be-needful to-receive the hand be-able

10 Ὅταν δὲ προχωρεῖν σημήνῃ τῷ ἵππῳ, βάδην μὲν
Whenever and to-go-forward he-signal to-the horse at-a-walk indeed
ἀρχέσθω· τοῦτο γὰρ ἀταρακτότατον. ἡνιοχείτω δέ,
let-him-begin this for least-disturbing let-him-hold-the-reins and
ἢν μὲν κυφαγωγότερος ᾖ ὁ ἵππος, ἀνωτέρω ταῖς
if indeed more-head-down-carrying be the horse higher with-the
χερσίν, ἢν δὲ μᾶλλον ἀνακεκυφώς, κατωτέρω· οὕτω γὰρ
hands if but more holding-head-up lower so for
ἂν μάλιστα κοσμοίη τὸ σχῆμα.
— most he-would-grace the bearing

μετὰ δὲ ταῦτα τὸν αὐτοφυῆ διατροχάζων διαχαλῴη 11
after and these-things the natural trotting would-loosen
τ᾽ ἂν ἀλυπότατα τὸ σῶμα καὶ εἰς τὸ ἐπιρραβδοφορεῖν
both — most-painlessly the body and to the to-canter
ἥδιστ᾽ ἂν ἀφικνοῖτο. ἐπείπερ δὲ καὶ ἀπὸ τῶν
most-pleasantly — would-arrive since and also from the
ἀριστερῶν ἄρχεσθαι εὐδοκιμώτερον, ὧδ᾽ ἂν μάλιστα ἀπὸ
left to-begin more-esteemed thus — most from
τούτων ἄρχοιτο εἰ διατροχάζοντος μέν, ὁπότε ἀναβαίνοι
these he-would-begin if trotting indeed when he-rise
τῷ δεξιῷ, τότε σημαίνοι τῷ ἵππῳ τὸ ἐπιρραβδοφορεῖν.
with-the right then he-signal to-the horse the to-canter
τὸ γὰρ ἀριστερὸν μέλλων αἴρειν ἐκ τούτου ἂν ἄρχοιτο, 12
the for left going to-raise from this — he-would-begin
καὶ ὁπότε ἐπὶ τὰ εὐώνυμα ἀναστρέφοι, τότε καὶ τῆς
and when to the left he-turn then also the
ἐπισκελίσεως [ἂν] ἄρχοιτο. καὶ γὰρ πέφυκεν ὁ ἵππος
leading-leg — he-would-begin and for it-is-natural the horse
εἰς μὲν τὰ δεξιὰ στρεφόμενος τοῖς δεξιοῖς ἀφηγεῖσθαι,
into indeed the right turning with-the right to-lead
εἰς εὐώνυμα δὲ τοῖς ἀριστεροῖς.
into left but with-the left
ἱππασίαν δ᾽ ἐπαινοῦμεν τὴν πέδην καλουμένην· ἐπ᾽ 13
riding and we-approve the fetter so-called on
ἀμφοτέρας γὰρ τὰς γνάθους στρέφεσθαι ἐθίζει. καὶ τὸ
both for the jaws to-turn it-accustoms and the
μεταβάλλεσθαι δὲ τὴν ἱππασίαν ἀγαθόν, ἵνα ἀμφότεραι
to-change and the riding good so-that both
αἱ γνάθοι καθ᾽ ἑκάτερον τῆς ἱππασίας ἰσάζωνται.
the jaws on each-side of-the riding be-equalized

14 ἐπαινοῦμεν δὲ καὶ τὴν ἑτερομήκη πέδην μᾶλλον τῆς
we-approve and also the oblong fetter rather than-the
κυκλοτεροῦς. ἥδιον μὲν γὰρ οὕτως ἂν ἀναστρέφοιτο ὁ
circular more-gladly indeed for so — would-turn the
ἵππος ἤδη πλήρης ὢν τοῦ εὐθέος, καὶ τό τε ὀρθοδρομεῖν
horse already full being of-the straight and the both running-straight
καὶ τὸ ἀποκάμπτειν ἅμα μελετῴη ἄν.
and the turning at-the-same-time he-would-practice —
15 δεῖ δὲ καὶ ὑπολαμβάνειν ἐν ταῖς στροφαῖς· οὐ γὰρ
it-is-needful and also to-check in the turns not for
ῥᾴδιον τῷ ἵππῳ οὐδ' ἀσφαλὲς ἐν τῷ τάχει ὄντα κάμπτειν ἐν
easy for-the horse nor safe in the speed being to-turn in
μικρῷ, ἄλλως τε κἂν ἀπόκροτον ᾖ ὀλισθηρὸν ᾖ τὸ χωρίον.
small-space especially both if hard or slippery be the place
16 ὅταν γε μὴν ὑπολαμβάνῃ, ὡς ἥκιστα μὲν χρὴ
whenever at-least indeed he-check as least indeed it-is-needful
τὸν ἵππον πλαγιοῦν τῷ χαλινῷ, ὡς ἥκιστα δ' αὐτὸν
the horse to-slant with-the bit as least and himself
πλαγιοῦσθαι· εἰ δὲ μή, εὖ χρὴ εἰδέναι ὅτι μικρὰ
to-slant if and not well it-is-needful to-know that small
πρόφασις ἀρκέσει κεῖσθαι καὶ αὐτὸν καὶ τὸν ἵππον.
pretext will-suffice to-lie-down both himself and the horse
17 ἐπειδάν γε μὴν ἐκ τῆς στροφῆς εἰς τὸ εὐθὺ βλέπῃ ὁ
when at-least indeed from the turn to the straight look the
ἵππος, ἐν τούτῳ πρὸς τὸ θᾶττον αὐτὸν ὁρμάτω. δῆλον
horse in this toward the quicker him let-him-urge clear
γὰρ ὅτι καὶ ἐν τοῖς πολέμοις αἱ στροφαί εἰσιν ἢ
for that also in the wars the turns are either
τοῦ διώκειν ἢ τοῦ ἀποχωρεῖν ἕνεκα. ἀγαθὸν οὖν τὸ
of-the to-pursue or of-the to-retreat for-the-sake good then the
στραφέντα ταχύνειν μελετᾶν.
having-turned to-quicken to-practice

ὅταν δὲ ἱκανῶς ἤδη δοκῇ τὸ γυμνάσιον τῷ ἵππῳ 18
whenever and sufficiently already seem the exercise for-the horse
ἔχειν, ἀγαθὸν καὶ διαπαύσαντα ὁρμῆσαι ἐξαίφνης εἰς τὸ
to-be good also having-rested to-urge suddenly into the
τάχιστον, καὶ ἀφ᾽ ἵππων μέντοι καὶ πρὸς ἵππους· καὶ
fastest and from horses however and toward horses and
ἐκ τοῦ ταχέος αὖ ὡς ἐγγυτάτω ἠρεμίζειν, καὶ ἐκ τοῦ
from the fast in-turn as nearest to-bring-to-rest and from the
ἑστάναι δὲ στρέψαντα δεῖ πάλιν ὁρμᾶν. πρόδηλον
to-stand and having-turned it-is-needful again to-urge evident
γὰρ ὅτι ἔσται ποτὲ ὅτε ἑκατέρου τούτων δεήσει.
for that there-will-be sometime when of-each-of-the-two of-these it-will-be-needed
ὅταν γε μὴν καταβαίνειν ἤδη καιρὸς ᾖ, μήτε ἐν ἵπποις 19
whenever at-least indeed to-dismount already time be neither among horses
ποτὲ καταβαίνειν μήτε παρὰ σύστασιν ἀνθρώπων μήτε
ever to-dismount nor by gathering of-men nor
ἔξω τῆς ἱππασίας, ἀλλ᾽ ὅπουπερ καὶ πονεῖν ἀναγκάζεται
outside the riding-ground but where-very also to-toil is-compelled
ὁ ἵππος, ἐνταῦθα καὶ τῆς ῥᾳστώνης τυγχανέτω.
the horse there also of-the ease let-him-obtain

Horse and rider should practice slopes and ditches. A novice is led over a ditch on a slack rein, the man crossing first; one that refuses is struck hard, and once mounted it is spurred at each leap. Descents are taught on soft ground. The rider leans forward at a start and back at a halt, and holds the mane over a ditch. Hunting or mock combat with blunted javelins trains him, and near the enemy he keeps his horse in hand. A horse learns by reward and punishment.

1 Ἐπειδήπερ ἔστιν ὅπου τρέχειν δεήσει τὸν ἵππον καὶ
Since there-is where to-run it-will-be-needful the horse both
πρανῆ καὶ ὄρθια καὶ πλάγια, ἔστι δ' ὅπου διαπηδᾶν,
down-slopes and uphill and sideways there-is and where to-leap-across
ἔστι δ' ὅπου καὶ ἐκπηδᾶν, ἔνθα δὲ καὶ καθάλλεσθαι,
there-is and where also to-leap-out where and also to-jump-down
καὶ ταῦτα πάντα διδάσκειν τε δεῖ καὶ μελετᾶν καὶ
also these-things all to-teach both it-is-needful and to-practice both
αὐτὸν [καθόλου] καὶ τὸν ἵππον. οὕτω γὰρ ἂν σωτήριοί τε
himself in-general and the horse so for — safe both
εἶεν ἀλλήλοις καὶ χρησιμώτεροι ἂν δοκοῖεν εἶναι.
they-would-be to-one-another and more-useful — they-would-seem to-be
2 εἰ δέ τις διλογεῖν ἡμᾶς οἴεται, ὅτι περὶ τῶν αὐτῶν
if and someone to-say-twice us thinks because about the same-things
λέγομεν νῦν τε καὶ πρόσθεν, οὐ διλογία ταῦτά ἐστίν.
we-speak now both and before not repetition these-things are
ὅτε μὲν γὰρ ἐωνεῖτο, πειρᾶσθαι ἐκελεύομεν εἰ δύναιτο
when indeed for he-was-buying to-test we-bade if could
ὁ ἵππος ταῦτα ποιεῖν· νῦν δὲ διδάσκειν φαμὲν χρῆναι
the horse these-things to-do now but to-teach we-say to-be-needful
τὸν ἑαυτοῦ καὶ γράψομεν ὡς δεῖ διδάσκειν.
the his-own and we-shall-write how it-is-needful to-teach

τὸν μὲν γὰρ παντάπασιν ἄπειρον τοῦ διαπηδᾶν λαβόντα 3
the-one indeed for altogether inexperienced of-the to-leap-across having-taken
δεῖ τοῦ ἀγωγέως καταβεβλημένου προδιαβῆναι αὐτὸν
it-is-needful the leading-rein having-been-let-drop to-cross-first himself
τὴν τάφρον, ἔπειτα δὲ ἐντείνειν δεῖ τῷ ἀγωγεῖ
the ditch then and to-pull it-is-needful on-the leading-rein
ὡς διάλληται.
so-that he-leap-across
ἢν δὲ μὴ ἐθέλῃ, ἔχων τις μάστιγα ἢ ῥάβδον ἐμβαλέτω 4
if and not he-be-willing having someone a-whip or rod let-him-lay-on
ὡς ἰσχυρότατα· καὶ οὕτως ὑπεραλεῖται οὐ τὸ μέτρον, ἀλλὰ
as hardest and so he-will-overleap not the measure but
πολὺ πλεῖον τοῦ καιροῦ· καὶ τὸ λοιπὸν οὐδὲν δεήσει
much more than-the due and the rest nothing it-will-be-needful
παίειν, ἀλλ᾽ ἢν μόνον ἴδῃ ὄπισθέν τινα ἐπελθόντα, ἁλεῖται.
to-strike but if only he-see behind someone coming-up he-will-leap
ἐπειδὰν δὲ οὕτω διαπηδᾶν ἐθισθῇ, καὶ ἀναβεβηκὼς 5
when and so to-leap-across he-be-accustomed also mounted
ἐπαγέτω τὸ μὲν πρῶτον μικράς, ἔπειτα δὲ καὶ
let-him-bring-him the indeed first small then and also
μείζους. ὅταν δὲ μέλλῃ πηδᾶν, παισάτω αὐτὸν τῷ
bigger whenever and he-be-about to-leap let-him-strike him with-the
μύωπι. ὡσαύτως δὲ καὶ τὸ ἀναπηδᾶν καὶ τὸ καταπηδᾶν
spur likewise and also the to-leap-up and the to-leap-down
διδάσκων παισάτω τῷ μύωπι. ἀθρόῳ γὰρ τῷ σώματι
teaching let-him-strike with-the spur in-a-mass for with-the body
ταῦτα πάντα ποιῶν καὶ ἑαυτῷ ὁ ἵππος καὶ τῷ
these-things all doing both for-himself the horse and for-the
ἀναβάτῃ ἀσφαλέστερον ποιήσει μᾶλλον ἢ ἂν ἐλλείπῃ
rider safer will-make rather than if he-leave-behind
τὰ ὄπισθεν ἢ διαπηδῶν ἢ ἀνορούων ἢ καθαλλόμενος.
the hindquarters either leaping-across or springing-up or jumping-down

6 εἴς γε μὴν τὸ κάταντες πρῶτον χρὴ ἐν μαλακῷ
to at-least indeed the downhill first it-is-needful in soft
χωρίῳ διδάσκειν. καὶ τελευτῶν ἐπειδὰν τοῦτο ἐθισθῇ,
place to-teach and at-last when this he-be-accustomed
πολὺ ἥδιον τὸ πρανὲς τοῦ ὀρθίου δραμεῖται. ἃ δὲ
much more-gladly the down-slope than-the uphill he-will-run what and
φοβοῦνταί τινες μὴ ἀπορρηγνύωνται τοὺς ὤμους κατὰ τὰ
fear some lest they-dislocate the shoulders down the
πρανῆ ἐλαυνόμενοι, θαρροῦντων μαθόντες ὅτι Πέρσαι
slopes being-ridden let-them-take-courage having-learned that Persians
καὶ Ὀδρύσαι ἅπαντες τὰ κατάντη ἀμιλλώμενοι οὐδὲν
and Odrysians all the downhill racing nothing
ἧττον τῶν Ἑλλήνων ὑγιεῖς τοὺς ἵππους ἔχουσι.
less than-the Greeks sound the horses have
7 παρήσομεν δὲ οὐδὲ ὅπως τὸν ἀναβάτην ὑπηρετεῖν
we-shall-pass-over and not-even how the rider to-serve
δεῖ πρὸς ἕκαστα τούτων. χρὴ γὰρ ὁρμῶντος μὲν
it-is-needful for each of-these it-is-needful for starting indeed
ἐξαίφνης ἵππου προνεύειν· ἧττον γὰρ ἂν καὶ ὑποδύοι
suddenly the-horse to-lean-forward less for — both would-slip-from-under
ὁ ἵππος καὶ ἀναβάλλοι τὸν ἀναβάτην· ἐν μικρῷ δὲ
the horse and would-throw the rider in short-space but
ἀναλαμβανομένου ἀναπίπτειν· ἧττον γὰρ ἂν αὐτὸς κόπτοιτο.
being-pulled-up to-lean-back less for — himself would-be-jolted
8 τάφρον δὲ διαλλομένου καὶ πρὸς ὄρθιον ἰεμένου οὐ
a-ditch and leaping and toward uphill rushing not
κακὸν χαίτης ἐπιλαμβάνεσθαι, ὡς μὴ ὁ ἵππος τῷ
bad of-the-mane to-take-hold so-that not the horse by-the
τε χωρίῳ ἅμα καὶ τῷ χαλινῷ βαρύνηται. εἴς
both place at-the-same-time and by-the bit be-weighed-down to
γε μὴν τὸ πρανὲς καὶ ἑαυτὸν ὑπτιαστέον καὶ τοῦ
at-least indeed the down-slope both himself one-must-lean-back and the

ἵππου ἀντιληπτέον τῷ χαλινῷ, ὡς μὴ προπετῶς εἰς
horse one-must-hold-back with-the bit so-that not headlong to
τὸ κάταντες μήτε αὐτὸς μήτε ὁ ἵππος φέρηται.
the downhill either himself or the horse be-carried
Ὀρθῶς δ' ἔχει καὶ τὸ ἄλλοτε μὲν ἐν ἄλλοις τόποις, 9
Rightly and it-is also the at-one-time indeed in other places
ἄλλοτε δὲ μακρὰς ἄλλοτε δὲ βραχείας τὰς ἱππασίας
at-another and long at-another and short the rides
ποιεῖσθαι. ἀμισέστερα γὰρ τῷ ἵππῳ καὶ ταῦτα τοῦ ἀεὶ
to-make less-hateful for to-the horse also these-things than-the always
ἐν τοῖς αὐτοῖς τόποις καὶ ὁμοίως τὰς ἱππασίας ποιεῖσθαι.
in the same places and alike the rides to-make
ἐπεὶ δὲ δεῖ ἐν παντοίοις τε χωρίοις τὸν ἵππον ἀνὰ 10
since and it-is-needful in every-kind both places the horse at
κράτος ἐλαύνοντα ἔποχον εἶναι καὶ ἀπὸ τοῦ ἵππου τοῖς
full-speed riding firm-in-seat to-be and from the horse with-the
ὅπλοις καλῶς δύνασθαι χρῆσθαι, ὅπου μέν ἐστι χωρία
arms well to-be-able to-use where indeed there-are places
ἐπιτήδεια καὶ θηρία, ἄμεμπτος ἡ ἐν θήραις μελέτη τῆς
suitable and game blameless the in hunts practice of-the
ἱππικῆς· ὅπου δὲ ταῦτα μὴ ὑπάρχει, ἀγαθὴ ἄσκησις
horsemanship where but these-things not are-present good exercise
καὶ ἢν δύο ἱππόται συντιθεμένω ὁ μὲν φεύγῃ ἐπὶ
also if two riders having-agreed the-one indeed flee on
τοῦ ἵππου παντοῖα χωρία, καὶ τὸ δόρυ εἰς τοὔπισθεν
the horse every-kind places and the spear to the-back
μεταβαλλόμενος ὑποχωρῇ, ὁ δὲ διώκῃ, ἐσφαιρωμένα
reversing retreat the-other but pursue buttoned
τε ἔχων ἀκόντια καὶ δόρυ ὡσαύτως πεπραγματευμένον·
both having javelins and spear likewise treated
καὶ ὅπου μὲν ἂν εἰς ἀκόντιον ἀφικνῆται, ἀκοντίζῃ τὸν
and where indeed — within javelin-range he-come he-throw-at the

φεύγοντα τοῖς σφαιρωτοῖς· ὅπου δ' ἂν εἰς δόρατος
fleeing with-the buttoned where but — within spear's
πληγήν, παίῃ τὸν ἁλισκόμενον.
stroke he-strike the one-caught

11 ἀγαθὸν δὲ κἄν ποτε συμπέσωσιν, ἑλκύσαντα ἐφ' ἑαυτὸν
good and if ever they-close having-drawn toward himself
τὸν πολέμιον ἐξαίφνης ἀπῶσαι· τοῦτο γὰρ καταβλητικόν.
the enemy suddenly to-push-away this for is-for-unhorsing
ὀρθῶς δὲ ἔχει καὶ τῷ ἑλκομένῳ ἐπελαύνειν τὸν ἵππον·
rightly and it-is also for-the one-being-drawn to-drive-on the horse
τοῦτο γὰρ ποιῶν ὁ ἑλκόμενος καταβάλοι ἂν μᾶλλον
this for doing the one-being-drawn would-throw-down — rather
τὸν ἕλκοντα ἢ καταπέσοι.
the drawer than would-fall

12 ἢν δέ ποτε καὶ στρατοπέδου ἀντικαθημένου ἀνθιππεύωσιν
if and ever also camp facing they-skirmish-on-horseback
ἀλλήλοις, καὶ διώκωσι μὲν μέχρι τῆς πολεμίας φάλαγγος
against-one-another and pursue indeed up-to the hostile line
τοὺς ἀντίους, φεύγωσι δὲ μέχρι τῆς φιλίας, ἀγαθὸν καὶ
the opponents flee but up-to the friendly good also
ἐνταῦθα ἐπίστασθαι ὅτι ἕως μὲν ἂν παρὰ τοὺς φίλους
here to-know that as-long-as indeed — by the friends
τις ᾖ καλὸν καὶ ἀσφαλὲς τὸ ἐν πρώτοις ἐπιστρέψαντα ἀνὰ
one be fine and safe the in first-ranks having-turned at
κράτος ἐπικεῖσθαι, ὅταν δ' ἐγγὺς τῶν ἐναντίων γίγνηται,
full-speed to-press-on whenever but near of-the opponents he-come
ὑποχείριον τὸν ἵππον ἔχειν. οὕτω γὰρ ἂν ὡς τὸ εἰκὸς μάλιστα
under-control the horse to-have so for — as the likely most
δύναιτο βλάπτων τοὺς ἐναντίους μὴ βλάπτεσθαι ὑπ' αὐτῶν.
he-could harming the opponents not to-be-harmed by them

ἀνθρώποις μὲν οὖν ἄνθρωπον θεοὶ ἔδοσαν λόγῳ διδάσκειν 13
to-men indeed then man gods granted by-speech to-teach
ἃ δεῖ ποιεῖν, ἵππον δὲ δῆλον ὅτι λόγῳ μὲν οὐδὲν
what is-needful to-do a-horse but clear that by-speech indeed nothing
ἂν διδάξαις· ἢν δὲ ὅταν μὲν ποιήσῃ ὡς ἂν βούλῃ,
— you-would-teach if but whenever indeed he-do as — you-wish
ἀντιχαρίσῃ αὐτῷ, ὅταν δὲ ἀπειθῇ, κολάζῃς, οὕτω
you-show-favor-in-return to-him whenever but he-disobey you-punish so
μάλιστα μάθοι ἂν τὸ δέον ὑπηρετεῖν.
most he-would-learn — the needful to-serve
καὶ ἔστι μὲν τοῦτο ἐν βραχεῖ εἰπεῖν, δι᾽ ὅλης 14
and it-is-possible indeed this in short to-say through whole
δὲ τῆς ἱππικῆς παρακολουθεῖ. καὶ γὰρ χαλινὸν μᾶλλον
but the horsemanship it-holds-good and for bit more
ἂν λαμβάνοι, εἰ ὁπότε δέξαιτο ἀγαθόν τι αὐτῷ
— he-would-take if whenever he-accepted good something for-him
ἀποβαίνοι· καὶ διαπηδῴη δ᾽ ἂν καὶ ἐξάλλοιτο καὶ
resulted and he-would-leap-across and — and leap-out and
τἄλλα πάντα ὑπηρετοίη ἄν, εἰ προσδοκῴη ὁπότε τὰ
the-other all would-serve — if he-expected when the
σημαινόμενα πράξειε ῥᾳστώνην τινά.
signals he-did ease some

IX · THE SPIRITED HORSE

A spirited horse is treated as an angry man is: mounted gently, started slowly, spared sudden signals, sights, and sounds, and checked gently, not jerked. Long quiet rides calm it; hard galloping only enrages it. It is kept from racing other horses and ridden in a smooth bit, and the rider sits still on it. It is taught to calm at a smack of the lips and rouse at a cluck, and the rider stays calm at shouts and trumpets. Better not to buy an overly spirited horse for war; a sluggish one needs the opposite.

1 Καὶ τὰ μὲν δὴ εἰρημένα ταῦτά ἐστιν ὡς ἂν ἥκιστα
And the-things indeed indeed said these are how — least
μὲν ἐξαπατῷτο καὶ πῶλον καὶ ἵππον ὠνούμενος,
indeed he-might-be-deceived both colt and horse buying
ἥκιστα δ' ἂν διαφθείραι χρώμενος, μάλιστα δ' ἂν
least and — he-might-ruin using most and —
ἵππον ἀποδεικνύειν δέοι ἔχοντα ὧν ἱππεὺς
a-horse to-show it-might-be-needful having what a-horseman
δεῖται εἰς πόλεμον. καιρὸς δ' ἴσως γράψαι καὶ εἴ ποτε
needs for war time and perhaps to-write also if ever
συμβαίη θυμοειδεστέρῳ ἵππῳ τοῦ καιροῦ χρῆσθαι ἢ
it-happened with-more-spirited horse than-the due to-deal or
βλακωδεστέρῳ, ὡς ἂν ὀρθότατα ἑκατέρῳ χρῷτο.
more-sluggish how — most-rightly each-of-the-two he-might-use

2 πρῶτον μὲν τοίνυν χρὴ τοῦτο γνῶναι ὅτι ἐστὶ θυμὸς
first indeed then it-is-needful this to-know that is spirit
ἵππῳ ὅπερ ὀργὴ ἀνθρώπῳ. ὥσπερ οὖν καὶ ἄνθρωπον ἥκιστ'
in-horse what-very anger in-man as then also a-man least
ἂν ὀργίζοι τις μήτε λέγων χαλεπὸν μηδὲν μήτε ποιῶν,
— would-anger someone neither saying harsh anything nor doing
οὕτω καὶ ἵππον θυμοειδῆ ὁ μὴ ἀνιῶν ἥκιστ' ἂν ἐξοργίζοι.
so also a-horse spirited the-one not vexing least — would-enrage

εὐθὺς μὲν οὖν χρὴ ἐν τῇ ἀναβάσει ἐπιμελεῖσθαι ὡς ἂν 3
at-once indeed then it-is-needful in the mounting to-take-care that —
ἥκιστ᾽ ἀναβαίνων λυποῖ· ἐπειδὰν δ᾽ ἀναβῇ, ἠρεμήσαντα
least mounting he-vex when and he-mount having-kept-still
πλείω χρόνον ἢ τὸν ἐπιτυχόντα οὕτω προκινεῖν αὐτὸν
longer time than the ordinary so to-move-on him
ὡς πραοτάτοις σημείοις. ἔπειτα δ᾽ ἐκ τοῦ βραδυτάτου
with gentlest signals then and from the slowest
ἀρχόμενον οὕτως αὖ εἰς τὸ θᾶττον προάγειν ὡς
beginning so in-turn to the quicker to-advance that
ἂν μάλιστα λανθάνοι αὐτὸν ὁ ἵππος εἰς τὸ ταχὺ
— most might-escape-notice himself the horse to the fast
ἀφικνούμενος.
arriving
ὅ τι δ᾽ ἂν ἐξαίφνης σημήνῃ, θυμοειδῆ ἵππον ὥσπερ 4
what ever and — suddenly he-signal a-spirited horse as
ἄνθρωπον ταράττει τὰ ἐξαπίναια καὶ ὁράματα καὶ
a-man disturbs the sudden-things both sights and
ἀκούσματα καὶ παθήματα. εἰδέναι δὲ χρὴ ὅτι ἐν
sounds and sensations to-know and it-is-needful that in
ἵππῳ τὰ ἐξαπίναια τάραχον ἐξεργάζεται.
horse the sudden-things confusion produce
ἢν δὲ καὶ εἰς τὸ θᾶττον ὁρμώμενον τοῦ καιροῦ 5
if and also into the quicker rushing than-the due
ὑπολαμβάνειν βούλῃ τὸν θυμοειδῆ, οὐ δεῖ ἐξαπιναίως
to-check you-wish the spirited not it-is-needful suddenly
σπᾶν, ἀλλ᾽ ἠρεμαίως προσάγεσθαι τῷ χαλινῷ,
to-pull but gently to-draw-in with-the bit
πραΰνοντα, οὐ βιαζόμενον ἠρεμεῖν.
soothing not forcing to-be-still

6 καὶ αἵ [τε] μακραὶ ἐλάσεις μᾶλλον ἢ αἱ πυκναὶ ἀποστροφαὶ
and the both long rides rather than the frequent turnings
πραΰνουσι τοὺς ἵππους καὶ αἱ ἡσυχαῖαι [μὲν] πολὺν χρόνον
soothe the horses and the quiet indeed for-long time
καθέψουσι καὶ πραΰνουσι καὶ οὐκ ἀνεγείρουσι τὸν θυμοειδῆ.
simmer-down and soothe and not rouse the spirited
7 εἰ δέ τις οἴεται, ἢν ταχὺ καὶ πολλὰ ἐλαύνηται, ἀπειπεῖν
if and someone thinks if quickly and much he-be-ridden to-give-out
ποιήσας τὸν ἵππον πραϋνεῖν, τἀναντία γιγνώσκει τοῦ
having-made the horse to-soothe the-opposite he-judges of-what
γιγνομένου. ἐν γὰρ τοῖς τοιούτοις ὁ θυμοειδὴς καὶ ἄγειν
happens in for the such the spirited also to-carry-off
βίᾳ μάλιστα ἐπιχειρεῖ καὶ σὺν τῇ ὀργῇ ὥσπερ ἄνθρωπος
by-force most attempts and with the anger like a-man
ὀργίλος πολλάκις καὶ ἑαυτὸν καὶ τὸν ἀναβάτην πολλὰ
irascible often both himself and the rider many
ἀνήκεστα ἐποίησεν.
incurable-things did
8 ἐπιλαμβάνειν δὲ χρὴ ἵππον θυμοειδῆ καὶ τοῦ εἰς
to-restrain and it-is-needful a-horse spirited also from-the into
τὸ τάχιστον ὁρμᾶν, τοῦ δὲ δὴ παραβάλλειν ἵππῳ
the fastest to-rush from-the and indeed racing with-horse
καὶ παντάπασιν ἀπέχεσθαι· σχεδὸν γὰρ οἱ φιλονεικότατοι
also altogether to-keep-away nearly for the most-contentious
καὶ θυμοειδέστατοι τῶν ἵππων γίγνονται.
and most-spirited of-the horses become
9 καὶ χαλινοὶ δὲ οἱ λεῖοι ἐπιτηδειότεροι τῶν τραχέων. ἐὰν
and bits and the smooth more-suitable than-the rough if
δὲ καὶ τραχὺς ἐμβληθῇ, τῇ χαλαρότητι λείῳ δεῖ
and also rough be-put-in by-the slackness to-smooth it-is-needful
αὐτὸν ἀφομοιοῦν. ἀγαθὸν δὲ ἐθίζειν αὑτὸν καὶ τὸ ἡρεμεῖν,
it to-make-like good and to-accustom himself also the to-be-still

μάλιστα ἐπὶ θυμοειδοῦς ἵππου, καὶ τὸ ὡς ἥκιστα ἄλλῳ τινὶ
most on a-spirited horse and the as least other anything
ἅπτεσθαι ἢ οἷς τοῦ καθῆσθαι ἀσφαλῶς ἕνεκα ἁπτόμεθα.
to-touch than what for-the to-sit safely sake we-touch
εἰδέναι δὲ χρὴ ὅτι δίδαγμά ἐστι καὶ τὸ ποππυσμῷ 10
to-know and it-is-needful that lesson it-is also the by-lip-smacking
μὲν πραΰνεσθαι, κλωγμῷ δὲ ἐγείρεσθαι. καὶ εἴ τις ἐξ
indeed to-be-soothed by-clucking but to-be-roused and if someone from
ἀρχῆς ἐπὶ μὲν κλωγμῷ τὰ πραέα, ἐπὶ δὲ ποππυσμῷ
beginning with indeed clucking the gentle-things with but lip-smacking
τὰ χαλεπὰ προσφέροι, μάθοι ἂν ὁ ἵππος ποππυσμῷ
the harsh offer would-learn — the horse by-lip-smacking
μὲν ἐγείρεσθαι, κλωγμῷ δὲ πραΰνεσθαι.
indeed to-be-roused by-clucking but to-be-soothed
οὕτως οὖν δεῖ καὶ παρὰ κραυγὴν καὶ παρὰ σάλπιγγα 11
so then it-is-needful also at shout and at trumpet
μήτ' αὐτὸν φαίνεσθαι τεθορυβημένον τῷ ἵππῳ μήτε
neither himself to-appear disturbed to-the horse nor
μὴν ἐκείνῳ θορυβῶδες μηδὲν προσφέρειν, ἀλλ' εἰς τὸ
indeed to-him disturbing anything to-offer but as-far-as the
δυνατὸν καὶ ἀναπαύειν ἐν τῷ τοιούτῳ καὶ ἄριστα καὶ
possible also to-rest in the such and lunches and
δεῖπνα, εἰ συγχωροίη, προσφέρειν.
dinners if it-permit to-offer
κάλλιστον δὲ συμβούλευμα τὸ ἄγαν θυμοειδῆ ἵππον μὴ 12
finest and advice the too spirited horse not
κτᾶσθαι εἰς πολέμους. βλακὶ γε μὴν ἵππῳ ἀρκεῖν
to-acquire for wars for-sluggish at-least indeed horse to-suffice
μοι δοκεῖ γράψαι πάντα τἀναντία ποιεῖν ὅσα τῷ
to-me it-seems to-write all the-opposite to-do as-much-as with-the
θυμοειδεῖ χρῆσθαι συμβουλεύομεν.
spirited to-deal we-advise

To make a war horse showy, one must not pull at its mouth, spur it, or whip it, which only frightens it. Taught to go on a slack bit, neck high and head arched, it carries itself as when it shows off before mares. The rider needs a smooth bit and a rough one, both flexible, and yields the bit as soon as the horse raises its neck. Checked while signaled forward, then given the bit, it prances proudly, and spectators call it spirited and splendid.

