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Dio Chrysostom

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ΔΙΩΝΟΣ ΤΟΥ ΧΡΥΣΟΣΤΟΜΟΥ ΛΟΓΟΙ

Discourses on Kingship, Exile, and the Simple Life

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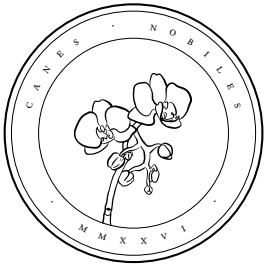
with a word-for-word interlinear English translation

preserving the original word order



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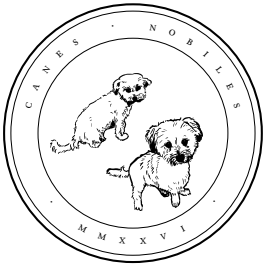

Volume 93 of the Canes Nobiles Greek interlinear texts

The Greek text follows Von Arnim's Dio (Berlin, 1893–1896).
The close of the Seventh Discourse and a phrase each
of the Third and the Tenth are omitted; [...] marks them.

Set from the Perseus Digital Library, with corrections

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Words the editor secludes are not printed; words
he supplies are printed without their brackets.

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ON KINGSHIP I

I · THE GOOD KING

As Timotheus' piping roused Alexander to arms because the king's mind was already spirited, Dio would find words to suit a ruler who needs both courage and gentleness, though philosophers like himself are wanderers who talk to lighten their work. Only the good king, Homer says, holds the scepter from Zeus, and only to take counsel for his people: a shepherd, not a banqueter; no wicked man is king, though all men and beasts obey him. He honors the gods first, since no bad man can please them, and cares for men as a herdsman for his herd; loved and even adored, he counts toil, not pleasure or wealth, the privilege of his rule.

Φασί ποτε Ἀλεξάνδρῳ τῷ βασιλεῖ τὸν αὐλητὴν Τιμόθεον 1
they-say once to-Alexander the king the piper Timotheus
τὸ πρῶτον ἐπιδεικνύμενον αὐλῆσαι κατὰ τὸν ἐκείνου
the first displaying to-have-piped in the his
τρόπον μάλα ἐμπείρως καὶ μουσικῶς, οὐ μαλακὸν αὔλημα
manner very skillfully and musically not soft piping
οὐδὲ ἀναβεβλημένον οὐδὲ τῶν πρὸς ἄνεσιν καὶ
nor relaxed nor of-the-things to relaxation and
ῥᾳθυμίαν ἀγόντων, ἀλλ' αὐτὸν οἶμαι τὸν ὄρθιον τὸν τῆς
indolence leading but itself I-think the Orthian the —
Ἀθηνᾶς ἐπικαλούμενον νόμον.
of-Athena called strain
καὶ τὸν Ἀλέξανδρον εὐθὺς ἀναπηδῆσαι πρὸς τὰ ὅπλα τοῖς 2
and — Alexander at-once to-leap-up to the arms to-the
ἐνθέοις ὁμοίως· οὕτω σφόδρα ἐπαρθῆναι αὐτὸν ὑπὸ τοῦ
possessed alike so violently to-have-been-roused him by the
μέλους τῆς μουσικῆς καὶ τοῦ ῥυθμοῦ τῆς αὐλήσεως. τὸ
melody of-the music and the rhythm of-the piping the

δὲ τούτου αἴτιον οὐχ οὕτως ἡ τῆς μουσικῆς δύναμις ὡς
but of-this cause not so the of-the music power as
ἡ τοῦ βασιλέως διάνοια σύντονος οὖσα καὶ θυμοειδής·
the of-the king mind intense being and spirited
3 ἐπεὶ Σαρδανάπαλλον οὐκ ἄν ποτε ἤγειρεν ἐκ τοῦ
since Sardanapallus not — ever would-have-roused from the
θαλάμου καὶ παρὰ τῶν γυναικῶν οὐχ ὅπως Τιμόθεος ἢ
chamber and from the women not only Timotheus or
ἄλλος τις τῶν νεωτέρων, ἀλλ' οὐδὲ Μαρσύας αὐτὸς ἢ
other any of-the later-ones but not-even Marsyas himself or
Ὄλυμπος· δοκεῖ δ' ἔμοιγε μηδὲ τῆς Ἀθηνᾶς, εἰ δυνατὸν,
Olympus it-seems and to-me not-even — Athena if possible
διεξιούσης τὸν αὑτῆς νόμον ἅψασθαί ποτ' ἂν ὅπλων
going-through the her-own strain to-have-touched ever — arms
ἐκεῖνος, πολὺ δ' ἂν πρότερον ὀρχήσασθαι ἀναστὰς ἢ
that-one much but — sooner to-dance having-stood-up than
φυγεῖν· οὕτως ἀθλίως εἶχεν ὑπὸ ἐξουσίας καὶ τρυφῆς.
to-flee so wretchedly he-was through license and luxury
4 οὐκοῦν καὶ ἡμᾶς εἰκός ἐστι μὴ χείρους ἀνδρὸς αὐλητοῦ
therefore also us likely it-is not worse than-man piper
γενέσθαι περὶ τὸ ἡμέτερον ἔργον, μηδὲ ἧττον ἀνδρείους
to-become about the our work nor less manly
καὶ μεγαλόφρονας εὑρεῖν λόγους τῶν ἐκείνου κρουμάτων,
and high-minded to-find words than-the his notes
5 ἔτι δὲ μὴ ἕνα τρόπον ἡρμοσμένους, ἀλλὰ τοὺς αὐτοὺς
further and not in-one mode tuned but the same
σφοδρούς τε καὶ πρᾴους καὶ πολεμικοὺς ἅμα καὶ
vehement both and gentle and warlike at-once and
εἰρηνικοὺς καὶ νομίμους καὶ τῷ ὄντι βασιλικούς, ἅτε
peaceful and lawful and in-the being kingly since

οἶμαι πρὸς ἀνδρεῖον βουλόμενον εἶναι καὶ νόμιμον ἡγεμόνα,
I-think to manly wishing to-be and lawful ruler
πολλοῦ μὲν δεόμενον θάρσους, πολλῆς δὲ καὶ ἐπιεικείας.
much indeed needing courage much and also reasonableness
ὁ γοῦν Τιμόθεος, εἰ καθάπερ πολεμικόν τινα διελθεῖν 6
— at-least Timotheus if as warlike some to-go-through
ἤδει νόμον, οὕτως ἠπίστατο αὔλημα δικαίαν καὶ φρόνιμον
he-knew strain so he-understood piping just and prudent
καὶ σώφρονα τὴν ψυχὴν καὶ φιλάνθρωπον δυνάμενον
and temperate the soul and humane able
παρασχεῖν, μὴ πρὸς ὅπλα ὁρμῶσαν μόνον, ἀλλὰ ἐπί
to-render not to arms rushing only but to
τε εἰρήνην καὶ ὁμόνοιαν καὶ θεῶν τιμὰς καὶ ἀνθρώπων
both peace and concord and of-gods honors and of-men
ἐπιμέλειαν, τοῦ παντὸς ἂν ἦν ἄξιος Ἀλεξάνδρῳ
care of-the all — would-have-been worthy to-Alexander
παρεῖναί τε καὶ ἐπαυλεῖν, οὐ θύοντι μόνον,
to-be-present both and to-pipe-to not sacrificing only
ἀλλὰ καὶ ἄλλως, ὁπότε ἢ πενθῶν ἀκρίτως τύχοι 7
but also otherwise whenever either mourning without-judgment be-happened
παρὰ τὴν ἀξίαν καὶ τὸ πρέπον ἢ κολάζων πικρότερον τοῦ
beyond the worth and the fitting or punishing more-bitterly than-the
νομίμου καὶ ἐπιεικοῦς ἢ χαλεπαίνων τοῖς αὑτοῦ φίλοις τε καὶ
lawful and reasonable or being-harsh to-the his-own friends both and
ἑταίροις ἢ ὑπερορῶν τοὺς θνητούς τε καὶ ἀληθεῖς γονέας.
companions or despising the mortal both and true parents

8 ἀλλὰ γὰρ οὐ πᾶσαν ἴασιν οὐδὲ ὠφέλειαν ὁλόκληρον
but for not every cure nor benefit complete
ἠθῶν ἱκανὴ παρασχεῖν ἡ μουσικῆς ἐπιστήμη τε καὶ
of-characters sufficient to-provide the of-music knowledge both and
ἕξις· οὐ γὰρ οὖν, ὥς φησιν ὁ ποιητής,
habit not for indeed as says the poet

οὐδ' Ἀσκληπιάδαις τοῦτό γ' ἔδωκε θεός·
not-even to-the-Asclepiads this at-least gave god

μόνος δὲ ὁ τῶν φρονίμων τε καὶ σοφῶν λόγος, οἷοι
alone but the of-the prudent both and wise speech such-as
γεγόνασιν πολλοὶ τῶν πρότερον, ἀνενδεὴς καὶ τέλειος
have-been many of-the earlier-men self-sufficient and perfect
ἡγεμὼν καὶ βοηθὸς εὐπειθοῦς καὶ ἀγαθῆς φύσεως, πρὸς
guide and helper of-obedient and good nature toward
πᾶσαν ἀρετὴν παραμυθούμενός τε καὶ ἄγων ἐμμελῶς.
all virtue encouraging both and leading harmoniously
9 τίς ἂν οὖν πρέπουσα καὶ ἀξία φανείη διατριβὴ τῆς
what — then fitting and worthy would-appear discourse of-the
σῆς προθυμίας, καὶ πόθεν ἂν εὕροιμεν ἡμεῖς τέλειον οὕτω
your zeal and whence — would-find we perfect so
λόγον, ἄνδρες ἀλῆται καὶ αὐτουργοὶ τῆς σοφίας, πόνοις
speech men wanderers and self-workers of-the wisdom in-toils
τε καὶ ἔργοις ὅσον δυνάμεθα χαίροντες τὰ πολλά, τοὺς
both and deeds as-much-as we-can rejoicing the most the
δ' αὖ λόγους παρακλήσεως ἕνεκεν φθεγγόμενοι πρὸς
but in-turn words of-exhortation for-the-sake uttering to
αὑτοὺς καὶ τῶν ἄλλων ἀεὶ τὸν ἐντυγχάνοντα; ὥσπερ οἱ
ourselves and of-the others always the one-meeting-us as those
κινοῦντες καὶ μεταφέροντες οὐκ εὔφορον βάρος φθέγγονταί
moving and carrying not easy-to-bear burden utter

τε καὶ ᾄδουσιν ἡσυχῇ τὸ ἔργον παραμυθούμενοι, ἐργάται
both and sing quietly the work encouraging workers
ὄντες, οὐκ ᾠδοί τινες οὐδὲ ποιηταὶ μελῶν.
being not singers some nor makers of-songs
πολλοὶ μὲν οὖν κατὰ φιλοσοφίαν λόγοι καὶ πάντες ἀκοῆς 10
many indeed then in philosophy discourses and all of-hearing
ἄξιοι καὶ θαυμαστὴν ὠφέλειαν ἔχοντες τοῖς μὴ παρέργως
worthy and wonderful benefit having for-those not cursorily
ἀκροωμένοις· ἀλλὰ δεῖ τὸν ἐγγύς τε καὶ μάλιστα
listening but it-is-needful the near both and most
ἁψόμενον ἀνευρόντας καὶ παρακαλέσαντας Πειθώ τε καὶ
going-to-touch having-found and having-invoked Persuasion both and
Μούσας καὶ Ἀπόλλωνα, ὡς δυνατὸν προθύμως διελθεῖν.
Muses and Apollo as possible eagerly to-go-through
φέρε εἴπωμεν τά τε ἤθη καὶ τὴν διάθεσιν τοῦ χρηστοῦ 11
come let-us-tell the both characters and the disposition of-the good
βασιλέως, ἐν βραχεῖ περιλαμβάνοντες ὡς ἔνεστιν,
king in brief comprehending as is-possible

ᾧ ἔδωκε Κρόνου παῖς ἀγκυλομήτεω
to-whom gave of-Cronus son crooked-counseling
σκῆπτρόν τ᾽ ἠδὲ θέμιστας, ἵνα σφίσι βουλεύῃσιν.
scepter both and ordinances so-that for-them he-may-take-counsel

πάνυ γὰρ οὖν καλῶς σὺν ἄλλοις πλείοσιν Ὅμηρος, 12
very for indeed well with others more Homer
ἐμοὶ δοκεῖν, καὶ τοῦτο ἔφη, ὡς οὐχ ἅπαντας παρὰ τοῦ
to-me to-seem also this said that not all from —
Διὸς ἔχοντας τὸ σκῆπτρον οὐδὲ τὴν ἀρχὴν ταύτην, ἀλλὰ
Zeus having the scepter nor the rule this but

μόνον τὸν ἀγαθόν, οὐδὲ ἐπ᾽ ἄλλοις τισὶ δικαίοις ἢ τῷ
only the good-one nor for other any just-things than the
βουλεύεσθαι καὶ φροντίζειν ὑπὲρ τῶν ἀρχομένων,
to-take-counsel and to-take-thought for the ruled
13 οὐχ ὥστε ἀκολασταίνειν καὶ σπαθᾶν, ἀνοίας καὶ ὕβρεως
not so-as to-be-licentious and to-squander of-folly and insolence
καὶ ὑπερηφανίας καὶ πάσης ἀνομίας ἀποπιμπλάντα ἐξ
and arrogance and every lawlessness filling-up from
ἅπαντος αὐτοῦ τὴν ψυχὴν τεταραγμένην ὀργαῖς τε καὶ
all his-own the soul disturbed by-angers both and
λύπαις καὶ φόβοις καὶ ἡδοναῖς καὶ παντοίαις ἐπιθυμίαις,
griefs and fears and pleasures and all-kinds desires
ἀλλ᾽ ὡς οἷόν τε προσέχοντα τὸν νοῦν αὑτῷ καὶ
but as possible — attending the mind to-himself and
τοῖς ὑπηκόοις, νομέα καὶ ποιμένα τῷ ὄντι τῶν λαῶν
to-the subjects herdsman and shepherd in-the being of-the peoples
γιγνόμενον, οὐχ ἑστιάτορα καὶ δαιτυμόνα, ὡς ἔφη τις.
becoming not feast-giver and banqueter as said someone
ἐν ἄλλοις δὲ οὐδὲ καθεύδειν αὐτὸν ἀξιοῖ δι᾽ ὅλης
in other-places and not-even to-sleep him he-thinks-fit through whole
τῆς νυκτός, ὡς οὐκ οὖσαν αὐτῷ σχολὴν ῥᾳθυμεῖν.
the night as not being for-him leisure to-be-idle
14 ταῦτα γάρ φησι καὶ Ὅμηρος ὁμοίως τοῖς ἄλλοις σοφοῖς
these-things for says also Homer like the other wise
τε καὶ ἀληθέσιν ἀνδράσιν, ὡς οὐδείς ποτε πονηρὸς καὶ
both and true men that no-one ever wicked and
ἀκόλαστος καὶ φιλοχρήματος οὔτε αὐτὸς ἑαυτοῦ γενέσθαι
licentious and money-loving neither himself of-himself to-become
δυνατὸς ἄρχων οὐδ᾽ ἐγκρατὴς οὔτε τῶν ἄλλων οὐδενός,
able ruler nor master nor of-the others of-none
οὐδ᾽ ἔσται ποτὲ ἐκεῖνος βασιλεύς, οὐδ᾽ ἂν πάντες φῶσιν
nor will-be ever that-one king not-even if all should-say

Ἕλληνες καὶ βάρβαροι καὶ ἄνδρες καὶ γυναῖκες, καὶ μὴ μόνον
Greeks and barbarians and men and women and not only
ἄνθρωποι θαυμάζωσιν αὐτὸν καὶ ὑπακούωσιν, ἀλλ᾽ οἵ τε
men admire him and obey but the both
ὄρνιθες πετόμενοι καὶ τὰ θηρία ἐν τοῖς ὄρεσι μηδὲν ἧττον
birds flying and the beasts in the mountains nothing less
τῶν ἀνθρώπων συγχωρῇ τε καὶ ποιῇ τὸ προσταττόμενον.
than-the men yield both and do the commanded
οὐκοῦν λέγωμεν ὑπὲρ τοῦ καθ᾽ Ὅμηρόν τε καὶ τῇ 15
therefore let-us-speak about the according-to Homer both and in-the
ἀληθείᾳ βασιλέως· οὗτος γὰρ ὁ λόγος ἁπλῶς λεγόμενος
truth king this for the speech simply spoken
ἄνευ πάσης κολακείας ἢ λοιδορίας αὐτὸς ἀφ᾽ αὑτοῦ τὸν
without all flattery or abuse itself of itself the(-one)
μὲν ὅμοιον τῷ ἀγαθῷ γνωρίζει τε καὶ ἐπαινεῖ, καθ᾽
indeed like to-the good recognizes both and praises in
ὅσον ἐστὶν ἐκείνῳ ὅμοιος, τὸν δὲ ἀνόμοιον ἐξελέγχει
as-far-as he-is to-that-one like the(-other) and unlike refutes
τε καὶ ὀνειδίζει. ἔστι δὴ πρῶτον μὲν θεῶν ἐπιμελὴς
both and reproaches he-is indeed first indeed of-gods careful
καὶ τὸ δαιμόνιον προτιμῶν· οὐ γὰρ δυνατὸν ἄλλῳ τινὶ
and the divine honoring-above-all not for possible in-other any
πεποιθέναι μᾶλλον τὸν δίκαιον ἄνδρα καὶ ἀγαθὸν ἢ
to-trust more the just man and good than
τοῖς δικαιοτάτοις τε καὶ ἀρίστοις θεοῖς.
in-the most-just both and best gods
ὅστις δὲ κακὸς ὢν ἡγεῖταί ποτε θεοὺς ἀρέσκειν, κατ᾽ 16
whoever but bad being thinks ever gods to-please by
αὐτὸ τοῦτο πρῶτον οὐχ ὅσιός ἐστιν·
itself this first not holy is

17 ἢ γὰρ ἀνόητον ἢ πονηρὸν νενόμικε τὸ θεῖον. μετὰ
either for senseless or wicked he-has-considered the divine after
δὲ τοὺς θεοὺς ἀνθρώπων ἐπιμελεῖται, τιμῶν μὲν καὶ
and the gods of-men he-takes-care honoring indeed and
ἀγαπῶν τοὺς ἀγαθούς, κηδόμενος δὲ πάντων. τίς μὲν
loving the good caring but for-all who indeed
γὰρ ἀγέλης βοῶν κήδεται μᾶλλον τοῦ νέμοντος; τίς δὲ
for of-herd of-oxen cares more than-the herdsman who and
ποιμνίοις ὠφελιμώτερός τε καὶ ἀμείνων ποιμένος; τίς δὲ
to-flocks more-useful both and better than-shepherd who and
μᾶλλον φίλιππος τοῦ πλείστων μὲν ἄρχοντος ἵππων,
more horse-loving than-the of-most indeed ruling horses
πλεῖστα δὲ ἀφ' ἵππων ὠφελουμένου;
most and from horses benefiting

18 τίνα δὲ εἰκὸς οὕτως εἶναι φιλάνθρωπον ἢ ὅστις πλείστων
whom and likely so to-be humane than whoever of-most
μὲν ἀνθρώπων ἐγκρατής ἐστι, μάλιστα δὲ ὑπὸ ἀνθρώπων
indeed men master is most and by men
θαυμάζεται; δεινὸν γάρ, εἰ οἱ ἀλλοφύλων καὶ ἀγρίων
is-admired terrible for if those of-foreign and wild
ἄρχοντες θηρίων εὐνούστεροι εἶεν τοῖς ἀρχομένοις τοῦ
ruling beasts more-well-disposed should-be to-the ruled than-the
βασιλεύοντος ἀνθρώπων ἡμέρων καὶ ὁμοφύλων.
reigning-over men tame and of-one-race

19 καὶ μέντοι καὶ φιλοῦσι καὶ ἀνέχονται μάλιστα πάντων
and indeed also love and endure most of-all
ἀγέλαι μὲν νομεῖς, ἵπποι δὲ ἡνιόχους· κυνηγέται δὲ ὑπὸ
herds indeed herdsmen horses and drivers hunters and by
κυνῶν φυλάσσονται καὶ ἀγαπῶνται, καὶ τὰ ἄλλα οὕτως
dogs are-guarded and loved and the others so
ἀγαπᾷ τὰ ἀρχόμενα τοὺς ἄρχοντας.
loves the ruled the rulers

πῶς οὖν εἰκὸς τὰ μὲν ἄφρονα καὶ ἀγνώμονα 20
how then likely the(-ones) indeed senseless and unfeeling
εἰδέναι καὶ φιλεῖν τοὺς ἐπιμελουμένους, τὸ δὲ πάντων
to-know and to-love those caring-for-them the(-one) but of-all
συνετώτατον καὶ μάλιστα ἀποδοῦναι χάριν ἐπιστάμενον
most-intelligent and most to-return gratitude knowing
ἀγνοεῖν καὶ ἐπιβουλεύειν; ἀλλὰ γὰρ ἀνάγκη τὸν ἥμερον
to-be-ignorant and to-plot but for necessity the gentle
καὶ φιλάνθρωπον βασιλέα μὴ μόνον φιλεῖσθαι ὑπ᾽
and humane king not only to-be-loved by
ἀνθρώπων, ἀλλὰ καὶ ἐρᾶσθαι. ταῦτ᾽ οὖν εἰδὼς καὶ
men but also to-be-adored these-things then knowing and
φύσει τοιοῦτος ὤν, ἵλεων καὶ πρᾷον παρέχει τὴν ψυχὴν
by-nature such being gracious and mild offers the soul
πᾶσιν, ἅτε πάντας ἡγούμενος εὐνους καὶ φίλους.
to-all since all considering well-disposed and friends
καὶ μὲν δὴ οἴεται δεῖν πλέον ἔχειν διὰ τὴν ἀρχὴν 21
and indeed indeed he-thinks to-be-needful more to-have because-of the rule
οὐ τῶν χρημάτων οὐδὲ τῶν ἡδονῶν, ἀλλὰ τῆς ἐπιμελείας
not of-the money nor of-the pleasures but of-the care
καὶ τῶν φροντίδων· ὥστε καὶ φιλόπονος μᾶλλόν ἐστιν ἢ
and of-the concerns so-that also toil-loving rather he-is than
πολλοὶ τῶν ἄλλων φιλήδονοι καὶ φιλοχρήματοι. ἐπίσταται
many of-the others pleasure-loving and money-loving he-knows
γὰρ ὅτι αἱ μὲν ἡδοναὶ τοὺς ἀεὶ συνόντας τά τε
for that the indeed pleasures those always associating-with-them the both
ἄλλα λυμαίνονται καὶ ταχὺ ποιοῦσιν ἀδυνάτους πρὸς
other-things ruin and quickly make unable toward
αὑτάς, οἱ δὲ πόνοι τά τε ἄλλα ὠφελοῦσι καὶ ἀεὶ
themselves the but toils the both other-things benefit and always
μᾶλλον παρέχουσι δυναμένους πονεῖν.
more render able to-toil

II · THE KING'S CHARACTER

The good king calls his soldiers comrades and his friends friends, would be father of his citizens, and takes no pleasure in being called master. He rules for others, delights in giving, and is feared by enemies and revered by friends. Truthful, warlike enough to make war at will and so peaceful that no rival worth fighting is left him, he cherishes his soldiers, citizens, and friends alike, for friends multiply his eyes and ears; no one is happier than such a man. Mortal kings must imitate Zeus, whose titles, Father, King, Guardian of the City, Friendly, Protector of Suppliants and Guests, name the powers a king should share, and who orders the universe as one city under one law.

22 οὐκοῦν μόνῳ ἔξεστιν αὐτῷ τοὺς μὲν στρατιώτας
therefore alone it-is-permitted to-him the indeed soldiers
συστρατιώτας προσειπεῖν, τοὺς δὲ συνήθεις φίλους, μὴ
fellow-soldiers to-call the and intimates friends not
καταγελῶντα τοῦ ὀνόματος τῆς φιλίας· πατέρα δὲ τῶν
mocking the name of-the friendship father and of-the
πολιτῶν καὶ τῶν ἀρχομένων οὐ λόγῳ κεκλῆσθαι μόνον,
citizens and of-the ruled not in-word to-be-called only
ἀλλὰ τοῖς ἔργοις τοῦτο ἐπιδείκνυσθαι· δεσπότης δὲ οὐχ ὅπως
but in-the deeds this to-show master but not only
τῶν ἐλευθέρων, ἀλλὰ μηδὲ τῶν δούλων χαίρει καλούμενος·
of-the free but not-even of-the slaves he-rejoices being-called
23 βασιλεύειν γὰρ οὐχ αὑτοῦ χάριν οἴεται μᾶλλον ἑνὸς
to-be-king for not his-own for-the-sake he-thinks rather one
ὄντος ἢ τῶν ἀνθρώπων ἁπάντων. καὶ τοίνυν εὐεργετῶν
being than of-the men all and then doing-good
ἥδεται πλείω τῶν εὐεργετουμένων, καὶ μόνης ταύτης
he-takes-pleasure more than-those benefited and alone of-this
ἐστὶ τῆς ἡδονῆς ἀκόρεστος. τὰ μὲν γὰρ ἄλλα τῆς
is of-the pleasure insatiable the indeed for other-things of-the

βασιλείας ἀναγκαῖα νενόμικεν, τὸ δὲ τῆς εὐεργεσίας
kingship necessary he-has-considered the but of-the beneficence
μόνον ἑκούσιόν τε καὶ εὔδαιμον.
alone voluntary both and happy
καὶ τῶν μὲν ἀγαθῶν ἀφειδέστατός ἐστιν, ὡς οὐδέποτε 24
and of-the indeed goods most-unsparing he-is as never
ἐπιλειψόντων, κακοῦ δὲ ἧττον αἴτιος γίγνεσθαι πέφυκεν
going-to-fail of-evil but less cause to-become he-is-by-nature
ἥπερ ὁ ἥλιος τοῦ σκότους. ὃν οἱ μὲν ἰδόντες καὶ
than the sun of-the darkness whom the(-ones) indeed having-seen and
συγγενόμενοι οὐκ ἐθέλουσιν ἀπολιπεῖν, οἱ δὲ ἀκούοντες
having-associated not wish to-leave the(-others) and hearing
ἐπιθυμοῦσιν ἰδεῖν μᾶλλον ἢ παῖδες ἀγνοουμένους πατέρας
desire to-see more than children unknown fathers
ἀνευρεῖν.
to-find
τοῦτον οἱ μὲν πολέμιοι δεδοίκασι καὶ οὐδεὶς ὁμολογεῖ 25
him the indeed enemies fear and no-one admits
πολέμιος εἶναι, οἱ δὲ φίλοι θαρροῦσιν, καὶ οἱ σφόδρα
enemy to-be the but friends are-confident and those very
ἐγγὺς ἡγοῦνται πάντων ἐν τῷ ἀσφαλεστάτῳ εἶναι. τοὺς
near think of-all in the safest to-be the
δὲ προσιόντας καὶ ὁρῶντας οὐκ ἔκπληξις οὐδὲ φόβος,
and approaching and seeing not consternation nor fear
ἀλλ᾽ αἰδὼς ὕπεισι, πολὺ κρεῖττον καὶ ἰσχυρότερον φόβου·
but reverence comes-over much stronger and mightier than-fear
τοὺς μὲν γὰρ φοβουμένους ἀνάγκη μισεῖν καὶ ἀποδρᾶναι
those indeed for fearing necessity to-hate and to-run-away
θέλειν, τοὺς δὲ αἰδουμένους παραμένειν καὶ θαυμάζειν.
to-wish those but revering to-remain and to-admire

26 τὴν μὲν οὖν ἁπλότητα καὶ τὴν ἀλήθειαν ἡγεῖται βασιλικὸν
the indeed then simplicity and the truth he-considers kingly
καὶ φρόνιμον, τὴν δὲ πανουργίαν καὶ τὴν ἀπάτην ἀνόητον
and prudent the but knavery and the deceit senseless
καὶ δουλοπρεπές, ὁρῶν ὅτι καὶ τῶν θηρίων τὰ δειλότατα
and slavish seeing that also of-the beasts the most-cowardly
καὶ ἀγεννέστατα, ψεύδεται πάντων μάλιστα καὶ ἐξαπατᾷ.
and most-ignoble lie of-all most and deceive
27 φιλότιμος δὲ ὢν τὴν φύσιν καὶ εἰδὼς ὅτι τοὺς ἀγαθοὺς
honor-loving and being the nature and knowing that the good
πεφύκασιν οἱ ἄνθρωποι τιμᾶν, ἧττον ἐλπίζει τιμᾶσθαι ἂν
are-wont the men to-honor less he-hopes to-be-honored —
ὑπὸ ἀκόντων ἢ παρὰ μισούντων φιλίας τυγχάνειν. καὶ
by unwilling-men than from haters friendship to-obtain and
πολεμικὸς μὲν οὕτως ἐστὶν ὥστ' ἐπ' αὐτῷ εἶναι τὸ πολεμεῖν,
warlike indeed so he-is that in him to-be the warring
εἰρηνικὸς δὲ οὕτως ὡς μηδὲν ἀξιόμαχον αὐτῷ λείπεσθαι.
peaceful and so as nothing a-match for-him to-be-left
καὶ γὰρ δὴ καὶ τόδε οἶδεν, ὅτι τοῖς κάλλιστα πολεμεῖν
and for indeed also this he-knows that to-those finest to-make-war
παρεσκευασμένοις, τούτοις μάλιστα ἔξεστιν εἰρήνην ἄγειν.
prepared to-these most it-is-possible peace to-keep
28 φιλέταιρος δὲ καὶ φιλοπολίτης καὶ φιλοστρατιώτης ὁμοίως
comrade-loving and and citizen-loving and soldier-loving alike
πέφυκεν· ὅστις μὲν γὰρ ὑπερόπτης τῶν στρατευομένων
he-is-by-nature whoever indeed for disdainer of-the soldiers
καὶ οὐδεπώποτε ἢ σπανίως ἑώρακε τοὺς ὑπὲρ τῆς ἀρχῆς
and never or rarely has-seen those for the rule
κινδυνεύοντας καὶ πονοῦντας, τὸν δὲ ἀνόητον καὶ ἄνοπλον
risking-danger and toiling the but useless and unarmed
ὄχλον διατελεῖ θωπεύων, ὅμοιόν γε πέπονθε καθάπερ
mob continues flattering like at-least he-has-suffered as

εἰ ποιμὴν τοὺς συμφυλάττοντας αὐτῷ κύνας ἀγνοοίη
if shepherd the guarding-with him dogs should-not-know
καὶ μήτε τροφὴν αὐτοῖς ὀρέγοι μήτε συναγρυπνήσειέ
and neither food to-them should-hold-out nor should-keep-awake-with
ποτε φυλάττουσιν· οὗτος γὰρ οὐ τὰ θηρία μόνον, ἀλλὰ
ever them-guarding this-one for not the beasts only but
καὶ τοὺς κύνας ἀναπείθει μὴ ἀπέχεσθαι τῆς ποίμνης.
also the dogs persuades not to-keep-away from-the flock
ὅστις δὲ τοὺς μὲν στρατιώτας διαθρύπτει, μήτε γυμνάζων 29
whoever and the indeed soldiers enfeebles neither exercising
μήτε πονεῖν παρακελευόμενος, τῶν δὲ ἄλλων ἀνθρώπων
nor to-toil urging of-the but other men
ἠμέλησεν, ὅμοιός ἐστι κυβερνήτῃ τοὺς μὲν ναύτας
has-neglected like is to-pilot the indeed sailors
διαφθείροντι πλησμονῇ τε καὶ ὕπνῳ δι᾽ ἡμέρας, τῶν δ᾽
ruining with-surfeit both and sleep through day of-the but
ἐπιβατῶν καὶ τῆς νεὼς ἀπολλυμένης οὐδὲν φροντίζοντι.
passengers and the ship perishing nothing caring
εἰ δέ τις πρὸς μὲν ταῦτα ἔχοι μετρίως, τοὺς δὲ 30
if but anyone toward indeed these-things should-be moderately the but
πλησίον αὑτῷ καὶ φίλους καλουμένους ἀτιμάζοι τε
near him and friends called should-dishonor both
καὶ μὴ σκοποῖ τοῦτο, ὅπως δόξουσι μακάριοι καὶ
and not should-consider this how they-will-seem blessed and
ζηλωτοὶ πᾶσι, λανθάνει προδότης αὑτοῦ καὶ τῆς ἀρχῆς
enviable to-all he-escapes-notice traitor of-himself and of-the rule
γιγνόμενος, τοὺς μὲν ὄντας φίλους ἀθύμους ποιῶν, τῶν δὲ
becoming the indeed being friends disheartened making of-the but
ἄλλων μηδένα ἐπιθυμεῖν τῆς αὐτοῦ φιλίας, ἀποστερῶν δ᾽
others no-one to-desire the his friendship depriving and
ἑαυτὸν τοῦ καλλίστου καὶ ὠφελιμωτάτου κτήματος φιλίας.
himself of-the finest and most-useful possession friendship

31 τίς μὲν γὰρ ἀοκνότερος πονεῖν, ὅταν τούτου καιρὸς ᾖ,
who indeed for more-unhesitating to-toil when for-this the-time is
φίλου; τίς δὲ συγχαίρειν ἑτοιμότερος ἐν ταῖς εὐτυχίαις;
than-friend who and to-rejoice-with readier in the good-fortunes
ὁ παρὰ τίνος δὲ ἔπαινος ἡδίων ἢ τῶν φίλων; παρὰ
the from whom and praise sweeter than of-the friends from
τίνος δὲ ταληθὲς ἀλυπότερον; τίς δὲ φρουρά, ποῖα δὲ
whom and the-truth less-painful what and garrison what and
ἐρύματα, ποῖα δὲ ὅπλα βεβαιότερα καὶ κρείττω τῆς
fortifications what and arms surer and stronger than-the
ἀπὸ τῶν εὐνοούντων φυλακῆς;
from the well-disposed guard

32 ὁπόσους γὰρ ἄν τις ᾖ κεκτημένος ἑταίρους,
as-many for — anyone may-have acquired companions
τοσούτοις μὲν ὀφθαλμοῖς ἃ βούλεται ὁρᾷ, τοσαύταις
with-so-many indeed eyes what he-wishes he-sees with-so-many
δὲ ἀκοαῖς ἃ δεῖ ἀκούει, τοσαύταις δὲ διανοίαις
and ears what it-is-needful he-hears with-so-many and minds
διανοεῖται περὶ τῶν συμφερόντων. διαφέρει γὰρ οὐδὲν
he-thinks about the advantageous it-differs for nothing
ἢ εἴ τῳ θεὸς ἓν σῶμα ἔχοντι πολλὰς ψυχὰς ἔδωκεν
than if to-anyone god one body having many souls gave
ἁπάσας ὑπὲρ ἐκείνου προνοουμένας.
all for that-one taking-thought

33 ἵνα δὲ τὰ πολλὰ ἀφεὶς εἴπω τὸ φανερώτατον σημεῖον,
so-that but the many-things having-let-go I-may-say the clearest sign
οὗτός ἐστιν ὁ χρηστὸς βασιλεύς, ὃν οἱ ἀγαθοὶ ἄνδρες οὐκ
this is the good king whom the good men not
αἰσχύνονται ἐπαινοῦντες οὔτε τὸν παρόντα χρόνον οὔτε τὸν
are-ashamed praising neither the present time nor the
ὕστερον. καὶ μέντοι καὶ αὐτὸς οὐ τὸν παρὰ τῶν βαναύσων
later and indeed also he-himself not the from the vulgar

καὶ ἀγοραίων ἀγαπᾷ ἔπαινον, ἀλλὰ τὸν παρὰ τῶν
and market-loungers loves praise but the from the
ἐλευθέρων καὶ γενναίων, οἷς οὐκ ἄξιον ζῆν ψευσαμένοις.
free and noble for-whom not worth to-live having-lied
τίς οὖν οὐκ ἂν μακαρίσειε τὸν τοιοῦτον ἄνδρα τε καὶ 34
who then not — would-call-blessed the such man both and
βίον;
life
τίνος μὲν γὰρ ὁ βίος ἀσφαλέστερος ἢ ὃν πάντες 35
whose indeed for the life safer than whom all
ὁμοίως φυλάττουσιν; τίνος δὲ ἡδίων ἢ τοῦ μηδένα
alike guard whose and sweeter than of-the no-one
ἐχθρὸν ἡγουμένου; τίνος δὲ ἀλυπότερος ἢ τοῦ μηδὲν
enemy considering whose and more-painless than of-the nothing
ἔχοντος αὑτὸν αἰτιάσασθαι; τίς δὲ εὐτυχέστερος ἐκείνου
having himself to-blame who and more-fortunate than-that
τοῦ ἀνδρός, ὅστις ἀγαθὸς ὢν οὐδένα λανθάνει;
the man who good being no-one escapes-notice
ἐγὼ μὲν οὖν ἁπλῶς εἶπον τὰ περὶ τὸν ἀγαθὸν 36
I indeed then simply spoke the-things about the good
βασιλέα. τούτων δὲ εἴ τι φαίνεται προσήκειν σοι,
king of-these but if anything appears to-befit you
μακάριος μὲν αὐτὸς τῆς εὐγνώμονος καὶ ἀγαθῆς φύσεως,
blessed indeed yourself of-the gracious and good nature
μακάριοι δὲ ἡμεῖς οἱ συμμετέχοντες.
blessed and we the sharing-in-it
μετὰ δὲ τὸν νῦν εἰρημένον λόγον ἐγὼ μὲν ἐπεθύμουν 37
after and the now spoken discourse I indeed desired
διελθεῖν περὶ τοῦ μεγίστου καὶ πρώτου βασιλέως καὶ
to-go-through about the greatest and first king and
ἄρχοντος, ὃν χρὴ μιμουμένους ἀεὶ τοὺς θνητοὺς καὶ τὰ
ruler whom it-is-needful imitating always the mortals and the

τῶν θνητῶν διέποντας ἐπιμελεῖσθαι, πρὸς ἐκεῖνον ὡς δυνατόν
of-the mortals administering to-take-care toward that-one as possible
ἐστιν εὐθύνοντας καὶ ἀφομοιοῦντας τὸν αὑτῶν τρόπον.
it-is directing and likening the their-own character
38 διὰ τοῦτο γὰρ καὶ Ὅμηρος διοτρεφέας εἶναί φησι
because-of this for also Homer Zeus-nurtured to-be says
τοὺς ἀληθῶς βασιλέας καὶ Διὶ τὴν βουλὴν ὁμοίους, καὶ
the truly kings and to-Zeus in-the counsel like and
τὸν Μίνω, μεγίστην ἔχοντα δόξαν ἐπὶ δικαιοσύνῃ, τοῦ
— Minos greatest having fame for justice —
Διὸς ὁμιλητὴν ἔφη γενέσθαι. καὶ σχεδὸν ὅσοι πώποτε
of-Zeus companion said to-have-become and nearly as-many-as ever
ἐν Ἕλλησιν ἢ βαρβάροις γεγόνασι βασιλεῖς οὐκ ἀνάξιοι
among Greeks or barbarians have-been kings not unworthy
τυγχάνειν ταύτης τῆς προσηγορίας, τοῦ θεοῦ τούτου
to-obtain this the title of-the god this
μαθητάς τε καὶ ζηλωτὰς ὁ λόγος αὐτοὺς ἀποφαίνεται.
disciples both and imitators the account them shows
39 Ζεὺς γὰρ μόνος θεῶν πατὴρ καὶ βασιλεὺς ἐπονομάζεται καὶ
Zeus for alone of-gods father and king is-named and
Πολιεὺς καὶ Φίλιός τε καὶ Ἑταιρεῖος καὶ Ὁμόγνιος,
Guardian-of-the-City and Friendly both and of-Comrades and of-Kindred
πρὸς δὲ τούτοις Ἱκέσιός τε καὶ Ξένιος καὶ μυρίας ἄλλας
besides and these of-Suppliants both and of-Guests and countless other
ἐπικλήσεις, πάσας ἀγαθὰς καὶ ἀγαθῶν αἰτίας·
epithets all good and of-goods causes
40 βασιλεὺς μὲν κατὰ τὴν ἀρχὴν καὶ τὴν δύναμιν
king indeed according-to the rule and the power
ὠνομασμένος, πατὴρ δὲ οἶμαι διά τε τὴν κηδεμονίαν καὶ
named father and I-think because-of both the care and
τὸ πρᾷον, Πολιεὺς δὲ κατὰ τὸν νόμον καὶ τὸ κοινὸν
the gentleness Guardian-of-the-City and according-to the law and the common

ὄφελος, Ὁμόγνιος δὲ διὰ τὴν τοῦ γένους κοινωνίαν θεοῖς
benefit of-Kindred and because-of the of-the race community with-gods
τε καὶ ἀνθρώποις, Φίλιος δὲ καὶ Ἑταιρεῖος, ὅτι πάντας
both and men Friendly and and of-Comrades because all
ἀνθρώπους ξυνάγει καὶ βούλεται εἶναι ἀλλήλοις φίλους,
men he-brings-together and wishes to-be to-one-another friends
ἐχθρὸν δὲ ἢ πολέμιον μηδένα μηδενός, Ἱκέσιος δὲ ὡς ἂν 41
enemy and or foe no-one of-no-one of-Suppliants and as —
ἐπήκοός τε καὶ ἵλεως τοῖς δεομένοις, Φύξιος δὲ διὰ τὴν
listening both and gracious to-those asking of-Refuge and because-of the
τῶν κακῶν ἀπόφυξιν, Ξένιος δέ, ὅτι καὶ τοῦτο ἀρχὴ
from-the evils escape of-Guests and because also this beginning
φιλίας, μηδὲ τῶν ξένων ἀμελεῖν μηδὲ ἀλλότριον ἡγεῖσθαι
of-friendship not-even of-the strangers to-neglect nor alien to-consider
μηδένα ἀνθρώπων, Κτήσιος δὲ καὶ Ἐπικάρπιος, ἅτε τῶν
none of-men of-Property and and of-Fruits as of-the
καρπῶν αἴτιος καὶ δοτὴρ πλούτου καὶ κτήσεως, οὐ πενίας
fruits cause and giver of-wealth and possession not of-poverty
οὐδὲ ἀπορίας, ὡς εὐθὺς ἁπάσας ταύτας δέον ἕπεσθαι
nor of-want as at-once all these it-being-needful to-follow
τὰς δυνάμεις τῇ τοῦ βασιλέως δυνάμει τε καὶ κλήσει.
the powers the of-the king power both and title
καλὸν οὖν εἰπεῖν ὑπὲρ τῶν ὅλων τῆς διοικήσεως ὁποῖόν 42
fine then to-speak about the whole of-the administration of-what-sort
γε τὸ ξύμπαν αὐτό τε εὔδαιμον καὶ σοφὸν ἀεὶ
at-least the universe itself both happy and wise always
διαπορεύεται τὸν ἄπειρον αἰῶνα συνεχῶς ἐν ἀπείροις
passes-through the infinite age continuously in infinite
περιόδοις μετὰ ψυχῆς τε ἀγαθῆς καὶ δαίμονος ὁμοίου καὶ
cycles with soul both good and spirit like and
προνοίας καὶ ἀρχῆς τῆς δικαιοτάτης τε καὶ ἀρίστης, ἡμᾶς
providence and rule the most-just both and best us

τε ὁμοίους παρέχεται, κατὰ φύσιν κοινὴν τὴν αὑτοῦ
both alike renders according-to nature common the its-own
καὶ τὴν ἡμετέραν ὑφ' ἑνὶ θεσμῷ καὶ νόμῳ κεκοσμημένους
and the our under one ordinance and law ordered
καὶ τῆς αὐτῆς μετέχοντας πολιτείας.
and of-the same partaking constitution

43 ἣν ὁ μὲν τιμῶν καὶ φυλάττων καὶ μηδὲν ἐναντίον
which the(-one) indeed honoring and guarding and nothing contrary
πράττων νόμιμος καὶ θεοφιλὴς καὶ κόσμιος, ὁ δὲ
doing lawful and god-beloved and orderly the(-one) and
ταράττων ὅσον ἐφ' ἑαυτῷ καὶ παραβαίνων καὶ ἀγνοῶν
disturbing as-far-as in himself and transgressing and ignoring
ἄνομος καὶ ἄκοσμος, ὁμοίως μὲν ἰδιώτης, ὁμοίως δὲ καὶ
lawless and disorderly alike indeed private-man alike and also
ἄρχων ὀνομαζόμενος· πολὺ δὲ μείζων καὶ φανερωτέρα
ruler being-named much but greater and more-visible
πᾶσιν ἡ παρὰ τοῦ ἄρχοντος πλημμέλεια.
to-all the from the ruler offense

III · THE WOMAN OF ELIS

As a governor who imitates his king earns his favor, a king who rules by the law of Zeus meets a happy end, while one who abuses the gift shares Phaethon's fate. Dio tells a sacred tale in place of the long account of Zeus: how in his exile, lost on the road from Heraea to Pisa, he came upon a shrine of Heracles where an old woman with the gift of prophecy foretold the end of his wanderings and bade him tell her story to a mighty ruler. Heracles, she says, was king of all the earth, simply educated, caring nothing for wealth but giving everything away, and Zeus, seeing his wish to rule for others' good, sent Hermes to teach him.

ὥσπερ οὖν ὅσοι στρατηγοί τε καὶ ἄρχοντες στρατοπέδων 44
as then as-many-as generals both and commanders of-camps
καὶ πόλεων καὶ ἐθνῶν, ὅστις ἂν τὸν σὸν μάλιστα μιμῆται
and of-cities and of-nations whoever — the your most imitates
τρόπον καὶ τοῖς σοῖς ἤθεσιν ὅμοιον αὑτὸν ὡς δυνατὸν
character and to-the your manners like himself as possible
φαίνηται παρέχων, οὗτος ἂν εἴη σοὶ πάντων ἑταιρότατος
appears rendering this-one — would-be to-you of-all most-companionable
καὶ προσφιλέστατος· εἰ δέ τις ἐναντίος καὶ ἀνόμοιος
and dearest if but anyone opposite and unlike
γίγνοιτο, δικαίως ἂν τυγχάνοι μέμψεώς τε καὶ ἀτιμίας καὶ
should-become justly — would-meet blame both and dishonor and
αὐτῆς γε τῆς ἀρχῆς ταχὺ παυθεὶς παραχωρήσειεν
from-itself at-least the rule quickly having-been-stopped would-yield
ἑτέροις ἀμείνοσί τε καὶ ἄμεινον δυναμένοις διοικεῖν·
to-others better both and better able to-administer
οὕτω δὴ καὶ τῶν βασιλέων, ἅτε οἶμαι παρὰ τοῦ Διὸς 45
so indeed also of-the kings since I-think from — Zeus
ἐχόντων τὴν δύναμιν καὶ τὴν ἐπιτροπήν, ὃς μὲν ἂν
having the power and the stewardship who indeed —
πρὸς ἐκεῖνον βλέπων τὸν τοῦ Διὸς νόμον τε καὶ θεσμὸν
toward that-one looking the — of-Zeus law both and ordinance

κοσμῇ καὶ ἄρχῃ δικαίως τε καὶ καλῶς, ἀγαθῆς τυγχάνει
orders and rules justly both and well good meets
μοίρας καὶ τέλους εὐτυχοῦς·
lot and end fortunate

46 ὃς δ' ἂν παραβῇ καὶ ἀτιμάσῃ τὸν ἐπιτρέψαντα ἢ
who but — transgresses and dishonors the one-having-entrusted or
δόντα τὴν δωρεὰν ταύτην, οὐδὲν ἀπώνατο τῆς
having-given the gift this nothing profited from-the
πολλῆς ἐξουσίας καὶ δυνάμεως ἢ τοσοῦτον μόνον ὅσον
great license and power than so-much only as-much-as
φανερὸς πᾶσι γενέσθαι τοῖς καθ' αὑτὸν καὶ τοῖς ὕστερον
visible to-all to-become to-those in his-time and to-those later
πονηρὸς καὶ ἀκόλαστος ὤν, τὸν μυθευόμενον Φαέθοντος
wicked and licentious being the fabled of-Phaethon
ἀναπληρώσας πότμον, ἅτε ἰσχυροῦ καὶ θείου παρὰ μοῖραν
having-filled-up doom as strong and divine against fate
ἐπιβὰς ἅρματος, οὐχ ἱκανὸς ὢν ἡνίοχος.
having-mounted chariot not sufficient being charioteer

47 λέγει δὲ καὶ Ὅμηρος ὧδέ πως·
says and also Homer thus somehow

ὃς μὲν ἀπηνὴς αὐτὸς ἔῃ καὶ ἀπηνέα εἰδῇ,
who indeed harsh himself is and harsh-things knows
τῷ δὲ καταρῶνται πάντες βροτοὶ ἄλγε' ὀπίσσω
on-him and curse all mortals pains hereafter
ζωῷ, ἀτὰρ τεθνεῶτί γ' ἐφεψιόωνται ἅπαντες·
living but on-him-dead at-least mock all

ὃς δ' ἂν ἀμύμων αὐτὸς ἔῃ καὶ ἀμύμονα εἰδῇ,
who but — blameless himself is and blameless-things knows
τοῦ μέντοι κλέος εὐρὺ διὰ ξεῖνοι φορέουσι
of-him however fame wide through strangers carry
πάντας ἐπ' ἀνθρώπους, πολλοί τέ μιν ἐσθλὸν ἔειπον.
all among men many both him noble called

τὸ μὲν οὖν ἐμόν, ὅπερ ἔφην, ἥδιστα καὶ προθυμότατα 48
the indeed then mine which I-said most-gladly and most-eagerly
τοῦτον εἴποιμ' ἂν τὸν λόγον, τὸν ὑπὲρ τοῦ Διὸς καὶ
this would-I-speak — the discourse the about — Zeus and
τῆς τοῦ παντὸς φύσεως. ἐπεὶ δὲ πλείων ἐστὶ τοῦ καιροῦ
of-the of-the universe nature since but larger it-is than-the occasion
τοῦ παρόντος καὶ δεόμενος ἀποδείξεων ἀκριβεστέρων,
the present and needing proofs more-exact
αὖθίς ποτε ἴσως γένοιτ' ἂν σχολὴ διελθεῖν αὐτόν.
again some-time perhaps would-be — leisure to-go-through it
εἰ δ' ἄρα μῦθον ἐθέλοις τινὰ ἀκοῦσαι, μᾶλλον δὲ 49
if but then myth you-should-wish some to-hear rather and
ἱερὸν καὶ ὑγιῆ λόγον σχήματι μύθου λεγόμενον, τυχὸν οὐκ
sacred and sound account in-shape of-myth told perhaps not
ἄτοπός σοι φανήσεται νῦν τε καὶ ὕστερον ἐνθυμουμένῳ
absurd to-you will-appear now both and later reflecting
κατὰ σαυτὸν ὃν ἐγώ ποτε ἤκουσα γυναικὸς Ἠλείας
by yourself which I once heard from-woman Elean
ὑπὲρ Ἡρακλέους διηγουμένης.
about Heracles narrating
ὡς γὰρ ἔτυχον ἐν τῇ φυγῇ ποτε ἀλώμενος· καὶ πολλήν 50
as for I-happened in the exile once wandering and much
γε χάριν οἶδα τοῖς θεοῖς, ὅτι με οὐκ εἴασαν θεατὴν
at-least gratitude I-know to-the gods that me not they-allowed spectator

γενέσθαι πολλῶν καὶ ἀδίκων πραγμάτων· ἐπῄειν δ' οὖν
to-become of-many and unjust affairs I-went-over and then
ὡς ἐδυνάμην πλείστην γῆν ἐν ἀγύρτου σχήματι καὶ στολῇ,
as I-could most land in of-beggar guise and dress
τοῦτο μὲν παρ' Ἕλληνας, τοῦτο δὲ παρὰ βαρβάρους,
here indeed among Greeks there and among barbarians

αἰτίζων ἀκόλους, οὐκ ἄορας οὐδὲ λέβητας.
begging scraps not swords nor cauldrons

καὶ δή ποτε ἀφικόμενος εἰς Πελοπόννησον ταῖς μὲν
and indeed once having-come into Peloponnese to-the indeed
πόλεσιν οὐ πάνυ προσῄειν,
cities not at-all I-approached
51 περὶ δὲ τὴν χώραν διέτριβον, ἅτε πολλὴν ἱστορίαν
about but the countryside I-spent-time as much story
ἔχουσαν, νομεῦσι καὶ κυνηγέταις, γενναίοις τε καὶ ἁπλοῖς
having with-herdsmen and with-hunters noble both and simple
ἤθεσιν, ἐπιμιγνύμενος.
in-manners mingling
52 καὶ δὴ βαδίζων ὡς ἀφ' Ἡραίας εἰς Πῖσαν παρὰ τὸν
and indeed walking as from Heraea to Pisa beside the
Ἀλφειὸν μέχρι μέν τινος ἐπετύγχανον τῆς ὁδοῦ, μεταξὺ
Alpheus as-far-as indeed some-point I-kept-to the road midway
δὲ εἰς ὕλην τινὰ καὶ δυσχωρίαν ἐμπεσὼν καὶ πλείους
and into wood some and rough-ground having-fallen and several
ἀτραποὺς ἐπὶ βουκόλι' ἄττα καὶ ποίμνας φερούσας, οὐδενὶ
paths to herds some and flocks leading no-one
συναντῶν οὐδὲ δυνάμενος ἐρέσθαι, διαμαρτάνω τε καὶ
meeting nor being-able to-ask I-go-astray both and
ἐπλανώμην μεσημβρίᾳ σταθερᾷ. ἰδὼν οὖν ἐπὶ ὑψηλῷ

τινι δρυῶν συστροφὴν οἷον ἄλσος, ᾠχόμην ὡς ἀποψόμενος
some of-oaks cluster like grove I-went as going-to-look-out
ἐντεῦθεν ὁδόν τινα ἢ οἰκίαν.
from-there road some or house
καταλαμβάνω οὖν λίθους τέ τινας εἰκῇ ξυγκειμένους 53
I-find then stones both some at-random put-together
καὶ δέρματα ἱερείων κρεμάμενα καὶ ῥόπαλα καὶ βακτηρίας,
and hides of-victims hanging and clubs and staffs
νομέων τινῶν ἀναθήματα, ὡς ἐφαίνετο, ὀλίγον δὲ
of-herdsmen some offerings as it-appeared a-little but
ἀπωτέρω καθημένην γυναῖκα ἰσχυρὰν καὶ μεγάλην, τῇ
farther-off sitting woman strong and tall in-the
δὲ ἡλικίᾳ πρεσβυτέραν, τὰ μὲν ἄλλα ἄγροικον στολὴν
and age elderly the indeed other rustic dress
ἔχουσαν, πλοκάμους δέ τινας πολιοὺς καθεῖτο.
having locks and some gray she-let-down
ταύτην ἕκαστα ἀνηρώτων. ἣ δὲ πάνυ πρᾴως καὶ 54
her each-thing I-questioned she and very gently and
φιλοφρόνως δωρίζουσα τῇ φωνῇ τόν τε τόπον ἔφραζεν
kindly Doric-speaking in-the voice the both place told
ὡς Ἡρακλέους ἱερὸς εἴη, καὶ περὶ αὑτῆς, ὅτι παῖδα ἔχοι
that of-Heracles sacred it-was and about herself that son she-had
ποιμένα καὶ πολλάκις αὐτὴ νέμοι τὰ πρόβατα· ἔχειν δὲ
shepherd and often she-herself grazed the sheep to-have and
μαντικὴν ἐκ μητρὸς θεῶν δεδομένην, χρῆσθαι δὲ αὐτῇ
prophecy from mother of-gods given to-use and it
τούς τε νομέας πάντας τοὺς πλησίον καὶ τοὺς γεωργοὺς
the both herdsmen all those near and the farmers
ὑπὲρ καρπῶν καὶ βοσκημάτων γενέσεως καὶ σωτηρίας.
about crops and herds birth and preservation

55 Καὶ σὺ δὲ ἐλήλυθας, ἔφη, οὐκ ἄνευ θείας τύχης εἰς
also you and have-come she-said not without divine fortune to
τόνδε τὸν τόπον· οὐ γὰρ ἐάσω σε ἀπελθεῖν μάτην. καὶ
this the place not for I-will-allow you to-go-away in-vain and
μετὰ τοῦτο ἤδη προέλεγεν ὅτι οὐ πολὺς χρόνος ἔσοιτό
after this then she-foretold that not long time would-be
μοι τῆς ἄλης καὶ τῆς ταλαιπωρίας, οὔτε σοί, εἶπεν,
for-me of-the wandering and of-the hardship neither for-you she-said
οὔτε τοῖς ἄλλοις ἀνθρώποις.
nor for-the other men

56 ταῦτα δὲ ἔλεγεν, οὐχ ὥσπερ οἱ πολλοὶ τῶν λεγομένων
these-things and she-said not as the many of-the so-called
ἐνθέων ἀνδρῶν καὶ γυναικῶν, ἀσθμαίνουσα καὶ περιδινοῦσα
inspired men and women panting and whirling
τὴν κεφαλὴν καὶ πειρωμένη δεινὸν ἐμβλέπειν, ἀλλὰ πάνυ
the head and trying terribly to-glare but very
ἐγκρατῶς καὶ σωφρόνως. Συμβαλεῖς δέ, ἔφη, ποτὲ ἀνδρὶ
self-controlledly and soberly you-will-meet and she-said sometime man
καρτερῷ, πλείστης ἄρχοντι χώρας καὶ ἀνθρώπων· τούτῳ
mighty most ruling land and men to-this-one
μήποτε ὀκνήσῃς εἰπεῖν τόνδε τὸν μῦθον, εἰ καί σου
never hesitate to-tell this the myth if even you
καταφρονεῖν τινες μέλλοιεν ὡς ἀδολέσχου καὶ πλάνητος.
to-despise some should-be-about as babbler and wanderer

57 οἱ γὰρ ἀνθρώπων λόγοι καὶ τὰ πάντα σοφίσματα οὐδενὸς
the for of-men words and the all sophistries of-nothing
ἄξια πρὸς τὴν παρὰ τῶν θεῶν ἐπίπνοιαν καὶ φήμην.
worth beside the from the gods inspiration and utterance
ὅσοι γάρ ποτε σοφοὶ καὶ ἀληθεῖς κατ᾽ ἀνθρώπους
as-many-as for ever wise and true among men
λόγοι περὶ θεῶν τε καὶ τοῦ σύμπαντος, οὐκ ἄνευ θείας
words about gods both and the universe not without divine

ποτε βουλήσεως καὶ τύχης ἀνθρώπων ἐγένοντο διὰ τῶν
ever will and fortune of-men came-about through the
πρώτων μαντικῶν τε καὶ θείων ἀνδρῶν·
first prophetic both and divine men
οἷον ἐν Θρᾴκῃ τινὰ λέγουσιν Ὀρφέα γενέσθαι Μούσης 58
as in Thrace one they-say Orpheus to-have-become of-Muse
υἱόν, ἄλλον δὲ ποιμένα ἐν ὄρει τινὶ τῆς Βοιωτίας αὐτῶν
son another and shepherd on mountain some — of-Boeotia themselves
ἀκοῦσαι τῶν Μουσῶν· ὅσοι δὲ ἄνευ δαιμονίου κατοχῆς
to-hear the Muses as-many-as but without divine possession
καὶ ἐπιπνοίας λόγους τινὰς ὡς ἀληθεῖς παρ᾽ αὑτῶν ἐκόμισαν
and inspiration words some as true from themselves brought
εἰς τὸν βίον ἀτόπους καὶ πονηρούς. ἄκουε δὴ τοῦδε τοῦ
into the life absurd and wicked hear indeed this the
μύθου σφόδρα ἐγρηγορώς τε καὶ τὸν νοῦν προσέχων, ὅπως
myth very awake both and the mind attending so-that
διαμνημονεύσας ἀπαγγείλῃς πρὸς ἐκεῖνον, ᾧ φημί σε
having-remembered you-may-report to that-one whom I-say you
συμβαλεῖν. ἔστι δὲ περὶ τοῦδε τοῦ θεοῦ, παρ᾽ ᾧ νῦν ἐσμεν.
to-meet is and about this the god beside whom now we-are
ἦν μὲν γάρ, ὡς πάντες λέγουσι, Διὸς υἱὸς ἐξ 59
he-was indeed for as all say of-Zeus son from
Ἀλκμήνης, βασιλεὺς δὲ οὐ μόνον Ἄργους, καὶ τῆς
Alcmene king but not only of-Argos and —
Ἑλλάδος ἁπάσης. τοῦτο δὲ οἱ πολλοὶ οὐκ ἴσασιν, ἀλλ᾽
of-Greece whole this but the many not know but
ὅτι αὐτὸς ἀπεδήμει στρατευόμενος καὶ φυλάττων τὴν
that he-himself was-abroad campaigning and guarding the
ἀρχήν, οἱ δ᾽ Εὐρυσθέα φασὶ βασιλεύειν τότε. ταῦτα
rule they and Eurystheus say to-be-king then these-things
μὲν οὖν λέγεται μάτην ὑπ᾽ αὐτῶν.
indeed then are-said in-vain by them

60 ἐκεῖνος δὲ οὐ μόνον τῆς Ἑλλάδος ἦν βασιλεύς, ἀλλ' ἀπ'
that-one but not only — of-Greece was king but from
ἀνίσχοντος ἡλίου μέχρι δυομένου πάσης ἦρχε γῆς καὶ
rising sun to setting all ruled earth and
τῶν ἀνθρώπων ἁπάντων, παρ' οἷς ἱερά ἐστιν Ἡρακλέους.
of-the men all among whom shrines are of-Heracles
61 ἦν δὲ καὶ πεπαιδευμένος ἁπλῶς, οὐ πολυτρόπως
he-was and also educated simply not in-many-ways
οὐδὲ περιττῶς σοφίσμασι καὶ πανουργήμασιν ἀνθρώπων
nor elaborately in-sophistries and knaveries of-men
κακοδαιμόνων. λέγουσι δὲ καὶ ταῦτα περὶ Ἡρακλέους,
ill-starred they-say and also these-things about Heracles
ὡς γυμνὸς ᾔει μόνον ἔχων λεοντῆν καὶ ῥόπαλον.
that naked he-went only having lion-skin and club
62 τοῦτο δὲ οὕτως λέγουσιν, ὅτι ἐκεῖνος οὔτε χρυσίον οὔτε
this and so they-say that that-one neither gold nor
ἀργύριον οὔτε ἐσθῆτα περὶ πολλοῦ ἐποιεῖτο, ἀλλὰ ταῦτα
silver nor clothing of much made but these-things
πάντα ἐνόμιζε τοῦ μηδενὸς ἄξια, πλὴν ὅσον δοῦναι
all he-considered of-the nothing worthy except as-much-as to-give
καὶ χαρίσασθαι. πολλοῖς γοῦν οὐ μόνον χρήματα ἄπειρα
and to-bestow to-many at-least not only money boundless
καὶ γῆν καὶ ἀγέλας ἵππων καὶ βοῶν, ἀλλὰ βασιλείας
and land and herds of-horses and of-oxen but kingdoms
καὶ πόλεις ὅλας ἐδωρήσατο. ἐπίστευε γὰρ αὑτοῦ πάντα
and cities whole he-gave he-believed for his-own all
εἶναι καὶ οὐδὲν ἀλλότριον, προσγίγνεσθαι δὲ τοῖς δοθεῖσι
to-be and nothing another's to-accrue and to-the given-things
τὴν εὔνοιαν τῶν λαβόντων.
the goodwill of-those having-received

οὐ τοίνυν οὐδὲ ἐκεῖνο ἀληθές φασιν ὅτι δὴ περιήει μόνος 63
not then nor that true they-say that indeed he-went-about alone
ἄνευ στρατιᾶς. οὐ γὰρ δυνατὸν πόλεις τε ἑξαιρεῖν καὶ
without army not for possible cities both to-take and
τυράννους καταλύειν καὶ πᾶσι πανταχοῦ προστάττειν χωρὶς
tyrants to-overthrow and to-all everywhere to-command without
δυνάμεως. ὅτι δὲ αὐτουργὸς ἦν καὶ τῇ ψυχῇ πρόθυμος καὶ
force that but self-working he-was and in-the soul eager and
τὸ σῶμα ἱκανὸς καὶ πάντων μάλιστα ἐπόνει, μόνον αὐτὸν
in-the body able and of-all most toiled alone him
ἔφασαν βαδίζειν καὶ πράττειν ἅπαντα ὅσα βούλοιτο.
they-said to-walk and to-do all as-many-as he-wished
καὶ μὴν ὅ γε πατὴρ αὐτοῦ πολλὴν ἐπιμέλειαν ἐποιεῖτο, 64
and indeed the at-least father his much care made
ὁρμάς τε ἀγαθὰς ἐπιπέμπων καὶ εἰς ὁμιλίας ἀνθρώπων
impulses both good sending and into companies of-men
ἀγαθῶν ἄγων. ἐσήμαινε δὲ καὶ δι᾽ οἰωνῶν καὶ δι᾽
good leading he-signified and also through birds and through
ἐμπύρων καὶ διὰ πάσης μαντικῆς ἕκαστα.
sacrifices and through all prophecy each-thing
ἐπεὶ δὲ ἐώρα βουλόμενον ἄρχειν αὐτόν, οὐ τῶν ἡδονῶν οὐδὲ 65
since but he-saw wishing to-rule him not the pleasures nor
τῶν πλεονεξιῶν ἐπιθυμοῦντα, ὧν ἕνεκεν οἱ πολλοὶ τούτου
the advantages desiring of-which for-the-sake the many this
ἐρῶσιν, ἀλλ᾽ ὡς ἂν δύνηται πλεῖστα καὶ πλείστους εὖ
love but so-that — he-might-be-able most and most well
ποιεῖν, ἐπιστάμενος αὐτοῦ γενναίαν οὖσαν τὴν φύσιν, ὅμως
to-do knowing his noble being the nature nevertheless
δὲ ὑπονοῶν ὅσον ἦν ἐν αὐτῷ θνητόν, καὶ ὅτι πολλὰ
but suspecting as-much-as was in him mortal and that many
παραδείγματα ἐν ἀνθρώποις πονηρὰ τρυφῆς καὶ ἀκολασίας
examples among men wicked of-luxury and licentiousness

καὶ πολλοὶ παρατρέπουσιν ἄκοντα τὸν πεφυκότα ὀρθῶς
and many turn-aside unwilling the(-one) formed rightly
ἔξω τῆς αὐτοῦ φύσεώς τε καὶ γνώμης, ταῦτα λογιζόμενος
outside of-the his-own nature both and mind these-things reckoning
Ἑρμῆν ἔπεμψε, κελεύσας ἃ δεῖ ποιεῖν.
Hermes sent having-bidden what it-is-needful to-do

IV · KINGSHIP AND TYRANNY

Hermes leads Heracles to a mountain with twin peaks. On the higher, Royal Peak sits Kingship, radiant and calm, with Justice, Good Order, and Peace beside her and Law, or right reason, as her counselor. On the lower, Tyrant's Peak, reached by paths soaked in blood, sits Tyranny on an unstable gilded throne, hoarding gold, suspicious, grasping, and restless, attended by Cruelty, Insolence, Lawlessness, Faction, and Flattery. Heracles loves the first and would hurl the second from the cliff, and Zeus makes him king of all mankind; he punishes tyrants everywhere, and still guards the rule of the king Dio addresses.

66 ὁ δὲ ἀφικόμενος εἰς Θήβας, ἔνθα νέος ὢν ἐτρέφετο Ἡρακλῆς,
he and having-come to Thebes where young being was-reared Heracles
ἔφραζέν τε ὃς εἴη καὶ παρ' ὅτου πεμφθείς, καὶ ἄγει λαβὼν
told both who he-was and from whom sent and leads having-taken
αὐτὸν ἄφραστον καὶ ἄβατον ἀνθρώποις ὁδόν, ἕως ἦλθεν
him by-untold and untrodden to-men road until he-came
ἐπί τινα ὑπεροχὴν ὄρους περιφανῆ καὶ σφόδρα ὑψηλήν,
to some summit of-mountain conspicuous and very high
τὰ δὲ ἔξωθεν δεινῶς ἀπότομον κρημνοῖς ὀρθίοις καὶ
the-parts but outside terribly sheer with-cliffs steep and
βαθείᾳ φάραγγι ποταμοῦ κύκλῳ περιρρέοντος, πολὺν ψόφον
deep with-ravine of-river round flowing-around much din
τε καὶ ἦχον ἀναδιδόντος, ὡς τοῖς κάτωθεν ἀναβλέπουσι
both and echo sending-up so-that to-those from-below looking-up

μίαν ὁρᾶσθαι τὴν ἄνω κορυφήν, τὸ δὲ ἀληθὲς ἦν δίδυμος
one to-be-seen the upper peak the but truth was twin
ἐκ μιᾶς ῥίζης, καὶ πολύ γε ἀλλήλων διεστήκεσαν.
from one root and far at-least from-one-another they-stood-apart
ἐκαλεῖτο δὲ αὐτῶν ἡ μὲν βασίλειος ἄκρα, ἱερὰ Διὸς 67
was-called and of-them the(-one) indeed royal summit sacred of-Zeus
βασιλέως, ἡ δὲ ἑτέρα τυραννική, Τυφῶνος ἐπώνυμος.
king the and other tyrannical of-Typhon named
δύο δὲ εἶχον ἔξωθεν ἐφόδους εἰς αὐτάς, ἡ μὲν
two and they-had from-outside approaches to themselves the(-one) indeed
βασίλειος ἀσφαλῆ καὶ πλατεῖαν, ὡς ἀκινδύνως τε καὶ
royal safe and broad so-that without-danger both and
ἀπταίστως δι᾽ αὐτῆς εἰσιέναι ἐφ᾽ ἅρματος ἐλαύνοντα,
without-stumbling through it to-enter on chariot driving
εἴ τῳ δεδομένον εἴη παρὰ τοῦ μεγίστου θεῶν· ἡ
if to-anyone given it-were from the greatest of-gods the
δὲ ἑτέρα στενήν τε καὶ σκολιὰν καὶ βίαιον, ὡς τοὺς
and other narrow both and crooked and violent so-that the
πλείστους πειρωμένους αὐτῆς οἴχεσθαι κατὰ τῶν κρημνῶν
most attempting it to-be-gone down the cliffs
καὶ τοῦ ῥεύματος, ἅτε οἶμαι παρὰ δίκην ἰόντας.
and the stream as I-think against justice going
φαίνεται μὲν οὖν, ὅπερ ἔφην, τοῖς πολλοῖς, ἅτε ὁρῶσι 68
appears indeed then as I-said to-the many as seeing
μακρόθεν, ἄμφω μία τε καὶ ἐν ταὐτῷ σχεδόν, ὑπερέχει
from-afar both one both and in the-same nearly overtops
δὲ ἡ βασίλειος κορυφὴ τοσοῦτον ὥστ᾽ ἐκείνη μὲν ἐπάνω
but the royal peak so-much that that-one indeed above
τῶν νεφῶν ἐστιν, ἐν αὐτῷ τῷ καθαρῷ καὶ αἰθρίῳ ἀέρι,
the clouds is in very the pure and clear air

ἡ δὲ ἑτέρα πολὺ κατωτέρω, περὶ αὐτὴν μάλιστα τὴν
the and other much lower about it most the
τῶν νεφῶν συστροφήν, σκοτεινὴ καὶ ἀχλυώδης.
of-the clouds gathering dark and misty

69 ἄγων οὖν ἐκεῖσε ὁ Ἑρμῆς ἐπέδειξε τὴν φύσιν τοῦ
leading then thither — Hermes showed the nature of-the
χωρίου. τοῦ δὲ Ἡρακλέους, ἅτε νέου καὶ φιλοτίμου,
place — and Heracles as young and honor-loving
προθυμουμένου θεάσασθαι τἄνδον, Οὐκοῦν ἔπου, φησίν,
eager to-behold the-things-within therefore follow he-says
ἵνα καὶ σαφῶς ἴδῃς τὴν διαφορὰν τῶν ἄλλων, ἃ
so-that also clearly you-may-see the difference of-the others which
λανθάνει τοὺς ἀνοήτους.
escapes the senseless

70 ἐπεδείκνυεν οὖν αὐτῷ πρῶτον ἐπὶ τῆς μείζονος κορυφῆς
showed then to-him first on the greater peak
καθημένην ἐν θρόνῳ λαμπρῷ γυναῖκα εὐειδῆ καὶ μεγάλην,
sitting on throne brilliant woman beautiful and tall
ἐσθῆτι λευκῇ κεκοσμημένην, σκῆπτρον ἔχουσαν οὐ χρυσοῦν
in-clothing white adorned scepter having not golden
οὐδὲ ἀργυροῦν, ἀλλ᾽ ἑτέρας φύσεως καθαρᾶς καὶ πολὺ
nor silver but of-another nature pure and much
λαμπροτέρας, ὁποίαν μάλιστα τὴν Ἥραν γράφουσι·
more-brilliant such-as most — Hera they-paint

71 τὸ δὲ πρόσωπον φαιδρὸν ὁμοῦ καὶ σεμνόν, ὡς τοὺς μὲν
the and face radiant at-once and august so-that the indeed
ἀγαθοὺς ἅπαντας θαρρεῖν ὁρῶντας, κακὸν δὲ μηδένα
good all to-take-courage seeing bad but no-one
δύνασθαι προσιδεῖν, μὴ μᾶλλον ἢ τὸν ἀσθενῆ τὴν ὄψιν
to-be-able to-look-at no more than the weak in-the sight
ἀναβλέψαι πρὸς τὸν τοῦ ἡλίου κύκλον· καθεστηκὸς δὲ
to-look-up toward the of-the sun disk settled and

καὶ ὅμοιον αὐτῆς τὸ εἶδος ὁρᾶσθαι καὶ τὸ βλέμμα οὐ
and constant her the form to-be-seen and the gaze not
μετατρεπόμενον·
turning-aside
πολλὴν δ᾽ εὐφημίαν τε καὶ ἡσυχίαν ἀθόρυβον κατέχειν 72
much and reverent-silence both and quiet undisturbed to-hold
τὸν τόπον. ἦν δὲ ἅπαντα μεστὰ καρπῶν τε καὶ ζῴων
the place were and all-things full of-fruits both and of-animals
εὐθηνούντων ἀπὸ παντὸς γένους· παρῆν δὲ καὶ χρυσὸς
thriving of every kind was-present and also gold
αὐτόθι ἄπλετος σεσωρευμένος καὶ ἄργυρος καὶ χαλκὸς καὶ
there boundless heaped-up and silver and bronze and
σίδηρος. οὐ μὴν ἐκείνη γε οὐδὲν τῷ χρυσῷ προσεῖχεν
iron not indeed she at-least nothing to-the gold paid-attention
οὐδὲ ἐτέρπετο, ἀλλὰ μᾶλλον τοῖς καρποῖς τε καὶ ζῴοις.
nor took-delight but rather in-the fruits both and animals
ἰδὼν οὖν αὐτὴν ὁ Ἡρακλῆς ᾐδέσθη τε καὶ ἠρυθρίασεν, 73
having-seen then her — Heracles felt-reverence both and blushed
τιμῶν καὶ σεβόμενος, ὡς ἂν ἀγαθὸς παῖς μητέρα γενναίαν.
honoring and revering as — good son mother noble
καὶ ἤρετο τίς ἐστι θεῶν τὸν Ἑρμῆν· ὁ δὲ εἶπεν, Αὕτη
and asked who is of-gods — Hermes he and said this-one
σοι μακαρία δαίμων Βασιλεία, Διὸς βασιλέως ἔκγονος.
for-you blessed divinity Kingship of-Zeus king offspring
ὁ δὲ Ἡρακλῆς ἐχάρη καὶ ἐθάρρησε πρὸς αὐτήν. καὶ
— and Heracles rejoiced and took-courage toward her and
αὖθις ἐπήρετο τὰς σὺν αὐτῇ γυναῖκας. Τίνες εἰσίν; ἔφη·
again asked-about the with her women who are-they he-said
ὡς εὐσχήμονες καὶ μεγαλοπρεπεῖς καὶ ἀρρενωποί.
how comely and magnificent and manly

74 Ἥδε μέν, ἔφη, σοι ἡ προσορῶσα γοργόν τε καὶ πρᾷον,
this indeed he-said for-you the looking fierce both and gentle
ἐκ δεξιῶν καθημένη, Δίκη, πλείστῳ δὴ καὶ φανερωτάτῳ
on right sitting Justice most indeed and most-visible
λάμπουσα κάλλει. παρὰ δὲ αὐτὴν Εὐνομία, πάνυ ὁμοία
shining with-beauty beside and her Good-Order very like
καὶ μικρὸν διαφέρουσα τὸ εἶδος.
and little differing in-the form
75 ἐκ δὲ τοῦ ἐπὶ θάτερα μέρους γυνὴ σφόδρα ὡραία καὶ
on and the to the-other side woman very blooming and
ἁβρῶς ἐσταλμένη καὶ μειδιῶσα ἀλύπως· Εἰρήνην καλοῦσιν
delicately dressed and smiling without-grief Peace they-call
αὐτήν· ὁ δ' ἐγγὺς οὗτος ἑστηκὼς τῆς Βασιλείας παρ'
her the and near this-one standing — of-Kingship beside
αὐτὸ τὸ σκῆπτρον ἔμπροσθεν ἰσχυρὸς ἀνήρ, πολιὸς καὶ
very the scepter in-front strong man gray and
μεγαλόφρων, οὗτος δὴ Νόμος, ὁ δὲ αὐτὸς καὶ λόγος
great-minded this-one indeed Law the and same also reason
ὀρθὸς κέκληται, σύμβουλος καὶ πάρεδρος, οὗ χωρὶς
right is-called counselor and assessor of-whom without
οὐδὲν ἐκείναις πρᾶξαι θέμις οὐδὲ διανοηθῆναι.
nothing for-those to-do lawful nor to-think
76 ταῦτα μὲν οὖν ἀκούων καὶ ὁρῶν ἐτέρπετο καὶ προσεῖχε
these-things indeed then hearing and seeing he-delighted and attended
τὸν νοῦν, ὡς οὐδέποτε αὐτῶν ἐπιλησόμενος. ἐντεῦθεν δὴ
the mind as never them going-to-forget thence indeed
ἐπεὶ κατιόντες ἐγένοντο κατὰ τὴν τυραννικὴν εἴσοδον, Δεῦρο,
when going-down they-were at the tyrannical entrance hither
ἔφη, θέασαι καὶ τὴν ἑτέραν, ἧς ἐρῶσιν οἱ πολλοὶ καὶ περὶ
he-said behold also the other whom love the many and about
ἧς πολλὰ καὶ παντοδαπὰ πράγματα ἔχουσι, φονεύοντες οἱ
whom many and manifold troubles they-have murdering the

ταλαίπωροι, παῖδές τε γονεῦσι πολλάκις ἐπιβουλεύοντες
wretched children both against-parents often plotting
καὶ γονεῖς παισὶ καὶ ἀδελφοὶ ἀδελφοῖς, τὸ μέγιστον
and parents against-children and brothers against-brothers the greatest
κακὸν ἐπιποθοῦντες καὶ μακαρίζοντες, ἐξουσίαν μετὰ ἀνοίας.
evil longing-for and blessing license with folly
καὶ δὴ πρῶτον μὲν αὐτῷ τὰ περὶ τὴν εἴσοδον 77
and indeed first indeed to-him the-things about the entrance
ἐδείκνυεν, ὡς μία μὲν ἐφαίνετο πρόδηλος, καὶ αὐτὴ
he-showed how one indeed appeared plain and it
σχεδὸν, ὁποίαν πρότερον εἶπον, ἐπισφαλὴς καὶ παρ᾽
nearly such-as before I-said treacherous and along
αὐτὸν φέρουσα τὸν κρημνόν, πολλαὶ δὲ ἄδηλοι καὶ
very leading the cliff many and hidden and
ἀφανεῖς διαδύσεις, καὶ κύκλῳ πᾶς ὑπόνομος ὁ τόπος
invisible passages and round all undermined the place
καὶ διατετμημένος ὑπ᾽ αὐτὸν οἶμαι τὸν θρόνον, αἱ δὲ
and cut-through under very I-think the throne the and
πάροδοι καὶ ἀτραποὶ πᾶσαι πεφυρμέναι αἵματι καὶ μεσταὶ
approaches and paths all defiled with-blood and full
νεκρῶν. διὰ δὲ τούτων οὐδεμιᾶς ἦγεν αὐτόν, ἀλλ᾽
of-corpses through but these none he-led him but
ἔξωθεν καθαρωτέραν, ἅτε οἶμαι θεατὴν ἐσόμενον.
from-outside a-purer as I-think spectator going-to-be
ἐπεὶ δὲ εἰσῆλθον, καταλαμβάνουσι τὴν Τυραννίδα καθημένην 78
when and they-entered they-find — Tyranny sitting
ὑψηλὴν ἐξεπίτηδες, προσποιουμένην καὶ ἀφομοιοῦσαν
high on-purpose pretending and likening
αὑτὴν τῇ Βασιλείᾳ, πολὺ δέ, ὡς ἐνόμιζεν, ὑψηλοτέρῳ καὶ
herself — to-Kingship much but as she-thought on-higher and
κρείττονι τῷ θρόνῳ, μυρίας ἄλλας τινὰς ἔχοντι γλυφάς,
better the throne myriad other some having carvings

καὶ διαθέσει χρυσοῦ καὶ ἐλέφαντος καὶ ἠλέκτρου καὶ
and in-arrangement of-gold and of-ivory and of-amber and
ἐβένου καὶ παντοδαπῶν χρωμάτων πεποικιλμένῳ. τὴν δὲ
of-ebony and of-all-kinds of-colors adorned in-the and
βάσιν οὐκ ἦν ἀσφαλὴς ὁ θρόνος οὐδὲ
base not was safe the throne nor
79 ἡδρασμένος, ἀλλὰ κινούμενός τε καὶ ὀκλάζων. ἦν δὲ
settled but moving both and sinking was and
οὐδ' ἄλλο οὐδὲν ἐν κόσμῳ διακείμενον, ἀλλὰ πρὸς δόξαν
not other nothing in order arranged but for show
ἅπαντα καὶ ἀλαζονείαν καὶ τρυφήν, πολλὰ μὲν σκῆπτρα,
all-things and boastfulness and luxury many indeed scepters
πολλαὶ δὲ τιάραι καὶ διαδήματα ἐπὶ τῆς κεφαλῆς. καὶ δὴ
many and tiaras and diadems on the head and indeed
μιμουμένη τὸ ἐκείνης ἦθος ἀντὶ μὲν τοῦ προσφιλοῦς
imitating the of-that-one character instead-of indeed the friendly
μειδιάματος ταπεινὸν ἐσεσήρει καὶ ὕπουλον, ἀντὶ δὲ
smile base she-grinned and festering instead-of and
τοῦ σεμνοῦ βλέμματος σκυθρωπὸν ὑφεωρᾶτο καὶ ἄγριον.
the august gaze sullen she-looked-askance and savage
80 ἵνα δὲ φαίνοιτο μεγαλόφρων, οὐ προσέβλεπε τοὺς
so-that and she-might-appear great-minded not she-looked-at those
προσιόντας, ἀλλ' ὑπερεώρα καὶ ἠτίμαζεν. ἐκ δὲ τούτου
approaching but despised and dishonored from and this
πᾶσιν ἀπηχθάνετο, πάντας δὲ ὑπενόει. καθημένη δὲ
to-all she-was-hated all and she-suspected sitting and
ἀτρεμίζειν οὐκ ἐδύνατο, θαμινὰ δὲ κύκλῳ περιέβλεπε
to-be-still not she-could frequently but round she-looked-about
καὶ ἀνεπήδα πολλάκις ἐκ τοῦ θρόνου. τὸ δὲ χρυσίον
and leaped-up often from the throne the and gold
αἴσχιστα ἐφύλαττεν ἐν τοῖς κόλποις, πάλιν δὲ ἐρρίπτει
most-shamefully she-guarded in the bosom again and would-throw-away

φοβηθεῖσα ἀθρόον, εἶτ' εὐθὺς ἥρπαζεν ὅ τι ἔχοι
having-taken-fright in-a-heap then at-once she-snatched what ever might-have
τις τῶν παριόντων καὶ τὸ βραχύτατον.
anyone of-those passing even the smallest
ἡ δὲ ἐσθὴς παντοδαπή, τοῦτο μὲν ἁλουργίδων, τοῦτο 81
the and clothing of-all-kinds here indeed of-purple there
δὲ φοινικῶν, τοῦτο δὲ κροκωτῶν· ἦσαν δὲ καὶ λευκοί
and of-crimson there and of-saffron were and also white
τινες φαινόμενοι τῶν πέπλων· πολλὰ δὲ καὶ κατέρρηκτο
some appearing of-the robes many and also was-torn
τῆς στολῆς. χρώματα δὲ παντοδαπὰ ἠφίει, φοβουμένη
of-the dress colors and of-all-kinds she-let-out fearing
καὶ ἀγωνιῶσα καὶ ἀπιστοῦσα καὶ ὀργιζομένη, καὶ ποτὲ
and agonizing and distrusting and raging and at-times
μὲν ὑπὸ λύπης ταπεινή, ποτὲ δὲ ὑφ' ἡδονῆς μετέωρος
indeed by grief humbled at-times and by pleasure elated
ἑωρᾶτο, καὶ νῦν μὲν ἐγέλα τῷ προσώπῳ πάνυ
she-was-seen and now indeed she-laughed with-the face very
ἀσελγῶς, πάλιν δὲ εὐθὺς ἐθρήνει.
wantonly again and at-once lamented
ἦν δὲ καὶ ὅμιλος περὶ αὐτὴν γυναικῶν οὐδὲν ἐκείναις ὁμοίων, 82
was and also crowd about her of-women nothing to-those like
αἷς ἔφην εἶναι περὶ τὴν Βασιλείαν, ἀλλ' Ὠμότης καὶ Ὕβρις
whom I-said to-be about — Kingship but Cruelty and Insolence
καὶ Ἀνομία καὶ Στάσις, αἳ πᾶσαι διέφθειρον αὐτὴν καὶ
and Lawlessness and Faction who all corrupted her and
κάκιστα ἀπώλλυον. ἀντὶ δὲ Φιλίας Κολακεία παρῆν,
most-wretchedly destroyed instead-of and Friendship Flattery was-present
δουλοπρεπὴς καὶ ἀνελεύθερος, οὐδεμιᾶς ἧττον ἐπιβουλεύουσα
slavish and illiberal of-none less plotting
ἐκείνων, ἀλλὰ μάλιστα δὴ πάντων ἀπολέσαι ζητοῦσα.
than-those but most indeed of-all to-destroy seeking

83 ὡς δὲ καὶ ταῦτα ἱκανῶς τεθέατο, πυνθάνεται αὐτοῦ ὁ
when and also these-things sufficiently he-had-viewed asks him —
Ἑρμῆς πότερα αὐτὸν ἀρέσειε τῶν πραγμάτων καὶ ποτέρα
Hermes which him pleased of-the affairs and which
τῶν γυναικῶν. Ἀλλὰ τὴν μὲν ἑτέραν, ἔφη, θαυμάζω καὶ
of-the women but the indeed other he-said I-admire and
ἀγαπῶ, καὶ δοκεῖ μοι θεὸς ἀληθῶς εἶναι, ζήλου καὶ
love and seems to-me god truly to-be of-emulation and
μακαρισμοῦ ἀξία, ταύτην δὲ τὴν ὑστέραν ἐχθίστην ἔγωγε
of-blessing worthy this but the latter most-hateful I
ἡγοῦμαι καὶ μιαρωτάτην, ὥστε ἥδιστα ἂν αὐτὴν ὤσαιμι
consider and most-foul so-that most-gladly — her I-would-push
κατὰ τούτου τοῦ σκοπέλου καὶ ἀφανίσαιμι. ταῦτ' οὖν
down this the rock and would-make-vanish these-things then
ἐπῄνεσεν ὁ Ἑρμῆς καὶ τῷ Διὶ ἔφρασεν.
praised — Hermes and — to-Zeus told

84 κἀκεῖνος ἐπέτρεψεν αὐτῷ βασιλεύειν τοῦ σύμπαντος
and-he entrusted to-him to-be-king of-the whole
ἀνθρώπων γένους, ὡς ὄντι ἱκανῷ. τοιγαροῦν ὅπου μὲν
of-men race as being able therefore where indeed
ἴδοι τυραννίδα καὶ τύραννον ἐκόλαζε καὶ ἀνῄρει παρά τε
he-saw tyranny and tyrant he-punished and destroyed among both
Ἕλλησι καὶ βαρβάροις· ὅπου δὲ βασιλείαν καὶ βασιλέα,
Greeks and barbarians where but kingship and king
ἐτίμα καὶ ἐφύλαττεν. καὶ διὰ τοῦτο τῆς γῆς καὶ
he-honored and guarded and because-of this of-the earth and
τῶν ἀνθρώπων σωτῆρα εἶναι, οὐχ ὅτι τὰ θηρία αὐτοῖς
of-the men savior to-be not because the beasts from-them
ἀπήμυνεν· πόσον γὰρ ἄν τι καὶ βλάψειε λέων ἢ σῦς
he-warded-off how-much for — anything even could-it-harm lion or boar
ἄγριος; ἀλλ' ὅτι τοὺς ἀνημέρους καὶ πονηροὺς ἀνθρώπους
wild but because the savage and wicked men

ἐκόλαζε καὶ τῶν ὑπερηφάνων τυράννων κατέλυε καὶ ἀφῃρεῖτο
he-punished and of-the arrogant tyrants overthrew and took-away
τὴν ἐξουσίαν. καὶ νῦν ἔτι τοῦτο δρᾷ, καὶ βοηθός ἐστι καὶ
the power and now still this he-does and helper is and
φύλαξ σοι τῆς ἀρχῆς, ἕως ἂν τυγχάνῃς βασιλεύων.
guardian for-you of-the rule as-long-as — you-happen reigning

ON KINGSHIP II

I · ALEXANDER ON HOMER

At Dium, back from a campaign, Philip asks the young Alexander why he cares only for Homer. Alexander answers that only Homer's poetry is truly noble and kingly; other poems serve drinkers, lovers, or the common folk, and Hesiod is a poet for shepherds, carpenters, and farmers, which is why he beat Homer before an audience of farmers. Asked whether he would rather be Agamemnon, Achilles, or Homer, Alexander would outdo Achilles, since Philip is no worse than Peleus nor Aristotle than Phoenix; he would rather be proclaimed than proclaim others, like a herald, though a king needs rhetoric, as Homer shows in Phoenix.

1 Λέγεταί ποτε Ἀλέξανδρον τῷ πατρὶ Φιλίππῳ μειράκιον ὄντα
it-is-said once Alexander to-the father Philip youth being
διαλεχθῆναι περὶ Ὁμήρου μάλα ἀνδρείως καὶ μεγαλοφρόνως·
to-have-conversed about Homer very manfully and high-mindedly
οἱ δὲ αὐτοὶ λόγοι οὗτοι σχεδόν τι καὶ περὶ βασιλείας
the and same words these nearly somewhat also about kingship
ἦσαν. ἐτύγχανε μὲν γὰρ ὁ Ἀλέξανδρος στρατευόμενος ἤδη
were happened indeed for — Alexander campaigning already
μετὰ τοῦ πατρός, καίτοι τοῦ Φιλίππου κωλύοντος· ὁ δὲ
with the father and-yet — Philip forbidding he but
οὐχ οἷός τ' ἦν κατέχειν αὑτὸν, ὥσπερ οἱ γενναῖοι σκύλακες
not able — was to-restrain himself as the noble puppies
οὐχ ὑπομένουσιν ἀπολείπεσθαι τῶν ἐπὶ θήραν ἐξιόντων,
not endure to-be-left-behind from-those to hunt going-out
ἀλλὰ ξυνέπονται πολλάκις ἀπορρήξαντες τὰ δεσμά.
but follow-along often having-broken the bonds
2 ἐνίοτε μὲν οὖν ταράττουσιν ἐν τῷ ἔργῳ διὰ τὴν
sometimes indeed then they-confuse in the work because-of the
νεότητα καὶ τὴν ἐπιθυμίαν φθεγγόμενοι πρὸ τοῦ καιροῦ
youth and the eagerness giving-tongue before the time

καὶ τὸ θηρίον ἀνιστάντες· ἐνίοτέ γε μὴν εἷλον αὐτοὶ
and the beast rousing sometimes at-least indeed caught they-themselves
προπηδήσαντες. τοιαῦτα ἐκεῖνος ἔπασχε τὸ πρῶτον, ὥστε
having-leapt-ahead such-things he experienced at-the first so-that
καὶ τῆς ἐν Χαιρωνείᾳ μάχης τε καὶ νίκης φασὶν αὐτὸν
also of-the at Chaeronea battle both and victory they-say him
αἴτιον γενέσθαι, τοῦ πατρὸς ὀκνοῦντος τὸν κίνδυνον.
cause to-have-become the father shrinking-from the danger
τότε δ' οὖν ἀπὸ στρατείας ἥκοντες ἐν Δίῳ τῆς Πιερίας
then but then from campaign having-come at Dium — of-Pieria
ἔθυον ταῖς Μούσαις, καὶ τὸν ἀγῶνα τῶν Ὀλυμπίων
they-sacrificed to-the Muses and the contest of-the Olympia
ἐτίθεσαν, ὅν φασιν ἀρχαῖον εἶναι παρ' αὐτοῖς.
were-holding which they-say ancient to-be among them
ἤρετο οὖν αὐτὸν ὁ Φίλιππος ἐν τῇ συνουσίᾳ, Διὰ τί 3
asked then him — Philip in the gathering for what
ποτε, ὦ παῖ, σφόδρα οὕτως ἐκπέπληξαι τὸν Ὅμηρον
ever O boy greatly so are-you-struck-with — Homer
ὥστε διατρίβεις περὶ μόνον τῶν ποιητῶν. ἐχρῆν μέντοι
that you-spend-time about alone of-the poets it-was-needful indeed
μηδὲ τῶν ἄλλων ἀμελῶς ἔχειν. σοφοὶ γὰρ οἱ ἄνδρες.
not-even of-the others carelessly to-treat wise for the men
καὶ ὁ Ἀλέξανδρος ἔφη, Ὅτι δοκεῖ μοι, ὦ πάτερ, οὐ
and — Alexander said because seems to-me O father not
πᾶσα ποίησις βασιλεῖ πρέπειν, ὥσπερ οὐδὲ στολή.
every poetry to-king to-befit as nor dress
τὰ μὲν οὖν ἄλλα ποιήματα ἔγωγε ἡγοῦμαι τὰ μὲν 4
the indeed then other poems I consider the(-ones) indeed
συμποτικὰ αὐτῶν, τὰ δὲ ἐρωτικά. τὰ δὲ ἐγκώμια
convivial of-them the(-others) and erotic the(-others) and encomia
ἀθλητῶν τε καὶ ἵππων νικώντων, τὰ δ' ἐπὶ τοῖς
of-athletes both and horses winning the(-others) and over the

τεθνεῶσι θρήνους, τὰ δὲ γέλωτος ἕνεκεν ἢ λοιδορίας
dead laments the(-others) and of-laughter for-the-sake or abuse
πεποιημένα, ὥσπερ τὰ τῶν κωμῳδοδιδασκάλων καὶ τὰ
made as the of-the comic-poets and the
τοῦ Παρίου ποιητοῦ·
of-the Parian poet
5 ἴσως δέ τινα αὐτῶν καὶ δημοτικὰ λέγοιτ' ἄν,
perhaps and some of-them also popular would-be-called —
συμβουλεύοντα καὶ παραινοῦντα τοῖς πολλοῖς καὶ ἰδιώταις,
advising and exhorting to-the many and private-men
καθάπερ οἶμαι τὰ Φωκυλίδου καὶ Θεόγνιδος· ἀφ' ὧν τί
as I-think the of-Phocylides and of-Theognis from which what
ἂν ὠφεληθῆναι δύναιτο ἀνὴρ ἡμῖν ὅμοιος,
— to-be-benefited could man to-us like

πάντων μὲν κρατέειν ἐθέλων, πάντεσσι δ' ἀνάσσειν;
of-all indeed to-master wishing over-all and to-rule

6 τὴν δέ γε Ὁμήρου ποίησιν μόνην ὁρῶ τῷ ὄντι γενναίαν
the but at-least of-Homer poetry alone I-see in-the being noble
καὶ μεγαλοπρεπῆ καὶ βασιλικήν, ᾗ πρέπει τὸν νοῦν
and magnificent and kingly to-which it-befits the mind
προσέχειν ἄνδρα μάλιστα μὲν ἄρξειν μέλλοντα τῶν
to-attend man most indeed to-be-going-to-rule going-to of-the
ὅποι ποτὲ ἀνθρώπων, εἰ δὲ μή, τῶν πλείστων καὶ
wherever ever men if but not of-the most and
φανερωτάτων, ἀτεχνῶς γε ἐσόμενον κατ' ἐκεῖνον
most-conspicuous simply at-least going-to-be according-to him
ποιμένα λαῶν. ἢ πῶς οὐκ ἄτοπον ἵππῳ μὲν μὴ ἐθέλειν
shepherd of-peoples or how not absurd with-horse indeed not to-wish

ἢ τῷ ἀρίστῳ χρῆσθαι τὸν βασιλέα, τῶν δὲ ποιητῶν
than with-the best to-deal the king of-the but poets
καὶ τοῖς ἥττοσιν ἐντυγχάνειν, ὥσπερ σχολὴν ἄγοντα;
also the inferior to-read as leisure having
εὖ ἴσθι, ἔφη, ὦ πάτερ, ἐγὼ οὐ μόνον ποιητὴν ἕτερον, ἀλλ' 7
well know he-said O father I not only poet other but
οὐδὲ μέτρον ἄλλο ἢ τὸ Ὁμήρου ἡρῷον ἀκούων ἀνέχομαι.
not-even meter other than the of-Homer heroic hearing I-endure
πάνυ οὖν ὁ Φίλιππος αὐτὸν ἠγάσθη τῆς μεγαλοφροσύνης,
very then — Philip him admired for-the high-mindedness
ὅτι δῆλος ἦν οὐδὲν φαῦλον οὐδὲ ταπεινὸν ἐπινοῶν,
because clear he-was nothing base nor humble intending
ἀλλὰ τοῖς τε ἥρωσι καὶ τοῖς ἡμιθέοις παραβαλλόμενος.
but to-the both heroes and to-the demigods comparing-himself
ὅμως δὲ κινεῖν αὐτὸν βουλόμενος, Τὸν δὲ Ἡσίοδον, 8
nevertheless but to-stir him wishing the but Hesiod
ὦ Ἀλέξανδρε, ὀλίγου ἄξιον κρίνεις, ἔφη, ποιητήν; Οὐκ
O Alexander of-little worth do-you-judge he-said poet not
ἔγωγε, εἶπεν, ἀλλὰ τοῦ παντός, οὐ μέντοι βασιλεῦσιν οὐδὲ
I he-said but of-the all not indeed for-kings nor
στρατηγοῖς ἴσως. Ἀλλὰ τίσι μὴν; καὶ ὁ Ἀλέξανδρος
for-generals perhaps but for-whom indeed and — Alexander
γελάσας, Τοῖς ποιμέσιν, ἔφη, καὶ τοῖς τέκτοσι καὶ τοῖς
having-laughed for-the shepherds he-said and for-the carpenters and for-the
γεωργοῖς. τοὺς μὲν γὰρ ποιμένας φησὶ φιλεῖσθαι ὑπὸ
farmers the indeed for shepherds he-says to-be-loved by
τῶν Μουσῶν, τοῖς δὲ τέκτοσι μάλα ἐμπείρως παραινεῖ
the Muses to-the and carpenters very skillfully he-advises
πηλίκον χρὴ τὸν ἄξονα τεμεῖν, καὶ τοῖς γεωργοῖς,
how-large it-is-needful the axle to-cut and to-the farmers
ὁπηνίκα ἄρξασθαι πίθου.
when to-begin of-the-jar

9 Τί οὖν; οὐχὶ ταῦτα χρήσιμα, ἔφη, τοῖς ἀνθρώποις, ὁ
what then not these-things useful he-said to-the men —
Φίλιππος; Οὐχ ἡμῖν γε, εἶπεν, ὦ πάτερ, οὐδὲ Μακεδόσι
Philip not to-us at-least he-said O father nor to-Macedonians
τοῖς νῦν, ἀλλὰ τοῖς πρότερον, ἡνίκα νέμοντες καὶ
the now but to-the earlier when grazing and
γεωργοῦντες Ἰλλυριοῖς ἐδούλευον καὶ Τριβαλλοῖς. Οὐδὲ
farming to-Illyrians they-were-slaves and to-Triballians not-even
τὰ περὶ τὸν σπόρον, ἔφη, καὶ τὸν ἀμητόν, ὁ Φίλιππος,
the-things about the sowing he-said and the reaping — Philip
ἀρέσκει σοι τοῦ Ἡσιόδου μεγαλοπρεπῶς οὕτως εἰρημένα;
please you — of-Hesiod magnificently so spoken

Πληιάδων Ἀτλαγενέων ἐπιτελλομενάων
of-Pleiades Atlas-born rising
ἄρχεσθ' ἀμητοῦ, ἀρότοιο δὲ δυσομενάων.
begin the-reaping of-the-plowing and setting

10 Πολύ γε μᾶλλον, εἶπεν ὁ Ἀλέξανδρος, τὰ παρ'
much at-least more said — Alexander the-things in
Ὁμήρῳ γεωργικά. Καὶ ποῦ περὶ γεωργίας εἴρηκεν Ὅμηρος;
Homer farming and where about farming has-said Homer
ἤρετο ὁ Φίλιππος, ἢ τὰ ἐν τῇ ἀσπίδι μιμήματα λέγεις
asked — Philip or the-things on the shield representations you-mean

τῶν ἀρούντων καὶ θεριζόντων καὶ τρυγώντων; ἥκιστά
of-those plowing and reaping and harvesting-grapes least
γε, εἶπεν ὁ Ἀλέξανδρος, ἀλλὰ ἐκεῖνα πολὺ μᾶλλον·
at-least said — Alexander but those much rather

οἱ δ' ὥστ' ἀμητῆρες ἐναντίοι ἀλλήλοισιν
they and as reapers opposite to-one-another
ὄγμον ἐλαύνωσιν ἀνδρὸς μάκαρος κατ' ἄρουραν
swath drive of-man blessed over field
πυρῶν ἢ κριθῶν· τὰ δὲ δράγματα ταρφέα πίπτει·
of-wheat or of-barley the and sheaves thick fall
ὣς Τρῶες καὶ Ἀχαιοὶ ἐπ' ἀλλήλοισι θορόντες
so Trojans and Achaeans on one-another having-leapt
δῄουν, οὐδ' ἕτεροι μνώοντ' ὀλοοῖο φόβοιο.
slew nor either-side thought of-ruinous rout

Ταῦτα μέντοι ποιῶν Ὅμηρος ἡττᾶτο ὑπὸ Ἡσιόδου, ὁ 11
these-things however making Homer was-defeated by Hesiod —
Φίλιππος εἶπεν· ἢ οὐκ ἀκήκοας τὸ ἐπίγραμμα τὸ ἐν
Philip said or not have-you-heard the epigram the on
Ἑλικῶνι ἐπὶ τοῦ τρίποδος·
Helicon on the tripod

Ἡσίοδος Μούσαις Ἑλικωνίσι τόνδ' ἀνέθηκεν
Hesiod to-Muses of-Helicon this dedicated
ὕμνῳ νικήσας ἐν Χαλκίδι θεῖον Ὅμηρον;
in-song having-defeated at Chalcis divine Homer

Καὶ μάλα δικαίως, εἶπεν ὁ Ἀλέξανδρος, ἡττᾶτο· οὐ γὰρ 12
and very justly said — Alexander he-was-defeated not for
ἐν βασιλεῦσιν ἠγωνίζετο, ἀλλ' ἐν γεωργοῖς καὶ ἰδιώταις,
among kings he-contended but among farmers and private-men

μᾶλλον δὲ ἐν ἀνθρώποις φιληδόνοις καὶ μαλακοῖς.
rather and among men pleasure-loving and soft
τοιγαροῦν ἠμύνατο τοὺς Εὐβοέας διὰ τῆς ποιήσεως
therefore avenged-himself-on the Euboeans through the poetry
Ὅμηρος. Πῶς; ἤρετο θαυμάσας ὁ Φίλιππος. Ὅτι μόνους
Homer how asked having-wondered — Philip because alone
αὐτοὺς τῶν Ἑλλήνων περιέκειρεν αἴσχιστα, κομᾶν
them of-the Greeks he-sheared most-shamefully to-wear-long-hair
ὄπισθεν ἀφεὶς ὥσπερ οἱ νῦν τοὺς παῖδας τοὺς ἁπαλούς.
behind having-let as the now the boys the delicate
13 καὶ ὁ Φίλιππος γελάσας, ὁρᾷς, ἦ δ' ὅς, ὦ Ἀλέξανδρε,
and — Philip having-laughed do-you-see said and he O Alexander
ὅτι δεῖ μὴ λυπεῖν τοὺς ἀγαθοὺς ποιητὰς μηδὲ τοὺς
that it-is-needful not to-vex the good poets nor the
δεινοὺς συγγραφέας, ὡς κυρίους ὄντας ὅ τι βούλονται
clever historians as masters being what ever they-wish
περὶ ἡμῶν λέγειν. Οὐ πάντως, εἶπε, κυρίους. τῷ γοῦν
about us to-say not altogether he-said masters — at-least
Στησιχόρῳ ψευσαμένῳ κατὰ τῆς Ἑλένης οὐ συνήνεγκεν.
to-Stesichorus having-lied against — Helen not it-turned-out-well
ὁ μέντοι Ἡσίοδος, ὦ πάτερ, δοκεῖ μοι οὐδὲ αὐτὸς
— however Hesiod O father seems to-me not-even himself
ἀγνοεῖν τὴν ἑαυτοῦ δύναμιν ὅσον ἐλείπετο Ὁμήρου.
to-be-ignorant-of the his-own power how-much he-fell-short of-Homer
14 Πῶς λέγεις; Ὅτι ἐκείνου περὶ τῶν ἡρώων ποιήσαντος
how do-you-mean because that-one about the heroes having-composed
αὐτὸς ἐποίησε Γυναικῶν κατάλογον, καὶ τῷ ὄντι τὴν
himself composed of-women catalog and in-the being the
γυναικωνῖτιν ὕμνησε, παραχωρήσας Ὁμήρῳ τοὺς ἄνδρας
women's-quarters he-hymned having-yielded to-Homer the men
ἐπαινέσαι. ἐκ τούτου δὲ ἤρετο ὁ Φίλιππος, Ἀλλὰ σύ, ὦ
to-praise from this and asked — Philip but you O

Ἀλέξανδρε, πότερον ἕλοιο ἂν Ἀγαμέμνων ἢ Ἀχιλλεὺς
Alexander whether would-you-choose — Agamemnon or Achilles
ἢ ἐκείνων τις γεγονέναι τῶν ἡρώων ἢ Ὅμηρος;
or of-those some to-have-been of-the heroes or Homer
Οὐ μέντοι, ἦ δ' ὃς ὁ Ἀλέξανδρος, ἀλλὰ ὑπερβάλλειν πολὺ 15
not indeed said and he — Alexander but to-surpass far
τὸν Ἀχιλλέα καὶ τοὺς ἄλλους. οὔτε γὰρ σὲ χείρονα νομίζω
— Achilles and the others neither for you worse I-consider
τοῦ Πηλέως οὔτε τῆς Φθίας ἀσθενεστέραν τὴν Μακεδονίαν
— than-Peleus nor — than-Phthia weaker — Macedonia
οὔτε τὸν Ὄλυμπον ἀδοξότερον τοῦ Πηλίου φαίην ἄν·
nor — Olympus less-famous — than-Pelion would-I-say —
ἀλλὰ μὴν οὐδὲ παιδείας φαυλοτέρας ἐπιτετύχηκα ὑπ'
but indeed not-even education poorer have-I-obtained from
Ἀριστοτέλους ἢ ἐκεῖνος ὑπὸ Φοίνικος τοῦ Ἀμύντορος,
Aristotle than he from Phoenix the of-Amyntor
φυγάδος ἀνδρὸς καὶ διαφόρου τῷ πατρί. πρὸς δὲ αὖ
exile man and at-odds with-the father besides and again
τούτοις ὁ μὲν Ἀχιλλεὺς ὑπήκουεν ἑτέροις, καὶ πέμπεται
these-things — indeed Achilles obeyed others and is-sent
μετὰ μικρᾶς δυνάμεως ἄλλῳ συστρατευσόμενος· ἐγὼ
with small force with-another going-to-campaign I
δὲ οὐκ ἄν ποτε ὑπὸ ἀνθρώπων οὐδενὸς βασιλευθείην.
but not — ever by of-men none would-be-ruled
καὶ ὁ Φίλιππος μικροῦ παροξυνθείς, Ἀλλ' ὑπ' ἐμοῦ γε 16
and — Philip almost provoked but by me at-least
βασιλεύῃ, ὦ Ἀλέξανδρε. Οὐκ ἔγωγε, εἶπεν· οὐ γὰρ ὡς
you-are-ruled O Alexander not I he-said not for as
βασιλέως, ἀλλ' ὡς πατρὸς ἀκούω σου. Οὐ δήπου καὶ θεᾶς
of-king but as of-father I-listen-to you not surely also of-goddess
φήσεις μητρὸς γεγονέναι σεαυτόν, ὥσπερ ὁ Ἀχιλλεύς;
will-you-say mother to-have-been-born yourself as — Achilles

εἶπεν ὁ Φίλιππος, ἢ Ὀλυμπιάδα συμβαλεῖν ἀξιοῖς
said — Philip or Olympias to-compare do-you-think-fit
Θέτιδι; καὶ ὁ Ἀλέξανδρος ἡσυχῇ μειδιάσας, Ἐμοὶ μέν,
to-Thetis and — Alexander quietly having-smiled to-me indeed
εἶπεν, ὦ πάτερ, ἀνδρειοτέρα δοκεῖ πασῶν τῶν Νηρηίδων.
he-said O father braver she-seems than-all the Nereids
17 ἐνταῦθα ὁ Φίλιππος γελάσας, Οὐκ ἀνδρειοτέρα μόνον,
then — Philip having-laughed not braver only
ἔφη, ὦ παῖ, ἀλλὰ καὶ πολεμικωτέρα. ἐμοὶ γοῦν οὐ
he-said O boy but also more-warlike with-me at-least not
παύεται πολεμοῦσα. ταῦτα μὲν οὖν ἐπὶ τοσοῦτον ἅμα
stops warring these-things indeed then to so-much together
σπουδῇ ἐπαιξάτην. πάλιν δὲ ἤρετο αὐτὸν ὁ Φίλιππος,
in-earnest the-two-jested again and asked him — Philip
Ἀλλὰ τὸν Ὅμηρον οὕτω σφόδρα, ὦ Ἀλέξανδρε, θαυμάζων,
but — Homer so greatly O Alexander admiring
πῶς ὑπερορᾷς αὐτοῦ τὴν σοφίαν; Ὅτι, ἔφη, καὶ τοῦ
how do-you-despise his the wisdom because he-said also of-the
Ὀλυμπίασι κήρυκος ἥδιστ' ἂν ἀκούοιμι φθεγγομένου μέγα
at-Olympia herald most-gladly — would-I-hear crying great
καὶ σαφές, οὐ μέντοι κηρύττειν ἐβουλόμην αὐτὸς ἑτέρους
and clear not however to-proclaim I-would-wish myself others
νικῶντας, ἀλλὰ πολὺ μᾶλλον κηρύττεσθαι.
winning but much rather to-be-proclaimed
18 οὐδὲν μέντοι ἄτοπον, εἶπεν, ὦ πάτερ, εἰ καὶ ποιητὴς ἀγαθὸς
nothing however absurd he-said O father if also poet good
εἴην παρεχούσης τῆς φύσεως· ἐπεί τοι καὶ ῥητορικῆς
I-were providing the nature since indeed also of-rhetoric
δέοι ἂν τῷ βασιλεῖ. σὺ γοῦν ἀντιγράφειν πολλάκις
would-need — the king you at-least to-write-back often

ἀναγκάζει καὶ ἀντιλέγειν Δημοσθένει, μάλα δεινῷ ῥήτορι
are-compelled and to-speak-against Demosthenes very clever orator
καὶ γόητι, καὶ τοῖς ἄλλοις τοῖς Ἀθήνησι πολιτευομένοις.
and wizard and the others the at-Athens engaging-in-politics
Καὶ ἐβουλόμην γε, εἶπεν ὁ Φίλιππος παίζων, παραχωρῆσαι 19
and I-would-wish at-least said — Philip jesting to-give-up
Ἀθηναίοις Ἀμφιπόλεως ἀντὶ τῆς Δημοσθένους δεινότητος.
to-Athenians Amphipolis in-return-for the of-Demosthenes cleverness
ἀλλὰ πῶς Ὅμηρον οἴει διανοεῖσθαι περὶ ῥητορικῆς;
but how Homer do-you-think to-think about rhetoric
δοκεῖ μοι, ἔφη, τὸ πρᾶγμα θαυμάζειν, ὦ πάτερ. οὐ γὰρ
seems to-me he-said the thing to-admire O father not for
ἄν τῷ τε Ἀχιλλεῖ διδάσκαλον λόγων ἐπήγετο τὸν
— — both to-Achilles teacher of-words would-have-brought —
Φοίνικα (φησὶ γοῦν πεμφθῆναι αὐτὸν ὑπὸ τοῦ πατρὸς
Phoenix he-says at-least to-have-been-sent him by the father

μύθων τε ῥητῆρ' ἔμεναι πρηκτῆρά τε ἔργων.)
of-words both speaker to-be doer both of-deeds

Homer gives his best men eloquence, Nestor above all, and shows Odysseus alone stopping the army's flight. A king need not write verse or prose, nor pursue philosophy to its subtleties, but should show a humane, just, and lofty character and enjoy philosophy and only the noblest poetry, as he should play the lyre only for hymns and praises of good men. Homer's verses suit the war trumpet, and his Achilles sings the glories of men to a lyre taken as spoil. Alexander admires Achilles, Stesichorus, and Pindar, sparing Pindar's house at Thebes, and would adorn temples with enemy spoils rather than gems; Menelaus' gold palace suits that soft spearman.

20 τῶν τε ἄλλων τοὺς ἀρίστους καὶ βασιλικωτάτους ἐποίησεν
of-the both others the best and most-kingly he-made
ἐσπουδακότας οὐχ ἧττον περὶ τὴν τοιαύτην δύναμιν, τόν
having-been-zealous no less about the such power —
τε Διομήδην καὶ Ὀδυσσέα καὶ Νέστορα, τοῦτον μὲν
both Diomedes and Odysseus and Nestor this-one indeed
ὑπερβάλλοντα τῇ τε συνέσει καὶ τῇ πειθοῖ. φησὶ
excelling in-the both understanding and in-the persuasion he-says
γοῦν ἐν ἀρχῇ τῆς ποιήσεως,
at-least in beginning of-the poetry

τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή·
of-whom also from tongue than-honey sweeter flowed voice

21 ὥστε καὶ τὸν Ἀγαμέμνονα εὔχεσθαι δέκα γέροντας αὐτῷ
so-that also — Agamemnon to-pray ten old-men to-him
τοιούτους εἶναι μᾶλλον συμβούλους ἢ νεανίσκους οἷος
such to-be rather counselors than young-men such-as
ὅ τ' Αἴας καὶ ὁ Ἀχιλλεύς, ὡς θᾶττον ἂν ἁλούσης
— both Ajax and — Achilles as sooner — having-been-taken

τῆς Τροίας. καὶ μὴν τὸ μέγεθος τῆς περὶ τοὺς λόγους
— Troy and indeed the greatness of-the about the words
χρείας ἐδήλωσεν ἐν ἑτέρῳ.
need he-showed in another-place
τῶν γὰρ Ἑλλήνων διὰ τὸ μῆκος τοῦ πολέμου καὶ τὴν 22
of-the for Greeks because-of the length of-the war and the
χαλεπότητα τῆς πολιορκίας, ἔτι δὲ οἶμαι διὰ τὴν
difficulty of-the siege further and I-think because-of the
ἐπιλαβοῦσαν νόσον καὶ τὴν στάσιν τῶν βασιλέων τοῦ τε
having-seized plague and the strife of-the kings — both
Ἀγαμέμνονος καὶ τοῦ Ἀχιλλέως, ἀπειρηκότων ἤδη πρὸς
of-Agamemnon and — of-Achilles having-given-up already toward
τὴν στρατείαν, πρὸς δὲ αὖ τούτοις δημαγωγοῦ τινος
the campaign besides and again these-things demagogue some
ἐπαναστάντος αὐτοῖς καὶ ταράξαντος τὴν ἐκκλησίαν, τὸ
having-risen-against them and having-confused the assembly the
πλῆθος ὥρμησεν ἐπὶ τὰς ναῦς, καὶ παραχρῆμα ἐμβάντες
multitude rushed to the ships and at-once having-embarked
ἐβούλοντο φεύγειν, οὐδενὸς δυναμένου κατασχεῖν, οὐδὲ
wished to-flee no-one being-able to-restrain nor
τοῦ Ἀγαμέμνονος ἔχοντος ὅ τι χρήσεται τοῖς παροῦσι
— Agamemnon knowing what ever he-will-do with-the present
πράγμασιν.
affairs
οὐκοῦν ἐνταῦθα μόνος αὐτοὺς ἐδυνήθη μετακαλέσαι καὶ 23
therefore there alone them was-able to-recall and
μεταβαλεῖν Ὀδυσσεύς, καὶ τέλος ἔπεισε δημηγορῶν μετὰ τοῦ
to-change Odysseus and finally persuaded haranguing with —
Νέστορος μένειν. ὥστε τοῦτο μὲν τὸ ἔργον φανερῶς τῶν
Nestor to-stay so-that this indeed the deed clearly of-the
ῥητόρων ἐγένετο. πολλὰ δ' ἄν τις ἐπιδείξειε καὶ ἕτερα.
orators became many-things but — anyone could-show also others

24 φαίνεται δ' οὐ μόνον Ὅμηρος, ἀλλὰ καὶ Ἡσίοδος οὕτω
appears but not only Homer but also Hesiod so
φρονῶν, ὡς φιλοσοφίας τε ἅμα καὶ ῥητορικῆς τῆς ἀληθοῦς
thinking that of-philosophy both at-once and rhetoric the true
τῷ βασιλεῖ προσῆκον; ἐν οἷς φησι περὶ Καλλιόπης,
to-the king befitting in which he-says about Calliope

ἥ γὰρ καὶ βασιλεῦσιν ἅμ' αἰδοίοισιν ὀπηδεῖ,
who for also kings together revered attends
ὅντινα τιμήσωσι Διὸς κοῦραι μεγάλοιο
whomever they-honor of-Zeus daughters great
γεινόμενόν τε ἴδωσι διοτρεφέων βασιλήων.
being-born both they-see of-Zeus-nurtured kings

25 ἔπη μὲν οὖν ποιεῖν, ὦ πάτερ, ἢ λόγους πεζοὺς συγγράφειν,
epics indeed then to-make O father or speeches prose to-write
ὁποίας σὺ τὰς ἐπιστολάς, ἀφ' ὧν σφόδρα σέ φασιν
such-as you the letters from which greatly you they-say
εὐδοκιμεῖν, οὐ πάντως ἀναγκαῖον τοῖς βασιλεῦσιν, εἰ μή
to-be-esteemed not altogether necessary for-the kings if not
γε νέοις οὖσιν ἔτι καὶ σχολὴν ἄγουσιν, ὥσπερ καὶ σὲ
at-least young being still and leisure having as also you
λέγουσιν ἐν Θήβαις διαπονῆσαι τὰ περὶ τοὺς λόγους·
they-say in Thebes to-have-worked-hard-at the-things about the words
26 οὐδ' αὖ φιλοσοφίας ἅπτεσθαι πρὸς τὸ ἀκριβέστατον,
nor in-turn of-philosophy to-lay-hold to the utmost-precision
ἁπλάστως δὲ καὶ ἁπλῶς ἐνδεικνύμενον αὐτοῖς τοῖς ἔργοις
unaffectedly but and simply showing in-the very deeds
φιλάνθρωπον ἦθος καὶ πρᾷον καὶ δίκαιον, ἔτι δὲ ὑψηλὸν
humane character and gentle and just further and lofty
καὶ ἀνδρεῖον, καὶ μάλιστα δὴ χαίροντα εὐεργεσίαις, ὅπερ
and manly and most indeed rejoicing in-benefactions which

ἐστὶν ἐγγυτάτω τῆς τῶν θεῶν φύσεως· τῶν γε μὴν λόγων
is nearest of-the of-the gods nature of-the at-least indeed words
ἡδέως ἀκούοντα τῶν ἐκ φιλοσοφίας, ὁπόταν καιρός, ἅτε οὐκ
gladly hearing the from philosophy whenever occasion as not
ἐναντίων φαινομένων, ἀλλὰ συμφώνων τοῖς αὑτοῦ τρόποις·
opposed appearing but harmonious with-the his-own ways
τέρπεσθαι δὲ ποιήσει καὶ προσέχειν τὸν νοῦν οὐχ ἁπάσῃ, 27
to-delight and in-poetry and to-attend the mind not all
τῇ δὲ καλλίστῃ καὶ μεγαλοπρεπεστάτῃ, οἵαν μόνην ἴσμεν
the but finest and most-magnificent such-as alone we-know
τὴν Ὁμήρου καὶ τῶν Ἡσιόδου τὰ τοιαῦτα, καὶ εἴ τις
the of-Homer and of-the of-Hesiod the such-things and if anyone
ἄλλο τι λέγει χρηστόν.
other anything says good
οὐδὲ γὰρ μουσικήν, ἔφη, πᾶσαν μανθάνειν ἐθέλοιμ' ἄν, 28
nor for music he-said all to-learn would-I-wish —
ἀλλὰ κιθάρᾳ μόνον χρῆσθαι πρὸς θεῶν ὕμνους καὶ
but with-lyre only to-use for of-gods hymns and
θεραπείας, ἔτι δὲ οἶμαι τῶν ἀγαθῶν ἀνδρῶν τοὺς
services further and I-think of-the good men the
ἐπαίνους· οὐδέ γε ᾄδειν τὰ Σαπφοῦς ἢ Ἀνακρέοντος
praises nor at-least to-sing the-things of-Sappho or of-Anacreon
πρέπον ἂν εἴη τοῖς βασιλεῦσιν, ἀλλ', εἴπερ ἄρα, τῶν
fitting — would-be for-the kings but if then of-the
Στησιχόρου μελῶν ἢ Πινδάρου.
of-Stesichorus songs or of-Pindar
τυχὸν δὲ καὶ πρὸς τοῦτο ἱκανὸς Ὅμηρος. ἦ γάρ, εἶπεν ὁ 29
perhaps and also for this sufficient Homer really for said —
Φίλιππος, πρὸς κιθάραν συμφωνῆσαί τινά σοι δοκεῖ ἂν τῶν
Philip to lyre to-harmonize some to-you seems — of-the
Ὁμήρου; καὶ ὁ Ἀλέξανδρος γοργὸν ἐμβλέψας ὥσπερ λέων,
of-Homer and — Alexander fiercely having-looked like lion

Ἐγὼ μέν, εἶπεν, ὦ πάτερ, οἶμαι πρέπειν πολλὰ τῶν Ὁμήρου
I indeed he-said O father I-think to-befit many of-the of-Homer
ἐπῶν πρὸς σάλπιγγα ᾄδεσθαι, μὰ Δί᾽ οὐ τὴν ἀνακαλοῦσαν,
verses to trumpet to-be-sung by Zeus not the recalling
ἀλλὰ τὴν ἐποτρύνουσαν καὶ παρακελευομένην, οὐχ ὑπὸ
but the urging-on and exhorting not by
γυναικείου χοροῦ λεγόμενα ἢ παρθένων, ἀλλ᾽ ὑπὸ φάλαγγος
womanly chorus spoken or of-maidens but by phalanx
ἐνόπλου, πολὺ μᾶλλον ἢ τὰ Τυρταίου παρὰ τοῖς Λάκωσιν.
armed much rather than the of-Tyrtaeus among the Laconians
30 ἐνταῦθα ἐπῄνεσεν ὡς καλῶς αὐτὸν εἰπόντα ὁ Φίλιππος
then praised as well him having-spoken — Philip
καὶ ἀξίως τοῦ ποιητοῦ. Οὐκοῦν, ἦ δ᾽ ὅς, καὶ τοῦτο,
and worthily of-the poet therefore said and he also this
οὗπερ νῦν ἐμνήσθημεν, Ὅμηρος ἐπιδείκνυσιν. τὸν γοῦν
of-which now we-made-mention Homer shows — at-least
Ἀχιλλέα πεποίηκεν ὑστερίζοντα ἐν τῷ στρατοπέδῳ τῶν
Achilles he-has-made lagging in the camp of-the
Ἀχαιῶν οὐδὲ ἐρωτικὰ μέλη ᾄδοντα· καίτοι φησί γε ἐρᾶν
Achaeans nor erotic songs singing and-yet he-says at-least to-love
αὐτὸν τῆς Βρισηίδος· ἀλλὰ κιθάρᾳ μὲν χρῆσθαι, μὰ Δί᾽
him — Briseis but with-lyre indeed to-use by Zeus
οὐκ ὠνησάμενον οὐδὲ οἴκοθεν ἄγοντα παρὰ τοῦ πατρός,
not having-bought nor from-home bringing from the father
ἀλλὰ ἐκ τῶν λαφύρων ἐξελόμενον, ὅτε εἶλε τὰς Θήβας
but from the spoils having-picked-out when he-took — Thebe
καὶ τὸν Ἠετίωνα ἀπέκτεινε τὸν τοῦ Ἕκτορος κηδεστήν.
and — Eetion killed the — of-Hector father-in-law
31 τῇ ὅγε, φησί, θυμὸν ἔτερπεν· ἄειδε δ᾽ ἄρα κλέα ἀνδρῶν,
with-this he he-says heart delighted sang and then glories of-men
ὡς οὐδέποτε ἐκλανθάνεσθαι δέον τῆς ἀρετῆς οὐδὲ τῶν
as never to-forget it-being-needful the virtue nor the

εὐκλεῶν πράξεων, οὔτε πίνοντα οὔτε ᾄδοντα, τὸν γενναῖον
glorious deeds neither drinking nor singing the noble
ἄνδρα καὶ βασιλικὸν, ἀλλ᾽ ἀεὶ διατελεῖν ἢ πράττοντα
man and kingly but always to-continue either doing
αὐτὸν μέγα τι καὶ θαυμαστὸν ἢ μεμνημένον τῶν ὁμοίων.
himself great something and wonderful or remembering the like-deeds
ταῦτα δὲ ἔλεγε πρὸς τὸν πατέρα, ἐπιδεικνύμενος τὴν αὑτοῦ 32
these-things and he-said to the father showing the his-own
διάνοιαν. καὶ γὰρ δὴ ἐτύγχανε τὸν μὲν Ὅμηρον ἀγαπῶν,
mind and for indeed he-happened — indeed Homer loving
τὸν Ἀχιλλέα δὲ οὐ μόνον ἐθαύμαζεν, ἀλλὰ καὶ ἐζηλοτύπει
— Achilles but not only admired but also envied
τῆς Ὁμήρου ποιήσεως, ὥσπερ οἱ καλοὶ ζηλοτυποῦσι τοὺς
for-the of-Homer poetry as the beautiful envy the
καλοὺς ἐνίοτε, κρειττόνων ἐραστῶν τυγχάνοντας.
beautiful sometimes better lovers obtaining
τῶν δὲ ἄλλων ποιητῶν οὐ σφόδρα ἐφρόντιζε. Στησιχόρου δὲ 33
of-the but other poets not much he-cared of-Stesichorus but
καὶ Πινδάρου ἐπεμνήσθη, τοῦ μὲν ὅτι μιμητὴς Ὁμήρου
and of-Pindar he-made-mention of-the(-one) indeed because imitator of-Homer
γενέσθαι δοκεῖ καὶ τὴν ἅλωσιν οὐκ ἀναξίως ἐποίησε τῆς
to-have-been he-seems and the capture not unworthily he-made —
Τροίας, τοῦ δὲ Πινδάρου διά τε τὴν λαμπρότητα τῆς
of-Troy — and of-Pindar because-of both the brilliance of-the
φύσεως καὶ ὅτι τὸν πρόγονον αὐτοῦ καὶ ὁμώνυμον ἐπῄνεσεν
nature and because the ancestor his and namesake he-praised
Ἀλέξανδρον τὸν φιλέλληνα ἐπικληθέντα ποιήσας εἰς αὐτόν,
Alexander the philbellene surnamed having-composed to him

ὀλβίων ἐπώνυμε Δαρδανιδᾶν.
of-the-blessed namesake Dardanids

διὰ τοῦτο γὰρ καὶ Θήβας ὕστερον πορθῶν μόνην
because-of this for also Thebes later sacking alone
κατέλιπε τὴν οἰκίαν τὴν ἐκείνου κελεύσας ἐπιγράψαι,
he-left the house the his having-bidden to-inscribe
Πινδάρου τοῦ μουσοποιοῦ τὴν στέγην μὴ κάετε. ἦπου
of-Pindar the Muse-poet the roof not burn surely
πολλὴν ἠπίστατο χάριν τοῖς αὐτὸν ἐγκωμιάζουσι μὴ
much he-knew gratitude to-those him praising not
φαύλως, οὕτως ἄγαν φιλότιμος ὤν.
basely so very honor-loving being

34 Τί δέ; εἶπεν ὁ Φίλιππος, ὦ παῖ, πάνυ γὰρ ἡδέως
what and said — Philip O boy very for gladly
ἀκούω σου τὰ τοιαῦτα λέγοντος, οὐδὲ οἴκησιν ἀξιοῖς
I-hear you the such-things saying nor dwelling do-you-think-fit
κατεσκευάσθαι τὸν βασιλέα πρὸς ἡδονὴν κεκοσμημένην
to-have-been-furnished the king for pleasure adorned
χρυσῷ καὶ ἠλέκτρῳ καὶ ἐλέφαντι τοῖς πολυτίμοις; Οὐδαμῶς,
with-gold and with-amber and with-ivory the costly by-no-means
εἶπεν, ὦ πάτερ, πολὺ δὲ μᾶλλον σκύλοις τε καὶ ὅπλοις
he-said O father much but rather with-spoils both and arms
πολεμίων ἀνδρῶν· καὶ τά γε ἱερὰ τοιούτοις κόσμοις
of-enemy men and the at-least temples with-such adornments
ἱλάσκεσθαι καθάπερ ὁ Ἕκτωρ ἠξίου, προκαλούμενος
to-propitiate as — Hector thought-fit challenging
τὸν ἄριστον τῶν Ἀχαιῶν· ὅτι κρατήσας τὸ μὲν σῶμα
the best of-the Achaeans that having-conquered the indeed body
ἀποδώσει τοῖς συμμάχοις, τὰ δὲ ὅπλα, ἔφη, σκυλεύσω,
he-will-give-back to-the allies the but arms he-said I-will-strip

καὶ κρεμόω ποτὶ νηὸν Ἀπόλλωνος ἑκάτοιο.
and will-hang by temple of-Apollo far-shooting

τῷ παντὶ γὰρ κρείττων οὗτος κόσμος τῶν ἱερῶν 35
by-the all for better this adornment of-the temples
ἢ σμαράγδων καὶ σαρδίων καὶ ὀνύχων, οἷος ἦν ὁ
than of-emeralds and of-sards and of-onyxes such-as was the
Σαρδαναπάλου περὶ Νίνον. οὐ γὰρ βασιλέως τὰ τοιαῦτα
of-Sardanapalus about Ninus not for of-king the such
φιλοτιμήματα οὐδαμῶς, ἀλλ᾽ ἀνοήτου μὲν παίγνια κόρης,
ambitions by-no-means but of-senseless indeed toys girl
ἀκολάστου δὲ γυναικός.
licentious and of-woman
οὔκουν οὐδὲ Ἀθηναίους οὕτως, ἔφη, ζηλῶ τῆς δαπάνης 36
not-then nor Athenians so he-said I-envy for-the expense
καὶ πολυτελείας τῆς περὶ τὴν πόλιν καὶ τὰ ἱερὰ ὅσον
and costliness the about the city and the temples as-much-as
τῶν ἔργων ἃ ἔπραξαν οἱ πρότερον· τὸν γὰρ ἀκινάκην
for-the deeds which did the earlier-men the for scimitar
τὸν Μαρδονίου πολὺ σεμνότερον καὶ κρεῖττον ἀνάθημα
the of-Mardonius much more-august and better offering
ἔχουσιν καὶ τὰς Λακώνων ἀσπίδας τῶν ἐν Πύλῳ ποτὲ
they-have and the of-Laconians shields of-those at Pylos once
ἁλόντων ἢ τὰ προπύλαια τῆς ἀκροπόλεως καὶ τὸ
captured than the propylaea of-the acropolis and the
Ὀλύμπιον ἀπὸ πλειόνων ἢ μυρίων ταλάντων.
Olympieum from more than ten-thousand talents
Οὐκοῦν, ἦ δ᾽ ὃς ὁ Φίλιππος, ἐνταῦθα τὸν Ὅμηρον οὐκ 37
therefore said and he — Philip here — Homer not
ἂν ἔχοις ἐπαινεῖν. τὰ γὰρ τοῦ Ἀλκίνου βασίλεια, ἀνδρὸς
— you-could to-praise the for — of-Alcinous palace of-man
Ἕλληνος καὶ νησιώτου, διεκόσμησεν οὐ μόνον κήποις
Greek and islander he-adorned not only with-gardens
καὶ φυτοῖς καὶ ὕδασιν, ὡς ἥδιστα ἐνοικεῖν, ἀλλὰ καὶ
and plants and waters so-that most-pleasantly to-dwell but also

ἀγάλμασι χρυσοῖς. ἔτι δὲ μᾶλλον τὴν τοῦ Μενελάου
with-statues golden further and rather the — of-Menelaus
οἴκησιν, καὶ ταῦτα ἀπὸ στρατείας ἥκοντος, ἆρ' οὐ Περσικήν
dwelling and this from campaign having-come then not Persian
τινα καὶ Μηδικὴν ἐξηγεῖται, σχεδόν τε οὐ πολὺ ἀποδέουσαν
some and Median he-describes nearly both not much falling-short
Σεμιράμιδος ἢ Δαρείου τε καὶ Ξέρξου τῶν βασιλείων;
of-Semiramis or of-Darius both and of-Xerxes of-the palaces
38 φησὶ γοῦν,
he-says at-least

ὥστε γὰρ ἠελίου αἴγλη πέλεν ἠὲ σελήνης
as for of-sun gleam was or of-moon
δῶμα καθ' ὑψερεφὲς Μενελάου κυδαλίμοιο
house through high-roofed of-Menelaus glorious
χρυσοῦ τ' ἠλέκτρου τε καὶ ἀργύρου ἠδ' ἐλέφαντος.
of-gold both of-amber both and of-silver and of-ivory

39 τοῖς γὰρ Τρωικοῖς σκύλοις ἐχρῆν μᾶλλον λάμπειν
with-the for Trojan spoils it-was-needful more to-shine
αὐτὸ ἢ τούτοις κατά γε τὴν σὴν διάνοιαν. καὶ
it than with-these according-to at-least the your thought and
ὁ Ἀλέξανδρος ἐπισχών, Οὐκ ἔγωγε, εἶπε, τὸν Ὅμηρον
— Alexander having-paused not I said — Homer
ἐάσειν μοι δοκῶ ἀναπολόγητον· ἴσως γὰρ πρὸς
to-be-going-to-leave to-myself I-seem undefended perhaps for toward
τὸν τοῦ Μενελάου τρόπον ἐποίησε τὰ βασίλεια, ὅν φησι
the — of-Menelaus character he-made the palace whom he-says
μόνον εἶναι τῶν Ἀχαιῶν μαλθακὸν αἰχμητήν.
alone to-be of-the Achaeans soft spearman

σχεδὸν γὰρ οὖν ἔοικεν οὐδὲ τῶν ἄλλων οὐδὲν μάτην ὁ 40
nearly for then he-seems nor of-the other-things nothing in-vain the
ποιητὴς οὗτος λέγειν, ἀλλὰ καὶ στολὴν καὶ οἴκησιν καὶ
poet this to-say but both dress and dwelling and
δίαιταν πρὸς τὸ τῶν ἀνθρώπων ἦθος πολλάκις ἀπεικάζει.
way-of-life to the of-the men character often he-likens

III · HOMER'S LESSONS

Homer fits each dwelling to its owner: groves and springs for the Phaeacians and for Calypso, a fortified house for Odysseus. Diomedes sleeps on an ox-hide with his spears beside him; the heroes eat beef for strength, never fish; the leaders wear purple, not gold, as the gold-decked Carian shows to his cost; the Achaeans march in silence, fearing their commanders, while the Trojans revel at night. Homer names courage and justice the king's virtues. The king should banish soft songs, lewd dances, and corrupt speech, and admit only war songs, the paean, the Spartan marching songs, and the armed dance.