1 Ἤν δέ τίς ποτε βουληθῇ χρῆσθαι τῷ χρησίμῳ εἰς
If and someone ever wish to-use the useful for
πόλεμον ἵππῳ μεγαλοπρεπεστέρῳ τε καὶ περιβλεπτοτέρῳ
war horse more-magnificent both and more-admired
ἱππάζεσθαι, τοῦ μὲν ἕλκειν τε τὸ στόμα τῷ χαλινῷ
to-ride from-the indeed to-pull both the mouth with-the bit
καὶ μυωπίζειν τε καὶ μαστιγοῦν τὸν ἵππον, ἃ οἱ πολλοὶ
and to-spur both and to-whip the horse which the many
ποιοῦντες λαμπρύνειν οἴονται, ἀπέχεσθαι δεῖ· πάντα
doing to-show-off think to-abstain it-is-needful all
γὰρ τἀναντία οὗτοί γε ποιοῦσιν ὧν βούλονται.
for the-opposite these at-least do of-what they-wish

2 τά τε γὰρ στόματα ἕλκοντες ἄνω ἀντὶ τοῦ προορᾶν
the both for mouths pulling up instead-of the to-see-ahead
ἐκτυφλοῦσι τοὺς ἵππους, καὶ μυωπίζοντες καὶ παίοντες
they-blind the horses and spurring and striking
ἐκπλήττουσιν, ὥστε τεταράχθαι καὶ κινδυνεύειν. ταῦτα δ'
they-terrify so-as to-be-confused and to-be-endangered these and
ἐστὶν ἵππων ἔργα τῶν μάλιστα ἀχθομένων ἱππασίᾳ καὶ
are of-horses actions of-the most vexed-with riding and
αἰσχρὰ καὶ οὐ καλὰ ποιούντων.
ugly and not fine doing

ἐὰν δέ τις διδάξῃ τὸν ἵππον ἐν χαλαρῷ μὲν τῷ 3
if and someone teach the horse in slack indeed the
χαλινῷ ἱππεύειν, ἄνω δὲ τὸν αὐχένα διαίρειν, ἀπὸ δὲ
bit to-ride up but the neck to-raise from and
τῆς κεφαλῆς κυρτοῦσθαι, οὕτως ἂν ἀπεργάζοιτο ποιεῖν
the head to-be-arched so — he-would-cause to-do
τὸν ἵππον οἵοισπερ καὶ αὐτὸς ἥδεταί τε καὶ ἀγάλλεται.
the horse such-things-as also himself delights both and exults-in
τεκμήριον δὲ ὅτι τούτοις ἥδεται· ὅταν γὰρ λυθεὶς θέῃ 4
proof and that in-these he-delights whenever for loosed he-run
παρ᾽ ἵππους, μάλιστα δὲ ὅταν παρὰ θηλείας, τότε αἴρει
beside horses most and whenever beside mares then he-raises
τε τὸν αὐχένα ἀνωτάτω καὶ κυρτοῖ μάλιστα τὴν κεφαλὴν
both the neck highest and arches most the head
γοργούμενος, καὶ τὰ μὲν σκέλη ὑγρὰ μετεωρίζει, τὴν δὲ
fierce-looking and the indeed legs supple lifts the and
οὐρὰν ἄνω ἀνατείνει.
tail up stretches
ὅταν οὖν τις αὐτὸν εἰς ταῦτα προάγῃ ἅπερ αὐτὸς 5
whenever then someone him into these-things lead which-very himself
σχηματοποιεῖται ὅταν μάλιστα καλλωπίζηται, οὕτως
he-assumes whenever most he-preen so
ἡδόμενόν τε τῇ ἱππασίᾳ καὶ μεγαλοπρεπῆ καὶ γοργὸν
being-pleased both with-the riding and magnificent and fierce
καὶ περίβλεπτον ἀποφαίνει τὸν ἵππον. ὡς οὖν ἡγούμεθα
and admired he-shows the horse how then we-consider
ταῦτ᾽ ἂν ἀπεργασθῆναι νῦν αὖ πειρασόμεθα διηγεῖσθαι.
these-things — to-be-accomplished now in-turn we-shall-try to-explain
πρῶτον μὲν τοίνυν χρὴ οὐ μεῖον δυοῖν χαλινοῖν 6
first indeed then it-is-needful not less than-two bits
κεκτῆσθαι. τούτων δὲ ἔστω ὁ μὲν λεῖος, τοὺς τροχοὺς
to-have-acquired of-these and let-be the-one indeed smooth the wheels

εὐμεγέθεις ἔχων, ὁ δὲ ἕτερος τοὺς μὲν τροχοὺς καὶ βαρεῖς
of-good-size having the but other the indeed wheels both heavy
καὶ ταπεινούς, τοὺς δ' ἐχίνους ὀξεῖς, ἵνα ὁπόταν μὲν τοῦτον
and low the and hedgehogs sharp so-that whenever indeed this-one
λάβῃ, ἀσχάλλων τῇ τραχύτητι διὰ τοῦτο ἀφίῃ, ὅταν δὲ
he-take being-annoyed by-the roughness through this he-let-go whenever but
τὸν λεῖον μεταλάβῃ, τῇ μὲν λειότητι αὐτοῦ ἡσθῇ, ἃ
the smooth he-take-in-exchange with-the indeed smoothness of-it he-be-pleased what
δὲ ὑπὸ τοῦ τραχέος παιδευθῇ, ταῦτα καὶ ἐν τῷ λείῳ ποιῇ.
but by the rough he-be-taught these-things also in the smooth he-do
7 ἦν δ' αὖ καταφρονήσας τῆς λειότητος θαμινὰ
if and in-turn having-despised the smoothness often
ἀπερείδηται ἐν αὐτῷ, τούτου ἕνεκα τοὺς τροχοὺς μεγάλους
he-lean-hard on it for-this sake the wheels large
τῷ λείῳ προστίθεμεν ἵνα χάσκειν ἀναγκαζόμενος ὑπ'
to-the smooth we-add so-that to-gape being-compelled by
αὐτῶν ἀφίῃ τὸ στόμιον. οἷόν τε δὲ καὶ τὸν τραχὺν
them he-let-go the mouthpiece possible — and also the rough
παντοδαπὸν ποιεῖν καὶ κατειλοῦντα καὶ κατατείνοντα.
of-every-kind to-make both rolling-up and stretching-out
8 ὁποῖοι δ' ἂν ὦσι χαλινοί, πάντες ὑγροὶ ἔστωσαν.
of-whatever-sort and — be bits all supple let-them-be
τὸν μὲν γὰρ σκληρόν, ὅπῃ ἂν ὁ ἵππος λάβῃ, ὅλον
the indeed for stiff wherever — the horse take-it whole
ἔχει πρὸς ταῖς γνάθοις· ὥσπερ καὶ ὀβελίσκον, ὁπόθεν
he-has against the jaws as also a-spit wherever
ἄν τις λάβῃ, ὅλον αἴρει.
— someone take-it whole lifts
9 ὁ δ' ἕτερος ὥσπερ ἡ ἅλυσις ποιεῖ· ὃ γὰρ ἂν ἔχῃ
the but other as the chain acts which for — hold
τις αὐτοῦ, τοῦτο μόνον ἄκαμπτον μένει, τὸ δὲ ἄλλο
someone of-it this only unbending remains the but rest

ἀπήρτηται. τὸ δὲ φεῦγον ἐν τῷ στόματι ἀεὶ θηρεύων
hangs-loose the and fleeing in the mouth always hunting
ἀφίησιν ἀπὸ τῶν γνάθων τὸ στόμιον· τούτου ἕνεκα καὶ
he-lets-go from the jaws the mouthpiece for-this sake also
οἱ κατὰ μέσον ἐκ τῶν ἀξόνων δακτύλιοι κρεμάννυνται,
the in middle from the axles rings hang
ὅπως τούτους διώκων τῇ τε γλώττῃ καὶ τοῖς ὀδοῦσιν
so-that these pursuing with-the both tongue and the teeth
ἀμελῇ τοῦ ἀναλαμβάνειν πρὸς τὰς γνάθους τὸν χαλινόν.
he-neglect the to-take-up against the jaws the bit
εἰ δέ τις ἀγνοεῖ τί τὸ ὑγρὸν τοῦ χαλινοῦ καὶ τί τὸ 10
if and someone does-not-know what the supple of-the bit and what the
σκληρόν, γράψομεν καὶ τοῦτο. ὑγρὸν μὲν γάρ ἐστιν ὅταν οἱ
stiff we-shall-write also this supple indeed for it-is whenever the
ἄξονες εὐρείας καὶ λείας ἔχωσι τὰς συμβολὰς ὥστε ῥᾳδίως
axles wide and smooth have the joints so-as easily
κάμπτεσθαι, καὶ πάντα δὲ ὁπόσα περιτίθεται περὶ τοὺς
to-bend and all and as-many-as are-put-around about the
ἄξονας ἢν εὐρύστομα ᾖ καὶ μὴ σύμπυκνα, ὑγρότερά ἐστιν.
axles if wide-mouthed they-be and not close-packed more-supple are
ἢν δὲ χαλεπῶς ἕκαστα τοῦ χαλινοῦ διατρέχῃ καὶ συνθέῃ, 11
if and with-difficulty each of-the bit run-through and run-together
τοῦτ᾽ ἐστὶ σκληρὸν εἶναι. ὁποῖος δ᾽ ἄν τις ᾖ, τούτῳ
this is stiff to-be of-whatever-sort and — someone be with-this
τάδε γε πάντα ταὐτὰ ποιητέον, ἥνπερ γε βούληται
these at-least all the-same must-be-done if-very at-least he-wish
ἀποδείξασθαι τὸν ἵππον οἷονπερ εἴρηται.
to-show the horse such-as-very has-been-said
ἀνακρουστέον μὲν τὸ στόμα τοῦ ἵππου οὔτε ἄγαν χαλεπῶς 12
one-must-pull-up indeed the mouth of-the horse neither too harshly
ὥστε ἐκνεύειν, οὔτε ἄγαν ἡσύχως ὡς μὴ αἰσθάνεσθαι.
so-as to-toss nor too gently so-that not to-perceive

ἐπειδὰν δὲ ἀνακρουόμενος αἴρῃ τὸν αὐχένα, δοτέον εὐθὺς
when and being-pulled-up he-raise the neck one-must-give at-once
τὸν χαλινόν. καὶ τἄλλα δὲ δεῖ, ὥσπερ οὐ παυόμεθα
the bit and the-other and it-is-needful as not we-cease
λέγοντες, ἐν ᾧ ἂν καλῶς ὑπηρετῇ, χαρίζεσθαι τῷ ἵππῳ.
saying in which — well he-serve to-show-favor to-the horse
13 καὶ ὅταν δ᾽ αἴσθηται ἡδόμενον τὸν ἵππον τῇ τε
and whenever and he-perceive pleased the horse with-the both
ὑψηλαυχενίᾳ καὶ τῇ χαλαρότητι, ἐν τούτῳ οὐδὲν
high-carriage-of-neck and with-the slackness in this nothing
δεῖ χαλεπὸν προσφέρειν ὡς πονεῖν ἀναγκάζοντα,
it-is-needful harsh to-offer as to-toil compelling
ἀλλὰ θωπεύειν ὡς παύσασθαι βουλόμενον· οὕτω γὰρ
but to-coax as to-stop wishing so for
μάλιστα θαρρῶν πρόεισιν εἰς τὴν ταχεῖαν ἱππασίαν.
most taking-courage he-goes-forward into the fast riding
14 ὡς δὲ καὶ τῷ ταχὺ θεῖν ἵππος ἥδεται τεκμήριον·
that and also in-the quickly to-run horse delights proof
ἐκφυγὼν γὰρ οὐδεὶς βάδην πορεύεται, ἀλλὰ θεῖ. τούτῳ
having-escaped for no-one at-a-walk goes but runs in-this
γὰρ πέφυκεν ἥδεσθαι, ἢν μή τις πλείω τοῦ καιροῦ
for it-is-natural to-delight if not someone more than-the due
θεῖν ἀναγκάζῃ· ὑπερβάλλον δὲ τὸν καιρὸν οὐδὲν τῶν
to-run compel exceeding and the due nothing of-the
πάντων ἡδὺ οὔτε ἵππῳ οὔτε ἀνθρώπῳ.
all pleasant neither to-horse nor to-man
15 ὅταν γε μὴν εἰς τὸ ἱππάζεσθαι μετὰ τοῦ κυδροῦ
whenever at-least indeed to the to-ride with the proud-bearing
ἀφιγμένος ᾖ, εἰθισμένος μὲν δήπου ἡμῖν ἦν ἐν
having-arrived he-be accustomed indeed surely by-us he-was in
τῇ πρώτῃ ἱππασίᾳ ἐκ τῶν στροφῶν εἰς τὸ θᾶττον
the first riding from the turns into the quicker

ὁρμᾶσθαι. ἢν δέ τις τοῦτο [μὲν] μεμαθηκότος αὐτοῦ
to-rush if and someone this indeed having-learned him
ἅμα ἀντιλαμβάνηταί τε τῷ χαλινῷ καὶ σημήνῃ
at-the-same-time take-hold both with-the bit and signal
τῶν ὁρμητηρίων τι, οὕτως ὑπὸ μὲν τοῦ χαλινοῦ πιεσθείς,
of-the starting-signals some so by indeed the bit pressed
ὑπὸ δὲ τοῦ ὁρμᾶν σημανθῆναι ἐγείρεται, καὶ προβάλλεται
by and the to-rush to-be-signaled he-is-roused and throws-forward
μὲν τὰ στέρνα, αἴρει δὲ ἀνωτέρω τὰ σκέλη ὀργιζόμενος,
indeed the chest raises and higher the legs being-angry
οὐ μέντοι ὑγρά γε· οὐ γὰρ μάλα ὅταν λυπῶνται ὑγροῖς
not however supple at-least not for very whenever they-are-vexed supple
τοῖς σκέλεσιν ἵπποι χρῶνται.
the legs horses use
ἢν δέ τις οὕτως ἀνεζωπυρημένῳ αὐτῷ δῷ τὸν χαλινόν, 16
if and someone so kindled-up to-him give the bit
ἐνταῦθα ὑφ' ἡδονῆς τῷ διὰ τὴν χαλαρότητα τοῦ στομίου
there from pleasure by-the through the slackness of-the mouthpiece
λελύσθαι νομίζειν, κυδρῷ μὲν τῷ σχήματι, ὑγροῖν
to-have-been-freed to-think proud indeed with-the bearing supple
δὲ τοῖν σκελοῖν γαυριώμενος φέρεται, παντάπασιν
and with-the-two legs prancing he-is-carried altogether
ἐκμιμούμενος τὸν πρὸς ἵππους καλλωπισμόν.
imitating the toward horses showing-off
καὶ οἱ θεώμενοι τὸν ἵππον τοιοῦτον ἀποκαλοῦσιν 17
and the-ones watching the horse such call
ἐλευθέριόν τε καὶ ἐθελουργὸν καὶ ἱππαστὴν καὶ θυμοειδῆ
free both and willing-worker and fit-to-ride and spirited
καὶ σοβαρὸν καὶ ἅμα ἡδύν τε καὶ γοργὸν ἰδεῖν.
and haughty and at-the-same-time pleasant both and fierce to-see

καὶ ταῦτα μὲν δή, ἢν τούτων τις ἐπιθυμήσῃ, μέχρι
and these-things indeed indeed if these-things anyone desire up-to
τούτων ἡμῖν γεγράφθω.
these by-us let-it-have-been-written

XI · THE PARADE HORSE

A parade horse needs a proud spirit and a short, supple, strong loin, so that it can bring its hind legs far under. Checked with the bit as it does so, it sinks on its hocks and raises its forehand, and is then given the bit. The author prefers reward to force, since, as Simon says, what a horse is forced to do is not beautiful. Gods and heroes are painted on such horses, and a commander should make his whole troop worth seeing by leading at a moderate pace.

1 Ἢν δέ τις ἄρα βουληθῇ καὶ πομπικῷ καὶ μετεώρῳ
If and someone then wish also a-parade and high-stepping
καὶ λαμπρῷ ἵππῳ χρήσασθαι, οὐ μάλα μὲν τὰ τοιαῦτα
and brilliant horse to-use not very indeed the such
ἐκ παντὸς ἵππου γίγνεται, ἀλλὰ δεῖ ὑπάρξαι αὐτῷ
from every horse come but it-is-needful to-be-present in-him
καὶ τὴν ψυχὴν μεγαλόφρονα καὶ τὸ σῶμα εὔρωστον.
both the soul high-minded and the body robust
2 οὐ μέντοι ὅ γε οἴονταί τινες τὸν τὰ σκέλη ὑγρὰ
not however what at-least think some the-one the legs supple
ἔχοντα καὶ τὸ σῶμα αἴρειν δυνήσεσθαι, οὐχ οὕτως ἔχει·
having also the body to-raise will-be-able not so it-is
ἀλλὰ μᾶλλον ὃς ἂν τὴν ὀσφῦν ὑγράν τε καὶ βραχεῖαν
but rather whoever — the loin supple both and short
καὶ ἰσχυρὰν ἔχῃ, καὶ οὐ τὴν κατ᾽ οὐρὰν λέγομεν, ἀλλ᾽
and strong have and not the by tail we-mean but
ἣ πέφυκε μεταξὺ τῶν τε πλευρῶν καὶ τῶν ἰσχίων
which is-situated between the both ribs and the haunches

κατὰ τὸν κενεῶνα, οὗτος δυνήσεται πόρρω ὑποτιθέναι τὰ
at the flank this-one will-be-able far to-put-under the
ὀπίσθια σκέλη ὑπὸ τὰ ἐμπρόσθια.
hind legs under the front
ἢν οὖν τις ὑποτιθέντος αὐτοῦ ἀνακρούῃ τῷ χαλινῷ, 3
if then someone putting-under him pull-up with-the bit
ὀκλάζει μὲν τὰ ὀπίσθια ἐν τοῖς ἀστραγάλοις, αἴρει δὲ
he-bends indeed the hind-legs in the hocks raises and
τὸ πρόσθεν σῶμα, ὥστε τοῖς ἐξ ἐναντίας φαίνεσθαι
the front body so-that to-the-ones from opposite to-appear
τὴν γαστέρα καὶ τὰ αἰδοῖα. δεῖ δὲ καὶ ὅταν ταῦτα
the belly and the genitals it-is-needful and also whenever these-things
ποιῇ διδόναι αὐτῷ τὸν χαλινόν, ὅπως τὰ κάλλιστα ἵππου
he-do to-give him the bit so-that the finest-things of-a-horse
ἑκών τε ποιῇ καὶ δοκῇ τοῖς ὁρῶσιν.
willingly both he-do and seem to-the onlookers
εἰσὶ μέντοι οἳ καὶ ταῦτα διδάσκουσιν οἱ μὲν ῥάβδῳ 4
there-are however who also these-things teach the-ones indeed with-rod
ὑπὸ τοὺς ἀστραγάλους κρούοντες, οἱ δὲ καὶ βακτηρίᾳ
under the hocks striking the-others and also with-a-stick
παρατρέχοντά τινα κελεύοντες ὑπὸ τὰς μηριαίας παίειν.
running-alongside someone ordering under the thighs to-strike
ἡμεῖς γε μέντοι τὸ κράτιστον τῶν διδασκαλίων 5
we at-least however the best of-the teachings
νομίζομεν, ὥσπερ ἀεὶ λέγομεν, ἢν ἐν παντὶ παρέπηται
consider as always we-say if in everything follow
τὸ ἐν ᾧ ἂν ποιήσῃ τῷ ἀναβάτῃ κατὰ γνώμην
the in which — he-do for-the rider according-to judgment
τυγχάνειν ῥᾳστώνης παρ᾽ αὐτοῦ.
to-obtain ease from him

6 ἃ μὲν γὰρ ὁ ἵππος ἀναγκαζόμενος ποιεῖ, ὥσπερ καὶ
what indeed for the horse being-compelled does as also
Σίμων λέγει, οὔτ᾽ ἐπίσταται οὔτε καλά ἐστιν, οὐδὲν μᾶλλον
Simon says neither he-understands nor fine is nothing more
ἢ εἴ τις ὀρχηστὴν μαστιγῴη καὶ κεντρίζοι· πολὺ γὰρ ἂν
than if someone a-dancer should-whip and should-goad much for —
πλείω ἀσχημονοίη ἢ καλὰ ποιοίη ὁ τοιαῦτα πάσχων
more would-behave-unseemly than fine-things would-do the such suffering
καὶ ἵππος καὶ ἄνθρωπος. ἀλλὰ δεῖ ἀπὸ σημείων
both horse and man but it-is-needful from signals
ἑκόντα πάντα τὰ κάλλιστα καὶ λαμπρότατα ἐπιδείκνυσθαι.
willingly all the finest and most-brilliant to-display
7 ἦν δὲ καὶ ὅταν μὲν ἱππάζηται μέχρι πολλοῦ ἱδρῶτος
if and also whenever indeed he-be-ridden up-to much sweat
ἐλαύνηται, ὅταν δὲ καλῶς μετεωρίζῃ ἑαυτόν, ταχύ τε
he-be-driven whenever but finely he-raise himself quickly both
καταβαίνηται καὶ ἀποχαλινῶται, εὖ χρὴ εἰδέναι ὅτι
he-be-dismounted and be-unbridled well it-is-needful to-know that
ἑκὼν εἶσιν εἰς τὸ μετεωρίζειν ἑαυτόν.
willingly he-will-go to the to-raise himself
8 ἐπὶ τῶν τοιούτων δὲ ἤδη ἱππαζόμενοι ἵππων καὶ θεοὶ
on the such and already riding horses both gods
καὶ ἥρωες γράφονται, καὶ ἄνδρες οἱ καλῶς χρώμενοι
and heroes are-painted and men the-ones finely using
αὐτοῖς μεγαλοπρεπεῖς φαίνονται.
them magnificent appear
9 οὕτω δὲ καὶ ἔστιν ὁ μετεωρίζων ἑαυτὸν ἵππος σφόδρα
so and also is the raising himself horse exceedingly
ἢ καλὸν ἢ θαυμαστὸν ἢ ἀγαστὸν ὡς πάντων τῶν
either fine or wonderful or admirable that of-all the
ὁρώντων καὶ νέων καὶ γεραιτέρων τὰ ὄμματα κατέχει.
beholders both young and older the eyes it-holds

οὐδεὶς γοῦν οὔτε ἀπολείπει αὐτὸν οὔτε ἀπαγορεύει
no-one at-any-rate either leaves him or grows-weary
θεώμενος ἔστ᾽ ἄν περ ἐπιδεικνύηται τὴν λαμπρότητα.
watching until — ever he-display the brilliance
ἤν γε μήν ποτε συμβῇ τινι τῶν τοιοῦτον ἵππον 10
if at-least indeed ever it-happen to-anyone of-the such horse
κεκτημένων ἢ φυλαρχῆσαι ἢ ἱππαρχῆσαι, οὐ
having-acquired either to-be-tribe-commander or to-be-cavalry-commander not
δεῖ αὐτὸν τοῦτο σπουδάζειν ὅπως αὐτὸς μόνος
it-is-needful him this to-be-eager-for that he alone
λαμπρὸς ἔσται, ἀλλὰ πολὺ μᾶλλον ὅπως ὅλον τὸ
brilliant will-be but much rather that whole the
ἑπόμενον ἀξιοθέατον φανεῖται.
following worth-seeing will-appear
ἢν μὲν οὖν ἡγῆται, ὡς μάλιστα ἐπαινοῦσι τοὺς τοιούτους 11
if indeed then he-lead as most they-praise the such
ἵππους, ὃς ἂν ἀνωτάτω αἰρόμενος καὶ πυκνότατα τὸ
horses whoever — highest rising and most-frequently the
σῶμα βραχύτατον προβαίνῃ, δῆλον ὅτι καὶ βάδην ἕποιντ᾽
body shortest steps clear that also at-a-walk would-follow
ἂν οἱ ἄλλοι ἵπποι αὐτῷ. ἐκ δὲ ταύτης τῆς ὄψεως τί
— the other horses him from and this the sight what
ἂν καὶ λαμπρὸν γένοιτ᾽ ἄν;
— also brilliant could-come —
ἢν δὲ ἐξεγείρας τὸν ἵππον ἡγῇ μήτε τῷ ἄγαν τάχει 12
if and having-roused the horse he-lead neither with-the too-great speed
μήτε τῷ ἄγαν βράδει, ὡς δ᾽ εὐθυμότατοι ἵπποι καὶ
nor with-the too-great slowness as but most-cheerful horses and
γοργότατοι καὶ πονεῖν εὐσχημονέστατοι γίγνονται, ἐὰν
fiercest and to-toil most-graceful become if
ἡγῇ αὐτοῖς οὕτως, ἀθρόος μὲν ὁ τύπος, ἀθρόον δὲ τὸ
he-lead them so in-a-mass indeed the beat in-a-mass and the

φρύαγμα καὶ τὸ φύσημα τῶν ἵππων [συμπαρέσοιτο], ὥστε
snorting and the blowing of-the horses will-accompany so-that
οὐ μόνον αὐτὸς ἀλλὰ καὶ πάντες ὅσοι συμπαρεπόμενοι
not only himself but also all as-many-as following
ἀξιοθέατοι ἂν φαίνοιντο.
worth-seeing — would-appear

13 ἤν γε μέντοι τις καλῶς μὲν ἱππωνήσῃ, τρέφῃ δὲ
if at-least however someone finely indeed buy-horses rear and
ὡς πόνους δύνασθαι ὑποφέρειν, ὀρθῶς δὲ χρῆται καὶ ἐν
so-as toils to-be-able to-bear rightly and use both in
τοῖς πρὸς πόλεμον μελετήμασι καὶ ἐν ταῖς πρὸς ἐπίδειξιν
the for war exercises and in the for display
ἱππασίαις καὶ ἐν τοῖς πολεμικοῖς ἀγωνίσμασι, τί ἔτι
ridings and in the warlike contests what still
ἐμποδὼν τούτῳ μὴ οὐχὶ πλείονός τε ἀξίους ἵππους
in-the-way to-this-one not not more both worth horses
ποιεῖν οὓς ἂν παραλαμβάνῃ, καὶ εὐδοκίμους μὲν ἵππους
to-make whom — he-take-over and well-reputed indeed horses
ἔχειν, εὐδοκιμεῖν δὲ αὐτὸν ἐν τῇ ἱππικῇ, ἢν μή τι
to-have to-be-well-reputed and himself in the horsemanship if not anything
δαιμόνιον κωλύῃ;
divine hinder

A rider in war should wear a fitted breastplate with a neckpiece, a Boeotian helmet, a guard for the left arm called the hand, and leather boots. The horse needs a frontlet, breastplate, and thigh-pieces, its flank covered by the saddle-cloth. For weapons the author prefers the saber to the sword and two cornel-wood javelins to the weak reed spear, one to throw and one to keep, and he tells how to throw farthest. The cavalry commander's duties belong to another treatise.

Γράψαι δὲ βουλόμεθα καὶ ὡς δεῖ ὡπλίσθαι τὸν 1
To-write and we-wish also how it-is-needful to-be-armed the-one
μέλλοντα ἐφ᾽ ἵππου κινδυνεύειν. πρῶτον μὲν τοίνυν φαμὲν
intending on horse to-run-risks first indeed then we-say
χρῆναι τὸν θώρακα πρὸς τὸ σῶμα πεποιῆσθαι, ὅτι
to-be-needful the breastplate to the body to-have-been-made because
τὸν μὲν καλῶς ἁρμόζοντα ὅλον φέρει τὸ σῶμα, τὸν
the indeed well fitting whole carries the body the
δὲ ἄγαν χαλαρὸν οἱ ὦμοι μόνοι φέρουσιν, ὅ γε μὴν
but too slack the shoulders alone carry the at-least indeed
λίαν στενὸς δεσμὸς οὐχ ὅπλον ἐστίν.
too tight bond not armor is
ἐπεὶ δὲ καὶ ὁ αὐχήν ἐστι τῶν καιρίων, φαμὲν χρῆναι 2
since and also the neck is of-the vital-parts we-say to-be-needful
καὶ τούτῳ ἐξ αὐτοῦ τοῦ θώρακος ὅμοιον τῷ αὐχένι
also for-this from itself the breastplate like to-the neck
στέγασμα πεποιῆσθαι. τοῦτο γὰρ ἅμα κόσμον τε
covering to-have-been-made this for at-the-same-time ornament both
παρέξει, καὶ ἢν οἷον δεῖ εἰργασμένον ᾖ, δέξεται ὅταν
will-provide and if such-as is-needful made it-be will-receive whenever
βούληται τῷ ἀναβάτῃ τὸ πρόσωπον μέχρι τῆς ῥινός.
he-wish for-the rider the face up-to the nose

3 κράνος γε μὴν κράτιστον εἶναι νομίζομεν τὸ βοιωτιουργές·
helmet at-least indeed best to-be we-consider the Boeotian-made
τοῦτο γὰρ αὖ στεγάζει μάλιστα πάντα τὰ ὑπερέχοντα
this for in-turn covers most all the-parts projecting
τοῦ θώρακος, ὁρᾶν δὲ οὐ κωλύει. ὁ δ' αὖ θώραξ
above-the breastplate to-see but not hinders the and in-turn breastplate
οὕτως εἰργάσθω ὡς μὴ κωλύῃ μήτε καθίζειν μήτ' ἐπικύπτειν.
so let-be-made that not it-hinder either to-sit or to-stoop
4 περὶ δὲ τὸ ἧτρον καὶ τὰ αἰδοῖα καὶ τὰ κύκλῳ αἱ
about and the abdomen and the genitals and the-parts around the
πτέρυγες τοιαῦται καὶ τοσαῦται ἔστωσαν ὥστε στέγειν
flaps such and so-many let-be so-as to-cover
τὰ μέλη.
the limbs
5 ἐπεὶ δὲ καὶ ἀριστερὰ χεὶρ ἤν τι πάθῃ, καταλύει τὸν
since and also left hand if anything it-suffer disables the
ἱππέα, καὶ ταύτῃ ἐπαινοῦμεν τὸ εὑρημένον ὅπλον τὴν
horseman also for-this we-approve the invented armor the
χεῖρα καλουμένην. τόν τε γὰρ ὦμον σκεπάζει καὶ τὸν
hand so-called the both for shoulder it-covers and the
βραχίονα καὶ τὸν πῆχυν καὶ τὸ ἐχόμενον τῶν ἡνιῶν,
upper-arm and the forearm and the-part holding the reins
καὶ ἐκτείνεται δὲ καὶ συγκάμπτεται· πρὸς δὲ τούτοις
and it-stretches moreover and bends besides and these
καὶ τὸ διαλεῖπον τοῦ θώρακος ὑπὸ τῇ μασχάλῃ καλύπτει.
also the gap of-the breastplate under the armpit it-covers
6 τήν γε μὴν δεξιὰν ἐπαίρειν δεῖ, ἤν τε ἀκοντίσαι
the at-least indeed right to-raise it-is-needful if both to-throw-javelin
ἤν τε πατάξαι βουληθῇ. τοῦ μὲν οὖν θώρακος τὸ
if and to-strike he-wish of-the indeed then breastplate the-part
κωλῦον ταύτῃ ἀφαιρετέον· ἀντὶ δὲ τούτου πτέρυγες ἐν
hindering here must-be-removed instead but of-this flaps on

τοῖς γιγγλύμοις προσθεταί, ὅταν μὲν διαίρηται, ὁμοίως
the hinges added whenever indeed it-be-raised alike
ἀναπτύσσονται· ὅταν δὲ καταίρηται, ἐπικλείονται.
they-unfold whenever but it-be-lowered they-close
τῷ γε μὴν βραχίονι τὸ ὥσπερ κνημὶς παρατιθέμενον 7
for-the at-least indeed upper-arm the-thing like a-greave put-alongside
ἀρκεῖν βέλτιον ἡμῖν δοκεῖ εἶναι ἢ συνδεθὲν ὅπλῳ. τό
to-suffice better to-us it-seems to-be than bound-together with-armor the
γε μὴν ψιλούμενον αἰρομένης τῆς δεξιᾶς στεγαστέον
at-least indeed part-laid-bare when-raised the right one-must-cover
ἐγγὺς τοῦ θώρακος ἢ μοσχείῳ ἢ χαλκείῳ· εἰ δὲ μή,
near the breastplate either with-calfskin or with-bronze if and not
ἐν τῷ ἐπικαιροτάτῳ ἀφύλακτον ἔσται.
in the most-vital-place unguarded it-will-be
ἐπείπερ δέ, ἤν τι πάσχῃ ὁ ἵππος, ἐν παντὶ κινδύνῳ 8
since and if anything suffer the horse in every danger
καὶ ὁ ἀναβάτης γίγνεται, ὁπλίζειν δεῖ καὶ τὸν ἵππον
also the rider comes-to-be to-arm it-is-needful also the horse
προμετωπιδίῳ καὶ προστερνιδίῳ καὶ παραμηριδίοις· ταῦτα
with-frontlet and with-breastplate and with-thigh-pieces these
γὰρ ἅμα καὶ τῷ ἀμβάτῃ παραμηρίδια γίγνεται.
for at-the-same-time also for-the rider thigh-pieces become
πάντων δὲ μάλιστα τοῦ ἵππου τὸν κενεῶνα δεῖ
of-all and most of-the horse the flank it-is-needful
σκεπάζειν· καιριώτατον γὰρ ὂν καὶ ἀφαυρότατόν ἐστι·
to-cover most-vital for being also weakest it-is
δυνατὸν δὲ σὺν τῷ ἐφιππίῳ αὐτὸν σκεπάσαι.
possible and with the saddle-cloth it to-cover
χρὴ δὲ καὶ τὸ ἔποχον τοιοῦτον ἐρράφθαι ὡς 9
it-is-needful and also the seat such to-have-been-stitched so-that
ἀσφαλέστερόν τε τὸν ἱππέα καθῆσθαι καὶ τὴν ἕδραν τοῦ
more-safely both the horseman sit and the seat of-the

ἵππου μὴ σίνεσθαι. καὶ τὰ μὲν δὴ ἄλλα [τοῦ ἵππου]
horse not be-harmed and the indeed indeed other-parts of-the horse
οὕτω καὶ ὁ ἵππος καὶ ὁ ἱππεὺς ὡπλισμένοι ἂν εἶεν.
so both the horse and the horseman armed — would-be
10 κνῆμαι δὲ καὶ πόδες ὑπερέχοιεν μὲν ἂν εἰκότως τῶν
shanks and and feet would-project indeed — reasonably beyond-the
παραμηριδίων, ὁπλισθείη δὲ καὶ ταῦτα, εἰ ἐμβάται γένοιντο
thigh-pieces would-be-armed but also these if boots were-made
σκύτους, ἐξ οἵουπερ αἱ κρηπῖδες ποιοῦνται· οὕτω γὰρ ἂν
of-leather from which-very the shoes are-made so for —
ἅμα ὅπλον τε κνήμαις καὶ ποσὶν ὑποδήματ' ἂν εἴη.
at-the-same-time armor both for-shanks and for-feet shoes — would-be
11 ὡς μὲν δὴ μὴ βλάπτεσθαι θεῶν ἵλεων ὄντων ταῦτα
that indeed indeed not to-be-harmed gods gracious being these
ὅπλα. ὡς δὲ τοὺς ἐναντίους βλάπτειν, μάχαιραν μὲν
arms that but the opponents to-harm saber indeed
μᾶλλον ἢ ξίφος ἐπαινοῦμεν· ἐφ' ὑψηλοῦ γὰρ ὄντι τῷ
rather than sword we-approve on high for being for-the
ἱππεῖ κοπίδος μᾶλλον ἡ πληγὴ ἢ ξίφους ἀρκέσει.
horseman of-a-cleaver more the stroke than of-a-sword will-suffice
12 ἀντί γε μὴν δόρατος καμακίνου, ἐπειδὴ καὶ ἀσθενὲς καὶ
instead at-least indeed of-spear of-reed since both weak and
δύσφορόν ἐστι, τὰ κρανέϊνα δύο παλτὰ μᾶλλον ἐπαινοῦμεν.
hard-to-carry it-is the cornel two javelins rather we-approve
καὶ γὰρ ἐξαφεῖναι τὸ ἕτερον δυνατὸν τῷ ἐπισταμένῳ,
and for to-throw the one possible for-the knowing
καὶ τῷ λειπομένῳ οἷόν τε χρῆσθαι καὶ εἰς τὸ ἀντίον
and with-the remaining possible — to-use both to the opposite
καὶ εἰς τὰ πλάγια καὶ εἰς τοὔμπροσθεν· καὶ ἅμα
and to the sides and to the-front and at-the-same-time
ἰσχυρότερά τε τοῦ δόρατος καὶ εὐφορώτερά ἐστιν.
stronger both than-the spear and easier-to-carry are

Ἀκόντισμά γε μὴν τὸ μακρότατον ἐπαινοῦμεν· καὶ γὰρ 13
Javelin-cast at-least indeed the longest we-approve and for
ἀποστρέψαι καὶ μεταλαβεῖν παλτὸν οὕτω μᾶλλον ὁ χρόνος
to-turn-back and to-take-up a-javelin so more the time
ἐγχωρεῖ. γράψομεν δὲ ἐν βραχεῖ καὶ ὡς ἄν τις κράτιστα
allows we-shall-write and in short also how — someone best
ἀκοντίζοι. ἦν γὰρ προβαλλόμενος μὲν τὰ ἀριστερά,
might-throw-javelin if for thrusting-forward indeed the left
ἐπανάγων δὲ τὰ δεξιά, ἐξανιστάμενος δ᾽ ἐκ τῶν μηρῶν,
drawing-back and the right rising and from the thighs
μικρὸν ἐπανακύπτουσαν τὴν λόγχην ἀφῇ, οὕτω σφοδρότατόν
slightly tilting-up the point he-let-go so most-forcefully
τε καὶ μακρότατον οἴσεται τὸ ἀκόντιον, εὐστοχώτατον
both and farthest will-carry the javelin most-accurately
μέντοι, ἐὰν κατὰ τὸν σκοπὸν ἀφιεμένη ἀεὶ ὁρᾷ ἡ λόγχη.
however if toward the target being-released always look the point
καὶ ταῦτα μὲν δὴ ἰδιώτῃ καὶ ὑπομνήματα καὶ μαθήματα 14
and these-things indeed indeed for-a-layman both notes and lessons
καὶ μελετήματα γεγράφθω ἡμῖν. ἃ δὲ ἱππάρχῳ
and exercises let-have-been-written by-us what but for-a-cavalry-commander
προσῆκεν εἰδέναι τε καὶ πράττειν ἐν ἑτέρῳ λόγῳ δεδήλωται.
it-befitted to-know both and to-do in another treatise has-been-shown

XENOPHON

ΠΟΡΟΙ

Ways and Means

The author has thought that the character of a city is that of its leaders, and some Athenian leaders say that poverty forces them to treat the allies unjustly. He therefore asks whether the citizens could live from their own land, which would be the most just way. Attica's climate yields the fruits of the year abundantly, its sea is rich, its soil holds stone for temples and silver, and the city lies at the center of Greece, far from barbarian attack.

Ἐγὼ μὲν τοῦτο ἀεί ποτε νομίζω, ὁποῖοί τινες ἂν 1
I indeed this always ever think of-whatever-kind some —
οἱ προστάται ὦσι, τοιαύτας καὶ τὰς πολιτείας γίγνεσθαι.
the leaders be such also the constitutions to-become
ἐπεὶ δὲ τῶν Ἀθήνησι προεστηκότων ἐλέγοντό τινες ὡς
since and of-the at-Athens leaders were-said some that
γιγνώσκουσι μὲν τὸ δίκαιον οὐδενὸς ἧττον τῶν ἄλλων
they-know indeed the just than-no-one less of-the other
ἀνθρώπων, διὰ δὲ τὴν τοῦ πλήθους πενίαν ἀναγκάζεσθαι
men through but the of-the multitude poverty to-be-compelled
ἔφασαν ἀδικώτεροι εἶναι περὶ τὰς πόλεις, ἐκ τούτου
they-said more-unjust to-be about the cities from this
ἐπεχείρησα σκοπεῖν εἴ πῃ δύναιντ' ἂν οἱ πολῖται
I-attempted to-consider if somehow could — the citizens
διατρέφεσθαι ἐκ τῆς ἑαυτῶν, ὅθενπερ καὶ δικαιότατον,
to-be-maintained from the their-own whence-very also most-just
νομίζων, εἰ τοῦτο γένοιτο, ἅμα τῇ τε πενίᾳ αὐτῶν
thinking if this should-happen at-once to-the both poverty their
ἐπικεκουρῆσθαι ἂν καὶ τῷ ὑπόπτους τοῖς Ἕλλησιν εἶναι.
to-have-been-relieved — and to-the suspected by-the Greeks to-be
σκοποῦντι δή μοι ἃ ἐπενόησα τοῦτο μὲν εὐθὺς 2
considering indeed to-me what I-conceived this indeed at-once
ἀνεφαίνετο ὅτι ἡ χώρα πέφυκεν οἵα πλείστας προσόδους
appeared that the country is-by-nature such-as most revenues

παρέχεσθαι. ὅπως δὲ γνωσθῇ ὅτι ἀληθὲς τοῦτο λέγω,
to-provide that and it-be-known that true this I-say
πρῶτον διηγήσομαι τὴν φύσιν τῆς Ἀττικῆς.
first I-will-narrate the nature — of-Attica
3 οὐκοῦν τὸ μὲν τὰς ὥρας ἐνθάδε πραοτάτας εἶναι καὶ
therefore the indeed the seasons here mildest to-be also
αὐτὰ τὰ γιγνόμενα μαρτυρεῖ· ἃ γοῦν πολλαχοῦ
themselves the-things growing testify which at-any-rate in-many-places
οὐδὲ βλαστάνειν δύναιτ' ἂν ἐνθάδε καρποφορεῖ. ὥσπερ
not-even to-sprout could — here bear-fruit as
δὲ ἡ γῆ, οὕτω καὶ ἡ περὶ τὴν χώραν θάλαττα
and the land so also the around the country sea
παμφορωτάτη ἐστί. καὶ μὴν ὅσαπερ οἱ θεοὶ ἐν ταῖς
most-productive is and indeed as-many-as the gods in the
ὥραις ἀγαθὰ παρέχουσι, καὶ ταῦτα πάντα ἐνταῦθα
seasons goods provide also these-things all here
πρωιαίτατα μὲν ἄρχεται, ὀψιαίτατα δὲ λήγει.
earliest indeed begin latest and cease
4 οὐ μόνον δὲ κρατεῖ τοῖς ἐπ' ἐνιαυτὸν θάλλουσί τε καὶ
not only and it-excels in-the for a-year flourishing both and
γηράσκουσιν, ἀλλὰ καὶ ἀίδια ἀγαθὰ ἔχει ἡ χώρα.
growing-old but also everlasting goods has the country
πέφυκε μὲν γὰρ λίθος ἐν αὐτῇ ἄφθονος, ἐξ οὗ
is-by-nature indeed for stone in it abundant from which
κάλλιστοι μὲν ναοί, κάλλιστοι δὲ βωμοὶ γίγνονται,
finest indeed temples finest and altars become
εὐπρεπέστατα δὲ θεοῖς ἀγάλματα· πολλοὶ δ' αὐτοῦ καὶ
most-seemly and for-gods statues many and of-it both
Ἕλληνες καὶ βάρβαροι προσδέονται.
Greeks and barbarians need

ἔστι δὲ καὶ γῆ ἣ σπειρομένη μὲν οὐ φέρει καρπόν, 5
there-is and also land which being-sown indeed not bears crop
ὀρυττομένη δὲ πολλαπλασίους τρέφει ἢ εἰ σῖτον ἔφερε. καὶ
being-dug but many-times-more maintains than if grain it-bore and
μὴν ὑπάργυρός ἐστι σαφῶς θείᾳ μοίρᾳ· πολλῶν γοῦν
indeed silver-bearing it-is clearly by-divine dispensation many at-any-rate
πόλεων παροικουσῶν καὶ κατὰ γῆν καὶ κατὰ θάλατταν
cities lying-near both by land and by sea
εἰς οὐδεμίαν τούτων οὐδὲ μικρὰ φλὲψ ἀργυρίτιδος διήκει.
into none of-these not-even small vein of-silver-ore extends
οὐκ ἂν ἀλόγως δέ τις οἰηθείη τῆς Ἑλλάδος καὶ πάσης 6
not — irrationally and someone would-think — of-Greece and of-all
δὲ τῆς οἰκουμένης ἀμφὶ τὰ μέσα ᾠκίσθαι τὴν πόλιν.
and the inhabited-world about the middle to-have-been-founded the city
ὅσῳ γὰρ ἄν τινες πλεῖον ἀπέχωσιν αὐτῆς, τοσούτῳ
as-much-as for — some farther are-distant from-it by-so-much
χαλεπωτέροις ἢ ψύχεσιν ἢ θάλπεσιν ἐντυγχάνουσιν·
harsher either colds or heats they-meet
ὁπόσοι τ᾽ ἂν αὖ βουληθῶσιν ἀπ᾽ ἐσχάτων τῆς Ἑλλάδος
as-many-as both — in-turn wish from extremes — of-Greece
ἐπ᾽ ἔσχατα ἀφικέσθαι, πάντες οὗτοι ὥσπερ κύκλου τόρνον
to extremes to-arrive all these as of-a-circle center
τὰς Ἀθήνας ἢ παραπλέουσιν ἢ παρέρχονται.
— Athens either sail-past or pass-by
καὶ μὴν οὐ περίρρυτός γε οὖσα ὅμως ὥσπερ νῆσος 7
and indeed not sea-surrounded at-least being nevertheless as an-island
πᾶσιν ἀνέμοις προσάγεταί τε ὧν δεῖται καὶ ἀποπέμπεται
with-all winds it-brings-in both what it-needs and sends-out
ἃ βούλεται· ἀμφιθάλαττος γάρ ἐστι. καὶ κατὰ γῆν δὲ
what it-wishes on-both-sides-sea for it-is and by land and
πολλὰ δέχεται ἐμπόρια· ἤπειρος γάρ ἐστιν.
many receives trade-goods mainland for it-is

8 ἔτι δὲ ταῖς μὲν πλείσταις πόλεσι βάρβαροι προσοικοῦντες
still and to-the indeed most cities barbarians dwelling-near
πράγματα παρέχουσιν· Ἀθηναίοις δὲ γειτονεύουσιν αἳ καὶ
trouble give to-Athenians but are-neighbors which also
αὐταὶ πλεῖστον ἀπέχουσι τῶν βαρβάρων.
themselves most are-distant from-the barbarians

II · THE RESIDENT ALIENS

The resident aliens are one of the finest sources of revenue, since they support themselves and pay a tax instead of taking pay. The city should remove the needless disabilities that dishonor them and relieve them of hoplite service, so that citizens fight beside citizens rather than Lydians and Syrians. It should admit them to the cavalry, let worthy applicants build and own houses on empty sites within the walls, and appoint guardians of the aliens, so that more would come.

1 Τούτων μὲν οὖν ἁπάντων, ὥσπερ εἶπον, νομίζω αὐτὴν τὴν
Of-these indeed then all as I-said I-consider itself the
χώραν αἰτίαν εἶναι. εἰ δὲ πρὸς τοῖς αὐτοφυέσιν ἀγαθοῖς
country cause to-be if and besides the natural goods
πρῶτον μὲν τῶν μετοίκων ἐπιμέλεια γένοιτο· αὕτη γὰρ
first indeed of-the resident-aliens care should-arise this for
ἡ πρόσοδος τῶν καλλίστων ἔμοιγε δοκεῖ εἶναι, ἐπείπερ
the revenue of-the finest to-me-at-least seems to-be since
αὐτοὺς τρέφοντες καὶ πολλὰ ὠφελοῦντες τὰς πόλεις οὐ
themselves maintaining and much benefiting the cities not
λαμβάνουσι μισθόν, ἀλλὰ μετοίκιον προσφέρουσιν·
they-receive wage but alien-tax they-pay
2 ἐπιμέλειά γε μὴν ἥδ' ἂν ἀρκεῖν μοι δοκεῖ, εἰ ἀφέλοιμεν
care at-least indeed this — to-suffice to-me seems if we-should-remove
μὲν ὅσα μηδὲν ὠφελοῦντα τὴν πόλιν ἀτιμίας
indeed as-many-things-as nothing benefiting the city dishonor

δοκεῖ τοῖς μετοίκοις παρέχειν, ἀφέλοιμεν δὲ καὶ τὸ
seem to-the resident-aliens to-give we-should-remove and also the
συστρατεύεσθαι ὁπλίτας μετοίκους τοῖς ἀστοῖς. μέγας
to-serve-together hoplites resident-aliens with-the citizens great
μὲν γὰρ ὁ κίνδυνος αὐτῶν· μέγα δὲ καὶ τὸ ἀπὸ τῶν
indeed for the danger to-them great and also the from the
τεχνῶν καὶ τῶν οἰκιῶν ἀπιέναι.
crafts and the houses to-go-away
ἀλλὰ μὴν καὶ ἡ πόλις γ' ἂν ὠφεληθείη, εἰ οἱ πολῖται 3
but indeed also the city at-least — would-be-benefited if the citizens
μετ' ἀλλήλων στρατεύοιντο μᾶλλον ἢ εἰ συντάττοιντο
with one-another should-campaign rather than if should-be-ranged-with
αὐτοῖς, ὥσπερ νῦν, Λυδοὶ καὶ Φρύγες καὶ Σύροι καὶ ἄλλοι
them as now Lydians and Phrygians and Syrians and other
παντοδαποὶ βάρβαροι· πολλοὶ γὰρ τοιοῦτοι τῶν μετοίκων.
of-every-kind barbarians many for such of-the resident-aliens
πρὸς δὲ τῷ ἀγαθῷ τῷ τούτους ἐκ τοῦ συντάττεσθαι 4
besides and the good the these from the to-be-ranged-with
ἀφεθῆναι καὶ κόσμος ἂν τῇ πόλει εἴη, εἰ δοκοῖεν
to-be-released also ornament — to-the city it-would-be if should-seem
Ἀθηναῖοι εἰς τὰς μάχας αὑτοῖς μᾶλλον πιστεύειν ἢ
Athenians in the battles themselves rather to-trust than
ἀλλοδαποῖς.
foreigners
καὶ μεταδιδόντες δ' ἄν μοι δοκοῦμεν τοῖς μετοίκοις 5
and giving-a-share and — to-me we-seem to-the resident-aliens
τῶν ἄλλων ὧν καλὸν μεταδιδόναι καὶ τοῦ ἱππικοῦ
of-the others in-which fine to-give-a-share also of-the cavalry
εὐνουστέρους ἂν ποιεῖσθαι καὶ ἅμα ἰσχυροτέραν ἂν
more-loyal — to-make and at-the-same-time stronger —
καὶ μείζω τὴν πόλιν ἀποδεικνύναι.
and greater the city to-render

6 εἶτα ἐπειδὴ καὶ πολλὰ οἰκιῶν ἔρημά ἐστιν ἐντὸς τῶν
then since also many of-houses empty are within the
τειχῶν καὶ οἰκόπεδα, εἰ ἡ πόλις διδοίη οἰκοδομησαμένοις
walls and building-sites if the city should-grant to-ones-who-built
ἐγκεκτῆσθαι οἷ ἂν αἰτούμενοι ἄξιοι δοκῶσιν εἶναι, πολὺ
to-own-them who — asking worthy seem to-be much
ἂν οἶμαι καὶ διὰ ταῦτα πλείους τε καὶ βελτίους
— I-think also through these-things more both and better
ὀρέγεσθαι τῆς Ἀθήνησιν οἰκήσεως.
to-desire the at-Athens residence

7 καὶ εἰ μετοικοφύλακάς γε ὥσπερ ὀρφανοφύλακας ἀρχὴν
and if guardians-of-aliens at-least like guardians-of-orphans office
καθισταῖμεν, καὶ τούτοις τιμή τις ἐπείη οἵτινες
we-should-establish and to-these honor some should-be-attached whoever
πλείους μετοίκους ἀποδείξειαν, καὶ τοῦτο εὐνουστέρους
more resident-aliens should-show also this more-loyal
ἂν τοὺς μετοίκους ποιοίη, καὶ ὡς τὸ εἰκὸς πάντες ἂν
— the resident-aliens would-make and as the likely all —
οἱ ἀπόλιδες τῆς Ἀθήνηθεν μετοικίας ὀρέγοιντο καὶ τὰς
the stateless of-the at-Athens residence would-desire and the
προσόδους ἂν αὔξοιεν.
revenues — would-increase

Athens suits merchants best: its harbors are safe, and its silver sells at a profit anywhere. Prizes for market magistrates who settle disputes justly and quickly, and honors for merchants and shipowners, would draw more. Other revenues need capital, which citizens would gladly contribute to a fund paying them a yearly return, often more than they gave; benefactors' inscribed names would draw foreigners and kings too. The fund would build lodgings and markets at the harbors, and the city might buy merchant ships to lease.

Ὡς γε μὴν καὶ ἐμπορεύεσθαι ἡδίστη τε καὶ 1
That at-least indeed also to-trade most-pleasant both and
κερδαλεωτάτη ἡ πόλις, νῦν ταῦτα λέξω. πρῶτον μὲν
most-profitable the city now these-things I-will-tell first indeed
γὰρ δήπου ναυσὶ καλλίστας καὶ ἀσφαλεστάτας ὑποδοχὰς
for surely for-ships finest and safest harbors
ἔχει, ὅπου γ' ἔστιν εἰσορμισθέντας ἡδέως ἕνεκα
it-has where at-least it-is-possible having-put-in pleasantly on-account-of
χειμῶνος ἀναπαύεσθαι.
storm to-rest
ἀλλὰ μὴν καὶ τοῖς ἐμπόροις ἐν μὲν ταῖς πλείσταις τῶν 2
but indeed also for-the merchants in indeed the most of-the
πόλεων ἀντιφορτίζεσθαί τι ἀνάγκη· νομίσμασι γὰρ οὐ
cities to-take-a-return-cargo some necessity coins for not
χρησίμοις ἔξω χρῶνται· ἐν δὲ ταῖς Ἀθήναις πλεῖστα μὲν
useful abroad they-use in but — Athens most indeed
ἔστιν ἀντεξάγειν ὧν ἂν δέωνται ἄνθρωποι, ἢν δὲ μὴ
it-is-possible to-export-in-exchange of-what — need men if and not
βούλωνται ἀντιφορτίζεσθαι, καὶ οἱ ἀργύριον ἐξάγοντες
they-wish to-take-a-return-cargo also the-ones silver exporting

καλὴν ἐμπορίαν ἐξάγουσιν. ὅπου γὰρ ἂν πωλῶσιν αὐτό,
fine merchandise export wherever for — they-sell it
πανταχοῦ πλεῖον τοῦ ἀρχαίου λαμβάνουσιν.
everywhere more than-the principal they-get

3 εἰ δὲ καὶ τῇ τοῦ ἐμπορίου ἀρχῇ ἆθλα προτιθείη τις
if and also to-the of-the market magistracy prizes should-offer someone
ὅστις δικαιότατα καὶ τάχιστα διαιροίη τὰ ἀμφίλογα, ὡς
whoever most-justly and most-quickly should-decide the disputes so-that
μὴ ἀποκωλύεσθαι ἀποπλεῖν τὸν βουλόμενον, πολὺ ἂν
not to-be-prevented to-sail-away the-one wishing much —
καὶ διὰ ταῦτα πλείους τε καὶ ἥδιον ἐμπορεύοιντο.
also through these-things more both and more-gladly would-trade

4 ἀγαθὸν δὲ καὶ καλὸν καὶ προεδρίαις τιμᾶσθαι ἐμπόρους καὶ
good and also fine also with-front-seats to-be-honored merchants and
ναυκλήρους, καὶ ἐπὶ ξενίᾳ γ᾽ ἔστιν ὅτε καλεῖσθαι, οἳ ἂν
shipowners and to hospitality at-least it-is when to-be-invited who —
δοκῶσιν ἀξιολόγοις καὶ πλοίοις καὶ ἐμπορεύμασιν ὠφελεῖν
seem with-notable both ships and cargoes to-benefit
τὴν πόλιν. ταῦτα γὰρ τιμώμενοι οὐ μόνον τοῦ κέρδους
the city these-things for being-honored not only of-the gain
ἀλλὰ καὶ τῆς τιμῆς ἕνεκεν ὡς πρὸς φίλους ἐπισπεύδοιεν ἄν.
but also of-the honor for-the-sake as to friends would-hasten —

5 ὅσῳ γε μὴν πλείονες εἰσοικίζοιντό τε καὶ
by-as-much-as at-least indeed more should-settle both and
ἀφικνοῖντο, δῆλον ὅτι τοσούτῳ ἂν πλεῖον καὶ εἰσάγοιτο
arrive clear that by-so-much — more both would-be-imported
[καὶ ἐξάγοιτο] καὶ ἐκπέμποιτο καὶ πωλοῖτο καὶ
and exported and sent-out and sold and
μισθοφοροῖτο καὶ τελεσφοροίη.
hired and pay-taxes

εἰς μὲν οὖν τὰς τοιαύτας αὐξήσεις τῶν προσόδων οὐδὲ 6
for indeed then the such increases of-the revenues not-even
προσδαπανῆσαι δεῖ οὐδὲν ἀλλ' ἢ ψηφίσματά τε
to-spend-besides it-is-needful anything but than decrees both
φιλάνθρωπα καὶ ἐπιμελείας. ὅσαι δ' ἂν ἄλλαι δοκοῦσί
humane and cares as-many-as but — other seem
μοι πρόσοδοι γίγνεσθαι, γιγνώσκω ὅτι ἀφορμῆς δεήσει
to-me revenues to-come I-know that of-capital it-will-be-needed
εἰς αὐτάς.
for them
οὐ μέντοι δύσελπίς εἰμι τὸ μὴ οὐχὶ προθύμως ἂν τοὺς 7
not however despondent I-am the not not eagerly — the
πολίτας εἰς τὰ τοιαῦτα εἰσφέρειν, ἐνθυμούμενος ὡς πολλὰ
citizens for the such to-contribute considering that much
μὲν εἰσήνεγκεν ἡ πόλις ὅτε Ἀρκάσιν ἐβοήθει ἐπὶ
indeed contributed the city when the-Arcadians it-helped under
Λυσιστράτου ἡγουμένου, πολλὰ δὲ ἐπὶ Ἡγησίλεω.
Lysistratus leading much and under Hegesileos
ἐπίσταμαι δὲ καὶ τριήρεις πολλάκις ἐκπεμπομένας σὺν 8
I-know and also triremes often sent-out with
πολλῇ δαπάνῃ, καὶ ταύτας γενομένας, τούτου μὲν ἀδήλου
much expense and these happening of-this indeed unclear
ὄντος εἴτε βέλτιον εἴτε κάκιον ἔσται, ἐκείνου δὲ δήλου
being whether better or worse it-will-be of-that but clear
ὅτι οὐδέποτε ἀπολήψονται ἃ ἂν εἰσενέγκωσιν οὐδὲ
that never they-will-get-back what — they-contribute nor
μεθέξουσιν ὧν ἂν εἰσενέγκωσι.
they-will-share in-what — they-contribute
κτῆσιν δὲ ἀπ' οὐδενὸς ἂν οὕτω καλὴν κτήσαιντο ὥσπερ 9
possession but from nothing — so fine they-could-acquire as
ἀφ' οὗ ἂν προτελέσωσιν εἰς τὴν ἀφορμήν· ᾧ μὲν
from what — they-pay-in-advance to the capital to-whom indeed

γὰρ ἂν δέκα μναῖ εἰσφορὰ γένηται, ὥσπερ ναυτικὸν
for — ten minas contribution be as maritime-interest
σχεδὸν ἐπίπεμπτον αὐτῷ γίγνεται, τριώβολον τῆς ἡμέρας
nearly a-fifth to-him becomes three-obols a day
λαμβάνοντι· ᾧ δέ γ' ἂν πέντε μναῖ, πλεῖον ἢ
getting to-whom and at-least — five minas more than
ἐπίτριτον.
a-third

10 οἱ δέ γε πλεῖστοι Ἀθηναίων πλείονα λήψονται κατ'
the-ones and at-least most of-Athenians more will-get in
ἐνιαυτὸν ἢ ὅσα ἂν εἰσενέγκωσιν. οἱ γὰρ μνᾶν
a-year than as-much-as — they-contribute the-ones for a-mina
προτελέσαντες ἐγγὺς δυοῖν μναῖν πρόσοδον ἕξουσι, καὶ
having-paid-in-advance near two minas revenue will-have and
ταῦτα ἐν πόλει, ᾗ δοκεῖ τῶν ἀνθρωπίνων ἀσφαλέστατόν
this in city which seems of-the human-things safest
τε καὶ πολυχρονιώτατον εἶναι.
both and longest-lasting to-be

11 οἶμαι δὲ ἔγωγε, εἰ μέλλοιεν ἀναγραφήσεσθαι εὐεργέται
I-think and I-at-least if they-were-going to-be-inscribed benefactors
εἰς τὸν ἅπαντα χρόνον, καὶ ξένους ἂν πολλοὺς εἰσενεγκεῖν,
for the all time also strangers — many to-contribute
ἔστι δὲ ἃς ἂν καὶ πόλεις τῆς ἀναγραφῆς ὀρεγομένας.
there-are and which — even cities the inscription desiring
ἐλπίζω δὲ καὶ βασιλέας ἄν τινας καὶ τυράννους καὶ
I-hope and also kings — some and tyrants and
σατράπας ἐπιθυμῆσαι μετασχεῖν ταύτης τῆς χάριτος.
satraps to-desire to-share this the favor

12 Ὁπότε γε μὴν ἀφορμὴ ὑπάρχοι, καλὸν μὲν καὶ ἀγαθὸν
When at-least indeed capital be-available fine indeed and good
ναυκλήροις οἰκοδομεῖν καταγώγια περὶ λιμένας πρὸς τοῖς
for-shipowners to-build lodgings around harbors besides the

ὑπάρχουσι, καλὸν δὲ καὶ ἐμπόροις [ἐπὶ] προσήκοντας
existing fine and also for-merchants at suitable
τόπους ὠνῇ τε καὶ πράσει, καὶ τοῖς εἰσαφικνουμένοις
places for-buying both and selling and for-the arriving
δὲ δημόσια καταγώγια.
and public lodgings
εἰ δὲ καὶ τοῖς ἀγοραίοις οἰκήσεις τε καὶ πωλητήρια 13
if and also for-the market-traders dwellings both and shops
κατασκευασθείη καὶ ἐν Πειραιεῖ καὶ ἐν τῷ ἄστει, ἅμα
be-built both in Piraeus and in the town at-once
τ᾽ ἂν κόσμος εἴη τῇ πόλει καὶ πολλαὶ ἂν ἀπὸ
both — ornament would-be for-the city and many — from
τούτων πρόσοδοι γίγνοιντο.
these revenues would-come
ἀγαθὸν δέ μοι δοκεῖ εἶναι πειραθῆναι εἰ καὶ ὥσπερ 14
good and to-me it-seems to-be to-try if also as
τριήρεις δημοσίας ἡ πόλις κέκτηται, οὕτω καὶ ὁλκάδας
triremes public the city has-acquired so also merchant-ships
δημοσίας δυνατὸν ἂν γένοιτο κτήσασθαι, καὶ ταύτας
public possible — would-be to-acquire and these
ἐκμισθοῦν ἐπ᾽ ἐγγυητῶν ὥσπερ καὶ τἆλλα δημόσια. εἰ
to-hire-out on sureties as also the-other public-things if
γὰρ καὶ τοῦτο οἷόν τε ὂν φανείη, πολλὴ ἂν καὶ ἀπὸ
for also this possible — being should-appear much — also from
τούτων πρόσοδος γίγνοιτο.
these revenue would-come

The silver mines have been worked since time immemorial and are inexhaustible, and silver, unlike other goods, is never too much. Nicias, Hipponicus, and Philemonides earned large sums by leasing slaves to the mine contractors, so the city should own public slaves, three for every citizen, and lease them in the same way. The author calculates the revenue, answers objections about cost, risk, and war, proposes that the ten tribes share the risk of new cuttings, and shows that a third fort on Besa would protect the district. The scheme would also make Athens more orderly and more warlike.

1 Τά γε μὴν ἀργύρεια εἰ κατασκευασθείη ὡς δεῖ,
The at-least indeed silver-mines if they-were-organized as is-needful
πάμπολλα ἂν νομίζω χρήματα ἐξ αὐτῶν καὶ ἄνευ τῶν
very-much — I-think money from them even without the
ἄλλων προσόδων προσιέναι. βούλομαι δὲ καὶ τοῖς μὴ
other revenues to-come-in I-wish and also to-the-ones not
εἰδόσι τὴν τούτων δύναμιν δηλῶσαι· ταύτην γὰρ γνόντες
knowing the of-these power to-show this for having-known
καὶ ὅπως χρῆσθαι δεῖ αὐτοῖς ἄμεινον ἂν βουλεύοισθε.
also how to-use is-needful them better — you-would-deliberate
2 οὐκοῦν ὅτι μὲν πάνυ παλαιὰ ἐνεργά ἐστι πᾶσι σαφές·
therefore that indeed very ancient worked they-are to-all clear
οὐδεὶς γοῦν οὐδὲ πειρᾶται λέγειν ἀπὸ ποίου χρόνου
no-one at-any-rate even tries to-say from what-kind time
ἐπεχειρήθη. οὕτω δὲ πάλαι ὀρυττομένης τε καὶ
they-were-undertaken so but long-ago being-dug both and
ἐκφορουμένης τῆς ἀργυρίτιδος κατανοήσατε τί μέρος οἱ
being-carried-out the silver-ore consider what part the
ἐκβεβλημένοι σωροὶ τῶν αὐτοφυῶν τε καὶ ὑπαργύρων
thrown-out heaps of-the natural both and silver-bearing
λόφων.
hills

οὐδὲ μὴν ὁ ἀργυρώδης τόπος εἰς μεῖόν τι συστελλόμενος 3
nor indeed the silver-bearing place into less at-all contracting
ἀλλ᾽ ἀεὶ ἐπὶ πλεῖον ἐκτεινόμενος φανερός ἐστιν. ἐν
but always over more extending evident is in
ᾧ γε μὴν χρόνῳ οἱ πλεῖστοι ἄνθρωποι ἐγένοντο
which at-least indeed time the most men were
ἐν αὐτοῖς, οὐδεὶς πώποτε ἔργου ἠπόρησεν, ἀλλ᾽ ἀεὶ τὰ
in them no-one ever of-work was-at-a-loss but always the
ἔργα τῶν ἐργαζομένων περιῆν.
works than-the workers were-more
καὶ νῦν δὲ οἱ κεκτημένοι ἐν τοῖς μετάλλοις ἀνδράποδα 4
and now and the-ones owning in the mines slaves
οὐδεὶς τοῦ πλήθους ἀφαιρεῖ, ἀλλ᾽ ἀεὶ προσκτᾶται ὁπόσα
no-one from-the number subtracts but always acquires-more as-many-as
ἂν πλεῖστα δύνηται. καὶ γὰρ δὴ ὅταν μὲν ὀλίγοι ὀρύττωσι
— most he-can and for indeed whenever indeed few dig
καὶ ζητῶσιν, ὀλίγα οἶμαι καὶ τὰ χρήματα εὑρίσκεται·
and search few I-think also the money is-found
ὅταν δὲ πολλοί, πολλαπλασία ἡ ἀργυρῖτις ἀναφαίνεται.
whenever but many many-times-more the silver-ore appears
ὥστε ἐν μόνῳ τούτῳ ὢν ἐγὼ οἶδα ἔργων οὐδὲ φθονεῖ 5
so-that in only this of-what I know works not-even envies
οὐδεὶς τοῖς ἐπισκευαζομένοις. ἔτι δὲ οἱ μὲν ἀγροὺς
anyone the-ones fitting-out-new still and the-ones indeed farms
κεκτημένοι πάντες ἔχοιεν ἂν εἰπεῖν ὁπόσα ζεύγη ἀρκεῖ
owning all could — to-say how-many yokes suffice
εἰς τὸ χωρίον καὶ ὁπόσοι ἐργάται· ἢν δ᾽ ἐπὶ πλεῖον
for the estate and how-many workers if and over more
τῶν ἱκανῶν ἐμβάλλῃ τις, ζημίαν λογίζονται· ἐν δὲ τοῖς
than-the sufficient put-in someone loss they-reckon in but the
ἀργυρείοις ἔργοις πάντες δή φασιν ἐνδεῖσθαι ἐργατῶν.
silver works all indeed say to-need workers

6 καὶ γὰρ οὐδ' ὥσπερ ὅταν πολλοὶ χαλκοτύποι γένωνται,
and for not as whenever many coppersmiths come-to-be
ἀξίων γενομένων τῶν χαλκευτικῶν ἔργων καταλύονται οἱ
cheap having-become the copper works are-ruined the
χαλκοτύποι, καὶ οἱ σιδηρεῖς γε ὡσαύτως· καὶ ὅταν γε
coppersmiths and the ironsmiths at-least likewise and whenever at-least
πολὺς σῖτος καὶ οἶνος γένηται, ἀξίων ὄντων τῶν καρπῶν
much grain and wine come-to-be cheap being the crops
ἀλυσιτελεῖς αἱ γεωργίαι γίγνονται, ὥστε πολλοὶ ἀφιέμενοι
unprofitable the farmings become so-that many giving-up
τοῦ τὴν γῆν ἐργάζεσθαι ἐπ' ἐμπορίας καὶ καπηλείας καὶ
the the land to-work to tradings and retail-dealings and
τοκισμοὺς τρέπονται· ἀργυρῖτις δὲ ὅσῳ ἂν πλείων
money-lendings turn silver-ore but by-as-much-as — more
φαίνηται καὶ ἀργύριον πλεῖον γίγνηται, τοσούτῳ πλείονες
appear and silver more become by-so-much more
ἐπὶ τὸ ἔργον τοῦτο ἔρχονται.
to the work this come

7 καὶ γὰρ δὴ ἔπιπλα μὲν ἐπειδὰν ἱκανά τις κτήσηται
and for indeed furniture indeed when sufficient someone acquire
τῇ οἰκίᾳ, οὐ μάλα ἔτι προσωνοῦνται· ἀργύριον δὲ οὐδείς
for-the house not very still they-buy-more silver but no-one
πω οὕτω πολὺ ἐκτήσατο ὥστε μὴ ἔτι προσδεῖσθαι· ἀλλ'
yet so much acquired as not still to-need-more but
ἤν τισι γένηται παμπληθές, τὸ περιττεῦον κατορύττοντες
if to-some become very-great the surplus burying-it
οὐδὲν ἧττον ἥδονται ἢ χρώμενοι αὐτῷ.
nothing less they-delight than using it

8 καὶ μὴν ὅταν γε εὖ πράττωσιν αἱ πόλεις, ἰσχυρῶς οἱ
and indeed whenever at-least well fare the cities strongly the
ἄνθρωποι ἀργυρίου δέονται. οἱ μὲν γὰρ ἄνδρες ἀμφὶ ὅπλα
men silver need the indeed for men on arms

τε καλὰ καὶ ἵππους ἀγαθοὺς καὶ οἰκίας καὶ κατασκευὰς
both fine and horses good and houses and furnishings
μεγαλοπρεπεῖς βούλονται δαπανᾶν, αἱ δὲ γυναῖκες εἰς
magnificent wish to-spend the and women on
ἐσθῆτα πολυτελῆ καὶ χρυσοῦν κόσμον τρέπονται.
clothing costly and golden ornament turn
ὅταν τε αὖ νοσήσωσι πόλεις ἢ ἀφορίαις καρπῶν ἢ 9
whenever both in-turn be-sick cities either with-failures of-crops or
πολέμῳ, ἔτι καὶ πολὺ μᾶλλον ἀργοῦ τῆς γῆς γιγνομένης
with-war still and much more idle the land becoming
καὶ εἰς ἐπιτήδεια καὶ εἰς ἐπικούρους νομίσματος δέονται.
both for necessaries and for auxiliaries of-money they-need
εἰ δέ τις φήσειε καὶ χρυσίον μηδὲν ἧττον χρήσιμον 10
if and someone should-say also gold not less useful
εἶναι ἢ ἀργύριον, τοῦτο μὲν οὐκ ἀντιλέγω, ἐκεῖνο μέντοι
to-be than silver this indeed not I-dispute that however
οἶδα ὅτι καὶ χρυσίον ὅταν πολὺ παραφανῇ, αὐτὸ μὲν
I-know that also gold whenever much appear itself indeed
ἀτιμότερον γίγνεται, τὸ δὲ ἀργύριον τιμιώτερον ποιεῖ.
less-honored becomes the but silver more-honored makes
ταῦτα μὲν οὖν ἐδήλωσα τούτου ἕνεκα ὅπως θαρροῦντες 11
these-things indeed then I-showed of-this for-the-sake so-that confidently
μὲν ὅτι πλείστους ἀνθρώπους ἐπὶ τὰ ἀργύρεια ἄγωμεν,
indeed as most men to the silver-mines we-may-bring
θαρροῦντες δὲ κατασκευαζώμεθα ἐν αὐτοῖς, ὡς οὔτε
confidently and we-may-equip in them as neither
ἐπιλειψούσης ποτὲ ἀργυρίτιδος οὔτε τοῦ ἀργυρίου ἀτίμου
going-to-fail ever silver-ore nor the silver unvalued
ποτὲ ἐσομένου.
ever going-to-be

12 δοκεῖ δέ μοι καὶ ἡ πόλις προτέρα ἐμοῦ ταῦτα
seems and to-me also the city before me these-things
ἐγνωκέναι· παρέχει γοῦν ἐπὶ ἰσοτελείᾳ καὶ τῶν ξένων
to-have-recognized it-provides at-any-rate on equal-tax-terms also of-the strangers
τῷ βουλομένῳ ἐργάζεσθαι ἐν τοῖς μετάλλοις.
to-the-one wishing to-work in the mines

13 Ἵνα δὲ καὶ σαφέστερον περὶ τῆς τροφῆς εἴπω, νῦν
So-that and also more-clearly about the maintenance I-may-speak now
διηγήσομαι ὡς κατασκευασθέντα τὰ ἀργύρεια ὠφελιμώτατ᾽
I-will-explain how organized the silver-mines most-beneficial
ἂν εἴη τῇ πόλει. ἀπ᾽ αὐτῶν μὲν οὖν ἔγωγε ἀφ᾽ ὧν
— would-be for-the city from them indeed then I-at-least from what
μέλλω λέγειν οὐδέν τι ἀξιῶ θαυμάζεσθαι ὡς δυσεύρετόν
I-am-about to-say nothing at-all I-claim to-be-admired as hard-to-discover
τι ἐξευρηκώς· τὰ μὲν γὰρ ὧν λέξω καὶ νῦν ἔτι
something having-discovered the-things indeed for of-what I-shall-say also now still
πάντες ὁρῶμεν, τὰ δὲ παροιχόμενα τῶν πραγμάτων
all we-see the-things and past of-the affairs
κατὰ ταὐτὰ αὖ ἀκούομεν·
in the-same-way in-turn we-hear