διὰ τοῦτο τὰ μὲν ἐν Φαίαξι βασίλεια ἐκόσμησεν 41
because-of this the indeed among Phaeacians palace he-adorned
ἄλσεσί τε καὶ ὀπώραις δι' ἔτους καὶ κρήναις ἀενάοις,
with-groves both and fruits throughout year and springs ever-flowing
ἔτι δὲ μᾶλλον τὸ τῆς Καλυψοῦς, ἅτε ὡραίας καὶ
further and rather the(-one) — of-Calypso as of-blooming and
φιλανθρώπου θεᾶς, ἐν νήσῳ καθ' αὑτὴν ἀπῳκισμένης·
humane goddess in island by herself living-apart
τοῦτο μὲν γὰρ εὐώδη διαφερόντως φησὶ τὴν νῆσον τῶν
this indeed for fragrant exceedingly he-says the island of-the
ἡδίστων ἐν αὐτῇ καιομένων θυμιαμάτων, τοῦτο δὲ σύσκιον
sweetest in it being-burned incenses in-part and shady
δένδροις εὐθαλέσι, κύκλῳ δὲ περὶ τὸ σπήλαιον ἄμπελον
with-trees flourishing round and about the cave vine

περιήκουσαν ὡραίαν, βότρυσι βριθομένην, ἔμπροσθεν δὲ
extending blooming with-clusters laden in-front and
λειμῶνας ἁπαλοὺς ἀναμὶξ σελίνων τε καὶ ἑτέρων, ἐν
meadows soft mixed of-parsley both and others in
δὲ τῷ μέσῳ κρήνας τέτταρας λαμπροῦ καὶ διαφανοῦς
and the middle springs four of-bright and transparent
ὕδατος πάντοσε ἀπορρέοντος, ἅτε οὐκ ὄντος ἑτεροκλινοῦς
water every-way flowing-off as not being sloping
οὐδὲ ἀνίσου τοῦ χωρίου. πάντα γὰρ ταῦτα ὑπερφυῶς
nor uneven the place all for these-things extraordinarily
ἐρωτικὰ καὶ ἡδέα, κατὰ τὸν τρόπον οἶμαι τῆς θεᾶς.
amorous and sweet according-to the character I-think of-the goddess
43 οὐ μὴν τήν γε τοῦ Ὀδυσσέως οἴκησιν οὐδαμῶς τούτοις
not indeed the at-least — of-Odysseus dwelling by-no-means to-these
ὁμοίαν, ἀλλ᾽ ὡς ἂν ἀσφαλοῦς ἀνδρὸς πεποίηκε πρὸς αὐτὸ
like but as — of-safe man he-has-made toward itself
τοῦτο παρεσκευασμένην. λέγει γὰρ οὕτως·
this prepared he-says for thus

ἐξ ἑτέρων ἕτερ᾽ ἐστίν, ἐπήσκηται δέ οἱ αὐλὴ
from others others are is-fitted and to-him court
τοίχῳ καὶ θριγκοῖσι· θύραι δ᾽ εὐεργέες εἰσὶ
with-wall and copings doors and well-made are
δίκλιδες· οὐκ ἂν τίς μιν ἀνὴρ ὑπεροπλίσσαιτο.
double-folding not — anyone it man could-overpower

44 δεῖ δὲ τοῦ ποιητοῦ τὰ μὲν ὡς συμβουλεύοντος
it-is-needful and of-the poet the-things indeed as advising
καὶ παραινοῦντος ἀποδέχεσθαι, τὰ δὲ ὡς ἐξηγουμένου
and exhorting to-accept the-things but as narrating
μόνον, πολλὰ δὲ ὡς ὀνειδίζοντος καὶ καταγελῶντος.
only many-things and as reproaching and mocking

ἔοικέ γε μὴν καὶ τὰ περὶ κοίτην καὶ τὴν καθ'
seems at-least indeed also the-things about bed and the by
ἡμέραν δίαιταν ἱκανὸς εἶναι παιδεύειν Ὅμηρος ἡρωικήν
day way-of-life sufficient to-be to-teach Homer heroic
τινα καὶ βασιλικὴν τῷ ὄντι παίδευσιν, ὡς μαθόντα
some and kingly in-the being education as having-learned
παρ' ἐκείνου Λυκοῦργον νομοθετῆσαι τοῖς Σπαρτιάταις.
from him Lycurgus to-have-legislated for-the Spartans
ἐπεί τοι καί φασιν αὐτὸν ἐπαινέτην Ὁμήρου γενέσθαι, 45
since indeed also they-say him praiser of-Homer to-have-become
καὶ πρῶτον ἀπὸ Κρήτης κομίσαι τὴν ποίησιν εἰς τὴν
and first from Crete to-have-brought the poetry into —
Ἑλλάδα. τὸν γοῦν Διομήδην πάνυ στερεῶς κατέκλινεν ἐπὶ
Greece — at-least Diomedes very sturdily he-laid-to-bed on
βύρσης ἀγραύλου βοός, κύκλῳ περιστήσας τὰ δόρατα
hide of-field-dwelling ox round having-set the spears
ὀρθὰ ἐπὶ σαυρωτῆρος, οὐ κόσμου χάριν, ἀλλ' ἕτοιμα
upright on butt-spike not of-ornament for-the-sake but ready
λαβεῖν· εὐωχεῖ γε μὴν ἀπὸ κρεῶν τοὺς ἥρωας, καὶ
to-take he-feasts at-least indeed on meats the heroes and
τούτων βοείων, δῆλον ὅτι ἰσχύος, οὐχ ἡδονῆς ἕνεκεν.
these of-beef clear that of-strength not of-pleasure for-the-sake
τὸν γοῦν Ἀγαμέμνονα τὸν ξυμπάντων βασιλέα καὶ 46
— at-least Agamemnon the of-all king and
πλουσιώτατον βοῦν ἀεί φησι θύειν, καὶ ἐπὶ τοῦτον
richest ox always he-says to-sacrifice and to this
καλεῖν τοὺς ἀρίστους. καὶ τὸν Αἴαντα μετὰ τὴν νίκην
to-invite the best and — Ajax after the victory
φιλοφρονεῖται τοῖς νώτοις τοῦ βοός.
he-honors with-the chine of-the ox

47 ἰχθύων δὲ οὐδέποτε γευομένους αὐτοὺς ἐποίησεν, καὶ ταῦτα
fish but never tasting them he-made and this
ἐπὶ θαλάττῃ στρατοπεδεύοντας, καίτοι τὸν Ἑλλήσποντον,
by sea encamping and-yet the Hellespont
ὥσπερ ἐστίν, ἰχθυόεντα ἑκάστοτε καλῶν· πάνυ γὰρ ὀρθῶς
as it-is fishy each-time calling very for rightly
αὐτὸ τοῦτο ἀπεμνημόνευσεν ὁ Πλάτων· ἀλλ᾽ οὐδὲ τοὺς
itself this recorded — Plato but not-even the
μνηστῆρας ἰχθύσιν ἑστιᾷ, σφόδρα ἀσελγεῖς καὶ τρυφεροὺς
suitors with-fish he-feasts very wanton and luxurious
ὄντας, καὶ ταῦτα ἐν Ἰθάκῃ ἑστιωμένους.
being and this in Ithaca feasting

48 ὅτι γε μὴν, φανερῶς αὐτὸς ἀποφαίνεται ποίαν τινὰ
that at-least indeed clearly himself declares of-what-sort some
δεῖ τὴν τροφὴν εἶναι καὶ πρὸς τί γιγνομένην. ἣν
it-is-needful the food to-be and for what becoming which
γὰρ ἂν θέλῃ ἐπαινέσαι, μενοεικέα δαῖτά φησιν, τὴν
for — he-wishes to-praise heart-satisfying feast he-says the(-one)
οἵαν τε παρέχειν μένος, τουτέστιν ἰσχύν. ταῦτα δὲ λέγει
able — to-provide might that-is strength these-things and he-says
διδάσκων καὶ παραινῶν, ἐπεὶ τροφῆς γε παντοίας καὶ
teaching and advising since of-food at-least all-kinds and
πολυτελείας οὐκ ἐτύγχανεν ἄπειρος ὤν, ὥστε τοὺς περὶ
costliness not he-happened inexperienced being so-that those about
ταῦτα νῦν ἐπτοημένους Πέρσας καὶ Σύρους καὶ τῶν
these-things now excited Persians and Syrians and of-the
Ἑλλήνων Ἰταλιώτας καὶ Ἴωνας μηδὲ ἐγγὺς ἐφικνεῖσθαι
Greeks Italian-Greeks and Ionians not-even near to-reach
τῆς παρ᾽ Ὁμήρῳ χορηγίας καὶ ἁβρότητος.
of-the in Homer provision and splendor

Τί δέ, εἶπεν ὁ Φίλιππος, οὐ δίδωσιν ἐσθῆτα ὡς οἷόν τε 49
what and said — Philip not does-he-give clothing as possible —
καλλίστην τοῖς ἥρωσι; Νὴ Δία γε, ἦ δ' ὃς ὁ Ἀλέξανδρος,
finest to-the heroes by Zeus at-least said and he — Alexander
οὐ μέντοι γυναικείαν οὐδὲ ποικίλην, ἀλλὰ πορφύρᾳ μόνον
not however womanish nor embroidered but with-purple only
ἐκόσμησε τὸν Ἀγαμέμνονα, καὶ τὸν Ὀδυσσέα δὲ μιᾷ χλαίνῃ
he-adorned — Agamemnon and — Odysseus and with-one cloak
τῇ οἴκοθεν. οὐδὲ γὰρ οἴεται δεῖν Ὅμηρος τὸν ἡγεμόνα
the from-home not for thinks to-be-needful Homer the leader
φαίνεσθαι ταπεινὸν οὐδὲ τοῖς πολλοῖς καὶ ἰδιώταις ὅμοιον,
to-appear humble nor to-the many and private-men like
ἀλλὰ καὶ στολῇ καὶ ὁπλίσει διαφέρειν παρὰ τοὺς ἄλλους
but also in-dress and arming to-differ beyond the others
ἐπὶ τὸ μεῖζον καὶ σεμνότερον, οὐ μὴν τρυφῶντά γε οὐδὲ.
toward the greater and more-august not indeed luxurious at-least nor
τὸν γοῦν Κᾶρα τὸν χρυσῷ καλλωπιζόμενον εἰς τὸν 50
the at-least Carian the with-gold adorning-himself to the
πόλεμον μάλα ὑβριστικῶς ἐλοιδόρησεν, εἰπών,
war very insultingly he-reviled having-said

ὃς καὶ χρυσὸν ἔχων πόλεμόνδ' ἴεν ἠύτε κούρη
who even gold having to-war went like girl
νήπιος, οὐδ' ἄρα οἱ τό γ' ἐπήρκεσε λυγρὸν ὄλεθρον
fool nor then him this at-least warded-off grievous destruction
ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο
but was-subdued under hands of-swift-footed descendant-of-Aeacus
ἐν ποταμῷ· χρυσὸν δ' Ἀχιλεὺς ἐκόμισσε δαΐφρων·
in river gold and Achilles carried-off warlike

51 καταγελῶν αὐτοῦ τῆς τρυφῆς ἅμα καὶ τῆς ἀφροσύνης,
mocking his the luxury together and the folly
ὅτι τοῖς πολεμίοις ἆθλα ἐκόμιζε τοῦ θανάτου σχεδόν.
because to-the enemies prizes he-carried of-the death nearly
οὔκουν φαίνεται χρυσοφορίας ἐπαινῶν Ὅμηρος, καὶ ταῦτα
not-then appears gold-wearing praising Homer and this
εἰς πόλεμον, ψελίων τε καὶ στρεπτῶν, ἔτι δὲ χρυσῶν
into war of-armlets both and necklaces further and of-golden
φαλάρων καὶ χαλινῶν, ὁποῖα τοὺς Πέρσας φασὶν ἐπιτηδεύειν·
trappings and bridles such-as the Persians they-say to-practice
οὐ γὰρ ἔχουσιν ἐπιτιμητὴν Ὅμηρον τῶν πολεμικῶν.
not for they-have censor Homer of-the military-things
52 ἐκ δὲ τούτων τῶν ἐπιτηδευμάτων τούς τε ἄρχοντας
from and these the practices the both rulers
πεποίηκεν ἀγαθοὺς καὶ τὸ πλῆθος εὔτακτον. προΐασι
he-has-made good and the multitude orderly advance
γοῦν αὐτῷ σιγῇ, δειδιότες σημάντορας, οἱ δὲ βάρβαροι
at-least for-him in-silence fearing commanders the but barbarians
μετὰ πολλοῦ θορύβου καὶ ἀταξίας, ταῖς γεράνοις ὁμοίως·
with much din and disorder to-the cranes like
ὡς τοῦτο μάλιστα σωτήριον ὂν καὶ νικηφόρον ἐν
as this most saving being and victory-bringing in
τοῖς κινδύνοις, τὸ μὴ ἀδεεῖς εἶναι τῶν ἡγεμόνων τοὺς
the dangers the not fearless to-be of-the leaders the
στρατιώτας. ὅσοι δ' ἂν ὦσιν ἄφοβοι τῶν σφετέρων
soldiers as-many-as but — are unafraid of-the their-own
ἀρχόντων, οὗτοι τάχιστα ἂν φοβοῖντο τοὺς πολεμίους.
rulers these most-quickly — would-fear the enemies

καὶ μέντοι καὶ νικῶντας τοὺς Ἀχαιοὺς καθ' ἡσυχίαν 53
and indeed also victorious the Achaeans in quiet
φησὶ στρατοπεδεύειν· παρὰ δὲ τοῖς Τρωσὶν ἐπειδή τι
he-says to-encamp among but the Trojans when some
πλεονεκτεῖν ἔδοξαν, εὐθὺς εἶναι δι' ὅλης τῆς νυκτὸς
to-have-the-advantage they-seemed at-once to-be through whole the night

αὐλῶν συρίγγων τ' ἐνοπὴν ὅμαδόν τ' ἀνθρώπων·
of-pipes of-panpipes and sound din and of-men

ὡς καὶ τοῦτο ἱκανὸν ὂν σημεῖον ἀρετῆς ἢ κακίας, οἵτινες
as also this sufficient being sign of-virtue or of-vice whoever
ἂν ἐγκρατῶς τὰς εὐτυχίας ἢ τοὐναντίον μεθ' ὕβρεως
— with-self-control the good-fortunes or the-contrary with insolence
φέρωσιν.
bear
ἐμοὶ μὲν οὖν, ὦ πάτερ, ἱκανώτατος σωφρονιστὴς Ὅμηρος 54
to-me indeed then O father most-sufficient chastener Homer
καὶ ὁ τούτῳ πειρώμενος τὸν νοῦν προσέχειν εὐτυχέστατός
and the to-him trying the mind to-attend most-fortunate
τε καὶ ἄριστος βασιλεύς. αὐτὸς γὰρ σαφῶς ὑποτίθεται
both and best king he-himself for clearly proposes
δύο τὰς βασιλικωτάτας ἀρετὰς τήν τε ἀνδρείαν καὶ
two the most-kingly virtues the both courage and
δικαιοσύνην, ὅπου φησίν,
justice where he-says

ἀμφότερον, βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής,
both king and good mighty and spearman

55 ὡς τῶν ἄλλων ταύταις συνεπομένων. οὐ μέντοι μόνον
as the others these accompanying not however only
αὐτὸν οἶμαι δεῖν διαφέρειν τὸν βασιλέα πρὸς τὸ
him I-think to-be-needful to-excel the king toward the
ἀνδρεῖον καὶ σεμνόν, ἀλλὰ μηδὲ τῶν ἄλλων ἀκούειν μήτ᾽
manly and august but not-even the others to-hear neither
αὐλούντων μήτε κιθαριζόντων μήτε ᾀδόντων ἀνειμένα μέλη
piping nor lyre-playing nor singing relaxed songs
καὶ τρυφερά, μηδὲ αὖ λόγων διεφθορότων κακοὺς ζήλους
and luxurious nor in-turn of-words corrupted bad emulations
παραδέχεσθαι, πρὸς ἡδονὴν τῶν ἀμαθεστάτων γεγονότας,
to-admit for pleasure of-the most-ignorant having-arisen
56 ἀλλὰ πάντα τὰ τοιαῦτα πρῶτον μὲν καὶ μάλιστα ἐκβαλεῖν
but all the such-things first indeed and most to-cast-out
ὡς πορρωτάτω καὶ ἀποπέμψαι τῆς αὑτοῦ ψυχῆς, ἔπειτα
as farthest and to-send-away from-the his-own soul then
τῆς βασιλευούσης πόλεως, γέλωτάς τε ἀκράτους καὶ
from-the reigning city laughters both unmixed and
τοιούτου γέλωτος ποιητὰς μετὰ σκωμμάτων, ἐμμέτρου
of-such laughter makers with jests of-verse
τε καὶ ἀμέτρου, ὀρχήσεις τε πρὸς τούτοις ἀσελγεῖς καὶ
both and prose dances both besides these lewd and
σχήματα ἑταιρικὰ γυναικῶν ἐν ὀρχήσεσιν ἀκολάστοις,
postures courtesan-like of-women in dances licentious
αὐλημάτων τε ὀξεῖς καὶ παρανόμους ῥυθμοὺς καὶ κατεαγότα
of-pipings both shrill and lawless rhythms and broken
μέλη ἀμούσοις καμπαῖς καὶ πολυφώνων ὀργάνων ποικιλίας.
songs with-unmusical modulations and of-many-voiced instruments variations
57 μόνην δὲ ᾠδὴν μὲν ᾄσεται καὶ παραδέξεται τὴν τῷ
only but song indeed he-will-sing and will-admit the —
Ἐνυαλίῳ πρέπουσαν μάλα ἰσχυρὰν καὶ διάτορον, οὐχ ἡδονὴν
to-Enyalius befitting very strong and piercing not pleasure

οὐδὲ ῥᾳθυμίαν φέρουσαν τοῖς ἀκούουσιν, ἀλλ᾽ ἀμήχανον
nor indolence bringing to-those hearing but irresistible
φόβον καὶ θόρυβον, οἷον ὅ τε Ἄρης αὐτὸς ἤγειρεν,
fear and din such-as — both Ares himself raised

ὀξὺ κατ᾽ ἀκροτάτης πόλιος Τρώεσσι κελεύων,
shrill down from-topmost city to-Trojans urging

ὅ τε Ἀχιλλεὺς ὅτε φθεγξάμενος μόνον, πρὶν ὀφθῆναι,
— both Achilles when having-shouted only before to-be-seen
τροπὴν ἐποίησε τῶν Τρώων, καὶ δώδεκα ἀνδράσιν αἴτιος
rout made of-the Trojans and to-twelve men cause
ὑπῆρξεν ὀλέθρου περὶ τοῖς αὐτῶν ἅρμασι καὶ ὅπλοις·
was of-destruction about the their-own chariots and arms
καὶ τὴν ἐπὶ ταύτῃ ποιηθεῖσαν ὑπὸ τῶν Μουσῶν τὴν ἐπινίκιον, 58
and the on this composed by the Muses the victory-song
οἷον ἐκέλευεν Ἀχιλλεὺς, τοῖς Ἀχαιοῖς τὸν παιᾶνα ἅμα
such-as bade Achilles for-the Achaeans the paean together-with
τῇ τοῦ Ἕκτορος ἀγωγῇ πρὸς τὰς ναῦς αὐτὸς ἐξάρχων,
the — of-Hector bringing to the ships himself leading

νῦν δ᾽ ἄγ᾽ ἀείδοντες παιήονα κοῦροι Ἀχαιῶν
now and come singing paean youths of-Achaeans
νηυσὶν ἐπὶ γλαφυρῇσι νεώμεθα, τόνδε δ᾽ ἄγωμεν.
to-ships beside hollow let-us-go-back this-one and let-us-lead
ἠράμεθα μέγα κῦδος, ἐπέφνομεν Ἕκτορα δῖον,
we-have-won great glory we-have-slain Hector divine
ᾧ Τρῶες κατὰ ἄστυ θεῷ ὡς εὐχετόωντο.
to-whom Trojans throughout city to-god as prayed

59 ἔτι δὲ οἶμαι τὴν παρακλητικήν, οἵα ἡ τῶν
further and I-think the exhortatory such-as the(-one) of-the
Λακωνικῶν ἐμβατηρίων, μάλα πρέπουσα τῇ Λυκούργου
Laconian marching-songs very fitting to-the of-Lycurgus
πολιτείᾳ καὶ τοῖς ἐπιτηδεύμασιν ἐκείνοις·
constitution and the practices those

ἄγετ', ὦ Σπάρτας εὐάνδρου
come O of-Sparta of-good-men
κοῦροι πατέρων πολιητᾶν,
youths of-fathers citizens
λαιᾷ μὲν ἴτυν προβάλεσθε,
with-left indeed shield-rim hold-forward
δόρυ δ' εὐτόλμως πάλλοντες, ***
spear and boldly brandishing (lacuna)
μὴ φειδόμενοι τᾶς ζωᾶς·
not sparing of-the life
οὐ γὰρ πάτριον τᾷ Σπάρτᾳ.
not for ancestral — to-Sparta

60 χορεύματα δὲ καὶ χοροὺς ἀνάλογον τούτοις οὐ
dance-figures and and choruses analogous to-these not
σφαλλομένους οὐδὲ ἀκρατεῖς, ἀλλὰ ὡς οἷόν τε ἰσχυροὺς
tottering nor uncontrolled but as possible — strong
καὶ σώφρονας ἐπάγειν ἐν καθεστῶτι ῥυθμῷ· ὄρχησίν γε
and temperate to-introduce in settled rhythm dance at-least
μὴν τὴν ἐνόπλιον, τὴν γιγνομένην τοῖς θεοῖς ἀπαρχὴν
indeed the armed the becoming to-the gods first-fruit
ἅμα καὶ μελέτην τῶν πολεμικῶν, ἧς φησιν ὁ ποιητὴς
together and practice of-the military-things of-which says the poet

καὶ τὸν Μηριόνην ἔμπειρον εἶναι· τῶν γὰρ Τρώων τινὰ
also — Meriones skilled to-be of-the for Trojans one
πεποίηκε λέγοντα,
he-has-made saying

Μηριόνη, τάχα κέν σε καὶ ὀρχηστήν περ ἐόντα
Meriones soon — you even dancer though being
ἔγχος ἐμὸν κατέπαυσε διαμπερές, εἴ σ' ἔβαλόν περ.
spear my would-have-stopped through-and-through if you I-had-struck indeed

ἢ σὺ οἴει ἄλλην τινὰ ἐπίστασθαι τὸν τοῦ Μόλου υἱόν, 61
or you think other some to-know the — of-Molus son
ἀριθμούμενον ἐν τοῖς ἀρίστοις τῶν Ἀχαιῶν, ἢ τὴν
numbered among the best of-the Achaeans than the
ἐνόπλιον, τὴν Κουρητικήν, ἥπερ ἦν ἐπιχώριος τοῖς Κρησίν,
armed the Curetic which was native to-the Cretans
τὴν ὀξεῖαν καὶ ἐλαφρὰν κίνησιν πρὸς τὸ διακλῖναι καὶ
the swift and light movement for the to-swerve and
φυλάξασθαι ῥᾳδίως τὸ βέλος;
to-guard-against easily the missile

A king should not pray like Anacreon or the Attic drinking songs, but as Agamemnon prays to Zeus for Troy's fall. Homer likens Agamemnon to a bull above the herd, not a lion: the bull grazes without violence, defends his herd from beasts, fights rival bulls for glory, and yet obeys the herdsmen. So a king should rule his equals justly, protect his people, vie with other kings in virtue, and obey the gods; Zeus removes the tyrant, as herdsmen remove a savage bull, and grants the good king old age or lasting fame, like Heracles. Philip, delighted, praises Aristotle's teaching.

62 τούτοις γε μὴν ξυνέπεται μηδὲ εὐχὰς εὔχεσθαι τὸν
with-these at-least indeed follows not-even prayers to-pray the
βασιλέα τοῖς ἄλλοις ὁμοίας μηδὲ αὖ τοὺς θεοὺς καλεῖν
king to-the others like nor in-turn the gods to-call
οὕτως εὐχόμενον ὥσπερ ὁ Ἰώνων ποιητὴς Ἀνακρέων, ὦναξ,
so praying as the of-Ionians poet Anacreon O-lord
ᾧ δαμάλης Ἔρως καὶ Νύμφαι κυανώπιδες πορφυρέη
with-whom subduer Love and Nymphs dark-eyed purple
τ' Ἀφροδίτη συμπαίζουσιν, ἐπιστρέφεαι δ' ὑψηλὰς ὀρέων
and Aphrodite play you-haunt and lofty of-mountains
κορυφάς, γουνοῦμαί σε, σὺ δ' εὐμενὴς ἔλθοις μοι,
peaks I-beseech you you and kindly may-you-come to-me
κεχαρισμένης δ' εὐχωλῆς ἐπακούειν· Κλευβούλῳ δ' ἀγαθὸς
pleasing and prayer to-hear to-Cleobulus and good
γενεῦ σύμβουλος, τὸν ἐμὸν δ' ἔρωτ', ὦ Δεύνυσε, δέχεσθαι.
be counselor the my and love O Dionysus to-accept

ἢ νὴ Δία τὰς τῶν Ἀττικῶν σκολιῶν τε καὶ ἐποινίων 63
or by Zeus the of-the Attic drinking-songs both and wine-songs
εὐχάς, οὐ βασιλεῦσι πρεπούσας, ἀλλὰ δημόταις καὶ
prayers not for-kings fitting but for-demesmen and
φράτορσιν ἱλαροῖς καὶ σφόδρα ἀνειμένοις,
clansmen cheerful and very relaxed

εἴθε λύρα καλὴ γενοίμαν ἐλεφαντίνη,
would-that lyre beautiful I-might-become of-ivory
καί με καλοὶ παῖδες φορέοιεν Διονύσιον ἐς χορόν.
and me beautiful boys might-carry Dionysian into chorus
εἴθ' ἄπυρον καλὸν γενοίμαν μέγα χρυσίον,
would-that unfired beautiful I-might-become great gold
καί με γυνὴ καλὴ φοροίη.
and me woman beautiful might-wear

πολὺ δὲ μᾶλλον ὡς Ὅμηρος πεποίηκεν εὐχόμενον τὸν 64
much but rather as Homer has-made praying the
βασιλέα τῶν πάντων Ἑλλήνων,
king of-the all Greeks

Ζεῦ κύδιστε, μέγιστε, κελαινεφές, αἰθέρι ναίων,
Zeus most-glorious greatest dark-clouded in-ether dwelling
μὴ πρὶν ἐπ᾽ ἠέλιον δῦναι καὶ ἐπὶ κνέφας ἐλθεῖν,
not before upon sun to-set and upon darkness to-come
πρίν με καταπρηνὲς βαλέειν Πριάμοιο μέλαθρον
before me headlong to-cast of-Priam hall
αἰθαλόεν, πρῆσαι δὲ πυρὸς δηίοιο θύρετρα·
blazing to-burn and with-fire consuming the-doors
Ἕκτόρεον δὲ χιτῶνα περὶ στήθεσσι δαΐξαι,
of-Hector and tunic about breast to-rend
χαλκῷ ῥωγαλέον, πολέες δ᾽ ἀμφ᾽ αὐτὸν ἑταῖροι
with-bronze torn many and around him comrades
πρηνέες ἐν κονίῃσιν ὀδὰξ λαζοίατο γαῖαν.
headlong in dust with-teeth may-bite earth

65 πολλὰ δὲ καὶ ἄλλα ἔχοι τις ἂν εἰπεῖν παρ᾽ Ὁμήρῳ
many and also other-things might-have anyone — to-tell in Homer
παιδεύματα καὶ διδάγματα ἀνδρεῖα καὶ βασιλικά, ὑπὲρ
lessons and teachings manly and kingly about
ὧν ἴσως μακρότερον τοῦ νῦν ἐπεξιέναι. πλὴν ὅτι
which perhaps longer than-the present to-go-through except that
γε τὴν αὑτοῦ γνώμην ἅπασαν ἀποδείκνυται σαφῶς,
at-least the his-own opinion all he-shows clearly
ὅτι πάντων ἄριστον οἴεται δεῖν τὸν βασιλέα εἶναι,
that of-all best he-thinks to-be-needful the king to-be
μάλιστα δὲ ἐπὶ τοῦ Ἀγαμέμνονος, ὅτε τὸ πρῶτον
most and in-the-case-of — Agamemnon when the first
παρατάττει τὴν στρατιὰν καὶ τοὺς ἡγεμόνας σύμπαντας
he-marshals the army and the leaders all
καταλέγει καὶ τὸ πλῆθος τῶν νεῶν.
lists and the number of-the ships

ἐκεῖ γὰρ οὐδὲ ἅμιλλαν τῶν ἄλλων οὐδενὶ καταλέλοιπεν 66
there for not-even rivalry of-the other to-none has-he-left
ἡρώων πρὸς αὐτόν, ἀλλ᾽ ὅσον ταῦρος ἀγέλης ὑπερφέρει
of-heroes with him but as-much-as bull of-herd excels
κατὰ ῥώμην καὶ μέγεθος, τοσοῦτον διαφέρειν φησὶ τὸν
in strength and size so-much to-differ he-says the
βασιλέα, οὕτως λέγων·
king so saying

ἠύτε βοῦς ἀγέληφι μέγ᾽ ἔξοχος ἔπλετο πάντων
as ox in-herd greatly outstanding was of-all
ταῦρος· ὁ γάρ τε βόεσσι μεταπρέπει ἀγρομένῃσι·
bull he for both among-cows stands-out gathered
τοῖον ἄρ᾽ Ἀτρεΐδην θῆκε Ζεὺς ἤματι κείνῳ,
such then the-son-of-Atreus made Zeus on-day that
ἐκπρεπέ᾽ ἐν πολλοῖσι καὶ ἔξοχον ἡρώεσσιν.
conspicuous among many and outstanding among-heroes

τοῦτο δὲ οὐχ ἁπλῶς εἴρηκεν, ἐμοὶ δοκεῖν, τὴν ἰσχὺν αὐτοῦ 67
this and not simply has-he-said to-me to-seem the strength his
μόνον ἐπαινῶν καὶ ἐπιδεῖξαι βουλόμενος· οὕτω μὲν γὰρ
only praising and to-show wishing so indeed for
δὴ καὶ λέοντι παραβαλὼν καλῶς ἂν αὐτὸν ἐδόκει
indeed also to-lion having-compared well — him he-would-have-seemed
ἀφομοιῶσαι· τὸ δὲ ἥμερον τῆς φύσεως ἐνδεικνύμενος καὶ
to-liken the but gentleness of-the nature showing and
τὴν ὑπὲρ τῶν ἀρχομένων προθυμίαν. ὁ γὰρ ταῦρος οὐκ
the for the ruled eagerness the for bull not
ἔστι τῶν γενναίων μόνον ζῴων οὐδὲ αὑτοῦ χάριν χρῆται
is of-the noble only animals nor his-own for-the-sake uses
τῇ ἀλκῇ, καθάπερ ὅ τε λέων καὶ σῦς οἵ τε ἀετοί,
the might as the both lion and boar the both eagles

διώκοντες τὰ λοιπὰ ζῷα καὶ κρείττους γιγνόμενοι τροφῆς
pursuing the other animals and stronger becoming of-food
ἕνεκα τῆς αὑτῶν· διὸ δὴ καὶ μᾶλλον ἄν τις αὐτοὺς
for-the-sake the their-own therefore indeed also rather — anyone them
φαίη τυραννίδος παράδειγμα ἢ βασιλείας γεγονέναι.
would-say of-tyranny example than of-kingship to-have-become
68 ὁ δὲ ταῦρος σαφῶς, ἐμοὶ δοκεῖν, πρὸς βασιλείαν καὶ
the but bull clearly to-me to-seem for kingship and
βασιλέως εἰκόνα πεποίηται. τροφῇ τε γὰρ ἑτοίμῃ καὶ
of-king image has-been-made with-food both for ready and
διαίτῃ χρῆται νεμόμενος, ὥστε μηδὲν δεῖν βιάζεσθαι
way-of-life he-uses grazing so-that nothing to-need to-use-force
μηδὲ πλεονεκτεῖν ταύτης ἕνεκεν, ἀλλ' ὥσπερ τοῖς ὀλβίοις
nor to-be-greedy of-this for-the-sake but as to-the prosperous
βασιλεῦσιν ἀνελλιπῆ καὶ ἄφθονα ὑπάρχει τὰ τῆς
kings unfailing and abundant are-present the-things of-the
ἀναγκαίου κτήσεως.
necessary possession
69 βασιλεύει δὲ καὶ ἄρχει τῶν ὁμοφύλων μετ' εὐνοίας, ὡς ἂν
is-king and also rules the his-own-kind with goodwill as —
εἴποι τις, καὶ κηδεμονίας, τοῦτο μὲν ἐξηγούμενος νομῆς,
might-say one and care here indeed leading-the-way to-pasture
τοῦτο δὲ θηρίου φανέντος οὐ φεύγων, ἀλλὰ πάσης
there and beast having-appeared not fleeing but for-all
τῆς ἀγέλης προμαχόμενος καὶ τοῖς ἀσθενέσι βοηθῶν,
the herd fighting-in-front and the weak helping
προθυμούμενος σῴζειν τὸ πλῆθος ἀπὸ τῶν χαλεπῶν καὶ
eager to-save the multitude from the dangerous and
ἀγρίων θηρίων· ὥσπερ καὶ τὸν ἄρχοντα χρὴ καὶ βασιλέα
savage beasts as also the ruler it-is-needful and king
τῷ ὄντι καὶ τῆς μεγίστης ἐν ἀνθρώποις οὐκ ἀνάξιον τιμῆς.
in-the being and of-the greatest among men not unworthy honor

ἐνίοτέ γε μὴν ἄλλης ἀγέλης ἐπιφανείσης ἀγωνίζεται 70
sometimes at-least indeed other herd having-appeared he-contends
πρὸς τὸν ἐκείνης ἡγεμόνα νίκης ἕνεκα, ὡς κρείττω μὲν
with the its leader of-victory for-the-sake that better indeed
αὐτὸν δόξαι, κρείττω δὲ τὴν αὐτοῦ ἀγέλην. καὶ μὴν τό
himself to-seem better and the his-own herd and indeed the
γε ἀνθρώποις μὴ πολεμεῖν, ἀλλὰ τῶν ἀφρόνων ζῴων
at-least with-men not to-war but of-the senseless animals
ἡγεμονικώτατόν τε καὶ ἄριστον πεφυκότα ὅμως προσίεσθαι
most-fit-to-lead both and best being nevertheless to-accept
τὴν τοῦ κρείττονος ἡγεμονίαν, ἰσχύι μὲν καὶ θυμῷ καὶ βίᾳ
the of-the better leadership in-strength indeed and spirit and force
μηδενὸς ἡττώμενον μηδὲ ὑπείκοντα, λογισμῷ δὲ καὶ φρονήσει
by-no-one being-defeated nor yielding to-reasoning but and wisdom
ἑκόντα ὑποταττόμενον, πῶς οὐχὶ καὶ τοῦτο θείη τις ἂν
willingly being-subordinated how not also this would-set anyone —
παίδευμα καὶ δίδαγμα βασιλικὸν τῶν σωφρόνων βασιλέων,
lesson and teaching kingly of-the temperate kings
τὸ δεῖν ἀνθρώπων μὲν τῶν ὁμοίων κρείττονα 71
the to-be-needful men indeed the like better
φαινόμενον ἄρχειν, δικαίως καὶ κατὰ φύσιν ἔχοντα
appearing to-rule justly and according-to nature having
τὴν ἡγεμονίαν, καὶ τὸ μὲν πλῆθος σῴζειν τῶν ὑπηκόων,
the leadership and the indeed multitude to-save of-the subjects
προβουλεύοντα καὶ προπολεμοῦντα, ὅταν δέῃ, καὶ
planning-for-them and fighting-for-them when it-may-be-needful and
φυλάττοντα ἀπὸ τῶν ἀγρίων καὶ παρανόμων τυράννων,
guarding from the savage and lawless tyrants
πρὸς δὲ τοὺς ἄλλων βασιλέας, εἴ τινες ἄρα εἶεν,
toward and the of-others kings if any then should-be

ἁμιλλᾶσθαι περὶ τῆς ἀρετῆς καὶ ζητεῖν, εἰ δυνατὸν εἴη,
to-vie about the virtue and to-seek if possible it-were
ἐπ᾽ ὠφελείᾳ τῶν ὅποι ποτὲ ἀνθρώπων κρατεῖν·
for benefit of-the wherever ever men to-prevail
72 θεοῖς γε μὴν τοῖς ἀμείνοσιν ἕπεσθαι, καθάπερ οἶμαι
gods at-least indeed the better to-follow as I-think
νομεῦσιν ἀγαθοῖς, καὶ τὴν κρείττω καὶ μακαριωτέραν
herdsmen good and the better and more-blessed
φύσιν προτιμᾶν, δεσπότας αὑτοῦ καὶ ἄρχοντας νομίζοντα
nature to-honor-above masters of-himself and rulers considering
ἐκείνους, καὶ τοῦ μεγίστου καὶ πρώτου βασιλέως θεοῦ
those and of-the greatest and first king god
κτῆμα ἀποφαίνοντα τιμιώτατον πρῶτον μὲν αὑτόν, ἔπειτα
possession showing most-precious first indeed himself then
τοὺς ἄλλους τοὺς ὑπ᾽ αὐτῷ τεταγμένους.
the others the under him ranked
73 καὶ γὰρ δὴ ὥσπερ οἱ σώφρονες νομεῖς, ἐπειδὰν χαλεπὸς
and for indeed as the sensible herdsmen when harsh
καὶ ἄγριος ταῦρος γενόμενος ἄρχῃ ἀσελγῶς παρὰ φύσιν,
and savage bull having-become rules wantonly against nature
τῆς μὲν αὑτοῦ καταφρονῶν ἀγέλης καὶ λυμαινόμενος, τοὺς
the indeed his-own despising herd and maltreating the
δὲ ἔξωθεν ἐπιβουλεύοντας ὑποχωρῶν καὶ προβαλλόμενος
but from-outside plotting retreating-from and putting-forward
τὸ ἀδύνατον πλῆθος, μηδενὸς δὲ χαλεποῦ παρόντος
the powerless multitude no-one but harsh being-present
ὑβρίζων καὶ θρασυνόμενος, τοῦτο μὲν ὀξὺ καὶ ἀπειλητικὸν
running-riot and overbold here indeed shrilly and threateningly
μυκώμενος, τοῦτο δὲ ὀρθοῖς τοῖς κέρασι παίων τὸν οὐκ
bellowing there and with-upright the horns butting the not
ἀνθιστάμενον, ἐπιδεικνύμενος τὴν ἰσχὺν ἐν τοῖς ἥττοσι
resisting showing the strength among the weaker

καὶ τοῖς οὐ μαχομένοις, τὸ δὲ τῶν βοῶν πλῆθος οὐκ ἐῶν
and those not fighting the but of-the cows multitude not allowing
νέμεσθαι καθ᾽ ἡσυχίαν δι᾽ ἔκπληξιν καὶ φόβον· τότε
to-graze in quiet through terror and fear then
τοῦτον οἱ δεσπόται καὶ βουκόλοι μετέστησαν καὶ ἠφάνισαν,
him the masters and cowherds removed and made-away-with
ὡς οὐκ ἐπιτήδειον οὐδὲ συμφέροντα ἡγεῖσθαι τῆς ἀγέλης·
as not fit nor advantageous to-lead the herd
τὸν δὲ πρᾷον μὲν ταῖς ἑπομέναις βουσίν, εὔψυχον δὲ 74
the but gentle indeed to-the following cows brave and
καὶ ἄφοβον πρὸς τὰ θηρία, σεμνὸν δὲ καὶ μεγαλοπρεπῆ
and fearless toward the beasts august and and magnificent
καὶ δυνατὸν φυλάττειν καὶ προηγεῖσθαι τῆς ἀγέλης, τοῖς
and able to-guard and to-lead of-the herd to-the
δέ γε νομεῦσιν εἴκοντα καὶ πειθόμενον, ἐῶσι μέχρι
and at-least herdsmen yielding and obeying they-allow until
γήρως ὑστάτου, κἂν ἤδη βαρύτερος τὸ σῶμα γένηται.
old-age last even-if already heavier in-the body he-becomes
ὁμοίως δὲ καὶ οἱ θεοὶ καὶ ὁ δὴ μέγας βασιλεὺς 75
likewise and also the gods and the indeed great king
βασιλέων, ὅτε κηδεμὼν καὶ πατὴρ κοινὸς ἀνθρώπων
of-kings when guardian and father common of-men
καὶ θεῶν, ὃς ἂν ἀνθρώπων γένηται βίαιος καὶ ἄδικος
and gods who — of-men becomes violent and unjust
καὶ παράνομος ἄρχων, τὴν ἰσχὺν οὐ τοῖς πολεμίοις
and lawless ruler the strength not to-the enemies
ἐνδεικνύμενος, ἀλλὰ τοῖς ὑπηκόοις καὶ τοῖς φίλοις,
showing but to-the subjects and to-the friends
ἄπληστος μὲν ἡδονῶν, ἄπληστος δὲ χρημάτων, ὑπονοῆσαι
insatiable indeed of-pleasures insatiable and of-money to-suspect
ταχύς, ἀμείλικτος ὀργισθείς, ὀξὺς πρὸς διαβολάς,
quick implacable having-been-angered sharp toward slanders

ἀπειθὴς λόγοις, πανοῦργος, ἐπίβουλος, ταπεινός, αὐθάδης,
disobedient to-words knavish plotting base self-willed
τοὺς κακοὺς αὔξων, τοῖς κρείττοσι φθονῶν, παιδείας
the bad increasing the better envying of-education
ἀσύνετος, φίλον οὐδένα νομίζων οὐδ' ἔχων, ὡς ἔλαττον
uncomprehending friend none considering nor having as less
αὑτοῦ κτῆμα, ἐκεῖνον ἐκποδὼν ἐποιήσατο καὶ μετέστησεν,
than-himself possession that-one out-of-the-way made and removed
76 ὡς οὐκ ἄξιον ὄντα βασιλεύειν οὐδὲ κοινωνεῖν τῆς αὑτοῦ
as not worthy being to-be-king nor to-share of-the his
τιμῆς καὶ ἐπωνυμίας, μετά τε αἰσχύνης καὶ προπηλακισμοῦ,
honor and name with both shame and abuse
καθάπερ οἶμαι Φάλαρίν τε καὶ Ἀπολλόδωρον καὶ πολλοὺς
as I-think Phalaris both and Apollodorus and many
ἄλλους τῶν ὁμοίων.
others of-the like
77 τὸν δέ γε ἀνδρεῖον καὶ φιλάνθρωπον καὶ τοῖς ὑπηκόοις
the but at-least manly and humane and to-the subjects
εὔνουν καὶ τιμῶντα μὲν τὴν ἀρετὴν καὶ συναγωνιῶντα
well-disposed and honoring indeed the virtue and anxious-with-them
μή τινος τῶν ἀγαθῶν δόξῃ φαυλότερος, τοὺς δὲ ἀδίκους
lest of-any of-the good be-seem inferior the and unjust
μετανοεῖν ἀναγκάζοντα, τοῖς δὲ ἀσθενέσιν ἀρήγοντα, τῆς
to-repent compelling the and weak helping for-the
ἀρετῆς ἀγάμενος ὡς τὸ πολὺ μὲν ἄγει πρὸς γῆρας,
virtue admiring as the most indeed leads to old-age
καθάπερ ἀκούομεν Κῦρόν τε καὶ Δηιόκην τὸν Μῆδον καὶ
as we-hear Cyrus both and Deioces the Mede and
Ἰδάνθυρσον τὸν Σκύθην καὶ Λεύκωνα καὶ πολλοὺς τῶν
Idanthyrsus the Scythian and Leucon and many of-the
Λακωνικῶν βασιλέων καὶ τῶν ἐν Αἰγύπτῳ πρότερόν τινας·
Laconian kings and of-the in Egypt earlier some

ἐὰν δὲ τὸ τῆς εἱμαρμένης ἀναγκαῖον ἐπείγῃ πρὸ τοῦ 78
if but the of-the fate necessity presses before the
γήρως, ἀλλ' οὖν μνήμης γε ἀγαθῆς καὶ παρὰ πᾶσιν
old-age but then of-memory at-least good and among all
εὐφημίας εἰς τὸν ἀεὶ χρόνον ἠξίωσε, καθάπερ, εἶπεν
good-report for the always time thought-worthy as said
ὁ Ἀλέξανδρος, τὸν ἡμέτερον πρόγονον, τὸν νομισθέντα
— Alexander the our ancestor the considered
τοῦ Διὸς διὰ τὴν ἀρετὴν Ἡρακλέα.
— of-Zeus because-of the virtue Heracles
ταῦτα δὲ ἀκούσας ὁ Φίλιππος, ἡσθείς, Οὐ μάτην, εἶπεν, 79
these-things and having-heard — Philip pleased not in-vain he-said
Ἀλέξανδρε, περὶ πολλοῦ ποιούμεθα τὸν Ἀριστοτέλη, καὶ τὴν
Alexander of much we-make — Aristotle and the
πατρίδα αὐτῷ συνεχωρήσαμεν ἀνακτίζειν, Στάγειρα τῆς
fatherland for-him we-allowed to-refound Stagira —
Ὀλυνθίας οὖσαν. ὁ γὰρ ἀνὴρ ἄξιος πολλῶν καὶ μεγάλων
of-Olynthia being the for man worthy of-many and great
δωρεῶν, εἰ τοιαῦτά σε διδάσκει περί τε ἀρχῆς καὶ
gifts if such-things you he-teaches about both rule and
βασιλείας εἴτε Ὅμηρον ἐξηγούμενος εἴτε ἄλλον τρόπον.
kingship whether Homer expounding or other way

ON KINGSHIP III

I · HAPPINESS AND FLATTERY

Socrates said he could not know whether the Persian king was happy, having never met him, since happiness comes from a man's own mind, not his gold; Dio, who knows the emperor, can say that he loves truth more than flattery and toil more than pleasure. Blessed is the man with the greatest power after the gods who uses it best, more lawful than a judge, more toiling than a laborer, kinder than a father: his good fortune serves all, for his virtues make even others better. Dio, who spoke the truth under danger, will not flatter now: flattery is the most shameful of vices, debasing praise as forgers debase coinage, and fails to please even those it praises.

1 Σωκράτης Ἀθήνησι, πρεσβύτης ἀνὴρ καὶ πένης, ὃν καὶ
Socrates at-Athens old man and poor whom also
σὺ γιγνώσκεις ἀκοῇ πρὸ πάνυ πολλῶν ἐτῶν γενόμενον,
you know by-hearsay before very many years having-lived
πυθομένου τινὸς εἰ εὐδαίμονα νομίζοι τὸν Περσῶν
having-asked someone whether happy he-considered the of-Persians
βασιλέα, Τυχόν, εἶπεν, εὐδαίμων· οὐκ ἔφη δὲ αὐτὸς
king perhaps he-said happy not he-said but himself
εἰδέναι διὰ τὸ μὴ συγγενέσθαι αὐτῷ μηδὲ γιγνώσκειν
to-know because-of the not to-have-associated with-him nor to-know
ὁποῖός ἐστι τὴν διάνοιαν, ὡς οὐκ ἀλλαχόθεν οἶμαι
of-what-sort he-is in-the mind as not from-elsewhere I-think
γιγνόμενον τὸ εὐδαιμονεῖν, ἀπὸ χρυσωμάτων ἢ πόλεων ἢ
coming the being-happy from gold-vessels or cities or
χώρας ἢ ἄλλων ἀνθρώπων, ἑκάστῳ δὲ παρά τε αὑτοῦ
land or other men to-each but from both himself
καὶ τῆς αὑτοῦ διανοίας.
and the his-own mind

ὁ μὲν οὖν Σωκράτης, ὅτι ἐτύγχανεν ἄπειρος ὢν 2
— *indeed then Socrates because he-happened inexperienced being*
τοῦ Πέρσου τῆς ψυχῆς, ἄπειρος ἡγεῖτο εἶναι καὶ
of-the Persian of-the soul inexperienced thought to-be also
τῆς εὐδαιμονίας αὐτοῦ. ἐγὼ δέ, ὦ γενναῖε αὐτοκράτορ,
of-the happiness his I but O noble emperor
παραγέγονά σοι, καὶ τυχὸν οὐδενὸς ἧττον ἔμπειρός
have-been-present with-you and perhaps than-none less experienced
εἰμι τῆς σῆς φύσεως, ὅτι τυγχάνεις χαίρων ἀληθείᾳ καὶ
I-am of-the your nature that you-happen rejoicing in-truth and
παρρησίᾳ μᾶλλον ἢ θωπείᾳ καὶ ἀπάτῃ.
frankness rather than in-flattery and deceit
αὐτίκα τὰς μὲν ἀλόγους ἡδονὰς ὑποπτεύεις, καθάπερ 3
for-example the indeed irrational pleasures you-suspect as
ἀνθρώπους κόλακας, τοὺς δὲ πόνους ὑπομένεις, ἐλέγχους
men flatterers the but toils you-endure tests
ὑπολαμβάνων εἶναι τῆς ἀρετῆς. ἐπειδὴ δὲ ὁρῶ σε,
considering to-be of-the virtue since and I-see you
αὐτοκράτορ, ἐντυγχάνοντα τοῖς παλαιοῖς ἀνδράσι καὶ
emperor reading the ancient men and
συνιέντα φρονίμων καὶ ἀκριβῶν λόγων, φημὶ δὴ σαφῶς
understanding prudent and exact words I-say indeed clearly
ἄνδρα εἶναι μακάριον, τὸν μεγίστην μὲν ἔχοντα δύναμιν
man to-be blessed the(-one) greatest indeed having power
μετὰ τοὺς θεούς, κάλλιστα δὲ τῷ δύνασθαι χρώμενον.
after the gods most-finely but the being-able using
ᾧ γὰρ ἐξὸν ἁπάντων μὲν ἀπολαύειν τῶν ἡδέων, 4
to-whom for being-permitted of-all indeed to-enjoy the pleasant
μηδενὸς δὲ πειρᾶσθαι τῶν ἐπιπόνων, ῥᾳθυμοῦντα δὲ ὡς
of-none but to-try of-the toilsome being-idle and as
οἷόν τε βιοτεύειν, συνελόντι δὲ εἰπεῖν, πράττοντα
possible — to-live to-one-having-summed-up and to-say doing

ὅ τι βούλεται, οὐ μόνον κωλύοντος οὐδενὸς ἀλλὰ καὶ
what ever he-wishes not only preventing no-one but even
ἐπαινούντων ἁπάντων, οὗτος ὁ ἀνήρ,
praising all this the man
5 ὅταν ᾖ νομιμώτερος μὲν δικαστὴς τῶν κατὰ κλῆρον
when he-is more-lawful indeed judge than-those by lot
δικαζόντων, ἐπιεικέστερος δὲ βασιλεὺς τῶν ὑπευθύνων
judging more-reasonable and king than-the accountable
ἐν ταῖς πόλεσιν ἀρχόντων, δικαιότερος δὲ στρατηγὸς
in the cities magistrates more-just and general
τῶν ἑπομένων στρατιωτῶν, φιλοπονώτερος δὲ ἐν ἅπασι
than-the following soldiers more-toil-loving and in all
τοῖς ἔργοις τῶν ὑπ᾽ ἀνάγκης πονούντων, ἔλαττον δὲ
the deeds than-those by necessity toiling less and
βουλόμενος τρυφᾶν τῶν μηδεμιᾶς εὐπορούντων
wishing to-live-luxuriously than-those no having
τρυφῆς, εὐνούστερος δὲ τοῖς ὑπηκόοις τῶν φιλοτέκνων
luxury more-well-disposed and to-the subjects than-the child-loving
πατέρων, φοβερώτερος δὲ τοῖς πολεμίοις τῶν ἀνικήτων
fathers more-formidable and to-the enemies than-the unconquered
καὶ ἀμάχων θεῶν, πῶς οὐκ ἂν εἴποι τις τοῦδε τοῦ
and invincible gods how not — would-say one of-this the
ἀνδρὸς ἀγαθὸν εἶναι τὸν δαίμονα, οὐκ αὐτῷ μόνον,
man good to-be the fortune not for-himself only
ἀλλὰ καὶ τοῖς ἄλλοις ἅπασι;
but also for-the others all
6 τῶν μὲν γὰρ πολλῶν ἀνθρώπων καὶ ἰδιωτῶν ὀλίγος ὁ
of-the indeed for many men and private-persons small the
δαίμων καὶ μόνου τοῦ ἔχοντος· ὅτου δ᾽ ἂν παμπληθεῖς μὲν
fortune and of-only the possessor whose but — very-many indeed
ὑπακούωσι πόλεις, πάμπολλα δὲ ἔθνη κυβερνᾶται διὰ τῆς
obey cities very-many and nations are-steered through the

γνώμης, ἀνήριθμα δὲ φῦλα ἀνθρώπων καὶ ἄμικτα ἀλλήλοις
judgment countless and tribes of-men and unmixed with-one-another
ἀποβλέπῃ πρὸς τὴν φρόνησιν, πάντων οὗτος ἀνθρώπων
look to the wisdom of-all this-one men
γίγνεται σωτὴρ καὶ φύλαξ, ἄνπερ ᾖ τοιοῦτος. τοῦ γὰρ
becomes savior and guardian if-indeed he-is such of-the for
πάντων ἄρχοντος καὶ κρατοῦντος ἡ μὲν φρόνησις ἱκανὴ καὶ
all ruling and mastering the indeed wisdom sufficient even
τοὺς ἄφρονας ὠφελεῖν· βουλεύεται γὰρ ὁμοίως ὑπὲρ πάντων.
the senseless to-benefit he-deliberates for alike for all
ἡ δὲ σωφροσύνη καὶ τοὺς ἀκολαστοτέρους σωφρονεστέρους 7
the and temperance also the more-licentious more-temperate
ποιεῖ· ἐφορᾷ γὰρ ὁμοίως ἅπαντας. ἡ δὲ δικαιοσύνη
makes oversees for alike all the and justice
καὶ τοῖς ἀδίκοις αὐτῆς μεταδίδωσιν, ἡ δὲ ἀνδρεία
also to-the unjust of-itself imparts the and courage
καὶ τοὺς ἧττον εὐψύχους οὐ μόνον σῴζειν, ἀλλὰ καὶ
also the less brave not only to-save but also
θαρραλεωτέρους ποιεῖν δύναται.
more-confident to-make is-able
οὔτε γὰρ δειλὸς οὕτως ἄγαν οὐδεὶς ὥστε μὴ θαρρεῖν 8
neither for coward so very anyone so-that not to-be-confident
ἑπόμενος μεθ' οὗ νικᾶν ἕτοιμον, οὔτε ἐπὶ τοσοῦτον
following with whom to-win ready nor to such-an-extent
ἀνειμένος ὥστε ῥᾳθυμεῖν παρατεταμένον ὁρῶν ᾧ
relaxed so-that to-be-idle drawn-up seeing him-to-whom
μόνῳ τὸ προστάττειν ἔνειμεν ὁ θεός, οὐδ' αὖ σφόδρα
alone the to-command assigned the god nor in-turn very
οὕτως ἀναίσχυντος ὥστε περὶ ἑτέρου πονεῖν ἀναγκαῖον,
so shameless so-that for another to-toil necessary
τούτῳ δὲ μὴ συμπονεῖν ἐθέλειν.
with-this-one and not to-toil-with to-wish

9 δοκεῖ δέ μοι καὶ Ὅμηρος αὐτὸ τοῦτο φράζειν· μνησθεὶς
seems and to-me also Homer itself this to-declare having-mentioned
γὰρ τοῦ χρηστοῦ βασιλέως ἐπὶ πᾶσιν εἴρηκεν,
for the good king after all has-said

ἀρετῶσι δὲ λαοὶ ὑπ᾽ αὐτοῦ.
prosper and peoples under him

ὁ γὰρ τοιοῦτος βασιλεὺς τοῖς μὲν ἄλλοις καλὸν κτῆμα
the for such king for-the indeed others fine possession
τὴν ἀρετὴν νενόμικεν, αὑτῷ δὲ καὶ ἀναγκαῖον.
the virtue has-considered for-himself but also necessary
10 τίνι μὲν γὰρ δεῖ πλείονος φρονήσεως ἢ τῷ
for-whom indeed for it-is-needful more wisdom than for-the-one
βουλευομένῳ περὶ τῶν μεγίστων; τίνι δὲ ἀκριβεστέρας
deliberating about the greatest for-whom and more-exact
δικαιοσύνης ἢ τῷ μείζονι τῶν νόμων; τίνι δὲ
justice than for-the-one greater than-the laws for-whom and
σωφροσύνης ἐγκρατεστέρας ἢ ὅτῳ πάντα ἔξεστι;
temperance more-self-controlled than for-whom all-things is-permitted
τίνι δὲ ἀνδρείας ἰσχυροτέρας ἢ ὑφ᾽ οὗ πάντα σῴζεται;
for-whom and courage stronger than by whom all-things are-saved
11 τίνα δὲ μᾶλλον εὐφραίνει τὰ ἔργα τῆς ἀρετῆς ἢ τὸν
whom and more delight the deeds of-the virtue than the(-one)
σύμπαντας ἀνθρώπους θεατὰς καὶ μάρτυρας ἔχοντα τῆς
all men spectators and witnesses having of-the
αὑτοῦ ψυχῆς; ὥστε μήποτε πράξαντι μηδὲν οἷόν τε
his-own soul so-that never for-one-having-done anything possible —
λαθεῖν, οὐ μᾶλλον ἢ τῷ ἡλίῳ πορεύεσθαι διὰ σκότους·
to-escape-notice no more than for-the sun to-travel through darkness
πάντα γὰρ τἄλλα ἀναφαίνων πρῶτον ἑαυτὸν ἐπιδείκνυσι.
all for the-other-things revealing first itself it-shows

λέγω δὲ ταῦτα οὐκ ἀγνοῶν ὅτι τὰ ῥηθέντα νῦν ὑπ᾽ 12
I-say and these-things not being-ignorant that the-things spoken now by
ἐμοῦ ἐν πλείονι χρόνῳ ἀνάγκη λέγεσθαι· ἀλλ᾽ οὐκ ἔστι δέος
me in more time necessary to-be-said but not there-is fear
μήποτε ἐγὼ φανῶ τι κολακείᾳ λέγων. οὐ γὰρ ὀλίγην
lest-ever I may-appear anything in-flattery saying not for small
οὐδὲ ἐν ὀλίγῳ χρόνῳ δέδωκα βάσανον τῆς ἐλευθερίας.
nor in small time have-I-given test of-the freedom
εἰ δὲ ἐγὼ πρότερον μέν, ὅτε πᾶσιν ἀναγκαῖον ἐδόκει 13
if but I earlier indeed when for-all necessary it-seemed
ψεύδεσθαι διὰ φόβον, μόνος ἀληθεύειν ἐτόλμων, καὶ ταῦτα
to-lie through fear alone to-tell-truth dared and that
κινδυνεύων ὑπὲρ τῆς ψυχῆς, νῦν δέ, ὅτε πᾶσιν ἔξεστι
risking for the life now but when for-all it-is-permitted
τἀληθῆ λέγειν, ψεύδομαι, μηδενὸς κινδύνου παρεστῶτος,
the-truth to-say I-lie no danger being-present
οὐκ ἂν εἰδείην οὔτε παρρησίας οὔτε κολακείας καιρόν.
not — I-would-know either of-frankness or of-flattery the-time
καίτοι σύμπαντες οἱ πράττοντες ὁτιοῦν ἑκόντες ἢ 14
and-yet all those doing anything willingly either
χρημάτων ἕνεκα πράττουσιν ἢ δόξης ἢ δι᾽ ἡδονήν
of-money for-the-sake do or of-reputation or through pleasure
τινα ἄλλην ἢ λοιπὸν οἶμαι δι᾽ ἀρετὴν καὶ τὸ καλὸν
some other or lastly I-think through virtue and the noble
αὐτὸ τιμῶντες.
itself honoring
ἐγὼ δὲ χρήματα μὲν λαβεῖν παρ᾽ οὐδενὸς πώποτε 15
I but money indeed to-take from no-one ever
ἠξίωσα, πολλῶν δοῦναι βουλομένων, τῶν ἐμαυτοῦ δὲ
thought-fit many to-give wishing of-the my-own but

ὀλίγων ὑπαρχόντων οὐ μόνον μεταδιδοὺς ἑτέροις, ἀλλὰ
few possessions not only sharing with-others but
καὶ ῥίπτων φανήσομαι πολλάκις.
even throwing-away I-shall-be-seen often

16 ἡδονὴν δὲ ποίαν ἐθηρώμην, ὁπότε καὶ τῶν κολάκων οἱ
pleasure but what did-I-hunt when even of-the flatterers those
φανερῶς πεποιημένοι τέχνην ταύτην ὁμολογοῦσιν ἁπάντων
openly having-made art this admit than-all
ἀηδέστερον τὸ κολακεύειν; πῶς γὰρ ἡδύ, ἵν' ἄλλον
more-unpleasant the flattering how for pleasant so-that another
ἀδίκως ἐπαινῇ τις, αὐτὸν δικαίως ψέγεσθαι;
unjustly may-praise anyone himself justly to-be-blamed

17 καὶ μὴν οὐδὲ ἔνδοξον οὐδὲ καλὸν εἶναι δοκεῖ τὸ
and indeed not-even reputable nor fine to-be seems the
κολακεύειν, ἵνα τιμῆς ἕνεκεν ἢ δι' ἀρετήν τις τοῦτο
flattering so-that of-honor for-the-sake or through virtue anyone this
ἐπιτηδεύῃ. πασῶν γάρ, ὡς ἔπος εἰπεῖν, τῶν κακιῶν
may-practice of-all for as word to-say of-the vices
αἰσχίστην τις ἂν εὕροι τὴν κολακείαν.
most-shameful anyone — would-find the flattery

18 πρῶτον μὲν γὰρ τὸ κάλλιστον καὶ δικαιότατον διαφθείρει,
first indeed for the finest and most-just it-corrupts
τὸν ἔπαινον, ὥστε μηκέτι δοκεῖν πιστὸν μηδὲ ἀληθῶς
the praise so-that no-longer to-seem trustworthy nor truly
γιγνόμενον, καὶ τό γε πάντων δεινότατον, τὰ τῆς ἀρετῆς
happening and the at-least of-all most-terrible the of-the virtue
ἔπαθλα τῇ κακίᾳ δίδωσιν. ὥστε πολὺ χεῖρον δρῶσι
prizes to-the vice it-gives so-that much worse they-do
τῶν διαφθειρόντων τὸ νόμισμα· οἱ μὲν γὰρ ὕποπτον
than-those corrupting the coinage those indeed for suspect
ποιοῦσι τὸ νόμισμα, οἱ δὲ τὴν ἀρετὴν ἄπιστον.
make the coinage the(-others) but the virtue untrustworthy

ἔπειτα δὲ οἶμαι ἀεί ποτε μὲν ὁ πονηρὸς ἀνόητος λέγεται 19
then and I-think always ever indeed the wicked senseless is-called
καὶ ἔστιν ὄντως, τῷ δὲ ἄφρονι πάντας ὑπερβέβληκεν
and is really in-the and folly all has-surpassed
ὁ κόλαξ. μόνος γὰρ τῶν ἀφανιζόντων τὴν ἀλήθειαν
the flatterer alone for of-those obliterating the truth
πρὸς ἐκείνους θαρρεῖ τὰ ψευδῆ λέγειν τοὺς μάλιστα
to those dares the false-things to-say those most
εἰδότας ὅτι ψεύδεται. τίς γὰρ ἄπειρός ἐστι τῶν ἑαυτοῦ
knowing that he-lies who for inexperienced is of-the his-own
πραγμάτων; ἢ τίς ἠλίθιος οὕτως ὅστις οὐκ οἶδεν πότερον
affairs or who foolish so who not knows whether
πόνοις ἢ ῥᾳθυμίᾳ χαίρει καὶ πότερον ἥδεται πλέον
in-toils or in-idleness he-rejoices and whether he-is-pleased more
ἔχων ἢ τὰ δίκαια πράττων καὶ πότερον ἡδονῶν ἥττων
having or the just-things doing and whether by-pleasures weaker
ἐστὶν ἢ τῶν καλῶν πράξεων ἐραστής;
he-is or of-the fine deeds lover
καὶ τοίνυν ὃ μάλιστα οἴεται, χαρίζεσθαι τοῖς ἐπαινουμένοις, 20
and then what most he-thinks to-gratify those praised
ἐμοὶ δοκεῖ τούτου καὶ μάλιστα ἀποτυγχάνειν· τοὐναντίον
to-me seems in-this also most to-fail the-contrary
γὰρ ἀπεχθάνεσθαι μᾶλλον ἢ χαρίζεσθαι τοῖς μὴ τελέως
for to-be-hated rather than to-gratify by-those not completely
κούφοις.
light-headed
αὐτίκα ὁ τὸν πένητα μακαρίζων ὡς πλούσιον αὐτὸς 21
for-example the(-one) the poor-man blessing as rich himself
μὲν ψεύδεται, τῷ δὲ μακαριζομένῳ τὴν πενίαν ὀνειδίζει.
indeed lies to-the but blessed the poverty reproaches
πάλιν ὁ τὸν αἴσχιστον ὡς καλὸν ἐπαινῶν ἄλλο τι
again the(-one) the ugliest as handsome praising other something

ἢ προφέρει τὸ αἶσχος αὐτῷ; ἢ ὁ τὸν ἀνάπηρον
than brings-up the ugliness to-him or the(-one) the maimed
ὁλόκληρον εἶναι λέγων πῶς ἂν χαρίζοιτο ὑπομιμνήσκων
whole to-be saying how — would-be-gratify reminding
τῆς ἀτυχίας; ὁ δὲ αὖ τὸν ἀνόητον ὡς φρόνιμον ὑμνῶν,
of-the misfortune the but in-turn the senseless as prudent hymning
οὗτος ἂν τυχὸν ἁπάντων εἴη πιθανώτερος διὰ τὴν
this-one — perhaps than-all would-be more-persuasive because-of the
ἄνοιαν τοῦ ἀκούοντος καὶ τοσούτῳ γε μείζονα ἐργάζεται
folly of-the listener and by-so-much at-least greater works
βλάβην· ἀναπείθει γὰρ ὑπὲρ ἑαυτοῦ βουλεύεσθαι καὶ μὴ
harm he-persuades for for himself to-deliberate and not
τοῖς φρονίμοις ἐπιτρέπειν.
to-the prudent to-entrust

23 καθόλου δὲ φωραθεὶς μὲν ὁ κόλαξ οὐ καταγιγνώσκεται
in-general and having-been-caught indeed the flatterer not is-condemned
μόνον, ἀλλὰ καὶ μισεῖται· δοκεῖ γὰρ καταγελῶν λέγειν·
only but also is-hated he-seems for mocking to-speak
πείσας δὲ ὡς ἀληθῶς λέγει οὐ μεγάλης τινὸς τυγχάνει
having-persuaded but that truly he-speaks not great some meets
χάριτος. τί γὰρ καὶ δοκεῖ χαρίζεσθαι τἀληθῆ λέγων;
gratitude what for also does-he-seem to-gratify the-truth speaking

24 πολύ γε μὴν πονηρότερός ἐστι τῶν ψευδομένων
much at-least indeed more-wicked he-is than-the lying
μαρτύρων. οἱ μὲν γὰρ οὐ διαφθείρουσι τὸν δικαστήν,
witnesses the(-ones) indeed for not corrupt the judge
ἀλλὰ μόνον ἐξαπατῶσιν· ὁ δὲ κολακεύων ἅμα δεκάζει
but only deceive the but flattering at-once bribes
τῷ ἐπαίνῳ.
with-the praise

Dio will speak about the good king, and if he is said to repeat himself, so did Socrates, who told Hippias he always said the same things about the same subjects. Asked whether Xerxes, who cut through Athos and drove his army across the sea, was not the strongest of men, Socrates answered that if he was a coward ruled by anger, lust, fear, and sleep, he was weaker than the poorest man without a clod of land; nor did he know whether the Great King was a king at all, unless he ruled lawfully for his subjects' good. Rule is lawful care of men; kingship is rule answerable to no one; tyranny is violent use of men. Of the three good constitutions, kingship, aristocracy, and democracy, kingship is first, and each has its corruption; the clearest pattern of kingship is the rule of the universe under the first god, and the good king is dear to the gods.

ἵνα δὲ μήτε ἐγὼ κολακείας αἰτίαν ἔχω τοῖς 25
so-that but neither I of-flattery charge may-have from-those
θέλουσι διαβάλλειν μήτε σὺ τοῦ κατ' ὀφθαλμοὺς ἐθέλειν
wishing to-slander nor you of-the to-the eyes wishing
ἐπαινεῖσθαι, ποιήσομαι τοὺς λόγους ὑπὲρ τοῦ χρηστοῦ
to-be-praised I-will-make the words about the good
βασιλέως, ὁποῖον εἶναι δεῖ καὶ τίς ἡ διαφορὰ τοῦ
king of-what-sort to-be it-is-needful and what the difference of-the
προσποιουμένου μὲν ἄρχοντος εἶναι,
pretending indeed ruler to-be
πλεῖστον δὲ ἀπέχοντος ἀρχῆς καὶ βασιλείας. εἰ δέ τις 26
farthest but being-distant from-rule and kingship if but anyone
φήσει με τοὺς αὐτοὺς ποιεῖσθαι λόγους, τοῦτο ἂν εἴη
will-say me the same to-make words this — would-be
κοινὸν ἐμοὶ τὸ ἔγκλημα καὶ Σωκράτει. φασὶ γάρ ποτε
common to-me the charge and to-Socrates they-say for once

Ἱππίαν τὸν Ἠλεῖον, διὰ χρόνου πλείονος ἀκούοντα τοῦ
Hippias the Elean after time longer hearing —
Σωκράτους περὶ δικαιοσύνης καὶ ἀρετῆς λέγοντος,
Socrates about justice and virtue speaking
27 καὶ παραβάλλοντος, ὥσπερ εἰώθει, τοὺς κυβερνήτας
and comparing as he-was-wont the pilots
καὶ ἰατροὺς καὶ σκυτοτόμους καὶ κεραμέας, εἰπεῖν, ἅτε
and doctors and shoemakers and potters to-have-said as
σοφιστήν, Πάλιν σὺ ταὐτά, Σώκρατες; καὶ ὃς γελάσας
sophist again you the-same Socrates and he having-laughed
ἔφη, Καὶ περὶ τῶν αὐτῶν. σὺ μὲν γάρ, ὡς ἔοικεν, ὑπὸ
said and about the same-things you indeed for as it-seems through
σοφίας οὐδέποτε ταὐτὰ περὶ τῶν αὐτῶν λέγεις, ἡμῖν
wisdom never the-same about the same-things say to-us
δὲ ἓν τοῦτο δοκεῖ τῶν καλλίστων εἶναι. τοὺς μὲν γὰρ
but one this seems of-the finest to-be the indeed for
ψευδομένους οἴδαμεν πολλὰ καὶ ἀνόμοια λέγοντας·
lying we-know many and unlike-things saying
28 τοῖς δὲ ἀληθεύουσιν οὐχ οἷόν τε ἕτερα εἰπεῖν τῶν
to-those but telling-truth not possible — other-things to-say than-the
ἀληθῶν. ἐγὼ δὲ εἰ μὲν ἑώρων ἄλλην ὑπόθεσιν σπουδαιοτέραν
true I but if indeed I-saw other theme more-serious
ἢ σοὶ μᾶλλον προσήκουσαν, ἐκείνην ἂν ἐπεχείρουν
or to-you more befitting that — I-would-attempt
ποιήσασθαι. νῦν δὲ οὔτε ἰατρὸν ἄλλους τινὰς ἀκούειν
to-make now but neither doctor other some to-hear
λόγους φαίην ἂν ὀρθῶς ἢ τοὺς περὶ ὑγιείας σώματος
words would-I-say — rightly than the about health of-body
καὶ νόσου· οὔτε κυβερνήτην ἢ τοὺς περὶ ὡρῶν καὶ ἀνέμων
and disease nor pilot than the about seasons and winds
καὶ ἄστρων· οὗτοι γὰρ κυβερνητικοὶ δικαίως λέγονται·
and stars these for of-piloting justly are-called

οὔτε ἄρχοντα καὶ βασιλέα ἢ τοὺς περὶ ἀρχῆς τε καὶ 29
nor ruler and king than the about rule both and
διοικήσεως ἀνθρώπων. ὡς δὲ καὶ περὶ τούτων ἐνόμιζε
administration of-men as but also about these thought
Σωκράτης πειράσομαι εἰπεῖν.
Socrates I-will-try to-say
μετὰ γὰρ τὴν ἀπόκρισιν τὴν περὶ τῆς εὐδαιμονίας ἐπύθετο 30
after for the answer the about the happiness inquired
τοῦ Σωκράτους ὁ ἐκεῖνο τὸ ἐρώτημα ἐρωτήσας, ὦ
— of-Socrates the(-one) that the question having-asked O
Σώκρατες, ἔφη, τοῦτο μὲν ἐπίστασαι παντὸς μᾶλλον,
Socrates he-said this indeed you-know than-everything rather
ὅτι τῶν ὑπὸ τὸν ἥλιον ἀνθρώπων ἐκεῖνός ἐστιν ἰσχυρότατος
that of-the under the sun men that-one is strongest
καὶ μηδὲ τῶν θεῶν αὐτῶν ἧττονα ἔχων δύναμιν, ᾧ
and not-even than-the gods themselves less having power to-whom
γε ἔνεστι καὶ τὰ ἀδύνατα δοκοῦντα ποιῆσαι δυνατά.
at-least it-is-possible also the impossible seeming to-make possible
ἢ οὐκ ἀκήκοας ὅτι Ξέρξης ὁ τῶν Περσῶν βασιλεὺς τὴν 31
or not have-you-heard that Xerxes the of-the Persians king the
μὲν γῆν ἐποίησε θάλατταν, διελὼν τὸ μέγιστον τῶν
indeed land made sea having-cut-through the greatest of-the
ὀρῶν καὶ διαστήσας ἀπὸ τῆς ἠπείρου τὸν Ἄθω, διὰ
mountains and having-separated from the mainland — Athos through
δὲ τῆς θαλάττης τὸν πεζὸν στρατὸν ἄγων ἤλαυνεν ἐφ'
and the sea the foot army leading drove on
ἅρματος; ὥσπερ οἶμαι τὸν Ποσειδῶνά φησιν Ὅμηρος· καὶ
chariot as I-think — Poseidon says Homer and
τυχὸν ὁμοίως οἵ τε δελφῖνες καὶ τὰ κήτη κάτωθεν
perhaps likewise the both dolphins and the sea-monsters from-below
ὑπέπλει τὴν σχεδίαν, ὁπότε ἐκεῖνος ἤλαυνεν.
swam-under the raft when he drove

32 καὶ ὁ Σωκράτης, Οὐδὲ τοῦτό σοι ἔχω εἰπεῖν, εἴτε
and — Socrates not-even this to-you I-can to-say whether
μέγιστον ὁ ταῦτα ποιῶν δύναται, καθάπερ σὺ λέγεις,
greatest the(-one) these-things doing has-power as you say
εἴτε ἐλάχιστον ἢ τὸ παράπαν οὐδέν. αὐτίκα εἰ μὲν
or least or the at-all nothing for-example if indeed
ἦν σώφρων καὶ ἀνδρεῖος καὶ δίκαιος καὶ μετὰ γνώμης
he-was temperate and brave and just and with judgment
ἔπραττεν ὅσα ἔπραττεν, ἰσχυρὸν αὐτὸν ἡγοῦμαι καὶ
did as-much-as he-did strong him I-consider and
μεγίστην ἔχειν τῷ ὄντι δύναμιν·
greatest to-have in-the being power

33 εἰ δὲ αὖ δειλὸς καὶ ἀνόητος καὶ ἀσελγὴς καὶ παράνομος
if but in-turn cowardly and senseless and wanton and lawless
καὶ δι᾽ ὕβριν ταῦτα ἐπιχειρῶν, τοὐναντίον ἔμοιγε
and through insolence these-things attempting the-contrary to-me
ἀσθενέστερος εἶναι δοκεῖ τῶν σφόδρα πενήτων καὶ μηδὲ
weaker to-be he-seems than-the very poor and not-even
ἕνα γῆς κεκτημένων βῶλον, ὥστε διαθρύψαι μακέλλῃ
one of-land having-acquired clod so-as to-break with-mattock
τροφῆς ἕνεκεν.
of-food for-the-sake

34 ὁ γὰρ ἀδύνατος μὲν ὀργὴν ἐπικατασχεῖν πολλάκις ὑπὲρ
the for unable indeed anger to-restrain often over
μικρῶν γιγνομένην, ἀδύνατος δὲ ἐπιθυμίαν παῦσαι τῶν
small-things arising unable and desire to-stop of-the
αἰσχίστων, ἀδύνατος δὲ ἀπώσασθαι λύπην, ἐνίοτε μηδενὸς
most-shameful unable and to-thrust-away grief sometimes nothing
λυπηροῦ παρόντος, οὐ δυνάμενος δὲ ὑπομεῖναι πόνους,
painful being-present not being-able and to-endure toils
οὐδὲ τοὺς ἡδονῆς ἕνεκεν γιγνομένους, ἀδύνατος δὲ τῆς
not-even those of-pleasure for-the-sake happening unable and from-the

ψυχῆς ἀπελάσαι φόβον, οὐδὲν ὠφελοῦντα ἐν τοῖς δεινοῖς,
soul to-drive fear in-nothing helping in the dangers
ἀλλὰ τὰ μέγιστα βλάπτοντα,
but the greatest harming
πῶς οὐκ ἄνανδρος σφόδρα, ἡττώμενος μὲν γυναικῶν, 35
how not unmanly very being-defeated indeed by-women
ἡττώμενος δὲ εὐνούχων; ἢ σὺ ἰσχυρὸν εἶναι λέγεις τὸν
being-defeated and by-eunuchs or you strong to-be say the(-one)
καὶ τοῦ μαλακωτάτου πάντων ἀσθενέστερον, ὕπνου;
even than-the softest of-all weaker sleep
ὑφ' οὗ ξυμποδισθεὶς πολλάκις ἄνευ δεσμῶν οὐχ ὅπως
by which fettered often without bonds not only
ἄλλοις, ἀλλ' οὐδ' ἑαυτῷ δύναται βοηθεῖν οὐδὲ ἐπίκουρον
others but not-even himself he-can to-help nor ally
οὐδένα καλέσαι τῶν βουλομένων ἀμύνειν;
any to-call of-those wishing to-defend
ταῦτα δὲ ἀκούσας εἶπεν, Ἐκεῖνο μέντοι οἶσθα δήπου, 36
these-things and having-heard he-said that however you-know surely
ὦ Σώκρατες, ὅτι τῆς ἁπάσης οἰκουμένης τοῦ πλείστου
O Socrates that of-the whole inhabited-world of-the largest
καὶ ἀρίστου βασιλεύει μέρους. ἔξω γὰρ τῆς Ἑλλάδος καὶ
and best he-is-king part outside for — of-Greece and
τῆς Ἰταλίας καί τινων ὀλίγων ἐθνῶν ἄλλων τῶν κατὰ
— of-Italy and some few nations others of-the in
τὴν Εὐρώπην ξύμπαντα τἄλλα ὑφ' ἑαυτῷ πεποίηται,
— Europe all the-rest under himself he-has-made
καὶ τῆς μὲν καλουμένης Ἀσίας ὅλης ἄρχει μέχρις Ἰνδῶν· 37
and of-the indeed called Asia whole he-rules as-far-as Indians
πολλοὺς δὲ καὶ αὐτῶν φασιν ὑπακούειν· τῆς δὲ Λιβύης
many and also of-them they-say to-obey — and of-Libya
τοῦ πλείονος μέρους· ἐν δὲ τῇ Εὐρώπῃ Θρᾴκης καὶ
of-the greater part in and — Europe of-Thrace and

Μακεδονίας· ἁπάντων τούτων κρατεῖ· ὅθεν δὴ καὶ μέγας
of-Macedonia all these he-masters whence indeed also great
βασιλεὺς κέκληται μόνος ἐκεῖνος.
king is-called alone that-one

38 καὶ ὁ Σωκράτης εἶπεν, Ἀλλ' οὐδὲ τοῦτο οἶδα ὅλως
and — Socrates said but not-even this I-know at-all
γε, εἰ βασιλεύς ἐστι τὴν ἀρχὴν οὐδεμιᾶς πόλεως
at-least whether king he-is the first(-place) of-any city
ἢ κώμης. Σὺ ἄρα, εἶπε, μόνος ἀνήκοος εἶ τούτων ἃ
or village you then he-said alone uninformed are of-these-things which
πάντες ἴσασιν; Ἀκούω, ἔφη, πολλῶν λεγόντων ἃ σὺ
all know I-hear he-said of-many saying what you
λέγεις καὶ Ἑλλήνων καὶ βαρβάρων· ὃ δὲ οὐκ ἐᾷ με
say both of-Greeks and of-barbarians what but not allows me
γιγνώσκειν ὃ λέγω τοιοῦτόν ἐστιν·
to-know what I-mean such is

39 οὐκ οἶδα, ὦ ἄριστε, εἰ νομίμως καὶ δικαίως τούτων
not I-know O best whether lawfully and justly of-these
ἁπάντων προέστηκεν καὶ τοιοῦτος ὢν ὁποῖον εἴρηκα
all he-has-presided and such being as I-have-said
πολλάκις· εἰ μὲν γὰρ εὐγνώμων καὶ φιλάνθρωπος καὶ
often if indeed for gracious and humane and
νόμιμος ὢν ἐπὶ σωτηρίᾳ καὶ τῷ συμφέροντι τῶν ἀρχομένων
lawful being for safety and the advantage of-the ruled
ἐπιμελεῖται, αὐτὸς πρῶτος εὐδαίμων ὤν, καθάπερ εἶπον,
he-takes-care himself first happy being as I-said
καὶ τοῖς ἄλλοις μεταδιδοὺς τῆς αὑτοῦ εὐδαιμονίας, οὐ δίχα
and to-the others giving-a-share of-the his-own happiness not apart
θεὶς τό τε αὑτοῦ καὶ τὸ τῶν ἀρχομένων συμφέρον,
having-set the both his-own and the of-the ruled advantage
ἀλλὰ τότε χαίρων μάλιστα καὶ τότε νομίζων ἄριστα
but then rejoicing most and then thinking best

πράττειν, ὅταν ὁρᾷ καλῶς πράττοντας τοὺς ἀρχομένους,
to-fare when he-sees well faring the ruled
δυνάμει τε μέγιστός ἐστιν καὶ βασιλεὺς ἀληθῶς·
in-power both greatest he-is and king truly
εἰ δὲ φιλήδονος καὶ φιλοχρήματος καὶ ὑβριστὴς καὶ 40
if but pleasure-loving and money-loving and insolent and
παράνομος, αὐτὸν οἰόμενος αὔξειν μόνον, ὡς ἂν πλεῖστα
lawless himself thinking to-increase only as — most
μὲν χρήματα κεκτημένος, μεγίστας δὲ καὶ πλείστας
indeed money having-acquired greatest and and most
καρπούμενος ἡδονάς, ῥᾳθύμως δὲ διάγων καὶ ἀπόνως·
enjoying pleasures idly and living and without-toil
τοὺς δὲ ὑπηκόους ἅπαντας ἡγούμενος δούλους καὶ ὑπηρέτας 41
the and subjects all considering slaves and servants
τῆς αὐτοῦ τρυφῆς, οὐδὲ ποιμένος ἐπιεικοῦς ἔχων ἦθος,
of-the his-own luxury not-even of-shepherd reasonable having character
σκέπης καὶ νομῆς προνοούμενος τοῖς αὐτοῦ κτήνεσιν,
of-shelter and pasture providing for-the his-own beasts
ἔτι δὲ θῆρας ἀπαμύνων καὶ φῶρας προφυλάττων, ἀλλ᾽
further and beasts warding-off and thieves guarding-against but
αὐτὸς πρῶτος διαρπάζων τε καὶ φθείρων καὶ τοῖς ἄλλοις
himself first plundering both and destroying and to-the others
ἐπιτρέπων, καθάπερ, οἶμαι, πολεμίων λείαν, οὐκ ἄν ποτε
permitting as I-think of-enemies booty not — ever
εἴποιμι τὸν τοιοῦτον ἄρχοντα ἢ αὐτοκράτορα ἢ βασιλέα,
I-would-call the such ruler or emperor or king
πολὺ δὲ μᾶλλον τύραννον καὶ λευστῆρα, ὥς ποτε προσεῖπεν
much but rather tyrant and stoner as once addressed
ὁ Ἀπόλλων τὸν Σικυώνιον τύραννον, εἰ καὶ πολλὰς μὲν
— Apollo the Sicyonian tyrant if even many indeed
ἔχοι τιάρας, πολλὰ δὲ σκῆπτρα ὑπακούοιεν αὐτῷ.
he-should-have tiaras many and scepters should-obey him

42 τοιαῦτα μὲν ἐκεῖνος εἰώθει λέγειν, προτρέπων ἀεὶ πρὸς
such-things indeed he was-wont to-say urging always toward
ἀρετὴν καὶ βελτίους ποιῶν καὶ ἄρχοντας καὶ ἰδιώτας.
virtue and better making both rulers and private-men
ὅμοια δὲ εἰρήκασι περὶ ἀρχῆς καὶ βασιλείας οἱ μετ᾽
like-things and have-said about rule and kingship those after
αὐτόν, ὡς οἷόν τε ἑπόμενοι τῇ σοφωτάτῃ γνώμῃ. αὐτὰ δὲ
him as possible — following the wisest judgment themselves and
πρῶτα δηλοῖ τὰ ὀνόματα τὴν διαφορὰν τῶν πραγμάτων.
first show the names the difference of-the things
43 λέγεται γὰρ ἡ μὲν ἀρχὴ νόμιμος ἀνθρώπων διοίκησις
is-called for the indeed rule lawful of-men administration
καὶ πρόνοια ἀνθρώπων κατὰ νόμον, βασιλεία δὲ
and care of-men according-to law kingship and
ἀνυπεύθυνος ἀρχή, ὁ δὲ νόμος βασιλέως δόγμα.
unaccountable rule the and law of-king decree
44 ὁ δὲ τύραννος καὶ ἡ τυραννὶς ἐναντίον τούτοις βίαιος
the and tyrant and the tyranny opposite to-these violent
καὶ παράνομος χρῆσις ἀνθρώπων τοῦ δοκοῦντος ἰσχύειν
and lawless use of-men of-the seeming to-be-strong
πλέον.
more
45 τρία γὰρ εἴδη, τὰ φανερώτατα, πολιτειῶν γιγνομένων
three for forms the most-conspicuous of-constitutions arising
κατὰ νόμον καὶ δίκην μετὰ δαίμονός τε ἀγαθοῦ καὶ
according-to law and justice with fortune both good and
τύχης ὁμοίας· μία μὲν ἡ πρώτη καὶ μάλιστα συμβῆναι
luck like one indeed the first and most to-come-about
δυνατή, περὶ ἧς ὁ νῦν λόγος, εὖ διοικουμένης πόλεως
possible about which the present discourse well administered city

ἢ πλειόνων ἐθνῶν ἢ ξυμπάντων ἀνθρώπων ἑνὸς ἀνδρὸς
or more nations or all men of-one man
ἀγαθοῦ γνώμῃ καὶ ἀρετῇ·
good by-judgment and virtue
δευτέρα δὲ ἀριστοκρατία καλουμένη, οὔτε ἑνὸς οὔτε 46
second and aristocracy called neither of-one nor
πολλῶν τινων, ἀλλὰ ὀλίγων τῶν ἀρίστων ἡγουμένων,
of-many some but few the best leading
πλεῖον ἀπέχουσα ἤδη τοῦ δυνατοῦ καὶ τοῦ συμφέροντος·
farther being-distant already from-the possible and the advantageous
τρίτη δὲ πασῶν ἀδυνατωτάτη σχεδὸν ἡ σωφροσύνῃ καὶ 47
third and of-all most-impossible nearly the by-temperance and
ἀρετῇ δήμου προσδοκῶσά ποτε εὑρήσειν κατάστασιν
virtue of-people expecting sometime to-be-going-to-find condition
ἐπιεικῆ καὶ νόμιμον, δημοκρατία προσαγορευομένη, ἐπιεικὲς
reasonable and lawful democracy called reasonable
ὄνομα καὶ πρᾷον, εἴπερ ἦν δυνατόν.
name and gentle if-indeed it-were possible
τρισὶ δὲ ταύταις, ὥσπερ εἴρηται, πολιτείαις τρεῖς ἐναντίαι 48
to-three and these as has-been-said constitutions three opposite
παράνομοι διαφθοραί, ἡ μὲν πρώτη, τυραννίς, ἑνὸς
lawless corruptions the indeed first tyranny of-one
ὕβρει καὶ βίᾳ τοῦ κακίστου τῶν ἄλλων ἀπολλυμένων·
by-insolence and violence of-the worst the others perishing
ἡ δὲ μετ' ἐκείνην ὀλιγαρχία, σκληρὰ καὶ ἄδικος πλεονεξία
the and after that oligarchy harsh and unjust greed
πλουσίων τινῶν καὶ πονηρῶν ὀλίγων ἐπὶ τοὺς πολλοὺς
of-rich some and wicked few against the many
καὶ ἀπόρους συστᾶσα·
and needy having-combined

49 ἡ δὲ ἑξῆς ποικίλη καὶ παντοδαπὴ φορὰ πλήθους οὐδὲν
the and next variegated and of-all-kinds rush of-multitude nothing
εἰδότος ἁπλῶς, ταραττομένου δὲ ἀεὶ καὶ ἀγριαίνοντος
knowing simply being-confused but always and growing-savage
ὑπὸ ἀκολάστων δημαγωγῶν, ὥσπερ κλύδωνος ἀγρίου καὶ
by licentious demagogues as of-surge savage and
χαλεποῦ ὑπὸ ἀνέμων σκληρῶν μεταβαλλομένου. τούτων
harsh by winds harsh being-changed of-these
μὲν οὖν ὁ λόγος ἄλλως ἐπεμνήσθη, πολλὰ παθήματα
indeed then the discourse merely made-mention many sufferings
καὶ συμφορὰς ἑκάστης αὐτῶν ἐκ τοῦ πρότερον χρόνου
and misfortunes of-each of-them from the earlier time
δεῖξαι δυνάμενος·
to-show being-able

50 περὶ δὲ τῆς εὐδαίμονός τε καὶ θείας καταστάσεως τῆς νῦν
about but the happy both and divine condition the now
ἐπικρατούσης χρὴ διελθεῖν ἐπιμελέστερον. πολλαὶ μὲν
prevailing it-is-needful to-go-through more-carefully many indeed
οὖν εἰκόνες ἐναργεῖς καὶ παραδείγματα οὐκ ἀμυδρὰ τῆσδε
then images vivid and examples not dim of-this
τῆς ἀρχῆς, ἔν τε ἀγέλαις καὶ σμήνεσι διασημαινούσης
the rule in both herds and swarms signaling
τῆς φύσεως τὴν κατὰ φύσιν τοῦ κρείττονος τῶν
the nature the according-to nature of-the better over-the
ἐλαττόνων ἀρχὴν καὶ πρόνοιαν· οὐ μὴν φανερώτερον οὐδὲ
lesser rule and care not indeed clearer nor
κάλλιον ἕτερον ἂν γένοιτο τῆς τοῦ παντὸς ἡγεμονίας,
finer other — would-be than-the of-the universe leadership
ἣ ὑπὸ τῷ πρώτῳ τε καὶ ἀρίστῳ θεῷ *** ΤΑ
which under the first both and best god (lacuna) THE-THINGS
ΠΕΡΙ ΤΟΥ ΔΙΟΣ
ABOUT — ZEUS

τοιοῦτος δὲ ὢν πρῶτον μέν ἐστι θεοφιλής, ἅτε τῆς 51
such and being first indeed he-is god-beloved as of-the
μεγίστης τυγχάνων παρὰ θεῶν τιμῆς καὶ πίστεως. καὶ
greatest obtaining from gods honor and trust and
πρῶτόν γε καὶ μάλιστα θεραπεύσει τὸ θεῖον, οὐχ
first at-least and most he-will-serve the divine not
ὁμολογῶν μόνον, ἀλλὰ καὶ πεπεισμένος εἶναι θεούς, ἵνα
admitting only but also convinced to-be gods so-that
δὴ καὶ αὐτὸς ἔχῃ τοὺς κατ᾽ ἀξίαν ἄρχοντας.
indeed also himself he-may-have the according-to worth rulers

III · THE LABORS OF THE KING

The good king serves the gods, accepts no gifts from bad men, counts virtue holiness and vice impiety, and believes in spirits and heroes. He treats the care of men as his appointed work and is never vexed by it, as a pilot or a farmer is least vexed by his toil. In every sphere the better rules the worse and carries the greater burden: the pilot must watch sea, sky, and shore while passengers sleep, the general must arm and feed his army, the soul toils for the body. Above all, the sun, a god, serves men forever, bringing the seasons, growth, and light, and keeping his bounds so that nothing burns or freezes, without ever tiring.

ἡγεῖται δὲ τοῖς ἄλλοις ἀνθρώποις συμφέρειν τὴν αὑτοῦ 52
he-considers and to-the other men to-benefit the his-own
πρόνοιαν οὕτως ὡς αὐτῷ τὴν ἐκείνων ἀρχήν. καὶ μὴν ἐκεῖνο
forethought so as to-him the their rule and indeed that
ἑαυτῷ συνειδὼς ὡς οὔποτε δῶρον δέξεται παρὰ κακῶν
to-himself conscious that never gift he-will-accept from bad
ἀνδρῶν, οὐδὲ τοὺς θεοὺς ἀναθήμασιν οὐδὲ θυσίαις οἴεται
men nor the gods with-offerings nor with-sacrifices he-thinks
χαίρειν τῶν ἀδίκων, παρὰ μόνων δὲ τῶν ἀγαθῶν προσίεσθαι
to-rejoice of-the unjust from only and the good to-accept

τὰ διδόμενα. τοιγαροῦν θεραπεύειν ἀφθόνως αὐτοὺς
the given-things therefore to-serve ungrudgingly them
σπουδάσει καὶ τούτοις· ἐκείνοις γε μὴν οὐδέποτε παύσεται
he-will-be-eager and with-these with-those at-least indeed never will-he-cease
τιμῶν, τοῖς καλοῖς ἔργοις καὶ ταῖς δικαίαις πράξεσιν.
honoring with-the fine works and the just deeds
ἕκαστόν γε μὴν τῶν θεῶν ἱλάσκεται κατὰ δύναμιν.
each at-least indeed of-the gods he-propitiates according-to power
53 ἡγεῖται δὲ τὴν μὲν ἀρετὴν ὁσιότητα, τὴν δὲ κακίαν πᾶσαν
he-considers and the indeed virtue holiness the but vice all
ἀσέβειαν. εἶναι γὰρ ἐναγεῖς καὶ ἀλιτηρίους οὐ μόνον τοὺς
impiety to-be for accursed and sinners not only those
τὰ ἱερὰ συλῶντας ἢ λέγοντάς τι βλάσφημον περὶ τῶν
the temples robbing or saying something blasphemous about the
θεῶν, ἀλλὰ πολὺ μᾶλλον τούς τε δειλοὺς καὶ ἀδίκους καὶ
gods but much rather the both cowardly and unjust and
ἀκρατεῖς καὶ ἀνοήτους καὶ καθόλου τοὺς ἐναντίον τι
incontinent and senseless and in-general those contrary something
πράττοντας τῇ τε δυνάμει καὶ βουλήσει τῶν θεῶν.
doing to-the both power and will of-the gods
54 οὐ μόνον δὲ ἡγεῖται θεούς, ἀλλὰ καὶ δαίμονας καὶ ἥρωας
not only and he-considers gods but also spirits and heroes
ἀγαθοὺς τὰς τῶν ἀγαθῶν ἀνδρῶν ψυχὰς μεταβαλούσας
good the of-the good men souls having-changed
ἐκ τῆς θνητῆς φύσεως·
from the mortal nature
55 τοῦτο δὲ βεβαιοῖ τὸ δόγμα οὐχ ἥκιστα χαριζόμενος
this and confirms the doctrine not least gratifying
αὑτῷ. τήν τε τῶν ἀνθρώπων ἐπιμέλειαν οὐ πάρεργον
himself the both of-the men care not by-work
οὐδὲ ἀσχολίαν ἄλλως νενόμικεν, βαρυνόμενος οἶμαι τὰς
nor occupation idly has-he-considered being-burdened I-think by-the

φροντίδας, ἀλλὰ ἔργον αὑτοῦ καὶ τέχνην ταύτην. καὶ ὅταν
cares but work his-own and craft this and when
μὲν ἄλλο τι ποιῇ, οὐδὲν ἡγεῖται σπουδαῖον οὐδὲ τῶν
indeed other anything he-does nothing he-considers serious nor of-the
αὑτοῦ πράττειν· ὅταν δὲ ἀνθρώπους ὠφελῇ, τότε νομίζει τὸ
his-own to-do when but men he-benefits then he-thinks the
προσῆκον ἀποτελεῖν, ἅτε ὑπὸ τοῦ μεγίστου θεοῦ ταχθεὶς ἐπὶ
fitting to-accomplish as by the greatest god appointed to
τοῦτο τὸ ἔργον, ᾧ ἀπειθεῖν οὐ θέμις οὐδὲν οὐδὲ ἄχθεσθαι.
this the work whom to-disobey not lawful in-anything nor to-be-vexed
οὐδεὶς γὰρ οὕτω μαλακὸς οὐδὲ φιλήδονος ὃς οὐχ ἥδεται 56
no-one for so soft nor pleasure-loving who not takes-pleasure
τῇ αὑτοῦ πράξει, κἂν τύχῃ ἐπίπονος· ὡς ἥκιστα
in-the his-own business even-if it-happens toilsome as least
μὲν κυβερνήτης ἂν ἀχθεσθείη τοῖς ἐν θαλάττῃ πόνοις,
indeed pilot — would-be-vexed with-the at sea toils
ἥκιστα δὲ γεωργὸς τοῖς περὶ γεωργίαν ἔργοις, ἥκιστα
least and farmer with-the about farming works least
δὲ κυνηγέτης οἷς δεῖ θηρῶντα κάμνειν· καίτοι
and hunter with-what it-is-needful hunting to-labor and-yet
σφόδρα μὲν ἐπίπονον γεωργία, σφόδρα δὲ κυνηγεσία.
very indeed toilsome farming very and hunting
οὐ μὴν ἀπαξιοῖ τὸ κάμνειν καὶ ἐνοχλεῖσθαι τῶν ἄλλων 57
not indeed does-he-disdain the laboring and to-be-troubled of-the others
ἕνεκεν, οὐδὲ ταύτῃ χεῖρον πράττειν νενόμικεν, ἐὰν
for-the-sake nor in-this worse to-fare has-he-considered if
δέῃ πλείστους αὐτὸν ἀνέχεσθαι πόνους καὶ πλεῖστα
it-may-be-needful most himself to-endure toils and most
πράγματα ἔχειν.
troubles to-have

62 ὁρᾷ γὰρ ὅτι πανταχοῦ τὸ βέλτιον τοῦ ἥττονος ἔταξεν
he-sees for that everywhere the better the worse appointed
ὁ θεὸς προνοεῖν τε καὶ ἄρχειν, οἷον τέχνην μὲν
the god to-provide-for both and to-rule as art indeed
ἀτεχνίας, ἀσθενείας δὲ δύναμιν, τοῦ δὲ ἀνοήτου τὸ
lack-of-art weakness and power the and senseless the
φρόνιμον προνοεῖν καὶ προβουλεύειν ἐποίησεν. ἐν πάσαις
prudent to-provide-for and to-plan-for he-made in all
δὲ ταύταις ταῖς ἐπιμελείαις τὸ ἄρχειν οὐδαμῶς ῥᾴθυμον,
and these the cares the ruling by-no-means easy
ἀλλὰ ἐπίπονον, οὐδὲ πλεονεκτοῦν ἀνέσεως καὶ σχολῆς,
but toilsome nor having-more of-rest and leisure
ἀλλὰ φροντίδων καὶ πόνων.
but of-cares and toils

63 αὐτίκα ἐν νηὶ ἐπιβάταις ἔξεστιν ἀμελεῖν καὶ μηδὲ
for-example in ship for-passengers it-is-permitted to-neglect and not-even
ὁρᾶν τὴν θάλατταν, ἀλλὰ μηδὲ ὅποι γῆς εἰσι, τὸ
to-see the sea but not-even where on-earth they-are the
τοῦ λόγου, τοῦτο εἰδέναι· καὶ πολλοὶ τὸν τρόπον τοῦτον
of-the saying this to-know and many the manner this
πλέουσι ταῖς εὐδίαις, οἱ μὲν πεττεύοντες, οἱ
sail in-the fair-weathers the(-ones) indeed playing-checkers the(-others)
δὲ ᾄδοντες, οἱ δὲ εὐωχούμενοι δι᾽ ἡμέρας· ὅταν
and singing the(-others) and feasting through day when
δὲ καταλάβῃ χειμών, ἐγκαλυψάμενοι περιμένουσι τὸ
but seizes storm having-covered-their-heads they-await the
συμβησόμενον· οἱ δέ τινες καθυπνώσαντες οὐδὲ
going-to-happen the(-others) and some having-fallen-asleep not-even
ἀνέστησαν, ἕως ἐγένοντο ἐν τῷ λιμένι.
got-up until they-were in the harbor

τῷ κυβερνήτῃ δὲ ἀνάγκη μὲν ὁρᾶν πρὸς τὸ πέλαγος, 64
for-the pilot but necessity indeed to-look to the sea
ἀνάγκη δὲ ἀποβλέπειν εἰς τὸν οὐρανόν, ἀνάγκη δὲ
necessity and to-gaze to the sky necessity and
προσκοπεῖν τὴν γῆν· οὐ μὴν οὐδὲ τὰ ἐν τῷ βυθῷ
to-watch-ahead the land not indeed even the-things in the depth
χρὴ λανθάνειν αὐτόν, ἢ λήσεται περιπεσὼν
it-is-needful escape-notice him or he-will-escape-notice having-fallen-on
ὑφάλοις πέτραις ἢ ἀδήλοις ἕρμασι·
sunken rocks or hidden reefs
μόνῳ δὲ ἐκείνῳ τῆς μὲν νυκτὸς ἧττον ἔξεστι 65
to-him-alone and that-one by-the indeed night less is-permitted
καθυπνῶσαι ἢ τοῖς νηχομένοις· ἡμέρας δὲ εἴ πού
to-fall-asleep than to-the swimmers by-day but if somewhere
τι βραχὺ κλέψειε τοῦ ὕπνου, καὶ τοῦτο μετέωρον καὶ
some brief he-should-steal of-the sleep even this aloft and
ἀμφίβολον, ὡς ἀναβοᾶν πολλάκις ἢ τὸ ἱστίον στέλλειν
doubtful so-as to-cry-out often either the sail to-furl
ἢ παράγειν τὸ πηδάλιον ἢ ἄλλο τι τῶν ναυτικῶν· ὥστε
or to-shift the rudder or other some of-the nautical-things so-that
καὶ κοιμώμενος ἐκεῖνος μᾶλλον ἐπιμελεῖται τῆς νεὼς ἢ
even sleeping that-one more takes-care of-the ship than
τῶν ἄλλων οἱ σφόδρα ἐγρηγορότες.
of-the others those very awake
ἔν γε μὴν τῷ στρατεύεσθαι τῶν μὲν στρατιωτῶν 66
in at-least indeed the campaigning of-the indeed soldiers
ἕκαστος αὑτῷ μόνῳ ἐπιμελεῖται καὶ ὅπλων καὶ τροφῆς,
each for-himself alone takes-care both of-arms and food
καὶ ταῦτα οὐ πορίζων, ἀλλ' ἕτοιμα ἀξιῶν ἔχειν· μόνης δὲ
and these not providing but ready thinking-fit to-have alone and
φροντίζει τῆς ὑγιείας τῆς ἑαυτοῦ, μόνης δὲ τῆς σωτηρίας.
he-cares-for the health the his-own alone and the safety

67 τῷ στρατηγῷ δὲ ἔργον ἐστὶν ἅπαντας μὲν ὡπλίσθαι
for-the general but task is all indeed to-have-been-armed
καλῶς, ἅπαντας δὲ εὐπορεῖν σκέπης, οὐ μόνον δὲ
well all and to-be-well-supplied with-shelter not only and
τὰς τῶν ἀνθρώπων γαστέρας πληροῦν, ἀλλὰ καὶ τὰς
the of-the men bellies to-fill but also the
τῶν ἵππων· ἐὰν δὲ μὴ πάντες ἔχωσι τὰ ἐπιτήδεια, πολὺ
of-the horses if but not all have the necessaries much
μᾶλλον ἄχθεται ἢ αὐτὸς νοσῶν· σωτηρίαν γε μὴν
more he-is-vexed than himself being-sick safety at-least indeed
τὴν ἐκείνων οὐ περὶ ἐλάττονος ποιεῖται τῆς αὑτοῦ.
the of-those not of less makes than-the his-own
68 πάλιν δὲ καθ' ἕκαστον ἡμῶν τὸ μὲν σῶμα, ἅτε
again and in each of-us the indeed body as
ἀνόητον, οὐδὲ αὑτῷ βοηθεῖν ἱκανόν ἐστιν, ὅ γε
senseless not-even itself to-help sufficient is which at-least
τῆς ψυχῆς ἀπολιπούσης οὐδὲ ὀλίγον δύναται διαμένειν,
the soul having-left not-even a-little can to-remain
ἀλλὰ παραχρῆμα λύεται καὶ ἀπόλλυται· ἡ ψυχὴ δὲ
but immediately is-dissolved and perishes the soul but
ὑπὲρ ἐκείνου πάσας μὲν φροντίδας φροντίζει, πάσας δὲ
for that all indeed cares cares all and
ἐπινοίας σκύλλει καὶ πολλὰ μὲν ἀνιᾶται λυπουμένη.
thoughts troubles and much indeed is-distressed grieving
69 καὶ τὸ μὲν σῶμα παρούσης αὐτὸ μόνον αἰσθάνεται τῆς
and the indeed body present it alone perceives the
ἀλγηδόνος· ἡ ψυχὴ δὲ πρὶν ἢ γενέσθαι τὴν ἀλγηδόνα
pain the soul and before than to-happen the pain
ἀνιᾶται, πολλάκις δὲ καὶ μὴ μελλούσης γίγνεσθαι δι'
is-distressed often and also not being-about to-happen through
ὀρρωδίαν. θανάτου δὲ σῶμα μὲν οὐδέποτε ᾔσθετο· ψυχὴ
dread of-death and body indeed never perceived soul

δὲ καὶ τούτου συνίησι, καὶ πολλὰ πάσχει ῥυομένη μὲν
but even this understands and much suffers rescuing indeed
ἐκ νόσων τὸ σῶμα, ῥυομένη δὲ ἐκ πολέμων, ῥυομένη δὲ
from diseases the body rescuing and from wars rescuing and
ἐκ χειμῶνος, ῥυομένη δὲ ἐκ θαλάσσης. οὕτω πανταχῇ
from storm rescuing and from sea so in-every-way
ἐπιπονώτερον ψυχὴ καὶ ταλαιπωρότερον σώματος, ὅμως
more-toilsome soul and more-wretched than-body nevertheless
δὲ θειότερον καὶ βασιλικώτερον.
but more-divine and more-kingly
καὶ μὴν τῶν γε ἀνθρώπων πᾶς ἂν ὁμολογήσειεν 70
and indeed of-the at-least men every-one — would-agree
ὡς ἰσχυρότερον καὶ ἡγεμονικώτερον ἀνὴρ γυναικός. ἀλλ'
that stronger and more-fit-to-rule man than-woman but
ἐκείναις μὲν τὰ πολλὰ τῶν ἔργων κατ' οἰκίαν ἐστί, καὶ
for-those indeed the most of-the works in house is and
ἄπειροι μὲν ὡς τὸ πολὺ χειμώνων διατελοῦσιν, ἄπειροι
inexperienced indeed as the most of-storms they-continue inexperienced
δὲ πολέμων, ἄπειροι δὲ κινδύνων.
and of-wars inexperienced and of-dangers
τοῖς δὲ ἀνδράσι προσήκει μὲν στρατεύεσθαι, προσήκει 71
to-the but men it-befits indeed to-campaign it-befits
δὲ ναυτιλίας, ἀνάγκη δὲ ἐν ὑπαίθρῳ τὰ ἔργα διαπονεῖν.
and voyages necessity and in open-air the works to-toil-through
ἀλλ' οὐ διὰ τοῦτο μᾶλλον ἄν τις μακαρίσειε τῶν
but not because-of this more — anyone would-call-blessed than-the
ἀνδρῶν τὰς γυναῖκας.
men the women

72 ὅσοι δ' αὖ δι' ἀσθένειάν τε καὶ μαλακίαν ἐζήλωσαν
as-many-as but in-turn through weakness both and softness emulated
τὸν ἐκείνων βίον, ὥσπερ Σαρδανάπαλλος, διαβόητοι μέχρι
the their life as Sardanapallus notorious until
νῦν εἰσιν ἐπὶ τοῖς αἰσχροῖς.
now are for the shameful-things

73 τὸ δὲ μέγιστον, ὁρᾷς τὸν ἥλιον, πόσῳ μὲν τῶν
the but greatest you-see the sun by-how-much indeed the
ἀνθρώπων ὑπερέχει μακαριότητι θεὸς ὤν· ὅτι δὲ οὐκ
men surpasses in-blessedness god being that but not
ἀναίνεται δι' αἰῶνος ἡμῖν ὑπουργῶν καὶ τῆς ἡμετέρας
refuses through eternity us serving and of-the our
ἕνεκα σωτηρίας πράττων ἅπαντα.
for-the-sake safety doing all-things

74 τί γὰρ ἂν ἄλλο τις εἴποι τὸν ἥλιον ἐργάζεσθαι δι'
what for — else could-one say the sun to-do through
αἰῶνος ἢ ὁπόσων ἄνθρωποι δέονται; ποιοῦντα μὲν καὶ
eternity than as-many-as men need making indeed and
διακρίνοντα τὰς ὥρας, αὔξοντα δὲ καὶ τρέφοντα πάντα μὲν
distinguishing the seasons increasing and and nourishing all indeed
τὰ ζῷα, πάντα δὲ τὰ φυτά, χορηγοῦντα δὲ τὸ κάλλιστον
the animals all and the plants supplying and the finest
καὶ ἥδιστον ὁραμάτων, φῶς, οὗ χωρὶς οὐδὲ τῶν ἄλλων
and sweetest of-sights light which without not-even of-the other
ὄφελος οὐδὲν τῶν καλῶν, οὔτε οὐρανίων οὔτε ἐπιγείων,
benefit any of-the fine-things either heavenly or earthly
ἀλλ' οὐδὲ τοῦ ζῆν· καὶ ταῦτα οὐδέποτε κάμνει χαριζόμενος.
but not-even of-the living and these never wearies bestowing

75 ἦπού γε δουλείαν δουλεύειν φαίη τις ἂν πάνυ ἰσχυράν. εἰ
surely at-least slavery to-be-slave would-say one — very strong if
γὰρ καὶ σμικρὸν ἀμελήσειε καὶ παραβαίη τῆς αὑτοῦ τάξεως,
for even a-little he-should-neglect and transgress of-the his-own post

οὐδὲν κωλύει πάντα μὲν οὐρανόν, πᾶσαν δὲ γῆν, πᾶσαν δὲ
nothing prevents all indeed heaven all and earth all and
θάλατταν οἴχεσθαι, πάντα δὲ τοῦτον τὸν εὐειδῆ καὶ μακάριον
sea to-be-gone all and this the fair and blessed
κόσμον τὴν αἰσχίστην καὶ χαλεπωτάτην ἀκοσμίαν φανῆναι.
order the most-shameful and harshest disorder to-appear
νῦν δέ, ὥσπερ ἐν λύρᾳ φθόγγων ἁπτόμενος ἐμμελῶς, 76
now but as on lyre notes touching harmoniously
οὐδέποτε ἐξίσταται τῆς καθαρᾶς τε καὶ ἄκρας ἁρμονίας,
never departs from-the pure both and highest harmony
μίαν ἀεὶ καὶ τὴν αὐτὴν ἀπιὼν ὁδόν.
one always and the same going way
ἐπεὶ δὲ δεῖται μὲν ἀλέας ἡ γῆ ὥστε γεννῆσαι τὰ 77
since and needs indeed warmth the earth so-as to-generate the
φυόμενα καὶ ὥστε αὐξῆσαι καὶ ὥστε ἐπιτελέσαι, δεῖται
growing-things and so-as to-increase and so-as to-bring-to-completion need
δὲ τὰ ζῷα καὶ σωτηρίας ἕνεκα τῶν σωμάτων καὶ
and the animals both of-safety for-the-sake of-the bodies and
ἡδονῆς τῆς κατὰ φύσιν, δεόμεθα δὲ πάντων μάλιστα
of-pleasure the according-to nature need and of-all most
ἡμεῖς, ἅτε πλείστης χρῄζοντες βοηθείας, θέρος ἐποίησεν
we as most needing help summer he-made
ἀεὶ μᾶλλον, ἐγγυτέρω προσιὼν τῆς ἡμετέρας οἰκήσεως,
always more nearer approaching of-the our dwelling
ἵνα πάντα μὲν φύσῃ, πάντα δὲ θρέψῃ, πάντα
so-that all indeed he-may-grow all and he-may-nourish all
δὲ τελειώσῃ, θείαν δὲ καὶ θαυμαστὴν παράσχῃ τοῖς
and he-may-perfect divine and and wonderful he-may-provide to-the
ἀνθρώποις εὐφροσύνην τε καὶ ἑορτήν.
men gladness both and festival

78 ἐπεὶ δὲ αὖ πάλιν τἄλλα τε καὶ ἡμεῖς ἐν χρείᾳ
since and in-turn again the-others both and we in need
γιγνόμεθα τῆς ἐναντίας κράσεως· δεῖται μὲν γὰρ ὑπὸ
become of-the opposite blend needs indeed for by
τοῦ ψύχους τὰ σώματα συνίστασθαι, δεῖται δὲ πυκνώσεως
the cold the bodies to-be-compacted needs and thickening
τὰ φυτά, δεῖται δὲ ὄμβρων ἡ γῆ· πάλιν ἄπεισιν ἀφ᾽
the plants needs and rains the earth again he-goes-away from
ἡμῶν ἀφιστάμενος τὸ μέτριον.
us withdrawing the moderate-amount

79 οὕτω δὲ πάνυ ἀσφαλῶς καὶ ἀραρότως τηρεῖ τοὺς ὅρους
so and very safely and firmly he-keeps the bounds
πρὸς τὸ ἡμῖν συμφέρον, ὥστε εἴτε προσιὼν ὀλίγον
toward the for-us advantage so-that whether approaching a-little
ἐγγυτέρω γένοιτο, πάντα ἂν συμφλέξειεν, εἴτε ἀπιὼν
nearer he-should-become all-things — he-would-burn-up or going-away
μικρὸν ὑπερβάλοι, πάντα ἂν ἀποψυγείη τῷ κρύει.
a-little he-should-overshoot all-things — would-freeze with-the cold

The sun brings each change by degrees, never wearying; the king, imitating him, endures toil, which makes pleasures greater, while luxury makes toil harder and pleasures faint. Even a tyrant needs courage and self-control, and if the cares are the same, it is better to bear them with justice and be loved. The king counts friendship his finest possession: no one can do alone what kingship demands, friends are the only guard against those nearest, and of all possessions friendship alone is both useful and sweet, multiplying good fortune and lightening misfortune, and worth more to a man than his eyes, ears, and hands.

ἐπεὶ δὲ ἀσθενέστεροι φέρειν ἐσμὲν τὴν μεταβολὴν ἀθρόαν 80
since and weaker to-bear we-are the change all-at-once
γιγνομένην, κατ᾽ ὀλίγον ταῦτα μηχανᾶται, καὶ τρόπον
happening little-by little these-things he-contrives and in-manner
τινὰ λανθάνει συνεθίζων μὲν ἡμᾶς διὰ τοῦ ἦρος
some escapes-notice accustoming indeed us through the spring
ὑπενεγκεῖν τὸ θέρος, προγυμνάζων δὲ διὰ τοῦ μετοπώρου
to-endure the summer training-beforehand and through the autumn
χειμῶνα ἀνέχεσθαι, ἐκ μὲν τοῦ χειμῶνος θάλπων κατ᾽
winter to-bear from indeed the winter warming little-by
ὀλίγον, ἐκ δὲ τοῦ θέρους ἀναψύχων, ὥστε ἀλύπως
little from and the summer cooling so-that painlessly
ἀφικνεῖσθαι πρὸς ἑκατέραν τὴν ὑπερβολήν.
to-arrive at each the extreme
ἐπεὶ δὲ αὖ τὸ φῶς ὁρᾶσθαι μὲν ἥδιστον, πράττειν 81
since and in-turn the light to-be-seen indeed sweetest to-do
δὲ ἀδύνατον ὁτιοῦν χωρὶς αὐτοῦ, κοιμώμενοι δὲ πᾶσαν
but impossible anything without it sleeping and all
μὲν ἡσυχίαν ἄγομεν, οὐδὲν δὲ χρώμεθα τῷ φωτί, ὅσον
indeed rest we-keep nothing and we-use the light as-much-as
μὲν ἱκανὸν ἐγρηγορέναι χρόνον, ἡμέραν ἐποίησεν, ὅσον
indeed sufficient to-be-awake time day he-made as-much-as

δὲ κοιμᾶσθαι ἀναγκαῖον, νύκτα ἀπέδειξε, περὶ πᾶσαν
and to-sleep necessary night he-appointed around all
ἰὼν γῆν, ἄλλοτε ἄλλους ἀναπαύων τε καὶ ἀνιστάς,
going earth at-different-times different-ones resting both and raising
ἀφιστάμενος μὲν ἀπὸ τῶν μηκέτι δεομένων φωτός, τοῖς
withdrawing indeed from those no-longer needing light to-those
δὲ ἀεὶ δεομένοις ἐπιφαινόμενος. καὶ ταῦτα μηχανώμενος
and always needing appearing and these-things contriving
δι' αἰῶνος οὐδέποτε κάμνει.
through eternity never wearies

82 ὅπου δὲ θεὸς ὁ πάντων κάλλιστος καὶ φανερώτατος οὐχ
where and god the of-all finest and most-visible not
ὑπερορᾷ τὸν ἅπαντα χρόνον ἀνθρώπων ἐπιμελούμενος,
disdains the all time men caring-for
ἦπού γε ἄνθρωπον θεοφιλῆ καὶ φρόνιμον χρὴ
surely at-least man god-beloved and prudent it-is-needful
βαρύνεσθαι τὸ τοιοῦτον, ἀλλὰ μὴ καθ' ὅσον οἷός
to-be-burdened-by the such but not according-to as-much-as able
τέ ἐστι μιμεῖσθαι τὴν ἐκείνου δύναμιν καὶ φιλανθρωπίαν;
— he-is to-imitate the his power and humanity

83 ταῦτα δὴ λογιζόμενος οὐκ ἄχθεται καρτερῶν. κατανοεῖ
these-things indeed reckoning not he-is-vexed enduring he-perceives
δὲ τοὺς μὲν πόνους ὑγίειάν τε παρέχοντας καὶ σωτηρίαν
and the indeed toils health both providing and safety
ἔτι δὲ δόξαν ἀγαθήν, τὴν δὲ αὖ τρυφὴν ἅπαντα τούτων
further and reputation good the but in-turn luxury all of-these
τἀναντία. ἔτι δὲ οἱ μὲν πόνοι αὐτοὺς ἐλάττους ἀεὶ
the-opposites further and the indeed toils themselves less always
ποιοῦσι καὶ φέρειν ἐλαφροτέρους, τὰς δὲ ἡδονὰς μείζους καὶ
make and to-bear lighter the but pleasures greater and
ἀβλαβεστέρας, ὅταν γίγνωνται μετὰ τοὺς πόνους. ἡ δέ γε
more-harmless when they-come after the toils the but at-least

τρυφὴ τοὺς μὲν πόνους ἀεὶ χαλεπωτέρους ποιεῖ φαίνεσθαι,
luxury the indeed toils always harder makes to-appear
τὰς δὲ ἡδονὰς ἀπομαραίνει καὶ ἀσθενεῖς ἀποδείκνυσιν.
the but pleasures withers and weak renders
ὁ γὰρ ἀεὶ τρυφῶν ἄνθρωπος, μηδέποτε δὲ ἁπτόμενος πόνου 84
the for always luxuriating man never and touching toil
μηδενός, τελευτῶν πόνον μὲν οὐκ ἂν οὐδένα ἀνάσχοιτο,
any in-the-end toil indeed not — any would-endure
ἡδονῆς δὲ οὐδεμιᾶς ἂν αἴσθοιτο, οὐδὲ τῆς σφοδροτάτης. ὥστε
pleasure and none — would-perceive even the most-intense so-that
ὁ φιλόπονος καὶ ἐγκρατὴς οὐ μόνον βασιλεύειν ἱκανώτερός
the toil-loving and self-controlled not only to-be-king more-able
ἐστιν, ἀλλὰ καὶ ἥδιον βιοτεύει πολὺ τῶν ἐναντίων.
is but also more-pleasantly lives much than-the opposite-ones
καὶ τοίνυν τὴν μὲν ἀνδρείαν καὶ τὴν ἐγκράτειαν καὶ 58
and then the indeed courage and the self-control and
τὴν φρόνησιν ἀναγκαίας νομίζει καὶ τοῖς ἀμελοῦσι
the prudence necessary he-considers even for-those neglecting
τοῦ δικαίου καὶ βουλομένοις τυραννεῖν, εἰ μὴ τάχιστα
the just and wishing to-be-tyrants if not most-quickly
ἀπολοῦνται, ἀλλὰ καὶ μᾶλλον ἔτι τούτων ὁρᾷ δεομένους
they-will-perish but also more still of-these he-sees needing
αὐτούς, ὅσῳ δὲ πλείους μὲν ἔχει τοὺς μισοῦντας,
them by-as-much-as but more indeed he-has those hating
πλείους δὲ τοὺς ἐπιβουλεύοντας, οὐδένα δὲ πιστὸν 59
more and those plotting no-one and faithful
οὐδὲ κηδόμενον, τοσούτῳ γε μᾶλλον, εἰ σωθήσεταί
nor caring by-so-much at-least more if he-will-be-saved
τινα χρόνον, καὶ ἀγρυπνητέον εἶναι καὶ φροντιστέον,
some time both one-must-stay-awake to-be and one-must-take-thought
ὡς ἀμυνόμενόν τε μὴ ἡττᾶσθαι τῶν πολεμίων καὶ
so-as defending-himself both not to-be-defeated by-the enemies and

ἐπιβουλευόμενον μὴ ἀγνοεῖν τοὺς ἐπιβουλεύοντας, καὶ
being-plotted-against not to-be-ignorant-of those plotting and
τῶν ἡδονῶν ἀφεκτέον καὶ γαστρὶ καὶ ὕπνῳ καὶ
from-the pleasures one-must-abstain and to-belly and to-sleep and
ἀφροδισίοις ἐλάχιστα προσεκτέον,
to-sex least one-must-attend
60 εἰ δὲ δεῖ τὰς αὐτὰς μὲν φροντίδας ἔχειν ἢ καὶ
if but it-is-needful the same indeed cares to-have or even
πλείους, πολὺ δὲ μείζους ἀσχολίας, ὁμοίως δὲ εὐλαβεῖσθαι
more much and greater occupations alike and to-beware-of
τὰς ἡδονάς, ὁμοίως δὲ τοὺς κινδύνους ὑπομένειν, πόσῳ
the pleasures alike and the dangers to-endure by-how-much
γε κρεῖττον μετὰ δικαιοσύνης καὶ ἀρετῆς ἢ μετὰ
at-least better with justice and virtue than with
πονηρίας καὶ ἀδικίας πάντα ταῦτα ἐπιτηδεύειν, καὶ μετὰ
wickedness and injustice all these-things to-practice and with
ἐπαίνου ἢ μετὰ ψόγου, ἀγαπώμενον μὲν ὑπὸ ἀνθρώπων,
praise than with blame being-loved indeed by men
ἀγαπώμενον δὲ ὑπὸ θεῶν, ἢ τοὐναντίον μισούμενον;
being-loved and by gods than the-contrary being-hated
61 καὶ τοίνυν τὸ μὲν παρὸν βραχύ τι τῷ ἀνθρώπῳ
and then the indeed present brief something to-the man
καὶ ἀσυλλόγιστον, κατέχει δὲ τοῦ βίου τὸ πλεῖστον ἡ
and incalculable holds and of-the life the most the
μνήμη τῶν προγεγονότων καὶ ἡ τῶν μελλόντων ἐλπίς.
memory of-the past and the of-the future hope
πότερον οὖν τοῖν ἀνδροῖν ἡγώμεθα εὐφραίνειν τὴν
which then of-the-two men are-we-to-think to-gladden the
μνήμην καὶ πότερον ἀνιᾶν, καὶ πότερον θαρρύνειν τὰς
memory and which to-pain and which to-encourage the

ἐλπίδας καὶ πότερον ἐκπλήττειν; οὐκοῦν καὶ ἡδίονα
hopes and which to-terrify therefore also more-pleasant
ἀνάγκη τὸν βίον εἶναι τοῦ ἀγαθοῦ βασιλέως.
necessity the life to-be of-the good king
φιλίαν γε μὴν ἁπάντων νενόμικε τῶν αὑτοῦ κτημάτων 86
friendship at-least indeed of-all he-has-considered of-the his-own possessions
κάλλιστον καὶ ἱερώτατον. οὐ γὰρ οὕτως αἰσχρὸν εἶναι οὐδὲ
finest and most-sacred not for so shameful to-be nor
ἐπικίνδυνον χρημάτων ἀπορεῖν ὡς φίλων, οὐδ' ἂν οὕτως
dangerous of-money to-lack as of-friends nor — so
τῇ χορηγίᾳ καὶ τοῖς στρατοπέδοις καὶ τῇ ἄλλῃ δυνάμει
by-the resources and the camps and the other power
διαφυλάττειν τὴν εὐδαιμονίαν ὡς τῇ πίστει τῶν φίλων.
to-guard the happiness as by-the loyalty of-the friends
μόνος μὲν γὰρ οὐδεὶς πρὸς οὐδὲν οὐδὲ τῶν ἰδίων 87
alone indeed for no-one for anything even of-the private-affairs
ἱκανός ἐστι· τοῖς δὲ βασιλεῦσιν ὅσῳ πλείω τε
sufficient is to-the but kings by-as-much-as more both
καὶ μείζω πράττειν ἀνάγκη, πλειόνων δεῖ καὶ τῶν
and greater to-do necessity of-more it-is-needful both of-the
συνεργούντων καὶ μετ' εὐνοίας πλείονος. ἀνάγκη γὰρ τὰ
helpers and with goodwill greater necessity for the
μέγιστα καὶ σπουδαιότατα τῶν πραγμάτων ἢ πιστεύειν
greatest and most-serious of-the affairs either to-entrust
ἑτέροις ἢ προΐεσθαι.
to-others or to-give-up
καὶ τοίνυν τοῖς μὲν ἰδιώταις οἱ νόμοι παρέχουσι τὸ μὴ 88
and then for-the indeed private-men the laws provide the not
ἀδικεῖσθαι ῥᾳδίως ὑπὸ τούτων οἷς ἂν συμβάλωσιν
to-be-wronged easily by those with-whom — they-deal
ἢ χρήματα πιστεύσαντες ἢ οἶκον ἐπιτρέψαντες ἢ ἔργου
either money having-entrusted or house having-committed or work

τινὸς κοινωνήσαντες, ζημιοῦντες τὸν ἀδικοῦντα· τοῖς δὲ
some having-shared punishing the wrongdoer for-the but
βασιλεῦσι τὸ μὴ ἀδικεῖσθαι πιστεύσαντας οὐκ ἔστι
kings the not to-be-wronged having-trusted not it-is-possible
παρὰ τῶν νόμων ζητεῖν, ἀλλὰ παρὰ τῆς εὐνοίας.
from the laws to-seek but from the goodwill
89 καὶ γὰρ ἰσχυροτάτους μὲν εἰκὸς ἁπάντων εἶναι τοὺς
and for strongest indeed likely of-all to-be those
ἐγγὺς τῶν βασιλέων καὶ τὴν ἀρχὴν συνδιοικοῦντας. ἀπὸ
near the kings and the rule administering-together from
δὲ τούτων οὐκ ἔστιν ἄλλη φυλακὴ πλὴν τὸ ἀγαπᾶσθαι·
and these not is other guard except the to-be-loved
καὶ τοῖς μὲν τυχοῦσιν οὐκ ἀσφαλὲς εἰκῇ μεταδιδόναι
and to-the indeed chance-comers not safe at-random to-give-a-share
δυνάμεως, ὅσῳ δ' ἄν τις τοὺς φίλους ἰσχυροτέρους
of-power by-as-much-as but — anyone the friends stronger
ποιῇ, τοσούτῳ ἰσχυρότερος αὐτὸς γίγνεται.
makes by-so-much stronger himself becomes
91 καὶ τοίνυν ὅσα μὲν ἀναγκαῖα καὶ χρήσιμα τῶν
and then as-many-as indeed necessary and useful of-the
κτημάτων, οὐ πάντως ἡδονήν τινα ἔχει τοῖς κεκτημένοις·
possessions not wholly pleasure some have for-the possessors
ὅσα δὲ τερπνά, οὐκ εὐθὺς διὰ τοῦτο καὶ συμφέροντα·
as-many-as but delightful not at-once because-of this also advantageous
τοὐναντίον γὰρ πολλὰ τῶν ἡδέων ἀξύμφορα ἐξελέγχεται.
the-contrary for many of-the pleasant-things disadvantageous are-proved
92 αὐτίκα τείχη μὲν καὶ ὅπλα καὶ μηχανήματα καὶ στρατόπεδα
for-example walls indeed and arms and engines and camps
τῶν ἀναγκαίων ἐστὶ κτημάτων τοῖς κρατοῦσιν· ἄνευ γὰρ
of-the necessary are possessions for-the rulers without for

τούτων οὐχ οἷόν τε σώζεσθαι τὴν ἀρχήν· τέρψιν δὲ οὐχ
these not possible — to-be-preserved the rule delight but not
ὁρῶ ποίαν δίχα γε τῆς ὠφελείας ἔχει.
I-see what apart at-least from-the benefit they-have
καλὰ δὲ ἄλση καὶ οἰκίαι πολυτελεῖς καὶ ἀνδριάντες καὶ 93
beautiful and groves and houses costly and statues and
γραφαὶ τῆς παλαιᾶς τε καὶ ἄκρας τέχνης καὶ χρυσοῖ
paintings of-the ancient both and consummate art and golden
κρατῆρες καὶ ποικίλαι τράπεζαι καὶ πορφύρα καὶ ἐλέφας
mixing-bowls and inlaid tables and purple and ivory
καὶ ἤλεκτρος καὶ μύρων ὀσμαὶ καὶ θεαμάτων παντοίων
and amber and of-perfumes smells and of-sights all-kinds
καὶ ἀκουσμάτων τέρψεις διά τε φωνῆς καὶ ὀργάνων,
and of-sounds delights through both voice and instruments
ξύμπαντα ταῦτα οὐδεμιᾶς ἕνεκα χρείας, ἀλλ' ἡδονῆς
all these-things of-no for-the-sake need but of-pleasure
εὑρημένα φαίνεται.
invented appear
μόνῃ δὲ τῇ φιλίᾳ συμβέβηκεν ἁπάντων μὲν εἶναι 94
to-alone but the friendship it-has-happened of-all indeed to-be
συμφορώτατον, ἁπάντων δὲ ἥδιστον. εὐθὺς οἶμαι τῶν
most-advantageous of-all and sweetest at-once I-think of-the
ἀναγκαίων τὰ μέγιστα, ὅπλα καὶ τείχη καὶ στρατεύματα
necessary-things the greatest arms and walls and armies
καὶ πόλεις, ἄνευ τῶν διοικούντων φίλων οὔτε χρήσιμα
and cities without the administering friends neither useful
οὔτε συμφέροντα, ἀλλὰ καὶ λίαν ἐπισφαλῆ· οἱ δέ γε
nor advantageous but even very precarious the but at-least
φίλοι καὶ δίχα τούτων ὠφέλιμοι.
friends even apart-from these useful

95 καὶ ταῦτα μὲν ἐν πολέμῳ μόνον χρήσιμα, τοῖς δὲ ἀεὶ
and these-things indeed in war only useful to-those but always
βιωσομένοις ἐν εἰρήνῃ, ἂν ᾖ δυνατόν, ἀχρεῖα καὶ βαρέα·
going-to-live in peace if it-be possible useless and burdensome
96 ἄνευ δὲ φιλίας οὐδ' ἐν εἰρήνῃ ζῆν ἀσφαλές.
without and friendship not-even in peace to-live safe
καὶ μὴν ὧν εἶπον ἡδέων τὸ μὲν κοινωνεῖν
and indeed of-the-things I-mentioned pleasant the indeed to-share
φίλοις τερπνότερον, μόνον δὲ ἀπολαύειν ἐν ἐρημίᾳ
with-friends more-delightful alone but to-enjoy in solitude
πάντων ἀηδέστατον, καὶ οὐδεὶς ἂν ὑπομείνειεν· ἔτι δὲ
of-all most-unpleasant and no-one — would-endure further and
λυπηρότερον, εἰ δεήσειε κοινωνεῖν τοῖς μὴ ἀγαπῶσιν.
more-painful if one-should-need to-share with-those not loving
97 ποία μὲν γὰρ εὐφροσύνη προσφιλής, εἰ καὶ πάντα
what indeed for festivity dear if even all
παρείη τὰ μέγιστα, ποῖον δὲ συμπόσιον ἡδὺ χωρὶς
should-be-present the greatest-things what and drinking-party pleasant without
εὐνοίας τῶν παρόντων;
goodwill of-those present
98 οὐ γὰρ καὶ τὰ ἀφροδίσια ταῦτα ἥδιστα καὶ ἀνυβριστότατα
not for also the sexual-pleasures these sweetest and least-outrageous
ὅσα γίγνεται μετὰ φιλίας τῶν συνόντων καὶ ὅσα
as-many-as happen with friendship of-those associating and as-many-as
μαστεύουσιν εὔνοιαν ἀνθρώποις ἐπῆλθε […] παρὰ
seeking goodwill to-men came (omitted) from
γυναικῶν;
women

πολλαὶ μὲν γὰρ ἐπωνυμίαι τῆς φιλίας, ὥσπερ ἀμέλει καὶ 99
many indeed for names of-the friendship as indeed also
χρεῖαι· ἡ δὲ μετὰ κάλλους καὶ ὥρας γιγνομένη φιλία
uses the but with beauty and bloom arising friendship
δικαίως ἔρως ὠνόμασται, καὶ δοκεῖ κάλλιστος τῶν θεῶν.
justly love has-been-named and seems finest of-the gods
καὶ μὴν τά γε ὠφέλιμα φάρμακα τοῖς μὲν νοσοῦσιν 100
and indeed the at-least useful drugs to-the indeed sick
ὠφέλιμα, τοῖς δὲ ὑγιαίνουσι περιττά. φιλίας δὲ καὶ τοῖς
useful to-the but healthy superfluous of-friendship but both to-the
ὑγιαίνουσιν ἀεὶ σφόδρα δεῖ καὶ τοῖς νοσοῦσιν· ἣ
healthy always very there-is-need and to-the sick which
συμφυλάττει μὲν πλοῦτον, ἐπαρκεῖ δὲ πενίᾳ, λαμπρύνει
guards-together indeed wealth succors and poverty brightens
μὲν δόξαν, ἀμαυροῖ δὲ ἀδοξίαν.
indeed fame obscures and obscurity
μόνον δὲ τοῦτο τὰ μὲν δυσχερῆ πάντα μειοῖ, τὰ δὲ 101
alone and this the indeed troubles all diminishes the but
ἀγαθὰ πάντα αὔξει. ποία μὲν γὰρ συμφορὰ δίχα φιλίας
goods all increases what indeed for misfortune without friendship
οὐκ ἀφόρητος, ποία δὲ εὐτυχία χωρὶς φίλων οὐκ ἄχαρις;
not unbearable what and good-fortune without friends not graceless
ἐγὼ μὲν γὰρ οὐδ' εὐτυχίαν ἐκείνην νενόμικα, ἣ μηδένα 102
I indeed for not-even good-fortune that have-considered which no-one
ἔχει τὸν συνηδόμενον. ῥᾷον γὰρ ἄν τις συμφορὰν τὴν
has the one-rejoicing-with more-easily for — anyone misfortune the
χαλεπωτάτην φέροι μετὰ φίλων ἢ μόνος εὐτυχίαν τὴν
hardest would-bear with friends than alone good-fortune the
μεγίστην. ὡς ἐκεῖνον ἀθλιώτατον ἐγὼ κρίνω δικαίως ὃς
greatest as that-one most-wretched I judge justly who

ἐν μὲν ταῖς συμφοραῖς πλείστους ἔχει τοὺς ἐφηδομένους,
in indeed the misfortunes most has those rejoicing-over
ἐν δὲ ταῖς εὐτυχίαις οὐδένα τὸν συνηδόμενον.
in but the good-fortunes no-one the one-rejoicing-with
104 εἰ δὲ ὀφθαλμοὶ καὶ ὦτα καὶ γλῶττα καὶ χεῖρες ἀνθρώπῳ τοῦ
if and eyes and ears and tongue and hands to-man of-the
παντὸς ἄξια οὐ μόνον πρὸς τὸ ἥδεσθαι ζῶντα, ἀλλὰ δύνασθαι
all worth not only toward the to-enjoy living but to-be-able
ζῆν, τούτων οὐκ ἔλαττον, ἀλλὰ καὶ μᾶλλον φίλοι χρήσιμοι.
to-live than-these not less but even more friends useful

V · FRIENDS, KIN, AND EXERCISE

Through his friends one man can see, hear, and act in many places at once and rejoice in many good fortunes. The good king would surpass private men only in friendship, choosing his friends from all mankind, as one sends for Nisaean horses and Indian dogs, and winning each kind by what it values. He believes no one is ever wronged by a true friend, holds his kin dear but would be seen to prefer them for their virtue, not their blood, and treats his wife as partner in counsel and work. He toils with purpose, not for its own sake; and where other rulers fall to song or piping, he hunts, but not as the Persians did, who killed beasts penned in parks.

105 διὰ μὲν γὰρ τῶν ὀφθαλμῶν μόλις ὁρᾶν ἔστι τὰ
through indeed for the eyes hardly to-see it-is-possible the-things
ἐμποδών, διὰ δὲ τῶν φίλων καὶ τὰ ἐπὶ γῆς πέρασι
in-the-way through but the friends even the-things at earth's ends
θεᾶσθαι. καὶ διὰ μὲν τῶν ὤτων οὐκ ἄν τις ἀκούσαι
to-behold and through indeed the ears not — anyone could-hear
ἢ τῶν σφόδρα ἐγγύθεν, διὰ δὲ τῶν εὐνοούντων
than the-things very from-near through but the well-disposed
οὐδενὸς τῶν ἀναγκαίων ὅπου δήποτε ἀνήκοός ἐστι.
of-nothing of-the necessary-things anywhere ever uninformed is

καὶ τῇ μὲν γλώττῃ μόνοις τοῖς παροῦσι σημαίνει, 106
and with-the indeed tongue to-only the present he-signals
καὶ ταῖς χερσίν, εἰ καὶ σφόδρα εἴη καρτερός, οὐκ
and with-the hands if even very he-were strong not
ἂν ἐργάσαιτο πλεῖον ἔργον ἢ δύ' ἀνδρῶν· διὰ δὲ
— he-would-do more work than of-two men through but
τῶν φίλων δύναται καὶ πᾶσιν ἀνθρώποις διαλέγεσθαι
the friends he-can even with-all men to-converse
καὶ πάντων ἔργων ἐφικνεῖσθαι. οἱ γὰρ εὐνοοῦντες πάντα
and all works to-reach those for well-disposed all-things
ἐκείνῳ συμφέροντα καὶ λέγουσι καὶ δρῶσι.
to-that-one advantageous both say and do
τὸ δὲ δὴ πάντων παραδοξότατον, ἕνα γὰρ ὄντα 107
the and indeed of-all most-paradoxical one for being
ἐγχωρεῖ, ὅστις πολύφιλος, πολλὰ μὲν ἐν ταὐτῷ χρόνῳ
it-is-possible whoever many-friended many-things indeed in the-same time
πράττειν, περὶ πολλῶν δὲ ἅμα βουλεύεσθαι, πολλὰ
to-do about many and at-once to-deliberate many-things
δὲ ὁρᾶν, πολλὰ δὲ ἀκούειν, ἐν πολλοῖς δὲ ἅμα εἶναι
and to-see many-things and to-hear in many and at-once to-be
τόποις, ὃ καὶ τοῖς θεοῖς χαλεπόν, ὡς μηδαμοῦ μηδὲν
places which even for-the gods difficult so-that nowhere anything
ἔρημον ἀπολείπεσθαι τῆς ἐκείνου προνοίας.
desolate to-be-left of-the his forethought
καὶ τοίνυν οὐχ ἧττον αἱ τῶν φίλων εὐπάθειαι τὸν ἀγαθὸν 108
and then not less the of-the friends good-fortunes the good
πεφύκασιν εὐφραίνειν τῆς αὐτοῦ τινος τέρψεως. πῶς γὰρ οὐ
are-wont to-gladden than-the his-own some delight how for not
μακαριστόν, ὅτῳ πάρεστι πολλοῖς μὲν σώμασιν ἡδόμενον
blessed to-whom it-is-possible in-many indeed bodies pleased
εὐφραίνεσθαι, πολλαῖς δὲ ψυχαῖς εὐτυχοῦντα χαίρειν;
to-be-gladdened in-many and souls faring-well to-rejoice

109 εἰ δὲ δόξα τοῖς φιλοτίμοις περισπούδαστον, πολλάκις ἂν
if and fame to-the honor-loving much-sought often —
εὐδοξεῖν εἴη τῶν φίλων ἐπαινουμένων.
to-be-famous would-be-possible the friends being-praised
110 καὶ τοίνυν ἡδὺ μὲν χαρίζεσθαι τοῖς ἐλευθέροις, ἀφθόνων
and then sweet indeed to-gratify the free plenty
ὄντων, ἡδὺ δὲ λαμβάνειν δῶρα, δικαίως λαμβάνοντα καὶ
being sweet and to-receive gifts justly receiving and
δι᾽ ἀρετήν· ὁ τοίνυν τοῖς φίλοις χαριζόμενος ἥδεται
because-of virtue the then the friends gratifying is-pleased
ἅμα μὲν ὡς διδούς, ἅμα δὲ ὡς αὐτὸς κτώμενος. καὶ
at-once indeed as giving at-once and as himself acquiring and
γὰρ δὴ παλαιός ἐστιν ὁ λόγος ὁ κοινὰ ἀποφαίνων
for indeed old is the saying the common declaring
τὰ τῶν φίλων.
the-things of-the friends
111 ἐν μὲν οὖν τοῖς ἄλλοις οὐ πάντως ὑπερβάλλειν τοὺς
in indeed then the other-things not altogether to-surpass the
ἰδιώτας ὁ τοιοῦτος βασιλεὺς βούλεται, πολλαχοῦ δὲ καὶ
private-men the such king wishes in-many-places and even
ἔλαττον ἐκείνων ἔχειν, οἷον σχολῆς, ῥᾳθυμίας, ἀνέσεως·
less than-them to-have such-as of-leisure idleness relaxation
ἐν μόνῃ δὲ φιλίᾳ βούλεται πλεονεκτεῖν.
in only but friendship he-wishes to-have-the-advantage
128 οὐχ οὕτως δ᾽ ἡγεῖται μακάριον ὅτι ἔξεστι κεκτῆσθαι
not so but he-considers blessed that it-is-possible to-have-acquired
καλλίστους μὲν ἵππους, κάλλιστα δὲ ὅπλα, καλλίστην
finest indeed horses finest and arms finest
δὲ ἐσθῆτα, καὶ τἄλλα ὁμοίως, ἀλλ᾽ ὅτι φίλους τοὺς
and clothing and the-rest likewise but that friends the

καλλίστους, καὶ πολύ γε αἴσχιον φιλίας ἐνδεέστερον
finest and much at-least more-shameful in-friendship poorer
ἔχειν τῶν ἰδιωτῶν ἢ τούτων τινός.
to-have than-the private-men than of-these any
ᾧ γὰρ ἐξ ἁπάντων ἀνθρώπων ἐκλέξασθαι τοὺς 129
to-whom for from all men to-pick-out the
πιστοτάτους ὑπάρχει, καὶ σχεδὸν οὐδείς ἐστιν ὃς οὐκ ἂν
most-faithful is-possible and nearly no-one there-is who not —
ἄσμενος ὑπακούσειεν αὐτῷ βουλομένῳ χρῆσθαι, πῶς οὐ
gladly would-obey him wishing to-use how not
καταγέλαστον τοῦτον μὴ χρῆσθαι τοῖς σπουδαιοτάτοις;
ridiculous this-one not to-use the most-excellent
οἱ μὲν γὰρ πολλοὶ τῶν δυναστῶν τοὺς ὅπως δήποτε
the indeed for many of-the potentates those however ever
πλησίον γενομένους καὶ τοὺς κολακεύειν ἐθέλοντας, τούτους
near having-come and those to-flatter wishing these
μόνους ὁρῶσι, τοὺς δὲ ἄλλους πάντας ἀπελαύνουσι, καὶ
only they-see the but others all they-drive-away and
τούς γε βελτίστους ἔτι μᾶλλον.
the at-least best yet more
ὁ δὲ ἐξ ἁπάντων ποιεῖται τὴν ἐκλογήν, ἄτοπον ἡγούμενος 130
he but from all makes the choice absurd considering
Νισαίους μὲν ἵππους μεταπέμπεσθαι, ὅτι βελτίους εἰσὶ
Nisaean indeed horses to-send-for because better they-are
τῶν Θετταλῶν, καὶ κύνας Ἰνδικάς, ἀνθρώποις δὲ μόνοις
than-the Thessalian and dogs Indian men but only
χρῆσθαι τοῖς ἐγγύς. πάντα γὰρ ὑπάρχει τούτῳ, δι᾽ ὧν
to-use the near all for are-present to-this-one through which
ἐστι φιλία κτητόν.
is friendship acquirable

131 προσάγεται γὰρ εἰς εὔνοιαν τοὺς μὲν φιλοτίμους ἔπαινος,
wins-over for to goodwill the indeed honor-loving praise
τοὺς δὲ ἡγεμονικοὺς τὸ ἀρχῆς μεταλαμβάνειν, τοὺς δὲ
the and fit-to-lead the of-rule to-partake the and
αὖ πολεμικοὺς τὸ πράττειν τι τῶν πολεμικῶν, τοὺς
in-turn warlike the to-do something of-the warlike-things the
δὲ ἐπιμελεῖς τὸ πράγματα διοικεῖν·
and diligent the affairs to-administer
132 τούς γε μὴν φιλοστόργους ἡ συνήθεια. τίς οὖν δύναται
the at-least indeed affectionate the familiarity who then can
μᾶλλον ἄρχοντας ἀποδεικνύειν; τίς δὲ πλειόνων δεῖται
more rulers to-appoint who and more needs
τῶν ἐπιμελουμένων; τίς δὲ κύριος μειζόνων μεταδοῦναι
of-the overseers who and master of-greater to-share
πραγμάτων; τίνι δὲ μᾶλλον ἔξεστιν ἑτέρῳ πιστεύειν
affairs to-whom and more is-it-possible to-another to-entrust
τὰ πρὸς πόλεμον; αἱ παρὰ τίνος δὲ τιμαὶ φανερώτεραι;
the-things toward war the from whom and honors more-conspicuous
ἡ παρὰ τίνι δὲ εὐδοξοτέρα τράπεζα; εἰ δὲ ὠνητὸν
the at whom and more-glorious table if and purchasable
ὑπῆρχε φιλία, τίς εὐπορώτερος χρημάτων, ὥστε μηδένα
were friendship who better-supplied with-money so-that no-one
ἔχειν τὸν ἀντιποιησόμενον;
to-have the going-to-compete
112 καὶ οὐ μόνον οὐδὲν ἡγεῖται ποιεῖν ἄτοπον, ἀλλὰ καὶ
and not only nothing he-thinks to-do absurd but also
ἀγάλλεται μᾶλλον μὲν ὑπὸ τῶν νεωτέρων ἀγαπώμενος
exults more indeed by the younger being-loved
ἢ οἱ γονεῖς, μᾶλλον δὲ ὑπὸ τῶν πρεσβυτέρων ἢ τοὺς
than the parents more and by the elder than the
παῖδας ἀγαπῶσι, μᾶλλον δὲ ὑπὸ τῶν συνόντων ἢ τοὺς
children they-love more and by those associating than those

ἐξ ἴσου συνόντας ἀγαπῶσι, μᾶλλον δὲ ὑπὸ τῶν ἀκοῇ
on equal-terms associating they-love more and by those by-hearsay
μόνον ἀκουόντων ἢ οἱ σφόδρα ἐγγὺς ὄντες ἀγαπῶσι·
only hearing than those very near being love
φιλοσυγγενέστατος δὲ ὢν καὶ φιλοικειότατος ἔσθ' ὅπῃ 113
most-loving-to-kin and being and most-loving-to-household it-is where
μεῖζον ἀγαθὸν νενόμικε τὴν φιλίαν τῆς συγγενείας. ἄνευ
greater good he-has-considered the friendship than-the kinship without
μὲν γὰρ συγγενείας οἱ φίλοι χρήσιμοι, ἄνευ δὲ φιλίας οὐδὲ
indeed for kinship the friends useful without but friendship not-even
οἱ σφόδρα ἐγγὺς ὠφέλιμοι. τοσούτου δὲ ἀξίαν κρίνει τὴν
those very near beneficial of-so-much and worth he-judges the
φιλίαν, ὥστε οὐδένα ἡγεῖται τῶν πώποτε ἠδικῆσθαι ὑπὸ
friendship that no-one he-thinks of-those ever to-have-been-wronged by
φίλου, ἀλλὰ τοῦτο δὴ ἓν τῶν λεγομένων ἀδυνάτων εἶναι.
friend but this indeed one of-the so-called impossibilities to-be
ἅμα γάρ τις ἀδικῶν πεφώραται καὶ δῆλον πεποίηκεν 114
at-once for anyone doing-wrong is-detected and clear has-made
ὅτι οὐκ ἦν φίλος. ὅσοι δὲ πεπόνθασι δεινόν, ὑπ'
that not he-was friend as-many-as but have-suffered terrible by
ἐχθρῶν πεπόνθασι, λεγομένων μὲν φίλων, ἀγνοουμένων
enemies have-suffered called indeed friends being-unrecognized
δὲ ὅτι ἦσαν ἐχθροί. δεῖ οὖν καταμέμφεσθαι τὴν
but that they-were enemies it-is-needful then to-blame the
αὑτῶν ἄγνοιαν, ἀλλὰ μὴ ψέγειν τὸ τῆς φιλίας ὄνομα.
their-own ignorance but not to-censure the of-the friendship name
καίτοι πατέρα γε ὄντα οὐκ ἀδύνατον υἱὸν ἀδικῆσαι 115
and-yet father at-least being not impossible son to-wrong
καὶ παῖδα περὶ τοὺς γονέας ἐξαμαρτεῖν· ὁμοίως δὲ
and child concerning the parents to-err likewise and
ἀδελφοὺς ἀλλήλων κακόν τι ἀπολαῦσαι. οὕτως δὲ
brothers from-one-another evil some to-get thus but

πάνυ τὴν φιλίαν ἱερὸν νενόμικεν ὥστε καὶ τοὺς θεοὺς
very the friendship sacred he-has-considered that even the gods
αὑτῷ πειρᾶται ποιεῖν φίλους.
for-himself he-tries to-make friends

118 φιλοίκειος δὲ καὶ φιλοσυγγενὴς πῶς οὐκ ἂν εἴη
loving-household and and loving-kin how not — he-would-be
διαφερόντως;
exceedingly

119 ὅς γε τοὺς οἰκείους καὶ τοὺς συγγενεῖς μέρος νενόμικε
who at-least the household and the kin part has-considered
τῆς αὑτοῦ ψυχῆς;
of-the his-own soul

120 καὶ προνοεῖ γε οὐ μόνον ὅπως μετέχωσι τῆς λεγομένης
and he-takes-thought at-least not only how they-may-share of-the so-called
εὐδαιμονίας, πολὺ δὲ μᾶλλον ὅπως ἄξιοι δοκῶσι κοινωνεῖν
happiness much but rather how worthy they-may-seem to-share
τῆς ἀρχῆς, καὶ τοῦτο ἐσπούδακεν ἐξ ἁπάντος ὅπως μὴ
of-the rule and this he-has-been-zealous from all that not
διὰ τὴν συγγένειαν αὐτούς, ἀλλὰ διὰ τὴν ἀρετὴν
because-of the kinship them but because-of the virtue
φαίνηται προτιμῶν. καὶ τοὺς μὲν ζῶντας μάλιστα
he-may-appear preferring and the indeed living most
πάντων ἀγαπᾷ καὶ φίλους ἀναγκαίους νενόμικεν.
of-all he-loves and friends necessary he-has-considered

121 τοὺς μὲν γὰρ φίλους ἔστι διαλύσασθαι δυσχέρειάν
the indeed for friends it-is-possible to-part-from annoyance
τινα ἐν αὐτοῖς ἐνιδόντα· πρὸς δὲ τοὺς συγγενεῖς οὐχ
some in them having-seen with but the kin not
οἷόν τε διαλύσασθαι τὴν συγγένειαν, ἀλλ᾽ ὁποῖοί ποτ᾽
possible — to-dissolve the kinship but whatever ever
ἂν ὦσιν, ἀνάγκη τοῦτο ἀκούειν τὸ ὄνομα.
— they-be it-is-necessary this to-hear the name

γυναῖκα δὲ οὐ κοίτης μόνον ἢ ἀφροδισίων κοινωνὸν 122
wife and not of-bed only or of-sex partner
νενόμικεν, βουλῆς δὲ καὶ ἔργων καὶ τοῦ ξύμπαντος βίου
he-has-considered of-counsel but also of-deeds and of-the whole life
συνεργόν.
fellow-worker
μόνος δὲ τὴν εὐδαιμονίαν οὐχ ἡδυπάθειαν νενόμικε, πολὺ 123
alone and the happiness not luxury he-has-considered much
δὲ μᾶλλον καλοκἀγαθίαν, τὴν δὲ ἀρετὴν οὐκ ἀνάγκην, ἀλλὰ
but rather nobility the and virtue not necessity but
βούλησιν, τὴν δὲ καρτερίαν οὐ ταλαιπωρίαν, ἀλλ᾽ ἀσφάλειαν,
will the and endurance not hardship but safety
καὶ τὰς μὲν ἡδονὰς αὔξει τοῖς πόνοις καὶ μείζους διὰ
and the indeed pleasures he-increases by-the toils and greater because-of
τοῦτο καρποῦται, τοὺς δὲ πόνους ἐπελαφρύνει τῷ ἔθει.
this enjoys the and toils lightens by-the habit
ταὐτὰ δὲ ἡγεῖται συμφέροντα καὶ ἡδέα· ὁρᾷ γὰρ 124
the-same-things and he-considers advantageous and pleasant he-sees for
τοὺς μὲν ἰδιώτας, εἰ μέλλουσιν ὑγιαίνειν καὶ παραμένειν
the indeed private-men if they-are-to to-be-healthy and to-last
εἰς γῆρας, οὔποτε ἀργῷ καὶ ἀπόνῳ τῷ σώματι τροφὴν
to old-age never to-idle and toilless the body food
προσφέροντας, ἀλλὰ τοὺς μὲν τέχνας ἐργαζομένους, ἐνίας
bringing but the(-ones) indeed crafts working some
αὐτῶν καὶ πολὺν ἐχούσας τὸν κάματον, τοὺς μὲν χαλκέας,
of-them also much having the labor the(-ones) indeed smiths
τοὺς δὲ ναυπηγούς, τοὺς δὲ οἰκοδόμους· ὅσοι 125
the(-others) and shipwrights the(-others) and builders as-many-as
δὲ κέκτηνται γῆν, διαπονοῦντας πρότερον τὰ περὶ
and have-acquired land working-through first the-things about

γεωργίαν, ὅσοι δὲ ἐν ἄστει διάγουσι, τῶν κατὰ
farming as-many-as and in town live of-the-things in
πόλιν τι πράττοντας·
city something doing

126 τῶν τε σχολὴν ἀγόντων τὰ γυμνάσια μεστὰ καὶ τὰς
of-the both leisure having the gymnasia full and the
παλαίστρας, καὶ τοὺς μὲν τρέχοντας ἐν τοῖς δρόμοις,
wrestling-schools and the(-ones) indeed running in the tracks
τοὺς δὲ αὖ παλαίοντας, τοὺς δὲ ἄλλο τι
the(-others) and in-turn wrestling the(-others) and other something
περὶ τὴν ἀγωνίαν ἀσκοῦντας οὐκ ὄντας ἀθλητάς. ἁπλῶς
about the contest practicing not being athletes simply
δὲ εἰπεῖν, ἑκάστων τῶν μὴ σφόδρα ἀνοήτων καὶ σίτων
and to-say of-each of-the not very senseless both of-food
καὶ λουτρῶν καὶ ὑγιεινῶν καὶ πάντων,
and baths and healthful-things and all

127 ὁ ἄρχων ἁπάντων τούτων διαφέρει τῷ μὴ μάτην πονεῖν
the ruler from-all these differs in-the not in-vain to-toil
μηδὲ τὸ σῶμα μόνον αὔξειν, ἀλλ' ἕνεκα πράξεων· ἢ
or the body only to-increase but for-the-sake of-deeds either
γὰρ ἦλθε πρός τι τῶν δεομένων προνοίας ἢ ἔφθασεν
for he-went to something of-the needing forethought or he-arrived-first
ὅπου δεῖ τάχους ἢ κατήνυσέν τι τῶν οὐ ῥᾳδίων
where it-is-needful speed or he-accomplished something of-the not easy
ἀνυσθῆναι ἢ στρατιὰν ἐξέταξεν ἢ χώραν ἡμέρωσεν ἢ
to-be-accomplished or army he-drew-up or land he-tamed or
πόλιν ᾤκισεν ἢ ποταμοὺς ἔζευξεν ἢ γῆν ὁδευτὴν ἐποίησεν.
city he-founded or rivers bridged or land passable made

133 ἐπειδὴ ἄνθρωπον ὄντα φύσει τῶν ἐν τῷ βίῳ διαφερόντων
since man being by-nature of-the in the life distinguished
καὶ τοῦτο τῶν ἄλλων ὥσπερ παραμύθιον ἔχειν δεῖ·
also this of-the others as consolation to-have it-is-needful

ὅθεν δὴ πολλὰ πολλοῖς προσέπεσε νοσήματα ἀγεννῆ
whence indeed many to-many befell diseases ignoble
καὶ λυμαινόμενα τὰς ψυχάς, ἔτι δὲ καθαιροῦντα τὸ
and ruining the souls further and destroying the
ἀξίωμα τῆς βασιλείας·
dignity of-the kingship
ὁ μὲν γὰρ ᾠδῆς ἁλοὺς μινυρίζων διετέλει καὶ θρηνῶν 134
the(-one) indeed for by-song caught warbling continued and lamenting
ἐν τοῖς θεάτροις, ἀμελήσας δὲ τῆς αὑτοῦ βασιλείας,
in the theaters having-neglected and the his-own kingship
τοὺς παλαιοὺς ὑποκρινόμενος ἠγάπα βασιλέας· ὁ δὲ
the ancient playing he-loved kings the(-other) and
αὐλήσεως ἐραστὴς ἐγένετο·
of-piping lover became
ὁ δὲ ἀγαθὸς βασιλεὺς τῶν μὲν τοιούτων οὐδέποτε 135
the but good king of-the indeed such never
ἀκροᾶται συνεχῶς· κάλλιστον δὲ εὕρεμα ἡγεῖται
listens continuously finest and invention he-considers
κυνηγεσίαν, καὶ τούτῳ μάλιστα χαίρει· δι᾽ οὗ τὸ μὲν
hunting and in-this most rejoices through which the indeed
σῶμα γίγνεται ῥωμαλεώτερον, ἡ ψυχὴ δὲ ἀνδρειοτέρα,
body becomes stronger the soul and braver
τὰ πολεμικὰ δὲ ἅπαντα ἀσκεῖται.
the military-things and all are-practiced
καὶ γὰρ ἱππεῦσαι καὶ δραμεῖν ἀναγκαῖον καὶ ὑφίστασθαι 136
and for to-ride and to-run necessary and to-face
πολλὰ τῶν ἀλκίμων θηρίων καὶ καῦμα ἀνέχεσθαι καὶ
many of-the valiant beasts and heat to-bear and
ψῦχος ὑπομένειν, πολλάκις δὲ καὶ λιμοῦ καὶ δίψους
cold to-endure often and also of-hunger and thirst

πειραθῆναι, διὰ δὲ τὴν ἐπιθυμίαν ἐθίζοντα καρτερεῖν
to-make-trial through and the desire accustoming to-endure
μεθ' ἡδονῆς οὐ μέντοι τήν γε Περσικὴν θήραν.
with pleasure not however the at-least Persian hunt
137 ἐκεῖνοι μὲν γὰρ παραδείσοις περιλαβόντες, ὁπότε
those indeed for in-parks having-enclosed whenever
ἐπιθυμήσειαν, ὥσπερ ἐν εἱρκτῇ τὰ θηρία ἔκτεινον, ὡς
they-desired as in prison the beasts killed so-as
μήτε ζητοῦντες πονεῖν μήτε αὖ κινδυνεύοντες, ἅτε
neither seeking to-toil nor in-turn running-risk as
ἀσθενῆ καὶ δεδουλωμένα· ὁμοίως δὲ ἀφῃροῦντο τὴν ἐπὶ
weak and enslaved likewise and they-took-away the at
τῷ εὑρεῖν χαρὰν καὶ τὴν ἐπὶ τῷ φθάσαι σπουδὴν καὶ
the to-find joy and the at the to-arrive-first zeal and
τὴν ἐπὶ τῷ συμβῆναι ἀγωνίαν.
the at the to-meet struggle
138 ὅμοιον γὰρ ἐποίουν ὥσπερ εἰ πολεμικοὶ φάσκοντες εἶναι
like for they-did as if warlike claiming to-be
ἀφέντες τὸ τοῖς πολεμίοις μάχεσθαι τοὺς αἰχμαλώτους
having-given-up the with-the enemies to-fight the captives
οἴκοι λαβόντες ἔκτεινον.
at-home having-taken killed

ON KINGSHIP IV

I · ALEXANDER MEETS DIOGENES

Men love to see wisdom honored by power, and so tell how Alexander, the most ambitious of men, sought out Diogenes, the exile from Sinope, half despising and half envying a man who went everywhere alone, flattered no one, and would not trade his poverty for Alexander's kingship. At Corinth Diogenes, sunning himself in the Craneum, bade him stand aside a little, and Alexander admired his boldness. When Diogenes asked whether he was the Alexander they call supposititious, the king flushed with anger, but Diogenes, citing Olympias' tale of a serpent or Ammon, won him over with a jest about bastard cocks; the tale, he said, was uncertain, but nothing would keep him from being Zeus's son if he were temperate, brave, and skilled in the kingly art.

Φασί ποτε Ἀλέξανδρον Διογένει συμβαλεῖν οὐ πάνυ τι 1
they-say once Alexander with-Diogenes to-have-met not at-all somewhat
σχολάζοντα πολλὴν ἄγοντι σχολήν. ἦν γὰρ ὁ μὲν
having-leisure much having leisure was for the(-one) indeed
βασιλεὺς Μακεδόνων τε καὶ ἄλλων πολλῶν, ὁ δὲ
king of-Macedonians both and of-others many the(-other) and
φυγὰς ἐκ Σινώπης. ταῦτα δὲ λέγουσι καὶ γράφουσι
exile from Sinope these-things and say and write
πολλοί, τὸν Ἀλέξανδρον οὐχ ἧττον θαυμάζοντες καὶ
many — Alexander no less admiring and
ἐπαινοῦντες, ὅτι τοσούτων ἄρχων καὶ τῶν τότε μέγιστον
praising because so-many ruling and of-the then greatest
δυνάμενος οὐχ ὑπερεώρα πένητος ἀνθρώπου συνουσίαν
having-power not he-despised poor man's company
νοῦν ἔχοντος καὶ δυναμένου καρτερεῖν.
sense having and able to-endure

2 οἱ γὰρ ἄνθρωποι χαίρουσι φύσει πάντες τιμωμένην
the for men rejoice by-nature all honored
ὁρῶντες φρόνησιν ὑπὸ τῆς μεγίστης ἐξουσίας τε καὶ
seeing wisdom by the greatest authority both and
δυνάμεως, ὥστε οὐ μόνον τἀληθῆ διηγοῦνται περὶ τῶν
power so-that not only the-truth they-narrate about the
τοιούτων, ἀλλὰ καὶ αὐτοὶ πλάττουσιν ὑπερβάλλοντες,
such but also themselves invent exceeding
προσέτι καὶ τἄλλα ἀφαιρούμενοι τῶν φρονίμων, οἷον
besides also the-other-things taking-away from-the wise such-as
χρήματα καὶ τιμὰς καὶ τὴν τοῦ σώματος δύναμιν, ὅπως
money and honors and the of-the body power so-that
διὰ μόνην δόξωσι τιμᾶσθαι τὴν ξύνεσιν.
through alone they-may-seem to-be-honored the intelligence
3 ὡς δὲ εἰκὸς ἐκείνοις γενέσθαι τὴν ξυνουσίαν, εἴποιμ᾽ ἄν,
as but likely for-them to-have-been the meeting I-would-tell —
ἐπειδὴ καὶ τυγχάνομεν σχολὴν ἄγοντες ἀπὸ τῶν ἄλλων
since also we-happen leisure having from the other
πραγμάτων.
affairs
4 ἦν μὲν γάρ, ὥς φασιν, ὁ Ἀλέξανδρος ἀνθρώπων
was indeed for as they-say — Alexander of-men
φιλοτιμότατος καὶ μάλιστα δόξης ἐραστὴς καὶ τοῦ
most-honor-loving and most of-glory lover and of-the
καταλιπεῖν ὡς μέγιστον αὑτοῦ ὄνομα ἐν πᾶσιν Ἕλλησι
to-leave as greatest his-own name among all Greeks
καὶ βαρβάροις, καὶ ἐπεθύμει γε τιμᾶσθαι σχεδὸν οὐχ ὑπὸ
and barbarians and he-desired at-least to-be-honored nearly not by
τῶν ἀνθρώπων μόνον πανταχοῦ, ἀλλ᾽ εἴ πως δυνατὸν
the men only everywhere but if somehow possible
ἦν, ὑπό τε τῶν ὀρνίθων καὶ τῶν ἐν τοῖς ὄρεσι θηρίων.
it-were by both the birds and the in the mountains beasts

τῶν μὲν οὖν ἄλλων πάντων κατεφρόνει καὶ οὐδένα 5
the indeed then others all he-despised and no-one
ᾤετο ἀξιόμαχον αὑτῷ περὶ τούτου τοῦ πράγματος,
he-thought a-match for-himself about this the matter
οὔτε τὸν Πέρσην οὔτε τὸν Σκύθην οὔτε τὸν Ἰνδὸν οὔτε
either the Persian or the Scythian or the Indian or
ἐν τοῖς Ἕλλησιν οὐδένα οὔτε ἄνδρα οὔτε πόλιν.
among the Greeks anyone either man or city
ἠσθάνετο γὰρ ὅτι μικροῦ διεφθαρμένοι πάντες εἰσὶ τὰς ψυχὰς 6
he-perceived for that nearly corrupted all are in-the souls
ὑπὸ τρυφῆς καὶ ἀργίας καὶ τοῦ κερδαίνειν καὶ ἡδονῆς
by luxury and idleness and the gaining and than-pleasure
ἥττονες. περὶ Διογένους δὲ πυνθανόμενος τῶν τε λόγων οὓς
weaker about Diogenes but inquiring the both words which
ἔλεγεν καὶ τῶν ἔργων ἃ ἔπραττεν, καὶ ὅπως διήνεγκε τὴν
he-spoke and the deeds which he-did and how he-bore the
φυγήν, ἐνίοτε μὲν κατεφρόνει τῆς τε πενίας τἀνδρὸς καὶ
exile sometimes indeed he-despised the both poverty of-the-man and
τῆς εὐτελείας, ἅτε νέος ὢν καὶ τραφεὶς ἐν βασιλικῷ τύφῳ,
the frugality as young being and reared in royal pomp
πολλάκις δὲ ἐθαύμαζε καὶ ἐζηλοτύπει τῆς τε ἀνδρείας τοῦτον 7
often but he-admired and envied for-the both courage him
καὶ τῆς καρτερίας, καὶ μάλιστα τῆς δόξης, ὅτι τοιοῦτος ὢν
and the endurance and most the glory because such being
πᾶσι τοῖς Ἕλλησι γιγνώσκοιτο καὶ θαυμάζοιτο, καὶ οὐδεὶς
by-all the Greeks he-was-known and admired and no-one
ἠδύνατο τῶν ἄλλων οἷος ἐκεῖνος γενέσθαι τῇ φιλοτιμίᾳ·
could of-the others such-as that-one to-become in-the ambition
καὶ ὅτι αὐτῷ μὲν ἔδει τῆς Μακεδόνων φάλαγγος 8
and that for-him indeed it-was-needful the of-Macedonians phalanx
καὶ τοῦ Θετταλῶν ἱππικοῦ καὶ Θρᾳκῶν καὶ Παιόνων καὶ
and the of-Thessalians cavalry and of-Thracians and of-Paeonians and

ἄλλων πολλῶν, εἰ μέλλοι βαδίζειν ὅποι βούλοιτο καὶ
others many if he-was-to to-go wherever he-wished and
τυγχάνειν ὧν ἐπιθυμοῖ· ὁ δὲ μόνος ἀπῄει πάνυ ἀσφαλῶς
to-obtain what he-desired he but alone went-off very safely
οὐ μόνον ἡμέρας, ἀλλὰ καὶ νυκτός, ἔνθα αὐτῷ ἐδόκει·
not only by-day but also by-night where to-him it-seemed
9 καὶ ὅτι αὐτὸς μὲν χρυσίου καὶ ἀργυρίου παμπόλλου
and that himself indeed of-gold and of-silver very-much
ἐδεῖτο, ὥστε ἐπιτελέσαι τι ὧν ἐβούλετο· ἔτι δὲ
needed so-as to-accomplish something of-what he-wished further and
εἰ μέλλοι πειθομένους ἕξειν Μακεδόνας καὶ τοὺς
if he-was-to obedient to-be-going-to-have Macedonians and the
ἄλλους Ἕλληνας, θεραπευτέον αὐτῷ τούς τε ἄρχοντας
other Greeks one-must-court for-him the both rulers
καὶ τὸν ἄλλον ὄχλον λόγοις τε καὶ δώροις πολλάκις·
and the other mob with-words both and gifts often
10 ὁ δὲ οὐδένα ἀνθρώπων ὑπῄει θωπεύων, ἀλλὰ τἀληθῆ
he but no-one of-men approached flattering but the-truth
πρὸς ἅπαντας λέγων καὶ οὐδεμίαν δραχμὴν κεκτημένος
to all speaking and not-one drachma having-acquired
ὡς ἐβούλετο ἔπραττε καὶ τῶν προκειμένων οὐδενὸς
as he-wished he-did and of-the set-before-him none
ἀπετύγχανε καὶ τὸν βίον ἔζη μόνος, ὃν ἡγεῖτο ἄριστον
he-failed and the life lived alone which he-considered best
καὶ εὐδαιμονέστατον, καὶ οὐκ ἂν ἠλλάξατο τὴν
and happiest and not — would-have-exchanged the
ἐκείνου βασιλείαν οὐδὲ τὸν τῶν Περσῶν τε καὶ Μήδων
his kingship or the of-the Persians both and Medes
πλοῦτον ἀντὶ τῆς ἑαυτοῦ πενίας.
wealth for the his-own poverty

διὰ ταῦτα δὴ δακνόμενος, εἴ τις αὐτοῦ διοίσει 11
because-of these-things indeed being-stung if anyone than-him will-surpass
ῥᾳδίως οὕτως καὶ ἀπραγμόνως ζῶν, καὶ προσέτι οὐχ ἧττον
easily so and without-business living and besides no less
ὀνομαστὸς ἔσοιτο, τυχὸν δέ τι καὶ ὠφεληθήσεσθαι
famous will-be perhaps and something also to-be-going-to-be-benefited
νομίζων ἀπὸ τῆς συνουσίας τἀνδρός, πάλαι μὲν ἐπεθύμει
thinking from the company of-the-man long indeed he-desired
θεάσασθαι τὸν ἄνδρα καὶ συγγενέσθαι αὐτῷ·
to-behold the man and to-associate with-him
ἐπεὶ δὲ ἦκεν εἰς Κόρινθον καὶ τάς τε πρεσβείας 12
when and he-came to Corinth and the both embassies
ἀπεδέξατο τὰς παρὰ τῶν Ἑλλήνων καὶ ἄλλα τὰ τῶν
received the from the Greeks and the-other-things the of-the
ξυμμάχων διώκησεν, ἔφη τοῖς περὶ αὐτὸν ὅτι σχολάσαι
allies administered he-said to-those around him that to-take-leisure
τι βούλοιτο, καὶ ᾤχετο, οὐκ ἐπὶ θύρας τοῦ Διογένους·
somewhat he-wished and went not to doors — of-Diogenes
οὐ γὰρ ἦσαν αὐτῷ θύραι οὔτε μείζους οὔτε ἐλάττους,
not for were for-him doors either greater or smaller
οὐδὲ οἶκος ἴδιος οὐδὲ ἑστία, καθάπερ τοῖς μακαρίοις,
or house own or hearth as for-the blessed
ἀλλὰ οἴκοις μὲν ἐχρῆτο ταῖς πόλεσι,
but as-houses indeed he-used the cities
καὶ ἐνταῦθα διέτριβεν ἐν τοῖς κοινοῖς τε καὶ ἱεροῖς, 13
and there he-spent-time in the public both and sacred-places
ἑστίαν δὲ ἐνόμιζε τὴν γῆν ἅπασαν, ἥπερ ἐστὶ κοινὴ
hearth and he-considered the earth whole which is common
τῶν ἀνθρώπων ἑστία καὶ τροφός.
of-the men hearth and nurse

14 καὶ τότε ἐτύγχανεν ἐν τῷ Κρανείῳ διατρίβων μόνος· οὐδὲ
and then he-happened in the Craneum spending-time alone not
γὰρ μαθητάς τινας οὐδὲ τοιοῦτον ὄχλον περὶ αὑτὸν εἶχεν,
for disciples any or such crowd around himself he-had
ὥσπερ οἱ σοφισταὶ καὶ αὐληταὶ καὶ οἱ διδάσκαλοι τῶν
as the sophists and pipers and the teachers of-the
χορῶν. προσῆλθεν οὖν αὐτῷ καθημένῳ καὶ ἠσπάσατο. καὶ
choruses approached then him sitting and greeted and
ὃς ἀνέβλεψε πρὸς αὐτὸν γοργόν, ὥσπερ οἱ λέοντες, καὶ
he looked-up at him fiercely like the lions and
ἐκέλευσεν ἀποστῆναι σμικρόν· ἐτύγχανε γὰρ ἀλεαινόμενος
bade to-stand-aside a-little he-happened for warming-himself
πρὸς τὸν ἥλιον.
toward the sun

15 ὁ οὖν Ἀλέξανδρος εὐθὺς ἠγάσθη τοῦ ἀνδρὸς τὸ θάρσος καὶ
— then Alexander at-once admired of-the man the boldness and
τὴν ἡσυχίαν, ὅτι οὐ κατεπλάγη ἐπιστάντος αὐτῷ. καὶ γάρ
the calm that not he-was-dismayed having-stood-over him and for
πως πεφύκασιν οἱ μὲν θαρραλέοι τοὺς θαρραλέους φιλεῖν,
somehow are-wont the indeed bold the bold to-love
οἱ δὲ δειλοὶ τοὺς μὲν ὑφορῶνται καὶ μισοῦσιν ὡς ἐχθρούς,
the but cowardly the(-ones) indeed suspect and hate as enemies
τοὺς δὲ ἀγεννεῖς προσίενται καὶ ἀγαπῶσιν. ὅθεν τοῖς
the(-others) and ignoble admit and love whence for-the(-ones)
μὲν ἀλήθεια καὶ παρρησία πάντων ἐστὶν ἥδιστον, τοῖς
indeed truth and frankness of-all is sweetest for-the(-others)
δὲ κολακεία καὶ ψεῦδος, καὶ ἀκούουσιν ἡδέως οἱ μὲν
and flattery and falsehood and hear gladly the(-ones) indeed
τῶν πρὸς χάριν ὁμιλούντων, οἱ δὲ τῶν πρὸς ἀλήθειαν.
those for favor conversing the(-others) and those for truth

ὁ οὖν Διογένης ὀλίγον ἐπισχὼν ἤρετο αὐτὸν ὅστις 16
— *then Diogenes a-little having-paused asked him who*
εἴη καὶ τί βουλόμενος ἥκοι πρὸς αὐτόν, ἤ, ἔφη,
he-might-be and what wishing he-came to him or he-said
τῶν ἐμῶν τι ληψόμενος; ἦ γάρ, ἔφη, χρήματα ἔστι
of-the mine something going-to-take really for he-said money is
σοι καὶ ἔχεις ὅτου ἂν μεταδοίης; Πολλά γε, εἶπε,
to-you and you-have of-what — you-might-share much at-least he-said
καὶ πολλοῦ ἄξια, ὧν σὺ οὐκ οἶδα εἴ ποτε δυνήσῃ
and of-much worth of-which you not I-know if ever you-will-be-able
μεταλαβεῖν. οὐ μέντοι ἄορας οὐδὲ λέβητας οὐδὲ κρατῆρας
to-partake not however swords or cauldrons or mixing-bowls
οὐδὲ κλίνας καὶ τραπέζας τυγχάνω κεκτημένος, ὥς τινές
or couches and tables I-happen having-acquired as some
φασι κεκτῆσθαι Δαρεῖον ἐν Πέρσαις.
say to-have-acquired Darius among Persians
Τί δέ, ἔφη, οὐκ οἶσθα Ἀλέξανδρον τὸν βασιλέα; Τό 17
what and he-said not you-know Alexander the king the
γε ὄνομα, εἶπεν, ἀκούω πολλῶν λεγόντων, ὡς κολοιῶν
at-least name he-said I-hear of-many saying as of-jackdaws
περιπετομένων, αὐτὸν δὲ οὐ γιγνώσκω·
flying-about him but not I-know
οὐ γάρ εἰμι ἔμπειρος αὐτοῦ τῆς διανοίας. ἀλλὰ νῦν, 18
not for I-am acquainted-with his the mind but now
ἔφη, γνώσῃ καὶ τὴν διάνοιαν· ἥκω γὰρ ἐπ᾽ αὐτὸ
he-said you-will-know also the mind I-have-come for for itself
τοῦτο, ἐμαυτόν τε παρέξων σοι καταμαθεῖν καὶ σὲ
this myself both going-to-offer to-you to-learn and you
ὀψόμενος. Ἀλλὰ χαλεπῶς, ἔφη, με ἂν ἴδοις, ὥσπερ
going-to-see but with-difficulty he-said me — you-would-see as
τὸ φῶς οἱ τὰ ὄμματα ἀσθενεῖς. τόδε δέ μοι εἰπέ, σὺ
the light those in-the eyes weak this but me tell you

ἐκεῖνος εἶ Ἀλέξανδρος, ὃν λέγουσιν ὑποβολιμαῖον; καὶ ὃς
that-one are Alexander whom they-call suppositious and he
ἀκούσας ἠρυθρίασε μὲν καὶ ὠργίσθη, κατέσχε δ' ἑαυτόν·
having-heard blushed indeed and was-angered restrained but himself
μετενόει δέ, ὅτι εἰς λόγους ἠξίωσεν ἐλθεῖν ἀνδρὶ σκαιῷ
repented and that into words he-had-deigned to-come with-man boorish
τε καὶ ἀλαζόνι, ὡς αὐτὸς ἐνόμιζεν.
both and boastful as he-himself thought

19 ὁ οὖν Διογένης καταμαθὼν αὐτὸν τεταραγμένον, ἐβουλήθη
— then Diogenes having-perceived him disturbed wished
μεταβαλεῖν αὐτοῦ τὴν ψυχήν, ὥσπερ οἱ παῖδες τοὺς
to-change his the soul as the boys the
ἀστραγάλους. εἰπόντος δὲ αὐτοῦ, Πόθεν δέ σοι ἐπῆλθεν
knucklebones having-said and he whence and to-you came
ἡμᾶς ὑποβολιμαίους εἰπεῖν; Ὁπόθεν, ἔφη, καὶ τὴν μητέρα
us suppositious to-call from-where he-said also the mother
σου ἀκούω ταῦτα περὶ σοῦ λέγειν. ἢ οὐκ Ὀλυμπιάς ἐστιν
your I-hear these-things about you saying or not Olympias is
ἡ εἰποῦσα ὅτι οὐκ ἐκ Φιλίππου τυγχάνεις γεγονώς, ἀλλ'
the having-said that not from Philip you-happen born but
ἐκ δράκοντος ἢ Ἄμμωνος ἢ οὐκ οἶδα ὅτου ποτὲ θεῶν ἢ
from serpent or Ammon or not I-know which ever of-gods or
ἀνθρώπων ἢ θηρίων; καίτοι οὕτως ὑποβολιμαῖος ἂν εἴης.
men or beasts and-yet so suppositious — you-would-be

54 ἢ σὺ τοὺς ἀλεκτρυόνας οὐ καλεῖς νόθους, οἳ ἂν ὦσιν
or you the cocks not call bastards which — are
ἐξ ἀνομοίων; ἢ οὐ μείζων σοι δοκεῖ διαφορὰ θεοῦ
from unlike-parents or not greater to-you seems difference of-god
πρὸς γυναῖκα θνητὴν ἢ γενναίου ἀλεκτρυόνος; εἰ οὖν
to woman mortal than of-noble cock if then
γέγονας οὕτως καθάπερ φασί, καὶ σὺ νόθος ἂν εἴης
you-were-born so as they-say also you bastard — would-be

ὥσπερ ἀλεκτρυών. τυχὸν δὲ καὶ μαχιμώτατος ἔσῃ
as cock perhaps and also most-warlike you-will-be
τῶν ἄλλων διὰ ταύτην τὴν νοθείαν.
of-the others through this the bastardy
ἐνταῦθα ὁ Ἀλέξανδρος ἐμειδίασεν, καὶ ἥσθη ὡς 20
then — Alexander smiled and was-pleased as
οὐδέποτε, καὶ ἔδοξεν αὐτῷ ὁ Διογένης οὐ μόνον οὐ
never and seemed to-him — Diogenes not only not
σκαιός, ἀλλὰ καὶ δεξιώτατος ἁπάντων καὶ μόνος εἰδὼς
boorish but also cleverest of-all and alone knowing
χαρίζεσθαι. Τί οὖν, ἔφη, πότερον ἀληθὴς ἢ ψευδὴς εἶναι
to-please what then he-said whether true or false to-be
δοκεῖ σοι ὁ λόγος; Ἄδηλον, ἔφη, ἐστίν·
seems to-you the story uncertain he-said it-is
ἐὰν μὲν γὰρ ᾖς σώφρων καὶ ἀνδρεῖος καὶ τὴν τοῦ 21
if indeed for you-be temperate and brave and the —
Διὸς ἐπιστάμενος τέχνην τὴν βασιλικήν, οὐθέν σε κωλύει
of-Zeus knowing art the kingly nothing you prevents
τοῦ Διὸς εἶναι υἱόν·
— of-Zeus to-be son
ἐπεὶ τοῦτό γε καὶ Ὅμηρόν φασι λέγειν, ὅτι πατήρ 22
since this at-least also Homer they-say to-say that father
ἐστιν ὁ Ζεύς, ὥσπερ τῶν θεῶν, καὶ τῶν ἀνδρῶν, ἀλλ᾽
is — Zeus as of-the gods and of-the men but
οὐ τῶν ἀνδραπόδων οὐδὲ τῶν φαύλων τε καὶ ἀγεννῶν
not of-the slaves or of-the base both and ignoble
οὐδενός· ἐὰν δὲ δειλὸς ᾖς καὶ τρυφερὸς καὶ ἀνελεύθερος,
any if but cowardly you-be and luxurious and illiberal
οὔτε σοι θεῶν οὔτε ἀνθρώπων τῶν ἀγαθῶν προσήκει.
neither to-you of-gods nor of-men the good it-belongs

As the Sown Men of Thebes bore a spear-mark, Zeus's sons bear a mark in the soul. No one can be a bad king, any more than a bad good man, and no diadem makes a man king. The kingly art is learned from Zeus, not from the sophists, who know neither how to rule nor how to live. Education is twofold: the divine, great and easy, which Heracles had, and the human, small and risky, which the many mistake for wisdom; a well-born nature learns the essentials in a day from one who knows, while sophists are like untrained hounds and like eunuchs. Homer's Minos learned justice from Zeus, and Homer's shepherd of peoples differs from a cook as kingship from tyranny: Xerxes and Darius drove their hosts into Greece to be butchered.

23 ἀλλὰ τοῖς μὲν ἐν Θήβαις Σπαρτοῖς ποτε λεγομένοις
but to-the indeed in Thebes Sown-Men once called
σημεῖον λέγεται εἶναι τοῦ γένους λόγχη τις οἶμαι ἐπὶ
sign is-said to-be of-the race spearhead some I-think on
τοῦ σώματος· ὅστις δὲ τοῦτο τὸ σημεῖον μὴ ἔχοι, οὐ
the body whoever but this the sign not should-have not
δοκεῖν τῶν Σπαρτῶν εἶναι· τοῖς δὲ τοῦ Διὸς ἐκγόνοις οὐκ
to-seem of-the Sown-Men to-be to-the and — of-Zeus offspring not
οἴει σημεῖον ἐνεῖναι τῇ ψυχῇ, ἐξ οὗ φανεροὶ ἔσονται
do-you-think sign to-be-in the soul from which manifest they-will-be
τοῖς δυναμένοις γνωρίζειν εἴτε ἐξ ἐκείνου γεγονότες εἰσὶν
to-those able to-recognize whether from him born they-are
εἴτε μή; πάνυ οὖν ἥσθη τούτῳ τῷ λόγῳ ὁ Ἀλέξανδρος.
or not very then was-pleased with-this the speech — Alexander
24 μετὰ δὲ τοῦτο ἤρετο αὐτόν, Πῶς ἄν, ἔφη, κάλλιστα
after and this he-asked him how — he-said most-finely
βασιλεύοι τις; καὶ ὃς δεινὸν ὑποβλέψας, Ἀλλ' οὐδὲ
would-be-king one and he terribly having-looked-askance but not-even
ἔστιν, ἔφη, βασιλεύειν κακῶς οὐ μᾶλλον ἢ κακῶς
it-is-possible he-said to-be-king badly no more than badly

ἀγαθὸν εἶναι. ὁ γὰρ βασιλεὺς ἀνθρώπων ἄριστός ἐστιν,
good to-be the for king of-men best is
ἀνδρειότατος ὢν καὶ δικαιότατος καὶ φιλανθρωπότατος
bravest being and most-just and most-humane
καὶ ἀνίκητος ὑπὸ παντὸς πόνου καὶ πάσης ἐπιθυμίας.
and unconquered by every toil and every desire
ἢ σὺ οἴει τὸν ἀδύνατον ἡνιοχεῖν ἡνίοχον εἶναι τοῦτον; 25
or you think the(-one) unable to-drive charioteer to-be this-one
ἢ τὸν ἄπειρον τοῦ κυβερνᾶν κυβερνήτην, ἢ τὸν οὐκ
or the inexperienced of-the steering pilot or the not
ἐπιστάμενον ἰᾶσθαι ἰατρόν; οὐκ ἔστιν. καθάπερ οὖν
knowing to-heal physician not possible-is as then
οὐκ ἔστι κυβερνᾶν μὴ κυβερνητικῶς, οὕτως οὐδὲ
not possible-is to-steer not pilot-like so not-even
βασιλεύειν μὴ βασιλικῶς, οὐδ' ἂν πάντες φῶσιν Ἕλληνες
to-be-king not kingly not-even if all should-say Greeks
καὶ βάρβαροι καὶ πολλὰ διαδήματα καὶ σκῆπτρα καὶ
and barbarians and many diadems and scepters and
τιάρας προσάψωσιν αὐτῷ, καθάπερ τὰ περιδέραια τοῖς
tiaras should-fasten-on him as the necklaces to-the
ἐκτιθεμένοις παιδίοις, ἵνα μὴ ἀγνοῆται.
being-exposed children so-that not he-may-be-unrecognized
καὶ ὁ Ἀλέξανδρος φοβηθεὶς μὴ ἄρα ἄπειρος ἀναφανῇ 26
and — Alexander having-feared lest then inexperienced he-should-appear
τῆς βασιλικῆς ἐπιστήμης, Καὶ τίς, ἔφη, σοι δοκεῖ τὴν
of-the kingly knowledge and who he-said to-you seems the
τέχνην ταύτην παραδιδόναι;
art this to-hand-down
ἢ ποῖ δεῖ πορευθέντα μαθεῖν; ὁ οὖν Διογένης εἶπεν, 27
or where it-is-needful having-gone to-learn — then Diogenes said
Ἀλλ' ἐπίστασαι αὐτήν, εἴπερ ἀληθὴς ὁ τῆς Ὀλυμπιάδος
but you-know it if-indeed true the — of-Olympias

λόγος καὶ γέγονας ἐκ τοῦ Διός· ἐκεῖνος γάρ ἐστιν ὁ
story and you-were-born from — Zeus he for is the(-one)
τὴν ἐπιστήμην ταύτην πρῶτος καὶ μάλιστα ἔχων καὶ
the knowledge this first and most having and
οἷς ἐθέλει μεταδιδούς· οἷς δὲ ἂν μεταδῷ, πάντες
to-whom he-wishes giving-a-share to-whom but — he-gives-a-share all
οὗτοι Διὸς παῖδές εἰσί τε καὶ λέγονται.
these of-Zeus children are both and are-called

28 ἢ σὺ οἴει τοὺς σοφιστὰς εἶναι τοὺς διδάσκοντας βασιλεύειν;
or you think the sophists to-be those teaching to-be-king
ἀλλ' ἐκείνων μὲν οἱ πολλοὶ οὐχ ὅπως βασιλεύειν, ἀλλ'
but of-those indeed the many not only to-be-king but
οὐδὲ ζῆν ἴσασιν.
not-even to-live know

29 οὐκ οἶσθα, ἔφη, ὅτι διττή ἐστιν ἡ παιδεία, ἡ μέν τις
not you-know he-said that twofold is the education the(-one) indeed some
δαιμόνιος, ἡ δὲ ἀνθρωπίνη; ἡ μὲν οὖν θεία μεγάλη καὶ
divine the(-other) and human the indeed then divine great and
ἰσχυρὰ καὶ ῥᾳδία, ἡ δὲ ἀνθρωπίνη μικρὰ καὶ ἀσθενὴς καὶ
strong and easy the but human small and weak and
πολλοὺς ἔχουσα κινδύνους καὶ ἀπάτην οὐκ ὀλίγην· ὅμως
many having dangers and deceit not little nevertheless
δὲ ἀναγκαία προσγενέσθαι ἐκείνῃ, εἰ ὀρθῶς γίγνοιτο.
but necessary to-be-added to-that if rightly it-should-come-about

30 καλοῦσι δὲ οἱ πολλοὶ ταύτην μὲν παιδείαν, καὶ νομίζουσι
call and the many this indeed education and they-consider
τὸν πλεῖστα γράμματα εἰδότα, Περσικά τε καὶ
the(-one) most letters knowing Persian both and
Ἑλληνικὰ καὶ τὰ Σύρων καὶ τὰ Φοινίκων, καὶ πλείστοις
Greek and the of-Syrians and the of-Phoenicians and most
ἐντυγχάνοντα βιβλίοις, τοῦτον σοφώτατον καὶ μάλιστα
reading books this-one wisest and most

πεπαιδευμένον· πάλιν δὲ ὅταν ἐντύχωσι τῶν τοιούτων
educated again and whenever they-meet of-the such
τισὶ μοχθηροῖς καὶ δειλοῖς καὶ φιλαργύροις, ὀλίγου ἄξιόν
some wicked and cowardly and money-loving of-little worth
φασι τὸ πρᾶγμα· τὴν δὲ ἑτέραν ἐνίοτε μὲν παιδείαν,
they-say the thing the but other sometimes indeed education
ἐνίοτε δὲ ἀνδρείαν καὶ μεγαλοφροσύνην.
sometimes and manliness and greatness-of-mind
καὶ οὕτω δὴ Διὸς παῖδας ἐκάλουν οἱ πρότερον τοὺς τῆς 31
and so indeed of-Zeus sons called the earlier-men those the
ἀγαθῆς παιδείας ἐπιτυγχάνοντας καὶ τὰς ψυχὰς ἀνδρείους,
good education obtaining and in-the souls manly
πεπαιδευμένους ὡς Ἡρακλέα ἐκεῖνον. οὐκοῦν ὅστις ἂν
educated as Heracles that therefore whoever —
ἐκείνην τὴν παιδείαν ἔχῃ καλῶς πεφυκώς, ῥᾳδίως καὶ
that the education has well endowed-by-nature easily also
ταύτης γίγνεται μέτοχος, ὀλίγα ἀκούσας καὶ ὀλιγάκις,
of-this becomes partaker few-things having-heard and few-times
αὐτὰ τὰ μέγιστα καὶ κυριώτατα, καὶ μεμύηται καὶ
very the greatest and most-authoritative and has-been-initiated and
φυλάττει ἐν τῇ ψυχῇ.
guards in the soul
καὶ οὐδεὶς ἂν αὐτόν τι τούτων ἀφέλοιτο οὔτε καιρὸς 32
and no-one — him anything of-these could-take-away either time
οὔτε ἄνθρωπος σοφιστής, ἀλλ᾽ οὐδ᾽ ἂν πυρί τις
or man sophist but not-even — with-fire anyone
ἐκκαῦσαι βουλόμενος· ἀλλὰ κἂν ἐμπρήσῃ τις τὸν
to-burn-out wishing but even-if sets-on-fire someone the
ἄνθρωπον, ὥσπερ τὸν Ἡρακλέα φασὶν αὑτὸν ἐμπρῆσαι,
man as — Heracles they-say himself to-have-set-on-fire
μένοι ἂν αὐτοῦ τὰ δόγματα ἐν τῇ ψυχῇ, καθάπερ οἶμαι
would-remain — his the doctrines in the soul as I-think

τῶν κατακαιομένων νεκρῶν τοὺς ὀδόντας φασὶ διαμένειν,
of-the being-burned corpses the teeth they-say to-remain
τοῦ ἄλλου σώματος δαπανηθέντος ὑπὸ τοῦ πυρός.
of-the other body consumed by the fire

33 προσέτι δέ, ἐὰν μὲν ἀνδρὶ περιπέσῃ ὥσπερ ὁδὸν
besides and if indeed man he-falls-in-with as road
ἐπισταμένῳ, ῥᾳδίως ἐκεῖνος ἐπέδειξεν αὐτῷ, καὶ μαθὼν
knowing easily that-one showed to-him and having-learned
εὐθὺς ἄπεισιν· ἐὰν δὲ ἀγνοοῦντι καὶ ἀλαζόνι κατατρίψει
at-once he-goes-away if but ignorant and boaster he-will-wear-out
περιάγων αὐτόν, ὁτὲ μὲν πρὸς ἀνατολάς, ὁτὲ δὲ
leading-about him at-one-time indeed toward east at-another and
πρὸς δύσιν, ὁτὲ δὲ πρὸς μεσημβρίαν ἕλκων, οὐδὲν
toward west at-another and toward south dragging nothing
αὐτὸς εἰδώς, ἀλλὰ εἰκάζων, καὶ πολὺ πρότερον αὐτὸς
himself knowing but guessing and much earlier himself
ὑπὸ τοιούτων ἀλαζόνων πεπλανημένος.
by such boasters having-been-led-astray

34 ὥσπερ γὰρ αἱ ἀμαθεῖς καὶ ἀκόλαστοι κύνες ἐν τῇ θήρᾳ
as for the untrained and unruly dogs in the hunt
μηδὲν ξυνεῖσαι μηδὲ γνωρίσασαι τὸ ἴχνος ἐξαπατῶσιν
nothing understanding nor having-recognized the track deceive
ἄλλας τῇ φωνῇ καὶ τῷ σχήματι, ὡς εἰδυῖαί τε καὶ
others with-the voice and the bearing as knowing both and
ὁρῶσαι, καὶ πολλαὶ συνέπονται ταύταις, αἱ ἀφρονέσταται
seeing and many follow these the most-senseless
σχεδὸν ταῖς μάτην φθεγγομέναις,
nearly those in-vain giving-tongue

35 τούτων δ' αἱ μὲν ἄφθογγοι καὶ σιωπῶσαι μόναι
of-these and the(-ones) indeed voiceless and silent alone
αὐταὶ ἐξαπατῶνται, αἱ δὲ προπετέσταται καὶ
themselves are-deceived the(-ones) and most-reckless and

ἀνοητότατοι μιμούμενοι τὰς πρώτας θορυβοῦσι καὶ
most-senseless imitating the first make-a-din and
φιλοτιμοῦνται ἄλλας ἐξαπατᾶν, τοιοῦτον εὕροις ἂν
are-ambitious others to-deceive such you-would-find —
καὶ περὶ τοὺς καλουμένους σοφιστὰς πολὺν ὄχλον ἐνίοτε
also about the so-called sophists large crowd sometimes
συνεπόμενον ἀνθρώπων ἠλιθίων· καὶ γνώσῃ ὅτι οὐδὲν
following of-men foolish and you-will-know that nothing
διαφέρει σοφιστὴς ἄνθρωπος εὐνούχου ἀκολάστου.
differs sophist man from-eunuch licentious
καὶ ὃς ἀκούσας ἐθαύμασε κατὰ τί τὸν σοφιστὴν 36
and he having-heard wondered in what the sophist
εὐνούχῳ παρέβαλεν, καὶ ἤρετο αὐτόν. Ὅτι, εἶπε, τῶν
to-eunuch he-compared and asked him because he-said of-the
εὐνούχων φασὶν οἱ ἀσελγέστατοι ἄνδρες εἶναι καὶ ἐρᾶν
eunuchs they-say the most-licentious men to-be and to-love
τῶν γυναικῶν, καὶ συγκαθεύδουσιν αὐταῖς καὶ ἐνοχλοῦσι,
the women and they-sleep-with them and pester
γίγνεται δ' οὐδὲν πλέον, οὐδ' ἂν τάς τε νύκτας καὶ
comes-about but nothing more not-even if the both nights and
τὰς ἡμέρας συνῶσιν αὐταῖς.
the days they-be-with them
καὶ παρὰ τοῖς σοφισταῖς οὖν πολλοὺς εὑρήσεις γηράσκοντας 37
and among the sophists then many you-will-find growing-old
ἀμαθεῖς, πλανωμένους ἐν τοῖς λόγοις πολὺ κάκιον ἢ τὸν
ignorant wandering in the words much worse than —
Ὀδυσσέα φησὶν Ὅμηρος ἐν τῇ θαλάττῃ, καὶ πρότερον
Odysseus says Homer in the sea and sooner
εἰς ᾅδου ἂν ἀφίκοιτο, ὥσπερ ἐκεῖνος, ἢ γένοιτο ἀνὴρ
to Hades — would-arrive like that-one than would-become man
ἀγαθὸς λέγων τε καὶ ἀκούων.
good speaking both and hearing

38 καὶ σύ, ἐπείπερ οὕτω πέφυκας, ἐὰν τύχῃς
and you since-indeed so you-are-by-nature if you-happen-upon
ἐπισταμένου ἀνδρός, ἱκανή σοί ἐστι μία ἡμέρα πρὸς
knowing man sufficient for-you is one day for
τὸ συνιδεῖν τὸ πρᾶγμα καὶ τὴν τέχνην, καὶ οὐδὲν ἔτι
the to-understand the thing and the art and nothing further
δεήσῃ ποικίλων σοφισμάτων ἢ λόγων· ἐὰν δὲ μὴ
you-will-need of-intricate sophistries or words if but not
τύχῃς διδασκάλου τοῦ Διὸς ἢ ἄλλου τοιούτου, ταχὺ
you-happen-upon teacher — Zeus or other such quickly
καὶ σαφῶς φράζοντος ἃ δεῖ ποιεῖν, οὐδέν σοι
and clearly telling what it-is-needful to-do nothing for-you
πλέον, οὐδὲ ἂν ὅλον κατατρίψῃς τὸν βίον ἀγρυπνῶν
more not-even if whole you-wear-out the life lying-awake
τε καὶ ἀσιτῶν παρὰ τοῖς κακοδαίμοσι σοφισταῖς.
both and fasting among the wretched sophists

39 τοῦτο δὲ οὐκ ἐγὼ λέγω νῦν, ἀλλ' Ὅμηρος ἐμοῦ πρότερος.
this and not I say now but Homer than-me earlier
ἢ οὐκ ἔμπειρος εἶ τῶν Ὁμήρου ἐπῶν; ὁ δὲ Ἀλέξανδρος
or not acquainted are-you of-the of-Homer verses — and Alexander
μέγιστον ἐφρόνει, ὅτι ἠπίστατο μὲν τὸ ἕτερον ποίημα
greatly was-proud because he-knew indeed the one poem
ὅλον, τὴν Ἰλιάδα, πολλὰ δὲ καὶ τῆς Ὀδυσσείας. θαυμάσας
whole the Iliad much and also of-the Odyssey having-wondered
οὖν ἔφη, Καὶ ποῦ διείλεκται περὶ τούτων Ὅμηρος; ἐκεῖ,
then he-said and where has-discoursed about these Homer there
ἔφη, ὅπου τὸν Μίνω λέγει τοῦ Διὸς ὀαριστήν.
he-said where — Minos he-calls — of-Zeus confidant

40 ἢ οὐ τὸ ὀαρίζειν ὁμιλεῖν ἐστιν; οὐκοῦν ὁμιλητὴν τοῦ Διός
or not the to-converse to-associate is therefore associate — of-Zeus
φησιν αὐτὸν εἶναι, ὥσπερ ἂν εἰ ἔφη μαθητήν. ἆρ' οὖν
he-says him to-be as — if he-said disciple then then

ὑπὲρ ἄλλων αὐτὸν οἴει ὁμιλεῖν τῷ Διὶ πραγμάτων
about other him you-think to-converse — with-Zeus affairs
ἢ τῶν δικαίων καὶ βασιλικῶν; ἐπεί τοι καὶ λέγεται
than the just and kingly since indeed also is-said
δικαιότατος ὁ Μίνως πάντων γενέσθαι.
most-just — Minos of-all to-have-become
πάλιν δὲ ὅταν λέγῃ διοτρεφεῖς τοὺς βασιλέας καὶ διφίλους, 41
again and whenever he-says Zeus-nurtured the kings and dear-to-Zeus
ἄλλο τι οἴει λέγειν αὐτὸν τὴν τροφὴν ταύτην, ἢ
other something do-you-think to-mean him the nurture this than
διδασκαλίαν καὶ μαθητείαν; ἢ σὺ οἴει λέγειν αὐτὸν ὑπὸ τοῦ
teaching and discipleship or you think to-mean him by —
Διὸς τοὺς βασιλέας τρέφεσθαι ὥσπερ ὑπὸ τίτθης γάλακτι
Zeus the kings to-be-nurtured as by nurse with-milk
καὶ οἴνῳ καὶ σιτίοις, ἀλλ᾽ οὐκ ἐπιστήμῃ καὶ ἀληθείᾳ;
and wine and food but not with-knowledge and truth
ὁμοίως δὲ καὶ φιλίαν ἄλλην ἢ τὸ ταὐτὰ βούλεσθαι 42
likewise and also friendship other than the the-same to-wish
καὶ διανοεῖσθαι, ὁμόνοιάν τινα οὖσαν; οὕτως γὰρ δήπου
and to-think concord some being so for surely
καὶ τοῖς ἀνθρώποις δοκοῦσιν οἱ φίλοι πάντων μάλιστα
also to-the men seem the friends of-all most
ὁμονοεῖν καὶ μὴ διαφέρεσθαι περὶ μηδενός.
to-be-of-one-mind and not to-differ about anything
ὃς ἂν οὖν τῷ Διὶ φίλος ᾖ καὶ ὁμονοῇ πρὸς 43
whoever — then — to-Zeus friend be and be-of-one-mind with
ἐκεῖνον, ἔσθ᾽ ὅπως ἀδίκου τινὸς ἐπιθυμήσει πράγματος
him is-it how unjust some be-will-desire thing
ἢ πονηρόν τι καὶ αἰσχρὸν διανοηθήσεται; αὐτὸ δὲ
or wicked something and shameful will-think itself and

τοῦτο ἔοικε δηλοῦν καὶ ὅταν ἐγκωμιάζων τινὰ λέγῃ τῶν
this seems to-show also when praising some he-says of-the
βασιλέων ποιμένα λαῶν.
kings shepherd of-peoples

44 τοῦ γὰρ ποιμένος οὐκ ἄλλο τι ἔργον ἢ πρόνοια καὶ
of-the for shepherd not other any work than forethought and
σωτηρία καὶ φυλακὴ προβάτων. καίτοι ἐνίοτε πολλὰ
safety and guarding of-sheep and-yet sometimes many
πρόβατα ἐλαύνει μάγειρος εἷς ὠνησάμενος ὥστε κατακόπτειν
sheep drives cook one having-bought so-as to-cut-up
καὶ σφάττειν καὶ δέρειν. ἀλλὰ πλεῖστον διαφέρει μαγειρική
and to-slaughter and to-flay but most differs cookery
τε καὶ ποιμενική, σχεδὸν ὅσον βασιλεία τε καὶ τυραννίς.
both and shepherding nearly as-much-as kingship both and tyranny

45 ὅτε γοῦν Ξέρξης καὶ Δαρεῖος ἄνωθεν ἐκ Σούσων
when at-least Xerxes and Darius from-above from Susa
ἤλαυνον πολὺν ὄχλον Περσῶν τε καὶ Μήδων καὶ Σακῶν
drove great crowd of-Persians both and of-Medes and of-Sacae
καὶ Ἀράβων καὶ Αἰγυπτίων δεῦρο εἰς τὴν Ἑλλάδα
and of-Arabs and of-Egyptians hither into — Greece
ἀπολούμενον, πότερον βασιλικὸν ἢ μαγειρικὸν ἔπραττον
going-to-perish whether kingly or butcherly were-they-doing
ἔργον λείαν ἐλαύνοντες κατακοπησομένην;
work booty driving going-to-be-cut-up

Diogenes tells Alexander that defeating Darius will not make him a king, any more than the boy who wins at play; Alexander, Dio remarks, would rather rule a third of the dead than be a god without being king of the gods. His hardest enemy is not in Persia but himself, as long as he is bad and foolish, for no fool knows himself. The true king, like the stingless king bee, needs no weapons, since a man under arms is afraid. Diogenes then tells of the Persians' Sacaean festival, where a condemned prisoner sits on the king's throne in his robes and is then stripped, flogged, and hanged: a sign that fools often win power and quickly perish, while a wise man in his place would rather stay in his fetters.

καὶ ὁ Ἀλέξανδρος, Σοί, ἔφη, ὡς ἔοικεν, οὐ δοκεῖ βασιλεὺς 46
and — Alexander to-you he-said as it-seems not seems king
εἶναι οὐδὲ ὁ μέγας βασιλεύς; καὶ ὁ Διογένης μειδιάσας, Οὐ
to-be not-even the great king and — Diogenes having-smiled no
μᾶλλον, εἶπεν, ὦ Ἀλέξανδρε, ἢ ὁ σμικρὸς δάκτυλος. Οὐδ'
more he-said O Alexander than the little finger nor
ἄρα ἐγώ, ἔφη, καταλύσας ἐκεῖνον μέγας βασιλεὺς ἔσομαι;
then I he-said having-overthrown him great king shall-be
οὐ τούτου γε ἕνεκα, εἶπεν ὁ Διογένης. οὐδὲ γὰρ τῶν 47
not of-this at-least for-the-sake said — Diogenes not-even for of-the
παίδων ὁ νικήσας, ὅταν παίζωσιν, ὡς αὐτοί φασι,
boys the(-one) having-won whenever they-play as themselves they-say
βασιλέας, τῷ ὄντι βασιλεύς ἐστιν. οἱ μέντοι παῖδες ἴσασιν
kings in-the being king is the however boys know
ὅτι ὁ νενικηκὼς καὶ λεγόμενος βασιλεὺς σκυτοτόμου
that the(-one) having-won and called king of-shoemaker
υἱός ἐστιν ἢ τέκτονος, καὶ δεῖ μανθάνειν αὐτὸν τὴν
son is or of-carpenter and it-is-needful to-learn him the
τοῦ πατρὸς τέχνην· ὁ δὲ ἀποδρὰς παίζει μεθ' ἑτέρων,
of-the father craft he but having-run-away plays with others

48 ἴσως οὖν καὶ ὑμεῖς τοιοῦτόν τι ποιεῖτε, ἑκάτερος ὑμῶν
perhaps then also you such something do each of-you
παῖδας ἔχοντες τοὺς συμφιλονικοῦντας, ὁ μὲν Πέρσας
boys having those competing-with the(-one) indeed Persians
καὶ τοὺς ἄλλους τοὺς κατὰ τὴν Ἀσίαν, σὺ δὲ Μακεδόνας τε
and the others those in — Asia you and Macedonians both
καὶ τοὺς ἄλλους Ἕλληνας καὶ ὥσπερ ἐκεῖνοι τῇ σφαίρᾳ
and the other Greeks and as those with-the ball
στοχάζονται ἀλλήλων, ὁ δὲ πληγεὶς ἥττηται, καὶ σὺ νῦν
aim-at one-another the(-one) and struck is-defeated also you now
Δαρείου στοχάζῃ καὶ σοῦ ἐκεῖνος, καὶ τυχὸν ἂν πλήξαις
at-Darius aim and at-you he and perhaps — you-might-strike
τε καὶ ἐκβάλοις αὐτόν· ἐπισκοπώτερος γὰρ εἶναί μοι δοκεῖς.
both and throw-out him more-sharp-sighted for to-be to-me you-seem
49 ἔπειτα οἱ μετ᾽ ἐκείνου πρότερον ὄντες μετὰ σοῦ ἔσονται
then those with him earlier being with you will-be
καὶ ὑποκύψουσι, καὶ σὺ ὀνομασθήσῃ βασιλεὺς ἁπάντων.
and will-stoop and you will-be-named king of-all
ὁ οὖν Ἀλέξανδρος πάλιν ἐλυπεῖτο καὶ ἤχθετο. οὐδὲ γὰρ
— then Alexander again was-grieved and vexed not-even for
ζῆν ἐβούλετο, εἰ μὴ βασιλεὺς εἴη τῆς Εὐρώπης καὶ
to-live he-wished if not king he-were — of-Europe and
τῆς Ἀσίας καὶ τῆς Λιβύης καὶ εἴ πού τίς ἐστι νῆσος
— of-Asia and — of-Libya and if somewhere any is island
ἐν τῷ Ὠκεανῷ κειμένη.
in the Ocean lying
50 ἐπεπόνθει γὰρ τοὐναντίον ἢ φησιν Ὅμηρος τὸν Ἀχιλλέα
he-had-suffered for the-contrary than says Homer — Achilles
νεκρὸν πεπονθέναι. ἐκεῖνος μὲν γὰρ ἔλεγεν ὅτι ζῶν
dead to-have-suffered he indeed for said that living
βούλοιτο θητεύειν
he-would-wish to-serve

ἀνδρὶ παρ᾽ ἀκλήρῳ, ᾧ μὴ βίοτος πολὺς εἴη,
man beside landless to-whom not livelihood much might-be
ἢ πᾶσιν νεκύεσσι καταφθιμένοισιν ἀνάσσειν·
than over-all dead perished to-rule

ὁ δὲ Ἀλέξανδρος δοκεῖ μοι ἑλέσθαι ἂν καὶ τοῦ τρίτου μέρους
— but Alexander seems to-me to-choose — even of-the third part
τῶν νεκρῶν ἄρχειν ἀποθανὼν ἢ ζῆν τὸν ἅπαντα χρόνον
of-the dead to-rule having-died than to-live the all time
θεὸς γενόμενος, εἰ μὴ βασιλεὺς γένοιτο τῶν ἄλλων θεῶν.
god having-become if not king he-should-become of-the other gods
μόνου δ᾽ ἴσως οὐκ ἂν ὑπερεῖδε τοῦ Διός, ὅτι 51
alone and perhaps not — would-have-disdained — Zeus because
βασιλέα καλοῦσιν αὐτὸν· ὅθεν καὶ ἐκόλαζεν αὐτὸν ὁ
king they-call him whence also chastised him —
Διογένης πάντα τρόπον. ἔφη οὖν, ὦ Διόγενες, σὺ μέν μοι
Diogenes every way he-said then O Diogenes you indeed to-me
παίζειν δοκεῖς· ἐγὼ δὲ ἂν Δαρεῖον ἕλω καὶ ἔτι τὸν Ἰνδῶν
to-jest seem I but if Darius I-take and further the of-Indians
βασιλέα, οὐδέν με κωλύσει τῶν πώποτε βασιλέων μέγιστον
king nothing me will-prevent of-the ever kings greatest
εἶναι. τί γὰρ ἐμοὶ λοιπόν ἐστι κρατήσαντι Βαβυλῶνος καὶ
to-be what for to-me left is having-mastered Babylon and
Σούσων καὶ Ἐκβατάνων καὶ τῶν ἐν Ἰνδοῖς πραγμάτων;
Susa and Ecbatana and the in India affairs
καὶ ὃς ὁρῶν αὐτὸν φλεγόμενον ὑπὸ τῆς φιλοτιμίας κἀκεῖ 52
and he seeing him inflamed by the ambition and-there
τῇ ψυχῇ ὅλον τεταμένον καὶ φερόμενον, ὥσπερ αἱ γέρανοι,
with-the soul whole strained and borne as the cranes
ὅποι ἂν ὁρμήσωσιν, ἀποτείνασαι ἑαυτὰς πέτονται,
where-ever — they-rush having-stretched-out themselves fly

53 Ἀλλ᾽ οὐδὲν ἕξεις, ἔφη, πλέον οὐδενὸς οὐδὲ τῷ
but nothing you-will-have he-said more than-anyone nor in-the
ὄντι βασιλεύσεις ἀφ᾽ ἧς ἔχεις διανοίας, οὐδὲ ἂν
being you-will-be-king from which you-have mind not-even if
ὑπερβαλλόμενος τὸ ἐν Βαβυλῶνι τεῖχος οὕτως ἕλῃς τὴν
overleaping the in Babylon wall so you-take the
πόλιν, ἀλλὰ μὴ διορύττων ἔξωθεν καὶ ὑπορύττων, οὐδ᾽
city but not digging-through from-outside and undermining nor
ἂν Κῦρον μιμησάμενος κατὰ τὸν ποταμὸν εἰσρυῇς, ὥσπερ
if Cyrus imitating along the river you-flow-in like
ὕδρος, οὐδ᾽ ἂν ἑτέραν προσλάβῃς μείζω τῆς Ἀσίας
water-snake nor if another you-acquire greater — than-Asia
ἤπειρον, τὸν Ὠκεανὸν διανηξάμενος.
continent the Ocean having-swum-through

55 Καὶ τίς, εἶπεν, ἔτι μοι καταλείπεται πολέμιος, ἐὰν ἕλω
and who he-said still to-me is-left enemy if I-take
τούτους οὓς εἶπον; ὁ πάντων, ἔφη, δυσμαχώτατος, οὐ
these whom I-said the of-all he-said hardest-to-fight not
περσίζων, οὐ μηδίζων τῇ φωνῇ, καθάπερ οἶμαι Δαρεῖος,
Persian-speaking not Mede-speaking in-the voice as I-think Darius
ἀλλὰ μακεδονίζων τε καὶ ἑλληνίζων. καὶ ὃς ἐταράχθη
but Macedonian-speaking both and Greek-speaking and he was-troubled
τε καὶ ἠγωνίασεν μή τινα ἐπίσταιτο ἐν Μακεδονίᾳ ἢ ἐν
both and was-anxious lest someone he-should-know in Macedonia or in
τῇ Ἑλλάδι παρασκευαζόμενον ὡς πολεμήσοντα καὶ ἤρετο,
— Greece preparing as going-to-make-war and asked
56 Τίς οὗτός ἐστιν ἐμὸς πολέμιος ἐν τῇ Ἑλλάδι ἢ Μακεδονίᾳ;
who this is my enemy in — Greece or Macedonia
Σύ, ἔφη, ἀγνοεῖς, πάντων μάλιστα γιγνώσκειν οἰόμενος;
you he-said are-ignorant of-all most to-know thinking
Ἔπειτα, ἔφη, οὐκ ἐρεῖς αὐτόν, ἀλλὰ κρύψεις; Πάλαι
then he-said not will-you-tell him but will-hide long-ago

γάρ, εἶπε, λέγω, σὺ δὲ οὐκ ἀκούεις, ὅτι σὺ αὑτῷ
for he-said I-say you but not hear that you to-yourself
μάλιστα ἔχθιστος εἶ καὶ πολεμιώτατος, μέχρι ἂν ᾖς
most most-hateful are and most-hostile as-long-as — you-are
κακὸς καὶ ἀνόητος. καὶ οὗτος, ἔφη, ἐστὶν ἀνήρ, ὃν σὺ
bad and senseless and this-one he-said is the-man whom you
ἀγνοεῖς, ὡς οὐδένα ἄλλον.
are-ignorant-of as none other
οὐδεὶς γὰρ τῶν ἀφρόνων καὶ πονηρῶν ἐπίσταται ἑαυτόν. 57
no-one for of-the senseless and wicked knows himself
οὐ γὰρ ἂν τοῦτο πρῶτον προσέταττεν ὁ Ἀπόλλων ὡς
not for — this first would-have-enjoined — Apollo as
χαλεπώτατον ἑκάστῳ, γνῶναι ἑαυτόν.
hardest for-each to-know himself
ἢ οὐ τὴν ἀφροσύνην ἡγῇ μεγίστην καὶ τελεωτάτην 58
or not the folly do-you-consider greatest and most-complete
πασῶν νόσον καὶ βλάβην τοῖς ἔχουσι καὶ τὸν ἄφρονα
of-all disease and harm to-those having-it and the senseless
ἄνδρα αὐτὸν αὑτῷ βλαβερώτατον; ἢ οὐ τὸν βλαβερώτατον
man himself to-himself most-harmful or not the most-harmful
ἑκάστῳ καὶ πλείστων κακῶν αἴτιον, τοῦτον ἔχθιστον καὶ
to-each and of-most evils cause this-one most-hateful and
πολεμιώτατον ἐκείνῳ ὁμολογεῖς εἶναι;
most-hostile to-that-one do-you-agree to-be
πρὸς ταῦτα χαλέπαινε καὶ πήδα, ἔφη, καὶ μιαρώτατον 59
at these-things be-angry and leap he-said and most-foul
ἀνθρώπων ἐμὲ νόμιζε καὶ λοιδόρει πρὸς ἅπαντας, ἐὰν
of-men me consider and revile before all if
δέ σοι δόξῃ, τῷ δορατίῳ διαπερόνησον· ὡς ἀκούσει
but to-you it-seems with-the spear run-me-through as you-will-hear
παρὰ μόνου ἀνθρώπων ἐμοῦ τἀληθῆ, καὶ παρ᾽ οὐδενὸς
from alone of-men me the-truth and from none

ἄλλου ἂν μάθοις. πάντες γάρ εἰσι χείρους ἐμοῦ καὶ
other — you-would-learn all for are worse than-me and
ἀνελευθερώτεροι.
more-servile

60 ταῦτα δὲ ἔλεγεν ὁ Διογένης, παρ᾽ οὐδὲν μὲν ἡγούμενος,
these-things and said — Diogenes for nothing indeed considering
εἰ καί τι πείσεται, πλὴν σαφῶς γε εἰδὼς ὅτι οὐδὲν
if even something he-will-suffer except clearly at-least knowing that nothing
ἔσοιτο. ἠπίστατο γὰρ τὸν Ἀλέξανδρον δοῦλον ὄντα τῆς
would-be he-knew for — Alexander slave being of-the
δόξης καὶ οὐδέποτ᾽ ἂν ἁμαρτόντα περὶ ἐκείνην.
glory and never — erring about it

61 ἔφη οὖν αὐτὸν μηδὲ τὸ σημεῖον τὸ βασιλικὸν ἔχειν. καὶ
he-said then him not-even the sign the kingly to-have and
ὁ Ἀλέξανδρος θαυμάσας, Οὐκ ἄρτι ἔλεγες, ἔφη, ὅτι
— Alexander having-wondered not just-now did-you-say he-said that
οὐδὲν δεῖ σημείων τῷ βασιλεῖ; Ναὶ μὰ Δί᾽, εἶπε, τῶν
nothing is-needed of-signs for-the king yes by Zeus he-said of-the
γε ἔξωθεν, οἷον τιάρας καὶ πορφύρας· τούτων γὰρ
at-least from-outside such-as tiaras and purples of-these for
οὐδέν ἐστιν ὄφελος· τὸ δὲ ἐκ τῆς φύσεως αὐτῷ δεῖ
nothing is benefit the but from the nature to-him it-is-needful
προσεῖναι πάντων μάλιστα.
belong of-all most

62 Καὶ τί τοῦτό ἐστιν, ἔφη ὁ Ἀλέξανδρος; ὦ καὶ τῶν
and what this is said — Alexander what also of-the
μελιττῶν, ἦ δ᾽ ὅς, τῷ βασιλεῖ πρόσεστιν. ἢ οὐκ ἀκήκοας
bees said and he to-the king belongs or not have-you-heard
ὅτι ἐστὶ βασιλεὺς ἐν ταῖς μελίτταις φύσει γιγνόμενος, οὐκ
that there-is king among the bees by-nature being-born not

ἐκ γένους τοῦτο ἔχων, ὥσπερ ὑμεῖς φατε, ἀφ' Ἡρακλέους
from birth this having as you say from Heracles
ὄντες; Τί οὖν τοῦτό ἐστιν, εἶπεν ὁ Ἀλέξανδρος, τὸ σημεῖον;
being what then this is said — Alexander the sign
οὐκ ἀκήκοας, εἶπε, τῶν γεωργῶν ὅτι μόνη ἐκείνη ἡ μέλιττα 63
not have-you-heard he-said of-the farmers that alone that the bee
ἄνευ κέντρου ἐστίν, ὡς οὐδὲν αὐτῇ δέον ὅπλου πρὸς οὐδένα;
without sting is as nothing to-her needing weapon against anyone
οὐδεμία γὰρ αὐτῇ τῶν ἄλλων μελιττῶν ἀμφισβητήσει περὶ
none for her of-the other bees will-dispute about
τῆς βασιλείας οὐδὲ μαχήσεται τοῦτο ἐχούσῃ. σὺ δέ μοι δοκεῖς
the kingship nor will-fight this having you but to-me seem
οὐ μόνον περιπατεῖν, ἀλλὰ καὶ καθεύδειν ἐν τοῖς ὅπλοις.
not only to-walk-about but also to-sleep in the arms
οὐκ οἶσθα, ἔφη, ὅτι φοβουμένου ἐστὶν ἀνθρώπου ὅπλα 64
not you-know he-said that of-fearing is man arms
ἔχειν; φοβούμενος δὲ οὐδέποτ' ἂν οὐδεὶς γένοιτο βασιλεύς,
to-have fearing but never — anyone would-become king
οὐ μᾶλλον ἢ δοῦλος. ἀκούσας δὲ ὁ Ἀλέξανδρος ὀλίγου
no more than slave having-heard and — Alexander almost
ἐκ τῆς χειρὸς ἀφῆκε τὸ δοράτιον.
from the hand let-fall the spear
ταῦτα δὲ ἔλεγεν ὁ Διογένης, προτρέπων αὐτὸν εὐεργεσίᾳ 65
these-things and said — Diogenes urging him in-beneficence
πιστεύειν καὶ τῷ δίκαιον παρέχειν αὑτόν, ἀλλὰ μὴ τοῖς
to-trust and in-the just to-show himself but not in-the
ὅπλοις. Σὺ δέ, ἔφη, καὶ τὸν θυμὸν ἐν τῇ ψυχῇ φορεῖς
arms you but he-said also the anger in the soul carry
ἠκονημένον, χαλεπὸν οὕτως καὶ βίαιον κέντρον.
sharpened harsh so and violent sting

66 οὐκ ἀπορρίψας ταῦτα ἃ νῦν ἔχεις, ἐξωμίδα λαβὼν
not having-thrown-away these-things which now you-have slave-tunic having-taken
λατρεύσεις τοῖς αὐτοῦ κρείττοσιν, ἀλλὰ περιελεύσῃ
will-you-serve the than-yourself better but will-you-go-about
διάδημα ἔχων καταγέλαστον; μικρῷ δὲ ὕστερον ἴσως λόφον
diadem having ridiculous a-little and later perhaps crest
φύσεις καὶ τιάραν, ὥσπερ οἱ ἀλεκτρυόνες; οὐκ ἐννενόηκας
will-you-grow and tiara like the cocks not have-you-considered
τὴν τῶν Σακῶν ἑορτήν, ἣν Πέρσαι ἄγουσιν, οὗ νῦν
the of-the Sacae festival which Persians keep where now
ὥρμηκας στρατεύεσθαι; καὶ ὃς εὐθὺς ἠρώτα, Ποίαν τινά;
you-have-set-out to-campaign and he at-once asked what-kind some
67 ἐβούλετο γὰρ πάντα εἰδέναι τὰ τῶν Περσῶν πράγματα.
he-wished for all to-know the of-the Persians affairs
λαβόντες, ἔφη, τῶν δεσμωτῶν ἕνα τῶν ἐπὶ θανάτῳ
having-taken he-said of-the prisoners one of-those for death
καθίζουσιν εἰς τὸν θρόνον τὸν τοῦ βασιλέως, καὶ τὴν
they-seat on the throne the of-the king and the
ἐσθῆτα διδόασιν αὐτῷ τὴν βασιλικήν, καὶ προστάττειν
clothing give to-him the kingly and to-command
ἐῶσι καὶ πίνειν καὶ τρυφᾶν καὶ ταῖς παλλακαῖς χρῆσθαι
they-allow and to-drink and to-luxuriate and the concubines to-use
τὰς ἡμέρας ἐκείνας ταῖς βασιλέως, καὶ οὐδεὶς οὐδὲν
the days those the king's and no-one anything
αὐτὸν κωλύει ποιεῖν ὧν βούλεται. μετὰ δὲ ταῦτα
him prevents to-do of-what he-wishes after but these-things
ἀποδύσαντες καὶ μαστιγώσαντες ἐκρέμασαν.
having-stripped and having-scourged they-hanged
68 τίνος οὖν ἡγῇ τοῦτο εἶναι σύμβολον καὶ διὰ τί
of-what then do-you-consider this to-be symbol and for what
γίγνεσθαι παρὰ τοῖς Πέρσαις; οὐχ ὅτι πολλάκις ἀνόητοι
to-come-about among the Persians not that often senseless

ἄνθρωποι καὶ πονηροὶ τῆς ἐξουσίας ταύτης καὶ τοῦ
men and wicked of-the power this and of-the
ὀνόματος τυγχάνουσιν, ἔπειτα χρόνον τινὰ ὑβρίσαντες
name obtain then time some having-behaved-insolently
αἴσχιστα καὶ τάχιστα ἀπόλλυνται;
most-shamefully and most-quickly perish
οὐκοῦν τότε, ἐπειδὰν ἄρωσι τὸν ἄνθρωπον ἐκ τῶν δεσμῶν, 69
therefore then when they-take the man from the bonds
εἰκός ἐστι τὸν μὲν ἀνόητον καὶ ἄπειρον τοῦ πράγματος
likely is the(-one) indeed senseless and inexperienced of-the matter
χαίρειν καὶ μακαρίζειν ἑαυτὸν ἐπὶ τοῖς γιγνομένοις, τὸν
to-rejoice and to-bless himself at the happenings the(-one)
δὲ εἰδότα ὀδύρεσθαι καὶ μὴ ἐθέλειν ἑκόντα συνακολουθεῖν,
but knowing to-lament and not to-wish willingly to-follow-along
ἀλλὰ μᾶλλον, ὥσπερ εἶχε, μένειν ἐν ταῖς πέδαις.
but rather as he-was to-remain in the fetters

Diogenes bids Alexander learn wisdom before ruling and, like his ancestor Archelaus the goatherd, wear a leather jerkin; rid of his vanity he will master men and women alike, not the easily beaten Amazons but a savage race of the Libyan myth, and he will not be king until he propitiates his own spirit. Alexander begs to learn what that spirit is, and Diogenes, seeing him agitated and vain, humors him with a lofty speech: each man's spirit is his own mind, good in the good and slavish in the slave. Most men are driven by three spirits, of wealth, pleasure, and ambition, which Diogenes will portray as craftsmen give rivers human form, drawing each shape from its character, as purifiers display the phantoms of Hecate's wrath.

70 μὴ οὖν πρότερον, ὦ μάταιε, βασιλεύειν ἐπιχείρει πρὶν ἢ
not then sooner O foolish to-be-king attempt before than
φρονῆσαι. τέως δέ, ἔφη, κρεῖττον μηδὲν προστάττειν,
to-become-wise meanwhile and he-said better nothing to-command
ἀλλὰ μόνον αὐτὸν ζῆν διφθέραν ἔχοντα. Σύ, ἔφη, κελεύεις
but only himself to-live leather-jerkin having you he-said bid
ἐμὲ διφθέραν λαβεῖν τὸν ἀφ' Ἡρακλέους γεγονότα καὶ
me leather-jerkin to-take the from Heracles born and
τῶν Ἑλλήνων ἡγεμόνα καὶ Μακεδόνων βασιλέα; Πάνυ
of-the Greeks leader and of-Macedonians king quite
γε, εἶπεν, ὥσπερ ὁ πρόγονός σου.
indeed he-said as the ancestor your
71 Ποῖος, ἔφη, πρόγονος; Ἀρχέλαος. ἢ οὐκ αἰπόλος ἦν ὁ
what he-said ancestor Archelaus or not goatherd was —
Ἀρχέλαος οὐδὲ ἦλθεν εἰς Μακεδονίαν αἶγας ἐλαύνων; πότερον
Archelaus nor came into Macedonia goats driving whether
οὖν αὐτὸν ἐν πορφύρᾳ μᾶλλον ἢ ἐν διφθέρᾳ οἴει
then him in purple rather or in leather-jerkin do-you-think

τοῦτο ποιεῖν; καὶ ὁ Ἀλέξανδρος ἀνείθη τε καὶ ἐγέλασε
this to-do and — Alexander relaxed both and laughed
καὶ ἔφη, Τὰ περὶ τὸν χρησμόν, ὦ Διόγενες, λέγεις.
and said the-things about the oracle O Diogenes you-mean
ὁ δὲ στρυφνῷ τῷ προσώπῳ, Ποῖον, εἶπε, χρησμόν; οὐκ 72
he but with-sour the face what said oracle not
οἶδα ἔγωγε, πλὴν ὅτι αἰπόλος ἦν ὁ Ἀρχέλαος. ἀλλ' ἂν
know I except that goatherd was — Archelaus but if
ἀπαλλαγῇς τοῦ τύφου καὶ τῶν νῦν πραγμάτων, ἔσῃ
you-get-rid-of the vanity and the present affairs you-will-be
βασιλεύς, οὐ λόγῳ τυχόν, ἀλλ' ἔργῳ· καὶ κρατήσεις οὐ
king not in-word perhaps but in-deed and you-will-master not
μόνον τῶν ἀνδρῶν ἁπάντων, ἀλλὰ καὶ τῶν γυναικῶν,
only the men all but also the women
ὥσπερ ὁ Ἡρακλῆς, ὅν σου φῂς πρόγονον εἶναι.
as — Heracles whom your you-say ancestor to-be
καὶ ὅς, Ποίων, ἔφη, γυναικῶν; ἢ δῆλον, ἔφη, ὅτι τῶν 73
and he of-what he-said women or clear he-said that the
Ἀμαζόνων λέγεις; ἀλλ' ἐκείνων, ἦ δ' ὅς, οὐδὲν ἦν
Amazons you-mean but of-those said and he nothing was
κρατῆσαι χαλεπόν· ἑτέρου δέ τινος γένους, δεινοῦ καὶ
to-master difficult of-another but some race terrible and
ἀγρίου παντελῶς. ἢ οὐκ ἀκήκοας τὸν Λιβυκὸν μῦθον;
savage altogether or not have-you-heard the Libyan myth
καὶ ὃς οὐκ ἔφη ἀκηκοέναι. διηγεῖτο δὴ μετὰ ταῦτα 74
and he not said to-have-heard he-narrated indeed after these-things
προθύμως καὶ ἡδέως, βουλόμενος αὐτὸν παραμυθήσασθαι,
eagerly and pleasantly wishing him to-console
καθάπερ αἱ τίτθαι τὰ παιδία, ἐπειδὰν αὐτοῖς πληγὰς
as the nurses the children when to-them blows

ἐμβάλωσι, παραμυθούμεναι καὶ χαριζόμεναι μῦθον αὐτοῖς
they-have-given consoling and gratifying myth to-them
ὕστερον διηγήσαντο.
afterward narrate

75 Εὖ δὲ ἴσθι, ἔφη, ὅτι οὐ πρότερον ἔσῃ βασιλεύς, πρὶν ἂν
well and know he-said that not sooner you-will-be king before —
ἱλάσῃ τὸν αὑτοῦ δαίμονα καὶ θεραπεύσας ὡς δεῖ
you-propitiate the your-own spirit and having-served as it-is-needful
ἀποδείξῃς ἀρχικόν τε καὶ ἐλευθέριον καὶ βασιλικόν, ἀλλὰ
you-show fit-to-rule both and free and kingly but
μή, ὡς νῦν ἔχεις, δοῦλον καὶ ἀνελεύθερον καὶ πονηρόν.
not as now you-have slavish and illiberal and wicked

76 ἐνταῦθα δὴ ὁ Ἀλέξανδρος ἐκπεπληγμένος τοῦ ἀνθρώπου
then indeed — Alexander struck-with of-the man
τὸ ἀνδρεῖον καὶ τὸ ἀδεές, νομίσας πλέον τι τῶν
the manliness and the fearlessness having-thought more something than-the
ἄλλων ἐπίστασθαι αὐτόν, παντοδαπὸς ἦν ἱκετεύων μὴ
others to-know him all-manner-of was supplicating not
φθονῆσαι μηδένα τρόπον, ἀλλὰ φράσαι τίς ἔστιν ὁ
to-begrudge in-any way but to-tell who is the
δαίμων αὐτοῦ καὶ πῶς χρὴ ἱλάσασθαι αὐτόν. ἤλπιζε
spirit his and how it-is-needful to-propitiate it he-hoped
γὰρ ὄνομά τι ἀκούσεσθαι δαίμονος καὶ θυσίας τινὰς
for name some to-be-going-to-hear of-spirit and sacrifices some
ἢ καθαρμούς, οὓς δεῖ ἐπιτελέσαι.
or purifications which it-is-needful to-perform

77 κατιδὼν οὖν αὐτὸν ὁ Διογένης τεθορυβημένον καὶ σφόδρα
having-seen then him — Diogenes disturbed and very
τῇ ψυχῇ μετέωρον, προσέπαιζε καὶ περιεῖλκεν, εἴ πως
in-the soul agitated he-jested and pulled-about if somehow

δύναιτο κινηθεὶς ἀπὸ τοῦ τύφου καὶ τῆς δόξης μικρόν
he-could having-been-moved from the vanity and the glory little
τι ἀνανῆψαι.
some to-become-sober
καὶ γὰρ δὴ ἠσθάνετο αὐτὸν νῦν μὲν ἡδόμενον, νῦν δὲ 78
and for indeed he-perceived him now indeed pleased now and
λυπούμενον ἐν τῷ αὐτῷ καὶ τὴν ψυχὴν αὐτοῦ ἄκριτον
grieved at the same-time and the soul his unsettled
οὖσαν, ὥσπερ τὸν ἀέρα ἐν ταῖς τροπαῖς, ὅταν ἐκ τοῦ
being as the air in the solstices when from the
αὐτοῦ νέφους ὑῇ τε καὶ λάμπῃ ὁ ἥλιος. συνίει δὲ
same cloud it-rains both and shines the sun he-understood and
ὅτι καὶ τοῦ τρόπου κατεφρόνει, ἐν ᾧ διελέγετο πρὸς
that also the manner he-despised in which he-conversed with
αὐτόν, ἅτε οὐδέποτε ἀκηκοὼς δεινοῦ λέγειν ἀνδρός, ἀλλὰ
him as never having-heard clever to-speak man but
τοὺς τῶν σοφιστῶν θαυμάζων λόγους, ὡς ὑψηλούς τε
the of-the sophists admiring words as lofty both
καὶ μεγαλοπρεπεῖς.
and magnificent
βουλόμενος οὖν χαρίσασθαι αὐτῷ, ἅμα τε ἐπιδεῖξαι ὅτι 79
wishing then to-gratify him at-once both to-show that
οὐκ ἀδύνατός ἐστιν ὥσπερ ἵππον εὐμαθῆ καὶ πειθόμενον,
not incapable he-is like horse docile and obedient
ὅταν αὐτῷ δοκῇ, τὸν λόγον ἐπᾶραι, λέγει πρὸς αὐτὸν
when to-him it-seems the speech to-raise he-speaks to him
οὕτως περὶ δαιμόνων, ὅτι οὐκ εἰσὶν ἔξωθεν τῶν ἀνθρώπων
thus about spirits that not are outside of-the men
οἱ πονηροὶ καὶ ἀγαθοὶ δαίμονες, οἱ τὰς συμφορὰς καὶ
the wicked and good spirits those the misfortunes and
τὰς εὐτυχίας φέροντες αὐτοῖς,
the good-fortunes bringing to-them

80 ὁ δὲ ἴδιος ἑκάστου νοῦς, οὗτός ἐστι δαίμων τοῦ ἔχοντος
the but own of-each mind this is spirit of-the having
ἀνδρός, ἀγαθὸς μὲν ὁ τοῦ φρονίμου καὶ ἀγαθοῦ δαίμων,
man good indeed the(-one) of-the prudent and good spirit
πονηρὸς δὲ ὁ τοῦ πονηροῦ, ὡσαύτως δὲ ἐλεύθερος
wicked and the(-one) of-the wicked likewise and free
μὲν ὁ τοῦ ἐλευθέρου, δοῦλος δὲ ὁ τοῦ δούλου,
indeed the(-one) of-the free slave and the(-one) of-the slave
καὶ βασιλικὸς μὲν ὁ τοῦ βασιλικοῦ καὶ μεγαλόφρονος,
and kingly indeed the(-one) of-the kingly and great-minded
ταπεινὸς δὲ ὁ τοῦ ταπεινοῦ καὶ ἀγεννοῦς.
humble and the(-one) of-the humble and ignoble

81 ἵνα δέ, ἔφη, μὴ καθ' ἓν ἕκαστον ἐπιὼν πολύ τι
so-that and he-said not by one each going-over much some
πλῆθος ἐπάγωμαι λόγων, ἐρῶ τοὺς κοινοτάτους καὶ
multitude I-may-bring-in of-words I-will-tell the most-common and
φανερωτάτους δαίμονας, ὑφ' ὧν ἅπαντες, ὡς εἰπεῖν,
most-evident spirits by whom all as to-say
ἐλαύνονται τύραννοι καὶ ἰδιῶται καὶ πλούσιοι καὶ πένητες
are-driven tyrants and private-men and rich and poor
καὶ ὅλα ἔθνη καὶ πόλεις. ἐνταῦθα δὴ πάντα ἀνεὶς
and whole nations and cities then indeed every having-let-out
κάλων μάλα ὑψηλῶς καὶ ἀδεῶς τὸν ἑξῆς διεπέραινε λόγον.
rope very loftily and fearlessly the next carried-through speech

82 Πολλαὶ μέν, ὦ παῖ Φιλίππου, περὶ πάντα κακίαι τε καὶ
many indeed O son of-Philip about all-things vices both and
διαφθοραὶ τῶν ἀθλίων ἀνθρώπων, καὶ τοσαῦται σχεδὸν
corruptions of-the wretched men and so-many nearly
ὅσας οὐ δυνατὸν διελθεῖν. τῷ ὄντι γὰρ κατὰ τὸν
as-many-as not possible to-go-through in-the being for according-to the
ποιητὴν
poet

οὐκ ἔστιν οὐδὲν δεινὸν ὧδ' εἰπεῖν ἔπος
not is anything terrible so to-say word
οὐδὲ πάθος οὐδὲ συμφορὰν θεήλατον,
nor suffering nor misfortune god-sent
ἧς οὐκ ἂν ἄραιτ' ἄχθος ἀνθρώπου φύσις.
of-which not — would-take-up burden of-man nature

τριῶν δὲ ἐπικρατούντων, ὡς ἔπος εἰπεῖν, βίων, εἰς 83
three and prevailing as word to-say lives into
οὓς μάλιστα ἐμπίπτουσιν οἱ πολλοί, μὰ Δί' οὐ μετὰ
which most fall the many by Zeus not with
λογισμοῦ σκεψάμενοι καὶ δοκιμάσαντες, ἀλόγῳ δὲ ὁρμῇ
reasoning having-considered and having-tested by-irrational but impulse
καὶ τύχῃ προσενεχθέντες, τοσούτους φατέον εἶναι καὶ
and chance having-been-borne-toward so-many one-must-say to-be also
δαίμονας, οἷς συνέπονται καὶ λατρεύουσιν ὁ πολὺς καὶ
spirits whom follow and serve the great and
ἀμαθὴς ὅμιλος, ἄλλοι ἄλλῳ, καθάπερ ἡγεμόνι πονηρῷ
ignorant throng others another as leader wicked
καὶ μαινομένῳ πονηρὸς καὶ ἀσελγὴς θίασος.
and raving wicked and wanton band
ἔστι δὲ τούτων ὧν ἔφην βίων ὁ μὲν ἡδυπαθὴς 84
is and of-these which I-said lives the(-one) indeed pleasure-living
καὶ τρυφερὸς περὶ τὰς τοῦ σώματος ἡδονάς, ὁ
and luxurious about the of-the body pleasures the(-other)
δ' αὖ φιλοχρήματος καὶ φιλόπλουτος, ὁ δὲ τρίτος
and in-turn money-loving and wealth-loving the and third
ἀμφοτέρων ἐπιφανέστερός τε καὶ μᾶλλον τεταραγμένος,
than-both more-conspicuous both and more disturbed
ὁ φιλότιμος καὶ φιλόδοξος, ἐκδηλοτέραν καὶ σφοδροτέραν
the honor-loving and glory-loving more-evident and more-violent

ἐπιδεικνύμενος τὴν ταραχὴν καὶ τὴν μανίαν, ἐξαπατῶν
displaying the confusion and the madness deceiving
αὑτόν, ὡς καλοῦ δή τινος ἐραστήν.
himself as of-noble indeed some lover
85 φέρε οὖν καθάπερ οἱ κομψοὶ τῶν δημιουργῶν ἐπὶ πάντα
come then as the clever of-the craftsmen to all
ἔμβραχυ φέρουσι τὴν αὑτῶν ἐπίνοιαν καὶ τέχνην, οὐ
in-short bring the their-own conception and art not
μόνον τὰς τῶν θεῶν ἀπομιμούμενοι φύσεις ἀνθρωπίνοις
only the of-the gods imitating natures with-human
εἴδεσιν, ἀλλὰ καὶ τῶν ἄλλων ἕκαστον, ποταμούς τε
forms but also of-the others each rivers both
ἐνίοτε γράφοντες ἀνδράσιν ὁμοίους καὶ κρήνας ἔν τισι
sometimes painting to-men like and springs in some
γυναικείοις εἴδεσι, νήσους τε καὶ πόλεις καὶ τὰ ἄλλα
womanly forms islands both and cities and the other-things
μικροῦ δεῖν ξύμπαντα, ὁποῖον καὶ Ὅμηρος ἐτόλμησεν
little to-lack all such-as also Homer dared
ἐπιδεῖξαι Σκάμανδρον φθεγγόμενον ὑπὸ τῇ δίνῃ,
to-show Scamander speaking under the eddy
86 κἀκεῖνοι φωνὰς μὲν οὐκ ἔχουσι προσθεῖναι τοῖς εἰδώλοις,
and-those voices indeed not they-have to-add to-the images
εἴδη δὲ οἰκεῖα καὶ σημεῖα ἀπὸ τῆς φύσεως, οἷον τοὺς
forms but appropriate and signs from the nature such-as the
ποταμοὺς κατακειμένους γυμνοὺς τὸ πλέον, γένειον πολὺ
rivers reclining naked the more beard much
καθεικότας, μυρίκην ἢ κάλαμον ἐστεφανωμένους·
having-let-down with-tamarisk or reed crowned
87 οὐκοῦν καὶ ἡμεῖς μὴ χείρους μηδὲ φαυλότεροι περὶ
therefore also we not worse nor poorer about
τοὺς λόγους φανῶμεν ἢ ἐκεῖνοι περὶ τὰς αὑτῶν
the words let-us-appear than those about the their-own

τέχνας, τῷ πλάττειν καὶ ἀφομοιοῦν τοὺς τρόπους
arts in-the to-mold and to-liken the characters
τοῦ τριπλοῦ δαίμονος τῶν τριῶν βίων, τὴν ἐναντίαν
of-the triple spirit of-the three lives the opposite
ἕξιν καὶ ἀντίστροφον ἐπιδεικνύμενοι τῆς τῶν λεγομένων
habit and counterpart showing of-the of-the so-called
φυσιογνωμόνων ἐμπειρίας καὶ μαντικῆς.
physiognomists skill and divination
οἱ μὲν γὰρ ἀπὸ τῆς μορφῆς καὶ τοῦ εἴδους τὸ ἦθος 88
they indeed for from the shape and the form the character
γιγνώσκουσι καὶ ἀπαγγέλλουσιν, ἡμεῖς δὲ ἀπὸ τῶν ἠθῶν
know and report we but from the characters
καὶ τῶν ἔργων χαρακτῆρα καὶ μορφὴν ἀξίαν ἐκείνων
and the deeds stamp and shape worthy of-them
σπάσωμεν, εἰ ἄρα μᾶλλον ἅψασθαι δυνησόμεθα τῶν
let-us-draw if then more to-touch we-shall-be-able of-the
πολλῶν καὶ φαυλοτέρων·
many and baser
πρὸς τὸ ἀποδεῖξαι τὴν τῶν βίων ἀτοπίαν οὐδὲν ἄσχημον 89
toward the to-show the of-the lives absurdity nothing unseemly
ὂν οὐδὲ νεμεσητὸν καὶ ποιηταῖς παραβαλλομένους καὶ
being nor blameworthy also to-poets comparing-ourselves and
χειροτέχναις καὶ καθαρταῖς, εἰ δέοι, σπεύδειν πανταχόθεν
to-craftsmen and to-purifiers if one-should to-hasten from-everywhere
εἰκόνας καὶ παραδείγματα πορίζοντας, ἄν πως ἰσχύσωμεν
images and examples providing if somehow we-may-be-able
ἀποτρέψαι κακίας καὶ ἀπάτης καὶ πονηρῶν ἐπιθυμιῶν, εἰς
to-turn-away from-vice and deceit and wicked desires into
ἀρετῆς δὲ φιλίαν προαγαγεῖν καὶ ἔρωτα ζωῆς ἀμείνονος·
of-virtue and love to-lead-forward and desire of-life better

90 ἢ ὡς εἰώθασιν ἔνιοι τῶν περὶ τὰς τελετὰς καὶ τὰ
or as are-wont some of-those about the rites and the
καθάρσια, μῆνιν Ἑκάτης ἱλασκόμενοί τε καὶ ἐξάντη
purifications wrath of-Hecate propitiating both and freed
φάσκοντες ποιήσειν. ἔπειτα οἶμαι φάσματα πολλὰ καὶ
claiming to-be-going-to-make then I-think apparitions many and
ποικίλα πρὸ τῶν καθαρμῶν ἐξηγούμενοι καὶ ἐπιδεικνύντες,
various before the purifications explaining and showing
ἅ φασιν ἐπιπέμπειν χολουμένην τὴν θεόν.
which they-say to-send angered the goddess

V · THE SPIRITS OF WEALTH AND PLEASURE

The money-loving spirit is sullen, squalid, and unsmiling, loving neither children nor country and counting the gods worth nothing unless they show him treasures or a kinsman's death; suspicious of all, it grasps at everything, drawing in not only iron, as a magnet does, but bronze, lead, and even sand, prizing silver above all and held back only by fear of punishment; many so-called kings are no better than hucksters and brothel-keepers. The spirit of pleasure craves every scent, sound, touch, and soft bath, and above all the fevered madness of lust; it keeps its slaves wallowing in wantonness while their means last or leaves them poor and craving, makes some live as women, and sends the boldest into public life as generals and demagogues. Drunk, garlanded, and led by shameless women, it follows Deceit into the mire, and the souls it enslaves live so not by choice but swept along.

91 εἶεν· ὁ μὲν δὴ φιλοχρήματος δαίμων χρυσοῦ καὶ ἀργύρου
well the indeed then money-loving spirit of-gold and of-silver
καὶ γῆς καὶ βοσκημάτων καὶ συνοικιῶν καὶ πάσης
and of-land and of-flocks and of-tenements and of-all
κτήσεως ἐραστής. ἆρα οὐκ ἂν σκυθρωπός τε καὶ συννεφὴς
possession lover then not — sullen both and clouded
ἰδεῖν ἐν σχήματι ταπεινῷ καὶ ἀγεννεῖ πλάττοιτο ὑπὸ
to-see in posture humble and ignoble he-would-be-molded by

δημιουργοῦ μὴ φαύλου τὴν τέχνην; αὐχμηρὸς καὶ ῥυπῶν,
craftsman not poor in-the art squalid and dirty
οὔτε παῖδας ἢ γονέας οὔτε πατρίδα φιλῶν, ἢ συγγένειαν
neither children or parents nor fatherland loving or kinship
ἄλλο τι νομίζων ἢ τὰ χρήματα, τοὺς δὲ θεοὺς
other something considering than the money the and gods
πλέον οὐδὲν εἶναι λογιζόμενος, ὅ τι μὴ πολλοὺς αὐτῷ
more nothing to-be reckoning what ever not many to-him
μηδὲ μεγάλους θησαυροὺς παραδεικνύουσιν ἢ θανάτους
nor great treasures they-show or deaths
οἰκείων τινῶν καὶ συγγενῶν, ὅπως ἔχοι κληρονομεῖν,
of-relatives some and kinsmen so-that he-might-be-able to-inherit
τὰς δὲ ἑορτὰς ζημίαν ἄλλως ἡγούμενος καὶ ματαίαν
the and festivals loss otherwise considering and vain
δαπάνην, ἀγέλαστος καὶ ἀμειδίατος,
expense unlaughing and unsmiling
ὑφορώμενος ἅπαντας καὶ βλαβεροὺς ἡγούμενος καὶ ἀπιστῶν 92
suspecting all and harmful considering and distrusting
πᾶσιν, ἁρπακτικὸν βλέπων, ἀεὶ κινῶν τοὺς δακτύλους, ἤτοι
all rapacious looking always moving the fingers either
τὴν αὑτοῦ λογιζόμενος οὐσίαν ἢ τῶν ἄλλων τινός, τἆλλα δὲ
the his-own reckoning substance or of-the others someone's in-the-rest and
ἀναίσθητος καὶ ἀμαθής, παιδείας καὶ γραμμάτων καταγελῶν,
insensible and ignorant of-education and letters mocking
πλὴν ὅσον περὶ λογισμοὺς καὶ συμβόλαια, τυφλοῦ δικαίως 93
except as-much-as about calculations and contracts of-blind justly
καὶ λεγομένου καὶ γραφομένου τοῦ πλούτου τυφλότερος
both called and painted than-the wealth blinder
ἐραστής, περὶ πάντα λυττῶν κτήματα καὶ οὐδὲν ἀπόβλητον
lover about all raving possessions and nothing to-be-thrown-away
ἡγούμενος, οὐχ ὥσπερ τὴν μαγνῆτιν λίθον ἕλκειν φασὶ
considering not as the magnet stone to-draw they-say

πρὸς αὑτὴν τὸν σίδηρον, ἀλλὰ καὶ χαλκὸν καὶ μόλυβδον
to itself the iron but also bronze and lead
προσαγόμενος, κἂν ψάμμον ἢ λίθον διδῷ τις, πανταχῇ
attracting even-if sand or stone gives anyone everywhere
καὶ περὶ πάντα σχεδόν τι τὸ ἔχειν τοῦ μὴ ἔχειν
and about all nearly somewhat the having than-the not having
λυσιτελέστερόν τε καὶ ἄμεινον ἡγούμενος, μάλιστα δὲ περὶ
more-profitable both and better considering most but about
τὴν τοῦ ἀργυρίου κτῆσιν ἔκφρων καὶ συντεταμένος, ὅτι
the of-the silver acquisition beside-himself and strained because
δὴ τάχιστα κἀδαπανώτατα πρόεισι, σὺν ἡμέρᾳ καὶ νυκτὶ
indeed most-quickly and-most-cheaply it-goes-forward with day and night
προβαῖνον καὶ φθάνον οἶμαι τὰς τῆς σελήνης περιόδους,
advancing and outrunning I-think the of-the moon cycles
94 τὸ δὲ τῆς ἀπεχθείας καὶ τὸ τοῦ μίσους καὶ τῶν
the but of-the hatred and the of-the loathing and of-the
βλασφημιῶν οὐδαμῇ λογιζόμενος, ἔτι δὲ τῇ μὲν
abuses nowise reckoning further and to-the indeed
ἄλλῃ κτήσει καλλωπισμόν τινα προσεῖναι καὶ διατριβὴν
other possession adornment some to-belong and pastime
ἡγούμενος, τὸ δὲ ἀργύριον ὡς ἐν βραχυτάτῳ συνειληφέναι
considering the but silver as in briefest to-have-comprised
τὴν τοῦ πλούτου δύναμιν.
the of-the wealth power
95 τοῦτο οὖν διώκει καὶ ζητεῖ πανταχόθεν, οὐδέν τι
this then he-pursues and seeks from-everywhere not at-all
μεταστρεφόμενος, οὔτ' εἰ μετ' αἰσχύνης οὔτ' εἰ μετ' ἀδικίας
turning-aside neither if with shame nor if with injustice
γίγνοιτο, πλὴν ὅσον τὰς κολάσεις ὑφορώμενος ὁδοιδόκων
it-should-come except as-far-as the punishments suspecting of-highwaymen
δειλίᾳ κρατηθείς, κυνὸς ἀχρήστου ψυχὴν ἔχων, τὰ
by-cowardice mastered of-dog useless soul having the(-things)

μὲν ἁρπάζοντος, ἐὰν ἐλπίσῃ λήσεσθαι, τοῖς
indeed snatching if he-hopes to-be-going-to-escape-notice at-the(-others)
δὲ ἐπεμβλέποντος καὶ ἄκοντος ἀπεχομένου διὰ τοὺς
and looking and unwillingly abstaining because-of the
ἐφεστηκότας φύλακας.
set-over guards
ἔστω δὴ βραχὺς ἰδεῖν, δουλοπρεπής, ἄγρυπνος, οὐδέποτε 96
let-him-be indeed short to-see slavish sleepless never
μειδιῶν, ἀεί τῳ λοιδορούμενος καὶ μαχόμενος,
smiling always with-someone wrangling and fighting
πορνοβοσκῷ μάλιστα προσεοικὼς τό τε σχῆμα καὶ
to-brothel-keeper most resembling the both bearing and
τὸν τρόπον ἀναιδεῖ καὶ γλίσχρῳ, βαπτὸν ἀμπεχομένῳ
the manner shameless and greedy dyed wearing
τριβώνιον μιᾶς τινος τῶν ἑταιρῶν ὧν ἴσμεν, τοὺς αὑτοῦ
threadbare-cloak of-one some of-the courtesans whom we-know the his-own
φίλους τε καὶ ἑταίρους,
friends both and companions
μᾶλλον δὲ δούλους καὶ ὑπηρέτας λωβώμενος καὶ 97
rather and slaves and servants maltreating and
καταισχύνων πάντα τρόπον, ἐάν τε ἐν ἰδιώτου
disgracing every way whether both in of-private-man
σχήματι λάβῃ τινὰς ἐάν τε ἐν βασιλέως.
guise he-takes some or both in of-king
ἢ οὐ πολλοὺς τῶν καλουμένων βασιλέων ἰδεῖν ἔστι 98
or not many of-the so-called kings to-see is-it-possible
καπήλους καὶ τελώνας καὶ πορνοβοσκούς; ἀλλὰ Δρόμωνα
hucksters and tax-collectors and brothel-keepers but Dromon
μὲν καὶ Σάραμβον, ὅτι ἐν Ἀθήναις καπηλεύουσι καὶ
indeed and Sarambus because in Athens they-are-hucksters and
ὑπὸ Ἀθηναίων τοῦτο ἀκούουσι τὸ ὄνομα, δικαίως φαμὲν
by Athenians this hear the name justly we-say

ἀκούειν, Δαρεῖον δὲ τὸν πρότερον, ὅτι ἐν Βαβυλῶνι
to-hear Darius but the earlier because in Babylon
καὶ Σούσοις ἐκαπήλευε, καὶ Πέρσαι αὐτὸν ἔτι καὶ νῦν
and Susa he-played-the-huckster and Persians him still also now
καλοῦσι κάπηλον, οὐ δικαίως κεκλῆσθαι; ἴδιόν γε μὴν
call huckster not justly to-have-been-called peculiar at-least indeed
τούτῳ συμβέβηκε παρὰ τοὺς ἄλλους δαίμονας·
to-this-one has-happened compared-with the other spirits
99 ἐνίοτε μὲν γὰρ ἄρχει καὶ κρατεῖ τῆς ψυχῆς, ἐνίοτε δὲ
sometimes indeed for he-rules and masters the soul sometimes and
ἐκείνοις συνέπεται διὰ τὸ πάσης ἐπιθυμίας καὶ σπουδῆς
those follows because-of the of-every desire and pursuit
ὑπηρέτην τε καὶ διάκονον ἀπροφάσιστον εἶναι τὸν πλοῦτον.
servant both and minister unhesitating to-be the wealth
100 ἀλλ᾽ ἐγὼ λέγω νῦν τὸν αὐτὸν ἡγούμενον καὶ προεστηκότα
but I mean now the same leading and presiding-over
τῆς τοῦ δυστυχοῦς ἀνθρώπου διανοίας, οὔτε ἐφ᾽ ἡδονήν
the of-the unfortunate man mind neither to pleasure
τινα οὔτε εἰς δόξαν ἀναφέροντα τὴν τῶν χρημάτων
any nor to glory referring the of-the money
κτῆσιν, οὐδὲ ὡς ἀναλώσοντα καὶ χρησόμενον ξυνάγοντα,
acquisition nor as going-to-spend and going-to-use collecting
ἀνέξοδον δὲ καὶ ἀχρεῖον φυλάττοντα τὸν πλοῦτον τῷ
without-outlet but and useless keeping the wealth in-the
ὄντι, κατάκλειστον ἔν τισι κρυπτοῖς καὶ ἀφεγγέσι θαλάμοις.
being locked-up in some hidden and lightless chambers
101 εἶεν· ὁ δὲ δὴ δεύτερος ἀνήρ τε καὶ δαίμων ἐκείνου
well the but indeed second man both and spirit of-that
τοῦ ἀνδρός, ὁ τὰ τῆς ἡδονῆς ἀναφαίνων ὄργια καὶ τὴν
the man the the of-the pleasure displaying rites and the
θεὸν ταύτην θαυμάζων καὶ προτιμῶν, ἀτεχνῶς γυναικείαν
goddess this admiring and preferring simply womanish

θεόν, ποικίλος καὶ πολυειδὴς περί τε ὀσμὰς καὶ γεύσεις
goddess variegated and many-formed about both smells and tastes
ἀπλήρωτος, ἔτι δὲ οἶμαι περὶ πάντα μὲν ὁράματα,
insatiable further and I-think about all indeed sights
πάντα δὲ ἀκούσματα τὰ πρὸς ἡδονήν τινα φέροντα,
all and sounds the to pleasure some bringing
πάσας δὲ ἁφὰς προσηνεῖς τε καὶ μαλακὰς λουτρῶν τε
all and touches soothing both and soft of-baths both
ὁσημέραι θερμῶν καὶ χρίσεων οὐ κάματον ἰωμένων,
daily hot and anointings not weariness curing
πρὸς δὲ αὖ τούτοις ἐσθήτων τε μαλακῶν ἕλξεις καὶ 102
besides and in-turn these of-clothing both soft trailings and
κατακλίσεις ἠσκημένας καὶ διακονίας ἀκριβεῖς καθ' ἑκάστην
couches elaborate and services exact for each
ἐπιθυμίαν τε καὶ χρείαν, περὶ ταῦτα πάντα δεινῶς
desire both and need about these-things all terribly
ἐπτοημένος, μάλιστα μέντοι καὶ ἀκρατέστατα περὶ τὴν τῶν
excited most however and most-uncontrollably about the of-the
ἀφροδισίων ὀξεῖαν καὶ διάπυρον μανίαν θηλυκῶν τε καὶ
sexual-pleasures sharp and fiery madness of-female both and
ἀρρενικῶν μίξεων καὶ ἔτι πλειόνων ἀρρήτων καὶ ἀνωνύμων
male intercourse and further more unspeakable and nameless
αἰσχρουργιῶν, ἐπὶ πάντα ὁμοίως τὰ τοιαῦτα φερόμενος
obscenities to all alike the such borne
καὶ ἄγων, οὐδὲν ἀπώμοτον οὐδὲ ἄπρακτον ποιούμενος.
and leading nothing forsworn nor undone making
νῦν γὰρ δὴ ἕνα τοῦτον τίθεμεν τὸν ἁπάσας τὰς 103
now for indeed one this-one we-set the all the
τοιαύτας παρειληφότα νόσους καὶ ἀκρασίας τῆς ψυχῆς,
such having-taken-over diseases and incontinences of-the soul
ἵνα μὴ πολύν τινα ἀθροίσωμεν ἑσμὸν μοιχικῶν τινων
so-that not great some we-may-collect swarm of-adulterous some

δαιμονίων καὶ φιλόψων καὶ φιλοίνων καὶ ἄλλων δὴ
spirits and gluttonous and wine-loving and others indeed
μυρίων, ἀλλ᾽ ἁπλῶς ἕνα δαίμονα τιθῶμεν τὸν ἀκόλαστον
countless but simply one spirit let-us-set the licentious
καὶ δεδουλωμένον ὑφ᾽ ἡδονῆς,
and enslaved by pleasure
104 ἐὰν μὲν ἐπιρρέῃ ποθὲν ἀνελλιπὲς τὸ τῆς χορηγίας,
if indeed flows-in from-somewhere unfailing the of-the supply
χρημάτων βασιλικῶν ἤ τινος μεγάλης ἰδιωτικῆς ὑπούσης
of-money royal or some great private being-present
οὐσίας, ἐν πολλῇ καὶ ἀφθόνῳ κυλινδούμενον ἀσελγείᾳ
substance in much and abundant rolling wantonness
μέχρι γήρως· εἰ δὲ μή, ταχὺ μάλα ἐξαναλώσαντα τὰ
until old-age if but not quickly very having-spent-out the
παρόντα, πένητα ἀκρατῆ καὶ ἀκόλαστον ἐν σπάνει καὶ
present-things poor incontinent and licentious in want and
ἱμέρῳ δεινῶς τῶν ἐπιθυμιῶν λειπόμενον.
longing terribly of-the desires left-behind
105 ἔτι δέ τινας οὗτος τῶν ὑπ᾽ αὐτοῦ κρατουμένων εἰς
further and some this-one of-those by him mastered into
γυναικεῖον μετέβαλε βίον τε καὶ σχῆμα, ὥσπερ οἱ μῦθοί
womanish changed life both and dress as the myths
φασι τοὺς μεταβαλόντας ἐξ ἀνθρώπων εἰς ὄρνιθας ἢ
say those having-changed from men into birds or
θηρία, ἐὰν τύχωσι τοιαύτης ἡττηθέντες ἡδονῆς·
beasts if they-happen by-such having-been-overcome pleasure
106 πάλιν δὲ κἀνταῦθα διττὴ χορηγία πέφηνεν. ὁ μὲν γὰρ
again and here-too twofold supply has-appeared the indeed for
ἀσθενής τε καὶ ἄτολμος ἐκ τούτου τοῦ γένους δαίμων
weak both and timid from this the race spirit
ἐπί τε τὰς γυναικείας νόσους καὶ ἄλλας αἰσχύνας,
to both the womanish diseases and other shames

ὁπόσαις πρόσεστι ζημία καὶ ὀνείδη, προσάγει ῥᾳδίως·
to-as-many-as is-attached penalty and reproaches leads easily
ὅπου δὲ τιμωρίαι πρόσεισι, θανάτοις ἢ δεσμοῖς κολάζουσαι
where but punishments are-attached with-deaths or bonds punishing
τοὺς ἐξαμαρτάνοντας ἢ χρημάτων πολλῶν ἐκτίσεσιν, οὐ
those erring or of-money much payments not
πάνυ τι πρὸς ταῦτα ἐφίησιν.
at-all somewhat to these-things lets-go
ὁ δὲ ἀτενέστερός τε καὶ θρασύτερος πάντα ἁπλῶς 107
the but more-intent both and bolder all simply
ὑπερβαίνειν ἀναγκάζει τά τε ἀνθρώπινα καὶ τὰ θεῖα. καὶ
to-overstep compels the both human and the divine and
ὁ μὲν ἀσθενής τε καὶ ἄτολμος ἔνθα προσθέμενος τὴν
the indeed weak both and timid where having-attached-himself the
τοιαύτην αἰσχύνην ὁμολογεῖ οὐδενὸς ἀνδρείου πράγματος
such shame confesses no manly deed
ἁπτόμενος, ἀλλὰ παραχωρῶν τῶν κοινῶν καὶ πολιτικῶν
touching but yielding the public and political-things
τοῖς ἄμεινον βεβιωκόσιν·
to-those better having-lived
ὁ δὲ ἰταμὸς καὶ ἄτρεστος, πολλὰς ὕβρεις τε καὶ αἰσχύνας 108
the but reckless and fearless many insults both and shames
ὑπομείνας, ὀστράκου, φασί, μεταπεσόντος, στρατηγὸς
having-endured of-the-shell they-say having-turned-over general
ἢ δημαγωγὸς πέφηνεν ὀξὺ καὶ διάτορον βοῶν, ὥσπερ
or demagogue has-appeared shrill and piercing shouting like
οἱ τῶν δραμάτων ὑποκριταὶ ἀπορρίψας μεταξὺ τὴν
the of-the dramas actors having-thrown-off meanwhile the
γυναικείαν στολήν, ἔπειτα στρατιώτου τινὸς ἢ ῥήτορος
womanish robe then of-soldier some or orator

στολὴν ἁρπάσας περιέρχεται συκοφάντης καὶ φοβερός,
robe having-snatched goes-about informer and fearsome
ἀντίον πᾶσι βλέπων.
against all looking

109 ἆρ᾽ οὖν ἀρρενωπόν τι καὶ σεμνὸν εἶδος τῷ τοιούτῳ
then then manly some and august form to-the such
δαίμονι πρέπει ἢ μᾶλλον ὑγρόν τε καὶ μαλθακόν;
spirit befits or rather languid both and soft
οὐκοῦν τὸ οἰκεῖον αὐτῷ σχῆμα προσθήσομεν, οὐχ ὃ
therefore the proper to-him guise we-will-add not which
πλαττόμενος ἐνδύεται πολλάκις·
pretending he-puts-on often

110 προΐτω γε μὴν νὴ Δία τρυφῶν τε καὶ μύρου
let-him-come-forward at-least indeed by Zeus luxuriating both and of-perfume
καὶ οἴνου ἀποπνέων ἐν κροκωτῷ μετὰ πολλοῦ καὶ ἀτάκτου
and wine smelling in saffron-robe with much and disorderly
γέλωτος, μεθύοντι προσεοικὼς κωμάζοντι μεθ᾽ ἡμέραν
laughter to-drunkard resembling reveling by day
ἀσελγῆ κῶμον, στεφάνους τινὰς ἐστεφανωμένος ἑώλους τήν
wanton revel garlands some crowned stale the
τε κεφαλὴν καὶ περὶ τῷ τραχήλῳ, καὶ πλάγιος φερόμενος,
both head and about the neck and sideways borne
ὀρχούμενός τε καὶ ᾄδων θῆλυ καὶ ἄμουσον μέλος.
dancing both and singing effeminate and unmusical song

111 ἀγέσθω δὲ ὑπὸ γυναικῶν ἀναισχύντων καὶ ἀκολάστων,
let-him-be-led and by women shameless and licentious
ἄλλων ἐπ᾽ ἄλλα ἑλκουσῶν, μηδεμίαν αὐτῶν ἀπωθούμενος
some to other-things dragging none of-them pushing-away
μηδὲ ἀντιλέγων, ἀλλὰ ἑτοίμως δὴ καὶ προθύμως
nor contradicting but readily indeed and eagerly

συνεπόμενος. αἱ δὲ μετὰ πολλοῦ πατάγου κυμβάλων τε
following-along they and with much clatter of-cymbals both
καὶ αὐλῶν φέρουσαι μαινόμενον αὐτὸν σπουδῇ προΐτωσαν.
and pipes carrying raving him with-haste let-them-come-forward
ὁ δ' ἐκ μέσων ἀναβοάτω τῶν γυναικῶν ὀξύτερον 112
he and from among let-him-shout-out the women more-shrilly
καὶ ἀκρατέστερον, λευκὸς ἰδεῖν καὶ τρυφερός, αἰθρίας
and more-uncontrolledly white to-see and delicate of-open-air
καὶ πόνων ἄπειρος, ἀποκλίνων τὸν τράχηλον, ὑγροῖς
and toils inexperienced bending the neck with-languid
τοῖς ὄμμασι μάχλον ὑποβλέπων, ἀεί ποτε τὸ σῶμα
the eyes lewdly looking-askance always ever the body
καταθεώμενος, τῇ ψυχῇ δὲ οὐδὲν προσέχων οὐδὲ τοῖς
gazing-at to-the soul but nothing attending nor to-the
ὑπ' αὐτῆς προσταττομένοις.
by it commanded-things
τοῦτον ἀγαλματοποιὸς ἢ γραφεὺς ἀναγκαζόμενος εἰκάζειν 113
him sculptor or painter being-compelled to-represent
οὐκ ἂν ὁμοιότερον ἄλλῳ ἐργάσαιτο ἢ τῷ Σύρων βασιλεῖ
not — more-like to-another would-make than to-the of-Syrians king
μετ' εὐνούχων καὶ παλλακῶν ἔνδον διαβιοῦντι, στρατοπέδου
with eunuchs and concubines within living-out of-camp
δὲ καὶ πολέμου καὶ ἀγορᾶς ἀθεάτῳ τὸ παράπαν.
and and war and market-place unseeing the at-all
προηγείσθω δὲ καὶ τούτου ἀπάτη, πάνυ ὡραία καὶ 114
let-lead-the-way and also of-this-one deceit very blooming and
πιθανή, κεκοσμημένη κόσμοις πορνικοῖς, μειδιῶσα καὶ
persuasive adorned with-ornaments whorish smiling and
ὑπισχνουμένη πλῆθος ἀγαθῶν, ὡς ἐπ' αὐτὴν ἄγουσα
promising multitude of-goods as to itself leading
τὴν εὐδαιμονίαν, ἕως ἂν εἰς τὸ βάραθρον καταβάλῃ
the happiness until — into the pit she-throws

λαθοῦσα, εἰς πολύν τε καὶ ῥυπαρὸν βόρβορον, ἔπειτα
having-escaped-notice into deep both and filthy mire then
ἐάσῃ κυλινδεῖσθαι μετὰ τῶν στεφάνων καὶ τοῦ κροκωτοῦ.
lets-him to-wallow with the garlands and the saffron-robe
115 τοιούτῳ δεσπότῃ λατρεύουσαι καὶ τοιαῦτα πάσχουσαι
such master serving and such-things suffering
πλανῶνται κατὰ τὸν βίον ὅσαι ψυχαὶ πρὸς μὲν πόνους
wander through the life as-many-as souls toward indeed toils
δειλαὶ καὶ ἀδύνατοι, δεδουλωμέναι δὲ ἡδοναῖς, φιλήδονοι
cowardly and unable enslaved and to-pleasures pleasure-loving
καὶ φιλοσώματοι, βίον αἰσχρὸν καὶ ἐπονείδιστον οὐχ
and body-loving life shameful and reproachful not
ἑλόμεναι ζῶσιν, ἀλλὰ ἐνεχθεῖσαι πρὸς αὐτόν.
having-chosen live but having-been-borne toward it

VI · THE SPIRIT OF AMBITION

The ambitious spirit is winged and wind-borne, always aloft, now soaring in fair weather, now hidden in the cloud of disrepute, like Icarus on wax wings or Ixion on his wheel, rising and sinking with the praise and blame of the crowd he courts. His character is contentious, foolish, puffed up, and changeable; his deceit tells him he loves the beautiful and leads him toward virtue and fair fame, and, like Ixion, who desired Hera and lay with a cloud, he begets monstrous offspring, the policies of demagogues and the treatises of sophists. Often two or all three spirits rule one man and tear his soul apart. Diogenes turns now to hymn the good spirit and god.