14 τῆς μέντοι πόλεως πάνυ ἄξιον θαυμάσαι τὸ αἰσθανομένην
of-the however city very worth to-wonder-at the perceiving
πολλοὺς πλουτιζομένους ἐξ αὐτῆς ἰδιώτας μὴ μιμεῖσθαι
many being-enriched from it private-men not to-imitate
τούτους. πάλαι μὲν γὰρ δήπου οἷς μεμέληκεν
these long-ago indeed for surely to-whom it-has-been-a-care
ἀκηκόαμεν ὅτι Νικίας ποτὲ ὁ Νικηράτου ἐκτήσατο ἐν
we-have-heard that Nicias once the son-of-Niceratus acquired in
τοῖς ἀργυρείοις χιλίους ἀνθρώπους, οὓς ἐκεῖνος Σωσίᾳ τῷ
the silver-mines a-thousand men whom he to-Sosias the

Θρᾳκὶ ἐξεμίσθωσεν, ἐφ᾽ ᾧ ὀβολὸν μὲν ἀτελῆ ἑκάστου τῆς
Thracian hired-out on which an-obol indeed clear for-each of-the
ἡμέρας ἀποδιδόναι, τὸν δ᾽ ἀριθμὸν ἴσους ἀεὶ παρεῖχεν.
day to-pay the and number equal always he-provided
ἐγένετο δὲ καὶ Ἱπποσίκῳ ἑξακόσια ἀνδράποδα κατὰ τὸν 15
came-to-be and also to-Hipponicus six-hundred slaves in the
αὐτὸν τρόπον τοῦτον ἐκδεδομένα, ἃ προσέφερε μνᾶν
same way this let-out which brought a-mina
ἀτελῆ τῆς ἡμέρας· Φιλημονίδῃ δὲ τριακόσια ἃ ἡμιμναῖον·
clear of-the day to-Philemonides and three-hundred which half-a-mina
ἄλλοις δέ γε ὡς οἴομαι δύναμις ἑκάστοις ὑπῆρχεν.
to-others and at-least as I-think means for-each was
ἀτὰρ τί τὰ παλαιὰ δεῖ λέγειν; καὶ γὰρ νῦν πολλοί 16
but why the old-things is-it-needful to-say and for now many
εἰσιν ἐν τοῖς ἀργυρείοις ἄνθρωποι οὕτως ἐκδεδομένοι.
are in the silver-mines men so let-out
περαινομένων γε μὴν ὧν λέγω τοῦτ᾽ ἂν μόνον καινὸν 17
being-accomplished at-least indeed of-what I-say this — only new
γένοιτο εἰ ὥσπερ οἱ ἰδιῶται κτησάμενοι ἀνδράποδα πρόσοδον
would-be if as the private-men having-acquired slaves revenue
ἀέναον κατεσκευασμένοι εἰσίν, οὕτω καὶ ἡ πόλις κτῷτο
ever-flowing having-provided-themselves are so also the city should-acquire
δημόσια ἀνδράποδα, ἕως γίγνοιτο τρία ἑκάστῳ Ἀθηναίων.
public slaves until there-were three for-each of-Athenians
εἰ δὲ δυνατὰ λέγομεν καθ᾽ ἓν ἕκαστον αὐτῶν σκοπῶν 18
if and possible-things we-say by one each of-them considering
ὁ βουλόμενος κρινέτω. οὐκοῦν τιμὴν μὲν ἀνθρώπων
the-one wishing let-him-judge therefore price indeed of-men
εὔδηλον ὅτι μᾶλλον ἂν τὸ δημόσιον δύναιτο ἢ οἱ
quite-clear that rather — the public could than the
ἰδιῶται παρασκευάσασθαι. τῇ γε μὴν βουλῇ ῥᾴδιον
private-men to-provide for-the at-least indeed council easy

καὶ κηρύξαι ἄγειν τὸν βουλόμενον ἀνδράποδα καὶ τὰ
both to-proclaim to-bring the-one wishing slaves and the-ones
προσαχθέντα πρίασθαι.
brought-in to-buy

19 ἐπειδὰν δὲ ὠνηθῇ, τί ἂν ἧττον μισθοῖτό τις παρὰ
when and they-be-bought why — less would-hire someone from
τοῦ δημοσίου ἢ παρὰ τοῦ ἰδιώτου, ἐπὶ τοῖς αὐτοῖς
the public than from the private on the same-(terms)
μέλλων ἕξειν; μισθοῦνται γοῦν καὶ τεμένη καὶ
going to-have-(them) they-hire at-any-rate both sacred-precincts and
ἱερὰ καὶ οἰκίας καὶ τέλη ὠνοῦνται παρὰ τῆς πόλεως.
shrines and houses and taxes they-buy from the city

20 ὅπως γε μὴν τὰ ὠνηθέντα σώζηται, τῷ δημοσίῳ
that at-least indeed the-ones bought be-kept-safe for-the public
ἔστι λαμβάνειν ἐγγύους παρὰ τῶν μισθουμένων, ὥσπερ
it-is-possible to-take sureties from the hirers as
καὶ παρὰ τῶν ὠνουμένων τὰ τέλη. ἀλλὰ μὴν καὶ
also from the buyers the taxes but indeed also
ἀδικῆσαί γε ῥᾷον τῷ τέλος πριαμένῳ ἢ τῷ
to-defraud at-least easier for-the-one tax having-bought than for-the-one
ἀνδράποδα μισθουμένῳ.
slaves hiring

21 ἀργύριον μὲν γὰρ πῶς καὶ φωράσειεν ἄν τις τὸ δημόσιον
silver indeed for how even would-detect — someone the public
ἐξαγόμενον, ὁμοίου τοῦ ἰδίου ὄντος αὐτῷ; ἀνδράποδα δὲ
being-exported like the private being to-him slaves but
σεσημασμένα τῷ δημοσίῳ σημάντρῳ καὶ προσκειμένης
branded with-the public brand and laid-down
ζημίας τῷ τε πωλοῦντι καὶ τῷ ἐξάγοντι, πῶς ἄν τις
penalty for-the both seller and for-the exporter how — someone

ταῦτα κλέψειεν; οὐκοῦν μέχρι μὲν τούτου δυνατὸν φανεῖται
these would-steal therefore up-to indeed this possible will-appear
τῇ πόλει εἶναι τὸ ἀνθρώπους καὶ κτήσασθαι καὶ φυλάξαι.
for-the city to-be the men both to-acquire and to-guard
εἰ δ' αὖ τις τοῦτ' ἐνθυμεῖται, ὡς ἐπειδὰν πολλοὶ 22
if and in-turn someone this considers that when many
ἐργάται γένωνται, πολλοὶ φανοῦνται καὶ οἱ μισθωσόμενοι,
workers come-to-be many will-appear also the-ones going-to-hire
ἐκεῖνο κατανοήσας θαρρείτω ὅτι πολλοὶ μὲν τῶν
that having-considered let-him-take-courage that many indeed of-the
κατεσκευασμένων προσμισθώσονται τοὺς δημοσίους, πολλὰ
equipped-ones will-hire-besides the public-slaves many
γάρ ἐστι τὰ ὑπάρχοντα, πολλοὶ δ' εἰσὶ καὶ αὐτῶν
for are the existing many and are also of-the-very
τῶν ἐν τοῖς ἔργοις γηρασκόντων, πολλοὶ δὲ καὶ ἄλλοι
the-ones in the works growing-old many and also other
Ἀθηναῖοί τε καὶ ξένοι οἳ τῷ σώματι μὲν οὔτε
Athenians both and strangers who with-the body indeed neither
βούλοιντ' ἂν οὔτε δύναιντ' ἂν ἐργάζεσθαι, τῇ δὲ γνώμῃ
would-wish — nor could — to-work with-the but judgment
ἐπιμελούμενοι ἡδέως ἂν τὰ ἐπιτήδεια πορίζοιντο.
taking-care gladly — the necessaries would-provide
ἤν γε μέντοι τὸ πρῶτον συστῇ διακόσια καὶ χίλια 23
if at-least however the first be-assembled two-hundred and thousand
ἀνδράποδα, εἰκὸς ἤδη ἀπ' αὐτῆς τῆς προσόδου ἐν ἔτεσι
slaves likely already from itself the revenue in years
πέντε ἢ ἓξ μὴ μεῖον αὐτῇ ἑξακισχιλίων γενέσθαι. ἀπό
five or six not less for-it six-thousand to-become from
γε μὴν τούτου τοῦ ἀριθμοῦ ἢν ὀβολὸν ἕκαστος ἀτελῆ
at-least indeed this the number if an-obol each clear

τῆς ἡμέρας φέρῃ, ἡ μὲν πρόσοδος ἑξήκοντα τάλαντα
of-the day bring the indeed revenue sixty talents
τοῦ ἐνιαυτοῦ.
of-the year

24 ἀπὸ δὲ τούτων ἢν εἰς ἄλλα ἀνδράποδα τιθῆται εἴκοσι,
from and these if into other slaves be-invested twenty
τοῖς τετταράκοντα ἤδη ἐξέσται τῇ πόλει χρῆσθαι
with-the forty already it-will-be-possible for-the city to-use
εἰς ἄλλο ὅ τι ἂν δέῃ. ὅταν δέ γε μύρια
for other what ever — be-needed when and at-least ten-thousand
ἀναπληρωθῇ, ἑκατὸν τάλαντα ἡ πρόσοδος ἔσται.
be-filled-up a-hundred talents the revenue will-be

25 ὅτι δὲ δέξεται πολλαπλάσια τούτων μαρτυρήσαιεν ἄν
that and it-will-receive many-times these would-testify —
μοι εἴ τινες ἔτι εἰσὶ τῶν μεμνημένων ὅσον τὸ τέλος
for-me if some still are of-the-ones remembering how-much the tax
εὕρισκε τῶν ἀνδραπόδων πρὸ τῶν ἐν Δεκελείᾳ. μαρτυρεῖ
fetched of-the slaves before the-things at Decelea testifies
δὲ κἀκεῖνο ὅτι εἰργασμένων ἀνθρώπων ἐν τοῖς ἀργυρείοις
and also-that that having-worked men in the silver-mines
ἐν τῷ παντὶ χρόνῳ ἀναριθμήτων νῦν οὐδὲν διαφέρει τὰ
in the all time countless now nothing differ the
ἀργύρεια ἢ ἃ οἱ πρόγονοι ἡμῶν ὄντα ἐμνημόνευον αὐτά.
silver-mines from what the ancestors our being remembered them

26 καὶ τὰ νῦν δὲ γιγνόμενα πάντα μαρτυρεῖ ὅτι οὐκ
and the-things now and happening all testify that not
ἄν ποτε πλείω ἀνδράποδα ἐκεῖ γένοιτο ἢ ὅσων ἂν
— ever more slaves there could-be than as-many-as —
τὰ ἔργα δέηται. οὔτε γὰρ βάθους πέρας οὔτε ὑπονόμων
the works need neither for of-depth end nor of-galleries
οἱ ὀρύττοντες εὑρίσκουσι.
the diggers find

καὶ μὴν καινοτομεῖν γε οὐδὲν ἧττον ἔξεστι νῦν ἢ 27
and indeed to-open-new-cuttings at-least nothing less it-is-possible now than
πρότερον. οὐ τοίνυν οὐδ᾽ εἰπεῖν ἂν ἔχοι εἰδὼς οὐδεὶς
before not then not-even to-say — could knowing anyone
πότερον ἐν τοῖς κατατετμημένοις πλείων ἀργυρῖτις ἢ ἐν
whether in the cut-into more silver-ore or in
τοῖς ἀτμήτοις ἐστί.
the uncut is
τί δῆτα, φαίη ἄν τις, οὐ καὶ νῦν, ὥσπερ ἔμπροσθεν, 28
why then would-say — someone not also now as before
πολλοὶ καινοτομοῦσιν; ὅτι πενέστεροι μέν εἰσιν οἱ
many open-new-cuttings because poorer indeed are the-ones
περὶ τὰ μέταλλα· νεωστὶ γὰρ πάλιν κατασκευάζονται·
about the mines recently for again they-are-being-equipped
κίνδυνος δὲ μέγας τῷ καινοτομοῦντι.
danger and great for-the-one opening-new-cuttings
ὁ μὲν γὰρ εὑρὼν ἀγαθὴν ἐργασίαν πλούσιος 29
the-one indeed for having-found good working rich
γίγνεται· ὁ δὲ μὴ εὑρὼν πάντα ἀπόλλυσιν ὅσα
becomes the-one but not having-found all loses as-much-as
ἂν δαπανήσῃ. εἰς τοῦτον οὖν τὸν κίνδυνον οὐ μάλα πως
— be-spend into this then the danger not very at-all
ἐθέλουσιν οἱ νῦν ἰέναι.
are-willing the-ones now to-go
ἐγὼ μέντοι ἔχειν μοι δοκῶ καὶ περὶ τούτου συμβουλεῦσαι 30
I however to-have to-me I-seem also about this to-advise
ὡς ἂν ἀσφαλέστατα καινοτομοῖτο. εἰσὶ μὲν γὰρ
how — most-safely new-cuttings-might-be-opened are indeed for
δήπου Ἀθηναίων δέκα φυλαί· εἰ δ᾽ ἡ πόλις δοίη
surely of-Athenians ten tribes if and the city should-give

ἑκάστῃ αὐτῶν ἴσα ἀνδράποδα, αἱ δὲ κοινωσάμεναι τὴν
to-each of-them equal slaves they and having-shared the
τύχην καινοτομοῖεν, οὕτως ἄν, εἰ μία εὕροι,
fortune should-open-new-cuttings so — if one should-find
31 πάσαις ἂν λυσιτελὲς ἀποδείξειεν, εἰ δὲ δύο ἢ τρεῖς ἢ
to-all — profitable it-would-show if and two or three or
τέτταρες ἢ αἱ ἡμίσειαι εὕροιεν, δῆλον ὅτι ἔτι λυσιτελέστερα
four or the half should-find clear that still more-profitable
ἂν τὰ ἔργα ταῦτα γίγνοιτο. τό γε μὴν πάσας ἀποτυχεῖν
— the works these would-become the at-least indeed all to-fail
οὐδενὶ τῶν παρεληλυθότων ἐοικός.
to-none of-the past-things is-like
32 οἷόν τε δὴ οὕτω καὶ ἰδιώτας συνισταμένους καὶ
possible — indeed so also private-men combining and
κοινουμένους τὴν τύχην ἀσφαλέστερον κινδυνεύειν. μηδὲν
sharing the fortune more-safely to-run-risks nothing
μέντοι τοῦτο φοβεῖσθε ὡς ἢ τὸ δημόσιον οὕτω
however this fear that either the public so
κατασκευαζόμενον παραλυπήσει τοὺς ἰδιώτας ἢ οἱ ἰδιῶται
equipped will-annoy the private-men or the private-men
τὸ δημόσιον· ἀλλ᾽ ὥσπερ σύμμαχοι ὅσῳ ἂν πλείους
the public but as allies by-as-much-as — more
συνιῶσιν, ἰσχυροτέρους ἀλλήλους ποιοῦσιν, οὕτω καὶ
come-together stronger one-another make so also
ἐν τοῖς ἀργυρείοις ὅσῳπερ ἂν πλείους ἐργάζωνται,
in the silver-mines by-as-much-as-very — more work
τόσῳ πλείονα τἀγαθὰ εὑρήσουσί τε καὶ φορήσουσι.
by-so-much more the-goods they-will-find both and carry-out

καὶ ἐμοὶ μὲν δὴ εἴρηται ὡς ἂν ἡγοῦμαι 33
and by-me indeed indeed it-has-been-said how — I-think
κατασκευασθείσης τῆς πόλεως ἱκανὴν ἂν πᾶσιν Ἀθηναίοις
equipped the city sufficient — for-all Athenians
τροφὴν ἀπὸ κοινοῦ γενέσθαι.
maintenance from common to-become
Εἰ δέ τινες λογιζόμενοι παμπόλλης ἂν δεῖν ἀφορμῆς 34
If and some reckoning very-great — to-be-needful capital
εἰς ταῦτα πάντα οὐχ ἡγοῦνται ἱκανὰ ἄν ποτε χρήματα
for these all not think sufficient — ever money
εἰσενεχθῆναι, μηδ' οὕτως ἀθυμούντων.
to-be-contributed not-even so let-them-despond
οὐ γὰρ οὕτως ἔχει ὡς ἀνάγκη ἅμα πάντα ταῦτα 35
not for so it-is as necessity at-once all these-things
γίγνεσθαι, ἢ μηδὲν ὄφελος αὐτῶν εἶναι· ἀλλ' ὁπόσα
to-happen or no benefit of-them to-be but as-many-things-as
ἂν ἢ οἰκοδομηθῇ ἢ ναυπηγηθῇ ἢ ἀνδράποδα ὠνηθῇ,
— either be-built or be-shipbuilt or slaves be-bought
εὐθὺς ταῦτα ἐν ὠφελείᾳ ἔσται.
at-once these in benefit will-be
ἀλλὰ μὴν καὶ τῇδέ γε συμφορώτερον τὸ κατὰ 36
but indeed also in-this-way at-least more-advantageous the by
μέρος ἢ τὸ ἅμα πάντα πράττεσθαι. οἰκοδομοῦντες
part than the at-once all to-be-done building
μὲν γὰρ ἀθρόοι πολυτελέστερον ἂν καὶ κάκιον ἢ κατὰ
indeed for in-a-mass more-expensively — and worse than by
μέρος ἀποτελοῖμεν· ἀνδράποδα δὲ παμπληθῆ ζητοῦντες
part we-would-complete slaves and very-many seeking
ἀναγκαζοίμεθ' ἂν καὶ χείρω καὶ τιμιώτερα ὠνεῖσθαι.
we-would-be-compelled — both worse and dearer to-buy

37 κατά γε μὴν τὸ δυνατὸν περαίνοντες τὰ μὲν καλῶς
by at-least indeed the possible accomplishing the-things indeed well
γνωσθέντα καὶ αὖθις ἂν ἀνύοιμεν·
judged also again — we-would-accomplish
38 εἰ δέ τι ἁμαρτηθείη, ἀπεχοίμεθα ἂν αὐτοῦ. ἔτι δὲ
if but anything were-erred we-would-abstain — from-it still and
πάντων ἅμα γιγνομένων, ἡμᾶς ἂν ἅπαντα δέοι
all at-once happening for-us — everything it-would-be-needful
ἐκπορίζεσθαι· εἰ δὲ τὰ μὲν περαίνοιτο, τὰ δὲ μέλλοι,
to-provide if and the-things indeed were-completed the-others and were-delayed
ἡ ὑπάρξουσα πρόσοδος τὸ ἐπιτήδειον συγκατασκευάζοι ἄν.
the existing revenue the necessary would-help-provide —
39 ὃ δὲ ἴσως φοβερώτατον δοκεῖ πᾶσιν εἶναι, μὴ εἰ ἄγαν
what and perhaps most-fearful seems to-all to-be lest if too
πολλὰ κτήσαιτο ἡ πόλις ἀνδράποδα, ὑπεργεμισθῇ τὰ
many should-acquire the city slaves be-overfilled the
ἔργα, καὶ τούτου τοῦ φόβου ἀπηλλαγμένοι ἂν εἴημεν,
works also of-this the fear freed — we-would-be
εἰ μὴ πλείονας ἀνθρώπους ἢ ὅσους αὐτὰ τὰ ἔργα
if not more men than as-many-as themselves the works
προσαιτοίη κατ' ἐνιαυτὸν ἐμβάλοιμεν.
should-require each year we-put-in
40 οὕτως ἔμοιγε δοκεῖ, ἥπερ ῥᾷστον, ταύτῃ καὶ ἄριστον
so to-me-at-least it-seems as-very easiest in-this-way also best
εἶναι ταῦτα πράττειν. εἰ δ' αὖ διὰ τὰς ἐν τῷ νῦν
to-be these-things to-do if and in-turn through the in the present
πολέμῳ γεγενημένας εἰσφορὰς νομίζετ' ἂν μηδ' ὁτιοῦν
war having-occurred war-taxes you-think — not anything
δύνασθαι εἰσενεγκεῖν, ὑμεῖς δ' ὅσα μὲν πρὸ τῆς εἰρήνης
to-be-able to-contribute you and as-much-as indeed before the peace
χρήματα εὕρισκε τὰ τέλη, ἀπὸ τοσούτων καὶ τὸ ἐπιὸν
money fetched the taxes from so-much also the coming

ἔτος διοικεῖτε τὴν πόλιν· ὅσα δ' ἂν ἐφευρίσκῃ διά
year manage the city as-much-as and — it-find-besides through
τε τὸ εἰρήνην εἶναι καὶ διὰ τὸ θεραπεύεσθαι μετοίκους
both the peace to-be and through the to-be-courted resident-aliens
καὶ ἐμπόρους καὶ διὰ τὸ πλειόνων συναγειρομένων
and merchants and through the more gathering
ἀνθρώπων πλείω εἰσάγεσθαι καὶ ἐξάγεσθαι καὶ διὰ τὸ
men more to-be-imported and to-be-exported and through the
ἐν λιμένι καὶ τὰς ἀγορὰς αὐξάνεσθαι, ταῦτα λαμβάνοντες
in harbor and the markets to-be-increased these-things taking
κατασκευάσασθε ὡς ἂν πλεῖσται πρόσοδοι γίγνοιντο.
equip so-that — most revenues might-come
εἰ δέ τινες αὖ φοβοῦνται μὴ ματαία ἂν γένοιτο 41
if and some in-turn fear lest vain — become
αὕτη ἡ κατασκευή, εἰ πόλεμος ἐγερθείη, ἐννοησάτω ὅτι
this the equipment if war be-roused let-him-consider that
τούτων γιγνομένων πολὺ φοβερώτερος ὁ πόλεμος τοῖς
these-things happening much more-fearful the war for-the
ἐπιφέρουσιν ἢ τῇ πόλει.
bringing-it than for-the city
τί γὰρ δὴ εἰς πόλεμον κτῆμα χρησιμώτερον ἀνθρώπων; 42
what for indeed for war possession more-useful than-men
πολλὰς μὲν γὰρ ναῦς πληροῦν ἱκανοὶ ἂν εἶεν
many indeed for ships to-man sufficient — they-would-be
δημοσίᾳ· πολλοὶ δ' ἂν καὶ πεζοὶ δημοσίᾳ δύναιντ' ἂν
publicly many and — also infantry publicly could —
βαρεῖς εἶναι τοῖς πολεμίοις, εἴ τις αὐτοὺς θεραπεύοι.
formidable to-be to-the enemies if someone them should-treat-well
Λογίζομαι δ' ἔγωγε καὶ πολέμου γιγνομένου οἷόν τ' εἶναι 43
I-reckon and I-at-least also war happening possible — to-be
μὴ ἐκλείπεσθαι τὰ ἀργύρεια. ἔστι μὲν γὰρ δήπου περὶ
not to-be-abandoned the silver-mines there-is indeed for surely about

τὰ μέταλλα ἐν τῇ πρὸς μεσημβρίαν θαλάττῃ τεῖχος ἐν
the mines on the to south sea fort at
Ἀναφλύστῳ, ἔστι δ᾽ ἐν τῇ πρὸς ἄρκτον τεῖχος ἐν Θορικῷ·
Anaphlystus there-is and on the to north fort at Thoricus
ἀπέχει δὲ ταῦτα ἀπ᾽ ἀλλήλων ἀμφὶ τὰ ἑξήκοντα στάδια.
are-distant and these from one-another about the sixty stades
44 εἰ οὖν καὶ ἐν μέσῳ τούτων γένοιτο ἐπὶ τῷ ὑψηλοτάτῳ
if then also in middle of-these there-were on the highest
Βήσης τρίτον ἔρυμα, συνήκοι τ᾽ ἂν τὰ ἔργα εἰς ἓν ἐξ
of-Besa third fortress would-join-together both — the works into one from
ἁπάντων τῶν τειχῶν, καὶ εἴ τι αἰσθάνοιτο πολεμικόν,
all the forts and if anything should-perceive hostile
βραχὺ ἂν εἴη ἑκάστῳ εἰς τὸ ἀσφαλὲς ἀποχωρῆσαι.
short — would-be for-each into the safety to-retreat
45 εἰ δὲ καὶ ἔλθοιεν πλείους πολέμιοι, δῆλον ὅτι εἰ μὲν
if and also came more enemies clear that if indeed
σῖτον ἢ οἶνον ἢ πρόβατα ἔξω εὕροιεν, ἀφέλοιντ᾽ ἂν
grain or wine or sheep outside they-found they-would-take-away —
ταῦτα· ἀργυρίτιδος δὲ κρατήσαντες τί ἂν μᾶλλον ἢ
these silver-ore but having-mastered what — more than
λίθοις ἔχοιεν χρῆσθαι;
stones could-they use
46 πῶς δὲ καὶ ὁρμήσειαν ἄν ποτε πολέμιοι πρὸς τὰ
how and also would-rush — ever enemies to the
μέταλλα; ἀπέχει μὲν γὰρ δήπου τῶν ἀργυρείων ἡ
mines is-distant indeed for surely from-the silver-mines the
ἐγγύτατα πόλις Μέγαρα πολὺ πλεῖον τῶν πεντακοσίων
nearest city Megara much more than-the five-hundred
σταδίων· ἀπέχει δὲ ἡ μετὰ ταῦτα πλησιαίτατα Θῆβαι
stades is-distant and the after these nearest Thebes
πολὺ πλεῖον τῶν ἑξακοσίων.
much more than-the six-hundred

ἢν οὖν πορεύωνται ἐντεῦθέν ποθεν ἐπὶ τὰ ἀργύρεια, 47
if then they-march from-there from-somewhere to the silver-mines
παριέναι αὐτοὺς δεήσει τὴν πόλιν· κἂν μὲν ὦσιν
to-pass-by them it-will-be-needful the city and-if indeed they-be
ὀλίγοι, εἰκὸς αὐτοὺς ἀπόλλυσθαι καὶ ὑπὸ ἱππέων καὶ
few likely them to-be-destroyed both by horsemen and
ὑπὸ περιπόλων. πολλῇ γε μὴν δυνάμει πορεύεσθαι
by patrols with-much at-least indeed force to-march
ἐξερημοῦντας τὰ ἑαυτῶν χαλεπόν· πολὺ γὰρ ἐγγύτερον
emptying the their-own hard much for nearer
ἂν εἴη ταῖς πόλεσιν αὐτῶν τὸ τῶν Ἀθηναίων ἄστυ
— would-be to-the cities their the of-the Athenians town
ἢ αὐτοὶ πρὸς τοῖς μετάλλοις ὄντες.
than themselves at the mines being
εἰ δὲ καὶ ἔλθοιεν, πῶς ἂν καὶ δύναιντο μένειν μὴ ἔχοντες 48
if and also they-came how — even could-they to-stay not having
τὰ ἐπιτήδεια; ἐπισιτίζεσθαί γε μὴν μέρει μὲν κίνδυνος
the necessaries to-forage at-least indeed in-part indeed danger
καὶ περὶ τῶν μετιόντων καὶ περὶ ὧν ἀγωνίζονται· πάντες
both about the-ones going-for-it and about what they-contend all
δὲ ἀεὶ μετιόντες πολιορκοῖντ' ἂν μᾶλλον ἢ πολιορκοῖεν.
and always going-for-it would-be-besieged — rather than would-besiege
οὐ τοίνυν μόνον ἡ ἀπὸ τῶν ἀνδραπόδων εἰσφορὰ τὴν 49
not then only the from the slaves contribution the
διατροφὴν τῇ πόλει αὔξοι ἄν, ἀλλὰ πολυανθρωπίας
maintenance for-the city would-increase — but of-populousness
περὶ τὰ μέταλλα ἀθροιζομένης καὶ ἀπ' ἀγορᾶς τῆς
about the mines gathering both from market the
ἐκείνου αὖ καὶ ἀπ' οἰκιῶν περὶ τἀργύρεια δημοσίων
of-that-(place) in-turn and from houses about the-silver-mines public

καὶ ἀπὸ καμίνων καὶ ἀπὸ τῶν ἄλλων ἁπάντων πρόσοδοι
and from furnaces and from the other all revenues
ἂν πολλαὶ γίγνοιντο.
— many would-come

50 ἰσχυρῶς γὰρ καὶ αὐτὴ πολυάνθρωπος ἂν γένοιτο πόλις,
strongly for also itself populous — would-become city
εἰ οὕτω κατασκευασθείη· καὶ οἵ γε χῶροι οὐδὲν ἂν
if so it-were-equipped and the at-least estates nothing —
εἶεν μείονος ἄξιοι τοῖς κεκτημένοις ἐνταῦθα ἢ τοῖς
would-be of-less worth to-the owners there than to-the-ones
περὶ τὸ ἄστυ.
about the town

51 πραχθέντων γε μὴν ὧν εἴρηκα ξύμφημι ἐγὼ οὐ
accomplished at-least indeed of-what I-have-said I-agree I not
μόνον ἂν χρήμασιν εὐπορωτέραν τὴν πόλιν εἶναι, ἀλλὰ
only — in-money better-off the city to-be but
καὶ εὐπειθεστέραν καὶ εὐτακτοτέραν καὶ εὐπολεμωτέραν
also more-obedient and more-orderly and more-warlike
γενέσθαι.
to-become

52 οἵ τε γὰρ ταχθέντες γυμνάζεσθαι πολὺ ἂν
the-ones both for appointed to-exercise much —
ἐπιμελέστερον τοῦτο πράττοιεν τὰ ἐν τοῖς γυμνασίοις,
more-carefully this would-do the-things in the gymnasia
τὴν τροφὴν ἀπολαμβάνοντες πλείω ἢ ἐν ταῖς λαμπάσι
the maintenance receiving more than in the torch-races
γυμνασιαρχούμενοι· οἵ τε φρουρεῖν ἐν τοῖς φρουρίοις,
being-gymnasiarchs the-ones both to-garrison in the forts
οἵ τε πελτάζειν καὶ περιπολεῖν τὴν χώραν, πάντα
the-ones both to-serve-as-peltasts and to-patrol the country all

ταῦτα μᾶλλον ἂν πράττοιεν, ἐφ᾽ ἑκάστοις τῶν ἔργων
these-things more — would-do on each of-the works
τῆς τροφῆς ἀποδιδομένης.
the maintenance being-paid

V · THE NEED FOR PEACE

These revenues require peace, and the author proposes guardians of peace. Athens in peace draws poets, philosophers, merchants, and every kind of visitor, while war has impoverished her; she would win back the leadership of Greece by doing good and settling disputes, as she won it after the Persian Wars, rather than by force. Even against a wrongdoer peace serves: a city that wrongs no one will punish him the sooner, since he will find no ally.

Εἰ δὲ σαφὲς δοκεῖ εἶναι ὡς εἰ μέλλουσι πᾶσαι αἱ πρόσοδοι 1
If and clear it-seems to-be that if are-going all the revenues
ἐκ πόλεως προσιέναι, ὅτι εἰρήνην δεῖ ὑπάρχειν, ἆρ᾽
from city to-come-in that peace it-is-needful to-exist then
οὐκ ἄξιον καὶ εἰρηνοφύλακας καθιστάναι; πολὺ γὰρ ἂν καὶ
not worthy also guardians-of-peace to-appoint much for — also
αὕτη αἱρεθεῖσα ἡ ἀρχὴ προσφιλεστέραν καὶ πυκνοτέραν
this chosen the office more-beloved and more-frequent
εἰσαφικνεῖσθαι πᾶσιν ἀνθρώποις ποιήσειε τὴν πόλιν.
to-visit for-all men would-make the city
εἰ δέ τινες οὕτω γιγνώσκουσιν ὡς ἐὰν ἡ πόλις εἰρήνην 2
if and some so judge that if the city peace
ἄγουσα διατελῇ, ἀδυνατωτέρα τε καὶ ἀδοξοτέρα καὶ
keeping continue weaker both and less-glorious and
ἧττον ὀνομαστὴ ἐν τῇ Ἑλλάδι ἔσται, καὶ οὗτοί γε
less renowned in — Greece it-will-be also these at-least
ὡς ἐμῇ δόξῃ παραλόγως σκοποῦσιν. εὐδαιμονέσταται μὲν
as in-my opinion unreasonably consider happiest indeed

γὰρ δήπου πόλεις λέγονται αἳ ἂν πλεῖστον χρόνον ἐν
for surely cities are-called which — longest time in
εἰρήνῃ διατελῶσι· πασῶν δὲ πόλεων Ἀθῆναι μάλιστα
peace continue of-all and cities Athens most
πεφύκασιν ἐν εἰρήνῃ αὔξεσθαι.
are-by-nature in peace to-grow

3 τίνες γὰρ ἡσυχίαν ἀγούσης τῆς πόλεως οὐ προσδέοιντ᾽
who for quiet keeping the city not would-need
ἂν αὐτῆς ἀρξάμενοι ἀπὸ ναυκλήρων καὶ ἐμπόρων; οὐχ οἱ
— it beginning from shipowners and merchants not the
πολύσιτοι, οὐχ οἱ πολύοινοι, οὐχ οἱ ἡδύοινοι, τί δὲ
rich-in-grain not the rich-in-wine not the ones-with-sweet-wine what and
οἱ πολυέλαιοι, τί δὲ οἱ πολυπρόβατοι, οἱ δὲ γνώμῃ
the rich-in-oil what and the rich-in-sheep the-ones and by-judgment
καὶ ἀργυρίῳ δυνάμενοι χρηματίζεσθαι,
and by-money able to-do-business

4 καὶ μὴν χειροτέχναι τε καὶ σοφισταὶ καὶ φιλόσοφοι, οἱ
and indeed craftsmen both and sophists and philosophers the-ones
δὲ ποιηταί, οἱ δὲ τὰ τούτων μεταχειριζόμενοι, οἱ δὲ
and poets the-ones and the of-these handling the-ones and
ἀξιοθεάτων ἢ ἀξιακούστων ἱερῶν ἢ ὁσίων ἐπιθυμοῦντες,
worth-seeing or worth-hearing sacred-things or secular desiring
ἀλλὰ μὴν καὶ οἱ δεόμενοι πολλὰ ταχὺ ἀποδίδοσθαι ἢ
but indeed also the-ones needing much quickly to-sell or
πρίασθαι, ποῦ τούτων μᾶλλον ἂν τύχοιεν ἢ Ἀθήνησιν;
to-buy where of-these more — would-they-obtain than at-Athens

5 εἰ δὲ πρὸς ταῦτα μὲν οὐδεὶς ἀντιλέγει, τὴν δὲ
if and to these indeed no-one objects the but
ἡγεμονίαν βουλόμενοί τινες ἀναλαβεῖν τῇ πόλει, ταύτην
leadership wishing some to-recover for-the city this
διὰ πολέμου μᾶλλον ἢ δι᾽ εἰρήνης ἡγοῦνται ἂν
through war rather than through peace think —

καταπραχθῆναι, ἐννοησάτωσαν πρῶτον μὲν τὰ Μηδικά,
to-be-accomplished let-them-consider first indeed the Persian-wars
πότερον βιαζόμενοι ἢ εὐεργετοῦντες τοὺς Ἕλληνας
whether forcing or benefiting the Greeks
ἡγεμονίας τε τοῦ ναυτικοῦ καὶ ἑλληνοταμίας ἐτύχομεν.
leadership both of-the navy and treasurership-of-Greece we-obtained
ἔτι δὲ ἐπεὶ ὠμῶς ἄγαν δόξασα προστατεύειν ἡ πόλις 6
still and when cruelly too having-seemed to-preside the city
ἐστερήθη τῆς ἀρχῆς, οὐ καὶ τότε, ἐπεὶ τοῦ ἀδικεῖν
was-deprived of-the rule not also then when from-the wrongdoing
ἀπεσχόμεθα, πάλιν ὑπὸ τῶν νησιωτῶν ἑκόντων προστάται
we-abstained again by the islanders willing presidents
τοῦ ναυτικοῦ ἐγενόμεθα;
of-the navy we-became
οὐκοῦν καὶ Θηβαῖοι εὐεργετούμενοι ἡγεμονεύειν αὑτῶν 7
therefore also Thebans being-benefited to-lead themselves
ἔδωκαν Ἀθηναίοις; ἀλλὰ μὴν καὶ Λακεδαιμόνιοι οὐ
gave to-Athenians but indeed also Lacedaemonians not
βιασθέντες ὑφ' ἡμῶν ἀλλ' εὖ πάσχοντες ἐπέτρεψαν
being-forced by us but well being-treated permitted
Ἀθηναίοις περὶ τῆς ἡγεμονίας θέσθαι ὅπως βούλοιντο.
to-Athenians about the leadership to-settle as they-wished
νῦν δέ γε διὰ τὴν ἐν τῇ Ἑλλάδι ταραχὴν 8
now but at-least through the in — Greece turmoil
παραπεπτωκέναι μοι δοκεῖ τῇ πόλει ὥστε καὶ ἄνευ
to-have-fallen-to to-me it-seems the city so-that even without
πόνων καὶ ἄνευ κινδύνων καὶ ἄνευ δαπάνης ἀνακτᾶσθαι
toils and without dangers and without expense to-win-back
τοὺς Ἕλληνας. ἔστι μὲν γὰρ πειρᾶσθαι διαλλάττειν
the Greeks it-is-possible indeed for to-try to-reconcile

τὰς πολεμούσας πρὸς ἀλλήλας πόλεις, ἔστι δὲ
the warring with one-another cities it-is-possible and
συναλλάττειν, εἴ τινες ἐν αὐταῖς στασιάζουσιν.
to-reconcile if any in them are-in-faction

9 εἰ δὲ καὶ ὅπως τὸ ἐν Δελφοῖς ἱερὸν αὐτόνομον
if and also that the at Delphi temple independent
ὥσπερ πρόσθεν γένοιτο φανεροὶ εἴητε ἐπιμελούμενοι, μὴ
as before become plain you-were taking-care not
συμπολεμοῦντες, ἀλλὰ πρεσβεύοντες ἀνὰ τὴν Ἑλλάδα,
fighting-together but going-as-envoys throughout — Greece
ἐγὼ μὲν οὐδὲν ἂν οἶμαι θαυμαστὸν εἶναι εἰ καὶ πάντας
I indeed nothing — I-think wonderful to-be if even all
τοὺς Ἕλληνας ὁμογνώμονάς τε καὶ συνόρκους καὶ
the Greeks like-minded both and fellow-sworn and
συμμάχους λάβοιτε ἐπ᾽ ἐκείνους οἵτινες ἐκλιπόντων
allies you-should-take against those who having-left
Φωκέων τὸ ἱερὸν καταλαμβάνειν ἐπειρῶντο.
Phocians the temple to-seize tried

10 εἰ δὲ καὶ ὅπως ἀνὰ πᾶσαν γῆν καὶ θάλατταν εἰρήνη
if and also that throughout all land and sea peace
ἔσται φανεροὶ εἴητε ἐπιμελόμενοι, ἐγὼ μὲν οἶμαι πάντας
will-be plain you-were taking-care I indeed think all
ἂν εὔχεσθαι μετὰ τὰς ἑαυτῶν πατρίδας Ἀθήνας μάλιστα
— to-pray after the their-own fatherlands Athens most
σώζεσθαι.
to-be-preserved

11 εἰ δέ τις αὖ εἰς χρήματα κερδαλεώτερον νομίζει εἶναι
if and someone in-turn for money more-profitable thinks to-be
τῇ πόλει πόλεμον ἢ εἰρήνην, ἐγὼ μὲν οὐκ οἶδα πῶς ἂν
for-the city war than peace I indeed not know how —

ἄμεινον ταῦτα κριθείη ἢ εἴ τις τὰ προγεγενημένα
better these-things could-be-judged than if someone the former-things
ἔτι ἀνασκοποίη τῇ πόλει πῶς ἀποβέβηκεν.
still should-review for-the city how they-turned-out
εὑρήσει γὰρ τό τε παλαιὸν ἐν εἰρήνῃ μὲν πάνυ πολλὰ 12
he-will-find for the both of-old in peace indeed very much
χρήματα εἰς τὴν πόλιν ἀνενεχθέντα, ἐν πολέμῳ δὲ ταῦτα
money into the city brought-up in war but these
πάντα καταδαπανηθέντα· γνώσεται δέ, ἢν σκοπῇ, καὶ ἐν
all spent-down he-will-learn and if he-consider also in
τῷ νῦν χρόνῳ διὰ μὲν τὸν πόλεμον καὶ τῶν προσόδων
the present time through indeed the war both of-the revenues
πολλὰς ἐκλειπούσας, καὶ τὰς εἰσελθούσας εἰς παντοδαπὰ
many failing and the-ones coming-in on every-kind
πολλὰ καταδαπανηθείσας· ἐπεὶ δὲ εἰρήνη κατὰ θάλατταν
many-things spent-down since but peace by sea
γεγένηται, ηὐξημένας τε τὰς προσόδους, καὶ ταύταις ἐξὸν
has-come increased both the revenues and these allowed
τοῖς πολίταις χρῆσθαι ὅ τι βούλοιντο.
for-the citizens to-use what ever they-wished
εἰ δέ τίς με ἐπερωτῴη, ἦ καὶ ἄν τις ἀδικῇ τὴν 13
if and someone me should-ask truly even if someone wrong the
πόλιν, λέγεις ὡς χρὴ καὶ πρὸς τοῦτον εἰρήνην ἄγειν;
city do-you-say that it-is-needful even toward this-one peace to-keep
οὐκ ἂν φαίην· ἀλλὰ μᾶλλον λέγω ὅτι πολὺ θᾶττον
not — I-would-say but rather I-say that much more-quickly
ἂν τιμωροίμεθα αὐτούς, εἰ μηδένα παρέχοιμεν ἀδικοῦντα·
— we-would-punish them if no-one we-provided wronging
οὐδένα γὰρ ἂν ἔχοιεν σύμμαχον.
no-one for — they-would-have ally

If these proposals are neither impossible nor hard, Athens will be dearer to the Greeks, safer, and more glorious. The people will be supported, the rich freed from the cost of war, the festivals more splendid, the temples, walls, and dockyards restored, and the ancestral dues paid to priests, council, magistrates, and horsemen. The author advises sending to Dodona and Delphi to ask whether the plan is better for the city, and then which gods should be propitiated before the work is begun, since what is done with a god prospers.

1 Ἀλλ᾽ εἴ γε μὴν τῶν εἰρημένων ἀδύνατον μὲν μηδέν
But if at-least indeed of-the-things said impossible indeed nothing
ἐστι μηδὲ χαλεπόν, πραττομένων δὲ αὐτῶν, προσφιλέστεροι
is nor hard being-done and them more-beloved
μὲν τοῖς Ἕλλησι γενησόμεθα, ἀσφαλέστερον δὲ οἰκήσομεν,
indeed to-the Greeks we-shall-become more-safely and we-shall-dwell
εὐκλεέστεροι δὲ ἐσόμεθα, καὶ ὁ μὲν δῆμος τροφῆς
more-glorious and we-shall-be and the indeed people of-maintenance
εὐπορήσει, οἱ δὲ πλούσιοι τῆς εἰς τὸν πόλεμον δαπάνης
will-be-well-supplied the and rich from-the for the war expense
ἀπαλλαγήσονται, περιουσίας δὲ πολλῆς γενομένης
will-be-freed surplus and much having-come-about
μεγαλοπρεπέστερον μὲν ἔτι ἢ νῦν ἑορτὰς ἄξομεν, ἱερὰ
more-magnificently indeed still than now festivals we-shall-hold temples
δ᾽ ἐπισκευάσομεν, τείχη δὲ καὶ νεώρια ἀνορθώσομεν,
and we-shall-repair walls and also dockyards we-shall-restore
ἱερεῦσι δὲ καὶ βουλῇ καὶ ἀρχαῖς καὶ ἱππεῦσι τὰ
to-priests and also to-council and to-magistrates and to-horsemen the
πάτρια ἀποδώσομεν, πῶς οὐκ ἄξιον ὡς τάχιστα τούτοις
ancestral-dues we-shall-pay how not worthy as most-quickly these-things

ἐγχειρεῖν, ἵνα ἔτι ἐφ᾽ ἡμῶν ἐπίδωμεν τὴν πόλιν μετ᾽
to-undertake so-that still in our-time we-may-see the city with
ἀσφαλείας εὐδαιμονοῦσαν;
safety prospering
εἴ γε μὴν ταῦτα δόξειεν ὑμῖν πράττειν, 2
if at-least indeed these-things should-seem-good to-you to-do
συμβουλεύσαιμ᾽ ἂν ἔγωγε πέμψαντας καὶ εἰς Δωδώνην
I-would-advise — I-at-least having-sent both to Dodona
καὶ εἰς Δελφοὺς ἐπερέσθαι τοὺς θεοὺς εἰ λῷον καὶ
and to Delphi to-ask the gods if more-desirable and
ἄμεινον εἴη [ἂν] τῇ πόλει οὕτω κατασκευαζομένῃ
better it-would-be — for-the city so equipped
καὶ αὐτίκα καὶ εἰς τὸν ἔπειτα χρόνον.
both at-once and for the after time
εἰ δὲ ταῦτα συναινοῖεν, τότ᾽ ἂν αὖ φαίην χρῆναι 3
if and these-things they-should-assent then — in-turn I-would-say to-be-needful
ἐπερωτᾶν τίνας θεῶν προσποιούμενοι ταῦτα κάλλιστα
to-ask which gods propitiating these-things finest
καὶ ἄριστα πράττοιμεν ἄν· οὓς δ᾽ ἀνέλοιεν θεούς,
and best we-would-do — whom and they-should-name gods
τούτοις εἰκὸς καλλιερήσαντας ἄρχεσθαι τοῦ ἔργου. σὺν
to-these likely having-sacrificed-favorably to-begin the work with
γὰρ θεῷ πραττομένων εἰκὸς καὶ τὰς πράξεις προϊέναι
for god being-done likely also the actions to-advance
ἐπὶ τὸ λῷον καὶ ἄμεινον ἀεὶ τῇ πόλει.
to the more-desirable and better always for-the city

PSEUDO-ARISTOTLE

OIKONOMIKA

Economics

BOOK I

I · THE HOUSE AND THE CITY

Household-management differs from politics as the house differs from the city, and also in that politics is the rule of many, household-management a monarchy. Some arts make and others use what is made, but politics both founds a city and uses it well, so household-management must both acquire a house and use it. A city is a number of houses, lands, and possessions sufficient for a good life, and since the house is part of the city, household-management is prior in origin to politics.

Ἡ οἰκονομικὴ καὶ πολιτικὴ διαφέρει οὐ μόνον τοσοῦτον 1
The household-management and politics differs not only so-much
ὅσον οἰκία καὶ πόλις (ταῦτα μὲν γὰρ αὐταῖς ἐστι τὰ
as house and city these indeed for of-them are the
ὑποκείμενα), ἀλλὰ καὶ ὅτι ἡ μὲν πολιτικὴ ἐκ πολλῶν
subject-matters but also that the indeed politics of many
ἀρχόντων ἐστίν, ἡ οἰκονομικὴ δὲ μοναρχία.
rulers is the household-management but monarchy
ἔνιαι μὲν οὖν τῶν τεχνῶν διήρηνται, καὶ οὐ τῆς
some indeed then of-the arts are-divided and not of-the
αὐτῆς ἐστι ποιῆσαι καὶ χρήσασθαι τῷ ποιηθέντι, ὥσπερ
same it-is to-make and to-use the thing-made as
λύρᾳ καὶ αὐλοῖς· τῆς δὲ πολιτικῆς ἐστι καὶ πόλιν ἐξ
lyre and flutes of-the but politics it-is both city from
ἀρχῆς συστήσασθαι καὶ ὑπαρχούσῃ χρήσασθαι καλῶς,
beginning to-establish and existing to-use well
ὥστε δῆλον ὅτι καὶ τῆς οἰκονομικῆς ἂν εἴη καὶ
so-that clear that also of-the household-management — it-would-be both
κτήσασθαι οἶκον καὶ χρήσασθαι αὐτῷ.
to-acquire a-house and to-use it

2 πόλις μὲν οὖν οἰκιῶν πλῆθός ἐστι καὶ χώρας καὶ κτημάτων
city indeed then of-houses multitude is and of-land and of-possessions
αὔταρκες πρὸς τὸ εὖ ζῆν. φανερὸν δέ· ὅταν γὰρ μὴ
self-sufficient for the well to-live evident and whenever for not
δυνατοὶ ὦσι τούτου τυγχάνειν, διαλύεται καὶ ἡ κοινωνία.
able they-be this to-attain is-dissolved also the community
ἔτι δὲ ἕνεκα τούτου συνέρχονται· οὗ δὲ ἕνεκα ἕκαστόν
still and for-the-sake of-this they-come-together for-whose and sake each-thing
ἐστι καὶ γέγονε, καὶ ἡ οὐσία αὐτοῦ τυγχάνει αὕτη οὖσα.
is and has-come-to-be also the being of-it happens this being
ὥστε δῆλον ὅτι πρότερον γενέσει ἡ οἰκονομικὴ
so-that clear that prior in-origin the household-management
πολιτικῆς ἐστι. καὶ γὰρ τὸ ἔργον. μόριον γὰρ οἰκία
than-politics is also for the work part for house
πόλεώς ἐστιν.
of-city is
σκεπτέον οὖν περὶ τῆς οἰκονομικῆς, καὶ τί τὸ ἔργον
one-must-consider then about the household-management also what the work
αὐτῆς.
its

The parts of the house are man and property. Hesiod's line puts first a house, a wife, and a plowing ox, the ox first for food and the wife first among the free, so the householder must order his association with his wife. Of property the first care is the natural: farming first, mining second. Farming is the most just, taking nothing from men willing or unwilling, as trade or war does; it is natural, since the earth is the mother of all; and it makes men hardy outdoors and ready to face the enemy for the possessions outside the walls.

μέρη δὲ οἰκίας ἄνθρωπός τε καὶ κτῆσίς ἐστιν. ἐπεὶ δὲ 1
parts and of-house man both and possession is since and
πρῶτον ἐν τοῖς ἐλαχίστοις ἡ φύσις ἑκάστου θεωρεῖται,
first in the smallest the nature of-each is-studied
καὶ περὶ οἰκίας ἂν ὁμοίως ἔχοι· ὥστε καθ' Ἡσίοδον
also about house — similarly it-would-be so-that according-to Hesiod
δέοι ἂν ὑπάρχειν
it-would-be-needful — to-be-present

οἶκον μὲν πρώτιστα γυναῖκά τε [βοῦν τ' ἀροτῆρα].
house indeed first-of-all wife and ox and plowing

τὸ μὲν γὰρ τῆς τροφῆς πρῶτον, τὸ δὲ τῶν ἐλευθέρων.
the indeed for of-the nourishment first the and of-the free
ὥστε δέοι ἂν τὰ περὶ τὴν τῆς γυναικὸς
so-that it-would-be-needful — the-things about the of-the wife
ὁμιλίαν οἰκονομήσασθαι καλῶς· τοῦτο δέ ἐστι τὸ ποίαν
association to-manage well this and is the of-what-sort
τινὰ δεῖ ταύτην εἶναι παρασκευάσαι.
some it-is-needful her to-be to-prepare

2 κτήσεως δὲ πρώτη ἐπιμέλεια ἡ κατὰ φύσιν· κατὰ
of-possession and first care the according-to nature by
φύσιν δὲ γεωργικὴ προτέρα, καὶ δεύτεραι ὅσαι ἀπὸ
nature and agriculture prior and second as-many-as from
τῆς γῆς, οἷον μεταλλευτικὴ καὶ εἴ τις ἄλλη τοιαύτη. ἡ
the earth for-example mining and if any other such the
δὲ γεωργικὴ μάλιστα ὅτι δικαία· οὐ γὰρ ἀπ᾽ ἀνθρώπων,
and agriculture most because just not for from men
οὔθ᾽ ἑκόντων, ὥσπερ καπηλεία καὶ αἱ μισθαρνικαί, οὔτ᾽
either willing as retail-trade and the wage-earning or
ἀκόντων, ὥσπερ αἱ πολεμικαί. ἔτι δὲ καὶ τῶν κατὰ
unwilling as the military-arts still and also of-the-things according-to
φύσιν· φύσει γὰρ ἀπὸ τῆς μητρὸς ἡ τροφὴ πᾶσίν
nature by-nature for from the mother the nourishment for-all
ἐστιν, ὥστε καὶ τοῖς ἀνθρώποις ἀπὸ τῆς γῆς.
is so-that also for-the men from the earth

3 πρὸς δὲ τούτοις καὶ πρὸς ἀνδρίαν συμβάλλεται μεγάλα·
besides and these also toward courage contributes greatly
οὐ γὰρ ὥσπερ αἱ βάναυσοι τὰ σώματα ἀχρεῖα ποιοῦσιν,
not for as the mechanical-arts the bodies useless make
ἀλλὰ δυνάμενα θυραυλεῖν καὶ πονεῖν, ἔτι δὲ δυνάμενα
but able to-live-outdoors and to-toil still and able
κινδυνεύειν πρὸς τοὺς πολεμίους· μόνων γὰρ τούτων τὰ
to-run-risks against the enemies alone for of-these the
κτήματα ἔξω τῶν ἐρυμάτων ἐστίν.
possessions outside the fortifications are

The first care of the household is the wife, for the partnership of male and female is the most natural: neither can fulfill its purpose without the other. In other animals the bond serves only procreation, but in men it aims at living well; man and woman work together, and children are a provision for their parents' old age. Through this cycle nature keeps the race forever in its kind. The divine has made the man stronger and the woman weaker and so more watchful, the one to defend and acquire, the other to keep within, and of the children she rears and he educates.

τῶν δὲ περὶ τοὺς ἀνθρώπους ἡ περὶ γυναῖκα πρώτη 1
of-the and about the men the about wife first
ἐπιμέλεια· κοινωνία γὰρ φύσει τῷ θήλει καὶ τῷ ἄρρενι
care partnership for by-nature to-the female and to-the male
μάλιστά ἐστιν. ὑπόκειται γὰρ ἡμῖν ἐν ἄλλοις ὅτι πολλὰ
most is it-is-laid-down for by-us in other-works that many
τοιαῦτα ἡ φύσις ἐφίεται ἀπεργάζεσθαι ὥσπερ καὶ τῶν
such-things the nature aims to-produce as also of-the
ζῴων ἕκαστον· ἀδύνατον δὲ τὸ θῆλυ ἄνευ τοῦ ἄρρενος
animals each impossible and the female without the male
ἢ τὸ ἄρρεν ἄνευ τοῦ θήλεος ἀποτελεῖν τοῦτο, ὥστ' ἐξ
or the male without the female to-accomplish this so-that of
ἀνάγκης αὐτῶν ἡ κοινωνία συνέστηκεν.
necessity their the partnership has-been-formed
ἐν μὲν οὖν τοῖς ἄλλοις ζῴοις ἀλόγως τοῦτο ὑπάρχει, 2
in indeed then the other animals irrationally this exists
καὶ ἐφ' ὅσον μετέχουσι τῆς φύσεως, ἐπὶ τοσοῦτον,
and on as-much-as they-share of-the nature to so-far
καὶ τεκνοποιίας μόνον χάριν· ἐν δὲ τοῖς ἡμέροις καὶ
also of-child-making only for-the-sake in but the tame and

φρονιμωτέροις διήρθρωται μᾶλλον (φαίνονται γὰρ μᾶλλον
more-intelligent it-has-been-articulated more appear for more
βοήθειαι γινόμεναι καὶ εὔνοιαι καὶ συνεργίαι ἀλλήλοις),
helps occurring and goodwills and cooperations with-one-another
3 ἐν ἀνθρώπῳ δὲ μάλιστα, ὅτι οὐ μόνον τοῦ εἶναι ἀλλὰ
in man and most because not only of-the to-be but
καὶ τοῦ εὖ εἶναι συνεργὰ ἀλλήλοις τὸ θῆλυ καὶ τὸ
also of-the well to-be fellow-workers with-one-another the female and the
ἄρρεν ἐστί. καὶ ἡ τῶν τέκνων κτῆσις οὐ λειτουργίας
male are and the of-the children acquisition not of-service
ἕνεκεν τῇ φύσει μόνον οὖσα τυγχάνει ἀλλὰ καὶ ὠφελείας·
for-the-sake to-the nature only being happens but also of-benefit
ἃ γὰρ ἂν δυνάμενοι εἰς ἀδυνάτους πονήσωσι, πάλιν
what for — being-able for unable-ones they-toil again
κομίζονται παρὰ δυναμένων ἀδυνατοῦντες ἐν τῷ γήρᾳ.
they-get-back from able-ones being-unable in the old-age
4 ἅμα δὲ καὶ ἡ φύσις ἀναπληροῖ ταύτῃ τῇ περιόδῳ
at-the-same-time and also the nature fills-up by-this the cycle
τὸ ἀεὶ εἶναι, ἐπεὶ κατ' ἀριθμὸν οὐ δύναται, ἀλλὰ κατὰ
the always to-be since by number not it-can but by
τὸ εἶδος. οὕτω προῳκονόμηται ὑπὸ τοῦ θείου ἑκατέρου
the form so has-been-pre-arranged by the divine of-each-of-the-two
ἡ φύσις, τοῦ τε ἀνδρὸς καὶ τῆς γυναικός, πρὸς τὴν
the nature of-the both man and of-the woman for the
κοινωνίαν. διείληπται γὰρ τῷ μὴ ἐπὶ ταὐτὰ πάντα
partnership it-has-been-distinguished for in-the not for the-same all
χρήσιμον ἔχειν τὴν δύναμιν, ἀλλ' ἔνια μὲν ἐπὶ τἀναντία,
useful to-have the power but some indeed for opposite-things
εἰς ταὐτὸν δὲ συντείνοντα· τὸ μὲν γὰρ ἰσχυρότερον τὸ
to the-same but tending the indeed for stronger the
δ' ἀσθενέστερον ἐποίησεν, ἵνα τὸ μὲν φυλακτικώτερον ᾖ
and weaker it-made so-that the indeed more-watchful be

διὰ τὸν φόβον, τὸ δ' ἀμυντικώτερον διὰ τὴν ἀνδρίαν,
through the fear the and more-defensive through the courage
καὶ τὸ μὲν πορίζῃ τὰ ἔξωθεν, τὸ δὲ σῴζῃ τὰ
and the indeed provide the-things from-outside the and preserve the-things
ἔνδον· καὶ πρὸς τὴν ἐργασίαν τὸ μὲν δυνάμενον ἑδραῖον
inside and for the work the indeed being-able sedentary
εἶναι, πρὸς δὲ τὰς ἔξωθεν θυραυλίας ἀσθενές, τὸ δὲ πρὸς
to-be for but the outdoor open-air-lives weak the and for
μὲν τὰς ἡσυχίας χεῖρον, πρὸς δὲ τὰς κινήσεις ὑγιεινόν· καὶ
indeed the quiet-pursuits worse for but the movements healthy and
περὶ τέκνων τὴν μὲν γένεσιν κοινήν, τὴν δὲ ὠφέλειαν ἴδιον·
about children the indeed generation common the but benefit peculiar
τῶν μὲν γὰρ τὸ θρέψαι, τῶν δὲ τὸ παιδεῦσαί ἐστιν.
of-the-ones indeed for the to-rear of-the-others and the to-educate is

IV · THE HUSBAND'S CONDUCT

The first rule toward a wife is to do her no wrong, for so the husband himself will not be wronged; as the Pythagoreans say, she comes like a suppliant from the hearth, and the husband's wrong is intercourse outside the house. He should accustom her to be content whether he is present or absent. Hesiod advises marrying a maiden, so that one may teach her careful ways, since unlike ways are least friendly. Husband and wife should no more approach each other with adorned bodies than with boastful manners, for such adornment makes them like tragic actors in costume.

πρῶτον μὲν οὖν νόμοι πρὸς γυναῖκα, καὶ τὸ μὴ ἀδικεῖν· 1
first indeed then laws toward wife and the not to-wrong
οὕτως γὰρ ἂν οὐδ' αὐτὸς ἀδικοῖτο. τοῦθ' ὑφηγεῖται δὲ [ὁ]
so for — not-even himself would-be-wronged this teaches and the
καὶ ὁ κοινὸς νόμος, καθάπερ οἱ Πυθαγόρειοι λέγουσιν, ὥσπερ
also the common law as the Pythagoreans say like

ἱκέτιν καὶ ἀφ᾽ ἑστίας ἠγμένην ὡς ἥκιστα δεῖν [δοκεῖν]
a-suppliant and from hearth led as least to-be-needful to-seem
ἀδικεῖν· ἀδικία δὲ ἀνδρὸς αἱ θύραζε συνουσίαι γιγνόμεναι.
to-wrong wrong and of-a-man the out-of-doors intercourses happening
2 περὶ δὲ ὁμιλίας μήθ᾽ ὥστε δεῖσθαι μηθὲν μήθ᾽ ὡς ἀπόντων
about and association neither so-as to-need anything nor as being-absent
ἀδυνατεῖν ἡσυχάζειν, ἀλλ᾽ οὕτως ἐθίζειν ὥστε ἱκανῶς ἔχειν
to-be-unable to-be-at-peace but so to-accustom so-that sufficiently to-be
παρόντος καὶ μὴ παρόντος. εὖ δ᾽ ἔχει καὶ τὸ τοῦ Ἡσιόδου

παρθενικὴν δὲ γαμεῖν, ἵνα ἤθεα κεδνὰ διδάξῃς.
a-maiden and to-marry so-that ways careful you-may-teach

αἱ γὰρ ἀνομοιότητες τῶν ἠθῶν ἥκιστα φιλικόν.
the for dissimilarities of-the ways least friendly
3 περὶ δὲ κοσμήσεως, ὥσπερ οὐδὲ τὰ ἤθη δεῖ
about and adornment as not-even the characters it-is-needful
ἀλαζονευομένους ἀλλήλοις πλησιάζειν, οὕτως οὐδὲ τὰ
boasting to-one-another to-approach so not-even the
σώματα· ἡ δὲ διὰ τῆς κοσμήσεως οὐδὲν διαφέρουσά ἐστι
bodies the and through the adornment nothing differing is
τῆς τῶν τραγῳδῶν ἐν τῇ σκευῇ πρὸς ἀλλήλους ὁμιλία.
from-the of-the tragedians in the costume toward one-another association

The first and most necessary possession is a man, so one must first provide good slaves, of two kinds, the steward and the worker. They should neither be allowed to grow insolent nor be harshly treated; the more liberal should share in honor, the workers in plentiful food, and wine should be given seldom or not at all. Three things concern them, work, punishment, and food: food without work breeds insolence, work without food weakness. Rewards should be given by desert, and the best breeds are neither too cowardly nor too spirited. Freedom should be set as the prize, children held as hostages, slaves of one race not bought in numbers, and sacrifices and feasts held more for the slaves than for the free.

τῶν δὲ κτημάτων πρῶτον μὲν καὶ ἀναγκαιότατον τὸ 1
of-the and possessions first indeed and most-necessary the
βέλτιστον καὶ οἰκονομικώτατον· τοῦτο δὲ ἦν ἄνθρωπος.
best and most-household-like this and was man
διὸ δεῖ πρῶτον δούλους παρασκευάζεσθαι σπουδαίους.
therefore it-is-needful first slaves to-provide good
δούλων δὲ εἴδη δύο, ἐπίτροπος καὶ ἐργάτης. ἐπεὶ δὲ
of-slaves and kinds two steward and worker since and
ὁρῶμεν ὅτι αἱ παιδεῖαι ποιούς τινας ποιοῦσι τοὺς νέους,
we-see that the educations of-a-sort some make the young
ἀναγκαῖον καὶ παρασκευασάμενον τρέφειν οἷς τὰ
necessary also having-provided to-rear-(them) to-whom the
ἐλευθέρια τῶν ἔργων προστακτέον.
liberal of-the tasks must-be-assigned
ὁμιλία δὲ πρὸς δούλους ὡς μήτε ὑβρίζειν ἐᾶν μήτε ἀνιᾶν, 2
association and with slaves so-as neither to-be-insolent to-allow nor to-vex
καὶ τοῖς μὲν ἐλευθεριωτέροις τιμῆς μεταδιδόναι, τοῖς δ'
and to-the indeed more-liberal of-honor to-give-a-share to-the and
ἐργάταις τροφῆς πλῆθος. καὶ ἐπειδὴ ἡ τοῦ οἴνου πόσις καὶ
workers of-food abundance and since the of-the wine drinking even

τοὺς ἐλευθέρους ὑβριστὰς ποιεῖ, καὶ πολλὰ ἔθνη ἀπέχεται
the free insolent makes and many nations abstain
καὶ τῶν ἐλευθέρων, οἷον Καρχηδόνιοι ἐπὶ στρατιᾶς,
even of-the free for-example Carthaginians on campaign
φανερὸν ὅτι τούτου ἢ μηδὲν ἢ ὀλιγάκις μεταδοτέον.
evident that of-this either nothing or seldom must-be-given
3 ὄντων δὲ τριῶν, ἔργου καὶ κολάσεως καὶ τροφῆς, τὸ μὲν
being and three work and punishment and food the indeed
μήτε κολάζεσθαι, μήτ' ἐργάζεσθαι, τροφὴν δ' ἔχειν, ὕβριν
neither to-be-punished nor to-work food but to-have insolence
ἐμποιεῖ· τὸ δὲ ἔργα μὲν ἔχειν καὶ κολάσεις, τροφὴν
produces the and works indeed to-have and punishments food
δὲ μή, βίαιον, καὶ ἀδυναμίαν ποιεῖ. λείπεται δὴ ἔργα
but not violent and weakness makes remains indeed works
παρέχειν καὶ τροφὴν ἱκανήν· ἀμίσθων γὰρ οὐχ οἷόν τε
to-provide and food sufficient without-wages for not possible —
ἄρχειν, δούλῳ δὲ μισθὸς τροφή.
to-rule for-slave and wage food
ὥσπερ δὲ καὶ τοῖς ἄλλοις ὅταν μὴ γίγνηται τοῖς
as and also for-the others whenever not it-happen for-the
βελτίοσι βέλτιον μηδὲ ἆθλα ᾖ ἀρετῆς καὶ κακίας, γίγνονται
better better nor prizes be of-virtue and of-vice they-become
χείρους, οὕτω καὶ περὶ οἰκέτας.
worse so also about servants
4 διόπερ δεῖ ποιεῖσθαι σκέψιν, καὶ διανέμειν τε καὶ
therefore it-is-needful to-make consideration and to-distribute both and
ἀνιέναι κατ' ἀξίαν ἕκαστα, καὶ τροφὴν καὶ ἐσθῆτα καὶ
to-relax by worth each both food and clothing and
ἀργίαν καὶ κολάσεις, λόγῳ καὶ ἔργῳ μιμουμένους τὴν
leisure and punishments in-word and in-deed imitating the

τῶν ἰατρῶν δύναμιν ἐν φαρμάκου λόγῳ, προσθεωροῦντας
of-the physicians power in medicine's account observing-besides
ὅτι ἡ τροφὴ οὐ φάρμακον διὰ τὸ συνεχές.
that the food not medicine through the continual
γένη δὲ ἂν εἴη πρὸς τὰ ἔργα βέλτιστα μήτε δειλὰ 5
breeds and — would-be for the works best neither cowardly
μήτε ἀνδρεῖα ἄγαν. ἀμφότερα γὰρ ἀδικοῦσιν· καὶ γὰρ οἱ
nor brave too both for do-wrong both for the
ἄγαν δειλοὶ οὐχ ὑπομένουσι καὶ οἱ θυμοειδεῖς οὐκ εὔαρχοι.
too cowardly not endure and the spirited not easy-to-rule
χρὴ δὲ καὶ τέλος ὡρίσθαι πᾶσιν· δίκαιον γὰρ 6
it-is-needful and also end to-have-been-set for-all just for
καὶ συμφέρον τὴν ἐλευθερίαν κεῖσθαι ἆθλον· βούλονται
and advantageous the freedom to-be-laid-down as-prize they-wish
γὰρ πονεῖν, ὅταν ᾖ ἆθλον καὶ ὁ χρόνος ὡρισμένος.
for to-toil whenever there-be prize and the time defined
δεῖ δὲ καὶ ἐξομηρεύειν ταῖς τεκνοποιίαις· καὶ μὴ
it-is-needful and also to-hold-as-hostages by-the child-bearings and not
κτᾶσθαι ὁμοεθνεῖς πολλούς, ὥσπερ καὶ ἐν ταῖς πόλεσιν·
to-acquire of-the-same-race many as also in the cities
καὶ τὰς θυσίας καὶ τὰς ἀπολαύσεις μᾶλλον τῶν δούλων
and the sacrifices and the enjoyments rather of-the slaves
ἕνεκα ποιεῖσθαι ἢ τῶν ἐλευθέρων. πλείονα γὰρ ἔχουσιν
for-the-sake to-make than of-the free more for have
οὗτοι οὗπερ ἕνεκα τὰ τοιαῦτα ἐνομίσθη.
these for-whose-very sake the such-things were-instituted

The householder needs four powers over property: to acquire it, to keep it, since acquiring without keeping is drawing water in a sieve, to order it, and to use it. The fruitful possessions should outnumber the unfruitful, and the Persian, Laconian, and Attic systems each have their use. The master must oversee everything himself, as the Persian said that the master's eye fattens the horse; he should rise before his servants and go to bed after them. The house should be airy in summer and sunny in winter, with a doorkeeper on a large estate and every utensil in its place.