116 οὐκοῦν μετὰ τοῦτον ὁ λόγος ὥσπερ ἐν ἀγῶνι σφύττει
therefore after this-one the discourse as in contest throbs
τρίτον εἰσάγειν, ὡς ἐκεῖ χορόν, τὸν φιλότιμον, οὐ πάνυ
third to-bring-in as there chorus the honor-loving not very
προθύμως τὰ νῦν ἀγωνιούμενον, καίτοι φιλόνικον ὄντα
eagerly the now going-to-compete and-yet contentious being

τῇ φύσει περὶ πάντα καὶ πρωτεύειν ἀξιοῦντα· πλὴν οὐ
by-the nature about all and to-be-first thinking-fit except not
περὶ δόξης ἢ τιμῆς ἡ κρίσις αὐτῷ τὰ νῦν ἐνέστηκεν,
about glory or honor the judgment for-him the now is-at-hand
ὑπὲρ δὲ πολλῆς καὶ δικαίας ἀδοξίας.
about but much and just disrepute
φέρε δὴ ποῖόν τι πλάττωμεν τό τε σχῆμα καὶ εἶδος 117
come indeed of-what-sort some let-us-mold the both guise and form
τοῦ φιλοτίμου δαίμονος; ἢ δῆλον ὅτι πτερωτόν τε καὶ
of-the honor-loving spirit or clear that winged both and
ὑπηνέμιον κατὰ τὸ ἦθος αὐτοῦ καὶ τὴν ἐπιθυμίαν
wind-swept according-to the character his and the desire
ἅμα τοῖς πνεύμασι φερόμενον, ὁποίους τοὺς Βορεάδας
together-with the winds borne such-as — sons-of-Boreas
ἐνεθυμήθησάν τε καὶ ἔγραψαν οἱ γραφεῖς, ἐλαφρούς τε
imagined both and painted the painters light both
καὶ μεταρσίους, ταῖς τοῦ πατρὸς αὔραις συνθέοντας.
and aloft with-the of-the father breezes running-along
ἀλλ᾽ ἐκεῖνοι μέν, ὁπότε βουληθεῖεν, ἐπεδείκνυντο τὴν 118
but they indeed whenever they-wished showed the
αὑτῶν δύναμιν, τέως δὲ μετὰ τῶν ἄλλων ἡρώων ἐν τῇ
their-own power meanwhile and with the other heroes in the
Ἀργοῖ συνέπλεον ναυτιλλόμενοι καὶ τἆλλα πράττοντες
Argo sailed-with voyaging and the-other-things doing
οὐδενὸς ἧττον. ὁ δὲ τῶν φιλοδόξων ἀνδρῶν προστάτης
than-none less the but of-the glory-loving men patron
ἀεὶ μετέωρος, οὐδέποτε γῆς ἐφαπτόμενος οὐδὲ ταπεινοῦ
always aloft never earth touching nor lowly
τινος, ἀλλὰ ὑψηλὸς καὶ μετάρσιος,
anything but high and aloft

119 ὅταν μὲν αἰθρίας τύχῃ καὶ γαλήνης ἢ ζεφύρου τινὸς
when indeed clear-sky he-meets and calm or west-wind some
ἐπιεικῶς πνέοντος, ἀεὶ μᾶλλον ἀγαλλόμενός τε καὶ
gently blowing always more exulting both and
ἀνιὼν εἰς αὐτὸν τὸν αἰθέρα, πολλάκις δ' ἐν σκοτεινῷ
rising into very the ether often but in dark
νέφει κρυπτόμενος, ἀδοξίας τινὸς συντρεχούσης καὶ ψόγου
cloud hidden of-disrepute some coinciding and of-blame
παρὰ τῶν πολλῶν ἀνθρώπων, οὓς ἐκεῖνος θεραπεύει καὶ
from the many men whom he courts and
τιμᾷ καὶ τῆς εὐδαιμονίας τῆς αὑτοῦ κυρίους ἀπέδειξεν.
honors and of-the happiness the his-own masters has-made
120 οὐδέν γε μὴν προσέοικεν ἀσφαλείας ἕνεκεν οὔτε
in-nothing at-least indeed is-he-like of-safety for-the-sake neither
ἀετοῖς οὔτε γεράνοις οὔτε ἄλλῳ τινὶ πτηνῷ γένει τὴν
to-eagles nor to-cranes nor to-other any winged race in-the
φύσιν, ἀλλὰ μᾶλλον ἄν τις αὐτὸν προσεικάσειε τῇ
nature but rather — anyone him would-liken to-the
Ἰκαρίου βιαίῳ καὶ παρὰ φύσιν φορᾷ, οὐ δυνατὸν τέχνημα
of-Icarus violent and against nature flight not possible contrivance
ἐπιχειρήσαντος Δαιδάλου τεχνήσασθαι.
having-attempted Daedalus to-contrive
121 τοιγαροῦν ὑπὸ νεότητος καὶ ἀλαζονείας ἐπιθυμῶν
therefore through youth and boastfulness desiring
ὑψηλότερος τῶν ἄστρων φέρεσθαι χρόνον μέν τινα
higher than-the stars to-be-borne time indeed some
ἐσῴζετο βραχύν, χαλωμένων δὲ τῶν δεσμῶν καὶ τοῦ κηροῦ
he-was-safe brief being-loosened but the bonds and the wax
ῥέοντος, ἐπωνυμίαν ἀπὸ τοῦδε τῷ πελάγει παρέσχεν,
melting name from this to-the sea he-gave
οὗπερ ἠφανίσθη πεσών·
where he-vanished having-fallen

κἀκεῖνος ἀσθενέσι καὶ κούφοις τῷ ὄντι πιστεύσας πτεροῖς, 122
and-he on-weak and light in-the being having-trusted wings
λέγω δὲ τιμαῖς τε καὶ ἐπαίνοις ὑπὸ τῶν ἀνθρώπων
I-mean and honors both and praises by the men
τῶν πολλῶν ὡς ἔτυχε γιγνομένοις, ἐπισφαλῶς καὶ
the many as it-happened coming precariously and
ἀσταθμήτως φέρεται καὶ φέρει τὸν ἄνδρα τὸν αὑτοῦ
unsteadily is-borne and bears the man the his-own
ζηλωτήν τε καὶ ὑπηρέτην, νῦν μὲν ὑψηλὸν καὶ μακάριον
admirer both and servant now indeed high and blessed
πολλοῖς φαινόμενον, πάλιν δὲ αὖ ταπεινόν τε καὶ ἄθλιον
to-many appearing again but in-turn humble both and wretched
τοῖς τε ἄλλοις καὶ πρώτῳ καὶ μάλιστα αὑτῷ δοκοῦντα.
to-the both others and first and most to-himself seeming
εἰ δέ τῳ οὐ φίλον πτηνὸν αὐτὸν διανοεῖσθαι καὶ 123
if but to-anyone not dear winged him to-conceive and
ποιεῖν, ὁ δὲ ἀφομοιούτω αὐτὸν τῇ τοῦ Ἰξίονος χαλεπῇ
to-make he but let-him-liken him to-the — of-Ixion harsh
καὶ βιαίῳ φορᾷ τε καὶ ἀνάγκῃ, τροχοῦ τινος ῥύμῃ κύκλῳ
and violent motion both and compulsion of-wheel some by-rush in-a-circle
κινουμένου τε καὶ φερομένου. οὐ γὰρ ἀπεοικὸς οὐδὲ
being-moved both and borne not for unlike nor
μακρὰν δὴ τῶν σοφῶν τε καὶ κομψῶν εἰκασμάτων
far indeed from-the wise both and elegant likenesses
εἴη ἂν ὁ τροχὸς δόξῃ παραβαλλόμενος, τῇ τε κινήσει
would-be — the wheel to-glory compared in-the both motion
καὶ μεταβολῇ πάνυ ῥᾳδίως περιθέων, ἐν δὲ τῇ περιφορᾷ
and change very easily running-around in and the revolution
παντοῖα σχήματα τὴν ψυχὴν ἀναγκάζων λαμβάνειν μᾶλλον
all-kinds shapes the soul compelling to-take rather
ἢ ὁ τῶν κεραμέων τὰ ἐπ᾽ αὐτῷ πλαττόμενα.
than the(-one) of-the potters the-things on it being-molded

124 ἄνδρα δὴ τοιοῦτον εἰλούμενον ἀεὶ καὶ περιφερόμενον,
man indeed such rolled always and carried-around
κόλακα δήμων τε καὶ ὄχλων ἐν ἐκκλησίαις ἢ ἐπιδείξεσιν
flatterer of-peoples both and crowds in assemblies or displays
ἢ βασιλέων ἢ τυράννων λεγομέναις δὴ φιλίαις καὶ
or of-kings or tyrants so-called indeed friendships and
θεραπείαις, τίς οὐκ ἂν ἐλεήσειε τῆς φύσεως καὶ τοῦ βίου;
courtings who not — would-pity for-the nature and the life
λέγω δὲ οὐχ ὃς ἂν ἀπὸ τοῦ βελτίστου προεστηκὼς πολύ
I-mean but not who — from the best presiding great
τι πλῆθος ἀνθρώπων πειθοῖ καὶ λόγῳ μετ᾽ εὐνοίας καὶ
some multitude of-men by-persuasion and reason with goodwill and
δικαιοσύνης πειρᾶται ῥυθμίζειν τε καὶ ἄγειν ἐπὶ τὰ βελτίω.
justice tries to-order both and to-lead to the better
125 ἐχέτω δὴ καὶ οὗτος ἡμῖν ὁ δαίμων τέλος, ἵνα μὴ νῦν
let-have indeed also this-one for-us the spirit end so-that not now
στολάς τε καὶ μορφὰς προστιθέντες αὐτῷ καὶ τἆλλα τὰ
robes both and shapes adding to-him and the-other-things the
προσήκοντα πολὺν καὶ ἄπειρον εἰσφερώμεθα λόγων ὄχλον.
fitting great and endless we-may-bring-in of-words crowd
126 εἴη δ᾽ ἂν αὐτοῦ τὸ ἦθος, ὡς ἐν βραχεῖ περιλαβεῖν,
would-be and — his the character as in brief to-sum-up
φιλόνικον, ἀνόητον, χαῦνον, ἀλαζονείᾳ καὶ ζηλοτυπίᾳ καὶ
contentious senseless puffed-up to-boastfulness and to-jealousy and
πᾶσι τοῖς τοιούτοις ἔγγιστα χαλεποῖς καὶ ἀγρίοις πάθεσιν.
to-all the such nearest harsh and savage passions
ἅπαντα γὰρ ταῦτα φιλοτίμῳ τρόπῳ ψυχῆς ἀκοινώνητα
all for these-things to-honor-loving manner of-soul unsociable
127 καὶ ἄγρια καὶ χαλεπὰ ἀνάγκη πᾶσα συνέπεσθαι, ἔτι δὲ
and savage and harsh necessity all to-follow further and
αὐτὸν πολὺ μεταλλάττειν καὶ ἀνώμαλον ἔχειν τὴν διάνοιαν,
he much to-change and uneven to-have the mind

ἅτε ἀνωμάλῳ δουλεύοντα καὶ προσέχοντα πράγματι,
as to-uneven serving and attending thing
πυκνότερον καὶ συνεχέστερον ἢ τοὺς κυνηγέτας φασὶ
more-often and more-continuously than the hunters they-say
χαίροντα καὶ λυπούμενον· ἐκείνοις γὰρ δὴ μάλιστα τοῦτο
rejoicing and grieving to-those for indeed most this
πλεῖστον καὶ συνεχέστατον συμβαίνειν λέγουσι, φαινομένης
most and most-continuously to-happen they-say appearing
τε καὶ ἀπολλυμένης τῆς ἄγρας·
both and disappearing the game
ὅταν μὲν γὰρ εὐδοκιμήσεις τε καὶ ἔπαινοι συμβαίνωσιν 128
when indeed for good-reputes both and praises happen
αὐτοῖς, ἡ ψυχὴ τοῦ τοιούτου ἀνδρὸς αὔξει καὶ βλαστάνει
to-them the soul of-the such man grows and sprouts
καὶ θαυμαστὸν ἴσχει μέγεθος, καθάπερ Ἀθήνησί φασι τὸν
and wonderful has size as at-Athens they-say the
ἱερὸν τῆς ἐλαίας θαλλὸν ἐν ἡμέρᾳ μιᾷ βλαστῆσαι καὶ τέλειον
sacred of-the olive shoot in day one to-have-sprouted and complete
γενέσθαι· ταχὺ δὲ αὖ πάλιν συστέλλεται καὶ ταπεινοῦται
to-have-become quickly and in-turn again it-is-contracted and humbled
καὶ φθίνει, ψόγου τινὸς προσπεσόντος ἢ δυσφημίας.
and wastes blame some having-befallen or ill-report
ἀπάτη δὲ καὶ τούτῳ παρέπεται τῷ δαίμονι ἁπασῶν 129
deceit and also this follows the spirit of-all
πιθανωτάτη. οὐ γὰρ ὡς ἡ τοῦ φιλαργύρου καὶ
most-persuasive not for as the(-deceit) of-the money-lover and
φιληδόνου λαμπρὸν μὲν οὐδὲν λόγῳ ἐδύναντο ὑποσχέσθαι,
pleasure-lover brilliant indeed nothing in-word were-able to-promise
οὐδ' ὡς ἐπὶ σεμνὰ καὶ λαμπρὰ προήγαγον τοὺς
nor as to august and brilliant-things led those
ἀπατωμένους ὑπ' αὐτῶν, ἀλλὰ μόνον τὸ τῶν ἀγαθῶν
deceived by them but only the of-the goods

αὐτοῖς ὄνομα ἐπεφήμιζον καὶ προσετίθεσαν, οὕτως ἡ τοῦδε
to-them name they-pronounced and added so the of-this
ἀπάτη, ἀλλ᾽ ἐπᾴδουσα καὶ γοητεύουσά φησι φιλόκαλον αὐτὸν
deceit but enchanting and bewitching says beauty-loving him
εἶναι καὶ ὡς ἐπ᾽ ἀρετήν τινα ἢ εὔκλειαν ἄγει τὴν δόξαν.
to-be and as to virtue some or fair-fame leads the reputation
130 πάλιν οὖν ἐνθάδε κινδυνεύσω τὸ δεύτερον εἰς τὸν
again then here I-will-risk the second-time into the
αὐτὸν πεσεῖν μῦθον τὸν Ἰξίονος. καὶ γὰρ ἐκεῖνόν
same to-fall myth the of-Ixion and for him
φασιν ἐπιθυμήσαντα τῶν Ἥρας μακαρίων γάμων νεφέλῃ
they-say having-desired of-the of-Hera blessed marriage with-cloud
τινὶ συγγενόμενον σκοτεινῇ καὶ ἀχλυώδει ἄχρηστα καὶ
some having-consorted dark and misty useless and
ἀλλόκοτα γεννῆσαι τέκνα, τὸ τῶν Κενταύρων γένος
monstrous to-have-begotten children the of-the Centaurs race
ποικίλον καὶ συμπεφορημένον.
variegated and jumbled
131 ὁ γὰρ εὐκλείας ἔρωτος διαμαρτών, ἔπειτα δόξης ἐπιθυμίᾳ
the for of-fair-fame love having-missed then of-glory with-desire
συνών, τῷ ὄντι νεφέλῃ λέληθεν ἀντὶ τῆς θείας καὶ
consorting in-the being with-cloud has-escaped-notice instead-of the divine and
σεμνῆς ὁμιλίας συνών. ἐκ δὲ τῶν τοιούτων συνουσιῶν ἢ
august intercourse consorting from and the such unions or
γάμων ὠφέλιμον μὲν ἢ χρήσιμον οὐδὲν ἂν γένοιτο,
marriages beneficial indeed or useful nothing — would-come-about
θαυμαστὰ δὲ καὶ ἄλογα, προσεοικότα τοῖς Κενταύροις,
wonderful but and irrational resembling to-the Centaurs
δημαγωγῶν τινων πολιτεύματα καὶ ξυγγράμματα σοφιστῶν.
of-demagogues some policies and treatises of-sophists

ξεναγοὶ γὰρ καὶ σοφισταὶ καὶ δημαγωγοί· λέγω δὲ 132
mercenary-captains for and sophists and demagogues I-mean but
διακρίνων στρατηγούς τε καὶ παιδευτὰς καὶ πολιτικοὺς
distinguishing generals both and educators and statesmen
ἄνδρας ἀπὸ τῶν νῦν εἰρημένων· οὗτοι πάντες ἐκείνῳ τῷ
men from the now mentioned these all to-that the
δαίμονι προσνέμεσθαι ἄξιοι καὶ τῆς ἐκείνου μερίδος τε
spirit to-be-assigned worthy and of-the his portion both
καὶ ἑταιρείας ἀριθμεῖσθαι.
and fellowship to-be-numbered
καὶ δὴ νῦν μὲν ἐπεξῆλθον τοὺς ὑφ' ἑνὸς ἑκάστου 133
and indeed now indeed I-have-gone-through those by one each
τῶν εἰρημένων δαιμόνων ἐλαυνομένους· πολλάκις δὲ καὶ
of-the mentioned spirits driven often but also
δύο τὸν αὐτὸν ἢ πάντες εἰλήχασι, τἀναντία ἀλλήλοις
two the same or all have-gotten-by-lot opposite-things to-one-another
προστάττοντες καὶ ἀπειλοῦντες, εἰ μὴ πείθοιτο, μεγάλαις
commanding and threatening if not he-should-obey with-great
τισὶ περιβαλεῖν ζημίαις,
some to-involve penalties
ὁ μὲν φιλήδονος ἀναλίσκειν εἰς τὰς ἡδονὰς κελεύων, 134
the(-one) indeed pleasure-loving to-spend on the pleasures bidding
καὶ μήτε χρυσοῦ μήτε ἀργύρου μήτε ἄλλου κτήματος
and neither gold nor silver nor other possession
φείδεσθαι μηδενός, ὁ δ' αὖ φιλοχρήματος καὶ
to-spare none the(-other) and in-turn money-loving and
μικρολόγος οὐκ ἐῶν, ἀλλὰ κατέχων τε καὶ ἀπειλῶν,
stingy not allowing but restraining both and threatening
εἰ πείσεται ἐκείνῳ, λιμῷ τε καὶ δίψῃ καὶ ἀπάσῃ πενίᾳ
if he-will-obey that-one by-hunger both and thirst and all poverty
τε καὶ ἀπορίᾳ διολλύειν αὐτόν.
both and want to-destroy him

135 πάλιν δὲ ὁ μὲν φιλόδοξος συμβουλεύει καὶ παρακαλεῖ
again and the(-one) indeed glory-loving advises and urges
προϊέσθαι τὰ ὄντα τιμῆς ἕνεκεν· ὁ δὲ καὶ πρὸς
to-throw-away the possessions of-honor for-the-sake the(-other) and also against
τοῦτον ἀπομάχεται καὶ ἀντιβαίνει. καὶ μὴν ὅ γε τῆς
this fights and opposes and indeed the at-least of-the
ἡδονῆς φίλος καὶ ὁ τῆς δόξης οὔποτε δύνανται συνᾷσαι
pleasure friend and the of-the glory never can to-sing-together
οὐδὲ τὸ αὐτὸ εἰπεῖν. ὁ μὲν γὰρ καταφρονεῖ τῆς
nor the same to-say the(-one) indeed for despises the
δόξης καὶ λῆρον ἡγεῖται καὶ τὸ τοῦ Σαρδαναπάλλου
glory and nonsense considers and the — of-Sardanapalus
προφέρεται πολλάκις ἐλεγεῖον,
brings-forth often elegy

τόσσ᾽ ἔχω ὅσσ᾽ ἔφαγον καὶ ἐφύβρισα καὶ μετ᾽ ἔρωτος
so-much I-have as-much-as I-ate and reveled and with love
τέρπν᾽ ἔπαθον· τὰ δὲ λοιπὰ καὶ ὄλβια πάντα λέλειπται,
delights I-experienced the but rest and blessed-things all are-left

136 καὶ μάλιστα τὸν θάνατον ἀεὶ πρὸ ὀφθαλμῶν δείκνυσιν,
and most the death always before eyes he-shows
ὡς οὐδενὸς ἔτι τῶν ἡδέων δυνησομένῳ μετασχεῖν·
as of-nothing longer of-the pleasant-things to-one-going-to-be-able to-partake
ὁ δὲ φιλόδοξος ἀπάγει τε καὶ ἀφέλκει τῶν ἡδονῶν,
the(-other) but glory-loving leads-away both and drags-off from-the pleasures
τά τε ὀνείδη καὶ τὰς λοιδορίας ἐπανατεινόμενος.
the both reproaches and the revilings holding-over
137 οὐκ ἔχων οὖν ὃ ποιήσῃ καὶ ὅποι τράπηται καὶ
not having then what he-may-do and where he-may-turn and
καταδύσηται, ἀποδιδράσκει πολλάκις εἰς τὸ σκότος, καὶ
may-hide he-runs-away often into the darkness and

πειρᾶται λανθάνων τῷ ἑτέρῳ χαρίζεσθαι καὶ ὑπηρετεῖν·
tries escaping-notice to-the other to-gratify and to-serve
ὁ δὲ ἀποκαλύπτει καὶ εἰς τὸ μέσον αὐτὸν ἕλκει.
the(-other) but uncovers and into the middle him drags
οὕτω δὴ ψυχὴν διαφορουμένην τε καὶ διασπωμένην, 138
so indeed soul torn-apart both and rent
ἀεί ποτε ἐν μάχῃ καὶ στάσει διηνεκεῖ πρὸς αὑτὴν οὖσαν,
always ever in battle and strife continual with itself being
ἀνάγκη πρὸς πᾶσαν ἀφικνεῖσθαι δυστυχίαν. ὥσπερ γὰρ
necessity to every to-come misfortune as for
τὰ νοσήματα ἀλλήλοις ἐπιπλεκόμενα, τἀναντία δοκοῦντα
the diseases with-one-another entangled opposite-things seeming
πολλάκις, χαλεπὴν καὶ ἄπορον ποιεῖ τὴν ἴασιν, τὸν
often hard and impossible make the cure the
αὐτὸν οἶμαι τρόπον ἀνάγκη γίγνεσθαι καὶ τῶν τῆς ψυχῆς
same I-think way necessity to-happen also of-the of-the soul
συμμιγνυμένων τε καὶ συμπλεκομένων εἰς τὸ αὐτὸ παθῶν.
mixed both and entangled into the same passions
ἀλλὰ δὴ μεταλαβόντες καθαράν τε καὶ κρείττω τῆς 139
but indeed having-taken-up pure both and better than-the
πρότερον ἁρμονίας τὸν ἀγαθὸν καὶ σώφρονα ὑμνῶμεν
earlier harmony the good and temperate let-us-hymn
δαίμονα καὶ θεὸν, οἷς ποτε ἐκείνου τυχεῖν ἐπέκλωσαν
spirit and god to-whom ever him to-obtain spun
ἀγαθαὶ Μοῖραι παιδείας ὑγιοῦς καὶ λόγου μεταλαβοῦσι.
good Fates of-education sound and reason having-partaken

DIOGENES, OR ON TYRANNY

I · DIOGENES AND THE PERSIAN KING

Diogenes, exiled from Sinope, says in jest that he imitates the Persian king, wintering in low-lying, mild Athens and summering in breezy Corinth, cities finer than Ecbatana and Babylon, with a journey of a day where the king spends most of each season on the road. He means that of the king's wealth some is useless and the rest within reach of the very poor. Inured to cold, heat, hunger, and thirst, he is healthier than the pampered, eats barley cake with more pleasure than they eat delicacies, drinks from springs, wears one cloak, goes barefoot, and even satisfies his lust in public at no cost, mocking those who spend fortunes on it and calling the act Pan's invention, taught him by Hermes.

1 Διογένης ὁ Σινωπεύς, ὅτε ἔφυγεν ἐκ Σινώπης,
Diogenes the Sinopean when he-was-exiled from Sinope
ἀφικόμενος τὴν Ἑλλάδα διῆγε ποτὲ μὲν ἐν Κορίνθῳ,
having-come-to — Greece lived at-times indeed in Corinth
ποτὲ δὲ Ἀθήνησιν. ἔφη δὲ μιμεῖσθαι τοῦ Περσῶν
at-times and at-Athens he-said and to-imitate of-the of-Persians
βασιλέως τὴν δίαιταν· καὶ γὰρ ἐκεῖνος τοῦ μὲν χειμῶνος
king the way-of-life and for that-one in-the indeed winter
ἐν Βαβυλῶνι καὶ Σούσοις, ἐνίοτε δὲ ἐν Βάκτροις διῆγεν,
in Babylon and Susa sometimes and in Bactra lived
ἐν τοῖς εὐδιεινοτάτοις τῆς Ἀσίας, τοῦ δὲ θέρους ἐν
in the most-sheltered — of-Asia in-the and summer in
Ἐκβατάνοις τῆς Μηδικῆς, ὅπου ψυχρότατος ὁ ἀὴρ ἀεί
Ecbatana — of-Media where coldest the air always
ποτέ ἐστι καὶ τῷ περὶ Βαβυλῶνα χειμῶνι τὸ θέρος ὅμοιον.
ever is and to-the about Babylon winter the summer like

οὕτως δὲ καὶ αὐτὸς μεταλλάττειν τὴν οἴκησιν κατὰ 2
so and also himself to-change the dwelling according-to
τὰς ὥρας τοῦ ἔτους. τὴν μὲν γὰρ Ἀττικὴν μήτε ὄρη
the seasons of-the year — indeed for Attica neither mountains
μεγάλα ἔχειν μήτε ποταμοὺς διαρρέοντας, καθάπερ τήν τε
great to-have nor rivers flowing-through as the both
Πελοπόννησον καὶ Θετταλίαν· εἶναι γὰρ τὴν χώραν ἀραιὰν
Peloponnese and Thessaly to-be for the country thin
καὶ τὸν ἀέρα κοῦφον, ὡς μήτε ὕεσθαι πολλάκις μήτε
and the air light so-as neither to-be-rained-on often nor
ὑπομένειν τὸ γιγνόμενον ὕδωρ, περιέχεσθαί τε ὀλίγου
to-retain the falling water to-be-surrounded both nearly
πᾶσαν αὐτὴν ὑπὸ τῆς θαλάττης· ὅθεν δὴ καὶ τοὔνομα
all it by the sea whence indeed also the-name
λαβεῖν, οἷον ἀκτήν τινα οὖσαν· τὴν δὲ αὖ πόλιν ἐν
to-have-taken as shore some being the but in-turn city in
τῷ χθαμαλῷ κεῖσθαι καὶ πρὸς μεσημβρίαν.
the low-ground to-lie and toward south
σημεῖον δέ· τοὺς γὰρ ἀπὸ τοῦ Σουνίου καταίροντας 3
sign and those for from the Sunium putting-in
εἰς τὸν Πειραιᾶ μὴ δύνασθαι ἄλλως ἢ νότῳ
at — Piraeus not to-be-able otherwise than with-south-wind
κατᾶραι. εἰκότως οὖν τὸν χειμῶνα γίγνεσθαι πρᾷον. ἐν
to-put-in fittingly then the winter to-be mild in
δὲ τῇ Κορίνθῳ τὸ θέρος εὔπνουν, διὰ τοὺς εἰσέχοντας
but — Corinth the summer breezy because-of the projecting
κόλπους ἀεί ποτε τῶν πνευμάτων ἐκεῖσε συρρεόντων·
gulfs always ever of-the winds thither flowing-together
ὅ τε Ἀκροκόρινθος ἐπισκιάζει καὶ αὐτὴ μᾶλλον ἐπὶ τὸ
the both Acrocorinth overshadows and itself more toward —
Λέχαιον καὶ πρὸς τὴν ἄρκτον ἀποκλίνει.
Lechaeum and toward the north inclines

4 πολὺ δὲ καλλίονας ὑπάρχειν τὰς πόλεις ταύτας Ἐκβατάνων
much and finer to-be the cities these than-Ecbatana
καὶ Βαβυλῶνος, καὶ πολὺ ἄμεινον κατεσκευάσθαι τῶν ἐκεῖ
and Babylon and much better to-have-been-built than-the there
βασιλείων τό τε Κράνειον καὶ τὴν Ἀθήνησιν ἀκρόπολιν
palaces the both Craneum and the at-Athens acropolis
καὶ τὰ προπύλαια, μεγέθει δὲ λείπεσθαι μόνον· καίτοι
and the propylaea in-size but to-fall-short only and-yet
διακοσίων σταδίων εἶναι τὴν περίμετρον τῶν Ἀθηνῶν,
of-two-hundred stades to-be the circuit — of-Athens
τοῦ Πειραιῶς συντιθεμένου καὶ τῶν διὰ μέσου τειχῶν
— Piraeus being-added and the through middle walls
πρὸς τὸν περίβολον τοῦ ἄστεος· οἰκεῖσθαι γὰρ οὐ πάλαι
to the enclosure of-the city to-be-inhabited for not long-ago
καὶ ταῦτα σύμπαντα· ὥστε τὸ ἥμισυ ἔχειν Ἀθήνας
also these-things all so-that the half to-have Athens
Βαβυλῶνος, εἰ τυγχάνει ἀληθῆ λεγόμενα περὶ τῶν ἐκεῖ.
of-Babylon if it-happens true the-things-said about the-things there
5 καὶ μὴν τό γε τῶν λιμένων κάλλος, ἔτι δὲ ἀνδριάντας
and indeed the at-least of-the harbors beauty further and statues
καὶ γραφὰς καὶ χρυσόν τε καὶ ἄργυρον καὶ χαλκόν,
and paintings and gold both and silver and bronze
τό τε νόμισμα καὶ τὰ ἔπιπλα, καὶ τὴν τῶν οἰκιῶν
the both coinage and the furniture and the of-the houses
κατασκευήν, ὑπερβάλλειν μὲν τὰ ἐνταῦθα· πλὴν αὐτῷ
construction to-surpass indeed the-things here except to-him
γε οὐ πολὺ μέλειν τῶν τοιούτων.
at-least not much to-matter of-the such-things
6 τὸ δὲ τῆς ὁδοῦ μῆκος ἐκείνῳ μὲν ὥστε μεταβῆναι
the but of-the road length for-that-one indeed so-as to-move
πάμπολυ γίγνεσθαι· σχεδὸν γοῦν αὐτὸν ἐν ὁδῷ διάγειν τοῦ
very-long to-be nearly at-least him on road to-spend of-the

χειμῶνος καὶ τοῦ θέρους τὸ πλέον· αὐτὸν δὲ πλησίον
winter and of-the summer the greater-part himself and near
καταλύσαντα Μεγαροῖ Ἀθήνησι γενέσθαι τῇ ὑστεραίᾳ
having-lodged at-Megara at-Athens to-be on-the next-day
πάνυ ῥᾳδίως, εἰ μὲν βούλοιτο, ἐπ᾽ Ἐλευσῖνος· εἰ δὲ μή,
very easily if indeed he-wished by Eleusis if but not
βραχυτέραν διὰ Σαλαμῖνος, μὴ δι᾽ ἐρήμων σταθμῶν
shorter through Salamis not through deserted stations
πορευόμενον· ὥστε πλεονεκτεῖν βασιλέως καὶ μᾶλλον
traveling so-that to-have-the-advantage over-the-king and more
τρυφᾶν· ἄμεινον γὰρ κατεσκευάσθαι τὴν οἴκησιν.
to-live-luxuriously better for to-have-been-built the dwelling
ταῦτα δὲ εἰώθει μὲν παίζων λέγειν· ὅμως δὲ 7
these-things and he-was-wont indeed jesting to-say nevertheless but
ἐνεδείκνυτο τοῖς θαυμάζουσι τὸν πλοῦτον τοῦ Πέρσου
he-showed to-those admiring the wealth of-the Persian
καὶ τὴν λεγομένην εὐδαιμονίαν ὅτι οὐδέν ἐστι τῶν ἐκείνου
and the so-called happiness that nothing is of-the his
πραγμάτων οἷον νομίζουσι. τῶν μὲν γὰρ οὐδὲν
affairs such-as they-think of-the(-things) indeed for no
ὄφελος εἶναι, τὰ δὲ καὶ σφόδρα πένησιν ἐξεῖναι ποιεῖν.
benefit to-be the(-things) and even very to-poor-men possible to-do
οὐδὲ γάρ, ὡς ἐνόμιζον ἔνιοι τῶν ἀφρόνων, ἀμελὴς ἦν 8
not for as thought some of-the senseless careless was
αὐτῷ περὶ τοῦ σώματος, ἀλλ᾽ ἐκεῖνοι μὲν ὁρῶντες
to-him about the body but they indeed seeing
ῥιγῶντα καὶ θυραυλοῦντα καὶ διψῶντα πολλάκις ἡγοῦντο
him-shivering and sleeping-outdoors and thirsting often thought
ἀμελεῖν τοῦ ὑγιαίνειν καὶ τοῦ ζῆν· ὁ δὲ ταῦτα πάσχων
him-to-neglect the being-healthy and the living he but these-things suffering
μᾶλλον μὲν ὑγίαινε τῶν ἀεὶ ἐμπιμπλαμένων, μᾶλλον
more indeed was-healthy than-those always filling-themselves more

δὲ τῶν ἔνδον μενόντων καὶ μηδέποτε μήτε ψύχους
and than-those inside staying and never either cold
μήτε καύματος πειρωμένων,
or heat trying
9 ἔτι δὲ ἥδιον μὲν ἀλεαινόμενος ᾐσθάνετο, ἥδιον
further and more-pleasantly indeed warming-himself he-perceived more-pleasantly
δὲ σιτία προσεφέρετο· πολὺ δὲ μάλιστα ταῖς ὥραις ἔχαιρεν,
and food he-took much and most in-the seasons he-rejoiced
καὶ τοῦτο μὲν εὐφραίνετο θέρους προσιόντος, ὁπότε ἤδη
and at-one-time indeed was-gladdened summer approaching when already
διαχέοι τὸν ἀέρα, τοῦτο δὲ οὐκ ἤχθετο παυομένου,
it-should-dissolve the air at-another and not was-vexed it-ceasing
ἅτε ἀπαλλαττόμενος τοῦ σφοδροῦ καύματος, τοῖς δὲ
as being-freed from-the violent heat to-the and
ὥραις ξυνεπόμενος καὶ κατ᾽ ὀλίγον αὐτῶν πειρώμενος
seasons following and by little them trying
ἀλύπως ἀφικνεῖτο πρὸς ἑκατέραν τὴν ὑπερβολήν.
painlessly he-arrived at each the extreme
10 πυρὶ δὲ ἢ σκιᾷ ἢ σκέπῃ σπανίως ἐχρῆτο, οὐ προλαμβάνων
fire and or shade or shelter rarely he-used not anticipating
τὸν καιρόν, οὐδὲ ὥσπερ οἱ ἄλλοι ἄνθρωποι, ὅτι μὲν
the time nor as the other men because indeed
ἔξεστιν αὐτοῖς ἀεὶ πῦρ καίειν, εὐποροῦσι δὲ ἐσθῆτος,
it-is-possible for-them always fire to-burn are-well-supplied and with-clothing
ἔχουσι δὲ οἰκίας, ἐὰν καὶ μικρὸν αἴσθωνται ψύχους, εὐθὺς
have and houses if even a-little they-perceive of-cold at-once
ἀποδιδράσκουσι τὸν ἀέρα καὶ τὰ σώματα ἀχρεῖα ποιοῦσι
they-run-away-from the air and the bodies useless make
καὶ ἀδύνατα ἀνέχεσθαι χειμῶνος,
and unable to-endure winter

ὅτι δὲ ἔξεστιν αὐτοῖς σκιᾷ μὲν ἀφθόνῳ χρῆσθαι τοῦ 11
because and it-is-possible for-them shade indeed abundant to-use in-the
θέρους, πίνειν δὲ οἶνον ὁπόσον βούλονται, διὰ τοῦτο
summer to-drink and wine as-much-as they-wish because-of this
ἄπειροι μὲν ἡλίου διατελοῦσιν, ἄπειροι δὲ τοῦ διψῆν
inexperienced indeed of-sun they-continue inexperienced and of-the thirsting
κατὰ φύσιν, οἰκότροφοι μὲν οὐχ ἧττον τῶν γυναικῶν,
according-to nature house-bred indeed no less than-the women
ἄπονοι δὲ καὶ ἀργοὶ τὰ σώματα, κραιπάλης δὲ καὶ
toilless and and idle in-the bodies of-drunkenness and and
λήθης τὰς ψυχὰς γέμοντες. ὅθεν δὴ καὶ ἐπιμηχανῶνται
forgetfulness in-the souls full whence indeed also they-devise
αὑτοῖς καὶ σιτία πονηρὰ καὶ βαλανεῖα τούτου χάριν,
for-themselves both foods bad and baths of-this for-the-sake
τῆς δ' αὐτῆς ἡμέρας πολλάκις δέονται μὲν ἀνέμου,
of-the and same day often they-need indeed wind
δέονται δὲ ἐσθῆτος, δέονται δὲ ὁμοῦ χιόνος καὶ πυρός, τὸ
they-need and clothing they-need and at-once snow and fire the
δὲ πάντων ἀτοπώτατον, ἐπιθυμοῦσι καὶ λιμοῦ καὶ δίψους.
but of-all most-absurd they-desire both hunger and thirst
ἀκόλαστοι δὲ ὄντες οὐχ ἥδονται ἀφροδισίοις διὰ τὸ 12
licentious and being not they-enjoy sex because-of the
μὴ περιμένειν ὀρέγεσθαι αὐτῶν· ὅθεν ζητοῦσιν ἀχαρίτους
not to-wait to-crave it whence they-seek graceless
καὶ ἀτερπεῖς ἡδονάς. ὁ δὲ λιμῷ μὲν ἐχρῆτο καὶ δίψει
and joyless pleasures he but hunger indeed used and thirst
πρὸ τῆς τροφῆς ἑκάστοτε, καὶ ἐνόμιζε τοῦτο ἱκανώτατον
before the food each-time and considered this most-sufficient
καὶ δριμύτατον τῶν ὄψων. τοιγαροῦν ἥδιον μὲν
and most-pungent of-the relishes therefore more-pleasantly indeed
προσεφέρετο μᾶζαν ἢ οἱ ἄλλοι τὰ πολυτελέστατα τῶν
he-ate barley-cake than the others the most-costly of-the

σιτίων, ἥδιον δὲ ἔπινε τοῦ ῥέοντος ὕδατος ἢ οἱ
foods more-pleasantly and he-drank of-the flowing water than the
ἄλλοι τὸν Θάσιον οἶνον.
others the Thasian wine

13 κατεγέλα δὲ τῶν, ὁπότε διψῷεν, τὰς μὲν κρήνας
he-mocked and those whenever they-thirsted the indeed springs
παρερχομένων, ζητούντων δὲ πάντως ὁπόθεν ὠνήσονται
passing-by seeking but by-all-means whence they-will-buy
Χῖον ἢ Λέσβιον, καὶ πολὺ ἔφασκεν ἀφρονεστέρους εἶναι
Chian or Lesbian and much he-said more-senseless to-be
τῶν βοσκημάτων· ἐκεῖνα γὰρ οὐδέποτε διψῶντα κρήνην
than-the cattle those for never thirsting spring
οὐδὲ ῥεῦμα καθαρὸν παρελθεῖν οὐδὲ πεινῶντα ἀπέχεσθαι
nor stream pure to-pass-by nor hungry to-keep-away
τῶν ἁπαλωτάτων φύλλων καὶ πόας τῆς ἱκανῆς τρέφειν·
from-the most-tender leaves and grass the sufficient to-nourish
14 οἰκίας δὲ τὰς καλλίστας καὶ ὑγιεινοτάτας ἐν ἁπάσαις
houses and the finest and most-healthful in all
ταῖς πόλεσιν ἔχειν ἀναπεπταμένας τά τε ἱερὰ καὶ τὰ
the cities to-have opened-wide the both temples and the
γυμνάσια. ἱμάτιον δὲ ἓν ἐξήρκει τοῦ θέρους αὐτῷ καὶ
gymnasia cloak and one sufficed in-the summer for-him and
τοῦ χειμῶνος· τοῦ γὰρ ἀέρος ἠνείχετο ῥᾳδίως, ἅτε δὴ
in-the winter the for air he-bore easily as indeed
συνήθης αὐτῷ γενόμενος.
accustomed to-it having-become
15 τοὺς δὲ πόδας οὐδέποτε ἔσκεπεν· οὐ γὰρ ἔφη
the and feet never he-covered not for he-said
τρυφερωτέρους εἶναι τῶν ὀφθαλμῶν καὶ τοῦ προσώπου.
more-delicate to-be than-the eyes and the face
ταῦτα γάρ, ἀσθενέστατα πεφυκότα, μάλιστα ἀνέχεσθαι
these for weakest being-by-nature most to-endure

τὸ ψῦχος διὰ τὸ γυμνοῦσθαι ἀεί· μὴ γὰρ εἶναι τοῖς
the cold because-of the to-be-bared always not for to-be for-the
ἀνθρώποις δυνατὸν καταδησαμένους τὰ ὄμματα βαδίζειν,
men possible having-bound-up the eyes to-walk
ὥσπερ τοὺς πόδας. ἔφη δὲ τοὺς πλουσίους ὁμοίους εἶναι
as the feet he-said and the rich like to-be
τοῖς νεογνοῖς βρέφεσι· δεῖσθαι γὰρ ἀεί ποτε σπαργάνων.
to-the newborn babes to-need for always ever swaddling-clothes
ὑπὲρ οὗ δὲ πλεῖστα μὲν πράγματα ἔχουσιν ἄνθρωποι, 16
about which and most indeed troubles have men
πλεῖστα δὲ χρήματα ἀναλίσκουσι, πολλαὶ δὲ ἀνάστατοι
most and money spend many and devastated
πόλεις διὰ ταῦτα γεγόνασι, πολλὰ δὲ ἔθνη τούτων
cities because-of these-things have-become many and nations of-these
ἕνεκεν οἰκτρῶς ἀπόλωλεν, ἁπάντων ἐκείνῳ χρημάτων
for-the-sake pitiably have-perished of-all to-that-one things
ἀπονώτατον ἦν καὶ ἀδαπανώτατον.
most-toilless was and most-inexpensive
οὐ γὰρ ἔδει αὐτὸν οὐδαμόσε ἐλθεῖν ἀφροδισίων 17
not for it-was-needful him anywhere to-go of-sex
ἕνεκεν, ἀλλὰ παίζων ἔλεγεν ἁπανταχοῦ παρεῖναι αὐτῷ τὴν
for-the-sake but jesting he-said everywhere to-be-present for-him —
Ἀφροδίτην προῖκα· τοὺς δὲ ποιητὰς καταψεύδεσθαι τῆς
Aphrodite free the and poets to-lie-against the
θεοῦ διὰ τὴν αὑτῶν ἀκρασίαν, πολύχρυσον καλοῦντας.
goddess because-of the their-own incontinence much-golden calling
ἐπεὶ δὲ πολλοὶ τοῦτο ἠπίστουν, ἐν τῷ φανερῷ ἐχρῆτο
since and many this disbelieved in the open he-used-it
καὶ πάντων ὁρώντων· καὶ ἔλεγεν ὡς εἴπερ οἱ ἄνθρωποι
and all seeing and said that if-indeed the men
οὕτως εἶχον, οὐκ ἂν ἑάλω ποτὲ ἡ Τροία, οὐδ’
so were not — would-have-been-taken ever — Troy nor

ἂν ὁ Πρίαμος ὁ Φρυγῶν βασιλεύς, ἀπὸ Διὸς γεγονώς,
— — *Priam the of-Phrygians king from Zeus born*
ἐπὶ τῷ βωμῷ τοῦ Διὸς ἐσφάγη.
at the altar — of-Zeus would-have-been-slaughtered
18 τοὺς δὲ Ἀχαιοὺς οὕτως εἶναι ἄφρονας ὥστε καὶ τοὺς
the and Achaeans so to-be senseless that even the
νεκροὺς νομίζειν προσδεῖσθαι γυναικῶν καὶ τὴν Πολυξένην
dead to-think to-need women and — Polyxena
σφάττειν ἐπὶ τῷ τάφῳ τοῦ Ἀχιλλέως. ἔφη δὲ τοὺς
to-slaughter at the tomb — of-Achilles he-said and the
ἰχθύας σχεδόν τι φρονιμωτέρους φαίνεσθαι τῶν
fish nearly somewhat wiser to-appear than-the
ἀνθρώπων· ὅταν γὰρ δέωνται τὸ σπέρμα ἀποβαλεῖν,
men when for they-need the seed to-cast-off
ἰόντας ἔξω προσκνᾶσθαι πρὸς τὸ τραχύ.
going outside to-rub-themselves against the rough
19 θαυμάζειν δὲ τῶν ἀνθρώπων τὸ τὸν μὲν πόδα μὴ θέλειν
to-wonder and of-the men the the indeed foot not to-wish
ἀργυρίου κνᾶσθαι μηδὲ τὴν χεῖρα μηδὲ ἄλλο μηδὲν
for-money to-be-scratched nor the hand nor other anything
τοῦ σώματος, μηδὲ τοὺς πάνυ πλουσίους ἀναλῶσαι ἂν
of-the body nor the very rich to-spend —
μηδεμίαν ὑπὲρ τούτου δραχμήν· ἓν δὲ ἐκεῖνο τὸ μέρος
a-single for this drachma one but that the part
πολλάκις πολλῶν ταλάντων, τοὺς δέ τινας ἤδη καὶ
often for-many talents the and some already even
τῇ ψυχῇ παραβαλλομένους.
with-the life staking
20 ἔλεγε δὲ παίζων τὴν συνουσίαν ταύτην εὕρεμα εἶναι
he-said and jesting the intercourse this invention to-be
τοῦ Πανός, ὅτε τῆς Ἠχοῦς ἐρασθεὶς οὐκ ἐδύνατο
— of-Pan when — with-Echo having-fallen-in-love not he-could

λαβεῖν, ἀλλ᾽ ἐπλανᾶτο ἐν τοῖς ὄρεσι νύκτα καὶ ἡμέραν,
to-take but wandered in the mountains night and day
τότε οὖν τὸν Ἑρμῆν διδάξαι αὐτόν, οἰκτείραντα τῆς
then then — Hermes to-teach him having-pitied for-the
ἀπορίας, ἅτε υἱὸν αὐτοῦ. καὶ τόν, ἐπεὶ ἔμαθε, παύσασθαι
helplessness as son his and he when he-learned to-have-ceased
τῆς πολλῆς ταλαιπωρίας· ἀπ᾽ ἐκείνου δὲ τοὺς ποιμένας
from-the much misery from him and the shepherds
χρῆσθαι μαθόντας.
to-use having-learned

II · SOFTNESS AND THE TYRANT'S FEAR

Men live more wretchedly than beasts through softness: animals need no fire, houses, or doctors, while men, for all their contrivances, die young of nameless diseases; Prometheus was punished for giving fire, the source of luxury. Diogenes lives as the gods do, easily, moving with the seasons as storks and deer do, free of lawsuits and wars. He thinks himself happier than the Persian king, who fears poverty amid his gold, fears disease and death, trusts no one, flees from the unarmed to the armed and back, and, unlike any prisoner or exile, has no hope of release.

τὰ μὲν οὖν τοιαῦτα ἐνίοτε τῶν ἀνθρώπων καταγελῶν 21
the indeed then such-things sometimes of-the men mocking
ἔλεγεν τῶν τετυφωμένων καὶ ἀνοήτων· μάλιστα δὲ ὕβριζε
he-said of-the deluded and senseless most but he-insulted
τοὺς σοφιστὰς τοὺς σεμνοὺς εἶναι θέλοντας καὶ πλέον
the sophists those august to-be wishing and more
τι τῶν ἄλλων εἰδέναι οἰομένους. ἔλεγε δὲ διὰ τὴν
something than-the others to-know thinking he-said and because-of the
μαλακίαν τοὺς ἀνθρώπους ἀθλιώτερον ζῆν τῶν θηρίων.
softness the men more-wretchedly to-live than-the beasts

22 ἐκεῖνα γὰρ ὕδατι μὲν ποτῷ χρώμενα, τροφῇ δὲ βοτάνῃ,
those for water indeed for-drink using for-food and grass
τὰ πολλὰ δὲ αὐτῶν γυμνὰ ὄντα δι᾽ ἔτους, εἰς οἰκίαν
the many and of-them naked being through year into house
δὲ οὐδέποτε εἰσιόντα, πυρὶ δὲ οὐδὲν χρώμενα, ζῆν μὲν
and never entering fire and nothing using to-live indeed
ὁπόσον ἡ φύσις ἑκάστοις ἔταξε χρόνον, ἐὰν μηδεὶς
as-much-as the nature to-each appointed time if no-one
ἀναιρῇ· ἰσχυρὰ δὲ καὶ ὑγιαίοντα διάγειν ὁμοίως ἅπαντα,
destroys strong and and healthy to-pass-life alike all
δεῖσθαι δὲ μηδὲν ἰατρῶν μηδὲ φαρμάκων.
to-need and nothing of-doctors nor of-drugs

23 τοὺς δὲ ἀνθρώπους οὕτως μὲν πάνυ φιλοζώους ὄντας,
the but men so indeed very life-loving being
τοσαῦτα δὲ μηχανωμένους πρὸς ἀναβολὴν τοῦ θανάτου,
so-many-things and contriving for postponement of-the death
τοὺς μὲν πολλοὺς αὐτῶν μηδὲ εἰς γῆρας ἀφικνεῖσθαι,
the indeed many of-them not-even to old-age to-arrive
ζῆν δὲ νοσημάτων γέμοντας, ἃ μηδὲ ὀνομάσαι ῥᾴδιον,
to-live and with-diseases full which not-even to-name easy
τὴν δὲ γῆν αὐτοῖς μὴ ἐξαρκεῖν παρέχουσαν φάρμακα,
the and earth to-them not to-suffice providing drugs
δεῖσθαι δὲ καὶ σιδήρου καὶ πυρός.
to-need and also iron and fire

24 καὶ μήτε Χείρωνος μήτε Ἀσκληπιοῦ μήτε τῶν Ἀσκληπιαδῶν
and neither Chiron nor Asclepius nor the Asclepiads
ἰωμένων μηδὲν αὐτοῖς ὄφελος εἶναι διὰ τὴν αὐτῶν
healing no to-them benefit to-be because-of the their
ἀκολασίαν καὶ πονηρίαν, μηδὲ μάντεων μαντευομένων
licentiousness and wickedness nor prophets prophesying
μηδὲ ἱερέων καθαιρόντων.
nor priests purifying

εἰς δὲ τὰς πόλεις συνελθόντας, ὅπως ὑπὸ τῶν ἔξωθεν μὴ 25
into and the cities having-come-together so-that by the(-ones) from-outside not
ἀδικῶνται, τοὐναντίον αὐτοὺς ἀδικεῖν καὶ τὰ δεινότατα
they-may-be-wronged on-the-contrary themselves to-wrong and the most-terrible
πάντα ἐργάζεσθαι, ὥσπερ ἐπὶ τούτῳ ξυνεληλυθότας.
all to-do as for this having-come-together
διὰ ταῦτα δὲ δοκεῖν αὐτῷ καὶ τὸν μῦθον λέγειν ὡς
because-of these-things and to-seem to-him also the myth to-say that
τὸν Προμηθέα κολάζοι ὁ Ζεὺς διὰ τὴν εὕρεσιν καὶ
— Prometheus punished — Zeus because-of the discovery and
μετάδοσιν τοῦ πυρός, ὡς ἀρχὴν τοῦτο καὶ ἀφορμὴν τοῖς
giving of-the fire as beginning this and starting-point for-the
ἀνθρώποις μαλακίας καὶ τρυφῆς. οὐ γὰρ δὴ τὸν Δία
men of-softness and luxury not for indeed — Zeus
μισεῖν τοὺς ἀνθρώπους οὐδὲ φθονεῖν αὐτοῖς ἀγαθοῦ τινος.
to-hate the men nor to-begrudge them good any
ἐπεὶ δὲ ἔλεγόν τινες οὐ δυνατὸν εἶναι ζῆν τὸν ἄνθρωπον 26
since and said some not possible to-be to-live the man
ὁμοίως τοῖς ἄλλοις ζῴοις διὰ τὴν ἁπαλότητα τῶν
like the other animals because-of the tenderness of-the
σαρκῶν καὶ διότι ψιλός ἐστιν, οὔτε θριξὶ σκεπόμενος,
flesh and because bare he-is neither with-hair covered
ὥσπερ τὰ πολλὰ τῶν θηρίων, οὔτε πτεροῖς,
as the many of-the beasts nor with-feathers
οὐδὲ δέρμα ἰσχυρὸν ἐπαμπέχεται, πρὸς ταῦτα ἀντέλεγεν, 27
nor skin strong is-wrapped-about against these-things he-replied
οὕτως μὲν σφόδρα ἁπαλοὺς εἶναι διὰ τὴν δίαιταν·
so indeed very tender to-be because-of the way-of-life
φεύγειν μὲν γὰρ ὡς τὸ πολὺ τὸν ἥλιον, φεύγειν δὲ τὸ
to-flee indeed for as the most the sun to-flee and the
ψῦχος· τὴν δὲ ψιλότητα τοῦ σώματος μηδὲν ἐνοχλεῖν.
cold the and bareness of-the body nothing to-trouble

ἐπεδείκνυε δὲ τούς τε βατράχους καὶ ἄλλα οὐκ ὀλίγα
he-pointed-to and the both frogs and other not few
ζῷα πολὺ μὲν ἁπαλώτερα ἀνθρώπου, πολὺ δὲ ψιλότερα,
animals much indeed more-tender than-man much and barer
καὶ ἔνια τούτων ἀνεχόμενα οὐ τὸν ἀέρα μόνον, ἀλλὰ
and some of-these enduring not the air only but
καὶ ἐν τῷ ψυχροτάτῳ ὕδατι ζῆν δυνάμενα τοῦ χειμῶνος.
even in the coldest water to-live able in-the winter
28 ἐπεδείκνυε δὲ τῶν ἀνθρώπων αὐτῶν τούς τε ὀφθαλμοὺς
he-pointed-to and of-the men themselves the both eyes
καὶ τὸ πρόσωπον οὐδὲν δεόμενα σκέπης. καθόλου δὲ
and the face nothing needing covering in-general and
ἐν μηδενὶ τόπῳ γίγνεσθαι ζῷον, ὃ μὴ δύναται ζῆν
in no place to-be-born animal which not can to-live
ἐν αὐτῷ· ἢ πῶς ἂν ἐσώθησαν οἱ πρῶτοι ἄνθρωποι
in it or how — would-have-been-saved the first men
γενόμενοι, μήτε πυρὸς ὄντος μήτε οἰκιῶν μήτε ἐσθῆτος
having-been-born neither fire being nor houses nor clothing
μήτε ἄλλης τροφῆς ἢ τῆς αὐτομάτου; ἀλλὰ τὴν
nor other food than the spontaneous but the
πανουργίαν τοῖς ὕστερον καὶ τὸ πολλὰ εὑρίσκειν καὶ
cunning to-those later and the many-things to-discover and
μηχανᾶσθαι πρὸς τὸν βίον οὐ πάνυ τι συνενεγκεῖν.
to-contrive for the life not very at-all to-have-helped
29 οὐ γὰρ πρὸς ἀνδρείαν οὐδὲ δικαιοσύνην χρῆσθαι τῇ σοφίᾳ
not for for courage nor justice to-use the wisdom
τοὺς ἀνθρώπους, ἀλλὰ πρὸς ἡδονήν· διώκοντας οὖν τὸ ἡδὺ
the men but for pleasure pursuing then the pleasant
ἐξ ἅπαντος ἀεὶ ζῆν ἀηδέστερον καὶ ἐπιπονώτερον, καὶ
from every-source always to-live more-unpleasantly and more-toilsomely and

δοκοῦντας προμηθεῖσθαι σφῶν αὐτῶν κάκιστα ἀπόλλυσθαι
seeming to-take-forethought for themselves most-wretchedly to-perish
διὰ τὴν πολλὴν ἐπιμέλειάν τε καὶ προμήθειαν.
because-of the much care both and forethought
καὶ οὕτως δὴ τὸν Προμηθέα δικαίως λέγεσθαι δεδεμένον ἐν 30
and so indeed — Prometheus justly to-be-said bound on
πέτρᾳ κείρεσθαι τὸ ἧπαρ ὑπὸ τοῦ ἀετοῦ. ὁπόσα μὲν οὖν
rock to-be-shorn the liver by the eagle as-many-as indeed then
πολυδάπανα καὶ δεόμενα πραγματείας καὶ ταλαιπωρίας,
costly and needing trouble and hardship
ταῦτα μὲν ἀφῄρει καὶ βλαβερὰ τοῖς χρωμένοις
these-things indeed he-removed and harmful to-those using
ἀπέφαινεν· ὅσα δὲ ῥᾳδίως καὶ ἀπραγμόνως ἔστιν
declared as-many-as but easily and without-trouble it-is-possible
ἐπικουρεῖν τῷ σώματι καὶ πρὸς χειμῶνα καὶ πρὸς λιμὸν καὶ
to-help the body both against winter and against hunger and
πρὸς τὸ παῦσαί τινα ὄρεξιν τοῦ σώματος, οὐ παρέπεμπεν
for the to-stop any appetite of-the body not he-passed-by
οὐδὲν αὐτῶν, ἀλλὰ καὶ τόπους ᾑρεῖτο τοὺς ὑγιεινοὺς
any of-them but also places he-chose the healthy
μᾶλλον ἢ τοὺς νοσώδεις καὶ τοὺς εὐφόρους ἑκάστῃ ὥρᾳ,
rather than the unhealthy and the comfortable in-each season
καὶ τροφῆς ὅπως εὐπορήσει τῆς ἱκανῆς ἐπεμελεῖτο 31
and of-food how he-will-be-supplied of-the sufficient he-took-care
καὶ ἐσθῆτος τῆς μετρίας, πραγμάτων δὲ καὶ δικῶν καὶ
and of-clothing the moderate of-affairs but and lawsuits and
φιλονικιῶν καὶ πολέμων καὶ στάσεων ἐκτὸς ἦν. καὶ
rivalries and wars and factions outside he-was and
μάλιστα ἐμιμεῖτο τῶν θεῶν τὸν βίον· ἐκείνους γὰρ μόνους
most he-imitated of-the gods the life those for alone

φησὶν Ὅμηρος ῥᾳδίως ζῆν, ὡς τῶν ἀνθρώπων ἐπιπόνως καὶ
says Homer easily to-live as the men toilsomely and
χαλεπῶς βιούντων. τὰ δὲ τοιαῦτα ἔφη καὶ τὰ θηρία διορᾶν.
with-difficulty living the and such-things he-said also the beasts to-perceive
32 τοὺς μὲν γὰρ πελαργοὺς τὰ θερμὰ τοῦ θέρους ἀπολείποντας
the indeed for storks the hot of-the summer leaving
εἰς τὸν εὔκρατον ἀέρα ἀφικνεῖσθαι, καὶ διαγαγόντας ἐνταῦθα
into the temperate air to-arrive and having-spent there
ὁπόσον ἥδιστον τοῦ χρόνου, μετὰ ταῦτα ἀθρόους ἀπιέναι,
as-much-as most-pleasant of-the time after these-things in-a-body to-depart
τὸν χειμῶνα ὑποχωροῦντας, τὰς δὲ γεράνους ἐπιφοιτᾶν τῷ
the winter withdrawing-from the and cranes to-come-to the
σπόρῳ, χειμῶνα μετρίως φερούσας, καὶ τῆς τροφῆς ἕνεκα.
sowing winter moderately bearing and of-the food for-the-sake
33 τὰς δὲ ἐλάφους καὶ τοὺς λαγὼς τοῦ μὲν ψύχους εἰς τὰ
the and deer and the hares in-the indeed cold into the
πεδία καὶ τὰ κοῖλα καταβαίνειν ἐκ τῶν ὀρῶν, κἀνταῦθα
plains and the hollows to-come-down from the mountains and-there
ὑποστέλλειν τοῖς ἀπηνέμοις καὶ προσηνέσι, τοῦ δὲ καύματος
to-shelter in-the windless and gentle in-the and heat
εἰς τὴν ὕλην ἀποχωρεῖν καὶ τὰ βορειότατα τῶν χωρίων.
into the wood to-withdraw and the most-northerly of-the places
34 ὁρῶν δὲ τοὺς ἄλλους ἀνθρώπους ἅπαντα μὲν τὸν βίον
seeing and the other men all indeed the life
ταραττομένους, ἅπαντα δὲ ἀλλήλοις ἐπιβουλεύοντας,
disturbed all and against-one-another plotting
ἀεὶ δὲ ἐν κακοῖς ὄντας μυρίοις, μηδέποτε δὲ ἡσυχίαν
always and in evils being countless never and quiet
δυναμένους ἄγειν, ἀλλὰ μηδὲ ἐν ταῖς ἱερομηνίαις μηδὲ ἂν
able to-keep but not-even in the holy-months nor if
ἐκεχειρίαν ἐπαγγέλλωσι, καὶ ταῦτα ξύμπαντα δι᾽ οὐδὲν
truce they-proclaim and these-things all for nothing

ἕτερον τὰ μὲν δρῶντας, τὰ δὲ πάσχοντας,
other the(-things) indeed doing the(-things) and suffering
ἢ ὅπως ζῆν δυνήσονται, καὶ μάλιστα δὴ δεδιότας
than so-that to-live they-will-be-able and most indeed fearing
μήποτε αὐτοὺς ἐπιλίπῃ τἀναγκαῖα δὴ λεγόμενα, ἔτι
lest-ever them may-fail the-necessities indeed so-called further
δὲ φροντίζοντας καὶ ζητοῦντας ὅπως παισὶ τοῖς αὑτῶν
and taking-thought and seeking how to-children the their-own
καταλίπωσι πολλὰ χρήματα, ἐθαύμαζεν ὅτι μηδὲν αὐτὸς
they-may-leave much money he-wondered that nothing he-himself
πράττοι τοιοῦτον, ἀλλὰ μόνος δὴ τῶν ἁπάντων ἐλεύθερός
did such but alone indeed of-the all free
ἐστι καὶ οὐδεὶς ἄλλος συνίησι τῆς αὑτοῦ μάλιστα εὐδαιμονίας.
is and no-one other perceives the his-own very happiness
ὥστε οὐκέθ' αὑτὸν ἠξίου τῷ Περσῶν βασιλεῖ 35
so-that no-longer himself he-thought-fit to-the of-Persians king
παραβάλλειν· πολὺ γὰρ εἶναι τὸ μεταξύ. τὸν μὲν
to-compare much for to-be the between the(-one) indeed
γὰρ ἀθλιώτατον ἁπάντων τυγχάνειν, φοβούμενον μὲν
for most-wretched of-all to-happen fearing indeed
ἐν τοσούτῳ χρυσῷ πενίαν, φοβούμενον δὲ νόσους, τῶν
in so-much gold poverty fearing and diseases from-the
δὲ νοσερῶν ἀπέχεσθαι μὴ δυνάμενον, ἐκπεπληγμένον δὲ
and unhealthy-things to-abstain not being-able terrified-of and
τὸν θάνατον, καὶ πάντας ἐπιβουλεύειν αὐτῷ νομίζοντα
the death and all to-plot-against him thinking
μέχρι τῶν παίδων τε καὶ ἀδελφῶν.
as-far-as the children both and brothers
διὰ δὲ ταῦτα μήτε ἐσθίοντα ἥδεσθαι, τῶν ἡδίστων 36
because-of and these-things neither eating to-take-pleasure the sweetest
αὐτῷ παρόντων, μήτε πίνοντα ἐπιλανθάνεσθαι τῶν
to-him being-present nor drinking to-forget the

ὀχληρῶν. μηδεμίαν δὲ ἡμέραν διάγειν ῥᾳδίως, ἐν ᾗ
troublesome-things no and day to-pass easily in which
βλέπειν αὐτὸν εἶναι μὴ τὰ δεινότατα πάσχοντα. καὶ τοῦτο
to-see himself to-be not the most-terrible suffering and at-one-time
μὲν νήφοντα ἐπιθυμεῖν μέθης, ὡς τότε ἀπαλλαγησόμενον
indeed sober to-desire drunkenness as then going-to-be-freed
τῶν συμφορῶν, τοῦτο δ' αὖ μεθύοντα ἀπολωλέναι
from-the misfortunes at-another and in-turn drunk to-have-perished
νομίζειν, ὡς ἀδύνατον αὑτῷ βοηθεῖν.
to-think as impossible for-himself to-help

37 ἔτι δὲ ἐγρηγορότα μὲν εὔχεσθαι καθυπνῶσαι, ὅπως
further and awake indeed to-pray to-fall-asleep so-that
ἐπιλάθηται τῶν φόβων, κοιμώμενον δὲ ἀναστῆναι τὴν
he-may-forget the fears sleeping but to-get-up the
ταχίστην, ἅτε ὑπ' αὐτῶν τῶν ἐνυπνίων ἀπολλύμενον· τῆς δὲ
quickest as by very the dreams perishing of-the and
χρυσῆς αὐτῷ πλατάνου καὶ τῶν Σεμιράμιδος οἰκοδομημάτων
golden to-him plane-tree and the of-Semiramis buildings
καὶ τῶν ἐν Βαβυλῶνι τειχῶν μηδὲν ὄφελος γιγνόμενον.
and the in Babylon walls no benefit becoming

38 τὸ δὲ δὴ πάντων παραλογώτατον, φοβεῖσθαι μὲν τοὺς
the and indeed of-all most-unreasonable to-fear indeed the
ἀνόπλους, πιστεύειν δὲ αὐτὸν τοῖς ὡπλισμένοις, καὶ
unarmed to-trust and himself to-the armed and
διερευνᾶσθαι μὲν τοὺς προσιόντας, μή τις ἔχοι σίδηρον,
to-search indeed those approaching lest anyone have iron
ἐν μέσῳ δὲ ζῆν τῶν σιδηροφορούντων. φεύγειν δὲ ἀπὸ
in middle but to-live the iron-bearing to-flee and from
μὲν τῶν ἀνόπλων πρὸς τοὺς ὡπλισμένους, ἀπὸ δὲ
indeed the unarmed to the armed from and
τῶν ὡπλισμένων πρὸς τοὺς ἀνόπλους· ἀπὸ μέν γε
the armed to the unarmed from indeed at-least

τοῦ πλήθους φυλάττεσθαι τοῖς δορυφόροις, ἀπὸ δὲ τῶν
the multitude to-be-guarded by-the spearmen from and the
δορυφόρων εὐνούχοις. οὐκ ἔχειν δὲ οἷς ἂν πιστεύσας οὐδὲ
spearmen by-eunuchs not to-have and whom — having-trusted nor
ὅποι τραπόμενος δυνήσεται ζῆσαι μίαν ἡμέραν ἀφόβως.
where having-turned he-will-be-able to-live one day without-fear
ὑφορᾶσθαι δὲ καὶ τὰ σιτία καὶ τὸ ποτόν, καὶ τοὺς 39
to-suspect and also the food and the drink and those
προπειράσοντας ταῦτα ἔχειν, ὥσπερ ἐν ὁδῷ πολεμίων
going-to-taste-first these-things to-have as on road with-enemies
γεμούσῃ τοὺς προερευνῶντας. ἀλλὰ μηδὲ τοῖς ἀναγκαίοις
full those scouting-ahead but not-even the closest
θαρρεῖν, μήτε παισὶ μήτε γυναικί. οὕτως δὲ χαλεποῦ
to-trust either children or wife so and harsh
ὄντος πράγματος καὶ δυστυχοῦς τῆς μοναρχίας, μηδὲ
being thing and unfortunate the monarchy not-even
ἀπαλλαγῆναί ποτε αὐτοῦ μήτε βούλεσθαι μήτε δύνασθαι.
to-be-freed ever from-it either to-wish or to-be-able
καίτοι πάντα ὅσα δεινὰ τοῖς ἀνθρώποις παραμυθίαν 40
and-yet all as-many-as terrible-things to-the men consolation
ἔχει τὸ τυχὸν ἂν παύσασθαι αὐτῶν. καὶ γὰρ ὅστις
have the perhaps — to-cease from-them and for whoever
ὑπὸ δεσμῶν ἔχεται, προσδοκᾷ ποτε λυθῆναι, καὶ τῷ
by bonds is-held expects sometime to-be-released and to-the
τὴν πατρίδα φεύγοντι οὐκ ἀδύνατον κατελθεῖν, καὶ τῷ
the fatherland exile not impossible to-return and to-the
νοσοῦντι μέχρι τῆς τελευτῆς ἔστιν ἐλπίζειν τὴν ὑγίειαν·
sick-man until the end it-is-possible to-hope the health
τῷ δὲ οὐκ ἔστιν ἀπαλλαγῆναι τοῦ πράγματος, ἀλλ᾽
to-him but not it-is-possible to-be-freed from-the thing but
οὐδ᾽ εὔξασθαι γοῦν, εἰ μή τι ἕτερον. ὅσοις δὲ
not-even to-pray at-least if not anything other to-as-many-as and

ἀνιᾶσθαι συμβέβηκε τῶν φίλων τινὸς ἀποθανόντος, σαφῶς
to-grieve has-happened of-the friends someone having-died clearly
ἐπίστανται ὅτι παύσονταί ποτε λυπούμενοι τῷ χρόνῳ·
know that they-will-cease sometime grieving with-the time
τῷ δὲ τοὐναντίον ἐπιτείνεται μᾶλλον τὰ χαλεπά.
to-him but on-the-contrary is-intensified more the hardships

III · THE TYRANT'S MISERY

A tyrant cannot grow old in safety; death is nothing, but its fear is worse than death, and he lives with it day and night, even in his pleasures, rejoicing only when the blow falls. Unlike other men in their misfortunes, he thinks his evils goods. Both life and death are harder for him than for others; he fears the rich and the poor, is thanked by no one, envied by all, and threatened by peace and war alike, like a man shut in a cell bristling with swords, worse off than Tantalus. Diogenes, by contrast, walks safely anywhere, and no earthquake or famine could make him poorer.

41 οὐ ῥᾴδιον μὲν γὰρ ἄνδρα γηρᾶσαι τύραννον, χαλεπὸν
not easy indeed for man to-grow-old tyrant hard
δὲ τυράννου γῆρας, οὐχ οἷον ἵππου φασίν. οἵ τε
and of-tyrant old-age not like of-horse they-say those both
γὰρ πεπονθότες κακῶς πλείους οἵ τε καταφρονοῦντες·
for having-suffered badly more those and despising
αὐτὸς δὲ τῷ σώματι βοηθεῖν ἀδύνατος αὑτῷ. πάντα
he-himself and with-the body to-help unable himself all
μὲν οὖν τὰ δεινὰ πέφυκε μᾶλλον ἐκπλήττειν τοὺς
indeed then the terrible-things are-by-nature more to-terrify those
προσδεχομένους ἢ λυπεῖν τοὺς πειραθέντας, καὶ πενία
expecting-them than to-pain those having-experienced-them both poverty

καὶ φυγὴ καὶ δεσμοὶ καὶ ἀτιμία. τοῦ θανάτου δὲ εἴ τις
and exile and bonds and disgrace of-the death but if anyone
ἀφέλοι τὸ δέος, οὐδὲν ὑπολείπεται δυσχερές·
took-away the fear nothing remains troublesome
οὐ γὰρ μόνον αὐτὸς οὐκ ἐνοχλεῖ τοὺς παθόντας, ἀλλ' 42
not for only it-itself not troubles those having-suffered-it but
οὐδὲν ἔτι λυποῦνται. ὁ δὲ φόβος οὕτω χαλεπός ἐστιν
nothing further they-grieve the but fear so hard is
ὥστε πολλοὶ ἤδη προέλαβον τὸ ἔργον· οἱ μὲν γὰρ
that many already anticipated the deed those indeed for
ἐν νηὶ χειμαζόμενοι οὐ περιέμειναν καταδῦναι τὴν ναῦν,
in ship storm-tossed not waited-for to-sink the ship
ἀλλὰ πρότερον αὑτοὺς ἀπέσφαξαν, οἱ δὲ πολεμίων
but before themselves slew those and enemies
περιειληφότων, σαφῶς εἰδότες ὅτι οὐδὲν πείσονται
having-surrounded-them clearly knowing that nothing they-will-suffer
δεινότερον.
more-terrible
τοῦτο δὴ τὸ χαλεπὸν ἀεὶ πάρεστι τοῖς μονάρχοις, ὁμοίως 43
this indeed the hard always is-present to-the monarchs alike
μὲν ἡμέρας, ὁμοίως δὲ νυκτός. καὶ τοῖς μὲν καταδικασθεῖσιν
indeed by-day alike and by-night and to-the indeed condemned
ἡμέρα ῥητὴ πρόκειται, ἐν ᾗ δεῖ ἀποθνήσκειν,
day appointed lies-ahead in which it-is-needful to-die
τοῖς δὲ καὶ τοῦτο ἄδηλον, εἴτε μετ' ὀλίγον εἴτε ἤδη,
to-the(-ones) but even this uncertain whether after little or already
καὶ οὐδεὶς καιρός, οὐδὲ ὁ βραχύτατος, ἀπήλλακται τούτου
and no time not-even the briefest is-freed from-this
τοῦ δέους, ἀλλὰ καὶ ἐσθίοντα ἀνάγκη δεδιέναι καὶ θύοντα
the fear but even eating necessity to-fear and sacrificing
τοῖς θεοῖς καὶ συμπίνειν τούτῳ τῷ φόβῳ καὶ συγκαθεύδειν.
to-the gods and to-drink-with this the fear and to-sleep-with-it

44 εἰ δέ ποτε ἐπέλθοι παίζειν τοῖς τοιούτοις, καὶ πρὸς
if and ever it-should-occur to-sport to-the such and at
ἀφροδισίοις γιγνόμενος, ἐὰν καὶ πάνυ τύχῃ ἐρῶν,
sex being if even very he-happens loving
μέμνηται τοῦ θανάτου, ὡς τυχὸν ὑπ᾽ αὐτῶν τῶν ἐρωμένων
he-remembers the death as perhaps by very the beloved
ἀπολούμενος, ὥστε μοι δοκεῖ τότε μόνον χαίρειν,
going-to-perish so-that to-me it-seems then only to-rejoice
45 ἐπειδὰν πληγῇ, ἀνὴρ τύραννος, ὡς τοῦ μεγίστου κακοῦ
when is-struck man tyrant as from-the greatest evil
ἀπηλλαγμένος. τὸ δὲ πάντων ἀτοπώτατον, οἱ μὲν γὰρ
having-been-freed the and of-all most-absurd the indeed for
ἄλλοι ἴσασιν ἐν ταῖς ἀνιάτοις γιγνόμενοι συμφοραῖς, ὥστε
others know in the incurable being misfortunes so-that
οὐ πολὺν χρόνον κακοπαθοῦσιν, οἷς ἂν μὴ ἀδύνατον
not long time they-suffer to-whom — not impossible
ᾖ τὸ ἀποθνήσκειν· οἱ δὲ τύραννοι τὰ μέγιστα κακὰ
may-be the dying the but tyrants the greatest evils
ἔχοντες ἐν τοῖς μεγίστοις νομίζουσιν ἀγαθοῖς εἶναι, οἶμαι
having in the greatest think goods to-be I-think
τῇ δόξῃ τῶν ἄλλων ἀνθρώπων ἐξηπατημένοι τῶν
by-the opinion of-the other men deceived of-the
ἀπείρων τοῦ πράγματος. καὶ ταύτην ὁ θεὸς αὐτοῖς τὴν
inexperienced of-the matter and this the god to-them the
ἄγνοιαν συνέζευξεν, ἵνα παραμένωσι κολαζόμενοι.
ignorance yoked-together so-that they-may-remain being-punished
46 δοκεῖ δὲ τοῖς μὲν εὖ πράττουσι τῶν ἀνθρώπων ὁ μὲν
it-seems and to-the indeed well faring of-the men the indeed
βίος ἀμείνων, ὁ δὲ θάνατος διὰ τοῦτο λυπηρότερος·
life better the and death because-of this more-painful

οἱ δὲ αὖ κακῶς ζῶντες τὸν βίον δοκοῦσι δυσχερέστερον 47
those but in-turn badly living the life seem with-more-difficulty
φέρειν, τὸν δὲ θάνατον ἥδιον προσδέχεσθαι. τοῖς δέ
to-bear the but death more-gladly to-accept to-the and
γε τυράννοις ἀμφότερα ταῦτα χαλεπώτερα ἢ τοῖς
at-least tyrants both these-things harder than for-the
ἄλλοις· ζῶσι μὲν γὰρ πολὺ ἀηδέστερον τῶν πάνυ
others they-live indeed for much more-unpleasantly than-those very
ἐπιθυμούντων τεθνάναι, τὸν δὲ θάνατον οὕτω δεδοίκασιν
desiring to-be-dead the but death so they-fear
ὡς ἥδιστα διάγοντες ἐν τῷ βίῳ.
as most-pleasantly passing in the life
πεφυκότος δὲ τοῦ τὰ μὲν ἡδέα μᾶλλον εὐφραίνειν, ὅταν ᾖ 48
being-natural and the the indeed pleasant more to-gladden when they-be
σπάνια, τοῖς δὲ συνεχῶς χρωμένοις εἰς ἀηδίαν περιίστασθαι,
rare to-those but continually using into disgust to-turn
τὰ δὲ κακὰ χαλεπώτερα εἶναι μηδέποτε ἀπαλλαττόμενα,
the but evils harder to-be never departing
σχεδὸν ἀμφότερα τοῖς τυράννοις καὶ τὰ ἡδέα καὶ τὰ
nearly both to-the tyrants both the pleasant and the
λυπηρὰ ἀεὶ πάρεστιν, ὡς λυπούμενον μὲν μηδέποτε
painful always are-present so-that grieving indeed never
παύεσθαι σχεδόν, ἡδόμενον δὲ μηδέποτε αἰσθάνεσθαι.
to-cease nearly pleased and never to-perceive
δέδοικε δὲ ἀεί ποτε τῶν μὲν πλουσίων τὴν δύναμιν, τῶν 49
he-fears and always ever of-the indeed rich the power of-the
δὲ ἀπόρων τὴν ἐπιθυμίαν τοῦ πλούτου. μόνοις δὲ τοῖς
and needy the desire of-the wealth to-alone and the
μονάρχοις τῶν μὲν εὖ παθόντων οὐδεὶς οἶδε χάριν·
monarchs of-those indeed well having-been-treated no-one knows gratitude

οὐδέποτε γὰρ ἡγοῦνται τῶν ἱκανῶν τυγχάνειν· οἱ δὲ μὴ
never for they-think of-the sufficient to-obtain those and not
τυγχάνοντες ὧν βούλονται πάντων μάλιστα μισοῦσιν αὐτούς.
obtaining what they-wish of-all most hate them
50 καὶ μὴν ἐπιφθονώτατος ἁπάντων ὁ πλεῖστα μὴ
and indeed most-envied of-all the(-one) most not
δικαίως ἔχων· ὥστε οὐδεὶς τυράννου ἐπιφθονώτερός ἐστιν.
justly having so-that no-one than-tyrant more-envied is
πρὸς δὲ τούτοις ἀνάγκη μὲν αὐτῷ χαρίζεσθαι τοῖς περὶ
besides and these necessity indeed for-him to-gratify the(-ones) about
αὐτόν· εἰ δὲ μή, τάχιστα ἀπολεῖται. χαρίζεσθαι δὲ πολλάκις
him if but not most-quickly he-will-perish to-gratify and often
πολλοῖς οὐ ῥᾴδιον μὴ ἄλλων ἀφαιρούμενον. ἔχει δὴ καὶ
many not easy not from-others taking-away he-has indeed both
τοὺς ἀφαιρεθέντας ἐχθροὺς καὶ τοὺς εἰληφότας ὑπόπτους
those robbed enemies and those having-received suspect
καὶ ζητοῦντας ὅτι τάχιστα ἀπηλλάχθαι. τὰ μὲν οὖν
and seeking as most-quickly to-be-rid-of-him the(-things) indeed then
πόρρω διὰ τὸ πολὺ ἀφεστάναι φοβεῖται, τὰ δὲ
far because-of the much to-stand-apart he-fears the(-things) and
ἐγγύς, ὅτι πλησίον ἐστὶν αὐτῷ, καὶ παρὰ μὲν τῶν
near because near they-are to-him and from indeed those
μακρόθεν ὑφορᾶται πόλεμον, παρὰ δὲ τῶν ἐγγὺς δόλον.
from-afar he-suspects war from and those near treachery
51 καὶ τὴν μὲν εἰρήνην ἀσύμφορον νομίζει διὰ τὴν τῶν
and the indeed peace disadvantageous he-considers because-of the of-the
ἀνθρώπων σχολήν, τὸν δὲ πόλεμον, ὅτι ἀνάγκη τοὺς
men leisure the and war because necessity the
ὑπηκόους ἐνοχλεῖν καὶ χρήματα πορίζοντα καὶ στρατεύεσθαι
subjects to-trouble both money providing and to-campaign

προσαναγκάζοντα. τοιγαροῦν πολέμου μὲν ὄντος εἰρήνης
compelling therefore war indeed being peace
ἐρῶσιν, εἰρήνης δὲ γενομένης εὐθὺς μηχανῶνται πόλεμον.
they-love peace and having-come at-once they-contrive war
καὶ τοῦτο μὲν τῶν ἐπιτηδείων ἀφθόνων ὄντων 52
and at-one-time indeed the provisions plentiful being
δεδοίκασι τοῦ πλήθους τὴν ὕβριν, τοῦτο δὲ εἴ τις ἔνδεια
they-fear of-the multitude the insolence at-another and if any want
καταλαμβάνοι, τὴν ὀργήν. ἡγοῦνται δὲ μήτε ἀποδημεῖν
should-seize the anger they-think and neither to-go-abroad
ἀσφαλὲς μήτε μένειν μήτε προϊέναι μήτ' ἔνδον διαιτᾶσθαι
safe nor to-stay nor to-go-forth nor inside to-live
παρ' αὑτοῖς, ἀλλὰ μηδὲ ἐπιβαίνειν οὗ ἂν ἐπιβαίνωσιν,
among themselves but not-even to-tread where — they-tread
ἅπαντα δὲ εἶναι μεστὰ ἐνέδρας καὶ δόλων.
all and to-be full of-ambush and of-tricks
ἀναλογίζεται δὲ ἕκαστος αὐτῶν καὶ τοὺς θανάτους τῶν 53
reckons and each of-them also the deaths of-the
τυράννων καὶ τὰς ἐπιβουλάς, ὅσαι πώποτε γεγόνασι,
tyrants and the plots as-many-as ever have-been
καὶ ξύμπαντα ταῦτα ἐφ' αὑτὸν ἰέναι νομίζει, καὶ οὕτως
and all these-things against himself to-come he-thinks and so
ἔχει περιφόβως ὡς ξύμπαντας ἐκείνους τοὺς θανάτους
is terrified as all those the deaths
ἀποθανούμενος· καὶ περιβλέπειν μὲν ἀεὶ καὶ περιστρέφεσθαι
going-to-die and to-look-around indeed always and to-turn-around
βούλεται, πληγήσεσθαι πανταχόθεν οἰόμενος, αὐτὸ δὲ
he-wishes to-be-going-to-be-struck from-everywhere thinking itself but
τοῦτο οὐκ ἔξεστι ποιεῖν ὑπὸ αἰσχύνης ἅμα καὶ φόβου.
this not it-is-possible to-do through shame together and fear

54 ὅσῳ γὰρ ἂν ἐνδηλότερος ᾖ φοβούμενος ἀνὴρ τύραννος,
by-as-much for — more-evident be fearing man tyrant
τοσούτῳ μᾶλλον ἐπιβουλεύουσι καταφρονοῦντες τῆς δειλίας.
by-so-much more they-plot despising the cowardice
ὥσπερ οὖν εἴ τις καθείρξειέ τινα ἐν εἱρκτῇ μικρᾷ,
as then if anyone should-shut-up someone in prison small
τῶν μὲν ἄνωθεν ξιφῶν κρεμαμένων, τῶν δὲ κυκλόθεν
of-the indeed from-above swords hanging of-the and round-about
περιπεπηγότων, καὶ τούτων ἁπτομένων τοῦ χρωτός·
fixed-around and these touching the skin
55 οὕτως οὐ τῷ σώματι μόνον, ἀλλὰ τῇ ψυχῇ τοῦ τυράννου
so not to-the body only but to-the soul of-the tyrant
περιπέπηγε τὰ ξίφη, ὥστε τὸν ἐν ᾅδου Τάνταλον, ὅν
are-fixed-around the swords so-that the in Hades Tantalus whom
φασι
they-say

κεφαλῆς ὑπερτέλλοντα δειμαίνειν πέτρον,
over-head towering to-dread rock

πολὺ ῥᾷον διάγειν. οὐ γὰρ δὴ ἔτι φοβεῖται ὁ
much more-easily to-pass-life not for indeed any-longer fears —
Τάνταλος μὴ ἀποθάνῃ· τῷ δὲ τυράννῳ ζῶντι τοῦτο
Tantalus lest he-die to-the but tyrant living this
ξυμβέβηκεν, ὃ ἐκείνῳ νεκρῷ λέγουσιν.
has-happened which to-that-one dead they-say
56 ὅσοι μὲν οὖν μιᾶς γεγόνασι τύραννοι πόλεως ἢ χώρας
as-many-as indeed then of-one have-been tyrants city or land
ὀλίγης, τούτοις μὲν οὐκ ἀδύνατον ἀποδράντας ἐκ τῆς
small to-these indeed not impossible having-run-away from the
ἀρχῆς ἀλλαχόσε ποι καταφυγόντας ζῆν· καίτοι οὐδεὶς
rule elsewhere somewhere having-fled to-live and-yet no-one

ἄνδρα ἀγαπᾷ τύραννον, ἀλλὰ μισοῦσί τε καὶ ὑποπτεύουσι
man loves tyrant but they-hate both and suspect
καὶ ῥᾳδίως ἐκδιδόασι τοῖς ἠδικημένοις· ὅσοι δὲ πολλῶν
and easily hand-over to-those wronged as-many-as but of-many
πόλεων ἄρχουσι καὶ ἐθνῶν καὶ ἀπείρου γῆς, ὥσπερ
cities rule and nations and boundless land as
ὁ τῶν Περσῶν βασιλεύς, τούτοις δὲ οὐδ' ἄν ποτε
the of-the Persians king to-these but not-even if ever
παραστῇ συνεῖναι τῶν κακῶν κἂν θεῶν τις ἀφέλῃ τὴν
it-should-occur to-perceive of-the evils even-if of-gods any takes-away the
ἄγνοιαν αὐτῶν, οὐ δυνατὸν ἐκφυγεῖν.
ignorance of-them not possible to-escape
δοκεῖ δὲ οὐδέποτε ἂν ἀσφαλῶς ζῆν, οὐδ' εἰ χαλκοῦς 57
he-seems and never — safely to-live not-even if bronze
ἢ σιδηροῦς γένοιτο, ἀλλὰ καὶ οὕτως ἂν κατακοπεὶς
or iron he-might-become but even so — having-been-cut-down
ἢ καταχωνευθεὶς ἀπολέσθαι. ἐὰν μὲν οὖν τις αὐτῷ
or melted-down to-perish if indeed then anyone with-him
διαλέγηται θαρρῶν, ὁ δὲ ὀργίζεται καὶ δέδοικε τὴν
converses boldly he and is-angered and fears the
παρρησίαν· ἐὰν δὲ θεραπεύων καὶ ὑποκατακλινόμενος,
frankness if but courting and cringing
ὑποπτεύει τὴν θεραπείαν.
he-suspects the courting
καὶ ὑπὸ μὲν τῶν ἐλευθερίως προσερχομένων οἴεται 58
and by indeed those freely approaching he-thinks
ὑβρίζεσθαι, ὑπὸ δὲ τῶν ταπεινοτέρων ἐξαπατᾶσθαι. καὶ
to-be-insulted by and the humbler to-be-deceived and
λοιδορούμενος μὲν πολλαπλασίως ἀνιᾶται ἢ ἄλλος,
being-reviled indeed many-times-over he-is-pained than another

ὅτι δὴ τύραννος ὢν ἀκούει κακῶς· ἐπαινούμενος
because indeed tyrant being he-is-spoken-of badly being-praised
δὲ οὐχ ἥδεται· οὐ γὰρ φρονοῦντας οὕτως οἴεται λέγειν.
but not he-is-pleased not for meaning-it so he-thinks to-say
59 τοῦ δὲ καλλίστου καὶ λυσιτελεστάτου κτήματος ἁπάντων
of-the and finest and most-profitable possession of-all
ἐστὶν ἀπορώτατος· εὐνοίας γὰρ καὶ φιλίας ἐλπίσαι οὐδὲν
he-is most-lacking of-goodwill for and friendship to-hope nothing
δύναται παρ᾽ οὐδενός, ἀλλὰ πρότερον τοὺς ἀγρίους
he-can from anyone but sooner the savage
λέοντας οἱ τρέφοντες ἀγαπήσουσιν ἢ τοὺς τυράννους
lions those rearing-them will-love than the tyrants
οἱ θεραπεύοντες καὶ προσιόντες.
those courting and approaching
60 ἐγὼ δὲ βαδίζω μὲν ὅποι βούλομαι, φησί, νύκτωρ, βαδίζω
I but walk indeed wherever I-wish he-says by-night I-walk
δὲ μεθ᾽ ἡμέραν μόνος, θαρρῶ δέ, εἰ δέοι, καὶ διὰ
and by day alone I-am-confident and if it-should-be-needful even through
στρατοπέδου πορευόμενος ἄνευ κηρυκείου καὶ διὰ λῃστῶν·
camp going without herald's-staff and through robbers
οὐδεὶς γὰρ ἐμοὶ πολέμιος οὐδὲ ἐχθρός ἐστι βαδίζοντι. ἂν
no-one for to-me enemy nor foe is walking if
δὲ ἅπας μὲν ἐκλίπῃ ὁ χρυσός, ἅπας δὲ ὁ ἄργυρος,
but all indeed should-fail the gold all and the silver
ἅπας δὲ ὁ χαλκός, οὐκ ἂν ἐγὼ βλαβείην οὐδὲ μικρόν.
all and the bronze not — I would-be-harmed even a-little
61 ἐὰν δὲ ἅπασαι μὲν αἱ οἰκίαι πέσωσιν ὑπὸ σεισμοῦ,
if and all indeed the houses fall by earthquake
καθάπερ ἐν Σπάρτῃ ποτέ, καὶ πάντα διαφθαρῇ τὰ
as in Sparta once and all should-perish the
πρόβατα, ὡς μηδένα ἐσθῆτος εὐπορῆσαι, μὴ μόνον
sheep so-that no-one with-clothing to-be-supplied not only

δὲ τὴν Ἀττικήν, ἀλλὰ καὶ Βοιωτίαν καὶ Πελοπόννησον
and — Attica but also Boeotia and Peloponnese
καὶ Θετταλίαν ἀπορία καταλάβῃ, ὥσπερ ἤδη πρότερόν
and Thessaly want should-seize as already earlier
φασιν, οὐδὲν ἐγὼ χεῖρον οὐδὲ ἀπορώτερον βιώσομαι.
they-say nothing I worse nor more-needy will-live
παρὰ πόσον μὲν γὰρ ἔσομαι γυμνότερος τοῦ νῦν, 62
by how-much indeed for shall-I-be more-naked than-the now
πόσῳ δὲ ἀοικότερος; ἱκανὰ δέ μοι τροφὴν παρασχεῖν
by-how-much and more-houseless sufficient and to-me food to-provide
καὶ μῆλα καὶ κέγχροι καὶ κριθαὶ καὶ ὄροβοι καὶ τὰ
both apples and millet and barley and vetches and the
εὐτελέστατα τῶν ὀσπρίων καὶ φηγὸς ὑπὸ τῇ τέφρᾳ καὶ
cheapest of-the pulses and acorn under the ash and
ὁ τῆς κρανείας καρπός, ᾗ φησιν Ὅμηρος εὐωχεῖν
the of-the cornel fruit with-which says Homer to-feast
τοὺς τοῦ Ὀδυσσέως ἑταίρους τὴν Κίρκην, ὑφ' ὧν ἀντέχει
the — of-Odysseus companions — Circe by which hold-out
τρεφόμενα καὶ τὰ μέγιστα θηρία.
being-nourished even the greatest beasts

THE EUBOEAN, OR THE HUNTER

I · SHIPWRECKED ON EUBOEA

Dio tells what he saw himself, as old men and wanderers love to talk. Wrecked on the Hollows of Euboea, he meets a hunter whose deer has leapt from a cliff into the surf; the hunter drags it out and skins it with Dio's help, and invites him to share the meat. Dio follows without fear, since poverty is inviolable, and on the way the hunter tells how his father and another hired cowherd were stranded when their rich master was put to death for his money and the herd, their own few cattle with it, driven off; they built huts in a sheltered valley and lived by hunting and a little farming. Each gave his daughter to the other's son, and they wanted no other life.

1 Τόδε μὴν αὐτὸς ἰδών, οὐ παρ' ἑτέρων ἀκούσας,
this indeed I-myself having-seen not from others having-heard
διηγήσομαι. ἴσως γὰρ οὐ μόνον πρεσβυτικὸν πολυλογία καὶ
will-narrate perhaps for not only old-man's-way talkativeness and
τὸ μηδένα διωθεῖσθαι ῥᾳδίως τῶν ἐμπιπτόντων λόγων, πρὸς
the no-one to-push-away easily of-the occurring words besides
δὲ τῷ πρεσβυτικῷ τυχὸν ἂν εἴη καὶ ἀλητικόν. αἴτιον δέ,
and the old-man's-way perhaps — it-would-be also wanderer's-way cause and
ὅτι πολλὰ τυχὸν ἀμφότεροι πεπόνθασιν, ὧν οὐκ ἀηδῶς
that many-things perhaps both have-experienced of-which not unpleasantly
μέμνηνται. ἐρῶ δ' οὖν οἵοις ἀνδράσι καὶ ὅντινα
they-remember I-will-tell and then with-what-sort-of men and what
βίον ζῶσι συνέβαλον ἐν μέσῃ σχεδόν τι τῇ Ἑλλάδι.
life they-live I-met in middle nearly somewhat — of-Greece
2 ἐτύγχανον μὲν ἀπὸ Χίου περαιούμενος μετά τινων
I-happened indeed from Chios crossing with some
ἁλιέων ἔξω τῆς θερινῆς ὥρας ἐν μικρῷ παντελῶς
fishermen outside of-the summer season in small altogether
ἀκατίῳ. χειμῶνος δὲ γενομένου χαλεπῶς καὶ μόλις
boat storm and having-arisen hardly and with-difficulty

διεσώθημεν πρὸς τὰ κοῖλα τῆς Εὐβοίας· τὸ μὲν δὴ
we-were-saved to the hollows — of-Euboea the indeed then
ἀκάτιον εἰς τραχύν τινα αἰγιαλὸν ὑπὸ τοῖς κρημνοῖς
boat on rough some beach under the cliffs
ἐκβαλόντες διέφθειραν, αὐτοὶ δὲ ἀπεχώρησαν πρός
having-run-aground they-wrecked themselves and departed to
τινας πορφυρεῖς ὑφορμοῦντας ἐπὶ τῇ πλησίον χηλῇ,
some purple-fishers anchoring by the near breakwater
κἀκείνοις συνεργάζεσθαι διενοοῦντο αὐτοῦ μένοντες.
and-with-those to-work-together intended there staying
καταλειφθεὶς δὴ μόνος, οὐκ ἔχων εἰς τίνα πόλιν σωθήσομαι, 3
having-been-left indeed alone not knowing to what city I-shall-be-saved
παρὰ τὴν θάλατταν ἄλλως ἐπλανώμην, εἴ πού τινας
along the sea aimlessly I-wandered if somewhere some
ἢ παραπλέοντας ἢ ὁρμοῦντας ἴδοιμι. προεληλυθὼς δὲ
either sailing-by or anchoring I-might-see having-gone-on and
συχνὸν ἀνθρώπων μὲν οὐδένα ἑώρων· ἐπιτυγχάνω δὲ
a-long-way of-men indeed no-one I-saw I-come-upon and
ἐλάφῳ νεωστὶ κατὰ τοῦ κρημνοῦ πεπτωκότι παρ᾽ αὐτὴν
deer lately down the cliff having-fallen by very
τὴν ῥαχίαν, ὑπὸ τῶν κυμάτων παιομένῳ, φυσῶντι ἔτι.
the surf by the waves being-struck breathing still
καὶ μετ᾽ ὀλίγον ἔδοξα ὑλακῆς ἀκοῦσαι κυνῶν ἄνωθεν
and after little I-seemed of-barking to-hear of-dogs from-above
μόλις πως διὰ τὸν ἦχον τὸν ἀπὸ τῆς θαλάττης.
with-difficulty somehow because-of the roar the from the sea
προελθὼν δὲ καὶ προβὰς πάνυ χαλεπῶς πρός τι 4
having-gone-forward and and having-advanced very with-difficulty to some
ὕψηλον τούς τε κύνας ὁρῶ ἠπορημένους καὶ διαθέοντας,
height the both dogs I-see baffled and running-about
ὑφ᾽ ὧν εἴκαζον ἀποβιασθὲν τὸ ζῷον ἁλέσθαι κατὰ τοῦ
by which I-guessed forced-off the animal to-have-leapt down the

κρημνοῦ, καὶ μετ᾽ ὀλίγον ἄνδρα, κυνηγέτην ἀπὸ τῆς ὄψεως
cliff and after little man hunter by the look
καὶ τῆς στολῆς, τὰ γένεια ὑγιῆ κομῶντα οὐ φαύλως οὐδὲ
and the dress the beard healthy wearing-long not poorly nor
ἀγεννῶς ἐξόπισθεν, οἵους ἐπὶ Ἴλιον Ὅμηρός φησιν ἐλθεῖν
ignobly behind such-as to Ilium Homer says to-have-gone
Εὐβοέας, σκώπτων, ἐμοὶ δοκεῖν, καὶ καταγελῶν, ὅτι τῶν
Euboeans mocking to-me to-seem and laughing because the
ἄλλων Ἀχαιῶν καλῶς ἐχόντων οἱ δὲ ἐξ ἡμίσους ἐκόμων.
other Achaeans well being-groomed they but by half wore-long-hair
5 καὶ ὃς ἀνηρώτα με, Ἀλλ᾽ ἦ, ὦ ξεῖνε, τῇδέ που
and he asked me but surely O stranger here somewhere
φεύγοντα ἔλαφον κατενόησας; κἀγὼ πρὸς αὐτόν, Ἐκεῖνος,
fleeing deer did-you-notice and-I to him that-one
ἔφην, ἐν τῷ κλύδωνι ἤδη· καὶ ἀγαγὼν ἔδειξα. ἑλκύσας
I-said in the surf already and having-led showed having-dragged
οὖν αὐτὸν ἐκ τῆς θαλάττης τό τε δέρμα ἐξέδειρε
then it from the sea the both hide he-flayed
μαχαίρᾳ, κἀμοῦ ξυλλαμβάνοντος ὅσον οἷός τε ἦν,
with-knife and-I helping as-much-as able — I-was
καὶ τῶν σκελῶν ἀποτεμὼν τὰ ὀπίσθια ἐκόμιζεν ἅμα
and of-the legs having-cut-off the hind he-carried together-with
τῷ δέρματι. παρεκάλει δὲ κἀμὲ συνακολουθεῖν καὶ
the hide he-invited and me-too to-follow-along and
συνεστιᾶσθαι τῶν κρεῶν· εἶναι δὲ οὐ μακρὰν τὴν οἴκησιν.
to-feast-with-them of-the meat to-be and not far the dwelling
6 ἔπειτα ἕωθεν παρ᾽ ἡμῖν, ἔφη, κοιμηθεὶς ἥξεις ἐπὶ
then at-dawn with us he-said having-slept you-will-come to
τὴν θάλατταν, ὡς τά γε νῦν οὐκ ἔστι πλόϊμα. καὶ
the sea as the-things at-least now not are sailable and
μὴ τοῦτο, εἶπε, φοβηθῇς. βουλοίμην δ᾽ ἂν ἔγωγε καὶ
not this he-said fear I-would-wish and — I even

μετὰ πέντε ἡμέρας λῆξαι τὸν ἄνεμον· ἀλλ᾽ οὐ ῥᾴδιον,
after five days to-cease the wind but not easy
εἶπεν, ὅταν οὕτως πιεσθῇ τὰ ἄκρα τῆς Εὐβοίας ὑπὸ τῶν
he-said when so are-pressed the heights — of-Euboea by the
νεφῶν ὥς γε νῦν κατειλημμένα ὁρᾷς. καὶ ἅμα ἠρώτα
clouds as at-least now covered you-see and at-once he-asked
με ὁπόθεν δὴ καὶ ὅπως ἐκεῖ κατηνέχθην, καὶ εἰ μὴ
me whence indeed and how there I-was-carried-down and if not
διεφθάρη τὸ πλοῖον. μικρὸν ἦν παντελῶς, ἔφην, ἁλιέων
was-wrecked the vessel small was altogether I-said of-fishermen
τινῶν περαιουμένων, κἀγὼ μόνος ξυνέπλεον ὑπὸ σπουδῆς
some crossing and-I alone sailed-with-them through haste
τινος. διεφθάρη δ᾽ ὅμως ἐπὶ τὴν γῆν ἐκπεσόν.
some it-was-wrecked but nevertheless onto the land having-been-cast
οὔκουν ῥᾴδιον, ἔφη, ἄλλως· ὅρα γὰρ ὡς ἄγρια καὶ σκληρὰ 7
not-then easy he-said otherwise see for how wild and harsh
τῆς νήσου τὰ πρὸς τὸ πέλαγος. ταῦτ᾽, εἶπεν, ἐστὶ τὰ
of-the island the-parts toward the open-sea these he-said are the
κοῖλα τῆς Εὐβοίας λεγόμενα, ὅπου κατενεχθεῖσα ναῦς οὐκ
hollows — of-Euboea called where having-been-carried-down ship not
ἂν ἔτι σωθείη· σπανίως δὲ σῴζονται καὶ τῶν ἀνθρώπων
— further could-be-saved rarely and are-saved even of-the men
τινές, εἰ μὴ ἄρα, ὥσπερ ὑμεῖς, ἐλαφροὶ παντελῶς πλέοντες.
some if not then like you light altogether sailing
ἀλλ᾽ ἴθι καὶ μηδὲν δείσῃς. νῦν μὲν ἐκ τῆς κακοπαθείας
but come and nothing fear now indeed from the hardship
ἀνακτήσῃ σαυτόν· εἰς αὔριον δέ, ὅ τι ἂν ᾖ δυνατόν,
you-will-recover yourself for tomorrow but what ever — may-be possible
ἐπιμελησόμεθα ὅπως σωθῇς, ἐπειδή σε ἔγνωμεν ἅπαξ.
we-will-take-care how you-may-be-saved since you we-have-known once

8 δοκεῖς δέ μοι τῶν ἀστικῶν εἶναί τις, οὐ ναύτης οὐδ' ἐργάτης,
you-seem and to-me of-the townsfolk to-be one not sailor nor laborer
ἀλλὰ πολλήν τινα ἀσθένειαν τοῦ σώματος ἀσθενεῖν ἔοικας
but much some weakness of-the body to-be-weak you-seem
ἀπὸ τῆς ἰσχνότητος. ἐγὼ δὲ ἄσμενος ἠκολούθουν· οὐ γὰρ
from the thinness I and gladly followed not for
ἐπιβουλευθῆναί ποτε ἔδεισα, οὐδὲν ἔχων ἢ φαῦλον ἱμάτιον.
to-be-plotted-against ever I-feared nothing having than poor cloak
9 καὶ πολλάκις μὲν δὴ καὶ ἄλλοτε ἐπειράθην ἐν τοῖς
and often indeed then also at-other-times I-learned-by-experience in the
τοιούτοις καιροῖς, ἅτε ἐν ἄλῃ συνεχεῖ, ἀτὰρ οὖν δὴ καὶ
such times as in wandering continuous but then indeed also
τότε ὡς ἔστι πενία χρῆμα τῷ ὄντι ἱερὸν καὶ ἄσυλον, καὶ
then that is poverty thing in-the being sacred and inviolable and
οὐδεὶς ἀδικεῖ, πολύ γε ἧττον ἢ τοὺς τὰ κηρύκεια ἔχοντας·
no-one wrongs much at-least less than those the heralds'-staffs having
10 ὡς δὴ καὶ τότε θαρρῶν εἱπόμην. ἦν δὲ σχεδόν
as indeed also then confident I-followed it-was and nearly
τι περὶ τετταράκοντα στάδια πρὸς τὸ χωρίον. ὡς
somewhat about forty stades to the place as
οὖν ἐβαδίζομεν, διηγεῖτό μοι κατὰ τὴν ὁδὸν τὰ αὑτοῦ
then we-walked he-narrated to-me along the road the his-own
πράγματα καὶ τὸν βίον ὃν ἔζῃ μετὰ γυναικὸς αὐτοῦ
affairs and the life which he-lived with wife his
καὶ παίδων. ἡμεῖς γάρ, ἔφη, δύο ἐσμέν, ὦ ξένε, τὸν
and children we for he-said two are O stranger the
αὐτὸν οἰκοῦντες τόπον. ἔχομεν δὲ γυναῖκας ἀλλήλων
same inhabiting place we-have and wives each-other's
ἀδελφὰς καὶ παῖδας ἐξ αὐτῶν υἱοὺς καὶ θυγατέρας.
sisters and children from them sons and daughters

ζῶμεν δὲ ἀπὸ θήρας ὡς τὸ πολύ, μικρόν τι τῆς γῆς 11
we-live and from hunting as the most little some of-the land
ἐπεργαζόμενοι. τὸ γὰρ χωρίον οὐκ ἔστιν ἡμέτερον, οὔτε
working-besides the for place not is ours neither
πατρῷον οὔτε ἡμεῖς ἐκτησάμεθα, ἀλλὰ ἦσαν οἱ πατέρες ἡμῶν
inherited nor we acquired-it but were the fathers our
ἐλεύθεροι μέν, πένητες δὲ οὐχ ἧττον ἡμῶν, μισθοῦ βουκόλοι,
free indeed poor but no less than-us for-hire cowherds
βοῦς νέμοντες ἀνδρὸς μακαρίου τῶν ἐνθένδε τινὸς ἐκ τῆς
cattle grazing of-man rich of-the from-here someone from the
νήσου, πολλὰς μὲν ἀγέλας καὶ ἵππων καὶ βοῶν κεκτημένου,
island many indeed herds both of-horses and cattle having-acquired
πολλὰς δὲ ποίμνας, πολλοὺς δὲ καὶ καλοὺς ἀγρούς,
many and flocks many and also fine fields
πολλὰ δὲ ἄλλα χρήματα, ξύμπαντα δὲ ταῦτα τὰ ὄρη.
much and other wealth all and these the mountains
οὗ δὴ ἀποθανόντος καὶ τῆς οὐσίας δημευθείσης· 12
who indeed having-died and the property having-been-confiscated
φασὶ δὲ καὶ αὐτὸν ἀπολέσθαι διὰ τὰ χρήματα ὑπὸ
they-say and also himself to-have-perished because-of the money by
τοῦ βασιλέως· τὴν μὲν ἀγέλην εὐθὺς ἀπήλασαν, ὥστε
the king the indeed herd at-once they-drove-off so-as
κατακόψαι, πρὸς δὲ τῇ ἀγέλῃ καὶ τὰ ἡμέτερα ἄττα
to-slaughter besides and the herd also the our some
βοίδια, καὶ τὸν μισθὸν οὐδεὶς ἀποδέδωκε.
little-cattle and the wages no-one has-paid
τότε μὲν δὴ ἐξ ἀνάγκης αὐτοῦ κατεμείναμεν, οὗπερ 13
then indeed indeed of necessity there we-remained where
ἐτύχομεν τὰς βοῦς ἔχοντες καί τινας σκηνὰς πεποιημένοι καὶ
we-happened the cattle having and some huts having-made and
αὐλὴν διὰ ξύλων οὐ μεγάλην οὐδὲ ἰσχυράν, μόσχων ἕνεκεν,
enclosure of wood not large nor strong of-calves for-the-sake

ὡς ἂν οἶμαι πρὸς αὐτό που τὸ θέρος. τοῦ μὲν γὰρ
as — I-think for very somewhere the summer in-the indeed for
χειμῶνος ἐν τοῖς πεδίοις ἐνέμομεν, νομὴν ἱκανὴν ἔχοντες καὶ
winter in the plains we-grazed pasture sufficient having and
πολὺν χιλὸν ἀποκείμενον· τοῦ δὲ θέρους ἀπηλαύνομεν εἰς τὰ
much fodder stored-up in-the and summer we-drove into the
ὄρη. μάλιστα δ' ἐν τούτῳ τῷ τόπῳ σταθμὸν ἐποιοῦντο·
mountains most and in this the place station they-made
14 τό τε γὰρ χωρίον ἀπόρρυτον ἑκατέρωθεν, φάραγξ βαθεῖα
the both for place drained on-each-side ravine deep
καὶ σύσκιος, καὶ διὰ μέσου ποταμὸς οὐ τραχύς, ἀλλ' ὡς
and shady and through middle river not rough but as
ῥᾷστος ἐμβῆναι καὶ βουσὶ καὶ μόσχοις, τὸ δὲ ὕδωρ πολὺ
easiest to-step-into both for-cattle and for-calves the and water much
καὶ καθαρόν, ἅτε τῆς πηγῆς ἐγγὺς ἀναδιδούσης, καὶ πνεῦμα
and pure as of-the spring near rising and breeze
τοῦ θέρους ἀεὶ διαπνέον διὰ τῆς φάραγγος· οἵ τε
in-the summer always blowing-through through the ravine the both
περικείμενοι δρυμοὶ μαλακοὶ καὶ κατάρρυτοι, ἥκιστα μὲν
surrounding woods soft and well-watered least indeed
οἶστρον τρέφοντες, ἥκιστα δὲ ἄλλην τινὰ βλάβην βουσί.
gadfly breeding least and other any harm to-cattle
15 πολλοὶ δὲ καὶ πάγκαλοι λειμῶνες ὑπὸ ὑψηλοῖς τε καὶ ἀραιοῖς
many and also very-fine meadows under tall both and sparse
δένδρεσιν ἀνειμένοι, καὶ πάντα μεστὰ βοτάνης εὐθαλοῦς δι'
trees spread-out and all full of-grass flourishing through
ὅλου τοῦ θέρους, ὥστε μὴ πολὺν πλανᾶσθαι τόπον. ὧν
whole the summer so-that not much to-wander place of-which
δὴ ἕνεκα συνήθως ἐκεῖ καθίστασαν τὴν ἀγέλην· καὶ τότε
indeed for-the-sake customarily there they-stationed the herd and then
ἔμειναν ἐν ταῖς σκηναῖς, μέχρι ἂν εὕρωσι μισθόν τινα
they-stayed in the huts until — they-should-find wage some

ἢ ἔργον, καὶ διετράφησαν ἀπὸ χωρίου μικροῦ παντελῶς,
or work and were-fed from plot small altogether
ὃ ἔτυχον εἰργασμένοι πλησίον τοῦ σταθμοῦ. τοῦτό τε
which they-happened having-worked near the station this both
ἐπήρκεσεν αὐτοῖς ἱκανῶς, ἅτε κόπρου πολλῆς ἐνούσης.
sufficed for-them sufficiently as of-dung much being-in-it
καὶ σχολὴν ἄγοντες ἀπὸ τῶν βοῶν πρὸς θήραν ἐτράπησαν, 16
and leisure having from the cattle to hunting they-turned
τὸ μὲν αὐτοί, τὸ δὲ καὶ μετὰ κυνῶν. δύο γὰρ τῶν
partly indeed themselves partly and also with dogs two for of-those
ἑπομένων ταῖς βουσίν, ὡς δὴ μακρὰν ἦσαν οὐχ ὁρῶντες
following the cattle as indeed far they-were not seeing
τοὺς νομεῖς, ὑπέστρεψαν ἐπὶ τὸν τόπον καταλιπόντες τὴν
the herdsmen returned to the place having-left the
ἀγέλην. οὗτοι τὸ μὲν πρῶτον συνηκολούθουν αὐτοῖς, ὥσπερ
herd these the indeed first followed them as
ἐπ᾽ ἄλλο τι· καὶ τοὺς μὲν λύκους ὁπότε ἴδοιεν, ἐδίωκον
to other something and the indeed wolves whenever they-saw pursued
μέχρι τινός, συῶν δὲ ἢ ἐλάφων οὐδὲν αὐτοῖς ἔμελεν.
up-to a-point of-boars but or deer nothing to-them mattered
εἰ δέ ποτε ἴδοιεν τῶν ἀνθρώπων τινα ὀψὲ καὶ πρῴ, 17
if but ever they-saw of-the men someone late or early
συνιστάμενοι ὑλάκτουν τε καὶ ἤμυνον, ὥσπερ ἂν εἰ πρὸς
gathering-together they-barked both and defended as — if against
ἄνθρωπον ἐμάχοντο. γευόμενοι δὲ τοῦ αἵματος καὶ συῶν
man they-fought tasting and of-the blood both of-boars
καὶ ἐλάφων καὶ τῶν κρεῶν πολλάκις ἐσθίοντες, ὀψὲ
and of-deer and the meat often eating late
μεταμανθάνοντες κρέασιν ἀντὶ μάζης ἥδεσθαι, τῶν
learning-instead with-meat instead-of barley-cake to-be-pleased with-these
μὲν ἐμπιμπλάμενοι, εἴ ποτε ἁλοίη τι, ὁπότε δὲ μή,
indeed being-filled if ever was-caught anything when and not

πεινῶντες, μᾶλλον ἤδη τῷ τοιούτῳ προσεῖχον, καὶ τὸ
hungry more now to-the such attended and the
φαινόμενον ἐδίωκον πᾶν ὁμοίως, καὶ ὀσμῆς ἁμῇγέπῃ καὶ
appearing pursued all alike and of-scent somehow and
ἴχνους ᾐσθάνοντο, καὶ ἀπέβησαν ἀντὶ βουκόλων τοιοῦτοί
track perceived and turned-out instead-of cowherds such
τινες ὀψιμαθεῖς καὶ βραδύτεροι θηρευταί.
some late-learners and slower hunters

18 χειμῶνος δὲ ἐπελθόντος ἔργον μὲν οὐδὲν ἦν πεφηνὸς
winter and having-come work indeed none was having-appeared
αὐτοῖς, οὔτε εἰς ἄστυ καταβᾶσιν οὔτε εἰς κώμην τινά·
for-them neither into town having-gone-down nor into village any
φραξάμενοι δὲ τὰς σκηνὰς ἐπιμελέστερον καὶ τὴν αὐλὴν
having-fenced and the huts more-carefully and the enclosure
πυκνοτέραν ποιήσαντες, οὕτως διεγένοντο, καὶ τὸ χωρίον
closer having-made so they-got-through and the plot
ἐκεῖνο πᾶν εἰργάσαντο, καὶ τῆς θήρας ἡ χειμερινὴ ῥᾴων
that all they-worked and of-the hunting the winter easier
ἐγίγνετο.
became

19 τὰ γὰρ ἴχνη φανερώτερα, ὡς ἂν ἐν ὑγρῷ τῷ ἐδάφει
the for tracks more-visible as — in moist the ground
σημαινόμενα· ἡ δὲ χιὼν καὶ πάνυ τηλαυγῆ παρέχει,
being-marked the and snow even very far-shining makes
ὥστε οὐδὲν δεῖ ζητοῦντα πράγματα ἔχειν, ὥσπερ
so-that nothing it-is-needful seeking trouble to-have as
ὁδοῦ φερούσης ἐπ᾽ αὐτά, καὶ τὰ θηρία μᾶλλόν τι
road leading to them and the beasts rather somewhat
ὑπομένει ὀκνοῦντα· ἔστι δ᾽ ἔτι καὶ λαγὼς καὶ δορκάδας
stay-put shirking it-is and further also hares and gazelles
ἐν ταῖς εὐναῖς καταλαμβάνειν.
in the lairs to-catch

οὕτως δὴ τὸ ἀπ᾽ ἐκείνου διέμειναν, οὐδὲν ἔτι 20
so indeed the from that-time they-remained nothing further
προσδεηθέντες ἄλλου βίου. καὶ ἡμῖν συνέζευξαν γυναῖκας
needing other life and to-us joined wives
τοῖς ἀλλήλων υἱέσιν ἑκάτερος τὴν αὑτοῦ θυγατέρα.
to-the each-other's sons each the his-own daughter
τεθνήκασι δὲ ἀμφότεροι πέρυσι σχεδόν, τὰ μὲν ἔτη
have-died and both last-year nearly the indeed years
πολλὰ λέγοντες ἃ βεβιώκεσαν, ἰσχυροὶ δὲ ἔτι καὶ
many telling which they-had-lived strong but still and
γενναῖοι τὰ σώματα. τῶν δὲ μητέρων ἡ ἐμὴ περίεστιν.
noble in-the bodies of-the and mothers the mine survives

II · THE HUNTER IN THE ASSEMBLY

The hunter tells how, summoned by a man demanding money, he went to the city, saw its walls, houses, and harbor, and was led into the theater, where the crowd shouted now with goodwill, now with fury. A speaker accused him and his partner of living free on the public land for years; when the hunter laughed aloud, he charged them with plundering wrecks and luring ships onto the rocks of Caphereus like Nauplius. A reasonable man defended them: two thirds of the land lies waste, settlers should have it ten years free, the gymnasium is plowed and the accuser's own sheep graze the market, and these men should keep their land at a moderate rent. Told at last to speak, the hunter said that nothing the accuser had said was true.

ὁ μὲν οὖν ἕτερος ἡμῶν οὐδεπώποτε εἰς πόλιν κατέβη, 21
the indeed then one of-us never into city went-down
πεντήκοντα ἔτη γεγονώς· ἐγὼ δὲ δὶς μόνον, ἅπαξ μὲν ἔτι
fifty years having-become I but twice only once indeed still
παῖς μετὰ τοῦ πατρός, ὁπηνίκα τὴν ἀγέλην εἴχομεν. ὕστερον
boy with the father when the herd we-had later
δὲ ἦκέ τις ἀργύριον αἰτῶν, ὥσπερ ἔχοντάς τι,
and came someone money demanding as having something

κελεύων ἀκολουθεῖν εἰς τὴν πόλιν. ἡμῖν δὲ ἀργύριον μὲν
bidding to-follow into the city to-us but money indeed
οὐκ ἦν, ἀλλ᾽ ἀπωμοσάμην μὴ ἔχειν· εἰ δὲ μή, δεδωκέναι ἄν.
not was but I-swore not to-have if but not to-have-given —
22 ἐξενίσαμεν δὲ αὐτὸν ὡς ἠδυνάμεθα κάλλιστα καὶ δύο
we-entertained and him as we-could most-finely and two
ἐλάφεια δέρματα ἐδώκαμεν· κἀγὼ ἠκολούθησα εἰς τὴν
deer hides we-gave and-I followed into the
πόλιν. ἔφη γὰρ ἀνάγκην εἶναι τὸν ἕτερον ἐλθεῖν καὶ διδάξαι
city he-said for necessity to-be the one to-come and to-explain
περὶ τούτων. εἶδον οὖν, οἷα καὶ πρότερον, οἰκίας πολλὰς
about these-things I-saw then such-as also before houses many
καὶ μεγάλας καὶ τεῖχος ἔξωθεν καρτερὸν καὶ οἰκήματά
and great and wall outside strong and buildings
τινα ὑψηλὰ καὶ τετράγωνα ἐν τῷ τείχει, καὶ πλοῖα πολλὰ
some high and square in the wall and boats many
ὁρμοῦντα ὥσπερ ἐν λίμνῃ κατὰ πολλὴν ἡσυχίαν.
anchoring as in lake in much calm
23 τοῦτο δὲ ἐνθάδε οὐκ ἔστιν οὐδαμοῦ, ὅπου κατηνέχθης·
this but here not is anywhere where you-were-carried-down
καὶ διὰ τοῦτο αἱ νῆες ἀπόλλυνται. ταῦτα οὖν ἑώρων
and because-of this the ships perish these-things then I-saw
καὶ πολὺν ὄχλον ἐν ταὐτῷ συνειργμένον καὶ θόρυβον
and great crowd in the-same shut-up and din
ἀμήχανον καὶ κραυγήν· ὥστε ἐμοὶ ἐδόκουν πάντες μάχεσθαι
extraordinary and shouting so-that to-me they-seemed all to-fight
ἀλλήλοις. ἄγει οὖν με πρός τινας ἄρχοντας, καὶ εἶπε
one-another he-leads then me to some magistrates and said
γελῶν, Οὗτός ἐστιν ἐφ᾽ ὅν με ἐπέμψατε. ἔχει δὲ οὐδὲν
laughing this-one is for whom me you-sent he-has but nothing
εἰ μή γε τὴν κόμην καὶ σκηνὴν μάλα ἰσχυρῶν ξύλων.
if not at-least the hair and but very strong of-timbers

οἱ δὲ ἄρχοντες εἰς τὸ θέατρον ἐβάδιζον, κἀγὼ σὺν 24
the and magistrates to the theater walked and-I with
αὐτοῖς. τὸ δὲ θέατρόν ἐστιν ὥσπερ φάραγξ κοῖλον, πλὴν
them the and theater is like ravine hollow except
οὐ μακρὸν ἑκατέρωθεν, ἀλλὰ στρογγύλον ἐξ ἡμίσους,
not long on-each-side but round by half
οὐκ αὐτόματον, ἀλλ' ᾠκοδομημένον λίθοις. ἴσως δέ μου
not natural but built with-stones perhaps and at-me
καταγελᾷς, ὅτι σοι διηγοῦμαι σαφῶς εἰδότι ταῦτα.
you-laugh because to-you I-narrate clearly knowing these-things
πρῶτον μὲν οὖν πολύν τινα χρόνον ἄλλα τινὰ ἔπραττεν
first indeed then long some time other some-things did
ὁ ὄχλος, καὶ ἐβόων ποτὲ μὲν πρᾴως καὶ ἱλαροὶ
the crowd and they-shouted at-times indeed gently and cheerful
πάντες, ἐπαινοῦντές τινας, ποτὲ δὲ σφόδρα καὶ ὀργίλως.
all praising some at-times and violently and angrily
ἦν δὲ τοῦτο χαλεπὸν τὸ τῆς ὀργῆς αὐτῶν· καὶ τοὺς 25
was and this terrible the of-the anger their and the
ἀνθρώπους εὐθὺς ἐξέπληττον οἷς ἀνέκραγον ὥστε οἱ
men at-once they-terrified at-whom they-shouted-out so-that the(-ones)
μὲν αὐτῶν περιτρέχοντες ἐδέοντο, οἱ δὲ τὰ ἱμάτια
indeed of-them running-about begged the(-others) and the cloaks
ἐρρίπτουν ὑπὸ τοῦ φόβου. ἐγὼ δὲ καὶ αὐτὸς ἅπαξ
threw through the fear I and also myself once
ὀλίγου κατέπεσον ὑπὸ τῆς κραυγῆς, ὥσπερ κλύδωνος
almost fell-down by the shouting as of-surge
ἐξαίφνης ἢ βροντῆς ἐπιρραγείσης.
suddenly or of-thunder having-burst
ἄλλοι δέ τινες ἄνθρωποι παριόντες, οἱ δ' ἐκ μέσων 26
others and some men coming-forward the(-ones) and from middle
ἀνιστάμενοι, διελέγοντο πρὸς τὸ πλῆθος, οἱ μὲν ὀλίγα
rising spoke to the multitude the(-ones) indeed few

ῥήματα, οἱ δὲ πολλοὺς λόγους. καὶ τῶν μὲν
words the(-others) and many speeches and of-the(-ones) indeed
ἤκουον πολύν τινα χρόνον, τοῖς δὲ ἐχαλέπαινον
they-heard long some time with-the(-others) but they-were-angry
εὐθὺς φθεγξαμένοις καὶ οὐδὲ γρύζειν ἐπέτρεπον. ἐπεὶ δὲ
at-once having-uttered and not-even to-mutter allowed when and
καθέστασάν ποτε καὶ ἡσυχία ἐγένετο, παρήγαγον κἀμέ.
they-had-settled sometime and quiet came they-brought-forward me-too
27 καὶ εἶπέ τις, Οὗτός ἐστιν, ὦ ἄνδρες, τῶν καρπουμένων
and said someone this-one is O men of-those enjoying
τὴν δημοσίαν γῆν πολλὰ ἔτη οὐ μόνον αὐτός, ἀλλὰ
the public land many years not only he-himself but
καὶ ὁ πατὴρ αὐτοῦ πρότερον, καὶ κατανέμουσι τὰ
also the father his before and they-graze-over the
ἡμέτερα ὄρη καὶ γεωργοῦσι καὶ θηρεύουσι καὶ οἰκίας
our mountains and farm and hunt and houses
ἐνῳκοδομήκασι καὶ ἀμπέλους ἐμπεφυτεύκασι πολλὰς καὶ
have-built-in and vines have-planted many and
ἄλλα πολλὰ ἔχουσιν ἀγαθά, οὔτε τιμὴν καταβαλόντες
other many have goods neither price having-paid
οὐδενὶ τῆς γῆς οὔτε δωρεὰν παρὰ τοῦ δήμου λαβόντες.
to-anyone for-the land nor gift from the people having-received
28 ὑπὲρ τίνος γὰρ ἂν καὶ ἔλαβον; ἔχοντες δὲ
for what for — also would-they-have-received having and
τὰ ἡμέτερα καὶ πλουτοῦντες οὔτε λειτουργίαν πώποτε
the our-things and being-rich neither public-service ever
ἐλειτούργησαν οὐδεμίαν οὔτε μοῖράν τινα ὑποτελοῦσι τῶν
they-performed any nor share any they-pay of-the
γιγνομένων, ἀλλ᾽ ἀτελεῖς καὶ ἀλειτούργητοι διατελοῦσιν,
produce but exempt and free-from-service they-continue

ὥσπερ εὐεργέται τῆς πόλεως. οἶμαι δέ, ἔφη, μηδὲ
as benefactors of-the city I-think and he-said not-even
ἐληλυθέναι πώποτε αὐτοὺς ἐνθάδε.
to-have-come ever them here
κἀγὼ ἀνένευσα. ὁ δὲ ὄχλος ἐγέλασεν, ὡς εἶδε. καὶ ὁ 29
and-I nodded-no the and crowd laughed when it-saw and the
λέγων ἐκεῖνος ὠργίσθη ἐπὶ τῷ γέλωτι καί μοι ἐλοιδορεῖτο.
speaking that-one was-angered at the laughter and me reviled
ἔπειτα ἐπιστρέψας, Εἰ οὖν, ἔφη, δοκεῖ ταῦτα οὕτως, οὐκ ἂν
then having-turned if then he-said seems these-things so not —
φθάνοιμεν ἅπαντες τὰ κοινὰ διαρπάσαντες, οἱ
we-would-be-beforehand all the public-things having-plundered the(-ones)
μὲν τὰ χρήματα τῆς πόλεως, ὥσπερ ἀμέλει καὶ νῦν ποιοῦσί
indeed the money of-the city as indeed also now do
τινες, οἱ δὲ τὴν χώραν κατανειμάμενοι μὴ πείσαντες
some the(-others) and the land having-shared-out not having-persuaded
ὑμᾶς, ἐὰν ἐπιτρέψητε τοῖς θηρίοις τούτοις προῖκα ἔχειν
you if you-allow to-the beasts these free to-have
πλέον ἢ χίλια πλέθρα γῆς τῆς ἀρίστης, ὅθεν ὑμῖν
more than thousand plethra of-land of-the best from-which to-you
ἔστι τρεῖς χοίνικας Ἀττικὰς σίτου λαμβάνειν κατ᾽ ἄνδρα.
it-is-possible three choenixes Attic of-grain to-receive per man
ἐγὼ δὲ ἀκούσας ἐγέλασα ὅσον ἐδυνάμην μέγιστον. τὸ δὲ 30
I and having-heard laughed as-much-as I-could loudest the and
πλῆθος οὐκέτ᾽ ἐγέλων, ὥσπερ πρότερον, ἀλλ᾽ ἐθορύβουν.
multitude no-longer laughed as before but made-a-din
ὁ δὲ ἄνθρωπος ἐχαλέπαινε, καὶ δεινὸν ἐμβλέψας εἰς ἐμὲ
the and man was-angry and terribly having-looked at me
εἶπεν, ὁρᾶτε τὴν εἰρωνείαν καὶ τὴν ὕβριν τοῦ καθάρματος,
said you-see the dissembling and the insolence of-the scum
ὡς καταγελᾷ πάνυ θρασέως; ὃν ἀπάγειν ὀλίγου δέω
how he-mocks very boldly whom to-lead-off little I-lack

καὶ τὸν κοινωνὸν αὐτοῦ — πυνθάνομαι γὰρ δύο εἶναι
and the partner his I-learn for two to-be
τοὺς κορυφαίους τῶν κατειληφότων ἅπασαν σχεδὸν τὴν
the ringleaders of-those having-seized all nearly the
ἐν τοῖς ὄρεσι χώραν —
in the mountains land
31 οἶμαι γὰρ αὐτοὺς μηδὲ τῶν ναυαγίων ἀπέχεσθαι τῶν
I-think for them not-even from-the wrecks to-keep-away of-the
ἑκάστοτε ἐκπιπτόντων, ὑπὲρ αὐτὰς σχεδόν τι τὰς
each-time cast-ashore above very nearly somewhat the
Καφηρίδας οἰκοῦντας. πόθεν γὰρ οὕτως πολυτελεῖς ἀγρούς,
Caphereus-rocks dwelling whence for so costly fields
μᾶλλον δὲ ὅλας κώμας κατεσκευάσαντο καὶ τοσοῦτον
rather and whole villages have-they-furnished and so-great
πλῆθος βοσκημάτων καὶ ζεύγη καὶ ἀνδράποδα;
multitude of-cattle and teams and slaves
32 καὶ ὑμεῖς δὲ ἴσως ὁρᾶτε αὐτοῦ τὴν ἐξωμίδα ὡς φαύλη,
and you and perhaps see his the jerkin how poor
καὶ τὸ δέρμα, ὃ ἐλήλυθε δεῦρο ἐναψάμενος τῆς ὑμετέρας
and the hide which he-has-come here having-fastened-on of-the your
ἕνεκεν ἀπάτης, ὡς πτωχὸς δῆλον ὅτι καὶ οὐδὲν ἔχων.
for-the-sake deception as beggar clear that and nothing having
ἐγὼ μὲν γάρ, ἔφη, βλέπων αὐτὸν μικροῦ δέδοικα, ὥσπερ
I indeed for he-said looking at-him almost am-afraid as
οἶμαι τὸν Ναύπλιον ὁρῶν ἀπὸ τοῦ Καφηρέως ἥκοντα.
I-think — Nauplius seeing from the Caphereus come
καὶ γὰρ οἶμαι πυρσεύειν αὐτὸν ἀπὸ τῶν ἄκρων τοῖς
and for I-think to-signal-with-fire him from the heights to-those
πλέουσιν, ὅπως ἐκπίπτωσιν εἰς τὰς πέτρας.
sailing so-that they-may-be-cast on the rocks

ταῦτα δὲ ἐκείνου λέγοντος καὶ πολλὰ πρὸς τούτοις, ὁ 33
these-things and that-one saying and many besides these the
μὲν ὄχλος ἠγριοῦτο· ἐγὼ δὲ ἠπόρουν καὶ ἐδεδοίκειν μή
indeed crowd grew-savage I and was-at-a-loss and feared lest
τί με ἐργάσωνται κακόν. παρελθὼν δὲ ἄλλος τις,
some me they-should-do evil having-come-forward and another someone
ὡς ἐφαίνετο, ἐπιεικὴς ἄνθρωπος ἀπό τε τῶν λόγων οὓς
as he-appeared reasonable man from both the words which
εἶπε καὶ ἀπὸ τοῦ σχήματος πρῶτον μὲν ἠξίου σιωπῆσαι
he-said and from the bearing first indeed asked to-be-silent
τὸ πλῆθος· καὶ ἐσιώπησαν· ἔπειτα εἶπε τῇ φωνῇ πράῳως
the multitude and they-were-silent then he-said in-the voice gently
ὅτι οὐδὲν ἀδικοῦσιν οἱ τὴν ἀργὸν τῆς χώρας ἐργαζόμενοι
that nothing do-wrong those the idle of-the land working
καὶ κατασκευάζοντες, ἀλλὰ τοὐναντίον ἐπαίνου δικαίως
and furnishing but on-the-contrary of-praise justly
ἂν τυγχάνοιεν·
— would-obtain
καὶ δεῖ μὴ τοῖς οἰκοδομοῦσι καὶ φυτεύουσι τὴν 34
and it-is-needful not with-those building and planting the
δημοσίαν γῆν χαλεπῶς ἔχειν, ἀλλὰ τοῖς καταφθείρουσιν.
public land harshly to-be but with-those ruining
ἐπεὶ καὶ νῦν, ἔφη, ὦ ἄνδρες, σχεδόν τι τὰ δύο μέρη
since also now he-said O men nearly somewhat the two parts
τῆς χώρας ἡμῶν ἔρημά ἐστι δι᾽ ἀμέλειάν τε καὶ
of-the land our desolate are because-of neglect both and
ὀλιγανθρωπίαν. κἀγὼ πολλὰ κέκτημαι πλέθρα, ὥσπερ
scarcity-of-men and-I many have-acquired plethra as
οἶμαι καὶ ἄλλος τις, οὐ μόνον ἐν τοῖς ὄρεσιν, ἀλλὰ καὶ
I-think also other someone not only in the mountains but also

ἐν τοῖς πεδινοῖς, ἃ εἴ τις ἐθέλοι γεωργεῖν, οὐ μόνον ἂν
in the plains which if anyone should-wish to-farm not only —
προῖκα δοίην, ἀλλὰ καὶ ἀργύριον ἡδέως προστελέσαιμι.
free I-would-give but also money gladly I-would-pay-besides
35 δῆλον γὰρ ὡς ἐμοὶ πλέονος ἀξία γίγνεται, καὶ ἅμα ἡδὺ
clear for that to-me of-more worth it-becomes and at-once pleasant
ὅραμα χώρα οἰκουμένη καὶ ἐνεργός· ἡ δ' ἔρημος οὐ
sight land inhabited and worked the but desolate not
μόνον ἀνωφελὲς κτῆμα τοῖς ἔχουσιν, ἀλλὰ καὶ σφόδρα
only useless possession to-those having-it but also very
ἐλεεινόν τε καὶ δυστυχίαν τινὰ κατηγοροῦν τῶν δεσποτῶν.
pitiable both and misfortune some accusing of-the masters
36 ὥστε μοι δοκεῖ μᾶλλον ἑτέρους προτρέπειν, ὅσους
so-that to-me seems rather others to-urge as-many-as
ἂν δύνησθε τῶν πολιτῶν, ἐργάζεσθαι τῆς δημοσίας γῆς
— you-can of-the citizens to-work of-the public land
ἀπολαβόντας, τοὺς μὲν ἀφορμήν τινα ἔχοντας πλείω,
having-received the(-ones) indeed capital some having more
τοὺς δὲ πένητας, ὅσην ἂν ἕκαστος ᾖ δυνατός, ἵνα
the(-others) and poor as-much-as — each may-be able so-that
ὑμῖν ἥ τε χώρα ἐνεργὸς ᾖ καὶ τῶν πολιτῶν οἱ θέλοντες
for-you the both land worked may-be and of-the citizens those willing
δύο τῶν μεγίστων ἀπηλλαγμένοι κακῶν, ἀργίας καὶ πενίας.
of-two of-the greatest freed evils idleness and poverty
37 ἐπὶ δέκα μὲν οὖν ἔτη προῖκα ἐχόντων· μετὰ δὲ τοῦτον
for ten indeed then years free let-them-have after and this
τὸν χρόνον ταξάμενοι μοῖραν ὀλίγην παρεχέτωσαν
the time having-been-assessed share small let-them-pay
ἀπὸ τῶν καρπῶν, ἀπὸ δὲ τῶν βοσκημάτων μηδέν.
from the crops from and the cattle nothing
ἐὰν δέ τις ξένος γεωργῇ, πέντε ἔτη καὶ οὗτοι μηδὲν
if and any foreigner farms five years also these nothing

ὑποτελούντων, ὕστερον δὲ διπλάσιον ἢ οἱ πολῖται. ὃς
let-them-pay later and double than the citizens whoever
δὲ ἂν ἐξεργάσηται τῶν ξένων διακόσια πλέθρα, πολίτην
and — works-out of-the foreigners two-hundred plethra citizen
αὐτὸν εἶναι, ἵνα ὡς πλεῖστοι ὦσιν οἱ προθυμούμενοι.
him to-be so-that as most may-be the eager
ἐπεὶ νῦν γε καὶ τὰ πρὸ τῶν πυλῶν ἄγρια παντελῶς 38
since now at-least even the-parts before the gates wild altogether
ἐστι καὶ αἰσχρὰ δεινῶς, ὥσπερ ἐν ἐρημίᾳ τῇ βαθυτάτῃ,
is and shameful terribly as in solitude the deepest
οὐχ ὡς προάστιον πόλεως· τὰ δέ γε ἐντὸς τείχους
not as suburb of-city the but at-least within wall
σπείρεται τὰ πλεῖστα καὶ κατανέμεται. οὐκοῦν ἄξιον, ἔφη,
are-sown the most and grazed therefore worthy he-said
θαυμάσαι τῶν ῥητόρων, ὅτι τοὺς μὲν ἐπὶ τῷ Καφηρεῖ
to-wonder-at the orators that those indeed at the Caphereus
φιλεργοῦντας ἐν τοῖς ἐσχάτοις τῆς Εὐβοίας συκοφαντοῦσι,
working-hard in the farthest-parts — of-Euboea they-slander
τοὺς δὲ τὸ γυμνάσιον γεωργοῦντας καὶ τὴν ἀγορὰν
those but the gymnasium farming and the market-place
κατανέμοντας οὐδὲν οἴονται ποιεῖν δεινόν.
grazing nothing they-think to-do terrible
βλέπετε γὰρ αὐτοὶ δήπουθεν ὅτι τὸ γυμνάσιον ὑμῖν ἄρουραν 39
you-see for yourselves surely that the gymnasium for-you plowland
πεποιήκασιν, ὥστε τὸν Ἡρακλέα καὶ ἄλλους ἀνδριάντας
they-have-made so-that — Heracles and other statues
συχνοὺς ὑπὸ τοῦ θέρους ἀποκεκρύφθαι, τοὺς μὲν ἡρώων,
many by the crop to-have-been-hidden the(-ones) indeed of-heroes
τοὺς δὲ θεῶν· καὶ ὅτι καθ' ἡμέραν τὰ τοῦ ῥήτορος τούτου
the(-others) and of-gods and that by day the of-the orator this
πρόβατα ἕωθεν εἰς τὴν ἀγορὰν ἐμβάλλει καὶ κατανέμεται
sheep at-dawn into the market-place go-in and grazes

τὰ περὶ τὸ βουλευτήριον καὶ τὰ ἀρχεῖα· ὥστε τοὺς
the-parts about the council-house and the magistrates'-offices so-that those
πρῶτον ἐπιδημήσαντας ξένους τοὺς μὲν καταγελᾶν τῆς
first visiting foreigners the(-ones) indeed to-mock the
πόλεως, τοὺς δὲ οἰκτίρειν αὐτήν. πάλιν οὖν ταῦτα
city the(-others) and to-pity it again then these-things
ἀκούσαντες ὠργίζοντο πρὸς ἐκεῖνον καὶ ἐθορύβουν.
having-heard they-were-angry at him and made-a-din
40 καὶ τοιαῦτα ποιῶν τοὺς ταλαιπώρους ἰδιώτας οἴεται
and such-things doing the wretched private-men he-thinks
δεῖν ἀπαγαγεῖν, ἵνα δῆλον ὅτι μηδεὶς ἐργάζηται τὸ
to-be-needful to-lead-off so-that clear that no-one may-work the
λοιπόν, ἀλλ' οἱ μὲν ἔξω λῃστεύωσιν, οἱ δ' ἐν τῇ
rest but those indeed outside may-rob the(-others) and in the
πόλει λωποδυτῶσιν. ἐμοὶ δέ, ἔφη, δοκεῖ τούτους ἐᾶν ἐφ'
city may-steal-clothes to-me and he-said seems these to-allow on
οἷς αὐτοὶ πεποιήκασιν, ὑποτελοῦντας τὸ λοιπὸν ὅσον
which themselves have-made paying the rest as-much-as
μέτριον, περὶ δὲ τῶν ἔμπροσθεν προσόδων συγγνῶναι
moderate about and the earlier revenues to-pardon
αὐτοῖς, ὅτι ἔρημον καὶ ἀχρεῖον γεωργήσοντες τὴν γῆν
them that desolate and useless going-to-farm the land
κατελάβοντο. ἐὰν δὲ τιμὴν θέλωσι καταβαλεῖν τοῦ
they-occupied if and price they-wish to-pay for-the
χωρίου, ἀποδόσθαι αὐτοῖς ἐλάττονος ἢ ἄλλοις.
plot to-sell to-them for-less than to-others
41 εἰπόντος δὲ αὐτοῦ τοιαῦτα, πάλιν ὁ ἐξ ἀρχῆς ἐκεῖνος
having-said and he such-things again the from beginning that-one
ἀντέλεγεν, καὶ ἐλοιδοροῦντο ἐπὶ πολύ. τέλος δὲ καὶ ἐμὲ
spoke-against and they-railed-at-each-other for long finally and also me
ἐκέλευον εἰπεῖν ὅ τι βούλομαι. καὶ τί με, ἔφην, δεῖ
they-bade to-say what ever I-wish and what me I-said it-is-needful

λέγειν; πρὸς τὰ εἰρημένα, εἶπέ τις τῶν καθημένων.
to-say against the-things said said one of-those sitting
οὐκοῦν λέγω, ἔφην, ὅτι οὐθὲν ἀληθές ἐστιν ὧν εἴρηκεν.
therefore I-say I-said that nothing true is of-what he-has-said

III · THE HUNTER'S DEFENSE

The hunter says the orator was babbling of fields and villages; they own eight goats, a cow and calf, tools, and two huts and a granary, and offer the city all of it. Asked for a talent each, he answers that they do not weigh their meat; they are citizens, and their sons will fight for the city as the orator never would. Nothing is cast up on that shore, and he has never profited from a wreck; he has sheltered and fed castaways. Then Sotades rises and tells how the hunter and his wife saved him and a companion after the wreck of Socles' ship, and on the reasonable man's motion the city gives the hunter clothes and his land, the man himself paying a hundred drachmas.

ἐγὼ μὲν, ὦ ἄνδρες, ἐνύπνια ᾤμην, ἔφην, ὁρᾶν, ἀγροὺς καὶ 42
I indeed O men dreams thought I-said to-see fields and
κώμας καὶ τοιαῦτα φλυαροῦντος. ἡμεῖς δὲ οὔτε κώμην ἔχομεν
villages and such-things him-babbling we but neither village have
οὔτε ἵππους οὔτε ὄνους οὔτε βοῦς. εἴθε γὰρ ἦν ἔχειν
nor horses nor asses nor oxen would-that for it-were to-have
ἡμᾶς ὅσα οὗτος ἔλεγεν ἀγαθά, ἵνα καὶ ὑμῖν ἐδώκαμεν
us as-many-as this-one spoke goods so-that also to-you we-might-have-given
καὶ αὐτοὶ τῶν μακαρίων ἦμεν. καὶ τὰ νῦν δὲ ὄντα ἡμῖν ἱκανά
and ourselves of-the blessed we-were and the now but being to-us sufficient
ἐστιν, ἐξ ὧν εἴ τι βούλεσθε λάβετε· κἂν πάντα ἐθέλητε,
are from which if anything you-wish take and-if all you-wish
ἡμεῖς ἕτερα κτησόμεθα. ἐπὶ τούτῳ δὲ τῷ λόγῳ ἐπῄνεσαν.
we others will-acquire at this and the speech they-applauded

43 εἶτα ἐπηρώτα με ὁ ἄρχων τί δυνησόμεθα δοῦναι τῷ
then asked me the magistrate what we-shall-be-able to-give to-the
δήμῳ; κἀγώ, Τέσσαρα, ἔφην, ἐλάφεια δέρματα πάνυ καλά.
people and-I four I-said deer hides very fine
οἱ δὲ πολλοὶ αὐτῶν ἐγέλασαν. ὁ δὲ ἄρχων ἠγανάκτησε
the but many of-them laughed the and magistrate was-vexed
πρός με. τὰ γὰρ ἄρκεια, ἔφην, σκληρά ἐστιν καὶ τὰ
with me the for bear-skins I-said rough are and the
τράγεια οὐκ ἄξια τούτων, ἄλλα δὲ παλαιά, τὰ δὲ
goat-skins not worth of-these others but old the(-ones) and
μικρὰ αὐτῶν· εἰ δὲ βούλεσθε, κἀκεῖνα λάβετε. πάλιν οὖν
small of-them if but you-wish those-too take again then
ἠγανάκτει καὶ ἔφη με ἄγροικον εἶναι παντελῶς.
he-was-vexed and said me boorish to-be altogether
44 κἀγώ, Πάλιν, εἶπον, αὖ καὶ σὺ ἀγροὺς λέγεις; οὐκ ἀκούεις
and-I again said in-turn also you fields say not do-you-hear
ὅτι ἀγροὺς οὐκ ἔχομεν; ὁ δὲ ἠρώτα με εἰ τάλαντον ἑκάτερος
that fields not we-have he and asked me if talent each
Ἀττικὸν δοῦναι θέλοιμεν. ἐγὼ δὲ εἶπον, Οὐχ ἵσταμεν τὰ
Attic to-give we-would-wish I and said not we-weigh the
κρέα ἡμεῖς· ἃ δ' ἂν ᾖ, δίδομεν. ἔστι δὲ ὀλίγα ἐν
meat we what but — there-is we-give is and few-things in
ἁλσί, τἄλλα δ' ἐν τῷ καπνῷ ξηρά, οὐ πολὺ ἐκείνων
salt the-rest and in the smoke dried not much than-those
χείρω, σκελίδες ὑῶν καὶ ἐλάφειοι καὶ ἄλλα γενναῖα κρέα.
worse hams of-pigs and deer and other noble meats
45 ἐνταῦθα δὴ ἐθορύβουν καὶ ψεύδεσθαί με ἔφασαν. ὁ δὲ
then indeed they-made-a-din and to-lie me they-said he and
ἠρώτα με εἰ σῖτον ἔχομεν καὶ πόσον τινά. εἶπον τὸν
asked me if grain we-have and how-much some I-said the
ὄντα ἀληθῶς· δύο, ἔφην, μεδίμνους πυρῶν καὶ τέτταρας
being truly two I-said medimni of-wheat and four

κριθῶν καὶ τοσούτους κέγχρων, κυάμων δὲ ἡμίεκτον·
of-barley and as-many of-millet of-beans and half-hekteus
οὐ γὰρ ἐγένοντο τῆτες. τοὺς μὲν οὖν πυροὺς καὶ τὰς
not for they-grew this-year the indeed then wheat and the
κριθάς, ἔφην, ὑμεῖς λάβετε, τὰς δὲ κέγχρους ἡμῖν ἄφετε.
barley I-said you take the but millet to-us leave
εἰ δὲ κέγχρων δεῖσθε, καὶ ταύτας λάβετε.
if but of-millet you-need also these take
οὐδὲ οἶνον ποιεῖτε; ἄλλος τις ἠρώτησεν. ποιοῦμεν, 46
nor wine do-you-make other someone asked we-make
εἶπον. ἂν οὖν τις ὑμῶν ἀφίκηται, δώσομεν· ὅπως δὲ
I-said if then anyone of-you comes we-will-give see-that but
ἥξει φέρων ἀσκόν τινα· ἡμεῖς γὰρ οὐκ ἔχομεν. πόσαι
he-will-come bringing wineskin some we for not have how-many
γάρ τινές εἰσιν ὑμῖν ἄμπελοι; Δύο μέν, ἔφην, αἱ πρὸ
for some are to-you vines two indeed I-said those before
τῶν θυρῶν, ἔσω δὲ τῆς αὐλῆς εἴκοσι· καὶ τοῦ ποταμοῦ
the doors inside and of-the enclosure twenty and of-the river
πέραν ἃς ἔναγχος ἐφυτεύσαμεν, ἕτεραι τοσαῦται· εἰσὶ
across which lately we-planted other as-many are
δὲ γενναῖαι σφόδρα καὶ τοὺς βότρυς φέρουσι μεγάλους,
and noble very and the clusters bear great
ὅταν οἱ παριόντες ἐπαφῶσιν αὐτούς.
when those passing leave them-alone
ἵνα δὲ μὴ πράγματα ἔχητε καθ' ἕκαστον ἐρωτῶντες, 47
so-that and not trouble you-may-have about each asking
ἐρῶ καὶ τἄλλα ἅ ἐστιν ἡμῖν· αἶγες ὀκτὼ θήλειαι,
I-will-tell also the-rest which are to-us she-goats eight female
βοῦς κολοβή, μοσχάριον ἐξ αὐτῆς πάνυ καλόν, δρέπανα
cow hornless calf from her very fine sickles
τέτταρα, δίκελλαι τέτταρες, λόγχαι τρεῖς, μάχαιραν ἡμῶν
four mattocks four spears three knife of-us

ἑκάτερος κέκτηται πρὸς τὰ θηρία. τὰ δὲ κεράμια σκεύη
each has-acquired against the beasts the and earthen vessels
τί ἂν λέγοι τις; καὶ γυναῖκες ἡμῖν εἰσι καὶ τούτων
why — would-mention one and wives to-us are and of-these
τέκνα. οἰκοῦμεν δὲ ἐν δυσὶ σκηναῖς καλαῖς· καὶ τρίτην
children we-dwell and in two huts fine and third
ἔχομεν, οὗ κεῖται τὸ σιτάριον καὶ τὰ δέρματα. νὴ Δία,
we-have where lies the grain and the hides by Zeus
εἶπεν ὁ ῥήτωρ, ὅπου καὶ τὸ ἀργύριον ἴσως κατορύττετε.
said the orator where also the money perhaps you-bury
48 οὐκοῦν, ἔφην, ἀνάσκαψον ἐλθών, ὦ μῶρε. τίς δὲ
therefore I-said dig-it-up having-come O fool who and
κατορύττει ἀργύριον; οὐ γὰρ δὴ φύεταί γε. ἐνταῦθα
buries money not for indeed grows at-least there
πάντες ἐγέλων, ἐκείνου μοι δοκεῖν καταγελάσαντες. ταῦτα
all laughed at-him to-me to-seem having-mocked these-things
ἔστιν ἡμῖν· εἰ οὖν καὶ πάντα θέλετε, ἡμεῖς ἑκόντες ὑμῖν
are to-us if then even all you-wish we willingly to-you
χαριζόμεθα, καὶ οὐδὲν ὑμᾶς ἀφαιρεῖσθαι δεῖ πρὸς
give and nothing from-you to-take-away it-is-needful by
βίαν ὥσπερ ἀλλοτρίων ἢ πονηρῶν·
force as of-strangers or of-wicked-men
49 ἐπεί τοι καὶ πολῖται τῆς πόλεώς ἐσμεν, ὡς ἐγὼ τοῦ
since indeed also citizens of-the city we-are as I from-the
πατρὸς ἤκουον. καί ποτε ἐκεῖνος δεῦρο ἀφικόμενος,
father heard and once he here having-come
ἐπιτυχὼν ἀργυρίῳ διδομένῳ, καὶ αὐτὸς ἔλαβεν ἐν
having-chanced-on money being-given also himself received among
τοῖς πολίταις. οὐκοῦν καὶ τρέφομεν ὑμετέρους πολίτας
the citizens therefore also we-rear your citizens
τοὺς παῖδας. κἄν ποτε δέησθε, βοηθήσουσιν ὑμῖν πρὸς
the children and-if ever you-need they-will-help you against

λῃστὰς ἢ πρὸς πολεμίους. νῦν μὲν οὖν εἰρήνη ἐστίν· ἐὰν
robbers or against enemies now indeed then peace is if
δέ ποτε συμβῇ καιρὸς τοιοῦτος, εὔξεσθε τοὺς πολλοὺς
but ever happens time such you-will-pray the many
φανῆναι ὁμοίους ἡμῖν. μὴ γὰρ δὴ τοῦτόν γε τὸν
to-appear like us not for indeed this at-least the
ῥήτορα νομίζετε μαχεῖσθαι τότε περὶ ὑμῶν, εἰ μή γε
orator think to-be-going-to-fight then for you if not at-least
λοιδορούμενον ὥσπερ τὰς γυναῖκας.
reviling like the women
τῶν μέντοι κρεῶν καὶ τῶν δερμάτων, ὅταν γέ τοί 50
of-the however meat and of-the hides whenever at-least indeed
ποτε ἕλωμεν θηρίον, μοῖραν δώσομεν· μόνον πέμπετε
ever we-take beast share we-will-give only send
τὸν ληψόμενον. ἐὰν δὲ κελεύσητε καθελεῖν τὰς σκηνάς,
the one-going-to-take if and you-bid to-pull-down the huts
εἴ τι βλάπτουσι, καθελοῦμεν. ἀλλ' ὅπως δώσετε
if in-any-way they-harm we-will-pull-down but see-that you-will-give
ἡμῖν ἐνθάδε οἰκίαν· ἢ πῶς ὑπενεγκεῖν δυνησόμεθα τοῦ
us here house or how to-bear shall-we-be-able the
χειμῶνος; ἔστι δ' ὑμῖν οἰκήματα πολλὰ ἐντὸς τοῦ
winter there-are and to-you dwellings many inside the
τείχους, ἐν οἷς οὐδεὶς οἰκεῖ· τούτων ἡμῖν ἓν ἀρκέσει. εἰ
wall in which no-one dwells of-these to-us one will-suffice if
δὲ οὐκ ἐνθάδε ζῶμεν οὐδὲ πρὸς τῇ στενοχωρίᾳ τοσούτων
but not here we-live nor to the crowding of-so-many
ἀνθρώπων ἐν ταὐτῷ διαγόντων καὶ ἡμεῖς ἐνοχλοῦμεν, οὐ
men in the-same living also we add-trouble not
δήπου διά γε τοῦτο μετοικίζεσθαι ἄξιοί ἐσμεν.
surely through at-least this to-be-removed worthy we-are

51 ὃ δὲ ἐτόλμησεν εἰπεῖν περὶ τῶν ναυαγίων, πρᾶγμα
what and he-dared to-say about the wrecks thing
οὕτως ἀνόσιον καὶ πονηρόν· τοῦτο γὰρ μικροῦ ἐξελαθόμην
so unholy and wicked this for almost I-forgot
εἰπεῖν ὃ πάντων πρῶτον ἔδει με εἰρηκέναι· τίς ἂν
to-say which of-all first it-was-needful me to-have-said who —
πιστεύσειέ ποτε ὑμῶν; πρὸς γὰρ τῇ ἀσεβείᾳ καὶ ἀδύνατόν
would-believe ever of-you besides for the impiety also impossible
ἐστιν ἐκεῖθεν καὶ ὁτιοῦν λαβεῖν, ὅπου καὶ τῶν ξύλων οὐδὲν
it-is from-there even anything to-take where even of-the timbers nothing
πλέον ἔστιν ἰδεῖν ἢ τὴν τέφραν· οὕτω πάνυ σμικρὰ
more is to-see than the ash so very small-things
ἐκπίπτει, καὶ ἔστιν ἐκείνη μόνη ἡ ἀκτὴ ἁπασῶν ἀπρόσιτος.
are-cast-up and is that alone the shore of-all inaccessible
52 καὶ τοὺς λάρους, οὓς ἅπαξ εὗρόν ποτε ἐκβεβρασμένους,
and the gulls which once I-found ever cast-up
καὶ τούτους ἀνέπηξα εἰς τὴν δρῦν τὴν ἱερὰν τὴν πλησίον
also these I-fixed on the oak the sacred the near
τῆς θαλάττης. μὴ γὰρ εἴη ποτέ, ὦ Ζεῦ, λαβεῖν
the sea not for may-it-be ever O Zeus to-take
μηδὲ κερδᾶναι κέρδος τοιοῦτον ἀπὸ ἀνθρώπων δυστυχίας.
nor to-gain gain such from men's misfortune
ἀλλὰ ὠφελήθην μὲν οὐδὲν πώποτε, ἠλέησα δὲ πολλάκις
but I-was-benefited indeed nothing ever I-pitied but often
ναυαγοὺς ἀφικομένους, καὶ τῇ σκηνῇ ὑπεδεξάμην, καὶ
shipwrecked-men having-come and in-the hut received and
φαγεῖν ἔδωκα καὶ πιεῖν, καὶ εἴ τι ἄλλο ἐδυνάμην,
to-eat gave and to-drink and if anything other I-could
ἐπεβοήθησα καὶ συνηκολούθησα μέχρι τῶν οἰκουμένων.
helped and accompanied as-far-as the inhabited-parts

ἀλλὰ τίς ἂν ἐκείνων ἐμοὶ νῦν μαρτυρήσειεν; οὔκουν οὐδὲ 53
but who — of-those for-me now would-bear-witness not-then nor
τότε ἐποίουν μαρτυρίας ἕνεκεν ἢ χάριτος, ὅς γε οὐδ᾽
then did-I-do-it of-testimony for-the-sake or of-thanks who at-least not-even
ὁπόθεν ἦσαν ἠπιστάμην. μὴ γὰρ ὑμῶν γε μηδεὶς
from-where they-were knew not for of-you at-least anyone
περιπέσοι τοιούτῳ πράγματι. ταῦτα δὲ ἐμοῦ λέγοντος
should-fall-into such thing these-things and me saying
ἀνίσταταί τις ἐκ μέσων· κἀγὼ πρὸς ἐμαυτὸν ἐνεθυμήθην
rises-up someone from middle and-I to myself considered
ὅτι ἄλλος τοιοῦτος τυχὸν ἐμοῦ καταψευσόμενος.
that another such perhaps against-me going-to-lie
ὁ δὲ εἶπεν, Ἄνδρες, ἐγὼ πάλαι τοῦτον ἀμφιγνοῶν ἠπίστουν 54
he and said men I long-ago this-one doubting did-not-believe
ὅμως. ἐπεὶ δὲ σαφῶς αὐτὸν ἔγνωκα, δεινόν μοι
nevertheless since but clearly him I-have-recognized terrible to-me
δοκεῖ, μᾶλλον δὲ ἀσεβές, μὴ εἰπεῖν ἃ συνεπίσταμαι μηδ᾽
seems rather and impious not to-tell what I-know nor
ἀποδοῦναι λόγῳ χάριν, ἔργῳ τὰ μέγιστα εὖ παθών.
to-repay in-word thanks in-deed the greatest well having-been-treated
εἰμὶ δέ, ἔφη, πολίτης, ὡς ἴστε, καὶ ὅδε, δείξας τὸν 55
I-am and he-said citizen as you-know and this-one having-pointed-to the
παρακαθήμενον, καὶ ὃς ἐπανέστη· ἐτύχομεν δὲ πλέοντες
sitting-beside and he stood-up we-happened and sailing
ἐν τῇ Σωκλέους νηὶ τρίτον ἔτος. καὶ διαφθαρείσης τῆς
in the of-Socles ship third year-ago and having-been-wrecked the
νεὼς περὶ τὸν Καφηρέα παντελῶς ὀλίγοι τινὲς ἐσώθημεν
ship about the Caphereus altogether few some were-saved
ἀπὸ πολλῶν. τοὺς μὲν οὖν πορφυρεῖς ἀνέλαβον· εἶχον
out-of many the(-ones) indeed then purple-fishers took-up had
γὰρ αὐτῶν τινες ἀργύριον ἐν φασκωλίοις. ἡμεῖς δὲ γυμνοὶ
for of-them some money in purses we but naked

παντελῶς ἐκπεσόντες δι᾽ ἀτραποῦ τινος ἐβαδίζομεν,
altogether cast-ashore through path some walked
ἐλπίζοντες εὑρήσειν σκέπην τινὰ ποιμένων ἢ βουκόλων,
hoping to-be-going-to-find shelter some of-shepherds or cowherds
κινδυνεύοντες ὑπὸ λιμοῦ τε καὶ δίψους διαφθαρῆναι.
running-risk by hunger both and thirst to-perish
56 καὶ μόλις ποτὲ ἤλθομεν ἐπὶ σκηνάς τινας, καὶ στάντες
and hardly at-last we-came to huts some and standing
ἐβοῶμεν. προελθὼν δὲ οὗτος εἰσάγει τε ἡμᾶς ἔνδον καὶ
shouted having-come-out and this-one leads-in both us inside and
ἀνέκαε πῦρ οὐκ ἀθρόον, ἀλλὰ κατ᾽ ὀλίγον· καὶ τὸν
kindled fire not all-at-once but by little and the(-one)
μὲν ἡμῶν αὐτὸς ἀνέτριβε, τὸν δὲ ἡ γυνὴ στέατι· οὐ
indeed of-us he-himself rubbed the(-other) and the wife with-tallow not
γὰρ ἦν αὐτοῖς ἔλαιον· τέλος δὲ ὕδωρ κατέχεον θερμόν,
for was to-them oil finally and water poured warm
ἕως ἀνέλαβον ἀπεψυγμένους.
until they-revived chilled
57 ἔπειτα κατακλίναντες καὶ περιβαλόντες οἷς εἶχον
then having-laid-us-down and having-wrapped with-what they-had
παρέθηκαν φαγεῖν ἡμῖν ἄρτους πυρίνους, αὐτοὶ δὲ κέγχρον
set-before to-eat to-us loaves wheaten themselves and millet
ἑφθὴν ἤσθιον. ἔδωκαν δὲ καὶ οἶνον ἡμῖν πιεῖν, ὕδωρ αὐτοὶ
boiled ate gave and also wine to-us to-drink water themselves
πίνοντες, καὶ κρέα ἐλάφεια ὀπτῶντες ἄφθονα, τὰ δὲ
drinking and meat of-deer roasting abundant the(-ones) and
ἕψοντες· τῇ δ᾽ ὑστεραίᾳ βουλομένους ἀπιέναι κατέσχον
boiling on-the and next-day wishing to-go-away they-kept-us
ἐπὶ τρεῖς ἡμέρας. ἔπειτα προύπεμψαν εἰς τὸ πεδίον, καὶ
for three days then they-escorted into the plain and
ἀπιοῦσι κρέας ἔδωκαν καὶ δέρμα ἑκατέρῳ πάνυ καλόν.
to-us-departing meat gave and hide to-each very fine

ἐμὲ δὲ ὁρῶν ἐκ τῆς κακοπαθείας ἔτι πονήρως ἔχοντα 58
me and seeing from the hardship still badly being
ἐνέδυσε χιτώνιον, τῆς θυγατρὸς ἀφελόμενος· ἐκείνη δὲ
he-clothed with-tunic of-the daughter having-taken-it-off she and
ἄλλο τι ῥάκος περιεζώσατο. τοῦτο, ἐπειδὴ ἐν τῇ κώμῃ
other some rag girded-on this when in the village
ἐγενόμην, ἀπέδωκα. οὕτως ἡμεῖς γε ὑπὸ τούτου μάλιστα
I-was I-returned so we at-least by this-one most
ἐσώθημεν μετὰ τοὺς θεούς.
were-saved after the gods
ταῦτα δὲ ἐκείνου λέγοντος ὁ μὲν δῆμος ἤκουεν ἡδέως 59
these-things and that-one saying the indeed people listened gladly
καὶ ἐπῄνουν με, ἐγὼ δὲ ἀναμνησθείς, χαῖρε, ἔφην,
and praised me I and having-remembered hail I-said
Σωτάδη· καὶ προσελθὼν ἐφίλουν αὐτὸν καὶ τὸν ἕτερον.
Sotades and having-approached kissed him and the other
ὁ δὲ δῆμος ἐγέλα σφόδρα, ὅτι ἐφίλουν αὐτούς. τότε
the and people laughed greatly because I-kissed them then
ἔγνων ὅτι ἐν ταῖς πόλεσιν οὐ φιλοῦσιν ἀλλήλους.
I-knew that in the cities not they-kiss one-another
παρελθὼν δὲ ἐκεῖνος ὁ ἐπιεικὴς ὁ τὴν ἀρχὴν ὑπὲρ 60
having-come-forward and that the reasonable the at-the beginning for
ἐμοῦ λέγων, Ἐμοί, ἔφη, ὦ ἄνδρες, δοκεῖ καλέσαι τοῦτον
me speaking to-me he-said O men seems to-invite this-one
εἰς τὸ πρυτανεῖον ἐπὶ ξένια. οὐ γάρ, εἰ μὲν ἐν πολέμῳ
to the town-hall for hospitality not for if indeed in war
τινὰ ἔσωσε τῶν πολιτῶν ὑπερασπίσας, πολλῶν ἂν
some he-saved of-the citizens having-held-his-shield-over many —
καὶ μεγάλων δωρεῶν ἔτυχε· νυνὶ δὲ δύο σώσας
and great gifts would-he-have-obtained now but two having-saved

πολίτας, τυχὸν δὲ καὶ ἄλλους, οἳ οὐ πάρεισιν, οὐκ ἔστιν
citizens perhaps and also others who not are-present not is-he
ἄξιος οὐδεμιᾶς τιμῆς;
worthy of-any honor
61 ἀντὶ δὲ τοῦ χιτῶνος, ὃν ἔδωκε τῷ πολίτῃ
in-return-for and the tunic which he-gave to-the citizen
κινδυνεύοντι, τὴν θυγατέρα ἀποδύσας, ἐπιδοῦναι αὐτῷ
being-in-danger the daughter having-stripped to-give to-him
τὴν πόλιν χιτῶνα καὶ ἱμάτιον, ἵνα καὶ τοῖς ἄλλοις
the city tunic and cloak so-that also to-the others
προτροπὴ γένηται δικαίοις εἶναι καὶ ἐπαρκεῖν ἀλλήλοις,
encouragement may-come-about just to-be and to-help one-another
ψηφίσασθαι δὲ αὐτοῖς καρποῦσθαι τὸ χωρίον καὶ αὐτοὺς
to-vote and for-them to-enjoy the plot both themselves
καὶ τὰ τέκνα, καὶ μηδένα αὐτοῖς ἐνοχλεῖν, δοῦναι δὲ
and the children and no-one them to-trouble to-give and
αὐτῷ καὶ ἑκατὸν δραχμὰς εἰς κατασκευήν· τὸ δὲ ἀργύριον
to-him also hundred drachmas for equipment the and money
τοῦτο ὑπὲρ τῆς πόλεως ἐγὼ παρ' ἐμαυτοῦ δίδωμι.
this on-behalf-of the city I from myself give
62 ἐπὶ τούτῳ δὲ ἐπῃνέθη, καὶ τἆλλα ἐγένετο ὡς εἶπεν. καὶ
for this and he-was-praised and the-rest happened as he-said and
ἐκομίσθη παραχρῆμα εἰς τὸ θέατρον τὰ ἱμάτια καὶ τὸ
were-brought immediately into the theater the clothes and the
ἀργύριον. ἐγὼ δὲ οὐκ ἐβουλόμην λαβεῖν, ἀλλ' εἶπον ὅτι
money I but not wished to-take but they-said that
οὐ δύνασαι δειπνεῖν ἐν τῷ δέρματι. οὐκοῦν, εἶπον, τὸ
not you-can to-dine in the hide therefore I-said the
σήμερον ἄδειπνος μενῶ. ὅμως δὲ ἐνέδυσάν με τὸν
today undined I-will-remain nevertheless but they-dressed me in-the
χιτῶνα καὶ περιέβαλον τὸ ἱμάτιον.
tunic and threw-around the cloak

The hunter refuses the city's money, telling them to give it to the orator to bury. At the huts Dio teases him for hiding his finest possession, the garden, from the citizens, but it was made later, he says. Dio dines with the family, reclining on leaves and skins, served by the daughter. The other hunter's son brings a hare and kisses the girl; Dio teases the two, who blush. The young man has raised a pig for the wedding, the parents agree, and the marriage is set for the third day. Dio says he told the story to show how the poor live, contrasting the bargaining and quarrels of rich weddings, and, testing Euripides' claim that the poor cannot help a stranger, finds them readier hosts than the rich, as Homer's Eumaeus received Odysseus better than the suitors did.

ἐγὼ δὲ ἄνωθεν βαλεῖν ἐβουλόμην τὸ δέρμα, οἱ δὲ οὐκ 63
I but over to-throw wished the hide they but not
εἴων. τὸ δὲ ἀργύριον οὐκ ἐδεξάμην οὐδένα τρόπον, ἀλλ'
allowed the but money not I-accepted in-any way but
ἀπωμοσάμην. εἰ δὲ ζητεῖτε τίς λάβῃ, τῷ ῥήτορι, ἔφην,
I-swore-off if but you-seek who may-take to-the orator I-said
δότε, ὅπως κατορύξῃ αὐτό· ἐπίσταται γὰρ δῆλον ὅτι. ἀπ'
give so-that he-may-bury it he-knows for clear that from
ἐκείνου δὲ ἡμᾶς οὐδεὶς ἠνώχλησε.
that-time and us no-one troubled
σχεδὸν οὖν εἰρηκότος αὐτοῦ πρὸς ταῖς σκηναῖς ἦμεν. κἀγὼ 64
nearly then having-spoken he at the huts we-were and-I
γελάσας εἶπον, Ἀλλ' ἕν τι ἀπεκρύψω τοὺς πολίτας,
having-laughed said but one thing you-concealed-from the citizens
τὸ κάλλιστον τῶν κτημάτων. τί τοῦτο; εἶπεν. τὸν κῆπον,
the finest of-the possessions what this he-said the garden
ἔφην, τοῦτον, πάνυ καλὸν καὶ λάχανα πολλὰ καὶ δένδρα
I-said this very fine and vegetables many and trees
ἔχοντα. οὐκ ἦν, ἔφη, τότε, ἀλλ' ὕστερον ἐποιήσαμεν.
having not it-was he-said then but later we-made-it

65 εἰσελθόντες οὖν εὐωχούμεθα τὸ λοιπὸν τῆς ἡμέρας, ἡμεῖς
having-gone-in then we-feast the rest of-the day we
μὲν κατακλιθέντες ἐπὶ φύλλων τε καὶ δερμάτων ἐπὶ
indeed reclining on leaves both and hides on
στιβάδος ὑψηλῆς, ἡ δὲ γυνὴ πλησίον παρὰ τὸν ἄνδρα
bed high the and wife near beside the husband
καθημένη. θυγάτηρ δὲ ὡραία γάμου διηκονεῖτο, καὶ
sitting daughter and ripe for-marriage served and
ἐνέχει πιεῖν μέλανα οἶνον ἡδύν. οἱ δὲ παῖδες τὰ κρέα
poured to-drink dark wine sweet the and boys the meat
παρεσκεύαζον, καὶ αὐτοὶ ἅμα ἐδείπνουν παρατιθέντες,
prepared and themselves at-the-same-time dined serving
ὥστε ἐμὲ εὐδαιμονίζειν τοὺς ἀνθρώπους ἐκείνους καὶ
so-that me to-call-happy the men those and
οἴεσθαι μακαρίως ζῆν πάντων μάλιστα ὧν ἠπιστάμην.
to-think blessedly to-live of-all most whom I-knew
66 καίτοι πλουσίων οἰκίας τε καὶ τραπέζας ἠπιστάμην, οὐ
and-yet of-rich houses both and tables I-knew not
μόνον ἰδιωτῶν, ἀλλὰ καὶ σατραπῶν καὶ βασιλέων, οἳ
only of-private-men but also of-satraps and kings who
μάλιστα ἐδόκουν μοι τότε ἄθλιοι, καὶ πρότερον δοκοῦντες,
most seemed to-me then wretched and before seeming
ἔτι μᾶλλον, ὁρῶντι τὴν ἐκεῖ πενίαν τε καὶ ἐλευθερίαν, καὶ
still more seeing the there poverty both and freedom and
ὅτι οὐδὲν ἀπελείποντο οὐδὲ τῆς περὶ τὸ φαγεῖν τε καὶ
that in-nothing they-fell-short even of-the about the eating both and
πιεῖν ἡδονῆς, ἀλλὰ καὶ τούτοις ἐπλεονέκτουν σχεδόν τι.
drinking pleasure but even in-these they-had-the-advantage nearly somewhat
67 ἤδη δ' ἱκανῶς ἡμῶν ἐχόντων ἦλθε κἀκεῖνος ὁ ἕτερος.
already and sufficiently we having came also-that the other
συνηκολούθει δὲ υἱὸς αὐτῷ, μειράκιον οὐκ ἀγεννές, λαγὼν
followed and son him youth not ignoble hare

φέρων. εἰσελθὼν δὲ οὗτος ἠρυθρίασεν· ἐν ὅσῳ δὲ ὁ
carrying having-come-in and this-one blushed in the-time-that but the
πατὴρ αὐτοῦ ἠσπάζετο ἡμᾶς, αὐτὸς ἐφίλησε τὴν κόρην
father his greeted us he kissed the girl
καὶ τὸν λαγὼν ἐκείνῃ ἔδωκεν. ἡ μὲν οὖν παῖς ἐπαύσατο
and the hare to-her gave the indeed then girl stopped
διακονουμένη καὶ παρὰ τὴν μητέρα ἐκαθέζετο, τὸ δὲ
serving and beside the mother sat the but
μειράκιον ἀντ᾽ ἐκείνης διηκονεῖτο.
youth instead-of her served
κἀγὼ τὸν ξένον ἠρώτησα, Αὕτη, ἔφην, ἐστίν, ἧς 68
and-I the host asked this I-said is whose
τὸν χιτῶνα ἀποδύσας τῷ ναυαγῷ ἔδωκας; καὶ ὃς
the tunic having-taken-off to-the shipwrecked-man you-gave and he
γελάσας, Οὐκ, ἔφη, ἀλλ᾽ ἐκείνη, εἶπε, πάλαι πρὸς ἄνδρα
having-laughed not he-said but that-one he-said long-ago to husband
ἐδόθη, καὶ τέκνα ἔχει μεγάλα ἤδη, πρὸς ἄνδρα πλούσιον
was-given and children has grown already to husband rich
εἰς κώμην. οὐκοῦν, ἔφην, ἐπαρκοῦσιν ὑμῖν ὅ τι ἂν
in village therefore I-said they-help you what ever —
δέησθε; οὐδέν, εἶπεν ἡ γυνή, δεόμεθα ἡμεῖς.
you-need nothing said the wife need we
ἐκεῖνοι δὲ λαμβάνουσι καὶ ὁπηνίκ᾽ ἄν τι θηραθῇ καὶ 69
they but receive both whenever — anything is-hunted and
ὀπώραν καὶ λάχανα· οὐ γὰρ ἔστι κῆπος παρ᾽ αὐτοῖς.
fruit and vegetables not for is garden among them
πέρυσι δὲ παρ᾽ αὐτῶν πυροὺς ἐλάβομεν, σπέρμα ψιλόν,
last-year and from them wheat we-received seed only
καὶ ἀπεδώκαμεν αὐτοῖς εὐθὺς τῆς θερείας. τί οὖν; ἔφην,
and we-repaid them at-once at-the harvest what then I-said
καὶ ταύτην διανοεῖσθε διδόναι πλουσίῳ, ἵνα ὑμῖν καὶ
also this-one do-you-intend to-give to-rich-man so-that to-you also

αὐτὴ πυροὺς δανείσῃ; ἐνταῦθα μέντοι ἄμφω ἠρυθριασάτην,
she wheat may-lend there however both blushed
ἡ κόρη καὶ τὸ μειράκιον.
the girl and the youth
70 ὁ δὲ πατὴρ αὐτῆς ἔφη, Πένητα ἄνδρα λήψεται, ὅμοιον
the and father her said poor man she-will-take like
ἡμῖν κυνηγέτην· καὶ μειδιάσας ἔβλεψεν εἰς τὸν νεανίσκον.
us hunter and having-smiled looked at the young-man
κἀγώ, τί οὖν οὐκ ἤδη δίδοτε; ἢ δεῖ ποθεν αὐτὸν ἐκ
and-I why then not already do-you-give or must from-somewhere he from
κώμης ἀφικέσθαι; δοκῶ μέν, εἶπεν, οὐ μακράν ἐστίν· ἀλλ᾽
village come I-think indeed he-said not far he-is but
ἔνδον ἐνθάδε. καὶ ποιήσομέν γε τοὺς γάμους ἡμέραν
inside here and we-will-make at-least the wedding day
ἀγαθὴν ἐπιλεξάμενοι. κἀγώ, Πῶς, ἔφην, κρίνετε τὴν
good having-chosen and-I how I-said do-you-judge the
ἀγαθὴν ἡμέραν; καὶ ὅς, Ὅταν μὴ μικρὸν ᾖ τὸ σελήνιον·
good day and he when not small is the moon
71 δεῖ δὲ καὶ τὸν ἀέρα εἶναι καθαρόν, αἰθρίαν λαμπράν.
must and also the air to-be pure clear-sky bright
κἀγώ, Τί δέ; τῷ ὄντι κυνηγέτης ἀγαθός ἐστιν; ἔφην.
and-I what and in-the being hunter good is-he I-said
ἔγωγε, εἶπεν ὁ νεανίσκος, καὶ ἔλαφον καταπονῶ καὶ σῦν
I said the young-man both deer I-wear-down and boar
ὑφίσταμαι. ὄψει δὲ αὔριον, ἂν θέλῃς, ὦ ξένε. καὶ τὸν
I-face you-will-see and tomorrow if you-wish O stranger and the
λαγὼν τοῦτον σύ, ἔφην, ἔλαβες; ἐγώ, ἔφη γελάσας, τῷ
hare this you I-said did-catch I he-said having-laughed with-the
λιναρίῳ τῆς νυκτός· ἦν γὰρ αἰθρία πάνυ καλὴ καὶ ἡ
net by-the night it-was for clear-sky very fine and the
σελήνη τηλικαύτη τὸ μέγεθος ἡλίκη οὐδεπώποτε ἐγένετο.
moon so-great in-the size as never was

ἐνταῦθα μέντοι ἐγέλασαν ἀμφότεροι, οὐ μόνον ὁ τῆς 72
then however laughed both not only the of-the
κόρης πατήρ, ἀλλὰ καὶ ὁ ἐκείνου. ὁ δὲ ᾐσχύνθη καὶ
girl father but also the his he and was-ashamed and
ἐσιώπησε. λέγει οὖν ὁ τῆς κόρης πατήρ, Ἐγὼ μέν, ἔφη,
fell-silent says then the of-the girl father I indeed he-said
ὦ παῖ, οὐδὲν ὑπερβάλλομαι. ὁ δὲ πατήρ σου περιμένει,
O boy nothing delay the but father your waits
ἔστ' ἂν ἱερεῖον πρίηται πορευθείς. δεῖ γὰρ θῦσαι
until — victim he-buys having-gone it-is-needful for to-sacrifice
τοῖς θεοῖς. εἶπεν οὖν ὁ νεώτερος ἀδελφὸς τῆς κόρης,
to-the gods said then the younger brother of-the girl
Ἀλλὰ ἱερεῖόν γε πάλαι οὗτος παρεσκεύακε, καὶ ἔστιν
but victim at-least long-ago this-one has-prepared and it-is
ἔνδον τρεφόμενον ὄπισθεν τῆς σκηνῆς γενναῖον.
inside being-fed behind the hut noble
ἠρώτων οὖν αὐτόν, Ἀληθῶς; ὁ δὲ ἔφη. καὶ πόθεν σοι; 73
they-asked then him truly he and said and whence for-you
ἔφασαν. ὅτε τὴν ὗν ἐλάβομεν τὴν τὰ τέκνα ἔχουσαν,
they-said when the sow we-took the the young having
τὰ μὲν ἄλλα διέδρα· καὶ ἦν, ἔφη, ταχύτερα τοῦ
the indeed others ran-off and were he-said swifter than-the
λαγώ· ἑνὸς δὲ ἐγὼ λίθῳ ἔτυχον καὶ ἁλόντι τὸ δέρμα
hare one but I with-stone hit and on-it-caught the hide
ἐπέβαλον· τοῦτο ἠλλαξάμην ἐν τῇ κώμῃ, καὶ ἔλαβον ἀντ'
I-threw-on this I-exchanged in the village and I-got for
αὐτοῦ χοῖρον, καὶ ἔθρεψα ποιήσας ὄπισθεν συφεόν.
it piglet and reared having-made behind sty
ταῦτα, εἶπεν, ἄρα ἡ μήτηρ σοῦ ἐγέλα, ὁπότε θαυμάζοιμι 74
these-things he-said then the mother your laughed when I-wondered
ἀκούων γρυλιζούσης τῆς συός, καὶ τὰς κριθὰς οὕτως
hearing grunting the sow and the barley so

ἀνήλισκες. αἱ γὰρ εὐβοΐδες, εἶπεν, οὐχ ἱκαναὶ ἦσαν πιᾶναι,
you-used-up the for Euboean-nuts he-said not sufficient were to-fatten
ἣ μηδὲ βαλάνους ἤθελεν ἐσθίειν. ἀλλὰ εἰ βούλεσθε
which not-even acorns wished to-eat but if you-wish
ἰδεῖν αὐτήν, ἄξω πορευθείς. οἱ δὲ ἐκέλευον. ἀπῄεσαν
to-see it I-will-bring having-gone they and bade went-off
οὖν ἐκεῖνός τε καὶ οἱ παῖδες αὐτόθεν δρόμῳ χαίροντες.
then he both and the boys from-there at-a-run rejoicing
75 ἐν δὲ τούτῳ ἡ παρθένος ἀναστᾶσα ἐξ ἑτέρας σκηνῆς
in and this the maiden having-risen from another hut
ἐκόμισεν οὖα τετμημένα καὶ μέσπιλα καὶ μῆλα
brought sorb-apples cut and medlars and apples
χειμερινὰ καὶ τῆς γενναίας σταφυλῆς βότρυς σφριγῶντας,
winter and of-the noble grape clusters plump
καὶ ἔθηκεν ἐπὶ τὴν τράπεζαν, καταψήσασα φύλλοις ἀπὸ
and placed on the table having-wiped with-leaves from
τῶν κρεῶν, ὑποβαλοῦσα καθαρὰν πτερίδα. ἦκον δὲ καὶ
the meat having-put-under clean fern came and also
οἱ παῖδες τὴν ὗν ἄγοντες μετὰ γέλωτος καὶ παιδιᾶς.
the boys the sow leading with laughter and play
76 συνηκολούθει δὲ ἡ μήτηρ τοῦ νεανίσκου καὶ ἀδελφοὶ δύο
followed and the mother of-the young-man and brothers two
παιδάρια· ἔφερον δὲ ἄρτους τε καθαροὺς καὶ ᾠὰ ἑφθὰ ἐν
little-boys they-carried and loaves both clean and eggs boiled in
ξυλίνοις πίναξι καὶ ἐρεβίνθους φρυκτούς. ἀσπασαμένη δὲ
wooden platters and chickpeas roasted having-greeted and
τὸν ἀδελφὸν ἡ γυνὴ καὶ τὴν ἀδελφιδῆν ἐκαθέζετο παρὰ τὸν
the brother the woman and the niece she-sat beside the
αὑτῆς ἄνδρα, καὶ εἶπεν, ἰδοῦ τὸ ἱερεῖον, ὃ οὗτος πάλαι
her-own husband and said behold the victim which this-one long-ago
ἔτρεφεν εἰς τοὺς γάμους, καὶ τἄλλα τὰ παρ᾽ ἡμῶν ἕτοιμά
reared for the wedding and the-rest the from us ready

ἐστι, καὶ ἄλφιτα καὶ ἄλευρα πεποίηται· μόνον ἴσως οἰναρίου
are and barley-meal and flour has-been-made only perhaps of-a-little-wine
προσδεησόμεθα· καὶ τοῦτο οὐ χαλεπὸν ἐκ τῆς κώμης λαβεῖν.
we-shall-need-besides and this not hard from the village to-get
παρειστήκει δὲ αὐτῇ πλησίον ὁ υἱὸς πρὸς τὸν κηδεστὴν 77
stood-beside and her near the son to the father-in-law
ἀποβλέπων. καὶ ὃς μειδιάσας εἶπεν, Οὗτος, ἔφη, ἐστὶν
looking and he having-smiled said this-one he-said is
ὁ ἐπέχων· ἴσως γὰρ ἔτι βούλεται πιᾶναι τὴν ὗν. καὶ τὸ
the(-one) delaying perhaps for still he-wishes to-fatten the sow and the
μειράκιον, Αὕτη μέν, εἶπεν, ὑπὸ τοῦ λίπους διαρραγήσεται.
youth she indeed said by the fat will-burst
κἀγὼ βουλόμενος αὐτῷ βοηθῆσαι, ὅρα, ἔφην, μὴ ἕως 78
and-I wishing him to-help see I-said lest while
πιαίνεται ἡ ὗς οὗτος ὑμῖν λεπτὸς γένηται. ἡ δὲ μήτηρ,
is-fattened the sow this-one to-you thin become the and mother
Ἀληθῶς, εἶπεν, ὁ ξένος λέγει, ἐπεὶ καὶ νῦν λεπτότερος
truly said the stranger speaks since even now thinner
αὐτοῦ γέγονε· καὶ πρῴην ᾐσθόμην τῆς νυκτὸς αὐτὸν
than-himself he-has-become and lately I-perceived in-the night him
ἐγρηγορότα καὶ προελθόντα ἔξω τῆς σκηνῆς.
awake and having-gone-forth outside the but
οἱ κύνες, ἔφη, ὑλάκτουν, καὶ ἐξῆλθον ὀψόμενος. οὐ σύ γε, 79
the dogs he-said were-barking and I-went-out going-to-see not you at-least
εἶπεν, ἀλλὰ περιεπάτεις ἀλύων. μὴ οὖν πλείω χρόνον ἐῶμεν
she-said but walked-about distraught not then longer time let-us-allow
ἀνιᾶσθαι αὐτόν. καὶ περιβαλοῦσα ἐφίλησε τὴν μητέρα τῆς
to-be-distressed him and having-embraced kissed the mother of-the
κόρης. ἡ δὲ πρὸς τὸν ἄνδρα τὸν ἑαυτῆς, Ποιῶμεν, εἶπεν, ὡς
girl she and to the husband the her-own let-us-do said as

θέλουσι. καὶ ἔδοξε ταῦτα, καὶ εἶπον, Εἰς τρίτην ποιῶμεν
they-wish and seemed-good these-things and they-said for third-day let-us-make
τοὺς γάμους. παρεκάλουν δὲ κἀμὲ προσμεῖναι τὴν ἡμέραν.
the wedding they-invited and me-too to-stay-for the day
80 κἀγὼ προσέμεινα οὐκ ἀηδῶς, ἐνθυμούμενος ἅμα τῶν
and-I stayed not unpleasantly reflecting at-once of-the
πλουσίων ὁποῖά ἐστι τά τε ἄλλα καὶ τὰ περὶ τοὺς
rich of-what-sort are the both other-things and the-things about the
γάμους, προμνηστριῶν τε πέρι καὶ ἐξετάσεων οὐσιῶν τε
weddings matchmakers both about and examinations of-properties both
καὶ γένους, προικῶν τε καὶ ἕδνων καὶ ὑποσχέσεων καὶ
and family of-dowries both and bride-gifts and promises and
ἀπατῶν, ὁμολογιῶν τε καὶ συγγραφῶν, καὶ τελευταῖον
deceptions of-agreements both and contracts and finally
πολλάκις ἐν αὐτοῖς τοῖς γάμοις λοιδοριῶν καὶ ἀπεχθειῶν.
often at very the weddings of-revilings and hatreds
81 ἅπαντα δὴ τοῦτον τὸν λόγον διῆλθον οὐκ ἄλλως οὐδ'
all indeed this the story I-went-through not idly nor
ὡς τάχ' ἂν δόξαιμί τισιν, ἀδολεσχεῖν βουλόμενος, ἀλλ'
as perhaps — I-might-seem to-some to-babble wishing but
οὗπερ ἐξ ἀρχῆς ὑπεθέμην βίου καὶ τῆς τῶν πενήτων
of-which from beginning I-proposed of-life and of-the of-the poor
διαγωγῆς παράδειγμα ἐκτιθείς, ὃ αὐτὸς ἠπιστάμην,
way-of-living example setting-forth which I-myself knew
τῷ βουλομένῳ θεάσασθαι λόγων τε καὶ ἔργων καὶ
to-the one-wishing to-observe of-words both and deeds and
κοινωνιῶν τῶν πρὸς ἀλλήλους, εἴ τι τῶν πλουσίων
associations the with one-another whether at-all than-the rich
ἐλαττοῦνται διὰ τὴν πενίαν πρὸς τὸ ζῆν εὐσχημόνως
they-fall-short because-of the poverty for the to-live decently
καὶ κατὰ φύσιν ἢ τῷ παντὶ πλέον ἔχουσιν.
and according-to nature or in-the all more have

καὶ δῆτα καὶ τὸ τοῦ Εὐριπίδου σκοπῶν, εἰ κατ' 82
and indeed also the — of-Euripides considering whether in
ἀλήθειαν ἀπόρως αὐτοῖς ἔχει τὰ πρὸς τοὺς ξένους, ὡς
truth helplessly for-them is the toward the strangers so-that
μήτε ὑποδέξασθαί ποτε δύνασθαι μήτε ἐπαρκέσαι δεομένῳ
neither to-receive ever to-be-able nor to-help needing
τινί, οὐδαμῇ πω τοιοῦτον εὑρίσκω τὸ τῆς ξενίας, ἀλλὰ
anyone nowhere yet such I-find the of-the hospitality but
καὶ πῦρ ἐναύοντας προθυμότερον τῶν πλουσίων καὶ
even fire kindling more-readily than-the rich and
ὁδῶν ἀπροφασίστους ἡγεμόνας· ἐπεί τοι τὰ τοιαῦτα
of-roads unhesitating guides since indeed the such-things
καὶ αἰσχύνοιντο ἄν· πολλάκις δὲ καὶ μεταδιδόντας
even they-would-be-ashamed — often and also sharing
ὧν ἔχουσιν ἑτοιμότερον· οὐ γὰρ δὴ ναυαγῷ τις
of-what they-have more-readily not for indeed to-shipwrecked-man anyone
δώσει ἐκείνων οὔτε τὸ τῆς γυναικὸς ἁλουργὲς ἢ τὸ τῆς
will-give of-those either the of-the wife purple or the of-the
θυγατρὸς οὔτε πολὺ ἧττον τούτου φόρημα, τῶν χλαινῶν
daughter or much less than-this garment of-the cloaks
τινα ἢ χιτώνων, μυρία ἔχοντες, ἀλλ' οὐδὲ τῶν οἰκετῶν
any or tunics countless having but not-even of-the servants
οὐδενὸς ἱμάτιον.
of-any cloak
δηλοῖ δὲ καὶ τοῦτο Ὅμηρος· τὸν μὲν γὰρ Εὔμαιον 83
shows and also this Homer — indeed for Eumaeus
πεποίηκε δοῦλον καὶ πένητα ὅμως τὸν Ὀδυσσέα καλῶς
he-has-made slave and poor nevertheless — Odysseus well
ὑποδεχόμενον καὶ τροφῇ καὶ κοίτῃ· τοὺς δὲ μνηστῆρας ὑπὸ
receiving both with-food and bed the but suitors through
πλούτου καὶ ὕβρεως οὐ πάνυ ῥᾳδίως αὐτῷ μεταδιδόντας
wealth and insolence not very easily to-him sharing

οὐδὲ τῶν ἀλλοτρίων, ὥς που καὶ αὐτὸς πεποίηται
even of-the others'-things as somewhere also himself has-been-made
λέγων πρὸς τὸν Ἀντίνουν, ὀνειδίζων τὴν ἀνελευθερίαν,
saying to — Antinous reproaching the illiberality

οὐ σύγ' ἂν ἐξ οἴκου σῷ ἐπιστάτῃ οὐδ' ἅλα δοίης,
not you — from house to-your suppliant even salt would-give
ὃς νῦν ἀλλοτρίοισι παρήμενος οὔτι μοι ἔτλης
who now at-others' sitting not-at-all to-me dared
σίτου ἀπάρξασθαι, πολλῶν κατὰ οἶκον ἐόντων.
of-bread to-give-a-portion many in house being

V · POVERTY AND HOSPITALITY

Dio goes on with the Odyssey: Penelope promises the disguised Odysseus a tunic, cloak, and sandals only if he strings the bow, and Telemachus bids the swineherd send him to the city to beg, as if it were the custom to receive only the rich kindly. Wealth makes men stingy, not generous; a poor man of good nature has enough to recover from illness and to give his guests friendly gifts, while Menelaus' wealth only brought Priam's son to his house, the loss of his wife, ten years of war, and long wandering. Dio cites the poets because they hold the opinions of the many. He then turns to the poor in the cities, where everything must be bought, and asks whether the free workers must be settled on the land, as the Athenians once lived, a life that made them better than the idle townsmen who came later.

84 καὶ τούτους μὲν ἔστω διὰ τὴν ἄλλην πονηρίαν εἶναι
and these indeed let-it-be because-of the other wickedness to-be
τοιούτους· ἀλλ' οὐδὲ τὴν Πηνελόπην, καίτοι χρηστὴν
such but not-even — Penelope and-yet good
οὖσαν καὶ σφόδρα ἡδέως διαλεγομένην πρὸς αὐτὸν καὶ περὶ
being and very gladly conversing with him and about

τοῦ ἀνδρὸς πεπυσμένην, οὐδὲ ταύτην φησὶν ἱμάτιον αὐτῷ
the husband having-inquired not-even her he-says cloak to-him
δοῦναι γυμνῷ παρακαθημένῳ, ἀλλ᾽ ἢ μόνον ἐπαγγέλλεσθαι,
to-give naked sitting-beside but than only to-promise
ἂν ἄρα φανῇ ἀληθεύων περὶ τοῦ Ὀδυσσέως,
if then he-appears telling-truth about — Odysseus
ὅτι ἐκείνου τοῦ μηνὸς ἥξοι, καὶ ὕστερον, ἐπειδὴ τὸ 85
that in-that the month he-would-come and later when the
τόξον ᾔτει, τῶν μνηστήρων, οὐ δυναμένων ἐντεῖναι,
bow he-asked-for the suitors not being-able to-string
χαλεπαινόντων ἐκείνῳ, ὅτι ἠξίου πρὸς αὐτοὺς ἁμιλλᾶσθαι
being-angry at-him that he-thought-fit with them to-compete
περὶ ἀρετῆς, ἀξιοῖ δοθῆναι αὐτῷ· οὐ γὰρ δὴ περὶ τοῦ
about virtue she-thinks-fit to-be-given to-him not for indeed about the
γάμου γε εἶναι κἀκείνῳ τὸν λόγον, ἀλλ᾽ ἐὰν τύχῃ
marriage at-least to-be even-for-that-one the question but if he-happens
ἐπιτείνας καὶ διαβαλὼν διὰ τῶν πελέκεων, ἐπαγγέλλεται
having-strung and having-shot through the axes she-promises
αὐτῷ δώσειν χιτῶνα καὶ ἱμάτιον καὶ ὑποδήματα·
to-him to-be-going-to-give tunic and cloak and sandals
ὡς δέον αὐτὸν τὸ Εὐρύτου τόξον ἐντεῖναι καὶ τοσούτοις 86
as it-being-needful him the of-Eurytus bow to-string and to-so-many
νεανίσκοις ἐχθρὸν γενέσθαι, τυχὸν δὲ καὶ ἀπολέσθαι
young-men enemy to-become perhaps and also to-perish
παραχρῆμα ὑπ᾽ αὐτῶν, εἰ μέλλει τυγχάνειν ἐξωμίδος
immediately by them if he-is-to obtain slave-tunic
καὶ ὑποδημάτων, ἢ τὸν Ὀδυσσέα, εἴκοσιν ἐτῶν οὐδαμοῦ
and sandals or — Odysseus for-twenty years nowhere
πεφηνότα, ἥκοντα ἀποδεῖξαι, καὶ ταῦτα ἐν ἡμέραις
having-appeared coming to-show and this within days

ῥηταῖς· εἰ δὲ μή, ἐν τοῖς αὐτοῖς ἀπιέναι ῥάκεσι παρὰ
stated if but not in the same to-go-away rags from
τῆς σώφρονος καὶ ἀγαθῆς Ἰκαρίου θυγατρὸς βασιλίδος.
the temperate and good of-Icarius daughter queen
87 σχεδὸν δὲ καὶ ὁ Τηλέμαχος τοιαῦτα ἕτερα πρὸς τὸν
nearly and also — Telemachus such other-things to the
συβώτην λέγει περὶ αὐτοῦ, κελεύων αὐτὸν εἰς τὴν πόλιν
swineherd says about him bidding him into the city
πέμπειν τὴν ταχίστην πτωχεύσοντα ἐκεῖ, καὶ μὴ πλείους
to-send the quickest going-to-beg there and not more
ἡμέρας τρέφειν ἐν τῷ σταθμῷ· καὶ γὰρ εἰ ξυνέκειτο
days to-feed in the farmstead even for if was-agreed
αὐτοῖς ταῦτα, ἀλλ' ὅ γε συβώτης οὐ θαυμάζει τὸ
between-them these-things but the at-least swineherd not wonders-at the
πρᾶγμα καὶ τὴν ἀπανθρωπίαν,
thing and the inhumanity
88 ὡς ἔθους δὴ ὄντος οὕτως ἀκριβῶς καὶ ἀνελευθέρως
as custom indeed being so strictly and illiberally
πράττειν τὰ περὶ τοὺς ξένους τοὺς πένητας, μόνους
to-do the-things toward the strangers the poor alone
δὲ τοὺς πλουσίους ὑποδέχεσθαι φιλοφρόνως ξενίοις
and the rich to-receive kindly with-gifts-of-hospitality
καὶ δώροις, παρ' ὧν δῆλον ὅτι καὶ αὐτοὶ προσεδόκων
and presents from whom clearly that also themselves expected
τῶν ἴσων ἂν τυχεῖν, ὁποῖα σχεδὸν καὶ τὰ τῶν νῦν
of-the equal — to-obtain such-as nearly also the-things of-the present-men
ἐστι φιλανθρωπίας τε πέρι καὶ προαιρέσεως.
are of-humanity both about and of-choice
89 αἱ γὰρ δὴ δοκοῦσαι φιλοφρονήσεις καὶ χάριτες, ἐὰν
the for indeed seeming kindnesses and favors if
σκοπῇ τις ὀρθῶς, οὐδὲν διαφέρουσιν ἐράνων καὶ
considers anyone rightly nothing differ from-contributions and

δανείων, ἐπὶ τόκῳ συχνῷ καὶ ταῦτα ὡς τὸ πολὺ
loans at interest steep and these as the most
γιγνόμενα, εἰ μὴ νὴ Δί᾽ ὑπερβάλλει τὰ νῦν τὰ πρότερον,
happening if not by Zeus surpass the present the earlier
ὥσπερ ἐν τῇ ἄλλῃ ξυμπάσῃ κακίᾳ.
as in the other all vice
ἔχω γε μὴν εἰπεῖν καὶ περὶ τῶν Φαιάκων καὶ τῆς ἐκείνων 90
I-can at-least indeed to-speak also about the Phaeacians and the their
φιλανθρωπίας, εἴ τῳ δοκοῦσιν οὗτοι οὐκ ἀγεννῶς οὐδ᾽
humanity if to-anyone seem these not ignobly nor
ἀναξίως τοῦ πλούτου προσενεχθῆναι τῷ Ὀδυσσεῖ, μεθ᾽
unworthily of-the wealth to-have-behaved — to-Odysseus with
οἵας μάλιστα διανοίας καὶ δι᾽ ἃς αἰτίας προυτράπησαν
what-sort most mind and for what reasons they-were-prompted
ἀφθόνως καὶ μεγαλοπρεπῶς χαρίζεσθαι. ἀλλὰ γὰρ πολὺ
unstintingly and magnificently to-give but for much
πλείω τῶν ἱκανῶν καὶ τὰ νῦν ὑπὲρ τούτων εἰρημένα.
more than-the sufficient also the-things now about these said
δῆλόν γε μὴν ὡς ὁ πλοῦτος οὔτε πρὸς ξένους οὔτε ἄλλως 91
clear at-least indeed that the wealth neither toward strangers nor otherwise
μέγα τι συμβάλλεται τοῖς κεκτημένοις, ἀλλὰ τοὐναντίον
great anything contributes to-those possessing-it but on-the-contrary
γλίσχρους καὶ φειδωλοὺς ὡς τὸ πολὺ μᾶλλον τῆς πενίας
stingy and sparing as the most rather than-the poverty
ἀποτελεῖν πέφυκεν. οὐδὲ γάρ, εἴ τις αὖ τῶν πλουσίων,
to-render is-wont nor for if anyone in-turn of-the rich
εἷς που τάχα ἐν μυρίοις, δαψιλὴς καὶ μεγαλόφρων τὸν
one somewhere perhaps in ten-thousand lavish and great-minded in-the
τρόπον εὑρεθείη, τοῦτο ἱκανῶς δείκνυσι τὸ μὴ οὐχὶ τοὺς
character should-be-found this sufficiently shows the not not the
πολλοὺς χείρους περὶ ταῦτα γίγνεσθαι τῶν ἀπορωτέρων.
many worse about these-things to-become than-the needier

92 ἀνδρὶ δὲ πένητι μὴ φαύλῳ τὴν φύσιν ἀρκεῖ τὰ παρόντα
to-man but poor not base in-the nature suffice the present-things
καὶ τὸ σῶμα μετρίως ἀσθενήσαντι, τοιούτου ποτὲ
and the body moderately having-been-ill such sometime
νοσήματος ξυμβάντος οἷάπερ εἴωθε γίγνεσθαι τοῖς οὐκ
disease having-befallen such-as is-wont to-befall those not
ἀργοῖς ἑκάστοτε ἐμπιμπλαμένοις, ἀνακτήσασθαι, καὶ
idle each-time filling-themselves to-restore and
ξένοις ἐλθοῦσι δοῦναι προσφιλῆ ξένια, χωρὶς ὑποψίας
to-strangers having-come to-give friendly gifts without suspicion
παρ᾽ ἑκόντων διδόμενα ἀλύπως, οὐκ ἴσως ἀργυροῦς
from willing given painlessly not perhaps silver
κρατῆρας ἢ ποικίλους πέπλους ἢ τέθριππον,
mixing-bowls or embroidered robes or four-horse-chariot
93 τὰ Ἑλένης καὶ Μενέλεω Τηλεμάχῳ δῶρα. οὐδὲ γὰρ
the of-Helen and of-Menelaus to-Telemachus gifts nor for
τοιούτους ὑποδέχοιντ᾽ ἄν, ὡς εἰκός, ξένους, σατράπας ἢ
such would-they-receive — as likely strangers satraps or
βασιλέας, εἰ μή γε πάνυ σώφρονας καὶ ἀγαθούς, οἷς
kings if not at-least very temperate and good to-whom
οὐδὲν ἐνδεὲς μετὰ φιλίας γιγνόμενον. ἀκολάστους δὲ καὶ
nothing lacking with friendship happening licentious but and
τυραννικοὺς οὔτ᾽ ἂν οἶμαι δύναιντο θεραπεύειν ἱκανῶς
tyrannical neither — I-think could-they to-serve sufficiently
ξένους οὔτ᾽ ἂν ἴσως προσδέοιντο τοιαύτης ξενίας.
strangers nor — perhaps would-they-need such hospitality
94 οὐδὲ γὰρ τῷ Μενέλεῳ δήπουθεν ἀπέβη πρὸς τὸ λῷον,
nor for — to-Menelaus surely turned-out for the better
ὅτι ἠδύνατο δέξασθαι τὸν πλουσιώτατον ἐκ τῆς Ἀσίας
that he-could to-receive the richest from — Asia

ξένον, ἄλλος δὲ οὐδεὶς ἱκανὸς ἦν ἐν τῇ Σπάρτῃ τὸν
stranger other but no-one able was in — Sparta the
Πριάμου τοῦ βασιλέως υἱὸν ὑποδέξασθαι.
of-Priam the king son to-receive
τοιγάρ τοι ἐρημώσας αὐτοῦ τὴν οἰκίαν καὶ πρὸς τοῖς 95
therefore indeed having-emptied his the house and besides the
χρήμασι τὴν γυναῖκα προσλαβών, τὴν δὲ θυγατέρα
money the wife having-taken-in-addition the but daughter
ὀρφανὴν τῆς μητρὸς ἐάσας, ᾤχετο ἀποπλέων. καὶ
orphaned of-the mother having-left went-off sailing-away and
μετὰ ταῦτα ὁ Μενέλαος χρόνον μὲν πολὺν ἐφθείρετο
after these-things — Menelaus time indeed long wasted-away
πανταχόσε τῆς Ἑλλάδος, ὀδυρόμενος τὰς αὑτοῦ συμφοράς,
everywhere — of-Greece lamenting the his-own misfortunes
δεόμενος ἑκάστου τῶν βασιλέων ἐπαμῦναι. ἠναγκάσθη δὲ
begging each of-the kings to-help he-was-compelled and
ἱκετεῦσαι καὶ τὸν ἀδελφόν, ὅπως ἐπιδῷ τὴν θυγατέρα
to-supplicate also the brother so-that he-might-give the daughter
σφαγησομένην ἐν Αὐλίδι.
going-to-be-slaughtered at Aulis
δέκα δὲ ἔτη καθῆστο πολεμῶν ἐν Τροίᾳ, πάλιν ἐκεῖ 96
ten and years sat warring at Troy again there
κολακεύων τοὺς ἡγεμόνας τοῦ στρατοῦ καὶ αὐτὸς καὶ
flattering the leaders of-the army both himself and
ὁ ἀδελφός· εἰ δὲ μή, ὠργίζοντο καὶ ἠπείλουν ἑκάστοτε
the brother if but not they-were-angry and threatened each-time
ἀποπλεύσεσθαι· καὶ πολλοὺς πόνους καὶ κινδύνους
to-be-going-to-sail-away and many toils and dangers
ἀμηχάνους ὑπομένων, ὕστερον δὲ ἠλᾶτο καὶ οὐχ οἷός τ᾽
impossible enduring later and wandered and not able —
ἦν δίχα μυρίων κακῶν οἴκαδ᾽ ἀφικέσθαι.
was without countless evils home to-arrive

97 ἆρ᾽ οὖν οὐ σφόδρα ἄξιον ἄγασθαι τοῦ πλούτου κατὰ
then then not very worth to-admire the wealth according-to
τὸν ποιητὴν καὶ τῷ ὄντι ζηλωτὸν ὑπολαβεῖν, ὅ φησιν
the poet and in-the being enviable to-consider what he-says
αὐτοῦ μέγιστον εἶναι ἀγαθόν, τὸ δοῦναι ξένοις, καὶ ἐάν
of-it greatest to-be good the to-give to-strangers and if
ποτέ τινες ἔλθωσι τρυφῶντες ἐπὶ τὴν οἰκίαν, μὴ ἀδύνατον
ever some come living-luxuriously to the house not impossible
γενέσθαι παρασχεῖν κατάλυσιν καὶ προθεῖναι ξένια, οἷς
to-be to-provide lodging and to-set-before gifts in-which
ἂν ἐκεῖνοι μάλιστα ἥδοιντο;
— they most would-delight

98 λέγομεν δὲ ταῦτα μεμνημένοι τῶν ποιητῶν, οὐκ ἄλλως
we-say and these-things remembering the poets not idly
ἀντιπαρεξάγοντες ἐκείνοις οὐδὲ τῆς δόξης ζηλοτυποῦντες, ἣν
drawing-up-against them nor of-the glory jealous which
ἀπὸ τῶν ποιημάτων ἐκτήσαντο ἐπὶ σοφίᾳ· οὐ τούτων ἕνεκα,
from the poems they-acquired for wisdom not of-these for-the-sake
φιλοτιμούμενοι ἐξελέγχειν αὐτούς, ἀλλὰ παρ᾽ ἐκείνοις μάλιστα
ambitious to-refute them but among them most
εὑρήσειν ἡγούμενοι τὴν τῶν πολλῶν διάνοιαν, περί τε
to-be-going-to-find thinking the of-the many mind about both
πλούτου καὶ τῶν ἄλλων, ἃ θαυμάζουσι, καὶ τί μέγιστον
wealth and the other-things which they-admire and what greatest
οἴονταί σφισι γενέσθαι ἂν ἀφ᾽ ἑκάστου τῶν τοιούτων.
they-think for-them to-come — from each of-the such-things

99 δῆλον γὰρ ὅτι μὴ συμφωνοῦντος αὐτοῖς τοῦ ποιήματος
clear for that not agreeing with-them the poem
μηδὲ τὴν αὐτὴν γνώμην ἔχοντος οὐκ ἂν οὕτω σφόδρα
nor the same judgment having not — so greatly

ἐφίλουν οὐδὲ ἐπῄνουν ὡς σοφούς τε καὶ ἀγαθοὺς καὶ
they-would-love nor would-praise as wise both and good and
τἀληθῆ λέγοντας.
the-truth saying
ἐπεὶ οὖν οὐκ ἔστιν ἕκαστον ἀπολαμβάνοντα ἐλέγχειν 100
since then not it-is-possible each taking-aside to-examine
τοῦ πλήθους, οὐδ' ἀνερωτᾶν ἅπαντας ἐν μέρει, τί γὰρ
of-the multitude nor to-question all in turn why for
σύ, ὦ ἄνθρωπε, δέδοικας τὴν πενίαν οὕτως πάνυ, τὸν
you O man do-you-fear the poverty so very the
δὲ πλοῦτον ὑπερτιμᾷς, τί δ' αὖ σὺ ἐλπίζεις κερδανεῖν
and wealth over-value what and in-turn you hope to-gain
μέγιστον, ἂν τύχῃς πλουτήσας ἢ νὴ Δία ἔμπορος
greatest if you-happen having-become-rich or by Zeus merchant
γενόμενος ἢ καὶ βασιλεύσας; (ἀμήχανον γὰρ δὴ τὸ
having-become or even having-become-king impossible for indeed the
τοιοῦτον καὶ οὐδαμῶς ἀνυστόν)
such and in-no-way achievable
οὕτως οὖν ἐπὶ τοὺς προφήτας αὐτῶν καὶ συνηγόρους, 101
so then to the prophets their and advocates
τοὺς ποιητάς, ἐξ ἀνάγκης ἴμεν, ὡς ἐκεῖ φανερὰς καὶ
the poets of necessity we-will-go as there visible and
μέτροις κατακεκλειμένας εὑρήσοντες τὰς τῶν πολλῶν
in-meters shut-up going-to-find the of-the many
δόξας· καὶ δῆτα οὐ πάνυ μοι δοκοῦμεν ἀποτυγχάνειν.
opinions and indeed not very to-me we-seem to-miss
τοῦτο δὲ σύνηθες δήπου καὶ τοῖς σοφωτέροις, ὃ νῦν ἡμεῖς 102
this and customary surely also to-the wiser which now we
ποιοῦμεν· ἐπεὶ καὶ αὐτοῖς τούτοις τοῖς ἔπεσιν ἀντείρηκε
do since even very these the verses has-contradicted
τῶν πάνυ φιλοσόφων τις, ὃν οὐδείς, ἐμοὶ δοκεῖν, φαίη
of-the very philosophers one whom no-one to-me to-seem would-say

ἄν ποτε φιλονικοῦντα τούτοις τε ἀντειρηκέναι καὶ τοῖς
— ever contentiously these both to-have-contradicted and the-things
ὑπὸ Σοφοκλέους εἰς τὸν πλοῦτον εἰρημένοις, ἐκείνοις
by Sophocles against the wealth said those
μὲν ἐπ᾽ ὀλίγον, τοῖς δὲ τοῦ Σοφοκλέους ἐπὶ πλέον, οὐ
indeed for little the-things but — of-Sophocles for longer not
μήν, ὥσπερ νῦν ἡμεῖς, διὰ μακρῶν, ἅτε οὐ παραχρῆμα
however as now we at length as not on-the-spot
κατὰ πολλὴν ἐξουσίαν διεξιών, ἀλλ᾽ ἐν βίβλοις γράφων.
with much license going-through but in books writing
103 γεωργικοῦ μὲν δὴ πέρι καὶ κυνηγετικοῦ τε καὶ ποιμενικοῦ
of-farming indeed then about and of-hunting both and herding
βίου τάδε πλείω διατριβὴν ἴσως παρασχόντα τοῦ
life these-things more pastime perhaps having-provided than-the
μετρίου λελέχθω, προθυμουμένων ἡμῶν ἁμῃγέπῃ δεῖξαι
moderate let-be-said being-eager we somehow to-show
πενίαν ὡς οὐκ ἄπορον χρῆμα βίου καὶ ζωῆς πρεπούσης
poverty as not helpless thing of-life and living befitting
ἀνδράσιν ἐλευθέροις αὐτουργεῖν ἐθέλουσιν, ἀλλ᾽ ἐπὶ
to-men free to-work-themselves willing but to
κρείττω πολὺ καὶ συμφορώτερα ἔργα καὶ πράξεις ἄγον
better much and more-advantageous works and deeds leading
καὶ μᾶλλον κατὰ φύσιν ἢ ἐφ᾽ οἷα ὁ πλοῦτος
and more according-to nature than to what-sort the wealth
εἴωθε τοὺς πολλοὺς προτρέπειν.
is-wont the many to-urge
104 εἶεν δή, περὶ τῶν ἐν ἄστει καὶ κατὰ πόλιν πενήτων
well indeed about the in town and in city poor
σκεπτέον ἂν εἴη τοῦ βίου καὶ τῶν ἐργασιῶν, πῶς
one-must-consider — it-would-be the life and the occupations how
ἂν μάλιστα διάγοντες καὶ ποῖ᾽ ἄττα μεταχειριζόμενοι
— most passing-life and what-sort some handling

δυνήσονται μὴ κακῶς ζῆν μηδὲ φαυλότερον τῶν
they-will-be-able not badly to-live nor more-meanly than-those
δανειζόντων ἐπὶ τόκοις συχνοῖς, εὖ μάλ' ἐπισταμένων τὸν
lending at interests steep well very knowing the
ἡμερῶν τε καὶ μηνῶν ἀριθμόν, καὶ τῶν συνοικίας τε
of-days both and months number and those tenements both
μεγάλας καὶ ναῦς κεκτημένων καὶ ἀνδράποδα πολλά·
great and ships having-acquired and slaves many
μήποτε σπάνια ᾖ τὰ ἐν ταῖς πόλεσιν ἔργα τοῖς τοιούτοις, 105
perhaps scarce be the in the cities works for-the such
ἀφορμῆς τε ἔξωθεν προσδεόμενα, ὅταν οἰκεῖν τε μισθοῦ
of-capital both from-outside needing when to-dwell both for-hire
δέῃ καὶ τἄλλ' ἔχειν ὠνουμένους, οὐ μόνον ἱμάτια καὶ
it-is-needful and the-rest to-have buying not only clothes and
σκεύη καὶ σῖτον, ἀλλὰ καὶ ξύλα, τῆς γε καθ' ἡμέραν
utensils and grain but also wood of-the at-least by day
χρείας ἕνεκα τοῦ πυρός, κἂν φρυγάνων δέῃ ποτὲ
need for-the-sake of-the fire and-if brushwood one-needs ever
ἢ φύλλων ἢ ἄλλου ὁτουοῦν τῶν πάνυ φαύλων,
or leaves or other anything of-the very worthless
δίχα δὲ ὕδατος τὰ ἄλλα σύμπαντα ἀναγκάζωνται 106
apart and from-water the other-things all they-are-compelled
λαμβάνειν, τιμὴν κατατιθέντες, ἅτε πάντων κατακλειομένων
to-get price paying as all-things locked-up
καὶ μηδενὸς ἐν μέσῳ φαινομένου πλήν γε οἶμαι τῶν ἐπὶ
and nothing in middle appearing except at-least I-think the for
πράσει πολλῶν καὶ τιμίων. τάχα γὰρ φανεῖται χαλεπὸν
sale many and costly perhaps for will-appear hard
τοιούτῳ βίῳ διαρκεῖν μηδὲν ἄλλο κτῆμα ἔξω τοῦ σώματος
on-such life to-last no other possession outside of-the body

κεκτημένους, ἄλλως τε ὅταν μὴ τὸ τυχὸν ἔργον μηδὲ πάνθ'
having-acquired especially both when not the chance work nor all
ὁμοίως συμβουλεύωμεν αὐτοῖς, ὅθεν ἔστι κερδᾶναι·
alike we-advise them from-which it-is-possible to-gain
107 ὥστε ἴσως ἀναγκασθησόμεθα ἐκβαλεῖν ἐκ τῶν πόλεων τῷ
so-that perhaps we-shall-be-compelled to-throw-out from the cities in-the
λόγῳ τοὺς κομψοὺς πένητας, ἵνα παρέχωμεν τῷ ὄντι
argument the refined poor so-that we-may-render in-the being
καθ' Ὅμηρον τὰς πόλεις εὖ ναιεταώσας, ὑπὸ μόνων
according-to Homer the cities well inhabited by only
τῶν μακαρίων οἰκουμένας, ἐντὸς δὲ τείχους οὐδένα ἐάσομεν,
the blessed inhabited within but wall no-one we-will-allow
ὡς ἔοικεν, ἐλεύθερον ἐργάτην. ἀλλὰ τοὺς τοιούτους ἅπαντας
as it-seems free worker but the such all
τί δράσομεν; ἢ διασπείραντες ἐν τῇ χώρᾳ κατοικιοῦμεν,
what shall-we-do or having-dispersed in the country shall-we-settle
καθάπερ Ἀθηναίους φασὶ νέμεσθαι καθ' ὅλην τὴν Ἀττικὴν
as Athenians they-say to-dwell throughout whole — Attica
τὸ παλαιόν, καὶ πάλιν ὕστερον τυραννήσαντος Πεισιστράτου;
the of-old and again later having-been-tyrant Pisistratus
108 οὔκουν οὐδὲ ἐκείνοις ἀξύμφορος ἡ τοιαύτη δίαιτα ἐγένετο,
not-then even for-those disadvantageous the such way-of-life became
οὐδὲ ἀγεννεῖς ἤνεγκε φύσεις πολιτῶν, ἀλλὰ τῷ παντὶ
nor ignoble bore natures of-citizens but in-the all
βελτίους καὶ σωφρονεστέρους τῶν ἐν ἄστει τρεφομένων
better and more-temperate than-those in town reared
ὕστερον ἐκκλησιαστῶν καὶ δικαστῶν καὶ γραμματέων, ἀργῶν
later assemblymen and jurors and clerks idle
ἅμα καὶ βαναύσων. οὔκουν ὁ κίνδυνος μέγας οὐδὲ χαλεπός,
at-once and vulgar not-then the danger great or hard

εἰ πάντες οὗτοι καὶ πάντα τρόπον ἄγροικοι ἔσονται· οἶμαι δ'
if all these and every way rustic will-be I-think but
ὅμως αὐτοὺς οὐκ ἀπορήσειν οὐδὲ ἐν ἄστει τροφῆς.
nevertheless them not to-be-going-to-be-at-a-loss even in town for-livelihood

VI · TRADES FIT FOR THE POOR

Dio distinguishes the trades. Those that harm the body or the soul, or serve only the luxury of cities, a decent man should not practice or teach. Those that are seemly and useful, he should take up eagerly, and he will never lack a living. He should scorn the taunts of those who mock a mother who nursed for hire or a father who taught letters. Dyers, perfumers, hairdressers, decorators, actors, dancers, and competing musicians are excluded, though Smyrna, Chios, Argos, Athens, and Thebes may protest; so are criers, pettifoggers, and hired advocates. Asking pardon for his long digressions, he compares himself to hunters who leave one track for a clearer one, and to the writer who set out to find justice and spent far longer on constitutions: length deserves blame only when it is irrelevant. He resolves to get through the cities' remaining occupations, leaving some unspoken.

ἀλλὰ ἴδωμεν πόσα καὶ ἅττα πράττοντες ἐπιεικῶς 109
but let-us-see how-many and what-sort doing decently
ἡμῖν διάξουσιν, ἵνα μὴ πολλάκις ἀναγκασθῶσιν ἀργοὶ
for-us they-will-live so-that not often they-may-be-compelled idle
καθήμενοι πρός τι τῶν φαύλων τραπῆναι. αἱ μὲν δὴ
sitting toward some of-the base-things to-turn the indeed then
σύμπασαι κατὰ πόλιν ἐργασίαι καὶ τέχναι πολλαὶ καὶ
all in city occupations and crafts many and
παντοδαπαί, σφόδρα τε λυσιτελεῖς ἔνιαι τοῖς χρωμένοις,
of-every-kind very both profitable some to-those using-them
ἐάν τις τὸ λυσιτελὲς σκοπῇ πρὸς ἀργύριον.
if one the profitable considers toward money

110 ὀνομάσαι δὲ αὐτὰς πάσας κατὰ μέρος οὐ ῥᾴδιον διὰ τὸ
to-name and them all by part not easy because-of the
πλῆθος καὶ τὴν ἀτοπίαν οὐχ ἧττον. οὐκοῦν ὅδε εἰρήσθω περὶ
number and the strangeness no less therefore this let-be-said about
αὐτῶν ἐν βραχεῖ ψόγος τε καὶ ἔπαινος. ὅσαι μὲν σώματι
them in short blame both and praise as-many-as indeed to-body
βλαβεραὶ πρὸς ὑγίειαν ἢ πρὸς ἰσχὺν τὴν ἱκανὴν δι᾽
harmful toward health or toward strength the sufficient because-of
ἀργίαν τε καὶ ἑδραιότητα ἢ ψυχῇ ἀσχημοσύνην τε καὶ
idleness both and sedentariness or in-soul unseemliness both and
ἀνελευθερίαν ἐντίκτουσαι ἢ ἄλλως ἀχρεῖοι καὶ πρὸς οὐδὲν
illiberality engendering or otherwise useless and for no
ὄφελός εἰσιν εὑρημέναι δι᾽ ἀβελτερίαν τε καὶ τρυφὴν τῶν
benefit are invented through stupidity both and luxury of-the
πόλεων, ἅς γε τὴν ἀρχὴν μήτε τέχνας μήτε ἐργασίας
cities which at-least the at-all neither crafts nor occupations
τό γε ὀρθὸν καλεῖν· οὐ γὰρ ἄν ποτε Ἡσίοδος σοφὸς
the at-least right to-call not for — ever Hesiod wise
ὢν ἐπῄνεσεν ὁμοίως πᾶν ἔργον, εἴ τι τῶν πονηρῶν
being would-have-praised alike every work if any of-the wicked
ἢ τῶν αἰσχρῶν ἠξίου ταύτης τῆς προσηγορίας·
or of-the shameful he-thought-worthy of-this the name
111 οἷς μὲν ἄν τις προσῇ τούτων τῶν βλαβῶν καὶ ἡτισοῦν,
in-which indeed — any be-present of-these the harms even whichever-one
μηδένα ἅπτεσθαι τῶν ἐλευθέρων τε καὶ ἐπιεικῶν μηδὲ
none to-touch of-the free both and decent nor
ἐπίστασθαι μήτε αὐτὸν μήτε παῖδας τοὺς αὑτοῦ διδάσκειν,
to-know nor himself nor children the his-own to-teach
ὡς οὔτε καθ᾽ Ἡσίοδον οὔτε καθ᾽ ἡμᾶς ἐργάτην
as neither according-to Hesiod nor according-to us worker
ἐσόμενον, ἄν τι μεταχειρίζηται τοιοῦτον, ἀλλὰ ἀργίας
going-to-be if anything he-handles such but of-idleness

τε ἅμα καὶ αἰσχροκερδείας ἀνελεύθερον ἔξοντα ὄνειδος,
both at-once and of-base-gain illiberal going-to-have reproach
βάναυσον καὶ ἀχρεῖον καὶ πονηρὸν ἁπλῶς ὀνομαζόμενον.
vulgar and useless and wicked simply being-called
ὅσα δὲ αὖ μήτε ἀπρεπῆ τοῖς μετιοῦσι μοχθηρίαν 112
as-many-as and in-turn neither unseemly to-those pursuing-them wickedness
τε μηδεμίαν ἐμποιοῦντα τῇ ψυχῇ μήτε νοσώδη τῶν τε
and none producing in-the soul nor productive of-the both
ἄλλων νοσημάτων καὶ δῆτα ἀσθενείας τε καὶ ὄκνου καὶ
other diseases and indeed of-weakness both and of-sloth and
μαλακίας διὰ πολλὴν ἡσυχίαν ἐγγιγνομένης ἐν τῷ σώματι,
of-softness through much rest arising in the body
καὶ μὴν χρείαν γε ἱκανὴν παρέχοντα πρὸς τὸν βίον,
and indeed use at-least sufficient providing for the life
πάντα τὰ τοιαῦτα πράττοντες προθύμως καὶ φιλοπόνως 113
all the such-things doing eagerly and industriously
οὔποτ' ἂν ἐνδεεῖς ἔργου καὶ βίου γίγνοιντο, οὐδ'
never — in-want of-work and of-livelihood would-they-become nor
ἂν ἀληθῆ τὴν ἐπίκλησιν παρέχοιεν τοῖς πλουσίοις καλεῖν
— true the name would-they-give to-the rich to-call
αὐτούς, ἥπερ εἰώθασιν, ἀπόρους ὀνομάζοντες, τοὐναντίον
them by-which they-are-wont needy naming-them on-the-contrary
μᾶλλον ἐκείνων ὄντες πορισταὶ καὶ μηδενὸς ἀπορούντες,
rather than-those being providers and in-nothing being-in-need
ὡς ἔπος εἰπεῖν, τῶν ἀναγκαίων καὶ χρησίμων.
as word to-say of-the necessary and useful-things
φέρε οὖν μνησθῶμεν ἀφ' ἑκατέρου τοῦ γένους, εἰ καὶ μὴ 114
come then let-us-mention from each the kind if even not
πάνυ ἀκριβῶς ἕκαστα φράζοντες, ἀλλ' ὡς τύπῳ γε
very precisely each-thing declaring but as in-outline at-least
κατιδεῖν, τὰ ποῖ' ἄττα καὶ ὧν ἕνεκα οὐ προσιέμεθα,
to-perceive the what-sort some and for-what for-the-sake not we-admit

καὶ ποῖα θαρροῦντας ἐπιχειρεῖν κελεύομεν, μηδὲν
and what-sort being-confident to-undertake we-bid in-nothing
φροντίζοντας τῶν ἄλλως τὰ τοιαῦτα προφερόντων, οἷον
caring for-those idly the such-things casting-up as
εἰώθασι λοιδορούμενοι προφέρειν πολλάκις οὐ μόνον τὰς
they-are-wont reviling to-cast-up often not only the
αὐτῶν ἐργασίας, αἷς οὐδὲν ἄτοπον πρόσεστιν, ἀλλὰ καὶ
their occupations in-which nothing strange attaches but also
τῶν γονέων, ἄν τινος ἔριθος ἡ μήτηρ ἢ τρυγήτρια
of-the parents if of-someone wool-worker the mother or grape-picker
ἐξελθοῦσά ποτε ἢ μισθοῦ τιτθεύσῃ παῖδα τῶν ὀρφανῶν ἢ
having-gone-out once or for-hire nursed child of-the orphans or
πλουσίων ἢ ὁ πατὴρ διδάξῃ γράμματα ἢ παιδαγωγήσῃ·
rich or the father taught letters or was-tutor
μηδὲν οὖν τοιοῦτον αἰσχυνομένους ὁμόσε ἰέναι.
in-nothing then such being-ashamed to-close-quarters to-go
115 οὐ γὰρ ἄλλως αὐτὰ ἐροῦσιν, ἂν λέγωσιν, ἢ ὡς σημεῖα
not for otherwise them they-will-speak if they-speak than as signs
πενίας, πενίαν αὐτὴν λοιδοροῦντες δῆλον ὅτι καὶ προφέροντες
of-poverty poverty itself reviling clear that also casting-up-it
ὡς κακὸν δή τι καὶ δυστυχές, οὐ τῶν ἔργων οὐδέν.
as evil indeed some and unfortunate not of-the works anything
ὥστε ἐπειδὴ οὔ φαμεν χεῖρον οὐδὲ δυστυχέστερον πλούτου
so-that since not we-say worse nor more-unfortunate than-wealth
πενίαν, τοῖς δὲ πολλοῖς ἴσως καὶ ξυμφορώτερον, οὐδὲ τὸ
poverty for-the but many perhaps even more-advantageous nor the
ὄνειδος τοῦ ὀνείδους μᾶλλόν τι βαρυντέον τοῦτ' ἐκείνου.
reproach than-the reproach more at-all one-must-weigh this than-that
116 εἰ γάρ τοι δέοι μὴ ὀνομάζοντας τὸ πρᾶγμα,
if for indeed one-should not naming the thing
ὃ ψέγουσι, τὰ καθ' ἡμέραν συμβαίνοντα δι' αὐτὸ
which they-blame the by day happening through it

βλασφημεῖν προφέροντας, πολὺ πλείω ἂν ἔχοιεν καὶ
to-slander casting-up much more — they-would-have and
τῷ ὄντι αἰσχρὰ διὰ πλοῦτον γιγνόμενα, οὐχ ἥκιστα δὲ
in-the being shameful through wealth happening not least and
τὸ παρὰ τῷ Ἡσιόδῳ κεκριμένον ἐπονείδιστον προφέρειν,
the with — Hesiod judged reproachful to-cast-up
τὸ τῆς ἀργίας, λέγοντες, ὅτι σε, ὦ ἄνθρωπε,
the of-the idleness saying that you O man

οὔτε σκαπτῆρα θεοὶ θέσαν οὔτ' ἀροτῆρα,
neither digger gods made nor plowman

καὶ ὅτι ἄλλως τὰς χεῖρας ἔχεις κατὰ τοὺς μνηστῆρας
and that idly the hands you-have like the suitors
ἀτρίπτους καὶ ἁπαλάς.
unrubbed and soft
οὐκοῦν τόδε μὲν οἶμαι παντί τῳ δῆλον καὶ πολλάκις 117
therefore this indeed I-think to-every one clear and often
λεγόμενον ἴσως ὅτι βαφεῖς μὲν καὶ μυρεψοὺς σὺν κουρικῇ
said perhaps that dyers indeed and perfumers with hairdressing
γυναικῶν τε καὶ ἀνδρῶν, οὐ πολύ τι διαφερούσαις τὰ
of-women both and of-men not much at-all differing the
νῦν, καὶ ποικιλτικῇ πάσῃ σχεδὸν οὐκ ἐσθῆτος μόνον, ἀλλὰ
now and embroidery all nearly not of-clothing only but
καὶ τριχῶν καὶ χρωτός, ἐγχούσῃ καὶ ψιμυθίῳ καὶ πᾶσι
also of-hair and of-skin with-paint and with-white-lead and all
φαρμάκοις μηχανωμένῃ ὥρας ψευδεῖς καὶ νόθα εἴδωλα,
drugs contriving beauties false and bastard images
ἔτι δὲ ἐν οἰκιῶν ὀροφαῖς καὶ τοίχοις καὶ ἐδάφει τὰ
still and in of-houses roofs and walls and floor the(-ones)

μὲν χρώμασι, τὰ δὲ λίθοις, τὰ δὲ χρυσῷ,
indeed with-colors the(-others) and with-stones the(-others) and with-gold
τὰ δ' ἐλέφαντι ποικιλλόντων,
the(-others) and with-ivory embellishing
118 τὰ δὲ αὐτῶν τοίχων γλυφαῖς, τὸ μὲν ἄριστον μὴ
the(-others) and of-very walls with-carvings the indeed best not
παραδέχεσθαι καθόλου τὰς πόλεις, τὸ δὲ ἡμῖν ἐν τῷ παρόντι
to-admit at-all the cities the but for-us in the present
λόγῳ διορίσαι μηδένα ἂν τοιοῦτον γίγνεσθαι τῶν ἡμετέρων
argument to-define none — such to-become of-the our
πενήτων, οἷς πρὸς τοὺς πλουσίους ἡμεῖς ἀγωνιζόμεθα
poor for-whom against the rich we contend
ὥσπερ χορῷ τὰ νῦν, οὐχ ὑπὲρ εὐδαιμονίας προκειμένου
as in-chorus the now not for happiness set-forth
τοῦ ἀγῶνος· οὐ γὰρ πενίᾳ τοῦτό γε πρόκειται τὸ ἆθλον
the contest not for for-poverty this at-least is-set the prize
οὐδὲ αὖ πλούτῳ, μόνης δὲ ἀρετῆς ἐστιν ἐξαίρετον·
nor in-turn for-wealth of-only but virtue it-is the-choice-reward
119 ἄλλως δὲ ὑπὲρ ἀγωγῆς τινος καὶ μετριότητος βίου. καὶ
otherwise but for training some and moderation of-life and
τοίνυν οὐδ' ὑποκριτὰς τραγικοὺς ἢ κωμικοὺς ἢ διά
then nor actors tragic or comic or through
τινων μίμων ἀκράτου γέλωτος δημιουργοὺς οὐδὲ ὀρχηστὰς
some mimes of-unmixed laughter craftsmen nor dancers
οὐδὲ χορευτὰς, πλήν γε τῶν ἱερῶν χορῶν, ἀλλ' οὐκ
nor chorus-singers except at-least the sacred choruses but not
ἐπί γε τοῖς Νιόβης ἢ Θυέστου πάθεσιν ᾄδοντας ἢ
at at-least the of-Niobe or of-Thyestes sufferings singing or
ὀρχουμένους, οὐδὲ κιθαρῳδοὺς οὐδὲ αὐλητὰς περὶ νίκης ἐν
dancing nor lyre-singers nor flute-players for victory in
θεάτροις ἁμιλλωμένους, εἰ καί τινες τῶν ἐνδόξων πόλεων
theaters competing if even some of-the famous cities

ἐπὶ τούτοις ἡμῖν δυσχερῶς ἔξουσι, Σμύρνα καὶ Χίος, καὶ
at these with-us displeased will-be Smyrna and Chios and
δῆτα σὺν ταύταις καὶ τὸ Ἄργος, ὡς τὴν Ὁμήρου τε καὶ
indeed with these also — Argos as the of-Homer both and
Ἀγαμέμνονος δόξαν οὐκ ἐώντων αὔξεσθαι τὸ γοῦν ἐφ' ἡμῖν·
of-Agamemnon glory not allowing to-increase the at-least in us
τυχὸν δὲ καὶ Ἀθηναῖοι χαλεπανοῦσιν, ἀτιμάζεσθαι 120
perhaps and also Athenians will-be-angry to-be-dishonored
νομίζοντες τοὺς σφετέρους ποιητὰς τραγικοὺς καὶ
thinking the their poets tragic and
κωμικούς, ὅταν τοὺς ὑπηρέτας αὐτῶν ἀφαιρώμεθα, μηδὲν
comic when the servants their we-take-away nothing
ἀγαθὸν φάσκοντες ἐπιτηδεύειν. εἰκὸς δὲ ἀγανακτεῖν
good saying to-pursue likely and to-be-indignant
καὶ Θηβαίους, ὡς τῆς νίκης αὐτῶν ὑβριζομένης, ἣν
also Thebans as the victory their being-insulted which
προεκρίθησαν ὑπὸ τῆς Ἑλλάδος νικᾶν ἐπ' αὐλητικῇ·
they-were-preferred by — Greece to-win in flute-playing
ταύτην δὲ τὴν νίκην οὕτω σφόδρα ἠγάπησαν, ὥστε 121
this and the victory so greatly they-loved that
ἀναστάτου τῆς πόλεως αὐτοῖς γενομένης καὶ ἔτι νῦν
ruined the city for-them having-become and still now
σχεδὸν οὔσης πλὴν μικροῦ μέρους, τῆς Καδμείας, τῶν
nearly being except small part the of-Cadmea of-the
μὲν ἄλλων οὐδενὸς ἐφρόντισαν τῶν ἠφανισμένων ἀπὸ
indeed other-things of-none they-took-thought of-the destroyed out-of
πολλῶν μὲν ἱερῶν, πολλῶν δὲ στηλῶν καὶ ἐπιγραφῶν,
many indeed temples many and pillars and inscriptions
τὸν δὲ Ἑρμῆν ἀναζητήσαντες πάλιν ἀνώρθωσαν, ἐφ' ᾧ
— but Hermes having-sought-out again they-set-up on which
ἦν τὸ ἐπίγραμμα τὸ περὶ τῆς αὐλητικῆς,
was the epigram the about the flute-playing

Ἑλλὰς μὲν Θήβας νικᾶν προέκρινεν ἐν αὐλοῖς·
Greece indeed Thebes to-win preferred in flutes

καὶ νῦν ἐπὶ μέσης τῆς ἀρχαίας ἀγορᾶς ἓν τοῦτο ἄγαλμα
and now in middle of-the ancient market-place one this statue
ἕστηκεν ἐν τοῖς ἐρειπίοις·
stands among the ruins

122 οὐ δὴ φοβηθέντες οὐδένα τούτων οὐδὲ τοὺς ἐπιτιμήσοντας
not indeed having-feared any of-these nor those going-to-censure
ἡμῖν, ὡς τὰ σπουδαιότατα παρὰ τοῖς Ἕλλησι ψέγομεν,
us as the most-serious-things among the Greeks we-blame
ἅπαντα τὰ τοιαῦτα οὐκ αἰδημόνων οὐδὲ ἐλευθέρων
all the such-things not of-modest nor of-free
ἀνθρώπων ἀποφαινόμενοι ἔργα, ὡς ἄλλα τε πολλὰ
men declaring works as others both many
δυσχερῆ πρόσεστιν αὐτοῖς καὶ δὴ μέγιστον τὸ τῆς
unpleasant-things attach to-them and indeed greatest the of-the
ἀναιδείας, τὸ μᾶλλον τοῦ δέοντος φρονεῖν τὸν ὄχλον,
shamelessness the more than-the needful to-think the mob
ὅπερ θρασύνεσθαι καλεῖν ὀρθότερον.
which to-be-insolent to-call more-correct

123 οὔκουν οὐδὲ κήρυκας ὠνίων οὐδὲ κλοπῶν ἢ δρασμῶν
not-then nor heralds of-wares nor of-thefts or of-runaways
μήνυτρα προτιθέντας ἐν ὁδοῖς καὶ ἐν ἀγορᾷ φθεγγομένους
rewards setting-forth in streets and in market-place crying-out
μετὰ πολλῆς ἐλευθερίας, οὐδὲ συμβολαίων καὶ προκλήσεων
with much freedom nor of-contracts and challenges
καὶ καθόλου τῶν περὶ δίκας καὶ ἐγκλήματα συγγραφεῖς,
and generally of-the-things about lawsuits and charges writers
προσποιουμένους νόμιμον ἐμπειρίαν, οὐδὲ αὖ τοὺς σοφούς
pretending-to lawful experience nor in-turn the clever

τε καὶ δεινοὺς δικορράφους τε καὶ συνηγόρους, μισθοῦ
both and skilled pettifoggers both and advocates for-hire
πᾶσιν ὁμοίως ἐπαγγελλομένους βοηθήσειν, καὶ ἀδικοῦσι
to-all alike promising to-be-going-to-help even those-doing-wrong
τὰ μέγιστα, καὶ ἀναισχυντήσειν ὑπὲρ τῶν ἀλλοτρίων
the greatest and to-be-going-to-be-shameless for the others'
ἀδικημάτων καὶ σχετλιάσειν καὶ βοήσεσθαι καὶ
wrongs and to-be-going-to-complain and to-be-going-to-shout and
ἱκετεύσειν ὑπὲρ τῶν οὔτε φίλων οὔτε συγγενῶν
to-be-going-to-supplicate for those neither friends nor kinsmen
σφίσιν ὄντων, σφόδρα ἐντίμους καὶ λαμπροὺς ἐνίους εἶναι
to-them being very honored and brilliant some to-be
δοκοῦντας ἐν τῇ πόλει, οὐδὲ τοιοῦτον οὐδένα ἀξιοῖμεν
seeming in the city nor such any would-we-think-fit
ἂν ἐκείνων γίγνεσθαι, παραχωρεῖν δὲ ἑτέροις.
— of-those to-become to-leave-it but to-others
χειροτέχνας μὲν γὰρ ἐξ αὐτῶν τινας ἀνάγκη γενέσθαι, 124
handicraftsmen indeed for from them some necessity to-become
γλωσσοτέχνας δὲ καὶ δικοτέχνας οὐδεμία ἀνάγκη. τούτων δὲ
tongue-craftsmen but and lawsuit-craftsmen no necessity of-these but
τῶν εἰρημένων τε καὶ ῥηθησομένων εἴ τινα δοκεῖ χρήσιμα
the said both and going-to-be-said if any seem useful
ταῖς πόλεσιν, ὥσπερ νῦν οἰκουμέναις, οἷον δὴ ἴσως τὸ
to-the cities as now inhabited such-as indeed perhaps the
περὶ τὴν τῶν δικῶν ἀναγραφὴν καὶ τῶν συμβολαίων, τάχα
about the of-the lawsuits recording and of-the contracts perhaps
δὲ καὶ κηρυγμάτων ἐνίων, ὅπως ἂν ἢ ὑφ' ὧν γιγνόμενα
and also of-proclamations some how — or by whom happening
ἥκιστα ἂν εἴη βλαβερὰ, οὐ νῦν καιρός ἐστι διορίζειν.
least — would-be harmful not now time it-is to-define

125 οὐ γὰρ πολιτείαν ἐν τῷ παρόντι διατάττομεν, ὁποία τις ἂν
not for constitution in the present we-arrange what-sort some —
ἢ ἀρίστη γένοιτο ἢ πολλῶν ἀμείνων, ἀλλὰ περὶ πενίας
either best might-become or than-many better but about poverty
προυθέμεθα εἰπεῖν ὡς οὐκ ἄπορα αὐτῇ τὰ πράγματά ἐστιν,
we-proposed to-say that not helpless for-it the affairs are
ᾗπερ δοκεῖ τοῖς πολλοῖς αὐτή τε εἶναι φευκτὸν καὶ
in-the-way-that seems to-the many itself both to-be to-be-fled and
κακόν, ἀλλὰ μυρίας ἀφορμὰς πρὸς τὸ ζῆν παρέχει τοῖς
evil but countless resources toward the living it-provides to-those
αὐτουργεῖν βουλομένοις οὔτε ἀσχήμονας οὔτε βλαβεράς.
to-work-themselves wishing neither unseemly nor harmful
126 ἀπὸ γὰρ αὐτῆς ἀρχῆς ταύτης τὰ περὶ γεωργίας καὶ
from for very beginning this the-things about farming and
θήρας προυτράπημεν προδιελθεῖν ἐπὶ πλέον πρότερον,
hunting we-were-prompted to-go-through-first at greater-length before
καὶ νῦν περὶ τῶν κατὰ ἄστυ ἐργασιῶν, τίνες αὐτῶν
and now about the in town occupations which of-them
πρέπουσαι καὶ ἀβλαβεῖς τοῖς μὴ κάκιστα βιωσομένοις
fitting and harmless to-those not most-badly going-to-live
καὶ τίνες χείρους ἂν ἀποτελοῖεν τοὺς ἐπ᾽ αὐτῶν.
and which worse — would-render those at them
127 εἰ δὲ πολλὰ τῶν εἰρημένων καθόλου χρήσιμά ἐστι πρὸς
if but many of-the said-things generally useful are for
πολιτείαν καὶ τὴν τοῦ προσήκοντος αἵρεσιν, ταύτῃ καὶ
constitution and the of-the fitting choice in-this-way also
δικαιότερον συγγνώμην ἔχειν τοῦ μήκους τῶν λόγων, ὅτι
more-justly pardon to-have for-the length of-the words that
οὐ μάτην ἄλλως οὐδὲ περὶ ἄχρηστα πλανωμένῳ πλείονες
not in-vain idly nor about useless-things for-one-wandering more
γεγόνασιν. ἡ γὰρ περὶ ἐργασιῶν καὶ τεχνῶν σκέψις καὶ
have-become the for about occupations and crafts inquiry and

καθόλου περὶ βίου προσήκοντος ἢ μὴ τοῖς μετρίοις καὶ καθ'
generally about life fitting or not for-the moderate also by
αὑτὴν ἀξία πέφηνεν πολλῆς καὶ πάνυ ἀκριβοῦς θεωρίας.
itself worthy has-appeared of-much and very exact study
χρὴ οὖν τὰς ἐκτροπὰς τῶν λόγων, ἂν καὶ σφόδρα 128
it-is-needful then the digressions of-the words if even very
μακροὶ δοκῶσι, μὴ μέντοι περί γε φαύλων μηδὲ ἀναξίων
long they-seem not however about at-least base nor unworthy
μηδὲ οὐ προσηκόντων, μὴ δυσκόλως φέρειν, ὡς οὐκ αὐτὴν
nor not fitting-things not with-difficulty to-bear as not itself
λιπόντος τὴν τῶν ὅλων ὑπόθεσιν τοῦ λέγοντος, ἕως ἂν
having-left the of-the whole subject the speaker as-long-as —
περὶ τῶν ἀναγκαίων καὶ προσηκόντων φιλοσοφίᾳ διεξίῃ.
about the necessary and fitting-things to-philosophy he-goes-through
σχεδὸν γὰρ κατὰ τοῦτο μιμούμενοι τοὺς κυνηγέτας οὐκ ἂν 129
nearly for in this imitating the hunters not —
ἁμαρτάνοιμεν· οἵ γε ἐπειδὰν τὸ πρῶτον ἴχνος ἐκλαβόντες
we-would-err who at-least whenever the first track having-picked-up
κἀκείνῳ ἑπόμενοι μεταξὺ ἐπιτύχωσιν ἑτέρῳ φανερωτέρῳ
and-that following meanwhile they-come-upon another more-visible
καὶ μᾶλλον ἐγγύς, οὐκ ὤκνησαν τούτῳ ξυνακολουθήσαντες,
and more near not have-hesitated this having-followed
καὶ ἑλόντες τὸ ἐμπεσὸν ὕστερον ***
and having-caught the having-fallen-in later (lacuna)
ἴσως οὖν οὐδὲ ἐκεῖνο μεμπτέον, ὅστις περὶ ἀνδρὸς δικαίου 130
perhaps then nor that one-must-blame who about man just
καὶ δικαιοσύνης λέγειν ἀρξάμενος, μνησθεὶς πόλεως
and justice to-speak having-begun having-mentioned city
παραδείγματος ἕνεκεν, πολλαπλάσιον λόγον ἀνάλωσεν
of-example for-the-sake many-times-greater discourse spent
περὶ πολιτείας, καὶ οὐ πρότερον ἀπέκαμε πρὶν ἢ πάσας
about constitution and not before grew-weary until — all

μεταβολὰς καὶ ἅπαντα γένη πολιτειῶν διεξῆλθε, πάνυ
changes and all kinds of-constitutions he-went-through very
ἐναργῶς τε καὶ μεγαλοπρεπῶς τὰ ξυμβαίνοντα περὶ
vividly both and magnificently the-things happening about
ἑκάστην ἐπιδεικνύς·
each showing

131 εἰ καὶ παρά τισιν αἰτίαν ἔχει περὶ τοῦ μήκους τῶν λόγων
if even with some blame he-has about the length of-the words
καὶ τῆς διατριβῆς τῆς περὶ τὸ παράδειγμα δήπουθεν· ἀλλ' ὡς
and the lingering the about the example surely but as
οὐδὲν ὄντα πρὸς τὸ προκείμενον τὰ εἰρημένα καὶ οὐδ'
nothing being toward the proposed the-things said and not-even
ὁπωστιοῦν σαφεστέρου δι' αὐτὰ τοῦ ζητουμένου γεγονότος,
in-any-way clearer through them the sought having-become
οὗπερ ἕνεκεν ἐξ ἀρχῆς εἰς τὸν λόγον παρελήφθη, διὰ
of-which-indeed for-the-sake from beginning into the discourse it-was-taken-up because-of
ταῦτα, εἴπερ ἄρα, οὐ παντάπασιν ἀδίκως εὐθύνεται.
these-things if-indeed then not altogether unjustly he-is-called-to-account

132 ἐὰν οὖν καὶ ἡμεῖς μὴ προσήκοντα μηδὲ οἰκεῖα τῷ
if then also we not fitting nor proper to-the
προκειμένῳ φαινώμεθα διεξιόντες, μακρολογεῖν εἰκότως
proposed appear going-through to-be-long-winded fairly
ἂν λεγοίμεθα. καθ' αὑτὸ δὲ ἄλλως οὔτε μῆκος οὔτε
— we-would-be-said in itself but otherwise neither length nor
βραχύτητα ἐν λόγοις ἐπαινεῖν ἢ ψέγειν δίκαιον. περὶ
brevity in speeches to-praise or to-blame just about
δὲ τῶν λοιπῶν τῶν ἐν ταῖς πόλεσι πράξεων χρὴ
but the remaining of-the in the cities activities it-is-needful
θαρροῦντας διαπεραῖναι, τῶν μὲν μιμνησκομένους,
being-bold to-get-through the(-ones) indeed mentioning
τὰ δὲ καὶ ἐῶντας ἄρρητά τε καὶ ἀμνημόνευτα.
the(-others) and also leaving unspoken both and unmentioned

[…] 133

(omitted)

DIOGENES, OR ON VIRTUE

I · DIOGENES AT THE ISTHMUS

Diogenes, exiled from Sinope, comes to Athens and follows Antisthenes alone for his teaching, though he reproaches him as softer than his words. After Antisthenes dies he moves to Corinth, living in the open at the Craneum, for its crowds make it the place for a doctor of folly. At the Isthmian games he wonders that no one comes to be cured of ignorance as they would of a toothache. Among wrangling sophists, hawkers, and soothsayers, he tells a man that he has come to compete, against the hardest opponents: hardships, which beat the overfed and yield to those who meet them boldly.