1 εἴδη δὲ τοῦ οἰκονόμου τέτταρα, ἃ δεῖ ἔχειν περὶ
kinds and of-the household-manager four which it-is-needful to-have about
τὰ χρήματα. καὶ γὰρ τὸ κτᾶσθαι δυνατὸν χρὴ εἶναι καὶ
the property and for the to-acquire able it-is-needful to-be and
φυλάττειν· εἰ δὲ μή, οὐδὲν ὄφελος τοῦ κτᾶσθαι· τῷ γὰρ
to-guard if and not nothing benefit of-the to-acquire with-the for
ἠθμῷ ἀντλεῖν τοῦτ' ἔστιν, καὶ ὁ λεγόμενος τετρημένος
sieve to-draw-water this is and the so-called pierced
πίθος. ἔτι δὲ καὶ εἶναι κοσμητικὸν τῶν ὑπαρχόντων καὶ
jar still and also to-be fit-to-order of-the existing-things and
χρηστικόν· τούτων γὰρ ἕνεκα κἀκείνων δεόμεθα.
fit-to-use of-these for for-the-sake also-those we-need
2 διῃρῆσθαι δὲ δεῖ τῶν κτημάτων ἕκαστον, καὶ
to-have-been-divided and it-is-needful of-the possessions each and
πλείω τὰ κάρπιμα εἶναι τῶν ἀκάρπων, καὶ τὰς ἐργασίας
more the fruitful to-be than-the unfruitful and the occupations
οὕτω νενεμῆσθαι, ὅπως μὴ ἅμα κινδυνεύσωσιν ἅπασιν.
so to-have-been-distributed that not at-once they-run-risks in-all
πρὸς δὲ φυλακὴν τοῖς τε Περσικοῖς συμφέρει χρῆσθαι
for and safekeeping the both Persian it-is-advantageous to-use
καὶ τοῖς Λακωνικοῖς. καὶ ἡ Ἀττικὴ δὲ οἰκονομία χρήσιμος·
and the Laconian and the Attic and management useful

ἀποδιδόμενοι γὰρ ὠνοῦνται, καὶ ἡ τοῦ ταμιείου θέσις
selling for they-buy and the of-the storeroom placing
οὐκ ἔστιν ἐν ταῖς μικροτέραις οἰκονομίαις.
not is in the smaller managements
Περσικὰ δὲ ἦν τὸ πάντα τετάχθαι, καὶ πάντ' ἐφορᾶν αὐτόν, 3
Persian and was the all to-be-arranged and all to-oversee oneself
καὶ ὃ ἔλεγε Δίων περὶ Διονυσίου· οὐδεὶς γὰρ ἐπιμελεῖται
and what said Dion about Dionysius no-one for takes-care
ὁμοίως τῶν ἀλλοτρίων καὶ τῶν οἰκείων, ὥστε ὅσα
alike of-the others' and of-the own so-that as-much-as
ἐνδέχεται, δι' ἑαυτοῦ ποιεῖσθαι χρὴ τὴν ἐπιμέλειαν.
is-possible through oneself to-make it-is-needful the care
καὶ τὸ τοῦ Πέρσου καὶ τὸ τοῦ Λίβυος ἀπόφθεγμα εὖ ἂν
and the of-the Persian and the of-the Libyan saying well —
ἔχοι. ὁ μὲν γὰρ ἐρωτηθεὶς τί μάλιστα ἵππον πιαίνει,
would-be the-one indeed for being-asked what most a-horse fattens
"ὁ τοῦ δεσπότου ὀφθαλμὸς" ἔφη· ὁ δὲ Λίβυς ἐρωτηθεὶς
the of-the master eye he-said the and Libyan being-asked
ποία κόπρος ἀρίστη, "τὰ τοῦ δεσπότου ἴχνη" ἔφη.
what-kind dung best the of-the master footprints he-said
ἐπισκεπτέον οὖν τὰ μὲν αὐτὸν τὰ δὲ τὴν γυναῖκα, 4
one-must-oversee then the-things indeed oneself the-others and the wife
ὡς ἑκατέροις διαιρεῖται τὰ ἔργα τῆς οἰκονομίας. καὶ
as for-each are-divided the works of-the management and
τοῦτο ποιητέον ἐν μικραῖς οἰκονομίαις ὀλιγάκις, ἐν δ'
this must-be-done in small managements seldom in but
ἐπιτροπευομέναις πολλάκις. οὐ γὰρ οἷόν τε μὴ καλῶς
steward-run often not for possible — not well
ὑποδεικνύντος καλῶς μιμεῖσθαι, οὔτ' ἐν τοῖς ἄλλοις
showing well to-imitate neither in the other-things

οὔτ᾽ ἐν ἐπιτροπείᾳ· ὡς ἀδύνατον μὴ ἐπιμελῶν δεσποτῶν
nor in stewardship as impossible not careful masters
ἐπιμελεῖς εἶναι τοὺς ἐφεστῶτας.
careful to-be the ones-set-over
ἐπεὶ δὲ ταῦτα καὶ καλὰ πρὸς ἀρετὴν καὶ ὠφέλιμα πρὸς
since and these-things both fine for virtue and beneficial for
οἰκονομίαν, ἐγείρεσθαι χρὴ πρότερον δεσπότας οἰκετῶν
management to-rise it-is-needful earlier masters than-servants
καὶ καθεύδειν ὕστερον, καὶ μηδέποτε ἀφύλακτον οἰκίαν εἶναι,
and to-sleep later and never unguarded house to-be
ὥσπερ πόλιν, ὅσα τε δεῖ ποιεῖν μήτε νυκτὸς μήτε
as city as-much-as both is-needful to-do neither by-night nor
ἡμέρας παριέναι. τό τε διανίστασθαι νύκτωρ· τοῦτο γὰρ
by-day to-pass-over the and to-rise-up at-night this for
καὶ πρὸς ὑγίειαν καὶ οἰκονομίαν καὶ φιλοσοφίαν χρήσιμον.
both for health and management and philosophy useful
6 ἐν μὲν οὖν ταῖς μικραῖς κτήσεσιν ὁ Ἀττικὸς τρόπος
in indeed then the small properties the Attic way
τῆς διαθέσεως τῶν ἐπικαρπιῶν χρήσιμος· ἐν δὲ ταῖς
of-the disposal of-the produce useful in but the
μεγάλαις διαμερισθέντων καὶ τῶν πρὸς ἐνιαυτὸν καὶ
large having-been-divided both of-the-things for year and
τῶν κατὰ μῆνα δαπανωμένων, ὁμοίως δὲ καὶ περὶ
of-the-things by month being-spent similarly and also about
σκευῶν χρήσεως τῶν καθ᾽ ἡμέραν καὶ τῶν ὀλιγάκις,
utensils use of-the by day and of-the seldom
ταῦτα παραδοτέον τοῖς ἐφεστῶσιν. ἐπὶ τούτοις καὶ τὴν
these-things must-be-handed-over to-the ones-set-over over these and the
ἐπίσκεψιν αὐτῶν διά τινος χρόνου ποιητέον, ἵνα μὴ
inspection of-them through some time must-be-made so-that not
λανθάνῃ τὸ σῳζόμενον καὶ τὸ ἐλλεῖπον.
escape-notice the being-kept and the falling-short

οἰκίαν δὲ πρός τε τὰ κτήματα ἀποβλέποντα κατασκευαστέον 7
house and toward both the possessions looking one-must-equip
καὶ πρὸς ὑγίειαν καὶ πρὸς εὐημερίαν αὐτῶν· λέγω δὲ
and for health and for well-being of-them I-mean and
κτήματα μέν, οἷον καρποῖς καὶ ἐσθῆτι ποία συμφέρει,
possessions indeed for-example for-produce and for-clothing what-kind is-advantageous
καὶ τῶν καρπῶν ποία ξηροῖς καὶ ποία ὑγροῖς, καὶ τῶν
and of-the produce what-kind for-dry and what-kind for-moist and of-the
ἄλλων κτημάτων ποία ἐμψύχοις καὶ ποία ἀψύχοις καὶ
other possessions what-kind for-living and what-kind for-lifeless and
δούλοις καὶ ἐλευθέροις καὶ γυναιξὶ καὶ ἀνδράσι καὶ ξένοις
for-slaves and for-free and for-women and for-men and for-strangers
καὶ ἀστοῖς. καὶ πρὸς εὐημερίαν δὲ καὶ πρὸς ὑγίειαν δεῖ
both for-citizens both for well-being and and for health it-is-needful
εἶναι, εὔπνουν μὲν τοῦ θέρους, εὐήλιον δὲ τοῦ χειμῶνος.
to-be airy indeed in-the summer sunny and in-the winter
εἴη δ' ἂν ἡ τοιαύτη κατάβορρος οὖσα καὶ μὴ 8
would-be and — the such facing-north being and not
ἰσοπλατής. δοκεῖ δὲ καὶ ἐν ταῖς μεγάλαις οἰκονομίαις
equally-broad it-seems and also in the great managements
χρήσιμος εἶναι θυρωρός, ὃς ἂν ᾖ ἄχρηστος τῶν ἄλλων
useful to-be a-doorkeeper who — be useless for-the other
ἔργων, πρὸς τὴν σωτηρίαν τῶν εἰσφερομένων καὶ
works for the safety of-the things-brought-in and
ἐκφερομένων. πρὸς εὐχρηστίαν δὲ σκευῶν τὸ Λακωνικόν·
brought-out for convenience and of-utensils the Laconian
χρὴ γὰρ ἓν ἕκαστον ἐν τῇ αὑτοῦ χώρᾳ κεῖσθαι· οὕτω
it-is-needful for one each in the its-own place to-lie so
γὰρ ἂν ἕτοιμον ὂν οὐ ζητοῖτο.
for — ready being not it-would-be-sought

BOOK II

I · FOUR KINDS OF ECONOMY

The manager must know his ground and be able, industrious, and just. There are four kinds of economy, the royal, the satrap's, the city's, and the private man's. The royal deals with coinage, exports, imports, and expenditure; the satrap's with six revenues, from land, special products, trading-places, taxes, livestock, and the poll-tax and tax on crafts; the city's with its produce, trading-places and transit dues, and ordinary taxes; the private man's with land, other sources, and money. In all, expenditure must not exceed revenue, and the author collects past schemes for raising money.

1 τὸν οἰκονομεῖν μέλλοντά τι κατὰ τρόπον τῶν τε
the-one to-manage intending anything in fitting-way of-the both
τόπων, περὶ οὓς ἂν πραγματεύηται, μὴ ἀπείρως ἔχειν, καὶ
places about which — he-be-occupied not inexperiencedly to-be and
τῇ φύσει εὐφυῆ εἶναι καὶ τῇ προαιρέσει φιλόπονόν τε
in-the nature well-endowed to-be and in-the choice toil-loving both
καὶ δίκαιον· ὅ τι γὰρ ἂν ἀπῇ τούτων τῶν μερῶν, πολλὰ
and just what ever for — be-absent of-these the parts many
διαμαρτήσεται περὶ τὴν πραγματείαν ἣν μεταχειρίζεται.
he-will-err about the business which he-handles
οἰκονομίαι δέ εἰσι τέσσαρες, ὡς ἐν τύπῳ διελέσθαι (τὰς
economies and are four as in outline to-divide the
γὰρ ἄλλας εἰς τοῦτο ἐμπιπτούσας εὑρήσομεν), βασιλικὴ
for others into this falling we-shall-find royal
σατραπικὴ πολιτικὴ ἰδιωτική.
satrapal political private

2 τούτων δὲ μεγίστη μὲν καὶ ἁπλουστάτη ἡ βασιλική,
of-these and greatest indeed and simplest the royal
***, ποικιλωτάτη δὲ καὶ ῥᾴστη ἡ πολιτική, ἐλαχίστη δὲ
(lacuna) most-varied but and easiest the political smallest but

καὶ ποικιλωτάτη ἡ ἰδιωτική. ἐπικοινωνεῖν μὲν τὰ πολλὰ
and most-varied the private to-share indeed the many-things
ἀλλήλαις ἀναγκαῖόν ἐστιν· ὅσα δὲ μάλιστα δι᾽
with-one-another necessary it-is as-many-as but most through
αὐτῶν ἑκάστῃ συμβαίνει, ταῦτα ἐπισκεπτέον ἡμῖν ἐστιν.
them to-each happen these must-be-considered by-us it-is
πρῶτον μὲν τοίνυν τὴν βασιλικὴν ἴδωμεν. ἔστι δὲ αὕτη
first indeed then the royal let-us-see it-is and this
δυναμένη μὲν τὸ καθόλου, εἴδη δὲ ἔχουσα τέσσαρα, περὶ
powerful indeed the universally kinds but having four about
νόμισμα, περὶ τὰ ἐξαγώγιμα, περὶ τὰ εἰσαγώγιμα, περὶ
coinage about the exports about the imports about
τὰ ἀναλώματα.
the expenditures
τούτων δὲ ἕκαστον [μὲν] περὶ ∗∗∗ τὸ νόμισμα λέγω 3
of-these and each indeed about (lacuna) the coinage I-mean
ποῖον καὶ πότε τίμιον ἢ εὔωνον ποιητέον, περὶ δὲ
what-kind and when dear or cheap must-be-made about and
τὰ ἐξαγώγιμα καὶ εἰσαγώγιμα πότε καὶ τίνα παρὰ
the exports and imports when and what from
τῶν σατραπῶν ἐν τῇ ταγῇ ἐκλαβόντι αὐτῷ λυσιτελήσει
the satraps in the tribute having-received for-him it-will-pay
διατίθεσθαι, περὶ δὲ τὰ ἀναλώματα τίνα περιαιρετέον καὶ
to-dispose-of about and the expenditures which must-be-cut-away and
πότε, καὶ πότερον δοτέον νόμισμα εἰς τὰς δαπάνας,
when and whether must-be-given coinage for the expenses
ἢ ἃ τῷ νομίσματι ὤνια.
or what with-the coinage purchasable
δεύτερον δὲ τὴν σατραπικήν. ἔστι δὲ ταύτης εἴδη ἓξ 4
second and the satrapal is and of-this kinds six
τῶν προσόδων, ἀπὸ γῆς, ἀπὸ τῶν ἐν τῇ χώρᾳ ἰδίων
of-the revenues from land from the in the country peculiar-things

γινομένων, ἀπὸ ἐμπορίων, ἀπὸ τελῶν, ἀπὸ βοσκημάτων,
arising from trading-places from taxes from cattle
ἀπὸ τῶν ἄλλων.
from the others
αὐτῶν δὲ τούτων πρώτη μὲν καὶ κρατίστη ἡ ἀπὸ τῆς γῆς
very and of-these first indeed and best the from the land
(αὕτη δέ ἐστιν ἣν οἱ μὲν ἐκφόριον οἱ δὲ δεκάτην
this and is which the-ones indeed produce-tax the-others and tithe
προσαγορεύουσιν), δευτέρα ἡ ἀπὸ τῶν ἰδίων γινομένη,
call second the from the peculiar-things arising
οὗ μὲν χρυσίον, οὗ δὲ ἀργύριον, οὗ δὲ χαλκός, οὗ δὲ
where indeed gold where and silver where and copper where and
ὁπόσα δύναται γίνεσθαι, τρίτη δὲ ἡ ἀπὸ τῶν ἐμπορίων,
as-many-as can to-arise third and the from the trading-places
τετάρτη δὲ ἡ ἀπὸ τῶν κατὰ γῆν τε καὶ ἀγοραίων τελῶν
fourth and the from the by land both and market taxes
γινομένη, πέμπτη δὲ ἡ ἀπὸ τῶν βοσκημάτων, ἐπικαρπία
arising fifth and the from the cattle produce-tax
τε καὶ δεκάτη καλουμένη, ἕκτη δὲ ἡ ἀπὸ τῶν ἄλλων,
both and tithe so-called sixth and the from the others
ἐπικεφάλαιόν τε καὶ χειρωνάξιον προσαγορευομένη.
poll-tax both and artisans'-tax called
5 τρίτον δὲ τὴν πολιτικήν. ταύτης δὲ κρατίστη μὲν πρόσοδος
third and the political of-this and best indeed revenue
ἡ ἀπὸ τῶν ἰδίων ἐν τῇ χώρᾳ γινομένων, εἶτα ἡ ἀπὸ
the from the peculiar-things in the country arising then the from
τῶν ἐμπορίων καὶ διαγωγῶν, εἶτα ἡ ἀπὸ τῶν ἐγκυκλίων.
the trading-places and transit-dues then the from the ordinary-taxes
6 τέταρτον δὲ καὶ τελευταῖον τὴν ἰδιωτικήν. αὕτη δέ ἐστιν
fourth and and last the private this and is
ἀνώμαλος μὲν διὰ τὸ δεῖν μὴ πρὸς ἕνα σκοπὸν
irregular indeed through the to-be-needful not toward one aim

οἰκονομεῖν, ἐλαχίστη δὲ διὰ τὸ καὶ τὰς προσόδους καὶ
to-manage smallest and through the both the revenues and
τὰ ἀναλώματα βραχέα γίνεσθαι. αὐτῆς δὲ ταύτης κρατίστη
the expenditures small to-be very and of-this best
μὲν πρόσοδος ἡ ἀπὸ γῆς γινομένη, δευτέρα δὲ ἡ ἀπὸ
indeed revenue the from land arising second and the from
τῶν ἄλλων ἐγκλημάτων, τρίτη δὲ ἡ ἀπὸ ἀργυρίου. χωρὶς
the other charges third and the from money apart
δὲ τούτων ὃ πάσαις μὲν ἐπικοινωνεῖται ταῖς οἰκονομίαις,
and from-these what to-all indeed is-common the economies
καὶ προσήκει σκοπεῖν αὐτὸ μὴ παρέργως, μάλιστα δὲ
and it-befits to-consider it not as-a-side-matter most but
ταύτῃ, τὸ τἀναλώματα μὴ μείζω τῶν προσόδων γίνεσθαι.
to-this the expenditures not greater than-the revenues to-become
ἐπεὶ τοίνυν τὰς διαιρέσεις εἰρήκαμεν, μετὰ τοῦτο 7
since then the divisions we-have-stated after this
πάλιν νοητέον ἡμῖν, ἡ σατραπεία, περὶ ἣν ἂν
again must-be-considered by-us the satrapy about which —
πραγματευώμεθα, ἢ πόλις, πότερον ἃ πάντα ἄρτι
we-be-occupied or city whether what all just-now
διειλόμεθα ἢ τὰ μέγιστα τούτων εἰ δυνατὴ φέρειν ἐστί, ***
we-distinguished or the greatest of-these if able to-bear it-is (lacuna)
τούτοις χρηστέον· μετὰ δὲ τοῦτο ποῖαι τῶν προσόδων
these must-be-used after and this what-kind of-the revenues
ἢ τὸ παράπαν οὐκ εἰσί, δυναταὶ δ' εἰσὶ γενέσθαι, ἢ
either the at-all not are able but are to-arise or
μικραὶ νῦν οὖσαι μείζους οἷαί τινες κατασκευασθῆναι, ἢ
small now being greater such-as some to-be-developed or
τῶν ἀναλωμάτων τῶν νῦν ἀναλουμένων, τίνα τε καὶ
of-the expenditures the now being-spent which both and
πόσα περιαιρεθέντα τὰ ὅλα μηθὲν βλάψει.
how-many cut-away the whole nothing will-harm

8 τὰ μὲν οὖν περὶ τὰς οἰκονομίας τε καὶ τὰ μέρη
the-things indeed then about the economies both and the parts
τὰ τούτων εἰρήκαμεν· ὅσα δέ τινες τῶν πρότερον
the of-these we-have-stated as-many-as but some of-the former
πεπράγασιν εἰς πόρον χρημάτων ἢ τεχνικῶς τι
have-done for raising of-money or skillfully something
διῴκησαν, ἃ ὑπελαμβάνομεν ἀξιόλογα αὐτῶν εἶναι,
administered which we-supposed worthy of-them to-be
συναγηόχαμεν. οὐδὲ γὰρ ταύτην τὴν ἱστορίαν ἀχρεῖον
we-have-collected not-even for this the inquiry useless
ὑπελαμβάνομεν εἶναι. ἔστι γὰρ ὅτε τούτων ἐφαρμόσει
we-supposed to-be it-is for when of-these it-will-fit
τοῖς οἷα ἂν αὐτὸς πραγματεύηται.
to-the such-as — himself he-be-occupied-with

II · WAYS OF RAISING MONEY

A collection of the expedients by which rulers and cities have raised money. Cypselus of Corinth vowed the Corinthians' property to Zeus and took a tenth of it each year; Hippias of Athens sold the upper stories that projected over the streets; the Byzantines sold public precincts and the rights to fishing and the salt trade; Dionysius of Syracuse took the women's ornaments and the temples' treasures, borrowed from the citizens, and struck tin coins; Mausolus, Didales, Chabrias, Timotheus, and many others devised levies, loans, sales, and confiscations; and Cleomenes in Egypt taxed the grain export in a famine and resold the grain at his own price.

1 Κύψελος ὁ Κορίνθιος εὐξάμενος τῷ Διί, ἐὰν κύριος
Cypselus the Corinthian having-vowed — to-Zeus if master
γένηται τῆς πόλεως, τὰ ὄντα Κορινθίοις πάντα ἀναθήσειν,
he-become of-the city the property of-Corinthians all to-dedicate
ἐκέλευσεν αὐτοὺς ἀπογράψασθαι, ἀπογραψαμένων δὲ
ordered them to-register having-registered and

τούτων τὸ δέκατον μέρος παρ᾽ ἑκάστου ἔλαβε, τοῖς
these the tenth part from each he-took to-the
δὲ λοιποῖς ἐκέλευσεν ἐργάζεσθαι. περιελθόντος δὲ τοῦ
but rest he-ordered to-work having-gone-round and the
ἐνιαυτοῦ τὸ αὐτὸ τοῦτο ἐποίησεν, ὥστε συνέβαινεν ἐν
year the same this he-did so-that it-came-about in
δέκα ἔτεσι κεῖνόν τε ἅπαντα ἔχειν, ἅπερ ἀνιέρωσεν,
ten years that-one both all to-have which-very he-dedicated
τούς τε Κορινθίους ἕτερα κεκτῆσθαι.
the both Corinthians other-things to-have-acquired

Λύγδαμις Νάξιος ἐκβαλὼν φυγάδας, ἐπειδὴ τὰ κτήματα 2
Lygdamis of-Naxos having-expelled exiles since the possessions
αὐτῶν οὐθεὶς ἠθέλησεν ἀλλ᾽ ἢ βραχέος ἀγοράζειν, αὐτοῖς
their no-one was-willing except — for-little to-buy to-the-very
τοῖς φυγάσιν ἀπέδοτο. τά τε ἀναθήματα, ὅσα ἦν
— exiles he-sold-them the both offerings as-many-as were
αὐτῶν ἔν τισιν ἐργαστηρίοις ἡμίεργα ἀνακείμενα, ἐπώλει
theirs in some workshops half-finished dedicated he-sold
τοῖς τε φυγάσι καὶ τῶν ἄλλων τῷ βουλομένῳ ὥστ᾽
to-the both exiles and of-the others to-the one-wishing so-that
ἐπιγραφῆναι τὸ τοῦ πριαμένου ὄνομα.
to-be-inscribed the of-the buyer name

Βυζάντιοι δὲ δεηθέντες χρημάτων τὰ τεμένη τὰ δημόσια 3
Byzantines and having-needed money the precincts the public
ἀπέδοντο, τὰ μὲν κάρπιμα χρόνον τινά, τὰ δὲ
sold the-ones indeed productive for-a-time some the-others but
ἄκαρπα ἀεννάως, τά τε θιασωτικὰ καὶ τὰ πατριωτικὰ
unproductive in-perpetuity the both of-the-guilds and the ancestral
ὡσαύτως, καὶ ὅσα ἐν χωρίοις ἰδιωτικοῖς ἦν· ὠνοῦντο
likewise and as-many-as in places private were they-bought
γὰρ πολλοῦ ὧν ἦν καὶ τὸ ἄλλο κτῆμα. τοῖς δὲ
for at-much whose was also the other property to-the and

θιασώταις ἕτερα χωρία τὰ δημόσια, ὅσα ἦν περὶ τὸ
guild-members other places the public as-many-as were around the
γυμνάσιον ἢ τὴν ἀγορὰν ἢ τὸν λιμένα, τούς τε τόπους
gymnasium or the market or the harbor the both places
τοὺς ἀγοραίους, ἐν οἷς ἐπώλει τίς τι· καὶ τῆς
the market in which sold someone something and of-the
θαλάττης τὴν ἁλιείαν, καὶ τὴν τῶν ἁλῶν ἁλατοπωλίαν,
sea the fishing and the of-the salt salt-selling
τῶν τ᾽ ἐργαζομένων θαυματοποιῶν καὶ μάντεων καὶ
of-the and working conjurers and seers and
φαρμακοπωλῶν καὶ τῶν ἄλλων τῶν τοιουτοτρόπων ***·
drug-sellers and of-the other the of-such-sort (lacuna)
τὸ τρίτον δὲ μέρος τοῦ ἐργαζομένου ἀποτελεῖν ἔταξαν.
the third and part of-the earning to-pay-over they-ordered
τῶν τε νομισμάτων τὴν καταλλαγὴν ἀπέδοντο μιᾷ
of-the both coins the exchange they-sold to-one
τραπέζῃ· ἑτέρῳ δὲ οὐκ ἦν οὐθενὶ οὔτε ἀποδόσθαι
bank to-another but not it-was-allowed to-anyone either to-sell
ἑτέρῳ οὔτε πρίασθαι παρ᾽ ἑτέρου· εἰ δὲ μή, στέρησις ἦν.
to-another or to-buy from another if but not confiscation was
ὄντος δὲ νόμου αὐτοῖς μὴ εἶναι πολίτην ὃς ἂν μὴ ἐξ ἀστῶν
being and law for-them not to-be citizen who — not from citizens
ἀμφοτέρων ᾖ, χρημάτων δεηθέντες ἐψηφίσαντο τὸν ἐξ
both be money having-needed they-voted the-one from
ἑνὸς ὄντα ἀστοῦ καταβαλόντα μνᾶς τριάκοντα εἶναι πολίτην.
one being citizen having-paid minas thirty to-be citizen
ἐν σιτοδείᾳ δὲ γενόμενοι καὶ ἀποροῦντες χρημάτων
in famine and having-come and being-at-a-loss for-money
κατήγαγον τὰ πλοῖα τὰ ἐκ τοῦ Πόντου· χρόνου δὲ
they-brought-in the ships the from the Pontus time and
γενομένου, τῶν ἐμπόρων ἀγανακτούντων ἐτέλουν αὐτοῖς
having-passed the merchants being-indignant they-paid them

τόκους ἐπιδεκάτους· τοῖς δ' ὠνουμένοις τι ἔταξαν
interest of-a-tenth to-the and buying anything they-ordered
χωρὶς τῆς τιμῆς διδόναι τὸ ἐπιδέκατον.
besides the price to-give the tenth
μετοίκων δέ τινων ἐπιδεδανεικότων ἐπὶ κτήμασιν, οὐκ
resident-aliens and some having-lent on properties not
οὔσης αὐτοῖς ἐγκτήσεως ἐψηφίσαντο τὸ τρίτον μέρος
being for-them right-of-ownership they-voted the third part
εἰσφέροντα τοῦ δανείου τὸν βουλόμενον κυρίως ἔχειν τὸ
contributing of-the loan the-one wishing validly to-hold the
κτῆμα.
property
Ἱππίας [ὁ] Ἀθηναῖος τὰ ὑπερέχοντα τῶν ὑπερῴων εἰς τὰς 4
Hippias the Athenian the projecting of-the upper-stories into the
δημοσίας ὁδοὺς καὶ τοὺς ἀναβαθμοὺς καὶ τὰ προφράγματα
public roads and the steps and the fences
καὶ τὰς θύρας τὰς ἀνοιγομένας ἔξω ἐπώλησεν· ὠνοῦντο
and the doors the opening outward sold bought
οὖν ὧν ἦν τὰ κτήματα, καὶ συνελέγη χρήματα οὕτω συχνά.
then whose were the properties and was-collected money so much
τό τε νόμισμα τὸ ὂν Ἀθηναίοις ἀδόκιμον ἐποίησε, τάξας
the both coinage the being for-Athenians invalid he-made having-fixed
δὲ τιμὴν ἐκέλευσε πρὸς αὑτὸν ἀνακομίζειν· συνελθόντων δὲ
and a-price he-ordered to himself to-bring-back having-assembled and
ἐπὶ τῷ κόψαι ἕτερον χαρακτῆρα, ἐξέδωκε τὸ αὐτὸ ἀργύριον.
for the to-strike other stamp he-issued the same silver
ὅσοι τε τριηραρχεῖν ἢ φυλαρχεῖν ἢ χορηγεῖν
as-many-as both to-be-trierarch or to-be-tribe-commander or to-be-chorus-leader
ἤ τινα εἰς ἑτέραν λειτουργίαν τοιαύτην ἤμελλον
or any for other public-service such were-about
δαπανᾶν, τίμημα τάξας μέτριον ἐκέλευσε τὸν
to-spend an-assessment having-fixed moderate he-ordered the-one

βουλόμενον ἀποτίσαντα τοῦτο ἐγγράφεσθαι εἰς τοὺς
wishing having-paid this to-be-enrolled among the
λελειτουργηκότας.
having-performed-public-service
τῇ τε ἱερείᾳ τῇ τῆς Ἀθηνᾶς τῆς ἐν ἀκροπόλει ὑπὲρ τοῦ
to-the both priestess the — of-Athena the in acropolis for the
ἀποθανόντος φέρειν χοίνικα κριθῶν καὶ πυρῶν ἑτέραν καὶ
having-died to-bring a-choenix of-barley and of-wheat another and
ὀβολόν, καὶ ὅτῳ ἂν παιδάριον γένηται, τὸ αὐτὸ τοῦτο.
an-obol and to-whomever — little-child be-born the same this
5 Ἀθηναῖοι δὲ οἱ ἐν Ποτιδαίᾳ οἰκοῦντες δεόμενοι χρημάτων
Athenians and the in Potidaea dwelling needing money
εἰς τὸν πόλεμον ἀπογράψασθαι ἅπασι συνέταξαν τὰς
for the war to-register all they-ordered the
οὐσίας, μὴ ἀθρόας εἰς τὸν αὑτοῦ δῆμον ἕκαστον, ἀλλὰ
properties not all-together in the his-own deme each but
κατὰ κτῆμα ἐν ᾧ τόπῳ ἕκαστον εἴη, ἵνα οἱ πένητες
by property in which place each was so-that the poor
δύνωνται ὑποτιμᾶσθαι· ὅτῳ δὲ μὴ ἦν κτῆμα μηθέν, τὸ
be-able to-assess-themselves to-whom and not was property any the
σῶμα διμναῖον τιμήσασθαι. ἀπὸ τούτων οὖν εἰσέφερον
body at-two-minas to-assess from these then they-contributed
τὸ ἐπιγραφὲν ἕκαστος σῷον τῇ πόλει.
the assessed each safe for-the city
6 Σωσίπολις Ἀντισσαῖος [δέ], δεηθείσης τῆς πόλεως χρημάτων,
Sosipolis of-Antissa and having-needed the city money
εἰθισμένων [δὲ] αὐτῶν λαμπρῶς ἄγειν Διονύσια, ἐν οἷς
being-accustomed and them splendidly to-hold Dionysia in which
ἄλλα τε πολλὰ ἀνήλισκον ἐξ ἐνιαυτοῦ παρασκευάζοντες,
other both many-things they-spent from year preparing
καὶ ἱερεῖα πολυτελῆ, ὑπογύου δὲ οὔσης ταύτης τῆς ἑορτῆς,
and victims costly at-hand and being this the festival

ἔπεισεν αὐτοὺς τῷ μὲν Διονύσῳ εὔξασθαι ἐς νέωτα
he-persuaded them — indeed to-Dionysus to-vow for next-year
ἀποδώσειν διπλάσια, ταῦτα δὲ συναγαγόντας ἀποδόσθαι.
to-repay double these-things but having-collected to-sell
συνελέγη οὖν αὐτοῖς χρήματα οὐκ ὀλίγα πρὸς τὴν χρείαν.
was-collected then for-them money not little for the need
Λαμψακηνοὶ δὲ προσδοκίμων οὐσῶν τριήρων πολλῶν 7
Lampsacenes and expected being triremes many
πρὸς αὐτούς, ὄντος μεδίμνου τῶν ἀλφίτων τετραδράχμου,
to them being the-medimnus of-the barley-meal at-four-drachmas
προσέταξαν τοῖς ἀγοραίοις πωλεῖν ἑξάδραχμον, καὶ τοῦ
ordered the market-traders to-sell at-six-drachmas and of-the
ἐλαίου τὸν χοᾶ ὄντα δραχμῶν τριῶν, τεττάρων καὶ
oil the chous being of-drachmas three four and
τριωβόλου, τοῦ τε οἴνου καὶ τῶν ἄλλων ὡσαύτως. τὴν
three-obols of-the both wine and of-the other-things likewise the
μὲν οὖν ἀρχαίαν τιμὴν ἐλάμβανεν ὁ ἰδιώτης, τὸ δὲ
indeed then original price received the private-man the but
πλέον ἡ πόλις, καὶ εὐπόρησε χρημάτων.
excess the city and was-well-supplied with-money
Ἡρακλεῶται πέμποντες ναῦς τεσσαράκοντα ἐπὶ τοὺς ἐν 8
Heracleots sending ships forty against the in
Βοσπόρῳ τυράννους, οὐκ εὐπορούμενοι χρημάτων παρὰ
Bosporus tyrants not being-well-supplied with-money from
τῶν ἐμπόρων συνηγόρασαν τόν τε σῖτον πάντα καὶ
the merchants bought-up the both grain all and
τὸ ἔλαιον καὶ τὸν οἶνον καὶ τὴν ἄλλην ἀγορὰν χρόνου
the oil and the wine and the other provisions time
διισταμένου ἐν ᾧ ἔμελλον ἀποδώσειν τὴν τιμήν. τοῖς
being-set in which they-would repay the price to-the
τε δὴ ἐμπόροις καλῶς εἶχε μὴ κοτυλίζειν, ἀλλ' ἀθρόα
both indeed merchants well it-was not to-sell-retail but in-bulk

τὰ φορτία πεπρᾶσθαι, ἐκεῖνοί τε διδόντες δι᾽ ἄλλην οὐ
the cargoes to-have-been-sold they both giving every other-day not
μισθὸν παρῆγον [ἀλλὰ] τὴν ἀγορὰν ἐν ὁλκάσι, καὶ ἄνδρα
pay brought-along but the market in merchant-ships and man
ταμίαν ἐπέστησαν ἐφ᾽ ἑκάστῃ τῶν νεῶν. ἀφικομένων δ᾽
treasurer they-set over each of-the ships having-arrived and
εἰς τὴν πολεμίαν αὐτῶν ἠγόραζον οἱ στρατιῶται παρὰ
at the hostile-land of-them bought the soldiers from
τούτων ἅπαντα. πρότερον οὖν συνελέγη ἀργύριον ἢ
these all before then was-collected silver than
ἐδίδοσαν οἱ στρατηγοὶ πάλιν τὸν μισθόν, ὥστε συνέβαινε
gave the generals again the pay so-that it-came-about
ταὐτὸ [τὸ] ἀργύριον δίδοσθαι ἕως εἰς οἶκον ἀπῆλθον.
the-same the silver to-be-given until into home they-went-away

9 Λακεδαιμόνιοι Σαμίων δεηθέντων χρήματα αὐτοῖς εἰς τὴν
Lacedaemonians the-Samians having-asked money them for the
κάθοδον δοῦναι, ἐψηφίσαντο μίαν ἡμέραν καὶ αὐτοὺς καὶ
return to-give voted one day both themselves and
τοὺς οἰκέτας καὶ τὰ ὑποζύγια νηστεῦσαι, ὅσον δὲ
the servants and the beasts-of-burden to-fast as-much-as and
ἐδαπάνα ἕκαστος, τοσοῦτον δοῦναι τοῖς Σαμίοις.
spent each so-much to-give to-the Samians

10 Χαλκηδόνιοι δὲ ξένων ἐν τῇ πόλει συχνῶν παρ᾽
Chalcedonians and mercenaries in the city many with
αὐτοῖς γινομένων, ὀφείλοντες αὐτοῖς μισθὸν οὐκ ἠδύναντο
them being owing them pay not were-able
διαλῦσαι. ἀνήγγειλαν οὖν, εἴ τις τῶν πολιτῶν ἢ μετοίκων
to-discharge proclaimed then if anyone of-the citizens or resident-aliens
σῦλον ἔχει κατὰ πόλεως ἢ ἰδιώτου καὶ βούλεται
right-of-seizure has against city or private-man and wishes
λαβεῖν, ἀπογράψασθαι. ἀπογραψαμένων δὲ συχνῶν, τὰ
to-take to-register having-registered and many the

πλοῖα τὰ πλέοντα εἰς τὸν Πόντον ἐσύλων μετὰ προφάσεως
ships the sailing into the Pontus they-seized with pretext
εὐλόγου. ἔταξαν δὲ χρόνον ἐν ᾧ λόγον ὑπὲρ αὐτῶν
plausible they-fixed and time in which account for them
ἔφασαν ποιήσασθαι. συλλεγέντων δὲ χρημάτων συχνῶν
they-said to-render collected and money much
τοὺς μὲν στρατιώτας ἀπήλλαξαν, ὑπὲρ δὲ τῶν σύλων
the indeed soldiers they-discharged about but the seizures
διεδικάσαντο. τοῖς δὲ μὴ δικαίως συληθεῖσιν ἡ πόλις
they-adjudicated to-the and not justly seized the city
ἀπὸ τῶν προσόδων ἀπεδίδου.
from the revenues repaid

Κυζικηνοὶ δὲ στασιάσαντες πρὸς ἀλλήλους, 11
Cyzicenes and having-fallen-into-faction against one-another
ἐπικρατήσαντος τοῦ δήμου, τῶν δὲ πλουσίων
having-prevailed the people the and rich
συνειλημμένων, ὀφείλοντες χρήματα στρατιώταις
arrested owing money to-soldiers
ἐψηφίσαντο μὴ θανατῶσαι τοὺς συνειλημμένους, ἀλλὰ
voted not to-put-to-death the arrested but
χρήματα πραξαμένους φυγαδεῦσαι.
money having-exacted to-banish