1 Διογένης ὁ Σινωπεὺς ἐκπεσὼν ἐκ τῆς πατρίδος, οὐδενὸς
Diogenes the Sinopean exiled from the fatherland in-nothing
διαφέρων τῶν πάνυ φαύλων Ἀθήναζε ἀφίκετο, καὶ
differing from-the very base to-Athens came and
καταλαμβάνει συχνοὺς ἔτι τῶν Σωκράτους ἑταίρων· καὶ
finds many still of-the of-Socrates companions and
γὰρ Πλάτωνα καὶ Ἀρίστιππον καὶ Αἰσχίνην καὶ Ἀντισθένην
for Plato and Aristippus and Aeschines and Antisthenes
καὶ τὸν Μεγαρέα Εὐκλείδην· Ξενοφῶν δὲ ἔφευγε διὰ
and the Megarian Euclides Xenophon but was-in-exile because-of
τὴν μετὰ Κύρου στρατείαν. τῶν μὲν οὖν ἄλλων ταχὺ
the with Cyrus expedition the indeed then others quickly
κατεφρόνησεν, Ἀντισθένει δὲ ἐχρῆτο, οὐκ αὐτὸν οὕτως
he-despised Antisthenes but he-frequented not him so
ἐπαινῶν ὡς τοὺς λόγους οὓς ἔλεγεν, ἡγούμενος μόνους
praising as the words which he-spoke thinking alone
εἶναι ἀληθεῖς καὶ μάλιστα δυναμένους ἄνθρωπον ὠφελῆσαι.
to-be true and most able man to-benefit

ἐπεὶ αὐτόν γε τὸν Ἀντισθένην παραβάλλων πρὸς τοὺς 2
since him at-least — Antisthenes comparing to the
λόγους ἐνίοτε ἤλεγχεν ὡς πολὺ μαλακώτερον, καὶ ἔφη
words sometimes he-reproached as much softer and said
αὐτὸν εἶναι σάλπιγγα λοιδορῶν· αὑτοῦ γὰρ οὐκ ἀκούειν
him to-be trumpet reviling himself for not to-hear
φθεγγομένου μέγιστον. καὶ ὁ Ἀντισθένης ὑπέμενεν αὐτὸν
sounding loudest and — Antisthenes endured him
ταῦτα ἀκούων· πάνυ γὰρ ἐθαύμαζε τοῦ ἀνθρώπου τὴν φύσιν.
these-things hearing very for he-admired of-the man the nature
ἔλεγεν οὖν ἀμυνόμενος ἀντὶ τῆς σάλπιγγος τοῖς σφηξὶν 3
he-said then retaliating instead-of the trumpet to-the wasps
αὐτὸν ὅμοιον εἶναι. καὶ γὰρ τῶν σφηκῶν εἶναι τὸν μὲν
him like to-be and for of-the wasps to-be the indeed
ψόφον τῶν πτερῶν μικρόν, τὸ δὲ κέντρον δριμύτατον.
noise of-the wings small the but sting sharpest
ἔχαιρεν οὖν τῇ παρρησίᾳ τοῦ Διογένους, ὥσπερ οἱ ἱππικοί,
he-rejoiced then in-the frankness — of-Diogenes as the horsemen
ὅταν ἵππον θυμοειδῆ λάβωσιν, ἄλλως δὲ ἀνδρεῖον καὶ
when horse spirited they-get otherwise but brave and
φιλόπονον, οὐδὲν ἧττον ἀποδέχονται τὸ χαλεπὸν τοῦ ἵππου·
hard-working no less accept the difficulty of-the horse
τοὺς δὲ νωθροὺς καὶ βραδεῖς μισοῦσι καὶ ἀποδοκιμάζουσιν.
the but sluggish and slow hate and reject
ἐνίοτε μὲν οὖν ἐπέτεινεν αὐτόν, ἐνίοτε δὲ ἐπειρᾶτο 4
sometimes indeed then he-tightened him sometimes but tried
ἀνιέναι, ὥσπερ οἱ χορδοστρόφοι τὰ νεῦρα, προσέχοντες
to-loosen as the string-twisters the sinews taking-care
μὴ ῥαγῇ. ἐπεὶ δὲ ἀπέθανεν ὁ Ἀντισθένης καὶ τῶν ἄλλων
lest it-break when but died — Antisthenes and of-the others
οὐδένα ἡγεῖτο συνουσίας ἄξιον, μετέβη εἰς Κόρινθον,
none he-thought of-company worthy he-moved to Corinth

κἀκεῖ διῆγεν οὔτε οἰκίαν μισθωσάμενος οὔτε παρὰ ξένῳ
and-there lived neither house having-hired nor with host
τινὶ καταγόμενος, ἀλλ᾽ ἐν τῷ Κρανείῳ θυραυλῶν.
any lodging but in the Craneum living-in-the-open
5 ἑώρα γὰρ ὅτι πλεῖστοι ἄνθρωποι ἐκεῖ συνίασι διὰ
he-saw for that most men there gather because-of
τοὺς λιμένας καὶ τὰς ἑταίρας, καὶ ὅτι ἡ πόλις ὥσπερ
the harbors and the courtesans and that the city as
ἐν τριόδῳ τῆς Ἑλλάδος ἔκειτο. δεῖν οὖν τὸν
at crossroads — of-Greece lay to-be-needful then the
φρόνιμον ἄνδρα, ὥσπερ τὸν ἀγαθὸν ἰατρόν, ὅπου πλεῖστοι
wise man as the good doctor where most
κάμνουσιν, ἐκεῖσε ἰέναι βοηθήσοντα, οὕτως ὅπου πλεῖστοί
are-sick there to-go going-to-help so where most
εἰσιν ἄφρονες, ἐκεῖ μάλιστα ἐπιδημεῖν, ἐξελέγχοντα καὶ
are fools there most to-reside refuting and
κολάζοντα τὴν ἄνοιαν αὐτῶν.
chastising the folly their
6 ἐπεὶ δὲ ἦκεν ὁ τῶν Ἰσθμίων χρόνος καὶ πάντες ἦσαν
when and came the of-the Isthmian-games time and all were
ἐν Ἰσθμῷ, κατέβη καὶ αὐτός. εἰώθει γὰρ ἐπισκοπεῖν
at Isthmus went-down also he-himself he-was-wont for to-observe
ἐν ταῖς πανηγύρεσι τὰς σπουδὰς τῶν ἀνθρώπων καὶ τὰς
at the festivals the pursuits of-the men and the
ἐπιθυμίας καὶ ὧν ἕνεκα ἀδημονοῦσι καὶ ἐπὶ τίσι
desires and for-what for-the-sake they-are-troubled and at what-things
μέγα φρονοῦσι.
greatly they-pride-themselves
7 παρέσχε δὲ καὶ αὑτὸν τῷ βουλομένῳ ἐντυγχάνειν, καὶ
offered and also himself to-the one-wishing to-meet-him and
ἔλεγε θαυμάζειν ὅτι εἰ μὲν ἔφη ὀδόντας ἰᾶσθαι, πάντες
said to-wonder that if indeed he-said teeth to-heal all

ἂν αὐτῷ προσῇσαν οἱ δεόμενοι ὀδόντα ἐξελέσθαι, καὶ
— to-him would-come those needing tooth to-take-out and
νὴ Δία εἰ ὑπέσχετο ὀφθαλμοὺς θεραπεύειν, πάντες ἂν οἱ
by Zeus if he-promised eyes to-treat all — those
ὀφθαλμιῶντες αὑτοὺς ἐπεδείκνυον· ὁμοίως δέ, εἰ σπληνὸς
having-sore-eyes themselves would-show likewise and if of-spleen
ἢ ποδάγρας ἢ κορύζης εἰδέναι φάρμακον·
or of-gout or of-head-cold to-know remedy
ἐπεὶ δὲ ἔφη παύσειν τοὺς πεισομένους αὐτῷ ἀγνοίας καὶ 8
when but he-said to-be-going-to-stop those going-to-obey him of-ignorance and
πονηρίας καὶ ἀκολασίας, οὐδεὶς αὐτῷ προσεῖχεν οὐδὲ ἐκέλευεν
wickedness and licentiousness no-one to-him paid-attention nor bade
ἰᾶσθαι αὑτόν, οὐδ' ἂν εἰ πολὺ προσλήψεσθαι ἀργύριον
to-heal him not-even — if much to-be-going-to-gain-besides money
ἔμελλεν, ὡς ἧττον ὑπὸ τούτων ἐνοχλούμενος ἢ χαλεπώτερον
he-was-going as less by these being-troubled or harder
ἀνθρώπῳ σπληνὸς ἀνέχεσθαι οἰδοῦντος καὶ διεφθαρμένου
for-man spleen to-bear swelling and decayed
ὀδόντος ἢ ψυχῆς ἄφρονος καὶ ἀμαθοῦς καὶ δειλῆς καὶ
tooth than soul foolish and ignorant and cowardly and
θρασείας καὶ φιληδόνου καὶ ἀνελευθέρου καὶ ὀργίλης καὶ
rash and pleasure-loving and illiberal and irascible and
λυπηρᾶς καὶ πανούργου καὶ πάντα τρόπον διεφθαρμένης.
sullen and knavish and every way corrupted
καὶ δὴ καὶ τότε ἦν περὶ τὸν νεὼν τοῦ Ποσειδῶνος 9
and indeed also then it-was-possible about the temple — of-Poseidon
ἀκούειν πολλῶν μὲν σοφιστῶν κακοδαιμόνων βοώντων
to-hear many indeed sophists wretched shouting
καὶ λοιδορουμένων ἀλλήλοις, καὶ τῶν λεγομένων μαθητῶν
and reviling one-another and of-the so-called disciples
ἄλλου ἄλλῳ μαχομένων, πολλῶν δὲ συγγραφέων
another with-another fighting many and writers

ἀναγιγνωσκόντων ἀναίσθητα συγγράμματα, πολλῶν δὲ
reading-aloud senseless writings many and
ποιητῶν ποιήματα ᾀδόντων, καὶ τούτους ἐπαινούντων
poets poems singing and these praising
ἑτέρων, πολλῶν δὲ θαυματοποιῶν θαύματα ἐπιδεικνύντων,
others many and jugglers wonders showing
πολλῶν δὲ τερατοσκόπων τέρατα κρινόντων, μυρίων δὲ
many and soothsayers portents interpreting countless and
ῥητόρων δίκας στρεφόντων, οὐκ ὀλίγων δὲ καπήλων
orators lawsuits twisting not few and bucksters
διακαπηλευόντων ὅ τι τύχοιεν ἕκαστος.
hawking what ever happened each
10 εὐθὺς οὖν καὶ αὐτῷ τινες προσῆλθον, τῶν μὲν Κορινθίων
at-once then also to-him some came-up of-the indeed Corinthians
οὐδείς· οὐδὲ γὰρ ᾤοντο οὐδὲν ὠφεληθήσεσθαι, ὅτι
no-one nor for they-thought anything to-be-going-to-be-benefited because
καθ' ἡμέραν ἑώρων αὐτὸν ἐν Κορίνθῳ· τῶν δὲ ξένων
each day they-saw him in Corinth of-the but strangers
ἦσαν οἱ προσιόντες, καὶ τούτων ἕκαστος βραχύ τι
were those approaching and of-these each short something
εἰπὼν ἢ ἀκούσας ἀπῄει, φοβούμενος τὸν ἔλεγχον.
having-said or having-heard went-away fearing the refutation
11 διὰ δὴ τοῦτο ἔφη ὁ Διογένης προσεοικέναι τοῖς κυσὶ τοῖς
because-of indeed this said — Diogenes to-resemble to-the dogs the
Λάκωσι· καὶ γὰρ τούτους, ὅταν στῶσιν εἰς τὰς πανηγύρεις,
Laconian and for these when they-stand at the festivals
πολλοὺς μὲν εἶναι τοὺς καταψήχοντας καὶ προσπαίζοντας,
many indeed to-be those stroking and playing-with
μηδένα δὲ ὠνεῖσθαι ῥᾳδίως, διὰ τὸ μὴ ἐπίστασθαι
none and to-buy easily because-of the not to-know
χρῆσθαι. πυθομένου δέ τινος εἰ καὶ αὐτὸς ἥκοι τὸν
to-use having-inquired and someone if also himself he-had-come the

ἀγῶνα θεασόμενος, οὐκ, ἔφη, ἀλλ᾽ ἀγωνιούμενος. καὶ ὃς
contest going-to-watch no he-said but going-to-compete and he
ἐγέλασέ τε καὶ ἤρετο αὐτὸν τίνας ἔχοι τοὺς ἀνταγωνιστάς.
laughed both and asked him whom he-had the opponents
ὁ δὲ ὥσπερ εἰώθει ὑποβλέψας, Τοὺς χαλεπωτάτους, 12
he and as he-was-wont having-looked-askance the hardest
εἶπε, καὶ ἀμαχωτάτους, οἷς οὐδεὶς δύναται ἀντιβλέψαι
said and most-invincible whom no-one is-able to-look-in-the-face
τῶν Ἑλλήνων, οὐ μέντοι διατρέχοντας ἢ παλαίοντας
of-the Greeks not however running-races or wrestling
ἢ διαπηδῶντας οὐδὲ πυκτεύοντας καὶ ἀκοντίζοντας καὶ
or jumping nor boxing and javelin-throwing and
δισκεύοντας.
discus-throwing
Τίνας μήν; ἤρετο. Τοὺς πόνους, ἔφη, μάλα ἰσχυρούς 13
whom then he-asked the toils he-said very strong
τε καὶ ἀνικήτους ὑπὸ ἀνθρώπων ἐμπεπλησμένων καὶ
both and unconquered by men stuffed and
τετυφωμένων καὶ τὰς μὲν ἡμέρας ὅλας ἐσθιόντων, ἐν δὲ
puffed-up and the indeed days whole eating in and
ταῖς νυξὶ ῥεγκόντων, ὑπὸ δὲ ἀνδρῶν ἡττωμένους λεπτῶν
the nights snoring by but men defeated thin
τε καὶ ἀσάρκων καὶ τῶν σφηκῶν τὰς γαστέρας μᾶλλον
both and fleshless and than-the wasps the bellies more
ἐντετμημένων.
cut-in
ἢ σὺ οἴει τούτων τι ὄφελος εἶναι τῶν τὰς μεγάλας 14
or do-you think of-these any use to-be of-the the great
κοιλίας ἐχόντων, οὓς ἐχρῆν περιαγαγόντας καὶ
bellies having whom it-was-needful having-led-around and
περικαθάραντας ἐκβαλεῖν, μᾶλλον δὲ καταθύσαντας καὶ
having-purified to-cast-out rather but having-sacrificed and

κατατεμόντας εὐωχεῖσθαι, καθάπερ οἶμαι τὰ τῶν κητῶν
having-cut-up to-feast as I-think the of-the whales
κρέα, τοὺς νοῦν ἔχοντας, ἕψοντας ἁλσὶ καὶ θαλάσσῃ, τὴν
meat those sense having boiling in-salt and sea-water the
δὲ πιμελὴν τήξαντας, ὥσπερ ἐν Πόντῳ παρ' ἡμῖν τὸ
and fat having-melted as in Pontus with us the
τῶν δελφίνων στέαρ, ἀλείφεσθαι τοὺς δεομένους. οἶμαι
of-the dolphins fat to-anoint-themselves those needing I-think
γὰρ αὐτοὺς τῶν ὑῶν ἧττονα ψυχὴν ἔχειν.
for them than-the pigs less soul to-have
15 ὁ δὲ ἀνὴρ ὁ γενναῖος ἡγεῖται τοὺς πόνους ἀνταγωνιστὰς
the but man the noble considers the toils opponents
μεγίστους, καὶ τούτοις ἀεὶ φιλεῖ μάχεσθαι καὶ τὴν
greatest and with-these always loves to-fight both the
νύκτα καὶ τὴν ἡμέραν, οὐχ ὑπὲρ σελίνου, ὥσπερ αἱ
night and the day not for celery as the
αἶγες, οὐδὲ κοτίνου καὶ πίτυος, ἀλλὰ ὑπὲρ εὐδαιμονίας
goats nor wild-olive and pine but for happiness
καὶ ἀρετῆς παρὰ πάντα τὸν βίον, οὐχ ὅταν Ἠλεῖοι
and virtue throughout all the life not when Eleans
προείπωσιν ἢ Κορίνθιοι ἢ τὸ κοινὸν Θετταλῶν, μηδένα
proclaim or Corinthians or the league of-Thessalians none
αὐτῶν φοβούμενον μηδὲ εὐχόμενον ἄλλῳ λαχεῖν,
of-them fearing nor praying with-another to-draw-by-lot
16 ἀλλὰ προκαλούμενον ἐφεξῆς ἅπαντας, καὶ λιμῷ
but challenging in-turn all and with-hunger
φιλονεικοῦντα καὶ ψύχει καὶ δίψει ὑπομένοντα, κἂν
contending and with-cold and thirst enduring and-if
δέῃ μαστιγούμενον καρτερεῖν καὶ τεμνόμενον καὶ
it-may-be-needful being-whipped to-endure and being-cut and
καόμενον μηδὲν μαλακὸν ἐνδιδόντα· πενίαν δὲ καὶ φυγὴν
being-burned nothing soft giving-in poverty and both exile

καὶ ἀδοξίαν καὶ τὰ τοιαῦτα μηδὲν ἡγεῖσθαι δεινὸν αὑτῷ,
and disrepute and the such-things nothing to-think terrible for-himself
ἀλλὰ πάνυ κοῦφα, καὶ πολλάκις παίζειν ἐν αὐτοῖς τὸν
but very light and often to-play in them the
ἄνδρα τὸν τέλειον, ὥσπερ οἱ παῖδες τοῖς ἀστραγάλοις
man the perfect as the children with-the knucklebones
καὶ ταῖς σφαίραις ταῖς ποικίλαις.
and the balls the many-colored
καὶ γὰρ δοκοῦσι μέν, ἔφη, δεινοὶ καὶ ἀνυπόστατοι πᾶσι 17
and for they-seem indeed he-said terrible and irresistible to-all
τοῖς κακοῖς οἱ ἀνταγωνισταὶ οὗτοι· ἐὰν δέ τις αὐτῶν
the bad the opponents these if but anyone them
καταφρονήσῃ καὶ προσίῃ θαρρῶν δειλοὺς καὶ ἀδυνάτους
despises and approaches being-confident cowardly and powerless
ἄνδρας ἰσχυροὺς κρατῆσαι, μάλιστα τοῖς κυσὶν ὁμοίους,
men strong to-overcome most to-the dogs like
οἳ τοὺς μὲν φεύγοντας ἐπιδιώκουσι καὶ δάκνουσι καὶ
who the indeed fleeing pursue and bite and
διέσπασαν ἔστιν οὓς καταλαβόντες, τοὺς δὲ ἐπιόντας καὶ
tear-apart there-are whom having-caught the but attacking and
μαχομένους φοβοῦνται καὶ ἀναχωροῦσι, τελευτῶντες δὲ
fighting fear and retreat finally and
σαίνουσιν, ἐπειδὰν συνήθεις γένωνται.
fawn when familiar they-become
οἱ δὲ πολλοὶ ἄνθρωποι ἐκπεπληγμένοι αὐτοὺς καὶ ἀεί 18
the but many men terrified-of them and always
ποτε φεύγοντες κρίνουσιν, οὐδέποτε ἐναντίον βλέποντες. καὶ
ever fleeing judge never in-the-face looking and
γὰρ δή, ὥσπερ οἱ πυκτεύειν εἰδότες, ἐὰν μὲν προλάβωσι
for indeed as those to-box knowing if indeed they-anticipate
τὸν ἀνταγωνιστήν, οὐ παίονται τὴν ἀρχήν, πολλάκις
the opponent not are-hit at-the start often

δὲ ἀπέβησαν αὐτοὶ καταβαλόντες· ἐὰν δὲ ὑποχωρῶσι
and come-off themselves having-thrown-down if but they-retreat
φοβούμενοι, τότ' ἰσχυροτάτας πληγὰς λαμβάνουσιν· οὕτως
fearing then strongest blows they-receive so
ἐὰν μέν τις τοὺς πόνους δέχηται καταφρονῶν καὶ πλησιάζῃ
if indeed anyone the toils receives despising and approaches
προθύμως, οὐ πάνυ ἰσχύουσι πρὸς αὐτόν· ἐὰν δὲ ἀφιστῆται
eagerly not very are-strong against him if but he-stands-off
καὶ ἀναχωρῇ, τῷ παντὶ μείζους καὶ σφοδρότεροι δοκοῦσι.
and retreats in-the all greater and more-violent they-seem

II · PLEASURE AND THE LABORS OF HERACLES

Hardship is like fire, best stamped on boldly. A fiercer contest is against pleasure, which bewitches like Circe through every sense and turns men into swine and wolves; a man should flee it as far as he can. No one watches Diogenes' contest; men admire runners instead, as they once admired athletes and the rich and pitied Heracles. Heracles, he says, toiled for no master: he killed Diomedes and Geryones, crushed Busiris, cured Prometheus of his vanity, and burned himself on a pyre when he grew weak, and he had even cleaned Augeas' stables, to fight opinion too. When Diogenes then sits down and does something disreputable, the crowd scorns him and calls him mad.

19 τοῦτο δ' ἂν ἴδοις καὶ ἐπὶ τοῦ πυρὸς γιγνόμενον·
this and — you-could-see also in-the-case-of the fire happening
ἐὰν μὲν σφόδρα ἐπιβῇς, ἔσβεσας τὸ πῦρ· ἐὰν δὲ ὑποπτεύων
if indeed boldly you-tread-on you-put-out the fire if but suspecting
καὶ δεδοικώς, σφόδρα ἐκαύθης· ὥσπερ ἐνίοτε παίζοντες οἱ
and fearing badly you-are-burned as sometimes playing the
παῖδες τῇ γλώττῃ τὸ πῦρ σβεννύουσιν. οὗτοι μὲν οὖν οἱ
children with-the tongue the fire put-out these indeed then the

ἀνταγωνισταὶ σχεδὸν ὅμοιοί εἰσι τοῖς παμμάχοις, παίοντές
opponents nearly like are to-the pancratiasts striking
τε καὶ ἄγχοντες καὶ διασπῶντες καὶ ἀποκτιννύντες ἐνίοτε.
both and choking and tearing-apart and killing sometimes
ἑτέρα δὲ δεινοτέρα μάχη καὶ ἀγών ἐστιν οὐ μικρός, ἀλλὰ 20
another but more-terrible battle and contest is not small but
πολὺ τούτου μείζων καὶ ἐπικινδυνότερος ὁ πρὸς τὴν
much than-this greater and more-dangerous the(-one) against the
ἡδονήν, οὐχ οἵαν Ὅμηρός φησιν,
pleasure not such-as Homer says

αὖθις δὲ δριμεῖα μάχη παρὰ νηυσὶν ἐτύχθη.
again and fierce battle beside ships was-wrought
ὀξέσι δὴ πελέκεσσι καὶ ἀξίναις ἐμάχοντο
with-sharp indeed axes and with-hatchets they-fought
καὶ ξίφεσιν μεγάλοισιν 21
and with-swords great

οὐχ οὗτος ὁ τρόπος τῆς μάχης· ἀλλ' ὥσπερ Ὅμηρός φησι
not this the manner of-the battle but as Homer says
τὴν Κίρκην τοὺς τοῦ Ὀδυσσέως ἑταίρους καταφαρμάξαι,
— Circe the — of-Odysseus companions to-have-bewitched
κἄπειτα τοὺς μὲν σῦς αὐτῶν, τοὺς δὲ λύκους
and-then the(-ones) indeed swine of-them the(-others) and wolves
γενέσθαι, τοὺς δὲ ἄλλ' ἄττα θηρία, τοιοῦτόν ἐστι
to-become the(-others) and other some beasts such is
τὸ χρῆμα τῆς ἡδονῆς, οὐχ ἁπλῶς ἐπιβουλευούσης,
the thing of-the pleasure not simply plotting
ἀλλὰ πάντα τρόπον, διά τε τῆς ὄψεως καὶ ἀκοῆς ἢ
but every way through both the sight and hearing or
ὀσφρήσεως ἢ γεύσεως ἢ ἁφῆς,
smell or taste or touch

22 ἔτι δὲ σιτίοις καὶ ποτοῖς καὶ ἀφροδισίοις διαφθεῖραι
further and with-foods and drinks and sexual-pleasures to-corrupt
πειρωμένης, ὁμοίως μὲν ἐγρηγορότας, ὁμοίως δὲ
trying alike indeed those-awake alike and
κοιμωμένους. οὐδὲ γὰρ ὥσπερ πρὸς τοὺς πολεμίους
those-sleeping nor for as against the enemies
ἔστι φυλακὰς καταστήσαντας καθεύδειν, ἀλλὰ μάλιστα
is-it-possible guards having-posted to-sleep but most
δὴ πάντων τότε ἐπιτίθεται,
indeed of-all then she-attacks
23 τὰ μὲν αὐτῷ τῷ ὕπνῳ μαραίνουσα καὶ δουλουμένη,
partly indeed by-very the sleep withering and enslaving
τὰ δὲ ἐπιπέμπουσα ὀνείρατα πανοῦργα καὶ ἐπίβουλα,
the(-others) and sending-upon dreams knavish and treacherous
ἀναμιμνήσκοντα αὐτῆς. ὁ μὲν οὖν πόνος διὰ τῆς ἁφῆς
reminding of-her the indeed then toil through the touch
ἐπιγίγνεται ὡς τὸ πολὺ καὶ ταύτῃ πρόσεισιν, ἡ δὲ ἡδονὴ
comes-on as the most and in-this-way approaches the but pleasure
κατὰ πᾶσαν αἴσθησιν ὁπόσας ἄνθρωπος αἰσθήσεις ἔχει,
through every sense as-many-as man senses has
καὶ δεῖ τοῖς μὲν πόνοις ἀπαντᾶν καὶ συμπλέκεσθαι,
and it-is-needful the indeed toils to-meet and to-grapple-with
24 τὴν δὲ ἡδονὴν φεύγειν ὡς πορρωτάτω καὶ μηδὲν ὅλως ἢ
the but pleasure to-flee as farthest and nothing at-all than
τἀναγκαῖα ὁμιλεῖν. καὶ ἐνταῦθα ὁ κράτιστος ἀνήρ σχεδόν,
the-necessities to-consort and here the strongest man nearly
ὃς ἂν δύνηται πλεῖστον ἀποφεύγειν τὰς ἡδονάς· οὐδὲ
who-ever — can most to-flee-from the pleasures nor
γὰρ ἔστιν ἡδονῇ συνόντα ἢ καὶ πειρώμενον συνεχῶς
for is-it-possible with-pleasure consorting or even trying continually
μὴ οὐ πάντως ἁλῶναι. ὅταν οὖν κρατήσῃ καὶ περιγένηται
not not altogether to-be-caught when then she-prevails and gets-the-better

τῆς ψυχῆς τοῖς φαρμάκοις, γίγνεται τὸ λοιπὸν ἤδη τὸ
of-the soul with-the drugs happens the rest already the
τῆς Κίρκης,
— of-Circe
πλήξασα ῥᾳδίως τῇ ῥάβδῳ εἰς συφεόν τινα ἐλαύνει καὶ 25
having-struck easily with-the wand into sty some she-drives and
καθείργνυσι καὶ τὸ λοιπὸν ἀπ᾽ ἐκείνου ἤδη ὁ ἄνθρωπος
shuts-in and the rest from that already the man
διατελεῖ σῦς ὢν ἢ λύκος,
continues swine being or wolf
γίγνονται δὲ καὶ ὄφεις ὑφ᾽ ἡδονῆς ποικίλοι καὶ ὀλέθριοι 26
become and also snakes by pleasure spotted and deadly
καὶ ἄλλ᾽ ἄττα ἑρπετά, καὶ θεραπεύουσιν ἐκείνην ἀεὶ περὶ
and other some reptiles and they-serve her always about
τὰς θύρας ὄντες καὶ ἐπιθυμοῦντες μὲν τῆς ἡδονῆς καὶ
the doors being and desiring indeed of-the pleasure and
λατρεύοντες ἐκείνῃ, μυρίους δὲ ἄλλως πόνους ἔχοντες.
slaving for-her countless and otherwise toils having
ἡ γὰρ ἡδονὴ κρατήσασα αὐτῶν καὶ παραλαβοῦσα τοῖς
the for pleasure having-conquered them and having-taken-over to-the
πόνοις παραδίδωσι τοῖς ἐχθίστοις καὶ χαλεπωτάτοις.
toils hands-over the most-hateful and hardest
τοῦτον δὴ τὸν ἀγῶνα ἐμοὶ καρτεροῦντι καὶ παραβαλλομένῳ 27
this indeed the contest to-me enduring and risking-myself
πρὸς ἡδονὴν καὶ πόνον οὐδεὶς προσέχει τῶν ἀθλίων
against pleasure and toil no-one heeds of-the wretched
ἀνθρώπων, ἀλλὰ τοῖς ἀνδραπόδοις τοῖς πηδῶσι καὶ
men but to-the slaves those jumping and
τρέχουσι καὶ χορεύουσιν. οὐδὲ γὰρ τὸν Ἡρακλέα ἑώρων
running and dancing nor for — Heracles they-saw
ἀγωνιζόμενον καὶ πονοῦντα, οὐδὲ ἔμελεν αὐτοῖς, ἀλλὰ
contending and toiling nor was-it-a-care to-them but

καὶ τότε ἴσως ἀθλητάς τινας ἐθαύμαζον, Ζήτην καὶ
even then perhaps athletes some they-admired Zetes and
Κάλαϊν καὶ Πηλέα καὶ ἄλλους τοιούτους δρομέας τινὰς
Calais and Peleus and others such runners some
καὶ παλαιστάς· καὶ τοὺς μὲν ἐπὶ κάλλει, τοὺς δὲ
and wrestlers and the(-ones) indeed for beauty the(-others) and
ἐπὶ πλούτῳ ἐθαύμαζον, καθάπερ Ἰασίωνα καὶ Κινύραν·
for wealth they-admired as Iasion and Cinyras
28 περὶ δὲ τοῦ Πέλοπος ἔλεγον ὅτι καὶ τὸν ὦμον ἐλεφάντινον
about and — Pelops they-said that also the shoulder ivory
ἔχοι, ὥσπερ τι ὄφελος ἀνθρώπου χρυσῆν χεῖρα ἢ
he-had as-if some use of-man golden hand or
ἐλεφαντίνην ἔχοντος ἢ ὀφθαλμοὺς ἀδάμαντος ἢ σμαράγδου·
ivory having or eyes of-adamant or of-emerald
τὴν δὲ ψυχὴν οὐκ ἐγίγνωσκον αὐτοῦ ὁποίαν τινὰ εἶχεν.
the but soul not they-knew his of-what-sort some he-had
τὸν δὲ Ἡρακλέα πονοῦντα μὲν καὶ ἀγωνιζόμενον ἠλέουν,
— but Heracles toiling indeed and contending they-pitied
καὶ ἔφασαν αὐτὸν ἀνθρώπων ἀθλιώτατον· καὶ διὰ
and said him of-men most-wretched and because-of
τοῦτο ἄθλους ἐκάλουν τοὺς πόνους αὐτοῦ καὶ τὰ ἔργα, ὡς
this labors they-called the toils his and the works as
τὸν ἐπίπονον βίον ἄθλιον ὄντα· ἀποθανόντα δὲ πάντων
the toilsome life wretched being having-died but of-all
μάλιστα τιμῶσι καὶ θεὸν νομίζουσι καί φασιν Ἥβῃ
most they-honor and god think and say with-Hebe
συνοικεῖν, καὶ τούτῳ πάντες εὔχονται, ὅπως αὐτοὶ μὴ
to-live and to-this-one all pray so-that themselves not
ἔσονται ἄθλιοι, τῷ πλεῖστα ἀθλήσαντι.
will-be wretched to-the most having-labored

τὸν δὲ Εὐρυσθέα οἴονται κρατεῖν τούτου καὶ ἐπιτάττειν, 29
— and Eurystheus they-think to-rule this-one and to-command
ὃν οὐδενὸς ἄξιον νενομίκασιν, οὐδὲ εὔξατο οὐδὲ ἔθυσεν
whom of-nothing worthy they-have-thought nor prayed nor sacrificed
οὐδέποτε οὐδεὶς Εὐρυσθεῖ. πλὴν ὅ γε Ἡρακλῆς περιῄει
ever anyone to-Eurystheus but — at-least Heracles went-around
τὴν Εὐρώπην καὶ τὴν Ἀσίαν ἅπασαν, οὐδὲν ὢν τούτοις
— Europe and — Asia all in-nothing being to-these
ὅμοιος τοῖς ἀθληταῖς —
like the athletes
ποῦ γὰρ ἂν ἠδυνήθη προελθεῖν σάρκας τοσαύτας 30
where for — could-he-have-been-able to-advance flesh so-much
ἔχων ἢ τοσούτων κρεῶν δεόμενος ἢ βαθὺν οὕτως
having or of-so-much meat needing or deep so
ὕπνον καθεύδων; — ἀλλ᾽ ἄγρυπνος καὶ λεπτός, ὥσπερ
sleep sleeping but sleepless and lean as
οἱ λέοντες, ὀξὺ βλέπων, ὀξὺ ἀκούων, οὔτε χειμῶνος
the lions keenly seeing keenly hearing neither of-winter
οὔτε καύματος φροντίζων, οὐδὲν δεόμενος στρωμάτων ἢ
nor of-heat caring in-nothing needing of-bedding or
χλανίδων ἢ ταπήτων, ἀλλὰ δέρμα ἀμπεχόμενος ῥυπαρόν,
cloaks or rugs but hide wearing dirty
λιμοῦ πνέων, τοῖς ἀγαθοῖς βοηθῶν, τοὺς κακοὺς κολάζων.
hunger breathing to-the good helping the bad punishing
καὶ Διομήδην δὲ τὸν Θρᾷκα, ὅτι ποικίλην εἶχεν ἐσθῆτα καὶ 31
and Diomedes and the Thracian because embroidered he-had clothing and
καθῆστο ἐπὶ θρόνου πίνων δι᾽ ἡμέρας καὶ τρυφῶν, καὶ
sat on throne drinking through day and luxuriating and
τοὺς ξένους ἠδίκει καὶ τοὺς ὑφ᾽ αὑτῷ, πολλὴν ἵππον τρέφων,
the strangers wronged and those under himself much cavalry keeping
τῷ ῥοπάλῳ παίων διήραξεν ὥσπερ πίθον παλαιόν. καὶ
with-the club striking he-smashed like jar old and

τὸν Γηρυόνην, πλείστους βοῦς ἔχοντα καὶ τῶν πρὸς ἑσπέρας
— Geryones most cattle having and of-the toward west
ἁπάντων πλουσιώτατον ὄντα καὶ ὑπερηφανώτατον, αὐτόν
all richest being and most-arrogant him
τε ἀπέκτεινε καὶ τοὺς ἀδελφοὺς καὶ τὰς βοῦς ἀπήλασε.
both he-killed and the brothers and the cattle drove-off
32 τὸν δὲ Βούσιριν εὑρὼν πάνυ ἐπιμελῶς ἀθλοῦντα καὶ
— and Busiris having-found very carefully training and
δι' ὅλης ἡμέρας ἐσθίοντα καὶ φρονοῦντα μέγιστον ἐπὶ
through whole day eating and priding greatest on
πάλῃ, διέρρηξεν ἐπὶ τὴν γῆν καταβαλὼν ὥσπερ τοὺς
wrestling he-burst on the earth having-thrown-down like the
θυλάκους τοὺς σφόδρα γέμοντας. καὶ τῆς Ἀμαζόνος ἔλυσε
sacks the very full and of-the Amazon he-loosed
τὴν ζώνην, θρυπτομένης αὐτῷ καὶ νομιζούσης ὅτι τῷ
the girdle playing-coy with-him and thinking that by-the
κάλλει κρατήσει, συγγενόμενος δ' ἀπῄει δείξας ὅτι
beauty she-would-conquer having-lain-with-her and he-went-off having-shown that
οὐκ ἄν ποτε ἡττηθείη κάλλους οὐδ' ἂν μείνειε
not — ever he-would-be-overcome by-beauty nor — would-be-stay
χάριν γυναικὸς πόρρω τῶν αὑτοῦ κτημάτων οὐδέποτε.
for-the-sake of-woman far from-the his-own possessions ever
33 τὸν δὲ Προμηθέα, σοφιστήν τινα, ἐμοὶ δοκεῖν, καταλαβὼν
— and Prometheus sophist some to-me to-seem having-found
ὑπὸ δόξης ἀπολλύμενον, νῦν μὲν οἰδοῦντος αὐτῷ καὶ
by fame being-destroyed now indeed swelling for-him and
αὔξοντος τοῦ ἥπατος, ὁπότε ἐπαινοῖτο, πάλιν δὲ φθίνοντος,
growing the liver whenever he-was-praised again but wasting
ὁπότε ψέγοιεν αὐτόν, ἐλεήσας καὶ φοβήσας ἔπαυσε τοῦ
whenever they-blamed him having-pitied and having-frightened he-stopped of-the

τύφου καὶ τῆς φιλονικίας· καὶ οὕτως ᾤχετο ὑγιᾶ ποιήσας.
vanity and the contentiousness and so went-off healthy having-made-him
ταῦτα μὲν οὖν ἔπραττεν οὐδὲν Εὐρυσθεῖ χαριζόμενος.
these-things indeed then he-did in-nothing to-Eurystheus doing-a-favor
τὰ δὲ μῆλα τὰ χρυσᾶ ἃ ἐκόμισε λαβὼν ἔδωκεν 34
the but apples the golden which he-brought having-taken he-gave
ἐκείνῳ, τὰ τῶν Ἑσπερίδων· οὐδὲν γὰρ αὐτῶν ἐδεῖτο, ἀλλ᾽
to-that-one the of-the Hesperides nothing for of-them he-needed but
ἐκέλευσε κλάειν ἔχοντα. μηδὲν γὰρ ὄφελος εἶναι ἀνθρώπῳ
he-bade to-weep having-them no for use to-be for-man
χρυσῶν μήλων· μηδὲ γὰρ ταῖς Ἑσπερίσι γενέσθαι. πέρας
of-golden apples nor for to-the Hesperides to-have-been end
δέ, ἐπεὶ βραδύτερος ἐγίγνετο καὶ ἀσθενέστερος αὑτοῦ,
but since slower he-was-becoming and weaker than-himself
φοβούμενος μὴ οὐ δύνηται ζῆν ὁμοίως, ἔπειτα οἶμαι νόσου
fearing lest not he-be-able to-live alike then I-think disease
τινὸς καταλαβούσης κάλλιστα ἀνθρώπων ἐθεράπευσεν
some having-seized finest of-men he-treated
αὑτόν, πυρὰν νήσας ἐν τῇ αὐλῇ ξύλων ὡς ξηροτάτων
himself pyre having-heaped in the courtyard of-wood as driest
καὶ δείξας ὅτι οὐδὲν ἄξιον ἐφρόντιζε τοῦ πυρετοῦ.
and having-shown that nothing worth he-cared of-the fever
πρότερον δέ, ἵνα μὴ δοκῇ σεμνὰ μόνον καὶ μεγάλα ἔργα 35
before but so-that not he-seem august only and great works
διαπράττεσθαι, τὴν κόπρον ἀπελθὼν τὴν κειμένην παρ᾽
to-accomplish the dung having-gone-off the lying with
Αὐγέᾳ, πολύ τι χρῆμα πολλῶν ἐτῶν, ἐκείνην ἐξεφόρει
Augeas much some quantity of-many years that he-carried-out
καὶ ἐκάθαιρεν. ἡγεῖτο γὰρ οὐχ ἧττον αὑτῷ διαμαχητέον
and cleaned he-thought for not less for-himself one-must-fight-it-out

εἶναι καὶ πολεμητέον πρὸς τὴν δόξαν ἢ τὰ θηρία καὶ
to-be and one-must-make-war against the opinion than the beasts and
τῶν ἀνθρώπων τοὺς κακούργους.
of-the men the evil-doers

36 ταῦτα δὲ λέγοντος τοῦ Διογένους, περιίσταντο πολλοὶ καὶ
these-things and saying — Diogenes stood-around many and
πάνυ ἡδέως ἠκροῶντο τῶν λόγων. ἐννοήσας δὲ οἶμαι
very gladly listened-to the words having-considered but I-think
τὸ τοῦ Ἡρακλέους, τοὺς μὲν λόγους ἀφῆκε, χαμαὶ
the — of-Heracles the indeed words he-dropped on-the-ground
δὲ καθεζόμενος ἐποίει τι τῶν ἀδόξων. εὐθὺς οὖν οἱ
and sitting he-did something of-the inglorious at-once then the
πολλοὶ κατεφρόνουν αὐτοῦ καὶ μαίνεσθαι ἔφασαν, καὶ
many despised him and to-be-mad said and
πάλιν ἐθορύβουν σοφισταί, καθάπερ ἐν τέλματι βάτραχοι
again made-a-din sophists as in marsh frogs
τὸν ὕδρον οὐχ ὁρῶντες.
the water-snake not seeing

DIOGENES, OR THE ISTHMIAN DISCOURSE

I · DIOGENES AT THE GAMES

Diogenes goes to the games to observe men's folly, which shows most at festivals. The Corinthians ignore him; strangers come to hear him but flee his rebukes. Crowned with pine, he tells the attendants the Corinthians send that he has beaten harder opponents than any athlete: poverty, exile, and above all pleasure. He tells a victor in the footrace that speed has not made him wiser, and notes that hares and deer are fastest and most cowardly. Finally he crowns a horse that has kicked another away and proclaims it Isthmian victor, to general laughter at the athletes.

Ἰσθμίων ὄντων κατέβη Διογένης εἰς τὸν Ἰσθμόν, ὡς 1
Isthmian-games being went-down Diogenes to — Isthmus as
ἔοικεν, ἐν Κορίνθῳ διατρίβων. παρετύγχανε δὲ ταῖς
it-seems in Corinth spending-time he-attended and the
πανηγύρεσιν οὐχ ὧνπερ οἱ πολλοὶ ἕνεκα, βουλόμενοι
festivals not of-which-very the many for-the-sake wishing
θεάσασθαι τοὺς ἀθλητὰς καὶ ἵνα ἐμπλησθῶσιν, ἀλλ'
to-watch the athletes and so-that they-may-be-filled but
ἐπισκοπῶν οἶμαι τοὺς ἀνθρώπους καὶ τὴν ἄνοιαν αὐτῶν.
observing I-think the men and the folly their
ἤδει γὰρ ὅτι φανερώτατοί εἰσιν ἐν ταῖς ἑορταῖς καὶ ταῖς
he-knew for that most-visible they-are in the feasts and the
πανηγύρεσιν· ἐν δὲ πολέμῳ καὶ στρατοπέδῳ λανθάνουσι
festivals in but war and camp they-escape-notice
μᾶλλον διὰ τὸ κινδυνεύειν καὶ φοβεῖσθαι.
more because-of the to-be-in-danger and to-be-afraid
καὶ μέντοι ἐνόμιζε τότε εὐιατοτέρους εἶναι· καὶ γὰρ 2
and indeed he-thought then more-curable to-be and for
τὰ νοσήματα τοῦ σώματος, ὅταν ἔκδηλα ᾖ, ῥᾷον
the diseases of-the body when manifest they-are more-easily

θεραπεύεσθαι ὑπὸ τῶν ἰατρῶν ἢ μέχρι ὑποστέλλεται·
to-be-treated by the doctors than while it-is-hidden
τοὺς μέντοι ἀμελουμένους τῶν ἀνθρώπων ἐν ταῖς τοιαύταις
those however neglected of-the men in the such
διατριβαῖς τάχιστα ἀπόλλυσθαι.
pastimes most-quickly to-perish

3 διὰ ταῦτα παρέβαλλεν εἰς τὰς πανηγύρεις. ἔλεγε
because-of these-things he-frequented to the festivals he-said
δὲ ἐπισκώπτων, ὅτι ἐπιπλήττοι τὸ τοῦ κυνός· τοὺς
and mocking that he-rebuked the of-the dog the
γὰρ κύνας ἕπεσθαι μὲν εἰς τὰς πανηγύρεις, μηδένα δὲ
for dogs to-follow indeed to the festivals no-one but
ἀδικεῖν τῶν ἐκεῖ γιγνομένων, ὑλακτεῖν δὲ καὶ μάχεσθαι
to-wrong of-those there being to-bark but and to-fight
τοῖς κακούργοις καὶ λῃσταῖς, καὶ ὅταν οἱ ἄνθρωποι
with-the evildoers and robbers and when the men
μεθυσθέντες καθεύδωσιν, αὐτοὺς ἐγρηγορότας φυλάττειν.
having-got-drunk sleep them being-awake to-guard

4 ὡς δὲ ἐφάνη ἐν τῇ πανηγύρει, Κορινθίων μὲν οὐδεὶς αὐτῷ
when and he-appeared in the festival of-Corinthians indeed no-one to-him
προσεῖχε τὸν νοῦν, ὅτι πολλάκις αὐτὸν ἑώρων ἐν τῇ πόλει
paid the mind because often him they-saw in the city
καὶ περὶ τὸ Κράνειον. οἱ γὰρ ἄνθρωποι οὓς ἂν ἀεὶ βλέπωσι
and about the Craneum the for men whom — always they-see
καὶ οἷς νομίζουσιν εἶναι ὁπότε βούλονται προσελθεῖν,
and with-whom they-think to-be-possible whenever they-wish to-approach
τούτων οὐ πάνυ φροντίζουσιν· οὓς δ' ἂν διὰ χρόνου ἴδωσιν
of-these not very they-care whom but — after time they-see
ἢ μηδεπώποτε ἑωρακότες, πρὸς ἐκείνους τρέπονται. ὅθεν
or never having-seen to those they-turn whence
ἥκιστα ὠφελοῦντο ὑπὸ τοῦ Διογένους Κορίνθιοι, καθάπερ
least were-benefited by — Diogenes Corinthians as

ἂν εἰ νοσοῦντες ἐπιδημοῦντος ἰατροῦ μὴ προσῄεσαν ἀλλ'
— if being-sick being-in-town doctor not they-approached but
ἐνόμιζον ἱκανὸν εἶναι καὶ τὸ ὁρᾶν αὐτὸν ἐν τῇ πόλει.
thought sufficient to-be even the to-see him in the city
τῶν δὲ ἄλλων οἱ μακρόθεν μάλιστα προσῄεσαν πρὸς 5
of-the but others those from-afar most approached to
αὐτόν, ἀπὸ τῆς Ἰωνίας τε καὶ Σικελίας καὶ Ἰταλίας ὅσοι
him from — Ionia both and Sicily and Italy as-many-as
παρῆσαν καὶ τῶν ἐκ Λιβύης τινὲς καὶ τῶν ἐκ Μασσαλίας
were-present and of-those from Libya some and of-those from Massilia
καὶ ἀπὸ Βορυσθένους, οὗτοι δὴ πάντες ἰδεῖν βουλόμενοι
and from Borysthenes these indeed all to-see wishing
μᾶλλον αὐτὸν καὶ βραχύ τι ἀκοῦσαι λέγοντος, ὡς
rather him and short something to-hear speaking so-that
ἔχοιεν ἀπαγγέλλειν ἑτέροις, ἢ βελτίους γενέσθαι.
they-might-be-able to-report to-others than better to-become
ἐδόκει γὰρ ἱκανὸς εἶναι λοιδορῆσαι καὶ τοῖς ἐρωτῶσιν 6
he-seemed for able to-be to-revile and to-those asking
ἀποκρίνασθαι πρὸς ἔπος. ὥσπερ οὖν τοῦ Ποντικοῦ μέλιτος
to-answer to the-word as then the Pontic honey
γεύεσθαι ἐπιχειροῦσιν οἱ ἄπειροι, γευσάμενοι δὲ παραχρῆμα
to-taste try the inexperienced having-tasted but immediately
ἐξέπτυσαν δυσχεράναντες, ὅτι πικρόν ἐστι καὶ ἀηδές,
spit-it-out disgusted that bitter it-is and unpleasant
οὕτως καὶ τοῦ Διογένους ἀποπειρᾶσθαι μὲν ἤθελον διὰ
so also — Diogenes to-make-trial-of indeed they-wished because-of
πολυπραγμοσύνην, ἐλεγχόμενοι δὲ ἀπεστρέφοντο καὶ ἔφευγον.
curiosity being-refuted but turned-away and fled
καὶ ἄλλων μὲν ἥδοντο λοιδορουμένων, αὐτοὶ δὲ ἐφοβοῦντο 7
and others indeed they-enjoyed being-reviled themselves but feared
καὶ ἀνεχώρουν. καὶ εἰ μὲν ἔσκωπτέν τε καὶ ἔπαιζεν,
and retreated and if indeed he-jested both and played

ὥσπερ εἰώθει ἐνίοτε, ὑπερφυῶς ἔχαιρον, ἀνατειναμένου δὲ
as he-was-wont sometimes extraordinarily they-rejoiced having-strained but
καὶ σπουδάσαντος οὐχ ὑπέμενον τὴν παρρησίαν· καθάπερ
and been-serious not they-endured the frankness as
οἶμαι τὰ παιδία προσπαίζοντα ἥδεται τοῖς γενναίοις κυσίν,
I-think the children playing-with enjoy the noble dogs
ἐπειδὰν δὲ χαλεπήνῃ καὶ ὑλάξῃ μεῖζον, ἐξεπλάγη καὶ τῷ
when but it-grows-angry and barks louder is-terrified and with-the
δέει τέθνηκε. καὶ τότε ἐκεῖνος ἐποίει ταὐτά, οὐδὲν
fear is-dead and then he did the-same-things in-nothing
μεταστρεφόμενος οὐδὲ φροντίζων, εἴτε ἐπαινοίη τις αὐτὸν
turning-around nor caring whether should-praise anyone him
εἴτε καὶ ψέγοι τῶν παρόντων, οὐδὲ εἰ τῶν πλουσίων
or also should-blame of-those present nor if of-the rich
τε καὶ ἐνδόξων ἢ στρατηγὸς ἢ δυνάστης διαλέγοιτο
both and famous or general or potentate should-converse
προσελθὼν ἢ τῶν πάνυ φαύλων τε καὶ πενήτων·
having-come-up or of-the very base both and poor
8 ἀλλὰ τῶν μὲν τοιούτων ληρούντων ἐνίοτε κατεφρόνει,
but the indeed such babbling sometimes he-despised
τοὺς δὲ σεμνοὺς εἶναι βουλομένους καὶ μέγα φρονοῦντας
those but august to-be wishing and greatly priding
ἐφ᾽ αὑτοῖς διὰ πλοῦτον ἢ γένος ἢ ἄλλην τινὰ δύναμιν,
on themselves through wealth or birth or other some power
τούτους μάλιστα ἐπίεζε καὶ ἐκόλαζε πάντα τρόπον. τινὲς
these most he-pressed and punished every way some
μὲν οὖν αὐτὸν ἐθαύμαζον ὡς σοφώτατον πάντων, τισὶ δὲ
indeed then him admired as wisest of-all to-some but
μαίνεσθαι ἐδόκει, πολλοὶ δὲ κατεφρόνουν ὡς πτωχοῦ τε καὶ
to-be-mad he-seemed many and despised-him as beggar both and
οὐδενὸς ἀξίου, τινὲς δ᾽ ἐλοιδόρουν, οἱ δὲ προπηλακίζειν
of-nothing worth some and reviled the(-ones) and to-insult

ἐπεχείρουν, ὀστᾶ ῥιπτοῦντες πρὸ τῶν ποδῶν, ὥσπερ τοῖς
tried bones throwing before the feet as to-the
κυσίν, οἱ δὲ καὶ τοῦ τρίβωνος ἥπτοντο προσιόντες,
dogs the(-ones) and also the cloak touched approaching
πολλοὶ δὲ οὐκ εἴων, ἀλλ' ἠγανάκτουν, καθάπερ Ὅμηρός 9
many but not allowed but were-indignant as Homer
φησι τὸν Ὀδυσσέα προσπαίζειν τοὺς μνηστῆρας, κἀκεῖνον
says — Odysseus to-mock the suitors and-him
πρὸς ὀλίγας ἡμέρας ἐνεγκεῖν τὴν ἀκολασίαν αὐτῶν καὶ τὴν
for few days to-endure the licentiousness their and the
ὕβριν· ὁ δὲ ὅμοιος ἦν ἐν ἅπαντι· τῷ ὄντι γὰρ ἐῴκει
insolence he and like was in all in-the being for he-resembled
βασιλεῖ καὶ δεσπότῃ, πτωχοῦ στολὴν ἔχοντι, κἄπειτα ἐν
king and master beggar's dress having and-then among
ἀνδραπόδοις τε καὶ δούλοις αὑτοῦ στρεφομένῳ τρυφῶσι
slaves both and servants his-own moving luxuriating
καὶ ἀγνοοῦσιν ὅστις ἐστί, καὶ ῥᾳδίως φέροντι μεθύοντας
and not-knowing who he-is and easily bearing drunken
ἀνθρώπους καὶ μαινομένους ὑπὸ ἀγνοίας καὶ ἀμαθίας.
men and raving through ignorance and stupidity
ὅμως δὲ οἵ τε ἀθλοθέται τῶν Ἰσθμίων καὶ τῶν 10
nevertheless but the both stewards of-the Isthmian-games and of-the
ἄλλων ὅσοι ἔντιμοι καὶ δυνατοὶ σφόδρα ἠποροῦντο καὶ
others as-many-as honored and powerful very were-at-a-loss and
συνεστέλλοντο, κατ' ἐκεῖνον ὁπότε γένοιντο, καὶ πάντες
shrank-back near him whenever they-were and all
οὗτοι σιγῇ παρήεσαν ὑποβλέποντες αὐτόν. ἐπεὶ δὲ καὶ
these in-silence passed-by looking-askance-at him when but also
ἐστεφανώσατο τῆς πίτυος, πέμψαντες οἱ Κορίνθιοι τῶν
he-crowned-himself with-the pine having-sent the Corinthians of-the

ὑπηρετῶν τινας ἐκέλευον ἀποθέσθαι τὸν στέφανον καὶ
attendants some bade to-put-off the crown and
μηδὲν παράνομον ποιεῖν.
nothing unlawful to-do
11 ὁ δὲ ἤρετο αὐτοὺς διὰ τί παράνομόν ἐστιν αὐτὸν
he and asked them for what unlawful it-is him
ἐστεφανῶσθαι τῆς πίτυος, ἄλλους δὲ οὐ παράνομον.
to-have-been-crowned with-the pine others but not unlawful
εἶπεν οὖν τις αὐτῶν, Ὅτι οὐ νενίκηκας, ὦ Διόγενες.
said then one of-them because not you-have-won O Diogenes
ὁ δέ, Πολλούς γε, εἶπεν, ἀνταγωνιστὰς καὶ μεγάλους,
he and many at-least said opponents and great
οὐχ οἷα ταῦτά ἐστι τὰ ἀνδράποδα τὰ νῦν ἐνταῦθα
not such-as these are the slaves those now here
παλαίοντα καὶ δισκεύοντα καὶ τρέχοντα,
wrestling and throwing-the-discus and running
12 τῷ παντὶ δὲ χαλεπωτέρους, πενίαν καὶ φυγὴν καὶ
in-the all but harder poverty and exile and
ἀδοξίαν, ἔτι δὲ ὀργήν τε καὶ λύπην καὶ ἐπιθυμίαν καὶ
disrepute still and anger both and grief and desire and
φόβον καὶ τὸ πάντων ἀμαχώτατον θηρίον, ὕπουλον καὶ
fear and the of-all most-invincible beast treacherous and
μαλθακόν, ἡδονήν· ᾗ οὐδεὶς οὔτε τῶν Ἑλλήνων οὔτε
soft pleasure with-which no-one either of-the Greeks or
τῶν βαρβάρων ἀξιοῖ μάχεσθαι καὶ περιεῖναι τῇ ψυχῇ
of-the barbarians thinks-fit to-fight and to-overcome in-the soul
κρατήσας, ἀλλὰ πάντες ἥττηνται καὶ ἀπειρήκασι πρὸς
having-conquered but all have-been-beaten and have-given-up against
τὸν ἀγῶνα τοῦτον, Πέρσαι καὶ Μῆδοι καὶ Σύροι καὶ
the contest this Persians and Medes and Syrians and
Μακεδόνες καὶ Ἀθηναῖοι καὶ Λακεδαιμόνιοι, πλὴν ἐμοῦ.
Macedonians and Athenians and Lacedaemonians except me

πότερον ὑμῖν ἄξιος δοκῶ τῆς πίτυος, ἢ λαβόντες 13
whether to-you worthy do-I-seem of-the pine or having-taken
αὐτὴν δώσετε τῷ πλείστων κρεῶν γέμοντι; ταῦτα οὖν
it will-you-give to-the of-most meat full these-things then
ἀπαγγέλλετε τοῖς πέμψασι καὶ ὅτι αὐτοὶ παρανομοῦσιν·
report to-those having-sent and that themselves break-the-law
οὐ γὰρ νικήσαντες οὐδένα ἀγῶνα περιέρχονται στεφάνους
not for having-won any contest they-go-around crowns
ἔχοντες·
having
μετὰ δὲ τοῦτο ἰδών τινα ἐκ τοῦ σταδίου βαδίζοντα 14
after and this having-seen someone from the stadium walking
μετὰ πολλοῦ πλήθους καὶ μηδὲ ἐπιβαίνοντα τῆς γῆς,
with great crowd and not-even treading-on the ground
ἀλλὰ ὑψηλὸν φερόμενον ὑπὸ τοῦ ὄχλου, τοὺς δέ τινας
but high being-carried by the mob the and some
ἐπακολουθοῦντας καὶ βοῶντας, ἄλλους δὲ πηδῶντας ὑπὸ
following and shouting others and leaping for
χαρᾶς καὶ τὰς χεῖρας αἴροντας πρὸς τὸν οὐρανόν, τοὺς
joy and the hands raising to the heaven those
δὲ ἐπιβάλλοντας αὐτῷ στεφάνους καὶ ταινίας, ὅτε ἐδυνήθη
and throwing-on him crowns and ribbons when he-could
προσελθεῖν ἤρετο τίς ἐστιν ὁ θόρυβος ὁ περὶ αὐτὸν καὶ
to-approach he-asked what is the uproar the about him and
τί συνέβη.
what happened
ὁ δὲ ἔφη, Νικῶμεν, βέλτιστε ἀνδρῶν, τὸ στάδιον. Τοῦτο 15
he and said we-win O-best of-men the stadium-race this
δὲ τί ἐστιν; εἶπεν· οὐ γὰρ δὴ φρονιμώτερος γέγονας
and what is said not for indeed wiser you-have-become
οὐδὲ μικρὸν, ὅτι ἔφθασας τοὺς συντρέχοντας, οὐδὲ
even little because you-outran those running-with-you nor

σωφρονέστερος νῦν ἢ πρότερον οὐδὲ δειλὸς ἧττον, οὐδ'
more-temperate now than before nor cowardly less nor
ἔλαττον ἀλγεῖς οὐδ' ἐλαττόνων δεήσῃ τὸ λοιπὸν
less you-suffer-pain nor of-fewer-things will-you-need the rest
οὐδὲ ἀλυπότερον βιώσῃ.
nor more-painlessly will-you-live

16 Μὰ Δία, εἶπεν, ἀλλὰ τῶν ἄλλων Ἑλλήνων ταχύτατός
by Zeus he-said but of-the other Greeks swiftest
εἰμι πάντων. ἀλλ' οὐ τῶν λαγῶν, ἔφη ὁ Διογένης,
I-am of-all but not of-the hares said — Diogenes
οὐδὲ τῶν ἐλάφων· καίτοι ταῦτα τὰ θηρία πάντων ἐστὶ
nor of-the deer and-yet these the beasts of-all are
δειλότατα, καὶ τοὺς ἀνθρώπους καὶ τοὺς κύνας καὶ τοὺς
most-cowardly and the men and the dogs and the
ἀετοὺς φοβεῖται, καὶ ζῇ βίον ἄθλιον. οὐκ οἶσθα, ἔφη,
eagles fears and lives life wretched not do-you-know he-said
ὅτι τὸ τάχος δειλίας σημεῖόν ἐστι; τοῖς γὰρ αὐτοῖς
that the swiftness of-cowardice sign is to-the for same
ζῴοις συμβέβηκε ταχίστοις τε εἶναι καὶ ἀνανδροτάτοις.
animals it-has-befallen swiftest both to-be and most-unmanly

17 ὁ γοῦν Ἡρακλῆς διὰ τὸ βραδύτερος εἶναι πολλῶν
— at-least Heracles because-of the slower to-be than-many
καὶ μὴ δύνασθαι κατὰ πόδας αἱρεῖν τοὺς κακούργους,
and not to-be-able by feet to-catch the evildoers
διὰ τοῦτο ἐφόρει τόξα καὶ τούτοις ἐχρῆτο ἐπὶ τοὺς
because-of this carried bows and these used against those
φεύγοντας. καὶ ὅς, Ἀλλὰ τὸν Ἀχιλλέα, ἔφη, ταχὺν ὄντα,
fleeing and he but — Achilles he-said swift being
φησὶν ὁ ποιητὴς ἀνδρειότατον εἶναι. Καὶ πῶς, ἔφη,
says the poet bravest to-be and how he-said

οἶσθα ὅτι ταχὺς ἦν ὁ Ἀχιλλεύς; τὸν μὲν γὰρ Ἕκτορα
do-you-know that swift was — Achilles — indeed for Hector
ἑλεῖν οὐκ ἐδύνατο κατὰ τὴν ἡμέραν ὅλην διώκων.
to-catch not he-could during the day whole pursuing
οὐκ αἰσχύνῃ, ἔφη, ἐπὶ πράγματι σεμνυνόμενος, ἐν ᾧ 18
not are-you-ashamed he-said at thing priding-yourself in which
τῶν φαυλοτάτων θηρίων χείρων πέφυκας; οἶμαι γάρ σε
than-the most-worthless beasts worse you-are I-think for you
μηδὲ ἀλώπεκα δύνασθαι φθάσαι. πόσον δέ τι καὶ
not-even fox to-be-able to-outrun by-how-much and some even
ἔφθασας; Παρ' ὀλίγον, εἶπεν, ὦ Διόγενες. τοῦτο γάρ τοι
did-you-outrun by little he-said O Diogenes this for indeed
καὶ τὸ θαυμαστὸν ἐγένετο τῆς νίκης. Ὥστε, ἔφη, παρ'
also the marvelous was of-the victory so-that he-said by
ἓν βῆμα εὐδαίμων γέγονας. Ἅπαντες γὰρ οἱ κράτιστοι
one step happy you-have-become all for the strongest
ἦμεν οἱ τρέχοντες. Οἱ δὲ κόρυδοι οὐ πολλῷ τινι θᾶττον
we-were those running the but larks not by-much some faster
ὑμῶν διέρχονται τὸ στάδιον; Πτηνοὶ γάρ εἰσιν, εἶπεν.
than-you do-they-go-through the stadium winged for they-are he-said
οὐκοῦν, ἔφη ὁ Διογένης, εἴπερ τὸ ταχύτατον εἶναι 19
therefore said — Diogenes if-indeed the swiftest to-be
κράτιστόν ἐστι, πολὺ βέλτιον κόρυδον εἶναι σχεδὸν ἢ
best is much better lark to-be nearly than
ἄνθρωπον· ὥστε τὰς ἀηδόνας οὐδέν τι δεῖ οἰκτίρειν
man so-that the nightingales in-no-way at-all it-is-needful to-pity
οὐδὲ τοὺς ἔποπας, ὅτι ὄρνιθες ἐγένοντο ἐξ ἀνθρώπων,
nor the hoopoes because birds they-became from men
ὡς ὑπὸ τοῦ μύθου λέλεκται. ἀλλ' ἐγώ, ἔφη, ἄνθρωπος
as by the myth it-has-been-told but I he-said man
ὢν ἀνθρώπων ταχύτατός εἰμι. τί δέ; οὐχὶ καὶ ἐν τοῖς
being of-men swiftest am what and not also among the

μύρμηξιν, εἶπεν, εἰκὸς ἄλλον ἄλλου ταχύτερον εἶναι;
ants he-said likely another than-another swifter to-be
μὴ οὖν θαυμάζουσιν αὐτόν; ἢ οὐ δοκεῖ σοι γελοῖον
not then do-they-admire him or not does-it-seem to-you ridiculous
20 εἶναι, εἴ τις ἐθαύμαζε μύρμηκα ἐπὶ τάχει; τί δέ; εἰ
to-be if anyone admired ant for swiftness what and if
χωλοὶ πάντες ἦσαν οἱ τρέχοντες, ἐχρῆν σε μέγα
lame all were those running it-was-needful you greatly
φρονεῖν, ὅτι χωλοὺς χωλὸς ἔφθης; τοιαῦτα δὲ πρὸς τὸν
to-pride-yourself that lame-men lame you-outran such-things and with the
ἄνθρωπον διαλεγόμενος πολλοὺς ἐποίησε τῶν παρόντων
man conversing many he-made of-those present
καταφρονῆσαι τοῦ πράγματος, κἀκεῖνον αὐτὸν λυπούμενον
to-despise the thing and-that-one himself grieving
ἀπελθεῖν καὶ πολὺ ταπεινότερον.
to-go-away and much humbler
21 τοῦτο δὲ οὐ μικρὸν παρεῖχε τοῖς ἀνθρώποις, ὁπότε ἴδοι
this and not small he-afforded to-the men whenever he-saw
τινὰ μάτην ἐπαιρόμενον καὶ διὰ πρᾶγμα οὐδενὸς ἄξιον
someone vainly being-elated and through thing of-nothing worth
ἔξω τοῦ φρονεῖν, συστείλας ἐπὶ βραχὺ καὶ ἀφελὼν
beyond the to-think having-deflated for short and having-taken-away
μικρόν τι τῆς ἀνοίας, ὥσπερ οἱ τὰ πεφυσημένα καὶ
small some of-the folly as those the-things puffed-up and
οἰδοῦντα νύξαντες ἢ σείσαντες.
swelling having-pricked or having-shaken
22 ἐν δὲ τούτῳ θεασάμενος ἵππους ἐν τῷ αὐτῷ δεδεμένους,
in and this having-watched horses in the same-place tied
ἔπειτα μαχομένους τε καὶ λακτίζοντας αὑτούς, καὶ πολὺν
then fighting both and kicking each-other and great
ὄχλον περιεστῶτας καὶ θεωμένους, ἕως καμὼν ὁ ἕτερος

ἔφυγεν ἀπορρήξας προσελθὼν ἐστεφάνωσε τὸν μένοντα
fled having-broken-loose having-come-up he-crowned the one-remaining
καὶ ἀνεκήρυττεν ὡς Ἰσθμιονίκην, ὅτι λακτίζων ἐνίκησεν.
and proclaimed as Isthmian-victor because kicking he-won
ἐπὶ τούτῳ γέλως καὶ θόρυβος ἦν ἁπάντων, καὶ τὸν
at this laughter and uproar was of-all and —
Διογένην πολλοὶ ἐθαύμαζον καὶ τῶν ἀθλητῶν κατεγέλων,
Diogenes many admired and of-the athletes mocked
καί τινας ἀπελθεῖν φασιν οὐκ ἰδόντας αὐτούς — ὅσοι
and some to-have-gone-off they-say not having-seen them as-many-as
κακῶς ἐσκήνουν ἢ καὶ τούτου ἠπόρουν.
badly were-encamped or even of-this were-in-want

DIOGENES, OR ON SERVANTS

I · THE RUNAWAY SLAVE

Diogenes meets an acquaintance going to Delphi who first wants to find his runaway slave. Diogenes asks why he seeks a bad slave, who left because he thought his master bad; a bad man harms whoever keeps him, and no one chases a bad dog. Kept idle, the slave was being ruined, and was right to go. A man is better without slaves, as without shoes that pinch: the rich are burdened by their servants, nature gave each man hands and feet enough, and selling a bad slave would be fraud. Wisdom comes before money, land, or slaves, for beasts live best possessing nothing, and the man will let the slave go unless they meet by chance, which Diogenes likens to not seeking a biting horse but going up to it when met.

1 Ἀπιών ποτε Διογένης ἐκ Κορίνθου Ἀθήναζε συνέβαλε
going-away once Diogenes from Corinth to-Athens met
κατὰ τὴν ὁδὸν ἑνὶ τῶν γνωρίμων, καὶ ἤρετο ποῖ
on the road one of-the acquaintances and asked where
ἄπεισιν, οὐχ ὥσπερ οἱ πολλοὶ τὰ τοιαῦτα ἐπερωτῶσιν,
he-is-going not as the many the such-things inquire
ἐπιδεικνύμενοι ὅτι οὐκ ἀμελὲς εἰδέναι αὐτοῖς τὰ περὶ
showing that not indifferent to-know for-them the-things about
τῶν φίλων, ἔπειτα ἀκούσαντες μόνον ἀπηλλάγησαν· ἀλλ᾽
the friends then having-heard only depart but
ὥσπερ οἱ ἰατροὶ ἀνακρίνουσι τοὺς ἀσθενοῦντας ὅ τι
as the doctors question the sick what ever
μέλλουσι ποιεῖν ἕνεκα τοῦ συμβουλεῦσαι, καὶ τὰ
they-are-going to-do for-the-sake of-the to-advise and the(-things)
μὲν κελεύουσι, τὰ δὲ ἀπαγορεύουσιν, οὕτως ἀνέκρινεν
indeed they-bid the(-others) and forbid so questioned
ὁ Διογένης τὸν ἄνθρωπον ὅ τι πράττοι;
— *Diogenes the man what ever he-was-doing*

καὶ ὃς ἔφη, ὦ Διόγενες, πορεύομαι εἰς Δελφοὺς τῷ θεῷ 2
and he said O Diogenes I-am-going to Delphi the god
χρησόμενος. μέλλων δὲ διὰ Βοιωτῶν ἰέναι, ὁ γὰρ παῖς με
going-to-consult being-about and through Boeotians to-go the for slave me
ὁ μετ' ἐμοῦ πορευόμενος ἀπέδρα, νῦν ἐπὶ Κορίνθου ἄπειμι·
the with me traveling ran-away now to Corinth I-go-off
ἴσως γὰρ ἂν εὕροιμι καὶ τὸν παῖδα. καὶ ὁ Διογένης εἶπεν,
perhaps for — I-might-find also the slave and — Diogenes said
ὥσπερ εἰώθει, σπουδάσας, Ἔπειτα, καταγέλαστε, ἐπιχειρεῖς
as he-was-wont being-serious then ridiculous-man do-you-try
θεῷ χρῆσθαι, οὐ δυνάμενος ἀνδραπόδῳ χρήσασθαι; ἢ οὐ
god to-consult not being-able slave to-use or not
δοκεῖ σοι τοῦτο ἐκείνου ἧττον χαλεπὸν καὶ ἐλάττονα
does-it-seem to-you this than-that less hard and smaller
ἔχειν κίνδυνον τοῖς οὐ δυναμένοις χρήσασθαι ὀρθῶς; τί
to-have danger for-those not being-able to-use-it rightly what
δὲ καὶ βουλόμενος, εἶπε, ζητεῖς τὸν παῖδα; ἢ οὐκ ἦν
and also wishing he-said do-you-seek the slave or not was-he
πονηρός; Πάντων γε, ἔφη, μάλιστα·
wicked of-all at-least he-said most
μηδὲν γὰρ ὑπ' ἐμοῦ ἀδικούμενος, πρὸς δὲ καὶ γενόμενος 3
nothing for by me being-wronged besides and also having-become
ἡγεῖτο πονηρόν· εἰ γὰρ ἀγαθὸν ἡγεῖτο, οὐκ ἄν ποτε
he-thought wicked if for good he-thought not — ever
ἀπέλιπεν. Ἴσως, ὦ Διόγενες, κακὸς αὐτὸς ὤν. Ἔπειτα
would-he-have-left perhaps O Diogenes bad himself being then
ἐκεῖνος μέν, ἔφη, σὲ πονηρὸν ἡγούμενος ἔφυγεν, ἵνα μὴ
he indeed he-said you wicked thinking fled so-that not
βλάπτηται ὑπὸ σοῦ, σὺ δὲ ἐκεῖνον πονηρὸν εἶναι λέγων
he-be-harmed by you you but him wicked to-be saying
ζητεῖς, δῆλον ὅτι βλάπτεσθαι ὑπ' αὐτοῦ βουλόμενος;
seek clear that to-be-harmed by him wishing

4 ἢ οὐχ οἱ κακοὶ ἄνθρωποι βλαβεροί εἰσι τοῖς ἔχουσι καὶ
or not the bad men harmful are to-those having and
τοῖς χρωμένοις, ἐάν τε Φρύγες ὦσιν ἐάν τε Ἀθηναῖοι,
to-those using whether both Phrygians they-be or both Athenians
ἐάν τε ἐλεύθεροι ἐάν τε δοῦλοι; καίτοι κύνα μὲν οὐδεὶς
or both free or both slaves and-yet dog indeed no-one
κακὸν ἡγούμενος ζητεῖ ἀποδράντα, οἱ δὲ καὶ ἐκβάλλουσιν,
bad thinking seeks having-run-away they and even throw-out
ἐὰν ἐπανέλθῃ· ἀνθρώπου δὲ πονηροῦ ἀπαλλαγέντες οὐκ
if it-returns of-man but wicked having-been-rid not
ἀγαπῶσιν, ἀλλὰ πολλὰ πράγματα ἔχουσι καὶ τοῖς ξένοις
they-are-content but many troubles have both to-the hosts
ἐπιστέλλοντες καὶ αὐτοὶ ἀποδημοῦντες καὶ χρήματα
writing and themselves going-abroad and money
ἀναλίσκοντες, ὅπως λάβωσιν αὐτόν.
spending so-that they-may-catch him

5 καὶ πότερον οἴει πλείους ὑπὸ κυνῶν βλαβῆναι
and whether do-you-think more by dogs to-have-been-harmed
πονηρῶν ἢ ὑπ᾽ ἀνθρώπων; ὑπὸ μέν γε κυνῶν
wicked or by men by indeed at-least dogs
φαύλων ἕνα τὸν Ἀκταίωνά φασιν ἀπολέσθαι, καὶ τούτων
base one — Actaeon they-say to-have-perished and these
μανέντων· ὑπὸ δὲ ἀνθρώπων φαύλων οὐδὲ εἰπεῖν ἔστιν
having-gone-mad by but men base not-even to-say it-is-possible
ὅσοι ἀπολώλασι καὶ ἰδιῶται καὶ βασιλεῖς καὶ πόλεις
how-many have-perished both private-men and kings and cities
ὅλαι, οἱ μὲν ὑπὸ οἰκετῶν, οἱ δὲ ὑπὸ στρατιωτῶν
whole the(-ones) indeed by servants the(-others) and by soldiers
καὶ δορυφόρων, οἱ δὲ ὑπὸ φίλων τινῶν καλουμένων,
and bodyguards the(-others) and by friends some so-called
οἱ δέ τινες καὶ ὑπὸ υἱέων καὶ ἀδελφῶν καὶ γυναικῶν.
the(-others) and some also by sons and brothers and wives

ἆρα οὖν οὐ μέγα κέρδος, ὅτῳ ἂν συμβῇ ἀπαλλαγῆναι 6
then then not great gain to-whomever — it-happen to-be-rid
κακοῦ ἀνδρός, ἀλλὰ δεῖ τοῦτον ζητεῖν τε καὶ
of-bad man but it-is-needful this-one to-seek both and
ἐπιδιώκειν; ὥσπερ εἴ τις ἀπαλλαγὲν νόσημα ἐζήτει καὶ
to-pursue as if anyone having-left disease sought and
ἐβούλετο ἀναλαβεῖν εἰς τὸ σῶμα; καὶ ὁ ἄνθρωπος εἶπεν,
wished to-take-back into the body and the man said
Ταῦτα μὲν ὀρθῶς εἶπας, ὦ Διόγενες· ἀλλὰ χαλεπόν ἐστιν
these-things indeed rightly you-said O Diogenes but hard it-is
ἀδικηθέντα μὴ τιμωρήσασθαι. ἐκεῖνος γὰρ οὐδὲν ὑπ᾽ ἐμοῦ
having-been-wronged not to-avenge-oneself he for nothing from me
παθών, ὡς ὁρᾷς, ἐτόλμησεν ἀπολιπεῖν με· ὃς ἔργον μὲν
having-suffered as you-see dared to-leave me who work indeed
παρ᾽ ἐμοὶ οὐδὲν ἔπραττεν ὅσα δοῦλοι ἐργάζονται, ἀργὸς
with me none did as-many-as slaves work idle
δὲ ὢν ἔνδον ἐτρέφετο, οὐδὲν ποιῶν ἢ ἐμοὶ ἀκολουθῶν.
but being inside was-fed nothing doing but me following
Ἔπειτα, ἔφη, οὐδὲν ἠδίκεις αὐτὸν ἀργὸν ὄντα καὶ 7
then he-said in-nothing did-you-wrong him idle being and
ἀμαθῆ τρέφων καὶ ποιῶν ὅτι κάκιστον; ἡ γὰρ ἀργία
ignorant feeding and making as worst the for idleness
καὶ τὸ σχολὴν ἄγειν ἀπόλλυσι πάντων μάλιστα τοὺς
and the leisure to-lead destroys of-all most the
ἀνοήτους ἀνθρώπους. οὐκοῦν ὀρθῶς συνῆκεν ὑπὸ σοῦ
foolish men therefore rightly he-perceived by you
διαφθειρόμενος, καὶ ἀπέδρα δικαίως, ἵν᾽ ἐργάζηται δῆλον
being-corrupted and ran-away justly so-that he-may-work clear
ὅτι καὶ μὴ σχολάζων τε καὶ καθεύδων καὶ ἐσθίων χείρων
that and not idling both and sleeping and eating worse
ἀεὶ γίγνηται. σὺ δὲ ἴσως οἴει μικρὸν ἀδίκημα εἶναι, ὃς
always he-may-become you but perhaps think small wrong to-be he-who

ἄνθρωπον ποιεῖ πονηρότερον, ἀλλ᾽ οὐχὶ τοῦτον δεῖν
man makes more-wicked but not this-one to-be-needful
πάντων μάλιστα φεύγειν ὡς ἔχθιστον καὶ ἐπιβουλότατον; καὶ
of-all most to-flee as most-hateful and most-treacherous and
ὅς, Τί οὖν, ἔφη, ποιήσω; οὐ γὰρ ἔστι μοι ἄλλος οἰκέτης.
he what then he-said shall-I-do not for is to-me other servant
8 Τί δέ, ἔφη, ποιήσεις, ὅταν ἄλλα ὑποδήματα μὴ ἔχῃς,
what and he-said will-you-do when other shoes not you-have
τὰ δὲ ὄντα ἐνοχλῇ καὶ διακόπτῃ τοὺς πόδας; ἆρα
the but present-ones trouble and cut-up the feet then
οὐχ ὑπολυσάμενος ὅτι τάχιστα ἀνυπόδητος βαδίσεις; ἀλλὰ
not having-taken-off as quickest barefoot will-you-walk but
κἂν αὐτόματον λυθῇ, πάλιν ἐπιδεῖς τε καὶ σφίγγεις
even-if of-itself it-come-loose again do-you-tie both and bind
τὸν πόδα; καὶ γὰρ δὴ ὥσπερ οἱ ἀνυπόδητοι ἐνίοτε
the foot and for indeed as the barefoot sometimes
ῥᾷον βαδίζουσι τῶν φαύλως ὑποδεδεμένων, οὕτως
more-easily walk than-those badly shod so
πολλοὶ χωρὶς οἰκετῶν ῥᾷον ζῶσι καὶ ἀλυπότερον τῶν
many without servants more-easily live and more-painlessly than-those
πολλοὺς οἰκέτας ἐχόντων.
many servants having
9 οὐχ ὁρᾷς τοὺς πλουσίους, ὁπόσα πράγματα ἔχουσιν,
not do-you-see the rich how-many troubles they-have
οἱ μὲν θεραπεύοντες τοὺς νοσοῦντας τῶν οἰκετῶν
the(-ones) indeed tending the sick of-the servants
καὶ δεόμενοι ἰατρῶν καὶ τῶν ἄλλων παραμενούντων; καὶ
and needing doctors and of-the others going-to-stay-by and
γὰρ ὡς τὸ πολὺ πέφυκεν ἀμελεῖν αὑτῶν τὰ ἀνδράποδα
for as the most it-is-natural to-neglect themselves the slaves
καὶ οὐ προσέχειν ἐν ταῖς νόσοις, τὸ μέν τι ὑπὸ
and not to-pay-attention in the diseases partly indeed something through

ἀκρατείας, τὸ δὲ ἡγούμενα, εἴ τι πάθοι, τοὺς δεσπότας
incontinence partly but thinking if anything they-suffer the masters
ζημιώσεσθαι, οὐχ αὑτούς· οἱ δὲ μαστιγοῦντες
to-be-going-to-be-penalized not themselves the(-others) and whipping
ὁσημέραι, ἕτεροι δὲ δεσμεύοντες, ἄλλοι διώκοντες φεύγοντας.
daily others and binding others pursuing runaways
καὶ γάρ τοι οὔτε ἀποδημῆσαι δύνανται ῥᾳδίως, ὁπόταν
and for indeed neither to-go-abroad are-they-able easily whenever
δοκῇ αὐτοῖς, οὔτε μένοντες σχολὴν ἄγουσι.
it-seems-good to-them nor staying leisure they-have
τὸ δὲ πάντων γελοιότατον· ἐνίοτε ἀποροῦσι διακόνων 10
the and of-all most-ridiculous sometimes they-lack attendants
μᾶλλον τῶν πενήτων τε καὶ οὐκ ἐχόντων οὐδένα
more than-the poor both and not having any
οἰκέτην. καὶ ἔστι τὸ πρᾶγμα ὅμοιον τοῖς ἰούλοις· οἶμαι
servant and is the thing like to-the millipedes I-think
γάρ σε εἰδέναι· καὶ γὰρ ἐκεῖνοι μυρίους πόδας ἔχοντες
for you to-know and for those countless feet having
βραδύτατοί εἰσι τῶν ἑρπετῶν. οὐκ οἶσθα ὅτι τὸ
slowest are of-the creeping-things not do-you-know that the
σῶμα ἡ φύσις ἑκάστῳ ἐποίησεν ἱκανὸν εἶναι πρὸς τὴν
body the nature for-each made sufficient to-be for the
ἑαυτοῦ θεραπείαν; πόδας μέν, ὥστε ἀπιέναι, χεῖρας δέ,
its-own care feet indeed so-as to-go-away hands and
ὥστε ἐργάζεσθαι καὶ τοῦ ἄλλου σώματος ἐπιμελεῖσθαι,
so-as to-work and of-the other body to-take-care
ὀφθαλμοὺς δέ, ὥστε ὁρᾶν, ὦτα δέ, ὥστε ἀκούειν.
eyes and so-as to-see ears and so-as to-hear
πρὸς δὲ τούτοις σύμμετρον ἐποίησε τὴν γαστέρα, καὶ οὐ 11
besides and these proportionate made the belly and not
δεῖται πλείονος τροφῆς ὁ ἄνθρωπος ἢ δυνατός ἐστιν
needs more food the man than able he-is

αὐτῷ πορίζειν, ἀλλὰ τοῦτο μέτρον ἑκάστῳ ἱκανώτατον
for-himself to-provide but this measure for-each most-sufficient
καὶ ἄριστον καὶ ὑγιέστατον. ὥσπερ οὖν ἡ χεὶρ ἀσθενεστέρα
and best and healthiest as then the hand weaker
ἐστὶν ἡ πλείονας δακτύλους ἔχουσα τῶν φύσει
is the(-one) more fingers having than-the by-nature
γιγνομένων, καὶ ὁ τοιοῦτος ἄνθρωπος ἀνάπηρος καλεῖται
arising and the such man maimed is-called
τρόπον τινὰ ᾧ ἂν ἔξωθεν προσφυῇ δάκτυλος περιττός,
in-a-way some on-whom — from-outside grows finger superfluous
καὶ μηδὲ τοῖς ἄλλοις χρῆσθαι δύναται κατὰ τρόπον, οὕτως
and not-even the others to-use is-able in way so
ὅταν πολλοὶ πόδες καὶ πολλαὶ χεῖρες καὶ πολλαὶ γαστέρες
when many feet and many hands and many bellies
ἀνθρώπῳ τινὶ προσγένωνται, μὰ Δί᾽ οὐκ ἰσχυρότερος οὗτος
to-man some are-added by Zeus not stronger this-one
γίγνεται πρὸς οὐδὲν οὐδὲ μᾶλλον τυγχάνει ὧν δεῖ
becomes for anything nor more obtains what it-is-needful
τυγχάνειν αὐτόν, ἀλλὰ πολὺ ἔλαττον καὶ δυσχερέστερον.
to-obtain him but much less and more-difficultly
12 σὺ δέ, ἔφη, νῦν μὲν ἑνὶ ἀνθρώπῳ ζητεῖς τροφήν, τότε δὲ
you and he-said now indeed for-one man seek food then but
δυσί· καὶ νῦν μὲν σαυτὸν νοσηλεύσεις, ἐὰν ἄρα συμβῇ τις
for-two and now indeed yourself you-will-nurse if then happen some
ἀσθένεια, τότε δὲ ἀνάγκη θεραπεύειν κἀκεῖνον νοσοῦντα· καὶ
illness then but necessity to-tend also-him being-sick and
νῦν μὲν ὅταν αὐτὸς ᾖς ἐν τῇ οἰκίᾳ, οὐ φροντίζεις μή τι
now indeed when yourself you-are in the house not you-worry lest something
αὐτὸς ὑφέλῃ, οὐδὲ ὅταν καθεύδῃς, μὴ ἐγρηγορὼς ὁ παῖς
he-himself steal nor when you-sleep lest being-awake the slave
κακόν τι ἐργάσηται. πάντα δὴ ταῦτα δεῖ σε σκοπεῖν.
harm some may-do all indeed these-things it-is-needful you to-consider

γυναῖκα τοίνυν εἰ ἔχεις, τότε μὲν οὐκ ἂν ἠξίου σε
wife then if you-have then indeed not — she-would-think-fit you
θεραπεύειν, ὁρῶσα οἰκέτην ἔνδον τρεφόμενον, καὶ τὰ μὲν
to-tend seeing servant inside being-fed and partly indeed
ἐκείνῳ μαχομένη, τὰ δὲ αὐτὴ τρυφῶσα, ἐνοχλεῖν σε ἔμελλεν·
with-him fighting partly and herself luxuriating to-trouble you she-would
νῦν δὲ ἧττον μὲν αὐτὴ ἀργήσει, μᾶλλον δὲ σοῦ ἐπιμελήσεται.
now but less indeed herself will-be-idle more but of-you will-take-care
καὶ μὴν ὅπου οἰκέτης ἐστίν, εὐθὺς διαφθείρονται οἱ 13
and indeed where servant is at-once are-corrupted the
γιγνόμενοι παῖδες καὶ ἀργότεροί τε γίγνονται καὶ
being-born children and lazier both become and
ὑπερηφανώτεροι, ὄντος μὲν τοῦ διακονοῦντος, ἔχοντες
more-arrogant being indeed the one-serving having
δὲ οὗ καταφρονοῦσιν· ὅπου δ' ἂν αὐτοὶ ὦσι, πολὺ
and whom they-despise where but — themselves they-be much
ἀνδρειότεροι καὶ ἰσχυρότεροι τῶν πατέρων εὐθὺς ἐξ
braver and stronger than-the fathers at-once from
ἀρχῆς κήδεσθαι μανθάνοντες. Ἀλλ', ὦ Διόγενες, πένης εἰμι
beginning to-take-care learning but O Diogenes poor I-am
καὶ εἰ μὴ συμφέροι κεκτῆσθαι τὸν οἰκέτην, ἀποδώσομαι
and if not it-benefit to-have-acquired the servant I-will-sell
αὐτόν. Ἔπειτα, ἔφη, οὐκ αἰσχύνῃ, πρῶτον μὲν
him then he-said not are-you-ashamed first indeed
ἐξαπατῶν τὸν ἄνθρωπον, πονηρὸν αὐτῷ ἀποδιδόμενος; ἢ
deceiving the man wicked to-him selling either
γὰρ οὐκ ἐρεῖς τἀληθὲς ἢ οὐ δυνήσῃ ἀποδόσθαι αὐτόν.
for not you-will-tell the-truth or not you-will-be-able to-sell him
πρὸς δὲ τούτοις, ἐάν τις ἱμάτιον ἀποδῶται κίβδηλον ἢ 14
besides and these if anyone cloak sells counterfeit or
σκεῦος ἢ κτῆνος νοσοῦν τε καὶ ἄχρηστον, ἀνάγκη αὐτὸ
vessel or beast sick both and useless necessity it

ἀπολαμβάνειν, ὥστε οὐδὲν ἔσται σοι πλέον. εἰ δὲ καὶ
to-take-back so-that nothing will-be to-you more if but even
δυνήσῃ ἐξαπατῆσαί τινα κἀκεῖνος οὐκ αἰσθήσεται τοῦ
you-will-be-able to-deceive someone and-he not will-perceive of-the
ἀνθρώπου τῆς πονηρίας, τὸ ἀργύριον οὐ δέδοικας; ἴσως
man the wickedness the money not do-you-fear perhaps
μὲν γὰρ ἄλλον ὠνήσῃ φαυλότερον, ἐὰν δριμυτέρου τύχῃς
indeed for other you-will-buy worse if sharper you-meet
ἢ κατὰ σὲ τοῦ ἀποδιδομένου· τυχὸν δὲ εἰς ἄλλο τι
than according-to you the seller perhaps and on other something
χρήσῃ λαβὼν ἀφ' οὗ βλαβήσῃ. οὐ γὰρ δὴ ἀεί
you-will-use having-taken from which you-will-be-harmed not for indeed always
ποτε τὸ ἀργύριον ὠφελεῖ τοὺς κτησαμένους, ἀλλὰ πολλῷ
ever the money benefits those having-acquired but by-much
πλείονας βλάβας καὶ πλείω κακὰ πεπόνθασιν ἄνθρωποι
more harms and more evils have-suffered men
ὑπὸ ἀργυρίου ἢ ὑπὸ πενίας, ἄλλως τε καὶ ἀνόητοι ὄντες.
by money than by poverty especially both and foolish being
15 οὐκ ἐκεῖνο πρότερον κτήσασθαι σπουδάσεις ᾧ δυνήσῃ
not that first to-acquire will-you-be-eager by-which you-will-be-able
ὑπὸ παντὸς ὠφελεῖσθαι καὶ πᾶσι τοῖς αὑτοῦ πράγμασι
by everything to-be-benefited and all the your-own affairs
χρῆσθαι καλῶς, ἀλλὰ πρὸ τοῦ φρονῆσαι ζητήσεις ἀργύριον
to-use well but before the to-be-wise you-will-seek money
ἢ γῆν ἢ ἀνδράποδα ἢ ζεῦγος ἢ πλοῖον ἢ οἰκίαν; οἷς
or land or slaves or yoke-of-oxen or boat or house to-which
σὺ δουλεύσεις καὶ λυπήσῃ δι' αὐτὰ καὶ πολλὰ πονήσεις
you will-be-a-slave and will-be-pained through them and much will-toil
μάτην καὶ διατελέσεις ἅπαντα τὸν βίον φροντίζων ἐκείνων,
in-vain and will-continue all the life caring-for those
ὀνήσῃ δὲ οὐδ' ὁτιοῦν ἀπ' αὐτῶν.
you-will-benefit but not-even anything from them

οὐχ ὁρᾷς τὰ θηρία ταῦτα καὶ τὰ ὄρνεα, ὅσῳ ζῇ 16
not do-you-see the beasts these and the birds by-how-much lives
τῶν ἀνθρώπων ἀλυπότερον, πρὸς δὲ καὶ ἥδιον,
than-the men more-painlessly besides and also more-pleasantly
καὶ μᾶλλον ὑγιαίνει καὶ πλέον ἰσχύει καὶ ζῇ χρόνον
and more is-healthy and more is-strong and lives time
ἕκαστον αὐτῶν ὅσον πλεῖστον δύναται, καίτοι οὔτε
each of-them as-much-as most it-can and-yet neither
χεῖρας ἔχοντα οὔτε ἀνθρώπου διάνοιαν; ἀλλ᾽ ὅμως ἀντὶ
hands having nor of-man understanding but nevertheless instead-of
πάντων αὐτοῖς τῶν ἄλλων ὑπάρχει μέγιστον ἀγαθόν,
all for-them the others is-present greatest good
ὅτι ἀκτήμονά ἐστιν. Ἀλλὰ δοκῶ μοι ἐάσειν, ὦ
that without-possessions they-are but I-think to-me to-be-going-to-let-go O
Διόγενες, τὸν οἰκέτην, ἐάνπερ μὴ ἀπὸ τύχης ἐμπέσῃ
Diogenes the servant if-indeed not by chance he-fall-in-with
μοι. Ναὶ μὰ Δία, εἶπεν ὁ Διογένης, ὥσπερ εἰ λέγοις ὅτι
me yes by Zeus said — Diogenes as if you-said that
δάκνοντα ἢ λακτίζοντα ἵππον οὐκ ἂν ζητήσαιμι· ἐὰν μέντοι
biting or kicking horse not — I-would-seek if however
περιτύχω, προσέλθοιμ᾽ ἄν, ὥστε δηχθῆναι ἢ λακτισθῆναι.
I-come-upon-it I-would-approach — so-as to-be-bitten or to-be-kicked

No one can use a horse, a dog, a lyre, or a ship without knowing how, and so no one can use a god without knowing himself, as the Delphic inscription bids. The gods' language differs from men's, so oracles mislead the ignorant: Laius, told not to beget a child or else to expose it, missed both commands; Croesus crossed the Halys; Orestes blamed Apollo. With sense, a man needs no oracle. Oedipus raged at what Tiresias revealed, though cocks and dogs mind no such thing, and, thought wise for solving the riddle, knew only man's name; the Sphinx is ignorance, and those who think themselves wise, like the sophists, are the most wretched of all.

17 Ταῦτα μὲν ἔασον· ἀλλὰ τῷ θεῷ διὰ τί με χρῆσθαι
these-things indeed let-be but the god for what me to-consult
οὐκ ἐᾷς; Ἐγὼ γὰρ ἀπαγορεύω σοι θεῷ χρῆσθαι,
not do-you-allow I for do-I-forbid you god to-consult
εἰ δύνασαι; οὐ τοῦτο ἔφην, ἀλλ' ὅτι χαλεπόν ἐστι,
if you-are-able not this I-said but that hard it-is
μᾶλλον δὲ ἀδύνατον, χρῆσθαι ἢ θεῷ ἢ ἀνθρώπῳ
rather and impossible to-use either god or man
ἢ αὐτὸν αὑτῷ μὴ ἐπιστάμενον· τὸ δὲ ἐπιχειρεῖν ἄνευ
or oneself oneself not knowing-how the and to-try without
τοῦ ἐπίστασθαι πάντων βλαβερώτατον· ἢ ὅστις οὐκ
the to-know of-all most-harmful or whoever not
ἔστιν ἔμπειρος ἵππων χρήσεως, δοκεῖ σοι οὗτος
is experienced of-horses' use does-be-seem to-you this-one
χρῆσθαι ἂν ἵπποις; οὐκ ἔμοιγε. Εἰ δ' αὖ βιάζοιτο,
to-use — horses not to-me-at-least if and in-turn he-should-force
κακὸν ἄν τι ἀπολαῦσαι πρότερον ἢ ἀγαθόν;
evil — something to-reap before than good
ἀληθῆ.
true

Τί δέ; ὅστις ἀγνοεῖ χρῆσιν κυνῶν, δυνατὸς ἂν εἴη 18
what and whoever is-ignorant-of use of-dogs able — would-be-be
χρῆσθαι; ἢ οὐ τό τινι χρῆσθαι ὠφελεῖσθαί ἐστιν
to-use or not the something to-use to-be-benefited is
ἀπ᾽ ἐκείνου; Δοκεῖ μοι. Οὐδεὶς ἄρα τῶν βλαπτομένων
from that it-seems to-me no-one then of-those being-harmed
ἀπό τινος χρῆται ἐκείνῳ ὑφ᾽ οὗ βλάπτεται; Οὐ γάρ.
by something uses that by which be-is-harmed no for
Οὔκουν καὶ ὁ κυσὶ πειρώμενος χρῆσθαι ἄνευ τοῦ
not-then also the(-one) dogs trying to-use without the
ἐπίστασθαι ζημιώσεται ἀπ᾽ αὐτῶν; Εἰκός γε. Οὐκ ἄρα
to-know will-be-damaged by them likely at-least not then
οὐδὲ χρήσεται αὐτοῖς, ἐπεὶ οὐκ ἔστι χρῆσις ὅπου ζημία
even will-he-use them since not is use where damage
πρόσεστι. καὶ οὐ μόνον περὶ κυνῶν καὶ ἵππων ἔχει
attaches and not only about dogs and horses is-it
οὕτως, ἀλλὰ καὶ βοῶν καὶ ὀρέων, καὶ ὁ μᾶλλον
so but also oxen and mules and what more
θαυμάσαις ἄν, οὐδὲ ὄνῳ ἢ προβάτῳ χρῆσθαι πάρεστι
you-would-wonder-at — not-even ass or sheep to-use is-possible
τοῖς ἀπείροις.
to-the inexperienced
ἢ οὐκ οἶσθα τοὺς μέν τινας ὠφελημένους, τοὺς δὲ 19
or not you-know the(-ones) indeed some benefited the(-others) and
καὶ βεβλαμμένους ἀπό τε προβατείας καὶ ὀνηλασίας;
also harmed from both sheep-keeping and ass-driving
Ἔγωγε. πότερον δι᾽ ἄλλο τι ἢ διότι ἀνάγκη
I-do whether because-of other something or because necessity
τοὺς μὲν ἀπείρους ζημιοῦσθαι, τοὺς δὲ εἰδότας
the(-ones) indeed inexperienced to-be-damaged the(-others) and knowing
ὀνίνασθαι καὶ ἀπὸ ὄνων καὶ ἀπὸ συῶν καὶ ἀπὸ χηνῶν
to-profit both from asses and from pigs and from geese

καὶ ἀπὸ ἄλλου ζῴου παντός; Ἔοικε. τί δέ; οὐκ
and from other animal every it-seems what and not
ἐπὶ τοῖς σκεύεσιν ὁ αὐτὸς λόγος; ἀλλὰ κιθάρᾳ
in-the-case-of the instruments the same argument but lyre
χρήσαιτο ἂν ὁ ἄμουσος, ἢ ἐπιχειρῶν οὐκ ἂν εἴη
would-use — the unmusical or trying not — would-be
καταγέλαστος, πρὸς τῷ μηδὲν ἐργάζεσθαι καὶ τὴν
ridiculous besides the nothing to-accomplish also the
κιθάραν διαφθείρων καὶ ἀπορρηγνὺς τοὺς φθόγγους; τί
lyre ruining and breaking the notes what
δέ;
and
εἴ τις αὐλοῖς οὐκ ὢν αὐλητικὸς ἐθέλοι χρῆσθαι
if anyone flutes not being flute-skilled should-wish to-use
καὶ παριὼν εἰς τὰ θέατρα αὐλεῖν, οὐκ αὐτός τε
and coming-forward into the theaters to-play-the-flute not himself both
δώσει δίκην βαλλόμενος καὶ τοὺς αὐλοὺς ἂν προσέτι
will-pay penalty being-pelted and the flutes — besides
συντρίψειεν; ὃς δ' ἂν ἐπιχειρῇ πηδαλίῳ χρῆσθαι οὐκ
would-break whoever but — tries rudder to-use not
ἐπιστάμενος κυβερνᾶν, ἔστιν ὅπως οὐκ ἂν τάχιστα
knowing-how to-steer is-it-possible how not — most-quickly
ἀνατρέψας τὴν ναῦν αὑτόν τε ἀπολέσειεν καὶ τοὺς
having-capsized the ship himself both he-would-destroy and those
ἐμπλέοντας; τί δέ; ἡ δόρατος χρῆσις ἢ ἀσπίδος
sailing-in-it what and the of-spear use or of-shield
συμφέρει τοῖς δειλοῖς καὶ ἀνεπιστήμοσιν, ἀλλ' οὐκ
does-it-benefit to-the cowardly and unskilled but not
ἂν ἀποβάλοιεν τῇ τοιαύτῃ πείρᾳ τῆς χρήσεως οὐ
— would-they-lose in-the such trial of-the use not
τὰ ὅπλα μόνον, ἀλλὰ καὶ αὑτούς; Συγχωρῶ, ἔφη,
the arms only but also themselves I-grant he-said

ὦ Διόγενες· ἀλλὰ καταδύεις τὸν ἥλιον περὶ πάντων
O Diogenes but you-set the sun about everything
ἐπερωτῶν.
questioning
Καὶ πότερον ἄμεινον, εἶπεν, ἀκούοντα ὧν χρὴ 21
and whether better he-said hearing what it-is-needful
καταδῦσαι τὸν ἥλιον ἢ βαδίζοντα μάτην; ὁμοίως δ'
to-set the sun or walking in-vain likewise and
ἐπὶ πάντων σχεδὸν ὅσων ἄπεστιν ἐμπειρία
in-the-case-of all nearly as-many-as is-lacking experience
τοῦ χρῆσθαι χαλεπὸν τὸ προθυμεῖσθαι, μείζω δὲ
of-the to-use hard the to-be-eager greater and
τὴν βλάβην γενέσθαι εἰκὸς ἀπὸ τῶν μειζόνων. ἦ
the harm to-come likely from the greater-things indeed
οὖν δοκεῖ σοι ὁμοία εἶναι ἡ ὄνου χρῆσις τῇ
then does-it-seem to-you like to-be the of-ass use to-the
ἵππου; Πόθεν; τί δέ; ἡ ἀνθρώπου τῇ θεοῦ; ἀλλ'
of-horse how-so what and the of-man to-the of-god but
οὐδὲ λέγειν ἄξιον, ἔφη, ὦ Διόγενες. Ἔστιν οὖν
not-even to-say worth he-said O Diogenes is-there then
ὃς αὑτῷ χρῆσθαι δύναται, οὐ γιγνώσκων αὑτόν;
who himself to-use is-able not knowing himself
Καὶ πῶς; εἶπεν. ὁ γὰρ ἄνθρωπον ἀγνοῶν
and how he-said the(-one) for man not-knowing
ἀδύνατος ἀνθρώπῳ χρῆσθαι. Ἀδύνατος γάρ. ὁ
unable with-man to-deal unable for the(-one)
δὴ αὐτὸν ἀγνοῶν οὐκ ἂν ἔχοι αὑτῷ χρῆσθαι; δοκεῖ
indeed himself not-knowing not — would-be-able himself to-use it-seems
μοι.
to-me

22 Ἤδη οὖν ἀκήκοας τὸ ἐν Δελφοῖς γράμμα τὸ ‘γνῶθι
already then have-you-heard the at Delphi inscription the know
σαυτόν’; Ἔγωγε. οὔκουν δῆλον ὅτι ὁ θεὸς κελεύει
yourself I-have not-then clear that the god bids
πᾶσιν ὡς οὐκ εἰδόσιν αὑτούς; Ἔοικεν. εἷς ἄρα τῶν
all as not knowing themselves it-seems one then of-the
πάντων καὶ σὺ εἴης ἄν; Πῶς γὰρ οὔ; οὐκ ἄρα
all also you would-be — how for not not then
οὐδὲ σὺ γιγνώσκεις αὑτόν; Οὔ μοι δοκῶ. Σεαυτὸν
even you know yourself not to-me I-seem yourself
δὲ ἀγνοῶν ἄνθρωπον ἀγνοεῖς, ἄνθρωπον δὲ οὐκ
and not-knowing man you-know-not man but not
εἰδὼς χρῆσθαι ἀνθρώπῳ οὐ δυνατὸς εἶ, ἀνθρώπῳ
knowing to-use man not able you-are man
δὲ χρῆσθαι ἀδύνατος ὢν θεῷ ἐπιχειρεῖς, ὃ τῷ
and to-use unable being god you-try which in-the
παντὶ μεῖζον καὶ χαλεπώτερον ἐκείνου ὁμολογοῦμεν
all greater and harder than-that we-agree
εἶναι.
to-be

23 τί δέ; νομίζεις τὸν Ἀπόλλωνα ἀττικίζειν ἢ δωρίζειν;
what and do-you-think — Apollo to-speak-Attic or to-speak-Doric
ἢ τὴν αὐτὴν εἶναι διάλεκτον ἀνθρώπων καὶ θεῶν;
or the same to-be language of-men and of-gods
ἀλλὰ τοσοῦτον διαφέρει ὥστε τὸν ποταμὸν τὸν ἐν
but so-much it-differs that the river the in
Τροίᾳ Σκάμανδρον παρ’ ἐκείνοις Ξάνθον καλεῖσθαι,
Troy Scamander among them Xanthus to-be-called
καὶ τὴν κύμινδιν τὸ ὄρνεον χαλκίδα, καὶ τόπον τινὰ
and the cymindis the bird chalcis and place some
πρὸ τῆς πόλεως, ὃν οἱ Τρῶες ἐκάλουν Βατίειαν,
before the city which the Trojans called Batieia

τοὺς θεοὺς σῆμα Μυρίνης ὀνομάζειν. ὅθεν δὴ καὶ
the gods tomb of-Myrine to-name whence indeed also
ἀσαφῆ τὰ τῶν χρησμῶν ἐστιν καὶ πολλοὺς ἤδη
obscure the of-the oracles are and many already
ἐξηπάτηκεν.
have-deceived
Ὁμήρῳ μὲν οὖν ἀσφαλὲς ἦν ἴσως πορεύεσθαι παρὰ 24
to-Homer indeed then safe it-was perhaps to-go to
τὸν Ἀπόλλω εἰς Δελφούς, ἅτε ἐπισταμένῳ τὰς φωνάς, —
— Apollo to Delphi as knowing the languages
εἴπερ ἁπάσας ἠπίστατο, ἀλλὰ μὴ ὀλίγ' ἄττα· ὥσπερ
if-indeed all he-knew but not few some as
οἱ δύο ἢ τρία Περσικὰ εἰδότες ῥήματα ἢ Μηδικὰ
those two or three Persian knowing words or Median
ἢ Ἀσσύρια τοὺς ἀγνοοῦντας ἐξαπατῶσι — σὺ δὲ
or Assyrian the ignorant deceive you but
οὐ δέδοικας μὴ ἄλλα τοῦ θεοῦ λέγοντος ἄλλα
not do-you-fear lest other-things the god saying other-things
διανοηθῇς; ὥσπερ οὖν φασι Λάϊον ἐκεῖνον, [...] ὃς
you-understand as then they-say Laius that (omitted) who
ἀφικόμενος εἰς Δελφοὺς ἐπηρώτα τὸν θεὸν ὅπως αὐτῷ
having-come to Delphi asked the god how to-him
ἔσοιντο παῖδες. ἔχρησεν οὖν μὴ γεννᾶν, ἢ ἐκτιθέναι
there-might-be children he-prophesied then not to-beget or to-expose
γεννήσαντα.
having-begotten
οὕτω δὲ ἀνόητος ἦν ὁ Λάϊος ὥστε ἀμφότερα 25
so and foolish was — Laius that both
παρακοῦσαι τοῦ θεοῦ· καὶ γὰρ ἐγέννησε καὶ ἔθρεψεν.
to-mishear of-the god and for he-begot and reared
ἔπειτα καὶ αὐτὸς ἀπώλετο καὶ πᾶς ὁ οἶκος
then also himself perished and all the house

αὐτοῦ, διότι ἀδύνατος ὢν ἐπεχείρησε τῷ Ἀπόλλωνι
his because unable being he-tried — Apollo
χρῆσθαι. μὴ γὰρ ταῦτα ἀκούσας τὸν Οἰδίποδα
to-consult not for these-things having-heard — Oedipus
οὐκ ἂν ἐξέθηκεν. ὁ δὲ οἴκοι τραφεὶς οὐκ ἂν
not — he-would-have-exposed he and at-home reared not —
ἀπέκτεινε τὸν Λάϊον, ἐπιστάμενος ὅτι αὐτοῦ παῖς
would-have-killed — Laius knowing that his son
εἴη.
he-was

26 καὶ τοίνυν τὰ περὶ Κροῖσον ἀκήκοας τὸν Λυδόν,
and then the-things about Croesus you-have-heard the Lydian
ὃς ἡγούμενος πείθεσθαι τῷ θεῷ παντὸς μᾶλλον καὶ
who thinking to-obey the god than-anything more and
διαβὰς τὸν ποταμὸν τὸν Ἅλυν, τὴν ἀρχὴν ἀπέβαλε,
having-crossed the river the Halys the empire lost
καὶ αὐτὸς ἐν πέδαις ἐδέθη καὶ ὀλίγου κατεκαύθη
and himself in fetters was-bound and nearly was-burned
ζῶν. ἢ σὺ οἴει φρονιμώτερος εἶναι Κροίσου, ἀνδρὸς
alive or you think wiser to-be than-Croesus man
οὕτω πλουσίου καὶ τοσούτων ἀνθρώπων ἄρχοντος
so rich and so-many men ruling
καὶ Σόλωνι συγγενομένου καὶ ἄλλοις παμπόλλοις
and with-Solon having-associated and with-others very-many
σοφισταῖς;
sophists

27 τὸν δὲ Ὀρέστην καὶ αὐτὸν δήπου ὁρᾷς ἐν ταῖς τραγῳδίαις
— and Orestes also himself surely you-see in the tragedies
ἐγκαλοῦντα τῷ θεῷ καὶ μεμφόμενον, ὁπότε μαίνοιτο,
accusing the god and blaming-him whenever he-raved
ὡς συμβουλεύσαντος ἐκείνου τὴν μητέρα ἀποκτεῖναι. καί
as having-advised him the mother to-kill and

τοι μὴ νόμιζε τὸν Ἀπόλλωνα χαλεπόν τι ἢ αἰσχρὸν
indeed not think — Apollo harsh anything or shameful
προστάξαι τοῖς ἐρωτῶσιν αὐτόν. ἀλλ᾽ ὅπερ εἶπον,
to-enjoin on-those asking him but as I-said
χρῆσθαι τῷ θεῷ ἀδύνατοι ὄντες, ἔπειτα ἐπιχειροῦντες,
to-consult the god unable being then trying
οὐχ αὑτούς, ἀλλ᾽ ἐκεῖνον αἰτιῶνται. σὺ οὖν, ἐάν μοι
not themselves but him blame you then if me
πεισθῇς, φυλάξῃ, καὶ πρότερον προθυμήσῃ γνῶναι
you-obey will-be-careful and first will-be-eager to-know
σεαυτόν, ἔπειτα φρονήσας, ἐὰν δοκῇ σοι, τότε ἤδη
yourself then having-become-wise if it-seem-good to-you then at-last
μαντεύσῃ.
you-will-consult-the-oracle
ἐγὼ μὲν γὰρ οἶμαί σε μηδὲν δεήσεσθαι μαντείας 28
I indeed for think you nothing to-be-going-to-need of-prophecy
νοῦν ἔχοντα. καὶ γὰρ δὴ ὅρα, ἐάν σε κελεύσῃ γράφειν
sense having and for indeed see if you he-bids to-write
καὶ ἀναγιγνώσκειν ὀρθῶς μὴ γραμματικὸν ὄντα, οὐ
and to-read correctly not lettered being not
δυνήσῃ. γράμματα δὲ εἰδώς, καὶ μὴ τοῦ θεοῦ κελεύοντος
you-will-be-able letters but knowing even not the god bidding
κατὰ τρόπον γράψεις καὶ ἀναγνώσῃ. ὁμοίως δὲ ἄλλο
in way you-will-write and will-read likewise and other
ὁτιοῦν πράττειν, ἐὰν συμβουλεύσῃ σοι μὴ ἐπισταμένῳ,
anything to-do if he-advise you not knowing-how
οὐχ οἷός τε ἔσει. καὶ ζῆν ὀρθῶς οὐ δυνήσῃ μὴ
not able — you-will-be and to-live rightly not you-will-be-able not
ἐπιστάμενος, οὐδ᾽ ἂν κατὰ τὴν ἡμέραν ἑκάστην τὸν
knowing-how not-even if through the day each —
Ἀπόλλω ἐνοχλῇς καὶ σοὶ μόνῳ σχολάζῃ. νοῦν δὲ ἔχων
Apollo you-trouble and for-you alone he-has-leisure sense but having

γνώσῃ ἀπὸ σεαυτοῦ ὅ τι σοι πρακτέον ἐστὶ καὶ
you-will-know from yourself what ever for-you one-must-do is and
ὅπως.
how

29 ὃ δὲ ἔλαθέ με περὶ τοῦ Οἰδίποδος εἰπεῖν, ὅτι εἰς
what and escaped me about — Oedipus to-say that to
Δελφοὺς μὲν οὐκ ἦλθε μαντευσόμενος, τῷ δὲ Τειρεσίᾳ
Delphi indeed not he-came going-to-consult-the-oracle — but with-Tiresias
συμβαλὼν μεγάλα κακὰ ἀπέλαυσε τῆς ἐκείνου μαντικῆς
having-met great evils he-reaped of-the his prophecy
διὰ τὴν αὑτοῦ ἄγνοιαν. ἔγνω γὰρ ὅτι τῇ μητρὶ
because-of the his-own ignorance he-learned for that with-the mother
συνεγένετο καὶ παῖδές εἰσιν αὐτῷ ἐξ ἐκείνης· καὶ μετὰ
he-had-lain and children are to-him from her and after
ταῦτα, δέον ἴσως κρύπτειν τοῦτο ἢ ποιῆσαι νόμιμον
these-things it-being-needful perhaps to-hide this or to-make lawful
τοῖς Θηβαίοις, πρῶτον μὲν πᾶσιν ἐποίησε φανερόν,
for-the Thebans first indeed to-all made-it plain
ἔπειτα ἠγανάκτει καὶ ἐβόα μεγάλα, ὅτι τῶν αὐτῶν πατήρ
then was-indignant and shouted loudly that of-the same father
ἐστι καὶ ἀδελφὸς καὶ τῆς αὐτῆς γυναικὸς ἀνὴρ καὶ
he-is and brother and of-the same woman husband and
υἱός.
son

30 οἱ δὲ ἀλεκτρυόνες οὐκ ἀγανακτοῦσιν ἐπὶ τούτοις
the but cocks not are-indignant at these-things
οὐδὲ οἱ κύνες οὐδὲ τῶν ὄνων οὐδείς, οὐδὲ οἱ
nor the dogs nor of-the asses any nor the
Πέρσαι· καίτοι δοκοῦσι τῶν κατὰ τὴν Ἀσίαν
Persians and-yet they-seem of-those in — Asia
ἄριστοι. πρὸς δὲ τούτοις ἐτύφλωσεν αὑτόν·
best besides and these he-blinded himself

ἔπειτα ἠλᾶτο τετυφλωμένος, ὥσπερ οὐ δυνάμενος
then wandered having-been-blinded as-if not being-able
βλέπων πλανᾶσθαι. καὶ ὃς ἀκούσας ἔφη, Σὺ μέν,
seeing to-wander and he having-heard said you indeed
ὦ Διόγενες, ἀναισθητότατον ἁπάντων ἀνθρώπων
O Diogenes most-senseless of-all men
ἀποφαίνεις τὸν Οἰδίπουν· οἱ δὲ Ἕλληνες οἴονται οὐκ
declare — Oedipus the but Greeks think not
εὐτυχῆ μὲν γενέσθαι ἄνθρωπον, συνετὸν δὲ πάντων
fortunate indeed to-have-been man intelligent but of-all
μάλιστα·
most
μόνον γοῦν αὐτὸν λῦσαι τὸ αἴνιγμα τῆς Σφιγγός. 31
alone at-least him to-have-solved the riddle — of-Sphinx
καὶ ὁ Διογένης γελάσας, Μὴ γάρ, ἔφη, ἐκεῖνος
and — Diogenes having-laughed not for he-said he
ἔλυσε τὸ αἴνιγμα; οὐκ ἀκήκοας ὅτι ἄνθρωπον αὐτὸν
solved the riddle not have-you-heard that man him
ἐκέλευσε γνῶναι ἡ Σφίγξ; ὁ δὲ ἄνθρωπον μὲν ὅ
bade to-know — Sphinx he but man indeed what
ἐστιν οὔτε εἶπεν οὔτε ἔγνω· τὸ δὲ ὄνομα τὸ τοῦ
is neither said nor knew the but name the of-the
ἀνθρώπου λέγων ᾤετο λέγειν τὸ ἐρωτώμενον· ὥσπερ
man saying he-thought to-say the being-asked as
εἴ τις ἐρωτηθεὶς τί ἐστι Σωκράτης, ὁ δὲ μηδὲν
if anyone having-been-asked what is Socrates he but nothing
εἴποι πλέον τοῦ ὀνόματος, ὅτι Σωκράτης. ἐγὼ
should-say more than-the name that Socrates I
δὲ ἤκουσά του λέγοντος ὅτι ἡ Σφίγξ ἡ ἀμαθία
but heard someone saying that — Sphinx the ignorance
ἐστίν.
is

32 ταύτην οὖν καὶ πρότερον διαφθεῖραι τοὺς Βοιωτοὺς
this then both before to-have-destroyed the Boeotians
καὶ νῦν, οὐδὲν αὐτοὺς ἐῶσαν εἰδέναι, ἅτε ἀνθρώπων
and now nothing them allowing to-know as of-men
ἀμαθεστάτους. τοὺς μὲν οὖν ἄλλους μᾶλλόν τι
most-ignorant the indeed then others more somewhat
αἰσθάνεσθαι τῆς αὑτῶν ἀνοίας, τὸν δὲ Οἰδίποδα,
to-perceive the their-own folly — but Oedipus
σοφώτατον ἡγησάμενον αὑτὸν εἶναι καὶ διαπεφευγέναι
wisest having-thought himself to-be and to-have-escaped
τὴν Σφίγγα καὶ πείσαντα τοὺς ἄλλους Θηβαίους τοῦτο,
— Sphinx and having-persuaded the other Thebans of-this
κάκιστα ἀπολέσθαι. ὅσοι γὰρ ἂν ἀμαθεῖς ὄντες
most-miserably to-have-perished as-many-as for — ignorant being
πεισθῶσι σοφοὶ εἶναι, οὗτοι πολύ εἰσιν ἀθλιώτεροι τῶν
are-persuaded wise to-be these much are more-wretched than-the
ἄλλων ἁπάντων· καὶ ἔστι τοιοῦτον τὸ τῶν σοφιστῶν
others all and is such the of-the sophists
γένος.
race

I · THE OWL AND THE PHILOSOPHER

Dio tells the crowd that its eagerness to hear him is like the birds' admiration for the owl, which is neither wise nor beautiful, while they ignore the peacock, the nightingale, and the swan. In Aesop's fable the owl foretold birdlime, flax, and arrows, and so the birds still flock to her, though she now only laments. The crowd honors philosophy in his garb, though there are wiser men, he says with irony, whom he could name. He has no pupils and no art, and has wandered as far as the Ister and the Getae, where he came among the army unarmed, neither trader nor soldier, an old and peaceful onlooker among men as eager for battle as horses at the starting rope; then, remembering an old vow, he has turned aside to come here.

Ἀλλ᾽ ἦ τὸ λεγόμενον, ὦ ἄνδρες, ἐγὼ καὶ παρ᾽ ὑμῖν καὶ 1
but truly the saying O men I both among you and
παρ᾽ ἑτέροις πλείοσι πέπονθα τὸ τῆς γλαυκὸς ἄτοπον
among others more have-I-experienced the of-the owl strange
καὶ παράδοξον πάθος; ἐκείνην γὰρ οὐδὲν σοφωτέραν
and paradoxical experience her for in-nothing wiser
οὖσαν αὐτῶν οὐδὲ βελτίω τὸ εἶδος, ἀλλὰ τοιαύτην
being than-them nor better in-the form but such
ὁποίαν ἴσμεν, ὅταν δήποτε φθέγξηται λυπηρὸν καὶ
as we-know whenever indeed she-utters painful and
οὐδαμῶς ἡδύ, περιέπουσι τὰ ἄλλα ὄρνεα, καὶ ὅταν γε
in-no-way sweet attend the other birds and when at-least
ἴδῃ μόνον, τὰ μὲν καθιζόμενα ἐγγύς, τὰ δὲ
they-see only the(-ones) indeed settling near the(-others) and
κύκλῳ περιπετόμενα, ὡς μὲν ἐμοὶ δοκεῖ, καταφρονοῦντα
in-a-circle flying-around as indeed to-me it-seems despising

τῆς φαυλότητος καὶ τῆς ἀσθενείας· οἱ δὲ ἄνθρωποί φασιν
the paltriness and the weakness the but men say
ὅτι θαυμάζει τὴν γλαῦκα τὰ ὄρνεα.
that admire the owl the birds

2 πῶς δὲ οὐ τὸν ταὼ μᾶλλον ὁρῶντα θαυμάζει, καλὸν οὕτω
how but not the peacock rather seeing do-they-admire beautiful so
καὶ ποικίλον, ἔτι δὲ αὐτὸν ἐπαιρόμενον καὶ ἐπιδεικνύντα
and many-colored still and him being-elated and displaying
τὸ κάλλος τῶν πτερῶν, ὅταν ἁβρύνηται πρὸς τὴν θήλειαν,
the beauty of-the feathers when he-shows-off to the female
ἀνακλάσας τὴν οὐρὰν καὶ περιστήσας αὑτῷ πανταχόθεν
having-bent-back the tail and having-set-around himself from-all-sides
ὥσπερ εὐειδὲς ἄντρον ἤ τινα γραφῇ μιμηθέντα οὐρανὸν
like fair-shaped cave or some in-painting imitated heaven
ποικίλον ἄστροις, σύν γε τῷ λοιπῷ σώματι θαυμαστόν,
spangled with-stars with at-least the rest body marvelous
ἐγγύτατα χρυσοῦ κυάνῳ κεκραμένου, καὶ δὴ ἐν ἄκροις
nearest to-gold with-blue mixed and indeed at tips
τοῖς πτεροῖς οἷον ὀφθαλμῶν ἐνόντων ἤ τινων δακτυλίων
the feathers as-if eyes being-in or some rings
τό τε σχῆμα καὶ κατὰ τὴν ἄλλην ὁμοιότητα;
the both shape and in the other likeness

3 εἰ δ' αὖ τις ἐθέλοι σκοπεῖν τῆς πτερώσεως τὸ κοῦφον,
if and in-turn anyone should-wish to-consider of-the plumage the lightness
ὡς μὴ χαλεπὸν εἶναι μηδὲ δύσφορον διὰ τὸ μῆκος,
so-that not hard to-be nor burdensome because-of the length
ἐν μέσῳ μάλα ἥσυχον καὶ ἀτρεμοῦντα παρέχει θεάσασθαι
in middle very quiet and motionless he-offers to-behold
ἑαυτόν, ὥσπερ ἐν πομπῇ περιστρεφόμενος, ὅταν δὲ βουληθῇ
himself as in procession turning-around when but he-wishes
ἐκπλῆξαι, σείων τὰ πτερὰ καί τινα ἦχον οὐκ ἀηδῆ ποιῶν,
to-astonish shaking the feathers and some sound not unpleasant making

οἷον ἀνέμου κινήσαντος οὐ πολλοῦ πυκνήν τινα ὕλην. ἀλλ᾽
as-of wind having-stirred not much dense some wood but
οὔτε τὸν ταῶ πάντα ταῦτα καλλωπιζόμενον τὰ ὄρνεα
neither the peacock all these-things preening-himself the birds
βούλεται ὁρᾶν οὔτε τῆς ἀηδόνος ἀκούοντα τῆς φωνῆς
wish to-see nor of-the nightingale hearing the voice
ἕωθεν ἐπορθρευομένης οὐδὲν πάσχει πρὸς αὐτήν,
at-dawn rising-early in-nothing they-are-affected toward her
ἀλλ᾽ οὐδὲ τὸν κύκνον ἀσπάζεται διὰ τὴν μουσικήν, οὐδὲ 4
but not-even the swan do-they-welcome because-of the music nor
ὅταν ὑμνῇ τὴν ὑστάτην ᾠδὴν ἅτε εὐγήρως, ὑπὸ ἡδονῆς
when he-sings the last song as in-happy-old-age by pleasure
τε καὶ λήθης τῶν ἐν τῷ βίῳ χαλεπῶν εὐφημῶν ἅμα
both and forgetfulness of-the in the life hardships auspicious-in-speech at-once
καὶ προπέμπων ἀλύπως αὑτόν, ὡς ἔοικε, πρὸς ἄλυπον τὸν
and escorting painlessly himself as it-seems toward painless the
θάνατον· οὔκουν οὐδὲ τότε ἀθροίζεται κηλούμενα τοῖς μέλεσι
death not-then even then do-they-gather charmed by-the songs
πρὸς ὄχθην ποταμοῦ τινος ἢ λειμῶνα πλατὺν ἢ καθαρὰν
at bank of-river some or meadow broad or clean
ἠόνα λίμνης ἤ τινα σμικρὰν εὐθαλῆ ποταμίαν νησῖδα.
shore of-lake or some small flourishing river islet
ὡς δὲ καὶ ὑμεῖς τοσαῦτα μὲν θεάματα ἔχοντες τερπνά, 5
as and also you so-many indeed sights having delightful
τοσαῦτα δὲ ἀκούσματα, τοῦτο μὲν ῥήτορας δεινούς,
so-many and things-to-hear on-the-one-hand indeed orators clever
τοῦτο δὲ ξυγγραφέας ἡδίστους ἐμμέτρων καὶ ἀμέτρων
on-the-other and writers most-pleasant of-metrical and unmetrical
λόγων, τοῦτο δὲ πολλοὺς σοφιστάς, δόξῃ καὶ μαθηταῖς
words on-the-other and many sophists by-fame and by-disciples
ἐπαιρομένους οἷον πτεροῖς, ὑμεῖς δὲ ἐμοὶ πρόσιτε καὶ
elated as-if by-feathers you but to-me come and

βούλεσθε ἀκούειν, τοῦ μηδὲν εἰδότος μηδὲ φάσκοντος
wish to-hear the(-one) nothing knowing nor claiming
εἰδέναι, ἆρ᾽ οὐκ ὀρθῶς ἀπεικάζω τὴν σπουδὴν ὑμῶν τῷ
to-know then not rightly do-I-liken the eagerness your to-the
περὶ τὴν γλαῦκα γιγνομένῳ σχεδὸν οὐκ ἄνευ δαιμονίας
about the owl happening nearly not without divine
τινὸς βουλήσεως;
some will

6 ὑφ᾽ ἧς καὶ τῇ Ἀθηνᾷ λέγεται προσφιλὲς εἶναι τὸ ὄρνεον,
by which also — to-Athena is-said dear to-be the bird
τῇ καλλίστῃ τῶν θεῶν καὶ σοφωτάτῃ, καὶ τῆς γε Φειδίου
to-the fairest of-the gods and wisest and the at-least of-Phidias
τέχνης παρὰ Ἀθηναίοις ἔτυχεν, οὐκ ἀπαξιώσαντος αὐτὴν
art among Athenians it-obtained not having-disdained it
συγκαθιδρῦσαι τῇ θεῷ, συνδοκοῦν τῷ δήμῳ. Περικλέα
to-set-up-with to-the goddess approving with-the people Pericles
δὲ καὶ αὐτὸν λαθὼν ἐποίησεν, ὥς φασιν, ἐπὶ τῆς
and also himself escaping-notice he-made as they-say on the
ἀσπίδος. οὐ μέντοι ταῦτά γε εὐτυχήματα νομίζειν ἔπεισί
shield not however these-things at-least good-fortunes to-think occurs
μοι τῆς γλαυκός, εἰ μή τινα φρόνησιν ἄρα κέκτηται πλείω.
to-me of-the owl if not some wisdom then she-possesses more

7 ὅθεν οἶμαι καὶ τὸν μῦθον Αἴσωπος ξυνέστησεν ὅτι
whence I-think also the fable Aesop composed that
σοφὴ οὖσα ξυνεβούλευε τοῖς ὀρνέοις τῆς δρυὸς ἐν ἀρχῇ
wise being she-advised to-the birds the oak in beginning
φυομένης μὴ ἐᾶσαι, ἀλλ᾽ ἀνελεῖν πάντα τρόπον· ἔσεσθαι
growing not to-allow but to-destroy every way to-be-going-to-be
γὰρ φάρμακον ἀπ᾽ αὐτῆς ἄφυκτον, ὑφ᾽ οὗ ἁλώσονται,
for drug from it inescapable by which they-will-be-caught

τὸν ἰξόν. πάλιν δὲ τὸ λίνον τῶν ἀνθρώπων σπειρόντων,
the birdlime again and the flax the men sowing
ἐκέλευε καὶ τοῦτο ἐκλέγειν τὸ σπέρμα·
she-bade also this to-pick-out the seed
μὴ γὰρ ἐπ᾽ ἀγαθῷ φυήσεσθαι. τρίτον δὲ ἰδοῦσα τοξευτήν 8
not for for good to-be-going-to-grow third and having-seen archer
τινα ἄνδρα προέλεγεν ὅτι οὗτος ὁ ἀνὴρ φθάσει ὑμᾶς
some man she-foretold that this the man will-outstrip you
τοῖς ὑμετέροις πτεροῖς, πεζὸς ὢν αὐτὸς πτηνὰ ἐπιπέμπων
with-the your-own feathers on-foot being himself winged sending
βέλη. τὰ δὲ ἠπίστει τοῖς λόγοις καὶ ἀνόητον αὐτὴν ἡγοῦντο
arrows they and disbelieved the words and foolish her thought
καὶ μαίνεσθαι ἔφασκον· ὕστερον δὲ πειρώμενα ἐθαύμαζε
and to-be-mad said later but trying admired
καὶ τῷ ὄντι σοφωτάτην ἐνόμιζεν. καὶ διὰ τοῦτο, ἐπὰν
and in-the being wisest thought and because-of this when
φανῇ, πρόσεισιν ὡς πρὸς ἅπαντα ἐπισταμένην·
she-appears they-approach as to all knowing
ἡ δὲ συμβουλεύει μὲν αὐτοῖς οὐδὲν ἔτι, ὀδύρεται δὲ 9
she and advises indeed them nothing still laments and
μόνον. ἴσως οὖν παρειλήφατε ὑμεῖς λόγον τινὰ ἀληθῆ καὶ
only perhaps then have-received you word some true and
ξυμβουλὴν συμφέρουσαν, ἥντινα ξυνεβούλευσε φιλοσοφία
counsel beneficial which advised philosophy
τοῖς πρότερον Ἕλλησιν, ἣν οἱ τότε μὲν ἠγνόησαν
to-the earlier Greeks which those then indeed were-ignorant-of
καὶ ἠτίμασαν, οἱ δὲ νῦν ὑπομιμνήσκονται καί μοι
and dishonored the(-others) but now are-reminded and to-me
προσίασι διὰ τὸ σχῆμα, φιλοσοφίαν τιμῶντες ὥσπερ
approach because-of the garb philosophy honoring as
τὴν γλαῦκα ἄφωνον τό γε ἀληθὲς καὶ ἀπαρρησίαστον
the owl voiceless the at-least true and without-frankness

οὖσαν. ἐγὼ μὲν γὰρ οὐδὲν αὑτῷ ξύνοιδα οὔτε πρότερον
being I indeed for of-nothing myself am-conscious neither before
εἰπόντι σπουδῆς ἄξιον οὔτε νῦν ἐπισταμένῳ πλέον ὑμῶν.
having-said of-seriousness worthy nor now knowing more than-you
10 ἀλλὰ εἰσὶν ἕτεροι σοφοὶ καὶ μακάριοι παντελῶς ἄνδρες,
but there-are other wise and blessed altogether men
οὓς ὑμῖν ἐγώ, εἰ βούλεσθε, μηνύσω, ἕκαστον ὀνομαστὶ
whom to-you I if you-wish will-point-out each by-name
δεικνύμενος. καὶ γὰρ νὴ Δία τοῦτο μόνον οἶμαι χρήσιμον
showing and for by Zeus this alone I-think useful
ἔχειν, τὸ γιγνώσκειν τοὺς σοφούς τε καὶ δεινοὺς καὶ
to-have the to-know the wise both and clever and
πάντα ἐπισταμένους· οἷς ἐὰν ὑμεῖς ἐθέλητε ξυνεῖναι
all-things knowing with-whom if you wish to-be-with
τἄλλα ἐάσαντες, καὶ γονεῖς καὶ πατρίδας καὶ θεῶν ἱερὰ
the-rest having-let-go both parents and fatherlands and of-gods shrines
καὶ προγόνων τάφους, ἐκείνοις ξυνακολουθοῦντες, ἔνθα
and of-ancestors tombs them following where
ἂν ἄγωσιν ἢ καὶ μένοντές που καθιδρύωσιν, εἴτε ἐν
— they-lead or even staying somewhere they-settle whether in
τῇ Νίνου καὶ Σεμιράμιδος εἴτε ἐν Βάκτροις ἢ Σούσοις
the of-Ninus and of-Semiramis or in Bactra or Susa
ἢ Παλιβόθροις ἢ ἄλλῃ τινὶ πόλει τῶν ἐνδόξων καὶ
or Palibothra or other some city of-the famous and
πλουσίων, χρήματα διδόντες ἢ καὶ ἄλλῳ τρόπῳ πείθοντες,
rich money giving or also in-other way persuading
εὐδαιμονέστεροι ἔσεσθε αὐτῆς τῆς εὐδαιμονίας.
happier you-will-be than-very the happiness
11 εἰ δ' αὐτοὶ μὴ βούλεσθε, καταμεμφόμενοι τὴν αὑτῶν
if but yourselves not you-wish blaming the your-own
φύσιν ἢ πενίαν ἢ γῆρας ἢ ἀσθένειαν, ἀλλὰ τοῖς γε
nature or poverty or old-age or weakness but to-the at-least

υἱέσι μὴ φθονοῦντες μηδὲ ἀφαιρούμενοι τῶν μεγίστων
sons not grudging nor depriving-them of-the greatest
ἀγαθῶν, ἑκοῦσί τε ἐπιτρέποντες καὶ ἄκοντας πείθοντες
goods to-the-willing both entrusting and the-unwilling persuading
ἢ βιαζόμενοι πάντα τρόπον, ὡς ἂν παιδευθέντες ἱκανῶς
or forcing every way so-that — having-been-educated sufficiently
καὶ γενόμενοι σοφοὶ παρὰ πᾶσιν Ἕλλησι καὶ βαρβάροις
and having-become wise among all Greeks and barbarians
ὀνομαστοὶ ὦσι τὸ λοιπόν, διαφέροντες ἀρετῇ καὶ
famous they-may-be the rest excelling in-virtue and
δόξῃ καὶ πλούτῳ καὶ δυνάμει τῇ πάσῃ σχεδόν. οὐ γὰρ
fame and wealth and power the all nearly not for
μόνον πλούτῳ φασὶν ἀρετὴν καὶ κῦδος ὀπηδεῖν, ἀλλὰ
only wealth they-say virtue and glory to-attend but
καὶ πλοῦτος ἀρετῇ συνέπεται ἐξ ἀνάγκης.
also wealth virtue follows of necessity
ταῦτα δὲ ὑμῖν ἐναντίον τοῦδε τοῦ θεοῦ προλέγω καὶ 12
these-things and to-you before this the god I-foretell and
ξυμβουλεύω δι' εὔνοιαν καὶ φιλίαν προαγόμενος. οἶμαι
advise because-of goodwill and friendship led I-think
δὲ ἐμαυτὸν ἂν πρῶτον πείθειν καὶ παρακαλεῖν, εἴ μοι
and myself — first to-persuade and to-urge if to-me
τὰ τοῦ σώματος καὶ τὰ τῆς ἡλικίας ἐπεδέχετο·
the-things of-the body and the of-the age allowed
ἀλλὰ γὰρ ἀνάγκη διὰ τὸ, εἴ πού τι δυνησόμεθα
but for necessity because-of the if somewhere anything we-shall-be-able
εὑρέσθαι παρὰ τῶν παλαιῶν ἀνδρῶν ὥσπερ ἀπερριμμένον
to-find from the old men as thrown-away
ἤδη καὶ ἔωλον σοφίας λείψανον χήτει τῶν κρειττόνων τε
already and stale of-wisdom remnant for-lack of-the better both
καὶ ζώντων διδασκάλων. ἐρῶ δὲ ὑμῖν καὶ ἄλλο, ὃ
and living teachers I-will-tell and you also another-thing which

πέπονθα τῇ γλαυκὶ παραπλήσιον, ἐὰν καὶ βούλησθε
I-have-experienced to-the owl similar if even you-wish
καταγελᾶν τῶν λόγων.
to-laugh-at the words

13 ὥσπερ γὰρ ἐκείνη αὐτὴ μὲν οὐδὲν χρῆται τοῖς
as for she herself indeed in-nothing uses those
προσπετομένοις, ἀνδρὶ δὲ ὀρνιθοθήρᾳ πάντων λυσιτελέστατόν
flying-to-her for-man but fowler of-all most-profitable
ἐστι κτημάτων· οὐδὲν γὰρ δεῖ οὔτε τροφὴν προβάλλειν
she-is of-possessions nothing for one-needs either food to-throw-out
οὔτε φωνὴν μιμεῖσθαι, μόνον δ' ἐπιδεικνύντα τὴν γλαῦκα
or voice to-imitate only but showing the owl
πολὺ πλῆθος ἔχειν ὀρνέων· οὕτω κἀμοὶ τῆς σπουδῆς
great number to-have of-birds so also-for-me of-the eagerness
τῶν πολλῶν οὐδὲν ὄφελος. οὐ γὰρ λαμβάνω μαθητάς,
of-the many no use not for I-take disciples
εἰδὼς ὅτι οὐδὲν ἂν ἔχοιμι διδάσκειν, ἅτε οὐδ' αὐτὸς
knowing that nothing — I-would-have to-teach as not-even myself
ἐπιστάμενος· ὡς δὲ ψεύδεσθαι καὶ ἐξαπατᾶν ὑπισχνούμενος,
knowing so-as but to-lie and to-deceive promising
οὐκ ἔχω ταύτην τὴν ἀνδρείαν· σοφιστῇ δὲ ἀνδρὶ ξυνὼν
not I-have this the courage to-sophist but man being-with
μεγάλα ἂν ὠφέλουν ὄχλον πολὺν ἀθροίζων πρὸς αὐτόν,
great-things — I-would-benefit crowd great gathering to him
ἔπειτα ἐκείνῳ παρέχων ὅπως βούλεται διαθέσθαι τὴν
then to-him offering as he-wishes to-dispose-of the
ἄγραν. ἀλλ' οὐκ οἶδα ὅπως οὐδείς με ἀναλαμβάνει τῶν
catch but not I-know how no-one me takes-up of-the
σοφιστῶν οὐδὲ ἥδονται ὁρῶντες.
sophists nor are-they-pleased seeing-me

σχεδὸν μὲν οὖν ἐπίσταμαι ὅτι πιστεύετέ μοι λέγοντι 14
nearly indeed then I-know that you-believe me speaking
ὑπὲρ τῆς ἀπειρίας τε καὶνεπιστημοσύνης τῆς ἐμαυτοῦ,
about the inexperience both and-lack-of-knowledge the my-own
δῆλον ὡς διὰ τὴν αὑτῶν ἐπιστήμην καὶ φρόνησιν· καὶ
clear that because-of the your-own knowledge and wisdom and
τοῦτο οὐκ ἐμοὶ μόνον, ἀλλὰ καὶ Σωκράτει δοκεῖτέ μοι
this not me only but also Socrates you-seem to-me
πιστεύειν ἄν, ταὐτὰ ὑπὲρ αὑτοῦ προβαλλομένῳ πρὸς
to-believe — the-same-things about himself putting-forward to
ἅπαντας ὡς οὐδὲν ἤδει· τὸν δὲ Ἱππίαν καὶ τὸν Πῶλον
all that nothing he-knew — but Hippias and — Polus
καὶ τὸν Γοργίαν, ὧν ἕκαστος αὑτὸν μάλιστα ἐθαύμαζε
and — Gorgias of-whom each himself most admired
καὶ ἐξεπλήττετο, σοφοὺς ἂν ἡγεῖσθαι καὶ μακαρίους·
and was-amazed-at wise — to-think and blessed
ὅμως δὲ προλέγω ὑμῖν ὅτι ἐσπουδάκατε ἀνδρὸς ἀκοῦσαι 15
nevertheless but I-forewarn you that you-have-been-eager man to-hear
τοσοῦτον πλῆθος ὄντες οὔτε καλοῦ τὸ εἶδος οὔτε ἰσχυροῦ,
so-great multitude being neither handsome in-the form nor strong
τῇ τε ἡλικίᾳ παρηκμακότος ἤδη, μαθητὴν δὲ οὐδένα
in-the both age past-his-prime already disciple but none
ἔχοντος, τέχνην δὲ ἢ ἐπιστήμην οὐδεμίαν ὑπισχνουμένου
having craft and or knowledge none promising
σχεδὸν οὔτε τῶν σεμνῶν οὔτε τῶν ἐλαττόνων, οὔτε μαντικὴν
nearly either of-the august nor of-the lesser neither prophecy
οὔτε σοφιστικὴν ἀλλ᾽ οὐδὲ ῥητορικήν τινα ἢ κολακευτικὴν
nor sophistry but not-even rhetorical some or flattering
δύναμιν, οὐδὲ δεινοῦ ξυγγράφειν οὐδὲ ἔργον τι ἔχοντος
power nor clever to-write nor work any having
ἄξιον ἐπαίνου καὶ σπουδῆς, ἀλλ᾽ ἢ μόνον κομῶντος·
worthy of-praise and seriousness but than only wearing-long-hair

εἰ δ' ὑμῖν δοκέει τόδε λωίτερον καὶ ἄμεινον,
if but to-you seems this more-desirable and better

δραστέον τοῦτο καὶ πειρατέον ὅπως ἂν ᾖ δυνατὸν ἡμῖν.
one-must-do this and one-must-try how-ever — be possible for-us

16 οὐ μέντοι λόγων ἀκούσεσθε ὁποίων ἄλλου τινὸς τῶν
not however words you-will-hear such-as of-other any of-the
νῦν, ἀλλὰ πολὺ φαυλοτέρων καὶ ἀτοπωτέρων, ὁποίους
present-men but much poorer and stranger such-as
δὴ καὶ ὁρᾶτε. χρὴ δὲ ἐᾶν ὑμᾶς ἔμβραχυ, ὅ τι
indeed also you-see it-is-needful and allow you in-short what ever
ἂν ἐπίῃ μοι, τούτῳ ἕπεσθαι, καὶ μὴ ἀγανακτεῖν, ἐὰν
— occurs to-me this to-follow and not to-be-vexed if
φαίνωμαι πλανώμενος ἐν τοῖς λόγοις, ὥσπερ ἀμέλει καὶ
I-appear wandering in the words as doubtless also
τὸν ἄλλον χρόνον ἔζηκα ἀλώμενος, ἀλλὰ συγγνώμην
the other time I-have-lived roaming but pardon
ἔχειν, ἅτε ἀκούοντας ἀνδρὸς ἰδιώτου καὶ ἀδολέσχου. καὶ
to-have as hearing of-man layman and babbler and
γὰρ δὴ τυγχάνω μακράν τινα ὁδὸν τὰ νῦν πεπορευμένος,
for indeed I-happen long some road the now having-traveled
εὐθὺ τοῦ Ἴστρου καὶ τῆς Γετῶν χώρας ἢ Μυσῶν, ὥς
straight-to the Ister and the of-Getae country or of-Mysians as
φησιν Ὅμηρος κατὰ τὴν νῦν ἐπίκλησιν τοῦ ἔθνους.
says Homer according-to the present name of-the nation

17 ἦλθον δὲ οὐ χρημάτων ἔμπορος οὐδὲ τῶν πρὸς ὑπηρεσίαν
I-came and not of-goods merchant nor of-those for service
τοῦ στρατοπέδου σκευοφορῶν ἢ βοηλατῶν, οὐδὲ πρεσβείαν
of-the army baggage-carriers or ox-drivers nor embassy
ἐπρέσβευον συμμαχικὴν ἤ τινα εὔφημον, τῶν ἀπὸ
did-I-go-on allied or some auspicious of-those from

γλώττης μόνον συνευχομένων, γυμνὸς ἄτερ κόρυθός τε καὶ
tongue only praying-with naked without helmet both and
ἀσπίδος, οὐδ᾽ ἔχον ἔγχος, οὐ μὴν οὐδὲ ἄλλο ὅπλον οὐθέν.
shield nor having spear not indeed nor other weapon any
ὥστε ἐθαύμαζον ὅπως με ἠνείχοντο ὁρῶντες. οὔτε γὰρ 18
so-that I-wondered how me they-endured seeing neither for
ἱππεύειν ἐπιστάμενος οὔτε τοξότης ἱκανὸς ὢν οὔθ᾽
to-ride knowing nor archer competent being nor
ὁπλίτης, ἀλλ᾽ οὐδὲ τῶν κούφων καὶ ἀνόπλων ἀκοντιστὴς
hoplite but not-even of-the light and unarmed javelin-man
ἢ λιθοβόλος, οὐδ᾽ αὖ τεμεῖν ὕλην ἢ τάφρον ὀρύττειν
or stone-thrower nor in-turn to-cut wood or trench to-dig
δυνατὸς οὐδὲ ἀμῆσαι χιλὸν ἐκ πολεμίου λειμῶνος πυκνὰ
able nor to-mow fodder from enemy meadow often
μεταστρεφόμενος, οὐδὲ ἐγεῖραι σκηνὴν ἢ χάρακα, ὥσπερ
turning-around nor to-raise tent or palisade as
ἀμέλει ξυνέπονται τοῖς στρατοπέδοις πολεμικοί τινες
doubtless follow the armies military some
ὑπηρέται·
servants
πρὸς ἅπαντα δὴ ταῦτα ἀμηχάνως ἔχων ἀφικόμην 19
toward all indeed these-things helplessly being I-came
εἰς ἄνδρας οὐ νωθροὺς οὐδὲ σχολὴν ἄγοντας ἀκροᾶσθαι
to men not sluggish nor leisure having to-listen-to
λόγων, ἀλλὰ μετεώρους καὶ ἀγωνιῶντας καθάπερ ἵππους
words but excited and anxious like horses
ἀγωνιστὰς ἐπὶ τῶν ὑσπλήγων, οὐκ ἀνεχομένους τὸν
racing at the starting-ropes not enduring the
χρόνον, ὑπὸ σπουδῆς δὲ καὶ προθυμίας κόπτοντας τὸ
time through eagerness but and zeal striking the
ἔδαφος ταῖς ὁπλαῖς· ἔνθα γε ἦν ὁρᾶν πανταχοῦ
ground with-the hoofs where at-least it-was-possible to-see everywhere

μὲν ξίφη, πανταχοῦ δὲ θώρακας, πανταχοῦ δὲ δόρατα,
indeed swords everywhere and breastplates everywhere and spears
πάντα δὲ ἵππων, πάντα δὲ ὡπλισμένων ἀνδρῶν μεστά·
all-things and of-horses all-things and of-armed men full
20 μόνος δὴ ἐν τοσούτοις φαινόμενος ῥᾳθυμος ἀτεχνῶς
alone indeed among so-many appearing easygoing simply
σφόδρα τε εἰρηνικὸς πολέμου θεατής, τὸ μὲν σῶμα
very both peaceful of-war spectator the indeed body
ἐνδεής, τὴν δὲ ἡλικίαν προήκων, οὐ χρυσοῦν σκῆπτρον
weak the but age advanced not golden scepter
φέρων οὐδὲ στέμματα ἱερὰ θεοῦ τινος, ἐπὶ λύσει θυγατρὸς
carrying nor wreaths sacred of-god some for release of-daughter
ἥκων εἰς τὸ στρατόπεδον ἀναγκαίαν ὁδόν, ἀλλ' ἐπιθυμῶν
coming into the camp necessary journey but desiring
ἰδεῖν ἄνδρας ἀγωνιζομένους ὑπὲρ ἀρχῆς καὶ δυνάμεως,
to-see men contending for empire and power
τοὺς δὲ ὑπὲρ ἐλευθερίας τε καὶ πατρίδος· ἔπειτα οὐ
the(-others) and for freedom both and fatherland then not
τὸν κίνδυνον ἀποκνήσας, μὴ τοῦτο ἡγησάσθω μηδείς,
the danger having-shrunk-from not this let-think anyone
ἀλλ' εὐχῆς τινος μνησθεὶς παλαιᾶς δεῦρο ἀπετράπην
but of-vow some having-remembered old hither I-turned-aside
πρὸς ὑμᾶς, ἀεὶ τὰ θεῖα κρείττω καὶ προυργιαίτερα
to you always the divine-things stronger and more-important
νομίζων τῶν ἀνθρωπίνων, ἡλίκα ἂν ᾖ.
thinking than-the human how-great-ever — they-be

Rather than describe the Ister and the land of the Getae, Dio turns to the older and greater story of Zeus, king and father of gods and men, and, like Hesiod, begins with the Muses. Should the Eleans only gaze at Phidias' statue, which he matched to Homer's verses, or also weigh the poems and images that shape men's notion of the divine? The first source of men's idea of the gods is innate: living in the midst of the divine, seeing sun, moon, and stars, and nourished by earth and air, men could not fail to perceive and love their maker, as an initiate in a great hall of mysteries could not fail to sense a purpose. Even beasts know and honor the god, and plants bear their fruit willingly.

πότερον οὖν ἥδιον ὑμῖν καὶ μᾶλλον ἐν καιρῷ περὶ τῶν 21
whether then more-pleasant for-you and more in season about the-things
ἐκεῖ διηγήσασθαι, τοῦ τε ποταμοῦ τὸ μέγεθος καὶ τῆς
there to-narrate of-the both river the size and of-the
χώρας τὴν φύσιν ἢ ὡρῶν ὡς ἔχουσι κράσεως καὶ περὶ τῶν
country the nature or of-seasons how they-have of-mixture and about of-the
ἀνθρώπων τοῦ γένους, ἔτι δὲ οἶμαι τοῦ πλήθους καὶ τῆς
men the race still and I-think of-the multitude and the
παρασκευῆς, ἢ μᾶλλον ἅψασθαι τῆς πρεσβυτέρας τε καὶ
equipment or rather to-touch the older both and
μείζονος ἱστορίας περὶ τοῦδε τοῦ θεοῦ, παρ' ᾧ νῦν ἐσμεν;
greater story about this the god with whom now we-are
οὗτος γὰρ δὴ κοινὸς ἀνθρώπων καὶ θεῶν βασιλεύς 22
this-one for indeed common of-men and of-gods king
τε καὶ ἄρχων καὶ πρύτανις καὶ πατήρ, ἔτι δὲ εἰρήνης
both and ruler and president and father still and of-peace
καὶ πολέμου ταμίας, ὡς τοῖς πρότερον ἐμπείροις καὶ
and war steward as to-the earlier experienced and
σοφοῖς ποιηταῖς ἔδοξεν, ἐάν πως ἱκανοὶ γενώμεθα τήν
wise poets seemed if somehow able we-become the

τε φύσιν αὐτοῦ καὶ τὴν δύναμιν ὑμνῆσαι λόγῳ βραχεῖ
both nature his and the power to-hymn in-speech short
καὶ ἀποδέοντι τῆς ἀξίας, αὐτά που ταῦτα λέγοντες.
and falling-short of-the worth the-very somewhere these-things saying
23 ἆρ᾽ οὖν κατὰ Ἡσίοδον ἄνδρα ἀγαθὸν καὶ Μούσαις
then then according-to Hesiod man good and to-Muses
φίλον ἀρκτέον, ὡς ἐκεῖνος μάλα ἐμφρόνως οὐκ αὐτὸς
dear must-one-begin as he very sensibly not himself
ἐτόλμησεν ἄρξασθαι παρ᾽ αὑτοῦ διανοηθείς, ἀλλὰ
dared to-begin from himself having-thought-it-out but
τὰς Μούσας παρακαλεῖ διηγήσασθαι περὶ τοῦ σφετέρου
the Muses summons to-narrate about the their-own
πατρός; τῷ παντὶ γὰρ μᾶλλον πρέπον τόδε τὸ ᾆσμα
father in-the all for more fitting this the song
ταῖς θεαῖς ἢ τοὺς ἐπὶ Ἴλιον ἐλθόντας ἀριθμεῖν, αὐτούς
for-the goddesses than those to Ilium having-gone to-number themselves
τε καὶ τὰ σέλματα τῶν νεῶν ἐφεξῆς, ὧν οἱ πολλοὶ
both and the decks of-the ships in-order of-whom the many
ἀνόητοι ἦσαν· καὶ ποιητὴς σοφώτερός τε καὶ ἀμείνων
foolish were and poet wiser both and better
ὁ παρακαλῶν ἐπὶ τοῦτο τὸ ἔργον ὧδέ πως·
the(-one) summoning to this the work thus somehow

24 Μοῦσαι Πιερίηθεν ἀοιδῇσι κλείουσαι,
Muses from-Pieria with-songs glorifying
δεῦτε Δῖ᾽ ἐννέπετε σφέτερον πατέρ᾽ ὑμνείουσαι,
come-hither of-Zeus tell your-own father hymning
ὅντε διὰ βροτοὶ ἄνδρες ὁμῶς ἄφατοί τε φατοί τε
whom through mortal men alike unspoken both spoken both
ῥητοί τ᾽ ἄρρητοί τε, Διὸς μεγάλοιο ἕκητι·
famed both unfamed both of-Zeus great by-the-will

ῥέα μὲν γὰρ βριάει, ῥέα δὲ βριάοντα χαλέπτει,
easily indeed for he-makes-strong easily and the-strong he-oppresses
ῥεῖα δ' ἀρίζηλον μινύθει καὶ ἄδηλον ἀέξει,
easily and the-conspicuous he-diminishes and the-obscure increases
ῥεῖα δέ τ' ἰθύνει σκολιὸν καὶ ἀγήνορα κάρφει
easily and indeed straightens the-crooked and the-proud withers
Ζεὺς ὑψιβρεμέτης, ὃς ὑπέρτατα δώματα ναίει.
Zeus high-thundering who highest halls dwells-in

ὑπολαβόντες οὖν εἴπατε πότερον ἁρμόζων ὁ λόγος οὗτος 25
taking-up then tell whether fitting the speech this
καὶ τὸ ᾆσμα τῇ συνόδῳ γένοιτ' ἄν, ὦ παῖδες Ἠλείων· ὑμεῖς
and the song to-the assembly would-be — O sons of-Eleans you
γὰρ ἄρχοντες καὶ ἡγεμόνες τῆσδε τῆς πανηγύρεως, ἔφοροί
for rulers and leaders of-this the festival overseers
τε καὶ ἐπίσκοποι τῶν ἐνθάδε ἔργων καὶ λόγων· ἢ δεῖ
both and inspectors of-the here deeds and words or it-is-needful
θεατὰς εἶναι μόνον τοὺς ἐνθάδε ἥκοντας τῶν τε ἄλλων
spectators to-be only those here having-come of-the both other
δῆλον ὅτι παγκάλων καὶ σφόδρα ἐνδόξων θεαμάτων καὶ δὴ
clear that all-beautiful and very famous spectacles and indeed
μάλιστα τῆς τοῦ θεοῦ τῷ ὄντι μακαρίας εἰκόνος, ἣν ὑμῶν
most of-the of-the god in-the being blessed image which your
οἱ πρόγονοι δαπάνης τε ὑπερβολῇ καὶ τέχνης ἐπιτυχόντες
the ancestors of-expense both by-excess and of-art having-attained
τῆς ἄκρας εἰργάσαντο καὶ ἀνέθεσαν πάντων, ὅσα ἐστὶν
the highest wrought and dedicated of-all as-many-as are
ἐπὶ γῆς ἀγάλματα, κάλλιστον καὶ θεοφιλέστατον, πρὸς
on earth statues most-beautiful and dearest-to-the-gods to
τὴν Ὁμηρικὴν ποίησιν, ὥς φασι, Φειδίου παραβαλλομένου,
the Homeric poetry as they-say Phidias comparing-it

26 τοῦ κινήσαντος ὀλίγῳ νεύματι τῶν ὀφρύων τὸν
of-the(-one) having-moved with-small nod of-the brows the
ξύμπαντα Ὄλυμπον, ὡς ἐκεῖνος μάλιστα ἐναργῶς καὶ
whole Olympus as he most vividly and
πεποιθότως ἐν τοῖς ἔπεσιν εἴρηκεν,
confidently in the verses has-said

ἦ καὶ κυανέῃσιν ἐπ᾽ ὀφρύσι νεῦσε Κρονίων,
spoke and with-dark on brows nodded Cronion
ἀμβρόσιαι δ᾽ ἄρα χαῖται ἐπερρώσαντο ἄνακτος
ambrosial and then locks streamed-down of-the-lord
κρατὸς ἀπ᾽ ἀθανάτοιο, μέγαν δ᾽ ἐλέλιξεν Ὄλυμπον.
head from immortal great and he-shook Olympus

ἢ καὶ περὶ αὐτῶν τούτων σκεπτέον ἡμῖν ἐπιμελέστερον
or also about these-very these-things one-must-consider by-us more-carefully
τῶν τε ποιημάτων καὶ ἀναθημάτων καὶ ἁτεχνῶς εἴ τι
the both poems and dedications and simply if anything
τοιουτότροπόν ἐστι, τὴν ἀνθρωπίνην περὶ τοῦ δαιμονίου
of-such-kind is the human about the divine
δόξαν ἁμῃγέπῃ πλάττον καὶ ἀνατυποῦν, ἅτε ἐν φιλοσόφου
opinion somehow molding and shaping as in philosopher's
διατριβῇ τὰ νῦν.
lecture the now

27 περὶ δὴ θεῶν τῆς τε καθόλου φύσεως καὶ μάλιστα τοῦ
about indeed gods the both general nature and most of-the
πάντων ἡγεμόνος πρῶτον μὲν καὶ ἐν πρώτοις δόξα
of-all leader first indeed and among first opinion
καὶ ἐπίνοια κοινὴ τοῦ ξύμπαντος ἀνθρωπίνου γένους,
and conception common of-the whole human race
ὁμοίως μὲν Ἑλλήνων, ὁμοίως δὲ βαρβάρων, ἀναγκαία
alike indeed of-Greeks alike and of-barbarians necessary

καὶ ἔμφυτος ἐν παντὶ τῷ λογικῷ γιγνομένη κατὰ φύσιν
and innate in every the rational-being arising by nature
ἄνευ θνητοῦ διδασκάλου καὶ μυσταγωγοῦ χωρὶς ἀπάτης
without mortal teacher and mystagogue apart-from deceit
καὶ χαρᾶς διά τε τὴν ξυγγένειαν τὴν πρὸς αὐτοὺς καὶ
and joy through both the kinship the toward them and
πολλὰ μαρτύρια τἀληθοῦς, οὐκ ἐῶντα κατανυστάξαι καὶ
many testimonies of-the-truth not allowing to-doze and
ἀμελῆσαι τοὺς πρεσβυτάτους καὶ παλαιοτάτους·
to-neglect the oldest and most-ancient
ἅτε γὰρ οὐ μακρὰν οὐδ' ἔξω τοῦ θείου διῳκισμένοι 28
as for not far nor outside the divine settled-apart
καθ' αὑτούς, ἀλλὰ ἐν αὐτῷ μέσῳ πεφυκότες, μᾶλλον
by themselves but in it-very middle having-grown rather
δὲ συμπεφυκότες ἐκείνῳ καὶ προσεχόμενοι πάντα τρόπον,
but having-grown-together with-it and attached every way
οὐκ ἐδύναντο μέχρι πλείονος ἀξύνετοι μένειν,
not they-could for longer without-understanding to-remain
περιλαμπόμενοι πάντοθεν θείοις καὶ μεγάλοις φάσμασιν
being-illumined from-all-sides by-divine and great apparitions
οὐρανοῦ τε καὶ ἄστρων, ἔτι δὲ ἡλίου καὶ σελήνης,
of-heaven both and stars still and of-sun and moon
νυκτός τε καὶ ἡμέρας ἐντυγχάνοντες ποικίλοις καὶ
of-night both and day meeting with-varied and
ἀνομοίοις εἴδεσιν, ὄψεις τε ἀμηχάνους ὁρῶντες καὶ
unlike forms sights both unspeakable seeing and
φωνὰς ἀκούοντες παντοδαπὰς ἀνέμων τε καὶ ὕλης καὶ
sounds hearing of-all-kinds of-winds both and wood and
ποταμῶν καὶ θαλάττης, ἔτι δὲ ζῴων ἡμέρων καὶ
rivers and sea still and of-animals tame and
ἀγρίων, αὐτοί τε φθόγγον ἥδιστον καὶ σαφέστατον
wild themselves both sound sweetest and clearest

ἱέντες καὶ ἀγαπῶντες τῆς ἀνθρωπίνης φωνῆς τὸ γαῦρον
uttering and loving of-the human voice the exultant
καὶ ἐπιστῆμον, ἐπιθέμενοι σύμβολα τοῖς εἰς αἴσθησιν
and knowing having-set signs to-the-things to perception
ἀφικνουμένοις, ὡς πᾶν τὸ νοηθὲν ὀνομάζειν καὶ δηλοῦν,
arriving so-as every the thing-thought to-name and to-show
29 εὐμαρῶς ἀπείρων πραγμάτων μνήμας καὶ ἐπινοίας
easily of-countless things memories and conceptions
παραλαμβάνοντες. πῶς οὖν ἀγνῶτες εἶναι ἔμελλον καὶ
receiving how then ignorant to-be were-they-going and
μηδεμίαν ἔξειν ὑπόνοιαν τοῦ σπείραντος καὶ
no to-be-going-to-have suspicion of-the(-one) having-sown and
φυτεύσαντος καὶ σῴζοντος καὶ τρέφοντος, πανταχόθεν
having-planted and preserving and nourishing from-all-sides
ἐμπιμπλάμενοι τῆς θείας φύσεως διά τε ὄψεως καὶ
being-filled of-the divine nature through both sight and
ἀκοῆς συμπάσης τε ἀτεχνῶς αἰσθήσεως; νεμόμενοι μὲν
hearing all both simply sense dwelling indeed
ἐπὶ γῆς, ὁρῶντες δ' ἐξ οὐρανοῦ φῶς,
on earth seeing but from heaven light
30 τροφὰς δὲ ἀφθόνους ἔχοντες, εὐπορήσαντος καὶ
foods and abundant having having-provided and
προπαρασκευάσαντος τοῦ προπάτορος θεοῦ πρώτην μὲν
having-prepared-beforehand the forefather god first indeed
τοῖς πρώτοις καὶ αὐτόχθοσι τὴν γεώδη, μαλακῆς ἔτι καὶ
to-the first and earth-born the earthy soft still and
πίονος τῆς ἰλύος τότε οὔσης, ὥσπερ ἀπὸ μητρὸς τῆς γῆς
fat the mud then being as from mother the earth
λιχμωμένοις καὶ, καθάπερ τὰ φυτὰ νῦν, ἕλκουσι τὴν ἐξ
licking and just-as the plants now drawing the from
αὐτῆς ἰκμάδα, δευτέραν δὲ τοῖς ἤδη προϊοῦσι καρπῶν τε
it moisture second and to-those already advancing of-fruits both

αὐτομάτων καὶ πόας οὐ σκληρᾶς ἅμα δρόσῳ γλυκείᾳ
spontaneous and grass not hard together-with dew sweet
καὶ νάμασι νυμφῶν ποτίμοις, καὶ δὴ καὶ τοῦ περιέχοντος
and streams of-nymphs drinkable and indeed also on-the surrounding-air
ἠρτημένοι καὶ τρεφόμενοι τῇ διηνεκεῖ τοῦ πνεύματος
hanging and being-nourished by-the continuous of-the breath
ἐπιρροῇ, ἀέρα ὑγρὸν ἕλκοντες, ὥσπερ νήπιοι παῖδες,
inflow air moist drawing like infant children
οὔποτε ἐπιλείποντος γάλακτος ἀεί σφισι θηλῆς ἐγκειμένης.
never failing milk always for-them of-teat being-laid-in
σχεδὸν γὰρ ἂν ταύτην δικαιότερον λέγοιμεν πρώτην 31
nearly for — this more-justly we-would-call first
τροφὴν τοῖς τε πρότερον καὶ τοῖς ὕστερον ἁπλῶς.
nourishment for-those both before and for-those after simply
ἐπειδὰν γὰρ ἐκπέσῃ τῆς γαστρὸς νωθρὸν ἔτι καὶ ἀδρανὲς
when for it-falls-out of-the womb sluggish still and feeble
τὸ βρέφος, δέχεται μὲν ἡ γῆ, ἡ τῷ ὄντι μήτηρ, ὁ δὲ ἀὴρ
the infant receives indeed the earth the in-the being mother the but air
εἰσπνεύσας τε καὶ ψύξας εὐθὺς ἤγειρεν ὑγροτέρᾳ τροφῇ
having-breathed-in both and having-chilled at-once roused with-moister food
γάλακτος καὶ φθέγξασθαι παρέσχεν. ταύτην εἰκότως πρώτην
than-milk and to-cry granted this fittingly first
λέγοιτ᾽ ἂν τοῖς γεννωμένοις ἡ φύσις ἐπισχεῖν θηλήν.
might-be-called — for-those being-born the nature to-hold-out teat
ἃ δὴ πάσχοντες, ἐπινοοῦντες οὐκ ἐδύναντο μὴ 32
which indeed experiencing perceiving not they-could not
θαυμάζειν καὶ ἀγαπᾶν τὸ δαιμόνιον, πρὸς δὲ αὖ τούτοις
to-wonder-at and to-love the divine besides and in-turn these
αἰσθανόμενοι τῶν ὡρῶν, ὅτι τῆς ἡμετέρας ἕνεκα γίγνονται
perceiving the seasons that the our for-the-sake happen
σωτηρίας πάνυ ἀκριβῶς καὶ πεφεισμένως ἑκατέρας τῆς
safety very exactly and sparingly of-either the

ὑπερβολῆς, καὶ τόδε ἐξαίρετον ἔχοντες ἐκ τῶν θεῶν πρὸς
excess and this choice-gift having from the gods beyond
τὰ ἄλλα ζῷα, λογίζεσθαι καὶ διανοεῖσθαι περὶ αὐτῶν.
the other animals to-reason and to-think about them
33 σχεδὸν οὖν ὅμοιον ὥσπερ εἴ τις ἄνδρα Ἕλληνα ἢ
nearly then like as if anyone man Greek or
βάρβαρον μυοίη παραδοὺς εἰς μυστικόν τινα οἶκον
barbarian should-initiate having-handed-over into mystic some house
ὑπερφυῆ κάλλει καὶ μεγέθει, πολλὰ μὲν ὁρῶντα μυστικὰ
extraordinary in-beauty and size many indeed seeing mystic
θεάματα, πολλῶν δὲ ἀκούοντα τοιούτων φωνῶν, σκότους
sights many and hearing such voices of-darkness
τε καὶ φωτὸς ἐναλλὰξ αὐτῷ φαινομένων, ἄλλων τε μυρίων
both and light alternately to-him appearing others both countless
γιγνομένων, ἔτι δὲ καθάπερ εἰώθασιν ἐν τῷ καλουμένῳ
happening still and as they-are-wont in the so-called
θρονισμῷ καθίσαντες τοὺς μυουμένους οἱ τελοῦντες κύκλῳ
enthronement having-seated those being-initiated the initiators in-a-circle
περιχορεύειν· ἆρά γε τὸν ἄνδρα τοῦτον μηδὲν παθεῖν
to-dance-around then at-least the man this nothing to-feel
εἰκὸς τῇ ψυχῇ μηδ' ὑπονοῆσαι τὰ γιγνόμενα, ὡς μετὰ
likely in-the soul nor to-suspect the-things happening that with
γνώμης καὶ παρασκευῆς πράττεται σοφωτέρας, εἰ καὶ πάνυ
judgment and preparation is-done wiser if even very
τις εἴη τῶν μακρόθεν καὶ ἀνωνύμων βαρβάρων, μηδενὸς
some should-be of-the from-afar and nameless barbarians no
ἐξηγητοῦ μηδὲ ἑρμηνέως παρόντος, ἀνθρωπίνην ψυχὴν ἔχων;
expounder nor interpreter being-present human soul having
34 ἢ τοῦτο μὲν οὐκ ἀνυστόν, κοινῇ δὲ ξύμπαν τὸ τῶν
or this indeed not possible in-common but whole the of-the
ἀνθρώπων γένος τὴν ὁλόκληρον καὶ τῷ ὄντι τελείαν τελετὴν
men race the complete and in-the being perfect rite

μυούμενον, οὐκ ἐν οἰκήματι μικρῷ παρασκευασθέντι πρὸς
being-initiated not in building small prepared for
ὑποδοχὴν ὄχλου βραχέος ὑπὸ Ἀθηναίων, ἀλλὰ ἐν τῷδε τῷ
reception of-crowd small by Athenians but in this the
κόσμῳ, ποικίλῳ καὶ σοφῷ δημιουργήματι, μυρίων ἑκάστοτε
cosmos varied and wise handiwork countless each-time
θαυμάτων φαινομένων, ἔτι δὲ οὐκ ἀνθρώπων ὁμοίων τοῖς
marvels appearing still and not men like to-the
τελουμένοις, ἀλλὰ θεῶν ἀθανάτων θνητοὺς τελούντων, νυκτί
initiates but of-gods immortal mortals initiating by-night
τε καὶ ἡμέρᾳ, εἰ θέμις εἰπεῖν, ἀτεχνῶς περιχορευόντων ἀεί,
both and by-day if lawful to-say simply dancing-around always
τούτων ξυμπάντων μηδεμίαν αἴσθησιν μηδὲ ὑποψίαν λαβεῖν
of-these all no perception nor suspicion to-get
τοῦ κορυφαίου προεστῶτος τῶν ὅλων καὶ κατευθύνοντος τὸν
of-the leader presiding-over the whole and directing the
ἅπαντα οὐρανὸν καὶ κόσμον, οἷον σοφοῦ κυβερνήτου νεὼς
whole heaven and cosmos like wise pilot of-ship
ἄρχοντος πάνυ καλῶς τε καὶ ἀνενδεῶς παρεσκευασμένης;
commanding very well both and without-want equipped
οὐ γὰρ ἐπὶ τῶν ἀνθρώπων τὸ τοιοῦτον γιγνόμενον 35
not for in-the-case-of the men the such happening
θαυμάσαι τις ἄν, πολὺ δὲ μᾶλλον ὅπως καὶ μέχρι
would-wonder-at anyone — much but rather how even as-far-as
τῶν θηρίων διικνεῖται τῶν ἀφρόνων καὶ ἀλόγων, ὡς καὶ
the beasts it-reaches the senseless and irrational so-that even
ταῦτα γιγνώσκειν καὶ τιμᾶν τὸν θεὸν καὶ προθυμεῖσθαι
these to-know and to-honor the god and to-be-eager
ζῆν κατὰ τὸν ἐκείνου θεσμόν· ἔτι δὲ μᾶλλον ἀπεοικότως
to-live according-to the his ordinance still and more strangely
τὰ φυτά, οἷς μηδεμία μηδενὸς ἔννοια, ἀλλὰ ἄψυχα καὶ
the plants in-which no of-anything thought but soulless and

ἄφωνα ἁπλῇ τινι φύσει διοικούμενα, ὅμως δὲ καὶ αὐτὰ
voiceless by-simple some nature governed nevertheless but also they
ἑκουσίως καὶ βουλόμενα καρπὸν ἐκφέρει τὸν προσήκοντα
willingly and wishing fruit bear the fitting
ἑκάστῳ. οὕτω πάνυ ἐναργὴς καὶ πρόδηλος ἡ τοῦδε τοῦ
to-each so very manifest and evident the of-this the
θεοῦ γνώμη καὶ δύναμις.
god judgment and power

III · THE FOUR SOURCES OF BELIEF

Some men, wiser than all wisdom, stop their ears to all this, worship pleasure, and drive the gods out of the world. Dio returns to his theme: belief in the gods is innate, and also acquired through poets, who persuade, and lawgivers, who command. A fourth source is the painters and sculptors, such as Phidias, Polyclitus, and Zeuxis, who shaped men's notions of the divine, and beside these three interpreters stands the philosopher, the truest of all. Setting the lawgiver aside, Dio will test the best of the others for their service to piety.

36 ἀλλ' ἦπου σφόδρα γελοῖοι καὶ ἀρχαῖοι δόξομεν ἐπὶ
but surely very ridiculous and old-fashioned we-shall-seem in
τοῖς λόγοις, ἐγγυτέρω φάσκοντες εἶναι τὴν τοιαύτην
the words nearer claiming to-be the such
ξύνεσιν τοῖς θηρίοις καὶ τοῖς δένδροις ἢπερ ἡμῖν τὴν
understanding to-the beasts and to-the trees than to-us the
ἀπειρίαν τε καὶ ἄγνοιαν; ὁπότε ἄνθρωποί τινες σοφώτεροι
inexperience both and ignorance when men some wiser
γενόμενοι τῆς ἁπάσης σοφίας, οὐ κηρὸν ἐγχέαντες
having-become than-the all wisdom not wax having-poured
τοῖς ὠσίν, ὥσπερ οἶμαί φασι τοὺς Ἰθακησίους ναύτας
into-the ears as I-think they-say the Ithacan sailors

ὑπὲρ τοῦ μὴ κατακοῦσαι τῆς τῶν Σειρήνων ᾠδῆς, ἀλλὰ
for the not to-hear the of-the Sirens song but
μολύβδου τινὸς μαλθακὴν ὁμοῦ καὶ ἄτρωτον ὑπὸ φωνῆς
of-lead some soft at-once and invulnerable by voice
φύσιν, ἔτι δὲ οἶμαι πρὸ τῶν ὀφθαλμῶν σκότος πολὺ
nature still and I-think before the eyes darkness much
προβαλόμενοι καὶ ἀχλύν, ὑφ' ἧς Ὅμηρός φησι κωλύεσθαι
having-put-before-them and mist by which Homer says to-be-prevented
τὸν καταληφθέντα διαγιγνώσκειν θεόν, ὑπερφρονοῦσι τὰ
the(-one) seized to-discern god they-despise the
θεῖα, καὶ μίαν ἱδρυσάμενοι δαίμονα πονηρὰν καὶ ἄλυπον,
divine-things and one having-set-up deity wicked and painless
τρυφήν τινα ἢ ῥᾳθυμίαν πολλὴν καὶ ἀνειμένην ὕβριν,
luxury some or ease much and slack insolence
ἡδονὴν ἐπονομάζοντες, γυναικείαν τῷ ὄντι θεόν, προτιμῶσι
pleasure naming womanish in-the being god they-prefer
καὶ θεραπεύουσι κυμβάλοις τισὶν ἢ ψόφοις καὶ αὐλοῖς ὑπὸ
and worship with-cymbals some or noises and flutes under
σκότος αὐλουμένοις, ἧς εὐωχίας οὐδεὶς ἐκείνοις φθόνος,
darkness being-played of-which feasting no for-them grudge
εἰ μέχρι τοῦ ᾄδειν αὐτοῖς τὸ σοφὸν ἦν, ἀλλὰ μὴ τοὺς 37
if as-far-as the to-sing for-them the wisdom was but not the
θεοὺς ἡμῶν ἀφῃροῦντο καὶ ἀπῴκιζον, ἐξελαύνοντες ἐκ
gods from-us they-took-away and exiled driving-out from
τῆς αὑτῶν πόλεώς τε καὶ ἀρχῆς, ἐκ τοῦδε τοῦ κόσμου
the their-own city both and rule from this the cosmos
παντός, εἴς τινας χώρας ἀτόπους, καθάπερ ἀνθρώπους
whole to some regions strange like men
δυστυχεῖς εἴς τινας νήσους ἐρήμους· τάδε δὲ τὰ ξύμπαντα
unfortunate to some islands desert these and the all-things
φάσκοντες ἀγνώμονα καὶ ἄφρονα καὶ ἀδέσποτα καὶ μηδένα
claiming senseless and mindless and masterless and no

ἔχοντα ἄρχοντα μηδὲ ταμίαν μηδὲ ἐπιστάτην πλανᾶσθαι
having ruler nor steward nor overseer to-wander
εἰκῇ καὶ φέρεσθαι, μηδενὸς μήτε νῦν προνοοῦντος μήτε
at-random and to-be-carried no-one either now taking-forethought or
πρότερον ἐργασαμένου τὸ πᾶν, μηδὲ ὥσπερ οἱ παῖδες τοὺς
before having-made the whole nor as the children the
τροχοὺς αὐτοὶ κινήσαντες εἶτα ἐῶσιν ἀφ' αὑτῶν φέρεσθαι.
hoops themselves having-set-moving then let from themselves to-run
38 ταῦτα μὲν οὖν ἐπεξῆλθεν ὁ λόγος καθ' αὑτὸν ἐκβάς·
these-things indeed then went-through the speech by itself having-strayed
τυχὸν γὰρ οὐ ῥᾴδιον τὸν τοῦ φιλοσόφου νοῦν καὶ λόγον
perhaps for not easy the of-the philosopher mind and speech
ἐπισχεῖν, ἔνθα ἂν ὁρμήσῃ, τοῦ ξυναντῶντος ἀεὶ
to-check where-ever — it-rushes of-the(-thing) met always
φαινομένου ξυμφέροντος καὶ ἀναγκαίου τοῖς ἀκροωμένοις,
appearing beneficial and necessary to-those listening
οὐ μελετηθέντα πρὸς ὕδωρ καὶ δικανικὴν ἀνάγκην, ὥσπερ
not practiced against water and forensic necessity as
οὖν ἔφη τις, ἀλλὰ μετὰ πολλῆς ἐξουσίας καὶ ἀδείας.
then said someone but with much license and freedom
οὐκοῦν τό γε ἀναδραμεῖν οὐ χαλεπόν, ὥσπερ ἐν πλῷ
therefore the at-least to-run-back not hard as in voyage
τοῖς ἱκανοῖς κυβερνήταις οὐ πολὺ παραλλάξασι.
for-the competent pilots not much having-swerved
39 τῆς γὰρ περὶ τὸ θεῖον δόξης καὶ ὑπολήψεως πρώτην μὲν
of-the for about the divine opinion and conception first indeed
ἀτεχνῶς πηγὴν ἐλέγομεν τὴν ἔμφυτον ἅπασιν ἀνθρώποις
simply source we-said the innate in-all men
ἐπίνοιαν, ἐξ αὐτῶν γιγνομένην τῶν ἔργων καὶ τἀληθοῦς,
conception from very arising the works and of-the-truth
οὐ κατὰ πλάνην συστᾶσαν οὐδὲ ὡς ἔτυχεν, ἀλλὰ πάνυ
not by error formed nor as it-chanced but very

ἰσχυρὰν καὶ ἀέναον ἐκ τοῦ παντὸς χρόνου καὶ παρὰ
strong and ever-flowing from the all time and among
πᾶσι τοῖς ἔθνεσιν ἀρξαμένην καὶ διαμένουσαν, σχεδόν
all the nations having-begun and continuing nearly
τι κοινὴν καὶ δημοσίαν τοῦ λογικοῦ γένους· δευτέραν
somewhat common and public of-the rational race second
δὲ λέγομεν τὴν ἐπίκτητον καὶ δι᾽ ἑτέρων ἐγγιγνομένην
and we-call the acquired and through others arising-in
ταῖς ψυχαῖς λόγοις τε καὶ μύθοις καὶ ἔθεσι, τοῖς μὲν
the souls in-words both and myths and customs the(-ones) indeed
ἀδεσπότοις τε καὶ ἀγράφοις, τοῖς δὲ ἐγγράφοις καὶ
authorless both and unwritten the(-others) and written and
σφόδρα γνωρίμους ἔχουσι τοὺς κυρίους.
very well-known having the authors
τῆς δὲ τοιαύτης ὑπολήψεως τὴν μέν τινα ἑκουσίαν 40
of-the and such conception the(-one) indeed some voluntary
καὶ παραμυθητικὴν φῶμεν, τὴν δὲ ἀναγκαίαν καὶ
and persuasive let-us-call the(-other) and compulsory and
προστακτικήν. λέγω δὲ τοῦ μὲν ἑκουσίου καὶ παραμυθίας
prescriptive I-mean and of-the indeed voluntary and of-persuasion
ἐχομένην τὴν τῶν ποιητῶν, τοῦ δὲ ἀναγκαίου καὶ
holding the(-one) of-the poets of-the but compulsory and
προστάξεως τὴν τῶν νομοθετῶν· τούτων γὰρ οὐδετέραν
of-command the(-one) of-the lawgivers of-these for neither
ἰσχῦσαι δυνατὸν μὴ πρώτης ἐκείνης ὑπούσης, δι᾽ ἣν
to-have-force possible not first that being-beneath through which
βουλομένοις ἐγίγνοντο καὶ τρόπον τινὰ προειδόσιν αὐτοῖς
to-willing came and in-way some knowing-beforehand to-them
αἵ τε προστάξεις καὶ παραμυθίαι, τῶν μὲν ὀρθῶς καὶ
the both commands and persuasions of-the(-ones) indeed rightly and
ξυμφώνως ἐξηγουμένων ποιητῶν καὶ νομοθετῶν τῇ τε
harmoniously expounding poets and lawgivers with-the both

ἀληθείᾳ καὶ ταῖς ἐννοίαις, τῶν δὲ ἀποπλανωμένων
truth and the conceptions of-the(-others) and straying
ἔν τισιν.
in some-things

41 ἀμφοῖν δὲ τοῖν λεγομένοιν ποτέραν πρεσβυτέραν φῶμεν
of-both and the said which elder let-us-call
τῷ χρόνῳ παρά γε ἡμῖν τοῖς Ἕλλησι, οὐκ ἂν ἔχοιμι
in-the time with at-least us the Greeks not — I-could
διατεινόμενος εἰπεῖν ἐν τῷ παρόντι. πρέπει δὲ ἴσως
contending to-say in the present it-befits but perhaps
τὸ ἀζήμιον καὶ πειστικὸν ἀρχαιότερον εἶναι τοῦ μετὰ
the unpunishing and persuasive more-ancient to-be than-the with
ζημίας καὶ προστάξεως.
penalty and command

42 σχεδὸν οὖν μέχρι τοῦδε ὁμοίως πρόεισι τοῖς ἀνθρώποις τὰ
nearly then up-to this alike proceed for-the men the-things
περὶ τοῦ πρώτου καὶ ἀθανάτου γονέως, ὃν καὶ πατρῷον
about the first and immortal parent whom also paternal
Δία καλοῦμεν οἱ τῆς Ἑλλάδος κοινωνοῦντες, καὶ τὰ περὶ
Zeus we-call those — of-Greece sharing and the-things about
τῶν θνητῶν καὶ ἀνθρωπίνων γονέων. καὶ γὰρ δὴ ἡ πρὸς
the mortal and human parents and for indeed the toward
ἐκείνους εὔνοια καὶ θεραπεία τοῖς ἐκγόνοις πρώτη μὲν ἀπὸ
those goodwill and service for-the offspring first indeed from
τῆς φύσεως καὶ τῆς εὐεργεσίας ἀδίδακτος ὑπάρχει, τὸ
the nature and the benefaction untaught exists the(-one)
γεννῆσαν καὶ τρέφον καὶ στέργον τοῦ γεννηθέντος εὐθὺς
having-begotten and nourishing and loving the begotten at-once
ἀντιφιλοῦντος καὶ ἀντιθεραπεύοντος ὅπως ἂν ᾖ δυνατόν,
loving-in-return and serving-in-return how-ever — be possible

δευτέρα δὲ καὶ τρίτη ποιητῶν καὶ νομοθετῶν, τῶν 43
second and and third of-poets and lawgivers the(-ones)
μὲν παραινούντων μὴ ἀποστερεῖν χάριν τὸ πρεσβύτερον
indeed exhorting not to-deprive of-thanks the elder
καὶ ξυγγενές, ἔτι δὲ αἴτιον ζωῆς καὶ τοῦ εἶναι, τῶν
and kin still and cause of-life and of-the being the(-others)
δὲ ἐπαναγκαζόντων καὶ ἀπειλούντων κόλασιν τοῖς οὐ
and compelling and threatening punishment to-those not
πειθομένοις, ἄνευ τοῦ διασαφεῖν καὶ δηλοῦν ὁποῖοί τινές
obeying without the to-make-clear and to-show of-what-sort some
εἰσιν οἱ γονεῖς καὶ τίνων εὐεργεσιῶν χρέος ὀφειλόμενον
are the parents and of-what benefactions debt owed
κελεύουσι μὴ ἀνέκτιτον ἐᾶν. ὁρῶ μὲν οὖν ἔγωγε τοῖς
they-bid not unrepaid to-leave I-see indeed then I-at-least for-the
πολλοῖς πανταχοῦ τὴν ἀκρίβειαν κοπώδες καὶ τὰ περὶ
many everywhere the precision tiresome and the-things about
τοὺς λόγους οὐδὲν ἧττον οἷς μέλει πλήθους μόνον, οὐδὲν
the speeches no less to-whom it-matters of-multitude only nothing
προειπόντες οὐδὲ διαστειλάμενοι περὶ τοῦ πράγματος,
having-said-beforehand nor having-defined about the matter
οὐδὲ ἀπό τινος ἀρχῆς ἀρχόμενοι τῶν λόγων, ἀλλ᾽ αὐτό γε,
nor from some beginning beginning the speeches but it-self at-least
ὥς φασιν, ἀπλύτοις ποσὶ διεξίασι τὰ φανερώτατα καὶ
as they-say with-unwashed feet they-go-through the most-obvious and
γυμνότατα. καὶ ποδῶν μὲν ἀπλύτων οὐ μεγάλη βλάβη διά
barest and of-feet indeed unwashed not great harm through
τε πηλοῦ καὶ πολλῶν καθαρμάτων ἰόντων, γλώττης δὲ
both mud and many refuse going of-tongue but
ἀνεπιστήμονος οὐ μικρὰ ζημία γίγνεται τοῖς ἀκροωμένοις.
unskilled not small damage comes to-those listening
ἀλλὰ γὰρ εἰκὸς τοὺς πεπαιδευμένους, ὧν λόγον τινὰ ἔχειν
but for likely the educated of-whom account some to-have

ἄξιον, συνεξανύειν καὶ συνεκπονεῖν, μέχρις ἂν ὡς ἐκ καμπῆς
worthy to-help-accomplish and to-help-labor until — as from bend
τινος καὶ δυσχωρίας καταστήσωμεν εἰς εὐθεῖαν τοὺς λόγους.
some and rough-ground we-set onto straight the words
44 τριῶν δὴ προκειμένων γενέσεων τῆς δαιμονίου παρ᾽
three indeed being-proposed sources of-the divine among
ἀνθρώποις ὑπολήψεως, ἐμφύτου, ποιητικῆς, νομικῆς,
men conception innate poetic legal
τετάρτην φῶμεν τὴν πλαστικήν τε καὶ δημιουργικὴν τῶν
fourth let-us-call the plastic both and craftsman's of-those
περὶ τὰ θεῖα ἀγάλματα καὶ τὰς εἰκόνας, λέγω δὲ γραφέων
about the divine statues and the images I-mean and of-painters
τε καὶ ἀνδριαντοποιῶν καὶ λιθοξόων καὶ παντὸς ἁπλῶς
both and statue-makers and stone-carvers and every simply
τοῦ καταξιώσαντος αὑτὸν ἀποφῆναι μιμητὴν διὰ τέχνης
the(-one) having-thought-fit himself to-show imitator through art
τῆς δαιμονίας φύσεως, εἴτε σκιαγραφίᾳ μάλα ἀσθενεῖ
of-the divine nature whether by-shading-painting very weak
καὶ ἀπατηλῇ πρὸς ὄψιν, χρωμάτων μίξει καὶ γραμμῆς
and deceptive to sight of-colors by-mixture and of-line
ὅρῳ σχεδὸν τὸ ἀκριβέστατον περιλαμβανούσῃ, εἴτε
by-outline nearly the most-exact encompassing or
λίθων γλυφαῖς εἴτε ξοάνων ἐργασίαις, κατ᾽ ὀλίγον τῆς
of-stones by-carvings or of-wooden-images by-workings by little the
τέχνης ἀφαιρούσης τὸ περιττόν, ἕως ἂν καταλίπῃ αὐτὸ
art removing the superfluous until — it-leave the-very
τὸ φαινόμενον εἶδος, εἴτε χωνείᾳ χαλκοῦ καὶ τῶν ὁμοίων
the appearing form or by-casting of-bronze and of-the like-things
ὅσα τίμια διὰ πυρὸς ἐλαθέντων ἢ ῥυέντων ἐπί τινας
as-many-as precious through fire driven or having-flowed into some

τύπους, εἴτε κηροῦ πλάσει ῥᾷστα ξυνακολουθοῦντος τῇ
molds or of-wax by-modeling most-easily following the
τέχνῃ καὶ πλεῖστον ἐπιδεχομένου τὸ τῆς μετανοίας·
art and most admitting the of-the change-of-mind
οἷος ἦν Φειδίας τε καὶ Ἀλκαμένης καὶ Πολύκλειτος, ἔτι 45
such-as was Phidias both and Alcamenes and Polyclitus still
δὲ Ἀγλαοφῶν καὶ Πολύγνωτος καὶ Ζεῦξις καὶ πρότερος
and Aglaophon and Polygnotus and Zeuxis and earlier
αὐτῶν ὁ Δαίδαλος. οὐ γὰρ ἀπέχρη τούτοις περὶ τἄλλα
than-them — Daedalus not for sufficed for-these about the-rest
ἐπιδείκνυσθαι τὴν αὑτῶν δεινότητα καὶ σοφίαν, ἀλλὰ καὶ
to-show the their-own skill and wisdom but also
θεῶν εἰκόνας καὶ διαθέσεις παντοδαπὰς ἐπιδεικνύντες, ἰδίᾳ
of-gods images and dispositions of-every-kind displaying privately
τε καὶ δημοσίᾳ χορηγοὺς τὰς πόλεις λαμβάνοντες, πολλῆς
both and publicly as-patrons the cities taking much
ἐνέπλησαν ὑπονοίας καὶ ποικίλης περὶ τοῦ δαιμονίου, οὐ
filled-them-with conception and varied about the divine not
παντελῶς διαφερόμενοι τοῖς ποιηταῖς καὶ νομοθέταις,
altogether differing from-the poets and lawgivers
τὸ μὲν ὅπως μὴ δοκῶσι παράνομοι καὶ ταῖς ἐπικειμέναις
the(-one) indeed so-that not they-seem lawless and by-the imposed
ἐνέχωνται ζημίαις, τὸ δὲ ὁρῶντες προκατειλημμένους
be-held penalties the(-other) and seeing anticipated
αὐτοὺς ὑπὸ τῶν ποιητῶν καὶ πρεσβυτέραν οὖσαν τὴν
themselves by the poets and older being the
ἐκείνων εἰδωλοποιίαν. οὔκουν ἐβούλοντο φαίνεσθαι τοῖς
their image-making not-then they-wished to-appear to-the
πολλοῖς ἀπίθανοι καὶ ἀηδεῖς καινοποιοῦντες.
many unconvincing and unpleasant innovating

46 τὰ μὲν οὖν πολλὰ τοῖς μύθοις ἑπόμενοι καὶ συνηγοροῦντες
the indeed then many-things the myths following and advocating
ἔπλαττον, τὰ δὲ καὶ παρ᾽ αὑτῶν εἰσέφερον, ἀντίτεχνοι
they-fashioned the(-others) and also from themselves introduced rival-artists
καὶ ὁμότεχνοι τρόπον τινὰ γιγνόμενοι τοῖς ποιηταῖς, ὡς
and fellow-artists in-a-way some becoming to-the poets as
ἐκεῖνοι δι᾽ ἀκοῆς ἐπιδεικνύντες, ἀτεχνῶς καὶ αὐτοὶ
they through hearing displaying simply also themselves
δι᾽ ὄψεως ἐξηγούμενοι τὰ θεῖα τοῖς πλείοσι καὶ
through sight expounding the divine-things to-the more and
ἀπειροτέροις θεαταῖς. πάντα δὲ ταῦτα τὴν ἰσχὺν ἔσχεν
more-inexperienced spectators all and these-things the force had
ἀπὸ τῆς πρώτης ἀρχῆς ἐκείνης, ὡς ἐπὶ τιμῇ καὶ χάριτι
from the first beginning that as for honor and favor
ποιούμενα τοῦ δαιμονίου.
being-done of-the divine

47 καὶ μὴν τῆς ἁπλῆς καὶ πρεσβυτάτης ἐννοίας περὶ
and indeed of-the simple and oldest notion about
θεῶν καὶ ξυγγενῶς πᾶσιν ἀνθρώποις ἅμα τῷ
gods and connately in-all men together-with the
λόγῳ φυομένης πρὸς τοῖς τρισὶ τούτοις ἑρμηνεῦσι καὶ
reason growing besides the three these interpreters and
διδασκάλοις τέταρτον ἀνάγκη παραλαβεῖν, οὐδαμῇ ῥᾳθυμον
teachers fourth necessity to-take-in in-no-way careless
οὐδὲ ἀπείρως ἡγούμενον ἔχειν ὑπὲρ αὐτῶν, λέγω δὲ
nor inexperienced being-thought to-be about them I-mean and
τὸν φιλόσοφον ἄνδρα, λόγῳ ἐξηγητὴν καὶ προφήτην τῆς
the philosopher man in-word interpreter and prophet of-the
ἀθανάτου φύσεως ἀληθέστατον ἴσως καὶ τελειότατον.
immortal nature truest perhaps and most-perfect

τὸν μὲν οὖν νομοθέτην ἐάσωμεν τὰ νῦν εἰς εὐθύνας 48
the indeed then lawgiver let-us-forbear the now to account
ἄγειν, ἄνδρα αὐστηρὸν καὶ τοὺς ἄλλους αὐτὸν εὐθύνοντα·
to-bring man severe and the others himself calling-to-account
δέοι γὰρ ἂν αὐτὸν αὐτοῦ φείδεσθαι καὶ τῆς
it-would-be-needful for — himself himself to-spare and the
ὑμετέρας ἀσχολίας. ὑπὲρ δὲ τῶν λοιπῶν ἑκάστου γένους
your lack-of-leisure for and the remaining of-each kind
προχειρισάμενοι τὸν ἄκρον σκοπῶμεν, εἴ τινα ὠφέλειαν
having-chosen the highest let-us-consider whether any benefit
ἢ καὶ βλάβην φανήσονται πεποιηκότες πρὸς εὐσέβειαν
or also harm they-will-appear having-done toward piety
τοῖς αὑτῶν ἔργοις ἢ λόγοις, ὅπως τε ἔχουσιν ὁμολογίας
by-the their-own works or words how both they-have of-agreement
ἢ τοῦ διαφέρεσθαι ἀλλήλοις, καὶ τίς αὐτῶν ξυνέπεται
or of-the to-differ with-one-another and who of-them follows
τῷ ἀληθεῖ μάλιστα, τῇ πρώτῃ καὶ ἀδόλῳ γνώμῃ
the truth most with-the first and guileless judgment
σύμφωνος ὤν. πάντες οὗτοι ξυνᾴδουσιν, ὥσπερ ἑνὸς
harmonious being all these sing-together as of-one
ἴχνους λαβόμενοι, καὶ τοῦτο σῴζοντες, οἱ μὲν
track having-taken-hold and this preserving the(-ones) indeed
σαφῶς, οἱ δὲ ἀδηλότερον. οὐ γὰρ ἂν ἴσως δέοιτο
clearly the(-others) and more-obscurely not for — perhaps would-need
παραμυθίας ὁ τῇ ἀληθείᾳ φιλόσοφος, εἰ μὴ πρὸς
advocacy the(-one) in-the truth philosopher if not to
σύγκρισιν ἄγοιτο ποιηταῖς ἀγαλμάτων ἢ μέτρων, καὶ
comparison he-were-brought with-makers of-statues or of-meters and
ταῦτα ἐν ὄχλῳ πανηγύρεως ἐκείνοις φίλων δικαστῶν.
this in crowd of-festival to-them friendly judges

IV · PHIDIAS DEFENDS HIS ZEUS

Dio imagines Phidias called to account: his statue is a sight that makes even the most afflicted forget their griefs, and before it men had only vague imaginings, but is its form fitting for the god? Phidias answers that he did not invent men's ideas of the gods but found them in the poets. Mind cannot be pictured, so artists give the god a human body as the vessel of wisdom, a better symbol than the barbarians' animals; men long to approach the gods as children their parents. Homer gave Zeus locks and a chin and the gods councils and journeys, and likened Agamemnon to Zeus. Poetry is rich in words and free, and speech is the one great wealth of the human race.

49 εἰ γάρ τις Φειδίαν πρῶτον ἐν τοῖς Ἕλλησιν
if for anyone Phidias first among the Greeks
εὐθύνοι, τὸν σοφὸν τοῦτον καὶ δαιμόνιον ἐργάτην τοῦ
should-call-to-account the wise this and divine worker of-the
σεμνοῦ καὶ παγκάλου δημιουργήματος, καθίσας δικαστὰς
august and all-beautiful handiwork having-seated as-judges
τοὺς βραβεύοντας τῷ θεῷ τὸν ἀγῶνα, μᾶλλον δὲ κοινὸν
those presiding for-the god the contest rather but common
δικαστήριον ξυμπάντων Πελοποννησίων, ἔτι δὲ Βοιωτῶν καὶ
court of-all Peloponnesians still and of-Boeotians and
Ἰώνων καὶ τῶν ἄλλων Ἑλλήνων τῶν πανταχοῦ κατὰ τὴν
of-Ionians and of-the other Greeks those everywhere throughout —
Εὐρώπην καὶ τὴν Ἀσίαν, οὐ τῶν χρημάτων λόγον ἀπαιτῶν
Europe and — Asia not of-the money account demanding
οὐδὲ τῆς περὶ τὸ ἄγαλμα δαπάνης, ὁπόσων χρυσὸς ὠνήθη
nor of-the about the statue expense for-how-many gold was-bought
ταλάντων καὶ ἐλέφας, ἔτι δὲ κυπάριττος καὶ θύον πρὸς
talents and ivory still and cypress and thyine-wood for
τὴν ἐντὸς ἐργασίαν μόνιμος ὕλη καὶ ἀδιάφθορος, τροφῆς
the inside working lasting material and incorruptible of-food

τε καὶ μισθῶν ἀναλώματος τοῖς ἐργασαμένοις οὐκ ὀλίγοις
both and wages expenditure to-those having-worked not few
οὐδὲ ὀλίγον χρόνον ἄλλοις τε οὐ φαύλοις δημιουργοῖς
nor little time to-others both not base craftsmen
καὶ τὸν πλεῖστον μισθὸν ὑπὲρ τῆς τέχνης Φειδίᾳ·
and the greatest wage for the art to-Phidias
ταῦτα μὲν γὰρ Ἠλείοις προσήκοντα λογίσασθαι τοῖς 50
these-things indeed for for-Eleans fitting to-reckon to-those
ἀναλώσασιν ἀφθόνως καὶ μεγαλοπρεπῶς· ἡμεῖς δὲ ὑπὲρ
having-spent unstintingly and magnificently we but about
ἄλλου φήσομεν τῷ Φειδίᾳ προκεῖσθαι τὸν ἀγῶνα· εἰ
another-thing will-say — for-Phidias to-be-set the contest if
οὖν δὴ λέγοι τις πρὸς αὐτόν, ὦ βέλτιστε καὶ ἄριστε
then indeed should-say anyone to him O best and noblest
τῶν δημιουργῶν, ὡς μὲν ἡδὺ καὶ προσφιλὲς ὅραμα
of-the craftsmen that indeed sweet and lovely sight
καὶ τέρψιν ἀμήχανον θέας εἰργάσω πᾶσιν Ἕλλησι καὶ
and delight unspeakable of-spectacle you-wrought for-all Greeks and
βαρβάροις, ὅσοι ποτὲ δεῦρο ἀφίκοντο πολλοὶ πολλάκις,
barbarians as-many-as ever here came many often
οὐδεὶς ἀντερεῖ.
no-one will-deny
τῷ γὰρ ὄντι καὶ τὴν ἄλογον ἂν ἐκπλήξειε τοῦτό γε 51
in-the for being even the irrational — would-strike this at-least
τῶν ζῴων φύσιν, εἰ δύναιντο προσιδεῖν μόνον, ταύρων τε
of-the animals nature if they-could to-look-on only of-bulls both
τῶν ἀεὶ πρὸς τόνδε τὸν βωμὸν ἀγομένων, ὡς ἑκόντας
those always to this the altar being-led so-that willingly
ὑπέχειν τοῖς καταρχομένοις, εἴ τινα παρέξουσι τῷ θεῷ
to-submit to-those beginning-the-rite if any they-will-give to-the god
χάριν, ἔτι δὲ ἀετῶν τε καὶ ἵππων καὶ λεόντων, ὡς
pleasure still and of-eagles both and horses and lions so-that

τὸ ἀνήμερον καὶ ἄγριον σβέσαντας τοῦ θυμοῦ πολλὴν
the untamed and savage having-quenched of-the spirit much
ἡσυχίαν ἄγειν, τερφθέντας ὑπὸ τῆς θέας· ἀνθρώπων
quiet to-keep delighted by the sight of-men
δέ, ὃς ἂν ᾖ παντελῶς ἐπίπονος τὴν ψυχήν, πολλὰς
but whoever — be altogether burdened in-the soul many
ἀναντλήσας συμφορὰς καὶ λύπας ἐν τῷ βίῳ μηδὲ ὕπνον
having-drained misfortunes and griefs in the life not-even sleep
ἡδὺν ἐπιβαλλόμενος, καὶ ὃς δοκεῖ μοι κατ᾽ ἐναντίον
sweet getting even he seems to-me over against
στὰς τῆσδε τῆς εἰκόνος ἐκλαθέσθαι ἂν πάντων ὅσα
having-stood of-this the image to-forget — all as-many-as
ἐν ἀνθρωπίνῳ βίῳ δεινὰ καὶ χαλεπὰ γίγνεται παθεῖν.
in human life terrible and hard happen to-suffer
52 οὕτως σύγε ἀνεῦρες καὶ ἐμηχανήσω θέαμα, ἀτεχνῶς
so you-at-least found and contrived sight simply
νηπενθές τ᾽ ἄχολόν τε, κακῶν ἐπίληθες ἁπάντων. τοσοῦτον
grief-banishing both gall-less and of-ills forgetful of-all so-great
φῶς καὶ τοσαύτη χάρις ἔπεστιν ἀπὸ τῆς τέχνης. οὐδὲ
light and so-great grace is-upon-it from the art not-even
γὰρ αὐτὸν τὸν Ἥφαιστον εἰκὸς ἐγκαλέσαι τῷδε τῷ ἔργῳ,
for the-very — Hephaestus likely to-fault this the work
κρίνοντα πρὸς ἡδονὴν καὶ τέρψιν ἀνθρωπίνης ὄψεως. εἰ δ᾽
judging by pleasure and delight of-human sight if but
αὖ τὸ πρέπον εἶδος καὶ τὴν ἀξίαν μορφὴν τῆς θεοῦ φύσεως
in-turn the fitting form and the worthy shape of-the god's nature
ἐδημιούργησας, ὕλῃ τε ἐπιτερπεῖ χρησάμενος, ἀνδρός
you-fashioned with-material both delightful having-used of-man
τε μορφὴν ὑπερφυᾶ τὸ κάλλος καὶ τὸ μέγεθος δείξας,
both shape extraordinary in-the beauty and the size having-shown
πλὴν ἀνδρὸς καὶ ἄλλα ποιήσας ὡς ἐποίησας, σκοπῶμεν τὰ
except of-man also the-rest having-made as you-made let-us-consider the

νῦν· ὑπὲρ ὧν ἀπολογησάμενος ἱκανῶς ἐν τοῖς παροῦσι, καὶ
now about which having-defended-yourself sufficiently in the present and
πείσας ὅτι τὸ οἰκεῖον καὶ τὸ πρέπον ἐξεῦρες σχήματός
having-persuaded that the proper and the fitting you-found of-figure
τε καὶ μορφῆς τῷ πρώτῳ καὶ μεγίστῳ θεῷ, μισθὸν ἕτερον
both and shape for-the first and greatest god wage other
τοῦ παρ' Ἠλείων προσλάβοις ἂν μείζω καὶ τελειότερον.
than-the from Eleans you-would-receive-besides — greater and more-perfect
ὁρᾷς γὰρ ὅτι οὐ μικρὸς ἀγὼν οὐδ' ὁ κίνδυνος ἡμῖν. 53
you-see for that not small the-contest nor the danger for-us
πρότερον μὲν γάρ, ἅτε οὐδὲν σαφὲς εἰδότες, ἄλλην ἄλλος
before indeed for as nothing clear knowing another another
ἀνεπλάττομεν ἰδέαν, κατὰ τὴν ἑαυτοῦ δύναμιν καὶ φύσιν
we-fashioned idea according-to the his-own power and nature
ἕκαστος ἐνδαλλόμενοι καὶ ὀνειρώττοντες· εἴ τέ πού τινα
each imagining and dreaming if both somewhere any
μικρὰ καὶ ἄσημα τῶν ἔμπροσθεν εἰκάσματα τεχνιτῶν, οὐ
small and insignificant of-the earlier likenesses of-artists not
πάνυ τούτοις οὔτε πιστεύοντες οὔτε προσέχοντες τὸν νοῦν.
very in-these either trusting or paying the mind
σὺ δέ γε ἰσχύϊ τέχνης ἐνίκησας καὶ ξυνέλεξας τὴν
you but at-least by-strength of-art conquered and gathered —
Ἑλλάδα πρῶτον, ἔπειτα τοὺς ἄλλους τῷδε τῷ φάσματι,
Greece first then the others by-this the apparition
θεσπέσιον καὶ λαμπρὸν ἀποδείξας, ὡς μηδένα τῶν
divine and brilliant having-shown so-that none of-those
ἰδόντων δόξαν ἑτέραν ἔτι λαβεῖν ῥᾳδίως.
having-seen conception other still to-get easily
ἆρ' οὖν οἴει τὸν Ἴφιτον καὶ τὸν Λυκοῦργον καὶ τοὺς 54
then then do-you-think — Iphitus and — Lycurgus and the
τότε Ἠλείους διὰ χρημάτων ἀπορίαν τὸν μὲν ἀγῶνα
then Eleans because-of of-money lack the indeed contest

καὶ τὴν θυσίαν ποιῆσαι τῷ Διὶ πρέπουσαν, ἄγαλμα
and the sacrifice to-have-made — for-Zeus fitting statue
δὲ μηδὲν ἐξευρεῖν ἐπ᾽ ὀνόματι καὶ σχήματι τοῦ θεοῦ,
but none to-have-devised for name and figure of-the god
σχεδόν τι προέχοντας δυνάμει τῶν ὕστερον, ἢ μᾶλλον
nearly somewhat excelling in-power those later or rather
φοβηθέντας μήποτε οὐ δύναιντο ἱκανῶς ἀπομιμήσασθαι
having-feared lest-ever not they-could sufficiently to-imitate
διὰ θνητῆς τέχνης τὴν ἄκραν καὶ τελειοτάτην φύσιν;
through mortal art the highest and most-perfect nature
55 πρὸς δὴ ταῦτα τυχὸν εἴποι ἂν Φειδίας, ἅτε ἀνὴρ οὐκ
to indeed these-things perhaps would-say — Phidias as man not
ἄγλωττος οὐδὲ ἀγλώττου πόλεως, ἔτι δὲ συνήθης καὶ
tongueless nor of-tongueless city still and intimate and
ἑταῖρος Περικλέους· Ἄνδρες Ἕλληνες, ὁ μὲν ἀγὼν τῶν
companion of-Pericles men Greeks the indeed contest of-the
πώποτε μέγιστος· οὐ γὰρ περὶ ἀρχῆς οὐδὲ περὶ στρατηγίας
ever greatest not for about empire nor about generalship
μιᾶς πόλεως οὐδὲ περὶ νεῶν πλήθους ἢ πεζοῦ στρατοπέδου,
of-one city nor about of-ships number or of-infantry army
πότερον ὀρθῶς ἢ μὴ διῴκηται, τὰ νῦν ὑπέχω λόγον,
whether rightly or not has-been-managed the now I-submit account
ἀλλὰ περὶ τοῦ πάντων κρατοῦντος θεοῦ καὶ τῆς πρὸς
but about the of-all ruling god and of-the toward
ἐκεῖνον ὁμοιότητος, εἴτε εὐσχημόνως καὶ προσεοικότως
him likeness whether becomingly and fittingly
γέγονεν, οὐδὲν ἐλλείπουσα τῆς δυνατῆς πρὸς τὸ
it-has-come-about in-nothing falling-short of-the possible toward the
δαιμόνιον ἀνθρώποις ἀπεικασίας, εἴτε ἀναξία καὶ ἀπρεπής.
divine for-men representation or unworthy and unfitting

ἐνθυμεῖσθε δὲ ὅτι οὐκ ἐγὼ πρῶτος ὑμῖν ἐγενόμην ἐξηγητὴς 56
consider but that not I first to-you became interpreter
καὶ διδάσκαλος τῆς ἀληθείας. οὐδὲ γὰρ ἔφυν ἔτι κατ᾽
and teacher of-the truth nor for was-I-born yet in
ἀρχὰς τῆς Ἑλλάδος οὐδέπω σαφῆ καὶ ἀραρότα δόγματα
beginnings — of-Greece not-yet clear and fixed doctrines
ἐχούσης περὶ τούτων, ἀλλὰ πρεσβυτέρας τρόπον τινὰ καὶ
having about these-things but older in-a-way some and
τὰ περὶ τοὺς θεοὺς ἤδη πεπεισμένης καὶ νομιζούσης
the-things about the gods already persuaded and believing
ἰσχυρῶς. καὶ ὅσα μὲν λιθοξόων ἔργα ἢ γραφέων
strongly and as-many-as indeed of-stone-carvers works or of-painters
ἀρχαιότερα τῆς ἐμῆς τέχνης σύμφωνα ἦσαν, πλὴν
older than-the my art harmonious they-were except
ὅσον κατὰ τὴν ἀκρίβειαν τῆς ποιήσεως, ἐῶ λέγειν.
as-much-as in the precision of-the making I-forbear to-say
δόξας δὲ ὑμετέρας κατέλαβον παλαιὰς ἀκινήτους, αἷς 57
opinions but yours I-found-in-possession old immovable which
οὐκ ἦν ἐναντιοῦσθαι δυνατόν, καὶ δημιουργοὺς ἄλλους
not it-was to-oppose possible and craftsmen others
περὶ τὰ θεῖα, πρεσβυτέρους ἡμῶν καὶ πολὺ σοφωτέρους
about the divine-things older than-us and much wiser
ἀξιοῦντας εἶναι, τοὺς ποιητάς, ἐκείνων μὲν δυναμένων εἰς
claiming to-be the poets those indeed being-able to
πᾶσαν ἐπίνοιαν ἄγειν διὰ τῆς ποιήσεως, τῶν δὲ ἡμετέρων
every conception to-lead through the poetry of-the but our
αὐτουργημάτων μόνην ταύτην ἱκανὴν ἐχόντων εἰκασίαν.
handiworks only this sufficient having likeness
τὰ γὰρ θεῖα φάσματα, λέγω δὲ ἡλίου καὶ σελήνης 58
the for divine apparitions I-mean and of-sun and moon
καὶ σύμπαντος οὐρανοῦ καὶ ἄστρων, αὐτὰ μὲν καθ᾽
and whole heaven and stars themselves indeed by

αὐτὰ φαινόμενα θαυμαστὰ πάντως, ἡ δὲ μίμησις αὐτῶν
themselves appearing marvelous altogether the but imitation of-them
ἁπλῆ καὶ ἄτεχνος, εἴ τις ἐθέλοι τὰ σελήνης σχήματα
simple and artless if anyone should-wish the of-moon shapes
ἀφομοιοῦν ἢ τὸν ἡλίου κύκλον· ἔτι δὲ ἤθους καὶ
to-copy or the of-sun circle still and of-character and
διανοίας αὐτὰ μὲν ἐκεῖνα μεστὰ πάντως, ἐν δὲ τοῖς
of-thought themselves indeed those full altogether in but the
εἰκάσμασιν οὐδὲν ἐνδεικνύμενα τοιοῦτον· ὅθεν ἴσως καὶ
likenesses nothing showing such whence perhaps even
τὸ ἐξ ἀρχῆς οὕτως ἐνομίσθη τοῖς Ἕλλησι.
the from beginning so was-held by-the Greeks
59 νοῦν γὰρ καὶ φρόνησιν αὐτὴν μὲν καθ' αὑτὴν οὔτε τις
mind for and wisdom itself indeed by itself neither any
πλάστης οὔτε τις γραφεὺς εἰκάσαι δυνατὸς ἔσται· ἀθέατοι
sculptor nor any painter to-represent able will-be unseen
γὰρ τῶν τοιούτων καὶ ἀνιστόρητοι παντελῶς πάντες.
for of-the such-things and uninvestigated altogether all
τὸ δὲ ἐν ᾧ τοῦτο γιγνόμενόν ἐστιν οὐχ ὑπονοοῦντες,
the(-thing) but in which this happening is not suspecting
ἀλλ' εἰδότες, ἐπ' αὐτὸ καταφεύγομεν, ἀνθρώπινον σῶμα
but knowing to it we-flee human body
ὡς ἀγγεῖον φρονήσεως καὶ λόγου θεῷ προσάπτοντες,
as vessel of-wisdom and reason to-god attaching
ἐνδείᾳ καὶ ἀπορίᾳ παραδείγματος τῷ φανερῷ τε καὶ
by-lack and want of-model by-the visible both and
εἰκαστῷ τὸ ἀνείκαστον καὶ ἀφανὲς ἐνδείκνυσθαι ζητοῦντες,
representable the unrepresentable and invisible to-show seeking
συμβόλου δυνάμει χρώμενοι, κρεῖττον ἤ φασι τῶν
of-symbol with-power using better than they-say of-the
βαρβάρων τινὰς ζῴοις τὸ θεῖον ἀφομοιοῦν κατὰ σμικρὰς
barbarians some to-animals the divine to-liken on small

καὶ ἀτόπους ἀφορμάς. ὁ δὲ πλεῖστον ὑπερβαλὼν κάλλει
and absurd starting-points he but most having-surpassed in-beauty
καὶ σεμνότητι καὶ μεγαλοπρεπείᾳ, σχεδὸν οὗτος πολὺ
and majesty and magnificence nearly this-one much
κράτιστος δημιουργὸς τῶν περὶ τὰ θεῖα ἀγαλμάτων.
best craftsman of-the about the divine-things statues
οὐδὲ γὰρ ὡς βέλτιον ὑπῆρχε μηδὲν ἵδρυμα μηδὲ εἰκόνα 60
nor for that better it-was no shrine nor image
θεῶν ἀποδεδεῖχθαι παρ᾽ ἀνθρώποις φαίη τις ἄν, ὡς
of-gods to-have-been-set-up among men would-say anyone — as
πρὸς μόνα ὁρᾶν δέον τὰ οὐράνια. ταῦτα μὲν γὰρ
at only to-look being-needful the heavenly-things these indeed for
ξύμπαντα ὅ γε νοῦν ἔχων σέβει, θεοὺς ἡγούμενος
all the(-one) at-least sense having reveres gods thinking
μακαρίους μακρόθεν ὁρῶν· διὰ δὲ τὴν πρὸς τὸ δαιμόνιον
blessed from-afar seeing through but the toward the divine
ὁρμὴν ἰσχυρὸς ἔρως πᾶσιν ἀνθρώποις ἐγγύθεν τιμᾶν καὶ
impulse strong love for-all men from-near to-honor and
θεραπεύειν τὸ θεῖον, προσιόντας καὶ ἁπτομένους μετὰ
to-serve the divine approaching and touching with
πειθοῦς, θύοντας καὶ στεφανοῦντας.
persuasion sacrificing and crowning
ἀτεχνῶς γὰρ ὥσπερ νήπιοι παῖδες πατρὸς ἢ μητρὸς 61
simply for as infant children from-father or mother
ἀπεσπασμένοι δεινὸν ἵμερον ἔχοντες καὶ πόθον ὀρέγουσι
torn-away terrible longing having and yearning stretch-out
χεῖρας οὐ παροῦσι πολλάκις ὀνειρώττοντες, οὕτω καὶ
hands not to-those-present often dreaming so also
θεοῖς ἄνθρωποι ἀγαπῶντες δικαίως διά τε εὐεργεσίαν
to-gods men loving justly through both benefaction
καὶ συγγένειαν, προθυμούμενοι πάντα τρόπον συνεῖναί τε
and kinship being-eager every way to-be-with both

καὶ ὁμιλεῖν· ὥστε καὶ πολλοὶ τῶν βαρβάρων πενίᾳ τε
and to-converse so-that even many of-the barbarians by-poverty both
καὶ ἀπορίᾳ τέχνης ὄρη θεοὺς ἐπονομάζουσι καὶ δένδρα
and lack of-art mountains gods name and trees
ἀργὰ καὶ ἀσήμους λίθους, οὐδαμῇ οἰκειότερα τῆς μορφῆς.
idle and unmarked stones in-no-way more-akin of-the form
62 εἰ δ' ὑμῖν ἐπαίτιός εἰμι τοῦ σχήματος, οὐκ ἂν
if but to-you to-blame I-am for-the figure not —
φθάνοιτε Ὁμήρῳ πρότερον χαλεπῶς ἔχοντες· ἐκεῖνος
you-could-be-too-soon with-Homer first angry being he
γὰρ οὐ μόνον μορφὴν ἐγγύτατα τῆς δημιουργίας ἐμιμήσατο,
for not only form very-nearest to-the craftsmanship imitated
χαίτας τε ὀνομάζων τοῦ θεοῦ, ἔτι δὲ ἀνθερεῶνα εὐθὺς
locks both naming of-the god still and chin at-once
ἐν ἀρχῇ τῆς ποιήσεως, ὅτε φησὶν ἱκετεύειν τὴν Θέτιν
in beginning of-the poem when he-says to-supplicate — Thetis
ὑπὲρ τιμῆς τοῦ παιδός· πρὸς δὲ τούτοις ὁμιλίας τε
for honor of-the son besides and these conversations both
καὶ βουλεύσεις καὶ δημηγορίας τοῖς θεοῖς, ἔτι δὲ ἐξ
and deliberations and harangues for-the gods still and from
Ἴδης ἀφίξεις πρὸς οὐρανὸν καὶ Ὄλυμπον, ὕπνους τε καὶ
Ida journeys to heaven and Olympus sleeps both and
συμπόσια καὶ μίξεις, μάλα μὲν ὑψηλῶς σύμπαντα κοσμῶν
banquets and unions very indeed loftily all adorning
τοῖς ἔπεσιν, ὅμως δὲ ἐχόμενα θνητῆς ὁμοιότητος. καὶ
with-the verses nevertheless but holding-to mortal likeness and

δή γε καὶ ὁπότε ἐτόλμησεν Ἀγαμέμνονα προσεικάσαι
indeed at-least also when he-dared Agamemnon to-liken
τοῦ θεοῦ τοῖς κυριωτάτοις μέρεσιν εἰπών,
of-the god to-the most-sovereign parts saying

ὄμματα καὶ κεφαλὴν ἴκελος Διὶ τερπικεραύνῳ.
in-eyes and head like to-Zeus delighting-in-thunder

τὸ δέ γε τῆς ἐμῆς ἐργασίας οὐκ ἄν τις οὐδὲ 63
the(-thing) but at-least of-the my work not — anyone even
μανείς τινι ἀφομοιώσειεν θνητῷ, πρὸς κάλλος ἢ
having-gone-mad to-any would-liken mortal for beauty or
μέγεθος συνεξεταζόμενον. μὴ Ὁμήρου πολὺ φανῶ κρείττων
size being-examined-together if-not than-Homer much I-appear better
καὶ σωφρονέστερος ποιητής, τοῦ δόξαντος ὑμῖν ἰσοθέου
and more-temperate poet the(-one) having-seemed to-you equal-to-god
τὴν σοφίαν, ἣν βούλεσθε ζημίαν ἕτοιμος ὑπέχειν ἐγώ.
in-the wisdom whatever you-wish penalty ready to-undergo I
λέγω δὲ πρὸς τὸ δυνατὸν τῆς ἐμαυτοῦ τέχνης·
I-speak but with-regard-to the possibility of-the my-own art
δαψιλὲς γὰρ χρῆμα ποίησις καὶ πάντα τρόπον εὔπορον 64
abundant for thing poetry and every way resourceful
καὶ αὐτόνομον, καὶ χορηγίᾳ γλώττης καὶ πλήθει
and independent and by-supply of-tongue and by-multitude
ῥημάτων ἱκανὸν ἐξ αὐτοῦ πάντα δηλῶσαι τὰ τῆς ψυχῆς
of-words able from itself all to-express the of-the soul
βουλήματα, κἂν ὁποιονοῦν διανοηθῇ σχῆμα ἢ ἔργον ἢ
wishes and-if any-whatever it-conceive figure or deed or
πάθος ἢ μέγεθος, οὐκ ἂν ἀπορήσειεν ἀγγέλου φωνῆς
passion or size not — it-would-be-at-a-loss of-messenger voice
πάνυ ἐναργῶς σημαινούσης ἕκαστα.
very vividly signifying each-thing

στρεπτὴ γὰρ γλῶσσ᾽ ἐστὶ βροτῶν, πολέες δ᾽ ἔνι μῦθοι,
pliant for tongue is of-mortals many and in-it words

φησὶν Ὅμηρος αὐτός,
says Homer himself

παντοῖοι, ἐπέων δὲ πολὺς νομὸς ἔνθα καὶ ἔνθα.
of-all-kinds of-words and wide pasture here and there

65 κινδυνεύει γὰρ οὖν τὸ ἀνθρώπινον γένος ἁπάντων ἐνδεὲς
risks for then the human race of-all lacking
γενέσθαι μᾶλλον ἢ φωνῆς καὶ λέξεως· τούτου δὲ
to-become rather than of-voice and speech of-this but
μόνου κέκτηται θαυμαστόν τινα πλοῦτον. οὐδὲν γοῦν
alone it-has-acquired marvelous some wealth nothing at-least
παραλέλοιπεν ἄφθεγκτον οὐδὲ ἄσημον τῶν πρὸς αἴσθησιν
it-has-left unuttered or unmarked of-the-things to perception
ἀφικνουμένων, ἀλλ᾽ εὐθὺς ἐπιβάλλει τῷ νοηθέντι σαφῆ
arriving but at-once it-puts on-the thing-conceived clear
σφραγῖδα ὀνόματος, πολλάκις δὲ καὶ πλείους φωνὰς ἑνὸς
seal of-name often and also several words of-one
πράγματος, ὧν ὁπόταν φθέγξηταί τινα, παρέσχε δόξαν οὐ
thing of-which whenever it-utters any it-produces opinion not
πολὺ ἀσθενεστέραν τἀληθοῦς. πλείστη μὲν οὖν ἐξουσία καὶ
much weaker than-the-truth most indeed then license and
δύναμις ἀνθρώπῳ περὶ λόγον ἐνδείξασθαι τὸ παραστάν.
power for-man about speech to-show the(-thing) occurring

Phidias goes on: Homer blended every dialect, revived old words, coined new ones, and imitated every sound, and so could show anything in turn, while the sculptor needs lasting material, many helpers, and long labor, and must fix one image in a single pose. He made a Zeus of peace, gentle and majestic, fitting every title of the god: king and father, god of the city, of kindred, of friendship, of suppliants, of refuge, of strangers, of property, and of harvests. The lightning of war and the scales of fate he could not carve and would not have wished to; thunder, and the nod that shakes Olympus, his art cannot show. No better material exists, and only Zeus fashions the whole world. Dio judges that the Greeks would crown Phidias, whose Zeus seems to tell Greece that she honors him well but neglects herself.

ἡ δὲ τῶν ποιητῶν τέχνη μάλα αὐθάδης καὶ ἀνεπίληπτος, 66
the but of-the poets art very self-willed and unassailable
ἄλλως τε Ὁμήρου, τοῦ πλείστην ἄγοντος παρρησίαν,
especially both of-Homer the most leading frankness
ὃς οὐχ ἕνα εἵλετο χαρακτῆρα λέξεως, ἀλλὰ πᾶσαν τὴν
who not one chose character of-diction but all the
Ἑλληνικὴν γλῶτταν διῃρημένην τέως ἀνέμιξε, Δωριέων
Greek tongue divided till-then mixed of-Dorians
τε καὶ Ἰώνων, ἔτι δὲ τὴν Ἀθηναίων, εἰς ταὐτὸ
both and of-Ionians still and the of-Athenians into the-same
κεράσας πολλῷ μᾶλλον ἢ τὰ χρώματα οἱ βαφεῖς, οὐ
blending much more than the colors the dyers not
μόνον τῶν καθ' αὑτόν, ἀλλὰ καὶ τῶν πρότερον, εἴ
only of-the(-ones) in his-time but also of-the earlier if
πού τι ῥῆμα ἐκλελοιπός, καὶ τοῦτο ἀναλαβὼν ὥσπερ
somewhere any word having-fallen-out also this having-taken-up like
νόμισμα ἀρχαῖον ἐκ θησαυροῦ ποθεν ἀδεσπότου διὰ
coin ancient from treasury from-somewhere ownerless through
φιλορρηματίαν, πολλὰ δὲ καὶ βαρβάρων ὀνόματα,
love-of-words many and also of-barbarians names

67 φειδόμενος οὐδενὸς ὅ τι μόνον ἡδονὴν ἢ σφοδρότητα
sparing nothing what ever only pleasure or vehemence
ἔδοξεν αὐτῷ ἔχειν· πρὸς δὲ τούτοις μεταφέρων οὐ τὰ
seemed to-him to-have besides and these transferring not the-things
γειτνιῶντα μόνον οὐδὲ ἀπὸ τῶν ἐγγύθεν, ἀλλὰ τὰ
neighboring only nor from the near but the-things
πλεῖστον ἀπέχοντα, ὅπως κηλήσῃ τὸν ἀκροατὴν μετ᾽
farthest being-distant so-that he-may-charm the listener with
ἐκπλήξεως καταγοητεύσας, καὶ οὐδὲ ταῦτα κατὰ χώραν
amazement having-bewitched-him and not-even these in place
ἐῶν, ἀλλὰ τὰ μὲν μηκύνων, τὰ δὲ συναιρῶν,
leaving but the(-ones) indeed lengthening the(-others) and contracting
τὰ δὲ ἄλλως παρατρέπων· τελευτῶν δὲ αὑτὸν
the(-others) and otherwise altering finally and himself
ἀπέφαινεν οὐ μόνον μέτρων ποιητήν,
he-showed not only of-meters maker
68 ἀλλὰ καὶ ῥημάτων, παρ᾽ αὑτοῦ φθεγγόμενος, τὰ μὲν
but also of-words from himself uttering the(-ones) indeed
ἁπλῶς τιθέμενος ὀνόματα τοῖς πράγμασι, τὰ δ᾽
simply setting names to-the things the(-others) and
ἐπὶ τοῖς κυρίοις ἐπονομάζων, οἷον σφραγῖδα σφραγῖδι
on the proper adding as seal on-seal
ἐπιβάλλων ἐναργῆ μᾶλλον καὶ εὔδηλον, οὐδενὸς φθόγγου
putting vivid more and clear from-no sound
ἀπεχόμενος, ἀλλὰ ἔμβραχυ ποταμῶν τε μιμούμενος φωνὰς
abstaining but in-short of-rivers both imitating sounds
καὶ ὕλης καὶ ἀνέμων καὶ πυρὸς καὶ θαλάττης, ἔτι
and of-wood and of-winds and of-fire and of-sea still
δὲ χαλκοῦ καὶ λίθου καὶ ξυμπάντων ἁπλῶς ζῴων καὶ
and of-bronze and of-stone and of-all simply animals and
ὀργάνων, τοῦτο μὲν θηρίων, τοῦτο δὲ ὀρνίθων,
instruments on-the-one-hand indeed of-beasts on-the-other and of-birds

τοῦτο δὲ αὐλῶν τε καὶ συρίγγων· καναχάς τε καὶ
on-the-other and of-flutes both and pipes clangings both and
βόμβους καὶ κτύπον καὶ δοῦπον καὶ ἄραβον πρῶτος
boomings and crash and thud and rattle first
ἐξευρὼν καὶ ὀνομάσας ποταμούς τε μορμύροντας καὶ βέλη
having-found and having-named rivers both murmuring and arrows
κλάζοντα καὶ βοῶντα κύματα καὶ χαλεπαίνοντας ἀνέμους
twanging and roaring waves and raging winds
καὶ ἄλλα τοιαῦτα δεινὰ καὶ ἄτοπα τῷ ὄντι θαύματα,
and other such terrible and strange in-the being marvels
πολλὴν ἐμβάλλοντα τῇ γνώμῃ ταραχὴν καὶ θόρυβον·
much casting-into the mind confusion and uproar
ὥστε οὐκ ἦν αὐτῷ ἀπορία φοβερῶν ὀνομάτων καὶ ἡδέων, 69
so-that not was to-him lack of-fearsome words and of-sweet
ἔτι δὲ λείων καὶ τραχέων καὶ μυρίας ἄλλας ἐχόντων
still and of-smooth and rough and countless other having
διαφορὰς ἔν τε τοῖς ἤχοις καὶ τοῖς διανοήμασιν. ὑφ᾽
differences in both the sounds and the meanings by
ἧς ἐποποιίας δυνατὸς ἦν ὁποῖον ἐβούλετο ἐμποιῆσαι
which epic-poetry able he-was whatever-sort he-wished to-produce
τῇ ψυχῇ πάθος. τὸ δὲ ἡμέτερον αὖ γένος, τὸ
in-the soul passion the but our in-turn race the
χειρωνακτικὸν καὶ δημιουργικόν, οὐδαμῇ ἐφικνεῖται τῆς
manual and craftsman's in-no-way reaches the
τοιαύτης ἐλευθερίας, ἀλλὰ πρῶτον μὲν ὕλης προσδεόμεθα,
such freedom but first indeed material we-need
ἀσφαλοῦς μὲν ὥστε διαμεῖναι, πολὺν δὲ ἐχούσης κάματον
firm indeed so-as to-endure much and having labor
πορισθῆναί τε οὐ ῥᾳδίας, ἔτι δὲ οὐκ ὀλίγων συνεργῶν.
to-be-procured both not easy still and not few fellow-workers

70 πρὸς δὲ αὖ τούτοις ἓν σχῆμα ἑκάστης εἰκόνος ἀνάγκη
besides and in-turn these one figure of-each image necessity
ἐργάσασθαι, καὶ τοῦτο ἀκίνητον καὶ μένον, ὥστε τὴν
to-work and this unmoving and abiding so-as the
πᾶσαν ἐν αὑτῷ τοῦ θεοῦ ξυλλαβεῖν φύσιν καὶ δύναμιν.
whole in itself of-the god to-comprise nature and power
τοῖς δὲ ποιηταῖς πολλάς τινας μορφὰς καὶ παντοδαπὰ
for-the but poets many some shapes and all-kinds
εἴδη περιλαβεῖν τῇ ποιήσει ῥᾴδιον, κινήσεις τε καὶ
forms to-encompass in-the poetry easy movements both and
ἡσυχίας προστιθέντας αὐτοῖς, ὅπως ἂν ἑκάστοτε πρέπειν
rests adding to-them as-ever — each-time to-be-fitting
ἡγῶνται, καὶ ἔργα καὶ λόγους, καὶ προσέτι οἶμαι τὸ
they-think and deeds and words and besides I-think the(-thing)
τῆς ἀπάτης καὶ τοῦ χρόνου. μιᾷ γὰρ ἐπινοίᾳ καὶ ὁρμῇ
of-the deceit and of-the time by-one for conception and impulse
τῆς ψυχῆς ἐνεχθεὶς ὁ ποιητὴς πολύ τι πλῆθος ἐπῶν
of-the soul carried the poet much some multitude of-verses
ἤρυσεν, ὥσπερ ἐκ πηγῆς ὕδατος ὑπερβλύσαντος, πρὶν
drew-up as from spring of-water having-gushed-over before
ἐπιλιπεῖν αὐτὸν καὶ διαρρυῆναι τὸ φάντασμα καὶ τὴν
to-fail him and to-flow-away the image and the
ἐπίνοιαν ἣν ἔλαβε. τὸ δέ γε ἡμέτερον τῆς τέχνης
conception which he-took the but at-least our of-the art
ἐπίπονον καὶ βραδύ, μόλις καὶ κατ᾽ ὀλίγον προβαῖνον,
laborious and slow hardly and by little advancing
ἅτε οἶμαι πετρώδει καὶ στερεᾷ κάμνον ὕλῃ.
as I-think on-stony and solid toiling material
71 τὸ δὲ πάντων χαλεπώτατον, ἀνάγκη παραμένειν τῷ
the but of-all hardest necessity to-remain for-the
δημιουργῷ τὴν εἰκόνα ἐν τῇ ψυχῇ τὴν αὐτὴν ἀεί, μέχρις
craftsman the image in the soul the same always until

ἂν ἐκτελέσῃ τὸ ἔργον, πολλάκις καὶ πολλοῖς ἔτεσι. καὶ
— he-completes the work often even many years and
δὴ τὸ λεγόμενον, ὡς ἔστιν ἀκοῆς πιστότερα ὄμματα,
indeed the saying that are than-hearing more-trustworthy eyes
ἀληθὲς ἴσως· πολύ γε μὴν δυσπειστότερα καὶ πλείονος
true perhaps much at-least indeed harder-to-persuade and of-more
δεόμενα ἐναργείας. ἡ μὲν γὰρ ὄψις αὐτοῖς τοῖς ὁρωμένοις
needing vividness the indeed for sight with-the very things-seen
συμβάλλει, τὴν δὲ ἀκοὴν οὐκ ἀδύνατον ἀναπτερῶσαι
meets the but hearing not impossible to-excite
καὶ παραλογίσασθαι, μιμήματα εἰσπέμποντα γεγοητευμένα
and to-mislead imitations sending-in bewitched
μέτροις καὶ ἤχοις.
by-meters and sounds
καὶ μὴν τά γε ἡμέτερα τῆς τέχνης ἀναγκαῖα μέτρα 72
and indeed the at-least our of-the art necessary measures
πλήθους τε πέρι καὶ μεγέθους· τοῖς δὲ ποιηταῖς ἔξεστι
of-number both about and of-size for-the but poets it-is-possible
καὶ ταῦτα ἐφ᾽ ὁπόσονοῦν αὐξῆσαι. τοιγαροῦν Ὁμήρῳ μὲν
also these to how-much-ever to-increase therefore for-Homer indeed
ῥᾴδιον ἐγένετο εἰπεῖν τὸ μέγεθος τῆς Ἔριδος, ὅτι
easy it-was to-say the size — of-Strife that

οὐρανῷ ἐστήριξε κάρη καὶ ἐπὶ χθονὶ βαίνει·
in-heaven she-fixed head and on earth walks

ἐμοὶ δὲ ἀγαπητὸν δήπουθεν πληρῶσαι τὸν ὑπὸ Ἠλείων ἢ
for-me but welcome surely to-fill the by Eleans or
Ἀθηναίων ἀποδειχθέντα τόπον.
Athenians assigned place

73 σὺ μὲν οὖν φήσεις, ὦ σοφώτατε τῶν ποιητῶν Ὅμηρε,
you indeed then will-say O wisest of-the poets Homer
πολὺ τῇ τε δυνάμει τῆς ποιήσεως καὶ τῷ χρόνῳ
much in-the both power of-the poetry and in-the time
προέχων, σχεδὸν πρῶτος ἐπιδεῖξαι τοῖς Ἕλλησι τῶν
excelling nearly first to-have-shown to-the Greeks of-the
τε ἄλλων ἁπάντων θεῶν καὶ δὴ τοῦ μεγίστου θεῶν
both other all gods and indeed of-the greatest of-gods
πολλὰς καὶ καλὰς εἰκόνας, τὰς μέν τινας ἡμέρους,
many and fine images the(-ones) indeed some gentle
τὰς δὲ φοβερὰς καὶ δεινάς.
the(-others) and fearsome and terrible

74 ὁ δὲ ἡμέτερος εἰρηνικὸς καὶ πανταχοῦ πρᾷος, οἷος
the but ours peaceful and everywhere mild such-as
ἀστασιάστου καὶ ὁμονοούσης τῆς Ἑλλάδος ἐπίσκοπος· ὃν
of-unrent-by-faction and of-like-minded — Greece overseer whom
ἐγὼ μετὰ τῆς ἐμαυτοῦ τέχνης καὶ τῆς Ἠλείων πόλεως
I with the my-own art and the of-Eleans city
σοφῆς καὶ ἀγαθῆς βουλευσάμενος ἱδρυσάμην, ἥμερον
wise and good having-taken-counsel set-up gentle
καὶ σεμνὸν ἐν ἀλύπῳ σχήματι, τὸν βίου καὶ ζωῆς καὶ
and august in painless figure the of-life and of-living and
ξυμπάντων δοτῆρα τῶν ἀγαθῶν, κοινὸν ἀνθρώπων καὶ
of-all giver of-the goods common of-men both
πατέρα καὶ σωτῆρα καὶ φύλακα, ὡς δυνατὸν ἦν θνητῷ
father and savior and guardian as possible it-was for-mortal
διανοηθέντι μιμήσασθαι τὴν θείαν καὶ ἀμήχανον φύσιν.
having-conceived to-imitate the divine and unspeakable nature

σκόπει δέ, εἰ μὴ πάσαις ταῖς ἐπωνυμίαις ταῖς τοῦ 75
consider and whether not to-all the titles the of-the
θεοῦ πρέπουσαν εὑρήσεις τὴν εἰκόνα· Ζεὺς γὰρ μόνος
god fitting you-will-find the image Zeus for alone
θεῶν πατὴρ καὶ βασιλεὺς ἐπονομάζεται, Πολιεύς τε καὶ
of-gods father and king is-called of-the-City both and
Ὁμόγνιος καὶ Φίλιος καὶ Ἑταιρεῖος, πρὸς δὲ τούτοις
of-Kindred and of-Friendship and of-Comradeship besides and these
Ἱκέσιός τε καὶ Φύξιος καὶ Ξένιος καὶ Κτήσιος καὶ
of-Suppliants both and of-Refuge and of-Strangers and of-Property and
Ἐπικάρπιος καὶ μυρίας ἄλλας ἐπικλήσεις πάσας ἀγαθάς,
of-Harvests and countless other titles all good
βασιλεὺς μὲν κατὰ τὴν ἀρχὴν καὶ δύναμιν ὠνομασμένος,
king indeed by the rule and power named
πατὴρ δὲ οἶμαι διά τε τὴν κηδεμονίαν καὶ τὸ πρᾷον,
father but I-think through both the care and the gentleness
Πολιεὺς δὲ κατὰ τὸν νόμον καὶ τὸ κοινὸν ὄφελος, Ὁμόγνιος
of-the-City and by the law and the common benefit of-Kindred
δὲ διὰ τὴν τοῦ γένους κοινωνίαν θεοῖς καὶ ἀνθρώποις,
and because-of the of-the race fellowship for-gods and men
Φίλιος δὲ καὶ Ἑταιρεῖος, ὅτι πάντας ἀνθρώπους 76
of-Friendship and and of-Comradeship because all men
ξυνάγει καὶ βούλεται φίλους εἶναι ἀλλήλοις, ἐχθρὸν δὲ
he-brings-together and wishes friends to-be to-one-another enemy but
ἢ πολέμιον οὐδένα οὐδενός, Ἱκέσιος δέ, ὡς ἂν ἐπήκοός
or foe no-one of-anyone of-Suppliants and as — attentive
τε καὶ ἵλεως τοῖς δεομένοις, Φύξιος δὲ διὰ τὴν τῶν
both and gracious to-those asking of-Refuge and because-of the of-the
κακῶν ἀπόφυξιν, Ξένιος δέ, ὅτι δεῖ μηδὲ τῶν
evils escape of-Strangers and because it-is-needful not-even the
ξένων ἀμελεῖν μηδὲ ἀλλότριον ἡγεῖσθαι ἀνθρώπων μηδένα,
strangers to-neglect nor alien to-think of-men any

Κτήσιος δὲ καὶ Ἐπικάρπιος, ἅτε τῶν καρπῶν αἴτιος καὶ
of-Property and and of-Harvests as of-the fruits cause and
δοτὴρ πλούτου καὶ δυνάμεως.
giver of-wealth and power

77 ὅτου δὲ ἦν ἐπιδεῖξαι ταῦτα μὴ φθεγγόμενον, ἆρα
of-which but it-was-possible to-show these-things not uttering then
οὐχ ἱκανῶς ἔχει κατὰ τὴν τέχνην; τὴν μὲν γὰρ ἀρχὴν
not sufficiently is-it according-to the art the indeed for rule
καὶ τὸν βασιλέα βούλεται δηλοῦν τὸ ἰσχυρὸν τοῦ εἴδους
and the king wishes to-show the strength of-the form
καὶ τὸ μεγαλοπρεπές· τὸν δὲ πατέρα καὶ τὴν κηδεμονίαν
and the magnificence the but father and the care
τὸ πρᾷον καὶ προσφιλές· τὸν δὲ Πολιέα καὶ νόμιμον ἥ
the gentleness and lovableness the but of-the-City and lawful the
τε σεμνότης καὶ τὸ αὐστηρόν· τὴν δὲ ἀνθρώπων καὶ θεῶν
both majesty and the severity the but of-men and gods
ξυγγένειαν αὐτό που τὸ τῆς μορφῆς ὅμοιον ἐν εἴδει
kinship itself I-suppose the of-the shape likeness in form
συμβόλου· τὸν δὲ Φίλιον καὶ Ἱκέσιον καὶ Ξένιον καὶ
of-symbol the but of-Friendship and of-Suppliants and of-Strangers and
Φύξιον καὶ πάντα τὰ τοιαῦτα ἁπλῶς ἡ φιλανθρωπία καὶ
of-Refuge and all the such simply the benevolence and
τὸ χρηστὸν ἐμφαινόμενα προσομοιοῖ· τὸν δὲ Κτήσιον καὶ
the kindness appearing represent the but of-Property and
τὸν Ἐπικάρπιον ἥ τε ἁπλότης καὶ ἡ μεγαλοφροσύνη,
the of-Harvests the both simplicity and the magnanimity
δηλουμένη διὰ τῆς μορφῆς· ἀτεχνῶς γὰρ διδόντι καὶ
shown through the shape simply for to-one-giving and
χαριζομένῳ μάλιστα προσέοικε τἀγαθά.
bestowing most it-resembles the-good-things

ταῦτα μὲν οὖν ὡς οἷόν τε ἦν ἐμιμησάμην, ἅτε οὐκ 78
these-things indeed then as possible — it-was I-imitated as not
ἔχων ὀνομάσαι. συνεχῶς δὲ ἀστράπτοντα ἐπὶ πολέμῳ
being-able to-name continually but lightning-flashing for war
καὶ φθορᾷ πλήθους ἢ ὄμβρων ὑπερβολὴν ἢ χαλάζης ἢ
and destruction of-multitude or of-rains excess or of-hail or
χιόνος, ἢ τανύοντα κυανῆν ἶριν, τοῦ πολέμου ξύμβολον, ἢ
of-snow or stretching dark rainbow of-the war symbol or
ἀστέρα πέμποντα ξυνεχεῖς σπινθῆρας ἀποβάλλοντα, δεινὸν
star sending continual sparks casting-off dread
τέρας ναύταις, ἢ ἐπιπέμποντα ἔριν ἀργαλέαν Ἕλλησι καὶ
portent to-sailors or sending-upon strife grievous on-Greeks and
βαρβάροις, ὥστε ἔρωτα ἐμβάλλειν πολέμου καὶ μάχης
barbarians so-as love to-cast-in of-war and battle
ἄπαυστον κάμνουσιν ἀνθρώποις καὶ ἀπειρηκόσιν· οὐδέ
unceasing on-weary men and exhausted nor
γε ἱστάντα ἐπὶ πλάστιγγος ἀνθρώπων ἡμιθέων κῆρας
at-least setting on scale of-men of-demigods fates
ἢ στρατοπέδων ὅλων, αὐτομάτῳ ῥοπῇ κρινομένας· οὐκ
or of-armies whole by-spontaneous inclination being-judged not
ἦν διὰ τῆς τέχνης μιμεῖσθαι· οὐ μὴν οὐδὲ παρὸν
it-was through the art to-imitate not indeed nor it-being-possible
ἠθέλησά γ᾽ ἄν ποτε.
would-I-have-wished at-least — ever
βροντῆς γὰρ εἴδωλον ἄφθογγον ἢ κεραυνοῦ εἴκασμα 79
of-thunder for image soundless or of-lightning likeness
ἀλαμπὲς ἐκ τῶν τῇδε ἐπιγείων μεταλλευμάτων ποῖον ἄν
lightless from the here earthly metals what-sort —
τι καὶ γένοιτο; ἔτι δὲ γῆν σειομένην καὶ κινούμενον
any also would-come-about still and earth shaken and moved
Ὄλυμπον ὑπὸ νεύματι βραχεῖ τῶν ὀφρύων ἤ τινα νέφους
Olympus under nod short of-the brows or some of-cloud

περὶ τῇ κεφαλῇ στέφανον Ὁμήρῳ μὲν εἰπεῖν εὐμαρὲς
about the head crown for-Homer indeed to-say easy
καὶ πολλὴ πρὸς τὰ τοιαῦτα ἅπαντα ἐλευθερία, τῇ δέ
and much toward the such all freedom for-the but
γε ἡμετέρᾳ τέχνῃ παντελῶς ἄπορον, ἐγγύθεν ἐχούσῃ
at-least our art altogether impossible from-near having
καὶ σαφῆ τὸν ἔλεγχον τῆς ὄψεως.
and clear the test of-the sight

80 εἰ δ' αὖ τὸ τῆς ὕλης ἀσημότερον ἡγεῖταί τις ἢ
if but in-turn the of-the material meaner thinks anyone than
κατὰ τὴν ἀξίαν τοῦ θεοῦ, τοῦτο μὲν ἀληθές τε καὶ
according-to the worth of-the god this indeed true both and
ὀρθόν· ἀλλ' οὔτε τοὺς δόντας οὔτε τὸν ἑλόμενον καὶ
right but neither those having-given nor the(-one) having-chosen and
δοκιμάσαντα ἐν δίκῃ μέμφοιτ' ἄν. οὐ γὰρ ἦν ἑτέρα φύσις
having-approved in justice would-blame — not for was other nature
ἀμείνων οὐδὲ λαμπροτέρα πρὸς ὄψιν, ἣν δυνατὸν εἰς
better nor more-brilliant to sight which possible into
χεῖρας ἀνθρώπων ἀφικέσθαι καὶ μεταλαβεῖν δημιουργίας.
hands of-men to-come and to-partake of-craftsmanship

81 ἀέρα γὰρ ἢ πῦρ ἐργάσασθαι καὶ τὴν ἄφθονον πηγὴν
air for or fire to-work and the abundant source
ὕδατος ὅσον τε ἐν ἅπασι τούτοις στερεὸν ἕρμα· λέγω
of-water as-much-as both in all these solid foundation I-mean
δὲ οὐ χρυσοῦ καὶ λίθου, ταῦτα μὲν γὰρ σμικρὰ καὶ
but not of-gold and stone these-things indeed for small and
φαῦλα, ἀλλὰ τὴν πᾶσαν ἰσχυρὰν καὶ βαρεῖαν οὐσίαν·
paltry but the whole strong and heavy substance
ἰδίᾳ τε ἕκαστον διακρίνοντα καὶ συμπλέκοντα εἰς γένεσιν
separately both each distinguishing and combining for generation

ζῴων καὶ φυτῶν, οὐδὲ θεοῖς πᾶσι δυνατὸν ἢ μόνῳ
of-animals and plants not-even for-gods all possible but for-only
τούτῳ σχεδὸν ὃν πάνυ καλῶς ποιητὴς προσεῖπεν ἕτερος,
this-one nearly whom very finely poet addressed another

Δωδωναῖε μεγασθενὲς ἀριστοτέχνα πάτερ.
of-Dodona mighty best-craftsman father

οὗτος γὰρ δὴ πρῶτος καὶ τελειότατος δημιουργός, χορηγὸν 82
this-one for indeed first and most-perfect craftsman as-patron
λαβὼν τῆς αὑτοῦ τέχνης οὐ τὴν Ἠλείων πόλιν, ἀλλὰ
having-taken of-the his-own art not the of-Eleans city but
τὴν πᾶσαν τοῦ παντὸς ὕλην. Φειδίαν δὲ ἢ Πολύκλειτον
the whole of-the universe material Phidias but or Polyclitus
οὐκ ἂν εἰκότως ἀπαιτοῖτε πλέον οὐδέν, ἀλλὰ καὶ
not — reasonably you-would-demand more anything but even
ταῦτα μείζω καὶ σεμνότερα τῆς ἡμετέρας χειρωναξίας.
these-things greater and more-august than-the our handicraft
οὐδὲ γὰρ τὸν Ἥφαιστον Ὅμηρος ἐν ἄλλοις πεποίηκεν 83
nor for — Hephaestus Homer in other-things has-made
ἐπιδεικνύμενον τὴν ἐμπειρίαν, ἀλλὰ τεχνίτην μὲν θεὸν
showing the skill but artisan indeed god
εὐπόρησεν ἐπὶ τὸ τῆς ἀσπίδος ἔργον, ὕλην δὲ ἑτέραν
he-had-at-hand for the of-the shield work material but other
οὐκ ἐφίκετο εὑρεῖν. φησὶ γὰρ οὕτω·
not he-managed to-find he-says for thus

χαλκὸν δ' ἐν πυρὶ βάλλεν ἀτειρέα κασσίτερόν τε
bronze and into fire he-cast unwearying tin both
καὶ χρυσὸν τιμῆντα καὶ ἄργυρον.
and gold precious and silver

ἀνθρώπων μὲν οὖν ἔγωγε οὐδενὶ παραχωρήσαιμ' ἂν
of-men indeed then I-at-least to-none would-concede —
κρείττονα ἐμοῦ ποτε γενέσθαι περὶ τὴν τέχνην, αὐτῷ
better than-me ever to-become about the art to-very
δὲ τῷ Διί, δημιουργοῦντι τὸν ἅπαντα κόσμον οὐ χρὴ
but — Zeus fashioning the whole cosmos not it-is-needful
ξυμβάλλειν οὐδένα θνητόν.
to-compare any mortal

84 ταῦτ' οὖν εἰπόντα καὶ ἀπολογησάμενον τὸν Φειδίαν
these-things then having-said and having-made-his-defense — Phidias
εἰκότως ἐμοὶ δοκοῦσιν οἱ Ἕλληνες στεφανῶσαι ἄν.
fittingly to-me seem the Greeks to-crown-him —

85 τῷ γὰρ ὄντι τοιοῦτος ἡμῖν προσορᾶν ἔοικε, πάνυ
in-the for being such to-us to-look-on he-seems very
εὔνους καὶ κηδόμενος, ὥστ' ἔμοιγε μικροῦ φθέγγεσθαι
kindly and caring so-that to-me almost to-speak
δοκεῖ 'τάδε μὲν οὕτως, ὦ σύμπασα Ἑλλάς, καλῶς
he-seems these-things indeed so O whole Greece finely
καὶ προσηκόντως ἐπιτελεῖς, θυσίας τε θύουσα ἐκ τῶν
and fittingly you-perform sacrifices both sacrificing from the
παρόντων μεγαλοπρεπεῖς καὶ δὴ καὶ τὸν εὐκλεέστατον
present-means magnificent and indeed also the most-glorious
ἀγῶνα τιθεῖσα ὡς ἀπ' ἀρχῆς εὐεξίας καὶ ῥώμης καὶ
contest holding as from beginning of-fitness and strength and

τάχους, ὅσα τε ἑορτῶν καὶ μυστηρίων ἔθη λαβοῦσα
speed as-many-as both of-feasts and mysteries customs having-received
διαφυλάττεις. ἀλλὰ ἐκεῖνο φροντίζων σκοπῶ, ὅτι
you-preserve but that taking-thought I-consider that

αὐτήν σ᾽ οὐκ ἀγαθὴ κομιδὴ ἔχει, ἀλλ᾽ ἅμα γῆρας
yourself you not good care holds but at-once old-age
λυγρὸν ἔχεις αὐχμεῖς τε κακῶς καὶ ἀεικέα ἕσσαι.᾽
grievous you-have you-are-squalid both badly and unseemly-things you-are-clothed

ON HIS EXILE, IN ATHENS

I · EXILE AND THE ORACLE

Exiled for his friendship with a man put to death, Dio asks whether exile is truly hard. He recalls Odysseus weeping for his homeland and a tragedian's Electra pitying her exiled brother, but also Apollo's advice to Croesus to flee. He consults the oracle, which tells him to go on with what he is doing to the ends of the earth. So he wanders in humble dress, is called a beggar, a vagabond, and a philosopher, and begins to speak to those who ask. He repeats an old speech of Socrates: men seek money but neglect the education that would teach them to use it; lyre-playing, wrestling, and letters do not make good citizens.

1 Ὅτε φεύγειν συνέβη με φιλίας ἕνεκεν λεγομένης ἀνδρὸς
when to-be-exiled it-happened me of-friendship for-the-sake so-called with-man
οὐ πονηροῦ, τῶν δὲ τότε εὐδαιμόνων τε καὶ ἀρχόντων
not wicked of-the but then prosperous both and rulers
ἐγγύτατα ὄντος, διὰ ταῦτα δὲ καὶ ἀποθανόντος, δι᾽
nearest being because-of these-things and also having-died through
ἃ πολλοῖς καὶ σχεδὸν πᾶσιν ἐδόκει μακάριος, διὰ
which-things to-many and nearly to-all he-seemed blessed because-of
τὴν ἐκείνων οἰκειότητα καὶ ξυγγένειαν, ταύτης ἐνεχθείσης ἐπ᾽
the their kinship and relationship this being-brought upon
ἐμὲ τῆς αἰτίας, ὡς δὴ τἀνδρὶ φίλον ὄντα καὶ σύμβουλον·
me the charge as indeed to-the-man friend being and adviser
ἔθος γάρ τι τοῦτό ἐστι τῶν τυράννων, ὥσπερ ἐν
custom for some this is of-the tyrants as among
Σκύθαις τοῖς βασιλεῦσι συνθάπτειν οἰνοχόους καὶ μαγείρους
Scythians the kings to-bury-with cupbearers and cooks
καὶ παλλακάς, οὕτως τοῖς ὑπ᾽ αὐτῶν ἀποθνήσκουσιν
and concubines so to-those by them dying
ἑτέρους προστιθέναι πλείους ἀπ᾽ οὐδεμιᾶς αἰτίας·
others to-add more from no cause

τότε δ᾽ οὖν, ἐπεί με φεύγειν ἔδοξεν, ἐσκόπουν πότερον 2
then and anyway when me to-be-exiled it-was-decided I-considered whether
ὄντως χαλεπόν τι καὶ δυστυχὲς εἴη τὸ τῆς φυγῆς
really hard something and unfortunate might-be the of-the exile
κατὰ τὴν τῶν πολλῶν δόξαν, ἢ πάντα τὰ τοιαῦτα
according-to the of-the many opinion or all the such-things
ἕτερον πέπονθεν, ὁποῖον λεγόμενόν ἐστι περὶ τὴν μαντείαν
otherwise has-been-affected of-the-sort said is about the divination
τὴν τῶν γυναικῶν ἐν τοῖς ἱεροῖς. ἐκεῖναι γὰρ βῶλόν
the of-the women in the shrines they for clod
τινα ἢ λίθον αἴρουσαι σκοποῦσιν ἐν τούτῳ περὶ τοῦ
some or stone lifting consider in this about the
πράγματος οὗ πυνθάνονται. καὶ δὴ ταῖς μὲν αὐτῶν
matter which they-inquire and indeed to-the(-ones) indeed of-them
φασι γίγνεσθαι κοῦφον, ταῖς δὲ βαρύν, ὡς μηδὲ
they-say to-become light to-the(-others) and heavy so-that not-even
κινῆσαι δύνασθαι ῥᾳδίως.
to-move to-be-able easily
μὴ ἄρα καὶ τὸ φεύγειν καὶ τὸ πένεσθαι καὶ γῆρας δὴ 3
lest then also the to-be-exiled and the to-be-poor and old-age indeed
καὶ νόσος καὶ πάντα τὰ τοιαῦτα τοῖς μὲν βαρέα
and disease and all the such-things to-the(-ones) indeed heavy
φαίνεται καὶ χαλεπά, τοῖς δ᾽ ἐλαφρά τε καὶ εὔκολα·
appear and hard to-the(-others) and light both and easy
ἐκεῖ μὲν ἴσως κατὰ τὴν τοῦ πράγματος διαφορὰν
there indeed perhaps according-to the of-the matter difference
ἐλαφρύνοντος τοῦ δαιμονίου τὸ βάρος, ἐνταῦθα δὲ οἶμαι
lightening the divine the weight here but I-think
πρὸς τὴν τοῦ χρωμένου δύναμιν καὶ γνώμην.
according-to the of-the (-one)-using power and judgment

4 καὶ δὴ ἀνεμιμνησκόμην Ὀδυσσέως τε παρ᾽ Ὁμήρῳ
and indeed I-recalled Odysseus both in Homer
κατοδυρομένου πολλάκις αὑτόν, ἀνδρὸς ἥρωος οὐδαμῶς τε
lamenting often himself man hero in-no-way both
ἀδυνάτου καρτερεῖν, πολλὰ ὅμως ἀνάξια λέγοντος καὶ
unable to-endure many nevertheless unworthy-things saying and
θρηνοῦντος ἑκάστοτε παρὰ τῇ θαλάττῃ διὰ πόθον τῆς
wailing each-time beside the sea through longing of-the
πατρίδος· τέλος δέ, ὥς φησιν ὁ ποιητής, ἐπεθύμει καπνὸν
fatherland finally and as says the poet he-desired smoke
ἰδεῖν ἀπὸ τῆς αὑτοῦ γῆς ἀνιόντα, εἰ καὶ δέοι
to-see from the his-own land rising if even it-should-be-needful
παραχρῆμα ἀποθνήσκειν, καὶ οὔτε τὰ πρότερον ἔργα
immediately to-die and neither the earlier deeds
παρεμυθεῖτο αὐτὸν οὔτε θεὸς μάλα καλὴ καὶ ἀγαθὴ
consoled him nor goddess very beautiful and good
περὶ πολλοῦ ποιουμένη, ὥστε ὑποσχέσθαι ποιήσειν
of much valuing(-him) so-as to-promise to-be-going-to-make
αὐτὸν ἀθάνατον, ἀλλὰ πάντων τούτων κατίσχυεν ὁ τῆς
him immortal but all these-things overpowered the of-the
πατρίδος πόθος τε καὶ ἔρως·
fatherland longing both and love
5 πάλιν δ᾽ αὖ παρ᾽ ἑτέρῳ ποιητῇ τῶν ὕστερον τὴν
again and in-turn in another poet of-the later —
Ἠλέκτραν πυνθανομένην ὑπὲρ τοῦ ἀδελφοῦ λυπηρῶς καὶ
Electra inquiring about the brother painfully and
ἐλεοῦσαν αὐτὸν τῆς φυγῆς, οὕτω πως ἐρωτῶσαν· ποῦ
pitying him for-the exile so somehow asking where
γῆς ὁ τλήμων τλήμονας φυγὰς ἔχει; καὶ τὸν οὐχ
on-earth the wretched wretched wanderings has and him no
ἧττον ἐλεεινῶς ἀποκρινόμενον, οὐχ ἕνα νομίζων φθείρεται
less piteously answering not one keeping wastes-away

πόλεως τόπον· τὴν δὲ αὖθις ἐρωτῶσαν, ἦπου σπανίζει
of-city place her and again asking surely does-be-lack
τοῦ καθ᾽ ἡμέραν βίου; κἀκεῖνον οὕτως λέγοντα· ἔχει
the by day livelihood and-him so saying he-has
μέν, ἀσθενῆ δέ, ἅτε φεύγων ἀνήρ,
indeed weak but as exile man
πρὸς δὲ τούτοις μυρία δὴ τολμηθέντα τολμήματα 6
besides and these countless indeed dared daring-deeds
καὶ πολέμους πολεμηθέντας ὑπὸ φυγάδων, ὅπως οἴκαδε
and wars warred by exiles so-that home
κατέλθοιεν, πρός τε τοὺς δήμους καὶ τοὺς τυράννους
they-might-return against both the democracies and the tyrants
τοὺς ἐξελάσαντας παρὰ δύναμιν, μέγα νομιζόντων,
those having-driven-them-out beyond power great thinking-it
εἰ καὶ δέοι τελευτᾶν μαχομένους ἐν τῇ αὑτῶν
if even it-should-be-needful to-die fighting in the their-own
γῇ· σύμπαντα ταῦτά με ἐξέπληττε καὶ ἠνάγκαζε δεινὸν
land all these-things me struck and compelled terrible
ἡγεῖσθαι καὶ βαρὺ τὸ συμβεβηκός. ἐπεὶ δὲ ἐνεθυμήθην ὅτι
to-think and heavy the having-happened when but I-considered that
Κροίσῳ τῷ Λυδῶν βασιλεῖ συνεβούλευσεν ὁ Ἀπόλλων
to-Croesus the of-Lydians king advised — Apollo
συμβάντος τινὸς φεύγειν ἑκόντα καταλιπόντα τὴν ἀρχήν,
having-happened something to-flee willingly having-left the rule
καὶ μηδὲν αἰσχύνεσθαι τούτου ἕνεκεν, εἰ δόξει κακὸς
and in-nothing to-be-ashamed of-this for-the-sake if he-will-seem bad
εἶναι τοῖς ἀνθρώποις, οὕτω πως θεσπίσας·
to-be to-the men so somehow having-prophesied

7 ἀλλ᾽ ὅταν ἡμίονος βασιλεὺς Μήδοισι γένηται,
but when mule king for-Medes becomes
καὶ τότε, Λυδὲ ποδαβρέ, πολυψήφιδα παρ᾽ Ἕρμον
also then Lydian delicate-footed pebbly beside Hermus
φεύγειν μηδὲ μένειν μηδ᾽ αἰδεῖσθαι κακὸς εἶναι,
to-flee nor to-stay nor to-be-ashamed bad to-be

δῆλον ὅτι τὴν αἰδῶ νῦν ἀντὶ τῆς αἰσχύνης ὀνομάζων,
clear that the shame now instead-of the disgrace naming
ὥσπερ ἔθος ἐστὶ τοῖς ποιηταῖς, καὶ τὸ κακὸν εἶναι ἀντὶ
as custom is for-the poets and the bad to-be instead-of
τῆς δόξης τῆς παρὰ τοῖς πολλοῖς·
the reputation the among the many
8 ἐκ δὲ τούτου ἐνεθυμούμην ὅτι οὐ πάντως ἡ φυγὴ βλαβερὸν
from and this I-considered that not altogether the exile harmful
οὐδὲ ἀσύμφορον οὐδὲ τὸ μένειν ἀγαθὸν καὶ πολλοῦ ἄξιον
nor disadvantageous nor the to-stay good and of-much worth
(οὐ γὰρ ἂν τὸ μὲν αὐτῶν παρῄνει καὶ συνεβούλευεν ὁ
not for — the(-one) indeed of-them he-would-urge and advised —
Ἀπόλλων, τὸ φεύγειν, τὸ δὲ μένειν ἄντικρυς ἀπηγόρευε,
Apollo the to-flee the(-other) and to-stay outright forbade
καὶ ταῦτα ἀνδρὶ θεσπίζων, ὃς ἦν ἐπιμελέστατος περὶ
and these-things to-man prophesying who was most-careful about
τὸ θεῖον καὶ θυσίας τε πλείστας ἔθυε καὶ μέγιστα
the divine and sacrifices both most sacrificed and greatest
ἀναθήματα πεπόμφει τῶν πώποτε ἀναθέντων εἰς Δελφοὺς)
dedications had-sent of-those ever having-dedicated to Delphi
9 ταῦτα ἐνθυμουμένῳ μοι ἔδοξε καὶ αὐτὸν εἰς θεοῦ
these-things considering to-me it-seemed-good also myself to of-god
βαδίσαντα χρήσασθαι συμβούλῳ κατὰ τὸ παλαιὸν ἔθος
having-gone to-use as-counselor according-to the old custom

τῶν Ἑλλήνων. οὐ γὰρ περὶ νόσου μὲν καὶ ἀπαιδίας, καὶ
of-the Greeks not for about disease indeed and childlessness and
περὶ καρπῶν ἱκανῶς συμβουλεύειν αὐτόν, περὶ δὲ τοιούτου
about crops sufficiently to-advise him about but such
πράγματος ἧττον δυνήσεσθαι. καὶ δὴ χρωμένῳ μοι
matter less to-be-going-to-be-able and indeed consulting to-me
ἀνεῖλεν ἄτοπόν τινα χρησμὸν καὶ οὐ ῥᾴδιον συμβαλεῖν.
he-gave strange some oracle and not easy to-interpret
ἐκέλευε γάρ με αὐτὸ τοῦτο πράττειν ἐν ᾧ εἰμι πάσῃ
he-bade for me itself this to-do in which I-am with-all
προθυμίᾳ, ὡς καλήν τινα καὶ συμφέρουσαν πρᾶξιν, ἕως
eagerness as fine some and beneficial action until
ἄν, ἔφη, ἐπὶ τὸ ἔσχατον ἀπέλθῃς τῆς γῆς. καίτοι χαλεπὸν
— he-said to the farthest you-go-away of-the earth and-yet hard
καὶ κατ᾽ ἄνθρωπον ψεύδεσθαι, μὴ ὅτι κατὰ θεόν.
even according-to man to-lie not that according-to god
ἐλογισάμην οὖν ὅτι ὁ μὲν Ὀδυσσεὺς μετὰ τοσούτους 10
I-reckoned then that — indeed Odysseus after so-many
πλάνους οὐκ ὤκνησεν ἀλᾶσθαι πάλιν κώπην φέρων,
wanderings not hesitated to-wander again oar carrying
Τειρεσίου συμβουλεύσαντος, ἀνδρὸς τεθνηκότος, μέχρι ἂν
Tiresias having-advised man having-died until —
ἀνθρώποις συμβάλῃ μηδὲ ἀκοῇ γιγνώσκουσι θάλατταν·
men he-meets not-even by-hearsay knowing sea
ἐμοὶ δὲ οὐ ποιητέον τοῦτο τοῦ θεοῦ κελεύοντος; οὕτω δὴ
for-me but not one-must-do this the god bidding so indeed
παρακελευσάμενος ἐμαυτῷ μήτε δεδιέναι μήτε αἰσχύνεσθαι
having-exhorted myself neither to-fear nor to-be-ashamed-of
τὸ πρᾶγμα, στολήν τε ταπεινὴν ἀναλαβὼν καὶ τἄλλα
the thing garb both humble having-taken-up and the-rest
κολάσας ἐμαυτὸν ἠλώμην πανταχοῦ.
having-disciplined myself I-wandered everywhere

11 οἱ δὲ ἐντυγχάνοντες ἄνθρωποι ὁρῶντες οἱ μὲν
the and meeting-me men seeing the(-ones) indeed
ἀλήτην, οἱ δὲ πτωχὸν ἐκάλουν, οἱ δέ τινες καὶ
wanderer the(-others) and beggar called the(-others) and some also
φιλόσοφον. ἐντεῦθεν ἐμοὶ συνέβη κατ᾽ ὀλίγον τε καὶ οὐ
philosopher thence to-me it-happened by little both and not
βουλευσάμενον αὐτὸν οὐδὲ ἐφ᾽ ἑαυτῷ μέγα φρονήσαντα
having-planned myself nor on myself greatly having-prided
τούτου τοῦ ὀνόματος τυχεῖν. οἱ μὲν γὰρ πολλοὶ τῶν
of-this the name to-obtain the indeed for many of-the
καλουμένων φιλοσόφων αὐτοὺς ἀνακηρύττουσιν, ὥσπερ οἱ
so-called philosophers themselves proclaim like the
Ὀλυμπίασι κήρυκες· ἐγὼ δὲ τῶν ἄλλων λεγόντων οὐκ
at-Olympia heralds I but the others saying not
ἐδυνάμην ἀεὶ καὶ πᾶσι διαμάχεσθαι.
could always and with-all to-fight-it-out

12 τυχὸν δέ τι καὶ ἀπολαῦσαι τῆς φήμης συνέβη μοι.
perhaps and something also to-profit of-the repute happened to-me
πολλοὶ γὰρ ἠρώτων προσιόντες ὅ τι μοι φαίνοιτο ἀγαθὸν
many for asked coming-up what ever to-me appeared good
ἢ κακόν· ὥστε ἠναγκαζόμην φροντίζειν ὑπὲρ τούτων, ἵνα
or bad so-that I-was-compelled to-think about these-things so-that
ἔχοιμι ἀποκρίνεσθαι τοῖς ἐρωτῶσιν. πάλιν δὲ ἐκέλευον
I-might-be-able to-answer to-those asking again and they-bade
λέγειν καταστάντα εἰς τὸ κοινόν. οὐκοῦν καὶ τοῦτο ἀναγκαῖον
to-speak having-stood-up into the public therefore also this necessary
ἐγίγνετο λέγειν περὶ τῶν προσηκόντων τοῖς ἀνθρώποις
became to-speak about the-things fitting for-the men
καὶ ἀφ᾽ ὧν ἔμελλον ὀνίνασθαι τὰ ἐμοὶ φαινόμενα.
and from which they-were-going to-profit the-things to-me appearing

ἐδόκουν δέ μοι πάντες ἄφρονες, ὡς ἔπος εἰπεῖν, καὶ 13
they-seemed and to-me all senseless as word to-say and
οὐδεὶς οὐδὲν ὧν ἔδει πράττειν οὐδὲ σκοπεῖν ὅπως
no-one anything of-what it-was-needful to-do nor to-consider how
ἀπαλλαγεὶς τῶν παρόντων κακῶν καὶ τῆς πολλῆς
having-been-freed from-the present evils and the much
ἀμαθίας καὶ ταραχῆς ἐπιεικέστερον καὶ ἄμεινον βιώσεται,
ignorance and confusion more-decently and better he-will-live
κυκώμενοι δὲ καὶ φερόμενοι πάντες ἐν ταὐτῷ καὶ περὶ τὰ
being-stirred-up and also being-carried all in the-same and about the
αὐτὰ σχεδόν, περί τε χρήματα καὶ δόξας καὶ σωμάτων
same-things nearly about both money and reputations and of-bodies
τινὰς ἡδονάς, οὐδεὶς ἀπαλλαγῆναι τούτων δυνάμενος οὐδὲ
some pleasures no-one to-be-freed from-these being-able nor
ἐλευθερῶσαι τὴν αὑτοῦ ψυχήν· καθάπερ οἶμαι τὰ
to-free the his-own soul as I-think the-things
ἐμπεσόντα εἰς τὰς δίνας εἱλούμενα καὶ περιστρεφόμενα
having-fallen into the whirlpools rolled and spun-around
καὶ οὐχ οἷά τε ἀπαλλαγῆναι τῆς δινήσεως.
and not able — to-be-freed from-the whirling
ταῦτα καὶ τὰ τοιαῦτα τούς τε ἄλλους ἅπαντας καὶ 14
these-things and the such-things the both others all and
μάλιστα καὶ πρῶτον ἐμαυτὸν καταμεμφόμενος ἐνίοτε ὑπὸ
most and first myself blaming sometimes through
ἀπορίας ἀνῆγον ἐπί τινα λόγον ἀρχαῖον, λεγόμενον ὑπό
perplexity I-led-back to some speech old spoken by
τινος Σωκράτους, ὃν οὐδέποτε ἐκεῖνος ἐπαύσατο λέγων,
some Socrates which never he stopped saying
πανταχοῦ τε καὶ πρὸς ἅπαντας βοῶν καὶ διατεινόμενος ἐν
everywhere both and to all shouting and straining in

ταῖς παλαίστραις καὶ ἐν τῷ Λυκείῳ καὶ ἐπὶ τῶν ἐργαστηρίων
the wrestling-schools and in the Lyceum and at the workshops
καὶ κατ᾽ ἀγοράν, ὥσπερ ἀπὸ μηχανῆς θεός, ὡς ἔφη τις.
and in market-place as from machine god as said someone
15 οὐ μέντοι προσεποιούμην ἐμὸν εἶναι τὸν λόγον,
not however I-pretended mine to-be the speech
ἀλλ᾽ οὗπερ ἦν, καὶ ἠξίουν, ἂν ἄρα μὴ δύνωμαι
but of-whom-indeed it-was and I-asked if then not I-can
ἀπομνημονεῦσαι ἀκριβῶς ἁπάντων τῶν ῥημάτων μηδὲ ὅλης
to-recall precisely all the words nor whole
τῆς διανοίας, ἀλλὰ πλέον ἢ ἔλαττον εἴπω τι, συγγνώμην
the thought but more or less I-say something pardon
ἔχειν, μηδὲ ὅτι ταῦτα λέγω ἃ τυγχάνει πολλοῖς ἔτεσι
to-have nor because these-things I-say which happen many years
πρότερον εἰρημένα, διὰ τοῦτο ἧττον προσέχειν τὸν
before spoken because-of this less to-pay the
νοῦν. ἴσως γὰρ ἄν, ἔφην, οὕτως μάλιστα ὠφεληθείητε.
mind perhaps for — I-said so most you-would-be-benefited
οὐ γὰρ δή γε εἰκός ἐστι τοὺς παλαιοὺς λόγους ὥσπερ
not for indeed at-least likely it-is the old words like
φάρμακα διαπνεύσαντας ἀπολωλεκέναι τὴν δύναμιν.
drugs having-evaporated to-have-lost the power
16 ἐκεῖνος γὰρ ὁπότ᾽ ἴδοι πλείονας ἀνθρώπους ἐν τῷ
he for whenever he-saw many men in the
αὐτῷ, σχετλιάζων καὶ ἐπιτιμῶν ἐβόα πάνυ ἀνδρείως
same-place complaining and rebuking shouted very bravely
τε καὶ ἀνυποστόλως, Ποῖ φέρεσθε, ὦνθρωποι, καὶ
both and unreservedly where are-you-carried O-men and
ἀγνοεῖτε μηδὲν τῶν δεόντων πράττοντες, χρημάτων μὲν
you-are-unaware nothing of-the needful doing of-money indeed
ἐπιμελούμενοι καὶ πορίζοντες πάντα τρόπον, ὅπως αὐτοί
taking-care and providing every way so-that yourselves

τε ἄφθονα ἕξετε καὶ τοῖς παισὶν ἔτι πλείω παραδώσετε,
both abundant you-will-have and to-the children still more will-hand-down
αὐτῶν δὲ τῶν παίδων καὶ πρότερον ὑμῶν τῶν πατέρων
very but the children and before you the fathers
ἠμελήκατε ὁμοίως ἅπαντες, οὐδεμίαν εὑρόντες οὔτε
have-neglected alike all no having-found either
παίδευσιν οὔτε ἄσκησιν ἱκανὴν οὐδὲ ὠφέλιμον ἀνθρώποις,
education or training sufficient or useful for-men
ἣν παιδευθέντες δυνήσεσθε τοῖς χρήμασι χρῆσθαι ὀρθῶς
which having-been-educated you-will-be-able the money to-use rightly
καὶ δικαίως, ἀλλὰ μὴ βλαβερῶς καὶ ἀδίκως, καὶ ὑμῖν
and justly but not harmfully and unjustly and for-you
αὐτοῖς, ὃ σπουδαιότερον τῶν χρημάτων, καὶ υἱοῖς καὶ
yourselves which more-important than-the money and sons and
θυγατράσι καὶ γυναιξὶ καὶ ἀδελφοῖς καὶ φίλοις, κἀκεῖνοι ὑμῖν.
daughters and wives and brothers and friends and-they to-you
ἀλλ᾽ ἦ κιθαρίζειν καὶ παλαίειν καὶ γράμματα μανθάνοντες 17
but truly to-play-the-lyre and to-wrestle and letters learning
ὑπὸ τῶν γονέων καὶ τοὺς υἱοὺς διδάσκοντες οἴεσθε
from the parents and the sons teaching do-you-think
σωφρονέστερον καὶ ἄμεινον οἰκήσειν τὴν πόλιν; καίτοι
more-temperately and better to-be-going-to-govern the city and-yet
εἴ τις συναγαγὼν τούς τε κιθαριστὰς καὶ τοὺς παιδοτρίβας
if anyone having-gathered the both lyre-players and the trainers
καὶ τοὺς γραμματιστὰς τοὺς ἄριστα ἐπισταμένους ἕκαστα
and the schoolmasters those best knowing each
τούτων πόλιν κατοικίσειεν ἐξ αὐτῶν ἢ καὶ ἔθνος, καθάπερ
of-these city should-found from them or even nation as
ὑμεῖς ποτε τὴν Ἰωνίαν, ποία τις ἂν ὑμῖν δοκεῖ γενέσθαι
you once — Ionia what-sort some — to-you seems to-become
πόλις καὶ τίνα οἰκεῖσθαι τρόπον; οὐ πολὺ κάκιον καὶ
city and in-what to-be-governed way not much worse and

αἴσχιον τῆς ἐν Αἰγύπτῳ καπήλων πόλεως, ὅπου πάντες
more-shameful than-the in Egypt of-hucksters city where all
κάπηλοι κατοικοῦσιν, ὁμοίως μὲν ἄνδρες, ὁμοίως δὲ
hucksters dwell alike indeed men alike and
γυναῖκες; οὐ πολὺ γελοιότερον οἰκήσουσιν οὗτοι, οὓς λέγω
women not much more-ridiculously will-govern these whom I-mean
τοὺς τῶν ὑμετέρων παίδων διδασκάλους, οἱ παιδοτρίβαι
the of-the your children teachers the trainers
καὶ κιθαρισταὶ καὶ γραμματισταί, προσλαβόντες τούς
and lyre-players and schoolmasters having-taken-in-addition the
τε ῥαψῳδοὺς καὶ τοὺς ὑποκριτάς.
both rhapsodes and the actors

18 καὶ γὰρ δὴ ὅσα μανθάνουσιν οἱ ἄνθρωποι,
and for indeed as-many-things-as learn the men
τούτου ἕνεκα μανθάνουσιν ὅπως, ἐπειδὰν ἡ χρεία ἐνστῇ
of-this for-the-sake they-learn so-that when the need arises
πρὸς ἣν ἐμάνθανεν ἕκαστος, ποιῇ τὸ κατὰ τὴν
for which learned each he-may-do the-thing according-to the
τέχνην, οἷον ὁ μὲν κυβερνήτης ὅταν εἰς τὴν ναῦν ἐμβῇ,
art as the indeed pilot when into the ship he-embarks
τῷ πηδαλίῳ κατευθύνων· διὰ τοῦτο γὰρ ἐμάνθανε
with-the rudder steering because-of this for he-learned
κυβερνᾶν· ὁ δὲ ἰατρὸς ἐπειδὰν παραλάβῃ τὸν κάμνοντα,
to-steer the and doctor when he-takes-over the sick
τοῖς φαρμάκοις καὶ τοῖς περὶ τὴν δίαιταν ἰώμενος,
with-the drugs and the-things about the regimen healing
οὗ ἕνεκα ἐκτήσατο τὴν ἐμπειρίαν.
of-which for-the-sake he-acquired the experience

19 οὐκοῦν καὶ ὑμεῖς, ἔφη, ἐπειδὰν δέῃ τι βουλεύεσθαι
therefore also you he-said when it-may-be-needful something to-deliberate
περὶ τῆς πόλεως, συνελθόντες εἰς τὴν ἐκκλησίαν, οἱ
about the city having-come-together into the assembly the(-ones)

μὲν ὑμῶν κιθαρίζουσιν ἀναστάντες, οἱ δέ τινες
indeed of-you play-the-lyre having-stood-up the(-others) and some
παλαίετε, ἄλλοι δὲ ἀναγιγνώσκετε τῶν Ὁμήρου τι
wrestle others and read-aloud of-the of-Homer something
λαβόντες ἢ τῶν Ἡσιόδου; ταῦτα γὰρ ἄμεινον ἴστε
having-taken or of-the of-Hesiod these-things for better you-know
ἑτέρων, καὶ ἀπὸ τούτων οἴεσθε ἄνδρες ἀγαθοὶ ἔσεσθαι
than-others and from these you-think men good to-be-going-to-be
καὶ δυνήσεσθαι τά τε κοινὰ πράττειν ὀρθῶς καὶ τὰ
and to-be-going-to-be-able the both public-affairs to-do rightly and the
ἴδια, καὶ νῦν ἐπὶ ταύταις ταῖς ἐλπίσιν οἰκεῖτε τὴν πόλιν καὶ
private and now on these the hopes you-govern the city and
τοὺς υἱέας παρασκευάζετε ὡς δυνατοὺς ἐσομένους χρῆσθαι
the sons prepare as able going-to-be to-use
τοῖς τε αὑτῶν καὶ τοῖς δημοσίοις πράγμασιν, οἳ ἂν ἱκανῶς
the both their-own and the public affairs who — sufficiently
κιθαρίσωσι Παλλάδα περσέπολιν δεινὰν ἢ τῷ ποδὶ βῶσι
play-on-the-lyre Pallas sacker-of-cities dread or with-the foot stamp
πρὸς τὴν λύραν· ὅπως δὲ γνώσεσθε τὰ συμφέροντα
to the lyre how but you-will-know the-things advantageous
ὑμῖν αὐτοῖς καὶ τῇ πατρίδι καὶ νομίμως καὶ δικαίως
for-you yourselves and for-the fatherland and lawfully and justly
μεθ' ὁμονοίας πολιτεύσεσθε καὶ οἰκήσετε, μὴ ἀδικῶν
with concord will-conduct-your-state and will-dwell not wronging
ἄλλος ἄλλον μηδὲ ἐπιβουλεύων, τοῦτο δὲ οὐδέποτε ἐμάθετε
another another nor plotting this but never you-learned
οὐδὲ ἐμέλησεν ὑμῖν πώποτε οὐδὲ νῦν ἔτι φροντίζετε.
nor was-it-a-care to-you ever nor now any-longer you-think-of

Socrates goes on: the sufferers of tragedy are rich men, not the unlettered; Thamyris and Palamedes were ruined by their skills; and if orators made men good, the people would entrust them with judging and money, which they do not. Athens did not beat the Persians by its education, for the Persians were untrained too, and the two won by turns. True ignorance is not knowing what makes a good man. Dio says he told the Romans the same: they need a teacher of temperance, courage, and justice, and with virtue their city would need less gold, fewer slaves, and fewer sacrifices, and would rise like a lightened ship. Their wealth now feeds insolence like Patroclus' pyre, yet they could learn virtue as easily as riding.