Χῖοι δέ, νόμου ὄντος αὐτοῖς ἀπογράφεσθαι τὰ χρέα 12
Chians and law being for-them to-register the debts
εἰς τὸ δημόσιον, δεηθέντες χρημάτων ἐψηφίσαντο τοὺς
in the public-record having-needed money voted the
ὀφείλοντας μὲν ἀποδοῦναι τῇ πόλει τὰ δάνεια, τὴν δὲ
debtors indeed to-pay to-the city the loans the but
πόλιν ἐκ τῶν προσόδων τοὺς τόκους τοῖς δεδανεικόσι
city from the revenues the interest to-the lenders
καταφέρειν, ἕως ἂν κατὰ τὸ ἀρχαῖον εὐπορήσωσιν.
to-pay until — by the old-arrangement they-be-well-off

13 Μαύσωλος ὁ Καρίας τύραννος, πέμποντος βασιλέως
Mausolus the of-Caria tyrant sending the-king
πρὸς αὐτὸν ἐπὶ τῷ τοὺς φόρους δοῦναι, συναγαγὼν τοὺς
to him for the the tributes to-give having-assembled the
εὐπορωτάτους ἐν τῇ χώρᾳ ἔλεγεν ὅτι ὁ βασιλεὺς αἰτεῖ
wealthiest in the country said that the king asks
τοὺς φόρους, αὐτὸς δὲ οὐκ εὐπορεῖται. κατασκευαστοὶ
the tributes himself but not is-well-supplied prepared
δ' ἄνδρες αὐτῷ εὐθέως ἐπηγγέλλοντο, ὅσον εἰσοίσει
and men to-him at-once promised how-much would-contribute
ἕκαστος. τούτων δὲ τοῦτο πραξάντων, οἱ εὐπορώτεροι
each these and this having-done the wealthier
τὰ μὲν αἰσχυνόμενοι τὰ δὲ φοβούμενοι πολλῷ τούτων
partly indeed being-ashamed partly and being-afraid much than-these
πλείω ἐπηγγέλλοντο καὶ εἰσέφερον.
more promised and contributed
πάλιν δεηθεὶς χρημάτων ἐξεκκλησιάσας τοῖς
again having-needed money having-called-an-assembly to-the
Μυλασσεῦσιν ἔλεγεν ὅτι μητρόπολις οὖσα ἡ πόλις αὐτοῦ
Mylasians he-said that mother-city being the city his
αὕτη ἀτείχιστός ἐστιν, ὁ δὲ βασιλεὺς ἐπ' αὐτὸν στρατεύει.
this unwalled is the and king against him is-marching
ἐκέλευσεν οὖν τοὺς Μυλασσεῖς φέρειν ἕκαστον ὅτι πλεῖστα
he-bade then the Mylasians to-bring each as most
χρήματα, φάσκων αὐτοὺς τοῖς νῦν εἰσενεχθεῖσι καὶ τὰ λοιπὰ
money saying them by-the now contributed also the rest
σώζειν. εἰσενεχθέντων δὲ πολλῶν τὰ μὲν χρήματα εἶχε, τὸ
to-save contributed and much the indeed money he-kept the
δὲ τεῖχος οὐκ ἔφη τὸν θεὸν ἐᾶν ἐν τῷ παρόντι οἰκοδομεῖν.
but wall not he-said the god to-allow in the present to-build

Κόνδαλος Μαυσώλου ὕπαρχος, ὁπότε διαπορευομένῳ αὐτῷ 14
Condalus of-Mausolus lieutenant whenever traveling-through to-him
διὰ τῆς χώρας προσενέγκοι τις πρόβατον ἢ ὖν ἢ μόσχον,
through the country should-bring someone sheep or pig or calf
ἀπογραψάμενος τὸν δόντα καὶ τὸν χρόνον, ἀπαγαγόντα εἰς
having-registered the giver and the time having-led-it-away to
οἶκον ἐκέλευε τρέφειν ἕως ἂν ἐπανέλθοι· ὁπότε δὲ δοκοίη
home he-ordered to-rear until — he-came-back when and seemed
χρόνος ἱκανὸς εἶναι, αὐτό τε τὸ τραφὲν καὶ τὴν ἐπικαρπίαν
time sufficient to-be itself both the reared and the produce
λογισάμενος ἀπῄτει. τῶν τε δένδρων τὰ ὑπερέχοντα ἢ
having-reckoned he-demanded of-the both trees the overhanging or
πίπτοντα εἰς τὰς ὁδοὺς τὰς βασιλικὰς ἐπώλει ὡς ἐπικαρπίας.
falling into the roads the royal he-sold as produce
τῶν δὲ στρατιωτῶν εἴ τις τελευτήσειε, διαπύλιον ἐπώλει
of-the and soldiers if anyone should-die gate-toll he-sold
δραχμὴν τοῦ σώματος· ἅμα τε οὖν ἐντεῦθεν
a-drachma of-the body at-the-same-time both then from-this
καὶ ἀργύριον ἐλάμβανεν, ἅμα τε οἱ ἡγεμόνες οὐ
and silver he-got at-the-same-time and the officers not
παρεκρούοντο αὐτόν, πότε τετελεύτηκεν ὁ στρατιώτης.
cheated him when had-died the soldier
τούς τε Λυκίους ὁρῶν ἀγαπῶντας τὸ τρίχωμα φορεῖν,
the both Lycians seeing loving the hair to-wear
ἔφησε γράμματα ἥκειν παρὰ βασιλέως, κόμας
he-said letters to-have-come from the-king hair
ἀποστεῖλαι εἰς προκόμια, προστετάχθαι οὖν αὐτῷ ὑπὸ
to-send for false-fronts to-have-been-ordered then on-him by
Μαυσώλου ἀποκεῖραι αὐτούς. ἔφησεν οὖν, εἰ βούλονται
Mausolus to-shear them he-said then if they-wish
ἐπικεφάλαιον τακτὸν αὐτῷ δοῦναι, μεταπέμψασθαι ἐκ
poll-tax fixed to-him to-give to-send-for from

τῆς Ἑλλάδος κόμην, οἱ δὲ ἀσμένως ἔδοσαν ὃ ᾔτει,
— Greece hair they and gladly gave what he-asked
καὶ συνελέγη χρήματα πολλὰ ἀπὸ ὄχλου πολλοῦ.
and was-collected money much from crowd great
15 Ἀριστοτέλης Ῥόδιος ἄρχων Φωκαίας, ἀπορῶν χρημάτων,
Aristotle Rhodian ruling Phocaea being-at-a-loss for-money
ὁρῶν στάσεις οὔσας δύο τῶν Φωκαίων λόγους ἐποιήσατο
seeing factions being two of-the Phocaeans words made
πρὸς τὴν ἑτέραν στάσιν ἐν ἀπορρήτοις, φάσκων αὐτῷ
to the one faction in secret saying to-him
διδόναι χρήματα τοὺς ἑτέρους ἐφ' ᾧ αὐτοῖς τὰ πράγματα
to-give money the others on which for-them the affairs
ἐγκλῖναι, αὐτὸς δὲ μᾶλλον βούλεσθαι παρὰ τούτων λαβεῖν
to-turn himself but rather to-wish from these to-take
καὶ τὰ περὶ τὴν πόλιν τούτοις διοικεῖν παραδοῦναι.
and the-things about the city to-these to-manage to-hand-over
ἀκούσαντες δὲ ταῦτα εὐθέως τὰ χρήματα οἱ παρόντες
having-heard and these-things at-once the money the-ones present
πορίσαντες ὅσα ἐκέλευσεν ἔδωκαν. ὁ δὲ τοῖς ἑτέροις
having-provided as-much-as he-bade gave he and to-the others
πάλιν ἔδειξεν ἃ εἰληφὼς εἴη παρὰ τῶν ἑτέρων· οἱ
again showed what having-received he-had from the others they
δὲ καὶ αὐτοὶ ἔφασαν οὐκ ἐλάττω δώσειν. λαβὼν δὲ
and also themselves said not less to-give having-taken and
παρ' ἀμφοτέρων κατήλλαξεν αὐτοὺς πρὸς ἀλλήλους.
from both he-reconciled them to one-another
τοῖς τε πολίταις κατιδὼν οὔσας δίκας πολλάς, καὶ
for-the both citizens having-seen being lawsuits many and
μεγάλας ἐκ πολλοῦ χρόνου ἀδικίας τούτοις διὰ
great from long time of-wrongdoing for-these through
πολέμου, δικαστήριον καθίσας προεῖπεν, ὅσοι ἂν μὴ
war a-court having-set-up he-proclaimed as-many-as — not

δικάσωνται χρόνῳ ὃν ἔθηκε, μηκέτι εἶναι ὑπὲρ τῶν
go-to-law in-the-time which he-set no-longer to-be for the
προτέρων ἐγκλημάτων κρίσεις. τότε δὴ παραβόλιον
former charges trials then indeed deposit
πολλῶν δικῶν καὶ τὰς ἐκκλήτους μετ᾽ ἐπιτιμίων ἐφ᾽ αὑτὸν
of-many suits and the appeals with penalties to himself
ποιούμενος καὶ παρ᾽ ἑκατέρων ἀργύριον δι᾽ ἑτέρων
making and from each-side silver through others
λαμβάνων, συνήγαγεν οὐκ ὀλίγα χρήματα.
getting he-collected not little money

Κλαζομένιοι δ᾽ ἐν σιτοδείᾳ ὄντες χρημάτων τε ἀποροῦντες 16
Clazomenians and in famine being for-money both being-at-a-loss
ἐψηφίσαντο, παρ᾽ οἷς ἔλαιόν ἐστι τῶν ἰδιωτῶν, δανεῖσαι
voted among whom oil is of-the private-men to-lend
τῇ πόλει ἐπὶ τόκῳ· γίνεται δὲ πολὺς οὗτος ὁ καρπὸς
to-the city at interest comes and abundant this the crop
ἐν τῇ χώρᾳ αὐτῶν. δανεισάντων δὲ μισθωσάμενοι πλοῖα
in the country their having-lent and having-hired ships
ἀπέστειλαν εἰς τὰ ἐμπόρια, ὅθεν αὐτοῖς ἦκε σῖτος,
they-sent to the trading-places whence for-them came grain
ὑποθήκης γενομένης τῆς τοῦ ἐλαίου τιμῆς.
security having-been-made the of-the oil price
ὀφείλοντες στρατιώταις μισθὸν εἴκοσι τάλαντα καὶ οὐ
owing to-soldiers pay twenty talents and not
δοῦναι δυνάμενοι τόκον ἔφερον τοῖς ἡγεμόσι τέτταρα
to-give being-able interest they-paid to-the officers four
τάλαντα τοῦ ἐνιαυτοῦ· ἐπεὶ δὲ τοῦ μὲν ἀρχαίου ἀπέκοπτον
talents of-the year when and of-the indeed principal they-cut-off
οὐθέν, ἀεὶ δὲ μάτην ἐδαπάνων, νόμισμα ἔκοψαν σιδηροῦν
nothing always but in-vain they-spent coin they-struck iron
εἰς ἀργυρίου λόγον εἴκοσι ταλάντων, εἶτα διδόντες τοῖς
to of-silver value of-twenty talents then giving to-the

εὐπορωτάτοις ἐν τῇ πόλει κατὰ λόγον ἑκάστῳ ἀργύριον
wealthiest in the city in proportion to-each silver
παρ᾽ ἐκείνων ἔλαβον ἴσον. οἵ τε οὖν ἰδιῶται εἶχον εἰς
from them they-got equal the-ones both then private-men had for
τὰς καθ᾽ ἡμέραν χρείας ἀναλίσκειν, καὶ ἡ πόλις τοῦ
the by day needs to-spend and the city from-the
χρέους ἀπηλλάγη. δεύτερον δὲ ἐκ τῶν προσόδων ἐκείνοις
debt was-freed second and from the revenues to-them
τόν τε τόκον κατέφερον καὶ αἰεὶ διαιροῦντες ἑκάστῳ
the both interest they-paid and always dividing to-each
πρὸς μέρος διεδίδοσαν, τοὺς δὲ σιδηροῦς ἐκομίζοντο.
in part they-distributed the and iron they-recovered

17 Σηλυβριανοὶ δὲ δεηθέντες χρημάτων, νόμου ὄντος αὐτοῖς
Selymbrians and having-needed money law being for-them
σίτου μὴ ἐξάγειν *** ἐν λιμῷ γενομένοις, ἐκείνοις
grain not to-export (lacuna) in famine having-come for-them
δὲ ὑπάρχοντος σίτου παλαιοῦ, ἐψηφίσαντο τῇ πόλει
and being-available grain old voted to-the city
παραδοῦναι τοὺς ἰδιώτας τὸν σῖτον τῆς τεταγμένης τιμῆς,
to-hand-over the private-men the grain at-the fixed price
ὑπολειπόμενον ἕκαστον ἐνιαυτοῦ τροφήν· εἶτα ἐξαγωγὴν
leaving each year's food then export
ἔδωκαν τῷ βουλομένῳ, τάξαντες τιμὴν ἣν ἐδόκει καλῶς
they-granted to-the one-wishing having-fixed price which seemed well
ἔχειν αὐτοῖς.
to-be to-them

18 Ἀβυδηνοὶ δέ, διὰ στασιασμὸν τῆς χώρας ἀργοῦ γενομένης,
Abydenes and through faction of-the land idle having-become
καὶ τῶν μετοίκων οὐ προϊεμένων αὐτοῖς οὐδὲν διὰ τὸ καὶ
and the resident-aliens not advancing them anything through the also
ἔτι ὀφείλειν, ἐψηφίσαντο τὸν βουλόμενον τοῖς γεωργοῖς
still to-owe voted the-one wishing to-the farmers

δανείζειν, ὡς ἐργάσωνται, ὡς πρώτοις αὐτοῖς ἐσομένης τῆς
to-lend so-that they-might-work as first to-them going-to-be the
κομιδῆς ἐκ τοῦ καρποῦ, τοῖς δὲ ἄλλοις ἐκ τῶν λειπομένων.
repayment from the crop for-the and others from the remainder
Ἐφέσιοι δεηθέντες χρημάτων νόμον ἔθεντο μὴ φορεῖν 19
Ephesians having-needed money law laid-down not to-wear
χρυσὸν τὰς γυναῖκας, ὅσον δὲ νῦν ἔχουσι, δανεῖσαι τῇ
gold the women as-much-as but now they-have to-lend to-the
πόλει·
city
τῶν τε κιόνων τισὶ τῶν ἐν τῷ νεῷ τάξαντες ἀργύριον
of-the both columns to-some of-the in the temple having-fixed silver
ὃ δεῖ καταβαλεῖν εἴων ἐπιγράφεσθαι τὸ ὄνομα
which it-is-needful to-pay-down they-allowed to-be-inscribed the name
τοῦ δόντος τὸ ἀργύριον ὡς ἀνατεθεικότος.
of-the giver the silver as having-dedicated
Διονύσιος Συρακούσιος βουλόμενος χρήματα συναγαγεῖν, 20
Dionysius Syracusan wishing money to-collect
ἐκκλησίαν ποιήσας ἔφησεν ἑωρακέναι τὴν Δήμητραν,
assembly having-made said to-have-seen — Demeter
καὶ κελεύειν τὸν τῶν γυναικῶν κόσμον εἰς τὸ ἱερὸν
and to-order the of-the women adornment to the temple
ἀποκομίζειν. αὐτὸς μὲν οὖν τῶν παρ᾽ αὑτῷ γυναικῶν
to-bring himself indeed then of-the with him women
τὸν κόσμον τοῦτο πεποιηκέναι· ἠξίου δὲ καὶ τοὺς ἄλλους,
the adornment this to-have-done he-asked and also the others
μή τι μήνιμα παρὰ τῆς θεοῦ γένηται· τὸν δὲ μὴ τοῦτο
lest any wrath from the goddess come the-one and not this
ποιήσαντα ἔνοχον ἔφησεν ἱεροσυλίας ἔσεσθαι. ἀνενεγκάντων
having-done liable he-said of-sacrilege to-be having-brought
δὲ πάντων ἃ εἶχον διά τε τὴν θεὸν καὶ δι᾽
and all what they-had through both the goddess and through

ἐκεῖνον, θύσας τῇ θεῷ τὸν κόσμον ἀπηνέγκατο ὡς
him having-sacrificed to-the goddess the adornment he-carried-off as
παρὰ τῆς θεοῦ δεδανεισμένος. προελθόντος δὲ χρόνου καὶ
from the goddess having-borrowed having-gone-on and time and
τῶν γυναικῶν πάλιν φορουσῶν, ἐκέλευσε τὴν βουλομένην
the women again wearing he-ordered the one-wishing
χρυσοφορεῖν τάγμα τι ἀνατιθέναι ἐν τῷ ἱερῷ.
to-wear-gold fee some to-dedicate in the temple
τριήρεις τε ναυπηγεῖσθαι μέλλων ᾔδει ὅτι δεήσοιτο
triremes both to-build being-about he-knew that he-would-need
χρημάτων. ἐκκλησίαν οὖν συναγαγὼν ἔφη πόλιν αὐτῷ
money assembly then having-gathered he-said city to-him
τινα προδίδοσθαι, εἰς ἣν δεῖσθαι χρημάτων, ἠξίου τε
some to-be-betrayed for which to-need money he-asked both
αὐτῷ τοὺς πολίτας εἰσενέγκαι δύο στατῆρας ἕκαστον·
for-him the citizens to-contribute two staters each
οἱ δ' εἰσήνεγκαν. διαλιπὼν δὲ δύο ἢ τρεῖς ἡμέρας, ὡς
they and contributed having-let-pass and two or three days as
διημαρτηκὼς τῆς πράξεως, ἐπαινέσας αὐτοὺς ἀπέδωκεν
having-failed of-the business having-praised them he-returned
ἑκάστῳ ὃ εἰσήνεγκαν. ποιήσας δὲ τοῦτο ἀνεκτήσατο
to-each what they-contributed having-done and this he-won-back
τοὺς πολίτας. εἶτα πάλιν *** οἰόμενοι ἀπολήψεσθαι
the citizens then again (lacuna) thinking to-get-back
εἰσήνεγκαν· ὃ δὲ λαβὼν εἶχεν εἰς τὴν ναυπηγίαν.
they-contributed he and having-taken kept-it for the shipbuilding
οὐκ εὐπορῶν δὲ ἀργυρίου νόμισμα ἔκοψε καττιτέρου, καὶ
not being-well-off and for-silver coin he-struck of-tin and
συναγαγὼν ἐκκλησίαν πολλὰ τοῦ κεκομμένου νομίσματος
having-gathered assembly much of-the struck coin

ὑπερεῖπεν, οἳ δὲ ἐψηφίσαντο καὶ μὴ βουλόμενοι ἕκαστος
spoke-in-favor they and voted even not wishing each
ὃ ἂν εἵλετο ἔχειν ὡς ἀργυροῦν ἀλλὰ μὴ καττιτέρινον.
what — chose to-have as silver but not tin
πάλιν τε δεηθεὶς χρημάτων ἠξίου τοὺς πολίτας
again both having-needed money he-asked the citizens
εἰσενεγκεῖν αὑτῷ· οἳ δ᾽ οὐκ ἔφασαν ἔχειν. ἐξενέγκας οὖν
to-contribute to-him they and not said to-have having-brought-out then
τὰ σκεύη τὰ παρ᾽ αὑτοῦ ἐπώλει, ὡς δὴ δι᾽ ἀπορίαν
the furniture the of his-own he-sold as indeed through want
τοῦτο ποιῶν· ἀγοραζόντων δὲ Συρακουσίων ἀπεγράφετο
this doing buying and Syracusans he-registered
τί ἕκαστος ἀγοράσειεν· ἐπεὶ δὲ τὴν τιμὴν κατέβαλον,
what each bought when and the price they-paid-down
ἐκέλευσε τὸ σκεῦος ἀναφέρειν ἕκαστον ὃ ἠγόρασεν.
he-ordered the article to-bring-back each which he-bought
τῶν τε πολιτῶν διὰ τὰς εἰσφορὰς οὐ τρεφόντων
of-the both citizens through the war-taxes not rearing
βοσκήματα εἶπεν ὅτι ἱκανὰ ἦν αὑτῷ πρὸς τοσοῦτον·
cattle he-said that sufficient was to-him for so-much
τοὺς οὖν νῦν τι κτησαμένους ἀτελεῖς ἔσεσθαι. πολλῶν
the-ones then now anything acquiring tax-free to-be many
δὲ ταχὺ κτησαμένων πολλὰ βοσκήματα, ὡς ἀτελῆ
and quickly having-acquired many cattle as tax-free
ἐξόντων, ἐπεὶ καιρὸν ᾤετο εἶναι, τιμήσασθαι κελεύσας
going-to-have when time he-thought to-be to-assess having-ordered
ἐπέβαλε τέλος. οἱ οὖν πολῖται ἀγανακτήσαντες ἐπὶ τῷ
he-imposed tax the then citizens being-indignant at the
ἐξηπατῆσθαι, σφάζοντες ἐπώλουν. ὡς δὲ πρὸς τοῦτο
to-have-been-deceived slaughtering sold when and against this

ἔταξε σφάζεσθαι ὅσα δεῖ τῆς ἡμέρας, οἳ δὲ
he-ordered to-be-slaughtered as-many-as is-needful of-the day they and
πάλιν ἱερόθυτα ἐποίουν· ὃ δὲ ἀπεῖπε θῆλυ μὴ θύειν.
again sacrificial-victims made he and forbade female not to-sacrifice
πάλιν τε δεηθεὶς χρημάτων ἐκέλευσεν ἀπογράψασθαι
again both having-needed money he-ordered to-register
[χρήματα] πρὸς αὑτὸν ὅσοι οἶκοί εἰσιν ὀρφανικοί·
money with him as-many-as households are orphans'
ἀπογραψαμένων δὲ ἄλλων τὰ τούτων χρήματα ἀπεχρᾶτο,
having-registered and others the of-these money he-used
ἕως ἕκαστος εἰς ἡλικίαν ἔλθοι.
until each to age came
Ῥήγιόν τε καταλαβών, ἐκκλησίαν συναγαγὼν εἶπε διότι
Rhegium both having-taken assembly having-gathered he-said that
δικαίως μὲν ἂν ἐξανδραποδισθεῖεν ὑπ' αὐτοῦ, νῦν μέντοι
justly indeed — they-would-be-enslaved by him now however
τὰ εἰς τὸν πόλεμον ἀνηλωμένα χρήματα κομισάμενος
the for the war spent money having-recovered
καὶ ὑπὲρ ἑκάστου σώματος τρεῖς μνᾶς ἀφήσειν αὐτούς.
and for each body three minas he-would-release them
οἱ δὲ Ῥηγῖνοι ὅσα ποτ' ἦν αὐτοῖς ἀποκεκρυμμένα
the and Rhegians as-much-as ever was to-them hidden
ἐμφανῆ ἐποίουν, καὶ οἱ ἄποροι παρὰ τῶν εὐπορωτέρων
visible made and the poor from the better-off
καὶ παρὰ τῶν ξένων δανειζόμενοι ἐπόρισαν ἃ ἐκέλευσε
and from the strangers borrowing provided what he-ordered
χρήματα. λαβὼν δὲ ταῦτα παρ' αὐτῶν τά τε σώματα
money having-taken and these from them the both bodies
πάντα οὐδὲν ἧττον ἀπέδοτο, τά τε σκεύη, ἃ τότε ἦν
all nothing less he-sold the both articles which then were
ἀποκεκρυμμένα, ἐμφανῆ ἅπαντα ἔλαβε.
hidden visible all he-took

δανεισάμενός τε παρὰ τῶν πολιτῶν χρήματα ἐπ᾽ ἀποδόσει,
having-borrowed both from the citizens money on repayment
ὡς ἀπῄτουν αὐτόν, ἐκέλευσεν ἀναφέρειν ὅσον
when they-demanded-it-back him he-ordered to-bring-up as-much-as
ἔχει τις ἀργύριον πρὸς αὐτόν· εἰ δὲ μή, θάνατον ἔταξε
has anyone silver to him if but not death he-fixed
τὸ ἐπιτίμιον· ἀνενεχθέντος δὲ τοῦ ἀργυρίου, ἐπικόψας
the penalty having-been-brought-up and the silver having-restruck
χαρακτῆρα ἐξέδωκε τὴν δραχμὴν δύο δυναμένην δραχμάς, καὶ
stamp he-issued the drachma two worth drachmas and
τό τε ὀφειλόμενον πρότερον ∗∗∗ ἀνήνεγκαν πρὸς αὐτόν.
the both owed formerly (lacuna) they-brought-up to him
εἰς Τυρρηνίαν τε πλεύσας ναυσὶν ἑκατὸν ἔλαβεν ἐκ
to Etruria both having-sailed with-ships a-hundred he-took from
τοῦ τῆς Λευκοθέας ἱεροῦ χρυσίον τε καὶ ἀργύριον πολὺ
the — of-Leucothea temple gold both and silver much
καὶ τὸν ἄλλον κόσμον οὐκ ὀλίγον. εἰδὼς δὲ ὅτι καὶ οἱ
and the other adornment not little knowing and that also the
ναῦται πολλὰ ἔχουσι, κήρυγμα ἐποιήσατο, τὰ ἡμίσεα ὧν
sailors much have proclamation he-made the halves of-what
ἔχει ἕκαστος ἀναφέρειν πρὸς αὑτόν, τὰ δ᾽ ἡμίσεα ἔχειν
has each to-bring-up to him the but halves to-keep
τὸν λαβόντα· τῷ δὲ μὴ ἀνενέγκαντι θάνατον ἔταξε τὸ
the taker for-the and not having-brought-up death he-fixed the
ἐπιτίμιον. ὑπολαβόντες δὲ οἱ ναῦται ἀνενεγκόντες τὰ ἡμίσεα
penalty supposing and the sailors having-brought-up the halves
τὰ κατάλοιπα ἔχειν ἀδεῶς, ἀνήνεγκαν· ὃ δ᾽ ἐπείπερ
the remainder to-have without-fear brought-up he and when
ἐκεῖνα ἔλαβεν, ἐκέλευσε πάλιν τὰ ἡμίσεα ἀναφέρειν.
those-things he-took ordered again the halves to-bring-up

21 Μενδαῖοι δὲ τὰ μὲν ἀπὸ λιμένων καὶ τῶν ἄλλων τελῶν
Mendaeans and the-things indeed from harbors and the other taxes
αὐτοῖς προσπορευόμενα ἐχρῶντο εἰς διοίκησιν τῆς πόλεως,
for-them coming-in used for administration of-the city
τὰ δὲ ἀπὸ τῆς γῆς καὶ οἰκιῶν τέλη οὐκ ἔπραττον, ἀλλ᾽
the-things but from the land and houses taxes not they-exacted but
ἀνέγραφον τοὺς ἔχοντας· ὁπόταν δὲ δεηθεῖεν χρημάτων,
they-registered the-ones having whenever and they-needed money
ἀπεδίδοσαν οἱ ὀφείλοντες· ἐκέρδαινον οὖν τὸν παρεληλυθότα
paid the owing they-profited then the past
χρόνον ἀτόκοις τοῖς χρήμασιν ἀποκεχρημένοι.
time with-interest-free the money having-used
πολεμοῦντές τε πρὸς Ὀλυνθίους καὶ δεόμενοι χρημάτων,
warring both against Olynthians and needing money
ὄντων αὐτοῖς ἀνδραπόδων, ἐψηφίσαντο καταλειπομένων
being for-them slaves voted being-left
ἑνὶ ἑκάστῳ θήλεος καὶ ἄρρενος τὰ ἄλλα ἀποδόσθαι τῇ
to-one each female and male the others to-sell to-the
πόλει, ὡς ἐκδανεῖσαι τοὺς ἰδιώτας χρήματα.
city so-as to-lend the private-men money

22 Καλλίστρατος ἐν Μακεδονίᾳ πωλουμένου τοῦ ἐλλιμενίου
Callistratus in Macedonia being-sold the harbor-dues
ὡς ἐπὶ τὸ πολὺ εἴκοσι ταλάντων ἐποίησεν εὑρεῖν τὸ
as for the most twenty talents made to-fetch the
διπλάσιον· κατιδὼν γὰρ ὠνουμένους τοὺς εὐπορωτέρους
double having-observed for buying the better-off
ἀεὶ διὰ τὸ δεῖν ταλαντιαίους καθεστάναι τοὺς
always through the to-be-needful at-a-talent to-be-set-up the
ἐγγύους τῶν εἴκοσι ταλάντων, προεκήρυξεν ὠνεῖσθαι τὸν
guarantors of-the twenty talents proclaimed to-buy the-one

βουλόμενον, καὶ τοὺς ἐγγύους καθεστάναι τοῦ τρίτου
wishing and the guarantors to-be-set-up of-the third
μέρους καὶ καθ' ὁπόσον ἑκάστους δύνηται πείθειν.
part and for as-much-as each he-can to-persuade
Τιμόθεος Ἀθηναῖος πολεμῶν πρὸς Ὀλυνθίους καὶ 23
Timotheus Athenian warring against Olynthians and
ἀπορούμενος ἀργυρίου, κόψας χαλκὸν διεδίδου τοῖς
being-at-a-loss for-silver having-struck bronze distributed-it to-the
στρατιώταις. ἀγανακτούντων δὲ τῶν στρατιωτῶν ἔφη
soldiers being-indignant and the soldiers he-said
αὐτοῖς τοὺς ἐμπόρους τε καὶ ἀγοραίους ἅπαντας ὡσαύτως
to-them the merchants both and market-traders all likewise
πωλήσειν. τοῖς δ' ἐμπόροις προεῖπεν, ὃν ἄν τις λάβῃ
would-sell to-the and merchants he-announced whatever — anyone take
χαλκόν, τούτου πάλιν ἀγοράζειν τά τ' ἐκ τῆς χώρας ὤνια
bronze with-this again to-buy the both from the country goods
καὶ τὰ ἐκ τῶν λειῶν ἀγόμενα· ὃς δ' ἂν περιλειφθῇ
and the-things from the spoils brought whatever and — be-left-over
αὐτοῖς χαλκός, πρὸς αὑτὸν ἀναφέροντας ἀργύριον λαμβάνειν.
to-them bronze to him bringing-up silver to-receive
περὶ Κέρκυραν δὲ πολεμῶν καὶ ἀπόρως διακείμενος
about Corcyra and warring and resourcelessly being-placed
καὶ τῶν στρατιωτῶν αἰτούντων τοὺς μισθοὺς καὶ
and the soldiers demanding the wages and
ἀπειθούντων αὐτῷ καὶ πρὸς τοὺς ὑπεναντίους φασκόντων
disobeying him and to the enemy saying
ἀποπορεύεσθαι, ἐκκλησίαν συναγαγὼν ἔφησεν οὐ δύνασθαι
to-go-over assembly having-gathered he-said not to-be-able
διὰ τοὺς χειμῶνας παραγενέσθαι αὐτῷ ἀργύριον,
through the storms to-come to-him silver
ἐπεὶ τοσαύτην εἶναι περὶ αὐτὸν εὐπορίαν, ὥστε τὴν
since such-great to-be about him abundance so-as the

προδεδομένην τριμήνου σιταρχίαν δωρεὰν αὐτοῖς διδόναι·
advanced three-months' provisioning as-a-gift to-them to-give
οἳ δὲ ὑπολαβόντες οὐκ ἄν ποτε προέσθαι τοσαῦτα
they and supposing not — ever to-give-up so-much
χρήματα τὸν Τιμόθεον αὐτοῖς, εἰ μὴ τῇ ἀληθείᾳ
money — Timotheus to-them if not in-the truth
προσδόκιμα ἦν τὰ χρήματα πρὸς αὐτόν, ἡσυχίαν εἶχον
expected were the money to him quiet kept
ὑπὲρ τῶν μισθῶν, ἕως ἐκεῖνος διῳκήσατο ἃ ἐβούλετο.
about the wages until he managed what he-wished
Σάμον δὲ πολιορκῶν τοὺς καρποὺς καὶ τὰ ἐπὶ τῶν
Samos and besieging the crops and the-things on the
ἀγρῶν ἀπεδίδοτο αὐτοῖς τοῖς Σαμίοις, ὥστε εὐπόρησε
fields he-sold to-the-very — Samians so-that he-was-well-supplied
χρημάτων εἰς μισθοὺς τοῖς στρατιώταις. τῶν τε ἐπιτηδείων
with-money for wages to-the soldiers of-the both necessaries
ἐπεὶ σπάνις ἦν ἐν τῷ στρατοπέδῳ διὰ τοὺς ἀφικνουμένους,
when scarcity was in the camp through the arriving
ἀπηγόρευσε μὴ πωλεῖν σῖτον ἀληλεσμένον μηδὲ μέτρον
he-forbade not to-sell grain ground nor measure
ἔλασσον ἢ μέδιμνον, μηδὲ τῶν ὑγρῶν μηθὲν ἔλαττον ἢ
smaller than medimnus nor of-the liquids anything smaller than
μετρητήν. οἱ μὲν οὖν ταξίαρχοί τε καὶ λοχαγοὶ ἀγοράζοντες
metretes the indeed then taxiarchs both and captains buying
ἀθρόα διεδίδοσαν τοῖς στρατιώταις, οἱ δὲ εἰσαφικνούμενοι
in-bulk distributed to-the soldiers the-ones but arriving
ἦγον αὑτοῖς τὰ ἐπιτήδεια, ὁπότε δὲ ἀπαλλάττοιντο, εἴ
brought for-themselves the necessaries whenever and they-departed if
τι περίλοιπον εἴη αὐτοῖς, ἐπώλουν. ὥστε συνέβαινεν
anything left-over was to-them they-sold so-that it-came-about
εὐπορεῖσθαι τοὺς στρατιώτας τῶν ἐπιτηδείων.
to-be-well-supplied the soldiers with-the necessaries

Διδάλης Πέρσης ἔχων στρατιώτας τὰ μὲν καθ' ἡμέραν 24
Didales Persian having soldiers the-things indeed by day
πορίζειν ἐδύνατο ἐκ τῆς πολεμίας αὐτοῖς, νόμισμα δὲ οὐκ
to-provide was-able from the hostile-land for-them coin but not
ἔχων διδόναι, ἀπαιτούμενος δέ, χρόνου γενομένου οὗ ὤφειλε,
having to-give being-asked-for-it and time having-passed which he-owed
τεχνάζει τοιόνδε. ἐκκλησίαν συναγαγὼν ἔφη οὐκ ἀπορεῖσθαι
contrives the-following assembly having-gathered he-said not to-be-at-a-loss
χρημάτων, ἀλλ' εἶναι αὐτῷ ἐν χωρίῳ τινί, λέγων ἐν ᾧ
for-money but to-be to-him in place a-certain saying in which
εἴη. καὶ ἀναζεύξας ἐβάδιζεν ἐπ' αὐτό· εἶτα ὡς ἐγγὺς τοῦ
it-was and having-broken-camp he-marched to it then when near the
χωρίου ἐγένετο, προελθὼν εἰς αὐτὸ ἔλαβεν ἐκ τῶν ἐνόντων
place he-came having-gone-ahead into it he-took from the within
ἱερῶν ὅσος ἐνῆν κοῖλος ἄργυρος· εἶτ' ἐπισκευάσας
temples as-much-as was-within hollow silver then having-packed
τὰς ἡμιόνους ὡς ἀγούσας ἀργύριον παραφαινούσας τε
the mules as carrying silver displaying and
ταῦτα ἐβάδιζεν. ἰδόντες δὲ οἱ στρατιῶται καὶ νομίσαντες
these-things he-marched having-seen and the soldiers and having-thought
ἅπαντα εἶναι ἄργυρον τὰ ἀγόμενα, ἐθάρρησαν ὡς
all to-be silver the-things carried took-courage as
κομιούμενοι τὸν μισθόν. ὃ δὲ ἔφη δεῖν εἰς Ἀμισὸν
going-to-get the pay he and said to-be-needful to Amisus
ἐλθόντα ἐπισημήνασθαι· ἦν δ' εἰς τὴν Ἀμισὸν ὁδὸς
having-come to-stamp-it was and to — Amisus road
πολλῶν τε ἡμερῶν καὶ χειμέριος· τὸν δὴ χρόνον τοῦτον
of-many both days and wintry the indeed time this
ἀπεχρᾶτο τῷ στρατοπέδῳ τὰ ἐπιτήδεια μόνον διδούς.
he-used the army the necessaries only giving

τούς τε τεχνίτας τοὺς ἐν τῷ στρατοπέδῳ αὐτὸς εἶχε καὶ
the both craftsmen the in the camp himself had and
τοὺς καπήλους τοὺς μεταβαλλομένους τι· ἄλλῳ δὲ
the hucksters the trading anything for-another but
οὐκ ἦν οὐθενὶ οὐθὲν τούτων ποιεῖν.
not was to-anyone anything of-these to-do
25 Χαβρίας Ἀθηναῖος Ταῷ τῶν Αἰγυπτίων βασιλεῖ
Chabrias Athenian to-Tachos of-the Egyptians king
ἐκστρατεύοντι καὶ δεομένῳ χρημάτων συνεβούλευε τῶν τε
campaigning and needing money advised of-the both
ἱερῶν τινα καὶ τῶν ἱερέων τὸ πλῆθος φάναι πρὸς τοὺς
temples some and of-the priests the number to-say to the
ἱερεῖς δεῖν παραλυθῆναι διὰ τὴν δαπάνην. ἀκούσαντες
priests to-be-needful to-be-dissolved through the expense having-heard
δὲ οἱ ἱερεῖς καὶ τὸ ἱερὸν παρ' αὑτοῖς ἕκαστοι βουλόμενοι
and the priests also the temple with themselves each wishing
εἶναι, καὶ ἴδια αὐτοῖς οἱ ἱερεῖς ἐδίδοσαν χρήματα. ἐπεὶ δὲ
to-be and private for-them the priests gave money when and
παρὰ πάντων εἰλήφει, προστάξαι αὐτοῖς ἐκέλευσεν εἰς
from all he-had-received to-order them he-bade for
μὲν τὸ ἱερὸν καὶ εἰς αὑτὸν τῆς δαπάνης ἧς πρότερον
indeed the temple and for himself of-the expense which before
ἐποιοῦντο τὸ δέκατον μέρος ποιεῖσθαι, τὰ δὲ λοιπὰ αὐτῷ
they-made the tenth part to-make the but rest to-him
δανεῖσαι, ἕως ὁ πόλεμος ὁ πρὸς βασιλέα διαλυθῇ.
to-lend until the war the against the-king be-ended
ἀπ' οἰκίας δὲ ἑκάστης κελεῦσαι ἅπαντας εἰσενέγκαι τάξαντα
from house and each to-order all to-contribute having-fixed
ὃ δεῖ, καὶ ἀπὸ τοῦ σώματος ὡσαύτως· τοῦ σίτου τε
what is-needful and from the body likewise of-the grain both
πωλουμένου χωρὶς τῆς τιμῆς διδόναι τὸν πωλοῦντα καὶ
being-sold besides the price to-give the seller and

ὠνούμενον ἀπὸ τῆς ἀρτάβης τὸν ὀβολόν· ἀπὸ τῶν πλοίων
buyer from the artaba the obol from the ships
τε καὶ ἐργαστηρίων καὶ τῶν ἄλλην τινὰ ἐργασίαν
both and workshops and of-the-ones other some working
ἐχόντων τῆς ἐργασίας μέρος τὸ δέκατον κελεῦσαι ἀποτελεῖν.
having of-the working part the tenth to-order to-pay-over
ἐκστρατεύειν δ' αὐτῷ μέλλοντι ἐκ τῆς χώρας, εἴ τίς
to-campaign and for-him being-about from the country if anyone
τι ἔχοι ἄσημον ἀργύριον ἢ χρυσίον, κελεῦσαι ἐνέγκαι
anything have uncoined silver or gold to-order to-bring
πρὸς αὐτόν· ἐνεγκάντων δὲ τῶν πλείστων, ἐκέλευσε τούτῳ
to him having-brought and the most he-bade this
μὲν ἐκεῖνον χρῆσθαι, τοὺς δὲ δανείσαντας συστῆσαι τοῖς
indeed that-one to-use the and lenders to-commend to-the
νομάρχαις, ὥστ' ἐκ τῶν φόρων αὐτοῖς ἀποδοῦναι.
nomarchs so-that from the tributes to-them to-repay
Ἰφικράτης Ἀθηναῖος, Κότυος συναγαγόντος στρατιώτας, 26
Iphicrates Athenian Cotys having-gathered soldiers
ἐπόρισεν αὐτῷ χρήματα τρόπον τοιοῦτον. ἐκέλευσε τῶν
provided him money way such he-bade of-the
ἀνθρώπων ὧν ἦρχε προστάξαι κατασπεῖραι αὐτῷ γῆν
men whom he-ruled to-order to-sow for-him land
τριῶν μεδίμνων· τούτου δὲ πραχθέντος συνελέγη σίτου
of-three medimni this and having-been-done was-collected of-grain
πολὺ πλῆθος. καταγαγὼν οὖν ἐπὶ τὰ ἐμπόρια ἀπέδοτο,
much quantity having-brought-down then to the trading-places he-sold
καὶ εὐπόρησε χρημάτων.
and was-well-supplied with-money
Κότυς Θρᾷξ παρὰ Πειρινθίων ἐδανείζετο χρήματα εἰς 27
Cotys Thracian from Perinthians borrowed money for
τὸ τοὺς στρατιώτας συναγαγεῖν· οἱ δὲ Πειρίνθιοι οὐκ
the the soldiers to-gather the but Perinthians not

ἐδίδοσαν αὐτῷ. ἠξίωσεν οὖν αὐτοὺς ἄνδρας γε τῶν
gave to-him he-asked then them men at-least of-the
πολιτῶν φρουροὺς δοῦναι εἰς χωρία τινά, ἵνα τοῖς ἐκεῖ
citizens as-guards to-give into places some so-that the there
στρατιώταις νῦν φρουροῦσι σχῇ ἀποχρήσασθαι. οἳ
soldiers now garrisoning he-may-be-able to-use they
δὲ τοῦτο ταχέως ἐποίησαν, οἰόμενοι τῶν χωρίων κύριοι
and this quickly did thinking of-the places masters
ἔσεσθαι. ὁ δὲ Κότυς τοὺς ἀποσταλέντας εἰς φυλακὴν
to-be — and Cotys the-ones sent into custody
ποιήσας τὰ χρήματα αὐτοὺς ἐκέλευσεν ἀποστείλαντας,
having-made the money them he-bade having-sent
ἃ ἐδανείζετο παρ᾽ αὐτῶν, κομίσασθαι.
which he-was-borrowing from them to-get-back

28 Μέντωρ Ῥόδιος Ἑρμείαν συλλαβὼν καὶ τὰ χωρία αὐτοῦ
Mentor Rhodian Hermeias having-seized and the places his
κατασχὼν τοὺς ἐπιμελητὰς εἴασε κατὰ χώραν τοὺς ὑπὸ τοῦ
having-occupied the overseers allowed in place the-ones by —
Ἑρμείου καθεστηκότας. ἐπεὶ δὲ ἐθάρρησάν τε ἅπαντες, καὶ
Hermeias appointed when and took-courage both all and
εἴ τί ποτ᾽ ἦν αὐτοῖς ἀποκεκρυμμένον ἢ ὑπεκκείμενον, μεθ᾽
if anything ever was to-them hidden or put-away with
αὑτῶν εἶχον, συλλαβὼν αὐτοὺς πάντα παρείλετο ἃ εἶχον.
themselves they-had having-seized them all he-took-away what they-had

29 Μέμνων Ῥόδιος κυριεύσας Λαμψάκου δεηθεὶς χρημάτων
Memnon Rhodian having-mastered Lampsacus having-needed money
ἐπέγραψε τοῖς πλουσιωτάτοις αὐτῶν πλῆθός τι ἀργυρίου,
assessed on-the richest of-them sum some of-silver
τούτοις δὲ τὴν κομιδὴν ἔσεσθαι παρὰ τῶν ἄλλων πολιτῶν
to-these and the repayment to-be from the other citizens
ἔφησεν· ἐπεὶ δὲ οἱ ἄλλοι πολῖται εἰσήνεγκαν, ἐκέλευσε
he-said when and the other citizens contributed he-bade

καὶ ταῦτα αὐτῷ δανεῖσαι ἐν χρόνῳ διειπάμενος ἐν ᾧ
also these-things to-him to-lend in time having-stated in which
πάλιν αὐτοῖς ἀποδώσει.
again to-them he-will-repay
πάλιν τε δεηθεὶς χρημάτων ἠξίωσεν αὐτοὺς εἰσενέγκαι,
again both having-needed money he-asked them to-contribute
κομίσασθαι δὲ ἐκ τῶν προσόδων· οἳ δ' εἰσήνεγκαν, ὡς
to-get-back and from the revenues they and contributed as
διὰ ταχέων αὐτοῖς ἐσομένης τῆς κομιδῆς· ἐπεὶ δὲ καὶ αἱ
through quick-(time) to-them going-to-be the repayment when and also the
καταβολαὶ τῶν προσόδων παρῆσαν, ἔφησεν ἐπ' αὐτῷ χρείαν
payments of-the revenues were-at-hand he-said for him need
εἶναι καὶ τούτων, ἐκείνοις δὲ ὕστερον ἀποδώσειν σὺν τόκῳ.
to-be also of-these to-those but later to-repay with interest
τῶν τε στρατευομένων παρ' αὐτῷ παρῃτεῖτο τὰς σιταρχίας
of-the both serving with him he-cut-off the rations
καὶ τοὺς μισθοὺς ἓξ ἡμερῶν τὸν ἐνιαυτόν, φάσκων
and the pay of-six days the year saying
ταύταις ταῖς ἡμέραις οὔτε φυλακὴν αὐτοὺς οὐδεμίαν οὔτε
in-these the days neither guard them any nor
πορείαν οὔτε δαπάνην ποιεῖσθαι, τὰς ἐξαιρεσίμους λέγων.
march nor expense to-make the omitted saying
τόν τε πρὸ τοῦ χρόνον διδοὺς τοῖς στρατιώταις τῇ
the both before the time giving to-the soldiers on-the
δευτέρᾳ τῆς νουμηνίας τὴν σιταρχίαν, τῷ μὲν πρώτῳ
second of-the new-moon the rations in-the indeed first
μηνὶ παρέβη τρεῖς ἡμέρας, τῷ δ' ἐχομένῳ πέντε· τοῦτον
month he-passed-over three days in-the and next five this
δὲ τὸν τρόπον προῆγεν, ἕως εἰς τὴν τριακάδα ἦλθεν.
and the way he-went-on until to the thirtieth he-came

30 Χαρίδημος Ὠρείτης ἔχων τῆς Αἰολίδος τινὰ χωρία,
Charidemus Oreite holding — of-Aeolis some places
ἐπιστρατεύοντος ἐπ᾽ αὐτὸν Ἀρταβάζου χρημάτων ἐδεῖτο
campaigning against him Artabazus money needed
εἰς τοὺς στρατιώτας. τὸ μὲν οὖν πρῶτον εἰσέφερον
for the soldiers the indeed then first they-contributed
αὐτῷ, εἶτα οὐκέτι ἔφασαν ἔχειν· ὁ δὲ Χαρίδημος, ὃ
to-him then no-longer they-said to-have — and Charidemus which
ᾤετο χωρίον εὐπορώτατον εἶναι, ἐκέλευσεν, [καὶ] εἴ τι
he-thought place best-off to-be ordered also if any
νόμισμα ἔχουσιν ἤ τι ἄλλο σκεῦος ἀξιόλογον, εἰς ἕτερον
coin they-have or any other article notable to other
χωρίον ἀποστέλλειν, παραπομπὴν δὲ δώσειν· ἅμα
place to-send escort and he-would-give at-the-same-time
δὲ καὶ αὐτὸς τοῦτο ποιῶν φανερὸς ἦν. πεισθέντων δὲ
and also himself this doing evident was persuaded and
τῶν ἀνθρώπων, προαγαγὼν αὐτοὺς τῆς πόλεως μικρὸν
the men having-led them from-the city a-little
καὶ ἐρευνήσας ἃ εἶχον, ἔλαβεν ὅσων ἐδεῖτο, ἐκείνους
and having-searched what they-had he-took as-much-as he-needed them
δὲ πάλιν εἰς τὸ χωρίον ἀπῆγεν.
and again to the place he-led-back
κήρυγμά τε ποιησάμενος ἐν ταῖς πόλεσιν, ὧν ἦρχε, μηδένα
proclamation both having-made in the cities which he-ruled no-one
μηδὲν ὅπλον κεκτῆσθαι ἐν τῇ οἰκίᾳ, εἰ δὲ μή, ἀποτίσειν
any weapon to-have in the house if but not to-pay
ἀργύριον ὃ ἐπεκήρυξεν, ἠμέλει καὶ οὐδεμίαν ἐπιστροφὴν
silver which he-proclaimed he-was-careless and no attention
ἐποιεῖτο. τῶν δὲ ἀνθρώπων οἰομένων τὸ κήρυγμα μάτην
made the and men thinking the proclamation idly
αὐτὸν πεποιῆσθαι, εἶχον ἃ ἔτυχον ἕκαστοι κεκτημένοι
him to-have-made had what happened each having-acquired

κατὰ χώραν. ὃ δ' ἔρευναν ἐξαίφνης ποιησάμενος τῶν
in place he and search suddenly having-made of-the
οἰκιῶν, παρ' οἷς εὗρεν ὅπλον τι, ἐπράττετο τὸ ἐπιτίμιον.
houses with whom he-found weapon any exacted the penalty
Φιλόξενός τις Μακεδὼν Καρίας σατραπεύων δεηθεὶς 31
Philoxenus a-certain Macedonian Caria governing-as-satrap having-needed
χρημάτων Διονύσια ἔφασκε μέλλειν ἄγειν, καὶ χοραγοὺς
money Dionysia he-said to-be-about to-hold and chorus-leaders
προέγραψε τῶν Καρῶν τοὺς εὐπορωτάτους, καὶ προσέταττεν
listed of-the Carians the wealthiest and assigned
αὐτοῖς ἃ δεῖ παρασκευάζειν. ὁρῶν δ' αὐτοὺς
them what it-is-needful to-provide seeing and them
δυσχεραίνοντας, ὑποπέμπων τινὰς ἠρώτα, τί βούλονται
being-displeased sending-secretly some he-asked what they-wish
δόντες ἀπαλλαγῆναι τῆς λειτουργίας. οἳ δὲ πολλῷ
having-given to-be-freed of-the service they and much
πλέον ἢ ὅσον ᾤοντο ἀναλώσειν ἔφασαν δώσειν τοῦ μὴ
more than what they-thought to-spend said to-give for-the not
ὀχλεῖσθαι καὶ ἀπὸ τῶν ἰδίων ἀπεῖναι. ὃ δὲ παρὰ τούτων
to-be-troubled and from the own-affairs to-be-away he and from these
λαβὼν ὃ ἐδίδοσαν ἑτέρους κατέγραψεν, ἕως ἔλαβε
having-taken what they-gave others enrolled until he-took
παρὰ τούτων ἃ ἐβούλετο καὶ προσῆν παρ' ἑκάστοις.
from these what he-wished and there-was-besides from each
Εὐαίσης Σύρος Αἰγύπτου σατραπεύων, ἀφίστασθαι 32
Euaeses Syrian Egypt governing-as-satrap to-revolt
μελλόντων τῶν νομαρχῶν ἀπ' αὐτοῦ αἰσθόμενος, καλέσας
being-about the nomarchs from him having-perceived having-called
αὐτοὺς εἰς τὰ βασίλεια ἐκρέμα ἅπαντας· πρὸς δὲ τοὺς
them into the palace hanged all to but the
οἰκείους ἐκέλευσε λέγειν ὅτι ἐν φυλακῇ εἰσιν. ἕκαστος οὖν τῶν
kinsmen he-bade to-say that in custody they-are each then of-the

οἰκείων ἔπραττον ὑπὲρ ἑκάστου, καὶ χρημάτων ἐξεωνοῦντο
kinsmen negotiated for each and with-money ransomed
τοὺς συνειλημμένους. ὁ δὲ διομολογησάμενος ὑπὲρ ἑκάστου
the arrested he and having-agreed for each
καὶ λαβὼν τὰ ὁμολογηθέντα ἀπέδωκεν ἑκάστοις τὸν νεκρόν.
and having-taken the agreed-sums returned to-each the corpse
33 Κλεομένης Ἀλεξανδρεὺς Αἰγύπτου σατραπεύων, λιμοῦ
Cleomenes Alexandrian Egypt governing-as-satrap famine
γενομένου ἐν μὲν τοῖς ἄλλοις τόποις σφόδρα, ἐν Αἰγύπτῳ
having-come in indeed the other places severely in Egypt
δὲ μετρίως, ἀπέκλεισε τὴν ἐξαγωγὴν τοῦ σίτου. τῶν δὲ
but moderately shut-off the export of-the grain of-the and
νομαρχῶν φασκόντων οὐ δυνήσεσθαι τοὺς φόρους ἀποδοῦναι
nomarchs saying not to-be-able the tributes to-pay
τῷ μὴ ἐξάγεσθαι τὸν σῖτον, ἐξαγωγὴν μὲν ἐποίησε,
through-the not to-be-exported the grain export indeed he-allowed
τέλος δὲ πολὺ τῷ σίτῳ ἐπέβαλεν, ὥστε συνέβαινεν αὐτῷ,
tax but heavy on-the grain he-imposed so-that it-came-about for-him
εἰ μὴ ***, ἐξαγομένου ὀλίγου πολὺ τέλος λαμβάνειν,
if not (lacuna) being-exported little much tax to-get
αὐτούς τε τοὺς νομάρχας πεπαῦσθαι τῆς προφάσεως.
them both the nomarchs to-have-ceased from-the pretext
διαπλέοντος δ' αὐτοῦ τὸν νομόν, οὗ ἐστι θεὸς ὁ
sailing-through and him the nome where is god the
κροκόδειλος, ἡρπάσθη τις τῶν παίδων αὐτοῦ· καλέσας οὖν
crocodile was-snatched one of-the boys his having-called then
τοὺς ἱερεῖς ἔφη πρότερος ἀδικηθεὶς ἀμύνεσθαι τοὺς
the priests he-said first having-been-wronged to-defend-himself against-the
κροκοδείλους, καὶ προσέταξε θηρεύειν αὐτούς. οἱ δὲ ἱερεῖς,
crocodiles and ordered to-hunt them the and priests

ἵνα μὴ ὁ θεὸς αὐτῶν καταφρονηθῇ, συναγαγόντες ὅσον
so-that not the god their be-despised having-collected as-much
ἠδύναντο χρυσίον ἔδοσαν αὐτῷ, καὶ οὕτως ἐπαύσατο.
they-could gold gave to-him and so he-stopped
Ἀλεξάνδρου τοῦ βασιλέως ἐντειλαμένου αὐτῷ οἰκίσαι πόλιν
Alexander the king having-commanded him to-found city
πρὸς τῇ Φάρῳ καὶ τὸ ἐμπόριον τὸ πρότερον ὂν ἐπὶ τοῦ
near — Pharos and the trading-place the before being on —
Κανώβου ἐνταῦθα ποιῆσαι, καταπλεύσας εἰς τὸν Κάνωβον
Canopus there to-make having-sailed-down to — Canopus
πρὸς τοὺς ἱερεῖς καὶ τοὺς κτήματα ἔχοντας ἐκεῖ ἐπὶ
to the priests and the-ones property having there for
τούτῳ ἥκειν ἔφη ὥστε μετοικίσαι αὐτούς. οἱ δὲ ἱερεῖς
this to-have-come he-said so-as to-remove them the and priests
καὶ οἱ κάτοικοι εἰσενέγκαντες χρήματα ἔδωκαν, ἵν' ἐᾷ
and the settlers having-contributed money gave so-that he-leave
κατὰ χώραν αὐτοῖς τὸ ἐμπόριον. ὃ δὲ λαβὼν τότε
in place for-them the trading-place he and having-taken then
μὲν ἀπηλλάγη, εἶτα δὲ καταπλεύσας, ἐπεὶ ἦν εὐτρεπῆ
indeed went-away then but having-sailed-down when were ready
αὐτῷ τὰ πρὸς τὴν οἰκοδομίαν, ᾔτει αὐτοὺς χρήματα
for-him the-things for the building he-asked them money
ὑπερβαλὼν τῷ πλήθει· τοῦτο γὰρ αὐτῷ τὸ διάφορον
exceeding in-the amount this for to-him the difference
εἶναι, τὸ αὐτοῦ εἶναι τὸ ἐμπόριον καὶ μὴ ἐκεῖ. ἐπεὶ δ'
to-be the his to-be the trading-place and not there when and
οὐκ ἂν ἔφασαν δύνασθαι δοῦναι, μετῴκισεν αὐτούς.
not — they-said to-be-able to-give he-removed them
ἀποστείλας τέ τινα ἐπ' ἀγόρασμά τι καὶ αἰσθόμενος
having-sent both someone for purchase some and having-perceived
ὅτι εὐώνων ἐπιτετύχηκεν, αὐτῷ δὲ μέλλει ἐκτετιμημένα
that cheap-things he-has-obtained to-him but he-is-about high-priced

λογίζεσθαι, πρὸς τοὺς συνήθεις τοῦ ἀγοραστοῦ ἔλεγεν ὅτι
to-reckon to the acquaintances of-the purchaser he-said that
ἀκηκοὼς εἴη τὰ ἀγοράσματα αὐτὸν ὑπερτίμια ἠγορακέναι·
having-heard he-was the purchases him overpriced to-have-bought
αὐτὸς οὖν οὐ προσέξειν· καὶ ἅμα τὴν ἀβελτερίαν
himself then not would-pay-attention and at-the-same-time the stupidity
αὐτοῦ ἐλοιδόρει μετ᾽ ὀργῆς προσποιητοῦ. οἱ δὲ ταῦτα
his he-reviled with anger feigned they and these-things
ἀκούοντες οὐκ ἔφασαν δεῖν πιστεύειν αὐτὸν τοῖς
hearing not said to-be-needful to-believe him the-ones
λέγουσί τι κατ᾽ ἐκείνου, ἕως αὐτὸς παραγενόμενος
saying anything against him until himself having-arrived
τὸν λόγον αὐτῷ δῷ. ἀφικομένου δὲ τοῦ ἀγοραστοῦ
the account to-him give having-arrived and the purchaser
ἀπήγγειλαν αὐτῷ τὰ παρὰ τοῦ Κλεομένους· ὃ δ᾽
they-reported to-him the-things from — Cleomenes he and
ἐκείνοις τε βουλόμενος ἐνδείξασθαι καὶ τῷ Κλεομένει,
to-them both wishing to-show-off and — to-Cleomenes
ἀνήνεγκε τὰς τιμὰς ὧνπερ ἦν ἠγορακώς.
reported the prices of-what-very he-had bought
τοῦ τε σίτου πωλουμένου ἐν τῇ χώρᾳ δεκαδράχμου,
of-the both grain being-sold in the country at-ten-drachmas
καλέσας τοὺς ἐργαζομένους ἠρώτα, πόσου βούλονται
having-called the workers he-asked for-how-much they-wish
αὐτῷ ἐργάζεσθαι· οἱ δὲ ἔφασαν ἐλάσσονος ἢ ὅσου
for-him to-work they and said for-less than for-how-much
τοῖς ἐμπόροις ἐπώλουν. ὃ δ᾽ ἐκεῖνον μὲν ἐκέλευσεν αὐτῷ
to-the merchants they-sold he and that-one indeed ordered to-him
παραδιδόναι ὅσουπερ ἐπώλουν τοῖς ἄλλοις· αὐτὸς δὲ
to-hand-over for-as-much-as-very they-sold to-the others himself but

τάξας τριάκοντα καὶ δύο δραχμὰς τοῦ σίτου τὴν τιμὴν
having-fixed thirty and two drachmas of-the grain the price
οὕτως ἐπώλει.
so he-sold
τούς τε ἱερεῖς καλέσας ἔφησε πολὺ τὸ ἀνώμαλον ἀνάλωμα
the both priests having-called he-said much the irregular expense
ἐν τῇ χώρᾳ γίνεσθαι εἰς τὰ ἱερά· δεῖν οὖν καὶ τῶν
in the country to-be-incurred on the temples to-be-needful then also of-the
ἱερῶν τινα καὶ τῶν ἱερέων τὸ πλῆθος καταλυθῆναι. οἱ
temples some and of-the priests the number to-be-dissolved the
δὲ ἱερεῖς καὶ ἰδίᾳ ἕκαστος καὶ κοινῇ τὰ ἱερὰ χρήματα
and priests both privately each and in-common the sacred money
ἐδίδοσαν, οἰόμενοί τε αὐτὸν τῇ ἀληθείᾳ μέλλειν τοῦτο
gave thinking both him in-the truth to-be-about this
ποιεῖν, καὶ ἕκαστος βουλόμενος τό τε ἱερὸν τὸ αὑτοῦ
to-do and each wishing the both temple the his-own
μεῖναι κατὰ χώραν καὐτὸς ἱερεύς.
to-remain in place and-himself priest
Ἀντιμένης Ῥόδιος ἡμιόδιος γενόμενος Ἀλεξάνδρου 34
Antimenes Rhodian road-commissioner having-become of-Alexander
περὶ Βαβυλῶνα ἐπόρισε χρήματα ὧδε. νόμου ὄντος ἐν
about Babylon provided money thus law being in
Βαβυλωνίᾳ παλαιοῦ δεκάτην εἶναι τῶν εἰσαγομένων,
Babylonia ancient tithe to-be of-the imports
χρωμένου δὲ αὐτῷ οὐθενός, τηρήσας τούς τε σατράπας
using but it no-one having-watched-for the both satraps
ἅπαντας προσδοκίμους ὄντας καὶ στρατιώτας, οὐκ ὀλίγους
all expected being and soldiers not few
τε πρέσβεις καὶ τεχνίτας κλητοὺς ἄλλους τοὺς ἄγοντας
both envoys and craftsmen summoned others the-ones bringing

καὶ ἰδίᾳ ἐπιδημοῦντας, καὶ δῶρα πολλὰ ἀναγόμενα, τὴν
and privately visiting and gifts many brought-up the
δεκάτην ἔπρασσε κατὰ τὸν νόμον τὸν κείμενον.
tithe he-exacted according-to the law the established
πάλιν τε πορίζων τἀνδράποδα τὰ ἐπὶ στρατοπέδῳ ὄντα
again both providing the-slaves the in camp being
ἐκέλευσε τὸν βουλόμενον ἀπογράφεσθαι ὁπόσου θέλοι,
he-ordered the-one wishing to-register at-how-much he-wished
μέλλειν δὲ τοῦ ἐνιαυτοῦ ὀκτὼ δραχμὰς ἀποτῖσαι, ἂν
going and of-the year eight drachmas to-pay if
δὲ ἀποδρᾷ τὸ ἀνδράποδον, κομίζεσθαι τὴν τιμὴν ἣν
and run-away the slave to-recover the price which
ἀνεγράψατο. ἀπογραφέντων οὖν πολλῶν ἀνδραπόδων οὐκ
he-registered having-been-registered then many slaves not
ὀλίγον συντελεῖ ἀργύριον. εἰ δέ τι ἀποδρῴη ἀνδράποδον,
little contributes silver if and any should-run-away slave
ἐκέλευε τὸν σατράπην τῆς *** ἐν ᾗ ἐστι τὸ
he-ordered the satrap of-the (lacuna) in which is the
στρατόπεδον, ἀνασῴζειν ἢ τὴν τιμὴν τῷ κυρίῳ ἀποδοῦναι.
camp to-recover-it or the price to-the master to-pay
35 Ὀφέλας Ὀλύνθιος καταστήσας ἐπιμελητὴν ἐπὶ τὸν νομὸν
Ophelas Olynthian having-appointed overseer over the nome
τὸν Ἀθριβίτην, ἐπεὶ προσελθόντες αὐτῷ οἱ νομάρχαι οἱ ἐκ
the Athribite when having-approached him the nomarchs the from
τοῦ τόπου τούτου ἔφασαν βούλεσθαι πλείω αὐτοὶ πολὺ
the place this said to-wish more themselves much
φέρειν, τὸν δ' ἐπιμελητὴν τὸν νῦν καθεστηκότα ἀπαλλάξαι
to-bring the and overseer the now appointed to-remove
αὐτὸν ἠξίουν, ἐπερωτήσας αὐτοὺς εἰ δυνήσονται συντελεῖν
him they-asked having-asked them if they-will-be-able to-pay
ἅπερ ἐπαγγέλλονται, φησάντων αὐτῶν τὸν μὲν ἐπιμελητὴν
what-very they-promise having-said-yes they the indeed overseer

κατὰ χώραν εἴα, τοὺς δὲ φόρους πράσσεσθαι ἐκέλευεν
in place he-allowed the but tributes to-be-exacted he-ordered
ὅσους αὐτοὶ ὑπετιμήσαντο. οὔτε οὖν ὃν κατέστησεν
as-many-as themselves assessed neither then whom he-appointed
ἀτιμάσαι ἐδόκει οὔτ' ἐκείνοις πλείους φόρους ἐπιβαλεῖν ἢ
to-dishonor he-seemed nor those more tributes to-impose than
αὐτοὶ ἔταξαν, χρήματα δὲ πολλαπλάσια αὐτὸς ἐλάμβανεν.
themselves fixed money but many-times-more himself got
Πυθοκλῆς Ἀθηναῖος Ἀθηναίοις συνεβούλευσε τὸν μόλιβδον 36
Pythocles Athenian to-Athenians advised the lead
τὸν ἐκ τῶν Λαυρίων παραλαμβάνειν παρὰ τῶν ἰδιωτῶν
the from — Laurium to-take-over from the private-men
τὴν πόλιν, ὥσπερ ἐπώλουν, δίδραχμον, εἶτα τάξαντας
the city as they-sold at-two-drachmas then having-fixed
αὐτοὺς τιμὴν ἑξαδράχμου οὕτω πωλεῖν.
them price of-six-drachmas so to-sell
Χαβρίας πληρωμάτων τε κατειλεγμένων εἰς ἑκατὸν καὶ 37
Chabrias crews both having-been-enlisted for a-hundred and
εἴκοσι ναῦς, τῷ δὲ Ταῷ ἑξήκοντα μόνον οὔσης χρείας,
twenty ships — but for-Tachos sixty only being need
προσέταξε τοῖς ἐκ τῶν ἑξήκοντα νεῶν αὐτοῦ τῶν
ordered the-ones from the sixty ships his the
ὑπομενουσῶν τοὺς πλέοντας εἰς δίμηνον σιτηρεσιάσαι, ἢ
staying the sailing for two-months to-provision or
αὐτοὺς πλέειν. οἳ δὲ βουλόμενοι ἐπὶ τῶν ἰδίων εἶναι
themselves to-sail they and wishing on the own-affairs to-be
ἔδωκαν ἃ προσέταξεν.
gave what he-ordered
Ἀντιμένης τούς τε θησαυροὺς τοὺς παρὰ τὰς ὁδοὺς τὰς 38
Antimenes the both treasuries the along the roads the
βασιλικὰς ἀναπληροῦν ἐκέλευε τοὺς σατράπας κατὰ τὸν
royal to-fill-up ordered the satraps according-to the

νόμον τὸν τῆς χώρας· ὁπότε δὲ διαπορεύοιτο στρατόπεδον
law the of-the country whenever and passed-through army
ἢ ἕτερος ὄχλος ἄνευ τοῦ βασιλέως, πέμψας τινὰ παρ'
or other crowd without the king having-sent someone from
αὑτοῦ ἐπώλει τὰ ἐκ τῶν θησαυρῶν.
himself he-sold the-things from the treasuries

39 Κλεομένης προσπορευομένης τε τῆς νουμηνίας καὶ δέον
Cleomenes approaching both the new-moon and it-being-needful
τοῖς στρατιώταις σιταρχίαν δοῦναι κατέπλευσεν ἐξεπίτηδες,
to-the soldiers rations to-give sailed-down on-purpose
προσπορευομένου δὲ τοῦ μηνὸς ἀναπλεύσας διέδωκε τὴν
approaching and the month having-sailed-up he-distributed the
σιταρχίαν, εἶτα τοῦ εἰσιόντος μηνὸς διέλιπεν ἕως τῆς
rations then of-the coming month he-let-pass until the
νουμηνίας. οἱ μὲν οὖν στρατιῶται διὰ τὸ νεωστὶ εἰληφέναι
new-moon the indeed then soldiers through the recently to-have-received
τὴν σιταρχίαν ἡσυχίαν εἶχον, ἐκεῖνος δὲ παραλλάξας ἕνα
the rations quiet kept he but having-skipped one
μῆνα παρὰ τὸν ἐνιαυτὸν ἀφῄρει μισθὸν ἀεὶ μηνός.
month in the year took-away pay always of-a-month

40 Σταβέλβιος ὁ Μυσῶν *** στρατιώταις μισθὸν
Stabelbius the of-the-Mysians (lacuna) to-soldiers pay
συγκαλέσας *** ἔφησεν αὐτῷ τῶν μὲν ἰδιωτῶν
having-called-together (lacuna) said to-him of-the indeed private-soldiers
οὐδεμίαν χρείαν εἶναι, τῶν δὲ ἡγεμόνων, ὅταν δὲ δέηται
no need to-be of-the but officers whenever and he-need
στρατιωτῶν, ἐκείνων ἑκάστῳ δοὺς ἀργύριον ἀποστέλλειν
soldiers to-those each giving silver to-send
ἐπὶ ξενολογίαν, τούς τε μισθοὺς οὓς δεῖ κείνοις
for recruiting the both pays which it-is-needful to-those
δοῦναι, τοῖς ἡγεμόσιν ἂν ἥδιον διδόναι· ἐκέλευεν οὖν
to-give to-the officers — more-gladly to-give he-ordered then

αὐτοὺς ἀποστέλλειν ἕκαστον τοὺς αὑτῶν καταλόγους ἐκ
them to-send each the their-own rolls from
τῆς χώρας. τῶν δὲ ἡγεμόνων ὑπολαβόντων χρηματισμὸν
the country of-the and officers supposing money-making
αὐτοῖς ἔσεσθαι, ἀπέστειλαν τοὺς στρατιώτας, καθάπερ
for-themselves to-be sent-away the soldiers as
ἐκεῖνος προσέταξε. διαλιπὼν δὲ ὀλίγον χρόνον καὶ
he ordered having-let-pass and little time and
συναγαγὼν αὐτοὺς οὔτε αὐλητὴν ἄνευ χοροῦ οὔτε
having-gathered them neither flute-player without chorus nor
ἡγεμόνας ἄνευ ἰδιωτῶν οὐδὲν ἔφη χρησίμους εἶναι·
officers without private-soldiers at-all he-said useful to-be
ἐκέλευεν οὖν αὐτοὺς ἀπαλλάττεσθαι ἐκ τῆς χώρας.
he-ordered then them to-depart from the country
Διονύσιος τὰ ἱερὰ περιπορευόμενος, εἰ μὲν τράπεζαν 41
Dionysius the temples going-round if indeed table
ἴδοι παρακειμένην χρυσῆν ἢ ἀργυρᾶν, ἀγαθοῦ δαίμονος
he-saw lying-before golden or silver of-good daemon
κελεύσας ἐγχέαι ἐκέλευεν ἀφαιρεῖν, ὅσα δὲ τῶν
having-ordered to-pour-in ordered to-take-away as-many-as and of-the
ἀγαλμάτων φιάλην εἶχε προτετακότα, εἴπας ἂν ὅτι
statues bowl had held-forward saying — that
δέχομαι, ἐξαιρεῖν ἐκέλευε. τά θ' ἱμάτια τά τε χρυσᾶ καὶ
I-accept to-take-out he-ordered the both cloaks the both golden and
τοὺς στεφάνους τοὺς *** περιῄρει τῶν ἀγαλμάτων,
the crowns the (lacuna) he-stripped-off of-the statues
φάσκων αὐτὸς καὶ κουφότερα καὶ εὐωδέστερα δοῦναι· εἶτα
saying himself both lighter and more-fragrant to-give then
ἱμάτια μὲν λευκά, στεφάνους δὲ λευκοΐνους περιετίθει.
cloaks indeed white crowns and of-gillyflowers he-put-round