20 καίτοι τραγῳδοὺς ἑκάστοτε ὁρᾶτε τοῖς Διονυσίοις καὶ ἐλεεῖτε
and-yet tragic-actors each-time you-see at-the Dionysia and you-pity
τὰ ἀτυχήματα τῶν ἐν ταῖς τραγῳδίαις ἀνθρώπων· ἀλλ'
the misfortunes of-the in the tragedies men but
ὅμως οὐδέποτε ἐνεθυμήθητε ὅτι οὐ περὶ τοὺς ἀγραμμάτους
nevertheless never did-you-consider that not about the unlettered
οὐδὲ περὶ τοὺς ἀπᾴδοντας οὐδὲ τοὺς οὐκ εἰδότας παλαίειν
nor about those singing-out-of-tune nor those not knowing to-wrestle
γίγνεται τὰ κακὰ ταῦτα, οὐδὲ ὅτι πένης τίς ἐστιν, οὐδεὶς
happen the evils these nor because poor someone is anyone
ἕνεκα τούτου τραγῳδίαν ἐδίδαξεν. τοὐναντίον γὰρ περὶ τοὺς
for-the-sake of-this tragedy produced on-the-contrary for about the
Ἀτρέας καὶ τοὺς Ἀγαμέμνονας καὶ τοὺς Οἰδίποδας ἴδοι τις
Atreuses and the Agamemnons and the Oedipuses would-see one
ἂν πάσας τὰς τραγῳδίας, οἳ πλεῖστα ἐκέκτηντο χρήματα
— all the tragedies who most had-acquired money
χρυσοῦ καὶ ἀργύρου καὶ γῆς καὶ βοσκημάτων· καὶ δὴ τῷ
of-gold and silver and land and flocks and indeed to-the
δυστυχεστάτῳ αὐτῶν γενέσθαι φασὶ χρυσοῦν πρόβατον.
most-unfortunate of-them to-have-been they-say golden sheep

καὶ μὴν ὁ Θάμυρίς γε εὖ μάλα ἐπιστάμενος κιθαρίζειν καὶ 21
and indeed — Thamyris at-least well very knowing to-play-the-lyre and
πρὸς αὐτὰς τὰς Μούσας ἐρίζων περὶ τῆς ἁρμονίας, ἐτυφλώθη
against the-very the Muses contending about the harmony was-blinded
διὰ τοῦτο καὶ προσέτι ἀπέμαθε τὴν κιθαριστικήν. καὶ τὸν
because-of this and besides forgot the lyre-playing and —
Παλαμήδην οὐδὲν ὤνησεν αὐτὸν εὑρόντα τὰ γράμματα πρὸς
Palamedes nothing profited him having-found the letters toward
τὸ μὴ ἀδίκως ὑπὸ τῶν Ἀχαιῶν τῶν ὑπ᾽ αὐτοῦ παιδευθέντων
the not unjustly by the Achaeans those by him educated
καταλευσθέντα ἀποθανεῖν· ἀλλ᾽ ἕως μὲν ἦσαν ἀγράμματοι
stoned to-die but while indeed they-were unlettered
καὶ ἀμαθεῖς τούτου τοῦ μαθήματος, ζῆν αὐτὸν εἴων·
and ignorant of-this the learning to-live him they-allowed
ἐπειδὴ δὲ τούς τε ἄλλους ἐδίδαξε γράμματα καὶ τοὺς
when but the both others he-taught letters and the
Ἀτρείδας δῆλον ὅτι πρώτους, καὶ μετὰ τῶν γραμμάτων
Atreidae clear that first and with the letters
τοὺς φρυκτοὺς ὅπως χρὴ ἀνέχειν καὶ ἀριθμεῖν τὸ
the beacons how it-is-needful to-raise and to-count the
πλῆθος, ἐπεὶ πρότερον οὐκ ᾔδεσαν οὐδὲ καλῶς ἀριθμῆσαι
multitude since before not they-knew even well to-count
τὸν ὄχλον, ὥσπερ οἱ ποιμένες τὰ πρόβατα, τηνικαῦτα
the crowd as the shepherds the sheep then
σοφώτεροι γενόμενοι καὶ ἀμείνους ἀπέκτειναν αὐτόν.
wiser having-become and better they-killed him
εἰ δέ γε, ἔφη, τοὺς ῥήτορας οἴεσθε ἱκανοὺς εἶναι 22
if but at-least he-said the orators you-think sufficient to-be
πρὸς τὸ βουλεύεσθαι καὶ τὴν ἐκείνων τέχνην ἄνδρας
for the to-deliberate and the their art men
ἀγαθοὺς ποιεῖν, θαυμάζω ὅτι οὐ καὶ δικάζειν ἐκείνοις
good to-make I-wonder that not also to-judge to-them

ἐπετρέψατε ὑπὲρ τῶν πραγμάτων, ἀλλ' ὑμῖν αὐτοῖς, καὶ
you-entrusted about the affairs but to-you yourselves and
ὅπως οὐκ, εἰ δικαιοτάτους καὶ ἀρίστους ὑπειλήφατε, καὶ
how not if most-just and best you-have-supposed also
τὰ χρήματα ἐκείνοις ἐπετρέψατε διαχειρίζειν. ὅμοιον γὰρ
the money to-them you-entrusted to-manage like for
ἂν ποιήσαιτε ὥσπερ εἰ κυβερνήτας καὶ ναυάρχους τῶν
— you-would-do as if pilots and admirals of-the
τριήρων ἀποδείξαιτε τοὺς τριηρίτας ἢ τοὺς κελευστάς.
triremes you-should-appoint the rowers or the boatswains

23 εἰ δὲ δή τις λέγοι τῶν πολιτικῶν τε καὶ ῥητόρων πρὸς
if and indeed anyone should-say of-the politicians both and orators to
αὐτὸν ὅτι ταύτῃ μέντοι τῇ παιδεύσει χρώμενοι Ἀθηναῖοι
him that this however the education using Athenians
Περσῶν ἐπιστρατευσάντων τοσαύταις μυριάσιν ἐπὶ τὴν
Persians having-marched with-so-many tens-of-thousands against the
πόλιν δὶς ἐφεξῆς καὶ τὴν ἄλλην Ἑλλάδα, τὸ μὲν πρῶτον
city twice in-succession and the other Greece the indeed first
δύναμιν καὶ στρατηγοὺς ἀποστείλαντος τοῦ βασιλέως,
force and generals having-sent the king
ὕστερον δὲ αὐτοῦ Ξέρξου παραγενομένου μετὰ παντὸς τοῦ
later and himself Xerxes having-come with all the
πλήθους τοῦ κατὰ τὴν Ἀσίαν, ἅπαντας τούτους ἐνίκησαν
multitude the throughout — Asia all these conquered
καὶ πανταχοῦ περιῆσαν αὐτῶν καὶ τῷ βουλεύεσθαι καὶ τῷ
and everywhere prevailed-over them both in-the deliberating and in-the
μάχεσθαι. καίτοι πῶς ἂν ἠδύναντο περιεῖναι τηλικαύτης
fighting and-yet how — could-they-have to-prevail-over such-great
παρασκευῆς καὶ τοσούτου πλήθους μὴ διαφέροντες κατ'
preparation and so-great multitude not excelling in

ἀρετήν; ἢ πῶς ἂν ἀρετῇ διέφερον μὴ τῆς ἀρίστης
virtue or how — in-virtue would-they-have-excelled not the best
παιδείας τυγχάνοντες, ἀλλὰ φαύλης καὶ ἀνωφελοῦς;
education obtaining but base and useless
πρὸς τὸν τοιαῦτα εἰπόντα ἔλεγεν ὅτι οὐδὲ ἐκεῖνοι 24
to the(-one) such-things having-said he-said that not-even those
ἦλθον παιδείαν οὐδεμίαν παιδευθέντες οὐδὲ ἐπιστάμενοι
came education any having-been-educated nor knowing
βουλεύεσθαι περὶ τῶν πραγμάτων, ἀλλὰ τοξεύειν τε καὶ
to-deliberate about the affairs but to-shoot both and
ἱππεύειν καὶ θηρᾶν μεμελετηκότες, καὶ τὸ γυμνοῦσθαι τὸ
to-ride and to-hunt having-practiced and the to-strip the
σῶμα αἴσχιστον αὐτοῖς ἐδόκει καὶ τὸ πτύειν ἐν τῷ φανερῷ·
body most-shameful to-them seemed and the to-spit in the open
ταῦτα δὲ αὐτοὺς οὐδὲν ἔμελλεν ὀνήσειν· ὥστε οὐδ' ἦν
these-things but them nothing were-going to-be-going-to-profit so-that not-even was
στρατηγὸς ἐκείνων οὐδεὶς οὐδὲ βασιλεύς, ἀλλὰ μυριάδες
general of-them any nor king but tens-of-thousands
ἀνθρώπων ἀμύθητοι πάντων ἀφρόνων καὶ κακοδαιμόνων.
of-men untold all senseless and wretched
εἷς δέ τις ἐν αὐτοῖς ὑπῆρχεν ὀρθὴν ἔχων τιάραν καὶ ἐπὶ
one but someone among them existed upright having tiara and on
θρόνου χρυσοῦ καθίζων, ὑφ' οὗ πάντες ὥσπερ ὑπὸ δαίμονος
throne golden sitting by whom all as by spirit
ἠλαύνοντο πρὸς βίαν, οἱ μὲν εἰς τὴν θάλατταν, οἱ
were-driven by force the(-ones) indeed into the sea the(-others)
δὲ κατὰ τῶν ὀρῶν, καὶ μαστιγούμενοι καὶ δεδιότες καὶ
and down the mountains both being-whipped and fearing and
ὠθούμενοι καὶ τρέμοντες ἠναγκάζοντο ἀποθνῄσκειν.
being-pushed and trembling were-compelled to-die

25 ὥσπερ οὖν εἰ δύο ἀνθρώπω παλαίειν οὐκ εἰδότε παλαίοιεν,
as then if two men to-wrestle not knowing should-wrestle
ὅ γε ἕτερος καταβάλοι ἂν ἐνίοτε τὸν ἕτερον, οὐ
the at-least one would-throw — sometimes the other not
δι᾽ ἐμπειρίαν, ἀλλὰ διά τινα τύχην, πολλάκις δὲ
through experience but through some chance often and
καὶ δὶς ἐφεξῆς ὁ αὐτός, οὕτως καὶ Ἀθηναίοις Πέρσαι
even twice in-succession the same so also with-Athenians Persians
συμβαλόντες, τοτὲ μὲν Ἀθηναῖοι περιῆσαν, τοτὲ δὲ
having-engaged at-times indeed Athenians prevailed at-times but
Πέρσαι, ὥσπερ ὕστερον, ὅτε καὶ τὰ τείχη τῆς πόλεως
Persians as later when even the walls of-the city
κατέβαλον μετὰ Λακεδαιμονίων πολεμοῦντες.
they-threw-down with Lacedaemonians warring

26 ἐπεὶ ἔχοις ἄν μοι εἰπεῖν εἰ τότε Ἀθηναῖοι ἀμουσότεροι
since could-you — to-me to-tell whether then Athenians more-unmusical
καὶ ἀγραμματώτεροι γεγόνεσαν; ἔπειτα αὖθις ἐπὶ
and more-unlettered had-become then again in-the-time-of
Κόνωνος, ὅτε ἐνίκησαν τῇ ναυμαχίᾳ τῇ περὶ Κνίδον,
Conon when they-won in-the sea-battle the off Cnidus
ἄμεινον ἐπάλαιον καὶ ᾖδον; οὕτως οὖν ἀπέφαινεν αὐτοὺς
better did-they-wrestle and sang so then be-showed them
οὐδεμιᾶς παιδείας χρηστῆς τυγχάνοντας.
no education good obtaining

27 καὶ μὴν τό γε ἀπαίδευτον εἶναι καὶ μηδὲν ἐπιστάμενον
and indeed the at-least uneducated to-be and nothing knowing
ὧν χρὴ μηδὲ ἱκανῶς παρεσκευασμένον πρὸς τὸν βίον
of-what it-is-needful nor sufficiently prepared for the life
ζῆν τε καὶ πράττειν ἐπιχειρεῖν οὕτως μεγάλα πράγματα
to-live both and to-act to-attempt so great affairs
μηδὲ αὐτοὺς ἐκείνους ἀρέσκειν· τοὺς γὰρ ἀμαθεῖς καὶ
not-even them those to-please the for ignorant and

ἀπαιδεύτους ψέγειν αὐτοὺς ὡς οὐ δυναμένους ζῆν ὀρθῶς·
uneducated to-blame themselves as not being-able to-live rightly
εἶναι δὲ ἀμαθεῖς οὐχὶ τοὺς ὑφαίνειν ἢ σκυτοτομεῖν μὴ
to-be but ignorant not those to-weave or to-cut-leather not
ἐπισταμένους οὐδὲ τοὺς ὀρχεῖσθαι οὐκ εἰδότας, ἀλλὰ τοὺς
knowing nor those to-dance not knowing but those
ἀγνοοῦντας ἃ ἔστιν εἰδότα καλὸν καὶ ἀγαθὸν ἄνδρα εἶναι.
not-knowing what is knowing noble and good man to-be
καὶ οὕτως δὴ παρεκάλει πρὸς τὸ ἐπιμελεῖσθαι καὶ 28
and so indeed he-exhorted to the to-take-care and
προσέχειν αὑτῷ τὸν νοῦν· ἤδει γὰρ ὅτι τοῦτο ζητοῦντες
to-apply to-oneself the mind he-knew for that this seeking
οὐδὲν ἄλλο ποιήσουσιν ἢ φιλοσοφήσουσι. τὸ γὰρ ζητεῖν
nothing else they-will-do than will-philosophize the for to-seek
καὶ φιλοτιμεῖσθαι ὅπως τις ἔσται καλὸς καὶ ἀγαθὸς οὐκ
and to-be-ambitious how one will-be noble and good not
ἄλλο τι εἶναι ἢ φιλοσοφεῖν. οὐ μέντοι πολλάκις
other something to-be than to-philosophize not however often
οὕτως ὠνόμαζεν, ἀλλὰ μόνον ζητεῖν ἐκέλευεν ὅπως ἄνδρες
so he-named-it but only to-seek he-bade how men
ἀγαθοὶ ἔσονται.
good they-will-be
πρός τε οὖν τοὺς ἄλλους σχεδόν τι ταῦτα διελεγόμην 29
to both then the others nearly somewhat these-things I-discoursed
ἀρχαῖα καὶ φαῦλα, καὶ ἐπειδὴ οὐκ εἴων ἐν αὐτῇ τῇ
old-fashioned and simple and since not they-allowed in itself —
Ῥώμῃ γενόμενον ἡσυχίαν ἄγειν, ἴδιον μὲν οὐδένα ἐτόλμων
Rome being-there quiet to-keep private indeed no I-dared
διαλέγεσθαι λόγον, μὴ καταγελασθῶ τε καὶ ἀνόητος δόξω
to-discourse speech lest I-be-laughed-at both and foolish I-seem
φοβούμενος, ἅτε συνειδὼς αὑτῷ πολλὴν ἀρχαιότητα καὶ
fearing as conscious to-myself much old-fashionedness and

ἀμαθίαν· ἐνεθυμούμην δέ, φέρε, ἂν μιμούμενος τοιούτους
ignorance I-considered but come if imitating such
τινὰς διαλέγωμαι λόγους περὶ τῶν θαυμαζομένων παρ᾽
some I-discourse speeches about the-things admired among
αὐτοῖς, ὡς οὐδέν ἐστιν αὐτῶν ἀγαθόν, καὶ περὶ τρυφῆς
them that nothing is of-them good and about luxury
καὶ ἀκολασίας, καὶ ὅτι παιδείας πολλῆς καὶ ἀγαθῆς
and licentiousness and that education much and good
δέονται, τυχὸν οὐ καταγελάσουσί μου ταῦτα λέγοντος
they-need perhaps not they-will-laugh-at me these-things saying
οὐδὲ φήσουσιν ἀνόητον·
nor will-say foolish
30 εἰ δὲ μή, ἔξω λέγειν ὅτι εἰσὶν οἱ λόγοι οὗτοι ἀνδρὸς
if but not I-shall-be-able to-say that are the words these of-man
ὃν οἵ τε Ἕλληνες ἐθαύμασαν ἅπαντες ἐπὶ σοφίᾳ καὶ
whom the both Greeks admired all for wisdom and
δὴ καὶ ὁ Ἀπόλλων σοφὸν αὐτὸν ἡγήσατο. καὶ Ἀρχέλαος
indeed also — Apollo wise him thought and Archelaus
Μακεδόνων βασιλεύς, πολλὰ εἰδὼς καὶ πολλοῖς συγγεγονὼς
of-Macedonians king many-things knowing and with-many having-associated
τῶν σοφῶν, ἐκάλει αὐτὸν ἐπὶ δώροις καὶ μισθοῖς, ὅπως
of-the wise invited him with gifts and wages so-that
ἀκούοι αὐτοῦ διαλεγομένου τοὺς λόγους τούτους.
he-might-hear him discoursing the words these
31 οὕτω δὴ καὶ ἐγὼ ἐπειρώμην διαλέγεσθαι Ῥωμαίοις,
so indeed also I tried to-discourse to-Romans
ἐπειδή με ἐκάλεσαν καὶ λέγειν ἠξίουν, οὐ κατὰ δύο καὶ
since me they-invited and to-speak asked not by two and
τρεῖς ἀπολαμβάνων ἐν παλαίστραις καὶ περιπάτοις· οὐ
three taking-aside in wrestling-schools and walks not
γὰρ ἦν δυνατὸν οὕτως ἐν ἐκείνῃ τῇ πόλει συγγίγνεσθαι·
for it-was possible so in that the city to-associate

πολλοῖς δὲ καὶ ἀθρόοις εἰς ταὐτὸ συνιοῦσιν, ὅτι δέονται
to-many but and in-throngs into the-same coming-together that they-need
παιδείας κρείττονος καὶ ἐπιμελεστέρας, εἰ μέλλουσιν
education better and more-careful if they-are-to
εὐδαίμονες ἔσεσθαι τῷ ὄντι κατ᾽ ἀλήθειαν, ἀλλὰ
happy to-be-going-to-be in-the being in truth but
μὴ δόξῃ τῶν πολλῶν ἀνθρώπων, ὥσπερ νῦν, ἥτις
not in-opinion of-the many men as now which
αὐτοὺς μεταπείσει καὶ διδάξει ὅτι τούτων μὲν οὐδέν
them will-persuade and will-teach that of-these indeed nothing
ἐστιν ἀγαθόν, ὑπὲρ ὧν σπουδάζουσι καὶ πάσῃ προθυμίᾳ
is good for which they-are-eager and with-all eagerness
κτῶνται, καὶ νομίζουσιν, ὅσῳ ἂν πλείω κτήσωνται,
acquire and think by-how-much — more they-acquire
τοσούτῳ ἄμεινον βιώσεσθαι καὶ μακαριώτερον·
by-so-much better to-be-going-to-live and more-blessedly
σωφροσύνην δὲ καὶ ἀνδρείαν καὶ δικαιοσύνην ἐάνπερ 32
temperance but and courage and justice if-indeed
ἐκμελετήσωσι καὶ ταῖς ψυχαῖς ἀναλάβωσι, διδασκάλους
they-practice and in-the souls take-up teachers
ποθὲν τούτων εὑρόντες καὶ τῶν ἄλλων ἁπάντων
from-somewhere of-these having-found and the others all
ἀμελήσαντες, εἴτε Ἕλληνας εἴτε Ῥωμαίους εἴτε τις παρὰ
having-neglected whether Greeks or Romans or some among
Σκύθαις ἢ παρ᾽ Ἰνδοῖς ἀνήρ ἐστι διδάσκαλος ὧν εἶπον,
Scythians or among Indians man is teacher of-what I-said
ὥσπερ οἶμαι τοξικῆς τε καὶ ἱππικῆς ἢ νὴ Δία ἰατρός τις
as I-think of-archery both and horsemanship or by Zeus doctor some
θεραπεύειν ἐπιστάμενος τὰ νοσήματα τοῦ σώματος, οὕτως
to-treat knowing the diseases of-the body so
ἱκανὸς ὢν ἰᾶσθαι τὰς τῆς ψυχῆς νόσους, ὅστις ἀκολασίας
able being to-heal the of-the soul diseases who from-licentiousness

καὶ πλεονεξίας καὶ τῶν τοιούτων ἀρρωστημάτων
and greed and the such ailments
δυνήσεται ἀπαλλάξαι τοὺς ὑπ᾽ αὐτῶν κρατουμένους, τοῦτον
will-be-able to-free those by them mastered this-one
παραλαβόντας καὶ ἀγαγόντας, λόγῳ πείσαντας ἢ φιλίᾳ·
having-taken and brought in-word having-persuaded or by-friendship
33 χρήμασι μὲν γὰρ οὐ δυνατὸν ἄνδρα πεισθῆναι τοιοῦτον
by-money indeed for not possible man to-be-persuaded such
οὐδὲ ἄλλοις δώροις· καταστήσαντας δὲ εἰς τὴν ἀκρόπολιν
nor by-other gifts having-installed but on the acropolis
νόμῳ προαγορεῦσαι τοὺς νέους ἅπαντας φοιτᾶν παρ᾽
by-law to-proclaim the young all to-go-regularly to
αὐτὸν καὶ συνεῖναι, καὶ μηδὲν ἧττον τοὺς πρεσβυτέρους,
him and to-be-with and no less the older
ἕως ἂν ἅπαντες σοφοὶ γενόμενοι καὶ δικαιοσύνης
until — all wise having-become and with-justice
ἐρασθέντες, καταφρονήσαντες χρυσοῦ καὶ ἀργύρου καὶ
having-fallen-in-love having-despised gold and silver and
ἐλέφαντος καὶ ὄψου δὴ καὶ μύρου καὶ ἀφροδισίων,
ivory and delicacies indeed and perfume and sexual-pleasures
εὐδαίμονες οἰκῶσι καὶ ἄρχοντες μάλιστα καὶ πρῶτον
happy they-live and ruling most and first
αὑτῶν, ἔπειτα καὶ τῶν ἄλλων ἀνθρώπων·
themselves then also the other men
34 τότε γάρ, ἔφην, ἔσται ὑμῶν ἡ πόλις μεγάλη καὶ ἰσχυρὰ
then for I-said will-be your the city great and strong
καὶ ἄρχουσα κατ᾽ ἀλήθειαν· ὡς τό γε νῦν τὸ μέγεθος
and ruling in truth as the at-least now the size
αὐτῆς ὕποπτον καὶ οὐ πάνυ ἀσφαλές. ὅσῳ γὰρ ἄν,
its suspect and not very safe by-how-much for —
ἔφην, πλείων ἥ τε ἀνδρεία καὶ ἡ δικαιοσύνη καὶ ἡ
I-said greater the both courage and the justice and the

σωφροσύνη γίγνηται παρ᾽ ὑμῖν, τοσούτῳ ἔλαττον ἔσται
temperance becomes among you by-so-much less will-be
τό τε ἀργύριον καὶ τὸ χρυσίον καὶ τὰ ἐλεφάντινα σκεύη
the both silver and the gold and the ivory vessels
καὶ τὰ ἠλέκτρινα καὶ κρύσταλλος καὶ θύον καὶ ἔβενος
and the amber-ones and crystal and thyine-wood and ebony
καὶ ὁ τῶν γυναικῶν κόσμος καὶ τὰ ποικίλματα καὶ αἱ
and the of-the women adornment and the embroideries and the
βαφαὶ καὶ ξύμπαντα ἁπλῶς τὰ νῦν ἐν τῇ πόλει τίμια
dyes and all simply the-things now in the city precious
καὶ περιμάχητα, ἐλαττόνων αὐτῶν δεήσεσθε·
and fought-over fewer them you-will-need
ὅταν δὲ ἐληλυθότες ἦτε ἐπ᾽ ἄκρον ἀρετῆς, οὐδενός· καὶ 35
when but having-come you-be to height of-virtue of-nothing and
οἰκίας μικροτέρας καὶ ἀμείνους οἰκήσετε, καὶ οὐ τοσοῦτον
houses smaller and better you-will-dwell-in and not so-great
ὄχλον θρέψετε ἀνδραπόδων ἀργῶν καὶ πρὸς οὐδὲν χρησίμων.
crowd you-will-feed of-slaves idle and for nothing useful
τὸ δὲ πάντων παραδοξότατον· ὅσῳ γὰρ ἂν εὐσεβέστεροι
the but of-all most-paradoxical by-how-much for — more-pious
καὶ ὁσιώτεροι γένησθε, τοσούτῳ ἐλάττων ἔσται παρ᾽ ὑμῖν
and holier you-become by-so-much less will-be among you
ὁ λιβανωτὸς καὶ τὰ θυμιάματα καὶ τὰ στεφανώματα, καὶ
the frankincense and the incense and the garlands and
θύσετε ἐλάττους θυσίας καὶ ἀπ᾽ ἐλάττονος δαπάνης, καὶ
you-will-sacrifice fewer sacrifices and from smaller expense and
τὸ πᾶν πλῆθος τὸ νῦν παρ᾽ ὑμῖν τρεφόμενον πολὺ ἔλαττον
the whole multitude the now among you being-fed much smaller
ἔσται, καὶ ἡ ξύμπασα πόλις, ὥσπερ ναῦς κουφισθεῖσα,
will-be and the whole city as ship lightened
ἀνακύψει τε καὶ πολὺ ἔσται ἐλαφροτέρα καὶ ἀσφαλεστέρα.
will-rise-up both and much will-be lighter and safer

36 ταὐτὰ δὲ ταῦτα καὶ Σίβυλλαν εὑρήσετε μαντευομένην
the-same and these-things also Sibyl you-will-find prophesying
ὑμῖν καὶ Βάκιν, εἴπερ ἀγαθὼ χρησμολόγω καὶ μάντιε
to-you and Bacis if-indeed good oracle-tellers and seers
ἐγενέσθην. ὡς δὲ νῦν τὰ παρόντα διάκειται, χρημάτων
they-were as but now the present-things are-disposed of-money
ἕνεκα πλήθους, ἃ πάντα πανταχόθεν εἰς ἕνα
for-the-sake of-multitude which all from-all-sides into one
τοῦτον ἤθροισται τὸν τόπον, τρυφῆς ἐπικρατούσης καὶ
this has-been-collected the place luxury prevailing and
πλεονεξίας, ὅμοιόν ἐστιν ὥσπερ εἰ τὴν τοῦ Πατρόκλου
greed like it-is as if the — of-Patroclus
πυρὰν κοσμήσας ὁ Ἀχιλλεὺς πολλῶν μὲν ξύλων, πολλῶν
pyre having-adorned — Achilles with-many indeed timbers many
δὲ σωμάτων καὶ ἐσθῆτος, ἔτι δὲ πιμελῆς τε καὶ ἐλαίου
and bodies and clothing still and fat both and oil
πρὸς τούτοις, παρακαλεῖ τοὺς ἀνέμους σπένδων καὶ
besides these summons the winds pouring-libations and
θυσίας ὑπισχνούμενος ἐλθόντας ἐμπρῆσαί τε καὶ ἀνάψαι.
sacrifices promising having-come to-set-afire both and to-kindle
37 τὰ γὰρ τοιαῦτα οὐχ ἧττόν γε πέφυκεν ἐξάπτειν τὴν
the for such-things not less at-least are-wont to-kindle the
τῶν ἀνθρώπων ὕβριν καὶ ἀκολασίαν. οὐ μέντοι ἔλεγον ὡς
of-the men insolence and licentiousness not however I-said that
χαλεπὸν αὐτοῖς παιδευθῆναι, ἐπεὶ καὶ τἄλλα, ἔφην, οὐδενὸς
hard for-them to-be-educated since also the-rest I-said than-no-one
βελτίους πρότερον ὄντες ὅσα ἐβουλήθητε ῥᾳδίως
better before being as-much-as you-wished easily
ἐμάθετε· λέγω δὲ ἱππικὴν καὶ τοξικὴν καὶ ὁπλιτικήν.
you-learned I-mean and horsemanship and archery and hoplite-fighting

THE BORYSTHENITIC DISCOURSE

I · BORYSTHENES AND CALLISTRATUS

Dio, staying in Borysthenes the summer after his exile, describes the city on the Hypanis, much reduced since the Getae captured it no more than a hundred and fifty years before. Callistratus, a handsome young horseman of eighteen with a cavalry sword and Scythian trousers, rides up, and Dio asks him, a lover of Homer, whether Homer or Phocylides is the better poet. The Borysthenites know only Homer and honor Achilles as a god, and Callistratus has never heard Phocylides' name. Dio quotes Phocylides: a small city on a rock, well ordered, is better than senseless Nineveh. Callistratus takes it ill, and Dio, to soothe him, promises to praise Homer and Achilles another time.

Ἐτύγχανον μὲν ἐπιδημῶν ἐν Βορυσθένει τὸ θέρος, ὁπότε 1
I-happened indeed staying in Borysthenes the summer when
εἰσέπλευσα μετὰ τὴν φυγήν, βουλόμενος ἐλθεῖν, ἐὰν
I-sailed-in after the exile wishing to-go if
δύνωμαι, διὰ Σκυθῶν εἰς Γέτας, ὅπως θεάσωμαι τἀκεῖ
I-can through Scythians to Getae so-that I-may-behold the-things-there
πράγματα ὁποῖά ἐστι. καὶ δὴ καὶ περιεπάτουν περὶ
affairs of-what-sort they-are and indeed also I-was-walking about
πλήθουσαν ἀγορὰν παρὰ τὸν Ὕπανιν. ἡ γὰρ πόλις τὸ
full market-time beside the Hypanis the for city the
μὲν ὄνομα εἴληφεν ἀπὸ τοῦ Βορυσθένους διὰ τὸ κάλλος
indeed name has-taken from the Borysthenes because-of the beauty
καὶ τὸ μέγεθος τοῦ ποταμοῦ, κεῖται δὲ πρὸς τῷ Ὑπάνιδι
and the size of-the river lies but on the Hypanis
ἥ τε νῦν καὶ ἡ πρότερον οὕτως ᾠκεῖτο, οὐ πολὺ ἄνωθεν
the both now and the former so was-inhabited not much above
τῆς Ἱππολάου καλουμένης ἄκρας ἐν τῷ κατ᾽ ἀντικρύ.
of-the of-Hippolaus so-called headland in the on opposite-side

2 τοῦτο δέ ἐστι τῆς χώρας ὀξὺ καὶ στερεὸν ὥσπερ
this and is of-the land sharp and solid like
ἔμβολον, περὶ ὃ συμπίπτουσιν οἱ ποταμοί. τὸ δὲ
ram about which meet the rivers the and
ἐντεῦθεν ἤδη λιμνάζουσι μέχρι θαλάττης ἐπὶ σταδίους
from-there already they-form-a-lake as-far-as sea for stades
σχεδόν τι διακοσίους· καὶ τὸ εὖρος οὐχ ἧττον ταύτῃ
nearly some two-hundred and the breadth not less here
τῶν ποταμῶν. ἔστι δὲ αὐτοῦ τὸ μὲν πλέον τέναγος καὶ
than-the rivers is and of-it the indeed greater shallow and
γαλήνη ταῖς εὐδίαις ὥσπερ ἐν λίμνῃ γίγνεται σταθερά.
calm in-the fair-weather as in lake becomes still
ἐν δὲ τοῖς δεξιοῖς φαίνεται ποταμός, καὶ τεκμαίρονται οἱ
on and the right appears river and judge those
εἰσπλέοντες ἀπὸ τοῦ ῥεύματος τὸ βάθος. ὅθενπερ καὶ
sailing-in from the current the depth whence-indeed also
ἐξίησι, διὰ τὴν ἰσχὺν τοῦ ῥοῦ· εἰ δὲ μή, ῥᾳδίως ἂν
it-issues because-of the strength of-the flow if but not easily —
ἐφράττετο τοῦ νότου πολλοῦ κατὰ στόμα εἰσπνέοντος.
it-would-be-blocked the south-wind strong at mouth blowing-in
3 τὸ δὲ λοιπὸν ἠών ἐστιν ἑλώδης καὶ δασεῖα καλάμῳ καὶ
the and rest shore is marshy and thick with-reed and
δένδροις. φαίνεται δὲ τῶν δένδρων πολλὰ καὶ ἐν μέσῃ
trees appear and of-the trees many also in middle
τῇ λίμνῃ, ὡς ἱστοῖς προσεοικέναι, καὶ ἤδη τινὲς τῶν
the lake so-that to-masts to-resemble and already some of-the
ἀπειροτέρων διήμαρτον, ὡς ἐπὶ πλοῖα ἐπέχοντες. ταύτῃ δὲ
more-inexperienced went-astray as toward ships steering here and
καὶ τῶν ἁλῶν ἐστι τὸ πλῆθος, ὅθεν οἱ πλείους τῶν βαρβάρων
also of-the salt is the abundance whence the most of-the barbarians
λαμβάνουσιν ὠνούμενοι τοὺς ἅλας καὶ τῶν Ἑλλήνων καὶ
get buying the salt and of-the Greeks and

Σκυθῶν οἱ Χερρόνησον οἰκοῦντες τὴν Ταυρικήν. ἐκδιδόασι
Scythians those Chersonese inhabiting the Tauric discharge
δὲ οἱ ποταμοὶ εἰς θάλασσαν παρὰ φρούριον Ἀλέκτορος,
and the rivers into sea beside fort of-Alector
ὃ λέγεται τῆς γυναικὸς εἶναι τοῦ Σαυροματῶν βασιλέως.
which is-said of-the wife to-be of-the of-Sauromatae king
ἡ δὲ πόλις ἡ τῶν Βορυσθενιτῶν τὸ μέγεθός ἐστιν 4
the but city the of-the Borysthenites the size is
οὐ πρὸς τὴν παλαιὰν δόξαν διὰ τὰς συνεχεῖς
not corresponding-to the old fame because-of the continual
ἁλώσεις καὶ τοὺς πολέμους. ἅτε γὰρ ἐν μέσοις οἰκοῦσα
captures and the wars as for in middle dwelling
τοῖς βαρβάροις τοσοῦτον ἤδη χρόνον, καὶ τούτοις
the barbarians so-long already time and these
σχεδόν τι τοῖς πολεμικωτάτοις, ἀεὶ μὲν πολεμεῖται,
nearly somewhat the most-warlike always indeed it-is-warred-on
πολλάκις δὲ καὶ ἑάλω· τὴν δὲ τελευταίαν καὶ μεγίστην
often and also was-captured the and last and greatest
ἅλωσιν οὐ πρὸ πλειόνων ἢ πεντήκοντα καὶ ἑκατὸν
capture not before more than fifty and hundred
ἐτῶν. εἷλον δὲ καὶ ταύτην Γέται καὶ τὰς ἄλλας τὰς
years captured and also this Getae and the other the
ἐν τοῖς ἀριστεροῖς τοῦ Πόντου πόλεις μέχρι Ἀπολλωνίας.
in the left of-the Pontus cities as-far-as Apollonia
ὅθεν δὴ καὶ σφόδρα ταπεινὰ τὰ πράγματα κατέστη τῶν 5
whence indeed also very low the affairs became of-the
ταύτῃ Ἑλλήνων, τῶν μὲν οὐκέτι συνοικισθεισῶν πόλεων,
here Greeks the(-ones) indeed no-longer resettled cities
τῶν δὲ φαύλως, καὶ τῶν πλείστων βαρβάρων εἰς
the(-others) and poorly and of-the most barbarians into
αὐτὰς συρρυέντων. πολλαὶ γὰρ δή τινες ἁλώσεις κατὰ
them having-streamed-together many for indeed some captures in

πολλὰ μέρη γεγόνασι τῆς Ἑλλάδος, ἅτε ἐν πολλοῖς τόποις
many parts have-happened — of-Greece as in many places
διεσπαρμένης. ἁλόντες δὲ τότε οἱ Βορυσθενῖται πάλιν
scattered captured but then the Borysthenites again
συνῴκησαν, ἐθελόντων ἐμοὶ δοκεῖν τῶν Σκυθῶν διὰ τὸ
resettled willing to-me to-seem the Scythians because-of the
δεῖσθαι τῆς ἐμπορίας καὶ τοῦ κατάπλου τῶν Ἑλλήνων.
to-need the trade and the putting-in of-the Greeks
ἐπαύσαντο γὰρ εἰσπλέοντες ἀναστάτου τῆς πόλεως
they-stopped for sailing-in ruined the city
γενομένης, ἅτε οὐκ ἔχοντες ὁμοφώνους τοὺς ὑποδεχομένους
having-become as not having of-like-speech those receiving-them
οὐδὲ τῶν Σκυθῶν ἀξιούντων οὐδὲ ἐπισταμένων ἐμπόριον
nor the Scythians deigning nor knowing-how trading-post
αὐτῶν κατασκευάσασθαι τὸν Ἑλληνικὸν τρόπον.
their-own to-construct the Greek way
6 σημεῖον δὲ τῆς ἀναστάσεως ἥ τε φαυλότης τῶν
sign and of-the ruin the both meanness of-the
οἰκοδομημάτων καὶ τὸ συνεστάλθαι τὴν πόλιν ἐς βραχύ.
buildings and the to-have-contracted the city into small
μέρει γάρ τινι προσῳκοδόμηται τοῦ παλαιοῦ περιβόλου,
to-part for some has-been-built-onto of-the old enclosure
καθ' ὃ πύργοι τινὲς οὐ πολλοὶ διαμένουσιν οὐ πρὸς
along which towers some not many remain not corresponding-to
τὸ μέγεθος οὐδὲ πρὸς τὴν ἰσχὺν τῆς πόλεως. τὸ δὲ
the size nor to the strength of-the city the but
μεταξὺ συμπέφρακται κατ' ἐκεῖνο ταῖς οἰκίαις οὐκ
between has-been-blocked-up at that-point with-the houses not
ἐχούσαις ὁποῖα διαλείπει. τειχίον δὲ παραβέβληται πάνυ
having what-sort leaves-gaps wall and has-been-added-alongside very
ταπεινὸν καὶ ἀσθενές. τῶν δὲ πύργων εἰσί τινες πολὺ
low and weak of-the and towers are some far

ἀφεστῶτες τοῦ νῦν οἰκουμένου, ὥστε μηδ᾽ εἰκάσαι ὅτι
standing-apart from-the now inhabited so-that not-even to-guess that
μιᾶς ἦσαν πόλεως. ταῦτά τε δὴ οὖν σημεῖα ἐναργῆ
of-one they-were city these both indeed then signs clear
τῆς ἁλώσεως καὶ τὸ μηδὲν τῶν ἀγαλμάτων διαμένειν
of-the capture and the none of-the statues to-remain
ὑγιὲς τῶν ἐν τοῖς ἱεροῖς, ἀλλὰ ξύμπαντα λελωβημένα
sound of-the in the shrines but all mutilated
εἶναι, ὥσπερ τὰ ἐπὶ τῶν μνημάτων.
to-be like the(-ones) on the tombs
ὅπερ οὖν ἔφην, ἔτυχον περιπατῶν πρὸ τῆς πόλεως, καί 7
as then I-said I-happened walking before the city and
τινες ἐξήεσαν ἔνδοθεν τῶν Βορυσθενιτῶν πρὸς ἐμέ, ὥσπερ
some came-out from-inside of-the Borysthenites to me as
εἰώθεσαν· ἔπειτα Καλλίστρατος ἐφ᾽ ἵππου τὸ μὲν πρῶτον
they-were-wont then Callistratus on horse the indeed first
παρρίππευσεν ἡμᾶς ἔξωθεν προσελαύνων, παρελθὼν δὲ
rode-past us from-outside riding-up having-passed but
ὀλίγον κατέβη, καὶ τὸν ἵππον τῷ ἀκολούθῳ παραδοὺς
little dismounted and the horse to-the attendant having-handed-over
αὐτὸς πάνυ κοσμίως προσῆλθεν ὑπὸ τὸ ἱμάτιον τὴν χεῖρα
himself very decorously approached under the cloak the hand
ὑποστείλας. παρέζωστο δὲ μάχαιραν μεγάλην τῶν ἱππικῶν
having-drawn-in he-was-girt and with-sword great of-the cavalry
καὶ ἀναξυρίδας εἶχε καὶ τὴν ἄλλην στολὴν Σκυθικήν, ἄνωθεν
and trousers he-had and the other dress Scythian above
δὲ τῶν ὤμων ἱμάτιον μικρὸν μέλαν, λεπτόν, ὥσπερ εἰώθασιν
and the shoulders cloak small black thin as are-wont
οἱ Βορυσθενῖται. χρῶνται δὲ καὶ τῇ ἄλλῃ ἐσθῆτι μελαίνῃ ὡς
the Borysthenites they-use and also the other clothing black as

τὸ πολὺ ἀπὸ γένους τινὸς Σκυθῶν τῶν Μελαγχλαίνων, ὡς
the most from tribe some of-Scythians the Black-Cloaks as
ἐμοὶ δοκοῦσι, κατὰ τοῦτο ὀνομασθέντων ὑπὸ τῶν Ἑλλήνων.
to-me they-seem for this named by the Greeks
8 ἦν δὲ ὡς ὀκτωκαίδεκα ἐτῶν ὁ Καλλίστρατος, πάνυ
was and about eighteen years-old — Callistratus very
καλὸς καὶ μέγας, πολὺ ἔχων Ἰωνικὸν τοῦ εἴδους. ἐλέγετο
handsome and tall much having Ionic of-the appearance he-was-said
δὲ καὶ τὰ πρὸς τὸν πόλεμον ἀνδρεῖος εἶναι, καὶ
and also the-things toward the war brave to-be and
πολλοὺς Σαυροματῶν τοὺς μὲν ἀνῃρηκέναι, τοὺς δὲ
many of-Sauromatae the(-ones) indeed to-have-killed the(-others) and
αἰχμαλώτους εἰληφέναι. ἐσπουδάκει δὲ καὶ περὶ λόγους
captives to-have-taken he-had-been-eager and also about words
καὶ φιλοσοφίαν, ὥστε καὶ ἐκπλεῦσαι σὺν ἐμοὶ ἐπεθύμει.
and philosophy so-that even to-sail-away with me he-desired
διὰ πάντα δὴ ταῦτα εὐδοκίμει παρὰ τοῖς πολίταις,
because-of all indeed these-things he-was-in-repute among the citizens
οὐχ ἥκιστα δὲ ἀπὸ τοῦ κάλλους, καὶ εἶχε πολλοὺς
not least and from the beauty and had many
ἐραστάς. πάνυ γὰρ δὴ τοῦτο ἐμμεμένηκεν αὐτοῖς ἀπὸ
lovers very for indeed this has-remained with-them from
τῆς μητροπόλεως, τὸ περὶ τοὺς ἔρωτας τοὺς τῶν ἀρρένων·
the mother-city the about the loves the of-the males
ὥστε κινδυνεύουσιν ἀναπείθειν καὶ τῶν βαρβάρων ἐνίους
so-that they-are-likely to-win-over also of-the barbarians some
οὐκ ἐπ᾽ ἀγαθῷ σχεδόν, ἀλλ᾽ ὡς ἂν ἐκεῖνοι τὸ τοιοῦτον
not for good nearly but as — they the such-thing
ἀποδέξαιντο, βαρβαρικῶς καὶ οὐκ ἄνευ ὕβρεως.
would-receive barbarously and not without insolence

εἰδὼς οὖν αὐτὸν φιλόμηρον ὄντα περὶ τούτου εὐθὺς 9
knowing then him Homer-loving being about this at-once
ἐπυνθανόμην. σχεδὸν δὲ καὶ πάντες οἱ Βορυσθενῖται περὶ
I-inquired nearly and also all the Borysthenites about
τὸν ποιητὴν ἐσπουδάκασιν ἴσως διὰ τὸ πολεμικοὶ εἶναι
the poet are-eager perhaps because-of the warlike to-be
ἔτι νῦν, εἰ μὴ ἄρα καὶ διὰ τὴν πρὸς τὸν Ἀχιλλέα
still now if not then also because-of the toward — Achilles
εὔνοιαν· τοῦτον μὲν γὰρ ὑπερφυῶς τιμῶσι, καὶ νεὼν τὸν
goodwill this-one indeed for extraordinarily they-honor and temple the(-one)
μὲν ἐν τῇ νήσῳ τῇ Ἀχιλλέως καλουμένῃ ἵδρυνται, τὸν
indeed on the island the of-Achilles so-called they-have-set-up the(-other)
δὲ ἐν τῇ πόλει· ὥστε οὐδὲ ἀκούειν ὑπὲρ οὐδενὸς ἄλλου
and in the city so-that not-even to-hear about any other
θέλουσιν ἢ Ὁμήρου. καὶ τἆλλα οὐκέτι σαφῶς ἑλληνίζοντες
they-wish than Homer and the-rest no-longer clearly speaking-Greek
διὰ τὸ ἐν μέσοις οἰκεῖν τοῖς βαρβάροις ὅμως τήν
because-of the in middle to-dwell the barbarians nevertheless the
γε Ἰλιάδα ὀλίγου πάντες ἴσασιν ἀπὸ στόματος.
at-least Iliad nearly all know by mouth
εἶπον οὖν προσπαίζων πρὸς αὐτόν, Πότερόν σοι δοκεῖ, 10
I-said then jesting to him whether to-you seems
ὦ Καλλίστρατε, ἀμείνων ποιητὴς Ὅμηρος ἢ Φωκυλίδης;
O Callistratus better poet Homer or Phocylides
καὶ ὃς γελάσας ἔφη, Ἀλλ᾽ οὐδὲ ἐπίσταμαι ἔγωγε τοῦ
and he having-laughed said but not-even know I of-the
ἑτέρου ποιητοῦ τὸ ὄνομα, οἶμαι δὲ μηδὲ τούτων μηδένα.
other poet the name I-think and not-even of-these any
οὐδὲ γὰρ ἡγούμεθα ἡμεῖς ἄλλον τινὰ ποιητὴν ἢ Ὅμηρον.
nor for think we other any poet than Homer
τοῦτον δὲ σχεδόν τι οὐδὲ ἄλλος οὐδεὶς ἀγνοεῖ. μόνου
this-one but nearly somewhat not-even other anyone is-ignorant-of alone

γὰρ Ὁμήρου μνημονεύουσιν οἱ ποιηταὶ αὐτῶν ἐν τοῖς
for Homer mention the poets their in the
ποιήμασιν, καὶ ἄλλως μὲν εἰώθασι λέγειν, ἀεὶ δὲ ὁπόταν
poems and otherwise indeed they-are-wont to-recite always but whenever
μέλλωσι μάχεσθαι. εἰσὶ δὲ πάντες οὗτοι τυφλοὶ καὶ οὐχ
they-are-about to-fight are and all these blind and not
ἡγοῦνται δυνατὸν εἶναι ἄλλως τινὰ ποιητὴν γενέσθαι.
think possible to-be otherwise any poet to-become
11 Τοῦτο μέν, ἔφην, ἀπολελαύκασιν ἀπ᾽ Ὁμήρου ὥσπερ ἀπὸ
this indeed I-said they-have-got from Homer as from
ὀφθαλμίας. τὸν δὲ Φωκυλίδην ὑμεῖς μὲν οὐκ ἐπίστασθε,
eye-disease — but Phocylides you indeed not know
ὡς λέγεις· πάνυ δὲ τῶν ἐνδόξων γέγονε ποιητῶν. ὥσπερ
as you-say very but of-the famous he-has-been poets as
οὖν ἐπειδάν τις τῶν ἐμπόρων καταπλεύσῃ πρὸς ὑμᾶς οὐ
then when any of-the merchants sails-in to you not
πρότερον παραγεγονώς, οὐκ εὐθὺς ἠτιμάσατε αὐτόν, ἀλλὰ
before having-been not at-once you-scorn him but
πρότερον γευσάμενοι τοῦ οἴνου, κἂν ἄλλο τι φορτίον
first having-tasted of-the wine and-if other some cargo
ἄγῃ, δεῖγμα λαβόντες, ἐὰν μὲν ἀρέσῃ ὑμᾶς, ὠνεῖσθε,
he-brings sample having-taken if indeed it-please you you-buy
εἰ δὲ μή, ἐᾶτε· οὕτως, ἔφην, καὶ τῆς τοῦ Φωκυλίδου
if but not you-let-be so I-said also of-the — of-Phocylides
ποιήσεως ἔξεστί σοι λαβεῖν δεῖγμα ἐν βραχεῖ. καὶ γάρ
poetry it-is-possible for-you to-take sample in short and for
ἐστιν οὐ τῶν μακράν τινα καὶ συνεχῆ ποίησιν εἰρόντων,
he-is not of-those long some and continuous poetry stringing-together
12 ὥσπερ ὁ ὑμέτερος μίαν ἑξῆς διέξεισι μάχην ἐν
as the your one in-succession goes-through battle in
πλείοσιν ἢ πεντακισχιλίοις ἔπεσιν, ἀλλὰ κατὰ δύο καὶ
more than five-thousand verses but by two and

τρία ἔπη αὐτῷ καὶ ἀρχὴν ἡ ποίησις καὶ πέρας λαμβάνει.
three verses for-him both beginning the poem and end takes
ὥστε καὶ προστίθησι τὸ ὄνομα αὐτοῦ καθ' ἕκαστον
so-that also he-adds the name his to each
διανόημα, ἅτε σπουδαῖον καὶ πολλοῦ ἄξιον ἡγούμενος, οὐχ
thought as serious and of-much worth thinking-it not
ὥσπερ Ὅμηρος οὐδαμοῦ τῆς ποιήσεως ὠνόμασεν αὑτόν.
as Homer nowhere of-the poetry named himself
ἢ οὐ δοκεῖ σοι εἰκότως προσθεῖναι Φωκυλίδης τῇ 13
or not does-it-seem to-you fittingly to-add Phocylides to-the
τοιαύτῃ γνώμῃ καὶ ἀποφάσει, καὶ τόδε Φωκυλίδου· πόλις
such maxim and declaration also this of-Phocylides city
ἐν σκοπέλῳ κατὰ κόσμον οἰκεῦσα σμικρὴ κρέσσων Νίνου
on rock in order dwelling small better than-Nineveh
ἀφραινούσης. ἀλλ' οὐ πρὸς ὅλην Ἰλιάδα καὶ Ὀδύσσειαν
being-senseless but not against whole Iliad and Odyssey
ταῦτα τὰ ἔπη ἐστὶ τοῖς μὴ παρέργως ἀκροωμένοις; ἢ
these the verses are to-those not cursorily listening or
μᾶλλον ὑμῖν ἀκούειν συνέφερε περὶ τῶν τοῦ Ἀχιλλέως
rather for-you to-hear was-it-advantageous about the — of-Achilles
πηδήσεών τε καὶ ὀρούσεων καὶ τῆς φωνῆς, ὅτι μόνον
leapings both and rushings and the voice that only
φθεγξάμενος ἔτρεπε τοὺς Τρῶας, ταῦτα μᾶλλον ὠφελεῖ
having-shouted he-routed the Trojans these-things more do-they-benefit
ὑμᾶς ἐκμανθάνοντας ἢ ἐκεῖνο, ὅτι ἡ σμικρὰ πόλις ἐν
you learning-by-heart than that that the small city on
τραχεῖ σκοπέλῳ κειμένη κρείττων ἐστὶ καὶ εὐτυχεστέρα κατὰ
rugged rock lying better is and more-fortunate in
κόσμον οἰκοῦσα ἢ μεγάλη ἐν λείῳ καὶ πλατεῖ πεδίῳ, ἐάνπερ
order dwelling than great on smooth and broad plain if-indeed
ἀκόσμως καὶ ἀνόμως ὑπὸ ἀνθρώπων ἀφρόνων οἰκῆται;
disorderly and lawlessly by men senseless it-is-inhabited

14 καὶ ὃς οὐ μάλα ἡδέως ἀποδεξάμενος, Ὦ ξένε, εἶπεν, ὅτι
and he not very gladly having-received-it O stranger said because
ἡμεῖς σε ἀγαπῶμεν καὶ σφόδρα αἰδούμεθα· ὡς ἄλλως
we you love and greatly respect since otherwise
γε οὐδεὶς ἂν ἠνέσχετο Βορυσθενιτῶν εἰς Ὅμηρον
at-least no-one — would-have-endured of-Borysthenites against Homer
καὶ Ἀχιλλέα τοιαῦτα εἰπόντος. ὁ μὲν γὰρ θεὸς ἡμῶν
and Achilles such-things having-said the(-one) indeed for god our
ἐστιν, ὡς ὁρᾷς, ὁ δὲ καὶ σχεδόν τι μετὰ τοὺς
is as you-see the(-other) and also nearly somewhat after the
θεοὺς τιμᾶται. κἀγὼ πραῦναι βουλόμενος αὐτόν, ἅμα
gods is-honored and-I to-soothe wishing him at-once
δὲ ἐπί τι χρήσιμον ἀγαγεῖν, Παραιτοῦμαί σε, εἶπον,
and to something useful to-lead I-beg you I-said
καθ᾽ Ὅμηρον συγγνώμην ἔχειν μοι, ‘εἴ τι κακὸν
according-to Homer pardon to-have for-me if anything bad
νῦν εἴρηται᾽. αὖθις γάρ ποτε ἐπαινεσόμεθα Ἀχιλλέα τε
now has-been-said again for sometime we-shall-praise Achilles both
καὶ Ὅμηρον ὅσα δοκεῖ ἡμῖν ὀρθῶς λέγειν.
and Homer as-much-as seems to-us rightly to-say

The people, though the Scythians had raided the day before, crowd to hear Dio in the precinct of Zeus, the elders seated and the rest standing, long-haired in the old fashion, one shaven flatterer of Rome despised by all. Dio says that a city is a multitude of men living in one place governed by law, so a senseless and lawless one is no city. A truly good city exists only among the gods. The elder Hieroson asks him to leave the mortal city for another day and to speak of the divine city in Plato's manner. Dio agrees, though he will not compete with Plato or Homer.

τὸ δὲ παρὸν σκεπτέον ἂν εἴη τὸ τοῦ Φωκυλίδου·
the but present one-must-consider — it-would-be the — of-Phocylides

ὡς ἐμοὶ δοκεῖ σφόδρα καλῶς λέγειν ὑπὲρ τῆς πόλεως.
as to-me seems very well to-speak about the city

Σκόπει, ἔφη, ἐπεὶ καὶ τούσδε ὁρᾷς πάντας ἐπιθυμοῦντας
consider he-said since also these you-see all desiring

ἀκοῦσαί σου καὶ διὰ τοῦτο συνερρυηκότας δεῦρο
to-hear you and because-of this having-flocked here

πρὸς τὸν ποταμόν, καίτοι οὐ σφόδρα ἀθορύβως ἔχοντας.
to the river and-yet not very calmly being

οἶσθα γὰρ δήπου ὅτι χθὲς οἱ Σκύθαι προσελάσαντες
you-know for surely that yesterday the Scythians having-ridden-up

μεσημβρίας τοὺς μέν τινας ἀπέκτειναν τῶν σκοπῶν
at-midday the(-ones) indeed some killed of-the scouts

οὐ προσέχοντας, τοὺς δὲ ἐζωγρήκασιν ἴσως· οὐ γάρ
not paying-attention the(-others) and have-taken-alive perhaps not for

πω ἐπιστάμεθα διὰ τὸ μακροτέραν αὐτοῖς γενέσθαι
yet we-know because-of the longer for-them to-have-become

τὴν φυγήν, ἅτε οὐ πρὸς τὴν πόλιν φεύγουσιν.
the flight as not to the city fleeing

16 ἦν δὲ τῷ ὄντι ταῦτα οὕτως, καὶ αἵ τε πύλαι
it-was and in-the being these-things so and the both gates
συγκέκλειντο καὶ τὸ σημεῖον ἦρτο ἐπὶ τοῦ τείχους τὸ
had-been-shut and the signal had-been-raised on the wall the
πολεμικόν. ἀλλ᾽ ὅμως οὕτως ἦσαν φιλήκοοι καὶ τῷ
of-war but nevertheless so they-were fond-of-hearing and in-the
τρόπῳ Ἕλληνες, ὥστε μικροῦ δεῖν ἅπαντες παρῆσαν ἐν
character Greeks that little to-lack all were-present in
τοῖς ὅπλοις, βουλόμενοι ἀκούειν. κἀγὼ ἀγάμενος αὐτῶν τὴν
the arms wishing to-hear and-I admiring their the
προθυμίαν, Βούλεσθε, ἔφην, καθιζώμεθα ἰόντες ποι τῆς
eagerness do-you-wish I-said let-us-sit going somewhere of-the
πόλεως; τυχὸν γὰρ νῦν οὐ πάντες ὁμοίως ἀκούουσιν ἐν τῷ
city perhaps for now not all alike hear in the
βαδίζειν, ἀλλ᾽ οἱ ὄπισθεν πράγματα ἔχουσι καὶ παρέχουσι
to-walk but those behind trouble have and give
τοῖς πρὸ αὐτῶν, σπεύδοντες ἐγγυτέρω προσελθεῖν.
to-those before them hastening nearer to-come

17 ὡς δὲ τοῦτο εἶπον, εὐθὺς ὥρμησαν ἅπαντες εἰς τὸ τοῦ
when and this I-said at-once rushed all into the —
Διὸς ἱερόν, οὗπερ εἰώθασι βουλεύεσθαι. καὶ οἱ μὲν
of-Zeus shrine where-indeed they-are-wont to-deliberate and the indeed
πρεσβύτατοι καὶ οἱ γνωριμώτατοι καὶ οἱ ἐν ταῖς ἀρχαῖς
oldest and the most-notable and those in the offices
κύκλῳ καθίζοντο ἐπὶ βάθρων· τὸ δὲ λοιπὸν πλῆθος
in-a-circle sat on benches the but remaining multitude
ἐφεστήκεσαν. ἦν γὰρ εὐρυχωρία πολλὴ πρὸ τοῦ νεώ. πάνυ
stood-by was for space-to-spare much before the temple very
οὖν ἄν τις ἥσθη τῇ ὄψει φιλόσοφος ἀνήρ, ὅτι
then — anyone would-have-been-pleased with-the sight philosopher man that
ἅπαντες ἦσαν τὸν ἀρχαῖον τρόπον, ὥς φησιν Ὅμηρος τοὺς
all were the old way as says Homer the

Ἕλληνας, κομῶντες καὶ τὰ γένεια ἀφεικότες, εἷς δὲ ἐν
Greeks wearing-long-hair and the beards having-let-grow one but among
αὐτοῖς μόνος ἐξυρημένος, καὶ τοῦτον ἐλοιδόρουν τε καὶ
them only shaved and this-one reviled both and
ἐμίσουν ἅπαντες. ἐλέγετο δὲ οὐκ ἄλλως τοῦτο ἐπιτηδεύειν,
hated all he-was-said and not otherwise this to-practice
ἀλλὰ κολακεύων Ῥωμαίους καὶ τὴν πρὸς αὐτοὺς φιλίαν
but flattering Romans and the toward them friendship
ἐπιδεικνύμενος· ὥστε εἶδεν ἄν τις ἐπ᾽ ἐκείνου τὸ
displaying so-that would-have-seen — anyone in that-one the
αἰσχρὸν τοῦ πράγματος καὶ οὐδαμῇ πρέπον ἀνδράσιν.
shamefulness of-the practice and in-no-way fitting for-men
ἐπεὶ δὲ ἡσυχία ἐγένετο, εἶπον ὅτι δοκοῦσί μοι ὀρθῶς 18
when and quiet came I-said that they-seem to-me rightly
ποιεῖν, πόλιν οἰκοῦντες ἀρχαίαν καὶ Ἑλληνίδα, βουλόμενοι
to-do city inhabiting old and Greek wishing
ἀκοῦσαι περὶ πόλεως. καὶ πρῶτόν γε, ἔφην, ὅ τι ἐστὶν
to-hear about city and first at-least I-said what ever is
αὐτὸ τοῦτο ὑπὲρ οὗ ὁ λόγος γνῶναι σαφῶς· οὕτω γὰρ ἂν
itself this about which the speech to-know clearly so for —
εἴητε ἅμα ἠσθημένοι καὶ ὁποιόν τί ἐστιν. οἱ γὰρ
you-would-be at-once having-perceived also of-what-sort something it-is the for
πολλοί, ἔφην, ἄνθρωποι τὸ ὄνομα αὐτὸ ἴσασι καὶ φθέγγονται
many I-said men the name itself know and utter
τοῦ πράγματος ἑκάστου, τὸ δὲ πρᾶγμ᾽ ἀγνοοῦσιν.
of-the thing each the but thing they-are-ignorant-of
οἱ δὲ πεπαιδευμένοι τοῦτο φροντίζουσιν, ὅπως καὶ τὴν 19
the but educated this take-thought how also the
δύναμιν εἴσονται ἑκάστου οὗ λέγουσιν· οἷον τὸ τοῦ
meaning they-will-know of-each which they-speak as the of-the
ἀνθρώπου ὄνομα πάντες οὕτω λέγουσιν οἱ ἑλληνίζοντες,
man name all so say those speaking-Greek

ἐὰν δὲ πύθῃ τινὸς αὐτῶν ὅ τι ἐστὶ τοῦτο, λέγω δὲ
if but you-ask any of-them what ever is this I-mean and
ὁποῖόν τι καὶ καθ' ὃ μηδενὶ τῶν ἄλλων ταὐτόν, οὐκ
of-what-sort something and by which to-none of-the others the-same not
ἂν ἔχοι εἰπεῖν ἀλλ' ἢ δεῖξαι μόνον αὑτὸν ἢ ἄλλον,
— he-would-be-able to-say but than to-point only himself or another
ὥσπερ οἱ βάρβαροι. ὁ δὲ ἔμπειρος τῷ πυνθανομένῳ τί
like the barbarians the but experienced to-the(-one) asking what
ἐστιν ἄνθρωπος ἀποκρίνεται ὅτι ζῷον λογικὸν θνητόν. τὸ
is man answers that animal rational mortal the
γὰρ τοῦτο εἶναι μόνῳ ἀνθρώπῳ συμβέβηκε καὶ οὐδενὶ ἄλλῳ.
for this to-be to-alone man has-befallen and to-no other
20 οὕτως οὖν καὶ τὴν πόλιν φασὶν εἶναι πλῆθος ἀνθρώπων
so then also the city they-say to-be multitude of-men
ἐν ταὐτῷ κατοικούντων ὑπὸ νόμου διοικούμενον. ἤδη οὖν
in the-same dwelling by law governed already then
δῆλον ὅτι τῆς προσηγορίας ταύτης οὐδεμιᾷ προσήκει τῶν
clear that of-the name this to-none befits of-the
καλουμένων πόλεων τῶν ἀφρόνων καὶ ἀνόμων. οὔκουν
so-called cities of-the senseless and lawless not-then
οὐδὲ περὶ Νίνου εἴη ἂν ὁ ποιητὴς ὡς περὶ πόλεως
nor about Nineveh would-be — the poet as about city
εἰρηκώς, ἀφραινούσης γε αὐτῆς. ὥσπερ γὰρ οὐδὲ
having-spoken being-senseless at-least it as for not-even
ἄνθρωπος ἐκεῖνός ἐστιν ᾧ μὴ πρόσεστι τὸ λογικόν,
man that is to-which not belongs the rational
οὕτως οὐδὲ πόλις, ᾗ μὴ συμβέβηκε νομίμῳ εἶναι.
so nor city to-which not it-has-befallen lawful to-be
νόμιμος δὲ οὐκ ἂν εἴη ποτὲ ἄφρων καὶ ἄκοσμος οὖσα.
lawful but not — would-be ever senseless and disorderly being

ἴσως οὖν ζητήσαι ἄν τις, εἰ ἐπειδὰν οἱ ἄρχοντες 21
perhaps then would-ask — someone whether when the rulers
καὶ προεστῶτες ὦσι φρόνιμοι καὶ σοφοί, τὸ δὲ λοιπὸν
and presiding be wise and learned the and remaining
πλῆθος διοικῆται κατὰ τὴν τούτων γνώμην νομίμως
multitude be-governed according-to the their judgment lawfully
καὶ σωφρόνως, τὴν τοιαύτην χρὴ καλεῖν σώφρονα
and temperately the such it-is-needful to-call temperate
καὶ νόμιμον καὶ τῷ ὄντι πόλιν ἀπὸ τῶν διοικούντων·
and lawful and in-the being city from those governing
ὥσπερ χορὸν ἴσως φαίημεν ἂν μουσικόν, τοῦ κορυφαίου
as chorus perhaps we-would-call — musical the leader
μουσικοῦ ὄντος, τῶν δὲ ἄλλων ἐκείνῳ συνεπομένων καὶ
musical being of-the but others him following and
μηδὲν παρὰ μέλος φθεγγομένων ἢ σμικρὰ καὶ ἀδήλως.
nothing out-of tune uttering or slightly and imperceptibly
ἀγαθὴν μὲν γὰρ ἐξ ἁπάντων ἀγαθῶν πόλιν οὔτε τις 22
good indeed for from all good city neither anyone
γενομένην πρότερον οἶδε οὔτε ποτὲ ὡς ἐσομένην ὕστερον
having-come-to-be before knows nor ever as going-to-be later
ἄξιον διανοηθῆναι, πλὴν εἰ μὴ θεῶν μακάρων κατ᾽
worth to-conceive except if not of-gods blessed in
οὐρανόν, οὐδαμῶς ἀκίνητον οὐδὲ ἀργήν, ἀλλὰ σφοδρὰν
heaven in-no-way motionless nor idle but vehement
οὖσαν καὶ πορευομένην, τῶν μὲν ἡγουμένων τε καὶ
being and proceeding of-the indeed leading both and
πρώτων θεῶν χωρὶς ἔριδος καὶ ἥττης· οὔτε γὰρ ἐρίζειν
first gods without strife and defeat neither for to-strive
θεοὺς οὔτε ἡττᾶσθαι θέμις οὔτε ὑπ᾽ ἀλλήλων ἅτε φίλων
gods nor to-be-defeated lawful neither by one-another as friends
οὔτε ὑπὸ ἄλλων κρειττόνων, ἀλλὰ πράττειν ἀκωλύτως
nor by others stronger but to-do unhindered

τὰ σφέτερα ἔργα μετὰ πάσης φιλίας ἀεὶ πάντων κοινῆς·
the their-own works with all friendship always of-all common
τῶν μὲν φανερωτάτων πορευομένων ἑκάστου καθ' ἑαυτόν,
of-the indeed most-visible proceeding each by himself
οὐ πλανωμένων ἄλλως ἀνόητον πλάνην, ἀλλὰ χορείαν
not wandering aimlessly senseless wandering but dance
εὐδαίμονα χορευόντων μετά τε νοῦ καὶ φρονήσεως τῆς
happy dancing with both mind and wisdom the
ἄκρας· τοῦ δὲ λοιποῦ πλήθους ὑπὸ τῆς κοινῆς φορᾶς
highest of-the and remaining multitude by the common motion
ἀγομένου μιᾷ γνώμῃ καὶ ὁρμῇ τοῦ ξύμπαντος οὐρανοῦ.
being-carried by-one judgment and impulse of-the whole heaven
23 μίαν γὰρ δὴ ταύτην καθαρῶς εὐδαίμονα πολιτείαν εἴτε καὶ
one for indeed this purely happy constitution or also
πόλιν χρὴ καλεῖν, τὴν θεῶν πρὸς ἀλλήλους κοινωνίαν,
city it-is-needful to-call the of-gods with one-another association
ἐάν τε καὶ ξύμπαν τὸ λογικὸν περιλάβῃ τις, ἀνθρώπων
if both even whole the rational should-include one of-men
σὺν θεοῖς ἀριθμουμένων, ὡς παῖδες σὺν ἀνδράσι λέγονται
with gods being-counted as children with men are-said
μετέχειν πόλεως, φύσει πολῖται ὄντες, οὐ τῷ φρονεῖν
to-share of-city by-nature citizens being not by-the to-think
τε καὶ πράττειν τὰ τῶν πολιτῶν οὐδὲ τῷ κοινωνεῖν
both and doing the-things of-the citizens nor by-the to-share
τοῦ νόμου, ἀξύνετοι ὄντες αὐτοῦ. ἐκ δὲ τῶν ἄλλων
of-the law without-understanding being of-it from but the others
πανταχοῦ πασῶν σχεδὸν ἁπλῶς ἡμαρτημένων τε καὶ
everywhere all nearly simply having-erred both and
φαύλων πρὸς τὴν ἄκραν εὐθύτητα τοῦ θείου καὶ
base in-comparison-with the highest straightness of-the divine and
μακαρίου νόμου καὶ τῆς ὀρθῆς διοικήσεως, ὅμως δὲ πρὸς
blessed law and of-the right governance nevertheless but for

τὸ παρὸν εὐπορήσομεν παράδειγμα τῆς ἐπιεικέστερον
the present we-shall-find-easily example of-the(-one) more-decently
ἐχούσης πρὸς τὴν παντελῶς διεφθαρμένην, ὡς ἐν
being in-comparison-with the altogether corrupted as among
πᾶσι νοσοῦσι τόν γ' ἐλαφρότατα διάγοντα τῷ
all being-sick the(-one) at-least most-lightly faring to-the(-one)
κάκιστα διακειμένῳ παραβάλλοντες.
worst disposed comparing
ἐγὼ μὲν οὖν πρός τι τοιοῦτον ὥρμων τῷ λόγῳ. 24
I indeed then toward something such was-rushing with-the speech
μεταξὺ δὲ τῶν παρόντων εἷς ἐφθέγξατο εἰς τὸ μέσον,
meanwhile but of-those present one spoke-out into the middle
ὅσπερ ἦν πρεσβύτατος αὐτῶν καὶ μέγιστον ἀξίωμα ἔχων,
who-indeed was oldest of-them and greatest dignity having
εἶπε δὲ πάνυ εὐλαβούμενος, Μηδαμῶς, ὦ ξένε, ἄγροικον
said and very cautiously by-no-means O stranger boorish
μηδὲ βαρβαρικὸν ἡγήσῃ τὸ τοιοῦτον, ὅτι μεταξὺ λέγοντί
nor barbarous think the such-thing that meanwhile speaking
σοι ἐμποδὼν ἐγενόμην. παρ' ὑμῖν μὲν γὰρ οὐκ ἔθος
to-you in-the-way I-became among you indeed for not custom
ἐστὶ τὸ τοιοῦτο διὰ τὸ πολλὴν ἀφθονίαν εἶναι τῶν
is the such because-of the much abundance to-be of-the
ἐκ φιλοσοφίας λόγων καὶ περὶ παντὸς ὅτου ἂν ἐπιθυμῇ
from philosophy words and about everything whatever — desires
τις ἐξεῖναι παρὰ πολλῶν ἀκοῦσαι· παρ' ἡμῖν δὲ ὥσπερ
anyone to-be-possible from many to-hear among us but as
τέρας τι τοῦτο πέφηνε τὸ σὲ ἡμῖν ἀφικέσθαι.
portent something this has-appeared the you to-us to-have-come
τὸ δὲ λοιπὸν σχεδόν τι δεῦρο ἀφικνοῦνται ὀνόματι 25
the but rest nearly somewhat here come in-name
Ἕλληνες, τῇ δὲ ἀληθείᾳ βαρβαρώτεροι ἡμῶν, ἔμποροι
Greeks in-the but truth more-barbarous than-us merchants

καὶ ἀγοραῖοι, ῥάκη φαῦλα καὶ οἶνον πονηρὸν εἰσκομίζοντες
and traders rags paltry and wine bad importing
καὶ τά γε παρ᾽ ἡμῶν οὐδὲν βελτίω τούτων ἐξαγόμενοι.
and the at-least from us in-nothing better than-these exporting
σὲ δὲ αὐτὸς ἡμῖν ὁ Ἀχιλλεὺς ἔοικε δεῦρο ἀπὸ τῆς νήσου
you but himself to-us — Achilles seems here from the island
διαπέμψαι, καί σε πάνυ μὲν ἡδέως ὁρῶμεν, πάνυ δὲ
to-have-sent-across and you very indeed gladly we-see very and
ἡδέως ἀκούομεν ὅ τι ἂν λέγῃς. οὐ μέντοι πολύν τινα
gladly we-hear what ever — you-say not however long some
χρόνον ἡγούμεθα ἔσεσθαι τοῦτον οὐδὲ βουλόμεθα, ἀλλά
time we-think to-be-going-to-be this nor wish but
σε εὖ πράξαντα οἴκαδε κατελθεῖν τὴν ταχίστην.
you well having-fared home to-return the quickest
26 νῦν οὖν ἐπεὶ ἥψω τῷ λόγῳ τῆς θείας διοικήσεως, αὐτός
now then since you-touched in-the speech the divine governance I
τε ἀνεπτέρωμαι δαιμονίως καὶ τούσδε ὁρῶ πάντας ὀργῶντας
both have-been-excited divinely and these I-see all longing
πρὸς ἐκεῖνον τὸν λόγον· καὶ γὰρ ἡμῖν ἔδοξας μεγαλοπρεπῶς
for that the speech and for to-us you-seemed magnificently
καὶ τοῦ πράγματος οὐκ ἀναξίως ὅσα εἶπες εἰρηκέναι
and of-the subject not unworthily as-much-as you-said to-have-spoken
καὶ ὡς ἂν μάλιστα ἡμεῖς βουλοίμεθα ἀκοῦσαι. τῆς μὲν γὰρ
and as — most we would-wish to-hear of-the indeed for
ἀκριβεστέρας ταύτης φιλοσοφίας ἄπειροί ἐσμεν, Ὁμήρου
more-exact this philosophy inexperienced we-are of-Homer
δέ, ὡς οἶσθα, ἐρασταὶ καί τινες οὐ πολλοὶ Πλάτωνος· ὧν
but as you-know lovers and some not many of-Plato of-whom
δὴ κἀμὲ ὁρᾷς ὄντα, ἀεί ποτε ἐντυγχάνοντα τοῖς ἐκείνου
indeed also-me you-see being always ever reading the his
ὅπως ἂν δύνωμαι· καίτοι ἴσως ἄτοπον βαρβαρίζοντα τῶν
how-ever — I-can and-yet perhaps strange speaking-barbarously of-the

πολιτῶν μάλιστα τῷ ἑλληνικωτάτῳ καὶ σοφωτάτῳ χαίρειν
citizens most in-the most-Greek and wisest to-delight
καὶ ξυνεῖναι, καθάπερ εἴ τις μικροῦ τυφλὸς τὸ μὲν ἄλλο
and to-associate as if anyone almost blind the indeed other
φῶς ἀποστρέφοιτο, πρὸς αὐτὸν δὲ τὸν ἥλιον ἀναβλέποι.
light should-turn-from to the-very but the sun should-look-up
ἔχει μὲν δὴ τὰ ἡμέτερα οὕτως. σὺ δὲ εἰ θέλεις πᾶσιν 27
are indeed indeed the our-affairs so you but if you-wish to-all
ἡμῖν χαρίσασθαι, τὸν μὲν ὑπὲρ τῆς θνητῆς πόλεως
us to-oblige the indeed about the mortal city
ἀναβαλοῦ λόγον, ἐὰν ἄρα σχολὴν ἡμῖν οἱ γείτονες
put-off speech if then leisure to-us the neighbors
παράσχωσιν εἰς αὔριον καὶ μὴ δέῃ προσγυμνάζεσθαι
grant until tomorrow and not it-be-necessary to-exercise-against
αὐτοῖς, ὥσπερ ἔθος ἡμῖν τὸ πολύ· περὶ δὲ τῆς θείας
them as custom for-us the most about but the divine
εἴτε πόλεως εἴτε διακοσμήσεως φίλον σοι καλεῖν, εἰπὲ
whether city or ordering dear to-you to-call tell
ὅπῃ τε καὶ ὅπως ἔχει, ὡς δύνασαι ἐγγύτατα τείνων
where both and how it-is as you-can nearest straining-toward
τῆς τοῦ Πλάτωνος ἐλευθερίας περὶ τὴν φράσιν, οἷον
the — of-Plato freedom in the expression such-as
δὴ καὶ ἄρτι ποιεῖν ἡμῖν ἔδοξας. εἰ γὰρ μηδενὸς ἄλλου,
indeed also just-now to-do to-us you-seemed if for of-nothing else
τῆς γε φωνῆς ξυνίεμεν ὑπὸ συνηθείας ὅτι οὐ σμικρὸν
the at-least voice we-understand through familiarity that not small
οὐδὲ πόρρω τοῦ Ὁμήρου φθέγγεται.
nor far — from-Homer it-sounds
κἀγὼ σφόδρα γε ἥσθην τῇ ἁπλότητι τοῦ πρεσβύτου, 28
and-I greatly indeed was-pleased with-the simplicity of-the old-man
καὶ γελάσας εἶπον, Ὦ φίλε Ἱεροσῶν, εἴ με ἐκέλευες
and having-laughed said O friend Hieroson if me you-bade

χθὲς εἰσβεβληκότων ὑμῖν τῶν πολεμίων λαβόντα ὅπλα
yesterday having-invaded you the enemies having-taken arms
ὥσπερ τὸν Ἀχιλλέα μάχεσθαι, τὸ μὲν ἕτερον ἐπείσθην
like — Achilles to-fight the indeed one I-would-have-obeyed
ἄν, πειρώμενος ἀμύνεσθαι ὑπὲρ ἀνδρῶν φίλων, τὸ δὲ
— trying to-defend for men friends the but
ἕτερον οὐκ ἂν οἶμαι ἐδυνάμην, καίτοι σφόδρα βουλόμενος,
other not — I-think I-could and-yet greatly wishing
ὁμοίως τῷ Ἀχιλλεῖ ἀγωνίζεσθαι. καὶ νῦν ὧν κελεύεις
like — to-Achilles to-contend and now of-what you-bid
ποιήσω τὸ ἕτερον, προθυμήσομαι εἰπεῖν τὸν λόγον, ὡς
I-will-do the one I-will-be-eager to-speak the speech as
ἂν ἐγὼ δύνωμαι κατ᾽ ἐμαυτόν·
— I can by myself

ἀνδράσι δὲ προτέροισιν ἐριζέμεν οὐκ ἐθελήσω,
with-men but former to-contend not I-will-be-willing

οὔτε Πλάτωνι οὔτε Ὁμήρῳ. οὐ γάρ τοι οὐδὲ τῷ Εὐρύτῳ
neither with-Plato nor with-Homer not for indeed not-even — to-Eurytus
φησὶ συνενεγκεῖν ὁ ποιητὴς ὅτι ἤριζε πρὸς τοὺς
he-says to-have-profited the poet because he-contended against the
κρείττονας. οὐ μέντοι σπουδῆς γε, ἔφην, οὐδὲν ἀπολείψομεν.
stronger not however of-eagerness at-least I-said anything we-will-leave-out

Dio says his school calls the cosmos a city not strictly but by likeness, an ordered whole of gods and men governed by reason, a kingship under Zeus, whom the poets call father of gods and men. The poets are like servants at the door of the mysteries, catching a word or a flash. The Magi, taught by Zoroaster, who came unharmed out of a burning mountain, sing of the chariot of Zeus, older than the sun's: its first horse, sacred to Zeus, winged, brightest and swiftest, bears the sun, the moon, and the stars; the second, Hera's, gentler and slower, is black by nature but brightened where the sun lights it.

ταῦτα δὲ εἰπὼν πρὸς ἐκεῖνον οὐδὲν ἧττον ὑπεκίνουν 29
these-things and having-said to him no less I-was-stirred
καὶ ἀνεφερόμην τρόπον τινὰ ἀναμνησθεὶς Πλάτωνός τε
and was-carried-up in-a-way some having-remembered Plato both
καὶ Ὁμήρου. τὸ μὲν δὴ τῆς πόλεως οὕτως, ἔφην,
and Homer the indeed indeed of-the city so I-said
δεῖ ἀκούειν ὡς οὐκ ἄντικρυς τῶν ἡμετέρων τὸν
it-is-needful to-understand as not outright of-the our-people the
κόσμον ἀποφαινομένων πόλιν· ἐναντίον γὰρ ἂν ὑπῆρχε
cosmos declaring city contrary for — would-be
τοῦτο τῷ λόγῳ τῷ περὶ τῆς πόλεως, ἥν, ὥσπερ οὖν
this to-the definition the about the city which as then
εἶπον, σύστημα ἀνθρώπων ὡρίσαντο· ἅμα τε οὐκ ἦν
I-said system of-men they-defined at-once both not was
ἴσως πρέπον οὐδὲ πιθανὸν κυρίως εἰπόντας εἶναι τὸν
perhaps fitting nor convincing strictly having-said to-be the
κόσμον ζῷον ἔπειτα φάσκειν ὡς ἔστι πόλις·
cosmos living-being then to-assert that it-is city
τὸ γὰρ αὐτὸ πόλιν τε καὶ ζῷον οὐκ ἂν οἶμαι ῥᾳδίως 30
the for same city both and living-being not — I-think easily
ὑπομένοι τις ὑπολαβεῖν. ἀλλὰ τὴν νῦν διακόσμησιν,
would-endure anyone to-suppose but the present ordering

ὁπηνίκα διῄρηται καὶ μεμέρισται τὸ πᾶν εἰς πολλάς
when has-been-divided and has-been-portioned the whole into many
τινας μορφὰς φυτῶν τε καὶ ζῴων θνητῶν καὶ
some forms of-plants both and of-living-beings mortal and
ἀθανάτων, ἔτι δὲ ἀέρος καὶ γῆς καὶ ὕδατος καὶ πυρός, ἓν
immortal still and of-air and of-earth and of-water and of-fire one
οὐδὲν ἧττον πεφυκὸς ἐν ἅπασι τούτοις καὶ μιᾷ ψυχῇ καὶ
no less being-by-nature in all these and by-one soul and
δυνάμει διεπόμενον, ἁμῃγέπῃ πόλει προσεικάζουσι διὰ τὸ
power governed somehow to-city they-liken because-of the
πλῆθος τῶν ἐν αὐτῇ γιγνομένων τε καὶ ἀπογιγνομένων,
multitude of-the-things in it coming-into-being both and passing-away
ἔτι δὲ τὴν τάξιν καὶ τὴν εὐκοσμίαν τῆς διοικήσεως.
still and the order and the good-order of-the governance
31 ὁ δὲ λόγος οὗτος ἔμβραχυ ἐσπούδακε ξυναρμόσαι τῷ
the but doctrine this in-short has-been-eager to-join to-the
θείῳ τὸ ἀνθρώπειον γένος καὶ ἑνὶ λόγῳ περιλαβεῖν
divine the human race and in-one word to-include
πᾶν τὸ λογικόν, κοινωνίας ἀρχὴν καὶ δικαιοσύνης μόνην
all the rational of-fellowship beginning and of-justice only
ταύτην ἰσχυρὰν καὶ ἄλυτον εὑρίσκων. πόλις μὲν γὰρ
this strong and indissoluble finding city indeed for
δὴ κατὰ τοῦτο ἂν εἴη λεγομένη μὰ Δί᾽ οὐ φαύλων
indeed in this — it-would-be called by Zeus not of-base
οὐδὲ μικρῶν τυχοῦσα ἡγεμόνων οὐδὲ ὑπὸ τυράννων
nor of-small having-obtained leaders nor by tyrants
τε καὶ δήμων καὶ δεκαρχιῶν δὴ καὶ ὀλιγαρχιῶν καί
both and democracies and decarchies indeed and oligarchies and
τινων ἄλλων τοιούτων ἀρρωστημάτων διαφορουμένη καὶ
some other such ailments torn-apart and
στασιάζουσα τὸν ἅπαντα χρόνον, ἀλλὰ τῇ σωφρονεστάτῃ
being-in-faction the whole time but by-the most-temperate

καὶ ἀρίστῃ βασιλείᾳ κεκοσμημένη, τῷ ὄντι βασιλευομένη
and best kingship adorned in-the being ruled-by-a-king
κατὰ νόμον μετὰ πάσης φιλίας καὶ ὁμονοίας·
according-to law with all friendship and concord
ὅπερ δὴ ὁ σοφώτατος καὶ πρεσβύτατος ἄρχων καὶ 32
which indeed the wisest and oldest ruler and
νομοθέτης ἅπασι προστάττει θνητοῖς καὶ ἀθανάτοις, ὁ τοῦ
lawgiver to-all enjoins mortals and immortals the of-the
ξύμπαντος ἡγεμὼν οὐρανοῦ καὶ τῆς ὅλης δεσπότης οὐσίας,
whole leader heaven and of-the whole master substance
αὐτὸς οὕτως ἐξηγούμενος καὶ παράδειγμα παρέχων τὴν
himself so expounding and example providing the
αὑτοῦ διοίκησιν τῆς εὐδαίμονος καὶ μακαρίας καταστάσεως·
his-own governance of-the happy and blessed condition
ὃν οἱ θεῖοι ποιηταὶ μαθόντες ἐκ Μουσῶν ὑμνοῦσιν ἅμα
whom the divine poets having-learned from Muses hymn at-once
καὶ ὀνομάζουσι πατέρα θεῶν καὶ ἀνθρώπων.
and name father of-gods and men
κινδυνεύει γὰρ οὖν δὴ τὸ ποιητικὸν γένος οὐ πάνυ 33
is-likely for then indeed the poetic race not very
ἄστοχον εἶναι τῶν ἱερῶν λόγων οὐδὲ ἄπο στόχου
wide-of-the-mark to-be of-the sacred doctrines nor from aim
φθέγγεσθαι τὰ τοιαῦτα πολλάκις, οὐ μέντοι οὐδὲ
to-utter the such-things often not however nor
μεμυῆσθαι καθαρῶς κατὰ θεσμὸν καὶ νόμον τῶν
to-have-been-initiated purely according-to ordinance and law of-the
μυουμένων οὐδὲ εἰδέναι τοῦ ξύμπαντος πέρι τῆς ἀληθείας
initiates nor to-know of-the whole about of-the truth
σαφὲς οὐδέν, ὡς ἔπος εἰπεῖν· ἀτεχνῶς δὲ ἔοικεν ὅμοιον
clear anything as word to-say simply but it-seems like
εἶναι τοῖς ἔξω περὶ θύρας ὑπηρέταις τῶν τελετῶν,
to-be to-the outside about door servants of-the mysteries

πρόθυρα κοσμοῦσι καὶ βωμοὺς τοὺς ἐν τῷ φανερῷ καὶ
forecourts adorning and altars those in the open and
τὰ ἄλλα τὰ τοιαῦτα παρασκευάζουσιν, οὐδέ ποτ᾽ ἔνδον
the other the such-things preparing nor ever inside
παριοῦσιν. ὅθεν δὴ καὶ θεράποντας Μουσῶν αὑτοὺς
entering whence indeed also servants of-Muses themselves
ὀνομάζουσιν, οὐ μύστας οὐδὲ ἄλλο σεμνὸν ὄνομα.
they-name not initiates nor other august name
34 οὐκοῦν, ὡς ἔφην, τούς τε πλησίον ἀναστρεφομένους
therefore as I-said those both near moving-about
τελετῆς τινος πρὸς ταῖς εἰσόδοις εἰκὸς τό γε τοσοῦτον
of-mystery some at the entrances likely the at-least so-much
τῶν ἔνδοθεν αἰσθάνεσθαί τινος, ἤτοι ῥήματος
of-the-things inside to-perceive something either word
ἐκβοηθέντος ἑνὸς μυστικοῦ ἢ πυρὸς ὑπερφανέντος, καὶ
shouted-out one mystic or fire having-shone-forth also
τοῖς ποιηταῖς ἐνίοτε, λέγω δὲ τοῖς πάνυ ἀρχαίοις, φωνή
to-the poets sometimes I-mean and to-the very ancient voice
τις ἐκ Μουσῶν ἀφίκετο βραχεῖα καί πού τις ἐπίπνοια
some from Muses came short and somewhere some inspiration
θείας φύσεώς τε καὶ ἀληθείας, καθάπερ αὐγὴ πυρὸς
of-divine nature both and truth like gleam of-fire
ἐξ ἀφανοῦς λάμψαντος· ἃ ἔπασχον ἐκ Μουσῶν καὶ
from unseen having-shone which experienced from Muses and
κατείχοντο Ὅμηρός τε καὶ Ἡσίοδος.
were-possessed Homer both and Hesiod
35 οἱ δὲ μετ᾽ ἐκείνους ὕστερον ἐπὶ σκηνὰς καὶ θέατρα
those but after them later onto stages and theaters
τὴν αὑτῶν σοφίαν ἀγαγόντες ἀμύητοι ἀμυήτοις πολλάκις
the their-own wisdom having-brought uninitiated to-uninitiated often
ἐξέφερον ἀτελῆ παραδείγματα ὀργίων· θαυμαζόμενοι δὲ
brought-out imperfect examples of-rites being-admired but

ὑπὸ τῶν πολλῶν ἐπεχείρουν αὐτοὶ τελεῖν τὸν ὄχλον, τῷ
by the many they-attempted themselves to-initiate the crowd in-the
ὄντι βακχείων τινὰς σκηνὰς ἀκαλύπτους πηξάμενοι ἔν τισι
being of-Bacchic-rites some booths uncovered having-pitched at some
τραγικαῖς τριόδοις. οὗτοι δ' οὖν πάντες οἱ ποιηταὶ κατὰ
tragic crossroads these but then all the poets in
ταὐτὰ τὸν πρῶτον καὶ μέγιστον θεὸν πατέρα καλοῦσι
the-same-way the first and greatest god father call
συλλήβδην ἅπαντος τοῦ λογικοῦ γένους καὶ δὴ καὶ βασιλέα.
in-sum of-all the rational race and indeed also king
οἷς πειθόμενοι οἱ ἄνθρωποι Διὸς βασιλέως ἱδρύονται 36
whom obeying the men of-Zeus king set-up
βωμούς, καὶ δὴ καὶ πατέρα αὐτὸν οὐκ ὀκνοῦσι
altars and indeed also father him not they-hesitate
προσαγορεύειν τινὲς ἐν ταῖς εὐχαῖς, ὡς τοιαύτης τινὸς
to-address some in the prayers as such some
ἀρχῆς καὶ συστάσεως οὔσης τοῦ παντός. ὥστε ταύτῃ
rule and constitution being of-the whole so-that in-this-way
γε οὐδὲ οἶκον δοκοῦσί μοι ὀκνῆσαι ἂν ἀποφήνασθαι
at-least not-even house they-seem to-me to-hesitate — to-declare
τοῦ Διὸς τὸν ἅπαντα κόσμον, εἴπερ ἐστὶ πατὴρ τῶν
— of-Zeus the whole cosmos if-indeed he-is father of-the-things
ἐν αὐτῷ, καὶ νὴ Δία πόλιν, ὥσπερ ἡμεῖς προσεικάζομεν
in it and by Zeus city as we liken
κατὰ τὴν μείζονα ἀρχήν.
according-to the greater rule
βασιλεία γὰρ πόλει μᾶλλον ἢ οἴκῳ πρεπόντως ἂν 37
kingship for to-city rather than to-house fittingly —
λέγοιτο. οὐ γὰρ δὴ βασιλέα εἰπόντες τὸν ἐπὶ τῶν
might-be-said not for indeed king having-called the(-one) over the
ὅλων οὐκ ἂν βασιλεύεσθαι τὸ ὅλον ὁμολογοῖεν οὐδὲ
whole not — to-be-ruled-by-a-king the whole they-would-agree nor

βασιλεύεσθαι φήσαντες οὐκ ἂν πολιτεύεσθαι φαῖεν
to-be-ruled-by-a-king having-said not — to-be-a-polity they-would-say
οὐδὲ εἶναι πολιτείαν τοῦ παντός. πολιτείαν δ' αὖ
nor to-be constitution of-the whole constitution but in-turn
συγχωροῦντες πόλιν οὐκ ἂν ἀποτρέποιντο ὁμολογεῖν ἤ
conceding city not — they-would-shrink-from to-acknowledge or
τι τούτῳ παραπλήσιον τὸ πολιτευόμενον.
something to-this similar the(-thing) being-a-polity

38 ὅδε μὲν οὖν ὁ τῶν φιλοσόφων λόγος, ἀγαθὴν καὶ
this indeed then the of-the philosophers doctrine good and
φιλάνθρωπον ἀποδεικνὺς κοινωνίαν δαιμόνων καὶ ἀνθρώπων,
humane displaying fellowship of-spirits and men
μεταδιδοὺς νόμου καὶ πολιτείας οὐ τοῖς τυχοῦσι τῶν ζῴων,
giving-a-share of-law and constitution not to-the chance of-the living-beings
ἀλλ' ὅσοις μέτεστι λόγου καὶ φρονήσεως, πολὺ κρείττω
but to-as-many-as share reason and wisdom much better
καὶ δικαιοτέραν τῆς Λακωνικῆς νομοθεσίας εἰσηγούμενος,
and juster than-the Laconian legislation introducing
καθ' ἣν οὐδὲ ὑπάρχει τοῖς Εἵλωσι γενέσθαι Σπαρτιάταις·
by which not-even it-is-possible for-the Helots to-become Spartans
ὅθεν δὴ διατελοῦσιν ἐπιβουλεύοντες τῇ Σπάρτῃ.
whence indeed they-continue plotting-against — Sparta

39 ἕτερος δὲ μῦθος ἐν ἀπορρήτοις τελεταῖς ὑπὸ μάγων
another but myth in secret rites by Magi
ἀνδρῶν ᾄδεται θαυμαζόμενος, οἳ τὸν θεὸν τοῦτον ὑμνοῦσιν
men is-sung being-admired who the god this hymn
ὡς τέλειόν τε καὶ πρῶτον ἡνίοχον τοῦ τελειοτάτου
as perfect both and first charioteer of-the most-perfect
ἅρματος. τὸ γὰρ Ἡλίου ἅρμα νεώτερόν φασιν εἶναι πρὸς
chariot the for of-Helios chariot younger they-say to-be toward
ἐκεῖνο κρινόμενον, φανερὸν δὲ τοῖς πολλοῖς, ἅτε προδήλου
that being-judged visible but to-the many as evident

γιγνομένης τῆς φορᾶς. ὅθεν κοινῆς φήμης τυγχάνειν, ὡς
becoming the motion whence common report to-obtain as
ἔοικεν, ἀπὸ πρώτων σχεδόν τι τῶν ποιητῶν τῶν
it-seems from first nearly somewhat the poets those
ἀνατολὰς καὶ δύσεις ἑκάστοτε λεγόντων κατὰ ταὐτὰ
risings and settings each-time speaking in the-same-way
πάντων ἐξηγουμένων ζευγνυμένους τε τοὺς ἵππους καὶ
all expounding being-yoked both the horses and
τὸν Ἥλιον αὐτὸν ἐπιβαίνοντα τοῦ δίφρου.
— Helios himself mounting the car
τὸ δὲ ἰσχυρὸν καὶ τέλειον ἅρμα τὸ Διὸς οὐδεὶς ἄρα 40
the but strong and perfect chariot the of-Zeus no-one then
ὕμνησεν ἀξίως τῶν τῇδε οὔτε Ὅμηρος οὔτε Ἡσίοδος,
hymned worthily of-those here neither Homer nor Hesiod
ἀλλὰ Ζωροάστρης καὶ μάγων παῖδες ᾄδουσι παρ᾽
but Zoroaster and of-Magi children sing from
ἐκείνου μαθόντες· ὃν Πέρσαι λέγουσιν ἔρωτι σοφίας
him having-learned whom Persians say from-love of-wisdom
καὶ δικαιοσύνης ἀποχωρήσαντα τῶν ἄλλων καθ᾽ αὑτὸν
and justice having-withdrawn from-the others by himself
ἐν ὄρει τινὶ ζῆν· ἔπειτα ἁφθῆναι τὸ ὄρος πυρὸς
on mountain some to-live then to-have-been-kindled the mountain fire
ἄνωθεν πολλοῦ κατασκήψαντος συνεχῶς τε κάεσθαι. τὸν
from-above much having-fallen continually and to-burn the
οὖν βασιλέα σὺν τοῖς ἐλλογιμωτάτοις Περσῶν ἀφικνεῖσθαι
then king with the most-notable of-Persians to-come
πλησίον, βουλόμενον εὔξασθαι τῷ θεῷ· καὶ τὸν ἄνδρα
near wishing to-pray to-the god and the man
ἐξελθεῖν ἐκ τοῦ πυρὸς ἀπαθῆ, φανέντα δὲ αὐτοῖς
to-have-come-out from the fire unharmed having-appeared and to-them

ἵλεων θαρρεῖν κελεῦσαι καὶ θῦσαι θυσίας τινάς, ὡς
gracious to-be-of-good-cheer to-have-bidden and to-sacrifice sacrifices some as
ἥκοντος εἰς τὸν τόπον τοῦ θεοῦ.
having-come to the place of-the god

41 συγγίγνεσθαί τε μετὰ ταῦτα οὐχ ἅπασιν, ἀλλὰ τοῖς
to-associate both after these-things not with-all but with-those
ἄριστα πρὸς ἀλήθειαν πεφυκόσι καὶ τοῦ θεοῦ ξυνιέναι
best for truth being-endowed and the god to-understand
δυναμένοις, οὓς Πέρσαι μάγους ἐκάλεσαν, ἐπισταμένους
being-able whom Persians Magi called knowing-how
θεραπεύειν τὸ δαιμόνιον, οὐχ ὡς Ἕλληνες ἀγνοίᾳ τοῦ
to-serve the divine not as Greeks through-ignorance of-the
ὀνόματος οὕτως ὀνομάζουσιν ἀνθρώπους γόητας. ἐκεῖνοι
name so name men sorcerers they
δὲ τά τε ἄλλα δρῶσι κατὰ λόγους ἱεροὺς καὶ δὴ
but the both other-things do according-to doctrines sacred and indeed
τῷ Διὶ τρέφουσιν ἅρμα Νισαίων ἵππων· οἱ δέ εἰσι
— for-Zeus they-keep chariot of-Nisaean horses these and are
κάλλιστοι καὶ μέγιστοι τῶν κατὰ τὴν Ἀσίαν· τῷ δέ
finest and greatest of-those throughout — Asia — and
γε Ἡλίῳ ἕνα ἵππον.
at-least for-Helios one horse

42 ἐξηγοῦνται δὲ τὸν μῦθον οὐχ ὥσπερ οἱ παρ᾽ ἡμῖν προφῆται
they-expound and the myth not as the among us prophets
τῶν Μουσῶν ἕκαστα φράζουσι μετὰ πολλῆς πειθοῦς,
— of-Muses each-thing declare with much persuasion
ἀλλὰ μάλα αὐθαδῶς. εἶναι γὰρ δὴ τοῦ ξύμπαντος μίαν
but very self-willedly to-be for indeed of-the whole one
ἀγωγήν τε καὶ ἡνιόχησιν ὑπὸ τῆς ἄκρας ἐμπειρίας τε
guidance both and charioting by the highest skill both
καὶ ῥώμης γιγνομένην ἀεί, καὶ ταύτην ἄπαυστον ἐν
and strength happening always and this unceasing in

ἀπαύστοις αἰῶνος περιόδοις. τοὺς δὲ Ἡλίου καὶ Σελήνης
unceasing of-eternity cycles the but of-Helios and of-Selene
δρόμους, καθάπερ εἶπον, μερῶν εἶναι κινήσεις, ὅθεν ὑπ᾽
courses as I-said of-parts to-be motions whence by
ἀνθρώπων ὁρᾶσθαι σαφέστερον. τῆς δὲ τοῦ ξύμπαντος
men to-be-seen more-clearly of-the but of-the whole
κινήσεως καὶ φορᾶς μὴ ξυνιέναι τοὺς πολλούς, ἀλλ᾽
movement and motion not to-understand the many but
ἀγνοεῖν τὸ μέγεθος τοῦδε τοῦ ἀγῶνος.
to-be-ignorant-of the size of-this the contest
τὸ δὴ μετὰ τοῦτο αἰσχύνομαι φράζειν τῶν ἵππων πέρι 43
the indeed after this I-am-ashamed to-tell the horses about
καὶ τῆς ἡνιοχήσεως, ὅπως ἐξηγούμενοι λέγουσιν, οὐ πάνυ
and the charioting how expounding they-speak not very
τι φροντίζοντες ὅμοιόν σφισι γίγνεσθαι πανταχῇ τὸ τῆς
at-all caring like for-them to-be everywhere the of-the
εἰκόνος. ἴσως γὰρ ἂν φαινοίμην ἄτοπος παρὰ Ἕλληνικά τε
image perhaps for — I-would-appear absurd beside Greek both
καὶ χαρίεντα ᾄσματα βαρβαρικὸν ᾆσμα ἐπᾴδων· ὅμως δὲ
and graceful songs barbarian song singing nevertheless but
τολμητέον. φασὶ τῶν ἵππων τὸν πρῶτον ἄνωθεν ἀπείρῳ
one-must-dare they-say of-the horses the first from-above infinitely
διαφέρειν κάλλει τε καὶ μεγέθει καὶ ταχυτῆτι, ἅτε ἔξωθεν
to-excel in-beauty both and size and speed as from-outside
περιτρέχοντα τὸ μήκιστον τοῦ δρόμου, αὐτοῦ Ζηνὸς ἱερόν·
running-around the longest of-the course of-very Zeus sacred
πτηνὸν δὲ εἶναι· τὴν δὲ χρόαν λαμπρόν, αὐγῆς τῆς
winged and to-be the and color bright of-gleam the
καθαρωτάτης· τὸν δὲ Ἥλιον ἐν αὐτῷ καὶ τὴν Σελήνην
purest — and Helios in it and — Selene

σημεῖα προφανῆ ὁρᾶσθαι, ὥσπερ οἶμαι καὶ τῶνδε τῶν
signs conspicuous to-be-seen as I-think also of-these the
ἵππων ἐστὶ σημεῖα, τὰ μὲν μηνοειδῆ, τὰ δὲ ἀλλοῖα.
horses are marks the(-ones) indeed crescent-shaped the(-others) and different
44 ταῦτα δὲ ὑφ᾽ ἡμῶν ὁρᾶσθαι συνεστραμμένα, καθάπερ ἐν
these-things and by us to-be-seen massed-together as in
αὐγῇ λαμπρᾷ φλογὸς σπινθῆρας ἰσχυροὺς διαθέοντας, ἰδίαν
gleam bright of-flame sparks strong running-through own
δὲ κίνησιν ἔχειν καθ᾽ αὑτά. καὶ τἆλλα ἄστρα δι᾽ ἐκείνου
and motion to-have by themselves also the-other stars through that
φαινόμενα καὶ ξύμπαντα ἐκείνου πεφυκότα μέρη τὰ μὲν
appearing and all of-that being-by-nature parts the(-ones) indeed
περιφέρεσθαι σὺν αὐτῷ μίαν ταύτην ἔχοντα κίνησιν, τὰ
to-be-carried-around with it one this having motion the(-others)
δὲ ἄλλους θεῖν δρόμους. τυγχάνειν δὲ παρὰ τοῖς ἀνθρώποις
and other to-run courses to-obtain and among the men
ταῦτα μὲν ἰδίου ἕκαστον ὀνόματος· τὰ δὲ ἄλλα κατὰ
these indeed own each name the and other by
πλῆθος ἀθρόα, διανενεμημένα εἴς τινα σχήματα καὶ μορφάς.
multitude in-masses distributed into some figures and shapes
45 ὁ μὲν δὴ λαμπρότατος ἵππος καὶ ποικιλώτατος αὐτῷ
the indeed indeed brightest horse and most-many-colored to-the-very
τε Διὶ προσφιλέστατος, ὧδέ πως ὑμνούμενος ὑπ᾽ αὐτῶν,
both Zeus dearest thus somehow being-hymned by them
θυσίας τε καὶ τιμὰς ἅτε πρῶτος εἰκότως πρώτας
sacrifices both and honors as first fittingly first
ἔλαχεν· δεύτερος δὲ μετ᾽ ἐκεῖνον ἁπτόμενος αὐτοῦ καὶ
obtained second and after that-one touching him and
πλησιώτατος Ἥρας ἐπώνυμος, εὐήνιος καὶ μαλακός,
nearest of-Hera named easily-reined and gentle
πολὺ δὲ ἥττων κατά τε ῥώμην καὶ τάχος. χροιὰν δὲ
much but weaker in both strength and speed in-color but

τῇ μὲν αὑτοῦ φύσει μέλας, φαιδρύνεται δὲ ἀεὶ τὸ
in-the indeed his-own nature black is-brightened but always the(-part)
καταλαμπόμενον Ἡλίῳ· τὸ δὲ σκιασθὲν ἐν τῇ περιφορᾷ
illumined by-Helios the but having-been-shaded in the revolution
τὴν αὑτοῦ μεταλαμβάνει τῆς χρόας ἰδέαν.
the his-own takes-on of-the color form

IV · THE CHARIOT AND THE WORLD'S REBIRTH

The third horse, Poseidon's, is slower, and Pegasus is its image; the fourth, Hestia's, solid and motionless, champs an adamant bit while the others wheel around it. At long intervals the first horse's breath heats the others and scorches the last one's mane, which the Greeks tell as Phaethon's ride, or the third horse's sweat floods its yoke-fellow, which they tell as Deucalion's flood. Finally the horses are merged into the first, which consumes them all and becomes pure mind. Longing then to create, it turns to fiery air, unites with Hera, and makes the world anew, brighter than now, young and in its prime from the start. Zeus rejoices at his work. Dio ends, blaming any obscurity on the Borysthenites, who asked for the speech.

τρίτος Ποσειδῶνος ἱερός, τοῦ δευτέρου βραδύτερος. 46
third of-Poseidon sacred than-the second slower
τούτου δὲ μυθολογοῦσιν εἴδωλον οἱ ποιηταὶ γενέσθαι
of-this and tell-in-myth image the poets to-have-come-to-be
παρ᾽ ἀνθρώποις, ἐμοὶ δοκεῖν, ὅντινα ὀνομάζουσι Πήγασον,
among men to-me to-seem whom they-name Pegasus
καί φασιν ἀνεῖναι κρήνην ἐν Κορίνθῳ χαράξαντα
and say to-have-sent-up spring in Corinth having-struck
τῇ ὁπλῇ. ὁ δὲ δὴ τέταρτος εἰκάσαι πάντων
with-the hoof the but indeed fourth to-liken of-all
ἀτοπώτατος, στερεός τε καὶ ἀκίνητος, οὐχ ὅπως
most-absurd solid both and motionless not to-say
πτερωτός, ἐπώνυμος Ἑστίας. ὅμως δὲ οὐκ ἀποτρέπονται
winged named of-Hestia nevertheless but not they-turn-from

τῆς εἰκόνος, ἀλλὰ ἐνεζεῦχθαί φασι καὶ τοῦτον τῷ
the image but to-have-been-yoked they-say also this-one to-the
ἅρματι, μένειν δὲ κατὰ χώραν χαλινὸν ἀδάμαντος
chariot to-remain and in place bit of-adamant
ἐνδακόντα.
having-bitten

47 συνερείδειν δὲ πανταχόθεν αὑτῷ τοῖς μέρεσι, καὶ
to-press-against and from-all-sides himself with-the parts and
τὼ δύο τὼ πλησίον ὁμοίως πρὸς αὐτὸν ἐγκλίνειν,
the two those near likewise toward him to-lean
ἀτεχνῶς ἐπιπίπτοντε καὶ ὠθουμένω· τὸν δὲ ἐξωτάτω
simply falling-upon and pushed the and outermost
ἀεὶ περὶ τὸν ἑστῶτα ὡς νύσσαν φέρεσθαι. τὸ μὲν
always around the standing-one as turning-post to-be-carried the indeed
οὖν πολὺ μετ' εἰρήνης καὶ φιλίας διατελοῦσιν ἀβλαβεῖς
then most-part with peace and friendship they-continue unharmed
ὑπ' ἀλλήλων. ἤδη δέ ποτε ἐν μήκει χρόνου καὶ
by one-another already but sometimes in length of-time and
πολλαῖς περιόδοις ἰσχυρὸν ἆσθμα τοῦ πρώτου προσπεσὸν
many cycles strong breath of-the first having-fallen-on
ἄνωθεν, οἷα δὴ θυμοειδοῦς, ἐθέρμηνε τοὺς ἄλλους,
from-above as indeed of-spirited-one heated the others
σφοδρότερόν γε μὴν τὸν τελευταῖον· τήν τε δὴ
more-violently at-least indeed the last the both indeed
χαίτην περιέφλεξεν αὐτοῦ, ᾗ μάλιστα ἠγάλλετο, καὶ
mane scorched-around his in-which most he-gloried and
τὸν ἅπαντα κόσμον.
the whole cosmos

48 τοῦτο δὲ τὸ πάθος ἅπαξ Ἕλληνας μνημονεύοντάς
this and the experience once Greeks remembering
φασι Φαέθοντι προσάπτειν, οὐ δυναμένους μέμφεσθαι
they-say to-Phaethon to-attach not being-able to-blame

τὴν Διὸς ἡνιόχησιν, τούς τε Ἡλίου δρόμους οὐκ
the of-Zeus charioting the both of-Helios courses not
ἐθέλοντας ψέγειν. διό φασι νεώτερον ἡνίοχον,
wishing to-fault wherefore they-say younger charioteer
Ἡλίου παῖδα θνητόν, ἐπιθυμήσαντα χαλεπῆς καὶ
of-Helios son mortal having-desired harsh and
ἀξυμφόρου πᾶσι τοῖς θνητοῖς παιδιᾶς, αἰτησάμενον
unprofitable for-all the mortals sport having-asked
παρὰ τοῦ πατρὸς ἐπιστῆναι τῷ δίφρῳ, φερόμενόν
from the father to-stand-on the car being-carried
τε ἀτάκτως πάντα καταφλέξαι ζῷα καὶ φυτά, καὶ
both disorderly all to-burn-up animals and plants and
τέλος αὐτὸν διαφθαρῆναι πληγέντα ὑπὸ κρείττονος
finally himself to-have-been-destroyed struck by stronger
πυρός.
fire
πάλιν δὲ ὅταν διὰ πλειόνων ἐτῶν ὁ Νυμφῶν καὶ 49
again and when after more years the of-Nymphs and
Ποσειδῶνος ἱερὸς πῶλος ἐπαναστῇ, παρὰ τὸ σύνηθες
of-Poseidon sacred colt rises-up contrary-to the custom
ἀγωνιάσας καὶ ταραχθείς, ἱδρῶτι πολλῷ κατέκλυσε τὸν
having-struggled and been-troubled with-sweat much he-flooded the
αὐτὸν τοῦτον ἅτε ὁμόζυγα· πειρᾶται δὴ τῆς ἐναντίας
same this-one as yoke-fellow experiences indeed the opposite
τῇ πρότερον φθορᾷ, ὕδατι πολλῷ χειμαζόμενος. καὶ
to-the earlier destruction by-water much being-storm-tossed and
τοιοῦτον ἕνα χειμῶνα διηγεῖσθαι τοὺς Ἕλληνας ὑπὸ
such one storm to-narrate the Greeks through
νεότητός τε καὶ μνήμης ἀσθενοῦς, καὶ Δευκαλίωνα
youth both and memory weak and Deucalion

βασιλεύοντα τότε σφίσιν ἀρκέσαι πρὸ τῆς παντελοῦς
reigning then for-them to-have-aided before the complete
φθορᾶς.
destruction

50 ταῦτα δὲ σπανίως ξυμβαίνοντα δοκεῖν μὲν ἀνθρώποις
these-things and rarely happening to-seem indeed to-men
διὰ τὸν αὑτῶν ὄλεθρον γίγνεσθαι μὴ κατὰ λόγον
because-of the their-own destruction to-happen not according-to reason
μηδὲ μετέχειν τῆς τοῦ παντὸς τάξεως, λανθάνειν
nor to-share of-the of-the whole order to-escape-the-notice
δὲ αὐτοὺς ὀρθῶς γιγνόμενα καὶ κατὰ γνώμην
but them rightly happening and according-to judgment
τοῦ σῴζοντος καὶ κυβερνῶντος τὸ πᾶν. εἶναι
of-the(-one) preserving and steering the whole to-be
γὰρ ὅμοιον ὥσπερ ὅταν ἅρματος ἡνίοχος τῶν
for like as when of-chariot charioteer of-the
ἵππων τινὰ κολάζῃ χαλινῷ σπάσας ἢ κέντρῳ
horses one punishes with-bit having-jerked or with-goad
ἁψάμενος· ὁ δ' ἐσκίρτησε καὶ ἐταράχθη, παραχρῆμα
having-touched he and leaped and was-disturbed immediately
εἰς δέον καθιστάμενος. μίαν μὲν οὖν λέγουσι
into needful-order being-set one indeed then they-say
ταύτην ἡνιόχησιν ἰσχυράν, οὐχ ὅλου φθειρομένου τοῦ
this charioting strong not whole being-destroyed the
παντός.
universe

51 πάλιν δὲ ἑτέραν τῆς τῶν τεττάρων κινήσεως καὶ μεταβολῆς,
again and another of-the of-the four motion and change
ἐν ἀλλήλοις μεταβαλλομένων καὶ διαλλαττόντων τὰ
among one-another being-changed and exchanging the
εἴδη, μέχρις ἂν εἰς μίαν ἅπαντα συνέλθῃ φύσιν,
forms until — into one all come-together nature

ἡττηθέντα τοῦ κρείττονος. ὅμως δὲ καὶ ταύτην
having-been-defeated by-the stronger nevertheless but also this
τὴν κίνησιν ἡνιοχήσει προσεικάζειν τολμῶσιν ἐλάσει
the motion to-charioting to-liken they-dare to-driving
τε ἅρματος, ἀτοπωτέρας δεόμενοι τῆς εἰκόνος· οἷον
both of-chariot more-absurd needing the image as
εἴ τις θαυματοποιὸς ἐκ κηροῦ πλάσας ἵππους,
if any juggler from wax having-molded horses
ἔπειτα ἀφαιρῶν καὶ περιξύων ἀφ' ἑκάστου προστιθείη
then removing and scraping from each should-add
ἄλλοτε ἄλλῳ, τέλος δὲ ἅπαντας εἰς ἕνα τῶν
at-one-time to-another finally and all into one of-the
τεττάρων ἀναλώσας μίαν μορφὴν ἐξ ἁπάσης τῆς ὕλης
four having-used-up one shape from all the material
ἐργάζοιτο.
should-work
εἶναί γε μὴν τὸ τοιοῦτο μὴ καθάπερ ἀψύχων 52
to-be at-least indeed the such-thing not as of-soulless
πλασμάτων ἔξωθεν τοῦ δημιουργοῦ πραγματευομένου
figures from-outside the craftsman busying-himself
καὶ μεθιστάντος τὴν ὕλην, αὐτῶν δὲ ἐκείνων γίγνεσθαι
and shifting the material of-them but those to-become
τὸ πάθος, ὥσπερ ἐν ἀγῶνι μεγάλῳ τε καὶ ἀληθινῷ
the experience as in contest great both and true
περὶ νίκης ἐριζόντων· γίγνεσθαι δὲ τὴν νίκην καὶ τὸν
about victory contending to-come-to-be and the victory and the
στέφανον ἐξ ἀνάγκης τοῦ πρώτου καὶ κρατίστου
crown of necessity of-the first and strongest
τάχει τε καὶ ἀλκῇ καὶ τῇ ξυμπάσῃ ἀρετῇ,
in-speed both and prowess and in-the all virtue

ὃν εἴπομεν ἐν ἀρχῇ τῶν λόγων ἐξαίρετον εἶναι
whom we-said in beginning of-the words choice-one to-be
Διός.
of-Zeus

53 τοῦτον γάρ, ἅτε πάντων ἀλκιμώτατον καὶ φύσει
this-one for as of-all most-valiant and by-nature
διάπυρον, ταχὺ ἀναλώσαντα τοὺς ἄλλους, καθάπερ
fiery quickly having-used-up the others as
οἶμαι τῷ ὄντι κηρίνους, ἐν οὐ πολλῷ τινι χρόνῳ,
I-think in-the being waxen in not much some time
δοκοῦντι δὲ ἡμῖν ἀπείρῳ πρὸς τὸν ἡμέτερον αὐτῶν
seeming but to-us infinite to the our own
λογισμόν, καὶ τὴν οὐσίαν πάντων πᾶσαν εἰς αὑτὸν
reckoning and the substance of-all all into himself
ἀναλαβόντα, πολὺ κρείττω καὶ λαμπρότερον ὀφθῆναι
having-taken-up much stronger and brighter to-have-appeared
τοῦ πρότερον, ὑπ᾽ οὐδενὸς ἄλλου θνητῶν οὐδὲ
than-the former by none other of-mortals nor
ἀθανάτων, ἀλλ᾽ αὐτὸν ὑφ᾽ αὑτοῦ νικηφόρον γενόμενον
of-immortals but himself by himself victorious having-become
τοῦ μεγίστου ἀγῶνος. στάντα δὲ ὑψηλὸν καὶ γαῦρον,
of-the greatest contest having-stood and high and exultant
χαρέντα τῇ νίκῃ, τόπον τε ὡς πλεῖστον καταλαβεῖν
having-rejoiced in-the victory space both as most to-take-up
καὶ μείζονος χώρας δεηθῆναι τότε ὑπὸ ῥώμης καὶ
and of-greater room to-have-needed then through strength and
μένους.
might

54 κατὰ τοῦτο δὴ γενόμενοι τοῦ λόγου δυσωποῦνται τὴν
at this indeed having-arrived of-the doctrine they-are-abashed the
αὐτὴν ἐπονομάζειν τοῦ ζῴου φύσιν. εἶναι γὰρ αὐτὸν
same to-call of-the living-being nature to-be for him

ἤδη τηνικάδε ἁπλῶς τὴν τοῦ ἡνιόχου καὶ δεσπότου
already then simply the of-the charioteer and master
ψυχήν, μᾶλλον δὲ αὐτὸ τὸ φρονοῦν καὶ τὸ ἡγούμενον
soul rather but itself the thinking and the leading
αὐτῆς.
of-it
λειφθεὶς γὰρ δὴ μόνος ὁ νοῦς καὶ τόπον ἀμήχανον 55
having-been-left for indeed alone the mind and space unspeakable
ἐμπλήσας αὑτοῦ ἅτ' ἐπ' ἴσης πανταχῇ κεχυμένος,
having-filled with-himself as on equal-terms everywhere poured-out
οὐδενὸς ἐν αὐτῷ πυκνοῦ λειφθέντος, ἀλλὰ πάσης
nothing in him dense having-been-left but all
ἐπικρατούσης μανότητος, ὅτε κάλλιστος γίγνεται,
prevailing rarity when most-beautiful he-becomes
τὴν καθαρωτάτην λαβὼν αὐγῆς ἀκηράτου φύσιν,
the purest having-taken of-gleam undefiled nature
εὐθὺς ἐπόθησε τὸν ἐξ ἀρχῆς βίον. ἔρωτα δὴ
at-once longed-for the from beginning life love indeed
λαβὼν τῆς ἡνιοχήσεως ἐκείνης καὶ ἀρχῆς καὶ
having-taken of-the charioting that and rule and
ὁμονοίας τῆς τε τῶν τριῶν φύσεων καὶ ἡλίου
concord of-the both the three natures and of-sun
καὶ σελήνης καὶ τῶν ἄλλων ἄστρων, ἁπάντων τε
and moon and of-the other stars all both
ἁπλῶς ζῴων καὶ φυτῶν, ὥρμησεν ἐπὶ τὸ γεννᾶν
simply animals and plants he-set-out to the to-beget
καὶ διανέμειν ἕκαστα καὶ δημιουργεῖν τὸν ὄντα νῦν
and to-distribute each-thing and to-fashion the being now
κόσμον ἐξ ἀρχῆς πολὺ κρείττω καὶ λαμπρότερον ἅτε
cosmos from beginning much better and brighter as
νεώτερον.
newer

56 ἀστράψας δὲ ὅλος οὐκ ἄτακτον οὐδὲ ῥυπαρὰν ἀστραπήν,
having-flashed and whole not disorderly nor foul flash
οἵαν χειμέριος ἐλαυνομένων βιαιότερον πολλάκις τῶν
such-as wintry being-driven more-violently often the
νεφῶν διῆξεν, ἀλλὰ καθαρὰν καὶ ἀμιγῆ παντὸς σκοτεινοῦ,
clouds darted but pure and unmixed of-all dark
μετέβαλε ῥᾳδίως ἅμα τῇ νοήσει. μνησθεὶς δὲ
he-changed easily at-once-with the thought having-remembered but
Ἀφροδίτης καὶ γενέσεως ἐπράϋνε καὶ ἀνῆκεν αὑτόν, καὶ
Aphrodite and generation he-calmed and relaxed himself and
πολὺ τοῦ φωτὸς ἀποσβέσας εἰς ἀέρα πυρώδη τρέπεται
much of-the light having-quenched into air fiery he-turns
πυρὸς ἠπίου. μιχθεὶς δὲ τότε Ἥρᾳ καὶ μεταλαβὼν
of-fire gentle having-united and then with-Hera and having-partaken
τοῦ τελειοτάτου λέχους, ἀναπαυσάμενος ἀφίησι τὴν
of-the most-perfect bed having-rested he-releases the
πᾶσαν αὖ τοῦ παντὸς γονήν. τοῦτον ὑμνοῦσι παῖδες
whole in-turn of-the universe seed this hymn children
σοφῶν ἐν ἀρρήτοις τελεταῖς Ἥρας καὶ Διὸς εὐδαίμονα
of-wise-men in secret rites of-Hera and of-Zeus happy
γάμον.
marriage

57 ὑγρὰν δὲ ποιήσας τὴν ὅλην οὐσίαν, ἓν σπέρμα
moist and having-made the whole substance one seed
τοῦ παντός, αὐτὸς ἐν τούτῳ διαθέων, καθάπερ
of-the universe himself in this running-through as
ἐν γονῇ πνεῦμα τὸ πλάττον καὶ δημιουργοῦν, τότε
in seed breath the molding and fashioning then
δὴ μάλιστα προσεοικὼς τῇ τῶν ἄλλων συστάσει
indeed most resembling the of-the other constitution
ζῴων, καθ' ὅσον ἐκ ψυχῆς καὶ σώματος συνεστάναι
animals in as-far-as from soul and body to-be-composed

λέγοιτ᾽ ἂν οὐκ ἄπο τρόπου, τὰ λοιπὰ ἤδη
it-might-be-said — not out-of way the rest already
ῥᾳδίως πλάττει καὶ τυποῖ, λείαν καὶ μαλακὴν
easily he-molds and shapes smooth and soft
αὑτῷ περιχέας τὴν οὐσίαν καὶ πᾶσαν εἴκουσαν
around-himself having-poured the substance and all yielding
εὐπετῶς.
easily
ἐργασάμενος δὲ καὶ τελεώσας ἀπέδειξεν ἐξ ἀρχῆς τὸν 58
having-worked and and having-perfected he-displayed from beginning the
ὄντα κόσμον εὐειδῆ καὶ καλὸν ἀμηχάνως, πολὺ δὴ
being cosmos fair-formed and beautiful unspeakably much indeed
λαμπρότερον ἢ οἷος ὁρᾶται νῦν. πάντα γάρ που καὶ
brighter than such-as is-seen now all for surely also
τἄλλα ἔργα τῶν δημιουργῶν καινὰ ἀπὸ τῆς τέχνης καὶ
the-other works of-the craftsmen new from the art and
τῶν χειρῶν παραχρῆμα τοῦ ποιήσαντος κρείττω καὶ
the hands immediately of-the(-one) having-made better and
στιλπνότερα. καὶ τῶν φυτῶν τὰ νεώτερα εὐθαλέστερα
shinier and of-the plants the younger more-flourishing
τῶν παλαιῶν ὅλα τε βλαστοῖς ἐοικότα. καὶ μὴν
than-the old whole both to-shoots resembling and indeed
τά γε ζῷα εὐχάριτα καὶ προσηνῆ ἰδεῖν μετὰ τὴν
the at-least animals graceful and pleasant to-see after the
γένεσιν, οὐ μόνον τὰ κάλλιστα αὐτῶν, πῶλοί τε καὶ
birth not only the finest of-them foals both and
μόσχοι καὶ σκύλακες, ἀλλὰ καὶ θηρίων σκύμνοι τῶν
calves and puppies but also of-beasts cubs of-the
ἀγριωτάτων.
most-savage

59 ἡ μὲν γὰρ ἀνθρώπου φύσις νηπία τότε καὶ ὑδαρὴς
the indeed for of-man nature infant then and watery
ὁμοία Δήμητρος ἀτελεῖ χλόῃ, προελθοῦσα δὲ εἰς τὸ
like of-Demeter unripe blade having-advanced but into the
μέτρον ὥρας καὶ νεότητος παντὸς ἀτεχνῶς φυτοῦ
measure of-bloom and youth than-all simply plant
κρεῖττον καὶ ἐπιφανέστερον βλάστημα. ὁ δὲ ξύμπας
better and more-conspicuous shoot the but whole
οὐρανός τε καὶ κόσμος, ὅτε πρῶτον συνετελέσθη,
heaven both and cosmos when first it-was-completed
κοσμηθεὶς ὑπὸ τῆς σοφωτάτης τε καὶ ἀρίστης τέχνης,
having-been-adorned by the wisest both and best art
ἄρτι τῶν τοῦ δημιουργοῦ χειρῶν ἀπηλλαγμένος,
just-now from-the of-the craftsman hands released
λαμπρὸς καὶ διαυγὴς καὶ πᾶσι τοῖς μέρεσι παμφαίνων,
bright and translucent and in-all the parts shining
νήπιος μὲν οὐδένα χρόνον ἐγένετο οὐδὲ ἀσθενὴς
infant indeed for-no time it-became nor weak
κατὰ τὴν ἀνθρωπίνην τε καὶ θνητὴν τῆς φύσεως
according-to the human both and mortal of-the nature
ἀσθένειαν, νέος δὲ καὶ ἀκμάζων εὐθὺς ἀπὸ τῆς
weakness young but and in-its-prime at-once from the
ἀρχῆς.
beginning

60 ὅτε δὴ καὶ ὁ δημιουργὸς αὐτοῦ καὶ πατὴρ ἰδὼν
when indeed also the craftsman his and father having-seen
ἥσθη μὲν οὐδαμῶς· ταπεινὸν γὰρ ἐν ταπεινοῖς
was-pleased indeed in-no-way base for among base-ones
τοῦτο πάθος· ἐχάρη δὲ καὶ ἐτέρφθη διαφερόντως ἥμενος
this feeling rejoiced but and was-delighted exceedingly sitting
Οὐλύμπῳ, ἐγέλασσε δέ οἱ φίλον ἦτορ γηθοσύνῃ, ὅθ'
on-Olympus laughed and his dear heart with-joy when

ὁρᾶτο θεοὺς τοὺς ἅπαντας ἤδη γεγονότας καὶ παρόντας.
he-saw gods the all already having-come-to-be and present
τὴν δὲ τότε μορφὴν τοῦ κόσμου, λέγω δὲ τήν τε
the but then shape of-the cosmos I-mean and the both
ὥραν καὶ τὸ κάλλος ἀεὶ καλοῦ ὄντος ἀμηχάνως, οὐδεὶς
bloom and the beauty always beautiful being unspeakably no-one
δύναιτ' ἂν ἀνθρώπων διανοηθῆναι καὶ εἰπεῖν ἀξίως οὔτε
could — of-men to-conceive and to-tell worthily neither
τῶν νῦν οὔτε τῶν πρότερον, εἰ μὴ Μοῦσαί τε καὶ
of-the present-men nor of-the former if not Muses both and
Ἀπόλλων ἐν θείῳ ῥυθμῷ τῆς εἰλικρινοῦς τε καὶ ἄκρας
Apollo in divine rhythm of-the pure both and highest
ἁρμονίας.
harmony
ὅθεν δὴ καὶ ἡμεῖς ἐάσωμεν τὰ νῦν, ὅσον ἡμῖν 61
whence indeed also we let-us-leave-it the now as-much-as for-us
δυνατὸν ἐπᾶραι τὸν λόγον οὐκ ὀκνήσαντες. εἰ δὲ ἀτεχνῶς
possible to-raise the speech not having-hesitated if but simply
ὑψηλόν τε καὶ ἐξίτηλον ἀπέβη τὸ τοῦ λόγου σχῆμα,
lofty both and faded turned-out the of-the speech figure
ὥσπερ οἱ δεινοὶ περὶ τοὺς ὄρνιθάς φασι τὸν σφόδρα
as the skilled about the birds say the(-one) very
ἄνω χωρήσαντα καὶ τοῖς νέφεσιν ἐγκρύψαντα αὑτὸν
upward having-gone and in-the clouds having-hidden himself
ἀτελῆ τὴν μαντείαν ποιεῖν, οὐκ ἐμὲ ἄξιον αἰτιᾶσθαι,
incomplete the divination to-make not me worthy to-blame
τὴν δὲ Βορυσθενιτῶν ἀξίωσιν, ὡς τότε ἐκεῖνοι λέγειν
the but of-Borysthenites request since then they to-speak
προσέταξαν.
bade
